Translation of the Meanings of

THE NOBLE QURAN

in the English Language

by

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and
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Translation of the meanings of
THE NOBLE QUR'AN
IN THE ENGLISH LANGUAGE

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السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما 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 ونادوها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وسلم.

الرئيس العام
لإدارات البحث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
مقدمة

بفم علامة الدكتور: عبد الله بن عبدالعزيز التكري
وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد
المشرف العام على المجع

الحمد لله رب العالمين، القائل في كتابه الكريم:

{ قد حملت قلبي أغلظى وضعت جبيني {،
والصلاة والسلام على أشرف الأبناء والموسنين، نبينا محمد، القائل:

(( خيركم من تعلم القرآن وعلمه ))).

أما بعد:

فإننا لوجهات خادم الحرمين الشريفين، الملك فهد بن عبد العزيز آل سعود، حفظه الله،
بالعناية بكتاب الله، والعمل على تيسير نشره، وتوزيعه بين المسلمين، في مشارق الأرض ومواربها
وتفسيره، وترجمته معانيه إلى مختلف لغات العالم.

وإذًا من وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد للمملكة العربية السعودية،
بأهمية ترجمة علامة القرآن الكريم إلى جميع لغات العالم المهمة، تسهيلًا لفهمه على المسلمين الناطقين
بغير العربية، وفقاً للبلاغ المأمور به في قوله تعالى: (( بلغوا عني ولآية )).

وقد خرجت عنا IntelliJéغية، بفضل جهد الملك فهد لطاعة الصحافة
الريفي بمدينة الرياض، أن يقدم لقارئي الكريم هذه الترجمة الإنجليزية، التي قام بها فضيلة
الدكتور محمد تقي الدين الهلالي، وفضيلة الدكتور محمد محسن خان، وراجح من قبل المجتمع
الدكتور فضل الله ظهير، والدكتور أمين الدين أبو بكر، والدكتور وجه عبد الرحمن،
والدكتور ف. عبد الرحمن.

وعمد الله سبحانه وتعالى أن وفق إنجاز هذا العمل العظيم، الذي نرجو أن يكون خالصًا
لوجه الكريم، وأن يرفع به المسلمين.

إذنا ندرك أن ترجمة علامة القرآن الكريم، مهمة بلغت دقها، فإنها ستكون فاعلة عن أداء
الغاني العظيم، الذي يواصيه النص القرآني المجز. وأن المفاهيم التي تزدادها الترجمة إنها هي حقيقة ما
بلغه علم المرجح في فهم كتاب الله الكريم، وأنه يكفيه ما يعزو عمل البشر كله من خطأ ونقص.
ومن ثم نرجو من كل قارئي هذه الترجمة أن جواده جميع الملك فهد لطباعة الصحائف الشريفة
المدينة المنورة، بما قد جدد فيها من خطأ أو نقص أو زيادة، والاستفادة من هذه الملاحظات في
الطبعات القادمة إن شاء الله.

والله الموفق، وهو اهادي إلى سواء السبيل.
In the Name of Allah, the Most Gracious, the Most Merciful

Foreword

By Dr. ‘Abdulllah ibn ‘Abd al-Muhsin al-Turki, Minister for Islamic Affairs, Endowments, Da’wah and Guidance. The Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, “There has come to you from Allah a Light and a plain Book”, and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, “The best of you is he who learns the Qur’an and teaches it”.

Following the directives of the Custodian of the Two Holy Mosques, King Fahd ibn ‘Abd al-‘Aziz Al Sa’i‘id, may Allah guard him, to give the book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world; and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da’wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur’an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it, and in fulfilment of the injunction of the Prophet ﷺ “Convey my message even if it be one single ayah”, and with the view to serve our English-speaking brethren, King Fahd Complex For the Printing of the Holy Qur’an at al-Madinah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr. Muhammad Taqi-ud Din al-Hilali and Dr. Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr. Amin ad-Din Abu Bakr, Dr. Wajih ‘Abderrahman and Dr. V. ‘Abdur Rahim.

We praise Allah subhānahu wa ta‘ālā for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of the Muslims.

We are aware of the fact that the translation of the meanings of the Glorious Qur’an, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission or addition that he may find in it so that they may be eliminated in subsequent editions in shā’Allah.

It is Allah Who bestows success, and guides to the Straight Path.
In the Name of Allah, the Most Gracious, the Most Merciful

The Noble Qur‘ân - A Miracle from Allâh (to Prophet Muhammad ﷺ)

"And this Qur‘ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (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 ‘Âlâmîn (mankind, jinn, and all that exists). “ (V.10:37)

"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)

Narrated Abû Huraira: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” (Hadith No.379. Vol. No.9, Sahih Al-Bukhari )
Narrated Jábir bin 'Abdullâh: Some angels came to the Prophet (Muhammad صلى الله عليه وسلم) 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 callmaker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e.,
through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

(Hadith No. 385, Vol. No.9, Sahih Al-Bukhārī).

