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تعلم معاني كلمات  
القرآن الكريم  
حرفاً حرفاً

Study the  
**Noble Qur'ān**  
Word-for-Word  
From Arabic to English

Volume 3

(Part 21-30)





# تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان  
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الثالث

(أجزاء ٢١ - ٣٠)

إعداد

دارالسلام



# Study the Noble Qur'ān Word-for-Word

Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation  
to understand the meanings of Arabic Verses along  
with grammatical terms

Compiled by  
**DARUSSALAM**



## Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (Sūrat Al-Qamar, 54:40)

### Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

|                |  |
|----------------|--|
| Green Colour   | It indicates the names and attributes of Almighty Allah. |
| Black Colour   | It indicates nouns and pronouns.                         |
| Magenta Colour | It indicates verbs.                                      |
| Cyan Colour    | It indicates prepositions and connecting words.          |
| Orange Colour  | It indicates the compound words.                         |

|                 |                    |                           |                             |
|-----------------|--------------------|---------------------------|-----------------------------|
| وَيَشْتَرُونَ   | مِنَ الْكِتَابِ    | مَا أَنْزَلَ اللَّهُ      | إِنَّ الَّذِينَ يَكْتُمُونَ |
| and purchase    | of the Book        | what Allah has sent down  | verily those who conceal    |
| إِلَّا النَّارَ | فِي بُطُونِهِمْ    | أُولَئِكَ مَا يَأْكُلُونَ | ثُمَّ نَأْتِيهِمْ           |
| but fire        | into their bellies | they (do) not eat         | a gain                      |
|                 |                    |                           | therewith                   |

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

### Also please note:

The square brackets [ ] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

|                         |              |           |
|-------------------------|--------------|-----------|
| الَّذِينَ               | يَوْمَ       | مَلِكٍ    |
| (of) [the] Resurrection | (of the) Day | the Owner |

Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

|               |        |              |
|---------------|--------|--------------|
| الْكِتَابِ    | ذَلِكَ | الْمِ        |
| (is) the Book | that   | Alif-Lam-Mim |

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked on this noble project. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

**Abdul Malik Mujahid**  
Managing Director,  
Darussalam



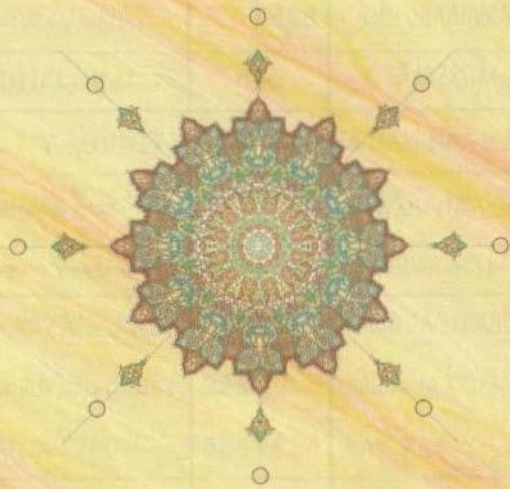
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وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا  
 ءَأَمْنَا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَجِدْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾  
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَايَنَّا لَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ  
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ  
 كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا تَرْتَابَ الْمُبْطَلُونَ ﴿٤٨﴾

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)." 47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.)] and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism]. 48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

|                                  |               |            |                             |                            |             |
|----------------------------------|---------------|------------|-----------------------------|----------------------------|-------------|
| وَلَا تُجَادِلُوا أَهْلَ         | الْكِتَابِ    | إِلَّا     | بِالَّتِي                   | هِيَ                       | أَحْسَنُ    |
| and argue not with (the) people  | (of) the Book | except     | in (a way) that             | [it]                       | (is) better |
| إِلَّا الَّذِينَ ظَلَمُوا        | مِنْهُمْ      | وَقُولُوا  | ءَأَمْنَا بِالَّذِي         |                            |             |
| Except (with) those who do wrong | of them       | and say    | we believe in that which    |                            |             |
| أَنْزَلَ إِلَيْنَا               | وَأَنْزَلَ    | إِلَيْكُمْ | وَإِلَهُنَا                 | وَإِلَهُكُمْ               |             |
| has been revealed to us          | and revealed  | to you     | and our God                 | and your God               |             |
| وَجِدْ                           | وَنَحْنُ      | لَهُ       | مُسْلِمُونَ ﴿٤٦﴾            | وَكَذَلِكَ أَنْزَلْنَا     |             |
| (is) One                         | and we        | to Him     | have submitted (as Muslims) | and thus We have sent down |             |

