

القرآن الكريم

وترجمة معانيه إلى اللغة الإنجليزية

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

Summarized in One Volume

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الملك محمد بن عبد العزيز  
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السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق  
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## CONTENTS

1. Certificates	
A: Sheikh 'Abdul 'Aziz bin 'Abdullāh bin Bāz, Dar-ul-Ifta, (Presidency of Islamic Research, Ifta, Call and Propagation) Riyadh.....	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'ān, A Miracle from Allāh (to Prophet Muhammad ﷺ).....	VIII
5. <b>The Noble Qur'ān</b> .....	1
6. Appendix I	
a. List of Prostration Places in the Noble Qur'ān.....	1222
b. Names of some of the Prophets mentioned in the Noble Qur'ān.....	1223
c. Glossary.....	1224
7. Appendix II	
a. Why Allah sent Prophets and Messengers?.....	1246
b. <i>Tauhid</i> (Islamic Monotheism).....	1247
c. <i>Shahādah</i> —Confession of a Muslim.....	1248
d. Polytheism and Disbelief.....	1252
(I) <i>Ash-Shirk</i> and its various manifestations.....	1253
(II) <i>Al-Kufr</i> —The disbelief and its various manifestations.....	1255
e. <i>An-Nifāq</i> —The hypocrisy and its various manifestations.....	1256
f. Jesus and Muhammad (peace be upon them) in the Bible and the Qur'ān.....	1258
8. Appendix III	
a. Brief Index.....	1270
9. Index of Sūrahs (Chapters).....	1309

Narrated Abu Hurairah ؓ : Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Īsā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)."[*Sahih Al-Bukhāri*, 4/3443 (O.P. 652)]

### باب وجوب الإيمان برسالة النبي

(صلى الله عليه وسلم)

حدثني يونس بن عبد الأعلى: أخبرنا ابن وهب قال: وأخبرني عمرو أن أبا يونس حدثه عن أبي هريرة عن رسول الله ﷺ أنه قال: والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار. (رواه مسلم في كتاب الإيمان)

It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire."

[*Sahih Muslim*, the Book of Faith, Vol. 1, *Hadith* No.240 (153) {*Summarized Sahih Muslim* (S.S.M.) 20}. [See also Vol. 3:116]]



## Sūrat Al-Fātihah (The Opening) 1

سورة الفاتحة

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<sup>[1]</sup> of the 'Alamīn (mankind, jinn and all that exists).<sup>[2]</sup>

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3. The Most Gracious, the Most Merciful.

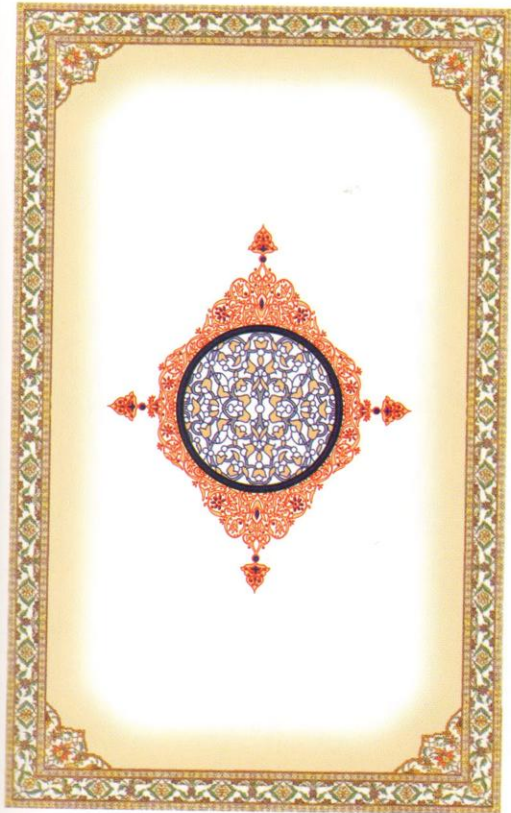
الرَّحْمَنِ الرَّحِيمِ

[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-'alāmīn [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all those



[not (the way) of those who earned Your Anger],” he ﷺ replied: “They are the Jews”. And 2. *Walaḍ-dālīn* (nor of those who went astray),” he ﷺ replied: “The Christians, and they are the ones who went astray”. [This *Hadīth* is quoted by *Al-Tirmidhī* and *Musnad Abu Dāwūd*].

