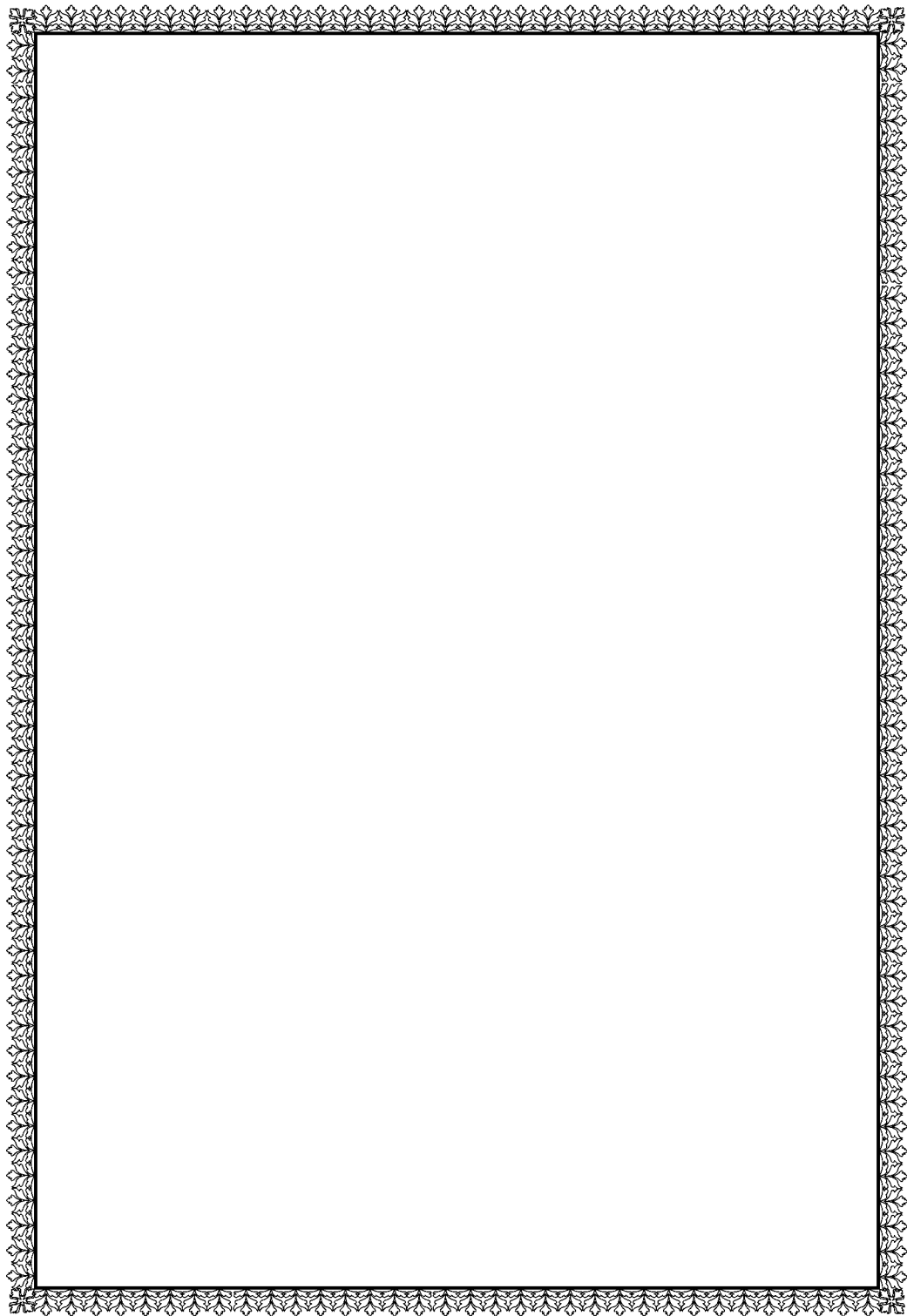


A TRANSLATION OF
THE GREAT HOLY QURAAN
INTO MODERN IDIOMATIC ENGLISH
WITH THE THEMATIC SEQUENCE
OF THE SURAHS (CHAPTERS)



To
The Champions
of
The Islamic Renaissance



القرآن العظيم

The
**LAST
MESSAGE**

THE LATE PROF. [RTD.] MUHAMMED YASEEN



No part of this book may be published
without the written permission of
the translator.

Copyright Registration # 13497 Copr.
Copyright© 2004
ISBN: 969-689-00-X

THE LAST MESSAGE
(Alquraan ul' azeem)

Translated by:
The Late Prof. [Rtd.] Muhammed Yaseen
13-A, Real Cottages,
Defence Road,
Lahore Cantt. Pakistan
e-mail: tazeen.anjum19@gmail.com
Cell: 92 322 480 9126
92 324 403 9341

Proofreading:



Publishers & Distributors:
Abu Aasim Rahmat Baig
walayatson (publishers)
Muhammedi House,
14-Abbot Road, Lahore Pakistan
Cell: 0300 944 222 7, 0333 427 839 1
e-mail: walayatsons1969@gmail.com
website: www.walayatson.com

Supervised by: Aasim Mirza

1st Edition:
November, 2001

2nd Edition:
November, 2017

3rd Edition:
May, 2026

Printed in Pakistan

Acknowledgement:

The Arabic Text of 'The Last Message' has been
taken from the Holy Quraan printed and published
by King Fahd Holy Quraan Printing Complex,
Al-Madina Al-Munawarah, Saudi Arabia.