Narrated Abu Hurairah: Allah’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).” (Hadith No. 652, Vol. No.4, Sahih Al-Bukhārī).

It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah: Allah’s Messenger ﷺ said: “By Him (Allah) 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, Chapter No. 24). [See also (V.3:116)]
1. In the Name of Allâh, the Most Gracious, the Most Merciful.

2. All the praises and thanks be to Allâh, the Lord[1] of the Ālāmin (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] (such as the

[1] (V.1:2) Lord: The actual word used in the Qur'ān 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'ān 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 ﷺ 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 calls you.” (V. 8:24). He then said to me, “I will teach you a Sûrah which is the greatest Sûrah 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 Sûrah which is the greatest Sûrah in the Qur'ān?” He said, “Al-Hamdu lilâhi Rabbit-Ălāmin [i.e. all the praises and thanks be to Allâh, the Lord of the ‘Alāmin (mankind, jinn and all that exists)], Sûrat Al-Fâtiha which is As-Sab' Al-Mathâni (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān 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 i.e. totally from Allâh, i.e. Allâh opens one’s heart to receive the truth (from disbelief to Belief in Islāmic Monotheism).

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

[4] (V.1:7) i.e. the way of the Prophets, the Siddiqûn (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 Allâh’s Messenger ﷺ said: “And whoso obeys Allâh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn, the martyrs, and the righteous. And how excellent these companions are!” (V.4:69)].

[5] Narrated 'Adî bin Hâtim ﷺ: I asked Allâh’s Messenger ﷺ about the Statement of Allâh: 1. "Gharîr maghûbû ‘alâihim! (not the way of those who earned Your Anger),” he replied “They are the
"Jews", And 2. "Walad dālīn (nor of those who went astray)," he replied: "The Christians, and they are the ones who went astray." [This Ḥadīth is quoted by Al-Tirmidhi and Abu Dawūd].

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

Narrated 'Abdullāh bin 'Umar: The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet. A meal was presented to the Prophet 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 etc. 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.

*Nusub*: See the glossary.

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 Ḥanīf (Islāmic Monotheism)" Zaid enquired, "What is Ḥanīf?" He said, "Ḥanīf is the religion of (the Prophet) Abraham, 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 it. Will you tell me of some other religion?" He replied, "I do not know any other religion except Ḥanīf (Islāmic Monotheism)." Zaid enquired, "What is Ḥanīf?" He replied "Ḥanīf is the religion of (the Prophet) Abraham, 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".

Narrated Asmā’ bint Abī 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-Bukhārī, Vol.5, Ḥadīth No.169).

(V.1:7) Narrated 'Ubādah bin As-Ṣāmit: Allāh’s Messenger said, "Whoever does not recite Sūrat Al-Fātihah in his prayer, his prayer is invalid." (Sahih Al-Bukhārī, Vol.1, Ḥadīth No.723).

(V.1:7) Narrated Abu Hurairah: Allāh’s Messenger said, "When the *imām* says: Ghairil-maghdubi 'ailahim walad-dālīn. [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, 'Āmin, for if one’s utterance of 'Āmin coincides with that of the angels, then his past sins will be forgiven." (Sahih Al-Bukhārī, Vol.6, Ḥadīth No.2).
1. **Alif-Lâm-Mim.** [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 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 (Iqâmât-as-Salât),[^2] and spend out of what we have provided for them [i.e. give Zakât[^3]], spend on...

[^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): Iqâmât-as-Salât: The performance of Salât (prayers). It means that:

a) Each and 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, etc.) 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: A certain fixed proportion of the wealth and of each and every kind of 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 Islam. 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]
themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh’s Cause — *Jihâd*].

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 was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] 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 punishment.

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[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 “là 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-Bukhârî, Vol. 1, Hadith No. 7).*
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.

13. And when it is said to them (hypocrites): “Believe as the people (followers of Muhammad صلى الله عليه وسلم, Al- Ansâr and Al-Muhajirûn) 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 Shayâtîn (devils—polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking.”

15. Allâh 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.

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

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

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 thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).

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 Allâh willed, He...
could have taken away their hearing and their sight. Certainly, Allah has power over all things.

21. O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (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 Allah (in worship) while you know (that He Alone has the right to be worshipped).[1]

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

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.

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 Azwâjûn Mutahharâtun[2] (purified mates or wives) and they will abide therein forever.

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[1] (V.2:22) Narrated 'Abdullâh رضي الله عنه: I asked the Prophet صلى الله عليه وسلم, "What is the greatest sin in consideration with Allah?" He said, "That you set up a rival unto Allah 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-Bukhârî, Vol.6, Hadith No.4).

[2] (V.2:25) having no menses, stools, urine. See Tafsîr Ibn Kathîr and also see the footnote of (V.29:64)
26. Verily, Allâh 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 it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsîgûn (the rebellious, disobedient to Allâh) [1].

