SURAT AL-MA'IDAH

AL-MA'IDAH – THE TABLE SPREAD | CHAPTER 5

120 VERSES | MADINAH

Surah Al-Ma'idah Madani hai aur iss mein ek sau biis aayatein aur solah rukoo (section) hain

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

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 Nihayath Rahem wala hai

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ ١

Yaaa aiyuhal lazeena aamanoo awfoo bil'uqood; uhillat lakum baheematul an'aami illaa maa yutlaa 'alaikum ghaira muhillis saidi wa antum hurum; innal laaha yahkumu maa yureed.

O you who believe! Fulfill your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when you are on the pilgrimage. Lo! Allah ordains that which pleases Him.

Aye ee'maan waalo! 'Ahd wa paimaan poorey karo, [1] tumhaarey liye maweshii chaupaaye halaal kiye gaye hain [2] bajuz un ke jin ke naam pa'dh kar suna diye jayeinge[3] magar haalat-e-ehraam mein shikaar ko halaal jaannay waaley nah banna, yaqeenan Allah jo chaahey hukm karta hai.

1. "عُقُودٌ" ***('uquud)*** "عَقْدٌ" ***('aqd)*** *ki jama hai, jis ke maaney girah lagaaney ke hain.* {**Contracts** is the plural of **'contract'**, which means to tie a knot). *Iss ka istemaal kisi cheez mein girah lagaaney ke liye bhi hota hai aur pukhta 'ahd-o-paimaan karne par bhi* (It is used to tie a knot in something and also to make a

promise and pledge). *Yahan iss se muraad ahkaam Ilaahi hain jin ka Allah ne insaanon ko mukallif tahraaya hai* (here, it refers to the Divine commandments, which Allah has made human beings obligated to follow) *aur 'ahd-o-paimaan-o-mu'aamalaat bhi hain jo insaan aapas mein kartey hain. Dono ka iifaa zaroori hai* (and also promises and pledges and transactions that humans do with each other. Both are essential).

2. "بَهِيمَةٌ" *(bahiima) chaupaaye (chaar taangon waaley janwar) ko kaha jaata hai.* {(Cattle) are called quadruped (four-legged animals)}. *Iss ka maada* بَهْمٌ *(bahmun)* إِبْهَامٌ *(ib'haam) hai* {its essence is insignificant (lack of clarity)}.

Baaz ka kehna hai ke un ki guftaguu aur aqal-o-fahm mein chuunkay ib'haam hai, iss liye un ko "بَهِيمَةٌ" *(bahiima) kaha jaata hai* (some say that because there is ambiguity in their conversation and knowledge and understanding, that is why they are called 'cattle')

"أَنْعَامٌ" ***(al-an'aam – cattle)*** *oont, gaay, bakri aur bhe'd ko kaha jaata hai kyon ke un ki chaal mein narmi hoti hai* (Camels, cows, goats and sheep are called **'cattle'** because they are gentle in their gait}.

Yeh بَهِيمَةُ الأَنْعَامِ ***(bahiimatul an'aam)*** *nar aur maada mil kar aat'h qismein hain jin ki tafseel surah al-an'aam aayat number 143 mein aayegi* (this **'grazing livestock'** including male and female are of eight types, which will be described in Surah Al-An'am, verse 143), *'alaawa-azeen jo janwar wahshii kahlaatey hain maslan* ***hiran, niil-gaay*** *waghera, jin ka umooman shikaar kiya jaata hai, yeh bhi halaal hain* {apart from this, animals which are wild like **deer, Nilgai** (a large Indian antelope) etc., which are usually hunted, are also permissible}.

Albatta (however), *haalat-e-ehraam mein un ka aur deegar parindon ka shikaar mamnuu hai* (it is forbidden to hunt them and other birds in the sacred state).

Sunnat mein bayan karda usuul ki ruu se (according to the principle stated in the Sunnah), *jo jaanwar* ***zuu-naab*** *(beasts with tangs) aur jo parinday* ***zuu-mikhlab*** *(beasts with claws) nahi hain, woh sab halaal hain* (all the animals and birds that are not **'beasts with tangs'** and **'beasts with claws'** respectively are permissible) *jaisa ke surah al-Baqarah aayat number* ***173*** *ke hashiye mein tafseel guzar chuki hai* (as explained in the footnote of Surah Al-Baqarah, verse **173**).

Zuu-naab (**beasts with tangs**) *ka matlab hai woh janwar jo apne kuchlii ke daant se apna shikaar pakadta ho aur chiirta ho* (means an animal that grabs and tears its prey with its canine tooth) *maslan sher, cheetah, kutta, bhe'diyaa waghera* (for example, lion, cheetah, dog, wolf, etc.) *aur* ***zuu-mikhlab*** **(beasts with claws)** *ka matlab hai woh parinda jo apne panjey se apna shikaar jhapat'ta pakadta ho* (means a bird that catches its prey by swooping with its paw), *maslan shikraa, baaz, shaahiin, 'uqaab waghera* (for example, hawk, falcon, a royal falcon, eagle etc.)

3. *Un ki tafseel aayat number* ***3*** *mein aa rahi hai* (their description is coming in the verse **3**)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ
ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ
شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ
وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

Yaaa aiyuhal lazeena aamanoo laa tuhilloo sha'aaa 'iral laahi wa lash Shahral Haraama wa lal hadya wa lal qalaaa'ida wa laa aammeenal Baital Haraama yabtaghoona fadlam mir Rabbihim wa ridwaanaa; wa izaa halaltum fastaadoo; wa laa yajrimannakum shana aanu qawmin an saddookum 'anil Masjidil-Haraami an ta'tadoo; wa ta'aawanoo 'alalbirri wattaqwaa; wa laa ta'aawanoo 'alal ismi wal'udwaan; wattaqul laah; innal laaha shadeedul 'iqaab.

O you who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when you have left the sacred territory, then go hunting (if you will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help you one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

Aye ee'maan waalo! Allah Ta'ala ke sha'aair ki be-hurmatii nah karo [4] nah adab waaley mahiinon ki [5] nah haram mein qurbaan honay waaley aur patte pahnaaye gaye jaanwaron ki jo Kaaba ko ja rahey hon, [6] aur nah un logon ki jo Baitullah ke qasd se apne Rab Ta'ala ke fazl aur Uss ki razaa-jo'ii ki niyyat se ja rahey hon, [7] haan jab tum ehraam utaar daalo toh shikaar khel saktey ho, [8] jin logon ne tumhein masjid haraam se roka tha un ki dushmanii tumhein iss baat par aamaada nah karey ke tum hadd se guzar jaao, [9] naiki aur parhezgaarii mein ek dusrey ki imdaad kartey raho aur gunaah aur zulm wa zyaadati mein madad nah karo, [10] aur Allah Ta'ala se dartey raho, be-shak Allah Ta'ala sakht saza deney waala hai.

4. "شَعَائِرَ" ***(sha'aair)*** "شَعِيرَةٌ" ***(sha'iiratun)*** *ki jama hai* (the **rituals** is plural of '**religious ceremony**'). *Iss se muraad* ***hurmaatullaah*** *hain (jin ki taazeem-o-hurmat Allah ne muqarrar farmaayi hai)* {it refers to the **sanctuaries of Allah** (the respect and sanctity of which Allah has decreed)} *baaz ne usay aam rakha hai aur baaz ke nazdeek yahan Hajj-o-Umrah ke manasik muraad hain yaani un ki be-hurmatii aur be-tauqiirii nah karo* (some have kept it general and according to some, the rituals of Hajj and Umrah are meant here, that is, do not disrespect and disregard them).

Isi tarah Hajj-o-Umrah ki adaa'igii mein kisi ke darmiyaan rukawat bhi mat bano, ke yeh bhi be-hurmatii hi hai {in the same way, do not be an obstacle between anyone in performing Hajj and Umrah, as this is also sacrilegious (disrespectful)}

5. "الشَّهْرُ الْحَرَامُ" ***(Ash-Shahrul Haraam)*** *muraad iss se jins hai yaani hurmat waaley chaaron mahiinon (**Rajab, zul-qaa'da, zul-hijja** aur* Muharram*) ki hurmat barqaraar rakho aur un mein qitaal mat karo.* {**'The Sacred Months'** refers to genus, that is, maintain the sanctity of the four sacred (holy) months (**Rajab, Dhul-Qa'dah, Dhul-Hijjah** and **Muharram**) and do not fight in them}. *Baaz ne iss se sirf ek mahiina yaani maah zul-hijja (hajj ka mahiina) muraad liya hai* {some have taken it to mean only one month, that is, the month of Dhul-Hijjah (the month of Hajj)}.

Baaz ne iss hukm ko "فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ" (***faqtulul mushrikeena haisu wajattumoohum***) *se mansookh maana hai* {Some have considered this order to be abrogated by **"Slay the idolaters wherever you find them"** (Surah Al-Taubah, verse 5)}. *Magar iss ki zaroorat nahi. Dono ahkaam ke apne apne daairey hain, jin mein ta'aaruz nahi* (But, it is not necessary. Both orders have their own spheres, which do not conflict).

6. "هَدْيٌ" ***(Hady)*** *aise janwar ko kaha jaata hai jo haaji Haram mein qurbaan karne ke liye saath le jaatey thay* {**'Offering'** is said to be such an animal, which was taken along for sacrifice by the haji (pilgrim) in the Haram}.

"قَلَائِدُ"(***Qalaa'idu*** **- necklaces**) "قلادَةٌ" (***Qalaa'datun*** **- necklace**) *ki jama hai* (is the plural) *jo galey ke pattey ko kaha jaata hai* (which means the neck strap), *yahan hajj ya Umrah ke mauqey par qurbaan kiye jaane waaley un jaanwaron ko muraad liya gaya hai* (here it refers to the animals to be sacrificed on the occasion of Hajj or Umrah) *jin ke galon mein alamat aur nishaani ke taur par juutey ya pattey daal diye jaatey thay* (in whose necks shoes or straps were put as a symbol and a sign), *pas Qalaa'id se maqsood wahi jaanwar hue jinhein Haram ley jaya jaata tha* (so the necklaces meant the same animals that were taken to the Haram).

*Yeh **hady** ki mazeed taakeed hai* {this is a further emphasis of Hady (offering)}. *Matlab yeh hai ke un jaanwaron ko kisi se chhiina jaye nah un ke Haram tak pahunchney mein koi rukawat khadii ki jaye* (this means that these animals should not be taken away from anyone, nor should any obstacle be placed to reach their sanctuary).

7. *Yaani Hajj-o-Umray ki niyat se ya tijaarath-o-kaarobaar ki gharz se Haram jaane waalon ko mat roko nah unhein tang karo* (that is, do not stop or harass those who go the Haram with the intention of Hajj and Umrah or for the purpose of trade and business).

   Baaz mufassireen ke nazdeek yeh ahkaam uss waqt ke hain jab musalmaan aur mushrik ikatt'hay Hajj-o-Umrah kartey thay (According to some commentators, these rulings are from the time when Muslims and polytheists used to perform Hajj and Umrah together). *Lekin jab aayat naazil ho gayi* (but when this verse was revealed),

"إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا"

"...innamal mushrikoona najasun falaa yaqrabul Masjidal Haraama ba'da 'aamihim haaza; ..."

"...The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. ..."

"...Be-shak mushrik bilkul hi naa-paak hain. Woh iss saal ke baad Masjid Haraam ke paas bhi na phatakney payein..."

(Surah Al-Taubah: The Repentance | Chapter 9 – verse 28)

Toh mushrikeen ki had tak yeh hukm mansookh ho gaya (so, this ruling was abrogated to the extent of the polytheists). *Baaz ke nazdeek yeh aayat mohkam yaani ghair-mansookh hai aur yeh hukm musalmaano ke barey mein hai* (According to some, this verse is firm, that is, non-cancellable, and this ruling is about Muslims). *(Fath al-Qadir)*

8. *Yahan* ***'amr-e-ibaahat*** *yaani jawaaz batlaaney ke liye hai* (Here, the **permissibility of an affair**, that is, to show the justification). *Yaani jab tum* ***ehraam*** *khol do toh shikaar karna tumhaarey liye jaa'iz hai* {That is, when you open the **Ihram** (**pilgrim garb**), it is permissible for you to hunt}.

9. *Yaani go tumhein un mushrikeen ne* **6** *hijri mein Masjid Haraam mein jaane se rok diya tha* (that is, even if those polytheists prevented you from going to Masjid Haram in **6** Hijri), *lekin tum un ke iss rokney ki wajah se un ke saath zyaadati waala rawayya ikhtiyaar mat karna* (but you should not behave abusively towards them because of their prohibition). *Dushman ke saath bhi hilm aur afuu ka sabaq diya ja raha hai* (the lesson of humility and forgiveness is being taught even with the enemy).

10. *Yeh ek nihaayat ahem usuul bayan kar diya gaya hai, jo ek musalmaan ke liye qadam-qadam par rahnumaa'ii muhayya kar sakta hai* (this is very important principle, which can provide step-by-step guidance for a Muslim). *Kaash musalmaan iss usuul ko apna sakein* (If it were Muslims could adopt this principle).

❋

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ
وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن
تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ
دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

Hurrimat 'alaikumul maitatu waddamu wa lahmul khinzeeri wa maaa uhilla lighiril laahi bihee walmun khani qatu wal mawqoozatu wal mutarad diyatu wanna teehatu wa maaa akalas sabu'u illaa maa zakkaitum wa maa zubiha 'alan nusubi wa an tastaqsimoo bil azlaam; zaalikum fisq; alyawma ya'isal lazeena kafaroo min deenikum falaa takhshawhum wakh shawn; alyawma akmaltu lakum deenakum wa atmamtu

'alaikum ni'matee wa radeetu lakumul Islaama deenaa; famanidturra fee makhmasatin ghaira mutajaanifil li ismin fa innallaaha Ghafoorur Raheem.

Forbidden unto you (for food) are carrion and blood and swineflesh, and that which has been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, except for that which you make lawful (by the death-stroke), and that which has been immolated unto idols. And (forbidden is it) that you swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

Tum par haraam kiya gaya murdaar aur khoon aur khanzeer ka gosht aur jis par Allah ke siwa dusrey ka naam pukaara gaya ho [11] aur jo galaa ghutnay se mara ho [12] aur jo kisi zarb se mar gaya ho [13] aur jo oonchi jagah se gir kar mara ho [14] aur jo kisi ke seeng maarney se mara ho, [15] aur jisey darindon ne phaa'd khaaya ho, [16] lekin usay tum zabah kar daalo toh haraam nahi, [17] aur jo aastaanon par zabah kiya gaya ho, [18] aur yeh bhi ke qur'a ke tiiron ke zariye faal-giirii karo, [19] yeh sab bad-tareen gunaah hain, aaj kuffaar tumhaarey deen se na-ummeed ho gaye, khabardaar! Tum un se nah darna aur Mujh se dartay rahna, aaj Main ne tumhaarey liye deen ko kaamil kar diya aur tum par Apna in'aam bharpoor kar diya aur tumhaarey liye Islam ke deen honay par razaamand ho gaya. Pas jo shakhs shiddat ki bhook mein be-qaraar ho jaaye, ba-shart ye ke kisi gunaah ki taraf uss ka mailaan nah ho toh yaqeenan Allah Ta'ala Maaf karne waala aur bahut bada Meherbaan hai. [20]

11. *Yahan se un muharramaat ka zikr shuru ho raha hai jin ka hawaala Surat ke aaghaaz mein diya gaya hai* (from here, the mention of the prohibitions is starting, which have been mentioned in the beginning of the Surah). *Aayat ka itna hissa Surah al-Baqarah mein guzar chuka hai. (Dekhiye aayat number* ***173****)* {So much of the verse has passed in Surah al-Baqarah (see verse number **173**)}.

12. *Galaa koi shakhs ghont dey* (any person chokes the throat) *ya kisi cheez mein phas kar khud gala ghutt jaye* (or gets stuck in something and choke itself). *Dono sooraton mein murda jaanwar haraam hai* (in both cases, dead animals are prohibited).

13. *Kisi ne pathar, laathi ya koi aur cheez maarii jis se woh baghair zabah kiye mar gaya* (someone hit it with a stone, stick or any other object with which it died without being slaughtered). *Zamaana-e-jaahiliyyat mein aise jaanwaron ko kha liya jaata tha. Shariat ne mana kar diya* (In the pre-Islamic era, such animals were eaten. Shari'ah has prohibited it).

Banduuq ka shikaar* (Hunting with guns):** *Banduuq ka shikaar kiye hue jaanwar ke barey mein -'ulamaa ke darmiyaan ikhtelaaf hai* (There is disagreement among scholars about the animal hunted with guns). *Imam Shoukany ne ek hadees se istidlaal kartey hue banduuq ke shikaar ko halaal qaraar diya hai* (Imam Shoukani has declared hunting with a gun as permissible, reasoning from a hadith) *(Fath al-Qadir) yaani agar* ***Bismillaah *pa'dh kar golii chalaayii gayi aur shikaar zabah se pehle hi mar gaya toh iss ka khana iss qaul ke mutabiq halaal hai* (that is, if the shot was fired after reciting **'Bismillaah'** and the prey died before slaughter, then its food is permissible, according to this view).

14. *Chaahey khud giraa ho ya kisi ne pahaad waghera se dhakkaa dey kar giraaya ho* (whether it has fallen by itself or someone has pushed it from a mountain etc.)

15. "نَطِيحَةٌ" ***(natiihatu)*** "مَنْطُوحَةٌ" ***(mantouha)*** *ke maaney mein hai.* {(**and that which is gored by horns**) is in the sense **'pushed by the head'**} *Yaani kisi ne usay takkar maar di aur baghair zabah kiye woh mar gaya* (that is, someone hit it and it died without being slaughtered).

16. *Yaani sher, cheetah aur bhe'diyaa waghera jisey zuu-naab (kuchliyon se shikaar karne waaley darindon mein se kisi ne) usay khaaya ho aur woh mar gaya ho* {that is, a lion, a leopard, a wolf, etc., which has been eaten by 'beast with tangs' (one of the beast that hunts with claws)}. *Zamaana-e-jaahiliyyat mein mar jaane ke ba-wajood aise jaanwar ko kha liya jaata tha* (In the pre-Islamic era, even if it died, such an animal was eaten).

17. *Jamhoor mufassireen ke nazdeek yeh istisnaa tamaam mazkoorah jaanwaron ke liye hai yaani* (according to popular commentators, this exception applies to all the above-mentioned animals viz.) مُنْخَنِقَةٌ (**killed by strangling**), مَوْقُوذَةٌ (**an animal beaten to death**), مُتَرَدِّيَةٌ (**killed by fall**), نَطِيحَةٌ (**an animal that is butted to death**) *aur darindon ka khaaya hua* (and what is eaten by beasts), *agar tum unhein uss haal mein paa lo ke un mein zindagi ke aasaar maujood hon aur phir tum unhein shara'ii tareeqay se zabah kar lo toh tumhaarey liye un ka khaana halaal hoga* (if you find them while there are signs of life in them and then you slaughter them in a lawful manner, then its eating will be lawful for you).

Zindagi ki 'alaamat yeh hai ke zabah kartey waqt jaanwar pha'dkey aur taangein maarey (A sign of life is that the animal snorts and kicks its legs while being slaughtered). *Agar chhurii phairtey waqt yeh iztiraab-o-harkat nah ho toh samajh lo yeh murda hai* (if there is no restiveness and movement when turning the knife, then consider it dead).

Zabah ka shara'ii tareeqa *yeh hai ke Bismillaah pa'dh kar tez-dhaar aaley se iss ka gala iss tarah kaata jaaye ke ragein kat jayein* (**The Shari'ah method of slaughter** is to cut its throat with a sharp instrument after reciting **Bismillaah** in such a way that the veins are cut). *Zabah ke 'alaawa nahr bhi mashruu' hai* (Apart from slaughtering, **Nahr** is also prescribed by law), *jis ka tareeqa yeh hai ke khadey jaanwar ke labbey par chhurii maarii jaye (oont ko nahr kiya jaata hai) jis se narkhara aur khoon ki khaas ragein kat jaati hain aur saara khoon bah jaata hai* {the method of which is to strike a knife on the area (between the

neck and chest) of a standing animal (the camel is slaughtered), which cuts the blood vessel and special blood vessels and all the blood flows out}.

18. *Mushrikeen apne buton ke qareeb pathar ya koi cheez nasb karkay ek khaas jagah, banaatey thay, jisey* نصب (**nusub**) (*thaan ya aastaana) kahtey thay* {The polytheists used to make a special place by installing a stone or something near their idols, which was called **'idol'** (place or entrance to a shrine)}.

Isi par woh buton ke naam nazar kiye gaye jaanwaron ko zabah kartey thay yaani yeh "وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ" (***aur har woh cheez jis par Allah ke siwa dusron ka naam pukaara gaya ho)*** *hi ki ek shakal thi* {on this, they used to slaughter the animals sacrificed in the name of the idols, that is, it was a form of **'wa maaa uhilla bihee lighairil laahi'** (and that which has been immolated to (the name of) any other than Allah)}.

Iss se maloom hua ke aastaanon, maqbaron aur dargaahon par, jahan log talab-e-hajat ke liye jaatey hain aur wahan madfuun afraad ki khushnudii ke liye jaanwar (murgha, bakra waghera) zabah kartey hain, ya pakii hui degein taqseem kartey hain {it is known that at shrines, mausoleums and tombs, where people go for quest of necessity and for the pleasure of buried persons slaughter animals (rooster, he-goat etc) or distribute cooked pots} *un ka khaana haraam hai yeh* "وَمَا ذُبِحَ عَلَى النُّصُبِ" (***aur jo aastaanon par zabah kiya gaya ho***) *mein daakhil hain* {to consume its food is unlawful, this is included in **'wa maa zubiha 'alan nusubi'** (and that which has been immolated unto idols)}.

19. "وَأَنْ تَسْتَقْسِمُوا بِالأَزْلامِ" (***aur yeh bhi ke qur'a ke tiiron ke zariye faal-giirii karo)*** *ke do maaney kiye gaye hain* {**'Wa an tastaqsimoo bil azlaam'** (and that (forbidden is it) that you swear by the divining arrows) has two meanings} ***ek*** *tiiron ke zariye taqseem karna,* ***dusrey****, tiiron ke zariye qismat maaloom karna* (one to divide the arrows, the other to determine fortune by arrows).

Pehle maaney ki bina par kaha jaata hai ke ju'ae waghera mein zabah-shuda jaanwar ki taqseem ke liye yeh tiir hotey thay (based on the first meaning, it is said that these arrows were used to divide the slaughtered animal in gambling), *jis mein kisi ko kuch mil jaata, koi mahroom reh jaata* (in which someone would get something, someone would be deprived). ***Dusrey***, *maaney ki ruu se kaha gaya hai ke* ***'azlaam'*** *se muraad tiir hain jin se woh kisi kaam ka aaghaaz kartey waqt faal liya kartey thay. Unhon ne teen qism ke tiir bana rakhey thay* (Second, it has been said that **'azlaam'** refers to the arrows with which they used to make predictions when starting a work. They made three types of arrows).

Ek افْعَلْ *(kar)* ***dusrey*** *mein* لا تَفْعَلْ *(nah kar) aur teesrey mein kuch nahi hota tha* {One **'Af'al'** (do), in the other **'la taf'al'** (do not do) and in the third, there used to be nothing}. افْعَلْ *(kar) wala tiir nikal aata toh woh kaam kar liya jaata,* لا تَفْعَلْ *(nah kar) wala nikalta toh nah kartey aur teesra tiir nikal aata toh phir dobarah faal nikaaltey* {If **'af'al'** (do) arrow came out, the work would be done, if the **'la taf'al'** (do not do) one came out, they would not do it, and if the third arrow came out, then they would draw the fortune again}. *Yeh bhi goya kahaanat aur* "اسْتِمْدَادٌ بِغَيْرِ اللهِ" (***Istimdaad bi-gairillaah***) *ki shakal hai* (It is also like a form of fortune-telling and "desiring assistance other than Allah") *iss liye usay bhi haraam kar diya gaya* (so, it is also forbidden). ***Istiqsaam*** *ke maaney talab qismat hain. Yaani tiiron se qismat talab kartey thay* (**Division** means to seek luck. That is, they used to seek luck from the arrows).

20. *Yeh bhook ki iztiraarii kaifiyat mein mazkoorah muharramaat ke khaaney ki ijaazat hai* (These, in the impulsive condition of hunger, above-mentioned prohibited things, are permissible to eat), *ba-shart-e-ke maqsad Allah ki nafarmaani aur hadd se tajaawuz karna nah ho, sirf jaan bachana matloob ho* (provided that the purpose is not to disobey Allah and transgress the limits, but only to save life).

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۙ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ ﴿٤﴾

Yas'aloonaka maazaaa uhilla lahum; qul uhilla lakumuttaiyibaatu wa maa'allamtum minal jawaarihi mukallibeena tu'allimoonahunnamimmaa 'allamakumul laahu fakuloo mimmaaa amsakna 'alaikum wazkurus mal laahi 'alaih; wattaqul laah; innal laaha saree'ul hisaab.

They ask you (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which you have trained as hounds are trained, you teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.

Aap se daryaaft kartey hain ke un ke liye kya kuch halaal hai? Aap kah dijiye ke tamaam paak cheezein tumhaarey liye halaal ki gayi hain, [21] aur jin shikaar khelnay waaley jaanwaron ko tum ne sadhaa rakha hai yaani jinhein tum thoda bahut woh sikhaatey ho jis ki taleem Allah Ta'ala ne tumhein dey rakhi hai, [22] pas jis shikaar ko woh tumhaarey liye pakad kar rok rakhein, toh tum uss se khaa lo aur uss par Allah Ta'ala ke naam ka zikr kar liya karo, [23] aur Allah Ta'ala se dartay raho, yaqeenan Allah Ta'ala jald hisaab leney waala hai.

21. *Iss se woh tamaam cheezein muraad hain jo halaal hain. Har halaal tayyab hai aur haraam khabees* (It refers to all things that are lawful. Every lawful is good and unlawful is bad).

22. "جَوَارِحُ" (***Jawaarih***) "جَارِحٌ" (***Jaarih***) *ki jama hai jo kaasib (kamaaney wala) ke maaney mein hai* {"**Birds and beasts of prey**" is the plural of '**Bird and beast of prey**" which means **"Gainer"** (one who earns)}. *Muraad shikaarii kutta, baaz, cheetah, shikraa aur deegar shikaarii parinday aur darinday hain* (it means hunting dog, falcon, leopard, hawk and other hunting birds and beasts).

"مُكَلِّبِينَ" (***Mukallabiin – wo jo jaanwaron ko shikaar karne ki tarbiyat deta hai***) *ka matlab hai shikaar par chho'dne se pehle un ko shikaar ke liye sadhaaya gaya ho* {**'Animal Trainer'** – (one who trains animals for hunt) means that they have been prepared for hunting before being released for hunting}.

Sadhaaney *ka matlab hai jab usay shikaar par chho'daa jaaye, toh dau'dta hua jaye* (**To tame and train animal** mean when it is left to prey, then it goes running) *jab rok diya jaye toh ruk jaye aur bulaaya jaaye toh wapas aa jaaye* (when instructed to stop, it stops and when it called it comes back)

23. *Aise sadhaaye hue jaanwaron ka shikaar kiya hua jaanwar do sharton ke saath halaal hai* (An animal hunted from such tamed and trained animals is lawful subject to two conditions). ***Ek*** *yeh ke usay shikaar ke liye chho'dtey waqt* ***Bismillaah*** *pa'dh li gayi ho* (**One** is that **Bismillaah** is recited while leaving it for hunting).

Doosri *yeh ke shikaarii jaanwar shikaar karkay apne maalik ke liye rakh chho'dey aur isi ka intezaar karey, khud nah khaaye* (The second is that after hunting animals, they keep them for their master and wait for him, not to eat them themselves). *Hatta ke agar uss ne usay maar bhi daala ho, tab bhi woh maqtool shikaar-shuda janwar halaal hoga* (even if it has killed it, the killed hunted animal will be lawful) *ba-shart-e-ke iss ke shikaar mein sadhaaye aur chho'dey hue jaanwar ke 'alaawa kisi aur jaanwar ki shirkat nah ho* (provided that no animal other than the tamed and trained animal took part in this hunt). (صحيح بخاري، كتاب الذبائح والصيد مسلم، كتاب الصيد) (**Sahih Bukhari:** *The Book of Slaughtering and Hunting* | **Muslim:** *The Book of Hunting*)

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ
حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

Alyawma uhilla lakumut taiyibaatu wa ta'aamul lazeena ootul Kitaaba hillul lakum wa ta'aamukum hillul lahum wal muhsanaatu minal mu'minaati walmuhsanaatu minal lazeena ootul Kitaaba min qablikum izaaa aataitumoohunna ujoorahunna muhsineena ghaira musaafiheena wa laa muttakhizeee akhdaan; wa mai yakfur bil eemaani faqad habita 'amaluhoo wa huwa fil Aakhirati minal khaasireen. (Section 1)

This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when you give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter.

Kul paakiiza cheezein aaj tumhaarey liye halaal ki gayi aur ahle kitaab ka zabiiha tumhaarey liye halaal hai [24] aur tumhaara zabiiha un ke liye halaal hai, aur paak daman musalmaan auratein aur jo log tum se pehle kitaab diye gaye hain un ki paak daman auratein bhi halaal hain, [25] jab ke tum un ke mahr ada karo, iss tarah ke tum un se baa-qaa'edaa nikaah karo, yeh nahi ke 'alaaniya zina karo ya poshiida bad-kaarii karo, munkiriin-e-ee'maan ke aamaal zaaya aur akaarat hain aur aakhirat mein woh haarney waalon mein se hi.

24. *Ahle kitaab ka wahi zabiiha halaal hoga jis mein khoon bah gaya ho* (For the People of the Book, the slaughter in which blood has been shed will be permissible).

Goya un ka machini zabiiha halaal nahi hai, kyon ke iss mein khoon bahney ki ek buniyaadi shart mafquud hai (As if their mechanical slaughter is not lawful, because it lacks a basic condition of bleeding).

25. *Ahle kitaab ki auraton se nikaah ki ijaazat ke saath* ***ek*** *toh paak-daman ki qaid hai, jo aaj kal aksar ahle kitaab ki auraton mein mafquud hai* (Along with the permission to marry the women of the People of the Book, there is a restriction of chastity, which is missing among most of the women of the People of Book today).

Dusrey*, iss ke baad farmaya gaya jo ee'maan ke saath kufr karey, uss ke amal barbaad ho gaye* (Secondly, after that it was said that whoever disbelieves along with faith, his deeds are lost). *Iss se yeh tanbeeh maqsood hai ke agar aisi aurat se nikaah karne mein ee'maan ke zaaya ka andesha ho* (this is intended as a warning that if there is a fear of loss of faith in marrying such a woman), *toh bahut hi khasaara ka sauda hoga aur aaj kal ahle kitaab ki auraton se nikaah mein ee'maan ko jo shadeed khatraat la-haq hotey hain, mohtaaj wazahat nahi* (then there will be a lot of loss and the serious dangers posed to faith in marrying women of the People of the Book these days do not need explanation). *Daraan haale-ke ee'maan ko bachana farz hai. Ek jaa'iz kaam ke liye farz ko khatray mein nahi daala ja sakta* (Meanwhile, it is obligatory to protect the faith. Duty cannot be compromised for a legitimate work). *Iss liye iss ka jawaaz bhi uss waqt tak na qaabil amal raheyga, jab tak mazkoorah dono cheezein mafquud nah ho jayein* (Therefore, its justification will also remain inapplicable until both the above-mentioned things are missing).

'Alaawa azeen aaj kal ke ahle kitaab waise bhi apne deen se bilkul hi begaana balkay bezaar aur baaghi hain (In addition, today's people of the book are completely alienated from their religion, rather they are disgusted and rebellious). *Iss haalat mein kya woh waqeyi ahle kitaab mein shumaar bhi ho saktey hain? Wallahu Aalam.* (In this situation, can they really be counted among the People of the Book? And Allah Knows)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى
ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا
فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ
ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم
مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ
نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٦

Yaaa aiyuhal lazeena aamanoo izaa qumtum ilas Salaati faghsiloo wujoohakum wa Aidiyakum ilal maraafiqi wamsahoo biru'oosikum wa arjulakum ilal ka'bayn; wa in kuntum junuban fattahharoo; wain kuntum mardaaa aw'alaa safarin aw jaaa'a ahadum minkum minal ghaaa'iti aw laamastumunnisaaa'a falam tajidoo maaa'an fatayammamoo sa'eedan taiyiban famsahoo biwujoohikum wa aideekum minh; ma yureedul laahu liyaj'ala 'alaikum min harajinw walaakiny yureedu liyutahhirakum wa liyutimma ni'matahoo 'alaikum la'allakum tashkuroon.

O you who believe! When you rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if you are unclean, purify yourselves. And if you are sick or on a journey, or one of you comes from the closet, or you have had contact with women, and you find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that you may give thanks.

Aye ee'maan waalo! Jab tum namaaz ke liye utho toh apne munh ko, aur apne haathon ko kuhniiyon samait dho lo, [26] apne saron ka masah karo, [27] aur apne paaon ko takhno samait dho lo, [28] aur agar tum janaabat ki haalat mein ho toh ghusl kar lo, [29] haan agar tum biimaar ho ya safar ki haalat mein ho ya tum mein se koi haajat zaroori se faarig ho kar aaya ho, ya tum auraton se miley ho aur tumhein paani nah miley toh tum paak mittii se tayammum kar lo, usay apne chehron par aur haathon par mal lo.[30] Allah Ta'ala tum par kisi qism ki tangi daalna nahi chaahta [31] balkay Uss ka iraada tumhein paak karne ka aur tumhein Apni bharpoor ne'mat deney ka hai, [32] taakay tum shukr ada kartey raho.

26. *Munh dho'o yaani ek-ek, do-do ya tiin-tiin martaba dono hatheliyaan dhoney, kullii karne, naak mein paani daal kar jhaa'dney ke baad, jaisa ke hadees se*

saabit hai (Washing the mouth, means one, two or three after washing both palms, rinsing and blowing the nose with water, as proven by the hadith). *Munh dhoney ke baad haathon ko kuhniiyon samait dhoya jaaye* (After washing the mouth, the hands should be washed including the elbows).

27. *Masah poorey sar ka kiya jaye, jaisa ke hadees se saabit hai* (the whole head should be wiped, as is proved by the hadith), *apne haath aagey se peechey guddii tak le jaye aur phir wahan se agay ko laaye jahan se shuru kiya tha* (by moving the hands from the front to the back of the nape and then bringing it forward from where it started). *Isi ke saath kaano ka masah kar ley. Agar sar par pag'dii ya 'amaama ho toh hadees ki ruu se mozoon ki tarah uss par bhi masah jaa'iz hai* (Wipe the ears with it. If there is a turban or a headgear, it is permissible to wipe over it on the basis of the hadith). (صحيح مسلم، كتاب الطهارة) (**Sahih Muslim:** *The Book of Purification*) *'Alaawa azeen ek martaba hi iss tarah masah kar lena kaafi hai* (Moreover, it is enough to wipe once in this way).

28. "أَرْجُلَكُمْ" (**arjuulakum** – *tumhaarey paa'wn*) *ka atf* "وُجُوهَكُمْ" (**wujuuhakum** – *tumhaarey chehrey) par hai* (the inclination of **"your legs"** is on **"your faces"**) *yaani apne pair takhno tak dho'o!* (that is, wash your feet up to your ankles).*Aur agar mozay ya juraabein pahni hui hain (ba-shart-e-ke wuzuu ki haalat mein pahni hon) toh hadees ki ruu se pair dhoney ki bajaye juraabon par masah bhi jaa'iz hai* {And if socks or stockings are worn (provided they are worn in the state of ablution), then it is permissible to wipe the socks instead of washing the feet according to the hadith}

Malhuuza (Note):

(1) Agar pehle se ba-wuzuu ho toh naya wuzuu karna zaroori nahi. Taham har namaaz ke liye taaza wuzuu behtar hai (If there is already ablution, it is not necessary to perform a new ablution. However, fresh ablution is better for every prayer).

(2) Wuzuu se pehle niyat farz hai (Intention is obligatory before ablution)

(3) Wuzuu se pehle Bismillaah padni bhi zaroori hai (It is also necessary to recite Bismillaah before ablution).

(4) Daa'dhi ghanii ho toh uss ka khilaal kiya jaye (If the beard is thick, it should be combed with fingers).

(5) Aa'zaa ko tarteeb-waar dhoya jaye (The parts of the body should be washed sequentially)

(6) Un ke darmiyaan faasla nah kiya jaye "yaani ek 'uzw dhoney ke baad dusrey 'uzw ke dhoney mein deir nah ki jaye. (There should not be a gap between them, that is, after washing one part of the body, there should be no delay in washing the other part). *Balkay sab aa'zaa tasalsul ke saath yake-baa'd-diigare dho'ye jayein* (Rather, all the parts of the body should be washed one after the other with continuity)

(7) Aa'zaa-e-wuzuu mein se kisi bhi uzw ka koi hissa khushk nah rahey, warna wuzuu nahi hoga (No part of the body pertaining to ablution should remain dry, otherwise ablution will not be performed)

(8) Koi uzw bhi tiin martaba se zyaada nah dhoya jaye. Aisa karna khilaaf-e-sunnat hai (No part of the body should be washed more than three times. Doing so is against the Sunnah).

(تفسير ابن كثير، فتح القدير وايسر التفاسير)

{**Tafsir Ibn Kathir**, **Fath al-Qadir** and **Aysar At-Tafaseer** (*The Easiest Explanation*)}

29. *Janaabat se muraad woh na-paaki hai jo ehtilaam ya biwi se hum-bistarii karne ki wajah se la-haq ho jaati hai* {Janaabat (ceremonial uncleanness) refers to the impurity that is caused due to ejaculation or sexual intercourse with one's

wife} *aur isi hukm mein **haiz** aur **nifaas** bhi daakhil hai* (and **menstruation** and **post-natal bleeding** are also included in this order). *Jab haiz ya nifaas ka khoon band ho jaye toh paakiizgii haasil karne ke liye Tahaarat yaani ghusl zaroori hai* {When the menstruation or post-natal bleedings has stopped, then ceremonial purification, that is, complete (purificatory) washing is necessary to achieve purity}. *Albatta paani nah milney ki soorat mein tayammum ki ijaazat hai jaisa ke hadees se saabit hai* (However, in case of non-availability of water, purifying oneself with sand or dust is allowed as proved by hadith).

(فتح القدير وايسر التفاسير)

{**Fath al-Qadir** and **Aysar At-Tafaseer** (*The Easiest Explanation*)}

30. *Iss ki mukhtasar tashriih aur **tayammum** ka tareeqa Surah An-Nisa ki aayat number **43** mein guzar chuka hai* (Its brief explanation and the method of **'purifying oneself with sand or dust'** has been passed in verse **43** of Surah An-Nisa). *Sahih Bukhari mein iss ki shaan-e-nuzool ki baabat aata hai ke* (In Sahih Bukhari, it is mentioned about the glory of the revelation that) *ek safar mein **Bayda** ke maqam par Hazrat Aisha (radhiyallahu anha) ka haar gum ho gaya jis ki wajah se wahan rukna ya rukey rahna pada* (Hazrat Aisha – may Allah be pleased with her – lost her necklace at the place of Bayda during a journey, due to which she had to stop or stay there).

Subah ki namaaz ke liye logon ke paas paani nah tha aur talaash hui toh paani dastyaab bhi nahi hua (People did not have water for morning prayers and when they searched, water was not available). *Iss mauqa par yeh aayat naazil hui jis mein tayammum ki ijaazat di gayi hai* (On this occasion, this verse was revealed in which 'purifying oneself with sand or dust' is permitted).

Hazrat Usaid bin Hudayr (radhiyallahu anhu) ne aayat sun kar kaha "Aye Aal Abi Bakr! Tumhaari wajah se Allah ne logon ke liye barkatein naazil farmaayi hain aur yeh tumhaari koi pehli barkat nahi hai." (Tum logon ke liye saraapaa barkat

ho.) {Hazrat Usaid bin Hudayr – may Allah be pleased with him – heard the verse and said, "O family of Abi Bakr! Because of you, Allah has sent blessings to the people and this is not your first blessing." (Entirely, you are blessing to the people)}. *(Sahih Bukhari - Surah al-Maida)*

31. *Isi liye* ***tayammum*** *ki ijaazat marhamat farma di hai* (That is why **'purifying oneself with sand or dust'** has been granted permission).

32. *Isi liye hadees mein wuzuu karne ke baad dua karne ki targheeb hai. Duaon ki kitaabon se yeh dua yaad kar li jaye* (That is why there is an encouragement to supplicate after performing ablution in the hadith. This supplication should be memorized from the books of supplications).

✵

وَٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ وَمِيثَٰقَهُ ٱلَّذِي وَاثَقَكُم بِهِۦٓ إِذۡ قُلۡتُمۡ سَمِعۡنَا وَأَطَعۡنَاۖ
وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٧

Wazkuroo ni'matal laahi 'alaikum wa meesaaqahul lazee waasaqakum biheee iz qultum sami'naa wa ata'naa wattaqul laah; innal laaha 'aleemum bizaatis sudoor.

Remember Allah's grace upon you and His covenant by which He bound you when you said: We hear and we obey; And keep your duty to Allah. Lo! He knows what is in the breasts (of men).

Tum par Allah Ta'ala ki jo neamatein naazil hui hain unhein yaad rakho aur Uss ke uss 'ahd ko bhi jis ka tum se muaahada hua hai jab ke tum ne kaha hum ne suna aur maana, aur Allah Ta'ala se dartey raho, yaqeenan Allah Ta'ala dilon ki baaton ka Jaannay waala hai.

✵

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ
شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ
خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨

Yaaa aiyuhal lazeena aamaanoo koonoo qawwaa meena lillaahi shuhadaaa'a bilqist, wa laa yajrimannakum shana aanu qawmin 'alaaa allaa ta'diloo; i'diloo; huwa aqrabu littaqwaa wattaqul laah; innal laaha khabeerum bimaa ta'maloon.

O you who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what you do.

Aye ee'maan waalo! Tum Allah ki khaatir haq par qaa'im ho jaao, raastii aur insaaf ke saath gawaahi deney waaley ban jaao, [33] kisi qaum ki adaawat tumhein khilaaf 'adl par aamaada nah kar dey, [34] 'adl kiya karo jo parhezgaarii ke zyaada qareeb hai, aur Allah Ta'ala se dartey raho, yaqeen maano ke Allah Ta'ala tumhaarey aamaal se ba-khabar hai.

33. 34. *Pehle jumlay ki tashriih Surah An-Nisa aayat number **135** mein aur dusrey jumla ki Surah Al-Maida ke aaghaaz mein guzar chuki hai* (The first sentence has been explained in Surah An-Nisa verse **135** and the second sentence has been explained in the beginning of Surah Al-Maidah).

Nabi Kareem (Sallallahu alaihi wa sallam) ke nazdeek 'aadilaana gawaahi ki kitni ahmiyat hai, uss ka andaza uss waqiye se hota hai jo hadees mein aata hai (The importance of fair testimony of the Prophet – peace and blessings of Allah be upon him – can be seen from the incident that comes in the Hadith) *Hazrat Nu'man bin Basheer (radhiyallahu anhu) kahtey hain mere baap ne mujhe 'atiyya diya toh meri waalida ne kaha, iss 'atiyya par aap jab tak Allah ke rasool ko gawaah nahi banaayeinge mein raazi nahi hongi* (wherein Hazrat Nu'man bin Bashiir – may Allah be pleased with him – says: 'My father gave me a donation, so my mother said, 'I will not agree to this donation until you make the Messenger of Allah a witness).

Chunanchey mere waalid nabi (Sallallahu alaihi wa sallam) ki khidmat mein aaye toh aap (Sallallahu alaihi wa sallam) ne poocha kya tum ne apni saari aulaad ko isi tarah ka atiyya diya hai? (So, when my father came to the service of the Prophet – peace and blessings of Allah be upon him – he asked, "Have you given similar donations to all your children?") *Unhon ne nafi mein jawaab diya toh aap (Sallallahu alaihi wa sallam) ne farmaya "Allah se daro! Aur aulaad ke darmiyaan insaaf karo" aur farmaya ke "main zulm par gawaah nahi banuunga"* (He replied in the negative, so he – peace and blessings of Allah be upon him – said: "Fear Allah! And do justice between children" and said that "I will not be a witness to injustice.")

(صحيح بخاري ومسلم، كتاب الهبة) (**Sahih Bukhari and Muslim**: *The Book of Gifts*)

❋

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٞ ٩

Wa'adal laahul lazeena aamanoo wa 'amilus saalihaati lahum maghfiratunw wa ajrun 'azeem.

Allah has promised those who believe and do good works: Theirs will be forgiveness and immense reward.

