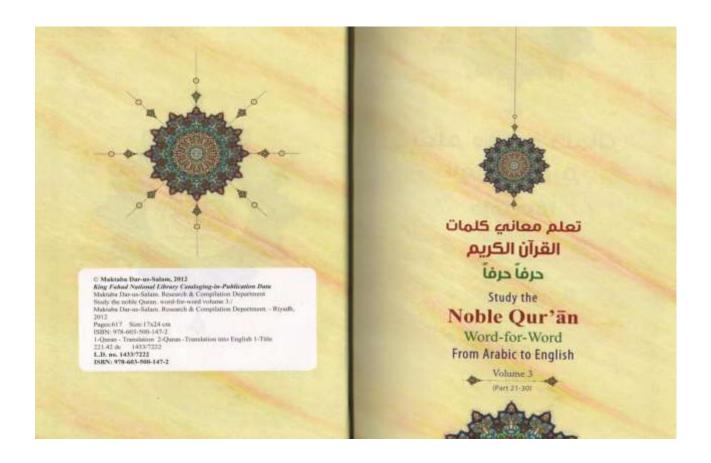
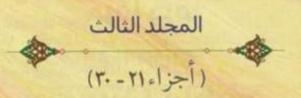
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تعلم معان*ي* كلمات القرآن الكريم حرفاً حرفاً

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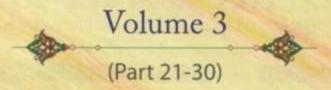
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Noble Qur'an Word-for-Word



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

Compiled by DARUSSALAM



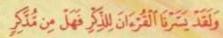




Publisher's Note

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:



"And indeed, We have made the Qurân easy to understand and remember; then is there any that will remember?" (Sûrat 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.

نَشْ تَرُونَ ﴾	مِنَ ٱلْكِتَبِ وَ	مَا أَنْزُلَ اللهُ		اِنَّ ٱلَّذِينَ يَكْتُمُونَ verily those who conceal		
and purcha	of the Book	what Allah has sen	nt down			
إِلَّالنَّارَ	في بُطُونِهِ مُ	أُوْلَيْكَ مَا يَأْكُلُونَ	قَلِيلًا	عُنا	**	
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:

آلدِينِ ۞	يوم	مَـُلكِ
(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 hose words. The colour has been faded out. For example, look at (is) below:

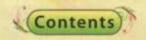
آلْكِتَبُ	ذَٰلِكَ	الدن
(is) the Book	that	Alif-Lam-Mim

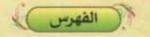
It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked 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 Quran, which may help to improve this presentation.

> Abdul Malik Mujahid Managing Director, Darussalam



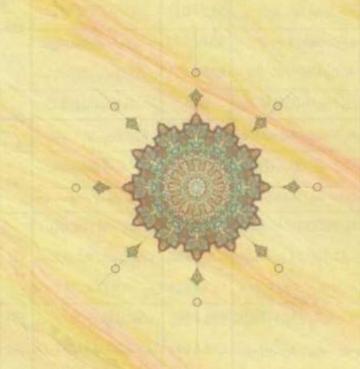




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وَلَا تُحَدِدُوا أَهْلَ الْكِتَنِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا مِنْهُمٌّ وَقُولُوا ءَامَنَّا بِٱلَّذِي أَنْزِلَ إِلَيْنَاوَأُنزِلَ إِلَيْكُمْ وَإِلَاهُنَاوَ إِلَاهُكُمْ وَخِدُّ وَنَحْنُ لَهُ مُسْلِمُونَ وَكَذَالِكَ أَنزَلْنَا ۚ إِلَيْكَ ٱلْكِتَابُ فَٱلَّذِينَ ءَانَيْنَهُمُ ٱلْكِنَابَ يُؤْمِنُونَ بِدِ ۗ وَمِنْ هَمْ وَلا اللهِ مَن يُؤْمِنُ بِدِّ- وَمَا يَجْحَدُ بِعَايَنتِنَا إِلَّا ٱلْكَنفِرُونَ ۞ وَمَاكُنتَ لَتَلُواْ مِن قَبْلِيدِ مِن كِنْب وَلَا تَغُطُّهُ، بِيَمِينِكُ إِذًا لَّازْتَابَ ٱلْمُبْطِلُون ۞

