

تفسير معاني

القرآن الكريم

Interpretation of the Meanings of
**THE NOBLE
QUR'ÂN**

In the English Language

A Summarized Version of At-Tabari, Al-Qurtubi &
Ibn Kathir with comments from Sahih Al-Bukhari

Dr. Muhammad Muhsin Khan
Dr. Muhammad Taqi-ud-Din Al-Hilali



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Sūrat Al-Fātihah (The Opening) I

سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful.
2. All the praises and thanks be to Allāh, the Lord⁽¹⁾ of the 'Alamīn (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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
 الرَّحْمَنِ الرَّحِيمِ ③
 مَلِكِ يَوْمِ الدِّينِ ④
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

(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 the praises and thanks be to Allāh, the Lord of the 'Alamīn (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.)].

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

- a) Guidance of *Taufiq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to Belief in Islāmic Monotheism).
- b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islāmic Monotheism.

(4) (V.1:7) i.e. the way of the Prophets, the *Siddiqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the righteous, [as Allāh عز وجل said: "And whoso obeys Allāh and the Messenger=

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who earned Your Anger⁽¹⁾, nor of those who ⁽⁷⁾الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ^{(2) (3) (4)} went astray.

=(Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

(1) (V.1:7) Narrated Adi bin Hātim رضي الله عنه: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "غير المغضوب عليهم ولا الضالين." *Ghairil maghdubi 'alaihim* [not (the way) of those who earned Your Anger], he ﷺ replied: "They are the Jews". And 2. "ولا الضالين." *Walad-dāllin* (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray". [This *Hadith* is quoted by *At-Tirmidhi* and *Abu Dāwūd*].

(2) (V.1:7) Narration about Zaid bin 'Amr bin Nufail. Narrated 'Abdullah bin 'Umar رضي الله عنهما: 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*: See the glossary. Narrated Ibn 'Umar رضي الله عنهما: 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 *Hanif* (Islāmic Monotheism)." Zaid enquired, "What is *Hanif*?" He said, "*Hanif* is the religion of (the Prophet) Abraham (عليه السلام), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmic 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 *Hanif* (Islāmic Monotheism)." Zaid enquired, "What is *Hanif*?" He replied "*Hanif* is the religion of (the Prophet) Abraham (عليه السلام) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islāmic 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)].

Narrated Asmā' bint Abu Bakr رضي الله عنها: 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)].

(3) (V.1:7): Narrated 'Ubādah bin As-Sāmit رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." [*Sahih Al-Bukhāri*, 1/756 (O.P.723)].

(4) (V.1:7): Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghdubi 'alaihim walad-dāllin* [i.e. not the way of those who earned Your Anger, nor the way 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)].

Sunnah)⁽¹⁾ which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurât (Torah) and the Injil (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.

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. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh'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 Allâh and the Last Day" while in fact they believe not.

9. They (think to) deceive Allâh 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 Allâh 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."

وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ
يُوقِنُونَ ﴿٤﴾

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ
وَكَانَ أَبْصَارُهُمْ غُشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ
وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَاطَبُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا
يَخْتَفُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ إِذْ كَانُوا يَكْفُرُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

(1) (V.2:4) Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger ﷺ said: Islâm is based on (the following) five (principles):

1. To testify that "Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad ﷺ is the Messenger of Allâh).
2. *Iqâmat-as-Salât*: to perform the five (compulsory congregational) *Salât* (prayers).
3. To pay *Zakât*.
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of Ramadan. [Sahih Al-Bukhâri, 1/8 (O.P.7)].

Sûrat Al-Baqarah (The Cow) II

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

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'an and none but Allâh (Alone) knows their meanings.]

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

3. Who believe in the *Ghaib*⁽¹⁾ and perform *As-Salât* (*Iqâmat-as-Salât*),⁽²⁾ and spend out of what We have provided for them [i.e. give *Zakât*,⁽³⁾ spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*].

4. And who believe in (the Qur'an and the

سورة البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ﴿٢﴾

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

(1) (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allâh 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): *Iqâmat-as-Salât* إقامة الصلاة: The performance of *Salât* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children to perform *Salât* (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 Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (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 *Salât* (prayers) the way you see me performing them." [See *Sahih Al-Bukhâri*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salât* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhâri*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

(3) (V.2:3) *Zakât* زكاة: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhâri*, Book of *Zakât*, No. 24]

Sûrat An-Nâs
(Mankind) CXIV

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

1. Say: "I seek refuge with (Allâh) the Lord of mankind,⁽¹⁾
2. "The King of mankind — ⁽²⁾
3. "The *Ilâh* (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 Allâh).⁽³⁾
5. "Who whispers in the breasts of mankind.
6. "Of jinn and men."

(1) (V.114:1) Narrated Aishah رضي الله عنها: Whenever Allah's Messenger ﷺ went to bed, he used to recite *Surat Al-Ikhlâs* (112), *Surat Al-Falaq* (113) and *Surat An-Nâs* (114), and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. [*Sahih Al-Bukhari* 7/5748 (O.P.644)].

(2) (V.114:2) The Statement of Allâh عز وجل: "The King of mankind." Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" [*Sahih Al-Bukhari*, 9/7382 (O.P.479)]

(3) (V.114:4) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."* [*Sahih Al-Bukhari*, 8/6487 (O.P.494)]

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

سورة النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①

مَلِكِ النَّاسِ ②

إِلٰهِ النَّاسِ ③

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤

مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

creatures need, (He neither eats nor drinks)].

3. "He begets not, nor was He begotten."⁽¹⁾

4. "And there is none co-equal or comparable unto Him."

Sûrat Al-Falaq
(The Daybreak) CXIII

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

1. Say: "I seek refuge with (Allâh), 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."

(1) (V.112:3)

A) Narrated Mu'adh bin Jabal رضي الله عنه: The Prophet ﷺ said, "O Mu'adh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh 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)]

B) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه: A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that *Sûrah* by itself was not enough. Allâh's Messenger ﷺ said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." [*Sahih Al-Bukhari*, 9/7374 (O.P.471)]

C) Narrated 'Aishah رضي الله عنها: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the *Sûrah* 112): 'Say (O Muhammad): "He is Allâh, (the) One." (112:1). When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet ﷺ said (to them), "Tell him that Allâh loves him." [*Sahih Al-Bukhari*, 9/7375 (O.P.472)]