Allah Ta'ala ka waada hai ke jo ee'maan laayein aur naik kaam karein un ke liye wasee maghfirat aur bahut bada ajr wa sawaab hai.

❋

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ ١٠

Wallazeena kafaroo wa kazzaboo bi Aayaatinaaa ulaaa'ika Ashaabul Jaheem.

And they who disbelieve and deny Our revelations, such are rightful owners of hell.

Aur jin logon ne kufr kiya aur Hamaarey ahkaam ko jhutlaaya woh dozakhii hain.

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ هَمَّ قَوۡمٌ أَن يَبۡسُطُوٓاْ
إِلَيۡكُمۡ أَيۡدِيَهُمۡ فَكَفَّ أَيۡدِيَهُمۡ عَنكُمۡۖ وَٱتَّقُواْ ٱللَّهَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ
ٱلۡمُؤۡمِنُونَ ١١

Yaa aiyuhal lazeena aamanuz kuroo ni'matallaahi 'alaikum iz hamma qawmun ai yabsutooo ilaikum aidiyahum fakaffa aidiyahum 'ankum wattaqullaah; wa'alal laahi fal yatawakalil mu'minoon. (Section 2)

O you who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

Aye ee'maan waalo! Allah Ta'ala ne jo ahsaan tum par kiya hai usay yaad karo jab ke ek qaum ne tum par dast-daraazii karni chaahi toh Allah Ta'ala ne un ke haathon ko tum tak pahunchney se rok diya [35] aur Allah Ta'ala se dartey raho aur mominon ko Allah Ta'ala hi par bharosa karna chahiye.

35. *Iss ki shaan-e-nuzool mein mufassireen ne muta'addid waaqi'aat bayan kiye hain* (In its glory of revelation, commentators have described many incidents). *Maslan uss Aa'raabii ka waaqia ke rasool Allah (Sallallahu alaihi wa sallam) ek safar se waapsi par ek darakht ke saaye mein aaraam farma thay, talwaar darakht se latkii hui thi* (For example, the incident of that Arab that the Messenger of Allah – peace and blessings of Allah be upon him – was resting in the shade of a tree after returning from a journey, the sword was hanging from the tree). *Uss Aa'raabii ne talwaar pakad kar aap (Sallallahu alaihi wa sallam) par son't li aur kahney laga, 'Aye Mohammad! (Sallallahu alaihi wa sallam) aap ko mujh se kaun bachaayega?'* {That Arab took the sword and swung it at him it at him – peace and blessings of Allah be upon him – and said, 'O Muhammad! (Peace and blessings of Allah be upon him) Who will save you from me?'} *Aap (Sallallahu alaihi wa sallam) ne bilaa-taammul farmaya "اللہ" (yaani Allah bachaayega) yeh kehna tha ke talwaar uss ke haath se gir gayi* {He – peace and blessings of Allah be upon him – said without hesitation, **"Allah"** (meaning Allah will save) it was to say this that the sword fell from his hand}.

Baaz kahtey hain ke Ka'b bin Ashraf aur uss ke saathiyon ne Nabi Kareem (Sallallahu alaihi wa sallam) aur aap ke ashaab ke khilaaf, jab ke aap (Sallallahu alaihi wa sallam) wahan tashreef farma thay, dhoka aur faraib se nuqsaan pahunchaney ki saazish tayyar ki thi, jis se Allah Ta'ala ne aap (Sallallahu alaihi wa sallam) ko bachaaya (Some say that Ka'b bin Ashraf and his companions conspired against the Prophet – peace and blessings of Allah be upon him – and his companions, while he – peace and blessings of Allah be upon him – was there, to harm them by deception and fraud, from which Allah saved him – peace and blessings of Allah be upon). *Baaz kahtey hain ke ek musalmaan ke haathon ghalat fahmi se jo do Aamirii shakhs qatl ho gaye thay* {Some say that the two persons (from the Aamirii tribe) who were killed by a Muslims due to a misunderstanding}, *un ki diyat ki adaa'igii mein Yahoodiyon ke qabeeley Banu Nuzair se hasb muaahada jo ta'aawun lena tha* (in the settlement of their blood money, the cooperation that was to be taken from the Jewish tribe of Banu Nuzair in accordance to the agreement), *uss ke liye Nabi Kareem (Sallallahu alaihi wa sallam) apne rufaqaa samait wahan tashreef ley gaye aur ek deewar se teik laga kar baith gaye* (for that, the Prophet – peace and blessings of Allah be upon him – went there with his companions and sat leaning against a wall). *Unhon ne yeh saazish tayyar ki ke upar se chakkii ka pathar aap (Sallallahu alaihi wa sallam) par giraa diya jaye* (They plotted to drop a millstone on him – peace and blessings of Allah be upon him – from above), *jis se Allah Ta'ala ne aap (Sallallahu alaihi wa sallam) ko ba-zariya wahii muttala' farma diya* (about which Allah informed him – peace and blessings of Allah be upon him – through a revelation). *Mumkin hai ke un saarey hi waaqi'aat ke baad yeh aayat naazil hui ho. Kyon kay ek aayat ke nuzool ke kayi asbaab-o-awaamil ho saktey hain* (It is possible that this verse was revealed after all these events. Because there can be many reasons and factors for the revelation of a verse).

(تفسیر ابن کثیر، ایسرالتفاسیر و فتح القدیر)

{**Tafsir Ibn Kathir**, **Aysar At-Tafaseer** (*The Easiest Explanation*) and **Fath al-Qadir**}

۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِيٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ
وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم
بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ
سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ
ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾

Wa laqad akhazal laahu meesaaqa Banee Israaa'eela wa ba'asnaa minhumus nai 'ashara naqeebanw wa qaalal laahu innee ma'akum la'in aqamtumus Salaata wa aataitumuz Zakaata wa aamantum bi Rusulee wa'azzartumoohum wa aqradtumul laaha qardan hasanal la ukaffiranna 'ankum saiyiaatikum wa la udkhilan nakum Jannaatin tajree min tahtihal anhaar; faman kafara ba'da zaalika minkum faqad dalla sawaaa'as Sabeel.

Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If you establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieves after this will go astray from a plain road.

Aur Allah Ta'ala ne Bani Israel se 'ahd wa paimaan liya [36] aur unhi mein se baara sardaar Hum ne muqarrar farmaaye, [37] aur Allah Ta'ala ne farma diya ke yaqeenan mein tumhaarey saath hun, agar tum namaaz qaa'im rakhogey aur zakaath detey rahogey aur Mere rasoolon ko maantey rahogey aur un ki madad kartey rahogey aur Allah Ta'ala ko behtar qarz detey rahogey toh yaqeenan mein tumhaari buraaiyaan tum se duur rakhoonga aur tumhein un jannaton mein ley jaoonga jin ke neechey chashmay bah rahey hain, ab uss 'ahd wa paimaan ke baad bhi tum mein se jo inkaarii ho jaaye woh yaqeenan raah-e-raast se bhatak gaya.

36. *Jab Allah Ta'ala ne mominon ko woh 'ahd aur miisaaq poora karne ki taakeed ki jo Uss ne Hazrat Mohammad (Sallallahu alaihi wa sallam) ke zariye se liya* (When Allah Ta'ala urged the believers to fulfill the pledge and covenant that He took through Hazrat Muhammad – peace and blessings of Allah be upon him) *aur unhein qiyaam haq aur shahaadat 'adl ka hukm diya aur unhein woh*

ina'amaat yaad karaye jo un par zaahiran-o-baatiinan hue (and commanded them to uphold the truth and testimony of justice and reminded them of the rewards that had bestowed to them outwardly and inwardly) *aur bil-khusuus yeh baat ke unhein haq-o-sawaab ke raastey par chalney ki tawfeeq ataa farmaayi toh ab iss maqam par iss ehad ka zikr farmaya ja raha hai jo Bani Israel se liya gaya aur jis mein woh naakaam rahey* (and especially, the fact that they were given the opportunity to follow the path of truth and righteousness, so now at this point, the covenant that was taken from the Children of Israel, and in which they failed, is being mentioned). *Yeh goya bil-waasta musalmaano ko tanbeeh hai ke tum bhi kahin Banu Israel ki tarah 'ahd-o-miisaaq ko pamaal karna shuru nah kar dena* (It is as if an indirect warning to the Muslims that you should not start breaking the pledge and covenant like the Children of Israel).

37. *Uss waqt ka waaqia hai jab Hazrat Moosa (alaihis salaam) Jababara se qitaal ke liye tayyar hue* {It is the incident of the time when Hazrat Musa (Moses – peace be upon him) prepared for the battle with Jabara} *toh unhon ne apni qaum ke baara qabeelon par baara naqiib muqarrar farma diye taakay woh unhein jung ke liye tayyar bhi karein* (then, he appointed twelve chieftains over the twelve tribes of his people so that they would prepare them for the battle), *un ki qiyaadat-o-rahnumaa'ii bhi karein aur deegar mu'aamalaat ka intezaam bhi karein* (and also lead and guide them and manage other matters as well).

❋

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ
عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا
مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾

Fabimaa naqdihim meesaa qahum la'annaahum wa ja'alnaa quloobahum qaasiyatai yuharrifoonal kalima 'ammawaadi'ihee wa nasoo hazzam mimmaa zukkiroo bih; wa laa tazaalu tattali'u 'alaa khaaa'inatim minhum illaa qaleelam minhum fa'fu 'anhum wasfah; innal laaha yuhibbul muhsineen.

And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. And you will not cease to discover treachery from all except a few of them. But bear with them and pardon them. Lo! Allah loves the kindly.

Phir un ki 'ahd-shikni ki wajah se Hum ne un par Apni laanat naazil farmaa di aur un ke dil sakht kar diye ke woh kalaam ko uss ki jagah se badal daaltey hain [38] aur jo kuch nasiihat unhein ki gayi thi uss ka bahut bada hissa bhala baithey, [39] un ki ek nah ek khayanat par tujhe ittilaa milti hi raheygi, [40] haan thodey se aise nahi bhi hain, [41] pas tu unhein maaf karta ja aur darguzar karta rah, [42] be-shak Allah Ta'ala ahsaan karne waalon se mohabbat karta hai.

38. *Yaani itne intizaamaat aur 'ahd mawaa'iid ke ba-wajood Banu Israel ne 'ahd-shikni ki, jis ki bina par woh laanat Ilaahi ke mustahiq baney* (That is, in spite of so many arrangements and covenants, the Children of Israel broke the covenant, due to which they deserved the Divine curse).

Iss laanat ke duniyawi nataa'ij yeh saamney aaye ke ***ek****, un ke dil sakht kar diye gaye jis se un ke dil asar-paziirii se mahroom ho gaye aur anbiyaa ke waaz-o-nasiihat un ke liye bekaar ho gaye* (the worldly results of this curse came to light that **firstly**, their hearts were hardened which made their hearts lose their effectiveness and the sermons and advice of the prophets became useless to them) ***dusrey****, yeh ke woh kalmaat Ilaahi mein tahreef karne lag gaye* (**secondly**, that they began to distort the Divine words). *Yeh tahreef lafzi aur maanwi dono tarah ki hoti thi* (This distortion was both verbal and semantic) *jo iss baat ki daleel thi ke un ki aql-o-fahm mein kajii aa gayi hai* (which was the proof that they intellect and understanding has become distorted) *aur un ki jasaaraton mein bhi be-panah izaafah ho gaya hai ke Allah ki aayaton tak mein*

tasarruf karne se unhein guraiz nahi (and their courage has also increased unnecessarily that they do not refrain from disposing of even the verses of Allah).

Bad-qismati iss qasaavat-e-qalbii aur kalmaat Ilaahi mein tahreef se ummat Muhammadiya ke afraad bhi mahfooz nahi rahey {unfortunately, even the individuals of the Muhammadiyyah nation aren't safe from this cold-heartedness (i.e. tyranny) and distortion in the Divine words}. *Musalmaan kahlaaney waaley awaam nahi khwaas bhi* (Not only the people who are called Muslims, but also even the elite), *julaa hi nahi 'ulamaa bhi, aise maqaam par pahunch chukey hain ke waaz-o-nasiihat aur ahkaam Ilaahi ki yaad dihaanii un ke liye bekaar hai* (not only the ignorant, but also the scholars, have reached such a point that the sermons, advices and reminders of the Divine commandments are useless for them), *woh sun kar un se zara asar qubool nahi kartey* (they do not accept the slightest influence from them) *aur jin ghaflaton aur kotaahiyon ka woh shikaar hain, un se taa'ib nahi hotey* (and they do not repent of the negligence and shortcomings they suffer from). *Isi tarah apni bidaat, khud-saakhta maz'uumaat aur apne taawiilaat baatila ke asbaat ke liye kalaam Ilaahi mein tahreef kar daaltey hain* (in the same way, for the sake of confirming their innovations, self-made allegations and their false interpretations, they distort the Divine Word).

39. *Yeh teesra nateeja hai aur iss ka matlab yeh hai ke ahkaam Ilaahi par amal karne mein unhein koi ragbat aur dil-chaspii nahi rahi* (this is the third result and it means that they no longer had any desire or interest in following the Divine commandments), *balkay be-amlii aur bad-'amalii un ka shi'aar ban gayi* (rather, inaction and anarchy became their manner) *aur woh pastii ke uss maqam par pahunch gaye ke un ke dil saliim rahey nah un ki fitrat mustaqeem* (and they reached the point of lowliness that their hearts neither remained pure nor their nature was upright).

40. *Yaani shuzr, khiyaanat aur makr, un ke kirdaar ka juzv ban gaya hai* (that is, disorderly confusion, embezzlement and deceit have become part of their character) *jis ke namoonay har waqt aap ke saamney atay raheinge* (the patterns of which will always come before you).

41. *Yeh thodey se log wahi hain jo Yahoodiyon mein se musalmaan ho gaye thay aur un ki taa'daad das se bhi kam thi* (These few people are the ones who converted to Islam from among the Jews and their number was less than ten).

42. ***Afw-o-darguzar*** *ka yeh hukm uss waqt diya gaya tha, jab ladney ki ijaazat nahi thi* (This order of **pardoning and tolerance** was given at a time when fighting was not allowed). Baad mein iss ki jagah hukm diya gaya (Later, in its place, it was commanded)

«قَاتِلُوا الَّذِينَ لا يُؤْمِنُونَ بِاللَّهِ وَلا بِالْيَوْمِ الآخِرِ»

"Qaatilul lazeena laa yu'minoona billaahi wa laa bil yawmil Aakhiri..."

"Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day..."

"Un logon se lado jo Allah par aur Qayamat ke din par ee'maan nahi laatey ..."

(Surah Al-Taubah: The Repentance | Chapter 9 – verse 29)

Baaz ke nazdeek ***afw-o-darguzar*** *ka yeh hukm mansookh nahi hai* (According to some, this order of **pardoning and tolerance** is not abrogated). *Yeh bajaye khud ek ahem hukm hai* (It is rather an important command in itself), *halaat-o-zuroof ke mutabiq usay bhi ikhtiyaar kiya ja sakta hai* (it can be adopted to the circumstances and conditions) *aur uss se bhi baaz dafaa woh nataa'ij haasil ho jaatey hain jin ke liye qitaal ka hukm hai* (and even sometimes those results are obtained for which fighting is ordered).

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا
ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ
يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصۡنَعُونَ ١٤

Wa minal lazeena qaalooo innaa nasaaraaa akhaznaa meesaaqahum fanasoo hazzam mimmaa zukkiroo bihee fa aghrainaa bainahumul 'adaawata walbaghdaaa'a ilaa yawmil Qiyaamah; wa sawfa yunabbi'uhumul laahu bimaa kaanoo yasna'oon.

And with those who say: "Lo! We are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

Aur jo apne aap ko Nasraani kahtey hain [43] Hum ne un se bhi 'ahd wa paimaan liya, unhon ne bhi uss ka bada hissa faraamosh kar diya jo unhein nasiihat ki gayi thi, toh Hum ne bhi un ke aapas mein bugz wa adaawat daal di jo taa-Qayamat raheygi [44] aur jo kuch yeh kartey thay anqareeb Allah Ta'ala inhein sab bata deyga.

43. "نَصَارَى" *(Nasaaraa)* "نُصْرَةٌ" *(Nusratun) se hai.* {Nasaaraa (Christians) are from Nusratun (help)}. *Yeh Hazrat 'Isa (alaihis salaam) ke sawaal* "مَنْ أَنْصَارِي إِلَى اللهِ" (***Allah ke deen mein kaun mera madadgaar hai?***) *ke jawaab mein un ke chand mukhlis pairokaaron ne jawaab diya tha* "نَحْنُ أَنْصَارُ اللهِ" (***hum Allah ke madadgaar hain***) *isi se maakhuz hai* {This is derived from the response to the question of Hazrat Isa (Jesus – peace be upon him) ***"Man Ansaari illallah"*** (Who is my helper in the religion of Allah?), a few of his sincere followers answered **"Nahnu ansaarullahi"** (We are the helpers of Allah)}.

Yeh bhi Yahood ki tarah ahle kitaab hain. Un se bhi Allah ne 'ahd liya, lekin unhon ne bhi iss ki parwaah nahi ki, iss ke nateejay mein un ke dil bhi asar-paziirii se khaali aur un ke kirdaar khokhley ho gaye (They are also people of the Book like Jews. Allah took a pledge from them too, but they also did not care about it, as a result of which their hearts became empty of influence and their characters became hollow).

44. *Yeh 'ahd Ilaahi se inhiraaf aur be-amlii ki woh saza hai jo Allah Ta'ala ki taraf se un par Qayamat tak ke liye musallat kar di gayi* (This is the punishment for deviating from the Divine covenant and inaction, which was imposed on them by Allah Ta'ala until the Day of Resurrection). *Chunanchey 'Isaiyon ke kayi firqey hain jo ek dusrey se shadeed nafrat-o-'inaad rakhtey aur ek dusrey ki takfiir karte hain aur ek dusrey ke maa'bad mein ibadath nahi kartey* (Therefore, there are many sects of Christians who harbor hatred and hostility with each other and blaspheme each other and do not worship in each other's place of worship). *Maloom hota hai ke ummat-e-Muslima par bhi yeh saza musallat kar di gayi hai* (It appears that this punishment has been imposed on the Muslim Ummah as well). *Yeh ummat bhi kayi firqon mein batt gayi hai, jin ke darmiyaan shadeed ikhtelafaat aur nafrat-o-'inaad ki deewarein haa'il hain. Allah Ta'ala rahm farmaaye* (This Ummah is also divided into many sects, between which are strong differences and walls of hatred and hostility. May Allah Ta'ala have mercy).

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يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا
كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ
جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥

yaaa Ahlal kitaabi qad jaaa'akum Rasoolunaa yubaiyinu lakum kaseeram mimmmaa kuntum tukhfoona minal Kitaabi wa ya'foo 'an kaseer; qad jaaa'akum minal laahi noorunw wa Kitaabum Mubeen.

O People of the Scripture! Now has Our messenger come unto you, expounding unto you much of that which you used to hide in the Scripture, and forgiving much. now has come unto you light from Allah and plain Scripture,

Aye ahle kitaab! Yaqeenan tumhaarey paas hamaara rasool (Sallallahu alaihi wa sallam) aa chuka jo tumhaarey saamney kitaabullah ki ba-kasrat aisi baatein zaahir kar raha hai jinhein tum chhupa rahey thay [45] aur bahut si baaton se darguzar karta hai, tumhaarey paas Allah Ta'ala ki taraf se noor aur waazeh kitaab aa chuki hai. [46]

45. *Yaani unhon ne Tawraat-o-Injeel mein jo tabdeeliyaan aur tahriifaat ki* (That is, they made changes and distortions in the Torah and the Gospel), *unhein tasht-az-baam kiya* (they exposed something openly) *aur jin ko woh chupaatey thay, zaahir kiya, jaise saza-e-rajm* (and those that they used to hide, revealed, like the punishment of stoning to death). *Jaisa ke ahadees mein iss ki tafseel maujood hai* (as the details are found in the hadiths).

46. نُورٌ (***Noorun***) *aur* كِتَابٌ مُبِينٌ (***Kitaabun Mubiin***) *dono se muraad Quran Kareem hai* (**"Light"** and **"The Clear Book"** – both refers to the Holy Quran), *un ke darmiyaan* "واو" (***waaw***), *mugayyaraat misdaaq nahi mugayyaraat maaney ke liye hai* { in between them **"waaw (and)"** the variations is not the evidence, but the variations are for the meanings} *aur yeh atf tafseeri hai jis ki wazeh daleel Quran Kareem ki agli aayat hai jis mein kaha ja raha hai* "يَهْدِي بِهِ اللهُ" (*ke iss ke zariye se Allah Ta'ala hidaayath farmaata hai*) {and this is an interpretative difference, the clear proof of which is the next verse of the Holy Quran, in which it is said: ***Yahdee bihil laahu (Whereby Allah guides through this)***} *agar Noor aur Kitaab yeh do alag-alag cheezein hotein toh alfaaz* "يَهْدِي بِهِمَا اللهُ" hotey (*yaani Allah Ta'ala un dono ke zariye se hidaayath farmaata hai*) {If the **'Light'** and **'The Book'** were two separate things, then the words would have been **"Yahdi bihima Allahu'** (that is, Allah guides through them both)}. *Quran Kareem ki iss nas se wazeh ho gaya ke Noor aur Kitaab Mubiin dono se muraad ek hi cheez yaani Quran Kareem hai* (It is clear from this text of the Holy Quran that both **'Light'** and **'The Clear Book'** refer to the same thing, that is, the Holy Quran).

Yeh nahi hai ke ***Noor*** *se aa'n-Hazrat (Sallallahu alaihi wa sallam) aur* ***kitaab*** *se Quran Majeed muraad hai* (It is not that **'Light'** means Prophet – peace and blessings of Allah be upon him – and by **'Book'** it is meant Quran). *Jaisa ke woh ahle bidat bawar karaatey hain jinhon ne Nabi Kareem (Sallallahu alaihi wa sallam) ki baabat* "نُورٌ مِنْ نُورِ اللهِ" *ka aqeedah gha'd rakha hai* {As those followers of

innovation believe, who have fabricated the belief of **'Noorun min Noorillaahi'** (**"Light from the Light of Allah"**) about the Holy Prophet – peace and blessings of Allah be upon him}. *Aur aap (Sallallahu alaihi wa sallam) ki bashariyyat ka inkaar karte hain* (And they deny the Prophet – peace and blessings of Allah be upon him – being human).

Isi tarah iss Khaana-saaz aqeedey ke isbaat ke liye (In the same way, for the affirmation of this local belief), *ek hadees bhi bayan kartey hain ke Allah ne sab se pehle nabi (Sallallahu alaihi wa sallam) ka noor paida kiya aur phir uss noor se saari kaayenaat paida ki* (they narrate that Allah first created the light of the Prophet – peace and blessings of Allah be upon him – and then created the entire Universe from this light). *Halaan'ke yeh hadees, hadees ke kisi bhi mustanad majmu'ae mein maujood nahi hai* (Although, this hadith is not found in any authentic collection of hadith), *ilawa azeen yeh iss sahih hadees ke bhi khilaaf hai jis mein nabi (Sallallahu alaihi wa sallam) ne farmaya ke* (in addition, it is also against the authentic hadith in which the Prophet – peace and blessings of Allah be upon him – said):

"Sab se pehle qalam paida farmaya"

(إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ)

'The first thing that Allah created was pen'

Yeh riwayat Tirmizi aur Abu Dawood mein hai. Muhaddis Albani likhtey hain (This narration is in Tirmidhi and Abu Dawud. Traditionist Albani writes):

"فَالْحَدِيثُ صَحِيحٌ بِلا رَيبٍ وَهُو من الأَدِلَّةِ الظَّاهِرَةِ عَلَى بُطْلانِ الْحَدِيثِ الْمَشْهُورِ "أَوَّلُ مَا خَلَقَ اللهُ نُور نَبِيِّكَ يَا جَابِرُ

Mashhuur hadith Jabir ke "Allah ne sab se pehle tere Nabi ka noor paida kiya" ***baatil hai*** (the famous hadith of Jabir that "Allah first created the light of your Prophet" **is false**). *(Khulaasa Tarjuma – Summary Translation)*

(تعليقات المشكاة جلد 1 ص 34) (**Commentaries of Al-Mishkat:** *Volume 1 – page 34*)

يَهْدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٦

Yahdee bihil laahu manit taba'a ridwaanahoo subulas salaami wa yukhrijuhum minaz zulumaati ilan noori bi iznihee wa yahdeehim ilaa Siraatim Mustaqeem.

Whereby Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness unto light by His decree, and guides them unto a straight path.

Jis ke zariye se Allah Ta'ala unhein jo razaa-e-Rab ke darpe ho salaamtii ki rahein batlaata hai aur Apni tawfeeq se andheron se nikaal kar noor ki taraf laata hai aur raah-e-raast ki taraf un ki rahbari karta hai.

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لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن
يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ
وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ
يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٧

Laqad kafaral lazeena qaalooo innal laaha huwal maseehub nu Maryam; qul famany-yamliku minal laahi shai'an in araada ai yuhlikal Maseehab na Maryama wa ummahoo wa man fil ardi jamee'aa, wa lillaahi mulkus samaawaati wal ardi wa maa bainahumaa; yakhluqu maa Yashaaa'; wallaahu 'alaa kulli shai'in Qadeer.

They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do anything against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things.

Yaqeenan woh log kaafir ho gaye jinhon ne kaha ke Allah hi Maseeh Ibn Maryam hai, aap un se kah dijiye ke agar Allah Ta'ala Maseeh Ibn Maryam aur uss ki waalida aur ruu-e-zameen ke sab logon ko halaak kar dena chaahey toh kaun hai jo Allah Taala par kuch bhi ikhtiyaar rakhta ho? Aasmaano wa zameen aur dono ke darmiyaan ka kul Mulk Allah Ta'ala hi ka hai, Woh jo chaahta hai paida karta hai, aur Allah Ta'ala har cheez par Qaadir hai. [47]

47. *Iss aayat mein Allah Ta'ala ne apni qudrat kaamila aur milkiyyat-ta'amma ka bayan farmaya hai* (In this verse, Allah Ta'ala has described His Perfect Power and Complete Possession). *Maqsad 'Isaiyon ke 'aqeeda al-Uluuhiyat Maseeh ka radd-o-ibtaal hai* (The goal is to reject and refute the Christian belief in the divinity of Christ). *Hazrat Maseeh ke ain Allah honay ke qaa'il pehle toh kuch hi log thay yaani ek hi firqa –* ***Yaquubiya*** *(**Jacobean**) - ka yeh aqeedah tha, lekin ab taqriiban tamaam Isai al-Uluuhiyat Maseeh ke kisi nah kisi andaaz se qaa'il hain* (At first, there were only a few people who were convinced that Messiah was the very Allah, that is, only sect – Jacobean – was of this belief, but now almost all Christians believe in some form of the divinity of Messiah).

Isi liye Maseehiyyat mein ab ***'aqeeda-e-tasliis*** *ya* ***aqaaniim-e-salaasa*** *ko buniyaadi ahmiyat haasil hai* (That is why, now in Christianity, the **'Doctrine of Trinity'** or **'The Fundamentals of Trinity'** is of primary importance).

Bahar haal Quran ne iss maqam par tasriih kar di ke kisi paighambar aur rasool ko Ilaahi sifaat se muttasif qaraar dena kufr sariih hai (However, the Quran clarified at this point that it is clear disbelief to describe a prophet or messenger as having divine attributes).

Iss kufr ka irtekaab 'Isaiyon ne, Hazrat Maseeh ko Allah qaraar dey kar kiya {This disbelief was committed by the Christians by calling Messiah (Jesus) as Allah}, *agar koi aur giroh ya firqa kisi aur paighambar ko bashariyyat-o-risaalat ke maqam se utha kar al-Uluuhiyat ke maqaam par faa'iz karega toh woh bhi isi kufr ka irtekaab karega* (if any other group or sect raises any other prophet from the position of being human and divinely ordained prophethood to the position of divinity, then he will also commit the same disbelief). فَنَعُوذُ بِاللهِ مِنْ هَذِهِ الْعَقِيدَةِ الْفَاسِدَةِ ***(We seek refuge in Allah from this corrupt belief).***

وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمۖ بَلۡ
أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨

Wa qaalatil Yahoodu wan Nasaaraa nahnu abnaaa'ul laahi wa ahibbaaa'uh; qul falima yu'azzibukum bizunoobikum bal antum basharum mimman khalaq; yaghfiru limai yashaaa'u wa yu'azzibu mai yashaaa'; wa lillaahi mulkus samaawaati wal ardi wa maa bainahumaa wa ilaihil maseer.

The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then does He chastise you for your sins? Nay, you are but mortals of His creating. He forgives whom He will, and chastises whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

Yahood wa Nasaaraa kahtey hain ke hum Allah ke betey aur Uss ke dost hain, [48] aap kah dijiye ke phir tumhein tumhaarey gunaahon ke baa'is Allah kyon saza deta hai? [49] Nahi balkay tum bhi Uss ki makhlooq mein se ek insaan ho Woh jisey chaahta hai bakhsh deta hai, aur jisey chaahta hai azaab karta hai, [50] zameen wa aasmaan aur un ke darmiyaan ki har cheez Allah Ta'ala ki milkiyat hai aur Usi ki taraf lautna hai.

48. *Yahoodiyon ne Hazrat Uzair (alaihis salaam) ko aur 'Isaiyon ne Hazrat 'Isa (alaihis salaam) ko* ***'Ibnullaah'*** *kaha. Aur apne aap ko bhi* ***'Abnaa Allah'*** *(Allah ke betay) aur Uss ka mahboob qaraar dey liya* {The Jews called Hazrat Uzair (Ezra – peace be upon him) and the Christians called Hazrat Isa (Jesus – peace be upon him) son of Allah. And declared themselves as the **'Sons of Allah'** and His beloved}. *Baaz kahtey hain ke yahan ek lafz mahzoof hai yaani "أَتْبَاعُ أَبْنَاءِ اللهِ" hum* ***"Allah ke beton (Uzair-o-Maseeh) ke pairokaar hain"*** {Some say that a word is omitted here, that is, 'We are the followers of the sons of Allah (Uzair and Messiah)}. *Dono mafhuumo mein se koi sa bhi mafhuum muraad liya jaye, iss se un ke tafaakhur aur Allah ke barey mein beja etemaad ka izhaar hota hai, jis ki Allah ke haan koi haisiyat nahi* (Whichever one of the two meanings is taken, it shows their arrogance and unwarranted confidence in Allah, which has no status with Allah).

49. *Iss mein un ke mazkoorah tafaakhur ka be-buniyaad hona wazeh kar diya gaya* (In this, the groundlessness of their mentioned boasting has been made clear) *ke agar tum waqeyi Allah ke mahboob aur chaheetey hotey ya mahboob honay ka matlab yeh hai ke tum jo chaaho karo, Allah Ta'ala tum se baaz-purs hi nahi karega, toh phir Allah Ta'ala tumhein tumhaarey gunaahon ki paadaash mein saza kyon deta raha hai?* (That if you are really beloved and cherished of Allah, or being beloved means that you do whatever you want, Allah would not question you, then why is Allah punishing you for your sins?) *Iss ka saaf matlab yeh hua ke Allah ki baargaah mein faisla, daa'won ki buniyaad par nahi hota nah Qayamat waley din hoga* (The clear meaning of this is that judgment in the presence of Allah is not based on claims, nor will it be on the Day of Judgment), *balkay Woh toh ee'maan-o-taqwa aur amal dekhta hai aur duniya mein bhi usi ki roshni mein faisla farmaata hai aur Qayamat waley din bhi isi usuul par faisla hoga* (rather He sees faith and piety and deeds, and judges in the light of those in the world as well and on the Day of Judgment it will also be decided on the same principle).

50. *Taham yeh azaab ya maghfirat ka faisla usi sunnat-e-Allah ke mutabiq hoga, jis ki Uss ne wazahat farma di hai ke ahle ee'maan ke liye maghfirat aur ahle kufr-o-fusq ke liye azaab, tamaam insaanon ka faisla usi ke mutabiq hoga* (However, this decision of punishment or forgiveness will be according to the same Sunnah of Allah, which He has explained that forgiveness for the people of faith and punishment for the people of disbelief and transgression, the decision of all human beings will be according to it). *Aye ahle kitaab! Tum bhi Usi ki paida-karda makhlooq yaani insaan ho. Tumhaari baabat faisla deegar insaani makhlooq se mukhtalif kyon kar hoga?* (O People of the Book! You are also created creation, that is a human being. Why should the decision about you be different from other human beings?)

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا
مِنۢ بَشِيرٖ وَلَا نَذِيرٖۖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٩

Yaaa Ahlal Kitaabi qad jaaa'akum Rasoolunaa yubaiyinu lakum 'alaa fatratim minar Rusuli an taqooloo maa jaaa'anaa mim basheerinw wa laa nazeerin faqad jaaa'akum basheerunw wa nazeer; wallaahu 'alaa kulli shai'in Qadeer. (Section 3)

O People of the Scripture! Now has Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest you should say: There came not unto us a messenger of cheer nor any warner. Now has a messenger of cheer and a warner come unto you. Allah is Able to do all things.

Aye ahle kitaab! Bil-yaqeen Hamaara rasool tumhaarey paas rasoolon ki aamad ke ek waqfey ke baad aa pahuncha hai, jo tumhaarey liye saaf-saaf bayaan kar raha hai taakay tumhaari yeh baat nah rah jaye ke hamaarey paas toh koi bhalayi, buraayi sunaanay waala aaya hi nahi, pas ab toh yaqeenan khush-khabri sunaanay waala aur aagaah karney waala aa pahuncha [51] aur Allah Taala har cheez par Qaadir hai.

51. *Hazrat 'Isa (alaihis salaam) aur Hazrat Mohammad rasool Allah (Sallallahu alaihi wa sallam) ke darmiyaan jo taqriiban **570** ya **600** saal ka faasla hai yeh zamaana-e-fatrat kahlaata hai* {The approximate separation between Isa (Jesus – peace be upon him) and the Prophet Muhammad – peace and blessings of Allah be upon him – which is about 570 or 600 years, it is called the period of interval}. *Ahle kitaab ko kaha ja raha hai ke iss fatrat ke baad Hum ne apna aakhiri rasool (Sallallahu alaihi wa sallam) bhej diya hai* (The People of Book are being told that after this interval, We have sent our last Messenger – peace and blessings of Allah be upon him). *Ab tum yeh bhi nah kah sakogey ke hamaarey paas toh koi bashiir-o-naziir paighambar hi nahi aaya* (Now, you will not even be able to say that no messenger of glad tidings and warner came to us).

(***Note from the Transliterator:*** ***'Fatrat'*** *literally means the period between the deposing of one ruler and the appointment of another, interval. Or the period between the two Prophets; meaning: Discontinuity of chain of revelation).*

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ
وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾

Wa iz qaala Moosaa liqawmihee yaa qawmiz kuroo ni'matal laahi 'alaikum iz ja'ala feekum ambiyaaa'a wa ja'alakum mulookanw wa aataakum maa lam yu'ti ahadam minal 'aalameen.

And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.

Aur yaad karo Moosa (alaihis salaam) ne apni qaum se kaha, aye meri qaum ke logo! Allah Ta'ala ke uss ehsaan ka zikr karo ke Uss ne tum mein se paighambar banaaye aur tumhein baadshah bana diya [52] aur tumhein woh diya jo tamaam aalam mein kisi ko nahi diya. [53]

52. *Beshtar anbiyaa Bani Israel mein se hi hue hain jin ka silsila Hazrat 'Isa (alaihis salaam) par khatam kar diya gaya aur aakhiri paighambar Banu Ismail se hue* {Most of the Prophets came from the Children of Israel whose chain ended with Hazrat Isa (Jesus – peace be upon him) and the last prophet came from the Children of Ismail}. *Isi tarah muta'addid baadshah bhi Bani Israel mein hue aur baaz nabiyon ko bhi Allah Ta'ala ne muluukiyyat (baadshahat) se nawaaza, jaise Hazrat Sulaiman (alaihis salaam)* {In the same way, many kings were also born in the Children of Israel and some Prophets were also blessed by Allah Ta'ala with kingship (empire), like Hazrat Sulaiman (Solomon – peace be upon him)}.

Iss ka matlab yeh hua ke nabuwat ki tarah muluukiyyat (baadshahat) bhi Allah ka in'aam hai, jisey 'alal-itlaaq bura samajhna bahut badi ghalti hai {this means that like prophethood, kingship (empire) is also a reward from Allah}. *Agar muluukiyyat buri cheez hoti toh Allah Ta'ala kisi nabi ko baadshah banaata nah iss ka zikr in'aam ke taur par farmaata* (If kingship was a bad thing, Allah would not have made a prophet a king and would not have mentioned it as a reward), *jaisa ke yahan hai aaj kal maghribi jamhuuriyat ka kaabuus iss tarah*

zahnon par musallat hai (as it is here today, the nightmare of Western democracy is imposed on the minds) *aur shaatiraan-e-maghrib ne iss ka afsuun iss tarah phuunkaa hai ke maghribi afkaar ke asiir ahle siyasat hi nahi balkay ashaab-e-jubba-o-dastaar hain* (and the deceitful of the West has blown its myths in such way that the captives of the Western ideas are not only the political people, but also the religious people of outer robe and long cloth coat). *Bahar haal muluukiyyat ya shakhsii hukumath, agar baadshah aur hukmaraan 'aadil-o-muttaqii ho toh jamhuuriyat se hazaar darjay behtar hai* (However, kingship or personal government, if the king and the ruler are just and pious, is a thousand degrees better than democracy).

53. *Yeh ishaara hai un ina'amaat aur mo'jizaat ki taraf, jin se Bani Israel nawaazey gaye, jaise mann-o-salwaa ka nuzool, baadalon ka saya, fir'aun se najaat ke liye darya se raasta bana dena waghera* (This is an allusion to the rewards and miracles that the Children of Israel were blessed with, such as the descent of Mann and Salwaa, the shadow of the clouds, the making of the way from the river for liberation from Pharaoh, etc). *Iss lihaaz se yeh qaum apne zamane mein fazeelat aur uunche maqam ki haamil thi* (In this sense, this nation had excellence and a high position in its time), *lekin paighambar aakhiruz-zamaan Hazrat Muhammad (Sallallahu alaihi wa sallam) ki risaalat-o-be'sat ke baad ab yeh maqam fazeelat ummat-e-Muhammadiya ko haasil ho gaya hai* (but, after the prophethood and Divine mission of the Prophet of the end time Hazrat Muhammad – peace and blessings of Allah be upon him – this position of excellence has now been achieved by the nation of Muhammadiyyah).

«كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ»

"Kuntum khaira ummatin ukhrijat linnaasi…"

"You are the best community that has been raised up for mankind…"

"Tum behtareen ummat ho jisey nau-e-insaanii ke liye banaaya gaya hai…"

(Surah Aale Imran: The Family of Imran | Chapter 3 – verse 110)

Lekin yeh bhi mashruut hai iss maqsad ki takmeel ke saath jo isi aayat mein bayan kar diya gaya hai (But, this is also conditional upon the fulfillment of the purpose, which is stated in the same verse).

«تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ»

"...ta'muroona bilma'roofi wa tanhawna 'anil munkari wa tu'minoona billaah..."

"...You enjoin right conduct and forbid indecency; and you believe in Allah..."

"...Tum logon ko bhalaayi ka hukm detey, buraa'ii se roktey ho aur Allah par ee'maan rakhtey ho..."

(Surah Aale Imran: The Family of Imran | Chapter 3 – verse 110)

Allah Ta'ala ummat-e-Muslima ko iss maqsad ke liye kaam karne ki tawfeeq ataa farmaayi taakay woh apne khair-e-ummat honay ka aizaaz barqaraar rakh sakey (May Allah Ta'ala grant the Muslim Ummah the ability to work for this purpose so that it can maintain its honor of being the best of nations).

❋

يَٰقَوۡمِ ٱدۡخُلُواْ ٱلۡأَرۡضَ ٱلۡمُقَدَّسَةَ ٱلَّتِي كَتَبَ ٱللَّهُ لَكُمۡ وَلَا تَرۡتَدُّواْ عَلَىٰٓ أَدۡبَارِكُمۡ فَتَنقَلِبُواْ خَٰسِرِينَ ٢١

Yaa qawmid khulul Ardal Muqaddasatal latee katabal laahu lakum wa laa tartaddoo 'alaaa adbaarikum fatanqaliboo khaasireenn.

O my people! Go into the holy land which Allah has ordained for you. Turn not in flight, for surely you turn back as losers:

Aye meri qaum waalo! Uss muqaddas zameen [54] mein daakhil ho jaao jo Allah Ta'ala ne tumhaarey naam likh di hai [55] aur apni pusht ke bal ruu-gardaanii nah karo [56] ke phir nuqsaan mein ja pado.

54. *Bano Israel ke muu'ris-e-aa'laa Hazrat Yaqoob (alaihis salaam) ka maskan Baitul Muqaddas tha* {Baitul Muqaddas (The Holy House i.e. Jerusalem) was the abode of Hazrat Yaqub (Jacob – peace be upon him), the inheritor of Banu Israel}.

Lekin Hazrat Yusuf (alaihis salaam) ke 'imaarat-e-misr ke zamane mein yeh log misr ja kar abaad ho gaye thay {but, during the time of Hazrat Yusuf's (Joseph – peace be upon him) Emirate of Egypt, these people went to Egypt and settled} *aur phir tab se uss waqt tak misr hi mein rahey, jab tak ke Moosa (alaihis salaam) unhein raaton raat (fir'aun se chhup kar) misr se nikaal nahi ley gaye* {and then remained in Egypt until when Musa (Moses – peace be upon him) took them out of Egypt overnight (hidden from Pharaoh)}.

Uss waqt Baitul Muqaddas par Amaaliqa ki hukm-raanii thi jo ek bahaadur qaum thi. (At that time, Jerusalem was ruled by Amaaliiq who was a brave nation). *Jab Hazrat Moosa (alaihis salaam) ne phir Baitul Muqaddas ja kar abaad honay ka 'azm kiya toh iss ke liye wahan qaabiz Amaaliqa se jihaad zaroori tha* {When Hazrat Musa (Moses – peace be upon him) decided to go to Jerusalem and settle there, then for this Jihaad was necessary to fight against the occupant Amaaliiq}.

Chunanchey Hazrat Moosa (alaihis salaam) ne apni qaum ko iss arz-e-Muqaddasa mein daakhil honay ka hukm diya aur nusrat Ilaahi ki basharat bhi sunaayi {So, Hazrat Musa (Moses – peace be upon him) ordered his people to enter this holy land and also gave the good news of divine victory}. *Lekin iss ke ba-wajood Banu Israel Amaaliqa se ladney par aamaada nahi hui* (But despite this, the Children of Israel were not willing to fight Amaaliiq). *(Ibn Kathir)*

55. *Iss se muraad wahi fatah-o-nusrat hai jis ka waada Allah Ta'ala ne jihaad ki soorat mein un se kar rakha tha* (It refers to the same conquest and triumph that Allah Ta'ala had promised them in the form of Jihaad).

56. *Yaani jihaad se 'e'raaz mat karo* (That is, don't refrain from Jihaad).

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن
يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾

Qaaloo yaa Moosaaa innaa feehaa qawman jabbaareena wa innaa lan nadkhulahaa hattaa yakhrujoo minhaa fa-iny yakhrujoo minhaa fa innaa daakhiloon.

They said: O Moses! Lo! A giant people (dwell) therein and lo! We go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).

Unhon ne jawaab diya ke aye Moosa wahan toh zor-aawar sarkash log hain aur jab tak woh wahan se nikal nah jayein hum toh hargiz wahan nah jayeinge haan agar woh wahan se nikal jayein phir toh hum (ba-khushi) chaley jayeinge. [57]

57. *Bano Israel Amaaliqa ki bahaadurii ki shuhrat se mar'uub ho gaye aur pehle marhaley par hi himmat haar baithey. Aur jihaad se dast-bardaar ho gaye* (The Children of Israel were awe-struck by Amaaliiq's reputation for bravery and lost courage at the first stage. And gave up Jihaad). *Allah ke rasool Hazrat Moosa (alaihis salaam) ke hukm ki koi parwaah ki aur nah Allah Ta'ala ke waada-e-nusrat par yaqeen kiya. Aur wahan jaane se saaf inkaar kar diya* {They did not care the command of Allah's Messenger Hazrat Musa (Moses – peace be upon him) and did not believe in Allah's promise of victory. And completely refused to go there.}

❋

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾

Qaala rajulaani minal lazeena yakhaafoona an'amal laahu 'alaihimad khuloo 'alaihimul baab, fa izaa dakhaltumoohu fa innakum ghaaliboon; wa 'alal laahi fatawakkalooo in kuntum mu'mineen.

Then out spoke two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if you enter by it, lo! You will be victorious. So put your trust (in Allah) if you are indeed believers.