Donations:
Tazeen Anjum, Account #: 3010300610
IBAN: PK72NBPA0323003010300610
National Bank of Pakistan
0323-Defence Housing Society Lahore

CONTENTS

Preface	IX
About The Translator	XI
Explanatory Notes	XV
Definitions	XX
Transliteration	XXVII
The Titles of the Surahs (chapters)	XXIX
1. Suratulfaatiḥa	1
2. Suratulbaqara	3
3. Surah Aal-i-`Imraan	70
4. Suratunnisaa'	110
5. Suratulmaaida	151
6. Suratulan`aam	183
7. Suratula`raaf	219
8. Suratulanfaal	260
9. Suratuttauba	277
10. Surah Yoonus	308
11. Surah Hood	331
12. Surah Yoosuf	354
13. Suraturra'd	375
14. Surah Ibraaheem	387
15. Suratulḥijr	399
16. Suratunnahl	411
17. Suratulisraa'	436
18. Suratulkaḥf	458
19. Surah Maryam	478
20. Surah Ṭaa Haa	492
21. Suratulanbiyaa'	512
22. Suratulḥajj	530
23. Suratulmu'minoon	547
24. Suratulnoor	563
25. Suratulfurqaan	580

26.	Suratushshu'araa'	Makkan	594
27.	Suratunnaml	Makkan	618
28.	Suratulqashaş	Makkan	634
29.	Suratul`ankaboot	Makkan	652
30.	Suraturroom	Makkan	666
31.	Surah Luqmaan	Makkan	678
32.	Suratussajda	Makkan	686
33.	Suratulahzaab	Medinan	692
34.	Surah Saba	Makkan	708
35.	Surah Faaţir	Makkan	720
36.	Surah Yaa Seen	Makkan	731
37.	Suratussaaffaat	Makkan	743
38.	Surah Saad	Makkan	760
39.	Suratuzzumar	Makkan	772
40.	Surah Ghaafir	Makkan	787
41.	Surah Fuşşilat	Makkan	803
42.	Suratushshooraa	Makkan	815
43.	Suratuzzukhruf	Makkan	827
44.	Suratuddukhaan	Makkan	840
45.	Suratuljaathiya	Makkan	847
46.	Suratulahqaaf	Makkan	855
47.	Surah Muḥammed	Medinan	865
48.	Suratulfaḥ	Medinan	874
49.	Suratulḥujuraat	Medinan	883
50.	Surah Qaaf	Makkan	888
51.	Suratuddaariyaat	Makkan	895
52.	Suratutţoor	Makkan	903
53.	Suratunnajm	Makkan	910
54.	Suratulqamar	Makkan	918
55.	Suraturrahmaan	Medinan	925

56.	Suratulwaaqi`a	Makkan	934
57.	Suratulhadeed	Medinan	944
58.	Suratulmujaadala	Medinan	953
59.	Suratulhashr	Medinan	960
60.	Suratulmumtahina	Medinan	967
61.	Suratussaff	Medinan	972
62.	Suratuljumu`a	Medinan	976
63.	Suratulmunaafiqoon	Medinan	979
64.	Suratuttaghaabun	Medinan	983
65.	Suratuttalaaq	Medinan	988
66.	Suratuttahreem	Medinan	993
67.	Suratulmulk	Makkan	997
68.	Suratulqalam	Makkan	1003
69.	Suratulhaaqqqa	Makkan	1009
70.	Suratulma`aarij	Makkan	1015
71.	Surah Nooh	Makkan	1020
72.	Suratuljinn	Makkan	1024
73.	Suratulmuzammil	Makkan	1029
74.	Suratulmuddaththir	Makkan	1033
75.	Suratulqiyaama	Makkan	1039
76.	Suratulinsaan	Medinan	1045
77.	Suratulmursalaat	Makkan	1050
78.	Suratunnabaa'	Makkan	1057
79.	Suratunnaaziyaat	Makkan	1062
80.	Surah`Abasa	Makkan	1067
81.	Suratuttakweer	Makkan	1071
82.	Suratulinfitaar	Makkan	1075
83.	Suratulmutaffifeen	Makkan	1078
84.	Suratulinshiqaaq	Makkan	1082
85.	Suratulburooj	Makkan	1085

86.	Suratuttaariq	Makkan	1089
87.	Suratula`laa	Makkan	1092
88.	Suratulghaashia	Makkan	1095
89.	Suratulfajr	Makkan	1098
90.	Suratulbalad	Makkan	1102
91.	Suratushshams	Makkan	1105
92.	Suratullayl	Makkan	1108
93.	Suratudhdhuḥa	Makkan	1111
94.	Suratushsharḥ	Makkan	1113
95.	Suratutteen	Makkan	1115
96.	Suratul`alaq	Makkan	1117
97.	Suratulqadr	Makkan	1120
98.	Suratulbaiyina	Medinan	1122
99.	Suratuzzilzaal	Medinan	1125
100.	Suratul`aadiyaat	Makkan	1127
101.	Suratulqaari`a	Makkan	1129
102.	Suratuttakaathur	Makkan	1131
103.	Suratul`aṣr	Makkan	1133
104.	Suratulhumaza	Makkan	1135
105.	Suratulfeel	Makkan	1137
106.	Surah Quraysh	Makkan	1139
107.	Suratulmaa`oon	Makkan	1141
108.	Suratulkaauthar	Makkan	1143
109.	Suratulkaafiroon	Makkan	1145
110.	Suratunnaṣr	Medinan	1147
111.	Suratulmasad	Makkan	1149
112.	Suratulikhlaaṣ	Makkan	1151
113.	Suratulfalaq	Makkan	1153
114.	Suratunnaas	Makkan	1155

