

SURAT AN-NISA

AN-NISA – THE WOMEN | CHAPTER 4

176 VERSES | MADINAH

Surah An-Nisa Madani hai aur iss mein ek sau chhihattar aayaat aur chaubiis rukoo (section) hain



Bismillaahir Rahmanir Raheem

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

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

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*Yaaa aiyuhan naasut taqoo Rabbakumul lazee khalaqakum min nafsinnw
waahidatinw wa khalaqa minhaa zawjahaa wa bas sa minhumaa rijaalan
kaseeranw wa nisaaa'aa; wattaqul laahallazee tasaaa 'aloona bihee wal arhaam;
innal laaha kaana 'alaikum Raqeeba.*

*O mankind! Be careful of your duty to your Lord Who created you from a single soul
and from it created its mate and from them twain has spread abroad a multitude of
men and women. Be careful of your duty toward Allah in Whom you claim (your
rights) of one another, and toward the wombs (that bare you). Lo! Allah has been a
watcher over you.*

*Aye logon! Apne Parwardigaar se daro, jis ne tumhein ek jaan se paida kiya ¹ aur usi se
uss ki biwi ko paida kar ke un dono se bahut se mard aur auratein phailaa diye, Uss
Allah se daro jis ke naam par ek dusrey se maangtey ho aur rishtey naatey todnay se
bhi bacho, ² be-shak Allah Ta'ala tum par nigaahbaan hai.*

❖ **Nisa** ke maaney hain ‘**auratein**’, iss Surat mein auraton ke bahut ahem masaa’il ka tazkira hai.
Iss liye isey **Surah Nisa** kaha jaata hai.

1. Ek jaan se muraad **Abul Bashar** Hazrat Aadam (alaihis salaam) hain (one soul refers to the **father of man** Adam – peace be upon him) aur «خَلَقَ مِنْهَا زَوْجَهَا» mein مِنْهَا se wahi “**jaaan**” yaani Aadam (alaihis salaam) muraad hain (refers to the same soul, that is Adam – peace be upon him) yaani Aadam (alaihis salaam) se un ki zauj (biwi) **Hazrat Hawwaa** ko paida kiya {that is, from Adam – peace be upon him – created his spouse (wife) **Hazrat Eve**}. Hazrat Hawwaa Hazrat Aadam (alaihis salaam) se kis tarah paida huein iss mein ikhtelaaf hai (there is a difference of opinion as to how Hazrat Eve was born from Adam – peace be upon him).

Hazrat Ibn Abbas (radhiyallahu anhu) se qaul marwi hai ke (it is narrated from Hazrat Ibn Abbas – may Allah be pleased with him – that) Hazrat Hawwaa mard (yaani Aadam alaihis salaam) se paida huein {that Hazrat Eve was born of a man (that is, Adam – peace be upon him)}. Yaani unki **baayein paslii** se (that is, from his **left rib**). Ek hadees mein kaha gaya hai (it is said in a hadith):

فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ إِنْ ذَهَبَتْ تُقِيمُهُ كَسَرَتْهُ وَإِنْ تَرَكَتْهُ لَمْ يَزَلْ أَعْوَجَ
اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

“Ke aurat paslii se paida ki gayi hai aur paslii mein sab se te’dha hissa, uss ka baalaa’ii hissa hai. Agar tu usay seedha karna chahey toh tod bait’heyga aur agar tu iss se faida ut’hana chahey toh kajii ke saath hi faida ut’ha sakta hai.”

For woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women.

(صحيح بخارى، كتاب بدء الخلق، صحيح مسلم، كتاب الرضاع)

(**Sahih Bukhari:** The Book of the Beginning of Creation | **Sahih Muslim:** The Book of Suckling)

Baaz ulema (some scholars) ne iss hadees se istidlaal kartey hue (while reasoning out from this hadith) Hazrat Ibn Abbas (radhiyallahu anhu) se **manqool raa’e** ki taa’iid ki hai (have supported the **quoted opinion** from Ibn Abbas – may Allah be pleased with him).

Quran ke alfaaz se (from the words of the Quran) «خَلَقَ مِنْهَا» isi **mauqif** ki taa'iid hoti hai (this **position** is supported by the fact that) Hazrat Hawwaa ki takhleeq isi **nafs waahida** se hui jisey Aadam kaha jaata hai (Hazrat Eve was created from a **single soul** called Adam).

2. وَالْأَرْحَامَ (**wal-arhaama** - **and the wombs**) ka atf Allah par hai (the inflection is on Allah) yaani رَحْمُونَ (**rishton-naaton**) ko todnay se bhi bacho {that is, avoid breaking the mercy (relationships)}. أَرْحَامٌ (**ar-haamun** – **the wombs**) Reham ki jama hai (is the plural of womb). Muraad rishtedaariyaan hain jo **rahm-e-maadar** ki buniyaad par hi qaa'im hoti hain (Meaning relationships that are based on the **womb of mother**). Iss se **Mahram** aur **ghair-Mahram** dono rishtey muraad hain {this refers to both **unmarriageable** (confident) and **marriageable** (stranger) relationships}, rishton-naaton ka todna sakht **kabiira gunah** hai (breaking up relationships is a **serious sin**) jisey **qat'-rahmii** kahtey hain (which is called '**break up with close relatives**').

Ahadees mein (in the hadiths) **qaraabat daariyon** ko har soorat mein qaa'im rakhney aur un ke huquuq ada karne ki badi **taakeed-o-fazeelat** bayan ki gayi hai (there is a great **emphasis and virtue** on maintaining the **relationships** in all cases and paying their dues) jisey **silah-e-rahmii** kaha jaata hai (which is called '**kindness to kith and kin**').



وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّبِيبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا
كَبِيرًا

Wa aatul yataamaaaa amwaalahum wa laa tatabad dalul khabeesa bittaiyibi wa laa ta'kulooo amwaalahum ilaaa amwaalikum; innahoo kaana hooban kabeeraa.

Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin.

Aur yateemon ko un ke maal dey do aur paak aur halaal cheez ke badlay naa-paak aur haraam cheez nah lo, aur apne maalon ke saath un ke maal mila kar kha nah jao, beshak yeh bahut bada gunaa hai. ³

3. Yateem jab **baaligh** aur **ba-shu'uur** ho jayein {when an orphans become **adult** (having reached the age of maturity) and **conscious**} toh un ka maal un ke supurd kar do (then, entrust their property to them). Khabees se **ghatiyaa cheezein** aur tayyab se **'umda cheezein** muraad hain (unclean means **ugly things** and good means **superior things**) yaani aisa nah karo ke un ke maal se achchi cheezein ley lo (that is, do not take good things from their wealth) aur mahez **ginti** poori karne ke liye ghatiyaa cheezein un ke badlay mein rakh do (and put bad things in their place just to complete the **count**). Un ghatiyaa cheezon ko **khabees** (naa-paak) aur 'umda cheezon ko **tayyab** (paak) se taabeer karkay {by interpreting those ugly things as **unclean** (impure) and superior things as **good** (pure)} iss taraf ishaara kar diya ke iss tarah badlaaya gaya maal, jo agarchay asal mein toh tayyab (paak aur halaal) hai (it has been pointed out that the wealth that has been exchanged in this way, which is actually good (pure and lawful), lekin tumhaari iss **bad-diyaanatii** ne iss mein **khabaasat** daakhil kar di (but, this **dishonesty** of yours has put **evil** in it) aur woh ab tayyab nahi raha (and now it is no longer good), balkay tumhaarey haq mein woh khabees (**naa-paak aur haraam**) ho gaya (but, in your case, it has become unclean (**impure and forbidden**)).

Isi tarah bad-diyaanatii se un ka maal apne maal mein mila kar khana bhi **mamnuu** hai (in the same way, it is **forbidden** to mix their wealth with one's own wealth by dishonesty) warna agar maqsad **khair-khwaahii** ho (otherwise, if the purpose is **well-wishing**) toh un ke maal ko apne maal mein milana jaa'iz hai (then, it is permissible to combine their wealth with their own).



وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

Wa in khiftum allaa tuqsitoo fil yataamaa fankihoo maa taaba lakum minan nisaaa'i masnaa wa sulaasa wa rubaa'a fa'in khiftum allaa ta'diloo fawaahidatan aw maa malakat aimaanukum; zaalika adnaaa allaa ta'ooloo.

And if you fear that you will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if you fear that you cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that you will not do injustice.

Agar tumhein dar ho ke yateem ladkiyon se nikaah kar ke tum insaaf nah rakh sakogey, toh aur auraton mein se jo bhi tumhein achchi lagein tum un se nikaah kar lo, do do, teen teen, chaar chaar se, lekin agar tumhein baraabari nah kar sakney ka khauf ho, toh ek hi kaafi hai, ya tumhaari milkiyyat ki laundii ⁴ yeh zyaada qareeb hai, ke (aisa karne se na-insaafi aur) ek taraf jhuk padney se bach jao. ⁵

4. Iss ki tafseer Hazrat Aisha (radhiyallahu anha) se iss tarah marwi hai ke (its commentary is narrated from Hazrat Aisha – may Allah be pleased with her – in such a way that) **saahib-e-haisiyat aur saahab-e-jamaal yateem ladki** kisi walii ke zeir parwarish hoti toh woh iss ke **maal aur husn-o-jamaal** ki wajah se iss se shaadi toh kar leta (if an **orphaned girl with status and beauty** had been brought up by a guardian, he would have married her because of her **wealth and beauty**), lekin iss ko doosri auraton ki tarah poora **haqq-e-mahr** nah deta (but, he would not give her full **right of dower** like other women).

Allah Ta'ala ne iss **zulm** se roka (Allah Ta'ala stopped from this **oppression**), ke agar tum ghar ki yateem bachchiyon ke saath insaaf nahi kar saktey (if you can't do justice to the orphan girls of dwelling) toh tum un se nikaah hi mat karo (so, do not marry them at all), tumhaarey liye doosri auraton se nikaah karne ka raasta khula hai (the way is open for you to marry other women). (**Sahih Bukhari, Kitaab At-Tafseer | Sahih Bukhari: The Book of Commentary**)

Balkay (rather) *ek ke bajaye* (instead of one) *do se teen se hatta ke chaar auraton tak se tum nikaah kar saktey ho* (you can marry with two, three or even four women) *ba-shart-e-ki un ke darmiyaan* **insaaf ke taqaazey** poorey kar sako (provided you meet the **requirements of justice** between them), *warna ek se hi nikaah karo ya iss ke bajaye* **laundii** par guzaraa karo (otherwise, marry only one or live by on a **slave-girl** instead). *Iss aayat se maloom hua ke ek musalmaan mard (agar woh zaroorat mand hai) toh chaar auratein* **ba-yak-waqt** apne nikaah mein rakh sakta hai {it is clear from this verse that a Muslim man (if he is in need) can have four women in his marriage **at the same time**). *Lekin iss se zyaada nahi* (but not more than that), *jaisa ke sahih ahadees mein iss ki* **mazeed saraahat aur tahdiid** kar di gayi hai (as it is **further clarified and restricted** in the authentic hadiths).

Nabi Kareem (Sallallahu alaihi wa sallam) ne jo **chaar se zaa'id shaadiyaan** ki (the fact that the holy Prophet – peace and blessings of Allah be upon him – had **more than four marriages**) woh aap (Sallallahu alaihi wa sallam) ke **khasaa'is** mein se hai (is one of the **characteristics** of the Prophet – peace and blessings of Allah be upon him), *jis par kisi ummatii ke liye amal karna* **jaa'iz nahi** {on which it is **not permissible** for any followers (of Islam) to practice}.
(Ibn Kathir)

5. *Yaani ek hi aurat se shaadi karna kaafi ho sakta hai* (that is, only marrying one woman may be enough). *Kyon ke ek se zyaada biwiyaan rakhney ki soorat mein* (because, in case of having more than one wife) **insaaf ka ehtimaam** bahut mushkil hai (it is difficult to take **care for justice**) *jis ki taraf* **qalbii mailaan** zyaada hoga (towards which the **inclination of the heart** will be greater), **zaruuriyaat-e-zindagi ka faraahamii** mein zyaada tawajjoh bhi usi ki taraf hogi (towards that more attention will be paid in the **provision of necessities of life**). *Yuun biwiyon ke darmiyaan woh insaaf karne mein naakaam raheyga* (thus, he will fail to do justice between the wives) *aur* **Allah ke haan mujrim qaraar payega** (and will be found **guilty before Allah**).

Quran ne iss haqeeqat ko dusrey maqam par nihaayat **baliigaana andaaz** mein iss tarah bayan farmaya hai (the Quran has stated this fact in another place in a very **eloquent manner**):

«وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ»

“Wa lan tastatee'ooo an ta'diloo bainan nisaad'i wa law harastum falaa tameeloo kullal maili fatazarooahaa kalmu'al laqah...”

“You will not be able to deal equally between (your) wives, however much you wish (to do so). But turn not altogether away (from one), leaving her as in suspense...”

“Tum se yeh toh kabhi na ho sakega ke apni tamaam biwiyon mein har tarah adl karo, go tum iss ki kitni hi khwaahish wa koshish kar lo, iss liye bilkul hi ek ki taraf maa'el ho kar doosri ko adh'ad latakti huwi na chho'do...”

(Surah An-Nisa: The Women | Chapter 4 – verse 129)

Iss se maloom hua ke ek se zyaada shaadi karna (from this, it becomes clear that polygamy) aur biwiyon ke saath insaaf nah karna **na-munaasib aur nihaayat khatarnaak** hai (and not doing justice to wives is **inappropriate and very dangerous**).



وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنَيْئًا مَرِيئًا

Wa aatun nisaad'a sadu qaatihinna nihlah; fa in tibna lakum 'an shai'im minhu nafsan fakuloohu hanee'am mareee'aa.

And give unto the women (whom you marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then you are welcome to absorb it (in your wealth).

Aur auraton ko un ke mahr raazi khushi dey do, haan agar woh khud apni khushi se kuch mahr chhor'd dein, toh usay shauq se khush ho kar khaa lo.



وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

Wa laa tu'tus sufahaaa'a amwaalakumul latee ja'alal laahu lakum qiyaamanw-warzuqoohum feehaa waksoohum wa qooloo lahum qawlam ma'roofaa.

Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah has given you to maintain; but feed and clothe them from it, and speak kindly unto them.

Be-aqal logon ko apna maal nah dey do, jis maal ko Allah Ta'ala ne tumhaari guzraan ke qaa'im rakhney ka zariya banaya hai, haan unhein uss maal se khilaaao pilaaao, pahnaao, udhaao aur unhein maa'quuliyat se naram baat kaho.



وَابْنُلُوا إِلَيْكُمْ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

Wabtalul yataamaa hattaana izaa balaghun nikaaha fa in aanastum minhum rushdan fad fa'ooo ilaihim amwaalahum wa laa ta' kuloohaana israafanw wa bidaaran ai yakbaroo; wa man kaana ghaniyyan falyasta' fif wa man kaana faqeeran fal ya' kul bilma'roof; fa izaa dafa'tum ilaihim amwaalahum fa ash-hidoo 'alaihim; wa kafaa billaahi Haseeba.

Prove orphans till they reach the marriageable age; then, if you find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when you deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah suffices as a Reckoner. Aur yateemon ko un ke baalig ho jaane tak sudhaartey aur aazmaatey raho, phir agar un mein tum hoshiyaarii aur husn tadbeer paaao toh unhein un ke maal sonp do aur un ke badey ho jaane ke dar se un ke maalon ko jaldi jaldi fuzuul kharchiyon mein tabaah nah kar do, maal-daaron ko chahiye ke (un ke maal se) bachtay rahein, haan miskeen mohtaaj ho toh dastoor ke mutabiq waajibii taur se khaa ley, phir jab unhein un ke maal sonpo toh gawaah banaa lo, dar-asal Hisaab leney waala Allah Ta'ala hi kaafi

hai.⁶

6. Yateemon ke maal ke barey mein **zaroori hidaayath** deney ke baad (after giving the **necessary instructions** about the property of the orphans) yeh farmaaney ka matlab yeh hai ke (to say this means that) **jab tak yateem ka maal** tumhaarey paas raha (as long as the **property of the orphan** remained with you) tum ne iss ki kis tarah hifaazat ki (How did you protect it?) **aur jab maal un ke supurd kiya toh iss mein koi kami-beshii ya kisi qism ki tabdiilii ki ya nahi?** (And when you handed over the wealth did you make any **deficiency or surplus** in it or any changes in it or not?)

Aam logon ko toh tumhaari **amaanat-daarii ya khiyaanat** ka shayad pata nah chaley (ordinary people may not know about your **trustworthiness or embezzlement**). *Lekin Allah se toh koi cheez **makhfi** nahi* (but, nothing is **hidden** from Allah). *Woh yaqeenan jab tum Uss ki baargaah mein jaogey toh tum se hisaab lega* (He will surely hold you accountable when you approach Him). *Isi liye hadees mein aata hai ke yeh bahut **zimma daari ka kaam** hai* (that is why it is mentioned in the hadith that this is a very **job of responsibility**).

*Nabi (Sallallahu alaihi wa sallam) ne Hazrat Abu Zar (radhiyallahu anhu) se farmaya Abu Zar! Main tumhein **za'iif** dekhta hon aur tumhaarey liye wahi cheez pasand karta hon, jo apne liye pasand karta hon, tum do aadmiyon par bhi amiir nah banna nah kisi **yateem ka maal ka walii aur sar-parast*** (**Sahih Muslim, kitaab al-Imarah**)

{The Prophet – peace and blessings of Allah be upon him - said to Abu Dharr – may Allah be pleased with him – O Abu Dharr! I think you are **weak**, and I like for you what I like for myself. Do not accept a position of commander over two people, and do not agree to be the **guardian and protector of an orphan's property**}. (**Sahih Muslim – The Book on Government**)



لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

*Lirrijaali naseebum mimmaa tarakal waalidaani wal aqraboona wa lin nisaaa'i
naseebum mimmaa tarakal waalidaani wal aqraboona mimmaa qalla minhu aw kasur;
naseebam mafroodaa.*

*Unto the men (of a family) belongs a share of that which parents and near kindred
leave, and unto the women a share of that which parents and near kindred leave,
whether it be little or much - a legal share.*

*Maa baap aur khweish wa aqaarib ke tarka mein mardon ka hissa bhi hai aur auraton
ka bhi, (jo maal maa baap aur khweish wa aqaarib chho'd marein) khwaah woh maal
kam ho ya zyaada (uss mein) hissa muqarrar kiya hua hai. ⁷*

7. Islam se qabal ek yeh zulm bhi rava rakha jaata tha ke (prior to Islam, this oppression was also accepted that) auraton aur chhotey bachchon ko **wiraasat se hissa** nahi diya jaata tha (women and young children were not given a **share from inheritance**) aur sirf badey ladke jo ladney ke qaabil hoty, saarey maal ke waaris qaraar paatey (and only older boys who were able to fight were allowed to inherit all the property). Iss aayat mein Allah Ta'ala ne farmaya ke (in this verse, Allah Ta'ala says that) mardon ki tarah auratein aur bachchey bachchiyaan apne **waalidain aur aqaarib** ke maal mein hissa daar hongy (like men, women and children will share in the wealth of their **parents and relatives**), unhein **mahroom** nahi kiya jayega (they will not be **deprived**).

Taham yeh alag baat hai ke ladki ka hissa ladke ke hissey se nisf hai (jaisa ke aayaat ke baad mazkoor hai) {however, it is different matter that the share of the girl is half of the share of the boy (as mentioned after the verses)} yeh aurat par zulm nahi hai nah iss ka **istikhfaaf** hai (this is not oppression on woman nor it is **contempt** to her) balkay Islam ka yeh **qanoon-e-miiraas adl-o-insaaf ke taqaazon** ke ain mutabiq hai (but, this is in accordance to Islam's law of inheritance with the requirements of justice and fairness).

Kyon ke aurat ko Islam ne **ma'aash ki zimma daari se faarig rakha hai** (because Islam has kept woman **free from the responsibility of earning a living**) aur mard ko iss ka **kafeel** banaya hai (and has made man her protector).

Ilawa azeen (in addition), aurat ke paas mahr ki soorat mein maal aata hai jo ek mard hi usay ada karta hai (a woman receives wealth in the form of a **'obligatory payment'**, which is paid by a man). Iss lihaaz se (in this respect) aurat ke muqaabley mein mard par kayi guna zyaada **maali zimma daariyaan** hain (men have many times more **financial responsibilities** in comparison to women). Iss liye agar aurat ka hissa **nisf** ke bajaye mard ke barabar hota (therefore, if the share of a woman was equal to that of a man instead of **half**), toh yeh mard par zulm hota (then, it would be cruel to a man). Lekin Allah Ta'ala ne kisi par bhi zulm nahi kiya hai (but Allah Ta'ala has not wronged anyone) kyon ke Woh Aadil bhi hai aur Hakeem bhi (because He is both Just and Wise).



وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ
قَوْلًا مَّعْرُوفًا ﴿٨﴾

**Wa izaa hadaral qismata ulul qurbaa walyataamaa walmasaakeenu farzuqoohum
minhu wa qooloo lahum qawlam ma'roofaa.**

**And when kinsfolk and orphans and the needy are present at the division (of the
heritage), bestow on them therefrom and speak kindly unto them.**

**Aur jab taqseem ke waqt qaraabat-daar aur yateem aur miskeen aa jayein toh tum uss
mein se thoda bahut unhein bhi dey do aur un se narmi se bolo. ⁸**

8. Usay baaz ulema ne **aayat-e-miiraas** se **mansookh** qaraar diya hai (some scholars have termed it as **abrogated** from the **verse of inheritance**), lekin sahih tar baat yeh hai ke mansookh nahi (but the correct thing is that it is not abrogated), balkay ek bahut hi ahem **akhlaaqi hidaayath** hai ke (but, it is a very

important **moral instruction** that) **imdaad ke mustahiq** rishtey daaron mein se jo log wiraasat mein hissa daar nah hon, unhein bhi taqseem ke waqt kuch dey do (give something, at the time of distribution, to those who are not part of the inheritance from the relatives who are **eligible for assistance**).

Niiz (also) un se baat bhi pyaar-o-mohabbat ke andaaz mein karo (talk to them in a loving way). Daulat ko aatey hue dekh kar **Qaaruun-o-Fir'aun** nah bano {Do not become **Qaaruun (Korah)** and **Fir'aun (Pharaoh)** when you see wealth coming}.



وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

**Walyakhshal lazeena law tarakoo min khalfihim zurriyyatan di'aafan khaafu 'alaihim
falyattaqul laaha walyaqooloo qawlan sadeedaa.**

**And let those fear (in their behavior toward orphans) who if they left behind them
weak offspring would be afraid for them. So let them mind their duty to Allah, and
speak justly.**

**Aur chahiye ke woh uss baat se darein ke agar woh khud apne peechey (nanne-nanne)
naa-tawaan bachchey chho'd jaatey jin ke zaaya ho jaane ka andesha rahta hai, (toh
un ki chaahat kya hoti) pas Allah Ta'ala se dar kar jachii-tulii baat kaha karein. ⁹**

9. Baaz **mufasssireen** ke nazdeek iss ke mukhaatab **ausiyaa** hain (jin ko wasiyat ki jaati hai) {according to some **commentators**, its addressees are **executors** (who have been bequeathed)} un ko nasiihat ki ja rahi hai ke (they are being advised that) **un ke zeir-e-kifaalat** jo yateem hain un ke saath woh aisa sulook karein (to treat those orphans, who are **under their guardianship**, in such a way) jo woh apne bachchon ke saath apne marney ke baad kiya jana pasand kartey hain (as they would like their to be treated with their children after their death). Baaz ke nazdeek iss ke mukhaatab **aam log** hain (according to some, it is addressed at **ordinary people**) ke woh yateemon aur deegar

chhotay bachchon ke saath achcha sulook karein (that they treat orphans and other young children well), '**qat-e-nazar** iss ke (**regardless** of this) ke woh un ki zeir-e- kifaalat hain ya nahi (that whether they under their guardianship or not).

Baaz ke nazdeek iss ke mukhaatab woh hain (according to some, its addressees are those) jo **qareeb-ul-marg** ke paas baithey hon {who are sitting **near death**}, un ki zimma daari hai ke woh marney waley ko achchi baatein samjhaayein (it is their duty to explain the good things to the dying person) taakay woh nah **haq-e-Allah** mein kotaahi kar sakey nah **huquuq-e-bani Aadam** mein (so that he does not neglect the **rights of Allah** and the **rights of the children of Adam**) aur wasiyat mein woh un dono baton ko **malhuuz** rakhey (and, in the will, he should keep these two things **in mind**).

Agar woh khoob **saahib-e-haisiyat** hai (if he is a **man of property**) toh **ek tihaa'ii** maal ki wasiyat aise logon ke haq mein zaroor karey (then, he must bequeath **one-third** of his wealth to those) jo iss ke qareebii rishtey daaron mein ghareeb aur **mustahiq-e-imdaad** hain (who are poor and **deserving of help** among his close relatives), ya phir kisi **deeni maqsad aur idaarey** par kharch karne ki wasiyat karey (or he must bequeath it to a **religious cause and institution**) taakay yeh maal iss ke liye **zaad-e-aakhirat** ban jaye (so that this wealth may become the **wherewithal of the Hereafter** for him).