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 Islamic 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'an) to you (O Muhammad W), 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 'Abdullah bin Salam) and none but the disbelievers reject Our Ayat (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. Islamic Monotheism]. 48. Neither did you (O Muhammad W) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

أحسن	هی	بِٱلَّتِي	اِلَّا	تكب	أنْكِ		أأهل	وَلَا يَحْدَدِلُوا أَهْلَ		
(is) better	[it] in (a way) tha		at except (of) the Book and		and a	argue not with (the) people				
نِيَ	نَابِالَّهُ	ále	وَقُولُوا	ر بيا ب مر	مِنا		ظَلَمُوا	إِلَّا ٱلَّذِينَ		
we believ	we believe in that which			and say of ther		Except (with) those who do wro			o wrong	
إِلَنْهُكُمْ	وَ	وَإِلَنهُنَا	200	إلَّه	وَأُمْزِلُ إِلَيْهُ		أُنزِلَ إِلَيْنَا		أُنْهُ	
and your	God	and our Go	d to y	ou	and rev	realed	has be	en revea	led to us	
اِمَا	وَكَذَٰلِكَ أَنزَلْنَا			مُسْلِمُونَ۞			رَهُمْ ا	ونحن	وَاحِدُ	
and thus \	and thus We have sent down			have submitted (as Muslims)				and we	(is) One	

يَاكِنِينَا الْأَالْكِيْفِرُونَ ١

سُورَةُ العَنْكُونَ -20 الجزء -21

لاَرْ قَالَ ٱلْمُنْظِلُونَ ٥

believe in it the Scripture We gave [them] and those whom

the Book

شورة المنكوت -29 الجزء -21

وس هنولاء

وَمَا كُنتَ

except the disbelievers Our Signs and none reject believe in it who and (some) of these

بَلْ هُوَ ءَايَنَتُ بِيَنَنَتُ فِي صُدُورِ ٱلَّذِينَ أُوتُوا ٱلْعِلْمُ وَمَا يَجْحَكُ بِعَايَدِينَا إِلَّا ٱلظَّالِمُونَ ٥٠ وَقَالُوا لَوْلَا أَنزِكَ عَلَيْهِ ءَايَثُ مِن زَّبِيِّهِ قُلْ إِنَّمَا ٱلْآيَتُ عِندَ ٱللَّهِ وَإِنَّمَا أَنَّا نَذِيرٌ مُّبِينٌ ۞ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ ٱلْكِتَبَ يُتَّلَى عَلَيْهِم اللَّهِ فِي ذَالِكَ لَرَحْكَةً وَذِكْرَىٰ لِقَوْمِ يُوْمِنُونَ ٥

49. Nay, but it is the clear Ayat [i.e. this Qur'an or the description and the qualities of Prophet Muhammad & written in the Taurat (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 Allah, 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'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

وتُوا	ٱلَّذِينَ أُوتِوا				في صد	بَنَكَتُ	1 2	ءَايَنَ	بَلْ هُوَ
(of) those w	ho have	been	given in (the) breasts clear (is) Verses					nay it	
وَقَالُوا	الظَّالِمُونَ ۞ وَا		إِلَّالظَّا	بِعَايَنتِنَا إِلَّا		نحك أ	رُّ وَمَايَة		ٱلْعِدَّ
and they say	but th	ne wro	ngdoers	S Our Proofs		and none deny		the knowledge	
ا ٱلْآيَنَتُ	إِذَ	ء قُل	رَّبِهِ	يّن	ءَايَنْتُ	عكيه		آأنزك	لَوْلَا
the signs (are	re) only say		from his	from his Lord		to him	why a	re not se	ent down

15

قُلْكَفَى بِأَلِلَهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۚ يَعْلَمُ مَا فِ ٱلسَّمَوَٰتِ وَٱلأَرْضِ وَٱلَّذِينَ ۗ اَمَنُواْ بِٱلْبَطِلِ وَكَ فَرُواْ بِٱللَّهِ أُولَيْمِكَ هُمُ ٱلْخَسِيرُونَ ۞وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلُ مُسَمَّى لَجَآءَ هُوُ ٱلْعَذَابُ ۚ وَلَيَأْنِينَهُم بَغْنَةً وَهُمْ لَايَشْعُرُونَ ۞ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِٱلْكَيْفِرِينَ ۞ يَوْمَ يَغْشَنْهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَعَتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَاكُننُمْ تَعَمَلُونَ ٥

5av (to them O Muhammad 38): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Bâtil (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."