PREFACE

May Allah be glorified that He has given me strength enough to revise my own translation of the Great Quraan, after I had compiled my dictionary of the Quraan about ten years after the first edition of the translation in 2001. Both the works had been completed by 2012. But then I lost my eyesight and could not further read and correct the typed text and since then, Tazyeen Anjum, my youngest daughter, has been reading, revising, and proofreading both the works, under my guidance, which are now ready for publication. Together, we have tried to remove every error and to our best knowledge there are hardly any left now. Another feature of the new revised edition is that besides improvement in finding the best suitable words, we have inserted the appropriate meanings of such words at the end that the readers may find difficult or beyond their comprehension.

I am very grateful to all those sincere people who have contributed to the publication of these Books. God willing, they will be rewarded as promised by Allah. May Allah increase them in guidance and *taqwa*. Aameen. Any returns from the books shall go to the expansion of the works and to charitable causes. We have no intention of taking any part of the income that may accrue from their sale. It is for the sake of Allah and it is to remain so in future too. Our sole object is that Allah's Word should reach all and sundry.

May Allah guide all those who benefit from these works. Aameen!

Dilhajj, 1438
September, 2017

Prof. [Rtd.] Muhammed Yaseen

Allah's *karam* continued, and the 2nd edition of "The Last Message" complemented by its intellectual counterpart, "The First Comprehensive Dictionary of the Great Quraan in English" were well-received by discerning readers of the Holy text in the last seven years. The translator & lexicographer, however, was called back by Allah on December 28th, 2018, a very cold Friday night; one week before the launch ceremony of his beloved works. "*To Allah do we, indeed, belong and to Him, undoubtedly, are we going to return.*" May he be granted the closeness of those who are righteous. Aameen

"Oh Originator of the heavens and the Earth! You are my protector in the world and the afterworld: grant me to die while submitting myself (to Your will) and join me together with the righteous." Surah Yoosuf: 101

Presenting to you the 3rd edition, with some spelling corrections that evaded the eyes earlier. Oxford comma has been added to the entire text; the Index has been expanded for clarity. All thanks to Allah who enabled the means for another edition of Prof. Yaseen's labour of love.

May Allah uninterruptedly reward the contributors who support the budgets, readers who share heartfelt feedback, and all those who work or act upon the text to the best of their abilities!

May, 2026

MY Works

PUBLISHER'S NOTE

Since 1969, when the Walayatsons was established, I had in mind the publication of the Quraan which was concretized into 'The Last Message' by the late Prof. (Rtd.) Muhammed Yaseen in 2001 with its 1st edition. Painstaking efforts went into producing it by all. Prof. Muhammed Yaseen and I started working on it in 1995; he on the momentous task of translating 'The Great Quraan,' and I of getting it typed and proofread by him at the time. Typed, because he handwrote all the pages, thousands in numbers that were provided by Walayatsons. The translator scrutinized several prints before we printed it. For almost six years we worked on the compilation of the 1st edition of 'The Last Message.' We compiled a separate book 'Warning to Man' of the last two Chapters, 29th and 30th of the Quraan and distributed it free amongst knowledge seekers. We also published two complementing books apart from the work on translation – one on Prophet Muhammed (P.B.U.H), 'The Last Messenger' and another on the *Deen* itself, 'A Glance at Islam'.

The works got enough recognition for us to put our hearts and minds together for its 2nd edition which is being presented with this copy. May Allah, in His infinite mercy, make it a source of guidance to those who would like to seek it. May He grant it general acceptance. Aameen!

'The Last Message' has its complements in 'The First Comprehensive Dictionary of the Great Quraan in English' which will, In Sha Allah, follow soon. It will be the perfect guideline for the students and readers of the Quraan in its original language, who have a desire to learn the meanings on their own. I'm thankful to Allah for choosing me to support Prof. Muhammed Yaseen, however I can, in his steadfastness to extend the 'good word' to the rest of the world. May He accept our intention and effort. Aameen!

November, 2017

Abu Aasim Rahmat Baig

Allah's infinite mercy and support enabled the profound instructor of English, the late Prof. (Rtd.) Muhammed Yaseen to witness both of his works in print by October, 2018. The same year, on Friday, December 28th, 2018, he was placed to rest in peace at Baagh-e-Rahmat in Lahore, Pakistan. I am humbled and honoured to be a part of his intellectual journey, and there is not a day in my life that goes by without my heart remembering Prof. *Saahab*, and praying for him.

