

سُورَةُ الْبَقَرَةِ

Al-Baqarah

SURAT AL-BAQARAH

AL-BAQARAH – THE COW | CHAPTER 2

286 VERSES | MADINAH

Surah Baqarah Madani hai ¹– Iss mein do sau chey-yaasi aayaat aur chaalis rukoo (section) hain

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝۱ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝۲

Alif-Laaam-Meeem. Zaalikal Kitaabu laa raiba feeh; hudal lilmuttaqeen.

Alif. Lam. Mim. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

Alif. Laam. Meem. ² Iss kitaab (ke Allah ki kitaab honay) mein koi shak nahi, ³ parhaizgaaron ko raah dikhaane wali hai. ⁴

1. Iss surat mein aagey chal kar ga'ai (cow) ka waaqia bayan huwa iss liye isey 'Baqarah' (ga'ai ke waaqiye wali surat) kaha jata hai.

Hadees mein iss ki khaas fazeelat yeh bhi bayan ki gayi hai (its special virtue is also mentioned in the hadith) ke jis ghar mein yeh padh'hi jaye uss ghar se shaitaan bhaag jaata hai – farmaya:

”لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تَقْرَأُ فِيهِ سُورَةَ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ“

“Apne gharon ko qabrastaan naa banao. Yaqeenan, Shaytaan us ghar mein daakhil nahi hota jahan Surat al-Baqarah padh'ha jata hai.”

“Do not turn your houses into graves. Verily, Satan does not enter the house where Surat al-Baqarah is recited.”

(صحيح مسلم - كتاب صلاة المسافرين، باب استحبَّابِ صَلَاةِ النَّافِلَةِ فِي بَيْتِهِ...)

(Sahih Muslim: Book of Prayers – Travelers | Chapter: It is recommended to offer voluntary prayers in one's house...)

Nuzool ke aetbaar se (on the basis of revelation) yeh Madani daur ki ibtedaayi suraton mein se hai (is from the initial chapters). Albatta (although) iss ki baaz aayaat hajjatul wida ke mauqa par naazil huwein {some of its verses were revealed on the occasion of Farewell Pilgrimage (Hajj)}. Baaz ulema ke nazdeek iss mein ek hazaar **khavar**, ek hazaar **ahkaam** aur ek hazaar **manhayaat** hain (according to some scholars, it consists of one thousand **news incidents**, one thousand **commands** and one thousand **prohibitions**). (Ibn Kathir)

2. **Alif. Laam. Meem.** Inhein **huroof muqatta'at** kaha jaata hai (they are called 'disjoined letters'). Yaani alaida-alaida padh'hey janey waley huroof (that is, letters that are read separately). In ke maaney ke baarey mein koi mustanad riwayat nahi hai (there is no authentic tradition about their meaning). **وَاللَّهُ أَعْلَمُ بِمُرَادِهِ** (And Allah Knows best).

Albatta (however) Nabi (Sallallahu alaihi wa sallam) ne yeh zaroor farmaya hai ke (the Prophet – peace and blessings of Allah be upon him – said):

“Main nahi kahta ke «الم» ek haraf (letter) hai – balkay 'alif' ek haraf hai, laam ek haraf hai aur meem ek haraf hai aur har haraf par ek naiki aur ek naiki ka ajar dus guna (ten folds) hai.”
 “[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.”

(سنن ترمذی، کتاب فضائل القرآن، باب ماجاء فیمن قرأ حرفاً)

(Sunan Tirmidhi: Book-Virtues of the Quran | Chapter: Whoever reads a letter...)

3. Iss ke munzal min-Allah honay mein koi shubah nahi (there is no doubt that it is revealed from Allah), jaisa ke dusrey muqaam par hai (as it is in other places):

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾

Tanzeelul Kitaabi laa raiba feehi mir rabbil 'aalameen.

The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.

Bila-shubah iss kitaab ka utaarna tamaam jahanon ke parwardigaar ki taraf se hai.

(As-Sajdah: The Prostration | Chapter 32: verse 2)

Baaz ulema (some scholars) ne kaha hai ke yeh khabar ba-maaney nahee (have said that this news means 'prohibition') hai.

أَيُّ: لَا تَرْتَابُوا فِيهِ

(Iss mein shak na karo – Do not doubt in this).

Alawa azeen (apart from that) iss mein jo waaqi'aat (incidents) bayan kiye gaye hain unki sadaqat mein (in its authenticity) jo ahkaam-o-masail (rulings and problems) bayan kiye gaye hain un se insaaniyat ki falah-o-najaat (success and salvation of humanity) waabista (associated) honay mein aur jo aqaa'ed (beliefs) {(tawheed-o-risalat aur ma'aad ke baarey mein) – about monotheism, mission and hereafter} bayan kiye gaye hain un ke bar-haqq honay mein koi shak nahi (there is no doubt that they are certain).

4. **'Parhaizgaaron ko raah dikhaane wali hai'** – Waise toh yeh Kitaab-e-Ilaahi tamaam insaanon ki hidaayat-o-rahnumai ke liye naazil huwi hai (by the way, this Divine Book has been revealed for the instruction and guidance of all human beings).

Lekin iss chasma-e-faiz se sairaab sirf wahi log hogein (but, from this fountain of grace, those alone will be satiated) jo aab-e-hayaat ke mat'laashi aur khauf-e-ilaahi se sarshaar hogein (who are seekers of water of immortality and devoted to the fear of Allah).

Jin ke dil mein marne ke baad Allah ke baar-gaah mein khad'hey hokar jawab-dahi ka ahsaas aur uss ki fikr hi nahi (those who do not have the feeling of accountability and concern for standing in the presence of Allah after death in their hearts) – jin ke andar hidayat ki talab ya gumraahi se bachney ka jazba hi nahi hoga toh unhein hidayat kahan se aur kiyon haasil ho sakti hai? (Those who do not have the desire to seek guidance or the passion to avoid going astray, then where and how can they get guidance?)



الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾

**Allazeena yu'minoona bilghaibi wa yuqeemoonas salaata wa mimmaa razaqnaahum
yunfiqoon.**

**Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon
them;**

**Jo log ghaib par ee'maan laatey hain ⁵ aur namaaz ko qayem rakhtey hain ⁶ aur hamarey diye
huwe (maal) mein se kharch kartey hain. ⁷**

5. Umoor Ghaibiyya – اُمُورٌ غَيْبِيَّةٌ (metaphysical matters) se muraad wo cheezein hain jin ka idraak aql-o-hawaas se mumkin nahi (refers to those things which cannot be perceived by intellect and senses). Jaise Zaat Baari Ta'ala (Almighty Allah), Wahi-e-Ilaahi (Divine Revelation), Jannat (Paradise), Dozakh (Hell), Malaika (Angels), Azaab-e-Qabr (Torment of the Grave), Hashr (Resurrection), Ajsaad (substances) wagaira (etc) ...

Iss se maloom huwa ke Allah aur Rasool (Sallallahu alaihi wa sallam) ki batlayee huwi maaw'rai aql-o-ahsaas baaton par yaqeen rakhna juzw-o-ee'maan hai (from this it became clear that believing in the transcendental intellect and sense taught by Allah and His Messenger – peace and blessings of Allah be upon him – is part and faith) aur in ka inkaar kufr-o-zalaalat hai (and its refusal is disbelief and misguidance).

6. *Iqamat Salaat* (Observance of prayer) se muraad *pabandi se aur Sunnat-e-nabawi ke mutabiq namaaz ka ehtemaam karna hai* {means with punctuality and in accordance with the Prophetic Sunnah (Tradition) to perform the prayers} – *warna* (otherwise) *namaaz toh munafiqeen bhi padh'tey thay* (even hypocrites used to offer prayers).
7. *Infaaq* **إِنْفَاقٍ** (expenditure) ka lafz aam hai jo *sadaqaat wajibah aur naafilah dono shaamil hai* {the word is common which includes both obligatory and supererogatory (optional) charity}. *Ahle-ee'maan hasab-e-esteta'at* (believers, in accordance to affordability) *dono mein kotaahi nahi kartey* (do not neglect in both), *balkay* (on the contrary) *maa-baap aur ahl-o-ayaal par sahih tareeqey se kharch karna bhi* (even spending on parents and family in a proper way) *iss mein daakhil hai aur ba'es ajar-o-sawaab hai* (is included in this and it is the basis of rewards).



وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿١٠٠﴾

Wallazeena yu'minoona bima unzila ilaika wa maaa unzila min qablika wa bil Aakhirati hum yooqinoon.

And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter.

Aur jo log ee'maan laatey hain uss par jo aap ki taraf utaara gaya aur jo aap se pehle utaara gaya ⁸ aur wo aakhirat par bhi yaqeen rakhtey hain.

8. *Pichli kitabon par ee'maan laaney ka matlab yeh hai* (believing in the previous books means) *ke jo kitabein ambiyaa alaihimus salaam par naazil huwi* (that all the books that were revealed to the Prophets – peace be upon them) – *wo sab sachchi hain, wo ab apni asli shakl mein duniya mein paayi nahi jaati* (those are true, they are no longer found in the world in their original form) – *niiz* (also) *ab un par amal bhi nahi kiya ja sakta* (they can no longer be followed).

Ab amal sirf Quran aur uss ki tashreeh nabwi – hadees par hi kiya jayega (now the adherence will be on the Quran and its Prophetic commentary –tradition). *Iss se yeh bhi maloom huwa ke Wahi-o-Risalat ka silsila Hazrat Muhammad Sallallahu alaihi wa sallam par khatm kar diya gaya hai* (from this, it is also known that the chain of revelation and mission has been ended on the Prophet – peace and blessings of Allah be upon him) – *warna uss par bhi ee'maan laaney ka zikr Allah Ta'ala zaroor farmaata* (otherwise, Allah Ta'ala would have mentioned to believe in it too).



أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Ulaaa'ika 'alaa hudam mir rabbihih wa ulaaa'ika humul muflihoon

These depend on guidance from their Lord. These are the successful.

Yehi log apne Rab ki taraf se hidayat par hain aur yehi log falah aur najaat paaney waley hain. ⁹

9. Yeh un ahl-e-ee'maan ka anjaam bayaan kiya gaya hai (this is the fate of those believers) jo ee'maan laaney ke baad (who after believing) taqwa-o-amal aur aqeeda sahiha ka ehtemaam karte hain (practice piety and deeds and authentic belief).

Mahez (purely) zubaan se izhaar-e-ee'maan (expression of faith verbally) ko kaafi nahi samajhate. Kaamyaabi se muraad aakhirat mein raza-e-ilaahi (success means Pleasure of Allah in the Hereafter) aur Uss ki rahmat-o-maghfirat ka husool hai (and the attainment of His Mercy and Forgiveness). Iss ke saath duniya mein bhi khush-haali aur sa'adat-o-kaamraani (prosperity and happiness and success) mil jaye toh **Subhan'Allah** (Glory to Allah) – Warna asal kaamyaabi aakhirat hi ki kaamyaabi hai (otherwise, the real success is the success of the Hereafter).

Iss ke baad Allah Ta'ala dusrey giroh ka tazkara farma raha hai (after this, Allah Ta'ala is referring to another group) jo sirf kaafir hi nahi balkay (which is not only a disbeliever) iss ka kufr-o-anaad (its disbelief and enmity) iss inteha tak pahooncha hua hai (has reached to such an extreme) jis ke baad iss se khair aur qubool-e-Islam ke tau'qa hi nahi (that no good and acceptance of Islam is expected from it).



إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Innal lazeena kafaroo sawaaa'un 'alaihim 'a-anzar tahum am lam tunzirhum laa yu'minoon

As for the Disbelievers, whether you warn them or you warn them not it is all one for them; they believe not.

Kaafiron ko aapka daraana ya na daraana barabar hai, yeh log ee'maan na layegein. ¹⁰

10. Nabi (Sallallahu alaihi wa sallam) ki shadeed khwahish thi ke sab musalmaan ho jayein aur usi hisaab se aap (Sallallahu alaihi wa sallam) koshish farmatey (it was the intense desire of the Prophet – peace and blessings of Allah be upon him –that all of them would become Muslims and he used to try accordingly).

Lekin Allah Ta'ala ne farmaya ke ee'maan un ke naseeb mein hi nahi hai (but Allah said that faith is not in their destiny). Yeh wo chand makhsoos log hain (these are few specific people) jin ke dilon par mohar lag chuki thi (whose hearts were sealed) (jaise Abu Jahl aur Abu Lahab wagaira – like Abu Jahl and Abu Lahab etc.)

Warna aap (Sallallahu alaihi wa sallam) ki dawat-o-tableegh se be-shumaar log musalmaan hue (otherwise, countless people became Muslims through the call and preaching of the Prophet – peace and blessings of Allah be upon him) – hatta ke (even) phir pura Jazira Arab Islam ke saaya-e-'aatifat mein aa gaya (then the whole Arabian Peninsula came under the affection of Islam).



خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

Khatamal laahu 'alaa quloobihim wa 'alaa sam'i-him wa 'alaaa absaarihim ghishaa watunw wa lahum 'azaabun 'azeem. (Section 1)

Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

Allah Ta'ala ne un ke dilon par aur un ke kaano par muhr kar di hai aur un ke aankhon par parda hai aur un ke liye bada azaab hai.¹¹

11. Yeh unke adam ee'maan ki wajah bayaan ki gayi hai (the reason for their absence of faith is mentioned) ke chuun-ke (that since) kufr-o-ma'asiyat ke musalsal irtekaab ki wajah se (due to continuous commitment of disbelief and disobedience) un ke dilon se qubool haqq ki iste'adaad khatm ho chuki hai (their hearts have lost the capacity for acceptance of truth). Un ke kaan haqq baat sunne ke liye (their ears to listen the truth) aamaada nahi (are not ready) aur un ke nighahein kaayenaat mein phailee huwi Rab ki nishaaniyaan dekhne se mahroom hain (and their eyes are deprived of seeing the Lord's signs that are spread in the Universe) toh ab wo ee'maan kis tarah la saktey hain? (So, how can they believe now?)

Ee'maan toh unhi logon ke hisse mein aata hai (faith comes only to those) jo Allah Ta'ala ki di huwi salahiyaton ka sahih istemaal kartey hain (who make good use of the abilities given to them by Allah) aur un se (and through them) ma'arif-e-kirdgaar haasil kartey hain (acquire knowledge of the Creator).

Iss ke bar-aks (on the contrary) log toh iss hadees ka misdaaq hain (people are the embodiment of this hadidth) jis mein bayaan kiya gaya hai ke (in which it is stated that):

“Momin jab gunah kar bait’hta hai toh uss ke dil mein siya nukhta pa’d jata hai, agar wo tauba kar ke gunah se baaz aa jata hai toh uss ka dil pahle ki tarah saaf-shaffaf ho jata hai aur agar wo tauba ke bajai gunah par gunah karta jata hai toh wo nukhta siya phail kar uss ke puray dil par cha’a jata hai.”

“Verily, when the servant commits a sin, a black mark appears upon his heart. If he abandons the sin, seeks forgiveness, and repents, then his heart will be polished. If he returns to the sin, the blackness will be increased until it overcomes his heart.”

Nabi (Sallallahu alaihi wa sallam) ne farmaya yehi wo zang (rust) hai jisay Allah Ta’ala ne bayan farmaya hai:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Kallaa bal raana 'alaa quloobihim maa kaanoo yaksiboon

Nay, but that which they have earned is rust upon their hearts.

Yoon nahi, balkay un ke dilon par un ke amaal ki wajah se zang (chahd gaya) hai.

(Al-Mutaffifin: The Defrauding | Chapter 83: verse 14)

(At-Tirmidhi – Commentary of Surah Al-Mutaffifin)

Isi kaifiyat condition ko Quran ne ‘**khatm**’ (mohar lag jaane) se taabeer farmaya hai {the Quran has interpreted this condition as ‘Seal’ (sealing)} jo un ki musalsal badh-aamaaliyon ka muntaqa natija hai (which is the obvious result of their continuous evil deeds).



وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

Wa minan naasi mainy yaqoolu aamannaa billaahi wa bil yawmil aakhiri wa maa hum bimu'mineen.

And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

**Baaz log kahtey hain ke hum Allah Ta’ala par aur Qayamat ke din par ee’maan rakhtey hain,
lekin dar-haqeeqat wo ee’maan waley nahi hain.¹²**

12. Yahan se teesray giroh munafiqeen ka tazkara shuroo hota hai (from here begins the description of the third group of hypocrites) jin ke dil toh ee'maan se mahroom thay (whose hearts were devoid of faith), magar wo ahl-e-ee'maan ko faraib dene ke liye (but, to deceive the believers) zubaan se ee'maan ka izhaar kartay thay (they used to express their faith with their tongues).

Allah Ta'ala ne farmaya ke wo na Allah ko dhoka dene mein kaamyaab ho saktey hain kyon ke Woh toh sab kuch jaanta hai aur na ahle-e-ee'maan ko mustaqal faraib mein rakh saktey hain (and they cannot keep the believers in the constant deception) kyon ke Allah Ta'ala Wahi ke zariye se (because Allah Ta'ala through Revelation) musalmaano ko un ko unki faraib-kaariyon se aa'gah farma deta tha (makes Muslims aware about their deceptiveness).

Yoon iss faraib kaari ka saara nuqsan (thus, the complete loss of this deception) khud unhi ko pahooncha (came to them) ke unho ne apni aaqbat barbaad kar li (that they ruined their hereafre life) aur duniya mein bhi ruswa huwe (and were disgraced in the world).



يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

Yukhaadi'oona laaha wallazeena aamanoo wa maa yakhda'oona illaaa anfusahum wa maa yash'uroon

They think to beguile Allah and those who believe, and they beguile none except themselves; but they perceive not.

Wo Allah Ta'ala ko aur ee'maan waalon ko dhoka detey hain, lekin dar-asal wo khud apne aap ko dhoka dey rahey hain, magar samajhtey nahi.



فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ مَّا كَانُوا يَكْذِبُونَ ﴿١٠﴾

Fee quloobihim mara dun fazaadahumul laahu maradah; wa lahum 'azaabun aleemum bimaa kaanoo yakziboon

In their hearts is a disease, and Allah increases their disease. A painful doom is theirs because they lie.

Un ke dilon mein biimaarii thi Allah Ta'ala ne unhein biimaarii mein mazeed bad'ha diya ¹³ aur un ke jhoot ki wajah se un ke liye dardnaak azaab hai.

13. Biimaarii se muraad wahi kufr-o-nifaaq hai (disease refers to the same disbelief and hypocrisy) jis ki islaah ki fikr na kee jaye (which, if no thought for rectification is given) toh bad'hthi chali jaati hai (then, it will only get worse). Isi tarah (similarly) jhoot bolna munafiqeen ki alamaat mein se hai (lying is from the signs of hypocrites) jis se ijtenaab zaroori hai (which must be avoided).



وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

Wa iza qeela lahum laa tufsidoo fil ardi qaalooo innamaa nahnu muslihoon

And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

Aur jab un se kaha jaata hai ke zameen mein fasaad na karo, toh jawaab detey hain ke hum to sirf islaah karne waaley hain.



أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

Alaaa innahum humul mufsidooon wa laakil laa yash'uroon

Are not they indeed the mischief-makers? But they perceive not.

Khabardaar ho! Yaqeenan yehi log fasaad karne waaley hain, ¹⁴ lekin shu'uur (samajh) nahi rakhtey.

14. 'Fasaadun' 'Salahun' ki zid hai {mischief is the antonym (opposite) of righteousness}. Kufr-o-ma'asiyat se zameen mein fasaad phailta hai (from disbelief and disobedience, mischief spreads in the land) aur ita'at-e-ilaahi se aman-o-sukoon milta hai (and obedience to Allah brings peace and tranquility). Har daur ke munafiqeen ka kirdaar yehi raha hai (the role of hypocrites of every age has been) ke phailatey wo fasaad hain, isha'at wo munkaraat ki kartey hain (that they spread mischief, they publicize denials) aur pa'maal hudood-e-ilaahi ko kartey hain (and they trample the limits of Allah) aur samajhtey ya dawa'a yeh kartey hain ke wo islaah-o-taraqqi ke liye koshaan hain (and they perceive or claim this that they are endeavoring for rectification and progress).



وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾

**Wa iza qeela lahum aaminoo kamaaa aamanan naasu qaalooo anu'minu kamaaa aamanas
sufahaaa'; alaaa innahum humus sufahaaa'u wa laakil laa ya'lamoon**

**And when it is said unto them: believe as the people believe, they say: shall we believe as the
foolish believe? are not they indeed the foolish? But they know not.**

**Aur jab un se kaha jaata hai ke aur logon (yaani sahaba) ki tarah tum bhi ee'maan laao toh
jawaab detey hain ke kya hum aisa ee'maan laayein jaisa be-waqoof laaye hain. ¹⁵ Khabardaar
ho jao! Yaqeenan yahi be-waqoof hain, lekin jaantey nahi. ¹⁶**

15. Un munafiqeen ne Sahaba (radhiyallahu anhum – may Allah be pleased with them) ko 'be-waqoof' (foolish) kaha jinhe ne Allah ki raah mein jaan-o-maal (life and wealth) ki kisi bhi qurbaani se dareegh nahi kiya (never hesitated with any sort of sacrifice) aur aaj ke munafiqeen ye bawar karaatey hain ke (and hypocrites of present times confide this that) 'nauzubillah' (we seek refuge with Allah) Sahaba Karaam (Companions) (radhiyallahu anhum – may Allah be pleased with them) daulat-e-ee'maan hi se mahroom thay (were deprived from wealth of faith).

Allah Ta'ala ne jadeed-o-qadeem munafiqeen ki tardeed farmayi (Allah has rebutted the present and past hypocrites) – farmaya kisi aa'la tar maqsad ke liye (for any higher goal) duniyawī mafadaat ko qurbaan kar dena be-waqoofi nahi (to sacrifice the worldly benefits is not foolishness) – ayn aql-mandii aur sa'adat hai (it is exactly sagacity and blissfulness).

Sahaba (may Allah be pleased with them) ne isi sa'adat-mandi ka sabooth muhayya kiya hai (the companions have provided an evidence of this happiness). Iss liye wo pakkay momin hi nahi (that is why, they were not only firm believers) balkay ee'maan ke liye ek me'ayaar aur kasauti hain (rather, for the sake of faith, they are a standard and criterion). Ab ee'maan unhi ka moatabar hoga (now, faith will be valid only for those) jo Sahaba Karaam (radhiyallahu anhum) ki tarah ee'maan layeinge (who believe like the Companions – may Allah be pleased with them).

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ فَقَدْ أَهْتَدُوا ﴿١٣٧﴾

Fa in aamanoo bimisli maaa aamantum bihee faqadih tadaw

And if they believe in the like of that which you believe, then they are rightly guided.

Agar wo tum jaisa ee'maan laye toh hidayat paaye...

(Al-Baqarah: The Cow | Chapter 2: verse 137)

16. Zahir baat hai (it is obvious) ke nafa 'aajil (faurii faiday) ke liye nafa ajil (deir se milnay walay faiday) ko nazar andaz kar dena {for the sake of speedy gains (immediate benefits) ignorning the future gains (deferred benefits)} aur akhirat ki paayedaar aur daimi zindagi ke muqablay mein duniya ki faani zindagi ko tarjeeh dena (and giving importance to the mortal life of this world over the enduring and perpetual life of the Hereafter) aur Allah ke bajaye (and instead of Allah) logon se darna parley darjay ki safaahat hai (fearing people is the highest level of foolishness) jis ka irtikaab un munafiqeen ney kya (which those hypocrites have committed). Yun ek Musalmah haqeeqat se be-ilm rahay (thus, remained ignorant of an indisputable fact).



وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

**Wa izaa laqul lazeena aamanoo qaalooo aamannaa wa izaa khalaw ilaa shayaateenihim
qaalooo innaa ma'akum innamaa nahnu mustahzi'oon**

**And when they fall in with those who believe, they say: We believe; but when they go apart to
their devils they declare: Lo! we are with you; verily we did but mock.**

**Aur jab ee'maan walon se miltay hain to kahtey hain ke hum bhi ee'maan waley hain aur jab
apne badon ke paas jaatey hain ¹⁷ toh kahtey hain ke hum toh tumharey saath hain hum toh un
se sirf mazaaq kartey hain.**

17. Shayateen (devils) se muraad sardaraan Quraish-o-Yahood (Chiefs of Quraish and Jews) hain jin keima'a par (on whose authority) wo Islam aur Musalmaano ke khilaaf saajishein kartey thay (they used to conspire against Islam and Muslims) ya munafiqeen ke apne sardaar (or their own leaders of the hypocrites).



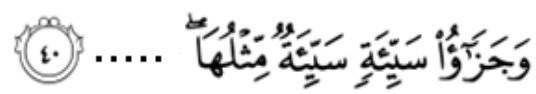
اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

Allahu yastahzi'u bihim wa yamudduhum fee tughyaanihim ya'mahoon

Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.

**Allah Ta'ala bhi un se mazaaq karta hai ¹⁸ aur unhein un ki sarkashi aur bahkaawey mein aur
bad'ha deta hai.**

18. **“Allah Ta’ala bhi un se mazaaq karta hai”** ka ek matlab toh yeh hai (one meaning is this) ke wo jis tarah musalmaano ke saath istehzaad istekhfaaf ka ma’mala kartey hain (in a way they deal Muslims with falsification and vilification) Allah Ta’ala bhi un se aisa hi ma’amlā kartey huwe unhein zillat-o-adbaar mein muhtela karta hai (Allah Ta’ala too treats them in the same way and subject them in humiliation and downfall). Iss ko istehza’a se taabeer karna zubaan ka asloob hai (interpreting this with ridicule is a style of language) warna haqeeqatan yeh istehza’a nahi hai (otherwise, it is not really ridicule) – un ke fayl-e-istehza’a ki saza hai (it’s punishment for their derisive action) jaise darj-zail aayat mein (in the following verse) buraa’ee ke badley ko buraa’ee kaha gaya hai



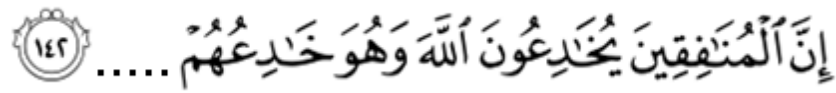
Wa jazaaa'u saiyi'atin saiyi'atum misluha

The guerdon of an ill-deed is an ill the like thereof.

Aur buraa’ee ka badla usi jaisi buraa’ee hai...

(Ash-Shura: Consultation | Chapter 42: verse 40)

Haal-aanki (although) wo buraa’ee nahi hai, ek jaa’ez fayl hai (that is not evil, it is a legitimate action). Isi tarah darj zail wagaira aayaat mein hai (likewise it is mentioned in the following and other verses)

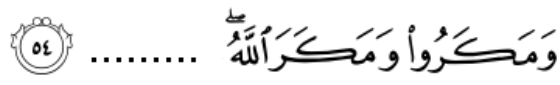


Innal munaafiqeena yukhaadi'oonal laaha wa huwa khaadi'uhum

Lo! The hypocrites seek to beguile Allah, but it is He Who beguiles them.

Be-shak munaafiq Allah se chaalbaaziyaan kar rahe hain aur Woh unhein uss chaalbaazi ka badla dene waala hai...

(An-Nisaa: The Women | Chapter 4: verse 142)



Wa makaroo wa makaral laahu

And they (the disbelievers) schemed, and Allah schemed (against them) ...

Aur kaafiron ne makar kiya aur Allah Ta’ala ne bhi (makar) khufia tadbeer ki...

(Aal-e-Imran: The family of Imran | Chapter 3: verse 54)

Dusra matlab yeh hai (the other meaning is this) ke Qayamat waley din Allah Ta’ala bhi un se istehza’a farmayega (that, on the Doomsday, even Allah will mock them) jaisa ke zail-darj aayat mein wazahat hai (like explained in the following verse)

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ
فَالْتَمِسُوا نُورًا فَضَرَبَ بَيْنَهُمُ بَسُورًا لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِ الْعَذَابِ ﴿١٣﴾

**Yawma yaqoolul munaafiqoona walmunaafiqatu lil lazeena aamanu unzuroonaa naqtabis min noorikum
qeelarji'oo waraaa'akum faltamisoo nooran faduriba bainahum bisooril lahoo baabun, baatinuhoo feehir
rahmatu wa zaahiruhoo min qibalihi-'azaab.**

On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof contains mercy, while the outer side thereof is toward the doom.

Us din munafiq mard wa aurat ee'maan walon se kaheinge ke hamara intezaar toh karo, ke hum bhi tumharey noor se kuch roshni haasil kar lein. Jawaab diya jayega ke tum apne peechey laut jao aur roshni talaash karo, phir un ke aur un ke darmiyaan ek diwaar haayel kar di jayegi jis mein darwaaza bhi hoga. Uss ke androoni hissey mein toh rahmat hogi aur bahar ki taraf azaab hoga.

(Al-Hadid: The Iron | Chapter 57: verse 13)



أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٩﴾

**Ulaaa'ikal lazeenash tara wud dalaalata bilhudaa famaa rabihat tijaaratuhum wa maa kaanoo
muhtadeen.**

These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.

Yeh wo log hain jinho ne gumraahi ko hidaayat ke badley mein khareed liya, pus na toh un ki tijaarat ¹⁹ ne un ko faayda pahounchaya aur na yeh hidaayat waaley hue.

19. Tijaarat se muraad hidaayat chhor'd kar gumraahi ikhtiyaar karna hai (commerce means adopting deviation by discarding guidance) jo sarasar ghatay ka sauda hai (it's a thorough deal of loss). Munafiqeen (hypocrites) ne nifaaq ka jaama pahen kar (by wearing garb of hypocrisy) yehi ghatay-waali tijaarat ki. Lekin ghata aakhirat ka ghata hai (but the loss is the loss of the hereafter), zaroori nahi ke duniya mein hi iss ghatay ka unhein ilm ho jaye (it is not necessary for them to be aware of this loss in the world). Balkay duniya mein toh uss nifaaq ke zariyeh se unhein jo fauri faaydey haasil hotay thay uss par wo badey khush hotay (on the contrary, in the world, they would be very happy with the immediate benefits they would get through this hypocrisy) aur uss ki buniyaad par (on its basis) apne aap ko bahut daana aur musalmaano ko aql-o-fahm se aaree samajhtay thay (and they used to perceive themselves as wise and Muslims bereft of intellect and understanding).



مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي
ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

**Masaluhum kamasalillazis tawqada naaran falamaaa adaaa'at maa hawlahoo zahabal laahu
binoorihim wa tarakahum fee zulumaatil laa yubsiroon**

**Their likeness is as the likeness of one who kindles fire, and when it sheds its light around him
Allah takes away their light and leaves them in darkness, where they cannot see,
Un ki misaal uss shakhs ki si hai jis ne aag jalaayi, pus aas-paas ki cheezein roshni mein aayi hee
thi ke Allah un ke noor ko le gaya aur unhein andheiron mein chorr diya jo nahi dekhtey.**²⁰

20. Hazrat Abdullah bin Masood (radhiyallahu anhu – may Allah be pleased with him) aur deegar Sahaba {(other Companions) - radhiyallahu anhuma – may Allah be pleased with them} ne iss ka matlab yeh bayaan farmaya hai ke (have stated the meaning of this that): Nabi (Sallallahu alaihi wa sallam) jab Madinah tashreef laye to kuch log musalmaan ho gaye – lekin phir jald hi munafiq ho gaye (that when the Prophet – peace and blessings of Allah be upon him – came to Madinah, some people became Muslims, but then soon they have become hypocrites). Un ki misaal uss shakhs ki si hai jo andheiray mein tha, uss ne roshni jalaayi jis se us ka mahaul roshan ho gaya aur mufeed aur nuqsan woh cheezein uss par waazeh ho gayi (their likeness is as the likeness of a man who was in darkness, when he shone a light, which illuminated his surroundings, and made clear to him useful and harmful things). Daf'atan (instantly) woh roshni bujh gayi aur woh hasb-e-sabiq taareekiyan mein ghir gaya (the light went out, and just like before he was surrounded in darkness). Yehi haal munafiqeen ka tha (the same situation was of hypocrites). Pahley woh shirk ki taareeki mein thay (before they were in the darkness of polytheism), musalmaan hue toh roshni mein aa gaye (on becoming Muslims, they came into light) – halaal-o-haraam aur khair-o-shar ko pehchaan gaye (they recognized permissible and forbidden and good and evil) – phir woh dobara kufr-o-nifaaq ki taraf laut gaye (then, they returned to disbelief and hypocrisy) toh saari roshni jaati rahi (so, all the light went out). (Fath al-Qadeer by Imam Muhammad ash-Shawkani)



صُمُّ بُكْمٌ عُمًى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

Summum bukmun 'umyun fahum laa yarji'oon

Deaf, dumb and blind; and they return not.

Bahray, goongay, andhey hain, pus woh nahi laut'thay.



أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْصِعُهُمْ فِي ءَاذَانِهِم مِّنَ الصَّوَاعِقِ
حَذَرًا لِّلْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

**Aw kasaiyibim minas samaaa'i feehi zulumaatunw wa ra'dunw wa barq, yaj'aloona
asaabi'ahum fee aazaanihim minas sawaa'iqi hazaral mawt' wallaahu muheetum bilkaafireen.**
Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They
thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah
encompasses the disbelievers (in His guidance, His omniscience and His omnipotence).
Ya aasmaani barsaat ki tarah jis mein andheiriyaan aur garaj aur bijlee ho, maut se dar kar
kada'ake ki wajah se apni ungliyaan apne kaano mein daal letey hain. Aur Allah Ta'ala kaafiron
ko ghairnay wala hai.



يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ
اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

**Yakaadul barqu yakhtafu absaarahum kullamaaa adaaa'a lahum mashaw feehi wa izaaz azlama
'alaihim qaamoo; wa law shaaa'al laahu lazahaba bisam'ihim wa absaarihim; innal laaha 'alaa
kulli shai'in Qadeer. (Section 2)**

The lightning almost snatches away their sight from them. As often as it flashes forth for them
they walk therein, and when it darkens against them they stand still. If Allah willed, He could
destroy their hearing and their sight. Lo! Allah is able to do all things.

Qareeb hai ke bijlee un ki aankhein uchak le jaye, jab un ke liye roshni karti hai toh us mein
chaltey-phirtey hain aur jab un par andhera karti hai toh khadey ho jaatey hain ²¹ aur agar Allah
Ta'ala chaahey toh un ke kaano aur aankhon ko bekaar kar dey. ²² Yaqeenan Allah Ta'ala har
cheez par qudrat rakhney wala hai.

21. Yeh munafiqeen ke ek dusrey giroh ka zikr hai (this is a description of another group of hypocrites) jis par kabhi haqq waazeh hota hai (periodically, truth becomes apparent to them) aur kabhi uss ki babat woh raib-o-shak mein muhtela ho jaatey hain (and periodically, pertinent to it they fall into doubt and suspicion).

Pus un ke dil raib-o-taraddud (doubts and hesitation) mein uss baarish (rainfall) ki tarah hain jo andheiron (shukook, kufr aur nifaaq – doubts, disbelief and hypocrisy) mein utarti hai; garaj-chamak se un ke dil dar-dar jaatey hain (from thunder and lightning, their hearts tremble with fear).

Hatta-ke khauf ke maarey apni ungliyaan apne kaano mein tho'ns letey hain (even that, out of fear they put their fingers in their ears). Lekin ye tadbeerein (plans) aur ye khauf-o-dahshat (fear and terror) unhein Allah ki girift se nahi bacha sakega (will not save them from the grip of Allah) kyon ke woh Allah ke gheiray se nahi nikal saktey (because they cannot escape from the siege of Allah).

Kabhi haqq ki kirnei (rays of light) un par pad'ti hain toh haqq ki taraf jhuk pad'thay hain (they incline towards the truth). Lekin phir jab Islam ya musalmaano par mushkilaat ka daur aata hai hai (but then, when the time comes for Islam or Muslims to face difficulties) toh phir hairaan-o-sargadaan khadey ho jaatey hain (then they become bewildered and wander off the point) *(Ibn Kathir)*

Munafiqeen ka yeh giroh aakhir waqt tak (this group of hypocrites till the end of time) **taz-bazab** aur **go'magoh** ka shikaar aur qubool-e-haqq (Islam) se mahroom rahta hai {remains victim of **hesitation** and **perplexity** and is deprived of accepting the truth (Islam)}.

22. “...Allah Ta’ala chahey to un ke kaano aur aankhon ko bekaar kar dey...”– Iss mein issamr ki tanbia (warning of command) hai ke agar Allah Ta’ala chaahey toh Woh Apni dee huwi salahiyaton ko salab kar ley (If Allah Wills He could seize the capabilities that He has given).

Iss liye insaano ko Allah Ta’ala ki ita’at se guraizaan aur Uss ke azaab aur muakhazey se kabhi be-khauf nahi hona chahiyeh (therefore, humans should not be reluctant from the obedience to Allah and fearless from His punishment and indications)



يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢﴾

**Yaaa aiyuhan naasu'budoo Rabbakumul lazee khalaqakum wallazeena min qablikum la'allakum
tattaqoon**

**O mankind! worship your Lord, Who has created you and those before you, so that you may
ward off (evil).**

**Aye logo! Apne Uss Rabb ki ibaadath karo Jis ne tumhein aur tum se pahley ke logon ko paida
kiya, yehi tumhaara bachao hai.**



الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الْثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

**Allazee ja'ala lakumul arda firaashanw wassamaaaa'a binaaa 'anw wa anzala minassamaaa'i
maaa'an fa akhreja bihee minas samaraati rizqal lakum falaa taj'aloo lillaahi andaadanw wa
antum ta'lamoon.**

**Who has appointed the earth a resting-place for you, and the sky a canopy; and causes water to
pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to
Allah when you know (better).**

**Jis ne tumharay liye zameen ko farsh aur aasmaan ko chath banaya aur aasmaan se paani utaar
kar uss se phal paida kar ke tumhein rozee dee, khabar-daar ba-wajood jaanney ke Allah ke shirk
muqarrar na karo.**²³

23. Hidaayat (guidance) aur zalaalat (deviation from the right path) ke aetbaar se insaano ke
teen girohon ke ke tazkiray ke baad (after mentioning the three groups of human beings)
Allah Ta'ala ki wahda'niyat (the Unity of Allah - Monotheism) aur Uss ki ibaadat ki dawat
tamam insaano ko dee jaa rahi hai (and the invitation to His worship is being given to all
human beings).

Farmaya ke jab tumhara aur kae'naat ka khaaliq Allah hai (He said that when Allah is the
Creator of you and the Universe), tumharey tamaam zarooriyaat ka muhayya karne waala
Wahi hai toh phir tum Usay chorr kar dusron ki ibaadat kyon kartey ho? (He is the only one
Who fulfills all your needs, then why do you worship other than Him?) Dusron ko Iss ka
shareek kyon tahraatey ho? (Why do you associate others with Him?) Agar tum
azaab-e-Khudawandi se bachna chahtey ho (if you desire to escape from Allah's torment)
toh iss ka sirf ek hi tareeqa hai ke Allah ko ek maano aur sirf Usi ki ibaadat karo (then there is
only one way that you believe in Allah and worship Him alone), jaantey-boojhtey shirk ka
irtekaab mat karo (do not commit polytheism knowingly).



وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

**Wa in kuntum fee raibim mimmaa nazzalnaa 'alaa 'abdinaa fatoo bi Sooratim mim mislihee
wad'oo shuhadaaaa'akum min doonil laahi in kuntum saadiqeen.**

**And if you are in doubt concerning that which We reveal unto Our slave (Muhammad), then
produce a surah of the like thereof, and call your witness beside Allah if you are truthful.**

**Hum ne jo kuch apne bandey par utaara hai uss mein agar tumhein shak ho aur tum sachche ho
toh iss jaisi ek surat tum bana lao, tumhein ekhtiyaar hai ke Allah Ta'ala ke siwa apne
madadgaaron ko bhi bulalo.²⁴**

24. Tawheed ke baad ab risalat ka asbaat farmaya ja raha hai {after monotheism (tawheed) the declaration of mission is being disclosed} ke hum ne apne bandey par jo kitaab naazil farmayi hai uss ke munazzil minallah honay mein agar tumhein shak hai (that We have revealed the book upon Our slave, and if you doubt by what has been sent down from Allah) toh tum apne tamaam himayatiyon ko saath mila kar iss jaisi ek hi surat bana kar dikha do aur agar aisa nahi kar saktey toh tumhein samajh lena chahiye {then, gather all your supporters together and make a single chapter (surah) like this and if you can't do that then you should understand} ke waaqiye ye kalaam kisi insaan ki kaawish nahi hai – Kalaam-e-ilaahi hi hai (that, in reality, this speech is not any human's endeavor -- it's the Word of Allah alone) aur Hum par aur risalat-e-Muhammadiyah par ee'maan laa kar Jahannum ki aag se bachne ki sa'ee karni chahiye (and by believing in Me and the message of Prophet Muhammad's message, you should strive to avoid the fire of Hell) – jo kaafiron ke liye tayyar kee gayi hai (which has been prepared for the disbelievers).



فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ



**Fail lam taf'aloo wa lan taf'aloo fattaqun Naaral latee waqooduhan naasu walhijaaratu u'iddat
lilkaafireen**

**And if you do it not - and you can never do it - then guard yourselves against the Fire prepared
for disbelievers, whose fuel is of men and stones.**

**Pus agar tum ne na kiya aur tum har-giz nahi kar saktey,²⁵ toh (usey sachcha maan kar) uss aag
se bacho jis ka eendhan insaan aur patthar²⁶ hain jo kaafiron ke liye tayyaar kee gayi hai.²⁷**

25. Yeh Quran Kareem ki sadaqat ki ek aur waazeh daleel hai (this is another clear proof of the truthfulness of the Noble Quran) ke Arab-o-Ajam ke tamaam kaafiron ko challenge diya gaya (that all the disbelievers of Arabia and non-Arab lands have been given a challenge), lekin woh aaj tak iss ka jawaab dene se qaasir hain (but, till date, they are unable to answer it) aur yaqeenan Qayamat tak qaasir raheinge (and, certainly, they will be unable to do so till the Day of Resurrection).

26. Patthar se muraad ba-qaul Ibn Abbaas gandhak ke patthar hain (the stone refers to the stone of Sulphur according to Ibn Abbas) aur baaz hazraat ke nazdeek patthar ke woh 'Asnaam' (أَصْنَامٌ - idols) bhi jahannum ka eendhan hongein (and according to some people the idols will be the fuel of Hell) jin ki log duniya mein parasthish kartey rahe hongein (which people have been worshipping in the world) jaisa ke Quran Majeed mein bhi hai (as it is in the Glorious Quran):

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ ﴿٩٨﴾

“Innakum wa maa ta'budoona min doonil laahi hasabu Jahannama...”

Lo! you (idolaters) and that which you worship beside Allah are fuel of hell...

“Tum aur Allah ke siwa jin jin ki tum ibaadat kartey ho, sab dozakh ka eendhan banogey...”

(Al-Ambiya: The Prophets | Chapter 21: verse 98)

27. Iss se ek toh ye maloom hua ke jahannum asal mein kaafiron aur mushrikon ke liye tayyaar kee gayi hai (From this, it is known that the Hell, indeed, has been prepared for disbelievers and polytheists).

Aur dusri baat ye maloom huwi ke Jannat aur Dozakh ka wajoodhai jo iss waqt bhi saabit hai (and secondly, it becomes clear that Paradise and Hell does exist, which is still proven) – yehi salaf-e-ummat ka aqeedah hai (this is the creed of the nation of predecessors) – yeh tamseeli cheezein nahi hain (these are not allegorical things) – jaisa ke baaz mutjaddeen aur munkareen-e-hadees bawar karatey hain (like some modernists and rejecters of traditions make others believe).



وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ
مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

**Wa bashshiril lazeena aamanoo wa 'amilus saalihaati anna lahum jannaatin tajree min tahtihal
anhaaru kullamaa ruziqoo minhaa min samaratir rizqan qaaloo haazal lazee ruziqnaa min qablu
wa utoo bihee mutashaabihaa, wa lahum feehaaa azwaaajum mutahhara tunw wa hum feehaa
khaalidoon.**

**And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs
are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit
thereof, they say: this is what was given us aforetime; and it is given to them in resemblance.**

There for them are pure companions; there forever they abide.

Aur ee'maan waalon aur naik amal karne waalon ko ²⁸ un jannaton ki khush khabariyaan do, jin ke nichey nahrein bah rahi hain, jab kabhi woh phalon ka rizq diye jayegein aur hum-shakl laye jayeinge toh kaheinge yeh wahi hai jo hum iss se pahle diye gaye thay, ²⁹ aur un ke liye biwiyaan hain saaf ³⁰ suthri aur woh un jannaton mein hamesha rahne waaley hain. ³¹

- 28.** Quran Kareem ne har jagah ee'maan ke saath amal saaleh ka tazkara farma kar (the Holy Quran mentions righteous deeds with faith everywhere) iss baat ko wazeh kar diya hai ke ee'maan aur amal saleh un dono ka choli-daman ka saath hai {and it has made clear that both faith and righteous deeds go hand in hand (that is, are inseparable)}.

Amal saaleh ke bagair ee'maan samarwar nahi (without righteous deed, faith isn't fruitful) aur ee'maan ke bagair aamaal khair ki indallah koi ahmiyat nahi (without faith, good deed has no significance in the sight of Allah) –**aur amal saaleh kya hai?** Jo sunnat ke mutabiq ho (that which is according to Sunnah) aur khalis raza-e-ilaahi ki neeyat se kiya jaye (and purely performed, with an intention, for the Pleasure of Allah) – Khilaaf-e-sunnat amal bhi na maqbool (even action that's against the Sunnah is unaccepted) aur namood-o-numa'ish aur riyaakaari ke liye kiye gaye amal bhi (and even the deeds done for the sake of fame and show and deceitfulness) mardood-o-matrood (will be rejected and dismissed).

- 29. 'Mutashabiha' مُتَشَابِهًا** ka matlab ya toh Jannat ke tamaam maiwon ka aapas mein hum-shakl hona hai ('Identical' means that either all the fruits of Paradise are similar to each other) ya duniya ke maiwon ke hum-shakl hona (or similar to the fruits of the world). Taham yeh mushabihat sirf shakl ya naam ki had tak hi hogi (anyhow this likeness will be limited to the form and name alone), warna Jannat ke maiwon ke mazey aur zaiqey se duniya ke maiwon ko koi nisbat hi nahi (otherwise, with the taste and relish of fruits of Paradise, the fruits of the world have no relation at all). Jannat ki niamaton ke baabat (about the blisses of Paradise) hadith mein hai:

«مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

'Na kisi aankh ne unhein dekha, na kisi kaan ne un ki baabat suna (aur dekhna sunna toh kajaa) kisi insaan ke dil mein un ka gumaan bhi nahi guzraa.'

"... what no eye has seen, what no ear has heard, and what no human heart has conceived..."

(صحيح بخارى، تفسير الم السجدة)

{(Sahih al-Bukhari – Hadith No. 3224 | Commentary of As-Sajda (the Prostration))}

- 30.** Yaani haiz-o-nafaas {menses and puerperal (postpartum period)} aur deegar aalaaishon se paak hong'i (and free from other dirtiness).

31. Khuloodun خُلُودُ ke maaney **'hameshgee'** (eternity) ke hain. Ahl-e-Jannat hamesha-hamesha ke liye Jannat mein raheinge aur khush raheinge (the inhabitants of Paradise will live in Paradise forever and will be happy) aur Ahl-e-Dozakh (inhabitants of Hell) hamesha-hamesha ke liye Jahannum mein raheinge aur muhtela-e-azaab raheinge (and the inhabitants of Hell will live in Hell forever and suffer torment).

Hadees mein hai (it is mentioned in the hadith):

“Jannat aur Jahannum mein jaane ke baad ek farishta elaan karega ‘Ay Jahannumiyyon! Ab maut nahi hai. Aur ay Jannatiyyon! Ab maut nahi hai.’ Jo fareeq (side) jis haalat mein hai usi haalat mein hamesha rahega (that party, which is in its condition, will always be in the same condition as it is).

بخاري، كتاب الرقاق، باب يدخل الجنة سبعون ألفاً - وصحيح مسلم كتاب الجنة

{**Sahih al-Bukhari:** Kitab ar-Riqaaq (to make the heart tender) | **Chapter:** Seventy thousand will enter Paradise without accounts & Sahih Muslim; Kitab al-Jannah)



﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

Innal laaha laa yastahyeee ai yadriba masalam maa ba'oodatan fama fawqahaa; faammal lazeena aamanoo faya'lamoona annahul haqqu mir rabbihim wa ammal lazeena kafaroo fayaqooloona maazaaa araadal laahu bihaazaa masalaa; yudillu bihee kaseeranw wa yahdee bihee kaseeraa; wa maa yudillu biheee illal faasiqeen.

Lo! Allah disdains not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What did Allah wish (to teach) by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only miscreants;

Yaqeenan Allah Ta'ala kisi misaal ke bayaan karne se nahi sharmata, khwaah machchar ki ho, ya uss se bhi halki cheez ki.³² Ee'maan waaley toh usey apne Rabb ki jaanib se sahih samajhtey hain aur kuffaar kahtey hain ke iss misaal se Allah ne kya muraad lee hai? Iss ke zariye baishtar ko gumraah karta hai aur aksar logon ko raah-raast par laata hai³³ aur gumraah toh sirf faasiqon ko hi karta hai.

32. Jab Allah Ta'ala ne dalaal'el qaat'aa se Quran ka moujza hona saabit kar diya (when Allah Ta'ala proved the Quran to be a miracle by conclusive evidences) toh kuffaar ne ek dusray tareeqay se ma'arzaa kar diya (then, the disbelievers opposed it in a different way) aur woh yeh ke agar ye kalaam-e-ilaahi hota toh itni Azeem Zaat kenaazil-karda kalaam mein choti-choti cheezon ki misaalein na hoti (if this had been the word of Allah, then, in this revealed book from the Almighty Lord, there should not have been examples of little things).

Allah Ta'ala ne iss ke jawaab mein farmaya ke baat ki tawzeeh aur kisi hikmat baalega ke pesh nazar tamseelaat ke bayaan karne mein koi harj nahi (Allah Ta'ala replied that there is no harm in explaining the matter and narrating parables in view of any rank wisdom) – iss liye iss mein haya-o-hijaab bhi nahi (because, in this, even there is no shyness and concealment).

Faw'qaha – فَوْقَهَا jo machchar ke upar ho (which is above the mosquito) - yaani par ya baazoo muraad uss machchar se bhi haqeer cheez (that is, wing or arm, meaning something less than that mosquito). Ya '**fawqoo'** فَوْقُ ke maaney – uss se bad'h kar bhi ho saktey hain (or the meaning of 'above' – may be more than that).

Iss Surat mein maaney "machchar ya uss se bad'h kar kisi cheez" ke hongey (in that case, the meaning would be "mosquito or something more"). Lafz '**Faw'qaha'** – فَوْقَهَا mein dono mafhoom ki gunja'ish hai (the word has scope for both meanings).

33. Allah ki bayan-karda misaalon se ahl-e-ee'maan ke ee'maan mein izaafa aur ahl-e-kufr ke kufr mein izaafa hota hai (From Allah's revealed examples, there is increase in the faith of the believers and increase in the disbelief of the disbelievers) aur yeh sab Allah ke Qanoon-e-Qudrat-o-Mashiyyat ke tahat hi hota hai (and all this happens under the Divine law and Allah's Will), jisay Quran ne:

«نُؤَلِّهِ مَا تَوَلَّى»

“... nuwallihee ma tawallaa ...”

“... We appoint for him that unto which he himself has turned...”

“... Hum usay udhar hi mutwajeh kar deingey jidhar woh khud mutwajeh ho...”

(An-Nisaa: The Women | Chapter 4: verse 115)

Aur hadees mein darj zail se taabeer kiya gaya hai (And, in the tradition, it has been interpreted with the following)

«كُلُّ مَيْسَرٍ لِّمَا خُلِقَ لَهُ»

Everyone is helped to do for which he has been created

(صحيح بخارى، تفسير سورة الليل)

{Sahih al-Bukhari | Commentary of Surat Al-Layl (Chapter 92)}

‘Fusq’ (disobedience) – *ita’at-e-ilaahi se khurooj ko kahtey hain* (it is a withdrawal from the obedience to Allah), *jis ka irtekaab aarzi aur waqti taur par ek momin se bhi ho sakta hai* (which can be committed temporarily and momentarily by a believer). *Lekin iss aayat mein fusq se muraad ita’at se kulli khurooj yaani ‘kufr’ hai* (but, in this verse, ‘disobedience’ means entire withdrawal from obedience, that is, disbelief). *Jaisa ke agli aayat se waazeh hai* (as from the next verse, it is apparent) *ke momin ke muqaabley mein kaafiron waali sifaat ka tazkira hai* (that, in comparison to believers, there is a description of disbelievers’ attributes)



الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

**Allazeena yanqudoona 'ahdal laahi mim ba'di meesaaqihee wa yaqta'oona maaa amaral laahu
biheee ai yoosala wa yufsidoona fil ard; ulaaa'ika humul khaasiroon.**

**Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to
be joined, and (who) make mischief in the earth: Those are they who are the losers.**

**Jo log Allah Ta’ala ke mazboot ehad ko ³⁴ tod detey hain, aur Allah Ta’ala ne jin cheezon ke
jod’nay ka hukm diya hai unhein kaat’tey aur zameen mein fasaad phailatey hain - yehi log
nuqsan ut’haney waley hain.³⁵**

34. Mufasssareen (commentators) ne عَهْدُ (‘ahd –covenant) ke mukhtalif mafhoom bayan kiye hain (have mentioned different meanings). Maslan Allah Ta’ala ki woh waseeyat (for example, that Will of Allah) jo Uss ne apne upar amr baja laaney aur nawahee se baaz rakhney ke liye ambiyaa (alaihimus salaam) ke zariye se makhlooq ko kee (which He made to the creatures through the Prophets – peace be upon them – to carry out His commands and to refrain from prohibitions). Woh **‘ahd** jo ahl-e-kitaab se Taurat mein liya gaya {that covenant that was taken from the People of the Book (i.e. Jews, Christians and Sabians) in the Torah} ke nabi **aakhir al-zamaan** (Sallallahu alaihi wa sallam) ke aa jaaney ke baad tumharey liye unki tasdeeq karna aur un ki nabuwwat par ee’maan lana zaroori hoga {that after the coming of the last of all Prophets (peace and blessings of Allah be upon him), it will be necessary for you to confirm him and believe in his prophecy}.

(**Note from the Transliterator:** ‘*Aakhir al-zamaan*’ – the last of all prophets, a title of Prophet Muhammad – peace and blessings of Allah be upon him)

Woh ‘**Ahd-e-Alast**’ (the **Covenant of Devotion** – A promise we took before our birth) jo sulb-e-Adam se nikalne ke baad (which after being removed from the backbone of Adam) tamaam zurriyat-e-Adam se liya gaya (has been taken from all the descendants of Adam) jis ka zikr Quran Majeed mein kiya gaya hai (which is mentioned in the Glorious Quran):

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ

“*Wa iz akhaza Rabbuka mim Banee Aadama min zuhoorihim...*”

“And (remember) when your Lord brought forth from the Children of Adam, from their reins...”

“Aur jab aap ke Rab ne aulaad Adam ki pusht se un ki aulaad ko nikaala...”

(Al-Araf: The Heights | Chapter 7: verse 172)

Naqz-e-‘ahd (breach of covenant) ka matlab ‘ahd ki parwah na karna (means disregarding the covenant) (*Ibn Kathir*).

35. Zaher baat hai ke nuqsaan Allah ki na-farmaani karne waalon ko hi hoga (Obviously, those who are disobedient to Allah will incur loss), Allah ka ya Us ke paighambaron (prophets) aur da’aeeyon (callers) ka kuch na bigdeyga (nothing worse will happen).



كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ

Kaifa takfuroona billaahi wa kuntum amwaatan fa ahyaakum summa yumeetukum summa yuhyeekum summaa ilaihi turja'oon.

How disbelieve you in Allah when you were dead and He gave life to you! Then He will give you death, then life again, and then unto Him you will return.

Tum Allah ke saath kaise kufr kartey ho? Halaan-ke tum murdaa thay, Us ne tumhein zinda kiya, phir tumhein maar daalega, phir zinda karega,³⁶ phir Usi ki taraf lautaye jaogey.

36. Ayat mein do mauton aur do zindagiyan ka tazkira hai (In the verse, there is a description of two deaths and two lives). Pahli maut se muraad – ad’am عدم (niist - yaani na hona) aur pehli zindagi maa ke pait se nikal kar maut se hum-kinaar honay tak hai {the first death refers to

non-existence (that is, not being), and the first life extends from the mother's womb until one falls into the laps of death}. *Phir maut aa jayegi aur phir aakhirat ki zindagi duusri zindagi hogi jis ka inkaar kuffaar aur munkareen-e-Qayamat kartay hain* (Then, death will come and again hereafter life will be the second life, which is being denied by disbelievers and rejecters of the Doomsday).

Imam Shawkani ne baaz ulema ki raiy zikr kee hai ke qabr ki zindagi {كَمَا هِيَ} **kama hi'ya** duniyawi zindagi mein hi shaamil hogi {Imam Shoukani has mentioned the opinion of some scholars that the life of the grave (as it is) will be included in the life of this world}. {*Fath al-Qadeer*}

Sahih ye hai ke **barzakh ki zindagi** (life of Isthmus) *hayat-e-aakhirat ka paish khaima* (is the precursor of the Hereafter life) *aur uss ka sar-naama hai* (and its headline) – iss liye iss ka ta'aluq aakhirat ki zindagi se hai (and as such it is related to the Hereafter life).



هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

Huwal lazee khalaqa lakum maa fil ardi jamee'an summas tawaaa ilas samaaa'i fasaw waahunna sab'a samaa waat; wa Huwa bikulli shai'in Aleem. (Section 3)

He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.

Woh Allah Jis ne tumharey liye zameen ki tamaam cheezon ko paida kiya ³⁷ phir aasmaan ki taraf qasad kiya, ³⁸ aur un ko theek-thaak saat aasmaan banaaya ³⁹ aur Woh har cheez ko jaanta hai.

37. Iss se istedlaal kiya gaya hai (with this, it has been reasoned) ke zameen ki ash'yaa makhlooq ke liye 'asal' hillat hai (the earthly objects are essentially permissible for the creation). Illa ye ke (except this) kisi cheez ki hurmat nus se saabit ho (that anything's unlawfulness is proven by text). (*Fath al-Qadeer*)

38. Baaz salaf ummat (some predecessors of Ummah) ne iss ka tarjuma '**phir aasmaan ki taraf chad gaya**' kiya hai (*Sahih al-Bukhari*). Allah Ta'ala ka aasmaano ke upar '**Arsh**' (Throne) par chadna aur khaas khaas mawaqa'a par aasmaan-e-duniya par nuzool (and, on special occasions, His descent to the sky of the world) 'Allah ki sifaat (attributes) mein se hai' jin par usi tarah bagair ta'aweel ke ee'maan rakhna zaroori hai (in the same way, it is necessary to believe in them without interpretation) jis tarah Quran ya Ahadees mein bayaan kee gayi hai (as stated in the Quran and Hadith).

39. Iss se ek to yeh maloom hua ke 'Aasmaan' ek hissi wajood aur haqeeqat hai (Sky is a sensory existence and reality). Mahez bulundi ko sam'aa se taabeer nahi kiya gaya hai (Just the altitude has not been inferred as the sky). Dusree baat ye maloom huwi ke un ki tedaad saat hai (the second thing what is clear is that its sum is seven). Aur hadees ke mutabiq do aasmaano ke darmiyaan 500 saal ki musafat hai (And, according to the hadith, the distance between two skies is that of 500 years). Aur zameen ki baabat (And, about the earth) Quran Kareem mein hai:

..... وَمِنَ الْأَرْضِ مِثْلَهُنَّ ﴿١٢﴾

wa minal ardi mislahunna

“... and of the earth the like thereof...”

“...aur usi ke misl zameenein bhi...”

(At-Talaq: The Divorce | Chapter 65 – verse 12)

Iss se zameen ki tedaad bhi saat hi maloom hoti hai (from this, the sum of lands is also known as seven) jis ki mazeed ta'eed hadees nabawi se hoti hai (whose further corroboration is from the prophetic tradition):

«مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ»

“... Jis ne zulman kisi ki ek baalisht zameen ley lee toh Allah Ta'ala usey Qayamat ke din saatonzameenon ka touq pahenaayega.”

“... If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection.”

(صحيح بخاري، بدء الخلق ما جاء في سبع أرضين)

(Sahih al-Bukhari: No. 3198; Beginning of Creation | Chapter: What has been said regarding the seven earths)

Iss aayat se ye bhi maloom hota hai (from this verse, it is also clear) ke aasmaan se pahle zameen ki takhleeq huwi hai (that prior to the sky, the earth was created) lekin Surah An-Naziat mein aasmaan ke zikr ke baad farmaya gaya hai:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

Wal arda b'ada zaalika dahaaha.

And after that He spread the earth,

Aur uss ke baad zameen ko (humwaar) bicha diya.

(An-Naziat: Those who pull out | Chapter 79– verse 30)

Iss ki tawjia ye kee gayi hai ke taqleeq pahley zameen hi ki huwi hai (this has been explained by the fact that 'the earth was created first') aur نَحْوُ (dahoo – saaf aur hamwaar kar ke bichana – laying clean and smooth) taqleeq se mukhtalif cheez hai jo aasmaan ki takhleeq ke baad amal mein aaya (is different from the creation that took place after the creation of the heavens). (Fath al-Qadeer).



وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

Wa iz qaala rabbuka lil malaaa'ikati innee jaa'ilun fil ardi khaleefatan qaalooo ataj'alu feehaa mai yufsidu feehaa wa yasfikud dimaaa'a wa nahnu nusabbihu bihamdika wa nuqaddisu laka qaala innee a'lamu maa laa ta'lamoona.

And when your Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Will you place therein one who will do harm therein and will shed blood, while we, we hymn your praise and sanctify you? He said: Surely I know that which you know not.

Aur jab tere Rab ne farishton ⁴⁰ se kaha ke main zameen mein khalifa banaane wala hoon, toh unhon ⁴¹ ne kaha aise shakhs ko kyon paida karta hai jo zameen mein fasaad karey aur khoon bahaye? Aur hum Teri tasbeeh, hamd aur paakeezgee bayaan karnay waaley hain. Allah Ta'ala ne farmaya: Jo main jaanta hoon tum nahi jaantay. ⁴²

40. (مَلَائِكَةٌ - Malaai'ka - Farishtey) Allah ki noori makhlooq hain (creation, made from light) jin ka maskan aasmaan hai (whose abode is heavens), jo awaamar ilaahi ke baja laaney (who, in fulfilling the Divine commands) aur Uss ki tahmeed-o-taqdees mein masroof rahtey hain (and, who remain engrossed in extolling His praises and sanctification) aur Uss ke kisi hukm se sartaabi nahi kartey (and do not disobey any of His commands).

41. (خَلِيْفَةٌ - Khalifatun) se muraad aisi qaum hai jo ek dusray ke baad aayegi (Khalifa refers to a nation which will come one after another) aur yeh kahna ke insaan iss duniya mein Allah Ta'ala ka khalifa aur naa'eb hai galat hai (and such saying that human, in this world, is Allah's viceroy and deputy is wrong).

42. Farishton ka ye kahna hasad ya aetraaz ke taur par nahi tha (such remark by the angels was not due to jealousy or objection), balkay iss haqeeqat aur hikmat maloom karney ki garz se tha ke ay Rab iss makhlooq ke paida karney mein kya hikmat hai (rather, in order to find out

the reality and wisdom of what is the wisdom behind the creation of this creature) jab ke un mein kuch aise log bhi hongey jo fasaad phailaengey aur khoon-raizi kareingey? (When among them, there will be those who will spread corruption and commit blood-shed). Agar maqsood yeh hai ke Teri ibaadat ho iss kaam ke liye hum toh mawjood hain (if the purpose is to worship You, we are here for this purpose) hum se woh khatraat bhi nahi jo na'ee makhlooq se mutwaqa hain (from us, even those dangers are not there which are expected from the new creation).

Allah Ta'ala ne farmaya: 'Main woh maslihat raaj'ha jaanta hoon (I know that prime expediency) jis ki bina par unka zikr-karda mafasad ke ba-wajood main usay paida kar raha hoon (on whose basis, I am creating, in spite of their mentioned evils) jo tum nahi jaantey kiyon ke un mein (which you do not know because among them) ambiyaa, shuhadaa-o-saleheen aur zuhaad bhi hongein {there will be prophets, martyrs and righteous and abstinents (devouts)}}. *(Ibn Kathir)*

Zurriyat-e-Adam ki baabat farishton ko kaise ilm hua ke woh fasaad barpa kareingee? (How the angels perceived about the descendants of Adam that they will spread corruption?) Iss ka andaaza unhon ne insaani makhlooq se pehley ki makhlooq ke aamaal ya kisi aur tareeqey se kar liya hoga (its supposition they must have concluded regarding the deeds or by other ways of a creation prior to the creation of humankind).

Baaz ne kaha hai ke Allah Ta'ala ne hi batla diya tha ke '**woh aise aise kaam bhi karegee**' – (some have said that it was Allah Ta'ala Who informed them that they would do such and such things) yoon woh kalaam mein hazaf maantey hain ke **إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً يُفْعَلُ كَذَا وَكَذَا** (thus, they accept omission in the speech that). *(Fath al-Qadeer)*



وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

**Wa 'allama Aadamal asmaaa'a kullahaa summa 'aradahum 'alal malaaa'ikati faqaala
ambi'oonee bias maaa'i haaa'ulaaa'i in kuntum saadiqeen.**

**And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the
names of these, if you are truthful.**

**Aur Allah Ta'ala ne Adam ko tamaam naam sikha kar un cheezon ko farishton ke saamney pesh
kiya aur farmaya, agar tum sachchey ho toh un cheezon ke naam batao.**



قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

Qaaloo subhaanaka laa 'ilma lanaaa illaa maa 'allamtanaaa innaka antal'aleemul hakeem.

They said: Be glorified! We have no knowledge except that which you have taught us. Lo! You, only You, are the Knower, the Wise.

Un sab ne kaha: Aye Allah! Teri Zaat paak hai, hamein toh sirf itna hi ilm hai jitna tu ne hamein sikha rakha hai. Purey ilm wa hikmat waala tu hi hai.



قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

Qaala yaaa Adamu ambi' hum biasmaaa'ihim falammaa amba ahum bi asmaaa'ihim qaala alam aqul lakum innee a'lamu ghaibas samaawaati wal ardi wa a'lamu maa tubdoona wa maa kuntum taktumoon.

He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which you disclose and which you hide.

Allah Ta'ala ne (Hazrat) Adam (alaihis salaam) se farmaya: Tum in ke naam bata do. Jab unhon ne bata diye toh farmaya ke kya main ne tumhein (pahley hi) na kaha tha ke zameen aur aasmaano ka ghaib main hi jaanta hoon aur mere ilm mein hai jo tum zaahir kar rahe ho aur jo tum chupatey thay.⁴³

- 43.** Asmaa se muraad masmiyaat {names refer to nomenclature – terms applied to someone or something – (ashkaas-o-ashyaa – people and things)} ke naam aur un ke khwaas-o-fawaa'ed ka ilm hai (and the knowledge of its properties and benefits) jo Allah Ta'ala ne ilqaa-o-ilhaam ke zariye Hazrat Adam (alaihis salaam) ko sikhla diya (that Allah has taught Adam – peace be upon him – through revelation and inspiration).

Phir jab un se kaha gaya ke Adam (alaihis salaam – peace be upon him) un ke naam batlaao toh unhon ne fauran (immediately) sab kuch bayaan kar diya jo farishtey bayaan na kar sakey. Iss tarah Allah Ta'ala ne **ek** toh farishton par hikmat takhleeq-e-Adam waazeh kar dee (as such, firstly, Allah Ta'ala has manifested upon the angels the wisdom behind the creation of Adam). **Dusrey** duniya ka nizaam chalaney ke liye ilm ki ahmiyat-o-fazeelat bayaan farma dee (Secondly, it has been explained the importance and virtue of knowledge to run the worldly system).

Jab ye hikmat-o-ahmiyat-e-ilm farishton par waazeh huwi toh unhon ne apne qusoor ilm-o-fahm ka aetraaf kar liya. (When this wisdom and importance of knowledge became apparent to the angels, they confessed their limitation of knowledge and understanding).

Farishton ke iss aetraaf se (from this confession of the angles) ye bhi waazeh hua (this became apparent) ke Aalim al-ghaib sirf Allah ki Zaat hai (that All-Knower of the unseen is Allah Alone) Allah ke bar'gazeeda bandon ko bhi (even the chosen slaves of Allah) itna ilm hota hai jitna Allah Ta'ala unhein ata farmata hai (know as much as Allah Ta'ala bestows them).



وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِيسَ اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۶﴾

Wa iz qulnaa lilmalaaa'i katis judoo liAadama fasajadooo illaaa ibleesa abaa wastakbara wa kaana minal kaafireen

And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all except Iblis. He demurred through pride, and so became a disbeliever.

Aur jab hum ne farishton se kaha ke Adam ko sajdah karo,⁴⁴ toh Iblis ke siwa sab ne sajdah kiya. Us ne inkaar kiya⁴⁵ aur takabbur kiya aur woh kaafiron mein ho gaya.⁴⁶

44. Ilmi fazeelat ke baad Adam (alaihis salaam) ki ye duusri takreem huwi {after virtue related to knowledge, this is the second honor for Adam (peace be upon him)}. Sajdah (prostration) ke maaney hain 'Khuzoo (submission) aur tazallul (humility) ke' – iss ki intehaa hai **“zameen par paishaani ka tikaa dena”** (its extremity is to put one's forehead on the ground) *{Tafsir al-Qurtubi}*

Ye sajdah Shariat-e-Islamia mein (this prostration in the Islamic law) Allah Ta'ala ke siwa (except Allah) kisi ke liye jaa'ez nahin hai (it is not permissible for anyone). Nabi Kareem (Sallallahu alaihi wa sallam) ka mash'hoor farmaan hai ke (It is well-known decree of the Holy Prophet – peace and blessings of Allah be upon him - that)

“Agar sajdah kisi aur ke liye jaa'ez hota toh main aurat ko hukm deta ke woh apne khawind ko sajdah karey.”

“If prostration was permissible for someone else, I would order the woman to prostrate to her husband.”

(سنن ترمذی) (Sunan At-Tirmidhi)

Ta'hem (however) farishton ne Allah ke hukm par Hazrat Adam (alaihis salaam) ko sajdah kiya (at the command of Allah, the angels prostrated to Adam – peace be upon him) jis se un ki takreem-o-fazeelat farishton par waazeh kar dee gayi (by which, his honor and superiority over the angels was disclosed).

Kyon ke ye sajdah ikraam-o-taa'zeem ke taur par hi tha (because this prostration was, after all, an act of honor and reverence) – na ke ibaadat ke taur par (not a way of worship). Ab taazeeman bhi kisi ko sajdah nahi kiya ja sakta (Now even, out of respect, no one can be prostrated).

45. Iblis ne sajdeh se inkaar kiya (Iblis refused from prostrating) aur ra'andah dar-gaah ho gaya (was driven out). Iblis hasab saraahat-e-Quran Jinnat mein se tha (According to the explanation of Quran, Iblis was of Jinns) – lekin Allah Ta'ala ne usay aezaazan farishton mein shaamil kar rakha tha (but Allah Ta'ala honorably included him in the angels) iss liye ba-hukm-e-ilaahi uss ke liye bhi sajdah karna zaroori tha (as such, with the Divine Command, it was obligatory for him to prostrate) lekin uss ne hasad aur takabbur ki bina par (but he, on the basis of envy and arrogance) sajdah karney se inkaar kar diya (refused to prostrate).

Goya hasad aur takabbur woh gunah hain jin ka irtekaab duniya-e-insaaniyat mein sab se pehley kiya gaya aur iska murtakab Iblis tha (Therefore, envy and arrogance are those sins that was committed for the first time in the world of humanity, and its perpetrator was Iblis).

46. Yaani Allah Ta'ala ke ilm-o-taqdeer mein (that is in the Knowledge and Destiny of Allah).



وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

**Wa qulnaa yaaa Aadamus kun anta wa zawjukal jannata wa kulaa minhaa raghadan haisu
shi'tumaa wa laa taqrabaa haazihish shajarata fatakoona minaz zaalimeen.**

**And We said: O Adam! Dwell you and your wife in the Garden, and eat you freely (of the fruits)
thereof where you will; but come not near this tree lest you become wrong-doers.**

**Aur hum ne kah diya ke: Aye Adam! Tum aur tumhaari biwi Jannat mein raho ⁴⁷ aur jahan kahin
se chaaho ba-faraaghath khaao-piyo, lekin uss darakht ke qareeb bhi na jaana ⁴⁸ warna zaalim
ho jaogey.**

47. Ye Adam alaihis salaam ki teesri fazeelat hai jo Jannat ko unka maskan bana kar ata kee gayi (this is the third virtue of Adam – peace be upon him – that Paradise was rewarded to him by making it his abode).
48. Ye darakht (tree) kis cheez ka tha? Iss ki baabat Quran-o-hadees mein koi saraahat nahi hai (About this, there is no clarity in the Quran and Ahadees). Iss ko gandhum ka darakht mash'hoor kar diya gaya hai jo be-asal baat hai (it has been popularly called the wheat plant, which is unauthentic). Hamein iss ka naam maloom karney ki zaroorat hai na iss ka koi faida hi hai.



فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

**Fa azallahumash Shaitaanu 'anhaa fa akhrajahumaa mimmaa kaanaa fee wa qulnah bitoo
ba'dukum liba'din 'aduwwunw wa lakum fil ardi mustaqarrunw wa mataa'un ilaa heen.**

But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

Lekin Shaitaan ne un ko bahka kar wahan se nikalwa hi diya ⁴⁹ aur hum ne kah diya ke: Utar jao! Tum ek dusray ke dushman ho ⁵⁰ aur ek waqt muqarrar tak tumharay liye zameen mein teharne aur fayeda ut'hana hai.

49. Shaitaan ne Jannat mein daakhil ho kar roo'baroo bahkaya (Satan, after entering into the Paradise, tempted face to face) ya waswasa-andaazi ke zariye se (or through whispering) – iss ki baabat koi saraahat nahi (about this there is no clarity).

Taham ye waazeh hai (however, this is clear) ke jis tarah sajdeh ke hukm ke waqt uss ne hukm-e-ilaahi ke muqaablay mein qiyaas se kaam le kar (by following his conjecture against the Divine Command) (ke main Adam se bahtar hoon) sajdeh se inkaar kiya – usi tarah iss mauqeh par Allah Ta'ala ke hukm «وَلَا تَقْرَبَا» (Do not come near) ki taaweel kar ke Hazrat Adam alaihis salaam ko phuslaanay mein kaamyab ho gaya {similarly, on this occasion, by interpreting Allah's Command 'Wa laa taqrabaa' (do not come near) he succeeded in persuading Adam – peace be upon him} jis ki tafseel (whose description) Surat Al-Araf mein aayegi.

Goya Hukm-e-ilaahi ke muqaablay mein (therefore, against the Divine Command) qiyaas aur nus ki duur azkaar taaweel ka irtekaab bhi sab se pehle Shaitaan ne kiya فَتَعَوَّذُ بِاللّٰهِ مِنْ هٰذَا {the first to commit conjecture and textual interpretation is Satan – (**Fanauzu billahi min haza – we seek refuge with Allah from this**)}

50. Muraad Adam alaihis salaam aur Shaitaan hain (Meaning that Adam-peace be upon him and Satan) – ya ye matlab hai ke Bani Adam (or it means that children of Adam) aapas mein ek dusray ke dushman hain (among themselves are enemy to each other).



فَلَقَىٰٓ ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

Fatalaqqaaa Aadamu mir Rabbihee Kalimaatin fataaba 'alaihi; innahoo Huwat Tawwaabur Raheem

Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

(Hazrat) Adam (alaihis salaam) ne apne Rab se chand batein seekh lee ⁵¹ aur Allah Ta'ala ne un ki tauba qubool farmaayi, be-shak Wahi tauba qubool karne waala aur rahem karney waala hai.

51. Hazrat Adam alaihis salaam jab pashemaani mein dubey duniya mein tashreef laye toh tauba-o-astaghfaar mein masroof ho gaye (When Adam – peace be upon – came into this world, engulfed in remorse, then he engrossed himself in repentance and penitence).

Iss mauqey par bhi Allah Ta'ala ne rahnumayi-o-dast'geeri farmaayi (Allah Ta'ala, even on this occasion, guided and aided him) aur woh kalimaat-e-maafi sikhaa diye (and taught him the words of pardon) jo 'Surah Al-Araf' mein bayan kiye gaye hain.

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Qaalaa Rabbanaa zalamnaaa anfusanaa wa illam taghfir lanaa wa tarhamnaa lanakoonanna minal khaasireen

They said: Our Lord! We have wronged ourselves. If you forgive us not and have not mercy on us, surely we are of the lost!

Dono ne kaha: Aye hamarey Rab! Hum ne apna bada nuqsaan kiya aur agar tu hamari maghfirat na karegaa aur hum par rahem na karegaa toh waqeyi hum nuqsaan paney waalon mein se ho jayegein.

(Al-Araf: The Heights | Chapter 7 – verse 23)

Baaz hazraath yahan ek mauzoo riwaayat ka sahara lete huwe kahtey hain ke (some people here, while relying on an **unauthentic** narration say that) Hazrat Adam ne Arsh-e-ilaahi parlikha dekha ”لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ“ (Hazrat Adam saw on the Divine Throne written: **‘There is no deity except Allah, Muhammad is the messenger of Allah’**) – aur Muhammad Rasool Allah ke waseeley se dua maangi toh Allah ne unhein maaf farma diya (and through intercession of Muhammad – Messenger of Allah – when he supplicated, then Allah forgave him) – **Ye riwayat be-sanad hai aur Quran ke bhi ma’araz hai** (this narration is uncertified and, moreover, it is contrary to the Quran).

Alawa azeen (apart from that) Allah Ta’ala ke batlaaye hue tareeqey ke bhi khilaaf hai. Tamaam ambiyaa (alaihimus salaam – peace be upon them) ne hamesha ba’raah-raast (directly) Allah se duaain kee hain – kisi nabi (prophet), walee (saint), buzrugh (eminent) ka waasta aur waseela nahi pakda (did not hold any ‘intermediary’ and ‘intercession’).

Iss liye Nabi Kareem (Sallallahu alaihi wa sallam) samait tamaam ambiyaa ka tareeqa dua yehi raha hai ke ba-gair kisi waastey aur waseeley ke Allah ki baar-gaah mein dua kee jaye (as such, along with Prophet Muhammad – peace and blessings of Allah be upon him – the way of supplication of all the prophets remained the same that, without any mediation or intercession, to invoke Allah).



قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

**Qulnah bitoo minhaa jamee 'an fa immaa ya'tiyanakum minnee hudan faman tabi'a hudaaya
falaa khawfun 'alaihim wa laa hum yahza noon.**

We said: Go down, all of you, from hence; but verily there comes unto you from Me a guidance; and whoever follows My guidance, there shall no fear come upon them neither shall they grieve.
Hum ne kaha: Tum sab yahan se chale jao, jab kabhi tumharey paas meri hidaayath pahoonche toh uss ki tabeydaari karney waalon par koyi khauf wa gham nahi.



وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

**Wallazeena kafaroo wa kaz zabooo bi aayaatinaa ulaaa'ika Ashaabun Naari hum feehaa
khaalidoon. (Section 4)**

But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.

Aur jo inkaar kar ke hamaari aayaton ko jhutlaayein, woh jahannumi hain aur hamesha usi mein raheingey.⁵²

52. Qubooliyat-e-dua ke ba-wajood Allah Ta'ala ne unhein dubara jannat mein aabaad karne ke bajaye duniya mein hi rah kar jannat ke husool ki talqeen farmaayi (Despite the acceptance of supplications, Allah Ta'ala instructed them to stay in this world and attain Paradise instead of resettling them in Paradise) aur Hazrat Adam alaihis salaam ke waastey se tamaam banu Adam ko jannat ka ye raasta batlaaya ja raha hai (and through Adam – peace be upon him – this path to Paradise is being shown to the entire children of Adam) ke ambiyaa alaihimus salaam ke zariye se meri hidaayath (zindagi guzaarne ke ahkaam-o-zaabtey) tum tak pahoonchegi (that through prophets – peace be upon them – my guidance i.e. rules and regulations for living will reach you).

Jo iss ko qubool karega woh jannat ka mustahaq aur ba-surat deegar azaab-e-ilaahi ka sazaawaar hoga (the one who accepts it will deserve Paradise and otherwise he will deserve the Divine punishment).

“In par khauf nahi hoga” ka ta'aluq aakhirat se hai. **أَيُّ: فِيمَا يَسْتَقْبِلُونَهُ مِنْ أَمْرِ الْآخِرَةِ** (That is, as they receive it from the matter of the Hereafter) aur **“hizn nahi hoga”** (and there will be no grief) ka ta'aluq duniya se **عَلَى مَا فَاتَهُمْ مِنْ أُمُورِ الدُّنْيَا** - (jo faut ho gaya umoor duniya se ya apne peechey duniya mein chhor'd aaye – one who is dead from the worldly affairs or who has left behind in the world) jis tarah dusrey muqaam par hai

..... فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

“... famanit taba'a hudaaya falaa yadillu wa laa yashqaa.”

“... then whoso follows My guidance, he will not go astray nor come to grief.”

“... toh jo meri hidaayath ki pairwee karey na toh woh behkaygaa na takleef mein padeygaa.”

(Surah Ta'Ha | Chapter 20 - verse 123)

(Tafsir Ibn Kathir)

Goya (therefore) zail darj aayat ka muqaam har momin saadiq ko haasil hai (every true believer has it)

..... لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢٤﴾

“... laa khawfun 'alaihim wa laa hum yahzanoon.”

“... on whom fear (comes) not, nor do they grieve.”

“... na koi andaishaa hai aur na woh ghamgeen hotay hain.”

(Surah Yunus - Jonah | Chapter 10 - verse 62)

Ye koi aisa muqaam nahi jo sirf baaz awliyaa-Allah hi ko haasil ho (this is not a position which is attained only by some friends of Allah) aur phir uss “**muqaam**” ka mafhoom bhi kuch ka kuch bayaan kiya jata hai (and then the meaning of this “**position**” is spoken entirely different). Halan-ke (although) tamaam momineen-o-muttaqeen bhi awliyaa-Allah hain (all believers and pious are friends of Allah) – “**Awliya-Allah**” koi alag makhlooq nahi (‘friends of Allah’ aren’t any new creation) – haan, al-batta (certainly) awliyaa ke darjaat mein farq ho sakta hai (there could be difference in the stages of friends).



يٰۤاَيُّهَا اِسْرٰٓءِیْل اذْكُرُوْا نِعْمَتِیْ الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوا بِعَهْدِیْ اُوْفِ بِعَهْدِكُمْ وَاِتَّی
فَارْهَبُوْا

**Yaa Banee Israaa'eelaz kuroo ni'matiyal lateee an'amtu 'alaikum wa awfoo bi'Ahdeee oofi bi
ahdikum wa iyyaaya farhaboon.**

**O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of
the) covenant, I shall fulfil My (part of the) covenant, and fear Me.**

**Aye Bani Israel! ⁵³ Meri uss niamat ko yaad karo jo main ne tum par in'aam kee aur mere ehadh
ko pura karo, main tumharey ehadh ko pura karoonga aur mujh hi se daro.**

- 53.** Israel – اِسْرٰٓءِیْل (ba-maaney – meaning ‘Abdullah’ i.e. slave of Allah) Hazrat Yaqub alaihis salaam ka laqab tha (was the title of Prophet Jacob – peace be upon him). Yahood ko Banu Israel kaha jaata hai – yaani Yaqub alaihis salaam ki aulaad (Jews are called as Children of Israel – that is Children of Prophet Jacob – peace be upon him). Kyon ke Hazrath Yaqub alaihis salaam ke baarah (12) betey (sons) thay, jin se yahood ke baarah qabeelay baney aur un mein ba-kasrat ambiyaa-o-rusul hue (from it twelve tribes of Jews were formed, and there were abundant prophets and messengers among them).

Yahood ko Arab mein iss ki guzishta taareekh aur ilm-o-mazhab se waabistagi ki wajah se ek khaas muqaam haasil tha (Jews, in the Arabia, held a special rank due its past history and connection with knowledge and religion).

Iss liye unhein guzishta in'aamaat-e-ilaahi yaad kara ke kaha ja raha hai (as such they are being reminded of past Divine favors and told) ke tum Mera woh 'ahd pura karo (fulfill that covenant) jo tum se Nabi aakhir al-zamaan ki nabuwat aur un par ee'maan laaney ke baabat liya gaya tha (that was done with you about believing in the last of the Prophets and his prophethood). Agar tum uss 'ahd ko pura karogey toh main bhi apna ehadh pura karoonga ke tum se woh boajh utaardiye jayegein jo tumhaari galtiyan aur kotaahiyon ki wajah se ba-taur saza tum par laadh diye gaye thay (from you that burden will be removed which were laden on you due to your mistakes and shortcomings) aur tumhein dubaara urooj ata kiya jayega (and again you will be given upsurge) aur mujh se daro ke main tumhein musalsal uss zillat-o-adbaar mein mubtela rakh sakta hoon (and fear Me that I can keep you suffering in the continuous humiliation and downfall) jis mein tum bhi mubtela ho aur tumharay aa'baa-o-ajdaad bhi mubtela rahey (in which you are afflicted and that your forefathers were afflicted).



وَأٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمٰنًا
 قَلِيْلًا وَّ اِيْتٰى فَاَتَّقُوْنَ ﴿٤١﴾

**Wa aaminoo bimaana anzaltu musaddiqal limaa ma'akum wa laa takoonooo awwala kaafirim
 bihee wa laa tashtaroo bi Aayaatee samanan qaleelanw wa iyyaaya fattaqoon.**

**And believe in that which I reveal, confirming that which you possess already (of the Scripture),
 and be not first to disbelieve therein, and part not with My revelations for a trifling price, and
 keep your duty unto Me.**

**Aur iss kitaab par ee'maan lao jo main ne tumhaari kitaabon ki tasdeeq mein naazil farmaayi hai
 aur uss ⁵⁴ ke saath tum hi pehley kaafir na bano aur meri aayaaton ko thodi thodi qeemat ⁵⁵ par
 na farokht karo aur sirf mujh hi se daro.**

- 54.** Bihi – “بِهٖ” (with it) ki zameer Quran ki taraf ya Muhammad rasool'Allah (Sallallahu alaihi wa sallam) ki taraf hai (its focus is towards Quran or Muhammad – messenger of Allah – peace and blessings of Allah be upon him). Dono hi qaul sahih hain kyon ke dono aapas mein laazim-o-malzoom hain (both statements are correct because both are necessary and inseparable) – jis ne Quran ke saath kufr kiya uss ne Muhammad rasool'Allah (Sallallahu alaihi wa sallam) ke saath kufr kiya (whoever disbelieves in the Quran, disbelieves in the Messenger of Allah – peace and blessings of Allah be upon him) aur jis ne Muhammad (Sallallahu alaihi wa sallam) ke saath kufr kiya, uss ne Quran ke saath kufr kiya (and whoever disbelieves in Muhammad – peace and blessings of Allah be upon him – disbelieves in the Quran). (Tafsir Ibn Kathir).

“Pehle kaafir na bano” ka matlab hai ke **ek** toh tumhein jo ilm hai, dusrey uss se mahroom hain – is liye tumhaari zimmedaari sab se ziyaada hai (**firstly**, you possess that knowledge, which others are deprived from that, therefore, your responsibility is more than others), **dusrey** Madinah mein Yahood ko sab se pehle daawat-e-ee’maan dee gayi, warna hijrat se pehle bahut se log qubool-e-Islam kar chukey thay (**secondly**, the Jews of Madinah were first invited to faith, otherwise, prior to migration, too many people had already embraced Islam). Iss liye unhein tanbia kee jaa rahi hai ke Yahoodiyon mein tum awwaleen kaafir mat bano (as such they are being admonished that among the Jews you become not the first disbelievers) – Agar aisa karogey to tamaam Yahoodiyon ke kufr-o-jahood ka wabaal tum par padegaa (if you do this, then the curse of entire Jews’ disbelief and ingratitude will befall on you).

55. **“Thodi qeemat par farokht na karo”** ka ye matlab nahi ke ziyaada ma’aawza mil jaye toh ahkaam-e-ilaahi ka sauda kar lo (it does not mean that one should make a deal of Divine commands if one is privileged with excess compensation). Balkay matlab yeh hai ke ahkaam-e-ilaahi ke muqaabley mein duniyawi mafaadaat ko ahmiyat na do (rather it means that give no importance to worldly gains against the Divine commandments).

Ahkaam-e-ilaahi toh itnay qeemti hain (the Divine commandments are so precious) ke saari duniya ka maal-o-mata’a (wealth and possessions) bhi un ke muqaabley mein (against them) haich aur saman qaleel hai (are worthless and low price). Aayat mein asal mukhatib agar-chey Bani Israel hain (the real addressee in the verse, although, are Children of Israel), lekin ye hukm (command) Qayamat tak aane waalon ke liye hai.