|                       |                       |                                   |                      |                  |
|-----------------------|-----------------------|-----------------------------------|----------------------|------------------|
| إِلَيْكَ الْكِتَابُ   | فَالَّذِينَ           | ءَاتَيْنَاهُمْ                    | الْكِتَابَ           | يُؤْمِنُونَ بِهِ |
| the Book              | and those whom        | We gave [them]                    | the Scripture        | believe in it    |
| وَمِنْ هَؤُلَاءِ      | مَنْ                  | يُؤْمِنُ بِهِ                     | وَمَا يَجْحَدُ       | بِعَايِنَتِنَا   |
| and (some) of these   | who                   | believe in it                     | and none reject      | Our Signs        |
| وَمَا كُنْتَ          | تَلُوهُ مِنْ قَبْلِهِ | مِنْ كِتَابٍ                      | وَلَا تَخْطُهُ       |                  |
| [and] neither did you | read before it        | any book                          | nor did you write it |                  |
| بِيَمِينِكَ           | إِذَا                 | لَا رَتَابَ الْمُبْطِلُونَ        |                      |                  |
| with your right hand  | in that case          | indeed the followers of falsehood | might have doubted   |                  |

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْنَا آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

49. Nay, but it is the clear *Ayāt* [i.e. this Qur'an or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injil (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

|                       |                |                |                           |                                |
|-----------------------|----------------|----------------|---------------------------|--------------------------------|
| بَلْ هُوَ             | آيَاتٌ         | بَيِّنَاتٌ     | فِي صُدُورِ               | الَّذِينَ أُوتُوا              |
| nay it                | (is) Verses    | clear          | in (the) breasts          | (of) those who have been given |
| الْعِلْمَ             | وَمَا يَجْحَدُ | بِعَايِنَتِنَا | إِلَّا الظَّالِمُونَ ﴿٤٩﴾ | وَقَالُوا                      |
| the knowledge         | and none deny  | Our Proofs     | but the wrongdoers        | and they say                   |
| لَوْلَا أَنْزَلَ      | عَلَيْهِ       | آيَاتٌ         | مِنْ رَبِّهِ              | قُلْ                           |
| why are not sent down | to him         | signs          | from his Lord             | say                            |
| إِنَّمَا الْآيَاتُ    |                |                |                           |                                |
| the signs (are) only  |                |                |                           |                                |

|                        |                     |                |                           |                               |
|------------------------|---------------------|----------------|---------------------------|-------------------------------|
| عِنْدَ اللَّهِ         | وَإِنَّمَا أَنَا    | نَذِيرٌ        | مُبِينٌ ﴿٥٠﴾              | أَوْلَمْ يَكْفِهِمْ           |
| with Allah             | and I am only       | a warner       | plain                     | is it not sufficient for them |
| أَنَا أَنْزَلْنَا      | عَلَيْكَ            | الْكِتَابَ     | يُتْلَى عَلَيْهِمْ        | إِن                           |
| that We have sent down | to you              | the Book       | which is recited to them  | verily                        |
| فِي ذَلِكَ             | لَرَحْمَةً          | وَذِكْرَى      | لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ |                               |
| in that                | (is) surely a mercy | and a reminder | for a people who believe  |                               |

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers. 53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

|                     |                     |                       |                 |                 |               |
|---------------------|---------------------|-----------------------|-----------------|-----------------|---------------|
| قُلْ                | كَفَىٰ بِاللَّهِ    | بَيْنِي               | وَبَيْنَكُمْ    | شَهِيدًا        | يَعْلَمُ مَا  |
| say                 | Sufficient is Allah | between me            | and between you | (for) a witness | He knows what |
| فِي السَّمَوَاتِ    | وَالْأَرْضِ         | وَالَّذِينَ ءَامَنُوا | بِالْبَاطِلِ    |                 |               |
| (is) in the heavens | and (on) the earth  | and those who believe | in falsehood    |                 |               |