"To Allah do we, indeed, belong and to Him, undoubtedly, are we going to return. May the grieving be blessed with a beautiful patience and a befitting reward for that patience." Aameen

Dua of Umme Salama

In my journey of publishing and printing various interpretations/translations of The Great Quraan with the intent of propagating *Deen*, I have been exposed to some veiled contributors who play their own part during critical junctures. I would like to recognize the involvement of Ahmed Numaan, and the family of Tasneem Anjum in facilitating the process for the 3rd edition of this work. May Allah sanctify good intentions and actions, and increase all contributors in righteousness. Aameen

May, 2026

Abu Aasim Rahmat Baig

ABOUT THE TRANSLATOR

The Late Prof. [Rtd.] Muhammed Yaseen, the translator of *The Last Message*, The Great Quraan had experienced the ebbs and flows of a long life in a uniquely solitary yet supportive environment, both in the physical and metaphysical senses. Born on the 10th day of February, 1932 in Jalalpur (UP-India), he was the only child Muhammed Aleem and Kitaab-un-Nisaa ever gave birth to. Having lost his father at four, a foreman at the UP Government Press (Allahabad), Yaseen lived under the nurturing care of his mother and paternal grandmother. His schooling started the same year, but just three years later, his life was struck by further tragedy when his mother passed away as well. However, before her departure from the Earthly plane, his mother had already made arrangements for young Yaseen to be placed under the guardianship of his paternal uncle, Muhammed Saleem and his wife, Wasih-un-Nisaa.

Yaseen's new guardian fulfilled his responsibility whole-heartedly: the absence of a child in his marriage drove his love and undivided attention towards Yaseen's needs. His mother's desire for him to educate himself remained deeply ingrained within Yaseen, motivating him to study conscientiously and exhaustively. This dedication ultimately culminated with him earning the 1st position in Matriculation from The Jamna Christian High School in 1950. Soon however, this enthusiastic learner was left to depend only upon himself at the age of seventeen, when his guardian Muhammed Saleem passed away as well. Yaseen fondly, yet sadly remembered his pet goat that he had to sell for Rs. 30 at the time to seek admission to the Ewing Christian College, Allahabad. Amidst adversity, he found nourishment – both mental and spiritual – in reading, exercising self-teaching through extensive book reading along his revered professors, and became proficient in Hindi, Urdu, and English.

For a voracious reader like Yaseen, how could the words of The Great Quraan escape him? It was but the logical destination for this critical thinker who had already traversed the pages of the Bible in Urdu. His fascination with The Quraan propelled Yaseen to gain proficiency in Quraanic Arabic. Not only had he read The Book as part of a cultural practice in Muslim households, but had also developed a sound practicing relationship with it. Influenced by scholars like Maulaana Maudoodi stepped in at that time, as his writings helped this conflicted devotee of Islam sail through his timely leanings towards communism. This extensive education did not come without a cost though. Yaseen's eyesight began to fail, necessitating the need for eyeglasses at the mere age of eighteen. From then on, it remained in constant decline with each passing year.

Yaseen's academic prowess, especially in the subjects of English and Geography was obvious to everyone around him, especially his instructors. When the time came for his Master's programme, he was inundated with advice and emphatic suggestions about which discipline to pursue. While promises of a glorious career were showered upon him by his peers and mentors, Yaseen, however, was infatuated by the profession of teaching! His staunch conviction led him to let go of career-defining opportunities

from the Planning Commission (Class 1 service), and later the Pakistan Press International. Instead, he selected and completed his Masters in English Language and Literature from Karachi University, Pakistan in 1957 where he again secured the 1st position. His Dean peppered him with compliments, even going as far as to say that the young achiever was "Recommended for scholarship in Oxford, Harvard, or Princeton as he knows what to choose and what to reject with literary knowledge and judgment." This was not to be though – it would appear that Prof. Yaseen was destined to create the masterpiece of his life without polished degrees from foreign soils. The twenty-two-year-old young man who had migrated to Pakistan seeking "To translate his Islamic vision" in August, 1954 did so in his personal capacity to letter and spirit, realizing not only his own, but also [late] Ch. Ghulam Muhammed's suggestion to him to translate The Quraan into modern English.

To the public eye, Prof. Muhammed Yaseen was a revered teacher and professor of the English language and literature. Privately though, he had evolved. First, into a student of Arabic and the Quraan, and then a translator of The Book his heart had been convinced on as the last message from Allah – the divine source of all creation in the entire cosmos. This in no way affected his performance as a teacher, with his career spanning across Punjab and Sindh after the conclusion of his Master's programme. Yaseen had it all at this point, but his drive for learning and sharing it was still not sated. He was to combine his devotion of the Quraan and expertise of the English Language to its finest combination. After all, the Quraan is the most authentic, reflective, and exemplary arrangement of written expression in the realm of books! While posted throughout the country and teaching a myriad of students, he still studied The Quraan and defined each word, phrase, and concept for himself through 'Arbi ka Moallim' by Abdul Sattar and other interpretations of the Quraan and Hadeeth. While he educated the children of tomorrow in the English language, he principled himself in the age-old wisdom of a language almost lost to the ages, except in the pages of the last revealed message, The Great Quraan.

Almost hypnotized by the power in the message of the Quraan, he tried reading various translations as well. Comparisons between his notes on learning Arabic and what he found in other translations of the time did not settle well with him – they were unimpressive, to say the least. Industrious as he was, he took it upon himself to find a way out in the early 60's by starting a dictionary of the words in the Quraan. This dictionary would help readers synthesize the meaning themselves, a noble endeavor! Ch. Ghulam Muhammed in 1962 offered Prof. Yaseen an office in Karachi where he could translate The Quraan into modern English at his comfort. Alas, the realities of life would not take a back seat at that juncture, and the avid reader, devoted teacher, and responsible father of three children by then, could not let go of his monthly income and devote himself singularly to a task as demanding and gripping as that of the translation of his favourite book in the entire world. He couldn't do it. The book became a secret in his heart, biding its time and waiting for the opportune moment to manifest itself as a life decision.