Aur agar woh saahib-e-haisiyat nahi hai (and if he is not a man of property) toh usay **tihaa'ii** maal mein wasiyat karne se roka jaye (then, he should be prevented from making a will in **one-third** of the wealth) taakay iss ke ahle khaana baad mein **muflisi aur ehtiyaaj** se do-chaar nah hon {so that his family does not suffer from **poverty and exigency** (need) later}. Isi tarah koi apne **wurasaa** ko mahroom karna chahey (in the same way, if a person wants to deprive his **heirs**) toh iss se uss ko mana kiya jaye (then, he should be prevented from doing so) aur yeh khayaal kiya jaye ke (and it should be

considered that) agar un ke baad un ke bachchey **faqr-o-faaqa** se do-chaar ho jayein (if, after them, their children face **poverty and hunger**) toh **iss ke tasawwur se un par kya guzreygi** (so, what will happen to them **from this contemplation**). Iss tafseel se mazkoorah saarey hi **mukhaatibiin** iss ka misdaaq hain (all of the above mentioned **audiences** are examples of this). *(Tafseer Qurtubi wa Fath al-Qadir)* *(Tafsir al-Qurtubi and Fath al-Qadir)*



إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

**Innal lazeena ya'kuloona amwaalal yataamaa zulman innamaa ya'kuloona fee
butoonihim Naaranw-wa sayaslawna sa'eeraa. (Section 1)**

**Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into
their bellies, and they will be exposed to burning flame.**

**Jo log na-haq zulm se yateemon ka maal khaa jaatey hain, woh apne pait mein aag hi
bhar rahey hain aur anqareeb woh dozakh mein jayeinge.**



يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا
الْسُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ
لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا
تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ أَلَّهِ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

**Yooseekumul laahu fee awlaadikum liz zakari mislu hazzil unsayayn; fa in kunna
nisaaa'an fawqas nataini falahunna sulusaa maa taraka wa in kaanat waahidatan
falahan nisf; wa li abawaihi likulli waahidim minhumas sudusu mimmma taraka in
kaana lahoo walad; fa il lam yakul lahoo waladunw wa warisahooo abawaahu fali
ummihis sulus; fa in kaana lahoo ikhwatun fali ummihis sudus; mim ba'di wasiyyatiny
yoosee bihaaa aw dayn; aabaaa'ukum wa abnaaa'ukum laa tadroona aiyuhum aqrabu
lakum naf'aa; fareedatam minallaah; innal laaha kaana 'Aleeman Hakeemaa.**

Allah charges you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertains the third; and if he have brethren, then to his mother appertains the sixth, after any legacy he may have bequeathed, or debt (has been paid). Your parents and your children: You know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

Allah Ta'ala tumhein tumhaari aulaad ke barey mein hukm karta hai ke ek ladke ka hissa do ladkiyon ke barabar hai ¹⁰ aur agar sirf ladkiyaan hi hon aur do se zyaada hon toh unhein maal matruuka ka do tihaa'ii mileyga. ¹¹ Aur agar ek hi ladki ho toh uss ke liye aadhaa hai aur mayyat ke maa baap mein se har ek ke liye uss ke chho'dey hue maal ka chhata hissa hai, agar uss (mayyat) ki aulaad ho, ¹² aur agar aulaad nah ho aur maa baap waaris hotey hon toh uss ki maa ke liye teesra hissa hai, ¹³ haan agar mayyat ke kayi bhai hon toh phir uss ki maa ka chhata hissa hai. ¹⁴ Yeh hissey uss wasiyat (ki takmeel) ke baad hain jo marney waala kar gaya ho ya adaa-e-qarz ke baad, tumhaarey baap hon ya tumhaarey betay tumhein nahi maloom ke un mein se kaun tumhein nafa pahunchaaney mein zyaada qareeb hai, ¹⁵ yeh hissey Allah Ta'ala ki taraf se muqarrar-karda hain be-shak Allah Ta'ala poorey ilm aur kaamil Hikmaton waala hai.

- 10.** *Iss ki hikmat aur iss ka mubni bir **adl-o-insaaf** hona hum wazeh kar aaye hain (We have made clear its wisdom and that it is based on **equality and justice**). **Wurasaa** mein ladki aur ladke dono hon toh phir iss usuul ke mutabiq taqseem hogi (if the **heirs** are both boys and girls, then the distribution will be according to this principle). Ladke chhotey hon ya badey (boys, be they young or old) isi tarah ladkiyaan choti ho ya badi sab waaris hongi (similarly, girls be they young or old, everyone will be heir).*

*Hatta ke **janeen** (maa ke pait mein zeir parwarish bachcha) bhi waaris hoga {even the **fetus** (the unborn child) will inherit}. Albatta (however) **kaafir aulaad** waaris nah hogi (the **disbeliever offspring** will not be inheritors).*

11. Yaani beta koi nah ho toh maal ka **do-tihaa'ii** (yaani kul maal ke teen hissey kar ke do hissey) {that is, if there is no son, **two-thirds** of the wealth (that is, two parts of the total wealth divided into three parts)} **do se zaa'id ladkiyon** ko diye jayeinge (**more than two girls** will be given) aur agar sirf do hi ladkiyaan hon, tab bhi unhein do tihaa'ii hissa hi diya jayega (and if they are only two girls, they will still be given two-thirds).

Jaisa ke hadees mein aata hai ke **Saad bin Rabi** (radhiyallahu anhu) Uhud mein shaheed ho gaye aur un ki do ladkiyaan thein. (According to the hadith, Saad bin Rabi – may Allah be pleased with him – was martyred in Uhud and he had two daughters).

Magar Saad ke saarey maal par un ke ek bhai ne qabza kar liya (but Saad's wealth was taken over by one of his brothers) toh Nabi (Sallallahu alaihi wa sallam) ne un dono ladkiyon ko un ke chacha se **do-sulus** maal dilwaaya (so, the Prophet – peace and blessings of Allah be upon him – gave the two girls **two-thirds** of the wealth from their uncle). (ترمذی، ابو داود، ابن ماجہ، کتاب الفرائض) {Tirmidhi, Abu Dawud, Ibn Majah, Kitaab al-Faraaiz (The Book of Obligations)}

Ilawa azeen (in addition) Surah An-Nisa ke aakhir mein batlaaya gaya hai (at the end of Surah An-Nisa, it is stated) ke agar kisi **marney waley ki waaris** sirf do bahnein hon (that if the **heirs of a deceased person** are only two sisters), toh un ke liye bhi do-tihaa'ii hissa hai (then, they also get two-thirds of the property).

Lihaazaa (therefore) jab do bahnein do-tihaa'ii maal ki waaris hongi (when two sisters inherit two-thirds of the property), toh do betiyaan **ba-tareeq uulaa** do-tihaa'ii maal ki waaris hongi (then, the two daughters will inherit two-thirds of the property in the **first place**) jis tarah do bahnon se zyaada honay ki soorat mein unhein do se zyaada betiyon ke hukm mein rakha gaya hai (as in the case of more than two sisters, they are placed under the rule of more than two daughters). (Fath al-Qadir)

Khulaasa matlab yeh hua ke (**in short**, it means that) do ya do se zaa'id ladkiyaan hon (if there are two or more girls), toh dono sooraton mein **maal-e-matruuka** se do-tihaa'ii ladkiyon ka hissa hoga (then, in both cases, from the **relinquished property**, two-thirds will be shared by the girls) baaqi maal 'asaba mein taqseem hoga {the rest of the property will be divided into **distant relations on paternal side** (who are entitled to inheritance in certain cases)}

12. Maa baap ke hissey ki teen soortein bayan ki gayi hain (the three cases of parental share are mentioned). Yeh pehli soorat hai ke marney waley ki agar aulaad bhi ho (this is the first case of the deceased even if he has children) toh marney waley ke maa baap mein se har ek ko **ek ek sudus** mileyga (then, each of the parents of the deceased will receive **one-sixth**), yaani baaqi do-tihaa'ii maal **aulaad par taqseem** ho jayega (that is, the remaining two-thirds of the property will be **divided among the children**).

Albatta (however) agar marney waley ki aulaad sirf ek beti ho (if the offspring of the deceased has only one daughter), toh iss mein se chuunkay sirf nisf maal (yaani **chhe hisson** mein se 3 hissey) beti ke hongey {then since only half of the property (that is three out of **six parts**) will belong to the daughter} aur **ek sudus** (chhata hissa) maa ko {and **one-sixth part** (sixth part) to the mother} aur ek sudus baap ko deney ke baad mazeed ek sudus baaqi bach jayega (and after giving one-sixth part to the father an additional one-sixth part will remain) iss liye bachney wala yeh sudus bataur 'asaba baap ke hissa mein jayega (therefore, this remaining one-sixth part, like **distant relations on paternal side**, will go to the father's share) yaani iss soorat mein baap ko **do sudus** mileingey (that is, in this case, the father will get **two-sixth part**) ek baap ki haisiyat se, dusrey 'asaba honay ki haisiyat se (one as a father, other due to paternal relation).

13. Yeh doosri soorat hai ke marney waley ki aulaad nahi hai (yaad rahey ke pota-poti bhi aulaad mein **ijmaa'an** shaamil hain) {this is the second case the deceased has no children (remember that grandchildren are also included in the children **collectively**)}. Iss soorat mein maa ke liye **teesra hissa** (in this case, the **third part** for the mother) aur baaqi do hissey (jo maa ke hissey mein do guna hain) baap ko **bataur-e-'asaba** mileingey {and the other two parts (which are twice as much as the mother's part) will be given to the father as **paternal relation**}.

Aur agar maa baap ke saath marney waley mard ki biwi ya marney wali aurat ka shauhar bhi zindah hai (and if the wife of the deceased man or the husband of the deceased woman is also alive with the parents), toh **raajeh qaul** ke mutabiq (then, according to the **correct view**), biwi ya shauhar ka hissa (jis ki tafseel aa rahi hai) nikaal kar {the wife or the husband's share (the details of which are coming) is taken out} **baaqi-maa'nda maal** mein se (and from the **remaining property**) maa ke liye sulus (teesra hissa) aur baaqi baap ke liye hoga {one third for the mother (third part) and the rest will be for the father}.

14. Teesri soorat yeh hai ke maa baap ke saath, marney waley ke **bhai bahan** zindah hain (the third case is that with the parents, the **siblings** of the deceased are alive), woh bhai chahey **sagey ('ainii)** hon {even if those brothers are in **blood relation (real)**} yaani ek hi maa baap ki aulaad hon (that is, children of the same parents). Ya baap ek ho, **maayen mukhtalif** hon (Or the father is one, the **mothers are different**) yaani **'allatii bhai bahan** hon {that is, as **step (-brother and sister)**} ya maa ek ho, baap mukhtalif hon (or the mother is one, the fathers are different) yaani **akhyaafii bhai bahan** hon {that is, **step (-brother and sister)** whose mother is one}.

Agarchay (although) yeh bhai bahan mayyat ke baap ki maujuudgii mein wiraasat ke haq daar nahi hongey (these siblings will not be entitled to inherit in the presence of the father of the deceased), lekin maa ke liye **hujab**

(nuqsaaan ka sabab) ban jayeinge {but, they will become **exclusion** (cause of loss) for the mother}, yaani jab ek se zyaada hongey toh maa ke sulus (teesrey hissey) ko sudus (chhatey hissey) mein tabdeel kar deingey {that is, when there is more than one, then mother's one-third (third part) will be changed to one-sixth part (sixth part)}.

Baaqi saara maal (5/6) baap ke hissa mein chala jayega {(the rest of the wealth (5/6) will go to the father}. Ba-shart-e-ke (provided that) koi aur waaris nah ho (there is no other heir).

Hafiz Ibn Kaseer likhtey hain ke **jamhoor ke nazdeek** do bhaiyon ka bhi wahi hukm hai jo do se zyaada bhaiyon ka mazkoor hai (**Hafiz Ibn Kathir** writes that, in the **eyes of the people**, the ruling of two brothers is the same as that of more than two brothers).

Iss ka matlab yeh hua ke agar ek bhai ya bahan ho (this means that if there is a brother or sister), toh iss soorat mein maal mein (so, in this case, in the property) maa ka hissa **sulus barqaraar raheyga** (the mother's **one-third share will remain**). Woh **sudus** mein tabdeel nahi hoga (it will be not changed to **one-sixth** part). (*Tafseer Ibn Kathir*)

15. Iss liye tum apni samajh ke mutabiq wiraasat taqseem mat karo (therefore, do not divide the inheritance according to your understanding), balkay Allah ke hukm ke mutabiq jis ka jitna hissa muqarrar kar diya gaya hai, woh un ko do (but, according to the command of Allah, give them as much of it as is due to them).



﴿لَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ
 لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ
 دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمُ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ
 وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمُ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن
 كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا
 السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ
 وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

Wa lakum nisfu maa taraka azwaajukum il lam yakul lahunna walad; fa in kaana
 lahunna waladun falakumur rub'u mimmaa tarakna mim ba'di wasiyyatiny yooseena
 bihaaa aw dayn; wa lahunnar rubu'u mimmaa taraktum il lam yakul lakum walad; fa
 in kaana lakum waladun falahunnas sumunu mimmaa taraktum; mim ba'di wasiyyatin
 toosoona bihaaa aw dayn; wa in kaana rajulun yoorasu kalaalatan awim ra atunw
 wa lahooo akhun aw ukhtun falikulli waahidim minhumas sudus; fa in kaanooo aksara
 min zaalika fahum shurakaaa'u fissulus; mim ba'di wasiyyatiny yoosaa bihaaa aw
 dainin ghaira mudaaarr; wasiyyatam minal laah; wallaahu 'Aleemun Haleem.

And unto you belongs a half of that which your wives leave, if they have no child; but if
 they have a child then unto you the fourth of that which they leave, after any legacy
 they may have bequeathed, or debt (they may have contracted, hath been paid). And
 unto them belongs the fourth of that which you leave if you have no child, but if you
 have a child then the eighth of that which you leave, after any legacy you may have
 bequeathed, or debt (you may have contracted, has been paid). And if a man or a
 woman have a distant heir (having left neither parent nor child), and he (or she) have
 a brother or a sister (only on the mother's side) then to each of them twain (the
 brother and the sister) the sixth, and if they be more than two, then they shall be
 sharers in the third, after any legacy that may have been bequeathed or debt
 (contracted) not injuring (the heirs by willing away more than a third of the heritage)
 has been paid. A commandment from Allah. Allah is Knower, Indulgent.

Tumhaari biwiyaan jo kuch chhor'd marein aur un ki aulaad nah ho toh aadhon-aadh
 tumhaara hai aur agar un ki aulaad ho toh un ke chhor'dey hue maal mein se
 tumhaarey liye chauthaa'ii hissa hai. ¹⁶ Uss wasiyat ki adaa'igii ke baad jo woh kar gayi
 hon ya qarz ke baad. Aur jo (tarka) tum chhor'd jaao uss mein un ke liye chauthaa'ii
 hai, agar tumhaari aulaad nah ho aur agar tumhaari aulaad ho toh phir unhein

tumhaarey tarka ka aat'waan hissa mileyga, ¹⁷ uss wasiyat ke baad jo tum kar gaye ho aur qarz ki adaa'igii ke baad. Aur jin ki miiraas li jaati hai woh mard ya aurat kalaala ho yaani uss ka baap beta nah ho. ¹⁸ Aur uss ka ek bhai ya ek bahan ho ¹⁹ toh un dono mein se har ek ka chhata hissa hai aur agar uss se zyaada hon toh ek tihaa'ii mein sab shareek hain, ²⁰ uss wasiyat ke baad jo ki jaye aur qarz ke baad ²¹ jab ke auron ka nuqsan nah kiya gaya ho ²² yeh muqarrar kiya hua Allah Ta'ala ki taraf se hai aur Allah Ta'ala Daana hai Burdbaar.

16. Aulaad ki '**adam-maujuudgii** mein (in the **absence** of children) betey ki aulaad yaani potey bhi aulaad ke hukm mein hain (the offspring of the son, that is, the grandsons, are also in the ruling of the offspring), iss par ummat ke ulema ka '**ijmaa** hai (on this, it is the **consensus** of the scholars of the Ummah). (*Fath al-Qadir and Ibn Kathir*)

Isi tarah marney waley shauhar ki aulaad (in the same way, the offspring of the deceased husband), **khwaah** uss ki waaris honay waali maujuuda biwi ho (**whether** his current wife is to inherit) ya kisi aur biwi se (or from another wife). Iss tarah marney waali aurat ki aulaad uss ki waaris honay waley maujuuda khaawind se ho ya pehle ke kisi khaawind se (in this way, the offspring of the deceased woman may be from her present husband who inherited it or from a previous husband).

17. Biwi agar ek hogi tab bhi usay **chautha ya aat'waan** hissa mileyga (even if the wife is one, she will get **one-fourth or one-eighth** share). Agar zyaada hongii tab bhi yahi hissa un ke darmiyaan taqseem hoga (even if there are more, the same part will be divided among them), ek ek ko chauthaa'ii ya aat'waan hissa nahi mileyga (one will not get one-fourth or one-eighth share), yeh bhi **ijmaa'ii masla** hai (this is also a **consensus issue**). (*Fath al-Qadir*)
18. **Kalaala** se muraad woh mayyat hai jis ka baap ho nah beta (Kalaala refers to the deceased who has neither father nor son). Yeh **ikliil** se mushtaq hai (it is derived from ikliil).

Ikliil aisi cheez ko kahtey hain jo ke sar ko uss ke atraaf (kinaaron) se ghair ley {Ikliil refers to something that surrounds the head (edges)}. Kalaala ko bhi kalaala iss liye kahtey hain ke **usuul-o-farog** ke etibaar se toh iss ka waaris nah baney (Kalaala is also called Kalaala because it does not inherit from the point of view of **principles and progress**) lekin **atraaf-o-jawaanib** se waaris qaraar pa jaye (but, from the **sides and vicinity** be declared heir). *(Fath al-Qadir and Ibn Kathir)*

Aur kaha jaata hai ke Kalaala '**kalal**' se mushtaq hai (and it is said that '**Kalaala**' is derived from '**Kalal**') jis ke maaney hain thak jana (whose meaning is '**to get tired**'). Goya iss shakhs tak pahunchtey pahunchtey **silsila-e-nasl-o-nasab** thak gaya aur agay nah chal saka (it was as if the **chain of generation and lineage** was tired of reaching this person and could not move forward).

19. Iss se muraad **akhyaafii** bahan bhai hain {this refers to **half (step)** brother and sister} jin ki maa ek ho baap alag alag (whose mother is one and the father is separate) kyon ke '**ainii bhai bahan ya allatii bahan bhai** ka hissa-e-miiraas iss tarah nahi hai (because the share of inheritance of the **real brother or sister** or **step brother or sister** is not like this) aur iss ka bayan isi soorat ke aakhir mein aa raha hai aur yeh masla bhi ijmaa'ii hai (and its statement is coming at the end of this Surah, and this issue is also attributed to consensus). *(Fath al-Qadir)*

Aur dar-asal nasl ke liye mard-o-zan «لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ» (**liz zakari mislu hazzil unsayayn** - **ek ladke ka hissa do ladkiyon ke barabar hai**) ka qanoon chalta hai. {And in fact, the law of man and woman (**to the male the equivalent of the portion of two females**) runs for the generation}. Yahi wajah hai ke betey-betiyan ke liye iss jagah (that is why this is the law for sons and daughters in this place) aur bahan-bhaiyon ke liye aakhiri aayat Nisa mein har do jagah yahi qanoon hai (and for siblings, in the last verses of Nisa, this is the law everywhere).

Albatta (however) sirf maa ki aulaad mein chuunkay **nasal ka hissa** nahi hota (only the offspring of the mother are not **part of the lineage**) iss liye wahan har ek ko barabar ka hissa diya jaata hai (that is why everyone is given an equal share there). **Bahar-haal** ek bhai ya ek bahan ki soorat mein har ek ko **chhata hissa** mileyga (**However**, in the case of a brother or a sister, each will receive **one-sixth**).

20. Ek se zyaada honay ki soorat mein yeh sab **ek tihaa'ii** hissey mein shareek hongey (if there is more than one, they will be all share **one-third**). Niiz (also) un mein **muzakkar aur mu'annas** ke etibaar se bhi farq nahi kiya jayega (they will not be differentiated in terms of **masculine and feminine**). **Bila-tafriiq** (**without discrimination**) sab ko **musaawii hissa** mileyga, mard ho ya aurat (everyone will have an **equal share**, whether male or female).

Malhuuza (Note): Maa-zaad yaani **akhyaafii bhai** baaz ahkaam mein dusrey waarison se mukhtalif hain {**born of the same mother** that is **stepbrothers** whose mother is same, differs from other heirs in some respects)

- ❖ Yeh sirf apni maa ki wajah se waaris hotay hain (they inherit only because of their mother).
- ❖ Un ke mard aur aurat, hissey mein **musaawii** hongey (their men and women will be **equal** in share).
- ❖ Yeh uss waqt waaris hongey jab ke mayyat kalaala ho (they will inherit when the deceased is an orphan or childless person). Pas baap dada beta aur potey waghera ki maujuudgii mein yeh waaris nahi hongey (so, they will not inherit in the presence of father, grandfather, son and grandsons etc.)
- ❖ Un ke mard-o-aurat kitney bhi zyaada hon (no matter how many men and women they have), un ka hissa sulus (**ek tihaa'ii**) se zyaada nahi hoga {their share will not be more than one-third (one-third part)} aur jaisa ke upar kaha gaya (and as stated above) un ko apne marney waley **akhyaani bhai** se jo maal mileyga uss mein mard aur aurat ka hissa barabar hoga (the share of man and woman in the wealth they will get from their deceased **stepbrother** will be equal), yeh nahi ke mard ko aurat se dugna diya jaye (not that a man will be given twice as much as a woman).

Hazrat Umar (radhiyallahu anhu) ne **apne daur-e-khilaafat** mein yahi faisla kiya tha (Hazrat Umar – may Allah be pleased with him – had made this decision **during his Caliphate**) aur Imam Zuhri farmaatey hain ke Hazrat Umar (radhiyallahu anhu) ne yeh faisla yaqeenan uss waqt hi kiya hoga jab un ke paas Nabi (Sallallahu alaihi wa sallam) ki koi hadees hogi (and Imam Zuhri says that Hazrat Umar – may Allah be pleased with him – must have made this decision only when he had some hadith of Prophet – peace and blessings of Allah be upon him) *(Ibn Kathir)*

21. **Miiraas ke ahkaam** bayan karne ke saath saath yeh teesri martaba kaha ja raha hai (in addition to stating the **rules of inheritance**, it is being said for the third time) ke **warsey ki taqseem**, wasiyat par amal karne aur **farz ki adaa'igii** ke baad ki jaye (that the **distribution of inheritance** should be done after fulfilling the will and **settlement of the obligation**) jis se maloom hota hai ke un dono baton par amal karna kitna zaroori hai (from which it is known that how important it is to act upon on both).

Phir uss par bhi ittifaaq hai (then, it is also agreed) ke sab se pehle qarzon ki adaa'igii ki jayegi (that the debts will be settled first) aur **wasiyat** par amal uss ke baad kiya jayega {and the **mandate** (will) will be executed after that}, lekin Allah Ta'ala ne teeno jagah wasiyat ka zikar **dain (qarz)** se pehle kiya {but, Allah Ta'ala mentioned the will before the **debt (loan)** in all three places}, *halaan'ke tarteeb ke etibaar* se dain ka zikar pehle hona chahiye tha (although, **in terms of order**, the debt should have been mentioned first).

Iss mein hikmat yeh hai ke **qarz ki adaa'igii** ko toh log ahmiyat detey hain (the wisdom in this is that people give importance to the **repayment of debts**), nah bhi dein toh leney waley zabardasti bhi wusuul kar letay hain (even if they do not give, the recipients will also receive it by force). *Lekin wasiyat par amal karne ko ghair zaroori samjha jaata hai* (but, it is considered **unnecessary** to carry out a will) aur aksar log iss mu'aamlay mein **tasaahul ya tagaaful** se kaam

lethey hain (and most of the people act with **leniency or negligence** in this matter). Iss liye wasiyat ka pehle zikar farma kar iss ki ahmiyat wazeh kar di gayi (therefore, the importance of the will was made clear by mentioning it first).

{*Ruh al-Ma'ani – Tafsir (Commentary) by al-Imam al-Alusi*}

Malhuuza (Note): Agar biwi ka **haqq-e-mahr** ada nah kiya gaya ho {if the **right of dower** (obligation in the form of money or property) of the wife has not been paid}, toh woh bhi **dain (qarz)** mein shumaar hoga {then it will also be counted in the **debt (loan)**} aur iss ki adaa'igii bhi wiraasat ki taqseem se pehle zaroori hai (and its settlement is also necessary before the distribution of inheritance). Niiz (also) aurat ka hissa **shar'ii** iss mahr ke ilawa hoga (the woman's share, **conformable to Shari'ah**, will be in addition to this dower).

22. Ba'iin taur ke (with this condition that) **wasiyat** ke zariye se (by means of a **will**) kisi waaris ko **mahroom** kar diya jaye (any heir is left **deprived**) ya kisi ka hissa **ghata ba'dha** diya jaye (or one's share is **decreased or increased**) ya yuun hi (or for no particular reason) waarison ko nuqsan pahunchaney ke liye kah dey (to say the heirs to harm them) ke falaan shakhs se main ne itna qarz liya hai (that I have borrowed so much from such and such a person) dar aa'n haale ki (in the meantime) kuch bhi nah liya ho (nothing at all has been taken). Goya **izraar** ka taalluq **wasiyat aur dain** dono se hai (as if **harm** is related to both **will and debt**) aur dono ke zariye se nuqsan pahunchana **mamnuu aur kabiira gunah** hai (and to cause harm through both is **forbidden and a grave sin**). Niiz aisi wasiyat bhi **baatil** hogi {also, such a mandate (will) will be **void**}.



تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

**Tilka hudoodul laah; wa mai yuti'il laaha wa Rasoolahoo yudkhilhu Jannaatin tajree
min tahtihal anhaaru khaalideena feehaa; wa zaalikal fawzul 'azeem.**

These are the limits (imposed by) Allah. Whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell forever.

That will be the great success.

Yeh hadein Allah Ta'ala ki muqarrar ki hui hain aur jo Allah Ta'ala ki aur Uss ke rasool (Sallallahu alaihi wa sallam) ki farmabardaari karega usay Allah Ta'ala jannaton mein le jayega jin ke neechey nehrein bah rahi hain jin mein woh hamesha raheinge aur yeh bahut badi kaamyaabi hai.



وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

Wa mai ya'sil laaha wa Rasoolahoo wa yata'adda hudoodahoo yudkhilhu Naaran khaalidan feehaa wa lahoo 'azaabum muheen. (Section 2)

And whoso disobeys Allah and His messenger and transgresses His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.

Aur jo shakhs Allah Ta'ala ki aur Uss ke rasool (Sallallahu alaihi wa sallam) ki nafarmaani karey aur Uss ki muqarrara hadon se agay niklay usay Woh Jahannum mein daal deyga jis mein woh hamesha raheyga, aison hi ke liye ruswaa kun azaab hai.



وَالَّذِي يَأْتِيكَ الْفَاحِشَةُ مِنْ نِسَائِكَ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

Wallaatee ya'teenal faahishata min nisaaa'ikum fastash-hidoo 'alaihinna arba'atam minkum fa in shahidoo fa amsikoohunna fil buyooti hatta yatawaffaa hunnal mawtu aw yaj'alal laahu lahunna sabeelaa.

As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

Tumhaari auraton mein se jo be-hayaa'ii ka kaam karein un par apne mein se chaar gawaah talab karo, agar woh gawaahi dein toh un auraton ko gharon mein qaid rakho, yahan tak ke maut un ki umrein पूरी kar dey, ²³ ya Allah Ta'ala un ke liye koi aur raasta nikalay. ²⁴

- 23.** Yeh **bad-kaar auraton ki bad-kaarii** ki woh saza hai (this is the punishment for the **immorality of adulterous women**) jo **ibtidaa-e-Islam** mein (which in the **beginning of Islam**), jab ke zina ki saza **muta'ayyan** nahi hui thi (when the punishment for adultery was not **prescribed**), **aarzi taur par** muqarrar ki gayi thi (was **temporarily** prescribed). Haan yeh bhi yaad rahey ke Arabi zabaan mein ek se das tak ki ginti mein (yes, it should be remembered that in the Arabic language, in counting from one to ten), yeh Musalmah usuul hai ke '**adad muzakkar** hoga toh maa'duud **mu'annas** (it is a definite principle that if the **number is masculine** then the number is counted **feminine**) aur '**adad mu'annas** hoga toh maa'duud muzakkar (and if the number is feminine then the number is counted masculine).

