

SURAT AAL-E-IMRAN

AAL-E-IMRAN – THE FAMILY OF IMRAN | CHAPTER 3

200 VERSES | MADINAH

Surah Aal-e-Imran Madani hai. Iss mein do sau aayaat aur biis rukoo (section) hain



Bismillaahir Rahmanir Raheem

In the Name of Allah, the Most Beneficent, the Most Merciful.

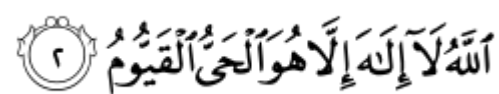
Shuru karta hoon Allah Ta'ala ke naam se jo Bada Meherbaan Nihayath Rahem wala hai



Alif-Laam-Meeem.

Alif Lam Mim.

Alif. Laam. Meeem.



Allaahu laaa ilaaha illaa Huwal Haiyul Qaiyoom

Allah! There is no god except Him, the Alive, the Eternal.

Allah Ta'ala woh hai jis ke siwa koi mabood nahi, jo zindah aur sab ka nigaahbaan hai.¹

1. Yeh Surat Madani hai. Iss ki tamaam aayatein (all its verses) mukhtalif awqaat mein (at different times) hijrat ke baad utri hain (were revealed after migration). Aur iss ka ibtidaa'ii hissa (and its first part) yaani 83 aayaat tak Isaiyon ke wafad Najran ke barey mein naazil hua hai (that is, up to 83 verses, has been revealed about the Christian delegation from Najran) jo 9 Hijri mein Nabi (Sallallahu alaihi wa sallam) ki khidmat mein haazir hua tha (who came to the service of Prophet – peace and blessings of Allah be upon him – in 9 AH).

Isaiyon ne aa kar Nabi (Sallallahu alaihi wa sallam) se apne Isaiyi aqaa'id aur Islam ke barey mein **muzaakara wa mubaahasa** kiya (the Christians came and **discussed and debated** with the Prophet – peace and blessings of Allah be upon him – about their Christian beliefs and Islam) jis ka radd kartey hue (while rejecting it) unhein **dawat-e-mubaahala** di gayi (they were given **invitation for invocation of Allah's curse**) jis ki tafseel aagey aayegi (the details of which will come later). Isi pas manzar mein (it is in this context) Quran Kareem ki in aayaat ka mutaala kiya jaye (that these verses of the Holy Quran should be read).

Hayy (حَيِّ) aur **Qayyum** (قَيُّوْمُ) Allah Ta'ala ki khaas sifaat hain (are special attributes of Allah). **Hayy** (Alive) ka matlab Woh **azal** se hai (means He is from **eternity**) aur **abad tak raheyga** (and will last forever). Usay **maut aur fanaa** nahi (He has no **death and annihilation**). **Qayyum** (Eternal) ka matlab saari kaayenaat ka qayem rakhney wala (means the Sustainer of the whole Universe), **Muhaafiz** aur **Nigraan** (Protector and Guardian), saari kaayenaat Iss ki mohtaaj Woh kisi ka mohtaaj nahi (the whole Universe needs Him, He does not need anyone).

Isai Hazrat Isa ko Allah ya Ibn Allah ya teen mein se ek maantey thay {Christians considered Isa (Jesus) – peace be upon him – to be Allah or the son of Allah, or one of the three}. Goya un ko kaha ja raha hai (it is as if they are being told) ke jab Hazrat Isa (alaihis salaam) bhi Allah ki makhlooq hain {that when Isa (Jesus) is also a creation of Allah} woh maa ke pait se paida hue (he is born from the womb of his mother) aur un ka zamaana wilaadat bhi takhleeq kaayenaat se bahut arsay baad ka hai (and his time of birth is also long after the creation of the Universe) toh phir woh Allah, ya Allah ka beta kis tarah ho saktey hain? (Then, how he is Allah, or son of Allah?) Agar tumhaara aqeedah sahih hota (if your beliefs were correct) toh unhein makhlooq ke bajaye uluuhii sifaat ka haamil aur qadeem hona chahiye tha (then he, instead of being a creation, should have divine attributes and been ancient). Niiz (also) un par maut bhi nahi aani chahiye (death should not come to him), lekin ek waqt aayega ke woh maut se bhi ham-kinaar hongey (but, a time will come when he will be accompanied by death). Aur Isaiyon ke ba-qaul (and according to Christians) ham-kinaar ho chukay (he has died).

Ahadees mein aata hai (it is narrated in the hadiths) ke teen aayatun mein Allah ka **Ism-e-Aazam** hai (in the three verses, there is the Great name of Allah) jis ke zariye se dua ki jaye toh woh radd nahi hoti (through which when supplication is made, then it is not rejected). **Ek** yahi Aal-e-Imran ki aayat (the first this same verse of Aal-e-Imran), **doosri** aayat al-Kursi mein «اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» aur **teesri** Surah Taha mein «وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ»

(Ibn Kathir. Tafseer Aayat al-Kursi – Commentary of Verse of Chair)



نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾

Nazzala 'alaikal Kitaaba bilhaqqi musaddiqal limaa baina yadaihi wa anzalal Tawraata wal Injeel.

He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.

Jis ne aap par haq ke saath iss kitaab ko naazil farmaaya hai,² jo apne se pehle ki tasdeeq karne waali hai, Usi ne iss se pehle Tauraat aur Injeel ko utaara tha.

2. Yaani iss ke **munzal minn Allah** honay mein koi shak nahi (that is, there is no doubt that it is revealed from Allah). Kitaab se muraad Quran Majeed hai (the book refers to the Glorious Quran).



مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾

Min qablu hudal linnaasi wa anzalal Furqaan; innallazeena kafaroo bi Aayaatil laahi lahum 'azaabun shadeed; wallaahu 'azeezun zun tiqaam.

Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! Those who disbelieve the revelations of Allah, theirs will be a heavy doom.

Allah is Mighty, Able to Requite (the wrong).

Iss se pehle, logon ko hidaayath karne waali bana kar, ³ aur Quran bhi Usi ne utaara, ⁴ jo log Allah Ta'ala ki aayatun se kufr kartey hain un ke liye sakht azaab hai aur Allah Ta'ala Gaalib hai, Badla leney waala hai.

3. Iss se pehle ambiyaa par jo kitaabein naazil huein (the books that were revealed to the prophets before that). Yeh kitaab uss ki tasdeeq karti hai (this book authenticates those) yaani jo baatein un mein darj the, un ki sadaaqat aur un mein **bayaan kardah pesh-goi'yon** ka etiraaf karti hai (that is, it acknowledges the truthfulness of the statements contained in them and its **declared predictions**). Jis ke saaf maaney yeh hain ke (which clearly means that) yeh Quran Kareem bhi Usi zaat ka naazil kardah hai jis ne pehle bahut si kitaabein naazil farmaayi (this Holy Quran is also revealed by the same Essence who revealed many books earlier). Agar yeh kisi aur ki taraf se (if it were from someone else) ya insaani kaawishon ka nateeja hota (or had been the result of human efforts), toh un mein baaham **mutaabaqat** ke bajaye **mukhaalifat** hoti (then, instead of **mutual conformity**, there would be **disagreement**).
4. Yaani apne apne waqt mein **Tawraat** aur **Injeel** bhi yaqeenan logon ki hidaayath ka zariya thi (that is, the **Torah** and the **Gospel** in their own time were certainly a source of guidance for the people) iss liye ke un ke utaarnay ka maqsad hi yahi tha (because that was the purpose of their revelation).

Taham (however) iss ke baad وَأَنْزَلَ الْفُرْقَانَ (**wa anzalal Furqaan**) dobarah kah kar wazaahat farma di {after that He explained it again by saying '**and has revealed the Criterion (of right and wrong)**'}, ke magar ab Tawraat wa Injeel ka daur khatam ho gaya (but, now that the period of Torah and the Gospel are over), ab Quran naazil ho chuka hai (now, the Quran has been revealed), woh **Furqaan** hai (it is a criterion) aur ab sirf wahi **haq-o-baatil** ki pehchaan hai (and now, it is the only recognition of **truth and falsehood**), iss ko sachcha maney baghair (without believing it to be true) 'indallaah (according to Allah's way) koi musalmaan aur momin nahi (there is no Muslim and no believer).



إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

Innal laaha laa yakhfaa 'alaihi shai'un fil ardi wa laa fis samaaa'.

Lo! Nothing in the earth or in the heavens is hidden from Allah.

Yaqeenan Allah Ta'ala par zameen wa aasmaan ki koi cheez poshiida nahi.



هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

*Huwal lazee yusawwirukum fil arhaami kaifa yashaaa'; laa ilaaha illaa Huwal
'Azeezul Hakeem.*

*He it is Who fashions you in the wombs as pleases Him. There is no deity except
Him, the Almighty, the Wise.*

*Woh maa ke pait mein tumhaari soortein jis tarah chaahta hai banaata hai. ⁵ Uss
ke siwa koi maabood barhaq nahi Woh Gaalib hai, Hikmat waala hai.*

5. Khuubsuurat ya badsuurat (beautiful or ugly), muzakkar ya mu'annas (masculine or feminine), naik-bakht ya bad-bakht (fortunate or unfortunate) naaqis ul-khilqat ya taam ul-khilqat (defective by birth or perfect in composition).

Jab **rahm-e-maadar** mein yeh saarey tasarrufaat sirf Allah Ta'ala hi karne waala hai (when, in the **womb of mother**, only Allah Ta'ala is going to do all these things), toh Hazrat Isa (alaihis salaam) ilaah kis tarah ho saktey hain {so, how can Isa (Jesus) – peace be upon him – be a god} jo khud bhi isi **marhala-e-takhleeq** se guzar kar duniya mein aaye hain (who himself has come into this world through the same **stage of creation**) jis ka silsila Allah ne **rahm-e-maadar** mein qayem farmaaya hai (the sequence of which Allah has established in the **womb of a mother**).



هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ ﴿٧﴾

*Huwal lazeee anzala 'alaikal Kitaaba minhu Aayaatum Muh kamaatun hunna Ummul
Kitaabi wa ukharu Mutashaabihaatun fa'ammal lazeena fee quloobihim zaiyghun fa
yattabi'oona ma tashaabaha minhubtighaaa 'alfitnati wabtighaaa'a taaweelih; wa
maa ya'lamu taaweelahooo illal laah; warraasikhoona fil 'ilmi yaqooloona aamannaa
bihee kullum min 'indi Rabbinaa; wa maa yazzakkaru illaaa ulul albaab.*

*He it is Who has revealed unto you (Muhammad) the Scripture wherein are clear
revelations - they are the substance of the Book - and others (which are) allegorical.
But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking
(to cause) dissension by seeking to explain it. None knows its explanation except
Allah. And those who are of sound instruction say: We believe therein; the whole is
from our Lord; but only men of understanding really heed.*

*Wahi Allah Ta'ala hai jis ne tujh par kitaab utaari jis mein waazeh mazbuut aayatein
hain jo asal kitaab hain aur baaz mutashaabeh aayatein hain. ⁶ Pas jin ke dilon mein
kajii hai woh toh iss ki mutashaabeh aayatun ke peechey lag jaatey hain, fitne ki talab
aur un ki muraad ki justujuu ke liye, halaan ke un ke haqeeqi muraad ko siwaaye Allah
Ta'ala ke koi nahi jaanta ⁷ aur pukhta wa mazbuut ilm waaley yahi kahtey hain ke hum
toh un par ee'maan la chukay, yeh hamaarey Rab ki taraf se hain aur nasiihat toh sirf
'aql mand haasil kartey hain.*

- 6. Muhkumaat (مُحْكَمَات)** se muraad woh aayaat hain jin mein (refers to the verses in which are) **awaamir-o-nawaahii** (commands and prohibitions), **ahkaam-o-masaa'il** (decrees and issues) aur **qasas-o-hikaayaat** hain (and stories and anecdotes) jin ka mafhoom waazeh aur atal hai (the meaning of which is clear and determined) aur un ke samajhne mein kisi ko **ashkaal** paish nahi aata (and no one has any **difficulty** in understanding them).

Iss ke bar-aks (on the contrary to this) **aayaat-e-Mutashaabihaat (متشابهات)** hain (are allegorical verses) maslan (for example) **Allah ki hastii** (existence of Allah),

qazaa-o-qadr ke masaa'il (the issues of divine order and destiny), **Jannat** (Paradise), **Dozakh** (Hell), **Malaa'ika** (Angels) waghera (etc.) yaani maawara 'aql haqaa'iq jin ki haqeeqat samajhne se 'aql insaani qaasir ho (that is to say, transcendental intellect is a fact which the human intellect is incapable of understanding) ya un mein aisi taaweel ki gunjayish ho (or which has the capacity to be interpreted) ya kam-az-kam aisa **ib'haam** ho (or at least has such **ambiguity**) jis se awaam ko gumraahi mein daalna mumkin ho (that it is possible to mislead the people). Isi liye aagey kaha ja raha hai (that is why it is further said) ke jin ke dilon mein kajii hoti hai woh **aayaat-e-Mutashaabihaat** ke peechey padey rahtey hain (that those hearts are crooked follow the verses of similitudes) aur un ke zariye se (fitne) barpaa kartey hain {and through them cause (mischief)}. Jaisa Isai hain (like Christians).

(Note from the Transliterator: 'Aayaat-e-Mutashaabihat' refers to Quranic verses needing exegesis).

Quran ne Hazrat Isa (alaihis salaam) ko Abdullah aur nabi kaha hai yeh waazeh aur muhkam baat hai {the Quran calls Isa (Jesus) – peace be upon him – slave of Allah and the Prophet – this is a clear and firm statement}. Lekin Isai usay chho'd kar (but, Christians abandon it) Quran Kareem se Hazrat Isa (alaihis salaam) ko **Rooh Allah** aur **Kalimatullah** jo kaha gaya hai {from the Holy Quran, Isa (Jesus) – peace be upon him – is called the '**Spirit of Allah**' and the '**Word of Allah**'} iss se apne gumraah kun aqaa'id par ghalat istidlaal kartey hain (from this, they misinterpret their misleading beliefs). Yahi haal **ahle Bidat** ka hai (this is the situation of the **people of innovation**).

Quran ke waazeh aqaa'id ke bar-aks (contrary to the clear beliefs of the Quran) **ahle Bidat (people of innovation)** ne jo ghalat aqaa'id ghad rakhey hain (who have fabricated false beliefs) woh unhi mutashaabihaat ko buniyaad banaatey hain (they form the basis of those similarities).

Aur basa-auqaat (and sometimes) **muhkumaat** ko bhi apne **falsafiyaana istidlaal** ke gorakh dhandey se **mutashaabihaat** banaatey hain (they even turn **clarity** into **allegorical** by their deceptive business of **philosophical reasoning**).

أَعَادَنَا اللَّهُ مِنْهُمْ . **May Allah protect us from them.**

Un ke bar-aks (on the contrary to that) *sahih al-aqeeda musalmaan* **muhkumaat** par amal karta hai {a Muslim of true creed follows the (Quranic) verses that have clear meanings} aur mutashaabihaat ke mafhoom ko bhi (agar iss mein ishtibaah ho) muhkumaat ki roshni mein samajhne ki koshish karta hai {and even tries to understand the meaning of allegorical verses (if there is any doubt) in the light of Quranic verses that have clear meanings} kyon kay Quran ne unhi ko (asal kitaab) qaraar diya hai {because the Quran has declared them (the original book) jis se woh fitne se bhi mahfooz rahta hai aur aqaa'id ki gumraahi se bhi (from which he is protected from sedition and also from the error of beliefs)}. **May** جَعَلْنَا اللَّهُ مِنْهُمْ **Allah make us one of them.**

7. **Taaweel** ke **ek** maaney toh hain (kisi cheez ki asal haqeeqat) {one meaning of **interpretation** is (the genuine reality of something)}.

Iss maaney ke etebaar se **إِلَّا اللَّهُ** (**illal Allah**) par waqf zaroori hai (according to this meaning, it is necessary to dedicate to '**except Allah**'). Kyon kay har cheez ki asal haqeeqat waazeh taur par sirf Allah Ta'ala hi jaanta hai (because only Allah Ta'ala knows the real truth of everything). Taaweel ke **dusrey maaney** hain "**kisi cheez ki tafseer-o-taabeer aur bayaan-o-tauzee**" (the second meaning of interpretation is 'commentary and elucidation and statement and clarification') iss etebaar se (from this point of view) **إِلَّا اللَّهُ** (**illal Allah**) par waqf ke bajaye (instead of dedicating to 'except Allah') **«وَالرَّاسِخُونَ فِي الْعِلْمِ»** (**warraasikhoona fil 'ilmi**) par bhi waqf kiya ja sakta hai (one can also dedicate to '**those who are of sound instruction**') kyon kay mazbuut ilm waaley bhi **sahih tafseer-o-tauzee** ka ilm rakhtey hain (because, even those with strong knowledge have the knowledge of **correct interpretation and explanation**).

"**تاويل**" (**taaweel**) ke yeh dono maaney Quran Kareem ke istemaal se saabit hain (both of these meanings of '**interpretation**' are proven by the use of the Holy Quran). (**Mulakhkhas az Ibn Kathir – Abstracted from Ibn Kathir**)



رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

**Rabbanaa laa tuzigh quloobanaa ba'da iz hadaitanaa wa hab lanaa mil ladunka
rahmah; innaka antal Wahhaab.**

**Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us
mercy from Your Presence. Lo! You, only You, are the Bestower.**

**Aye hamaarey Rab! Hamein hidaayath deney ke baad hamaarey dil ted'hey nah kar
dey aur hamein apne paas se rahmat ataa farma, yaqeenan Tu hi bahut badi ataa
deney waala hai.**



رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِعَادَ ﴿٩﴾

**Rabbanaaa innaka jaami 'un-naasil Yawmil laa raibafeeh; innal laaha laa yukhliful
mee'aad. (Section 1)**

**Our Lord! Lo! it is You Who gathers mankind together to a Day of which there is no
doubt. Lo! Allah fails not to keep the tryst.**

**Aye hamaarey Rab! Tu yaqeenan logon ko ek din jama karne waala hai jis ke aaney
mein koi shak nahi, yaqeenan Allah Ta'ala waada khilaafii nahi karta.**



إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ
وَقُودُ النَّارِ ﴿١٠﴾

**Innal lazeena kafaroo lan tughniya 'anhum amwaaluhum wa laaa awlaaduhum minal
laahi shai'anw wa ulaaa'ika hum waqoodun Naar.**

**(On that Day) neither the riches nor the progeny of those who disbelieve will aught
avail them with Allah. They will be fuel for Fire.**

**Kaafiron ko un ke maal aur un ki aulaad Allah Ta'ala (ke azaab) se chhu'ranay mein
kuch kaam nah aayegi, yeh toh Jahannum ka iin'dhan hi hain.**



كَذَّبَ آلُ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿١١﴾

*Kadaabi Aali Fir'awna wallazeena min qablihim; kazzaboo bi Aayaatinaa fa
akhazahumul laahu bizunoo bihim; wallaahu shadeedul 'iqaab.*

*Like Pharaoh's folk and those who were before them, they disbelieved Our revelations
and so Allah seized them for their sins. And Allah is severe in punishment.*

*Jaisa Aale Fir'aun ka haal hua, aur un ka jo un se pehle thay, unhon ne Hamaari
aayaaton ko jhutlaaya, phir Allah Ta'ala ne bhi unhein un ke gunaaahon par pakad liya,
aur Allah Ta'ala sakht azaab waala hai.*



قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٣﴾

*Qul lillazeena kafaroo satughlaboona wa tuhsharoona ilaa jahannam; wa bi'sal
mihaad.*

*Say (O Muhammad) unto those who disbelieve: You shall be overcome and gathered
unto Hell, an evil resting-place.*

*Kaafiron se kah dijiye! Ke tum an-qareeb maghloob kiye jaogey ⁸ aur Jahannum ki
taraf jama kiye jaogey aur woh bura thikaana hai.*

- 8.** Yahan kaafiron se muraad Yahoodi hain (here, disbelievers refer to Jews). Aur yeh peish-goii jaldi poori ho gayi (and this prediction was soon fulfilled). Chunanche (hence) **Banu Qaynuqa** aur **Banu Nuzair** jilaa-watan kiye gaye (the Banu Qaynuqa and Banu Nadir were exiled), **Banu Qurayzah** qatal kiye gaye (Banu Qurayzah were killed).

*Phir Khaibar fatah ho gaya (then, Khaibar was conquered) aur tamaam
Yahoodiyon par jizya aa'id kar diya gaya (and Jizyah was imposed on all the Jews).
(Fath al-Qadeer)*



قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الثَّقَاتِ تَقَاتِلْ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي
ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

*Qad kaana lakum Aayatun fee fi'atainil taqataa fi'atun tuqaatilu fee sabeelil laahi wa
ukhraa kaafiratuny yarawnahum mislaihim raayal 'ayn; wallaahu yu'ayyidu bi
nasrihee mai yashaaa'; innaa fee zaalika la 'ibratal li ulil absaar.*

*There was a token for you in two hosts which met: one army fighting in the way of
Allah, and another disbelieving, whom they saw as twice their number, clearly, with
their very eyes. Thus Allah strengthens with His succour whom He will. Lo! Herein
verily is a lesson for those who have eyes.*

*Yaqeenan tumhaarey liye 'ibrat ki nishaani thi un do jamaaton mein jo guth gayi thi, ek
jamaath toh Allah Ta'ala ki raah mein lad rahi thi aur dusra groh kaafiron ka tha woh
unhein apni aankhon se apne se dugna dekhtey thay ⁹ aur Allah Ta'ala jisey chaahey
Apni madad se qawii karta hai. Yaqeenan uss mein aankhon waalon ke liye badi 'ibrat
hai.*

9. Yaani har fareeq (that is, each side), dusrey fareeq ko apne se dugna dekhta tha (saw the other side twice as much as itself). Kaafiron ki taa'daad **ek hazaar** ke qareeb thi (the number of disbelievers was about one thousand), unhein musalmaan **do hazaar** ke qareeb dikhaayi detey thay (they saw about two thousand Muslims). Maqsad iss se un ke dilon mein musalmaano ki dhaak bithaana tha (the aim was to instill in their hearts the superiority of the Muslims). Aur musalmaano ki taa'daad teen sau se kuch upar (ya **313**) thi, {and the number of Muslims was a little over three hundred (or **313**)} unhein kaafir 600 aur 700 ke darmiyaan nazar atay thay (they saw between 600 and 700 disbelievers).

Daraan haal ye ke (while) un ki asal taa'daad hazaar ke qareeb (teen guna) thi {their actual number was close to a thousand (three times)} maqsad iss se musalmaano ke **azm-o-hausla** mein izaafah karna tha (the purpose was to increase the **determination and courage** of Muslims). Apne se teen guna dekh kar mumkin tha musalmaan **mar'uub** ho jaatey (it was possible for Muslims to be **scared** by seeing three times more than themselves).

Jab woh teen guna ke bajaye (when they, instead of three times) do guna nazar aaye toh un ka hausla past nahi hua {appeared twice, then they (Muslims) were not discouraged}.

Lekin yeh dugna dekhney ki kaifiyat ibtidaa mein thi (but, this state of double-seeing was in the beginning), phir jab dono groh aamney saamney saf-aaraa ho gaye (then, when the two groups lined up face to face), toh Allah Ta'ala ne iss ke bar-aks dono ko ek dusrey ki nazron mein kam karkay dikhaaya (so, Allah Ta'ala, on the contrary, reduced both of them in the eyes of each other) taakay (so that) koi bhi fareeq ladaayi se guraiz nah karey (neither side would avoid fighting) balkay (rather) har ek peish-qadamii ki koshish karey (each tries to step forward) (Ibn Kathir) yeh tafseel Surah Anfaal aayat 44 mein bayaan ki gayi hai (this description is stated in Surah Al-Anfaal, verse 44).

*Yeh **jang-e-Badar** ka waaqia hai (this is the incident of battle of Badr) jo hijrat ke baad **dusrey saal** musalmaano aur kaafiron ke darmiyaan paish aaya (which took place between the Muslims and disbelievers in the second year after the migration). Yeh kayi lihaaz se nihaayat ahem jang thi (it was a very important war in many ways). **Ek** toh iss liye ke yeh pehli jang thi (one is because it was the first war).*

***Dusrey**, yeh **jangi mansuuba-bandi** ke baghair hui (second, it happened without a war plan).*

*Musalmaan Abu Sufyaan ke qaafile ke liye niklay thay (the Muslims had set out for the caravan of Abu Sufyaan) jo Shaam se samaan tijaarath le kar Makkah ja raha tha (who was, on his way to Makkah carrying goods from Syria), magar ittilaa mil jaane ki wajah se woh apna qaafila toh bacha kar le gaya (but, because of receiving the intimation, he saved his caravan), lekin kuffar Makkah apni **taaqaat-o-kasrat** ke ghamand mein (but, the disbelievers of Makkah, out of pride of their **power and abundance**) musalmaano par cha'dh dau'dey aur maqaam Badar mein yeh pehla **maarka** barpaa hua (attacked the Muslims and this first **battle** took place at Badr).*

Teesrey, iss mein musalmaano ko Allah Ta'ala ki **khusuusii madad** haasil hui (thirdly, the Muslims got the **special help** of Allah Ta'ala in it). **Chauthay**, iss mein kaafiron ko **'ibrat-naak shikast** hui, jis se aaindah ke liye kaafiron ke hauslay past ho gaye (fourthly, the disbelievers suffered a **humiliating defeat** in it, which demoralized the disbelievers for the future)



زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ ۝١٤

**Zuyyina linnaasi hubbush shahawaati minannisaaa'i wal baneena walqanaateeril
muqantarati minaz zahabi walfiddati walkhailil musawwamati wal an'aami walhars;
zaalika mataa'ul hayaatid dunyaa wallaahu 'indahoo husnul ma-aab.**

**Beautified for mankind is love of the joys (that come) from women and offspring; and
stored-up heaps of gold and silver, and horses branded (with their mark), and cattle
and land. That is comfort of the life of the world. Allah! With Him is a more excellent
abode.**

**Marghoob cheezon ki mohabbat logon ke liye muzayyan kar di gayi hai, jaise auratein
aur betey aur sonay aur chaandi ke jama kiye hue khazaaney aur nishaandaar ghoday
aur chaupaaye aur khaiti, ¹⁰ yeh duniya ki zindagi ka samaan hai aur lautney ka achcha
thikaana toh Allah Ta'ala hi ke paas hai.**

- 10.** Shahwaat (شَهَوَات) se muraad yahan مُشْتَهَات (mush'tahayaat) hain (lusts here refers to appetizers) yaani woh cheezein jo tab'ii taur par insaan ko **marghoob aur pasandiida** hain (that is, those things that are naturally **desirable and likeable** to human being). Isi liye un mein **ragbat** aur un ki mohabbat na-pasandiida nahi hai (that is why **passion** in them and their love is not undesirable).

Ba-shart ye ke (provided that) **aetedaal** ke andar aur Shariat ke daairey mein rahey (they remain within **moderation** and within the realm of Shari'ah). Un ki **taz'iin** bhi Allah ki taraf se bataur aazmayish hai (their **decoration** is also a test from Allah).

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ ﴿٧﴾

“Innaa ja'alnaa ma 'alal ardi zeenatal lahaa linabluwahum...”

“Lo! We have placed all that is on the earth as an ornament thereof that We may try them:...”

“Ruu-e-zameen par jo kuch hai Hum ne usay zameen ki raunaq ka baa'es banaya hai, ke Hum unhein aazmaa lein...”

(Surah al-Kahf: The Cave | Chapter 18 - verse 7)

Sab se pehle (first of all), aurat ka zikar kiya hai kyon ke yeh har **baaligh insaan** ki sab se badi zaroorat bhi hai aur sab se **zyaada marghoob** bhi (woman is mentioned because it is the greatest need and the **most desirable** of every **adult human being**).

Khud Nabi (Sallallahu alaihi wa sallam) ka farmaan hai (the Prophet – peace and blessings of Allah be upon him – himself said):

“ حُبِّبَ إِلَى النِّسَاءِ وَالطِّيبُ ”

“Aurat aur khushbuu mujhe mahboob hain”.

“Women and perfume have been made dear to me”.

(Musnad Ahmad)

Isi tarah (similarly) Nabi (Sallallahu alaihi wa sallam) ne naik aurat ko **“Duniya ki sab se behtar mataa' qaraar diya hai.”** (The Prophet – peace and blessings of Allah be upon him – called a virtuous woman **‘the best of the world’**).

“ خَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ ”

“The best object of benefit of the world is the pious woman”.

Iss liye iss ki mohabbat **Shariat ke daairey** se tajaawuz nah karey (therefore, if his love does not exceed the **realm of Shari'ah**) toh yeh behtareen **rafiiq-e-zindagi** bhi hai (then, she is the **best companion of life**) aur **zaad-e-aakhirat** bhi (and the **wherewithal of Hereafter**).

Warna yahi aurat mard ke liye sab se bada fitnah hai {otherwise, this woman is the biggest trial (temptation) for a man}. Farmaan-e-rasool (Sallallahu alaihi wa sallam) hai (it is decree of Prophet – peace and blessings of Allah be upon him)

" ما تركت بعدي فتنة هي أضر على الرجال من النساء "

“Mere baad jo fitne ruunuma hongey, un mein mardon ke liye sab se bada fitnah auraton ka hai”.

“After me I have not left any trial more severe to men than women”.

(صحيح بخاري كتاب النكاح، باب ما يتقى من شؤم المرأة)

(Sahih Bukhari: The Book of Marriage | Chapter: What evil omen of a lady is to be warded off)

Isi tarah beton ki mohabbat hai (so, is the love of sons). Agar iss se maqsad musalmaano ki quwwat mein izaafah aur **baqaa-o-taksiir** nasal hai (if the aim is to increase the strength of Muslims and to ensure the **continuance and increase**) toh **mahmuud** hai warna **mazmuum** (then it is **praiseworthy**, otherwise it is **disgraceful**). Nabi (Sallallahu alaihi wa sallam) ka farmaan hai (it is decree of Prophet – peace and blessings of Allah be upon him):

تَزَوَّجُوا الْوُدُودَ الْوُلُودَ ، فَإِنِّي مُكَاثِّرُكُمْ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ

“Bahut mohabbat karne waali aur zyaada bachchay jan’ney waali aurat se shaadi karo, iss liye ke main Qayamat waley din doosri ummaton ke muqaabley mein apni ummat ki kasrat par fakhr karoonga”.

“Marry women who are beloved (due to their good characteristics), prolific in bearing children, for I shall outnumber the Prophets by you on the Day of Resurrection”.

Iss aayat se **rahbaniyat ki tardeed** (from this verse the **denial of monasticism**) aur tehriik-e-khandaani mansuuba-bandii ki tardeed bhi saabit hoti hai (and also the denial of family planning is being proved) kyon ke بَنِينَ jama hai (because ‘**offspring**’ is plural).

Maal-o-daulat se bhi maqsood qiyaam ma'iishat, sila-rahmi, sadqa wa khairaat (wealth and riches also means establishing economy, mercy, charity and donations) *aur usay umoor khair mein kharch karna aur sawaal se bachna hai* (and spending it in good deeds and avoiding questioning) *taakay Allah ki Raza haasil ho* (so that Allah's Pleasure is obtained), *toh iss ki mohabbat bhi ain matloob hai* (then, its love is also required, otherwise it is disgraceful).

Ghodon se maqsad jihaad ki tayyari (the purpose of horses is to prepare for jihaad), *deegar jaanwaron se khaiti-baadi aur baar-bardaarii ka kaam lena aur zameen se iss ki paidawar haasil karna ho* (to use other animals for farming and transportation, and to get their produce from the land), *toh yeh sab pasandiida hain* (then, these are all pleasing).

Aur agar maqsood mahez duniya kamaana (and if the purpose is merely to make a living) *aur phir iss par fakhr-o-guruur ka izhaar karna* (and then to show **pride and arrogance** in it) *aur yaad Ilaahi se ghaafil ho kar 'aish-o-'ishrat se zindagi guzaarna hai* (and, being neglectful from the remembrance of Allah, to live a life of **luxury and pleasure**) *toh yeh sab muftid cheezein iss ke liye wabaal-e-jaan saabit hongii* (then, all these useful things will prove a **burden of life**).

قِنَاطِيرٌ قَنَاطِيرُ (Qintaar – Qanaatiir)} ki jama hai (treasures is the plural of treasure). *Muraad hai khazaaney yaani sonay-chaandi aur maal-o-daulat ki farawaani aur kasrat* (it refers to the abundance of treasures i.e. gold, silver and wealth and riches).

الْمُسَوَّمَةِ (al-Musawwama) woh ghoday jo charaagaah mein charney ke liye chho'dey gaye hon (are those horses that have been left to graze in the pasture). *Ya jihaad ke liye tayyar kiye gaye hon* (or prepared for jihaad) *ya nishaan-zada, jin par imtiaz ke liye koi nishaan ya number laga diya jaye* (or marked, on which, for distinction, any mark or number should be made). (Fath al-Qadeer and Ibn Kathir)



قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ
بِالْعَبَادِ ﴿١٥﴾

**Qul a'unabbi 'ukum bikhairim min zaalikum; lillazeenat taqaw 'inda Rabbihim
jannaatun tajree min tahtihal anhaaru khaalideena feehaa wa azwaajum
mutahharatunw wa ridwaanum minal laah; wallaahu baseerum bil'ibaad.**

**Say: Shall I inform you of something better than that? For those who keep from evil,
with their Lord, are Gardens underneath which rivers flow wherein they will abide,
and pure companions, and contentment from Allah. Allah is Seer of His bondmen,
Aap kah dijiye! Kya main tumhein iss se bahut hi behtar cheez bataau? Taqwa waalon
ke liye un ke Rab Ta'ala ke paas jannatein hain jin ke neechey nehrein bah rahi hain jin
mein woh hamesha raheinge ¹¹ aur paakiiza biwiyaan ¹² aur Allah Ta'ala ki
razaamandii hai, sab bandey Allah Ta'ala ki nigaah mein hain.**

- 11.** Iss aayat mein ahle ee'maan ko batlaaya ja raha hai (in this verse, the believers are being told) ke duniya ki mazkoorah cheezon mein hi mat kho jana (that not to get lost in the mentioned things of the world), balkay un se behtar toh woh zindagi aur uss ki **neamatein** hain jo Rab ke paas hain (rather better than that is the life and its **blessings**, which are with the Lord), jin ke mustahiq **ahle Taqwa** hi hongey (which only the **pious people** deserve). Iss liye tum **taqwa** ikhtiyaar karo (so you strive for **piety**).

Agar yeh tumhaarey andar paida ho gaya (if it is manifest in you) toh yaqeenan tum deen-o-duniya ki bhalaaiyaan apne daman mein samait logey (then, surely you will embrace the good of the religion and the world).

- 12.** **Pakeeza** (pure), yaani woh duniyawi mail-kuchail, **haiz-o-nifaas** aur deegar aaluudgii se paak hongii {that is, they will be free from the worldly filth, **menstruation and postpartum** and other defilement (impurity)} aur **paak-daaman** hongii (and will be **chaste**). Iss se agli do aayaat mein ahle Taqwa ki sifaat ka tazkira hai (in the next two verses, the attributes of the pious are mentioned).



الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

Allazeena yaqooloona Rabbanaaa innanaaa aamannaa faghfir lanaa zunoobanaa wa qinaa 'azaaban Naar.

Those who say: Our Lord! Lo! We believe. So forgive us our sins and guard us from the punishment of Fire;

Jo kahtey hain ke aye hamaarey Rab! Hum ee'maan la chukay, iss liye hamaarey gunaah maaf farma aur hamein aag ke azaab se bacha.



الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

Assaabireena wassaa diqeena walqaaniteena walmunfiqeena walmus taghfireena bil as'haar.

The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

Jo sabr karne waaley aur sach bolnay waaley aur farmabardaari karne waaley aur Allah ki raah mein kharch karne waaley aur pichli raat ko bakhshish maangney waaley hain.



شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Shahidal laahu annahoo laa ilaaha illaa Huwa walmalaaa'ikatu wa ulul 'ilmi qaaa'imam bilqist; laaa ilaaha illaa Huwal 'Azeezul Hakeem.

Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.

Allah Ta'ala, farishtey aur ahle ilm iss baat ki gawaahi detey hain ke Allah ke siwa koi mabood nahi ¹³ aur Woh adl ko qaa'im rakhney waala hai, Uss Gaalib aur Hikmat waaley ke siwa koi ibaadath ke laayeq nahi.

13. Shahaadat ke maaney bayan karne aur agaah karne ke hain (witness means to narrate and to inform) yaani Allah Ta'ala ne jo kuch paida kiya, aur bayaan kiya (that is, what Allah Ta'ala has created and described), uss ke zariye se Uss ne **Apni wahdaniyat ki taraf** hamari rahnumaa'ii farmaayi (through that He has guided us towards His Oneness). *(Fath al-Qadeer)*

Farishtey aur ahle ilm bhi Uss ki **tawheed** ki gawaahi detey hain (angels and scholars also testify to His **monotheism**). Iss mein ahle ilm ki badi fazeelat aur azmat hai (the great virtue and greatness of the scholars in this is) ke Allah Ta'ala ne apne aur farishton ke naamon ke saath un ka zikar farmaya hai (that Allah Ta'ala has mentioned them along with the names of Himself and the angels). Taham (however), iss se muraad sirf woh ahle ilm hain jo Kitaab-o-Sunnat ke ilm se **bahra-war** hain {this refers only to the scholars who are **endowed** with the knowledge of the Book (Quran) and Sunnah}. *(Fath al-Qadeer)*



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

**Innad deena 'indal laahil Islaam; wa makhtalafal lazeena ootul Kitaaba illaa mim
ba'di maa jaaa'ahumul 'ilmu baghyam bainahum; wa mai yakfur bi Aayaatil laahi fa
innal laaha saree'ul hisaab.**

**Lo! Religion with Allah (is) the Surrender (to His Will and Guidance). Those who
(formerly) received the Scripture differed only after knowledge came unto them,
through transgression among themselves. Whoso disbelieves the revelations of
Allah (will find that) lo! Allah is swift at reckoning.**

**Beshak Allah Ta'ala ke nazdeek deen Islam hi hai, ¹⁴ aur ahle kitaab ne apne paas
ilm aa jaane ke baad aapas ki sarkashi aur hasad ki bina par hi ikhtelaaf kiya hai ¹⁵
aur Allah Ta'ala ki aayaaton ke saath jo bhi kufr karey ¹⁶ Allah Ta'ala uss ka jald
hisaab leney waala hai.**

- 14.** *Islam wahi deen hai jis ki **dawat-o-taa'liim** har paighambar apne apne daur mein detey rahey hain (Islam is the same religion, which every prophet has been preaching and teaching in his time) aur ab iss ki kaamil tareen shakal woh hai (and now its most perfect form is that) jisey Nabi **aakhir az-zamaan** Hazrat Muhammad (Sallallahu alaihi wa sallam) ne duniya ke saamney paish kiya (which was presented to the world by the last of the prophets Hazrat Muhammad – peace and blessings of Allah be upon him) jis mein **tawheed-o-risaalat** aur **aakhirat** par iss tarah yaqeen-o-ee'maan rakhna hai jis tarah Nabi Kareem (Sallallahu alaihi wa sallam) ne batlaaya hai (in which, one has to believe in **monotheism and prophethood** and the **Hereafter** as the Holy Prophet – peace and blessings of Allah be upon him – described).*

*Ab mahez yeh aqeeda rakh lena ke Allah ek hai (now simply believing that Allah is One) ya kuch achchey amal kar lena (or doing some good deeds) yeh Islam nahi nah iss se najaath aakhirat hi mileygi (this is not Islam and no salvation can be attained from this). **Ee'maan-o-Islam** aur **Deen** yeh hai ke Allah ko ek mana jaye (faith, Islam and religion is to believe in one Allah) aur sirf Usi ek mabood ki ibaadath ki jaye (and to worship only one Allah), Mohammad rasool Allah (Sallallahu alaihi wa sallam) samait tamaam ambiyaa par ee'maan laaya jaye (to believe in all the prophets, including Muhammad, the messenger of Allah, peace and blessings of Allah be upon him).*

*Aur Nabi (Sallallahu alaihi wa sallam) ki zaat par **risaalat ka khaatima** tasleem kiya jaye (and the Prophet – peace and blessings of Allah be upon him – should be recognized as the **end of the Prophethood**), aur ee'maaniyat ke saath saath woh aqaayed-o-aamaal ikhtiyaar kiye jayein jo Quran Kareem mein ya hadees rasool (Sallallahu alaihi wa sallam) mein bayan kiye gaye hain (and besides having faith, to accept those beliefs and actions that are stated in the Holy Quran or in the hadith of the Prophet – peace and blessings of Allah be upon him).*

Ab iss deen Islam ke siwa koi aur deen 'indallaah qubool nahi hoga (now no religion other than Islam, according to Allah's way, will be accepted).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

Wa mai yabtaghi ghairal Islaami deenan falany yuqbala minhu wa huwa fil Aakhirati minal khaasireen.

And whoso seeks as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

Jo shaks Islam ke siwa aur deen talaash karey, uss ka deen qubool na kiya jayega aur wo aakhirat mein nuqsan paaney waalo mein hoga.

(Surah Aal-e-Imran: The Family of Imran | Chapter 3 – verse 85)

Nabi (Sallallahu alaihi wa sallam) ki risaalat poori insaaniyat ke liye hai (the message of the Prophet – peace and blessings of Allah be upon him – is for all humanity).

قُلْ يَتَايَهَاتُ النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴿١٥٨﴾

“Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all...”

Aap kah dijiye ke aye logo! Main tum sab ki taraf Uss Allah Ta’ala ka bheja hua hoon...”

(Surah Al-A’raf: The Heights | Chapter 7 – verse 158)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

Tabaarakal lazee nazzalal Furqaana 'alaa 'abdihee li yakoona lil'aalameena nazeera

Blessed is He Who has revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.

Bahut ba-barkat hai Woh Allah Ta’ala jis ne Apne bandey par furqaan utaara, taakay woh tamaam logon ke liye agaah karne wala ban jaaye.

(Surah Al-Furqaan: The Criterion | Chapter 25 – verse 1)

Aur hadees mein hai, Nabi (Sallallahu alaihi wa sallam) ne farmaaya (and, in the hadith, the Prophet – peace and blessings of Allah be upon him – said):

“Qasam hai Uss zaat ki jis ke haath mein meri jaan hai, jo Yahoodi ya Nasraani mujh par ee’maan laaye bagair faut ho gaya, wo Jahannumi hai.”

By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.

(Sahih Muslim)

Mazeed farmaaya (further said):

بُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ

“Main ahmar wa aswad (yaani tamaam insaano ke liye) nabi bana kar bheja gaya hoon.”

“I was sent to the red and the black.”

Isi liye aap (Sallallahu alaihi wa sallam) ne apne waqt ke tamaam **salaatiin aur baadshahon** ko khutuut tahreer farmaaye (that is why, the Prophet – peace and blessings of Allah be upon him – addressed letters to all the **kings and emperors** of his time) jin mein unhein Islam qubool karne ki dawat di (in which, he invited them to accept Islam). *(Sahihain - Ba-hawala Ibn Kathir – The Two Sahih, with reference to Ibn Kathir)*

15. Un ke iss **baahamii ikhtelaaf** se muraad woh ikhtelaaf hai (this **mutual differences** of theirs refer to those differences) jo ek hi deen ke maanney waalon ne aapas mein barpaa kar rakha tha (which were held by the followers of the same religion), maslan Yahoodiyon ke **baahamii ikhtelafaat aur firqa bandiyaan** (for example, the **mutual differences** of Jews and **sectarianism**).

Isi tarah Isaiyon ke **baahamii ikhtelafaat aur firqa bandiyaan** (similarly, the mutual differences of the Christians and sectarianism), phir woh ikhtelaaf bhi muraad hai jo **ahle kitaab** ke darmiyaan aapas mein tha (then that difference is also meant, which was between the people of the Book).

Aur jis ki bina par Yahoodi Nasraniyon ko Nasraani Yahoodiyon ko kaha kartey thay (tum kisi cheez par nahi ho) {and that is why the Jews used to call the Christians and the Christians used to call the Jews (you are not on anything)}.

Nabuwat Muhammadi (Sallallahu alaihi wa sallam) aur nabuwat Isa (alaihis salaam) ke barey mein ikhtelaaf bhi isi zimn mein aata hai {the differences between the Prophethood of Muhammad – peace and blessings of Allah be upon him – and the Prophethood of Isa (Jesus) – peace be upon him – also fall into this category}.

*Ilawa azeen (moreover), yeh saarey ikhtelafaat dalaal ki buniyaad par nahi thay (all these differences were not based on arguments), mahez **hasad aur bugz-o-'inaad** ki wajah se thay (they were just due to **jealousy, hatred and obstinacy**).*

*Yaani woh log haq ko jaannay aur pehchaanney ke ba-wajood mahez apne **khayaali duniyawi mafaad** ke chakkar mein ghalat baat par jamay rahtey (that is, they, despite knowing and recognizing the truth, they would stick to the wrong thing in the circuit of their **imaginary worldly interests**) aur iss ko deen bawar karate thay (and they used to confide this to be religion). Taakay (so that) un ki naak bhi uunchii rahey (their noses remain high) aur un ka awaami halqa iraadat bhi qaa'im rahey (and their public spirits remain intact).*

*Afsos, aaj musalmaan ulema ki ek badi taa'daad theek unhi **ghalat maqaasid** ke liye theek usi ghalat dagar par chal rahi hai (unfortunately, today a large number of Muslim scholars are following the same wrong path for the same **wrong purposes**). هَدَاهُمْ اللَّهُ وَإِنَّا **May Allah guide them and us.***

16. *Yahan un aayaaton se muraad wo aayaat hain jo Islam ke deen ilaahi honay par dalaalat karti hain (these verses here refer to those verses, which indicate that Islam is the Divine religion).*



فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
 ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ
 بِالْعِبَادِ ﴿٢٠﴾

*Fa in haaajjooka faqul aslamtu wajhiya lillaahi wa manit taba'an; wa qul lillazeena ootul
 Kitaaba wal ummiyyeena 'a-aslamtum; fa in aslamoo faqadih tadaw wa in tawallaw fa
 innamaa 'alaikal balaagh; wallaahu baseerum bil 'ibaad. (Section 2)*

And if they argue with you, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have you (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message (unto them). Allah is Seer of (His) bondmen.

Phir bhi agar yeh aap se jhagdein toh aap kah dey ke main aur mere taabedaaron ne Allah Ta'ala ke saamney apna sar-e-tasliim khham kar diya hai aur ahle kitaab se aur anpadh logon ¹⁷ se kah dijiye! Ke kya tum bhi ita'at kartey ho? Pas agar yeh bhi taabedaar ban jayein toh yaqeenan hidaayath waaley hain aur agar yeh ruu-gardanii karein, toh aap par sirf pahuncha dena hai aur Allah bandon ko khoob dekh bhaal raha hai.

- 17. Anpadh logon** se muraad mushrikeen Arab hain (the illiterate people refer to the polytheistic Arabs) jo ahle kitaab ke muqaabley mein **bil-umuum anpadh** thay (who were **generally illiterate** compared to the People of the Book).



إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
 الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

*Innal lazeena yakfuroona bi Aayaatil laahi wa yaqtuloonan Nabiyyeena bighairi haqqinw
 wa yaqtuloonal lazeena yaamuroona bilqisti minannaasi fabashirhum bi'azaabin aleem.
 Lo! Those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and
 slay those of mankind who enjoin equity: promise them a painful doom.*

Jo log Allah Ta'ala ki aayaaton se kufr kartey hain aur na-haq nabiyon ko qatal kar daalthey hain aur jo log adl wa insaaf ki baat kahein unhein bhi qatal kar daalthey hain, ¹⁸ toh aye nabi! Unhein dardnaak azaab ki khabar dey dijiye.

18. Yaani (that is) un ki **sarkashi-o-bagaawat** (insurrection and rebellion) iss had tak pahonch chuki thi (had reached such a level) ke sirf nabiyon ko hi unhon ne na-haq qatal nahi kiya (that they not only unjustly killed the prophets) balkay un tak ko bhi qatal kar daala jo **'adl-o-insaaf** ki baat kartey thay (but, also killed those who spoke of equality and justice). Yaani woh **momineen** (believers) **mukhlisiin** (sincere) aur **daayyaan-e-haq** (callers of truth) jo **amr-bil-maa'ruuf aur nahi-anil-munkar** ka fariiza anjaam detey thay (who used to perform the duty of enjoining the good and forbidding the evil).

Nabiyon ke saath un ka tazkira farma kar (by mentioning them with the prophets) Allah Ta'ala ne un ki **azmat-o-fazeelat** bhi wazeh kar di (Allah Ta'ala also clarified their greatness and superiority).



أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ نَّصِيرٍ ﴿٢٢﴾

Ulaaa'ikal lazeena habitat a'maaluhum fid dunyaa wal Aakhirati wa maa lahum min naasireen.

Those are they whose works have failed in the world and the Hereafter; and they have no helpers.

Un ke aamaal duniya wa aakhirat mein gaarat hain aur un ka koi madadgaar nahi.



أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ تَوَلَّيَ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

Alam tara ilal lazeena ootoo naseebam minal Kitaabi yud'awna ilaa Kitaabil laahi liyahkuma bainahum summa yatawallaa fareequm minhum wa hum mu'ridoon.

Have you not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?

Kya aap ne unhein nahi dekha jinhein ek hissa kitaab ka diya gaya hai, woh apne aapas ke faislon ke liye Allah Ta'ala ki kitaab ki taraf bulaaye jaatey hain, phir bhi ek jamaath un ki munh phair kar lout jaati hai. ¹⁹

19. Un **ahle kitaab** se muraad Madinah ke woh Yahoodi hain (those **People of the Book** refer to the Jews of Madinah) jin ki aksariyat qubool Islam se mahroom rahi (the majority of whom were deprived of accepting Islam) aur wo Islam, musalmaano aur nabi (Sallallahu alaihi wa sallam) ke khilaaf **makruuh saazishon** mein masroof rahey (and they engaged in **heinous conspiracies** against Islam, Muslims and the Prophet – peace and blessings of Allah be upon him) **taa-aan'ki** (to the extent that) un ke do qabeelay **jilaa-watan** aur ek qabeela qatal kar diya gaya (two of their tribes were **exiled** and one tribe was killed).



ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ

Zaalika bi annahum qaaloo lan tamassanan naaru illaaa ayyaamam ma'doodaatinw wa gharrahum feedeenihim maa kaanoo yaftaroon.

That is because they say: The Fire will not touch us except for a certain number of days. That which they used to invent has deceived them regarding their religion.

Uss ki wajah un ka yeh kahna hai ke hamein toh giney-chuney chand din hi aag jalaayegi, un ki ga'dhi ga'dhaayi baaton ne unhein un ke deen ke barey mein dhokay mein daal rakha hai. ²⁰

20. Yaani (that is) kitaab Allah ke maanney se **guraiz-o-e'raaz** ki wajah un ka yeh **zo'm baatil** hai {the reason for their **aversion and refusal** to believe in the Book of Allah is their **false conceit**(arrogance)} ke awwal toh woh Jahannam mein jayeinge hi nahi (that they will not go to Hell in the first place), aur agar gaye bhi toh sirf chand din hi ke liye jayeinge (and even if they do, they will only go for a few days). Aur unhi **man-ghadat baaton** (and their **fabricated talks**) ne unhein **dhokay aur fareb** mein daal rakha hai (has immersed them in **deceit and deception**).



فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

Fakaifa iza jama'naahum li Yawmil laa raiba fee wa wuffiyat kullu nafsim maa kasabat wa hum laa yuzlamoon.

How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it has earned, and they will not be wronged.

Pas kya haal hoga jab ke Hum unhein uss din jama kareinge? Jis ke aaney mein koi shak nahi aur har shakhs apna apna kiya puura puura diya jayega aur un par zulm nah kya jayega.²¹

21. **Qayamat waley din** (on the Day of Resurrection) un ke yeh daa'wey (their claims) aur **ghalat aqaayed** kuch kaam nah ayeinge (and **false beliefs** will be of no use) aur Allah Ta'ala **be-laag insaaf** ke zariye se har nafs ko, uss ke kiye ka puura puura badla deyga (and Allah Ta'ala will fully reward every soul for its deeds through **impartial justice**), kisi par zulm nahi hoga (no one will be wronged).



قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Qulil laahumma Maalikal Mulki tu'til mulka man tashaaa'u wa tanzi'ul mulka mimman tashhaaa'u wa tu'izzu man tashhaaa'u wa tuzillu man tashhaaa'u biyadikal khairu innaka 'alaa kulli shai'in Qadeer.

Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You will, and You withdraws sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your hand is the good. Lo! You are Able to do all things.

Aap kah dijiye aye Allah! Aye tamaam jahaan ke Maalik! Tu jisey chaahey baadshahi dey aur jis se chaahey saltanat cheen ley aur Tu jisey chaahey izzat dey aur jisey chaahey zillat dey, Tere hi haath mein sab bhalai'yaan hain,²² beshak Tu har cheez par Qaadir hai.

22. Iss aayat mein Allah Ta'ala ki **be-panah quwwat-o-taaqat** ka izhaar hai (in this verse, there is manifestation of Allah Ta'ala's **immense Power and Might**). **Shah ko gadaa** bana dey (Turn a **king into a beggar**), **gadaa ko Shah** bana dey (make a **beggar into a king**), **tamaam ikhtiyaraat ka maalik Wahi hai** (He is the Owner of all authority).

بِيَدِكَ الْخَيْرُ ki bajaye الْخَيْرُ بِيَدِكَ (khabar ki taqdiim ke saath) se maqsood takhsiis hai yaani tamaam bhalai'yaan sirf Tere hi haath mein hain {instead of 'goodness is in your hands' the particularity is meant by 'in your good hand' (with the precedence of news), that is, all goodness is in Your hands only}. Tere siwa koi bhalayi deney wala nahi (there is no benefactor except You).

“شر” (shar) ka khaaliq bhi agarchay Allah Ta'ala hi hai (even though Allah is the Creator of 'evil') lekin zikar sirf khair ka kiya gaya hai, shar ka nahi (but, only good is mentioned, not evil). Iss liye ke khair Allah ka fazl mahez hai (because the grace of Allah is absolute).

Ba-khilaaf shar ke (unlike evil) ke yeh insaan ke apne amal ka badla hai jo usay pahunchta hai (whether it is the reward of one's own deeds that befalls him) ya iss liye ke shar bhi Uss ke **qazaa-o-qadr** ka hissa hai jo khair ko mutazammin hai (or because evil is also a part of His **Divine destiny and Decree** which includes good), iss etibaar se Uss ke tamaam af'aal khair hain (in this respect, all His actions are good). فَافْعَالُهُ كُلُّهَا خَيْرٌ. (So, all His actions are good). (Fath al-Qadeer)



تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

Toolijul laila fin nahaari wa toolijun nahaara fil laili wa tukhrijul haiya minalmaiyiti wa tukhrijul maiyita minal haiyi wa tarzuqu man tashaaa'u bighari hisaab.

You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint.

Tu hi raat ko din mein daakhil karta hai aur din ko raat mein ley jaata hai, ²³ Tu hi be-jaan se jaandaar paida karta hai aur Tu hi jaandaar se be-jaan paida karta hai, ²⁴ Tu hi hai ke jisey chaahta hai be-shumaar rozii deta hai.

- 23.** Raat ko din mein aur din ko raat mein daakhil karne ka matlab **mausamii tagayyuraat** hain (means **seasonal changes**). Raat lambi hoti hai toh din chhota ho jaata hai (the day becomes shorter) aur **dusrey** mausam mein iss ke **bar-aks** din lamba aur raat choti ho jaati hai (and in other seasons, **contrary** to this, the day becomes longer and the night shorter).

Yaani (that is) kabhi raat ka hissa din mein aur kabhi din ka hissa raat mein daakhil kar deta hai (sometimes causes part of the night to enter the day and sometimes causes part of the day to enter the night) jis se raat aur din chhotay ya badey ho jaatey hain (by which the night and day becomes smaller or larger).