Prof. Yaseen's eyesight kept failing till he was diagnosed with Glaucoma, yet the

reader in him remained undeterred. He attributed 'Fee Zilaalil Quraan' (an interpretation of the Quraan by Syed Qutb), 'Qiraatur Rasheeda' composed in Arabic prose, various books by Kamil Gailaani, and 'Tafseerul Momineen' as some of his prized reading achievements of the time. Prof. Yaseen was transferred from Principal Ambala Muslim College, Sargodha to the Govt. Forman Christian College in May, 1974 where Lahore celebrated him as the preferred tutor for Master's and CSS students. A fully practicing Muslim whose relationship with Jamia-e-Ashrafia is still remembered by his three next-in-line daughters, Prof. Yaseen sadly experienced the loss of his left eye in 1984 as a result of an eye surgery. However, his stay in the lush green vicinity of the F.C. College, and later, relocation into his heart-built home in Township, Lahore gave him the mental peace and stability to let his passion project manifest its deserved space in his life. He had fulfilled his familial, religious, and professional duties – his children were living soundly with him and his devoted wife, he had performed Hajj in 1991, and was due to retire the following year on May 7. The time to act, as they say, was at hand.

It was the next year, in the winters of 1992, during Prof. Yaseen's first visit to Chicago, USA that the 60-year old Yaseen found himself flipping through the pages of a world-renowned translation of his favourite book in the world, The Quraan. Once again, the memory of a heart's decision knocked, the resilient passion reignited, and became the catalyst of his life resolution. Knowledge and passions combined, and at age sixty-one, setting to his task in 1993, Yaseen started work on the project that he had been looking forward to his entire life – his deeply-personal book, almost prophetically titled, 'The Last Message'. Over the next nine years, he had completed a significant task within the literary framework of The Quraan with an incomplete, almost diminishing eyesight. Declared nearly blind by doctors in 2012 yet still seeing with Allah's infinite benevolent mercy, Yaseen accomplished this momentous task with an almost otherworldly determination. His answer to the courage and dedication he manifested is, simply, "Allah is also something. He makes things happen."

Memories span a completely grey-haired man sitting tirelessly for hours beneath the sky in broad daylight and writing feverishly, consulting a host of hardbound books in the Arabic text and English dictionaries in between extended prayers. His labour was however, sweetened by the constant companion he had in Hira (born in 1992-the second daughter of his second daughter), who never ceased talking and asking questions about everything, every book in her own way and doing his small duties, such as running after paper from the room. However she was told to go back inside the house, she would not, and stay there, if not talking to him playing with her pet cat for hours lolling next to her *Nana* in the brilliant winter sun. The doctors preferred that he read and wrote in broad daylight, which gave Yaseen greater fervor to complete as much of his work as he could during the bright sunlit hours of the day. His endless demand of paper came compassionately answered by his publisher, Abu Aasim, Rahmat Baig, whose thousands upon thousands of computer papers the now seasoned mentor hand wrote with blue, red, and black pens that he bought by the dozen every week. After the distribution of the 1st edition of The Last Message in 2001, Prof. Yaseen began an astounding work, 'The First Comprehensive Dictionary of the

Great Quraan in English', which was completed in 2012. Since then, proofreading of all his works began; the first of its completed tasks presented to you with the 2nd edition of 'The Last Message' in 2017. The 1st edition of the dictionary followed soon in 2018.

This journey has been one of more than just words and anecdotes – it is the realization of a life-long dream that has enveloped countless people along the way. Mere words cannot thank those followers of Islam enough who stood by us in the hour of 'print' with their financial, moral, and emotional support. May Allah reward them abundantly in this world and the next, and make this a source of guidance for them, their families, and all the lives they touch. May Allah also bless the publisher who has ungrudgingly been printing proofs of the Quraan and the dictionary for the past two decades. Aameen!

Muhammed Yaseen, who lived with the fear of dying young owing to his parents' demise, by the grace of Allah lived a full life. He passed on at the age of eighty-six, a couple of months before his 87th birthday. He resided peacefully in the Real Cottages, Lahore Cantt. with his family and grand-children's love and care. May his heart continue to find peace in the afterglow of his works and our prayers! Aameen

His prayer for the readers was that, "May Allah make it a source of guidance to all those who read it. Aameen!"

