



QURAN KAREEM MAA-TARJUMA-O-TAFSEER

(The Noble Quran with Translation & Commentary)

(Tafsir Ahsanul Bayan)

Sahih ahadees ki roshni mein likhi gayi tafseer

(Commentary written in the light of authentic hadiths)

TAFSEER / COMMENTARY

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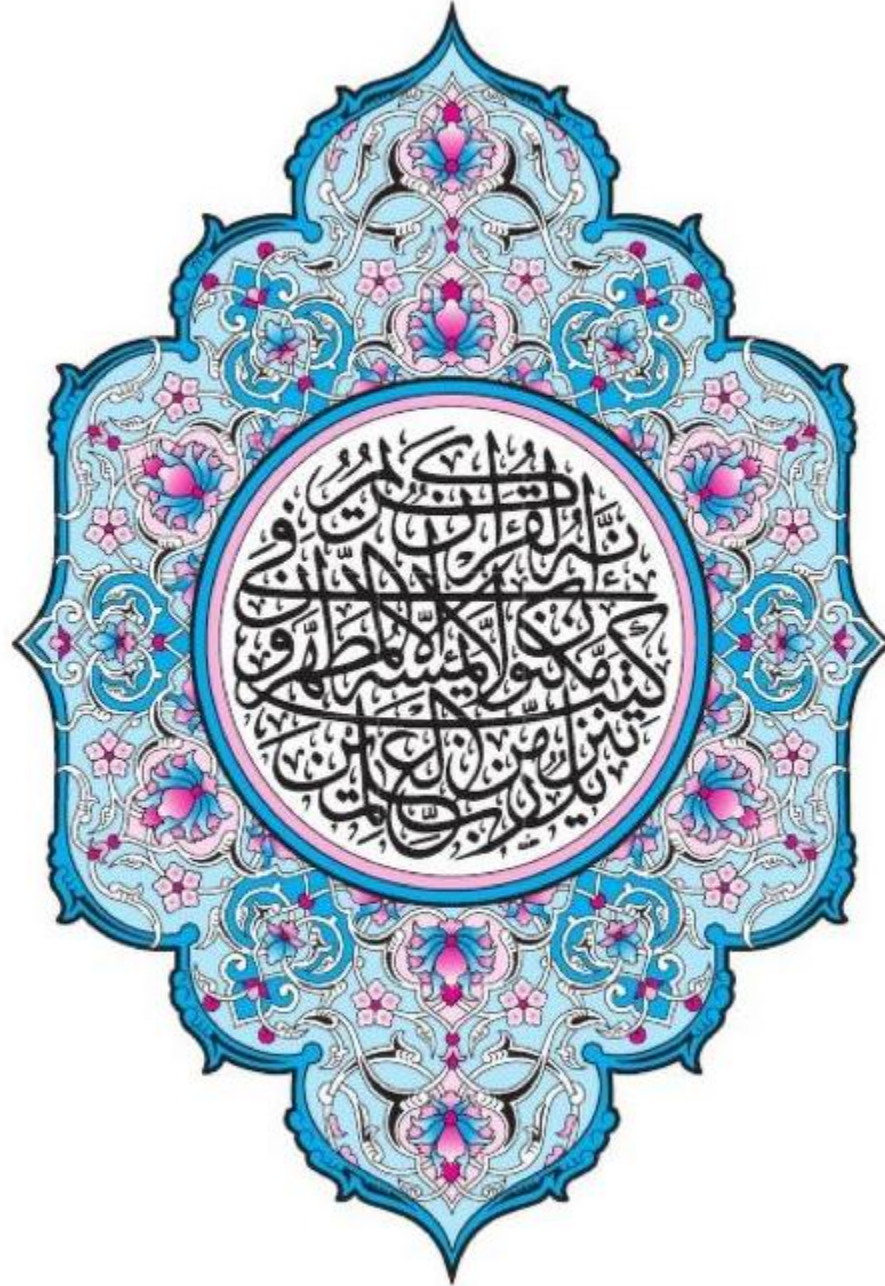
إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Innaa Nahnu nazzalnaz Zikra wa Innaa lahoo lahaa fizoon

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

Hum ne hi iss Quran ko naazil farmaaya hai aur Hum hi iss ke Muhaafiz hai.

(Surah Hijr: The Rocky Tract | Chapter 15 – verse 9)



Iss Quran Kareem maa-tarjuma-o-tafseer ki tabaa'at ke hukm dene ka sharf farmaan-rawaa-e-Mamlakat-e-Saudi Arab Khaadim Haramain Shariifain Shah Fahd Bin Abdul Aziz Aal Saud ko haasil hua.

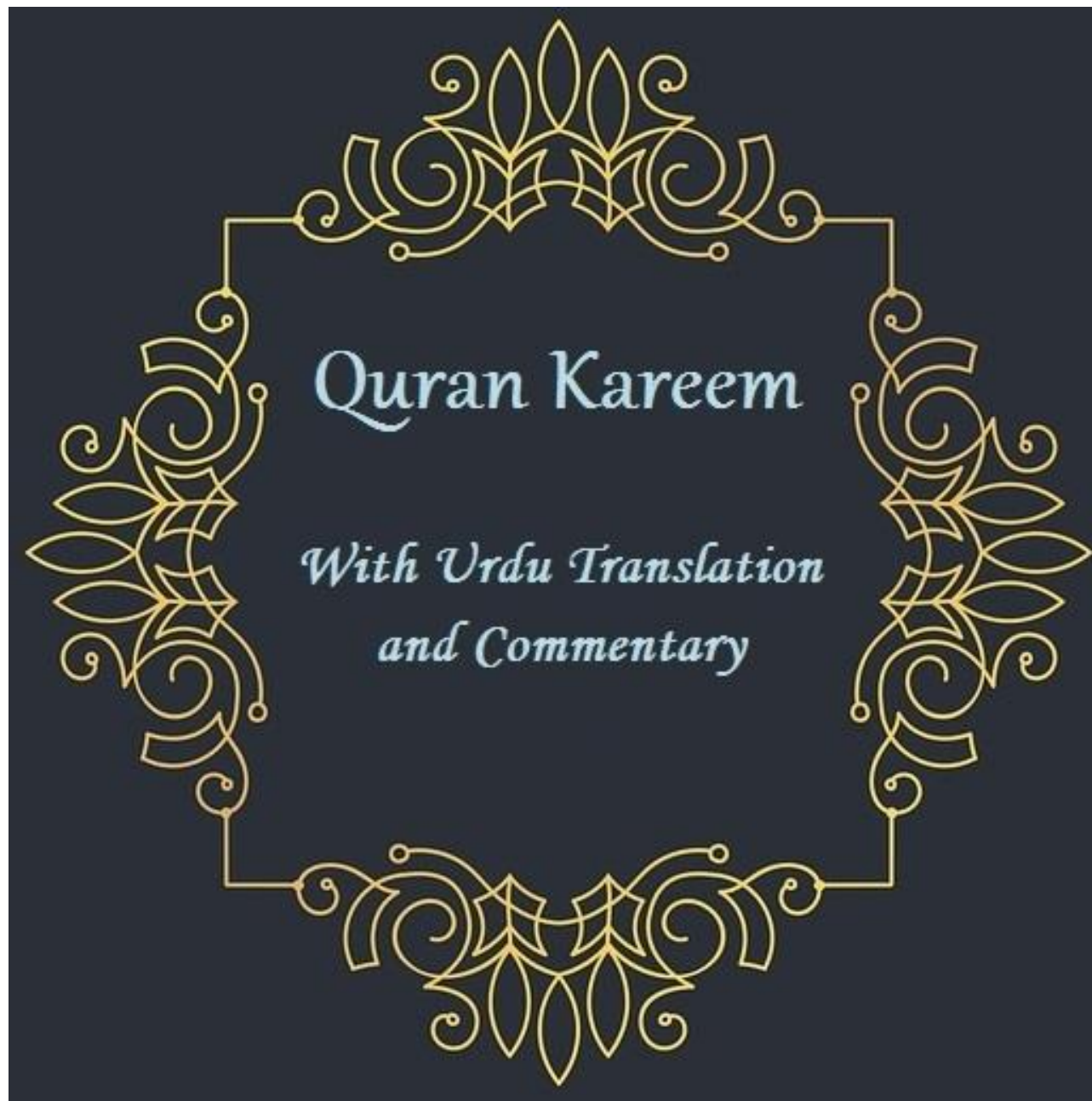
(The King of Saudi Arabia, the Custodian of the Two Holy Masajid, King Fahd bin Abdul Aziz Al Saud, had the honor of ordering the printing of this Noble Quran with its translation and commentary.)