يعَلَّهُ مَا	شهيداً	200	وَبِينَ	بيني	كَفَى بِأَللَّهِ	قُلُ
He knows what	(for) a witness	and betw	een you	between me	Sufficient is Allah	say
بِٱلْبَاطِيل	ا عَامَنُوا	وَٱلَّذِي	4	وَٱلْأَرْضِ	السَّمَنَوَاتِ	
m falsehood	and those who	believe	and (o	n) the earth	(is) in the heave	ns

مِلُونَكَ	وَيَسْتَعُ	1	وِنَ ۞	ٱلْخَاسِرُ	20	تَيِكَ	أُوْلَ	بِٱللَّهِ	رُوا	وَكَفَرُ		
and they ask	you to hi	asten	(are) the losers [the			thos	se	in Allal	and	disbelieve		
در پر مسمی		ш	أَجَلُ	وَلَوْلَآ أَجَلُّ					بِٱلْعَذَابِ			
appointed	d (it) no	t been for	a terr	n	on	the torn	nent (f	or them)				
683	كَيَأْنِينَهُم	إكلا	عَذَابٌ	ĪĪ	جُاءَهُرُ							
and surely it	t will com	e upo	n them	the torn	nent	would	cert	ainly ha	ve con	ne to them		
وَنَكَ بِٱلْعَذَابِ			ستعجأو	<u>-</u>	لَايَشْعُونَ ١			وهم		بَغْتَةً		
on the torm	ent the	ey ask	you to	hasten	perceive not while			while	hey	suddenly		
يوم			بألكنفرين		يُحِيطَةً '		لَمَّ		المنتم	وَإِنَّ جَهَ		
(on the) Da	y (when)	the	disbeli	evers	surely	(will) e	nco	mpass	and	verily Hell		
أزجُلِهِمَ	فتِ	وَمِن مَ		فيهم	مِن فَو		ابُ	ٱلْعَذَ	4	يغشنه		
their feet	and from	under	neath	from abo	ve the	m th	e to	rment	shall	cover them		
0	عَمَلُونَ ا		1	مَاكَ	i	ذُوقُو		فُولُ	وَدَ			
100	do		what yo	u used to		taste	ar	d it will	be sa	id		

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يَعِبَادِى ٱلَّذِينَ ءَامَنُوٓا إِنَّ أَرْضِى وَسِعَةٌ فَإِيَّنِى فَأَعْبُدُونِ ۞ كُلُّ نَفْسِ ذَآبِقَةُ ٱلْمَوْتِ ثُمُّ الْمَنَا تُرْجَعُونَ ۞ كُلُّ نَفْسِ ذَآبِقَةُ ٱلْمَوْتِ ثُمُّ إِلَيْنَا تُرْجَعُونَ ۞ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّلِحَاتِ لَنُبُوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرُفَا تَجْرِى مِن تَعْنِهَا ٱلْأَنْهَا رُخَلِدِينَ فِهَا أَيْمَ مَا اللَّهُ يَرْزُقُهَا وَإِيّا كُمْ وَهُو ٱلسَّمِيعُ ٱلْعَلِيمُ ۞ وَكَايِّنَ مِن دَابَةٍ لَا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيّا كُمْ وَهُو ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

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 Allāh-Islāmic 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 (Allāh). 60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And