|                                   |                                  |                                   |                        |                    |                            |
|-----------------------------------|----------------------------------|-----------------------------------|------------------------|--------------------|----------------------------|
| وَكَفَرُوا                        | بِاللَّهِ                        | أُولَئِكَ                         | هُمُ                   | الْخَاسِرُونَ ﴿٥٦﴾ | وَسْتَعَجِلُونَكَ          |
| and disbelieve                    | in Allah                         | those                             | [they]                 | (are) the losers   | and they ask you to hasten |
| بِالْعَذَابِ                      | وَلَوْلَا أَجَلٌ                 | مُّسَمًّى                         |                        |                    |                            |
| on the torment (for them)         | and had (it) not been for a term | appointed                         |                        |                    |                            |
| لَجَاءَهُمْ                       | الْعَذَابُ                       | وَلَيَأْتِيَنَّهُمْ               |                        |                    |                            |
| would certainly have come to them | the torment                      | and surely it will come upon them |                        |                    |                            |
| بَغْتَةً                          | وَهُمْ                           | لَا يَشْعُرُونَ ﴿٥٧﴾              | يَسْتَعَجِلُونَكَ      | بِالْعَذَابِ       |                            |
| suddenly                          | while they                       | perceive not                      | they ask you to hasten | on the torment     |                            |
| وَأِنَّ جَهَنَّمَ                 | لَمُحِيطَةٌ                      | بِالْكَافِرِينَ ﴿٥٨﴾              | يَوْمَ                 |                    |                            |
| and verily Hell                   | surely (will) encompass          | the disbelievers                  | (on the) Day (when)    |                    |                            |
| يَغْشَاهُمْ                       | الْعَذَابُ                       | مِنْ فَوْقِهِمْ                   | وَمِنْ تَحْتِ          | أَرْجُلِهِمْ       |                            |
| shall cover them                  | the torment                      | from above them                   | and from underneath    | their feet         |                            |
| وَيَقُولُ                         | ذُوقُوا                          | مَا كُنْتُمْ                      | تَعْمَلُونَ ﴿٥٩﴾       |                    |                            |
| and it will be said               | taste                            | what you used to                  | do                     |                    |                            |

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَنِّ مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then to Us you shall be returned. 58. And those who believe (in the Oneness of Allāh-Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allāh). 60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And

He is the All-Hearer, the All-Knower.

|                                   |  |                          |                           |                  |                    |
|-----------------------------------|--|--------------------------|---------------------------|------------------|--------------------|
| يَعْبَادِي                        | الَّذِينَ ءَامَنُوا                    | إِنَّ أَرْضِي            | وَاسِعَةٌ                 | فَأِنِّي         |                    |
| therefore                         | who believe                            | certainly                | (is) spacious             | Me (Allah Alone) |                    |
| فَاعْبُدُونِ ﴿٥٦﴾                 | كُلُّ                                  | نَفْسٍ                   | ذَائِقَةُ                 | الْمَوْتِ        | ثُمَّ              |
| (you should) worship [Me]         | every                                  | soul (person)            | shall taste               | death            | then               |
| إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾        | وَالَّذِينَ ءَامَنُوا                  | وَعَمِلُوا الصَّالِحَاتِ |                           |                  |                    |
| to Us you shall be returned       | and those who believe                  | and do righteous deeds   |                           |                  |                    |
| لَنُبَوِّئَنَّهُمْ                | مِنَ الْجَنَّةِ                        | غُرَفًا                  | تَجْرِي                   | مِنْ تَحْتِهَا   |                    |
| (to) them We shall surely give    | in Paradise                            | lofty dwellings          | flow underneath which     |                  |                    |
| الْأَنْهَارُ                      | خَالِدِينَ                             | فِيهَا                   | نِعْمَ                    | أَجْرُ           | الْعَامِلِينَ ﴿٥٨﴾ |
| the rivers                        | (to) live forever                      | therein                  | excellent is (the) reward | (of) the workers |                    |
| الَّذِينَ صَبَرُوا                | وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ | وَكَأَنِّ                |                           |                  |                    |
| those who are patient             | and put their trust in their Lord      | and so many              |                           |                  |                    |
| مِن دَابَّةٍ                      | لَّا تَحْمِلُ رِزْقَهَا                | اللَّهُ يَرْزُقُهَا      |                           |                  |                    |
| [from] a moving (living) creature | carries not its own provision          | Allah provides for it    |                           |                  |                    |
| وَإِيَّاكُمْ                      | وَهُوَ                                 | السَّمِيعُ               | الْعَلِيمُ ﴿٦٠﴾           |                  |                    |
| and (for) you                     | and He                                 | (is) the All-Hearer      | the All-Knower            |                  |                    |