***Yeh Quran shareef maa-tarjuma-o-tafseer Khaadim-e-Haramain Shariifain Shah Fahd
Bin Abdul Aziz Aal Saud ki taraf se hadiya hai.***

**(This Noble Quran with translation and commentary is a gift from the Custodian of
the Two Holy Masajid, King Fahd bin Abdul Aziz Al Saud)**

Muft taqseem ke liye

(For Free Distribution)



***Shah Fahd Quran Kareem Printing Complex
King Fahd Complex for the Printing of the Holy Quran***



MUQADDAMA (INTRODUCTION)

Az-qalam ma'aali Al-Sheikh Saleh bin Abdul Aziz bin Muhammad Aal Sheikh

Wazeer Islami Umuur, Auqaaf aur Daawat wa Irshaad

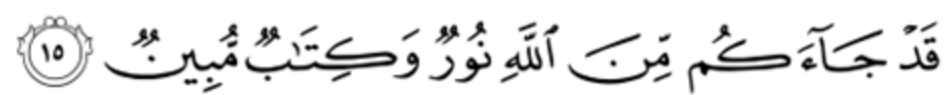
Nigraan Aala Al-Majma' Al-Malik Fahd

Written by His Excellency Sheikh Saleh bin Abdul Aziz bin Muhammad Aal Sheikh

Minister of Islamic Affairs, Endowments, Call and Guidance

General Supervisor of the King Fahd Complex

Sab taareef Allah ke liye hai Jo tamaam jahaanon ka Paalne waala hai. Allah Ta'ala Quran mein farmaata hai (All praise is due to Allah, the Lord of the worlds. Allah Ta'ala says in the Quran):



Qad Ja'akum minallahi noor-aw wa kitabum mubeen.

Now has come unto you light from Allah and plain Scripture

“... Tumhaarey paas Allah Ta'ala ki taraf se noor aur waazeh kitaab aa chuki hai.”

(Surah Al-Maida: The Table Spread | Chapter 5: verse 15)

Duruud aur salaam ho hamarey Nabi Muhammad par jo **sayyad-ul-ambiyaa** aur **ashraaf-ul-mursaleen** hai (Blessings and salutation be upon the Prophet Muhammad, who is the master of all prophets and the most honored amongst all the prophets).

Nabi Muhammad (Sallallahu alaihi wa sallam – peace and blessings of Allah be upon him) ka farmaan hai:



“Khairukum man ta'allam al-Qur'aana wa a'llamahu.”

“Tum mein se behtareen wo hain jo Quran seekhey aur uss ki taaleem dey.”

“The best among you are those who learn the Quran and teach it.”

(Sahih Al-Bukhari)

Ammaa-baa'd (after that)

Khaadim al-Haramain al-Shariifain Shah Fahd bin Abdul Aziz Aal Saud (rahimahullah) ne kitaab ilaahi ki khidmat ke silsiley mein jo hidaayaath di hain {The Custodian of the Two Holy Masajid, King Fahd bin Abdul Aziz Al Saud (may Allah have mercy on him) gave instructions regarding the service of the Divine Book} un mein Quran Majeed ki tabaa'at wasee' paimaney par musalmaan aalam mein iss ki taqseem ke ehtimaam aur duniya ki mukhtalif zabaano mein tarjuma wa tafseer ki ishaa'at par khaas taur se zor diya gaya hai (among them is the special emphasis on the printing of the Holy Quran and its widespread distribution in the Muslim world and the publication of translation and commentary in different languages of the world).

Wizarath al-Shu'uun al-Islamia wal-Auqaaf wad-Da'wah wal-Irshaad ki nazar mein (in the view of the Ministry of Islamic Affairs, Endowments, Call and Guidance) Arabi zabaan se na-waaqif musalmaano ke liye (for Muslims unfamiliar with the Arabic language) Quran fahmi ki raah hamwaar karne aur tableegh ki iss zimmedaarii se 'ohda-baraa honay ke liye (to pave the way for understanding the Quran and for fulfilling the responsibility of preaching) jo Rasool Akram (Sallallahu alaihi wa sallam) ke irshaad giraami: (بلغوا عني ولو آية) (**Ballighu 'Anni Walau Ayah**) '**Meri jaanib se logon tak pahunchaao, khwaah ek hi aayat kyon na ho'** mein bayaan ki gayi hai (is stated in the words of Holy Prophet – peace and blessings of Allah be upon him – **“Convey from me even an Ayah of the Quran”**). Duniya ki tamaam zabaano mein Quran Majeed ke matalib ko muntaqil kiya jana intihaa'ii zaroori hai (it is imperative that the meanings of the Noble Quran be transmitted to all the languages of the world).

Khaadim al-Haramain al-Shariifain ki unhi hidaayaath aur Wizarath baraa'e Islami umuur ke usi ehshaas ke pesh-e-nazar (in view of the same instructions of the Custodian of the Two Holy Masajid and the same perception of the Ministry of Islamic Affairs), '**Majma' Al-Malik Fahd Li-Tabaa'at al-Mus'haf al-Shareef** bil-Madinah al-Munawwarah Urdu-daan qaari'een ke istifaada ke liye Quran Majeed ka yeh Urdu tarjuma pesh karney ki sa'aadat haasil kar raha hai (**King Fahd Glorious Quran Printing Complex** at Madinah Munawwarah is pleased to present this Urdu translation of the Holy Quran for the benefit of Urdu readers).

Yeh tarjuma **Maulana Muhammad Junagadi** ke qalam se hai (this translation is from the pen of **Maulana Muhammad Junagadi**) aur tafseeri hawaashii **Maulana Salahuddin Yusuf** ke tahreer karda hain (and the commentary footnotes are written by **Maulana Salahuddin Yusuf**). **Majma'** ki jaanib se nazar-saanii ka kaam **Dr. Wasiullah bin Muhammad Abbas** aur **Dr. Akhter Jamal Luqman** har-do Hazraat ne anjaam diya hai {On behalf of the (Quran Printing) Complex, the review work has been done by both **Dr. Wasiullah bin Muhammad Abbas** and **Dr. Akhter Jamal Luqman**}.

Hum Allah Ta'ala ka shukr ada kartey hain ke Uss ne iss azeem kaam ko paaya takmeel tak pahunchaaney ki tawfeeq di (We are thankful to Allah Ta'ala for enabling us to bring this great work to completion). Hamaari dua hai ke Allah Ta'ala yeh khidmat qubuul farmaaye aur logon ke liye usay nafa-bakhsh banaaye (We pray to Allah Ta'ala to accept this service and make it a benefit for the people).