Do shakhson ne jo Khudaa-taras logon mein se thay, jin par Allah Ta'ala ka fazl tha kaha ke tum un ke paas darwazey mein toh pahonch jaao, darwazey mein qadam rakhtey hi yaqeenan tum ghalib aa jaogey, aur tum agar momin ho toh tumhein Allah Ta'ala hi par bharosa rakhna chahiye. [58]

58. *Qaum-e-Moosa (alaihis salaam) mein se sirf yeh do shakhs sahih maano mein ee'maandaar niklay, jinhein nusrat-e-Ilaahi par yaqeen tha* {among the people of Musa (Moses – peace be upon him), only these two people turned out to be believers in the true sense, who believed in Divine help}. *Unhon ne qaum ko samjhaya ke tum himmat toh karo, phir dekho kis tarah Allah Ta'ala tumhein ghalba ataa farmaata hai* (They explained to the nation that if you have courage, then see how Allah gives you dominion).

❋

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾

Qaaloo yaa Moosaaa innaa lan nadkhulahaa abadam maa daamoo feehaa fazhab anta wa Rabbuka faqaatilaa innaa haahunaa qaa'idoon.

They said: O Moses! We will never enter (the land) while they are in it. So go you and your Lord and fight! We will sit here.

Qaum ne jawaab diya ke aye Moosa! Jab tak woh wahan hain tab tak hum hargiz wahan nah jayeinge, iss liye tum aur tumhaara parvardigaar ja kar dono hi lad-bhad lo, hum yahin baithey hue hain. [59]

59. *Lekin iss ke ba-wajood Bani Israel ne bad-tareen buzdilii, suu-e-adbii aur tamarrud wa sarkashi ka muzaahira kartey hue kaha ke* ***"tu aur tera Rab jaa kar ladey"*** (But despite this, the Children of Israel displayed the worst cowardice, bad manners and rebelliousness and said, **"You and Your Lord go and fight"**.)

Iss ke bar-aks jab jung Badar ke mauqa par rasool Allah (Sallallahu alaihi wa sallam) ne sahaba-e-kiraam se mashwara kiya (On the contrary, when the Messenger of Allah – peace and blessings of Allah be upon him – consulted the Companions on the occasion of the Battle of Badr), *toh unhon ne qillat-e-taa'daad-o-qillat-e-wasaa'il ke ba-wajood jihaad mein hissa leney ke liye bharpoor azm ka izhaar kiya* (then, they expressed their full determination to participate in Jihaad despite the small number and lack of resources), *aur yeh bhi kaha ke "Ya Rasool Allah! Hum aap ko iss tarah nahi kaheinge jis tarah qaum-e-Moosa ne Moosa (alaihis salaam) ko kaha tha."* {And also said: "O Messenger of Allah! We will not say to you as the people of Musa (Moses) said to Musa (Moses – peace be upon him)"}.

(صحيح بخاري، كتاب المغازي والتفسير)

(**Sahih Bukhari:** *The Book of Military Expeditions and Commentary*)

❋

قَالَ رَبِّ إِنِّي لَآ أَمۡلِكُ إِلَّا نَفۡسِي وَأَخِيۖ فَٱفۡرُقۡ بَيۡنَنَا وَبَيۡنَ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ٢٥

Qaala Rabbi innee laaa amliku illaa nafsee wa akhee fafruq bainanaa wa bainal qawmil faasiqeen.

He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.

Moosa (alaihis salaam) kahney lagey Ilaahi! Mujhe toh bajuz apne aur mere bhai ke kisi aur par koi ikhtiyaar nahi, pas Tu hum mein aur un na-farmaanon mein judaayi kar dey. [60]

60. *Iss mein nafarmaan qaum ke muqaabley mein apni be-basii ka izhaar bhi hai aur baraa'at ka e'laan bhi* {In this, in comparison to the disobedient nation, there's also an expression of one's helplessness and also declaration of freedom from obligations (i.e. innocence)}.

❋

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

Qaala fa innahaa muhar ramatun 'alaihim arba'eena sanah; yateehoona fil ard; falaa taasa 'alal qawmil faasiqeen. (Section 4)

(Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.

Irshaad hua ke ab zameen un par chaalees saal tak haraam kar di gayi hai, yeh khaana-badosh idhar-udhar sargardaan phirthay raheinge [61] iss liye tum un faasiqo ke barey mein gamgiin nah hona. [62]

61. *Yeh* ***maidaan-e-Tiih*** *kahlaata hai, jis mein chaalees saal yeh qaum apni nafarmaani aur jihaad se e'raaz ki wajah se sargardaan rahi* (This is called the **'Field of Tiih'**, in which this nation wandered for forty years due to its disobedience and refusal from Jihaad). *Iss maidaan mein iss ke ba-wajood un par mann-o-salwaa ka nuzool hua, jis se uktaa kar unhon ne apne paighambar se kaha ke roz-roz ek hi khaana kha kar hamaara jee bhar gaya hai* (In spite of this, in this field, Manna and Salwaa came down to them, from which they got bored and said to their prophet that they are satiated by eating only one food every day). *Apne Rab se dua kar ke woh mukhtalif qism ki sabziiyaan aur daalein hamaarey liye paida farmaaye* (Pray to your Lord to produce different types of vegetables and pulses for us).

Yahin un par baadalon ka saya hua, pathar par Hazrat Moosa (alaihis salaam) ki laathi maarney se baara qabeelon ke liye baara chashmay jaari hue, aur iss tarah ke deegar ina'amaat hotey rahey (Here they were overshadowed by the clouds, struck by the stick of Hazrat Musa (Moses – peace be upon him) on the stone, twelve springs were released for the twelve tribes and other such rewards continued). *Chaalees saal baad phir aise halaat paida kiye gaye ke yeh Baitul Muqaddas ke andar daakhil hue* (After forty years again such conditions were created that they entered the Jerusalem).

62. *Paighambar, dawat-o-tableegh ke ba-wajood jab dekhta hai ke meri qaum seedha raasta ikhtiyaar karne ke liye tayyar nahi, jis mein iss ke liye deen-o-duniya ki sa'aadatein aur bhalaaiyaan hain toh fitri taur par iss ko sakht afsos aur dilii khalq hota hai* (When the Prophet, despite the invitation and preaching, sees that my people are not ready to take the straight path, in which there is happiness and good things for them in the religion and the world, then he naturally feels deep regret and heartfelt concern). *Yahi nabi (Sallallahu alaihi wa sallam) ka bhi haal hota tha, jis ka zikr Quran Majeed mein Allah Ta'ala ne muta'addid jagah farmaya hai* (The same was the case with the Prophet – peace and blessings of Allah be upon him – who has been mentioned by Allah Ta'ala in several places in the Holy Quran). *Lekin aayat mein Hazrat Moosa (alaihis salaam) se khitaab kar ke kaha ja raha hai ke jab tu ne fariiza-e-tableegh ada kar diya aur paigham-e-Ilaahi logon tak pahuncha diya aur apni qaum ko ek 'aziimushshaan kaamyaabi ke nuqta-e-aaghaaz par la khada kiya* {But, in the verse, it is being addressed to Hazrat Musa (Moses – peace be upon him) and it is being said that when you fulfilled the duty of preaching and conveyed the Divine message to the people and led your nation to the starting point of a great success). *Lekin ab woh apni duun-himmatii aur bad-dimaagii ke sabab teri baat maanney ko tayyar nahi toh* (But if they are now unwilling to obey you because of their low morale and insolence then), *tu apne farz se subuk-dosh ho gaya aur ab tujhe un ke barey mein gamgiin honay ki zaroorat nahi* (you are relieved from your obligation and you need not be sad about them).

Aise mauqa par gamgiini toh ek fitri cheez hai. Lekin muraad iss tasallii se yeh hai ke tableegh-o-dawat ke baad ab tum indallaah barii-uzzimma ho (It is natural to feel sad on such an occasion. But what is meant by this consolation is that after preaching and calling, now you are free from charge from Allah).

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّۘ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِۚ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ٢٧

Watlu 'alaihim naba abnai Aadama bilhaqq; iz qarrabaa qurbaanan fatuqubbila min ahadihimaa wa lam yutaqabbal minal aakhari qaala la aqtulannnaka qaala innamaa yataqabbalul laahu minal muttaqeen.

But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill you. (The other) answered: Allah accepts only from those who ward off (evil).

Aadam (alaihis salaam) ke dono beton ka khara khara haal bhi unhein suna do, [63] un dono ne ek nazraana pesh kiya, un mein se ek ki nazar toh qubool ho gayi aur dusrey ki maqbuul nah hui [64] toh woh kahney laga ke mein tujhe maar hi daloonga, uss ne kaha Allah Ta'ala taqwa waalon ka hi amal qubool karta hai.

63. *Aadam (alaihis salaam) ke un do beton ke naam Haabil aur Qaabil thay* {The names of those two sons of Aadam (Adam – peace be upon him) were Abel and Cain}.

64. *Yeh nazr ya qurbani kis liye paish ki gayi?* (Why was this offering or sacrifice proposed?) *Iss ke barey mein koi sahih riwayat nahi. Albatta mashhoor yeh hai ke ibtidaa mein Hazrat Aadam-o-Hawwaa ke milaap se ba-ek-waqt ladka aur ladki paida hoti* (There is no authentic tradition about it. However, it is known that in the beginning, a boy and a girl were born from the union of Adam and Eve). ***Dusrey*** *hamal se phir ladka ladki hoti, ek hamal ke bahan bhai ka nikaah dusrey hamal ke bahan bhai se kar diya jaata* (From the second pregnancy, there would be a boy and a girl, the sibling of one pregnancy would be married to the sibling of other pregnancy).

Haabil ke saath paida honay wali bahan badsuurat thi, jab ke Qaabil ke saath paida honay wali bahan Khuubsuurat thi (The sister born along with Abel was ugly, while the sister born along with Cain was beautiful).

Uss waqt ke usuul ke mutabiq Haabil ka nikaah Qaabil ki bahan ke saath aur Qaabil ka nikaah Haabil ki bahan ke saath hona tha (According to the rules of the time, Abel was to marry Cain's sister and Cain was to marry Abel's sister). *Lekin Qaabil chaahta tha ke woh Haabil ke bahan ki bajaye apni hi bahan ke saath jo Khuubsuurat thi, nikaah karey* (But, Cain wanted to marry his own sister who was beautiful instead of Abel's sister). *(Hazrat Aadam (alaihis salaam) ne usay samjhaya, lekin woh nah samjha,* ***bil-aakhir*** *Hazrat Aadam (alaihis salaam) ne dono ko baargaah Ilaahi mein qurbaniyaan paish karne ka hukm diya aur farmaya ke jis ki qurbani qubool ho jayegi Qaabil ki bahan ka nikaah uss ke saath kar diya jayega* {Hazrat Aadam (Adam – peace be upon him) explained to him, but he did not understand; **finally,** Hazrat Aadam (Adam – peace be upon him) ordered both of them to offer sacrifices in the Divine court and said: 'The one whose sacrifice is accepted, the sister of Cain will be married to him'.}

Haabil ki qurbani qubool ho gayi, yaani aasman se aag aayi aur usay kha gayi jo uss ke qubool honay ki daleel thi (Abel's sacrifice was accepted, that is, fire came from heaven and consumed it, which was the proof of its acceptance).

Baaz mufassireen ka khayaal hai ke waise hi dono bhaiyon ne apne apne taur par Allah ki baargaah mein nazar paish ki, Haabil ne ek 'umda dumba ki qurbani aur Qaabil ne gandum ki baalii qurbani mein paish ki, Haabil ki qurbani qubool honay par Qaabil hasad ka shikaar ho gaya (Some commentators are of the opinion that the two brothers offered their offerings in the presence of Allah on their own way – Abel presented a fine sheep in sacrifice and Cain offered an ear of wheat in sacrifice, and upon the acceptance of Abel's sacrifice, Cain became a victim of jealousy).

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ٢٨

La'im basatta ilaiya yadaka litaqtulanee maaa ana bibaasitiny yadiya ilaika li aqtulaka inneee akhaaful laaha Rabbal 'aalameen.

Even if you stretch out your hand against me to kill me, I shall not stretch out my hand against you to kill you, lo! I fear Allah, the Lord of the Worlds.

Go tu mere qatl ke liye dast-daraazii karey lekin mein tere qatl ki taraf hargiz apne haath nah ba'daoonga, main toh Allah Ta'ala parvardigaar-e-aalam se khauf khata hoon.

❋

إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩

Inee ureedu an tabooo'a bi ismee wa ismika fatakoona min As-haabin Naar; wa zaalika jazaaa'uz zaalimeen.

Lo! I would rather you should bear the punishment of the sin against me and your own sin and become one of the owners of the fire. That is the reward of evil-doers.

Main toh chaahta hoon ke tu mera gunaah aur apne gunaah apne sar par rakh ley [65] aur dozakhiyon mein shaamil ho jaye, zaalimon ka yahi badla hai.

65. *Mere gunah ka matlab, qatl ka woh gunah hai jo mujhe uss waqt hota jab main tujhe qatl karta, jaisa ke hadees mein aata hai ke qaatil aur maqtool dono Jahannum mein jayeinge* (My sin means the sin of murder, which I would have had if I had killed you, as mentioned in the hadith, both the killer and the victim will go to hell).

Sahaba-e-kiraam ne poocha qaatil ka Jahannum mein jana toh samajh mein aata hai, maqtool Jahannum mein kyon jayega? (The Companions of the Prophet asked, "It is understandable that the murderer will go to Hell. Why will the deceased go to Hell?)

Aap (Sallallahu alaihi wa sallam) ne farmaya, iss liye ke woh bhi apne saathi ko qatl karne ka harees tha (He – peace and blessings of Allah be upon him – said: 'Because he was also eager to kill his companion').

(صحيح بخاري ومسلم كتاب الفتن) (**Sahih Bukhari & Muslim:** *The Book of Tribulations*)

فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾

Fatawwa'at lahoo nafsu hoo qatla akheehi faqatalahoo fa asbaha minal khaasireen.

But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.

Pas usay uss ke nafs ne apne bhai ke qatl par aamaada kar diya aur uss ne usay qatl kar daala, jis se nuqsaan paaney waalon mein se ho gaya. [66]

66. *Chunanchey hadees mein aata hai* (So, it comes in the hadith)

"لا تُقْتَلُ نَفْسٌ ظُلْمًا إلا كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا؛ لأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ"

"Jab bhi koi insaan zulm se qatl kiya jaata hai toh Aadam (alaihis salaam) ke sab se pehle betey (Qaabil) ke naama aamaal mein bhi uss qatl ka gunaah likha jaata hai kyon ke qatl na-haqq ki bina sab se pehle usi ne qaa'im ki thi."

"Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering."

(صحيح بخاري، كتاب الأنبياء ومسلم، كتاب القسامة)

(**Sahih Bukhari:** *The Book of the Prophets* | **Sahih Muslim:** *The Book of Oaths*)

Imam Ibn kaseer farmaatey hain ke ***"zaahir baat yeh maloom hoti hai ke Qaabil ko Haabil ke qatl na-haq ki saza duniya mein hi faurii taur par dey di gayi thi".***

(Imam Ibn Kathir says that, 'It is evident that Cain was immediately punished in this world for the wrongful killing of Abel.')

Hadees mein aata hai nabi (Sallallahu alaihi wa sallam) ne farmaya (It is mentioned in the hadith that the Prophet – peace and blessings of Allah be upon him – said):

"مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الآخِرَةِ؛ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ"

"Bagii (zulm-o-zyaadati) aur qat'-rahmii – yeh dono gunaah iss baat ke zyaada laayeq hain ke Allah Ta'ala un ke murtakabbeen ko duniya mein hi jald saza dey dey, taham aakhirat ki saza ke alaawa uss ke liye zakhiira hogi jo unhein wahan bhugatni hogi."

"There is no sin more deserving that Allah hasten the punishment in this world, in addition to what is stored up for him in the Hereafter – than injustice and severing the ties of kinship."

(أبو داود، كتاب الأدب- ابن ماجه، كتاب الزهد ومسند أحمد 5/ 36-38)

(**Sunan Abi Dawud:** *The Book of General Behavior* |**Sunan Ibn Majah:** *The Book of Abstinence* | **Musnad Ahmed:** *5/36 - 38*)

فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We belong to Allah and to Him we shall return.

(Ibn Kathir)

❋

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

Faba'asal laahu ghuraabai yabhasu fil ardi liyuriyahoo kaifa yuwaaree saw'ata akheeh; qaala yaa wailataaa a'ajaztu an akoona misla haazal ghuraabi fa uwaariya saw ata akhee fa asbaha minan naadimeen.

Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

Phir Allah Ta'ala ne ek kawwe ko bheja jo zameen khod raha tha taakay usay dikhaaye ke woh kis tarah apne bhai ki naash ko chhupa dey, woh kahney laga, haa'e afsos! Kya main aisa karne se bhi gaya guzra ho gaya ke uss kawwe ki tarah apne bhai ki laash ko dafna deta? Phir toh (bada hi) pashemaan aur sharminda ho gaya.

❋

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا
ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ
ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

Min ajli zaalika katabnaa 'alaa Banee Israaa'eela annahoo man qatala nafsam bighairi nafsin aw fasaadin fil ardi faka annammaa qatalan naasa jamee'anw wa man ahyaahaa faka annamaaa ahyan naasa jamee'aa; wa laqad jaaa'at hum Rusulunaa bilbaiyinaati summa inna kaseeram minhum ba'da zaalika fil ardi lamusrifoon.

For that cause We decreed for the Children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! Many of them became prodigals in the earth.

Isi wajah se hum ne bani Israel par yeh likh diya ke jo shakhs kisi ko baghair uss ke, ke woh kisi ka qaatil ho ya zameen mein fasaad machane waala ho, qatl kar daaley toh goya uss ne tamaam logon ko qatl kar diya, aur jo shakhs kisi ek ki jaan bacha ley, uss ne goya tamam logon ko zindah kar diya [67] aur un ke paas Hamaarey bahut se rasool zaahir daleelein ley kar aaye, lekin phir uds ke baad bhi un mein ke aksar log zameen mein zulm wa zyaadati aur zabardasti karney waaley hi rahey. [68]

67. *Iss qatal na-haq ke baad* (After this unjust killing), *Allah Ta'ala ne insaani jaan ki qadr-o-qeemat ko wazeh karne ke liye Bano Israel par yeh hukm naazil farmaya* (Allah Ta'ala revealed this order to the Children of Israel to clarify the value of human life).

Iss se andaaza lagaaya ja sakta hai ke Allah ke haan insaani khoon ki kitni ahmiyat aur takreem hai aur yeh usuul sirf Bani Israel hi ke liye nahi tha, Islam ki taalimaat ke mutabiq bhi yeh usuul hamesha ke liye hai (It can be estimated that the importance and honor of human blood is with Allah and this principle was not only for the Children of Israel; according to the teachings of Islam, this principle is forever).

Sulaiman bin Rabi' kahtey hain ke main ne Hazrat Hasan Basri se poocha yeh aayat hamaarey liye bhi hai jis tarah Bano Israel ke liye thi? (Sulaiman bin Rabi says that I asked Hazrat Hasan Basri: 'Is this verse for us as it was for the Children of Israel?') Unhon ne farmaya: ***"Haan. Qasam hai Uss zaat ki jis ke siwa koi mabood barhaq nahi, Banu Israel ke khoon Allah ke haan hamaarey khoono se zyaada qaabil-e-ehtiraam nahi thay".*** (He said: "Yes. By Him besides Whom there is no god, the blood of Children of Israel was not more honorable in the sight of Allah than our blood.") *(Tafsir Ibn Kathir)*

68. *Iss mein Yahood ko zajr-o-taubiikh hai ke un ke paas anbiyaa dalaa'il-o-baraahiin ley kar aatey rahey* (In this, the Jews are rebuked and scolded that the Prophets kept coming to them with evidences and proofs). *Lekin un ka rawayya hamesha hadd se tajaawuz karne wala hi raha* (But, their behavior had always remained transgressive beyond the limits).

Iss mein goya nabi (Sallallahu alaihi wa sallam) ko tasallii di ja rahi hai ke yeh aap ko qatl karne aur nuqsaan pahunchaaney ki jo saazishein kartey rahtey hain, yeh koi nai baat nahi hai, un ki saari tareekh hi makr-o-fasaad se bhari hui hai (In this, as if the Prophet – peace and blessings of Allah be upon him – is being comforted that the conspiracies they keep making to kill and harm you are nothing new, their entire history is full of deceit and mischief).

Aap bahar-haal Allah par bharosa rakhein jo ***Khairul Maakiriin*** *hai. Tamaam saazishon se behtar tadbeer karne wala hai* (In any case, you should put your trust in Allah, the Best of Planners. He is the Best Strategist of all conspiracies).

إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ
يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ
ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ٣٣

Innamaa jazaaa'ul lazeena yuhaariboonal laaha wa Rasoolahoo wa yas'awna fil ardi fasaadan ai yuqattalooo aw yusallabooo aw tuqatta'a aideehim wa arjuluhum min khilaafin aw yunfaw minalard; zaalika lahum khizyun fid dunyaa wa lahum fil Aakhirati 'azaabun 'azeem.

The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom; Jo Allah Ta'ala se aur Uss ke rasool se ladein aur zameen mein fasaad kartey phirein un ki saza yahi hai ke woh qatl kar diye jayein ya sulii cha'dha diye jayein, ya mukhaalif jaanib se un ke haath paaon kaat diye jayein, ya unhein jalaa-watan kar diya jaye, [69] yeh toh hui un ki duniyawi zillat aur khwaarii, aur aakhirat mein un ke liye bada bhaari azaab hai.

69. *Iss ki shaan-e-nuzool ki baabat aata hai ke* ***'Ukl*** *aur* ***'Uraina*** *qabeeley ke kuch log musalmaan ho kar Madinah aaye* (Concerning its revelation, it is related that some people from the tribe of 'Ukl' and 'Uraina' became Muslims and came to Madinah), *unhein Madinah ki aab-o-hawaa raas nah aayi toh Nabi (Sallallahu alaihi wa sallam) ne unhein Madinah se bahar, jahan sadqey ke oont thay, bhej diya ke un ka doodh aur peshaab piyo, Allah Ta'ala shifaa ataa farmayega* {The climate of Madinah did not suit them, so the Prophet – peace and blessings of Allah be upon him – ordered them to go the (herd of milch) camels of charity and to drink their milk and urine (as a medicine), Allah Ta'ala will grant them healing}. *Chunanchey chand roz mein woh theek ho gaye lekin iss ke baad unhon ne oonton ke rakhwaalay aur charwaahay ko qatl kar diya aur oont hankaa kar le gaye* {So, in a few days, they recovered (from their ailment and became healthy), but after that they killed the camel keeper and the shepherd and drove away the camels}.

Jab Nabi (Sallallahu alaihi wa sallam) ko iss amr ki ittilaa mili toh aap (Sallallahu alaihi wa sallam) ne un ke peechey aadmi daudaaye jo unhein oonton samait pakad laaye (When the Prophet – peace and blessings of Allah be upon him – was informed of this matter, he – peace and blessings of Allah be upon him – sent men after them who captured them along with the camels).

Nabi (Sallallahu alaihi wa sallam) ne un ke haath pair mukhaalif jaanib se kaat daaley un ki aankhon mein garam salaa'iyaan phernwayein, (kyon ke unhon ne bhi charwaahay ke saath aisa hi kya tha) phir unhein dhoop mein daal diya gaya hatta ke wahein mar gaye {The Prophet – peace and blessings of Allah be upon him – ordered that their hands and legs should be cut off from the opposite sides and that their eyes should be branded with heated pieces of iron (because they had done the same to the shepherd), then they were put in the sun until they died there}. *Sahih Bukhari mein yeh alfaaz bhi aatey hain ke unhon ne chori bhi ki, qatl bhi kya, ee'maan laaney ke baad kufr bhi kiya aur Allah wa rasool ke saath muhaarabaa bhi* {In Sahih Bukhari, these words are also mentioned that they committed theft, murder, reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle}.

(صحيح بخاري كتاب الديات، والطب والتفسير - صحيح مسلم كتاب القسامة)

{**Sahih Bukhari:** *The Book of Blood Money (Ad-Diyat), Medicine and Commentary* | **Sahih Muslim:** *The Book of Oaths*}

Yeh aayat-e-Muhaaraba kahlaati hai (This is called the 'verse of combat'). *Iss ka hukm aam hai yaani musalmaano aur kaafiron dono ko shaamil hai* (Its command is general, meaning it includes both Muslims and disbelievers). *Muhaaraba ka matlab hai - kisi munazzam aur musallah jathey ka Islami hukumath ke daairey mein ya iss ke qareeb sahraa waghera mein raah chaltey qaafilon aur afraad aur girohon par hamley karna, qatl-o-gaarat-garii karna, salb-o-nahb, igwaa aur aabruu-rezii karna waghera iss ki jo sazaayein bayan ki gayi hain* (Combat means – an organized and armed group attacking the

travelling caravans and individuals and groups on their way in the Islamic territory or near the desert; carry out killing and looting, to take away and plunder, and to abduct and defame etc. – its punishments are being described); *imam (Khaliifaa-e-waqt) ko ikhtiyaar hai ke un mein se jo saza munaasib samjhey, dey* {The leader (the ruler in-charge) has the authority to give any punishment he deems appropriate}.

Baaz log kahtey hain agar muhaarabiin ne qatl-o-salb kya aur dahshat-gardii ki toh unhein qatl aur sulii ki saza di jayegi (Some people say that if the fighters have killed and looted and committed terrorism, they will be punished with killing and given punishment of death) *aur jis ne sirf qatl kiya, maal nahi liya, usay qatl kiya jayega* (and the one who only killed and did not take the property will be killed), *aur jis ne qatl kiya aur maal bhi chhiinna, uss ka ek daayan haath aur baayaan paaon ya baayaan haath aur daayan paaon kaat diya jayega* (and the one who killed and also took the property, one of his right hand and left foot or left hand and right foot will be amputated).

Aur jis ne nah qatl kiya nah maal liya, sirf dahshat-gardii ki usay jalaa-watan kar diya jayega. Lekin Imam Shoukany farmaatey hain pehli baat sahih hai ke saza deney mein imam ko ikhtiyaar haasil hai (And the one who neither killed nor took property, only committed terrorism, then he will be exiled. But Imam Shoukani says that the first thing is correct that the Imam has the authority to punish) *(Fath al-Qadir)*

✵

إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

Illal lazeena taaboo min qabli an taqdiroo 'alaihim fa'lamooo annnal laaha Ghafoorur Raheem. (Section 5)

Except for those who repent before you overpower them. For know that Allah is Forgiving, Merciful.

Haan jo log uss se pehle tauba kar lein ke tum un par qaabuu paa lo [70] toh yaqeen maano ke Allah Ta'ala bahut badi Bakhshish aur Rahem wa Karam waala hai.

70. *Yaani giraftaar honay se pehle agar woh tauba kar ke Islami hukumath ki ita'at ka e'laan kar dein toh phir unhein maaf kar diya jayega, mazkoorah sazaayein nahi di jayeingii* (That is, if they repent and declare their obedience to the Islamic government before being arrested, then they will be forgiven, and the aforementioned punishments will not be given). *Lekin phir iss amr mein ikhtelaaf hai ke sazaaon ki maafi ke saath unhon ne qatl kar ke ya maal loot kar ya aabruu-rezii kar ke bandon, par jo dast-daraazii ki yeh jaraa'im bhi maaf ho jayeinge ya un ka badla liya jayega* (But then, there is a difference in the issue that with the forgiveness of the punishments, they have committed oppression on people by killing or looting property or humiliating, that those will also be forgiven or they will be avenged).

Baaz 'ulamaa ke nazdeek yeh maaf nahi hongey balkay un ka qisaas liya jayega (According to some scholars, they will not be forgiven, but its retaliation will be taken). *Imam Shoukany aur Imam Ibn Kaseer ka rujhaan iss taraf hai ke mutlaqan unhein maaf kar diya jayega aur usi ko zaahir aayat ka muqtazii batlaaya hai.*

Albatta giraftaarii ke baad tauba se jaraa'im maaf nahi hongey. Woh mustahiq saza hongey (The tendency of Imam Shoukani and Imam Ibn Kathir is that they will be forgiven absolutely and this has been explained as the meaning of the clear verse. However, the crimes will not be forgiven by repentance after arrest. They will deserve punishment). *(Fath al-Qadir and Ibn Kathir)*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥

yaaa aiyuhal lazeena aamanut taqul laaha wabtaghooo ilaihil waseelata wa jaahidoo fee sabeelihee la'allakum tuflihoon.

O you who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that you may succeed.

Musalmaano! Allah Ta'ala se dartey raho aur Uss ka qurb talaash karo [71] aur Uss ki raah mein jihaad karo taakay tumhaara bhala ho.

71. *Wasiila ke maaney aisi cheez ke hain jo kisi maqsood ke husool ya uss ke qurb ka zariya ho* (The meaning of "means" is something that is a means of achieving or proximity of a goal). ***"Allah Ta'ala ki taraf wasiila talaash karo"*** *ka matlab hoga aise aamaal ikhtiyaar karo jis se tumhein Allah ki raza aur Uss ka qurb haasil ho jaye* ("Seek a way towards Allah Ta'ala" means to take such actions from which you may attain Allah's Pleasure and His nearness).

Imam Shoukany farmaatey hain (Imam Shoukani says):

"إِنَّ الْوَسِيلَةَ - الَّتِي هِيَ الْقُرْبَةُ - تَصْدُقُ عَلَى التَّقْوَى وَعَلَى غَيْرِهَا مِنْ خِصَالِ الْخَيْرِ، الَّتِي يَتَقَرَّبُ الْعِبَادُ بِهَا إِلَى رَبِّهِمْ"

"Wasiila jo qurbat ke maaney mein hai, taqwa aur deegar khisaal khair par saadiq aata hai jin ke zariye se bandey apne Rab ka qurb haasil karte hain."

"Verily, the 'means' – which means nearness, refers to piety and other good qualities through which the servants attains nearness to their Lord."

Isi tarah manhiyyaat-o-muharramaat ke ijtinaab se bhi Allah ka qurb haasil hota hai (In the same way, by avoiding the prohibited and forbidden things, the Closeness of Allah is obtained). *Iss liye manhiyyaat-o-muharramaat ka tark bhi qurb Ilaahi ka wasiila hai* (That is why abandoning the prohibited and forbidden things is also a means of nearness to Allah).

Lekin jaahilon ne iss haqeeqi wasiiley ko chhor'd kar qabron mein madfuun logon ko apna wasiila samajh liya hai jis ki Shariat mein koi buniyaad nahi hai (But the ignorant have left this real means and have taken the people buried in the graves as their means, which has no basis in Shari'ah).

Albatta hadees mein iss maqaam-e-mahmuud ko bhi wasiila kaha gaya hai jo jannat mein nabi (Sallallahu alaihi wa sallam) ko ataa farmaya jayega (However, in the hadith, this 'Praised Station' is also called a means that will be given to the Prophet – peace and blessings of Allah be upon him). *Isi liye aap (Sallallahu alaihi wa sallam) ne farmaya* (That is why he – peace and blessings of Allah be upon him – said):

"Jo azaan ke baad mere liye yeh du'aa-e-wasiila karega woh meri shafaa'at ka mustahiq hoga".

"Whoever after listening to the Adhan says this supplication of means, then my intercession for him will be allowed on the Day of Resurrection".

(صحيح بخاري- كتاب الأذان، صحيح مسلم، كتاب الصلاة)

{**Sahih Bukhari:** *The Book of 'Call to Prayers' (Adhaan)* | **Sahih Muslim:** *The Book of Prayers*}

Du'aa-e-wasiila *jo azaan ke baad padni masnoon hai* **('Supplication of Means'** which is recommended to be recited after the Adhan):

" اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، "

'Allahumma Rabba hadhihi-dda` watit-tammah, was-salatil qa'imah, ati Muhammadan al-wasilata wal-fadilah, wa b`ath-hu maqaman mahmudan-il-ladhi wa`adtahu'

[O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)]

إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ
مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦

Innal lazeena kafaroo law anna lahum maa fil ardi jamee'anw wa mislahoo ma'ahoo liyaftadoo bihee min 'azaabi Yawmil Qiyaamati maa tuqubbila minhum wa lahum azaabun aleem.

As for those who disbelieve, lo! If all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.

Yaqeen maano ke kaafiron ke liye agar woh sab kuch ho jo saari zameen mein hai balkay usi ke misl aur bhi ho aur woh uss sab ko Qayamat ke din ke azaab ke badley fidye mein dena chahein toh bhi na-mumkin hai ke un ka fidya qubool kar liya jaye, un ke liye toh dard naak azaab hi hai. [72]

72. *Hadees mein aata hai ke ek jahannumi ko Jahannum se nikaal kar Allah ki baargaah mein paish kiya jayega. Allah Ta'ala iss se poocheyga* ***"tu ne apni aaraam-gaah kaisi payi?"*** (It is mentioned in the hadith that an inhabitant of the Hell will be taken out of the Hell and presented in the presence of Allah. Allah Ta'ala will ask him, "How did you find your resting place?"). *Woh kaheyga bad-tareen aaraam-gaah, Allah Ta'ala farmayega* ***"Kya tu zameen bhar sona fidya dey kar iss se chhutkaara haasil karna pasand karega?"*** (He will say the worst resting place, Allah Ta'ala will say, "Would you like to get rid of it by giving the gold of the whole earth as ransom?") Woh asbaat mein jawaab deyga (He will answer in the affirmative). *Allah Ta'ala farmayega* ***"Main ne toh duniya mein iss se bhi bahut kam ka tujh se mutaalba kya tha tu ne wahan iss ki parwa nahi ki",*** *aur usay dobarah Jahannum mein daal diya jayega* (Allah Ta'ala will say, "I asked you for much less than that in this world and you did not care for it there", and he will be thrown back into the Hell).

(صحيح مسلم، صفة القيامة، صحيح بخاري، كتاب الرقاق والأنبياء)

(**Sahih Muslim:** *The Characteristics of the Day of Judgment* | **Sahih Bukhari:** *To make the heart tender and the Prophets*)

يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

Yureedoona ai yakhrujoo minan Naari wa maa hum bikhaari jeena minhaa wa lahum 'azaabum muqeem.

They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.

Yeh chaheinge ke dozakh mein se nikal jayein lekin yeh hargiz uss mein se nah nikal sakeinge, un ke liye toh daimii azaab hain. [73]

73. *Yeh aayat kaafiron ke haq mein hai* (this verse is in favor of the disbelievers), *kyon kay mominon ko bil-aakhir saza ke baad Jahannum se nikaal liya jayega jaisa ke ahadees se saabit hai* (because the believers will eventually be taken out of hell after the punishment as is proved by the hadiths).

✵

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

Wassaariqu wassaariqatu faqta'oo aidiyahumaa jazaaa'am bimaa kasabaa nakaalam minal laah; wallaahu 'Azeezun hakeem.

As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.

Chori karne waley mard aur aurat ke haath kaat diya karo. [74] ***Yeh badla hai uss ka jo unhon ne kiya, azaab Allah ki taraf se, aur Allah Taala Quwwat wa Hikmat waala hai.***

74. *Baaz fuqahaa-e-zaahirii ke nazdeek sarqa ka yeh hukm aam hai chori thodi si cheez ki ho ya zyaada ki* (According to some apparent jurists, this order of theft is common, whether the theft is of a small amount or of a large amount). *Isi tarah woh Hirz (mahfooz jagah) mein rakhi ho ya ghair-Hirz mein* {in the same way, it is kept in custody (safe place) or in negligence}. *Har soorat mein chori ki saza di jayegi* (In all cases, theft will be punished).

Jab ke dusrey fuqahaa iss ke liye Hirz aur nisaab ko zaroori qaraar detey hain (While other jurists consider custody and established course essential for this). *Phir nisaab ki ta'yiin mein un ke maabain ikhtelaaf hai* (Then, there is a difference between them in determining the established course).

Muhaddiseen ke nazdeek nisaab rub' dinar ya teen darham (ya un ke musaawii qeemat ki cheez) hai, iss se kam chori par haath nahi kaata jayega {According to the traditionists, the established criterion is a quarter of a dinar or three dirhams (or something of equivalent value), and hands will not cut off upon theft of less than this}.

Isi tarah haath rusug (pahuncho) se kaatey jayeinge {Similarly, the hands will be cut off from the wrists (back of the hands)}. *Kuhnii ya kandhey se nahi. Jaisa ke baaz ka khayaal hai* (Not from the elbow or shoulder. As some believe). *(Tafsiilaat ke liye kutub hadees-o-fiqh aur tafaseer ka mutaala kiya jaye). (For details, the books of Hadith and Islamic Jurisprudence and Commentary should be studied).*

✵

فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ٣٩

Faman taaba mim ba'di zulmihee wa aslaha fa innal laaha yatoobu 'alaih; innal laaha Ghafoorur Raheem.

But whoso repents after his wrongdoing and amends, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

Jo shakhs apne gunaah ke baad tauba kar ley aur islaah kar ley toh Allah Ta'ala rahmat ke saath uss ki taraf laut'hta hai. [75] Yaqeenan Allah Ta'ala maaf farmaaney waala Mehrbaanii karne waala hai.

75. *Iss tauba se muraad indallaah qubool-e-tauba hai* (This repentance means acceptance of repentance according to Allah's way).

Yeh nahi ke tauba se chori ya kisi aur qaabil hadd jurm ki saza maaf ho jayegi. Hudood, tauba se maaf nahi hongi (Not that repentance will absolve the punishment of theft or any other serious crime. Limitations will not be forgiven by repentance).

❋

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٠﴾

Alam ta'lam annal laaha lahoo mulkus samaawaati wal ardi yu'az zibu many-yashaa'u wa yaghfiru limany-yashaaa'; wallaahu 'alaa kulli shai'in Qadeer.

Know you not that unto Allah belongs the Sovereignty of the heavens and the earth? He punishes whom He will, and forgives whom He will. Allah is Able to do all things.

Kya tujhe maloom nahi ke Allah Ta'ala hi ke liye zameen wa aasman ki badshaahat hai? Jisey chahey saza dey aur jisey chahey maaf kar dey, Allah Ta'ala har cheez par Qaadir hai.

❋

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا۟
ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ سَمَّٰعُونَ
لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ
مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ
فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ
قُلُوبَهُمْ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

Yaaa ayyuhar Rasoolu laa yahzunkal lazeena yusaa ri'oona fil kufri minal lazeena qaaloo aamannaa bi afwaahihim wa lam tu'min quloobuhum; wa minal lazeena haadoo sammaa'oona lilkazibi sammaa'oona liqawmin aakhareena lam ya'tooka yuharrifoonal kalima mim ba'di mawaadi'ihee yaqooloona in ooteetum haazaa fakhuzoohu wa il lam tu'tawhu fahzaroo; wa many-yuridil laahu fitnatahoo falan

tamlika lahoo minal laahi shai'aa; ulaaa 'ikal lazeena lam yuridil laahu any-yutahhira quloobahum; lahum fid dunyaa khizyunw wa lahum fil Aakhirati'azaabun 'azeem.

O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto you, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah dooms unto sin, you (by your efforts) will avail him nothing against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

Aye rasool! Aap un logon ke peechey nah khadiyeh jo kufr mein sabqat kar rahey hain khwaah woh un (munafiqon) mein se hon jo zabaanii toh ee'maan ka daa'wa kartey hain lekin haqeeqatan un ke dil ba-ee'maan nahi [76] aur Yahoodiyon mein se kuch log aise hain jo ghalat baatein sunnay ke aadii hain aur un logon ke jaasoos hain jo ab tak aap ke paas nahi aaye, woh kalmaat ke asli mauqa ko chhor'd kar unhein mutagayyar kar diya kartey hain, kahtey hain ke agar tum yahi hukm diye jaao toh qubool kar lena aur agar yeh hukm nah diye jaao toh alag thalag [77] rahna aur jis ka kharaab karna Allah ko manzoor ho toh aap uss ke liye khudaa'ii hidaayath mein se kisi cheez ke mukhtaar nahi. Allah Ta'ala ka iraada un ke dilon ko paak karne ka nahi, un ke liye duniya mein bhi badi zillat aur ruswaayi hai aur aakhirat mein bhi un ke liye badi sakht saza hai.

76. *Nabi Kareem (Sallallahu alaihi wa sallam) ko ahle kufr-o-shirk ke ee'maan nah laaney aur hidaayath ka raasta nah apnane par jo qalaq aur afsos hota tha* (The anxiety and regret that the Prophet – peace and blessings of Allah be upon him – used to have when the people of disbelief and polytheism did not believe and follow the path of guidance), *uss par Allah Ta'ala Apne paighambar ko zyaada gham nah karne ki hidaayath farma raha hai taakay iss etibaar se aap ko tasallii rahey ke aise logon ki baabat indallaah mujh se baaz-purs nahi hogi* (on this, Allah Ta'ala is instructing His messenger not to grieve too much, so that he may be comforted by the fact that Allah will not hold back from me regarding such people).

77. *Aayat number 41 taa 44 ki shaan-e-nuzool mein do waaqi'aat bayaan kiye jaatey hain.* ***Ek*** *toh do shaadi-shuda Yahoodi zaaniiyon (mard-o-aurat) ka. Unhon ne apni kitaab Tawraat mein toh radd-o-badal kar daala tha, alaawa-azeen iss ki kayi baaton par amal bhi nahi karte thay* {Two incidents are described in the revelation of verses from 41 to 44. Firstly, the two married Jewish adulterers (male and female). They had changed their book Torah, besides, they did not follow many of its words}.

Un hi mein se ek hukm rajm bhi tha jo un ki kitaab mein shaadi-shuda zaaniiyon ke liye tha aur ab bhi maujood hai lekin woh chuunkay iss saza se bachna chahtay thay (One of them was the command for putting to death by stoning, which was and is still for married adulterers in their book, but they wanted to avoid this punishment), *iss liye aapas mein faisla kiya ke Muhammad (Sallallahu alaihi wa sallam) ke paas chaltey hain agar unhon ne hamaarey iijaad-karda tareeqa ke mutabiq kodey maarney aur munh kaala karney ki saza ka faisla kiya toh maan leingey aur agar rajm ka faisla diya toh nahi maaneinge* (Therefore, they decided among themselves that they will go to Muhammad – peace and blessings of Allah be upon him – and if he decides on the punishment of flogging and blackening of the face according to the method they invented, then they will accept it and if he gives the decision of putting to death by stoning, they will not accept it).

Chunanchey Hazrat Abdullah bin Umar (radhiyallahu anhuma) farmaatey hain ke Yahoodi Nabi Kareem (Sallallahu alaihi wa sallam) ki khidmat mein haazir hue, aap (Sallallahu alaihi wa sallam) ne un se poocha ke Tawraat mein rajm ki baabat kya hai? (Therefore, Hazrat Abdullah bin Umar – radhiyallahu anhu – says that the Jews came to the service of the Holy Prophet – peace and blessings of Allah be upon him – and he – peace and blessings of Allah be upon him – asked them what is matter of stoning to death in the Torah?)

Unhon ne kaha Tawraat mein zina ki saza kodey maarna aur ruswaa karna hai (They said that the punishment for adultery in the Torah is flogging and humiliation). *Abdullah bin Salaam (radhiyallahu anhu) ne kaha tum jhoot kahtey ho, Tawraat mein rajm ka hukm maujood hai, jaao Tawraat laao, Tawraat laa kar woh padhney lagey toh aayat rajm par haath rakh kar agay peechey ki aayaat pa'dh diye* (Abdullah bin Salaam – may Allah be pleased with him – said, "You are lying, there is a command of stoning to death in the Torah. Go and bring the Torah." After bringing the Torah, they started reciting the verse, placing their hand on the verse of stoning to death, and reciting the verses back and forth.

Abdullah bin Salaam (radhiyallahu anhu) ne kaha haath uthaao, haath uthaaya toh wahan aayat-e-rajm thi (Abdullah bin Salaam – may Allah be pleased with him – said, "Raise your hand". When the hand was raised, there was the verse of stoning to death). *Bil-aakhir unhein etiraaf karna pada ke Mohammad (Sallallahu alaihi wa sallam) sach kahtey hain, Tawraat mein aayat rajm maujood hai* (Eventually, they had to admit that Muhammad – peace and blessings of Allah be upon him – was telling the truth, that the Torah contains the verse of stoning to death). *Chunanchey dono zaaniiyon ko sa'ngsaar kar diya gaya* (So, the two adulterers were stoned to death). *(Mulaahaza ho Sahihain wa deegar kutub-e-hadees) (See the two Sahihs and other Books of Hadith)*

Ek ***dusra*** *waaqia iss tarah bayan kiya jaata hai ke Yahood ka ek qabeela apne aap ko dusrey Yahoodi qabeeley se zyaada mu'azzaz aur mohtaram samajhta tha aur isi ke mutabiq apne maqtool ki diyat sou wasq aur dusrey qabeeley ke maqtool ki pachaas wasq muqarrar kar rakhi thi* (Another incident is narrated that a tribe of Jews considered themselves to be more honorable and respectable than other Jewish tribes, and accordingly fixed blood money of 100 wasaq for their deceased and 50 wasaq for the slain of another tribe).