Jo bhi ibtaal-e-haqq ya isbaat baatil ya katmaan-e-ilm ka irtekaab (whoever abstains from the truth or affirms falsehood or commits concealment of knowledge) aur ihqaaq haqq semahez talab duniya ke liye guraiz karega (and avoids the rights of the truth just for the sake of seeking the world) woh iss wa’eed mein shaamil hoga (he will be included in the peril). (Fath al-Qadeer)



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 haqq ko baatil ke saath khalat malath na karo aur na haqq ko chipaao, tumhein toh khud iss ka ilm hai.



وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

Wa aqemus salaata wa aatuz zakaata warka'oo ma'ar raaki'een.

Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

Aur namaazon ko qaayem karo aur zakaath do aur rukoo karney waalon ke saath rukoo karo.



﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Ataamuroonan naasa bilbirri wa tansawna anfusakum wa antum tatloonal Kitaab; afalaa ta'qiloon.

Enjoin you righteousness upon mankind while you yourselves forget (to practise it)? And you are readers of the Scripture! Have you then no sense?

Kya logon ko bhalaiyon ka hukm kartey ho? Aur khud apne aap ko bhool jaatey ho ba-wajood ke tum kitaab padhtey ho, kya itni bhi tum mein samajh nahi?



﴿٤٥﴾ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا الْكَبِيرَةُ إِلَّا عَلَى الْخَاشِعِينَ

Wasta'eenoo bissabri was Salaah; wa innahaa lakabee ratun illaa alal khaashi'een

Seek help in patience and prayer; and truly it is hard except for the humble-minded,

Aur sabr aur namaaz ke saath madad talab karo, ⁵⁶ ye cheez shaaq hai magar darr rakhney walon par (nahi). ⁵⁷

- 56.** Sabr (patience) aur namaaz (prayer) har Allah waaley ke do badey hathyaar hain (are two big weapons). Namaaz ke zariye se ek momin ka raabta-o-ta'aluq Allah se istawaar hota hai (through prayer a believer's communication and connection with Allah gets established) jis se usay Allah Ta'ala ki taa'eed-o-nusrat haasil hoti hai (with it he obtains Allah Ta'ala's support and victory). Sabr ke zariye se kirdaar ki pukhtagii (patience leads to firmness of character) aur deen mein isteqaamat haasil hoti hai (and attainment of perseverance in religion). Hadees mein aata hai (it is mentioned in the tradition):

«إِذَا حَزَبَهُ أَمْرٌ فَرَعَ إِلَى الصَّلَاةِ»

“Nabi (Sallallahu alaihi wa sallam) ko jab bhi koi ahem ma'amla pesh aata aap fauran namaaz ka ehtemaam farmatey.”

“If a matter troubled him he would seek retreat to the prayer.”

(احمد وابوداود بحواله فتح القدیر) (Ahmad and Abu Dawood – 1319 – with reference to Fath al-Qadeer)

57. Namaaz ki paabandi aam logon ke liye giraan hai (the punctuality of prayers is heavy for the common people) – lekin khushoo-o-khuzoo karne walon ke liye ye aasaan (but, it is easier for those who practice humility and submission), balkay itmenaan aur raahat ka baa'es hai (rather, it is a source of contentment and comfort). **Yeh kaun log hain?** Woh jo Qayamat par pura yaqeen rakhtey hain (those who, thoroughly, believe on the Day of Judgment). Goya Qayamat par yaqeen aamaal-e-khair ko aasaan kar deta (therefore, belief on the Day of Judgment makes good deeds easier) aur aakhirat se be-fikri insaan ko be-amal balkay badh-amal bana deti hai (and carelessness from the Hereafter makes a man inactive, furthermore makes him an evil-doer).



الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

Allazeena yazunnoona annahum mulaaqoo Rabbihiim wa annahum ilaihi raaji'oon. (Section 5)

Who know that they will have to meet their Lord, and that unto Him they are returning.

Jo jaantey hain ke be-shak woh apne Rab se mulaaqat karney waaley aur yaqeenan woh Usi ki taraf laut kar jaaney waley hain.



يٰۤاَيُّهَا اِسْرَءٰىلُ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيۤ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿٤٧﴾

Yaa Baneee Israaa'eelaz kuroo ni'matiyal lateee an'amtu 'alaikum wa annee faddaltukum 'alal 'aalameen.

O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

Aye aulaad Yaqoob! Meri uss niamat ko yaad karo jo main ne tum par in'aam kee aur Main ne tumhein tamaam jahanon per fazeelat dee.⁵⁸

58. Yahan se dobara Bani Israel ko woh in'aamaat yaad karaye ja rahey hain jo un par kiye gaye (From here, again the Children of Isreal are being reminded of those favours which have been bestowed upon them) aur un ko Qaymat ke din se daraaya ja raha hai (and they are being admonished from the Day of Judgment) jis din na koi kisi ke kaam aayegaa (the day when no one will be of any use to anyone), na sifarish qubool hogi (no intercession will be accepted) na muawza'a dey kar chutkaara ho sakegaa (it will be not possible to get rid of it by paying compensation) na koi madadgaar aagey aayegaa (no helper will come forward).

Ek in'aam ye bayaan farmaya ke un ko tamaam jahanon par fazeelat dee gayi (One of the rewards stated that they were bestowed with superiority over all the creation) – yaani Ummat-e-Mohammadia se pehle 'Afzalul 'Alameen' honay ki fazeelat Banu Israel ko haasil thi (meaning that prior to the nation of Muhammad the Children of Israel held the superiority of being 'Best of the worlds') jo unhon ne ma'asiyat-e-ilaahi ka irtekaab kar ke ganwa lee (which they have lost by committing disobedience to Allah). Aur Ummat-e-Mohammadia ko 'Khairu Ummati' – "خَيْرُ أُمَّةٍ" ke laqab se nawazaa gaya (and the Ummah of Muhammad has been awarded the title of '**Best Nation**').

Iss mein uss amr par tanbi'a hai ke in'aamaat-e-ilaahi kisi khaas nasl ke saath waabista nahi hain (herein, there is a warning on that matter that Divine favors are not associated to any particular race), balkay ye ee'maan aur amal ki buniyaad par miltay hain (rather these are achieved on the basis of faith and deeds).

Aur ee'maan ki mahroomi par salb kar liye jaatey hain {and, on the deprivation of faith, these (favors) are taken away}, jis tarah Ummat-e-Muhammadia ke aksariyat bhi (like, even the majority of the Ummah of Muhammad) iss waqt apni badh-amaliyon (evil deeds) aur shirk-o-bidaath ke irtekaab ki wajah se (and, due to commitment of polytheism and innovation) "خَيْرُ أُمَّةٍ" '**Khairu Ummati**' ke bajaye "شَرُّ أُمَّةٍ" '**Sharru Ummati**' bani hui hai – (instead of '**Best Nation**' has become an '**Evil Nation**') هَذَاهَا اللَّهُ تَعَالَى (may Allah Ta'ala guide it).

Yahood ko ye dhoka bhi tha ke hum toh Allah ke mahboob aur chaheetey hain (Jews had this misconception that they were Allah's beloved ones) iss liye mua'khaza-e-aakhirat se mahfooz raheinge (as such, they will be safe from the accountability of the Hereafter), Allah Ta'ala ne farma diya ke wahan Allah ke na-farmaano ko koi sahara nahi dey sakegaa (Allah Ta'ala had disclosed that no one will be able to give any support to Allah's disobedient over there).

Isi faraib mein Ummat-e-Muhammadia bhi mubtela hai aur mas'ala shifa'at ko (jo Ahl-e-Sunnat ke yahan musalama hai) apni badh-amli ka jawaaz bana rakha hai {in this deception, Ummah of Muhammad too is involved, and has made the issue of intercession (which is accepted with the Ahl-e-Sunnah) as justification of their evil deeds}.

Nabi (Sallallahu alaihi wa sallam) yaqeenan shafa'at farmayeinge aur Allah Ta'ala un ki shafa'at qubool bhi farmayega (Ahadees Sahiha se ye saabit hai) {Verily, the Messenger – peace and blessings of Allah be upon him – will intercede and Allah Ta'ala will also accept his intercession (it is proven from the authentic hadiths)}.

Lekin ye bhi ahadees mein aata hai ke **إِخْدَاتٌ فِي الدِّينِ** ke murtakab iss se mahroom hi raheinge {But, it is also mentioned in the hadiths that perpetrators of **'novelty in religion'** (innovation) will remain deprived from this}. Niiz (also) bahut se gunahgaaron ko jahannum mein saza deney ke baad (after chastising so many sinners in the Hell) aap (Sallallahu alaihi wa sallam) ki shafa'at par jahannum se nikaala jayega (they will be removed from the Hell upon your intercession).

Kya jahannum ki yeh chand-roza saza qaabil-e-bardaasht hai ke hum shafa'at par takya kar ke ma'asiyat ka irtekaab kartey rahein? (Is the temporal punishment of the Hell tolerable that while relying on the intercession we continue committing disobedience?)



وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

Wattaqoo Yawmal laa tajzee nafsun 'an nafsin shai'anw wa laa yuqbalu minhaa shafaa'atunw wa laa yu'khazu minhaa 'adlunw wa laa hum yunsaroon.

And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

Uss din se dartey raho jab koi kisi ko nafa na de sakega aur na hi uski baabat koi sifaarish qubool hogi aur na koi badla uskey ewaz liya jayega aur no woh madad kiye jayeinge.



وَإِذْ بَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

Wa iz najjainaakum min Aali Fir'awna yasoomoonakum sooo'al azaabi yuzabbihoona abnaaa'akum wa yastahyoona nisaaa'akum; wa fee zaalikum balaaa'um mir Rabbikum 'azeem.

And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.

Aur jab hum ne tumhein firauniyon ⁵⁹ se najaath di jo tumhein badh-tareen azaab detey thay jo tumhaarey ladkon ko maar daaltay thay aur tumhaari ladkiyon ko chhor'd detey thay, uss najaath dene mein tumhaarey Rab ki badi meherbaani thi.

59. Aal-e-Firaun se muraad sirf Firaun aur us ke ahl-e-khana hi nahi, balkay Firaun ke tamaam pairokaar hain. (By the family of Pharaoh, it does not mean just Pharaoh and his family members, rather it includes all his followers). Jaisa ke aagey:

«وَأَغْرَقْنَا آلَ فِرْعَوْنَ»

“... agh-raqnaaa Aala Fir'awna...”

“... drowned the folk of Pharaoh...”

“... Hum ne aal-e-Firaun ko garq kar diya...”

(Al-Baqarah: The Cow | Chapter 2: verse 50)

Ye garq honay waley (these who were drowned) Firaun ke ghar waley hi nahi thay (were not only the Pharaoh's family) iss ke fauji aur deegar pairokaar thay (but, were his army and other followers). Goya Quran mein “Aal – (مُتَّبِعِينَ) «آل» - pairokaaron – followers) ke ma'ano mein istemaal kiya gaya hai {therefore “Aal” (family) is used in the sense of followers} Iss ki mazeed tafseel **Surah Al-Ahzab** mein in shaa Allah aayegi (its further details will in shaa Allah come in Surah Al-Ahzab (Chapter 33)).



وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾

Wa iz faraqnaa bikumul bahra fa anjainaakum wa agh-raqnaaa Aala Fir'awna wa antum tanzuroon.

And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

Aur jab hum ne tumhaarey ⁶⁰ liye darya cheer (phaad) diya aur tumhein uss se paar kar diya aur firauniyon ko tumhaari nazron ke saamney uss mein dubo diya.

60. Samandar ka ye phaadna (this splitting of the sea) aur uss mein se raasta bana dena – ek mojeza (miracle) tha jis ki tafseel (specifications) **Surah Ash-Shuara** (Chapter 26: The Poets) mein bayan kee gayi hai. Ye samandar ka mad-o-jazar nahi tha (it wasn't the tide of the sea) jaisa ke Sir Syed Ahmed Khan aur deegar munkareen-e-mojezaat ka khayal hai (and other rejecters of miracles think of).



وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

Wa iz waa'adnaa Moosaaa arba'eena lailatan summattakhaztumul 'ijla mim ba'dihee wa antum zaalimoon.

And when We did appoint for Moses forty nights (of solitude), and then you chose the calf, when he had gone from you, and were wrong-doers.

Aur hum ne (Hazrat) Moosa (alaihis salaam) se chaalis raaton ka waada kiya, phir tum ne uss ke baad bachda poojna shuroo kar diya aur zaalim ban gaye.⁶¹

61. Ye gau-saala parasti ka waaqiya uss waqt hua jab Firauniyon se najaath paaney ke baad Banu Israel Jazeera numaye Sina pahoonchey (this incident of cow worship took place when the Children of Israel reached Sinai Peninsula after being saved from the Pharaohs). Wahan Allah Ta'ala ne Hazrath Moosa (alaihis salaam – peace be upon him) ko Taurat (Torah) dene ke liye chaalis raaton ke liye (for forty nights) Koh-e-Toor par bulaaya (called him on the Mount Sinai). Hazrath Moosa (alaihis salaam) ke jaaney ke baad Bani Israel ne Saamrike peechey lag kar bachdey ki Pooja shuroo kar dee (the Children of Israel followed As-Samiri, the magician and began to worship the calf).

Insaan kitna zaaher-parast hai (Man is a follower of outward appearances) ke Allah Ta'ala ki Qudrat (ki badi badi nishaaniyaan dekhney ke ba-wajood (in spite of seeing the great signs of Allah's Power) aur nabiyan (Hazrath Haroon-o-Moosa alaihimas salaam) ki mawjoodgi ke ba-wasaf bachdey ko apna “**maabood**” samajh liya (and, in fact, in the presence of messengers – Aaron and Moses – peace be upon them, he considered the calf as his deity).

Aaj ka musalmaan bhi shirkiya aqaa'ed-o-aamaal mein buri tarah muhtela hai (even today's Muslims are badly suffering in polytheistic beliefs and deeds). Lekin wo samajhta hai ke musalmaan mushrik kis tarah ho sakta hai? (But he understands how a Muslim can be a polytheist?) Un mushrik musalmaano ne shirk ko pat'thar ki moortiyon ke pujariyon ke liye khaas kar diya hai ke sirf wahi mushrik hain (those polytheist Muslims consider ‘**polytheism**’ exclusive to the act of worshippers who have taken stone idols). Jab ke ye naam-nihaad musalmaan (whereas these so-called Muslims) bhi qabron par qubbon ke saath wahi kuch kartey hain (do the same thing with the domes on the graves) jo patthar ke pujaari apni moortiyon ke saath kartey hain (that the stone worshippers do with their idols) – اَعَاذَنَا اللهُ مِنْهُ may Allah protect us from it.



ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

Summa 'afawnaa 'ankum mim ba'di zaalika la'allakum tashkuroon.

Then, even after that, We pardoned you in order that you might give thanks.

Lekin hum ne ba-wajood uss ke phir bhi tumhein maaf kar diya, taa'ke tum shukr karo.



وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

Wa iz aatainaa Moosal kitaaba wal Furqaana la'allakum tahtadoon.

And when We gave unto Moses the Scripture and the criterion (of right and wrong), that you might be led aright.

Aur hum ne (Hazrat) Moosa (alaihis salaam) ko tumhaari hidaayath ke liye kitaab aur mojezey ata farmaaye.⁶²

62. Yeh bhi (this too) **Bahr Qalzam** paar karne ke baad ka waaqiya hai (it is the incident after crossing the **Red Sea**) (*Ibn Kathir*). Mumkin hai Kitaab yaani Taurat hi ko Furqaan se bhi taabeer kiya gaya ho (it is possible that the Torah itself has been interpreted as **Furqaan i.e.** the Criterion). Kyon ke har aasmaani kitaab haqq-o-baatil ko waazeh karne waali hoti hai (because every Heavenly Book clarifies truth and falsehood) ya mojezaat ko Furqaan kaha gaya hai (or miracles are called as **'Criterion'**) ke mojezaat bhi haqq-o-baatil ki pehchaan mein ahem kirdaar ada kartey hain (even that miracles play a pivotal role in recognizing truth and falsehood).



وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَتَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ النَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

Wa iz qaala Moosaa liqawmihee yaa qawmi innakum zalamtum anfusakum bittikhaa zikumul 'ijla fatoobooo ilaa Baari'ikum faqtulooo anfusakum zaalikum khairul lakum 'inda Baari'ikum fataaba 'alaikum; innahoo Huwat Tawwaabur Raheem.

And when Moses said unto his people: O my people! You have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

*Jab (Hazrat) Moosa (alaihis salaam) ne apni qaum se kaha ke: Aye meri qaum! Bachdey ko maabood bana kar tum ne apni jaano par zulm kiya hai, ab tum apne paida karne waale ki taraf rujoo karo, apne ko aapas mein qatal karo, tumhaari behtari Allah Ta'ala ke nazdeek isi mein hai, toh Uss ne tumhaari tauba qubool ki, Woh tauba qubool karney waala aur rahem wa karam karne waala hai.*⁶³

63. Jab Hazrat Moosa (alaihis salaam) ne shirk par mutnaba farmaya toh phir unhein tauba ka ahsaas hua – tauba ka tareeqa qatal tajweez kiya gaya (When Moses warned on polytheism, then again he realized of repentance – the method of repentance was suggested killing). Zair-darj aayatki do tafseerein ki gayi hai (two interpretations have been made of the following verse):

«فَاَقْتُلُوا أَنْفُسَكُمْ»

“... faqtulooo anfasakum...”

“... and kill (the guilty) yourselves...”

“... Apne ko aapas mein qatal karo...”

(Surah Al-Baqarah: The Cow | Chapter 2- verse 54)

Ek ye ke sab ko do safon mein kar diya gaya aur unhon ne ek dusrey ko qatal kiya (**One** is that everyone was lined up in two rows and they killed each other). **Dusri** ye ke irtekaab-e-shirk karne waalon ko khada kar diya gaya aur jo iss se mahfooz rahe thay, unhein qatal karne ka hukm diya gaya (**Secondly**, that those who committed polytheism were made to stand, and those who were free from it were commanded to kill them). Chunan-chey, unhon ne qatal kiya (so, they killed). Maqtooleen ke taa'daad sattar hazaar bayan ki gayi hai (the number of those who have been killed is said to be 70,000). (Ibn Kathir and Fath al-Qadeer)



وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ
نَنْظُرُونَ ﴿٥٥﴾

**Wa iz qultum yaa Moosaa lan nu'mina laka hattaa naral laaha jahratan fa akhazat kumus
saa'iqatu wa antum tanzuroon.**

**And when you said: O Moses! We will not believe in you till we see Allah plainly; and even while
you gazed the lightning seized you.**

**Aur (tum usey bhi yaad karon) tum ne (Hazrat) Moosa (alaihis salaam) se kaha tha ke: Jab tak
hum apne Rab ko saamney na dekh lein hargiz ee'maan na layeinge (jis gustaakhi ki sazaa mein)
tum par tumhaarey**⁶⁴ **dekhtey hue bijli giri.**

64. Hazrat Moosa (alaihis salaam – peace be upon him) sattar (70) aadmiyon ko Koh-e-Toor (Mount Sinai) par Taurat (Torah) lene ke liye saath le gaye. Jab Hazrat Moosa alaihis salaam wapas aane lagey (When Moses – peace be upon him - was returning) toh unhon ne kaha ke jab tak hum Allah Ta’ala ko apne saamne na dekh lein (then, they said that unless we see Allah Ta’ala before us), hum teri baat par yaqeen karney ke liye tayyar nahi hain (we are not ready to believe in you) – jis par ba-taur-e-itaab un par bijli giri aur mar gaye (as a punishment, they were struck by lightning and died).

Moosa alaihis salam sakht pareshaan hue aur unki zindagi ki dua ki jis par Allah Ta’ala ne unhein dubaara zinda kar diya (Moses – peace be upon him – was very upset, and supplicated for their life, and on that Allah Ta’ala brought them back to life). Dekhtey hue bijli girne ka matlab ye hai ke ibtedaa mein jin par bijli giri – aakhir waley usey dekh rahe thay (seeing the lightning strike means that, in the beginning those who were struck by lightning were being watched by the last ones) – hatta ke sab maut ki aagosh mein chaley gaye (even all went to the brink of death).



ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

Summa ba'asnaakum mim ba'di mawtikum la'allakum tashkuroon.

Then We revived you after your extinction, that you might give thanks.

Lekin phir iss liye ke tum shukr-guzaari karo, uss maut ke baadh bhi Hum ne tumhein zinda kar diya.



وَوَهَبْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

Wa zallalnaa 'alaikumul ghamaama wa anzalnaa 'alaikumul Manna was Salwaa kuloo min taiyibaati maa razaqnaakum wa maa zalamoona wa laakin kaanooo anfusahum yazlimoon.

And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.

Aur Hum ne tum par baadal ka saaya kiya aur tum par mann wa salwa utaara ⁶⁵ (aur kah diya) ke hamaari di huwi paakiiza cheezein khao, aur unhon ne Hum par zulm nahi kiya, albatta woh khud apni jaano par zulm kartey thay.

65. Aksar mufasssareen ke nazdeek (according to most commentators) yeh Masr (Egypt) aur Shaam (Greater Syria) ke darmiyaan **Maidan-e-tih** (plains of Teeh) ka waaqia hai. Jab unhon ne ba-hukm ilaahi **Amalaqa** ki basti mein daakhil honay se inkaar kar diya (when they, at the command of Allah, refused to enter the territories of **Amalek**) aur ba-taur saza Banu Israel chaalis saal tak tih ke maaidaan mein padey rahey (and, as a punishment, the Children of Israel wandered in the plains of Teeh for 40 years). Baaz ke nazdeek ye takhsees sahih nahi (according to some, this peculiarity is not true). **Sahraa-e-Sina** mein utarne ke baad jab sab se pehley paani aur khaane ka mas'ala dar-pesh aaya toh usi waqt ye intezaam kiya gaya (after reaching **Desert Sina** when, at the first, the problem of food and water arose, then immediately this was arranged).

Manna – مَنَّ۞ baaz ke nazdeek **tar najbeen** hai (according to some, it is **Persian Manna** – some call it to honey mixed with lime juice) ya **oas** jo darakht ya patthar par girti – shahd ki tarah meet'hi hoti aur khushk ho kar gondh ki tarah ho jaati (or dew that falls on a tree or a rock, it is as sweet as honey and dries up like gum). Baaz ke nazdeek shahd ya meet'ha paani hai (according to some, it is honey or sweet water).

Bukhari wa Muslim wagaira mein hadees hai (there is a hadith in Bukhari and Muslim etc.) **'khumbi'** (mushroom) mann ke uss qism (type) se hai jo Moosa (alaihis salaam – peace be upon) par naazil huwi – iss ka matlab yeh hai ke jis tarah Bani Israel ko woh khaana bila-dikh'at (without difficulty) baham pahunch jaata tha (used to reach together) usi tarah khumbi bagair kisi ke bonay ke paida ho jaati hai (in the same way, mushroom grows without anyone's sowing). (Tafsir Ahsan ut-Tafaseer)

Salwa – سَلَوٰی batair (Quail) ya chidiya (sparrow) ki tarah ka ek parinda (bird) tha jisey zubah kar ke khaa letey (that was eaten after slaughtering). (Fath al-Qadeer)



وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا
وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

**Wa iz qulnad khuloo haazihil qaryata fakuloo minhaa haisu shi'tum raghadanw wadkhulul
baaba sujjadanw wa qooloo hittatun naghfir lakum khataayaakum; wa sanazeedul muhsineen.**
And when We said: Go into this township and eat freely of that which is therein, and enter the
gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward)
for the right-doers.

Aur Hum ne tum se kaha ke: Uss basti mein ⁶⁶ jao aur jo kuch jahan kahin se chaaho ba-faraaghat khaao piyo aur darwaazey mein sajdey kartey huwe guzro ⁶⁷ aur zabaan se 'hittaah' ⁶⁸ kaho, Hum tumhaari khatayein maaf kar deingey aur naiki karne waalon ko aur ziyada deingey.

66. Is basti se muraad jamhoor mufasssareen ke nazdeek '**Bait al-Maqdis**' hai (according to the majority of commentators, this township means '**Bayt al-Maqdis**' – i.e. **Masjid al-Aqsa**).

67. Sajda (prostration) se baaz hazraath ne ye matlab liya hai ke jhuktey huwe daakhil ho (enter by bending low) aur baaz ne sajda-shukr hi muraad liya hai (some has assumed it only as 'thanksgiving prostration'). Matlab yeh hai ke baargaah ilaahi mein ijz-o-inkebaar ka izhaar aur etraaf shukr kartey huwe daakhil ho (this means that, to enter in the Divine Court by expressing humbleness and humility and showing gratitude).

68. '**Hittatun**' - حِطَّةٌ iss ke maaney hain "**hamarey gunah maaf farma dey**" (O Allah! Forgive our sins).



فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا
مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

**Fabaddalal lazeena zalamoo qawlan ghairal lazee qeela lahum fa anzalnaa 'alal lazeena
zalamoo rijzam minas samaaa'i bima kaanoo yafsuqoon.**

**But those who did wrong changed the word which had been told them for another saying, and
We sent down upon the evil-doers wrath from heaven for their evil-doing.**

**Phir un zaalimon ne uss baat ko jo un se kahi gayi thi ⁶⁹ badal daali, Hum ne bhi un zaalimon par
un ke fisq wa na-farmaani ki wajah se aasmaani azaab ⁷⁰ naazil kiya.**

69. Iss ki wazahat (explanation) ek hadeess mein aati hai jo Sahih Bukhari wa Sahih Muslim wagaira mein hai. Nabi (Sallallahu alaihi wa sallam) ne farmaya:

"Un ko hukm diya gaya tha ke sajda kartey huwe daakhil hon, lekin woh sareeno ko zameen par ghaseet'tey huwe daakhil huwe aur 'Hittatun' ke bajaye 'Habbatu fee sha'arati' (yaani ghandum baali mein) kahtey rahe."

{It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: **Hittatun** (i.e. repentance – O Allah! Forgive our sins). But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, '**Hittatun**', but added, '**A grain in a hair.**'.}

(Sahih al-Bukhari: No. 4479)

Iss se un ki us sartaabi-o-sarkashi ka 'jo un ke andar paida ho gayi thi aur ahkaam-e-ilaahi se tamsakhr-o-istehzaa ka jis ka irtekaab unhon ne kiya' andaaza kiya ja sakta hai (with this, it can be presumed that stubbornness and arrogance evolved in them, and they had committed ridicule and mockery with the Divine Commands).

Waqiya yeh hai ke jab koi qaum akhlaaq-o-kirdaar ke lehaaz se zawaal-pazeer ho jaye toh us ka ma'amla phir ahkaam-e-ilaahi ke saath usi tarah ka ho jata hai (the fact is that when any nation declines, in terms of morals and character, then its affair, becomes similar with the Divine commandments).

70. Ye aasmaani azaab kya tha? (What was this celestial chastisement?) Baaz ne kaha **gazab-e-ilaahi, sakht paala, taa'oon.** (Some has said 'Divine Wrath, Hard Frost, Plague). Iss aakhiri maaney ki taa'eid hadees se hoti hai (its last meaning is supported by the hadith).

Nabi (Sallallahu alaihi wa sallam) ne farmaya:

“Ye taa'oon rijz aur azaab ka hissa hai jo tum se pahley baaz logon par naazil hua. Tumhaari mawjoodgi mein kisi jagah ye taa'oon phail jaye toh wahan se mat niklo aur agar kisi aur ilaaqe ki baabat tumhein maloom ho ke wahan taa'oon hai toh wahan mat jaao.”

“Plague is a calamity, which was sent to Bani Israel or upon those who were before you. So, when you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it.”

(صحیح مسلم، کتاب السلام باب الطاعون والطيرة والكهانة ونحوها حديث ۲۲۱۸)

(Sahih Muslim: The Book of Greetings | Chapter: The Plague, Ill Omens, Soothsaying and the Like – Hadith 2218a)



وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ
اثنَا عَشْرَ عَيْنًا قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا
تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

**Wa izis tasqaa Moosaa liqawmihee faqulnad rib bi'asaakal hajara fanfajarat minhusnataaa
'ashrata 'aynan qad 'alima kullu unaasim mash rabahum kuloo washraboo mir rizqil laahi wa
laa ta'saw fil ardi mufsideen.**

And when Moses asked for water for his people, We said: Smite with your staff the rock. And there gushed out there from twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah has provided, and do not act corruptly, making mischief in the earth.

Aur jab Moosa (alaihis salaam) ne apni qaum ke liye paani maanga, toh Hum ne kaha ke apni laat'hi patthar par maaro, jis se baarah chashmey phoot nikley aur ⁷¹ har giroh ne apna chashma pehchaan liya (aur hum ne kah diya ke) Allah Ta'ala ka rizq khaao piyo aur zameen mein fasaad na kartey phiro.

71. Ye waaqia baaz ke nazdeek **teeh** ka aur baaz ke nazdeek **Sahraa-e-Sina** ka hai (this incident, according to some it is '**Plains of Tih**' and according to some it is '**Desert Sina**'). Wahan paani ki talab huwi toh Allah Ta'ala ne Hazrath Moosa alaihis salaam se kaha apni laat'hi patthar par maaro (there, they felt the need for water, so Allah Ta'ala said to Moses – peace be upon him – '**Strike your staff on the rock**'). Chunan-chey patthar se baarah chashmey jaari ho gaye (so, twelve springs gushed forth from the rock). Qabeeley bhi baarah thay (even the tribes were twelve). Har qabeela apne apne chashmey se sairaab hota (every tribe got satiated from its own spring). Yeh bhi ek mojeza tha jo Moosa alaihis salaam ke zariye Allah Ta'ala ne zaahir farmaya (this was also the miracle that Allah Ta'ala revealed through Moses –peace be upon him).



وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ
مِنْ بَقْلِهَا وَقِشَائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ
أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَآسًا ۖ لَكُمْ وَضُرِبَتْ عَلَيْهِمُ
الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَ وَعِصَابٍ ۚ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

*Wa iz qultum yaa Moosaa lan nasbira 'alaa ta'aaminw waahidin fad'u lanaa rabbaka yukhrij
lanaa mimmaa tumbitul ardu mimbaqlihaa wa qis saaa'ihaa wa foomihaa wa 'adasihaa wa
basalihaa qaala atastabdiloonal lazee huwa adnaa billazee huwa khayr; ihbitoo misran fa inna
lakum maa sa altum; wa duribat 'alaihimuz zillatu walmaskanatu wa baaa'oo bighadabim minal
laah; zaalika bi annahum kaano yakfuroona bi aayaatil laahi wa yaqtuloonan Nabiyyeena
bighairil haqq; zaalika bimaa 'asaw wa kaanoo ya'tadoon (section 7).*

And when you said: O Moses! We are weary of one kind of food; so call upon your Lord for us that He bring forth for us of that which the earth grows - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would you exchange that which is higher for that which is lower? Go down to settled country, thus you shall get that which you demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

Aur jab tum ne kaha: Aye Moosa! Hum se ek hi qism ke khaaney par hargiz sabr na ho sakega, iss liye apne Rab se dua kijiye ke woh hamein zameen ki paidawaar saag, kakdi, gheihoon, masoor aur pyaaz de, aap ne farmaya: Behtar cheez ke badhley adna cheez kyon talab kartey ho! Achcha shahr mein jao wahan tumhaari chahat ki ye sab cheezein mileingi. ⁷² *Un par zillath aur miskeeni daal di gayi aur Allah ka gazab le kar woh lautey,* ⁷³ *yeh iss liye ke woh Allah Ta'ala ki aayatun ke saath kufr kartey thay aur nabiyon ko na-haqq qatal kartey thay,* ⁷⁴ *yeh un ki nafarmaaniyon aur ziyaadatiyon ka natijah hai.* ⁷⁵

^{72.} Yeh qissa bhi usi **maidaan-e-tih** ka hai (this story, too, is of the same **Plains of Teeh**). Misr se muraad yahan mulk Masr nahi, balkay koi ek shahr hai (By '**Misr**' it doesn't mean here the country Masr – Egypt – but it is some other city). Matlab ye hai ke yahan se kisi bhi shahr mein chaley jao aur wahan khaiti-baadi karo, apni pasand ki sabziyaan, daalein ugao aur khaao (this means that you can go to any city from here and cultivate there, grow and eat the vegetables and lentils of your choice).

In ka yeh mutaalba (their demand) chunn-ki (because) kufraan niamat (ungratefulness) aur istekbaar par mubni tha (and was based on arrogance) iss liye zajar-o-taubeekh ke andaaz mein un se kaha gaya (therefore, they were told in a manner of persecution and rebuke) **“tumhaarey liye wahan tumhaari matlooba (required) cheezein hain.”**

^{73.} Kahan woh in'aamaat-o-ahsanaat jis ki tafseel guzri? (Where are the rewards and favors, the details of which have been mentioned?) Aur kahan woh zillath-o-maskanat jo baad mein un par musallat kar di gayi? (And where is the humiliation and wretchedness that was later imposed on them?) Aur woh gazab-e-ilaahi ke misdaaq ban gaye (and they became an example of Divine wrath).

Gazab bhi rahmat ki tarah Allah ki sifat hai (wrath too, like Mercy, is Allah's attribute) jis ki taaweeliraadah aqoobat ya nafs aqoobatse karna sahih nahi (whose interpretation with the intention of punishment or self-punishment is not correct). Allah Ta'ala un par Gazab-naak hua **كَمَا هُوَ شَائِعُهُ** (Allah Ta'ala became angry on them) – **Kama Huwa Sha'anuhu** – Apni Shaan ke laayeq.

^{74.} Ye zillath-o-gazab ilaahi ki wajah bayaan ki ja rahi hai (the reason for this humiliation and Divine wrath is being explained). Goya (therefore) Allah Ta'ala ki aayatun ka inkaar (denial of verses) aur Allah ki taraf bulaney waley ambiyaa alaihimus salaam aur da'ayaan-e-haqq ka qatal (and the killing of the Prophets – peace be upon them – and the callers of truth who called to Allah) aur un ki tazleel-o-ahaanat (and their humiliation and disgrace) – yeh gazab ilaahi ka ba'es hai (this is the cause of Divine wrath).

Kal Yahood iss ka irtekaab kar ke magzoob aur zaleel-o-ruswa hue (in the past, Jews became angered and humiliated and disgraced by committing this), toh aaj iss ka irtekaab karne waley kis tarah muazziz aur sarkharo ho saktey hain? (So, how can those who commit it today be respected and honored?) –

”أَلَيْسَ مَا كَانُوا وَحَيْثُ مَا كَانُوا“

‘Woh koi bhi ho aur kahin bhi ho?’

(Whoever they are and wherever they are?)

75. Yeh zillath-o-maskanat ki dusri wajah hai (this is another reason for humiliation and wretchedness). عَصَوْا (nafarmaani kee – they disobeyed) ka matlab hai. Jin kaamo se unhein roka gaya tha, un ka irtekaab kiya (they committed those things, which were forbidden to them) aur يَغْتَدُونَ ka matlab hai – mamoor ba kaamo mein hadh se tajawaz kartey thay (and it means that they used to exceed the limits in their answerable work).

Ita’at-o-farmaan-bardaari ye hai ke (Submission and obedience is this that) – مَنْهِيَّات (things that are forbidden) se baaz raha jaye (to refrain from) aur مَأْمُورَات (mandates) ko iss tarah baja laya jaye jis tarah un ko baja laney ka hukm diya gaya ho (as such should be carried out as they have been ordered to be carried out). Apni taraf se kami-paishi ye ziyaadati hai (اِعْتِدَاء – incursion) jo Allah ko sakht na-pasand hai (which is displeasing to Allah).



إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰبِئِينَ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



**Innal lazeena aamanoo wallazeena haadoo wan nasaaraa was Saabi'eena man aamana billaahi
wal yawmil aakhiri wa 'amila saalihan falahum ajruhum 'inda Rabbihim wa laa khawfun
'alaihim wa laa hum yahzanoon.**

**Lo! Those who believe (in that which is revealed unto you, Muhammad), and those who are
Jews, and Christians, and Sabians - whoever believes in Allah and the Last Day and does right -
surely their reward is with their Lord, and there shall no fear come upon them neither shall they
grieve.**

**Musalmaan ho, Yahoodi ⁷⁶ ho, Nasaara ⁷⁷ ho ya Saabi ⁷⁸ ho, jo koi bhi Allah Ta’ala par aur
Qayamat ke din par ee’maan laaye aur naik amal karey un ke ajr un ke Rab ke paas hain aur un
par na toh koi khauf hai aur na udaasi. ⁷⁹**

76. **يَهُودَ هَوَادَّةٌ** (ba-maaney 'mohabbat' - love) se ya **نَهَوْدٌ** (ba-maaney 'tauba' - repentance) se bana. Goya (therefore), un ka naam asal mein tauba karne ya ek dusrey ke saath mohabbat rakhney ki wajah se pada (in reality, they got their name from repentance or harboring love for one another). Taham Moosa alaihis salaam ke maan'ney waalon ko Yahood kaha jaata hai (however, those who believe in Moses – peace be upon him – are called Jews).
77. **نَصَارَى** (Nasaara) **نَصْرَانٌ** ki jama hai (it's plural form) – jaise **سَكَارَى** (Sakaara) **سَكْرَانٌ** (Sakraan) ki jama hai (it is plural form). Iss ka maa'da nusrat hai (its essence is help) – aapas mein ek dusrey ki madad karne ki wajah se un ka yeh naam pada (they are called by this name because of helping each other). Un ko **'Ansaar'** bhi kaha jata hai (they are also called **'Ansar'** i.e. Helpers). Jaisa unho ne Hazrath Isa alaihis salaam ko kaha tha {like they had said to Isa (Jesus) – peace be upon him}:

«نَحْنُ أَنْصَارُ اللَّهِ»

“... We are Allah's helpers...”

(Surah As-Saff: The Ranks | Chapter 61 - v. 14)

Hazrath Isa alaihis salaam ke pairokaaron ko nasaara kaha jata hai {the followers of Isa (Jesus) – peace be upon him – are called Nasaara} jin ko Isai bhi kahtey hain (who are also called Christians).

78. **صَابِئِينَ** (Saa'been) **صَابِيٍّ** (Saa'bi) ki jama hai (Sabians is the plural of Sabian). Yeh log woh hain jo yaqeenan ibteda'a kisi deen-e-haqq ke pairo rahey honge (isi liye Quran mein Yahoodiat-o-Isaiyat ke saath un ka zikar kiya gaya hai) {these are the people who, certainly, must have been following a religion of truth in the beginning (that is why they are mentioned in the Quran along with Judaism and Christianity)}.

Lekin baad mein un ke andar farishta-parasti aur sitara-parasti aa gayi ya ye kisi bhi deen ke pairo na rahey – isi liye la-mazhab logon ko Sabi kaha jaaney laga {but, later **angelolatry** (worship of angels) and **astrolatry** (worship of stars) came into them or they did not follow any religion. That is why non-religious people are being called **'Sabians'**}

79. Baaz jadeed mufasssareen ko iss aayat ka mafhoom samajhney mein badi galti lagi hai aur uss se unho ne **“Wahdat Adyaan”** ka falsafa kasheed karne ki mazmoom sa'ee ki hai (some modern commentators have erred in understanding the meaning of this verse, and they made a vicious attempt to distort the philosophy of **unity of religions**).

Yaani risalat-e-Muhammadiyah par ee'maan laana zaroori nahi hai, balkay jo bhi jis deen ko maanta hai aur uss ke mutabiq ee'maan rakhta aur achchey amal karta hai, uss ki najaath ho jayegi. **Yeh falsafa sakht gumraah-kun hai** (that is, it is not necessary to believe in the Prophethood of Muhammad, but whoever believes in whatever religion and according to it believes in it and does good deeds, he will be saved. **This philosophy is very misleading**).

Aayat ki sahih tafseer yeh hai ke jab Allah Ta'ala ne saabeqa aayaat mein Yahood ki badh-amaliyon aur sarkashiyon aur us ki bina par un ke mustahaq azaab honay ka tazkara farmaya (the correct interpretation of the verse is that when Allah Ta'ala had mentioned in the previous verses the wickedness and rebellion of the Jews, and on that basis, they rightly deserved punishment for that) toh zahn mein ashkaal paida ho sakta tha ke un Yahood mein jo log sahih kitab-e-ilaahi ke pairo aur apne paighambar ki hidaayaath ke mutabiq zindagi guzaarney waley thay, un ke saath Allah Ta'ala ne kya ma'amla farmaaya? Ya kya ma'amla farmayega? (Then, in the mind, the question could have arisen that what did Allah deal with those Jews who were followers of the true Book of Allah and have been leading their lives according to the instructions of their prophet? Or what will He do?)

Allah Ta'ala ne iss ki wazahat farma di ke sirf Yahood hi nahi, Nasaara aur Sabi bhi apne apne waqt mein jinhe ne Allah par aur yaum aakhirat par ee'maan rakha aur amal saaleh kartey rahey, woh sab najaath ukhrawi se ham-kinaar hongein (Allah Ta'ala has made it clear that not only the Jews but also the Christians and the Sabians, who in their time, believed in Allah and the Last Day and continued doing righteous deeds, will attain salvation in the Hereafter).

Aur usi tarah ab risalat-e-Muhammadiyah par ee'maan laaney waley musalmaan bhi (and, in the same way, the Muslims who believe in the Prophethood of Muhammad – peace and blessings of Allah be upon him) agar sahih tareeqay se ee'maan bi'Allah wal-yaum aakhir aur amal saleh ka ehtemaam karein (if they believe in Allah and the Last Day and do good deeds in the right way), toh ye bhi yaqeenan aakhirat ki abdi niamaton ke mustahaq qaraar payegein (they will surely be entitled to the eternal blessings of the Hereafter).

Najaath ukhrawi mein kisi ke saath imtiyaaz nahi kiya jaegaa (in the Hereafter Salvation no one will be discriminated with anyone). Wahan be-laag faisla hoga (there will be a fair decision). Chaahey musalmaan ho ya Rasool aakhir al-zamaan (Sallallahu alaihi wa sallam) se pehle guzar jaaney waley Yahoodi, Isai aur Sabi wagairahum {whether they be Muslims or Jews, Christians and Sabians etc. who passed away before the last of the Prophets (peace and blessings of Allah be upon him)}.

Iss ki taa'eed baaz mursal aasaar se hoti hai – maslan – mujahid Hazrath Salman Farsi (radhiyallahu anhu) se naql kartey hain jis mein woh kahtey hain ke main ne Nabi (Sallallahu alaihi wa sallam) se un ahl-e-deen ke baarey mein poocha jo mere saathi thay, ibaadath guzaar aur namaazi thay (yaani risalat-e-Muhammadia se qabl woh apne deen ke paaband thay) toh uss mauqey par yeh aayat naazil huwi {this is supported by some transmitters, for example, Mujahid transcribes from Hazrath Salman al-Farsi, (may Allah be pleased with him) wherein he says that I asked the Prophet (peace and blessings of Allah be upon him) about the people of the religion who were my companions and were devoted worshipers (i.e. they were committed to their religion before the Prophet Muhammad). So, this verse was revealed on this occasion):

«إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا»

(Surah Al-Baqarah: The Cow | Chapter 2 – verse 62)

(Ibn Kathir)

Quran Kareem ke dusrey muqamaat se iss ki mazeed taa'eed hoti hai – maslan – (this is, further supported by other places in the Quran Kareem, for example)

«إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ»

“Innad deena 'indal laahil Islaam ...”

“Truly, the religion with Allah is Islam...”

“Be-shak Allah Ta’ala ke nazdeek deen Islam hi hai...”

(Surah Aal-e-Imran: The family of Imran | Chapter 3 – verse 19)

«وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ»

“Wa mai yabtaghi ghairal Islaami deenan falany yuqbala minhu...”

“And whoever seeks a religion other than Islam, it will never be accepted of him...”

“Jo shakhs Islam ke siwa aur deen talaash karey, uss ka deen qubool na kiya jayega...”

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

Aur ahadees mein bhi Nabi (Sallallahu alaihi wa sallam) ne wazahat farma di ke ab meri risalat par ee'maan laye bagair kisi shakhs ki najaath nahi ho sakti (and, in the hadiths, the Messenger – peace and blessings of Allah be upon him – explained that no one can be saved without believing in my message) – maslan farmaya (for example, said):

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي رَجُلٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

It is narrated on the authority of Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) observed: '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.'

(صحیح مسلم ، کتاب ایمان ، باب وجوب الإيمان برسالة نبينا محمد (صلی اللہ علیہ وسلم))

(Sahih Muslim: No. 153 - Book of Faith | Chapter: Obligation of believing that the message of our Prophet Muhammad (Sallallahu alaihi wa sallam) is for all people, and the abrogation of all other religions)

Iss ka matlab ye hai ke **‘Wahdat Adyaan’** ki gumraahi, jahan deegar aayaat Qurani ko nazar-andaaz karney ka natijah hai, wahan Ahadees ke bagair Quran ko samajhney ki mazmoom sa’ee ka bhi is mein bahut dakhla hai. Isi liye ye kahna bilkul sahih hai ke Ahadees Sahiha ke bagair Quran ko nahi samjha ja sakta {this means that the misguidance of the **‘unity of religions’**, where it is the result of ignoring other verses of the Quran, also has to do with the nefarious attempt to understand the Quran without the hadiths (Ahadees). Therefore, it is quite correct to say that the Quran cannot be understood without the authentic hadiths (Ahadees)}



وَإِذَا خَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

**Wa iz akhaznaa meesaaqakum wa rafa'naa fawqakumut Toora khuzoo maaa aatainaakum
biquwwatinw wazkuroo maa feehi la'allakum tattaqoon.**

And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that you may ward off (evil).

Aur jab Hum ne tum se waada liya aur tum par Toor pahaad la khada kar diya ⁸⁰ (aur kaha) jo Hum ne tumhein diya hai usay mazbooti se thaam lo aur jo kuch uss mein hai usay yaad karo ta'ake tum bach sako.

80. Jab Taurat ke ahkaam ke muta'laq Yahood ne az'raah sharaarat kaha (when the Jews mischievously said about the commandments of the Torah) ke hum se toh un ahkaam par amal nahi ho sakega (that 'we will not be able to obey these commandments') toh Allah

Ta'ala ne **Toor pahaad** ko saai'baan ki tarah un ke upar kar diya jis se darr kar unhon ne amal karne ka waada kiya {then Allah raised the **Mount Sinai** (Toor pahaad) over them like a canopy, which they feared and promised to do}.



ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، لَكُنْتُمْ مِنَ الْخَاسِرِينَ



Summa tawallaitum mim ba'di zaalika falawlaa fadlul laahi 'alaikum wa rahmatuhoo lakuntum minal khaasireen.

Then, even after that, you turned away, and if it had not been for the grace of Allah and His mercy you had been among the losers.

Lekin tum uss ke baadh bhi phirr gaye, phir agar Allah Ta'ala ka fazal aur Uss ki rahmat tum par na hoti toh tum nuqsan waaley ho jaatey.



وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ



Wa laqad 'alimtumul lazeena'-tadaw minkum fis Sabti faqulnaa lahum koonoo qiradatan khaasi'een.

And you know of those of you who broke the Sabbath (i.e. Saturday), how We said unto them: Be you apes, despised and hated!

Aur yaqeenan tumhein un logon ka ilm bhi hai jo tum mein se hafte ⁸¹ ke baarey mein hadh se ba'd gaye aur Hum ne bhi kah diya ke tum zaleel bandar ban jao.

81. سَبْتٌ (- hafta) ke din Yahoodiyon ko machli ka shikaar, balkay koi bhi duniyawi kaam karne se man'a kiya gaya tha (on Saturday, the Jews were forbidden to fish, or to do any worldly work), lekin unhon ne ek heela ikhtiyaar kar ke hukm ilaahi se tajawez kiya (but, they devised a trick and transgressed the Divine Command).

Haftey waaley din (ba-taur imtehaan) machliyaan ziyaada aatein {on Saturday (as an ordeal) fish came more} unhon ne gadey khod liye, taa'ke machliyaan un mein phansee rahein aur phir itwaar waaley din un ko pakad letey (they had dug pits so that fish remains trapped in them, and then, on Sundays, they would catch them).



فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

Faja'alnaahaa nakaalal limaa baina yadihaa wa maa khalfahaa wa maw'izatal lilmuttaqeen.

And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.

Usay Hum ne aglon-pichlon ke liye ibrath ka sabab bana diya aur parhaizgaaron ke liye waaz wa nasihath ka.



وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُخِذُ نَاهِرُؤًا قَالَ أَعُودُ بِاللَّهِ أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

Wa iz qaala Moosaa liqawmiheee innal laaha yaamurukum an tazbahoo baqaratan qaalooo atattakhizunna huzuwan qaala a'oozu billaahi an akoona minal jaahileen.

And when Moses said unto his people: Lo! Allah commands you that you sacrifice a cow, they said: Do you make game of us? He answered: Allah forbid that I should be among the foolish!

Aur (Hazrath) Moosa (alaihis salaam) ne jab apni qaum se kaha ke Allah Ta'ala tumhein ek ga'ia zubaah karne ka hukm deta hai ⁸² toh unhon ne kaha: Hum se mazaak kyon kartey hain? Aap ne jawaab diya ke main aisa jaahel honay se Allah Ta'ala ki panah pakadta hoon.

82. Bani Israel mein ek la-walad maaldaar aadmi tha jis ka waaris sirf ek bhatijah tha (among the children of Israel, there was a childless wealthy man whose only heir was a nephew).

Ek raat bhatije ne apne chacha ko qatal kar ke laash kisi aadmi ke darwaaze par daal di (one night, this nephew killed his uncle, and threw the body on a man's door).

Subah qaatil ki laash mein ek dusrey ko zimmedaar tahraaney lagey, bila-aakhir baat Hazrath Moosa alaihis salaam tak pahoonchi toh unhein ek ga'ia zubaah karney ka hukm hua (in the morning, they began blaming each other in search of the killer, eventually, the news reached Prophet Moses – peace be upon him – then, he was commanded to sacrifice a cow).

Ga'ia ka ek tukda maqtool ko maara gaya jis se woh zinda ho gaya aur qaatil ki nishaan-dahi kar ke mar gaya (a piece of cow was hit on the dead, and the victim came to life and died after identifying the killer). (Fath al-Qadeer)



قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ
بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمُرُونَ ﴿٦٨﴾

**Qaalud-'u lanaa rabbaka yubaiyil lanaa maa hee; qaala innahoo yaqoolu innahaa baqaratul laa
faaridunw wa laa bikrun 'awaanum baina zaalika faf'aloo maa tu'maroon.**

**They said: Pray for us unto your Lord that He make clear to us what (cow) she is. (Moses)
answered: Lo! He says, Verily she is a cow neither with calf nor immature; (she is) between the
two conditions; so do that which you are commanded.**

**Unhon ne kaha: Aye Moosa! Dua kijiye ke Allah Ta'ala hamaarey liye iss ki maahiyath bayaan
kar dey, aap ne farmaaya: Suno! Woh ga'ia na toh bilkul budhiya ho, na bachcha, balkay
darimiyaani umr ki nau-jawaan ho, ab jo tumhein hukm diya gaya hai baja laao.**



قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ
لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾

**Qaalud-'u lanaa Rabbaka yubaiyil lanaa maa lawnuhaa; qaala innahoo yaqoolu innahaa
baqaratun safraaa'u faaqi'ul lawnuhaa tasurrunnaazireen.**

**They said: Pray for us unto your Lord that He make clear to us of what colour she is. (Moses)
answered: Lo! He says: Verily she is a yellow cow. Bright is her colour, gladdening beholders.**

**Woh phir kahne lagey ke: Dua kijiye ke Allah Ta'ala bayaan karey ke uss ka rang kya hai?
Farmaaya: Woh kahta hai ke woh ga'ia zardh rang ki hai, chamkila aur dekhney waalon ko
bhala lagney waala uss ka rang hai.**



قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

**Qaalud-'u lanaa Rabbaka yubaiyil lanaa maa hiya innal baqara tashaabaha 'alainaa wa innaaa in
shaaa'al laahu lamuhtadoon.**

**They said: Pray for us unto your Lord that He make clear to us what (cow) she is. Lo! cows are
much alike to us; and Lo! if Allah wills, we may be led aright.**

**Woh kahne lagey: Apne Rab se aur dua kijiye ke hamein uss ki mazeed maahiyath batlaaye, iss
qism ki ga'ia toh bahut hain pata nahi chalta, agar Allah ne chaaha toh hum hidaayath waaley
ho jayegein.**



قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا
قَالُوا لَئِنْ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

**Qaala innahoo yaqoolu innahaa baqaratul laa zaloolun tuseerul arda wa laa tasqil harsa
musallamatullaa shiyata feehaa; qaalul 'aana jita bilhaqq; fazabahoojaa wa maa kaado
yaf'aloona. (Section 8)**

(Moses) answered: Lo! He says: Verily she is a cow unyoked; she ploughs not the soil nor waters
the tilth; whole and without mark. They said: Now you have brought the truth. So they
sacrificed her, though almost they did not.

Aap ne farmaaya ke Allah ka farmaan hai ke woh ga'ia kaam karne waali zameen mein hal
jootney waali aur khaiton ko paani pilaane waali nahi, woh tandrusth aur be-daagh hai. Unhon
ne kaha: Ab aap ne haqq waazeh kar diya go woh hukm bardaari ke qareeb na thay, lekin usay
maana aur woh ga'ia zubah kar di.⁸³

83. Unhein hukm toh ye diya gaya tha ke ek ga'ia zubaah karo (they were commanded to
sacrifice a cow). Woh koi si bhi ek ga'ia zubaah kar detey to hukm ilaahi par amal ho jata (if
they had sacrificed any one cow, then the Divine command would have been obeyed).
Lekin unhon ne hukm ilaahi par seedhey tareeqey se amal karne ki bajaye 'main-maikh aur
tarah tarah ke sawalaat karney shuroo kar diye' (but, instead of following the Divine
command in a straightforward manner, they began pulling the nails and ask all sorts of
questions). Jis par Allah Ta'ala bhi un par sakhti karta chala gaya. (on which Allah too
became harsh on them).

Isi liye deen mein ta'amaq aur sakhti ikhtiyaar karney se man'aa kiya gaya hai (that is why it
is forbidden to practice excessive probing and strictness in religion).



وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَءُكُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

Wa iz qataltum nafsan faddaara'tum feehaa wallaahu mukhrijum maa kuntum taktumoon.
And (remember) when you slew a man and disagreed concerning it and Allah brought forth that
which you were hiding.

Jab tum ne ek shakhs ko qatal kar daala, phir uss mein ikhtelaaf karne lagey aur tumhaari
poshiidagii ko Allah Ta'ala zaaher karne wala tha.⁸⁴

84. Ye qatal ka wahi waaqia hai jis ki bina par Bani Israel ko ga'ia zubaah karne ka hukm diya gaya tha aur iss tarah Allah Ta'ala ne iss qatal ka raaz faash kar diya (this is the same incident of killing for which the children of Israel were commanded to sacrifice a cow, and thus Allah Ta'ala revealed the secret of this killing). Dara'an haal ye ke woh qatal raat ki taareeki mein logon se chup kar kiya gaya tha (while that murder was hidden from the people in the darkness of night). Matlab ye hua ke naiki ya badee tum kitni bhi chup kar karo, Allah ke ilm mein hai aur Allah Ta'ala usay logon par zaaher karne ki qudrat rakhta hai (this means that whatever good or evil you do in secret, it is in the knowledge of Allah and Allah Ta'ala has the power to make it manifest to the people).

Iss liye khuloot ho ya juloot (that is why either in seclusion or gathering) har waqt aur har jagah achchey kaam hi kiya karo (do goods at all times and in all places) taa-ki agar woh kisi waqt zaaher bhi ho jayein (even if they get revealed at any time) aur logon ke ilm mein bhi aa jayein (and come to the notice of the people) toh sharmindgee na ho (so that there is no embarrassment), balkay iss ke ehteraam-o-viqaar mein izaafa hi ho (rather there should be an increase in its respect and dignity) aur badee kitni bhi chup kar kyon na kee jaye (and no matter how much evil is done in secret) uss ke faash honay ka imkaan hai jis se insaan ki badh-naami aur zillath-o-ruwaa'ee hoti hai (it is likely to get exposed, which brings disgrace and humiliation to a human being).



فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ



**Faqlnad riboohu biba'dihaa; kazaalika yuhyil laa hul mawtaa wa yureekum aayaatihee
la'allakum ta'qiloon.**

And We said: Smite him with some of it. Thus Allah brings the dead to life and shows you His portents so that you may understand.

Hum ne kaha ke uss ga'ia ka ek tukda maqtool ke jism par laga do, (woh jee ut'hega) isi tarah Allah murdon ko zinda kar ke tumhein tumhaari 'aql-mandii ke liye apni nishaaniyaan dikhaata hai.⁸⁵

85. Maqtool ke dobara jee ut'hna se istedlaal kartey huwe Allah Ta'ala roz-e-Qayamat tamaam insaano ko dobara zinda karne ki qudrat ka elaan farma raha hai (arguing for the resurrection of the slain, Allah Ta'ala is declaring the power to resurrect all human beings on the Day of Resurrection).

Qayamat waley din dobara murdon ka zinda hona (the resurrection of the dead on the Doomsday) munkareen-e-Qayamat ke liye hamesha hairat-o-istea'jaab ka baa'es raha hai (has always been a source of wonder and amazement for the deniers of the Doomsday).

Iss liye Allah Ta'ala ne iss mas'aley ko bhi Quran Kareem mein jagah jagah mukhtalif asloob aur pairaaye mein bayaan farmaya hai (therefore, Allah Ta'ala has stated this issue in different places and passages in the Holy Quran). Surat al-Baqarah mein hi Allah Ta'ala ne is ki **paanch misaalein** bayaan farmaayi hain – **ek** misaal darj zail aayat mein guzar chuki hai – (In Surah al-Baqarah alone, Allah Ta'ala has mentioned **five examples** of this – one example has been mentioned in the following verse):

«ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ»

Summa ba'asnaakum mim ba'di mawtikum

“Then We revived you after your extinction...”

(Surah Al-Baqarah: The Cow | Chapter 2 – verse 56)

Dusri misaal yehi qissa hai (the second example is this story). **Teesri** aur **chauthi** misaal dusray paarey ki darj-zail aayaat mein hai {third and fourth example are the following verses from the second part (of the Quran)}

«مُوتُوا ثُمَّ أَحْيَاهُمْ»

“...mootoo summa ahyaahum...”

“... Die; and then He brought them back to life...”

“... mar jaao; phir unhein zinda kar diya...”

(Surah Al-Baqarah: The Cow | Chapter 2 – verse 243)

«فَأَمَّا تِلْكَ الْأُمَّةُ الَّتِي كَفَرُوا أَفَمَ تَبَعْتَهُ»

“...fa amaatahul laahu mi'ata 'aamin summa ba'asahoo...”

“... So Allah caused him to die for a hundred years; then He revived him...”

“... toh Allah Ta'ala ne usay maar diya sau saal ke liye, phir usay ut'haaya...”

(Surah Al-Baqarah: The Cow | Chapter 2 – verse 259)

Aur **paanchve** misaal uss ke baad waali aayat (Surah al-Baqarah ki aayat number **260**) mein Hazrath Ibrahim alaihis salaam ke **tayoor arba'a** (chaar chidiyon) ke hai {and the fifth example is of the four birds of Abraham – peace be upon him – in the next verse (i.e. verse **260** of Surah al-Baqarah)}.



ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنْ الْحِجَارَةِ لَمَا
يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ
خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٦﴾

**Summa qasat quloobukum mim ba'di zaalika fahiya kalhijaarati aw-ashaadu qaswah; wa inna
minal hijaarati lamaa yatafajjaru minhul anhaar; wa inna minhaa lamaa yash shaqqaqu
fayakhruju minhul maaa'; wa inna minhaa lamaa yahbitu min khashyatil laa; wa mal laahu
bighaafilin 'ammaa ta'maloon.**

Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for
hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks
which split asunder so that water flows from them. And indeed there are rocks which fall down
for the fear of Allah. Allah is not unaware of what you do.

Phir uss ke baad tumharey dil patthar jaise, balkay uss se bhi zyaada sakht ho gaye,⁸⁶ baaz
pattharon se nahrein beh nikalti hain aur baaz phat jaatey hain aur un se paani nikal aata hai,
aur baaz Allah Ta'ala ke darr se gir gir padtey hain,⁸⁷ aur tum Allah Ta'ala ko apne amaal se
ghaafil na jaano.

86. Yaani guzishta mojezaat aur ye taaza waaqia ke maqtool dobara zinda ho gaya dekh kar bhi
tumhaarey dilon ke andar {that is, the past miracles and the latest event that the victim
was resurrected (i.e. brought back to life), even in your hearts} "إِنَابَةٌ إِلَى اللَّهِ" (– inaabatun
ilallah) ka da'aiya aur tauba-o-astaghfaar ka jazba paida nahi hua (the call to affirmation to
Allah and the spirit of repentance and penitence did not arise).

Balkay iss ke bar-aks (rather on the contrary) tumhaarey dil patthar ki tarah sakht, balkay iss
se bhi zyaada sakht ho gaye (your hearts have become hard as stone, rather have become
even harder than this).

Dilon ka sakht ho jaana ye ifraad aur ummaton ke liye sakht tabah-kun (hardening of the
hearts is extremely destructive to individuals and nations) aur iss baat ki alaamat hota hai
ke dilon se asar-paziirii ke salaahiyat salb aur qubool-e-haq ke isteadaad khatm ho gayi hai
(and is a sign that the hearts have the lost the capability to influence and the ability to
accept the truth).

Iss ke baad iss ki islaah ki tauqa kam aur mukammil fana aur tabahi ka andesha zyaada ho
jaata hai (after that, the expectation of its improvement is less and the fear of complete
annihilation and destruction increases). Isi liye ahl-e-ee'maan ko khaas taur par taakeed kee
gayi hai (that is why the believers have been specially emphasized).

«وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ»

“...wa laa yakoonoo kallazeena ootul Kitaaba min qablu fataala 'alaihimul amadu faqasat quloobuhum...”

“... that they become not as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened...”

“... aur un ki tarah na ho jaayein, jinhein un se pehle kitaab di gayi thi, phir jab un par ek zamaana daraaz guzar gaya toh un ke dil sakht ho gaye...”

(Surah al-Hadid: The Iron | Chapter 57 – verse 16)

87. Pattharon ki sangeeni ke ba-wajood un se jo jo fawa'ed haasil hotay aur jo jo kaifiyat un par guzarti hai uss ka bayaan hai (in spite of the hardness of the stones, there is a description of the benefits that come from them and whatever the conditions that they undergo). Iss se maloom hota hai ke pattharon ke andar bhi ek qism ka idraak-o-ahsaas mawjood hai jis tarah ke Allah Ta'ala ka farmaan hai (this shows that there is a kind of perception and feeling inside the rocks as well, as Allah Ta'ala says):

تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

Tusabbihu lahus samaawaatus sab'u wal ardu wa man feehinn; wa im min shai'in illaa yusabbihu bihamdihee wa laakil laa tafqahoona tasbeehahum; innahoo kaana Haleeman Ghafooraa.

The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns His praise; but you understand not their praise. Lo! He is ever Clement, Forgiving.

Saatho aasmaan aur zameen aur jo bhi un mein hai Usi ki tasbeeh kar rahe hain, aisi koi cheez nahi jo Usay paakeezgi aur tareef ke saath yaad na karti ho - haan yeh sahih hai ke tum uss ki tasbeeh samajh nahisaktey. Woh bada Burdbaar aur Bakhashney wala hai.

(Surah al-Isra: The Night Journey | Chapter 17 – verse 44)

Mazeed wazahat ke liye Surah Bani Israel (al-Isra) ki aayat 44 ka haashiya dekhiye {See the footnote on verse 44 of Surah Bani Israel (al-Isra) for further explanation}.



﴿٧٥﴾ أَفَنُظْمِعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

Afatatma'oona ai yu'minoo lakum wa qad kaana fareequm minhum yasma'oona Kalaamal laahi summa yuharri foonahoo mim ba'di maa'aqaloohu wa hum ya'lamoona.

Have you any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?

(Musalmaano!) Kya tumhaari khwaahish hai ke ye log ee'maandaar ban jayein, halaan'ke un mein aise log bhi jo kalaam Allah ko sun kar, aqal wa ilm waale hotay huwe, phir bhi badal daala kartay hain. ⁸⁸

88. Ahl-e-ee'maan se khitaab kar ke Yahoodiyon ki baabat kaha ja raha hai ke kya tumhein un ke ee'maan laaney ki ummeed hai (addressing to the believers, it is being said about the Jews: 'Do you expect them to believe?'). Dar'aan haal ye ke (in this case) un ke pichley logon mein ek fareeq aisa bhi tha (among their predecessors there was a party) jo kalaam ilaahi mein jaantey-boohtey tahreef (lafzi-o-ma'anwi) karta tha {who deliberately distorted the Divine word (literally and spiritually)}.

Ye istef'haam inkaari hai – yaani aise logon ke ee'maan laaney ke qat'an ummeed nahi (this questioning is negative – meaning that there is, absolutely, no hope for such people to believe). Iss ka matlab ye hua ke (this means that) jo log duniyawi mafadaat ya hizbii tas'subaat ki wajah se kalaam ilaahi mein tahreef tak karney se guraiz nahi kartey (those who, due to worldly interests or partisan biases, do not refrain from distorting Divine word) woh gumraahi ki aisi daldal mein phans jaatey hain ke is se nikal nahi paatey (they are trapped in a mire of misguidance from which they cannot escape).

Ummat Muhammadia ke bahut se ulema-o-masha'eq bhi badh-qismati se Quran-o-hadees mein tahreef ke murtakab hain {unfortunately, many scholars and seniors of Ummah of Muhammad (peace and blessings of Allah be upon him) also distort Quran and Hadith}. Allah Ta'ala iss jurm se mahfooz rakhey – (dekhiye Surah An-Nisa, aayat 77 ka haashiya) {may Allah Ta'ala protect from this crime – (see footnote of verse 77 in Surah An-Nisa)}.



وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ
بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ۖ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

*Wa iza laqul lazeena aamanoo qaalooo aamannaa wa izaakhalaa ba'duhum ilaa ba'din
qaalooo atuhaddisoonahum bima fatahal laahu 'alaikum liyuhaajjookum bihee 'inda
rabbikum; afalaa ta'qiloon.*

And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate you to them of that which Allah has disclosed to you that they may contend with you before your Lord concerning it? Have you then no sense?

Jab ee'maan waalon se miltey hain toh apni ee'maandaari zaaher kartey hain,⁸⁹ aur jab aapas mein miltey hain toh kahtey hain ke musalmaano ko kyon woh baatein pahoonthatey ho jo Allah Ta'ala ne tumhein sikhaayi hain, kya jaantey nahi ke ye toh Allah Ta'ala ke paas tum par un ki hujjath ho jayegi.

89. Ye baaz Yahoodiyon ke munafiqana kirdaar ki naqaab-kashaa'ee ho rahi hai ke woh musalmaano mein toh apne ee'maan ka izhaar kartey (the hypocritical character of some Jews is being exposed that they express their faith when in Muslims). Lekin jab aapas mein miltey (but, when they meet among themselves) toh ek dusrey ko iss baat par malaamat kartey (they rebuke one another on this) ke tum musalmaano ko apni kitaab ki aisi baatein kyon batatey ho jis se Rasool-e-Arabi ki sadaaqat waazeh hoti hai {by which the authenticity of Arabic Messenger (i.e. Muhammad (peace and blessings of Allah be upon him) becomes clear}. Iss tarah tum khud hi ek aisi hujjat un ke haath mein dey rahe ho jo woh tumharey khilaaf baargaah ilaahi mein peish kareingey (this way, you yourself are giving them an argument, which they will present against you in the presence of Allah).



أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوكُمْ وَمَا يُعْلِنُونَ ﴿٧٧﴾

Awalaa ya'lamoona annal laaha ya'lamu maa yusirroona wa maa yu'linoon.

Are they then unaware that Allah knows that which they keep hidden and that which they proclaim?

Kya ye nahi jaantey ke Allah Ta'ala un ki poshiidagii aur zaaher-daari sab ko jaanta hai?⁹⁰

90. Allah Ta'ala farmaata hai ke tum batlaao ya na batlaao, Allah ko har baat ka ilm hai aur Woh un baton ko tumhaarey batlaaye baghair bhi musalmaano par zaaher farmaa sakta hai (Allah Ta'ala says 'whether you tell it or not, Allah knows everything, and He can reveal it to the Muslims without your revealing).



وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

Wa minhum ummiyyoona laa ya'lamoonaal kitaaba illaaa amaaniyya wa in hum illaa yazunnoon.

Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

Un mein se baaz an'padh aise bhi hain ke jo kitaab ke sirf zaaheri alfaaz ko hi jaantey hain aur sirf gumaan aur atkal hi par hai.⁹¹

91. Yeh toh un ke ahl-e-ilm ki baatein thi (these were the words of their scholars). Rahey un ke an'padh log – woh kitaab (Tawraat) se toh be-khabr hain {as for their illiterate people – they are unaware of the Book (Torah)} lekin aarzooein zaroor rakhtey hain aur gumaano par un ka guzaara hai, jis mein unhein un ke ulema ne muhtela kiya hua hai (but, they do have desires, and they live on conjectures, in which they have been afflicted by their scholars) – Maslan, **'hum toh Allah ke chaheetay hain'. 'hum Jahannum mein agar gaye bhi toh sirf chand din ke liye aur hamein hamarey buzrug bakhshwa leingey'** – wagaira wagaira (for example, **'we are beloved ones of Allah', 'even if we go to hell, it will be only for few days and our elders will seek for our forgiveness'** etc., etc.).

Jaise aaj ke jahel musalmaano ko bhi ulema-o-mashaa'ikh ne aise hi haseen jaalon aur pur-faraib waadon mein phansa rakha hai (just as today's ignorant Muslims have been ensnared by such scholars and sufis in such beautiful traps and deceptive promises).



فَوَيْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

**Fawailul lillazeena yaktuboona kitaaba bi aidihim summa yaqooloona haazaa min 'indil laahi
liyashtaroo bihee samanan qaleelan fawailul lahum mimaa katabat aydeehim wa wailul lahum
mimmaa yaksiboon.**

Therefore, woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

Un logon ke liye “wayl” hai jo apne haathon ki likhi huwi kitaab ko Allah Ta’ala ki taraf ki kahtey hain aur uss tarah duniya kamatey hain, un ke haathon ki likhaayi ko aur un ki kamaayi ko wayl (halaakath) aur afsos hai.⁹²

92. Ye Yahood ke ulema ki jasarath aur khauf ilaahi se be-niyaazi ki wazahat hai ke apne haathon se mas’aley ghad'tey hain aur ba-baang dahl ye bawar karaatey hain ke ye Allah ki taraf se hain (this is an explanation of the boldness and selflessness of the Jewish scholars who fabricate problems with their own hands and make people believe that they are from Allah).

Hadees ki rou se **'wayl'** – Jahannum mein ek waadi bhi hai jis ki gahraayi itni hai ke ek kaafir ko uss ki tah tak girney mein chaalis saal lageingey (*Ahmad, Tirmizi, Ibn Habban wal Haakim, ba-hawala Fath al-Qadeer*) {According to the Hadith, **'wayl'** is a valley in the Hell whose depth is so much that it will take forty years for a disbeliever to fall to its bottom). (*Ahmad, Tirmidhi, Ibn Habban and al-Hakim with reference to Fath al-Qadeer*)}

Baaz ulema ne is aayat se Quran Majeed ki farokht ko na-jaez qaraar diya hai, lekin ye istedlaal sahih nahi (some scholars, from this verse, have declared the sale of the Quran illegal, but this argument is not correct). Aayat ka misdaaq sirf wahi log hain jo duniya kamaney ke liye kalaam ilaahi mein tahreef kartey aur logon ko mazhab ke naam par dhoka detey hain (the meaning of the verse is only those people who distort the Divine word and deceive people in the name of religion in order to make money).



وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

Wa qaaloo lan tamassanan Naaru illaaa ayyaamam ma'doo dah; qul attakhaztum 'indal laahi 'ahdan falai yukhlifal laahu 'ahdahooo am taqooloona 'alal laahi maa laa ta'lamoona.

And they say: The Fire (of punishment) will not touch us except for a certain number of days. Say: Have you received a covenant from Allah - truly Allah will not break His covenant - or tell you concerning Allah that which you know not?

Ye log kahtey hain ke hum toh sirf chand roz Jahannum mein raheingey, un se kaho ke kya tumhaarey paas Allah Ta'ala ka koi parwaana hai? ⁹³ Agar hai toh yaqeenan Allah Ta'ala apne waadey ka khilaaf nahikarega (hargiz nahi) balkay tum toh Allah ke zimme woh baatein lagaatey ho ⁹⁴ jinhein tum nahi jaantey.

93. Yahood kahtey thay ke duniya ki kul umr saat hazaar saal hai aur hum hazaar saal ke badley ek din Jahannum mein raheingey, iss hisaab se sirf saat din Jahannum mein raheingey (the Jews used to say that the total age of the world is seven thousand years, and they will live in the Hell one day instead of one thousand years, and based on this calculation, they will live in the Hell for only seven days).

Kuch kahtey thay ke hum ne chaalis din bachdey ki ibaadath ki thi, chaalis din Jahannum mein raheingey (some said that we had worshipped the calf for forty days and would stay in the Hell for forty days).

Allah Ta'ala ne farmaya ke **kya tum ne Allah se 'ahd liya hai?** (Allah Ta'ala said: **Have you taken a covenant with Allah?**) Yeh bhi istef'haam inkaari hai (this is also a negative questioning) – yaani yeh galat kahtey hain Allah ke saath is qism ka koi 'ahd-o-paimaan nahi hai (that is they say wrong that there is no such covenant and promise with Allah).

94. Yaani tumhara ye dawa'a (claim) ke hum agar Jahannum mein gaye bhi to sirf chand din hi ke liye jaeingey, tumhaari apni taraf se hai aur iss tarah tum Allah ke zimme aisi baatein lagaatey ho jin ka tumhein khud bhi ilm nahi hai (it is from your own side, and thus you attribute such things to Allah that of which you have no knowledge). Aagey (further) Allah Ta'ala apna woh asool bayaan farma raha hai (Allah Ta'ala is stating His principle) jis ki rou se Qayamat waley din Allah Ta'ala naik-o-badh ko un ki naiki aur badee ki jaza deyga (according to which on the Day of Resurrection Allah Ta'ala will recompense the good and the bad for their goodness and evil).



بِكُلِّ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

Balaa man kasaba sayyi'atanw wa ahaatat bihee khateee'atuhoo fa-ulaaa'ika Ashaabun Naari hum feehaa khaalidoon.

Nay, but whosoever has done evil and his sin surrounds him; such are rightful owners of the Fire; they will abide therein.

Yaqeenan jis ne bhi burey kaam kiye aur uss ki nafarmaaniyon ne usay ghair liya, woh hamesha ke liye jahannami hai.



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

Wallazeena aamanoo wa 'amilus saalihaati ulaaa'ika Ashaabul Jannati hum feeha khaalidoon (section 9).

And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

Aur jo log ee'maan laaye aur naik kaam karey woh jannati hain jo Jannat mein hamesha raheinge.⁹⁵

95. Yeh Yahood ke daa'wey ki tardeed kartey huwe (rejecting the claim of the Jews) Jannat-o-Jahannum mein jaaney ka asool bayaan kiya jar aha hai (the principle of going to Heaven and Hell is being explained).

Jis ke na'ma amaal (record of deeds) mein buraiyaan hi buraiyaan hongy – yaani kufr-o-shirk (meaning disbelief and polytheism) {(ke un ke irtekaab ki wajah se agar baaz achchey amal bhi kiye hongey toh woh bhi be-haisiyat raheinge) – because of their commitments, even if they have done some good deeds, they will remain insignificant} toh woh hamesha ke liye jahannami hain (then they are dwellers of Hell forever) aur jo ee'maan amal saleh se mutsaf hongey woh jannati (and those who are attributed by faith and righteous deeds, they are dwellers of Paradise).

Aur jo momin gunahgaar hongey un ka ma'amla Allah ke supurd hoga (and those believers who are sinners, their affair will be with Allah) – Woh chaahey toh apne fazl-o-karam se un ke gunah maaf farma kar (if He wills, He will forgive them their sins by His Grace and Benevolence) ya ba-taur sazaa kuch arsa Jahannum mein rakhne ke baad (or as a punishment after being kept in the Hell for some time) ya Nabi Kareem (Sallallahu alaihi wa sallam) ki shifa'at se un ko Jannat mein daakhil farma deyga (or He will admit them into Paradise through the intercession of the Prophet – peace and blessings of Allah be upon him) – jaisa ke ye baatein Sahih Ahadees se saabith hain aur ahl-e-sunnat ka aqeeda hai {as these particulars are proved by the authentic hadiths, and is the belief of followers of Sunnah (Ahl-e-sunnah)}.



وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

**Wa iz akhaznaa meesaaqa Baneee Israaa'eela laa ta'budoona illal laaha wa bil waalidaini
ihsaanaw wa zil qurbaa walyataamaa walmasaakeeni wa qooloo linnaasi husnanw wa
aqeemus salaata wa aatuzZakaata summa tawallaitum illaa qaleelam minkum wa antum
mu'ridoon.**

And (remember) when We made a covenant with the Children of Israel, (saying): Worship none except Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, you slid back, except a few of you, being averse.

Aur jab Hum ne Bani Israel se waada liya ke tum Allah Ta'ala ke siwa dusrey ki ibaadath na karna aur maa baap ke saath achcha sulook karna, usi tarah qaraabat-daaron, yateemon aur miskeenon ke saath, aur logon ko achchi baatein kahna, namaazein qaayem rakhna aur zakaath dete raha karna, lekin thodey se logon ke alaawa tum sab phirr gaye aur munh mod liya.



وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

Wa iz akhaznaa meesaa qakum laa tasfikoona dimaaa'akum wa laa tukhrijoona anfusakum min diyaarikum summa aqrartum wa antum tashhadoon.

And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then you ratified (Our covenant) and you were witnesses (thereto).

Aur jab Hum ne tum se waada liya ke aapas mein khoon na bahaana (qatal na karna) aur aapas waalon ko jila watan na karna, tum ne iqraar kiya aur tum uss ke shaahed baney.⁹⁶

96. In aayaat mein (in these verses) phir woh 'ahd bayaan kiya jar aha hai jo Bani Israel se liya gaya, lekin uss se bhi unhon ne ae'raaz hi kiya (again that covenant is being described that was taken from the children of Israel, but, they disregarded it).

Iss 'ahd mein awlan (at first) sirf ek Allah ki ibaadath ki taakeed hai (the emphasis is to worship one Allah) jo har nabi ki bunyaadi aur awwaleen dawat rahi hai (which has been the basic and first invitation of every prophet) (jaisa ke Surat al-Ambiya aayat 25 aur deegar aayaat se waazeh hai) (as is clear from the verse 25 of Surah Al-Ambiya and other verses).

Iss ke baad waaldein ke saath husn sulook ka hukm hai (After this, there is a command to be kind to one's parents). Allah ki ibaadath ke baad (after worshipping Allah) dusrey number par waaldein ki ita'at-o-farmaanbardaari (the second is the obedience and fulfillment to parents) aur un ke saath husn sulook ki taakeed se waazeh kar diya gaya (and the emphasis on good behavior with them has been clarified) ke jis tarah Allah ki ibaadath bahut zaroori hai, usi tarah iss ke baad waaldein ki ita'at bhi bahut zaroori hai (just as the worship of Allah is very important, so is the obedience to parents is also very important) aur iss mein kotaahi ki koi gunjaa'ish nahi hai (there is no scope of negligence in this).

Quran mein muta'dad muqaamaat (in many places in the Quran) par Allah Tabarak wa Ta'ala (Blessed and Exalted be Allah) ne apni ibaadath ke baad dusrey number par waaldein ki ita'at ka zikar kar ke uss ki ahmiyat ko waazeh kar diya hai (has made its importance clear).

Iss ke baad rishteydaaron (relatives), yateemon (orphans) aur masakeen (needy) ke saath husn sulook ki taakeed (After this, there is an emphasis on elegance of behavior towards relatives, orphans and needy) aur husn guftaar ka hukm hai (there is command for good speech).

Islam mein bhi in baaton ki badi taakeed hai, jaisa ke ahadees Rasool (Sallallahu alaihi wa sallam) se waazeh hai {In Islam, there is a great emphasis on these things as it is clear from the traditions of the Prophet (peace and blessings of Allah be upon him)}. Iss 'ahd mein (in this covenant) **iqaamat salawaat** (establishing prayers) aur **itaaye zakaath** (paying the obligatory charity) ka bhi hukm hai - jis se maloom hota hai ke dono ibaadatein pichli shariaton mein bhi mawjood rahi hain jin se un ki ahmiyat waazeh hai (which shows that these two acts of worship have been present in the previous Shari'ahs from which their importance is clear).

Islam mein bhi yeh dono ibaadatein (both of these acts of worship) nehayat ahem hain (are very important) – hatta'ke un mein se kisi ek ke inkaar ya uss se ae'raaz ko kufr ke mutraa'daf samjha gaya hai (even the denial of one of them or aversion to it is considered as tantamount to disbelief), jaisa ke Hazrath Abu Bakr Siddiq (radhiyallahu anhu) ke 'ahd-e-khilaafat mein mana'aeen zakaath ke khilaaf jihad karne se waazeh hai (as is clear during the Caliphate of Hazrath Abu Bakr Siddiq – may Allah be pleased with him –that to wage a war against those who obstruct obligatory charity (Zakah)).



ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْ دِينِكُمْ تَظَاهَرُونَ
عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْدُواهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ
ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا
اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

*Summa antum haaa'ulaaa'i taqtuloona anfusakum wa tukhrijoona fareeqam minkum min
diyaarihim tazaaharoona 'alaihim bil ismi wal'udwaani wa iny yaatookum usaaraa
tufaadoohum wahuwa muharramun 'alaikum ikhraajuhum; afatu' mi-noona biba'dil Kitaabi wa
takfuroona biba'd; famaa jazaaa'u mai yaf'alu zaalika minkum illaa khizyun fil hayaatid-dunyaa
wa yawmal qiyaamati yuraddoona ilaaa ashaddil 'azaab; wa mal laahu bighaafilin 'ammaa
ta'maloon.*

*Yet you it is who slay each other and drive out a party of your people from their homes,
supporting one another against them by sin and transgression? - and if they came to you as
captives you would ransom them, whereas their expulsion was itself unlawful for you - Believe
you in part of the Scripture and disbelieve you in part thereof? And what is the reward of those
who do so, except ignominy in the life of the world, and on the Day of Resurrection they will be
consigned to the most grievous doom. For Allah is not unaware of what you do.*

*Lekin phir bhi tum ne aapas mein qatal kiya aur aapas ke ek firqey ko jila watan bhi kiya aur
gunaah aur zyaadati ke kaamon mein un ke khilaaf dusrey ki tarafdaari ki, haan jab woh qaidi
ho kar tumhaarey paas aaye toh tum ne un ke fidyey diye, lekin un ka nikaalna jo tum par haraam
tha (uss ka kuch khayaal na kiya) kya baaz ahkaam par ee'maan rakhtey ho aur baaz ke saath
kufr kartey ho? ⁹⁷ Tum mein se jo bhi aisa karey uss ki saza uss ke siwa kya ho ke duniya mein
ruswaayi aur Qayamat ke din sakht azaab ki maar, aur Allah Ta'ala tumhaarey amaal se
be-khabar nahi.*

97. Nabi Kareem (Sallallahu alaihi wa sallam) ke zamaney mein Ansaar (jo Islam se qabl mushrik
thay) ke do qabeelay thay – **Aws** and **Khazraj** {In the time of the Prophet – peace and
blessings of Allah be upon him – there were two tribes of Ansaar (people who were
polytheists before Islam) – **Aws** and **Khazraj**}. Un ki aapas mein aaye din jung rahti thi
(there was always a war between them).

Isi tarah Yahood Madinah (similarly Jews of Madinah) ke teen qabeelay thay (were of three
tribes) – **Banu Qaynuqa**, **Banu Nazir** aur **Banu Qurayza**. Yeh bhi aapas mein ladtey rahtey
thay.

Banu Qurayza '**Aws**' ke haleef (saathi) aur Banu Qaynuqa and Banu Nazir '**Khazraj**' ke haleef
thay {Banu Qurayza was the ally (companion) of 'Aws' and Banu Qaynuqa and Banu Nazir
were allies of 'Khazraj'}. Jung mein yeh apne apne haleefon (saathiyon) ke madad kartey aur
apne hi hum mazhab Yahoodiyon ko qatal kartey (in war, they helped their allies and killed
Jews of their own faith) – un ke gharon ko loot'tey aur unhein jila watan kar detey (they
ransacked their homes and exiled them).

Dar'an haal ye ke (in that case) **Tawraat** ke mutabiq (according to the **Torah**) aisa karna un ke liye haraam tha (it was forbidden). Lekin phir unhi Yahoodiyon ko jab woh maghloob honay ki wajah se qaidi ban jaatey toh fidya de kar chur'hatey aur kahtey ke hamein Tawraat mein yehi hukm diya gaya. (But then, when they were taken prisoner because of their defeat, they would pay the ransom and say, 'this is what we are commanded in the Torah').

In aayaat mein Yahoodiyon ke usi kirdaar ko bayaan kiya gaya hai ke unhon ne shari'yat ko moum ki naak bana liya tha (in these verses, the same character of Jews has been described that they had turned the religious law more amenable) – baaz cheezon par ee'maan laatey aur baaz cheezon ko tark kar detey (believing in some things and forsaking some things), kisi hukm par amal kar letay aur kisi waqt shari'yat ke hukm ko koi ahmiyat hi na detey (they would follow any order, and at any time, they would not give any importance to the order of Shariah).

Qatal, ikhraaj aur ek dusrey ke khilaaf madad karna - in ki shari'yat mein bhi haraam tha (murder, expulsion and aiding and abetting one another were also forbidden in their shari'ah) – in umoor ka toh unhon ne be-muhaba irtekaab kiya aur fidya dey kar chhu'daa lene ka jo hukm tha uss par amal kar liya (they committed these matters without any hesitation and followed the command to pay the ransom and free them). Halan'ke (however) pahley teen umoor ka lehaz rakhtey toh fidya dey kar chhu'daaney ki naubat hi na aati (if they had taken care of the first three matters, it would not have been their turn to pay the ransom).



أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ



Ulaaa'ikal lazeenash tarawul hayaatad dunyaa bil aakhirati falaa yukhaffafu 'anhumul 'azaabu wa laa hum yunsaroon. (Section 10)

Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened; neither will they have support.

Yeh woh log hain jinhon ne duniya ki zindagi ko aakhirat ke badley khareed liya hai, un ke na toh azaab halkey hongey aur na un ki madad ki jayegi.⁹⁸

98. Ye shari'yat ke kisi hukm ke maan lenay aur kisi ko nazar-andaaz kar deney ki saza bayaan ki ja rahi hai (the punishment is being explained for obeying any command of shari'ah and ignoring any of its commands).

Us ki saza duniya mein izzat-o-sarfarazi ki jagah (in place of honor and high regard) (jo mukammal shari'at (complete law) par amal karney ka natijah hai) zillath-o-ruswaayi aur aakhirat mein abdee neamaton ke bajaye sakht azaab hai (there is humiliation and disgrace and severe torment in the Hereafter instead of eternal bliss).

Iss se maloom hua ke Allah ke haan woh ita'at maqbool hai jo mukammal ho (from this, it is clear that obedience which is complete is acceptable with Allah), baaz baaz baton ka maan lena ya un par amal kar lena Allah Ta'ala ke haan uss ki koi ahmiyat nahi (to accept certain things or to act upon them is of no importance to Allah).

Yeh aayat hum musalmaano ko bhi da'wat gaur-o-fikr dey rahi hai (this verse is also inviting we Muslims to ponder and reflect) ke kahin musalmaano ki zillat-o-ruswaayi ki wajah bhi musalmaano ka wahi kirdaar toh nahi jo mazkoora aayaat mein Yahoodiyon ka bayaan kiya gaya hai? (That whether the reason of Muslims' humiliation and disgrace isn't that same character which, in the above verses, has been described of Jews?)



وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ أَسْتَكْبَرْتُمْ
فَفَرِّقَا كَذَبْتُمْ وَفَرِّقًا نَقْلُوهُ



**Wa laqad aatainaa Moosal Kitaaba wa qaffainaa mim ba'dihee bir Rusuli wa aatainaa
'Eesab-na-Maryamal baiyinaati wa ayyadnaahu bi Roohil Qudus; afakullamaa jaaa'akum
Rasoolum bimaa laa tahwaaa anfusukumus takbartum fafareeqan kazzabtum wa fareeqan
taqtuloon.**

And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there comes unto you a messenger (from Allah) with that which you yourselves desire not, you grow arrogant, and some you disbelieve and some you slay?

Hum ne (Hazrath) Moosa ko kitaab di aur un ke pichey aur rasool bheijey aur hum ne (Hazrath) Isa ibn Maryam ko roushan daleelein di aur Ruhul Qudus se un ki taa'eed karwaayi. ⁹⁹ Lekin jab kabhi tumhaarey paas rasool woh cheez laaye jo tumhaari tabiyaton ke khilaaf thi, tum ne jhat se takabbur kiya, pas baaz ko toh jhutla diya aur baaz ko qatal bhi kar daala. ¹⁰⁰

99. «وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ» (wa qaffainaa mim ba'dih'ee bir Rusuli) ke maaney hain ke Moosa alaihis salaam ke baad musalsal paighambar aatey rahey, hatta-ke Bani Israel mein ambiyaa ka ye silsila Hazrath Isa alaihis salaam par khatm ho gaya {this means that after Moses – peace be upon him – the prophets kept coming, even until this series of prophets in the Children of Israel ended with Isa (Jesus) – peace be upon him}.

