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وصف الطبعة: Interpretation of the

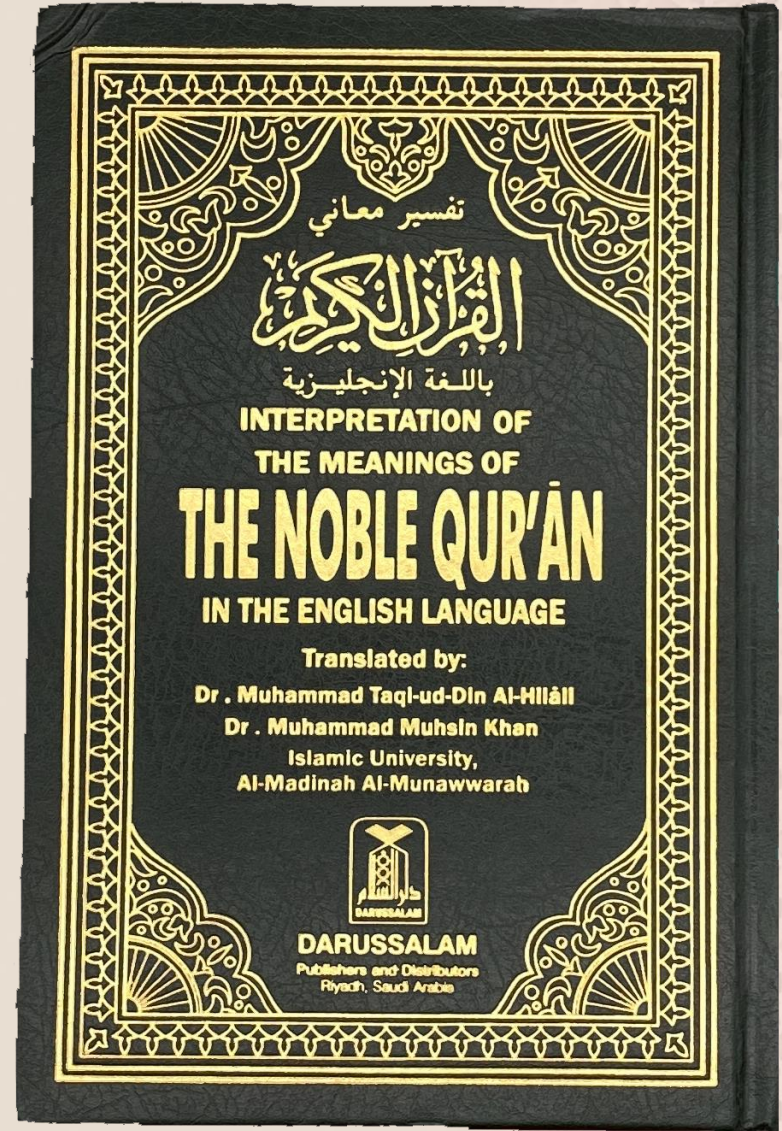
Meanings of the Noble Qur'ân

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تفسير معاني

القرآن الكريم

باللغة الإنجليزية

مقتبس من تفسير الطبري والقرطبي وابن كثير وصحيح البخاري

INTERPRETATION OF THE MEANINGS OF

THE NOBLE QUR'ÂN

IN THE ENGLISH LANGUAGE

A Summarized Version of At-Tabarî, Al-Qurtubî
and Ibn Kathîr with Comments from Sahîh Al-Bukhârî

الدكتور محمد تقي الدين الهلالي — الدكتور محمد محسن خان

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بإدارة البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفصح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق. إن التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



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THE NOBLE QUR'ĀN

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التوايح



الملك العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعليه كانا من ضمن العاملين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاجه العالم الإسلامي ملثته. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلّى الله وسلّم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

لصحة

عمر محمد فلاته



مقدمة

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين محمد ﷺ،
وبعد:

فهذه هي الطبعة الجديدة لكتاب تفسير معاني القرآن الكريم باللغة الإنجليزية بعد
مراجعتها وتعديلها، وقد راعينا فيها الآتي:

- ١ - أفردنا لكل آية من المتن العربي تحتها تفسيرها باللغة الإنجليزية.
- ٢ - اخترنا النص العربي للقرآن الكريم من مصحف المدينة المنورة الذي تم طبعه في
مجمع الملك فهد لطباعة المصحف الشريف عام ١٤٠٥ هـ. بناءً على أمر فضيلة رئيس
الجامعة الإسلامية بالمدينة المنورة، بدلاً من نسخة المصحف الذي سبق أن طبع في
هذا الكتاب في أمريكا وتركيا بخط الشيخ حامد الأمدي التركي.
- ٣ - أدخلنا الأحاديث التي كانت في الهامش في الطبعة السابقة ضمن التفسير وأضفنا
أحاديث عديدة من صحيح البخاري مع أبوابها.
- ٤ - أحرينا بعض التعديلات في الحذف والزيادة والتغيير في بعض الألفاظ باللغة
الإنجليزية مراعاة لدقة المعاني.
- ٥ - لا يسمح بعد صدور هذه الطبعة الجديدة لكتاب معاني القرآن الكريم باللغة الإنجليزية
بإعادة طبع غيرها من الطبعات السابقة.
- ٦ - الطبعة الجديدة لهذا الكتاب تنقسم على نوعين:
(أ) النوع المختصر وهو مجلد واحد.
(ب) النوع الثاني بالتفصيل في تسعة مجلدات.

ترجمه

الدكتور/ محمد تقي الدين الهلالي
الدكتور/ محمد محسن خان

A NOTE FROM THE PUBLISHER

Islām is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for real understanding and thorough studying of its rules and regulations. And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their Faith.

Invitation to Islām is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. So we are presenting the interpretation of the meanings of the Noble Qur'ān which is completed and printed with the Help of Allāh. All praise and thanks are Allāh's, with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muhammad, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID

General Manager

Darussalam, Publishers and Distributors

1st June, 2012

11 Rajab, 1433 H

PREFACE

All praise and thanks are Allāh's, the Lord of 'Ālamīn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, Muhammad ﷺ.

This interpretation of the meanings of the Noble Qur'ān has been revised and the following changes have been made:

1. Each Verse has been put separately with its English interpretation.
2. The Arabic text of the Noble Qur'ān has been taken from *Mushaf Al-Madinah An-Nabawiyyah*, which has been printed by the *Mujamma' of King Fahd of Saudi Arabia for the printing of Al-Mushaf Ash-Sharif*, in the year 1405 A.H., according to the instructions of the Vice-Chancellor of the Islāmic University, instead of the old Arabic text of the previous print of this book which was printed in the United States and Turkey, by the Turkish Calligrapher Sheikh Hamid Al-Amadi.
3. There are some additions and subtractions of Chapters and *Ahādīth* from *Sahīh Al-Bukhārī* and other *Ahādīth* collections.
4. Some additions, corrections, and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.

Translators:

Dr. Muhammad Taqī-ud-Din Al-Hilālī
Dr. Muhammad Muhsin Khān

Sūrat Al-Fātihah (The Opening) 1

سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. All praise and thanks are Allāh's, the Lord^[1] of the 'Alamin (mankind, jinn and all that exists).^[2]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3. The Most Gracious, the Most Merciful.

الرَّحْمَنِ الرَّحِيمِ

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

مَلِكِ يَوْمِ الدِّينِ

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

[1] (V.1:2) Lord: The actual word used in the Qur'an is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean *Rabb* and should be understood as such.

[2] (V.1:2). Narrated Abu Sa'id bin Al-Mu'allā: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an.?" He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamin (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." [*Sahih Al-Bukhārī*, 6/4474 (O.P.1)].