- 24.** Jaise **nutfa** (murda) pehle zindah insaan se nikalta hai {as the sperm (dead) first comes out of the living man}, phir uss murda (nutfa) se insaan {then, man from that dead (sperm)}. Isi tarah murda andey se pehle murghi (in the same way, first a hen from a dead egg) aur phir zindah murghi se andah (murda) {and then an egg (dead) from a living hen} ya kaafir se momin aur momin se kaafir paida farmaata hai (or He creates a believer from a disbeliever and a disbeliever from a believer).

Baaz riwayaat mein hai ke Hazrat Maaz (radhiyallahu anhu) ne Nabi (Sallallahu alaihi wa sallam) se apne upar qarz ki shikaayat ki (according to some narrations, Hazrat Mu'adh – may Allah be pleased with him – complained to the Prophet – peace and blessings of Allah be upon him) toh aap (Sallallahu alaihi wa sallam) ne farmaya ke: “Tum aayat

«قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ»

(Qulil laahumma Maalikal Mulki – Say: O Allah! Owner of Sovereignty!)

(آل عمران) (Aal-e-Imran)

Pa'dh kar yeh dua karo

رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تُعْطِي مَنْ تَشَاءُ مِنْهُمَا وَتَمْنَعُ مَنْ تَشَاءُ، ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، “
”اللَّهُمَّ اغْنِنِي مِنَ الْفَقْرِ، وَأَقْضِ عَنِّي الدَّيْنَ

**Rahmaan al-dunya wa'l-aakhirah wa raheemahuma, tu'teeyahuma man tasha' wa
tamna' minhumah man tasha', arhamni rahmatan taghnini biha 'an rahmati man
siwaaka. Allahumma agnini min al-faqri wa'aqzi annad dayn.**

**Most Merciful and Most compassionate in this world and in the Hereafter, You give them to
whomsoever You will and withhold them from whomsoever You will. Bestow mercy upon
Me in such a manner that I have no need of the mercy of anyone but You). O Allah, enrich
me from poverty, and settle my debt.**

Ek doosri riwayat mein hai ke (according to another narration):

**“Yeh aisi dua hai ke tum par Uhud pahaad jitna qarz bhi ho toh Allah Ta’ala uss ki
adaa’igii ka tumhaarey liye intezaam farmaa deyga” (this is a supplication that
Allah Ta’ala will settle for you to repay whatever debt you have as much as the
Mount Uhud).**

(Majma' al-Zawa'id: 10/186 – Its narrators are trustworthy) (مجمع الزوائد: 10/186 - رجاله ثقات)



لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ
اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ، وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

**Laa yattakhizil mu'minoonal kaafireena awliyaaa'a min doonil mu'mineena wa mai
yaf'al zaalika falaisa minal laahi fee shai'in illaaa an tattaqoo minhum tuqaah; wa
yuhazzirukumul laahu nafsah; wa ilal laahil maser.**

**Let not the believers take disbelievers for their friends in preference to believers.
Whoso does that has no connection with Allah unless (it be) that you but guard
yourselves against them, taking (as it were) security. Allah bids you beware (only) of
Himself. Unto Allah is the journeying.**

Mominon ko chaahiyeh ke ee'maan waalon ko chho'd kar kaafiron ko apna dost nah banaayen ²⁵ aur jo aisa karega woh Allah Ta'ala ki kisi himaayat mein nahi magar yeh ke un ke shar se kisi tarah bachaao maqsud ho, ²⁶ aur Allah Ta'ala khud tumhein apni zaat se dara raha hai aur Allah Ta'ala hi ki taraf laut jaana hai.

- 25.** Auliya walii ki jama hai {**Auliya** (friends) is plural of **walii** (friend)}. Walii aise dost ko kahtey hain jis se walii mohabbat aur khusuusii taalluq ho (is a friend with whom the friend has a loving and special relationship). Jaise Allah Ta'ala ne apne aap ko ahle ee'maan ka Walii qaraar diya hai (as Allah Ta'ala has declared Himself the Friend of the believers).

«لِلَّهِ وَلِيُّ الَّذِينَ آمَنُوا»

“Allah ahle ee'maan ka walii hai...”

“Allah is the Protecting Guardian of those who believe...”

(Surah al-Baqarah: The Cow | Chapter 2 – verse 257)

Matlab yeh hua ke ahle ee'maan ko ek dusrey se mohabbat aur **khusuusii taalluq** hai (this means that believers have a **special relationship** with each other) aur wo aapas mein ek dusrey ke walii (dost) hain {and they are each other's walii (friend)}.

Allah Ta'ala ne yahan ahle ee'maan ko iss baat se sakhti ke saath mana farmaaya hai (has strictly forbidden the believers) ke woh kaafiron (disbelievers) ko apna dost banaayen. Kyon ke kaafir Allah ke bhi dushman hain aur ahle ee'maan ke bhi dushman hain (because the disbelievers are the enemies of Allah and even of the believers) toh phir un ko dost banaaney ka jawaaz kis tarah ho sakta hai? (So, how can they be justified in making friends?) Iss liye (therefore) Allah Ta'ala ne iss mazmuun ko Quran Kareem mein kayi jagah badi wazaahat ke saath bayaan farmaaya hai (Allah Ta'ala has explained this subject in many places in the Holy Quran with great clarity) taakay (so that) ahle ee'maan kaafiron ki muwaalaat (dostii) aur un se khusuusii taalluq qayem karne se guraiz karein (the believers may refrain from associating with the disbelievers and establishing a special relationship with them).

Albatta (however) *hasb zaroorat-o-maslahat* un se *sulah-o-mu'aahada* bhi ho sakta hai (as per the **need and expediency, peace and agreement** can be reached with them) *aur tijaarathi lain dein bhi* (and also commercial transactions). *Isi tarah jo kaafir, musalmaano ke dushman nah hon* (in the same way, those disbelievers who are not enemies of Muslims) un se **husn-e-sulook aur madaaraat** ka maamla bhi jaa'iz hai (it is permissible to treat them with **kindness and generosity**) {(jis ki tafseel Surah al-Mumtahanah mein hai – whose details are in the Surah al-Mumtahanah (Chapter 60))}. Kyon ke yeh saarey mu'aamalaat, **muwaalaat** (dostii-o-mohabbat) se mukhtalif hai {because all these matters are different from **cooperation** (friendship and love)}.

26. Yeh ijaazat un musalmaano ke liye hai (this permission is given to those Muslims) jo kisi kaafir hukumath mein rahtey hon {who live in a pagan (infidel) government} ke un ke liye agar kisi waqt izhaar dostii ke baghair un ke shar se bachna mumkin nah ho (that if, at any time, it is not possible for them to avoid their evil without expressing friendship), toh woh zubaan se zaahirii taur par dostii ka izhaar kar saktey hain (then, they can, verbally, express friendship outwardly).



قُلْ إِن تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْذَرُوهُ يُعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Qul in tukhfoo maa fee sudoorikum aw tubdoohu ya'lamhul laah; wa ya'lamu maa fis samaawaati wa maa fil ard; wallaahu 'alaa kulli shai'in Qadeer.

Say, (O Muhammad): Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

Kah dijiye! Ke khwaah tum apne seenon ki baatein chupao, khwaah zaahir karo Allah Ta'ala (bahar haal) jaanta hai, aasmaano aur zameen mein jo kuch hai sab usay maloom hai aur Allah Ta'ala har cheez par Qadir hai.



يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّخَضَّرًا وَمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

**Yawma tajidu kullu nafsim maa'amilat min khairim muhdaranw wa maa 'amilat min
sooo'in tawaddu law anna bainahaa wa bainahooo amadam ba'eedaa; wa
yuhazzirukumul laahu nafsah; wallaahu ra'oofum bil'ibaad. (Section 3)**

**On the Day when every soul will find itself confronted with all that it has done of
good and all that it has done of evil (every soul) will long that there might be a
mighty space of distance between it and that (evil). Allah bids you beware of Him.**

And Allah is Full of Pity for (His) bondmen.

**Jis din har nafs (shakhs) apni ki hui naikiyon ko aur apni ki hui buraaiyon ko
maujood paa lega, aarzuu karega ke kaash! Uss ke aur buraaiyon ke darmiyaan
bahut hi duurii hoti. Allah Ta'ala tumhein Apni zaat se dara raha hai aur Allah Ta'ala
Apne bandon par bada hi Meherbaan hai.**



قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

**Qul in kuntum tuhibboonal laaha fattabi' oonee yuhbibkumul laahu wa yaghfir lakum
zunoobakum; wallaahu Ghafoorur Raheem.**

**Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you and
forgive you your sins. Allah is Forgiving, Merciful.**

**Kah dijiye! Agar tum Allah Ta'ala se mohabbat rakhtey ho toh meri taabedaari karo,²⁷
khud Allah Ta'ala tum se mohabbat karega aur tumhaarey gunaah maaf farma
deyga²⁸ aur Allah Ta'ala bada Bakhshne waala Meherbaan hai.**

- 27.** Yahood aur Nasara dono ka daa'wa tha (both the Jews and the Christians claimed) ke hamein Allah se aur Allah Ta'ala ko hum se mohabbat hai (that we love Allah and Allah loves us), bil-khusus (especially) Isaiyon ne Hazrat Isa wa Maryam (alaihimas salaam) ki **taazeem-o-mohabbat** mein jo itna guluu kiya {the Christians who exaggerated the **reverence and love** of Isa (Jesus) and Maryam (Mary) – peace be upon them – to such an extent) ke unhein **darja uluuhayat** par faa'iz kar diya (that they were elevated to the **status of the divine essence**).

Iss ki baabat (regarding this) bhi un ka khayaal tha (even they thought) ke hum iss tarah Allah ka qurb aur Uss ki **razaa-o-mohabbat** chahtay hain (that they want the nearness of Allah and His **Pleasure and Love** in this way). Allah Ta'ala ne farmaya ke un ke **daa'won** aur **khud-saakhta tareeqon** se (through their **claims** and **self-styled ways**) Allah ki mohabbat aur Uss ki razaa haasil nahi ho sakti (the love of Allah and His Pleasure cannot be obtained). Iss ka toh sirf ek hi tareeqa hai (the only way to do this is) ke mere aakhiri paighambar par ee'maan lao aur uss ka ittebaa karo (that to believe in My last prophet and follow him).

Iss aayat ne tamaam **daa'wey daraan-e-mohabbat** ke liye ek **kasautii** aur **me'yaar** muhayya kar diya hai (this verse has provided a **criterion** and **standard** for all **claimants of love**) ke mohabbat Ilaahi ka taalib agar ittebaa-e-Mohammad (Sallallahu alaihi wa sallam) ke zariye se yeh maqsad haasil karna chahta hai (that if the seeker of Divine love seeks to achieve this goal through following Muhammad – peace and blessings of Allah be upon him), toh phir toh yaqeenan woh kaamyab hai (then, he is surely successful) aur apne daa'wey mein sachcha hai (and truthful in his claim), warna woh jhoota bhi hai (otherwise, he is a liar) aur iss maqsad ke husool mein naakaam bhi raheyga (and will fail to achieve this goal). Nabi (Sallallahu alaihi wa sallam) ka bhi farmaan hai (the Prophet – peace and blessings of Allah be upon him – also said):

”مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ“

“Jis ne aisa kaam kiya jis par hamaara maamla nahi hai yaani hamaarey batlaaye hue tareeqay se mukhtalif hai toh wo mustarad hai.”

“If anybody introduces a practice which is not authenticated by me, it is to be rejected”.

(متفق عليه) (Agreed upon)

28. Yaani (that is) ittebaa rasool (Sallallahu alaihi wa sallam) ki wajah se tumhaarey gunah hi maaf nahi hongey (not only your sins will be forgiven by following the Prophet – peace and blessings of Allah be upon him) balkay tum **muhib se mahbuub** ban jaogey (but, you will become from ‘loved’ to the ‘beloved’). Aur yeh kitna **uuncha maqam** hai (and what a **lofty position** it is) ke baargaah Ilaahi mein (that, in the Divine court) ek insaan ko **mahbuubiyat ka maqam** mil jaye (that a human being finds a **place of lovability**).



قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

Qul atee'ul laaha war Rasoola fa in tawallaw fa innal laaha laa yuhibbul kaafireen.

Say: Obey Allah and the messenger. But if they turn away, lo! Allah loves not the disbelievers (in His guidance).

Kah dijiye! Ke Allah Ta'ala aur rasool ki ita'at karo, agar yeh munh phair lein toh beshak Allah Ta'ala kaafiron se mohabbat nahi karta. ²⁹

29. Iss aayat mein (in this verse) Allah ki itaa'at ke saath saath **itaa'at-e-rasool** ki phir taakeed karkay waazeh kar diya (along with the obedience to Allah, the **obedience to the Prophet** has been emphasized) ke ab najaath agar hai (that if there is salvation) toh sirf itaa'at Muhammadi mein hai (then, it is only in obedience to Muhammad) aur iss se **inhiraaf** kufr hai (and **deviation** from it is disbelief) aur aise kaafiron ko Allah pasand nahi farmaata (and Allah does not like such disbelievers). Chahey woh Allah ki mohabbat aur qurb ke kitne hi daa'wey daar hon (no matter how many claim to love and closeness to Allah).

Iss aayat mein (in this verse) hujjiyyat hadees ke munkiriin aur ittebaa-e-rasool (Sallallahu alaihi wa sallam) se guraiz karney waalon dono ke liye sakht waeed hai (there is a strong warning for both those who deny the authority of the hadith and those who avoid obeying the Prophet – Sallallahu alaihi wa sallam) kyon ke dono hi apne apne andaaz se aisa ravayyah ikhtiyaar kartey hain (because both of them behave in their own way) jisey yahan kufr se taabeer kiya gaya hai (which is interpreted here as disbelief). اَعَاذَنَا اللَّهُ مِنْهُ (May Allah protect from it)



إِنَّ اللَّهَ أَصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

Innal laahas tafaaa Aadama wa Noohanw wa Aala Ibraaheema wa Aala Imraana 'alal 'aalameen.

Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.

Beshak Allah Ta'ala ne tamaam jahaan ke logon mein se Aadam (alaihis salaam) ko aur Nooh (alaihis salaam) ko, Ibrahim (alaihis salaam) ke khandaan aur Imraan ke khandaan ko muntakhab farma liya. ³⁰

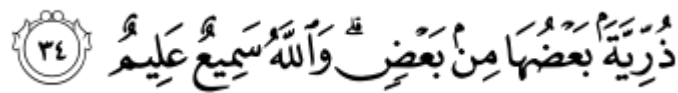
30. Ambiyaa (alaihim assalaam) ke khandaano mein do Imraan hue hain (there have been two Imran in the families of the Prophets – peace be upon them). **Ek** Hazrat Moosa-o-Haroon (alaihimas salaam) ke waalid (one is the father of Hazrat Moses and Harun – peace be upon them both) aur **dusrey** Hazrat Maryam (alaihas salaam) ke waalid {and second is the father of Hazrat Maryam (Mary) peace be upon her}. Iss aayat mein aksar **mufasssireen** ke nazdeek (according to most of the **commentators** in this verse) yahi **dusrey Imraan muraad** hain (the second Imran is meant) aur Iss khandaan ko buland darja Hazrat Maryam (alaihas salaam) aur un ke betay Hazrat Isa (alaihis salaam) ki wajah se haasil hua {and this family got a high status because of Hazrat Maryam (Mary – peace be upon her) and her son Hazrat Isa (Jesus – peace be upon him)}. Aur Hazrat Maryam (alaihas salaam) ki waalida ka naam mufasssireen ne '**Hannah bint Faaquz**' likha hai {and the name of the mother of Hazrat Maryam (Mary – peace be upon her) has been written by the commentators as '**Hannah bint Faakhud**'}. (*Tafseer al-Qurtubi and Ibn Kathir*)

Iss aayat mein (in this verse) Allah Tabaarak-o-Ta'ala ne Aal-e-Imran ke ilawa mazeed teen khandaano ka tazkira farmaya hai (Allah, Hallowed be He and High, mentions three other families besides the family of Imran), jin ko Allah Ta'ala ne apne waqt mein jahaanon par **fazeelat** ata farmaayi (to whom Allah Ta'ala has bestowed **superiority** over the worlds in their time).

Un mein **pehle** Hazrat Aadam (alaihis salaam) hain (the first of these is Adam – peace be upon him) jinhein Allah ne apne haath se banaya (whom Allah created with His own hands) aur uss mein apni taraf se ruuh phuunki (and breathed into him of His Spirit) unhein masjuud-e-malaa'ika banaya (made him the one to whom the angels prostrated), **Asmaa ka ilm** unhein ata kiya (gave him the **knowledge of names**) aur unhein Jannat mein rihaa'ish-paziir kiya (and made him to dwell in the Paradise) jis se phir unhein zameen mein bhej diya gaya jis mein Uss ki bahut si **hikmatein** thi (from which, He was sent to the earth where He had many **wisdoms**).

Dusrey Hazrat Nooh (alaihis salaam) hain (the other is Prophet Noah – peace be upon him) unhein uss waqt rasool bana kar bheja gaya (he was sent as a messenger) jab logon ne Allah ko chho'd kar buton ko mabood bana liya (when people worshipped idols instead of Allah), unhein umar taweel ata ki gayi (he was given a long life) unhon ne apni qaum ko **saa'dhey nau sau saal** tableegh ki (he preached to this people for **nine hundred and fifty years**), lekin chand afraad ke siwa, koi aap par ee'maan nahi laaya (but, except for a few people, no one believed in him). **Bil-aakhir** (eventually), aap ki **bad-du'aa** se ahle ee'maan ke siwa, dusrey tamaam logon ko garq kar diya gaya (from the invocation of Noah's **curse**, except the believers, all the people were drowned).

Aale Ibrahim ko yeh fazeelat ata ki {He bestowed upon the family of Ibrahim (Abraham) the privilege} ke un mein **Ambiyaa-o-salaatiin ka silsila** qaa'im kiya (that He established a **chain of Prophets and Kings** among them) aur beshtar paighambar aap hi ki nasal se hue (and most of the Prophets were descended from him). Hatta ke (even) 'alal-itlaaq kaayenaat mein (absolutely in the Universe) sab se afzal Hazrat Muhammad rasool Allah (Sallallahu alaihi wa sallam) bhi Hazrat Ibrahim (alaihis salaam) ke betay Ismail (alaihis salaam) ki nasal se hue {the best Prophet Muhammad – peace and blessings of Allah be upon him – descended from Ismail (Ishmael – peace be upon him), the son of Ibrahim (Abraham – peace be upon him)}.



Zurriyyatam ba'duhaa mim ba'd; wallaahu Samee'un 'Aleem.

They were descendants one of another. Allah is Hearer, Knower.

Ke yeh sab aapas mein ek dusrey ki nasal se hain ³¹ aur Allah Ta'ala Sunta Jaanta hai.

- 31.** Ya dusrey maaney hain (or other meanings are) deen mein ek dusrey ke **mu'aawin aur madadgaar** (assistants and helpers to each other in religion).



إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿٣٥﴾

**Iz qaalatim ra atu 'Imraana Rabbi innee nazartu laka maa fee batnee muharraran
fataqabbal minnee innaka Antas Samee'ul 'Aleem.**

(Remember) when the wife of 'Imran said: My Lord! I have vowed unto You that which
is in my belly as a consecrated (offering). Accept it from me. Lo! You, only You, are the
Hearer, the Knower!

Jab Imran ki biwi ne kaha ke aye mere Rab! Mere pait mein jo kuch hai, usay main ne
Tere naam azaad karne ³² ki nazar maani, Tu meri taraf se qubool farma! Yaqeenan Tu
khoob Sunnay waala aur poori tarah Jaannay waala hai..

32. **مُحَرَّرًا** (Muharraran - Tere naam azaad – dedicated in Your name) ka matlab Teri
ibaadath gaah ki khidmat ke liye waqf (means dedicated to the service of Your
place of worship).



فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

**Falammaa wada'at haa qaalat Rabbi innee wada'tuhaaa unsaa wallaahu a'lamu
bimaa wada'at wa laisaz zakaru kalunsaa wa innee sammaituhaa Maryama wa innee
u'eezuhaa bika wa zurriyyatahaa minash Shaitaanir Rajeem.**

And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah
knew best of what she was delivered - the male is not as the female; and lo! I have
named her Mary, and lo! I crave Your protection for her and for her offspring from
Satan the outcast.

Jab bachchi ko janaa toh kahney lagein ke Parwardigaar! Mujhe toh ladki hui, Allah
Ta'ala ko khoob maloom hai ke kya aulaad hui hai, aur ladka ladki jaisa nahi, ³³ main
ne iss ka naam Maryam rakha, ³⁴ main usay aur uss ki aulaad ko shaitaan marduud se
Teri panaah mein deti hoon. ³⁵

33. Iss jumlay mein (in this sentence) **hasrat** ka izhaar bhi hai aur **'uzr** bhi (there is both an expression of **grief** and **excuse**).

Hasrat, iss tarah ke meri ummeed ke bar-aks ladki hui hai (grief, such as having a girl contrary to my expectations) aur **'uzr**, iss tarah ke nazar se maqsood toh teri Raza ke liye ek khidmat-gaar waqf karna tha (and an excuse, such that the purpose of the vow was to dedicate a servant to Your Pleasure) aur yeh kaam ek mard hi zyaada behtar tareeqay se kar sakta hai (and only a man can do this job in a better way). Ab jo kuch bhi hai Tu usay jaanta hi hai (now whatever it is, You know it). (*Fath al-Qadeer*)

34. Hafiz Ibn Kathir ne iss se aur ahadees nabawii se istidlaal kartey hue likha hai (Hafiz Ibn Kathir has reasoned out from this and from the hadiths of the Prophet) ke bachchey ka naam wilaadat ke pehle roz rakhna chahiye (that the name of the child should be given on the first day of birth) aur saatwein din naam rakhney waali hadees ko za'iif qaraar diya hai (and has declared the hadith of naming on the seventh day to be weak).

Lekin Hafiz Ibn al-Qayyim ne tamaam ahadees par bahas kar ke aakhir mein likha hai (but, Hafiz Ibn al-Qayyim, after discussing all the hadiths, has written at the end) ke pehle roz, teesrey roz ya saatwein roz naam rakha jaa sakta hai {that (a child) can be named the first day, the third day or the seventh day}, iss maslay mein gunjaiysh hai (there is scope in this issue). وَالْأَمْرُ فِيهِ وَاسِعٌ - (and the issue is broad) (*Tuhfat al-Mawduud - تحفة المودود*)

35. Allah Ta'ala ne yeh dua qubool farmaayi (Allah Ta'ala accepted this supplication). Chunanche (therefore) hadees sahih mein hai ke jo bhi bachcha paida hota hai (it is narrated in an authentic hadith that whenever a child is born) toh shaitaan iss ko mas karta (chhuu'ta) hai jis se woh cheekhta hai (the Satan touches it with which it cries out). Lekin Allah Ta'ala ne iss mas shaitaan se Hazrat Maryam alaihas salaam aur un ke betay (Isa alaihis salaam) ko mahfooz rakha hai {but, Allah Ta'ala has protected Maryam (Mary – peace be upon her) and her son, Isa (Jesus – peace be upon him) from the Satan's touch}.

”مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُوَلَّدُ، فَيَسْتَهْلُ صَارِحًا مِنْ مَمِّهِ إِيَّاهُ ، إِلَّا مَرْيَمَ وَابْنَهَا“

“There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.”

(صحیح بخاری، کتاب التفسیر، مسلم، کتاب الفضائل)

(Sahih Bukhari: The Book of Commentary | Muslim: The Book of the Merits)



فَنَقَّبَلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُئُومُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

*Fataqabba lahaa Rabbuhaa biqaboolin hasaninw wa ambatahaa nabaatan hasananw
wa kaffalahaa Zakariyyaa kullamaa dakhala 'alaihaa Zakariyyal Mihraaba wajada
'indahaa rizqan qaala yaa Maryamu annaa laki haazaa qaalat huwa min 'indil laahi
innal laaha yarzuqu mai yashaaa'u bighairi hisaab.*

*And her Lord accepted her with full acceptance and vouchsafed to her a goodly
growth; and made Zachariah her guardian. Whenever Zachariah went into the
sanctuary where she was, he found that she had food. He said: O Mary! Whence comes
unto you this (food)? She answered: It is from Allah. Allah gives without stint to whom
He will.*

*Pas usay uss ke Parwardigaar ne achchi tarah qubool farmaaya aur usay behtareen
parwarish di. Uss ki khair khabar leney waala Zakariya (alaihis salaam) ko banaaya,³⁶
jab kabhi Zakariya (alaihis salaam) un ke hujray mein jaatey un ke paas rozii rakhi hui
paatey,³⁷ woh puuchhtey aye Maryam! Yeh rozii tumhaarey paas kahan se aayi? Woh
jawab deti ke yeh Allah Ta’ala ke paas se hai, beshak Allah Ta’ala jisey chaahey be-
shumaar rozii dey.*

36. Hazrat Zakariya (alaihis salaam), Hazrat Maryam (alaihas salaam) ke khaaluu bhi thay {Hazrat Zachariah – peace be upon him – was the husband of Maryam’s (Mary – peace be upon her) mother’s sister), iss liye bhi, ilawa azeen (therefore, in addition) apne waqt ke paighambar honay ke lihaaz se bhi wahi sab se behtar kafeel ban saktey thay (to being the Prophet of his time, he could be the best

guarantor) jo Hazrat Maryam (alaihas salaam) ki **maadii zaruuriyaat** aur Ilmi-o-akhlaaqi tarbiyat ke taqaazon ka sahih ehtemaam kar saktey thay {who could properly take care of the **feminine needs** of Hazrat Maryam (Mary – peace be upon her) and the requirements related to knowledge and moral training}.

37. مِحْرَابٌ (mihraabun) muraad hujra hai (**arched niche** means private chamber) jis mein Hazrat Maryam (alaihas salaam) rahaa'ish-paziir thi {in which Hazrat Maryam (Mary – peace be upon her) lived}. Rizq se muraad phal (food means fruits). Yeh phal ek toh **gair-mausamii** hotay (these fruits would be **non-seasonal**), garmi ke phal sardi ke mausam mein (summer fruits in the winter season) aur sardi ke garmi ke mausam mein un ke kamray mein mawjood hotay (and winter fruits in the summer season would be present in her room).

Dusrey, Hazrat Zakariya (alaihis salaam) ya koi aur shakhs laa kar deney wala nahi tha (there was neither Zachariah – peace be upon him – nor anyone else to bring and give it). Iss liye Hazrat Zakariya (alaihis salaam) ne **az-raah ta'ajub-o-hairat** (**by the way of amazement and wonder**) poocha ke yeh kahan se aaye? (asked that where did it come from?) Unhon ne kaha Allah ki taraf se (she said it is from Allah). Yeh goyaa Hazrat Maryam (alaihas salaam) ki **karaamat** thi {it was, as if, the **marvel** of Hazrat Maryam (Mary – peace be upon her)}

Mo'jiza (miracle) aur **karaamat** (marvelous event) **kharq-e-'aadat umoor** ko kaha jaata hai (are called affairs **contrary to the usual course of things** in nature) yaani jo zaahirii aur aadii asbaab ke khilaaf ho (that is, those which are against outward and ordinary causes). Yeh kisi nabi ke haath par zaahir ho toh usay mo'jiza (if it appears on the hand of a prophet, it is called a miracle), aur kisi walii ke haath par zaahir ho toh usay karaamat kaha jaata hai (and if it appears on the hand of a saint, it is called a marvelous event). Yeh dono barhaq hain (both are true). Taham (however) unka **suduur** (its **emanation**) Allah ke hukm aur Uss ki Mashiyyat se hota hai (is by the Command of Allah and His Will). Nabi ya walii ke ikhtiyaar mein yeh baat nahi ke woh mo'jiza aur karaamat, jab chahey saadir kar dey (it is not up to the Prophet or the saint to perform miracle or marvelous event whenever they want).

Iss liye **mo'jiza** aur **karaamat** iss baat ki toh daleel hoti hai (therefore, a miracle and marvelous event are proof) ke yeh Hazraat Allah ki baargaah mein khaas maqam rakhtey hain (that these gentlemen have a special place in the sight of Allah), lekin iss se yeh amr saabit nahi hota (but, from this, it doesn't prove) ke un **maqbuuliin-e-baargaah** ke paas kaayenaat mein tasarruf karne ka ikhtiyaar hai (that those **very respected people** have the power to dispose in the Universe).

Jaisa ke (just as) ahle Bidat auliya ki karaamaton se (the people of innovation, from the marvelous events of saints) awaam ko yahi kuch bawar kara ke inhein **shirkiya aqeedon** mein mubtalaa kar detey hain (make the people believe this and entangle them in the **polytheistic beliefs**).

Iss ki mazeed wazahat baaz mo'jizaat ke zimn mein aayegi (further explanation of this will come in the context of some miracles).



هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ



**Hunaaalika da'aa Zakariyyaa Rabbahoo qaala Rabbi hab lee mil ladunka zurriyyatan
taiyibatan innaka samee'ud du'aaa'.**

**Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Your
bounty goodly offspring. Lo! You are the Hearer of Prayer.**

**Usi jagah Zakariya (alaihis salaam) ne apne Rab se dua ki, kaha ke aye mere
Parwardigaar! Mujhe apne paas se paakiiza aulaad ata farma, beshak Tu dua ka
Sunnay waala hai.**



فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ
 اللَّهُ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

*Fanaadat hul malaaa'ikatu wa huwa qaaa'imuny yusallee fil Mihraabi annal laaha
 yubashshiruka bi Yahyaa musaddiqam bi Kalimatim minal laahi wa saiyidanw wa
 hasooranw wa Nabiyyam minas saaliheen.*

*And the angels called to him as he stood praying in the sanctuary: Allah gives you glad
 tidings of (a son whose name is) John, (who comes) to confirm a word from Allah
 lordly, chaste, a prophet of the righteous.*

*Pas farishton ne unhein awaaz di, jab ke woh hujray mein khadey namaaz pad'h rahey
 thay, ke Allah Ta'ala tuihe Yahya ki yaqeeni khush-khabri deta hai jo ³⁸ Allah Ta'ala ke
 kalmey ki tasdeeq karne waala, ³⁹ sardaar, zaabit-e-nafs aur nabi hai, naik logon mein se.*

38. Be-mausamii phal dekh kar (seeing the **non-seasonable fruit**) Hazrat Zakariya (alaihis salaam) ke dil mein bhi (budhaapey aur biwi ke baanjh honay ke ba-wajood) yeh aarzoo paida hui {the desire arose in the heart of Hazrat Zachariah – peace be upon him – (despite his old-age and infertility of his wife) ke kaash Allah Ta'ala unhein bhi usi tarah aulaad se nawaaz dey (that may Allah Ta'ala bless him with children in the same way). Chunanche (so) be-ikhtiyaar dua ke liye haath **baargaah Ilaahi** mein uth gaye (the hands raised up to the **Divine Court** for the helpless supplication) jisey Allah Ta'ala ne **sharf-e-qubuuliyat se nawaaza** (which Allah Ta'ala **blessed with honorable acceptance**).

39. Allah ke kalmey ki tasdeeq se muraad Hazrat Isa (alaihis salaam) ki tasdeeq hai {confirmation of Allah's word means confirmation of Isa (Jesus – peace be upon him)}. Goya Hazrat Yahya, Hazrat Isa (alaihimas salaam) se badey hue {it is, as if, Hazrat Yahya (John) was elder to Hazrat Isa (Jesus) (peace be upon them both)}. Dono aapas mein **khaala-zaad** thay (the two were **cousins**). Dono ne ek dusrey ki taa'iid ki (the two supported each other).

Saiyadan (سَيِّدًا) ke maaney hain sardaar (lordly means the chief) **Hasooran** (حَصُورًا) ke maaney hain, gunaahon se paak (chaste means free from sins) yaani gunaahon ke qareeb nahi phataktey goya ke un ko un se rok diya gaya hai (that is, they do not come close to sins as if they have been prevented from them).

Yaani (حَصُورٌ) ba-maanii (مَحْصُورٌ) (that is chaste meaning confined) baaz ne iss ke maaney **naamard** ke kiye hain (some have interpreted this to mean **impotent**). Lekin yeh sahih nahi (but this is not true), kyon ke yeh ek aib hai (because it is a defect) jab ke yahan un ka zikar **mad'h** aur **fazeelat** ke taur par kiya gaya hai (while here he is mentioned as **praise** and **virtue**).



قَالَ رَبِّ أَنِّي يَكُونُ لِي غُلَمٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَأَمْرَاتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ
يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

**Qaala Rabbi annaa yakoonu lee ghulaamunw wa qad balaghaniyal kibarun wamraatee
'aaqirun qaala kazaalikal laahu yaf'alu maa yashaaa'.**

He said: My Lord! How can I have a son when age has overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah does what He wills.

Kahney lagey aye mere Rab! Mere haan bachcha kaise hoga? Main bilkul boo'dha ho gaya hoon aur meri biwi baanjh hai, farmaaya, isi tarah Allah Ta'ala jo chaahey karta hai.



قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ أَلا تَكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَادَّكُرَ رَبُّكَ
كَثِيرًا وَسَبِّحْ بِالْعِشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

**Qaala Rabbij 'al leee Aayatan qaala Aaayatuka allaa tukalliman naasa salaasata
ayyaamin illa ramzaa; wazkur Rabbaka kaseeranw wa sabbih bil'ashiyyi wal ibkaar.**

(Section 4)

He said: My Lord! Appoint a token for me. (The angel) said: The token unto you (shall be) that you shall not speak unto mankind three days except by signs. Remember your Lord much, and praise (Him) in the early hours of night and morning.

Kahney lagey Parwardigaar! Mere liye uss ki koi nishaani muqarrar kar dey, farmaaya, nishaani yeh hai ke teen din tak tu logon se baat nah kar sakega, sirf ishaaray se samjhaayega, tu apne Rab ka zikr kasrat se kar aur subah wa shaam Usi ki tasbiih bayaan ⁴⁰ karta reh!

40. Budhaapey mein (in the old age) mo'jizaana taur par aulaad ki khush-khabri sun kar (after hearing the good news of children miraculously) **ishtiyyaaq** mein izaafah hua (there was increase in the **longing**) aur nishaani maloom karni chaahi (and wanted to know the sign). Allah Ta'ala ne farmaaya ke teen din ke liye teri zubaan band ho jayegi (Allah Ta'ala said that your tongue will be closed for three days), jo hamari taraf se bataur nishaani hogi lekin tu is khamoshii mein kasrat se subah wa sham Allah ki tasbeeh bayaan kiya kar (which will be a sign from us, but in this silence, often glorify Allah morning and evening). Taakay (so that) iss nemat Ilaahi ka jo tujhe milney wali hai, shukar ada ho (you may give thanks for this celestial blessing that you are about to receive). Yeh goya sabaq diya gaya (this is, as if, the lesson has been given) ke Allah Ta'ala tumhaari talab ke mutabiq tumhein mazed ne'maton se nawaazey (that when Allah Ta'ala bestows more blessings on you according to your desire) toh usi hisaab se Uss ka shukr bhi zyaada se zyaada karo (then, in the same way, express gratitude to Him as much as you can).



وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰٓى نِسَآءِ
الْعٰلَمِيْنَ

**Wa iz qaalatil mala'aa'ikatu yaa Maryamu innal laahas tafaaki wa tahharaki
wastafaaki 'alaa nisa'aa'il 'aalameen.**

**And when the angels said: O Mary! Lo! Allah has chosen you and made you pure, and
has preferred you above (all) the women of creation.**

**Aur jab farishton ne kaha, aye Maryam! Allah Ta'ala ne tujhe barguziida kar liya aur
tujhe paak kar diya aur saarey jahaan ki auraton mein se tera intikhaab kar liya. ⁴¹**

41. Hazrat Maryam (alaihas salaam) ka yeh **sharf-o-fazl** un ke apne zamane ke etibaar se hai {this **honor and grace** of Mary (Maryam – peace be upon her) is due to her own time} kyon ke sahih ahadees mein Hazrat Maryam (alaihas salaam) ke saath Hazrat Khadijah (radhiyallahu anha) ko bhi **حَيْرُ نِسَائِهَا** (sab auraton mein behtar) kaha gaya hai {because, in the authentic hadiths, along with Mary (Maryam – peace be upon her), Khadijah (may Allah be pleased with her) is also called '**best of its women**' (better than all women).

Aur baaz ahadees mein **chaar auraton ko kaamil qaraar diya gaya hai** (and, in some hadiths, four women have been declared perfect). **Hazrat Maryam, Hazrat Asiyah** (Fir'aun ki biwi), **Hazrat Khadijah** aur **Hazrat Aisha** (radhiyallahu anhan) {Mary (Maryam, daughter of Imran), Asiyah (the wife of Pharaoh), Khadijah (bint Khuwailid) and Aisha (may Allah be pleased with them)}. Aur Hazrat Aisha (radhiyallahu anha) ki baabat kaha gaya hai (and it has been said about Aisha – may Allah be pleased with her) ke un ki fazeelat deegar tamaam auraton par aise hai jaise **thareed** ko tamaam khaano par fauqiyat haasil hai (that her superiority over all other women is such that '**Thareed**' has superiority over all other foods).
(Ibn Kathir)

(Note from the transliterator: **Thareed** is described in the authentic narrations as a dish made of barley bread sopped in a meat soup/stew, which was eaten by the Prophet (Sallallahu alaihi wa sallam) and he praised the excellence of this type of meal.)

Aur Tirmizi ki riwayat mein **Hazrat Fatima** (radhiyallahu anha) bint Muhammad (Sallallahu alaihi wa sallam) ko bhi fazeelat waali auraton mein shaamil kiya gaya hai {and, in the narration of Tirmidhi, Hazrat Fatima (may Allah be pleased with her), daughter of Muhammad (peace and blessings of Allah be upon him) has been included among the virtuous women} (Ibn Kathir); iss ka yeh matlab bhi ho sakta hai (it may also mean) ke mazkuura khawaatiin un chand auraton mein se hain jinhein Allah Ta'ala ne deegar auraton par **fazeelat aur buzurgii** ata farmaayi (that these mentioned women are one of the few whom Allah Ta'ala has given **superiority and nobility** over other women) ya yeh ke apne apne zamane mein fazeelat rakhti hain (or that they are superior in their own time). Wallahu A'lam (and Allah Knows best).



يَمْرِيْمُ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِيْنَ

Yaa Maryamu uqnutee li Rabbiki wasjudee warka'ee ma'ar raaki'een.

O Mary! Be obedient to your Lord, prostrate yourself and bow with those who bow (in worship).

Aye Maryam! Tu apne Rab ki ita'at kar aur sajda kar aur rukoo karne waalon ke saath rukoo kar.



ذَٰلِكَ مِّنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

*Zaalika min ambaaa'il ghaibi nooheehi ilaik; wa maa kunta ladaihim iz yulqoona
aqlaamahum ayyuhum yakfulu Maryama wa maa kunta ladaihim iz yakhtasimoon.*

*This is of the tidings of things hidden. We reveal it unto you (Muhammad). You were
not present with them when they threw their pens (to know) which of them should be
the guardian of Mary, nor were you present with them when they quarreled
(thereupon).*

*Yeh gaib ki khabron mein se hai jisey Hum teri taraf wahi se pahunchaatey hain, tu un
ke paas nah tha jab ke woh apne qalam daal rahey thay ke Maryam ko un mein se
kaun paaleyga? Aur nah tu un ke jhagad'nay ke waqt un ke paas tha. ⁴²*

42. Aaj kal ke **ahle bidat** (today's **people of innovation**) ne Nabi Kareem (Sallallahu alaihi wa sallam) ki shaan mein guluu aqeedat ka muzaahira kartey hue (while demonstrating extreme devotion to the glory of the Holy Prophet – peace and blessings of Allah be upon him) un ke Allah Ta'ala ki tarah '**aalim-ul-Gaib** aur har jagah **haazir-o-naazir** honay ka aqeeda gha'd rakha hai (have fabricated the belief that he is like the Allah Ta'ala, the Knower of the Unseen and Omnipresent and Omniscient).

Iss aayat se un dono aqeedon ki wazeh tardeed hoti hai (this verse clearly refutes these two beliefs).

Agar aap Nabi (Sallallahu alaihi wa sallam) **aalim-ul-Gaib** hotay {if you (the Prophet – peace and blessings of Allah be upon him) were the **knower of the unseen**}, toh Allah Ta'ala yeh nah farmaata ke hum gaib ki khabrein aap ko bayaan kar rahey hain (then, Allah would not have said that We are telling you the news of the unseen) kyon ke jis ko pehle hi ilm ho, uss ko iss tarah nahi kaha jaata (because, he who already knows, is not called that way) aur isi tarah **haazir-o-naazir** ko yeh nahi kaha jaata (and so, it is not said to the **present and seeing**) ke aap iss waqt wahan maujood nahi thay jab log **qur'a-andaazii** ke liye qalam daal rahey thay (that you were not there when people were putting in pens for drawing **lots**).

Qur'a-andaazii ki zaroorat iss liye paish aayi (the need for **drawing lots** arose because) ke Hazrat Maryam (alaihas salaam) ki kafaalat ke aur bhi kayi khwaahish-mand thay {there were many others who wanted to support Mary (Maryam – peace be upon her)}. **{Zaalika min ambaaa'il ghaibi nooheehi ilaik}** – this is of the tidings of things hidden. We reveal it unto you (Muhammad)} se Nabi Kareem (Sallallahu alaihi wa sallam) ki risaalat aur aap ki sadaqat ka asbaat bhi hai (this is also a proof of the prophethood of the Holy Prophet – peace and blessings of Allah be upon him) jis mein Yahoodi aur Isai shak kartey thay (in which the Jews and Christians doubted) kyon ke wahi Shariat paighambar par hi aati hai, ghair-paighambar par nahi (because the revelation of the Shari'ah comes only to the Prophet, and not to the non-Prophet).



إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِشَرِّكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

**Iz qaalatil malaaa'ikatu yaa Maryamu innal laaha yubashshiruki bi Kalimatim minhus
muhul Maseehu 'Eesab nu Maryama wajeehan fid dunyaa wal Aakhirati wa minal
muqarrabeen.**

**(And remember) when the angels said: O Mary! Lo! Allah gives you glad tidings of a
word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world
and the Hereafter, and one of those brought near (unto Allah).**

**Jab farishton ne kaha aye Maryam! Allah Ta'ala tujhe apne ek kalmey ⁴³ ki khush-
khabri deta hai jis ka naam Maseeh Isa bin ⁴⁴ Maryam hai jo duniya aur aakhirat mein
zii-'izzat hai aur woh Mere muqarrabiin mein se hai.**

43. Hazrat Isa (alaihis salaam) ko kalma yaani '**Kalima Allah**' iss etibaar se kaha gaya hai {Isa (Jesus – peace be upon him) is called the Word, the **Word of Allah**, in the sense} ke un ki wilaadat **e'jaazii shaan** ki mazhar (that his birth is a manifestation of **miraculous glory**) aur aam insaani usuul ke bar-aks (and contrary to common human principle), baap ke baghair, Allah ki khaas qudrat aur Uss ke kalma kun ki takhleeq hai (without father, is the special power of Allah and the creation of His Word).

44. Maseeh (مَسِيحٌ -) *masah se hai {Messiah is from Masah (to rub or wipe)} أَيْ: مَسَحَ الْأَرْضَ (i.e. traveling the land) yaani kasrat se zameen ki siyaahat karne wala, ya iss ke maaney haath phairnay wala hai (that is, one who travels the earth frequently, or means one who touches) kyon ke aap haath phair kar mareezon ko bi-izn'Allah shifaa-yaab farmaatey thay (because he used to touch with his hands and heal the sick, with the Permission of Allah).*

*Un dono maano ke etibaar se yeh فَعِيلٌ (fa'iilun) ba-maa'nii فاعِل (faa'el) hai (in both of these meanings, it is 'doer', meaningful 'action') aur Qayamat ke qareeb zaahir honay waley **Dajjal** ko jo maseeh kaha jaata hai {and the Dajjal (Antichrist), who appears near the Day of Judgment, who is called Messiah) woh ya toh ba-maa'nii مَفْعُول (maf'uul) (it is either in the sense of 'effect') yaani مَمْسُوحُ الْعَيْنِ (iss ki ek ankh kaani hogi) ke etibaar se hai {that is, blind of one eye (he will have one eye)} ya woh bhi chuunkay kasrat se duniya mein phireyga (or because he will travel the world in abundance) aur Makkah aur Madinah ke siwa har jagah pahunchega (and reach every place except Makkah and Madinah). (Bukhari and Muslim)*

*Aur baaz riwayaat mein **Baitul Muqaddas** ka bhi zikar hai {and, in some traditions, 'Bayt al-Maqdis' (**Masjid al-Aqsa**)} iss liye usay bhi الْمَسِيحُ الدَّجَالُ kaha jaata hai {so, he is called the **al-Maseeh ad-Dajjal (the false Messiah)**}. Aam ahle Tafseer ne umooman yahi baat darj ki hai (this is what the general commentators have generally noted).*

*Kuch aur **muhaqqiqiin** kahtey hain (some other **research scholars** say) ke maseeh Yahood wa Nasara ki istilaah mein **baday mamuur min Allah paighambar** ko kahtey hain (that 'Messiah' in the terminology of the Jews and Christians refers to a **great appointed Prophet from Allah**) yaani un ki yeh istilaah (that is, their terminology) taqriiban **ulul-azm paighambar** ke hum maaney hai (is almost synonymous with the **determined prophet**). **Dajjal** ko maseeh iss liye kaha gaya hai {Dajjal (antichrist) is called the Messiah} ke Yahood ko jis inqilaab aafreen maseeh ki basharat di gayi hai (that the Jews who were conveyed glad tidings of revolutionary Messiah). Aur jis ke woh ghalat taur par ab bhi muntazir hain (and for whom they are still waiting for wrongly one).*

Dajjal usi maseeh ke naam par aayega yaani apne aap ko wahi maseeh qaraar deyga {Dajjal (antichrist) will come in the name of the same '**Messiah**', that is, he will himself called the same Messiah}. Magar woh apne iss daa'wa samait (but, he including this claim) tamaam daa'won mein **dajl-o-faraib** ka itna bada paikar hoga (in all his claims, he will be such a big figure of **deception and fraud**) ke awwaliin-o-aakhiriin mein iss ki koi misaal nah hogi (that there will be no precedent for him in the first and the last), iss liye woh **Ad-dajjal** kahlaayega (so, he will be called the '**deceiver**').

Aur **Isa** ajamii zubaan ka lafz hai (and '**Isa**' is a non-Arabic word). Baaz ke nazdeek yeh arabi عَاسٌ يَغُوسُ se mushtaq hai (according to some, it is derived from the Arabic word 'tough – overwhelmed with sorrow) jis ke maaney siyasat-o-qiyaadat ke hain (which means governance and leadership) (*Qurtubi and Fath al-Qadeer*)



وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

Wa yukallimun naasa filmahdi wa kahlanw wa minassaaliheen.

He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

Woh logon se apne gahwaare mein baatein karega aur ad'hed umar mein bhi ⁴⁵ aur woh naik logon mein se hoga.

- 45.** Hazrat Isa (alaihis salaam) ke مَهْدٌ (**gehware**) mein guftaguu karne ka zikar khud Quran Kareem ki Surah Maryam mein maujood hai {the mention of Isa (Jesus – peace be upon him) speaking in the **cradle** is found in the Chapter Maryam in the Holy Quran itself}. Iss ke ilawa sahih hadees mein do bachchon ka zikar aur hai (In addition, two children are mentioned in a sahih hadith). **Ek** sahib '**Juraj**' aur **ek Israeli aurat ka bachcha** {One, (in the narration of) gentleman called '**George**', and the other **child of an Israeli woman**}.

(صحيح بخارى، كتاب الانبياء، باب واذكر في الكتاب مريم)

(Sahih Bukhari: Book of the Prophets | Chapter: And mention in the Book, Maryam...)

Iss riwayat mein jin teen bachchon ka zikar hai, un sab ka taalluq Banu Israel se hai (the three children mentioned in this narration all belong to the Children of Israel), kyon ke un ke ilawa (because in addition to them) Sahih Muslim mein **as'haab al-akhduud** ke qissey mein bhi (the story of the 'people of the ditch' in Sahih Muslim) **shiir-khwaar bachchey** ke bolnay ka zikar hai (also mentions the speech of an **infant**). Aur Hazrat Yusuf ki baabat faisla karne waley shahid ke barey mein jo mashhoor hai {and what is popular about the witness who made the decision about Yusuf (Joseph)} ke woh bachcha tha, sahih nahi hai (that he was a child, is not true). Balkay woh ذُو لِحْيَةٍ (daa'dhi waala) tha (rather, he was a bearded man). {(الضعيف- رقم 881)} (Al-Da'eefah – No. 881)

كَهْلٍ (ad'hed umar) mein kalaam karne ka matlab (meaning of speaking in the middle age) baaz ne yeh bayaan kiya hai ke jab woh baday ho kar **wahii aur risaalat** se sarfaraaz kiye jayeinge (some have said that when he grows up, he will be exalted by **revelation and prophethood**) aur baaz ne kaha hai ke aap ka Qayamat ke qareeb jab aasman se nuzool hoga (and some have said that when he will descend from the heaven, near the Day of Resurrection), jaisa ke ahle Sunnat ka aqeeda hai jo sahih aur mutawaatir ahadees se saabit hai (as is the belief of Ahl as-Sunnah, which is proven by authentic and consistent hadiths) toh uss waqt jo woh Islam ki tableegh kareinge, woh kalaam muraad hai (so, at that time, what he will preach Islam, that speech is meant). (Tafseer Ibn Kathir and Qurtubi)



قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

Qaalat Rabbi annaa yakoonu lee waladunw wa lam yamsasnee basharun qaala kazaalikil laahu yakhluqu maa yashaaa'; iza qadaaa amran fa innamaa yaqoolu lahoo kun fayakoon.

She said: My Lord! How can I have a child when no mortal has touched me? He said: So (it will be). Allah creates what He will. If He decrees a thing, He says unto it only: Be! And it is.

Kahney lagi Ilaahi mujhe ladka kaise hoga? Halaan-ki mujhe toh kisi insaan ne haath bhi nahi lagaaya, farishtey ne kaha, isi tarah Allah Ta'ala jo chaahey paida karta hai, jab kabhi Woh kisi kaam ko karna chaahta hai toh sirf yeh kah deta hai ke ho ja! Toh woh ho jaata hai. ⁴⁶

- 46.** Tera ta'ajub **baja** (your surprise is **appropriate**), lekin **qudrat Ilaahi** ke liye yeh koi mushkil baat nahi hai (but, this is not a difficult thing for the **Divine Power**). Woh toh jab chaahey **asbaab-e-aadiya-o-ahriya** ka silsila khatam karkay hukm kun se palak jhapaktey mein, jo chaahey kar dey (He can do whatever He wants, by ending the **chain of causes**, in the blink of an eye).



وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

Wa yu'allimuhul Kitaaba wal Hikmata wat Tawraata wal Injeel.

And He will teach him the Scripture and wisdom, and the Torah and the Gospel,

Allah Ta'ala usay likhna ⁴⁷ aur hikmat aur Tawraat aur Injeel sikhaayega.

- 47.** Kitaab se muraad kitaabat (likhna) hai {Scripture means communication (writing)}. Jaisa ke tarjuma mein ikhtiyaar kiya gaya hai (as has been adopted in the translation) ya **Injeel-o-Tawraat** ke ilawa koi aur kitaab hai (or any other book besides the **Gospel and Torah**) jis ka ilm Allah Ta'ala ne inhein diya (of whose knowledge Allah Ta'ala has given him). (**Qurtubi**) ya **Tawraat wa Injeel** (or the **Torah and the Gospel**), **الْكِتَابُ** aur **الْحِكْمَةُ** ki tafseer hai (the commentary of the Book and Wisdom).



وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

Wa Rasoolan ilaa Banee Israaa'eela annee qad ji'tukum bi Aayatim mir Rabbikum annee akhluqu lakum minatteeni kahai 'atittairi fa anfukhu feehi fayakoonu tairam bi iznil laahi wa ubri'ul akmaha wal abrasa wa uhyil mawtaa bi iznil laahi wa unabbi'ukum bima taakuloona wa maa taddakhiroona fee buyootikum; inna fee zaalika la Aayatal lakum in kuntum mu'mineen.

And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store up in your houses. Lo! Herein verily is a portent for you, if you are to be believers.

Aur woh Bani Israel ki taraf rasool hoga, ke main tumhaarey paas tumhaarey Rab ki nishaani laaya hoon, main tumhaarey liye parinday ki shakal ki tarah mittii ka parinda banaata hoon, ⁴⁸ phir iss mein phoonk maarta hoon toh woh Allah Ta'ala ke hukm se parinda ban jaata hai aur Allah Ta'ala ke hukm se main maadar-zaad andhey ko aur kodhii ko achcha kar deta hoon aur murdon ko zindah karta hoon ⁴⁹ aur jo kuch tum khaao aur jo apne gharon mein zakhiira karo mein tumhein bata deta hoon, uss mein tumhaarey liye badi nishaani hai, agar tum ee'maan waaley ho.

48. *أَيُّ: أَصَوَّرُ وَأَقْدِرُ لَكُمْ - أَخْلُقُ لَكُمْ* (akhluqu lakum – I fashion for you) - (That is: I shape and empower for you) (*Qurtubi*) yaani Khalq yahan paidaa'ish ke maaney mein nahi hai (that is, creation does not mean birth here), iss par toh sirf Allah Ta'ala hi Qaadir hai (only Allah Ta'ala is Able to do so) kyon ke Wahi khaaliq hai (because He is the Creator). Yahan iss ke maaney zahiri shakal wa surat ghadnay aur banaaney ke hain (here, it means to forge and create apparent shape and appearance).

49. Dobarah *bi'iznillah* (Allah ke hukm se) kahney se maqsad yahi hai {the purpose of saying '*bi'iznillah*' (by the Permission of Allah) is} ke koi shakhs iss ghalat fahmi ka shikaar nah ho jaye (that no one should fall prey to the misconception) ke main *khudai sifaat ya ikhtiyaraat* ka haamil hoon (that I have **Divine attributes or powers**). Nahi, main toh Uss ka *aa'ijiz bandah* aur rasool hi hun (No, I am only His **humble servant** and messenger).

Yeh jo kuch mere haath par zaahir ho raha hai **mo'jiza** hai (what is appearing on my hand is a **miracle**), jo mahez Allah ke hukm se saadir ho raha hai (that is being performed by the Command of Allah alone).

Imam Ibn Kathir farmaatey hain ke Allah Ta'ala ne har nabi ko uss ke zamane ke halaat ke mutabiq mo'jize ata farmaaye (Allah Ta'ala has granted miracles to every prophet according to the circumstances of his time) taakay iss ki **sadaqat aur baala-tarii** numaya ho sakey (so that his **truthfulness and superiority** may be evident).

Hazrat Moosa (alaihis salaam) ke zamane mein **jaadu-garii** ka bada zor tha (in the time of Prophet Moses – peace be upon him – there was a great emphasis on **sorcery**), inhein aisa mo'jiza ata farmaya gaya jis ke saamney badey badey jaadugar apna kartab dikhaaney mein naakaam rahey (he was given a miracle, in front of which the great magicians failed to perform their tricks) jis se un par Hazrat Moosa (alaihis salaam) ki sadaqat wazeh hui aur woh ee'maan ley aaye (which made the truth of Prophet Moses – peace be upon him – clear to them and they became believers).

Hazrat Isa (alaihis salaam) ke zamane mein **tibb** ka bada charchaa tha {in the time of Isa (Jesus – peace be upon him) there was a lot of talk about **medicine**}, chunanche inhein murda ko zindah kar deney, **maadar-zaad andhey aur kodhii** ko achcha kar deney ka mo'jiza ata farmaaya gaya (so he was given the miracle of raising the dead, healing the **blind by birth and the leper**) jo koi bhi bada se bada **tabiib** apne fan ke zariye se karne par qaadir nahi tha (which any great **physician**, through his art, was incapable to do).