Jab nabi (Sallallahu alaihi wa sallam) Madinah tashreef laaye, toh Yahood ke dusrey qabeeley ko kuch hausla hua jis ke maqtool ki diyat nisf thi aur uss ne diyat sou wasq deney se inkaar kar diya (When the Prophet – peace and blessings be upon him – came to Madinah, the other tribe of Jews had some courage whose blood money of the slain was half and they refused to pay the blood-money of the deceased).

Qareeb tha ke un ke darmiyaan iss maslay par ladaayi chhid jaati, lekin un ke samajh-daar log nabi (Sallallahu alaihi wa sallam) se faisla karaaney par razaamand ho gaye; iss mauqey par yeh aayaat naazil huein jin mein se ek aayat mein qisaas mein baraabari ka hukm diya gaya hai (It was almost that a fight would break out between them on this issue, but their wise people agreed to take a decision from the Prophet – peace and blessings of Allah be upon him.

On this occasion, these verses were revealed, in one of which equality in punishment for murder has been ordered). *(Yeh riwayat Musnad Ahmad mein hai jis ki sanad ko Sheikh Ahmed Shaakir ne sahih kaha hai. Musnad Ahmad, Jild 1, safha 246. Hadees number 2212) (This hadith is in Musnad Ahmad, whose chain of transmission is said to be Sahih by Sheikh Ahmad Shaakir. Musnad Ahmad, Volume 1, page 246 – Hadith No. 2212)*

Imam Ibn Kaseer farmaatey hain mumkin hai dono sabab ek hi waqt mein jama ho gaye hon aur un sab ke liye un aayaat ka nuzool hua ho (Imam Ibn Kathir says that it is possible that both reasons have accumulated at the same time and these verses were revealed for all of them). *(Ibn Kathir)*

❋

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ
عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم
بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٤٢

Sammaa'oona lilkazibi akkaaloona lissuht; fa in jaaa'ooka fahkum bainahum aw a'rid anhum wa in tu'rid 'anhum falany-yadurrooka shai'anw wa in hakamta fahkum bainahum bilqist; innal laaha yuhibbul muqsiteen.

Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto you (Muhammad) judge between them or disclaim jurisdiction. If you disclaim jurisdiction, then they cannot harm you at all. But if you judge, judge between them with equity. Lo! Allah loves the equitable.

Yeh kaan laga laga kar jhoot ke sunnay waaley [78] aur jee bhar bhar kar haraam ke khaaney waaley hain, agar yeh tumhaarey paas ayein toh tumhein ikhtiyaar hai khwaah un ke aapas ka faisla karo khwaah un ko taal do, agar tum un se munh bhi pheroge toh bhi yeh tum ko hargiz koi zarar nahi pahuncha saktey, aur agar tum faisla karo toh un mein 'adl wa insaaf ke saath faisla karo, yaqeenan 'adl waalon ke saath Allah mohabbat rakhta hai.

78. "سَمَّاعُونَ" (***samma'oon***) *ke maaney (bahut zyaada sunnay waaley) iss ke do mafhuum ho saktey hain* {The meaning of **'who would have listened'** (the one who listens a lot) can have two connotations}, *jaasuusii karney ke liye zyaada baatein sunna ya dusron ki baatein maanney aur qubool karney ke liye sunna* (to listen more to spy or to listen what others say for the sake of agreeing and acceptance). *Baaz mufassireen ne pehle manay muraad liye hain aur baaz ne dusrey* (Some commentators have taken the first meaning and some have taken the second meaning).

❋

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾

Wa kaifa yuhakkimoonaka wa 'indahumut Tawraatu feehaa hukmul laahi summa yatawallawna mim ba'di zaalik; wa maaa ulaaa'ika bilmu'mineen. (Section 6)

How come they unto you for judgment when they have the Torah, wherein Allah has delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.

(Ta'ajjub ki baat hai ke) woh kaise apne paas Tawraat hotey hue jis mein ahkaam Ilaahi hain tum ko munsif banaatey hain, phir uss ke baad bhi phir jaatey hain, dar-asal yeh ee'maan wa yaqeen waaley hain hi nahi.

❋

إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ٤٤

Innaaa anzalnat Tawraata feehaa hudanw wa noor; yahkumu bihan Nabiyyoonal lazeena aslamoo lillazeena haadoo war rabbaaniyyoona wal ahbaaru bimas tuhfizoo min Kitaabil laahi wa kaanoo 'alaihi shuhadaaa'; falaa takhshawun naasa wakhshawni wa laa tashtaroo bi aayaatee samanan qaleelaa; wa mal lam yahkum bimaaa anzalal laahu fa ulaaa'ika humul kaafiron.

Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And sell not My revelations for a little gain. Whoso judges not by that which Allah has revealed: such are disbelievers.

Hum ne Tawraat naazil farmaayi hai jis mein hidaayath wa noor hai, Yahoodiyon mein[79] isi Tawraat ke saath Allah Ta'ala ke maanney waaley anbiyaa (alaihimas salaam) [80] aur ahlullaah aur 'ulamaa faisley kartey thay kyon ke unhein Allah ki uss kitaab ki hifaazat ka hukm diya gaya tha. [81] Aur woh uss par iqraarii gawaah thay [82] ab tumhein chahiye ke logon se nah daro aur sirf Mera dar rakho, Meri aayaton ko thodey thodey mol par nah beicho, [83] jo log Allah ki utaari hui wahii ke saath faisley nah karein woh (poorey aur pukhta) kaafir hain. [84]

79. "لِلَّذِينَ هَادُوا" (***lillazeena haadoo***) *iss ka taalluq* "يَحْكُمُ" *se hai. Yaani Yahoodiyon se muta'alliq faisley kartey thay* {(For those who are Jews) – it is related with 'Judging'. That is, they used to make decisions about the Jews.}

80. "أَسْلَمُوا" (***aslamoo***) *yeh* "نَبِيِّينَ" (***nabiyyin***) *ki sifat bayan ki ke woh saarey anbiyaa deen-e-Islam hi ke pairokaar thay jis ki taraf Muhammad (Sallallahu alaihi wa sallam) dawat dey rahey hain* {(they submit) – this described the attribute of "Prophets" that all those Prophets were the followers of the religion of Islam to which Muhammad – peace and blessings of Allah be upon him – is calling}. *Yaani tamaam paighambaron ka deen ek hi raha hai. Islam jis ki buniyaadi dawat yeh thi ke ek Allah ki ibaadath ki jaye aur Uss ki ibaadath mein kisi ko shareek nah kiya jaye* (That is, the religion of all the prophets has been the same. Islam, whose basic call was this that to worship one Allah and not to associate anyone with Him). *Har nabi ne sab se pehle apni qaum ko yahi dawat-e-tawheed-o-ikhlaas paish ki* (Every Prophet first offered this invitation of monotheism and faithfulness).

«وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلا نُوحِي إِلَيْهِ أَنَّهُ لا إِلَهَ إِلا أَنَا فَاعْبُدُونِ»

"Wa maaa arsalnaa min qablika mir Rasoolin illaa nooheee ilaihi annahoo laaa ilaaha illaaa Ana fa'budoon."

"And We sent no messenger before thee but We inspired him, (saying): There is no deity except Me (Allah), so worship Me."

"Hum ne aap se pehle jitne rasool bhejey, sab ko yahi wahii ki ke Mere siwa koi mabood nahi hai, pas tum sab Meri hi ibaadath karo."

(Surah Al-Anbiyaa: The Prophets | Chapter 21 – verse 25)

Isi ko Quran mein ***'Ad-Deen'*** *bhi kaha gaya hai* (This is also called **'the religion'** in the Quran.) *Jaisa ke Surah Ash-Shura ki aayat 13 mein kaha gaya hai* (As it is said in the verse 13 of Chapter Ash-Shuraa):

«شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا»

"Shara'a lakum minad deeni maa wassaa bihee Noohanw…"

"He has ordained for you that religion which He commended unto Noah…"

"Allah Ta'ala ne tumhaarey liye wahi deen muqarrar kar diya hai jis ke qaa'im karney ka Uss ne Nuuh (alaihis salaam) ko hukm diya tha…"

(Surah Ash-Shuraa: Consultation | Chapter 42 – verse 13)

Jis mein isi mazmuun ko bayaan kiya gaya hai ke aap ke liye Hum ne wahi deen muqarrar kiya hai jo aap se qabl deegar anbiyaa ke liye kiya tha (In which the same subject has been described that We have prescribed for you the same religion that was prescribed for other prophets before you).

81. *Chunanchey unhon ne Tawraat mein koi tagayyur-o-tabdeel nahi kiya, jis tarah baad mein logon ne kya* (So, they did not make any alterations and changes, as later, people did).

82. *Ke yeh kitaab kami-beshii se mahfooz hai aur Allah ki taraf se naazil shuda hai* (That this book is secure from decrease or increase and it is revealed by Allah).

83. *Yaani logon se dar kar Tawraat ke asal ahkaam par parda mat daalo, nah duniya ke thodey se mafaadaat ke liye un mein radd-o-badal karo* (In other words, do not hide the original commandments of the Torah out of fear of people, nor change them for the sake of the small interests of the world).

84. *Phir tum kaise ee'maan ke badlay kufr par raazi ho gaye ho?* (Then, how have you agreed to disbelief instead of faith?)

❋

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ
وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ
فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾

Wa katabnaa 'alaihim feehaaa annan nafsa binnafsi wal'aina bil'aini wal anfa bilanfi wal uzuna bil uzuni wassinna bissinni waljurooha qisaas; faman tasaddaqa bihee fahuwa kaffaaratul lah; wa mal lam yahkum bimaaa anzalal laahu fa ulaaa'ika humuz zalimoon.

And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoes it (in the way of charity) it shall be expiation for him. Whoso judges not by that which Allah has revealed: such are wrong-doers.

Aur Hum ne Yahoodiyon ke zimma Tawraat mein yeh baat muqarrar kar di thi ke jaan ke badlay jaan aur aankh ke badlay aankh aur naak ke badlay naak aur kaan ke badlay kaan aur daanth ke badlay daanth aur khaas zakhamon ka bhi badla hai, [85] ***phir jo shakhs uss ko maaf kar dey toh woh uss ke liye kaffaara hai, aur jo log Allah ke naazil kiye hue ke mutabiq hukm nah karein, wahi log zaalim hain.*** [86]

85. *Jab Tawraat mein jaan ke badlay jaan aur zakhamon mein qisaas ka hukm diya gaya tha* (When life for life and retaliation for physical injury were ordered in the Torah) *toh phir Yahoodiyon ke* ***ek*** *qabeeley (**Banu Nadir**) ka* ***dusrey*** *qabeeley (**Banu Qurayza**) ke saath iss ke bar-aks maamla karna* {then, the dealing of one tribe of Jews (Banu Nadir) with another tribe (Banu Qurayzah) on the contrary} *aur apne maqtool ki diyat dusrey qabeeley ke maqtool ki ba-nisbat dugna rakhna ka kya jawaaz hai?* (And what is the justification for keeping the blood money of one's deceased twice as compared to that of another tribe's deceased?) *Jaisa ke iss ki tafseel pichley safhaat mein guzri* (As its description has been mentioned in the previous pages).

86. *Yeh ishaara hai iss baat ki taraf ke jis qabeeley ne mazkoorah faisla kiya tha, yeh Allah ke naazil-karda hukm ke khilaaf tha aur iss tarah unhon ne zulm ka irtekaab kiya* (This is an indication that the tribe which made the above decision was against the revealed order of Allah and thus they committed injustice). *Goya insaan iss baat ka mukallif hai ke woh ahkamaat Ilaahi ko apnane* (It is as if man is obliged to follow the orders of Allah), usi ke mutabiq faisley karey aur zindagi ke tamaam mu'aamalaat mein iss se rahnumaa'ii haasil karey (make decisions accordingly and seek guidance from these in all affairs of life), *agar woh aisa nahi karega toh baargaah Ilaahi mein zaalim mutasawwar hoga, faasiq mutasawwar hoga aur kaafir mutasawwar hoga* (If he does not do this, then in the presence of Allah, he will be considered oppressor, he will be considered transgressor and he will be considered disbeliever).

Aise logon ke liye Allah Ta'ala ne teeno lafz istemaal kar ke Apne gazab aur naaraazgii ka bharpoor izhaar farma diya (For such people, Allah Ta'ala expressed His anger and displeasure by using three words). *Iss ke baad bhi insaan apne hi khud-saakhta qawaaniin ya apni khwahishaat hi ko ahmiyat dey toh iss se zyaada bad-qismati kya hogi?* (Even after that, if a person gives importance to his own self-made laws or his own desires, what would be more unfortunate than that?)

***Malhuuza* (Note):** *'Ulamaa-e-usuuliin ne likha hai ke pichli Shariat ka hukm, agar Allah ne barqaraar rakha hai toh hamaarey liye bhi uss par amal karna zaroori hai* (The scholars of principles have written that if Allah has maintained the command of the previous Shari'ah, then it is necessary for us to follow it) *aur iss aayat mein bayan-karda hukm ghair-mansookh hai iss liye yeh bhi Shariat Islamia hi ke ahkaam hain jaisa ke ahadees se iss ki taa'iid hoti hai* (and the command described in this verse is not abrogated, therefore these are also the commands of the Islamic Shari'ah).

Isi tarah ahadees se «النَّفْسَ بِالنَّفْسِ» *(jaan, badlay jaan ke) ke umuum se do soortein khaarij hongi* {In the same way, from the hadiths, two cases will be excluded from the general meaning of **'Annafsa Binnafsii'** (the life for the life)} *ke koi musalmaan agar kisi kaafir ko qatl kar dey toh qisaas mein iss kaafir ke badlay musalmaan ko, isi tarah ghulam ke badlay azaad ko qatl nahi kiya jayega* (That if a Muslim kills a disbeliever, then a Muslim will not be killed instead of that disbeliever, similarly a free man will not be killed instead of a slave).

(Tafseel ke liye mulaahaza ho, Fatah Al-Baari wa Nayl Al-Awtar waghera)

(For details, see Fath al-Bari and Nayl al-Awtar etc.)

وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

Wa qaffainaa 'alaaa aasaaarihim bi 'Eesab ni Maryama musaddiqal limaa baina yadaihi minat Tawraati wa aatainaahul Injeela feehi hudanw wa noorunw wa musaddiqal limaa baina yadaihi minat Tawraati wa hudanw wa maw'izatal lilmuttaqeen.

And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).

Aur Hum ne un ke peechey 'Isa bin Maryam ko bheja jo apne se pehle ki kitaab yaani Tawraat ki tasdeeq karne waaley thay [87] aur Hum ne unhein Injeel ataa farmaayi jis mein noor aur hidaayath thi aur woh apne se pehle ki kitaab Tawraat ki tasdeeq karti thi aur woh saraasar hidaayath wa nasiihat thi paarsaa logon ke liye. [88]

87. *Yaani anbiyaa-e-saabiqiin ke fauran baad* (That is, immediately after the previous prophets), *muttasil hi Hazrat 'Isa (alaihis salaam) ko bheja jo apne se pehle naazil-shuda kitaab Tawraat ki tasdeeq karne waley thay iss ki takziib karne waley nahi* {next only, He sent 'Isa (Jesus – peace be upon him) who was to confirm the Torah revealed before him, not to deny it}, *jo iss baat ki daleel thi ke Hazrat 'Isa (alaihis salaam) bhi Allah ke sachchey rasool hain aur Usi Allah ke firistaada hain jis ne Tawraat Hazrat Moosa (alaihis salaam) par naazil farmaayi thi* {which was the proof that Hazrat 'Isa (Jesus – peace be upon him) is also the true messenger of Allah and he is the messenger of the same Allah Who revealed the Torah to Hazrat Moosa (Moses – peace be upon him)}, *toh iss ke ba-wajood bhi Yahoodiyon ne Hazrat 'Isa (alaihis salaam) ki takziib ki balkay un ki takfiir aur tanqiis-o-ihaanat ki* {So even so, the Jews denied 'Isa (Jesus – peace be upon him) rather they blasphemed him and criticized and insulted him}.

88. *Yaani jis tarah Tawraat apne waqt mein logon ke liye hidaayath ka zariya thi* (That is, just as the Torah was a source of guidance for the people in its time). *Usi tarah Injeel ke nuzool ke baad ab yahi haisiyat Injeel ko haasil ho gayi aur phir Quran Kareem ke nuzool ke baad Tawraat wa Injeel aur deegar sahaa'if-e-aasmaani par amal mansookh ho gaya* (In the same way, after the revelation of the Gospel, the same status was attained by the Gospel, and then after the revelation of the Holy Quran, the practice of the Torah, the Gospel and other heavenly scriptures was abrogated) *aur hidaayath-o-najaath ka waahid zariya Quran Kareem rah gaya aur isi par Allah Ta'ala ne aasmaani kitabon ka silsila khatam farma diya* (And the only source of guidance and salvation remained the Holy Quran, and on this, Allah Almighty ended the series of heavenly books).

Yeh goya isi baat ka e'laan hai ke Qayamat tak paida honay waaley insaanon ki falaah-o-kaamyaabi isi Quran se waabasta hai (It is as if it is a declaration that the well-being and success of human beings until the Day of Resurrection is related to this Quran), *jo iss se ju'd gaya, surkhruu raheyga, jo kat gaya naakaamii-o-naa-muraadii iss ka muqaddar hai* (whoever is connected to it, will remain successful, the one who is cut-off is doomed to failure and disappointment). *Iss se maloom hua ke (**Wahdat-e-Adyaan**) ka falsafa yaksar ghalat hai, haq har daur mein ek hi raha hai, muta'addid nahi* {This shows that the philosophy of (**Unity of all religions**) is completely wrong, the truth has been the same in every era, not multiple). *Haqq ke siwa doosri cheezein baatil hain* (Things other than truth are false).

Tawraat apne daur ka haq thi, iss ke baad Injeel apne daur ka haq thi (The Torah was the right of its time, after that the Gospel was the right of its time). *Injeel ke nuzool ke baad Tawraat par amal karna jaa'iz nahi tha* (After the revelation of the Gospel, it was not permissible to follow the Torah), *aur jab Quran naazil ho gaya toh Injeel mansookh ho gayi* (and when the Quran was revealed, the

Gospel was abrogated), *Injeel par amal karna jaa'iz nahi raha aur sirf Quran hi waahid nizaam-e-amal aur najaath ke liye qaabil-e-amal reh gaya* (it was no longer permissible to follow the Gospel and only the Quran was left as the only system of action and salvation). *Iss par ee'maan laaye baghair yaani nabuwat Muhammadi* (على صاحبها الصلاة والسلام) *ko tasleem kiye baghair najaath mumkin nahi* {Salvation is not possible without believing in it, that is, without accepting the prophethood of related to Muhammad (its possessor – peace and blessings be upon him)}.

(Mazeed mulaahaza ho, Surah al-Baqarah aayat 62 ka Haashia) (See also, the marginal note of Chapter al-Baqarah, verse 62)

✵

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾

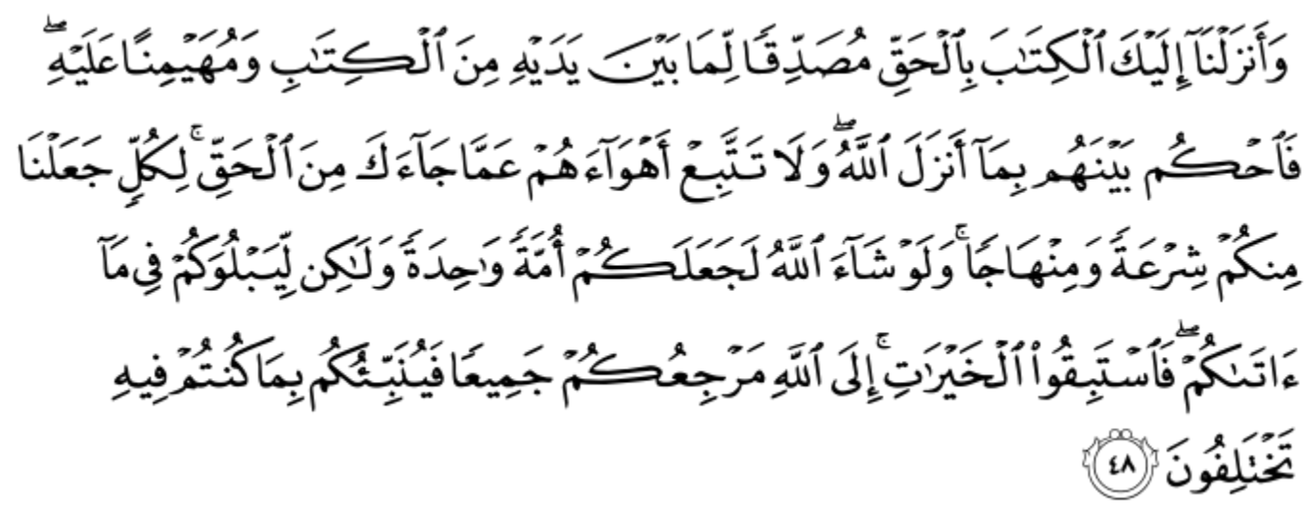
Walyahkum Ahlul Injeeli bimaaa anzalal laahu feeh; wa mal lam yahkum bimaaa anzalal laahu fa ulaaa'ika humul faasiqoon.

Let the People of the Gospel judge by that which Allah has revealed therein. Whoso judges not by that which Allah has revealed: such are evil-livers.

aur Injeel waalon ko bhi chahiye ke Allah Ta'ala ne jo kuch Injeel mein naazil farmaya hai usi ke mutabiq hukm karein [89] aur jo Allah Taala ke naazil karda se hi hukm nah karein woh (bad-kaar) faasiq hain.

89. *Ahle Injeel ko yeh hukm uss waqt tak tha, jab tak Hazrat 'Isa (alaihis salaam) ki nabuwat ka zamana tha* {The people of the Gospel had this order until the time of Prophethood of Isa (Jesus – peace be upon him)}. *Nabi (Sallallahu alaihi wa sallam) ki be'sat ke baad Hazrat 'Isa (alaihis salaam) ka daur nabuwat bhi khatam ho gaya. Aur Injeel ki pairwi ka hukm bhi* {After the Divine mission of the Prophet – peace and blessings of Allah be upon him – the period of prophethood of Isa (Jesus – peace be upon him) also ended. And the command to follow the Gospel}.

Ab ee'maandaar wahi samjha jayega jo ***risaalat-e-Muhammadi*** *par ee'maan laayega aur Quran Kareem ki ittebaa karega* (Now, the believer will be considered to be the one who believes in the **Divinely ordained prophethood related to Muhammad** and follows the Holy Quran).


وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ
فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا
مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ
ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٤٨﴾

Wa anzalnaa ilaikal Kitaaba bilhaqqi musaddiqallimaa baina yadaihi minal Kitaabi wa muhaiminan 'alaihi fahkum bainahum bimaa anzalal laahu wa laa tattabi' ahwaaa'ahum 'ammaa jaaa'aka minal haqq; likullin ja'alnaa minkum shir'atanw wa minhaajaa; wa law shaaa'al laahu laja'alakum ummatanw waahidatanw wa laakil liyabluwakum fee maa aataakum fastabiqul khairaat; ilal laahi marji'ukum jamee'an fayunab bi'ukum bimaa kuntum feehi takhtalifoon.

And unto you have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come unto you. 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). So vie one with another in good works. Unto Allah you will all return, and He will then inform you of that wherein you differ.

Aur Hum ne aap ki taraf haq ke saath yeh kitaab naazil farmaayi hai jo apne se agli kitaabon ki tasdeeq karne waali hai aur un ki muhaafiz hai. [90] ***Iss liye aap un ke aapas ke mu'aamalaat mein isi Allah ki utaari hui kitaab ke saath hukm kijiye,*** [91] ***iss haq se hatt kar un ki khwaahishon ke peechey nah jaa'iye*** [92] ***tum mein se har ek ke liye Hum ne ek dastoor aur raah muqarrar kar di hai.*** [93] ***Agar manzoor Maulaa hota toh tum sab ko ek hi ummat bana deta, lekin Uss ki chaahat hai ke jo tumhein diya hai uss mein***

tumhein aazmaaye, [94] ***tum naikiyon ki taraf jaldi karo, tum sab ka rujoo Allah hi ki taraf hai, phir Woh tumhein har woh cheez bata deyga jis mein tum ikhtelaaf kartey rahtey ho.***

90. *Har aasmaani kitaab apne se maa-qabl kitaab ki masdaq rahi hai jis tarah Quran pichli tamaam kitabon ka masdaq hai aur tasdeeq ka matlab hai ke yeh saari kitaabein fil-waaqe Allah ki naazil-karda hain* (Every heavenly book has been the authenticator of the book before it, just as the Quran is the authenticator of all previous books, and confirmation means that all these books are, in fact, revealed by Allah).

Lekin Quran masdaq honay ke saath-saath مُهَيْمِنٌ *(Muhaafiz, Amiin, Shahid aur haakim) bhi hai* {But, the Quran, along with being authenticator, is also **'Guardian'** (Protector, Trustee, Witness and Ruler)}. *Yaani pichli kitaabon mein chuunkay tahreef-tagayyur bhi hui hai iss liye Quran ka faisla naatiq hoga, jis ko yeh sahih qaraar deyga wahi sahih hai. Baaqi baatil hai* (That is, there have been distortions and changes in the previous books, the decision of the Quran will be clear, and whoever it declares to be correct is correct. The rest is false).

91. *Iss se pehle aayat number 42 mein Nabi (Sallallahu alaihi wa sallam) ko ikhtiyaar diya gaya tha ke aap un ke mu'aamalaat ke faisley karein ya nah karein. Aap ki marzi hai.* (Earlier, in the verse 42, the Prophet – peace and blessings of Allah be upon him – was given the authority to decide on their affairs or not. It is up to you).

Lekin ab iss ki jagah yeh hukm diya ja raha hai ke un ke aapas ke mu'aamalaat mein bhi Quran Kareem ke mutabiq faisley farmayein (But now, in its place, it is being ordered to make decisions according to the Holy Quran in their mutual affairs as well).

92. *Yeh dar-asal ummat ko taleem di ja rahi hai ke Allah ki naazil-karda kitaab se hatt kar logon ki khwahishaat aur aaraa ya un ke khud-saakhta afkaar-o-maz'uumaat ke mutabiq faisley karna gumraahi hai* (It is actually being taught to the Ummah that, apart from the book revealed by Allah, it is wickedness to make decisions based on people's desires and opinions or their self-made opinions and assumptions), *jis ki ijaazat jab paighambar ko nahi hai toh kisi aur ko kis tarah haasil ho sakti hai?* (Whose permission is not given to the Prophet, how anyone else get it?)

93. *Iss se muraad pichli sharii'atein hain jin ke baaz furuu'ii ahkamaat ek dusrey se mukhtalif thay* (It refers to the previous Shari'ahs, some of the casual orders of which were different from each other). *Ek Shariat mein baaz cheezein haraam toh doosri mein halaal thein, baaz mein kisi maslay mein tashdiid thi toh doosri mein takhfeef, lekin deen sab ka ek yaani tawheed par mubni tha* (Some things were unlawful in one Shari'ah and lawful in another, in some cases there was an aggravation of some issues and in others a reduction, but the religion of all was based on one thing, that is, monotheism). *Iss lihaaz se sab ki dawat ek hi thi. Iss mazmuun ko ek hadees mein iss tarah bayan kiya gaya hai* (In this sense, everyone's invitation was the same. This topic has been described in a hadith as follows):

"نَحْنُ مَعَاشِرَ الأَنْبِيَاءِ إِخْوَةٌ لِعَلاَّتٍ، دِينُنَا وَاحِدٌ"

"Hum anbiyaa ki jamaath allaatii bhai hain; hamaara deen ek hai."

"We, the community of prophets are paternal brothers; our religion is one."

(Sahih Bukhari)

Allaatii bhai woh hotey hain jin ki maaein toh mukhtalif hon baap ek ho (Half brothers are those whose mothers are different but the father is the same). *Matlab yeh hai ke un ka deen ek hi tha aur sharii'atein (dastoor aur tareeqay) mukhtalif thein* {This means that their religion was the same and the Shari'ahs (instructions and methods) were different}.

Lekin Shariat-e-Muhammadiya ke baad ab saari sharii'atein bhi mansookh ho gayi hain aur ab deen bhi ek hai aur Shariat bhi ek (But, after the Muhammadiyyah Shari'ah, all the Shari'ahs have been canceled and now the religion is one and the Shari'ah is also one).

94. *Yaani nuzool-e-Quran ke baad ab najaath toh agarchay isi se waabasta hai lekin iss raah-e-najaath ko ikhtiyaar karne ke liye Allah Ta'ala ne insaanon par jabar nahi kiya hai* (That is, after the revelation of the Quran, even though salvation is associated with it, Allah has not forced people to adopt this path of salvation). *Warna woh chaahta toh aisa kar sakta tha, lekin iss tarah tumhaari aazmaa'ish mumkin nah hoti, jab ke Woh tumhein aazmaana chaahta hai* (Otherwise, He could have done it if He wanted, but in this way your trial would not have been possible, while He wants to test you).

❋

وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ بَعۡضِ مَآ
أَنزَلَ ٱللَّهُ إِلَيۡكَۖ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ ذُنُوبِهِمۡۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ
لَفَٰسِقُونَ ٤٩

Wa anih kum bainahum bimaaa anzalal laahu wa laa tattabi' ahwaaa'ahum wahzarhum ai yaftinooka 'am ba'di maaa anzalal laahu ilaika fa in tawallaw fa'lam annamaa yureedul laahu ai yuseebahum biba'di zunoobihim; wa inna kaseeram minan naasi lafaasiqoon.

So judge between them by that which Allah has revealed, and follow not their desires, but beware of them lest they seduce you from some part of that which Allah has revealed unto you. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! Many of mankind are evil-livers.

Aap un ke mu'aamalaat mein Khuda ki naazil karda wahii ke mutabiq hi hukm kiya kijiye, un ki khwaahishon ki taabedaari nah kijiye aur un se hoshiyaar rahiyeh ke kahin yeh aap ko Allah ke utaarey hue kisi hukm se idhar udhar nah karein, agar yeh log munh phair lein toh yaqeen karein ke Allah ka iraada yahi hai ke unhein un ke baaz gunaahon ki saza dey hi daaley aur aksar log na-farmaan hi hotey hain.

❋

أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

Afahukmal jaahiliyyati yabghoon; wa man ahsanu minal laahi hukmal liqawminy yooqinoon. (Section 7)

Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?

Kya yeh log phir se jaahiliyyat ka faisla chaahtey hain [95] yaqeen rakhney waaley logon ke liye Allah Ta'ala se behtar faisley aur hukm karne waala kaun ho sakta hai? [96]

95. *Ab Quran aur Islam ke siwa, sab jaahiliyyat hai, kya yeh ab bhi roshni aur hidaayath (Islam) ko chhor'd kar jaahiliyyat hi ke mutalaashii aur taalib hain?* {Now except the Quran and Islam, all is ignorance. Are they still, leaving light and guidance (Islam), searchers and seekers of ignorance?} *Yeh istifhaam, inkaar aur taubiikh ke liye hai* (This interrogative question is for denial and rebuke) *aur* (فا) *lafz muqaddar par atf hai aur maaney hain* {and the word (fa) is a reference to destiny and has meanings}

"يُعْرِضُونَ عَنْ حُكْمِكَ بِمَا أَنْزَلَ اللهُ عَلَيْكَ وَيَتَوَلَّوْنَ عَنْهُ، يَبْتَغُونَ حُكْمَ الْجَاهِلِيَّةِ"

"Tere iss faisley se jo Allah ne tujh par naazil kiya hai yeh e'raaz kartey aur peeth phairtey hain aur jaahiliyyat ke tareeqon ke mutalaashii hain".

"They reject and turn their backs from the judgment that Allah has revealed to you and are seekers after the ways of ignorance."

(Fath al-Qadir)

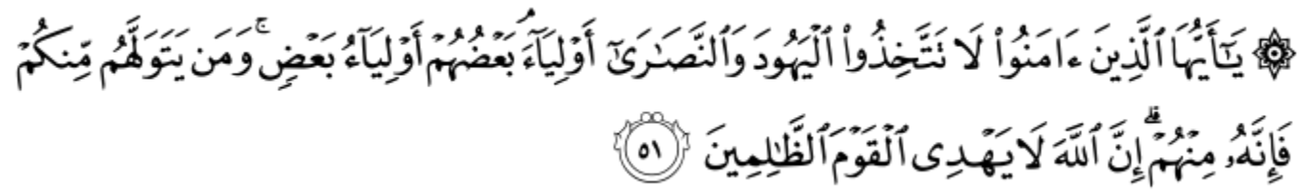
96. *Hadees mein aata hai Nabi (Sallallahu alaihi wa sallam) ne farmaya* (It is mentioned in the hadith that the Prophet – peace and blessings of Allah be upon him – said)

"أَبْغَضُ النَّاسِ إِلَى اللهِ ثَلاَثَةٌ مُلْحِدٌ فِي الْحَرَمِ، وَمُبْتَغٍ فِي الإِسْلاَمِ سُنَّةَ الْجَاهِلِيَّةِ، وَمُطَّلِبُ دَمِ امْرِئٍ بِغَيْرِ حَقٍّ لِيُهَرِيقَ دَمَهُ"

"Allah Ta'ala ke nazdeek logon (musalmaano) mein sab se zyaada mabguuz teen tarah ke log hain. Haram mein zyaadati karne wala, dusra jo Islam mein jaahiliyyat ki rasmon par chalney ka khwaahish mand ho, teesrey woh shakhs jo kisi aadmi ka na-haq khoon karne ke liye uss ke peechey lagey.

"The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Makkah and Madinah); (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance should remain in Islam (3) and a person who seeks to shed somebody's blood without any right."

(صحيح بخاري- كتاب الديات) {**Sahih Bukhari:** *The Book of Blood Money (Ad-Diyat)*}


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥١

Yaaa aiyuhal lazeena aamanoo laa tattakhizul Yahooda wan nasaaraaa awliyaaa'; ba'duhum awliyaaa'u ba'd; wa mai yatawallahum minkum fa innahoo minhum; innal laaha laa yahdil qawmaz zaalimeen.

O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who takes them for friends is (one) of them. Lo! Allah guides not wrongdoing folk.

Aye ee'maan waalo! Tum Yahood wa Nasaaraa ko dost nah banaao [97] yeh toh aapas mein hi ek dusrey ke dost hain. [98] Tum mein se jo bhi un mein kisi se dosti karey, woh be-shak unhi mein se hai, zaalimon ko Allah Taala hargiz raah-e-raast nahi dikhaata. [99]

97. *Iss mein Yahood wa Nasaaraa se muwaalaat-o-mohabbat ka rishta qaa'im karney se mana kiya gaya hai jo Islam ke aur musalmaano ke dushman hain* (In this, it is forbidden to establish a relationship of cooperation and love with Jews and Christians who are enemies of Islam and Muslims), *aur iss par itni sakht waeed bayan farmaayi ke jo un se dosti rakheyga woh unhi mein se samjha jayega* (and on this, such a strict admonition has been stated that whoever keeps friendship with them will be considered one of them).

(Mazeed dekhiye Surah Aale Imran aayat 28 aur aayat 118 ka Haashia)

(Also see Chapter Aale Imran – the footnote of verse 28 and verse 118).

98. *Quran ki iss bayan-karda haqeeqat ka mushahida har shakhs kar sakta hai ke Yahood wa Nasaaraa ka agarchay aapas mein aqaayed ke lihaaz se shadeed ikhtelaaf aur baahamii bugz-o-inaad hai* (Everyone can witness the fact stated in the Quran that although Jews and Christians have strong differences in terms of beliefs and mutual hatred and stubbornness), *lekin iss ke ba-wajood yeh Islam aur musalmaano ke khilaaf ek dusrey ke mu'aawin-baazuu aur muhaafiz hain* (but, despite this, they are the supporting arms and protectors of each other against Islam and Muslims).

99. *Un aayaat ki shaan-e-nuzool mein bayan kiya jaata hai ke Hazrat Ubadah bin Al-Samit Al-Ansari (radhiyallahu anhu) aur Ra'iis al-munafiqeen Abdullah bin Abi dono hi* ***'ahd-e-jaahiliyyat*** *se Yahood ke haliif chaley aa rahey thay* (It is stated in the 'majesty of revelation' of those verses that Hazrat Ubadah bin Samit Ansari – may Allah be pleased with him – and the leader of the hypocrites, Abdullah bin Abi, has been allies of the Jews since the era of ignorance). *Jab Badar mein musalmaano ko fatah haasil hui toh Abdullah bin Abi ne bhi Islam ka izhaar kiya* (When the Muslims were victorious at Badr, Abdullah bin Abi also professed Islam). *Idhar Banu Qaynuqa ke Yahoodiyon ne thodey hi dinon baad fitnah barpaa kiya aur woh kis liye gaye* (On the other hand, the Jews of Banu Qaynuqa raised a fitna after a few days and they were interrogated), *jis par Hazrat Ubadah (radhiyallahu anhu) ne toh apne Yahoodi haliifon se e'laan-e-baraa'at kar diya* (upon which Hazrat Ubadah – may Allah be pleased with him – announced his acquittal to his Jewish allies). *Lekin Abdullah bin Abi ne iss ke bar-aks Yahoodiyon ko bachaaney ki har mumkin koshish ki, jis par yeh aayaat naazil huein* (But, Abdullah bin Abi, on the contrary, tried everything possible to save the Jews, on which these verses were revealed).

(***Note from the Transliterator:*** ***'Ahd-e-Jaahiliyyat'*** *means the time before the commencement of prophethood to Prophet Muhammad – peace and blessings of Allah be upon him).*

فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَـٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن
يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَـٰدِمِينَ ﴿٥٢﴾

Fataral lazeena fee quloobihim maraduny yusaari'oona feehim yaqooloona nakhshaaa an tuseebanaa daaa'irah; fa'asallaahu ai yaatiya bilfathi aw amrim min 'indihee fa yusbihoo 'alaa maaa asarroo feee anfusihim naadimeen.

And you see those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto you) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.

Aap dekheinge ke jin ke dilon mein beemaari hai [100] woh daud-daud kar un mein ghus rahey hain aur kahtey hain ke hamein khatraa hai, aisa nah ho ke koi haadisa hum par pad jaye [101] bahut mumkin hai ke Allah Ta'ala fatah dey dey, [102] ya Apne paas se koi aur cheez laaye [103] phir toh yeh apne dilon mein chhupaayi hui baaton par (be-tarah) naadim honay lageinge.

100. *Iss se muraad nifaaq hai* (It refers to hypocrisy), *yaani munafiqeen Yahoodiyon se mohabbat aur dosti mein jaldi kar rahey hain* (that is, the hypocrites are hasty in love and friendship with the Jews).

101. *Yaani musalmaano ko shikast ho jaye aur iss ki wajah se hamein bhi kuch nuqsaan uthana padey* (It means that the Muslims will be defeated and because of this we will also have to bear some loss).

Yahoodiyon se dosti hogi toh aise mauqey par hamaarey badey kaam aayegi (If we have friendship with the Jews, it will be of great use to us on such an occasion).

102. *Yaani musalmaano ko* (That is, Muslims)

103. *Yahood wa Nasaaraa par jizya 'aa'id kar dey yeh ishaara hai Banu Qurayza ke qatl aur un ki aulaad ke qaidi banaaney* (The imposition of Jizya on the Jews

and Christians is an indication of the killing of Banu Qurayzah and the imprisonment of their descendants) *aur Banu Nadir ki jalaa-watanii waghera ki taraf, jis ka wuquu' mustaqbil qareeb mein hi hua* (and the exile of Banu Nadir etc., which took place in the near future).

❋

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ لَمَعَكُمۡۚ حَبِطَتۡ أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ ٥٣

Wa yaqoolul lazeena aamanooo ahaaa'ulaaa'il lazeena aqsamoo billaahi jahda aimaanihim innahum lama'akum; habitat a'maaluhum fa asbahoo khaasireen.

Then will the believers say (unto the people of the Scripture): Are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.

Aur ee'maan waaley kaheinge, kya yahi woh log hain jo badey mubaalaga se Allah ki qasmein kha-kha kar kahtey hain ke hum tumhaarey saath hain. Un ke aamaal gaarat hue aur yeh naakaam ho gaye.

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٥٤

Yaa aiyuhal lazeena aamanoo mai yartadda minkum 'an deenihee fasawfa ya'tillaahu biqawminy yuhibbuhum wa yuhibboonahoo azillatin 'alal mu'mineena a'izzatin 'alal kaafireena yujaahidoona fee sabeelil laahi wa laa yakhaafoona lawmata laaa'im; zaalika fadlul laahi yu'teehi mai yashaaa'; wallaahu Waasi'un 'Aleem.

O you who believe! Whoso of you becomes a renegade from his religion, (know that in his stead) Allah will bring a people whom He loves and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He gives unto whom He will. Allah is All-Embracing, All-Knowing.

Aye ee'maan waalo! Tum mein se jo shakhs apne deen se phir jaaye [104] toh Allah Ta'ala bahut jald aisi qaum ko laayega jo Allah ki mahboob hogi aur woh bhi Allah se mohabbat rakhti hogi [105] woh naram dil hongey musalmaano par aur sakht aur tez hongey kuffaar par, Allah ki raah mein jihaad kareinge aur kisi malaamat karne waley ki malaamat ki parwaah bhi nah kareinge, [106] yeh hai Allah Ta'ala ka fazl jisey chaahey dey, Allah Ta'ala badi Wus'at waala aur zabardast Ilm waala hai.

104. *Allah Ta'ala ne Apne ilm ke mutabiq farmaya, jis ka wuquu Nabi Kareem (Sallallahu alaihi wa sallam) ki wafaat ke fauran baad hua* (Allah Ta'ala said according to His Knowledge, which happened immediately after the death of the Prophet – peace and blessings of Allah be upon him). *Iss fitna-e-irtidaad ke khatmay ka sharf Hazrat Abu Bakr Siddiq (radhiyallahu anhu) aur un ke rufaqaa ko haasil hua* (Hazrat Abu Bakr Siddiq – may Allah be pleased with him – and his companions got the honor of ending this apostasy).

(***Note from the Transliterator:* 'Fitna-e-Irtidaad'** *means to leave Islam as one's religion; infidelity).*

105. *Murtadiin ke muqaabley mein jis qaum ko Allah Ta'ala khada karega un ki 4 numaya sifaat bayan ki ja rahi hain* (In face-to-face to the apostates, the nation that Allah will raise up has **four (4)** prominent attributes)

1. *Allah se mohabbat karna aur Uss ka mahboob hona* (To love Allah and be loved by Him)

2. *Ahle ee'maan ke liye naram aur kuffaar par sakht hona* (To be soft on the believers and hard on the disbelievers).

3. *Allah ki raah mein jihaad karna* (To wage jihaad in the way of Allah)

4. *Aur Allah ke barey mein kisi ki malaamat se nah darna* (And do not fear anyone's approach about Allah).

Sahaba-e-Kiraam (radhiyallahu anhum) un sifaat aur khoobiyon ka mazhar atam thay, chunanchey Allah Ta'ala ne unhein duniya-o-aakhirat ki sa'aadaton se musharraf farmaya aur duniya mein hi Apni razaamandii ki sanad se nawaaz diya (The Companions – may Allah be pleased with them – were the ultimate

manifestation of these attributes and qualities, so Allah Ta'ala honored them with the blessings of this world and the Hereafter and blessed them with the testimonial of His approval in this world).

106. *Yeh un ahle ee'maan ki Chauthii sifat hai. Yaani Allah ki ita'at-o-farmaan bardaarii mein unhein kisi malaamat karney waley ki malaamat ki parwaah nah hogi. Yeh bhi badi ahem sifat hai.* (This is the fourth attribute of these believers. In other words, in submission and obedience to Allah, they will not care about the blame of anyone who blames them. This is also a very important attribute).

Muashray mein jin buraiyon ka chalan aam ho jaye (The evils that become common in the society), *un ke khilaaf naiki par isteqaamat aur Allah ke hukmon ki ita'at iss sifat ke baghair mumkin nahi* (perseverance in good deeds against those and obeying the commandments of Allah is not possible without this attribute). *Warna kitney hi log hain jo buraayi, maa'siyat Ilaahi aur mu'aasharatii kharaabiiyon se apna daman bachana chahtay hain lekin malaamat-garon ka muqaabla karne ki himmat apne andar nahi paatey* (Otherwise, how many people are there who want to save themselves from evil, atheism and social evils, but do not have the courage to confront the accusers). *Natiijatan woh un buraiyon ki daldal se nikal nahi paatey aur haq-o-baatil se bachney ki tawfeeq se mahroom hi rahtey hain* (As a result, they cannot get out of the mire of these evils and remain deprived of the ability to avoid right and wrong).

