

أحسن البيان  
في تفسير  
معاني القرآن

Best Explanation of the Meanings of

**The Glorious  
Qur'ân**

(Part One)

Translated by:

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## A Note from the Publisher

It is a great benevolence of Allâh upon mankind that He has addressed it through His Word — The Noble Qur'ân. He has revealed this Divine Message of betterment and guidance from the heaven on the earth. But only he can get benefit from this source of bounty who is well-aware of the Message of his Master, who can perceive its sweetness and who intends to mend his deeds after comprehending its sense and meanings.

For the attainment of the noble guidance of our Master and Lord, and to gain His bounties and favours, it is necessary that we should acquire the merit of understanding of the Qur'ân. So it was felt since a long time that a brief in form but comprehensive in scope interpretation of the meanings of the Qur'ân should be there enlightened with the thoughts, viewpoints, creed and perception of the *Salaf Saliheen*, and with the meanings of the time of the Companions and the Successors; so that the readers can understand the Qur'ân in the light of the *Ahadiith* of the Prophet صلى الله عليه وسلم and in the sense of the Companions رضي الله عنهم.

Darussalam has for the first time published the translation of the meanings of the Noble Qur'ân which was performed by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Allâh has favoured this translation so much that only in four years, its sixteen editions have been published. والله الحمد والفضل على ذلك.

In this translation, as the notes and footnotes were very much brief, some readers and scholars desired that in the Noble Qur'ân, the existing notes should be replaced by the English translation of the marginal notes of *Tafsir Ahsan-ul-Bayân*, (in Urdu) which is a great service of the Qur'ân and a great and everlasting publication of Darussalam, and which has drawn the attention of the Urdu readers, and the scholars of Najd and Hijaz besides the scholars of the S<sup>h</sup>-Continent.

To accomplish the task, the services of Dr. Shahnaz, Ph.D. (Eng.) were acquired, the revision work was performed by a member of Darussalam, Hafiz Muhammad Tahir Salafi. So this *Salafi* interpretation derived from *Tafsir Tabri, Ibn Kathir, Aisar-ut-Tafâsir, Fath-ul-Qadir* and other authenticated *Tafâsir* is before you.

In this regard we are thankful to all the brothers who have cooperated with us, and pray Allâh to accept this service of ours, and make this interpretation a source of guidance for the present time.

We ask our readers to provide us their valuable opinions about the success of our efforts in this research work. By the help of Allâh, we will continue our efforts to make this interpretation better and superior.

**Abdul Malik Mujahid**

General Manager Darussalam



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2nd Edition: January 2003

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King Fahd National Library Cataloging-in-Publication Data  
The Glorious Qur'ân: Part one/translated by  
Muhammad Mohsen Khan-Riyadh.

96p., 14x21 cm ISBN 9960-717-29-1

1-Qur'ân- Translation 1-Khan, Muhammad Mohsen  
(trans.) II-Title 0172/18  
221.4.d.c.

Legal Deposit no. 0172/18  
ISBN 9960-717-29-1

Supervised by:  
**ABDUL MALIK MUJAHID**

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### U.K.

- Darussalam International Publications Ltd.  
226 High Street, Walthamstow,  
London E17 7JH, Tel: 0044-208 520 2666  
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## Some Characteristics of Tafsir Ahsan-ul-Bayân

been adopted. So this interpretation, can be said to be a summarized version of the *Salafî Tafâsîr*, a mirror of the *Manhaj* and *Maslak* (way and procedure) of the *Salaf* and a good example of the interpretation of verses with *Sahih Ahadith*.

● – The Noble Qur’ân has discribed the past nations and religions not by way of history, but for admonition and exhortation. Keeping in view the same pattern, the lowness of manners and conduct of the Muslims has been pointed out with reference to the morals and character of the people of the past nations which led them to their ruin and destruction, so that the gentry and the populace of this *Ummah* may try to come out of the adversity and inferiority, and save themselves from the failure of the Hereafter by adopting the true belief and blissful deeds.

It is not possible that the past nations should face devastation because of their haughtiness, aversion from the truth, and their belying of the Prophets (as has been described by the Qur’ân), but the Muslim nation should gain prosperity and exaltation by adopting the same conduct. It is against the way of Allâh:

﴿وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

«... and you will not find any change in the way of Allâh.» (V.33:62)

So it is necessary that if this *Ummah* is really desirous of attaining greatness and elevation, then it should check its moral and conduct while studying Qur’ân, and uplift itself from the evils which were the hallmark of past nations and because of which they were destroyed.

The Prophet ﷺ said:

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ»

«Because of this Book, Allâh favours many a people by raising them high and brings the others low because of it». (Sahih Muslim)

We pray to Allâh that our purpose for bringing this interpretation to public may be fulfilled and by its virtue the correct and true beliefs and deeds may be adopted so that this *Ummah* may become worthy of the blessings of Allâh – *Ameen!*

**Hafiz Salahuddin Yusuf**

Allâh has favoured these marginal notes of the Noble Qur’ân or concise interpretation “*Ahsan-ul-Bayân*” with so much popularity and acceptance in such a short time that we submit to him in gratitude and ask him for more blessings.

In this interpretation, detailed description is avoided because of the limitations of space. However, efforts have been made to provide in brief all the necessary information on places where it is needed, so that understanding and comprehension of the Qur’ânic verses may become easy for the readers. It is up to the readers and the scholars to value our efforts in this regard.

Some more characteristics of the interpretation are as follows:

- – Explanation of the verses has been provided according to the *Sahih Ahadith*.
- – Description of Israelitish stories and weak traditions is avoided and only authenticated traditions have been produced.
- – There is a plenty of traditions regarding the revelation of the verses and merits of various *Surah*, but authenticated ones are very few in them. As we were short of space, we have left the refutation of the famous but weak traditions and instead described the sound and authenticated ones, meaning that those famous traditions which have not been rendered here are generally unauthenticated.
- – This interpretation is not made heavy by the inclusion of religious precepts and discussions, as their place is in unabridged interpretations.
- – Except for few places, the sources of almost all the *Ahadith* have been provided so that it may be easy for the readers to go through them, if they require.
- – The basic sources of this short interpretation are the famous *Salafî Tafâsîr* like *Tafsir Ibn Kathir*, *Tafsir Fath-ul-Qadir*, *Tafsir Ibn Jarir*, *Tabri*, *Aisar-ut-Tafâsîr* and *Tafsir Qurtubi*. Other Arabic or other language interpretations have been rarely referred.
- – In elucidation and explanation, the interpretation of the *Salaf* (the Companions and the Successors) and their *Manhaj* (way) has