CONTENTS

1. Certificates	
A: Sheikh 'Abdul-'Aziz bin 'Abdullāh bin Bāz, Dar-ul-Itā, (Presidency of Islamic Research, Ifta, Call and Propagation), Riyādh.....	III
B: Sheikh Umar Muhammad Fullata, General Secretary of Islamic University, Al-Madinah Al-Munawwarah	IV
2. Preface to the New Edition	
A: (Arabic)	V
B: (English)	VI
3. A Note from the Publisher.....	VII
4. The Noble Qur'an: A Miracle from Allāh (to Prophet Muhammad ﷺ).....	VIII
5. The Noble Qur'an.....	01
6. Index of <i>Sūrah</i> — Chapters.....	1108
7. List of Prostration places in the Noble Qur'an	1114
8. Prophets mentioned in the Qur'an	1115
9. Appendix I — Glossary.....	1116
10. Appendix II	
a) Why Allāh sent Prophets and Messengers ﷺ?.....	1137
b) <i>Tauhid</i> (Islamic Monotheism)	1138
c) <i>Shahādah</i> - Confession of a Muslim	1139
d) Polytheism and Disbelief	1144
i) <i>Ash-Shirk</i> — Polytheism and its various manifestations	1145
ii) <i>Al-Kufr</i> — Disbelief and its various manifestations	1147
e) <i>An-Nifāq</i> — Hypocrisy and its various manifestations.....	1149
f) Jesus and Muhammad (peace be upon them) in the Bible and the Qur'an	1150
11. Appendix III — Brief Index	1162

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)^[1] but a greater (transgression) with Allâh is to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah*^[2] is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

218. Verily, those who have believed, and those who have emigrated (for Allâh's religion) and have striven hard in the way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ
اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَلِإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا
يَرَاوُنَ يَغْتُلُونَكُمْ حَتَّىٰ تَرُدُّوكُمْ عَنْ
دِينِكُمْ إِنِ اسْتَظَلُّوْا وَمَنْ
يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِمَتَّ
وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ
يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

يَسْأَلُونَكَ عَنِ الْخَمْرِ

[1] (V.2:217) The provision of this Verse has been abrogated by Verse 9:36. *Jihād* cf., (V.2:216).

[2] (V.2:217) *Fitnah*: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh.

matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!

215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well."

216. *Jihād*^[1] (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

[1] (V.2:216) See the footnote of (V.2:190).

الَّذِينَ فِيهَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ
فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَهُمْ بِالْبَيِّنَاتِ بَغْيًا بَيْنَهُمْ فَهَدَىٰ
اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ
الْحَقِّ يَهْدِيهِ اللَّهُ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مِثْلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسَّيَهُمُ الْبُيُوتُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّىٰ
يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ
نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا
أَنفَقْتُ مِنْ خَيْرٍ فَلِلَّذِينَ وَاللَّذِينَ الْأَقْرَبِينَ
وَالْيَتَامَىٰ وَالسَّكِينِ وَأَيْنَ السَّبِيلِ وَمَا
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ
لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ
خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ

74. They have not estimated Allāh His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty.

75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.*

78. And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmic Monotheism to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship.^[1] It is the religion of your father Ibrāhīm (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind!^[2] So, perform *As-Salāt*

* (V.22:77) Prostration (see the List of Prostration Places at the end).

[1] (V.22:78) Religion is very easy. And the statement of the Prophet ﷺ: "The most beloved religion to Allāh ﷻ is the tolerant *Hanifiyyah* [i.e.,

69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."

70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfûz). Verily, that is easy for Allāh.

71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālmûn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!"

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

أَلَمْ يَحْكَمْ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَرْزُقْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ نَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ يَكَادُرُونَ بِسُطُورِ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمُصِيبِ ﴿٧٢﴾

يَتَأْتِيهَا النَّاسُ ضُرْبٌ مِّثْلُ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾

and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for much destruction.

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqîn* (the pious. See V.2:2)?" It will be theirs as a reward and as a final destination.

16. For them there will be therein all that they desire, and they will abide (therein forever). It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides Allāh [idols, angels, pious men, saints^[1]]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

18. They will say: "Glorified are You! It was not for us to take any *Auliya'* (Protectors, Helpers) besides You, but You gave them

فَقَالُوا وَيَقْدِرُ ۖ
لَوْ أَنَّا نَعْلَمُ مَكَانًا ضَيِّقًا مَقْرَّبَيْنِ
نَعُوْا لَهُمَا لَكَ تَبَوُّرٌ ۖ

لَا نَدْعُو الْيَوْمَ نُسُورًا وَجَدًا وَادْعُوْا

نُسُورًا كَثِيرًا ۖ

قُلْ أَتِلَاكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ
الَّتِي رُوعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ

حَرَامٌ وَنَصِيرًا ۖ

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ

كَانَ عَلَى رَبِّكَ وَعْدًا مُسْتَوْكِلًا ۖ

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ

دُونِ اللَّهِ فَيَقُولُ مَا نَسْتَعِزُّ بِأَصْنَانٍ

عَسَايَ هَؤُلَاءِ أَمْ هُمْ صَاكِلُونَ

الْحَسِيلَ ۖ

قَالُوا سُبْحَانَكَ مَا كَانَ يَلْبِغِي لَنَا أَنْ
نُحْجِدَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ
مُنْتَهَدٌ وَأَرْسَاءُ هُمْ حَتَّى نَسْأَلَ

[1] (V.25:17) Narrated Mu'adh bin Jabal ؓ: The Prophet ﷺ said, "O Mu'adh! Do you know what Allāh's Right upon His slaves is?" I said, "Allāh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?" I replied, "Allāh and His Messenger know better." The Prophet ﷺ said, "Not to punish them (if they did so)" [Sahih Al-Bukhari, 9/7373 (O.P.470)]

5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."

6. Say: (this Qur'ān) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?"

8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zālimûn* (polytheists and wrongdoers) say: "You follow none but a man bewitched."

9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path. 10. Blessed is He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging

وَقَالُوا أَأَسْطُورُ الْأَوَّلِينَ

اَكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ

بُكْرَةً وَأَصِيلًا ۖ

قُلْ أَنْزَلَهُ إِلَهِی الَّذِی يَعْلَمُ الْغَيْبَ فِي

السَّمَوَاتِ وَالْأَرْضِ إِنَّهُمْ كَانَ

عَقُورًا رَجِبًا ۖ

وَقَالُوا مَا لِي هَذَا الرَّسُولِ يَأْكُلُ

الطَّعَامَ وَيَتَّبِعُنَا فِي الْأَسْوَاقِ لَوْلَا

أَنْزَلَ إِلَیْهِ مَلَكٌ فَيَكُونُ مَعَهُ

نَذِيرًا ۖ

أَوْ لِمَقَى إِلَیْهِ كَنْزٌ أَوْ تَكُونُ لَهُ

جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ

الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا

مَسْحُورًا ۖ

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ

فَضَلُّوا أَفَلَا يَسْتَطِيعُونَ سَبِيلًا ۖ

بَارَكَ الَّذِیْ إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا

مِنْ ذَلِكَ حَتَّى تَحْجَرَ مِنْ تَحْتِهَا

الْأَنْهَارُ وَیَجْعَلَ لَكَ فُصُورًا ۖ

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ

كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۖ

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا

those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ, for their ultimate end will be the fire of Hell)!^[1]

5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.^[1]

7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their

[1] (V.40:6) See the footnote of (V.3:85).

أَلَيْسَ
بِذَلِكَ
كُذِّبَتْ قُلُوبُهُمْ قَوْمٌ نُوْحٍ
وَالْأَخْرَابِ مِنْ بَعْدِهِمْ وَهَمَّتْ
كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَحَدَّثُوا بِالْأَسْطُرِ لِيُجْزَوْا بِهِ
أَلَقَى فَأَخَذَهُمْ فَكَيْفَ كَانَ عِقَابِ

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ
الَّذِينَ يَمْجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ
لِيُسَبِّحُوا بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوا بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا
وَسِعَتْ كُلُّ شَيْءٍ رَحْمَتَهُ
وَعَلَّمَ قَاعِظٌ لِلَّذِينَ تَابُوا وَاتَّبَعُوا
سَبِيلَكَ وَفَهُمْ عَذَابُ الْجَحِيمِ

رَبَّنَا وَأَدْخِلْهُمْ حَتَّىٰ عَذَىٰ النَّارِ
وَعَدْتَهُمْ وَمَنْ صَلَاحُ مِنْ
عَابَادِهِمْ وَأَرْوَاهُ مِنْ دَرَجَاتِهِمْ

74. And they will say: "All praise and thanks are Allāh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

75. And you will see the angels surrounding the Throne (of Allāh) from all round, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)."

Surat Ghāfir or Al-Mū'min (The Forgiver or The Believer) 40

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

1. Hā Mīm. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower.

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illa Huwa* (none has the right to be worshipped but He), to Him is the final return.

