

تفسير معاني

القرآن الكريم

باللغة الإنجليزية

Interpretation of the Meanings of

THE NOBLE QUR'ÂN

In the English Language

Summarized in One Volume

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DARUSSALAM

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Sūrat Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful.
2. All praise and thanks are Allāh's, the Lord^[1] of the 'Ālamīn (mankind, jinn and all that exists).^[2]
3. The Most Gracious, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
6. Guide us to the Straight Way.^[3]
7. The way of those on whom You have bestowed Your Grace,^[4] not (the way) of those who earned Your Anger,^[5] nor of those who went astray.^{[6] [7] [8]}

[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'īd bin Al-Mu'alla: 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 'Ālamīn (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)].

[3] (V.1:6) Guidance is of two kinds:

- a) Guidance of *Taufīq* which is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islamic Monotheism).
- b) Guidance of *Ishād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islamic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the *Siddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddīq), the martyrs and



Narrated Asmā' bint Abu Bakr ؓ: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [Sahih Al-Bukhāri, 5/3828 (O.P.169)]

^[7](V.1:7) Narrated 'Ubādah bin As-Sāmit ؓ: Allāh's Messenger ﷺ said, "Whoever does not recite Sūrat Al-Fātihah in his prayer, his prayer is invalid."

[Sahih Al-Bukhāri, 1/756 (O.P.723)]

^[8](V.1:7) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When the Imām says: Ghairil-maghdubi 'alaihim walad-dāllīn [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, Amīn, for if one's utterance of Amīn coincides with that of the angels, then his past sins will be forgiven." [Sahih Al-Bukhāri, 6/4475 (O.P.2)]

the righteous, [as Allāh ﷻ said: "And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddīqūn, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

^[5](V.1:7) Narrated Adi bin Hātim ؓ: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "Ghairil-maghdubi 'alaihim [not (the way) of those who earned Your Anger]," he ﷺ replied: "They are the Jews." And 2. "Walad-dāllīn (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray."

[This Hadīth is quoted by At-Tirmidhi and Abu Dāwūd.]

^[6](V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar ؓ: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub* in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable.

[Sahih Al-Bukhāri, 5/3826 (O.P.169)]

* Nusub: Stone alters whereon sacrifices were offered in the name of idols and others to expect some benefit from them.

Narrated Ibn 'Umar ؓ: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanīf (Islamic Monotheism)." Zaid enquired, "What is Hanīf?" He said, "Hanīf is the religion of (the Prophet) Abraham (ؑ), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanīf (Islamic Monotheism)." Zaid enquired, "What is Hanīf?" He replied "Hanīf is the religion of (the Prophet) Abraham (ؑ) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Abraham."

[Sahih Al-Bukhāri, 5/3827 (O.P.169)]

Sūrat Al-Baqarah (The Cow) 2

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

1. Alif-Lām-Mīm.

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

2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghayb*^[1] and perform *As-Salāt* (*Iqāmatas-Salāt*),^[2] and spend out of what We have provided for them [i.e. give *Zakāt*,^[3] spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*].

4. And who believe in that (the Qur'ān and the *Sunnah*)^[4] which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

^[1] (V.2:3) *Al-Ghayb*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] (V.2:3) Perform *As-Salāt*: The performance of *Salāt* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhāri*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhāri*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

^[3] (V.2:3) *Zakāt* (obligatory charity): A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in



6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not.

9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

12. Verily, they are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhājirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

15. Allāh mocks at them and gives them increase in their wrong-doing to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islam. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

[See *Sahih Al-Bukhāri*, Book of *Zakāt*, No. 24]

^[4](V.2:4) Narrated Ibn 'Umar رضي الله عنه: Allāh's Messenger ﷺ said: Islam is based on (the following) five (principles):

1. To testify that "*Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh*" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).
2. *Iqāmat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).
3. To pay *Zakāt* (obligatory charity).
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of Ramadān.

[*Sahih Al-Bukhāri*, 1/8 (O.P.7)]

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَأَمَّنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَأَمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمُ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ إِلَّا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَأَمِنُوا كَمَا ءَأَمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَأَمَنَ السُّفَهَاءُ إِلَّا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَأَمَنُوا قَالُوا ءَأَمَّنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَتِ بِحَرَّتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

Sūrat Al-Ikhlās or At-Tauhīd**(The Purity) 112***In the Name of Allāh,**the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): "He is Allāh, (the) One.^[1]"
2. *Allāh-us-Samad* [Allāh — the Self-Sufficient Master, Whom all creatures need (He neither eats nor drinks)].
3. He begets not, nor was He begotten.^[2]
4. And there is none coequal or comparable to Him."

Sūrat Al-Falaq (The Daybreak) 113*In the Name of Allāh,**the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak,
2. From the evil of what He has created,
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. And from the evil of those who practise witchcraft when they blow in the knots,
5. And from the evil of the envier when he envies."

Sūrat An-Nās (Mankind) 114*In the Name of Allāh,**the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allāh) the Lord of mankind,^[3]
2. The King of mankind — ^[4]
3. The *Ilāh* (God) of mankind,
4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh).^[5]
5. Who whispers in the breasts of mankind.
6. Of jinn and men."

[1] (V.112:1) *Tauhid* means declaring Allāh to be the only God.

[2] (V.112:3)

A) See *Sahih Al-Bukhāri*, 9/7373 (O.P.470).

B) See *Sahih Al-Bukhāri*, 9/7374 (O.P.471).

C) See *Sahih Al-Bukhāri*, 9/7375 (O.P.472).

[3] (V.114:1) See *Sahih Al-Bukhāri* 7/5748 (O.P.644).

[4] (V.114:2) See *Sahih Al-Bukhāri*, 9/7382 (O.P.479).

[5] (V.114:4) See *Sahih Al-Bukhāri*, 8/6487 (O.P.494).

سُورَةُ الْاِخْلَاصِ (١١٢)**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

سُورَةُ الْفَلَقِ (١١٣)**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﴾

سُورَةُ النَّاسِ (١١٤)**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﴾