Hamaarey paighambar Nabi Kareem (Sallallahu alaihi wa sallam) ke daur mein **shaer-o-adab** aur **fasaahat-o-balaagat** ka zor tha (in the time of Prophet – peace and blessings of Allah be upon him – there was an emphasis on **poetry and literature and fluency of speech and eloquence**), chunanche unhein Quran jaisa **faseeh-o-baleeg** aur **pur-e'jaaz kalaam** ata farmaaya gaya (so, he was endowed with **elegant and eloquent** and **marvelous speech** like the Quran) jis ki naziir paish karne se duniya bhar ke **fusahaa-o-bulagaa** aur **shu'araa-o-udabaa** aajiz rahey

(the eloquent and expressive ones and poets and litterateurs of the world have been unable to present an example of this) and aur challenge ke ba-wajood aaj tak aajiz hain aur Qayamat tak aajiz raheinge (and despite the challenge they are still helpless and will remain helpless till the Day of Judgment). *(Ibn Kathir)*



وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝٥٠

Wa musaddiqal limaa baina yadaiya minat Tawraati wa liuhilla lakum ba'dal lazee hurrima 'alaikum; wa ji'tukum bi Aayatim mir Rabbikum fattaqul laaha wa atee'oon.
And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

Aur main Tawraat ki tasdeeq karne waala hoon jo mere saamney hai, aur main iss liye aaya hoon ke tum par baaz woh cheezein halaal karoon jo tum par haraam kar di gayi hain, ⁵⁰ aur main tumhaarey paas tumhaarey Rab ki nishaani laaya hoon, iss liye tum Allah Ta'ala se daro aur meri farmabardaari karo!

50. Iss se muraad ya toh woh baaz cheezein hain jo bataur saza Allah Ta'ala ne un par haraam kar di thi (what is meant by this is either the things which were forbidden to them by Allah as punishment) ya phir woh cheezein hain jo un ke ulema ne **ijtihaad** ke zariye se haraam ki thi (or the things which were forbidden by their scholars through **independent reasoning**) aur ijtihaad mein un se ghalti ka irtekaab hua (and they committed a mistake in their independent reasoning), Hazrat Isa (alaihis salaam) ne iss ghalti ka izaala karkay inhein halaal qaraar diya {Isa (Jesus – peace be upon him) rectified this mistake and declared it lawful}. *(Ibn Kathir)*



إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝٥١

Innal laaha Rabbee wa Rabbukum fa'budooh; haazaa Siraatum Mustaqeem.

Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

Yaqeen maano! Mera aur tumhaara Rab Allah hi hai, tum sab Usi ki ibaadath karo, yahi sidhi raah hai. ⁵¹

- 51.** Yaani Allah ki ibaadath karne mein aur Uss ke saamney **zillat-o-aajizii** ke izhaar mein main aur tum dono barabar hain (that is, you and I are equal in worshipping Allah and expressing **humiliation and humility** before Him). Iss liye seedha raasta sirf yeh hai ke ek Allah ki ibaadath ki jaye (therefore, the straight path is only to worship one Allah) aur Uss ki **Uluhiyat** mein kisi ko shareek nah tahraaya jaye (and not to associate anyone with His **Divinity**).



﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
مَنْ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

**Falammaaa ahasa 'Eesaa minhumul kufra qaala man ansaaree ilal laahi qaala
Hawaariyyoona nahnu ansaarul laahi aamannaa billaahi washhad bi annaa
muslimoon.**

But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).

**Magar jab Hazrat Isa (alaihis salaam) ne un ka kufr mahsoos kar liya ⁵² toh kahney lagey Allah Ta'ala ki raah mein meri madad karney waala kaun kaun hai? ⁵²
Hawaariyon ⁵⁴ ne jawab diya ke hum Allah Ta'ala ki raah ke madadgaar hain, hum Allah Ta'ala par ee'maan laaye aur aap gawaah rahiyeh ke hum taabedaar hain.**

- 52.** Yaani aisi **gahrrii saazishein** aur **mashkuuk harkatein** (that is, such **deep conspiracies** and **dubious actions**) jo kufr yaani Hazrat Maseeh ki risaalat ke inkaar par mubni thi {that were based on disbelief, that is, the denial of the message of Messiah (Jesus – peace be upon him)}.

- 53.** Bahut se nabiyon ne apni qaum ke haathon tang aa kar zahiri asbaab ke mutabiq apni qaum ke **baa-shu'uur logon** se madad talab ki hai (many prophets, out of

frustration with their nation, have sought help from the **conscious people** of their nation for apparent reasons).

*Jis tarah khud Nabi (Sallallahu alaihi wa sallam) ne bhi **ibtidaa** mein* (as the Prophet – peace and blessings of Allah be upon him – in the **beginning**) *jab Quraish aap ki dawat ki raah mein **rukawat** baney hue thay* (when the Quraish were an **obstacle** to his call) *toh aap mausam hajj mein logon ko apna saathi aur madadgaar banney par aamada kartey thay* (then, he used to persuade people to be his companions and helpers during the Hajj season) *taakay aap Rab ka kalaam logon tak pahuncha sakein* (so that he could spread the word of Allah to the people) *jis par Ansaar ne labbaik kaha aur Nabi (Sallallahu alaihi wa sallam) ki unhon ne **qabal hijrat aur baad hijrat** madad ki* (to which the Ansaar responded and helped the Prophet – peace and blessings of Allah be upon him – **before and after the migration**).

Isi tarah yahan Hazrat Isa (alaihis salaam) ne madad talab farmaayi {in the same way, Isa (Jesus – peace be upon him) sought help here}. *Yeh woh madad nahi hai jo mafooq al-asbaab tareeqay se talab ki jaati hai* (this is not the help that is sought in supernatural ways) *kyon ke woh toh **shirk** hai* (because it is **polytheism**) *aur har nabi shirk ke **sadd-e-baab** hi ke liye aata raha hai* {and every prophet has been coming to **close the door** of (prevent) polytheism}, *phir woh khud shirk ka irtekaab kis tarah kar saktey thay?* (Then, how could he commit polytheism himself?)

*Lekin qabar-paraston ki **ghalat rawish** qaabil-e-maatam hai* (but, the **misguided attitude** of the grave-worshippers is regrettable) *ke woh **faut-shuda ashkhaas** se madad maangney ke jawaaz ke liye* (that they, to justify seeking help from the **deceased persons**) *Hazrat Isa (alaihis salaam) ke qaul ‘**man ansaaree ilal laahi**’ se istidlaal kartey hain?* {Argue from the words of Isa (Jesus – peace be upon him) **‘Who will be my helpers in the cause of Allah’?**}

فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We belong to Allah and to Him we shall return.

Allah Ta’ala un ko hidaayath naseeb farmaaye (may Allah Ta’ala guide them).

54. Hawaariyon hawaari ki jama hai (**disciples** are the plural of disciple), *ba-maani* Ansaar (madadgaar) {meaning Ansaar (helpers)}, *jis tarah Nabi (Sallallahu alaihi wa sallam) ka farmaan hai* (as the Prophet – peace and blessings of Allah be upon him – said):

“إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الزُّبَيْرُ”

“Har nabi ka koi madadgaar khaas hota hai aur mera madadgaar Zubair (radhiyallahu anhu) hai.”

“Every prophet had a disciple and my disciple is Az-Zubair.”

(صحيح بخاري كتاب الجهاد، باب فضل الطليعة)

(Sahih Bukhari: The Book of Jihad | Chapter: The superiority of the reconnoiterer)



رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

Rabbanaaa aamannaa bimaana anzalta wattaba'nar Rasoola faktubnaa ma'ash shaahideen.

Our Lord! We believe in that which You have revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth).

Aye hamaarey paalne waaley mabood! Hum Teri utaari hui wahii par ee'maan laaye aur hum ne Tere rasool ki ittebaa ki, pas Tu hamein gawaahon mein likh ley.



وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ ﴿٥٤﴾

Wa makaroo wa makaral laahu wallaahu khairul maakireen. (Section 5)

And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

Aur kaafiron ne makr kiya aur Allah Ta'ala ne bhi (makr) khufia tadbeer ki aur Allah Ta'ala sab khufia tadbeer karne waalon se behtar hai. **55**

55. Hazrat Isa (alaihis salaam) ke zamane mein **shaam** ka ilaaqa Rumiiyon ke zeir nagein tha {in the time of Isa (Jesus – peace be upon him) **Greater Syria** was under Roman rule}, yahan un ki taraf se jo hukmaraan muqarrar tha, woh kaafir tha (the ruler appointed by them here was a disbeliever). Yahoodiyon ne Hazrat Isa (alaihis salaam) ke khilaaf iss hukmaraan ke **kaan bhar diye** {the Jews **filled the ears** of the ruler against Isa (Jesus – peace be upon him)} ke yeh nauzbillah baghair baap ke aur **fasaadii** hai waghera waghera (that – we seek refuge with Allah – he is without a father and **mischievous** and so on and so forth). Hukmaraan ne un ke mutaalbe par Hazrat Isa (alaihis salaam) ko sulii deney ka faisla kar liya {the ruler decided to crucify Isa (Jesus – peace be upon him) at their request}. Lekin Allah ne Hazrat Isa (alaihis salaam) ko ba-hifaaizat aasman par utha liya {but, Allah took Isa (Jesus – peace be upon him) safely to the Heaven} aur un ki jagah un ke hum shakal ek aadmi ko unhon ne sulii dey di aur samajhtey rahey ke hum ne Isa (alaihis salaam) ko sulii di hai {and in his place, they crucified a man like him, thinking that we had crucified Isa (Jesus – peace be upon him)}.

مَكْرٌ (makrun) Arabi zubaan mein lateef aur khufia tadbeer ko kahtey hain ('Scheme', in Arabic, means subtle and secret plan), aur iss maaney mein yahan Allah Ta'ala خَيْرُ الْمَاكِرِينَ (khairul maakireen) kaha gaya hai (and, in this sense, Allah Ta'ala is said to be 'the best of schemers'). Goya yeh makr, saiy (bura) bhi ho sakta hai {as if, this scheme can be cunning (evil)} agar ghalat maqsad ke liye ho (if it is for the wrong purpose), aur khair (achcha) bhi ho sakta hai agar achchey maqsad ke liye ho {and it can be well (good), if it is for good purpose}.



إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْلَفُونَ ﴿٥٥﴾

**Iz qaalal laahu yaa 'Eesaaa innee mutawaffeeka wa raafi'uka ilaiya wa mutah hiruka
minal lazeena kafaroo wa jaa'ilul lazeenattaba ooka fawqal lazeena kafarooo ilaa
Yawmil Qiyaamati summa ilaiya marji'ukum fa ahkumu bainakum feemaa kuntum
feehi takhtaliifoon.**

(And remember) when Allah said: O Jesus! Lo! I am gathering you and causing you to ascend unto Me, and am cleansing you of those who disbelieve and am setting those who follow you above those who disbelieve until the Day of Resurrection. Then unto Me you will (all) return, and I shall judge between you as to that wherein you used to differ.

Jab Allah Ta'ala ne farmaya ke aye Isa! Main tujhe poora leney waala hoon ⁵⁶ aur tujhe Apni jaanib uthaney waala hoon aur tujhe kaafiron se paak karne waala hoon ⁵⁷ aur tere taabedaaron ko kaafiron ke upar ghalib karne waala hoon Qayamat ke din tak, ⁵⁸ phir tum sab ka lautna Meri hi taraf hai Main hi tumhaarey aapas ke tamaam tar ikhtelafaat ka faisla karoonga ⁵⁹

56. (المتوفى) ka masdar (توفى) {the source of (mutawaffi – deceased) is tufii (to die)} aur maada (وفى) hai (and the essence is 'be completely done') jis ke asal maaney poora poora leney ke hain (the real meaning of which is to take the whole).

Insaan ki maut par jo **wafaat** ka lafz bola jaata hai (the word 'decease' is used to describe a person's death) toh isi liye ke iss ke **jismani ikhtiyaraat** mukammal taur par salb kar liye jaatey hain (so because his **physical powers** are completely taken away). Iss etibaar se maut iss ke maaney ki mukhtalif sooraton mein se mahez ek soorat hai (in this sense, death is just one of the different forms of its meaning). Neend mein bhi (even in sleep), chuunkay insaani ikhtiyaraat aarzi taur par **mu'attal** kar diye jaatey hain (since human powers are temporarily **suspended**) iss liye neend par bhi Quran ne wafaat ke lafz ka itlaaq kya hai (that is why the Quran has applied the word death to sleep as well). Jis se maloom hua ke iss ke haqeeqi aur asal maaney poora poora leney ke hi hain (from which it became clear that its real and true meaning is take the whole).

«إِنِّي مُتَوَفِّيكَ» (innee mutawaffeeka – Lo! I am gathering you / I will take you) mein yeh isi apne haqeeqi aur asli maaney mein istemaal hua hai (in it is used in its true and original meaning) yaani Main aye Isa (alaihis salaam) tujhe Yahoodiyon ki saazish se bacha kar poora poora apni taraf aasmaano par utha loonga {that is, I, O Isa (Jesus – peace be upon him), will save you from the conspiracy of the Jews and lift you up to the heavens).

Chunancheey aisa hi hua (so that's what happened). Aur baaz ne iss ke **majaazii maaney** ke shuhrat istemaal ke mutabiq maut hi ke maaney kiye hain (and some have, according to the popularity of **figurative meaning**, have interpreted it to mean death) lekin iss ke saath unhon ne kaha hai ke **alfaaz mein taqdiim-o-taa'qiir** hai (but they have also said that there is **precedence and delay in words**).

Yaani رافعك (raafi'uka - Main apni taraf uthaaney waala hoon – cause you to ascend unto Me) ke maaney muqaddam hain (meaning is precedence) aur مُتَوَفِّيكَ (mutawaffeeka - faut karne waala hoon – I am gathering you / I will take you) ke maaney متاخر (mutaa'khir) (means late) yaani Main tujhe aasman par utha loonga (that is, I will take you to heaven) aur phir jab dobarah duniya mein nuzool hoga (and then when you descend into the world again), toh uss waqt maut se hamkinaar karoonga (then, at that time, I will cause death to embrace you). Yaani Yahoodiyon ke haathon tera qatal nahi hoga balkay tujhe **tab'ii maut** hi aayegi (that is, you will not be killed by the Jews, but you will die a **natural death**). (Fath al-Qadeer and Ibn Kathir)

57. Iss se muraad un ilzaamaat se paakiizgii hai (this refers to the cleansing of the accusations) jin se Yahoodi aap ko muttahir kartey thay (that the Jews used to accuse you of). Nabi (Sallallahu alaihi wa sallam) ke zariye se aap ki safaa'ii duniya ke saamney paish kar di gayi (your cleansing was presented to the world through the Prophet – peace and blessings of Allah be upon him).
58. Iss se muraad ya toh Nasara ka woh **duniyawi galbaa** hai jo Yahoodiyon par Qayamat tak raheyga (this means either the **worldly domination** of the Christians over the Jews until the Day of Judgment), go woh apne **ghalat aqaayed** ki wajah se najaath ukhrawi se mahroom hi raheinge (although, they will be deprived of salvation in the Hereafter because of their **erroneous beliefs**). Ya **ummat-e-Muhammadiyah ke afraad ka galbaa** hai (or it is the **domination by the people of the Muhammadan Ummah**) jo dar haqeeqat Hazrat Isa (alaihis salaam) aur deegar tamaam Ambiyaa ki tasdeeq kartey {who, in fact, affirm Isa (Jesus – peace be upon him) and all other prophets} aur un ke sahih aur ghair muharraf deen ki pairwi kartey hain (and follow their true and unadulterated religion).



فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ نَصِيرِينَ



**Fa ammal lazeena kafaroo fa u'az zibuhum 'azaaban shadeedan fiddunyaa wal
Aakhirati wa maa lahum min naasireen.**

**As for those who disbelieve I shall chastise them with a heavy chastisement in the
world and the Hereafter; and they will have no helpers.**

**Phir kaafiron ko toh Main duniya aur aakhirat mein sakht tar azaab doonga aur un ka
koi madadgaar nah hoga.**



وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ



**Wa ammal lazeena aamanoo wa 'amilus saalihaati fa yuwafeeheim ujoorahum;
wallaahu laa yuhibbuz zaalimeen.**

**And as for those who believe and do good works, He will pay them their wages in full.
Allah loves not wrong-doers.**

**Lekin ee'maan waalon aur naik aamaal waalon ko Allah Ta'ala un ka sawaab poora
poora deyga aur Allah Ta'ala zaalimon se mohabbat nahi karta.**



ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ



Zaalika natloohu 'alaika minal Aayaati wa Zikril Hakeem.

This (which) We recite unto you is a revelation and a wise reminder.

**Yeh jisey Hum tere saamney pa'dh rahey hain aayetein hain aur hikmat waali nasiihat
hain.**



إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

Inna masala 'Eesaa 'indal laahi kamasali Aadama khalaqahoo min turaabin summa qaala lahoo kun fayakoon.

Lo! The likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! And he is.

Allah Ta'ala ke nazdeek Isa (alaihis salaam) ki misaal huu-ba-huu Adam (alaihis salaam) ki misaal hai jisey mittii se bana kar ke kah diya ke ho ja! Pas woh ho gaya!



الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

Alhaqqu mir Rabbika falaa takum minal mumtareen.

(This is) the truth from your Lord (O Muhammad), so be not you of those who waver. Tere Rab ki taraf se haq yahi hai khabar-daar shak karne waalon mein nah hona.



فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾



Faman haaajjaka feehi mim ba'di maa jaaa'aka minal 'ilmi faqul ta'aalaw nad'u abnaaa'anaa wa abnaaa'akum wa nisaaa'anaa wa nisaaa'akum wa anfusanaa wa anfusakum summa nabtahil fanaj'al la'natal laahi 'alal kaazibeen.

And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

Iss liye jo shakhs aap ke paas iss ilm ke aa jaane ke baad bhi aap se iss mein jhagdey toh aap kah dein ke aao hum tum apne apne farzandon ko aur hum tum apni apni auraton ko aur hum tum khaas apni apni jaanon ko bulaa lein, phir hum aajizii ke saath iltijaa karein aur jhuuton par Allah ki laanat karein. ⁵⁹

59. Yeh aayat **Mubaahala** kahlaati hai (this verse is called 'Mubaahala'). **Mubaahala** ke maaney hain do fareeq ka **ek dusrey par laanat** yaani **bad-dua karna** (Mubaahala means the rebuke of two parties on each other, that is, to curse).

Matlab yeh hai ke jab do fareeqon mein kisi mu'aamlay ke haq ya baatil honay mein **ikhtelaaf-o-nazaa'** ho (this means that when there is a **difference of opinion and altercation** as to whether a matter is wrong or right) aur **dalaa'il** se woh khatam hota nazar nah aata ho (and by the **arguments** it does not seem to end it) toh dono baargaah Ilaahi mein yeh dua karein ke (then, both of them should pray to Allah that) ya Allah hum dono mein se jo jhoota hai, uss par laanat farma (O Allah! Curse the one of us who is a liar).

(**Note from the transliterator:** '**Mubaahala**' i.e. mutual cursing, a ritual, in which each opposing party says "**the curse of Allah may be upon the ones of us who are wrongdoers**")

Iss ka mukhtasar pas-manzar yeh hai ke (the brief background of this is that) **9 Hijri** mein Najran se Isaiyon ka ek wafd Nabi (Sallallahu alaihi wa sallam) ki khidmat mein haazir hua (in **9 Hegira**, a delegation of Christians from Najran came to the service of the Prophet – peace and blessings of Allah be upon him) aur Hazrat Isa (alaihis salaam) ke barey mein woh jo **guluu-aamez aqaayed** rakhtey thay {and concerning Isa, (Jesus – peace be upon him) what they had **exaggerated beliefs**) uss par **bahas-o-munaazara** karne laga (they started to **argue and discuss** religious issues). Bil-aakhir (eventually), yeh aayat naazil hui (this verse was revealed) aur Nabi (Sallallahu alaihi wa sallam) ne unhein **Mubaahala** ki dawat di (and the Prophet – peace and blessings of Allah be upon him – invited them to Mubaahala). Hazrat Ali (radhiyallahu anhu), Hazrat Fatima aur Hazrat Hassan wa Hussain (radhiyallahu anhum) ko bhi saath liya (he also took Ali – may Allah be pleased with him – Fatima, Hassan and Hussain – may Allah be pleased with them) aur Isaiyon se kaha ke tum bhi apne ahl-o-'ayaal ko bulaa lo aur phir mil kar jhutay par laanat ki bad-dua karein (and told the Christians to call their family and curse the liar together). Isaiyon ne baaham mashware ke baad **Mubaahala** karne se guraiz kiya (Christians refrained from '**mutual cursing**' after joint consultation) aur paish-kash ki ke aap hum se jo chahtay hain hum deney ke liye tayyar hain (and offered that we are ready to give you what you want from us).

Chunancheey Nabi (Sallallahu alaihi wa sallam) ne un par **jizya** muqarrar farma diya (so, the Prophet – peace and blessings of Allah be upon him – imposed Jizyah on them), jis ki **vusuulii** ke liye aap (Sallallahu alaihi wa sallam) ne Hazrat Abu Ubaidah bin al-Jarrah (radhiyallahu anhu) ko (for which, he – peace and blessings of Allah be upon him – asked Abu Ubaidah Ibn al-Jarrah – may Allah be pleased with him – for **collection**), jinhein aap (Sallallahu alaihi wa sallam) ne **amiin-e-ummat** ka khitaab inaayaat farmaya tha {whom he – peace and blessings of Allah be upon him – had given him the title of ‘**Amin of the Ummah**’ (Custodian of the Nation)} un ke saath bheja (had sent with them). *(Mul khas az Tafseer Ibn Kathir aur Fath al-Qadeer wagaira – Summary of the Commentary of Ibn Kathir and Fath al-Qadeer etc.)*

Iss se agli aayat mein ahle kitaab (Yahoodiyon aur Isaiyon) ko dawat tawheed di ja rahi hai {in the next verse, the People of the Book (Jews and Christians) are being invited to Tawheed (monotheism)}.



إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

Innaa haazaa lahuwal qasasul haqq; wa maa min ilaahin illal laah; wa innal laahaa la Huwal 'Azeezul Hakeem.

Lo! This verily is the true narrative. There is no deity except Allah, and lo! Allah, He verily is, is the Mighty, the Wise.

Yaqeenan sirf yahi sachcha bayaan hai aur koi mabood barhaq nahi bajuz Allah Ta'ala ke aur beshak Gaalib aur Hikmat waala Allah Ta'ala hi hai.



فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

Fa in tawallaw fa innal laaha'aleemun bil mufsideen. (Section 6)

And if they turn away, then lo! Allah is Aware of (who are) the corrupters.

Phir bhi agar qubool nah karein toh Allah Ta'ala bhi sahih taur par fasaadiyon ko Jaannay waala hai.



قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَۃٍۭ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ
بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟
بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

**Qul yaa Ahlal Kitaabi ta'aalaw ilaa Kalimatin sawaaa'im bainanaa wa bainakum allaa
na'buda illal laaha wa laa nushrika bihee shai'anw wa laa yattakhiza ba'dunaa ba'dan
arbaabam min doonil laah; fa in tawallaw faqoolush hadoo bi annaa muslimoon.**

**Say: O People of the Scripture! Come to an agreement between us and you: that we
shall worship none but Allah, and that we shall ascribe no partner unto Him, and that
none of us shall take others for lords beside Allah. And if they turn away, then say:**

Bear witness that we are they who have surrendered (unto Him).

**Aap kah dijiye ke aye ahle kitaab! Aisi insaaf waali baat ki taraf aao, jo hum mein tum
mein baraabar hai, ke hum Allah Ta'ala ke siwa kisi ki ibaadath nah karein, nah Uss ke
saath kisi ko shareek banaayein, ⁶⁰ nah Allah Ta'ala ko chho'd kar aapas mein ek
dusrey ko hi rab banaayein. ⁶¹ Pas agar woh munh phair lein, toh tum kah do ke
gawaah raho, hum toh musalmaan hain. ⁶²**

60. Kisi bu'th ko nah saleeb ko, nah aag ko aur nah kisi aur cheez ko, balkay sirf ek Allah
ki ibaadath karein (worship no idol, no cross, no fire and no other thing, rather
only one Allah) jaisa ke tamaam ambiyaa ki dawat rahi hai (as has been the call of
all the prophets).

61. Yeh **ek** toh iss baat ki taraf ishaara hai (this is an indication that) ke tum ne Hazrat
Maseeh aur Hazrat Uzair (alaihimas salaam) ki **rabuubiyat** (rab honay) ka jo aqeeda
gha'd rakha hai yeh ghalat hai {the belief you have fabricated about the **Lordship**
of Messiah and Ezra (peace be upon them) is wrong}, woh rab nahi hain insaan hi
hain (they are not lords, but human beings).

Dusra, iss baat ki taraf ishaara hai (secondly, it indicates that) ke tum ne apne
ahbaar-o-ruhbaan ko halaal-o-haraam karne ka jo ikhtiyaar dey rakha hai (the
authority, which you have given to your **rabbis and monks** to make lawful and
unlawful), yeh bhi un ko rab banana hai jaisa (is also to make them lords) ke aayat
(اتَّخَذُوا۟ أَحْبَارَهُمۡ) (ittakhazooo ahbaarahum) iss par shahid hai {as the verse **“they
have taken their rabbis”** (Holy Quran: Surah al-Taubah | Chapter 9 – verse 31) bears
witness to this}.

Yeh bhi sahih nahi hai, halaal-o-haraam ka ikhtiyaar bhi sirf Allah hi ko hai (This is also not correct. Only Allah has the authority to make lawful and unlawful). *(Ibn Kathir and Fath al-Qadeer)*

62. Sahih Bukhari mein hai ke Quran Kareem ke iss hukm ke mutabiq aap (Sallallahu alaihi wa sallam) ne **Harqal Shah-e-Ruum** ko maktuub tahreer farmaya {it is mentioned in the Sahih Bukhari that according to this command of the Holy Quran, he (peace and blessings of Allah be upon him) wrote a letter to **Hercules, Emperor of Rome**} aur iss mein usay iss aayat ke hawaley se qubool Islam ki dawat di aur usay kaha ke tu musalmaan ho jayega toh tujhe duhraa ajar mileyga (and invited him to accept Islam with reference to this verse and told him that in your becoming a Muslim, you will receive a double reward), warna **saari ri'aayaa** ka gunah bhi tujh par hoga (otherwise, the sin of **all the common people** will fall on you).

”فَأَسْلِمَ تَسْلَمًا، يَوْمَئِذٍ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ، فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ“

Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin of Arisiyin (tillers, farmers i.e. your people).

“Islam qubool kar ley, salaamtii mein raheyga, lekin agar tu ne qubool-e-Islam se e'raaz kiya toh ri'aayaa ka gunaah bhi tujh par hi hoga.”

(صحيح بخاري، كتاب بدء الوحي نمبر 7)

(Sahih Bukhari: Book of the Beginning of Revelation – Number 7)

Kyon ke ri'aayaa ke (because of the common people's) '**adam qubool-e-Islam** ka sabab toh hi hoga (**non-acceptance of Islam** will be the reason). Iss aayat mein mazkoor teen **nikaat** yaani (the three **points** mentioned in this verse, that is)

- (1) **Sirf Allah ki ibaadath karna** (Worshipping Allah alone),
- (2) **Uss ke saath kisi ko shareek nah tahraana** (Not associating anyone with Him).
- (3) **Aur kisi ko Shariat saazi ka khudai maqam nah dena** (not giving the divine status to anyone else to legislate) **woh kalma-e-sawa' hai jis par ahle kitaab ko ittehaad ki dawat di gayi** (that is the only word on which the People of the Book were invited to unite).

Lihaazaa (therefore), iss ummat ke shiiraaza ko jama karne ke liye bhi un hi teen nikaat (in order to unify the system of this Ummah, even those three points) aur iss **kalma-e-sawa'** ko **ba-darja uulaa asaas-o-buniyaad** banana chahiye (and this equitable word should be made to a degree the first and foremost basis).



يٰٓأَهْلَ الْكِتٰبِ لِمَ تُحَاجُّوْنَ فِيْ اِبْرٰهِيْمَ وَمَا اُنْزِلَتْ التَّوْرَةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖۚ اَفَلَا تَعْقِلُوْنَ

Yaaa Ahlal Kitaabi limaa tuhaajjoona fee Ibraaheema wa maaa unzilatit Tawraatu wal Injeelu illaa mim ba'dih; afala ta'qiloon.

O People of the Scripture! Why will you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?

Aye ahle kitaab! Tum Ibraheem ki baabat kyon jhagadtey ho, halaan-ki Tawraat wa Injeel toh un ke baad naazil ki gayein, kya tum phir bhi nahi samajhtey? ⁶³

- 63.** Hazrat Ibraheem (alaihis salaam) ke barey mein jhagadney ka matlab yeh hai (arguing about Abraham – peace be upon him – means) ke Yahoodi aur Isai dono daa'wa kartey thay ke Hazrat Ibraheem (alaihis salaam) un ke deen par thay (that both Jews and Christians claimed that Abraham – peace be upon him – was on their religion), halaan'ke **Tawraat**, jis par Yahoodi ee'maan rakhtey thay (despite, the Torah, which the Jews believed in) aur Injeel jisey Isai maantey thay (and the Gospel, which Christians believed in) dono Hazrat Ibraheem (alaihis salaam) ke **saik'don baras baad** naazil huein (both were revealed **hundreds of years after** Abraham – peace be upon him), phir Hazrat Ibraheem (alaihis salaam) Yahoodi ya Isai kis tarah ho saktey thay? (Then, how could Abraham – peace be upon him – be a Jew or a Christian?) Kahtey hain ke Hazrat Ibraheem (alaihis salaam) aur Moosa (alaihis salaam) ke darmiyaan **ek hazaar saal** ka (it is said that there was a gap of one thousand years between Abraham – peace be upon him – and Moses – peace be upon him) aur Hazrat Ibraheem wa Isa (alaihimas salaam) ke darmiyaan **do hazaar saal** ka faasla tha (and there was a gap of two thousand years between Abraham and Jesus – peace be upon them). (*Qurtubi*)



هَآأَنُتُمْ هَآؤُلَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّٱللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

*Haaa antum haaa'ulaaa'i haajajtum feemaa lakum bihee 'ilmun falima tuhaaajjoonaa
feemaa laisa lakum bihee 'ilm; wallaahu ya'lamu wa antum laa ta'lamoon.*

*Lo! You are those who argue about that whereof you have some knowledge: Why then
argue you concerning that whereof you have no knowledge? Allah knows. You know
not.*

*Suno! Tum log uss mein jhagad chukey jis ka tumhein ilm tha phir ab iss baat mein
kyon jhagadtey ho jis ka tumhein ilm hi nahi? ⁶⁴ Aur Allah Ta'ala jaanta hai aur tum
nahi jaantey.*

64. Tumhaarey **ilm-o-dayaanat** ka toh yeh haal hai (as for your **knowledge and honesty**), ke jin cheezon ka tumhein ilm hai yaani apne deen aur apni kitaab ka (that what you know in matters whereof, that is related to your religion and your book) iss ki baabat tumhaarey jhagdey (jis ka zikar pichli aayat mein kiya ja chuka hai) {pertaining to this your quarrels (which has been mentioned in the previous verse)} **be-asal** bhi hain aur **be-aqlii ka mazhar** bhi (are both **baseless** and a **manifestation of irrationality**). Toh phir tum iss baat mein kyon jhagadtey ho (then why do you argue about something) jis ka tumhein sire-se ilm hi nahi hai (of which you have no knowledge at all), yaani Hazrat Ibraheem (alaihis salaam) ki **shaan** (that is, about the **eminence** of Abraham – peace be upon him) aur un ki **millat-e-haniifiyyah** ke barey mein (and regarding his **nation of uprightness**) jis ki asaas **tawheed-o-ikhlaas** par hai (which is based on **monotheism and sincerity**).



مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

*Maa kaana Ibraaheemu Yahoodiyyanw wa laa Nasraa niyyanw wa laakin kaana
Haneefam Muslimanw wa maa kaana minal mushrikeen.*

*Abraham was not a Jew, nor yet a Christian; but he was an upright man who had
surrendered (to Allah), and he was not of the idolaters.*

*Ibraheem toh nah Yahoodi thay nah Nasraani thay balkay woh toh yak Tarfa (khaalis)
musalmaan thay, ⁶⁵ woh mushrik bhi nahi thay,*

65. **حَنِيفًا مُسْلِمًا (Haneefam Musliman)** (yak-tarfa khaalis musalmaan) yaani shirk se bezaar aur sirf khuda-e waahid ke **parastaar** {an upright Muslim (one-sided pure Muslim) that is, disgusted with polytheism and **adorer (worshipper)** of the one and only Allah}.



إِنَّا أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ



Innaa awlan naasi bi Ibraaheema lallazeenat taba 'oohu wa haazan nabiyyu wallazeena aamanoo; wallaahu waliyyul mu'mineen.

Lo! Those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.

Sab logon se zyaada Ibraheem se nazdeek tar woh log hain jinhon ne un ka kaha maana aur yeh nabi aur jo log ee'maan laaye, ⁶⁶ mominon ka Walii aur Sahara Allah hi hai.

66. Isi liye Quran Kareem mein Nabi Kareem (Sallallahu alaihi wa sallam) ko **millat-e-Ibraaheemii** ka ittebaa karne ka hukm diya gaya hai (that is why the Holy Prophet – peace and blessings of Allah be upon him – has been commanded in the Glorious Quran to follow **the nation of Abraham**).

«أَنْ اتَّبِعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا»

“...anit tabi' Millata Ibraaheema haneefaa...”

“Follow the religion of Abraham, as one by nature upright....”

(Surah An-Nahl: The Bee | Chapter 16 – verse 123)

Ilawa azeen (in addition) hadees mein hai (it is in the hadith) rasool (Sallallahu alaihi wa sallam) ne farmaya (the Prophet – peace and blessings of Allah be upon him – said):

«إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنْ النَّبِيِّينَ، وَإِنَّ وَلِيَّيَ مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ»

“Har nabi ke nabiyon mein se kuch dost hotay hain, mere walii (dost) un mein se mere baap aur mere Rab ke khalil (Ibraheem – alaihis salaam) hai.”

“Every Prophet had a Walii (supporter, best friend) from among the Prophets. My Walii among them is my father Ibrahim, the Khalil (intimate friend) of my Lord, the Exalted and Most Honored.”

Phir aap (Sallallahu alaihi wa sallam) ne yahi aayat tilawat farmaayi (then, he – peace and blessings of Allah be upon him – recited this verse). *(Tirmizi ba-hawala Ibn Kaseer – Tirmidhi with reference to Ibn Kathir)*



وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

Waddat taaa'ifatun min Ahlil Kitaabi law yudil loonakum wa maa yudilloona illaaa anfusahum wa maa yash'uroon.

A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.

Ahle kitaab ki ek jamaath chahti hai ke tumhein gumraah kar dein. Dar-asal woh khud apne aap ko gumraah kar rahey hain aur samajhtey nahi. ⁶⁷

67. Yeh Yahoodiyon ke iss **hasad-o-bugz** ki wazahat hai (this is an explanation of the **jealousy and malice**) jo woh ahle ee'maan se rakhtey thay (that they had towards the believers) aur isi **inaad** ki wajah se musalmaano ko gumraah karne ki khwaahish rakhtey thay (and because of this **obstinacy**, they wanted to mislead the Muslims). Allah Ta'ala ne farmaya ke is tarah woh khud hi **be-shu'uurii** mein apne aap ko gumraah kar rahey hain (Allah Ta'ala said that, in this way, they are misleading themselves **unconsciously**).



يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

Yaaa Ahlal Kitaabi lima takfuroona bi Aayaatil laahi wan antum tashadoon.

O People of the Scripture! Why disbelieve you in the revelations of Allah, when you (yourselves) bear witness (to their truth)?

Aye ahle kitaab! Tum (ba-wajood qaa'il honay ke phir bhi) daanista Allah ki aayaat ka kyon kufr kar rahey ho? ⁶⁸

68. Qaa'il honay (become convinced) ka matlab hai ke tumhein Nabi Kareem (Sallallahu alaihi wa sallam) ki **sadaqat-o-haqqaaaniyyat** ka ilm hai (means that you know the **truthfulness and righteousness** of the Holy Prophet – peace and blessings of Allah be upon him).



يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوْنَ بِالْحَقِّ وَانْتُمْ تَعْلَمُوْنَ ﴿٧١﴾

Yaaa Ahalal Kitaabi lima talbisoonal haqqa bilbaatili wa taktumoonal haqqa wa antum ta'lamoon. (Section 7)

O People of the Scripture! Why confound you truth with falsehood and knowingly conceal the truth?

Aye ahle kitaab! Ba-wajood jaannay ke haq wa baatil ko kyon khalat malat kar rahey ho aur kyon haq ko chhupa rahey ho? ⁶⁹

69. Iss mein Yahoodiyon ke **do badey jaraa'im** ki nishaan-dahi karkay inhein un se baaz rahne ki talqeen ki ja rahi hai (in this, it identifies **two major crimes** of the Jews and urges them to refrain from them).

Pehla jurm **haq-o-baatil aur sach aur jhoot ko khalat-malat karna** (the first crime is to confuse right and falsehood and to intermingle truth and lie) taakay logon par **haq aur baatil** wazeh nah ho sakey (so that **truth and falsehood** may not be clear to the people).

Dusra **kitmaan-e-haq** (the second, **concealment of truth**). Yaani Nabi Kareem (Sallallahu alaihi wa sallam) ke jo awsaaf Tawraat mein likhey hue thay, inhein logon se chhupana (that is, to hide from the people the attributes of the Prophet – peace and blessings of Allah be upon him) taakay Nabi (Sallallahu alaihi wa sallam) ki sadaqat kam az kam iss etibaar se numaya nah ho sakey (so that the authenticity of the Prophet – peace and blessings of Allah be upon him – may not be visible, at least, in this respect).

Aur yeh **dono jurm** jaantey-buujhtey kartey thay (and these two crimes, they **committed knowingly**) jis se un ki **bad-bakhtii** do chand ho gayi thi (which doubled their **misfortune**).

Un ke jaraa'im ki nishaan-dahi Surah al-Baqarah mein bhi ki gayi hai (their crimes are also mentioned in Surah al-Baqarah):

وَلَا تَلْسُؤُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا الْحَقَّ وَانْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Wa laa talbisul haqqa bilbaatili wa taktumul haqqa wa antum ta'lamoona

Confound not truth with falsehood, nor knowingly conceal the truth.

Aur haq ko baatil ke saath khalat-malat na karo aur na haq ko chhupao, tumhein toh khud uss ka ilm hai.

(Surah al-Baqarah: The Cow | Chapter 2 – verse 42)

Ahle kitaab ke lafz ko baaz **mufasssireen** ne aam rakha hai (the word 'People of the Book' is common to some **commentators**), jis mein Yahood-o-Nasara dono shaamil hain (which includes both Jews and Christians). Yaani dono ko un jaraa'im mazkooarah se baaz rahne ki talqeen ki gayi hai (that is, both have been instructed to refrain from these crimes) aur baaz ke nazdeek iss se muraad sirf woh **qabaa'il** Yahood hain jo Madinah mein rahaa'ish paziir thay (and according to some, this refers only to the Jewish **tribes** who lived in Madinah). **Banu Qurayza, Banu Nuzair, aur Banu Qaynuqa.**

Zyaada sahih baat yahi maloom hoti hai (more accurate is that what it looks like). Kyon ke musalmaano ka baraah-e-raast unhi se maamla tha (because the Muslims were directly dealing with them) aur yahi Nabi (Sallallahu alaihi wa sallam) ki mukhaalifat mein paish paish thay (and they in the forefront in opposing the Prophet – peace and blessings of Allah be upon him).



وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُونَا بِالَّذِي أُنْزِلَ عَلَيْنَا آمِنُونَ وَجْهَ النَّهَارِ
وَكَفَرُوا بآخِرِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

Wa qaalat taaa'ifatun min Ahlil Kitaabi aaminoo billazeee unzila 'alal lazeena

aamanoo wajhan nahaari wakfurooo aakhirahoo la'alla hum yarji'oon.

And a party of the People of the Scripture say: Believe in that which has been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;

Aur ahle kitaab ki ek jamaath ne kaha ke jo kuch ee'maan waalon par utaara gaya hai uss par din cha'dhey toh ee'maan lao aur shaam ke waqt kaafir ban jao, taakay yeh log bhi palat jayein. ⁷⁰

70. Yeh Yahoodiyon ke ek aur **makr** ka zikar hai (this is another **plot** of the Jews). Jis se woh musalmaano ko gumraah karna chahtay thay (by which they wanted to mislead the Muslims) ke unhon ne baaham taiy kiya ke subah ko musalmaan ho jayein aur shaam ko kaafir (that they decided to convert to Islam in the morning and become disbelievers in the evening) taakay musalmaano ke dilon mein bhi apne Islam ke barey mein shak paida ho (so that there would be doubt in the hearts of the Muslims about their Islam) ke yeh log qubool Islam ke baad dobarah apne deen mein wapas chaley gaye hain (that they have returned to their religion after accepting Islam) toh mumkin hai (so it is possible) ke Islam mein aise '**uyuub aur khaamiiyaan** hon jo un ke ilm mein aayi hon (that there are **flaws and shortcomings** in Islam that have come to their notice).



وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ
يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّا الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٧٣﴾

**Wa laa tu'minooo illaa liman tabi'a deenakum qul innal hudaa hudal laahi ai yu'taaa
ahadum misla maaa ooteetum aw yuhaaajjookum 'inda Rabbikum, qul innal fadla
biyadil laah; yu'teehi mai yashaaa'; wallaahu Waasi'un 'Aleem.**

**And believe not except in one who follows your religion - Say (O Muhammad): Lo! The
guidance is Allah's Guidance - that anyone is given the like of that which was given
unto you or that they may argue with you in the presence of their Lord. Say (O
Muhammad): Lo! The bounty is in Allah's hand. He bestows it on whom He will. Allah is
All-Embracing, All-Knowing.**

Aur siwaaye tumhaarey deen par chalney waalon ke aur kisi ka yaqeen nah karo. ⁷¹
Aap kah dijiye ke be-shak hidaayath toh Allah hi ki hidaayath hai ⁷² **(aur yeh bhi kahtey
hain ke iss baat ka bhi yaqeen nah karo) ke koi iss jaisa diya jaye jaisa tum diye gaye
ho,** ⁷³ **ya yeh ke yeh tum se tumhaarey Rab ke paas jhag'daa kareinge, aap kah dijiye
ke fazl toh Allah Ta'ala hi ke haath mein hai, Woh jisey chaahey usay dey, Allah Ta'ala
Wus'at waala aur Jaannay waala hai.**

71. Yeh aapas mein unhon ne ek dusrey ko kaha (they said this to each other) - ke tum zaahirii taur par toh Islam ka izhaar zaroor karo (that you must profess Islam outwardly), lekin apne **hum-mazhab (Yahood)** ke siwa kisi aur ki baat par yaqeen mat rakhna {but do not believe in anything other than your **fellow believers (Jews)}**}.

72. Yeh ek **jumla-e-mo'tariza** hai (this is a **parenthesis** i.e. a message that departs from the main subject) jis ka maa-qabl aur maa-baa'd se taalluq nahi hai (that has no connection with what is before and what is after).

Sirf un ke **makr-o-hiila** ki asal haqeeqat iss se wazeh karna maqsood hai (it is only intended to clarify the true nature of their **plot and excuse**) ke un ke hiilon se kuch nahi hoga kyon ke hidaayath toh Allah ke ikhtiyaar mein hai (that their tricks will not work because guidance is in the Hands of Allah).

Woh jis ko hidaayath dey dey ya dena chaahey (Whomever He guides or desires to guide), tumhaarey **hiiley** iss ki raah mein rukawat nahi ban saktey (your **tricks** cannot be an obstacle in his way).

73. Yeh bhi Yahoodiyon ka qaul hai (this is also the statement of Jews) aur iss ka 'atf **“وَلَا تُؤْمِنُوا”** (**wa laa tu'minooo**) par hai (and its inflection is on '**and believe not**'). Yaani yeh bhi tasleem mat karo ke jis tarah tumhaarey andar nubuuwat waghera rahi hai (that is, do not accept that just as there has been prophethood etc. in you) yeh kisi aur ko bhi mil sakti hai (it can be found in anyone else) aur iss tarah **Yahoodiyat** ke siwa koi aur deen bhi haq ho sakta hai (and thus any religion other than **Judaism** can be the truth).



يَخْصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Yakhtassu birahmatihee mai yashaaa'; wallaahu zulfadlil 'azeem.

He selects for His mercy whom He will. Allah is of Infinite Bounty.

**Woh Apni rahmat ke saath jisey chaahey makhsuus kar ley aur Allah Ta'ala badey Fazl
waala hai.⁷⁴**

74. Iss aayat ke do maaney bayan kiye jaatey hain (the two meanings of this verse are being mentioned). **Ek** yeh ke Yahood ke badey badey ulema jab apne shaagirdon ko yeh sikhatay ke din cha'dtey ee'maan lao aur din utartey kufr karo {one that is when the great Jewish scholars teach their disciples that believe (in Islam) when the day rises and disbelieve (in Islam) when the day sets} taakay jo log fil-waaqia musalmaan hain woh bhi **muzabzab** ho kar murtad ho jayein {so that those who are, in fact, Muslims may become **dubious** (hesitant) and apostate} toh un shaagirdon ko mazeed yeh taakeed kartay thay ke dekho sirf zaahiran musalmaan hona, haqeeqatan aur waaqi'atan musalmaan nah ho jana, balkay Yahoodi hi rahna (so, those disciples were further urged that they should be outwardly Muslim, and not to become, truly and realistically, Muslims, rather remain only Jews). Aur yeh nah samajh bai'thna (and do not think) ke jaisa deen, jaisi **wahii-o-shariat** aur jaisa ilm-o-fazl tumhein diya gaya hai waisa hi kisi aur ko bhi diya ja sakta hai (that the same religion, as the **revelation and the law** and the knowledge and grace that has been given to you can be given to someone else), ya tumhaarey bajaye koi aur haq par hai jo tumhaarey khilaaf Allah ke nazdeek hujjath qaa'im kar sakta hai (or that there is someone on the truth other than you who can argue against you in the sight of Allah) aur tumhein ghalat tahh'ra sakta hai (and can get you wrong). Iss maaney ki **ruu** se (on the **basis** of this meaning) **jumla-e-mo'tariza** ko chho'd kar (except for the parenthesis) **inda'Rabbikum** tak kal ka kal Yahood ka qaul hoga (till '**before your Lord**' will be, all in all, the statement of the Jews).

Dusrey maaney yeh hain ke (the other meaning is that) aye Yahoodiyon! Tum haq ko dabaney aur mitaney ki yeh saari **harkatein aur saazishein** iss liye kar rahey ho (O Jews! You are making all these **moves and conspiracies** to suppress and destroy the truth because) ke ek tumhein iss baat ka **gham aur jalan** hai (that foremost you are **sad and jealous** of the fact) ke jaisa **ilm-o-fazl, wahii-o-shariat aur deen** tumhein diya gaya tha (that just as **knowledge and grace, revelation and law and religion** were given to you) ab waisa hi ilm-o-fazl aur deen kisi aur ko kyon dey diya gaya (now, why the same knowledge and grace and religion is given to someone else).

Dusra tumhein yeh andesha aur khatra bhi hai (secondly, you also have the fear and danger) ke agar haq ki yeh dawat panap gayi (that if this call of truth flourishes), aur iss ne apni ja'dein mazbuut kar lein (and it strengthens its roots), toh nah sirf yeh ke tumhein duniya mein jo **jaah-o-vaqaar** haasil hai woh jaata raheyga (then, not only will the **dignity and prestige** you have in the world go away). Balkay tum ne jo haq chhupa rakha hai iss ka parda bhi faash ho jayega (rather, the veil of truth, which you have concealed will be exposed).

Aur iss bina par yeh log Allah ke nazdeek bhi tumhaarey khilaaf hujjath qaa'im kar bai'theinge (and because of this, those people will argue with you in the sight of Allah). Halaan'ke tumhein maloom hona chahiye (however, you should know) ke deen-o-shariat Allah ka fazl hai (that the religion and law are the bounty of Allah). Aur yeh kisi ki miiraas nahi (and this is no one's legacy).

Balkay (rather) Woh apna fazl jisey chaahta hai deta hai (He gives His bounty to whomever He wills). Aur Usay maloom hai ke yeh fazl kis ko dena chahiye (and He knows who to give this bounty to).



وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِ سَبِيلٌ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

Wa min Ahlil Kitaabi man in taamanhu biqintaariny yu'addihee ilaika wa minhum man in taamanhu bideenaaril laa yu'addiheee ilaika illaa maa dumta 'alaihi qaaa' imaa; zaalika biannahum qaaloo laisa 'alainaa fil ummiyyeena sabeelunw wa yaqooloona 'alal laahil kaziba wa hum ya'lamoon.

Among the People of the Scripture there is he who, if you trust him with a weight of treasure, will return it to you. And among them there is he who, if you trust him with a piece of gold, will not return it to you unless you keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

Baaz ahle kitaab toh aise hain ke agar unhein tu khazaaney ka amiin bana dey toh bhi woh tujhe wapas kar dein aur un mein se baaz aise bhi hain ke agar tu unhein ek diinaar bhi amaanat dey toh tujhe ada nah karein. Haan yeh aur baat hai ke tu uss ke sir par hi khada rahey, yeh iss liye ke unhon ne kah rakha hai ke hum par un jaahilon (gair Yahoodi) ke haq ka koi gunaah nahi, yeh log ba-wajood jaannay ke Allah Ta'ala par jhoot kahtey hain. ⁷⁵

75. **أُمِّيِّينَ** (anpadh, jaahil) se muraad mushrikeen Arab hain {‘ummiyyeena’ (illiterate, ignorant) means the polytheists of Arab}. Yahood ke **khaa’in log** yeh daa’wa kartey thay (the **traitors** of the Jews used to claim) ke yeh chuunkay mushrik hain iss liye un ka maal hadap kar lena jaa’iz hai (that it is permissible to usurp their property because they are polytheists), iss mein koi gunah nahi (there is no sin in this). Allah Ta’ala ne farmaya ke yeh Allah par jhoot boltey hain (Allah Ta’ala said that they are lying about Allah). Allah Ta’ala kis tarah kisi ka maal hadap kar jaane ki ijaazat dey sakta hai? (How can Allah allow anyone’s wealth to be consumed?) Aur baaz **tafseeri riwayaat** mein hai (and, it is in some of the **explanatory narrations**) ke Nabi (Sallallahu alaihi wa sallam) ne bhi yeh sun kar farmaya ke (that the Prophet – peace and blessings of Allah be upon him – heard this and said):

“Allah ke dushmanon ne jhoot kaha, zamana-e-jahiliyat ki tamaam cheezein meri qadmon taley hain, siwaaye amaanat ke ke woh har soorat mein ada ki jayegi, chaahey woh kisi nekuu-kaar ki ho ya bad-kaar ki.”

“The enemies of Allah have lied, all the things of the age of ignorance are under my feet, except the trust that it will be paid in any case, whether it is for a good person or a bad person.”

(Ibn Kathir and Fath al-Qadeer)

Afsos hai ke Yahood ki tarah aaj baaz musalmaan bhi (it is unfortunate that today, like the Jews, some Muslims), mushrikeen ka maal **hadap karne ke liye** kahtey hain (in order to usurp the wealth of the polytheists say) ke **daarul-harb** ka suud jaa’iz hai (that the usury of the **country of an enemy** is permissible). Aur harbii ke maal ke liye koi ‘ismat nahi (and there is no infallibility for the wealth of a warrior).



بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ ۖ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

Balaa man awfaa bi'ahdihee wattaqaa fainnal laaha yuhibbul muttaqeen.

Nay, but (the chosen of Allah is) he who fulfills his pledge and wards off (evil); for lo!

Allah loves those who ward off (evil).

Kyon nahi (muwaakhaza hoga) albatta jo shakhs apna qaraar poora karey aur parhezgaarii karey, toh Allah Ta'ala bhi aise parhezgaaro se mohabbat karta hai. ⁷⁶

76. (Qaraar poora karey) ka matlab, {(fulfill the promise) means} woh 'ahd poora karey (to fulfill the covenant) jo ahle kitaab se ya har nabi ke waastey se un ki ummaton se nabi (Sallallahu alaihi wa sallam) par ee'maan laaney ki baabat liya gaya hai (that has been taken from the People of the Book or from every nation for believing in the Prophet – peace and blessings of Allah be upon him) aur (parhez-gaarii karey) yaani Allah Ta'ala ke mahaarim se bachay {and (to observe piety) that to avoid the forbidden things of Allah} aur un baton par amal karey jo Nabi (Sallallahu alaihi wa sallam) bayan farmayein (and follow those words that the Prophet – peace and blessings of Allah be upon him – has said).

Aise log yaqeenan **muwaakhaza ilaahi** se nah sirf mahfooz raheinge (such people will surely not only be safe from the **Divine accountability**) balkay mahboob baari Ta'ala hongey (but, will be the beloved of the Almighty).



إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ



Innal lazeena yashtaroon bi'ahdil laahi wa aymaanihim samanan qaleelan ulaaa'ika laa khalaqa lahum fil Aakhirati wa laa yukallimuhumul laahu wa laa yanzuru ilaihim Yawmal Qiyaamati wa laa yuzakkeehim wa lahum 'azabun 'aleem.

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

Be-shak jo log Allah Ta'ala ke 'ahd aur apni qasmon ko thodi qeemat par bech daaltey hain, un ke liye aakhirat mein koi hissa nahi, Allah Ta'ala nah toh un se baat-chiit karega nah un ki taraf Qayamat ke din dekheyga, nah unhein paak karega aur un ke liye dard-naak azaab hai. ⁷⁷

77. Mazkoorah afraad ke bar-aks (unlike the above-mentioned people) dusrey logon ka haal bayan kiya gaya hai (the condition of other people has been described). Aur yeh **do tarah ke logon** ko shaamil hai (and this includes two kinds of people), **ek** toh woh log jo **'ahd ilaahi** aur apni qasmon ko pas-e-pusht daal kar (one is those who, leaving behind the **covenant of Allah** and their oaths) thodey se deeni mafaadaat ke liye Nabi (Sallallahu alaihi wa sallam) par ee'maan nahi laaye (did not believe in the Prophet – peace and blessings of Allah be upon him – for small religious gain).

Dusrey woh log hain (others are those) jo jhooti qasmein kha kar apna sauda bechtey (who sell their wares by swearing falsely) ya kisi ka maal hadap kar jaatey hain (or usurp someone else's property), jaisa ke ahadees mein waarid hai (as stated in the hadiths). Maslan (for example) Nabi (Sallallahu alaihi wa sallam) ne farmaya ke:

“Jo shakhs kisi ka maal hathiyaaney ke liye jhooti qasam khaaye, woh Allah se iss haal mein mileyga ke Allah iss par gazabnaak hoga.”

“Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him.”

(صحيح بخاري، كتاب المساقاة، باب الخصومة في البئر والقضاء فيها- مسلم، كتاب الإيمان، باب وعيد من اقتطع حق مسلم...)

(**Sahih Bukhari:** *The Book of Distribution of Water* | **Chapter:** *Disputes and controversies over wells*; **Sahih Muslim:** *The Book of Faith* | **Chapter:** *Warning to whoever unlawfully takes the right of a Muslim*)

Niiz farmaya (also said):

“Teen aadmiyon se Allah Ta'ala nah kalaam karega, nah un ki taraf dekheyga, nah unhein paak karega aur un ke liye dard-naak azaab hoga, un mein ek woh shakhs hai jo jhooti qasam ke zariye se apna sauda bechta hai.”

“There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented. One of them is who promotes sale of his business by taking false oaths.”

(صحیح مسلم، کتاب الایمان ، باب بیان غلط تحریم إسبال الإزار...)