4. None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا
وَعْدَهُ وَأَوْفَرْنَا الْأَرْضَ نَتَبَوَّأُ مِنْ
الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ
الْعَامِلِينَ

وَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَفُضِّ
يَنْتَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

سورة غافر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدُ

تَرْبِلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْعَلِيمِ

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ
الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ
إِلَيْهِ الْمَصِيرُ

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ
كَفَرُوا فَلَا يَغْرُوكَ فَتْلُهُمْ فِي

3. Verily, those who lower their voices in the presence of Allāh's Messenger (ﷺ), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.

4. Verily, those who call you from behind the dwellings, most of them have no sense.

5. And if they had had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful.

6. O you who believe! If a *Fāsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allāh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

8. (This is) a Grace from Allāh and His Favour. And Allāh is All-Knowing, All-Wise.

9. And if two parties (or groups) among the believers fall to fighting, then make peace between them

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿١﴾

إِنَّ الَّذِينَ يُدْعُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٢﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِمِجَالِهِمْ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَتُوبُونَ ﴿٤﴾

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنْ أَلْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٥﴾

فَضَلَّاهُ مِنَ اللَّهِ وَرِعْمَهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦﴾

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سَطَطَهُمْ فَازْدَرَأَ فَاسْتَعَاظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزَّاعِرَ لِيَعِطَهُمْ أَكْفَارًا وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦﴾

Sûrah Al-Hujurât (The Dwellings) 49

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

1. O you who believe! Make not (a decision) in advance^[1] before Allāh and His Messenger (ﷺ), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْطَأَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾

[1] (V.49:1) i.e. hasten not to decide in matters of war or religion before Allāh and His Messenger ﷺ, that you may decide the contrary to what Allāh and His Messenger ﷺ may decide.

24. Then he said: "This is nothing but magic from that of old,
25. "This is nothing but the word of a human being!"
26. I will cast him into Hell-fire.^[1]
27. And what will make you know (exactly) what Hell-fire is?
28. It spares not (any sinner), nor does it leave (anything unburnt)!
29. Burning and blackening the skins!
30. Over it are nineteen (angels as guardians and keepers of Hell).
31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurāt (Torah) and the Injil (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allāh intends by this (curious) example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of

[1] (V.74:26) See the footnote of (V.17:97).

قَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾
إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
سَأَصْلِيهِ سَقَرًا ﴿٢٦﴾
وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾
لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾
لَوَاحِئُهُ لِلنَّارِ ﴿٢٩﴾
عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَزَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ خُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلنَّاسِ ﴿٣١﴾

- deeds of obedience to Allāh as a favour to Him).
7. And be patient for the sake of your Lord (i.e. perform your duty to Allāh)!
8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).
9. Truly, that Day will be a Hard Day—
10. Far from easy for the disbelievers.
11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children, etc., i.e., Al-Walid bin Al-Mughīrah Al-Makhzūmī).
12. And then granted him resources in abundance.
13. And children to be by his side.
14. And made life smooth and comfortable for him.
15. After all that he desires that I should give more;
16. Nay! Verily, he has been opposing Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).
17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ūd*, or) face a severe torment!
18. Verily, he thought and plotted.
19. So let him be cursed, how he plotted!
20. And once more let him be cursed, how he plotted!
21. Then he thought.
22. Then he frowned and he looked in a bad tempered way;
23. Then he turned back, and was proud.

وَلَرَبِّكَ فَاصِرٌ ﴿٧﴾
فَإِذَا يُنْفَخُ الْأُفُورُ ﴿٨﴾
فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾
عَلَى الْكَافِرِينَ عَذَابٌ شَدِيدٌ ﴿١٠﴾
ذَرْفِي وَمَنْ حَلَقْتُ وَحِيدًا ﴿١١﴾
وَجَعَلْتُ لَهُ مَا لَمْ مَنَعُواهُ ﴿١٢﴾
وَبَيْنَ شُيُوكَا ﴿١٣﴾
وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾
ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾
كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ﴿١٦﴾
سَأَرْهَقُهُ صُعُودًا ﴿١٧﴾
إِنَّمَا فَكَّرَ وَقَدَّرَ ﴿١٨﴾
فَقِيلَ كَيْفَ تَدَّرَ ﴿١٩﴾
ثُمَّ قِيلَ كَيْفَ تَدَّرَ ﴿٢٠﴾
ثُمَّ نَظَرَ ﴿٢١﴾
ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