Yahan arbah (yaani 4 ka '**adad**) **mu'annas** hai {here four (that is number 4) is **feminine**}, iss liye iss ka maa'duud jo yahan zikar nahi kiya gaya (hence, it is limited which is not mentioned here) aur **mahzoof** hai (and is **omitted**), yaqeenan muzakkar aayega aur woh hai **rijaal** (of course, the masculine will come and that is **men**), yaani arbah rijaal jis se yeh baat wazeh taur par maloom hoti hai ke asbaat zina ke liye **chaar mard gawaahon** ka hona zaroori hai (that is, the four men, from which it is clear that **four male witnesses** are required to prove adultery). Goyaa jis tarah (as if in which way) zina ki saza **sakht muqarrar** ki gayi hai (the punishment for adultery has been **strictly prescribed**) iss ke asbaat ke gawaahon ki **kadii shart** aa'id kar di gayi hai (**strict conditions** has been imposed on the witnesses to prove it) yaani chaar musalmaan mard **ainii gawaah** (that is, four Muslim **male eyewitnesses**), iss ke baghair **shara'ii saza** ka asbaat mumkin nahi hoga (without whom it will not be possible to prove the **Shari'ah punishment**).

24. Iss raastey se muraad **zina** ki woh saza hai (this path refers to the punishment for **adultery**) jo baad mein muqarrar ki gayi (that was later imposed), yaani **shaadi-shuda zina-kaar** mard-o-aurat ke liye rajm (that is, stoning to death a **married adulterous** man and woman) aur ghair shaadi-shuda bad-kaar mard-o-aurat ke liye **sau sau kodey** ki saza (and a **hundred lashes** for an unmarried adulterous man and woman). (jis ki tafseel Surah Al-Noor aur Ahadees Sahihah mein maujood hai) (The details of which are given in Surah Al-Noor and authentic ahadith).



وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ
اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

*Wallazaani ya'tiyaanihaa minkum fa aazoohumaa fa in taabaa wa aslahaa fa a'ridoo
'anhumaaa; innal laaha kaana Tawwaabar Raheema.*

*And as for the two of you who are guilty thereof, punish them both. And if they repent
and improve, then let them be. Lo! Allah is ever relenting, Merciful.*

*Tum mein se jo do afraad aisa kaam kar lein ²⁵ unhein iizaa do ²⁶ agar woh tauba aur
islaah kar lein toh un se munh phair lo, be-shak Allah Ta'ala tauba qubool karne waala
aur Reham karne waala hai.*

25. Baaz ne iss se **iglaam-baazi** muraad li hai (some people have taken it to mean **sodomy**) yaani **amal livaatat** (that is, the **act of homosexuality**). Do mardon ka hi aapas mein **bad-fe'lii** karna (two men only getting involved into male **homosexuality**) aur baaz ne iss se **baakira** mard-o-aurat muraad liye hain (and some have referred to it as **virgin** men and women) aur iss se qabal ki aayat ko unhon ne **muhsanaat** yaani shaadi-shuda ke saath khaas kya hai (and they have specified the previous verse with **pious wives**, that is, married women) aur baaz ne iss tasniya ke seghey se mard aur aurat muraad liye hain (and, from this doubling case, some have referred to man and woman).

Qat'-e-nazar iss se ke (**regardless** of whether) woh baakira hon ya shaadi-shuda (they are virgins or married). **Ibn Jarir al-Tabari** ne dusrey mafhoom yaani baakira (mard-o-aurat) ko **tarjeeh** di hai {Ibn Jarir al-Tabari has **preferred** the second meaning that is virgin (male and female)}. Aur pehli aayat mein bayan kardah saza ko Nabi (Sallallahu alaihi wa sallam) ki batlaayi hui saza **saza-e-rajm** se aur iss aayat mein bayan kardah saza ko Surah al-Noor mein bayan kardah sou kodey ki saza se mansookh qaraar diya hai (and the punishment mentioned in the first verse has been abolished by the **punishment of stoning to death**, as mentioned by the Prophet – peace and blessings of Allah be upon him – and the punishment mentioned in this verse has been abrogated by the punishment of 100 lashes mentioned in Surah Al-Noor). (*Tafsir al-Tabari*)

26. Yaani zabaan se **zajr-o-taubiikh** (that is **reproof and reprimanding** with the tongue) aur malaamat ya haath se kuch **zad-o-kuub** kar lena (and accusation or some **beating and thumping** with the hand). Ab yeh **mansookh** hai, jaisa ke guzraa (now it is **cancelled**, as passed)



إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Innamat tawbatu 'alallaahi lillazeena ya'maloonas sooo'a bijahaalatin summa yatooboona min qareebin fa ulaa'ika yatoobul laahu 'alaihim; wa kaanal laahu 'Aleeman Hakeemaa.

Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relents.
Allah is ever Knower, Wise.

Allah Ta'ala sirf unhi logon ki tauba qubool farmaata hai jo ba-waj'h nadaani koi buraayi kar guzrein phir jald uss se baaz aa jayein aur tauba karein toh Allah Ta'ala bhi un ki tauba qubool karta hai, Allah Ta'ala badey Ilm waala Hikmat waala hai.



وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
 قَالَ إِنِّي تُبْتُ الْكَفْرَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا
 أَلِيمًا ﴿١٨﴾

*Wa laisatit tawbatu lillazeena ya'maloonas saiyaati hattaaa izaa hadara ahadahumul
 mawtu qaala innee tubtul 'aana wa lallazeena yamootoona wa hum kuffaar; ulaaa'ika
 a'tadnaa lahum 'azaaban aleemaa.*

*The forgiveness is not for those who do ill-deeds until, when death attends upon one of
 them, he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For
 such We have prepared a painful doom.*

*Un ki tauba nahi jo buraaiyaan kartey chaley jayein yahan tak ke jab un mein se kisi ke paas
 maut aa jaye toh kah dey ke main ne ab tauba ki, ²⁷ aur un ki tauba bhi qubool nahi jo kufr
 par hi mar jayein, yahi log hain jin ke liye Hum ne alam-naak azaab tayyar kar rakha hai.*

- 27.** Iss se wazeh hai ke maut ke waqt ki gayi tauba **ghair-maqbuul** hai (it is clear from this that repentance at the time of death is **unacceptable**), jis tarah ke hadees mein bhi aata hai (as it is stated in the hadith) ke zaroori tafseel Aale Imran ki aayat 90 mein guzar chuki hai (that the necessary details have been given in verse 90 of Aale Imran).



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا
 بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ
 كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

*Yaaa aiyuhal lazeena aamanoo laa yahillu lakum an tarisun nisaaa'a karhan wa laa
 ta'duloohunna litazhaboo biba'di maaa aataitumoohunna illaaa ai ya'teena
 bifaahishatim mubaiyinah; wa 'aashiroo hunna bilma'roof; fa in karihtumoohunna
 fa'asaaa an takrahoo shai'anw wa yaj'alal laahu feehi khairan kaseeraa.*

*O you who believe! It is not lawful for you forcibly to inherit the women (of your
 deceased kinsmen), nor (that) you should put constraint upon them that you may take
 away a part of that which you have given them, unless they be guilty of flagrant
 lewdness. But consort with them in kindness, for if you hate them it may happen that
 you hate a thing wherein Allah has placed much good.*

Ee'maan waalo! Tumhein halaal nahi ke zabardasti auraton ko warsey mein ley baitho²⁸ unhein iss liye rok nah rakho ke jo tum ne unhein dey rakha hai, iss mein se kuch ley lo²⁹ haan yeh aur baat hai ke woh koi khuli buraayi aur be-hayaa'ii karein³⁰ un ke saath achchey tareeqay se buud wa baash rakho, go tum unhein na pasand karo lekin bahut mumkin hai ke tum kisi cheez ko bura jaano, aur Allah Ta'ala uss mein bahut hi bhalayi kar dey.³¹

28. *Islam se qabal aurat par ek yeh zulm bhi hota tha (prior to Islam, a woman was oppressed so much) ke shauhar ke mar jaane par (that on the death of her husband) uss ke ghar ke log uss ke maal ki tarah uss ki aurat ke bhi **zabardasti** waaris ban baithtey thay (her family members, like her property, would **forcibly** inherit her property) aur khud apni marzi se, uss ki **razaamandii ke baghair** uss se nikaah kar letey (and married her of their own free will, **without her consent**). Ya apne bhai, bhatiiyay se uss ka nikaah kar detey (either they would have married her to their brother, nephew) hatta ke **sautela beta** tak bhi marney waley baap ki aurat se nikaah kar leta (even that **stepson** would have married the wife of the deceased father) ya agar chahtay toh usay kisi bhi jagah nikaah karne ki ijaazat nah detey (or if they wanted to, they would not allow her to get married anywhere) aur woh saari umr yuun hi guzaarney par majboor hoti (and she would be forced to spend her whole life like this). Islam ne zulm ke iss tamaam tareeqon se mana farma di (Islam forbids all these forms of oppression).*

29. *Ek zulm yeh bhi aurat par kiya jaata tha (one cruelty was also inflicted on a woman) ke agar khaawind ko woh pasand nah hoti aur woh uss se chhutkaara haasil karna chaahta (that if her husband did not like her and he wanted to get rid of her), toh **az-khud** uss ko Talaaq nah deta (jis tarah aisi soorat mein Islam ne Talaaq ki ijaazat di hai) {then, he would not divorce her **voluntarily** (as Islam has allowed divorce in such a case)} balkay usay khoob tang karta taakay (on the contrary, he would annoy her so much in order that) woh majboor ho kar haq **mahr** ya jo kuch khaawind ne usay diya hota, az-khud wapas karkay uss*

se **khalaasii** haasil karne ko tarjeeh dey (she is forced to give back the **dower** or whatever her husband has given her, and prefer to obtain **release**). Islam ne iss harkat ko bhi zulm qaraar diya hai (Islam has also declared this act as oppression).

30. Khuli buraayi se muraad **bad-kaarii ya bad-zabaanii aur nafarmaani** hai (open evil refers to **immorality or foul language and disobedience**). Un dono sooraton mein albatta yeh ijaazat di gayi hai ke khaawind uss ke saath aisa ravayyah ikhtiyaar karey (in both cases, however, it is permissible for the husband to behave in such a way) ke woh uss ka diya hua maal ya **haqq-e-mahr** wapas kar ke **khul' karaaney par** majboor ho jaye (that she is compelled to **perform divorcement** by returning the wealth or **right of dower** given to her), *jaisa ke khul' ki soorat mein* {as in the case of divorce (at instance of wife who pays compensation)} *khaawind ko haqq-e-mahr wapas leney ka haq diya gaya hai* (the husband has been given the right to take back the dower) (Mulaahaza ho Surah al-Baqarah aayat number 229) (see verse number 229 of Surah al-Baqarah).

31. Yeh biwi ke saath **husn-e-mu'aasharat** ka woh hukm hai (this is the **rule of social code** with one's wife) jis ki Quran ne badi taakeed ki hai (which is strongly emphasized in the Quran) *aur ahadees mein bhi nabi (Sallallahu alaihi wa sallam) ne iss ki badi wazahat aur taakeed ki hai* (and also, in the hadiths, the Prophet – peace and blessings of Allah be upon him – has greatly **clarified and emphasized**), *ek hadees mein aayat ke iss mafhuum ko yuun bayan kiya gaya hai* (in one hadith, this meaning of the verse has been explained as follows):

«لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ سَخِطَ مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ»

“Momin mard (shauhar) momina aurat (biwi) se bugz na rakhey. Agar uss ki ek aadat usay naa pasand hai toh uss ki doosri aadat pasandiida bhi hogi.”

“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.”

(صحيح مسلم، كتاب الرضاع) (Sahih Muslim – The Book of Suckling)

Matlab yeh hai ke (this means that) **be-hayaa'ii aur nushuuz-o-'isyaan** ke ilawa (besides **immodesty and disobedience and wrongdoing**) agar biwi mein kuch aur **kotaahiyaan** hon jin ki wajah se khaawind usay naa pasand karta ho (if there are other **shortcomings** in the wife due to which the husband dislikes her), toh usay **jald baazi** ka muzaahira kartey hue Talaaq nah dey (then he should not divorce her **hastily**) balkay **sabr aur bardaasht** se kaam ley (rather he should deal with **patience and forbearance**), ho sakta hai Allah Ta'ala uss mein se uss ke liye khair kaseer paida farma dey (possibly, may Allah Ta'ala create a lot of good for him out of it). Yaani **naik aulaad** dey dey (that is, he is blessed with **virtuous offspring**) ya uss ki wajah se Allah Ta'ala uss ke kaarobaar mein **barkat** daal dey waghera waghera (or due to her may Allah Ta'ala put **blessings** in his business, and so on and so forth).

Afsos hai ke musalmaan Quran-o-hadees ki un hidaayath ke bar-aks **zara zara si baaton** mein apni biwiyon ko Talaaq dey daaltey hain (it is unfortunate that Muslims, contrary to these instructions of the Quran and hadith, divorce their wives in **trivial matters**) aur iss tarah Islam ke ataa kardah haq Talaaq ko **nihaayat zaalimaana tareeqay** se istemaal kartey hain (and thus, use the right of divorce granted by Islam in a **very cruel way**). Halaan'ke yeh haq toh **intehaahi na-guziir halaat** mein istemaal ke liye diya gaya tha (however, this right was given for use in the **most unavoidable circumstances**), nah ke **ghar ujaadney**, auraton par zulm karne aur bachchon ki zindagiyaan kharaab karne ke liye (not to **destroy homes**, oppress women and ruin the lives of children). Ilawa azeen iss tarah (in addition to this) yeh Islam ki badnaami ka bhi baa'es bantey hain (they also bring disrepute to Islam) ke Islam ne mard ko Talaaq ka haq dey kar aurat par zulm karne ka ikhtiyaar usay dey diya (that Islam gave man the right to divorce and oppress woman). Yuun (in this manner) Islam ki ek bahut badi khoobi ko **kharaabii aur zulm** bawar karaaya jaata hai (one of the great virtues of Islam is believed to be **badness and oppression**).



وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتَنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

*Wa in arattumustib daala zawjim makaana zawjin wa aataitum ihdaahunna qintaaran
falaa ta'khuzoo minhu shai'aa; ata'khuzoonahoo buhtaannanw wa ismam mubeenaa.*

*And if you wish to exchange one wife for another and you have given unto one of
them a sum of money (however great), take nothing from it. Would you take it by the
way of calumny and open wrong?*

*Aur agar tum ek biwi ki jagah doosri biwi karna hi chaaho aur un mein se kisi ko tum
ne khazaana ka khazaana dey rakha ho, toh bhi uss mein se kuch nah lo ³² kya tum
usay na-haq aur khula gunaah hotay hue bhi ley logey.*

- 32.** Khud Talaaq deney ki soorat mein (in case of giving divorce on one's own) **haqq-e-mahr** wapas leney se nihaayat sakhti ke saath rok diya gaya hai (withdrawal of **right of dower** is strictly prohibited). **قنطار (Qintaar** – pile of wealth) khazaaney aur maal kaseer ko kahtey hain (refers to a lot of treasures and wealth), yaani kitna bhi haqq-e-mahr diya ho wapas nahi le saktey (that is, no matter how much the right of dower has been given, it cannot be taken back). Agar aisa karogey toh yeh **zulm (bohtaan)** aur **khula gunaah** hoga {if you do, it will be **tyranny (slander)** and **open sin**}.



وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذَتْ مِنْكُمْ
مِيثَاقًا غَلِيظًا ﴿٢١﴾

*Wa kaifa ta'khuzoonahoo wa qad afdaa ba'dukum ilaa ba'dinw wa akhazna minkum
meesaaqan ghaleezaa.*

*How can you take it (back) after one of you has gone in unto the other, and they have
taken a strong pledge from you?*

*Tum usay kaise ley logey, halaan'ke tum ek dusrey se mil chukey ho ³³ aur un auraton
ne tum se mazbuut 'ahd wa paimaan ley rakha hai. ³⁴*

33. **“Ek dusrey se mil chukey ho”** ka matlab **ham-bistarii** hai {‘Having met each other’ means **copulation** (sexual intercourse)}, jisey Allah Ta’ala ne **kinaayatan** bayan farmaya hai (which Allah Ta’ala has mentioned **by allusion**).
34. **“Mazbuut ‘ahd-o-paimaan”** se woh ‘ahd muraad hai jo nikaah ke waqt mard se liya jaata hai (**‘Strong covenant and pledge’** refers to the covenant that is taken from a man at the time of marriage) ke tum **“usay achchey tareeqay se abaad karna ya ahsaan ke saath chho’d dena.”** (that you **‘settle her well or leave her with kindness’**).



وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾

Wa laa tankihoo maa nakaha aabaaa'ukum minan nisaaa'i illaa maa qad salaf;
innahoo kaana faahishatanw wa maqtanw wa saaa'a sabeelaa. (Section 3)

And marry not those women whom your fathers married, except what has already happened (of that nature) in the past. Lo! It was ever lewdness and abomination, and an evil way.

Aur un auraton se nikaah nah karo jin se tumhaarey baapon ne nikaah kiya hai, ³⁵
magar jo guzar chuka hai, yeh be-hayaa'ii ka kaam aur bugz ka sabab hai aur badi buri
raah hai.

35. **Zamaana-e-jaahiliyyat** mein (in the **age of ignorance**) sauteley betay apne baap ki biwi se (yaani **sautelee maa** se) nikaah kar letey thay {step-sons used to get married to their father’s wife (that is, **stepmother**)}, iss se roka ja raha hai (it is being prevented), ke yeh bahut hi **be-hayaa'ii ka kaam** hai (that it is a very **obscene act**).

(**Wa laa tankihoo maa nakaha aabaaa'ukum**) ka umuum aisi aurat se nikaah ko mamnuu qaraar deta hai (the prevalence of **‘And marry not those women whom your fathers married’** forbids marriage with

a woman) jis se uss ke baap ne nikaah kiya lekin **dukhuul se qabal hi Talaaq dey di** (whom his father married but **divorced before sexual intercourse**).

Hazrat Ibn Abbas (radhiyallahu anhu) se bhi yeh baat marwi hai (it is also narrated from Hazrat Ibn Abbas – may Allah be pleased with him) aur ulema isi ke **qaa'il** hain (and the scholars are **convinced** of it). (*Tafsir al-Tabari*)



حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ
مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُمُ
مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ
عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا
بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾

*Hurrimat 'alaikum umma haatukum wa banaatukum wa akhawaatukum wa
'ammaatukum wa khaalaatukum wa banaatul akhi wa banaatul ukhti wa ummahaatu
kumul laateee arda' nakum wa akhawaatukum minarradaa'ati wa ummahaatu
nisaaa'ikum wa rabaaa'i bukumul laatee fee hujoorikum min nisaaa'ikumul laatee
dakhaltum bihinna Fa il lam takoonoo dakhaltum bihinna falaa junaaha 'alaikum wa
halaaa'ilu abnaaa'ikumul lazeena min aslaabikum wa an tajma'oo binal ukhtaini illaa
maa qad salaf; innallaaha kaana Ghafoorar Raheema. (End Juz 4)*

*Forbidden unto you are your mothers, and your daughters, and your sisters, and your
father's sisters, and your mother's sisters, and your brother's daughters and your
sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-
in-law, and your step-daughters who are under your protection (born) of your women
unto whom you have gone in - but if you have not gone in unto them, then it is no sin
for you (to marry their daughters) - and the wives of your sons who (spring) from your
own loins. And (it is forbidden unto you) that you should have two sisters together,
except what has already happened (of that nature) in the past. Lo! Allah is ever
Forgiving, Merciful.*

Haraam ki gayein ³⁶ tum par tumhaari maaein aur tumhaari ladkiyaan aur tumhaari bahnein, tumhaari phuuphiyaan aur tumhaari khaalaein aur bhai ki ladkiyaan aur bahan ki ladkiyaan aur tumhaari woh maaein jinhon ne tumhein doodh pilaaya ho aur tumhaari doodh shareek bahnein aur tumhaari saas aur tumhaari woh parwarish-karda ladkiyaan jo tumhaari go'dh mein hain, tumhaari un auraton se jin se tum dukhuul kar chukey ho, haan agar tum ne un se jamaa nah kiya ho toh tum par koi gunaah nahi aur tumhaarey sulbii sagey beton ki biwiyaan aur tumhaara do bannon ka jama karna haan jo guzar chuka so guzar chuka, yaqeenan Allah Ta'ala Bakhshne waala Mehrbaan hai .

36. *Jin auraton se nikaah karna **haraam** hai, un ki tafseel bayan ki ja rahi hai (the details of women who are **forbidden** to marry are being explained). Un mein **saat muharramaat nasab, saat razaa'ii aur chaar susraalii** bhi hain {among them are **seven prohibitions resulting from genealogy (lineage), seven foster children and four in-laws**}. Un ke ilawa hadees-e-rasool se saabit hai ke (in addition, it is proven from the hadith of the Prophet that) *bhatiiji aur phuuphi aur bhaanjii aur khaala ko ek nikaah mein jama karna haraam hai* {it is forbidden to combine niece (brother's daughter) and paternal aunt and niece (sister's daughter) and maternal aunt in one marriage}.*

Saat nisbatii muharramaat mein maaein, betiyaan, bahnein, phuuphiyaan, khaalaein, bhatiiji aur bhaanjii hain {in the **seven prohibitions resulting from kinship** (with whom marriage is forbidden) are mothers, daughters, sisters, paternal aunts, maternal aunts, niece (brother's daughter) and niece (sister's daughter)}, *aur saat razaa'ii muharramaat mein razaa'ii maaein, razaa'ii betiyaan, razaa'ii bahnein, razaa'ii phuuphiyaan, razaa'ii khaalaein, razaa'ii bhatiijiiyaan aur razaa'ii bhaanjiiyaan* {and in the **seven prohibitions resulting from suckling** (with whom marriage is forbidden) are foster mothers, foster daughters, foster sisters, foster paternal aunts, foster maternal aunts and foster nieces (brother's and sister's daughters)}

Aur **susraalii muharramaat mein** *saas, rabaa'ib* (madkhuula biwi ke pehle khaawind se ladkiyaan) *bahu aur do sagey bahnon ka jama karna hai* {and **prohibitions in the in-laws**, (women with whom marriage is forbidden) include mother-in-law, **rabaa'ib** (**stepdaughter** from the first husband of the wife with whom intercourse has taken place), daughter-in-law and combining two sisters together (in a marriage)}.

Un ke ilawa baap ki **mankuuha** (jis ka zikar iss se pehli aayat mein hai) {apart from these, the **legally married wife of the father** (which is mentioned in the previous verse)} *aur hadees ke mutabiq biwi jab tak 'aqd nikaah mein hai* (and according to the hadith, as long as the wife is in the **marriage contract**), *uss ki phuuphi aur uss ki khaala aur uss ki bhatiji aur uss ki bhaanji se bhi nikaah haraam hai* (it is forbidden to marry her paternal aunt and her maternal aunt and her brother's daughter and her sister's daughter).

Muharramaat nisbatii ki tafseel (Description of prohibitions related to kinship):

أُمَّهَاتُ (**ummaahaatun**) (maaein) mein (in mothers) *maaon ki maein* (naaniyaan) *un ki daadiyaan aur baap ki maein* (daadiyaan, par-daadiyaan aur un se agay tak) *shaamil hain* {include mothers' mothers (maternal grandmothers), their paternal grandmothers and fathers' mothers (grandmothers, great-grandmothers and beyond)}.

بَنَاتُ (**banaatun**) (betiyaan) mein (in daughters) *potiyaan, nawaasiyaan aur potiyon, nawaasiyon ki betiyaan* (neechey tak) *shaamil hain* {include **granddaughters** i.e. sons' daughters, daughters' daughters and **great-granddaughters** i.e. daughters of sons' and daughters' daughters}. **Zina se paida honay wali ladki**, *beti mein shaamil hai ya nahi iss mein ikhtelaaf hai* (there is a difference of opinion as to whether a **girl born of adultery** is a daughter or not). *A'imma-e-salaasa usay beti mein shaamil kartey hain* {the three Imams include her in the (category of) daughter} *aur iss se nikaah ko haraam samajhtey hain* (and consider it forbidden to marry her).

Albatta Imam Shafi'i kahtey hain ke bint **shara'ii nahi hai** (however, Imam Shafi'i says that daughter is **not lawful**).

Pas jis tarah (so the way) “ **يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ** ” (Allah Ta'ala tumhein aulaad mein **maal-e-matruuka** taqseem karne ka hukm deta hai) mein daakhil nahi {she does not enter into the category of **'Allah charges you concerning (the provision for) your children'** (Allah Ta'ala commands you to distribute the **relinquished (abandoned) property** among the children) *aur bil-ijmaa'* woh *waaris nahi* (and **by the consensus** of everyone, she is not a heir). *Usi tarah* woh is *aayat* mein *bhi daakhil nahi* (similarly, she is not included in this verse). *Wallahu aalam* (And Allah Knows Best). *(Ibn Kathir)*

أَخَوَاتٌ (**akhwaatun** - bahnein) *ainii hon ya akhyaafii-o-allatii* {(sisters) – either they are real or half-sisters or sisters from the mother's side).

عَمَّاتٌ (**amma'tun** - phuuphiyaan) *iss mein baap ki sab muzakkar usuul yaani nana, dada ki teeno qismon ki bahnein shaamil hain* {(maternal aunts) – this includes all the **masculine gender rule**, that is the three types of sisters of maternal grandfather, paternal grandfather}.

خَالَاتٌ (**khaalatun** - khaalaein) *iss mein maa ki sab mu'annas usuul (yaani naanii daadii) ki teeno qismon ki bahnein shaamil hain* {(maternal aunts) – this includes three types of sisters of the mother's all **feminine gender rule** (that is maternal grandmother, paternal grandmother)}.

Bhatiijiyaan (brothers' daughters) *iss mein teeno qism ki bhaiyon ki aulaad ba-waasta aur bilaa-waasta (ya sulbii-o-far'ii) shaamil hain* (this includes offspring of all three types of siblings (brothers), **indirectly and directly (or legitimate offspring and unreal)**). **Bhaanjiyaan**, (sisters' daughters) *iss mein teeno qism ki bahnnon ki aulaad ba-waasta-o-bilaa-waasta (ya sulbii-o-far'ii) shaamil hain* (this includes offspring of all three types of sisters, indirectly or directly (or legitimate offspring and unreal)}.

Qism dowam, muharramaat razaa'iiya (Type Second, Prohibitions related to Suckling):

Razaa'ii-maa (the mother who breastfed, but not the real mother) *jis ka doodh tum ne muddat razaa'at (yaani do saal) ke andar piya ho* (whose milk you drank during the **breastfeeding period** (that is two years)).