Isi liye agay Allah Ta'ala ne farmaya ke jin ko mazkoorah sifaat haasil ho jayein toh yeh Allah ka un par khaas fazl hai (That is why, Allah Ta'ala said further that those who get the above mentioned attributes, then this is Allah's special grace for them).

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾

Innamaa waliyyukumul laahu wa Rasooluhoo wal lazeena aamanul lazeena yuqeemoonas Salaata wa yu'toonaz Zakaata wa hum raaki'oon.

Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).

(Musalmaano)! Tumhaara dost khud Allah hai aur Uss ka rasool hai aur ee'maan waaley hain [107] jo namaazon ki pabandi kartey hain aur zakaath ada kartey hain aur woh rukoo (Khushuu wa Khuzuu) karne waaley hain.

107. *Jab Yahood wa Nasaaraa ki dosti se mana farmaya gaya toh ab iss sawaal ka jawaab diya ja raha hai ke phir woh dosti kin se karein?* (When friendship between Jews and Christians was forbidden, now the question is being answered, who should they be friends with?)

Farmaya ke ahle ee'maan ke dost sab se pehle Allah aur Uss ke rasool hain aur phir un ke maanney waaley ahle ee'maan hain. Agay un ki mazeed sifaat bayan ki ja rahi hain (It is said that the friends of the people of faith are first of all Allah and His Messenger and then those who believe in them are the people of faith. Further, their attributes are being described).

❋

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾

Wa mai yatawallal laaha wa Rasoolahoo wallazeena aamanoo fa inna hizbal laahi humul ghaaliboon. (Section 8)

And whoso takes Allah and His messenger and those who believe for guardian (will know that), lo! The party of Allah, they are the victorious.

Aur jo shakhs Allah Ta'ala se aur Uss ke rasool se aur musalmaano se dosti karey, woh yaqeen maaney ke Allah Ta'ala ki jamaath hi ghalib raheygi. [108]

108. *Yeh "حِزْبُ اللهِ" (Hizballaahi – Allah ki jamaath) ki nishaan-dahi aur uss ke ghalbey ki naved sunaayi ja rahi hai* {This is the identification of **'Hizb-ul-Allah'** (Party of Allah) and the announcement of its supremacy). *Hizbullaah wahi hai jis ka taalluq sirf Allah, rasool aur momineen se ho aur kaafiron, mushrikon aur Yahood wa Nasaaraa se chahey woh un ke qareebii rishtedaar hon, woh mohabbat-o-muwaalaat ka taalluq nah rakhein* (**Hizb-ul-Allah** is the one that is related only to Allah, the Messenger and the believers, and to the disbelievers, polytheists and Jews and Christians, even if they are their close relatives, they do not have a relationship of love and affection), *jaisa ke Surah Al-Mujadilah ke aakhir mein farmaya gaya hai ke* (as it has been said at the end of Chapter Al-Mujadilah)

"Allah Ta'ala par aur Qayamat ke din par ee'maan rakhney waalo ko aap Allah aur Uss ke rasool ki mukhaalifat karney waalo se mohabbat rakhtey hue hargiz na payeinge, go who un ke baap ya un ke betey ya un ke bhai ya un ke kumbey (qabeeley) ke (aziiz) hi kyon na ho, yahi log hai jin ke dilon mein Allah Ta'ala ne ee'maan ko likh diya hai, aur jin ki taa'iid Apni ruuh se ki hai aur jinhein un jannato mein daakhil karega jin ke neechey nehrein bah rahi hai, jahaan yeh hamesha raheinge, Allah un se raazi hai aur yeh Allah se khush hai, yeh Khudaa'ii lashkar hai, agaah raho, beshak Allah ke groh waaley hi kaamyaab log hai."

You will not find people who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He has written faith upon their hearts and has strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! Is it not Allah's party who are the successful?

(Surah Al-Mujadilah: She that Disputes | Chapter 58 – verse 22)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ
وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ٥٧

Yaaa aiyuhal lazeena aamanoo laa tattakhizul lazeenat takhazoo deenakum huzuwanw wa la'ibam minal lazeena ootul Kitaaba min qablikum walkuffaara awliyaaa'; wattaqul laaha in kuntum muu'mineen.

O you who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if you are true believers.

Musalmaano! Un logon ko dost nah banaao jo tumhaarey deen ko hansii khel banaaye hue hain (khwaah) woh un mein se hon jo tum se pehle kitaab diye gaye ya kuffaar hon [109] agar tum momin ho toh Allah Ta'ala se dartay raho .

109. *Ahle kitaab se Yahood wa Nasaaraa aur kuffar se mushrikeen muraad hain* (The People of Book means the Jews and the Christians and the polytheists). *Yahan phir yahi taakeed ki gayi hai ke deen ko khel mazaaq banaaney waaley chuunkay Allah aur Uss ke rasool ke dushman hain, iss liye un ke saath ahle ee'maan ki dosti nahi honi chahiye* (Here again, it is emphasized that since those who make fun of religion are enemies of Allah and His Messenger, they should not be friends of the believers).

✵

وَإِذَا نَادَيۡتُمۡ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوٗا وَلَعِبٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ٥٨

Wa izaa naadaitum ilas Salaatit takhazoohaa huzu wan'w wa la'ibaa; zaalika biannnahum qawmul laa ya'qiloon.

And when you call to prayer they take it for a jest and sport. That is because they are a folk who understand not.

Aur jab tum namaaz ke liye pukaartey ho toh woh usay hansii khel tahra letey hain. [110] Yeh iss waastey ke be-'aql hain.

110. *Hadees mein aata hai ke jab shaitaan azaan ki aawaaz sunta hai toh guuz maarta hua bhaag jaata hai, jab azaan khatam ho jaati hai toh phir aa jaata hai, takbiir ke waqt phir peeth phair kar chal deta hai, jab takbiir khatam ho jaati hai toh phir aa kar namaaziyon ke dilon mein waswasey paida karta hai. Al-Hadees.* (It is mentioned in the hadith that the devil hears the sound of adhan, he farts and runs away, when the adhan ends, he comes again, at the time of takbiir, he turns his back and walks away, when the takbiir end, then he comes and creates whispers in the hearts of the worshippers).

(صحيح بخاري- كتاب الأذان، صحيح مسلم، كتاب الصلاة)

{**Sahih Bukhari:** *The Book of 'Call to Prayer' (Adhaan)* | **Sahih Muslim:** *The Book of Prayer*}

(***Note from the Transliterator:*** ***'Takbiir'*** *means to announce the beginning of congregational prayers by magnifying Allah i.e. saying the words* ***'Allahu Akbar'***).

Shaitaan hi ki tarah shaitaan ke pairokaaron ko azaan ki aawaaz achchi nahi lagti, iss liye woh iss ka mazaaq udaatay hain (Like Satan himself, Satan's followers do not like the sound of Adhan, so they make fun of it). *Iss aayat se yeh bhi maloom hua ke hadees-e-rasool (Sallallahu alaihi wa sallam) bhi Quran ki tarah deen ka maakhuz aur isi tarah hujjath hai.* (From this verse, it is also known that the hadith of the Prophet – peace and blessings of Allah be upon him – is also the source of religion and the same proof as the Quran).

Kyon ke Quran ne namaaz ke liye ***"Nidaa"*** *ka toh zikr kiya hai lekin yeh* ***"Nidaa"*** *kis tarah di jayegi? Iss ke alfaaz kya hongey? Yeh Quran Kareem mein kahin nahi hai. Yeh cheezein hadees se saabit hain, jo iss ki hujjiyyat aur maakhuz deen honay par daleel hain* (Because the Quran has mentioned **"Call"** for prayer, but how will this **"Call"** be given? What will be its words? It is nowhere in the Holy Quran. These things are proved by the hadith, which is proof of its authenticity and source of religion).

***Hujjiyyat-e-hadees ka matlab* (Meaning of Authoritative of Hadith):** *Hadees ke maakhuz deen aur Hujjath-e-shar'iyya honay ka matlab hai* (Hadith is the source of religion and the authority of Shari'ah), *ke jis tarah Quran Kareem ki nas se saabit honay waaley ahkaam-o-faraaiz par amal karna zaroori aur un ka inkaar kufr hai* (that just as it is necessary to follow the commands and duties proved by the text of the Holy Quran and its denial is disbelief).

Isi tarah hadees-e-rasool (Sallallahu alaihi wa sallam) se saabit honay waaley ahkaam ka maanna bhi farz, un par amal karna zaroori aur un ka inkaar kufr hai (In the same way, it is also obligatory to obey the rulings that have been proven from the hadith of the Prophet – peace and blessings of Allah be upon him, it is necessary to follow them and to deny them is disbelief).

Taham hadees ka ***sahih marfuu'*** *aur* ***muttasil*** *hona zaroori hai* (However, it is important that the hadith is **correctly related** and **uninterrupted**). *Sahih hadees chaahey* ***mutawaatir*** *ho ya* ***aahaad, qaulii*** *ho,* ***fe'lii*** *ho ya* ***taqriirii.*** *Yeh sab qaabil-e-amal hain* (Authentic hadith whether it is **continuous** or **isolated**, **verbal, practical** or **oral.** All of these are fit to be carried out).

Hadees ka khabar-e-waahid ki buniyaad par (On the basis of a single hadith report) *ya Quran se zaa'id honay ki buniyaad par* (or on the basis of being more than the Quran) *ya a'imma ke qiyaas-o-ijtihaad ki buniyaad par* (or on the basis of the leaders' conjectures and legal decision) *ya raawii ki 'adam faqaahat ke daa'wa ki buniyaad par* (or on the basis of the claim of the narrator's infallibility), *ya aqlii istihaaley ki buniyaad par* (or on the basis of intellectual transformation) *ya isi qism ke deegar daa'won ki buniyaad par, radd karna sahih nahi hai* (or on the basis of similar claims, rejection is not correct). *Yeh sab hadees se e'raaz ki mukhtalif soortein hain* (All these are different forms of refusal from the hadith).

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ٥٩

Qul yaaa Ahlal Kitaabi hal tanqimoona minnaaa illaaa an aamannaa billaahi wa maaa unzila ilainaa wa maa unzila min qablu wa annna aksarakum faasiqoon.

Say: O People of the Scripture! Do you blame us for anything else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?

Aap kah dijiye aye Yahoodiyon aur Nasraniyon! Tum hum se sirf iss wajah se dushmaniyaan kar rahey ho ke hum Allah Ta'ala par aur jo kuch hamari jaanib naazil kiya gaya hai aur jo kuch iss se pehle utaara gaya hai uss par ee'maan laaye hain aur iss liye bhi ke tum mein aksar faasiq hain.

❋

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ٦٠

Qul hal unabbi'ukum bisharrim min zaalika masoobatan 'indal laah; malla'ana hul laahu wa ghadiba 'alaihi wa ja'ala minhumul qiradata wal khanaazeera wa 'abadat Taaghoot; ulaaa'ika sharrum makaananw wa adallu 'an Sawaaa'is Sabeel.

Shall I tell you of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah has cursed, him on whom His wrath has fallen and of whose sort Allah has turned some to apes and swine, and who serves idols. Such are in worse plight and further astray from the plain road.

Kah dijiye ke kya mein tumhein bataau? ke iss se bhi zyaada burey 'ajr paaney waala Allah Ta'ala ke nazdeek kaun hai? Woh jis par Allah Ta'ala ne laanat ki aur uss par woh gussa hua aur un mein se baaz ko bandar aur suwwar bana diya aur jinhon ne maa'buudaan-e-baatil ki parastish ki, yahi log bad-tar darjay waaley hain aur yahi raah-e-raast se bahut zyaada bhatakney waaley hain. [111]

111. *Yaani tum toh (aye ahle kitaab!) hum se yuun hi naraaz ho jab ke hamaara qusuur iss ke siwa koi nahi ke hum Allah par aur Quran Kareem aur uss se qabal utaari gayi kitabon par ee'maan rakhtey hain. Kya yeh bhi koi qusuur ya aib hai?*

{That is, you (O People of the Book!) are angry with us like this, while our fault is none other than that we believe in Allah and the Holy Quran and the books revealed before it. Is this also a fault or flaw?} *Yaani yeh aib aur mazammat waali baat nahi, jaisa ke tum ne samajh liya hai* (That is, it is not a matter of flaw and condemnation, as you have understood). *Iss lihaaz se yeh istisnaa munqate hai* (In this sense, this exception is broken off).

Albatta hum tumhein batlaatey hain ke bad-tareen log aur gumraah-tareen log, jo nafrat aur mazammat ke qaabil hain, kaun hain? (However, we tell you who are the worst people and the most misguided people, who are worthy of hatred and condemnation). *Yeh woh log hain jin par Allah ki laanat aur Uss ka gazab hua aur jin mein se baaz ko Allah ne bandar aur suwar bana diya aur jinhon ne Taaguut ki pooja ki* (These are the people on whom the curse of Allah and His wrath fell, and some of whom Allah turned into monkeys and pigs, and those who worshipped the devil). *Aur iss aa'iiney mein tum apna chehra aur kirdaar dekh lo! Ke yeh kin ki tareekh hai aur kaun log hain? Kya yeh tum hi nahi ho?* (And, in this mirror, you see your face and character! Whose history is this and who are the people? Isn't that you?)

❋

وَإِذَا جَآءُوكُمْ قَالُوٓاْ ءَامَنَّا وَقَد دَّخَلُواْ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِۦ ۗ وَٱللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ ٦١

Wa izaa jaaa'ookum qaalooo aamannaa wa qad dakhaloo bilkufri wa hum qad kharajoo bih; wallaahu a'lamu bimaa kaanoo yaktumoon.

When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knows best what they were hiding.

Aur jab tumhaarey paas atay hain toh kahtey hain ke hum ee'maan laaye halaan'ke woh kufr liye hue hi aaye thay aur usi kufr ke saath hi gaye bhi aur yeh jo kuch chhupa rahey hain usay Allah Ta'ala khoob jaanta hai. [112]

112. *Yeh munafiqeen ka zikr hai, jo nabi (Sallallahu alaihi wa sallam) ki khidmat mein kufr ke saath hi atay hain aur usi kufr ke saath wapas chaley jaatey hain, aap (Sallallahu alaihi wa sallam) ki sohbat aur aap ke waaz-o-nasiihat ka koi asar un par nahi hota* (This is the mention of hypocrites who come to the service of the Prophet – peace and blessings of Allah be upon him – with disbelief and leave with the same disbelief; his – peace and blessings of Allah be upon him – company and his preaching and advice have no effect on them).

Kyon ke dil mein toh kufr chhupa hota hai (Because disbelief is hidden in the heart) *aur rasool Allah (Sallallahu alaihi wa sallam) ki khidmat mein haazirii se maqsad hidaayath ka husool nahi, balkay dhoka aur faraib dena hota hai* (and the purpose of attending the service of the Messenger of Allah – peace and blessings of Allah be upon him – is not to obtain guidance, rather it is to cheat and deceive), *toh phir aisi haazirii se faida bhi kya ho sakta hai?* (so what can be the benefit of such an attendance?)

❋

وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ٦٢

Wa taraa kaseeram minhum yusaari'oona fil ismi wal'udwaani wa aklihimus suht; labi'sa maa kaanoo ya'maloon.

And you see many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.

Aap dekheinge ke un mein se aksar gunaah ke kaamon ki taraf aur zulm wa zyaadati ki taraf aur maal haraam khaaney ki taraf lapak rahey hain, jo kuch yeh kar rahey hain woh nihaayat burey kaam hain.

❋

لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟
يَصْنَعُونَ ﴿٦٣﴾

Law laa yanhaahumur rabbaaniyyoona wal ahbaaru 'an qawlihimul ismaa wa aklihimus suht; labi'sa maa kaanoo yasna'oon.

Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.

Inhein un ke aabid wa aalim jhoot baaton ke kahney aur haraam cheezon ke khaaney se kyon nahi roktey, be-shak bura kaam hai jo yeh kar rahey hain. [113]

113. *Yeh 'ulamaa-o-mashaa'ikh-e-deen aur 'ubbaad-o-zuhhaad par nakiir hai ke awaam ki aksariyat tumhaarey saamney fusq-o-fujuur aur haraam-khorii ka irtekaab karti hai lekin tum unhein mana nahi kartey. Aise halaat mein tumhaari yeh khamoshii bahut bada jurm hai* (It is an objection on the scholars and the religious learned persons and the worshippers and pious persons that the majority of people commit immorality and lewdness in front of you, but you do not forbid them. In such circumstances, your silence is a great crime).

Iss se wazeh hota hai ke ***amr-bil-maa'ruuf*** *aur* ***nahi-'anil-munkar*** *ki kitni ahmiyat aur uss ke tark par kitni sakht waeed hai* (From this, it is obvious that how much is the importance of **'the command to carry out good'** and **'forbidding the evil'** and upon its abandonment how strict is its admonition). *Jaisa ke ahadees mein bhi yeh mazmuun wazahat aur kasrat se bayan kya gaya hai* (As in the hadiths, this subject has been explained in detail and abundantly).

❋

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا
يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

Wa qaalatil Yahoodu Yadullaahi maghloolah; ghullat aideehim wa lu'inoo bimaa qaaloo; bal yadaahu mabsoo tataani yunfiqu kaifa yashaaa'; wa la yazeedanna kaseeramm minhum maaa unzila ilaika mir Rabbika tughyaananw wa kufraa; wa alqainaa bainahumul 'adaawata wal baghdaaa a' ilaa Yawmil Qiyaamah; kullamaaa awqadoo naaral lilharbi at fa-ahal laah; wa yas'awna fil ardi fasaadaa; wal laahu laa yuhibbul mufsideen.

And the Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestows as He wills. That which has been revealed unto you from your Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not corrupters.

Aur Yahoodiyon ne kaha ke Allah Ta'ala ke haath bandhey hue hain. [114] ***Unhi ke haath bandhey hue hain aur un ke iss qaul ki wajah se un par laanat ki gayi, balkay Allah Ta'ala ke dono haath khulay hue hain. Jis tarah chaahta hai kharch karta hai aur jo kuch teri taraf tere Rab ki jaanib se utaara jaata hai woh un mein se aksar ko toh sarkashi aur kufr mein aur ba'dha deta hai aur Hum ne un mein aapas mein hi Qayamat tak ke liye adaawat aur bugz daal diya hai, woh jab kabhi ladaayi ki aag ko bhadkaana chaahtey hain toh Allah Ta'ala usay bujha deta hai,*** [115] ***yeh mulk bhar mein shar wa fasaad machaatey phirtey hain*** [116] ***aur Allah Ta'ala fasaadiyon se mohabbat nahi karta.***

114. *Yeh wahi baat hai jo Surah Aale Imran ki aayat* ***181*** *mein ki gayi hai ke Allah Ta'ala ne jab Apni raah mein kharch karne ki targheeb di aur usay Allah ko qarz-e-hasana deney se taabeer kiya* (This is what has been said in the Chapter Aale Imran – verse **181** that when Allah Ta'ala encouraged spending in His way and interpreted it as giving 'beautiful loan' to Allah), *toh un Yahoodiyon ne kaha ke* ***"Allah Ta'ala toh faqeer hai"*** *logon se qarz maang raha hai aur woh taabeer ke iss husn ko nah samajh sakey jo iss mein pinhaan tha* (then, those Jews said: **"Indeed, Allah Ta'ala is poor"** Who is asking people for a loan and they could not understand the beauty of interpretation that was hidden in it).

Yaani sab kuch Allah ka diya hua hai. Aur Allah ke diye hue maal mein se kuch Allah ki raah mein kharch kar dena, koi qarz nahi hai (That is, everything is given by Allah. And spending some of the wealth given by Allah in the way of Allah is not a debt). *Lekin yeh Uss ki kamaal meherbaani hai ke Woh iss par bhi khoob ajr ataa farmaata hai* (But, it is His great favor that He also gives a good reward for it).

Hatta ke ek-ek daaney ko saat-saat sou daaney tak ba'dha deta hai (Even He increases each and single grain to seven hundred grains). *Aur usay* ***qarz-e-hasana*** *se isi liye taabeer farmaya ke jitna tum kharch karogey, Allah Ta'ala iss se kayi guna tumhein wapas loutaayega* (And it has been interpreted as a **'beautiful loan'** because whatever you spend, Allah Ta'ala will return it to you many times over).

"مَغْلُولَةٌ" (***maghlootatun***) *ke maaney* "بَخِيلَةٌ" (**bakheelatun** - *bukhal walay) kiye gaye hain* {The meaning of **'Fettered'** (Chained) is the **'Stingy'**}. *Yaani Yahood ka maqsad yeh nahi tha ke Allah ke haath waaqi'atan bandhey hue hain, balkay un ka maqsad yeh tha ke Uss ne Apne haath kharch karne se rokay hue hain* (That is, the Jews' intention was not that Allah's Hands were actually tied, but rather that He had restrained His Hands from spending) *(Ibn Kathir)*

Allah Ta'ala ne farmaya ***"haath toh unhi ke bandhey hue hain"*** *yaani bakhiilii unhi ka shewa hai* (Allah Ta'ala said, **"Their hands are fettered (tied)"** – that is, stinginess is their habit).

Allah Ta'ala ke toh dono haath khulay hotey hain, Woh jis tarah chaahta hai, kharch karta hai (Nay, but both His hands are spread out wide in bounty. He bestows as He wills). *Woh* وَاسِعُ الْفَضْلِ اورجَزِيلُ الْعَطَاءِ *(Wasse-ul-Fazl aur Jaziil-ul-'ataa) hai, tamaam khazaaney Usi ke paas hain* (His favors are ample and His bounty unlimited, as He has all the treasures).

Niiz Uss ne apni makhlooqaat ke liye tamaam haajat-o-zaruuriyaat ka intezaam kiya hua hai (Also, He has provided all the needs and necessities for His creatures), *hamein raat ya din ko, safar aur hazar mein aur deegar tamaam ahwaal mein jin-jin cheezon ki zaroorat padtee hai ya par sakti hai, sab Wahi muhayya karta hai* (He provides us with all the things that we need or may need, whether by night or by day, in travel and in the city, and in all other circumstances.)

«وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوهَا إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ»

"Wa aataakum min kulli maa sa altumooh; wa in ta'uddoo ni'matal laahi laa tuhsoohaa; innal insaana lazaloo mun kaffaar."

"And He gives you of all you ask of Him, and if you would count the bounty of Allah you cannot reckon it. Lo! Man is verily a wrong-doer, an ingrate."

"Usi ne tumhein tumhaari munh-maangii kul cheezon mein se dey rakha hai, agar tum Allah ke ehsaan ginna chaaho toh unhein puuray gin bhi nahi saktey. Yaqeenan bada hi be-insaaf aur naashukraa hai."

(Surah Ibrahim: Prophet Abraham | Chapter 14 – verse 34)

Hadees mein bhi hai nabi (Sallallahu alaihi wa sallam) ne farmaya (It is also in the hadith that the Prophet – peace and blessings of Allah be upon him – said):

إِنَّ يَمِينَ اللَّهِ مَلأَى لاَ يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالأَرْضَ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ،

"Allah ka dayan haath bharaa hua hai, raat din kharch karta hai lekin koi kami nahi aati, zara dekho toh, jab se aasman-o-zameen Uss ne paida kiye hain Woh kharch kar raha hai lekin Uss ke haath ke khazaaney mein kami nahi aayi…"

"The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand…"

(البخاري، كتاب التوحيد، باب وكان عرشه على الماء- مسلم، كتاب الزكاة، باب الحث على النفقة)

{**Sahih Bukhari:** *The Book of Oneness, Uniqueness of Allah (Tawheed)* – **Chapter:** *"…And His Throne was on the water…"* | **Sahih Muslim:** *The Book of Zakat* – **Chapter:** 'Encouragement to spend…}

115. *Yaani yeh jab bhi aap ke khilaaf koi saazish karte ya ladaayi ke asbaab muhayya kartey hain* (That is, whenever they make a plot against you or provide reasons for fighting), *toh Allah Ta'ala un ko baatil kar deta aur un ki saazish ko unhi par ultaa deta hai* (then, Allah Ta'ala will nullify them and reverse their plot against them) *aur un ko* ***"chaah kan raa chaah dar pesh"*** *ki si soorat-e-haal se do-char kar deta hai* (And He puts them to face the situation as **'one who digs a pit for others falls himself'**).

116. *Un ki aadat saania hai ke hamesha zameen mein fasaad phailaaney ki mazmoom koshishein kartey hain, dar-aan-haale-ki Allah Ta'ala mufsidiin ko pasand nahi farmaata* (Their second habit is that they always make nefarious attempts to spread mischief in the land, while Allah Ta'ala does not like mischief-makers).

✵

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾

Wa law anna Ahlal Kitaabi aamanoo wattaqaw lakaffarnaa 'anhum saiyiaatihim wa la adkhalnaahu Jannaatin Na'eem.

If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.

Aur agar yeh ahle kitaab ee'maan laatey aur taqwa ikhtiyaar kartey [117] toh Hum un ki tamaam buraaiyaan maaf farma detey aur zaroor unhein raahat wa aaraam ki jannaton mein ley jaatey.

117. *Yaani woh ee'maan, jis ka mutaalba Allah Ta'ala karta hai, un mein sab se ahem Mohammad rasool Allah (Sallallahu alaihi wa sallam) ki risaalat par ee'maan lana hai* (That is, the faith that Allah Ta'ala requires, the most important of them is to believe in the divinely ordained prophethood of Muhammad, the Messenger of Allah – peace and blessings of Allah be upon him) *jaisa ke un*

par naazil-shuda kitabon mein bhi un ko iss ka hukm diya gaya hai (as they have been commanded in the books revealed to them).

"وَاتَّقَوْا" (***wattaqaw***) *aur Allah ki ma'aasii se bachtey, jin mein sab se ahem woh shirk hai jis mein woh mubtala hain aur woh* ***juhuud*** *hai jo aakhiri rasool ke saath woh ikhtiyaar kiye hue hain* {**"And fear (Allah)"** and avoid sinning against Allah, the most important of which is the polytheism in which they are involved and that is **'stubborn denial of truth'** that they have adopted with the last Messenger}.

❋

وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾

Wa law annahum aqaamut Tawraata wal Injeela wa maaa unzila ilaihim mir Rabbihim la akaloo min fawqihim wa min tahti arjulihim; minhum ummatum muqta sidatunw wa kaseerum minhum saaa'a maa ya'maloon. (Section 9)

If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

Aur agar yeh log Tawraat wa Injeel aur un ki jaanib jo kuch Allah Ta'ala ki taraf se naazil farmaya gaya hai, un ke poorey paband rahtey [118] toh yeh log apne upar se aur neechey se roziiyaan paatey aur khaatey, [119] ek jamaath toh un mein se darmiyaana rawish ki hai, baaqi un mein se bahut se logon ke burey aamaal hain. [120]

118. *Tawraat aur Injeel ke paband rahne ka matlab, un ke un ahkaam ki pabandi hai jo un mein unhein diye gaye, aur unhi mein ek hukm aakhiri nabi par ee'maan lana bhi tha* (Adherence to the Torah and the Gospel means the observance of the commandments given to them in them, and one of them was to believe in the last prophet).

Aur "وَمَا أُنْزِلَ" (**wa maaa unzila**) *se muraad tamaam aasmaani kutub par ee'maan lana hai jin mein Quran Kareem bhi shaamil hai. Matlab yeh hai ke yeh Islam qubool kar letey* (And **"that which was revealed"** means to believe in all the heavenly books, including the Holy Quran. It means that they would accept Islam).

119. *Upar neechey ka zikr ya toh bataur mubaalaga hai* (The mention of above and below is either an exaggeration), *yaani kasrat se aur anwaa-o-aqsaam ke rizq Allah Ta'ala muhayya farmaata* (that is, Allah Ta'ala provides sustenance in abundance and in all kinds), *ya upar se muraad aasmaan hai yaani hasb-e-zaroorat khoob baarishein barsaata aur neechey se muraad zameen hai, yaani zameen uss baarish ko apne andar jazb kar ke khoob paidawar deti* (or above refers to the sky, which means that it rains well as needed, and below refers to the earth. That is, the earth would absorb this rain and produce well). *Natiijatan shaadaabii aur khush-haalii ka* ***daur-daura ho jaata,*** *jis tarah ek dusrey maqaam par farmaaya* (As a result, the period of freshness and happiness **would prevail**. As it is said in another place).

"وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالأَرْضِ"

"Wa law anna ahlal quraaa aamanoo wattaqaw lafatahnaa 'alaihim barakaatim minas samaaa'i wal ardi ..."

"And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth..."

"Aur agar un bastiyon ke rahne waaley ee'maan ley aatey aur parhezgaarii ikhtiyaar kartey, toh Hum un par aasmaan aur zameen ki barkatein khol detey..."

(Surah Al-A'raf: The Heights | Chapter 7 – verse 96)

120. *Lekin un ki aksariyat ne ee'maan ka yeh raasta ikhtiyaar nahi kiya aur woh apne kufr par musir aur risaalat-e-Muhammadi se inkaar par adey hue hain* (But, the majority of them did not take this path of faith and they persisted in their disbelief and they are adamant in rejecting Prophet Muhammad's mission).

Usi israar aur inkaar ko yahan burey aamaal se taabeer kiya gaya hai. (The same insistence and denial are defined here as bad actions). *Darmiyaana rawish ki ek jamaath se muraad Abdullah bin Salaam (radhiyallahu anhu) jaise* ***8, 9*** *afraad hain jo Yahood-e-Madinah mein se musalmaan hue* (A group of moderate behavior refers to Abdullah bin Salaam – may Allah be pleased with him – like **8 – 9** people who converted to Islam from among the Jews of Madinah).

❁

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾

Yaaa aiyuhar Rasoolu balligh maaa unzila ilaika mir Rabbika wa il lam taf'al famaaa ballaghta Risaalatah; wallaahu ya'simuka minan naas; innal laaha laa yahdil qawmal kaafireen.

O Messenger! Make known that which has been revealed unto you from your Lord, for if you do it not, then you have not conveyed His message. Allah will protect you from mankind. Lo! Allah guides not the disbelieving folk.

Aye rasool jo kuch bhi aap ki taraf aap ke Rab ki jaanib se naazil kiya gaya hai pahuncha dijiye. Agar aap ne aisa nah kiya toh aap ne Allah ki risaalat ada nahi ki,[121] aur aap ko Allah Ta'ala logon se bacha lega [122] be-shak Allah Ta'ala kaafir logon ko hidaayath nahi deta.

121. *Iss hukm ka mafaad yeh hai ke jo kuch aap (Sallallahu alaihi wa sallam) par naazil kiya gaya hai, bila-kam-o-kaast aur bila-khauf laumat-e-laa'im aap logon tak pahuncha dein, chunanchey aap (Sallallahu alaihi wa sallam) ne aisa hi kiya* (The purpose of this order is that what has been revealed to you – peace and blessings of Allah be upon him – should be conveyed to you people without any subtraction and addition and without fear and reproving someone back). So, he – peace and blessings of Allah be upon him – did the same).

(***Note from the Transliterator:*** ***'Laumat-e-laa'im'*** *means reproving someone back, fearlessness of the rebuke of the reprove, getting back at the accuser with the accusation).*

Hazrat Aisha (radhiyallahu anha) farmaati hain ke ***"jo shakhs yeh gumaan karey ke nabi (Sallallahu alaihi wa sallam) ne kuch chhupa liya, uss ne yaqeenan jhoot kaha."*** {Hazrat Aisha – may Allah be pleased with her – says, "Whoever thinks that the Prophet – peace and blessings of Allah be upon him – concealed (some of Allah's orders), he has surely told a lie."}

(Sahih Bukhari - 4855)

Aur Hazrat Ali (radhiyallahu anhu) se bhi jab sawaal kiya gaya ke tumhaarey paas Quran ke alaawa wahii ke zariye se naazil-shuda koi baat hai? Toh unhon ne qasam kha kar nafii farmaayi aur farmaya (And Hazrat Ali – may Allah be pleased with him – was also asked, "Do you have anything other than the Quran revealed through revelation?" So he denied it by swearing and said):

"الا فَهْمًا يُعْطِيهِ اللهُ رَجُلا"

"Albatta Quran ka fahm hai jisey Allah Ta'ala kisi ko bhi ataa farma dey"

"However, there is an understanding of the Quran, which may be granted to anyone by Allah."

(Sahih Bukhari – Number 3 – 69)

Hajjat-ul-widaa' ke mauqa par aap (Sallallahu alaihi wa sallam) ne Sahaba ke ek laakh ya ek laakh chaalees hazaar ke jamm-e-Gafiir mein farmaya ***"tum mere barey mein kya kahogey?*** *Unhon ne kaha* (And, on the occasion of the Farewell Pilgrimage, he – peace and blessings of Allah be upon him – said in a huge crowd of one hundred thousand or one hundred and forty thousand companions, "What will you say about me?". They replied):

نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ، وَأَدَّيْتَ، وَنَصَحْتَ

"Hum gawaahi deingey ke aap ne Allah ka paigham diya aur ada kar diya aur khair-khwaahii farma di."

"We testify that you have conveyed and fulfilled the message and given counsel."

Aap (Sallallahu alaihi wa sallam) ne aasman ki taraf unglii ka ishaara kartey hue farmaya: "اللَّهُمَّ هَلْ بَلَّغْتُ" *(teen martaba) ya* "اللَّهُمَّ فَاشْهَدْ" *(teen martaba)* ***yaani aye Allah! Main ne Tera paigham pahuncha diya, Tu gawaah rah, Tu gawaah reh, Tu gawaah rah.*** {He – peace and blessings of Allah be upon him – raised his forefinger towards the sky and said: "O Allah! Did I convey it?" (Three times) or "O Allah, bear witness" (Three times), that is, 'O Allah! I have delivered your message. O Allah, bear witness; O Allah, bear witness; O Allah, bear witness.}

(صحيح مسلم، كتاب الحج، باب حجة النبي صلى الله عليه وسلم)

{**Sahih Muslim:** *The Book of Hajj* | **Chapter:** *The Hajj of the Prophet (peace and blessings of Allah be upon him)*}

122. *Yeh hifaazat Allah Ta'ala ne mo'jizana tareeqa par bhi farmaayi aur duniyawi asbaab ke tahat bhi* (Allah Ta'ala gave this protection in a miraculous way and also under worldly reasons).

Duniyawi asbaab ke tahat iss aayat ke nuzool se bahut qabl Allah Ta'ala ne pehle aap ke chacha Abu Taalib ke dil mein aap ki tab'ii mohabbat daal di, aur woh aap ki hifaazat kartey rahey (For worldly reasons, long before the revelation of this verse, Allah Ta'ala first instilled natural love for him in the heart of his uncle Abu Taalib, and he continued to protect you), *un ka kufr par qaa'im rahna bhi shayad unhi asbaab ka ek hissa maloom hota hai* (his persistence in disbelief is perhaps also a part of these reasons).

Kyon ke agar woh musalmaan ho jaatey toh shayad sardaraan-e-Quraish ke dil mein un ki woh haibat-o-azmat nah rahti jo un ke ham-mazhab honay ki soorat mein aakhir waqt tak rahi (Because if he had become Muslim, perhaps, in the hearts of the Quraish chiefs, that fear and greatness of him would not exist, which remained until the end in the case of their being co-religionists).

Phir un ki wafaat ke baad Allah Ta'ala ne baaz sardaraan-e-Quraish ke zariye phir Ansaar-e-Madinah ke zariye se aap ka tahaffuz farmaya (Then, after his death, Allah Ta'ala protected him – peace and blessings of Allah be upon him – through some chieftains of Quraish and then through the Ansaar of Madinah). Phir jab yeh aayat naazil ho gayi toh aap ne tahaffuz ke zahiri asbaab (pehray waghera) ut'hwaa diye.

Iss ke baad baarhaa sangiin khatray paish aaye lekin Allah ne hifaazat farmaayi {Then when this verse was revealed, he raised the apparent means of protection (guards etc.). After that there were many serious dangers, but Allah provided protection}. *Chunanchey wahii ke zariye se Allah ne waqtan-fawaqtan Yahoodiyon ke makr-o-kaid se muttala farmaa kar khaas khatray ke mawaaqe par bachaaya* (Therefore, by means of revelation, Allah informed from time to time the deceit and fraud of Jews and saved him on occasions of particular dangers) *aur ghamsaan ki jangon mein kuffaar ke intehaahi pur khatar hamlon se bhi aap ko mahfooz rakha* (and also protected him from the most dangerous attacks of the disbelievers in the wars of heavy engagement).

ذَلِكَ مِنْ قُدْرَةِ اللهِ وَقَدَّرَهُ بِمَا شَاءَ، وَلا يَرُدُّ قَدَرَ اللهِ وَقَضَاءَهُ أَحَدٌ وَلا يَغْلِبُهُ وَهُوَ الْعَزِيزُ الْعَلِيمُ

That is from Allah's Power and Decree as He Wills, and no one can repel Allah's Decree and Divine Order nor can anyone overcome it, and He is the All-Mighty, the All-Knowing.

❋

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾

Qul yaaa Ahlal Kitaabi lastum 'alaa shai'in hattaa tuqeemut Tawraata wal Injeela wa maaa unzila ilaikum mir Rabbikum; wa layazeedanna kaseeram minhum maa unzila ilaika mir Rabbika tugh yaananw wa kufran falaa taasa 'alal qawmil kaafireen.

Say O People of the Scripture! You have nothing (of guidance) till you observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto you (Muhammad) from your Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

Aap kah dijiye ke aye ahle kitaab! Tum dar-asal kisi cheez par nahi jab tak ke Tawraat wa Injeel ko aur jo kuch tumhaari taraf tumhaarey Rab ki se taraf utaara gaya hai qaa'im nah karo, jo kuch aap ki jaanib aap ke Rab ki taraf se utra hai, woh un mein se bahuton ko sharaarat aur inkaar mein aur bhi ba'dhaayega hi, [123] toh aap un kaafiron par gamgiin nah hon.

123. *Yeh hidaayath aur gumraahi uss usuul ke mutabiq hai jo sunnat-e-Allah rahi hai* (This guidance and depravity is according to the principle, which has been the Sunnah of Allah). *Yaani jis tarah baaz aamaal-o-ashyaa se ahle ee'maan ke ee'maan-o-tasdiiq, amal saleh aur ilm naafe mein izaafah hota hai, usi tarah ma'aasii aur tamarrud se kufr-o-tugyaan mein zyaadati hoti hai* (That is, just as from certain actions and things increases the faith and affirmation, righteous deeds and beneficial knowledge of the believers, in the same way, from sin and stubbornness, there is increase in disbelief and rebellion). *Iss mazmuun ko Allah Ta'ala ne Quran Kareem mein muta'addid jagah bayan farmaya hai. Maslan* (Allah Ta'ala has described this subject in several places in the Holy Quran. For example):

"قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ"

"…qul huwa lillazeena aamanoo hudanw wa shifaaa'unw wallazeena la yu'minoona feee aazaanihim waqrunw wa huwa 'alaihim 'amaa; ulaaa'ika yunaadawna mim maakaanim ba'eed."

"…Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar."

"…Aap kah dijiye! Ke yeh toh ee'maan waalon ke liye hidaayath wa shifaa hai aur jo ee'maan nahi laatey un ke kaano mein toh (bahraa-pan aur) bojh hai aur yeh un par andhaa-pan hai, yeh woh log hain jo kisi bahut duur-daraaz jagah se pukaartey ja rahey hain."

(Surah Fussilat: Explained in Detail | Chapter 41 – verse 44)

"وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلا يَزِيدُ الظَّالِمِينَ إِلا خَسَارًا"

"Wa nunazzilu minal quraani maa huwa shifaaa'unw wa rahmatullil mu'mineena wa laa yazeeduz zaalimeena illaa khasaara."

"And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in nothing except ruin."

"Yeh Quran jo Hum naazil kar rahey hain mominon ke liye toh saraasar shifaa aur rahmat hai, haan zaalimon ko bajuz nuqsaan ke aur koi zyaadati nahi hoti."

(Surah Bani Israel: The Children of Israel | Chapter 17 – verse 82)

✵

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

Innal lazeena aamanoo wallazeena haadoo was saabi'oona wan Nasaaraa man aamana billaahi wal yawmil Aakhiri wa 'amila saalihan falaa khawfun 'alaihim wa laa hum yahzanoon.

Lo! Those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believes in Allah and the Last Day and does right - there shall no fear come upon them neither shall they grieve.

Musalmaan, Yahoodi, Sitaara-parast aur Nasraani koi ho, jo bhi Allah Ta'ala par aur Qayamat ke din par ee'maan laaney aur naik amal karey woh mahez be-khauf raheyga aur bilkul be-gham ho jayega. [124]

124. *Yeh wahi mazmuun hai jo Surah al-Baqarah ki aayat* **62** *mein bayan hua hai, usay dekh liya jaye* (This is the same subject that is mentioned in the verse **62** of Surah Al-Baqarah, it should be looked at).

✵

لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا
لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

Laqad akhaznaa meesaaqa Banee Israaa'eela wa arsalnaaa ilaihim Rusulan kullamaa jaaa'ahum Rasoolum bimaa laa tahwaaa anfusuhum fareeqan kazzaboo wa fareeqany yaqtuloon.

We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

Hum ne bil-yaqeen Banu Israel se 'ahd wa paimaan liya aur un ki taraf rasoolon ko bheja, jab kabhi rasool un ke paas woh ahkaam ley kar aaye jo un ki apni manshaa ke khilaaf thay toh unhon ne un ki ek jamaath ki takziib ki aur ek jamaath ko qatl kar diya.

❋

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟
كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾

Wa hasibooo allaa takoona fitnatun fa'amoo wa sammoo summa taabal laahu 'alaihim summa 'amoo wa sammoo kaseerum minhum; wallaahu baseerum bimaa ya'maloon.

They thought no harm would come of it, so they were willfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them willfully blind and deaf. Allah is Seer of what they do.

Aur samajh bait'hay ke koi pakad nah hogi, pas andhey bahrey ban bait'hay, phir Allah Ta'ala ne un ki tauba qubool ki, uss ke baad bhi un mein se aksar andhey bahrey ho gaye. [125] *Allah Ta'ala un ke aamaal ko ba-khoobi Dekhney waala hai.*

125. *Yaani samjhey yeh thay ke koi saza mutarattib nah hogi* (That is, it was understood that there would no arranged punishment). *Lekin mazkoorah usuul Ilaahi ke mutabiq yeh saza mutarattib hui* (But, according to the above-mentioned Divine principle, this punishment was arranged) *ke yeh haq ke*

dekhney se mazeed andhey aur haq ke sunnay se mazeed bahrey ho gaye aur tauba ke baad phir yahi amal unhon ne duhraaya hai toh uss ki wahi saza bhi dobarah mutarattib hui (that they became more blind than seeing the truth and more deaf than hearing the truth, and if they repeat the same action after repentance, then the same punishment would be again arranged).

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ
إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ
وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

Laqad kafaral lazeena qaalooo innal laaha Huwal maseehub nu Maryama wa qaalal Maseehu yaa Baneee Israaa'eela u'budul laaha Rabbee wa Rabbakum innnahoo many-yushrik billaahi faqad harramal laahu 'alaihil jannata wa maa waahun Naaru wa maa lizzaalimeena min ansaar.

They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoso ascribes partners unto Allah, for him Allah has forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.

Be-shak woh log kaafir ho gaye jin ka qaul hai ke Maseeh Ibn Maryam hi Allah hai [126] halaan'ke khud Maseeh ne un se kaha tha ke aye Bani Israel ! Allah hi ki ibaadath karo jo mera aur tumhaara sab ka Rab hai, [127] yaqeen maano ke jo shakhs Allah ke saath shareek karta hai Allah Ta'ala ne uss par jannat haraam kar di hai, uss ka thikaana Jahannum hi hai aur gunahgaaron ki madad karney waala koi nahi hoga. [128]

126. *Yahi mazmuun aayat number* **17** *mein bhi guzar chuka hai* (This subject has also been mentioned in verse **17**). *Yahan ahle kitaab ki gumraahiyon ke zikr mein uss ka phir zikr farmaya* (Here, it has been mentioned again in the narration of the errors of the People of the Book). *Iss mein un ke uss firqey ke kufr ka izhaar hai jo Hazrat Maseeh (alaihis salaam) ke ain Allah honay ka qaa'il hai* (In this, there is an expression of the disbelief of their sect, which believes that the Messiah – peace be upon him – is just Allah).

127. *Chunanchey Hazrat 'Isa (alaihis salaam) yaani maseeh Ibn Maryam (alaihimas salaam) ne aalam-e-shiir-khwaargii mein (Allah Ta'ala ke hukm se jab ke bachchey uss umar mein quwwat-e-goyaa'ii nahi rakhtey) sab se pehle apni zabaan se apni 'ubuudiyat hi ka izhaar farmaya* {Therefore, Hazrat Isa (Jesus – peace be upon him), that is, son of Maryam (Mary – peace be upon her) during his infancy (by the command of Allah Ta'ala when children do not have the power of speech at this age) first expressed his state of being bondman of Allah}.

«إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا»

"…innee 'abdullaahi aataaniyal Kitaaba wa ja'alanee Nabiyyaa."

"…Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet."

"…Main Allah Ta'ala ka banda hoon. Uss ne mujhe kitaab ataa farmaayi aur mujhe apna paighambar banaaya hai."

(Surah Maryam: Mary | Chapter 19 – verse 30)

Hazrat Maseeh (alaihis salaam) ne yeh nahi kaha, main Allah hoon ya Allah ka beta hoon. Sirf yeh kaha ke main Allah ka bandah hoon. Aur ***umar-e-kuhuulat*** *mein bhi unhon ne yahi dawat di* {Hazrat Maseeh (Messiah – peace be upon him) did not say, I am Allah or the son of Allah. He only said that I am a servant of Allah. And he gave the same invitation during the **period between youth and old age**}.

«إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ»

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

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

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

(Surah Aale Imran: The Family of Imran | Chapter 3 – verse 51)

*Yeh wahi alfaaz hain jo maa ki goad mein bhi kahey thay (mulaahaza ho Surah Maryam - aayat **36**)* {These are the same words that were said in the lap of the mother (Refer to Surah Maryam – verse **36**)} *aur jab Qayamat ke qareeb un ka aasmaan se nuzool hoga, jis ki khabar sahih ahadees mein di gayi hai aur jis par ahle sunnat ka ijma hai* (and when he will descend from the sky near the Day of Judgment, which is reported in authentic hadiths and on which the followers of Sunnah agree), *tab bhi woh nabi (Sallallahu alaihi wa sallam) ki taalimaat ke mutabiq logon ko Allah ki tawheed aur Uss ki ita'at ki taraf hi bulayeinge, nah ke apni ibaadath ki taraf* (even then, according to the teachings of the Prophet – peace and blessings of Allah be upon him – he will call people to monotheism and obedience to Allah, and not towards his worship).

128. *Hazrat Maseeh (alaihis salaam) ne apni bandagii aur risaalat ka izhaar Allah ke hukm aur Mashiyyat se uss waqt bhi farmaya tha jab woh maa ki goad mein yaani shiir-khwaargii ki haalat mein thay* {Hazrat Maseeh (Messiah – peace be upon him) expressed his servitude and prophethood, by the Command and Will of Allah, when he was in his mother's lap, that is, was in infancy}. *Phir sinn-e-kuhuulat mein yeh e'laan farmaya* (Then, in the old age, he announced this).

Aur saath hi shirk ki shanaa'at-o-qabaahat bhi bayan farma di ke mushrik par jannat haraam hai aur iss ka koi madadgaar bhi nahi hoga jo usay Jahannum se nikaal laaye, jaisa ke mushrikeen samajhtey hain (And, at the same time, he explained the damnation and defect of polytheism, that Paradise is forbidden to the polytheist and there will be no helper to bring him out of hell, as the polytheists believe).

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ وَإِن لَّمْ
يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٣

laqad kafaral lazeena qaalooo innal laaha saalisu salaasah; wa maa min ilaahin illaa Ilaahunw Waahid; wa illam yantahoo 'ammaa yaqooloona layamas sannal lazeena kafaroo minhum 'azaabun aleem.

They surely disbelieve who say: Lo! Allah is the third of three; when there is no god except the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve.

Woh log bhi qat'an kaafir ho gaye jinhon ne kaha, Allah teen mein ka teesra hai, [129] dar-asal siwa Allah Ta'ala ke koi mabood nahi. Agar yeh log apne iss qaul se baaz nah rahey toh un mein se jo kufr par raheinge, unhein alam-naak azaab zaroor pahunchega.

129. *Yeh 'Isaiyon ke dusrey firqey ka zikr hai jo teen khudaaon ka qaa'il hai, jin ko woh "أَقَانِيمُ ثَلاثَةٌ" (aqaaniim-e-salaasa – teen afraad) kahtey hain* {This refers to another sect of Christians who believe in three gods, whom they call **"Trinity"** (three individuals)}.

Un ki taabeer-o-tashriih mein agarchay khud un ke maabain ikhtelaaf hai (Although, there is a difference between them in their interpretation and explanation).

Taham sahih baat yahi hai ke Allah ke saath, unhon ne Hazrat 'Isa (alaihis salaam) aur un ki waalida Hazrat Maryam (alaihas salaam) ko bhi ilaah (mabood) qaraar dey liya hai, jaisa ke Quran ne saraahat ki hai {However, the truth is that along with Allah, they have declared Isa (Jesus – peace be upon him) and his mother Maryam (Mary – peace be upon her) as god (deity), as the Quran has made clear}.

Allah Ta'ala Qayamat waley din Hazrat 'Isa (alaihis salaam) se poocheyga {Allah Ta'ala will ask Isa (Jesus – peace be upon him) on the Day of Resurrection}.

«أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـٰهَيْنِ مِنْ دُونِ اللَّهِ»

"...'a-anta qulta linnaasit takhizoonee wa ummiya ilaahaini min doonil laahi..."

"...Did you say unto mankind: Take me and my mother for two gods beside Allah?..."

"...Kya tum ne un logon se kah diya tha ke mujh ko aur meri maa ko bhi 'alaawa Allah ke mabood qaraar dey lo!..."

(Surah Al-Ma'idah: The Table Spread | Chapter 5 – verse 116)

Iss se maloom hua ke 'Isa aur Maryam (alaihimas salaam), un dono ko Isaiyon ne ilaah banaya, aur Allah teesra ilaah hua, jo "ثَالِثُ ثَلَاثَةٍ" (teen mein ka teesra kahlaaya) pehle aqeedey ki tarah Allah Ta'ala ne usay bhi kufr se taabeer farmaya {From this, it is known that Isa (Jesus) and Maryam (Mary) – peace be upon them – both of them were made deities by Christians, and Allah became the third deity, which **"Trinity"** (called third among the three) like the first faith, Allah Ta'ala also interpreted it as disbelief}.

{Note from the Transliterator: *"أَقَانِيمُ ثَلَاثَةٌ" (**aqaaniim-e-salaasa**) means **Trinity**, the persons of the Christian Godhead (Father, Son and the Holy Spirit)}*

❋

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧٤

Afalaa yatooboona ilal laahi wa yastaghfiroonah; wallaahu Ghafoorur Raheem.

Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

Yeh log kyon Allah Ta'ala ki taraf nahi jhuktey aur kyon istigfaar nahi kartey? Allah Ta'ala toh bahut hi Bakhshne waala aur bada hi Mehrbaan hai.

❋

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ
كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْآيَٰتِ ثُمَّ ٱنظُرْ
أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

Mal Maseehub nu Maryama illaa Rasoolun qad khalat min qablihir Rusulu wa ummuhoo siddeeqatun kaanaa yaa kulaanit ta'aam; unzur kaifa nubaiyinu lahumul Aayaati summan zur annaa yu'fakoon.

The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!

Maseeh Ibn Maryam siwa paighambar honay ke aur kuch bhi nahi, uss se pehle bhi bahut se paighambar ho chukay hain, un ki waalida ek raast-baaz aurat thi [130] dono maa betay khana khaaya kartey thay, [131] aap dekhiye ke kis tarah Hum un ke saamney daleelein rakhtey hain phir gaur kijiye ke kis tarah woh phirey jaatey hain.

130. "صِدِّيقَةٌ" *ke maaney momina aur walii ke hain* (**"Siddiqatun"** means a believing woman and a saint) *yaani woh bhi Hazrat Maseeh (alaihis salaam) par ee'maan laaney waalon aur un ki tasdeeq karne waalon mein se thi* {that is, she was also among those who believed in and confirmed Hazrat Maseeh (Messiah – peace be upon him)}.

Iss ke maaney yeh hain ke woh نَبِيَّةٌ (**nabiyyatun** – paighambar) *nahi thi* (This means that she was not a **'Prophetess'**).

Jaisa ke baaz logon ko wahm hua hai aur unhon ne Hazrat Maryam (alaihas salaam) samait, Hazrat Sarah (umm-e-Is'haaq alaihis salaam) aur Hazrat Moosa (alaihis salaam) ki waalida ko نَبِيَّةٌ (***nabiyyatun*** *– paighambar) qaraar diya hai* {As some people have been delusional and they have called Hazrat Sarah (mother of Is'haaq – peace be upon him) and the mother of Prophet Musa (Moses – peace be upon him), along with Hazrat Maryam (Mary – peace be upon her) as prophetess}.

Istidlaal iss baat se kya hai ke awwal az-zikr dono se farishton ne aakar guftaguu ki aur Hazrat Umm-e-Moosa ko khud Allah Ta'ala ne wahii ki. Yeh guftaguu aur wahii nabuwat ki daleel hai (The reasoning is based on the fact that the angels came and talked to the first mentioned two and Hazrat Umm-e-Moosa was inspired by Allah Himself. This conversation and revelation is the proof of prophethood).

Lekin jamhoor-e-'ulamaa ke nazdeek yeh daleel aisi nahi jo Quran ki nas sariih ka muqaabla kar sakey. Quran ne saraahat ki hai ke (But, according to the public scholars, this proof is not such that it can compete with the clear text of the Quran. The Quran has made it clear that)

"Wa maaa arsalnaa min qablika illaa rijaalan…"

"We sent not before you (any messengers) except men…"

"Aur Hum ne jitne rasool bhi bhejey, woh mard thay…"

(Surah Yusuf: Prophet Joseph | Chapter 12 - verse: 109)

131. *Yeh Hazrat Maseeh (alaihis salaam) aur Hazrat Maryam (alaihas salaam) dono ki uluuhiyat (ilaah honay) ki nafii aur bashariyyat ki daleel hai* {This is the proof of the negation of the Divine essence (Godliness) of both Hazrat Maseeh (Messiah – peace be upon him) and Hazrat Maryam (Mary – peace be upon her)}.

Kyon ke khana piinaa, yeh insaani hawaa'ij-o-zaruuriyaat mein se hai, jo ilaah ho, woh toh un cheezon se maawaraa balkay وراء الوراء (***waraa al-waraa*** *– dastaras *se baahar) hota hai* {Because eating and drinking is one of the human needs, whoever is god, he is beyond these things, rather **'behind back'** (beyond reach)}.

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٧٦

Qul ata'budoona min doonil laahi maa laa yamliku lakum darranw wa laa naf'aa; wallaahu Huwas Samee'ul 'Aleem.

Say: Serve you in place of Allah that which possesses for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.

Aap kah dijiye ke kya tum Allah ke siwa un ki ibaadath kartey ho jo nah tumhaarey kisi nuqsaan ke maalik hain nah kisi nafa ke, Allah hi khoob Sunnay aur poori tarah Jaannay waala hai. [132]

132. *Yeh mushrikon ki kam-aqlii ki wazahat ki ja rahi hai ke aison ko unhon ne mabood bana rakha hai jo kisi ko nafa pahuncha saktey hain nah nuqsaan* (This stupidity of polytheists is being explained that they have made those as gods who can neither benefit them nor harm them), *balkay nafa nuqsaan pahunchana toh kujaa, woh toh kisi ki baat sunnay aur kisi ka haal jaannay ki hi qudrat nahi rakhtey. Yeh qudrat sirf Allah hi ke andar hai* (Rather leave alone the benefit or harm, they do not have the ability to listen to anyone's words and know anyone's condition. This Power is only in Allah). *Iss liye* ***haajat-ravaa mushkil-kusha*** *bhi sirf Wahi hai* {That is why **'Fulfiller of needs'** and **'Disposer of difficulties'** is only He (Allah)}

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ٧٧

Qul yaaa Ahlal Kitaabi laa taghloo fee deenikum ghairal haqqi wa laa tattabi'ooo ahwaaa'a qawmin qad dalloo min qablu wa adalloo kaseeranw wa dalloo 'an Sawaaa'is Sabeel. (Section 10)

Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

Kah dijiye aye ahle kitaab! Apne deen mein na-haq guluu aur zyaadati nah karo [133] aur un logon ki nafsaanii khwaahishon ki pairwi nah karo jo pehle se bahek chukey hain aur bahuton ko bahka bhi chukey [134] hain aur siidhii raah se hatt gaye hain.

133. *Yaani ittebaa-e-haq mein hadd se tajaawuz nah karo aur jin ki taazeem ka hukm diya gaya hai, uss mein mubaalaga kar ke unhein mansab-e-nabuwat se ut'ha kar maqam 'uluuhiyat par faa'iz mat karo, jaise Hazrat Maseeh (alaihis salaam) ke mu'aamlay mein tum ne kiya* {That is, do not exceed the limit in following the truth and do not exaggerate those who have been commanded to be honored, and do not elevate them from the post of prophethood to the position of divinity, as you did in the case of Hazrat Maseeh (Messiah – peace be upon him)}.

Guluu har daur mein shirk aur gumraahi ka sab se bada zariya raha hai (Excessive exaggeration has been the greatest source of polytheism and misguidance in all ages). *Insaan ko jis se aqeedat-o-mohabbat hoti hai, woh uss ki shaan mein khoob mubaalaga karta hai* (A person with whom he has faith and love, he greatly exaggerates in his glory). *Woh imaam aur deeni qaa'id hai toh iss ko paighambar ki tarah maasuum samajhna aur paighambar ko khudai sifaat se muttasif maanna aam baat hai* (He is a guide and religious leader, so it is normal to consider him as innocent like the prophet and to consider the prophet as endowed with divine attributes). *Bad-qismati se musalmaan bhi iss guluu se mahfooz nahi reh sake* (Unfortunately, even Muslims could not be safe from this excessive exaggeration). *Unhon ne baaz a'imma ki shaan mein bhi guluu kiya aur un ki raa'e aur qaul, hatta-ke un ki taraf mansoob fatwa aur fiqh ko bhi hadees-e-rasool (Sallallahu alaihi wa sallam) ke muqaabley mein tarjeeh dey di* (They also exaggerated the glory of some leaders and preferred their opinions and sayings, even they gave priority to the verdict and jurisprudence attributed to them over the hadith of the Prophet – peace and blessings of Allah be upon him).

134. *Yaani apne se pehle logon ke peechey mat lago, jo ek nabi ko ilaah bana kar khud bhi gumraah hue aur dusron ko bhi gumraah kiya* (That is, do not follow the people before you, who mislead themselves and mislead others by making a prophet their god).

❋

لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ
ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ٧٨

Lu'inal lazeena kafaroo mim Baneee israaa'eela 'alaa lisaani Daawooda wa 'Eesab ni Maryam; zaalika bimaa 'asaw wa kaanoo ya'tadoon.

Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

Bani Israel ke kaafiron par (Hazrat) Dawood (alaihis salaam) aur (Hazrat) 'Isa bin Maryam (alaihis salaam) ki zabaanii laanat ki gayi [135] iss wajah se ke woh nafarmaaniyaan kartey thay aur had se aagey ba'dh jaatey thay. [136]

135. *Yaani* ***Zabuur*** *mein jo Hazrat Dawood (alaihis salaam) par aur* ***Injeel*** *mein jo Hazrat 'Isa (alaihis salaam) par naazil hui aur ab yahi laanat Quran Kareem ke zariye se un par ki ja rahi hai jo Hazrat Muhammad rasool Allah (Sallallahu alaihi wa sallam) par naazil hua. Laanat ka matlab Allah ki rahmat aur khair se duurii hai* {That is, in the **Psalms**, which was revealed to Hazrat Dawood (David – peace be upon him) and in the **Gospel**, which was revealed to Hazrat Isa (Jesus – peace be upon him), and now this curse is being inflicted on them through the Holy Quran, which was revealed to the Messenger of Allah, Hazrat Muhammad – peace and blessings of Allah be upon him. Curse means separation from Allah's mercy and goodness}.

136. *Yeh laanat ke asbaab hain* (These are the causes of curse): **1.** ***'Isyaan****, yaani waajibaat ka tark aur muharramaat ka irtekaab kar ke, unhon ne Allah ki nafarmaani ki* (**Disobedience** i.e. by abandoning one's obligations and committing forbidden things) **2.** *Aur* اعْتِدَاءٌ (**e'tidaa** – *jabr, zulm*) *yaani deen mein*

guluu aur bidaat iijaad kar ke unhon ne hadd se tajaawuz kiya {And **"aggression"** (compulsion, oppression), that is, inventing excesses and innovations in religion, they exceeded the limit}.

❋

كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾

Kaanoo laa yatanaahawna 'am munkarin fa'alooh; labi'sa maa kaanoo yafa'loon.

They restrained not one another from the wickedness they did. Verily evil was that they used to do!

Aapas mein ek dusrey ko burey kaamon se jo woh kartey thay roktay nah thay [137] jo kuch bhi yeh kartey thay yaqeenan woh bahut bura tha.

137. *Iss par mustazaad yeh ke woh ek dusrey ko buraayi se roktay nahi thay, jo bajaye khud ek bahut bada jurm hai* (On this, additionally this that they did not prevent each other from doing evil, which is rather a big crime in itself). *Baaz mufassireen ne isi tark nahii ko 'isyaan aur e'tidaa qaraar diya hai jo laanat ka sabab bana* (Some commentators have termed this abandonment as rebellion and aggression, which became the reason for the curse).

Bahar-haal dono sooraton mein buraayi ko dekhtey hue buraayi se nah rokna, bahut bada jurm aur laanat-o-gazab Ilaahi ka sabab hai (However, in both cases, seeing the evil and not stopping it, is a great crime and the cause of Divine curse and wrath).

Hadees mein bhi iss jurm par badi sakht wa'eedein bayan farmaayi gayi hain. Ek hadees mein nabi (Sallallahu alaihi wa sallam) ne farmaya (Even in the hadith, strict admonishment have been made about this crime. In a hadith, the Prophet – peace and blessings of Allah be upon him – said):

"Sab se pehla nuqs jo Bani Israel mein daakhil hua yeh tha ke ek aadmi dusrey aadmi ko buraayi karte hue dekhta toh kahta, Allah se dar aur yeh buraayi chhor'd dey, yeh tere liye jaa'iz nahi. Lekin dusrey roz phir usi ke saath usay khaaney peenay aur ut'hney bait'hney mein koi aar ya sharam mahsoos nah hoti, (yaani iss ka ham-niwaala-o-ham-pyaala aur ham-nashiin ban jaata) Dar-aan-haalii ke ee'maan ka taqaazaa iss se nafrat aur tark-e-taalluq tha, jis par Allah Ta'ala ne un ke darmiyaan aapas mein adaawat daal di aur woh laanat Ilaahi ke mustahiq qaraar paaye".

The first defect that permeated Banu Israel was that a man (of them) met another man and said: O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating with him, drinking with him and sitting with him. When they did so. Allah mingled their hearts with each other.

Phir farmaya ke (he then said)

"Allah ki qasam! Tum zaroor logon ko naiki ka hukm diya karo aur buraayi se roka karo, zaalim ka haath pakad liya karo (warna tumhaara haal bhi yahi hoga)…" - **Al-hadith**

By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right.

(ابو داود- کتاب الملاحم نمبر 4336)

(**Sunan Abi Dawood:** *The Book of Al-Malahim (Battles) – Number 4336*)

Ek doosri riwayat mein iss fariizey ke tark par yeh waeed sunaayi gayi hai ke tum azaab Ilaahi ke mustahiq ban jaogey, phir tum Allah se duayein bhi maangogey toh qubool nahi hongi.

(In another narration, a promise of punishment for sins has been made on abandoning this duty that you will become deserving of Divine punishment, then even if you make supplications to Allah, then they will not be accepted).

(مسند احمد، جلد 5،ص 388)

(**Musnad Ahmed:** *Volume 5 – Page 388*)

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ
أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾

Taraa kaseeram minhum yatawallawnal lazeena kafaroo; labi'sa maa qaddamat lahum anfusuhum an sakhital laahu 'alaihim wa fil 'azaabi hum khaalidoon.

You see many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be angry with them and in the doom they will abide.

Un mein se bahut se logon ko aap dekheinge ke woh kaafiron se dostiyaan kartey hain, jo kuch unhon ne apne liye aagey bhej rakha hai woh bahut bura hai ke Allah Ta'ala un se naraaz hua aur woh hamesha azaab mein raheinge. [138]

138. *Yeh ahle kufr se dostaana taalluq ka nateeja hai ke Allah Ta'ala un par naraaz hua aur isi naraazii ka nateeja Jahannum ka daimii azaab hai* (It is the result of friendly relations with the people of disbelief that Allah Ta'ala became angry with them and the result of this anger is eternal punishment in Hell).

❋

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ
وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾

Wa law kaanoo yu'minoona billaahi wan nabiyyi wa maaa unzila ilaihi mattakhazoohum awliyaaa'a wa laakinna kaseeram minhum faasiqoon. ***(End Juz 6)***

If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.

Agar unhein Allah Ta'ala par aur nabi par aur jo naazil kiya gaya hai uss par ee'maan hota toh yeh kuffaar se dostiyaan nah kartey, lekin un mein ke aksar log faasiq hain. [139]

139. *Iss ka matlab yeh hai ke jis shakhs ke andar sahih maano mein ee'maan hoga, woh kaafiron se kabhi dosti nahi karega* (It means that a person, who has faith, in the true sense, will never make friendship with the disbelievers).

❋

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ
بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

Latajidanna ashad dan naasi 'adaawatal lillazeena aamanul Yahooda wallazeena ashrakoo wa latajidanna aqrabahum mawaddatal lil lazeena aamanul lazeena qaalooo innaa Nasaaraa; zaalika bi anna minhum qiseeseena wa ruhbaananw wa annahum laa yastakbiroon.

Surely, you will find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And you will find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.

Yaqeenan aap ee'maan waalon ka sab se zyaada dushman Yahoodiyon aur mushrikon ko payeinge [140] aur ee'maan waalon se sab se zyaada dosti ke qareeb aap yaqeenan unhein payeinge jo apne aap ko Nasaaraa kahtey hain, yeh iss liye ke un mein 'ulamaa aur ibaadath ke liye gosha-nashiin afraad paye jaatey hain aur uss wajah se ke woh takabbur nahi kartey. [141]

140. *Iss liye ke Yahoodiyon ke andar inaad-o-juhuud, haq se e'raaz-o-istikbaar aur ahle ilm-o-ee'maan ki tanqiis ka jazba bahut paaya jaata hai* (Because there is a lot of obstinacy and willful disobedience, denial from the truth and haughtiness and the spirit of denigrating the people of knowledge and faith), *yahi wajah hai ke nabiyon ka qatl aur un ki takziib un ka shi'aar raha hai* (this is the reason that the killing of the prophets and their denial has been their manner), *hatta-ke unhon ne rasool Allah (Sallallahu alaihi wa sallam) ke qatl ki bhi kayi martaba saazish ki, aap (Sallallahu alaihi wa sallam) par jaadu bhi kiya aur har tarah nuqsaan pahunchaney ki mazmoom saee ki* (Even they conspired to kill the Messenger of Allah – peace and blessings of Allah be upon him – several times, they also cast a spell on him – peace and blessings of Allah be upon him - and tried to harm him in every way). *Aur iss mu'aamlay mein mushrikeen ka haal bhi yahi hai* (And, in this matter, the same is the case of the polytheists).

141. "رُهْبَانٌ" *(ruhbaan) se muraad naik, ibaadath-guzaar aur gosha-nashiin log aur* "قِسِّيسِينَ" *(qississiin – 'Isaiyi paadrii) se muraad ulamaa-o-khutabaa hain, yaani un "Isaiyon mein ilm-o-tawaazo' hai, iss liye un mein Yahoodiyon ki tarah juhuud-o-istikbaar nahi hai* {**"Ruhbaan"** refers to good, devotee and secluded (sitting in a corner) and **"Qississiin"** refers to scholars and preachers, that is, these Christians possess knowledge and humility, therefore they do not have disbelief and arrogance like Jews}. *'Alaawa-azeen deen Maseehii mein narmi aur afw-o-darguzar ki taleem ko imtiazii haisiyat haasil hai* (Apart from this, in the Christian religion, the teaching of gentleness and pardoning and tolerance has a special status), *hatta-ke un ki kitabon mein likha hai ke koi tumhaarey daayein rukhsaar par maarey toh baayaan rukhsaar bhi uss ko paish kar do. Yaani lado mat* (even in their books it is written that if someone slaps you on your right cheek, turn your left cheek to him as well. That is, do not fight).

Un wujuuh' se yeh musalmaano ke, bah-nisbat Yahoodiyon ke zyaada qareeb hain (For these reasons, they are closer to Muslims than to Jews). *'Isaiyon ka yeh wasf Yahoodiyon ke muqaabley mein hai* (This characteristic of Christians is compared to Jews). *Taham jahan tak Islam dushmanii ka taalluq hai, kam-o-besh ke kuch farq ke saath, Islam ke khilaaf yeh inaad 'Isaiyon mein bhi maujood hai* (However, as far as anti-Islam is concerned, with some minor differences, this anti-Islamic hatred is also present among Christians), *jaisa ke* ***saliib-o-hilaal*** *ki sadiiyon par muhiit maa'raka-aaraa'ii se wazeh hai aur jis ka silsila taa-haal jaari hai* (As is evident from the centuries-long struggle of the **Cross and the Crescent**, which continues to this day) *aur ab toh Islam ke khilaaf Yahoodi aur Isai dono hi mil kar sar-garm-e-'amal hain. Isi liye Quran ne dono se hi dosti karne se mana farmaya hai* (and now both Jews and Christians are working together against Islam. That is why the Quran has forbidden to be friends with both).

وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ
يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾

Wa izaa sami'oo maaa unzila ilar Rasooli taraaa a'yunahum tafeedu minad dam'i mimmmaa 'arafoo minalhaqq; yaqooloona Rabbanaaa aamannaa faktubnaa ma'ash shaahideen.

When they listen to that which has been revealed unto the messengers, you see their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.

Aur jab woh rasool ki taraf naazil-karda (kalaam) ko suntey hain toh aap un ki aankhein aansuu se behti hui dekhtey hain iss sabab se ke unhon ne haq ko pehchaan liya, woh kahtey hain ke aye hamaarey Rab! Hum ee'maan ley aaye pas Tu hum ko bhi un logon ke saath likh ley jo tasdeeq kartey hain.

❋

وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ
﴿٨٤﴾

Wa maa lanaa laa nu'minu billaahi wa maa jaaa'anaa minal haqqi wa natma'u ai yudkhilanaa Rabbunaa ma'al qawmis saaliheen.

How should we not believe in Allah and that which has come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?

Aur hamaarey paas kaun sa 'uzr hai ke hum Allah Ta'ala par aur jo haq hum ko pahuncha hai uss par ee'maan nah laayein, aur hum iss baat ki ummeed rakhtey hain ke hamaara Rab hum ko naik logon ki rafaaqat mein daakhil kar deyga. [142]

142. *Habashey mein, jahan musalmaan Makki zindagi mein do martaba hijrat kar ke gaye.* أَصْحَمَة *(As'hama) Najaashii (the* ***Negus****) ki hukumath thi, yeh Isai mamlakat thi* (In Abyssinia, where the Muslims during the Makkan lifetime. (It was the Kingdom of As'hama, the Negus, it was a Christian kingdom). *Yeh aayaat Habashey mein rahne waaley 'Isaiyon hi ke barey mein naazil hui hain* (These verses were revealed only about the Christians living in Abyssinia).

Taham riwayaat ki ruu se nabi (Sallallahu alaihi wa sallam) ne Hazrat Amr bin Umayyah *al-Damri (radhiyallahu anhu) ko apna maktuub dey kar Najaashii ke paas bheja tha, jo unhon ne ja kar usay sunaaya* (but, according to the traditions, the Prophet – peace and blessings of Allah be upon him – gave his letter to Hazrat Amr bin Umayyah al-Damri – may Allah be pleased with him – where upon he went and told him), *Najaashii ne woh maktuub sun kar Habashey mein maujood muhaajiriin aur Hazrat Jaafar ibn Abi Taalib (radhiyallahu anhu) ko apne paas bulaaya* (After hearing that letter, the Negus called the emigrants in Abyssinia and Hazrat Jaafar bin Abi Taalib – may Allah be pleased with him – to him). *Aur apne ulamaa aur Ibaad-o-zuhhaad (Qississiin) ko bhi jama kar liya, phir Hazrat Jaafar (radhiyallahu anhu) ko Quran Kareem padhney ka hukm diya* {And gathered his scholars and devotees and pious persons (the priests) as well, then ordered Hazrat Jaafar bin Abi Taalib – may Allah be pleased with him – to read the Quran}.

Hazrat Jaafar (radhiyallahu anhu) ne Surah Maryam padhi, jis mein Hazrat 'Isa (alaihis salaam) ki e'jaazii wilaadat aur un ki 'abdiyat-o-risaalat ka zikr hai jisey sun kar woh badey mut'aasir hue aur aankhon se aansuu rawaan ho gaye aur ee'maan ley aaye {Hazrat Jaafar – may Allah be pleased with him – recited Surah Maryam, in which the miraculous birth of Hazrat Isa (Jesus – peace be upon him) and his obedience and mission are mentioned, hearing which they were deeply moved and tears flowed from their eyes and they believed (i.e. accepted Islam)}. *Baaz kahtey hain ke Najaashii ne apne kuch ulamaa Nabi (Sallallahu alaihi wa sallam) ke paas bhejey thay, jab aap (Sallallahu alaihi wa sallam) ne unhein Quran pa'dh kar sunaaya toh be-ikhtiyaar un ki aankhon se aansuu jaari ho gaye, aur ee'maan ley aaye* (Some say that the Negus had sent some of his scholars to the Prophet – peace and blessings of Allah be upon him – and when he – peace and blessings of Allah be upon him – recited the Quran to them, tears flowed uncontrollably from their eyes, and they believed (i.e. accepted Islam)}. *(Fath al-Qadir)*

Aayaat mein Quran Kareem sun kar un par jo asar hua iss ka naqsha khincha gaya hai aur un ke ee'maan laaney ka tazkira hai Quran Kareem mein baaz aur maqaamaat par iss qism ke Isaiyon ka zikr kiya gaya hai (In the verses, the effect of listening to the Holy Quran on them has been drawn and their conversation to faith is mentioned. In some places in the Holy Quran, such Christians have been mentioned). *Maslan* (for example):

«وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ»

"Wa inna min Ahlil Kitaabi lamai yu'minu billaahi wa maaa unzila ilaikum wa maaa unzila ilaihim khaashi 'eena lillahi…"

"And lo! Of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah…"

"Yaqeenan ahle kitaab mein se baaz aise bhi hain jo Allah Ta'ala par ee'maan laatey hain aur tumhaari taraf jo utaara gaya hai aur un ki jaanib jo naazil hua uss par bhi, Allah Ta'ala se dartey hain…"

(Surah Aale Imran: The Family of Imran | Chapter 3 – verse 199)

وَغَيْرِهَا مِنَ الآيَاتِ ***(and other from the verses)***

Aur hadees mein aata hai ke jab Najaashii ki maut ki khabar Nabi (Sallallahu alaihi wa sallam) ko pahunchii toh aap (Sallallahu alaihi wa sallam) ne sahaba (radhiyallahu anhum) se farmaya ke Habashey mein tumhaarey bhai ka intiqaal ho gaya hai, uss ki namaaz-e-janaaza padho! Chunanchey ek sahraa mein aap (Sallallahu alaihi wa sallam) ne uss ki namaaz-e-janaaza (gaai'baana) ada farmaayi.

{And it is mentioned in the hadith that the death news of the Negus reached the Prophet – peace and blessings of Allah be upon him – then he – peace and blessings of Allah be upon him – said to the Companions – may Allah be pleased with them – that your brother has died in Abyssinia. Offer the funeral prayer! So he – peace and blessings of Allah be upon him – performed his funeral prayer (in absentia) in a desert}.

(صحيح بخاري، مناقب الأنصار وكتاب الجنائز، صحيح مسلم، كتاب الجنائز)

(**Sahih Bukhari:** *Merits of the Helpers in Madinah and the Book of Prayer - Funerals* | **Sahih Muslim:** *The Book of Prayer - Funerals*)

Ek aur hadees mein aise ahle kitaab ki baabat, jo Nabi (Sallallahu alaihi wa sallam) ki nabuwat par ee'maan laaye batlaaya gaya hai ke unhein dugna ajr mileyga.

(In another hadith, it is mentioned about such People of the Book who believe in the prophethood of the Prophet – peace and blessings of Allah be upon him – that they will receive a double reward).

(بخاري- كتاب العلم وكتاب النكاح)

{**Sahih Bukhari:** The Book of Knowledge and the Book of Wedlock (Marriage)}

❋

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾

Fa asaabahumul laahu bimaa qaaloo Jannnaatin tajree min tahtihal anhaaru khaalideena feehaa; wa zaalika jazaaa'ul muhsineen.

Allah has rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide forever. That is the reward of the good.

Iss liye un ko Allah Ta'ala un ke uss qaul ki wajah se aise baagh deyga jin ke neechey nehrein jaari hongi, yeh un mein hamesha hamesha raheinge aur naik logon ka yahi badla hai.

❋

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾

Wallazeena kafaroo wa kazzaboo bi Aayaatinaaa ulaaa'ika Ashaabul Jaheem.

(Section 11)

But those who disbelieve and deny Our revelations, they are owners of hell-fire.

Aur jin logon ne kufr kiya aur Hamaari aayaat ko jhutlaatey rahey woh log dozakh waaley hain.

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٨٧

Yaaa aiyuhal lazeena aamanoo laa tuharrimoo taiyibaati maaa ahallal laahu lakum wa laa ta'tadooo; innal laaha laa yuhibbul mu'tadeen.

O you who believe! Forbid not the good things which Allah has made lawful for you, and transgress not, Lo! Allah loves not transgressors.

Aye ee'maan waalo! Allah Ta'ala ne jo paakiiza cheezein tumhaarey waastey halaal ki hain un ko haraam mat karo [143] aur had se aagey mat niklo, be-shak Allah Ta'ala had se nikalney waalon ko pasand nahi karta.

143. *Hadees mein aata hai ek shakhs nabi (Sallallahu alaihi wa sallam) ki khidmat mein haazir hua aur aa kar kaha ya rasool Allah! (Sallallahu alaihi wa sallam) jab mein gosht khataa hoon toh nafsaanii shahwat ka ghalba ho jaata hai, iss liye main ne apne upar gosht haraam kar liya hai, jis par aayat naazil hui.* (It is mentioned in the hadith that a person came to the service of the Prophet – peace and blessings of Allah be upon him – and said: *"O Messenger of Allah! When I consume meat, sensual lust dominates. So I made meat unlawful for myself"*, on which the verse was revealed).

(صحيح ترمذي- للألباني جلد 3 ص 46) (**Sahih Tirmidhi** – *By Albaani* | *Volume 3 – page 46*)

Isi tarah sabab-e-nuzool ke 'alaawa deegar riwayaat se saabit hai ke baaz Sahaba (radhiyallahu anhum) zuhd-o-ibaadath ki gharz se baaz halaal cheezon se (maslan aurat se nikaah karne, raat ke waqt sonay, din ke waqt khaaney peenay se) ijtinaab karna chahtay thay (In the same way, besides by the cause of revelation, it is proved by other traditions that some Companions – may Allah be pleased with them – wanted to avoid certain lawful things (for example marrying a woman, sleeping at night, eating and drinking during the day). *Nabi (Sallallahu alaihi wa sallam) ke ilm mein yeh baat aayi toh aap (Sallallahu alaihi wa sallam) ne unhein mana farmaya* (When this came to the knowledge of the Prophet – peace and blessings of Allah be upon him – he – peace and blessings of Allah be upon him – forbade it).

Hazrat Uthman bin Ma'zuun (radhiyallahu anhu) ne bhi apni biwi se kinaara-kashii ikhtiyaar ki hui thi, un ki biwi ki shikaayat par aap (Sallallahu alaihi wa sallam) ne unhein bhi iss se roka (Hazrat Uthman bin Ma'zuun – may Allah be pleased with him – had also avoided his wife, upon his wife's complaint, he – peace and blessings of Allah be upon him – also stopped him from doing so).

(Kutub-e-Hadees – Books of Hadith)

Bahar-haal iss aayat aur ahadees se maloom hua ke Allah Ta'ala ki halaal-karda kisi bhi cheez ko haraam kar lena ya uss se waise hi parhez karna jaa'iz nahi hai (However, from this verse and hadiths, it is clear that it is not permissible to prohibit anything made lawful by Allah Ta'ala or to abstain from it in the same way), *chaahey uss ka taalluq maakuulaat-o-mashrabaat se ho ya libaas se ho ya marguubaat wa jaa'iz khwahishaat se* (whether it is related to eatables and drinks or clothes or from favorite things and legitimate desires).

***Masla* (Issue):** *Iss tarah agar koi shakhs kisi cheez ko apne upar haraam kar lega toh woh haraam nahi hogi, siwaaye aurat ke* (Thus, if a person makes something unlawful for himself, it will not be unlawful, except for a woman). *Albatta uss soorat mein baaz ulamaa yeh kahtey hain ke usay qasam ka kaffaara ada karna hoga aur baaz ke nazdeek kaffaara zaroori nahi* (However, in this case, some scholars say that he has to pay expiation by oath, and according to some, expiation is not necessary).

Imam Shoukany kahtey hain ke ahadees sahiiha se isi baat ki taa'iid hoti hai kyon ke nabi (Sallallahu alaihi wa sallam) ne kisi ko bhi ***kaffaara-e-yamiin*** *ada karne ka hukm nahi diya* (Imam Shoukany says that this is supported by authentic hadiths because the Prophet – peace and blessings of Allah be upon him – did not order anyone to pay the **expiation of a vow**).

Imam Ibn Kaseer farmaatey hain ke iss aayat ke baad Allah Ta'ala ne qasam ka kaffaara bayan farmaya hai (Imam Ibn Kathir says that after this verse, Allah Ta'ala has explained the type of expiation of an oath) *jis se maloom hota hai ke kisi halaal cheez ko haraam kar lena, yeh qasam khaney ke martabey mein hai jo* ***takfiir*** *(yaani kaffaara ada karne) ka mutaqaazii hai* {which shows that making a lawful thing unlawful is equivalent to taking an oath that is persistent to ***expiating a crime*** (that is, to pay expiation)}. *Lekin yeh istidlaal ahadees sahiiha ki maujuudgii mein* ***mahall-e-nazar*** *hai* (But, this reasoning, in the presence of authentic hadiths, is **doubtful**).

فَالصَّحِيحُ مَا قَالَهُ الشَّوْكَانِيُّ

(Imam Shoukany ka qaul hi sahih hai)

(So it is correct what Al-Shoukany said)

❋

وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾

Wa kuloo mimmaa razaqakumul laahu halaalan taiyibaa; wattaqul laahallazeee antum bihee mu'minoon.

Eat of that which Allah has bestowed on you as food lawful and good, and keep your duty to Allah in Whom you are believers.

Aur Allah Ta'ala ne jo cheezein tum ko di hain un mein se halaal marghoob cheezein khaao aur Allah Ta'ala se daro jis par tum ee'maan rakhtey ho.

❋

لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ
إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ
فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Laa yu'aakhizukumul laahu billaghwi feee aimaanikum wa laakiny yu'aakhizukumul bimaa 'aqqattumul aimaana a kaffaara tuhooo it'aamu 'asharati masaakeena min awsati maa tut'imoona ahleekum aw kiswatuhum aw tahreeru raqabatin famallam yajid fa Siyaamu salaasati aiyaam; zaalika kaffaaratu aimaanikum izaa halaftum; wahfazooo aimaanakum; kazaalika yubaiyinul laahu lakum Aayaatihee la'allakum tashkuroon.

Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which you swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith you feed your own folk, or the clothing of them, or the liberation of a slave, and for him who finds not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when you have sworn; and keep your oaths. Thus Allah expounds unto you His revelations in order that you may give thanks.

Allah Ta'ala tumhaari qasmon mein lagw qasam par tum se moakhaza nahi farmaata lekin moakhaza uss par farmaata hai ke tum jin qasmon ko mazbuut kar do. [144] Uss ka kaffaara das mohtaajon ko khana dena hai oust darjay ka jo apne ghar waalon ko khilaatey ho [145] ya un ko kapda dena [146] ya ek ghulam ya laundii azaad karna [147] hai aur jis ko maqduur nah ho toh teen din ke rozay hain [148] yeh tumhaari qasmon ka kaffaara hai jab ke tum qasam kha lo aur apni qasmon ka khayaal rakho! Isi tarah Allah Ta'ala tumhaarey waastey Apne ahkaam bayaan farmaata hai taakay tum shukr karo.

144. قَسَمٌ *(Qasamun – Qasam) jis ko Arabi mein* حَلْفٌ *(Halafun – Halaf) ya* يَمِينٌ *(Yamiinun – Yamiin) kahtey hain jin ki jama* أَحْلافٌ *(Ahlaafun) aur ee'maan hai,* ***teen qism*** *ki hain* (**"Vowing"** which in Arabic is called **'Swearing'** or **'Vow'** whose plural is **'Pacts'** and **'faith'**, are of three types):

- لَغْوٌ ***(Lagw - Blunder):*** *Woh qasam hai jo insaan baat baat mein aadatan bagair iraada aur niyyat ke khata rahta hai. Iss par koi muwaakhaza nahi* (It is an act of swearing that a person habitually takes without intention or purpose. There is no impeachment on him).

- غَمُوسٌ ***(Gamuus – False Oath):*** *Woh jhooti qasam hai jo insaan dhoka aur fareb deney ke liye khaaye. Yeh kabiira gunaah balkay akbar-ul-kabaa'ir hai. Lekin iss par kaffaara nahin* (It is a false oath that people take to cheat and deceive. This is a great sin, rather it is 'greatest of all great sins'. But there is no expiation for it).
- مُعَقَّدَةٌ ***(Mu'aqqad - Complicated):*** *Woh qasam hai jo insaan apni baat mein taakeed aur pukhtagii ke liye iraadatan aur niyyatan khaaye, aisi qasam agar todeyga toh iss ka kaffaara hai jo aagey aayat mein bayaan kiya ja raha hai* (It is an oath that a person takes intentionally and purposely for emphasis and firmness in his speech; if he breaks such an oath, then its expiation is what is being described in the next verse).

145. *Iss khaaney ki miqdaar mein koi sahih riwayat nahi hai, iss liye ikhtelaaf hai* (There is no correct tradition regarding the amount of this food, so there is disagreement).

*Albatta Imam Shafi'i ne iss hadees se istidlaal kartey hue, jis mein Ramzaan mein rozay ki haalat mein biwi se ham-bistarii karne waley ke kaffaara ka zikr hai, ek mudd (taqriiban **10** / chhataa'nk) fi miskeen khuraak qaraar di hai* {However, Imam Shafi'i, while reasoning from this hadith, which mentions the expiation of one who sleeps with his wife while fasting in Ramadan, has determined one mudd (approximately 10 / chhataa'nk) provision per person}.

*{**Note from the Transliterator:** **"Chhataa'nk'** is a former measure of weight equal to the sixteen part of a seer equal to about two ounces (that is **56.69** grams)}*

*Kyon ke Nabi (Sallallahu alaihi wa sallam) ne uss shakhs ko kaffaara-e-jimaa ada karne ke liye **15** saa' khajuurein di thi, jinhein saath miskeenon par taqseem karna tha* (Because the Prophet – peace and blessings of Allah be upon him – had given that person **15** saa' of dates to pay expiation of intercourse, which were to be distributed among sixty poor people).

*Ek saa' mein **4** mudd hotey hain. Iss etibaar se baghair saalan ke das miskeenon ke liye **das** mudd (yaani **sawa chhe seir** ya **chhe kilo**) khuraak kaffaara hogi* {There are 4 mudd in a saa'. From this point of view, for ten poor people without curry, ten mudd (that is, six seers or six kilos) of food will be expiation}. *(Ibn Kathir)*

146. *Libaas ke barey mein bhi ikhtelaaf hai* (There is also disagreement about clothing). *Ba-zaahir muraad **jo'daa** hai jis mein insaan namaaz pa'dh sakey* (In appearance means **'pair'** in which a person can pray). *Baaz ulamaa khuraak aur libaas dono ke liye **'urf** ko mo'tabar qaraar detey hain* (Some scholars consider **customary practice** valid for both food and clothing). *(Haashia Ibn Kaseer, Tahat aayat zeir-e-bahas – Footnote Ibn Kathir, verse under discussion)*

147. *Baaz ulamaa **qatl-e-khata** ki diyat par qiyaas kartey hue laundii, ghulam ke liye ee'maan ki shart aa'id kartey hain* (Some scholars while speculating on the blood-money of **murder by mistake** impose a condition of faith for a slave girl, bondsman). *Imam Shoukany kahtey hain, aayat mein umuum hai momin aur kaafir dono ko shaamil hai* (Imam Shoukany says, the verse generally includes both the believer and the disbeliever).