Yeh ek musallama haqeeqat hai (it is an undisputed reality) ke Quran Majeed ka koi bhi tarjuma khwaah kaisi hi waqt nazar se anjaam paaya ho (that any translation of the Quran, no matter what time it has been done) un azeem maaney ko kamaa-haqqa ada karne se bahar-haal qaasir raheyga (it will be unable to rightfully render those great meanings) jo iss mo'jizaana matan ke Arbi madluulaat hain (which are the Arabic stated meanings of this miraculous text). Niiz (also) yeh ke tarjuma mein jin mataalib ko pesh kiya jaata hai (the meanings that are represented in the translation) woh dar-asal mutarjim ki Quran fahmi ka maa-hasal huwa kartey hain (in reality, that is an output of translator's understanding of Quran). Chunanche (accordingly) har insaani koshish ki tarah (like every human endeavor) tarjuma-e-Quran mein bhi galatii, kotaahii aur nuqs ka imkaan baaqi rahta hai (in the translation of the Quran there remains the possibility of errors, negligence and defects).

Iss bina par qaari'een se hamari darkhwaast hai (on this basis, we request the readers) ke unhein iss tarjuma mein kisi maqaam par koi faro-guzaasht nazar aaye (that should they find any mistake at any place in this translation) toh '**Majma' Al-Malik Fahd Li-Tabaa'at Al-Mus'haf Al-Shareef bil Madinah Munawwarah'** ko zaroor matla' farmayein (then certainly do inform King Fahd Glorious Quran Printing Complex) taa'ki aainda ishaa'at mein un istidraakaat se faida uthaaya ja sakey (so that they can benefit from those suggestions in the next publication).

Aur Allah kaamyabi ka ata karne wala hai (and Allah is the Bestower of success) aur Woh seedhey raastey ki taraf rahnumaa'ii karta hai (and He guides to the straight path). Aye Allah! Hum se qubool farma (O Allah! Accept from us) –Tu Sunnay waala aur sab kuch Jaannay waala hai (You are all-Hearing and all-Knowing).

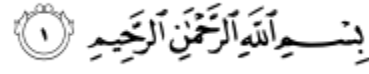


SURAT AL-FATIAH

AL-FATIAH – THE OPENING | CHAPTER 1

7 VERSES | MAKKAH

Surah Fatihah¹Makki hai² – Iss mein saat aayetein hain³



Bismillaahir Rahmaanir Raheem

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

Shuru karta hoon Allah Ta'ala ke naam se jo Bada Meherbaan Nihaayat Rahem wala hai⁴

1. ‘Suratul Fatihah’ Quran Majeed ki sab se pahli Surat hai (Surah al-Fatihah is the first chapter of the Glorious Quran) jis ki ahadees mein badi fazeelat aayi hai (whose great virtue is mentioned in the hadiths). **Fatihah** ke maaney aagaaz aur ibtidaa ke hain. Isi liye isey **‘Al-Fatihah’** (The Opening) yaani **‘Fatihat Al-Kitaab’** (The opener of the Book) kaha jaata hai. Iss ke aur bhi muta’addid naam (numerous names) ahadees se saabit hain – maslan (for example) --

- **Ummul Quran** (the Mother of the Quran)
- **al-Sab` al-Mathâni** (the seven oft-repeated verses)
- **al-Quranul ‘Azeem** (the Great Quran)
- **al-Shifa’a** (the Cure)
- **al-Ruqya at-Tama** (the Perfect Healing)
- **Ummul Kitaab** (the Mother of the Book)

‘Suratul Fatihah’ ka ek aham naam **‘As-salawaat’** (The Prayer) bhi hai jaisa ke ek *Hadith Qudsi* (Sacred Hadith) mein hai. Allah Ta’ala ne farmaya:

فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي

“Qasamtu as-salaata bayni wa bayna abdi”

I have divided prayer between Myself and My servant into two halves

“Maine namaaz ko apne aur apne bandey ke darmiyaan taqseem kar diya hai.”

صحيح مسلم كتاب الصلاة

باب وجوب قراءة الفاتحة في كل ركعة وإِنَّهُ إِذَا لَمْ يُحْسِنِ الْفَاتِحَةَ وَلَا أَمَكَّنْهُ تَعَلُّمَهَا قَرَأَ مَا تَنَسَّرَ لَهُ مِنْ غَيْرِهَا 395

(**Sahih Muslim: The Book of Prayers** | **Chapter: It Is Obligatory To Recite Al-Fatihah In Every Rak'ah; If A Person Cannot Recite Al-Fatihah Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage** – 395)

Iss se muraad **‘Suratul Fatihah’** hai jis ka *nisf* (aadhaa) hissa Allah Ta’ala ki **hamd-o-sanaa** (praise and commendation) aur Uss ki **Rahmat-wo-Rabuubiyat** (Mercy and Divinity) aur **adl-o-baadshahat** (Justice and Kingdom) ke bayaan mein hai aur *nisf* (aadhey) hissey mein **dua-wo-munaajaat** (supplication and invocations) hai jo banda Allah ki baar-gaah mein karta hai.

Iss hadees mein **‘Suratul Fatihah ko “Namaaz” se taabeer kiya gaya hai** (in this hadith, Surah al-Fatihah has been interpreted as prayer) *jis se yeh saaf maaloom hota hai ke namaaz mein iss ka padh’na bahut zaroori hai* (from which it is clear that it is very important to read it in prayer). Chunancheey Nabi (Sallallahu alaihi wa sallam) ke irshaadaat mein iss ki khoob wazahat kar di gayi hai:

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

“Uss shaks ki namaaz nahi jis ne Surat Fatihah nahi padh’hii.”

“There is no Salaah for one who does not recite Surat al-Fatihah.”

(صحیح بخاری و صحیح مسلم)

Iss hadees mein (من - who) ka lafz aam hai jo har namaazi ko shaamil hai (the word is common that includes every worshipper). **Munfarid** ho ya **imaam** (be it single or spiritual head) ya imaam ke peechey **‘muqtadii’** (follower).

‘Sirri Namaaz’ (prayer with sub-vocal recitation) ho ya **‘Jahri Namaaz’** (prayer in which Quran is recited aloud) – **‘Farz Namaaz’** (Obligatory Prayer) ya **‘Nafil’** (Supererogatory) – har namaazi ke liye **‘Suratul Fatihah’** padh’na zaroori hai.

Iss umuum ki mazed taa’iid (the additional endorsement of this generality) uss hadees se hoti hai (is being done from that hadith) jis mein aata hai ke ek martaba namaaz-e-fajr mein baaz sahaba karaam (radhiyallahu anhumaa – may Allah be pleased with them) bhi Nabi (Sallallahu alaihi wa sallam) ke saath Quran Kareem padhtey rahey jis ki wajah se aap (Sallallahu alaihi wa sallam) par qiraat bhojal ho gayi (the recitation became difficult). Namaaz khatam honay ke baad jab aap (Sallallahu alaihi wa sallam) ne poocha ke tum bhi saath padhtey rahey ho? Unhon ne isbaat (confirmation) mein jawab diya toh aap (Sallallahu alaihi wa sallam) ne farmaaya:

"لا تفعلوا إلا بأمر القرآن، فإنه لا صلاة لمن لم يقرأ بها"

“Tum aisa mat kiya karo (yaani saath-saath mat padh’ha karo), al-batta Surat Fatihah zaroor padh’ha karo kyon ke uss ke padh’hey ba-gair namaaz nahi hoti.”

“Do not do so except when it is Fatihat al-Kitaab for he who does not recite it is not credited with having prayed it.”

(أبو داود، ترمذی، نسائی)

Isi tarah Hazrat Abu Hurairah (radhiyallahu anhu – may Allah be pleased with him) se marwi hai ke Nabi (Sallallahu alaihi wa sallam) ne farmaaya:

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خَدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ

“Jis ne ba-gair Fatihah ke namaaz padh’hii toh uss ki namaaz naaqis hai.”