{Sahih Muslim: The Book of Faith | Chapter: Clarifying the emphatic prohibition of letting one's garment hang below the ankles (isbal)...}

Muta'addid ahadees mein (in several hadiths) yeh baatein bayan ki gayi hain (these topics have been stated). (Ibn Kathir and Fath al-Qadeer)



وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ
مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ
الْكُذِبَ وَهُمْ يَعْلَمُونَ

Wa inna minhum lafaree qany yalwoona alsinatahum bil Kitaabi litahsaboohu minal
Kitaab, wa maa huwa minal Kitaabi wa yaqooloona huwa min 'indillaahi wa maa
huwa min 'indillaahi wa yaqooloona 'alal laahil kaziba wa hum ya'lamoona.

And lo! There is a party of them who distort the Scripture with their tongues, that you
may think that what they say is from the Scripture, when it is not from the Scripture.

And they say: It is from Allah, when it is not from Allah; and they speak a lie
concerning Allah knowingly.

Yaqeenan un mein aisa groh bhi hai jo kitaab padhtey hue apni zubaan marod'ta hai
taakay tum usay kitaab hi ki ibaaarat khayaal karo halaan-ke dar-asal woh kitaab mein
se nahi, aur yeh kahtey bhi hain ke woh Allah Ta'ala ki taraf se hai halaan-ke dar-asal
woh Allah Ta'ala ki taraf se nahi, woh toh daanista Allah Ta'ala par jhoot boltey
hain.⁷⁸

78. Yeh Yahood ke un logon ka tazkira hai (this a reference to those people among
the Jews) jinhon ne kitaab Ilaahi (Tawraat) mein nah sirf **tahreef-o-tabdiilii** ki {who
not only **distorted and altered** the Book of Allah (the Torah)} balkay do jurm aur
bhi kiye (but also committed two other crimes) ke **ek** toh zubaan ko marod kar
kitaab ke alfaaz padhtey jis se awaam ko khilaaf waaqia taasiir deney mein woh

kaamyab rahtey (one of which was to twist the tongue and read the words of the book, which they would succeed in giving the public an impression of the event). **Dusrey**, woh apni **khud saakhta baaton** ko minn 'indallaah bawar karaatey (secondly, they would cause to believe their **self-styled talks** are from Allah). Bad-qismati se (unfortunately), ummat Muhammadia ke **mazhabii peshvaan** mein bhi (even among the **religious leaders** of the Muhammadan Ummah) Nabi (Sallallahu alaihi wa sallam) ki **peshiingo'ii** ke mutabiq (according to the **prophecy** of the Prophet – peace and blessings of Allah be upon him)

“لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ”

“Tum apne se pehli ummaton ki qadam ba-qadam pairwi karogey.”

“You will follow the ways of those nations who were before you.”

ba-kasrat aise log hain (there are many people) jo **duniyawi agraaz**, ya **jamaathi ta'assub** ya **fiqhii-jamuud** ki wajah se Quran Kareem ke saath bhi yahi maamla kartey hain (who due to **worldly motives** or **partisan prejudice** or **jurisprudential stagnation** do the same thing with the Holy Quran).

Padhtey Quran ki aayat hain (they recite the verses of the Quran) aur masla apna **khud saakhta** bayan kartey hain (and they describe their **self-styled** issue). Awaam samajhtey hain ke maulavii sahib ne masla Quran se bayan kiya hai (people think that the religious scholar has mentioned the issue from the Quran) *daraan haal* ye ke (although) iss maslay ka Quran se koi taalluq nahi hota (this issue has nothing to do with the Quran).

Ya phir aayaat mein **maa'nawii tahreef-o-mulamma'-saazi** se kaam liya jaata hai (or in the verses, **spiritual distortion and fabrication** is applied) *taakay* bawar yahi karaaya jaye ke yeh **minn indallaah hai** (so as to make people believe that **it is from Allah**).

أَعَاذَنَا اللَّهُ مِنْهُ - May Allah protect us from it.



مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا
عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ
تَدْرُسُونَ ﴿٧٩﴾

*Maa kaana libasharin ai yu'tiyahul laahul Kitaaba walhukma wan Nubuwwata summa
yaqoola linnaasi koonoo 'ibaadal lee min doonil laahi wa laakin koonoo rabbaaniy
yeena bimaa kuntum tu'allimoonal Kitaaba wa bimaa kuntum tadrusoon.*

*It is not (possible) for any human being unto whom Allah had given the Scripture and
wisdom and the prophethood that he should afterwards have said unto mankind: Be
slaves of me instead of Allah; but (what he said was): Be you faithful servants of the
Lord by virtue of your constant teaching of the Scripture and of your constant study
thereof.*

*Kisi aise insaan ko jisey Allah Ta'ala kitaab wa hikmat aur nabuwat dey, yeh laayeq
nahi ke phir bhi woh logon se kahey ke tum Allah Ta'ala ko chho'd kar mere bandey
ban jaao, ⁷⁹ balkay woh toh kaheyga ke tum sab Rab ke ho jaao, tumhaarey kitaab
sikhaaney ke baa'es aur tumhaarey kitaab padhney ke sabab. ⁸⁰*

79. Yeh Isaiyon ke **zimm mein** kaha ja raha hai (it is being said **in connection** to the Christians) ke unhon ne Hazrat Isa (alaihis salaam) ko khuda banaya hua hai {that they have made Isa (Jesus – peace be upon him) God} *halaan'ke woh ek insaan thay jinhein kitaab-o-hikmat aur nabuwat se sarfaraaz kiya gaya tha {even though, he was a human being who was exalted by the (bestowal of) Book and Wisdom and Prophethood} aur aisa koi shakhs yeh daa'wa nahi kar sakta (and such a person will not make a claim) ke Allah ko chho'd kar mere pujaarii aur bandey ban jaao (that become my worshipper and servant by leaving Allah) balkay woh toh yahi kahta hai ke rab waaley ban jaao (rather, he says this that become absorbed in Allah). **Rabbani'un** (رَبَّانِيّ) Rab ki taraf mansoob hai {(Divine – pertaining to the Lord) is attributed to the Lord} **alif** aur **noon** ka izaafah mubaalaga ke liye hai (the addition of 'alif' and 'nuun' is for exaggeration). (Fath al-Qadeer)*

80. Yaani kitaab Allah ki **taaleem-o-tadrees** ke nateejay mein rab ki shanaakht (that is, as a result of **education and teaching**, one should know the Lord) aur rab se khusuusii **rabt-o-taalluq** qaa'im hona chahiye (and establish a **special relation and connection** with the Lord).

Isi tarah kitaab Allah ka ilm rakhney waaley ke liye zaroori hai ke woh logon ko bhi Quran ki taleem dey (in the same way, it is necessary for those who know the Book of Allah to teach the Quran to the people as well). Iss aayat se wazeh hai (it is clear from this verse) ke jab Allah ke paighambaron ko yeh haq haasil nahi hai (that when the Prophets of Allah do not have the right) ke woh logon ko apni ibaadath karne ka hukm dein (that they command people to worship them) toh kisi aur ko yeh haq kyon kar haasil ho sakta hai? (So, how can anyone else have this right?) *(Tafseer Ibn Kathir)*



وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ أَنْتُمْ مُسْلِمُونَ



Wa laa yaamurakum an tattakhizul malaaa 'ikata wan Nabiyyeena arbaabaa; a yaamurukum bilkufri ba'da iz antum muslimoon. (Section 8)

And he commanded you not that you should take the angels and the prophets for lords. Would he command you to disbelieve after you had surrendered (to Allah)? Aur yeh nahi (ho sakta) ke woh tumhein farishton aur nabiyon ko rab bana leney ka hukm karey, kya woh tumhaarey musalmaan honay ke baad bhi tumhein kufr ka hukm deyga. ⁸¹

- 81.** Yaani nabiyon aur farishton (ya kisi aur ko) **Rab waali sifaat** ka haamil bawar karaana yeh kufr hai {that is, to make (people) believe the prophets and angels (or anyone else) are possessive of **‘attributes of the Lord’** is disbelief}. Tumhaarey musalmaan ho jaane ke baad ek nabi yeh kaam bhala kis tarah kar sakta hai? (How can a prophet do this after you become a Muslim?) Kyon ke nabi ka kaam toh ee'maan ki dawat dena hai (because the duty of a prophet is to give an invitation to faith) jo **Allah wahdahu laa shareek** ki ibaadath ka naam hai (which is the name of **‘Allah is One and there is no partner’**). Baaz **mufasssireen** ne iss ki **shaan-e-nuzool** mein yeh baat bayan ki hai (some **commentators** have stated in its **majesty of revelation**) ke baaz musalmaano ne nabi (Sallallahu alaihi wa sallam) se iss baat ki ijaazat maangi ke woh aap ko sajda karein (that some Muslims asked the Prophet – peace and blessings of Allah be upon him – for permission to prostrate

before him). *Jis par yeh aayat naazil hui* (upon which this verse was revealed).
(*Fath al-Qadeer*)

Aur baaz ne iss ki shaan-e-nuzool mein yeh kaha hai (and some have said in its majesty of revelation) ke Yahoodiyon aur Isaiyon ne jama ho kar Nabi (Sallallahu alaihi wa sallam) se kaha (that the Jews and the Christians came together and said to the Prophet – peace and blessings of Allah be upon him) ke kya aap yeh chahtay hain ke hum aap ki iss tarah ibaadath-o-parastish karein jis tarah Isai Hazrat Isa (alaihis salaam) ki kartey hain {Do you want us to worship and adore you as the Christians worship Isa (Jesus – peace be upon him)?} Aap (Sallallahu alaihi wa sallam) ne farmaya (the Prophet – peace and blessings of Allah be upon him – said): **Allah ki panah** (Allah's refuge) **iss baat se ke hum Allah ko chho'd kar kisi aur ki ibaadath karein ya kisi ko iss ka hukm dein** (from worshipping anyone other than Allah or commanding anyone to do so), **Allah ne mujhe nah iss liye bheja hai** (Allah has not sent me for this) **nah iss ka hukm hi diya hai** (nor has He commanded me to do so). Iss par yeh aayat naazil hui (in this regard, this verse was revealed). (*Ibn Kaseer ba-hawala Seerat Ibn Hishaam – Ibn Kathir, with reference to the biography of Ibn Hishaam*)



وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَّا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ
إِبْرَارِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

**Wa iz akhazal laahu meesaaqan Nabiyyeena lamaaa aataitukum min Kitaabinw wa
Hikmatin summa jaaa'akum Rasoolum musaddiqul limaa ma'akum latu'minunna bihee wa
latansurunnah; qaala a'aqrartum wa akhaztum alaa zaalikum isree qaalooo aqrarnaa;
qaala fashhadoo wa ana ma'akum minash shaahideen.**

When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which you possess. You shall believe in him and you shall help him. He said: Do you agree, and will you take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear you witness. I will be a witness with you.

Jab Allah Ta'ala ne nabiyon se 'ahd liya ke jo kuch Main tumhein kitaab wa hikmat dun, phir tumhaarey paas woh rasool aaye, jo tumhaarey paas ki cheez ko sach bataaye, toh tumhaarey liye uss par ee'maan laana aur uss ki madad karna zaroori hai.⁸² Farmaaya ke tum uss ke iqraarii ho aur uss par Mera zimma ley rahey ho? Sab ne kaha ke hamein iqraar hai, farmaaya toh ab gawaah raho aur khud Main bhi tumhaarey saath gawaahon mein hoon.

- 82.** Yaani har nabi se yeh waada liya gaya (that is, from every prophet a promise was taken that) ke uss ki zindagi aur daur nabuwat mein agar dusra nabi aayega toh uss par ee'maan laana aur uss ki madad karna zaroori hoga (that if another prophet came in his lifetime and during his prophethood, it would be necessary to believe in him and help him), jab **nabi ki maujuudgii** mein aaney waley naye nabi par khud uss nabi ko ee'maan laana zaroori hai (when it is necessary for the prophet himself to believe in the new prophet who will come in the **presence of the prophet**), toh un ki **ummaton ke liye** (then, **for their nations**) toh iss naye nabi par ee'maan laana ba-tareeq uulaa zaroori hai (it is necessary to believe in this new prophet in the first place).

Baaz mufasssireen (some commentators) ne رَسُولٌ مُّصَدِّقٌ (**rasoolum musaddiqun**) se ar-rasool ka mafhoom muraad liya hai (have taken the meaning of 'the Prophet' from the **'confirmed prophet'**) yaani Hazrat Muhammad rasool Allah (Sallallahu alaihi wa sallam) ki baabat tamaam nabiyon se 'ahd liya gaya (that is, concerning the Prophet Muhammad – peace and blessings of Allah be upon him – all the prophets were taken promise) ke agar un ke daur mein woh aa jayein (that if he comes in their time) toh apni nabuwat khatam karkay un par ee'maan laana hoga (then, they have to end their prophethood and believe in him). Lekin waaqia yeh hai ke (but, the fact is that) pehle maaney mein hi yeh dusra mafhoom **az-khud aa jaata hai** (in the first sense this second meaning **comes automatically**). Iss liye alfaaz Quran ke etibaar se pehla mafhoom hi zyaada sahih hai (therefore, the first meaning of the words is more correct from the point of view of the Quran) aur iss mafhoom ke lihaaz se bhi yeh baat wazeh hai (and it is also clear from this point of view) ke nabuwat Muhammadi ke **siraaj-e-muniir** ke baad (that after the **illuminating lamp** of the Prophethood of Muhammad) kisi bhi nabi ka chiraag nahi jal sakta (no prophet's lamp can burn).

Jaisa ke hadees mein aata hai ke ek martaba Hazrat Umar (radhiyallahu anhu) Tawraat ke auraaq pa'dh rahey thay (as mentioned in the hadith, once Umar – may Allah be pleased with him – was reading the pages of the Torah) toh Nabi (Sallallahu alaihi wa sallam) yeh dekh kar gazabnaak hue aur farmaya ke (then, the Prophet – peace and blessings of Allah be upon him – became angry when he saw this and said):

“Qasam hai Uss zaat ki jis ke haath mein Muhammad (Sallallahu alaihi wa sallam) ki jaan hai ke agar Moosa (alaihis salaam) bhi zindah ho kar aa jayein aur tum mujhe chho'd kar un ke peechey lag jaao toh yaqeenan gumraah ho jaogey.”

“By the One in whose hand is the soul of Muhammad (peace and blessings of Allah be upon him) that if Moses (peace be upon him) came back alive and you left me and followed him, you would surely go astray.”

(مسند احمد بحوالہ ابن کثیر) – (Musnad Ahmad, with reference to Ibn Kathir)

Bahar haal (in any case) ab Qayamat tak (until the Day of Judgment) **waajib-ul-ittibaa** sirf Muhammad rasool Allah (Sallallahu alaihi wa sallam) hain (only Muhammad, the prophet of Allah – peace and blessings of Allah be upon him – is **worth following**) aur **najaath** unhi ki ita'at mein munhasir hai (and **salvation** depends on his obedience) nah ke **kisi imam ki andhi taqleed** (and not on the **blind imitation of any religious leader**) ya **kisi buzurg ki bai'at** mein (or in the **allegiance of a saintly person**). Jab kisi paighambar ka sikka ab nahi chal sakta (when the authority of any prophet can no longer run) toh kisi aur ki zaat **ghair mashruut-e-ita'at** ki mustahiq kyon kar ho sakti hai? (Then why can someone else deserve **unconditional obedience**?) As'ar ba-maani 'ahd aur zimma hai (persistence means commitment and responsibility).



فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٣﴾

Faman tawallaa ba'da zaalika fa ulaaa'ika humul faasiqoon.

Then whosoever after this shall turn away: they will be miscreants.

Pas iss ke baad bhi jo palat jayein, woh yaqeenan puuray nafarmaan hain. ⁸³

83. Yeh **ahle kitaab** (**Yahood wa Nasara**) aur deegar **ahle mazaheb** ko tanbeeh hai {this is a warning to the People of the Book (Jews and Christians) and followers of other religions} ke **be'sat Muhammadi ke baad** un par ee'maan laaney ke bajaye (that instead of believing in him **after the commencement of divine mission** related to the Prophet Muhammad) apne apne mazhab par qaa'im rahna uss 'ahd ke khilaaf hai (to stick on their own religion is against that covenant) jo Allah Ta'ala ne nabiyon ke waastey se har ummat se liya (which Allah took from every nation for the sake of the prophets) aur uss '**ahd se inhiraaf** kufr hai (and **breaking allegiance** from that covenant is disbelief).

Fisq (transgression) yahan kufr ke maaney mein hai (here it is meant as disbelief) kyon ke **nubuwwat-e-Muhammadi** se inkaar sirf fusq nahin, saraasar kufr hai (because denying the **Prophethood related to Muhammad** is not only transgression, it is complete disbelief).



أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

**Afaghaira deenil laahi yabghoona wa lahooo aslama man fis samaawaati wal ardi
taw'anw wa karhanw wa ilaihi yurja'oon.**

**Seek they other than the religion of Allah, when unto Him submits whosoever is in the
heavens and the earth, willingly or unwillingly, and unto Him they will be returned.**

**Kya woh Allah Ta'ala ke deen ke siwa aur deen ki talaash mein hain? Halaan'ke
tamaam aasmaano waaley aur sab zameen waaley Allah Ta'ala hi ke farmaanbardaar
hain khushi se hon ya na khushi se, ⁸⁴ sab Usi ki taraf lautaaye jayeinge.**

84. Jab aasman aur zameen ki koi cheez Allah Ta'ala ki **qudrat-o-mashiyyat** se bahar nahi (when nothing in the heavens and the earth is beyond the **Power and Will** of Allah Ta'ala), chaahey khushi se ya na-khushi se (whether willingly or unwillingly). Toh phir tum iss ke saamney qubool Islam se kyon guraiz kartey ho? (So, why do you avoid accepting Islam in front of him?)

Agli aayaat mein ee'maan laaney ka tareeqa batla kar (ke har nabi aur **har munazzal kitaab** par baghair tafreeq ke ee'maan laana zaroori hai) {explaining the method of believing in the following verses (that it is necessary to believe in every prophet and **every revealed book** without distinction)} phir kaha ja raha hai ke Islam ke siwa koi aur deen qubool nahi hoga (then, it is being said that no religion other than Islam will be accepted), kisi aur deen ke **paIROkaaron** ke hissey mein (in the share of **followers** of any other religion) siwaaye ghaa'tey ke aur kuch nahi aayega (nothing will come except loss).



قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

Qul aamannaa billaahi wa maaa unzila 'alainaa wa maaa unzila 'alaaa Ibraaheema wa Ismaa'eela wa Ishaqa wa Ya'qooba wal Asbaati wa maaa ootiya Moosaa wa 'Eesaa wan Nabiyyoona mir Rabbihim laa nufarriqu baina ahadim minhum wa nahnu lahoo muslimoon.

Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

Aap kah dijiye ke hum Allah Ta'ala par aur jo kuch hum par utaara gaya hai aur jo kuch Ibraheem (alaihis salaam) aur Ismail (alaihis salaam) aur Is'haaq (alaihis salaam) aur Yaqoob (alaihis salaam) aur un ki aulaad par utaara gaya aur jo kuch Moosa wa Isa (alaihimas salaam) aur dusrey ambiyaa (alaihimas salaam) Allah Ta'ala ki taraf se diye gaye, un sab par ee'maan laaye, ⁸⁵ hum un mein se kisi ke darmiyaan farq nahi kartey aur hum Allah Ta'ala ke farmaanbardaar hain.

85. Yaani tamaam sachchey nabiyon par ee'maan laana (that is, believing in all the true prophets) ke woh apne apne waqt mein Allah ki taraf se mab'uus thay (that they were divinely ordained by Allah in their time), niiz un par jo **kitaabein aur sahiifey** naazil hue un ki baabat bhi yeh aqeedah rakhna (also, believing in the **Books and**

Scriptures that were revealed to them) ke woh **aasmaani kitaabein** thi jo waaqi'ii Allah ki taraf se naazil hui thi (that they were the **heavenly books** that were really revealed by Allah). Zaroori hai (it is necessary).

Go (although) *ab amal sirf Quran Kareem hi par hoga* (now only the Quran will be followed) *kyon ke Quran ne pichli kitabon ko mansookh kar diya* (because the Quran has **abrogated** the previous books).



وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

Wa mai yabtaghi ghairal Islaami deenan jalany yuqbala minhu wa huwa fil Aakhirati minal khaasireen.

And whoso seeks as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

Jo shakhs Islam ke siwa aur deen talaash karey, uss ka deen qubool nah kiya jayega aur woh aakhirat mein nuqsan paaney waalon mein hoga.



كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

Kaifa yahdil laahu qawman kafaroo ba'da eemaanihim wa shahidooo annar Rasoola haqqunw wa jaaa'ahumul baiyinaat; wallaahu laa yahdil qawmaz zaalimeen.

How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guides not wrongdoing folk.

Allah Ta'ala un logon ko kaise hidaayath deyga jo apne ee'maan laaney aur rasool ki haqqaaniyyat ki gawaahi deney aur apne paas roshan daleelein aa jaane ke baad kaafir ho jayein, Allah Ta'ala aise be-insaaf logon ko raah-e-raast par nahi laata.



أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

**Ulaaa'ika jazaaa'uhum anna 'alaihim la'natal laahi walmalaaa'ikati wannaasi
ajma'een.**

**As for such, their guerdon is that on them rests the curse of Allah and of angels and of
men combined.**

**Un ki toh yahi saza hai ke un par Allah Ta'ala ki aur farishton ki aur tamaam logon ki
laanat ho.**



خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾

Khaalideena feehaa laa yukhaffafu 'anhumul 'azaabu wa laa hum yunzaroon.
**They will abide therein. Their doom will not be lightened, neither will they be
reprieved;**

**Jis mein yeh hamesha padey raheinge, nah toh un se azaab halka kiya jayega nah
unhein mohlat di jayegi.**



إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

Illal lazeena taaboo mim ba'di zaalika wa aslahoo fa innal laaha Ghafoorur Raheem.
Except for those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.
**Magar jo log uss ke baad tauba aur islaah kar lein toh be-shak Allah Ta'ala Bakhshne
waala Meherbaan hai. ⁸⁶**

86. Ansaar mein se ek musalmaan **murtad ho gaya** {a Muslim, from among (the tribe of) Ansaar, **became renegade** (apostatized)} **aur mushrikon se ja mila** (and joined the polytheists) **lekin jald hi usay nadaamat hui** (but, he soon felt remorse) **aur uss ne logon ke zariye se rasool Allah (Sallallahu alaihi wa sallam) tak paigham bhijwaaya ke** (and sent a message to the Messenger of Allah – peace and blessings of Allah be upon him – through people that):

”هَلْ لِي مِنْ تَوْبَةٍ“

“Kya meri tauba qubool ho sakti hai?”

“Is there any repentance for me?”

Iss par yeh aayaat naazil huein (on this, these verses were revealed). Inn aayaat se maloom hua (from these verses, it is clear) ke **murtad** ki saza agarchay bahut sakht hai (that the punishment for **apostase**, however, is very severe) kyon ke uss ne haq ko pehchaanney ke baad bugz-o-inaad aur sarkashi se **haq se e'raaz-o-inkaar kiya** (because he, after recognizing the truth, **evaded and refused the truth** out of hatred and stubbornness and rebellion).

Taham (however) agar koi khuluus dil se tauba aur apni islaah kar ley (if a person sincerely repents and corrects himself), toh Allah Ta'ala Gafuur wa Raheem hai (then, Allah is Forgiving and Merciful), uss ki tauba **qaabil-e-qubool** hai (his repentance is **acceptable**).



إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ
الضَّالُّونَ ﴿٩٠﴾

**Innal lazeena kafaroo ba'da eemaanihim summaz daadoo kufra lan tuqbala
tawbatuhum wa ulaaa'ika humud daaalloon.**

Lo! Those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray. Be-shak jo log ⁸⁷ apne ee'maan laaney ke baad kufr karein phir kufr mein ba'dh jayein, un ki tauba hargiz hargiz qubool nah ki jayegi, ⁸⁸ yahi gumraah log hain.

87. Iss aayat mein un ki saza bayan ki ja rahi hai (in this verse, the punishment of those is being described) jo murtad honay ke baad **tauba ki taufiq se mahroom** rahein (who, after apostasy, were **deprived of the ability of repentance**) aur kufr par un ka intiqaal ho (and die in a state of disbelief).

88. Iss se woh tauba muraad hai jo maut ke waqt ho (this refers to the repentance that takes place at the time of death). Warna tauba ka darwaaza toh har ek ke liye har waqt khula hai (otherwise, the door of repentance is always open for everyone).

Iss se pehli aayat mein bhi **qubuuliyat-e-tauba ka isbaat hai** (even, in the first verse, there is **confirmation of the acceptance of repentance**). Ilawa azeen (in addition) Quran mein Allah Ta'ala ne baar baar **tauba ki ahmiyat aur qubuuliyat ko bayaan farmaya hai** (in the Quran, Allah Ta'ala has repeatedly stated the **importance and acceptance of repentance**).

«وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ»

“**Wa Huwal lazee yaqbalut tawbata 'an 'ibaadihee...**”

“**And He it is Who accepts repentance from His bondmen...**”

“**Wahi hai jo Apne bandon ki tauba qubuul farmaata hai...**”

(Surah Ash-Shura: Consultation | Chapter 42 – verse 25)

«أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ»

“**Alam ya'lamooo annal laaha huwa yaqbalut tawbata 'an ibaadihee...**”

“**Know they not that Allah is He Who accepts repentance from His bondmen...**”

“**Kya un ko yeh khabar nahi ke Allah hi Apne bandon ki tauba qubuul karta hai...**”

(Surah Al-Taubah: The Repentance | Chapter 9 – verse 104)

Aur ahadees mein bhi (and also in the hadiths) yeh **mazmuun** badi wazahat se bayan hua hai (this **subject** is explained in great detail). Iss liye iss aayat se muraad aakhiri saans ki tauba hai jo **na-maqbuul** hai (therefore, this verse refers to repentance of the last breath, which is **unacceptable**). Jaisa ke Quran Kareem ke ek aur maqam par hai (as, it is in another place in the Quran)

«وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ»

“**Wa laisatit tawbatu lillazeena ya'maloonas saiyaati hattaaa iza hadara ahadahumul**

mawtu qaala innee tubtul 'aana...”

“**The forgiveness is not for those who do ill-deeds until, when death attends upon one of them, he says: Lo! I repent now...**”

“**Un ki tauba nahi jo buraaiyaan kartey chaley jayein yahan tak ke jab un mein se kisi ke paas maut aa jaaye toh kah de ke, main ne ab tauba ki...**”

(Surah An-Nisa: The Women | Chapter 4 – verse 18)

Hadees mein bhi hai (it is also in the hadith)

«إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَ غَرْ»

“Allah Ta’ala bandey ki tauba uss waqt tak qubuul karta hai jab tak usay maut ka uchchhuu na lagey.”

“Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)”.

(مسند احمد، ترمذی، بحوالہ فیض القدیر شرح الجامع الصغیر)

(Musnad Ahmad, Tirmidhi – with reference to Faizul Qadeer, Sharh al-Jami al-Sagheer)

Yaani **jaan-kanii ke waqt ki tauba** qubuul nahin (that is, **repentance at the time of death** is not accepted).



إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ
أَفْتَدَى بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿١١﴾

**Innal lazeena kafaroo wa maatoo wa hum kuffaarun falany yuqbala min ahadihim
mil'ul ardi zahabanw wa lawiftadaa bih; ulaaa 'ika lahum 'azaabun aleemunw wa maa
lahum min naasireen (section 9) (End Juz 3)**

**Lo! Those who disbelieve, and die in disbelief, the (whole) earth full of gold would not
be accepted from such an one if it were offered as a ransom (for his soul). Theirs will
be a painful doom and they will have no helpers.**

**Haan jo log kufr karein aur martey dam tak kaafir rahein un mein se koi agar zameen
bhar sona dey, go fidya mein hi ho toh bhi hargiz qubool nah kiya jayega. Yahi log hain
jin ke liye takleef deney waala azaab hai aur jin ka koi madadgaar nahi. ⁸⁹**

89. Hadees mein aata hai ke (it is narrated in the hadith that)

**Allah Ta’ala Qayamat waley din ek jahannumi se kaheyga ke agar tere paas duniya bhar ka
samaan ho toh kya tu iss azaab naar ke badlay usay dena pasand karega? Woh kaheyga
(haan) Allah Ta’ala farmayega Main ne duniya mein tujh se iss se kahin zyaada aasaan baat
ka mutaalba kiya tha ke Mere saath shirk nah karna, magar tu shirk se baaz nahi aaya.**

**“Allah, the Almighty, on the Day of Resurrection, will say to an inhabitant of Hell that ‘if
you had the goods of this world, would you like to give it in return for this torment’?. He
will say, ‘Yes’. Allah, the Almighty would say to him: ‘I asked you in the world for something**

easier than that, not to associate partners with Me, but you did not desist from associating partners with Me.'

(مسند احمد و هكذا اخرج البخاری و مسلم، ابن کثیر)

(Musnad Ahmad – *this is what was included by Al-Bukhari and Muslim, Ibn Kathir*)

Iss se maloom hua ke kaafir ke liye **Jahannum ka daimii azaab** hai (from this it became clear that for the disbeliever is the **eternal torment of Hell**). Iss ne agar duniya mein kuch kaam bhi kiye hongey (if he had done anything in the world), toh kufr ki wajah se woh bhi zaa'e hi jayeinge (the, due to disbelief, it would also go wasted).

Jaisa ke hadees mein hai (as it is said in the hadith) ke Abdullah bin Jadaan ki baabat poocha gaya (that regarding Abdullah bin Jadaan it was asked) ke woh **mehmaan-nawaaz, gareeb-parwar** tha (that he was **hospitable, cherisher of the poor**) aur gulaamon ko azaad karne wala tha (and was the one who set free the slaves). Kya yeh aamaal usay nafa deingey (will these deeds benefit him?)

Nabi (Sallallahu alaihi wa sallam) ne farmaya (nahi) kyon ke uss ne ek din bhi apne Rab se apne gunaahon ki maafi nahi maangi {the Prophet – peace and blessings of Allah be upon him – said (no) because he never asked his Lord for forgiveness of his sins}. (*Sahih Muslim – Book of Faith*).

Isi tarah (in the same way) agar koi shakhs wahan zameen bhar sona ba-taur **fidya** dey kar yeh chaahey ke woh azaab Jahannum se bach jaye, toh yeh mumkin nahi hoga (if a person wants to escape from the torment of the Hell by paying a **ransom** of gold, full of earth, it will not be possible). **Awwal** toh wahan kisi ke paas hoga hi kya? (**First of all**, what would anyone have it there?)

Aur agar bil farz uss ke paas duniya bhar ke khazaaney hon (and if supposing he has treasures in abundance) aur unhein dey kar azaab se chhuut jana chaahey (and wants to get rid of the torment by giving them) toh yeh bhi nahi hoga (it will not happen either), kyon ke uss se woh **muawza ya fidya** qubuul hi nahi kiya jayega (because, from him, that **compensation or ransom** will not be accepted).

Jis tarah dusrey maqam par farmaya (as it is said in another place):

«وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ»

“... wa laa yuqbalu minhaa 'adlunw wa laa tanfa'uhaa shafaa 'atunw...”

“... nor will compensation be accepted from it, nor will intercession be of use to it...”

“... na kisi shakhs se koi fidya qubuul kiya jayega, na usay koi shifa'at nafa deygi...”

(Surah al-Baqarah: The Cow | Chapter 2 – verse 123)

{ ... أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ }

“... any yaatiya Yawmul laa bai'un feehi wa laa khilaal.”

“... a day comes wherein there will be neither traffick nor befriending.”

“... woh din aa jaye jis mein na khareed wa farokht hogi, na dostii aur mohabbat.”

(Surah Ibrahim: Prophet Abraham | Chapter 14 – verse 31)



لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

**Lan tanaalul birra hattaa tunfiqoo mimmaa tuhibboon; wa maa tunfiqoo min shai'in
fa innal laaha bihee 'Aleem.**

**You will not attain unto piety until you spend of that which you love. And whatsoever
you spend, Allah is Aware thereof.**

**Jab tak tum apni pasandiida cheez se Allah Ta'ala ki raah mein kharch nah karogey,
hargiz bhalaayi nah paogey, ⁹⁰ aur tum jo kharch karo, usay Allah Ta'ala ba-khoobi
jaanta hai. ⁹¹**

90. Bir (naiki bhalaayi) se muraad yahan amal saleh ya Jannat hai {Righteousness (goodness, welfare) refers to righteous deeds or Paradise}. (Fath al-Qadir)

Hadees mein aata hai ke jab yeh aayat naazil hui (it is mentioned in the hadith that when this verse was revealed) **Hazrat Abu Talha al-Ansari** (radhiyallahu anhu) jo Madinah mein as'haab haisiyat mein se thay (Hazrat Abu Talha al-Ansari – may Allah be pleased with him – who was one of the companions) **Nabi Kareem** (Sallallahu alaihi wa sallam) ki khidmat mein haazir hue aur arz kiya ke (came to the

service of the Holy Prophet – peace and blessings of Allah be upon him – and said that): **Ya rasool Allah (Sallallahu alaihi wa sallam)! Bairuha baagh mujhe sab se zyaada mahboob hai, main usay Allah ki Raza ke liye sadqa karta hoon** (O Messenger of Allah – peace and blessings of Allah be upon him – Bairuha Garden is my most beloved, I give it in charity for the sake of Allah). Aap (Sallallahu alaihi wa sallam) ne farmaya **woh toh bahut nafa bakhsh maal hai** (He – peace and blessings of Allah be upon him – said that is profit earning property), **meri raae yeh hai ke tum usay apne rishtey-daaron mein taqseem kar do** (my opinion is that you should distribute it among your relatives). Chunanche (so) aap (Sallallahu alaihi wa sallam) ke mashware se unhon ne usay apne **aqaarib aur ‘amm zaadon** mein taqseem kar diya (on the advice of the Prophet – peace and blessings of Allah be upon him – he distributed it among **nearest relatives and cousins**). *(Musnad Ahmad)* Isi tarah aur bhi muta’addid sahaba (in the same way, several other companions) ne apni pasandeeda cheezein Allah ki raah mein kharch kii (spent their favorite things in the way of Allah).

مِمَّا تُحِبُّونَ (mimmaa tuhibboon) mein **مِنْ تَبَعِيسٍ (min tab’eez)** ke liye hai {in ‘that which you love’ is for ‘from severance (division)'} yaani saari pasandeeda cheezein kharch karne ka hukm nahi diya gaya (that is, it is not commanded to spend all the favorite things). Balkay pasandeeda cheezon mein se kuch (rather, some of the favorite things). Iss liye koshish yahi honi chahiye ke achchi cheez sadqa ki jaye (therefore, the effort should be to give good things in charity).

Yeh afzal aur akmal darja haasil karne ka tareeqa hai (this is the way to attain the status of excellence and perfection) jis ka matlab yeh nahi hai ke **kamtar cheez** (which does not mean that the **inferior thing**) ya apni zaroorat se **zaa’id faaltuu cheez** (or the **superfluous thing** beyond one’s need) ya **istemaal shuda puraani cheez** ka sadqa nahi kiya ja sakta (or the **used old thing** cannot be donated) ya iss ka ajar nahi mileyga (or it will not be rewarded).

91. Tum jo kuch bhi kharch karogey, achchi ya buri cheez (whatever you spend, good or bad), Allah usay jaanta hai (Allah Knows it) uss ke mutabiq jaza se nawaazega (and will reward you accordingly).



﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴾ ١٣

Kullut ta'aami kaana hillal li Baneee Israaaa'eela illaa maa harrama Israaaa'eelu 'alaa nafsihee min qabli an tunazzalat Tawraah; qul faatoo bit Tawraati fatloohaaa in kuntum saadiqeen.

All food was lawful unto the Children of Israel, except that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if you are truthful.

Tawraat ke nuzool se pehle (Hazrat) Yaqoob (alaihis salaam) ne jis cheez ko apne upar haraam kar liya tha, uss ke siwa tamaam khaaney, Bani Israel par halaal thay, aap kah dijiye ke agar tum sachchey ho toh Tawraat ley aao aur pa'dh sunaao. ⁹²

92. Yeh aur maa-baad ki do aayatein Yahood ke uss etiraaz par naazil huein (these and the following two verses were revealed upon that objection of the Jews) ke unhon ne Nabi Kareem (Sallallahu alaihi wa sallam) se kaha ke aap (Sallallahu alaihi wa sallam) deen-e-Ibraaheemii ke pairokaar honay ka daa'wa kartey hain (that they said to the Holy Prophet – peace and blessings of Allah be upon him – that he – peace and blessings of Allah be upon him – claims to be a follower of the religion of Abraham) aur **oont ka gosht** bhi khaatey (and also eats **camel meat**) jab ke oont ka gosht aur uss ka doodh **deen-e-Ibraaheemii** mein haraam tha (while camel meat and its milk were forbidden in the **religion of Abraham**).

Allah Ta'ala ne farmaya Yahood ka daa'wa ghalat hai (Allah Ta'ala said that the claim of the Jews is wrong). Hazrat Ibraheem (alaihis salaam) ke deen mein yeh cheezein haraam nahi thein (these things were not forbidden in the religion of Abraham – peace be upon him).

Haan albatta (yes, of course) baaz cheezein **Israel** (Hazrat **Yaqoob** alaihis salaam) ne khud apne upar haraam kar li thein {some things were forbidden by **Israel** (**Jacob** – peace be upon him)} aur woh yahi oont ka gosht aur iss ka doodh tha (iss ki ek wajah nazar ya beemaari thi) {and that was camel meat and its milk (one of the reasons was vow or disease)} aur Hazrat Yaqoob (alaihis salaam) ka yeh fayl bhi nuzool Tawraat se pehle ka hai {and this act of Hazrat Yaqoob (Jacob – peace be upon him)

is also before the revelation of Torah} iss liye ke Tawraat toh Hazrat Ibraheem (alaihis salaam) wa Hazrat Yaqoob (alaihis salaam) ke bahut baad naazil hui hai (because the Torah was revealed long after Abraham – peace be upon him – and Jacob – peace be upon him). Phir tum kis tarah **mazkoorah daa'wa** kar saktey ho? (Then, how can you make such an **aforesaid claim**?)

Ilawa azeen (in addition) Tawraat mein baaz cheezein tum (Yahoodiyon) par tumhaarey zulm aur sarkashi ki wajah se haraam ki gayi thein {some things in the Torah were forbidden to you (Jews) because of your oppression and rebellion} (Surah al-An'am: The Cattle – v. 46; Surah An-Nisa: The Women – v. 160).

Agar tumhein yaqeen nahi toh Tawraat lao (if you are not sure then bring the Torah) aur usay pa'dh kar sunaao jis se yeh baat wazeh ho jayegi (and recite it which will make it clear) ke Hazrat Ibraheem (alaihis salaam) ke zamane mein yeh cheezein haraam nahi thein (that these things were not forbidden in the time of Abraham – peace be upon him).

Aur tum par bhi baaz cheezein haraam ki gayein (and some things were forbidden to you too) toh iss ki wajah tumhaari **zulm-o-zyaadati** thi (so the reason for this was your **oppression and excess**) yaani un ki hurmat ba-taur saza thi (that is, its sanctity was as a punishment). (أيسر التفاسير - *Aysar at-Tafaseer: The Easiest Explanation*)



فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٤﴾

Famanif taraa 'alal laahilkaziba mim ba'di zaalika fa ulaaa'ika humuz zaalimon.
And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

Uss ke baad bhi jo log Allah Ta'ala par jhoot bohtaan bandhein, wahi zaalim hain.



قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

Qul sadaqal laah; fattabi'oo Millata Ibraaheema Haneefanw wa maa kaana minal mush rikeen.

Say: Allah speaks truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

Kah dijiye ke Allah Ta'ala sachcha hai, tum sab Ibraheem haneef ki millat ki pairwi karo, jo mushrik nah thay.



إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾

Inna awwala Baitinw wudi'a linnaasi lallazee bi Bakkata mubaarakanw wa hudal lil 'aalameen.

Lo! The first Sanctuary appointed for mankind was that at Bakkah, a blessed place, a guidance to the peoples;

Allah Ta'ala ka pehla ghar jo logon ke liye muqarrar kiya gaya, wahi hai jo Makkah (Shareef) mein hai, ⁹³ jo tamaam duniya ke liye barkat wa hidaayath waala hai.

93. Yeh Yahood ke dusrey **etiraaz** ka jawab hai (this is the answer to the second **objection** of the Jews), woh kahtey thay ke **Baitul-Muqaddas** sab se pehla **ibaadath-khaana** hai {they used to say that **Masjid Al-Aqsa** (Jerusalem) is the first place of worship}.

Muhammad (Sallallahu alaihi wa sallam) aur un ke saathiyon ne apna qibla kyon badal liya? {Why did Muhammad – peace and blessings of Allah be upon him – and his companions change their qibla (direction of prayer)}. Iss ke jawab mein kaha gaya tumhaara yeh daa'wa bhi ghalat hai (in response, it was said that your claim is also wrong).

Pehla ghar, jo Allah ki ibaadath ke liye taameer kiya gaya hai (the first house, built for the worship of Allah), woh hai jo Makkah mein hai (is that which is in Makkah).



فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ
 أَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

*Feehi Aayaatum baiyinaatum Maqaamu Ibraaheema wa man dakhalahoo kaana
 aaminaa; wa lillaahi 'alan naasi Hijjul Baiti manis tataa'a ilaihi sabeelaa; wa man
 kafara fa innal laaha ghaniyyun 'anil 'aalameen.*

*Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up
 to pray; and whosoever enters it is safe. And pilgrimage to the House is a duty unto
 Allah for mankind, for him who can find a way thither. As for him who disbelieves, (let
 him know that) lo! Allah is Independent of (all) creatures.*

*Jis mein khuli khuli nishaniyaan hain, maqaam-e-Ibraheem hai, uss mein jo aa jaye,
 aman waala ho jaata hai, ⁹⁴ Allah Ta'ala ne un logon par jo uss ki taraf raah pa saktey
 hon, uss ghar ka hajj farz kar diya hai. ⁹⁵ Aur jo koi kufr karey toh Allah Ta'ala (uss se
 balkay) tamaam duniya se be-parwaah hai. ⁹⁶*

94. Iss mein **qitaal, khoon-rezii, shikaar** hatta ke **darakht** tak ka kaatna mamnuu hai (in
 this, **killing, bloodshed, hunting** and even cutting down **trees** are forbidden)
(Sahihain – The Two Sahihs).

95. “Raah pa saktey hon” (can find the way) ka matlab zaad raah ki **istitaa’at aur
 faraahamii** hai (means the **ability and provision** of the way). Yaani itna kharch ke
 safar ke akhraajaat poorey ho jayein (that is, so much expenditure that is enough
 to cover travel expenses). Ilawa azeen (in addition) **istitaa’at ke mafhuum** mein
 yeh bhi daakhil hai (the **concept of affordability** includes) ke raasta par aman ho
 aur jaan wa maal mahfooz rahey (that the road is peaceful and lives and property
 are safe), isi tarah yeh bhi zaroori hai ke sehat-o-tandurustii ke lihaaz se safar ke
 qaabil ho (as well as it is necessary to be able to travel in terms of health and
 fitness). Niiz (also) aurat ke liye mahram bhi zaroori hai (an unmarried person
 is necessary for a woman). *(Fath al-Qadir)* Yeh aayat (this verse) har sahib
 istitaa’at ke liye (for everyone who can afford it) **wujuub-e-hajj** ki daleel hai {is a
 proof of the **obligation of Hajj** (Pilgrimage)} aur ahadees se iss amr ki wazahat
 hoti hai (and the hadiths make it clear) ke yeh umar mein sirf ek martaba farz hai
 (that it is obligatory only once in a lifetime). *(Tafsir Ibn Kathir)*

96. Istitaa'at ke ba-wajood hajj nah karne ko Quran ne (kufr) se taabeer kiya hai {the Quran has interpreted not performing Hajj (Pilgrimage) in spite of one's ability as disbelief}, jis se **hajj ki farziyat** mein aur iss ki taakeed mein koi shuba nahi rahta {which leaves no doubt in the **obligation of Hajj** (Pilgrimage) and its emphasis}.

Ahadees-o-aasaar mein bhi (even in the **hadiths and relics**) aise shakhs ke liye **sakht waeed** aayi hai (there is a **harsh admonition** for such a person). (*Tafsir Ibn Kathir*)



قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٨﴾

Qul yaaa Ahlal Kitaabi lima takfuroona bi Aayaatillaahi wallaahu shaheedun 'alaa maa ta'maloon.

Say: O People of the Scripture! Why disbelieve you in the revelations of Allah, when Allah (Himself) is Witness of what you do?

Aap kah dijiye, ke aye ahle kitaab tum Allah Ta'ala ki aayaton ke saath kufr kyon kartey ho? Jo kuch tum kartey ho, Allah Ta'ala uss par gawaah hai.



قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مِّنْ ءٰمَنَ تَبْعُوْهَا عِوَجًا وَّاَنْتُمْ شُهَدَآءُ ۚ وَمَا اللّٰهُ بِغَفِلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾

Qul yaaa Ahlal Kitaabi lima tusuddoona 'an sabeelil laahi man aamana tabghoonahaa 'iwajanw wa antum shuhadaaa'; wa mallaahu bighaafilin 'ammaa ta'maloon.

Say: O People of the Scripture! Why drive you back believers from the way of Allah, seeking to make it crooked, when you are witnesses (to Allah's guidance)? Allah is not unaware of what you do.

Un ahle kitaab se kaho ke tum Allah Ta'ala ki raah se logon ko kyon rokney ho? Aur uss mein aib tatoltey ho, halaan'ke tum khud shaahid ho. ⁹⁷ Allah Ta'ala tumhaarey aamaal se be-khabar nahi.

97. Yaani tum jaantey ho (that is, you know) ke yeh deen-e-Islam haq hai (that this religion of Islam is the truth), iss ke daa'ii Allah ke sachchey paighambar hain (its callers are the true messengers of Allah) kyon ke yeh baatein un kitabon mein darj hain (because these words are recorded in the books) jo tumhaarey ambiyaa par utrein aur jinhein tum padhtey ho (that were revealed to your prophets and which you read).



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ



Yaaa ayyuhal lazeena aamanoo in tutee'oo fareeqam minal lazeena ootul Kitaaba yaruddookum ba'da eemaanikum kaafireen.

O you who believe! If you obey a party of those who have received the Scripture they will make you disbelievers after your belief.

Aye ee'maan waalo! Agar tum ahle kitaab ki kisi jamaath ki baatein maanogey, toh woh tumhein tumhaarey ee'maan laaney ke baad murtad kaafir bana deingey. 98

98. Yahoodiyon ke **makr-o-fareb** aur un ki taraf se musalmaano ko gumraah karne ki **mazmoom koshishon** ka zikar karne ke baad (after mentioning the **conspiracy and deception** of the Jews and their **nefarious attempts** to mislead the Muslims) musalmaano ko tanbeeh ki ja rahi hai (Muslims are being warned) ke tum bhi un ki saazishon se hoshiyaar raho (that you too beware of their conspiracies) aur Quran ki tilawat karne aur rasool Allah (Sallallahu alaihi wa sallam) ke maujood honay ke ba-wajood (and despite the recitation of the Quran and the presence of the Prophet – peace and blessings of Allah be upon him) kahin Yahood ke jaal mein nah phas jao (not to fall into the trap of the Jews).

Iss ka pas manzar **tafseeri riwayaat** mein iss tarah bayan kiya gaya hai (the background of this is stated in the **commentary traditions**) ke Ansaar ke dono qabeeley **Aws** aur **Khazraj** ek majlis mein ikhattey bai'tey baaham guftaguu kar rahey thay (that the two tribes of Ansaar – Aws and Khazraj were sitting together in an assembly and mutually talking to each other) ke Shas bin Qais Yahoodi un ke

paas se guzra (that Shas bin Qais, the Jew passed by them) aur un ka **baahamii pyaar** dekh kar jal bhun gaya (and seeing their **mutual love**, he became enraged) ke pehle ek dusrey ke **sakht dushman** thay aur ab Islam ki barkat se **baaham shiir-o-shakar** ho gaye hain (that before they were **bitter enemies** of each other and now they have become **very close and intimate** to each other with the blessings of Islam).

Iss ne ek naujawaan ke zimme yeh kaam lagaaya (he assigned this task to a young man) ke woh un ke darmiyaan jaa kar **jung-e-Bu'ath** ka tazkira karey (that he should go among them and narrate the **Battle of Bu'ath**) jo hijrat se zara pehle un ke darmiyaan barpaa hui thi (which took place between them shortly before the migration) aur unhon ne ek dusrey ke khilaaf jo **razmia ashaar** kahey thay woh un ko sunaaye (and recite to them the **epic poems** which they had recited against each other). Chunancheey uss ne aisa hi kiya (so he did so) jis par un dono qabeelon ke **puraaney jazbaat** phir **bha'dak utt'hey** (at which the **old sentiments** of the two tribes **flared up** again) aur ek dusrey ko gaali-galoch deney lagey (and they started cursing each other) yahan tak ke hathyaar uthaaney ke liye lalkaar aur pukaar shuru ho gayi (till they started shouting and calling to take up arms). Aur qareeb tha ke un mein baaham qitaal bhi shuru ho jaye (and it was near that they were about to start fighting) ke itne mein Nabi (Sallallahu alaihi wa sallam) tashreef ley aaye aur unhein samjhaya aur woh baaz aa gaye (that mean while the Prophet – peace and blessings of Allah be upon him – came to them and pacified them and they turned away). Iss par yeh aayat bhi aur jo agay aa rahi hai woh bhi naazil huein (on this, besides this verse what is to come ahead was revealed). *(Tafsir Ibn Kathir, Fath al-Qadir and others)*



وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

**Wa kaifa takfuroona wa antum tutlaa 'alaikum Aayaatul laahi wa feekum Rasooluh;
wa mai ya'tasim billaahi faqad hudiya ilaa Siraatim Mustaqeem. (Section 10)**

How can you disbelieve, when it is you unto whom Allah's revelations are recited, and His messenger is in your midst? He who holds fast to Allah, he indeed is guided unto a right path.

(Go yeh zaahir hai ke) tum kaise kufr kar saktey ho? Ba-wajood yeh ke tum par Allah Ta'ala ki aayatein padhi jaati hain aur tum mein rasool Allah (Sallallahu alaihi wa sallam) maujood hain. Jo shakhs Allah Ta'ala (ke deen) ko mazbuut thaam ley, ⁹⁹ toh bilaa-shuba usay raah-e-raast dikhaa di gayi.

99. E'tisaam billaah (hold fast to Allah) ke maaney hain - Allah ke deen ko mazbuutii se thaam lena (it means to hold fast to the religion of Allah) aur Uss ki ita'at mein kotaahi nah karna (and do not neglect to obey Him).



يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

Yaaa ayyuhal lazeena aamanut taqul laaha haqqa tuqaatihee wa laa tamootunna illaa wa antum muslimoon.

O you who believe! Observe your duty to Allah with right observance, and die not except as those who have surrendered (unto Him).

Aye ee'maan waalo! Allah Ta'ala se itna daro jitna Uss se darna chahiye ¹⁰⁰ aur dekho martey dam tak musalmaan hi rahna.

100. Iss ka matlab hai ke Islam ke **ahkaam-o-faraaiz** poorey taur par baja laaye jayein (this means that the **rules and duties** of Islam should be fully observed) aur manhiyyaat ke qareeb nah jaya jaye (and not come close to prohibitions). Baaz kahtey hain ke iss aayat se sahaba (radhiyallahu anhum) pareshaan hue (some say that the Companions – may Allah be pleased with them – were disturbed by this verse) toh Allah Ta'ala ne mundarija-zel aayat naazil farma di (so Allah revealed the following verse):

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“Fattaqul laaha mastata'tum...”

“So keep your duty to Allah as best you can...”

“Allah se apni taaqat ke mutabiq daro...”

(Surah at-Taghabun: Mutual Loss & Gain | Chapter 64 – verse 16)

Lekin usay naasikh ki bajaye uss ki مُبَيِّن (mubayyin – bayan-o-tauzihi karne wali) qaraar diya jaye toh zyaada sahih hai {but, it is more correct to call it manifested (indicating and explaining) than abrogation} kyon ke naskh wahein maanna chahiye jahan dono aayatun mein jama-o-tatbiq mumkin nah ho (because abrogation should be considered where it is not possible to combine and apply both verses) aur yahan tatbiq mumkin hai (and here application is possible). Maaney yeh hongey (the meanings will be):

«اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ مَا اسْتَطَعْتُمْ»

“Attaqul laaha haqqa tuqaatihee mastata’tum”

“Allah se iss tarah daro jis tarah apni taaqat ke mutabiq darney ka haq hai.”

(Fath al-Qadir)



وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

Wa'tasimoo bi Hablil laahi jamee'anw wa laa tafarraqoo; wazkuroo ni'matal laahi
alaikum iz kuntum a'daaa'an fa allafa baina quloobikum fa asbah tum bini'matiheee
ikhwaanaw wa kuntum 'alaa shafaa hufaratim minan Naari fa anqazakum minhaa;
kazaalika yubaiyinul laahu lakum aayaatihee la'allakum tahtadoon.

And hold fast, all of you together, to the cable of Allah, and do not separate. And
remember Allah's favour unto you: How you were enemies and He made friendship
between your hearts so that you became as brothers by His grace; and (how) you were
upon the brink of an abyss of fire, and He did save you from it. Thus Allah makes clear
His revelations unto you, that haply you may be guided,

Allah Ta'ala ki rassii ko sab mil kar mazbuut thaam lo ¹⁰¹ aur phuut nah daalo, ¹⁰² aur

Allah Ta'ala ki uss waqt ki nemat ko yaad karo jab tum ek dusrey ke dushman thay,
toh Uss ne tumhaarey dilon mein ulfat daal di, pas tum Uss ki meherbaani se bhai bhai
ho gaye aur tum aag ke ga'dhe ke kinaare pahonch chukey thay, toh Uss ne tumhein
bacha liya. Allah Ta'ala isi tarah tumhaarey liye apni nishaniyaan bayan karta hai
taakay tum hidaayath paao.

101. *Taqwa ke baad (after piety) “ اَعْتَصِمَ بِحَبْلِ اللَّهِ جَمِيعًا ” (a'tasimoo bi Hablil laahi jamee'anw – sab mil kar Allah ki rassii ko mazbuutii se thaam lein) ka dars dey kar waazeh kar diya (it has been made clear with the instruction 'to hold fast to the rope of Allah together) ke najaath bhi unhi do usuulon mein hai (that salvation is in these two principles) aur ittehaad bhi unhi par qaa'im ho sakta aur rah sakta hai (and unity can be established and based on them).*

102. *وَلَا تَفَرَّقُوا (wa laa tafarraqoo - aur phuut nah daalo) ke zariye firqa-bandii se rok diya gaya hai (Through 'and do not separate', **sectarianism** has been prevented). Iss ka matlab yeh hai ke agar mazkoorah do usuulon se inhiraaf karogey (this means that if you deviate from these two principles) toh tumhaarey darmiyaan phuut par jayegi (then there will be a rift between you) aur tum alag alag firqon mein butt jaogey (and you will be divided into different sects).*

Chunanche *firqa-bandii ki taareekh* dekh lijiye (so, look at the **history of sectarianism**) yahi cheez numaya ho kar saamney aayegi (this is what will come to the fore), Quran-o-hadees ke fahm aur iss ki **tauziih-o-taabeer** mein kuch baaham ikhtelaaf, *firqa-bandii ka sabab nahi hai* (some differences in the understanding of the Quran and Hadith and its **clarification and interpretation** are not the cause of sectarianism).

Yeh ikhtelaaf toh *sahaba-o-taabi'iin kiraam (radhiyallahu anhum)* ke 'ahd mein bhi tha (this difference existed even in the time of the Companions – may Allah be pleased with them – and the followers) *lekin musalmaan firqon aur girohon mein taqseem nahi hue* (but the Muslims were not divided into sects and groups). Kyon ke iss ikhtelaaf ke ba-wajood (because in spite of this difference) *sab ka markaz ita'at aur mehwar aqeedat* ek hi tha Quran aur hadees-e-rasool (Sallallahu alaihi wa sallam) (the **center of obedience and axis of faith** was the same – the Quran and the Hadith of the Prophet – peace and blessings of Allah be upon him). *Lekin jab shakhsiyaat ke naam par dabistaan-e-fikr maa'raz wajood mein aaye* (but, in the name of **personalities**, when the **school of thought** came into being) *toh ita'at-o-aqeedat ke yeh markaz-o-mehwar tabdeel ho gaye* (then, **the centers and axes** of obedience and faith changed).