Razaa'ii bahan, (foster sister), *woh aurat jis ko tumhaari haqeeqi ya razaa'ii maa ne doodh pilaaya* (the woman who was breastfed by your real or foster mother), *tumhaarey saath pilaaya tum se pehle ya baad tumhaarey aur bahan bhaiyon ke saath pilaaya* (breastfed with you, before, or after you and with your siblings). *Ya jis aurat ki haqeeqi ya razaa'ii maa ne tumhein doodh pilaaya, chahey mukhtalif awqaat mein pilaaya ho* (or the woman whose real or foster mother breastfed you, even if at **different times**). **Razaa'at** se bhi *woh tamaam rishtey haraam ho jayeinge jo nasb se haraam hotay hain* {even by fosterage (breastfeeding) all those relationships will become unlawful as what is **unlawful by reason of consanguinity** (of the same blood)}

Iss ki tafseel yeh hai ke (the description of this is that) *razaa'ii maa bannay waali aurat ki nasbii-o-razaa'ii aulaad doodh peenay waley bachchey ki bahan bhai* (the **legitimate and foster children** of the woman who becomes breastfeeding mother are the siblings of the breastfed child), *iss aurat ka shauhar iss ka baap aur iss mard ki bahnein, aur uss ki phuuphiyaan iss aurat ki bahnein khaalaein aur iss aurat ke jait'h, dewar iss ke razaa'ii chacha taaya ban jayeinge* (the husband of this woman will become father, and the sisters of this man, her paternal aunts, the sisters of this woman will become maternal aunts, and this woman's husband's elder brother, younger brother will become her foster uncles). *Iss doodh peenay waley bachchey ki nasbii bahan bhai waghera iss gharaana par razaa'at ki bina par haraam nah hongey* (the legitimate siblings of this breastfed child will not be prohibited on this family **on the basis of breastfeeding**).

Qism Som susraalii muharramaat (Type Third – Prohibitions Resulting from the in-laws):

*Biwi ki maa yaani saas (iss mein biwi ki naanii daadii bhi daakhil hai) {mother of wife, that is mother-in-law (in this includes the wife's maternal and paternal grandmother} agar kisi aurat se nikaah kar ke **baghair ham-bistarii ke hi Talaag** dey di ho (if he divorces a woman **without having intercourse** with her) *tab bhi uss ki maa (saas) se nikaah haraam hoga* {even then, it is unlawful to marry her mother (mother-in-law).*

*Albatta kisi aurat se nikaah karkay usay **baghair mubaasharat** ke Talaag dey di ho (however, if he got married to any woman and divorced her **without sexual intercourse**) toh uss ki ladki se uss ka nikaah **jaa'iz** hoga (then, his marriage with her daughter will be **permissible**). (Fath al-Qadir)*

رَبِيبَةٌ - (rabibatun – foster/step-daughter) biwi ke **pehle khaawind** se ladki (girl from wife's **first husband**). *Iss ki hurmat mashruut hai (its reverence is **conditional**), yaani uss ki maa se agar **mubaasharat** kar li gayi hogi toh rabiiba se nikaah **haraam** (that is, if he had **sexual intercourse** with her mother, then it is **unlawful** to marry his stepdaughter), **ba-surat deegar** halaal hoga (otherwise, it will be permissible).*

فِي حُجُورِكُمْ (fee hujoorikum – in your protection/guardianship) (woh rabiiba jo tumhaari go'dh mein parwarish payein) (that stepdaughter who is brought up in your lap) yeh **qaid ghalib ahwaal ke etibaar se hai** (this **restriction is based on the prevailing circumstances**), bataur shart ke nahi hai (not as a condition). Agar yeh ladki kisi aur jagah bhi **zeir-parwarish ya muqem** hogi. *Tab bhi iss se nikaah haraam hoga (If this girl is being **raised or resident** elsewhere. Even then, marriage with her will be forbidden).*

Halaa'il (married wives) yeh **حَالِيَلَاتُ** - haliilatun) ki jama hai (is the plural of wife). Yeh **حل يحل** (utarna – getting down) se **فَعِيلَةٌ** ke wazan par (on its

weight) ba-maanii (meaning) **فَاعِلَةٌ** hai. Biwi ko **haliila** iss liye kaha gaya hai ke iss ka mahal (jaye qiyaam) khaawind ke saath hi hota hai {the wife is called '**haliila**' because her palace (place of abode) is with the husband} yaani jahan **khaawind utartaa ya qiyaam karta hai** yeh bhi wahein utarti ya qiyaam karti hai (that is where the **husband descends or stays**, she also descends or stays there).

Beton mein potey nawaasey bhi daakhil hain yaani un ki biwiyon se bhi nikaah haraam hoga (grandsons i.e. sons' sons and daughters' sons are also included in the sons, that is marriage with their wives will also be forbidden). Isi tarah **razaa'ii aulaad** ke jo'dey bhi haraam hongey (similarly, couples of **foster children** will also be forbidden).

مِنْ أَصْلَابِكُمْ (**min aslaabikum**) (tumhaarey sulbii beton ki biwiyon) ki **qaid se** {(from your own loins) **from the restriction** (of the wives of your legitimate sons))} yeh wazeh ho gaya ke **le-paalak beton** ki biwiyon se nikaah haraam nahi hai (it has become clear that it is not forbidden to marry the wives of **adopted sons**).

Do bahnein (razaa'ii hon ya nasbii) un se **ba-yak-waqt** nikaah haraam hai {two sisters (**either foster or related to lineage**), marrying with them, **at the same time**, is forbidden}. Albatta ek ki **wafaat ke baad** ya Talaaq ki soorat mein iddat guzarney ke baad doosri bahan se nikaah jaa'iz hai {however, it is permissible to marry another sister **after the death** of one or after the 'iddah (waiting period) has passed in case of divorce}.

Isi tarah chaar biwiyon mein se ek ko Talaaq deney se paanchwii nikaah ki ijaazat nahi (similarly, divorcing one of the four wives does not allow the fifth marriage) jab tak **Talaaq-yaafta aurat** iddat se faarig nah ho jaye (until the **divorced woman** has not become free from 'iddah (waiting period)).

Malhuuza (Note): Zina se hurmat saabit hogi ya nahi? (Will respectability will be proved from adultery or not?) Iss mein ahle ilm ka ikhtelaaf hai (scholars differ on this point). Aksar ahle ilm ka qaul hai ke agar kisi shakhs ne kisi aurat se **bad-kaarii** ki (most of the scholars are of the opinion that if a man commits **adultery** with a woman), toh iss bad-kaarii ki wajah se woh aurat uss par haraam nahi hogi (then that woman will not be forbidden for him because of that adultery), usi tarah agar apni biwi ki maa (saas) se ya uss ki beti se (jo dusrey khaawind se ho) zina kar lega toh uss ki biwi uss par haraam nahi hogi {similarly, if he commits adultery with his wife's mother (mother-in-law) or her daughter (who is from another husband), then his wife will not be forbidden for him *(dalaa'il ke liye dekhiye, Fath al-Qadir – see for evidences, Fath al-Qadir)*).

Ahnaaf aur deegar baaz ulema ki raa'e mein (in the opinion of **Hanafis** and **some other scholars**) zina-kaarii se bhi hurmat saabit ho jayegi (respectability will be proved even from adultery). **Awwal az-zikr maslak** ki taa'iid baaz ahadees se hoti hai (the **former mentioned sect** is supported by some hadiths).



❁ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَعَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ
الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

Walmuhsanaatu minan nisaaa'i illaa maa malakat aimaanukum kitaabal laahi
'alaikum; wa uhilla lakum maa waraaa'a zaalikum an tabtaghoo bi'amwaalikum
muhsineena ghaira musaa fiheen; famastamta'tum bihee minhunna fa aatoohunna
ujoorahunna fareedah; wa laa junaaha 'alaikum feemaa taraadaitum bihee mim ba'dil
fareedah; innal laaha kaana 'Aleeman Hakeemaa.

And all married women (are forbidden unto you) except those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that you seek them with your wealth in honest wedlock, not debauchery. And those of whom you seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what you do by mutual agreement after the duty (has been done). Lo! Allah is ever Knower, Wise.

Aur (haram ki gayi) shauhar waali auratein magar woh jo tumhaari milkiyat mein aa jayein, ³⁷ Allah Ta'ala ne yeh ahkaam tum par farz kar diye hain, aur in auraton ke siwa aur auratein tumhaarey liye halaal ki gayi ke apne maal ke mahr se tum un se nikaah karna chaaho burey kaam se bachney ke liye nah ke shahwat-raanii karne ke liye, ³⁸ iss liye jin se tum faida uthaao unhein un ka muqarrar kiya hua mahr de do, ³⁹ aur mahr muqarrar ho jaane ke baad tum aapas ki razaamandii se jo tai kar lo uss mein tum par koi gunaah nahi, ⁴⁰ be-shak Allah Ta'ala ilm waala, Hikmat waala hai.

37. Quran Kareem mein “إِحْصَانٌ” **chaar maano mein** mushtamil hua hai {in the Holy Quran, ‘**chastity**’ (ihsaanun) is used in four senses}

- (1) **Shaadi (Marriage)**
- (2) **Azaadi (Freedom)**
- (3) **Paak-daamanii (Chastity)**
- (4) **Aur Islam. (and Islam)**

Iss etibaar se **muhsanaat** ke chaar matlab hain (from this point of view, ‘**married women**’ have four meanings):

- (1) **Shaadi-shuda auratein (Married women)**
- (2) **Azaad auratein (Free women)**
- (3) **Paak-daaman auratein (Chaste women)**
- (4) **Aur musalmaan auratein (and Muslim women)**

Yahan pehla maaney muraad hai (the first meaning is meant here). Iss ki **shaan-e-nuzool** mein aata hai ke (the **glory of this revelation** is that) jab baaz jangon mein kaafiron ki auratein bhi musalmaano ki **qaid mein** aa gayein (when the women of the disbelievers came in the captivity of the Muslims in some

wars) toh musalmaano ne un se **ham-bistarii** karne mein **karaahat mahsoos ki** kyon ke woh **shaadi-shuda** thein (the Muslims **felt disgusted** in having **sexual intercourse** with them because they were **married**). Sahaba (radhiyallahu anhum) ne nabi (Sallallahu alaihi wa sallam) se poocha, jis par yeh aayat naazil hui (the Companions – may Allah be pleased with them – asked the Prophet – peace and blessings of Allah be upon him – on that this verse was revealed).
(Ibn Kathir)

Jis se yeh maloom hua ke jang mein haasil honay waali **kaafir auraton** (from which it became clear that **infidel women** obtained in war), jab musalmaano ki laundiiyaan ban jayein (when they become slaves of Muslims) toh shaadi shuda honay ke ba-wajood un se **mubaasharat karna jaa'iz hai** (so, it is **permissible to have sexual intercourse** with them even though they are married).

Albatta **istibraa-e-rehm** zaroori hai {however, **cleansing of uterus (womb)** is necessary}. Yaani ek **haiz** aaney ke baad (that is, after a **menstrual period**) ya haamila hain (or if they are pregnant) toh **waz'-e-hamal** ke baad un se **jinsii taalluq** qaa'im kiya jaye (so, after **childbirth**, **sexual intercourse** should be established with them).

Laundii ka masla (The Issue of Slave Girl): Nuzool-e-Quran ke waqt (at the time of the **revelation of the Quran**), **gulaam aur laundii ka silsila** aam tha jisey Quran ne band nahi kiya (the **series of slave and slave girl** was common, which was not stopped by the Quran).

Albatta (however), un ke barey mein aisi **hikmat-e-amlai** ikhtiyaar ki gayi (such a **strategy** was adopted regarding them) ke jis se gulaamon aur laundiiyon ko **zyaada se zyaada sahulatein** haasil hon (that from which slaves and slave girls may be privileged with **maximum facilities**) taakay **gulaamii ki hausla-shikni** ho (so that there is **discouragement of slavery**). Iss ke **do zariye** thay (it had **two sources**).

Ek toh baaz khandaan sadiiyon se aise chaley aa rahey thay ke un ke mard aur aurat farokht kar diye jaatey thay (One that some families have been doing this for centuries that their men and women were sold).

Yahi khareedey hue mard-o-aurat gulaam aur laundii kahlaatey thay (these bought men and women were called slave and slave girl). Maalik ko un se har tarah ke **istimtaa'** (**faida uthaaney**) ka haq haasil hota tha {the owner had every **right to enjoyment (reaping benefits)** from them}.

Dusra zariya jang mein **qaidiyon waala** tha (the second source was **pertaining to prisoners** of war) ke kaafiron ki **qaidi auraton** ko musalmaano mein taqseem kar diya jaata tha (the **women prisoners** of the disbelievers were distributed among the Muslims) aur woh un ki laundiiyaan ban kar un ke paas rahti thein (and they became their slave women and lived with them).

Qaidiyon ke liye yeh **behtareen hal** tha (this was the **best solution** for the prisoners). Kyon ke agar unhein muashray mein yuun hi azaad chho'd diya jaata toh muashray mein un ke zariye se **fasaad** paida hota (because if they were left free in the society, then **corruption** would be created in the society through them). (*Tafseel ke liye mulaahaza ho kitaab 'Ar-Riq Fil Islam' - Islam mein gulaamii ki haqeeqat az Moulana Saeed Ahmed Akbarabaadi*) {For details, see the book '**Al-Riq Fil Islam** (The Slave in Islam)' - *The Reality of Slavery in Islam* by Moulana Saeed Ahmed Akbarabaadi}.

Bahar haasil (in any case) musalmaan shaadi shuda auratein toh waise hi haraam hain (Muslim married women are forbidden in the same way), taham **kaafir auratein** bhi haraam hi hain (however, **infidel women** are also forbidden) illa yeh ke woh **musalmaano ki milkiyyat mein** aa jayein (unless they come **in possession of Muslims**).

Uss soorat mein (in that case), **istibraa-e-rehm** ke baad woh un ke liye halaal hain (they are permissible for them after the **cleansing of the uterus**).

38. Yaani **mazkoorah muharramaat** Quranii aur hadeesii ke ilawa (that is, in addition to the **aforesaid prohibitions** of the Quran and Hadith), deegar auraton se nikaah karna jaa'iz hai. **Ba-shart-e-ki** chaar cheezein uss mein hon (it is permissible to marry other women. **Provided that** there are four things in it).

Awwal yeh ke talab karo (Firstly is that to ask “ أَنْ تَبْتَغُوا ” (so you seek) yaani dono taraf se **iijab-o-qubuul** ho (that is, from the two sides, there should be 'proposal and consent' in marriage). **Doosri** yeh ke maal yaani **mahr ada karna** qubuul karo (the second is the property, that is, accept the **payment of dower**). **Teesri** yeh ke un ko **shaadi ki qaid (daimii qabzey)** mein laana maqsood ho (the third is to bring them into the **bondage of marriage (permanent possession)**). Sirf **shahwat-raanii** gharz nah ho (not just for the purpose of **lust**) (jaise zina mein ya iss **Mut'ah** mein hota hai jo shiaon mein raa'ij hai yaani **jinsii khwaahish ki taskeen ke liye** chand roz ya chand ghanton ka nikaah) (as in adultery or **Mut'ah**, which is common among the Shia, that is, marriage for a few days or a few hours **for the satisfaction of sexual desire**). **Chauthii** yeh ke **chupii yaarii-dosti** nah ho (fourthly, there should be no **secret acquaintance and friendship**) balkay **gawaahon ki maujuudgii** mein nikaah ho (but, **in the presence of witnesses**, marriage is performed).

Yeh **chaaron shartein** iss aayat se mustafaad hain {these **four conditions** are benefited (acquired) from this verse} Iss se jahan shiaon ke **Mut'ah ka butlaan** hota hai (from this where there is **invalidation of the Mut'ah** of the Shiites) wahein **murawwaja halala ka bhi na-jaa'iz hona** saabit hota hai (there, it also proves the **illegitimacy of the prevalent 'Halaala'**) kyon ke iss ka maqsad bhi aurat ko **nikaah ki daimii qaid** mein laana nahi hota (because its purpose is not to bring a woman into the **permanent confinement of marriage**), balkay 'urfan yeh sirf ek raat ke liye muqarrar aur **maa'huud-zehnii** hai (but rather, according to common knowledge, it is fixed for one night only and it is **mental illness**).

Note from the Transliterator:

- **Mut'ah:** Marriage valid for stipulated period only, temporary marriage valid for stipulated period only, lawful in Shiite.
- **Halaala:** a woman who marries her divorced first husband after she has been divorced by her second husband.

39. Yeh uss amr ki taakeed hai (this is the emphasis of that command) ke jin auraton se tum **nikaah-shara'ii ke zariye** se istimtaa aur talazzuz karo (that those women with whom you enjoy and get pleasure through **marriage according to Shari'ah**), unhein un ka **muqarrar-kardah mahr** zaroor ada karo (be sure to pay them their **specified dower**).

40. Iss mein **aapas ki razaamandii** se mahr mein **kami-beshii** karne ka ikhtiyaar diya gaya hai (in this, by **mutual consent**, the right has been given to **decrease or increase** in the dower).

Malhuuza (Note): 'Istimtaa' (keen enjoyment, the feeling of happiness) ke lafz se Shia Hazraat nikaah mut'a ka asbaat kartey hain (Shiites confirm Mut'ah marriage with the word 'istimtaa'). Halaan'ke iss se muraad nikaah ke baad **sohbat-o-mubaasharat** ka istimtaa hai (however, this refers to the enjoyment of **companionship and sexual intercourse** after marriage), jaisa ke hum ne bayan kya hai (as we have stated).

Albatta (however) Mut'ah ibtidaa-e-Islam mein **jaa'iz** raha hai aur iss ka **jawaaz** iss aayat ki buniyaad par nahi tha (Mut'ah was **permissible** in the beginning of Islam and its **justification** was not on the basis of this verse), balkay uss **riwaaj** ki buniyaad par tha jo Islam se qabl chala aa raha tha (but, on the basis of the **tradition** which was going on before Islam). Phir nabi (Sallallahu alaihi wa sallam) ne nihaayat wazeh alfaaz mein **usay Qayamat tak ke liye haraam kar diya** (then, the Prophet – peace and blessings of Allah be upon him – in very clear words forbade it till the Day of Resurrection).



وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا
 مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَنِيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ ۚ
 فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ ۚ مُحْصَنَاتٍ غَيْرَ
 مُسَفَّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
 مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا
 خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

*Wa mal lam yastati' minkum tawlan ai yankihal muhsanaatil mu'minaati famimmaa
 malakat aimaanukum min fatayaatikumul mu'minaat; wallaahu a'lamu bi
 eemaanikum; ba'dukum mim ba'd; fankihoohunna bi izni ahlihinna wa aatoohunna
 ujoorahunna bilma'roofi muhsanaatin ghaira musaa fihaatinw wa laa muttakhizaati
 akhdaan; fa izaana uhsinna fa in ataina bifaahi shatin fa'alaihinna nisfu maa 'alal
 muhsanaati minal 'azaab; zaalika liman khashiyal 'anata minkum; wa an tasbiroo
 khairul lakum; wallaahu Ghafoorur Raheem. (Section 4)*

And whoso is not able to afford to marry free, believing women, let them marry from
 the believing maids whom your right hands possess. Allah knows best (concerning)
 your faith. You (proceed) one from another; so wed them by permission of their folk,
 and give unto them their portions in kindness, they being honest, not debauched nor
 of loose conduct. And if when they are honorably married they commit lewdness they
 shall incur the half of the punishment (prescribed) for free women (in that case). This
 is for him among you who fears to commit sin. But to have patience would be better
 for you. Allah is Forgiving, Merciful.

Aur tum mein se jis kisi ko azaad musalmaan auraton se nikaah karne ki poori wus'at
 wa taaqat nah ho toh woh musalmaan laundiyyon se jin ke tum maalik ho (apna
 nikaah kar ley) Allah tumhaarey aamaal ko ba-khoobi jaannay waala hai, tum sab
 aapas mein ek hi toh ho, iss liye un ke maalikon ki ijaazat se un se nikaah kar lo, ⁴¹ aur
 qaeda ke mutabiq un ke mahr un ko do, woh paak daman hon nah ke alaaniya bad-
 kaarii karne waaliyaan, nah khufia aashnaa'ii karne waaliyaan, pas jab yeh laundiyaan
 nikaah mein aa jayein phir agar woh be-hayaa'ii ka kaam karein toh unhein aadhii saza
 hai uss saza se jo azaad auraton ki hai. ⁴² Kaniizon se nikaah ka yeh hukm tum mein se
 un logon ke liye hai jinhein gunaah aur takleef ka andesha ho aur tumhaara zabt karna
 bahut behtar hai aur Allah Ta'ala bada Bakhshne waala aur badi Rahmat waala hai. ⁴³

41. Iss se maloom hua ke **laundiiyon ka maalik** hi laundiiyon ka **walii** hai (from this, it is known that the **owner of the slave girls** is the **guardian** of the slave girls), **laundii ka kisi jagah nikaah uss ki ijaazat ke baghair nahi kiya ja sakta** (a slave girl cannot be married anywhere without his permission).

Isi tarah gulaam bhi apne maalik ki ijaazat ke baghair kisi jagah nikaah nahi kar sakta (similarly, a slave cannot marry anywhere without the permission of his master).

42. Yaani laundiiyon ko sau (100) ke bajaye (**nisf yaani**) **pachaas kod'on** ki saza di jayegi (that is, the slave girls will be punished with (**half that is**) **fifty lashes** instead of one hundred (100)).

Goyaa un ke liye **saza-e-rajm** nahi hai (as though, there is no **punishment of stoning to death** for them) kyon ke woh **nisf** nahi ho sakti (because it cannot be halved) aur ghair shaadi-shuda laundii ki **taa'ziirii saza** hogi (and the unmarried slave girl will have **penal punishment**). (*Tafseel ke liye dekhiye Tafseer Ibn Kaseer – for details see Tafsir Ibn Kathir*).

43. Yaani laundiiyon se shaadi ki ijaazat aise logon ke liye hai jo **jawaani ke jazbaat** par control rakhney ki taaqat nah rakhtey hon (that is, marriage with slave girls is permitted for those who do not have the strength to control the **emotions of youth**) aur **bad-kaarrii** mein mubtala honay ka andesha ho (and are in danger of falling into **immorality**) agar aisa andesha nah ho toh uss waqt tak sabr karna behtar hai jab tak kisi **azaad khandaani aurat** se shaadi ke qaabil nah ho jaye (if there is no such fear, it is better to be patient until you are able to marry a **free familial woman**).



يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣٦﴾

Yureedul laahu liyubai yina lakum wa yahdiyakum sunanal lazeena min qablikum wa yatooba 'alaikum; wallaahu 'Aleemun Hakeem.

Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

Allah Ta'ala chaahta hai ke tumhaarey waastey khoob khol kar bayan karey aur tumhein tum se pehle ke (naik) logon ki raah par chalaaye aur tumhaari tauba qubool karey, aur Allah Ta'ala Jaannay waala, Hikmat waala hai.



وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا
عَظِيمًا ﴿٣٧﴾

Wallaahu yureedu ai yatooba 'alaikum wa yureedul lazeena yattabi 'oonash shahawaati an tameeloo mailan 'azeemaa.

And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

Aur Allah chaahta hai ke tumhaari tauba qubool karey aur jo log khwahishaat ke pairo hain woh chaahtey hain ke tum uss se bahut duur hatt jaao. ⁴⁴

44. أَنْ تَمِيلُوا (an tameeloo – so that you go astray) yaani haq se baatil ki taraf jhuk jaao (that is, lean from truth to falsehood).



يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٣٨﴾

Yureedul laahu ai yukhaffifa 'ankum; wa khuliqal insaanu da'eefaa.

Allah would make the burden light for you, for man was created weak.

Allah chaahta hai ke tum se takhfeef kar dey kyon ke insaan kamzor paida kiya gaya hai. ⁴⁵

45. Iss **kamzorii** ki wajah se iss ke gunah mein muftala honay ka andesha zyaada hai (due to this **weakness**, he is more likely to fall into sin), iss liye Allah Ta'ala ne **mumkin aasaaniyaan** usay faraaham ki hain (so Allah Ta'ala has provided him with **possible facilities**). Unhein mein laundiyyon se shaadi ki ijaazat hai (in them, they are allowed to marry slave girls).

Baaz ne iss **zo'f** ka taalluq auraton se batlaaya hai (some have attributed this **weakness** to women) yaani aurat ke barey mein kamzor hai (that is, they are weak about women) isi liye auratein bhi **ba-wajood nuqsaaan-e-aql ke** (so even, women, **despite the loss of intellect**) iss ko aasaani se **apne daam mein phansa** letey hain (can easily deceive him **in her trap**).



يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْتُمْ
تُحَرِّرُونَ عَنْ تَرَاصٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

*Yaaa aiyuhal lazeena amanoo laa ta'kulooo amwaalakum bainakum bilbaatili 'illaaa
an takoona tijaaratan 'an taraadim minkum; wa laa taqtulooo anfusakum; innal laaha
kaana bikum Raheemaa.*

*O you who believe! Squander not your wealth among yourselves in vanity, except it be
a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto
you.*

*Aye ee'maan waalo! Apne aapas ke maal na-jaa'iz tareeqay se mat khao, ⁴⁶ magar yeh
ke tumhaari aapas ki razaamandii se ho khareed wa farokht, ⁴⁷ aur apne aap ko qatal
nah karo ⁴⁸ yaqeenan Allah Ta'ala tum par nihaayat Meherbaan hai.*

46. بِالْبَاطِلِ (**bilbaatili** – **by falsehood**) mein **dhoka**, **faraib**, **jaal-saazii**, **milaawat** ke ilawa woh tamaam kaarobaar bhi shaamil hain (in it includes **fraud**, **deception**, **forgery**, **adulteration**, as well as all the businesses) jin se Shariat ne mana kiya hai, jaise **qimaar**, **riba**, waghera (that are forbidden by the Shari'ah, such as **gambling**, **usury**, etc).

Isi tarah **mamnuu aur haraam** cheezon ka kaarobaar karna bhi baatil mein shaamil hai (in the same way, trading in **prohibited and unlawful** things is also included in falsehood). Maslan bilaa zaroorat photography, radio, TV, VCR, video filmein aur fuhsh cassettes waghera (for example, unnecessary photography, radio, TV, VCR, video movies and pornographic cassettes, etc.) Un ka banana, baichna, marammat karna sab na-jaa'iz hai (it is illegal to make, sell or repair them).

47. Iss ke liye bhi shart yeh hai ke (the condition for this is also that) yeh **leyn-deyn** halaal ashyaa ka ho (this **transaction** should be of lawful goods). **Haraam ashyaa** ka kaarobaar **baahamii razaamandii** ke ba-wajood na-jaa'iz hi raheyga (the trade of **unlawful goods** will remain illegal despite **mutual consent**). Ilawa azeen (in addition to this), **razaamandii** mein **khiyaar-e-majlis ka masla** bhi aa jaata hai (in consent, there is also the **issue of choice of the committee**), yaani jab tak ek dusrey se judaa nah hon (that is, until they are separated from each other) **saudaa faskh karne ka ikhtiyaar** raheyga jaisa ke hadees mein hai (they will have the **option to cancel the deal**, as stated in the hadith):

”الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَنْفَرَقَا“

Dono baaham saudaa karne waalon ko, jab tak judaa nah hon, ikhtiyaar hai.

