

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

Summarized in One Volume

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الْقُرْآنُ الْكَرِيمُ

THE NOBLE QUR'ÂN

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A NOTE FROM THE PUBLISHER

Islâm 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 ready 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 Islâm 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'ân which is completed and printed with the Help of Allâh. All the praises and thanks are to Allâh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allâh be upon our Prophet Muhammad صلى الله عليه وسلم, his family and his Companions.

It would be unfair on my part if the efforts of those persons are not mentioned who worked very hard to present this book in such a good form. The fundamental task of computerization and correction of manuscripts required a great zeal and patience for which I must thank to Mr Muhammad Munawar for his voluntary and devoted services. Other persons who provided their great efforts in editing and compilation of the manuscripts, and performed their tasks assigned to them with great interest and responsibility are:

1. Mr. Muhammad Tahir, M.A. (Islamic Studies); Jamia Salfia, Banaras, M.A. (Political Science)
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4. Mr. Saeeduddin, B.Sc.
5. Mr. Shakil Ahmed, B.A. (Islamic Studies), B.A. (Arabic Linguistics), Umm-ul-Qura, Makkah.

I thank all the above persons with all my sincere feelings and pray to All-Mighty Allâh to give great rewards in this world and Hereafter.

ABDUL MALIK MUJAHID

General Manager

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PREFACE TO THE EDITION

All the praises and thanks are to Allâh, the Lord of 'Âlamîn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, Muhammad صلى الله عليه وسلم

This interpretation of the meanings of the Noble Qur'ân 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'ân has been taken from *Mushaf Al-Madînah An-Nabawîyyah*, which has been printed by the *Mujamma' of King Fahd of Saudi Arabia for the printing of Al-Mushaf Ash-Sharîf*, in the year 1405 A.H. according to the instructions of the Chancellor of the Islâmîc 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-Amadî.
3. There are some additions and subtractions of Chapters and *Ahâdîth* from *Sahîh Al-Bukhârî* and other *Ahâdîth* 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.
5. As regards the old edition of this Book, nobody is allowed to reprint or to reproduce it after this new edition has been published.
6. This new edition is in two forms — one in a detailed form (in 9 volumes), and the other in a summarized form (in 1 volume).

3 Rajab, 1405 A.H. — March 23, 1985.

Translators:

Dr. Muhammad Taqî-ud-Din Al-Hilâlî

Dr. Muhammad Muhsin Khân

Sûrat Al-Fâtiḥah (The Opening) I

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

2. All the praises and thanks are to Allâh, the Lord^[1] of the 'Âlamîn (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]

[1] (V.1:2) Lord: The actual word used in the Qur'ân is *Rabb*. There is no proper equivalent for *Rabb* in 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 Allâh.

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'ân actually mean *Rabb* and should be understood as such.

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

He then said to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân, 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 *Sûrah* which is the greatest *Sûrah* in the Qur'ân?" He said, "*Al-Hamdu lillâhi Rabbil-'âlamîn* [i.e. all the praises and thanks are to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], *Sûrat Al-Fâtiḥah* which is *As-Sab' Al-Mathâni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." (*Sahih Al-Bukhârî*, Vol.6, *Hadîth* No.1).

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

a) Guidance of *Taufiq* and it is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

.... Contd.

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other religion?" He said, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)" Zaid enquired, "What is *Hanîf*?" He said, "*Hanîf* is the religion of (the Prophet) Abraham (عليه السلام), he was neither a Jew nor a Christian, and he used to worship none but Allâh [(Alone) — Islâmic 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 Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh'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 *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He replied "*Hanîf* is the religion of (the Prophet) Abraham (عليه السلام) he was neither a Jew nor a Christian, (and he used to worship none but Allâh [(Alone) — Islâmic 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 Allâh! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakr رضى الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the *Ka'bah* and saying, "O people of Quraish! By Allâh, 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-Bukhârî, Vol.5, Hadîth No.169).

[4] (V.1:7): Narrated 'Ubâdah bin As-Sâmit رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." (Sahih Al-Bukhârî, Vol.1, Hadîth No.723).

[5] (V.1:7): Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says: *Ghairil-maghdubi 'alaihim walad-dâllîn*. [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, *Âmîn*, for if one's utterance of *Âmîn* coincides with that of the angels, then his past sins will be forgiven." (Sahih Al-Bukhârî, Vol.6, Hadîth No.2).

7. The Way of those on whom You have bestowed Your Grace^[1], not (the way) of those who earned Your Anger^[2] (such as the Jews), nor of those who went astray (such as the Christians).^{[3],[1],[2]}

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

b) Guidance of *Irshâd* through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islâmic Monotheism.

[1] (V.1:7) i.e. the way of the Prophets, the *Siddîqûn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allâh عز وجل said: "And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddîqûn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

[2] (V.1:7) Narrated Adi bin Hâtim رضى الله عنه: I asked Allâh's Messenger صلى الله عليه وسلم about the Statement of Allâh: 1. "*Gharil maghdubi 'alaihim* [not (the way) of those who earned Your Anger]," he replied: "They are the Jews". And 2. "*Walad dâllîn* (nor of those who went astray)," he replied: "The Christians, and they are the ones who went astray". [This *Hadîth* is quoted by At-Tirmidhi and Musnad Abu Dâwûd].

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

Narrated 'Abdullah bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم 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 meat) on which Allâh'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, "Allâh 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 Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

* *Nusub*: See the glossary.