Apni apni shakhsiyaat aur un ke **aqwaal-o-afkaar** awwaliin haisiyat ke aur Allah rasool aur un ke **farmuudaat** saanwii haisiyat ke haamil qaraar paye (their own personalities and their **sayings and thoughts** as of primary importance and the **commands** of Allah and His Messenger were considered of secondary importance). Aur yahin se ummat Muslemah ke **iftiraaq ke almiya** ka aaghaaz hua (and from here began the **tragedy of the separation** of the Muslim Ummah) jo din ba-din badh'ta hi chala gaya aur **nihaayat mustahkam** ho gaya (which grew day by day and became **very stable**).



وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٤﴾

**Waltakum minkum ummatuny yad'oona ilal khairi wa ya'muroona bil ma'roofi wa
yanhawna 'anil munkar; wa ulaaa'ika humul muflihoon.**

**And there may spring from you a nation who invite to goodness, and enjoin right
conduct and forbid indecency. Such are they who are successful.**

**Tum mein se ek jamaath aisi honi chahiye jo bhalaayi ki taraf bulaaye aur naik kaamon
ka hukm karey aur burey kaamon se rokey aur yahi log falaah wa najaath paaney
waaley hain.**



وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠٥﴾

**Wa laa takoonoo kallazeena tafarraqoo wakhtalafoo mim ba'di maa jaaa'ahumul
baiyinaat; wa ulaaa'ika lahum 'azaabun 'azeem.**

**And be you not as those who separated and disputed after the clear proofs had come
unto them. For such there is an awful doom,**

**Tum un logon ki tarah nah ho jana jinhon ne apne paas roshan daleelein aa jaaney ke
baad bhi tafriqaa daala, ¹⁰³ aur ikhtelaaf kiya, inhee logon ke liye bada azaab hai.**

103. Roshan daleelein aa jaane ke baad tafriqaa daala (after the **clear proofs**, they have put dissension).

Iss se maloom hua ke (from this it became clear that) *Yahood wa Nasara ke baahamii ikhtelaaf-o-tafreeq ki wajah yeh nah thi ke inhein haq ka pata nah tha* (the reason for the differences between the Jews and the Christians was not that they did not know the truth). *Aur woh iss ke dalaal se be khabar thay* (and they were unaware of its arguments).

Balkay (rather) *haqeeqat yeh hai ke* (the reality is that) *unhon ne sab kuch jaantey hue* (they knowing everything) *mahez apne duniyawii mafaad aur nafsaanii agraaz ke liye* (just for the sake of their **worldly interests and carnal purposes**) *ikhtelaaf-o-tafriqaa ki raah pakdi thi* (had taken the path of **discord and division**) *aur iss par jamay hue thay* (and clung to it).

Quran Majeed ne mukhtalif usluub aur pairaaye se baar-baar iss haqeeqat ki nishaan-dahi ki hai (the Quran has repeatedly pointed out this fact in **different styles and persuasions**) *aur iss se duur rahne ki taakeed farmaayi hai* (and urged to stay away from it).

Magar afsos ke iss ummat ke tafarruqa-baazon ne bhi theek yahi rawish ikhtiyaar ki (but alas, the **separatists** of this Ummah also adopted the same attitude) *ke haq aur iss ki roshan daleelein inhein khoob achchi tarah maloom hain* (they they know the truth and its clear proofs very well).

Magar woh apni firqa-bandiyan par jamay hue hain (but they keep clinging to their sectarianism) *aur apni aqal-o-zihhaanat ka saara jauhar har saabiqa ummaton ki tarah taaweel-o-tahreef ke makruuh shuغل mein zaaya kar rahey hain* {and are wasting the whole essence of their **knowledge and intellect** in the abominable occupation of **interpretation and distortion** like every previous Ummah (nation)}



يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

*Yawma tabi yaddu wujoohunw wa taswaddu wujooh; fa-ammal lazeenas waddat
wujoo hum akafartum ba'da eemaanikum fazooqul 'azaaba bima kuntum takfuroon.*

*On the Day when (some) faces will be whitened and (some) faces will be blackened;
and as for those whose faces have been blackened, it will be said unto them:
Disbelieved you after your (profession of) belief? Then taste the punishment for that
you disbelieved.*

*Jis din baaz chehrey safaid hongey aur baaz siyaah, ¹⁰⁴ siyaah chehrey waalon (se kaha
jayega) ke kya tum ne ee'maan laaney ke baad kufr kiya? Ab apne kufr ka azaab chako.*

104. Hazrat Ibn Abbas (radhiyallahu anhu) ne iss se **ahle Sunnat wal-jamaath** aur **ahle bidat-o-iftiraaq** muraad liye hain (from this, Hazrat Ibn Abbas – may Allah be pleased with him – meant ‘Adherents to the Sunnah and the community’ and ‘Adherents to Innovation and Separation’. *(Ibn Kathir and Fath al-Qadir)*. Jis se maloom hua ke Islam wahi hai jis par ahle Sunnat wal-jamaath ‘amal-pairaa hain (from which it became clear that Islam is what ‘Adherents to the Sunnah and the community’ are acting upon) aur **ahle bidat-o-ahle iftiraaq** iss nemat Islam se mahroom hain jo **zariya-e-najaath** hai (and the adherents to innovation and separation are deprived of the blessing of Islam, which is the source of salvation).



وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

*Wa ammal lazeena bi yaddat wujoohuhum fafee rahmatil laahi hum feehaa
khaalidoon.*

*And as for those whose faces have been whitened, in the mercy of Allah they dwell
forever.*

*Aur safaid chehrey waaley Allah Ta'ala ki rahmat mein daakhil hongey aur uss mein
hamesha raheinge.*



تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

Tilka Aayaatul laahi natloohaa 'alaika bilhaqq; wa mal laahu yureedu zulmallil 'aalameen.

These are revelations of Allah. We recite them unto you in truth. Allah wills no injustice to (His) creatures.

Aye nabi! Hum in haqqaanii aayatun ki tilawat aap par kar rahey hain aur Allah Ta'ala ka iraada logon par zulm karne ka nahi.



وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

Wa lillaahi maa fissamaawaati wa maa fil ard; wa ilal laahi turja'ul umoor. (Section 11)

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

Allah Ta'ala hi ke liye hai jo kuch aasmaano aur zameen mein hai aur Allah Ta'ala hi ki taraf tamaam kaam lautaaye jaatey hain.



كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Kuntum khaira ummatin ukhrijat linnaasi ta'muroona bilma'roofi wa tanhawna 'anil munkari wa tu'minoona billaah; wa law aamana Ahlul Kitaabi lakaana khairal lahum minhumul mu'minoona wa aksarhumul faasiqoon.

You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.

Tum behtareen ummat ho, jo logon ke liye paida ki gayi hai, ke tum naik baaton ka hukm karte ho aur buri baaton se roktay ho aur Allah Ta'ala par ee'maan rakhtey ho,¹⁰⁵ agar ahle kitaab bhi ee'maan laatey, toh un ke liye behtar tha, un mein ee'maan waaley bhi hain,¹⁰⁶ lekin aksar toh faasiq hain.

105. Iss aayat mein ummat musalmah ko **“Khair-e-Ummat”** qaraar diya gaya hai (in this verse, the Muslim Ummah has been declared **‘Best of Nations’**) aur iss ki illat bhi bayan kar di gayi hai (and its cause has also been explained) jo **amr bil-maa’ruuf wa nahi-‘anil-munkar** aur ee’maan billaah hai (which is the **commandment to do good and forbid evil** and faith in Allah). Goya yeh ummat agar un **imtiazi khususiyaat** se muttasif raheygi (it is as if this Ummah, if it is endowed with these **distinctive features**) toh **“Khair Ummat”** hai (then, it is **‘Best of Nations’**), ba-suurat-e-deegar (otherwise) iss imtiaz se mahroom qaraar pa sakti hai (it may be deprived of this distinction).

Iss ke baad ahle kitaab ki **mazammat** se bhi iss nukta ki wazahat maqsood maloom hoti hai (after this, the **condemnation** of the People of the Book also clarifies the point) ke jo amr bil-maa’ruuf wa nahi-‘anil-munkar nahi karega (that whoever does not command to carry out good and forbid evil), woh bhi ahle kitaab ke mushaabah qaraar payega (he too will be like the People of the Book). Un ki sifat bayan ki gayi hai (their attribute is stated)

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

“Kaanoo laa yatanaahawna 'am munkarin fa'alooh...”

“They restrained not one another from the wickedness they did...”

“Aapas mein ek dusrey ko burey kaamo se jo woh kartey thay, roktay na thay...”

(Surah Al-Maidah: The Table Spread | Chapter 5 – verse 79)

Aur yahan isi aayat mein un ki aksariyat ko **faasiq** kaha gaya hai (and here, in the same verse, the majority of them are called **transgressors**) amr bil-maa’ruuf (the command to carry out good deeds) yeh **farz-e-‘ain** hai ya **farz-e-kifaaya**? (Is this **strict obligation** or **sufficient obligation**?) Aksar ulema ke khayaal mein yeh **farz-e-kifaaya** hai (most of the scholars are of the opinion that this is **‘sufficient obligation’**) yaani ulema ki zimmedaarii hai ke woh yeh farz ada kartey rahein (that is, it is the responsibility of the scholars to continue to perform this duty) kyon ke maa’ruuf-o-munkar shar’ii ka sahih ilm wahi rakhtey hain {because they are the ones who have the correct knowledge of Shari’ah (pertaining to) well-known and forbidden}.

Un ke **fariiza tableegh-o-daawat** ki adayegi se (by fulfilling their **duty of preaching and inviting others**) deegar **afraad-e-ummat** ki taraf se yeh farz saaqit ho jayega (this duty will be abrogated by other **people of the Ummah**). Jaise jihaad bhi aam halaat mein farz-e-kifaaya hai (just as Jihaad is a sufficient duty under normal circumstances) yaani ek groh ki taraf se adayegi se iss farz ki adayegi ho jayegi (that is, a duty settled by a group will pay off this obligation).

106. Jaise Abdullah bin Salaam (radhiyallahu anhu) waghera jo musalmaan ho gaye thay (like Abdullah bin Salaam – may Allah be please with him – etc who had become Muslims). Taham un ki taa'daad **nihaayat qaliil** thi (however, their strength was **very scanty**). Iss liye '**minhum**' (مِنْهُمْ) mein '**min**' (مِنْ) تَبْعِيض ke liye hai (therefore, '**from**' in '**from them**' is for disproportion).



لَنْ يَضُرَّوْكُمْ إِلَّا أَذًى وَإِنْ يَقْتُلُوكُمْ يُولُوكُمْ أَلَدَّ بَارِئُمْ لَا يَنْصُرُونَ ﴿١٠٧﴾

Lai yadurrookum 'illaaa azanw wa ai yuqaatilookum yuwallookumul adbaara summa laa yunsaroon.

They will not harm you except for a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

Yeh tumhein sataanay ke siwa aur zyaada kuch zarar nahi pahuncha saktey, agar ladaayi ka mauqa aa jaaye toh peeth mo'dh leingey, phir madad nah kiye jayeinge. ¹⁰⁷

107. أذى ('adhan - satanay) se muraad **zubaanii buhtaan-taraashii aur iftiraa** hai {(hurt – harassment) means **verbal slandering and defamation**} jis se dil ko waqti taur par zaroor takleef pahunchti hai (it hurts the heart for a while) taham **maidaan-e-harb-o-zarb** mein yeh tumhein shikast nahi dey sakeinge (however, on the **battlefield**, they won't be able to defeat you) chunancheey aisa hi hua (so that's what happened). Madinah se bhi Yahoodiyon ko nikalna pada (the Jews had to leave Madinah), phir **Khyber** fatah ho gaya aur wahan se bhi niklay (then Khyber was conquered and they left from there too), isi tarah (similarly) **Shaam** ke ilaaqon mein (in the **Greater Syria**) Isaiyon ko musalmaano ke haathon shikast se do-char hona pada (Christians, at the hands of Muslims, were defeated).

Taa-aa'nki (until) **Huruub-e-Sulaibiya** mein Isaiyon ne iss ka badla leney ki koshish ki {the Christians in the **Crusades (religious wars)** tried to avenge it} aur **Bait al-Muqaddas** par qaabiz bhi ho gaye {and even occupied **Masjid al-Aqsa** (Jerusalem)} magar usay Sultan Salahuddin Ayubi ne **90** saal ke baad **vaaguzaar kara liya** (but, after 90 years, Sultan Salahuddin Ayubi **liberated** from their possession).

Lekin ab musalmaano ki **ee'maani kamzorii** ke nateeja mein (but now, as a result of the **weakness of the faith** of the Muslims) Yahood wa Nasara ki **mushtaraka saazishon aur koshishon** se (with the **joint conspiracies and efforts** of the Jews and the Christians), **Bait al-Muqaddas** phir musalmaano ke haath se nikal gaya hai {**Masjid al-Aqsa** (Jerusalem) has again fallen out of the hands of the Muslims}.

Taham (however) ek waqt aayega yeh **soorat-e-haal** tabdeel ho jayegi (the time will come when this **present position** will change), **bil-khusuus** Hazrat Isa (alaihis salaam) ke nuzool ke baad Isaiyat ka khaatma aur Islam ka ghalba yaqeeni hai {**especially** after the descent of Isa (Jesus – peace be upon him) the end of Christianity and the dominance of Islam is certain}, *jaisa ke sahih ahadees mein waarid hai* (as stated in the authentic hadiths). (*Ibn Kathir*)



ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا لَا يُجِبِلُ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُ وَبِغَضَبٍ مِنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

**Duribat 'alaihimuz zillatu aina maa suqifooo illaa bihablim minal laahi wa hablim
minan naasi wa baaa'oo bighadabim minallaahi wa duribat 'alaihimul maskanah;
zaalika bi-annahum kaanoo yakfuroona bi Aayaatil laahi wa yaqtuloonal Ambiyaaa'a
bighairi haqq; zaalika bima 'asaw wa kaanoo ya'tadoon.**

**Ignominy shall be their portion wheresoever they are found except (where they grasp)
a rope from Allah and a rope from men. They have incurred anger from their Lord, and
wretchedness is laid upon them. That is because they used to disbelieve the
revelations of Allah, and slew the prophets wrongfully. That is because they were
rebellious and used to transgress.**

Un par har jagah zillat ki maar padi, illa yeh ke Allah Ta'ala ki ya logon ki panaah mein hon, ⁴ yeh gazab Ilaahi ke mustahiq ho gaye, aur un par faqeerii daal di gayi, yeh iss liye ke yeh log Allah Ta'ala ki aayatun se kufr kartey thay aur be-wajah ambiyaa ko qatal kartey thay, yeh badla hai un ki nafarmaaniyon aur zyaadatiyon ka. ¹⁰⁸

108. Yahoodiyan par **zillat-o-maskanat** (the humiliation and wretchedness on the Jews), **gazab-e-Ilaahi** ke nateeja mein musallat ki gayi hai (was imposed as a result of **Divine wrath**), iss se waqti taur par bachaao ki **do soortein** bayan ki gayi hain (from this, **two forms** of temporary protection have been described).

Ek yeh ke woh **Allah ki panah** mein aa jayein (one is that they seek **refuge in Allah**). Jis ka matlab yeh hai ke woh Islam qubool kar lein (which means that they have to accept Islam). Ya **Islami mumlikat** mein jizya dey kar **zimmii** ki haisiyat se rahna qubool kar lein {or accept to live as '**dhimmi**' (protected person) in an **Islamic state** by paying **Jizya** (tax)}.

Doosri soorat yeh hai ke logon ki panah un ko haasil ho jaye (the second case is that people seek refuge in it), iss ke **do mafhuum** bayan kiye gaye hain (its **two meanings** have been stated).

Ek yeh ke (one is that) **Islami mumlikat** ke bajaye aam musalmaan un ko **panah** dey dein (instead of an Islamic state, common Muslims should give them **asylum**) jaisa ke har musalmaan ka yeh haq haasil hai (as every Muslim has this right) aur **Islami mumlikat ke hukmaraano** ko taakeed ki gayi hai (and the **rulers of the Islamic state** have been urged) ke woh **adna musalmaan** ki di gayi panah ko bhi radd nah karein (that not to reject even the asylum granted to a lowly Muslim).

Dusra yeh ke kisi badi **ghair Muslim taaqat ki pusht panaahii** un ko haasil ho jaye (the second is that they have the **backing of a major non-Muslim power**). Kyon ke **al-Naas** aam hai (because **people** are common). Iss mein musalmaan aur ghair musalmaan dono shaamil hain (this includes both Muslims and non-Muslims).

109. Yeh un ke **kartuut** hain (these are their **deeds**) jin ki **paadaash mein** (for which, in **retaliation**) un par **zillat** musallat ki gayi (**humiliation** was inflicted on them).



لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ
يَسْجُدُونَ ﴿١١٣﴾

**Laisoo sawaaa'a; min Ahlil Kitaabi ummatun qaaa'imatuny yatloona Aayaatil laahi
aanaaa'al laili wa hum yasjudoon.**

**They are not all alike. Of the People of the Scripture there is a staunch community who
recite the revelations of Allah in the night season, falling prostrate (before Him).**

**Yeh saarey ke saarey yaksaan nahi balkay un ahle kitaab mein ek jamaath (haq par)
qaa'im rahne waali bhi hai, jo raaton ke waqt bhi kalaam Allah ki tilawat kartey hain
aur sajdey bhi kartey hain.**



يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

**Yu'minoona billaahi wal Yawmil Aakhiri wa ya'muroona bilma'roofi wa yanhawna
'anil munkari wa yusaari'oona fil khairaati wa ulaaa'ika minas saaliheen.**

**They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency,
and vie one with another in good works. These are of the righteous.**

**Yeh Allah Ta'ala par aur Qayamat ke din par ee'maan bhi rakhtey hain, bhalaaiyon ka
hukm kartey hain aur buraiyon se roktay hain aur bhalaayi ke kaamon mein jaldi
kartey hain. Yeh naik bakht logon mein se hain.**



وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

Wa maa yaf'aloo min khairin falai yukfarooh; wallaahu 'aleemun bilmuttaqeen.

**And whatever good they do, they will not be denied the reward thereof. Allah is
Aware of those who ward off (evil).**

**Yeh jo kuch bhi bhalaaiyaan karein, un ki naa-qadrri nah ki jayegi aur Allah Ta'ala
parhezgaaro ko khoob jaanta hai. ¹¹⁰**

110. Yaani saarey ahle kitaab aise nahi (that is, not all the People of the Book are like that) jin ki **mazammat** pichli aayaat mein bayan ki gayi hai (whose **condemnation** is described in the previous verses) balkay un mein kuch achchey log bhi hain (but there are some good people among them), jaise **Abdullah bin Salaam, Asad bin Ubaid, Tha'laba bin Sa'yah** aur **Usaid bin Sa'yah** wagaira (such as Abdullah bin Salaam, Asad bin Ubaid, Tha'laba bin Sa'yah and Usaid bin Sa'yah etc.) jinhein Allah Ta'ala ne **sharf-e-Islam** se nawaaza (those who have been blessed by Allah with the **honor of Islam**) aur un mein ahl ee'maan-o-taqwa waali khoobiyaan payi jaati hain (and in them are found the virtues of believers and pious people) radhiyallahu 'anhum waradhuu 'anhu (may Allah be pleased with them and they with Him).

قَائِمَةٌ (**qaaa'imatun** – established) maaney hain (it means) – shariat ki ita'at aur Nabi Kareem (Sallallahu alaihi wa sallam) ka itteba karne waali (obedience to the Shari'ah and following the Holy Prophet – peace and blessings of Allah be upon him).

يَسْجُدُونَ {**falling prostrate** (before Him)} matlab, raat ko qiyaam kartey yaani **tahajjud** padhtey aur namaazon mein tilawat kartey (means, to stay up at night, that is, perform '**Night Prayer**' and recite in prayers).

Iss maqam par **amr bil-maa'ruuf** (at this point, '**the command to carry out good deeds**)..... . ke maaney baaz ne yeh kiye hain ke woh Nabi (Sallallahu alaihi wa sallam) par ee'maan laaney ka hukm detey (some have interpreted it to mean believing in the Prophet – peace and blessings of Allah be upon him) aur aap (Sallallahu alaihi wa sallam) ki mukhaalifat karne se roktay hain (and forbidding them from opposing him – peace and blessings of Allah be upon him).

Isi groh ka zikar agay bhi kiya gaya hai (the same group is mentioned later).

«وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ»

“Wa inna min Ahlil Kitaabi lamai yu'minu billaahi wa maaa unzila ilaikum wa maaa unzila ilaihim khaashi 'eena lillahi...”

“And lo! Of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah...”

“Yaqeenan ahle kitaab mein se baaz aise bhi hain jo Allah Ta’ala par ee’maan laatey hain aur tumhaari taraf jo utaara gaya hai aur un ki jaanib jo naazil hua uss par bhi, Allah Ta’ala se dartay hain...”

(Surah Aal-e-Imran: The Family of Imran | Chapter 3 – verse 199)



إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٩٩﴾

Innal lazeena kafaroo lan tughniya 'anhum amwaaluhum wa laaa awlaaduhum minal
laahi shai'anw wa ulaaa'ika Ashaabun Naar; hum feehaa khaalidoon.

Lo! The riches and the progeny of those who disbelieve will not avail them aught
against Allah; and such are rightful owners of the Fire. They will abide therein.

Kaafiron ko un ke maal aur un ki aulaad Allah ke haan kuch kaam nah aayeingi, yeh
toh jahannumi hain jo hamesha usi mein padey raheinge.



مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٠٠﴾

Masalu maa yunfiqoona fee haazihil hayaatid dunyaa kamasali reehin feehaa sirrun
asaabat harsa qawmin zalamooo anfusahum fa ahlakath; wa maa zalamahumul laahu
wa laakin anfusahum yazlimoon.

The likeness of that which they spend in this life of the world is as the likeness of a
biting, icy wind which smites the harvest of a people who have wronged themselves,
and devastates it. Allah wronged them not, but they do wrong themselves.

Yeh kuffar jo kharch akhraajaat karein, uss ki misaal yeh hai ke ek tund hawaa chali, jis
se paala tha jo zaalimon ki khaiti par pada aur usay tahas-nahas kar diya. ¹¹¹ Allah
Ta’ala ne un par zulm nahi kiya, balkay woh khud apni jaanon par zulm kartay thay.

111. Qayamat waley din (on the Day of Resurrection) kaafiron ke nah maal kuch kaam ayeinge nah aulaad (neither the wealth nor the children will be of any use to the disbelievers) hatta ke (even) **rifaahii aur ba-zaahir bhalaayi ke kaamon** par woh jo kharch kartey hain woh bhi bekaar jayeinge (those who spend on **charitable and seemingly good deeds** will be wasted) aur un ki misaal uss **sakht paaley** ki si hai (and their likeness is as the likeness of a **hard frost**) jo **harii-bharii khaiti** ko jala kar khaakistar kar deta hai (which burns the **green field** to ashes), zaalim iss khaiti ko dekh kar khush ho rahey hoty (the oppressors would have been happy to see this crop) aur iss se nafa ki ummeed rakhey hoty hain (and hope for a profit from it) ke achanak un ki ummeedin khaak mein mil jaati hain (that suddenly, their hopes are dashed).

Iss se maloom hua ke (it shows that) jab tak ee'maan nahi hoga (as long as there is no faith), **rifaahii kaamon** par raqam kharch karne waalon ki chahey duniya mein kitni hi shuhraat ho jaye (those who spend money on **charitable works**, no matter how famous they may be in this world), aakhirat mein unhein un ka koi sila nahi mileyga (they will have no reward in the Hereafter), wahan toh un ke liye Jahannum ka **daimii azaab** hai (for them, there is the **eternal torment** of Hell).



يَتَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ
تَعْقِلُونَ ﴿١١٨﴾

**Yaaa ayyuhal lazeena aamanoo laa tattakhizoo bitaanatam min doonikum laa
ya'loonakum khabaalanw waddoo maa 'anittum qad badatil baghdaaa'u min
afwaahihim; wa maa tukhfee sudooruhum akbar; qad baiyannaa lakumul Aayaati in
kuntum ta'qiloon.**

**O you who believe! Take not for intimates others than your own folk, who would spare
no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of)
their mouths, but that which their breasts hide is greater. We have made plain for you
the revelations if you will understand.**

Aye ee'maan waalo! Tum apna dilii dost ee'maan waalon ke siwa aur kisi ko nah banaao ¹¹² (tum toh) nahi dekhtey, dusrey log tumhaari tabaahi mein koi kasar utha nahi rakhtey, woh toh chahtay hain ke tum dukh mein pado, ¹¹³ un ki adaawat toh khud un ki zubaan se bhi zaahir ho chuki hai aur jo un ke seenon mein poshiida hai woh bahut zyaada hai. Hum ne tumhaarey liye aayatein bayaan kar di agar 'aql-mand ho (toh gaur karo).

112. Yeh **mazmuun** pehle bhi guzar chuka hai (this **subject** has been passed before) - yahan iss ki **ahmiyat ke paish-e-nazar** phir duhraaya ja raha hai (it is being repeated here in **view of its importance**). **'Bitaana'** (intimate) dilii dost aur raazdaar ko kaha jaata hai (is called a close friend and confident).

Kaafir aur mushrik musalmaano ke barey mein jo **jazbaat-o-azaa'im** rakhtey hain (the **feelings and intentions** of the infidels and the polytheists towards the Muslims) un mein se jin ka woh izhaar kartey (of which they express) aur jinhein apne seenon mein makhfi rakhtey hain (and which they keep hidden in their breasts) Allah Ta'ala ne un sab ki **nishaan-dahi** farmaa di hai (Allah Ta'ala has **pointed** out all these) yeh aur iss qism ki deegar aayaat ke paish-e-nazar hi (and in view of this and other such verses), **Ulema-o-Fuqaha** ne tahreer kiya hai (the **scholars and jurists** have written) ke ek Islami mumlikat mein ghair musalmaano ko **kaliidii manaasib** par faaez karna jaa'iz nahi hai (that it is not permissible to appoint non-Muslims in **key positions** in an Islamic state).

Marwi hai ke (it is narrated that) Hazrat Abu Musa al-Ash'ari (radhiyallahu anhu) ne ek **zimmii** (ghair-Muslim) ko kaatib (secretary) rakh liya {Abu Musa al-Ash'ari – may Allah be pleased with him – appointed a **dhimmi** [protected person (non-Muslim)] as his secretary} Hazrat Umar (radhiyallahu anhu) ke ilm mein yeh baat aayi (when Umar – may Allah be pleased with him – came to know about this) toh aap ne unhein sakhti se daanta aur farmaya ke (then, he rebuked him severely and said):

“Tum unhein apne qareeb nah karo jab ke Allah ne unhein duur kar diya hai (do not bring them near to you when Allah has dispelled them) un ko izzat nah bakhsho jab ke Allah ne unhein zaleel kar diya hai (do not honor them when Allah has

humiliated them) *aur unhein amiin-o-raazdaar mat banaao jab ke Allah ne unhein khaa'in qaraar diya hai.* (and do not make them trustee and confidant while Allah has declared them treacherous)” Hazrat Umar (radhiyallahu anhu) ne isi aayat se istidlaal kartey hue yeh irshaad farmaya (Hazrat Umar – may Allah be pleased with him – said this while reasoning out from the same verse).

Imam Qurtubi farmaatey hain (Imam Qurtubi says): “*Iss zamane mein ahle kitaab ko secretary aur amiin banaaney ki wajah se ahwaal badal gaye hain* (things have changed in this age due to the appointment of the People of the Book as secretaries and trustees) *aur isi wajah se gabii log sardaar aur umaraa ban gaye hain* (and that is why the ignorant people have become chiefs and nobles).
(*Tafseer Qurtubi*)

Bad-qismati se aaj ke Islami mumalik mein bhi (unfortunately, even in today’s Islamic countries) *Quran Kareem ke iss nihaayat aham hukm ko ahmiyat nahi di ja rahi hai* (this very important commandment of the Holy Quran is not being given importance) *aur iss ke **bar-aks*** (and on the contrary) *ghair-Muslim badey badey aham ‘ohdon aur kaliidii manaasib par faaez hain* (non-Muslims hold **important positions and key ranks**) *jin ke nuqsanaat wazeh hain* (whose harms are obvious).

Agar Islami mumalik apni daakhilii aur khaarjii dono policiyon mein iss hukm ki ri’aayat karein (if Islamic countries adhere to this rule in both their internal and foreign policies) *toh yaqeenan bahut se mafaasid aur nuqsanaat se mahfooz reh saktey hain* (then, they can certainly be protected from many **corruptions and harms**).

113. لَا يَأْلُونَ (laa ya’loona – spare no effort) kotaahi aur kami nahi kareinge (will not be negligent and commit shortcomings) خَبَالًا (khabaala – ruin) ke maaney fasaad aur halaakat ke hain (means chaos and destruction) مَا عَنِتُّمْ (maa ‘anittum – which distresses you) (jis se tum mashaqqat aur takleef mein pado) (which will cause you trouble and distress) عَنَتٌ (anatan – distress) ba-maani مَشَقَّةٍ (meaning ‘vexation’).



هَآأَنْتُمْ أَوَّلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا الْقُوكُم قَالُوا ءَمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأُنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغِيظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٦﴾

خَلَوْا عَصُوا عَلَيْكُمْ الْأَنَا مِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

*Haaa antum ulaaa'i tuhibboonahum wa laa yuhibboonakum wa tu'minoona bil kitaabi
kullihee wa iza laqookum qaalooo aamannaa wa iza khalaw 'addoo 'alaikumul
anaamila minal ghaiz; qul mootoo bighai zikum; innal laaha 'aleemum bizaatis sudoor.*

Lo! You are those who love them though they love you not, and you believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

Haan tum toh unhein chahtay ho ¹¹⁴ aur woh tum se mohabbat nahi rakhtey, tum poori kitaab ko maantey ho, (woh nahi maantey phir mohabbat kaisi?) yeh tumhaarey saamney toh apne ee'maan ka iqraar kartey hain, lekin tanhaa'ii mein maarey gusse ke ungliyaan chabaatey hain, ¹¹⁵ kah do ke apne gusse hi mein mar jao. Allah Ta'ala dilon ke raaz ko ba-khoobi jaanta hai.

114. Tum un munafiqeen ki **namaaz aur izhaar-e-ee'maan** ki wajah se un ki baabat *dhokay ka shikaar ho jaatey ho* (you are deceived about those hypocrites because of their **prayers and expressions of faith**) *aur un se mohabbat rakhtey ho* (and you love them).

115. **عَضَّ يَعْضُ** ke maaney daant se kaatnay ke hain (means to bite with a tooth). Yeh un ke **gaiz-o-gazab ki shiddat** ka bayan hai (this is a description of the **intensity of their anger and wrath**), jaisa ke agli aayat **إِنْ تَمَسَّكُمْ** (in **tamsaskum** – when touches **you**) mein bhi un ki isi **kaifiyat** ka izhaar hai (as, even in the next verse, it is an expression of their **condition**).



إِنْ تَمَسَّكُمُ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

In tamsaskum hasanatum tasu'hum wa in tusibkum saiyyi'atuny yafrahoo bihaa wa in tasbiroo wa tattaqoo laa yad urrukum kaiduhum shai'aa; innal laaha bimaaya'maloona muheet. (Section 12)

If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if you persevere and keep from evil their guile will never harm you. Lo!

Allah is Surrounding what they do.

Tumhein agar bhalaayi miley, toh yeh na-khush hotay hain, haan! Agar buraayi pahunchay toh khush hotay hain, ¹¹⁶ tum agar sabr karo aur parhez-garii karo toh un ka makr tumhein kuch nuqsan nah deyga. ¹¹⁷ Allah Ta'ala ne unkay aamaal ka ihaata kar rakha hai.

116. Iss mein munafiqeen ki uss **shadeed adaawat** ka zikar hai (in this, there is a mention of the **intense enmity** of the hypocrites) jo unhein mominon ke saath thi (who had with the believers) aur woh yeh ke jab musalmaano ko khush-haalii mayassar aati, (and that when Muslims become prosperous) Allah Ta'ala ki taraf se un ko **taa'iid-o-nusrat** milti (they would receive **support and help** from Allah Ta'ala) aur musalmaano ki **taa'daad-o-quwwat** mein izaafah hota toh munafiqeen ko bahut bura lagta (and if the Muslims increase in **number and strength**, then the hypocrites would feel very bad). Aur agar musalmaan (and if the Muslims) **qaht-saalii ya tang-dastii** mein mubtala hotay (were suffering from **famine or hardship**) ya **Allah ki Mashiiyyat-o-Maslahat** se dushman waqti taur par (or by the **Will and Expediency of Allah**, enemies temporarily) musalmaano par ghalib aa jaatey (would empowered the Muslims) (jaise jung-e-Uhud mein hua) toh badey khush hotay {(as happened in the Battle of Uhud), they would have been very happy}.

Maqsad batlaaney ka yeh hai ke (the purpose to tell is that) jin logon ka yeh haal ho kya woh iss **laa'iq** ho saktey hain ke musalmaan un se mohabbat ki pii'ngein bard'hayein aur unhein apna **raazdaan aur dost** banaayein? (Can those people, whose condition is such, be **worthy** that Muslims should increase their love for them and make them their **confidants and friends**?) Isi liye Allah Ta'ala ne Yahood wa Nasara se bhi dosti rakhney se mana farmaya hai (that is why Allah Ta'ala has forbidden to befriend Jews and Christians) (jaisa ke Quran Kareem ke dusrey maqaamaat par hai) isi liye woh bhi musalmaano se **nafrat-o-adaawat** rakhtey {(as in other places in the Holy Quran) because they too harbor **hatred and hostility** with Muslims} un ki kaamyabiyon se naa-khush aur un ki naa-kaamiyon se khush hotay hain (they are unhappy with their successes and happy with their failures).

117. Yeh un ke **makr-o-fareb** se bachney ka tareeqa aur ilaaj hai (this is the method and treatment to escape from their **deceit and fraud**). Goyaa (as if) **munafiqeen aur deegar aadaa-e-Islam-o-Muslimeen** ki saazishon se bachney ke liye sabr aur taqwa nihaayat zaroori hai (patience and piety are essential to avoid the conspiracies of the **hypocrites and other enemies of Islam and Muslims**).

Iss **sabr aur taqwa ke fuqdaan** ne ghair-musalmaano ki saazishon ko kaamyab bana rakha hai (this **lack of patience and piety** has made the conspiracies of non-Muslims successful). Log samajhtey hain ke (people believe that) **kaafiron** ki yeh kaamyabi maadi asbaab-o-wasaa'il ki farawaani aur science-o-technology mein un ki taraqqii ka nateeja hai (this success of the disbelievers is the result of abundance of material resources and their advancement in science and technology).

Halaan ke waaqia yeh hai ke (however, the fact is that) **musalmaano ki pastii-o-zawaal** ka asal sabab yahi hai ke (the real reason for the **lowliness and decline** of Muslims is that) woh apne deen par isteqaamat (jo sabr ka mutaqaazii hai) se mahroom (they are deprived of steadiness in their religion (which requires patience) aur **taqwa se aarii** ho gaye hain (and are **devoid of piety**) jo musalmaan ki kaamyabi ki **kaliid** (which is the **key** to a Muslim's success) aur **taa'iid-e-Ilaahi** ke husool ka zariya hain (and the means of gaining **Divine support**).



وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعَدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٦١﴾

Wa iz ghadawta min ahlika tubawwi'ul mu'mineena maqaa'ida lilqitaal; wallaahu samee'un 'aleem.

And when you set forth at daybreak from your housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.

Aye nabi! Uss waqt ko bhi yaad karo jab subah hi subah aap apne ghar se nikal kar musalmaano ko maidaan-e-jung mein ladaayi ke morchon par baa-qaa'edaa ¹¹⁸ bit'haa rahey thay Allah Ta'ala Sunnay Jaannay waala hai.

118. *Jamhoor mufasssireen ke nazdeek iss se muraad jung-e-Uhud ka waaqia hai (according to the majority of commentators, this refers to the battle of Uhud) jo **Shawwaal 3** Hijri mein paish aaya (which took place in Shawwal 3 Hegira). Iss ka **pas-e-manzar** mukhtasaran yeh hai ke (the **background** to this, in short, is that) jab jung-e-Badar **2 hijri** mein kuffaar ko lbrat naak shikast hui (when, in the battle of Badar 2 Hegira, the disbelievers suffered a humiliating defeat) un ke sattaar aadmi maarey gaye aur sattaar qaid hue (seventy of their men were killed and seventy were taken prisoner) toh un kuffaar ke liye yeh **badi badnaami** ka baa'es aur doob marney ka maqaam tha (then, it was a source of **great disgrace** for these disbelievers and a place to die by drowning).*

*Chunanche (so) unhon ne musalmaano ke khilaaf ek **zabardast intiqamii jung** ki tayyari ki (they prepared a **fierce revengeful war** against the Muslims) jis mein auratein bhi shareek huein (in which women also took part). Idhar musalmaano ko jab iss ka ilm hua (on the other hand, when the Muslims came to know) ke kaafir **teen hazaar** ki taa'daad mein Uhud pahaad ke qareeb khaima-zan ho gaye (that the disbelievers had encamped near Mount Uhud in the number of three thousand) toh Nabi Kareem (Sallallahu alaihi wa sallam) ne sahaba (radhiyallahu anhum) se mashwara kiya (then, the Holy Prophet – peace and blessings of Allah be upon – consulted with the Companions – may Allah be pleased with them) ke woh Madinah mein hi reh kar ladein ya Madinah se bahar nikal kar muqaabla karein (that they should fight in Madinah or fight outside Madinah).*

*Baaz sahaba (radhiyallahu anhum) ne andar reh kar hi muqaabla ka mashwara diya (some of the Companions – may Allah be pleased with them – advised to confront while staying inside) aur **ra'iis al-munafiqeen** Abdullah bin Abi ne bhi isi raa'e ka izhaar kiya (and Abdullah bin Abi, the **head of the hypocrites**, also expressed the same opinion).*

*Lekin iss ke bar-aks (but, on the contrary) baaz **pur-josh** sahaba (radhiyallahu anhum) ne jinhein jung-e-Badar mein hissa leney ki sa'aadat haasil nahi hui thi (some **zealous** Companions – may Allah be pleased with them – who were not fortunate enough to take part in the battle of Badar), Madinah se bahar jaa kar ladney ki himaayat ki (supported fighting outside Madinah).*

Aap (Sallallahu alaihi wa sallam) andar hujray mein tashreef ley gaye (he – peace and blessings of Allah be upon him – entered the room) aur jab hathyaar pehan kar bahar aaye, doosri raa'e waalon ko nadaamat hui ke (and when came out wearing the weapon, people of the second opinion regretted that) shayad hum ne rasool Allah (Sallallahu alaihi wa sallam) ko aap ki khwaahish ke bar-aks bahar nikalney par majboor kar ke theek nahi kiya (perhaps, we did not do the right thing by forcing the Messenger of Allah – peace and blessings of Allah be upon him – to go out against his will) chunancheey unhon ne kaha (so they said):

Ya rasool Allah ! (Sallallahu alaihi wa sallam) aap agar andar reh kar muqaabla karna pasand farmayein toh andar hi rahein {O Messenger of Allah! (peace and blessings of Allah be upon him), if you like to confront while staying inside, so stay inside}.

Aap (Sallallahu alaihi wa sallam) ne farmaya ke *libaas-e-harb pehan leney ke baad kisi nabi ke laa'iq nahi hai* {he – peace and blessings of Allah be upon him – said: After wearing the war apparel (dress), it is not fitting for a prophet} *ke woh Allah ke faisley ke baghair wapas ho ya libaas utaarey* (that he return or take off his apparel without the permission of Allah).

Chunancheey (so) musalmaan **ek hazaar** ki taa'daad mein rawaana ho gaye (the Muslims left in the number of one thousand) magar subah dam jab maqam **Shou'th** par pahunchey (but, in the morning, when they reached the place of Shou'th) toh Abdullah bin Abi apne teen saathiyon samait yeh kah kar wapas aa gaya ke iss ki raa'e nahi maani gayi (then, Abdullah bin Abi returned with his three companions, saying that his opinion was not taken into account).

Khwaah-makhwaah jaan deney ka kya faida? (**Willing or unwilling**, what is the use of giving one's life?) Iss ke iss faisley se waqti taur par baaz musalmaan bhi mut'aasir ho gaye (his decision temporarily affected some Muslims) aur unhon ne bhi kamzorii ka muzaahira kiya (and they too showed weakness). (*Ibn Kathir*)



إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

Iz hammat taaa'ifataani minkum an tafshalaa wallaahu waliyyuhumaa; wa 'alal laahi falyatawakkalil mu'minoon.

When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.

Jab tumhaari do jamaatein past-himmatii ka iraada kar chuki thi, ¹¹⁹ Allah Ta'ala un ka Walii aur Madadgaar hai. ¹²⁰ Aur Usi ki paak zaat par mominon ko bharosa rakhna chahiye.

¹¹⁹. Yeh **Aws** aur **Khazraj** ke do qabeeley (**Banu Haritha** aur **Banu Salama**) thay (these were the two tribes of Aws and Khazraj – Banu Haritha and Banu Salama).

¹²⁰. Iss se maloom hua ke Allah ne un ki madad ki (from this, it became clear that Allah helped them) aur un ki kamzorii ko duur farma kar un ki himmat baa'ndh di (and removed their weakness and strengthened their courage).



وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

Wa laqad nasarakumul laahu bi-Badrinw wa antum azillatun fattaqul laaha la'allakum tashkuroon.

Allah had already given you the victory at Badr, when you were contemptible. So observe your duty to Allah in order that you may be thankful.

Jung-e-Badar mein Allah Ta'ala ne 'ain uss waqt tumhaari madad farmaayi thi jab ke tum nihaayat girii hui haalat mein thay, ¹²¹ iss liye Allah hi se daro! (nah kisi aur se) taakay tumhein shukr-guzaarii ki tawfeeq ho.

¹²¹. Baa-e'tibaar **qillat-e-taa'daad** aur **qillat-e-samaan** ke (due to the **scarcity of numbers** and scarcity of goods), kyon ke jung-e-Badar mein **313** musalmaan thay (because there were 313 Muslims in the battle of Badar) aur yeh bhi **be-sar-o-saamaan** (and they were **without means**) – sirf do ghoday aur sattaar oont thay, baaqi sab paidal thay (there were only two horses and seventy camels, the rest were on foot) (*Ibn Kathir*)



إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ



*Iz taqoolu lilmu'mineena alai yakfiyakum ai-yumiddakum Rabbukum bisalaasati
aalaafim minal malaaa'ikati munzaleen.*

*When you said unto the believers: Is it not sufficient for you that your Lord should
support you with three thousand angels sent down (to your help)?*

*(Aur yeh shukr-guzaarii baa'es nusrat wa imdaad ho) jab aap mominon ko tasallii dey
rahey thay, kya aasmaan se teen hazaar farishtey utaar kar Allah Ta'ala ka tumhaari
madad karna tumhein kaafi nah hoga.*



بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هَذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ
الْمَلَائِكَةِ مُسَوِّمِينَ



*Balaaa; in tasbiroo wa tattaqoo wa ya'tookum min fawrihim haazaa yumdidkum
Rabbukum bikhamsati aalaafim minal malaaa'ikati musawwimeen.*

*Nay, but if you persevere, and keep from evil, and (the enemy) attack you suddenly,
your Lord will help you with five thousand angels sweeping on.*

*Kyon nahi, balkay agar tum sabr wa parhezgaarii karo aur yeh log usi dam tumhaarey
paas aa jayein toh tumhaara Rab tumhaari imdaad paanch hazaar farishton se
karega¹²² jo nishaandaar hongey.¹²³*

^{122.} Musalmaan Badar ki jaanib (the Muslims towards Badar) mahez **qaafila-e-Quraish** se jo taqriiban nihattaa tha (only who, from the **caravan of Quraish**, were almost unarmed) chaapa maarney niklay thay (set out to raid). Magar Badar pahunchtey pahunchtey maloom hua ke (but, on reaching Badar, it was found that) Makkah se mushrikeen ka ek **lashkar-e-jarraar** (a **strong army** of polytheists from Makkah) poorey **gaiz-o-gazab** aur josh wa-kharosh ke saath chala aa raha hai (was marching with full **rage and fury** and enthusiastically). Yeh sun kar (on hearing this) musalmaano ki saff mein **ghabraahat, tashweesh aur josh-e-qitaal** ka milaa-julaa radd amal hua (in the ranks of the Muslims, there was a mixed reaction of **panic, anxiety and passion for killing**) aur unhon ne Rab Ta'ala se **dua-o-fariyaad** ki (and they prayed and appealed to the Lord, the Almighty).

Iss par (upon this) Allah Ta'ala ne pehle ek hazaar phir **teen hazaar farishtey** utaarnay ki basharat di (Allah Ta'ala first gave the glad tidings of sending down one thousand and then three thousand angels) aur mazeed waada kiya ke (and further promised that) agar tum **sabr-o-taqwa** par qaa'im rahey (if you persevere in **patience and piety**) aur mushrikeen isi haalat **gaiz-o-gazab** mein aa dhamkey (and the polytheists are in a state of **rage and anger**) toh farishton ki yeh taa'daad **paanch hazaar** kar di jayegi (then, this number of angels will be increased to five thousand) . .

Kaha jaata hai ke (it is said that) chuunkay **mushrikeen ka josh-o-gazab** barqaraar nah reh saka (since the **zeal and anger of the polytheists** could not be maintained) (Badar pahunchney se pehle hi un mein phuut par gayi.

Ek groh Makkah palat gaya aur baaqi jo Badar aaye un mein se aksar sardaaro ki raa'e thi ke ladaayi nah ki jaye) {(before reaching Badar, they split. One group returned to Makkah and most of the other chiefs who came to Badar were of the opinion that there should be no fighting).

Iss liye **hasb-e-basharat** (therefore, **according to the glad tidings**) teen hazaar farishtey utaarey gaye (three thousand angels were sent down) aur **paanch hazaar** ki taa'daad poori karne ki zaroorat paish nah aa saki (and there was no need to meet the number of five thousand) aur baaz mufasssireen kahtey hain ke yeh taa'daad poori ki gayi (and some commentators say that this number has been met).

123. Yaani (that is) pehchaan ke liye un ki **makhsoos alamat** hogi (they will have a **special symbol** for identification).



وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبُكُمْ بِهِ ۚ وَمَا لَنَنْصُرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

**Wa maa ja'alahul laahu illaa bushraa lakum wa litatma'inna quloobukum bih' wa
man-nasru illaa min 'indilllaahil 'Azeezil Hakeem.**

Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory comes only from Allah, the Mighty, the Wise –
Aur yeh toh mahez tumhaarey dil ki khushi aur itmiinaan-e-qalb ke liye hai, warna madad toh Allah hi ki taraf se hai jo Gaalib aur Hikmaton waala hai.



لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

Laiyaqta'a tarafam minal lazeena kafarooo aw yakbitahum fayanqaliboo khaaa'ibeen.
That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.

(Iss imdaad Ilaahi ka maqsad yeh tha ke Allah) kaafiron ki ek jamaath ko kaat dey ya unhein zaleel kar daaley aur (saarey ke saarey) naa-muraad ho kar wapas chaley jayein. ¹²⁴

124. Yeh Allah Gaalib wa Kaar-farma ki madad ka nateeja batlaaya ja raha hai (this is being explained as the result of the help of Allah, the Supreme and Powerful) **Surah Al-Anfal** mein farishton ki taa'daad ek hazaar batlaayi gayi hai (in **Surah Al-Anfal**, the number of angels is stated to be one thousand).

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

Iz tastagheesoona Rabbakum fastajaaba lakum annee mumiddukum bi alfim minal malaaa'ikati murdifeen.

When you sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

Uss waqt ko yaad karo jab ke tum apne rab se fariyaad kar rahey thay, phir Allah Ta'ala ne tumhaari sun li ke Main tum ko ek hazaar farishton se tumhaari madad kar doonga jo lagaataar chaley ayeinge.

(Surah Al-Anfal: The Spoils of War | Chapter 8 – verse 9)

In alfaaz se maloom hota hai (it is clear from these words) ke farishtey **waaqi'atan** ek hazaar hi naazil hue (that the angels **actually** descended were one thousand only) aur musalmaano ke **hauslay aur tasallii** ke liye teen hazaar ka aur phir paanch hazaar ka mazeed mashruut waada kiya gaya (and for the **encouragement and consolation** of the Muslims a conditional promise of three thousand and then another five thousand was made). Phir **hasb-e-halaat** musalmaano ki tasallii ke nuqta nazar se bhi un ki zaroorat nahi samjhi gayi (then, **according to the circumstances**, they were not considered necessary even from the point of view of consoling the Muslims).

Iss liye baaz mufasssireen ke nazdeek (therefore, according to some commentators), yeh teen hazaar paanch hazaar farishton ka nuzool nahi hua kyon ke maqsad toh musalmaano ke hauslon mein izaafah karna tha (the descent of these three thousand and five thousand angels did not happen because the purpose was to increase the morale of the Muslims), warna **asal madadgaar** toh Allah Ta'ala hi tha (otherwise, the **real helper** was Allah Ta'ala) aur Woh Apni madad ke liye farishton ka ya kisi aur ka mohtaaj hi nahi hai (and He does not need angels or anyone else to help Him). Chunanche Uss ne musalmaano ki madad farmaayi (so, He helped the Muslims) aur jung-e-Badar mein musalmaano ko **tareekhi kaamyabi** haasil hui (and, in the battle of Badar, the Muslims achieved a **historic victory**), kufr ki taaqat kamzor hui (the power of disbelief was weakened) aur **kaafiron ka ghamand** khaak mein mil gaya {and the **pride of the disbelievers** was reduced to dust (i.e. was ruined)}. (*Aysar al-Tafaseer – The Easiest Explanation*)



لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

Laisa laka minal amrishai'un aw yatooba 'alaihimi aw yu'az zi bahum fa innahum zaalimon.

It is no concern at all of you (Muhammad) whether He relent toward them or punish them; for they are evil-doers.

Aye paighambar! Aap ke ikhtiyaar mein kuch nahi, ¹²⁵ Allah Ta'ala chaahey toh un ki tauba qubool karey ¹²⁶ ya azaab dey, kyon ke woh zaalim hain.

125. Yaani un kaafiron ko hidaayath dena (that is, to guide those disbelievers) ya un ke mu'aamlay mein kisi bhi qism ka faisla karna sab Allah ke ikhtiyaar mein hai (or to make any decision in their case, it is up to Allah).

Ahadees mein aata hai ke (it is mentioned in the hadiths that) jung-e-Uhud mein Nabi Kareem (Sallallahu alaihi wa sallam) ke **dandaan mubarak** bhi shaheed ho gaye (in the battle of Uhud, the **blessed teeth** of the Holy Prophet – peace and blessings of Allah be upon him – were martyred) aur **chehra mubarak** bhi zakhmii hua (and the **blessed face** was also injured) toh aap (Sallallahu alaihi wa sallam) ne farmaya (then, he – peace and blessings of Allah be upon him – said): **“Wo qaum kis tarah falaah-yaab hogi jis ne apne nabi ko zakhmii kar diya”**. (**How will the nation prosper if it injures its prophet?**)

Goya aap (Sallallahu alaihi wa sallam) ne un ki hidaayath se **na-ummidii** zaahir farmaayi (it is as if he – peace and blessings of Allah be upon him – expressed **disappointment** with their guidance). Iss par yeh aayat naazil hui (in this regard, this verse was revealed). Isi tarah baaz riwayat mein aata hai ke (similarly, in some narrations, it is said that) aap (Sallallahu alaihi wa sallam) ne baaz kuffaar ke liye **Qunuut-e-Naazila** ka bhi ehtemaam farmaya {he – peace and blessings of Allah be upon him – prepared **Qunuut-e-Naazila** (**supplication against calamity**) for some disbelievers} jis mein un ke liye bud-dua farmaayi jis par Allah Ta'ala ne yeh aayat naazil farmaayi (in which he cursed them, on which Allah revealed this verse). Chunanche aap (Sallallahu alaihi wa sallam) ne **bud-dua ka silsila** band farma diya (so, he – peace and blessings of Allah be upon him – closed the **series of curse**). (*Ibn Kathir and Fath al-Qadeer*)

(Note from the Transliterator: Qunuut-e-Naazila: A prayer recited in Fajr prayers in times of peril or adversity)

Iss aayat se un logon ko **ibrat** pakadni chahiye (from this verse, those people should take a **lesson**) jo Nabi Kareem (Sallallahu alaihi wa sallam) ko **mukhtaar-e-kul** qaraar detey hain (who consider the Holy Prophet – peace and blessings of Allah be upon him – to be **absolute authority**) ke aap (Sallallahu alaihi wa sallam) ko toh itna ikhtiyaar bhi nah tha ke kisi ko raah-raast par laga dein (that he – peace and blessings of Allah be upon him – did not have the authority to guide anyone).

Halaan'ke (even though) aap (Sallallahu alaihi wa sallam) isi raastey ki taraf bulaaney ke liye bhejey gaye thay (he – peace and blessings of Allah be upon him – was sent to call to this path).

126. Yeh qabeeley jin ke liye bad-dua farmaatey rahey (these tribes for whom curse continued) **Allah ki tawfeeq** se sab musalmaan ho gaye (with the **help of Allah**, all became Muslims). Jin se maloom hua ke **mukhtaar-e-kul** aur '**aalim-ul-Gaib** sirf Allah Ta'ala hi hai (from which it is clear that the **absolute authority** and the **knower of the unseen** is Allah Ta'ala alone)



وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبْ مَن يَشَاءُ وَاللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ﴿١٢٩﴾

Wa lilaahi maa fissamaawaati wa maa fil-ard; yaghfiru limai-yashaaa'u wa yu'azzibu mai-yashaaa'; wallaahu Ghafoorur Raheem. (Section 13)

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. He forgives whom He will, and punishes whom He will. Allah is Forgiving, Merciful.

Aasmaano aur zameen mein jo kuch hai sab Allah hi ka hai, Woh jisey chaahey bakshey jisey chaahey azaab karey, Allah Ta'ala Bakhshish karne waala Meherbaan hai.



يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْا الرِّبٰۤى اَضْعَافًا مُّضَاعَفَةً وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾

Yaaa ayyuhal lazeena aamanoo la takulu ribaaa ad'aafam mudaa'afatanw wattaqul laaha la'allakum tuflihoon.

O you who believe! Devour not usury, doubling and quadrupling (the sum lent).

Observe your duty to Allah, that you may be successful.

Aye ee'maan waalo! Ba'dha cha'dha kar suud nah khaao, ¹²⁷ aur Allah Ta'ala se daro taakay tumhein najaath miley.

127. Chuunkay **Gazwa-e-Uhud** mein (since, in the **battle of Uhud**) *naakaamii rasool* (Sallallahu alaihi wa sallam) ki nafarmaani aur **maal-e-duniya ke laalach** ke sabab hui thi (the failure was due to the disobedience of the Prophet – peace and blessings of Allah be upon him – and the **greed of the world for wealth**), iss liye ab tama'-e-duniya ki sab se zyaada bhayanak aur mustaqil shakal (therefore, now the most horrible and permanent form of greed in the world) **suud** se mana kiya ja raha hai (**interest** is being prohibited) aur **ita'at-keshii** ki taakeed ki ja rahi hai (and **obedience** is being emphasized) aur ba'dha cha'dha kar **suud nah khao** ka yeh matlab nahi {and **do not consume usury** (interest) in excess does not mean} ba'dha cha'dha kar nah ho toh mutlaq suud jaa'iz hai {that it is not exaggerated, then absolute usury (interest) is permissible}.

Balkay (rather) suud kam ho ya zyaada (whether the interest is low or high) mufrad ho ya murakkab (singular or compound), mutlaqan haraam hai jaisa ke pehle guzar chuka hai (is absolutely forbidden, as has been said before).

