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تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'an
Word-for-Word
From Arabic to English

Volume 3

(Part 21-30)



تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الثالث

(أجزاء ٢١ - ٣٠)

إعداد

دارالسلام



Study the **Noble Qur'ān** Word-for-Word

Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation
to understand the meanings of Arabic Verses along
with grammatical terms

Compiled by

DARUSSALAM



Publisher's Note

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.

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:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

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

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. As for as 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.

وَيَشْتَرُونَ	مِنَ الْكِتَابِ	مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ		
and purchase	of the Book	what Allah has sent down	verily those who conceal		
إِلَّا النَّارَ	فِي بُطُونِهِمْ	أَوْ لَيْتَكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِ
but fire	into their bellies	they (do) not eat	small	a gain	therewith

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:

الذِّبْرِ	يَوْمِ	مَلِكِ
(of) [the] 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:

الْكِتَابِ	ذَلِكَ	الْمِ
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of 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 of Darussalam Lahore who worked on this noble project. 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



Contents

الفهرس

Para No.	Page	Surah	Page / الصفحة	السورة	الصفحة	الجزء
Twenty One	13	AL-'ANKABŪT / AR-RŪM	20	سورة العنكبوت / سورة الروم	13	الحادي والعشرون
		LUQMĀN / AS-SAJDAH	39 / 50	سورة لقمان / سورة السجدة		
		AL-AHZĀB	59	سورة الأحزاب		
Twenty Two	71	AL-AHZĀB / SABA'	88	سورة الأحزاب / سورة سبأ	71	الثاني والعشرون
		FĀTIR / YĀ-SĪN	107 / 123	سورة فاطر / سورة يس		
Twenty Three	129	YĀ-SĪN / AS-SĀFFĀT	139	سورة يس / سورة الصفات	129	الثالث والعشرون
		SĀD / AZ-ZUMAR	160 / 176	سورة ص / سورة الزمر		
Twenty Four	188	AZ-ZUMAR / GHĀFIR	201	سورة الزمر / سورة غافر	188	الرابع والعشرون
		FUSSILAT	228	سورة فطنت		
Twenty Five	243	FUSSILAT / ASH-SHŪRA	245	سورة فطنت / سورة الشورى	243	الخامس والعشرون
		AZ-ZUKHRUF / AD-DUKHĀN	264 / 284	سورة الزخرف / سورة الدخان		
Twenty Six	303	AL-JĀTHIYAH	292	سورة الجاثية	303	السادس والعشرون
		AL-AHQĀF / MUHAMMAD	303 / 317	سورة الأحقاف / سورة محمد		
		AL-FATH / AL-HUJURĀT	329 / 342	سورة الفتح / سورة الحجرات		
Twenty Seven	363	QĀF / ADH-DHĀRIYĀT	349 / 358	سورة قاف / سورة الذاريات	363	السابع والعشرون
		ADH-DHĀRIYĀT / AT-TŪR	367	سورة الذاريات / سورة الطور		
		AN-NAJM / AL-QAMAR	375 / 383	سورة النجم / سورة القمر		
Twenty Seven	363	AR-RAHMĀN / AL-WAQI'AH	392 / 402	سورة الرحمن / سورة الواقعة	363	السابع والعشرون
		AL-HADĪD	412	سورة الحديد		

Para No.	Page	Surah	Page / الصفحة	السورة	الصفحة	الجزء
Twenty Eight	425	AL-MUJĀDILAH / AL-HASHR	425 / 435	سورة المجادلة / سورة الحشر	425	الثامن والعشرون
		AL-MUMTAHINAH / AS-SAFF	445 / 453	سورة الممتحنة / سورة الصف		
		AL-JUMU'AH / AL-MUNAFIQUN	458 / 462	سورة الجمعة / سورة المنافقون		
		AT-TAGHĀBUN / AT-TALĀQ	467 / 473	سورة التغابن / سورة الطلاق		
		AT-TAHRĪM	480	سورة التخييم		
Twenty Nine	486	AL-MULK / AL-QALAM	486 / 493	سورة الملك / سورة القلم	486	التاسع والعشرون
		AL-HĀQQAH / AL-MA'ĀRIJ	500 / 507	سورة الحاقة / سورة المعارج		
		NŪH / AL-JINN	512 / 517	سورة نوح / سورة الجن		
		AL-MUZAMME / AL-MUDDATHTHIR	524 / 529	سورة المزمل / سورة المدثر		
		AL-QIYĀMAH / AL-INSĀN	535 / 539	سورة القيامة / سورة الإنسان		
		AL-MURSALĀT	545	سورة المرسلات		
Thirty	551	AL-NABA' / AN-NĀZI'ĀT	551 / 555	سورة النبا / سورة النازعات	551	الثلاثون
		'ABASA / AT-TAKWĪR	560 / 564	سورة عبس / سورة التكاوير		
		AL-INFITĀR / AL-MUTAFFIFIN	567 / 569	سورة الانفطار / سورة المطففين		
		AL-INSHIQĀQ / AL-BURŪJ	573 / 576	سورة الانشقاق / سورة البروج		
		AT-TĀRIQ / AL-A'LĀ	579 / 580	سورة الطارق / سورة الأمل		
		AL-GHĀSHIYAH / AL-FAJR	582 / 585	سورة الغاشية / سورة الفجر		
		AL-BALAD / ASH-SHAMS	588 / 590	سورة البلد / سورة الشمس		
		AL-LAIL / AD-DUHĀ	592 / 594	سورة الليل / سورة الضحى		
		ASH-SHARH / AT-TIN	596 / 597	سورة الشرح / سورة التين		
		AL-'ĀLAQ / AL-QADR	598 / 599	سورة العلق / سورة القدر		
		AL-BAYYINAH / AZ-ZALZALAH	600 / 603	سورة البينة / سورة الزلزلة		
		AL-'ĀDIYĀT / AL-QĀRI'AH	604 / 605	سورة العاديات / سورة القارعة		
AT-TAKĀTHUR / AL-'ASR	606 / 607	سورة التكاثر / سورة العصر				