Teen martaba aap (Sallallahu alaihi wa sallam) ne farmaya.

“If anyone observes a prayer in which he does not recite Umm al-Qur’an, it is deficient (he said this three times) and incomplete.”

Abu Hurairah (radhiyallahu anhu) se arz kiya gaya:

إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ؛ فَكَيْفَ تَكُونُ الْقِرَاءَةُ؟

“Hum imaam ke peechey hain tab hum kaisa padh’hein?”

Abu Hurairah (radhiyallahu anhu) ne farmaaya

أَقْرَأُ بِهَا فِي نَفْسِيكَ،

“Tum apne jee mein padh’ho.”

“Recite it to yourself.”

(صحيح مسلم)

Mazkoora dono hadeeson se wazeh huwa (from the aforesaid two traditions, it is clear) ke Quran Majeed mein jo aata hai (that what is being mentioned in the Noble Quran):

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

“Wa iza quri’al Quraanu fastami’oo lahoo wa ansitoo...”

“And when the Qur’an is recited, give ear to it and pay heed...”

“Aur jab Quran padh’ha jaya karey toh uss ki taraf kaan laga diya karo aur khaamush raha karo...”

(Surah Al-A’raf: The Heights | Chapter 7: verse 204)

Ya hadees (sahih hawaley se): (وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا) — **“Jab Imaam qiraat karey toh khaamush raho”** ka matlab yeh hai ke **‘Jahrii namaazon’** (prayers in which Quran is recited aloud) mein muqtadii (followers) Surat Fatihah ke ilawa baaqi qiraat khamoshii se sunay. Imaam ke saath Quran na padh’hein ya imaam Surat Fatihah ki aayaat waqfon (pauses) ke saath padh’hey taa’ki muqtadii bhi ahadees-e-sahiha ke mutabiq Surat Fatihah pa’dh sakein ya imaam Surat Fatihah ke baad itna sakta (halt) karey ke muqtadii Surat Fatihah pa’dh’ lein. Iss tarah aayat Qurani aur ahadees-e-sahiha mein alhumdulillah koi ta’aruz nahi rahta (in this way, there will be no contradiction in the Quranic verse and authentic hadiths). Dono par amal ho jaata hai (both are followed).

2. Ye Surat Makki hai. Makki ya Madani ka matlab ye hai ke jo suratein Hijrat {(Migration) – that took place after 13 years of Prophethood] se qabl naazil huwi wo Makki hain (those Surahs that were revealed before the migration are Makki) khwaah (whether) un ka nuzool Makkah Mukarrama mein hua ya uss ke atraaf-o-jawaanib mein (in the outskirts and vicinity) aur Madani wo suratein hain jo hijrat ke baad naazil huein – khwaah Madinah ya uss ke atraaf mein naazil huein ya uss se duur – hatta'ke Makkah aur uss ke atraaf hi mein kyon na naazil huwi hon {and the Madani are those chapters (Surahs) which were revealed after the migration – whether it were revealed in Madinah or its environs or far away – even it were revealed in Makkah and its environs}
3. **Bismillaah** ki baabat ikhtelaaf hai ke aayat yeh har surat ki mustaqil aayat hai {regarding ' in the name of Allah' there is a difference of opinion as to whether the verse is a constant verse of every chapter (surah)} ya har surat ki aayat ka hissa hai ya yeh sirf **Surat al-Fatihah** ki ek aayat hai ya yeh kisi bhi surat ki mustaqil aayat nahi hai (or a part of the verse of every chapter (surah) or whether it is just a verse of Surah al-Fatihah or it is not a constant verse of every chapter (surah)). Usay sirf doosri surat se mumtaaz karne ke liye har surat ke aagaaz mein likha jaata hai {it is written at the beginning of each chapter (surah) only to distinguish it from other chapter (surah)}.

Qurraa-e-Makkah-o-Kufa (Reciters of Makkah and Kufa) ne usay **Surat al-Fatihah** samait har surat ki aayat qaraar diya hai {have declared it (Bismillaahir Rahmaannir Raheem) to be a verse of every Surah along with Surah al-Fatihah}.

Jab ke **Qurraa-e-Madinah, Basra-o-Shaam** ne usay kisi bhi surat ki aayat tasleem nahi kiya hai (while the **Reciters of Madinah, Basra and Greater Syria** have not accepted it to be a verse of any Surah) – siwaaye **surat an-Naml** ki aayat 30 ke – ke iss mein bil-ittifaaq '**Bismillaah**' iss ka juz hai (except the verse 30 of **Surah an-Naml** – that, in it, '**Bismillaah**' admittedly is its part)

Isi tarah jahrii namaazon mein iss ka oonchi aawaaz se padh'ne mein bhi ikhtelaaf hai (similarly, there is a difference of opinion in reciting it aloud in prayers that offered aloud). Baaz oonchi aawaaz se padh'ne ke qaa'il hain aur baaz sirrii aawaaz se (some are convinced of reciting it aloud and some by sub-vocal articulation). (*Fath al-Qadeer*).

Aksar ulema ne **sirrii aawaaz** se padh'ne ko raajeh qaraar diya hai (Most of the scholars have declared superior to recite with sub-vocal articulation). Taham (however) **jahrii aawaaz** se bhi padh'na jaa'iz hai (it is also permissible to read in a loud voice).

4. **Bismillaah** ke aagaaz mein (in the beginning of 'in the name of Allah') "أقرأ أبدأ يا اتلو" mahzoof hai (is omitted). Yaani 'Allah ke naam se padh'ta, Shuru karta ya Tilawat karta hoon' (that is, 'I recite in the name of Allah', or 'I start or recite'). Har aham kaam ke shuru karne se pehle '**Bismillaah**' padh'ne ki taakeed ki gayi hai (it is recommended to recite '**Bismillaah**' before starting any important work).

Chunancheey (accordingly) hukm diya gaya hai (it has been commanded) ke *khaney* (eating)-*zubah* (sacrifice) – *wuzuu* (ablution) aur *jimaa'* (sexual intercourse) se pehle '**Bismillaah**' padho. Taham (however) Quran Kareem ki tilawat ke waqt (at the time of recitation of Holy Quran) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ se pehle "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" padh'na bhi zaroori hai (before 'in the name of Allah, the most Beneficent, the most Merciful' it is also necessary to read 'I seek refuge with Allah from the accursed Satan'.)

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

Fa iza qara tal Quraana fasta'iz billaahi minashh Shai taanir rajeem

And when you recite the Qur'an, seek refuge in Allah from Satan the outcast.

Quran padh'ne ke waqt raande huwe shaitaan se Allah ki panah talab karo.

(Surah An-Nahl: The Bee | Chapter 16: verse 98)



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

Alhamdu lillaahi Rabbil 'aalameen.

Praise be to Allah, Lord of the worlds.

Sab taareef Allah Ta'ala ke liye hai ⁵ jo tamaam jahaanon ka Paalne waala hai. ⁶

5. **Al-Hamd** mein '**Al**' ikhtisaas ke liye hai (**Al** is for exclusivity) – yaani tamaam tareefein Allah ke liye hain ya Iss ke liye khaas hain kyon ke taareef ka asal mustahiq aur sazaa-waar sirf Allah Ta'ala hai (that is, all praises are for Allah or special for Him, because the real worthy and deserving of praise is only Allah Ta'ala). Kisi ke andar koi khoobi, husn ya kamaal hai toh woh bhi Allah Ta'ala ka paida-karda hai (if there is any merit, beauty or perfection, then he is also created by Allah). Iss liye 'hamd' (taareef) ka mustahiq bhi Wahi hai {therefore, He alone deserves Praise (commendation)}.

