

تفسير معاني
القرآن الكريم
باللغة الإنجليزية

INTERPRETATION OF THE MEANINGS OF
THE NOBLE QUR'ĀN
IN THE ENGLISH LANGUAGE

With comments from Tafsir At-Tabari, Tafsir Al-Qurtubi and
Tafsir Ibn Kathir and Ahadith from
Sahih Al-Bukhari, Sahih Muslim and other Ahadith books

المجلد الثاني — Part 2

من سورة الأنعام إلى نهاية سورة التوبة — From Sūrah 6 to 9

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THE NOBLE QUR'ĀN

(In 9 volumes)

القرآن الكريم
(9 مجلدات)

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Sūrat Al-An'ām (The Cattle) VI⁽¹⁾

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

1. All praises and thanks be to Allāh, Who (Alone) created the heavens and the earth, and originated the darkness and the light ; yet those who disbelieve hold others as equal with their Lord.⁽²⁾

(1) (S.6):

قَالَ ابْنُ عَبَّاسٍ: ثُمَّ لَمْ تَكُنْ فَنَشْتُهُمْ [٢٣]: مَعْدِرَتُهُمْ. مَعْرُوشَاتٍ [١٤١]: مَا يُعْرَشُ مِنَ الْكُرْمِ وَغَيْرِ ذَلِكَ. حَمُولَةٌ [١٤٢]: مَا يُحْمَلُ عَلَيْهَا. وَلَلْبَيْسِنَا [٩]: لَشَبَهِنَا. لَا تُنذِرِكُمْ بِهِ [١٩٠]: أَهْلُ مَكَّةَ. وَيَنَائُونَ [٢٦]: يَتَّبِعَادُونَ. تُبْسَلُ [٧٠]: تُفْضَحُ. أُبْسَلُوا [٧٠]: أَفْضِحُوا. بَاسِطُوا أَيْدِيَهُمْ [٩٣]: الْبَسِطُ: الضَّرْبُ. اسْتَكْتَرْتُمْ [١٢٨]: أَضَلَلْتُمْ كَثِيرًا. وَمِمَّا ذَرَأَ مِنَ الْحَرْثِ [١٣٦]: جَعَلُوا لِلَّهِ مِنْ ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيبًا وَلِلشَّيْطَانِ وَالْأوثَانِ نَصِيبًا. أَكِنَّةٌ [٢٥]: وَاحِدُهَا كِنَانٌ. أَمَّا اسْتَمَلْتُمْ [١٤٣، ١٤٤]: يَعْنِي هَلْ تَشْتَمِلُ إِلَّا عَلَى ذَكَرٍ أَوْ أَنْثَى؟ فَلِمَ تُحَرِّمُونَ بَعْضًا وَتُحِلُّونَ بَعْضًا؟ مَسْفُوحًا [١٤٥]: مُهْرَاقًا. صَدَفَ [١٥٨]: أَعْرَضَ. أُبْسَلُوا [٧٠]: أُبْسَلُوا [٧٠]: أُسْلِمُوا. سَرْمَدًا [الْقِصَصِ: ٧١، ٧٢]: دَائِمًا. اسْتَهْوَتْهُ [٧١]: أَضَلَّتْهُ. تَمْتَرُونَ [٢]: تَشْكُونَ. وَقَرَأَ: صَمَمٌ. وَأَمَّا الْوَفْرُ فَإِنَّهُ الْجَمَلُ. أَسَاطِيرُ [٢٥]: وَاحِدُهَا أُسْطُورَةٌ وَإِسْطَارَةٌ وَهِيَ التَّرَهَاتُ. الْبَاسَاءُ: مِنَ الْبَاسِ. وَيَكُونُ مِنَ الْبُؤْسِ. جَهْرَةً [٤٧]: مُعَايِنَةً. الصُّورُ: جَمَاعَةٌ صُورَةٌ. كَقَوْلِهِ سُورَةٌ وَسُورٌ. مَلَكُوتٌ [٧٥]: مُلْكٌ. رَهَبُوتٌ: رَحْمُوتٌ. وَتَقُولُ تَرْهَبُ خَيْرٌ مِنْ أَنْ تُرْحَمَ. جَنَّ [٧٦]: أَظْلَمَ. تَعَالَى [١٠٠]: عَلَا وَإِنْ تَعَدَّلَ [٧٠]: تُقْسِطُ. لَا يُقْبَلُ مِنْهَا فِي ذَلِكَ الْيَوْمِ. يُقَالُ عَلَى اللَّهِ حُسَابُهُ. أَي حِسَابُهُ. وَيُقَالُ حُسْبَانًا [٩٦]: مَرَامِي وَرُجُومًا لِلشَّيَاطِينِ [الْمَلِكِ: ٥]. مُسْتَقَرٌّ [٩٨] فِي الصُّلْبِ وَمُسْتَوْدَعٌ فِي الرَّحِمِ الْقِنُوتُ: الْعِدْقُ. وَالْإِثْنَانِ قِنَوَانٍ [٩٩]. وَالْجَمَاعَةُ أَيْضًا قِنَوَانٌ، مِثْلُ صِنَوَانٍ وَصِنَوَانٌ.

(2) (V.6:1):

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُجَرِّزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: إِنِّي عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

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knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur'an and Muhammad ﷺ⁽¹⁾) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

7. And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their

(1) (V.6:5):

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٧﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَاسْتَهْتَبُونَ ﴿٨﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٩﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي رُطَابٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِي نَكُرُّوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٠﴾

باب وجوب الإيمان برسالة النبي ﷺ .

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». (صحيح مسلم ١٥٣)

CHAPTER. It is obligatory to have belief in the Messenger of the Prophet (Muhammad ﷺ).

Narrated Abū 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., Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, 153).

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He

فَقَالَ: «اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»، قَالُوا: بَشَرْتَنَا فَأَعْطِنَا، فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: «اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ»، قَالُوا: قَبِلْنَا، جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ، وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ، قَالَ: «كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ». ثُمَّ أَنَايَ رَجُلٌ فَقَالَ: يَا عِمْرَانُ، أَدْرِكُ نَاقَتَكَ فَقَدْ ذَهَبَتْ، فَانْطَلَقْتُ أَطْلُبُهَا فِإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَإِيْمُ اللَّهِ لَوَدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقُمْ. (صحيح البخاري ٧٤١٨)

Narrated 'Imrān bin Ḥuṣayn: While I was with the Prophet ﷺ, some people from Banī Tamīm came to him. The Prophet ﷺ said, "O Banī Tamīm! Accept the glad tidings!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the glad tidings, as Banī Tamīm have refused it." They said, "We accept it, for we have come to you to learn the religion. So we ask you what the beginning of this universe was." The Prophet ﷺ said, "There was Allāh and nothing else before Him, and His Throne was over the water, and He then created the heavens and the earth and wrote everything in the Book." Then a man came to me and said, 'O 'Imrān! Follow your she-camel for it has run away!' So I set out seeking it, and behold, it was beyond the mirage! By Allāh! I wished that it (my she-camel) had gone but that I had not left (the gathering). [Sahih Al-Bukhārī, 9/7418 (O.P.514)].

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ يَمِينَ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ؟ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ. وَعَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْأُخْرَى الْفَيْضُ، أَوْ الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ». (صحيح البخاري ٧٤١٩)

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending, night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that spending has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." [Sahih Al-Bukhārī, 9/7419 (O.P.515)].