"Both parties in a business transaction have a right to annul it so long as they have not separated."

(صحيح بخاري- ومسلم كتاب البيوع) – Sahih Bukhari and Muslim – Business Transactions

48. Iss se muraad **khudkushii** bhi ho sakti hai jo kabiira gunah hai (it can also mean **suicide**, which is a grave sin) aur **irtekaab-e-maa'siyat** bhi jo halaakat ka baa'es hai (and also **committing sin**, which is the cause of death) aur kisi musalmaan ko qatal karna bhi kyon ke musalmaan **jasad waahid** ki tarah hain (and also killing a Muslim because Muslims are like a **single body**). Iss liye uss ka qatal bhi aisa hi hai jaise apne aap ko qatal kiya (so, killing him is like killing yourself).



وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾

*Wa mai yaf'al zaalika 'udwaanaw wa zulman fasawfa nusleehi Naaraa; wa kaana
zaalika 'alal laahi yaseeraa.*

*Whoso does that through aggression and injustice, we shall cast him into Fire, and
that is ever easy for Allah.*

*Aur jo shakhs yeh (nafarmaaniyaan) sarkashi aur zulm se karega ⁴⁹ toh anqareeb Hum
uss ko aag mein daakhil kareinge aur yeh Allah par aasaan hai.*

49. Yaani **manhiyyaat ka irtekaab** jaantey-buujhtey, **zulm-o-ta'addii** se karega (that is, will **commit prohibited things** knowingly, with **cruelty and aggression**).



إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ
مُدْخَلَ كَرِيمٍ ﴿٣١﴾

*In tajtaniboo kabaaa'ira maa tunhawna 'anhu nukaffir 'ankum saiyyaatikum wa
nudkhilkum mudkhalan kareemaa.*

*If you avoid the great (things) which you are forbidden, We will remit from you your
evil deeds and make you enter at a noble gate.*

*Agar tum un badey gunaahon se bachtey rahogey jin se tum ko mana kiya jaata hai ⁵⁰
toh Hum tumhaarey chhotey gunaah duur kar deingey aur izzat wa buzurgii ki jagah
daakhil kareinge.*

50. **Kabiira gunah** ki taareef mein ikhtelaaf hai (there is disagreement in the definition of **major sin**). Baaz ke nazdeek woh gunah hain jin par **hadd muqarrar hai** {for some, it is a sin on which the **limit (punishment) is set**}, baaz ke nazdeek woh gunah jis par Quran mein ya hadees mein **sakht waeed** ya **laanat** aayi hai (for some, it is a sin on which there is a **strong admonition** or curse in the Quran or Hadith), baaz kahtey hain ke har woh kaam jis se Allah ne ya Uss ke rasool ne **bataur tahriim** ke roka hai (some say that whatever is forbidden by Allah or His Messenger **as a prohibition**) aur haqeeqat yeh hai ke

un mein se koi ek baat bhi kisi gunah mein payi jaye toh **woh kabiira hai** (and the fact is that any one of these things is found in a sin, then **it is major**).

Ahadees mein **mukhtalif kabiira gunaahon** ka zikar hai jinhein baaz ulema ne ek kitaab mein jama bhi kiya hai jaise (the hadiths mention **various major sins**, which have been collected by some scholars in one book, such as)

كتاب الكبائر للذهبي

(*Al-Kaba'ir – The Major Sins by al-Dhahabi*)

الزواجر عن اقتراف الكبائر للهيتامي

(*Al-Zawajir an-Iqtiraaf al-Kaba'ir by Ibn Hajar al-Haytami*) waghera.

Yahan yeh **usuul** bayan kiya gaya hai ke (the **principle** stated here is that) jo musalmaan kabiira gunaahon maslan **shirk**, **'uquuq-e-waalidain**, **jhoot** waghera se ijtenaab karega (if a Muslim avoids major sins such as **polytheism**, **disobedience to parents**, **lies**, etc.) toh Hum uss ke sagiira gunah maaf kar deingey (then, We will forgive his minor sins). **Surah Najam** mein bhi yeh mazmuun bayan kiya gaya hai (this subject is also mentioned in **Surah an-Najm**), albatwa wahan kaba'ir ke saath **fawaahish (be-hayaa'ii ke kaamon)** se **ijtenaab** ko bhi **sagiira gunaahon ki maafi** ke liye zaroori qaraar diya gaya hai {however, there along with major sins, **abstaining from the obscenities (immoral acts)** is also considered necessary for the **forgiveness of minor sins**}.

Ilawa azeen (in addition) sagiira gunaahon par **israar-o-mudaawamat** bhi (**persistence and continuance** in minor sins also) sagiira gunaahon ko kaba'ir bana detey hain (will make minor sins major). Isi tarah **ijtenaab-e-kaba'ir** ke saath **ahkaam-o-faraaiz-e-Islam** ki pabandi aur aamaal saleha ka ehtimaam bhi nihaayat zaroori hai (in the same way, besides **avoiding the major sins**, it is very important to abide by the **rules and duties of Islam** and to do good deeds).

Sahaba karaam (radhiyallahu anhum) ne **Shariat ke iss mizaaj** ko samajh liya tha (the Companions – may Allah be pleased with them – understood **this constitution of Shari'ah**), iss liye unhon ne sirf **waada-e-maghfirat** par hi takiya nahi kiya (so they did not rely only on the **promise of forgiveness**), balkay **maghfirat-o-rahmat-e-Ilaahi** ke yaqeeni husool ke liye mazkoorah tamaam hi baton ka ehtimaam kiya (but, for the attainment of certainty of **forgiveness and Divine mercy**, they considered all the mentioned things).

Jab ke hamaara **daaman** amal se toh khaali hai (while our **laps** are empty of action) lekin hamaarey qalb **umeedon aur aarzuon se mamuur hain** (but our hearts are **full of hopes and aspirations**).



وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٣٢﴾

**Wa laa tatamannaw maa faddalal laahu bihee ba'dakum 'alaa ba'd; lirrijaali
naseebum mimmak tasaboo wa linnisaaa'i naseebum mimmak tasabn; was'alullaaha
min fadlih; innal laaha kaana bikulli shai'in 'Aleemaa.**

**And covet not the thing in which Allah hath made some of you excel others. Unto men
a fortune from that which they have earned, and unto women a fortune from that
which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah
is ever Knower of all things.**

**Aur uss cheez ki aarzoo nah karo jis ke baa'es Allah Ta'ala ne tum mein se baaz ko baaz
par buzurgii di hai, mardon ka uss mein se hissa hai jo unhon ne kamaya aur auraton
ke liye un mein se hissa hai jo unhon ne kamaya, aur Allah Ta'ala se Uss ka fazl
maango, ⁵¹ yaqeenan Allah har cheez ka Jaannay waala hai.**

51. Iss ki **shaan-e-nuzool** mein batlaaya gaya hai ke (in its **glory of revelation**, it is stated that) Hazrat Umm Salma (radhiyallahu anha) ne arz kiya ke mard jihaad mein hissa letey hain aur shahadat paatey hain (Hazrat Umm Salma – may Allah

be pleased with her – said that men take part in Jihaad and get martyrdom). *Hum auratein un fazeelat waley kaamon se mahroom hain. Hamari **miiraas** bhi mardon se nisf hai* (We women are deprived of these virtuous deeds. Our **inheritance** is also half that of men). *Iss par aayat naazil hui* (on this, the verse was revealed). (*Musnad Ahmad jald 6 safha 322 – Musnad Ahmad – Volume 6, page 322*)

Allah Ta'ala ke iss farmaan ka matlab yeh hai ke (this command of Allah Ta'ala means that) *mardon ko Allah Ta'ala ne jo **jismani quwwat-o-taaqat** apni hikmat-o-iraada ke mutabiq ataa ki hai* (the **physical strength and power**, which Allah Ta'ala has given to men, is according to His Wisdom) *aur jis ki buniyaad par woh jihaad bhi kartey hain aur **deegar bairuunii kaamon** mein hissa letey hain* (on the basis of which they also perform Jihaad and take part in **other external activities**). *Yeh un ke liye Allah ka **khaas 'atiyya** hai* (this is a **special gift** of Allah to them) *iss ko dekhtey hue auraton ko **mardaana salaahiyyaton** ke kaam karne ki aarzoo nahi karni chahiye* (observing this, women should not aspire to work that is related to **masculine abilities**).

*Albatta **Allah ki ita'at** aur naiki ke kaamon mein khoob hissa lena chahiye* (however, they should take good part in **obedience to Allah** and good deeds) *aur iss maidaan mein woh jo kuch kamaeengi, mardon ki tarah, un ka **poora poora sila** unhein milega* (and whatever they earn in this field, like men, they will get their **full reward**).

Ilawa azeen (in addition) *Allah Ta'ala se iss ke **fazl** ka sawaal karna chahiye* (one should ask Allah Ta'ala for His **Bounty**) *kyon ke mard aur aurat ke darmiyaan **iste'daad, salaahiyyat aur quwwat-kaar** ka jo farq hai, woh toh qudrat ka ek atal faisla hai* (because the difference between a man and a woman in terms of **ability, competence and strength** is a determined decision of Divine Power) *jo **mahez aarzoo** se tabdeel nahi ho sakta* (which cannot be changed by **mere desire**).

Albatta Iss ke fazl se **kasab-o-mahnat** mein reh jaane wali kami ka izaala ho sakta hai (however, from His Grace, shortcomings that remain in **earning and hard work** can be removed)



وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ
أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

*Wa likullin ja'alnaa ma waaliya mimmaa tarakal waalidaani wal aqraboon; wallazeena
'aqadat aimaanukum fa aatoohum naseebahum; innal laaha kaana 'alaa kulli shai'in
Shaheeda. (Section 5)*

*And unto each We have appointed heirs of that which parents and near kindred leave;
and as for those with whom your right hands have made a covenant, give them their
due. Lo! Allah is ever Witness over all things.*

*Maa baap ya qaraabat-daar jo chho'd marein uss ke waaris Hum ne har shakhs ke
muqarrar kar diye hain, ⁵² aur jin se tum ne apne haathon mu'aahada kiya hai unhein
un ka hissa do, ⁵³ haqeeqatan Allah Ta'ala har cheez par Haazir hai.*

52. مَوَالٍ (Mawaali – Supporters) مَوْلَى (Mawla – Defender) ke jama hai (is the plural). مَوْلَى ke maaney hain **dost, azaad-kardah ghulam, chacha zaad, padosii**. Lekin yahan iss se muraad **wurasaa** hain {Maulaa (lord, master, sire) means **friend, freed slave, cousin, neighbor**. But here, it means **heirs**}. Matlab yeh hai ke har mard aurat jo kuch chho'd jayeinge (this means that what every man and woman leaves behind) iss ke waaris un ke maa baap aur deegar **qareebii rishtedaar** hongey (his or her heirs will be his or her parents and other **close relatives**).

53. Iss aayat ke **mohkam ya mansookh** honay ke barey mein mufasssireen ka ikhtelaaf hai (the commentators differ as to whether this verse is **valid or abrogated**).

Ibn Jarir at-Tabari waghera usay ghair **mansookh (mohkam)** maantey hain (Ibn Jarir at-Tabari and others consider it **unalterable (firm)** aur اَيْمَانُكُمْ (mu'aahada) se muraad woh **halaf aur muaahada** letey hain jo ek dusrey ki madad ke liye Islam se qabal do ashkhaas ya **do qabeelon** ke darmiyaan ho aur Islam ke baad bhi chala aa raha tha {and 'aimaanukum' (your right hands/covenant) refers to those **oaths and covenants** made between two persons or **two tribes** before Islam to help each other and which continued after Islam).

نَصِيْبُهُمْ (**naseebahum** – hissa / part) se muraad usi halaf aur muaahadey ki pabandi ke mutabiq **ta'aavun-o-tanaasur** ka hissa hai (refers to the part of **mutual aid and cooperation** in accordance with the same oath and agreement) aur Ibn Kaseer aur deegar mufasssireen ke nazdeek yeh aayat **mansookh** hai (and according to Ibn Kathir and other commentators, this verse is **abrogated**) kyon ke اَيْمَانُكُمْ se un ke nazdeek woh muaahada hai jo hijrat ke baad ek Ansaarii aur Muhaajir ke darmiyaan '**ukhuwwat ki soorat mein** hua tha. {Because, with them, by 'aimaanukum' (your right hands/covenant) refers to that covenant which was **in the form of brotherhood** between a helper (Ansaarii) and an emigrant (Muhaajir) after migration}. Iss mein ek Muhaajir, Ansaarii ke maal ka uss ke rishtedaaron ki bajaye, waaris hota tha {in this, an emigrant (Muhaajir) used to be heir of Ansari's property instead of his relatives}, lekin yeh chuunkay ek **aarzi intezaam** tha (but, since it was a **temporary arrangement**) iss liye phir (**mundarija-zel**) naazil farmaa kar usay **mansookh** kar diya gaya {therefore, the **following** verse was revealed and that (temporary arrangement) was **abrogated**}.

”وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ“

“... wa ulul arhaami baduhum awlaa biba'din fee Kitaabil laah...”

“... and those who are akin are nearer one to another in the ordinance of Allah...”

“Aur rishtey-naatey waaley un mein se baaz baaz se zyaada nazdeek hain Allah ke hukm mein...”

(Surah Al-Anfal: The Spoils of War | Chapter 8 – verse 75)

Ab “فَأَتَوْهُمْ نَصِيبَهُمْ” (**fa aatoohum naseebahum – give them their due**) se muraad dosti-o-mohabbat aur ek dusrey ki madad hai aur bataur wasiyat kuch dey dena bhi iss mein shaamil hai (means friendship and love and helping each other and giving something as a will is also included in it). **Muwaalaat-e-‘aqd, muwaalaat-e-halaf ya muwaalaat-e-ukhuwwat** mein ab wiraasat ka tasawwur nahi hoga (inheritance will no longer be a concept in **contractual cooperation, oath of cooperation or brotherhood cooperation**).

Ahle ilm ke ek groh ne iss se muraad aise do shakhson ko liya jin mein se kam az-kam ek **laa-waaris** hai (one group of scholars took it to mean two people, at least one of whom is a **heirless**). Aur ek dusrey shakhs se yeh tai karta hai ke **main tumhaara maulaa hon** (and one decides from another person that **I am your ‘defender’**).

Agar koi jinaayat karoon toh meri madad karna (**if I commit a crime**, then help me) aur agar maara jaaon toh meri **diyat** ley lena (and if I am killed, then take my **price of blood**). Iss laa-waaris ki wafaat ke baad iss ka maal mazkoorah shakhs lega (after the death of this heirless, the said person will take his property). Ba-shart-e-ke **waaqi’atan** iss ka koi waaris nah ho (provided that he has no **real** heir).

Baaz dusrey ahle ilm ne iss aayat ka ek aur maaney bayan kiya hai (some other scholars have given another meaning to this verse). Woh kahtey hain ke (they say that) وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ (**wallazeena ‘aqadat aimaanukum - and as for those with whom your right hands have made a covenant**) se muraad biwi aur shauhar hain aur iss ka **atf** الْأَقْرَبُونَ par hai (refers wife and husband and its **inflection** is on the nearest relatives).

Maaney yeh hain ke (this means that) “maa baap ne, qaraabat daaron ne aur jin ko tumhaara **‘ahd-o-paimaan** aapas mein baandh chuka hai (yaani shauhar ya biwi) unhon ne jo kuch chho’daa uss ke haqdaar yaani hissey-daar Hum ne

muqarrar kar diye hain. Lihaaza un **haq-daaron** ko un ke hissey do {the parents, the relatives and those to whom your **covenant and promise** has been made (that is, husband or wife) are entitled to what they have left behind, that is We have given them a share. Therefore, to those **right-holders** give them their due}.” Goya peechey **aayaat-e-miiraas** mein tafsiilan jo hissey bayan kiye gaye thay (as if, in the previous **verses of inheritance**, the parts which were mentioned in detail) yahan **ijmaalan** un ki adayegi ki **taakeed mazeed** ki gayi hai (here, **briefly**, their payment has been **further emphasized**).



الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنِينَتٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ
أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

*Arrijaalu qawwaamoona 'alan nisaaa'i bima fad dalallaahu ba'dahum 'alaa ba'dinw wa
bimaaa anfaqoo min amwaalihim; fassaalihaatu qaanitaatun haafizaatul lil ghaibi bima
hafizal laah; wallaatee takhaafoona nushoo zahunna fa 'izoohunna wahjuroohunna fil
madaaji'i wadriboohunna fa in ata'nakum falaa tabghoo 'alaihinna sabeelaa; innallaaha
kaana 'Aliyyan Kabeeraa.*

*Men are in charge of women, because Allah has made the one of them to excel the other,
and because they spend of their property (for the support of women). So good women are
the obedient, guarding in secret that which Allah has guarded. As for those from whom
you fear rebellion, admonish them and banish them to beds apart, and scourge them. Then
if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.*

*Mard auraton par haakim hain iss wajah se ke Allah Ta'ala ne ek ko dusrey par fazeelat
di hai aur iss wajah se ke mardon ne apne maal kharch kiye hain, ⁵⁴ pas naik
farmaanbardaar auratein khaawind ki 'adam-maujuudgii mein ba-hifaazat Ilaahi
nigaahdaasht rakhney waaliyaan hain aur jin auraton ki nafarmaani aur bad-dimaagii ka
tumhein khauf ho unhein nasiihat karo aur unhein alag bistaron par chho'd do aur
unhein maar ki saza do phir agar woh taabedaari karein toh un par koi raasta talaash
nah karo, ⁵⁵ be-shak Allah Ta'ala badi bulandii aur Badaa'ii waala hai.*

54. Iss mein mard ki **haakimiyyat-o-qawwamiyat** ki do wajhein bayan ki gayi hain (in this, two reasons for man's **supremacy and consistency** has been mentioned). **Ek wahbii** hai jo **mardaana quwwat-o-dimaagii salaahiyyat** hai (**first** is **innate** which is **manly power and mental capability**) jis mein mard aurat se **khilqii taur par** mumtaaz hai (in which a man, **as per nature**, is superior to a woman).

Doosri wajah **kasbii** hai, (**the second** reason is **acquired**) jis ka **mukallif** Shariat ne mard ko banaya hai (which the Shari'ah has made the man **duty-bound**) aur aurat ko iss ki **fitri kamzorii aur makhsoos taalimaat** ki wajah se (and for woman, due to her **natural weakness and the specific teachings**) jinhein Islam ne aurat ki **iffat-o-hayaa** aur iss ke **taqaddus** ke tahaffuz ke liye zaroori qaraar diya hai (which Islam has made necessary for the protection of the woman's **chastity and modesty** and her **sanctity**), aurat ko **mu'aashii jhamelon** se duur rakha hai (women are kept away from the **economic dilemmas**)

Aurat ki sarbaraahii ke khilaaf (against the **leadership of women**) Quran Kareem ki yeh **nas-qat'ii** bilkul wazeh hai (this **manifest argument** of the Holy Quran is clear), jis ki **taa'iid** Sahih Bukhari ki iss hadees mein hoti hai (which is supported in this hadith of Sahih Bukhari) jis mein Nabi Kareem (Sallallahu alaihi wa sallam) ne farmaya hai (in which, the holy Prophet – peace and blessings of Allah be upon him – said:

”وہ قوم ہر گز فلاح یاب نہیں ہوگی جس نے اپنے امور ایک عورت کے سپرد کر دیئے“

“Woh qaum hargiz falaah-yaab nahi hogi jis ne apne umoor ek aurat ke supurd kar diye.”

“Never will succeed such a nation as makes a woman their ruler.”

(صحیح البخاری- کتاب المغازی- باب کتاب النبی إلى کسری و قیصر و کتاب الفتن باب 18)

{**Sahih Al-Bukhari: The Book of Military Expeditions – Chapter: The letter of the Prophet (Sallallahu alaihi wa sallam) to Kisra (Khosrau) and Qaiser (Caesar) | And The Book of Afflictions and End of the World – Chapter 18**}

55. Nafarmaani ki soorat mein (in case of disobedience) aurat ko samjhaane ke liye sab se **pehle waaz-o-nasiihat** ka number hai (to make the woman understand, the first priority is **admonition and advice**).

Dusrey number par un se **waqti aur aarzi alaihidagii** hai (on the second priority, it is **provisional and temporary separation**) jo samajh-daar aurat ke liye bahut **badi tanbeeh** hai (which, for a sensible woman, is a **great warning**).

Iss se bhi nah samjhey toh **halki si maar** ki ijaazat hai (even from this, she does not understand, then **light beating** is allowed). Lekin yeh maar **wahshiyaana aur zaalimaana** nah ho jaisa ke jaahil logon ka watiira hai (but this beating should not be **barbaric and cruel** as the manner of ignorant people).

Allah Ta'ala aur iss ke rasool (Sallallahu alaihi wa sallam) ne iss **zulm** ki ijaazat kisi mard ko nahi di hai (Allah Ta'ala and His Messenger – peace and blessings of Allah be upon him – have not allowed any man to do this **cruelty**).

Agar woh islaah kar ley toh phir raasta talaash nah karo (if she corrects, then do not look for a way) yaani **maar-piit nah karo, tang nah karo**, ya Talaaq nah do (that is, **do not beat, do not harass**, or do not divorce), goya Talaaq bilkul **aakhiri marhala** hai jab koi aur chaara-kaar baaqi nah rahey (as though, divorce is the **last stage** when there remains no other solution of work).

Lekin mard iss haq ko bhi bahut **na-jaa'iz tareeqay** se istemaal kartey hain (but, men also abuse this right in a very **illegitimate way**) aur **zara-zara si baat** mein fauran Talaaq dey daal-tey hain (and, in **trivial matters**, immediately divorce) aur apni zindagi bhi barbaad kartey hain, aurat ki bhi aur bachchey hon toh un ki bhi (and ruin their own lives as well as those of women and children).



وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

*Wa in khiftum shiqaaqa baini himaa fab'asoo haka mam min ahlihee wa hakamam min
ahlihaa; iny-yureedaaa islaah ai-yuwaffiqil laahu bainahumaa; innal laaha kaana 'Aleeman
Khabeeraa.*

*And if you fear a breach between them twain (the man and wife), appoint an arbiter from
his folk and an arbiter from her folk. If they desire amendment Allah will make them of one
mind. Lo! Allah is ever Knower, Aware.*

*Agar tumhein miyaan biwi ke darmiyaan aapas ki an-ban ka khauf ho toh ek munsif
mard waalon mein se aur ek aurat ke ghar waalon mein se muqarrar karo, ⁵⁶ agar yeh
dono sulah karaana chaheinge toh Allah dono mein milaap karaa deyga, yaqeenan
Allah Ta'ala poorey ilm waala poori Khabar waala hai.*

56. Ghar ke andar mazkooraah teeno tareeqay **kaar-gar saabit nah hon** (in the house, if the above three methods **are not ascertained effective**) toh yeh chautha tareeqa hai aur iss ki baabat kaha ke **hikmain** (faisla karne waley) agar mukhlis hongey {then, this is fourth method and it is said that if the **judges** (decision-makers) are sincere}, toh yaqeenan un ki **sa'ii-e-islaah** kaamyab hogi (then their **efforts for reform** will surely be successful).

Taham **naakaamii** ki soorat mein (however, in case of **failure**) hikmain ko **tafreeq bain-al-zaujain** yaani Talaaq ka ikhtiyaar hai ya nahi? (Do the judges have the right for **separation between husband and wife**, that is, is divorce an option or not?) Iss mein **ulema** ka ikhtelaaf hai (in this, the **scholars** differ). Baaz iss ko **haakim-e-majaaz** ke hukm ya **zaujain ke taukiil bil-firqa** (judaayi ke liye wakeel banana) ke saath mashruut kartey hain {some make it conditional on the ruling of **officer-in-charge** or **couple's entrusting by sect** (making a lawyer for separation)} aur **jamhoor-e-ulema** iss ke baghair iss ikhtiyaar ke qaa'il hain (and the **majority of scholars** are convinced of this option without it). *(Tafseel ke liye mulaahaza ho Tafsir at-Tabari, Fath al-Qadir, Tafseer Ibn Kaseer – For details see Tafsir at-Tabari, Fath al-Qadir, Ibn Kathir)*



﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ (٣٦)

*Wa'budul laaha wa laa tushrikoo bihee shai'anw wa bilwaalidaini ihsaanaw wa bizil
qurbaa walyataamaa walmasaakeeni waljaari zilqurbaa waljaaril junubi wassaahibi
biljambi wabnis sabeeli wa maa malakat aimaanukum; innal laaha laa yuhibbu man
kaana mukhtalan fakhoora.*

*And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents,
and unto near kindred, and orphans, and the needy, and unto the neighbor who is of
kin (unto you) and the neighbor who is not of kin, and the fellow-traveler and the
wayfarer and (the slaves) whom your right hands possess. Lo! Allah loves not such as
are proud and boastful,*

*Aur Allah Ta'ala ki ibaadath karo aur Uss ke saath kisi ko shareek nah karo aur maa
baap ke saath sulook wa ahsaan karo aur rishtedaaron se aur yateemon se aur
miskeenon se aur qaraabat-daar ham-saayaa se aur ajnabii hams-aayaa se ⁵⁷ aur
pahluu ke saathi se ⁵⁸ aur raah ke musafir se aur un se jin ke maalik tumhaarey haath
hain, (gulaam kaneez) ⁵⁹ yaqeenan Allah Ta'ala takabbur karney waalon aur shekhii-
khoron ko pasand nahi farmaata. ⁶⁰*

57. *الْجَارِ الْجُنُبِ qaraabat-daar padosii ke muqaabley mein istemaal hua hai (is used in
comparison to 'next door neighbor') jis ke maaney hain aisa padosii jis se
qaraabat-daari nah ho (which means such a neighbor with whom there is no
relationship). Matlab yeh hai ke padosii se ba-haisiyat padosii ke **husn-e-sulook**
kiya jaye (this means that the neighbor should be treated with **elegance of
behavior** as a neighbor) woh rishtey-daar ho ya **ghair rishtey-daar** jis tarah ke
ahadees mein bhi iss ki badi taakeed bayan ki gayi hai (whether he is a relative
or a **non-relative**, as has been emphasized in the hadiths).*

58. *Iss se muraad **rafiiq-e-safar, shareek-kaar, biwi** (it refers to the **companion in
travel, partner, wife**) aur woh shakhs jo faida ki ummeed par kisi ki **qurbat-o-
ham-nashiini** ikhtiyaar karey (and that person who, in the hope of benefit,
adopts **nearness and companionship**).*

Balkay iss ki taareef mein woh log bhi aa saktey hain (furthermore, in its description those people can also be enlisted) jinhein **tahsiil-e-'ilm, ta'allum sanaa'at** (koi kaam seekhney) ke liye {who for **acquiring knowledge, learning handicraft** (learning a job)} ya kisi **kaarobaari silsiley mein** aap ke paas bai'thney ka mauqa miley (or **in series of business** have the opportunity to sit down with you). (*Fath al-Qadir*)

59. Iss mein ghar, dukaan aur kaar-khaano, milon ke mulaazim aur naukar-chaakar bhi aa jaatey hain (it also includes houses, shops and factories, mill workers and servants), gulaamon ke saath husn-e-sulook ki **badi taakeed** ahadees mein aayi hai (there is a **great emphasis** in the hadiths on treating slaves with elegance of behavior).
60. **Fakhr-o-guruur aur takabbur** Allah Ta'ala ko sakht na-pasand hai (**pride and haughtiness and arrogance** are strongly disliked by Allah Ta'ala) balkay ek hadees mein yahan tak aata hai ke (but, in a hadith, it is mentioned that)

" لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءٍ "

“Woh shakhs jannat mein nahi jayega jis ke dil mein raa’ii ke daaney ke barabar bhi kibr hoga.”