Tazyeen Anjum

EXPLANATORY NOTES (Preface - 1st Edition)

The *Quraan* or the *Alkitaab* or *kitaab* are the standard names of the guidance that had been revealed to the messengers prior to the *Quraan* that the Last Messenger of Islam was graced with. The word '*quraan*' is based on *fu'laan* (فعلان) which connotes abundance, profusion, and frequency. Since '*qara'a*' means to read, '*quraan*' means the most frequently read (book). The *Quraan* that the Last Messenger was graced with, has been called a recitation in Arabic in 12.2, 20.113, 39.28, 41.3, 42.7, and 43.3 and referred to as this *Quraan* (recitation) in 6.19, 10.37, 12.3, 17.9, 17.41, 17.88, 17.89, 18.54, 25.30, 27.76, 30.58, 34.31, 39.27, 41.26, 43.31, and 59.21 with the challenge

Even if all the human beings and jinn unite to bring (a recitation), like this Quraan (recitation), they cannot bring one like it, even if they are helpers of one another. (17.88.)
and with the purpose

And We have given, for (the benefit) of human beings in this Quraan, every (possible) argument so that they may bear in mind. (39.27)
A recitation in Arabic without any deviation from rectitude so that they should guard (themselves from coming to a bad end). (39.28)

We have revealed it as a recitation in Arabic so that all of you may exercise your reason. (12.3)

“This *Quraan*” (recitation) presupposes that there were other recitations in the past and the epithet 'Arabiyan' (in Arabic) with '*Quraanan*' (a recitation) reinforces it. The *Suratulhijr* (15.90,91) applies the term *Quraan* to the Torah and the *Injeel* as given below:-

[We have revealed the Quraan __ the supreme recitation __ to you (the Messenger)] as We had revealed (the recitation __ the Torah and the Injeel) to dissension makers (the Jews and the Nazarenes) who have split up (their) Quraan into parts.

Hence, '*Quraan*' has been the appellation of the revealed knowledge along with the *Alkitaab* (the Book) which has been used to denote it at many places for the Torah, the *Injeel*, the *Zaboor*, and the *Quraan* revealed to the Last Messenger as given below:-

And (remember) when We gave Moses the Book, that is, the criterion (Torah) (2.53)

..... And the Nazarenes say, “The Jews are not on any firm footing though they recite the Book” (2.113)

He has revealed the Book to you with the truth, portion by portion, substantiating what (had been revealed and prophesied) before it (the Quraan) and He had revealed the Torah and the Injeel.(3.3)

Earlier (than the Quraan) as the guidance for human beings and, (now), He has revealed the criterion (the Quraan) (3.4)

Thus, *Alkitaab* is a variant of the *Quraan*. Both of them signify, essentially, the same — the knowledge revealed to messengers from Allah to guide human beings. As such, it occurs in the *Quraan* in 2.2, 2.44, 2.53, 2.78, 2.85, 2.87, 2.101, 2.113, 2.121, 2.129, 2.146, 2.151, 2.159, 2.174, 2.176, 2.176, 2.177, 2.213, 2.231, 3.3, 3.7, 3.23, 3.48, 3.78, 3.78, 3.78, 3.79, 3.119, 3.164, 3.184, 3.186, 3.187, 4.44, 4.51, 4.54, 4.105, 4.113, 4.127, 4.136, 4.136, 4.140, 5.15, 5.48, 5.48, 5.110, 6.20, 6.89, 6.91, 6.114, 6.114, 6.154, 6.156, 6.157, 7.169, 7.169, 7.170, 7.196, 9.29, 10.1, 10.37, 10.94, 11.110, 12.1, 13.1, 13.36, 13.43, 15.1, 16.64, 16.89, 17.2, 17.4, 18.1, 19.12, 19.16, 19.30, 19.41, 19.51, 19.54, 19.56, 23.49, 25.35, 26.2, 27.40, 28.2, 28.43, 28.52, 28.86, 29.27, 29.45, 29.47, 29.47, 29.51, 31.2, 32.2, 32.23, 33.6, 35.25, 35.31, 35.32, 37.117, 39.1, 39.2, 39.41, 40.2, 40.53, 40.70, 41.45, 42.14, 42.17, 42.52, 43.2, 44.2, 45.2, 45.16, 46.2, 57.16, 57.25, 57.26, 62.2, 74.31, 74.31, and 98.4.

Similarly, the word *kitaab* signifying the *Quraan* and the *Alkitaab* occurs in 2.89, 2.101, 3.23, 3.81, 4.153, 5.44, 6.7, 7.2, 7.52, 11.1, 11.17, 13.38, 14.1, 17.93, 18.27, 21.10, 22.8, 27.1, 28.49, 31.20, 38.29, 39.23, 41.3, 41.41, 42.15, 43.21, 46.4, 46.12, 46.30, 52.2, and 68.37. The *Quraan* that we have is, thus, in the tradition of the revealed knowledge and its culmination. All the books prior to the *Quraan* have, either, been lost, mutilated, heavily interpolated, or corrupted so much so that their originals do not exist and hence, they are lost for the guidance of man. At best, they are a historical record as the remnant and reminder of the tradition of the revealed knowledge which existed till the *Quraan* was revealed to culminate it.

Revealed knowledge is suprarational. But it can be rationally comprehended in that it originates from the Sole Source of wisdom and knowledge, that is, Allah, Who, through Gabriel had sent it to a select few, Muhammed (s.a.w.s.) being the last of them. Allah has granted man a fertile mind and powerful instincts to shape his destiny in this world. But they are prone to err and go astray. Messengers and their books have, therefore, been guiding human mind and instincts to remain within the proper bounds so that man should go by justice and equity, and establish them in the life of the world. Allah wants propriety, equity, and justice to prevail in life and wrongdoing, inequity, and injustice suppressed and eliminated from life. Man, they demand, must submit himself to Allah, and obey His messengers to achieve this end to eliminate the exploitation of man by man. Such has been the message, in a nutshell, of all the revealed knowledge, the culmination of which has been reached in the *Quraan*. While no heavenly book with its revealed knowledge is extant except the *Quraan* and no authentic record of any messenger's traditions exists throughout the world except that of the Last Messenger, it is only proper that thinking minds, who

shape the currents of thought, must pay attention to the *Quraan* and the Last Messenger's traditions, peruse them in real earnest, and consider calmly whether and how far both of them can set right the strife-torn modern world thirsting for peace and justice. The Muslim Community which, in particular, should have championed its cause, being duty-bound to do so, lies in stupor, disgrace and disunity, in utter disregard of its role as the torch-bearer, supinely aping the west. What can rejuvenate, reinvigorate, reinforce, and re-stimulate it to play its role as such is the *Quraan*.

