

القرآن الكريم

وترجمة معانيه إلى اللغة الإنجليزية

Interpretation of the Meanings of

**The Noble Qur'ân**

In The English Language

A Summarized Version of At-Tabarî, Al-Qurtubî and  
Ibn Kathîr with Comments from Sahîh Al-Bukhârî

Summarized in One Volume

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إلى من يهجه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها 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 وتداولها لعدم المحذور فيها والله ولي التوفيق  
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Narrated Abu Hurairah ؓ : Allāh'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)."[*Sahih Al-Bukhāri*, 4/3443 (O.P. 652)]

### باب وجوب الإيمان برسالة النبي

(صلى الله عليه وسلم)

حدثني يونس بن عبد الأعلى: أخبرنا ابن وهب قال: وأخبرني عمرو أن أبا يونس حدثه عن أبي هريرة عن رسول الله ﷺ أنه قال: والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار. (رواه مسلم في كتاب الإيمان)

It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: 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, Vol. 1, *Hadith* No.240 (153) {*Summarized Sahih Muslim* (S.S.M.) 20}. [See also Vol. 3:116]]



## سُورَةُ الْفَاتِحَةِ ١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

الْإِيمَانَ إِلَهُكَ رَبِّكَ رَبِّ الْعَالَمِينَ ٣

إِلَهُكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ٤

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٥

صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ٦

عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

وَآيَاتُهَا كَثِيرٌ وَمَا تَنبَأُ

## سُورَةُ الْبَقَرَةِ ٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١

الْإِيمَانَ إِلَهُكَ رَبِّكَ رَبِّ الْعَالَمِينَ ٢

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٣

صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ٤

عَلَيْهِمْ وَلَا الضَّالِّينَ ٥

عَلَيْهِمْ وَلَا الضَّالِّينَ ٦

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عَلَيْهِمْ وَلَا الضَّالِّينَ ١٣

عَلَيْهِمْ وَلَا الضَّالِّينَ ١٤

## Sūrat Al-Fātihah (The Opening) 1

سورة الفاتحة

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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>

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

3. The Most Gracious, the Most Merciful.

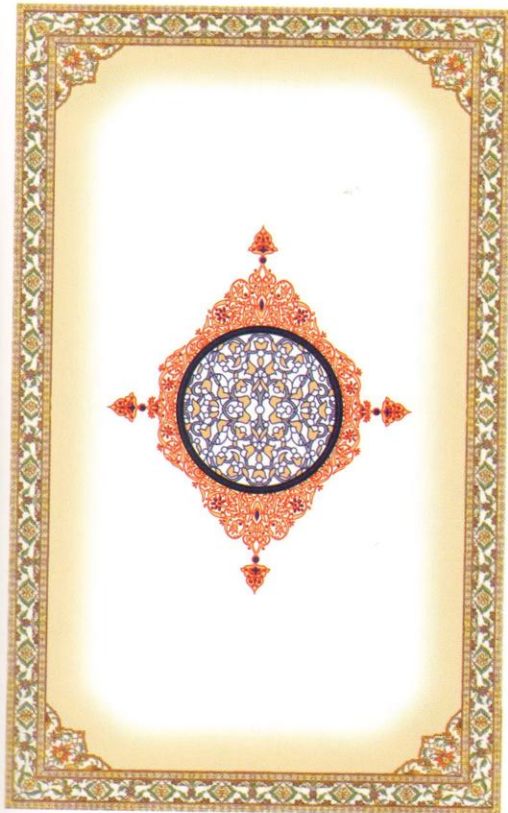
الرَّحِیْمِ الرَّحِیْمِ

[1] (V.1:2) Lord: The actual word used in the Qur'an 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'an actually mean *Rabb* and should be understood as such.

[2] (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'an, 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'an.?" He said, "Al-Hamdu lillāhi Rabbil-'alāmīn [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all those



[not (the way) of those who earned Your Anger],” he ﷺ replied: “They are the Jews”. And 2. *Walaḍ-ḍāllīn* (nor of those who went astray),” he ﷺ replied: “The Christians, and they are the ones who went astray”. [This *Hadīth* is quoted by *Al-Tirmidhī* and *Musnad Abu Dāwūd*].

<sup>[4]</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) Baldah 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* (Islamic 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) — Islamic 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

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

مَلِكِ يَوْمِ الدِّينِ ﴿١﴾

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٢﴾

6. Guide us to the Straight Way.<sup>[1]</sup>

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٣﴾

7. The way of those on whom You have bestowed Your Grace<sup>[2]</sup>, not (the way) of those who earned Your Anger<sup>[3]</sup>, nor of those who went astray.<sup>[4][5][6]</sup>

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٤﴾

=exists], *Sūrah 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-Bukhārī*, 6/4474 (O.P.1)].

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

- Guidance of *Taufīq* and it is totally from Allāh, i.e. Allāh opens one’s heart to receive the truth (from disbelief to belief in Islamic Monotheism).
- Guidance of *Irshād* through preaching by Allāh’s Messengers and pious preachers who preach the truth, i.e. Islamic Monotheism.

<sup>[2]</sup> (V.1:7) i.e. the way of the Prophets, the *Siddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddīq), 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 *Siddīqūn*, the martyrs, and the righteous. And how excellent these companions are!”] (V.4:69)].

<sup>[3]</sup> (V.1:7) Narrated ‘Adi bin Hātim رضي الله عنه: I asked Allāh’s Messenger ﷺ about the Statement of Allāh: 1. “غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ *Ghairil-magħhubī ‘alaihim*