«بَيِّنَاتٍ» (baiyinaat) se 'mojezaat' muraad hain jo Hazrath Isa alaihis salaam ko diye gaye {it means miracles that were give to Isa (Jesus) – peace be upon him} jaise murdon ko zinda karna, kod'hee aur andhey ko sahet-yaab karna wagaira, jin ka zikar Surah Aal-e-Imran (ayat 49) mein hai [like raising the dead, healing the leper and the blind, etc., which are mentioned in Surah Aal-e-Imran (verse 49)}.

"رُوحُ الْقُدُسِ" (Ruhul Qudus – the Holy Spirit) se muraad Hazrath Jibreel alaihis salaam hain {means Hazrath Jibrael (Gabriel) – peace be upon him}, un ko 'Ruh al-Qudus' iss liye kaha gaya hai ke woh amr-takweeni se zahoore mein aaye thay (he is called 'the Holy Spirit' because he came into existence by the command related to the act of calling into existence) jaisa ke khud Hazrath Isa alaihis salaam ko رُوحُ (Ruh - Spirit) kaha gaya hai aur الْقُدُسُ (al-Qudus) se Zaat ilaahi muraad hai aur Uss ki taraf ruh ki izaafat tashreefi hai {as Isa (Jesus) – peace be upon him – himself has been called the 'spirit' and 'the Holy One' refers to the Divine Essence, and the addition of the spirit to him is a blessing}.

Ibn Jarir ne isi ko sahih tar qaraar diya hai kyon ke Al-Maida (aayat 10) mein 'Ruh al-Qudus' aur Injeel dono alag alag mazkoor hain (iss liye 'Ruh al-Qudus' se Injeel muraad nahi ho sakti) {Ibn Jarir has declared it to be more correct because, in Surah Al-Mai'ida – verse 10, the Holy Spirit and the Gospel are mentioned separately (therefore, the Holy Spirit cannot mean the Gospel)}.

Ek aur aayat mein Hazrath Jibreel alaihis salaam ko «الرُّوحُ الْأَمِينُ» (Ruh al-Ameen) farmaaya gaya hai {in another verse, Hazrath Jibrael (Gabriel) – peace be upon him – is referred to as 'the trustworthy spirit'} aur Nabi (Sallallahu alaihi wa sallam) ne Hazrath Hassan (radhiyallahu anhu) ke muta'laq farmaya (And the Prophet – peace and blessings of Allah be upon him – said about Hazrath Hassan – may Allah be pleased with him):

اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ

Aye Allah! Ruh al-Qudus se uss ki taa'eed farmaa

'O Allah! Support him with the Holy Spirit'

Ek dusri hadees mein hai « وَجِبْرِيلُ مَعَكَ » (wa Jibreel ma'ak – aur Jibreel alaihis salaam tumharey saath hain) {In another Hadith, it is stated: 'Jibrael (Gabriel) – peace be upon him – is with you'}. Maloom hua ke 'Ruh al-Qudus' se muraad Hazrath Jibreel hi hain {It is ascertained that 'the Holy Spirit' refers to Jibrael (Gabriel) – peace be upon him}

(فتح البيان، ابن كثير بحواله اشرف الحواشي) (Fath al-Bayaan, Ibn Kathir with reference to Ashraf al-Hawashi)

100. Jaise Hazrath Muhammad (Sallallahu alaihi wa sallam) aur Hazrath Isa (alaihis salaam) ko jhutlaaya aur Hazrath Zikriya wa Yahya (alaihimaa as-salaam) ko qatal kiya {like denying the Prophet Muhammad – peace and blessings of Allah be upon him – and Prophet Isa (Jesus) – peace be upon him – and killing of Prophet Zechariah and Yahya (John) – peace be upon them}.



وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

Wa qaaloo quloobunaa ghulf; bal la'anahumul laahu bikufrihim faqaleelam maa yu'minoon.

And they say: Our hearts are hardened. Nay, but Allah has cursed them for their unbelief. Little is that which they believe.

Ye kahtey hain ke hamaarey dil ghilaaf waaley hain.¹⁰¹ Nahi nahi balkay un ke kufr ki wajah se unhein Allah Ta'ala ne mal'uun kar diya hai, un ka ee'maan bahut hi thoda hai.¹⁰²

101. Yaani hum 'Aye Muhammad (Sallallahu alaihi wa sallam) teri baton ka koi asar nahi hota, jis tarah dusray muqaam par hai (that is, O Muhammad – peace and blessings of Allah be upon him – your words have no effect on us; as is the case in other place):

«وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ»

“Wa qaaloo quloobunaa fee akinnatim mimmaa tad'oonaaa ilaihi...”

And they say: Our hearts are protected from that unto which you (O Muhammad) call us...”

“Aur unhon ne kaha ke tu jis ki taraf hamein bula raha hai, hamaarey dil toh uss se pardey mein hain...”

(Surah Fussilat: Explained in Detail | Chapter 41 – verse 5)

102. Dilon par haq baat ka asar na karna, koi fakhr ki baat nahi (it is not a matter of pride for the heart not to be influenced by the truth). Balkay ye toh mal'uun honay ki alaamat hai (rather, it is a sign of being cursed), pas un ka ee'maan bhi thoda hai (jo inda'Allah na-maqbool hai) ya un mein ee'maan laaney waaley kam hi log hongey {so, their faith is only a little (which is unacceptable to Allah) or there will be few among them who will believe}.



وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

Wa lammaa jaaa'ahum Kitaabum min 'indil laahi musaddiqul limaa ma'ahum wa kaanoo min qablu yastaftihoona 'alal lazeena kafaroo falammaa jaaa'ahum maa 'arafoo kafaroo bih; fala 'natul laahi 'alal kaafireen.

And when there comes unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there comes unto them that which they know (to be the truth) they disbelieve therein.

The curse of Allah is on disbelievers.

Aur un ke paas jab Allah Ta'ala ki kitaab un ki kitaab ko sachcha karne waali aayi, halaan'ke pahley yeh khud (uss ke zariye) ¹⁰³ kaafiron par fatah chahtey thay toh ba-wajood aa jaaney aur ba-wajood pehchaan lene ke phir kufr karne lagey, Allah Ta'ala ki laanath ho kaafiron par.

¹⁰³. «يَسْتَفْتِحُونَ» ke ek maaney ye hain 'ghalbaa aur nusrat ki dua kartey thay' (one of the meanings is that they used to pray for victory and help), yaani jab Yahood mushrikeen se shikast kha jaatey toh Allah se dua kartey, 'Ya Allah! Aakhiri nabi jald mab'oos farma' taa'kay iss se mil kar hum un mushrikeen par ghalbaa haasil karein (that is, when these Jews get defeated by the polytheists, they would pray to Allah, 'O Allah! Send the last prophet soon, so that, together with him, we may overcome the polytheists).

Yaani «اسْتَفْتَحَ» ba-maaney «اسْتَنْصَرَ» hai (that is 'seeking victory and help' meaning 'to ask for help').

Dusray maaney khabr dene ke hain (is to inform). «أَيُّ: يُخْبِرُهُمْ بِأَنَّهُ سَيُبْعَثُ» yaani Yahoodi kaafiron ko khabr detey ke an'khareeb nabi ki ba'asat hogi (that is, Jews would inform the disbelievers that the Prophet would be sent soon). (Fath al-Qadeer)

Lekin be'sat ke baad ilm rakhney ke ba-wajood nabuwat Muhammadi par mahez hasad ki wajeh se ee'maan nahi laaye jaisa ke agli aayaat mein hai (but, after the commencement of prophethood, despite having knowledge they did not believe in the prophethood of Muhammad, just out of jealousy, as it is mentioned in the next verse).



بِسْمَا أَشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ
فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ ﴿١٠﴾

**Bi'samash taraw biheee anfasahum ai yakfuroo bimaaa anzalal laahu baghyan ai yunazzilal
laahu min fadlihee 'alaa mai yashaaa'u min ibaadihee fabaaa'oo bighadabin 'alaa ghadab; wa
lilkaafireena 'azaabum muheen.**

**Evil is that for which they sell their souls: that they should disbelieve in that which Allah has
revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They
have incurred anger upon anger. For disbelievers is a shameful doom.**

**Bahut buri hai woh cheez jis ke badley unhon ne apne aap ko baich daala, woh un ka kufr karna
hai, Allah Ta'ala ki taraf se naazil shuda cheez ke saath mahez iss baath¹⁰⁴ se jal kar ke Allah
Ta'ala ne Apna fazal Apne jis bandhey par chaaha naazil farmaaya, uss ke baa'es yeh log
ghazab¹⁰⁵ par ghazab ke mustahaq ho gaye, aur un kaafiron ke liye ruswa karney waala azaab
hai.**

104. Yaani iss baat ki ma'arifat ke baad bhi ke Hazrath Muhammad Rasool (Sallallahu alaihi wa
sallam) wahi aakhiri paighambar hain (that is, even after knowing that the Messenger
Muhammad – peace and blessings of Allah be upon him – is the same last prophet), jin ke
awsaaf Tawrat-o-Injeel mein mazkoor hain (whose attributes are mentioned in the Torah
and Gospel) aur jin ki wajah se hi Ahl-e-kitaab un ke ek **“Najaat Dahinda”** ke taur par
muntazar bhi thay (and because of which the People of the Book were waiting for him as a
‘Savior’). Lekin in par mahez (just) iss jalan (bitterness) aur hasad (jealousy) ki wajah se
ee'maan nahi laaye ke Nabi (Sallallahu alaihi wa sallam) hamari nas'al mein se kyon na huwe
jaisa ke hamara gumaan tha (did not believe in him because the Prophet – peace and
blessings of Allah be upon – was not of our descendants, as we thought) – yaani un ka
inkaar dala'el par nahi, nasli munafirat aur hasad-o-inaad par mubni tha (that is, their denial
was not based on arguments, but on racial hatred and jealousy and obstinacy).

105. Ghazab par ghazab ka matlab hai– bahut zyaada ghazab (anger over anger means too much
anger). Kyon ke baar baar woh ghazab waaley kaam kartey rahe (because they repeatedly
kept doing wrathful deeds) – jaisa ke tafseel guzri (whose description has gone before) aur
ab mahez hasad ki wajah se Quran aur Hazrath Muhammad (Sallallahu alaihi wa sallam) ka
inkaar kiya (and now, just on the basis of jealousy, they denied the Quran and the Prophet
Muhammad – peace and blessings of Allah be upon him).



وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَنُؤِنُ بِمَا أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا
وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١١﴾

**Wa iza qeela lahum aaminoo bimaaa anzalal laahu qaaloo nu'minu bimaaa unzila 'alainaa wa
yakfuroona bimaa waraaa'ahoo wa huwal haqqu musaddiqal limaa ma'ahum; qul falima
taqtuloona Ambiyaaa'al laahi min qablu in kuntum mu'mineen.**

And when it is said unto them: Believe in that which Allah has revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which comes after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew you the prophets of Allah aforetime, if you are (indeed) believers?

Aur jab un se kaha jaata hai ke Allah Ta'ala ki utaari huwi kitaab par ee'maan laao, toh kah detey hain ke jo hum par utaari gayi, uss par hamara ee'maan hai. ¹⁰⁶ Halan'ke uss ke baad waali ke saath jo un ki kitaab ki tasdeeq karne waali hai kufr kartey hain, achcha un se yeh toh daryaaft karey ke agar tumhara ee'maan pahli kitaabon par hai toh phir tum ne agley ambiyaa ko kyon qatal kiya? ¹⁰⁷

¹⁰⁶. Yaani Tawraat par hum ee'maan rakhtey hain – yaani iss ke baad hamein Quran par ee'maan laaney ki zaroorat nahi hai (that is, we believe in the Torah – that is, after that, we do not need to believe in the Quran).

¹⁰⁷. Yaani tumhara Tawraat par daa'wa ee'maan bhi sahih nahi hai (that is, your claim of faith in the Torah is also not correct). Agar Tawraat par tumhara ee'maan hota toh ambiyaa alaihimus salaam ko tum qatal na kartey (if you had faith in the Torah, you would not have killed the Prophets – peace be upon them). Iss se maloom hua ke ab bhi tumhara inkaar mahez hasad aur ee'naad par mubni hai (this shows that your denial is still based on jealousy and envy).



وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿١٢﴾

**Wa laqad jaaa'akum Moosa bilbaiyinaati summat takhaztumul 'ijla mim ba'dihee wa antum
zaalimoon.**

And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, you chose the calf (for worship) and you were wrong-doers.

Tumhaarey paas toh Moosa yahi daleelein le kar aaye, lekin tum ne phir bhi bach'da puja,¹⁰⁸ tum ho hi zaalim.

108. Ye un ke inkaar aur ee'naad ki ek aur daleel hai (this is another proof of their denial and stubbornness) ke Hazrath Moosa alaihis salaam aayaat waazhaat aur dalaa'el qaat'aa iss baat ki le kar aaye ke woh Allah ke rasool hain (that Prophet Moses – peace be upon him – brought clear verses and conclusive proofs that he is the Messenger of Allah) aur ye ke ma'abood sirf Allah Ta'ala hi hai (and that Allah Ta'ala is only God), lekin tum ne iss ke ba-wajood Hazrath Moosa alaihis salaam ko bhi tang kiya aur ilah waahed ko chorr kar bach'day ko ma'abood bana liya (but, notwithstanding this, you annoyed Moses – peace be upon him and made the calf a god instead of Allah Alone)



وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

Wa iz akhaznaa meesaaqakum wa rafa'naa fawqa kumut Toora khuzoo maaa aatainaakum biquwwatinw wasma'oo qaaloo sami'naa wa 'asainaa wa ushriboo fee quloobihimul 'ijla bikufrihim; qul bi'samaa yaamurukum biheee eemaanukum in kuntum mu'mineen.

And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoins on you, if you are believers. Jab Hum ne tum se waada liya aur tum par Toor ko khada kar diya (aur kah diya) ke Hamaari di huwi cheez ko mazbooth thaamo aur suno! Toh unhon ne kaha: Hum ne suna aur nafarmaani ki¹⁰⁹ aur un ke dilon mein bach'day ki mohabbat (goya) pila di gayi ¹¹⁰ ba-sabab un ke kufr ke, ¹¹¹ un se kah dijiyeh ke tumhaara ee'maan tumhein bura hukm dey raha hai, agar tum momin ho.

109. Ye kufr-o-inkaar ki intehaa hai (this is the extreme of disbelief and denial) ke zubaan se toh iqraar ke sun liya (that we have heard the confession with our tongues), yaani ita'at kareingey aur dil mein ye niyath ke hum ne kaun sa amal karna hai? (That is, we will obey, and the intention in our hearts is what do we have to do?)

110. Ek toh mohabbat khud aisi cheez hoti hai ke insaan ko andhaa aur bahra bana deti hai (Firstly, love itself is such a thing that makes a person blind and deaf).

Dusrey, iss ko اَشْرَبُوا (pila di gayi) se taabeer kiya gaya (has been interpreted) kyon ke paani insaan ke rag-o-raisha mein khoob daud'ta hai (because water runs well in the arteries and veins of a person) jab ke khane ka guzar iss tarah nahi hota (whereas food does not pass like this). (*Fath al-Qadeer*)

111. Yaani asyaan (rebellion) aur bach'dey ki mohabbat-o-ibaadath ki wajah (and the reason for the love and worship of the calf) woh kufr tha jo un ke dilon mein ghar kar chuka tha (was that disbelief that had taken root in their hearts).



قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

**Qul in kaanat lakumud Daarul Aakhiratu 'indal laahi khaalisatam min doonin naasi
fatamannawul mawta in kuntum saadiqeen.**

Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as you pretend), then long for death (for you must long for death) if you are truthful.

Aap kah dijiyeh ke agar aakhirat ka ghar sirf tumhaarey hi liye hai, Allah ke nazdeek aur kisi ke liye nahi, toh aao apni sachchayi ke sabooth mein mauth talab karo.



وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

Wa lai yatamannawhu abadam bima qaddamat aydeehim; wallaahu 'aleenum bizzaalimeen.

But they will never long for it, because of that which their own hands have sent before them.

Allah is aware of evil-doers.

Lekin apni kartuton ko dekhtey huwe kabhi bhi mauth nahi mangeingey,¹¹² Allah Ta'ala zaalimon ko khoob jaanta hai.

112. Hazrat Ibn Abbas (radhiyallahu anhum) ne iss ki tafseer **daa'wat-e-mubahalalah** se ki hai (Hazrat Ibn Abbas – may Allah be pleased with them both – has interpreted this with the 'Call for invoking a prayer curse') – yaani Yahoodiyon ko kaha gaya ke agar tum Nabuwat Muhammadia ke inkaar aur Allah se mahboobiyat ke daway mein sachchey ho toh **mubahalalah kar lo** (that is, the Jews were told to **invoke a prayer curse** if you are truthful in your denial

of the Prophethood of Muhammad and your claim to love Allah) – *yaani Allah ki baar-gaah mein Musalmaan aur Yahoodi dono milkar ye arz karein ke ‘Ya Allah dono mein se jo jhoota hai, usay maut se hum-kinaar kar dey’* (that is, in the sight of Allah, both the Muslims and the Jews should say: ‘O Allah! Make the one who is a liar to die’) Yehi daa’wat unhein Surat Al-Jumuah mein bhi di gayi hai.

Najran ke Isaiyon (Christians of Najran) ko bhi **daa’wat-e-mubahalalah** di gayi thi, jaisa ke Aal-e-Imran mein hai. *Lekin chuun-ke* (but since) *Yahoodi bhi*, (even Jews) *Isaiyon ki tarah jhoot’hay thay* (like Christians were liars) iss liye Isaiyon hi tarah Yahoodiyon ke baarey mein bhi Allah Ta’ala ne farmaya *keye hargiz mauth ki aarzoo (yaani Mubahalalah) nahi kareingey* (that they will not wish for death at all). *Hafiz Ibn Kathir ne isi tafseer ko tarjeeh di hai* (Hafiz Ibn Kathir has preferred this same commentary). *(Tafsir Ibn Kathir)*.



وَلَنَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍ مِّنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١١﴾

Wa latajidannahum ahrasannaasi 'alaa hayaatinw wa minal lazeena ashtrakoo; yawaddu ahaduhum law yu'ammarru alfa sanatinw wa maa huwa bi muzahzihihee minal 'azaabi ai yu'ammarr; wallaahu baseerum bimaa ya'maloon. (Section 11).

And you will find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do.

Balkay sab se zyaada duniya ki zindagi ka harees aye Nabi! Aap inhee ko payeingey, Yeh hirs zindagi mein mushrikon se bhi zyaada hain¹¹³ in mein se toh har shakhs ek ek hazaar saal ki umr chahta hai, go yeh umr diya jaana bhi unhein azaab se nahi chhu'da sakta, Allah Ta'ala un ke kaamo ko ba-khoobi dekh raha hai.

113. *Maut ki aarzoo toh kaja (where is the desire for death?) – Yeh toh duniyawii zindagi ke tamaam logon hatta'ke mushrikeen se bhi zyaada harees hain, (they are greedier than all the people of this worldly life, even more greedy than the polytheists).*

Lekin umr ki ye daraazi unhein azaab ilaahi se bacha nahi sakegi (but, this longevity of life will not save them from the punishment of Allah).

In aayaat se maloom hua ke Yahoodi apne un daa'won mein eksar jhoot'hay thay ke woh Allah ke mahboob aur chaheetay hain (from these verses, it is clear that the Jews were utterly false in their claims that they are beloved and dear of Allah), ya Jannaat ke mustahaq sirf wahi hain aur dusray Jahannami (or only they deserve the Paradise and others are dwellers of Hell), kyon ke fil-waaqey agar aisa hota (because, in reality, if this happens) ya kam-az-kam unhein apne daa'won ki sadaaqat par pura yaqeen hota (or at least they would have believed in the genuineness of their claims), toh yaqeenan woh **Mubahalalah** karne par aamda ho jaate taa'ke unki sachchayi waazeh aur musalmaano ki galti aashkaar ho jaati (then, certainly, they would have been inclined to 'invoke prayer curse', so that their truth may be clear and the error of the Muslims may be exposed).

Mubahaley (i.e. event for invoking prayer curse) se pehley Yahoodiyon ka ae'raaz aur guraiz iss baat ki nishaan-dahi karta hai ke go woh zubaan se apne baarey mein khush-kun baatein kar lete thay (the hostility and aversion of the Jews indicates that even though they used to speak pleasingly about themselves with their tongues).

Lekin un ke dil asal haqeeqat se aagaah thay (but, their hearts were aware of the real truth) aur jaantey thay ke Allah ki baar-gaah mein (in the court of Allah) jaaney ke baad un ka hashr wahi hoga jo Allah ne apne na-farmaano ke liye taiy kar rakha hai (their reckoning will be what Allah has ordained for the disobedient).



قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿١٧﴾

**Qul man kaana 'aduwwal li Jibreela fainnahoo nazzalahoo 'alaa qalbika bi iznil laahi musaddiqal
limaa baina yadaihi wa hudanw wa bushraa lilmu'mineen.**

Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who has revealed (this Scripture) to your heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;

(Aye Nabi!) Aap kah dijiyeh ke jo Jibraeel ka dushman ho jis ne aap ke dil par paighaam Baari Ta'ala utaara hai, jo paighaam un ke paas ki kitaab ki tasdeeq karney waala aur mominon ko hidaayath aur khush-khabri dene wala hai.¹¹⁴

^{114.} Ahadees mein hai ke (it is in the hadiths that) chand Yahoodi ulema Nabi (Sallallahu alaihi wa sallam) ke paas aaye aur kaha ke agar aap (Sallallahu alaihi wa sallam) ne ka saheeh jawab

(correct answer) dey diya toh hum ee'maan le aayeingey (some Jewish scholars came to the Prophet – peace and blessings of Allah be upon him – and said that if he – peace and blessings of Allah be upon him – gave the correct answer, then we will believe), *kyon ke Nabi ke alawa koi un ka jawab nahi dey sakta* (because, except a prophet, no one can answer them).

Jab aap (Sallallahu alaihi wa sallam) ne un ke sawaalon ka saheeh jawab dey diya (When he – peace and blessings of Allah be upon him – answered their questions correctly) toh unhone kaha ke *aap (Sallallahu alaihi wa sallam) par wahi kaun laata hai?* {Then they said, 'Who brings the revelation on you (peace and blessings of Allah be him)?'}

Aap (Sallallahu alaihi wa sallam) ne farmaaya: **Jibrael (Gabriel)**. Yahood (Jews) kahne lagey: *Jibrael toh hamara dushman hai, wahi toh harb-o-qattaal aur azaab le kar utarta raha hai* {Jibrael (Gabriel) is our enemy, he is the same who has been coming down with war and fighting and torment}.

Aur iss bahaney se (and on this pretext) aap (Sallallahu alaihi wa sallam) ki nabuwat maan'ney se inkaar kar diya (they refused to believe in the prophethood of Muhammad (peace and blessings of Allah be upon him)). *(Ibn Kathir and Fath al-Qadeer)*



مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
لِّلْكَافِرِينَ

Man kaana 'aduwwal lillaahi wa malaaa'ikatihee wa Rusulihee wa Jibreela wa Meekaala fa innal laaha 'aduwwul lilkaafireen.

Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

(Toh Allah bhi uss ka dushman hai) jo shakhs Allah ka aur Uss ke farishton aur Uss ke rasoolon aur Jibrael aur Mikael ka dushman ho, aise kaafiron ka dushman khud Allah hai. ¹¹⁵

¹¹⁵. Yahood kahtey thay ke Mikael hamara dost hai (the Jews used to say that Michael is our friend), Allah Ta'ala ne farmaaya: *Yeh sab mere maqbool bandey hain, jo in ka ya un mein se kisi ek ka bhi dushman hai, woh Allah ka bhi dushman hai* (all these are my chosen servants, and whoever is the enemy of them or any of them, they are also the enemy of Allah).

Hadees mein hai:

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ»

“Whoever is hostile to a friend of mine has declared war on me.”

(صحيح بخارى كتاب الرقاق باب التواضع)

(Sahih al-Bukhari –Kitaab Ar-Riqaq (to make the heart tender) | Chapter: The humility or modesty or lowliness)

Goya Allah ke kisi ek walee se dushmani saarey awliyaa’Allah se, balkay Allah Ta’ala se bhi dushmani hai (it is as if enmity towards any one saint of Allah is enmity towards all the saints of Allah, but also enmity towards Allah Ta’ala).

Iss se waazeh hua ke awliyaa’Allah ki mohabbat aur un ki ta’azeem nihayat zaroori (from this, it becomes clear that the love of saints and respect for them is very important), aur un se bugz-o-ee’naad itna bada jurm hai (and hatred and hostility towards them is such a great crime) ke Allah Ta’ala iss ke khilaaf elaan-e-jung farmaata hai (that Allah Ta’ala declares war against it). **Awliyaa’Allah kaun hain?** (Who are the saints of Allah?) Iss ke liye mulahaza ho (for this, refer) Surah Yunus: Ayat 62 – 63, lekin mohabbat-o-taa’zeem (love and reverence) ka ye matlab hargiz nahi hai ke:

- Un ke marney ke baad un ki qabron par gumbad aur qubbay banaye jayein (Does not mean that domes and cupolas should be built over their graves after their death),
- Un ki qabron par saalana urs ke naam par mailon teihlon ka ehtemaam kiya jaye (fairs and stalls should be arranged on their graves in the name of annual anniversary),
- Un ke naam ki nazar-o-niyaaz aur qabron ko ghusl diya jaye (vows and oblations should be given and graves should be bathed),
- Aur un par chaadarein chadayi jaye (and sheets should be spread over them),
- Aur unhein haajat-rawa, mushkil-kusha, naafey-o-zaar samjha jaye (and they should be considered as ‘granters of needs, problem solvers, beneficial and harmful),
- Un ki qabron par dast-basta qayaam (stand, with folded hands in humility, on their graves)
- Aur un ki chawkhatoon par sajda kiya jaye wagairah (and prostrate on their thresholds etc.)

Jaisa ke bad-qismati se **“Awliyaa’Allah ki Mohabbat”** ke naam par yeh kaarobaar-e-laah-o-manaat farog-pazeer hai (as unfortunately, this business of ‘grave worshipping’ is thriving in the name of **“Love of the Saints”**). Halaan’ke ye ‘Mohabbat’ nahi hai, un ki ibaadath hai jo shirk aur zulm azeem hai (although, it is not “love”, it is their worship, which is polytheism and great oppression). Allah Ta’ala iss fitna-e-ibaadath quboor se mahfooz rakhey (may Allah protect us from this fitnah of worshipping graves).



وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١١﴾

Wa laqad anzalnaaa ilaika Aayaatim baiyinaatinw wa maa yakfuru bihaaa illal faasiqoon.

Verily We have revealed unto you clear tokens, and only miscreants will disbelieve in them.

**Aur yaqeenan Hum ne aap ki taraf roushan daleelein bheji hain jin ka inkaar siwaaye
badh-kaaron ke koi nahi karta.**



أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

Awa kullamaa 'aahadoo ahdan nabazahoo fareequm minhum; bal aksaruhum laa yu'minoon.

Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.

**Ye log jab kabhi koi 'ahd kartey hain toh un ki ek na ek jama'ath usay tod deti hai, balkay un
mein se aksar ee'maan se khaali hain.**



وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

**Wa lammaa jaaa'ahum Rasoolum min 'indil laahi musaddiqul limaa ma'ahum nabaza fareequm
minal lazeena ootul Kitaaba Kitaabal laahi waraaa'a zuhoorihim ka annahum laa ya'lamoona.**

And when there comes unto them a messenger from Allah, confirming that which they possess,
a party of those who have received the Scripture fling the Scripture of Allah behind their backs
as if they knew not,

**Jab kabhi un ke paas Allah ka koyi rasool un ki kitaab ki tasdeeq karne waala aaya, un
ahl-e-kitaab ke ek firqey ne Allah ki kitaab ko iss tarah peeth peechey daal diya, goya jaantey hi
na thay. ¹¹⁶**

116. Allah Ta'ala Nabi (Sallallahu alaihi wa sallam) se khitaab kartey hue farmaa raha hai (Allah Ta'ala while addressing to Prophet – peace and blessings of Allah be upon him – is saying) ke hum ne aap (Sallallahu alaihi wa sallam) ko bahut se aayaat bayyinaat ata ki hain, jin ko dekh kar Yahood ko bhi ee'maan le aana chahiye tha (that We have given you many clear verses, which the Jews, after seeing it, should have believed)

Alawa-azeen (in addition) khud un ki kitaab Tawraat mein bhi (in their own book Torah also) aap (Sallallahu alaihi wa sallam) ke awsaaf ka zikar aur aap (Sallallahu alaihi wa sallam) par ee'maan laaney ka 'ahd mawjood hai (there is mention of your – peace and blessings of Allah be upon him – attributes and the covenant to believe in you – peace and blessings be upon him).

Lekin unhon ne pehle bhi kisi 'ahd ki kab parwa ki hai jo iss 'ahd ki woh kareingey? (But, when have they ever cared about a covenant that they will care this covenant now?)

'Ahd-shikni (breaking the covenant) un ke ek groh ki hamesha aadat rahi hai (has always been a habit of one of their groups) – hatta'ke Allah ki kitaab ko bhi iss tarah pas-pusht daal diya jaise woh usay jaantey hi nahi (they have even turned their backs on the Book of Allah as if they did not know it).



وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ
الشَّيْطَانِ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ
هَارُوتَ وَمَرْوَتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ
اشْتَرَاهُ مَالُهُ ۚ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ
كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

**Wattaba'oo maa tatlush Shayaateenu 'alaa mulki Sulaimaana wa maa kafara Sulaimaanu wa
laakinnash Shayatteena kafaroo yu'al limoonan naasas sihra wa maaa unzila 'alal malakaini bi
Baabila Haaroota wa Maaroot; wa maa yu'allimaani min ahadin hattaa yaqoolaaa innamaa
nahnu fitnatun falaa takfur fayata'al lamoona minhumaa maa yufarriqoona bihee bainal mar'i
wa zawjih; wa maa hum bidaaarreena bihee min ahadin illaa bi-iznillah; wa yata'allamoona maa
yadurruhum wa laa yanfa'uhum; wa laqad 'alimoo lamanish taraahu maa lahoo fil Aakhirati min
khalaq; wa labi'sa maa sharaw biheee anfusahum; law kaanoo ya'lamoona.**

And follow that which the devils falsely related against the kingdom of Solomon. Solomon
disbelieved not; but the devils disbelieved, teaching mankind magic and that which was
revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to
anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of
Allah). And from these two (angles) people learn that by which they cause division between

man and wife; but they injure thereby no-one except by Allah's leave. And they learn that which harms them and profits them not. And surely they do know that he who trafficks therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.

Aur uss cheez ke pichey lag gaye jisey shayaateen (Hazrath) Sulaiman ki hukumath mein padh'tey thay. Sulaiman ne toh kufr na kiya tha, balkay yeh kufr shaitaano ka tha, wo logon ko jaadu sikhaya kartey thay, ¹¹⁷ aur Babul mein Harooth Marooth do farishton par jo utaara gaya tha, ¹¹⁸ woh dono bhi kisi shakhs ko uss waqt tak nahi sikhatay thay ¹¹⁹ jab tak yeh na kah dey ke hum toh ek aazmayish hain ¹²⁰ tu kufr na kar, phir log un se woh sikhtey jis se khaawind wa biwi mein judaayi daal dey aur dar-asal woh baghair Allah Ta'ala ki marzi ke kisi ko koyi nuqsan nahi pahooncha saktey, ¹²¹ yeh log sikhtey hain jo unhein nuqsan pahoonchaye aur nafaa na pahooncha sakey, aur woh bil-yaqeen jaantey hain ke iss ke lene waaley ka aakhirat mein koyi hissa nahi, aur woh badh-tareen cheez hai jis ke badley woh apne aap ko farokht kar rahey hain, kaash ke yeh jaantey hotay.

¹¹⁷. Yaani un Yahoodiyon ne Allah ki kitaab aur uss ke 'ahd ki toh koyi parwa nahi ki (that is those Jews did not pay attention to the Book of Allah and its covenant), albatta (however) shaitaan ke pichey lag kar (by following the devil) na sirf jaadu tonay par amal kartey rahey (not only they practiced sorcery) balkay yeh daa'wa kiya ke (rather, they claimed this that) Hazrath Sulaiman alaihis salaam bhi (nauzubillah) Allah ke paighambar nahi thay balkay ek jaadugar thay aur jaadu ke zor se hi hukumath kartey rahey {Prophet Solomon – peace be upon him – (we seek refuge with Allah) was not the prophet of Allah, rather, he was a magician and ruled by the force of magic}.

Allah Ta'ala ne farmaaya: Hazrath Sulaiman alaihis salaam jaadu ka amal nahi kartey thay (Prophet Solomon – peace be upon him – did not practice magic), kyon ke amal sahr toh kufr hai (because the practice of magic is disbelief), iss kufr ka irtekaab Hazrath Sulaiman alaihis salaam kyon kar saktey thay? (Why could Prophet Solomon – peace be upon him – commit this disbelief?)

Kahtey hain ke (it is said that) Hazrath Sulaiman alaihis salaam ke zamaney mein jaadugari ka silsila bahut aam ho gaya tha (during the time of Hazrat Solomon – peace be upon him - the progression of witchcraft became very common).

Hazrath Sulaiman alaihis salaam ne iss ke sadbaab ke liye (for preventing this) jaadu ki kitaabein le kar apni kursi ya takht ke nichey dafan kar diye (took books of sorcery and buried them under his chair or throne).

Hazrath Sulaiman alaihis salaam ki wafaat (death) ke baad un shayaateen (devils) aur jaadugaron (magicians) ne un kitaabon ko nikaal kar na sirf logon ko dikhaya, balkay logon ko yeh bawar karaaya ke Hazrath Sulaiman alaihis salaam ki quwwat-o-iqtedar ka raaz yehi jaadu ka amal tha {rather, they made people believe that the secret of Prophet Solomon's (peace be upon him) strength and power was the practice of magic}, aur isi bina par (and for this reason) un zaalimon ne Hazrath Sulaiman alaihis salaam ko bhi kaafir qaraar diya (those oppressors also declared Prophet Solomon – peace be upon him - as a disbeliever) jis ki tardeed Allah Ta'ala ne farmaayi (which was denied by Allah Ta'ala). *(Ibn Kathir etc.)*. Wallahu Aalam (And Allah knows best).

118. Baaz mufasssareen (some commentators) ne «وَمَا أُنْزِلَ» mein ما naafiya muraad liya hai (meant negation) aur Harooth-o-Marooth par kisi cheez ke utarne ki nafii ki hai (and they denied that anything has revealed on Harut and Marut), lekin Quran Kareem ka sayaaq iss ki taa'eed nahi karta (but, the context of Holy Quran does not support it). Isi liye Ibn Jarir wagaira ne iss ki tardeed ki hai (has denied this). *(Ibn Kathir)*

Isi tarah Harooth-o-Marooth ke baarey mein bhi tafaseer mein Israeli riwayaat ki bharmaar hai (similarly, the commentaries on Harut and Marut are full of Israeli traditions). Lekin koyi saheeh marfoou riwayat isd baarey mein saabith nahi (but there is no proven authentic narration about it). Allah Ta'ala ne baghair kisi tafseel (without any details) ke nihayat ikhtesaar ke saath ye waaqia bayan kiya hai (has narrated this incident very briefly). Hamein sirf uss par aur usi hadh tak ee'maan rakhna chahiye (we just have to believe in it and to that extent). *(Tafseer Ibn Kathir)*.

Quran ke alfaaz se yeh zaroor maloom hota hai ke Allah Ta'ala ne Babul mein Harooth-o-Marooth farishton par jaadu ka ilm naazil farmaaya tha (from the words of the Quran, it is clear that Allah revealed the knowledge of magic to the angels Harut and Marut in Babel) aur uss ka maqsad "وَاللَّهُ أَعْلَمُ بِالصَّوَابِ" (and its purpose - **and Allah knows the right**) yeh maloom hota hai ke woh logon ko batayein ke Ambiyaa alaihimas salaam ke haathon par zaaher-shuda mojezay, jaadu se mukhtalif cheez hai (is to make people know that the miracles performed, at the hands of the Prophets – peace be upon them – are different from magic) aur jaadu yeh hai jis ka ilm Allah Ta'ala ki taraf se hamein ata kiya gaya hai (and magic is the knowledge that has been given to us by Allah Ta'ala) (uss daur mein jaadu honay ki wajah se log Ambiyaa ko bhi nauzubillah jaadugar aur shoubuda-baaz samajhne lagey thay) {due to the prevalence of magic in that period, (we seek refuge with Allah), people began to consider the prophets as magicians and illusionists}.

Isi mughaal-tey se logon ko bachaney ke liye aur ba-taur imtehaan farishton ko naazil farmaaya gaya (the angels were sent down to save people from this delusion and as a test).

Dusra maqsad Banu Israel ki akhlaaqi giraawat ki nishaan-dahi maloom hota hai (the second purpose seems to indicate the moral decline of the Children of Israel) ke Banu Israel kis tarah jaadu sikhney ke liye un farishton ke pichey padey (that how the Children of Israel were following the angels to learn magic) aur yeh batlaaney ke ba-wajood ke jaadu kufr hai (and despite being told that magic is disbelief) aur hum aazmayish ke liye aaye hain (and we have come to be tested), woh ilm sahr haasil karne ke liye tutey pad rahey thay (they were struggling to acquire the knowledge of magic) jis se unka maqsad hanstey-bastey gharon ko ujaadna aur miyaan biwi ke darmiyaan nafarat ki deewarein khadi karna tha (by which, their aim was to spoil cheery-settled houses and set walls of hatred between the spouses).

Yaani yeh un ke giraawat (that is, their decline), bigaad (depravity) aur fasaad (disorder) ke silsiley ki ek aham kadi thi (was an important link) aur iss tarah ke tohmaat aur akhlaaqi giraawat kisi qaum ki intehaahi bigaad ki alamat hain (and such superstitions and moral decline is a sign of the utter depravity of a nation) - **أَعَاذَنَا اللَّهُ مِنْهُ** (may Allah protect us from it).

119. Yeh aise hi hai jaise (it is as if) baatil ki tardeed ke liye (for refutation of falsehood), baatil mazaheb ka ilm (knowledge of false religions) kisi ustaaz se haasil kiya jaye (is obtained from a teacher) ustaaz shaagird ko iss yaqeen dehaani par baatil mazhab ka ilm sikhaye (the teacher should teach the student the knowledge of false religion on the assurance) ke woh uss ki tardeed karega (that he will refute it). Lekin ilm haasil karne ke baad (but, after acquiring the knowledge) woh khud badh-mazhab ho jaye ya uss ka galat istemaal karey (if he himself becomes a heretic or misuses it) toh ustaaz iss mein qusoorwaar nahi hoga (then, the teacher will not be guilty of it).

120. **«أَيُّ: إِنَّمَا نَحْنُ ابْتِلَاءٌ وَابْتِلَاءٌ مِنَ اللَّهِ لِعِبَادِهِ»**— Hum Allah ki taraf se bandon ke liye aazmayish hain (We are a trial from Allah for His servants). (*Fath al-Qadeer*)

121. Yeh jaadu bhi uss waqt tak kisi ko nuqsan nahi pahooncha sakta (even this magic cannot harm anyone) jab tak Allah ki mashiyyat (unless Allah's Will) aur Uss ka izn na ho (and His permission is not there). Iss liye iss ke sikhney ka faida bhi kya hai? (So what is the benefit of learning it?)

Yehi wajah hai ke Islam ne jaadu ke sikhney aur uss par amal karney ko kufr qaraar diya hai (that is why Islam has declared learning and practicing magic as disbelief), har qism ki khair ki talab (to seek all kinds of good) aur zarar ke dafa ke liye (and to repel harm) sirf Allah Ta'ala hi ki taraf rujoo kiya jaye (one should turn to Allah Ta'ala alone), kyon ke Wahi har cheez ka Khaaliq hai (because He is the Creator of everything) aur kaayenaat mein har kaam Usi ki mashiyyat se hota hai (and, in the Universe, everything is done by His will).



وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٣﴾

Wa law annahum aamanoo wattaqaw lamasoobatum min 'indillaahi khairun law kaanoo ya'lamoon. (Section 12)

And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.

Agar yeh log saahab ee'maan mutaqqi ban jaatey toh Allah Ta'ala ki taraf se behtareen sawaab unhein milta, agar yeh jaantey hotey.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

Yaaa ayyuhal lazeena aamanoo laa taqooloo raa'inaa wa qoolun zurnaa wasma'oo; wa lilkaafireena 'azaabun aleem.

O you who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be you listeners. For disbelievers is a painful doom.

Aye ee'maan walon! Tum (Nabi Sallallahu alaihi wa sallam ko) "Ra'eena" na kaha karo, balkay "Unzurna" kaho,¹²² yaani hamaari taraf dekhiye, aur suntay raha karo, aur kaafiron ke liye dardnaak azaab hai.

122. رَاعِنَا ke maaney hain 'hamara lehaaz aur khayaal kijiye'. Baat samajh mein na aaye toh (if the matter was not understood) saamey (listener) iss lafz ka istemaal kar ke (by using this word) mutakallam (speaker) ko apni taraf mutawajja karta tha (used to attract towards him).

Lekin Yahoodi apne *bughz-o-ee'naad* ki wajah se (due to malevolence and hostility) iss lafz ko thoda sa bigaad kar istemaal kartey thay (they used to use this word in a slightly distorted way) jis se iss ke maaney mein tabdeeli (changes in meaning) aur unke jazba ee'naad ki tasalli ho jaati (and they felt fulfillment of their hostile passion) maslan woh kahtey: "رَاعِيْنَا" (Hamaarey charwahey – our shepherd) ya "رَاعِيْنَا" (Ahmaq - idiot) wagaira.

Jaise woh "السَّلَامُ عَلَيْكُمْ" ki bajaye "السَّامُ عَلَيْكُمْ" {Assamu Alaykum - tum par mauth aaye (death be upon you)} kaha kartey thay.

Allah Ta'ala ne farmaya: Tum "انْظُرْنَا" kaha karo. Iss se ek toh yeh mas'ala maloom hua ke (from this, the one issue is known that) aise alfaaz (such words) jin mein tanqees-o-ahaanat ka shaa'iba ho (in which there is a hint of criticism and insult) adab-o-ehteraam ke paish-nazar (in view of etiquette and respect) aur sad-zariye ke taur par un ka istemaal saheeh nahi (and using them as an impediment is not the right thing to do).

Dusra mas'ala ye saabit hua ke (the second issue is proven that) kuffar ke saath af'aal-o-aq'waal mein mushabihat ikhtiyaar karne se bacha jaye (to avoid imitating with the disbelievers in deeds and actions) taa'ke musalmaan zair darj hadees mein jo wa'eed (curse) hai, uss mein daakhil na ho:

« مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ »

“Jo kisi qaum ki mushabihat ikhtiyaar karega, woh unhi mein shumaar hoga”.

“He who imitates any people (in their actions) is considered to be one of them.”

(أبو داود، كتاب اللباس، باب في لبس الشهرة: وقال الألباني هذا إسناد حسن، بحواله حجاب المرأة ص104)

(Abu Dawud: Book of Dress | Chapter: A Garment of Fame and Vanity - Al-Albani said this is a good chain of transmission, p. 104)



مَا يَوْذُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ



Maa yawaddul lazeena kafaroo min ahlil kitaabi wa lal mushrikeena ai-yunazzala 'alaikum min khairim mir Rabbikum; wallaahu yakhtassu birahmatihee mai-yashaaa; wallaahu zul fadlil'azeem.

Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooses for His mercy whom He will, and Allah is of Infinite Bounty.

Na toh ahl-e-kitaab ke kaafir aur na mushrikeen chaah-tey hain ke tum par tumhaarey Rab ki koi bhalaayi naazil ho (un ke iss hasad se kiya hua) Allah Ta'ala jisey chaah-e-y apni rahmath khususiyath se ataa farmaaye, Allah Ta'ala badey fazal wala hai.



مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

Maa nansakh min aayatin aw nunsihaa na-ti bikhairim minhaaa aw mislihaaa; alam ta'lam annal laaha 'alaa kulli shai'in Qadeer.

Nothing of our revelation (even a single verse) do We abrogate or cause be forgotten, but We bring (in place) one better or the like thereof. Know you not that Allah is Able to do all things? Jis aayat ko Hum mansookh kar dein, ya bhula dein, uss se behtar ya uss jaisi aur laatey hain, kya tu nahi jaanta ke Allah Ta'ala har cheez par qaadirhai.



أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Alam ta'lam annallaaha lahoo mulkus samaawaati wal ard; wa maa lakum min doonil laahi minw waliyyinw wa laa naseer.

Know you not that it is Allah unto Whom belongs the Sovereignty of the heavens and the earth; and you have not, beside Allah, any guardian or helper?

Kya tujhe ilm nahi ke zameen wa aasmaan ka mulk Allah hi ke liye hai, ¹²³ aur Allah ke siwa tumhaara koi walii aur madadgaar nahi.

¹²³. Naskh (abrogation) ke laghwi maaney toh naqal karney ke hain (its literal meaning is to copy), lekin shar'ee isstelaah mein (but, in Shari'ah terms) ek hukm ko badal kar dusra hukm naazil karne ke hain (it means: **changing one command and revealing another command**).

Yeh naskh Allah Ta'ala ki taraf se hua hai. (This abrogation has been done by Allah Ta'ala). Jaise Adam alaihis salaam ke zamaney mein sagey bahen-bhaiyon ka aapas mein nikah jaa'ez tha, baad mein usay haraam kar diya gaya wagaira (Just, as in the time of Adam – peace be upon him – it was permissible for siblings to marry each other, but later, it was forbidden).

Isi tarah Quran mein bhi Allah Ta'ala ne baaz ahkaam mansookh farmaaye (Allah has abrogated some rules) aur un ki jagah naya hukm naazil farmaaya (and revealed a new one in their place).

Un ki taa'daad mein ikhtelaaf hai (there is a difference in their number). Shah Waliullah ne **“Al-Fawz al-Kabir”** mein un ki te'daad sirf paanch bayan ki hai (has mentioned only five of them).

Ye naskh teen qism ka hai (this abrogation is of three types) – **ek** toh **mutlaqan naskh hukm** yaani ek ko badal kar dusra hukm naazil kar diya gaya (one is the **absolute abrogation of the order**, that is, the other order has been revealed by changing one).

Dusra hai **naskh ma al-tilawaa** (the second one is ‘**abrogation with recitation**’) – yaani pahle hukm ke alfaaz Quran Majeed mein mawjood rakhey gaye hain, un ki tilawath hoti hai, lekin dusra hukm bhi jo baad mein naazil kiya gaya Quran mein mawjood hai (that is, the words of the first commandment are present in the Quran, they are recited, but the second commandment, which was revealed later, is also present in the Quran) – yaani **nasikh** aur **mansookh** dono aayaat mawjood hain (that is, both **abrogated** and **canceled** verses are present).

Naskh ki ek **teesri** qism ye hai ke un ki **tilawath mansookh kar di gayi hai** (a third type of abrogation is that their recitation has been canceled) – yaani Quran Kareem mein Nabi (Sallallahu alaihi wa sallam) ne unhein shaamil nahi farmaaya, lekin un ka hukm baaqi rakha gaya (that is, the Prophet – peace and blessings of Allah be upon him – did not include them in the Holy Quran, but its ruling was upheld). Jaise

«الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَإِذَا جُمُوعُهُمَا الْبَتَّةُ»

“Shaadi-shuda mard aur aurat agar zina ka irtekaab karein toh yaqeenan unhein sangsaar kar diya jaye.”

“If a married man or woman commits adultery, then certainly they must be stoned.”

(موطا امام مالک – Muwatta Imam Malik)

Iss aayat mein naskh ki pahli do qismon ka bayan hai (this verse describes the first two types of abrogation) « مَا نَنْسَخْ مِنْ آيَةٍ » mein dusri qism aur « أَوْ نُنْسِهَا » mein pahli qism. « نُنْسِهَا » (hum bhulwa detey hain) ka matlab hai ke uss ka hukm aur tilawath dono ut'ha letey hain {(we make to forget) – this means that we take up both the command and the recitation).

Goya ke hum ne usay bhula diya aur naya hukm naazil kar diya (it is as if we have made it forgotten and sent down a new command). Ya Nabi (Sallallahu alaihi wa sallam) ke qalb se hi hum ne usay mita diya aur usay '**nasyan munsiya**' kar diya gaya. (Or We obliterate it from the heart of the Prophet – peace and blessings of Allah be upon him – and made it oblivious).

Yahoodi Tawraat ko na-qaabil naskh qaraar detey thay (the Jews considered the Torah to be irrevocable) aur Quran par bhi unhon ne baaz ahkaam ke mansookh honay ki wajah se aete'raaz kiya (and objected to the Quran because of the abrogation of certain commandments). Allah Ta'ala ne un ki tardeed farmaayi aur kaha ke zameen-o-aasmaan ki baadshahi Usi ke haath mein hai (Allah Ta'ala has denied them and said the kingdom of the heavens and the earth is in His hands), jo munasib samjhey karey (He does what He deems appropriate) jis waqt jo hukm Uss ki maslihat-o-hikmat ke mutabiq ho (when the order to be in accordance to His judgment and wisdom), usay naafiz karey aur jisey chahey mansookh kar dey (He enforces it and revokes whatever He wants). Yeh Iss ki qudrat hi ka ek muzaa'hara hai (it is the demonstration of His Power).

Baaz qadeem gumraahon (some ancient heretics) {maslan (for example): Abu Muslim Isfahani Mu'tazili} aur aaj kal ke bhi baaz mutjadadden (some modernists) ne Yahoodiyon ki tarah Quran mein naskh maan'ney se inkaar kiya (like the Jews, have refused to accept the abrogation in the Quran). Lekin saheeh baat wahi hai jo mazkoora satron mein (in the above lines) bayaan ki gayi hai (has been stated), salaf-saliheen ka aqeeda (the belief of pious predecessors) bhi asbaat naskh hi raha hai {too remains in agreement to (occurrence of) abrogation}.



أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

**Am tureedoona an tas'aloo Rasoolakum kamaa su'ila Moosa min qabl; wa mai yatabaddalil
kufra bil eemaani faqad dalla sawaaa'as sabeel.**

Or would you question your messenger as Moses was questioned aforetime? He who chooses disbelief instead of faith, verily he has gone astray from a plain road.

Kya tum apne rasool se yehi poochna chahtey ho jo iss se pehley Moosa (alaihis salaam) se pucha gaya tha? ¹²⁴ (Suno) ee'maan ko kufr se badalney waala seedhi raah se bhatak jaata hai.

124. Musalmaano (Sahaba radhiyallahu anhum) ko tanbiya ki ja rahi hai {Muslims (Companions – may Allah be pleased with them) are being warned} ke tum Yahoodiyon ki tarah apne paighambar (Sallallahu alaihi wa sallam) se az'raah sarkashi ghair zaroori sawalaat mat kiya karo (do not ask your Prophet – peace and blessings of Allah be upon him – unnecessary questions, through unruliness, like the Jews). Iss mein andesha kufr hai (there is a fear of disbelief in it).



وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ
يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

Wadda kaseerum min ahlil kitaabi law yaruddoo nakum mim ba'di eemaanikum kuffaaran
hasadam min 'indi anfusihi mim ba'di maa tabaiyana lahumul haqqu fa'foo wasfahoo hattaa
yaa tiyallaahu bi amrih; innal laaha 'alaa kulli shai'in Qadeer.

Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.

In ahl-e-kitab ke aksar log ba-wajood haq waazeh ho jaaney ke mahez hasad-o-bughz ki bina par tumhein bhi ee'maan se hata dena chahtey hain, tum bhi maaf karo aur chho'do yahan tak ke Allah Ta'ala Apna hukm laaye. Yaqeenan Allah Ta'ala har cheez par qudrat rakhta hai.



وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

Wa aqemus salaata wa aatuz zakaah; wa maa tuqaddimoo li anfusikum min khairin tajidoohu
'indal laah; innal laaha bimaa ta'maloona baseer.

Establish worship, and pay the poor-due; and whatever of good you send before (you) for your souls, you will find it with Allah. Lo! Allah is Seer of what you do.

Tum namazein qaayem rakho aur zakaath detey raha karo aur jo kuch bhalaayi tum apne liye aagey bheijogey, sab kuch Allah ke paas paa'logey. Beshak Allah Ta'ala tumhaarey amaal ko khoob dekh raha hai.¹²⁵

- 125.** Yahoodiyon ko Islam aur Nabi (Sallallahu alaihi wa sallam) se jo hasad (jealousy) aur ee'naad (hostility) tha iss ki wajah se woh Musalmaano ko deen Islam se phairney ki mazmoom sa'ee kartey rahtey thay (due to that they used to make despicable attempts to turn the Muslims away from Islam). Musalmaano ko kaha ja raha hai (Muslims are being told) ke tum sabr aur dar-guzar se kaam lete hue (while working with patience and forgiveness) un ahkaam-o-faraiz-e-Islam ko baja laatey raho, jin ka tumhein hukm diya gaya hai (to carry out the rules and duties of Islam, which you have been commanded).



وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٢٥﴾

Wa qaaloo lai yadkhulal jannata illaa man kaana Hoodan aw Nasaaraa; tilka amaaniyyuhum; qul haatoo burhaa nakum in kuntum saadiqeen.

And they say: None enters paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what you state) if you are truthful.

Yeh kahtey hain ke Jannat mein Yahood wa Nasara ke siwa aur koyi na jayega, yeh sirf un ki aarzoein hain, un se kaho ke agar tum sachchey ho toh koyi daleel toh pesh karo.¹²⁶

- 126.** Yahan Ahl-e-kitaab (People of the Book) ke uss ghuroor (arrogance) aur faraib (deception) ko phir bayan kiya ja raha hai (is being recounted) jis mein woh muhtela thay (in which they were afflicted). Allah Ta'ala ne farmaaya: Yeh mahez (its only) un ke aarzoein (their desires) hain jin ke liye un ke paas koyi daleel nahi (for which they have no proof with them).



بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢٦﴾

Balaa man aslama wajhahoo lillaahi wa huwa muhsinun falahoooo ajruhoo 'inda rabbihee wa laa khawfun 'alaihim wa laa hum yahzanoon. (Section 13)

Nay, but whosoever surrenders his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

Suno! Jo bhi apne aap ko khuloos ke saath Allah ke saamney jhukaa dey, ¹²⁷ beshak usay uss ka Rab pura badla deyga, uss par na toh koyi khauf hoga, na gham aur udaasi.

127. «أَسْلَمَ وَجْهَهُ لِلَّهِ» (aslama wajhahoo lillahi) ka matlab hai mahez Allah ki razaa ke liye kaam karey (work only for the Pleasure of Allah) aur «وَهُوَ مُخْسِنٌ» ka matlab hai ikhlaas ke saath (with sincerity) paighambar aakhir al-zaman (Sallallahu alaihi wa sallam) ki Sunnat ke mutabiq (according to the Sunnah of the last of the prophets – peace and blessings of Allah be upon him). Qubuliyat amal ke liye ye do buniyaadi asool hain (these are the two basic principles for the acceptance of deeds) aur najaath ukhrawi (and salvation in the Hereafter) inhi asoolon ke mutabiq kiye gaye amaal saleha par mubni hai, na ke mahez aarzoo'on par (is based on righteous deeds done according to these principles, not on mere desires).



وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ
وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

Wa qaalatil Yahoodu laisatin Nasaaraa 'alaa shai'inw-wa qaalatin Nasaaraa laisatil Yahoodu 'alaa shai'inw'wa hum yatloonal Kitaab; kazaalika qaalal lazeena la ya'lamoona misla qawlihim; fallaahu yahkumu bainahum Yawmal Qiyaamati feemaa kaanoo feehi yakhtalifoon.

And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ. Yahood kahtey hain ke Nasraani haq par nahi ¹²⁸ aur Nasraani kahtey hain ke Yahoodi haq par nahi, halaan ke yeh sab log Tawraat padhtey hain. Isi tarah in hi jaisi baath be-ilm bhi kahtey hain. ¹²⁹ Qayamat ke din Allah un ke iss ikhtelaaf ka faisla un ke darmiyaan kar deyga.

128. Yahoodi Tawraat padhtey hain jis mein Hazrath Moosa alaihis salaam ki zubaan se Hazrath Isa alaihis salaam ki tasdeeq mawjood hai (the Jews recite the Torah, which contains the confirmation of Isa (Jesus) – peace be upon him – through the tongue of Moses – peace be upon him). Lekin iss ke ba-wajood (but, in spite of this), Yahoodi Hazrath Isa alaihis salaam ki takfeer kartey thay {the Jews disbelieved in Prophet Isa (Jesus) – peace be upon him}.

Isaiyon ke paas Injeel mawjood hai (Christians have the Gospel) jis mein Hazrath Moosa alaihis salaam aur Tawraat ke مِنْ عِنْدِ اللَّهِ (min indi'Allah – from Allah) honay ki tasdeeq hai (in which there is confirmation that Moses – peace be upon him – and the Torah are from Allah).

Iss ke ba-wajood ye Yahoodiyon ki takfeer kartey hain {yet they (Christians) disbelieved the Jews} yeh goya (it is as if) ahl-e-kitaab ke dono firqon ke kufr-o-ee'naad aur apne apne barey mein khush-fahmiyon mein muhtela honay ko zaaher kiya ja raha hai (the two sects of the People of the Book are being shown to be suffering from disbelief and hostility, and misunderstandings about themselves).

129. Ahl-e-kitaab ke muqaabley mein Arab ke mushrikeen anpadh (أُمِّيَّينَ – ummi'een) thay (compared to the People of the Book, polytheists of Arabia were illiterate). Iss liye unhein be-ilm kaha gaya (that is why they were called ignorant), lekin woh bhi mushrik honay ke ba-wajood Yahood-o-Nasara ki tarah (even though, being polytheists, they like the Jews and Christians), iss za'am baatil mein muhtela thay (they were afflicted in this false presumption) ke wahi haq par hain (that they are on the truth).

Isi liye woh Nabi (Sallallahu alaihi wa sallam) ko Saabi – Yaani be-deen kaha kartey thay (that is why they used to call the Prophet – peace and blessings of Allah be upon him – a Sabian – that is, they used to say atheist).



وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ ﴿١١٤﴾

**Wa man azlamu mimmam-mana'a masaajidal laahi ai-yuzkara feehas muhoo wa sa'aa fee
kharaabihaaa; ulaaa'ika maa kaana lahum ai yadkhuloohaaa illaa khaaa'ifeen; lahum fiddunyaa
khizyunw wa lahum fil aakhirati 'azaabun 'azeem.**

**And who does greater wrong than he who forbids the approach to the sanctuaries of Allah lest
His name should be mentioned therein, and strives for their ruin. As for such, it was never meant
that they should enter them except in fear. Theirs in the world is ignominy and theirs in the
Hereafter is an awful doom.**

Uss shakhs se bad'h kar zalim kaun hai jo Allah Ta'ala ki masjidon mein Allah Ta'ala ke zikr kiye jaaney ko rokey ¹³⁰ aur un ki barbaadi ki koshish karey, ¹³¹ aise logon ko khauf khaatey huwe hi uss mein jaana chahiye, ¹³² un ke liye duniya mein bhi ruswaayi hai aur aakhirat mein bhi bada azaab hai.

130. *Jin logon ne masjidon mein Allah ka zikr karne se roka, ye kaun hai? (Who are the people who prevented the remembrance of Allah in the masajid?) Un ke barey mein (about them) mufasssireen ki do raiy hain (there are two opinions of the commentators):*

Ek raiy ye hai ke iss se muraad Isaiyi hain jinhon ne baadshah Rome ke saath mil kar **Bait al-Maqdis** mein Yahoodiyon ko namaaz padhne se roka aur uss ki taqreeb mein hissa liya {one view is that it refers to Christians who, along with the Roman emperor, prevented Jews from praying in the **Bait al-Maqdis (Masjid al-Aqsa)** and participated in its destruction}. Ibn Jarir al-Tabari ne isi raiy ko ikhtiyaar kiya hai (Ibn Jarir al-Tabari has adopted this opinion).

Lekin Haafiz Ibn Kathir ne iss se ikhtelaaf kartey huwe iss ka misdaaq **mushrikeen-e-Makkah** ko qaraar diya hai (But, Haafiz Ibn Kathir, while disagreeing with this, has declared that the **polytheists of Makkah** are the evidence) jinhon ne ek toh Nabi (Sallallahu alaihi wa sallam) aur aap (Sallallahu alaihi wa sallam) ke Sahaba (radhiyallahu anhum) ko Makkah se nikalney par majboor kar diya aur yoon khana Kaaba mein musalmaano ko ibaadath se roka {who forced the Prophet – peace and blessings of Allah be upon him – and his Companions – may Allah be pleased with them – to leave Makkah, and thus, prevented the Muslims from worshipping in the Kaaba (i.e. House of Allah)}. Phir **Sulah Hudaibiyah** ke mauqey par bhi (then, on the occasion of '**Treaty of Hudaibiyah**' too) yahi kirdaar duh'raaya (repeated the same role) aur kaha ke hum apne aaba-o-ajdaad ke qaatilon ko Makkah mein daakhil nahi honay deingey (and said that we will not allow the killers of our forefathers to enter Makkah), halaan'ke (however) khana Kaaba mein kisi ko ibaadath se rokney ki ijazath aur riwayat nahi thi (in the Kaaba, no one was allowed to stop worshipping and there was no tradition of forbidding anyone from worship).

131. *Taqreeb (destruction) aur barbaadi (devastation) sirf yahi nahi hai ke usay dha'a diya jaye aur imaat ko nuqsan pahoonchaya jaye (is not just about tearing down and damaging the building), balkay (rather) un mein Allah ki ibaadath aur zikr se rokna (it is to prevent them from worshipping and remembering Allah), iqamat shari'yat (establishing Shari'ah) aur mazaahar-e-shirk se paak karne se manaa karna (and prohibition of purification from the manifestations of polytheism) bhi taqreeb aur Allah ke gharon ko barbaad karna hai (is also destruction and devastation of the houses of Allah).*

132. Yeh alfaaz khabr ke hain (these are the words of news), lekin muraad iss se yeh khwaahish hai (but what is meant by this is desire) ke jab Allah Ta'ala tumhein tamkin aur ghalba ata farmaaye (when Allah gives you power and dominance) toh tum un mushrikeen ko uss mein sulah and jizye ke bagair rahne ki ijaazat dena {do not allow the polytheists to dwell in it without peace and tax (i.e. tribute)}.

Chunaan-chey jab 8 Hijri mein Makkah fatah hua (so, when Makkah was conquered in 8 AH) toh Nabi (Sallallahu alaihi wa sallam) ne elaan farmaa diya ke aa'inda saal (had announced that next year) Kaaba mein kisi mushrik ko hajj ki aur nanga tawaaf karne ki ijazath nahi hogi (no polytheist will be allowed to perform Hajj and circumambulate the Kaaba naked) aur jis se jo maeda hai, maedey ki muddat tak usay yahan rahne ki ijazath hai (and whoever has an agreement, he is allowed to stay here for the duration of the agreement), baaz ne kaha hai ke yeh khush-khabri (good news) aur pesh-goi (prediction) hai ke anqareeb musalmaano ko ghalba haasil ho jayega (that Muslims will soon gain dominance) aur yeh mushrikeen khana Kaaba mein dartay huwe daakhil hongey ke hum ne jo musalmaano par pahley zyaadatiyaan ki hain un ke badley hamein saza se do chaar ya qatal na kar diya jaye (and these polytheists will enter the Kaaba, fearing lest we should be punished or killed in return for the atrocities we have committed against the Muslims in the past). Chunan-chey (so) jald hi ye khush-khabri puri ho gayi (soon this good news turned true).



وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ اِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

Wa lillaahil mashriq walmaghrib; fa aynamaa tuwalloo fasamma wajhullaah; innal laaha waasi'un Aleem.

Unto Allah belong the East and the West, and whithersoever you turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.

Aur Mashriq aur Maghrib ka maalik Allah hi hai. Tum jidhar bhi munh karo udhar hi Allah ka Munh hai, 133 Allah Ta'ala Kushaadgii aur Wus'ath waala aur badey Ilm waala hai.

133. Hijrat ke baad (after the migration) jab musalmaan Bait al-Maqdis ki taraf rukh kar ke namaaz padhtey thay toh musalmaano ko is ka ranj tha (when the Muslims turned to Bait al-Maqdis and offered prayers, then the Muslims were grieved), iss mauqa par yeh aayat nazil huwi (on this occasion, this verse was revealed).

Baaz (some) kahtey hain uss waqt naazil huwi jab Bait al-Maqdis se phir khana Kaaba ki taraf rukh karne ka hukm hua (when it was ordered then to turn from Bait al-Maqdis to the Kaaba) toh Yahoodiyon ne tarah tarah ki baatein banayi (so, the Jews made all sorts of stories).

Baaz ke nazdeek iss ke nuzool ka sabab safar mein sawari par nafl namaaz padhne ki ijazath hai ke sawari ka munh kidhar bhi ho, namaaz padh saktey ho (according to some, the reason for its revelation is that it is permissible to offer supererogatory prayers while travelling wherein wherever the face of the rider is, it is permissible to offer prayers).

Kabhi chand asbaab jama ho jaatey hain aur un sab ke hukm ke liye ek hi aayat naazil ho jati hai (sometimes, few reasons come together, and a single verse is revealed to command them all).

Aisi aayat ke shaan nuzool mein (in the revelation of such verses) mutadad riwayaat marwi hoti hain (numerous traditions are narrated) kisi riwayat mein ek sabab nuzool ka bayan hota hai aur kisi mein dusray ka. Yeh aayat bhi isi qism ki hai (in some traditions, one cause of revelation is stated, and in another of a different one. This verse, too, is similar).

(*Mulkhas Az Ahsanul Tafaseer – A summary of best interpretations*).



وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ



Wa qaalut takhazal laahu waladan subhaanahoo bal lahoo maa fis samaawaati wal ardi kullul lahoo qaanitoon.

And they say: Allah has taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.

Yeh kahtey hain ke Allah Ta'ala ki aulaad hai, (nahi balkay) Woh paak hai, zameen wa aasmaan ki tamaam makhlooq Uss ki milkiyath mein hai aur har ek Uss ka farmaan-bardaar hai.



بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

Badeee'us samaawaati wal ardi wa iza qadaaa amran fa innamaa yaqoolu lahoon kun fayakoon.

The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! and it is.

Woh zameen aur aasmaano ka ibteda'an Paida karney waala hai, Woh jis kaam ko karna chaahey kah deta hai ke: Ho jaa, bas woh wahin ho jaata hai. ¹³⁴

¹³⁴. Yaani Woh Allah toh Woh hai ke aasmaan-o-zameen ke har cheez ka Woh Maalik hai (that is, He is Allah, the Owner of everything in the heavens and the earth), har cheez Uss ki farmaan-bardaar hai (everything is subservient to Him).

Balkay aasmaan-o-zameen ka bagair kisi namoonay ke bananey wala bhi Wahi hai (rather, He is the Creator of the heavens and the earth without any pattern) Alawa-azeen (apart from that) Woh jo kaam karna chaahey uss ke liye Usay sirf lafz 'Kun' kaafi hai (a word 'Be' is enough for Him to do whatever He wants to do). Aisi Zaat ko bhala aulaad ki kya zaroorat ho sakti hai? (Why would such Supreme Being be in need of children?)



وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

Wa qaalal lazeena laa ya'lamoona law laa yukallimunal laahu aw taateenaaa aayah; kazaalika qaalal lazeena min qablihim misla qawlihim; tashaabahat quloobuhum; qad baiyannal aayaati liqawminy yooqinoon.

And those who have no knowledge say: Why does not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spoke those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

Isi tarah be-ilm logon ne kaha ke khud Allah Ta'ala hum se batein kyon nahi karta, ya hamaarey paas koi nishaani kyon nahi aati? ¹³⁵ **Isi tarah aisi hi baath in ke aglon ne bhi kahi thi, un ke aur in ke dil eksaan ho gaye.** ¹³⁶ **Hum ne toh yaqeen waalon ke liye nishaaniyaan bayaan kar di.**

135. Iss se muraad mushrikeen Arab (this refers to the pagan Arabs) hain jinhon ne Yahoodiyon ki tarah (who like the Jews) mutal'ba kiya ke Allah Ta'ala hum se baraa'raast guftagu kyon nahi karta (demanded that why does Allah not speak to us directly) ya koi badi nishaani kyon nahi dikha deta? (Or show us any great sign?) Jisey dekh kar hum musalmaan ho jaein jis tarah ke Surah Bani Israel (aayat 90 ta 93) mein aur deegar muqamaat par (in other places) bhi bayaan kiya gaya hai.

136. Yaani mushrikeen Arab ke dil (that is, the hearts of polytheistic Arabs) kufr-o-ee'naad aur inkaar-o-sarkashi mein (in disbelief and hostility and denial and perverseness) apne ma-qabl ke logon ke dilon ke mushaba ho gaye (became like the hearts of their predecessors).

Jaise Surah Adh-Dhariyat mein farmaaya gaya:

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

أَتَوَصَّوهُمْ بِمَا هُمْ قَوْمٌ طَآغُوتٌ ﴿٥٣﴾

فَنُؤَلِّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

Kazaalika maaa atal lazeena min qablihim mir Rasoolin illaa qaaloo saahirun aw majnoon. Atawaasaw bih; bal hum qawmun taaghoon.

Fatawalla 'anhum famaana anta bimaloom.

Even so there came no messenger unto those before them but they said: A wizard or a madman!

Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk.

So withdraw from them (O Muhammad), for you are in no wise blameworthy,

Isi tarah jo log un se pahle guzray hain un ke paas jo bhi rasool aaya, unhon ne kah diya ke ya toh yeh jaadugar hai ya deewana hai.

Kya yeh iss baath ki ek dusray ko waseeyat kartey gaye hain. (Nahi) Balkay yeh sab ke sab sarkash hain.

Toh aap un se munh phair lein aap par koi malaamath nahi.

(Surah Adh-Dhariyat: The Wind that Scatter | Chapter 51 – vv: 52 – 54)

Yaani qadr-e-mushtarak un sab mein sarkashi ka jazba hai (that is, at a shared level, the spirit of rebellion is in all of them) iss liye daa'yaan haq ke saamney nai nai mutaalb bay rakhtey hain, ya unhein deewana gar'daantey hain (so, in front of callers of truth, they put new demands or call them insane).



إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

Innaaa arsalnaaka bilhaqqi basheeranw wa nazeeranw wa laa tus'alu 'an Ashaabil Jaheem.

Lo! We have sent you (O Muhammad) with the truth, a bringer of glad tidings and a warner.

And you will not be asked about the owners of hell-fire.

Hum ne aap ko haq ke saath jo khush-khabri deney waala aur daraaney waala bana kar bheja hai aur Jahannumiyaan ke barey mein aap se pursish nahi hogi.



وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

Wa lan tardaa 'ankal Yahoodu wa lan Nasaaraa hattaa tattabi'a millatahum; qul inna hudal laahi huwalhuda; wa la'init taba'ta ahwaaa'ahum ba'dal lazee jaaa'aka minal 'ilmimaa laka minal laahi minw waliyyinw wa laa naseer.

And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say:

Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

Aap se Yahood wa Nasara hargiz raazi nahi hongey jab tak ke aap un ke mazhab ke taabey na ban jayein, ¹³⁷ aap kah dijiye ke Allah ki hidaayath hi hidaayath hai ¹³⁸ aur agar aap ne ba-wajood apne paas ilm aa jaaney ke, phir un ki khwaahishon ki pairwi ki toh Allah ke paas aap ka na toh koi walii hoga aur na madadgaar. ¹³⁹

¹³⁷. Yaani Yahoodiyat ya Nasraniyat ikhtiyaar kar ley (that is, adopt Judaism or Christianity).

¹³⁸. Jawab Islam ki surat mein hai (the answer is in the form of Islam) 'Jis ki taraf Nabi Kareem (Sallallahu alaihi wa sallam) daawat dey rahey hain' na ke tahreef-shuda Yahoodiyat-o-Nasraniyat (to which the Holy Prophet – peace and blessings of Allah be upon him – is inviting, not distorted Judaism and Christianity).

¹³⁹. Yeh iss baath par waeed (curse) hai ke ilm aa jaaney ke baadbhi (even after the knowledge has come) agar mahez (just) un bar-khud galat (assuming/arrogant) logon ko khush karne ke liye un ki pairwi ki (if you follow them) toh tera koi madadgaar na hoga (then you will have no helpers).

Yeh dar-asal (in fact) Ummat Muhammadia ko taleem di ja rahi hai (the Muhammadan Ummah is being taught) ke ahl-e-bidat aur gumraahon ki khushnudi ke liye woh bhi aisa kaam na karein {not to do such things for the willingness of followers of Bid'ah (innovation) and misguided}, na deen mein mudaahanat aur bejaa taaweel ka irtekaab karein (do not commit flattery and improper interpretation in religion).



الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ ۚ فَأُولَٰئِكَ هُمُ
الْخٰسِرُونَ ﴿١٤١﴾

**Allazeena aatainaahumul Kitaaba yatloonahoo haqqa tilaawatiheee ulaaa'ika yu'minoona bih;
wa mai yakfur bihee fa ulaaa'ika humul khaasiroon. (Section 14)**

Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieves in it, those are they who are the losers.

Jinhein Hum ne kitaab di hai ¹⁴⁰ aur woh usay padhne ke haq ke saath padhtey hain, ¹⁴¹ woh iss kitaab par bhi ee'maan rakhtey hain aur jo uss ke saath kufr karey woh nuqsaan waala hai. ¹⁴²

140. Ahle-e-Kitaab (People of the Book) ke na-khalaf logon (unruly people) ke mazmoom akhlaaq-o-kirdaar (cursed morals and character) ki zaroori tafseel (necessary description) ke baad, un mein jo kuch log saleh aur achchey kirdaar ke thay (among them, whoever were righteous and of good character) iss aayat mein (in this verse) un ki khoobiyaan (their virtues) aur un ke momin honay ki khabr di ja rahi hai (and the news of they being the believers are reported).

Un mein Abdullah bin Salaam (radhiyallahu anhu – may Allah be pleased with him) aur un jaise deegar afraad (and, like him, other individuals) hain jin ko Yahoodiyon mein se qubool Islam ki tawfeeq haasil huwi (who, among the Jews, were blessed with the guidance for accepting Islam).

141. “Woh iss tarah padhtey hain jis tarah padhne ka haq hai” – ke kai matlab bayan kiye gaye hain. Maslan (for example):

- Khoob tawajjuh aur ghaur se padhtey hain (read with great concentration and reflection). Jannat ka zikr aata hai toh Jannat ka sawaal kartey hain aur Jahannum ke zikr aata hai toh uss se panah maangtey hain (when heaven is mentioned, they ask for heaven, and when hell is mentioned, they seek refuge from it).

- Iss ke halaal ko *halaal* (permissible), haraam ko *haraam* (forbidden) samajhtey aur *kalaam ilaahi* mein (in the word of Allah) *tahreef nahi kartey* (do not distort) (jaise dusrey Yahoodi kartey thay).
- Iss mein jo kuch *tahreer* hai logon ko *batlaatey hain*, iss ki koi *baath chupaatey nahi* (they disclose to people what is written in it, they don't hide anything about it).
- Iss ke *muhkim baton* par *amal* kartey (they follow its firm words), *mutashaabihaat* par *ee'maan rakhtey* (believe in allegorical verses i.e. whose true meaning no one knows except Allah) aur jo *baatein samajh* mein *nahi aatein*, unhein *ulema* se *hal karaatey hain* (and resolve matters, which they understand not, by the scholars).
- Iss ki *ek ek baath* par *itteba* kartey hain (they follow every word of it).

(Fath al-Qadeer)

Waaqia yeh hai ke (the reality is that) *haq tilawat* mein yeh *saarey hi mafhoom daakhil* hain (in the right of recitation all these inferences are included) aur *hidaayath* aise hi logon ke *hisey* mein *aati hai* (and guidance comes to such people) jo *mazkoora baton ka ehtemaam* kartey hain (who take care of the above).

142. Ahle-e-Kitaab mein se jo Nabi (Sallallahu alaihi wa sallam) ki risaalat par *ee'maan* nahi laayega, woh *Jahannum* mein *jayega* – (whoever, among the People of the Book, does not believe in the apostleship of the Prophet – peace and blessings of Allah be upon him – will go to Hell) - كَمَا فِي الصَّحِيحِ – (jaise ke *sahih mein hai* – as is in the authentic one)



يٰۤاَيُّهَا اِسْرَءِيْل اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّىۡ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝۱۲۲

Yaa Baneee Israaa'eelaz-kuroo ni'matiyal lateee an'amtu 'alaikum wa annee faddaltukum 'alal 'aalameen.

O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

Aye aulaad-e-Yaqoob! Main ne jo neamatein tum par in'aam ki hain unhein yaad karo aur Main ne toh tumhein tamaam jahaanon par fazeelat dey rakhi thi.



وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفْعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٤٣﴾

Wattaqoo yawmal laa tajzee nafsun 'an nafsin shai 'anw wa laa yuqbalu minhaa 'adlunw wa laa tanfa'uhaa shafaa 'atunw wa laa hum yunsaroon.

And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped. Uss din se daro jis din koi nafs kisi nafs ko kuch faida na pahooncha sakega, na kisi shakhs se koi fidya qubool kiya jayega, na usay koi shifa'at nafa degyi, na un ki madad ki jayegi.



وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٤٤﴾

Wa izib talaaa Ibraaheema Rabbuhoo bi Kalimaatin fa atammahunna qaala Innee jaa'iluka linnaasi Imaaman qaala wa min zurriyyatee qaala laa yanaalu 'ahdiz zaalimeen.

And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed you a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includes not wrong-doers.

Jab Ibraheem (alaihis salaam) ko un ke Rab ne kayi baton se azmaaya ¹⁴³ aur unhon ne sab ko pura kar diya toh Allah ne farmaaya ke: Main tumhein logon ka imam bana doonga, arz karne lagey: Aur meri aulaad ko? ¹⁴⁴ Farmaaya: Mera waada zaalimon se nahi.

¹⁴³. Kalmaat se muraad (words refer to) ahkaam shariat (rules of Shari'ah) manasik hajj, (rites of Pilgrimage), zubah pasar (sacrificing son), hijrat (migration), naar-e-namruud (Fire of Nimrod) wagaira (etc) woh tamaam aazmaayishein hain jin se Hazrath Ibraheem alaihis salaam guzaaray gaye aur har aazmayish mein kaamyab-o-kaamraan rahey (these are all the trials that Abraham – peace be upon him – went through and succeeded in every trial), jis ke siley mein **imam al-Naas** ke mansab par faaez kiye gaye (in connection with which, he was chosen to the position of **leader for mankind**).

Chunaan-chey (therefore), musalmaan hi nahi, Yahoodi, Isaiyi – hatta ke mushrikeen Arab sab hi mein un ki **shakhsiyat mohtaram** aur **peshwa** maani aur samjhi jaati hai (not only Muslims, but the Jews, Christians, even the Arab polytheists, among all he is recognized and regarded as a **respected personality** and **leader**).

144. Allah Ta’ala ne Hazrath Ibraheem alaihis salaam ki us *khwaahish ko pura farmaaya* (fulfilled his desire) jis ka zikr Quran Majeed mein hi hai:

«وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ»

“...wa ja'alnaa fee zurriyyatihin Nubuwwata wal Kitaaba...”

“...and We established the prophethood and the Scripture among his seed...”

“...aur Hum ne nabuwat aur kitaab un ki aulaad mein hi kar di...”

(Surah al-Ankaboot: The Spider | Chapter 29: verse 27)

Pas (so) har nabi jisey Allah ne mab’oos kiya (every prophet whom Allah has sent) aur har kitaab jo Ibraheem alaihis salaam ke baad naazil farmaayi (and every book, which He has sent down after Abraham – peace be upon him) aulaad-e-Ibrahim hi mein ye silsila raha (this chain remained in the descendants of Abraham). *(Ibn Kathir)*

Iss ke saath hi (at the same time) ye farmaa kar ke (by saying that) “**Mera waada zaalimon se nahi**” (My covenant includes not wrong-doers) iss amr ki wazahat farmaa di ke (explained this matter that) Ibraheem ki itni oonchi shaan inda’Allah manzilat ke ba-wajood (in spite of the greatness of Abraham, according to Allah’s way, and his exalted position), aulaad-e-Ibraheem se jo na-khalaf aur zalim-o-mushrik hongey (whoever, from the descendants of Abraham, are unruly and oppressor and polytheist), un ki shaqawat-o-mahroomi ko duur karne waala koi nahi hoga (there will be no one to remove their misery and deprivation).

Allah Ta’ala ne yahan paiyambar-zaadgi ki jad kaat di hai (Allah Ta’ala, here, has cut off the root of birth of prophet). Agar ee’maan-o-amal saleh nahi (if there is no faith and righteous deeds) toh peer-zaadgi aur saheb-zaadgi ki baargaah ilaahi mein kya haisiyat hogi? (What will be the status of offspring of a spiritual mentor or masterhood?)

Nabi (Sallallahu alaihi wa sallam) ka farmaan hai:

«مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

“Jis ko uss ka amal peechey chho’d gaya, uss ka nasab usay aagey nahi badha sakega”

“And whoever is slowed down by his actions, will not be hastened forward by his lineage.”

(صحيح مسلم كتاب الذكر والدعاء باب فضل الاجتماع على تلاوة القرآن)

(Sahih Muslim: The Book of Remembrance and Supplication...Chapter: The Virtue of Gathering to Read Quran)



وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَٰهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

Wa iz ja'alnal Baita masaabatal linnaasi wa amnanw wattakhizoo mim Maqaami Ibraaheema musallaaa; wa 'ahidnaaa ilaaa Ibraaheema wa Ismaa'eela an tahhira Baitiya littaaa'ifeena wal'aakifeena warrukka'is sujoood.

And when We made the House (at Makkah) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).

Hum ne Bait Allah ko logon ke liye sawaab aur aman wa amaan ki jagah banaayi,¹⁴⁵ tum Maqam Ibraheem ko jaye-namaaz muqarrar kar lo,¹⁴⁶ Hum ne Ibraheem (alaihis salaam) aur Ismail (alaihis salaam) se waada liya ke tum Mere ghar ko tawaaf karne waalon aur itikaf karne waalon aur rukoo sajdaa karne waalon ke liye paak saaf rakho.

145. Hazrath Ibraheem alaihis salaam ki nisbat se jo iss ke baani awwal hain (In relation to Abraham – peace be upon him – who is its first founder). **Bait Allah** (House of Allah i.e. Masjid-e-Haraam or Kaaba) ki do khususiyatein (characteristics) Allah Ta'ala ne yahan bayan farmaayi: **Ek** «مَثَابَةٌ لِّلنَّاسِ» (logon ke liye sawaab ki jagah), **dusrey** maaney hain baar baar laut kar aaney ki jagah (other meaning is the place that is frequently visited after return).

Jo ek martaba Bait Allah ki ziyarat se musharraf ho jaata hai (becomes honored by visiting the House of Allah) dobarah sae-barah aaney ke liye be-qaraar rahta hai (is restless to come again umpteen times). Yeh aisa shauq hai jis ki kabhi taskeen nahi hoti (it is such a longing that does not get satisfied) balkay roz-afzon rahta hai (rather it increases day by day).

Dusri khususiyat **“Aman ki Jagah”** yaani yahan kisi dushman ka bhi khauf nahi rahta (the second characteristic **“Place of Peace”** – that is, there is no fear of any enemy). Chunaan-chey (therefore) zamana-e-jahaaliyat mein bhi (even in the age of ignorance i.e. pre-Islamic era) log hudood haram mein kisi dushman jaan se badla nahi lete thay (people did not take revenge on any enemy within the limits of the Haram). Islam ne iss ke iss ehteraam ko baaqi rakha (Islam has maintained its respect), balkay (but) iss ki mazed taakeed aur tawsee ki (further emphasized and expanded it).

146. **Maqam-e-Ibraheem** se muraad woh pathar hai jis par khadey ho kar Hazrath Ibraheem alaihis salaam taameer-e-Kaaba kartey rahey (**Maqam-e-Ibrahim** i.e. the **Station of Abraham**, refers to the rock on which Abraham – peace be upon him – stood while building the Kaaba).

Iss pathar par Hazrath Ibraheem alaihis salaam ke qadam ke nishaanaat hain (on this rock are the footprints of Abraham – peace be upon him). Ab iss pathar toh ek sheeshay mein mahfooz kar diya gaya hai (now, this rock is enclosed in a glass structure) jisey har **'haji-o-muatamar'** tawaaf ke dauraan ba-aasaani dekhta hai (which is easily seen by every **'pilgrim and Umrah performer'** during tawaaf i.e. circumambulation). Iss Maqam par tawaaf mukammal karne ke baad do rakat padhney ka hukm hai {at this station, after completing tawaaf (circumambulation), it is obligatory to offer two rak'ahs}.



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّجَرِ مَنْ ءَامَنَ مِنْهُمْ يَوْمَئِذٍ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

**Wa iz qaala Ibraaheemu Rabbij 'al haazaa baladan aaminanw warzuq ahlahoo minas samaraati
man aamana minhum billaahi wal yawmil aakhiri qaala wa man kafara faumatti'uhoo qaleelan
summa adtarruhooo ilaa 'azaabin Naari wa bi'salmaseer.**

And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people
fruits, such of them as believe in Allah and the Last Day, He answered: As for him who
disbelieves, I shall leave him in contentment for a while, then I shall compel him to the doom of
Fire - a hapless journey's end!

Jab Ibraheem ne kaha: 'Aye Parwardigaar! Tu iss jagah ko aman waala shahar bana aur yahan
ke baashindon ko, jo Allah Ta'ala par aur Qayamat ke din par ee'maan rakhney waaley hon,
phalon ki roziyaan dey.¹⁴⁷ Allah Ta'ala ne farmaaya: Main kaafiron ko bhi thoda faida doonga,
phir unhein aag ke azaab ki taraf be-bas karoonga, yeh pahounchne ki jagah buri hai.

¹⁴⁷. Allah Ta'ala ne Hazrath Ibraheem alaihis salaam ki ye duain qubool farmaayi (Allah Ta'ala has accepted these supplications of Abraham – peace be upon him).

Yeh shahar **aman ka gehwara** bhi hai (this city is also the **cradle of peace**) aur Wadi ghair
zi-zir'aa (ghair khaiti waali) honay ke ba-wajood (and in spite of the fact that the valley is
non-agricultural) iss mein duniya bhar ke phal fruit aur har qism ke ghalley ki woh farawaani
hai (it has an abundance of fruits and all kinds of grains from all over the world) jisey dekh
kar insaan hairat-o-ta'ajub mein duub jaata hai (seeing this, one is overwhelmed with
wonder and amazement).



وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿١٢٧﴾

**Wa iz yarfa'u Ibraaheemul qawaa'ida minal Baitiwa Ismaa'eelu Rabbanaa taqabbal minnaa
innaka Antas Samee'ul Aleem.**

And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed):

Our Lord! Accept from us (this duty). Lo! You, only You, are the Hearer, the Knower.

Ibraheem (alaihis salaam) aur Ismail (alaihis salaam) Kaaba ki buniyaadein aur deewarein
uthaatey jaatey thay aur kahtey ja rahey thay ke: Hamarey Parwardigaar! Tu hum se qubool
farmaa, Tu hi Sunnay waala aur Jaaney waala hai.



رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

**Rabbanaa waj'alnaa muslimaini laka wa min zurriyyatinaaaa ummatam muslimatal laka wa
arinaa manaasikanaa wa tub 'alainaa innaka antat Tawwaabur Raheem.**

Our Lord! And make us submissive unto You and of our seed a nation submissive unto You, and
show us our ways of worship, and relent toward us. Lo! You, only You, are the Relenting, the
Merciful.

Aye hamarey Rab! Hamein apna farmaanbardaar bana ley aur hamari aulaad mein se bhi ek
jamaath ko apni ita'at guzaar rakh aur hamein apni ibaadatein sikha aur hamari tauba qubool
farmaa, Tu tauba Qubool farmaaney waala aur Rahem wa Karam karney waala hai.



رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

**Rabbanaa wab'as feehim Rasoolam minhum yatloo 'alaihim aayaatika wa yu'allimuhumul
Kitaaba wal Hikmata wa yuzakkeehim; innaka Antal 'Azeezul Hakeem. (Section 15)**

Our Lord! And raise up in their midst a messenger from among them who shall recite unto them
Your revelations, and shall instruct them in the Scripture and in wisdom and shall make them
grow. Lo! You, only You, are the Mighty, Wise.

Aye hamarey Rab! Un mein unheen mein se rasool bhej ¹⁴⁸ jo un ke paas Teri aayetein padhey, unhein kitaab wa hikmat ¹⁴⁹ sikhaaye aur unhein paak karey, ¹⁵⁰ yaqeenan Tu Ghalba waala aur Hikmat waala hai.