وَلَيْن سَأَلْتَهُمْ مَن خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَاَن يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَيْن سَأَلْتَهُمْ مَن نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لِيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَاهَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوَكَّانُوا يَعْلَمُونَ ﴿٦٤﴾

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allāh." How

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ لِمَ تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْنِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ عَفُورٌ رَحِيمٌ ۝ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَإِذَا أَسْرَأْتِنِي إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَيْرُ ۝ إِنَّ نُتُوبًا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَلِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ ۝

Sūrah At-Tahrīm (The Prohibition) 66

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

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. 2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your Maulā (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. `Āishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me." 4. If you two (wives of the Prophet ﷺ: `Āishah and Hafsah) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his Maulā (Lord, or Master, or Protector), and Jibrāil (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

|                        |                                |                              |
|------------------------|--------------------------------|------------------------------|
| بِسْمِ اللَّهِ         | الرَّحْمَنِ                    | الرَّحِيمِ                   |
| In the Name (of) Allah | the Most Gracious              | the Most Merciful            |
| يَأْتِيهَا النَّبِيُّ  | لِمَ تَحْرِمُ مَا              | أَحَلَّ اللَّهُ لَكَ         |
| Prophet                | why (do) you forbid that which | Allah has made lawful to you |

|                                    |                             |                         |                               |                        |
|------------------------------------|-----------------------------|-------------------------|-------------------------------|------------------------|
| تَبْنِي مَرْضَاتِ                  | أَزْوَاجِكَ                 | وَاللَّهُ               | عَفُورٌ                       | رَحِيمٌ                |
| seeking (the) pleasure             | (of) your wives             | and Allah               | (is) Oft-Forgiving            | Most Merciful          |
| قَدْ فَرَضَ اللَّهُ                | لَكُمْ                      | تَحِلَّةَ               | أَيْمَانِكُمْ                 |                        |
| indeed Allah has ordained          | for you                     | (the) dissolution       | (of) your oaths               |                        |
| وَاللَّهُ مَوْلَاكُمْ              | وَهُوَ                      | الْعَلِيمُ              | الْحَكِيمُ                    | وَإِذَا                |
| and Allah (is) your Protector      | and He                      | (is) the All-Knower     | the All-Wise                  | and when               |
| أَسْرَأْتِنِي                      | إِلَى بَعْضِ                | أَزْوَاجِهِ             | حَدِيثًا                      | فَلَمَّا نَبَأَتْ      |
| the Prophet confided               | to one                      | (of) his wives (Hafsah) | a matter                      | then when she told     |
| بِهِ                               | وَأَظْهَرَهُ اللَّهُ        | عَلَيْهِ                | عَرَفَ بَعْضَهُ               | وَأَعْرَضَ عَنْ بَعْضٍ |
| [of] it                            | and Allah made it known     | to him                  | he informed part of it        | and left [of] a part   |
| فَلَمَّا                           | نَبَأَهَا                   | بِهِ                    | قَالَتْ مَنْ                  | أَنْبَأَكَ هَذَا قَالَ |
| then when                          | he told her (Hafsah)        | thereof                 | she said who                  | he said this told you  |
| نَبَأَنِي                          | الْعَلِيمُ                  | الْخَيْرُ               | إِنْ نُتُوبًا                 | إِلَى اللَّهِ          |
| has told me                        | the All-knower              | the All-Aware           | if you two turn in repentance | to Allah               |
| فَقَدْ صَغَتْ قُلُوبُكُمَا         | وَإِنْ تَظَاهَرَا عَلَيْهِ  |                         |                               |                        |
| your hearts are indeed so inclined | but if you help one another | against him             |                               |                        |
| فَإِنَّ اللَّهَ                    | هُوَ                        | مَوْلَاهُ               | وَجِبْرِيْلُ                  | وَصَلِحُ               |
| then verily Allah                  | [He]                        | (is) his Protector      | and Gabriel                   | and (the) righteous    |
| الْمُؤْمِنِينَ                     | وَالْمَلَائِكَةَ            | بَعْدَ ذَلِكَ           | ظَهِيرٌ                       |                        |
| (among) the believers              | and the angels              | after that              | (are his) helpers             |                        |

عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسَلِّمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَيَبَّتْ عَيْدَاتٍ سَيِّحَتِ تَيَبَّتِ وَأَبْكَارًا ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

5. It may be if he divorced you (all) that his Lord would give him instead of you,

Part - 28

Part - 28