

تفسير معاني
القرآن الكريم
باللغة الإنجليزية

INTERPRETATION OF THE MEANING OF THE NOBLE QUR'ÂN IN THE ENGLISH LANGUAGE

Summarized in One Volume

Dr. Muhammad Taqi-ud-Din Al-Hilâli
Dr. Muhammad Muhsin Khân



DARUSSALAM
A MULTILINGUAL INTL. PUBLISHING HOUSE
Riyadh, Houston, New York, London, Lahore

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by information storage and retrieval system, without the permission of the publisher.

Fifteenth Revised Edition ; 2000

© Maktaba Darussalam, 1996
King Fahd National Library Cataloging-in-Publication Data
Interpretation of the meanings of the Noble Qur'ân in the English language; A summarized version of At-Tabari, Al-Qurtubi and Ibn Kathir...
Summarized by Muhammad Taqi-ud-Din Al-Hilali, Muhammad Muhsin Khan, Riyadh.

1224 pp., 14X21 cm ISBN: 9960-740-79X
1- Quran-Translation 1- Al-Hilali, Muhammad Taqi-ud-Din (trans.)
227.3. Dc 004/16
Legal Deposit no. 004/16
ISBN: 9960-740-79-X

Supervised by :
ABDUL MALIK MUJAHID

Headquarters:

P.O. Box: 22743, Riyadh 11416, KSA
Tel: 00966-1-4033962/4043432
Fax: 00966-1-4021659
E-mail: darussalam@naseej.com.sa
Bookshop: Tel: 4614483 Fax: 4614483

Branches & Agents:

K.S.A.

- Jeddah: Tel: 6712299 Fax: 6173448
- Al-Khobar: Tel: 8948106

U.A.E.

- Tel: 5511293 Fax: 5511294

PAKISTAN

- 50 Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street
Urdu Bazar, Lahore
Tel: 0092-42-712005 Fax: 7320703

U.S.A.

- Houston: Tel: 001-713-722 0419
Fax: 001-713-722 0431
- New York: 572 Atlantic Ave, Brooklyn
New York-11217
Tel: 001-718-625 5925

U.K.

- London: Darussalam International Publications Ltd.
P.O. Box: 21555, London E10 6XQ
Tel: 07947 306 706 Fax: 0208 925 6996
- Birmingham: Al-Hidaayah Publishing & Distribution
436 Coventry Road, Birmingham B10 0UG
Tel: 0044-121-753 1889 Fax: 121-753 2422

AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor 165-171, Haldon St.
Tel & Fax: (61-2) 9758 4040, 9758 4030

MALAYSIA

- SPECIALIST BOOK SHOP-321 B 3rd Floor, Suria Klc
Kuala Lumpur City Center 50088
Tel & Fax: 00603-21663433, 459 2032

SINGAPORE

- Muslim Converts Association of Singapore
Singapore- 424484 Tel: 0065-440 6924, 348 8344
Fax: 440 6724

SRI LANKA

- Darul Kitab 6, Nirmal Road, Colombo-4
Tel: 0094-1-589 038 Fax: 0094-1-699 767

KUWAIT

- Islam Presentation Committee
Enlightment Book Shop
P.O. Box : 1613, Safat 13017 KUWAIT
Tel: 00965-242 7383

BANGLADESH

- 30 Malitola Road, Dhaka-1100
Tel: 0088-02-9557214, Fax: 0088-02-9559738

Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: Some angels came to the Prophet (Muhammad) ﷺ while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the call-maker is Muḥammad ﷺ; and whoever obeys Muḥammad ﷺ, obeys Allāh; and whoever disobeys Muḥammad, disobeys Allāh. Muḥammad ﷺ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” [Sahih Al-Bukhari, 9/7281 (O.P.385).

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ». [صحيح البخاري ٤/٣٤٤٣ (٦٥٢)]

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Isā (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-Bukhari, 4/3443 (O.P.652).

حدثني يونس بن عبد الأعلى أخبرنا ابن وهب قال وأخبرني عمرو بن أبي يونس حدثني 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]

Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: 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). [See also (V.3:116)]

The Noble Qur’ān A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يَقْرَأَ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [سورة يونس: ٣٧]

“And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., laws decreed for mankind) —wherein there is no doubt — from the Lord of the ‘Ālamīn (mankind, jinn, and all that exists).” (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (V.3:85)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِثْلُهُ أَوْ أَمِنَ عَلَيْهِ الْبَشَرُ. وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ». [صحيح البخاري ٩/٧٢٧٤ (٣٧٤)]

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” [Sahih Al-Bukhari, 9/7274 (O.P.379)]

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ: أَخْبَرَنَا يَزِيدُ: حَدَّثَنَا سَلِيمُ بْنُ حَبَّانٍ - وَأَتْنَى عَلَيْهِ -: حَدَّثَنَا سَعِيدُ ابْنُ مِينَاءَ: حَدَّثَنَا - أَوْ سَمِعْتُ - جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِيَصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَّةً وَبَنَتْ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَّةِ فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالِدَّارُ: الْجَنَّةُ، وَالِدَّاعِيَ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ. وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. تَابِعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ. [صحيح البخاري ٩/٧٢٨١ (٣٨٥)]