Allah (الله) - yeh Allah ka zaati naam hai, iss ka istemaal kisi aur ke liye jaa'iz nahi (this is the real name of Allah, its use is not permissible for anyone else). **الْحَمْدُ لِلَّهِ** - (Alhamdulillah) – yeh kalma shukr hai jis ki badi fazeelat ahadees mein aayi hai (this is an expression of thankfulness whose great virtue has been mentioned in the hadiths). Ek hadees mein hai **'La ilaha illallah'** ko **Afzal al-Zikr** (the greatest remembrance) aur **'Alhumdulillah'** ko **Afzal al-Dua** (the greatest supplication) kaha gaya hai:

لَا إِلَهَ إِلَّا اللَّهُ أَفْضَلُ الذِّكْرِ

“The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah).”

الْحَمْدُ لِلَّهِ أَفْضَلُ الدُّعَاءِ

“The best of supplication is Alhumdulillah (praise is to Allah).”

(ترمذی، نسائی وغیرہ) (Tirmidhi – Nasa'i and Others)

Sahih Muslim aur Nasa'i ki riwayat mein hai (it is narrated in Sahih Muslim and Nasa'i narrations):

الْحَمْدُ لِلَّهِ تَمْلَأُنِ

“Alhumdulillah miizaan ko bhar deta hai.”

“Alhamdulillah (praise be to Allah)' fills the scales.”

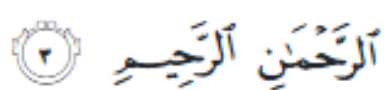
Isi liye ek hadees mein aata hai ke Allah iss baat ko pasand farmaata hai ke har khaaney par aur peenay par banda Allah ki hamd karey (that is why it is stated in another hadith that Allah likes that the servant should praise Allah for every food and drink). (Sahih Muslim)

6. (رَبِّ) Allah Ta'ala ke asmaa-e-husna mein se hai (**'Rab'** is one of the beautiful names of Allah) jis ke maaney hain har cheez ko paida kar ke uss ke zaruuriyaat muhayya karne aur uss ko takmeel tak pahunchaney waala (which means to create everything and provide for its needs and bring it to completion). Iss ka istemaal bagair izaafat ke kisi aur ke liye jaa'iz nahi (it is not permissible for anyone else to use it without additions).

عَالَمٍ (عَالَم – Aalam – jahaan) ki jamaa (plural) hai. Waise toh tamaam khala'iq ke majmu'ae ko aalam kaha jaata hai. Isi liye iss ki jamaa nahi laayi jaati (by the way, the sum of all creation is called the Universe, that is why its sum is not brought). Lekin yahan Iss ki **Rabuubiyat kaamila** ke izhaar ke liye aalam ki bhi jamaa laayi gayi hai jis se muraad makhlooqaat ki alag alag jinsein hain (but, here for expressing His **Perfect Lordship**, the world has also been gathered from which it means different species of creatures).

Maslan *aalam-e-Jinn, aalam-e-Ins, aalam-e-malaa'ika* aur *aalam wuhuush-o-tuyuur* waghera (for example, the world of Jinn, the world of humans, the world angels and the world of beasts and birds). In *tamaam maqluuqaat ki zarooratein ek dusrey se qat'an mukhtalif hain* (the needs of these creatures are certainly different from one another).

Lekin رَبِّ الْعَالَمِينَ (**Rabbil 'aalameen**) *sab ki zaruuriyaat un ke ahwaal-o-zuruuf* (conditions and circumstances) *aur tabaa'-o-ajsaam ke mutabiq muhayya farmaata hai* (but, the Lord of the worlds provides to the needs of all according to their conditions and circumstances and to their nature and bodies).



Ar-Rahmaanir-Raheem

The Most Beneficent, the Most Merciful

Bada Meherbaan Nihaayat Rahem karne wala ⁷

7. رَحْمَن (Ar-Rahman) bar-wazn فَعْلَان (Fa'alaan' – momentary quality) ki buniyaad par aur رَحِيم (Raheem) فَعِيل {Fa'eel – transitive (dynamic) verb} ki buniyaad par hai. *Dono mubaalagey ke seghey hain jin mein kasrat aur dawaam ka mafhoom paya jaata hai* (both are the forms of superlative expressions, in which the concept of abundance and continuity is found).

Yaani Allah Ta'ala *bahut rahem karne wala hai aur Uss ki yeh sifat deegar sifaat ki tarah daa'imii hai* (that is, Allah is very Merciful and this attribute of His is as permanent as other attributes).

Baaz ulema kahtey hain (some scholars say): '**Rahmaan**' mein '**Raheem**' ki nisbat zyaada mubaalaga hai (in relation to the '**most Merciful**', there is more exaggeration in the '**most Beneficent**').

Isi liye رَحْمَن الدُّنْيَا وَالْآخِرَةِ kaha jaata hai (that is why it is said '**the Most Merciful and Most Beneficent in the world and in the Hereafter**'). Duniya mein Iss ki rahmat aam hai (His mercy is common in the world) *jis se bila-takhsiis kaafir-o-momin sab faizyaab ho rahey hain* (by which, without division, disbeliever and believer – all are getting benefitted). Aur aakhirat mein Woh sirf '**Raheem**' hoga yaani Uss ki rahmat sirf momineen ke liye khaas hogi (And, in the Hereafter, He will be **Merciful** only, that is, His Mercy will be exclusive to the believers)

اللهم اجعلنا منهم .. آمين

Allahumma! Aj'alna minhum (Aameen)

O Allah! Make us of them. (Aameen)



مَلِكِ يَوْمِ الدِّينِ

Maaliki Yawmid-Deen

Master of the Day of Judgment

Badhle ke din (yaani) Qayamat ka Maalik ⁸

8. Duniya mein bhi agarchay mukaafaat-e-amal ka silsila ek had' tak jaari rahta hai (even in this world, although the sequence of compensation of deeds continues to a certain extent) *taham iss ka mukammal zahuur aakhirat mein hoga* (however, its full manifestation will be in the Hereafter) *aur Allah Ta'ala har shaks ko uss ke achchey ya burey aamaal ke mutabiq mukammal jaza aur saza deyga* (and Allah Ta'ala will give full reward and punishment to every person according to his good or bad deeds).

Isi tarah duniya mein (in the same way, in the world) *aarzi taur* (temporarily) *aur bhi kayi logon ke paas tahat al-asbaab ikhtiyaraat hotay hain* (and also many people, under various reasons, have powers).

Lekin aakhirat mein tamaam ikhtiyaraat ka maalik sirf aur sirf Allah Ta'ala hi hoga (but, in the Hereafter, only Allah Ta'ala will be the Owner of all powers). *Allah Ta'ala uss roz farmayega* (Allah Ta'ala will say on that day):

«لَمَنْ الْمَلَكُ الْيَوْمَ»

Limanil mulkul Yawma

(Aaj kis ki baadshaahi hai?)

(To whom does the sovereignty belong today?)

(Surah Al-Mu'min: The Believer | Chapter 40: verse 16)

Phir Wahi jawaab deyga (then, He Himself will reply):

«لِلّٰهِ الْوَجْدُ الْقَهَّارُ»

Lillahil Waahidil Qahaar

(Sirf Ek Ghalib Allah ke liye)

(To Allah, the One, the Irresistible)

(Surah Al-Mu'min: The Believer | Chapter 40: verse 16)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلّٰهِ

Yawma laa tamliku nafsul linafsin shai'anw walamru yawma'izil lillaah

“A day on which no soul has power at all for any (other) soul. The (absolute) command on that day is Allah’s”.

“(wo hai) jis din koi shakhs kisi shakhs ke liye, kisi cheez ka mukhtaar na hoga aur (tamaam tar) ahkaam, uss roz Allah ke hi hongey.”

(Surah Al-Infitaar: The Cleaving | Chapter 82: verse 19)

Yeh hoga jaza ka din (this will be the Day of Judgment).



إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْذُ

Iyyaaka na'budu wa Iyyaaka nasta'een

You (alone) we worship; You (alone) we ask for help.

Hum sirf Teri hi ibadath kartey hain aur sirf Tujh hi se madad chaahtey hain ⁹

9. Ibadath ke maaney hain kisi ki raza ke liye intehaahi tazallul-o-aajizii aur kamaal khushuu' ka izhaar (worship is the expression of extreme submission and humility and of perfect sincerity for the sake of someone's pleasure) aur ba-qaul **Ibn-e-Kathir** (and according to Ibn Kathir):

“Shariat mein kamaal mohabbat, khuzuu' aur khauf ke majmuu'e ka naam hai” (“In the Shari'ah, perfection is the name of combination of love, humility and fear.”)

Yaani jis zaat ke saath mohabbat bhi ho (that is to say, with the being that you love) Uss ki maafauq al-asbaab taaqat ke saamney aajizii-o-bebasii ka izhaar bhi ho (there should be an expression of humility and helplessness in front of that Supernatural means of power) aur asbaab-o-maafauq al-asbaab zaraa'e se Uss ki girift ka khauf bhi ho (and, through the means and supernatural means of sources, there should be the fear of being caught).

Siidhii ibaaarat (straight phrase) “نَعْبُدُكَ وَنَسْتَعِينُكَ” (**Hum Teri ibadath kartey aur Tujh se madad chaahtey hain**) hoti.

Lekin Allah Ta’ala ne yahan mafuul ko fa’al par muqaddam kar ke «إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ» farmaya (but, Allah Ta’ala has said here, putting the object before the action) jis se maqsad ikhtisaas paida karna hai (from which, the purpose is to create an exclusiveness) – yaani “**Hum Teri hi ibadath kartey aur Tujh hi se madad chaahtey hain**” -- na ibadath Allah ke siwa kisi aur ki jaa’iz hai aur na iste’anat hi kisi aur se jaa’iz hai (it is not permissible to worship anyone other than Allah, nor is it permissible to seek help from anyone else). Inn alfaaz se shirk ka sadbaab kar diya gaya hai (from these words, polytheism has been barricaded).

Lekin jin ke dilon mein shirk ka rouq raah pa gaya hai (but those who have the disease of polytheism in their hearts), woh maafauq al-asbaab aur ma-tahat al-asbaab mein farq ko nazar-andaaz kar ke awaam ko mughaaltey mein daal detey hain (they ignore the difference between the supernatural means and subordinate causes and put the people into delusions).

Aur kahtey hain ke dekho hum biimaar ho jaatey hain toh doctor se madad haasil kartey hain (and they say, “Look, when we get sick, we get help from the doctor), biwi se madad chaahtey hain (we ask our wife for help), driver aur deegar insaanon se madad ke taalib hotey hain (we ask help from the driver and other people). Iss tarah woh yeh baawar kaahtey hain (in this way, they make people to believe in) ke Allah ke siwa auron se madad maa’ngna bhi jaa’iz hai (that it is permissible to seek help from other than Allah).

Halaan’ke (although) asbaab ke ma-tahat (under the reasons) ek dusrey se madad chaahna aur madad karna yeh shirk nahi hai (to seek help from one another and to help is not polytheism) – Yeh toh Allah Ta’ala ka banaya huwa nizaam hai (this is the system created by Allah Ta’ala) jis mein saarey kaam zaahirii asbaab ke mutabiq hi hotey hain (in which, all actions are done according to the apparent causes). Hatta ke (even) ambiyaa bhi insaano ki madad haasil kartey hain (the prophets get help from human beings). Hazrat Isa (alaihis salaam – peace be upon him) ne farmaya:

«مَنْ أَنْصَارِي إِلَى اللَّهِ»

“...man ansaaree ilallaah...”

“... Who are my helpers (in the Cause) of Allah?...”

“... kaun hai jo Allah ki raah mein mera madadgaar baney?... ”

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

Allah Ta'ala ne *ahl-ee'maan* (believers) ko farmaya:

«وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَى»

“... *wa ta'aawanoo 'alal birri wattaqwaa...*”

“... *and help you one another unto righteousness and pious duty...*”

“... *naiki aur parhezgaarii mein ek dusrey ki imdaad kartey raho...*”

(Surah Al-Maida: The Table Spread | Chapter 5: verse 2)

Zaahir baat hai ke yeh ta'aavun mamnuu hai – na shirk – (It is obvious that this cooperation is neither forbidden nor polytheism), balkay matluub-o-mahmuud hai (rather, it is desirable and deserving). Iss ka istilaahii shirk se kya taalluq (what does this have to do with idiomatic polytheism?)

Shirk toh yeh hai (polytheism, after all, is) ke aise shaks se madad talab kee jaye jo zahirii asbaab ke lihaaz se madad na kar sakta ho (that to seek help from a person who cannot help in outward reasons) jaise kisi faut-shuda shaks ko madad ke liye pukaarna (such as calling for help from a deceased person) – iss ko mushkil-kusha aur haajat-rava samajhna (recognizing him as a problem solver and one who fulfills needs) – iss ko naafe'-o-zaarr baawar karna (to believe him as beneficial and harmful) aur duur-o-nazdeek se har ek ki faryaad sunnay ki salaahiyyat se bahrawar tasleem karna (and acknowledging him with the ability to hear the complaint of everyone from near and afar) – iss ka naam hai maafauq al-asbaab tareeqay se madad talab karna (it is called asking for help in a supernatural way) aur usay khudaa'ii sifaat se muttasif maanna (and to regard it as Divine) – isi ka naam shirk hai (this is called polytheism) jo bad-qismati se (which is unfortunately) mohabbat-e-auliya ke naam par musalmaan mulkon mein aam hai (in the name of love of saints is common in Muslim countries).

أَعَاذَنَا اللَّهُ مِنْهُ

(May Allah protect us from it).



TAWHEED KI TEEN QISMEIN

The Three Categories of Islamic Monotheism

Iss mauqa par munaasib maaloome hota hai (on this occasion, it seems appropriate) ke Tawheed ki teen aham qismein (that the three important categories of Monotheism) bhi mukhtasaran bayan kar di jaye (be briefly described). Yeh qismein hain (these categories are):

1. **Tawheed Rabuubiyat** (**Tawheed al-Rubuubiyyah – Oneness of Lordship**)
2. **Tawheed Uluhiyyat** (**Tawheed al-Uluhiyyah – Oneness of Worship**)
3. **Tawheed Sifaat** (**Tawheed al-Asma' wal-Sifaat – Oneness of Names and Attributes**)

1. **Tawheed Rabuubiyat (Oneness of Lordship)** ka matlab hai ke iss kaayenaat ka Khaaliq (it means that the Creator of this Universe), Maalik (Lord), Razzaaq (Sustainer) aur Mudabbir (Administrator) sirf Allah Ta'ala hai (is Allah alone).

Iss Tawheed ko malaahida-o-zanaadiqa ke ilawa tamaam log maantey hain (this monotheism is accepted by all except the atheists and infidels) – hatta-ke (even) mushrikeen bhi is ke qaa'il rahey hain aur hain (the polytheists have been and are convinced of this) jaisa ke Quran Kareem ne mushrikeen-e-Makkah ka etiraaf naqal kiya hai (as the Holy Quran has narrated the confession of the polytheists of Makkah).

Maslan farmaya:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَيَقُولُونَ اللَّهُ ﴿٣١﴾

“Qul mai yarzuqukum minas samaaa'i wal ardi ammany yamlikus sam'a wal absaara wa mai yukhrijul haiya minal maiyiti wa yukhrijul maiyita minal haiyi wa mai yudabbirul amr; fasa yaqooloonal laah...”