“None shall enter Paradise who has in his heart the weight of a mustard seed of pride.”

(صحيح مسلم كتاب الايمان، باب تحريم الكبر وبيان حديث نمبر 19)

(Sahih Muslim: The Book of Faith – Chapter: The Prohibition of Pride and definition of it | Hadith No. 19)

Yahan **kibr ki bataur khaas mazammat** se yeh maqsad hai ke {here, from the **specific condemnation of flaunting** (showiness) the purpose is that} Allah Ta'ala ki ibaadath aur jin jin logon se **husn-e-sulook** ki taakeed ki gayi hai (the worship of Allah Ta'ala and the **elegance of behavior** with people has been emphasized).

Iss par amal wahi shakhs kar sakta hai jis ka dil **kibr se khaali** hoga (only a person whose heart is **empty of pride** can do this).

Mutakabbir aur magruur shakhs sahih maano mein (the arrogant and haughty person in the true sense) nah **haq-e-ibaadath** ada kar sakta hai aur nah **apnon aur begaanon** ke saath husn-e-sulook ka ehtimaam (neither can perform the right act of worship nor can he treat his own people and strangers with the elegance of behavior).



الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَاءَآتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

Allazeena yabkhaloona wa ya'muroonan naasa bilbukhli wa yaktumoona maaa aataahu mullaahu min fadlih; wa a'tadnaa lilkaafireena 'azaabam muheenaa.

Who hoard their wealth and enjoin avarice on others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom; Jo log khud bakhilii kartey hain aur dusron ko bhi bakhilii karney ko kahtey hain aur Allah Ta'ala ne jo Apna fazl unhein dey rakha hai usay chhupa letay hain Hum ne un kaafiron ke liye zillat ki maar tayyar kar rakhi hai.



وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

Wallazeena yunfiqoona amwaalahum ri'aaa'an naasi wa laa yu'minoona billaahi wa laa bil Yawmil Aakhir; wa mai yakunish shaitaanu lahoo qareenan fasaaa'a qareenaa.

And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso takes Satan for a comrade, a bad comrade has he. Aur jo log apna maal logon ke dikhaavey ke liye kharch kartey hain aur Allah Ta'ala par aur Qayamat ke din par ee'maan nahi rakhtey aur jis ka ham-nashiin aur saathi shaitaan ho, ⁶¹ woh bad-tareen saathi hai.

61. Bukhl (yaani Allah ki raah mein kharch nah karna) {**Miserliness** (that is not spending in the way of Allah)} ya kharch toh karna lekin **riyaakaari** yaani **numuud-o-numaish** ke liye karna (or to spend but for **hypocrisy**, that is doing

for the sake of **prestige and show**). Yeh dono baatein Allah ko **sakht na-pasand** hain (these two things are **very displeasing** to Allah) aur un ki **mazammat ke liye** yahi baat kaafi hai ke (and it is enough **to condemn** them that) yahan Quran Kareem mein un dono baaton ko **kaafiron ka shewa aur un logon ka watiira** bataaya gaya hai jo Allah aur yaum aakhirat par ee'maan nahi rakhtey (here, in the Holy Quran, these two things are described as the **habit of disbelievers** and the **behavior of those people** who do not believe in Allah and the Last Day) aur shaitaan un ka saathi hai (and Satan is their companion).



وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا



Wa maazaa 'alaihim law aamanoo billaahi wal Yawmil Aakhiri wa anfaqoo mimmaa razaqahumul laah; wa kaanallaahu bihim 'aleemaa.

What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah has bestowed upon them, when Allah is ever Aware of them (and all they do)?

Bhala un ka kya nuqsan tha agar yeh Allah Ta'ala par aur Qayamat ke din par ee'maan laatey aur Allah Ta'ala ne jo unhein dey rakha hai uss mein kharch kartey, Allah Ta'ala unhein khoob Jaannay waala hai.



إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا



Innal laaha laa yazlimu misqaala zarratinw wa in taku hasanatany yudaa'ifhaa wa yu'ti mil ladunhu ajran 'azeemaa.

Lo! Allah wrongs not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

Be-shak Allah Ta'ala ek zarra barabar zulm nahi karta aur agar naiki ho toh usay dugnii kar deta hai aur khaas Apne paas se bahut bada sawaab deta hai.



فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

*Fakaifa izaai ji'naa min kulli ummatim bishaheedinw wa ji'naabika 'alaa haaa'ulaaa 'i
Shaheeda.*

*But how (will it be with them) when We bring of every people a witness, and We bring
you (O Muhammad) a witness against these?*

*Pas kya haal hoga jis waqt ke har ummat mein se ek gawaah Hum layeinge aur aap ko
un logon par gawaah banaa kar layeinge. ⁶²*

62. Har **ummat** mein se uss ka paighambar (among from every **nation**, its messenger) **Allah ki baargaah** mein gawaahi deygaa ke (Will testify **before Allah** that) Ya Allah! Hum ne toh tera paighaam apni qaum ko pahuncha diya tha, ab unhon ne nahi maana toh hamaara kya **qusuur**? (O Allah! We conveyed your message to our people, now they do not believe, then what is our **fault**?)

Phir un sab par Nabi Kareem (Sallallahu alaihi wa sallam) gawaahi deingey ke ya Allah! Yeh sachchey hain (Then, the holy Prophet – peace and blessings of Allah be upon him – will testify against them: O Allah! These are true).

Aap (Sallallahu alaihi wa sallam) yeh **gawaahi** iss Quran ki wajah se deingey jo aap (Sallallahu alaihi wa sallam) par naazil hua (He – peace and blessings of Allah be upon him – will give this **testimony** because of the Quran which was revealed to him – peace and blessings of Allah be upon him) aur jis mein guzishta ambiyaa aur un ki **qaumon ki sarguzasht bhi hasb-e-zaroorat** bayan ki gayi hai (and in which the previous prophets' and their **peoples' account of life and deeds** has been narrated **according to need**).

Yeh ek sakht maqaam hoga (it is going to be a tough place) iss ka tasawwur hi **larza-bar-andaam** kar deney wala hai (the very contemplation of it will cause one to **tremble with fear**).

Hadees mein aata hai ke ek martaba Nabi Kareem (Sallallahu alaihi wa sallam) ne Hazrat Abdullah bin Masood (radhiyallahu anhu) se Quran sunnay ki khwaahish zaahir farmaayi (it is narrated in the hadith that once the holy Prophet – peace and blessings of Allah be upon him – asked Hazrat Abdullah Ibn Masood – may Allah be pleased with him – to recite the Quran) woh sunaatey hue jab iss aayat par pahunchey toh aap (Sallallahu alaihi wa sallam) ne farmaya: **“Bas, ab kaafi hai.”** (While reciting when he reached this verse, he – peace and blessings of Allah be upon him – said: Enough! Enough!) Hazrat Ibn Masood (radhiyallahu anhu) farmaatey hain ke main ne dekha toh aap (Sallallahu alaihi wa sallam) ki dono **aankhon mein aansuu rawaan thay** (Hazrat Ibn Masood – may Allah be pleased with him – says that when I looked at him, I found his **eyes were overflowing with tears**) (*Sahih Bukhari, Fazaail-e-Quran | Sahih al-Bukhari – Virtues of the Quran*)

Baaz log kahtey hain ke gawaahi wahi dey sakta hai jo sab kuch apni aankhon se dekhey (some people say that the only one who can testify is the one who sees everything with his own eyes). Iss liye woh **“shaheed”** (gawaah) ke maaney **“haazir-o-naazir”** ke kartey hain {therefore, they infer the meaning of **“Witness”** (eyewitness) to **“present and seeing”**} aur yuun Nabi (Sallallahu alaihi wa sallam) ko **haazir-o-naazir** bawar karaatey hain {and in this manner, they make believe the Prophet – peace and blessings of Allah be upon him – to be **omnipresent and omniscient** (present and seeing)}.

Lekin Nabi (Sallallahu alaihi wa sallam) ko haazir-o-naazir samajhna, yeh aap (Sallallahu alaihi wa sallam) ko **Allah ki sifat** mein shareek karna hai jo **shirk** hai {but, to consider the Prophet – peace and blessings of Allah be upon him – as an omnipresent and omniscient (present and seeing), is to associate him – peace and blessings of Allah be upon him – with the **attribute of Allah**, which is **polytheism**} kyon ke Haazir-o-Naazir sirf **Allah Ta’ala ki sift** hai (because the Omnipresent and Omniscient are only the **attributes of Allah Ta’ala**).

Shaheed ke lafz se un ka istidlaal apne andar koi quwwat nahi rakhta (from the word ‘**Witness**’ their reasoning has no power in them). Iss liye ke **shahadat yaqeeni ilm** ki buniyaad par bhi hoti hai (because **testimony** is also based on **certain knowledge**) aur Quran mein bayan kardah **haqaa’iq-o-waaqi’aat** se zyaada yaqeeni ilm kis ka ho sakta hai (and who can have more certain knowledge than the **facts and events** mentioned in the Quran?)

Isi yaqeeni ilm ki buniyaad par (on the basis of this certain knowledge) khud ummat Muhammadiyyah ko bhi Quran ne “شُهَدَاءَ عَلَى النَّاسِ” (tamaam Kaayenaat ke logon par gawaah) kaha hai (the Quran itself has called the Muhammadan nation itself “**shuhaadaaa’a ‘alan naasi**” (**witnesses over the nations** of the whole universe). Agar gawaahi ke liye **haazir-o-naazir** hona zaroori hai toh phir ummat Muhammadiyyah ke har fard ko haazir-o-naazir maanna padega (if it is necessary to be **present and seeing** for the testimony, then every individual of the Muhammadan nation should be perceived ‘present and seeing’). Bahar-haal Nabi (Sallallahu alaihi wa sallam) ke barey mein yeh aqeedah **mushrikaana aur be-buniyaad** hai (however, this belief about the Prophet – peace and blessings of Allah be upon him – is **polytheistic and baseless**). اَعَاذَنَا اللهُ مِنْهُ (May Allah protect us from it)



يَوْمَ يَدْعِيُونَ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

Yawma'iziny yawad dullazeena kafaroo wa'asawur Rasoola law tusawwaa bihimul ardu wa laa yaktumoonal laaha hadeesaa. (Section 6)

On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

Jis roz kaafir aur rasool ke nafarmaan aarzoo kareingey ke kash! Unhein zameen ke saath hamwaar kar diya jaata aur Allah Ta'ala se koi baat nah chhupa sakeingey.



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا
 جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ
 مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
 بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

*Yaaa aiyuhal lazeena aamanoo laa taqrabus Salaata wa antum sukaaraa hatta
 ta'lamoo ma taqooloona wa laa junuban illaa 'aabiree sabeelin hatta taghtasiloo; wa
 in kuntum mardaaa aw 'alaa safarin aw jaaa'a ahadum minkum minal ghaaa'iti aw
 laamastumun nisaaa'a falam tajidoo maaa'an fatayam mamoo sa'eedan taiyiban
 famsahoo biwujoo hikum wa aideekum; innal laaha kaana 'Afuwwan Ghafooraa.*

*O you who believe! Draw not near unto prayer when you are drunken, till you know
 that which you utter, nor when you are polluted, except when journeying upon the
 road, till you have bathed. And if you be ill, or on a journey, or one of you comes from
 the closet, or you have touched women, and you find not water, then go to high clean
 soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.*

Aye ee'maan waalo! Jab tum nashey mein mast ho namaaz ke qareeb bhi nah jaao, ⁶³

*jab tak ke apni baat ko samajhney nah lago aur janaabat ki haalat mein jab tak ke
 ghusl nah kar lo, ⁶⁴ haan agar raah chaltey guzar jaane waley ho toh aur baat hai ⁶⁵*

aur agar tum biimaar ho ya safar mein ho ya tum mein se koi qazaa-e-haajat se aaya

ho ya tum ne auraton se mubaasharat ki ho aur tumhein paani nah miley toh paak

mittii ka qasad karo aur apne munh aur apne haath mal lo. ⁶⁶ Be-shak Allah Taala Maaf

karne waala, Bakhshne waala hai.

- 63.** Yeh hukm uss waqt diya gaya tha (this order was given at a time) ke abhi **sharaab ki hurmat** naazil nahi hui thi (when the **prohibition of alcohol** had not yet been revealed). Chunanchey (therefore), ek daa'wat mein **sharaab-noshii** ke baad (in one feast, after **wine-drinking**) jab namaaz ke liye khadey hue toh **nashey mein** Quran ke alfaaz bhi imam sahib ghalat pa'dh gaye (when they stood up for prayers, then **in a state of intoxication**, also the Imam misread the words of the Quran) (*Tafseel ke liye dekhiye Tirmizi, Tafseer Surah an-Nisa – For details, see Tirmidhi – Commentary of Surah an-Nisa*) jis par yeh aayat naazil hui ke **nashey ki haalat mein** namaaz mat pa'dha karo (on which, this verse was

revealed that do not offer prayers **in a state of intoxication**), *goya uss waqt sirf namaaz ke waqt ke qareeb sharaab-noshii se mana kiya gaya* (as if, at that time, it was forbidden to drink wine only near the time of prayers). *Bilkul mumaana'at aur hurmat ka hukm iss ke baad naazil hua* (the command of altogether **ban and prohibition** was revealed after that) (*yeh sharaab ki baabat dusra hukm hai jo mashruut hai*) (this is the second command regarding wine that is **conditional**).

64. Yaani **na-paaki ki haalat mein** bhi namaaz mat pa'dho (that is, do not offer prayers even **in the state of impurity**). Kyon ke namaaz ke liye **tahaarat** zaroori hai (because **purification** is necessary for prayers).

65. Iss ka matlab yeh nahi ke **musafarii ki haalat mein** agar paani nah miley (this does not mean that if you do not get water **while traveling**), **toh janaabat ki haalat mein** namaaz pa'dh lo (*jaisa ke baaz ne kaha hai*) {then, pray **in the state of major ritual impurity** (as some have said)}, balkay **jamhoor-e-ulema** ke nazdeek iss ka mafhuum yeh hai ke (but, according to the **majority of scholars**, it means that) *janaabat ki haalat mein tum masjid ke andar mat baitho, albatta masjid ke andar se guzarney ki zaroorat padey toh guzar saktey ho* (in the state of major ritual impurity you should not sit inside, however, if you need to pass inside the masjid, you can pass). *Baaz sahaba ke makaan iss tarah thay ke unhein har soorat mein masjid nabawii ke andar se guzar kar jaana padta tha* (the houses of some of the Companions were such that they had to pass inside the **Prophet's Masjid** in any case). Yeh **rukhsat** unhi ke paish-e-nazar di gayi hai (this **permission** has been given in view of them). (*Ibn Kathir*) Warna **musafir ka hukm** aagey aa raha hai (otherwise, the **ruling of the traveler** is coming ahead).

66. (a) **Biimaar** se muraad, woh **biimaar** hai jisey **wuzuu** karne se nuqsan ya **biimaari mein izaafey** ka andesha ho (sick means that **ailing person** who is in danger of harm or **aggravation of illness** by performing **ablution**)

(b) **Musafir** aam hai, lamba safar kiya ho ya mukhtasar (the traveler is common, whether he has journeyed long or short). Agar paani **dastyaab nah ho** toh tayammum karne ki ijaazat hai {if water is **not available**, then **dry ablution** (tayammum) is allowed}. Paani nah milney ki soorat mein yeh **ijaazat** toh **muqem** ko bhi haasil hai (in case of non-availability of water, this **permission** is also available to the **resident**), *lekin biimaar aur musafir ko, chuunkay iss qism ki zaroorat aam taur par paish aati thi, iss liye bataur khaas iss ke liye ijaazat bayan kar di gayi hai* (but the sick and traveler, since this kind of need was common in general, has been specifically given permission for it).

(c) **Qazaa-e-haajat** se aaney wala (the one coming after answering the **call of nature**).

(d) Aur biwi se **mubaasharat** karne wala un ko bhi paani nah milney ki soorat mein **tayammum** karkay namaaz padhney ki ijaazat hai (and he who has **intercourse** with his wife is also allowed to perform '**dry ablution**' and pray in case he does not get water).

Tayammum ka tareeqa yeh hai ke ek hi martaba haath zameen par maar kar **kalaayii** tak dono haath ek dusrey par phair ley. (**Kuhniiyon** tak zaroori nahi) aur munh par bhi phair ley {the method of '**dry ablution**' (tayammum) is to strike on the soil with both hands, once and turn both hands up to wipe up to the **wrist**. (Not necessarily up to the **elbows**) and wipe the face (with the palms, once)}.

قَالَ فِي التَّيْمُمِ: ضَرْبَةً لِلْوَجْهِ وَالْكَفَّيْنِ

Nabi (Sallallahu alaihi wa sallam) ne tayammum ke barey mein farmaya ke “**Yeh dono hatheliyon aur chehrey ke liye ek hi martaba maarna hai.**”

The Prophet – peace and blessings of Allah be upon him – said about tayammum that **it is to strike only one stroke (i.e. strike the ground) for (wiping) the face and the hands.**

(مسند أحمد- عمار رضی اللہ عنہ جلد 4 صفحہ 263)

{**Musnad Ahmad** – Ammar (may Allah be pleased with him) | Volume 4 – Page 263}

“صَعِيدًا طَيِّبًا” (*saeedan tayyiiban*) se muraad “**paak mittii**” hai (refers to ‘pure dust/clean earth’).

Zameen se nikalney waali har cheez nahi jaisa ke baaz ka khayaal hai (not everything that comes out of the earth is what some people think). Hadees mein iss ki **mazeed wazahat** kar di gayi hai (in the hadith, this has been **further explained**).

«جُعِلَتْ تُرْبُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ»

“Jab hamein paani nah miley toh zameen ki mittii hamaarey liye paakiizgii ka zariya bana di gayi hai.”

“... and the whole earth has been made a masjid for us, and its dust has been made a purifier for us in case water is not available.”

(صحيح مسلم- كتاب المساجد)

(Sahih Muslim – The Book of Masajid)



أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ



Alam tara ilal lazeena ootoo naseebam minal Kitaabi yashtaroonad dalaalata wa yureedoona an tadillus sabeel.

Have you not seen those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?

Kya tum ne unhein nahi dekha? Jinhein kitaab ka kuch hissa diya gaya hai, woh gumraahi khareedtey hain aur chahtay hain ke tum bhi raah se bhatak jaao.



وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾

Wallaahu a'lamu bi a'daaa'i-kum; wa kafa billaahi waliyyanw wa kafa billaahi naseera.

Allah knows best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

Allah Ta'ala tumhaarey dushmanon ko khoob jaannay waala hai aur Allah Ta'ala ka dost hona kaafi hai aur Allah Ta'ala ka madadgaar hona bas hai.



مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۚ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيَّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

Minal lazeena haadoo yuharrifoon al Kalima 'am mawaadi'ihee wa yaqooloona sami'naa wa 'asainaa wasma' ghaira musma'inw wa raa'inaa laiyam bi alsinatihim wa ta'nan fiddeen; wa law annahum qaaloo sami'naa wa ata'naa wasma' wanzurnaa lakaana khairal lahum wa aqwama wa laakil la' a'nahumul laahu bikufrihim falaa yu'minoona illaa qaleela.

Some of those who are Jews change words from their context and say: "We hear and disobey; hear you as one who hears not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear you, and look at us" it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, except a few.

Baaz Yahood kalmaat ko un ki theek jagah se hayr-phayr kar detey hain aur kahtey hain ke hum ne suna aur nafarmaani ki aur sun iss ke baghair ke tu suna jaaye ⁶⁷ aur hamari ri'aayat kar! (lekin iss ke kahney mein) apni zabaan ko peich detey hain aur deen mein taa'na detey hain aur agar yeh log kahtey ke hum ne suna aur hum ne farmabardaari ki aur aap suniyeh aur hamein dekhiye toh yeh un ke liye bahut behtar aur nihaayat hi munaasib tha, lekin Allah Ta'ala ne un ke kufr ki wajah se unhein laanat ki hai. Pas yeh bahut hi kam ee'maan laatey hain, ⁶⁸

67. Yahoodiyon ki khabaasaton aur sharaaraton mein se ek yeh bhi thi ke (one of the **evils and mischief** of the Jews was that) “**hum ne suna**” ke saath hi kah detey lekin hum nafarmaani kareinge (along with ‘**we heard**’, they would soon say ‘**we would disobey**’) yaani **ita’at nahi kareinge** (that is, **we would not obey**).

Yeh dil mein kahtey ya apne **saathiyon** se kahtey (they would say this in their hearts or they would say it to their **accomplices**) ya **shokh-chashmaa’na jasaarat ka irtekaab** kartey hue munh par kahtey (or they would say it in their mouths while **committing showy daring audacity**).

Isi tarah (in the same way) “غَيْرَ مُسْمِعٍ” (**ghaira musma’in** - teri baat nah sunii jaye) yeh **bad-dua** ke taur par kahtey {(your words should not listened to) they would say this as a **curse**} yaani teri baat **maqbuul nah ho** (that is, your word **may not be accepted**).

“رَاعِنَا” ki baabat dekhiye **Surah al-Baqarah aayat 104** ka Haashia {see the footnote of **verse 104 of Surah al-Baqarah** about **raa'inaa (Listen to us)**}.

68. Yaani ee’maan laaney waaley bahut hi **qaliil** hain (that is, there are very **few** believers). Pehle guzar chuka hai ke Yahood mein se ee’maan laaney waalon ki **taa’daad** das tak bhi nahi pahunchti (it has already been said that the **number** of believers among the Jews does not even reach ten).

Ya yeh maaney hain ke bahut hi kam baaton par ee’maan laatey hain (or it means that they believe only in few things). Jab ke **ee’maan naafe** yeh hai ke **sab baaton par ee’maan laaya jaye** (while the **beneficial faith** is to believe in all things).



يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ
وُجُوهًا فَتَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا



*Yaaa aiyuha lazeena ootul Kitaaba aaminoo bimaa nazzalnaa musadiqallimaa
ma'akum min qabli an natmisa wujoohan fanaruddahaa 'alaaa adbaarihaaa aw
nal'anahum kamaa la'annaaa Ashaabas Sabt; wa kaana amrul laahi maf'oolaa.*

*O you unto whom the Scripture has been given! Believe in what We have revealed
confirming that which you possess, before We destroy countenances so as to
confound them, or curse them as We cursed the Sabbath-breakers (of old time). The
commandment of Allah is always executed.*

*Aye ahle kitaab! Jo kuch Hum ne naazil farmaya hai jo uss ki bhi tasdeeq karne waala
hai jo tumhaarey paas hai, uss par ee'maan lao iss se pehle ke Hum chehrey bigaad
dein aur unhein louta kar peeth ki taraf kar dein,⁶⁹ ya un par laanat bhejin jaise Hum
ne haftay ke din waalon par laanat ki hai,⁷⁰ aur Allah Ta'ala ka kaam kiya gaya.⁷¹*

69. Yaani agar Allah Ta'ala chaahey toh tumhaarey **kartuuton ki paadaash mein** yeh
saza dey sakta hai (that is, if Allah Ta'ala wills, He can give you this punishment
in reprisal for your deeds).

70. Yeh qissa **Surah Al-A'raf** mein aayega (this story will come in **Surah Al-A'raf**)
kuch ishaara pehle bhi guzar chuka hai yaani tum bhi un ki tarah **mal'oon** qaraar
pa saktey ho (**some hints** have already passed that is you too can be **cursed**
like them).

71. Yaani jab Woh kisi baat ka hukm kar dey toh nah koi Uss ki mukhaalifat kar
sakta hai aur nah Usay rok hi sakta hai (that is, when He Commands
something, no one can oppose Him and no one can stop Him).



إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِثْمًا عَظِيمًا ﴿٤٨﴾

*Innal laaha laa yaghfiru ai yushraka bihee wa yaghfiru maa doona zaalika limai
yashaaa'; wa mai yushrik billaahi faqadif taraaa isman 'azeemaa.*

*Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives (all)
except that to whom He will. Whoso ascribes partners to Allah, he has indeed invented
a tremendous sin.*

*Yaqeenan Allah Ta'ala Apne saath shareek kiye jaane ko nahi bakhshata aur uss ke siwa
jisey chaahey bakhsh deta hai, ⁷² aur jo Allah Ta'ala ke saath shareek muqarrar karey
uss ne bahut bada gunaaah aur bohtaan baandha. ⁷³*

72. Yaani aise gunah jin se momin **tauba kiye baghair hi mar jayein** (that is, such sins for which the believer **dies without repenting**). Allah Ta'ala agar kisi ke liye chaaheyga, toh baghair kisi qism ki saza diye maaf farma deyga aur bahut-so'n ko saza ke baad aur bahut-so'n ko nabi (Sallallahu alaihi wa sallam) ki **shifa'at par** maaf farma deyga (if Allah Wills for anyone, He will forgive him without any punishment and will forgive many after punishment and many of them will be forgiven **on the intercession** of Prophet – peace and blessings of Allah be upon him). Lekin **shirk** kisi soorat mein maaf nahi hoga (but, **polytheism** will not be forgiven in any case) kyon ke **mushrik** par Allah ne jannat haraam kar di hai (because Allah has forbidden Paradise to the polytheist).

73. Dusrey maqam par farmaya (He said in another place):

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“... innash shirka lazulmun 'azeem.”

“... Shirk zulm-e-azeem hai.”

“... Lo! To ascribe partners (unto Him) is a tremendous wrong - ”

(Surah Luq'man: Luqman | Chapter 31 – verse 13)

Hadees mein usay sab se **bada gunah** qaraar diya gaya hai (in the hadith, it has been declared as the **greatest sin**).

