

A NOTE FROM THE PUBLISHER

To understand the Qur'an, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'an without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'anic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'an. 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. In this way the readers and reciters of the Noble Qur'an may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'an 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. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'an, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'an comes with its understanding. The Qur'an itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّاكِرٍ ۚ

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

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

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۚ

“Do they not then *think deeply* (contemplate) in the Qur'an, or are their hearts locked up (from understanding it)?” (Sûrat Muhammad: 24)

If one approaches the Qur'an with the intent of reflecting upon its meanings, then he

At-Tabarî, Vol. I, Page 253) 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injil (Gospel)] while you know (the truth). 43. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. 44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٢﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٣﴾ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٤﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٥﴾

وَاسْتَعِينُوا and seek help	بِالصَّبْرِ in patience	وَالصَّلَاةِ and prayer	وَإِنَّهَا and truly it is	لَكَبِيرَةٌ very hard
إِلَّا except	عَلَى on	الْخَاشِعِينَ the humble minded	الَّذِينَ who	يَظُنُّونَ realize
أَنَّهُمْ that surely they	مُلْقَوًا are going to meet	رَبِّهِمْ their Lord	وَأَنَّهُمْ and that they	إِلَيْهِ unto Him
رَاجِعُونَ ﴿٤٣﴾ are going to return	يَا بَنِي O Children	إِسْرَائِيلَ (of) Israel	اذْكُرُوا remember	نِعْمَتِيَ My Favour
الَّتِي which	أَنْعَمْتُ I bestowed	عَلَيْكُمْ upon you	وَأَنِّي and that I	فَضَّلْتُكُمْ preferred you
عَلَى over	الْعَالَمِينَ ﴿٤٤﴾ all the worlds	وَاتَّقُوا and fear	يَوْمًا a Day (when)	لَا not
تَجْزِي shall avail	نَفْسٌ a person	عَنْ نَفْسٍ another (person)	شَيْئًا anything	وَلَا nor
يُقْبَلُ will be accepted	مِنْهَا from him	شَفَاعَةٌ intercession	وَلَا nor	يُؤْخَذُ will be taken
مِنْهَا from him	عَدْلٌ compensation (ransom)	وَلَا and not	هُمْ they	يُنصَرُونَ ﴿٤٥﴾ would be helped

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh—those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamîn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَذِّنْ لَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُم بِسُومِ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٦﴾
وَأَذِّنْ لَكُمْ الْبَحْرَ فَأَبْجِدْكُمْ وَأَغْرِقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٤٧﴾ وَأَذِّنْ لَكُمْ مَوْسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٤٨﴾

يَكْفُرُوا they (should) disbelieve	أَنْ that	أَنْفُسَهُمْ their own selves	بِهَا for it	اشْتَرَوْا they bought
أَنْ that	بَغِيًّا grudging	اللَّهُ Allâh	أَنْزَلَ revealed	بِهَا in (that) which
عَلَى unto	فَضْلِهِ His Grace	مِنْ of	اللَّهُ Allâh	يُنزِّلُ reveals
بِغَضَبٍ anger	فَبَاءُوا they have drawn (incurred)	مِنْ عِبَادِهِ His slaves	يَشَاءُ He wills	مَنْ whom
مُهِينٌ ① (there is a) disgracing	عَذَابٍ torment	وَاللَّكْفِيرِينَ and for the disbelievers	غَضَبٍ anger	عَلَى upon

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injil (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمُ امْنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ① وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ②

وَإِذَا and when	قِيلَ it is said	لَهُمْ to them	الْمُنُوا believe	بِمَا in what
أَنْزَلَ sent down	اللَّهُ Allâh	قَالُوا they say	نُوْمِنُ we believe	بِمَا in what
أَنْزَلَ was sent down	عَلَيْنَا to us	وَيَكْفُرُونَ and they disbelieve	بِمَا in what (came)	وَرَاءَهُ after it
وَهُوَ while it is	الْحَقُّ the truth	مُصَدِّقًا confirming	لِمَا what is	مَعَهُمْ with them
قُلْ say	فَلِمَ then why did	تَقْتُلُونَ you kill	أَنْبِيَاءَ Prophets	اللَّهُ (of) Allâh
مِنْ قَبْلُ aforetime	إِنْ if	كُنْتُمْ you were	مُؤْمِنِينَ ① (true) believers	وَلَقَدْ and indeed
جَاءَكُمْ came to you	مُوسَى Moses	بِالْبَيِّنَاتِ with clear proofs	ثُمَّ yet	اتَّخَذْتُمْ you took (for worship)
الْعِجْلَ the calf	مِنْ بَعْدِهِ after him	وَأَنْتُمْ and you (were)	ظَالِمُونَ ② wrong-doers	

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

فَبَعَثَ and sent	وَاحِدَةً one	أُمَّةً community	النَّاسُ mankind	كَانَ were
وَأَنْزَلَ and sent	وَمُنذِرِينَ and warners	مُبَشِّرِينَ (as) heralds of glad tidings	النَّبِيِّينَ the Prophets	اللَّهُ Allâh
بَيْنَ between	لِيَحْكُمَ to judge	بِالْحَقِّ with the truth	الْكِتَابَ the Book	مَعَهُمْ with them
وَمَا and did not	فِيهِ (in it)	اخْتَلَفُوا they differed	فِيهَا in what	النَّاسِ people
أُوْتُوهُ who were given (the Book)	الَّذِينَ those	إِلَّا except	فِيهِ in it	اخْتَلَفَ differ
بَغْيًا through hatred	الْبَيِّنَاتِ the clear proofs	جَاءَتْهُمْ came to them	مَا that	مِنْ بَعْدِ after
آمَنُوا believed	الَّذِينَ those who	اللَّهُ Allâh	فَهَدَى then guided	بَيْنَهُمْ one to another
الْحَقِّ the truth	مِنْ of	فِيهِ in it	اخْتَلَفُوا they differed	لِمَا to what
يَشَاءُ He wills	مَنْ whom	يَهْدِي guides	وَاللَّهُ and Allâh	بِإِذْنِهِ by His leave
	مُسْتَقِيمٍ straight	صِرَاطٍ Path	إِلَى to	

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِكُمْ الْمَسَاءُ وَالطُّرُقَاتُ وَرُزِقُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

الْجَنَّةِ Paradise	تَدْخَلُوا you will enter	أَنْ that	حَسِبْتُمْ you think	أَمْ or
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