148. Yeh Hazrath Ibraheem wa Ismail alaihimas salaam ki aakhiri dua hai (this is the last supplication of Abraham and Ishmael – peace be upon them). Yeh bhi Allah Ta’ala ne qubool farmaayi (was accepted) aur Hazrath Ismail alaihis salaam ki aulaad mein se Hazrath Muhammad Rasool (Sallallahu alaihi wa sallam) ko mab’uus farmaaya (He sent Prophet Muhammad – peace and blessings of Allah be upon him – from the descendants of Ishmael – peace be upon him). Isi liye Nabi (Sallallahu alaihi wa sallam) ne farmaaya:

“Main apne baap Hazrath Ibraheem alaihis salaam ki dua, Hazrath Isa alaihis salaam ki basharat aur apni waalda ka khwaab hoon”

“I am the supplication of my forefather Abraham – peace be upon him – the glad tidings of Isa (Jesus) – peace be upon him – and the dream of my mother.”

(الفتح الرباني، ج 20، ص 181، 189) (Al-Fath al-Rabbani, Volume 20, pp. 181, 189)

149. Kitaab se muraad Quran Majeed (Book means Glorious Quran) aur Hikmat se muraad Hadees hai (Wisdom means tradition). Tilawat ke baad taleem Kitaab-o-Hikmat ke bayan se maloom hota hai ke (after the recitation of the verses, the teaching of the Book and Wisdom shows that) Quran Majeed ki nafas tilawat (breath recitation) bhi maqsood aur baa’es ajar-o-sawaab hai (itself is also a purpose and basis for reward).

Taham (however) agar un ka mafhoom-o-matlab bhi samajh mein aata jaye (if their meaning and significance can be understood) toh Subhan’Allah sonay par suhaaga hai (then, Glory to Allah, it is an added excellence).

Lekin (but) agar Quran ka tarjuma-o-matlab nahi aata (if the translation and meaning of Quran is not known) tab bhi iss ki tilawat mein kotaahi ja’ez nahi hai (even, it is not permissible to neglect its recitation).

Tilawat bajaye khud ek alag aur naik amal hai (the recitation itself is a separate and virtuous deed). Taham (however) iss ke mafaheem aur matalib samajhne ki bhi (to understand its concepts and demands) hatra al-imkaan (as far as possible) koshish karni chahiye (every effort should be made).

150. Tilawat-o-taleem aur taleem hikmat ke baad (after recitation and teaching the Book and teaching the Book of Wisdom) aap (Sallallahu alaihi wa sallam) ki baa'sat ka yeh chautha maqsad hai (this is the fourth purpose of the prophethood) ke unhein shirk-o-tohmaat ki aalaayeshon se aur akhlaaq-o-kirdaar ki kotaahiyon se paak karein (that to purify them from the filthiness of polytheism and superstition and from the shortcomings of moral and character).



وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

*Wa mai yarghabu 'am-Millati Ibraaheema illaa man safiha nafsah; wa laqadis tafainaahu
fid-dunyaa wa innahoo fil aakhirati laminas saaliheen.*

*And who forsakes the religion of Abraham except him who befools himself? Verily We chose him
in the world, and lo! In the Hereafter he is among the righteous.*

*Deen-e-Ibrahimi se wahi be-raghbati karega jo mahez bewaqoof ho. Hum ne toh usay dunya
mein bhi bargazeeda kiya tha aur aakhirat mein bhi naiko kaaron mein se hai.* ¹⁵¹

151. Arbi zubaan mein “رَغِبَ” ka sila (conjunction) “عَنْ” ho toh is ke maaney ‘**be-raghbati**’ hotay hain (so, it means **disinclination**).

Yahan Allah Ta’ala Hazrath Ibrahim alaihis salaam ki woh azmat-o-fazeelat bayaan farmaa raha hai (describing the greatness and virtue) jo Allah Ta’ala ne unhein dunya-o-aakhirat mein ata farmaayi hai (which Allah has bestowed on him in this world and in the Hereafter) aur yeh bhi wazaahat farmaa di ke **Millat-e-Ibrahim** se ae’raaz aur beraghbati bewaqoofon ka kaam hai (He also clarified that it is the work of fools to turn away from the **religion of Abraham**), kisi aqalmand se iss ka tasawwur nahi kiya ja sakta (it cannot be imagined by any wise person).



إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

Iz qaala lahoo Rabbuhooo aslim qaala aslamtu li Rabbil 'aalameen.

When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.

*Jab kabhi bhi unhein un ke Rab ne kaha: Farmanbardaar ho ja! Unhon ne kaha: Main ne Rabbul
alaameen ki farmanbardaari ki.* ¹⁵²

152. Yeh fazeelat-o-bargazeedgi (this virtue and popularity) unhein iss liye haasil huwi (he had achieved because) ke unhon ne ita'at-o-farmanbardaari ka be-misaal namoona pesh kiya (that he set an unparalleled example of obedience and submission).



وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَىٰ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾

**Wa wassaa bihaaaa Ibraaheemu baneehi wa Ya'qoob, yaa baniyya innal laahas tafaa lakumud
deena falaa tamootunna illaa wa antum muslimoon.**

The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah has chosen for you the (true) religion; therefore, die not except as men who have surrendered (unto Him).

Usi ki wasiyat Ibraheem aur Yaqub ne apni aulaad ko ki ke: Humaarey bachcho! Allah Ta'ala ne tumhaarey liye iss deen ko pasand farmaa liya hai; Khabardaar! Tum musalmaan hi marna. ¹⁵³

153. Hazrath Ibraheem alaihis salaam wa Hazrath Yaqub alaihis salaam ne الدِّينَ ki wasiyat apni aulaad ko bhi farmaayi (Abraham – peace be upon him – and Jacob – peace be upon him – bequeathed the religion to their children) jo **Yahoodiyat nahi Islam hi hai** (which is not Judaism but Islam), jaisa ke yahan bhi iss ki saraahat maujood hai (as it is explicit here) aur Quran Kareem mein deegar maqamaat par bhi iss ki tafseel aayegi (and it will be explained in other places in the Holy Quran as well). Jaise:

«إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ»

“Innad deena 'indal laahil Islaam ...”

“Allah ke nazdeek deen-e-Islam hi hai.”

“Surely the (true) religion with Allah is Islam...”

(Surah Aal-e-Imran: The Family of Imran | Chapter 3 – verse 19)



أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي
قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٣﴾

Am kuntum shuhadaaa'a iz hadara Ya'qoobal mawtu iz qaala libaneehi maa ta'budoona mim ba'dee qaaloo na'budu ilaahaka wa ilaaha aabaaa'ika Ibraaheema wa Ismaa'eela wa Ishaqa Ilaahanw waahidanw wa nahnu lahoo muslimoon.

Or were you present when death came to Jacob, when he said unto his sons: What will you worship after me? They said: We shall worship your god, the god of your fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.

Kya (Hazrath) Yaqub ke inteqaal ke waqt tum maujood thay? Jab¹⁵⁴ unhon ne apni aulaad ko kaha ke: Mere baad tum kis ki ibaadath karogey? Toh sab ne jawab diya ke aap ke mabood ki aur aap ke aaba wa ajdaad Ibraheem (alaihis salaam) aur Ismail (alaihis salaam) aur Ishaq (alaihis salaam) ke mabood ki jo mabood ek hi hai aur hum Usi ki farmanbardaar raheinge.

154. Yahood ko zajar-o-taubeekh ki ja rahi hai (Jews are being reprimanded and rebuked) ke tum jo ye daa'wa kartey ho ke (you who claim that) Ibraheem wa Yaqub (alaihima assalaam) ne apni aulaad ko Yahoodiyat par qayem rahne ki wasiyat farmaayi thi (Abraham and Jacob – peace be upon them - had bequeathed to their descendants to remain in Judaism) toh kya tum wasiyat ke waqt maujood thay? (So, were you present at the time of the will?)

Agar woh yeh kahein ke maujood thay toh yeh kazb-o-zor aur bohtaan hua (if they say they were present, then it is a lie and coercion and slander) aur agar yeh kahein ke haazir nahi thay toh un ka mazkoora daa'wa galat ho gaya (and if they say they were not present, then their claim is proved wrong).

Kyon ke unhon ne jo wasiyat ki woh toh Islam ki thi na ke Yahoodiyat ya Isaiyat ya Wasniyat ki (because what they bequeathed was to Islam, and not to Judaism, or Christianity, or dualism). Tamaam ambiyaa ka deen Islam hi tha (the religion of all the prophets was Islam), agarchay (although) shariat aur tariqa-kaar mein kuch ikhtelaaf raha hai (there have been some differences in Shari'ah and methodology).

Iss ko Nabi (Sallallahu alaihi wa sallam) ne in alfaaz mein bayaan farmaaya hai:

«الْأَنْبِيَاءُ أَوْلَادُ عَالَتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ»

“Ambiyaa ki jamaath aulaad allaath hain, un ki maayen mukhtalif (aur baap ek) hai aur un ka deen ek hai.”

“The prophets are paternal brothers; their mothers are different, but their religion is one.”

(صحيح بخاري، كتاب الأنبياء، باب واذكر في الكتاب مريم إذ انتبذت من أهلها)

(Sahih al-Bukhari: Book of the Prophets | Chapter: The State of Allah Ta'ala: 'And mention in the Book, the story of Maryam...')



تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

**Tilka ummatun qad khalat lahaa maa kasabat wa lakum maa kasabtum wa laa tus'aloona
'ammaa kaanoo ya'maloon.**

Those are a people who have passed away. Theirs is that which they earned, and yours is that which you earn. And you will not be asked of what they used to do.

Yeh jamaath toh guzar chuki, jo unhon ne kiya woh un ke liye hai aur jo tum karogey tumhaarey liye hai. Un ke amaal ke barey mein tum nahi poochey jaogey. ¹⁵⁵

^{155.} Yeh bhi Yahood ko kaha ja raha hai ke tumhaarey aaba-o-ajdaad mein jo ambiyaa-o-saaliheen ho guzray hain, un ki taraf nisbat ka koi faida nahi (the Jews are also being told that there is no point in relating to the prophets and righteous people who have passed away among your forefathers). Unhon ne jo kuch kiya hai, uss ka sila unhein hi milega, tumhein nahi (they will be rewarded for what they have done, not you). Tumhein toh wahi kuch milega jo tum kamaogey (you will get what you earn).

Iss se maloom hua ke islaaf ki naikiyon par etemaad aur sahaara galat hai (this shows that trust and support on the virtues of the forefathers is wrong). Asal cheez (the real thing) ee'maan (faith) aur amal saleh (righteous deeds) hi hai jo pichley saaliheen ka bhi sarmaaya tha (which was also the wealth of the previous righteous) aur Qayamat tak aane waley insaanon ki najaath ka bhi waahid zariya hai (and, it is the only source of salvation for human beings until the Day of Judgment).



وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

Wa qaaloo koonoo Hoodan aw Nasaaraa tahtadoo; qul bal Millata Ibraaheema Haneefanw wa maa kaana minal mushrikeen.

And they say: Be Jews or Christians, then you will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.

Yeh kahtey hain ke Yahood wa Nasara ban jao toh hidaayath paogey. Tum kaho balkay sahih raah par Millat Ibrahimiyah waaley hain, aur Ibraheem khaalis Allah ke parastaar thay aur mushrik na thay. ¹⁵⁶

156. *Yahoodi musalmaano ko Yahoodiyat ki, aur Isaiyi Isaiyat ki dawat detey aur kahtey ke hidaayath usi mein hai* (the Jews would invite the Muslims to Judaism, and the Christians to Christianity and say that this is the guidance).

Allah Ta'ala ne farmaaya un se kaho *hidaayath Millat Ibrahim ki pairwi mein hai jo haneef tha* (guidance is in following the religion of Abraham who was upright) {yaani *ilaah waahid ka parastaar* (worshipper of Allah alone) *aur sab se kat kar Usi ki ibaadath karne waala* (and worshipping Him above all else)} *aur woh mushrik nahi tha* (he was not a polytheist). *Jab Yahoodiyat aur Isaiyat dono mein shirk ki aamaizish maujood hai* (whereas, there is a mixture of polytheism in both Judaism and Christianity).

Aur ab *badh-qismati* (unfortunately) *se musalmaano mein bhi shirk ke mazahir aam hain* (manifestations of polytheism are common among the Muslims as well). *Islam ki taleemat* (teachings of Islam) *agarchay bi-hamdulillah Quran-o-hadees mein mahfooz hain* (although, praise be to Allah, are preserved in the Quran and Hadith), *jin mein tawheed ka tasawwur* (in which, the **concept of monotheism**) *bilkul be-gubhaar aur nihayat wazeh hai* (is absolutely coherent and very clear), *jis se Yahoodiyat, Isaiyat aur Sanwiyat (do khudaon ke qaail mazahab) se Islam ka imtiaz numaya hai* {which distinguishes Islam from Judaism, Christianity and dualism (religions that believe in two gods)}.

Lekin musalmaano ki ek bahut badi taa'daad (but a large number of Muslims) *ke aamaal-o-aqaed mein jo mushrikana iqdaar-o-tasawwuraat dar aaye hain* (in whose deeds and beliefs, the **polytheistic values and ideas** have crept in). *Iss ne Islam ke imtiaz ko dunya ki nazron se ojhal kar diya hai* (it has made invisible the distinction of Islam from the eyes of the world).

Kyon ke *ghair mazahab walon* (non-religious people) *ki dustarus barah-e-raast Quran-o-hadees tak toh nahi ho sakti* (do not have direct access to the Quran and Hadith), *woh toh musalmaano ke amal ko dekh kar hi yeh andaza karenge* (they will judge by the actions of the Muslims) *ke Islam mein aur deegar mushrikana tasawwuraat se aalooda mazahab* (religions tainted with other polytheistic ideas) *ke mabain toh koi imtiaz hi nazar nahi aata* {that, between the two (Islam and other religions, no distinction is seen}.

Agli aayat mein ee'maan ka miyaar batlaaya jaa raha hai (in the next verse, the standard of faith is being explained).



قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

**Qoolooo aamannaa billaahi wa maaa unzila ilainaa wa maaa unzila ilaaa Ibraaheema wa
Ismaa'eela wa Ishaqa wa Ya'qooba wal Asbaati wa maaootiya Moosa wa 'Eesaa wa maaa
ootiyan Nabiyyoona mir Rabbihim laa nufarriqoo baina ahadim minhum wa nahnu lahoo
muslimoon.**

**Say (O Muslims): 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
Moses and Jesus received, and that which the prophets received from their Lord. We make
no distinction between any of them, and unto Him we have surrendered.**

**Aye musalmaano! Tum sab kaho ke hum Allah par ee'maan laaye aur uss cheez par bhi jo
hamaari taraf utaari gayi aur jo cheez Ibraheem, Ishaq, Yaqub (alaihim assalaam) aur un ki
aulaad par utaari gayi aur jo kuch Allah ki jaanib se Moosa aur Isa (alaihima assalaam) aur
dusrey ambiyaa (alaihim assalaam) diye gaye. Hum un mein se kisi ke darmiyaan farq nahi
kartey, hum Allah ke farmanbardaar hain.**¹⁵⁷

157. Yaani ee'maan yeh hai ke tamaam Ambiyaa (alaihim assalaam) ko Allah Ta'ala ki taraf se jo jo
kuch bhi mila, ya nazil huwa sab par ee'maan laya jaye (that is, faith means that one should
believe in everything that has been given or revealed to all the prophets – peace be upon
them – by Allah Ta'ala). Kisi bhi kitaab ya rasool ka inkaar na kiya jaye (no book or
messenger should be denied).

Kisi ek kitaab ya nabi ka maanna, kisi ko na maanna, yeh Ambiyaa ke darmiyaan tafreeq hai jis
ko Islam ne jaaiz nahi rakha hai (believing in one book or prophet, not believing in another,
this is the difference between the prophets, which is not permissible by Islam).

Albatta amal ab sirf Quran Kareem ke hi ahkaam par hoga (however, deeds will now be
performed only on the rules of the Noble Quran). Pichli kitabon mein likhi hui baton par
nahi (not on what was written in the previous books) kyon ke ek toh woh asli haalat mein
nahi rahen, tahreef-shuda hain (because, they are not in the original state, they are
distorted), **dusrey, Quran ne un sab ko mansookh kar diya hai** {secondly, the Quran has
abrogated (cancelled) them all}.



فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

*Fa in aamanoo bimisli maaa aamantum bihee faqadih tadaw wa in tawallaw fa innamaa
hum fee shiqaaq; fasayakfeekahumul laah; wa Huwas Samee'ul Aleem.*

*And if they believe in the like of that which you believe, then are they rightly guided. But if
they turn away, then are they in schism, and Allah will suffice you (for defence) against
them. He is the Hearer, the Knower.*

*Agar woh tum jaisa ee'maan laaye toh hidaayath paaye, aur agar munh mordein toh woh
sariih ikhtelaaf mein hain, Allah Ta'ala un se anqareeb aap ki kifaayat karega,¹⁵⁸ aur Woh
khoob Sunney aur Jaanney wala hai.*

¹⁵⁸. Sahaba Karaam (radhiyallahu anhum) bhi isi mazkoora tareeqay par ee'maan laaye thay (the Companions – may Allah be pleased with them – also believed in the same way) iss liye Sahaba (radhiyallahu anhum) ki misaal detey hue kaha ja raha hai (so, it is being said by giving the example of the Companions – may Allah be pleased with them) ke agar woh isi tarah ee'maan layein jis tarah Aye Sahaba (radhiyallahu anhum)! Tum ee'maan laaye ho toh phir yaqeenan woh hidaayath yaafta ho jayeinge (then, surely they will be guided). Agar woh zidd aur ikhtelaaf mein munh mordeinge (if they turn to stubbornness and disagreement), toh ghabranay ki zaroorat nahi hai (then, there is no need to panic), un ki sazishein aap ka kuch nahi bigaad sakegi (their conspiracies will not harm you at all) kyon ke Allah Ta'ala aap ki kifaayat karne wala hai (because Allah Ta'ala is Sufficient for you). Chunanche y chand salon mein hi yeh wada poora hua aur **Banu Qaynuqa** aur **Banu Nadir** ko jila-watan kar diya gaya aur **Banu Qurayza** qatal kiye gaye (so, within a few years, this promise was fulfilled and Banu Qaynuqa and Banu Nadir were exiled and Banu Qurayzah were killed).

{**Note from the Transliterator:** **Banu Qaynuqa** were a Jewish tribe; **Banu Nadir** were a Jewish Arab tribe and **Banu Qurayza** were a Jewish tribe}.

Tareekhi riwayaat mein hai ke (it's in the historical narrations that) Hazrath Usman (radhiyallahu anhu) ki shahadat ke waqt ek Mus'haf Usman un ki apni goad mein tha (that, at the time of the martyrdom of Hazrath Uthman – may Allah be pleased with him – a Mus'haf of Uthman was in his lap) aur iss aayat ke jumla « فَسَيَكْفِيكَهُمُ اللَّهُ » par un ke khoon ke cheenthay giray balkay dhaar bhi (and, on the phrase of this verse **“fasayakfeekahumul laah”** even his blood splattered and spilled). Kaha jaata hai ke yeh Mus'haf aaj bhi Turkey mein maujood hai (it is said that this Mus'haf is still present in Turkey).



صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

Sibghatal laahi wa man ahsanu minal laahi sibghatanw wa nahnu lahoo 'aabidoon.

(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

Allah ka rang ikhtiyaar karo aur Allah Ta'ala se achcha rang kis ka hoga? ¹⁵⁹ Hum toh Usi ki ibaadath karne waaley hain.

¹⁵⁹. Isaiyon ne ek zard rang ka pani muqarrar kar rakha hai jo har Isai bachchay ko bhi aur har uss shakhs ko bhi diya jaata hai jis ko Isai banana maqsood hota hai (Christians have set a yellow water that is given to every Christian child, and to anyone whom they want to convert to Christianity), iss rasam ka naam un ke haan (**baptasma**) hai. Yeh un ke nazdeek bahut zaroori hai, iss ke baghair woh kisi ko paak tasawwur nahi kartey (This ritual is called **Baptism**. This is very important to them; without it they do not consider anyone pure).

Allah Ta'ala ne un ki tardeed farmaayi (Allah Ta'ala denied them) aur kaha ke asal rang toh Allah ka rang hai, iss se bahtar koi rang nahi (and said that the real color is the color of Allah, there is no better color than this). Aur Allah ke rang se muraad woh deen fitrat yaani deen Islam hai {and the color of Allah means the '**Religion of (human) nature**' i.e. the **religion of Islam**) jis ki taraf har nabi ne – apne apne daur mein apni apni ummaton ko dawat di {to which every prophet, in his time, invited his ummah (nation)}. Yaani **dawat-e-tawheed** (that is '**Call to Monotheism**').



قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

Qul atuhaaajjoonanaa fil laahi wa Huwa Rabbunaa wa Rabbukum wa lanaa a'maalunaa wa lakum a'maalukum wa nahnu lahoo mukhlisoon.

Say (unto the People of the Scripture): Dispute you with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

Aap kah dijiye: 'Kya tum hum se Allah ke barey mein jhagadtey ho jo hamaara aur tumhaara Rab hai'. Hamaarey liye hamaarey amaal hain aur tumhaarey liye tumhaarey amaal, hum toh Usi ke liye mukhlis hain. ¹⁶⁰

160. Kya tum hum se iss barey mein jhagadtey ho ke hum ek Allah ki ibaadath kartey hain (are you arguing with us that we worship one Allah?), Isi ke liye ikhlaas-o-niyaazmandi ke jazbaat rakhtey hain (because we harbor feelings of sincerity and gratitude) aur Iss ke awamir ka ittebaa aur zawajir se ijtenaab kartey hain (and we follow His commands and abstain from the prohibitions).

Halaan ke (although) Woh hamaara Rab hi nahi, tumhaara bhi hai aur tumhein bhi iss ke saath yahi maamla karna chahiye jo hum kartey hain (He is not only our Lord, He is also yours and you should deal with Him as we do).

Aur agar tum aisa nahi kartey toh tumhaara amal tumhaarey saath, hamaara amal hamaarey saath (and, if you do not, then your deeds are with you, and our deeds are with us). Hum toh Usi ke liye ikhlaas amal ka ehtemaam karne waley hain. We are prepared to perform sincere deeds for Him alone).



أَمْ نَقُولُ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا
أَوْ نَصَارَىٰ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا
اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

**Am taqooloona inna Ibraaheema wa Ismaa'eela wa Ishaaqa wa Ya'qooba wal asbaata kaanoo
Hoodan aw Nasaaraa; qul 'a-antum a'lamu amil laah; wa man azlamu mimman katama
shahaadatan 'indahoo minallaah; wa mallaahu bighaafilin 'ammaa ta'maloon.**

Or say you that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do you know best, or does Allah? And who is more unjust than he who hides a testimony which he has received from Allah? Allah is not unaware of what you do.

Kya tum kahtey ho ke Ibraheem aur Ismail aur Is'haaq aur Yaqub (alaihim assalaam) aur un ki aulaad Yahoodi ya Nasraani thay? Kah do kya tum zyaada jaantey ho, ya Allah Ta'ala? **161** Allah ke paas shahadat chupaaney waley se zyaada zaalim aur kaun hai? Aur Allah tumhaarey kaamon se ghaafil nahi. **162**

161. Tum kahtey ho ke yeh Ambiyaa aur un ki aulaad Yahoodi ya Isai thi (you say that these prophets and their descendants were Jews or Christians), jab ke Allah Ta'ala iss ki nafi farmaata hai {while Allah negates (i.e. denies) this}. Ab tum hi batlaao ke zyaada ilm Allah ko hai ya tumhein? (Now tell me, does Allah have more knowledge or you?)

162. Tumhein maloom hai ke yeh Ambiyaa Yahoodi ya Isai nahi thay (you know that these prophets were not Jews or Christians), isi tarah tumhaari kitabon mein Anhazrat (Sallallahu alaihi wa sallam) ki nishaniyaan bhi maujood hain (in the same way, there are signs of the Prophet – peace and blessings of Allah be upon him – in your books) lekin tum un shahadaton ko logon se chhupa kar (but, by hiding these testimonies from the people), ek badey zulm ka irtekaab kar rahey ho (you are committing a great injustice) jo Allah Ta’ala se makhfi nahi (which is not hidden from Allah Ta’ala).



تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ



Tilka ummatun qad khalat lahaa maa kasabat wa lakum maa kasabtum wa laa tus'aloona
'ammaa kaano ya'maloon. (Section 16, End Juz 1)

Those are a people who have passed away; theirs is that which they earned and yours that which you earn. And you will not be asked of what they used to do.

Yeh ummat hai jo guzar chuki, jo unhon ne kiya un ke liye hai aur jo tum ne kiya tumhaarey liye, tum un ke amaal ke barey mein sawaal na kiye jaogey.¹⁶³

163. Iss aayat mein (in this verse) phir kasab-o-amal ki ahmiyat (the importance of dealing and deed) bayaan farma kar buzurgon ki taraf intesaab (attribution to the elders) ya un par etemaad ko be-faida qaraar diya gaya (or trust in them is declared useless). Kyon ke {Nabi (Sallallahu alaihi wa sallam) ka farmaan hai}

«مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ»

“Jis ko us ka amal peechey chorh gaya, us ka nasab usay aagey nahi badha sakega”
“And whoever is slowed down by his actions, will not be hastened forward by his lineage.”

(صحيح مسلم كتاب الذكر والدعاء باب فضل الاجتماع على تلاوة القرآن)

(Sahih Muslim: The Book of Remembrance and Supplication... | Chapter: The Virtue of Gathering to Read Quran)

Iss hadees ka matlab hai ke islaaf ki naikiyon se tumhein koi faida aur un ke gunaahon par tum se moakhaza nahi hoga (this means that you will not benefit from the good deeds of the forefathers, and you will not be blamed for their sins). Balkay un ke amlon ki baabat tum se ya tumhaarey amlon ki baabat un se nahi poocha jayega (rather, you will not be asked about their deeds or they will not be asked about your deeds).

«وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ»

“*Wa laa taziru waaziratun wizra ukhraa...*”

“*And no burdened soul can bear another's burden...*”

“*Koi bhi bojh uthaaney waala dusrey ka bojh nahi uthaayega...*”

(Surah Fatir: The Originator | Chapter 35 – verse 18)

«وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ»

“*Wa al laisa lil insaani illaa maa sa'aa*”

“*And that man has only that for which he makes effort.*”

“*Aur ye ke har insaan ke liye sirf wahi hai jis ki koshish khud uss ne ki.*”

(Surah An-Najm: The Star | Chapter 53 – verse 39)

Insaan ke liye wahi kuch hai jis ki saee iss ne ki (For man that is what he tried to do).



سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْنَاهُمْ عَنْ قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

*Sayaqoolus sufahaaa'u minan naasi maa wallaahum 'an Qiblatihimul latee kaanoo 'alaihaa; qul
lillaahil mashriq walmaghrib; yahdee mai yashaaa'u ilaa Siraatim Mustaqeem.*

The foolish of the people will say: What has turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guides whom He will unto a straight path.

Anqareeb nadaan log kaheinge ke jis qible par yeh thay uss se unhein kis cheez ne hataaya? Aap kah dijiye ke Mashriq wa Maghrib ka maalik Allah hi hai.¹⁶⁴ Woh jisey chaahey sidhi raah ke hidaayath kar dey.

¹⁶⁴. Jab An hazrat (Sallallahu alaihi wa sallam) Makkah se hijrat karkay Madinah tashreef ley gaye toh (when the Prophet – peace and blessings of Allah be upon – migrated from Makkah to Madinah), 16, 17 mahinay tak **Bait al-Maqdis** ki taraf rukh karkay namaaz padhtey rahey (he continued praying 16-17 months facing **Masjid al-Aqsa**), daraan haal ye ke (while) aap (Sallallahu alaihi wa sallam) ki khwahish thi ke **khana Kaaba** ki taraf hi rukh karkay namaaz padhi jaye jo qiblah Ibrahimhi hai (wished to pray facing the **Kaaba**, which is the Qiblah of Abraham).

Iss ke liye aap dua bhi farmaatey (for this, you would supplicate) aur baar-baar aasmaan ki taraf nazar uthaatey (and look up at the sky again and again). Bil-aakhir (eventually) Allah Ta'ala ne tahweel-e-qiblah ka hukm dey diya (Allah Ta'ala gave the order for change of Qiblah i.e. prayer direction), jis par Yahoodiyon (Jews) aur munafiqeen (hypocrites) ne shor macha diya (caused an uproar). Halaan ke (although) namaaz Allah ki ek ibaadath hai (prayer is an act of worship) aur ibaadath mein abid (worshipper) ko jis tarah hukm hota hai, uss tarah karne ka wo paband hota hai (he is obliged to do as he is commanded to do) iss liye jis taraf Allah ne rukh phair diya, uss taraf phir jana zaroori tha (therefore, it was necessary to turn to that direction, which Allah had turned).

Alawa-azeen (in addition) jis Allah ki ibaadath karni hai Mashriq (East) Maghrib (West) saari jahtein Usi ki hain (all directions belong to Him) iss liye jahton ki koi ahmiyat nahi (so, directions have no importance) har jahat mein (in every direction) Allah Ta'ala ki ibaadath ho sakti hai, ba-shart (provided) yeh ke uss jahat ko ikhtiyaar karne ka hukm Allah ne diya ho (that Allah has commanded us to adopt this direction). **Tahweel-e-qiblah** ka yeh hukm (this order of **shifting Qiblah** i.e. prayer direction) namaaz Asr ke waqt aaya aur Asr ki namaaz khana Kaaba ki taraf rukh karkay padhi gayi (and the Asr prayer was offered facing the Kaaba).



وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى
عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ
اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

**Wa kazaalika ja'alnaakum ummatanw wasatal litakoonoo shuhadaaa'a 'alan naasi wa yakoonar
Rasoolu 'alaikum shaheedaa; wa maa ja'alnal qiblatal latee kunta 'alaihaaa illaa lina'lama mai
yattabi'ur Rasoola mimmai yanqalibu 'alaa 'aqibayh; wa in kaanat lakabeeratan illaa 'alal
lazeena hadal laah; wa maa kaanal laahu liyudee'a eemaanakum; innal laaha binnaasi la
Ra'oofur Raheem.**

Thus We have appointed you a middle nation, that you may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which you formerly observed only that We might know him who follows the messenger, from him who turns on his heels. In truth it was a hard (test) except for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

Hum ne isi tarah tumhein aadil ummat banaya hai ¹⁶⁵ ta'kay tum logon par gawaah ho jao aur rasool (Sallallahu alaihi wa sallam) tum par gawaah ho jayein, jis qiblah par tum pehle se thay usay Hum ne sirf iss liye muqarrar kiya tha ke Hum jaan lein ke rasool ka sachcha taabedaa kaun hai aur kaun hai jo apni aediyon ke bal palat jaata hai, ¹⁶⁶ go yeh kaam mushkil hai, magar jinhein Allah ne hidaayath di hai (un par koi mushkil nahi) Allah Ta'ala tumhaarey ee'maan zaaya na karega. ¹⁶⁷ Allah Ta'ala logon ke saath Shafaqqat aur Meherbaani karne waala hai.

¹⁶⁵. «وَسَطٌ» ke laghwi maaney toh darmiyaan ke hain (the literal meaning of 'wasat' is intermediate). Lekin yeh behtar aur afzal ke maaney mein bhi istemaal hota hai (but, it is also used in the sense of 'better' and 'superior') yahan isi maaney mein iss ka istemaal hua hai (here, it is used in the same sense) yaani jis tarah tumhein sab se behtar qiblah ata kiya gaya hai, usi tarah tumhein sab se afzal ummat bhi banaya gaya hai aur maqsad iss ka yeh hai ke tum logon par gawaahi do (that is, just as you have been given the best Qiblah, so you have been made the best Ummah, and its purpose is that you bear witness against the people). Jaisa ke dusrey maqam par hai (as mentioned in another place):

«لَيَكُونَنَّ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ»

“... li yakoonar Rasoolu shaheedan 'alaikum wa takoonoo shuhadaaa'a 'alan naas ...”

“... the messenger may be a witness against you, and that you may be witnesses against mankind...”

“... paighambar tum par gawaah ho jaye aur tum tamaam logon ke gawaah ban jao...”

(Surah al-Hajj: The Pilgrimage | Chapter 22 – verse 78)

Iss ki wazahat baaz ahadees mein (its explanation in some traditions) iss tarah aati hai ke jab Allah Ta'ala paighambaron se Qayamat waley din poocheyga ke tum ne Mera paighaam logon tak pahoonchaya tha? (When Allah Ta'ala will ask the Prophets, on the Day of Resurrection, “Did you convey my message to the people?”) Woh asbaat mein jawab deingey (they will reply in the affirmative). Allah Ta'ala farmayega, tumhaara koi gawaah (witness) hai? Woh kaheinge haan Muhammad (Sallallahu alaihi wa sallam) aur un ki ummat, Chunanche (so) yeh ummat gawaahi deygi (this Ummah will testify). Iss liye iss ka tarjuma aadil bhi kiya gaya hai (therefore, it has also been translated as Aadil). (Ibn Kathir)

Ek maaney 'wasat' ke aetedaal ke bhi kiye gaye hain (one meaning of 'intermediate' is also moderation). Yaani ummat motadil yaani 'ifraat-o-tafreet' se paak (that is, moderate Ummah, meaning, free from 'excess and paucity'). Yeh Islam ki taalimaat ke etebaar se hai ke iss mein aetedaal hai, ifraat-o-tafreet nahi (it is in accordance with the teaching of Islam that there is moderation in it, not 'excess and paucity').

166. Yeh tahweel-e-qiblah ki ek gharz bayaan ki gayi hai (this has been stated as a purpose of shifting Qiblah) momineen saadqeen toh rasool Allah (Sallallahu alaihi wa sallam) ke ishaara-e-aabro ke muntazir raha kartey thay (the sincere believers used to wait for a wink of the eyebrows of the Messenger of Allah – peace and blessings of Allah be upon him), iss liye un ke toh idhar se udhar phir jana koi mushkil maamla na tha (so, it was not a difficult matter for them to go from here to there). Balkay (rather) ek maqam par toh ain namaaz ki haalat mein jab ke woh rukoo mein thay yeh hukm pahooncha (at one place, while they were in bowing position, this command was revealed), toh unhon ne rukoo hi mein apna rukh khana Kaaba ki taraf phair liya (so, in the state of bowing, they faced towards the Kaaba).

Yeh **Masjid Qiblatain** (yaani woh masjid jis mein ek namaaz do qiblon ki taraf rukh karkay padhi gayi) kahlaati hai {this is called '**Masjid Qiblatain**', meaning that masjid wherein one prayer was performed facing towards two prayer directions (first towards Masjid al-Aqsa, then the rest of the prayer toward Kaaba)} aur aisa hi waaqia **Masjid Quba** mein bhi hua.

«لِنَعْلَمَ» **ta'kay hum jaan lein**” (in order that We may know). Allah ko toh pehle bhi ilm tha, iss ka matlab hai ta'kay (so that) Hum Ahl-e-yaqeen ko Ahl-e-shak se alaihda kar dein (We may separate the believers from the disbelievers) ta'kay logon ke saamney bhi dono qism ke log wazeh ho jayein (so that, both types of people may become clear to the people). (*Fatah al-Qadir*)

167. Baaz sahaba (radhiyallahu anhum) ke zahn mein yeh ashkaal paida hua (some of the Companions – may Allah be pleased with them – had this problem in their minds) ke jo sahaba (radhiyallahu anhum) **Bait al-Maqdis** ki taraf rukh karkay namaaz padhney ke zamane mein faut ho chukay thay (that the Companions – may Allah be pleased with them – who had died while praying facing the **Masjid Al-Aqsa**) ya hum jitney arsay iss taraf rukh karkay namaaz padhtey rahey hain yeh zaaya ho gayein, ya shayad un ka sawaab nahi milega (or till the period we have been praying this direction has gone wasted or maybe they will not be rewarded).

Allah Ta'ala ne farmaaya yeh namaazein zaaya nahi hongy, tumhein pura sawaab milega (Allah Ta'ala said: '**These prayers will not be wasted, you will get full reward**'). Yahan namaaz ko ee'maan se taabeer karkay yeh bhi wazeh kar diya ke namaaz ke baghair ee'maan ki koi haisiyat nahi (by interpreting prayers as faith, this has been made clear that faith has no importance without prayers). Ee'maan tab hi moatbar hai (faith is valid only) jab namaaz aur deegar ahkaam Ilaahi ki pabandi hogi (when prayers and other divine commands are observed).



قَدْ زَرَى تَقَلُّبُ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

*Qad naraa taqalluba wajhika fis samaaa'i fala nuwalliyyannaka qiblatan tardaahaa; fawalli
wajhaka shatral Masjidil haaraam; wa haisu maa kuntum fawalloo wujoohakum shatrah; wa
innal lazeena ootul Kitaaba laya'lamoona annahul haqqu mir Rabbihim; wa mal laahu
bighaafilin 'ammaa ya'maloon.*

We have seen the turning of your face to heaven (for guidance, O Muhammad). And now verily
We shall make you turn (in prayer) toward a qiblah which is dear to you. So turn your face
toward the Inviolable Place of Worship, and you (O Muslims), wheresoever you may be, turn
your faces (when you pray) toward it. Lo! Those who have received the Scripture know that
(this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

Hum aap ke chahrey ko baar baar aasmaan ki taraf uthtey hue dekh rahey hain. Ab Hum aap
ko uss qiblah ki jaanib mutwajjah kareinge jis se aap khush ho jayeinge. Aap apna munh
masjid haraam ki taraf phair lein aur aap jahan kahin hon apna munh usi taraf phaira karein.
Ahl-e-Kitaab ko iss baat ke Allah ki taraf se barhaq honay ka qatayi ilm hai ¹⁶⁸ aur Allah Ta'ala
un amaal se ghaafil nahi jo yeh kartey hain.

¹⁶⁸. Ahl-e-kitaab ke mukhtalif saheefon mein (in various scriptures of the People of the Book)
khana Kaaba ke qiblah aakhir al-ambiyaa honay ke wazeh isharaat maujood hain (there are
clear indications that the **Kaaba** is the qiblah of the last of the prophets). Iss liye iss ka
barhaq hona inhein yaqeeni taur par maloom tha (so, they knew for sure that it was true),
magar un ka nasli ghuroor-o-hasad (but, their racial pride and jealousy) qubool haq mein
rukawat ban gaya (became an obstacle to accept the truth).



وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

*Wa la'in ataital lazeena ootul kitaaba bikulli aayatim maa tabi'oo Qiblatak; wa maaa anta
bitaabi'in Qiblatahum; wa maa ba'duhum bitaabi''in Qiblata ba'd; wa la'init taba'ta
ahwaaa'ahum mim ba'di maa jaaa'aka minal 'ilmi innaka izal laminaz zaalimeen.*

And even if you broughtest unto those who have received the Scripture all kinds of portents, they would not follow your qiblah, nor canst you be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if you shouldst follow their desires after the knowledge which hath come unto you, then surely wert you of the evil-doers.

Aur aap agarchay Ahl-e-kitaab ko tamaam daleelein dey dein lekin woh aap ke qible ki pairvi nahi kareinge ¹⁶⁹ aur na aap un ke qible ko maannay waley hain ¹⁷⁰ aur na yeh aapas mein ek dusrey ke qible ko maannay waley hain, ¹⁷¹ aur agar aap bawajood yeh ke aap ke paas ilm aa chuka phir bhi un ki khwahishon ke peechey lag jayein toh bil-yaqeen aap bhi zaalimon mein se ho jayeinge. ¹⁷²

¹⁶⁹. Kyon ke Yahood ki mukhalifat (opposition of the Jews) toh hasad-o-ee'naad ki bina par hai (is based on jealousy and obstinacy), iss liye dalail ka un par koi asar nahi hoga (therefore, arguments will have no effect on them). Goya (therefore) asar-paziirii ke liye (for effectiveness) zaroori hai ke insaan ka dil saaf ho (it is necessary for the human heart to be cleansed).

¹⁷⁰. Kyon ke aap (Sallallahu alaihi wa sallam) Wahi Ilaahi ke paband hain (because you – peace and blessings of Allah be upon him – are bound by divine revelation). Jab tak aap (Sallallahu alaihi wa sallam) ko Allah ki taraf se aisa hukm na miley (unless you – peace and blessings of Allah be upon him – receive such a command from Allah) aap un ke qible ko kyon ikhtiyaar kar saktey (how can you adopt their qiblah).

¹⁷¹. Yahood ka qiblah '**Sakhra**' Bait al-Maqdis (the qiblah of the Jews is the **Rock of Bait al-Maqdis**) aur Isaiyon ka **Bait al-Maqdis ki Sharqi jaanib** hai (and the qiblah of the Christians is on the **east side of Bait al-Maqdis**). Jab Ahl-e-kitaab ke yeh do giroh bhi (when even these two groups of the People of the Book) ek qiblah par mutfiq nahi (do not agree on a qiblah) toh musalmaano se kyon yeh tawaqqa karte hain ke woh iss muamlay mein un ki muwafiqat kareinge (then, why do they expect this from Muslims that they will agree with them in this matter?)

¹⁷². Yeh waeed pehle bhi guzar chuki hai (this promise of punishment has already been made). Maqsad ummat ko mutnabbe karna hai (the purpose is to warn the Ummah) ke Quran-o-Hadees ke ilm ke bawajood (that in spite of knowledge of the Quran and Hadees) Ahl-e-Bidat ke pichey lagna – zulm aur gumraahi hai (to follow the people of Bid'ah is oppression and misguidance).



الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ
وَهُمْ يَعْلَمُونَ ﴿١٦٦﴾

**Allazeena aatainaahumul kitaaba ya'rifoonaahoo kamaa ya'rifoona abnaaaa'ahum wa inna
fareeqam minhum layaktumoonal haqqa wa hum ya'lamoon.**

Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons.

But lo! a party of them knowingly conceal the truth.

Jinhein Hum ne kitaab di hai woh toh usay aisa pehchaantey hain jaise koi apne bachcho ko
pehchaane. Un ki ek jamaath haq ko pehchaan kar phir chipaati hai. ¹⁷³

- ¹⁷³. Yahan Ahl-e-kitaab ke ek fareeq (one faction of the People of the Book) ko haq ke chupaaney ka mujrim qaraar diya gaya hai (has been found guilty of concealing the truth) kyon ke un mein ek fareeq Abdullah bin Salaam (radhiyallahu anhu) jaise logon ka bhi tha (because one faction among them was people like Abdullah bin Salaam – may Allah be pleased with him) jo apne sadaq-o-safaye baatni ki wajah se musharraf bah-Islam hua (that because of his truth and inner sincerity was honored with Islam).



الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُتَمَرِّينَ ﴿١٦٧﴾

Alhaqqu mir Rabbika falaa takoonana minal mumtareen. (Section 17)

It is the Truth from your Lord (O Muhammad), so be not you of those who waver.

Aap ke Rab ki taraf se yeh saraasar haq hai, khabardaar aap shak karne waalon mein se na
hona. ¹⁷⁴

- ¹⁷⁴. Paighambar par Allah ki taraf se jo bhi hukm utarta hai (whatever command comes down to the prophet from Allah), woh yaqeenan haq hai (that is, certainly truth). Iss mein shak-o-shuba ki koi gunjayish nahi (there is no scope of doubt and suspicion in this).



وَلِكُلِّ وِجْهَةٍ هُوَ مَوْلِيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٨﴾

**Wa likullinw wijhatun huwa muwalleehee fastabiqul khairaat; ayna maa takoonoo yaati
bikumullaahu jamee'aa; innal laaha 'alaa kulli shai'in Qadeer.**

And each one has a goal toward which he turns; so vie with one another in good works.
Wheresoever you may be, Allah will bring you all together. Lo! Allah is Able to do all things.
Har shakhs ek na ek taraf mutwajjeh ho raha hai, ¹⁷⁵ tum naikiyon ki taraf daudo. Jahan kahin bhi tum hogey, Allah tumhein ley aayega. Allah Ta'ala har cheez par Qaadir hai.

175. Yaani har mazhab waley ne apna pasandeeda qiblah bana rakha hai (that is, every religious person has made his favorite qibla) jis ki taraf woh rukh karta hai (to which he turns). Ek dusra mafhoom yeh hai ke (another implication is that) har ek mazhab ne apna ek manhaj aur tareeqa bana rakha hai (each religion has its own way and method) jaise Quran Majeed ke dusrey maqam par hai:

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ ﴾

“... likullin ja'alnaa minkum shir'atanw wa minhaajaa; wa law shaaa'al laahu laja'alakum ummatanw waahidatanw wa laakil liyabluwakum fee maa aataakum...”

“... For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He has given you (He has made you as you are)...”

“... Tum mein se har ek ke liye Hum ne ek dastoor aur raah muqarrar kar di hai. Agar manzoor-e- Maula hota toh tum sab ko ek hi ummat bana deta, lekin Uss ki chaahat hai ke jo tumhein diya hai uss mein tumhein aazmaaye...”

(Surah al-Maidah: The Table Spread | Chapter 5- verse 48)

Yaani Allah Ta'ala ne hidaayath aur zalaalat dono ki wazahat ke baad (after explaining both guidance and misguidance) insaan ko un dono mein se kisi ko bhi ikhtiyaar karne ki jo azaadi di hai (Allah has given human being the freedom to choose between the two).

Iss ki wajah se mukhtalif tareeqay aur dastoor logon ne bana liye hain jo ek dusrey se mukhtalif hain (because of this, people have made different ways and constitutions, which are different from each other).

Allah Ta'ala chahta toh sab ko ek hi raastay yaani hidaayath ke raastay par chala sakta tha (if Allah had willed, He could have guided them all to the same path, that is, the path of guidance), lekin yeh **salb ikhtiyaraat** ke baghair mumkin na tha (but, this would not have been possible without the ‘denial of choice’) aur ikhtiyaar deney se maqsood un ka imtehaan hai (and, the purpose of giving preference is to test them).

Iss liye ay musalmaano! Tum toh khairaat ki taraf sabqat karo (go ahead toward good works) yaani naiki aur bhalai hi ke raastay par **gaamzan** raho (that is, be **swift-paced** on the path of virtue and goodness) aur yeh Wahi Ilaahi (Divine revelation) aur ittebaa rasool (Sallallahu alaihi wa sallam) ka raasta hai (the path of following the Prophet – peace and blessings of Allah be upon him) jis se deegar Ahl-e-Adyan mahroom hain (from whom other followers of religions are deprived).



وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا
اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

**Wa min haisu kharajta fawalli wajhaka shatral Masjidil Haraam; wa innahoo lalhaqqu mir
Rabbik; wa mallaahu bighaafilin 'ammaa ta'maloon.**

And whencesoever you come forth (for prayer, O Muhammad) turn your face toward the Inviolable Place of Worship. Lo! it is the Truth from your Lord. Allah is not unaware of what you do.

Aap jahan se niklein apna munh (namaaz ke liye) Masjid Haraam ki taraf kar liya karein, yahi haq hai aap ke Rab ki taraf se, jo kuch tum kar rahey ho uss se Allah Ta'ala be-khabar nahi.



وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ؛ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

**Wa min haisu kharajta fawalli wajhaka shatral Masjidil Haraam; wa haisu maa kuntum fawalloo
wujoohakum shatrahoo li'allaa yakoona linnaasi 'alaikum hujjatun illal lazeena zalamoo
minhum falaa takhshawhum wakhshawnee wa liutimma ni'matee 'alaikum wa la'allakum
tahtadoon.**

Whencesoever you come forth turn your face toward the Inviolable Place of Worship; and wheresoever you may be (O Muslims) turn your faces toward it (when you pray) so that men may have no argument against you, except such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that you may be guided.

Aur jis jagah se aap niklein apna munh Masjid Haraam ki taraf phair lein aur jahan kahin tum ho apne chehrey usi taraf kiya karo,¹⁷⁶ taakay logon ki koi hujjath tum par baaqi na rah jaye,¹⁷⁷ siwaaye un logon ke jinhon ne un mein se zulm kiya hai,¹⁷⁸ tum un se na daro,¹⁷⁹ Mujh hi se daro aur taakay Main apni nemat tum par poori karoon aur iss liye bhi ke tum raah-raast pao.

176. Qiblah ki taraf munh phairnay ka hukm (the command to turn one's face towards the qiblah i.e. prayer direction) teen martaba dohraya gaya hai (has been repeated three times) ya toh iss ki taakeed aur ahmiyat wazeh karne ke liye (either to emphasize its importance and significance) ya yeh chuun-ke (since) naskh hukm ka pehla tajurbah tha (it was the first experience of command for abrogation) iss liye zehni khaljaan duur karne ke liye zaroori tha (so, it was necessary to remove the mental distraction) ke usay baar baar dohra kar dilon mein rasikh kar diya jaye (that it should be repeated over and over again in the hearts) ya **ta'addud illat** ki wajah se aisa kiya gaya (or it was done because of the frequency of cause).

- **Ek illat** nabi (Sallallahu alaihi wa sallam) ki marzi aur khwahish thi, wahan usay bayaan kiya (one reason was the will and desire of the Prophet – peace and blessings of Allah be upon him; it is described there).
- **Doosri illat**, har Ahl-e-Millat aur sahib dawat ke liye ek mustaqil markaz ka wajood hai, wahan usay dohraya (the second reason is that there is a permanent center for every member of the faith and inviter; it is repeated there)
- **Teesri illat**, mukhaalfeen ke aatrzaat ka azaala hai, wahan usay bayaan kiya gaya hai (the third, removal of opponents' objections; it is described there).

(Fath al-Qadeer)

177. Yaani Ahl-e-kitaab yeh na kah sakein ke hamaari kitabon mein toh un ka qiblah khana Kaaba hai aur namaaz yeh Bait al-Maqdis ki taraf padhtey hain {that is, the People of the Book cannot say that in our books, their qiblah (i.e. prayer direction) is the Kaaba, and they offer their prayers towards the Bait al-Maqdis (i.e. Masjid al-Aqsa, Jerusalem)}

178. Yahan «ظَلَمُوا» se muraad معاندين (ee'naad rakhney waley) hain {here, 'zalamoo' means adversaries (those who harbor hatred)} yaani Ahle Kutub mein se jo معاندين hain (that is, those adversaries who are in the People of the Books) woh ye jannay ke bawajood ke (despite knowing that) paighambar aakhiruz zamaan (Sallallahu alaihi wa sallam) ka qiblah khana Kaaba hi hoga (the qiblah of the Prophet – peace and blessings of Allah be upon him

– will be the Kaaba) woh bataur ee'naad kaheinge (they will spitefully say) ke Bait al-Maqdis ke bajaye khana Kaaba ko apna qiblah bana kar yeh paighambar (Sallallahu alaihi wa sallam) bil aakhir –apne aabaayi deen hi ki taraf mael ho gaya hai {that, instead of Bait al-Maqdis (Masjid al-Aqsa), the Prophet – peace and blessings of Allah be upon him – has finally turned to his ancestral religion by making the Kaaba his qiblah) aur baaz ke nazdeek iss se muraad mushrikeen Makkah hain (and according to some, it means the polytheists of Makkah).

179. Zaalimon se na daro (don't be afraid of the wrongdoers) - yaani mushrikon ki baton ki parwa mat karo (that is, do not pay attention to the words of the polytheists). Unhon ne kaha tha ke Muhammad (Sallallahu alaihi wa sallam) ne hamaara qiblah toh ikhtiyaar kar liya hai, anqareeb hamaara deen bhi apna leinge (they said that Muhammad – peace and blessings of Allah be upon him – had adopted our qiblah and that he would soon adopt our religion).

“Mujh hi se dartay raho” - Jo hukm Main deta rahoon, iss par bila-khauf amal kartey raho (“Fear Me alone” – do what I command you to do without fear).

Tahweel-e-qiblah ko itmaam nemat aur hidaayath yaaftagi se taabeer farmaaya (change of qiblah is being interpreted complete blessing and guidance) ke hukm Ilaahi par amal karna (that following the Divine commandment) yaqeenan insaan ko inaam wa ikraam ka mustahiq bhi banata hai (certainly makes a person deserving of reward and honor) aur hidaayath ki tawfeeq bhi usay naseeb hoti hai (and he also gets the strength of guidance).



كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

**kamaaa arsalnaa feekum Rasoolam minkum yatloo 'alaikum aayaatina wa yuzakkeekum wa
yu'alli mukumul kitaaba wal hikmata wa yu'allimukum maa lam takoonoo ta'lamoona.**

**Even as We have sent unto you a messenger from among you, who recites unto you Our
revelations and causes you to grow, and teaches you the Scripture and wisdom, and teaches you
that which you knew not.**

**Jis ¹⁸⁰ tarah Hum ne tum mein tumhi mein se rasool bheja jo Hamaari ayatein tumhaarey
saamney tilawath karta hai aur tumhein paak karta hai aur tumhein kitaab wa hikmat aur woh
cheezein sikhata hai jin se tum be-ilm thay.**

180. **كما** (jis tarah) ka taa'lluq ma-qabl kalaam se hai {'**Kama**' the way) is related from the previous word} yaani yeh itmaam nemat aur tawfeeq hidaayath tumhein iss tarah mili jis tarah iss se pehle tumhaarey andar tumhi mein se ek rasool bheja (that is, you have received this complete blessing and guidance in the same way that He sent a Messenger among you before) jo tumhaara tazkia karta, kitaab-o-hikmat ki taaleem deta aur jin ka tumhein ilm nahi woh sikhata / hai (who purifies you, teaches the Book and Wisdom, and teaches you that which you have no knowledge).



فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Fazkurooneee azkurkum washkuroo lee wa laa takfuroon. (Section 18)

Therefore, remember Me, I will remember you. Give thanks to Me, and reject not Me.

Iss liye tum Mera zikr karo, Main bhi tumhein yaad karoonga, Meri shukar-guzaari karo aur na-shukri se bacho. ¹⁸¹

181. Pas un nematon par tum Mera zikr aur shukar karo (so, remember Me and be thankful for these blessings). Kufraan-e-nemat mat karo (do not be ungrateful for benefits received).

Zikr ka matlab har waqt Allah ko yaad karna hai {dhikr (i.e. remembrance) means remembering Allah all the times} yaani Uss ki Tasbeeh, Tahleel aur Takbeer buland karo (that is, glorify Him, praise Him and proclaim His Greatness) aur shukar ka matlab Allah ki di hui quwwaton aur tawanayion ko iss ki ita'at mein sarf karna hai (and thanksgiving means expending the powers and strengths given by Allah in obedience to Him). Khudadaad quwwaton ko Allah ki na-farmani mein sarf karna, yeh Allah ki na shukar-guzaari (kufraan-e-nemat) hai (to spend the powers, given by Allah, in disobedience to Allah is to be ungrateful to Allah). Shukar karne par mazeed ahsaanaat ki naveed aur na-shukri par azaab shadeed ki waeed hai (there is a promise of more favors in giving thanks and a severe punishment for ingratitude).

«لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ»

la'in shakartum la azeedannakum wa la'in kafartum inna 'azaabee lashadeed

“...If you give thanks, I will give you more; but if you are thankless, lo! My punishment is dire.”

“...Agar tum shukar-guzaari karogey toh be-shak Main tumhein zyaada doonga aur agar tum na-shukri karogey toh yaqeenan Mera azaab bahut sakht hai.”

(Surah Ibrahim: Abraham | Chapter 14 – verse 7)



يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

Yaaa ayyuhal laazeena aamanus ta'eenoo bissabri was Salaah; innal laaha ma'as-saabireen.

O you who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

Aye ee'maan waalon! Sabr aur namaaz ke zariye madad chaaho, Allah Ta'ala sabr waalon ka saath deta hai.¹⁸²

182. Insaan ki do hi halatein hoti hain (there are only two states of a human being): Aaraam-o-raahat (nemat) ya takleef-o-pareshaani {rest and bliss (blessing) or pain and distress}. Nemat mein shukar ilaahi ki talqeen (in blessing, there is an emphasis on giving thanks to Allah) aur takleef mein sabr aur Allah se iste'anat ki taakeed hai (and in suffering, there is an emphasis on patience and seeking help from Allah). Hadees mein hai:

“Momin ka maamla bhi ajeeb hai, usay khushi pahunchti hai to Allah ka shukar ada karta hai aur takleef pahunchti hai to sabr karta hai. Dono hi halatein uss ke liye khair hain.”

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”

(صحیح مسلم ، کتاب الزهد والرفاق ، باب المؤمن أمره كله خير حديث 2999)

(Sahih Muslim: Hadith No. 2999 – The Book of Zuhd and Softening of Hearts | Chapter: The Believer's Affair is All Good)

Sabr ki do qismein hain (there are two types of patience): **Ek** muharramaat aur ma'asee ke tark (one is the renunciation of prohibitions and sins) aur iss se bachney par aur lazzaton ke qurbaan aur aarzi faidon ke nuqsan par sabr (and the other is the avoidance of them, and the sacrifice of pleasures and patience at the loss of temporary benefits). **Dusra**, ahkaam ilaahia ke baja laaney mein jo mashaqqatein aur takleefein ayen, inhein sabr-o-zabt se bardaasht karna (second, to endure the hardships and difficulties that come with carrying out the Divine commands). Baaz logon ne iss ko iss tarah taabeer kiya hai (some people have interpreted it this way).

Allah ki pasandeeda baton par amal karna chahey woh nafs-o-badan par kitni hi giraan aur Allah ki na-pasandeeda baton se bachna (doing what is pleasing to Allah, no matter how heavy it may be on one's soul and body, and avoiding what is displeasing to Allah), chahey khwahishaat-o-lazzaat iss ko iss ki taraf kitna hi kheenchein (no matter how much desires and pleasures draw him towards it). (Ibn Kathir)



وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

Wa laa taqooloo limai yuqtalu fee sabeelil laahi amwaat; bal ahyaaa'unw wa laakil laa tash'uroon.

And call not those who are slain in the way of Allah "dead." Nay, they are living, only you perceive not.

Aur Allah Ta'ala ki raah ke shaheedon ko murda mat kaho¹⁸³ woh zinda hain, lekin tum nahi samajhtey.

183. Shuhaada ko murda na kehna, un ke aizaaz-o-takreem ke liye hai (do not call the martyrs dead, it is for their honor and respect), yeh zindagi barzakh ki zindagi hai (this life is the life of Isthmus) hai jisey hum samajhne se qaasir hain (which we are unable to understand).

Yeh zindagi 'alaa qadr-e-maratib Ambiyaa-o-momineen, hatta ke kuffar ko bhi haasil hai (this life, each according to his status, prophets and believers, but even the infidels have it).

Shaheed ki ruuh (the soul of a martyr) aur baaz riwayaat mein (in some traditions) momin ki ruuh bhi (even the soul of a believer) ek parinday ke jauf (ya seenah) mein Jannat mein jahan chahti hain phirti hain {are within the belly (or chest) of a bird, which roam freely in Paradise}. (Ibn Kathir – Naiz dekhieye Aal-e-Imran: ayat 169)



وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

Wa lanablu wannakum bishai'im minal khawfi waljoo'i wa naqsim minal amwaali wal anfusi was samaraat; wa bashshiris saabireen.

And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,

Aur Hum kisi na kisi tarah tumhaari aazmayish zaroor kareingey, dushman ke darr se, bhook se, pyaas se, maal wa jaan aur phalon ki kami se aur un sabr karne waalon ko khush-khabri dey dijiye.



الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Allazeena izaana asaabathum museebatun qaalooo innaa lillaahi wa innaaa ilaihi raaji'oon.

Who say, when a misfortune strikes them: Lo! we are Allah's and lo! unto Him we are returning.

Jinhein, jab kabhi koi musibat aati hai toh kah diya kartey hain ke hum toh khud Allah Ta'ala ke milkiyat hain aur hum Usi ki taraf lautney waaley hain.



أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Ulaaa'ika 'alaihim salawaatun mir Rabbihim wa rahma; wa ulaaa'ika humul muhtadoon.

Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

Un par un ke Rab ki nawazishein aur rahmatein hain aur yahi log hidaayath yaafta hain. ¹⁸⁴

¹⁸⁴. In aayaat mein sabr karne waalon ke liye khush khabriyan hain (In these verses, there is good news for those who are persevering). Hadees mein nuqsaan ke waqt (in the hadith, at the time of loss) «اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا» ke saath «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ» padhney ki bhi fazeelat aur taakeed aayi hai {along with 'Inna lillahi wa inna ilaihi rajioon' (We belong to Allah and to Him we shall return) the virtue and importance of reciting "Allahumma ujurni fi musibati, wakhluf li khairan minha" ('O Allah, reward me for my affliction and give me something better than it in exchange for it') is also emphasized}.

(صحیح مسلم، کتاب الجنائز باب ما يقال عند المصيبة، حدیث 918)

(Sahih Muslim: The Book of Prayer – Funerals | Chapter: 'What should be said at times of calamity? – Hadees No. 918)



﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ ﴿١٥٨﴾

Innas Safaa wal-Marwata min sha'aaa'iril laahi faman hajjal Baita awi'tamara falaa junaaha 'alaihi ai yattawwafa bihimaa; wa man tatawwa'a khairan fa innal laaha Shaakirun'Aleem.

Lo! (The mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visits it, to go around them (as the pagan custom is). And he who does good of his own accord, (for him) lo! Allah is Responsive, Aware.

Safa aur Marwah Allah Ta'ala ki nishaniyon mein se hain, ¹⁸⁵ iss liye Bait Allah ka Hajj wa Umrah karne waaley par un ka tawaaf kar lene mein bhi koi gunah nahi ¹⁸⁶ apni khushi se bhalayi karne waalon ka Allah Qadardaan hai aur unhein khoob Jaannay waala hai.

185. شَعَائِرُ شَعِيرَةٍ ki jama hai, jis ke maaney alamat ke hain (whose meaning is indication). Yahan Hajj ke woh manasik (here those rituals of Hajj) {maslan (for example) **Muaqqaf** (Standing), **Saee** (i.e. walking back and forth seven times between the two hills of Safa and Marwa), **Manhar** (Slaughtering Place i.e. for sacrifice), **Hadee** (Qurbani) (Sacrificial animal i.e. sacrifice) ko ash'aar karna wagaira (to be observed etc) muraad hai jo Allah Ta'ala ne muqarrar farmaaye hain (are meant which Allah has prescribed).

186. Safa aur Marwah ke darmiyaan saee karna, Hajj ka ek rukn hai {Saee (ritual of walking forth and back) between Safa and Marwa is a part of Hajj}. Lekin Quran ke alfaaz (koi gunah nahi) se baaz sahaba (radhiyallahu anhum) ko yeh shuba hua ke shayad yeh zaroori nahi hai {But, the words of the Quran (no sin) made some of the Companions – may Allah be pleased with them – doubt that it might not be necessary}.

Hazrath Aisha (radhiyallahu anha) ke ilm mein jab yeh baat aayi toh unhon ne farmaya: agar iss ka yeh matlab hota toh phir Allah Ta'ala yun farmaata: (when Aisha – may Allah be pleased with her – came to know about this, she said: If it meant this, then Allah would say:) «فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا» **“agar un ka tawaf na karey toh koi gunah nahi”** (“there is no sin if he does not perform tawaf between them”) phir iss ki shaan nuzool bayan farmaayi (then, she described its glorious revelation) ke Ansaar qubool Islam se qabal **Manaath Taghia** (buth) ke naam ka Talbiyah pukaartey {before accepting Islam, Ansaar used to call the name of **Manat Taghia** (idol)}, jis ki woh Al-Mushallal pahaadi par ibaadath kartey thay aur phir Makkah pahoonch kar aise log Safa Marwah ke darmiyaan saee ko gunah samajhtey thay (which they used to worship on Mount Al-Mushallal and then when they reached Makkah, such people considered Saee between Safa and Marwah as a sin).

Musalmaan honay ke baad unhon ne rasool Allah (Sallallahu alaihi wa sallam) se poocha (when they embraced Islam, they asked Allah's Messenger - peace and blessings of Allah be upon him), toh yeh aayat naazil hui jis mein kaha gaya ke Safa Marwah ke darmiyaan saee gunah nahi (so, this verse was revealed in which it was said that performing Saee between Safa and Marwah is not a sin).

(صحيح بخاري، كتاب الحج باب وجوب الصفا والمروة)

(Sahih Bukhari: The Book of Hajj (Pilgrimage) | Chapter: The Tawaf (Sa'i) between As-Safa and Al-Marwa)

Baaz Hazraat ne iss ka pas-manzar iss tarah bayan farmaya hai (some people have described its background in such a way) ke jahiliyat mein mushrikon ne Safa pahaadi par ek buth (Asaaf) aur Marwah pahaadi par Naila buth rakha hua tha (that, in the Jahiliyyah, the polytheists had placed an idol (Asaaf) on the Safa hill and Naila idol on the Marwah hill) jinhein woh saee ke dauraan bosa detey ya chutay (whom they would kiss or touch during the saee).

Jab musalmaan hue toh un ke zahn mein aaya ke Safa Marwah ke darmiyaan saee toh shayad gunah ho, kyon ke Islam se qabal do buton ki wajah se saee kartey rahey thay (when they became Muslims, it occurred to them, that saee between the Safa and Marwah may be a sin, because before Islam they used to perform saee because of two idols).

Allah Ta'ala ne iss aayat mein un ke iss wahm aur khalish ko duur farma diya (in this verse, Allah Ta'ala has removed their delusion and anxiety).

Ab yeh saee zaroori hai jis ka aaghaaz Safa se aur khatma Marwah par hota hai {now, this saee (ritual of walking) is necessary, which starts from Safa and ends at Marwah) (*Aysar at-Tafaseer – The Easiest Interpretations*)



إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾

Innal lazeena yaktumoona maaa anzalnaa minal baiyinaati walhudaaw mim ba'di maa baiyannaahu linnaasi fil kitaabi ulaaa'ika yal'anuhumul laahu wa yal'anuhumul laa 'inoon.
Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.

Jo log Hamaari utaari hui daleelon aur hidaayath ko chupaatey hain ba-wajood ye ke Hum usay apni kitaab mein logon ke liye bayan kar chukay hain, un logon par Allah ki aur tamaam laanat karne waalon ki laanat hai. ¹⁸⁷

187. Allah Ta'ala ne jo baatein apni kitaab mein naazil farmaayi hain, unhein chhupana itna bada jurm hai (it is a great crime to conceal what Allah has revealed in His Book) ke Allah ke ilawa deegar laanat karne waley bhi is par laanat kartey hain (that those who curse other than Allah also curse him). Hadees mein hai:

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

“Jis se koi aisi baat poochi gayi jis ka uss ko ilm tha aur uss ne usay chupaya to Qayamat waley din aag ki lagaam is ke munh mein di jayegi.”

“He, who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection.”

(أبو داود: كتاب العلم باب كراهية منع العلم ، وسنن ترمذي حديث 651- وقال حديث حسن)

(**Abu Dawud:** *The Book of Knowledge* | **Chapter:** *Disliking the prohibition of knowledge; and Sunan Tirmidhi – Hadith No. 651, and graded as a good hadith*)



إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

Illal lazeena taaboo wa aslahoo wa baiyanoo fa ulaaa'ika atoobu 'alaihim; wa Anat Tawwaabur Raheem.

Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.

Magar who log jo tauba kar lein aur islaah kar lein aur bayan kar dein toh Main un ki tauba qubool kar leta hoon aur Main tauba Qubool karne waala aur Rahem wa Karam karne waala hoon.



إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾



Innal lazeena kafaroo wamaa too wa hum kuffaarun ulaaa'ika 'alaihim la 'natul laahi walmalaa'ikati wannaasi ajma'een.

Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.

Yaqeenan jo kuffaar apne kufr mein hi mar jayein, un par Allah Ta’ala ki, farishton ki aur tamaam logon ki laanat hai.¹⁸⁸

188. Iss se maloom hua ke jin ki baabat yaqeeni ilm hai ke un ka khatma kufr par hua hai, un par laanat ja’ez hai (from this, it is known that those on whom there is certainty that their end is in disbelief, it is permissible to curse them).

Lekin un ke ilawa (but other than that) kisi bhi badey se badey gunahgaar musalmaan par laanat karna **ja'ez nahi** hai (it is not permissible to curse any of the most sinful Muslims). Kyon ke mumkin hai marne se pehle uss ne tauba nuswah kar li ho (because, he may have repented sincerely before he died) ya Allah ne uss ke deegar naik amaal ki wajah se uss ki galtiyon par qalm affuw phair diya ho (or Allah may have forgiven him for his other good deeds), jis ka ilm hamein nahi ho sakta.

Albatta (however), jin baaz ma'asee par laanat ka lafz aaya hai (some sins have been cursed) un ke murtakabbeen ki baabat kaha ja sakta hai ke yeh laanat waley kaam kar rahey hain (it can be said about their perpetrators that they are doing cursed deeds), un se agar unhon ne tauba na ki toh yeh baargaah ilaahi mein mal'oon qaraar pa saktey hain (if they do not repent, they will be cursed in the sight of Allah).



خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

khaalideena feeha laa yukhaffafu 'anhumul 'azaabu wa laa hum yunzaroon.

They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.

Jis mein yeh hamesha raheinge, na un se azaab halka kiya jayega aur na unhein dheel di jayegi.



وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

Wa ilaahukum illaahunw waahid, laaa ilaaha illaa Huwar Rahaanur Raheem. (Section 19)

Your Allah is One Allah; there is no Allah exceept Him, the Beneficent, the Merciful.

Tum sab ka maboodh ek hi maboodh hai, iss ke siwa koi maboodh barhaq nahi¹⁸⁹ Woh bahut bada Rahem karne waala aur bada Meherbaan hai.

189. Iss aayat mein phir dawat tawheed di gayi hai (in this verse, the call to monotheism is given again). Ye dawat tawheed mushrikeen Makkah ke liye na-qaabil fahm thi (this call to monotheism was incomprehensible to the polytheists of Makkah), unhon ne kaha:

أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

Aja'alal aalihata Ilaahanw Waahidan inna haazaa lashai'un 'ujaab.

Makes he the gods One Allah? Lo! that is an astounding thing.

Kya uss ne itne saarey maboodhon ka ek hi maboodh kar diya, waqeyi ye toh badi ajeeb baat hai!

(Surah Sād | Chapter 38 – verse 5)

Iss liye, agli aayat mein iss tawheed ke dalaayel bayaan kiye jaa rahey hain (therefore, the arguments for this monotheism are explained in the next verse).



إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِينَ السَّمَاءِ وَالْأَرْضِ
لَا يَتَّبِعُ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

**Inna fee khalqis samaawaati wal ardi wakhtilaafil laili wannahaari walfulkil latee tajree fil bahri
bimaa yanfa'unnaasa wa maaa anzalal laahu minas samaaa'i mim maaa'in fa ahyaa bihil arda
ba'da mawtihaa wa bas sa feehaa min kulli daaabbatinw wa tasreefir riyaaahi wassahaabil
musakhkhari binaas samaaa'i wal ardi la aayaatil liqawminy ya'qiloon.**

**Lo! In the creation of the heavens and the earth, and the difference of night and day, and the
ships which run upon the sea with that which is of use to men, and the water which Allah sends
down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts
therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and
earth: are signs (of Allah's Sovereignty) for people who have sense.**

**Aasmaano aur zameen ki paidayish, raat din ka hayr-phair, kashtiyon ka logon ko nafa dene
waali cheezon ko liye huwe samandaron mein chalna, aasmaan se paani utaar kar murda
zameen ko zinda kar dena, ¹⁹⁰ iss mein har qism ke jaanwaron ko phaila dena, hawaaon ke rukh
badalna, aur baadal jo aasmaan aur zameen ke darmiyaan maskhar hain, un mein aqlmandon
ke liye qudrat ilaahi ki nishaniyaan hain.**

190. Yeh aayat (this verse) iss lehaaz se badi jame hai (in the sense is very comprehensive) ke kaayenaat ki takhleeq aur iss ke nazm-o-tadbeer ke mutaliq (that concerning the creation and arrangement of the Universe), saat ahem umoor ka iss mein ek-jaa tazkara hai, jo kisi aur aayat mein nahi (it contains a combination of seven important matters, which are not found in any other verse).

1. Aasmaan aur zameen ki paidayish, jin ki wasat-o-azmat mohtaaj bayaan hi nahi (the creation of the heavens and the earth, whose vastness and greatness need not be described).
2. Raat aur din ka ekkay-baad deegray aana (night and day come one after the other), din ko roshni aur raat ko andhera kar dena taakay kaarobar maash bhi ho sakey aur aaraam bhi (making the day luminous and the night dark so that there can be means of livelihood and

also rest). *Phir raat ka lamba aur din ka chhota hona aur phir iss ke bar aks din ka lamba aur raat ka chhota hona* (then, the night is long and the day is short, and then vice versa, the day is long and the night is short).

3. *Samandarmein* (at sea) *kashtiyon aur jahaazon ka chalna* (the movement of boats and ships) *jin ke zariya se tijaarti safar bhi hotay hain* (through which trade voyages also take place) *aur tanon ke hisaab se samaan rizq-o-asaayish bhi ek jagah se duusri jagah muntaqil hota hai* (and tons of supplies of provision and comfort too are transported from one place to another).
4. *Baarish* (rain) *jo zameen ki shaadaabi-o-rueedgi ke liye nihayat zaroori hai* (which is very important for the fertility and vegetation of the earth).
5. *Har qism ke jaanwaron ki paidayish* (the birth of all kinds of animals) *jo naql-o-hamal, khaiti-baadi aur jung mein bhi kaam mein aatey hain* (which are also used in transportation, farming and war) *aur insaani khuraak ki bhi ek badi miqdaar un se poori hoti hai* (and also provide a large amount of human food).
6. *Har qism ki hawaein* (all kinds of winds) *thandhi* (cold) *bhi, garam* (hot) *bhi, baar-aawar* (fresh) *bhi aur ghair baar-aawar* (musty) *bhi, Sharqi Gharbi* (Eastern Western) *bhi aur Shumali Janoobi* (Northern Southern) *bhi. Insaani zindagi aur un ki zarooriyaat ke mutabiq* (according to human life and their needs).
7. *Baadal jinhein Allah Ta'ala jahan chahta hai, barsaata hai* (the clouds, which Allah Ta'ala sends wherever He wills). *Yeh saarey umoor kya Allah Ta'ala ki Qudrat aur iss ki wahdaniyat par dalaalat nahi kartey?* (Don't all these things indicate the Power of Allah and His Oneness?) *Yaqeenan kartey hain* (of course, they do).
8. *Kya iss takhleeq mein* (in this creation) *aur iss nazm-o-tadbeer mein* (in this arrangement and plan) *iss ka koi shareek hai?* (Is there a partner?) *Nahi. Yaqeenan nahi* (No. Surely not).
9. *Toh phir iss ko chh'ord kar dusron ko mabood aur haajat rava samajhna kahan ki aqalmandi hai?* (So, leaving Him, where is the wisdom in considering others as gods and benefactors?)



وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ
الْعَذَابِ ﴿١٦٥﴾

**Wa minan naasi mai yattakhizu min doonil laahi andaadai yuhibboonahum kahubbil laahi
wallazeena aamanooo ashaddu hubbal lillah; wa law yaral lazeena zalamoo iz yarawnal 'azaaba
annal quwwata lillaahi jamee'anw wa annallaaha shadeedul 'azaab.**

Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongs wholly to Allah, and that Allah is severe in punishment!

Baaz log aise bhi hain jo Allah ke shareek auron ko tahra kar un se aisi mohabbat rakhtey hain, jaisi mohabbat Allah se honi chahiye, ¹⁹¹ aur ee'maan waaley Allah ki mohabbat mein bahut sakht hotey hain, ¹⁹² kaash ke mushrik log jaantey jab ke Allah ke azaab ko dekh kar (jaan leingey) ke tamaam taaqat Allah hi ko hai aur Allah Ta'ala sakht azaab dene waala hai (toh hargiz shirk na kartey).

¹⁹¹. Mazkoora dalaayel waazeh (clear proofs) aur baraaheen-e-qaate'a (conclusive evidences) ke bawajood aise log hain jo Allah ko chh'ord kar dusron ko iss ka shareek bana letey hain aur un se isi tarah mohabbat kartey hain jis tarah Allah se karni chahiye (there are people who associate others with Allah, and love them as they should love Allah), baa'sat Muhammadi ke waqt hi aisa nahi tha (this was not the case at the time of Muhammad's apostleship), shirk ke yeh mazahir aaj bhi aam hain (these manifestations of polytheism are still common today).

Balkay (rather) Islam ke naam lewaaon ke andar bhi yeh beemaari ghar kar gayi hai (the disease has taken root even in those who merely take the name of Islam), unhon ne bhi na sirf ghair Allah aur peeron, faqeeron aur sajjadah nasheenon ko apna maava-o-maljaa (abode and asylum) aur qiblaa hajat bana rakha hai {they have not only made others (besides Allah) and saints, ascetics and superiors of shrines as their patrons and place of refuge and fulfillers of needs}. Balkay un ki mohabbat Allah se bhi zyaada hai aur tawheed ka waaz un ko bhi isi tarah khulta hai jis tarah mushrikeen Makkah ko iss se takleefin hoti thi {rather, their love for them is greater than that of Allah, and the message of tawheed (i.e. monotheism) appears to them in the same way that the polytheists of Makkah used to suffer from it}, jis ka naqsha Allah ne iss aayat mein kheencha hai (whose sketch Allah has depicted in this verse):

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ
الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

Wa izaa zukiral laahu wahdahush ma azzat quloobul lazeena laa yu'minoona bil Aakhirati wa izaa zukiral lazeena min dooniheee izaa hum yastabshiroon.

And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.

Jab Allah akeley ka zikr kiya jaye toh un logon ke dil nafrat karne lagtey hain, jo aakhirat ka yaqeen nahi rakhtey, aur jab Uss ke siva (aur ka) zikr kiya jaye toh un ke dil khul kar khush ho jaatey hain.

(Surah Az-Zumar: The Troops | Chapter 39 – verse 45)

«اشْمَأَزَّتْ» - dilon ka tang hona {tapering (narrowing) of hearts}.

192. Taham (however) Ahl ee'maan ko mushrikeen ke bar-aks Allah Ta'ala hi se sab se zyaada mohabbat hoti hai (unlike the polytheists, the believers love Allah Ta'ala the most). Kyon ke mushrikeen jab samandar waghaira mein phas jaatey hain wahan inhein (because when the polytheists are stuck in the sea etc.) – apne mabood bhool jaatey hain (they forget their gods) aur wahan sirf Allah Ta'ala hi ko pukaartey hain (and there, they invoke Allah alone).

«فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ»

“Fa-izaa rakiboo fil fulki da'awul laaha mukhliseena lahud deena...”

“And when they mount upon the ships they pray to Allah, making their faith pure for Him only...”

“Pas yeh log jab kashtiyon mein sawaar hotay hain, toh Allah Ta'ala hi ko pukaartey hain, Uss ke liye ibaadath ko khaalis kar ke ...”

(Surah Al-Ankaboot: The Spider | Chapter 29 – verse 65)

«وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ»

“Wa izaa ghashiyahum mawjun kazzulali da'a-wul laaha mukhliseena lahud deena...”

“And if a wave enshrouds them like awnings, they cry unto Allah, making their faith pure for Him only...”

“Aur jab un par maujein saayebaanon ki tarah chha jaati hain toh woh (nihayat) khuloos ke saath eteqaad kar ke Allah Ta'ala hi ko pukaartey hain...”

(Surah Luqman | Chapter 31 – verse 32)

«وَضُنُّوا أَنَّهُمْ أَحْيَطُ بِهِمْ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ»

“... wa zannooo 'annahum 'uheeta bihim da'a wullaaha mukhliseena lahud deena...”

“...and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only...”

“...aur wo samajhtey hain ke (burey) aa ghirey, (uss waqt) sab khaalis eteqaad kar ke Allah hi ko pukaartey hain...”

(Surah Yunus: Prophet Jonah | Chapter 10 – verse 22)

Un sab ka khulasa yeh hai ke (the gist of all this is that) mushrikeen sakht museebat mein (polytheists in severe distress) madad ke liye sirf ek Allah ko pukaartey hain (call on only one Allah to help them).



إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ



Iz tabarra al lazeenat tubi'oo minal lazeenattaba'oo wa ra awul 'azaaba wa taqatta'at bihimul asbaab.

(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.

Jis waqt peshwaa log apne tabedaaron se bezaar ho jayeinge aur azaab ko apni aankhon se dekh leinge aur kul rishtey naatey tuut jayeinge.



وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِي مَا كُنَّا كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ



Wa qaalal lazeenat taba'oo law anna lanaa karratan fanatabarra a minhum kamaa tabarra'oo minnaa; kazaalika yureehimullaahu a'maalahum hasaraatin 'alaihim wa maa hum bikhaarijeena minan Naar. (Section 20)

And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

Aur tabedaar log kahne lageinge, kaash hum dunya ki taraf dobara jayein, toh hum bhi un se aise hi bezaar ho jayein jaise yeh hum se hain, isi tarah Allah Ta'ala unhein un ke amaal dikhayega un ko hasrath dilaane ko, yeh hargiz Jahannam se na nikleinge. ¹⁹³

193. Aakhirat mein (in the Hereafter) peeron aur gaddi nasheenon ki be-basi aur be-wafaai par (on the helplessness and faithlessness of saints and successors) mushrikeen hasrath kareingey (the polytheists will regret), lekin wahan iss hasrath ka koi faida nahi hoga (but, there will be no use for this longing). *Kaash dunya mein hi woh shirk se tauba kar lein* (wish, in the world, they would repent from polytheism).



يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِى الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

**Yaaa ayyuhan naasu kuloo mimmaa fil ardi halaalan taiyibanw wa laa tattabi'oo khutu
waatish Shaitaan; innahoo lakum 'aduwwum mubeen.**

**O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps
of the devil. Lo! he is an open enemy for you.**

**Logon! Zameen mein jitni bhi halaal aur pakeeza cheezein hain unhein khaao piyo aur shaitaani
raah par na chalo,¹⁹⁴ woh tumhaara khula hua dushman hai.**

194. Yaani shaytaan ke peeche lag kar Allah ki halal kardah cheez ko haraam mat karo (that is, do not follow the devil and forbid what Allah has made lawful). Jis tarah mushrikeen ne kiya ke (as the polytheists have done that) apne buton ke naam waqf kardah jaanwaron ko woh haraam kar letey thay (they used to forbid animals dedicated to their idols) jis ki tafseel (explanation) Surah al-Anaam mein aayegi.

Hadees mein aata hai (it is mentioned in the hadith) nabi (Sallallahu alaihi wa sallam) ne farmaaya: Allah Ta'ala farmaata hai:

“Main ne Apne bandon ko Hanif (haq ke liye yaksu) paida kiya, pas shaytaano ne un ko un ke deen se gumraah kar diya aur jo cheezein Main ne un ke liye halaal ki thi, woh uss ne un par haraam kar diye.”

“I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them.”

(صحيح مسلم، كتاب الجنة وصفة نعيمها وأهلها ، باب الصفات التي يعرف بها في الدنيا أهل الجنة وأهل النار)

(Sahih Muslim: The Book of Paradise, its Description, its Bounties and its Inhabitants | Chapter: Attributes by which the people of Paradise and the People of the Fire may be recognized in this world – Hadith No. 2865a)



إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾

Innamaa yaamurukum bissooo'i walfahshaaa'i wa an taqooloo alal laahi maa laa ta'lamoon.

He enjoins upon you only the evil and the foul, and that you should tell concerning Allah that which you know not.

Woh tumhein sirf buraiee aur behayai ka aur Allah Ta'ala par un baaton ke kahne ka hukm deta hai jin ka tumhein ilm nahi.



وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كُنَّا

ءَابَاءَهُمْ لَآيَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

Wa izaa qeela lahumuttabi'oo maaa anzalal laahu qaaloo bal nattabi'u maaa alfainaa 'alaihi aabaaa'anaaa; awalaw kaana aabaaa'uhum laa ya'qiloona shai'anw wa laa yahtadoon.

And when it is said unto them: Follow that which Allah has revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?

Aur un se jab kabhi kaha jaata hai ke Allah Ta'ala ki utaari huwi kitaab ki tabedaari karo toh jawaab detey hain ke hum toh uss tareeqay ki pairwi kareinge jis par hum ne apne baap dadaaon ko paya, go un ke baap dadey be-aqal aur gum karda raah hon.¹⁹⁵

195. Aaj bhi Ahle Bidat (People of Bid'ah –innovation) ko samjhaya jaaye ke un bidaat (their innovations) ki deen mein koi asal nahi (has no origin in the religion) toh woh yahi jawaab detey hain ke yeh rasmein toh hamaarey aaba-o-ajdaad se chali aa rahi hain (so, they reply that these rituals have been passed down from our forefathers).

Halaan' ke (however), aaba-o-ajdaad bhi (even forefathers) deeni baseerat se be-behra aur hidaayath se mahroom rah saktey hain (may be deaf to religious insight and deprived of guidance). Iss liye dalaa'il shariat ke muqaabley mein aaba-parasti ya apne aym'ma-o-ulema ki ittebaa ghalat hai (therefore, against the Shari'ah arguments, patriarchy or following one's own religious leaders and scholars is wrong). Allah Ta'ala musalmaano ko iss daldal se nikalay (may Allah bring the Muslims out of this quagmire).



وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى
فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

**Wa masalul lazeena kafaroo kamasalil lazee yan'iqu bimaa laa yasma'u illaa du'aaa'anw wa
nidaaa'aa; summum bukmun 'umyun fahum laa ya'qiloon.**

The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calls unto that which hears nothing except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

**Kuffaar ki misaal un jaanwaron ki tarah hai jo apne charwaahe ki sirf pukaar aur aawaaz hi ko
suntey hain (samajhtey nahi) woh bahrey, goongey aur andhey hain, unhein aqal nahi.**¹⁹⁶

¹⁹⁶. Un kaafiron ki misaal jinhon ne taqleed aaba mein apni aqal-o-fahm ko mu'attal kar rakha hai (the likeness of those disbelievers, who in following their fathers have suspended their wisdom and understanding), un jaanwaron ki tarah hain jin ko charwaaha bulaataa aur pukaarta hai (is like the animals that the shepherd calls and shouts) woh janwar aawaaz toh suntey hain, lekin yeh nahi samajhtey ke inhein kyon bulaaya aur pukaara ja raha hai? (Although, those animals hear the voice, but they do not understand why they are being called and yelled?)

Isi tarah yeh **muqallideen** bhi **bahrey hain** ke haq ki aawaaz nahi suntey {in the same, these imitators (followers) are deaf that they do not hear the voice of truth}, **goongey hain** ke haq un ki zubaan se nahi nikalta (are dumb that truth does not come out of their mouths), **andhey hain** ke haq ke dekhney se aajiz hain (are blind that are unable to see the truth) aur **be-aqal hain** ke dawat-e-haq aur dawat-e-**Tawheed-o-Sunnat** ke samajhne se qaasir hain {and are ignorant that they are unable to understand the call of truth and the call of monotheism (tawheed) and Sunnah}.

Yahan **du'aa** se qareeb ki aawaaz aur nidaa se duur ki aawaaz muraad hai {here, **supplication** (du'aa) means the near sound and call (nidaa) refers to the distant sound}.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِِيَّاهُ
تَعْبُدُونَ ﴿١٧٢﴾

**Yaaa ayyuhal lazeena aamanoo kuloo min taiyibaati maa razaqnaakum washkuroo lillaahi in
kuntum iyyaahu ta'budoon.**

O you who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom you worship.

Aye ee'maan waalon! Jo pakeeza cheezein Hum ne tumhein dey rakhi hain unhein khaao piyo aur Allah Ta'ala ka shukar karo, agar tum khaas Usi ki ibaadath kartey ho.¹⁹⁷

197. Iss mein Ahle ee'maan (in it the believers) ko un tamaam pakeeza cheezon ke khaney ka hukm hai (are commanded to eat of all the good things) jo Allah ne halaal ki hain aur iss par Allah ka shukar ada karne ki taakeed hai (which Allah has made lawful, and they are commanded to give thanks to Allah). Iss se **ek toh yeh maloom hua** (from this, **firstly**, this is known) ke Allah ki halaal kardah cheezein hi paak aur tayyab hain (that only what Allah has made lawful is pure and good), haraam kardah ashya paak nahi, chahey woh nafs ko kitni hi marghoob hon (and what is forbidden is not pure, no matter how likeable it may be to one's soul (jaise Ahle Europe ko suwar ka gosht bada marghoob hai) (like pork is pleasant to the people of Europe).

Dusraye ke buton ke naam par mansoob jaanwaron aur ashya ko mushrikeen apne upar jo haraam kar letey thay (jis ki tafseel Surah al-Anaam mein hai) {**Secondly**, the polytheists used to make animals and things forbidden, which were attributed to idols (whose explanation is in the Surah al-Anaam)}, mushrikeen ka ye amal ghalat hai (this action of the polytheists is wrong) aur iss tarah ek halaal cheez haraam nahi hoti (and such a lawful thing is not forbidden), tum un ki tarah un ko haraam mat karo (you, like them, do not forbid those) (haraam sirf wahi hain jis ki tafseel iss ke baad waali aayat mein hai) (the forbidden are only those, which are described in the following verse).

Teesra, yeh ke agar tum sirf ek Allah ke ibaadath guzaar ho toh adaye shukar ka ehtemaam karo (the **third** is that if you worship only One Allah, then observe obligations to give thanks).



إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ
أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

Innamaa harrama 'alaikumul maitata waddama wa lahmaal khinzeeri wa maaa uhilla bihee lighairil laahi famanid turra ghaira baaghinw wa laa 'aadin falaaa isma 'alaih; innal laaha Ghafoorur Raheem.