“Say (unto them, O Muhammad): Who provides for you from the sky and the earth, or Who owns hearing and sight; and Who brings forth the living from the dead and brings forth the dead from the living; and Who directs the course? They will say: Allah...”

“Aap kahiye ke wo kaun hai jo tum ko aasmaan aur zameen se rizq pahunchaata hai, ya wo kaun hai jo kaano aur aankhon par pura ikhtiyaar rakhta hai aur wo kaun hai jo zindey ko murdey se nikaalta hai aur murdey ko zindey se nikaalta hai aur wo kaun hai jo tamaam kaamo ki tadbeer karta hai? Zaroor wo yahi kaheinge ke ‘Allah’...”

(Surah Yunus: Prophet Jonah | Chapter 10: verse 31)

Dusrey maqaam par farmaya:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

“Wa la'in sa altahum man khalaqas samaawaati wal arda la yaqoolunal laah...”

“And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely, they will say: ‘Allah (has created them)’...”

“Agar aap un se poochein ke aasmaan aur zameen ko kis ne paida kiya hai? Toh yaqeenan wo yahi jawab deingey, ke Allah ne...”

(Surah Az-Zumar: The Troops | Chapter 39: verse 38)

Ek aur maqaam par farmaya:

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿23:84﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿23:85﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿23:86﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿23:87﴾ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَاءُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿23:88﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿23:89﴾

Qul limanil ardu wa man feehaaa in kuntum ta'lamoon

Sa-yaqooloona lillaah; qul afalaa tazakkkaroon

Qul mar Rabbus samaawaatis sab'i wa Rabbul 'Arshil 'Azeem

Sa yaqooloona lillaah; qul afalaa tattaqoon

Qul mam bi yadihee malakootu kulli shai'inw wa Huwa yujeeru wa laa yujaaru 'alaihi in kuntum ta'lamoon

Sa yaqooloona lillaah; qul fa annaa tus haroon.

Say: Unto Whom (belongs) the earth and whosoever is therein, if you have knowledge?

They will say: Unto Allah. Say: Will you not then remember?

Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?

They will say: Unto Allah (all that belongs). Say: Will you not then keep duty (unto Him)?

Say: In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge?

They will say: Unto Allah (all that belongs). Say: How then are you bewitched?

Poochiye toh sahih, ke zameen aur uss ki kul cheezein kis ki hain? Batlaao agar jaantey ho? Fauran jawaab dengein ke Allah ki, kah dijiye de phir tum nasiihat kyon nahi haasil kartey.

Daryaافت kijiye ke saatho aasmaano ka aur bahut ba-azmat arsh ka rab kaun hai?

Woh log jawaab dengein ke Allah hi hai, kah dijiye ke phir tum kyon nahi dartey?

Poochiye ke tamaam cheezon ka ikhtiyaar kis ke haath mein hai? Jo panaah deta hai aur jis ke muqaabley mein koi panaah nahi diya jaata, agar tum jaantey ho, toh batla do?

Yahi jawaab dengein ke Allah hi hai, kah dijiye, phir tum kidhar se jaadu kar diye jaatey ho?

(Surah Al-Mu'minun: The Believers | Chapter 23: verses 84 - 89)

2. **Tawheed Uluhiyat (Oneness of Worship)** ka matlab hai ke ibadath ki tamaam aqsaam ka mustahiq sirf Allah Ta'ala hai (means that only Allah Ta'ala deserves all forms of worship) aur ibadath har woh kaam hai jo kisi makhsoos hastii ki raza ke liye ya uss ki naraazii ke khauf se kiya jaye (and worship is anything that is done for the pleasure of a particular entity, or out of fear of its wrath).

Iss liye namaaz, roza, hajj aur zakaath sirf yahi ibadath nahi hain (therefore, prayer, fasting, pilgrimage and almsgiving are not the only acts of worship) balkay (rather) kisi makhsoos hastii se dua-o-iltijaa karna (to supplicate and plead to a particular entity), uss ke naam ki nazar-o-niyaaz dena (to offer vows and oblations in his name), uss ke saamney dast-basta khada hona (to stand in front of him humbly with folded hands), uss ka tawaaf karna (to circumambulate him), uss se tama' aur khauf rakhna wagaira (to desire and fear from him etc.) bhi ibadath hai (is also worship).

Tawheed Uluhiyat yeh hai ke yeh tamaam kaam sirf Allah Ta'ala hi ke liye kiye jaye (Oneness of Worship is that all these things should be done only for Allah Ta'ala).

Qabar-parasti ke marz mein muhtela awaam-o-khwaas (common people and elite suffering from the disease of grave worship) iss **Tawheed Uluhiyat** mein shirk ka irtekaab kartey hain (commit polytheism in this Oneness of Worship) aur mazkuura ibadath ki bahut se qismen woh qabron mein madfuun afraad (and they also perform many types of aforesaid worship for the people buried in the graves) aur faut-shuda buzurgon ke liye bhi kartey hain jo saraasar shirk hai (and also perform for the deceased elders, which is totally polytheism).

3. **Tawheed Sifaat (Oneness of Attributes)** ka matlab hai ke Allah Ta'ala ki jo sifaat (means that the attributes of Allah Ta'ala) Quran-o-Hadees mein bayaan huwi hain (which have been mentioned in the Quran and Hadith) un ko ba-gair kisi taaweel-o-tahreef ke tasleem karein (to acknowledge those without any interpretation and alteration) aur woh sifaat iss andaaz mein kisi aur ke andar na maaney (and not to believe those attributes, in this way, in anyone else).

Maslan (for example) jis tarah Uss ki sifat ilm-e-gaib hai (just as His attribute is the knowledge of the unseen) ya duur aur nazdeek se har ek ki faryaad sunnay par Woh Qadir hai (or He is Able to hear the cries of everyone from far and near), kaayenaat mein har tarah ka tasarruf karne ka Usay ikhtiyaar haasil hai (He has the authority to control everything in the Universe) – yeh ya iss qism ki aur sifaat ilaahia un mein koi sifat bhi Allah ke siwa kisi nabi, wali ya kisi bhi shaks ke andar tasleem naa ki jayein (these or any of these Divine attributes should not be accepted in any prophet, saint or any other person except Allah). Agar tasleem ki jayeingii toh yeh shirk hoga (if it is accepted, then this is polytheism).

Afsos hai ke qabar-paraston mein shirk ki yeh qism bhi aam hai (it is unfortunate that this type of polytheism is also common among the grave worshippers) aur unhon ne Allah ki mazkuura sifaat mein bahut se bandon ko bhi shareek kar rakha hai (and they have also associated many of the above mentioned attributes of Allah with His servants).

أَعَاذَنَا اللَّهُ مِنْهُ.

(May Allah protect us from it).



أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinas-Siraatal-Mustaqeem

Show us the straight path

Humein siidhii (aur sachchi) raah dikhaa ¹⁰

- 10.** Hidaayath ke kayi mafhoom hain (guidance has many meanings) – raastey ki taraf rahnumaa'ii karna (to guide towards the path), raastey par chala dena (to make walk on the path) manzil maqsood par pahooncha dena (to lead to the destination). Isey Arabi mein 'irshaad' (guidance), 'tawfeeq' (success), 'ilhaam' (inspiration) aur 'dalaalat' (indication/direction) se taabeer kiya jaata hai (has been interpreted). Yaani hamari 'siraat mustaqeem' ki taraf rahnumaa'ii farma (that is, guide us to the straight path) – iss par chalney ki tawfeeq aur iss par isteqaamat naseeb farma (grant us the strength to walk on it and steadfastness on it) taa'ki humein Teri raza (manzil maqsood) haasil ho jaye {so that we may attain Your Pleasure (destination)}. Yeh '**siraat mustaqeem**' mahez aql aur zihaanat se haasil nahi ho sakti (this straight path cannot be achieved by wisdom and intelligence alone).