Yeh **qaid-e-nahii (hurmat)** ke liye bataur shart nahi hai {this **regulation of interdiction (prohibition)** is not a condition}, balkay **waqiye ki ri'aayat** ke taur par (but, as a **concession of the incident**) yaani suud ki uss waqt jo surat-e-haal thi, uss ka **bayan-o-izhaar** hai (that is, it is the **disclosure and manifestation** of the situation of interest at that time).

Zamana-e-jahiliyat mein suud ka yeh **riwaaj** aam tha (in the pre-Islamic era, this **custom** of interest was common) ke jab adayegi ki muddat aa jaati (that when the payment period came) aur adayegi mumkin nah hoti (and the payment was not possible) toh mazeed muddat mein izaafey ke saath suud mein bhi izaafah hota chala jaata (the interest would increase with the increase in the term) jis ki wajah se thodi si raqam ba'dh cha'dh kar kahin pahonch jaati (due to which a small amount would increase and go somewhere) aur ek aam aadmi ke liye iss ki adayegi na-mumkin ho jaati (and it would be impossible for a common man to pay it).

Allah Ta'ala ne farmaya ke Allah se daro aur uss aag se daro jo kaafiron ke liye tayyaar ki gayi hai (Allah says that 'Fear Allah and fear the Fire, which has been

prepared for disbelievers') jis se tanbeeh bhi maqsood hai ke (by which, it means that) **suud-khorii** se baaz nah aaye toh yeh fayl haraam tumhein kufr tak pahuncha sakta hai {if you do not refrain from **eating usury** (interest), then this forbidden act can lead you to disbelief} kyon kay yeh Allah wa rasool se **muhaarabaa** hai (because it is a **war** against Allah and His Messenger).



وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

Wattaqun Naaral lateee u'iddat lilkaafireen.

And ward off (from yourselves) the Fire prepared for disbelievers.

Aur uss aag se daro jo kaafiron ke liye tayyaar ki gayi hai.



وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Wa atee'ul laaha war Rasoola la'allakum turhamoon.

And obey Allah and the messenger, that you may find mercy.

Aur Allah aur Uss ke rasool ki farmabardaari karo taakay tum par raham kiya jaye.



وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٣﴾

**Wa saari'ooo ilaa maghfiratim mir Rabbikum wa Jannatin arduhassamaawaatu wal
ardu u'iddat lilmuttaqeen.**

**And vie one with another for forgiveness from your Lord, and for a paradise as wide as
are the heavens and the earth, prepared for those who ward off (evil);**

**Aur apne Rab ki bakhshish ki taraf aur uss jannat ki taraf dau'do ¹²⁸ jis ka arz
aasmaano aur zameen ke barabar hai, jo parhezgaaro ke liye tayyaar ki gayi hai.**

128. Maal-o-daulat-e-duniya ke peechey lag kar aakhirat tabaah karne ke bajaye (instead of pursuing **goods and wealth of this world** and destroying the Hereafter) Allah-o-rasool ki ita'at ka aur **Allah ki maghfirat** aur Uss ki jannat ka raasta ikhtiyaar karo (follow the path of obedience to Allah and His Messenger and **Allah's forgiveness** and His Paradise) jo **muttaqeen** ke liye Allah ne tayyaar ki hai (which Allah has prepared for the **pious**). Chunanche (therefore) agay muttaqeen ki chand khususiyaat bayan farmaayi hain (some of the characteristics of the pious are mentioned ahead)



الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Allazeena yunfiqoona fissarraaa'i waddarraaa'i wal kaazimeenal ghaiza wal aafeena
'anin-naas; wallaahu yuhibbul muhsineen.

Those who spend (of that which Allah has given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loves the good;
Jo log aasaani mein aur sakhti ke mauqa par bhi Allah ke raastey mein kharch kartey hain, ¹²⁹ gussa peenay waaley aur logon se dar-guzar karne waaley hain, ¹³⁰ Allah Ta'ala un naik kaaron se mohabbat karta hai.

129. Yaani mahez **khush-haalii** mein hi nahi, (that is, not only in **happiness**) **tang-dasti** ke mauqa par bhi kharch kartey hain (they also spend on the occasion of **poverty**). Matlab yeh hai ke har haal aur har mauqey par Allah ki raah mein kharch kartey hain (this means that they spend in the way of Allah in every situation and at every opportunity).

130. Yaani jab gussa unhein bhadkaata hai toh usay pi jaatey hain (that is, when anger provokes them, they hold it), yaani uss par amal nahi kartey (that is, they do not act on it) aur un ko maaf kar detey hain jo un ke saath buraayi kartey hain (and forgive those who do evil to them).



وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ وَمَنْ
يَعْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

*Wallazeena iza fa'aloo faahishatan aw zalamooo anfusahum zakarul laaha
fastaghfaroo lizunoobihim; wa mai yaghfiruz zunooba illal laahu wa lam yusirroo 'alaa
maa fa'aloo wa hum ya'lmoon.*

*And those who, when they do an evil thing or wrong themselves, remember Allah and
implore forgiveness for their sins - Who can forgive sins except Allah only? And will not
knowingly repeat (the wrong) they did.*

*Jab un se koi naa-shaista kaam ho jaye ya koi gunaah kar baithein toh fauran Allah ka
zikar aur apne gunaahon ke liye astaghfaar kartey hain, ¹³¹ fil-waaqia Allah Ta'ala ke
siwa aur kaun gunaahon ko bakhsh sakta hai? Aur woh log ba-wajood ilm ke kisi burey
kaam par arr nahi jaatey.*

131. Yaani jab un se ba-taqaazaa-e-bashariyyat (that is, when they, with the demand of
mankind) kisi ghalti ya gunah ka irtekaab ho jaata hai (commit a mistake or a sin)
toh fauran tauba-o-astaghfaar ka ehtemaam kartey hain (they immediately
prepare for repentance and forgiveness).



أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَنِعَمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

*Ulaaa'ika jazaaa'uhum maghfiratum mir Rabbihim wa Jannaatun tajree min tahtihal
anhaaru khaalideena feeha; wa ni'ma ajrul 'aamileen.*

*The reward of such will be forgiveness from their Lord, and Gardens underneath which
rivers flow, wherein they will abide for ever - a bountiful reward for workers!*

*Unhee ka badla un ke Rab ki taraf se maghfirat hai aur jannatein hain jin ke neechey
nehrein behti hain, jin mein woh hamesha raheinge, un naik kaamon ke karne waalon
ka sawaab kya hi achcha hai.*



قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ



Qad khalat min qablikum sunanum faseeroo fil ardi fanzuroo kaifa kaana 'aaqiba tul mukazzibeen.

Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

Tum se pehle bhi aise waaqi'at guzar chukey hain, so zameen mein chal phir kar dekh lo ke (aasmaani taleem ke) jhutlanay waalon ka kya anjaam hua? ¹³²

132. Jung-e-Uhud mein (in the battle of Uhud) **musalmaano ka lashkar** saat sau afraad par mushtamil tha (the Muslim army consisted of seven hundred men) jis mein se **tiir-andaazon ka ek dasta** aap ne Abdullah Ibn Jubair (radhiyallahu anhu) ki qiyaadat mein ek pahaadi par muqarrar farma diya (of whom he stationed a **detachment of archers** under the command of Abdullah Ibn Jubayr – may Allah be pleased with him – on a hill) aur unhein taakeed kar di ke chaahey hamein fatah ho ya shikast (and urged them that even if we attain victory or face defeat) tum yahan se nah hilna (do not move from here) aur tumhaara kaam yeh hai ke jo ghud-sawaar tumhaari taraf ayein tiiron se usay peechey dhakail dena (and your duty is to repel those horse-riders, who come to you, with arrows).

Lekin jab musalmaan **fatah-yaab** ho gaye (but, when the Muslims were **victorious**) aur **maal-o-asbaab** samait'nay lagey (and began to amass **things and wealth**) toh **iss dastey mein ikhtelaaf** ho gaya (so, there was **disagreement in this troop**).

Kuch kahney lagey ke Nabi (Sallallahu alaihi wa sallam) ke farmaan ka maqsad toh yeh tha ke jab tak jung jaari rahey yahin jamay rahna (some said that the purpose of the Prophet's – peace and blessings of Allah be upon him – command was to stay here as long as the war continued).

Lekin jab yeh jung khatam ho gayi hai aur kuffar bhaag rahey hain toh yahan rahna zaroori nahi (but, it is not necessary to stay here when the war is over and the disbelievers are fleeing).

Chunancheey unhon ne bhi wahan se hatt kar **maal-o-asbaab** jama karna shuru kar diya (so, they left and started accumulating **things and wealth**) aur wahan Nabi Kareem (Sallallahu alaihi wa sallam) ke **farmaan ki ita'at** mein sirf das aadmi baaqi reh gaye (and there were only ten people left in **obedience to the command** of the Holy Prophet – peace and blessings of Allah be upon him).

Jis se kaafiron ne faida uthaaya (the disbelievers took advantage of this) aur un ke **ghud-sawaar** palat kar wahein se musalmaano ke 'aqab mein ja pahunchey (and their **cavalry** turned and from there followed behind the Muslims) aur un par achanak hamla kar diya jis se musalmaano mein **afraa-tafreeh** mach gayi (and suddenly attacked them which caused **chaos** among the Muslims) aur woh gair-mutawaqqe hamley se **sakht saraasiima** ho gaye (and they, with unexpected attack, became **severely alarmed**) jis se musalmaano ko qudrati taur par bahut takleef hui (by which, naturally hurt the Muslims).

Inn aayaat mein Allah Ta'ala musalmaano ko tasallii dey raha hai (in these verses, Allah Ta'ala is reassuring the Muslims) ke tumhaarey saath jo kuch hua hai, koi nai baat nahi hai (that what has happened to you is nothing new). Pehle bhi aisa hota aaya hai (this has happened before).

Taham (however) bil-aakhir **tabaahi-o-barbaadi** (in the end, **destruction and ruin**) Allah wa rasool ki takziib karne waalon ka hi **muqaddar** bani hai (are the **destiny** of those who deny Allah and His Messenger).



هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

Haazaa bayaanul linnaasi wa hudanw wa maw'izatul lilmuttaqeen.

This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).

Aam logon ke liye toh yeh (Quran) bayaan hai aur parhezgaaro ke liye hidaayath wa nasiihat hai.



وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٣﴾

Wa laa tahinoo wa laa tahzanoo wa antumul a'lawna in kuntum mu'mineen.

Faint not nor grieve, for you will overcome them if you are (indeed) believers.

**Tum nah sustii karo aur gamgiin ho, tum hi ghalib rahogey, agar tum ee'maandaar
ho. ¹³³**

133. Guzishta jung mein tumhein jo nuqsan pahuncha hai (in the previous war, the loss that you have suffered) iss se nah sust ho (do not be discouraged from this) aur nah iss par gam khao (and do not grieve over it) kyon ke tumhaarey andar **ee'maani quwwat** maujood rahi (because if you have the **strength of faith** in you) toh **ghalib-o-kaamraan** tum hi rahogey (then, you will be **victorious and successful**).

Iss mein Allah Ta'ala ne ee'maan ki quwwat ka **asal raaz** aur un ki kaamyabi ki buniyaad wazeh kar di hai (in it, Allah Ta'ala has revealed the **real secret** of the power of faith and the basis of their success).

Chunanche (so) yeh waaqia hai ke iss ke baad musalmaan **har ma'arke** mein surkhruu hi rahey hain (it is a fact that since then Muslims have been victorious in **every battle**).



إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ
النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

**Iny-yamsaskum qarhum faqad massal qawma qarhum misluh; wa tilkal ayyaamu
nudaawiluhaa bainan naasi wa liya'lamal laahul lazeena amanoo wa yattakhiza
minkum shuhadaaa'; wallaahu laa yuh ibbuz zaalimeen.**

If you have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loves not wrong-doers.

Agar tum zakhmii hue ho, toh tumhaarey mukhaalif log bhi toh aise hi zakhmii ho chukey hain, hum un dunon ko logon ke darmiyaan adaltay-badaltay rahtey hain. ¹³⁴ (shikast-e-Uhud) iss liye thi ke Allah Ta'ala ee'maan waalon ko zaahir kar dey aur tum mein se baaz ko shahaadat ka darja ataa farmaaye, Allah Ta'ala zaalimon se mohabbat nahi karta.

134. Ek aur andaaz se musalmaano ko tasallii di ja rahi hai ke (in another way, Muslims are being reassured that) agar jung-e-Uhud mein tumhaarey kuch log **zakhmii** hue hain toh kya hua? (What if some of your people were **wounded** in the battle of Uhud?) Tumhaarey **mukhaalif** bhi toh (jung-e-Badar mein) aur Uhud ki ibtidaa mein isi tarah zakhmii ho chukey hain {your **opponents** have been wounded in the same way (in the battle of Badar) and at the beginning of Uhud} aur Allah ki hikmat ka taqaazaa hai (and it is a requirement of Allah's Wisdom) ke woh **fatah-o-shikast ke ayyaam** ko adalta-badalta rahta hai (that He keeps changing the **days of victory and defeat**). Kabhi **ghalib ko maghloob** aur kabhi **maghloob ko ghalib** kar deta hai (sometimes He turns **dominant to defeated** and sometimes **defeated to dominant**).



وَلِيُمَخِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

Wa liyumahhisal laahul lazeena aamanoo wa yamhaqal kaafireen.

And that Allah may prove those who believe, and may blight the disbelievers.

(Yeh wajah bhi thi) ke Allah Ta'ala ee'maan waalon ko bilkul alag kar dey aur kaafiron ko mita dey. ¹³⁵

135. Uhud mein musalmaano ko jo **aarzi shikast** un ki **apni kotaahi** ki wajah se hui (the **temporary defeat** of the Muslims in Uhud was due to their **own shortcomings**) uss mein bhi mustaqbil ke liye kayi **hikmatein pinhaan thein** (in which many **wisdoms were concealed** for the future), jinhein Allah Ta'ala agay bayan farma raha hai (which Allah Ta'ala is narrating further).

Ek yeh ke Allah Ta'ala ee'maan waalon ko zaahir kar dey (kyon ke **sabr-o-isteqaamat** ee'maan ka taqaazaa hai) {one is that Allah Ta'ala should show the believers (because **patience and perseverance** is the requirement of faith)}.

Jung ki shiddaton aur musiibat mein jinhon ne **sabr-o-isteqaamat** ka muzaahira kiya, yaqeenan woh sab momin hain (those who showed patience and perseverance in the **severity and hardships of war**, they are all believers).

Doosri yeh ke kuch logon ko **shahadat ke martaba** par faaez kar dey (the second is to make some people reach the **status of martyrdom**).

Teesri yeh ke ee'maan waalon ko un ke gunaahon se paak kar dey (the third is to cleanse the believers from their sins).

تَمَحِيصٌ (**tamhisun – to adopt**) ke ek maaney ikhtiyaar (chunn lena) ke liye gaye hain {one of the meaning is adoption (to make a choice)}. **Ek maaney** tathir (one meaning is purification) **aur ek maaney takhlis** ke kiye gaye hain (and one meaning is **clearance**).

Aakhiri dono ka matlab gunaahon se paaki aur khalaasii hai (the last two mean purification and deliverance from sins). (*Fath al-Qadir*)

Marhuum mutarjim (the late translator) ne pehle maaney ko ikhtiyaar kiya hai (has adopted the first meaning).

Chauthii (fourth), yeh kaafiron ko hata dey (remove the disbelievers). Aur iss tarah ke (and in such a way that) **waqti fatah-yaabi** se un ki **sarkashi aur takabbur** mein izaafah hoga (a **temporary victory** will increase their **rebelliousness and arrogance**) **aur yahi cheez un ki tabaahi wo halaakat ka sabab baneygi** (and this will be the cause of their **destruction and extermination**).



أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ



**Am hasibtum an tadkhulul Jannnata wa lammaa ya'lamil laahul lazeena jaahadoo
minkum wa ya'lamas saabireen.**

**Or deemed you that you would enter paradise while yet Allah knows not those of you
who really strive, nor knows those (of you) who are steadfast?**

**Kya tum yeh samajh bai'tey ho ke tum jannat mein chaley jaogey, ¹³⁶ halaan'ke ab tak
Allah Ta'ala ne yeh zaahir nahi kiya ke tum mein se jihaad karne waaley kaun hain aur
sabr karne waaley kaun hain? ¹³⁷**

136. Yaani baghair **qitaal-o-shadaa'id** ki aazmayish ke tum jannat mein chaley jaogey?
(That is, without **fighting and tribulations**, will you go to heaven?) Nahi balkay
jannat un logon ko mileygi jo **aazmayish** mein poorey utreinge (No, Paradise will be
given to those who pass the **trials**). Jaise dusrey maqaam par farmaya (as said in
another place):

«أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّنَّهُمْ الْبَاسَاءُ وَالضَّرَّاءُ وَرُزِلُوا»

**“Am hasibtum an tadkhulul jannata wa lammaa yaa-tikum masalul lazeena khalaw min
qablikum massathumul baasaaa'u waddarraaaa'u wa zulziloo...”**

**“Or think you that you will enter paradise while yet there has not come unto you the like of
(that which came to) those who passed away before you? Affliction and adversity befell them,
they were shaken as with earthquake...”**

**“Kya tum yeh gumaan kiye baithey ho ke jannat mein chaley jaogey, halaan ke ab tak tum par
woh halaat nahin aaye jo tum se agley logon par aaye thay. Unhein biimaariyaan aur
museebatein pahonchi aur woh yahan tak jhinjhodey gaye...”**

(Surah al-Baqarah: The Cow | Chapter 2 – verse 214)

Mazeed farmaya (further said):

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Ahasiban naasu any yutrakooo any yaqoolooo aamannaa wa hum la yuftanoon.

**Do men imagine that they will be left (at ease) because they say, We believe, and will not be
tested with affliction?**

Kya logon ne yeh gumaan kar rakha hai ke un ke sirf iss daa'wey par ke hum ee'maan laaye hain, Hum unhein bagair aazmaaye huwe hi chho'd deingey?

(Surah al-Ankaboot: The Spider | Chapter 29 – verse 2)

137. Yeh mazmuun iss se pehle **Surah al-Baqarah** mein guzar chuka hai (this subject has already been mentioned in **Surah al-Baqarah**). Yahan **mauzuu' ki munaasibat** se phir bayan kiya ja raha hai ke (here, **according to the relevance of the subject**, it is being stated again that) **jannat** yuun hi nahi mil jayegi (Paradise will not be attained in this way), iss ke liye pehle tumhein **aazmayish ki bhattii** se guzaraa aur **maidaan-e-jihaad** mein aazmaaya jayega (for this, first you have to go through a **furnace of trial** and you will be tested in the **field of jihaad**) wahan **nargaa-e-aa'daa** mein ghir kar (there falling in the **trap of enemies**) tum **sarfaroshii aur sabr-o-isteqaamat ka muzaahira** kartey ho ya nahi? (Do you express the **show of bravery and patience and perseverance** or not?)



وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ۚ

Wa laqad kuntum tamannawnal mawta min qabli an talqawhu faqad ra aitumooahu wa antum tanzuroon. (Section 14)

And verily you used to wish for death before you met it (in the field). Now you have seen it with your eyes!

Jung se pehle toh tum shahaadat ki aarzoo mein thay ¹³⁸ ab usay apni aankhon se apne saamney dekh liya. ¹³⁹

138. Yeh ishaara un sahaba (radhiyallahu anhum) ki taraf hai (this refers to the Companions – may Allah be pleased with them) jo jung-e-Badar mein shareek nah honay ki wajah se ek **ehsaas-e-mahrummii** rakhtey thay (who had a **feeling of deprivation** due to not participating in the battle of Badar) aur chahtay thay ke **maidaan-e-kaar-zaar** garam ho toh (and wanted if the **field of battle** starts) woh bhi **kaafiron ki sar-kobii** kar ke jihaad ki fazeelat haasil karein (they too could gain the virtue of jihaad by **suppressing the disbelievers**).

Unhi sahaba (radhiyallahu anhum) ne jung-e-Uhud mein **josh-e-jihad** se kaam letey hue Madinah se bahar nikalney ka mashwara diya tha (the same Companions – may Allah be pleased with them – while using **passion for jihad** in the battle of Uhud, had advised to leave Madinah).

Lekin jab musalmaano ki fatah (but, when the victory of the Muslims), **kaafiron** ke **achanak hamley** se shikast mein tabdeel ho gayi (jis ki tafseel pehle guzar chuki) {turned into defeat by the **sudden attack** of the disbelievers (the details of which have already been given)} toh yeh **pur-josh mujaahidiin** bhi **saraasiimgii ka shikaar** ho gaye {then these **zealous warriors** (fighting against the heretics) also became **victims of perplexity**} aur baaz ne **raah-e-faraar** ikhtiyaar ki (and some adopted the **escape route**) (Jaisa ke agay tafseel aayegi – as will be explained later) aur bahut thodey log hi saabit qadam rahey (and very few remained steadfast). (*Fath al-Qadir*)

Isi liye hadees mein aata hai ke (that is why it is said in the hadith) tum **dushman se muth-bhed** ki aarzoo mat karo (that you should not desire **confrontation with the enemy**), Allah se **aafiyat** talab kiya karo (but seek **well-being** from Allah) taham jab az-khud halaat aise ban jayein ke (however, when the situation becomes such that) tumhein dushman se ladna pad jaye (you have to fight the enemy) toh phir saabit qadam raho (then be steadfast) aur yeh baat jaan lo ke jannat **talwaaron ke saaye** taley hai (and know that heaven is under the **shadow of swords**). (*Sahihain ba-hawala Ibn Kaseer – The Two Sahihs with reference to Ibn Kathir*)

139. رَأَيْتُمُوهُ (raaitumooahu – you have seen it) aur تَنْظُرُونَ (tanzuroon – look on) - dono ke ek hi maaney yaani dekhney ke hain (both have the same meaning, that is, to see) **Taakeed aur mubaalaga** ke liye do lafz laaye gaye hain (two words are used for **emphasis and exaggeration**). Yaani **talwaaron ki chamak, naizon ki teizii, tiiron ki yalgaar aur jaan baazuu ki saf-aaraa'ii** mein (that is, in the **glitter of swords, the sharpness of spears, the sudden incursion of arrows and battle array of martyrs**) tum ne maut ka khoob mushahida kar liya (you have seen death very well). (*Ibn Kathir and Fath al-Qadir*)



وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
 أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ



*Wa maa Muhammadun illaa Rasoolun qad khalat min qablihir Rusul; afa'im maata aw
 qutilan qalabtum 'alaaa a'qaabikum; wa mai yanqalib 'alaa aqibaihi falai yadurral
 laaha shai'aa; wa sayajzil laahush shaakireen.*

*Muhammad is but a messenger, messengers (the like of whom) have passed away
 before him. Will it be that, when he dies or is slain, you will turn back on your heels?
 He who turns back on his heels do no hurt to Allah, and Allah will reward the thankful.
 (Hazrat) Muhammad (Sallallahu alaihi wa sallam) sirf rasool hi hain, ¹⁴⁰ un se pehle
 bahut se rasool ho chukey hain, kya agar un ka intiqaal ho jaaye ya yeh shaheed ho
 jaayein, toh tum Islam se apni ediyon ke bal phir jaogey? Aur jo koi phir jaaye apni
 ediyon par toh hargiz Allah Ta'ala ka kuch na bigaadega, ¹⁴² anqareeb Allah Ta'ala
 shukr-guzaaron ko naik badla deyga. ¹⁴³*

¹⁴⁰. Muhammad (Sallallahu alaihi wa sallam) sirf rasool hi hain (yaani un ka imtiyaaz bhi
wasf-e-risaalat hi hai). {Muhammad – peace and blessings of Allah be upon him –
 is only a messenger (i.e. his distinction is also the **attribute of prophethood**)}.
 Yeh nahi ke woh *basharii khasaa'is se baalaa-tar* (it is not that he is **superior to
 human traits**) aur *khudaa'ii sifaat se muttasif* hon (and is **qualified by Divine
 attributes**) ke unhein *maut se do-chaar* na hona padey (so that he does not have
 to face death).

¹⁴¹. Jung-e-Uhud mein *shikast ke asbaab* mein se ek sabab yeh bhi tha ke (one of the
reasons for the defeat in the battle of Uhud was that) rasool Allah (Sallallahu
 alaihi wa sallam) ke barey mein kaafiron ne afwaah udaa di ke Muhammad
 (Sallallahu alaihi wa sallam) qatal kar diye gaye (that the disbelievers spread
 rumors about the Prophet – peace and blessings of Allah be upon him – that
 Muhammad – peace and blessings of Allah be upon him – had been killed).
 Musalmaano mein jab yeh khabr phaili (when this news spread among the
 Muslims) toh uss se baaz musalmaano ke hauslay past ho gaye aur *ladaayi se
 peechey hatt gaye* (then, it discouraged some Muslims and they **withdrew from
 the fight**).

Jis par yeh aayat naazil huwi ke (upon which this verse was revealed that) Nabi (Sallallahu alaihi wa sallam) ka kaafiron ke haathon qatal ho jaana ya un par maut ka waarid ho jaana koi na'ii baat toh nahi (the killing of Prophet – peace and blessings of Allah be upon him – by the disbelievers or the befall of death on him is nothing new).

Pichley ambiyaa alaihimas salaam bhi qatal aur maut se hum-kinaar ho chukey hain (the **previous prophets** – peace be upon them – have also embraced murder and death). Agar aap (Sallallahu alaihi wa sallam) bhi (bil-farz) uss se do-chaar ho jayein (if the Prophet – peace and blessings of Allah be upon him – also suffer from it) toh kya tum iss deen se hi phir jaogey (then will you turn away from this religion?) Yaad rakho jo phir jayega wo apna hi nuqsan karega, Allah ka kuch nahi bigaad sakega (remember that whoever goes back will harm himself, nothing will harm Allah).

Nabi Kareem (Sallallahu alaihi wa sallam) ke **saaneha-e-wafaat ke waqt** (at the **time of tragedy of the death** of the Holy Prophet – peace and blessings of Allah be upon him) jab Hazrat Umar (radhiyallahu anhu) **shiddat-e-jazbaat** mein wafaat ka inkaar kar rahey thay (when Umar – may Allah be pleased with him – was denying the death in the **abundance of emotions**), Hazrat Abu Bakr Siddiq (radhiyallahu anhu) ne nihaayat hikmat se kaam letey huwe **mimbar-e-rasool** (Sallallahu alaihi wa sallam) ke pahlui mein khadey ho kar unhi aayaat ki tilawat ki (Abu Bakr – Allah be pleased with him – acted very wisely, standing beside the **pulpit of Prophet** – peace and blessings of Allah be upon him – recited the same verses), jis se Umar (radhiyallahu anhu) bhi mut'aasir huwe (by which Umar – Allah be pleased with him – impressed) aur unhein mahsoos hua ke yeh aayaat abhi abhi utri hain (and he felt that these verses had just been revealed).

142. Yaani saabit qadam rahne waalon ko (that is, to those who remain steadfast), jinhon ne sabr-o-isteqamat ka muzaahira kar ke **Allah ki ne'maton ka 'amalii shukr** ada kiya (who show patience and perseverance and give **practical thanks for the blessings of Allah**).



وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا
نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

Wa maa kaana linafsin an tamoota illaa bi iznillaahi kitaabam mu'ajjalaa; wa mai yurid sawaabad dunyaa nu'tihee minhaa wa mai yurid sawaabal Aakhirati nu'tihee minhaa; wa sanajzish shaakireen.

No soul can ever die except by Allah's leave and at a term appointed. Whoso desires the reward of the world, We bestow on him thereof; and whoso desires the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.

Bagair Allah Ta'ala ke hukm ke koi jaandaar nahi mar sakta, muqarrar-shuda waqt likha hua hai, duniya ki chaahat waalon ko Hum kuch duniya dey detey hain aur aakhirat ka sawaab chaahney waalon ko Hum woh bhi deingey. ¹⁴³ Aur ehsaan maanney waalon ko Hum bahut jald naik badla deingey.

¹⁴³. Yeh **kamzorii aur buzdilii** ka muzaahira karne waalon ke hauslon mein izaafah karne ke liye kaha ja raha hai (it is being said to increase the morale of those who show **weakness and cowardice**) ke maut toh apne waqt par aa kar raheygi (that death will come in its own time) phir bhaagney ya buzdilii dikhaaney ka kya faida? (Then, what is the use of running away or showing cowardice?)

Isi tarah mahez duniya talab karne se kuch duniya toh mil jaati hai (in the same way, just by seeking the world, some of the world is obtained) lekin aakhirat mein kuch nahi milega (but, nothing will be attained in the Hereafter).

Iss ke bar-aks aakhirat ke taalibon ko aakhirat mein **ukhrawi neamatein** toh mileingii hi (on the contrary, those who seek the Hereafter will get the **blessings of the Hereafter**), duniya bhi Allah Ta'ala unhein ata farmaata hai (Allah Ta'ala also gives them the world). Aagey mazeed **hausla-afzaa'ii aur tasallii** ke liye (for further **encouragement and reassurance**) pichley ambiyaa alaihimas salaam aur un ke pairokaaron ke **sabr aur saabit-e-qadamii** ki misaalein di jaa rahi hain (the examples of **patience and perseverance** of previous prophets – peace be upon them – and their followers are being given).



وَكَايْنٍ مِّنْ نَّبِيِّ قَتَلَ مَعَهُرِيَّوْنَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

*Wa ka aiyim min Nabiyyin qaatala ma'ahoo ribbiyyoona kaseerun famaa wahanoo
limaaa Asaabahum fee sabeelil laahi wa maa da'ufoo wa mas takaanoo; wallaahu
yuhibbus saabireen.*

*And with how many a prophet have there been a number of devoted men who fought
(beside him). They quailed not for aught that befell them in the way of Allah, nor did
they weaken, nor were they brought low. Allah loves the steadfast.*

Bahut se nabiyon ke ham-rikaab ho kar, bahut se Allah waaley jihaad kar chukey hain.

*Unhein bhi Allah ki raah mein takleefein pahunchii, lekin na toh unhon ne himmat
haarii na susth rahey aur na dabey, aur Allah sabr karne waalon ko (hi) chaahta hai. ¹⁴⁴*

144. Yaani un ko jo **jung ki shiddaton** mein **past-himmat** nahi hotay {that is, those who
do not become **mean-spirited** (weak) in the **intensity of war**} **aur zo'f aur
kamzorii** nahi dikhaatey (and do not show **feebleness and weakness**).



وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

*Wa maa kaana qawlahum illaa an qaaloo Rabbanagh fir lanaa zunoobanaa wa
israafanaa fee amrinaa wa sabbat aqdaamanaa wansurnaa 'alal qawmil kaafireen.*

*Their cry was only that they said: Our Lord! Forgive us for our sins and wasted efforts,
make our foothold sure, and give us victory over the disbelieving folk.*

*Woh yahi kahtey rahey ke aye Parwardigaar! Hamaarey gunaaahon ko bakhsh dey aur
hum se hamaarey kaamon mein jo bejaa zyaadati hui hai, usay bhi maaf farma aur
humein saabit-e-qadamii ata farma aur humein kaafiron ki qaum par madad dey.*



فَعَانَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

Fa aataahumul laahu sawaabad dunyaa wa husna sawaabil Aakhirah; wallaahu yuhibbul muhsineen. (Section 15)

So Allah gave them the reward of the world and the good reward of the Hereafter.
Allah loves those whose deeds are good.

Allah Ta'ala ne unhein duniya ka sawaab bhi diya aur aakhirat ke sawaab ki khuubii bhi ata farmaayi aur Allah Ta'ala naik logon se mohabbat karta hai.



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يُرَدُّوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

Yaaa 'aiyuhal lazeena amanoo in tutee'ullazeena kafaroo yaruddookum 'alaaa a'qaabikum fatanqaliboo khaasireen.

O you who believe! If you obey those who disbelieve, they will make you turn back on your heels, and you turn back as losers.

Aye ee'maan waalo! Agar tum kaafiron ki baatein maanogey toh woh tumhein tumhaari ediyon ke bal palta deingey, (yaani tumhein murtad bana deingey) phir tum naa-muraad ho jaogey.



بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

Balil laahu mawlaakum wa Huwa khairun naasireen.

But Allah is your Protector, and He is the Best of Helpers.

Balkay Allah hi tumhaara Maula hai aur Wahi behtareen Madadgaar hai. 145

145. Yeh **mazmuun** pehle bhi guzar chuka hai (this **topic** has been passed before), yahan phir duhraaya ja raha hai kyon ke **Uhud ki shikast** se faida uthaatey huwe (it is being repeated here again because taking advantage of the **defeat of Uhud**) baaz **kuffaar ya munafiqeen** musalmaano ko yeh mashwara dey rahey thay ke tum apne **aabaa'ii deen** ki taraf laut aao (some **disbelievers or hypocrites** were advising the Muslims to return to their **native religion**).

Aise mein musalmaano ko kaha gaya ke kaafiron ki ita'at **halaakat-o-khusraan ka baa'es** hai (in such situation, the Muslims were told that obedience to the disbelievers is the **cause of death and loss**). Kaamyaabi Allah ki ita'at hi mein hai aur Uss se behtar koi madadgaar nahi (success is in obedience to Allah and there is no better helper than Him).



سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانٌ وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

**Sanulqee fee quloobil lazeena kafarur ru'ba bimaana ashtrakoo billaahi maa lam
yunazzil bihee sultaana wa ma'wahumun Naar; wa bi'sa maswaz zaalimeen.**

**We shall cast terror into the hearts of those who disbelieve because they ascribe unto
Allah partners, for which no warrant has been revealed. Their habitation is the Fire,
and hapless the abode of the wrong-doers.**

**Hum 'an-qareeb kaafiron ke dilon mein ro'b daal deingey, iss wajah se ke yeh Allah ke
saath un cheezon ko shareek kartey hain, jis ki koi daleel Allah ne nahi utaari, ¹⁴⁶ un ka
thikaana Jahannum hai, aur un zaalimon ki buri jagah hai.**

146. Musalmaano ki shikast dekhtey hue baaz kaafiron ke dil mein yeh khayaal aaya ke (seeing the **defeat of the Muslims**, some disbelievers thought that) yeh mauqa **musalmaano ke bil-kulliya khaatima** ke liye bada achcha hai (this opportunity was very good for the **complete annihilation of the Muslims**). Iss mauqa par Allah ne un ke dilon mein musalmaano ka ro'b daal diya (on this occasion, Allah Ta'ala put the fear of the Muslims in their hearts). Phir unhein apne iss khayaal ko amalii jaama pahnaaney ka hausla nah hua (then, they did not have the courage to put this idea into practice). (*Fath al-Qadir*).

Sahihain ki hadees mein hai ke (according to the **hadith of the two Sahihs**) Nabi (Sallallahu alaihi wa sallam) ne farmaya **mujhe paanch cheezein aisi ata ki gayi hain jo mujhe se qabl kisi nabi ko nahi di gayein** (the Prophet – peace and blessings of Allah be upon him – said: I have been given five things, which have not been given to any prophet before me). **Un mein ek yeh hai ke** (one of them is that):

«نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»

“Dushman ke dil mein ek mahiiney ki masaafat par mera ro’b daal kar meri madad ki gayi hai.”

“Allah made me victorious by awe (of frightening my enemies) for a distance of one month’s journey.”

Iss hadees se maloom hua ke aap (Sallallahu alaihi wa sallam) ka **ro’b** mustaqil taur par dushman ke dil mein daal diya gaya tha (from this hadith, it is known that the **fear** of the Prophet – peace and blessings of Allah be upon him – was permanently instilled in the heart of the enemy).

Aur iss aayat se maloom hota hai ke (and it is clear from this verse that) aap (Sallallahu alaihi wa sallam) ke saath aap (Sallallahu alaihi wa sallam) ki ummat yaani musalmaano ka ro’b bhi mushrikon par daal diya gaya hai (along with the Prophet – peace and blessings of Allah be upon him – the fear of this Ummah, that is, the Muslims, has been placed on the polytheists) aur iss ki wajah un ka shirk hai (and the reason for this is their polytheism).

Goya shirk karne waalon ka dil dusron ki haibat se **larzaan-o-tarsaan** rahta hai (it is as if the hearts of the polytheists remain **trembling and timid** with fear of others).

Gaaliban yahi wajah hai ke (**probably**, this is the reason that) jab musalmaano ki ek badi taa’daad **mushrikaana aqaa’id-o-aamaal** mein mubtela hui hai (when a large number of Muslims became afflicted with **polytheistic beliefs and practices**), dushman un se **mar’uub** honay ke bajaye wo dushmanon se mar’uub hain {the enemy, instead of being **awe-struck** by them, they (Muslims) are overawed by the enemy}.



وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أَرَّيَكُم مَّا تُحِبُّونَ ۚ مِنْكُمْ
مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ
وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

Wa laqad sadaqakumul laahu wa'dahooo iz tahussoo nahum bi iznihee hattaana izaa fashiltum wa tanaaza'tum fil amri wa 'asaitum mim ba'di maaa araakum maa tuhibboon; minkum mai yureedud dunyaa wa minkum mai yureedul Aakhirah; summa sarafakum 'anhum liyabtaliyakum wa laqad 'afaa 'ankum; wallaahu zoo fadlin 'alal mu'mineen.

Allah verily made good His promise unto you when you routed them by His leave, until (the moment) when your courage failed you, and you disagreed about the order and you disobeyed, after He had shown you that for which you long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He has forgiven you. Allah is a Lord of Kindness to believers.

Allah Ta'ala ne tum se apna waada sachcha kar dikhaaya, jab ke tum Uss ke hukm se unhein kaat rahey thay, ¹⁴⁷ yahan tak ke jab tum ne past-himmatii ikhtiyaar ki aur kaam mein jhagadney lagey aur naa-farmaanii ki, ¹⁴⁸ uss ke baad ke Uss ne tumhaari chaahat ki cheez tumhein dikhaa di, ¹⁴⁹ tum mein se baaz duniya chaahatey thay ¹⁵⁰ aur baaz ka iraada aakhirat ka tha ¹⁵¹ toh phir Uss ne tumhein un se phair diya taakay tum ko aazmaaye ¹⁵² aur yaqeenan Uss ne tumhaari lagzish se darguzar farmaa diya aur ee'maan waalon par Allah Ta'ala badey Fazl waala hai. ¹⁵³

¹⁴⁷. Iss waadey se baaz mufasssireen ne (from this promise, some commentators have) teen hazaar aur paanch hazaar farishton ka **nuzool** muraad liya hai (meant the **descent** of three thousand and five thousand angels), lekin yeh raa'e **sire-se** sahih nahi (but this opinion is not **entirely** correct) balkay sahih yeh hai ke farishton ka yeh nuzool sirf jang-e-Badar ke saath **makhsuus** tha (however, the truth is that this descent of angels was **specific** only to the Battle of Badar).

Baaqi raha woh waada jo iss aayat mein **mazkuur** hai (as remains that promise which is **mentioned** in this verse) toh iss se muraad **fat'h-o-nusrat** ka wo aam waada hai (then, it refers to the general promise of **victory and support**) jo ahl-e-Islam ke liye aur iss key rasool ki taraf se bahut pehle se kiya jaa chuka tha (that was made for the people of Islam and by its Messenger long ago).

Hatta ke baaz aayatein Makkah mein naazil ho chuki thein (even some verses had been revealed in Makkah). Aur iss ke mutaabiq **ibtidaa-e-jang** mein musalmaan **gaalib-o-faateh** rahey (and according to this, in the **beginning of the war**, the Muslims remained **dominant and conqueror**) jis ki taraf **«إِذْ تَحْسُونَهُمْ بِإِذْنِهِ»** (iz **tahussoo nahum bi iznihee**) se ishaara kya gaya {which is indicated by (**when you routed them by His leave**)}.

148. Iss **tanaaza'a aur 'isyaan** se (from this **dispute and wrongdoing**) muraad **50 tiir-andaazon** ka wo ikhtelaaf hai (refers to the difference of **fifty archers**) jo **fat'h-o-galba** dekh kar un ke andar waaqey hua (which occurred within them after seeing **victory and domination**) aur jis ki wajah se kaafiron ko palat kar dobara hamla-aawar honay ka mauqa mila (and due to which the disbelievers got a chance to turn around and attack again).

149. Iss se muraad woh **fat'h** hai jo ibtidaa mein musalmaano ko haasil hui (this refers to the **victory** that was initially achieved by the Muslims).

150. Yaani **maal-e-Ganiimat** – (that is, the **booty**) jis ke liye unhon ne woh pahaadi chho'd di (for which they left the hill) jis ke na-chho'dne ki unhein taakeed ki gayi thi (which they were urged not to leave).

151. Woh log hain jinhon ne **morcha** chho'dne se mana kiya (there are those who forbade leaving the **line of entrenchment**) aur Nabi Kareem (Sallallahu alaihi wa sallam) ke farmaan ke mutabiq usi jagah dat'ey rahne ka **'azm** zaahir kiya (and in accordance to the command of Holy Prophet – peace and blessings of Allah be upon him – expressed their **determination** to remain in the same place).

152. Yaani **galba** ata karne ke baad (that is, after giving you **domination**) phir tumhein shikast dey kar un kaafiron se phair diya taa'ki tumhein aazmaaye (thereafter, He defeated you and turned you away from the disbelievers to test you).

153. Iss mein Sahaba-e-Kiraam (radhiyallahu anhum) ke uss **sharf ka izhaar** hai (in this, there is an **expression of the honor** of the Companions – may Allah be pleased with them) jo un ki **kotaahiyon ke ba-wajood** Allah ne un par farmaya (which Allah bestowed on them **in spite of their shortcomings**), yaani un ki galtiyan ki

wazaahat kar ke aainda iss ka i'aada na karein (that is, they should not repeat it in the future by explaining their mistakes).

Allah ne in ke liye maafi ka e'laan kar diya (Allah has declared forgiveness for them) taa'ki koi **bad-baatin** un par zubaan taa'n daraaz na karey (so that no **evil-minded** may slander them).

Jab Allah ne hi Quran Kareem mein un ke liye '**afuu-aam** ka e'laan diya (when Allah Ta'ala has announced **general forgiveness** for them in the Holy Quran) toh ab kisi ke liye **taa'n-o-tashnii'** ki gunjayish kahan rah gayi? (Then, where is the scope for anyone to **scoff and taunt**?)

Sahih Bukhari mein ek waaqia mazkuur hai ke (there is an incident in Sahih Bukhari that) ek hajj ke mauqey par ek shaks ne Hazrat Usman radhiyallahu anhu par baaz **eti'raazaat** kiye (on the occasion of a Hajj, a man raised some **objections** against Hazrat Uthman – may Allah be pleased with him) ke wo jung-e-Badar mein '**Bai'at-e-Rizwaan'** mein shareek nahi huwe (that he, in the battle of Badar, did not take part in the **Pledge of Ridwaan**). Niiz yaum-e-Uhud mein faraar ho gaye thay (in addition, fled on the day of Uhud).

Hazrat Ibn Umar radhiyallahu anhu ne farmaya ke **jung-e-Badar mein toh un ki ahliya {bint-e-rasool (Sallallahu alaihi wa sallam)} biimaar thi** {Hazrat Ibn Umar – may Allah be pleased with him – said: In the battle of Badar, his wife (daughter of the Prophet – peace and blessings of Allah be upon him) was ill).

Bai'at-e-Rizwaan ke mauqey par aap rasool (Sallallahu alaihi wa sallam) ke **safiir** ban kar Makkah gaye huwe thay (on the occasion of the '**Pledge of Ridwaan**', he had gone to Makkah as an **ambassador** of the Prophet – peace and blessings of Allah be upon) aur yaum-e-Uhud ke faraar ko Allah ne maaf farma diya hai (and Allah has forgiven the escape of the day of Uhud). (*Mulakh'hasan – Sahih Bukhari: Gazwa-e-Uhud | Summary – Sahih Bukhari: The Battle of Uhud*)



إِذْ تَصْعَدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ مِنَ الرُّسُلِ يَدْعُوكُمْ فِي
 أُخْرَاكُمْ فَأَثْبَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا
 مَا أَصَابَكُمْ وَاللَّهُ خَيْرٌ يَّمَّا تَعْمَلُونَ ﴿١٥٣﴾

*Iz tus'idoona wa laa talwoona 'alaaa ahadinw war Rasoolu yad'ookum fee
 ukhraakum fa asaabakum ghammam bighammil likailaa tahzanoo 'alaa maa
 faatakum wa laa maaa asaabakum; wallaahu khabeerum bimaa ta'maloon.*

When you climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which you missed or for that which befell you. Allah is Informed of what you do.

Jab ke tum cha'dhey chaley jaa rahey thay ¹⁵⁴ aur kisi ki taraf tawajjoh tak nahi kartey thay aur Allah ke rasool tumhein tumhaarey peechey se awaazein dey rahey thay, ¹⁵⁵ bas tumhein gam par gam pahuncha, ¹⁵⁶ taa'ki tum faut-shuda cheez par gamgiin na ho aur na pahunchney waali (takleef) par udaas ho. ¹⁵⁷ Allah Ta'ala tumhaarey tamaam aamaal se Khabardaar hai.

¹⁵⁴. Kuffaar ke **yak-baargii** achanak hamley se (at once, from the sudden attack of the disbelievers) musalmaano mein jo **bhagda'd** machii (the **stampede** that broke out among the Muslims) aur musalmaano ki aksariyat ne **raah-e-faraar** ikhtiyaar ki (and the majority of the Muslims took an **escape route**). Yeh iss ka naqsha bayaan kiya ja raha hai (the map of this is being described) **تُصْعِدُونَ إِصْعَادًا** se hai jis ke maaney apni rou bhaagey jaaney (from which means to run away) ya waadii ki taraf cha'dhey jaaney (or to climb the valley) ya bhaagney ke hain (or to run away). (Tabari)

¹⁵⁵. Nabi (Sallallahu alaihi wa sallam) apne chand saathiyon samait peechey rah gaye (the Prophet – peace and blessings of Allah be upon him – stayed behind with some of his companions) aur musalmaano ko pukartey rahey (and kept calling the Muslims):

«إِلَيَّ عِبَادَ اللَّهِ! إِلَيَّ عِبَادَ اللَّهِ»

'Bando! Meri taraf laut kar aao! Allah ke bando meri taraf laut kar aao!'

"Servants of Allah! Come back to me. Servants of Allah! Come back to me."

Lekin **saraasiimgii ke 'aalam** mein yeh pukaar kaun sunta? (But, who hears this cry in a **world of confusion**?)

156. فَأَنَابَكُمْ {**fa'asaabakum** – so (He) repaid you} Tumhaari kotaahi ke badley Main tumhein gam par gam diya (in return for your negligence, He gave grief after grief) غَمًّا عَلَى غَمِّ **bi-maa'nii** غَمًّا بِغَمِّ {grief for (his) grief – **that is to say** - grief over grief}.

Ibn Jarir aur Ibn Kathir ke ikhtiyaar-kardah **raajeh qaul** ke mutabiq (according to the **correct view** adopted by Ibn Jarir and Ibn Kathir) **pehle gam** se muraad hai, **maal-e-Ganiimat** aur kuffaar par **fat'h-o-zafar se mahruumii** ka gam (the first grief refers to the grief of losing **booty** and **deprival of victory and conquest over the disbelievers**) aur **dusrey gam** se muraad hai **musalmaano ki shahadat** un ke zakhmii honay, Nabi (Sallallahu alaihi wa sallam) ke **hukm ki khilaaf-warzii** aur aap (Sallallahu alaihi wa sallam) ki **khabar-e-shahadat** se pahunchney wala gam (and the second grief refers to the **martyrdom of the Muslims**, their injury, **the violation of the command** of the Prophet – peace and blessings of Allah be upon him – and the grief that comes from the **news of his – peace and blessings of Allah be upon him – martyrdom**).

157. Yaani yeh **gam par gam** iss liye diya (that is, this **grief upon grief** has been given) taa'ki tumhaarey andar shadaa'id bardaasht karne ki **quwwat aur 'azm-o-hauslaa** paida ho (so that you may have the **strength and determination and courage** to endure hardships). Jab **quwwat aur hauslaa** paida ho jaata hai (when the **strength and courage** is provoked) toh phir insaan ko faut-shuda cheez par gam aur pahunchney waaley shadaa'id par malaal nahi hota (then a human being does not grieve over what has been lost and the hardships that will befall him).



ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُوَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ
 أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ
 الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ
 كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَقَاتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ
 الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ
 عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

Summa anzala 'alaikum mim ba'dil ghammi amanatan nu'aasai yaghshaa taaa' ifatam
 minkum wa taaa'ifatun qad ahammat-hum anfusuhum yazunnoona billaahi ghairal haqqi
 zannal jaahiliyyati yaqooloona hal lanaa minal amri min shai'; qul innal amra kullahoo
 lillaah; yukhfoona fee anfusihim maa laa yubdoona laka yaqooloona law kaana lanaa
 minal amri shai'ummaa qutilnaa haahunaa; qul law kuntum fee buyootikum labarazal
 lazeena kutiba 'alaihimul qatlu ilaa madaaji'ihim wa liyabtaliyal laahu maa fee sudoorikum
 wa liyumah hisa maa fee quloobikum; wallaahu 'aleemum bizaatis sudoor.

Then, after grief, He sent down security for you. As slumber did it overcome a party of you,
 while (the other) party, who were anxious on their own account, thought wrongly of Allah,
 the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad):
 The cause belongs wholly to Allah. They hide within themselves (a thought) which they
 reveal not unto you, saying: Had we had any part in the cause we should not have been
 slain here. Say: Even though you had been in your houses, those appointed to be slain
 would have gone forth to the places where they were to lie. (All this has been) in order that
 Allah might try what is in your breasts and prove what is in your hearts. And Allah is Aware
 of what is hidden in the breasts (of men).

Phir Uss ne uss gam ke baad tum par aman naazil farmaaya aur tum mein se ek
 jamaath ko aman ki neend aaney lagii. ¹⁵⁸ Haan kuch wo log bhi thay ke unhein apni
 jaanon ki padi huwi thi, ¹⁵⁹ woh Allah Ta'ala ke saath naa-haq jahaalat bhari bad-
 gumaaniiyaan kar rahey thay ¹⁶⁰ aur kahtey thay kya humein bhi kisi cheez ka
 ikhtiyaar hai? ¹⁶¹ Aap kah dijiye ke kaam kul ka kul Allah ke ikhtiyaar mein hai, ¹⁶² yeh
 log apne dilon ke bhed aap ko nahi batatey, ¹⁶³ kahtey hain ke agar humein kuch bhi
 ikhtiyaar hota toh yahan qatal na kiye jaatey. ¹⁶⁴ Aap kah dijiye ke go tum apne gharon
 mein hotay phir bhi jin ke qismat mein qatal hona tha woh toh maqtal ki taraf chal
 khadey hotay. ¹⁶⁵ Allah Ta'ala ko tumhaarey seenon ke andar ki cheez ka aazmaana
 aur jo kuch tumhaarey dilon men hai, uss ko paak karna tha, ¹⁶⁶ aur Allah Ta'ala
 seenon ke bhed se agaah hai. ¹⁶⁷

158. *Mazkuura saraasiimgii ke baad* (after the **mentioned perplexity**) *Allah Ta'ala ne phir musalmaano par apna fazl farmaaya* (Allah Ta'ala again bestowed His Grace on the Muslims) *aur maidaan-e-jung mein baaqi rah jaaney waley musalmaano par uu'ng* **musallat kar di** (and, imposed **drowsiness** on those remaining Muslims on the battlefield). *Yeh uu'ng Allah ki taraf se sakiinat aur nusrat ki daleel thi* (this sleep was a **proof of solace and help from Allah**).

Hazrat Abu Talha radhiyallahu anhu farmaatey hain ke (Hazrat Abu Talha – may Allah be pleased with him – says that) *main bhi un logon mein se tha jin par Uhud ke din uu'ng chhaa'ii jaa rahi thi* (I was also one of those people who were falling asleep on the day of Uhud) *hatta'ke meri talwaar kayi martaba mere haath se giri* (even though my sword fell from my hand many times) *main usay pakadta, woh phir gir jaati, phir pakadta aur phir gir jaati* (I would catch it, then it would fall, then I would catch it and then it would fall). (*Sahih Bukhari*)

نُعَاسًا أَمَنَةً se badal hai (slumber is replaced with serenity). طَائِفَةٌ (**taaa'ifatun** – party) **waahid aur jamaa** dono ke liye mustaa'mal hai (is used both for **singular and plural**). (*Fath al-Qadir*)

159. *Iss se muraad munafiqeen hain* (this refers to the hypocrites). *Zaahir hai ke aise halaat mein un ko toh apni jaanon hi ki fikr thi* (obviously, in such a situation, they were worried about their own lives).

160. *Woh yeh thi ke Nabi Kareem (Sallallahu alaihi wa sallam) ka mu'aamala baatil hai* (it was that the case of Holy Prophet – peace and blessings of Allah be upon him – is false) *yeh jis deen ki dawat detey hain uss ka mustaqbil makhduush hai* (the future of the religion which he invites is **fearful**) *unhein Allah ki madad hi haasil nahi hai – wagaira wagaira* (they do not have the help of Allah and so on and so forth).

161. *Yaani kya ab hamaarey liye Allah Ta'ala ki taraf se kisi fat'h-o-nusrat ka imkaan hai?* (That is, is there any **possibility of victory and help** from Allah for us now?) *Ya yeh ke kya hamaari bhi koi baat chal sakti hai aur maani jaa sakti hai?* (Or is that our talks can be allowed or agreed upon?)

162. Tumhaarey ya dushman ke ikhtiyaar mein nahi hai (it is not in the power of you or the enemy) madad Usi ki taraf se aayegi (help will come from Him) aur kaamyabi bhi Uss ke hukm se hogi (and the success will be by His command) aur '**amr-wa-nahii** bhi Usi ka hoga (and the **command and prohibition** will be His).
163. Apne dilon mein **nifaaq** chhupaa'e huwe hain (**hypocrisy** is hidden in their hearts), zaahir yeh kartey hain ke wo **rahnumaa'ii** ke taalib hain (and they express that they are seeking **guidance**).
164. Yeh woh aapas mein kahtey ya apne dil mein kahtey thay (this is what they used to say to each other or say in their hearts).
165. Allah Ta'ala ne farmaaya '**iss qism ki baaton ka kya faida?** (Allah Ta'ala says: 'What is the use of this kind of talks?) Maut toh har surat mein aani hai aur usi jagah par aani hai jahan Allah ki taraf se likh di gayi hai (death has to come in every case and it has to come to the place where it has been written by Allah). Agar tum gharon mein baithey hotay aur tumhaari maut kisi **maqatal** mein likhi hoti (if you were sitting in a house and your death was written in a **place of killing**) toh tumhein **qazaa** zaroor wahan khii'nch ley jaati? (Then, you would have been dragged there by the **destiny**?)
166. Yeh jo kuch hua uss se ek maqsad yeh bhi tha (one of the purposes of what happened was) ke tumhaarey seenon ke andar jo kuch hai yaani ee'maan – usay aazmaaye (that to test what is in your breasts, that is faith) (taa'ki munafiq alag ho jayein) aur phir tumhaarey dilon ko **shaitaanii wasaawis** se paak kar dey {(so that the hypocrites may be separated) and then purify your hearts from the **evil whispers**}.
167. Yaani Uss ko toh ilm hai ke mukhlis musalmaan kaun hai aur **nifaaq ka labaada** kis ne o'dh rakha hai? (That is, He knows who is a sincere Muslim and who is wearing the **cloak of hypocrisy**?) Jihaad ki **muta'addid hikmaton** mein se ek hikmat yeh hai ke (one of the **many wisdoms** of Jihaad is that) uss se momin aur munafiq khul kar saamney aa jaatey hain jinhein aam log bhi dekh aur pehchaan letey hain (it exposes the believers and the hypocrites, who are then seen and recognized by the common people).



إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا
كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

*Innal lazeena tawallaw minkum yawmal taqal jam'aani innamas tazallahumush
Shaitaanu biba'di maa kasaboo wa laqad 'afal laahu 'anhum; innal laaha Ghafoorun
Haleem. (Section 16)*

*Lo! those of you who turned back on the day when the two hosts met, Satan alone it
was who caused them to backslide, because of some of that which they have earned.*

Now Allah has forgiven them. Lo! Allah is Forgiving, Clement.