“ أَكْبَرُ الْكَبَائِرِ الشِّرْكَ بِاللَّهِ ”

“Kabiira gunaahon mein se yeh hai: Allah ke saath ibaadath mein kisi cheez ko shareek karna.”

"Of the major sins are: Associating anything in worship with Allah."



أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

Alam tara ilal lazeena yuzakkoona anfusahum; balil laahu yuzakkee mai yashaaa'u wa laa yuzlamoon fateelaa.

Have you not seen those who praise themselves for purity? Nay, Allah purifies whom He will, and they will not be wronged even the hair upon a date-stone.

Kya aap ne unhein nahi dekha jo apni paakiizgii aur sataa'ish khud kartey hain? Balkay Allah Ta'ala jisey chaahey paakiiza karta hai, kisi par ek dhaagey ke barabar zulm nah kiya jayega. ⁷⁴

74. Yahood **apne munh miyaan-mitthuu** bantey thay (the Jews used to **indulge in self-praise**) maslan hum Allah ke betey aur Uss ke chaheetey hain waghera (for example, we are the sons of Allah and His loved ones, etc). Allah ne farmaya **tazkiya ka ikhtiyaar** bhi Allah ko hai aur iss ka ilm bhi Usi ko hai (Allah said: The **power of purification** belongs to Allah and He Alone has the knowledge of it).

فتيل (Fateel – a scaly thread in the long slit of a date-stone) khajuur ki ghutlii ke kataau par jo **dhaagey ya soot** ki tarah nikalta ya dikhaayi deta hai, iss ko kaha jaata hai (on the cut of a **date-stone** that comes out like a **thread or yarn**, this is called). Yaani itna sa **zulm** bhi nahi kiya jayega (that is, not this much of **oppression** will be done).



أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ إِثْمًا مُّبِينًا ﴿٥٠﴾

Unzur kaifa yaftaroon 'alal laahil kazib, wakafaa biheee ismamm mubeenaa.

(Section 7)

See, how they invent lies about Allah! That of itself is flagrant sin.

Dekho yeh log Allah Ta'ala par kis tarah jhoot baandhtey hain ⁷⁵ aur yeh (harkat) sariih gunaaah honay ke liye kaafi hai. ⁷⁶

75. Yaani mazkoorah **daa'waa-e-tazkiya** kar ke (that is, by performing mentioned 'claim to purification').

76. Yaani un ki yeh harkat apni **paakiizgii ka iddi'aa** (that is, this act of their **allegation of purity**) un ke **kizb-o-iftiraa** ke liye kaafi hai (is sufficient for their **falsehood and slander**). Quran Kareem ki iss aayat aur iss ki **shaan-e-nuzool ki riwayaat** se maloom hua ke (from this verse of the Holy Quran and the **traditions of its glorious revelation**, it is clear that) ek dusrey ki **mad'h-o-tausiif bil-khusuus tazkiya-e-nufuus ka daa'wa** karna sahih aur jaa'iz nahi (it is not right and permissible to **praise and glorify** one another, especially to claim '**purification of own selves**').

Isi baat ko Quran Kareem ke dusrey maqam par iss tarah farmaya gaya (the same thing was said in this way at another place in the Holy Quran)

“فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ”

“...fala tuzakkooo anfusakum huwa a'lamu bimanit taqaa...”

“... Pas tum apni paakiizgii aap bayaan na karo, Wahi parhezgaaro ko khoob jaanta hai.”

“... Therefore ascribe not purity unto yourselves. He is Best Aware of him who wards off (evil).”

(Surah An-Najm: The Star | Chapter 53 – verse 32)

Hadees mein hai Hazrat al-Miqdad bin al-Aswad (radhiyallahu anhu) bayan kartey hain ke (in the hadith, Hazrat Miqdad bin al-Aswad – may Allah be pleased with him – narrates that) Nabi Kareem (Sallallahu alaihi wa sallam) ne hamein hukm diya ke hum taareef karne waalon ke **chehron par mittii daal dein** (the Prophet – peace and blessings of Allah be upon him – commanded us to **put dust on the faces** of those who praise others)

“ أَنْ نَحْثُوَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ ”

“... To throw dust in the faces of those who praise others.”

(صحيح مسلم، كتاب الزهد)

(Sahih Muslim: Chapter on Zuhd)

Ek aur hadees mein hai ke rasool Allah (Sallallahu alaihi wa sallam) ne ek aadmi ko ek dusrey aadmi ki taareef kartey suna toh aap (Sallallahu alaihi wa sallam) ne farmaya (in another hadith, the Prophet – peace and blessings of Allah be upon him – heard a man praising another man, so he – peace and blessings of Allah be upon him – said):

“ وَيَحَاكَ قَطَعْتَ عُنُقَ صَاحِبِكَ ”

“Afsos hai tujh par tu ne apne saathi ki gardan kaat di.”

“Woe to you, you have cut off your companion’s neck.”

Phir farmaaya ke (then said that)

“Agar tum mein se kisi ko kisi ki laa-muhaala taareef karni hai toh iss tarah kaha karey

“ أَحْسِبُهُ كَذَا ”

Main usay iss tarah gumaan karta hoon. Allah par kisi ka tazkiya bayaan na karey.”

“If one of you has to praise anyone at all, then he should say so: ‘I think (him to be) so’.

And do not confirm anybody’s good conduct before Allah.”

(صحيح بخاري كتاب الشهادات والأدب- مسلم كتاب الزهد)

{Sahih Bukhari: The Book of Witnesses and Good Manners & Form (al-Adab) | Sahih Muslim: The Book of Zuhd}



أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّولَاءَ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

*Alam tara ilal lazeena 'ootoo naseebam minal kitaabi yu'minoona bil Jibti wat
Taaghooti wa yaqooloona lillazeena kafaroo haaa ulaaa'i ahdaa minal lazeena
aamanoo sabeelaa.*

*Have you not seen those unto whom a portion of the Scripture has been given, how
they believe in idols and false deities, and how they say of those (idolaters) who
disbelieve: "These are more rightly guided than those who believe"?*

*Kya aap ne unhein nahi dekha jinhein kitaab ka kuch hissa mila? Jo buth ka aur baatil
maboodh ka e'tiqaad rakhtey hain aur kaafiron ke haq mein kahtey hain ke yeh log
ee'maan waalon se zyaada raah-raast par hain. ⁷⁷*

77. Iss aayat mein Yahoodiyon ke ek aur fayl par **ta'ajub** ka izhaar kiya ja raha hai (in this verse, another act of the Jews is being expressed as **surprise**) ke ahle kitaab honay ke ba-wajood (that despite being the People of the Book) yeh “جِبْت” (Buth, Kaahin ya Saahir) aur “طَّاغُوت” (jhutay maaboodon) par ee'maan rakhtey {they believed in “**Jibt**” (idol, soothsayer or sorcerer) and “**taaguut**” (false deities)} aur **kuffaar-e-Makkah** ko musalmaano se **zyaada hidaayath-yaaftha** samajhtey hain (and they consider the **disbelievers of Makkah** to be **more guided** than the Muslims). “جِبْت” ke yeh saarey mazkoorah maaney kiye gaye hain (all the above meanings of ‘**Jibt**’ have been given).

Ek hadees mein aata hai (in one hadith, it is mentioned)

" الْعِيَافَةُ وَالطَّيْرَةُ وَالطَّرْقُ مِنَ الْجِبْتِ "

“Parinday udaa kar, khat kheench kar, bad-khaalii aur bad-shuguunii lena yeh jibt se hai.”

“Augury from the flight of birds, taking evil omens and the practice of pressomancy pertain to divination.”

(سنن أبي داود كتاب الطب) (Sunan Abi Dawood – The Book of Medicine)

(Note from the transliterator: 'Iyafah: It means to make the birds fly by threatening them. Tarq: It means lines drawn on the earth.)

Yaani yeh sab **shaitaanii kaam** hain aur Yahood mein bhi yeh cheezein aam thi (that is to say, these are all **devilish deeds**, and these things were common among the Jews as well). **طَاغُوتٌ** (**taaguut**) ke ek maaney shaitaan bhi kiye gaye hain (one of the meanings of **“taaguut”** is Satan). Dar-asal (in fact), **maa’buudaan baatil** parastish, shaitaan hi ki pairawii hai (the worship of these **false gods** is following only Satan). Iss liye shaitaan bhi yaqeenan **taaguut mein shaamil hai** (that is why Satan is definitely **involved in false deities**).



أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

Ulaaa'ikal lazeena la'ana humul laahu wa mai yal'anil laahu falan tajida lahoo naseeraa.

Those are they whom Allah has cursed, and he whom Allah has cursed, you (O Muhammad) will find for him no helper.

Yahi woh log hain jinhein Allah Ta’ala ne laanat ki hai aur jisey Allah Ta’ala laanat kar dey, tu uss ka koi madadgaar nah payega.



أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

Am lahum naseebum minal mulki fa izal laa yu'toonan naasa naqeeraa.

Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

Kya un ka koi hissa saltanat mein hai? Agar aisa ho toh phir yeh kisi ko ek khajuur ki ghutlii ke shigaaf ke barabar bhi kuch nah deingey. ⁷⁸

78. Yeh istifhaam inkaarii hai (this questioning is refusal) yaani **baadshahi** mein un ka koi hissa nahi hai (that is, they have no share in the **kingdom**). Agar iss mein un ka kuch hissa hota toh yeh Yahood itne **bakhiil** hain ke (if they had a share in it, the Jews would have been so **stingy** that) logon ko bil-khusuus Hazrat Mohammad (Sallallahu alaihi wa sallam) ko itna bhi nah detey jis se **khajuur ki**

ghutlii ka shigaaf hi pur ho jaata {they would not have given so much to the people, especially to the Prophet Muhammad – peace and blessings of Allah be upon – that it would only **fill the crack of the date-kernel** (seed)}

“نَقِيرٌ” (**naqeerun – tiny spot on a date pit**) uss nukta ko kahtey hain jo **khajuur ki ghutlii** ke upar hota hai (that point is said which is on the top of the **date-kernel**). (*Ibn Kathir*)



أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

Am yahsudoonan naasa 'alaa maaa aataahumul laahu min fadlihee faqad aatainaaa

Aala Ibraaheemal Kitaaba wal Hikmata wa aatainaahum mulkan 'azeemaa.

Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.

Ya yeh logon se hasad kartey hain uss par jo Allah Ta'ala ne Apne fazl se unhein diya hai, ⁷⁹ pas Hum ne toh Aal-e-Ibrahim ko kitaab aur hikmat bhi di hai aur badi saltanat bhi ataa farmaayi hai.

79. “أَمْ” (am - ya) “بَلْ” (bal – balkay) maaney mein bhi ho sakta hai (it can also mean ‘or’ ‘rather’) yaani balkay yeh iss baat par hasad kartey hain ke Allah Ta'ala ne Bani Israel ko chho'd kar dusron mein nabi (yaani aakhiri nabi) kyon banaya? (In other words, they are jealous of the fact that Allah Ta'ala has made a prophet (that is, the last prophet) among others besides the Children of Israel). **Nabuwat Allah ka sab se bada fazl hai (Prophethood is the greatest Grace of Allah).**



فَمِنْهُمْ مَّنْ ءَامَنَ بِهِءٍ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

Faminhum man aamana bihee wa minhum man sadda 'anh; wa kafaa bi Jahannama sa'eeraa.

And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.

Phir un mein se baaz ne toh uss kitaab ko maana aur baaz uss se ruk gaye, ⁸⁰ aur Jahannum ka jalaana kaafi hai.

80. Yaani Banu Israel ko, jo Hazrat **Ibrahim** (alaihis salaam) ki zurriyyat aur Aal mein se hain, **Hum ne nabuwat bhi di aur badi saltanat-o-baadshahi bhi** {that is, to the Children of Israel, who are among the **descendants and children of Ibrahim** (Abraham – peace be upon him), **We also gave prophethood and also great empire and kingdom**}. Phir bhi Yahood ke yeh saarey log un par ee'maan nahi laaye (yet all these Jews did not believe them). Kuch ee'maan laaye aur **kuch ne e'raaz kiya** (some believed and **some rejected**).

Matlab yeh hai ke Aye Mohammad! (Sallallahu alaihi wa sallam) agar yeh aap ki nabuwat par ee'maan nahi laa rahey hain toh koi **anokhii baat** nahi hai (this means that O Muhammad (peace and blessings of Allah be upon him)! If they are not believing in your prophethood, then it is not a **strange thing**), un ki toh **tareekh hi nabiyon ki takziib** se bhari hui hai (their **history** is full of the **denial of the prophets**), hatta ke **apni nasal** ke nabiyon par bhi yeh ee'maan nahi laaye {even though they did not believe in the prophets of their **own race** (generation)}. Baaz ne “آمَنَ بِهِ” (**aa'mana bihee – believed therein**) mein “ها” (**haa'**) ka marja' nabi (Sallallahu alaihi wa sallam) ko batlaaya hai (some have reported in **'believed therein'** the person of reference of **'therein'** to the Prophet – peace and blessings be upon him) yaani un Yahood mein se kuch nabi (Sallallahu alaihi wa sallam) par ee'maan laaye aur kuch ne inkaar kiya (that is, some of those Jews believed in the Prophet – peace and blessings be upon him – and some denied). Un **munkiriin-e-nabuwat** ka anjaam Jahannum hai (Hell is the end of those **deniers of prophethood**).

(**Note from the transliterator:** "ها" (haa'): The person or thing close at hand or indicated or already named or understood).



إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

*Innal lazeena kafaroo bi Aayaatinaa sawfa nusleehim Naaran kullamaa nadijat
julooduhum baddalnaahum juloodan ghairahaa liyazooqul 'azaab; innallaaha kaana
'Azeezan Hakeemaa.*

**Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often
as their skins are consumed We shall exchange them for fresh skins that they may
taste the torment. Lo! Allah is ever Mighty, Wise.**

*Jin logon ne Hamari aayaaton se kufr kiya, unhein Hum yaqeenan aag mein daal
deingey ⁸¹ jab un ki khaalein pak jayeingii Hum un ke siwa aur khaalein badal deingey
taakay woh azaab chhaktey rahein, ⁸² yaqeenan Allah Ta'ala Gaalib Hikmat waala hai.*

81. Yaani Jahannum mein **ahle kitaab ke munkiriin** hi nahi jayeinge (that is, not only **disbelievers of the People of the Book** will go to the Hell), **balkay deegar tamaam kuffar ka thikaana** bhi Jahannum hi hai (rather Hell is the **abode of all other disbelievers**).

82. Yeh Jahannum ke azaab ki **sakhti, tasalsul aur dawaam** ka bayan hai (it is a statement of the **severity, continuity and permanence** of the torment of the Hell). Sahaba karaam (radhiyallahu anhum) se manqool **baaz aasaar mein batlaaya gaya hai** (it has been informed **in some indications** narrated from the Companions – may Allah be pleased with them) **khaalon ki yeh tabdiilii** din mein **biisiyon balkay sainka'don martaba** amal mein aayegi {**this change of skins** will take place **many (or) rather hundreds of times** a day) aur Musnad Ahmed ki riwayat ki ruu se jahannumi Jahannum mein itne **farba** ho jayeinge ke (and according to the tradition of Musnad Ahmad, the people of the Hell will become so **fat** in the Hell that) un ke **kaano ki lau se peechey gardan tak ka**

faasla saat sau saal ki masaafat jitna hoga (the distance **from their ear lobes to the back of their necks** will be equal to the distance of seven hundred years), **un ki khaal ki mota'ii** sattar **baalisht** aur daa'dh Uhud pahaad jitni hogi (the **thickness of their skin** will be as seventy **span** and their teeth will be as big as Mount Uhud).

(**Note from the transliterator:** Mount Uhud is a mountain north of Madinah, Saudi Arabia. It was the site of the second battle between Muslims and disbelievers).



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا شَاظِلٌ زَلِيلٌ ﴿٥٧﴾

Wallazeena aamanoo wa 'amilus saalihaati sanud khiluhum jannaatin tajree min tahtihal anhaaru khaalideena feehaaa abadaa, lahum feehaaa azwaajum mutahharatun wa nudkhiluhum zillan zaleelaa.

And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.

Aur jo log ee'maan laaye aur shaista aamaal kiye ⁸³ Hum anqareeb unhein un jannaton mein ley jayeinge jin ke neechey nehrein bah rahi hain, jin mein woh hamesha hamesha raheinge, un ke liye wahan saaf suthrii biwiyaan hongy aur Hum unhein ghanii chaa'on (aur poori raahat) mein ley jayeinge. ⁸⁴

83. Kuffar ke muqaabley mein ahle ee'maan ke liye jo **abadii neamatein** hain, un ka tazkira kiya ja raha hai (the **eternal blessings** for the believers as compared to the disbelievers are being mentioned). Lekin woh ahle ee'maan jo **aamaal saaliha** ki daulat se maalaa-maal hongey (but, those believers who will be enriched by the wealth of **good deeds**). **جَعَلْنَا اللَّهُ مِنْهُمْ** (May Allah make us from them)

Allah Ta'ala ne Quran Majeed mein har jagah ee'maan ke saath **aamaal-e-saaleh** ka zikar kar ke wazeh kar diya ke un ka **aapas mein choli-daaman ka saath** hai (everywhere in the Glorious Quran, Allah Ta'ala mentions **good deeds** along with faith and has made it clear that they are **essentially attached with each other**). Ee'maan, amal saaleh ke baghair aise hi hai jaise phool ho magar **khushbuu ke baghair**, darakht ho lekin **be-samar** (Faith, without good deeds, is like a flower, but **without fragrance**, a tree, but **fruitless**).

Sahaba Karaam (Rizwaan Allah alaihim ajma'een) aur **Khair-ul-Quruun** ke dusrey musalmaano ne iss nukta ko samajh liya tha (this subtle point was understood by the Companions – Allah's Pleasure be on them all – and other Muslims of **'Best times'**. Chunanche un ki zindagiyaan ee'maan ke phal, aamaal saaliha se **maalaa-maal thein** (therefore, their lives **were rich** with the fruits of faith, good deeds).

(**Note from the transliterator:** **Khair-ul-Quruun** best times, meaning the period of prophethood and the Righteous Caliphs).

Uss daur mein **be-amal ya bad-amalii** ke saath ee'maan ka tasawwur hi nahi tha (In those times, there was no concept of faith with **inaction or misdeeds**). Iss ke bar-aks (on the contrary), aaj ee'maan sirf **zabaanii jama kharch** ka naam reh gaya hai (today faith is just a name of **'all talk and no substance'**). Aamaal saaliha se **daa'wey-daraan-e-ee'maan** ka daaman khaali hai (the lap of the **claimants of faith** are empty of good deeds). هِدَانَا اللَّهُ تَعَالَى (May Allah Ta'ala guide us).

Isi tarah agar koi shakhs aise amal karta hai jo aamaal saaliha ki zail mein aatey hain (similarly, if a person performs deeds which fall under the category of good deeds). Maslan (for example) **raast-baazii** (righteousness) **amaanat-o-dayaanat** (trustworthiness and integrity), **hamdardii-o-gam-gusaarii** (empathy and compassion) aur **deegar akhlaaqi khoobiyaan** (and other moral virtues). Lekin ee'maan ki daulat se yeh **mahroom** hai (but, if he is **deprived** of the

wealth of faith) toh iss ke yeh aamaal, duniya mein toh iss ki **shuhtrat-o-naik-naamii ka zariya** saabit ho saktey hain (then, his deeds may prove to be a **source of fame and goodness** in the world), *lekin Allah ki baargaah* mein un ki koi **qadr-o-qeemat** nah hogi (but, **in the sight of Allah**, they will have no **value and worth**) iss liye ke un ka **sar-chashma** ee'maan nahi hai (because their **main source** is not faith) jo achchey aamaal ko **'inda'Allah** baar-aawar banaata hai (which makes good deeds fruitful **according to Allah's way**) balkay sirf aur sirf **duniyawii mafaadaat** ya **qaumii akhlaaq-o-'aadaat** un ki buniyaad hai (rather only their **worldly interests** or **national morals and habits** are their basis).

84. Ghanii, gahrui, 'umda aur pakeeza chad'on (dense, deep, excellent and pure shades) jis ko tarjuma mein **poori raahat** se taabeer kiya gaya hai (which have been interpreted as **'complete repose'** in translation).

Ek hadees mein hai jannat mein ek darakht hai jis ka saya itna hai ke ek sawaar sau saal mein bhi usay tai nahi kar sakega (according to a hadith, there is a tree in Paradise whose shade is such that a rider will not be able to complete it even in a hundred years) yeh **شجرة الخلد (Shajarat al-Khuld)** hai (this is the **'Tree of Immortality'**).

إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَفْطَعُهَا

“Jannat mein ek darakht hai jis ke saaye mein ek sawaar sau saal tak chal sakta hai aur phir bhi uss ko tai na kar sakega.”

“There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it.”

(مسند أحمد، جلد 2 ص 455، وأصله في البخاري، كتاب بدء الخلق باب نمبر ٨ ما جاء في صفة الجنة وأنها مخلوقة)

(Musnad Ahmad: Volume 2 – page 455 | And its origin in al-Bukhari – The Book of the Beginning of Creation – Chapter No. 8 – The characteristics of Paradise and the fact that it has already been created)



﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

*Innal laaha ya'murukum an tu'addul amaanaati ilaaa ahlihaa wa iza hakamtum
bainan naasi an tahkumoo bil'adl; innal laaha ni'immaa ya'izukum bih; innal laaha
kaana Samee'am Baseeraa.*

*Lo! Allah commands you that you restore deposits to their owners, and, if you judge
between mankind, that you judge justly. Lo! Comely is this which Allah admonishes
you. Lo! Allah is ever Hearer, Seer.*

*Allah Ta'ala tumhein taakeedii hukm deta hai ke amaanat waalon ki amaanatein
unhein pahunchaao! ⁸⁵ aur jab logon ka faisla karo toh 'adl wa insaaf se faisla karo! ⁸⁶
Yaqeenan woh behtar cheez hai jis ki nasiihat tumhein Allah Ta'ala kar raha hai. ⁸⁷ Be-
shak Allah Ta'ala Sunta hai, Dekhta hai.*

- 85.** Aksar **mufasssireen** ke nazdeek yeh aayat Hazrat Usman bin Talha (radhiyallahu anhu) ki shaan mein, jo **khandानी taur par** Khana Kaaba ke **darbaan-o-kaliid-bardaar** chaley aa rahey thay, naazil hui hai (according to most of the **commentators**, this verse has been revealed in honor of Hazrat Uthman bin Talha – may Allah be pleased with him – who, **as per hereditary**, was the **doorkeeper and key-bearer** of the Kaaba at that time). Makkah **fatah** honay ke baad jab rasool Allah (Sallallahu alaihi wa sallam) Khana Kaaba mein tashreef laaye (after the **conquest** of Makkah, when the Messenger of Allah – peace and blessings of Allah be upon him – visited the Kaaba) toh **tawaf** waghera ke baad aap (Sallallahu alaihi wa sallam) ne Hazrat Usman bin Talha (radhiyallahu anhu) ko jo **Sulah Hudaibiyah** ke mauqa par musalmaan ho chukey thay, talab farmaya {then, after **circumambulation** (around the Kaaba) and others, he – peace and blessings of Allah be upon him – summoned Hazrat Uthman bin Talha – may Allah be pleased with him, who had become Muslim on the occasion of **'The Treaty of Hudaibiyah'**) aur unhein Khana Kaaba ki chaabiyaan dey kar farmaya yeh tumhaari chaabiyaan hain aaj ka din **wafa aur naiki** ka din hai (and gave him the keys of the Kaaba and said: **'These are your keys. Today is the day of faithfulness and goodness'**). *(Ibn Kathir)*

Aayat ka yeh **sabab-e-nuzool** agarchay **khaas** hai lekin iss ka hukm aam hai aur iss ke mukhaatib **awaam aur hukkaam** dono hain (although this **reason for revelation** of the verse is **special**, but its ruling is general and it is addressed to both the **people and the rulers**). Dono ko taakeed hai ke **amaanatein** unhein pahunchaao jo amanaton ke ahl hain (both are urged to deliver the **trusts** to those who are eligible for the trusts).

Iss mein **ek** toh woh **amaanatein** shaamil hain jo kisi nah kisi ke paas rakhwaayi hon. Un mein **khayanat nah ki jaye** balkay yeh ba-hifaazat **indal-talab** lauta di jayein. (One of them is the **trusts** that are kept with someone. They should **not be betrayed**, but should be returned safely **on demand**). **Dusrey ohdey aur munaasib** ahl logon ko diye jayein, mahez siyaasii buniyaad ya naslii-o-watanii buniyaad ya qaraabat-o-khandaan ki buniyaad ya Quota System ki buniyaad par ohda-o-mansab dena **iss aayat ke khilaaf hai** (secondly, **posts and positions** should be given to deserving people; merely, on the basis of political basis or ethnic and national basis or on the basis of kinship and family or quota system, to give posts and positions **is against this verse**).

86. Iss mein hukkaam ko bataur khaas '**adal-o-insaaf** ka hukm diya gaya hai (in this, the rulers have been specifically ordered to do **justice and equality**). Ek hadees mein hai (there is a hadith which says):

إِنَّ اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَجْزُ فَإِذَا جَارَ وَكَلَّهُ إِلَى نَفْسِهِ

“Haakim jab tak zulm nah karey, Allah uss ke saath hota hai jab woh zulm ka irtekaab shuru kar deta hai toh Allah usay uss ke apne nafs ke hawaley kar deta hai.”

“Allah is with the judge so long as he is not unjust, but if he rules unjustly, He entrusts him to himself.”

(سنن ابن ماجه كتاب الاحكام) (Sunan Ibn Majah – The Chapter on Rulings)

87. Yaani amanatein **ahl logon** ke supurd karna aur '**adal-o-insaaf** muhayya karna (that is, entrusting the trusts to the **deserving people** and providing justice and equality).



يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

*Yaaa aiyuhal lazeena aamanooo atee'ul laaha wa atee'ur Rasoola wa ulil amri minkum
fa in tanaaza'tum fee shai'in faruddoohu ilal laahi war Rasooli in kuntum tu'minoona
billaahi wal yawmil Aakhir; zaalika khairunw wa ahsanu ta'weelaa. (Section 8)*

*O you who believe! Obey Allah, and obey the messenger and those of you who are in
authority; and if you have a dispute concerning any matter, refer it to Allah and the
messenger if you are (in truth) believers in Allah and the Last Day. That is better and
more seemly in the end.*

*Aye ee'maan waalo! Farmabardaari karo Allah Ta'ala ki aur farmabardaari karo
rasool (Sallallahu alaihi wa sallam) ki aur tum mein se ikhtiyaar waalon ki, ⁸⁸ phir
agar kisi cheez mein ikhtelaaf karo toh usay lautao, Allah Ta'ala ki taraf aur rasool
ki taraf, agar tumhein Allah Ta'ala par aur Qayamat ke din par ee'maan hai. Yeh
bahut behtar hai aur ba-e'tibaar anjaam ke bahut achcha hai. ⁸⁹*

88. ”اولو الامر“ (Ulul-amr - apne mein se ikhtiyaar waley) se muraad baaz ke nazdeek
umaraa-o-hukkaam aur baaz ke nazdeek ulema-o-fuqahaa hain {(‘Possessor of
Command’ – one who has authority among oneself) refers to the ‘chiefs and
rulers’ according to some and ‘scholars and jurists’ according to some}
mafhuum ke etibaar se dono hi muraad ho saktey hain (in terms of the
meaning, both can be meant).