The *Quraan* is a unique book in that it was revealed to the last of the prophets and messengers of Islam during twenty-three years from AD 610 to AD 632 in the best rhetorical and literary tradition of the `Arabic language. It was revealed, from time to time, portion by portion, to warn, admonish, remind, and announce good news to, and above all, guide the people of `Arabia steeped in ignorance so that they should be the precursors and torch-bearers of the guidance to all the human beings. Hence, it employs all the rhetorical and literary devices in the `Arabic language to jolt the people out of their equanimity and compel them to listen to its message. While it was being revealed, it was, also, being recorded as well as committed to memory. The Messenger kept arranging it under Allah's guidance. On his demise, when the revelation closed, the *Quraan* came to be completed as a book. Since it was revealed in the `Arabic, spoken by the tribes of the *Quraysh*, the Messenger's successor, *Abu Bakr*, the first Caliph of Islam, had a standard transcript of it prepared under *Zayd*, the son of *Thaabit*, in the *Quraysh* dialect as the standard `Arabic, lest other dialects should impinge on its purity and create confusion and, later on, *Uthmaan*, the third Caliph had it, again, copied out in six manuscripts. He sent them to various parts of the Caliphate to preclude any forgery and kept one of them for his own use as an official copy which is still extant. Hence, the *Quraan* that we have is the same *Quraan* that was completed during the lifetime of the Last Messenger. It is the only revealed book which is free from any alteration.

Every *Quraanic* surah (chapter) has a thematic unity and subsists in itself though related and resembling with other surahs for the subjects of the *Quraan* have been propounded variously through all of them and they are the unity of the Godhead, the dispatching of messengers to guide human beings through ages, and the judgement of humankind by Allah on the Judgement Day. Besides this thematic unity, the *Quraan* has a structural unity from the beginning to the end. All the surahs have been so arranged as to form **seven structural units**. They are as follows:-

- 1) From the *Suratulfaatiha* to the *Suratulmaaida*.
 - 2) From the *Suratulan'aam* to the *Suratuttauba*.
 - 3) From the *Surah Yoonus* to the *Suratunnoor*.
 - 4) From the *Suratulfurqaan* to the *Suratulahzaab*.
 - 5) From the *Surah Saba* to the *Suratulhujuraat*.
 - 6) From the *Surah Qaaf* to the *Suratuttahreem*.
 - 7) From the *Suratulmulk* to the *Suratunnaas*.
- (Taken from the *Tadabbur-i-Quraan* by *Ameen Ahson Islahi*.)

This structural arrangement occurs in the *Quraan*, having been done by the Last Messenger himself, before he breathed his last, under Gabriel's direct supervision because it was Gabriel who had been the bringer of the *Quraan* to him from Allah.

Besides such an arrangement, with the exception of the *Faatihatulkitaab*, the surahs occur in pairs, the *Suratulbaqarah* has the *Surah Aal-i-Imraan* as its pair and complement in the beginning and the *Suratulfalaq* has the *Suratunnaas* as its pair and complement at the end of the *Quraan*. In some cases the complementariness is obvious as the *Suratuttakweer* (81) and the *Suratulinfiṭaar* (82) or the *Suratudhdhuha* (93) and the *Suratushsharḥ* (94). But, in the case of others, it is not as obvious. Nevertheless, it is there. In some cases, the surahs occurring in pairs, elucidate some important aspects of the main surahs, thereby continuing the theme and completing it. In this way, the *Quraan*, without any contradiction as it is, leaves the impression of being a unified book aiming at guiding man to salvation through the mystery of existence in this world and the afterworld.

Since the *Quraan* grants the *Shari`ah* — the Islamic law — to order human life individually and collectively, practice or performance or its full implementation in life, individual as well as collective, not merely theorizing or philosophizing, is of the utmost importance. Life shaped in conformity with the *Shari`ah* shall be orderly, but without it, disastrous and ruinous as cited by the *Quraan* in many surahs.

Every surah, except the *Suratuttaubah*, is preceded by *basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) which occurs in the thirtieth verse of the *Suratunnaml* where it is a part of Solomon's letter to the Queen of Saba. But, when it precedes every other surah, it occurs as an independent verse, not being the part of any surah except the *Faatihatulkitaab* of which, many scholars think, it is the first verse while others hold a view contrary to it. It is an invocation (a prayer of entreaty) in the name of Allah Whose all-pervasive mercy continues flowing exuberantly and everlastingly throughout the cosmos. Hence, human beings must invoke Him with *basmalah* before doing anything and, more so, when seeking guidance from the *Quraan*. In this way, this verse is a source of blessings directing man's attention to Allah, the Almighty, the Omniscient, in all his affairs.