He has forbidden you only carrion, and blood, and swineflesh, and that which has been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

Tum par murda aur (baha hua) khoon aur suwar ka gosht aur har woh cheez jis par Allah ke siwa dusron ka naam pukaara gaya ho haraam hai ¹⁹⁸ phir jo majboor ho jaye aur woh hadh se badhne wala aur zyaadati karne waala na ho, uss par un ke khaane mein koi gunaaah nahi, Allah Ta'ala Bakhshish karne waala Meherbaan hai.

198. *Iss aayat mein chaar haraam kardah cheezon ka zikar hai (in this verse, there is mention of four forbidden things), lekin usay kalma hasr {انما حصر} ke saath bayaan kiya gaya hai {but, it is mentioned with limiting word (but)} jis se zahn mein yeh shuba paida hota hai ke haraam sirf yahi chaar cheezein hain, jab ke un ke ilawa bhi kayi cheezein haraam hain (which raises the suspicion in the mind that these are the only four things that are forbidden, while many other things are forbidden).*

Iss liye awwal toh yeh samajh lena chahiye ke yeh hasr (حصر) ek khaas sayaq mein aaya hai (this limitation has appeared in a special context), yaani mushrikeen ke iss fayl ke zaman mein ke woh halaal jaanwaron ko bhi, haraam qaraar dey letey thay (that is, in connection with the action of the polytheists that they used to make lawful animals forbidden), Allah Ta'ala ne farmaaya ke woh haraam nahi, haraam toh sirf yeh yeh hain (Allah Ta'ala said that they are not forbidden, only such and such are forbidden).

Iss liye hasr (حصر) izaafi hai (therefore, the limitation is extra), yaani iss ke ilawa bhi deegar muharramaat hain jo yahan mazkoor nahi (that is, there are other prohibitions besides this which are not mentioned here).

Dusrey, hadees mein do asool (two principles in the hadith), jaanwaron ki hillat-o-hurmat ke liye (for the lawfulness and prohibition of animals), bayaan kar diye gaye hain (have been mentioned), wo aayat ki sahih tafseer ke taur par saamney rahne chahiye (they should be in front as the correct interpretation of the verse).

Darindon mein zii-naab (In animals, those that are having projecting teeth) (wo darinda jo kuchliyon se shikaar karey – that animal which hunts with its sharp teeth) aur parindon mein zii-mikhlab (In birds, those that are having claws) (jo punjay se shikaar karey – that hunt with their claws) haraam hain (is forbidden).

Teesrey, jin jaanwaron ki hurmat hadees se saabit hai, maslan gadha, kutta waghera woh bhi haraam hain (animals whose prohibition has been proved by hadith, for example, donkey,

dog etc., are also forbidden) *jis se iss baat ki taraf ishaara nikalta hai* (which is an indication to this point) *ke hadees bhi Quran Kareem ki tarah deen ka maakhuz aur deen mein hujjath hai* (that the hadith, like the Noble Quran, is the source of religion and the argument in religion).

Aur deen dono ke maanney se mukammal hota hai, na ke hadees ko nazar-andaz karkay, sirf Quran se (and religion is complete by believing in both, not by ignoring the hadith, only by the Quran).

Murda se muraad har woh halaal janwar hai, jo baghair zubah kiye tabee taur par ya kisi haadsey se (jis ki tafseel Surah al-Maida mein hai) mar gaya ho {dead refers to any lawful animal that has died without being slaughtered naturally or by accident (whose description is in Surah al-Maida)}.

Ya sharai tareeqay ke khilaaf usay zubah kiya gaya ho (or slaughtered against the Shari'ah method), *maslan gala ghont diya jaye, ya pathar aur lakdi waghera se maara jaye* (for example, to be strangled, or beaten with stones and stick etc.), *ya jis tarah aaj-kal machini zubah ka tareeqa hai jis mein jhatkay se maara jaata hai* (or the way, machine slaughter is nowadays where slaughter is done through shocks). *Albatta hadees mein do murdaar janwar halaal qaraar diye gaye hain* (however, two dead animals have been declared lawful, in the hadith). *Ek machhli, doosri tiddi, woh iss hukm maita se mustashna hain* (one is fish, the second is locust; they are an exception to this rule).

Khoon se muraad dam masfuuh hai (blood refers to extracted or spilled blood). *Yaani zubah ke waqt jo khoon nikalta aur bahta hai* (that is, the blood that comes out and flows during slaughter). *Gosht ke saath jo khoon laga rah jaata hai woh halaal hai* (the blood that remains with the meat is permissible).

Yahan bhi 'do khoon' hadees ki ro se halaal hain: Kaleji aur Tilli. (Here, too, two bloods are permissible according to the hadith: Liver and the spleen).

Khanzeer yaani suwar ka gosht (pigs, that is pork) *ye be-ghairti mein badh-tareen janwar hai* (this is the worst animal in disgrace) *Allah ne usay haraam qaraar diya hai* (Allah has declared it forbidden). وَمَا أَهْلَ (wamaaa uhilla) - *woh janwar ya koi aur cheez jisey ghair Allahke naam par pukaara jaye* (an animal or any other thing, which has been invoked the name of other than Allah).

Iss se muraad woh janwar hain jo ghair Allah ke naam par zubah kiye jayein (this refers to those animals that are slaughtered in the name of other than Allah). *Jaise mushrikeen Arab Lat-o-Uzza waghera ke naamon par zubah kartey thay, ya aag ke naam par, jaise majoosi kartey thay* (like the Arab polytheists slaughtered in the name of al-Lat and al-Uzza etc., or in the name of fire, like the Magians). *Aur isi mein woh janwar bhi aa jaatey hain* (and this includes those animals) *jo jahil musalmaan faut-shuda buzurgon ki aqeedat-o-mohabbat, un ki khushnudi-o-taqarrub haasil karne ke liye ya un se dartay aur ummeed rakhtey hue, qabron aur aastanon par zubah kartey hain* (that the ignorant Muslims slaughter at the graves and shrines in order to gain the deceased elders' devotion and love, their pleasure and closeness, or to fear and keep hopes from them).

Ya mujawareen ko buzurgon ki niyaz ke naam par dey atay hain (or give it to the shrine attendants the offering that is made in the name of the elders) (*jaise bahut se buzurgon ki qabron par board lagey hue hain maslan Datha Sahib ki niaz ke liye bakray yahan jama karaye jayein*) {as there are boards on the graves of many elders, for example, goats to be lodged here for offerings in the name of *Datha Sahib* i.e. *a Sufi saint*}. *Un jaanwaron ko, chahey zubah ke waqt Allah hi ka naam le kar zubah kya jaye, yeh haraam hi hongey* (those animals, even if they are slaughtered in the name of Allah, at the time of slaughter, will be forbidden), *kyon ke iss se maqsood, raza-e-Ilaahi nahi* (because what is meant by this is not the pleasure of Allah), *raza-e-Ahl quboor aur taazeem li-ghair Allah ya khauf ya rajaa man ghair Allah* (the pleasure of the people of the graves and reverence other than Allah, or the fear or the pleasure of other than Allah), (ghair Allah se mafooq al-asbaab tareeqay se ditt ya ummeed) hai, **jo shirk hai**. {(fear or hope from other than Allah), **which is polytheism**}

Isi tareeqay se jaanwaron ke ilawa jo ashyaa bhi ghair Allah ke naam par nazar niaz aur chadhawey ki hongy, haraam hongy (in the same way, anything other than animals that are dedicated and offered in the name of other than Allah will be unlawful), *jaise qabron par le jaa kar ya wahan se khareed kar* (such as, taking to or buying from the graves), *quboor ke ird-gird fuqra-o-masakeen par daigon aur langaron ki, ya mithai aur paison waghera ki taqseem ya wahan sandoqchi mein nazar niaz ke paisay daalna* (distributing cauldrons and daily food, or sweets and money, etc., to the poor and needy around the graves or putting money in the box for dedication and offerings), *ya Urs ke mauqey par wahan doodh pahunchana* (or delivering milk there on the occasion of death anniversary of a saint) *ye sab kaam haraam aur na-ja'ez hain* (all these acts are unlawful and illegitimate), *kyon ke ye sab ghair Allah ki nazar-o-niyaz ki surat hain aur nazar bhi* (because, these are all forms of dedication and offering, and also vow).

Namaaz, roza waghera ibaadath ki tarah, ek ibaadath hai, aur ibaadath ki har qism sirf ek Allah ke liye makhsoos hai (like worship, prayers, fasting etc., is an act of worship, and every type of worship is reserved for One Allah alone). Isi liye hadees mein hai (that is why, it is in the hadith):

«مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ»

“Jis ne ghair Allah ke naam par janwar zubah kya, woh maloon hai.”

“Whoever slaughters an animal in the name of other than Allah is cursed.”

(صحیح الجامع الصغیر وزيادته الباني . حص) (Sahih al-Jamii as-Saghir wa Ziyadatouhou Al-Baani)

Tafseer-e-Azizi mein ba-hawala Tafseer Nishapoori hai:

” أَجْمَعَ الْعُلَمَاءُ لَوْ أَنَّ مُسْلِمًا ذَبَحَ ذَبِيحَةً، يُرِيدُ بِذَبْحِهَا التَّقَرُّبَ إِلَى غَيْرِ اللَّهِ، صَارَ مُرْتَدًّا وَذَبِيحَتُهُ ذَبِيحَةُ مُرْتَدٍّ.”

“Ulema iss baat par ijma hai ke agar kisi musalmaan ne koi janwar ghair Allah ka taqarrub haasil karne ki niyat se zubah kya toh woh murtad ho jayega aur iss ka zabiha ek murtad ka zabiha hoga.”

“There is a consensus among the scholars that if a Muslim slaughters an animal with the intention of getting closer to other than Allah, he will become an apostate and his sacrifice will be the sacrifice of an apostate.”

(تفسير عزيزي ص 611 بحواله اشرف الحواشي) (Tafseer-e-Azizi – p. 611 with reference to Ashraf al-Hawashi)



إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ
مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

Innal lazeena yaktumoona maaa anzalal laahu minal kitaabi wa yashtaroon bihee samanan
qaleelan ulaaa'ika maa yaakuloona fee butoonihim illan Naara wa laa yukallimu humul laahu
Yawmal Qiyaamati wa laa yuzakkeehim wa lahum 'azaabun aleem.

Lo! those who hide aught of the Scripture which Allah has revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to 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 ki utaari huwi kitaab chupaatey hain aur usay thodi thodi si qeemat par bechtey hain, yaqeen maano ke ye apne pait mein aag bhar rahey hain, Qayamat ke din Allah Ta'ala un se baath bhi na karega, na unhein paak karega, balkay un ke liye dardnaak azaab hai.



أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ
عَلَى النَّارِ ﴿١٧٥﴾

**Ulaaa'ikal lazeenash tarawud dalaalata bilhudaa wal'azaaba bilmaghfirah; famaas asbarahum
'alan Naar.**

Those are they who purchase error at the price of guidance, and torment at the price of pardon.

How constant are they in their strife to reach the Fire!

Yeh woh log hain jinhon ne gumraahi ko hidaayath ke badley aur azaab ko maghfirat ke badley
khareed liya hai, yeh log aag ka azaab kitna bardaasht karne waaley hain.



ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ
﴿١٧٦﴾

**Zaalika bi annal laaha nazzalal kitaaba bilhaqq; wa innal lazeenakh talafoo fil kitaabi lafee
shiqaaqim ba'eed. (Section 21)**

That is because Allah has revealed the Scripture with the truth. Lo! Those who find (a cause of)
disagreement in the Scripture are in open schism.

In azaabon ka baa'es yahi hai ke Allah Ta'ala ne sachchi kitaab utaari aur uss kitaab mein
ikhtelaaf karne waaley yaqeenan duur ke khilaaf mein hain.



لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

**Laisal birra an tuwalloo wujoohakum qibalal mashriqi walmaghribi wa laakinnal birra man
aamana billaahi wal yawmil aakhiri wal malaaa 'ikati wal kitaabi wan nabiyyeena wa
aatalmaala 'alaa hubbihee zawilqurbaa walyataa maa walmasaakeena wabnas sabeeli
wassaaa'ileena wa firriqaabi wa aqaamas salaata wa aataz zakaata walmoofoon bi ahdihim
izaa 'aahadoo wasaabireena fil baasaaa'i waddarraaa'i wa heenal baas; ulaaa'ikal lazeena
sadaqoo wa ulaaa 'ika humul muttaqoon.**

It is not righteousness that you turn your faces to the East and the West; but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the prophets; and gives wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

Saari achchayi Mashriq wa Maghrib ki taraf munh karne mein hi nahi, ¹⁹⁹ balkay haqeeqatan achcha woh shakhs hai jo Allah Ta'ala par, Qayamat ke din par, farishton par, kitaabullah par aur nabiyon par ee'maan rakhney waala ho, jo maal se mohabbat karne ke ba-wajood qaraabat daaron, yateemon, miskeenon, musafiron aur sawaal karne waaley ko deay, gulaamon ko azaad karey, namaaz ki papandi aur zakaath ki adayegi karey, jab waada karey tab usay pura karey, tangdasti, dukh dard aur ladaayi ke waqt sabr karey, yahi sachchey log hain aur yahi parhezgaar hain.

¹⁹⁹. Yeh aayat (this verse) qibley ke zaman mein hi (in the context of Qiblah only) naazil hui (was revealed).

Ek toh Yahoodi –apne qibley ko (jo Bait al-Maqdis ka Maghribi hissa hai) aur Nasara apne qibley ko (jo Bait al-Maqdis ka Mashriqi hissa hai) badi ahmiyat dey rahey thay aur iss par fakhr kar rahey thay {On the one hand, the Jews were giving great importance to their Qiblah (which is the western part of Bait al-Maqdis) and the Christians were giving great importance to their Qiblah (which is the eastern part of Bait al-Maqdis), and they were proud of it}.

Doosri taraf musalmaano ke tahweel-e-qiblah par chay-maigawaiyaan kar rahey thay (on the other hand, on the change of Muslims' Qiblah, they were gossiping), jis se baaz musalmaan bhi baaz dafaa kabeedah khaatir ho jaatey (as a result, some Muslims, at some times, would become grief-stricken).

Allah Ta'ala ne farmaya, Mashriq ya Maghrib ki taraf rukh kar lena ba-zaat khud koi naiki nahi hai (turning East or West is not a virtue in itself) balkay (rather) yeh toh sirf markaziyat aur ijtimaiyat ke husool ka ek tareeqa hai (it is just a way to achieve centrality and collectivism) asal naiki (the real virtue) toh un aqaayed par ee'maan rakhna hai (is to believe in the beliefs) jo Allah ne bayan farmaaye (that Allah has stated) aur un amaal-o-akhlaaq ko apnaana hai jis ki taakeed Iss ne farmaayi hai (and to adopt the deeds and morals that He has emphasized).

Phir agay un aqaayed-o-amaal ka bayan hai (then, there is the description of those beliefs and deeds). Allah par ee'maan yeh hai (faith in Allah means) ke usay apni zaat-o-sifaat mein yaktaa, tamaam ayoob se paak-o-munazza (that He is one in His attributes, pure and free from all defects) aur Quran-o-Hadees mein bayan kardah tamaam sifaat baari ko baghair kisi taaweel ya taateel ya takayyaf ke tasleem kiya jaye (all the attributes mentioned in the Quran and Hadith should be acknowledged without any interpretation, interruption and adjustment). Aakhirat ke roz jaza honay, hasher nasher aur Jannat-o-Dozakh par yaqeen rakha jaye (one should believe, the retribution on the Day of Judgment, resurrection and heaven and hell).

Al-Kitaab (الْكِتَابِ) se muraad tamaam aasmaani kitabon ki sadaqat par ee'maan hai {The Book means to have faith in the authenticity of all heavenly (divine) books}. Aur farishton ke wajood par aur tamaam paighambaron par yaqeen rakha jaye (and to believe in the existence of angels and all the prophets).

Un ee'maaniyat ke saath un amaal ko apnaaya jaye jis ki tafseel iss aayat mein hai (the deeds, described in this verse, should be followed with those beliefs). ﴿ه﴾ «عَلَىٰ حُبِّهِ» {alaa hubbihi (hay)} zameer maal ki taraf rajay hai (the motive refers to wealth) yaani maal ki mohabbat ke ba-wajood maal kharch karey (that is, to spend wealth in spite of the love of wealth).

«الْبَأْسَاءِ» se tang-dasti (destitution) aur dashtfaqr (indigent situation) «الضَّرَّاءِ» se nuqsaaan (loss) ya beemaari (disease) aur «الْيَأْسِ» se ladaayi (fighting) aur uss ki shiddat (and its severity) muraad hai. In teenon halaton mein sabr karna (to persevere in these three situations) yaani ahkamaat ilaahia se sarmo inhiraaf na karna nihaayat kat'hin hota hai (that is, it is very difficult not to deviate completely from the divine commands), iss liye un halaton ko khaas taur par bayan farmaaya hai (so these conditions have been specifically mentioned).



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ
بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَبْيَعُ بِالْمَعْرُوفِ وَأَدَّاءُ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ
مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

**Yaaa ayyuhal lazeena aamanoo kutiba alaikumul qisaasu fil qatlaa alhurru bilhurri wal'abdu
bil'abdi wal unsaa bil unsaa; faman 'ufiya lahoo min akheehi shai'un fattibaa'um bilma'roofi wa
adaaa'un ilaihi bi ihsaan; zaalika takhfeefum mir rabikum wa rahmah; famani' tadaa ba'da
zaalika falahoo 'azaabun aleem.**

O you who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresses after this will have a painful doom.

Aye ee'maan waalon! Tum par maqtoolon ka qisaas lena farz kiya gaya hai, azaad azaad ke badley, ghulam ghulam ke badley, aurat aurat ke badley. ²⁰⁰ Haan jis kisi ko uss ke bhai ki taraf se kuch maafi dey di jaye, usay bhalayi ki ittebaa karni chahiye, aur aasaani ke saath deet ada karni chahiye. ²⁰¹ Tumhaarey Rab ki taraf se ye takhfeef aur rahmat hai. ²⁰² Iss ke baad bhi jo sarkashi karey usay dardnaak azaab hoga. ²⁰³

²⁰⁰. Zamana jahiliyat mein koi nazm aur qanoon toh tha nahi (there was no order and law in the pre-Islamic era) iss liye zor-aawar qabeeley kamzor qabeelon par jis tarah chahtay, zulm-o-jor ka irtekaab kar letey (therefore, the strong tribes would oppress the weak tribes as they wished).

Ek zulm ki shakal yeh thi (one form of oppression was this) ke kisi taaqatwar qabeeley ka koi mard qatal ho jata (that if a man from a powerful tribe was killed) toh woh sirf qaatil ko qatal karne ke bajaye qaatil ke qabeeley ke kayi mardon ko, balkay basa-auqaat puray qabeeley hi ko tahas nahas karne ki koshish karte (so, instead of just killing the killer, they would try to destroy many men of the killer's tribe; on the contrary, they often tried to destroy the entire tribe) aur aurat ke badlay mard ko aur ghulam ke badlay azaad ko qatal karte (and they killed a man in retaliation for a woman and a free man for a slave).

Allah Ta'ala nee iss farq-o-imtiyaaz ko khatam karte hue farmaya (Allah Ta'ala, while eliminating this difference and distinction, said) ke jo qaatil hoga, qisaas (badlay) mein isi ko qatal kiya jayega (that whoever is the killer, he will be killed in retaliation).

Qaatil azaad hai toh badlay mein wahi azaad, ghulam hai toh badlay mein wahi ghulam aur aurat hai toh badlay mein wahi aurat hi qatal ki jayegi, na ke ghulam ki jagah azaad aur aurat ki jagah mard, ya ek mard ke badlay mein muta'addid mard (not a free man instead of a slave, and a man instead of a woman, or several men instead of one man).

Iss ka yeh matlab nahi ke mard agar aurat ko qatal kar dey to qisaas mein koi aurat qatal ki jayegi, ya aurat mard ko qatal kar dey to kisi mard ko qatal kiya jayega (Jaisa ke zahiri alfaaz se mafhoom nikalta hai) {this does not mean that if a man kills a woman, a woman will be killed in Qisas, or if a woman kills a man, a man will be killed (as the meaning emerges from the apparent words)} balkay (rather) yeh alfaaz shaan nuzool ke etibaar se hain jis se

yeh wazeh ho jaata hai ke qisaas mein qatil hi ko qatal kiya jayega, chahey mard ho ya aurat, taaqatwar ho ya kamzor (these words are from the point of view of revelation, which makes it clear that only the killer will be killed in Qisas, whether male or female, strong or weak).

« الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ »

“Tamaam musalmaano ke khoon (mard ho ya aurat) barabar hain.”

“Muslims are equal in respect of blood.”

(سنن أبي داود ، كتاب الجهاد ، باب في السرية ترد على أهل العسكر)

(Sunan Abi Dawud: The Book of Jihad | Chapter: The spoils acquired by a detachment should be divided among the whole army)

Goya (as if) aayat ka wahi mafhoom hai jo Quran Kareem ki doosri aayat ka hai,

« النَّفْسَ بِالنَّفْسِ »

nafsa binnafsi

“... The life for the life...”

(Surah al-Maidah: The Table Spread | Chapter 5 – verse 45)

Ahnaaf (the Hanafis) ne iss se istidlaal kartey hue kaha hai ke musalmaan ko kaafir ke qisaas mein qatal kiya jayega (have argued that a Muslim will be killed in retaliation for a disbeliever). Lekin jamhoor ulema (but the majority of scholars) iss ke qaa'il nahi, kyon ke hadees mein wazahat hai (are not convinced, because there is explanation in the hadith):

« لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ »

“No Muslim should be killed in Qisaas (equality in punishment) for killing a Kaafir (disbeliever).”

(صحيح بخاري، كتاب الديات، باب لا يقتل المسلم بالكافر)

{Sahih al-Bukhari: The Book of Blood Money (ad-Diyat) | Chapter: A Muslim should not be killed for killing a Kaafir}

{(Fath al-Qadeer) – mazeed dekhiye aayat 45, Surah al-Maidah}

201. Maafi ki do soortein hain (there are two forms of forgiveness): **Ek** baghair muawza maali yaani deet liye baghair hi mahez razaye Ilaahi ke liye maaf kar dena {One is, without financial compensation, that is without taking Diyat (blood money), to forgive for the sake of Allah}.

Doosri soorat, Qisaas ki bajaye deet qubool kar lena (the other is, accepting Diyat (blood money) instead of Qisaas (retaliation)), agar yeh doosri soorat ikhtiyaar ki jaye (if this second form is preferred) toh kaha ja raha hai ke taalib-e-deet bhalayi ka ittebaa karey (it is being said that the seeker of financial compensation should follow goodness).

Zair darj aayat mein qaatil ko kaha ja raha hai ke bagair tang kiye achchey tareeqay se deet ki adayegi karey {the killer is being asked to pay the Diyat (financial compensation) in a good way without harassment}

«وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ»

“...wa adaaa'un ilaihi bi ihsaan...”

“...and payment unto him in kindness...”

“...aur aasaani ke saath deet ada karni chahiye...”

(Surah al-Baqarah: The Cow | Chapter 2 – verse 178)

Awliyaa-e-maqtool (guardians of the victim) ne iss ki jaan bakhshi karkay iss par jo ahsaan kiya hai (who has favored the killer by forsaking the retaliation), iss ka badla ahsaan hi ke saath dey (it's return should be repaid with kindness).

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ

Hal jazaaa'ul ihsaani illal ihsaan.

Is the reward of goodness anything except goodness?

Ahsaan ka badla ahsaan ke siwa kya hai.

(Surah ar-Rahman: The Most Gracious | Chapter 55 – verse 60)

202. Yeh takhfeef (reduction) aur rahmat (mercy) {yaani Qisaas (retaliation) Maafi (forgiveness) ya Deet (financial compensation) teen soortein} Allah Ta'ala ki taraf se khaas tum par hui hai (has been specially given to you by Allah Ta'ala).

Warna iss se qabal **Ahle Tawraat** ke liye qisaas ya maafi thi, deet nahi thi {otherwise, before that there was Qisaas (retaliation) or Maafi (forgiveness), there was no Diyat (financial compensation) for the people of the Torah} aur **Ahle Injeel** (Isaiyon) mein sirf maafi hi thi, qisaas tha nah deet {and among the people of the Gospel (Christians), there was only forgiveness, there was no Qisaas (retaliation) or Diyat (financial compensation)}. (Ibn Kathir).

203. Qubool-e-deet ya akhaz deet ke baad (after accepting financial compensation or taking financial compensation) qatal bhi kar dey toh yeh sarkashi aur zyaadati hai (even if he kills, then it is disobedience and aggression) jis ki saza usay duniya-o-aakhirat mein bhugatni hogi (the punishment of which he will have to suffer in this world and in the Hereafter).



وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

Wa lakum fil qisaasi hayaatuny yaaa ulil albaabi la 'allakum tattaqoon.

And there is life for you in retaliation, O men of understanding, that you may ward off (evil).

Aqalmandon! Qisaas mein tumhaarey liye zindagi hai, iss baa'es tum (qatal na-haq se)

rukogey.²⁰⁴

204. Jab qaatil ko yeh khauf hoga (when the killer has this fear) ke main bhi qisaas mein qatal kar diya jaoonga (that I too will be killed in retaliation), toh phir usay kisi ko qatal karne ki jur'at nahi hogi (then he will not dare to kill anyone) aur jis muashray mein yeh qanoon qisaas nafiz ho jaata hai, wahan yeh khauf muashray ko qatal wa khoonrezi se mahfooz rakhta hai (and, in a society where the law of retaliation is enforced, this fear protects the society from murder and bloodshed), jis se muashray mein nihaayat aman aur sukoon rahta hai (which bring great peace and tranquility to the society).

Iss ka mushahida aaj bhi Saudi muashray mein kiya ja sakta hai jahan Islami hudood ke nafaaz ki yeh barkaat Alhamdulillah mawjood hain (this can be seen even today in Saudi society where these blessings of enforcing Islamic limits are present, all praise be to Allah).

Kaash dusrey Islami mumalik bhi Islami hudood ka nafaaz karkay apne awaam ko yeh pur-sukoon zindagi muhayya kar sakein (Would that other Islamic countries could provide this peaceful life to their people by enforcing Islamic boundaries).



كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

**Kutiba 'alaikum izaa hadara ahadakumul mawtu in taraka khairanil wasiyyatu lilwaalidaini wal
aqrabeena bilma'roofi haqqan 'alalmut taqeen.**

It is prescribed for you, when death approaches one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

Tum par farz kar diya gaya hai ke jab tum mein se koi marne lagey aur maal chho'd jaata ho toh apne maa baap aur qaraabat daaron ke liye achchayi ke saath wasiyat kar jaye, ²⁰⁵ parhezgaaron par ye haq aur saabit hai.

205. Wasiyat karne ka yeh hukm aayat mawarees ke nuzool se pehle diya gaya tha (this command to make a will was given before the revelation of the verse of inheritance). Ab yeh mansookh hai (it is now cancelled). Nabi (Sallallahu alaihi wa sallam) ka farmaan hai (The Prophet – peace and blessings of Allah be upon him – said):

إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ ، فَلَا وَصِيَّةَ لَوَارِثٍ

“Allah Ta’ala ne har haq waley ko iss ka haq dey diya hai (yaani warsa ke hissey muqarrar kar diye hain), pas ab kisi waaris ke liye wasiyat karna ja’ez nahi.”

“Allah has given each heir his fixed share. So there is no will for a deserving heir.”

(أَخْرَجَهُ السُّنَنُ بِحَوَالِهِ ابْنُ كَثِيرٍ) (Collected by Al-Sunan, in reference to Ibn Kathir)

Albatta (however), ab aise rishtey daaron ke liye wasiyat ki ja sakti hai (now a will can be made for relatives) jo waaris na hon (who are not heirs) ya raah khair mein kharch karne ke liye ki ja sakti hai (or can be made to spend in the way of goodness) aur iss ki zyaada se zyaada hadh thulus (ek tihaa'i) maal hai {and the maximum limit is third (one-third) of wealth}, iss se zyaada ki wasiyat nahi ki ja sakti (no more can be bequeathed).

(صَحِيحُ بَخَارِيِّ ، كِتَابُ الْفَرَائِضِ بَابُ مِيرَاثِ الْبَنَاتِ) (Sahih al-Bukhari: Laws of Inheritance | Chapter: The Inheritance of Daughters)



فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Famam baddalahoo ba'da maa sami'ahoo fa innamaaaa ismuhoo 'alallazeena yubaddi loonah; innallaha Samee'un 'Aleem.

And whoso changes (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.

Ab jo shakhs usay sunnay ke baad badal dey iss ka gunah badalney waaley par hi hoga, waqiye Allah Ta’ala Sunnay waala Jaannay waala hai.



فَمَنْ خَافَ مِنْ مُوَصِّ جَنْفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



**Faman khaafa mim moosin janafan aw isman fa aslaha bainahum falaaa ismaa 'alayh; innal
laaha Ghafoorur Raheem. (Section 22)**

**But he who fears from a testator some unjust or sinful clause, and makes peace between the
parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.**

**Haan jo shakhs wasiyat karne waaley ki jaanib daari ya gunaaah ki wasiyat kar deney se darey,²⁰⁶
pas woh un mein aapas mein islaah kara dey, toh uss par gunaaah nahi, Allah Ta'ala Bakhshne
waala Meherbaan hai.**

206. جَنْفًا (mael hona) ka matlab hai (**janafan** means 'to be inclined') ghalti ya bhool se kisi ek
rishtey-daar ki taraf zyaada mael ho kar dusron ki haq-talfi karey (to be inclined towards one
relative, by mistake or omission, and to deprive others of their rights). Aur **إِثْمًا** se muraad
hai jaan boojh kar aisa karey (and '**Ismaa**' means to do it intentionally) {**ايسر التفاسير** (Aysar
At-Tafaseer (The Easiest Explanation))}

Ya **إِثْمًا** se muraad gunaaah ki wasiyat hai jis ka badalna aur iss par amal na karna zaroori hai (or
"**Ismaa**" means a will of sin, which must be changed and not acted upon). Iss se maloom
hua ke wasiyat mein adal-o-insaaf ka ehtemaam zaroori hai (from this, it shows that it is
necessary to provide equality and justice in the will), warna (otherwise) duniya se jaatey
jaatey bhi zulm ka irtekaab (committing injustice even after leaving the world) iss ke
ukhrawi najaath ke nuqta nazar se sakht khatarnaak hai (is very dangerous from the point
of view of its ultimate salvation).



يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ



**Yaa ayyuhal lazeena aamanoo kutiba 'alaikum Siyaamu kamaa kutiba 'alal lazeena min
qablikum la'allakum tattaqoon.**

**O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you,
that you may ward off (evil);**

**Aye ee'maan walon! Tum par rozay rakhna farz kiya gaya jis tarah tum se pehle logon par farz
kiye gaye thay, taakay tum taqwa ikhtiyaar karo.²⁰⁷**

207. صَوْمٌ (صَوْمٌ - roza) ka masdar hai {'saum' – abstinence is the source of 'siyaam' (fasting)} jis ke sharai maaney hain (whose Shari'ah meaning is) subah sadiq se le kar ghuroob aftaab tak (from dawn to dusk) khaanay peenay aur biwi se hum-bistari karne se, Allah ki raza ke liye, rukey rahna (to abstain from eating and drinking and having conjugal relations with one's wife, for the sake of Allah).

Yeh ibaadath chuun-ke nafs ki taharat aur tazkia ke liye bahut ahem hai (since this worship is very important for the purification and sanctification of the soul), iss liye usay tum se pehli ummaton par bhi farz kiya gaya tha (that is why, it was obligatory on the nations before you). Iss ka sab se bada maqsad taqwa ka husuul hai (its greatest purpose is attainment of piety). Aur taqwa insaan ke akhlaaq-o-kirdaar ke sanwarnay mein bunyadi kirdaar ada karta hai (and piety plays a major role in improving one's moral and character).



أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

**Ayyaamam ma'doodaat; faman kaana minkum mareedan aw'alaa safarin fa'iddatum min
ayyaamin ukhar; wa 'alal lazeena yuteeqoonahoo fidyatun ta'aamu miskeenin faman
tatawwa'a khairan fahuwa khairul lahoon wa an tasoomoo khairul lakum in kuntum
ta'lamoon.**

(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso does good of his own accord, it is better for him: and that you fast is better for you if you did but know –

Ginti ke chand hi din hain lekin tum mein se jo shakhs biimaar ho ya safar mein ho toh woh aur dino mein ginti ko pura ²⁰⁸ kar ley aur uss ki taaqat rakhney waley ²⁰⁹ fidya mein ek miskeen ko khana dein, phir jo shakhs naiki mein sabqat karey woh usi ke liye behtar hai, ²¹⁰ lekin tumhaarey haq mein behtar kaam rozay rakhna hi hai agar tum ba-ilm ho.

208. Yeh biimaar aur musafir ko rukhsat dey di gayi hai (the sick and the traveler has been granted leave) ke woh biimaari ya safar ki wajah se **Ramazan al-Mubarak** mein jitney rozay na rakh sakey hon (that, due to illness or travel, they could not fast as much in the **blessed Ramadan**) woh baad mein rakh kar ginti पूरी kar lein (they should fast later and complete the count).

209. **تَجَشُّمُونَهُ** ka tarjuma **“nihaayat mashaqqat se roza rakh sakein”** kiya gaya hai (yeh Hazrath Ibn Abbas razi Allah anhuma se manqool hai, Imam Bukhari ne bhi usay pasand kiya hai) {**“yuteeqoonahoo”** has been translated as **‘can fast with great difficulty’** (this is narrated from Hazrath Ibn Abbas – may Allah be pleased with them – Imam Bukhari also liked it)} yaani jo shakhs zyaada budhaapey ya aisi biimaari ki wajah se (that is, a person due to old age or an illness), jis se shifaayaabi ki ummeed na ho (from which there is no hope of recovery) roza rakhney mein mashaqqat mahsoos karey (finds it difficult to fast) woh ek miskeen ka khana ba-taur fidya dey dey (should give the food of a poor person as a ransom).

Lekin **jamhoor-e-mufasssireen** ne iss ka tarjuma (taaqaat rakhtey) hain hi kiya hai {but, the **majority of commentators** have translated it (‘have power’)}, jis ka matlab yeh hai ke (which means that) ibtidaa-e-Islam mein rozay ki aadat na honay ki wajah se taaqaat rakhney waalon ko bhi rukhsat dey di gayi thi (in the beginning of Islam, even those who had power were given leave because they did not have the habit of fasting) ke agar woh roza na rakhein toh iss ke badlay ek miskeen ko khana dey diya karein (if they do not fast, they should give food to a poor person in return).

Lekin baad mein « فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ » ke zariye usay mansookh karkay har sahib taaqaat ke liye roza farz kar diya gaya {but, later through **“faman shahida minkumush shahra falyasumhu”** (“And whosoever of you is present, let him fast the month”), it was abolished, and fasting was made obligatory for every person who is capable of).

Taham (however) zyaada budhay, daimii mareez ke liye ab bhi yahi hukm hai ke woh fidya dey dein (the same rule still applies for older, chronic patients that they should give away ransom).

Aur **“حَامِلَةٌ”** (hamal wali) aur **“مُرْضِعَةٌ”** (doodh pilanay waali) auratein agar mashaqqat mahsoos karein (and **‘pregnant’** and **‘breastfeeding’** women if they feel hardship) toh woh mareez ke hukm mein hongi (then they will be in the order of the patient) yaani woh roza na rakhein aur baad mein rozay ki qazaa dein. (That is, they should not fast and make up the fast later). (*Tuhfat al-Ahwadhi – Sharh Tirmidhi*)

210. Jo khushi se ek miskeen ke bajaye do ya teen miskeenon ko khana khila dey toh uss ke liye zyaada behtar hai (whoever gladly feeds two or three poor people instead of one person, that that is better for him).



شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ



*Shahru Ramadaanallazeee unzila feehil Qur'aanu hudal linnaasi wa baiyinaatim minal hudaa
wal furqaan; faman shahida minkumush shahra falyasumhu wa man kaana mareedan aw 'alaa
safarin fa'iddatum min ayyaamin ukhar; yureedul laahu bikumul yusra wa laa yureedu bikumul
'usra wa litukmilul 'iddata wa litukabbirul laaha 'alaa maa hadaakum wa la'allakum
tashkuroon.*

*The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear
proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present,
let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same)
number of other days. Allah desires for you ease; He desires not hardship for you; and (He
desires that you should complete the period, and that you should magnify Allah for having
guided you, and that peradventure you may be thankful.*

*Maahe Ramazan woh hai jis mein Quran utaara gaya ²¹¹ jo logon ko hidaayath karne wala hai
aur jis mein hidaayath ki aur haq wa baatil ki tameez ki nishaniyaan hain, tum mein se jo shakhs
iss mahiina ko paaye usay roza rakhna chahiye, haan jo biimaar ho ya musafir ho usay dusrey
dino mein yeh ginti poori karni chahiye, Allah Ta'ala ka iraada tumhaarey saath aasaani ka hai,
sakhti ka nahi, Woh chaahta hai ke tum ginti poori kar lo aur Allah Ta'ala ki di huwi hidaayath
par Uss ki badaaiiyaan bayaan karo aur Uss ka shukar karo.*

- 211.** Ramazan mein nuzool-e-Quran ka yeh matlab nahi (the revelation of the Quran in Ramadan does not mean) ke mukammal Quran kisi ek Ramazan mein naazil ho gaya (that the entire Quran was revealed in a single Ramadan), balkay (rather) yeh hai ke **Ramazan ki Shab-e-Qadr** mein **lauh-e-mahfuuz** se **aasmaan-e-dunya** par utaar diya gaya (on the **night of Qadr** in Ramadan, from the **Preserved Tablet**, it was taken down to the **heaven of the world**) aur wahan "بَيْتُ الْعِزَّةِ" (**Baytul Izzah**) mein rakh diya gaya (and was placed there in the **House of Might**). Wahan se hasb halaat **23 saalon** tak utarta raha (from there, it was revealed for **23 years** in accordance to the circumstances). (*Ibn Kathir*)

*Iss liye yeh kahna ke Quran **Ramazan** mein, ya **Laylatul Qadr**, ya **Laylatul Mubaraka** mein
utra - yeh sab sahih hai (therefore, to say that the Quran was revealed in Ramadan, or the*

Night of Decree, or the Blessed Night – these all are true), *kyon ke lauh-e-mahfuuz se toh Ramazan mein hi utra hai* (because, it came down from the **Preserved Tablet** in Ramadan).

Aur **Laylatul Qadr** aur **Laylatul Mubaraka** yeh ek hi raat hai yaani **Qadr ki raat**, jo Ramazan mein hi aati hai (and the **Night of Decree** and the **Blessed Night** are the same night, that is, the **Night of Decree**, which comes in Ramadan).

Baaz ke nazdeek (according to some) iss ka mafhoom yeh hai ke Ramazan mein **nuzool-e-Quran** ka aagaaz huwa (this means that the revelation of the Quran began in Ramadan) aur pehli wahi, jo **Ghar-e-Hira** mein aayi, woh Ramazan mein aayi (and the first revelation, which came in the Cave of Hira, came in Ramadan). Iss etebaar se **Quran Majeed** aur **Ramazan al-Mubarak** ka aapas mein nihayat gahra taa'lluq hai (in this regard, there is a deep connection between the Quran and Ramadan).

Isi wajah se Nabi Kareem (Sallallahu alaihi wa sallam) iss maah mubarak mein (in this blessed month) Hazrath Jibrael (alaihis salaam) se Quran ka dawrah kiya kartey thay {used to repeat Quran, in terms of reading with the Jibrael (Gabriel) – peace be upon him}.

Aur jis saal aap (Sallallahu alaihi wa sallam) ki wafaat hui aap (Sallallahu alaihi wa sallam) ne Ramazan mein Jibrael (alaihis salaam) ke saath do martaba dawrah kiya {and, in the year that the Prophet – peace and blessings of Allah be upon him – died, along with Jibrael (Gabriel) – peace be upon him – he – peace and blessings of Allah be upon – repeated the Quran twice}.

Ramazan ki teen raaton (**23, 25 aur 27**) mein aap (Sallallahu alaihi wa sallam) ne sahaba (radhiyallahu anhum) ko ba-jamaat **qiyam al-layl** bhi karaya, jis ko ab **Taraweeh** kaha jaata hai {during the three nights of Ramadan (23, 25 and 27), the Prophet – peace and blessings of Allah be upon him – led the Companions – may Allah be pleased with them – to stay up in congregation at night, which is now called '**Taraweeh**'}

(صحیح ترمذی و صحیح ابن ماجہ، البانی)

(Sahih Tirmidhi and Sahih Ibn Majah, Al-Bani).

Yeh **Taraweeh** aat'h (**8**) **rakaat** ma Witr **gayarah** (**11**) **rakaat** thi (this Taraweeh was eight rak'ahs, and eleven rak'ahs along with Witr), jis ki saraahat (whose explanation) Hazrath Jabir (radhiyallahu anhu – may Allah be pleased with him) ki riwayat (jo qiyam al-layl marwaziwaghera mein hai) aur Hazrath Aisha (radhiyallahu anha – may Allah be pleased with her) ki riwayat (Sahih Bukhari) mein maujood hai.

Nabi (Sallallahu alaihi wa sallam) ka **bees (20) rakaat Taraweeh padhna kisi bhi sahih hadees se saabit nahi hai** {the offering of (20) rak'ahs Taraweeh prayer by the Prophet – peace and blessings of Allah be upon him – is not proven by any authentic hadith}.

Albatta (however), chuun-ke baaz Sahaba Karaam (radhiyallahu anhum) se **gayarah (11) rakat** se zyaada padhna saabit hai iss wajah se mahez nafl ki niyat se bees rakatein ya iss se kam ya zyaada padhi ja sakti hain (since it has been proven by some of the Companions – may Allah be pleased with them – to offer prayer more than eleven rak'ahs, it is possible to offer twenty rak'ahs or more or less with the intention of supererogatory prayers).



وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

**Wa izaa sa alaka 'ibaadee 'annnee fa innee qareebun ujeebu da'wataddaa'i izaa da'aani
falyastajeeboo lee wal yu'minoo bee la'allahum yarshudoon.**

And when My servants question you concerning Me, then surely I am near. I answer the prayer of the suppliant when he cries unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

Jab Mere bandey Mere baarey mein aap se sawaal karein toh aap kah dein ke Main bahut hi qareeb hoon har pukaarney waaley ki pukaar ko jab kabhi woh Mujhe pukaarey, qubool karta hoon, ²¹² Iss liye logon ko bhi chahiye ke woh Meri baath maan liya karein aur Mujh par ee'maan rakhein, yahi un ki bhalaayi ka baa'es hai.

212. Ramazan al-mubarak ke ahkaam-o-masaa'il ke darmiyaan (among the rules and issues of Ramadan) dua ka masla bayaan karkay (explaining the issue of supplication) yeh wazeh kar diya gaya ke Ramazan mein dua ki bhi badi fazeelat hai jis ka khoob ihtemaam karna chahiye (it has been made clear that supplication in Ramadan also has a great virtue, which should be taken care of), khusoosan iftaari ke waqt ko qubooliyat dua ka khaas waqt batlaaya gaya hai {especially, the time of Iftaar (i.e. breaking fast) has been declared as the special time of acceptance of supplication}.

(مسند أحمد، ترمذی، نسائی، ابن ماجه بحواله ابن کثیر)

(Musnad Ahmad, Tirmidhi, Nasa'i, Ibn Maja, with reference to Ibn Kathir).

Taham (however) qubooliyat dua ke liye (for the acceptance of supplication) zaroori hai ke un aadaab-o-shuruut ko malhooz rakha jaye (it is necessary to observe the etiquette and conditions) jo Quran-o-hadees mein bayaan hue hain (that are mentioned in the Quran and Hadith), jin mein se do yahan bayaan kiye gaye hain (two of which are mentioned here).

Ek Allah par sahih maano mein ee'maan aur **dusra** Uss ki ita'at-o-farmanbardaari (**One** is to have faith in Allah in true essence and the **other** is submission and obedience). Isi tarah ahadees mein (similarly, in the hadiths) haraam khuraak se bachney aur khushuu-o-Khuzuu ka ihtemaam karne ki taakeed ki gayi hai (it is emphasized to avoid forbidden food and to observe humility and submission).



أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ
 اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ
 بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ
 الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُمْ وَأَنْتُمْ عَنْكُمْ فِي
 الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
 يَتَّقُونَ

*Uhilla lakum laylatas Siyaamir rafasu ilaa nisa'aa'ikum; hunna libaasullakum wa antum
 libaasullahunn; 'alimal laahu annakum kuntum takhtaanoona anfusakum fataaba 'alaikum wa
 'afaa 'ankum fal'aana baashiroo hunna wabtaghoo maa katabal laahoo lakum; wa kuloo
 washraboo hatta yatabaiyana lakumul khaitul abyadu minal khaitil aswadi minal fajri summa
 atimmus Siyaama ilal layl; wa laa tubaashiroo hunna wa antum 'aakifoona fil masaajid; tilka
 hudoodul laahi falaa taqraboohaa; kazaalika yubaiyinul laahu aayaatihee linnaasi la'allahum
 yattaqoon.*

*It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for
 you and you are raiment for them. Allah is Aware that you were deceiving yourselves in this
 respect and He has turned in mercy toward you and relieved you. So hold intercourse with them
 and seek that which Allah has ordained for you, and eat and drink until the white thread
 becomes distinct to you from the black thread of the dawn. Then strictly observe the fast till
 nightfall and touch them not, but be at your devotions in the masjid. These are the limits
 imposed by Allah, so approach them not. Thus Allah expounds His revelation to mankind that
 they may ward off (evil).*

Rozay ki raaton mein apni biwiyon se milna tumhaarey liye halaal kiya gaya, woh tumhaara libaas hain aur tum in ke libaas ho. Tumhaari poshiida khayaton ka Allah Ta'ala ko ilm hai, Uss ne tumhaari tauba qubool farmaa kar tum se dar guzar farmaa liya. Ab tumhein un se mubaasharat ki aur Allah Ta'ala ki likhi huwi cheez ko talaash karne ki ijaazat hai, tum khaatey pitey raho yahan tak ke subah ka safaid dhaaga siyaah dhaagey se zaaher ho jaye. ²¹³ Phir raat tak rozay ko pura karo ²¹⁴ aur auraton se uss waqt mubaasharat na karo jab ke tum masjidon mein etekaaf mein ho. ²¹⁵ Ye Allah Ta'ala ki hudood hain, tum in ke qareeb bhi na jao. Isi tarah Allah Ta'ala apni aayatein logon ke liye bayaan farmaata hai taakay woh bachein.

²¹³. Ibtidaa-e-Islam mein ek hukm yeh tha (in the beginning of Isla, one of the rules was that) ke roza iftaar karne ke baad Isha ki namaaz ya sonay tak khanay piney aur biwi se mubaasharat karne ki ijaazat thi (after breaking the fast, it was permissible to eat and drink and to have intercourse with one's wife until Isha prayer or bedtime), sonay ke baad un mein se koi kaam nahi kiya jaa sakta tha (none of these could be done after sleep). Zaaher baat hai yeh pabandi sakht thi aur iss par amal mushkil tha (Obviously, this restriction was strict and it was different to follow on this).

Allah Ta'ala ne iss aayat mein yeh dono pabandiyaan ut'ha liye (in this verse, Allah Ta'ala lifted both these restrictions) aur iftaar se le kar subah sadiq tak khanay piney aur biwi se mubaasharat karne ki ijaazat marhamat farmaa di (and from the time of breaking fast until the dawn of the day, blessed the permission to eat and drink and to have intercourse with one's wife).

«الرَّفْتُ» (rafasu) se muraad biwi se hum-bistari karna hai ('Rafasu' refers to having intercourse with one's wife) «الْخَيْطُ الْأَبْيَضُ» (alkhaitul abyadu) se subah sadiq ('White thread' refers 'dawn of the day') aur «الْخَيْطُ الْأَسْوَدُ» (alkhaitil aswadi) se muraad raat hai ('Black thread' refers to night). (Ibn Kathir)

Masla (Issue): Iss se yeh bhi maloom hua ke haalat janabat mein roza rakha ja sakta hai (from this, it becomes evident that one can fast in the state of Janabah*), kyon ke **Fajr** tak Allah Ta'ala ne mazkoora umoor ki ijaazat di hai {because Allah Ta'ala has permitted the above-mentioned matters till Fajr (i.e. **crack of the dawn**)} aur Sahih Bukhari-o-Sahih Muslim ki riwayat se bhi iss ki taa'iid hoti hai (and this is also supported by the narrations of Sahih Bukhari and Sahih Muslim). (Ibn Kathir)

*(Note from the Transliterator: 'Janabah' is a ritual impurity caused by sexual intercourse or discharge of semen).

214. Yaani raat hotay hi (ghuroob Shams ke fauran baad) roza iftaar kar lo {that is, break the fast as soon as night falls (i.e. immediately after the sunset)}. Takheer mat karo, jaisa ke hadees mein bhi roza jald iftaar karne ki taakeed aur fazeelat aayi hai (do not delay, as the hadith emphasizes the importance of breaking the fast early).

Dusra yeh ke wisaal mat karo (the second is don't fast continuously). **Wisaal** ka matlab hai ke ek roza iftaar kiye baghair dusra roza rakh lena (**Continual fasting** means 'fasting two days without breaking until the sunset of the second day'). Iss se Nabi (Sallallahu alaihi wa sallam) ne nihayat sakhti se mana farmaaya hai (the Prophet – peace and blessings of Allah be upon – strictly forbade this). (*Kutub Hadees – Books of Hadith*)

215. **Etekaaf** (devoting oneself to worship in a masjid) ki haalat mein biwi se mubaasharat aur bosa-o-kinaar ki ijaazat nahi hai (sexual intercourse, kissing and intimacy with the wife is not allowed). Albatta mulaqaat aur baat cheet jaaiz hai (however, meeting and talking is permissible).

«عَاكِفُونَ فِي الْمَسَاجِدِ» ('**aakifoona fil masaajid**') istidlaal kiya gaya hai ke etekaaf ke liye masjid zaroori hai, chahey mard ho ya aurat. {('**devotions in masjid**') – from this, it has been argued that a masjid is necessary for etekaaf, whether male or female}.

Azwaaj mutahraat ne bhi masjid mein etekaaf kiya hai (the wives of the Prophet – peace and blessings of Allah be upon him – have also observed etekaaf in the masjid). Iss liye auraton kaapne gharon mein etekaaf baithna sahih nahi (therefore, it is not right for women to observe etekaaf in their homes). Albatta (however), masjid mein un ke liye har cheez ka mardon se alag intezaam karna zaroori hai (it is necessary to arrange everything for them separately from the men in the masjid), taakay mardon se kisi tarah ka ikhtilaat na ho (so that there is no mixing with the men).

Jab tak masjid mein maqool, mahfooz aur mardon se bilkul alag intezaam na ho (unless there is a reasonable, safe and completely separate arrangement from the men in a masjid) auraton ko masjid mein etekaaf baithnay ki ijaazat nahi deni chahiye aur auraton ko bhi is par israar nahi karna chahiye (women should not be allowed to observe etekaaf in a masjid and women should not insist on it).

Yeh ek nafli ibaadath hi hai (this is a supererogatory act of worship), jab tak poori tarah tahaffuz na ho, is nafli ibaadath se guraiz behtar hai (unless there is complete protection, it is better to avoid this supererogatory act of worship).

Fiqh ka usool hai (it's the principle of jurisprudence):

«دَرْءُ الْمَفَاسِدِ يُقَدِّمُ عَلَى جَلْبِ الْمَصَالِحِ»

Masaleh ke husuul ke muqaabley mein mafasid se bachna aur un ko taalna zyaada zaroori hai.

Warding off evil takes precedence over acquisition of good.



وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

Wa laa taakuloo amwaalakum bainakum bilbaatili wa tudloo bihaaaa ilal hukkaami litaakuloo fareeqam min amwaalin naasi bil ismi wa antum ta'lamoon. (Section 23)

And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that you may knowingly devour a portion of the property of others wrongfully.

Aur ek dusrey ka maal na-haq na khaaya karo, na haakimon ko rishwat pahooncha kar kisi ka kuch maal zulm wa sitam se apna kar liya karo, halaan ke tum jaantey ho. 216

216. Aise shakhs ke barey mein hai jis ke paas kisi ka haq ho (it is about a person who has a right of someone else) lekin haq waley ke paas saboot na ho (but, the one who has the right does not have the proof), iss kamzori se faida utha kar woh adalat ya haakim majaz se apne haq mein faisla kar wale (taking an advantage of this weakness, he should get a decision in his favor from the court or the competent authority) aur is tarah woh dusrey ka haq ghasab karle (and thus, usurp the right of the other).

Yeh zulm hai aur haraam hai (this is oppression and forbidden). Adalat ka faisla zulm aur haraam ko jaaiz aur halal nahi kar saktha (the decision of the court cannot label oppression and forbidden as legitimate and permissible) Yeh zalim inda'Allah mujrim hoga (this tyrant, in the sight of Allah, will be guilty). *(Ibn Kathir)*



يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

Yas'aloona 'anil ahillati qul hiya mawaaqeetu linnaasi wal Hajj; wa laisal birru bi an ta'tul buyoota min zuhoorihaa wa laakinnal birra manit taqaa; wa'tul buyoota min abwaa bihaa; wattaqullaaha la'allakum tuflihoon.

They ask you, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that you go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wards off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that you may be successful.

Log aap se chand ke baarey mein sawaal kartey hain aap kah dijiye ke yeh logon (ki ibaadath) ke waqton aur hajj ke mausam ke liye hai (ihraam ki halat mein) aur gharon ke peechey se tumhaara aana kuch naiki nahi, balkay naiki waala woh hai jo mutaqqi ho. Aur gharon mein toh darwazon mein se aaya karo ²¹⁷ aur Allah se dartay raho, taakay tum kaamyab ho jao.

²¹⁷. Ansaar aur dusrey Arab jaahiliyyat mein jab Hajj ya Umrah ka ihraam baandh letey {in the Jahiliyyah (pre-Islamic period), when the Ansaar and other Arabs adorned the garments for Hajj and Umrah} aur phir kisi khaas zaroorat ke liye ghar aane ki zaroorat pad jaati toh darwaazey se aane ki bajaye peechey se diwaar phalaang kar andar aatey, iss ko woh naiki samajhatey (and then, need to come home for a special need, instead of coming through the door, they would come in by climbing the wall from behind, this they would consider it a virtue).

Allah Ta'ala ne farmaaya yeh naiki nahi hai (Allah Ta'ala said: This is not virtue). (*Aysar al-Tafaseer – The Easiest Explanation*)



وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُّوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩٠﴾

Wa qaatiloo fee sabeelillaahil lazeena yuqaatiloonaakum wa laa ta'tadooo; innal laaha laa yuhibbul mu'tadeen.

Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors.

Lado Allah ki raah mein un se jo tum se ladtey hain aur zyaadati na karo, ²¹⁸ Allah Ta'ala zyaadati karne walon ko pasand nahi farmaata.

218. Iss aayat mein pehli martaba un logon se ladney ki ijaazat di gayi hai jo musalmaano se amaada qitaal rahtey thay (in this verse, for the first time, permission is given to fight those who remain ready to fight the Muslims). Taham (however) zyaadati se mana farmaaya (He forbade abuse) jis ka matlab yeh hai ke musla mat karo auraton, bachchon aur budh'hon ko qatal na karo jin ka jung mein hissa na ho {which means that do not mutilate (dead bodies), do not kill women, children and the elderly who are not involved in the war}.

Isi tarah darakht waghera jala dena, ya jaanwaron ko baghair maslahat ke maar daalna bhi zyaadati hai, jin se bacha jaye (similarly, burning trees etc., or killing animals with expediency is also abuse, which should be avoided). *(Ibn Kathir)*



وَأَقْتُلُوهُمْ حَيْثُ ثَفَّفْنَاهُمُ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

Waqtuloohum haisu saqif tumoohum wa akhrijoohum min haisu akhrajookum; walfitnatu ashaddu minal qatl; wa laa tuqaatiloothem 'indal Masjidil Haraami hatta yaqaatilookum feehi fa in qaatalookum faqtuloothem; kazaalika jazaaa'ul kaafireen.

And slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

Unhein maaro jahan bhi paao aur unhein nikaalo jahan se unhon ne tumhein nikaala hai aur (suno) fitna qatal se zyaada sakht hai ²¹⁹ aur Masjid Haraam ke paas un se ladaayi na karo jab tak ke yeh khud tum se na ladein, agar yeh tum se ladein toh tum bhi unhein maaro, ²²⁰ kaafiron ka badla yahi hai.

219. Makkah mein musalmaan chuun-ke kamzor aur muntashir thay, iss liye kuffaar se qitaal mamnuu tha, (since, the Muslims in Makkah were weak and scattered, it was forbidden to fight the disbelievers), hijrat ke baad musalmaano ki saari quwwat Madinah mein mujtama ho gayi (after the migration, all the strength of the Muslims congregated in Madinah) toh phir un ko jihad ki ijjazath dey di gayi (then, they were allowed to fight).

Ibtidaa mein aap sirf un hi se ladtey jo musalmaano se ladney mein pehal kartey (in the beginning, you fought only those who took initiative in fighting the Muslims), iss ke baad iss mein mazeed tausii kar di gayi (after that, it was further expanded) aur musalmaano ne

hasb zaroorat kuffaar ke ilaaqon mein bhi ja kar jihad kiya (and the Muslims, as required, went to the areas of the disbelievers and waged jihad).

Quran Kareem ne «اغْتِيَاءُ» (zyaadati karne) se mana farmaaya (the Holy Quran forbids transgression), iss liye Nabi Kareem (Sallallahu alaihi wa sallam) ne apne lashkar ko taakeed farmaatey ke khayanat, badh-‘ahdi aur musla na karna, na bachchon, auraton aur girjon mein masroof ibaadath darveshon ko qatal karna {therefore, the Prophet – peace and blessings of Allah be upon – used to urge his army not to betray, disobey and mutilate (bodies), nor to kill children, women and devoted ascetics engaged in churches}.

Isi tarah darakhton ke jalanay aur haiwanaat ko baghair kisi maslahat ke maarney se bhi mana farmaatey (he also forbade the burning of trees and the killing of animals without any expediency). (ابن كثير - بحوالہ صحیح مسلم و غیرہ) (Ibn Kathir with reference to Sahih Muslim and others)

«حَيْثُ تَقْتُلُوهُمْ» (jahan bhi paao) ka matlab hai «تَمَكَّنْتُمْ مِنْ قَتَالِهِمْ» un ko qatal karne ki qudrat tumhein haasil hojaye (may you have the power to kill them). (Aysar al-Tafaseer – The Easiest Explanation)

«مِنْ حَيْثُ أَخْرَجُوكُمْ» yaani jis tarah kuffaar ne tumhein Makkah se nikaala tha, usi tarah tum bhi un ko Makkah se nikaal bahar karo (that is, just as the disbelievers drove you out of Makkah, so drive them out of Makkah).

Chunaan-chey fatah Makkah ke baad jo log musalmaan nahi hue (therefore, those who did not embrace Islam after the conquest of Makkah) unhein muddat muaahada khatam honay ke baad wahan se nikal jaaney ka hukm dey diya gaya (they were ordered to leave after the expiration of the treaty).

Fitnah se muraad, kufr-o-shirk hai (discord means disbelief and polytheism). Yeh qatal se bhi zyaada sakht hai, iss liye iss ko khatam karne ke liye jihad se guraiz nahi karna chahiye (it is harder than killing, therefore, jihad should not be avoided to end it).

220. Hudood Haram mein qitaal mana’ (within the limits of the sanctuary, fighting is forbidden), lekin agar kuffaar iss ki hurmat ko malhuuz na rakhein aur tum se ladein (but, if the disbelievers do not observe its sanctity and fight you) aur tum se ladein toh tumhein bhi un se ladney ki ijazath hai (then you are also allowed to fight them).



فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

Fa ininn-tahaw fa innal laaha Ghafoorur Raheem.

But if they desist, then lo! Allah is Forgiving, Merciful.

Agar yeh baaz aa jayein toh Allah Ta'ala Bakhshne waala Meherbaan hai.



وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

**Wa qaatiloohum hatta laa takoona fitnatunw wa yakoonad deenu lillaahi fa-inin tahaw falaa
'udwaana illaa 'alaz zaalimeen.**

**And fight them until persecution is no more, and religion is for Allah. But if they desist, then let
there be no hostility except against wrong-doers.**

**Un se lado jab tak ke fitna na mit jaye aur Allah Ta'ala ka deen ghalib na aa jaye, agar yeh ruk
jaye (toh tum bhi ruk jaao) zyaadati toh sirf zaalimon par hi hai.**



الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا
أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

**Ash Shahrul Haraamu bish Shahril Haraami wal hurumaatu qisaas; famani'tadaa 'alaikum
fa'tadoo 'alaihi bimisli ma'tadaa 'alaikum; wattaqul laaha wa'lamooo annal laaha ma'al
muttaqeen.**

**The forbidden month for the forbidden month, and forbidden things in retaliation. And one who
attacks you, attack him in like manner as he attacked you. Observe your duty to Allah, and know
that Allah is with those who ward off (evil).**

**Hurmat waaley mahiiney hurmat waaley mahiinon ke badley hain aur hurmatein adley badley ki
hain ²²¹ jo tum par zyaadati karey tum bhi uss par usi ke misl zyaadati karo jo tum par ki hai aur
Allah Ta'ala se dartay raha karo aur jaan rakho ke Allah Ta'ala parhezgaaro ke saath hai.**

221. 6 Hijri mein Rasool Allah (Sallallahu alaihi wa sallam) chaudaa sau (1400) sahaba (radhiyallahu anhum) ko saath le kar Umrah ke liye gaye thay (in 6 AH, the Messenger of Allah – peace and blessings of Allah be upon him – went for Umrah with fourteen hundred companions – may Allah be pleased with them), lekin kuffar Makkah ne unhein Makkah nahi jaaney diya aur yeh taiy paya ke aainda saal musalmaan teen din ke liye Umrah karne ki garz se Makkah aa sakeinge (but, the disbelievers of Makkah did not allow them to go to Makkah and

decided that next year the Muslims would come to Makkah to perform Umrah for three days). Yeh mahiina tha jo hurmat waaley mahiionon mein se ek hai (this month was, one of the sacred months).

Jab dusrey saal musalmaan hasb muaahada usi mahiiney mein Umrah karney ke liye jaaney lagey (in the second year, when the Muslims, as per the agreement, started going for Umrah in the same month), toh Allah Ta'ala ne yeh aayat naazil farmaaye (then, Allah Ta'ala revealed these verses).

Matlab yeh hai ke iss dafaa' bhi kuffar Makkah iss mahiiney ke hurmat pamaal kar ke (guzishta saal ki tarah) tumhein Makkah mein jaaney se rokein {this means that, this time too, if the disbelievers of Makkah violate the sanctity of this month (like last year) and prevent you from going to Makkah}, toh tum bhi iss ki hurmat ko nazar-andaaz kar ke un se bhar-puur muqaabla karo (then, you should also ignore its sanctity and fight them vigorously).

Hurmaton ko malhuuz rakhney mein badla hai (there is payback for observing prohibitions), yaani wo hurmat ka khayaal rakhein toh tum bhi rakho (that is, if they take care of the sanctity, then you should also take care of it), ba-surat deegar (otherwise), tum bhi hurmat ko nazar-andaaz kar ke kuffar ko ibrat-naak sabaq sikhaao (you too should ignore the prohibition and teach the disbelievers a lesson). (Ibn Kathir).



وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

Wa anfiqoo fee sabeelil laahi wa laa tulqoo bi aydeekum ilat tahlukati wa ahsinoo; innal laaha yuhibbul muhsineen.

Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loves the beneficent.

Allah Ta'ala ki raah mein kharch karo aur apne haathon halaakat mein na pado ²²² aur sulook wa ahsaan karo, Allah Ta'ala ahsaan karne waalon ko dost rakhta hai.

222. Iss se baaz logon ne (with this, some people) tark-e-infaaq, baaz ne tark-e-jihad aur baaz ne gunaah par gunaah kiye jaana muraad liya hai (have meant **giving up of spending, abandonment of fighting**, and some meant committing **sins upon sins**).

Aur yeh saari hi soortein halaakat ki hain (and all these manners are of destruction), jihaad chho'd dogey, (if you give up fighting), ya jihaad mein apna maal sarf karney se guraiz karogey (or refrain from spending your wealth in fighting), toh yaqeenan dushman qawii hoga aur tum kamzor (then surely, the enemy will be strong and you will be weak) – natijah tabaahi hai (the result is disaster).



وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

Wa atimmul Hajja wal Umarata lillaah; fain uhsirtum famas taisara minal hadyi walaa tahliqoo ru'oosakum hatta yablughal hadyu mahillah; faman kaana minkum mareedan aw biheee azam mir ra'sihee fafidyatum min Siyaamin aw sadaqatin aw nusuk; fa izaana amintum faman tamatta'a bil 'Umrati ilal Hajji famastaisara minal hadyi; famal lam yajid fa Siyaamu salaasti ayyaamin fil Hajji wa sab'atin izaa raja'tum; tilka 'asharatun kaamilah; zaalika limal lam yakun ahluhoo haadiril Masjidil Haraam; wattaqul laaha wa'lamoo annal laaha shadeedul'iqaab. (Section 24).

Perform the pilgrimage and the visit (to Makkah) for Allah. And if you are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or has an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if you are in safety, then whosoever contents himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when you have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.

Hajj aur umre ko Allah Ta'ala ke liye pura karo, ²²³ haan agar tum rok liye jaao toh jo qurbaani mayassar ho, usay kar daalo ²²⁴ aur apne sar na mundwaao jab tak ke qurbaani qurbaani-gaah tak na pahoonch jaye, ²²⁵ albatta tum mein se jo biimaar ho, ya uss ke sar mein koi takleef ho (jis ki wajah se sar mundaaley) toh uss par fidya hai, khwaah rozay rakh ley, khwaah sadqa dey dey, khwaah qurbaani karey. ²²⁶ Pas jab tum aman ki haalat mein ho jaao toh jo shakhs umre se le kar hajj tak Tamattu karey, pas usay jo qurbaani mayassar ho usay kar daaley, jisey taaqat hi na ho woh teen rozay toh hajj ke dino mein rakh ley aur saat waapsii mein, ²²⁷ yeh puray das ho

gaye. Yeh hukm un ke liye hai jo Masjid Haraam ke rahne waaley na ho. ²²⁸ Logo! Allah se dartey raho aur jaan lo ke Allah Ta'ala sakht azaab waala hai.

223. Yaani Hajj (major pilgrimage) ya Umrah (minor pilgrimage) ka ihraam (two-piece cloth worn by pilgrims) baandh lo toh phir uss ka pura karna zaroori hai (then, it necessary to complete it) chahey nafli Hajj wa Umrah (even if it is a voluntary Hajj and Umrah). (*Aysar al-Tafaseer – The Easiest Explanation*)

224. Agar raastey mein dushman ya shadeed biimaari ki wajah se rukawat ho jaye toh ek janwar (Hadii) {if the path is obstructed by an enemy or a serious illness, then an animal (sacrificial animal)}. Ek bakri, aur gaia ya oont ka saatwaan hissa jo bhi mayassar ho, wahein zubah karkay sar mundwaa lo aur halaal ho jao (sacrifice one goat and one-seventh of a cow or a camel, whichever is available, shave your head and become halaal), jaise Nabi (Sallallahu alaihi wa sallam) aur aap ke sahaba (radhiyallahu anhum) ne wahein Hudaibiyah mein qurbaniyaan zubah ki thein aur Hudaibiyah Haram se bahar hai (as the Prophet – peace and blessings of Allah be upon him – and his Companions – may Allah be pleased with them – sacrificed in Hudaibiyah, and Hudaibiyah is outside the sanctuary). (*Fatah al-Qadir*)

Aur aainda saal iss ki qazaa do jaise Nabi (Sallallahu alaihi wa sallam) ne 6 hijri waley umre ki qazaa 7 hijri mein di (and next year, make up for it as the Prophet – peace and blessings of Allah be upon him – performed the Umrah of the 6 Hegira in the 7 Hegira).

225. Iss ka ataf «وَأَتِمُّوا الْحَجَّ» (**wa attimul hajja**) par hai (it's inflection is on '**and complete the Hajj**'), aur iss ka taalluq aman se hai, (and is related to the state of peace) yaani aman ki haalat mein uss waqt tak sar na mundwaa lo (ihraam khol kar halaal na ho) jab tak tamaam manasik-e-hajj puray na kar lo {that is, in the state of peace, do not shave your head until you have completed all the rites of Hajj (until you get released from the state of ihraam)}.

226. Yaani iss ko aisi takleef ho jaye ke sar ke baal mundaaney pad jayein toh iss ka fidya zaroori hai (that is, if he suffers from such a problem that he has to shave his head, then his expiation is necessary). Hadees ki rou se (according to the hadith) aisa shakhs miskeenon ko khana khila dey, ya ek bakri zubah kar dey, ya teen din ke rozay rakhey (such a person feeds the poor, or slaughter a goat, or fasts for three days).

Rozon ke ilawa pehle do fidyon ki jagah ke barey mein ikhtelaaf hai (apart from fasting, there is a difference of opinion about the place of the first two expiations), baaz kahtey hain ke khana aur khoon Makkah mein hi dey (some say that food and blood should be given in Makkah).

Baaz kahtey hain ke rozon ki tarah iss ke liye bhi koi khaas jagah muta'ayyan nahi hai (some say that there is no special place for it like fasting). Imam Shoukani ne isi raae ki taa'id ki hai (Imam Shoukani has endorsed this view). *(Fatah al-Qadir)*

227. Hajj ki teen qismen hain.

- "إِفْرَادٌ" (Hajj-e-Ifraad) sirf hajj ki niyat se ihraam baandhna (wearing ihraam only with the intention of Hajj).
- "قِرَانٌ" (Hajj-e-Qiran) Hajj aur Umrah dono ki ek saath niyat karkay ihraam baandhna (wearing ihraam with the intention of performing both Hajj and Umrah together) un dono sooraton mein tamaam manasik-e-hajj ki adayegi se pehle ihraam kholna jaa'iz nahi hai (it is not permissible to open the ihraam before performing all the rites of Hajj).
- "حُجُّ تَمَتُّعٍ" (Hajj-e-Tamattu) mein bhi Hajj-o-Umrah dono ki niyat hoti hai, lekin pehle sirf Umrah ki niyat se ihraam baandha jaata hai aur Umrah karkay phir ihraam khol diya jaata hai (it also has the intention of both Hajj and Umrah, but first the ihraam is adorned with the intention of Umrah only and then the ihraam is released after performing Umrah).

Aur phir **8 Zul Hijjah** ko hajj ke liye Makkah se hi dobarah ihraam baandha jaata hai (and then, on **8 Dhul-Hijjah**, with the intention of performing Hajj, again the ihraam is adorned from Makkah).

'**Tamattu**' ke maaney faida uthaaney ke hain (the literal meaning of 'Tamattu' is to reap profit). Goya darmiyaan mein ihraam khol kar faida utha liya jata hai (it is as if the benefit is taken by releasing the ihram in the middle).

Hajj-e-Qiran aur **Hajj-e-Tamattu** dono mein ek **Hadii** (yaani ek bakri ya phir oont ya gaia ka saatwaan hissa) ki bhi qurbani deni padtee hai {in both Hajj-e-Qiran and Hajj-e-Tamattu, one has to sacrifice one sacrificial animal (i.e. one goat or then one-seventh of a camel or a cow)}

Iss aayat mein isi Hajj-e-Tamattu ka hukm bayan kya gaya hai (in this verse, the same ruling of Hajj-e-Tamattu has been stated) ke **mutamatte** (one who performs Hajj-e-Tamattu) hasb taaqat (as per the ability) **10** Zul-Hijjah ko ek janwar ki qurbani dey. Agar qurbani ki taaqat na ho toh teen rozay ayyaam-e-hajj mein aur saat rozay ghar jaa kar rakhey (if he does not have the strength to sacrifice, he should fast three days during the Hajj days and seven days upon return to home).

Ayyaam-e-hajj (the days of Hajj), jin mein rozay rakhney hain (in which fasting is to be observed), 9 **Zul Hijjah** (yaum Arafat) se pehle {before 9th of Dhul-Hijjah (Day of Arafat)} ya phir ayyaam-e-tashreeq hain {or the days of Tashreeq (i.e. 11th, 12th and 13th of Dhul-Hijjah)}
(Fatah al-Qadir)

228. Yaani '**Tamattu**' aur uss ki wajah se Hadii ya rozay sirf un logon ke liye hain jo Masjid Haraam ke rahne waley na ho {that is, **Tamattu** and because of it, the Hadii (sacrificial animal) or fasting is only for those who do not live in the Masjid al-Haraam}, muraad iss se hudood haraam mein (this refers to those who live within the limits of the sanctuary) ya itni masaafat par rahne waley hain ke un ke safar par qasar ka itlaaq na ho sakta ho (or at such a distance that, to their journey, shortening cannot be applied). (Ibn Kathir with reference to Ibn Jarir)



الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي
الْحَجِّ وَمَاتَفَعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ النَّقْوَى وَاتَّقُوا
يَتَأُولَى الْأَلْبَابِ

Al-Hajju ashhurum ma'-loomaat; faman farada feehinnal hajja falaa rafasa wa laa fusooqa wa laa jidaala fil Hajj; wa maa taf'aloo min khairiny ya'lamhul laah; wa tazawwadoo fa inna khairaz zaadit taqwaa; wattaqooni yaaa ulil albaab.

The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good you do Allah knows it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore, keep your duty unto Me, O men of understanding.

Hajj ke mahinay muqarrar hain ²²⁹ iss liye jo shakhs un mein hajj laazim kar ley woh apni biwi se mail-milaap karne, gunah karne aur ladaayi jhagdey karne se bachta rahey, ²³⁰ tum jo naiki karogey uss se Allah Ta'ala ba-khabar hai aur apne saath safar kharch le liya karo, sab se behtar tosha Allah Ta'ala ka darr hai. ²³¹ Aur ay aqalmando! Mujh se dartey raha karo.

229. Aur yeh hain **Shawwal**, **Zul-Qa'dah** aur **Zul-Hijjah** ke pehle das din (and these are the first ten days of Shawwal, Dhul Qa'dah and Dhul-Hijjah). Matlab yeh hai ke Umrah toh saal mein har waqt jaa'iz hai (this means that Umrah is permissible at any time of the year), lekin hajj sirf makhsoos dinon mein hi hota hai (but Hajj is performed only on certain days), iss liye iss ka ihraam hajj ke mahiionon ke ilawa baandhna jaa'iz nahi (so, it is not permissible to adorn ihraam except during the months of Hajj). (Ibn Kathir)

Masla (Problem): Hajj-e-Qiran ya Ifraad ka ihraam Ahl-e-Makkah, Makkah ke andar se hi baandheinge (the people of Makkah will adorn the ihraam of Hajj-e-Qiran and Hajj-e-Ifraad within Makkah). Albatta (however) **Hajj-e-Tamattu** ki soorat mein Umrah ke ihraam ke liye Haram se bahar hil* mein jana un ke liye zaroori hai (in the case of **Hajj-e-Tamattu**, it is necessary for them to go outside the Haram in the al-Hil for the ihraam of Umrah).

(فتح الباري ، كتاب الحج وأبواب العمرة وموطأ إمام مالك)

(Fath al-Bari: The Book of Hajj and the Chapters on Umrah, and Muwatta Imam Malik)

*{**Note from the Transliterator:** 'al-Hil' refers to the area between the boundaries of the Mawaqit (plural of Miqat) and the boundary of the Haram}

Isi tarah aafaaqii log Hajj-e-Tamattu mein 8 Zul Hijjah ko Makkah se hi ihraam baandheinge (in the same way, the people of the world will adorn ihraam on the 8 Dhul-Hijjah from Makkah in Hajj-e-Tamattu). Albatta baaz ulema ke nazdeek Ahle Makkah ko Umrah ke ihraam ke liye hudood haram se bahar jaane ki zaroorat nahi hai (however, according to some scholars, the people of Makkah do not need to go beyond the limits of Haram for the ihraam of Umrah). Iss liye woh har tarah ke hajj aur Umrah ke liye apni apni jagah se hi ihraam baandh saktey hain (therefore, they can adorn ihraam from their own place for all kinds of Hajj and Umrah).

Tanbeeh (Warning): Haafiz Ibn al-Qayyim ne likha hai ke Rasool Allah (Sallallahu alaihi wa sallam) ke qoul-o-amal se sirf **do qism ke Umrey** saabit hain (Hafiz Ibn al-Qayyim has written that only two types of Umrah have been proven by the words and deeds of the Prophet – peace and blessings of Allah be upon him). **Ek** woh jo Hajj-e-Tamattu ke saath kiya ja sakta hai (one is that which can be performed with Hajj-e-Tamattu) aur **dusra** woh **Umrah Mufradah** jo ayyaam hajj ke ilawa sirf Umrah ki niyat se hi safar karkay kiya jaye (and the other is that 'single Umrah' which is performed exclusively by traveling with the intention of Umrah except the days of Hajj).

Baaqi Haram se jaa kar kisi qareeb tareen hil se Umrah ke liye ihraam baandh kar aana ghair-mashruuh hai (it is not permissible to go to the rest of the Haram and adorn ihraam from beyond the limits of Haram for Umrah) (illa yeh ke jin ke ahwaal-o-zuroof Hazrath Aisha radhiyallahu anha jaise ho) (except those whose circumstances are similar to that of Hazrath Aisha – may Allah be pleased with her). (زاد المعاد ج 2 طبع جديد) (Zaad al-Maad – Volume 2; New Reprint)

{**Note from the Transliterator:** Hudood Haram se bahar ke ilaqay ko hil aur bairuun Makkah se aane waley Hujjaj ko aafaaqii kaha jaata hai (the area outside the limits of Haram is called al-Hil, and the pilgrims coming from outside Makkah are called 'aafaaqii')}

230. Sahih Bukhari wa Sahih Muslim mein hadees hai:

«مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

“Jis ne hajj kiya aur shehwaani baaton aur fusq-o-fujoor se bacha, woh gunaaahon se iss tarah paak ho jaata hai, jaise uss din paak tha jab usay uss ki maa ne janaa tha.”

"Whoever performs Hajj to this Kaaba and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother)."

(صحيح بخاري ، كتاب المحصر ، باب قول الله عز وجل فلا رفث)

(Sahih al-Bukhari: 1820 | Pilgrims prevented from completing the pilgrimage | Chapter: Saying of Allah – may He be Glorified and Exalted – Neither commit sin nor dispute unjustly during Hajj)

231. Taqwa se muraad yahan sawaal se bachna hai (piety refers here ‘avoiding question/request’.)

Baaz log bagair **zaad-e-raah** liye Hajj ke liye ghar se nikal padtey ke hamaara Allah par tawakkal hai (some people would go out of their homes for Hajj without any ‘provisions for journey’ and would say that we have trust on Allah), Allah ne tawakkal ke iss mafhoom ko galat qaraar diya (Allah has declared this concept of trust to be wrong) aur **zaad-e-raah** lene ki taakeed farmaayi (and urged to take ‘provisions for journey’).



لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ
مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا
هَدَانَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

Laisa 'alaikum junaahun an tabtaghoo fad lam mir rabbikum; fa izaafadatum min 'Arafaatin fazkurul laaha 'indal-Mash'aril Haraami waz kuroohu kamaa hadaakum wa in kuntum min qablihee laminad daaalleen.

It is no sin for you that you seek the bounty of your Lord (by trading). But, when you press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before you were of those astray.

Tum par apne Rab ka fazl talaash karne mein koi gunaaah nahi ²³² jab tum Arafat se lauto toh Mash'ar Haraam ke paas zikar ilaahi karo aur Uss ka zikar karo jaise ke Uss ne tumhein hidaayath di, halaan ke tum iss se pehle raah bhuley huwe thay. ²³³

232. Fazl (bounty) se muraad tijarath aur kaarobaar hai (means trade and business), yaani safar-e-hajj mein tijarath karne mein koi harj nahi (that is, there is nothing wrong with doing business during the pilgrimage journey).

233. 9 Zul-Hijjah ko zawaal Aftaab se (from midday when the sun is at its absolute zenith) ghuroob Shams tak (until sunset) maidaan-e-Arafat mein wuquf (standing on the plains of Arafat) hajj ka sab se ahem rukn hai (is the most important part of Hajj), jis ki baab hadees mein kaha gaya hai (which is mentioned in the hadith):

«الْحَجُّ عَرَفَةُ»

“Hajj is Arafat”

{“Arafat (mein wuquf hi) hajj hai”}

Yahan Maghrib ki namaaz nahi padni hai (here, Maghrib prayer should not be performed), balkay Muzdalifah pahoonch kar Maghrib ki teen rakat aur Isha ki do rakat (qasar - shortened) jama kar key (by combining) ek azaan (one prayer call) aur do iqamath (two iqamah– second call to prayer) ke saath padhi jayegi.

Muzdalifah hi ko **al-Mash’ar Haram** kaha gaya hai {**Muzdalifah** itself is called ‘**the Mash’ar Haram**’ (i.e. the open valley between Muzdalifah and Mina)} kyon ke yeh Haram ke andar hai (because this is inside the sanctuary). Yahan zikar ilaahi ki taakeed hai (here, is the emphasis on remembrance of Allah). Yahan raat guzaarni hai (here, the night is to be spent).

Fajr ki namaaz غَسَسْ (andheray) mein yaani awwal waqt mein padh’kar tuluu’ Aftaab tak zikar mein mashguul raha jaye {the Fajr should be performed in darkness, that is at early dawn, and should be engaged in dhikr (remembrance) till sunrise} **tuluu Aftaab** ke baad Mina jaya jaye (after the **sunrise**, one should go to Mina).



ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ١٩٩

Summa afeedoo min haisu afaadan naasu wastagh firullaah; innal laaha Ghafoor ur-Raheem.
Then hasten onward from the place whence the multitude hastens onward, and ask forgiveness
of Allah. Lo! Allah is Forgiving, Merciful.

Phir tum uss jagah se lauto jis jagah se sab log laut’thay hain ²³⁴ aur Allah Ta’ala se talab
bakhshish kartey raho. Yaqeenan Allah Ta’ala Bakhshne waala Meherbaan hai.

234. Mazkoora baala tarteeb ke mutabiq (according to the above order) Arafat jaana aur wahan wuquf kar ke wapas aana zaroori hai {it is necessary to go to Arafat and return after the standing (ritual)}. Lekin Arafat chuun-ke Haram se bahar hai iss liye Quraish Makkah Arafat tak nahi jaatey thay (but, since Arafat is out of the Haram, the Quraish of Makkah did not go to Arafat), balkay (rather) Muzdalifah se hi lout atay thay (they used to return from Muzdalifah). Chunanche (so) hukm diya ja raha hai ke jahan se sab log lout kar atay hain wahein se lout kar aao yaani Arafat se (it is being commanded to return from where all the people return, that is, from Arafat).



فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ
ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ

**Fa-iza qadaitum manaa sikakum fazkurul laaha kazikrikum aabaaa'akum aw ashadda zikraa;
faminannaasi mai yaqoolu Rabbanaaa aatinaa fiddunyaa wa maa lahoo fil Aakhirati min
khalaq.**

And when you have completed your devotions, then remember Allah as you remember your fathers or with a more lively remembrance. But of mankind is he who says: "Our Lord! Give unto us in the world," and he has no portion in the Hereafter.

Phir jab tum arkaan hajj ada kar chuko toh Allah Ta'ala ka zikar karo jis tarah tum apne baap daadaon ka zikar kiya kartey thay, balkay uss se bhi zyaada. ²³⁵ Baaz log woh bhi hain jo kahtey hain: Aye hamarey Rab! Hamein duniya mein dey. Aise logon ka aakhirat mein koi hissa nahi.

235. Arab ke log hajj se faraagat ke baad Mina mein mela lagatey aur aaba-o-ajdaad ke kaarnamon ka zikar kartey (after completing the Hajj, the Arabs used to hold festival in Mina and narrate the deeds of their forefathers), musalmaano ko kaha ja raha hai (Muslims are being told) ke jab tum **10** Zul Hijjah ko kankariyaan maarney, qurbani karne, sar mundaaney, tawaf Kaaba aur saee Safa-o-Marwa se faarig ho jao (when you have finished on 10 Dhul Hijjah the throwing of pebbles, sacrificing, shaving, circumambulating the Kaaba and walking between Safa and Marwa) toh iss ke baad jo teen din Mina mein qiyaam karna hai (so after that you have to stay in Mina for three days) toh wahan khoob Allah ka zikar karo, jaise jahiliyat mein tum apne aaba ka tazkira kiya kartey thay {then, remember Allah there as much as you used to mention your fathers in Jahiliyyah (i.e. pre-Islamic era)}



وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ﴿٢٠١﴾

**Wa minhum mai yaqoolu rabbanaaaa aatina fid dunyaa hasanatanw wa fil aakhirati
hasanatanw wa qinaa azaaban Naar.**

And of them (also) is he who say: "Our Lord! Give unto us in the world that which is good and
in the Hereafter that which is good, and guard us from the doom of Fire."

Aur baaz log woh bhi hain jo kahtey hain: Aye hamarey Rab! Hamein duniya mein naiki dey ²³⁶
aur aakhirat mein bhi bhalayi ata farma aur hamein azaab Jahannum se najaath dey.

²³⁶. Yaani amaal khair ki tawfeeq (that is, the strength of good deeds) yaani ahl-e-ee'maan duniya mein bhi talab nahi kartey (that is, believers do not seek the world in this world), balkay naiki ki hi tawfeeq talab kartey hain (rather, they seek the strength of virtue). Nabi (Sallallahu alaihi wa sallam) kasrat se yeh dua padhtey thay (used to recite this supplication frequently).

Tawaf ke dauraan (during the circumambulation) log har chakkar ki alag alag dua padhteyhain jo khud saakhta hain (people recite separate supplication for each circuit, which are self-styled), un ke bajaye tawaf ke waqt yahi dua (instead of those, at the time of circumambulation, this supplication) «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً» (**Rabbana atina fid-dunya hasanatan** – O Lord! Give unto us in the world that which is good) rukn Yamani aur hajr-e-aswad ke darmiyaan (between the Yamani corner and the Black Stone) padhna masnoon amal hai (reading it is a 'prescribed act').



أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

Ulaaa'ika lahum naseebum mimmaa kasaboo; wal laahu saree'ul hisaab.

For them there is in store a goodly portion out of that which they have earned. Allah is swift
at reckoning.

Yeh woh log hain jin ke liye un ke amaal ka hissa hai aur Allah Ta'ala jald hisaab leney waala hai.



وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٣٧﴾

Wazkurul laaha fee ayyaamin ma'doodaatin; faman ta'ajjala fee yawmaini falaaa ismaa 'alaihi wa man ta akhara falaaa isma 'alayhi; limanit-taqaa; wattaqul laaha wa'lamooo annakum ilaihi tuhsharoon.

Remember Allah through the appointed days. Then whoso hastens (his departure) by two days, it is no sin for him, and whoso delays, it is no sin for him; that is for him who wards off (evil). Be careful of your duty to Allah, and know that unto Him you will be gathered.

Aur Allah Ta'ala ki yaad unn ginti ke chand dino (ayyaam tashreeq) mein karo, ²³⁷ do din ki jaldi karne waaley par bhi koi gunaaah nahi, aur jo peechey rah jaye uss par bhi koi gunaaah nahi, ²³⁸ ye parhezgaar ke liye hai aur Allah Ta'ala se dartay raho aur jaan rakho ke tum sab Usi ki taraf jama kiye jaogey.

²³⁷. Muraad ayyaam-e-tashreeq hain, yaani 11, 12 aur 13 Zul Hijjah (refers to 'Days of Tashreeq', that is 11th, 12th and 13th of Dhul-Hijjah). Un mein zikar ilaahi, yaani ba-aawaz buland takbiraat masnoon hain (among them, the remembrance of Allah, that is, exaltation of Allah with loud voice is legislated) sirf farz namaazon ke baad hi nahi (not only after the obligatory prayers) (jaise ke ek za'iif hadees ki buniyaad par mashhoor hai – as is popular on the basis of a weak hadith) balkay har waqt yeh **takbiraat** padhi jayein (rather these 'Exaltations of Allah' should be recited at all times).

«اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لا إِلَهَ إِلَّا اللَّهُ ، واللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، وَلِلَّهِ الْحَمْدُ»

'Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illal-lahu wallahu Akbar Allahu Akbar wa lillahil hamd'
'Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, there is no one worthy of worship except Allah, and Allah is the Greatest, Allah is the Greatest, and to Allah belongs all praise.'

Kankariyaan maartay waqt har kankari ke saath takbir padni masnoon hai {it is prescribed to recite **Takbir** (i.e. **magnification of Allah**) with each pebble while throwing pebbles}

(نبيل الاوطار- ج5 ص86) (Neel al-Awtaar: Volume 5, p. 86)

²³⁸. **Rami Jamaar** (stoning) (Jamraat ko kankariyaan maarna – throwing pebbles at Jamraat) 3 din afzal hain (three days are better) lekin agar koi do din (11, 12 Zul-Hijjah) ko kankariyaan maar kar Mina se wapas aa jaye toh iss ki bhi ijazath hai {but, if one returns from Mina after throwing pebbles on two days (i.e. 11th and 12th of Dhul-Hijjah), then it is permissible}.



وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۚ وَهُوَ
 أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

**Wa minan naasi mai yu'jibuka qawluhoo fil hayaatid dunyaa wa yushhidul laaha 'alaa maa fee
 qalbihee wa huwa aladdulkhisaam.**

And of mankind there is he whoso conversation on the life of this world pleases you
 (Muhammad), and he calls Allah to witness as to that which is in his heart; yet he is the most
 rigid of opponents.

Baaz logon ki duniyawi garz ki baatein aap ko khush kar deti hain aur woh apne dil ki baaton
 par Allah ko gawaah karta hai, halaan ke dar-asal woh zabardast jhagadaluu hai. ²³⁹

²³⁹. Baaz za'iif riwayaat ke mutabiq (according to some weak traditions) yeh aayat ek munafiq
Akhnas bin Shariq al-Thaqifi ke barey mein naazil huwi hai (this verse was revealed about a
 hypocrite **Akhnas bin Shariq al-Thaqifi**). Lekin sahih tar baat yeh hai ke iss se muraad saarey
 hi munafiqeen aur mutakabbireen hain (but the more correct thing is that it refers to all the
 hypocrites and arrogant ones) jin mein yeh mazmuum awsaaf paye jayein jo Quran ne iss ke
 zaman men bayan farmaaye hain (in whom these despicable attributes are found, which
 the Quran has described in its context).



وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ
 الْفُسَادَ ﴿٢٠٥﴾

**Wa izaaw tawallaa sa'aa fil ardi liyufsida feeha wa yuhlikal harsa wannasl; wallaahu laa yuhibbul
 fasaad.**

And when he turns away (from you) his effort in the land is to make mischief therein and to
 destroy the crops and the cattle; and Allah loves not mischief.

Jab woh laut kar jaata hai toh zameen mein fasaad phailaney ki aur khaiti aur nasal ki barbaadi
 ki koshish mein laga rahta hai aur Allah Ta'ala fasaad ko na-pasand karta hai.



وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

**Wa izaaw qeela lahuttaqil laaha akhazathul izzatu bil-ism; fahasbuhoo jahannam; wa labi'sal
 mihaad.**

And when it is said unto him: Be careful of your duty to Allah, pride takes him to sin. Hell will settle his account, an evil resting-place.

Aur jab uss se kaha jaaye ke Allah se darr toh takabbur aur ta'assub usay gunaaah par aamada kar ²⁴⁰ deta hai, aise ke liye bas Jahannum hi hai aur yaqeenan woh badh-tareen jagah hai.

240. «أَخَذْنَاهُ الْعِزَّةَ بِالْإِثْمِ» takabbur (pride) aur guruur (arrogance) usay gunaaah par ubhaarta hai (incite him to sin). Izzath ke maaney guruur-o-anaaniyat ke hain (honor means pride and egotism).



وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ



Wa minan naasi mai yashree nafsahub tighaaa'a mardaatil laah; wallaahu ra'oofum bil'ibaad.

And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

Aur baaz log woh bhi hain ke Allah Ta'ala ki razaamandii ki talab mein apni jaan tak baich daaltey hain ²⁴¹ aur Allah Ta'ala apne bandon par badi meherbaani karne waala hai.

241. Yeh aayat, kahtey hain **Hazrath Sohaib (radhiyallahu anhu) Rumi** ke barey mein naazil hui hai ke jab woh hijrat karne lagey {this verse, it is being said was revealed about Hazrat Sohaib (may Allah be pleased with him), the Roman when he began migrating} toh kaafiron ne kaha ke yeh maal sab yahan ka kamaya hua hai, usay hum saath nahi ley jaaney deingey {then, the disbelievers said: this wealth is all earned here, we will not let it go (with you)}.

Hazrath Sohaib (radhiyallahu anhu) ne yeh saara maal un ke hawaley kar diya aur deen saath ley kar Huzoor ki khidmat mein haazir ho gaye (Hazrat Sohaib – may Allah be pleased with him – handed over all this wealth to them and, taking religion with him, reached to the service of Prophet – peace and blessings of Allah be upon him).

Aap (Sallallahu alaihi wa sallam) ne sun kar farmaya: **“Sohaib ne nafa bakhsh tijarath ki hai”** do martaba farmaya (upon hearing this, the Prophet – peace and blessings of Allah be upon him – said: **“Sohaib has made a profitable business.”** He said twice. (Fath al-Qadeer)

Lekin yeh aayat bhi aam hai, jo tamaam momineen, muttaqeen aur duniya ke muqaabley mein deen ko aur aakhirat ko tarjeeh dene waalon ko shaamil hai (but, this verse is also common, which includes all the believers, pious and those who prefer religion and the

Hereafter over this world), kyon ke iss qism ki tamaam aayaat ke barey mein , jo kisi khaas shakhs ya waaqia ke barey mein naazil huwi ye asool hai (because, this is the rule about such verses, which were revealed about a particular person or event):

“الْعِبْرَةُ بِعُمُومِ اللَّفْظِ لَا بِخُصُوصِ السَّبَبِ”

Yaani lafz ke amoom ka etebaar hoga, sabab nuzool ke khusuus ka etebaar nahi kiya jayega
(That is, the generality of the word will be relied, the reason for the revelation's particularity will not be taken into account).

Pas **Akhnas bin Shariq al-Thaqifi** (jis ka zikar pichli aayat mein hua) burey kirdaar ka ek namoona hai jo har iss shakhs par sadiq aayega jo iss jaise burey kirdaar ka haamil hoga {so, **Akhnas bin Shariq al-Thaqifi** (mentioned in the previous verse) is an example of a bad character that will come true for anyone who has such a bad character}.

Aur **Sohaib (radhiyallahu anhu)** khair aur kamaal ee'maan ki ek misaal hain har iss shakhs ke liye jo un sifaat khair-o-kamaal se muttasif hoga (and **Sohaib – may Allah be pleased with him** – is an example of goodness and perfection of faith for every person who is endowed with these attributes of goodness and perfection).



يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

Yaaa ayyuhal lazeena aamanud khuloo fis silmi kaaaffatanw wa laa tattabi'oo khutuwaatish
Shaitaan; innahoo lakum 'aduwwum mubeen.

O you who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.

Ee'maan waalon! Islam mein puray puray daakhil ho jao aur shaitaan ke qadmon ki taabedari na karo ²⁴² woh tumhaara khula dushman hai.

242. Ahle ee'maan ko kaha ja raha hai ke Islam mein puray ke puray daakhil ho jao (believers are being told to embrace Islam wholeheartedly). Iss tarah na karo ke jo baatein tumhaari maslahaton aur khwahishaat ke mutabiq hon (do not act in a way that suits your interests and desires), un par toh amal kar lo aur dusrey hukmon ko nazar andaaz kar do (follow them and ignore other commands).

Isi tarah jo deen tum chor aaye ho (similarly, the religion you have abandoned) uss ki baatein Islam mein shaamil karne ki koshish mat karo (do not try to include its words in Islam), balkay sirf Islam ko mukammal taur par apnao (rather just embrace Islam completely).

Iss se deen mein bidat ki bhi nafi kar di gayi (from this, innovations in the religion have been negated) aur aaj-kal ke secular zahn ki tardeed bhi (and today's secular mindset has been refuted) jo Islam ko mukammal taur par apnane ke liye tayyar nahi (which is not ready to fully embrace Islam), balkay deen ko ibaadath, yaani masjid tak mahduud karna (rather, it seeks to limit religion to worship, i.e. confine to masjid) aur siyasat aur aiwaan hukumath se deis nikaala dena chaahta hai (and expel it from the country from politics and government parliament).

Isi tarah awaam ko bhi samjhaya ja raha hai jo rasoom-o-riwaaaj aur ilaqai saqaafat-o-riwayaat ko pasand kartey hain (in the same way, it is being explained to the people who like the customs and traditions and the regional culture and traditions) aur inhein chho'dne ke liye aamada nahi hue (and they were not willing to give up) jaise marg aur shadi-bayah ki masrufanah aur hindu'ana rasoom aur deegar riwaaaj (such as the extravagant and Hindu rituals of death and marriage and other customs).

Aur yeh kaha ja raha hai ke shaitaan ke qadmon ki pairwi mat karo (and it is said: Do not follow the footsteps of Satan) jo tumhein mazkoorah khilaaf Islam baton ke liye haseen falsafay taraash kar paish karta (which presents you with beautiful philosophies for the above mentioned things against Islam), buraiyon par khush numa ghilaaf chadata (puts a beautiful cover on evils) aur bidat ko bhi naiki bawar karaata hai (and also makes innovations resemble as virtues) taakay iss ke daam hum-rang zameen mein phansay raho (so that its price is stuck in the earth of same color).



فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ



Fa in zalaltum minba'di maa jaaa'atkumul baiyinaatu fa'lamoo annallaaha 'Azeezun hakeem.

And if you slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

Agar tum ba-wajood tumhaarey paas daleelein aa jaaney ke bhi phisal jaao toh jaan lo ke Allah Ta'ala Galba waala aur Hikmat waala hai.



هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

**Hal yanzuroona illaaa ai ya'tiya humul laahu fee zulalim minal ghamaami walmalaaa'ikatu wa
qudiyal amr; wa ilal laahi turja'ul umoor. (Section 25)**

Wait they for naught else than that Allah should come unto them in the shadows of the clouds
with the angels? Then the case would be already judged. All cases go back to Allah (for
judgment).

Kya logon ko iss baat ka intezaar hai ke un ke paas khud Allah Ta'ala abr ke saaibaano mein aa
jaaye aur farishtey bhi aur kaam intihaa tak pahuncha ²⁴³ diya jaye, Allah hi ki taraf tamaam
kaam lautaaye jaatey hain.

²⁴³. Yeh ya toh Qayamat ka manzar hai jaisa ke baaz tafseeri riwayaat mein hai (this is either the
scene of the Doomsday, as in some commentary traditions). (Ibn Kathir)

Yaani kya yeh Qayamat barpaa honay ka intezaar kar rahey hain? (That is, are they waiting
for the Hour to come?) Ya phir iss ka matlab yeh hai ke (or does it mean that) Allah Ta'ala
farishtey ke jilau mein (Allah Ta'ala in front of angels) aur baadalon ke saaye mein (and in
the shadow of the clouds) un ke saamney aaye aur faisla chukaaye (will appear before
them and judge), tab woh ee'maan layeinge (then they will believe). Lekin aisa Islam qaabil
qubool hi nahi (but, such Islam is not acceptable), iss liye qubool Islam mein taakheer mat
karo (therefore, do not delay in accepting Islam) aur fauran Islam qubool karkay apni
aakhirat sanwaar lo (and immediately accept Islam and prepare your Hereafter).



سَلِّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَاهُم مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٢١١﴾

**Sal Banee Israaaa'eela kam aatainaahum min aayatim baiyinah; wa mai yubaddil ni'matal laahi
mim ba'di maa jaaa'athu fa innallaaha shadeedul'iqaab.**

Ask of the Children of Israel how many a clear revelation We gave them! He who alters the grace
of Allah after it has come unto him (for him), lo! Allah is severe in punishment.

Bani Israel se pucho toh ke Hum ne unhein kis qadar roshan nishaniyaan ata farmayein ²⁴⁴ aur jo
shakhs Allah Ta'ala ki ne'maton ko apne paas pahunch jaaney ke baad badal daley (woh jaan
ley) ²⁴⁵ ke Allah Ta'ala bhi sakht azaabon waala hai.

244. Maslan aasaa-e-Moosa, jis ke zariye se Hum ne **jaaduugaron ka todh** kiya (for example, the staff of Moses by which We broke the sorcerers), **samandar se raasta banaya** (made a path from the sea), **pathar se baara chashmay jaari** kiye (released twelve springs from the rock), **baadalon ka saya** (the shadow of the clouds), **al-Manna wa as-Salwa ka nuzool** waghera (the descent of Mann and Salwa etc.)

Allah Ta'ala ki qudrat aur hamaarey paighambar (Sallallahu alaihi wa sallam) ki sadaqat ke daleel thi (they were proofs of the Power of Allah and the authenticity of our Prophet – peace and blessings of Allah be upon him), *lekin iss ke ba-wajood unhon ne ahkaam ilaahi se e'raaz kiya* (but in spite of this, they deviated from the commands of Allah).

245. Ne'mat ke badalney ka matlab yahi hai ke (the change of blessing means that) *ee'maan ke badley* (in return for faith) *unhon ne kufr aur e'raaz ka raasta apnaaya* (they took the path of disbelief and aversion).



زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٤٦﴾

**Zuyyina lillazeena kafarul hayaatud dunyaa wa yaskharoona minal lazeena aamanoo;
wallazeenat taqaw fawqahum yawmal Qiyaamah; wallaahu yarzuqu mai yashaaa'u bighairi
hisaab;**

Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah gives without stint to whom He will.

Kaafiron ke liye duniya ki zindagi khoob ziinat-daar ki gayi hai, woh ee'maan waalon se hansii mazaag kartey hain, ²⁴⁶ *halaan ke parhezgaar log Qayamat ke din un se aala hongey, Allah Ta'ala jisey chahta hai be-hisaab rozii deta hai.* ²⁴⁷

246. Chuun-ke musalmaano ki aksariyat gurbaa par mushtamil thi jo duniyawi aasaa'ishon aur sahaton se mahroom thay (because the majority of Muslims were poor who were deprived of worldly comforts and facilities), iss liye kaafir yaani **Quraish-e-Makkah** un ka mazaag udatay thay (that is why the disbelievers i.e. the **Quraish of Makkah** used to make fun of them), *jaisa ke Ahle Sarwat ka har daur mein shewa raha hai* (as has been the practice of the wealthy in every age).

247. Ahl ee'maan ke faqr aur saadgi ka kuffaar jo istehzaa udatay, iss ka zikar farma kar kaha ja raha hai ke (mentioning the disbelievers who used to mock and ridicule the poverty and simplicity of the believers, it is being said that) Qayamat waley din yahi fuqra apne taqwa ki ba-daulat buland-o-baala hongey (on the Day of Resurrection, these poor people will be exalted and high due to their piety).

“**Be-hisaab rozii**” ka taalluq aakhirat ke ilawa duniya se bhi ho sakta hai (immeasurable sustenance can be related to the world besides the Hereafter) ke chand salon ke baad hi (that after a few years) Allah Ta’ala ne un fuqra par bhi futuuhaat ke darwaazey khol diye (Allah Ta’ala opened the doors of conquests even for the poor), jin se samaan-e-duniya aur rizq ki farawaani ho gayi (from whom the worldly goods and sustenance abounded).



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

**Kaanan naasu ummatanw waahidatan fab'asal laahun Nabiyyeena mubashshireena wa
munzireena wa anzala ma'ahumul kitaaba bilhaqqi liyahkuma bainan naasi feemakh talafoo
feeh; wa makh talafa feehi 'illallazeena ootoohu mim ba'di maa jaaa'athumul baiyinaatu
baghyam bainahum fahadal laahul lazeena aamanoo limakh talafoo feehi minal haqqi bi iznih;
wallaahu yahdee mai yashaaa'u ilaa Siraatim Mustaqeem.**

Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guides whom He will unto a straight path.

Darasal log ek hi groh thay ²⁴⁸ Allah Ta’ala ne nabiyon ko khush khabriyan deney aur daraaney waala bana kar bheja aur un ke saath sachchi kitaabein naazil farmaayi, taakay logon ke har ikhtelaafi amr ka faisla ho jaye, aur sirf un hi logon ne jinhein kitaab di gayi thi, apne paas dalaayel aa chukney ke baad ke baad aapas ke bugz wa ee'naad ki wajah se uss mein ikhtelaaf kiya. ²⁴⁹ Iss liye Allah paak neee'maan waalon ki iss ikhtelaaf mein bhi haq ki taraf apni mashiyyat se rahbari ki ²⁵⁰ aur Allah jis ko chaahey sidhi raah ki taraf rahbari karta hai.

248. Yaani tawheed par (that is monotheism) - yeh Hazrat Adam (alaihis salaam) se Hazrat Nooh (alaihis salaam), yaani das sadiyon tak log tawheed par, jis ki taaleem Ambiya detey rahey, qayem rahey (from Adam – peace be upon him – to Prophet Noah – peace be upon him – that is, for ten centuries people adhered to monotheism, which was taught by the Prophets). Aayat mein mufasssireen sahaba (in the verse, the commentators of the Companions) ne فَاحْتَلَفُوا (mahzoof mana hai) {have considered ‘**Fakhtalafoo**’ to be omitted} yaani iss ke baad shaitaan ki waswasa andaazi se un ke andar ikhtelaaf paida ho gaya aur shirk-o-mazahir parasti aam ho gayi (that is, after that, due to the whispering of Satan, differences arose among them and polytheism and hypocrisy became common).

فَبَعَثَ (fab’asa – He sent) iss ka ataf (its inflection) فَاحْتَلَفُوا (fakhtalafoo – they differ) (jo mahzoof hai – which is omitted) par hai. Pas Allah Ta’ala ne nabiyon ko kitabon ke saath bhej diya (so, Allah Ta’ala sent the Prophets with the books), taakay woh logon ke darmiyaan ikhtelaaf ka faisla aur haq aur tawheed ko qayem-o-waazeh karein (so that they might judge the differences among the people and establish the truth and monotheism).
(Ibn Kathir)

249. Ikhtelaaf hamesha raah haq se inhiraaf ki wajah se hota hai (disagreement is always due to deviation from the path of truth) aur iss inhiraaf ka manaabi bugz-o-ee’naad banta hai (and the source of this deviation is hatred and obstinacy), **ummat Muslemah** mein bhi jab tak yeh inhiraaf nahi aaya, yeh ummat apni asal par qayem aur ikhtelaaf ki shiddat se mahfooz rahi (even, in the **Muslim Ummah**, until this deviation took place, this Ummah remained true to its essence and remained safe from the severity of differences), lekin andhi taqleed aur bidaat ne haq se guraiz ka jo raasta khola (but the way that blind imitation and innovations opened the way to avoid the truth), iss se ikhtelafaat ka दौर phailta aur badta hi chala gaya (from this, the circle of differences spread and grew) ta’aan ke ittehaad ummat ek na-mumkin cheez ban kar rah gaya hai (until the unity of the Ummah has become an impossible thing). فَهَدَىٰ اللَّهُ الْمُسْلِمِينَ. (Fa’hadallahul Muslimeen - So, Allah guided the Muslims).

250. Chunanche (so) maslan Ahle Kitaab ne **jumu’ah** mein ikhtelaaf kiya (for example, the People of the Book disagreed on **Friday**), Yahood ne hafta ko aur Nasara ne itwaar ko apna muqaddas din qaraar diya (the Jews declared Saturday and the Christians declared Sunday as their holy day), toh Allah Ta’ala ne musalmaano ko jumu’ah ka din ikhtiyaar karne ki hidaayath dey di (so, Allah Ta’ala instructed the Muslims to adopt Friday). Unhon ne Hazrath Isa (alayhis salaam) ke barey mein ikhtelaaf kiya {they disagreed about Isa (Jesus) – peace be upon him}. Yahood ne un ki takziib ki (the Jews denied him) aur un ki waalida Hazrath Maryam par bohtaan baandha {and slandered his mother Maryam (Mary)}.

Iss ke bar-aks Isaiyon ne un ko Allah ka beta aur ilaah bana diya (on the contrary, Christians made him the son of Allah and God).

Allah ne musalmaano ko un ke barey mein sahih mauqif apnane ki tawfeeq ata farmaayi ke woh Allah ke paighambar aur iss ke farmaa bardaar bandey thay (Allah has enabled the Muslims to take the right position towards him that he was the Messenger of Allah and his obedient servant).

Hazrath Ibrahim (alaihis salaam) ke barey mein bhi unhon ne ikhtelaaf kiya (they also disagreed about Abraham – peace be upon him), **ek** ne Yahoodi aur **dusrey** Nasraani kaha (one called him a Jew and the other a Christian).

Musalmaano ko Allah ne sahih baat batlaayi ke who «حَنِيفًا مُسْلِمًا» (Haneefan Musliman) thay (Allah told the Muslims the truth that he was an **‘upright Muslim’**). Aur iss tarah ke deegar kayi masaa’il mein (and, in many other such matters) Allah Ta’ala ne apne izn yaani – (Allah, by His permission, that is) apne fazl se musalmaano ko siraat mustaqeem dikhaayi (by His Grace showed the Muslims the straight path).



أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ
اللَّهِ قَرِيبٌ ﴿٢١٤﴾

**Am hasibtum an tadhkhalul jannata wa lammaa yaa-tikum masalul lazeena khalaw min qablikum
massathumul baasaaa'u waddarraaaa'u wa zulziloo hatta yaqoolar Rasoolu wallazeena
aamanoo ma'ahoo mataa nasrul laah; alaaa inna nasral laahi qareeb.**

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, till the messenger (of Allah) and those who believed along with him said: When comes Allah's help? Now surely Allah's help is near.

Kya tum yeh gumaan kiye baithey ho ke Jannat mein chaley jaogey, halaan ke ab tak tum par woh halaat nahi aaye jo tum se agley logon par aaye thay. ²⁵¹Unhein biimaariyaan aur museebatein pahonchi aur woh yahan tak jhinjhodey gaye ke rasool and uss ke saath ke ee'maan waaley kahne lagey ke Allah ki madad kab aayegi? Sun rakho ke Allah ki madad qareeb hi hai. ²⁵²

251. *Hijrat Madinah ke baad (after the migration to Madinah) jab musalmaano ko Yahoodiyon, munafiqon aur mushrikeen Arab se mukhtalif qism ki iizaayein aur takleefein pahonchi (when Muslims were subjected to various tortures and troubles by Jews, hypocrites and polytheistic Arabs), toh baaz musalmaano ne Nabi (Sallallahu alaihi wa sallam) se shikayat ki (so, some Muslims complained to the Prophet – peace and blessings of Allah be upon him), jis par musalmaano ki tasallii ke liye yeh aayat bhi nazil hui aur khud Nabi (Sallallahu alaihi wa sallam) ne farmaaya (on which, this verse was also revealed to comfort the Muslims and the Prophet – peace and blessings of Allah be upon him – himself said):*

“Tum se pehle logon ko un ke sar se le kar pairon tak aarey se cheera gaya (the people before you were cut from head to toe with saws) aur lohay ki kanghi se un ke gosht poast ko nocha gaya (and their flesh was scratched with an iron comb) lekin yeh zulm-o-tashaddud un ko un ke deen se nahi phair saka (but, this oppression and violence did not turn them away from their religion).”

Phir farmaaya:

“Allah ki qasam (By Allah!) Allah Ta’ala iss muamlay ko mukammal (yaani Islam ko ghalib) farmayega {Allah will complete this matter (i.e. Islam prevails). Yahan tak ke ek sawaar Sanaa se Hadramaut tak tanha safar karega aur usay Allah ke siwa kisi ka dar na hoga” (till a rider will travel alone from Sana’a to Hadramaut, and he will have no fear of anyone except Allah). - Al-hadith

(صحيح بخاري، كتاب الإكراه، باب من اختار الضرب والقتل والهوان على الكفر)

(**Sahih Bukhari:** Book of (Statements made under) Coercion | **Chapter:** Whoever preferred to be beaten killed and humiliated rather than to revert to Kufr)

Maqсад Nabi (Sallallahu alaihi wa sallam) ka musalmaano ke andar hausla aur isteqaamat ka ‘azm paida karna tha (the purpose of the Prophet – peace and blessings of Allah be upon him – was to instill perseverance and determination in the Muslims)).

252. *Iss liye (therefore) «كُلُّ مَا هُوَ آتٍ فَهُوَ قَرِيبٌ» “har aaney wali cheez, qareeb hai” (everything that is coming is near) aur Ahle ee’maan ke liye Allah ki madad yaqeeni hai (and Allah’s help is certain for the believers), iss liye woh qareeb hi hai (so it is near).*



يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

**Yas'aloona maazaa yunfiqoona qul maaa anfaqtum min khairin falil waalidaini wal
aqrabeena walyataamaa wal masaakeeni wabnis sabeel; wa maa taf'aloo min khairin fa innal
laaha bihee 'Aleem.**

They ask you, (O Muhammad), what they shall spend. Say: that which you spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good you do, lo! Allah is Aware of it.

Aap se puuchtey hain ke woh kya kharch karein? Aap kah dijiye jo maal tum kharch karo woh maa baap ke liye hai aur rishtey-daaron aur yateemon aur miskeenon aur musafiron ke liye hai ²⁵³ aur tum jo kuch bhalaayi karogey Allah Ta'ala ko iss ka ilm hai.

253. Baaz Sahaba (radhiyallahu anhum) ke istifsaar par maal kharch karne ke awwaleen masarif bayaan kiye ja rahey hain (at the request of some of the Companions – may Allah be pleased with them – the first expenses of spending money are mentioned) yaani yeh sab se zyaada tumhaarey maali taawuun ke mustahiq hain (that is, they are most deserving of your financial support).

Iss se maloom hua ke infaaq ka ye hukm sadaqaat nafla se mutaliq hai, zakat se mutaliq nahi (from this, it became clear that the ruling on almsgiving is related to supererogatory charity, not to zakat). Kyon ke maa baap par zakat ki raqam kharch karni jaaiz nahi hai (because it is not permissible to spend zakat money on parents).

Hazrath **Maimoon bin Mehran** ne iss aayat ki tilawath karkay farmaaya (Hazrat Maimoon bin Mehran recited this verse and said): “**maal kharch karne ki un jagahon mein na tablaa sarangi ka zikar hai aur na chobi tasweeron aur diwaaron par latkaaye janey waley araishi pardon ka**” (there is no mention of drums or fiddle in these places of spending, nor of wooden pictures and decorative curtains hung on the walls).

Matlab yeh hai ke un cheezon par maal kharch karna na-pasandeedah aur israaf hai (this means that spending money on these things is undesirable and extravagant). Afsos hai ke aaj yeh musrifana aur na-pasandeedah akhrajaat hamaari zindagi ka iss tarah laazmi hissa ban gaye hain (it is pity that today these extravagant and unwanted expenses have become such an integral part of our lives) ke iss mein karaahiyat ka koi pahloo hi hamaari nazron mein nahi raha (that no aspect of ugliness remained in our eyes).



كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٦﴾

**Kutiba alaikumulqitaalu wa huwa kurhullakum wa 'asaaa an takrahoo shai'anw wa huwa
khairullakum wa 'asaaa an tuhibbo shai'anw wa huwa sharrullakum; wallaahu ya'lamu wa
antum laa ta'lamoon. (Section 26)**

Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, you know not.

Tum par jihaad farz kiya gaya go woh tumhein dushwaar maloom ho, mumkin hai ke tum kisi cheez ko buri jaano aur dar-asal wahi tumhaarey liye bhali ho aur yeh bhi mumkin hai ke tum kisi cheez ko achchi samjho, halaan ke woh tumhaarey liye buri ho, haqeeqi ilm Allah hi ko hai, tum mahez be-khabar ho. ²⁵⁴

²⁵⁴. Jihaad ke hukm ki ek misaal dey kar (by giving an example of the command of jihaad) Ahle ee'maan ko samjhaya ja raha hai ke Allah ke har hukm par amal karo (the believers are being instructed to obey every command of Allah) chaahey tumhein woh giraan aur na-gawaar hi lagay (even if you find it heavy and disgusting).

Iss liye ke iss ke anjaam aur nateeja ko sirf Allah Ta'ala jaanta hai, tum nahi jaantey (because only Allah knows the end and the result, you do not know). Ho sakta hai, iss mein tumhaarey liye behtari ho (maybe in this there is betterment for you).

Jaise jihaad ke nateeja mein tumhein **fatah-o-galbaa, izzat-o-sar-bulundi aur maal-o-asbaab** mil sakta hai (just as jihaad can give you **victory and dominance, honor and exaltation** aur **wealth and resources**).

Isi tarah tum jis ko pasand karo, (yaani jihaad ke bajaye ghar mein baith rahna) {similarly, whichever you like (that is, stay at home instead of jihaad)} iss ka nateeja tumhaarey liye khatarnaak ho sakta hai (the result of this can be dangerous for you), yaani dushman tum par ghalib aa jaye (that is, the enemy may overpower you) aur tumhein **zillat wa ruswaaii** ka saamna karna padey (and you may face **humiliation and disgrace**).



يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ
وَكُفْرًا بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ
مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ
يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

*Yas'aloona 'anish Shahril Haraami qitaalin feehi qul qitaalun feehi kabeerunw wa saddun 'an
sabeelil laahi wa kufrum bihee wal Masjidil Haraami wa ikhraaju ahlihee minhu akbaru 'indal
laah; wal fitnatu akbaru minal qatl; wa laa yazaaloona yuqaatiloonaakum hatta yaruddookum
'an deenikum inis tataa'oo; wa mai yartadid minkum 'an deenihee fayamut wahuwa kaafirun fa
ulaaa'ika habitat a'maaluhum fid dunyaa wal aakhirati wa ulaaa'ika ashaabun Naari hum
feehaa khaalidoon.*

*They question you (O Muhammad) with regard to warfare in the sacred month. Say: Warfare
therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in
Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with
Allah; for persecution is worse than killing. And they will not cease from fighting against you till
they have made you renegades from your religion, if they can. And whoso becomes a renegade
and dies in his disbelief: such are they whose works have fallen both in the world and the
Hereafter. Such are rightful owners of the Fire: they will abide therein.*

*Log aap se hurmat waley mahiino mein ladaayi ki baabat sawaal kartey hain, aap kah dijiye ke
un mein ladaayi karna bada gunaah hai, lekin Allah ki raah se rokna, Uss ke saath kufr karna aur
masjid haraam se rokna aur wahan ke rahne walon ko wahan se nikaalna, Allah ke nazdeek iss
se bhi bada gunaah hai yeh fitnah qatal se bhi bada gunaah hai, ²⁵⁵ yeh log tum se ladaayi
bhadaayi kartey hi raheinge yahan tak ke agar un se ho sakey toh tumhein tumhaarey deen se
murtad kar dein ²⁵⁶ aur tum mein se jo log apne deen se palat jayein aur usi kufr ki haalat mein
marein, un ke aamaal duniyawi aur ukhrawii sab ghaarat ho jayeinge. Yeh log Jahannamii
hongey aur hamesha hamesha Jahannam mein hi raheinge. ²⁵⁷*

255. Rajab, Zul-Qadah, Zul-Hijjah aur Muharram - yeh chaar mahinay zamaana jaahiliyyat mein bhi
hurmat waley samjhey jaatey thay, jin mein qatal-o-jidaal na pasandeedah tha (**Rajab,
Dhu'l-Qa'dah, Dhu'l-Hijjah and Muharram** – these **four** months were considered sacred
even in the time of Jahiliyyah, in which killing and fighting was displeasing). Islam ne bhi un
ki hurmat ko bar-qaraar rakha (Islam also maintained its sanctity).

*Nabi (Sallallahu alaihi wa sallam) ke zamaane mein ek musalmaan fauji dastey ke haathon
Rajab ke mahinay mein ek kaafir qatal ho gaya (in the time of the Prophet – peace and*

blessings of Allah be upon him – a disbeliever was killed by a Muslim army battalion in the month of Rajab) *aur baaz kaafir qaidi bana liye gaye* (and some disbelievers were taken prisoners). Musalmaano ke ilm mein yeh nahi tha ke Rajab shuru ho gaya hai (the Muslims did not know that Rajab had begun).

Kuffaar ne musalmaano ko taana diya ke dekho yeh hurmat waley mahinay ki hurmat ka bhi khayaal nahi rakhtay (the disbelievers mocked the Muslims saying that they do not even care about the sanctity of the sacred month), *jis par yeh aayat nazil hui* (upon which this verse was revealed) *aur kaha gaya ke yaqeenan hurmat waley mahinay mein qitaal bada gunaah hai* (and it was said that fighting in the sacred month is a great sin), *lekin hurmat ki duhaai deney walon ko apna amal nazar nahi aata?* (But those who give the sanctity's appeal for justice do not see their deeds?) *Yeh khud iss se bhi badey jaraaim ke murtakib hain* (they themselves commit even greater crimes). *Yeh Allah ke raastay se aur Masjid Haraam se logon ko roktay hain* (they prevent people from the way of Allah and from the Sacred Masjid) *aur wahan se musalmaano ko nikalney par unhon ne majboor kar diya* (and they have forced the Muslims to leave).

Ilawa azeen (besides) *kufr-o-shirk bajaye khud qatal se bhi bada gunaah hai* (disbelief and polytheism is a greater sin than killing itself). *Iss liye agar musalmaano se ghalti se ek adh qatal hurmat waley mahiiney mein ho gaya toh kya hua?* (So what if one and more Muslims were mistakenly killed in a sacred month?) *Iss par vaavelaa karne ke bajaye* (instead of wailing over it) *un ko apna naama siyaah bhi to dekh lena chahiye* (they should look at their black record).

256. *Jab yeh apni shararaton, sazishon aur tumhein murtad bananey ki koshisho se baaz aney waley nahi* (when they are not going to stop their mischief, conspiracies and attempts to make you an apostate), *toh phir tum un se muqaabla karne mein shahr haraam ki wajah se kyon rukey raho?* (Then why do you stop fighting them because of the sacred month?)

257. *Jo deen Islam se phir jaye* (whoever turns away from Islam) *yaani murtad ho jaye* (that is, becomes an apostate) *(agar woh tauba nah karey)* *toh iss ki duniyawii saza qatal hai.* {(if he does not repent), then his worldly punishment is murder}. *Hadees mein hai* (it is in the hadith):

« مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ »

“If somebody (a Muslim) discards his religion, kill him.”

(صحيح بخاري ، كتاب الجهاد، باب لا يعذب بعذاب الله)

{**Sahih al-Bukhari:** Book of Fighting for the Cause of Allah (Jihaad) | **Chapter:** Not to punish with Allah's punishment}

Aayat mein iss ki ukhrawii saza bayaan ki ja rahi hai {in the verse, his final (hereafter) punishment is being described}. Jis se maloom hua ke ee'maan ki haalat mein (in the state of faith) kiye gaye aamaal saleha bhi (even good deeds done) kufr-o- irtidaad ki wajah se (due to disbelief and apostasy) kal'adam ho jayeinge (will be nullified) aur jis tarah ee'maan qubool karne se insaan ke pichley gunaah maaf ho jaatey hain (and just by the acceptance of faith, a person's past sins are forgiven) usi tarah kufr-o-irtidaad se tamaam naikiyaan barbaad ho jaati hain (in the same way, all good deeds are ruined by disbelief and apostasy).

Taham (however) Quran ke alfaaz se wazeh hai (it is clear from the words of the Quran) ke habt aamaal usi waqt hoga jab khaatma kufr par hoga (that the decline of deeds will take place only when the end is on disbelief), agar maut se pehle taib ho jayega (if he repents before he dies) toh aisa nahi hoga (it will not happen) yaani murtad ki tauba maqbool hai (that is, the repentance of an apostate is acceptable).



إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ
اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

**Innal lazeena aamanoo wallazeena haajaroo wa jaahadoo fee sabeelil laahi ulaaa'ika yarjoona
rahmatal laah; wallaahu Ghafoorur Raheem.**

**Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the
way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.**

**Albatta ee'maan laaney waaley, hijrat karne waaley, Allah ki raah mein jihaad karne waaley
hi rahmat ilaahi ke ummeed waar hain, Allah Ta'ala bahut Bakhshney waala aur bahut
Meherbaani karne waala hai.**



يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

**Yas'aloona 'anilkhamri walmaisiri qul feehimaaa ismun kabeerunw wa manaafi'u linnaasi wa
ismuhumaa akbaru min naf'ihimaa; wa yas'aloona maaza yunfiqoona qulil-'afwa; kazaalika
yubaiyinul laahu lakumul-aayaati la'allakum tatafakkaroon.**

They question you about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask you what they ought to spend. Say: that which is superfluous. Thus Allah makes plain to you (His) revelations, that perhaps you may reflect.

Log aap se sharaab aur ju'ay ka masla puuchtey hain, aap kah dijiye un dono mein bahut bada gunaah hai ²⁵⁸ aur logon ko iss se duniyawi faida bhi hota hai, lekin un ka gunaah un ke nafa se bahut zyaada ²⁵⁹ hai. Aap se ye bhi daryaaft kartey hain ke kya kuch kharch karein? Toh aap kah dijiye haajat se zaa'id cheez, ²⁶⁰ Allah Ta'ala usi tarah apne ahkaam saaf saaf tumhaarey liye bayaan farmaa raha hai, taakay tum sonch samajh sako.

²⁵⁸. Bada gunaah toh deen ke etebaar se hai (the biggest sin is in terms of religion).

²⁵⁹. Faidon ka taalluq duniya se hai (benefits relate to the world), maslan (for example) sharaab se waqti taur par (temporarily) badan mein chusti-o-mustai'dii (dexterity and readiness in body) aur baaz zehnon mein (in some minds) teizi aa jaati hai. Jinsi quwwat mein izafah ho jata hai, jis ke liye iss ka istemaal aam hota hai (increases sexual potency, for which it is commonly used). Isi tarah (similarly) iss ki khareed-o-farokht nafa bakhsh kaarobar hai (its buying and selling is a profitable business).

Ju'aa mein bhi (even in gambling) baaz dafaa aadmi jeet jata hai (sometimes a man wins) toh iss ko kuch maal mil jata hai (so, he gets some money), lekin yeh faidey un nuqsanaat-o-mafaasid ke muqaabley mein koi haisiyat nahi rakhtay (but these advantages are of no value compared to the harms and evils) jo insaan ki aqal aur iss ke deen ko un se pahunchtey hain (which inflict on the intellect of man and his religion).

Iss liye farmaaya ke (un ka gunaah, un ke faidon se bahut bada hai). {therefore, it is said (their sin is greater than their benefit)}. Iss tarah iss aayat mein sharaab aur ju'aa ko haraam toh qaraar nahi diya gaya (thus, alcohol and gambling are not forbidden in this verse), taham iss ke liye tamheed bandh di gayi hai (however, a preamble has been laid for this).

Iss aayat se (from this verse) ek bahut ahem usool (most important principle) yeh bhi maloom hua ke har cheez mein chahey woh kitni bhi buri ho, kuch nah kuch faidey bhi hotay hain (that in everything, no matter how bad it is, there are also some benefits).

Maslan radio, TV aur deegar iss qism ki ayjadaat (other such inventions) hain aur log un ke baaz fawaa'id bayaan karkay (by stating some of their benefits) apne nafs ko dhoka dey letey hain (they deceive themselves).

Dekhna yeh chahiye ke fawaa'id aur nuqsanaat ka taqaabul kya hai (let's see what is the juxtaposition of benefits and harms). Khaas taur par deen-o-ee'maan aur akhlaaq-o-kirdaar ke lehaaz se (especially, in terms of religion and faith and morals and character). Agar deeni nuqta-nazar se (if from a religious point of view) nuqsanaat-o-mafaasid zyaada hain (harms and evils are greater) toh thodey se duniyawi faidon ki khaatir (then, for the sake of small worldly benefits) usay jaaiz qaraar nahi diya jayega (it will not be justified).

260. Iss maaney ke etebaar se (in this sense) yeh akhlaaqi hidaayath hai (it is a moral guidance) ya phir yeh hukm ibtidaa'ii Islam mein diya gaya (or it was given in the beginning of Islam) jis par farziyat zakat ke baad amal zaroori nahi raha (after the obligatory zakat, it is no longer necessary to act on it), taham afzal zaroor hai (however, it is excellent) ya iss ke maaney hain (or its meaning is):

” مَا سَهْلٌ وَتَيْسَرَ وَلَمْ يَشُقْ عَلَى الْقَلْبِ ”

“Jo aasaan aur sahuulat se ho aur dil par shaaq (giraan) na guzray.”

(Which is easy and conveniently done and is not hard on the heart)

(فتح القدير) (Fath al-Qadeer)

Islam ne yaqeenan infaaq ki badi targheeb di hai (certainly, Islam has greatly encouraged helping poor). Lekin yeh aetedaal malhooz rakha hai (but, it has kept this moderation) ke **ek** toh apne zair-e-kafaalat afraad ki khabargiri (that, firstly, to look after one's dependents) aur un ki zarooriyaat (their needs) ko muqaddam rakhney mein (in placing before) hukm diya hai (has been ordered).

Dusrey, iss tarah kharch karne se bhi mana kiya hai (secondly, it is also prohibited to spend in such a way) ke kal ko tumhein ya tumhaarey Ahle khaandaan ko (that tomorrow you or your family members) dusron ke aagey dast sawaal daraaz karna pad jaye (will have to beg in front of others).



فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ
فَأِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ عَنْهُ
حَكِيمٌ ۚ

Fid dunyaa wal aakhirah; wa yas'aloona 'anil yataamaa qul islaahullahum khayr, wa in tukhaalitoohum fa ikhwaanukum; wallaahu ya'lamul mufsidee minalmuslih; wa law shaaa'alaahu la-a'natakum; innal laaha 'Azeezun Hakeem.

Upon the world and the Hereafter. And they question you concerning orphans. Say: To improve their lot is best. And if you mingle your affairs with theirs, then (they are) your brothers. Allah knows him who spoils from him who improves. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

Duniya aur aakhirat ke umoor ko. Aur tujh se yateemon ke baarey mein bhi sawaal kartey hain ²⁶¹ aap kah dijiye ke un ki khair-khwaahi bahtar hai, tum agar un ka maal apne maal mein mila bhi lo toh woh tumhaarey bhai hain, badh-niyyat and naik-niyyat har ek ko Allah khoob jaanta hai aur agar Allah chaahta toh tumhein mashaqqat mein daal deta. ²⁶² Yaqeenan Allah Ta'ala Galbaa waala aur Hikmat waala hai.

^{261.} Jab yateemon ka maal zulman khanay walon ke liye waeed nazil hui (when the promise for punishment was revealed to the oppressors of the orphans' wealth), toh sahaba Karaam (radhiyallahu anhum) dar gaye (so, the Companions – may Allah be pleased with them – became frightened) aur yateemon ki har cheez alag kar di (and separated everything belonging to the orphans). Hatta ke khanay peenay ki koi cheez bach jaati, toh usay bhi istemaal na kartey aur woh kharaab ho jaati (even if something to eat and drink was left over, they would not use it and it would get spoiled) iss dar se ke kahin hum bhi iss waeed ke mustahiq na qaraar pa jayein (fearing that we may not be worthy of this promise for punishment). Iss par yeh aayat nazil hui {on this (occasion), this verse was revealed} (Ibn Kathir)

^{262.} Yaani tumhein ba-garz islaah-o-bahtari bhi, un ka maal apne maal mein milaney ki ijaazat na deta (that is, even for the sake of rectification and betterment, He would not allow you to mix their wealth with yours).



وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا مَٰمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ
وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ ءَايَاتِهِ ۚ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٣١﴾

*Wa laatankihul mushrikaati hattaa yu'minn; wa la amatum mu'minatun khairum mim
mushrikatinw wa law a'jabatkum; wa laa tunkihul mushrikeena hattaa yu'minoo; wa
la'abduumu'minun khairum mimmushrikinw wa law 'ajabakum; ulaaa'ika yad'oona ilan Naari
wallaahu yad'ooo ilal Jannati walmaghfirati biiznihee wa yubaiyinul Aayaatihee linnaasi
la'allahum yatazakkaroona. (Section 27)*

Wed not idolatresses till they believe; for lo! A believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah invites unto the Garden, and unto forgiveness by His grace, and expounds His revelations to mankind that perhaps they may remember.

Aur shirk karne waali auraton se ta'waqt yeh ke woh ee'maan na layein tum nikaah na karo,²⁶³ ee'maan waali laundi bhi shirk karne waali azaad aurat se bahut behtar hai, go tumhein mushrika hi achchi lagti ho aur na shirk karne waaley mardon ke nikaah mein apni auraton ko do jab tak ke woh ee'maan na layein, ee'maan waala gulaam azaad mushrik se behtar hai, go mushrik tumhein achcha lagey. Yeh log Jahannam ki taraf bulaatey hain aur Allah Jannat ki taraf aur Apni bakhshish ki taraf apne hukm se bulaata hai, Woh apni aayatein logon ke liye bayaan farmaa raha hai, taakay woh nasihat haasil karein.

263. Mushrika auraton se muraad buton ki pujari auratein hain (polytheists women refers to idolatrous women). Kyon ke Ahle Kitaab (Yahoodi ya Isai) auraton se nikaah ki ijaazat Quran ne di hai {because the Quran has allowed to marry women from the People of the Book (Jews or Christians)}. Albatta (however) kisi musalmaan aurat ka nikaah kisi Ahle Kitaab mard se nahi ho sakta (a Muslim woman cannot marry a man from the People of the Book). Taham (still) Hazrath Umar (radhiyallahu anhu) ne maslahatan (prudently) Ahle Kitaab ki auraton se nikaah ko na-pasand kiya hai (disliked marriage with the women of the People of the Book). *(Ibn Kathir)*

Aayat mein Ahle ee'maan ko ee'maan daar mardon aur auraton se nikaah ki taakeed ki gayi hai (in the verse, the believers are urged to marry believing men and women) aur deen ko nazar andaz karkay (and ignoring the religion) mahez husn-o-jamaal ki buniyaad par nikaah karne ko aakhirat ki barbaadi qaraar diya gaya hai (marrying only on the basis of beauty and grace is considered a devastation of the Hereafter), jis tarah hadees mein bhi Nabi (Sallallahu alaihi wa sallam) ne farmaaya ke (as the Prophet – peace and blessings of Allah be upon him – said in the hadith):

“Aurat se chaar wujuuhaat se nikaah kiya jata hai: maal, hasab-nasab, husn-o-jamaal ya deen ki wajah se. Tum deen daar aurat ka intikhaab karo.”

“A woman is married for four reasons: her property, her status and lineage, her beauty and grace or her religion. So, you should marry the religious woman.”

(صحیح بخاری- کتاب النکاح، باب الأكفاء فی الدین - وصحیح مسلم ، کتاب الرضاع ، باب استحباب نکاح ذات الدین)

(Sahih al-Bukhari: *The Book of Marriage* | **Chapter:** *Husband and Wife should have the same religion – and Sahih al-Muslim:* *The Book of Suckling* | **Chapter:** *It is recommended to marry one who is religiously committed*)

Isi tarah aap (Sallallahu alaihi wa sallam) ne *naik aurat* (pious woman) ko *duniya ki sab se behtar mataa'* (the best possession of the world) qaraar diya hai. Farmaaya:

«خَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

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

(صحيح مسلم، كتاب الرضاع، باب خير متاع الدنيا المرأة الصالحة)

(Sahih al-Muslim: The Book of Suckling | Chapter: The best temporary joy of this world is a righteous woman)



وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَّحِرِينَ

Wa yas'aloona 'anil maheedi qul huwa azan fa'tazilun nisa'a'a fil maheedi wa laa taqraboo

hunna hatta yathurna fa-izaa tatah-harrna faatoohunna min haisu amarakumul laah;

innallaaha yuhibbut Tawwaabeena wa yuhibbul mutatahhireen.

They question you (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah has enjoined upon you. Truly Allah loves those who turn unto Him, and loves those who have a care for cleanness.

Aap se haiz ke barey mein sawaal kartey hain. Kah dijiye ke woh gandagi hai, haalat haiz mein auraton se alag raho ²⁶⁴ aur jab tak woh paak nah ho jayein un ke qareeb nah jaao, haan jab woh paak ho jayein ²⁶⁵ toh un ke paas jaao jahan se Allah ne tumhein ijazath di ²⁶⁶ hai. Allah tauba karne waalon ko aur paak rahne waalon ko pasand farmaata hai.

264. Buluugat ke baad (after adolescence) har aurat ko ayyaam maahvaari mein jo khoon aata hai (the blood that comes to every woman during menses) usay haiz kaha jaata hai (it is called menstruation) aur baaz dafaa aadat ke khilaaf biimaari ki wajah se khoon aata hai (and sometimes, against the normality, bleeding due to disease) usay **istihaaza** kahtey hain (it is called **menorrhagia** – i.e. immoderate menstrual bleeding) jis ka hukm haiz se mukhtalif hai (whose ruling is different from menstruation).

Haiz ke ayyaam mein aurat ke liye namaaz maaf hai (prayers are waived for a woman during menstruation) aur rozay rakhna mamnuu hain (and fasting is forbidden) taham rozon ki qazaa baad mein zaroori hai (however, it is necessary to make up the fasts later).

Mard ke liye sirf ham-bistarii mana hai (for men only intercourse is forbidden). Albatta, boas-o-kinaar jaa'iz hai (but, kissing and embracing is permissible). Isi tarah aurat in dinon mein khana pakana aur deegar ghar ka har kaam kar sakti hai (in the same way, a woman can cook and do other household chores these days), lekin Yahoodiyon mein un dinon mein aurat ko bilkul najis samjha jaata tha (but, among Jews, in those days, women were considered absolutely impure), woh iss ke saath ikhtilaat aur khana pina bhi jaa'iz nahi samajhatey thay (they did not even consider it permissible to mix and eat with her).

Sahaba Karaam (radhiyallahu anhum) ne iss ki baabat Huzoor (Sallallahu alaihi wa sallam) se poocha (the Companions – may Allah be pleased with them – asked the Prophet – peace and blessings of Allah be upon him – about it) toh yeh aayat utri, jis mein sirf jamaa' karne se roka gaya (so, this verse was revealed, in which, only intercourse was forbidden). Alaihda rahne (separation) aur qareeb nah jaaney (and not getting close) ka matlab sirf jamaa' se mumaana'at hai (means only the prohibition of intercourse). (Ibn Kathir etc.)

265. Jab woh paak ho jayein (when they are cleansed). Iss ke do maaney bayan kiye gaye hain (it has two meanings) “**ek** khoon band ho jaye” (one, the bleeding ceases) - yaani phir ghusl kiye baghair (without Islamic bathing) bhi paak hain (are pure) mard ke liye un se mubaasharat karna jaa'iz hai (it is permissible for a man to have intercourse with them). Ibn Hazm aur baaz a'imma iss ke qaael hain {Ibn Hazm and some (religious) leaders are convinced of this}. Allama Albani ne bhi iss ki taa'iid ki hai (Allama Albani has supported this). (آداب الزفاف ص 47) (Aadaab al-Zafaaf – p. 47).

Dusrey maaney hain (the other meaning is) – “khoon band honay ke baad ghusl karkay paak ho jayein” (after the blood has stopped, take a bath and become pure). Iss dusrey maaney ke etibaar se aurat jab tak ghusl nah kar ley, iss se mubaasharat haraam raheygi (according to this second meaning, sexual intercourse with a woman will be forbidden until she performs bathing). Imam Shoukany ne iss ko raajeh qaraar diya hai (has considered superior) (Fath al-Qadeer). Hamarey nazdeek dono maslak qaabil amal hain (in our view, both cults are viable), lekin dusra qaabil tarjeeh hai (but the other is preferred).

266. “**Jahan se ijazath di hai**” (from where it is allowed) -yaani sharm-gaah se (that is, from the private parts). Kyon ke haalat haiz mein bhi isi ke istemaal se roka gaya tha (because, it was forbidden to use it even during menstruation) aur ab paak honay ke baad jo ijazath di ja rahi hai (and now, after becoming purified, the permission that is being given) toh iss ka matlab isi (farj, sharm-gaah) ki ijazath hai {so that means the same (vagina, private parts) is allowed} nah ke kisi aur hissey ki (not of any other part).

Iss se yeh istidlaal kiya gaya hai (from this, it has been argued) ke aurat ki dubur ka istemaal haraam hai (that the use of a woman's anus is forbidden), jaisa ke ahadees mein iss ki mazeed saraahat kar di gayi hai (as it is further clarified in the hadiths).



نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

**Nisaaa'ukum harsullakum faatoo harsakum annaa shi'tum wa qaddimoo li anfusikum; wattaqul
laaha wa'lamooo annakum mulaaqooh; wa bash shirilmu 'mineen.**

Your women are a tilth for you (to cultivate) so go to your tilth as you will, and send (good deeds) before you for your souls, and fear Allah, and know that you will (one day) meet Him.

Give glad tidings to believers, (O Muhammad).

Tumhaari biwiyaan tumhaari khetiyan hain, apni khetiyon mein jis tarah chaaho ²⁶⁷ aao aur apne liye (naik aamaal) aagey bhaijho aur Allah Ta'ala se dartay raha karo aur jaan rakho ke tum Uss se milney waaley ho aur ee'maan waalon ko khush khabarii suna dijiye.

267. Yahoodiyon ka khayaal tha ke agar aurat ko pait ke bal lita kar (مُذْبِرَةً) mubaasharat ki jaye (the Jews believed that if a woman was made to lie down on her stomach and sexual intercourse is performed) toh bacha bhainga paida hota hai (so, the child will be born squint-eyed). Iss ki tardeed mein kaha ja raha hai (in denial of this, it is being said) ke mubaasharat aagey se karo (chit lita kar) {that you have intercourse from front (by making her lie flat on the back)} ya peechey se (pait ke bal) {or from behind (lying on the stomach)} ya karwat par, (or by lying on one side) jis tarah chaaho, jaa'iz hai (or, as you wish, it is permissible), **lekin yeh zaroori hai ke har soorat mein aurat ki farj hi istemaal ho (but, it is important that the woman's vagina is used in every case).**

Baaz log iss se yeh istidlaal kartey hain (jis tarah chaaho) mein toh dubur bhi aa jaati hai {some people argue with it (as you wish) also includes buttocks}, lihaazaa dubur ka istemaal bhi jaa'iz hai (therefore, the use of anus is also permissible). **Lekin yeh bilkul ghalat hai** (but, this is completely wrong).

Jab Quran ne aurat ko kheti qaraar diya hai (when the Quran declares a woman like a tilth) toh iss ka saaf matlab yeh hai ke sirf kheti ke istemaal ke liye yeh kaha ja raha hai (so, it clearly means that it is being said only for the use of tilth) ke **“apni khetiyon mein jis tarah chaaho, aao”** (that **“come to your tilth as you wish”**) **aur yeh kheti (mouza wald) sirf farj hai nah ke dubur** {and this tilth (offspring place) is vagina only, and not the anus}.

Bahar-haal (anyhow), yeh ghair-fitri fayl hai (this is an unnatural act) aise shakhs ko jo apni aurat ki dubur istemaal karta hai **maluun** qaraar diya gaya hai (a person who uses his wife's anus is declared **accursed**). (بحوالہ ابن کثیر و فتح القدیر) (With Reference to Ibn Kathir and Fath al-Qadeer)



وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

**Wa laa taj'alul laaha 'urdata li aymaanikum an tabarroo wa tattaqoo wa tuslihoo bainan naas;
wallaahu Samee'un 'Aleem.**

And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

Aur Allah Ta'ala ko apni qasmon ka (iss tarah) nishaana nah banaao ke bhalaayi aur parhezgaarii aur logon ke darmiyaan ki islaah ko chho'd baitho ²⁶⁸ aur Allah Ta'ala Sunnay waala Jaannay waala hai.

²⁶⁸. Yaani gussey mein iss tarah ki qasam mat khaao (that is, do not swear in anger as such) ke mein falaan ke saath naiki nahi karoonga (that I will not do good to so-and-so) falaan se nahi boluunga (I will not speak to so-and-so), falaan ke darmiyaan sulah nahi karauunga (I will not make peace between so-and-so). Iss qism ki qasmon ke liye hadees mein kaha gaya hai (for such oaths, it is said in the hadith) ke agar kha lo toh inhein toud do (that if you take, break them) aur qasam ka kaffaara ada karo (and pay the expiation for the oath).

(كفارة قسم کے لئے دیکھیے: سورة المائدة، آیت 89) {Kaffaara-e-Qasam ke liye dekhiye: Surah al-Maidah, aayat 89} (For expiation of oath, see: Surat al-Maidah, verse 89)



لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

**Laa yu'aakhi zukumul laahu billaghwi fee aymaa nikum wa laakiny yu'aakhi zukum bimaa
kasabat quloo bukum; wallaahu Ghafoorun Haleem.**

Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.

Allah Ta'ala tumhein tumhaari un qasmon par nah pakdaega jo pukhta nah hon ²⁶⁹ haan Uss ki pakad uss cheez par hai jo tumhaarey dilon ka fayl ho, Allah Ta'ala Bakhshne waala aur Burdbaar hai.

269. Yaani jo ghair-iraadi aur aadat ke taur par hon (that is, which are unintentional and habitual). Albatta (however), amdan jhooti qasam khana (deliberately taking false oath) kabiira gunah hai (is a grave sin).



لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

**Lillazeena yu'loona min nisaaa'ihim tarabbusu arba'ati ashhurin fain faaa'oo fa innal laaha
Ghafoorur Raheem.**

**Those who forswear their wives must wait four months; then, if they change their mind, lo!
Allah is Forgiving, Merciful.**

**Jo log apni biwiyon se (taalluq nah rakhney ki) qasmein khayein, un ke liye chaar mahinay ki
muddat ²⁷⁰ hai, phir agar woh lout ayein toh Allah Ta'ala bhi Bakhshne waala Mehrbaan hai.**

270. **إِيلَاءٌ (iilaa'un)** ke maaney qasam khaney ke hain (means 'taking an oath'), yaani koi shauhar agar qasam kha ley ke apni biwi se ek mahinay ya do mahinay (maslan) taalluq nahi rakhoonga {that is, if a husband swears that he will not be with his wife for a month or two months (for example)} phir qasam ki muddat poori karkay taalluq qayem kar leta hai toh koi kaffaara nahi (then, he completes the oath of allegiance and establishes a relationship, then there is no expiation).

Haan agar muddat poori honay se qabal taalluq qayem karega (yes, if the relationship is established before the expiration of the period) toh kaffaara-e-qasam ada karna hoga (then, the expiation will have to be paid).

Aur agar chaar mahinay se zyaada muddat ke liye ya muddat ki ta'ayyun ke baghair qasam khata hai (and if he swears for a period of more than four months or without fixation of period) toh iss aayat mein aise logon ke liye muddat ka ta'ayyun kar diya gaya hai (then, this verse specifies a period for those) ke woh chaar mahinay guzarney ke baad ya toh biwi se taalluq qaum kar lein ya phir usay Talaaq dey dein (that they, after four months, he should either have a relationship with his wife or divorce her), (usay chaar mahinay se zyaada muallaq rakhney ki ijazath nahi hai) (it is not allowed to keep her pending for more than four months).

Pehli soorat mein usay kaffaara-e-qasam ada karna hoga (in the first case, he has to pay expiation of oath) aur agar dono mein se koi soorat ikhtiyaar nahi karega (and if, among the two, any one is not taken) toh adalat iss ko dono mein se kisi ek baat ke ikhtiyaar karne par

majboor karegi (so, the court will force him to choose one of the two) ke woh iss se taalluq qayem karey, ya Talaaq dey (that he establishes relationship with her or divorces her), taakay aurat par zulm nah ho (so that woman is not oppressed). *(Tafseer Ibn Kathir)*



وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

Wa in 'azamut talaaqa fa innal laaha Samee'un 'Aleem.

And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

Aur agar Talaaq ka hi qasad kar lein ²⁷¹ toh Allah Ta'ala Sunnay waala, Jaannay waala hai.

271. In alfaaz se maloom hota hai ke chaar mahinay guzartey hi az-khud Talaaq waaqey nahi hogi (these words indicate that divorce will not happen automatically after four months) (jaisa ke baaz ulema ka maslak hai – as is the view of some scholars).

Balkay khaawind ke Talaaq deney se Talaaq hogi (on the contrary, giving divorce by the husband will result in divorce) jis par usay adalat bhi majboor karegi (for which the court will also force him). Jaisa ke jamhoor ulema ka maslak hai (as is the view of the majority of scholars). *(Ibn Kathir)*



وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا
وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

**Walmutallaqaatu yatarab basna bi anfusihinna salaasata qurooo'; wa laa yahillu lahunna ai
yaktumna maa khalaqal laahu fee arhaaminhinna in kunna yu'minna billaahi wal yawmil
aakhir; wa bu'oola tuhunna ahaqu biraddihinna fee zaalika in araadoo islaahaa; wa lahunna
mislul lazee alaihinna bilma'roof; wa lirrjjaali 'alaihinna daraja; wallaahu 'Azeezun**

Hakeem. (Section 28)

**Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it
is not lawful for them that they should conceal that which Allah has created in their wombs if
they are believers in Allah and the Last Day. And their husbands would do better to take them
back in that case if they desire a reconciliation. And they (women) have rights similar to those
(of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.**

Talaaq waali auratein apne aap ko teen haiz tak rokey rakhein,²⁷² unhein halaal nahi ke Allah ne un ke reham mein jo paida kiya ho usay chupayein,²⁷³ agar unhein Allah Ta'ala par aur Qayamat ke din par ee'maan ho, un ke khaawind iss muddat mein inhein louta leney ke puray haq-daar hain agar un ka iraada islaah ka ho.²⁷⁴ Aur auraton ke bhi waise hi haq hain jaise un par mardon ke hain achchayi ke saath.²⁷⁵ Haan mardon ko auraton par fazeelat hai aur Allah Ta'ala Ghalib hai Hikmat waala hai.

272. Iss se woh mutallaqa aurat muraad hai jo haamila bhi nah ho (kyon ke hamal wali aurat ki muddat waza hamal hai) {this refers to a divorced woman who is not even pregnant (because a pregnant woman has a gestation period)} jisey dukhuul se qabal Talaaq mil gayi ho, woh bhi nah ho (kyon ke iss ki koi iddat hi nahi hai) {the one who has been divorced before sexual penetration, this shouldn't happen (because there is no period of waiting in such case)}, **aa'isa** bhi nah ho (shouldn't be in a state of menopause) yaani jin ko haiz aana band ho gaya ho (kyon ke un ki iddat teen mahinay hai) {that is, those who have stopped menstruating (because their period of waiting is three months)}.

Goya yahan mazkoorah auraton ke ilawa (it seems that apart from the women mentioned here) sirf madkhuula aurat ki iddat bayan ki ja rahi hai (only the period of waiting of slave-woman is being mentioned) aur woh teen quruu (and that is three **quru'in** – plural of 'qar'). Jis ke maaney **tuhr** ya **teen haiz** ke hain (which means purity or three menstrual periods). Yaani **teen tuhr** ya **teen haiz iddat guzaar** ke woh doosri jagah shaadi karne ki majaz hai (that is, **three periods of purity** or after **three menstrual periods**, she is legally authorized to get married in another place).

Salaf ne quruu ke dono hi maaney sahih qaraar diye hain, iss liye dono ki gunjaiysh hai (the predecessors have validated both meanings of quru'in, so there is room for both). (*Ibn Kathir and Fath al-Qadeer*)

***Tuhr:** bathing after menstruation, period between two menstruations, purity.

273. Iss se haiz aur hamal dono hi muraad hain (this means both menstruation and pregnancy). Haiz nah chupayein (do not hide menstruation), maslan kahey ke Talaaq ke baad mujhe ek ya do haiz aaye hain (for example, say that, after divorce, I have had one or two menstrual periods) daraan haal yeh ke usay teeno haiz aa chukay hon (even though, she has had all three menstrual periods).

Maqsad pehle khaawind ki taraf rujoo karna ho (agar woh rujoo karna chaahta ho) ya agar rujoo karna nah chaahti ho toh yeh kah dey ke mujhe toh teen haiz aa chukay hain {the purpose is to return to the first husband (if he wishes to return) or if he does not want to

return, then say that I have had three menstrual periods}, *jab ke waaqi'atan aisa nah ho, taakay khaawind ka haq rujoo saabit nah ho sakey* (when, in fact, this is not the case, so that the husband's right of recourse cannot be proved).

Isi tarah hamal nah chupayein (similarly, do not hide the pregnancy) *kyon ke iss tarah doosri jagah shaadi karne ki soorat mein nasab mein ikhtilaat ho jayega* (because, in this way, if you get married in another place, the lineage will be mixed).

Nutfa woh pehle khaawind ka hoga aur mansoob dusrey khaawind ki taraf ho jaye (the sperm will belong to the first husband, and will be attributed to the second husband). *Yeh sakht kabiira gunaah hai* (this is a grave sin).

274. *Rujoo karne se khaawind ka maqsad agar tang karna nah ho* (if the husband's intention is not to harass her) *toh iddat ke andar khaawind ko rujoo karne ka pura haq haasil hai* (then, the husband has the full right to return within the period of waiting).

Aurat ke walii (a woman's guardian) *ko iss haq mein rukawat daalnay ki ijazath nahi hai* (is not allowed to interfere with this right).

275. *Yaani dono ke huquuq ek dusrey se miltay-jultay hain* (that is, the rights of both are similar to each other), *jin ke puray karne ke dono shar'an paband hain* (both of which are legally binding to fulfill).

Taham mard ko aurat par fazeelat ya darja haasil hai (however, men have superiority over women), *maslan* (for example):

- **Fitri quwwaton mein** (such as in natural strengths),
- **Jihaad ki ijazath mein** (in the permissibility of jihaad)
- **Miiraas ke do guna honay mein** (sharing two-fold in the inheritance),
- **Qawwamiyat aur Haakimiyyat mein aur** (in the permanence and sovereignty and)
- **Ikhtiyaar Talaaq-o-rujoo (waghera) mein** {and, in the option of divorce and recourse (etc.)}.



الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا
ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ



*Attalaaqu marrataani fa imsaakum bima'roofin aw tasreehum bi ihsaan; wa laa yahillu lakum
an taakhuzoo mimmaaa aataitumoohunna shai'an illaaa ai yakhaafaaa alla yuqeemaa
hudoodallahi fa in khiftum allaa yuqeemaa hudoodal laahi falaa junaaha 'Alaihimaa feemaf
tadat bihee tilka hudoodul laahi falaa ta'tadoohaa; wa mai yata'adda hudoodal laahi fa
ulaaa'ika humuzzaa limoon.*

Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that you take from women anything of that which you have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if you fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresses Allah's limits: such are wrong-doers.

Yeh talaaqin do martaba hain,²⁷⁶ phir ya toh achchayi se rokna²⁷⁷ ya umdagii ke saath chho'd dena hai²⁷⁸ aur tumhein halal nahi ke tum ne unhein jo dey diya hai uss mein se kuch bhi lo, haan yeh aur baat hai ke dono ko Allah ki hadein qayem nah rakh sakney ka khauf ho, iss liye agar tumhein dar ho ke yeh dono Allah ki hadein qayem nah rakh sakeinge toh aurat rihaa'ii paney ke liye kuch dey daley, iss mein dono par gunaah nahi²⁷⁹ yeh Allah ki hudood hain, khabardaar un se aagey nah badh'na aur jo log Allah ki hadon se tajaawuz kar jayein woh zaalim hain.

^{276.} Yaani woh Talaaq jis mein khaawind ko (iddat ke andar) rujoo ka haq haasil hai, woh do martaba hai {that is, the divorce in which the husband has the right to return (within the waiting period) is twice}.

Pehli Talaaq ke baad bhi aur **doosri** martaba Talaaq ke baad bhi rujoo ho sakta hai (after the first divorce also and after the second divorce, he can return).

Teesri martaba Talaaq deney ke baad rujoo ki ijaazat nahi (third time, after giving divorce, it's not permissible to return).

Zamaana jaahiliyyat mein (in the age of ignorance – i.e. pre-Islamic era) yeh haq Talaaq-o-rujoo ghair mahdood tha (this right of divorce and recourse was unrestricted) jis se auraton par bada zulm hota tha (which led to great oppression on women). Aadmi baar baar Talaaq dey kar rujoo karta rahta tha, iss tarah usay nah basaata tha, nah azaad karta tha (the man repeatedly divorced and returned, thus neither settling nor releasing her).

Allah ne iss zulm ka raasta band kar diya (Allah closed the way of this oppression). Aur pehli ya doosri martaba sonchney aur gaur karne ki sahuulat se mahroom bhi nahi kiya (and did not deprive to think for the first or second time and the opportunity to ponder). Warna agar pehli martaba ki Talaaq mein hi hamesha ke liye judaa'ii ka hukm dey diya jaata (otherwise, in the first divorce, separation would have been ordered forever) toh iss se paida honay wali mu'aashartii masaa'il ki pechiidgiyon ka andaza hi nahi kiya ja sakta (so, the complexities of the social problems that arise from it cannot be estimated).

Ilawa azeen (apart from that) Allah Ta'ala ne "طَلْقَان" (Talqataan – Do Talaaqein – two divorces) nahi farmaaya, balkay (rather) الطَّلَاقُ مَرَّتَانِ (At-Talaaqu Marrataan - Talaaq do martaba – divorce in two times) farmaaya, jis se iss baat ki taraf ishaara farma diya ke baik waqt do ya teen talaaqein dena aur inhein baik waqt naafiz kar dena hikmat ilaahia ke khilaaf hai (He pointed out that giving two or three divorces, at the same time, and enforcing them at the same time is against the Divine wisdom).

Hikmat ilaahia isi baat ki muqtazii hai ke ek martaba Talaaq ke baad (chahey woh ek ho ya kayi ek) {the Divine Wisdom requires that once after divorce (whether it is one or several) aur isi tarah doosri martaba Talaaq ke baad (chahey woh ek ho ya kayi ek) {and so on, after a second divorce (whether it is one or several)} mard ko sonchney samajhne aur jald baazi ya ghusse mein kiye gaye kaam ke izaala ka mauqa diya jaye (men should be given the opportunity to think and understand and to rectify for hasty or angry actions).

*Yeh hikmat ek majlis ki teen talaaqon ko ek **Talaaq Raj'ii** qaraar deney mein hi baaqi rahti hai (this wisdom remains in declaring three divorces of an assembly as one **revocable divorce**) nah ke teeno ko baik waqt naafiz karkay (not by enforcing all three at the same time) sonchney aur ghalti ka izaala karne ki sahuulat se mahroom kar deney ki soorat mein (and depriving them of the ability to think and correct mistakes).*

*(Tafseel ke liye mulahiza ho: Kitaab majmuu'a maqalaat ilmia baabat - **Ek majlis ki teen Talaaq**) - aur ("Ikhtelaaf ummat aur Siraat mustaqeem") {for details, see: Book Collection of Scholarly Articles – **Three Divorces in one meeting** – and 'The Difference Between the Ummah and the Straight Path'}*

Niiz (again) *maloom hona chahiye* (it should be noted) *ke bahut se ulema ek majlis ki teen talaaqon ke waaqia honay hi ka fatwa dete hain* (many scholars issue a verdict on the occurrence of three divorces in one sitting).

277. *Yaani rujoo karkay achchey tareeqay se usay basaanaa* (that is, to return and settle her in a good way).

278. *Yaani teesri martaba Talaaq dey kar* (that is, by divorcing for the third time).

279. *Iss mein khula' ka bayaan hai* (there is a statement of 'separation from husband' in it), *yaani aurat khaawind se alaihidagii haasil karna chahey* (that is, if a woman wants to separate from her husband) *toh uss soorat mein khaawind aurat se apna diya hua mahar waapas le sakta hai* (then, in that case, the husband can take back his dowry from the woman).

Khaawind agar alaihidagii qubool karne par amaada nah ho (if the husband is not willing to accept the separation) *toh adalat khaawind ko Talaaq deney ka hukm degyi* (then, the court will order the husband to give divorce) *aur agar woh usay nah maaney toh adalat nikaah faskh kar degyi* (and if he does not accept it, the court will annul the marriage).

Goya khula' ba-zariye Talaaq bhi ho sakta hai aur ba zariya faskh bhi (it is as if separation can be done through divorce and also through annulment). *Dono sooraton mein iddat ek haiz hai* (in both cases, the waiting period is one menstrual period).

(ابوداود، ترمذی، نسائی والحاکم۔ فتح القدیر)

(Abu Dawud, Tirmidhi, al-Nasa'i and al-Haakim – Fath al-Qadeer).

Aurat ko yeh haq deney ke saath saath iss baat ki bhi sakht taakeed ki gayi hai (in addition to giving women this right, it is also strongly emphasized) *ke aurat baghair kisi maa'quul 'uzr ke khaawind se alaihidagii yaani Talaaq ka mutaalba nah karey* (that a woman should not demand divorce from her husband without a valid excuse).

Agar aisa kareygi toh nabi (Sallallahu alaihi wa sallam) ne aisi auraton ke liye yeh sakht waeed bayaan farmaayi hai ke woh Jannat ki khushbuu tak nahi payeingi (if she does, then the Prophet – peace and blessings of Allah be upon him – has given a stern admonition to such women that they will not even smell the fragrance of Paradise). (Ibn Kathir etc.)



فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

*Fa in tallaqahaa falaa tahillu lahoon mim ba'du hatta tankiha zawjan ghairah; fa in tallaqahaa
falaa junaaha 'alaihimaaa ai yataaraaja'aaa in zannaaa ai yuqeemaa hudoodal laa; wa tilka
hudoodul laahi yubaiyinuhaa liqawminy ya'lamoona.*

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who have knowledge.

Phir agar uss ko (teesri baar) Talaaq dey dey toh ab uss ke liye halaal nahi jab tak woh aurat uss ke siwa dusrey se nikaah nah karey, phir agar woh bhi Talaaq dey dey toh un dono ko mail-jol kar leney mein koi gunaaah nahi ²⁸⁰ ba-shart ye ke yeh jaan lein ke Allah ki hadon ko qayem rakh sakeinge, yeh Allah Ta'ala ki hudood hain jinhein woh jannay walon ke liye bayaan farma raha hai.

²⁸⁰. Iss Talaaq se teesri Talaaq muraad hai (this divorce means the third divorce). Yaani teesri Talaaq ke baad khaawind ab nah rujoo kar sakta hai aur nah nikaah (that is, after the third divorce, the husband can no longer return or marry).

Albatta (however) yeh aurat kisi aur jagah nikaah kar le aur dusra khaawind apni marzi se usay Talaaq dey dey (if the woman marries somewhere else and the other husband divorces her of his own free will) ya faut ho jaye toh iss ke baad zawj awwal se iss ka nikaah jaaiz hoga (or if he dies, then it will be permissible for him to marry his first wife).

Lekin iss ke liye baaz mulkon mein jo **halala** ka tareeqa raa'ij hai (but, for this, in some countries the method for making permissibility is customary), **yeh laa'natii fayl hai** (this is a cursed act).

Nabi (Sallallahu alaihi wa sallam) ne **halala** karne waley aur karwane waley dono par laanat farmaayi hai (the Prophet – peace and blessings of Allah be upon him – cursed both those who make it lawful and those who helps in making it lawful).

Halala ki gharz se kiya gaya nikaah, nikaah nahi hai, zinaa-kaarii hai (with the intention of permissibility, the marriage performed is not marriage, it is adultery). Iss nikaah se aurat pehle khaawind ke liye halaal nahi hogi (with this marriage, a woman will not be lawful for her first husband).



وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ
هُزُوءًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

***Wa izaa tallaqtumun nisaaa'a fabalaghna ajala hunna fa amsikoo hunna bima'roofin law
sarrihoo hunna bima'roof; wa laa tumsikoo hunna diraa rallita'tadoo; wa mai yaf'al zaalika
faqad zalama nafsah; wa laa tattakhizooo aayaatillaahi huzuwaa; wazkuroo ni'matal laahi
'alaikum wa maaa anzala 'alaikum minal kitaabi wal hikmati ya'izukum bih; wattaqul laaha
wa'lamooo annal laaha bikulli shai'in 'Aleem. (Section 29)***

***When you have divorced women, and they have reached their term, then retain them in
kindness or release them in kindness. Retain them not to their hurt so that you transgress (the
limits). He who does that has wronged his soul. Make not the revelations of Allah a
laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He
has revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe
your duty to Allah and know that Allah is Aware of all things.***

***Jab tum auraton ko Talaaq do aur woh apni iddat khatam karne par ayein toh ab unhein achchi
tarah basao, ya bhalaayi ke saath alag kar do ²⁸¹ aur unhein takleef pahunchaney ki gharz se
zulm wa zyaadati ke liye nah roko, jo shakhs aisa karey uss ne apni jaan par zulm kiya. Tum Allah
ke ahkaam ko hansii khail nah ²⁸² banaao aur Allah ka ahsaan jo tum par hai yaad karo aur jo
kuch kitaab wa hikmat Uss ne nazil farmaayi hai jis se tumhein nasiihat kar raha hai, usay bhi.
Aur Allah Ta'ala se dartay raha karo aur jaan rakho ke Allah Ta'ala har cheez ko Jaanta hai***

281. الطَّلَاقُ مَرَّتَانِ (divorce pronounced twice) mein batlaaya gaya tha ke do Talaaq tak rujoo karne ka ikhtiyaar hai (in it was stated that there is an option to return up to two divorces). Iss aayat mein kaha ja raha hai ke rujoo iddat ke andar andar ho sakta hai, iddat guzarney ke baad nahi (in this verse, it is said that recourse can take place within the waiting period, not after the waiting period has passed). Iss liye yeh takraar nahi hai (so, this is not a dispute) jis tarah ke ba-zaahir maloom hoti hai (as it outwardly seems).

282. Baaz log mazaah mein Talaaq dey detey, ya nikaah kar letay, ya azaad kar detey hain (some people jokingly divorce, or get married or set free) phir kahtay hain ke mein ne toh mazaah kiya tha (then say, 'I was just kidding').

Allah ne usay aayaat Ilaahi se istehzaa qaraar diya, jis se maqsood iss se rokna hai (Allah called it a mockery of the Divine verses, which is meant to prevent it).

Isi liye Nabi (Sallallahu alaihi wa sallam) ne farmaaya hai ke mazaaq se bhi agar koi mazkoo rah kaam karega toh woh haqeeqat hi samjha jayega aur mazaaq ki Talaaq, ya nikaah ya azaadi naafiz ho jayegi (that is why the Prophet – peace and blessings of Allah be upon him – said that even if one does the above mentioned thing with a joke, it will be considered as reality, and the joke will lead to enforcement of divorce, marriage or freedom). *(Tafseer Ibn Kathir)*



وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَُمْ أَزْكَى
لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٢٢﴾

**Wa izaa tallaqtumun nisaaa'a fabalaghna ajalahunna falaa ta'duloo hunna ai yankihna azwaaaja
hunna izaa taraadaw bainahum bilma' roof; zaalika yoo'azu bihee man kaana minkum yu'minu
billaahi wal yawmil aakhir; zaalikum azkaa lakum wa at-har; wallaahu ya'lamu wa antum laa
ta'lamoon.**

And when you have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knows; you know not.

Aur jab tum apni auraton ko Talaaq do aur woh apni iddat puuri kar lein toh unhein un ke khaawindon se nikaah karne se nah roko jab ke woh aapas mein dastoor ke mutabiq razaamand hon. ²⁸³ Yeh nasiihat unhein ki jaati hai jinhein tum mein se Allah Ta'ala par aur Qayamat ke din par yaqeen wa ee'maan ho, iss mein tumhaari behtareen safaa'ii aur paakiizgii hai. Allah Ta'ala jaanta hai aur tum nahi jaantey.

²⁸³. Iss mein mutallaqa aurat ki baabat ek teesra hukm diya ja raha hai (in this, regarding the divorced woman, there is a mention of third commandment) woh yeh ke iddat guzarney ke baad (pehli ya doosri Talaaq ke baad) {which is after the waiting period (after the first or second divorce)} agar saabiqa khaawind biwi (if former husband and wife) baahamii razaamandi se (by mutual consent) dobara nikaah karna chahein toh tum un ko mat roko (want to remarry, then do not stop them).

Nabi (Sallallahu alaihi wa sallam) ke zamane mein (in the time of Prophet – peace and blessings of Allah be upon him) ek aisa waaqia hua (there was an incident) toh aurat ke

bhai ne inkaar kar diya jis par yeh aayat utri (so, the woman's brother refused, and on that this verse was revealed)

(صحيح بخاري، كتاب النكاح ، باب لا نكاح إلا بولي)

(Sahih Bukhari: The Book of Marriage – Chapter: A marriage is not valid except through the Wali).

Iss se ek toh yeh maloom hua (from this, it is apparent) ke aurat apna nikaah nahi kar sakti (that a woman cannot marry herself) balkay iss ke nikaah ke liye walii ki ijaazat aur razaamandi zaroori hai (rather, the permission and consent of the guardian is required for her marriage).

Tab hi toh Allah ne waliyon ko apna haq wilaayat galat tareeqay se istemaal karne se roka hai (only then, Allah has prevented the guardians from misusing their right of guardianship). Iss ki mazeed taa'iid hadith nabawi (Sallallahu alaihi wa sallam) se hoti hai (this is further supported by the hadith of the Prophet – peace and blessings of Allah be upon):

«لَا نِكَاحَ إِلَّا بِوَلِيِّ»

“Walii ki ijaazat ke bagair nikaah nahi”

“There is no marriage except with a walii.”

(رواه الخمسة إلا النسائي إرواء الغليل ج 6 - ص 235 - صححه الألباني)

{Narrated by the five except Al-Nasa'i Irwa' al-Ghaleel – Volume 6, p. 236 – Authenticated by Al-Albani}

Aur ek riwayat mein hai (in another tradition):

«أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنٍ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ»

Jis aurat ne walii ki ijaazat ke bagair nikaah kar liya, pas uss ka nikaah baatil hai, uss ka nikaah baatil

hai, uss ka nikaah baatil hai... (Hawala mazkoor – the reference is mentioned)

"Whichever woman married without the permission of her Walii her marriage is invalid, her marriage is invalid, her marriage is invalid."

(حواله مذکور و صححه أيضا الألباني) {It's reference mentioned and also authenticated by Al-Albani}

In ahadees ko Allama Anwar Shah Kashmiri ne bhi, deegar muhaddiseen ki tarah (like other interpreters of hadiths), Sahih aur Ahsan tasleem kiya hai (accepted as authentic and good). (فيض الباری، ج کتاب النکاح). (Faiz al-Bari: Volume 4 – Book of Marriage)

Doosri baat yeh maloom hui (secondly, it became clear) ke aurat ke waliyon ko bhi aurat par jabr karne ki ijaazat nahi (that even the guardians of a woman are not allowed to oppress a woman), balkay un ke liye zaroori hai ke woh aurat ki razaamandi ko bhi zaroor malhooz rakhein (on the contrary, it is important for them to take into account the consent of the woman).

Agar walii aurat ki razaamandi ko nazar andaz karkay zabardasti nikaah kar dey (if the guardian ignores the woman's consent and performs her marriage by force), toh Shariat ne aurat ko ba-zariya adalat nikaah faskh karaney ka ikhtiyaar diya hai (so, the Shari'ah has given the woman the power to annul the marriage through a court). Iss liye zaroori hai ke nikaah mein dono ki razaamandi haasil ki jaye (therefore, it is necessary to get the consent of both parties in the marriage), koi ek fareeq bhi man-maani nah karey (neither side can do what one likes).

Agar aurat man-manay tareeqay se (if the woman through her willfulness) **walii ki ijaazat** nazar andaz kareygi (disregards the permission of the guardian) toh woh nikaah hi sahih nahi hoga (then the marriage itself will not be valid). Aur **walii zabardasti karega** (and if the guardian will force) aur ladki ke mafadaat ke muqaabley mein apne mafadaat ko tarjeeh deyga (and puts his own interests before the interests of the girl), toh adalat aise walii ko haq Wilaayat se mahroom karkay (then, the court will deprive such a guardian of the right of guardianship) walii ab'ad ke zariye se (and through a distant guardian) ya khud walii ban kar iss aurat ke nikaah ka fareeza anjaam deygi (or by becoming the guardian itself perform the duty of marriage of this woman).

«فَإِنْ اِشْتَجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَ لَهَا»

"If they disagree, then the Sultan is the Walii for one who has no Walii."

(إرواء الغلیل) (Irwa' al-Ghaleel)



وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٣٣﴾

Walwaa lidaatu yurdi'na awlaada hunna hawlaini kaamilaini liman araada ai yutimmar radaa'ah; wa 'alalmawloodi lahoo rizqu hunna wa kiswatuhunna bilma'roof; laatukallafu nafsun illaa wus'ahaa; laa tudaaarra waalidatum biwaladihaa wa laa mawloodul lahoo biwaladih; wa 'alal waarisi mislu zaalik; fa in araadaa Fisaalan 'an taraadim minhumaa wa tashaawurin falaa junaaha 'alaihimaa; wa in arattum an tastardi'ooo awlaadakum falaa junaaha 'alaikum iza sallamtum maaa aataitum bilma'roof; wattaqul laaha wa'lamooo annal laaha bima ta'maloona baser.

Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if you wish to give your children out to nurse, it is no sin for you, provide that you pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what you do.

Maayen apni aulaad ko do saal kaamil doodh pilaayein jin ka iraada doodh pilanay ki muddat bilkul poori karne ka ho ²⁸⁴ aur jin ke bachchay hain un ke zimma un ka roti kapda hai jo mutabiq dastoor ke ho. ²⁸⁵ Har shakhs itni hi takleef diya jata hai jitni iss ki taaqat ho. Maa ko uss ke bacha ki wajah se ya baap ko uss ki aulaad ki wajah se koi zarrar nah pahoonchaya jaye. ²⁸⁶ Waaris par bhi isi jaisi zimmadaari ²⁸⁷ hai, phir agar dono (yaani maa baap) apni razaamandi aur baahamii mashwarey se doodh chhu'daana chahein toh dono par kuch gunaah nahi aur agar tumhaara iraada apni aulaad ko doodh pilwaanay ka ho toh bhi tum par koi gunaah nahi jab ke tum un ko mutabiq dastoor ke jo dena ho woh un ke hawalay kar do, ²⁸⁸ Allah Ta'ala se dartay raho aur jaantey raho ke Allah Ta'ala tumhaarey aamaal ki dekh bhaal kar raha hai.

²⁸⁴. Iss aayat mein masla **razaa'at** ka bayaan hai {the issue of **breastfeeding (suckling)** is mentioned in this verse}.

Iss mein **pehli baat** yeh kahi gayi hai (in this, the first thing that is being said is) ke jo muddat razaa'at poori karni chahey toh woh do saal puuray doodh pilaayein {that whoever wants to complete the period of breastfeeding should breastfeed (suckle) for two whole years}.

Un alfaaz se uss se kam muddat tak doodh pilanay ki bhi gunjayish nikalti hai (those words also allow for breastfeeding for a shorter period).

Doosri baat yeh maloom hui (secondly, it has been found) ke muddat razaa'at zyaada se zyaada do saal hai (that the period of breastfeeding is a maximum of two years), jaisa ke Tirmidhi mein Hazrat Umm Salma (radhiyallahu anha) se riwayat hai (as narrated by Umm Salma – may Allah be pleased with her – in Tirmidhi):

« لَا يُحَرِّمُ مِنَ الرِّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي النَّدْيِ ، وَكَانَ قَبْلَ الْفُطَامِ »

“Wahi razaa’ (doodh pilaana) hurmat saabit karta hai, jo chhaati se nikal kar aanton ko phaa dey aur yeh doodh chhurhanay (ki muddat) se pehle ho.”

“No prohibition results from suckling except for what penetrates the intestines while on the breast before weaning.”

(الترمذي ، كتاب الرضاع ، باب ما جاء أن الرضاعة لا تحرم إلا في الصغر دون الحولين) (At-Tirmidhi: The Book on Suckling | Chapter: What has been related about: Suckling does not make a prohibition except during infancy less than two years)

Chunanche (therefore) iss muddat ke andar koi bacha kisi aurat ka iss tareeqa se doodh pi lega, jis se razaa'at saabit ho jaati hai (during this period, a child will drink a woman's milk in a way that proves suckling) toh un ke darmiyaan razaa'at ka woh rishta qayem ho jayega (so that relationship of breastfeeding will be established between them) jis ke baad razaa'yi behan-bhaiyon mein aapas mein usi tarah nikaah haraam hoga jis tarah nisbatii behan-bhaiyon mein haraam hota hai (after which marriage between foster siblings will be forbidden in the same way as it is forbidden between the siblings by blood relationship).

«يُحَرِّمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ»

“Razaa’at se bhi woh rishtey haraam ho jayeinge jo nasab se haraam hotay hain.”

“As foster relations are treated like blood relations (in marital affairs).”

(صحيح بخاري ، كتاب الشهادات ، باب الشهادة على الأنساب والرضاع المستفيض والموت القديم) (Sahih al-Bukhari: Book of Witnesses | Chapter: To give witness concerning lineage, foster suckling relations and dead persons)

285. مَوْلُودٌ لَهُ (mawloodul laho) muraad baap hai (**‘begotten to him’** means father). Talaaq ho jane ki soorat mein (in case of divorce) shiir-khwaar bachchay aur iss ki maa ki kafaalat ka masla hamaarey mu’aashray mein bada pechiida ban jata hai (the issue of maintenance of the infant and his mother becomes very complicated in our society) aur iss ki wajah Shariat se inhiraaf hai (and the reason for this is deviation from the Shari’ah).

Agar hukm Ilaahi ke mutabiq (if, according to the Divine command), khaawind apni taaqat ke mutabiq mutallaqa aurat ki roti kapday ka zimma daar ho (the husband is responsible for the bread and clothing of the divorced woman according to his ability), jis tarah ke iss aayat mein kaha ja raha hai toh nihayat aasaani se masla hal ho jata hai (as is being said in this verse, then the problem gets solved very easily).