27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin) [2], and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11)

29. He it is Who created for you all that is on earth. Then He rose over (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

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[1] (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

[2] (V.2:27) Narrated Jubair bin Mut'im رضي الله عنه that he heard the Prophet ﷺ saying, "[The person who severs the bond of kinship will not enter Paradise]" (Sahih Al-Bukhâri, Vol.8, Hadith No.13).
31. And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.”

32. They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.”

33. He said: “O Adam! Inform them of their names,” and when he had informed them...

[1] (V.2:31) The Statement of Allāh: ‘And He taught Adam all the names (of everything).’

Narrated Anas: ‘The Prophet ﷺ said, “On the Day of Resurrection the believers will assemble and say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Adam and say, ‘You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.’ Adam will say, ‘I am not fit for this (i.e. intercession for you).’ Then Adam will remember his sin and feel ashamed thereof. He will say, ‘Go to Nūh (Noah), for he was the first Messenger Allāh sent to the inhabitants of the earth.’ They will go to him and Nūh (Noah) will say, ‘I am not fit for this undertaking.’ He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, ‘Go to Khallīl-ur-Rahmān’ [i.e. Ibrāhīm (Abraham)]. They will go to him and he will say, ‘I am not fit for this undertaking. Go to Mūsá (Moses), the slave to whom Allāh spoke (directly) and gave him the Taurât (Torah).’ So they will go to him and he will say, ‘I am not fit for this undertaking, and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, ‘Go to ‘Isā (Jesus), Allāh’s slave, His Messenger and Allāh’s Word and a spirit coming from Him.’ ‘Isā (Jesus) will say, ‘I am not fit for this undertaking, go to Muhammad صلى الله عليه وسلم the slave of Allāh whose past and future sins were forgiven by Allāh.’ So they will come to me and I will proceed till I ask my Lord’s Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed.’ (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.’ I will raise my head and praise Allāh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allāh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, ‘None remains in Hell but those whom the Qur’ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.’ (The compiler) Abu ‘Abdullāh said: ‘But those whom the Qur’ān has imprisoned in Hell’ refers to the Statement of Allāh عز و جل: “To abide therein... V.16:29” (Sahih Al-Bukhārī, Vol.6, Hadith No.3).

*The intimate friend of the Most Gracious (Allāh).

**This may wrongly be understood as the spirit or soul of Allāh, in fact, it is a soul created by Allāh, i.e. ‘Isā (Jesus). It was His Word: “Be!” — and he was (created like the creation of Adam). Please see the word Rūḥ-ullāh in the glossary for further details.
of their names, He said: “Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”

34. And (remember) when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated except Iblîs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: “O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers).”

36. Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: “Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.”

37. Then Adam received from his Lord Words[1]. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38. We said: “Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you)

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[1] (V.2:37): These words are mentioned in the Qur'ân; (Verse 7:23): They are: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”
so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur’ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تاءل الحرا)] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsîr Al-Tabari).

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh’s Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth).[1]

43. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and bow down (or submit yourselves with obedience to Allâh) along with Ar-Râki`ûn[2].

44. Enjoin you Al-Bîr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves,[3] while you recite the

[1] (V.2:42): Narrated ‘Atâ’ bin Yasâr: I met ’Abdullâh bin ’Amr bin Al ’Aas and asked him, “Tell me about the description of Allâh’s Messenger صلى الله عليه وسلم which is mentioned in the Taurât (Torah).” He replied, “Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur’ân as follows: ‘O Prophet! We have sent you as a witness (for Allâh’s True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterate. You are My slave and My Messenger I have named you Al-Mutawakkil (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: ‘Lâ ilâha illallâh,’ (none has the right to be worshipped but Allâh), by which ‘blind eyes, deaf ears and closed hearts’ will be opened.” (Sahih Al-Bukhârî, Vol.3, Hadith No.335).

[2] (V.2:43) Ar-Râki`ûn: Those who bow down or submit themselves with obedience to Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allâh’s Pleasure).

[3] (V.2:44) Narrated Abu Wâ’il: Someone said to Usâmâ, Will you not talk to this (‘Uthmân)?” Usâmâ said, “I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allâh’s Messenger صلى الله عليه وسلم saying, ‘A man will be brought and put in Hell (Fire) and he will circumambulate (go round and
Scripture [the Taurât (Torah)]! Have you then no sense?

45. And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi‘în [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Alamîn [mankind and jinn (of your time period, in the past)].

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

49. And (remember) when We delivered you from Fir`aun’s (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

50. And (remember) when We separated the sea for you and saved you and drowned Fir`aun’s (Pharaoh) people while you were looking (at them, when the sea-water covered them).

51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and

round in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn’t you use to order others for Al-Mar’ûf (Islâmic Monotheism and all that is good) and forbid them from Al-Munkar (polytheism, disbelief, and all that is evil)?' That man will say, 'I used to order others to do Al-Mar’ûf (Islâmic Monotheism and all that good) but I myself never used to do it, and I used to forbid others from Al-Munkar (polytheism, disbelief, and all that is evil) while I myself used to do Al-Munkar (polytheism, disbelief and all that is evil)'. (Sahih Al-Bukhârî, Vol.9, Hadîth No.218).