Para No.	Page	Surah	Page / الصفحة	السورة	الصفحة	الجزء
		AL-HUMAZAH / AL-FĪL	608 / 609	سُورَةُ الْهُمَزَةِ / سُورَةُ الْفِيلِ		
		QURAIISH / AL-MA'ŪN	610 / 611	سُورَةُ قُرَيْشٍ / سُورَةُ الْمَاعُونِ		
		AL-KAUTHAR / AL-KĀFIRŪN	612 / 612	سُورَةُ الْكَافِرِينَ / سُورَةُ الْكَافِرُونَ		
		AN-NASR / AL-MASAD	613 / 614	سُورَةُ النَّصْرِ / سُورَةُ الْمَسَدِ		
		AL-IKHLĀS / AL-FALĀQ	615 / 616	سُورَةُ الْإِكْلَاسِ / سُورَةُ الْفَلَقِ		
		AN-NĀS	616	سُورَةُ النَّاسِ		



وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 ءَأَمَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَوَجَدَ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَأَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ
 كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا تَرْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)." 47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.)] and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism]. 48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

وَلَا تُجَادِلُوا أَهْلَ	الْكِتَابِ إِلَّا	بِالَّتِي هِيَ	أَحْسَنُ
(is) better	[it] in (a way) that	except	(of) the Book and argue not with (the) people
إِلَّا الَّذِينَ ظَلَمُوا	مِنْهُمْ	وَقُولُوا	ءَأَمَّا بِالَّذِي
Except (with) those who do wrong	of them	and say	we believe in that which
أُنزِلَ إِلَيْنَا	وَأُنزِلَ	إِلَيْكُمْ	وَإِلَهُنَا
has been revealed to us	and revealed	to you	and our God
وَجَدَ وَنَحْنُ لَهُ	مُسْلِمُونَ ﴿٤٦﴾	وَكَذَلِكَ أَنْزَلْنَا	
and we (is) One	have submitted (as Muslims)	to Him	and thus We have sent down

إِلَيْكَ الْكِتَابُ	فَالَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	يُؤْمِنُونَ بِهِ
to you	and those whom	We gave [them]	the Scripture	believe in it
وَمِنْ هَؤُلَاءِ	مَنْ	يُؤْمِنُ بِهِ	وَمَا يَجْحَدُ	بِآيَاتِنَا إِلَّا الْكَافِرُونَ
and (some) of these	who	believe in it	and none reject	Our Signs except the disbelievers
وَمَا كُنْتَ	تَسْلُو مِنْ قَبْلِهِ	مِنْ كِتَابٍ	وَلَا تَخْطُهُ	
[and] neither did you	read before it	any book	nor did you write it	
بِيَمِينِكَ	إِذَا	لَأَرْتَابَ الْمُبْطِلُونَ		
with your right hand	in that case	indeed the followers of falsehood	might have doubted	

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْنَا آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

49. Nay, but it is the clear *Ayāt* [i.e. this Qur'ān or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injil (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

بَلْ هُوَ	آيَاتٌ	بَيِّنَاتٌ	فِي صُدُورِ	الَّذِينَ أُوتُوا
nay it	(is) Verses	clear	in (the) breasts	(of) those who have been given
الْعِلْمِ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الظَّالِمُونَ	وَقَالُوا
the knowledge	and none deny	Our Proofs	but the wrongdoers	and they say
لَوْلَا أَنْزَلَ	عَلَيْهِ	آيَاتٌ	مِنْ رَبِّهِ	قُلْ
why are not sent down	to him	signs	from his Lord	say
إِنَّمَا الْآيَاتُ				
the signs (are) only				

عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُبِينٌ	أَوْلَمْ يَكْفِهِمْ
with Allah	and I am only	a warner	plain	is it not sufficient for them
أَنَا أَنْزَلْنَا	عَلَيْكَ	الْكِتَابَ	يُتْلَى عَلَيْهِمْ	إِنَّ
that We have sent down	to you	the Book	which is recited to them	verily
فِي ذَلِكَ	لَرَحْمَةً	وَذِكْرَى	لِقَوْمٍ يُؤْمِنُونَ	
in that	(is) surely a mercy	and a reminder	for a people who believe	

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers. 53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

قُلْ	كَفَى بِاللَّهِ	بَيْنِي	وَبَيْنَكُمْ	شَهِيدًا	يَعْلَمُ مَا
say	Sufficient is Allah	between me	and between you	(for) a witness	He knows what
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَالَّذِينَ ءَامَنُوا	بِالْبَاطِلِ		
(is) in the heavens	and (on) the earth	and those who believe	in falsehood		

وَسْتَغْجِلُونَكَ	وَسْتَغْجِلُونَكَ	وَسْتَغْجِلُونَكَ	وَسْتَغْجِلُونَكَ	وَسْتَغْجِلُونَكَ	وَسْتَغْجِلُونَكَ
and they ask you to hasten	(are) the losers	[they]	those	in Allah	and disbelieve
مُسَمًّى	وَلَوْلَا أَجَلٌ	بِالْعَذَابِ	بِالْعَذَابِ	بِالْعَذَابِ	بِالْعَذَابِ
appointed	and had (it) not been for a term	on the torment (for them)	on the torment (for them)	on the torment (for them)	on the torment (for them)
وَلَيَأْتِيَنَّهُمْ	وَلَيَأْتِيَنَّهُمْ	وَلَيَأْتِيَنَّهُمْ	وَلَيَأْتِيَنَّهُمْ	وَلَيَأْتِيَنَّهُمْ	وَلَيَأْتِيَنَّهُمْ
and surely it will come upon them	the torment	would certainly have come to them	would certainly have come to them	would certainly have come to them	would certainly have come to them
بِالْعَذَابِ	بِالْعَذَابِ	بِالْعَذَابِ	بِالْعَذَابِ	بِالْعَذَابِ	بِالْعَذَابِ
on the torment	they ask you to hasten	perceive not	while they	suddenly	suddenly
يَوْمَ	يَوْمَ	يَوْمَ	يَوْمَ	يَوْمَ	يَوْمَ
(on the) Day (when)	the disbelievers	surely (will) encompass	and verily Hell	and verily Hell	and verily Hell
أَرْجُلِهِمْ	أَرْجُلِهِمْ	أَرْجُلِهِمْ	أَرْجُلِهِمْ	أَرْجُلِهِمْ	أَرْجُلِهِمْ
their feet	and from underneath	from above them	the torment	shall cover them	shall cover them
تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ	تَعْمَلُونَ
do	what you used to	taste	and it will be said	and it will be said	and it will be said

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ اَرْضِي وَسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾
وَكَانَ مِن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then to Us you shall be returned. 58. And those who believe (in the Oneness of Allah-Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allah). 60. And so many a moving (living) creature carries not its own provision! Allah provides for it and for you. And

He is the All-Hearer, the All-Knower.

يَعْبَادِي	الَّذِينَ ءَامَنُوا	إِنَّ اَرْضِي	وَسِعَةٌ	فَأِنِّي
therefore Me (Allah Alone)	(is) spacious	certainly My earth	who believe	O My slaves
فَاعْبُدُونِ ﴿٥٦﴾	فَاعْبُدُونِ ﴿٥٦﴾	فَاعْبُدُونِ ﴿٥٦﴾	فَاعْبُدُونِ ﴿٥٦﴾	فَاعْبُدُونِ ﴿٥٦﴾
then	death	shall taste	soul (person)	every
(you should) worship [Me]	(you should) worship [Me]	(you should) worship [Me]	(you should) worship [Me]	(you should) worship [Me]
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾	إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾	إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾	إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾	إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾
and do righteous deeds	and those who believe	to Us you shall be returned	to Us you shall be returned	to Us you shall be returned
لَنُبَوِّئَنَّهُم	لَنُبَوِّئَنَّهُم	لَنُبَوِّئَنَّهُم	لَنُبَوِّئَنَّهُم	لَنُبَوِّئَنَّهُم
flow underneath which	lofty dwellings	in Paradise	(to) them	We shall surely give
أَلْأَنْهَارُ	أَلْأَنْهَارُ	أَلْأَنْهَارُ	أَلْأَنْهَارُ	أَلْأَنْهَارُ
(of) the workers	excellent is (the) reward	therein	(to) live forever	the rivers
الَّذِينَ صَبَرُوا	الَّذِينَ صَبَرُوا	الَّذِينَ صَبَرُوا	الَّذِينَ صَبَرُوا	الَّذِينَ صَبَرُوا
and so many	and put their trust in their Lord	those who are patient	those who are patient	those who are patient
مِن دَابَّةٍ	مِن دَابَّةٍ	مِن دَابَّةٍ	مِن دَابَّةٍ	مِن دَابَّةٍ
Allah provides for it	carries not its own provision	[from] a moving (living) creature	[from] a moving (living) creature	[from] a moving (living) creature
وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا
and so many	and put their trust in their Lord	those who are patient	those who are patient	those who are patient
وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا
and so many	and put their trust in their Lord	those who are patient	those who are patient	those who are patient
وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا	وَالَّذِينَ صَبَرُوا
and so many	and put their trust in their Lord	those who are patient	those who are patient	those who are patient