Narrated Ibn 'Umar رضى الله عنهما: Zaid bin 'Amr bin Nufail went to Shâm (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 Allâh's Anger." Zaid said, "I do not run except from Allâh'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

.... Contd.

4. And who believe in (the Qur'ân and the Sunnah)^[1] which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injeel (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 صلى الله عليه وسلم) 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 peace-makers."

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

[1] (V.2:4) Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم 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, Vol. 1, Hadith No. 7).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿١﴾

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢﴾
إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٣﴾

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٤﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٥﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿٧﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا
نَحْنُ مُصْلِحُونَ ﴿٨﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا
يَشْعُرُونَ ﴿٩﴾

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'ân and none but Allâh (Alone) knows their meanings.]

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons 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].

[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 Pre-ordainments). It also includes what Allâh and His Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم has said: "Order your children for 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 صلى الله عليه وسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he صلى الله عليه وسلم has said: "Offer your Salât (prayers) the way you see me offering them (see Sahih Al-Bukhâri, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the Salât (prayer) of the Prophet صلى الله عليه وسلم see Sahih Al-Bukhâri, Vol.1, H.No. 702, 703, 704, 723, 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, Vol. 2, Book of Zakât, No. 24]

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ﴿١﴾

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢﴾

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 witchcrafts when they blow in the knots,
5. "And from the evil of the envier when he envies."

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,
2. "The King of mankind — ^[1]
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). ^[2]
5. "Who whispers in the breasts of mankind.
6. "Of jinn and men."

^[1] (V.114:2) The Statement of Allâh عز وجل: 'The King of mankind.'

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم 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, Vol. 9, Hadith No. 479).

^[2] (V.114:4) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم 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, Vol. 8, Hadith No. 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 صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

سُورَةُ الْفَلَقِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَفَاسِ ﴿٤﴾

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Sûrat Al-Ikhlâs or At-Tauhîd
(The Purity) CXII

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

1. Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ^[1]
2. "Allâh-us-Samad (السيد الذي يصدق اليه في الحاجات) [Allâh — 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 co-equal or comparable unto Him."

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

It is said that if the Verse [(17:45) The Qur'ân] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows best). (Tafsîr Al-Qurtubî, Vol.10, Page 269).

^[1] (V.112:1) See *Tauhîd* in the Glossary (Appendix).

^[2] (V.112:3)

A) Narrated Mu'âdh bin Jabal رضي الله عنه: The Prophet صلى الله عليه وسلم said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم said, "Not to punish them (if they did so)." [Sahih Al-Bukhari, Vol. 9, Hadith No. 470].

B) Narrated Abu Sa'id Al-Khudrî رضي الله عنه: A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that *Sûrah* by itself was not enough. Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." [Sahih Al-Bukhari, Vol. 9, Hadith No. 471].

C) Narrated 'Aishah رضي الله عنها: The Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم. 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 صلى الله عليه وسلم said (to them). "Tell him that Allâh loves him." [Sahih Al-Bukhari, Vol. 9, Hadith No. 472].

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PROPHETS MENTIONED IN THE QUR'ÂN

Many Prophets came before the last Prophet Muhammad صلى الله عليه وسلم, the names of some are mentioned in the Qur'ân. In this translation the Biblical names of these Prophets are used so as to make their identification easier for the non-Muslim readers. The list of the names is as follows:

S.No.	Qur'ânic Name	Name used in Noble Qur'ân	Arabic
1.	Al-Yas'	Elisha	اليسع عليه السلام
2.	Ayub	Job	ايوب عليه السلام
3.	Dawûd	David	داود عليه السلام
4.	Dhul-Kifl	Dhul-kifl	ذوالكفل عليه السلام
5.	Harûn	Aaron	هارون عليه السلام
6.	Hûd	Hud	هود عليه السلام
7.	Ibrâhîm	Abraham	ابراهيم عليه السلام
8.	Idris	Enoch	ادريس عليه السلام
9.	Iliyâs	Elias	الياس عليه السلام
10.	'Îsâ	Jesus	عيسى عليه السلام
11.	Ishâq	Isaac	اسحق عليه السلام
12.	Ismâ'il	Ishmael	اسماعيل عليه السلام
13.	Lût	Lot	لوط عليه السلام
14.	Mûsâ	Moses	موسى عليه السلام
15.	Nûh	Noah	نوح عليه السلام
16.	Sâleh	Salih	صالح عليه السلام
17.	Shu'aib	Shuaib	شعيب عليه السلام
18.	Sulaimân	Solomon	سليمان عليه السلام
19.	'Uzair	Ezra	عزير عليه السلام
20.	Ya'qûb	Jacob	يعقوب عليه السلام
21.	Yahyâ	John	يحيى عليه السلام
22.	Yunus	Jonah	يونس عليه السلام
23.	Yusuf	Joseph	يوسف عليه السلام
24.	Zakariyâ	Zachariya	زكريا عليه السلام
25.	Muhammad	Muhammad or Ahmad	محمد او احمد صلى الله عليه وسلم

LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân:

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
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5.	16	Maryam	19	58
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7.	17	Al-Hajj	22	77*
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9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and Ulama, while Imâm Shâf'i suggests prostration at this place also.

The following invocation is usually recited during the prostration:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqueen. [Sahih Muslim, Vol. 4, Hadith No.201].