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

	فَإِيِّني		i d	وكسيعك	إِنَّ أَرْضِي		ij	ٱلَّذِينَ ءَامَنُهُ	يَعِبَادِيَ	
nerefo	re Me (Alla	h Alone)	(is) s	(is) spacious		certainly My eart		rth v	vho believe	O My slaves
1	الموتِ الم	بِقَةُ	ذَا	سِ	نَفَ	اً نَفَ		ونوق		فَأَعَبُ
then.	death	shall t	aste	soul (p	erson) e	very	(yo	ou should) w	orship [Me]
ىت	وأألصنلح	وعَمِا	1	وَامَنُواْ	لَّذِينَ ا	15		1	جَعُونَ ٥	إِلَيْنَا تُرْ
and d	and do righteous deeds			and those who believe			e	to U	s you shall b	e returned
4	تَجْرِي مِن تَحْيِهَا			غُرَفًا		مِنَ ٱلْجَنَّةِ		لَنْبُوِّئْنَهُم		
flow u	nderneath	which	lofty (dwellings	in	Parac	lise (to) them V		hem We sha	ll surely give
00	العنملير		آجر آجر	نغم		لها	فِهَا		خَلِدِيرَ	ٱلْأَنْهَارُ
(of) th	e workers	excelle	nt is ((the) rew	ard	there	therein (t		ive forever	the rivers
يّن	وَكَا	1141	نَ ۞	مْ يَنُوَكُّلُو	200	وَعَلَى			استروا	ٱلَّذِينَ
and	so many	and	put t	heir trust	in th	eir Lo	rd	-1	those who ar	e patient
La	الله يرزق		آها	مَّيلُ دِزْةَ	ĪŽŠ				مِّن دَاَّبَةِ	
Allah	rovides for	it can	ries no	ot its own	prov	ision	[fro	m] a	moving (livi	ng) creature
	ليمُ	ٱلْعَ		سُويغُ	JÍ		هُوَ	وَه	َإِيَّاكُمْ	,
	the All-K	nower	(is	the All-	Heare	r	and	and He and (fi		vou

وَلَيِن سَأَلْتَهُم مَّنَ خَلَقَ ٱلسَّمَوْتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ فَأَلَى يُوْفَكُونَ هَاللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ﴿ إِنَّ ٱللَّهَ بِكُلِّ شَيْءِ عَلِيهُ ٥ وَلَيِن سَأَلْتَهُ مِنْ بَعْدِ مَوْتِهَ الْيَقُولُنَّ ٱللهُ وَلَيِن سَأَلْتَهُ مِنْ بَعْدِ مَوْتِهَ الْيَقُولُنَ ٱللهُ وَلَيِن سَأَلْتَهُ مِنْ بَعْدِ مَوْتِهَ الْيَقُولُنَ ٱللهُ وَلَيْ اللهُ وَلَيْ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلِينَ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلِينَ اللهُ اللهُ اللهُ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَاللهُ اللهُ وَاللهُ اللهُ اللهُ اللهُ اللهُ وَلَيْ اللهُ اللهُ وَاللهُ اللهُ اللهُ وَاللهُ اللهُ الل

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: "Allāh." How

AT-TAHRIM-66 PART-28

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الله المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة المنطقة ا

بسلمة التعرالي

يَّا أَيُّهَا ٱلنَّيِّ لِمَ نَحْرُمُ مَا آحَلَ ٱللَّهُ لِكَ تَبْنَغِي مَرْضَاتَ أَزْوَجِكَ وَاللَّهُ عَفُورٌ رَّحِيمٌ ٥ قَدْ فَرَضَ ٱللَّهُ لِكُونِ يَحِلَةَ أَيْمَنِكُمْ وَاللَّهُ مَوْلِكُمْ وَهُوالْعَلِيمُ الْحَكِيمُ ۞ وَإِذْ أَسَرَ ٱلنَّيِّ إِلَى بَعْضِ أَزُو جِهِ محدِيثًا فَلَمَّا نَبَاً مَنِكُمْ وَاللَّهُ مَوْلِكُمْ وَهُوالْعَلِيمُ الْحَكِيمُ ۞ وَإِذْ أَسَرَ ٱلنَّيِيُ إِلَى بَعْضِ أَزُو جِهِ محدِيثًا فَلَمَّا نَبَاً مَن أَلْلَهُ مَوْلَكُمْ وَهُوالْعَلِيمُ الْعَلِيمُ الْعَلِيمُ اللَّهُ عَضَهُ وَأَعْرَضَ عَنْ بَعْضِ فَلَمَّا نَبَا هَا بِهِ عَالَمَ مَنْ أَنْبَاكَ هَلَا اللَّهُ عَلَيْهُ وَمَعْلِيمُ وَاللَّهُ مَا اللَّهُ عَلَيْهِ عَلَى اللَّهِ فَقَدْصَعَتْ قُلُوبُكُما وَإِن تَظْلَهَ وَاعْلَيْهِ وَالْمَلَيْكِ وَاللَّهُ اللَّهُ عَلَيْهُ وَعِلْمُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ فَعَدْ صَعَتْ قُلُوبُكُما وَإِن تَظْلَهَ وَاعْلَيْهِ وَالْمَلَيْكِ وَالْمَلَيْكِ وَالْمَلَيْكِ وَالْمَلَيْكِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُ وَعِلْمُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْرُ وَمَا لِلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ

Sürah At-Tahrīm (The Prohibition) 66

In the Name of Alläh, 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 () 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 : '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 ikes); but if you help one another against him (Muhammad ike), 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.

الزيجنيه	التَّغَيْب	لمِلْقَةِ		· ·	
the Most Merciful	the Most Gracious	In the	Name (of) Allah		
أَحَلُ ٱللَّهُ لَكُ	لِمَ يُحْتِمُ مَا .		ٱلنَّبِيُّ	المُنْ	
Allah has made lawful to you	why (do) you forbid that	Prophet	0		

رُحِمٌ ٥			غَفُورٌ		وَٱللَّهُ		وَ إِجِكَ ا		ضَاتَ أَزْ		مُرْضَاتَ	تَبْلَغِي مَرْ		
Most Merciful (is)								wives						
أَيْمَنِكُمْ				غَلِّحَةً			لکن		قَدْ فَرضَ ٱللَّهُ					
(of) your oaths			(the) dissol	for you			indeed Allah has ordained						
كيمُ ۞ وَإِذَ			الْعَلِيمُ الْفَيَ				وَهُو		مُولَنكُون			وَاللَّهُ		
and when the All-														
فَلَمَّا نَبَّأَتَ			يوء حَدِيثًا			أَزُّوَا		ښ	إِلَىٰ بَعْضِ		نَّبِي	أُسَرُّ ٱلنَّبِيُّ		
then when she told			a mat	ter (of)	his wiv	es (Hafsah)		t	o one	one the Pro		phet confided		
عَيْ بَعْضَ	وَأَعْرَضُ عَنْ بَعْضِ			عَيْفَ بَعْضَهُ.			عَلَيْهِ			يهِ وَأَظْهَرُهُ أَد			-4	
[of] a part and left he informed part of it to him and Allah made it known [o												[of] it		
قَالَ	عُذَا		أنبأل	قَالَتْ مَنْ		ديان		تَبَأَهَا				فَلَمَّا		
he said	this	to	ld you	she s	she said who		thereof		he told her (Hafs			n) then when		
وُبَآ إِلَى ٱللَّهِ				إن	70	الْخَبِيرُ ۞		Ĩ	لليعُ		ĴĨ		نَبَأَنِي	
to Allah	to Allah if you two turn in repentance the All-Aware the All-knower has told										old me			
وَ إِن تُظَاهِرًا عَلَتْ هِ						كْمَا				فَقَدَّ صَغَتْ قُلُوبُ				
against	him	ŧ	out if y	you help one another			y	your hearts are indeed so inclined						
وصنلخ				وَجِبْرِيلُ			مَوْلَنهُ			هُو	فَإِنَّ ٱللَّهَ		فإ	
and (the) righteous			ıs	and Gal	briel	(is) his Protecto			or [He]	then verily Allah			
ظهيرُ٥			اق	ذَالِ	بَعْدَ	وَٱلْمَلَيِّكَةُ			وأ	ٱلْمُؤْمِنِينَ				
(are his) helpers										(among) the believers				

عَسَىٰ رَبُّهُ وَإِن طَلَقَكُنَّ أَن يُبْدِلَهُ وَأَزْوَجًا خَيْرًا مِّنكُنَّ مُسْلِمَنتِ مُّؤْمِنَتِ قَيْنَاتِ تَيِّبَنتِ عَبِدَتِ سَيَحَتِ ثَيِبَتِ وَأَبْكَارًا ۞ يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُوا قُوّا أَنفُسكُمُ وَأَهْلِيكُمُ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَيْكَةٌ غِلاظُ شِدَادٌ لَا يَعْصُونَ ٱللَّهَ مَاۤ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤمَرُونَ ۞

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

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