<sup>[4]</sup>(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-Bukhārī*, 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* (Islamic 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) — 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

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

مَلِكِ يَوْمِ الدِّينِ ﴿١﴾

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٢﴾

6. Guide us to the Straight Way.<sup>[1]</sup>

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٣﴾

7. The way of those on whom You have bestowed Your Grace<sup>[2]</sup>, not (the way) of those who earned Your Anger<sup>[3]</sup>, nor of those who went astray.<sup>[4][5][6]</sup>

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٤﴾

=exists], *Sūrah Al-Fātihah* which is *As-Sab’ Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur’ān which has been given to me.” [*Sahih Al-Bukhārī*, 6/4474 (O.P.1)].

<sup>[1]</sup> (V.1:6) Guidance is of two kinds:

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

<sup>[2]</sup> (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 the righteous, [as Allāh عز وجل 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)].

<sup>[3]</sup> (V.1:7) Narrated ‘Adi bin Hātim رضي الله عنه: I asked Allāh’s Messenger ﷺ about the Statement of Allāh: 1. “غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ *Ghairil-magħhubi ‘alaihim*

## Sūrah 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-Muttaqīn* [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 *Ghaib*<sup>[1]</sup> and perform *As-Salāt*<sup>[2]</sup> (the prayers), and

[1] (V.2:3): *Al-Ghaib*: 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*: إقامة الصلاة: 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

سورة البقرة  
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الر

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ  
هُدًى لِّلْمُتَّقِیْنَ

الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ وَیُعِیْمُوْنَ

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) 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)]

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

[6] (V.1:7): Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghdubi 'alahim walad-dāllin* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amin*, for if one's utterance of *Amin* coincides with that of the angels, then his past sins will be forgiven."

[*Sahih Al-Bukhāri*, 6/4475 (O.P.2)]

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. 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

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٧﴾  
إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ  
عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
لَا يُؤْمِنُونَ ﴿٨﴾

خَسَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ  
سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٩﴾  
وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
وَيَأْتُونَهُم بِالْآخِرِ وَمَا هُمْ  
بِؤْمِنِينَ ﴿١٠﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا  
وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا  
يَشْعُرُونَ ﴿١١﴾

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ  
مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ  
كَانُوا يَكْذِبُونَ ﴿١٢﴾  
وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي

spend out of what We have provided for them [i.e. give *Zakāt*<sup>[1]</sup> (obligatory charity), 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'an and the *Sunnah*)<sup>[2]</sup> which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُسْفُونَ ﴿٦﴾

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ  
وَمَا أُنزِلَ مِن قَبْلِكَ وَيَآخِرُونَ  
يُؤْفُونَ ﴿٤﴾

=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-Bukhārī*, 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-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

[1] (V.2:3) *Zakāt* (obligatory charity) (زَكَاةٌ) : 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 the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24]

[2] (V.2:4) Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said: Islām 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-Bukhārī, 1/8 (O.P.7)]



2. The King of mankind — [1] مَلِكِ النَّاسِ ①
3. The *Ilāh* (God) of mankind, إِلَهِ النَّاسِ ①
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).<sup>[2]</sup> مِنَ الشَّرِّ الْوَسْوَاسِ الْخَفِيِّ ①
5. Who whispers in the breasts of mankind. الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ①
6. Of jinn and men.” مِنَ الْجِنَّةِ وَالنَّاسِ ①

[1] (V.114:2) The Statement of Allāh عز وجل: “The King of mankind.” Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “On the Day of Resurrection Allāh 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)]

[2] (V.114:4) Narrated Abu Hurairah رضي الله عنه: Allāh’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 Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

### 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, قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①
2. From the evil of what He has created, مِنَ الشَّرِّ مَا خَلَقَ ①
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), وَمِنَ الشَّرِّ عَاقِبِ إِذَا وَقَبَ ②
4. And from the evil of those who practise witchcraft when they blow in the knots, وَمِنَ الشَّرِّ الَّتَفَثَثَبَ فِي الْأَعْقَدِ ①
5. And from the evil of the envier when he envies.” وَمِنَ الشَّرِّ حَاسِدٍ إِذَا حَسَدَ ①

### 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,<sup>[1]</sup> قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①

[1] (V.114:1) Narrated Aishah رضي الله عنها: Whenever Allāh’s Messenger ﷺ went to bed, he used to recite *Surat Al-Ikhlās* (112), *Surat Al-Falaq* (113) and *Surat An-Nās* (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)]