148. *Yaani jis ko mazkoorah teeno cheezon mein se kisi ki taaqat nah ho toh woh teen din ke rozay rakhey, yeh rozay iss ki qasam ka kaffaara ho jayeinge* (That is, if a person does not have the strength for any of the three things mentioned above, then he should fast for three days, these fasts will be expiation of his oath). *Baaz ulamaa pai-dar-pai rozay rakhney ke qaa'il hain aur baaz ke nazdeek dono tarah jaa'iz hain* {some scholars are convinced of fasting consecutively (one after another) and according to some, both are permissible}.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ٩٠

Yaaa aiyuhal lazeena aamanooo innamal khamru walmaisiru wal ansaabu wal azlaamu rijsum min 'amalish shaitaani fajtaniboohu la'al lakum tuflihoon.

O you who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that you may succeed.

Aye ee'maan waalo! Baat yahi hai ke sharaab aur ju'aa aur thaan aur faal nikaalney ke paansey ke tiir, yeh sab gandii baatein, shaitaanii kaam hain un se bilkul alag raho taakay tum falaah yaab ho. [149]

149. *Yeh sharaab ke barey mein teesra hukm hai* (This is the third commandment about wine). *Pehle aur dusrey hukm mein saaf taur par mumaana'at nahi farmaayi gayi* (There is no express prohibition in the first and second commandments). *Lekin yahan usay aur iss ke saath, ju'aa parastish-gaahon ya thhanon aur faal ke tiiron ko rijs (paliid) aur shaitaanii kaam qaraar dey kar saaf lafzon mein un se ijtinaab ka hukm dey diya gaya hai* {But here, that (wine) and along with that, the gambling-houses or stations and the arrows of fortune-telling, are declared to be impious (defiled) and devilish deeds, and, in clear words, have been ordered to avoid them}.

'Alaawa-azeen iss aayat mein sharaab aur ju'aa ke mazeed nuqsanaat bayan kar ke sawaal kiya gaya hai ke ab bhi baaz aaogey ya nahi? Jis se maqsood ahle ee'maan ki aazmayish hai. (In addition, in this verse, more harms of alcohol and gambling have been described and have been asked whether they will still stop or not? From which, it is an trial of believers.)

Chunanchey jo ahle ee'maan thay, woh toh manshaa-e-ilaahi samajh gaye aur iss ki qat'ii hurmat ke qaa'il ho gaye. Aur kaha (Therefore, those who were believers understood the Divine purpose and were convinced of its absolute sanctity. And said):

انْتَهَيْنَا رَبَّنَا

(Aye hamaarey Rab! Hum baaz aa gaye.)

(Our Lord! We have given up.)

(مسند أحمدجلد 2، صفحہ 351)

(**Musnad Ahmad:** *Volume 2 – Page 351*)

Lekin aaj kal ke baaz daanishwar kahtey hain ke Allah ne sharaab ko haraam kahan qaraar diya hai? (But, some of today's intellectuals say that where has Allah declared alcohol as haram?)

"برین عقل ودانش بباید گریست"

"Lofty, his intellect and knowledge should cry".

Yaani sharaab ko rijs (paliidii) aur shaitaanii amal qaraar dey kar iss se ijtinaab ka hukm dena {That is, ordering the avoidance of alcohol by declaring it to be impious (impurity) and a satanic act}, *niiz iss ijtinaab ko baa'is falaah qaraar dena un mujtahidiin ke nazdeek hurmat ke liye kaafi nahi* (also declaring this avoidance as a cause of welfare is not enough according to those religious reformers).

Iss ka matlab yeh hua ke Allah ke nazdeek paliid kaam bhi jaa'iz hai, shaitaanii kaam bhi jaa'iz hai, jis ke mutallaq Allah ijtinaab ka hukm dey, woh bhi jaa'iz hai (This means that in the sight of Allah, even evil deeds are permissible, Satanic deeds are also permissible, which Allah orders to avoid, that is also permissible) *aur jis ki baabat kahey ke uss ka irtekaab 'adam falaah aur uss ka tark falaah ka baa'is hai, woh bhi jaa'iz hai* (and about which says that committing it is a cause of lack of prosperity, that is also permissible).

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ۔

Inna lillahi wa inna ilaihi rajioon.

إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ ٩١

Innamaa yureedush Shaitaanu ai yooqi'a bainakumul 'adaawata wal baghdaaa'a fil khamri wal maisiri wa yasuddakum 'an zikril laahi wa 'anis Salaati fahal antum muntahoon.

Satan seeks only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will you then have done?

Shaitaan toh yuun chaahta hai ke sharaab aur ju'ae ke zariye se tumhaarey aapas mein adaawat aur bugz waaqey kara dey aur Allah Ta'ala ki yaad se aur namaaz se tum ko baaz rakhey, [150] so ab bhi baaz aa jaao.

150. *Yeh sharaab aur ju'aa ke mazeed mu'aasharatii aur deeni nuqsanaat hain, jo mohtaaj-e-wazahat nahi hain* (These are more social and religious harms of alcohol and gambling, which need no explanation). *Isi liye sharaab ko* ***Ummul Khabaa'is*** *kaha jaata hai* (That is why, alcohol is called **'Mother of all evils'**) *aur ju'aa bhi aisi buri latt hai ke yeh insaan ko kisi kaam ka nahi chhod'tii aur basa-auqaat ra'iis-zaadon aur pushtainii jaagiirdaaron ko muflis-o-qallaash bana deti hai* (and gambling is such a bad addiction that it leaves a person useless and sometimes makes nobles and hereditary landlords very poor and wretched person).

أَعَاذَنَا اللهُ مِنْهُمَا

(May Allah protect us from them.)

❋

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَٱحۡذَرُواْۚ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٩٢

Wa atee'ul laaha wa atee'ur Rasoola wahzaroo; fa in tawal laitum fa'lamooo annamaa 'alaa Rasoolinal balaaghul mubeen.

Obey Allah and obey the messenger, and beware! But if you turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

Aur tum Allah Ta'ala ki ita'at kartey raho aur rasool ki ita'at kartey raho aur ehtiyaat rakho. Agar e'raaz karogey toh yeh jaan rakho ke hamaarey rasool ke zimma sirf saaf-saaf pahuncha dena hai.

❋

لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحْسَنُواْ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

Laisa 'alal lazeena aamanoo wa 'amilus saalihaati junaahun feemaa ta'imooo izaa mat taqaw wa aamanoo wa 'amilus saalihaati summat taqaw wa aamanoo summat taqaw wa ahsanoo; wallaahu yuhibbul muhsineen.

There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loves the good.

Aise logon par jo ke ee'maan rakhtey hon aur naik kaam kartey hon, uss cheez mein koi gunaah nahi jis ko woh khaatey peetey hon jab ke woh log taqwa rakhtey hon aur ee'maan rakhtey hon aur naik kaam kartey hon phir parhezgaarii kartey hon aur ee'maan rakhtey hon phir parhezgaarii kartey hon aur khoob naik amal kartey hon, Allah aise naiko-kaaron se mohabbat rakhta hai. [151]

151. *Hurmat-e-sharaab ke baad baaz Sahaba (radhiyallahu anhum) ke zahn mein yeh baat aayi ke hamaarey kayi saathi jangon mein shaheed ya waise hi faut ho gaye. Jab ke woh sharaab peetey rahey hain* (After the prohibition of alcohol, it occurred to some of the Companions – may Allah be pleased with them – that many of our companions were martyred or died in wars. While they have been drinking). *Toh iss aayat mein iss shubhay ka izaala kar diya gaya ke un ka khatma ee'maan-o-taqwa par hi hua hai kyon ke sharaab uss waqt tak haraam nahi hui thi* (So, in this verse, the doubt was cleared that their end was due to faith and piety, because alcohol was not forbidden until that time).

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ ٱللَّهُ مَن
يَخَافُهُۥ بِٱلۡغَيۡبِۚ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ٩٤

aaa aiyuhal lazeena aamanoo la yabluwannnakumul laahu bishai'im minas saidi tanaaluhooo aideekum wa rimaahukum liya'lamal laahu mai yakhaafuhoo bilghaib; famani' tadaa ba'da zaalika falahoo 'azaabun aleem. ***(Section 12)***

O you who believe! Allah will surely try you somewhat (in the matter) of the game which you take with your hands and your spears, that Allah may know him who fears Him in secret. Whoso transgresses after this, for him there is a painful doom.

Aye ee'maan waalo! Allah Ta'ala qadrey shikaar se tumhaara imtehaan karega [152] jin tak tumhaarey haath aur tumhaarey nezey pahonch sakeinge [153] taakay Allah Ta'ala maaloom kar ley ke kaun shakhs Uss se bin dekhey darta hai so jo shakhs uss ke baad had se nikleyga uss ke waastey dard-naak saza hai.

152. *Shikaar Arbon ki ma'aash ka ek ahem 'unsur tha, iss liye haalat-e-ehraam mein iss ki mumaana'at karkay un ka imtehaan liya gaya* {Hunting was an important element of Arab livelihood, so it was tested by prohibiting it in the state of ehraam (Pilgrim robe)}. *Khaas taur par Hudaibiyah mein qiyaam ke dauraan kasrat se shikaar sahaba (radhiyallahu anhum) ke qareeb aatey* (Especially, during the stay in Hudaibiyah, plenty of prey used to come to the Companions – may Allah be pleased with them), *lekin unhi ayyaam mein un* **4** *aayaat ka nuzool hua jin mein iss se mutallaqa ahkaam bayan farmaaye gaye* (but, in those days, these **4** verses were revealed in which the rulings related to it were revealed).

153. *Qareeb ka shikaar ya chhotey jaanwar aam taur par haath hi se pakad liye jaatey hain aur duur ke ya badey jaanwaron ke liye tiir aur nezey istemaal hotey thay* (A close prey or small animals were actually captured by hand and arrows and spears were being used for distant or larger animals). *Iss liye sirf un dono ka yahan zikr kiya gaya hai. Lekin muraad yeh hai ke jis tarah bhi aur jis cheez se bhi shikaar kiya jaye, ehraam ki haalat mein mamnuu hai* (Hence only these two

are mentioned here. But what is meant is that hunting in any way and with any object is prohibited in the state of pilgrim robe).

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ
ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ
صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۗ وَٱللَّهُ عَزِيزٞ ذُو
ٱنتِقَامٖ ٩٥

Yaaa aiyuhal lazeena aamanoo laa taqtulus saida wa antum hurum; wa man qatalahoo minkum mut'am midan fajazaaa'um mislu maa qatala minanna'ami yahkumu bihee zawaa 'adlim minkum hadyam baalighal Ka'bati aw kaffaaratun ta'aamu masaakeena aw 'adlu zaalika Siyaamal liyazooqa wabaala amrih; 'afal laahu 'ammaa salaf; wa man 'aada fayanta qimul laahu minh; wallaahu 'azeezun zuntiqaam.

O you who believe! Kill no wild game while you are on the pilgrimage. Whoso of you kills it of set purpose he shall pay its forfeit in the equivalent of that which he has killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgives whatever (of this kind) may have happened in the past, but whoso relapses, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).

Aye ee'maan waalo! (wahshii shikaar ko qatl mat karo jab ke tum haalat ehraam mein ho. [154] Aur jo shakhs tum mein se uss ko jaan boojh kar qatl karega [155] toh uss par fidya waajib hoga jo ke musaawii hoga uss janwar ke, jis ko uss ne qatl kiya hai, [156] jis ka faisla tum mein se do mo'tabar shakhs kar dein [157] khwaah woh fidya khaas chaupaaiyon mein se ho, jo niyaaz ke taur par Kaaba tak pahuunchaaya jaye [158] aur khwaah kaffaara masaakiin ko dey diya jaye aur khwaah uss ke barabar rozay rakh liye jayein [159] taakay apne kiye shaamat ka mazaa chakey, Allah Ta'ala ne guzishta ko maaf kar diya aur jo shakhs phir aisi hi harkat karega toh Allah inteqaam leyga aur Allah Zabardast hai Inteqaam leney waala.

154. *Imam Shafi'i ne iss se muraad, sirf un jaanwaron ka qatl liya hai jo maakuul-ul-lahm hain yaani jo khaaney ke kaam mein atay hain. Dusrey burii jaanwaron ka qatl woh jaa'iz qaraar detey hain* (Imam Shafi'i means by this, only those animals whose meat can be eaten, that is, that are used for food, have been killed. They justify the killing of other bad animals). *Lekin jamhoor ulamaa ke nazdeek iss mein koi tafreeq nahi, maakuul aur gair-maakuul dono qism ke jaanwar iss mein shaamil hain* (But, according to public scholars, there is no difference in this, both eatable and non-eatable animals are included in it).

Albatta un muuzii jaanwaron ka qatl jaa'iz hai jin ka istisnaa ahadees mein aaya hai aur woh paanch hain ***kawwa, chhiil, bichchhuu, chuuhaa*** *aur* ***baawla kutta.*** (However, it is permissible to kill those dangerous animals whose exception has been mentioned in the hadiths, and they are the five – crow, eagle, scorpion, rat and wild dog).

(صحيح مسلم، كتاب الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، وموطأ إمام مالك)

(**Sahih Muslim:** *The Book of Pilgrimage* | **Chapter:** *What animals it is recommended for the Muhrim and others to kill inside and outside the Sanctuary;* and **Muwatta Imam Malik**)

Hazrat Naafe se saanp ke barey mein sawaal kiya gaya toh unhon ne farmaya, iss ke qatl mein toh koi ikhtelaaf hi nahi (When Hazrat Naafe was asked about the snake, he said, "In its killing, there is no difference".) *(Ibn Kathir) aur Imam Ahmed aur Imam Maalik aur deegar ulamaa ne bhe'diye, darindey, cheetey aur sher ko kalb 'aquur (kaatnay waaley kuttey) mein shaamil kar ke haalat ehraam mein un ke qatl ki bhi ijaazat di hai* {and Imam Ahmad and Imam Malik and other scholars have included wolves, wild beasts, leopards and lions in biting dogs (dogs that bite) and allowed their killing in the state of pilgrim robe}. *(Ibn Kathir)*

155. ***"Jaan boojh kar"*** *ke alfaaz se baaz ulamaa ne yeh istidlaal kiya hai ke baghair iraada ke yaani bhool kar qatl kar dey toh iss ke liye fidya nahi hai* (Some scholars have deduced from the words **"deliberately"** that if one kills without intention, that is, by forgetting, there is no ransom for him).

Lekin jamhoor ulamaa ke nazdeek bhool kar, ya ghalti se bhi qatl ho jaaye toh fidya waajib hua (But, according to public scholars, if it is killed by forgetting or by mistake, then the ransom is obligatory).

"مُتَعَمِّدًا" (**muta'ammidan** – *jaan boojh kar) ki qaid ghalib ahwaal ke etibaar se hai bataur shart nahi hai* (Restriction of **"intentionally'** is circumstantial and not conditional).

156. *Musaawii jaanwar (ya uss jaise jaanwar) se muraad khilqat yaani qadd-o-qaamat mein musaawii hona hai. Qeemat mein musaawii hona nahi hai, jaisa ke Ahnaaf ka maslak hai* {A similar animal (or an animal like it) refers to being equal in creation, that is in height and stature. There is no equality in value, as is the creed of Hanafii). *Maslan agar hiran ko qatl kiya hai toh uss ki misl (musaawii) bakri hai. Gaay ki misl niil-gaay hai, waghera.*

Albatta jis janwar ka misl nah mil sakta ho, wahan uss ki qeemat bataur fidya ley kar Makkah pahuncha di jayegi {For example, if a deer is killed, its likeness (similar) is a goat. The likeness of cow is Nilgai (a large Indian antelope) etc. However, if the likeness of the animal cannot be found, there its value will be taken as a ransom and delivered to Makkah}.

157. *Ke maqtool jaanwar ki misl (musaawii) falaan jaanwar hai aur agar woh ghair-mislii hai ya misl dastyaab nahi hai toh iss ki itni qeemat hai* {That the likeness (equivalent) of the killed animal is such and such an animal and if it is non-similar or no likeness is available, then its value is so much}.

Iss qeemat se galla khareed kar Makkah ke masaakiin mein fi-miskeen ek mudd ke hisaab se taqseem kar diya jayega. Ahnaaf ke nazdeek fi-miskeen do mudd hain (At this price, grains will be bought and distributed among the poor of Makkah at the rate of one mudd per poor. According to the Hanafiis, there are two mudd per poor person).

*(**Note from the Transliterator:** A **'mudd'** practically two-third of a kilogram)*

158. *Yeh fidya, janwar ya uss ki qeemat, Kaaba pahunchaayi jayegi aur Kaaba se muraad Haram hai* {This ransom, the animal or its price, will be delivered to the Kaaba and the Kaaba means the Haram (Sanctuary)} *(Fath al-Qadir) yaani un ki taqseem Haram-e-Makkah ki hudood mein rahne waaley masaakiin par hogi* (that is, its distribution will be on the poor living within the boundaries of the Sanctuary of Makkah).

159. "او" (***av*** – ***ya***) *takhyiir (kisi ko ikhtiyaar ya intikhaab dena) ke liye hai yaani kaffaara, it'aam-e-masaakiin ho ya uss ke barabar rozay* {**"Or"** is for 'preferential choice' (act of giving another a choice or preference) that is expiation, be it feeding the poor or fasting equivalent to it}. *Dono mein se kisi ek par amal karna jaa'iz hai. Maqtool jaanwar ke hisaab se ta'aam mein jis tarah kami-beshii hogi, rozon mein bhi kami-beshii hogi* (It is permissible to follow either of them. According to the killed animal, the amount of food will be less or more, so will be the decrease and increase in the fasting).

Maslan Muhrim (ehraam waaley) ne hiran qatl kiya hai toh iss ki misl bakri hai, yeh fidya Haram-e-Makkah mein zabiih kiya jayega {For example, if a Muhrim (those in pilgrim robe) has killed a deer, then it is likeness is a goat}, *agar yeh nah miley toh Ibn Abbas (radhiyallahu anhu) ke ek qaul ke mutabiq chhe masaakiin ko khana ya teen din ke rozay rakhney hongey* (If this is not found, then according to the saying of Ibn Abbas – may Allah be pleased with him –it will be feeding the six poor people or fasting for three days).

Agar uss ne ***baara-singhaa, saambhar*** *ya uss jaisa koi janwar qatl kiya hai toh uss ki misl gaay hai* {If he has killed a **reindeer (having twelve antlers), stag** or similar to that animal, then its likeness is a cow}, *agar yeh dastyaab nah ho ya uss ki taaqat nah ho toh bees masaakiin ko khana ya bees din ke rozay rakhney hongey* (If it is not available or he does not have the strength, then it will be feed twenty poor people or fasting for twenty days), *ya aisa jaanwar* (***shuturmurgh*** *ya* ***gorkhar*** *waghera) qatl kiya hai jis ki misl oont hai toh iss ki 'adam-dastyaabii ki soorat mein 30 masaakiin ko khana ya 30 din ke rozay rakhney hongey* {Or has killed such an animal (**Ostrich** or a **wild ass** etc.), its likeness is a camel, then in case of its unavailability, it will be feeding 30 poor people or fasting for 30 days}. *(Ibn Kathir)*

❋

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ
حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

Uhilla lakum saidul bahri wa ta'aamuhoo mataa'al lakum wa lissaiyaarati wa hurrima 'alaikum saidul barri maa dumtum hurumaa; wattaqul laahal lazeee ilaihi tuhsharoon.

To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as you are on the pilgrimage. Be mindful of your duty to Allah, unto Whom you will be gathered.

Tumhaarey liye darya ka shikaar pakadna aur uss ka khana halaal kiya gaya hai. [160] ***Tumhaarey faida ke waastey aur musaafiron ke waastey aur khushki ka shikaar pakadna tumhaarey liye haraam kiya gaya hai jab tak tum haalat ehraam mein raho aur Allah Ta'ala se daro jis ke paas jama kiye jaogey.***

160. "صَيْدٌ" (***sai'dun*** – ***sai'd***) *se muraad zindah jaanwar aur* طَعَامُهُ (***ta'aamuhu***) *se muraad woh murda (machhli waghera) hai jisey samandar ya darya bahar phaink dey ya paani ke upar aa jaye* {**"Hunt/Catch"** refers to live animals and **"Ta'aamuhu"** refers to the dead (fish, etc) that the sea or river throws out or comes to the surface of the water}.

Jis tarah ke hadees mein bhi wazaahat hai ke samandar ka murdaar halaal hai (Just as it is explained in the hadith that the sea dead is lawful). *(Tafseel ke liye mulaahaza ho - Tafseer Ibn Kaseer aur Nayl al-Awtar waghera) (See for details – Tafsir Ibn Kathir and Nayl al-Awtar etc.)*

❁

جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَـٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَـٰٓئِدَ ۚ
ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
٩٧

Ja'alal laahul Ka'batal Baital Haraama qiyaamal linnaasi wash Shahral Haraama walhadya walqalaaa'id; zaalika lita'lamooo annal laaha ya'lamu maa fis samaawaati wa maa fil ardi wa annal laaha bikulli shai'in 'Aleem.

Allah has appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that you may know that Allah knows whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.

Allah ne Kaaba ko jo adab ka makaan hai logon ke qaa'im rahne ka sabab qaraar dey diya aur izzat waaley mahiiney ko bhi aur haram mein qurbaani honay waaley jaanwar ko bhi aur un jaanwaron ko bhi jin ke galey mein pattey hon [161] yeh iss liye taakay tum iss baat ka yaqeen kar lo ke be-shak Allah tamaam aasmaano aur zameen ke andar ki cheezon ka ilm rakhta hai aur be-shak Allah sab cheezon ko khoob Jaanta hai.

161. *Kaaba ko* ***Al-Baitul Haram*** *iss liye kaha jaata hai ke iss ki hudood mein shikaar karna, darakht kaatna waghera haraam hain* (The Kaaba is called **'The Sacred House'** because hunting, cutting trees, etc., are prohibited within its boundaries). *Isi tarah iss mein agar baap ke qaatil se bhi saamna ho jaata toh iss se ta'aaruz nahi kiya jaata tha* (In the same way, even one was confronted with the murderer of his father, he would not be assaulted by him).

Usay "قِيَامًا لِلنَّاسِ" (***qiyaamal linnaasi*** *- logon ke qiyaam aur guzraan ka baa'is) qaraar diya gaya hai jis ka matlab hai ke iss ke zariye se ahle Makkah ka nazm-o-*

insiraam bhi sahih hai aur un ke mu'aashii zaruuriyaat ki faraahamii ka zariya bhi hai {It has been described as **'Stay for People'** (the cause of people's stay and passage), which means that through it the order and discipline of the people of Makkah is also correct and it is also a means of providing for their economic needs}.

*Isi tarah hurmat waaley mahinay (Rajab, Zul-Qaa'da, Zul-Hijja aur Muharram) aur Haram mein jaane waaley jaanwar (**Hadii aur Qalaa'id**) bhi "قِيَامًا لِلنَّاسِ" hain ke tamaam cheezon se bhi ahle Makkah ko mazkoorah fawaa'id haasil hotey thay* {Similarly, the sacred months (Rajab, Dhul-Qa'dah, Dhul-Hijjah and Muharram) and the animals that go to the Haram (**Sacrificial animal and Neck Ornaments**) are also "Stay for People", that the people of Makkah used to get the above-mentioned benefits from all these things}.

❋

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

I'lamooo annal laaha shadeedul 'iqaabi wa annal laaha Ghafoorur Raheem.

Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.

Tum yaqeen jaano ke Allah Ta'ala saza bhi sakht deney waala hai aur Allah Ta'ala badi Maghfirat aur badi Rahmat waala bhi hai.

❋

مَّا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

Maa 'alar Rasooli illal balaagh; wallaahu ya'lamu maa tubdoona wa maa taktumoon.

The duty of the messenger is only to convey (the message). Allah knows what you proclaim and what you hide.

Rasool ke zimma toh sirf pahunchana hai. Aur Allah Ta'ala sab jaanta hai jo kuch tum zaahir kartey ho aur jo kuch poshiida rakhtey ho.

❋

قُل لَّا يَسْتَوِي ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى
ٱلْأَلْبَـٰبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

Qul laa yastawil khabeesu wattaiyibu wa law a'jabaka kasratul khabees; fattaqul laaha yaaa ulil albaabi la'allakum tuflihoon. (Section 13)

Say: The evil and the good are not alike even though the plenty of the evil attract you. So be mindful of your duty to Allah, O men of understanding, that you may succeed.

Aap farma dijiye ke na-paak aur paak barabar nahi go aap ko na-paak ki kasrat bhali lagti ho [162] Allah Ta'ala se dartey raho aye aql-mando! taakay tum kaamyaab ho.

162. "خَبِيثٌ" *(Khabees – naa-paak) se muraad haraam, ya kaafir ya gunah-gaar ya raddii* {**"Wicked"** (impure) means forbidden, or disbeliever or sinner or rejected}. "طيب" *(paak) se muraad halaal, ya momin ya farmaa-bardaar aur umda cheez hai ya yeh saarey hi muraad ho saktey hain* {**"Good"** (pure) refers to something lawful, or believer or obedient and superior thing, or it can mean all these}.

Matlab yeh hai ke jis cheez mein khubs (naa-paakii) hogi woh kufr ho, fisq-o-fujuur ho, ashyaa-o-aqwaal hon, kasrat ke ba-wajood woh un cheezon ka muqaabla nahi kar saktey jin mein paakiizgii ho {The meaning is that the thing in which there is malice (impurity) is disbelief, transgression and debauchery, wealth and sayings – despite their abundance, they cannot compete with the things that have purity}. *Yeh dono kisi soorat mein barabar nahi ho saktey. Iss liye khubs ki wajah se uss cheez ki manfa'at aur barkat khatam ho jaati hai jab ke jis cheez mein paakiizgii hogi uss se uss ki manfa'at aur barkat mein izaafah hoga* {These two cannot be equal in any case. Therefore, because of malice, the benefit and blessings of that thing ends, whereas there will be increase in the benefit and blessing of that thing which has purity}.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسۡـَٔلُواْ عَنۡ أَشۡيَآءَ إِن تُبۡدَ لَكُمۡ تَسُؤۡكُمۡ وَإِن تَسۡـَٔلُواْ عَنۡهَا حِينَ
يُنَزَّلُ ٱلۡقُرۡءَانُ تُبۡدَ لَكُمۡ عَفَا ٱللَّهُ عَنۡهَاۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ ١٠١

yaaa aiyuhal lazeena aamanoo laa tas'aloo 'an ashyaaa'a in tubda lakum tasu'kum wa in tas'aloo 'anhaa heena yunazzalul Qur'aanu tubda lakum; 'afallaahu 'anhaa; wallaahu Ghafoorun Haleem.

O you who believe! Ask not of things which, if they were made unto you, would trouble you; but if you ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardons this, for Allah is Forgiving, Clement.

Aye ee'maan waalo! Aisi baatein mat pucho ke agar tum par zaahir kar di jayein toh tumhein naa-gawaar hon aur agar tum zamaana-e-nuzool Quran mein un baaton ko puchogey toh tum par zaahir kar di jayeingii [163] sawalaat-e-guzashta Allah ne maaf kar diye aur Allah badi Maghfirat waala badey Hilm waala hai.

163. *Yeh mumaana'at nuzool-e-Quran ke waqt thi* (This prohibition was at the time of revelation of the Quran). *Khud Nabi (Sallallahu alaihi wa sallam) bhi sahaba (radhiyallahu anhum) ko zyaada sawalaat karne se mana farmaya karte thay.* (The Prophet – peace and blessings of Allah be upon him – himself used to forbid the Companions – may Allah be pleased with them – from asking too many questions). *Ek hadees mein aap (Sallallahu alaihi wa sallam) ne farmaya* (In a hadith, he – peace and blessings of Allah be upon him – said):

" إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَىْءٍ لَمْ يُحَرَّمْ عَلَى الْمُسْلِمِينَ فَحُرِّمَ عَلَيْهِمْ مِنْ أَجْلِ مَسْأَلَتِهِ "

"Musalmaano mein woh sab se bada mujrim hai jis ke sawaal karne ki wajah se koi cheez haraam kar di gayi dar aa'n haale ki iss se qabl woh halaal thi."

The greatest sinner amongst the Muslims is one who asked about a thing (from Allah's Apostle) which had not been forbidden for the Muslims and it was forbidden for them because of his persistently asking about it.

(صحيح البخاري نمبر 7289، وصحيح مسلم، كتاب الفضائل باب توقيره صلى الله عليه وسلم وترك إكثار سؤاله)

(**Sahih Bukhari:** *No. 7289* | **Sahih Muslim:** *The Book of Virtues* – **Chapter:** *Respecting Him (Peace and blessings of Allah be upon him) And Not Asking Him Unnecessary Questions*)

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

Qad sa alahaa qawmum min qablikum summa asbahoo bihaa kaafireen.

A folk before you asked (for such disclosures) and then disbelieved therein.

Aisi baatein tum se pehle aur logon ne bhi poochi thi, phir un baaton ke munkir ho gaye. [164]

164. *Kahin iss kotaahii ke murtakib tum bhi nah ho jaao* (May you not be guilty of this negligence), *jis tarah ek martaba nabi (Sallallahu alaihi wa sallam) ne farmaya* (Just as the Prophet – peace and blessings of Allah be upon him – once said):

"Allah Ta'ala ne tum par hajj farz kiya hai." *Ek shakhs ne sawaal kiya? Kya har saal? Aap (Sallallahu alaihi wa sallam) khaamosh rahey, uss ne teen martaba sawaal duhraaya, phir aap (Sallallahu alaihi wa sallam) ne farmaya ke* ***"Agar main haan kah deta toh hajj har saal farz ho jaata aur agar aisa ho jaata toh har saal hajj karna tumhaarey liye mumkin nah hota."***

The Messenger of Allah addressed the people and said: ***"Allah, the Mighty and Sublime, has enjoined upon you Hajj."*** *A man said: 'Every year?' He remained silent until he had repeated it three times. Then he said:* ***"If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it."***

(صحيح مسلم، كتاب الحج حديث نمبر 412، ومسند أحمد، سنن أبي داود، نسائي، ابن ماجه)

(**Sahih Muslim:** *The Book of Pilgrimage – Hadith No. 412* | **Musnad Ahmad, Sunan Abi Dawud, Nisaa'i and Ibn Majah**)

Isi liye baaz mufassireen ne "عَفَا ٱللَّهُ عَنْهَا" (***Afaallaahu anha*** *– Allah iss ko maaf karta hai) ka ek matlab yeh bhi bayan kya hai ke jis cheez ka tazkira Allah ne Apni kitaab mein nahi kiya hai, pas Woh un cheezon mein se hai jin ko Allah ne maaf kar diya hai* {That is why some commentators have described a meaning of **"Allah forgives this",** which means that what Allah has not mentioned in His Book, then it is one of the things that Allah has forgiven). *Pas tum bhi un ki baabat khaamosh raho, jis tarah Woh khaamosh raha* (So, be silent about them, just as He remained Silent). *(Ibn Kathir)*

Ek hadees mein nabi (Sallallahu alaihi wa sallam) ne iss mafhuum ko ba-ii'n alfaaz bayan farmaya (In a hadith, the Prophet – peace and blessings of Allah be upon him – explained this meaning, regardless of this, in the words):

"ذَرُونِي مَا تُرِكْتُمْ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ، وَاخْتِلاَفُهُمْ عَلَى أَنْبِيَائِهِمْ"

"Tumhein jin cheezon ki baabat nahi bataaya gaya, tum mujh se un ki baabat sawaal mat karo, iss liye ke tum se pehli ummaton ki halaakat ka sabab un ka kasrat sawaal aur apne anbiyaa se ikhtelaaf bhi tha."

"Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets."

((متفق عليه)). *(Agreed upon)*

(كتاب المقدمات - باب الأمر بالمحافظة على السنة وآدابها)

(**The Book of Miscellany: Chapter:** *Observing the Sunnah and the manners of its obedience* | **Reference:** *Riyad as-Salihin 156*)

❋

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

Maa ja'alal laahu mim baheeratinw wa laa saaa'ibatinw wa laa waseelatinw wa laa haaminw wa laakinnal lazeena kafaroo yaftaroona 'alallaahil kazib; wa aksaruhum laa ya'qiloon.

Allah has not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.

Allah Ta'ala ne nah Bahiira ko mashruu' kiya hai aur nah Sa'ibah ko aur nah Wasilah ko aur nah Haam ko [165] lekin jo log kaafir hain woh Allah Ta'ala par jhoot lagatey hain aur aksar kaafir 'aql nahi rakhtey.

165. *Yeh un jaanwaron ki qismein hain jo Ahle Arab apne buton ki nazar kar diya karte thay. Un ki mukhtalif tafseerein ki gayi hain* (These are the types of animals that the Arabs used to sacrifice to their idols. Various interpretations

have been made of them). *Hazrat Saeed ibn Al-Musayyib (radhiyallahu anhu) se Sahih Bukhari mein iss ki tafseer hasb-e-zail naqal ki gayi hai* (Its commentary is narrated as follows in Sahih Bukhari from Hazrat Saeed bin Musayyib – may Allah have mercy on him):

"بَحِيرَةٍ" (***Bahirah***)*: Woh jaanwar, jis ka doodh duuhna chhor'd diya jaata aur kaha jaata ke yeh buton ke liye hai* {The **Bahirah** is that animal (female camel) whose milk was spared and it was said that it was for idols}. *Chunanchey koi shakhs iss ke thhano ko haath nah lagaata* (So, no one would touch her udders).

"سَآئِبَة" (***Saa'ibaa***)*: Woh jaanwar, jisey woh buton ke liye azaad chhor'd detey thay, usay nah sawaarii ke liye istemaal kartey nah baar-bardaarii ke liye {The **Saa'ibaa** is that animal* (female camel), which they left for the idols, they did not use it for riding or allowed to be carried on it}.

"وَصِيلَةٍ" (***Wasilah***)*: Woh oontnii, jis se pehli martaba maada paida hoti aur uss ke baad phir dobarah bhi maada hi paida hoti. (Yaani ek maada ke baad doosri maada mil gayi, un ke darmiyaan kisi nar se tafreeq nahi hui) Aisi oontnii ko bhi woh buton ke liye azaad chhor'd detey thay* {The Wasilah is a female camel, from which the female was born in its first delivery and after that, another she-camel at its second delivery (that is one female was found after another female, without a male between them). They used to set such camel free for idols}.

"حَامٍ" (Ham)*: Woh nar oont, jis ki nasal se kayi bachchey ho chukay hotey. (Aur nasal kaafi ba'dh jaati) toh iss se bhi baar-bardaarii ya sawaarii ka kaam nah letey aur buton ke liye chhor'd detey aur usay woh haamii kahtey* {And the Ham is the male camel, from whose progeny many calves would have been born (and the generation would have increased considerably), then they would not have taken the work of carrying or riding from this camel and would have left it for the idols and they would have called it **'Haamii'**}.

Isi riwayat mein yeh hadees bhi bayan ki gayi hai ke sab se pehle buton ke jaanwar azaad chhor'dney wala shakhs ***Amr bin 'Aamir Al-Khuza'i*** *tha* (In the same tradition, this hadith is also mentioned that the first person who set free the animals of the idols was **'Amr bin Amir Al-Khuza'i**).

Nabi (Sallallahu alaihi wa sallam) farmaatey hain ke mein ne usay Jahannum mein ant'dyaan khiinchtey hue dekha. {The Prophet – peace and blessings of Allah be upon him - said, ***"I saw `Amr bin 'Amir bin Luhai Al-Khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods)."***}

(صحيح بخاري- تفسير سورة المائدة)

(**Sahih Bukhari:** *Commentary of Surah Al-Ma'idah*)

Aayat mein kaha gaya hai ke Allah Ta'ala ne un jaanwaron ko iss tarah mashruu nahi kiya hai, kyon ke Uss ne toh ***nazar-o-niyaaz*** *sirf Apne liye khaas kar rakhi hai* (It is said in the verse that Allah Ta'ala has not made these animals lawful in this way, because He has reserved **sacrifice and offering** only for Himself). *Buton ke liye yeh nazar-o-niyaaz ke tareeqay mushrikon ne ijaad kiye hain aur buton aur maa'buudaan-e-baatil ke naam par jaanwar chhor'dney aur nazar-niyaaz paish karne ka yeh silsila aaj bhi mushrikon mein balkay bahut se naam-nihaad musalmaano mein bhi qaa'im-o-jaarii hai* (The methods of sacrifice and offering for idols were invented by polytheists, and this series of setting free animals in the name of idols and false deities and sacrificing and offering is still being established among polytheists, but also among many so-called Muslims).

أَعَاذَنَا اللهُ مِنْهُ۔

(May Allah protect us from it)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

Wa izaa qeela lahum ta'aalaw ilaa maaa anzalallaahu wa ilar Rasooli qaaloo hasbunaa maa wajadnaa 'alaihi aabaaa'anaa; awa law kaana aabaaa'uhum laa ya'lamoona shai'anw wa laa yahtadoon.

And when it is said unto them: Come unto that which Allah has revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?

Aur jab un se kaha jaata hai ke Allah Ta'ala ne jo ahkaam naazil farmaaye hain un ki taraf aur rasool ki taraf rujoo karo toh kahtey hain ke hum ko wahi kaafi hai jis par hum ne apne badon ko paaya, kya agarchay un ke badey nah kuch samajh rakhtey hon aur nah hidaayath rakhtey hon.

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

Yaaa aiyuhal lazeena aamanoo 'alaikum anfusakum laa yadurrukum man dalla izah tadaitum; ilal laahi marji'ukum jamee'an fayunabbi'ukum bimaa kuntum ta'maloon.

O you who believe! You have charge of your own souls. He who errs cannot injure you if you are rightly guided. Unto Allah you will all return; and then He will inform you of what you used to do.

Aye ee'maan waalon! Apni fikr karo, jab tum raah-e-raast par chal rahey ho toh jo shakhs gumraah rahey uss se tumhaara koi nuqsaan nahi. [166] Allah hi ke paas tum sab ko jaana hai phir Woh tum sab ko batla deyga jo kuch tum sab kartey thay.

166. *Baaz logon ke zahn mein zahiri alfaaz se yeh shuba paida hua ke apni islaah agar kar li jaye toh kaafi hai* (In the minds of some people, the apparent words created a doubt that if they reform themselves, it is enough).

'Amr bil-maa'ruuf wa nahi anil munkar *zaroori nahi hai* **('promotion of virtue'** and **'prevention of vice'** is not necessary). *Lekin yeh matlab sahih nahi hai kyon ke 'amr bil-maa'ruuf ka fariiza bhi nihaayat ahem hai* (But this meaning is not correct because the duty of **'promotion of virtue'** is also very important). *Agar ek musalmaan yeh fariiza hi tark kar deyga toh uss ka taarik hidaayath par qaa'im rahne wala kab raheyga?* (If a Muslim abandons this obligation, then when will a person who abandons it will remain adherent to guidance?)

Jab ke Quran ne "إِذَا اهْتَدَيْتُمْ" ***(izah tadaitum -*** *jab tum khud hidaayath par chal rahey ho) ki shart aa'id ki hai* {When the Quran has imposed the condition **"Izah tadaitum"** (when you are following the guidance yourself)}. *Isi liye Abu Bakr Siddiq (radhiyallahu anhu) ke ilm mein yeh baat aayi toh unhon ne farmaya ke* ***"Logo! Tum aayat ko ghalat jagah istemaal kar rahey ho*** (That is why when Abu Bakr Siddiq – may Allah be pleased with him – came to know about this, he said: *"People! You are using the verse at the wrong place*),

Main ne toh nabi (Sallallahu alaihi wa sallam) ko farmaatey hue suna hai ke 'Jab log buraayi hotey hue dekh lein aur usay badalney ki koshish nah karein toh qareeb hai ke Allah Ta'ala unhein apne azaab ki girift mein ley ley.'"

We heard the Prophet (peace and blessings of Allah be upon him) say: When the people see a wrongdoer and do not prevent him, Allah will soon punish them all.

(مسند أحمد جلد 1ص5، ترمذي نمبر 2178، أبو داود نمبر 4338)

(**Musnad Ahmed:** *Volume 1 – Page 5* | **Tirmidhi:** *No. 2178* | **Sunan Abi Dawud:** No. 4338)

Iss liye aayat ka sahih matlab yeh hai ke tumhaarey samjhaane ke ba-wajood agar log naiki ka raasta ikhtiyaar nah karein ya buraayi se baaz nah ayein toh tumhaarey liye yeh nuqsaan-deh nahi hai jab ke tum khud naiki par qaa'im aur buraayi se mujtanab ho (Therefore, the true meaning of the verse is that despite your explanation, if people do not adopt the path of goodness or refrain from evil, then it is not harmful for you, while you yourself are steadfast on goodness and avoid evil).

Albatta ek soorat mein ***'amr bil-maa'ruuf wa nahi anil munkar*** *ka tark jaa'iz hai ke jab koi shakhs apne andar iss ki taaqat nah paye aur iss se uss ki jaan ko khatrah hai* (However, in one case, it is permissible to abandon **'promotion of virtue and prevention of vice'**, that is when a person does not find the strength within himself and his life is in danger).

Iss soorat mein «فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيْمَانِ» *(Agar uss ki istitaa'at na ho toh apne dil se, aur yeh kamzor-tariin ee'maan hai) ke tahat iss ki gunjayish hai. Aayat bhi iss soorat ki mutahammil hai.* {In this case, there is scope for it under the narration "and if he is unable to do so, then with heart, and that is the weakest form of Faith". The verse also is tolerant of this condition)

❋

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ
تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا
قُرْبَىٰ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْـَٔاثِمِينَ ﴿١٠٦﴾

Yaaa aiyuhal lazeena aamanoo shahaadatu bainikum izaa hadara ahadakumul mawtu heenal wasiyyatis naani zawaa 'adlim minkum aw aakharaani min ghairikum in antum darabtum fil ardi fa asaabatkum museebatul mawt; tahbi soonahumaa mim ba'dis Salaati fa yuqsimaani billaahi inirtabtum laa nashtaree bihee samananw wa law kaana zaa qurbaa wa laa naktumu shahaadatal laahi innaaa izal laminal aasimeen.

O you who believe! Let there be witnesses between you when death draws nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case you are campaigning in the land and the calamity of death befall you. You shall empanel them both after the prayer, and, if you doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.

Aye ee'maan waalo! Tumhaarey aapas mein do shakhs ka gawaah hona munaasib hai jab ke tum mein se kisi ko maut aaney lagey, aur wasiyat karne ka waqt ho, woh do shakhs aise hon ke deen-daar hon khwaah tum mein se hon, [167] ya ghair logon mein se do shakhs hon agar tum kahin safar mein gaye ho aur tumhein maut aa jaye, [168] agar tum ko shuba ho toh un dono ko baad namaaz rok lo phir dono Allah ki qasam khayein ke hum iss qasam ke 'ivaz koi nafa nahi lena chahtay [169] agarchay koi qaraabat-daar bhi ho aur Allah Ta'ala ki baat ko hum poshiida nah kareinge, hum iss haalat mein sakht gunahgaar hongey.

167. ***"Tum mein se hon"*** *ka matlab baaz ne yeh bayan kiya hai ke musalmaano mein se hon aur baaz ne kaha hai ke muusii (wasiyat karne waaley) ke qabeeley se hon* {Some have explained **'among you'** that I am from among the Muslims and some have said that the tribe of testator (one who makes a will)}.

Isi tarah "آخَرَانِ مِنْ غَيْرِكُمْ" (***aakharaani min ghairikum***) *mein do mafhuum hongey yaani* "مِنْ غَيْرِكُمْ" (***min ghairikum***) *se muraad ya ghair-Muslim (ahle kitaab) hongey ya muusii ke qabeeley ke alaawa kisi aur qabeeley se* {Similarly **"Two others from another tribe"** will have two meanings, that is, **'from other than you'** will mean either non-Muslims (People of the Book) or any other tribe other than the tribe of testator}.

168. *Yaani safar mein koi aisa shadeed biimaar ho jaye ke jis se zindah bachney ki ummeed nah ho toh woh safar mein do aadil gawaah bana kar jo wasiyat karna chaahey, kar dey* (That is, if someone falls seriously ill during the journey, from which there is no hope of surviving, then he should make two witnesses during the journey and make the will he wishes to make).

169. *Yaani marney waaley muusii ke warsaa ko shak pad jaye ke un ausiyaa ne maal mein khayanat ya tabdeeli ki hai toh woh namaaz ke baad yaani logon ki maujuudgii mein un se qasam lein aur woh qasam kha ke kahein hum apni qasam ke 'iwaz duniya ka koi faida haasil nahi kar rahey hain. Yaani jhooti qasam nahi kha rahey hain* (That is, if the heirs of the deceased testator suspect that

these executors have betrayed or changed the wealth, then they should swear by them after prayer, that is, in the presence of the people, and they should swear and say that we are not getting any worldly benefit for our oath. That is, they are not taking false oaths).

