

تفسير معاني

القرآن الكريم

باللغة الإنجليزية

INTERPRETATION OF  
THE MEANINGS OF  
THE NOBLE  
QUR'ĀN

IN THE ENGLISH LANGUAGE

A Summarized Version of At-Tabarī, Al-Qurtubī  
and Ibn Kathīr with Comments from Sahīh Al-Bukhārī

By:

**Dr. Muhammad Taqi-ud-Din Al-Hilālī, Ph.D. (Berlin)**

Formerly Professor of Islamic Faith and Teachings

and **Dr. Muhammad Muhsin Khān**

Formerly Director, University Hospital

Islamic University, Al-Madinah Al-Munawwarah

**DARUSSALAM**

Publishers and Distributors

Riyadh, Saudi Arabia



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### The Noble Qur'an

A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يَقْرَأَ مِنْ دُونِ اللَّهِ وَلَكِنْ نَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَقْصِصَ الْكَلْبِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ (٧٧)

"And this Qur'an 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 Injil (Gospel)], and a full explanation of the Book (i.e., laws decreed for mankind) — wherein there is no doubt — from the Lord of the *Alamin* (mankind, jinn, and all that exists)." (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (١٥)

"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)

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ أَوْ أَمَّنَ عَلَيْهِ الْبَشَرُ. وَإِنَّمَا كَانَ الَّذِي أُوْتِيَهُ وَحْيًا وَحَاءَ اللَّهِ إِلَيْهِ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

Narrated Abū Hurairah رضي الله عنه: 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

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا يَزِيدُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ - وَأَبُو عَالِيَةَ - حَدَّثَنَا سَعِيدُ بْنُ مَيْمَانَ: حَدَّثَنَا - أَوْ سَمِعْتُ - جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةُ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَنْظُرَانِ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَنْظُرَانِ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَةً وَوَعَتْ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَةِ فَقَالُوا: أَوْلَوْهَا لَهُ يَتَقَفَّهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَنْظُرَانِ، فَقَالُوا: فَالِدَّارُ: الْجَنَّةُ، وَالدَّاعِيَ: 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: حَرَجَ عَلَيْنَا النَّبِيُّ ﷺ.

Narrated Jābir bin 'Abdullāh رضي الله عنهما: 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 callmaker is Muhammad ﷺ and whoever obeys Muhammad, obeys Allāh; and whoever disobeys Muhammad, disobeys Allāh. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." (*Sahih Al-Bukhari, Hadith No.9/ 7281*).

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْإِنْبِيَاءِ إِخْوَةٌ لِعَلَّاتٍ، أَشْهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ»... وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. [صحيح البخاري 4/ 3442]

Narrated Abu Hurairah رضي الله عنه : 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, Hadith No.4/3443*).

حَدَّثَنِي يُونُسُ بْنُ عَبْدِالْأَعْلَى أَخْبَرَنَا يُونُسُ بْنُ وَهْبٍ قَالَ وَأَخْبَرَنِي عَمْرُو: أَنَّ أَبَا يُونُسَ حَدَّثَنِي عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِأَجْدَ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ أَصْحَابِ النَّارِ». [رواه مسلم في كتاب الإيمان]

Narrated Abu Hurairah رضي الله عنه : 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, Hadith No. 240*). [See also (V.3:116)]

## Sūrat Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful.
2. All praise and thanks are Allāh's, the Lord<sup>(1)</sup> of the 'Alamīn (mankind, jinn and all that exists).<sup>(2)</sup>
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.<sup>(3)</sup>

<sup>(1)</sup> (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.

<sup>(2)</sup> (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 praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathānī* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me." [*Sahih Al-Bukhari, 6/4474* (O.P.1)].

<sup>(3)</sup> (V.1:6) Guidance is of two kinds:

- a) Guidance of *Tayfiq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism). =

7. The way of those on whom You have bestowed Your Grace<sup>(1)</sup>, not (the way) of those who earned Your Anger<sup>(2)</sup>, nor of those who went astray.<sup>(3)(4)(5)</sup>

=b) Guidance of *Ishād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islāmic Monotheism.

<sup>(1)</sup> (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 (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).]

<sup>(2)</sup> (V.1:7) Narrated Adi bin Hātim رضي الله عنه: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "غhairil-maghdubi غير المغضوب عليهم ولا الضالين", "alaihim [not (the way) of those who earned Your Anger]," he ﷺ replied: "They are the Jews". And 2. "والضالين (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray". [This *Hadīth* is quoted by *At-Tirmidhī* and *Abu Dāwūd*.]

<sup>(3)</sup> (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضي الله عنهما: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baladh before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub*\* in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [*Sahih Al-Bukhārī*, 5/3826 (O.P.169)].

\* *Nusub*: See the glossary.

Narrated Ibn 'Umar رضي الله عنهما: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except=

=from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanif* (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 عنهما: 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)].

<sup>(4)</sup> (V.1:7): Narrated 'Ubādah bin As-Sāmit رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fāthah* in his prayer, his prayer is invalid." [*Sahih Al-Bukhārī*, 1/756 (O.P.723)].

<sup>(5)</sup> (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 of those who went astray (1:7)], then you must say, *Amin*, for if one's utterance of *Amin* coincides with that of the angels, then his past sins will be forgiven." [*Sahih Al-Bukhārī*, 6/4475 (O.P.2)].