The Last Message is an independent rendering of the Holy *Quraan* into English. While doing so, I have made use of the best Arabic and English dictionaries along with the commentaries on the Holy *Quraan*. As for the thematic sequence, I have followed *Ameen Ahson Islahi's Tadabbur-i-Quraan*. But, while rendering the Holy *Quraan* into English and bringing out the thematic sequence implicit throughout the Book, I have tried to ponder the Holy text as a literary work of unparalleled beauty. The reward of doing so finds expression in the rendering as well as the preambles to the thematic sequence of the surahs (chapters of the *Quraan*).

How far I have succeeded in my humble efforts shall be judged by perceptive readers.

As for the language of the rendering, I have mainly depended on the Oxford Dictionary, though I have, also, consulted the Webster's Ninth New Collegiate Dictionary. Hence, most of the prepositions, phrasal verbs, and transitive/intransitive verbal meanings have been taken from the Concise Oxford Dictionary of Current English, Ninth Edition. As to the meanings of Arabic words and their contextual signification in the text of the Holy *Quraan*, I have, mainly, relied on the *Lisaanul 'arab*, the *Almufradaat*, the *Almunjid*, the *Tafseerulmu'mineen*, the *Tafheemulquraan*, and the *Tadabbur-i-Quraan*, though other works on the *Quraan*, like *Raazi's Mukhtaarussihaah*, *Alfraaiduddurriyah*, and Hans Wehr's Dictionary of Modern Written Arabic have, constantly, been under my consideration. Hence, the justification for yet another rendering into English in that it is in the modern English, besides being, directly, done into English from the 'Arabic text with a series of notes on the thematic sequence as preambles to the surahs (chapters of the Holy Book). These characteristics distinguish it from any other translation of the *Quraan* in English.

As for certain key words of the *Quraan*, they have been retained and their significance has been brought out in the explanatory notes appended to the Preface.

I am grateful to Mr. Muhammed Waheed, one of my nephews and Dr. Shakeel Ahmed, one of my sons-in-law, his friends in the Sa'udi 'Arabia and some of my friends who have contributed what they could to the publication of this work. May Allah reward them!

I shall fail in my duty if I do not acknowledge with a sense of deep gratitude the unstinting support that I have received from Abu Aasim, Rehmat Baig, the proprietor of the Walayatsons, who is the publisher of this venturesome work.

I shall be grateful to anyone who points out any mistake or suggests any improvement for the next edition.

Ramadhaan 01, 1422
November 17, 2001

Prof. [Rtd.] Muhammed Yaseen

DEFINITIONS

ALLAH

According to the Great *Quraan*, Allah is the Sole and Supreme Sovereign of the cosmos by virtue of having created it. As such, He is unique and eternal without any associate. He exercises exclusive power and authority to create, ordain death, command, prohibit, reward, and punish human beings in this world and the afterworld. Hence, He is the source of law, being the Omniscient and the Sole Source of wisdom. Man has, therefore, no right to make law except in the light of His guidance. Begotten by none, He creates and sustains everyone and everything, being the Sole Creator. To Him turns everyone in need and prays for help, seeks protection and begs for mercy, and the resolution of one's problems.

His sovereignty is exclusive and indivisible. No other being shares His power and authority in any way. He grants life, power, glorifies, disgraces, or degrades whom He wills in His infinite wisdom. As the Sole Sovereign, He rules over the cosmos and His supreme sway is indisputable. After creating Adam, as the first prophet, He has been communicating His guidance through His prophets and messengers, the Last being, Muḥammed (s.a.w.s.) and the final guidance for all the times to come, being the *Quraan* which comprehends all His attributes and as such the word "Allah" has no equivalent in English.

AṢṢALAATU

Aṣṣalaatu is usually translated into 'prayer' in English and *namaaz* in Persian and Urdu. But they are misnomers. It consists of the following:-

1. Standing erect with face and feet towards the *Qibla* and reciting the *Faatihat-ul-kitaab* and some parts, at least, three verses from the *Quraan*
2. Bending the torso, with the legs and feet erect and reciting the prescribed *tasbeeh* at least thrice with both hands on each knee.
3. Standing erect reciting the prescribed *tahmeed*.
4. Prostrating oneself on the floor with the forehead and the nose touching it and the fingers of the feet and knees, touching the floor and reciting the prescribed *tasbeeh* at least thrice with the palms of both the hands resting on the floor and fingers joined together by the ears.
5. Sitting on the left foot inverted and the right erect on its fingers for at least one minute to seek Allah's mercy and forgiveness.
6. Prostrating twice as mentioned in 4 and sitting as in 5 for a while or standing erect to start the second (رَكْعَت) *rak`at* as given above.
7. After the second (رَكْعَت) *rak`at* sitting as given in 5 and reciting the following:-
Tashahhud as prescribed to affirm one's faith in Allah and His messenger / praying for him and all those who follow Islam as a way of life. *Aṣṣalaatu* is prescribed, being the prayer for Muḥammed (s.a.w.s.), Abraham (A.S.), and all those who follow them till the Doomsday, seeking forgiveness of Allah for oneself and praying, in `Arabic as much as one wants for oneself or others and saying *assalaamu alaykum wa rahmatullahi* (wishing peace) for all, by turning one's face towards, the right and then, towards the left to close the *aṣṣalaat*.