Study the Noble Qur’ān Word-for-Word
Volume 1
(Part 1-10)
The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms
Compiled by DARUSSALAM
To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qurān along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qurān while understanding its meaning in the Urdu language. Whenever the Inam recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the Inam. This memory initiated me to produce this translation of the meanings of the Noble Qurān so that the readers and reciters of the Qurān may extract more pleasure from the recitation by understanding its meanings.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other’s recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَئِنْ يَقْرَأُ النَّبِيُّ ﷺ ﻣَنْ أَنتَ ﻋِلْولُمُوهُ ﻋَلَيْهِ ﻃُلُوثُ أَقْوَالُهُ

“And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?” (Sūrat Al-Qamar, 54:40)

In addition, Allah has encouraged us to contemplate the meanings of the Qurān. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Quranic recitation. The intent of reading the Qurān should be to reflect upon and understand the address of Allah Himself to mankind. Allah says:

"Do they not then think deeply (contemplate) in the Qurān, or are their hearts locked up (from understanding it)?" (Sūrat Muhammad 47:24)

If one approaches the Qurān with the intent of reflecting upon its meanings, then he achieves the full objective of the Qurān’s revelation, which is guidance for mankind. As Allah says:

كَيْبَ يَزَّلُ الْمَرْحَلَاتُ الْأَكْبَارُ فِيهِ ﴿فَيْرُوحُ الْقُلُوبُ ﺑَأَقاَلَامِ ﺑِلْكِرَاسِ﴾

“The month of Ramadan, in which the Qurān was revealed as guidance for mankind.” (Sūrat Al-Baqarah, 2:185)

May be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qurān, which we have produced. After studying this translation, a non-Arab English reader will relate how pleased he is with his increased understanding of the Quranic recitation.

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. The only purpose of this translation is to facilitate in learning the language of the Qurān. As for word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

- **Green Colour**: It indicates the names and attributes of Almighty Allah.
- **Black Colour**: It indicates nouns and pronouns.
- **Magenta Colour**: It indicates verbs.
- **Cyan Colour**: It indicates prepositions and connecting words.
- **Orange Colour**: It indicates the compound words.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَهُوَ ﺑِنْسَانٌ ﺑِرٌ ﺑِنْسَانٌ</td>
<td>and purchase</td>
</tr>
<tr>
<td>عَلَى ﺟَوْنَ ﺟَوْنٍ ﻋَلَى ﺟَوْنٍ</td>
<td>of the Book</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>what Allah has sent down</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>verbally those who conceal</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>but fire</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>into their bellies</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>they (do) not eat</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>small</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>a gain</td>
</tr>
<tr>
<td>ﯽٓ ﯽٓ ﯽٓ</td>
<td>therewith</td>
</tr>
</tbody>
</table>
This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:
- The square brackets [ ] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at (the) below:

  - (of) Resurrection
  - (of) the Day
  - the Owner

- Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

  - the Book
  - Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation and the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers who worked on this noble project particularly Muhammad Anwar Awan, Abdullah Saqib, Najam-ul-Islam, Imran Sarim and Sajid-ur-Rehman who checked and rechecked the manuscript with great perseverance. Brother Anwar also supervised the whole project. I cannot neglect the services of Muhammad Amer Rizwan, Haron Ur Rasheed, Asad Ali, Zahid Mehmood, Muhammad Shoaiib, Javed Iqbal, Abu Zar, and Art director, Muhammad Sift Elahi. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam
Sūrah Al-Fātihah (The Opening) 1

1. In the Name of Allah, the Most Gracious, the Most Merciful. 2. All praise and thanks are Allah's, the Lord of the 'Alamin (mankind, jinn and all that exists), 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. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

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Sūrah Al-Baqarah (The Cow) 2

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

1. Alif-Lam-Mim. [These letters are one of the miracles of the Qurʾān and none but Allah (Alone) knows their meanings.] 2. This is the Book (the Qurʾān), whereof there is no doubt, a guidance to those who are Al-Muttaqūn [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the Ghaib and perform As-Salāt (the prayers), and spend out of what We have provided for them [i.e. give Zakkāt (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allah's Cause – Jihād]. 4. And who believe in that (the Qurʾān and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injīl (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. Allah has set a seal on their hearts and on their hearing, i.e. they are closed from accepting Allah’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 Allah and the Last Day,” while in fact they believe not. 9. They (think to) deceive Allah 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 Allah 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.” 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 ﷺ, Al-Ansār and Al-Muhājirūn) 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 Shuyūtūn (devils—polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking.”
15. Allah mocks at them and gives them increase in their wrongdoing 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, Allah 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).
sent down (i.e. the Qur'an) to Our slave (Muhammad ﷺ), then bring a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

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 to Allah (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have