Yeh 'siraat mustaqeem' wahi '**Islam**' hai (this straight path is the same 'Islam') jisey Nabi (Sallallahu alaihi wa sallam) ne duniya ke saamney pesh farmaya (which the Prophet – peace and blessings of Allah be upon him – presented to the world) aur jo ab Quran-o-Ahadees Sahiha mein mahfooz hai (and which is now preserved in the Quran and authentic hadiths).



صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٥﴾

Siraatal-lazeena an'amta 'alaihim ghayril-maghdooobi 'alaihim wa lad-daaalleen.

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Un logon ki raah jin par Tu ne in'aam kiya,¹¹ un ki nahi jin par gazab kiya gaya aur na gumraahon ki¹²

- 11.** Yeh 'siraat mustaqeem' ki wazahat hai (this is the explanation of the straight path) ke yeh seedha raasta wo hai jis par wo log chaley jin par Tera in'aam hua (that this straight path is that on which those people walked and have been rewarded by you).

Yeh **mun'am-'alaih groh** (this blessed group) hai ambiyaa, shuhada, siddiqeen, aur saaliheen ka (is of prophets, martyrs, truthful and righteous). Jaisa ke Surat An-Nisa mein hai (as is mentioned in Surah an-Nisa)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

Wa many-yuti'il laaha war Rasoola fa ulaaa'ika ma'al lazeena an'amal laahu 'alaihim minan nabiyyeena wassiddeequeena washshuhadaaa'i wassaaliheen; wa hasuna ulaaa'ika rafeeqaa

Whoso obeys Allah and the messenger, they are with those unto whom Allah has shown favor, of the prophets and the saints and the martyrs and the righteous. The best of company are they!

Aur jo Allah aur Us ke rasool (Sallallahu alaihi wa sallam) ki ita'at kartey hain wo (Qayamat ke roz) un logon ke saath hongey jin par Allah ne in'aam kiya yaani ambiyaa, siddiqeen, shuhada aur saaliheen aur un logon ke rafaaqat bahut hi khoob hai.

(Surah An-Nisa: The Women | Chapter 4: verse 69)

Iss aayat mein yeh bhi wazahat kar di gayi hai (in this verse, this is also explained) ke in'aam-yaafta logon ka yeh raasta ita'at-e-ilaahi aur ita'at-e-rasool (Sallallahu alaihi wa sallam) hi ka raasta hai na ke koi aur raasta (that this path of the rewarded people is the path of obedience to Allah and obedience to the Prophet – peace and blessings of Allah be upon him – and no other path).

- 12.** Baaz riwayat se saabit hai ke (it is proven from some narrations that) «مَغْضُوبٌ عَلَيْهِمْ» (jin par Allah ka gazab naazil hua – upon whom the wrath of Allah descended) se muraad 'Yahoodi' (Jews) aur (gumraahon - misguided) se muraad **Nasaaraa** (Isaa'ee - Christians) hain.

Ibn Abi Haatim kahtey hain ke (Ibn Abi Haatim says that) mufasssireen ke darmiyaan iss mein koi ikhtelaaf nahi (among the commentators, there is no difference of opinion).

” لَا أَعْلَمُ خِلَافًا بَيْنَ الْمُفَسِّرِينَ فِي تَفْسِيرِ الْمَغْضُوبِ عَلَيْهِمْ : بِالْيَهُودِ وَالضَّالِّينَ بِالنَّصَارَى ”

“I do not know of a difference of opinion among the commentators regarding the exegesis ‘**al-maghdoobi alaihim**’ related to Jews and ‘**daaalleen**’ related to Christians.”

(فتح القدير) (Fath al-Qadeer)

Iss liye ‘**siraat mustaqeem**’ par chalney ki khwaahish rakhney waalon ke liye zaroori hai (therefore, those who wish to walk on the straight path, it is necessary for them) ke woh Yahood aur Nasaaraa dono ki gumraahiyon se bach kar rahein (that they must avoid the depravities of both the Jews and the Christians).

Yahood ki badi gumraahi yeh thi ke woh jaantey-buujhtey sahih raastey par nahi chaltey thay (the great depravity of the Jews was that they deliberately did not follow the right path) – aayaat-e-ilaahi mein tahreef aur hiila karne se guraiz nahi kartey thay (did not refrain from distorting and manipulating the Divine verses).

Hazrat Uzair (alaihis salaam) ko Allah ka beta kahtey (called Ezra – peace be upon him, the son of Allah) apne ahbaar-o-ruhbaan ko haraam-o-halaal karne ka majaaz samajhtey thay (and considered their Rabbis and Monks legally authorized to make things forbidden and permissible).

Nasaaraa ki badi galatii yeh thi (the great mistake of the Christians was) ke unhon ne Hazrat Isa (alaihis salaam) ki shaan mein guluu kiya {that they exaggerated the glory of Isa (Jesus) – peace be upon him} aur unhein “ابْنُ اللَّهِ” (Ibn Allah) aur “ثَلَاثُ ثَلَاثَةٍ” (Teen Khuda mein se ek) qaraar diya {and declared him ‘**son of Allah**’ and the ‘**third of the three**’ (Trinity)}.

Afsos hai ke Ummat-e-Muhammadia mein bhi yeh gumraahiyaan aam hain (it is unfortunate that these depravities are common even in the Ummah of Muhammad) aur isi wajah se woh duniya mein zaleel-o-ruswaa hai (and that is why they are humiliated and dishonored in the world).

Allah Ta’ala usay zalaalat ke ghad’hey se nikalay (may Allah bring them out of the pit of disgrace) taa’ki (so that) idbaar-o-nakbat ke badh’tey huwe saaye se (from the growing shadow of adversity and calamity) wo mahfooz rah sakey (they may be safe).

Surat Fatihah ke aakhir mein **‘Aameen’** kahney ki Nabi (Sallallahu alaihi wa sallam) ne badi taakeed-o-fazeelat bayan farmaayi hai (the Prophet – peace and blessings of Allah be upon him – gave great emphasis and significance of saying **‘Aameen’** at the end of Surah al-Fatihah).

Iss liye imam aur muqtadii {leader (who leads prayer) and follower} har ek ko **‘Aameen’** kahni chahiye (everyone should say ‘Aameen’).

Nabi (Sallallahu alaihi wa sallam) (jahrii namaazon mein – prayers in which there is loud recital) oonchi awaaz (raised voice) se **‘Aameen’** kaha kartey thay aur Sahaba (radhiyallahu anhum) – may Allah be pleased with them) bhi – hatta ke masjid guunj ut’thi (to the extent that the masjid reverberated) (Ibn Majah - Ibn Kathir)

Isi bina par **‘Aameen’** oonchi awaaz se kahna sunnat aur sahaba karaam (radhiyallahu anhum) ka maa’muul baa hai (therefore, on this basis, saying **‘Aameen’** aloud is the Sunnah and the customary of the Companions – may Allah be pleased with them).

‘Aameen’ ke maaney mukhtalif (different) bayan kiye gaye hain (different meanings of **‘Aameen’** have been mentioned):

كَذَلِكَ فَلْيُكُنْ

{**Kazalika (Likewise) –Fal’yakun (be it so) - Isi tarah ho**}

لَا تُخَيِّبْ رَجَاءَنَا

{**La Tukhai’yab raja’ana (Do not disappoint us) - Hamein na-muraad na karna**}

اللَّهُمَّ! اسْتَجِبْ لَنَا

{**Allahumma! Astajib lana (O Allah! Answer us) - Ya Allah! Hamari dua qubool farma ley**}.