*Tum mein se jin logon ne uss din pee'th dikhaayi jis din dono jamaathon ki mudh-bhed
hui thi yeh log apne baaz kartuuton ke baa'es shaitaan ke phuslaaney mein aa gaye, ¹⁶⁸*

lekin yaqeen jaano ke Allah Ta'ala ne unhein maaf kar diya. ¹⁶⁹ Allah Ta'ala hai

Bakhshne waala aur Tahammul waala.

¹⁶⁸. Yaani Uhud mein musalmaano se jo **lagzish aur kotaahi** hui (that is, the **slippage and negligence** of the Muslims in Uhud) uss ki wajah un ki pichli baaz kamzoriyaan thein (the reason of this was their some past weaknesses) jis ki wajah se shaitaan uss roz bhi unhein phuslaaney mein kaamyab ho gaya (due to which the Satan was able to lure them on that day). Jis tarah baaz **salaf** ka qaul hai ke (as some of the **predecessors** have said that)

*“Naiki ka badla yeh bhi hai ke uss ke baad mazeed naiki ki tawfeeq milti hai aur buraayi ka
badla yeh hai ke uss ke baad mazeed buraayi ka raasta khulta aur hamwaar hota hai.”*

*(The reward of the good is that after that strength for more good deeds is obtained, and
the reward of the evil is that after that the path of more evil is opened and becomes
constant.)*

¹⁶⁹. Allah Ta'ala Sahaba radhiyallahu anhum ki **lagzishon**, un ke nataa'ij aur hikmaton ke bayaan ke baad phir apni taraf se un ke maafi ka e'laan farmaa raha hai (After stating the **mistakes** of the Companions – may Allah be pleased with them –, their consequences and wisdoms, Allah Ta'ala is again announcing their forgiveness on His behalf).

Jis se **ek** toh un ka mahboob baargaah-e-ilaahi hona waazeh hai (on the one hand, it is clear that they are the beloved of Allah) aur **dusrey** aam momineen ko **tanbeeh** hai ke (and on the other hand, it is a **warning** to ordinary believers that) un **momineen saadiqeen** ko jab Allah ne maaf farmaa diya hai (when Allah has forgiven those **sincere believers**), toh ab kisi ke liye jaa'iz nahi ke unhein **hadaf-e-malaamat ya nishaana-e-tanqeed** banaaye (so now, it is no longer permissible for anyone to make them a **target of blame or mark of criticism**).



يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لَاۤ اَخَوْنٰهُمْ اِذَا ضَرْبُوْا فِي الْاَرْضِ اَوْ
 كَانُوْا غُرٰى لَوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَاقْتُلُوْا لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِى قُلُوْبِهِمْ وَاللّٰهُ
 يَخْبِى ۚ وَيُمِيتُ ۚ وَاللّٰهُ يَمَّا تَعْمَلُوْنَ بَصِيْرٌ ﴿١٥٦﴾

*Yaaa ayyuhul lazeena aamanoo laa takoonoo kallazeena kafaroo wa qaaloo li
 ikhwaanihim iza daraboo fil ardi aw kaanoo ghuzzal law kaanoo 'indanaa maa
 maatoo wa maa qutiloo liyaj'alal laahu zaalika hasratan fee quloobihim; wallaahu
 yuhyee wa yumeet; wallaahu bimaa ta'maloona Baseer.*

*O you who believe! Be not as those who disbelieved and said of their brethren who
 went abroad in the land or were fighting in the field: If they had been (here) with us
 they would not have died or been killed: that Allah may make it anguish in their
 hearts. Allah gives life and causes death; and Allah is Seer of what you do.*

*Aye ee'maan waalo! Tum un logon ki tarah na ho jaana jinhon ne kufr kiya aur apne
 bhaiyon ke haq mein jab ke woh safar mein hon ya jihaad mein hon, kaha ke agar yeh
 hamaarey paas hotay toh na martay aur na maarey jaatey, ¹⁷⁰ uss ki wajah yeh thi ke
 uss khayaal ko Allah Ta'ala un ki dilii hasrat ka sabab bana dey, ¹⁷¹ Allah Ta'ala jilaata
 hai aur maarta hai aur Allah tumhaarey amal ko dekh raha hai.*

¹⁷⁰. Ahl-e-ee'maan ko iss **fasaad-e-aqeedah** se roka jaa raha hai (believers are being prevented from this **corruption of belief**) jis ke haamil kuffaar aur munafiqeen thay (whose carriers were disbelievers and hypocrites) kyon ke yeh aqeedah **buzdilii ki buniyaad** hai (because this belief is the **basis of cowardice**). Iss ke bar-aks (contrary to this) jab yeh aqeedah ho ke maut-o-hayaat Allah ke haath mein hai (when there is a belief that death and life is in the hands of Allah).

Niiz (again) yeh ke maut ka ek waqt muqarrar hai (that there is a fixed time for death) toh iss se insaan ke andar **'azm-o-hauslaa** aur Allah ki raah mein ladney ka jazba paida hota hai (then, it creates in a human being a **determination and courage** and a spirit to fight in the way of Allah).

171. Mazkuura fasaad-e-aqeeda **dilii hasrat** ka hi sabab banta hai (the mentioned corruption of belief is a source of **heartache**) ke agar wo safar ya maidaan-e-jung mein na jaatey balkay ghar mein hi rahtey (that if they had not traveled or gone to the battlefield, but stayed at home) toh **maut ke aagosh** mein jaaney se bach jaatey (then, they would have escaped the **embrace of death**). Daraan haal yeh (even though) ke maut toh **mazbuut qilon** ke andar bhi aa jaati hai (that death comes even inside the **strong castles**).

«أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ»

“Ayna maa takoonoo yudrikkumul mawtu wa law kuntum fee buroojim mushai yadah...”

“Wheresoever you may be, death will overtake you, even though you were in lofty towers...”

“Tum jahan kahin bhi ho maut tumhein aa pakdeygii, go tum mazbuut qilon mein ho...”

(Surah an-Nisa: The Women | Chapter 4 – verse 78)

Iss liye iss **hasrat** se (therefore, from this **grief**) musalmaan hi bach saktey hain jin ke aqeedey sahih hain (only Muslims, whose beliefs are correct, can escape).



وَلِّينَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ

Wa la'in qutiltum fee sabeelil laahi aw muttum lamaghfiratum minal laahi wa rahmatun khairum mimmaa yajma'oon.

And what though you be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.

Qasam hai agar Allah ki raah mein shaheed kiye jaao ya apni maut maro, toh be-shak Allah Ta'ala ki bakhshish-o-rahmat uss se behtar hai jisey yeh jama' kar rahey hain. 172

172. Maut toh har surat mein aani hai (death is to come in any form) lekin agar maut aisi aaye ke jis ke baad insaan ki **maghfirat-o-rahmat ka mustahiq** qaraar paaye (but if death comes in such way that man becomes **deserving of Allah's forgiveness and mercy**) toh yeh duniya ke maal-o-asbaab se bahut behtar hai (then it is much better than the wealth of the world) jis ke jamaa karne mein insaan 'umr khapaa deta hai (in the accumulation of which man spends his whole life).

Iss liye Allah ki raah mein jihaad karne se guraiz nahi (therefore, one should not shy away from Jihaad in the way of Allah), iss mein **ragbat aur shauq** hona chahiye (there should be **inclination and interest** in it) ke iss tarah **rahmat-o-maghfirat-e-ilaahi** yaqeeni ho jaati hai (so that the **Divine mercy and forgiveness** are ensured) ba-shart yeh ke **ikhlaas** ke saath ho (provided it is done with **sincerity**).



وَلَيْنَ مُتُّمٌ أَوْ قُتِلْتُمْ لِّإِلَهِ تُحْشَرُونَ ﴿١٥٨﴾

Wa la'im muttum 'aw qultumla ilal laahi tuhsharoon.

What though you be slain or die, when unto Allah you are gathered?

Bil-yaqeen khwaah tum mar jaao ya maar daaley jaao, jama' toh Allah Ta'ala ki taraf hi kiye jaogey.



فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ فَطًا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Fabimaa rahmatim minal laahi linta lahum wa law kunta fazzan ghaleezal qalbi lanfaddoo min hawlika fa'afu 'anhum wastaghfir lahum wa shaawirhum fil amri fa iza' 'azamta fatawakkal 'alal laah; innallaaha yuhibbul mutawak kileen.

It was by the mercy of Allah that you were lenient with them (O Muhammad), for if you had been stern and fierce of heart they would have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah. Lo! Allah loves those who put their trust (in Him).

Allah Ta'ala ki rahmat ke baa'es aap un par narm-dil hain aur agar aap bad-zabaan aur sakht-dil hotay toh yeh sab aap ke paas se chhat jaatey, so aap un se dar-guzar karein aur un ¹⁷³ ke liye astaghfaar karein aur kaam ka mashwara un se kiya karein, ¹⁷⁴ phir jab aap ka pukhta iraada ho jaye toh Allah Ta'ala par bharosa karein, ¹⁷⁵ be-shak Allah Ta'ala tawakkal karne waalon se mohabbat karta hai.

¹⁷³. Nabi (Sallallahu alaihi wa sallam) jo **sahib khalq-e-azeem** thay (the Prophet – peace and blessings of Allah be upon him – who was a **great man of creation**) Allah Ta'ala apne iss paighambar par ek **ahsaan** ka zikar farma raha hai (that Allah is mentioning a **favor** to His messenger) ke aap (Sallallahu alaihi wa sallam) ke andar jo **narmi aur mulaa'imat** hai yeh Allah Ta'ala ki khaas meherbaani ka nateeja hai (that the **kindness and gentleness** that is in him – peace and blessings of Allah be upon him – is the result of Allah's special mercy) aur yeh **narmi-e-dawat-o-tableegh** ke liye nihaayat zaroori hai (and this **leniency for invitation and preaching** is very important).

Agar aap (Sallallahu alaihi wa sallam) ke andar yeh nah hoti (if in you – peace and blessings of Allah be upon him – this wasn't there) balkay iss ke bar-aks (rather contrary to this) aap (Sallallahu alaihi wa sallam) **tund-khuu aur sakht-dil** hotay (if you – peace and blessings of Allah be upon him – have been **fierce and hard-hearted**) toh log aap ke qareeb honay ke bajaye, aap (Sallallahu alaihi wa sallam) se duur bhaagtey (then, people instead of close to you, would have run away from you – peace and blessings be upon him). Iss liye aap **dar-guzar** se hi kaam letey rahiye (so, you keep working with **forgiveness**).

¹⁷⁴. Yaani **musalmaano ki tayyab khaatir** ke liye mashwara kar liya karein (that is, for the **good cordiality of the Muslims** keep taking counsel).

Iss aayat se (from this verse) **mushaawarat ki ahmiyat** (the importance of consultation), **ifaadiyat aur iss ki zaroorat-o-mashruu'iyat** saabit hoti hai (its usefulness and its necessity and legitimacy are proven).

Mushaawarat ka yeh hukm (this command of consultation) baaz ke nazdeek **wujuub** ke liye (is for some to be obligatory) aur baaz ke nazdeek **istihbaab** ke liye hai (and for some, it is to be recommended) *(Ibn Kathir)*.

Imam Shoukany likhtey hain (Imam Shoukany writes):

“**Hukmaraano ke liye zaroori hai** (it is necessary for the rulers) **ke woh ulema se aise mu'aamalaat mein mashwara karein** (that they consult with scholars in such matters) **jin ka inhein ilm nahi hai** (of which they have no knowledge). **Ya un ke barey mein inhein ashkaal hain** (or pertaining to those they have problem with it). **Fauj ke sarbaraahon se fauji mu'aamalaat mein** (with the army chiefs in the military affairs), **sar-bar-aavurda logon se awaam ke masaaaleh ke barey mein** (from the distinguished and respected people about the interests of the people) **aur maatahat hukkaam-o-daal'yaan se un ke ilaaqon ki zaruuriyaat-o-tarjiihaat ke silsiley mein mashwara karein** (and, they should consult, with subordinates and guardians regarding the needs and priorities of their areas).”

Ibn Attiyah kahtey hain ke (Ibn Attiyah says that) **aise hukmaraan ke wujuub 'azl** par koi ikhtelaaf nahi hai (there is no disagreement on the compulsory removal of such a ruler) jo **ahl-e-ilm wa ahl-e-deen** se mashwara nahi karta (who does not consult with the people of knowledge and people of religion). Yeh mashwara sirf un mu'aamalaat tak mahduud hoga jin ki baabat Shariat khaamush hai ya jin ka taalluq **intezaami umoor** se hai (this advice will be limited to matters about which Shari'ah is silent or which are related to administrative matters). *(Fath al-Qadir)*

175. Yaani **mushaawarat** ke baad (that is, after the mutual consultation) jis par aap ki raa'e pukhta ho jaye (on which your opinion becomes firm), phir Allah par tawakkal kar ke usay kar guzriyeh (then, rely on Allah and do it). Iss se ek toh yeh baat maloom hui ke mushaawarat ke baad bhi **aakhiri faisla** hukmaraan hi ka hoga (from this, it became clear that even after the mutual consultation, the final decision would rest with the ruler), nah ke **arbaab-e-mushaawarat** (not with supporters of mutual consultation) ya un ki aksariyat ka jaisa ke **jamhuuriyat** mein hai (or their majority as in democracy).

Doosri yeh ke saara **etemaad-o-tawakkal** Allah ki zaat par ho (secondly, all **trust and reliance** should be on Allah), nah ke mashwara deney waalon ki **aqal-o-fahm** par (not on the **intellect and understanding** of the advisers).

Agli aayat mein bhi tawakkul alal Allah ki mazeed taakeed hai (the next verse also emphasizes 'absolute trust in Allah' for fulfillment of all needs).



إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

Iny-yansurkumul laahu falaa ghaaliba lakum wa iny-yakhzulkum faman zal lazee yansurukum min ba'dih; wa 'alal laahi falyatawakkalil mu'minoon.

If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.

Agar Allah Ta'ala tumhaari madad karey toh tum par koi gaalib nahi aa sakta aur agar Woh tumhein chor'dh dey toh uss ke baad kaun hai jo tumhaari madad karey? Ee'maan waalon ko Allah Ta'ala hi par bharosa rakhna chahiye.



وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

Wa maa kaana li Nabiyyin ai yaghull; wa mai yaghlul ya'tibimaa ghalla Yawmal Qiyaamah; summa tuwaffaa kullu nafsima maa kasabat wa hum laa yuzlamoon.

It is not for any prophet to embezzle. Whoso embezzles will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it has earned; and they will not be wronged.

Naa-mumkin hai ke nabi se khayanat ho jaye ¹⁷⁶ har khayanat karne wala khayanat ko liye hue Qayamat ke din haazir hoga, phir har shakhs ko apne aamaal ka poora poora badla diya jayega, aur woh zulm nah kiye jayeinge.

176. Jung-e-Uhud ke dauraan jo log **morcha** chor'dh kar **maal-e-Ganiimat** samait'nay daud padey thay (during the battle of Uhud, those who left the **trench** and ran to collect the **booty**) un ka khayaal tha ke (they were of the thought that) agar hum nah pahunchey toh saara maal-e-Ganiimat dusrey log samait le jayeinge (if we did not reach, all the booty would be collected by other people).

Iss par tanbeeh ki ja rahi hai ke (on this, they are being warned that) aakhir tum ne tasawwur kaise kar liya ke (how did you imagine that) iss maal mein se tumhaara hissa tum ko nahi diya jayega (from this wealth, your share will not be given to you).

Kya tumhein **Qaa'id-e-Gazwa** Muhammad (Sallallahu alaihi wa sallam) ki amaanat par itmiinaan nahi (Are you not satisfied with the trust of the **leader of the battle**, Muhammad – peace and blessings of Allah be upon him?) Yaad rakho ke ek paighambar se (remember that, from a prophet) kisi qism ki **khiyaanat ka suduur** mumkin hi nahi hai (any type of **emanation of embezzlement** is not possible) kyon ke khiyaanat **nabuwat ke munaafii** hai (because embezzlement is **contrary to prophethood**).

Agar nabi hi **khaa'in** ho toh phir iss ki nabuwat par yaqeen kyon kar kya jaa sakta hai? (If the prophet is a **traitor**, then how can his prophethood be trusted?) **Khiyaanat** bahut bada gunah hai. Ahadees mein iss ki sakht mazammat aayi hai (**Embezzlement** is a great sin. It is strongly condemned in the hadiths).



أَفَمِنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١١٢﴾

Afamanit taba'a Ridwaanul laahi kamam baaa'a bisakhatim minal laahi wa ma'waahu Jahannam; wa bi'sal maseer.

Is one who follows the pleasure of Allah as one who has earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?

Kya pas woh shakhs jo Allah Ta'ala ki khushnudii ke darpai hai, uss shakhs jaisa hai jo Allah Ta'ala ki naaraazgii le kar louta hai? Aur jis ki jagah Jahannum hai jo bad-tareen jagah hai.



هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

Hum darajaatun 'indal laah; wallaahu baseerum bima ya'maloon.

There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.

Allah Ta'ala ke paas un ke alag-alag darjay hain aur un ke tamaam aamaal ko Allah ba-khoobi dekh raha hai.



لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ
مُّبِينٍ ﴿١٦٤﴾

*Laqad mannal laahu 'alal mu'mineena iz ba'asa feehim Rasoolam min anfusihi
yatloo 'alaihim Aayaatihee wa yuzakkeehim wa yu'allimu humul Kitaaba wal Hikmata
wa in kaanoo min qablu lafee dalaalim mubeen.*

*Allah verily has shown grace to the believers by sending unto them a messenger of
their own who recites unto them His revelations, and causes them to grow, and
teaches them the Scripture and wisdom; although before (he came to them) they were
in flagrant error.*

*Be-shak musalmaano par Allah Ta'ala ka bada ahsaan hai ke un hi mein se ek rasool un
mein bheja, ¹⁷⁷ jo unhein Uss ki aayatein pa'dh kar sunaata hai aur unhein paak karta
hai, aur unhein kitaab aur hikmat ¹⁷⁸ sikhaata hai, ¹⁷⁹ yaqeenan yeh sab uss se pehle
khuli gumraahi mein thay.*

¹⁷⁷. Nabi ke **bashar** aur insaanon mein se hi honay ko Allah Ta'ala ek ahsaan ke taur par
bayaan kar raha hai (Allah Ta'ala is describing the Prophet's being a **human being**
and being among the humans as a bounty) aur fil-waaqe (and in fact) yeh ahsaan
azeem hai ke (it is a great bounty that) iss tarah **ek** toh woh apni qaum ki zabaan
aur lahje mein hi Allah ka paighaam pahunchayega (in this way, he will convey the
message of Allah in the language and dialect of his people) jisey samajhna har
shakhs ke liye aasaan hoga (which will be easy for every person to understand).

Dusrey, log, **ham-jins** honay ki wajah se, iss se **maanuus** aur iss ke qareeb hongey (secondly, people, because of being **homogeneous**, will be **familiar** with him and close to him).

Teesrey insaan ke liye insaan, (thirdly, a human for a human), *yaani bashar ki pairwi toh mumkin hai* (that is, following a human being is possible) *lekin farishton ki pairwi iss ke bas ki baat nahi* (but following the angels is not within his control) *aur nah farishta* **insaan ke wijdaan-o-shu'uur ki gahraa'iiyon aur baariikiyon** ka idraak kar sakta hai (and nor can an angel comprehend the **depths and nuances of a human being's ecstasy and conscience**).

Iss liye agar paighambar farishton mein se hotay (therefore, if the prophets were among the angels) toh woh un saari khoobiyon se mahroom hotay jo **tableegh-o-dawat** ke liye nihaayat zaroorat hai (then they would be deprived of all the virtues that are essential for **preaching and inviting**). Iss liye jitney bhi ambiyaa aaye hain sab ke sab bashar hi thay (therefore, all the prophets who came were human beings). Quran ne un ki bashariyyat ko khoob khol kar bayaan kiya hai (the Quran has clearly described their human nature). **Maslan farmaaya** (for example, it says):

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ

“Wa maaa arsalnaa min qablaka illaa rijaalan nooheee ilaihim...”

“We sent not before you (any messengers) except men whom We inspired from among the folk ...”

“Hum ne aap se pehle jitney bhi rasool bhejey woh mard thay jin par Hum wahii kartey thay.”

(Surah Yusuf: Prophet Joseph | Chapter 12 – verse 109)

«وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ»

“Wa maaa arsalnaa qablaka minal mursaleena illaaa innahum la ya'kuloonat ta'aama wa yamshoona fil aswaaq...”

“We never sent before you any messengers but lo! They verily ate food and walked in the markets...”

“Hum ne aap se pehle jitney rasool bhejey, sab ke sab khana bhi khaatey thay aur bazaaron mein chaltey-phirthay thay.”

(Surah al-Furqaan: The Criterion | Chapter 25 – verse 20)

Aur khud nabi (Sallallahu alaihi wa sallam) ki zabaan mubarak se kahlwaaya gaya (and the Prophet himself - peace and blessings of Allah be upon him – was called by his blessed tongue)

«قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ»

“Qul innamaaaa ana basharum mislukum yoohaaa ilaiya...”

“Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me...”

“Aap kah dijiye! Ke main toh tum hi jaisa insaan hun mujh par wahii naazil ki jaati hai...”

(Surah Fussilat: Explained in Detail | Chapter 41 – verse 6)

Aaj bahut se afraad iss cheez ko nahi samajhtey aur **inhiraaf ka shikaar** hain (many people today do not understand this and are **victims of deviation**).

178. Iss aayat mein (in this verse) nabuwat ke teen ahem maqaasid bayan kiye gaye hain (the three main purposes of prophethood are being described) –

- **Tilaawat-e-aayaat** (Recitation of verses).
- **Tazkiya** (Purification).
- **Taa’liim Kitaab-o-Hikmat** (Teaching Books and Wisdom).

Taa’liim Kitaab mein tilaawat az-khud aa jaati hai (in teaching books, recitation comes automatically), tilaawat ke saath hi taa’liim mumkin hai (education is possible only with recitation), **tilaawat ke baghair taa’liim ka tasawwur** hi nahi (there is no **concept of education without recitation**).

Iss ke ba-wajood (nevertheless) tilaawat ko alag ek maqsad ke taur par zikar kiya gaya hai (the recitation is mentioned as a separate purpose) jis se iss nukta ki wazahat maqsood hai (which is intended to clarify the point) ke tilaawat bajaye khud ek **muqaddas aur naik amal** hai (that the recitation itself is a **sacred and virtuous deed**), chahey padhney wala iss ka mafhoom samjhey ya nah samjhey (whether the reader understands its meaning or not). **Quran ke maaney-o-mataalib** ko samajhne ki koshish karna (to make an attempt to understand the **meanings and demands of the Quran**) yaqeenan har musalmaan ke liye zaroori hai (is certainly important for every Muslim).

Lekin jab tak yeh maqsad haasil nah ho (but, as long as that goal is not achieved) ya itni **fahm-o-iste'daad** baaham nah pahonch jaye (or such an **understanding and ability** are not reached), **tilaawat-e-Quran se e'raaz ya gaflat jaa'iz nahi** (it is not permissible to **disregard or neglect** from the recitation of the Quran).

Tazkiya se muraad **aqaa'id aur aamaal-o-akhlaaq ki islaah** hai (purification refers to the **correction of beliefs, deeds and morals**) jis tarah aap (Sallallahu alaihi wa sallam) ne unhein shirk se hata kar tawheed par lagaaya (just as he – peace and blessings of Allah be upon him – removed them from polytheism and made them to adhere on monotheism), usi tarah nihaayat **bad-akhlaaq aur bad-atwaar qaum** ko **akhlaaq-o-kirdaar ki rif'aton** se hamkinaar kar diya (in the same way, he made the most **immoral and ill-mannered people** attached with the **eminence of morals and character**).

Hikmat se muraad aksar mufasssireen ke nazdeek hadees hai (According to most commentators, wisdom refers to hadith).

179. Yeh **إِنْ مُحَقَّقَةٌ مِنَ الْمُنْقَلَةِ** hai, (this is **'it is lighter from the overburden'**) yaani **“إِنَّ”** (that is, **'provided that'**) (tahqiq, yaqeenan bilaa-shuba) ke maaney hain {it means (ascertaining the truth, certainly, undoubtedly)}



أَوَلَمَّا أَصَبْتُمْ مُمْصِبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

**Awa lammaaa asaabatukum museebatun qad asabtum mislaihaa qultum annaa haazaa
qul huwa min 'indi anfusikum; innal laaha 'alaa kulli shai'in Qadeer.**

**And was it so, when a disaster smote you, though you had smitten (them with a
disaster) twice (as great), that you said: How is this? Say (unto them, O Muhammad):**

It is from yourselves. Lo! Allah is Able to do all things.

**(Kya baat hai) ke jab tumhein ek aisi takleef pahonchi ke tum uss jaisi do-chand
pahuncha chukay, ¹⁸⁰ toh yeh kahney lagey ke yeh kahan se aa gayi? Aap kah dijiye ke
yeh khud tumhaari taraf se hai, ¹⁸¹ be-shak Allah Ta'ala har cheez par Qaadir hai.**

180. Yaani Uhood mein tumhaarey **sattar** aadmi shaheed hue (that is, **seventy** of your men were martyred in Uhood), toh Badar mein tum ne **sattar qatal** kiye thay aur **sattar qaidi** banaaye thay (while in Badar, you killed seventy and made seventy prisoners).
181. Yaani tumhaari iss ghalti ki wajah se (that is, because of your mistake) jo rasool Allah (Sallallahu alaihi wa sallam) ki taakeedii hukm ke ba-wajood **pahaadi morcha** chhor'd kar tum ne ki thi (which you made by leaving the **mountain front** in spite of the command of the Messenger of Allah – peace and blessings of Allah be upon him), jaisa ke iss ki tafseel pehle guzri (as its details has been mentioned earlier) ke iss ghalti ki wajah se (because of this mistake) **kaafiron** ke ek dastey ko iss **darre** se dobara hamla karne ka mauqa mil gaya (a group of infidels had the opportunity to attack again through this **passage**).



وَمَا أَصَابَكُمْ يَوْمَ التَّلَقَىٰ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

Wa maa asaabakum yawmal taqal jam'aani fabi iznil laahi wa liya'lamal mu'mineen.
That which befell you, on the day when the two armies met, was by permission of
Allah; that He might know the true believers;
Aur tumhein jo kuch uss din pahuncha jis din do jamaaton mein mudh-bhiid hui thi,
woh sab Allah ke hukm se tha aur iss liye ke Allah Ta'ala ee'maan waalon ko zaahirii
taur par jaan ley.



وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
 لَا تَبْعَنَّاكُمْ هُمُ لِلْكَفْرِ يَوْمٌ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
 فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

Wa liya'lamal lazeena naafaqoo; wa qeela lahum ta'aalaw qaatiloo fee sabeelil laahi
awid fa'oo qaaloo law na'lamu qitaalallat taba'naakum; hum lilkufri yawma'izin
aqrabu minhum lil eemaan; yaqooloona bi afwaahihim maa laisa fee quloobihim;
wallaahu a'lamu bima yaktumoon.

And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.

Aur munafiqon ko bhi maloom kar ley ¹⁸² jin se kaha gaya ke aao Allah ki raah mein jihaad karo, ya kaafiron ko hataao, toh woh kahney lagey ke agar hum ladaayi jaantey hotey toh zaroor saath detey, ¹⁸³ woh uss din ba-nisbat ee'maan ke kufr se bahut qareeb thay, ¹⁸⁴ apne munh se woh baatein banaatey hain jo un ke dilon mein nahi, ¹⁸⁵ aur Allah Ta'ala khoob jaanta hai jisey woh chupaatey hain.

¹⁸². Yaani Uhud mein tumhein jo kuch nuqsan pahuncha (that is, whatever harm you have suffered in Uhud), woh Allah ke hukm se hi pahuncha hai (taakay aaindah tum ita'at rasool ka **kamaa-haqqa** ehtemaam karo) {has been caused by the command of Allah (so that, in the future, you may show, **rightly so**, obedience to the Messenger)}. Ilawa azeen (besides) iss ka ek maqsad momineen aur munafiqeen ko ek dusrey se alag aur mumtaaz karna bhi tha (one of its aims was to separate the believers and the hypocrites from each other).

¹⁸³. Ladaayi jaannay ka matlab yeh hai ke (knowing fighting means that) agar waqeyi aap log ladaayi ladney chal rahey hotey toh hum bhi saath detey (if you were really going to fight, we would support you). Magar aap toh ladaayi ke bajaye apne aap ko **tabaahi ke dahaaney** mein jhonkney ja rahey hain (but, instead of fighting, you are throwing yourself into the **brink of destruction**). Aise ghalat kaam mein hum kyon aap ka saath dein (Why should we support you in such wrongdoing?)

Yeh Abdullah bin Abi aur uss ke saathiyon ne iss liye kaha ke (this was said by Abdullah bin Abi and his companions because) un ki baat nahi maani gayi thi aur uss waqt kaha jab woh maqam **Shou'th** par pahonch kar wapas ho rahey thay (their word was not accepted and they said it when they were returning after having reaching the place of Shou'th) aur Abdullah bin Haraam Ansari (radhiyallahu anhu) unhein samjha bujha kar shareek-e-jung karne ki koshish kar rahey thay (**Qadre tafseel** guzar chuki hai) {and Abdullah bin Haraam Ansari – may Allah be pleased with him – was trying them to persuade them to join the battle (**to some extent details** have been passed)}

184. Apne **nifaaq** aur un baaton ki wajah se jo unhon ne ki (because of their **hypocrisy** and those talks which they made).

185. Yaani zabaan se toh zaahir kiya jo mazkoor hua (that is, they expressed orally what has been mentioned) lekin dil mein yeh tha ke (but, in the heart, it was that) hamaari '**alaihidagii** se **ek** toh musalmaano ke andar bhi zo'f paida hoga (our **separation** will create weakness even among Muslims).

Dusrey, kaafiron ko faida hoga (secondly, the disbelievers will benefit). Maqsad Islam, musalmaano aur Nabi Kareem (Sallallahu alaihi wa sallam) ko nuqsan pahunchana tha (the aim was to harm Islam, Muslims and the Holy Prophet – peace and blessings of Allah be upon him).



الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

Allazeena qaaloo li ikhwaanihim wa qa'adoo law ataa'oonaa maa qutiloo; qul fadra'oo'an anfusikumul mawta in kuntum saadiqeen.

Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if you are truthful.

Yeh woh log hain jo khud bhi baithey rahey aur apne bhaiyon ki baabat kaha ke agar woh bhi hamaari baat maan letey toh qatal nah kiye jaatey. Kah dijiye! Ke agar tum sachchey ho toh apni jaano se maut ko hata do. **186**

186. Yeh munafiqeen ke iss **qaul ka radd** hai ke (this is a **refutation of the statement** of the hypocrites that) agar woh hamaari baat maan letey toh qatal nah kiye jaatey (if they had obeyed us, they would not have been killed).

Allah Ta'ala ne farmaaya ke agar tum sachchey ho toh apne se maut ta'al kar dikhaao (Allah Ta'ala says that '**if you are truthful, then avoid death**') matlab yeh hai ke taqdeer se kisi ko **mafar** nahi (this means that no one has **rescue** from destiny).

Maut bhi jahan aur jaise muqaddar hai (even death where and how it is destined) wahan aur usi soorat mein aakar raheygi (there and in that form will continue to come). Iss liye jihaad aur Allah ki raah mein ladney se **guraiz-o-faraar** yeh kisi ko **maut ke shikanje** se nahi bacha sakta (therefore, **avoiding and escaping** from Jihaad and fighting in the way of Allah cannot save anyone from the **clutches of death**).



وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

Wa laa tahsabannal lazeena qutiloo fee sabeelillaahi amwaata; bal ahyaaa'un 'inda Rabbihim yurzaqoon.

Think not of those, who are slain in the way of Allah, as dead. Nay, they are living.

With their Lord they have provision.

Jo log Allah ki raah mein shaheed kiye gaye hain un ko hargiz murda nah samjhein, balkay woh zindah hain apne Rab ke paas roziyaan diye jaatey hain. ¹⁸⁷

187. Shuhada ki yeh zindagi **haqeeqi hai ya majaazii** (this life of the martyrs is **real or metaphorical**) yaqeenan haqeeqi hai lekin iss ka shu'uur **ahl-e-duniya** ko nahi (certainly, it is real, but the **people of the world** are not aware of it) *jaisa ke Quran ne wazahat kar di hai* (as the Quran has explained).

Mulaahaza ho (**Surah al-Baqarah - aayat number 154**) phir iss zindagi ka matlab kya hai? {See (**Surah al-Baqarah – verse 154**). Then, what is the meaning of this life?}

Baaz kahtey hain qabron mein un ki ruuhein lauta di jaati hain aur wahan Allah ki ne'maton se **lutf-andoz** hotay hain (some say that their souls are returned to the graves and **enjoy** the blessings of Allah there).

Baaz kahtey hain ke **Jannat ke phalon ki khushbuu'ein** inhein aati hain (some say that the **fragrance of the fruits of Paradise** comes to them). *Jis se un ke mashaam-e-jaan mo'attar rahtey hain* (from which, their **souls remain fragrant**).

Lekin hadees se **ek teesri shakal** maloom hoti hai iss liye wahi sahih hai (but, a **third form** is known from the hadith, so the same is true) woh yeh ke (that is) iss ki ruuhein sabz parindon ke **jauf ya seenon** mein daakhil kar di jaati hain (its souls are inserted into **bellies or breasts** of green birds) aur woh Jannat mein khaati-phirti aur iss ki **ne'maton** se mutamatte hoti hain (and they eat in Paradise and enjoy its **blessings**). (*Fath al-Qadir ba-hawala Sahih Muslim, Kitaab al-Imarah* | *Fath al-Qadir, with reference to Sahih Muslim – The Book on Government*)



فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

Fariheena bimaaa aataa humul laahu min fadlihee wa yastabshiroona billazeena lam yalhaqoo bihim min khalfihim allaa khawfun 'alaihim wa laa hum yahzanoon.

Jubilant (are they) because of that which Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind:

That there shall no fear come upon them neither shall they grieve.

Allah Ta'ala ne Apna fazl jo unhein dey rakha hai uss se bahut khush hain aur khushiyaan mana rahey hain un logon ki baabat jo ab tak un se nahi miley un ke peechey hain, ¹⁸⁸ uss par ke unhein nah koi khauf hai aur nah woh gamgiin hongey.

188. Yaani woh ahl-e-Islam jo un ke peechey duniya mein zindah hain ya masroof jihaad hain (that is, those people of Islam who are alive in the world behind them or are engaged in Jihaad), un ki baabat (as regards to them) woh khwaahish kartay hain ke (they wish that) kaash woh bhi **shahadat se hamkinaar** ho kar yahan hum jaisi pur-lutf zindagi haasil karein (would that they, after **embracing martyrdom**, enjoy a happy life like ours here).

Shuhada-e-Uhud ne Allah Ta'ala ki baargaah mein arz kiya ke (the **martyrs of Uhud** asked in the court of Allah Ta'ala) hamaarey woh musalmaan bhai jo duniya mein zindah hain, unhein hamaarey halaat aur **pur-masarrat zindagi** se koi matla' karne wala hai? (Is there anyone who can inform our Muslim brothers who are alive in the world about our situation and **happy life**?) taakay woh jung-o-jihaad se e'raaz

nah karein (so that they do not turn away from war and Jihaad), Allah Ta'ala ne farmaaya (Allah Ta'ala said) Main tumhaari yeh baat un tak pahuncha deta hon (I convey this message of yours to them) isi silsiley mein Allah Ta'ala ne yeh aayaat naazil farmayein (in this regard, Allah Ta'ala has revealed these verses).

(Musnad Ahmed 1 / 365-366, Sunan Abi Dawud – The Book of Jihaad).

Ilawa azeen (in addition) muta'addid ahadees se shahadat ki fazeelat saabit hai (from various hadiths, the virtue of martyrdom has been proven), maslan ek hadees mein farmaaya (for example, in one hadith it is said)

"مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسُرُّهَا أَنْ تَرْجَعَ إِلَى الدُّنْيَا إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ"

“Koyi marney waali jaan, jis ko Allah ke haan achcha maqam haasil hai, duniya mein lautna pasand nahi karti. Al-batta shaheed duniya mein dobara aana pasand karta hai taakay woh dobara Allah ki raah mein qatal kiya jaye. Yeh aarzuu woh iss liye karta hai ke shahadat ki fazeelat ka woh mushaahada kar leta hai.”

"Nobody who dies and has something good for him with Allah will (ever like to) return to this world even though he were offered the whole world and all that is in its (as an inducement), except the martyr who desires to return and be killed in the world for the (great) merit of martyrdom that he has seen.

(مسند احمد 126/3، صحيح مسلم، كتاب الامارة، باب فضل الشهادة) (Musnad Ahmed 3 / 126, Sahih Muslim, The Book on Government – Chapter: The virtue of martyrdom)

Hazrat Jabir (radhiyallahu anhu) kahtey hain ke mujh se rasool Allah (Sallallahu alaihi wa sallam) ne farmaaya (Hazrat Jabir – may Allah be pleased with him – said: The Messenger of Allah – peace and blessings of Allah be upon him – said to me): **Tujhe maloom hai ke Allah ne tere baap ko zindah kiya aur uss se kaha ke Mujh se apni kisi aarzuu ka izhaar kar (taakay Main usay poora kar dun)** {You know that Allah has revived your father and told him to express some of his desire to Me (so that I may grant that)}. **Tere baap ne jawaab diya ke meri toh sirf yahi aarzuu hai ke mujhe dobara duniya mein bhej diya jaye taakay dobara Teri raah mein maara jaaon** (Your father replied: My only wish is that I should be sent back into the world so that I may die in your way again).

Allah Ta'ala farmayega, **yeh toh mumkin nahi hai iss liye ke Mera faisla hai ke yahan aaney ke baad koi duniya mein wapas nahi ja sakta** (Allah will say: This is not possible because it is My decision that no one can go back to the world after coming here).



﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

Yastabshiroona bini'matim minal laahi wa fad linw wa annal laaha laa yudee'u ajral mu'mineen. (Section 17)

They rejoice because of favour from Allah and kindness, and that Allah wastes not the wage of the believers.

Woh khush hotay hain Allah ki nemat aur fazl se aur uss se bhi ke Allah Ta'ala ee'maan waalon ke ajar ko barbaad nahi karta. 189

189. Yeh **istibshaar** {this **heralding** (bringing good news)}, pehle istibshaar ki taakeed (the emphasis of first heralding) aur iss baat ka bayaan hai ke (and it is the statement that) un ki khushi mahez **khauf-o-huzn ke fuqdaan** ki hi wajah se nahi (their happiness is not only due to **lack of fear and sorrow**) balkay (rather) Allah ki ne'maton aur Uss ke **be-paayaan fazl wa karam** ki wajah se bhi hai (also due to the blessings of Allah and His **boundless bounty and munificence**).

Aur baaz mufasssireen ne kaha hai ke (and some commentators have said that) **pehli khushi** ka taalluq duniya minrah jaane waley bhaiyon ki wajah se (the first happiness is due to the brothers who have passed away).

Aur yeh **doosri khushi** iss in'aam wa karam ki hai jo Allah Tabaarak Ta'ala ki taraf se khud un par hua (and the second happiness is due to the reward that has been bestowed on them by Allah Ta'ala Himself). (*Fath al-Qadir*)



الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

*Allazeenas tajaaboo lil laahi war Rasooli mim ba'di maaa asaabahumulqarh; lillazeena
ahsanoo minhum wattaqaw ajrun 'azeem.*

*As for those who heard the call of Allah and His messenger after the harm befell them
(in the fight); for such of them as do right and ward off (evil), there is great reward.*

*Jin logon ne Allah aur rasool ke hukm ko qubool kiya, uss ke baad ke unhein poorey
zakham lag chukey thay, un mein se jinhon ne naiki ki aur parhezgaarii barti, un ke liye
bahut zyaada ajr hai.*¹⁹⁰

¹⁹⁰. Jab mushrikeen jung-e-Uhud se wapas hue (when the polytheists returned from the battle of Uhud) toh raastey mein unhein khayaal aaya ke (then, on the way, they realized that) hum ne toh ek nihaayat **sunahrui mauqa** zaaya kar diya (we had missed a **golden opportunity**). Musalmaan **shikast-khurdagii** ki wajah (Muslims, due to the **defeatism**) se **be-hausla aur khaufzada** thay (were **discouraged and frightened**). Hamein iss se faida utha kar Madinah par **bharpoor hamla** kar dena chahiye tha (we should have taken advantage of this and launched a **full-scale attack** on Madinah) taakay Islam ka yeh paudaa apni sar-zameen (Madinah) se hi **niist-o-naabuud ho jaye** {so that this plant of Islam would **be destroyed and wiped out** from its land (Madinah)}.

Idhar Madinah pahonch kar Nabi Kareem (Sallallahu alaihi wa sallam) ko bhi andesha hua ke shayad woh phir palat ayein (on reaching Madinah, the Prophet – peace and blessings of Allah be upon him – feared that they might return), lihaazaa aap (Sallallahu alaihi wa sallam) ne sahaba ko ladney par aamada kiya (so he – peace and blessings of Allah be upon him – persuaded the Companions to fight).

Aap (Sallallahu alaihi wa sallam) ke kahney par sahaba ba-wajood iss baat ke (at the request of the Prophet – peace and blessings of Allah be upon him – the Companions, despite the fact that) woh apne maqtuuliin-o-majruuhiin ki wajah se **dil-girifta aur makhzuun-o-magmuum** thay, tayyar ho gaye (that they were **heartbroken and painful and saddened** by their dead and wounded, were ready).

Musalmaano ka yeh qaafila jab (when this caravan of Muslims) Madinah se **8** miil ke faasley par waaqey “**Hamra al-Asad**” par pahuncha (reached Hamra al-Asad, **8** miles away from Madinah) toh mushrikeen ko khauf mahsoos hua (then, the polytheists felt fear).

Chunancheey un ka **iraada** badal gaya (so, their **intention** changed) aur woh Madinah par **hamla aawar** honay ke bajaye (and instead of **attacking** Madinah) Makkah wapas chaley gaye (they returned to Makkah).

Iss ke baad nabi (Sallallahu alaihi wa sallam) (after that, the Prophet – peace and blessings of Allah be upon him) aur aap (Sallallahu alaihi wa sallam) ke **rufaqaa** bhi Madinah wapas aa gaye (and his – peace and blessings of Allah be upon him – **Companions** returned to Madinah).

Aayat mein (in the verse) musalmaano ke isi **jazba ita’at-e-Allah-o-rasool** ki taareef ki gayi hai (the same **spirit of Muslims’ obedience of Allah and His messenger** has been praised).

Baaz ne iss ka sabab nuzool Hazrat Abu Sufyaan ki uss dhamki ko batlaaya hai (some have attributed this to the revelation of Hazrat Abu Sufyan’s threat) ke aaindah saal Badar Sughra mein hamaara tumhaara muqaabla hoga (that next year we will have an encounter in Badar al-Sughra).

(Abu Sufyaan abhi tak musalmaan nahi hue thay) jis par musalmaano ne bhi Allah-o-rasool ki **ita’at ke jazbey** ka muzaahira kartey hue {(Abu Sufyan had not yet become a Muslim) on which the Muslims while demonstrating the **spirit of obedience** to Allah and His messenger}, jihaad mein bharpoor hissa leney ka ‘azm kar liya (determined to take full part in Jihaad). {*Mulakhkhas az-Fath al-Qadir wa Ibn Kathir* (Summary of Fath al-Qadir and Ibn Kathir) magar yeh aakhiri qaul siyaaq se **mail nahi khata** (but, this last statement **does not match** the context)}



الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

*Allazeena qaala lahumun naasu innan naasa qad jama'oo lakum fakhshawhum
fazaadahum emaananw wa qaaloo hasbunal laahu wa ni'malwakeel.*

*Those unto whom men said: Lo! the people have gathered against you, therefor fear
them. (The threat of danger) but increased the faith of them and they cried: Allah is
Sufficient for us! Most Excellent is He in Whom we trust!*

*Woh log, ke jab un se logon ne kaha ke kaafiron ne tumhaarey muqaabley par lashkar
jamaa kar liye hain, tum un se khauf khaao, toh iss baat ne unhein ee'maan mein aur
ba'dhaa diya, aur kahney lagey hamein Allah kaafi hai aur Woh bahut achcha Kaarsaaz
hai. ¹⁹¹*

¹⁹¹. *Hamra al-Asad* aur kaha jaata hai ke **Badar Sughra** ke mauqa par **Abu Sufyaan** ne
baaz logon ki khidmaat maali muawza dey kar haasil ki (Hamra al-Asad and it is said
that on the occasion of Badar al-Sughra, Abu Sufyan obtained the services of
some people by paying them financially) aur un ke zariye musalmaano mein yeh
afwaah phailayi ke **mushrikeen-e-Makkah** ladaayi ke liye bharpoor tayyari kar rahey
hain (and through them spread the rumor among the Muslims that the
polytheists of Makkah were preparing for the battle) taakay yeh sun kar
musalmaano ke hauslay pasth ho jayein (so that hearing this, the spirits of Muslims
become low).

Baaz riwayaat ki ruu se yeh kaam shaitaan ne apne **cheley-chaanto** ke zariye se kiya
(according to some traditions, Satan did this through his **followers**).

Lekin musalmaan iss qism ki **afwaahein** sun kar khaufzada honay ke bajaye (but,
the Muslims, instead of being frightened by such **rumors**), mazeed '**azm-o-
walwala** se sarshaar ho gaye (became more and more full of **determination and
zeal**), jis ko yahan **ee'maan ki zyaadati** se taabeer kiya gaya hai (which is described
here as an **excess of faith**), kyon ke ee'maan jitna pukhta hoga, jihaad ka 'azm aur
walwala bhi utna hi zyaada hoga (because the stronger the faith, the greater the
determination and zeal for Jihaad).

Yeh aayat iss baat ki daleel hai ke ee'maan **jaamid** qism ki cheez nahi hai (this verse proves that faith is not a **static** thing) balkay iss mein **kamii-beshii** hoti rahti hai (but, in this, there is a **decrease and increase**), jaisa ke **muhaddiseen** ka maslak hai {as is the doctrine (view) of the hadith narrators}.

Yeh bhi maloom hua ke **ibtilaa-o-musiibat** ke waqt ahl-e-ee'maan ka shewa Allah par etemaad-o-tawakkal hai (it is also learnt that the way of the believers is to trust and rely on Allah in times of **distress and trouble**).

Isi liye hadees mein bhi **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** (*Hasbunallahu Wa Ni'mal Wakeel*) padhney ki fazeelat waarid hai (that is why the virtue of reciting **“Allah is Sufficient for us! Most Excellent is He in Whom we trust”** is mentioned in the hadith).

Niiz (also) Sahih Bukhari waghera mein hai (in Sahih Bukhari etc.) Hazrat Ibrahim (alaihis salaam) ko jab aag mein daala gaya toh aap ki zabaan par yahi alfaaz thay (when Hazrat Abraham – peace be upon him – was thrown into the fire, these were the words on his tongue). (*Fath al-Qadir*)



فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ
عَظِيمٍ

**Fanqalaboo bini'matim minal laahi wa fadlil lam yamsashum sooo'unw wattaba'oo
ridwaanal laah; wallaahu zoo fadlin 'azeem.**

**So they returned with grace and favour from Allah, and no harm touched them. They
followed the good pleasure of Allah, and Allah is of Infinite Bounty.**

(Nateeja yeh hua ke) Allah ki nemat wa fazl ke saath yeh lautey, ¹⁹² unhein koi buraayi
nah pahunchii, unhon ne Allah Ta'ala ki razaamandii ki pairwi ki, Allah bahut Badey
Fazl waala hai.

^{192.} نِعْمَةٌ (nemat - grace) se muraad **salaamtii** hai (means **security**) aur فَضْلٌ (fazl - favor) se muraad woh **nafa** hai (means the **benefit**) jo **Badar Sughra** mein tijarath ke zariye se haasil hua (which was gained through trade in Badar al-Sughra).

Nabi Kareem (Sallallahu alaihi wa sallam) ne Badar Sughra mein ek guzarney waley qaafile se samaan tijarath khareed kar farokht kiya (the Prophet – peace and blessings of Allah be upon him – bought and sold merchandize from a passing caravan in Badar al-Sughra) jis se nafa haasil hua aur aap (Sallallahu alaihi wa sallam) ne musalmaano mein taqseem kar diya (from which got a profit, and he – peace and blessings of Allah be upon him – distributed it among the Muslims)
(Ibn Kathir)



إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

Innamaa zaalikumush Shaitaanu yukhawwifu awliayaaa'ahoo falaa takhaafoohum wa khaafooni in kuntum mu'mineen.

It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if you are true believers.

Yeh khabar deney wala sirf shaitaan hi hai, jo apne doston se daraata hai. ¹⁹³ Tum un kaafiron se nah daro, aur Mera khauf rakho, agar tum momin ho. ¹⁹⁴

193. Yaani tumhein iss waswasey aur wahm mein daalta hai (that is, it puts you in the whims and illusion) ke woh badey **mazbuut aur taaqatwar** hain (that they are very strong and powerful).

194. Yaani jab woh tumhein iss **wahm** mein mubtalaa karey (that is, when they make you fall into this **delusion**), toh tum sirf Mujh par hi bharosa rakho aur Meri hi taraf rujoo karo! (Then, you should only trust in Me and turn to Me). Main tumhein Kaafi ho jaoonga aur tumhaara **Naasir** rahoonga (I will be enough for you and I will be your **Helper**). **Jaise dusrey maqam par farmaya** (as said in the other place):

«أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ»

“Alaisal laahu bikaafin 'abdahoo...”

“Will not Allah defend His slave?...”

“Kya Allah Ta’ala Apne bandey ke liye kaafi nahi?”

(Surah az-Zumar: The Groups | Chapter 39 – verse 36)

Mazeed mulaahaza hon (see more):

«كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي»

“Katabal laahu la aghlibanna ana wa Rusulee...”

“Allah has decreed: Lo! I verily shall conquer, I and My messengers...”

“Allah Ta’ala likh chuka hai ke be-shak Main aur Mere paighambar gaalib raheinge...”

(Surah al-Mujadilah: She That Disputes | Chapter 58 – verse 21)

(and other verses) وَغَيْرَهَا مِنَ الْآيَاتِ



وَلَا يَحْزُنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنِ يُضْرُّوا اللَّهُ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ
لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

Wa laa yahzunkal lazeena yusaari'oona fil Kufr; innahum lai yadurrul laaha shai'aa;
yureedul laahu allaa yai'ala lahum hazzan fil Aakhirati wa lahum 'azaabun 'azeem.

Let not their conduct grieve you, who run easily to disbelief, for lo! They injure Allah
not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be
an awful doom.

Kufr mein agay badhne waaley log tujhe gamnaak nah karein, yaqeen maano ke yeh
Allah Ta’ala ka kuch nah bigaad sakeinge, Allah Ta’ala ka iraada hai ke un ke liye
aakhirat ka koi hissa ataa nah karey, ¹⁹⁵ aur un ke liye bada azaab hai.

¹⁹⁵. Nabi (Sallallahu alaihi wa sallam) ke andar iss baat ki shadeed khwaahish thi ke sab
log musalmaan ho jayein (the Prophet – peace and blessings of Allah be upon him
– had a strong desire that all people become Muslims), isi liye un ke **inkaar aur
takziib** se aap ko sakht takleef pahunchti (therefore, their **denial and deriding**
would cause you a great pain). Allah Ta’ala ne iss mein aap (Sallallahu alaihi wa
sallam) ko tasallii di (Allah Ta’ala comforted him – peace and blessings of Allah be
upon him – in this) ke aap (Sallallahu alaihi wa sallam) gamgiin nah hon (that you –
peace and blessings of Allah be upon him – be not sad), yeh Allah ka kuch nahi
bigaad saktey, apni hi aakhirat barbaad kar rahey hain (they can do no harm to
Allah, they are ruining their own Hereafter).



إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

*Innal lazeenash tarawul kufra bil eemaani lai yadurrul laaha shai'anw wa lahum
'azaabun aleem.*

*Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will
be a painful doom.*

*Kufr ko ee'maan ke badlay khariidney waaley hargiz hargiz Allah Ta'ala ko koi
nuqsaaan nahi pahuncha saktey aur un hi ke liye alam-naak azaab hai.*



وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَّا نُمِلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمِلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ
عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

*Wa laa yabsabannal lazeena kafarooo annamaa numlee lahum khairulli anfusihi;
innamaa numlee lahum liyazdaadooo ismaa wa lahum 'azaabum muheen.*

*And let not those who disbelieve imagine that the rein We give them bodes good unto
their souls. We only give them rein that they may grow in sinfulness. And theirs will be
a shameful doom.*

*Kaafir log Hamaari di hui mohlat ko apne haq mein behtar nah samjhein, yeh mohlat
toh iss liye hai ke woh gunaahon mein aur ba'dh jayein, ¹⁹⁶ un hi ke liye zaleel karne
waala azaab hai.*

¹⁹⁶. Iss mein Allah ke **qanoon-e-imhaal** (mohlat deney) ka bayan hai {in this, there is
description of Allah's **law of deferment** (giving respite)}.

Yaani Allah Ta'ala **Apni hikmat-o-mashiyyat** ke mutabiq kaafiron ko mohlat ataa
farmaata hai (that is, Allah Ta'ala gives respite to the disbelievers according to **His
Wisdom and Will**), waqti taur par unhein duniya ki **faraagat-o-khush-haalii** se,
futuuhaat se aur **maal-o-aulaad** se nawaazta hai (temporarily rewards them with
worldly comforts and prosperity, victories and wealth and children).

Log samajh'tey hain ke un par Allah ka fazl ho raha hai (people think that they are being favored by Allah) lekin agar Allah ki ne'maton se faizyaab honay waali naiki aur ita'at ilaahi ka raasta ikhtiyaar nahi kartey (but, if they do not follow the path of goodness, that is blessed by the grace of Allah, and obedience to Allah), toh yeh **duniyawī neamatein, fazl-e-Ilaahi nahi mohlat-e-Ilaahi** hai (then, these **worldly blessings** are not the **Divine Bounty**, but the **Divine respite**), jis se un ke **kufr-o-fusuuq** mein izaafah hi hota hai (from which, it only increases their **disbelief and transgression**), bil-aakhir (in the end), woh Jahannum ke **daimii azaab** ke mustahiq qaraar pa jaatey hain (they deserve the **eternal torment** of the Hell), iss mazmuun ko Allah Ta'ala ne aur bhi kayi maqaamaat par bayan kiya hai (this subject has mentioned by Allah in many places). **Maslan** (for example):

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ

A-yahsaboona annnamaa numiduhum bihee mimmaalinw wa baneen.

Think they that in the wealth and sons wherewith We provide them.

Kya ye (yuun) samajh baithey hain? Ke Hum jo bhi un ke maal wa aulaad ba'dha rahey hain.

سَارِعُهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

Nusaari'u lahum fil khairaat; bal laa yash'uroon.

We hasten unto them with good things? Nay, but they perceive not.

Wo un ke liye bhalaaiyon mein jaldi kar rahey hain (nahi nahi) balkay ye samajh'tey hi nahi.

(Surah al-Mu'minun: The Believers | Chapter 23 – verses 55 - 56)



مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ ۖ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَلَّوْا
وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

**Maa kaanal laahu liyazaral mu'mineena 'alaa maaa antum 'alaihi hattaa yameezal
khabeesa minat taiyib; wa maa kaanal laahu liyutli'akum 'alal ghaibi wa laakinnal
laaha yajtabee mir rusulihee mai yashaaa'; fa aaminoo billaahi wa Rusulih; wa in tu
'minoo wa tattaqoo falakum ajrun 'azeem.**

It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooses of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If you believe and ward off (evil), yours will be a vast reward.