286. *Maa ko takleef pahunchana yeh hai (harassing the mother is) ke maslan maa bachchay ko apne paas rakhna chahey (that, for example, if the mother wants to keep the child with her) magar maamta ke jazbey ko nazar andaz karkay (but, ignoring the spirit of motherhood) bachcha zabardasti iss se cheen liya jaye (the child is forcibly taken away from her) ya yeh ke bagair kharch ki zimmadaari uthaye, usay doodh pilanay par majboor kiya jaye (or take responsibility without spending, and she may be forced to breastfeed).*

Baap ko takleef pahunchaney se muraad yeh hai (harassing the father means) ke maa doodh pilanay se inkaar kar dey (that the mother refuses to breastfeed), ya iss ki haisiyat se zyaada ka, iss se maali mutaalba karey (or make more financial demands from him beyond his capacity).

287. *Baap ke faut ho jane ki soorat mein (in case of death of the father) yahi zimmadaari waarison ki hai ke woh bachchay ki maa ke huquuq sahih tareeqay se ada karein (it is the responsibility of the heirs to properly pay the rights of the mother of the child), taakay nah aurat ko takleef ho (so that the woman is not harmed) aur nah bachchay ki parwarish aur nigaah-daasht mutasir ho {and the upbringing of the child and watch and ward (protection) is not affected}.*

288. *Yeh maa ke ilawa kisi aur aurat se doodh pilwaaney ki ijaazat hai (it is permissible to breastfeed from any woman other than the mother) ba-shart ye ke iss ka **ma'wajab** (mu'aawaza) dastoor ke mutabiq ada kar diya jaye {provided that the 'what is necessary' (compensation) is paid in according with the rules of practice}.*



وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا
بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿٢٣٤﴾

**Wallazeena yutawaffawna minkum wa yazaroona azwaajai yatarabbasna bi anfusihinna
arba'ata ashhurinw wa 'ashran fa iza balaghna ajalahunna falaa junaaha 'alaikum feemaa
fa'alna fee anfusihinna bilma'roof; wallaahu bimaa ta'maloona Khabeer.**

Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what you do.

Tum mein se jo log faut ho jayein aur biwiyaan chho'd jayein, woh auratein apne aap ko chaar mahinay aur das (din) iddat mein rakhein, ²⁸⁹ phir jab muddat khatam karlein to jo achchayi ke saath woh apne liye karein uss mein tum par koi gunaaah nahi ²⁹⁰ aur Allah Ta'ala tumhaarey har amal se khabardaar hai.

289. Yeh **iddat-e-wafaat** har aurat ke liye hai (the **waiting period upon death**) is for every woman} chahey madkhula ho (whether she is a slave-woman) ya ghair-madkhula (or a woman, who after the marriage has never had intercourse with the husband) jawan ho ya budhii (young or old). Albatta (however), iss se **haamila** aurat mustashna hai (a **pregnant** woman is an exception to this), kyon ke iss ki iddat waz'-e-hamal hai {because her waiting period is childbirth (delivery)}.

«وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ»

wa ulaatul ahmaali ajaluhunna any yada'na hamlahun

“...And for those with child, their period shall be till they bring forth their burden...”

“...aur haamila auraton ki iddat un ke waz'-e-hamal hai...”

(Surah at-Talaq: The Divorce | Chapter 65 – verse 4)

Iss iddat-e-wafaat mein (during this waiting period upon death) aurat ko zeb-o-ziinat ki (hatta ke surma laganay ki bhi) aur khaawind ke makaan se kisi aur jagah muntaqil honay ki ijaazat nahi hai {a woman is not allowed to adorn and beautify herself (even to apply kohl) and move from her husband's house to another place}.

Albatta **mutallaqa rajii'a** ke liye iddat ke andar zeb-o-ziinat mamnuu nahi hai (however, for a revocable divorcee, adornment and beautification is not forbidden).

Aur **mutallaqa baa'ina** mein ikhtelaaf hai (and there is a difference of opinion for an irrevocable divorcee) baaz jawaaz ke aur baaz mumaana'at ke qaail hain (some are convinced of the permissibility and some are of the prohibition) *(Ibn Kathir)*

290. Yaani iddat guzarney ke baad woh zeb-o-ziinat ikhtiyaar karein (that is, after the waiting period has passed, they should adorn and beautify themselves) aur auliyaa ki ijaazat-o-mushaawarat se (and with the permission and mutual consultation of guardians) kisi aur jagah nikaah ka bandobast karein (arrange the marriage in another place), toh iss mein koi harj ki baat nahi (so there is nothing wrong with that), iss liye tum par bhi (ay aurat ke waliyon!) koi gunaaah nahi {so, there is no sin on you (O woman's guardians!)}.

Iss se maloom hua ke bewa ke aqd-saani ko bura samajhna chahiye, nah iss mein rukawat daalni chahiye (this shows that a widow's second marriage should not be considered bad nor should it be hindered). Jaisa ke Hinduon ke asraat se hamaarey mu'aashray mein yeh cheez paayi jaati hai (as, with the influence of Hindus, we find such thing in our society).



وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ
 اللَّهُ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاوِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا
 تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجْلَهُ، وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
 أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿٣٠﴾

*Wa laa junaaha 'alaikum feema 'arradtum bihee min khitbatin nisaaa'i aw aknantum feee
 anfusikum; 'alimal laahu annakum satazkuroonahunna wa laakil laa tuwaa'idoo hunna sirran
 illaaa an taqooloo qawlamma'roofaa; wa laa ta'zimoo 'uqdatan nikaahi hattaa yablughal
 kitaabu ajalahl; wa'lamooo annal laaha ya'lamumaa feee anfusikum fahzaroooh; wa'lamooo
 annallaaha Ghafoorun Haleem. (Section 30)*

*There is no sin for you in that which you proclaim or hide in your minds concerning your troth
 with women. Allah knows that you will remember them. But plight not your troth with
 women except by uttering a recognised form of words. And do not consummate the marriage
 until (the term) prescribed is run. Know that Allah knows what is in your minds, so beware of
 Him; and know that Allah is Forgiving, Clement.*

*Tum par iss mein koi gunaah nahi ke tum ishaaratan kinaayatan un auraton se nikaah ki
 baabat kaho, ya apne dil mein poshiida iraada karo, Allah Ta'ala ko ilm hai ke tum zaroor un
 ko yaad karogey, lekin tum un se poshiida waadey nah kar lo, ²⁹¹ haan yeh aur baat hai ke tum
 bhali baat bola karo ²⁹² aur aqd nikaah jab tak ke iddat khatam nah ho jaye pukhta nah karo,
 jaan rakho ke Allah Ta'ala ko tumhaarey dilon ki baaton ka bhi ilm hai, tum Uss se khauf
 khaatey raha karo aur yeh bhi jaan rakho ke Allah Ta'ala Bakhshish aur hilm waala hai .*

²⁹¹. Yeh **bewa** ya woh aurat (this **widow** or that woman) jis ko teen talaaqein mil chuki hon (who has got three divorces) yaani **Talaaq Baa'ina** (that is 'Irrevocable Divorce') - un ki baabat kaha ja raha hai ke iddat ke daauran un se ishaaray-kinaaye mein toh tum nikaah ka paighaam dey saktey ho (it is said about them that you can convey the message of marriage to them through feelings in gestures or hints during the waiting period (maslan mera iraada shaadi karne ka hai, ya mein naik aurat ki talaash mein hon, waghera) (for example, I intend to get married, or I am looking for a good woman etc.)

Lekin un se koi khufia wada mat lo (but, do not take any secret promise from them) aur nah muddat guzarney se qabal aqd nikaah pukhta karo (and do not finalize the marriage contract before the end of the waiting period).

Lekin woh aurat jis ko khaawind ne ek ya do talaaqein di hain (but, that woman whom the husband has given one or two divorces), iss ko iddat ke andar (to her within the waiting period) ishaaray kinaaye mein bhi nikaah ka paighaam dena jaaiz nahi (it is not permissible to give her the message of marriage even through gestures or hints).

Kyon ke jab tak iddat nahi guzar jaati (because until the completion of the waiting period) iss par khaawind ka hi haq hai (the husband has the right on her). Mumkin hai khaawind rujoo hi kar ley (it is possible that the husband may make reconciliation).

Masla (Problem): *Baaz dafaa aisa bhi hota hai ke jaahil log iddat ke andar hi nikaah kar letey hain, (sometimes, it happens that ignorant people get married within the waiting period), iss ki baabat hukm yeh ke agar un ke darmiyaan hum-bistari nahi hui hai (the ruling on this is that if there is no sexual intercourse between them) toh fauran un ke darmiyaan tafreeq kara di jaye (then, a separation should be made between them immediately).*

Aur agar hum-bistari ho gayi hai tab bhi tafreeq toh zaroori hai (and even, if they had sexual intercourse, separation is necessary), taham dobara un ke darmiyaan (iddat guzarney ke baad) nikaah ho sakta hai ya nahi? {However, can they be re-married (after the waiting period has passed) or not?}

Iss mein ikhtelaaf hai (there is a difference of opinion among them), baaz ulema ki rai' yeh hai ke un ke darmiyaan ab kabhi baahum nikaah nahi ho sakta (some scholars are of the opinion that they can never get married again). Yeh ek dusrey ke liye ab'dan haraam hain (they are forever forbidden to each other), lekin jamhoor ulema un ke darmiyaan nikaah ke jawaaz ke qaail hain (but the majority of scholars are convinced of the legitimacy of marriage between them). (Tafsir Ibn Kathir)

- 292.** *Iss se muraad bhi wahi taa'riiz-o-kinaaya hai jis ka hukm pehle diya gaya hai (what is meant by this is the same enlarging and metaphor which has been ordered earlier) maslan main tere muamlay mein raghbat rakhta hoon (for example, I am interested in your case) ya walii se kahe ke iss ke nikaah ki baabat faisla karne se qabal mujhe ittilaa' zaroor karna waghera (or tell the guardian to inform me before taking decision regarding her marriage etc.) (Ibn Kathir)*



لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى
 الْمُسَاجِدِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَّعَابًا بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُحْسِنِينَ ﴿١٣٦﴾

*Laa junaaha 'alaikum in tallaqtumun nisaaa'a maa lam tamassoohunna aw tafridoo lahunna
 fareedah; wa matti'hoohunna 'alal moosi'i qadaruhoo wa 'alal muqtiri qadaruhoo matta'am
 bilma'roofi haqqan 'alalmuhsineen.*

*It is no sin for you if you divorce women while yet you have not touched them, nor appointed
 unto them a portion. Provide for them, the rich according to his means, and the straitened
 according to his means, a fair provision. (This is) a bounden duty for those who do good.*

*Agar tum auraton ko bagair haath lagaye aur bagair mehar muqarrar kiye talaaq dey do toh bhi
 tum par koi gunaaah nahi, haan unhein kuch nah kuch faida do. Khush-haal apne andaaz se aur
 tangdast apni taaqat ke mutabiq dastoor ke mutabiq achcha faida dey. Bhalaayi karne walon
 par yeh laazim hai.²⁹³*

²⁹³. Yeh uss aurat ki baabat hukm hai ke nikaah ke waqt mehar muqarrar nahi hua tha (this is the
 ruling on a woman whose dowry was not fixed at the time of marriage) aur khaawind
 ne **khalwat-e-sahiha** yaani hum-bistari ke bagair talaaq bhi dey di (and if the husband
 divorces her without **consummation of marriage**, that is copulation) toh usay kuch nah
 kuch faidey dey kar rukhsat karo (so, give her some benefit and send her away).

Note from the Transliterator: **Khalwat-e-sahiha** means the action of making a marriage or relationship
 complete by having sexual intercourse.

Yeh faida (**Muta'-e-Talaaq**) har shakhs ki taaqat ke mutabiq hona chahiye {this advantage
 (**benefits of divorce**) should be according to the strength of each person}. Khush-haal apni
 haisiyat (prosperous according to his status) aur tang-dast apni taaqat ke mutabiq dey (and
 a poor, to give, according to his strength). Taham muhsineen ke liye hai yeh zaroori
 (however, it is necessary for the benefactors).

Iss muta'ki ta'ayyun (this fixation of benefits) bhi ki gayi hai (has also been made). Kisi
 ne kaha, khadim (someone said, servant). Kisi ne kaha 500 dirham (someone said, dirham).
 Kisi ne kaha ek ya chand suit, waghera (someone said one or a few suits, and so on).

Bahar haal yeh **ta'ayyun** (any way, this **fixation**) Shariat ki taraf se nahi hai (is not from the
 Islamic law). Har shakhs ko apni taaqat ke mutabiq deney ka ikhtiyaar aur hukm hai (each
 person has the authority and command to give according to his capacity).

Iss mein bhi ikhtelaaf hai (there is also a difference of opinion) ke yeh muta'-e-Talaaq (as to whether this benefits of divorce) har qism ki Talaaq Yaafta aurat ko dena zaroori hai (must be granted to any type of divorced woman) ya khaas isi aurat ki baabat hukm hai jo iss aayat mein mazkoor hai (or whether it is specifically for the woman mentioned in this verse).

Quran Kareem ki baaz aur aayaat se (from some other verses of the Holy Quran) maloom hota hai ke yeh har qism ki **Talaaq Yaafta** aurat ke liye hai, Wallahu Aalam (it is apparent that it is for every kind of **divorced** woman. And Allah Knows Better).

Iss hukm muta' mein jo hikmat aur fawaa'id hain, woh mohtaaj wazahat nahi (in this ruling on benefits, the wisdom and advantages are not necessarily explained).

Talkhi, kasheedagii aur ikhtelaaf ke mauqa par jo Talaq ka sabab hota hai (on the occasion of bitterness, tension and disagreement, which leads to divorce).

Ehsaan karna (doing a favor) aur aurat ki dil-juu'ii-o-dildaari ka ihtemaam karna (and taking care to please and encourage a woman), mustaqbil ki mutawaqqa khusuumaton ke sadd-e-baab ka nihayat ahem zariya hai {is a very important way to end future expected antagonisms (hatreds)}.

Lekin hamaarey mu'aashray mein iss ehsaan-o-sulook ke bajaye (but, in our society, instead of this favor and kindness), mutallaqa ko aise burey tareeqay se rukhsat kiya jata hai (the divorcee is granted leave in such a bad way) ke dono khaandaano ke aapas ke taluqaat hamesha ke liye khatam ho jaatey hain (that the relationship between the two families ends forever).



وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا
أَنْ يَعْفُوَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا
تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

**Wa in tallaqtumoohunna min qabli an tamassoohunna wa qad farad tum lahunna fareedatan
fanisfu maa faradtum illaaa ai ya'foona aw ya'fuwallazee biyadihee 'uqdatunnikaah; wa an
ta'fooo aqrabu littaqwaa; wa laa tansawulfadla bainakum; innal laaha bima ta'maloona
Baseer.**

If you divorce them before you have touched them and you have appointed unto them a portion, then (pay the) half of that which you appointed, unless they (the women) agree to forgo it, or he agrees to forgo it in whose hand is the marriage tie. To forgo is nearer to piety.

And forget not kindness among yourselves. Allah is Seer of what you do.

Aur agar tum auraton ko iss se pehle talaaq dey do ke tum ne unhein haath lagaaya ho aur tum ne un ka mehar bhi muqarrar kardiya ho tohmuqarrara mehar ka aadha mehar dey do, yeh aur baat hai ke woh khud maaf kar dein ²⁹⁴ ya woh shakhs maaf kardey jis ke haath mein nikaah ki girah hai ²⁹⁵ tumhaara maaf kar dena taqwa se bahut nazdeek hai aur aapas ki fazeelat aur buzurgii ko faraamosh nah karo, yaqeenan Allah Ta'ala tumhaarey aamaal ko dekh raha hai.

²⁹⁴. Yeh doosri soorat hai ke masaas (khalwat sahiha) se qabal hi talaaq dey di {this is the second case where the divorce was granted before the coitus (valid sexual intercourse)} aur haq mehar bhi muqarrar tha (and the dowry was also confirmed). Iss soorat mein khaawind ke liye zaroori hai ke nisf mehar ada karey (in this case, it is necessary for the husband to pay half the dowry).

Illaa (otherwise) yeh ke aurat apna yeh haq maaf kar dey (that the woman forgives this right). Uss soorat mein khaawind ko kuch nahi dena padega (in that case, the husband will not have to pay anything).

²⁹⁵. Iss se muraad khaawind hai (this refers to the husband), kyon ke nikaah ki girah (iss ka todna aur baaqi rakhna) iss ke haath mein hai {because the knot of marriage (breaking it and keeping it) is in his hands}.

Yeh nisf haq mehar maaf kar dey (forgive this half of the dowry), yaani ada shuda haq mehar mein se nisf mehar waapas leney ki bajaye (that is, instead of taking back half of the dowry paid), apna yeh haq (nisf mehar) maaf kar dey aur puuray ka puuraa mehar aurat ko dey dey {forgive this right (half dowry) and give the entire dowry to the woman}.

Iss se aagey (beyond this) aapas mein (among themselves) fazl-o-ehsaan ko nah bhoolney ki taakeed karkay (by emphasizing not to forget the bounty and benevolence) **haq-e-mehar** mein bhi isi fazl-o-ehsaan ko ikhtiyaar karne ki targheeb di gayi hai (it has been encouraged to adopt the same bounty and benevolence in the **right of dower**).

{Note from the Transliterator: Haq-e-Mehar: Biwi ka apne shauhar se mehar wusool karne ka haq (the right of bride price determined at the time of marriage, right of dower)}

Mulaahaza (attention): Baaz ne “بِيَدِهِ عُقْدَةُ النِّكَاحِ” (biyadihee ‘uqdatun nikaah) aurat ka walii muraad liya hai ke aurat maaf kar de ya iss ka walii maaf kar dey {some have taken the term (‘in whose hand is the marriage tie’) to mean the guardian of a woman so that the woman may forgive or her guardian may forgive), *lekin yeh sahih nahi* (but this is not true). **Ek** toh aurat ke walii ke haath mein aqd-e-nikaah nahi (on the one hand, the marriage contract is not in the hands of the woman’s guardian), **dusrey** mehar aurat ka haq aur iss ka maal hai (on the other hand, the dowry is the woman’s right and property), usay maaf karne ka haq bhi walii ko haasil nahi (the guardian does not even have the right to forgive it). Iss liye wahi Tafseer sahih hai jo aagaaz mein ki gayi hai (therefore, the same interpretation given at the beginning is correct). (Fath al-Qadeer)

Zaroori wazahat (important explanation): Talaaq Yaaftha auraton ki chaar qismen hain (there are four types of divorced women):

1. Jin ka **haq-e-mehar** bhi muqarrar hai (those whose **right of dowry** is also fixed), khaawind ne mujaama’at bhi ki hai (the husband has also had sexual intercourse) un ko poora haq mehar diya jayega (they will be given full right of dowry). Jaisa ke aayat 229 mein iss ki tafseel hai (as described in the verse 229).
2. Haq-e-mehar bhi muqarrar nahi (no right of dowry has been fixed), mujaama’at bhi nahi ki gayi (no sexual intercourse has been held), un ko sirf **muta’e-talaaq** diya jayega (they will be given only ‘benefits of divorce’).
3. **Haq-e-mehar** muqarrar hai (the **right of dowry** is fixed), *lekin mujaama’at nahi ki gayi* (but, no sexual intercourse has taken place), un ko nisf mehar dena zaroori hai (it is necessary to give them half a dowry). (Un dono ki tafseel, zair nazar aayat mein hai – the details of both of them are given in the following verse).
4. Mujaama’at ki gayi hai (sexual intercourse has been done) *lekin haq-e-mehar muqarrar nahi* (but, the right of dowry has not been fixed), un ke liye mehar misl hai (for them, it is like a dowry). **Mehar-e-misl** ka matlab hai iss aurat ki qaum mein jo riwaaj hai (‘customary dowry’ means the custom in the community of this woman) ya uss jaisi aurat ke liye (or for a woman like that) bil -‘umuum (generally) jitna mehar muqarrar kiya jata ho (as much as the dowry is fixed).

(نَيْلِ الْاَوْطَارِوَعُونَ الْمَعْبُودِ) (Nayl al-Awtar and Awn al-Mab’ud)



حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Haafizoo 'alas salawaati was Salaatil Wustaa wa qoomoo lillaahi qaaniteen.

Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.

Namaazon ki hifaazat karo, bil-khusuus darmiyaan wali namaaz ki ²⁹⁶ aur Allah Ta'ala ke liye baa-adab khadey raha karo.

296. Darmiyaan wali namaaz se muraad asar ki namaaz hai (the middle prayer refers to the Asr prayer) jis ko iss hadees rasool (Sallallahu alaihi wa sallam) ne muta'ayyan kar diya hai (which has been assigned by this hadith of the Prophet – peace and blessings of Allah be upon him) jis mein aap (Sallallahu alaihi wa sallam) ne khandaq waaley din asar ki namaaz ko **صَلَاةُ** qaraar diya {on the day (of the battle) of Trench, the Prophet – peace and blessings of Allah be upon him – declared the Asr prayer as a middle prayer}.

(صحيح بخاري، كتاب الجهاد، باب الدعاء على المشركين بالهزيمة وصحيح مسلم، كتاب المساجد، باب الدليل لمن قال الصلاة الوسطى)

(Sahih Bukhari: Book of Jihaad | Chapter: To invoke Allah to defeat and shake al-Mushrikun | Sahih Muslim: Book of Masajid | Chapter: The evidence for those who say that 'the middle prayer' is the Asr prayer)



فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

Fa in khiftum farijaalan aw rukbaanan fa izaana amintum fazkurul laaha kamaa 'allamakum maa lam takoonoo ta'lamoona.

And if you go in fear, then (pray) standing or on horseback. And when you are again in safety, remember Allah, as He has taught you that which (heretofore) you knew not.

Agar tumhein khauf ho toh paidal hi sahi ya sawaar hi sahi, haan jab aman ho jaye toh Allah ka zikar karo jis tarah ke Uss ne tumhein uss baat ki taleem di jisey tum nahi jaantey thay. ²⁹⁷

297. Yaani dushman se khauf ke waqt (that is, at the time of fear of the enemy), jis tarah bhi mumkin hai (as much as possible), pyaada chaltey hue (foot soldier while walking), sawaari par bait'hey hue namaaz pa'dh lo (pray while sitting on a horse). Taham (however), jab khauf ki haalat khatam ho jaye (when the state of fear is over) toh phir usi tarah namaaz pa'dho jis tarah sikhlaaya gaya hai (then, perform the prayers in the same way as taught).



وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ
غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ
مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

**Wallazeena yutawaf fawna minkum wa yazaroona azwaaajanw wasiyyatal li azwaaajihim
mataa'an ilal hawlighaira ikhraaj; fa in kharajna falaa junaaha 'alaikum fee maa fa'alna fee
anfusihiinna min ma'roof; wallaahu Azeezun Hakeem.**

(In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

Jo log tum mein se faut ho jayein aur biwiyaan chho'd jayein woh wasiyat kar jayein ke un ki biwiyaan saal bhar tak faida uthayein ²⁹⁸ unhein koi nah nikalay, haan agar woh khud nikal jayein toh tum par uss mein koi gunaah nahi jo woh apne liye achchayi se karein, Allah Ta'ala Ghalib aur Hakeem hai.

²⁹⁸. Yeh aayat, (this verse) go tarteef mein mu'akhar hai (although, it is late in order), magar mansookh hai (but, it is abrogated). Nasikh aayat pehle guzar chuki hai (the abrogated verse has already been passed) jis mein iddat wafaat 4 mahinay 10 din batlaayi gayi (in which, the 'waiting period upon death' of four months 10 days has been announced).

Ilawa azeen (in addition) aayat mawaariis (the verse of inheritance) ne biwiyon ka hissa bhi muqarrar kar diya hai (has also fixed the share of wives).

Iss liye ab khaawind ko aurat ke liye kisi bhi qism ki wasiyat karne ki zaroorat nahi rahi (therefore, the husband no longer has to make any will for the wife), nah rihaa'ish (sahnii) ki aur nah naan-o-nafaqa ki {neither for accommodation (residential) nor for alimony}.



وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِمَا مَعْرُوفٍ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

Wa lilmutallaqaati mataa'um bilma'roofi haqqan 'alal muttaqeen.

For divorced women a provision in kindness: a duty for those who ward off (evil).

Talaaq waaliyon ko achchi tarah faida dena parhezgaaron par laazim hai. ²⁹⁹

²⁹⁹. Yeh hukm aam hai jo har mutallaqa aurat ko shaamil hai (this is a general rule that applies to every divorced woman).

Iss mein tafreeq ke waqt (in this, at the time of separation) jis husn-e-sulook aur tatayyub quloob ka ihtemaam karne ki taakeed ki gayi hai (that elegance of behavior and perfection of hearts are emphasized) uss ke be-shumaar mu'aashartii fawaa'id hain (which leads to innumerable social benefits).

Kaash musalmaan iss nihayat ahem nasiihat par amal karein (would that Muslims follow this very important piece of advice) jisey unhon nay bilkul faramosh kar rakha hai (which they have completely forgotten).

Aaj kal ke baaz (mujtahiddeen) ne "مَنَاعٌ" aur "مَنْعُوهُنَّ" se yeh istidlaal kiya hai {some of today's (reformers) have argued} ke mutallaqa ko apni jaai'daad mein se baa-qaa'edaa hissa do (that you should give the divorcee a regular share of your property) ya umar bhar naan-nafaqa detey raho (or continue to give bread and alimony throughout your life). **Yeh dono baatein be-buniyaad** hain (both of these things are baseless), bhala jis aurat ko mard ne nihayat na-pasandeedah samajh kar apni zindagi se hi kharij kar diya, woh saari umar kis tarah iss ke akhiraat ki adaa'igii ke liye tayyar hoga? (Well, how can a man who, after considering a woman highly undesirable, has expelled her from his life be ready to pay for her expenses for the rest of her life?)



كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

Kazaalika yubaiyinul laahu lakum aayaatihee la'allakum ta'qiloon. (Section 31)

Thus Allah expounds unto you His revelations so that you may understand.

Allah Ta'ala isi tarah apni ayatein tum par zaaher farma raha hai taakay tum samjho.



﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

Alam tara ilal lazeena kharajoo min diyaarihim wa hum uloojun hazaral mawti faqaaala lahumul laahu mootoo summa ahyaaahum; innal laaha lazoo fadlin 'alannaasi wa laakinna aksarannaasi laa yashkuroon.

Bethink you (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life.

Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

Kya tum ne unhein nahi dekha jo hazaaron ki tedaad mein thay aur maut ke dar ke maarey apne gharon se nikal khadey hue thay. Allah Ta'ala ne unhein farmaaya mar jao, phir unhein zinda kar diya ³⁰⁰ be-shak Allah Ta'ala logon par bada Fazl waala hai, lekin aksar log na-shukrey hain.

300. *Yeh waaqia saabiqa kisi ummat ka hai (this incident belongs to a previous community), jis ki tafseel kisi sahih hadees mein bayaan nahi ki gayi (the details of which have not been narrated in any authentic hadith). Tafseeri riwayaat mein usay Bani Israel ke zamane ka waaqia (in the explanatory traditions, it is related to the events of the time of the Children of Israel) aur iss paighambar ka naam (and the name of the Prophet) jis ki dua se unhein Allah Ta'ala ne dobara zinda farmaaya, Ezekiel batlaaya gaya hai (by whose supplication Allah Ta'ala brought them back to life, is said to be Ezekiel).*

Yeh jihaad mein qatal ke dar se (they for fear of getting killed in the jihaad), ya wabaa'ii biimaari tad'uun ke khauf se (or due to fear of pandemic plague) apne gharon se nikal khadey hue thay (they fled from their homes), taakay maut ke munh mein jaaney se bach jayein (so that they can escape from the clutches of death).

*Allah Ta'ala ne inhein maar kar (Allah Ta'ala killed them) **ek** toh yeh batla diya ke Allah ki taqdeer se tum bach kar kahin nahi ja saktey (and told them that you cannot escape from Allah's Destiny). **Dusra** yeh ke insaanon ki aakhri jaye-panah Allah Ta'ala hi ki zaat hai (the second is that the last refuge of human beings is the essence of Allah Ta'ala). **Teesra** yeh ke Allah Ta'ala dobara paida karne par Qadir hai (the third is that Allah Ta'ala is Able to create again) aur woh tamaam insaanon ko isi tarah zinda farmayega jis tarah Allah ne un ko maar kar zinda kar diya (and He will resurrect all human beings in the same way that Allah killed them and brought them back to life).*

Agli aayat mein musalmaano ko jihaad ka hukm diya ja raha hai (in the next verse, Muslims are being commanded to wage jihaad). Iss se pehle iss waaqia ke bayaan mein yahi hikmat hai ke jihaad se jee mat churaaao {earlier, in the narration of that incident, the wisdom is not to shirk (avoid) jihaad}, maut-o-hayaat toh Allah ke qabzey mein hai (death and life are in the possession of Allah) aur iss maut ka waqt bhi muta'ayyan hai jisey jihaad se guraiz-o-faraar karkay tum taal nahi saktey (and the time of this death is also fixed, which you cannot evade by shunning and escaping jihaad).



وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

Wa qaatiloo fee sabeelil laahi wa'lamooo annal laaha Samee'un 'Aleem.

Fight in the way of Allah, and know that Allah is Hearer, Knower.

Allah ki raah mein jihaad karo aur jaan lo ke Allah Ta'ala Sunta, Jaanta hai.



مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Man zal lazee yuqridul laaha qardan hasanan fayudaa 'ifahoo lahoo ad'aafan kaseerah;

wallaahu yaqbidu wa yabsutu wa ilaihi turja'oon.

Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straitens and enlarges. Unto Him you will return.

Aisa bhi koi hai jo Allah Ta'ala ko achcha qarz ³⁰¹ dey, pas Allah Ta'ala usay bahut badh'ha chadh'ha kar ataa farmaaye, Allah hi tangi aur kushaadgii karta hai aur tum sab Usi ki taraf lautaaye jaogey.

301. Qardan hasanan (قَرْضٌ حَسَنٌ) se muraad Allah ki raah mein aur jihaad mein maal kharch karna hai (goodly loan means to spend money in the way of Allah and in jihaad), yaani jaan ki tarah maali qurbaani mein bhi taa'mmul mat karo (that is, like life, do not hesitate in financial sacrifice).

Rizq ki kushaadgii aur kami bhi Allah ke ikhtiyaar mein hai (the abundance and scarcity of sustenance is also in the hands of Allah). Aur woh dono tareeqon se tumhaari aazmaa'ish karta hai (and He tests you in both ways). Kabhi rizq mein kami karkay (sometimes, by reducing the provision) aur kabhi iss mein farawaani karkay (and sometimes, by increasing it).

Phir Allah ki raah mein kharch karne se toh kami bhi nahi hoti (then, by spending in the way of Allah does not also diminish), Allah Ta'ala iss mein ka'ii ka'ii gunaa izafah farmaata hai (Allah increases it in several folds), kabhi zaahiri taur par (sometimes outwardly), kabhi maa'nawii-o-ruuhaanii taur par iss mein barkat daal kar (sometimes by blessing it factually and spiritually) aur aakhirat mein toh yaqeenan iss mein izafah hairaan-kun hoga (and, in the Hereafter, surely in this there will be a surprising increase).



أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أُنَبِّئْ لَنَا مَلِكًا
نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

*Alam tara ilal malai mim Baneee Israaa'eela mim ba'di Moosaaa iz qaaloo li Nabiyyil lahumub
'as lanaa malikan nuqaatil fee sabeelillaahi qaala hal 'asaitum in kutiba 'alaikumul qitaalu allaa
tuqaatiloo qaaloo wa maa lanaaa allaa nuqaatila fee sabeelil laahi wa qad ukhrijnaa min
diyaarinaa wa abnaaa'inaa falammaa kutiba 'alaihimul qitaalu tawallaw illaa qaleelam
minhum; wallaahu 'aleemum bizzaalimeen.*

*Bethink you of the leaders of the Children of Israel after Moses, how they said unto a prophet
whom they had: Set up for us a king and we will fight in Allah's way. He said: Would you then
refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in
Allah's way when we have been driven from our dwellings with our children? Yet, when fighting
was prescribed for them, they turned away, all except a few of them. Allah is aware of
evil-doers.*

*Kya aap ne (Hazrat) Moosa ke baad waali Bani Israel ki jamaath ko nahi dekha,³⁰² jab ke unhon
ne apne paighambar se kaha ke kisi ko hamaara baadshah bana dijiye ³⁰³ taakay hum Allah ki
raah mein jihaad karein. Paighambar ne kaha ke mumkin hai jihaad farz ho jaaney ke baad tum
jihaad nah karo, unhon ne kaha bhala hum Allah ki raah mein jihaad kyon nah kareinge? Hum
toh apne gharon se ujaade gaye hain aur bachchon se duur kar diye gaye hain. Phir jab un par
jihaad farz hua toh siwaaye thodey se logon ke sab phirr gaye aur Allah Ta'ala zaalimon ko
khoob jaanta hai.*

302. Mala'a (مَلَأَ) kisi qaum (nation) ke un ashraaf (nobles), sardaar (chiefs) aur Ahl hal-o-aqd (people of authority) ko kaha jaata hai jo khaas musheer aur qaa'id hotay hain (who are special advisers and leaders), jin ke dekhney se aankhein aur dil roab se bhar jaatey hain {seeing them fills the eyes and the heart with awe (fear)}. **'Mala'a'** ke laghwi maaney (bharney ke hain) {the literal meaning of 'mala'a (is to fill)}³⁰³. (Aysar at-Tafaseer).

*Jis paighambar ka yahan zikar hai (the prophet mentioned here is) iss ka naam **Shamwail**
batlaaya jaata hai (is named **Samuel**).*

*Ibn Kathir waghera mufasssireen ne jo waaqia bayaan kiya hai iss ka khulaasa yeh hai ke (the
summary of the incident narrated by Ibn Kathir and other commentators is that) Banu
Israel Hazrat Moosa (alaihis salaam) ke baad kuch arsay tak toh theek rahey (the children of
Israel remained fine for some time after Prophet Moses – peace be upon him), phir un*

mein inhiraaf aa gaya, deen mein bidaat iijaad kar liye (then they deviated, started innovations in religion).

Hatta ke buton ki pooja shuru kar di (they even started worshipping idols). Ambiya un ko roktay rahey (the Prophets kept stopping them), lekin yeh maa'siyat aur shirk se baaz nahi aaye (but they did not stop disobedience and polytheism). Iss ke nateeja mein (as a result), Allah ne un ke dushmanon ko un par musallat kar diya (Allah imposed on them their enemies), jinhon ne un ke ilaaqey bhi cheen liye (who seized their territories) aur un ki ek badi tedaad ko qaidi bhi bana liya (and took a large number of them captive). Un mein nabuwat waghera ka silsila bhi munqate' ho gaya (the chain of prophethood etc. was also cut off from them). Bil aakhir (eventually) baaz logon ki duaon se Shamwail nabi paida hue (through the prayers of some people, the prophet Samuel was born), jinhon ne dawat-o-tableegh ka kaam shuru kiya (who started the work of invitation and preaching). Unhon ne paighambar se yeh mutaalba kiya ke hamaarey liye ek baadshah muqarrar kar dein (they demanded from the Prophet to appoint a king for us) jis ki qiyaadat mein hum dushmanon se ladein (under whose leadership we would fight the enemies).

Paighambar ne un ke saabiqa kirdaar ke paish-e-nazar kaha ke tum mutaalba toh kar rahey ho (the Prophet, in view of their previous conduct, said that though you are making demands), lekin mera andaza yeh hai ke tum apni baat par qayem nahi rahogey (but, my guess is that you will not stick to your word). Chunanche yeh aisa hi hua, jaisa ke Quran ne bayaan kiya hai (so it happened, as the Quran states).

- 303.** Nabi ki maujuudgii mein baadshah muqarrar karne ka mutaalba (the demand to appoint a king in the presence of a prophet) baadshahat ke jawaaz ki daleel hai (is a proof of the legitimacy of the kingdom). Kyon ke agar baadshahat jaa'iz na hoti (because if the kingdom was not permissible), toh Allah Ta'ala iss mutaalba ko radd farma deta (Allah would have rejected this demand), lekin Allah ne iss maamla ko radd nahi farmaaya (but, Allah did not reject this matter), balkay **Taaloot** ko un ke liye baadshah muqarrar kar diya, jaisa ke aagey aa raha hai {rather, He appointed **Talut** (Saul) as king for them, as is mentioned in the next verses}. Iss se maloom hua ke baadshah agar mutlaq alanan nahi hai (from this, it became clear that if the king is not uncontrolled) balkay woh ahkaam ilaahi ka paband aur adl-o-insaaf karne wala hai (rather, he is obedient to the divine commands and does fairness and justice), toh iss ki baadshahat jaa'iz hi nahi (then, his kingdom is not only permissible), balkaymatloob-o-mahboob bhi hai (but, it is also desirable and beloved). **Mazeed dekhiye:** Surah al-Maidah, aayat 20 ka haashia (See also: Surah al-Maidah, footnote of verse 20)



وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ
 الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ
 اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ
 مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

**Wa qaala lahum Nabiyyuhum innal laaha qad ba'asa lakum Taaloota malikaa; qaalooo annaa
 yakoonu lahum mulku 'alainaa wa nahnu ahaqqu bilmulki minhu wa lam yu'ta sa'atamminal
 maal; qaala innallaahas tafaahu 'alaikum wa zaadahoo bastatan fil'ilm waljismi wallaahu
 yu'tee mulkahoo mai yashaaa'; wallaahu Waasi'un 'Aleem.**

And their Prophet (Samuel) said unto them: Lo! Allah has raised up Saul (Talut) to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he has not been given wealth enough? He said: Lo! Allah has chosen him above you, and has increased him abundantly in wisdom and stature. Allah bestows His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

Aur unhein un ke Nabi ne farmaaya ke Allah Ta'ala ne Taaloot ko tumhaara baadshah bana diya hai toh kahney lagey bhala uss ki hum par hukumath kaise ho sakti hai? Uss se toh bahut zyaada haqdaar baadshahat ke hum hain, uss ko toh maali kushaadgii bhi nahi di gayi. Nabi ne farmaaya suno, Allah Ta'ala ne isi ko tum par barguziida kiya hai aur usay ilmi aur jismaani bartari bhi ata farmaayi hai ³⁰⁴ baat yeh hai ke Allah jisey chaahey apna mulk dey, Allah Ta'ala Kushaadgii waala aur ilm waala hai.

³⁰⁴. Hazrat Taaloot uss nasal se nahi thay jis se Bani Israel ke baadshahon ka silsila chala aa raha tha {Talut (Saul) was not of that generation from which came the succession of kings of the Children of Israel}. Yeh ghareeb aur ek aam fauji thay, jis par unhon ne etiraaz kiya (he was poor and an ordinary soldier, on which they objected). Paighambar ne kaha ke yeh mera intikhaab nahi hai, Allah Ta'ala ne inhein muqarrar kiya hai (the Prophet said, 'It is not my choice, Allah has appointed him.')

Ilawa azeen (in addition) qiyaadat-o-siyaadat ke liye (for leadership and supremacy) maal se zyaada aqal-o-ilm aur jismaani quwwat-o-taaqat ki zaroorat hai (more than wealth, wisdom and knowledge and physical strength is required) aur Taaloot iss mein tum sab mein mumtaaz hain {and Talut (Saul) is superior to all of you in this}, iss liye Allah Ta'ala ne inhein iss mansab ke liye chunn liya hai (so Allah Ta'ala has chosen him for this position). Woh Wasie al-Fazal hai (He is the owner of Immense Grace), jis ko chaahta hai apni rahmat-o-inaayaat se nawaazta hai (He bestows His mercy and blessings on whomever He wills), Aleem hai (He is All-Knowing), yaani woh jaanta hai ke baadshahat ka mustahiq kaun hai aur kaun nahi hai (that is, He knows who deserves the kingdom and who does not).

(Maloom hota hai ke jab inhein batlaaya gaya ke yeh taqarruri Allah ki taraf se hai toh iss ke liye unhon ne mazeed kisi nishaani ka mutaalba kiya, taakay woh poori tarah mutmaen ho jayein. Chunancheey agli aayat mein ek aur nishaani ka bayaan hai) (It is known that when they were told that the appointment was from Allah, they asked further for any sign so that they may be completely satisfied. So, in the next verse, there is mention of another sign).



وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ
سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ
الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

**Wa qaala lahum Nabiyyuhum inna Aayata mulkiheee ai yaatiyakumut Taabootu feehi
sakeenatummir Rabbikum wa baqiyyatummimmaa taraka Aalu Moosa wa Aalu Haaroona
tahmiluhul malaaa'ikah; inna fee zaalika la Aayatal lakum in kuntum mu'mineen. (Section 32)**

And their Prophet (Samuel) said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) you are believers.

Un ke Nabi ne unhein phir kaha ke uss ki baadshahat ki zaahirii nishaani yeh hai ke tumhaarey paas woh sandooq ³⁰⁵ aa jayega jis mein tumhaarey Rab ki taraf se dil-jamii hai aur Aale Moosa aur Aale Haroon ka baqiya tarka hai, farishtey usay utha kar layeinge. Yaqeenan yeh toh tumhaarey liye khuli daleel hai agar tum ee'maan waaley ho.

305. Sandooq (chest) yaani **taabuut** {that is 'ark' (sacred wooden box)} jo 'tob' se hai, jis ke maaney rujoo karne ke hain (which means to return). Kyon ke Bani Israel tabarruk ke liye iss ki taraf rujoo kartey thay (because the Children of Israel used to turn to it for blessings). (Fath al-Qadeer).

Iss taabuut mein Hazrat Moosa-o-Haroon (alaihimas salaam) **tabarrukaat** thay {in this ark (sacred wooden box) were the **blessings** of Prophet Moses and Aaron (Harun) – peace be upon them}, yeh taabuut bhi un ke dushman un se cheen kar le gaye thay {this ark (sacred wooden box) was also taken away from them by their enemies}.

Allah Ta'ala ne nishaani ke taur par yeh taabuut farishton ke zariye se Hazrat **Taaloot** ke darwazey par pahooncha diya {Allah Ta'ala delivered this ark (sacred wooden box) to the door of Hazrath **Talut** (Saul) through the angels as a sign}. Jisey dekh kar Banu Israel khush

bhi hue {upon seeing it, the Children of Israel rejoiced} aur usay **Taaloot** ki baadshahi ke liye min-jaanib Allah ki nishaani bhi samjha (and considered it a sign from Allah for the kingdom of **Talut** (Saul)) aur Allah Ta'ala ne bhi usay un ke liye ek e'jaaz (aayat) aur fatah-o-sakiinat ka sabab qaraar diya {and Allah Ta'ala made it a miracle (verse) for them and a cause of victory and tranquility}.

Sakiinat ka matlab hi Allah Ta'ala ki taraf se khaas nusrat ka aisa nuzool hai jo woh apne khaas bandon par naazil farmaata hai (**serenity** means the revelation of special help from Allah Ta'ala which He sends down to His special servants) aur jis ki wajah se jung ki khoon-raiz maa'raka aaraaiyon mein jis se badey badey sher-dil bhi kanp uthtey hain (and because of that, in the preparations of bloody battles, even a man with a lion's heart tremble), ahle ee'maan ke dil dushman ke khauf aur haibat se khaali aur fatah-o-kaamraani ki ummeed se labraiz hotay hain (the hearts of the believers are free from the fear and awe of the enemy and full of hope of victory and success).

Iss waaqia se maloom hota hai (from this incident, it is apparent) ke ambiya-o-saaliheen ke tabarrukaat yaqeenan bi'iznillah ahmiyat-o-ifaadiyat rakhtey hain (that the blessings of the Prophets and the righteous are, of course, by Allah's Will, important and useful. Ba-shart ye ke woh waaqa'ii tabarrukaat hon (provided that they are truly blessings).

Jis tarah iss taabuut mein yaqeenan Hazrat Moosa-o-Haroon (alaihimas salaam) ke tabarrukaat thay {just as, in this ark (sacred wooden box) were certainly the blessings of Prophet Moses and Aaron (Harun) – peace be upon them}. Lekin mahez jhooti nisbat se koi cheez mutabarrik nahi ban jaati (but, nothing becomes blessed by a mere false relation), jis tarah aaj kal "tabarrukaat" ke naam par kayi jagahon par mukhtalif cheezein rakhi hui hain (as such, nowadays, in the name of blessings, different things are found kept at various places), jin ka tareekhi taur par poora saboot nahi hai (which, historically, has no enough evidence). Isi tarah khud-saakhta cheezon se bhi kuch haasil nahi ho sakta (in the same way, nothing can be gained from self-made things).

Jis tarah baaz log Nabi (Sallallahu alaihi wa sallam) ke naal mubarak ki timsaal bana kar apne paas rakhney ko {just as some people consider keeping with them the resemblance of Prophet's (peace and blessings of Allah be upon him) blessed shoe} ya gharon mein latkanay ko (or to hang them in houses) ya makhsoos tareeqay se iss ke istemaal ko (or to use them in a special way) qazaa-e-hajaat aur dafaa-e-balaayaat ke liye iksiir samajhtey hain {is considered as an elixir (remedy) for fulfillment of desires and warding off calamities}.

Isi tarah qabron par **buzurgon ke naamon ki nazar-o-niaz** ki cheezon koaur langar ko mutabarrik samajhtey hain (in the same way, they consider the dedications and offerings of the names of the elders on the graves and the public kitchen as sacred), *halaan ke* (although) *yeh ghair Allah ke naam ka chadhaawa hai jo shirk ke daairey mein aata hai*, (it is an offering in the name of other than Allah that falls into the realm of polytheism) *iss ka khana qat'an haraam hai* (its food is absolutely forbidden), *qabron ko ghusl diya jaata hai* (graves are bathed) *aur iss ke paani ko mutabarrik samjha jaata hai* (and its water is considered sacred).

Halaan ke (however), *qabron ko ghusl dena bhi khana Kaaba ke ghusl ki naqal hai*, *jis ka koi jawaaz nahi hai* (bathing the graves is also an imitation of the bathing of the Kaaba, for which there is no justification), *yeh ganda paani mutabarrik kaise ho sakta hai?* (How can this dirty water be blessed?) *Bahar-haal* (anyhow) *yeh sab baatein ghalat hain jin ki koi asal Shariat mein nahi hai* (all these things are wrong, which have no basis in the original Shari'ah).



فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ فَقَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

Falammaa fasala Taalootu biljunoodi qaala innal laaha mubtaleekum binaharin faman shariba minhu falaisa minnee wa mallam yat'amhu fa innahoo minneee illaa manigh tarafa ghurfatam biyadihi; fashariboo minhu illaa qaleelaminhum; falammaa jaawazahoo huwa wallazeena aamanoo ma'ahoo qaaloo laa taaqata lanal yawma bi Jaaloota wa junoodih; qaalallazeena yazunnoona annahum mulaaqul laahi kam min fi'atin qaleelatin ghalabat fi'atan kaseeratam bi iznil laah; wallaahuma'as saabireen.

And when Saul (Talut) set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinks thereof he is not of me, and whosoever tastes it not he is of me, except him who takes (thereof) in the hollow of his hand. But they drank thereof, all except a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath (Jaalut) and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company has overcome a mighty host by Allah's leave! Allah is with the steadfast.

Jab (Hazrat) Taaloot lashkaron ko le kar nikley toh kaha suno Allah Ta'ala tumhein ek nahr ³⁰⁶ se aazmaane waala hai, jis ne uss mein se paani pi liya woh mera nahi aur jo usay nah chakhay woh mera hai, haan yeh aur baat hai ke apne haath se ek chulluu bhar ley. Lekin siwaaye chand ke baaqi sab ne woh pani pi liya.³⁰⁷ (Hazrat) Taaloot momineen samet jab nahr se guzar gaye toh woh log kahney lagey aaj toh hum mein taaqat nahi ke Jaalut aur uss ke lashkaron se ladein. ³⁰⁸ Lekin Allah Ta'ala ki mulaqaat par yaqeen rakhney walon ne kaha, basa-awqaat choti aur thodi si jamaatein badi aur bahut si jamaaton par Allah ke hukm se galbaa paa leti hain, Allah Ta'ala sabr waalon ke saath hai.

306. Yeh nahr **Urdun** and **Falasteen** ke darmiyaan hai (this canal is between **Jordan** and **Palestine**). *(Ibn Kathir)*

307. **Ita'at-e-Ameer** har hal mein zaroori hai (**Obedience to the chief** is necessary in any case), taham (however), dushman se maa'raka aaraii ke waqt (at the time fighting the enemy) toh iss ki ahmiyat do-chand (its importance is doubled), balkay (even) sad-chand ho jaati hai (becomes hundred-fold).

Dusrey (secondly), jung mein kaamyabi ke liye (for victory in the war) yeh bhi zaroori hai kefauji (it is also necessary for the soldiers) iss dauraan bhook (hunger), pyaas (thirst) aur deegar shadaa'id (other hardships) ko nihaayat sabr aur hausley se bardaasht karein (to endure with extreme patience and courage).

Chunanche (hence), un dono baaton ki tarbiyat aur imtehaan ke liye (to train and test these two things) Taaloot ne kaha ke nahr par tumhaari pehli aazmaa'ish hogi {Talut (Saul) said that this will be your first test on the canal}. Jis ne paani pi liya, iss ka mujh se koi taalluq nahi hoga (anyone who drinks water will have nothing to do with me).

Lekin iss tanbia ke bawajood (but, despite this warning), aksariyat ne paani pi liya (the majority drank water). Un ki tedaad mein (in their number) mufasssireen (the commentators) ne mukhtalif aqvaal naqal kiye hain (have quoted different sayings). Isi tarah (similarly) nah peenay walon ki tedaad batlaayi gayi hai (the number of non-drinkers has been mentioned) jo Ashaab-e-Badr ki tedaad hai {which is the number of the Companions of (Battle of) Badr}. Wallahu Aalam (And Allah Knows Best).

308. Un ahle ee'maan ne bhi (those believers too) ibtidaa jab dushman ki badi tedaad dekhi (initially, when saw a large number of enemies) toh apni qaleel tedaad ke paish-e-nazar iss raae ka izhaar kya (so, they expressed this opinion in view of their small number), jis par un ke ulema (to which their scholars) aur un se zyaada pukhta yaqeen rakhney walon ne kaha

(and those who believed more firmly said) *ke kaamyabi, tedaad ki kasrat aur aslaha ki farawaani par munhasir nahi* (that success does not depend on the abundance of numbers and the excess of weapons), *balkay* (rather) *Allah ki Mashiyyat aur Us ke izn par mauquuf hai* (it depends on the Will and Permission of Allah) *aur Allah ki taa'iid ke liye* (and for the help of Allah) *sabr ka ihtemaam zaroori hai* (patience is necessary).



وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٠٩﴾

Wa lammaa barazoo liJaaloota wa junoodihee qaaloo Rabbanaaaa afrigh 'alainaa sabranw wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen.

And when they went into the field against Goliath (Jaalut) and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

Jab un ka Jaalut aur uss ke lashkar se muqaabla hua toh unhon ne dua maangi ke Aye parvardigaar! Hamein sabr dey, saabit-qadamii dey aur qaum kuffaar par hamaari madad farma.³⁰⁹

309. Jaalut uss dushman qaum ka commando aur sarbaraah tha {Jaalut (Goliath) was the commando and guide of that enemy nation} jis se Taaloot aur un ke rufaqaa ka muqaabla tha {with which Talut (Saul) and his companions were confronted}.

Yeh qaum **Amaliqaa** thi (this was the Amalekite nation) jo apne waqt ki badi jang-juu aur bahadur qaum samjhi jaati thi (which was considered to be the greatest war-monger and brave nation of its time).

Un ki isi shohrat ke paish-e-nazar (in view of their fame) ain maa'raka aaraii ke waqt (at the time of battle preparation) ahle ee'maan (believers) ne baargaah Ilaahi mein (in the court of Allah) *sabr-o-sabaat aur kufr ke muqaabley mein* (in comparison to patience and stability and disbelief) *ee'maan ki fatah-o-kaamyabi ki dua maangi* (prayed for the victory and success of faith).

Goya maadi asbaab ke saath saath (it seems that along with material means), *ahle ee'maan ke liye zaroori hai* (it is necessary for the believers) *ke woh nusrat Ilaahi ke liye* (that for the Divine help) *aise mauqon par bataur khaas talabgaar rahein* (to be especially zealous on such occasions). Jaise **jung-e-Badr** mein (as in the **battle of Badr**) nabi (Sallallahu alaihi wa sallam) ne nihayat il'haa-o-zaari se (with extreme entreaty and expression of grief)

fatah-o-nusrat ki dua'a'ain maangein (supplicated for victory and help), jinhein Allah Ta'ala ne qubool farmaaya (which were accepted by Allah Ta'ala) aur musalmaano ki ek nihayat qaleel tedaad (and a very small number of Muslims) kaafiron ki badi tedaad par ghalib aayi (overcame a large number of disbelievers).



فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

**Fahazamoohum bi iznillaahi wa qatala Daawoodu jaaloota wa aataahul laahulmulka Wal
Hikmata wa 'allamahoo mimmaa yashaaa'; wa law laa daf'ullaahin naasa ba'dahum biba'dil
lafasadatil ardu wa laakinnal laaha zoo fadlin 'alal'aalameen.**

So they routed them by Allah's leave and David (Dawud) slew Goliath (Jaalut); and Allah gave him the kingdom and wisdom, and taught him of that which He willed. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

Chunancheey Allah Ta'ala ke hukm se unhon ne Jaalutiyon ko shikast dey di aur (Hazrat) Dawood (alaihis salaam) ke haathon Jaalut qatal hua ³¹⁰ aur Allah Ta'ala ne Dawood (alaihis salaam) ko mumlikat wa hikmat ³¹¹ aur jitna kuch chaaha ilm bhi ataa farmaaya. Agar Allah Ta'ala baaz logon ko baaz se dafaa nah karta toh zameen mein fasaad phail jaata, lekin Allah Ta'ala duniya waalon par bada Fazl wa Karam karne waala hai. ³¹²

^{310.} Hazrat Dawood (alaihis salaam) bhi (even David – peace be upon him) jo abhi paighambar thay nah baadshah (who was neither a prophet nor a king) iss lashkar-e-Taaloat mein {in this army of Talut (Saul)} ek sipaahii ke taur par shaamil thay (was included as a soldier). Un ke haathon (at their hands) Allah Ta'ala ne Jaalut ka khaatima kiya {Allah Ta'ala destroyed Jaalut (Goliath)} aur un thoday se ahle ee'maan ke zariye se (and through those few believers) ek badi qaum ko shikast faash dilwaayi (defeated a large nation).

^{311.} Iss ke baad (after that) Allah Ta'ala ne Hazrat Dawood (alaihis salaam) ko baadshahat bhi ataa farmaayi aur nabuwat bhi {Allah Ta'ala bestowed the kingdom as well as prophethood to Dawud (David) – peace be upon him}. Hikmat se baaz ne nabuwat (some has referred wisdom to prophethood), baaz ne san'at-aahangiri (some to iron industry) aur baaz ne un umoor ki samajh muraad li hai, jo iss mauqa jung par Allah Ta'ala ki Mashiyyat-o-Iraadey se

faisla-kun saabit hue (and some to the understanding of matters which, on this occasion of war, proved decisive by the Will and Desire of Allah Ta'ala).

312. *Iss mein* (in this) *Allah ki ek* sunnat-e-Ilaahi ka bayaan hai (there is a mention of Allah's path to the Divine destination) *ke woh insaanon ke hi ek giroh ke zariye se* (that He, through one group of human beings), *dusrey* insaani giroh ke zulm aur iqtidaar ka khaatima farmaata *rahta hai* (continues to put an end to the tyranny and power of another human group).

Agar woh aisa nah karta (if He had not done so) *aur kisi ek hi giroh ko* (and to a single group) *hamesha quwwat-o-ikhtiyaar se bahra-war kiye rakhta* (had always given power and rule) *toh yeh zameen zulm-o-fasaad se bhar jaati* (then, this earth would be filled with oppression and corruption). *Iss liye yeh qanoon Ilaahi* (so, this Divine law) *ahle duniya ke liye fazl Ilaahi ka khaas mazhar hai* (is a special manifestation of Divine Grace for the people of the world). *Iss ka zikar Allah Ta'ala ne Surat al-Hajj ki aayat 38 aur 40 mein bhi farmaaya hai* {this is also mentioned by Allah Ta'ala in verse 38 and 40 of Surah al-Hajj (The Pilgrimage)}



تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣٥٢﴾

Tilka Aayaatul laahi natloohaa 'alaika bilhaqq; wa innaka laminal mursaleen. (End Juz 2)

These are the portents of Allah which We recite unto you (Muhammad) with truth, and lo! You are of the number of (Our) messengers;

Yeh Allah Ta'ala ki ayatein hain jinhein hum haqqaaniyyat ke saath aap par padhtey hain, bil-yaqeen aap rasoolon mein se hain. 313

313. *Yeh guzashta waaqi'aat* (these past events) *jo aap (Sallallahu alaihi wa sallam) par naazil kardah kitaab ke zariye se* (through the book revealed to you – peace and blessings of Allah be upon him) *duniya ko maloom ho rahey hain* (are being known to the world), *aye Mohammad (Sallallahu alaihi wa sallam) yaqeenan aap ki risaalat-o-sadaaqat ki daleel hain* { O Muhammad (peace and blessings of Allah be upon him) there is certainly proof of your message and truthfulness} *kyon ke aap (Sallallahu alaihi wa sallam) ne yeh nah kitaab mein padhtey hain, nah kisi se suney hain* {because you (peace and blessings of Allah be upon him) have neither read it in the Book nor heard it from anyone}. *Jis se yeh wazeh hai* (from which it is clear) *ke yeh ghaib ki woh khabrein hain jo ba-zariya Wahi Allah Ta'ala aap par naazil farma raha hai* (that these are the news of the unseen, which Allah is sending down to you by revelation).

Quran Kareem mein muta'addid maqamat par (in various places in the Holy Quran) guzashta ummaton ke waaqi'aat ke bayaan ko (narrations of the events of previous nations) aap (Sallallahu alaihi wa sallam) ki sadaaqat ke liye daleel ke taur par paish kiya gaya hai {have been presented as evidence for the authenticity of the Prophet (peace and blessings of Allah be upon him)}.



تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ
وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

**Tilkar Rusulu faddalnaa ba'dahum 'alaa ba'd; minhum man kallamal laahu wa rafa'a
ba'dahum darajaat; wa aatainaa 'Eesab na Maryamal baiyinaati wa ayyadnaahu bi Roohil
Qudus; wa law shaaa'al laahu maqtatalal lazeena mimba'dihim mim ba'di maa jaaa'athumul
baiyinaatu wa laakinikh talafoo faminhum man aamana wa minhum man kafar; wa law
shaaa'al laahu maq tataloo wa laakinnallaaha yaf'alu maa yureed. (Section 33)**

Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted (above others) in degree; and We gave Isa (Jesus), son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah does what He wills.

Yeh rasool hain jin mein se Hum ne baaz ko baaz par fazeelat di hai, ³¹⁴ un mein se baaz woh hain jin se Allah Ta'ala ne baat cheet ki hai aur baaz ke darjey buland kiye hain, aur Hum ne Isa bin Maryam ko mo'jizaat ataa farmaaye aur Ruh-ul-Qudus se un ki taa'iid ki. ³¹⁵ Agar Allah Ta'ala chaahta toh un ke baad waley apne paas daleelein aa janey ke baad hargiz aapas mein ladaayi bhidaayi nah kartey, lekin un logon ne ikhtelaaf kiya, un mein se baaz toh momin hue aur baaz kaafir, aur agar Allah Ta'ala chaahta toh yeh aapas mein nah ladtey, ³¹⁶ lekin Allah Ta'ala jo chaahta hai karta hai.

³¹⁴. Quran ne ek dusrey maqam par bhi usay bayaan kiya hai (the Quran has mentioned it in another place as well):

«وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ»

“... *wa laqad faddalnaa ba'dan Nabiyyeena 'alaa ba'dinw...*”

“... *And we preferred some of the prophets above others...*”

“... *Hum ne baaz paighambaron ko baaz par behtari aur bartari di hai...*”

(Surah al-Isra: The Night Journey | Chapter 17 – verse 55)

Iss liye iss haqeeqat mein toh koi shak nahi (so there is no doubt about this fact). Albatta (although) Nabi (Sallallahu alaihi wa sallam) ne jo farmaaya hai:

«لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ»

“*Tum mujhe ambiyaa ke darmiyaan fazeelat mat do*”.

“*Do not give me superiority over the other prophets*”.

(صحيح بخاري ، كتاب التفسير ، سورة الأعراف ، باب 135 . مسلم ، كتاب الفضائل ، باب من فضائل موسى)

(**Sahih al-Bukhari:** Book of Commentary – Surah al-Araf: Chapter 135 | **Sahih Muslim:** Book of Virtues – Chapter: The Virtues of Moses)

Toh iss se ek ki dusrey par fazeelat ka inkaar laazim nahi aata (so, it is not necessary to deny the superiority of one over the other), balkay yeh ummat ko Ambiyaa (alaihimas salaam) ki baabat adab-o-ehтираam sikhaaya gaya hai (but this Ummah has been taught etiquette and respect) ke tumhein chuun-ke tamaam baaton aur un imtiyazaat kabin ki bina par unhein ek dusrey se fazeelat haasil hai, poora ilm nahi hai (that because you do not know all the things and the distinctions by which they are superior to one another). Iss liye tum meri fazeelat bhi iss tarah bayaan nah karna (therefore, do not describe my virtue in such a way) ke iss se dusrey Ambiyaa ki kasr-e-shaan ho (that it may degrade the dignity of other prophets). Warna baaz nabiyon ki baaz par fazeelat (otherwise, the superiority of some prophets over others) aur tamaam paighambaron par Nabi (Sallallahu alaihi wa sallam) ki fazeelat-o-sharfiyat musallama (and the superiority and nobility of Prophet – peace and blessings of Allah be upon him – over all other prophets is accepted by all) aur ahle sunnat ka muttafiqa aqeedah hai (and it is the unanimous belief of Ahle Sunnah) jo nusuus Kitaab-o-Sunnat se saabit hai (which is proven by the clear evidences of the Quran and Sunnah). (Tafseel ke liye dekhiyeh Fath al-Qadeer lil-Shawkani) (For details, see Interpretation of Fath al-Qadeer by Shawkani)

315. Muraad woh **Mo’jizaat** hain (it refers to those **miracles**) jo Hazrat Isa (alaihis salaam) ko diye gaye thay {that were given to Isa (Jesus) – peace be upon him} maslan (for example) ahya-e-mautaa (murdon ko zinda karna) waghera {revival of the dead (resurrection of the dead) etc.}, jis ki tafseel Surah Aal-e-Imran mein aayegi (the details of which will be found in Surah Aal-e-Imran).

Rooh al-Qudus se muraad Hazrath Jibrael hain, jaisa ke pehle bhi guzar chuka hai {the Holy Spirit refers to Gabriel (Jibrael – peace be upon him), as has been said before.}

316. Iss mazmuun ko Allah Ta’ala ne Quran Majeed mein kayi jagah bayaan farmaaya hai (this subject has been mentioned by Allah Ta’ala in many places in the Holy Quran). Matlab iss ka yeh nahi (this does not mean) ke Allah ke nazil kardah deen mein ikhtelaaf pasandeeda hai (that differences in the religion revealed by Allah are desirable). Yeh Allah ko sakht na-pasand hai (this is very displeasing to Allah), Uss ki pasand (Razaa) toh yeh hai {His Preference (Consent) is} ke tamaam insaan Uss ki naazil kardah Shariat ko apna kar (that all mankind should follow the law which He has sent down) naar-e-Jahannam se bach jayein (and be saved from the fire of Hell).

Isi liye Uss ne kitaabein utaari (that is why He revealed the books), Ambiyaa (alaihimas salaam) ka silsila qayem kiya (established a series of prophets – peace be upon them), ta’aan ke (until) Nabi Kareem (Sallallahu alaihi wa sallam) par risaalat ka khaatima farma diya (He ended the chain of prophethood with the Holy Prophet – peace and blessings of Allah be upon him).

Taham (however) iss ke baad bhi (even after that) khulafaa aur ulema-o-du’aat ke zariye se (through caliphs and scholars and preachers) dawat-e-haq aur amr bil-marooif wa nahi anil munkar ka silsila jaari rakha gaya (the series of the call to truth and the commandment of good and prohibition of evil has continued) aur iss ki sakht ahmiyat-o-taakeed bayaan farmaayi gayi (and its severe importance and emphasis has been stated). Kis liye?(For what?)

Isi liye taakay (that is because) log Allah ke pasandeeda raastay ko ikhtiyaar karein (people should follow the chose path of Allah). Lekin chuun-ke (but since) Uss ne Hidaayath aur gumraahi dono raaston ki nishaan-dahi karkay insaanon ko koi ek raasta ikhtiyaar karne par majboor nahi kiya (He did not force the mankind to take a single path by pointing out both guidance and deviation), balkay bataur imtehaan usay ikhtiyaar aur iraada ki azaadi se nawaaza hai (rather, as a test, He has endowed him with the will and freedom of desire).

Iss liye koi iss ikhtiyaar-o-azaadi ka sahih istemaal karkay momin ban jata hai (therefore, one becomes a believer by using this choice and freedom) aur koi iss ikhtiyaar-o-azaadi ka ghalat istemaal karkay kaafir (and another becomes a disbeliever by misusing this choice and freedom). Yeh goya Uss ki Hikmat-o-Mashiyyat hai {it is like His (Allah’s) Wisdom and Will}, jo Uss ki Raza se mukhtalif cheez hai (which is different from His Pleasure).



يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَعَةٌ ۖ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

**Yaa ayyuhal lazeena aamanoo anfiqoo mimmaa razaqnaakum min qabli ai yaatiya yawmul laa
bai'un feehee wa la khullatunw wa laa shafaa'ah; walkaa firoona humuz zaalimon.**

**O you who believe! Spend of that wherewith We have provided you before a day come when
there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the
wrong-doers.**

**Aye ee'maan waalon! Jo Hum ne tumhein dey rakha hai uss mein se kharch kartey raho iss se
pehle ke woh din aaye jis mein nah tijarath hai nah dosti aur shifa'at ³¹⁷ aur kaafir hi zaalim hain.**

317. Yahood-o-Nasara (the Jews and the Christians) aur Kuffar-o-Mushrikeen (and the disbelievers and polytheists) apne apne peshvaaon yaani nabiyon, waliyon, buzurgon, peeron, murshidon waghera ke barey mein yeh aqeeda rakhtey thay ke Allah par un ka itna asar hai (had belief in their respective leaders, that is, prophets, saints, elders, mystics, spiritual mentors etc. that they have such an effect on Allah) ke woh apni shakhsiyat ke dabao se Usay apne pairokaaron ke barey mein jo baat chahein Allah se manwa saktey hain aur manwa letey hain (that under the pressure of their personalities they can persuade Allah to do whatever and make Him convinced about their followers). Isi ko woh shifa'at kahtey thay (this is what they called intercession).

Yaani un ka aqeeda taqriiban wahi tha (that is, their belief was almost the same) jo aaj kal ke jaahilon ka hai (as that of the ignorant people of today) ke hamarey buzurg Allah ke paas arr kar baith jayeinge (that our elders will remain insistent with Allah), aur bakhshwa kar utheinge (and will get hold of Allah's forgiveness).

Iss aayat mein bataaya gaya hai ke Allah ke yahan aisi kisi shifa'at ka koi wajood nahi (that there is no such intercession with Allah). Phir iss ke baad aayat al-Kursi mein {then, in the verse of al-Kursi {the Chair (Seat)}} aur doosri muta'addid aayaat-o-ahadees mein (and in many other verses and hadiths) bataaya gaya ke (is stated that) Allah ke yahan ek doosri qism ki shifa'at be-shak hogi (there will be another kind of intercession with Allah).

Magar yeh shifa'at wahi log kar sakeinge (but, only those people will be able to intercede), jinhein Allah ijazath deyga (whom Allah will give permission) aur sirf usi bandey ke barey mein kar sakeinge jis ke liye Allah ijazath deyga (and they will only be able to do this for the servant whom Allah will allow), aur Allah sirf aur sirf ahle tawheed ke barey mein ijazath deyga {and Allah will allow only pertinent to the people of monotheism (tawheed)}.

Yeh shifa'at farishtey bhi kareingey Ambiyaa-o-rusul bhi, aur shuhada-o-saaliheen bhi (this intercession will be done by the angels, the prophets and the messengers, and martyrs and the righteous). Magar Allah par un mein kisi bhi shakhsiyat ka koi dabaao nah hoga (but Allah will not be under any pressure from any of them).

Balkay iss ke bar-aks (on the contrary), yeh log khud Allah ke khauf se iss qadar larzaan-o-tarsaan hongey (they will be so trembling and timid by the fear of Allah) ke un ke chehron ka rang udh raha hoga (that the color of their faces will be fading).

«وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ»

“... wa laa yashfa'oona illaa limanir tadaa wa hum min khash yatihee mushfiqoon.”

“...and they cannot intercede except for him whom He accepts, and they quake for awe of Him.”

“... woh kisi ki bhi sifaarish nahi kartey, bajuz un ke, jin se Allah khush ho, woh toh khud haibat ilaahi se larzaa wa tarsaa hain.”

(Surah al-Ambiyaa: The Prophets | Chapter 21 – verse 28)



اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

**Allahu laaa ilaaha illaa Huwal Haiyul Qaiyoom; laa taakhuzuhoo sinatunw wa laa nawm; lahoo
maa fissamaawaati wa maa fil ard; man zal lazee yashfa'u indahooo illaa bi-iznih; ya'lamu maa
baina aydeehim wa maa khalfahum wa laa yuheetoona bishai'im min 'ilmihee illaa bimaa
shaaa'; wasi'a Kursiyyuhus samaawaati wal arda wa laa Ya'ooduhoo hifzuhumaa; wa Huwal
Aliyyul 'Azeem.**

Allah! There is no deity except Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him except by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

Allah Ta'ala hi mabood barhaq hai jis ke siwa koi mabood nahi jo Zinda aur sab ka Thaamnay waala hai, Jisey nah uungh aaye nah neend, Uss ki milkiyat mein zameen aur aasmaano ki tamaam cheezein hain. Kaun hai jo Uss ki ijazath ke baghair Uss ke saamney shifa'at kar sakey, Woh jaanta hai jo un ke saamney hai aur jo un ke peechey hai aur woh Uss ke ilm mein se kisi cheez ka ihaata nahi kar saktey magar jitna Woh chaahey, ³¹⁸ Uss ki Kursi ki wus'at ³¹⁹ ne zameen wa aasmaan ko ghair rakha hai aur Allah Ta'ala un ki hifaazat se nah thakta aur nah uktaata hai, Woh toh bahut Buland aur bahut Bada hai.

318. Yeh *aayat al-Kursi* hai {this is the **verse of the Chair (Seat)**} jis ki badi fazeelat sahih ahadees se saabit hai (whose great virtue is proved by authentic hadiths), maslan yeh aayat Quran ki Azam aayat hai (for example, this verse is the greatest verse of the Quran). Iss ke padhney se (by reading it) raat ko shaitaan se tahaffuz rahta hai (there is protection from the devil at night). Har farz namaaz ke baad padhney ki badi fazeelat hai waghera (it is a great virtue to recite it after every obligatory prayer, etc.) *(Ibn Kathir)*

Yeh Allah Ta'ala ki sifaat-e-jalaal (attributes of Glory), Uss ki 'uluu-o-shaan (His Highness and Magnificence) aur Uss ki qudrat-o-azmat par mubni nihaayat jame aayat hai (is a very comprehensive verse based on His Power and Greatness)

319. '*Kursi*' — *مَوْضِعُ قَدَمَيْ* se baaz ne *كُرْسِيٍّ* (qadam rakhney ki jagah), {some refer to the chair as the footstool (place of the footsteps)}, baaz ne ilm (some as Knowledge) baaz ne qudrat-o-azmat (some as Power and Greatness), baaz ne baadshahi (some as the Kingdom) aur baaz ne arsh muraad liya hai (and some have referred to the Throne).

Lekin sifaat Baari Ta'ala ke barey mein (but, regarding the attributes of the Almighty) muhaddiseen aur salaf ka yeh maslak hai (it is the doctrine of the tradionists and predecessors) ke Allah Ta'ala ki jo sifaat jis tarah Quran-o-hadees mein bayan hui hain (that those attributes of Allah Ta'ala as described in the Quran and the Hadith) un ki baghair taaweel aur kaifiyat bayan kiye, un par ee'maan rakha jaye (they should be believed without interpreting them and describing their condition).

Iss liye yahi ee'maan rakhna chahiye (therefore, one should believe) ke yeh fil-waaqe' Kursi hai {that this is actually a Chair (Seat)} jo arsh se alag hai (that is separate from the Throne). Iss ki kaifiyat kya hai (what is its condition) iss par Woh kis tarah baithta hai? (How does He sit on it?) Iss ko hum bayan nahi kar saktey (we cannot describe it) kyon ke iss ki haqeeqat se hum be khabar hain (because we are unaware of its reality).



لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

**Laaa ikraaha fid deeni qat tabiyanar rushdu minal ghayy; famai yakfur bit Taaghooti wa yu'mim
billaahi faqadis tamsaka bil'urwatil wusqaa lan fisaama lahaa; wallaahu Samee'un 'Aleem.**

*There is no compulsion in religion. The right direction is henceforth distinct from error. And he
who rejects false deities and believes in Allah has grasped a firm handhold which will never
break. Allah is Hearer, Knower.*

*Deen ke barey mein koi zabardasti nahi, hidaayath zalaalat se roshan ho chuki hai, ³²⁰ iss liye jo
shakhs Allah Ta'ala ke siwa dusrey maboodhon ka inkaar karkay Allah Ta'ala par ee'maan laaye
uss ne mazbuut ka'day ko thaam liya, jo kabhi nah tuutega aur Allah Ta'ala Sunnay waala,
Jaannay waala hai.*

320. Iss ki **shaan-e-nuzool** mein bataaya gaya hai (in its **glory of revelation** it is stated) ke Ansaar ke kuch naujawaan Yahoodi ya Isai ho gaye thay {that some of the young Ansaar (tribe) became Jews or Christians}, phir jab yeh Ansaar musalmaan ho gaye (then when these Ansaar became Muslims) toh unhon ne apni naujawaan aulaad ko bhi jo Yahoodi ya Isai bana chukay thay zabardasti musalmaan banana chaaha (they also wanted to force their young children who had become Jews or Christians to become Muslims), jis par yeh aayat naazil hui (on which this verse was revealed).

(Note from the Transliterator: 'Shaan-e-nuzool' means the particular circumstances, context or events, in which or in response to which, particular verses of the Glorious Quran were revealed to the Prophet Muhammad – peace and blessings of Allah be upon him)

Shaan-e-nuzool ke iss etibaar se (in regard to the context of revelation) baaz mufasssireen ne usay Ahle Kitaab ke liye khaas maana hai (some commentators have considered it special for the People of the Book), yaani musalmaan mumlikat mein rahne waley Ahle Kitaab (that is, the People of the Book living in a Muslim kingdom), agar woh jizya ada kartey hon, toh inhein qubool Islam par majboor nahi kiya jayega {if they pay Jizya (compensation), they will not be forced to accept Islam}.

{Note from the Transliterator: Jizya is the compensation (to be paid) for the security and protection that the non-Muslims have in the Islamic state without fighting for the defense of the country}

Lekin yeh aayat hukm ke etibaar se aam hai (but, this verse is general in terms of command), yaani kisi par bhi qubool Islam ke liye jabar nahi kiya jayega (that is, no one will be forced to accept Islam), kyon ke Allah Ta'ala ne hidaayath (guidance) aur gumraahi

(depravity) dono ko wazeh kar diya hai (have clarified both). Taham (however) kufr-o-shirk ke khaatima aur baatil ka zor todnay ke liye (to eradicate disbelief and polytheism and for breaking the force of falsehood) jihaad ek alag aur jabr-o-ikraah se mukhtalif cheez hai (jihaad is a separate and different thing from force and compulsion).

Maqsad muashray se iss quwwat ka zor aur dabaao khatam karna hai (the aim is to remove, from the society, the force and pressure) jo Allah ke deen par amal aur iss ki tableegh ki raah mein ro'da bani hui ho (that is an obstacle in the way of practicing and preaching the religion of Allah).

Taakay (so that) har shakhs apni azaad marzi se chahey toh apne kufr par qayem rahey (every person, if he wishes, can remain steadfast in his disbelief) aur chahey toh Islam mein daakhil ho jaye (and, if he wants, he can enter Islam).

Chuun-ke ro'da bannay waali taaqatein rah rah kar ubharti raheingii (because the blocking forces will continue to emerge) iss liye jihaad ka hukm (therefore, the command of jihaad) aur iss ki zaroorat bhi Qayamat tak raheygi (and its necessity will remain till the Day of Judgment), jaisa ke hadees mein hai (as stated in the hadith):

«الْجِهَادُ مَاضٍ إِلَى يَوْمِ الْقِيَامَةِ»

“Jihaad Qayamat tak jaari raheyga”.

“Jihaad will continue until the Day of Resurrection”.

Khud Nabi (Sallallahu alaihi wa sallam) ne kaafiron aur mushrikon se jihaad kiya hai aur farmaya hai (the Prophet – peace and blessings of Allah be upon him - himself fought against the disbelievers and polytheists and said):

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»

“Mujhe hukm diya gaya hai ke main logon se uss waqt tak jihaad karoon jab tak ke woh la ilaha illallah aur Muhammad Rasool Allah ka iqraar na kar lein.”

“I have been commanded to fight against the people till they testify La ilaha illallah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger.”

(صحيح بخاري- كتاب الإيمان ، باب فإن تابوا وأقاموا الصلاة)

(Sahih Bukhari: Book of Faith | Chapter: If they repent and establish prayer)

Isi tarah (similarly) saza-e-irtidaad (qatal) {the punishment for apostasy (killing)} se bhi iss aayat ka koi takraao nahi hai (is not in conflict with this verse) (jaisa ke baaz log aisa bawar karate hain) (as some people believe).

Kyon ke irtidaad ki saza – qatal – se (because from the punishment for apostasy – killing) maqsood jabar-o-ikraah nahi hai (the purpose is not to force and compel) balkay Islami riyaasat ki nazariyaatii haisiyat ka tahaffuz hai (rather it is to protect the ideological status of the Islamic state).

Ek Islami mumlikat mein (in an Islamic state) ek kaafir ko apne kufr par qayem rah jaane ki ijazath toh be-shak di ja sakti hai (a disbeliever can, of course, be allowed to persist in his disbelief). Lekin ek baar jab woh Islam mein daakhil ho jaye (but once, when he embraces Islam) toh phir uss se bagaawat-o-inhiraaf ki ijazath nahi di ja sakti (then, from it, rebellion and deviation cannot be allowed), lihaazaa (therefore) woh khoob sonch kar Islam laaye (he should accept Islam after much thought). Kyon ke agar yeh ijazath dey di jaati (because if this was allowed) toh nazariyaatii asaas munhadim ho sakti thi (the ideological basis could have collapsed) jis se nazariyaatii inteshaar aur fikri anaarki phailti (which would have spread ideological chaos and intellectual anarchy) jo Islami muashray ke aman ko aur mulk ke istihkaam ko khatray mein daal sakti thi (which could have endangered the peace of the Islamic society and the stability of the country).

*Iss liye jis tarah insaani huquuq ke naam par, qatal, chori, zina, daaka aur haraaba waghera jaraa'im ki ijazath nahi di ja sakti (therefore, just as crimes such as murder, theft, adultery, robbery and harassment cannot be allowed in the name of human rights), usi tarah azaadi raae ke naam par (similarly, in the name of freedom of expression) ek Islami mumlikat mein (in an Islamic state) nazariyaatii bagaawat (irtidaad) ki ijazath bhi nahi di ja sakti {ideological rebellion (apostasy) cannot be allowed}. Yeh **jabar-o-ikraah** nahi hai (this is not **force and compulsion**). Balkay (on the contrary) murtad ka qatal isi tarah ain insaaf hai (the killing of an apostate is a precise justice) jis tarah qatal-o-gaarat-garii aur akhlaaqi jaraa'im ka irtekaab karne waalon ko sakht sazaayein dena ain insaaf hai (just as it is precise justice to strictly punish those who commit killing and looting and moral crimes).*

Ek ka maqsad mulk ka nazariyaatii tahaffuz hai (one aims the ideological protection of the country) aur dusrey ka maqsad mulk ko shar-o-fasaad se bachana hai (the other aims to save the country from evil and corruption) aur dono hi maqsad, ek mumlikat ke liye na-guziir hain (and both aims are indispensable for a state). Aaj aksar Islami mumalik (today most Islamic countries) in dono hi maqaasid ko nazar andaaz karkay jin uljhano, dushwaariyon aur pareshaaniyon se do-char hain (are being faced with the confusion, difficulties and troubles by ignoring both of these goals), mohtaaj-e-wazahat nahi {(which) needs no explanation}.



اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَٰئِكَ ءَهُم
 الظُّلُمَاتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢٥٧﴾

**Allaahu waliyyul lazeena aamanoo yukhrijuhum minaz zulumaati ilan noori wallazeena
 kafarooo awliyaaa'uhumut Taaghootu yukhrijoonahum minan noori ilaz zulumaat; ulaaa'ika
 Ashaabun Naari hum feehaa khaalidoon. (Section 34)**

Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light.

As for those who disbelieve, their patrons are false deities. They bring them out of light into
 darkness. Such are rightful owners of the Fire. They will abide therein.

Ee'maan laaney waalon ka Kaarsaaz Allah Ta'ala khud hai, Woh unhein andheron se roshni ki
 taraf nikaal le jaata hai aur kaafiron ke auliyaa shayaateen hain. Woh unhein roshni se nikaal
 kar andheron ki taraf le jaatey hain, yeh log Jahannami hain jo hamesha usi mein padey
 raheinge.



أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّىَ
 الَّذِى يُحْيِى وَيُمِيتُ قَالَ أَنَا أُحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى بِالشَّمْسِ مِنَ
 الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

**Alam tara ilal lazee Haaajja Ibraaheema fee Rabbiheee an aataahullaahul mulka iz qaala
 Ibraaheemu Rabbiyal lazee yuhyee wa yumeetu qaala ana uhyee wa umeetu qaala Ibraaheemu
 fa innal laaha yaatee bishshamsi minal mashriqi faati bihaa minal maghribi fabuhital lazee
 kafar; wallaahu laa yahdil qawmaz zaalimeen.**

Bethink you of him who had an argument with Abraham about his Lord, because Allah had
 given him the kingdom; how, when Abraham said: My Lord is He Who gives life and causes
 death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise in
 the East, so do you cause it to come up from the West. Thus was the disbeliever abashed. And
 Allah guides not wrongdoing folk.

Kya tu ne usay nahi dekha jo saltanat paa kar Ibrahim (alaihis salaam) se uss ke Rab ke barey
 mein jhagad raha tha, jab Ibrahim (alaihis salaam) ne kaha ke mera Rab toh woh hai jo jilataa
 hai aur maarta hai, woh kahney laga mein bhi jilataa aur maarta hoon, Ibrahim (alaihis salaam)
 ne kaha Allah Ta'ala Suuraj ko mashriq ki taraf se le aata hai tu usay maghrib ki jaanib se ley aa.
 Ab toh woh kaafir bhau'nchakkaa rah gaya, aur Allah Ta'ala zaalimon ko hidaayath nahi deta.



أَوَكَلَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ
لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ
وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

*Aw kallazee marra 'alaa qaryatinw wa hiya khaawiyatun 'alaa 'urooshihaa qaala annaa yuhyee
haazihil laahu ba'da mawtihaa fa amaatahul laahu mi'ata 'aamin summa ba'asahoo qaala kam
labista qaala labistu yawman aw ba'da yawmin qaala bal labista mi'ata 'aamin fanzur ilaa
ta'aamika wa sharaabika lam yatasannah wanzur ilaa himaarika wa linaj'alaka Aayatal linnaasi
wanzur ilal'izaami kaifa nunshizuhaa summa naksoohaa lahmaa; falammaa tabayyana lahoo
qaala a'lamu annal laaha 'alaa kulli shai'in Qadeer.*

Or (bethink you of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but you have tarried for a hundred years. Just look at your food and drink which have not rotted! Look at your ass! And, that We may make you a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

Ya uss shakhs ke maanind ke jis ka guzar uss bastii par hua jo chhat ke bal aundhii padi hui thi, woh kahney laga uss ki maut ke baad Allah Ta'ala usay kis tarah zinda karega? ³²¹ Toh Allah Ta'ala ne usay maar diya sau saal ke liye, phir usay uthaya, poocha kitni muddat tujh par guzri? Kahney laga ek din ya din ka kuch hissa, ³²² farmaaya balkay tu sau saal tak raha, phir ab tu apne khanay peenay ko dekh, ke bilkul kharaab nahi hua aur apne gadhey ko bhi dekh, Hum tujhe logon ke liye ek nishaani banaatey hain tu dekh ke Hum haddiyon ko kis tarah uthaatey hain, phir un par gosht chadhaatey hain, jab yeh sab zaaher ho chuka toh kahney laga mein jaanta hoon ke Allah Ta'ala har cheez par Qaadir hai. ³²³

^{321.} *أَوَكَلَّذِي* (Aw kallazee – or like the one who) ka 'atf pehle waaqia par hai (refers to the first incident) aur matlab yeh hai ke aap nay (pehle waaqia ki tarah) uss shakhs ke qissey par nazar nahi daali jo ek bastii se guzra {and means that you (like the first incident) did not look at the story of the person who passed through a town}. .. yeh shakhs kaun tha? Iss ki baabat mukhtalif aqvaal naqal kiye gaye hain (Who was this person? Various statements have been quoted about him).

Zyaada mashhoor Hazrat **Uzair** ka naam hai {the most famous is the name of Hazrat Uzair (Ezra)}, jis ke baaz sahaba-o-tabi'een qaail hain (of whom some of the Companions and followers are convinced). Wallahu Aalam (And Allah Knows Best).

Iss se pehle ke waaqia (Hazrat Ibrahim alaihi salaam wa Namruud) mein Saane' yaani Baari Ta'ala ka isbaat tha {in the previous incident (Abraham – peace be upon him and Nimrod), there was a confirmation of the Creator} aur uss dusrey waaqia mein (and in that second incident) Allah Ta'ala ki qudrat ahyaa-e-mautaa ka isbaat hai (the Power of Allah Ta'ala in resurrection of the dead is an affirmation).

Jis Allah Ta'ala ne uss shakhs ko aur uss ke gadhey ko sau saal ke baad zinda kar diya (that Allah Ta'ala who revived this man and his donkey after a hundred years), hatta ke (although) uss ke khanay peenay ki cheezon ko bhi kharaab nahi honay diya (He did not let his food and drink spoil). Wahi Allah Ta'ala Qayamat waley din tamaam insaanon ko dobara zinda farmayega (He will resurrect all human beings on the Day of Judgement).

Jab Woh sau saal ke baad zinda kar sakta hai (when He can resurrect after a hundred years), toh hazaaron saal ke baad bhi zinda karna Uss ke liye mushkil nahi (then, it is not difficult for Him to resurrect after thousands of years).

322. Kaha jaata hai ke jab woh shakhs mazkoor mara tha (it is said that when the man aforesaid died), uss waqt kuch din chad'ha huatha (at that time, the day had risen a little) aur jab zinda hua (and when he was alive) toh abhi shaam nahi hui thi (it was not yet evening), iss se uss nay yeh andaza lagaaya (from this, he guessed) ke agar main yahan kal aaya tha (that if I had come here yesterday) toh ek din guzar gaya hai (one day would have passed) aur agar yeh aaj hi ka waaqia hai (and if this incident is of today) toh din ka kuch hissa hi guzra hai (then, part of the day has passed).

Jab ke waaqia yeh tha (while the incident was this) ke uss ki maut par **sau saal** guzar chukay thay (that a **hundred years** had passed since his death).

323. Yaani yaqeen toh mujhe pehle bhi tha (that is, I had faith before) lekin ab aini mushaahada ke baad (but now, after objective observation) mere yaqeen aur amal mein mazeed pukhtagii aur izafah ho gaya hai (there is further firmness and increase in my belief and action).



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنَ قَالَ بَلَى وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٦﴾

Wa iz qaala Ibraaheemu Rabbi arinee kaifa tuhyil mawtaa qaala awa lam tu'min qaala balaa wa laakil liyatma'inna qalbee qaala fakhuz aba'atam minat tairi fasurhunna ilaika summaj 'al a'alaa kulli jabalim minhunna juz'an summad'uu hunna yaateenaka sa'yaa; wa'lam annal laaha 'Azeezun Hakeem. (Section 35)

And when Abrahaim (Ibrahim) said (unto his Lord): My Lord! Show me how You give life to the dead, He said: Do you not believe? Abraham (Ibrahim) said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto you, then place a part of them on each hill, then call them, they will come to you in haste, and know that Allah is Mighty, Wise.

Aur jab Ibrahim (alaihis salaam) ne kaha ke aye mere parvardigaar! Mujhe dikha tu murdon ko kis tarah zinda karega? ³²⁵ (Janaab Baari Ta'ala ne) farmaaya, kya tumhein ee'maan nahi? Jawaab diya ee'maan toh hai lekin mere dil ki taskeen ho jayegi, farmaaya chaar parind lo, un ke tukdey kar daalo, phir har pahaad par un ka ek ek tukda rakh do phir unhein pukaaro, tumhaarey paas daudtey hue aa jayeinge aur jaan rakho ke Allah Ta'ala Ghalib hai Hikmaton waala hai.