وَلَيْن سَأَلْتَهُم مِّن خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ قَالَ
يُوقِفُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّا اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾
وَلَيْن سَأَلْتَهُم مِّن نَّزْلِ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ
قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَاهَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ
وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allah." How

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ لِمَ تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْلِغِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ عَفُورٌ رَحِيمٌ ۝ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَانَا وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَإِذَا قَالَتْ مَنَ نَبَأَتْ بِهِ، وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ، قَالَتْ مَنَ نَبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَكِيمُ ۝ إِنَّ نُبُوءًا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَانَا وَجِبْرِيْلُ وَصَلِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ۝

Sūrah At-Tahrīm (The Prohibition) 66

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

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. 2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. `Āishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me." 4. If you two (wives of the Prophet ﷺ: `Āishah and Hafsah) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrāil (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allāh	the Most Gracious	the Most Merciful
يَأْتِيهَا النَّبِيُّ	لِمَ تَحْرِمُ مَا	أَحَلَّ اللَّهُ لَكَ
Prophet	why (do) you forbid that which	Allāh has made lawful to you

تَبْلِغِي مَرْضَاتِ	أَزْوَاجِكَ	وَاللَّهُ	عَفُورٌ	رَحِيمٌ
seeking (the) pleasure	(of) your wives	and Allāh	(is) Oft-Forgiving	Most Merciful
قَدْ فَرَضَ اللَّهُ	لَكُمْ	تَحِلَّةَ	أَيْمَانِكُمْ	
indeed Allāh has ordained	for you	(the) dissolution	(of) your oaths	
وَاللَّهُ مَوْلَانَا	وَهُوَ	الْعَلِيمُ	الْحَكِيمُ	وَإِذَا
and Allāh (is) your Protector	and He	(is) the All-Knower	the All-Wise	and when
أَسْرَأَ النَّبِيُّ	إِلَى بَعْضِ	أَزْوَاجِهِ	حَدِيثًا	فَلَمَّا نَبَأَتْ
the Prophet confided	to one	(of) his wives (Hafsah)	a matter	then when she told
بِهِ	وَأَظْهَرَهُ اللَّهُ	عَلَيْهِ	عَرَفَ بَعْضَهُ	وَأَعْرَضَ
[of] it	and Allāh made it known	to him	he informed part of it	and left
فَلَمَّا	نَبَأَهَا	بِهِ	قَالَتْ مَنَ	أَنْبَأَكَ
then when	he told her (Hafsah)	thereof	she said who	told you
نَبَأَنِي	الْعَلِيمُ	الْحَكِيمُ	إِنْ نُبُوءًا	إِلَى اللَّهِ
has told me	the All-knower	the All-Aware	if you two turn in repentance	to Allāh
فَقَدْ صَغَتْ قُلُوبُكُمَا	وَإِنْ تَظَاهَرَا	عَلَيْهِ		
your hearts are indeed so inclined	but if you help one another	against him		
فَإِنَّ اللَّهَ	هُوَ	مَوْلَانَا	وَجِبْرِيْلُ	وَصَلِحُ
then verily Allāh	[He]	(is) his Protector	and Gabriel	(and) the righteous
الْمُؤْمِنِينَ	وَالْمَلَائِكَةُ	بَعْدَ	ذَلِكَ	ظَهِيرٌ
(among) the believers	and the angels	after	that	(are his) helpers

عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسَلِّمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَيَبَّتْ عَيْدَاتٍ سَيَحْنَبُ تَيْبَتٍ وَأَبْكَارًا ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

5. It may be if he divorced you (all) that his Lord would give him instead of you,

Part - 28

Part - 28

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