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ
ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ
ٱلظَّٰلِمِينَ ١٠٧

Fa in 'usira 'alaaa annahumas tahaqqaaa isman fa aakharaani yaqoomaani maqaamahumaa minal lazeenas tahaqqa 'alaihimul awlayaani fa yuqsimaani billaahi lashahaadatunaaa ahaqqu min shahaadatihimaaa wa ma'tadainaaa innaaa izal laminaz zaalimeen.

But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.

Phir agar uss ki ittilaa ho ke woh dono gawaah kisi gunaah ke murtakib hue hain [170] toh un logon mein se jin ke muqaabla mein gunaah ka irtekaab hua tha aur do shakhs jo sab mein qareeb tar hain jahan woh dono khadey hue thay [171] yeh dono khadey hon phir dono Allah ki qasam khayein ke bil-yaqeen hamaari yeh qasam un dono ki uss qasam se zyaada raast hai aur hum ne zara tajaawuz nahi kiya, hum uss haalat mein sakht zaalim hongey.

170. *Yaani jhooti qasmein khayein hain* (That means, they have taken false oaths).

171. "أَوْلَيَانِ" (***awlayaani***) أَوْلَ (***awla***) *ka tasniya hai* (**'The former two'** is diminutive of **'former'**) *muraad hai mayyat yaani muusii (wasiyat karne waaley) ke qareeb tareen do rishtedaar* {meaning the two closest relatives of the deceased, that is the testator (one who makes will)} "مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ" (***minal lazeenas tahaqqa 'alaihim***) - *ka matlab yeh hai jin ke muqaabley par gunah ka irtekaab hua tha*

(**"From those who deserve it"..** means this 'against whom the sin was committed'), *yaani jhooti qasam ka irtekaab kar ke un ko milney wala maal hadap kar liya tha* (that is, by committing false swearing, they usurped the wealth that they are to receive).

"الأوْلَيَانِ" (***Alawlayaani***) yeh ya toh "هُمَا" mubtadaa mahzoof ki khabar hai (**"The former two"** – this is either the first hidden news of **"they"**) ya "يَقُومَانِ" (***yaqoomaani - stand***) ya "آخَرَانِ" (***aakharaani – two others***) ki zameer se badal hai (or substituted for the pronoun). *Yaani yeh do qareebii rishtedaar, un ki jhooti qasmon ke muqaabley mein apni qasam deingey* (That is, these two close relatives will swear their oaths against their false oaths).

ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ
وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾

Zaalika adnaaa ai ya'too bishshahaadati 'alaa wajhihaaa aw yakhaafooo an turadda aimaanum ba'da aimaanihim; wattaqul laaha wasma'oo; wallaahu laa yahdil qawmal faasiqeen. (Section 14)

Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and listen. Allah guides not the froward folk.

Yeh qareeb zariya hai uss amr ka ke woh log waaqi'a ko theek taur par zaahir karein ya uss baat se dar jayein ke un se qasmein leney ke baad qasmein ulti pad jayeingii [172] ***aur Allah Ta'ala se daro aur suno! Aur Allah Ta'ala faasiq logon ko hidaayath nahi karta.***

172. *Yeh uss faa'idey ka zikr hai jo iss hukm mein pinhaan hai jis ka zikr yahan kiya gaya hai woh yeh ke yeh tareeqa ikhtiyaar karne mein ausiyaa sahih-sahih gawaahi deingey* (This is a mention of the advantage that is inherent in the ruling mentioned here, that the testator in adopting this method will give

true and correct testimony) *kyon ke unhein khatra hoga ke agar hum ne khayanat ya darog-go'ii ya tabdeeli ka irtekaab kiya toh yeh kaarwaa'iyaan khud hum par ulat sakti hain* (because they will be in danger that if we commit betrayal or false swearing or changes, these actions may backfire us).

Iss waaqia ki shaan-e-nuzool mein (In the glory of this event), *Budail bin Abi Maryam ka waaqia bayan kiya jaata hai ke woh shaam tijarath ki gharz se gaye* (the story of Budail bin Abi Maryam is narrated that he went to Syria for the purpose of trade), *wahan biimaar aur qareeb-ul-marg ho gaye, un ke paas samaan aur chaandi ka ek pyaala tha, jo unhon ne do 'Isaiyon ke supurd kar ke apne rishta-daaron tak pahunchaney ki wasiyat kar di aur woh khud faut ho gaye* (there he became ill and near death, he had goods and a silver bowl, which he entrusted to two Christians. He bequeathed it to his relatives and he himself died). *Yeh dono wasii jab wapas aaye toh pyaala toh unhon ne beich kar paisey aapas mein taqseem kar liye aur baaqi samaan warsaa ko pahuncha diya* (When these two executors came back, they sold the cup and divided the money among themselves and gave the rest to the heirs). *Samaan mein ek ruq'a bhi tha jis mein samaan ki fehrist thi jis ki ruu se chaandi ka pyaala gum tha, un se kaha gaya toh unhon ne jhooti qasam kha li lekin baad mein pata chal gaya ke woh pyaala unhon ne falaan sarraaf ko beicha hai* (Among the goods, there was also a letter containing a list of goods from which a silver cup was missing; when it was told to them, they swore falsely, but later it was found that they had sold the cup to a so-and-so merchant). *Chunanchey unhon ne un ghair-muslimon ke muqaabley mein qasmein kha kar un se pyaale ki raqam wusuul ki* (So, they took oaths against these non-Muslims and collected the money from them). *Yeh riwayat toh sanadan za'iif hai* (This tradition is indeed weak).

(ترمذي نمبر 3059، بہ تحقيق أحمد شاكر - مصر)

(**Tirmidhi:** *No. 3059* | *Edited by Ahmed Shaker – Egypt*)

Taham ek doosri sanad se Hazrat Ibn Abbas (radhiyallahu anhu) se bhi mukhtasaran yeh marwi hai, jisey Allama Albani ne sahih qaraar diya hai (However, from another chain of narrators, it is narrated from Hazrat Ibn Abbas – may Allah be pleased with him – in brief, which has been declared authentic by Allama Al-Albani).

(صحيح ترمذي، جلد 3، نمبر 2449)

(**Sahih Tirmidhi** | *Volume 3 – Number 2449*)

✵

۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾

yawma yajma'ul laahur Rusula fa yaqoolu maazaaa ujibtum qaaloo laa 'ilma lanaa innaka Anta 'Allaamul Ghuyoob.

In the day when Allah will gather together the messengers, and say: What was your response (from mankind)? They say: We have no knowledge. Lo! You, only You are the Knower of Things Hidden,

Jis roz Allah Ta'ala tamaam paighambaron ko jama karega, phir irshaad farmayega ke tum ko kya jawaab mila tha, woh arz kareingey ke hum ko kuch khabar nahi [173] Tu hi be-shak poshiida baaton ko poora Jaannay waala hai.

173. *Anbiyaa (alaihimas salaam) ke saath un ki qaumon ne achcha ya bura jo bhi mu'aamala kiya* (Whatever good or bad affair with the Prophets – peace be upon them – their nations have done), *uss ka ilm toh yaqeenan unhein hoga lekin woh apne ilm ki nafi ya toh mahshar ki haul-naakiiyon aur Allah jalla-jalaaluhuu ki* ***Haibat-o-Azmat*** *ki wajah se kareinge, ya uss ka taalluq un ki wafaat ke baad ke halaat se hoga* (they will certainly have knowledge of it, but they will negate their knowledge either because of the horrors of the Day of Resurrection and **fear and greatness** of Allah – His Glory is very Great or it will be related to the circumstances after their death).

Alaawa-azeen baatinii umoor ka ilm toh kulliiyatan sirf Allah hi ko hai. Isi liye woh kaheinge ***'Allaam-ul-Guyuub*** *toh, Tu hi hai nah ke hum* (Apart from this, the knowledge of inner affairs is only to Allah alone. That is why, they will say, **"acquainted with things invisible"** you are the only one, not us).

Iss se maloom hua ke anbiyaa-o-rusul 'aalim-ul-Gaib nahi hotey, ***'Aalim-ul-Gaib*** *sirf ek Allah ki zaat hai* (It is known from this that the Prophets and Messengers are not 'knower of the unseen', **"Knower of the unseen"** is only one Allah). *Anbiyaa ko jitna kuch bhi ilm hota hai,* ***awwalan*** *toh iss ka taalluq un umoor se hota hai jo faraaiz-e-risaalat ki adaa'igii ke liye zaroori hotey hain* (Whatever knowledge the prophets have, **first of all**, it is related to the matters that are necessary for the fulfillment of the duties of the Prophet). ***Saaniyan,*** *un se bhi un ko ba-zariya wahii hi aagaah kiya jaata hai* (**Secondly,** they are also made aware of them through revelation).

Halaan'ke ***'aalim-ul-Gaib*** *woh hota hai jis ko har cheez ka ilm zaati taur par ho* (Although, **'knower of the unseen'** is one who has knowledge, of his own, of everything), *nah kisi ke batlaaney par aur jis ko batlaaney par kisi cheez ka ilm haasil hua usay* ***'aalim-ul-Gaib*** *nahi kaha jaata, nah woh* ***'aalim-ul-Gaib*** *hota hai* (Not at the disclosure of anyone else and upon which is being told one gains knowledge of something, a person is not called **'knower of the unseen'** and he is not a **'knower of the unseen'**).

فَافْهَمْ وَتَدَبَّرْ وَلا تَكُنْ مِنَ الْغَافِلِينَ

So understand and ponder, and do not be of the heedless.

إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ
ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ
طَيْرًۢا بِإِذْنِي ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ
كَفَفْتُ بَنِيٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ
هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

Iz qaalal laahu yaa 'Eesab-na-Maryamaz kur ni'matee 'alaika wa 'alaa waalidatika; iz aiyattuka bi Roohil Qudusi tukallimun naasa fil mahdi wa kahlanw wa iz 'allamtukal kitaaba wal Hikmata wa Tawraata wal Injeela wa iz Takhluqu minat teeni kahai 'atit tairi bi iznee fatanfukhu feeha fatakoonu tairam bi iznee wa tubri'ul akmaha wal abrasa bi iznee wa iz tukhrijul mawtaa bi iznee wa iz kafaftu Baneee Israaa'eela 'anka iz ji'tahum bil baiyinaati fa qaalal lazeena kafaroo minhum in haazaaa illaa sihrum mubeen.

When Allah will say: O Jesus, son of Mary! Remember My favour unto you and unto your mother; how I strengthened you with the holy Spirit, so that you spoke unto mankind in the cradle as in maturity; and how I taught you the Scripture and Wisdom and the Torah and the Gospel; and how you made a shape of clay as it were the likeness of a bird by My permission, and would blow upon it and it was a bird by My permission, and you healed him who was born blind and the leper by My permission; and how you raised the dead by My permission; and how I restrained the Children of Israel from (harming) you when you came unto them with clear proofs, and those of them who disbelieved exclaimed: This is nothing else than mere magic;

Jab ke Allah Ta'ala irshaad farmayega ke aye 'Isa bin Maryam! Mera in'aam yaad karo jo tum par aur tumhaari waalida par hua hai, jab Main ne tum ko ruuhul-qudus [174] se taa'iid di, tum logon se kalaam kartey thay goad mein bhi [175] aur badi umar mein bhi aur jab ke Main ne tum ko kitaab aur hikmat ki baatein aur Tawraat aur Injeel ki taleem di [176] aur jab ke tum Mere hukm se gaarey se ek shakal banaatey thay jaise parinda ki shakal hoti hai, phir tum uss ke andar phoonk maar detey thay jis se woh parinda ban jaata tha Mere hukm se aur tum achcha kar detey thay maadar-zaad andhey ko aur kodhii ko Mere hukm se aur jab ke tum murdon ko nikaal kar khada kar letey thay Mere hukm se [177] aur jab ke Main ne Bani Israel ko tum se baaz rakha jab tum un ke paas daleelein ley kar aaye thay [178] phir un mein jo kaafir thay unhon ne kaha tha ke bajuz khulay jaadu ke yeh aur kuch bhi nahi. [179]

174. *Iss se muraad Hazrat Jibraa'iil (alaihis salaam) hain jaisa ke Surah al-Baqarah ki aayat number* **87** *mein guzra* (It refers to Hazrat Jibraa'iil – peace be upon him – as mentioned in verse **87** of Surah Al-Baqarah).

175. *Goad mein uss waqt kalaam kiya, jab Hazrat Maryam (alaihas salaam) apne uss nau-mauluud (bachchey) ko ley kar apni qaum mein ayein aur unhon ne uss bachchey ko dekh kar ta'ajub ka izhaar aur uss ki baabat istifsaar kiya* {He spoke in her lap when Hazrat Maryam (Mary – peace be upon her) came to her nation with her new-born (child) and they expressed surprise at seeing this child and inquired about it}. *Toh Allah ke hukm se Hazrat 'Isa (alaihis salaam) ne shiir-khwaargii ke aalam mein kalaam kiya aur badi umar mein kalaam se muraad, nabuwat se sarfaraaz honay ke baad dawat-o-tableegh hai* {So, by Allah's command, Hazrat Isa (Jesus – peace be upon him) spoke in the world of infancy and in his old age, what is meant by speech is da'wah and preaching after being elevated to prophethood}.

176. *Iss ki wazahat Surat Aale Imran ki aayat* **48** *mein guzar chuki hai* (It has been explained in verse **48** of Surah Aale Imran).

177. *Un Mo'jizaat ka zikr bhi mazkoorah Surat ki aayat* **49** *mein guzar chuka hai* (These miracles have also been mentioned in verse **49** of the said Surah).

178. *Yeh ishaara hai uss saazish ki taraf jo Yahoodiyon ne Hazrat 'Isa (alaihis salaam) ke qatl karne aur sulii deney ke liye tayyar ki thi, jis se Allah ne bacha kar unhein aasman par utha liya tha. Mulaahaza ho Haashia Surah Aale Imran aayat* **54** {This is a reference to the conspiracy that the Jews had prepared to kill and to hang Isa (Jesus – peace be upon him), from which Allah save him and raised him to Heaven. See the footnote of Surah Aale Imran – verse **54**}.

179. *Har nabi ke mukhaalifiin, aayaat Ilaahi aur Mo'jizaat dekh kar unhein jaadu hi qaraar detey rahey hain* (Opponents of every prophet, after seeing Divine verses and miracles, have been calling them magic).

Halaan'ke jaadu toh sho'bada-baazii ka ek fann hai, jis se anbiyaa (alaihimus salaam) ko kya taalluq ho sakta hai? (Although, magic is an art of deceit, by which what can the prophets – peace be upon them – have to do with it?)

'Alaawa-azeen anbiyaa ke haathon zaahir honay waaley Mo'jizaat Qaadir-e-mutlaq, Allah Tabaarak-o-Ta'ala ki Qudrat-o-Taaqat ka mazhar hotey thay, kyon ke woh Allah hi ke hukm se aur Uss ki Mashiyyat-o-Qudrat se hotey thay (In addition, the miracles performed by the prophets were a manifestation of the Power and Strength of the Omnipotent Allah, the Exalted and Almighty, because they were performed by the Command of Allah and His Will and Power).

Kisi nabi ke ikhtiyaar mein yeh nahi tha ke woh jab chaahta Allah ke hukm aur Mashiyyat ke baghair koi mo'jiza saadir kar ke dikhaa deta (It was not within the power of any prophet to perform a miracle whenever he wanted without the command and permission of Allah). *Isi liye yahan bhi dekh lijiye ke Hazrat 'Isa (alaihis salaam) ke har mo'jizey ke saath Allah ne chaar martaba yeh farmaya "بِإِذْنِي" ke* ***"har mo'jiza Mere hukm se hua hai"*** {That is why, see here also that with every miracle of Hazrat Isa (Jesus – peace be upon him), Allah said four times **"By My Permission"** that 'every miracle happened by My Command'}.

Yahi wajah hai ke jab nabi (Sallallahu alaihi wa sallam) se mushrikeen-e-Makkah ne mukhtalif Mo'jizaat ke dikhaaney ka mutaalba kiya jis ki tafseel Surah Bani Israel aayat number ***91 – 93*** *mein zikr ki gayi hai toh iss ke jawaab mein nabi (Sallallahu alaihi wa sallam) ne yahi farmaya* (This is the reason why when the polytheists of Makkah asked the Prophet – peace and blessings of Allah be upon him – to perform various miracles, the details of which are mentioned in

Surah Bani Israel, verse **91 – 93.** So, in response, the Prophet – peace and blessings of Allah be upon him – said this)

"سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلاَّ بَشَرًا رَسُولاً"

"Mera Rab paak hai *(yaani Woh toh iss kamzorii se paak hai ke Woh yeh cheezein nah dikhaa sakey, Woh toh dikhaa sakta hai lekin Uss ki Hikmat Uss ki Muqtazii hai ya nahi? Ya kab Muqtazii hogi? Iss ka ilm Usi ko hai aur usi ke mutabiq Woh faisla karta hai)* ***lekin main toh sirf bashar aur rasool hoon"***

"My Lord is Pure *(That is, He is free from imperfection that He cannot show these things, He can show them, but is His Wisdom demanding or not? Or when will it be demanding? He has the knowledge and accordingly He decides),* ***but I am only a human and a messenger.***

Yaani mere andar yeh Mo'jizaat dikhaaney ki apne taur par taaqat nahi hai (That is, I do not have the power to show these miracles on my own).

Bahar-haal anbiyaa ke Mo'jizaat ka jaadu se koi taalluq nahi hota. Agar aisa hota toh jaadugar iss ka to'd muhayya kar letey (However, the miracles of the prophets have nothing to do with magic. If that were the case, the magicians would have provided for it).

Lekin Hazrat Moosa (alaihis salaam) ke waqiye se saabit hai ke duniya bhar ke jama shuda badey-badey jaadugar bhi Hazrat Moosa (alaihis salaam) ke mo'jizey ka to'd nah kar sakey aur jab un ko mo'jiza aur jaadu ka farq waazeh taur par maloom ho gaya toh woh musalmaan ho gaye {But the incident of Hazrat Musa (Moses – peace be upon him) proves that even the great magicians gathered around the world could not break the miracle of Hazrat Musa (Moses – peace be upon him) and when they clearly understood the difference between miracle and magic, they became Muslim}.

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

Wa iz awhaitu ilal hawaariyyeena an aaminoo bee wa bi Rasoolee qaalooo aamannaa washhad bi annanaa muslimoon.

And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto You) "we are Muslims".

Aur jab ke Main ne hawaariin ko hukm diya [180] ke tum Mujh par aur Mere rasool par ee'maan laao, unhon ne kaha ke hum ee'maan laaye aur aap shahid rahiyeh ke hum poorey farmaanbardaar hain.

180. "حَوَارِيِّينَ" (***hawaariyyeena - hawaariiyon***) *se muraad Hazrat 'Isa (alaihis salaam) ke woh pairokaar hain jo un par ee'maan laaye aur un ke saathi aur madadgaar baney. Un ki taa'daad bayan ki jaati hai* {**"Disciples"** refers to the followers of Hazrat Isa (Jesus – peace be upon him) who believed in him and became his companions and helpers. Their number is specified}.

Wahii se muraad yahan woh wahii nahi jo ba-zariya farishta Anbiyaa (alaihimus salaam) par naazil hoti thi balkay yeh wahii-e-ilhaam hai, jo Allah Ta'ala ki taraf se baaz logon ke dilon mein ilqaa kar di jaati hai (What is meant here by revelation is not the revelation that was revealed to the Prophets by the angel, but it is the revelation of inspiration, which is instilled in the hearts of some people by Allah Ta'ala), *jaise Hazrat Moosa (alaihis salaam) ki waalida aur Hazrat Maryam (alaihas salaam) ko isi qism ka ilhaam hua jisey Quran ne wahii hi se taabeer kiya hai* {As the mother of Hazrat Musa (Moses – peace be upon him) and Hazrat Maryam (Mary – Peace be upon her) received the same type of inspiration, which the Quran has defined as revelation}.

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ
ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾

Iz qaalal hawaariyyoona yaa 'Eesab na Maryama hal yastatee'u Rabbuka ai yunaz zila alainna maaa'idatam minas samaaa'i qaalat taqul laaha in kuntum mu'mineen.

When the disciples said: O Jesus, son of Mary! Is your Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if you are true believers.

Woh waqt yaad ke qaabil hai jab ke hawaariyon ne arz kiya ke aye 'Isa bin Maryam! Kya aap ka Rab aisa kar sakta hai ke hum par aasmaan se ek khwaan (dastar-khwaan) naazil farma dey? [181] Aap ne farmaaya ke Allah se daro agar tum ee'maan waaley ho.[182]

181. "مَائِدَةً" (Ma'idatan) *aise bartan (siinii, plate ya tray waghera) ko kahtey hain jis mein khana ho. Isi liye dastar-khwaan bhi iss ka tarjuma kar liya jaata hai kyon ke iss par bhi khana chunaa hota hai* {**"A Table Spread"** refers to a vessel (chest, plate or tray etc.) in which there is food. That is why the table is also translated because it is also used to choose food}. *Surat ka naam bhi isi munaasibat se hai ke iss mein iss ka zikr hai,* ***hawaariyyiin*** *ne mazeed itmiinaan-e-qalb ke liye yeh mutaalba kiya jis tarah Hazrat Ibrahim (alaihis salaam) ne* ***ihyaa-e-mautaa*** *ke mushahidey ki khwaahish zaahir farmaayi thi* {The name of the Surah is also related to the fact that it is mentioned in it. The **'disciples'** made this request for more satisfaction of the heart, just as Hazrat Ibrahim (Abraham – peace be upon him) expressed his desire to observe the **revival (resurrecting) of the dead**}.

182. *Yaani yeh sawaal mat karo, mumkin hai yeh tumhaari aazmayish ka sabab ban jaye kyon ke hasb-e-talab mo'jiza dikhaaye jaane ke baad uss qaum ki taraf se ee'maan mein kamzorii azaab ka baa'is ban sakti hai* (That is, do not ask this question, it is possible that it will become the cause of your trial, because the weakness of faith on the part of this nation, after the desired miracle is shown, can become cause of torment).

Iss liye Hazrat 'Isa (alaihis salaam) ne unhein uss mutaalbe se roka aur unhein Allah se daraaya {Therefore, Isa (Jesus – peace be upon him) stopped them from this demand and warned them from Allah}.

Iss se maloom hua ke jin logon ne wahii ke lafz se yeh istidlaal kiya hai ke Hazrat Moosa (alaihis salaam) ki waalida aur Hazrat Maryam نَبِيَّةٌ (***Nabiyyatun*** – *prophetess) thein, iss liye ke un par bhi Allah ki taraf se wahii aayi thi,* ***sahih nahi*** {From this, it is known that those who argued from the word of revelation that the mother of Hazrat Musa (Moses – peace be upon him) and Hazrat Maryam (Mary – peace be upon her) were prophetess, because revelation came to them from Allah, **is not correct**}.

Iss liye ke yeh wahii, wahii-e-ilhaam hi thi, jaise yahan (Because it was a revelation of inspiration, as it is here «أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ» *(Wa iz awhaitu ilal hawaariyyeena - Aur jab ke Main ne hawaariin ko hukm diya) mein hai yeh wahii-e-risaalat nahi hai* (**'When I inspired the disciples'** – in it is not the revelation of prophethood).

❋

قَالُوا نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

Qaaloo nureedu an naakula minhaa wa tatama 'inna quloo bunaa wa na'lama an qad sadaqtana wa nakoona 'alaihaa minash shaahideen.

(They said:) We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses.

Woh boley ke hum yeh chaahtey hain ke uss mein se khayein aur hamaarey dilon ko poora itmiinaan ho jaye aur hamaara yeh yaqeen aur ba'dh jaye ke aap ne hum se sach bola hai aur hum gawaahi deney waalon mein se ho jayein.

❋

قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلۡ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدٗا لِّأَوَّلِنَا
وَءَاخِرِنَا وَءَايَةٗ مِّنكَۖ وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ ١١٤

Qaala 'Eesab nu Maryamal laahumma Rabbanaaa anzil 'alainaa maaa'idatam minas samaaa'i takoonu lanaa 'eedal li awwalinaa wa aakhirinaa wa Aayatam minka warzuqnaa wa Anta khairur raaziqeen.

Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the Best of Sustainers.

'Isa Ibn Maryam ne dua ki ke aye Allah aye hamaarey parvardigaar! Hum par aasmaan se khaana naazil farma! ke woh hamaarey liye yaani hum mein jo awwal hain aur jo baad ke hain sab ke liye ek khushi ki baat ho jaye [183] aur Teri taraf se ek nishaani ho jaye aur Tu hum ko rizq ataa farma dey aur Tu sab ataa karne waalon se Achcha hai.

183. *Islami Sharii'aton mein Eid ka matlab yeh nahi raha hai ke qaumii tehwaar ka ek din ho jis mein tamaam akhlaaqi quyuud aur shariat ke zaabton ko pamaal kartey hue be-hangam tareeqay se tarab-o-masarrat ka izhaar kiya jaye* (In Islamic law, Eid has not been meant to be a day of national festival in which to express joy and happiness in an informal manner while violating all moral restrictions and rules of Shari'ah), *charaagaan kiya jaye aur jashn manaaya jaye, jaisa ke aaj kal iss ka yahi mafhuum samajh liya gaya hai aur isi ke mutabiq tehwaar manaaye jaatey hain* (lights are lit and celebrations are held, as it is now understood to mean, and accordingly festivals are being celebrated).

Balkay aasmaani sharii'aton mein iss ki haisiyat ek millii-taqreeb ki hoti hai (Rather, it has the status of a national ceremony in the Heavenly laws), *jis ka ahem maqsad yeh hota hai ke uss roz poori millat ijtimaa'ii taur par Allah Ta'ala ka shukr ada karey aur Uss ki takbir-o-tahmiid ke zamzame buland karey* (the main purpose of which is that on this day, the entire nation should collectively thank Allah Ta'ala and extol chants by magnifying His Greatness and Praising Him repeatedly).

Yahan bhi Hazrat 'Isa (alaihis salaam) ne uss din ko Eid banaaney ki jis khwaahish ka izhaar kiya hai uss se un ka matlab yahi hai ke hum taareef-o-tamjiid aur takbiir-o-tahmiid karein {Here too, by the desire expressed by Hazrat Isa (Jesus – peace be upon him) to make day a festival, he means that we praise and glorify Allah and say Allah is Great and praise Him repeatedly}.

Baaz ***ahle bidat*** *iss* ***Eid Ma'idah*** *se* ***Eid-e-miilaad*** *ka jawaaz saabit karte hain* {Some **followers of innovation (heretics)** justify **'annual festival of Prophet Muhammad's birth'** from this **'Table Feast'**}. *Halaan'ke* ***awwal*** *toh yeh hamari shariat se pehle ki shariat ka waaqia hai, jisey agar Islam barqaraar rakhna chaahta toh wazahat kar di jaati* (Although, **first of all,** this is an incident of the Shari'ah before our Shari'ah, which would have been explained if Islam wanted to maintain it). ***Dusrey*** *yeh paighambar ki zabaan se Eid banaaney ki khwaahish ka izhaar hua tha aur paighambar bhi Allah ke hukm se shar'ii ahkaam bayaan karne ka majaaz hota hai* (**Secondly,** it was expressed by the Prophet's desire to celebrate festival, and the Prophet is also authorized to state the Shari'ah rules by the command of Allah). ***Teesrey*** *Eid ka mafhuum-o-matlab bhi woh hota hai jo mazkoorah baala-satron mein bayaan kiya gaya hai* (**Thirdly,** the meaning and motive of the festival is also what is described in the above lines).

Jab ke Eid-e-miilaad mein un mein se koi baat bhi nahi hai. Lihaazaa ***Eid-e-miilaad ke bidat honay mein*** *koi shak-o-shubah nahi hai* (While there is no mention of them in *'annual festival of Prophet Muhammad's birth'.* Therefore, there is no doubt that *'annual festival of Prophet Muhammad's birth'* **is an innovation**). *Islam mein sirf do hi* ***Eidain*** *hain jo Islam ne muqarrar ki hain,* ***Eid-ul-Fitr*** *aur* ***Eid-ul-Az'haa.*** *Un ke alaawa koi teesri Eid nahi hai* (In Islam, there are only festivals that are prescribed by Islam – **Eid-ul-Fitr** and **Eid-ul-Az'haa.** There is no third festival apart from them).

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾

Qaalal laahu innee munaz ziluhaa 'alaikum famai yakfur ba'du minkum fa inneee u'azzibuhoo 'azaabal laaa u'azzibuhooo ahadam minal 'aalameen. (Section 15)

Allah said: Lo! I send it down for you. And whoso disbelieves of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.

Haq Ta'ala ne irshaad farmaaya ke Main woh khaana tum logon par naazil karne wala hon, phir jo shakhs tum mein se uss ke baad na-haq shanaasii karega toh Main uss ko aisi saza doonga ke woh saza duniya jahaan waalon mein se kisi ko nah doonga. [184]

184. *Yeh* "مَائِدَةٌ" (**maaa'idatun** - *khwaan ta'aam*) *aasman se utraa ya nahi? Iss ki baabat koi sahih aur sariih marfuu hadees nahi* {Did this **'Table Spread'** (Food Tray) come down from the sky or not? There is no correct and clear hadith about this}.

Jamhoor ulamaa (Imam Shoukany aur Imam Ibn Jarir At-Tabari samait) iss ke nuzool ke qaa'il hain aur un ka istidlaal Quran ke alfaaz "إِنِّي مُنَزِّلُهَا عَلَيْكُمْ" (***innee munaz ziluhaa 'alaikum***) *se hai ke yeh Allah ka waada hai jo yaqeenan sachcha hai* {The majority of scholars (including Imam Shoukany and Imam Ibn Jarir At-Tabari) are convinced of its revelation and their argument is from the words of the Quran: **"I send it down for you"** that this is the promise of Allah, which is certainly true}. *Lekin usay Allah ki taraf se yaqeeni waada qaraar dena iss liye sahih nahi maloom hota ke agley alfaaz* "فَمَنْ يَكْفُرْ" (***famai yakfur***) *iss waadey ko mashruut honay ko zaahir karte hain* (But calling it a definite promise from Allah does not seem correct because the next words **"And whoso disbelieves"** show this promise to be conditional). *Iss liye dusrey ulamaa kahtey hain ke Allah Ta'ala ki taraf se yeh shart sun kar unhon ne kaha ke phir hamein iss ki zaroorat nahi, jis ke baad iss ka nuzool nahi hua* (That is why other scholars say that after hearing this condition from Allah Ta'ala, they said that we do not need it. After which it did not descend).

Imam Ibn Kaseer ne un aasaar ki asaaniid ko jo Imam Mujaahid aur Hazrat Hasan al-Basri se manqool hain, sahih qaraar diya hai (Imam Ibn Kathir has declared the indications of authorities, which are transmitted by Imam Mujaahid and Hazrat Hasan Basri, to be correct). *Niiz kaha hai ke un aasaar ki taa'iid iss baat se bhi hoti hai ke* ***nuzool-e-Maidah*** *ki koi shuhrat Isaiyon mein hai, nah un ki kitabon mein darj hai* (It has also been said that these signs are also supported by the fact that the **descent of 'Table Spread'** is not famous among Christians, nor is it recorded in their books). *Halaan-ke agar yeh naazil hua hota toh usay un ke haan mashhoor bhi hona chahiye tha aur kitabon mein bhi tawaatur se ya kam az-kam aahaad se naqal hona chahiye tha* (However, if it had been revealed, it should have been known to them and it should have been frequently or at least copied in books).

وَاللهُ أَعْلَمُ بِالصَّوَابِ

(And Allah Knows what is right)

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ
قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ
مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾

Wa iz qaalal laahu yaa 'Eesab na Maryama 'a-anta qulta linnaasit takhizoonee wa ummiya ilaahaini min doonil laahi qaala Subhaanaka maa yakoonu leee an aqoola maa laisa lee bihaqq; in kuntu qultuhoo faqad 'alimtah; ta'lamu maa fee nafsee wa laaa a'alamu maa fee nafsik; innaka Anta 'Allaamul Ghuyoob.

And when Allah will say: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah? He will say: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then You would have known it. You know what is in my mind, and I know not what is in Your Mind. Lo! You, only You, are the Knower of Things Hidden?

Aur woh waqt bhi qaabil zikr hai jab ke Allah Ta'ala farmayega ke aye 'Isa Ibn Maryam! Kya tum ne un logon se kah diya tha ke mujh ko aur meri maa ko bhi 'alaawa Allah ke mabood qaraar dey lo! [185] ***'Isa arz kareinge ke main toh tujh ko munazzah samajhta hun, mujh ko kisi tarah zeba nah tha ke main aisi baat kahta jis ke kahney ka mujh ko koi haq nahi, agar main ne kaha hoga toh Tujh ko uss ka ilm hoga. Tu, toh mere dil ke andar ki baat bhi jaanta hai aur main Tere nafs mein jo kuch hai uss ko nahi jaanta.*** [186]
Tamaam gaibon ka Jaannay waala Tu hi hai.

185. *Yeh sawaal Qayamat waley din hoga* (This question will be asked on the Day of Resurrection) *aur maqsad iss se Allah ko chhor'd kar kisi aur ko mabood bana leney waalon ki zajr-o-taubiikh hai* (and the purpose of it is to rebuke and reproach those who someone else as their god other than Allah) *ke jin ko tum mabood aur haajat-rava samajhtey thay, woh toh khud Allah ki baargaah mein jawaab-deh hain* (that those whom you considered as gods and dispenser of needs, they themselves are answerable before Allah).

Doosri *baat yeh maloom hui ke 'Isaiyon ne Hazrat Maseeh (alaihis salaam) ke saath Hazrat Maryam (alaihas salaam) ko bhi ilaah (mabood) banaya hai* {The second thing is this that Christians have also made Hazrat Maryam (Mary – peace be upon her) along with Hazrat Isa (Jesus – peace be upon him) god (deity)}.

Teesri *baat yeh maloom hui ke* مِنْ دُونِ اللهِ (***min doonil laahi -*** *Allah ke siwa mabood) wahi nahi hain jinhein mushrikeen ne pathar ya lakdi ki muurtiiyon ki shakal mein bana kar un ki pooja ki* (**Thirdly,** it became known that **"gods besides Allah"** are not those whom the polytheists worshipped in the form of idols of stone or wood), *jis tarah aaj kal ke qabar-parast ulamaa apne awaam ko yeh bawar kara ke mughaalta detey hain* (just like today's grave-worshipping scholars mislead their people by making them believe this). *Balkay woh Allah ke naik bandey bhi* مِنْ دُونِ اللهِ (***min doonil laahi -*** ***Allah ke siwa mabood***) *mein shaamil hain jin ki logon ne kisi bhi andaaz se ibaadath ki, jaise Hazrat 'Isa*

(alaihis salaam) aur Maryam ki Isaiyon ne ki {Rather, they the good servants of Allah too are included in **'gods besides Allah'** who are worshipped by people in any way, like the Christians of Isa (Jesus – peace be upon him) and Maryam (Mary – peace be upon her) did}.

186. *Hazrat 'Isa (alaihis salaam) kitney wazeh alfaaz mein apni baabat ilm-e-gaib ki nafi farma rahey hain* {Hazrat Isa (Jesus – peace be upon him) is denying the knowledge of the unseen about himself in such clear words}.

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مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ
فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾

Maa qultu lahum illaa maaa amartanee bihee ani'budul laaha Rabbeee wa Rabbakum; wa kuntu 'alaihim shaheedam maa dumtu feehim falammaa tawaffaitanee kunta Antar Raqeeba 'alaihim; wa Anta 'alaa kulli shai'in Shaheed.

I spoke unto them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when You took me You were the Watcher over them. You are Witness over all things.

Main ne toh un se aur kuch nahi kaha magar sirf wahi jo Tu ne mujh se kahney ko farmaaya tha ke tum Allah ki bandagii ikhtiyaar karo jo mera bhi Rab hai aur tumhaara bhi Rab hai. [187] ***Main un par gawaah raha jab tak un mein raha. Phir jab Tu ne mujh ko ut'ha liya toh, Tu hi un par muttale raha.*** [188] ***Aur Tu har cheez ki poori Khabar rakhta hai.***

187. *Hazrat 'Isa (alaihis salaam) ne* ***tawheed-o-ibaadath-e-Rab*** *ki yeh dawat aalam-e-shiir-khwaargii mein bhi di, jaisa ke Surah Maryam mein hai aur umar-e-jawaani-o-kuhuulat mein bhi* {Hazrat Isa (Jesus – peace be upon him) gave this invitation to **monotheism and worship of the Lord** even in childhood, as in Surah Maryam, and also in youth and old age}.

188. "تَوَفَّيْتَنِي" (***tawaffaitanee*** – *Tu ne mujh ko ut'ha liya*) *ka matlab hai jab tu ne mujhe duniya se ut'ha liya jaisa ke iss ki tafseel Surah Aale Imran ki aayat* **55** *mein guzar chuki hai* (**"You raised me"** means when you took me from the world as it is described in verse **55** of Surah Aale Imran). *Iss se yeh baat bhi maloom hui ke paighambaron ko itna hi ilm hota hai jitna Allah ki taraf se unhein ataa kiya jaata hai ya jis ka mushahida woh apni zindagi mein apni aankhon se kartey hain. Un ke alaawa un ko kisi baat ka ilm nahi hota* (From this, it is known that the Prophets have as much knowledge as is given to them by Allah or what they witness with their own eyes in their life. Apart from that they do not know anything).

Jab ke ***'aalim-ul-Gaib*** *woh hota hai jisey baghair kisi ke batlaaye har cheez ka ilm hota hai aur uss ka ilm* ***azal se abad*** *tak par muhiit hota hai* (Whereas the **'knower of the unseen'** is the one who has knowledge of everything without being told by anyone, and his knowledge extends from **beginning to eternity**). *Yeh sifat-e-ilm Allah ke siwa kisi aur ke andar nahi* (This attribute of knowledge is not in anyone else except Allah).

Iss liye ***'aalim-ul-Gaib*** *sirf ek Allah hi ki zaat hai. Iss ke alaawa koi 'aalim-ul-Gaib nahi* (Therefore, **'Knower of the unseen'** is only one Allah. Except Him, there is no 'knower of the unseen').

Hadees mein aata hai ke maidaan-e-Mahshar (field of Doomsday) mein Nabi (Sallallahu alaihi wa sallam) ki taraf aap ke kuch ummatii aaney lageinge toh farishtey un ko pakad kar doosri taraf ley jayeinge (It is mentioned in the hadith that when some of people of Islam will start coming towards the Prophet – peace and blessings of Allah be upon him – in the plain of Doomsday, the angels would catch them and take them to other side), *aap (Sallallahu alaihi wa sallam) farmaeinge* ***"un ko aaney do yeh toh mere ummatii hain."*** *Farishtey aap ko batlaeinge* (He – peace and blessings of Allah be upon him – will say, let them come, they are my Ummah, the angels will inform him):

"إِنَّكَ لا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ"

{(Aye Muhammad! (Sallallahu alaihi wa sallam)} Aap (Sallallahu alaihi wa sallam) nahi jaantey ke aap (Sallallahu alaihi wa sallam) ke baad unhon ne deen mein kya kya bida'atein iijaad ki.

{O Muhammad – peace and blessings of Allah be upon him!} You – peace and blessings of Allah be upon him – do not know what innovations they invented in religion after you – peace and blessings of Allah be upon him.

Jab aap yeh suneinge, toh aap (Sallallahu alaihi wa sallam) ne farmaya ke ***"main bhi uss waqt yahi kahoonga jo al-abd al-saaleh (Hazrat 'Isa alaihis salaam ne kaha)*** {When you hear this, he – peace and blessings of Allah be upon him – said: *"I will also say the same thing at that time what the* ***righteous servant*** *(Hazrat Isa – peace be upon him) said*}.

"وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ"

"...wa kuntu 'alaihim shaheedam maa dumtu feehim falammaa tawaffaitanee kunta Antar Raqeeba 'alaihim..."

"...I was a witness of them while I dwelt among them, and when You took me You were the Watcher over them..."

"...Main un par gawaah raha jab tak un mein raha. Phir jab Tu ne mujh ko ut'ha liya toh, Tu hi un par muttale raha..."

(صحيح بخاري، تفسير سورة المائدة وكتاب الأنبياء- صحيح مسلم، باب فناء الدنيا وبيان الحشر يوم القيامة)

(**Sahih Bukhari:** *Commentary of Surat Al-Ma'idah and the Book of the Prophets* | **Sahih Muslim: Chapter:** *The Passing away of this world and the Gathering on the Day of Resurrection*)

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

In tu'azzibhum fa innahum ibaaduka wa in taghfir lahum fa innaka Antal 'Azzezul Hakeem.

If You punish them, lo! They are Your slaves, and if You forgive them (lo! they are Your slaves). Lo! You, only You, are the Mighty, the Wise.

Agar Tu un ko saza dey toh yeh Tere bandey hain aur agar Tu un ko maaf farma dey toh, Tu Zabardast hai Hikmat waala hai. [189]

189. *Yaani matlab yeh ke ya Allah! Un ka maamla Teri Mashiyyat ke supurd hai, iss liye ke Tu* فَعَّالٌ لما يُرِيدُ (***fa'aalun lima yureedu*** *– Jo chaahey kar sakta hai) bhi hai aur tujh se koi baaz-purs karne wala bhi nahi hai* (That is, it means that O Allah! Their affair is entrusted to Your Will, because You can do whatever You Want and from You there is no one to question You).

لا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Laa yus'alu 'ammaa yaf'alu wa hum yus'aloon.

"He cannot be questioned for His acts, but they will be questioned (for theirs)."

"Allah jo kuch karta hai, Uss se baaz-purs nahi hogi, logon se un ke kaamon ki baaz-purs hogi."

(Surah Anbiyaa: The Prophets | Chapter 21 – verse 23)

Goya aayat mein Allah ke saamney bandon ki aajizii-o-be-basii ka izhaar bhi hai aur Allah ki Azmat-o-Jalaalat aur Uss ke Qaadir-e-mutlaq aur mukhtaar-e-kul honay ka bayan bhi aur phir un dono baton ke hawaley se afw-o-maghfirat ki iltijaa bhi. Subhaan Allah! Kaisi ajeeb-o-baliigh aayat hai (It seems that the verse also expresses the humility and helplessness of the servants in front of Allah, and also the description of the Greatness and Majesty of Allah and His being Omnipotent and All-Mighty, and then also the plea for pardon and forgiveness regarding these two things. Glory be to Allah! What a strange and comprehensive verse!).

"Isi liye hadees mein aata hai ke ek raat nabi (Sallallahu alaihi wa sallam) par nawaafil mein is aayat ko padhtey hue aisi kaifiyat taarii hui ke baar-baar har rakat mein usay hi padhtey rahey, hatta ke subah ho gayi."

(That is why it is mentioned in the hadith that one night the Prophet – peace and blessings of Allah be upon him – while reciting this verse in voluntary prayers, was in such a state that he kept reciting it again and again in every rak'ah, until dawn).

(**Musnad Ahmed:** *Jild 5 – Safha 149*)

(**Musnad Ahmed:** *Volume 5 – Page 149*)

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قَالَ ٱللَّهُ هَٰذَا يَوۡمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدۡقُهُمۡۚ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١١٩

Qaalal laahu haaza yawmu yanfa'us saadiqeena sidquhum; lahum janaatunn tajree min tahtihal anhaaru khaalideena feehaaa abadaa; radiyal laahu 'anhum wa radoo 'anh; zaalikal fawzul 'azeem.

Allah will say: This is a day in which their truthfulness profits the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure forever, Allah taking pleasure in them and they in Him. That is the great triumph.

Allah irshaad farmayega ke yeh woh din hai ke jo log sachchey thay un ka sachcha hona un ke kaam aayega [190] un ko baagh mileingey jin ke neechey nehrein jaari hongi jin mein woh hamesha hamesha ko raheinge. Allah Ta'ala un se raazi aur khush aur yeh Allah se raazi aur khush hain, yeh badi (bhaari) kaamyaabi hai.

190. *Hazrat Ibn Abbas (radhiyallahu anhu) ne iss ke maaney yeh bayan farmaaye hain* «يَنْفَعُ الْمُوَحِّدِينَ تَوْحِيدُهُمْ» *woh din aisa hoga ke sirf tawheed hi muwahhidiin ko nafa pahunchayegii, yaani mushrikeen ki maafi aur maghfirat ki koi soorat nahi hogi* (Hazrat Ibn Abbas – may Allah be pleased with him – explained its meaning as **"monotheists benefit their monotheism"** that day will be such that only monotheism will benefit the monotheists, that is, there will be no form of pardon and forgiveness of polytheists).

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لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٢٠﴾

Lillaahi mulkus samaawaati wal ardi wa maa feehinn; wa Huwa 'alaa kulli shai'inn Qadeer. (Section 16)

Unto Allah belongs the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.

Allah hi ki hai saltanat aasmaano ki aur zameen ki aur un cheezon ki jo un mein mawjood hain aur woh har shai par poori Qudrat rakhta hai.

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