³²⁴. Yeh ahyaa-e-mautaa ka dusra waaqia hai (this is the second incident of the resurrection of the dead) jo ek nihayat jaleel al-qadar paighambar Hazrat Ibrahim (alaihis salaam) ki khwahish aur un ke itmenaan qalb ke liye dikhaaya gaya (which was shown for the desire of a very glorious Prophet Abraham – peace be upon him and for the satisfaction of his heart).

Yeh chaar parindey kaun kaun se thay? (What were those four birds?) Mufasssireen ne mukhtalif naam zikar kiye hain (the commentators have mentioned different names) lekin naamon ki taa'iin ka koi faida nahi (but, there is no point in determining names) iss liye Allah ne bhi un ke naam zikar nahi kiye (because Allah did not mention their names). Bas yeh chaar mukhtalif parindey thay (it was just four different birds).

(fasurhunna) ke ek maaney اَمْلُئْنَ kiye gaye hain yaani un ko "بَلَّيْ" (maanuus kar ley – get acquainted) taakay (so that) zinda honay ke baad un ko aasaani se pehchaan le ke yeh wahi parindey hain (after being alive they can be easily recognized that they are the same birds) aur kisi qism ka shak baaqi nah rahey (and no kind of doubt remains).

Iss maaney ke etibaar se phir iss ke baad (in terms of this meaning, then after that) **ثُمَّ قَطَّعُوهُنَّ** (summa qatti'hunna – then cut them) (phir un ko tukdey tukdey kar ley – then cut them into pieces) mahzoof maanna padega (will have to be considered deleted). Dusrey maaney **قَطَّعِينَ** (qatti'hunna- tukdey tukdey kar ley) kiye gaye hain {other meaning 'cut them' (cut to pieces) have been given}.

Iss soorat mein (in this case) kuch mahzoof manay baghair (without accepting omission) maaney waazeh ho jata hai (the meaning becomes clear). Matlab yeh hai ke (this means that) tukdey tukdey kar kay (should be cut into pieces) mukhtalif pahaadon par (on different mountains) un ke ajzaa (their parts) baahum mila kar rakh dey (put them together), phir tu aawaaz dey toh woh zinda ho kar tere paas aa jayeinge (then you call, and they will come to you alive). Chunanche yeh aisa hi hua (accordingly, that is what happened).

Baaz jadeed-o-qadeem mufasssireen ne (jo sahaba-o-tabi'een ki Tafseer aur salaf ke manhaj-o-maslak ko ahmiyat nahi detey) {some modern and bygone commentators (who do not pay attention to the commentary of the Companions and their followers and the methodology of the predecessors (salaf)) **فَصَّرُوهُنَّ** (fasurhunna) ka tarjuma sirf **بِلَالِي** ka kya hai (have translated 'and incline them' only). Aur un ke tukdey karne (and their cutting into pieces) aur pahaadon par (and on the mountains) un ke ajzaa bikherney (dispersal of their parts) aur phir Allah ki qudrat se un ke judney ko (and their reunion with the Power of Allah) woh tasleem nahi kartey (they do not acknowledge).

Lekin yeh Tafseer sahih nahi (but this interpretation is not correct) iss se waaqea ki saari e'jaazii haisiyat khatam ho jaati hai (this puts an end to the miraculous nature of the event) aur murdey ko zinda kar dikhaane ka sawaal juun ka tuun qayem rahta hai (and the question of bringing the dead back to life remains as it was).

Halaan ke (however) iss waaqia ke zikar se maqsood (the purpose of mentioning this event) Allah Ta'ala ki sifat ahyaa-e-mautaa aur Uss ki Qudrat Kamila ka isbaat hai {is to prove the attribute of Allah Ta'ala (that is) 'Resurrection of the dead' and His Perfect Power} Ek hadees mein (in a hadith) hai Nabi (Sallallahu alaihi wa sallam) ne Hazrat Ibrahim (alaihis salaam) ke iss waaqea ka tazkara kar ke farmaaya (narrated this incident of Abraham – peace be upon him)

« نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ »

“Hum Ibrahim (alaihis salaam) se zyaada shak karne ke haq daar hain.”

“We have more claim to doubt than Ibrahim (peace be upon him).”

(صحيح بخاري، كتاب التفسير) (Sahih al-Bukhari – The Book of Commentary)

Iss ka yeh matlab nahi (this does not mean) ke Ibrahim (alaihis salaam) ne shak kiya (that Abraham – peace be upon him – doubted), lihaazaa (therefore) hamein un se zyaada shak karne ka haq pahunchta hai (we have more right to doubt than him).

Balkay (rather) matlab Hazrat Ibrahim (alaihis salaam) se shak ki nafi hai (it means the negation of doubt from Abraham – peace be upon him), yaani Ibrahim (alaihis salaam) ne ahyaa-e-mautaa ke maslay mein shak nahi kiya (that is, Abraham – peace be upon him – did not doubt the issue of resurrection of the dead).

Agar unhon ne shak ka izhaar kiya hota (if he had made an expression of doubt) toh hum yaqeenan shak karne mein un se zyaada haq daar hotay (so, we would certainly have more right to doubt than him). (*Mazeed wazahat ke liye dekhiye Fath al-Qadeer – Lil-Shawkani*) (For more details, see *Interpretation of Fath al-Qadeer by al-Shawkani*)



مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

Masalul lazeena yunfiqoona amwaalahum fee sabeelil laahi kamasali habbatin ambatat sab'a sanaabila fee kulli sumbulatim mi'atu habbah; wallaahu yudaa'ifu limai yashaaa; wallaahu Waasi'un 'Aleem.

The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He will.

Allah is All-Embracing, All-Knowing.

Jo log apna maal Allah Ta'ala ki raah mein kharch kartay hain uss ki misaal uss daaney jaisi hai jis mein se saat baaliyaan nikleen aur har baalii mein sau daaney hon, aur Allah Ta'ala jisey chaahay badha chadha kar dey ³²⁵ aur Allah Ta'ala Kushaadgii waala aur Ilm waala hai.

325. Yeh infaaq fi Sabeel Allah ki fazeelat hai (this is the virtue of almsgiving for the sake of Allah). Iss se muraad agar jihaad hai (if it means jihaad) toh iss ke maaney yeh hongey ke jihaad mein kharch ki gayi raqam ka yeh sawaab hoga (then it means that the money spend in jihaad will be the reward). Aur agar iss se muraad tamaam masaarif khair hain (and if it means all the expenses are good) toh yeh fazeelat nafaqat-o-sadaqaat naafila ki hogi (then it will be the virtue of voluntary almsgiving and charity) aur deegar naikiyaan «الْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا» (Ek naiki ka ajr das gunah hai) ki zail mein aayeingi (and other virtues will come under the heading “A good deed gets a ten-fold reward.”)

Goya (as if) *nafaqat-o-sadaqaat ka aam 'ajr-o-sawaab* (the general reward of alms and charity) *deegar umuur khair se zyaada hai* (is more than other good deeds).

Infaaq fi Sabeel Allah ki iss ahmiyat-o-fazeelat ki wajah bhi waazeh hai (the reason for this importance and virtue of spending for the sake of Allah is also clear) *ke jab tak samaan-o-aslaha jang ka intezaam nahi hoga* (unless there is no arrangement of war equipment and weapons) *fauj ki kaargardgii bhi sifar hogi* (the performance of the army will be zero) *aur samaan aur aslaha raqam ke bagair muhayya nahi kiye ja saktey* (and equipment and weapons cannot be provided without money).



الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٦﴾

***Allazeena yunfiqoona amwaalahum fee sabeelillaahi summa laa yutbi'oona maaa anfaqoo
mannanw wa laaa azal lahum ajruhum 'inda Rabbihi; wa laa khawfun 'alaihim wa laa hum
yahzanoon.***

***Those who spend their wealth for the cause of Allah and afterward make not reproach and
injury to follow that which they have spent; their reward is with their Lord, and there shall no
fear come upon them, neither shall they grieve.***

***Jo log apna maal Allah Ta'ala ki raah mein kharch kartey hain phir uss ke baad nah toh ahsaan
jataatey hain nah iizaa detey hain, ³²⁶ un ka ajar un ke Rab ke paas hai un par nah toh kuch khauf
hai nah woh udaas hongey.***

326. *Infaaq fi Sabeel Allah ki mazkoora fazeelat sirf uss shakhs ko haasil hogi* (the above mentioned virtue of almsgiving for the sake of Allah will be attained only by the person) *jo maal kharch karkay ahsaan nahi jatlaata* (who, after spending wealth, does not boast of favors conferred) *nah zubaan se aisa kalma-e-tahqiir ada karta hai jis se kisi ghareeb, mohtaaj ki izzat-e-nafs majrooh ho aur who takleef mahsoos karey* (nor does he utters, with his tongue, a word of contempt, which hurts the self-esteem of a poor, needy person and makes him feel pain).

Kyon ke yeh itna bada jurm hai (because this is such a great crime) *ke Nabi (Sallallahu alaihi wa sallam) ka farmaan hai* (that the Prophet – peace and blessings of Allah be upon him – said):

”قیامت والے دن اللہ تعالیٰ تین آدمیوں سے کلام نہیں فرمائے گا، ان میں ایک احسان جتلانے والا ہے۔“

**“Qayamat waaley din Allah Ta’ala teen aadmiyon se kalaam nahi farmayega, un mein ek ahsaan
jatlaaney wala hai.”**

**“On the Day of Resurrection, Allah Ta’ala will not speak to three people; one of them is he who boasts
of his favors done to another.”**

(مسلم، کتاب الایمان، باب غلط تحریم إسبال الإزار والمنّ بالعطیة)

(**Muslim:** Book of Faith | **Chapter:** On clarifying the emphatic prohibition of letting one’s garment hang below the ankles (isbal), reminding others of one’s gift)



﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ (٢٦٣)

**Qawlum ma'roofunw wa maghfiratun khairum min sadaqatiny yatba'uhaaa azaa; wallaahu
Ghaniyyun Haleem.**

**A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute,
Clement.**

**Narm baat kehna aur maaf kar dena uss sadqey se behtar hai jis ke baad iizaa-rasaanii ho ³²⁷ aur
Allah Ta’ala Be-niyaaz aur Burdbaar hai.**

327. Saa’il se narmi aur shafqat se bolna (speaking kindly and compassionately to the questioner) ya duaiya kalmaat (Allah Ta’ala tujhe bhi aur hamein bhi apne fazl-o-karam se nawaazey waghera) se iss ko jawaab dena qaul maroof hai {or answer him with the words of supplication (may Allah bless you and us with His bounty etc.) is a well-known saying} aur مَغْفِرَةٌ ka matlab saa’il ke faqr aur iss ki haajat ka logon ke saamney ‘adam izhaar aur iss ki parda-poshii hai (and ‘forgiveness’ means the non-disclosure of the questioner’s poverty and his need to the people and its concealment) aur agar saa’il ke munh se koi naa-zebaa baat nikal jaye (and if something ugly comes out of the mouth of the questioner) toh iss se chashm poshii bhi iss mein shaamil hai {then, it also includes turning a blind eye (overlooking) to it}.

Yaani saa’il se narmi-o-shafqat aur chashm-poshii, parda-poshii (that is, gentleness and compassion with the questioner aur overlooking, concealment of a fault), uss sadqey se behtar hai (is better than the charity) jis ke baad uss ko logon mein zaleel-o-ruswaa karkay usay takleef pahunchaayi jaye (after which he is insulted and disgraced and harmed in public). Isi liye hadees mein kaha gaya hai (that is why it is mentioned in the hadith):

«الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ»

“Paakiiza kalma bhi sadqa hai.”

“A good word is also a charity.”

(صحيح مسلم كتاب الزكاة، باب بيان أن اسم الصدقة يقع على نوع من المعروف)

(Sahih Muslim: *The Book of Zakat* | Chapter: *The word charity (Sadaqah) may apply to all good deeds Ma'ruf*)

Niiz (also) Nabi (Sallallahu alaihi wa sallam) ne farmaya:

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ»

“Tum kisi bhi maroof (naiki) ko haqeer mat samjho, agar-chey apne bhai se khanda-peshaanii se milna hi ho.”

"Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face".

(مسلم، كتاب البر، باب استحباب طلاقة الوجه عند اللقاء)

(Muslim: *The Book of Virtue* | Chapter: *It is recommended to show a cheerful countenance when meeting others*)



يَتَّيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ
صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٦٤﴾

Yaaa ayyuhal lazeena aamanoo laa tubtiloo sadaqaatikum bilmanni wal azaa kallazee yunfiqu
maalahoo ri'aaa'an naasi wa laa yu'minu billaahi wal yawmil aakhiri famasaluhoo kamasali
safwaanin 'alaihi turaabun fa asaabahoo waabilun fatara kahoo saldaa; laa yaqdiroona 'alaa
shai'im mimmaa kasaboo; wallaahu laa yahdil qawmal kaafireen.

O you who believe! Render not vain your almsgiving by reproach and injury, like him who spends
his wealth only to be seen of men and believes not in Allah and the Last Day. His likeness is as
the likeness of a rock whereon is dust of earth; a rainstorm smites it, leaving it smooth and bare.
They have no control of aught of that which they have gained. Allah guides not the disbelieving
folk.

Aye ee’maan waalon! Apni khairaat ko ahsaan jataa kar aur iizaa pahuncha kar barbaad nah
karo! Jis tarah woh shakhs jo apna maal logon ke dikhaavey ke liye kharch karey aur nah Allah
Ta’ala par ee’maan rakhey nah Qayamat par, uss ki misaal uss saaf patthar ki tarah hai jis par
thodi si mittii ho phir uss par zor-daar mina barsey aur woh usay bilkul saaf aur sakht chho’d
dey, ³²⁸ un riyaa-kaaron ko apni kamaayi mein se koi cheez haath nahi lagti aur Allah Ta’ala
kaafiron ki qaum ko (siidhii) raah nahi dikhaata.

328. Iss mein **ek** toh yeh kaha gaya hai (it has been said in this) ke sadqa-o-khairaat karkay ahsaan jatlaana (that boasting after giving alms and charity) aur takleef-da baatein karna (and utter painful talk) ahle ee'maan ka shewa nahi (is not the manner of believers) balkay (rather) un logon ka watiira hai (it is the attitude of those) jo munafiq hain aur riyaa-kaari ke liye kharch kartey hain (who are hypocrites and spend for hypocrisy). **Dusrey**, aise kharch ki misaal saaf chattaan ki si hai jis par kuch mittii ho (second, an example of such spending is like a clean rock with some dust on it), koi shakhs paidawar haasil karne ke liye iss mein beenj bo dey (someone sows seeds in it to get the yield), lekin baarish ka ek jhatka padtey hi (but as soon as there is jolt of rain) woh saari mittii iss se utar jaye aur woh pathar mittii se bilkul saaf ho jaye (all the soil is removed from it and the rock is completely cleared of soil). Yaani jis tarah baarish iss patthar ke liye nafa-bakhsh saabit nahi hui (that is, just as the rain did not prove to be beneficial for this rock), usi tarah (in the same way) riyakaar ko bhi (even for a hypocrite) uss ke sadqey ka koi faida nahi hoga (his charity will be of no use).



وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأْتَتْ أَكْطُلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ
فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٢٥﴾

Wa masalul lazeena yunfiqoona amwaalahu mubtighaaa'a mardaatil laahi wa tasbeetam min anfusihim kamasali jannatim birabwatin asaabahaa waabilun fa aatat ukulahaa di'faini fa il lam yusibhaa waabilun fatall; wallaahu bimaa ta'maloona Baseer.

And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

Un logon ki misaal jo apna maal Allah Ta'ala ki razaamandii ki talab mein dil ki khushii aur yaqeen ke saath kharch kartey hain, uss baagh jaisi hai jo uunchii zameen par ho ³²⁹ aur zor-daar baarish uss par barsey aur woh apna phal dugna laawey aur agar uss par baarish nah bhi barsey toh phuvaar hi kaafi hai aur Allah tumhaarey kaam dekh raha hai.

329. Yeh un ahle ee'maan ki misaal hai (this is an example of those believers) jo Allah ki razaa ke liyekharch kartey hain (who spend for the sake of Allah's Consent), un ka kharch kiya hua maal uss baagh ki maanind hai (the wealth they have spent is like that garden) jo pur-fazaa aur buland choti par ho (which is on a breezy place and high peak) ke agar zor-daar baarish

ho (that if rains heavily) *toh apna phal dugna dey* (then it will doubt its fruit), *warna* (otherwise) *halki si phuvaar* (a light shower) *aur shabnam* (and dew) *bhi iss ko kaafi ho jaati hai* (will suffice). *Isi tarah un ke nafaqat bhi* (in the same way, even their expenses) *chahey kam ho ya zyaada* (whether more or less) *inda'Allah* (with Allah) *kayi kayi guna 'ajr-o-sawaab ke baa'es hongey* (will be basis for return and reward by several folds).

جَنَّة Jannat *uss zameen ko kahtey hain jis mein itni kasrat se darakht hon jo zameen ko dhaank lein* (refers to that land which has so many trees that cover the earth) *ya woh baagh,* (or that garden) *jis ke chaaron taraf baa'dh ho* (which is surrounded by a fence) *aur baa'dh ki wajah se baagh nazron se poshiida ho* (and that garden is hidden from view because of the fence). *Yeh jin se maakhuuz hai* (this is derived from Jinn). *Jinn uss makhlooq ka naam hai* (Jinn is name of that creation) *jo nazar nahi aati* (that is invisible).

Pait ke bachchey ko janiin kaha jaata hai (the child in the womb is called fetus) *ke woh bhi nazar nahi aata* (because that is also hidden). *Deewangii ko junoon se taabeer kartey hain* (insanity is also described as frenzy) *ke iss mein bhi aqal par parda par jaata hai* (that even in this the intellect is veiled). *Aur Jannat ko bhi iss liye Jannat kahtey hain* (aur Paradise is also known Paradise) *ke woh nazron se mastuur hai* (because it is hidden from sight).

(ربوة - Rabwah) *uunche zameen ko kahtey hain* (refers to high land) *aur (وابل - waabil) taiz barish* (refers to heavy rain).



أَيُّدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ،
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ
فَأَحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦﴾

Ayawaddu ahadukum an takoona lahoo jannatum min nakheelinw wa a'naabin tajree min tahtihal anhaaru lahoo feehaa min kullis samaraati wa asaabahul kibaru wa lahoo zurriyyatun du'afaaa'u fa asaabahaaa i'saarun feehi naarun fahtaraqat; kazaalika yubaiyinul laahu lakumul aayaati la'allakum tatafakkaroon. (Section 36)

Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age has stricken him and he has feeble offspring; and a fiery whirlwind strikes it and it is (all) consumed by fire. Thus Allah makes plain His revelations unto you, in order that you may give thought.

Kya tum mein se koi bhi yeh chaahta hai ke uss ka khajuuron aur anguuron ka baagh ho, jis mein nehrein beh rahi hon aur har qism ke phal mawjood hon, uss shakhs ka budhaapa aa gaya ho, uss ke nanhay nanhay se bachchey bhi hon aur achanak baagh ko bagolaa lag jaye jis mein aag bhi ho, pas woh baagh jal jaye, ³³⁰ isi tarah Allah Ta'ala tumhaarey liye aayetein bayaan karta hai taakay tum gaur wa fikr karo.

330. *Isi riyaa-kaari ke nuqsanaat ko wazeh karne (to illustrate the disadvantages of this hypocrisy) aur iss se bachney ke liye (and to avoid this) mazeed misaal di ja rahi hai (further example is being given) ke jis tarah ek shakhs ka baagh ho (that how a person has a garden) jis mein har tarah ke phal hon (yaani uss se bharpoor aamdani ki ummeed ho) {in which there all kinds of fruits (that is, there is hope of a full income)}.*

Woh shakhs boo'dha ho jaye (that person has grown old) aur uss ke chhotey chhotey bachchey hon (and has small children) (yaani woh khud bhi zo'f-e-piirii aur kibar-sinii ki wajah se mahnat-o-mashaqqat se aajiz ho chuka ho aur aulaad bhi uss ke budhaapey ka sahara toh kya? khud apna boojh bhi uthaaney ke qaabil nah ho) {that is, he himself, due to weakness of old age and adult age, has become incapable of hard work and labor and what about the support of children in this age? Not even able to carry their load}.

Uss haalat mein tez-o-tand hawaein chaliin (in this condition, strong winds blew) aur uss ka saara baagh jal jaye (and his whole garden is burnt) ab nah woh khud dobarah uss baagh ko abaad karne ke qaabil raha nah uss ki aulaad (now, neither he himself nor his children are able to restore the garden).

Yahi haal (the same condition) un riyaa-kaar kharch karne waalon ka Qayamat ke din hoga (will happen to those who spend hypocritically on the Day of Resurrection) - ke nifaaq-o-riyaa-kaari ki wajah se un ke saarey aamaal akaarat chaley jayeinge (that due to hypocrisy and double standard, all their deeds will go in vain) jab ke wahan naikiyon ki shadeed zaroorat hogi (while there will be a great need for good deeds) aur dobarah aamaal khair karne ki mohlat-o-fursat nahi hogi (and there will be no respite and spare time for them to do good deeds again). Allah Ta'ala farmaata hai ke kya tum chahtay ho ke tumhaara yahi haal ho? (Allah Ta'ala says: Do you want this to happen to you?)

Hazrat Ibn Abbas (radhiyallahu anhuma – may Allah be pleased with them) aur Hazrat Umar (radhiyallahu anhu – may Allah be pleased with him) ne iss misaal ka misdaaq un logon ko bhi qaraar diya hai (have also given testimony of this example to those) jo saari umar naikiyaan kartey hain (who do good deeds all their lives) aur aakhir umar mein shaitaan ke jaal mein phas kar Allah ke nafarmaan ho jaatey hain (and, in the end of their

lives, they fall into the snare of Satan and disobey Allah) jis se umar bhar ki naikiyaan barbaad ho jaati hain (from which the good deeds of a life gets destroyed).

(صحیح بخاری، کتاب التفسیر، فتح القدیر، للشوکانی وتفسیر ابن جریر طبری)

(Sahih Bukhari: The Book of Commentary | Fath al-Qadeer by Al-Shawkani and Tafsir of Ibn Jarir al-Tabari)



يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ
الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ
وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

**Yaaa 'ayyuhal lazeena amanoooo anfiqoo min taiyibaati maa kasabtum wa mimmaaa akhrajna
lakum minal ardi wa laa tayammamul khabeesa minhu tunfiqoona wa lastum bi aakhizeehi
illaaa an tughmidoo feeh; wa'lamoooo annal laaha Ghaniyyun Hameed.**

**O you who believe! Spend of the good things which you have earned, and of that which We
bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in
charity) when you would not take it for yourselves except with disdain; and know that Allah is
Absolute, Owner of Praise.**

**Aye ee'maan waalo! Apni pakeeza kamaayi mein se aur zameen mein se tumhaarey liye hamaari
nikaali hui cheezon mein se kharch karo,³³¹ un mein se buri cheezon ke kharch karne ka qasd nah
karna, jisey tum khud leney waaley nahi ho, haan agar aankhein band kar lo toh,³³² aur jaan lo
ke Allah Ta'ala Be-parwaah aur Khoobiyon waala hai.**

331. Sadqey ki qubuuliyat ke liye (for the acceptance of charity) jis tarah zaroori hai ke (just as it is necessary that) '**manni wal azaa'** aur riyakaari se paak ho (to be free from **reproach and injury** and hypocrisy) (jaisa ke guzishta aayaat mein bataaya gaya hai – as stated in the previous verse). Usi tarah yeh bhi zaroori hai (in the same way, it is necessary) ke woh **halaal aur pakeeza kamaayi** se ho (that it be from permissible and pure earnings). Chahey woh **kaarobaar** (tjarath-o-san'at) ke zariye se ho {whether it is through business (trade and industry)} ya **fasl aur baagaat** ki paidawar se (or through harvest and produce of gardens).

Aur yeh jo farmaya ke "**khabees cheezon ko Allah ki raah mein kharch karne ka qasd mat karo**" (and that which He said: 'Do not intend to spend bad things in the way of Allah'). Toh khabees se ek toh woh cheezein muraad hain jo ghalat kamaayi se hon (so, bad means those things, which are due to wrong earnings) Allah Ta'ala usay qubool nahi farmaata (Allah Ta'ala does not accepts it).

Hadees mein hai:

«إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا»

“Allah Ta’ala Paak hai, paak (halaal) cheez hi qubool farmaata hai”.

“Allah is Pure and, therefore, accepts only that which is pure”.

Dusrey khabees ke maaney raddii aur nikammi cheez ke hain (the other meaning of bad is rubbish and worthless things) raddii cheezein bhi Allah ki raah mein kharch nah ki jayein, jaisa ke darj zail aayat ka bhi mafaad hai (even rubbish should not be spent in the way of Allah, as the following verse says):

لَن نَّتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ﴿٩٢﴾

Lan tanaalul birra hattaa tunfiqoo mimmaa tuhibboon

“You will not attain unto piety until you spend of that which you love...”

“Jab tak tum apni pasandeeda cheez se Allah Ta’ala ki raah mein kharch na karogey, hargiz bhalayi na paogey...”

(Surah Aal-e-Imran: The Family of Imran | Chapter 3 – verse 92)

Iss ki shaan-e-nuzool ki riwayat mein (in the narration of its glory of revelation) batlaaya gaya hai ke (it is narrated that) baaz Ansaar-e-Madinah kharaab aur nikammi khajuurein bataur sadqa masjid mein dey jaatey (some Ansaar of Madinah used to give bad and useless dates as charity in the masjid) jis par yeh aayat naazil hui (upon which this verse was revealed)

(فتح القدیر - بحوالہ ترمذی وابن ماجہ وغیرہ) (Fath al-Qadeer- With reference to Tirmidhi and Ibn Majah and others)

332. Yaani jis tarah tum khud raddii cheezein lena pasand nahi kartey (that is, just as you do not like to take rubbish), usi tarah Allah ki raah mein bhi achchi cheez hi kharch karo (even, in the same way, spend only good things in the way of Allah).



الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦٨﴾

**Ash Shaitaanu ya'idukumul faqra wa ya'murukum bilfahshaaa'i wallaahu ya'idukum
maghfiratam minhu wa fadlaa; wallaahu Waasi'un 'Aleem.**

The devil promises you destitution and enjoins on you lewdness. But Allah promises you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.

Shaitaan tumhein faqeerii se dhamkaata hai aur be-hayaa'ii ka hukm deta hai ³³³, aur Allah Ta'ala tum se apni bakhshish aur Fazl ka waada karta hai, Allah Ta'ala Wus'at waala aur Ilm waala hai.

333. Yaani bhaley kaam mein maal kharch karna ho toh (that is, if you have to spend money on good deeds) shaitaan daraata hai ke muflis aur qallaash ho jaogey (the devil warns you that you will become poor and destitute).

Lekin burey kaam par kharch karna ho toh (but, when spending on bad deeds) aise andeshon ko nazdeek nahi phatakney deta (he does not allow such fears to come close). Balkay (rather) in burey kaamon ko iss tarah sajaa aur sanwaar kar paish karta hai (he presents these evil deeds with such decoration and arrangement) aur un ke liye khufta aarzuon ko iss tarah jagaata hai (and, for them, awakens secret desires in such a way) ke un par insaan badi si badi raqam be-dha'dak kharch kar daalta hai (that man spends the greatest amount of money on them without hesitation).

Chunanchey (therefore) dekha gaya hai ke masjid, madrasey ya aur kisi kaar-e-khair ke liye koi chandah leney pahunch jaye (it has been observed that when a person arrives to collect donations for a masjid, school or any other good deed), toh sahib-e-maal sau, do sau ke liye baar baar apne hisaab ki jaanch pad'taal karta hai (so, the owner repeatedly checks his account for one hundred, two hundred). Aur maangney waley ko basa awqaat kayi kayi baar dau'daata aur pal'tahta hai (and, sometimes he makes the requestor to run and revert many times). Lekin yahi shakhs cinema, television, sharaab, badh-kaari aur muqadma-baazi waghera ke jaal mein phanstaa hai (but, if the same person when is caught in the trap of cinema, television, alcohol, immorality and litigation, etc) toh apna maal be-tahaashaa kharch karta hai (then, he spends his wealth recklessly). Aur iss se kisi qism ki hichkichaahat aur taraddud ka zahuur nahi hota (and, it does not cause any faltering and hesitation).



يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٣٦﴾

Yu'til Hikmata mai yashaaa'; wa mai yu'tal Hikmata faqad ootiya khairan kaseeraa; wa maa yazzakkaru illaaa ulul albaab.

He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good. But none remember except men of understanding.

Woh jisey chaahey hikmat aur daanaa'ii deta hai aur jo shakhs hikmat aur samajh diya jaye woh bahut saari bhalayi diya gaya ³³⁴ aur nasiihat sirf 'aql-mand hi haasil kartey hain.

334. حِكْمَةٌ (- Hikmatun) se baaz ke nazdeek (wisdom, according to some is) 'aql-o-fahm (knowledge and understanding) 'ilm (learning) aur baaz ke nazdeek isaabat-e-raay (according to some, correctness of opinion), Quran ke naasikh-o-mansookh ka ilm-o-fahm {the knowledge and understanding of the abrogation and annulment of (certain parts of the revelation of the) Quran}, quwwat-e-faisla (the power of judgment) aur baaz ke nazdeek sirf Sunnat ya Kitaab-o-Sunnat ka ilm-o-fahm hai (and according to some, only the knowledge and understanding of the Sunnah or the Book and the Sunnah) ya saarey hi mafhoom iss ke misdaaq mein shaamil ho saktey hain (or all the meanings can be included in its evidence). Sahihain waghera ki ek hadees mein hai ke {in a hadith of two Sahihs (i.e. Bukhari and Muslim) etc. it is narrated that}:

“Do shakhson par rashk karna jaa'iz hai ek woh jis ko Allah ne maal diya aur woh usay raah haq mein kharch karta hai. Dusra woh jisey Allah ne hikmat di jis se woh faisley karta hai aur logon ko iss ki taleem deta hai”.

“There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides cases with the help of it and teaches it (to others)”.

(صحيح بخارى، كتاب العلم، باب الاغتباط في العلم والحكمة) (Sahih Bukhari: The Book of Knowledge | Chapter: Wish to be like the one who has knowledge and al-Hikmah)

(مسلم، كتاب صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه) (Sahih Muslim: The Book of Prayer - Travelers | Chapter: The virtue of one who acts in accordance with the Quran and teaches it)



وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا، وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ

Wa maaa anfaqtum min nafaqatin aw nazartum min nazrin fa innal laaha ya'lamuh; wa maa lizzaalimeena min ansaar.

Whatever alms you spend or vow you vow, lo! Allah knows it. Wrong-doers have no helpers.

Tum jitna kuch kharch karo yaani khairaat aur jo kuch nazar maano ³³⁵ usay Allah Ta'ala ba-khoobi jaanta hai, aur zaalimon ka koi madadgaar nahi.

335. نَذْرٍ (-nazrin) ka matlab hai ke mera falaan kaam ho gaya (Vow means that when such a task of mine is done) ya falaan ibtilaa se najaath mil gayi (or if I get rid of such suffering) toh main Allah ki raah mein itna sadqa karoonga (then I will give so much charity in the way of Allah). Iss nazr ka poora karna zaroori hai (this vow must be fulfilled). Agar kisi nafarmaani ya na-jaa'iz kaam ki nazr maani hai (if a vow of disobedience or wrongdoing has been made) toh iss ka poora karna zaroori nahi (then, it is not necessary to fulfill it).

Nazr bhi namaaz roza ki tarah, ibaadath hai (even vows, like prayer and fasting, are acts of worship). Iss liye Allah ke siwa kisi aur ke naam ki nazr maanna uss ki ibaadath karna hai jo shirk hai (so, to make a vow in the name of other than Allah is to worship that which is polytheism) jaisa ke aaj kal mashhoor qabron par (as, on the popular graves nowadays) nazr-o-niyaaz ka yeh silsila aam hai (this continuity of vows and offering is common), Allah Ta'ala iss shirk se bachaaye (may Allah protect us from this polytheism).



إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ
وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

In tubdus sadaqaati fani'immaa hiya wa in tukhfoohaa wa tu'toohal fuqaraaaa'a fahuwa khayrul lakum; wa yukaffiru 'ankum min saiyyi aatikum; wallaahu bimaa ta'maloona Khabeer.

If you publish your almsgiving, it is well, but if you hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what you do.

Agar tum sadqey khairaat ko zaaher karo toh woh bhi achcha hai aur agar tum usay poshiida poshiida miskeenon ko dey do toh yeh tumhaarey haq mein behtar hai, ³³⁶ Allah Ta'ala tumhaarey gunaahon ko mita deyga aur Allah Ta'ala tumhaarey tamaam aamaal ki Khabar rakhney waala hai.

336. Iss se maloom hua ke (this shows that) aam halaat mein (under normal circumstances) khufia taur par sadqa karna afzal hai (it is better to give charity in secret), siwaaye kisi aisi soorat ke (except in cases where) ke alania sadqa deney mein (that in giving charity openly) logon ke liye targheeb ka pahlua ho (there is a stimulating aspect for people). Agar riyaakaari ka jazba shaamil nah ho (if the spirit of hypocrisy is not involved) toh aise mauqon par pehal karne waley jo khaas fazeelat haasil kar saktey hain (then, those who take the initiative on such occasions can have a special virtue) woh ahadees se wazeh hai (which is clear from the hadiths).

Taham (however) iss qism ki makhsoos sooraton ke ilawa (except for specific cases like this) deegar mawaaqe' par (on other occasions) khamoshii se sadqa wa khairaat karna hi behtar hai (it is better to give alms and charity quietly).

Nabi (Sallallahu alaihi wa sallam) ne farmaya hai ke jin logon ko Qayamat ke din arsh Ilaahi ka saya naseeb hoga un mein ek who shakhs bhi hoga (The Prophet – peace and blessings of Allah be upon him – said: Of those who will have the Shade of the Throne of Allah on the Day of Resurrection will be that person too) jis ne itne khufia tareeqay se sadqa kiya (who has given charity so secretly) ke iss ke baa'en haath ko bhi yeh pata nahi chala ke iss ke daa'en haath ne kya kharch kiya hai (that even his left hand knew not what his right hand has spent)

Sadqey mein (in charity) ikhfaa ki fazeelat ko (the virtue of concealment) baaz ulema ne sirf nafli sadaqaat tak mahduud rakha hai (some scholars have limited to supererogatory charities) aur zakaath ki adayegi mein izhaar ko behtar samjha hai (and in the payment of almsgiving, they have considered disclosure to be better).

Lekin Quran ka umuum sadaqaat naafila aur waajiba dono ko shaamil hai (but, the generality of Quran includes both supererogatory and obligatory alms) (Ibn Kathir) aur hadees ka umuum bhi isi ki taa'iid karta hai (and the generality of the hadith also supports this).



لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا لِأَبْتِغَاءِ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

**Laisa 'alaika hudaahum wa laakinnal laaha yahdee mai yashaaa'; wa maa tunfiqoo min khairin
fali anfusikum; wa maa tunfiqoona illab tighaaa'a wajhil laah; wa maa tunfiqoo min khairiny
yuwaffa ilaikum wa antum laa tuzlamoon.**

**The guiding of them is not your duty (O Muhammad), but Allah guides whom He will. And
whatsoever good thing you spend, it is for yourselves, when you spend not except in search of
Allah's Countenance; and whatsoever good thing you spend, it will be repaid to you in full, and
you will not be wronged.**

**Unhein hidaayath par la khada karna tere zimma nahi balkay hidaayath Allah Ta'ala deta hai
jisey chaahta hai aur tum jo bhali cheez Allah ki raah mein dogey uss ka faida khud paogey.
Tumhein sirf Allah Ta'ala ki razaamandii ki talab ke liye hi kharch karna chahiye tum jo kuch**

maal kharch karogey uss ka poora poora badla tumhein diya jayega, ³³⁷ aur tumhaara haq nah maara jayega.

337. Tafseeri riwayaat mein (in the commentary traditions) iss ki shaan-e-nuzool yeh bayaan ki gayi hai (the glory of this revelation has been narrated) ke musalmaan apne mushrik rishtey daaron ki madad karna jaa'iz nahi samajh'tey thay (that Muslims did not consider it permissible to help their polytheistic relatives) aur woh chahtay thay ke woh musalmaan ho jayein (and they wanted them to become Muslims).

Allah Ta'ala ne farmaya ke hidaayath ke raastey par laga dena yeh sirf Allah ke ikhtiyaar mein hai (Allah Ta'ala said that it is in the power of Allah alone to provide guidance).

Doosri baat yeh irshaad farmaaya (secondly, He said this) ke tum lojah Allah (that you for Allah's sake) jo bhi kharch karogey (whatever you spend) uss ka poora ajar milega (you will get the full reward of that) jis se yeh maloom hua ke ghair-Muslim rishtey daaron ke saath bhi sila-rahmi karna baa'es ajar hai (from which it became clear that kindness to relatives is also basis of reward).

Taham (however) zakaath sirf musalmaano ka haq hai (obligatory alms is the right of Muslims only) yeh kisi ghair-Muslim ko nahi di ja sakti (and it cannot be given to any non-Muslim).



لِّلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا
يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَاِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٣٧﴾

Lilfuqaraaa'il lazeena uhsi-roo fee sabeelil laahi laa yastatee'oona darban fil ardi yah sabuhumul jaahilu aghniyaaa'a minat ta'affufi ta'rifuhum biseemaahum laa yas'aloonan naasa ilhaafaa; wa maa tunfiqoo min khairin fa innal laaha bihee 'Aleem. (Section 37)

(Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounts them wealthy because of their restraint. You shall know them by their mark: They do not beg of men with importunity. And whatsoever good thing you spend, lo! Allah knows it.

Sadaqaat ke mustahiq sirf who gurabaa hain jo Allah ki raah mein rok diye gaye, jo mulk mein chal phir nahi saktey ³³⁸ nadaan log un ki be-sawaali ki wajah se unhein maaldaar khayaal kartey

*hain, aap un ke chehrey dekh kar qiyaafa se unhein pehchaan leingey woh logon se chimat kar sawaal nahi karte,*³³⁹ *tum jo kuch maal kharch karo toh Allah Ta'ala uss ka jaannay waala hai.*

338. Iss se muraad woh muhaajiriin hain (this refers to the emigrants) jo Makkah se Madinah aaye (who came to Madinah from Makkah) aur Allah ke raastey mein har cheez se kat gaye (and were cut off from everything in the way of Allah). Deeni uloom haasil karne waley tulabaa aur ulema bhi iss ki zail mein aa saktey hain (students and scholars pursuing religious studies can also come under it).

339. Goya ahle ee'maan ki sifat yeh haike (it is as if the attribute of the believers is that) faqr-o-gurbat ke ba-wajood (in spite of their poverty and destitution) woh تَعَفُّفٌ (sawaal se bachna) ikhtiyaar karte {they adopt 'ta'afu (avoidance of questioning)} aur الحَاف (chimat kar sawaal karna) se guraiz karte hain {and avoid 'ilhaaf' (questioning by insisting to it)}. Baaz ne الحَاف ke maaney kiye hain, bilkul sawaal nah karna kyon ke un ki pehli sift iffat bayan ki gayi hai (some have given the meaning of 'ilhaaf' – not to ask at all because their first attribute is chastity). (Fath al-Qadeer)

Aur baaz ne kaha hai ke woh sawaal mein (and there are some who say that they, in their questioning) ilhaah-o-zaarii nahi karte (do not persist and express grief) aur jis cheez ki unhein zaroorat nahi hai usay logon se talab nahi karte (and they don't ask people for what they don't need). Iss liye ke الحَاف yeh hai ke zaroorat nah honay ke ba-wajood (bataur pesha) logon se maangay {this is because **ilhaaf** means to ask people (as a profession) even when it is not necessary} iss mafhoom ki taa'iid un ahadees se hoti hai jin mein kaha gaya hai ke (this meaning is supported by those hadiths in which it is stated that)

“Miskeen woh nahi hai jo ek ek do do khajoor ya ek ek, do do luqmay ke liye dar-dar par ja kar sawaal karta hai. Miskeen toh woh hai jo sawaal se bachta hai.”

“The poor person is not the one who goes from door to door asking for one or two dates or a morsel or two (of meals). The poor are the ones who avoid to question (ask) from others”.

Phir nabi (Sallallahu alaihi wa sallam) ne aayat «لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا» (**laa yas'aloona naasa ilhaafaa** – **they do not beg of men with importunity**) ka hawala paish farmaya {gave the reference (of the verse)}. (Sahih Bukhari: Tafseer and Zakaath).

Iss liye peshawar gadaagaron ki bajaye (therefore, instead of professional beggars) muhaajiriin, deen ke tulabaa ulema aur safaid posh zaroorat mandon ka pata chala kar un ki imdaad karni chahiye (emigrants, students of religion, scholars and the white-collared needy should be identified and helped) jo sawaal karne se guraiz karte hain (who refrain

from asking questions) kyon ke dusron ke saamney haath phailaana insaan ki izzat-e-nafs aur khud-daarii ke khilaaf hai (because reaching out to others is against one's self-respect and self-restraint).

Ilaawa azeen (in addition) hadees mein aata hai (it is mentioned in the hadith) ke jis ke paas *ما يغني* ho (yaani itna samaan ho jo uss ki kifaayat karta ho), (that is, he has enough goods that suffices him) lekin iss ke ba-wajood woh logon se sawaal karega, toh Qayamat waley din iss ke chehrey par zakham hongey (but, he still asks people, then, on the Day of Resurrection, he will have wounds on his face).

(ترمذی، کتاب الزکاة - رواه أهل السنن الأربعة) (Narrated by the people of the four Sunan – **Tirmidhi**: Book of Zakaath)

Aur Bukhari wa Muslim ki riwayat mein hai ke **“hamesha logon se sawaal karne waley ke chehrey par Qayamat ke din gosht nahi hoga”** (And, in a narration of Bukhari and Muslim, it is mentioned that **“A man continues to beg people until he will come on the Day of Resurrection without any flesh on his face.”**).

(بحواله مشکاة، کتاب الزکاة باب من لا تحل له المسألة ومن تحل له)

(With reference to Mishkat: The Book of Zakaath – **Chapter:** On those for whom the issue is not permissible and for whom it is permissible)



الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

**Allazeena yunfiqoona amwaalahum billaili wan nahaari sirranw wa 'alaaniyatan falahum
ajruhum 'inda Rabbihim wa laa khawfun 'alaihim wa laa hum yahzanoon.**

**Those who spend their wealth by night and day, by stealth and openly, verily their reward is
with their Lord, and there shall no fear come upon them neither shall they grieve.**

**Jo log apne maalo ko raat din chupay khulay kharch kartey hain un ke liye un ke Rab Ta'ala ke
paas ajr hai aur nah unhein khauf hai aur nah gamgiini.**



الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
 ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
 مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
 فِيهَا خَالِدُونَ ﴿٢٧٥﴾

*Allazeena yaakuloonar ribaa laa yaqoomoona illaa kamaa yaqoomul lazee yatakhabbatuhush
 shaitaanu minal mass; zaalika bi annahum qaalooh innamal bai'u mislur ribaa; wa ahallal laahul
 bai'a wa harramar ribaa; faman jaaa'ahoo maw'izatum mir rabbihee fantahaa falahoo maa
 salafa wa amruhooo ilal laahi wa man 'aada fa ulaaa 'ika Ashaabun naari hum feehaa
 khaalidoon.*

*Those who swallow usury cannot rise up except as he arises whom the devil has prostrated by
 (his) touch. That is because they say: Trade is just like usury; whereas Allah permits trading and
 forbids usury. He unto whom an admonition from his Lord comes, and (he) refrains (in
 obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth)
 is with Allah. As for him who returns (to usury) - Such are rightful owners of the Fire. They will
 abide therein.*

*Suud Khor ³⁴⁰ log nah khadey hongey magar isi tarah jis tarah woh khada hota hai jisey shaitaan
 chhuu kar khabtii banaa dey, ³⁴¹ yeh iss liye ke yeh kaha kartey thay ke tijaarath bhi toh suud hi
 ki tarah hai, ³⁴² halaan'ke Allah Ta'ala ne tijaarath ko halaal kiya aur suud ko haraam, jo shakhs
 apne paas aayi hui Allah Ta'ala ki nasiihat sun kar ruk gaya uss ke liye woh hai jo guzra ³⁴³ aur
 uss ka maamla Allah Ta'ala ki taraf hai, ³⁴⁴ aur jo phir dobarah (haraam ki taraf) lauta, woh
 jahannumi hai, aise log hamesha hi uss mein raheinge.*

³⁴⁰. رِبَا (- Ribaa: usury / interest) ke laghwi maaney (literal meaning) zyaadati aur izaafey ke
 hain (is excess and increase). Aur Sharii'at mein (and, in the Islamic law) iss ka itlaaq رِبَا الْفَضْلِ
 (Ribaa al-Fadl) aur رِبَا النَّسِيئَةِ (Ribaa an-Nasiyah) par hota hai (it is applied to **excess usury**
 and **credit usury**).

'Ribaa al-Fadl' (excess usury / usury of excess, selling an item for another of the same
 type, on the spot, but in exces) uss suud ko kahtey hain (is called that usury) jo cheh ashyaa
 mein kami-beshii (which by increase or decrease in six things) ya naqad-o-udhaar ki wajah
 se hota hai (or is due to cash flow) (jis ki tafseel hadees mein hai – which is described in the
 hadith).

Maslan (for example) gandum ka tabadlah gandum se karna hai (if wheat is to be
 exchanged for wheat) toh farmaya gaya hai ke ek toh barabar barabar ho (then, it has been
 said that one should be equal).

Dusrey يَدَا بَيِّن (haathon haath) ho (secondly, it should be immediately). Iss mein kamii-beshii hogi tab bhi (even then there is increase or decrease) aur haathon haath honay ki bajaye, ek naqad aur dusra udhaar ya dono hi udhaar hon (and instead of quickness, one is cash and the other is loan or both are money payable) tab bhi suud hai (even then there is interest).

‘Ribaa an-Nasiyah’ (credit usury / usury of delay / conditional excess for delay of payment) ka matlab hai kisi ko (maslan) 6 mahinay ke liye iss shart par sau ruupaya dena ke waapsi 125 ruupaya hogi. 25 ruupaya 6 mahinay ki mohlat ke liye jayein {means to give someone (for example) a hundred rupees for 6 months on the condition that the return will be 125 rupees. 25 rupees for a 6-month respite}.

Hazrat Ali (radhiyallahu anhu – may Allah be pleased with him) ki taraf mansoob qaul mein (in a statement attributed to him) usay iss tarah bayan kiya gaya hai (it is described as follows)

"كُلُّ قَرْضٍ جَرَّ مَنَفَعَةً فَهُوَ رِبَاٌ"

“Qarz par liya gaya nafa suud hai.”

“Every loan that brings in benefit is usury”.

(28، ص 5 فيض القدير شرح الجامع الصغير، ج) (Fayd al-Qadeer, Sharh al-Jami al-Sagheer, vol. 5, p. 28)

Yeh qarza zaati zaroorat ke liye liya gaya ho (whether the loan is for personal needs) ya kaarobaar ke liye (or for business) dono qism ke qarzon par liya gaya suud haraam hai (the interest on both types of loans is forbidden) aur zamana jahiliyat mein bhi (and even in pre-Islamic times) dono qism ke qarzon ka riwaaj tha (both types of loans were customary).

Sharii’at ne baghair kisi qism ki tafreeq ke (the Shari’ah, without any distinction) dono ko mutlaqan haraam qaraar diya hai (has declared both of them absolutely forbidden). Iss liye baaz logon ka yeh kehna (that is why some people say) ke tijaarathi qarza (jo aam taur par bank se liya jaata hai) iss par izaafah, suud nahi hai {that a commercial loan (usually taken from a bank) on which is an increase is not interest}.

Iss liye ke qarz lenay wala iss se faida uthaata hai jis ka kuch hissa woh bank ko (since, the borrower takes advantage of what he returns to the bank) ya qarz dihinda ko lauta deta hai (or to the money lender) toh iss mein kya qabaahat hai? (Then, what is defect with this?) Iss ki qabaahat un mutajaddideen ko nazar nahi aati (its defects is not visible to the modernists) jo iss ko jaa’iz qaraar dena chahtay hain (who want to justify it), warna Allah Ta’ala ki nazar mein toh iss mein badi qabaahatein hain (otherwise, in the sight of Allah Ta’ala there are great evils in it).

Maslan (for example) *qarz le kar kaarobaar karne waley ka munaafa toh yaqeeni nahi hai* (the borrower's profit, who does business with loans, is not certain). *Balkay* (rather) *munaafa toh kujaa* (where the profit), *asal raqam ki hifaazat ki bhi zamaanat nahi hai* (the security of real money is not guaranteed).

Baaz dafaa (sometimes) *kaarobaar mein saari raqam hi duub jaati hai* (all the money in the business is lost). *Jab ke* (while) *iss ke bar-aks* (on the contrary to this) *qarz-dihinda* (money-lender) (*chaahey woh bank ho ya koi saahuukaar* – whether it is a bank or a moneylender) *ka munaafa muta'ayyan hai* (has a fixed profit) *jis ki adayegi har soorat mein laazmi hai* (which must be paid in any case). *Yeh zulm ki ek wazeh soorat hai* (this is a clear case of oppression) *jisey Sharii'at Islamia kis tarah jaa'iz qaraar dey sakti hai?* (How can Islamic law justify it?)

Ilawa azeen (in addition) *Sharii'at toh ahle ee'maan ko muashray ke zaroorat mandon par baghair kisi duniyawi garaz-o-manfa'at ke kharch karne ki targheeb deti hai* (the Shari'ah encourages believers to spend on the needy of the society without any worldly intention and gain), *jis se muashray mein ukhuvvat, bhai chaaray, hamdardi, ta'aavun aur shafqat-o-mohabbat ke jazbaat farog paatey hain* (which fosters feelings of brotherhood, fraternity, empathy, cooperation and compassion and love in society). *Iss ke bar-aks* (on the contrary to this) *suudi nizaam se sang-dilii aur khud-garzii ko farog milta hai* (the interest rate system promotes hard-heartedness and selfishness).

Ek sarmaaye daar ko apne sarmaaye ke nafa se garz hoti hai (a capitalist is interested in the profit of his capital) *chaahey muashray mein zaroorat-mand* (whether the needy, in the society) *beemaari, bhook, iflaas se karaah rahey hon* (are groaning from disease, hunger, poverty) *ya be-rozgaar apni zindagi se be-zaar hon* (or the unemployed is tired of his life). *Sharii'at iss shaqawat-o-sang-dilii ko kis tarah pasand kar sakti hai?* (How can the Shari'ah like this callousness and hard-heartedness?) *Iss ke aur bahut se nuqsanaat hain* (there are many more disadvantages to this), *tafseel ki yahan gunjaiysh nahi* (there is no room for details here).

Bahar-haal (anyhow) *suud mutlaqan haraam hai* (interest is absolutely forbidden) *chaahey zaati zaroorat ke liye liye gaye qarzey ka suud ho* (whether it is interest on a loan taken for personal use) *ya tijarathi qarzey par* (or on a commercial loan).

341. *Suud khor ki yeh kaifiyat* (this condition of the usurer) *qabar se uthtey waqt* (while rising from the grave) *ya maidaan-e-mahshar mein hogi* (or in the field resurrection).

342. Halaan'ke (however) tijaarath mein toh naqad raqam aur kisi cheez ka aapas mein tabadlah hota hai (in business, cash and something are exchanged) Dusrey iss mein nafa nuqsan ka imkaan rahta hai (secondly, there is a possibility of profit and loss in it), jab ke (while) suud mein yeh dono cheezein mafquud hain (in usury, these two things are missing). Ilawa azeen (besides) bai' ko Allah ne halaal aur suud ko haraam qaraar diya hai (Allah has made sale lawful and usury unlawful). Phir yeh dono ek kis tarah qubool ho saktey hain? (Then, how can these two be accepted?)
343. Qubool ee'maan ya tauba ke baad (after accepting faith or repentance) pichley suud par girift nahi hogi (there will be no seizure on the previous interest).
344. Ke woh tauba par saabit qadam rakhta ho (whether he is steadfast in repentance) ya suu amal aur fasaad niyat ki wajah se (or due to evil deeds and corruption) usay halaat ke reham-o-karam par chho'd deta hai (leaves it at the mercy of circumstances). Isi liye iss ke baad dobarah suud leney waley ke liye waeed hai (that is why there is a promise of punishment for the usurer after that).



يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

Yamhaqul laahur ribaa wa yurbis sadaqaat; wallaahu laa yuhibbu kulla kaffaarin aseem.

Allah has blighted usury and made almsgiving fruitful. Allah loves not the impious and guilty.

Allah Ta'ala suud ko mitaata hai aur sadqa ko bad'haata hai ³⁴⁵ aur Allah Ta'ala kisi naa-shukrey aur gunahgaar se mohabbat nahi karta.

345. Yeh suud ki maa'nawii aur ruuhaanii mazarraton aur sadqey ki barkaton ka bayan hai (it is a statement of the personal and spiritual harms of usury and the blessings of charity). Suud mein ba-zaahir badhotrii nazar aati hai (in usury, outwardly there seems to be a growth) lekin maa'nawii hisaab se ya maal (anjaam) ke etibaar se suudi raqam halaakat-o-barbaadi hi ka baa'es banti hai {but, in terms of spirituality or wealth (outcome), interest money is the cause of death and destruction}.

Iss haqeeqat ka etiraaf ab Europi maaheriin ma'iishat bhi karne lagey hain (even the European economists are now acknowledging this reality).



إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

Innal lazeena aamanoo wa amilus saalihaati wa aqaamus salaata wa aatawuz zakaata lahum ajruhum 'inda rabbihim wa laa khawfun 'alaihim wa laa hum yahzanoon.

Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

Be-shak jo log ee'maan ke saath (Sunnat ke mutaabiq) naik kaam kartey hain, namaazon ko qaa'im kartey hain aur zakaath adaa kartey hain, un ka ajr un ke Rab Ta'ala ke paas hai, un par nah toh koi khauf hai, nah udaasi aur gham.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

Yaaa ayyuhal lazeena amanut taqul laaha wa zaroo maa baqiya minar ribaaa in kuntum mu'mineen.

O you who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if you are (in truth) believers.

Aye ee'maan waalo! Allah Ta'ala se daro aur jo suud baaqi rah gaya hai woh chho'd do, agar tum sach moch ee'maan waaley ho.



فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

Fail lam taf'aloo faazanoo biharbim minal laahi wa Rasoolihee wa in tubtum falakum ru'oosu amwaalikum laa tazlimoona wa laa tuzlamoon.

And if you do not, then be warned of war (against you) from Allah and His messenger. And if you repent, then you have your principal (without interest). Wrong not, and you shall not be wronged.

Aur agar aisa nahi kartey toh Allah Ta'ala se aur uss ke rasool se ladney ke liye tayyar ho jaaao,³⁴⁶ haan agar tauba karlo toh tumhaara asal maal tumhaara hi hai, nah tum zulm karo nah tum par zulm kiya jayega.³⁴⁷

³⁴⁶. Yeh aisi sakht wa'iid hai jo aur kisi maa'siyat ke irtekaab par nahi di gayi (this is a strong admonition that has not been given for any other sin).

Iss liye Hazrat Abdullah bin Abbas (radhiyallahu anhu – may Allah be pleased with him) ne kaha hai ke *Islami mumlikat mein jo shakhs suud chho'dne par tayyar nah ho* (in the Islamic state, if a person is not willing to give up usury) *toh khaliifaa waqt ki zimmedaarii hai ke woh uss se tauba karaye* (then, it is the responsibility of the caliph of the time to make him repent) *aur baaz nah aaney ki soorat mein uss ki gardan udaa dey* (and if he does not give up, he should be beheaded). *(Ibn Kathir)*

347. *Tum agar asal zar se zyaada wusuul karogey* (if you collect more than the actual amount) *toh yeh tumhaari taraf se zulm hoga* (then, it will be an injustice on your part) *aur agar tumhein asal zar bhi nah diya jaye* (and if you are not given the actual amount) *toh yeh tum par zulm hoga* (then, it will be an injustice on you).



وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Wa in kaana zoo 'usratin fanaziratun ilaa maisarah; wa an tasaddaqoo khairul lakum in kuntum ta'lamoon.

And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that you remit the debt as almsgiving would be better for you if you did but know.

Aur agar koi tangi waala ho toh usay aasaani tak mohlat deni chahiye aur sadqa karo toh tumhaarey liye bahut hi behtar hai,³⁴⁸ agar tum mein ilm ho.

348. *Zamana jahiliyat mein* (in the pre-Islamic era) *qarz ki adayegi nah honay ki soorat mein suud dar suud* (in case of non-payment of debts, interest within interest) *asal raqam mein izaafah hi hota chala jaata tha* (in the actual amount there is continuous increase), *jis se woh thodi si raqam ek pahaad ban jaati* (that small amount of money would become a mountain) *aur iss ki adayegi na-mumkin ho jaati* (and it would be impossible to pay).

Iss ke bar-aks (on the contrary to this) Allah Ta'ala ne hukm diya ke koi tang-dast ho toh (suud lena toh dar-kinaar asal maal leney mein bhi) *aasaani tak usay mohlat dey do* {Allah has commanded that if there is a needy person, then (leave aside taking interest, even in taking the actual amount) give him respite as early as possible} *aur agar qarz bilkul hi maaf kar do toh zyaada behtar hai* (and if you forgive the debt altogether, then that's much better), *ahadees mein bhi iss ki badi fazeelat bayan ki gayi hai* (its great virtue is also mentioned in the hadiths). ***Kitna farq hai in dono nizamon mein?*** (What a difference between these two systems?)

Ek saraasar zulm, sang-dilii aur khud-garzii par mubni nizaam (the one, a system wholly based on oppression, hard-heartedness and selfishness) aur **dusra** hamdardi, ta'aavun aur ek dusrey ko sahara deney wala nizaam (and the other a system of sympathy, cooperation and supporting one another).

Musalmaan khud hi iss ba-barkat aur pur-rahmat nizaam Ilaahi ko nah apnayein (if Muslims themselves do not accept this blessed and merciful system of Allah) toh iss mein Islam ka kya qusuur aur Allah par kya ilzaam? (Then, what is the fault of Islam and what is the blame on Allah?)

Kaash musalmaan apne deen ki ahmiyat-o-ifaadiyat ko samajh sakein (wish that Muslims could understand the importance and usefulness of their religion) aur iss par apne nizaam zindagi ko ustuwaaar kar sakein (and build their way of life on it).



وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ



Wattaqoo yawman turja'oona feehi ilal laahi summa tuwaffaa kullu nafsim maa kasabat wa hum laa yuzlamoon. (Section 38)

And guard yourselves against a day in which you will be brought back to Allah. Then every soul will be paid in full that which it has earned, and they will not be wronged.

Aur uss din se daro jis mein tum sab Allah Ta'ala ki taraf lautaaye jaogey aur har shakhs ko uss ke aamaal ka puuraa puuraa badla diya jayega aur un par zulm nahi kiya jayega. ³⁴⁹

349. Baaz aasaar mein hai ke (it is in some sources) yeh Quran Kareem ki aakhiri aayat hai jo Nabi Kareem (Sallallahu alaihi wa sallam) par naazil hui (this is the last verse of the Holy Quran, which was revealed to the Holy Prophet – peace and blessings of Allah be upon him), iss ke chand din baad hi aap (Sallallahu alaihi wa sallam) duniya se rehlat farma gaye (a few days after that he – peace and blessings of Allah be upon – passed away). (Ibn Kathir)



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ
بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ
وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ
الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا
شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ
الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا
وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ
لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

*Yaa ayyuhal lazeena aamanoo izaa tadaayantum bidaiynin ilaa ajalimmusamman faktubooh;
walyaktub bainakum kaatibum bil'adl; wa laa yaaba kaatibun ai yaktuba kamaa 'allamahul
laah; falyaktub walyumlilil lazee 'alaihil haqqu walyattaqil laaha rabbahoo wa laa yabkhas
minhu shai'aa; fa in kaanal lazee 'alaihil haqqu safeehan aw da'eefan aw laa yastatee'u ai
yumilla huwa falyumlil waliyyuhoo bil'adl; wastash hidoo shaheedaini mir rijaalikum fa il lam
yakoona rajulaini farajulunw wamra ataani mimman tardawna minash shuhadaaa'i an tadilla
ihdaahumaa fatuzakkira ihdaahumal ukhraa; wa laa yaabash shuhadaaa'u izaa maadu'oo; wa
laa tas'amooo an taktuboohu sagheeran awkabeeran ilaaa ajalih; zaalikum aqsatu 'indal laahi
wa aqwamu lishshahaadati wa adnaaa allaa tartaabooo illaaa an takoona tijaaratan haadiratan
tudeeroonahaa bainakum falaisa 'alaikum junaahun allaa taktuboohan; wa ashidooo izaa
tabaaya'tum; wa laa yudaaarra kaatibunw wa laa shaheed; wa in taf'aloo fa innahoo fusooqum
bikum; wattaqul laaha wa yu'allimu kumul laah; wallaahu bikulli shai'in 'Aleem.*

O you who believe! When you contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah has taught him, so let him write, and let him who incurs the debt dictate, and let him observe his duty to Allah his Lord, and diminish not anything thereof. But if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as you approve as witnesses, so that if the one errs (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; except only in

the case when it is actual merchandise which you transfer among yourselves from hand to hand.

In that case it is no sin for you if you write it not. And have witnesses when you sell one to another, and let no harm be done to scribe or witness. If you do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.

Aye ee'maan waalo! Jab tum aapas mein ek dusrey se mii'aad muqarrar par qarz ka maamla karo toh usay likh liya karo, ³⁵⁰ aur likhney waaley ko chahiye ke tumhaara aapas ka maamla adl se likhey, kaatib ko chahiye ke likhney se inkaar nah karey jaise Allah Ta'ala ne usay sikhaaya hai, pas usay bhi likh dena chahiye aur jis ke zimma haq ho ³⁵¹ woh likhwaaye aur apne Allah Ta'ala se darey jo uss ka Rab hai aur haq mein se kuch ghataaye nahi, haan jis shakhs ke zimma haq hai woh agar nadaan ho ya kamzor ho ya likhwaaney ki taaqat nah rakhta ho, toh uss ka walii adl ke saath likhwaa dey aur apne mein se do mard gawaah rakh lo, agar do mard nah hon toh ek mard aur do auratein jinhein tum gawaahon mein se pasand kar lo ³⁵² taakay ek ki bhuul chuuk ko doosri yaad dilaa dey ³⁵³ aur gawaahon ko chahiye ke woh jab bulaaye jayein toh inkaar nah karein aur qarz ko jis ki muddat muqarrar hai khwaah chhota ho ya bada ho likhney mein kaahilii nah karo, Allah Ta'ala ke nazdeek yeh baat bahut insaaf waali hai aur gawaahi ko bhi durust rakhney waali aur shak wa shuba se bhi zyaada bachaaney waali hai, ³⁵⁴ haan yeh aur baat hai ke woh maamla naqad tijaarath ki shakal mein ho jo aapas mein tum lein dein kar rahey ho toh tum par uss ke nah likhney mein koi gunah nahi. Khareed wa farokht ke waqt bhi gawaah muqarrar kar liya karo ³⁵⁵ aur (yaad rakho ke) nah to likhney waaley ko nuqsan pahuunchaaya jaye nah gawaah ko ³⁵⁶ aur agar tum yeh karo toh yeh tumhaari khuli nafarmaani hai, Allah Ta'ala se daro, ³⁵⁷ Allah tumhein taleem dey raha hai aur Allah Ta'ala har cheez ko khoob jaannay waala hai.

³⁵⁰. Jab suudi nizaam (when the interest system) ki sakhti se mumaana'at (is strictly forbidden) aur sadaqaat wa khairaat ki taakeed bayan ki gayi (and the emphasis is being given on charities and alms), toh phir aise muashray mein duyuun (qarzon) ki bahut zaroorat padtee hai {then, in such a society there is a great need for debts (loans)}.

Kyon ke suud toh waise hi haraam hai (because usury is unlawful in the same way) aur har shakhs sadqa wa khairaat ki istitaa'at nah rakhta (and not every person can afford charity). Isi tarah har shakhs sadqa lena pasand bhi nah karta (similarly, not every person likes to take charity). Phir apni zaruuriyaat-o-haajaat poori karne keliye (to fulfill one's needs and wants) qarz hi baaqi rah jaata hai (what remains is only debts).

Isi liye ahadees mein (that is why, in the hadiths) qarz deney ka bada sawaab bayan kiya gaya hai (the great reward of lending has been mentioned).

Taham (however) qarz jis tarah ek naa-guziir zaroorat hai (as debt is an unavoidable necessity), iss mein be-ihitiyaatii (uncaring) ya tasaahul (or carelessness) jhagdon ka baa'es bhi hai (is also the cause for disputes).

Iss liye iss aayat mein (that is why, in this verse) jisey **aayatud Dayn** kaha jaata hai (which is called '**the verse of loan**') aur jo Quran ki sab se lambii aayat hai (and which is the longest verse of the Quran) Allah Ta'ala ne qarz ke silsiley mein zaroori hidaayaath di hain (Allah Ta'ala has given necessary instructions regarding debt) taakay (so that) yeh naa-guziir zaroorat (this inevitable need) ladaayi jhagdey ka baa'es nah baney (does not lead to fights and quarrels). Iss ke liye ek hukm yeh diya gaya hai ke (one of the commands for this is to) muddat ka ta'ayyun kar lo (determine the period), dusra yeh ke usay likh lo (the second is to write it down), teesra yeh ke iss par do musalmaan mard ko (and the third is to have two Muslim men) ya ek mard aur do auraton ko gawaah bana lo (or one man and two women, as witnesses).

351. Iss se muraad maqruuz hai (what is meant by this is debtor) yaani woh Allah se darta hua (that he, out of fear of Allah) raqam ki sahih tedaad likhwaaye (write the correct amount of money) iss mein kami nah karey (and should not lessen it). Aage kaha ja raha hai ke yeh maqruuz agar kam aqal (if the debtor is mentally retarded) ya kamzor bachcha (or weak child) ya majnuun hai (or insane) toh iss ke walii ko chahiye ke insaaf ke saath likhwaaye (then his guardian should write with justice) taakay (so that) sahib haq (qarz deney waley) ko nuqsan nah ho {the owner of the right (the creditor) is not harmed}.

352. Yaani jin ki deen-daarii (whose religiousness) aur adalat (and justice) par tum mutmaen ho (you are satisfied with). Ilawa azeen (in addition) Quran Kareem ki iss nus se maloom hua (from this text of Holy Quran it is apparent) ke do auraton ki gawaahi ek mard ke barabar hai (that the testimony of two women is equal to that of one man).

Niiz (also) mard ke baghair sirf akeley aurat ki gawaahi bhi jaa'iz nahi (it is not permissible for a single woman to testify without a man) siwaaye un mu'aamalaat (except in those cases) ke jin par aurat ke ilawa koi aur mutaala' nahi ho sakta (where no one other than the woman can be informed). Iss amr mein ikhtelaaf hai (there is a difference of opinion in this matter) ke mudda'ii ki ek qasam ke saath do auraton ki gawaahi par faisla karna jaa'iz hai ya nahi? (Whether it is permissible to decide on the testimony of two women with one oath of plaintiff?) Jis tarah ek mard gawaah ke saath faisla karna jaa'iz hai (just as it is permissible for a man to decide with a witness) jab ke (while) dusrey gawaah ki jagah mudda'ii qasam kha le (the plaintiff swears instead of another witness).

Fuqaha Ahnaaf ke nazdeek (according to the Hanafii jurists) aisa karna jaa'iz nahi (it is not permissible to do so) jab ke muhaddiseen iss ke qaa'il hain (while the traditionists are convinced of this).

Kyon ke hadees se (because from the tradition) ek gawaah aur qasam ke saath faisla karna saabit hai (it is proven to judge with a witness and an oath) aur do auratein jab ek mard gawaah ke barabar hain (and when two women are equal to one male witness) toh do auraton aur qasam ke saath faisla karna bhi jaa'iz hoga (then, it will be permissible to decide with two women and an oath). (Fath al-Qadeer)

353. *Yeh ek mard ke muqaabley mein do auraton komuqarrar karne ki (for appointing two women instead of one man) 'illat-o-hikmat hai (is the reason and wisdom). Yaani aurat aql aur yaad-dasht mein mard se kamzor hai (that is, a woman is weaker in intellect and memory than a man) (jaisa ke sahih Muslim ki hadees mein bhi aurat ko naaqis al-'aql kaha gaya hai – woman is called poor in intellect) iss mein aurat ke istikhfaaf aur farotarii ka izhaar nahi hai (in it, there is no expression of woman's disdain and inferiority) (jaisa ke baaz log bawar karaatey hain – as some people believe) balkay (rather) ek fitri kamzorii ka bayan hai (it is a description of a natural weakness) jo Allah Ta'ala ki hikmat-o-mashiyyat par mubni hai (which is based on the Wisdom and Guidance of Allah Ta'ala).*

مُكَابَرَةٌ (obstinacy) koi iss ko tasleem nah karey (if no one acknowledges it) toh aur baat hai (then it is another matter). Lekin haqaa'iq-o-waaqi'aat ke etibaar se yeh na qaabil tardeed hai (but, in terms of facts and events, it is undeniable).

354. *Yeh likhney ke fawaa'id hain (these are the advantages of writing) ke iss se insaaf ke taqaazey puray hongey (that it will meet the requirements of justice) gawaahi bhi durust raheygi (ke gawaah ke faut ya gaa'ib honay ki soorat mein bhi tahreer kaam aayegi) {the testimony will be valid (that, in the event of death of witness or disappearance, the writing will be useful)} aur shak-o-shuba se bhi fariiqain mahfooz raheinge (and, from doubt and suspicion, the parties will be safe). Kyon ke shak padney ki soorat mein (in case of doubt) tahreer dekh kar shak duur kar liya ja sakta hai (by looking at the writing, the doubt can be removed).*

355. *Yeh woh khareed-o-farokht hai (this is a purchase and sale) jis mein udhaar ho (in which there is a loan) ya sauda tai ho jaane ke baad bhi inhiraaf ka khatraa ho (or even after the settlement of the deal, there is a risk of deviation). Warna (otherwise) iss se pehle naqad saudey ko likhney se mustashna kar diya gaya hai (writing a cash transaction before that is exempted).*

Baaz ne iss bai' se makaan dukaan, baagh ya haiwanaat ki bai' muraad li hai. (ایسر التفاسیر - *Aysar at-Tafaseer*) {Some refer to this sale as the sale of a house, shop, garden or animals. (*The Easiest Interpretations*)}

356. Un ko nuqsaan pahunchana (to harm them) yeh hai ke duur daraaz ke ilaqay mein un ko bulaaya jaye (is to call them to a remote area) ke jis se un ki masruufiyat mein harj ya kaarobaar mein nuqsaan ho (that which disrupts their engagements or incurs loss in business) ya un ko jhooti baat likhney ya iss ki gawaahi deney par majboor kiya jaye (or to force them to write a lie or testify falsely).
357. Yaani (that is) jin baton ki taakeed ki gayi hai, un par amal karo (do what has been emphasized) aur jin cheezon se roka gaya hai, un se ijtenaab karo (and avoid that which has been forbidden).



وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا
فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا
فَإِنَّهُ ذَا نِمْ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٣٩﴾

**Wa in kuntum 'alaa safarinw wa lam tajidoo kaatiban farihaanum maqboodatun fa in amina
ba'dukum ba'dan falyu'addil lazi tumina amaa natahoo walyattaqil laaha Rabbah; wa laa
taktumush shahaadah; wa mai yaktumhaa fa innahooo aasimun qalbu; wallaahu bimaa
ta'maloona 'Aleem. (Section 39)**

If you be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusts to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hides it, verily his heart is sinful. Allah is Aware of what you do. Aur agar tum safar mein ho aur likhney waala nah paao toh rehn qabza mein rakh liya karo,³⁵⁸ haan agar aapas mein ek dusrey se mutmaen ho toh jisey amaanat di gayi hai woh usay ada kar dey aur Allah Ta'ala se darta rahey jo uss ka Rab hai.³⁵⁹ Aur gawaahi ko nah chupao aur jo usay chupaa ley woh gunahgaar dil waala hai³⁶⁰ aur jo kuch tum kartey ho usay Allah Ta'ala khoob jaanta hai.

358. Agar safar mein qarz ka maamla karne ki zaroorat paish aa jaye (if there is a need to deal with a loan during travel) aur wahan likhney wala ya kaagaz pencil waghera nah miley (and there is no scribe or paper-pencil etc.) toh iss ki mutabaadil soorat batlaayi ja rahi hai (then,

the alternative is being said) *ke qarz leney wala koi cheez daa'in* (*qarz deney waaley*) *ke paas rehn* (*girwii*) *rakh dey* {that the borrower should mortgage something to the creditor (one who gives credit)}.

Iss se girwii ki mashruu'iiyyat (from this, the legitimacy of the mortgage) *aur iss ka jawaaz saabit hota hai* (and its justification is proved). *Nabi* (*Sallallahu alaihi wa sallam*) *ne bhi apni zirah ek Yahoodi ke paas girwii rakhi thi* (the Prophet – peace and blessings of Allah be upon him – also pledged his armor to a Jew) (*Sahihain – the two Sahihs*)

Taham (however) *agar مَرْهُونَةٌ (marhuunatulun - girwii rakhi hui cheez)* *aisi hai jis se nafa mausuul hota hai* (if the mortgage is something from which the profit is received) *toh iss nafa ka haq-daar maalik hoga nah ke daa'in* (then, the rightful owner of that profit will be the owner and not the creditor). *Albatta* (although) *iss par daa'in ka agar kuch kharch hota hai* (if the creditor spends anything on it) *toh iss se woh apna kharcha wusuul kar sakta hai* (then, he can recover his expenses from it). *Baaqi nafa maalik ko ada karna zaroori hai* (the rest of the profit must be paid to the owner).

359. *Yaani agar ek dusrey par etemaad ho* (that is, if you trust each other) *toh baghair girwii rakhey bhi* (even without a mortgage) *udhaar ka maamla kar saktey ho* (you can deal with a debt). *Amaanat se muraad yahan qarz hai* (trust here means debt), *Allah se dartay hue usay sahih tareeqay se ada karey* (let the repayment be in the right way out of fear of Allah).

360. *Gawaahi ka chhupana kabiira gunah hai* (concealment of testimony is a grave sin), *iss liye iss par sakht waeed yahan Quran mein aur ahadees mein bhi bayan ki gayi hai* (so, on this, a stern warning is given here in the Quran and also mentioned in the hadiths). *Isi liye sahih gawaahi deney ki fazeelat bhi badi hai* (that is why the virtue of bearing witness is great).

Sahih Muslim ki hadees hai (it is a hadith of Sahih Muslim). *Nabi* (*Sallallahu alaihi wa sallam*) *ne farmaya* (the Prophet – peace and blessings of Allah be upon him – said):

أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا "

“Woh sab se behtar gawaah hai jo gawaahi talab karne se qabal hi az-khud gawaahi ke liye paish ho jaye”

Should I not tell you of the best witnesses? He is the one who produces his evidence before he is asked for it.

(صحيح مسلم، كتاب الأقضية، باب بيان خير الشهود)

(**Sahih Muslim:** The Book of Judicial Decisions | **Chapter:** Explanation of the Best of Witnesses)

Ek doosri riwayat mein (in another narration) *bad tareen gawaah ki nishaan-dahi bhi farma di gayi hai* (the worst witness is also identified):

«أَلَا أُخْبِرُكُمْ بِشَرِّ الشُّهَدَاءِ؟ الَّذِي يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَرُوا»

“Kya main tumhein woh gawaah nah batlaaon jo badh-tareen gawaah hai? Yeh woh log hain jo gawaahi talab karne se qabal hi gawaahi detey hain.”

“Shall I not tell you the worst of the witnesses? These are the people who testify before they are called.”

(صحيح بخاري، كتاب الرقاق -مسلم، كتاب فضائل الصحابة)

(Sahih Bukhari:Book of Ar-Riqaq (to make the heart tender) | Muslim:Book of Virtues of the Companions)

Matlab hai yaani jhooti gawaahi dey kar gunah kabiira ke murtakib hotay hain (this means that they commit grave sins by giving false testimony). Niiz (also) *aayat mein dil ka khaas zikar kiya gaya hai* (the heart is specially mentioned in the verse), iss liye ke *kitmaan* (concealment) *dil ka fayl hai* (is an act of the heart). *Ilawa azeen* (in addition), *dil tamaam aa'zaa ka sardaar hai* (the heart is the head of all organs) *aur yeh aisa muzga gosht hai* (and it is such a lump of flesh) *ke agar yeh sahih rahey toh saara jism sahih rahta* (that if it were right, the whole body would be right) *aur agar iss mein fasaad aa jaye* (and if there is corruption in it) *toh saara jism fasaad ka shikaar ho jaata hai* (then, the whole body becomes a victim of corruption).

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ.

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

(صحيح بخاري، كتاب الإيمان -باب فضل من استبّرأ لدينه) {Sahih Bukhari:The Book of Faith | Chapter:The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion}



لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lillaahi maa fissamaawaati wa maa fil ard; wa in tubdoo maa fee anfusikum aw tukhfoohu yuhaasibkum bihil laa; fayaghfiru li mai yashaaa'u wa yu'azzibu mai yashaaa'u; wallaahu 'alaa kulli shai in Qadeer.

Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

Aasmaano aur zameen ki har cheez Allah Ta'ala hi ki milkiyat hai. Tumhaarey dilon mein jo kuch hai usay tum zaaher karo ya chupao, Allah Ta'ala uss ka hisaab tum se leyga.³⁶¹ **Phir jisey chaahey bakhshhey aur jisey chaahey saza dey aur Allah Ta'ala har cheez par Qaadir hai.**

361. Ahadees mein aata hai (it is narrated in the hadiths) ke jab yeh aayat naazil hui (that when this verse was revealed) toh Sahaba Karaam badey pareshaan hue (then, the Companions became very upset). Unhon ne darbaar-e-risaalat mein haazir ho kar arz kiya ke (they came to the court of Prophet and said that):

Ya rasool Allah! Namaaz (prayers), roza (fasting), zakaath-o-jihaad (obligatory charity and jihaad) waghera (etc.) yeh saarey aamaal, jin ka hamein hukm diya gaya hai, hum bajaa laatey hain (all these deeds, which we have been commanded, we perform).

Kyon ke yeh hamari taaqat se baala nahi hain (because they are not beyond our power). Lekin dil mein paida honay waaley khayalaat aur waswason par (over the thoughts and whispering that arise in the heart) toh hamaara ikhtiyaar hi nahi hai (therefore, we have no control) aur woh toh insaani taaqat se hi maavaraa hain (and they are beyond human power). Lekin Allah Ta'ala ne un par bhi muhaasaba ka e'laan farma diya hai (but, Allah Ta'ala has also declared them accountable).

Nabi Kareem (Sallallahu alaihi wa sallam) ne farmaya (the Holy Prophet – peace and blessings of Allah be upon him – said): fil-haal (for now) tum «سَمِعْنَا وَأَطَعْنَا» (sami'naa wa ata'naa) hi kaho (you just say 'we hear and we obey')

Chunanche (therefore) sahaba (radhiyallahu anhum) ke jazba samaa'-o-taa'at ko dekhtey hue (seeing the zeal of the Companions – may Allah be pleased with them – for hearing and obedience) Allah Ta'ala ne usay aayat «لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا» (Allah Ta'ala kisi jaan ko uss ki taaqat se zyaada takleef nahi deta) se mansookh farma diya {Allah Ta'ala has abrogated it with the verse “**Laa yukalliful-laahu nafsan illaa wus'ahaa**” (Allah tasks not a soul beyond its scope)} (Ibn Kathir and Fath al-Qadeer).

Sahihain-o-Sunan Arba'ah ki yeh hadees bhi iss ki taa'iid karti hai (this hadith of the two Sahihs and Sunan Arba'ah also confirms this):

{**Note from the transliterator:** Sahihain means 'the two Sahihs' – Sahih Bukhari and Sahih Muslim; Sunan Arba'ah means 'the four collections' i.e. Sunan Abu Dawud, Sunan at-Tirmidhi, Sunan an-Nisaa'i and Sunan Ibn Majah}

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسْتُ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ»

“Allah Ta’ala ne meri ummat se jee mein aaney waali baton ko maaf kar diya hai. Albatta un par girift hogi jin par amal kiya jaye ya jin ka izhaar zubaan se kar diya jaye.”

“Verily Allah has pardoned (or been lenient with) for me my Ummah for what whispers in the hearts of my followers, unless they put it to action or utter it.”

(صحيح بخاري، كتاب العتق ، باب الخطأ والنسيان في العتاقة... ومسلم، كتاب الإيمان، باب تجوز أمته عن حديث النفس...)

(Sahih Bukhari: The Book of Manumission of Slaves | Chapter: Manumission and divorce by mistakes or forgetfulness; and Sahih Muslim: Book of Faith | Chapter: Permissibility of his Nation from the talk of the soul)

Iss se maloom hua ke (from this, it is known that) dil mein guzarney waley khayalaat par muhaasaba nahi hoga (there will be no reckoning on the thoughts that pass through the heart), sirf un par muhaasaba hoga (only those will be held accountable) jo pukhta azm-o-iraada mein dhal jayein (that transforms into a firm determination and intention) ya amal ka qaalib ikhtiyaar kar lein (or adapts to take action).

Iss ke bar-aks (on the contrary to this) Imam Ibn Jarir Tabari ka khayaal hai ke (Imam Ibn Jarir Tabari believes that) yeh aayat mansookh nahi hai (this verse is not abrogated) kyon ke muhaasaba mu’aaqaba ko laazim nahi hai (because reckoning is not obligatory).

Yaani aisa nahi hai ke (that is, it is not the case that) Allah Ta’ala jis ka bhi muhaasaba karey, uss ko saza bhi zaroor dey (Allah Ta’ala must punish whoever He holds accountable). Balkay (rather) Allah Ta’ala muhaasaba toh har ek ka karega (Allah will hold everyone accountable) lekin bahut se log hongey ke muhaasaba karne ke baad Allah Ta’ala un ko maaf farma deyga (but there will be many who will be forgiven by Allah after reckoning).

Balkay (rather) baaz ke saath toh yeh maamla farmayega (He will deal with some of them) ke uss ka ek ek gunah yaad karaa ke un ka uss se etiraaf karwaayega (that He will remind them of each of his sins and make them to confess to Him) aur phir farmayega ke (and then He will say that) Main ne duniya mein un par parda daaley rakha, ja aaj main un ko maaf karta hoon (I have covered them in the world, and today I forgive them). (Yeh hadees Sahih Bukhari, Muslim wagair’huma mein hai ba-hawala Ibn Kathir) (This hadith is in Sahih Bukhari, Muslim, etc. with reference to Ibn Kathir)

Aur baaz ulema ne kaha hai ke (and some scholars have said that) yahan naskh istilaahii maaney mein nahi hai (abrogation here is not in the literal sense) balkay (rather) baaz dafaa (sometimes) usay wazahat ke maaney mein bhi istemaal kar liya jaata hai (it is used in the sense of explanation).

Chunancheey Sahaba Kiraam ke dil mein jo shuba iss aayat se paida hua tha (therefore, the suspicion that arose in the hearts of the dignified Companions from this verse) usay aayat «لَا يُكَلِّفُ اللَّهُ نَفْسًا» aur hadees «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي...», waghera se duur kar diya gaya {was removed from the verse '**Laa yukalliful-laahu nafsan**' (Allah tasks not a soul) and the hadith "**Innallaha tajaa'waza li 'an ummatii**" (Verily, Allah has pardoned (or been lenient with) for me my Ummah}.

Iss tarah (thus) naasikh mansookh maanney ki zaroorat baaqi nahi rahti (there is no need to consider annulling and abrogation).



ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ ۚ
وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

**Aamanar-Rasoolu bimaana unzila ilaihi mir-Rabbihee walmu'minoon; kullun aamana billaahi wa
Malaaa'ikathihee wa Kutubhihee wa Rusulihee laa nufarriqu baina ahadim-mir-Rusulih wa
qaaloo sami'naa wa ata'naa ghufraanaka Rabbanaa wa ilaikal-maseer.**

The messenger believes in that which has been revealed unto him from his Lord and (so do) believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey.
(Grant us) Your forgiveness, our Lord. Unto You is the journeying.

Rasool ee'maan laaya uss cheez par jo uss ki taraf Allah Ta'ala ki jaanib se utri aur momin bhi ee'maan laaye, yeh sab Allah Ta'ala aur Uss ke farishton par aur Uss ki kitabon par aur Uss ke rasoolon par ee'maan laaye, Uss ke rasoolon mein se kisi mein Hum tafreeq nahi kartey,³⁶² unhon ne kah diya ke hum ne suna aur itaa'at ki, hum Teri bakhshish talab kartey hain aye hamaarey Rab! Aur hamein Teri hi taraf lautna hai.

³⁶². Iss aayat mein phir un ee'maniyaat ka zikar hai (in this verse, again there is a mention of those beliefs) jin par ahle ee'maan ko ee'maan rakhney ka hukm diya gaya hai (on which the believers have been commanded to believe) aur uss se agli aayat «لَا يُكَلِّفُ اللَّهُ» mein {and the next verse '**Laa yukalliful-laahu**' (Allah tasks not)} Allah Ta'ala ki rahmat-o-shafqat aur Uss ke fazl-o-karam ka tazkira hai (there is mention of Allah's Mercy and Compassion and His Bounty and Grace) ke Uss ne insaanon ko kisi aisi baat ka mukallif nahi kiya hai jo un ki taaqat se baala ho (that He has not entrusted human beings with anything that is beyond their power).

Un dono aayaat ki ahadees mein badi fazeelat aayi hai (there is great virtue in the hadiths of these two verses).

Nabi (Sallallahu alaihi wa sallam) ne farmaya (the Prophet – peace and blessings of Allah be upon him – said):

“Jo shakhs Surat al-Baqarah ki aakhiri do aayetein raat ko pad’h leta hai toh yeh uss ko kaafi ho jaati hain.”

“Whoever recites the last two verses of Surah al-Baqarah at night, then that will be sufficient for him.”

(Sahih Bukhari - Ibn Kathir)

Yaani (that is) uss amal ki ba-daulat (by means of that action) Allah Ta’ala uss ki hifaazat farmaata hai (Allah Ta’ala protects him).

Doosri hadees mein hai (it is in the second hadith)

Nabi (Sallallahu alaihi wa sallam) ko me’raaj ki raat jo teen cheezein milein (on the night of Ascension, what the Prophet – peace and blessings of Allah be upon him – was given the three things) un mein se ek Surat al-Baqarah ki yeh aakhiri do aayaat bhi hain (one of them is also the last two verses of Surah al-Baqarah).

(صحيح مسلم، باب في ذكر سدرۃ المنتهى)

{Sahih Muslim: Chapter on the Remembrance of Sidrat al-Muntaha (the Lote Tree)}

Kayi riwayat mein yeh bhi waarid hai (it is also mentioned in many traditions) ke iss Surah ki aakhiri aayaat aap (Sallallahu alaihi wa sallam) ko ek khazaney se ata ki gayi jo arsh Ilaahi ke neechey hai (that the last verses of this Surah were give to him – peace and blessings of Allah be upon him – from a treasure, which is under the Divine Throne). Aur yeh aayaat aap ke siwa kisi aur nabi ko nahi di gayi (and these verses were not given to any other prophet except you – peace and blessings of Allah be upon him).

(أحمد، نسائي، طبراني، بيهقي، حاكم دارمي وغيره-در منثور)

(Ahmad, Nisaa’i, Tabarani, Bayhaqi, Haakim Daraami and others – Dur-e-Mansuur)

Hazrat Maaz (radhiyallahu anhu – may Allah be pleased with him) iss surat ke khatmay par aameen kaha kartey thay (at the end of this Surah, he used to say ‘Aameen’) (Ibn Kathir).



لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا
 إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ
 قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٨٦﴾

**Laa yukalliful-laahu nafsan illaa wus'ahaa; lahaa maa kasabat wa 'alaihaa maktasabat;
 Rabbanaa laa tu'aakhiznaaa in naseenaaa aw akhtaanaa; Rabbanaa wa laa tahmil-'alainaaa
 isran kamaa hamaltahoo 'alal-lazeena min qablinaa; Rabbanaa wa laa tuhammilnaa maa laa
 taaqata lanaa bih; wa'fu 'annaa waghfir lanaa warhamnaa; Anta mawlaanaa fansurnaa 'alal
 qawmil kaafireen. (Section 40)**

Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it
 (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our
 Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us
 that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You,
 our Protector, and give us victory over the disbelieving folk.

Allah Ta'ala kisi jaan ko uss ki taaqat se zyaada takleef nahi deta, jo naiki woh karey woh uss ke
 liye aur jo buraayi woh karey woh uss par hai, aye hamaarey Rab! Agar hum bhool gaye hon ya
 khata ki ho toh hamein nah pakadna, aye hamaarey Rab! Hum par woh bojh nah daal jo hum se
 pehle logon par daala tha, aye hamaarey Rab! Hum par woh bojh nah daal jis ki hamein taaqat
 nah ho aur hum se darguzar farma! Aur hamein bakhsh dey aur hum par reham kar! Tu hi
 hamaara maalik hai, hamein kaafiron ki qaum par ghalba ata farma.