Jis haal mein tum ho usi par Allah ee'maan waalon ko nah chho'd deyga jab tak ke paak aur naa-paak ko alag alag nah kar dey, ¹⁹⁷ aur nah Allah Ta'ala aisa hai ke tumhein gaib se agaah kar dey, ¹⁹⁸ balkay Allah Ta'ala Apne rasoolon mein se jis ka chahey intikhaab kar leta hai, ¹⁹⁹ iss liye tum Allah Ta'ala par aur Uss ke rasoolon par ee'maan rakho, agar tum ee'maan laao aur taqwa karo toh tumhaarey liye bada bhari ajr hai.

¹⁹⁷. Iss liye Allah Ta'ala **ibtilaa ki bhattii** se zaroor guzaarta hai (therefore, Allah Ta'ala makes to pass through the **furnace of affliction**) taakay Uss ke dost wazeh aur dushman zaleel ho jayein (so that His friends may be clear and His enemies may be humiliated).

Momin saabir, munafiq se alag ho jayein (a **persevering believer** may separate from the **hypocrite**) jis tarah Uhud mein Allah Ta'ala ne ahl ee'maan ko aazmaaya (as Allah Ta'ala tested the believers in Uhud) jis se un ke **ee'maan, sabr-o-sabaat** aur **jazba-e-ita'at** ka izhaar hua (which showed their **faith, patience and endurance** and the **passion of obedience**) aur munafiqeen ne apne upar jo **nifaaq ka parda** daal rakha tha woh be-naqaab ho gaya (and the **veil of hypocrisy** that the hypocrites had put on themselves was exposed).

¹⁹⁸. Yaani agar Allah Ta'ala iss tarah **ibtilaa** ke zariye se logon ke halaat aur un ke **zaahir-o-baatin** ko numaayaan nah karey (that is, if Allah Ta'ala does not reveal the condition of people and their **outward and inward** appearance through such **adversity**) toh tumhaarey paas koi gaib ka ilm toh hai nahi ke jis se tum par yeh cheezein munkashif ho jayein aur tum jaan sako ke kaun munafiq hai aur kaun momin khaalis? (Then, you have no knowledge of the unseen so that these things may be revealed to you and you may know who is a hypocrite and who is a pure believer?)

199. Haan al-batta Allah Ta'ala apne rasoolon mein se jis ko chaahta hai gaib ka ilm ataa farmaata hai (yes, of course, Allah Ta'ala gives the knowledge of the unseen to whomever He wills from among His messengers), jis se baaz dafaa un par munafiqeen ka aur un ke halaat aur un ki saazishon ka raaz faash ho jaata hai (which sometimes reveals to them the secret of the hypocrites and their circumstances and their conspiracies).

Yaani yeh bhi kisi kisi waqt aur kisi kisi nabi par hi zaahir kiya jaata hai (that is, it is revealed at some time and on some prophet). Warna aam taur par nabi bhi (jab tak Allah Ta'ala nah chahey) {otherwise, generally, even the prophet (unless Allah Ta'ala wills)} munafiqeen ke **andaruunii nifaaq** aur un ke **makr-o-kaid** se be-khabar hi rahta hai (is aware of the hypocrites' **internal hypocrisy** and their **deceit and treachery**) (jis tarah ke Surah at-Tauba ki aayat number **101** mein Allah Ta'ala ne farmaya ke (as Allah Ta'ala says in verse number **101** of Surah at-Tauba that) *“Aa'raab aur ahl-e-Madinah mein jo munafiq hain aye paighambar! Aap un ko nahi jaantey, Hum inhein jaantey hain.”* (Those hypocrites who are among the Arabs and the people of Madinah, O Prophet! You don't know them, We know them). Iss ka dusra mafhoom yeh bhi ho sakta hai (another meaning of this may be) ke gaib ka ilm Hum sirf apne rasoolon ko hi ataa kartey hain (that We give the knowledge of the unseen only to our messengers) kyon ke yeh un ki mansabii zaroorat hai (because it is their need of the position).

Iss Wahii Ilaahi aur umoor-e-Gaibiyya ke zariye se hi woh logon ko Allah Ta'ala ki taraf bulaatey (it is through this Divine revelation and affairs of the unseen that they call people to Allah) aur apne ko Allah ka rasool saabit kartey hain (and prove themselves to be the Messenger of Allah). Iss mazmuun ko dusrey maqam par iss tarah bayan kiya gaya hai (this is how, this subject elsewhere, is described):

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾

'Aalimul ghaibi falaa yuzhiru alaa ghaibiheee 'ahada

(He is) the Knower of the Unseen, and He reveals unto none His secret,

Wo gaib ka Jaannay waala hai aur Apne gaib par kisi ko matla' nahi karta,

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

Illaa manir tadaa mir rasoolin fa innahoo yasluku min baini yadaihi wa min khalfihee rasada

Except unto every messenger whom He has chosen, and then He makes a guard to go before him and a guard behind him.

Siwaaye uss paighambar ke jisey Wo pasand kar ley, lekin uss ke bhi aagey-pichey pahre-daar muqarrar kar deta hai.

(Surah al-Jinn: The Jinn | Chapter 72 – verses 26- 27)

Zaahir baat hai yeh **umoor-e-Gaibiyya** wahi hotay hain (obviously, these **matters of the unseen** are those) jin ka taalluq **mansab-o-faraaiz-e-risaalat ki adayegi** se hota hai (which are related to the **fulfillment of the duties and responsibilities of the prophethood**) nah ke مَا كَانَ وَمَا يَكُونُ jo kuch ho chuka aur aaindah Qayamat tak jo honay wala hai ka ilm (and not the knowledge of what has happened and what will happen until the next resurrection).

Jaisa ke baaz **ahl-e-Baatil** (as some of the **people of falsehood**) iss tarah ka ilm-e-gaib ambiyaa (alaihimas salaam) ke liye aur kuch apne '**a'imma maa'suumiin**' ke liye bawar karaatey hain (believe in this kind of knowledge of the unseen for the prophets – peace be upon them – and some for their **infallible leaders**).



وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَمَّا تَعْمَلُونَ
خَيْرٌ ۝ ١٨٠

Wa laa yabsabannal lazeena yabkhaloona bimaa aataahumul laahu min fadilhee huwa

khairal lahum bal huwa sharrul lahum sayutaw waqoona maa bakhiloo bihee Yawmal

Qiyaamah; wa lillaahi meeraasus samaawaati wal ard; wallaahu bimaa ta'maloona

Khabeer. (Section 18)

And let not those who hoard up that which Allah has bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what you do.

Jinhein Allah Ta'ala ne Apne fazl se kuch dey rakha hai woh uss mein apni kanjuusii ko apne liye behtar khayaal nah karein, balkay woh un ke liye nihaayat bad-tar hai, anqareeb Qayamat waaley din yeh apni kanjuusii ki cheez ke tauq daaley jayeinge, ²⁰⁰ aasmaano aur zameen ki miiraas Allah Ta'ala hi ke liye aur jo kuch tum kar rahey ho, uss se Allah Ta'ala Agaah hai.

200. Iss mein uss bakhiil ka bayan kiya gaya hai (in this, there is a mention of that miser) jo Allah ke diye hue maal ko Allah ki raah mein kharch nahi karta (who does not spend the wealth given by Allah in the way of Allah) hatta ke iss mein se **farz zakaath** bhi nahi nikalta (even, from this, he does not pay the **obligatory charity**).

Sahih Bukhari ki hadees mein aata hai ke (it is mentioned in the Sahih Bukhari that) Qayamat waley din uss ke maal ko ek **zahriilaa aur nihaayat khauf-naak saanp** bana kar tauq ki tarah iss ke galey mein daal diya jayega (on the day of Resurrection, his wealth will be turned into a **poisonous and horrible snake** and will be put around his neck like a collar) woh saanp uss ki **baa'nchein** pakdaega (that snake will grab his corners of the lips) aur kaheyga ke main tera maal hon, main tera khazaana hon (and say: **'I am your wealth, I am your treasure'**).

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَفْرَعًا، لَهُ زَبَيْبَتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ»

“Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, ‘I am your wealth; I am your treasure.’”

(Sahih Bukhari – Prophetic Commentary of the Quran | Chapter on Commentary of Al Imran, Book of Zakat - Hadith No. 4565)



لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا
وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

Laqad sami'al laahu qawlal lazeena qaalooo innal laaha faqeerunw wa nahnun aghniyaaa'; sanaktubu maa qaaloo wa qatlahumul Ambiyaa'a bighairi haqqinw wa naqoolu zooqoo 'azaabal Hareeq.

Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, indeed, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste you the punishment of burning!

Yaqeenan Allah Ta'ala ne un logon ka qaul bhi suna jinhon ne kaha ke Allah Ta'ala faqeer hai aur hum tawangar hain ²⁰¹ un ke uss qaul ko Hum likh leingey. Aur un ka ambiyaa ko bilaa-wajah qatl karna bhi, ²⁰² aur Hum un se kaheinge ke jalney waala azaab chako!

- 201.** Jab Allah Ta'ala ne ahle ee'maan ko Allah ki raah mein kharch karne ki targheeb di aur farmaaya (when Allah Ta'ala encouraged the believers to spend in the way of Allah and said):

«مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا»

“Man zal lazee yuqridul laaha qardan hasanan ...”

“Who is it that will lend unto Allah a goodly loan...”

“Aisa bhi koi hai jo Allah Ta'ala ko achcha qarz dey...”

(Surah al-Baqarah: The Cow | Chapter 2 – verse 245)

Toh Yahood ne kaha aye Muhammad (Sallallahu alaihi wa sallam)! Tera Rab faqeer ho gaya hai ke apne bandon se qarz maang raha hai? {Then, the Jews said: **O Muhammad! (Peace and blessings of Allah be upon him) Has your Lord become poor that He is asking for a loan from His servants?**} Jis par Allah Ta'ala ne yeh aayat naazil farmaayi (upon which Allah revealed this verse). *(Ibn Kathir)*

- 202.** Yaani mazkoorah qaul jis mein **Allah ki shaan mein gustaakhii** hai (that is, the statement in which there is **arrogance in the Glory of Allah**) aur usi tarah un ke (**aslaaf**) ka ambiyaa (alaihimas salaam) ko na-haq qatl karna {and similarly the unjust killing of their (**forefathers**) prophets – peace be upon them}, un ke yeh saarey **jaraa'im** Allah ki baargaah mein darj hain (all these **crimes** of theirs are recorded), jin par woh Jahannam ki aag mein daakhil hongey (on which they will enter the fire of Hell).



ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

Zaalika bimaa qaddamat aideekum wa annal laaha laisa bizallaamil lil'abeed.

This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.

Yeh tumhaarey pesh-karda aamaal ka badla hai aur Allah Ta'ala Apne bandon par zulm karne waala nahi.



الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ
النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن
كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

*Allazeena qaalooo innal laaha 'ahida ilainaaa allaa nu'mina liRasoolin hatta ya'tiyanaa
biqurbaanin ta kuluhun naar; qul qad jaaa'akum Rusulum min qablee bilbaiyinaati wa
billazee qultum falima qataltumoohum in kuntum saadiqeen.*

(The same are) those who say: Lo! Allah has charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which you describe. Why then did you slay them? (Answer that) if you are truthful!

Yeh woh log hain jinhon ne kaha ke Allah Ta'ala ne hamein hukm diya hai ke kisi rasool ko nah maanein jab tak woh hamaarey paas aisi qurbaani nah laaye jisey aag kha jaye.

Aap kah dijiye ke agar tum sachchey ho toh mujh se pehle tumhaarey paas jo rasool deegar mo'jizon ke saath yeh bhi laaye jisey tum kah rahey ho, toh phir tum ne unhein kyon maar daala? 203

- 203.** Iss mein Yahood ki ek aur baat ki takziib ki ja rahi hai (in this, there is another denial of the Jews). Woh kahtey thay ke Allah Ta'ala ne hum se yeh '**ahd** liya hai (they used to say that Allah Ta'ala has taken a **covenant** from us) ke tum sirf uss rasool ko maanna jis ki dua par aasmaan se aag aaye (that you should only believe in that messenger upon whose supplication fire came down from heaven) aur **qurbaani-o-sadaqaat** ko jala daley (and burnt the **sacrifices and alms**).

Matlab yeh tha ke aye Muhammad (Sallallahu alaihi wa sallam) aap ke zariye se iss mo'jize ka chuun'ki suduur nahi hua {this meant that O Muhammad! (Peace and blessings of Allah be upon him) since this miracle, through you, is not performed}. Iss liye **ba-hukm Ilaahi** aap (Sallallahu alaihi wa sallam) ki risaalat par ee'maan laana hamaarey liye zaroori nahi hai {therefore, **by Divine order**, it is not necessary for us to believe in your (peace and blessings of Allah be upon him) prophethood}.

Halaan' ke (however) pehle nabiyon mein aise nabi bhi aaye ke (there came prophets among the first prophets) jin ki dua se aasmaan se aag aati aur ahle ee'maan ke **sadaqaat aur qurbaaniyon** ko kha jaati (that whose supplication cause fire to come down from heaven and devour the **alms and sacrifices** of the believers), jo **ek taraf** iss baat ki daleel hoti ke (which, on the one hand, it would be an indication that) Allah ki raah mein pesh kardah sadqa ya qurbaani **baargaah Ilaahi** mein qubool ho gayi (in the way of Allah the offered charity or sacrifice was accepted **in the sight of Allah**).

Doosri taraf iss baat ki daleel hoti ke yeh nabi bar-haq hai (on the other hand, it would prove that this prophet is true). Lekin un Yahoodiyon ne un nabiyon aur rasoolon ki bhi takziib hi ki thi (but, those Jews also denied those prophets and apostles). Iss liye Allah Ta'ala ne farmaaya (therefore, Allah Ta'ala says):

“Agar tum apne daa'wey mein sachchey ho toh phir tum ne aise paighambaron ko kyon jhutlaaya aur unhein qatl kiya jo tumhaari talab kardah nishaani hi le kar aaye thay?”

(‘If you are truthful in your claim, then why did you deny the messengers and slay those who came with the sign which you have demanded?’)



فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ



Fa in kaz zabooka faqad kuz ziba Rusulum min qablika jaaa'oo bilbaiyinaati waz Zuburi wal Kitaabil Muneer.

And if they deny you, even so did they deny messengers who were before you, who came with miracles and with the Psalms and with the Scripture giving light.

Phir bhi agar yeh log aap ko jhutlaayein toh aap se pehle bhi bahut se wo rasool jhutlaaye gaye hain jo roshan daleelein sahiifey aur munawwar kitaab le kar aaye. ²⁰⁴

- ²⁰⁴. Nabi (Sallallahu alaihi wa sallam) ko tasallii di ja rahi hai ke aap (Sallallahu alaihi wa sallam) Yahoodiyon ki un **kat-hujjaton** se bad-dil nah hon (the Prophet – peace and blessings of Allah be upon him – is being reassured that he – peace and blessings of Allah be upon him – should not be disheartened by the **illogical arguments** of the Jews). Aisa maamla sirf aap (Sallallahu alaihi wa sallam) ke saath nahi kiya ja raha hai (Such an affair is not being done only with you – peace and blessings of Allah be upon him). Aap (Sallallahu alaihi wa sallam) se pehle aaney waley paighambaron ke saath bhi yahi kuch ho chuka hai (the same thing has happened with the prophets who came before you – peace and blessings of Allah be him).



كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنْ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمَتَعُ الْغُرُورِ ﴿١٨٥﴾

*Kullu nafsin zaaa'iqatul mawt; wa innamaa tuwaffawna ujoorakum Yawmal
Qiyaamati faman zuhziha 'anin Naari wa udkhilal Jannata faqad faaz; wa mal
hayaatud dunyaaa illaa mataa'ul ghuroor.*

Every soul will taste of death. And you will be paid on the Day of Resurrection only that which you have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

Har jaan maut ka mazaa chakhney waali hai aur Qayamat ke din tum apne badley puuray puuray diye jaogey, pas jo shakhs aag se hata diya jaye aur Jannat mein daakhil kar diya jaaye be-shak woh kaamyaab ho gaya, aur duniya ki zindagi toh sirf dhokay ki jins ²⁰⁵ hai.

205. Iss aayat mein **ek** toh iss **atal haqeeqat** ka bayaan hai (in this verse, there is a statement of the **unavoidable reality**) ke maut se kisi ko mafar nahi (that no one is safe from death).

Dusra yeh ke duniya mein jis ne, achcha ya bura, jo kuch kiya hoga, uss ko uss ka poora poora badla diya jayega (secondly, it is that whoever has done anything in the world, good or bad, will be repaid in full).

Teesra, kaamyabi ka me'yaar batlaaya gaya hai (thirdly, the criterion of success has been stated) ke kaamyab asal mein woh hai jis ne duniya mein rah kar apne Rab ko raazi kar liya (that successful is, in fact, the one who has pleased his Lord by living in this world) jis ke nateeja mein Jahannam se duur aur Jannat mein daakhil kar diya gaya (as a result of which he has been removed from the Hell and admitted into the Paradise).

Chautha yeh ke duniya ki zindagi **saamaan-e-fareb** hai, (fourthly, the life of this world is a **provisions of deception**), jo iss se daman bacha kar nikal gaya, woh khush naseeb (the one who escapes from it, he is fortunate) aur jo iss ke fareb mein phas gaya, woh **naa-kaam-o-naa-muraad** hai (and the one who is entangled in its deception, he is unsuccessful and disappointed).



لَتُبْلَوُنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا
وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

**Latublawunna fee amwaalikum wa anfusikum wa latasma'unna minal lazeena ootul
Kitaaba min qablikum wa minal lazeena ashrakooo azan kaseeraa; wa in tasbiroo wa
tattaqoo fa inna zaalika min 'azmil umoor.**

**Assuredly you will be tried in your property and in your persons, and you will hear
much wrong from those who were given the Scripture before you, and from the
idolaters. But if you persevere and ward off (evil), then that is of the steadfast heart of
things.**

Yaqeenan tumhaarey maalo aur jaano se tumhaari aazmaa'ish ki jayegi ²⁰⁶ aur yeh bhi yaqeen hai ke tumhein un logon ki jo tum se pehle kitaab diye gaye aur mushrikon ki bahut si dukh deney waali baatein bhi sunni pade gi aur agar tum sabr kar lo aur parhezgaarii ikhtiyaar karo, toh yaqeenan yeh bahut badi himmat ka kaam hai. ²⁰⁷

206. Ahle ee'maan ko un ke ee'maan ke mutabiq aazmaanay ka bayaan hai (it is a narration of believers being tested according to their faith). Jaisa ke Surah al-Baqarah ki aayat **155** mein guzar chuka hai (as mentioned in the verse **155** of Surah al-Baqarah). Iss aayat ki tafseer mein ek waaqia bhi aata hai ke **ra'iis al-munafiqeen** Abdullah bin Abi ne abhi Islam ka izhaar nahi kiya tha (there is an incident in the commentary of this verse that Abdullah bin Abi, the **leader of the hypocrites**, had not yet converted to Islam) aur jung-e-Badar bhi nahi hui thi ke Nabi (Sallallahu alaihi wa sallam) Hazrat **Saad bin 'Ubadah** (radhiyallahu anhu) ki 'ayaadat ke liye **Bani Haris bin Khazraj** mein tashreef le gaye (and even the battle of Badar did not take place that Prophet – peace and blessings of Allah be upon him – went to Bani Harith bin Khazraj to enquire the wellbeing of Hazrat Saad bin 'Ubadah – may Allah be pleased with him).

Raastey mein ek **majlis** mein mushrikeen, Yahood aur Abdullah bin Abi waghera baithey hue thay (on the way, there were polytheists, Jews and Abdullah bin Abi sitting in a **gathering**). Aap (Sallallahu alaihi wa sallam) ki sawaarii se **jo gird uthi** (**the dust that arose** from the conveyance of the Prophet – peace and blessings of Allah be upon him), uss ne iss par bhi **naagawaarii** ka izhaar kiya (on that, he expressed **displeasure**) aur aap (Sallallahu alaihi wa sallam) ne unhein tha'har kar qubool-e-Islam ki dawat bhi di jis par Abdullah bin Abi ne **gustaakhaana kalmaat** bhi kahey (and he – peace and blessings of Allah be upon him – stood there and invited them to accept Islam, to which Abdullah bin Abi also uttered **rude words**).

Wahan baaz musalmaan bhi thay (there were some Muslims there too). Unhon ne uss ke bar-aks aap (Sallallahu alaihi wa sallam) ki tahsiin farmaayi (they, on the contrary to him, praised you – peace and blessings of Allah be upon him), qareeb tha ke un ke maabain jhagdaa ho jaye, aap (Sallallahu alaihi wa sallam) ne un sab ko khaamush karaaya (the quarrel was about to break out between them, he – peace and blessings of Allah be upon him – silenced them all).

Phir aap (Sallallahu alaihi wa sallam) Hazrat Saad (radhiyallahu anhu) ke paas pahunchey (then, he – peace and blessings of Allah be upon him – came to Hazrat Sa'd – may Allah be pleased with him) toh unhein bhi yeh waaqia sunaaya jis par unhon ne farmaaya ke (then, told him about this incident, to which he said that) Abdullah bin Abi yeh baatein iss liye karta hai ke aap (Sallallahu alaihi wa sallam) Madinah aaney se qabal, yahan ke baashindagaan ko iss ki taaj-poshii karni thi (Abdullah bin Abi says this because before you – peace and blessings of Allah be upon him – came to Madinah, the people here had to celebrate his coronation), aap (Sallallahu alaihi wa sallam) ke aaney se uss ki sardaari ka yeh haseen khwaab adhuura rah gaya (with your – peace and blessings of Allah be upon him – arrival, this beautiful dream of his leadership has remained unfulfilled) jis ka usay sakht sadma hai (of which, he is deeply shocked) aur uss ki yeh baatein uss ke iss **bugz-o-ee'naad** ka mazhar hain (and his words are a manifestation of his **hatred and obstinacy**). Iss liye aap dar-guzar hi se kaam lein (so, you deal with forgiveness only). (صحیح البخاری کتاب التفسیر ملخصاً) – **Sahih al-Bukhari: The Book of Commentary – In short**)

207. Ahle kitaab se muraad Yahood wa Nasara hain (the people of the Book refer to Jews and Christians). Yeh Nabi (Sallallahu alaihi wa sallam), Islam aur musalmaano ke khilaaf mukhtalif andaaz se **taa'n-o-tashnii'** kartey rahtey thay (they used to **scoff and taunt** the Prophet – peace and blessings of Allah be upon him – Islam and the Muslims in various ways). Isi tarah **mushrikeen Arab** ka haal tha (the same was the case with the **polytheistic Arabs**). Ilawa azeen (besides) Madinah mein aaney ke baad munafiqeen bil-khusuus un ka ra'iis Abdullah bin Abi bhi aap (Sallallahu alaihi wa sallam) ki shaan mein istikhfaaf karta rahta tha (after coming to Madinah, the hypocrites, especially their leader Abdullah bin Abi, used to insult him – peace and blessings of Allah be upon him – in his eminence). Aap ke Madinah aaney se qabal ahle Madinah apna sardaar banaaney lagey thay (before his arrival in Madinah, the people of Madinah had started to make him their leader) aur iss ke sar par taaj siyaadat rakhney ki tayyari mukammal ho chuki thi (and the preparation to put the crown on his head was complete) ke aap (Sallallahu alaihi wa sallam) ke aaney se (that with the arrival of the Prophet – peace and blessings of Allah be upon him) iss ka yeh **saara khwaab** bikhar kar rah gaya (his **whole dream** was shattered) jis ka usay shadeed sadma tha (which shocked him intensely).

Chunancheey intigaam ke taur par bhi (therefore, even as a revenge) yeh shakhs aap ke khilaaf **sabb-o-shatm** ka koi mauqa haath se nahi jaaney deta tha (this person did not miss any opportunity of **oppression and cruelty** against him) (jaisa ke Sahih Bukhari ke hawaley se iss ki zaroori tafseel guzishta haashia mein hi bayaan ki gayi hai) (as per Sahih Bukhari, the need for this has been explained in detail in the previous footnote).

In halaat mein musalmaano ko **afuu-o-darguzar aur sabr aur taqwa ikhtiyaar** karne ki talqeen ki ja rahi hai (in these circumstances, Muslims are being urged **to forgive and overlook and be patient and pious**), jis se maloom hua ke **daayyaan-e-haq** ka **aziyyaton aur mushkilaat** se do-char hona iss raah haq ke na-guziir marhalon mein se hai (from which it is clear that, the **protectors of truth** coming across with **torments and troubles** is one of the inevitable stages of this path of truth), aur iss ka ilaaj **sabr fillaah, iste'anat billaah aur rujoo illallah** ke siwa kuch nahi (and its cure is nothing but **patience in Allah, recourse to Allah and turning to Allah**). (Ibn Kathir)



وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

Wa iz akhazal laahu meesaaqal lazeena ootul Kitaaba latubaiyinunnahoo linnaasi wa laa taktumoona hoo fanabazoohu waraaa'a zuhoorihim washtaraw bihee saman qaleelan fabi'sa maa yashtaroon.

And (remember) when Allah laid a charge on those who had received the Scripture (He said): You are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

Aur Allah Ta'ala ne jab ahle kitaab se 'ahd liya ke tum isey sab logon se zaroor bayaan karogey aur isey chupaaoge nahi, toh phir bhi un logon ne uss 'ahd ko apni peet peechey daal diya aur usay bahut kam qeemat par bech daala. Un ka yeh beopaar bahut bura hai. 208

208. Iss mein ahle kitaab ko **zajr-o-taubiikh** ki ja rahi hai (in this, the People of the Book are being **reprimanded and rebuked**) ke un se Allah ne yeh 'ahd liya tha ke kitaab Ilaahi (Tawraat-o-Injeel) mein jo baatein darj hain aur aakhiri nabi ki jo sifaat hain unhein logon ke saamney bayaan kareinge aur unhein chupaayeingey nahi {that Allah had made a covenant with them that they would reveal to the people what is written in the Divine Book (Torah and Gospel) and the attributes of the last Prophet and would not hide them}. Lekin un logon ne **duniya ke thodey se mafaadaat** ke liye Allah ke iss 'ahd ko pas-pusht daal diya (but, they put this covenant of Allah behind them for the sake of the **little interests of the world**).

Yeh goya ahle ilm ko **talqiin-o-tambiikh** hai ke un ke haan jo ilm naafe' hai (it is, as if, the scholars are being **instructed and warned** that the beneficial knowledge they possess), jis se logon ke **aqaaayed-o-aamaal** ki islaah ho sakti ho (which can rectify the **beliefs and deeds** of the people), woh logon tak zaroor pahunchana chahiye (must be conveyed to the people) aur **duniyawii agraaz-o-mafaadaat** ki khaatir un ko chhupana bahut bada jurm hai (and concealing them for **worldly purposes and interests** is a great crime). Qayamat waley din aise logon ko **aag ki lagaam** pahnaayi jayegi (on the day of Resurrection, such people will be clothed with a **bridle of fire**). (كما في الحديث) {(Kama fil Hadith) – As in the Hadith}



لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

**Laa tahsabannal lazeena yafrahoona bimaaa ataw wa yuhibbona ai yuhmadoo bimaa
lam yaf'aloo falaa tahsabunnahum bimafaazatim minal 'azaabi wa lahum 'azaabun
aleem.**

**Think not that those who exult in what they have given, and love to be praised for
what they have not done - Think not, they are in safety from the doom. A painful
doom is theirs.**

**Woh log jo apne kartuuton par khush hain aur chaahtey hain ke jo unhon ne nahi kiya
uss par bhi un ki tareefein ki jayein, aap unhein azaab se chhutkaarey mein nah
samjhiyeh, un ke liye toh dardnaak azaab hai. **209****

209. Iss mein aise logon ke liye **sakht waeed** hai (in this, there is a **strong admonition** for such people) jo sirf apne **waaqii'i kaarnaamon** par hi khush nahi hotay (who are not only happy with their **real deeds**) balkay chaahtey hain ke un ke khaatey mein woh kaarnaamey bhi darj ya zaahir kiye jayein jo unhon ne nahi kiye hotay (but also want, in their account, those deeds to be recorded or disclosed which they have not done). Yeh beemaari jis tarah '**ahd-e-risaalat** ke baaz logon mein thi (this disease was like in some people during the **period of prophethood**) jis ke pesh-e-nazar aayaat ka nuzool hua (in view of which the verses were revealed). Isi tarah aaj bhi jaah-pasand qism ke logon aur propagandey aur deegar hathkandon ke zariye se bannay waley leaderon mein yeh beemaari aam hai (in the same way, even today, this disease is common among the power aspirants type and the leaders who are formed through propaganda and other tactics). **أَعَادَنَا اللَّهُ مِنْهُ** (May Allah protect us from it)

Iss aayat ke sibaaq se yeh bhi maloom hota hai (from the lesson of this verse, it is also clear) ke Yahoodi kitaab Ilaahi mein **tahreef-o-kitmaan** ke mujrim thay, magar woh apne un kartuuton par khush hotay thay (that the Jews were guilty of **distorting and concealing** the Divine Book, but they were happy with their deeds).

Yahi haal aaj ke baatil girohon ka bhi hai (the same is true of the false groups of today). Woh bhi logon ko gumraah karkay, ghalat rahnumaa'ii kar ke aayaat Ilaahi mein **maa'nawii tahreef-o-talbees** kar ke badey khush hotay hain (they too rejoice in leading people astray, falsely guiding them by **intrinsic distortion and misrepresentation** of the Divine verses) aur daa'wa yeh kartey hain ke woh ahle haq hain (and they claim that they are the people of truth) aur yeh ke un ke **dajl-o-farebkaari** ki unhein daad di jaye (and that they should be rewarded for their **deception and fraud**).

قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

“...qaatalahumul laahu annaa yu'fakoon.”

“...Allah confound them! How they are perverted!”

“...Allah unhein gaarat karey kahan se phirey jaatey hain.”

(Surah al-Munafiqoon – The Hypocrites | Chapter 63 – verse 4)



وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ ۖ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

Wa lillaahi mulkus samaawaati wal ard; wallaahu 'alaa kulli shai'in Qadeer.

(Section 19)

Unto Allah belongs the Sovereignty of the heavens and the earth. Allah is Able to do all things.

Aasmaano aur zameen ki baadshahi Allah hi ke liye hai aur Allah Ta'ala har cheez par Qadir hai.



إِنِّى فِى خَلْقِ السَّمٰوٰتِ وَٱلْأَرْضِ وَأَخْتِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ لَآيِنِتٌ لِّأُوْلِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾

Inna fee khalqis samaawaati wal ardi wakhtilaafil laili wannahaari la Aayaatil liulil albaab.

Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,

Aasmaano aur zameen ki paidaa'ish mein aur raat din ke heyr pheyr mein yaqeenan 'aql-mando ke liye nishaniyaan hain. ²¹⁰

- 210.** Yaani jo log zameen-o-aasmaan ki takhleeq aur kaayenaat ke deegar asraar-o-rumuuz par gaur kartey hain (that is, those who consider the **creations of the heavens and earth** and the **other mysteries and signs of the Universe**), unhein kaayenaat ke khaaliq aur Uss ke **asal farmaan-rawaa** ki maa'rifat haasil hoti hai (they get acquainted with the Creator of the Universe and its **real ruler**), aur woh samajh jaatey hain ke itni **tawiil-o-'ariiz kaayenaat** ka yeh laga bandha nizaam jis mein **zara khalal** waaqe' nahi hota (and they understand that the fixed system of such a **lengthened and spacious Universe**, in which there occurs not a **slightest disorder**), yaqeenan iss ke peechey ek zaat hai (surely, behind this, there is a being) jo usay chala rahi hai aur iss ki tadbeer kar rahi hai aur woh hai Allah ki zaat (which is running it and disposing it and that is the being of Allah). Aagey un hi ahle daanish ki sifaat ka tazkira hai (further, the attributes of these wise people are mentioned) ke woh uthtey baithtey aur karwaton par letay hue Allah ka zikar kartey hain (that they remember Allah while sitting up and lying on their backs).

Hadees mein aata hai ke (it is mentioned in the hadith that) «إِنَّ فِي خَلْقِ السَّمَوَاتِ» se le kar aakhir Surat tak (to the end of the Surah) yeh aayaat Nabi Kareem (Sallallahu alaihi wa sallam) raat ko jab **tahajjud** ke liye uthtey, toh padhtey aur iss ke baad wuzuu kartey {these verses were recited by the Holy Prophet – peace and blessings of Allah be upon him – when he would get up for the **Night prayer** (offered after midnight) and after this he would perform ablution}.

(صحيح بخارى، كتاب التفسير - صحيح مسلم، كتاب صلوة المسافرين وقصرها، باب الدعاء في صلوة الليل وقيامه)

(Sahih Bukhari: The Book of Commentary | Sahih Muslim: The Book of the Prayers of the Travelers and their Shortening – Chapter: The Prayer and the supplication at Night)



الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١١١﴾

**Allazeena yazkuroonal laaha qiyaamanw-wa qu'oodanw-wa 'alaa juno obihim wa
yatafakkaroon fee khalqis samaawaati wal ardi Rabbanaa maa khalaqta haaza
baatilan Subhaanaka faqinaa 'azaaban Naar.**

**Such as remember Allah, standing, sitting, and reclining, and consider the creation of
the heavens and the earth, (and say): Our Lord! You have not created this in vain. Glory
be to You! Preserve us from the doom of Fire.**

**Jo Allah Ta'ala ka zikar khadey aur baithey aur apni karwaton par letay hue kartey
hain aur aasmaano wa zameen ki paidaa'ish mein gaur wa fikr kartey hain aur kahtey
hain aye hamaarey Parwardigaar! Tu ne yeh be-faida nahi banaya, Tu paak hai pas
hamein aag ke azaab se bacha le.**²¹¹

211. Inn das aayaat mein se pehli aayat mein Allah **Tabaarak-o-Ta'ala** ne **Apni qudrat-o-taaqat** ki chand nishaniyaan bayaan farmaayi hain (in the first of these ten verses Allah – **Blessed and Almighty** – has described some of the signs of **His Power and Strength**) aur farmaaya hai ke yeh nishaniyaan zaroor hain lekin kin ke liye? (And said that these are the signs, but for whom?).

Ahle 'aql-o-daanish ke liye (for the **people of intellect and wisdom**) iss ka matlab yeh hua ke un '**ajaa'ibaat-e-takhleeq aur Qudrat Ilaahia** ko dekh kar bhi (this means that even after seeing these **wonders of the Creation and Divine Power**), jis shakhs ko Baari Ta'ala ka '**irfaan** haasil nah ho, woh **ahle Daanish** hi nahi (the person who does not get the **gnosis** of The Almighty Originator is not a **person of wisdom**).

Lekin yeh alamiya bhi bada ajeeb hai ke (but, it is also a strange tragedy that) aalam-e-Islam mein (Daanishwar) samjha hi iss ko jaata hai {in the world of Islam (intellectual) only he is considered} jo Allah Ta'ala ke barey mein tashkiik ka shikaar ho (who is a victim of causing suspicion about Allah Ta'ala) فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (Verily, we belong to Allah and to Him do we return).

Doosri aayat mein (in the second verse) ahle Daanish ke **zauq-e-zikar Ilaahi** (the **taste of Divine remembrance** of the people of wisdom) aur un ka aasman-o-zameen ki takhleeq mein **gaur-o-fikr** karne ka bayan hai (and their **contemplation** in the creation of the heavens and earth is being mentioned).

Jaisa ke hadees mein bhi aata hai (as it is mentioned in the hadith) nabi (Sallallahu alaihi wa sallam) ne farmaaya (the Prophet – peace and blessings of Allah be upon him – said):

“Khadey ho kar namaaz pa'dho, agar khadey ho kar nahi pa'dh saktey toh baith kar aur baith kar nahi pa'dh saktey toh karwat ke bal letey-letey hi namaaz pa'dh lo.”
(“Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side”)

(صحيح بخارى كتاب الصلوة) (Sahih Bukhari – The Book of Prayers)

Aise log jo har waqt Allah ko yaad kartey aur rakhtey hain aur aasmaan-o-zameen ki takhleeq aur Uss ki hikmaton par gaur kartey hain (such people who always remember and do not forget Allah and ponder on the creation of the heavens and the earth and its wisdom) jin se **khaaliq-e-kaayenaat ki azmat-o-qudrat** (by which the Greatness and Power of the Creator of the Universe), Uss ka **ilm-o-ikhtiyaar** aur **Uss ki rahmat-o-rabuubiyat ki sahih maa'rifat** inhein haasil hoti hai (His **Knowledge and Authority** and the correct knowledge of His **Mercy and Lordship** are

perceived by them) toh woh be-ikhtiyaar pukaar uthtey hain (then they spontaneously proclaim) ke **Rab-e-kaayenaat** ne yeh kaayenaat yuun hi **be-maqsad** nahi banayi hai (that the **Lord of the Universe** has not created this Universe **purposeless**) balkay iss se maqsad bandon ka imtehaan hai (but, the purpose of this is to test the servants).

Jo imtehaan mein kaamyab ho gaya (he who succeeds in the test), uss ke liye abad al abaad tak jannat ki neamatein hain (for him are the blessings of the Paradise till the infinite epoch) aur jo naa-kaam hua uss ke liye **azaab-e-naar** hai (and for him who loses is the **torment of the Hell**).

Iss liye woh azaab-e-naar se bachney ki dua bhi kartey hain (that is why they also supplicate to evade the torment of the Hell).

Iss ke baad waali teen aayaat mein bhi **maghfirat** aur **Qayamat ke din ki ruswaayi** se bachney ki duayein hain (the next three verses also contain supplications for **forgiveness** and avoidance of **disgrace on the Day of Resurrection**).



رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١١٢﴾

Rabbanaaa innaka man tudkhilin Naara faqad akhzai tahoo wa maa lizzaalimeena min Ansaar.

Our Lord! Whom You causes to enter the Fire: him indeed You have confounded. For evil-doers there will be no helpers.

Aye hamaarey paalne waaley! Tu jisey Jahannam mein daaley yaqeenan Tu ne usay ruswaa kiya, aur zaalimon ka madadgaar koi nahi.



رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

**Rabbanaaa innanaa sami'naa munaadiyai yunaadee lil eemaani an aaminoo bi
Rabbikum fa aamannaa; Rabbanaa faghfir lanaa zunoobanaa wa kaffir 'annaa saiyyi
aatina wa tawaffanaa ma'al abraar.**

**Our Lord! Lo! We have heard a crier calling unto Faith: "Believe you in your Lord!" So
we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds,
and make us die the death of the righteous.**

**Aye hamaarey Rab! Hum ne suna ke munaadii karne waala ba-aawaaz buland ee'maan
ki taraf bulaa raha hai ke logo! Apne Rab par ee'maan laao, pas hum ee'maan laaye. Ya
Ilaahi! Ab Tu hamaarey gunaah maaf farma aur hamaari buraaiyaan hum se duur kar
dey aur hamaari maut naiko ke saath kar.**



رَبَّنَا وَءَانِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

**Rabbanaa wa aatinaa maa wa'attanaa 'alaa Rusulika wa laa tukhzinaa Yawmal
Qiyaamah; innaka laa tukhliful mee'aad.**

**Our Lord! And give us that which You have promised to us by Your messengers.
Confound us not upon the Day of Resurrection. Lo! You break not the tryst.**

**Aye hamaarey paalne waaley maa'buud! Hamein woh dey jis ka waada Tu ne hum se
Apne rasoolon ki zabaanii kiya hai aur hamein Qayamat ke din ruswaa nah kar,
yaqeenan Tu waada khilaafii nahi karta.**



فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتُمْ بُعِضُكُم مِّنْ
بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا
لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا تُدْخِلَنَّهُمْ جَنَّتِ بَحْرَىٰ مِنْ تَحْتِهَا لَا تَنْهَرُ ثَوَابًا مِّنْ
عِنْدِ اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

*Fastajaaba lahum Rabbuhum annee laaa Udee'u 'amala 'aamilim minkum min zakarin
aw unsaa ba'dukum min ba'din fal lazeena haajaroo wa ukhrijoo min diyaarihim wa
oozoo fee sabeelee wa qaataloo wa qutiloo la ukaffiranna 'anhum saiyyi aatihim wa la
udkhilanna hum Jannatin tajree min tahtihal anhaaru sawaabam min 'indil laah;
wallaahu 'indahoo husnus sawaab.*

*And their Lord has heard them (and He say): Lo! I suffer not the work of any worker,
male or female, to be lost. You proceed one from another. So those who fled and were
driven forth from their homes and suffered damage for My cause, and fought and
were slain, verily I shall remit their evil deeds from them and verily I shall bring them
into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the
fairest of rewards.*

*Pas un ke Rab ne un ki dua qubool farmaa li ²¹² ke tum mein se kisi kaam karne waaley
ke kaam ko khwaah woh mard ho ya aurat Main hargiz zaaya nahi karta, ²¹³ tum
aapas mein ek dusrey ke hum-jins ho, ²¹⁴ iss liye woh log jinhon ne hijrat ki aur apne
gharon se nikaal diye gaye aur jinhein Meri raah mein iizaa di gayi aur jinhon ne jihaad
kiya aur shaheed kiye gaye, Main zaroor zaroor un ki buraaiyaan un se duur kar
doonga aur bil-yaqeen unhein un jannato mein ley jaoonga jin ke neechey nehrein bah
rahi hain, yeh hai sawaab Allah Ta'ala ki taraf se aur Allah Ta'ala hi ke paas behtareen
sawaab hai.*

212. فَاسْتَجَابَ (fastajaaba – and He answered) yahan أَجَابَ (ajaaba – to fulfill) yaani “qubool farma li” ke maaney mein hai (that is, the meaning is ‘been accepted’). (Fath al-Qadir)

213. Mard ho ya aurat ki wazahat iss liye kar di (that is why it is explained whether it is a man or a woman) ke Islam ne baaz mu'aamalaat mein (that Islam in some affairs) mard aur aurat ke darmiyaan un ke ek dusrey se mukhtalif fitri awsaaf ki bina par jo farq kiya hai (has differentiated between man and woman on the basis of their different natural traits).

Maslan haakimiyyat-o-qawwamiyat mein (for example, in the sovereignty and stability), kasb-e-'ma'aash ki zimma daari mein (in the responsibility of earning a livelihood), jihaad mein hissa leney mein aur wiraasat mein nisf hissa milney mein (in participating in Jihaad and in getting half share in inheritance), iss se yeh nah

samjha jaye ke naik aamaal ki jaza mein bhi shayad mard-o-aurat ke darmiyaan kuch farq kiya jayega (this does not mean that there will be some difference between a man and a woman in the reward of good deeds).

Nahi aisa nahi hoga balkay har naiki ka jo 'ajr ek mard ko mileyga (no, it will not happen, but the reward for every good deed that is given to a man), woh naiki agar ek aurat karegi (that good deed if a woman performs) toh iss ko bhi wahi ajar mileyga (then, she will get the same reward).

214. Yeh **jumla-e-mo'tariza** hai (this is a **parenthetical sentence**) aur iss ka maqsad pichley nukta ki hi wazahat hai (and its purpose is to clarify the previous point), yaani '**ajr-o-ita'at** mein tum mard aur aurat ek hi ho yaani ek jaise hi ho (that is, in '**reward and obedience**' you men and women are one, that is, are the same).

Baaz riwayaat mein hai ke (according to some narrations), Hazrat Umm Salma (radhiyallahu anha) ne ek martaba arz kiya ya rasool Allah! Allah Ta'ala ne hijrat ke silsiley mein auraton ka naam nahi liya. Jis par yeh aayat naazil hui (Hazrat Umm Salma – may Allah be pleased with her – once said: O Messenger of Allah! Allah Ta'ala did not mention the names of women in connection with migration. On which, this verse was revealed). (Tafseer al-Tabari, Ibn Kathir and Fath al-Qadir)



لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Laa yaghurrannaka taqal lubul lazeena kafaroo fil bilaad.

Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive you (O Muhammad).

Tujhe kaafiron ka shehron mein chalna phirna fareb mein nah daal dey. 215

215. Khitaab agarchay nabi (Sallallahu alaihi wa sallam) se hai (although, the speech is to the Prophet – peace and blessings of Allah be upon him), lekin mukhaatib **poori ummat** hai (but, the addressee is the **entire Ummah**).

Shahron mein chalney phirney se muraad (walking in the cities mean) **tijarath-o-kaarobaar** ke liye ek shahr se dusrey shahr ya ek mulk se dusrey mulk jaana hai (going from one city to another city or from one country to another country for **trade and business**).

Yeh tijarathi safar (this trade trip) **wasaa'il-e-duniya ki farawaani aur kaarobaar ke wus'at-o-farog** ki daleel hota hai (is a testament to the **abundance of resources of the world** and the **expanse and advancement of business**).

Allah Ta'ala farmaata hai, yeh sab kuch aarzi aur chand-roza faida hai, iss se ahle ee'maan ko dhoka mein mubtala nahi hona chahiye (Allah Ta'ala says: '**All this is a temporary and short benefit, and the believers should not be deceived by it**'), asal anjaam par nazar rakhni chahiye (one should keep an eye on the real outcome), jo **ee'maan se mahroomi** ki soorat mein Jahannum ka daimii azaab hai jis mein daulat duniya se maalaa-maal yeh kaafir mubtala hongey (which is the eternal torment of the Hell, in case of **deprivation of faith**, in which the rich people of this world will suffer).

Yeh mazmuun (this subject) aur bhi **muta'addid maqaamaat** par bayan kiya gaya hai (has been cited in **several other places**).

Maslan (for example):

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

Maa yujaadilu fee Aayaatil laahi illal lazeena kafaroo falaa yaghrurka taqallubuhum fil bilaad.

None argue concerning the revelations of Allah except those who disbelieve, so let not their turn of fortune in the land deceive you (O Muhammad).

Allah Ta'ala ki aayaaton mein wahi log jhagadtey hain jo kaafir hain, pas un logon ka shahron mein chalna phirna aap ko dhokay mein nah daaley.

(Surah Al-Mu'min: The Believer | Chapter 40 – verse 4)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

Qul innal lazeena yaftaroona 'al allaahil kaziba laa yuflihoon.

Say: Verily those who invent a lie concerning Allah will not succeed.

Aap kah dijiye ke jo log Allah par jhuut iftiraa kartey hain, woh kaamyaaab nah hongey.

مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

**Mataa'un fiddunyaa thumma ilainaa marji'uhum thumma nuzeequhumul 'azaabash shadeeda
bimaa kaanoo yakfuroon.**

**This world's portion (will be theirs), then unto Us is their return. Then We make them taste a
dreadful doom because they used to disbelieve.**

**Yeh duniya mein thoda sa 'aish hai phir Hamaarey paas unn ko aana hai phir Hum unn ko unn
ke kufir ke badley sakht azaab chakhaaeingey.**

(Surah Yunus: Prophet Jonah | Chapter 10 – verses 69 - 70)

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

Numatti'uhum qaleelan summa nadtarruhum ilaa 'azaabin ghaleez.

We give them comfort for a little, and then We drive them to a heavy doom.

**Hum unhein go kuch yuun hi sa faida de dein, lekin (bil-aakhir) Hum unhein nihaayat
bechaaragii ki haalat mein sakht azaab ki taraf han'kaa ley jayeinge.**

(Surah Luqman: Luqman | Chapter 31 – verse 24)



مَتَّعْ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

Mataa'un qaleelun summa ma'waahum Jahannam; wa bi'sal mihaad.

It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

**Yeh toh bahut hi thoda faa'ida hai, ²¹⁶uss ke baad un ka thikaana toh Jahannum hai
aur woh buri jagah hai.**

216. Yaani yeh duniya ke **wasaa'il, aasaa'ishein aur sahulatein** ba-zaahir kitni hi zyaada kyon nah hon (that is, the **resources, comforts and conveniences** of this world, no matter how great they may seem), dar-haqeeqat **mataa' qaliil** hi hain, kyon ke bil-aakhir inhein **fanaa** hona hai (are, in fact, only **scanty possessions** because, in the end, they have to perish), aur un ke bhi **fanaa** honay se pehle woh Hazraat khud **fanaa** ho jayeinge (and before their destruction, those gentlemen themselves will perish) jo un ke husool ki koshishon mein Allah ko bhi **faraamosh** kiye rakhtey hain (who have forgotten Allah in their efforts to attain them) aur har qism ke **akhlaaqi zaabton aur Allah ki hado** ko bhi pamaal kartey hain (and also violate all kinds of **moral values and limits of Allah**).



لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

Laakinil lazeenat taqaw Rabbahum lahum Jannnaatun tajree min tahtihal anhaaru khaalideena feehaa nuzulammin 'indil laah; wa maa 'indal laahi khairul lil abraar.

But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord.

That which Allah has in store is better for the righteous.

Lekin jo log apne Rab se dartay rahey, un ke liye jannatein hain jin ke neechey nehrein jaari hain, un mein woh hamesha raheinge yeh mehmaani hai Allah ki taraf se aur naik-kaaron ke liye jo kuch Allah Ta'ala ke paas hai, woh bahut hi behtar hai. 217

217. Un ke bar-aks (on the contrary) jo **taqwa aur Khudaa-khaufii** ki zindagi guzaar kar (those who live a life of **piety and fear of Allah**), Allah ki baargaah mein haazir hongey (will appear before Allah). Go duniya mein un ke paas Khudaa faraamoshon ki tarah daulat ke ambaar aur rizq ki farawaani nah rahi hogi (although, they, like those who forget Allah, would not have had as much wealth and provision in the world), magar woh Allah ke mehmaan hongey jo tamaam kaayenaat ka Khaaliq-o-Maalik hai (but they will be the guests of Allah, Who is the Creator and Owner of the whole Universe), aur wahan un **abraar (naik logon)** ko jo **'ajr-o-sila** mileyga {and there those virtuous (righteous people) will get **reward and recompense**} woh iss

se behtar hoga jo duniya mein kaafiron ko aarzi taur par milta hai (that will be better than what the disbelievers, in the world, get temporarily).



وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ
خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

*Wa inna min Ahlil Kitaabi lamai yu'minu billaahi wa maaa unzila ilaikum wa maaa
unzila ilaihim khaashi 'eena lillaahi laa yashtaroon bi Aayaatil laahi saman
qaleela; ulaaa'ika lahum ajruhum 'inda Rabbihi; innal laaha saree'ul hisaab.*

*And lo! Of the People of the Scripture there are some who believe in Allah and that
which is revealed unto you and that which was revealed unto them, humbling
themselves before Allah. They purchase not a trifling gain at the price of the
revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take
account.*

*Yaqeenan ahle kitaab mein se baaz aise bhi hain jo Allah Ta'ala par ee'maan laatey
hain aur tumhaari taraf jo utaara gaya hai aur un ki jaanib jo naazil hua uss par bhi,
Allah Ta'ala se dartay hain aur Allah Ta'ala ki aayatun ko thodi thodi qeemat par
baichtay bhi nahi, ²¹⁸ un ka badla un ke Rab ke paas hai, yaqeenan Allah Ta'ala jald
hisaab lenay waala hai.*

- 218.** *Iss aayat mein ahle Kitaab ke uss groh ka zikar hai (in this verse, there is a mention of that group of People of the Book) jisey Rasool Kareem (Sallallahu alaihi wa sallam) ki risaalat par ee'maan laaney ka **sharf** haasil hua (which had the **privilege** of believing in the prophethood of the Holy Prophet – peace and blessings of Allah be upon him).*

*Un ke ee'maan aur **ee'maani sifaat** ka tazkira farma kar (by mentioning their faith and **attributes of faith**), Allah Ta'ala ne unhein dusrey ahle Kitaab se mumtaaz kar diya (Allah Ta'ala distinguished them from other People of the Book) jin ka mission hi Islam, paighambar-e-Islam aur musalmaano ke khilaaf saazishein karna (whose mission itself was to conspire against Islam, the Prophet of Islam and the Muslims), aayaat Ilaahi mein **tahreef-o-talbees** karna (to **distort and misrepresent** the Divine*

verses) aur **duniya ke aarzi aur faanii mafaadaat** ke liye kitmaan-e-ilm karna tha (and to conceal knowledge for the sake of **temporary and perishable interests of the world**).

Allah Ta'ala ne farmaya yeh momineen ahle Kitaab aise nahi hain, balkay yeh Allah se darney waaley hain, Allah ki aayatun ko thodi thodi qeemat par baichney waaley nahi hain (Allah Ta'ala says: **'These believers among the People of the Book are not like that, but they are those who fear Allah, they do not sell the revelations of Allah for a small price'**), iss ka matlab yeh hua ke (this means that) jo **ulema-o-mashaa'ikh** duniyawi agraaz ke liye aayaat Ilaahi mein tahreef (those **scholars and clergies** who distort the Divine verses for worldly purposes) ya un ke mafhoom ke bayan mein **dajl-o-talbees** se kaam letey hain (or in stating its meaning apply **deception and misrepresentation**), woh **ee'maan-o-taqwa se mahroom** hain (they are **deprived of faith and piety**).

Hafiz Ibn Kaseer ne likha hai ke aayat mein jin momineen ahle Kitaab ka zikar hai (Hafiz Ibn Kathir has written that those believers among the People of the Book are mentioned in the verse), Yahood mein se un ki taa'daad das tak bhi nahi pahunchti (among the Jews, their number does not reach even ten), *alhatta* (however) Isai badi tedaad mein musalmaan hue (Christians, in large number, became Muslims) aur unhon ne deen haq ko apnaaya (and they adopted the true religion). (*Tafseer Ibn Kathir*)



يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَٰبِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ



**Yaaa aiyuhal lazeena aamanus biroo wa saabiroo wa raabitoo wattaqul laaha
la'allakum tuflihoon. (Section 20)**

**O you who believe! Endure, outdo all others in endurance, be ready, and observe
your duty to Allah, in order that you may succeed.**

**Aye ee'maan waalo! Tum saabit qadam raho ²¹⁹ aur ek dusrey ko thaamay rakho aur
jihaad ke liye tayyar raho, aur Allah Ta'ala se dartay raho, taakay tum muraad ko
pahuncho.**

219. *Sabr karo* (be patient) *yaani taa'aat ke ikhtiyaar karne* (that is, in adopting obedience) *aur shahwaat-o-lazzaat ke tark karne mein* (and in giving up **lusts and pleasures**) *apne nafs ko mazbuut aur saabit qadam rakho* (keep your soul strong and steadfast).

صابروا (be patient) *jung ki shiddaton mein dushman ke muqaabley mein dat'ey rahna*, *yeh sabr ki sakht tareen soorat hai* (to be courageous in the face of the enemy in the **intensity of war** is the hardest form of patience). *Iss liye usay alaihda bayan farmaya* (that is why it is described separately).

رابطوا (*raabitoo* – to patrol) *maidan-e-jung ya mahaaz-e-jung mein* (on the battlefield or in the battle) *morcha band ho kar hamaa waqt chaukannaa* (to be alert at all times by staying in the front to fight) *aur jihaad ke liye tayyar rahna muraabata hai* (and be ready for Jihaad is **muraabata** i.e. Guarding the condition). *Yeh bhi badey 'azm-o-hausla ka kaam hai* (this is also a work of great **determination and courage**). *Isi liye hadees mein iss ki yeh fazeelat bayan ki gayi hai* (that is why this virtue has been mentioned in the hadith)

«رَبَّاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

“Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains.”

“Allah ke raastey (jihaad) mein ek din padaaw daalna (yaani morcha band hona) duniya-o-maa-fiihaa se behtar hai.”

(صحیح بخاری، باب فضل رباط يوم فی سبیل اللہ) (Sahih Bukhari - Chapter: Merit of a Day in the Way of Allah)

Ilawa azeen hadees mein (in addition to this, in the hadith) *مکارہ (makarah - yaani naagawaarii ke halaat mein) mukammal wuzuu karne* {makarah – that is, in an unpleasant condition) *make a complete ablution*, *masjidon mein zyaada duur se chal kar jaane* (to walk a long distance to reach in the masjid), *aur namaaz ke baad doosri namaaz ke intezaar karne ko bhi Ribat kaha gaya hai* {and, after the prayer, to wait for the next prayer is also called **'Ribat'** (i.e. being connected)}

(صحیح مسلم، کتاب الطہارة) (Sahih Bukhari – The Book of Purification)