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

(1) (V.1:2) Lord: The actual word used in the Qur'ān 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'ān 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'ān, 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'ān?' " 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'ān 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 *Ishād* 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="

CONTENTS

1. Certificates	
A: Sheikh 'Abdul-'Aziz bin 'Abdullāh bin Bāz, Dar-ul-Iftā, (Presidency of Islamic Research, Ifta, Call and Propagation), Riyādh.....	5
B: Sheikh Umar Muhammad Fullata, General Secretary of Islamic University, Al-Madinah Al-Munawwarah	6
2. Preface to the New Edition	
A: (Arabic).....	7
B: (English)	8
3. A Note from the Publisher	9
4. The Noble Qur'ān, a Miracle from Allāh (to Prophet Muhammad ﷺ)	10
5. The Noble Qur'ān	13
6. Index of <i>Sūrah</i> — Chapters	824
7. List of Prostration places in the Noble Qur'ān	826
8. List of some of the Prophets mentioned in the Noble Qur'ān	827
9. Appendix I — Glossary.....	828
10. Appendix II	
a) Why Allāh sent Prophets and Messengers عليهم السلام.....	856
b) <i>Tauhid</i> (Islamic Monotheism)	858
c) <i>Shahādah</i> - Confession of a Muslim	860
d) Polytheism and Disbelief	865
i) <i>Ash-Shirk</i> — Polytheism and its various manifestations	866
ii) <i>Al-Kufr</i> — Disbelief and its various manifestations	868
e) <i>An-Nifāq</i> — Hypocrisy and its various manifestations	869
f) Jesus and Muhammad (peace be upon them) in the Bible and the Qur'ān.....	871
11. Appendix III — The Call to <i>Jihād</i> in the Qur'ān	885
12. Appendix IV — Brief Index.....	907

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

وَلَا الضَّالِّينَ ﴿٧﴾

=(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 Adī bin Hātim رضي الله عنه: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" of those who earned Your Anger," he ﷺ replied: "They are the Jews". And 2. "وَالضَّالِّينَ" (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, and 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* (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-Bukhārī*, 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-Bukhārī*, 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 *Sūrat Al-Fātihah* in his prayer, his prayer is invalid." [*Sahih Al-Bukhārī*, 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-Bukhārī*, 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 Taurāt (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. 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."

(1) (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. To perform the five (compulsory congregational) *Salāt* (prayers).

3. To pay *Zakāt*.

4. To perform *Hajj* (i.e. pilgrimage to Makkah).

5. To observe *Saum* (fasting) during the month of Ramadan.

[*Sahih Al-Bukhārī*, 1/8 (O.P.7)].

أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ
يُوقِنُونَ ﴿١٧﴾

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿١٨﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٩﴾

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
أَبْصَارِهِمْ غَشِيَةٌ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿٢٠﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٢١﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا
يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٢٢﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْذِبُونَ ﴿٢٣﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٢٤﴾

Sūrat Al-Baqarah (The Cow) II

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

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 *Ghaib*⁽¹⁾ and perform *As-Salāt* (*Iqāmat-as-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 (the Qur'ān and the

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ﴿١﴾

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُسْقُونَ ﴿٢﴾

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا

(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): *Iqāmat-as-Salāt* إقامة الصلاة: The performance of *Salāt* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salāt* (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 *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-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)].

(3) (V.2:3) *Zakāt* زكاة: 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]

so that you may become *Al-Muttaqūn* (the pious. See V.2:2).

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).⁽¹⁾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then produce a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا
فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٣﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ
الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ ﴿٢٤﴾

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājun Mutahharatun*⁽²⁾ (purified mates or wives), and they will abide therein forever.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ
وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than

﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ
مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا

(1) (V.2:22) Narrated 'Abdullāh رضي الله عنه: I asked the Prophet ﷺ, "What is the greatest sin in consideration with Allāh?" He said, "That you set up a rival unto Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." [Sahih Al-Bukhārī, 6/4477 (O.P.4)].

(2) (V.2:25) Having no menses, stools, urine. See *Tafsir Ibn Kathir* and also see the footnote of (V.29:64)

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

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا
يَشْعُرُونَ ﴿١٢﴾

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

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا أَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ
هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

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

وَإِذَا الْفُلُوكُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا
خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا
نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾

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

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٥﴾

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

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى
فَمَا رَاحَتِ يَحَرَّتْ لَهُمْ وَمَا كَانُوا
مُهْتَدِينَ ﴿١٦﴾

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا
أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يَبْصِرُونَ ﴿١٧﴾

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together).

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَنَرَقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ
مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ
بِالْكَافِرِينَ ﴿١٩﴾

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

يَكَادُ الرِّقْقُ يَخطفُ أَبْصَارَهُمْ لَمَّا أَضَاءَ
لَهُمْ مَسَوَافِئُهُ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ
شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ
إِنِ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