Matlab yeh hai ke **asal ita'at** toh Allah Ta'ala hi ki hai kyon ke (this means that
the **real obedience** belongs to Allah Ta'ala because)

”أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ“

“... alaa lahul khalqu wal-amr...”

“... Khabardaar makhlooq bhi Usi ki hai, Hukm bhi Usi ka hai.”

His verily is all creation and commandment.

(Surah al-A'raf: The Heights | Chapter 7 – verse 54)

“إِنِ الْحُكْمُ إِلَّا لِلَّهِ”

“... inil hukmu illaa lillaah...”

“... Farmaan-rawaa’ii sirf Allah Ta’ala hi ki hai...”

“... The decision rests with Allah only...”

(Surah Yusuf: Prophet Joseph | Chapter 12 – verse 40)

Lekin chuunkay Rasool (Sallallahu alaihi wa sallam) khaalis **manshaa-e-Ilaahi** hi ka mazhar aur Uss ki marziyaat ka numaainda hai (but since, the Prophet – peace and blessings of Allah be upon him – is the pure manifestation of the **Divine Will** and the representative of His Will). Iss liye Allah Ta’ala ne apne saath rasool (Sallallahu alaihi wa sallam) ke hukm ko bhi **mustaqil taur par waajib-ul-itaat** qaraar diya (therefore, Allah Ta’ala has made the command of the Prophet – peace and blessings of Allah be upon him – along with His command, **worthy to be obeyed permanently**) aur farmaya ke rasool (Sallallahu alaihi wa sallam) ki itaat **dar-asal** Allah ki itaat hai (and said that ‘obedience to the Prophet – peace and blessings of Allah be upon him – is **actually** obedience to Allah’.)

“مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ”

“Many yuti’ir Rasoola faqad ataa’al laaha...”

“Uss rasool (Sallallahu alaihi wa sallam) ki jo itaat karey usi ne Allah Ta’ala ki farmaan-bardaarii ki...”

“Whoso obeys the messenger has obeyed Allah...”

(Surah An-Nisa: The Women | Chapter 4 – verse 80)

Jis se yeh baat wazeh ho jaati hai ke hadees bhi isi tarah **deen ka maakhuz** hai jis tarah Quran Kareem (from which, it becomes clear that hadith is also the **source of religion** in the same way as the Holy Quran). Taham **umaraa-o-hukkaam ki itaat** bhi zaroori hai (however, **obedience to the chiefs and rulers** is also important). Kyon ke woh ya toh Allah aur uss ke rasool (Sallallahu alaihi wa sallam) ke **ahkaam ka nafaaz** kartey hain (because they either carry

out the **enforcement of the commands** of Allah and His Messenger – peace and blessings of Allah be upon him) ya **ummat ke ijtimaa’ii masaaleh ka intezaam aur nigaahdaasht kartey hain** (or manage and look after the **collective interests of the nation**). Iss se maloom hua ke **umaraa-o-hukkaam ki itaa’at** agarchay zaroori hai (from this, it became clear that although obedience to the **chiefs and rulers** is necessary) **lekin woh alal-itlaaq nahi** (but it is not **absolute**) balkay **mashruut hai Allah-o-Rasool (Sallallahu alaihi wa sallam) ki itaa’at ke saath** (rather it is **conditional** on obedience to Allah and His Messenger – peace and blessings of Allah be upon him).

Isi liye **”أَطِيعُوا اللَّهَ” (atee’ul laaha)** ke baad **”أَطِيعُوا الرَّسُولَ” (atee’ur Rasoola)** ko kaha kyon ke yeh dono itaa’atein **mustaqil aur waajib hain** (that is why after **‘obey Allah’, ‘obey the messenger’** has been said because these two obedience are **permanent and obligatory**) **lekin ”أَطِيعُوا أُولِي الْأَمْرِ” (atee’uu uulil ‘amr)** nahi kaha (but **‘obey those in authority’** is not said) kyon kay **أُولِي الْأَمْرِ (uulil ‘amr)** itaa’at **mustaqil nahi aur hadees mein bhi kaha gaya hai** (because obedience to ‘those who are in authority’ is not permanent and it is also stated in the hadith)

”لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ”

“A creature is not to be obeyed when it involves disobedience to the ‘Creator’.”

“Khaaliq ki nafarmaani mein kisi makhlooq ki itaa’at nahi.”

(وقال الألباني حديث صحيح- مشكاة نمبر 3696)

(And al-Albani said it’s a ‘Sahih Hadith | *Mishkat al-Masabih*: Number 3696)

لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ

“There is no obedience in disobedience to Allah.”

“Allah ki nafarmaani mein koi itaa’at nahi.”

(صحيح مسلم : كتاب الإمارة باب وجوب طاعة الأمر في غير معصية حديث نمبر 1840)

(**Sahih Muslim: The Book on Government | Chapter: The obligation obeying leaders in matters that do not involve sin, Hadith Number. 1840**)

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

“For obedience is required only in what is good.”

“Itaa’at sirf achchi baaton mein hai.”

(صحيح بخاري كتاب الأحكام- باب نمبر 4 - السَّمْعُ وَالطَّاعَةُ لِلْإِمَامِ مَا لَمْ تَكُنْ مَعْصِيَةً)

(Sahih Bukhari: The Book of Judgments | Chapter Number 4: To listen to and obey the Imam)

Yahi haal **ulema-o-fuqahaa** ka bhi hai. (Agar ulul ‘amr mein un ko bhi shaamil kar liya jaye) {the same is true of **scholars and jurists**. (If they are also included in ‘those who are in authority’)}, yaani un ki itaa’at iss liye karni hogi ke woh Allah aur Uss ke rasool ke **ahkaam-o-farmuudaat** bayan kartey hain aur Uss ke deen ki taraf **irshaad-o-hidaayath aur rahnumaa’ii** ka kaam kartey hain (that is, they have to be obeyed because they state the **rules and decrees** of Allah and His Messenger and work for **decrees and instruction and guidance** towards His religion). Iss se maloom hua ke **ulema-o-fuqahaa** bhi deeni umoor-o-mu’aamalaat mein hukkaam ki tarah yaqeenan **marja’-e-awaam** hain (from this, it became clear that even the **scholars and jurists** in religious matters, like the rulers, are certainly ‘**competent authority of common people**’). Lekin un ki itaa’at bhi sirf uss waqt tak ki jayegi jab tak ke awaam ko sirf Allah aur Uss ke rasool (Sallallahu alaihi wa sallam) ki baat batlayein (but they will be obeyed only as long as they tell the people about Allah and His Messenger – peace and blessings of Allah be upon him), lekin agar woh iss se inhiraaf karein toh **awaam ke liye** un ki itaa’at bhi zaroori nahi (but if they deviate from it, then, obedience to them is not necessary **for the common people**), balkay **inhiraaf ki soorat mein** jaantey-buujhtey un ki itaa’at karna **sakht maa’siyat aur gunah** hai (rather, **in case of divergence**, knowingly obeying them is **severe transgression and sin**).

89. Allah ki taraf lautaney se muraad, Quran Kareem aur al-Rasool (Sallallahu alaihi wa sallam) se muraad ab hadees-e-rasool hai (what is meant by returning to Allah, the Holy Quran and the Prophet – peace and blessings of Allah be upon him – is now the hadith of the Prophet).

Yeh **tanaazi'aat** ke khatam karne ke liye ek **behtareen usuul** batla diya gaya hai (this is one of the **best principle** to end **conflicts**). Iss usuul se bhi yeh wazeh hota hai ke kisi **teesri shakhsyat** ki ita'at **waajib** nahi (from this principle, it also becomes clear that obedience to a **third person** is not **obligatory**). Jis tarah **taqleed shakhsii** ya **taqleed mu'ayyan** ke qaa'iliin ne ek **teesri ita'at** ko waajib qaraar dey rakha hai (just as the followers of '**individual imitation**' or '**specific imitation**' have made a **third obedience** obligatory) aur isi teesri ita'at ne, jo Quran ki iss aayat ke **sariih mukhaalif** hai, musalmaano ko **ummat muttahida** ki bajaye **ummat muntashra** bana rakha hai (and this third obedience, which is **clear contradiction** of this verse of the Quran, has made the Muslims a '**scattered Nation**' instead of a '**united Nation**') aur iss ke **ittehaad** ko taqriiban **na-mumkin** bana diya hai (and has made its **unity** almost **impossible**).



أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ
 أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
 ضَلَالًا بَعِيدًا ﴿٦٠﴾

**Alam tara ilal lazeena yaz'umoona annahum amanoo bima unzilaa ilaika wa maaa
 unzila min qablika yureedoona ai yatahaakamooo ilat Taaghooti wa qad umirooo ai
 yakfuroo bihi, wa yureedush Shaitaanu ai yudillahum dalaalam ba'eedaa.**

**Have you not seen those who pretend that they believe in that which is revealed unto
 you and that which was revealed before you, how they would go for judgment (in
 their disputes) to false deities when they have been ordered to abjure them? Satan
 would mislead them far astray.**

**Kya aap ne unhein nahi dekha? jin ka daa'wa toh yeh hai ke jo kuch aap par aur jo kuch
 aap se pehle utaara gaya hai uss par un ka ee'maan hai, lekin woh apne faisley
 gairullah ki taraf ley jana chahtay hain halaan'ke unhein hukm diya gaya hai ke
 shaitaan ka inkaar karein, shaitaan toh yeh chaahta hai ke unhein bahka kar duur daal
 dey.**



وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ
عَنكَ صُدُودًا ﴿٦١﴾

*Wa iza qeela lahum ta'aalaw ilaa maaa anzalallaahu wa ilar Rasooli ra aital
munaafiqeena yasuddoona 'anka sudoodaa.*

*And when it is said unto them: Come unto that which Allah has revealed and unto the
messenger, you see the hypocrites turn from you with aversion.*

*Un se jab kabhi kaha jaye ke Allah Ta'ala ke naazil-karda kalaam ki aur rasool
(Sallallahu alaihi wa sallam) ki taraf aao toh aap dekh leingey ke yeh munaafiq aap se
munh phair kar rukay jaatey hain. ⁹⁰*

90. Yeh aayaat aise logon ke barey mein naazil huein (these verses were revealed about people) jo apna faisla adalat mein ley jaane ke bajaye **sardaraan-e-Yahood ya sardaraan-e-Quraish** ki taraf ley jana chahtay thay (who wanted to take their decision to the **leaders of the Jews or the leaders of the Quraish** instead of taking it to court). Taham (however), un ka hukm aam hai aur iss mein tamaam woh log shaamil hain jo kitaab-o-sunnat se **e'raaz** kartey hain (their ruling is general and includes all those people who **shun** from the Quran and Sunnah) aur apne faislon ke liye un dono ko chhor'd kar kisi aur ki taraf jaatey hain (and leave them both and go to someone else for their own decisions). Warna musalmaano ka haal toh yeh hota hai (otherwise, this is the situation of Muslims).

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ﴿٥١﴾

*“Innamaa kaana qawlal mu'mineena iza du'ooo ilal laahi wa Rasoolihee li yahkuma
bainahum ai yaqooloo sami'naa wa ata'naa...”*

*“The saying of (all true) believers when they appeal unto Allah and His messenger to judge
between them is only that they say: We hear and we obey...”*

*“Ee'maan waalon ka qaul toh yeh hai ke jab unhein iss liye bulaaya jaata hai ke Allah aur Uss
ka rasool un mein faisla kar dey, toh wo kahtey hain ke hum ne suna aur maan liya...”*

(Surah Al-Noor: The Light | Chapter 24 – verse 51)

Aise hi logon ke barey mein agay Allah Ta'ala ne farmaya (Allah Ta'ala further said about such people) **“وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ”** (**“Yahi log kaamyab honay waaley hain.”**)



فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ
إِنْ أَرَدْنَا إِلَّا أَحْسَنًا وَتَوْفِيقًا ﴿٦٢﴾

**Fakaifa izaana asaabathum museebatum bimaa qaddamat aideehim summa jaaa'ooka
yahlifoona billaahi in aradnaaa illaaa ihsaanaw wa tawfeeqaa.**

**How would it be if a misfortune smote them because of that which their own hands
have sent before (them)? Then would they come unto you, swearing by Allah that they
were seeking naught but harmony and kindness.**

**Phir kya baat hai ke jab un par un ke kartuut ke baa'is koi musibat aa pad'tii hai toh
phir yeh aap ke paas aakar Allah Ta'ala ki qasamein khaatey hain ke hamaara iraada
toh sirf bhalaayi aur mel-milaap hi ka tha. ⁹¹**

- 91.** Yaani jab apne iss kartuut ki wajah se **'itaab Ilaahi ka shikaar** ho kar musibaton mein phanstey hain (that is, due to their mischief when they get into troubles by becoming **victims of the Divine displeasure**) toh phir aakar kahtey hain ke kisi doosri jagah jaane se maqsad yeh nahi tha ke wahan se hum faisla karwaein (then they come and say that the purpose of going to another place was not for us to get a decision from there) ya aap (Sallallahu alaihi wa sallam) se zyaada hamein wahan insaaf mileyga (or we will get justice there more than you – peace and blessings of Allah be upon him) balkay maqsad **sulah aur milaap** karaana tha (but, the aim was to make **peace and reconciliation**).



أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ
فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

*Ulaaa'ikal lazeena ya'la mullaahu maa fee quloobihim fa a'rid 'anhum wa 'izhum wa
qul lahum fee anfusihim qawlam baleeghaa.*

*Those are they, the secrets of whose hearts Allah knows. So oppose them and
admonish them, and address them in plain terms about their souls.*

*Yeh woh log hain ke un ke dilon ka bheid Allah Ta'ala par ba-khoobi roshan hai, aap un
se chashm-poshii kijiye, unhein nasiihat kartey rahiyeh aur unhein woh baat kahiye jo
un ke dilon mein ghar karne waali ho. ⁹²*

92. Allah Ta'ala ne farmaya ke agarchay Hum **un ke dilon ke tamaam bheidon** se waaqif hain (jis par Hum unhein jaza deingey) {Allah Ta'ala said that although We know **all the secrets of their hearts** (for which we will reward them)} lekin aye paighambar! Aap un ke zaahir ko saamney rakhtey hue **dar-guzar hi farmayieh** aur **waaz-o-nasiihat** aur **qaul baliigh** ke zariye se un ke andar ki islaah ki koshish jaari rakhiyeh! (But, O Prophet! You should **forgive them** keeping in view their appearance and keep trying to correct them through **sermons and advice** and **eloquent words**). Jis se yeh maloom hua ke **dushmanon ki saazish** ko **afu-o-dar-guzar**, **waaz-o-nasiihat** aur **qaul baliigh** ke zariye hi na-kaam banaaney ki sa'ii ki jaani chahiye (from which it became clear that the **conspiracy of the enemies** should be thwarted only through **pardoning and tolerance**, **sermons and advice** and **eloquent words**).



وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

*Wa maa arsalnaa mir Rasoolin illaa liyutaa'a bi iznil laah; wa law annahum 'iz
zalamooo anfusahum jaaa'ooka fastaghfarul laaha wastaghfara lahumur Rasoolu la
wajadul laaha Tawwaabar Raheemaa.*

We sent no messenger except that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto you and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

Hum ne har har rasool ko sirf isi liye bheja ke Allah Ta'ala ke hukm se uss ki farmabardaari ki jaye aur agar yeh log jab unhon ne apni jaanon par zulm kiya tha, tere paas aa jaatey aur Allah Ta'ala se istigfaar kartey aur rasool bhi un ke liye istigfaar kartey,⁹³ toh yaqeenan yeh log Allah Ta'ala ko Maaf karne waala Meherbaan paatey.

93. Maghfirat ke liye baargaah Ilaahi mein hi **tauba-o-istigfaar** zaroori aur kaafi hai (for forgiveness, **repentance and seeking forgiveness** in the Divine Court is necessary and sufficient). Lekin yahan un ko kaha gaya hai ke (but, there they are told that) Aye paighambar! Woh tere paas aatey aur Allah se **maghfirat talab kartey** aur tu bhi un ke liye maghfirat talab karta (O Prophet! They would come to you and **ask forgiveness** from Allah and you would ask forgiveness for them).

Yeh iss liye ke chuunkay unhon ne **fe'l-e-khusuumaat** (jhagdon ke faisley) ke liye {this is because they for the sake of **quarrelling act** (decision of disputes)} dusron ki taraf rujoo karkay aap (Sallallahu alaihi wa sallam) ka **istikhfaaf** kiya tha (they **disrespected** you – peace and blessings of Allah be upon him – by turning to others). Iss liye iss ke **izaaley ke liye** aap (Sallallahu alaihi wa sallam) ke paas aaney ki taakeed ki (therefore, **for the redressal** of this, they were urged to come to you – peace and blessings be upon him).



فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

*Falaa wa Rabbika laa yu'minoona hattaa yuhakkimooka fee maa shajara bainahum
summa laa yajidoo fee anfusihim harajam mimmaa qadaita wa yusal limoo
tasleemaa.*

But nay, by thy Lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you have decided, and submit with full submission.

*So qasam hai tere Parwardigaar ki! Yeh momin nahi ho saktey, jab tak ke tamaam aapas ke ikhtelaaf mein aap ko haakim nah maan lein, phir jo faisley aap un mein kar dein un se apne dil mein aur kisi tarah ki tangi aur na khushi nah payein aur farmabardaari ke saath qubool kar lein.*⁹⁴

94. Iss aayat ki **shaan-e-nuzool** mein ek Yahoodi aur musalmaan ka waaqia umooman bayan kiya jaata hai (in the **glorious revelation** of this verse, the story of a Jew and a Muslim is usually narrated) jo **baar-gaah-e-risaalat se faisley** ke ba-wajood Hazrat Umar (radhiyallahu anhu) se faisla karwaaney gaya (who, in spite of the **decision from the court of Prophethood**, went to get the decision from Hazrat Umar – may Allah be pleased with him) - jis par Hazrat Umar (radhiyallahu anhu) ne iss musalmaan ka sir qalam kar diya (upon which Hazrat Umar – may Allah be pleased with him – beheaded this Muslim). Lekin **sanadan** yeh waaqia sahih nahi hai (but, **as evidence**, this incident is not correct) jaisa ke Ibn Kaseer ne bhi wazahat ki hai (as Ibn Kathir has also explained).

Sahih waaqia hai jo iss aayat ke nuzool ka sabab hai ke (there is a true incident, which is the reason for the revelation of this verse that) Hazrat Zubair (radhiyallahu anhu) ka jo rasool Allah (Sallallahu alaihi wa sallam) ke phuuphi-zaad thay (Hazrat Zubair – may Allah be pleased with him – who was the cousin of the Prophet – peace and blessings of Allah be upon him). Aur ek **aadmi ka khet** ko sairaab karne waley (naaley) ke paani par **jhagdaa** ho gaya {and a **dispute** happened over an irrigating (canal) water, which drained a **person's field**}.

Maamla Nabi (Sallallahu alaihi wa sallam) tak pahuncha (the **matter** reached the Prophet – peace and blessings of Allah be upon him).

Aap (Sallallahu alaihi wa sallam) ne **soorat-e-haal ka jaa'eza** ley kar jo faisla diya (the decision that he – peace and blessings of Allah be upon him – made after **reviewing the situation**) toh woh ittifaaq se Hazrat Zubair (radhiyallahu anhu) ke haq mein tha (then that was, by chance, in favor of Hazrat Zubair – may Allah be pleased with him), jis par dusrey aadmi ne kaha ke aap (Sallallahu alaihi wa sallam) ne yeh faisla iss liye kiya hai woh aap (Sallallahu alaihi wa sallam) ka phuuphi-zaad hai {on which, the other person said that he – peace and blessings of Allah be upon him – made this decision because he (Zubair) is your paternal-aunt's son} iss par yeh aayat naazil hui (over this, this verse was revealed) (*Sahih Bukhari - Tafseer Surah An-Nisa*) (*Sahih Bukhari – Commentary of Surah An-Nisa*)

Aayat ka matlab yeh hua ke (the meaning of the verse is that) nabi (Sallallahu alaihi wa sallam) ki kisi **baat ya faisley se ikhtelaaf** toh kujaa (whither any **disagreement with any statement or decision** of the Prophet – peace and blessings of Allah be upon him) **dil mein inqibaaz bhi mahsoos karna ee'maan ke munaafii hai** (**even to feel contraction in the heart** is contrary to faith).

Yeh aayat bhi **munkiriin-e-hadees** ke liye toh hai hi (this verse is also for the **deniers of the hadith**) deegar afraad ke liye bhi **lamha-e-fikriya** hai (it is also a **moment of reflection** for other people) jo qaul-e-imaam ke muqaabley mein hadees-e-sahih se inqibaaz hi mahsoos nahi kartey (who, compared to the saying of the imaam, do not feel the contraction of the authentic hadith) balkay ya toh khulay lafzon mein iss maaney se inkaar kar detey hain (rather, they either openly refuse to accept it). Ya iss ki **duur azkaar taweel kar ke** (or **by making baseless interpretation**) ya **siqa raawiyon ko za'iif bawar kara ke** (or **by making authoritative narrators weak**) mustarad karne ki **mazmoom sa'ii kartey hain** (they make a vicious attempt to reject it).



وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ
مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

*Wa law annaa katabnaa 'alaihim aniqtulooo anfusakum aw ikhrujoo min diyaarikum
maa fa'aloohu illaa qaleelum minhum wa law annahum fa'alo ma yoo'azoona bihee
lakaana khairal lahum wa ashadda tasbeetaa.*

*And if We had decreed for them: Lay down your lives or go forth from your dwellings,
but few of them would have done it; though if they did what they are exhorted to do
it would be better for them, and more strengthening;*

*Aur agar Hum un par yeh farz kar detey ke apni jaanon ko qatal kar daalo! Ya apne
gharon se nikal jaao! Toh usay un mein se bahut hi kam log baja laatey aur agar yeh
wahi karein jis ki unhein nasiihat ki jaati hai toh yaqeenan yahi un ke liye behtar aur
bahut zyaada mazbuutii waala ho. ⁹⁵*

95. Aayat mein unhi **na-farmaan qism** ke logon ki **jibillat rawaiya** ki taraf ishaara kar ke kaha ja raha hai ke (the verse refers to the **rebellious attitude** of those **disobedient type** of people and says that) agar unhein hukm diya jaata ke ek dusrey ko qatal karo ya apne gharon se nikal jaao (if they were ordered to kill each other and leave their homes), toh jab yeh aasaan baaton par amal nahi kar sakey toh iss par amal kis tarah kar saktey thay (then when they could do this when they could not do simple things?) Yeh Allah Ta'ala ne Apne ilm ke mutabiq un ki baabat farmaya hai jo yaqeenan **waaqi'aat ke mutabiq** hai (this is what Allah has said about them according to His Knowledge, which is certainly **according to the events**). Matlab yeh hai ke **sakht hukmon** par amal toh yaqeenan mushkil hai (this means that obedience to **strict commands** is certainly difficult) lekin Allah Ta'ala bahut **Shafiiq aur Mehrbaan** hai (but, Allah Ta'ala is very **Kind and Beneficent**). Iss ke ahkamaat bhi aasaan hain (His commands are also easy). Iss liye agar woh un hukmon par chalein jin ki un ko nasiihat ki jaati hai (therefore, if they follow the commands those which they are being advised) toh yeh un ke liye **behtar aur saabit qadamii ka baa'is** ho (then, it will be a **cause of better and steadfastness** for them).

Kyon ke ee'maan **itaa'at** se zyaada aur **maa'siyat** se kam hota hai (because faith increases by **obedience** and decreases by **disobedience**). Naiki se naiki ka raasta khulta aur badi se badi **mutavallid** hoti hai (Goodness opens the path to goodness and evil is **born** from evil). Yaani uss ka raasta **kushaada aur aasaan** hota hai (that is, its path becomes **wide and easy**).



وَإِذَا لَاتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

Wa izal la aatainaahum mil ladunnaaa ajran 'azeemaa.

**And then We should bestow upon them from Our presence an immense reward,
Aur tab toh unhein Hum Apne paas se bada sawaab dein.**



وَلَهْدَيْنَهُم صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾

Wa la Hadainaahum Siraatam mustaqeemaa.

**And should guide them unto a straight path.
Aur yaqeenan unhein raah-raast dikhaa dein.**



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

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

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

**Aur jo bhi Allah Ta'ala ki aur rasool (Sallallahu alaihi wa sallam) ki farmabardaari
karey, woh un logon ke saath hoga jin par Allah Ta'ala ne in'aam kiya hai, jaise nabi
aur siddiiq aur shaheed aur naik log, yeh behtareen rafiiq hain. ⁹⁶**

96. Allah-o-rasool ki **itaa'at ka sila** batlaaya ja raha hai (the **reward for obedience** to Allah and His Messenger is being mentioned), iss liye hadees mein aata hai (that is why it is mentioned in the hadith):

”الْمَرْءُ مَعَ مَنْ أَحَبَّ“

‘Aadmi unhi ke saath hoga jin se uss ko mohabbat hogi.’

‘A man will be with those whom he loves.’

(صحيح بخاري كتاب الآداب باب نمبر 97، علامة حب الله عز وجل مسلم كتاب البر والصلوة والآداب باب المرء مع من أحب حديث نمبر 1640)

(Sahih Bukhari: The Book of Etiquette – Chapter number: 97 – The Sign of Love of Allah, the Great and Mighty | Muslim: The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship – Chapter: A Man Will Be Those Whom He Loves – Hadith number: 1640)

Hazrat Anas (radhiyallahu anhu) farmaatey hain ke (Hazrat Anas – may Allah be pleased with him- says that) sahaba (radhiyallahu anhum) ko jitni khushi iss **farmaan-e-rasool** ko sun kar hui itni khushi kabhi nahi hui (the Companions – may Allah be pleased with them – were never as happy as they were when they heard this **command of the Prophet**). Kyon ke woh jannat mein bhi rasool Allah (Sallallahu alaihi wa sallam) ki **rafaaqat** pasand kartey thay (because they also liked the **companionship** of the Prophet – peace and blessings of Allah be upon him – in Paradise).

Iss ki **shaan-e-nuzool** ki riwayaat mein bataaya gaya hai ke (it is narrated in the **glorious revelation** that) baaz sahaba (radhiyallahu anhum) ne nabi (Sallallahu alaihi wa sallam) se yeh arz kiya ke (some of the Companions – may Allah be pleased with them – requested the Prophet – peace and blessings of Allah be upon him - that): Allah Taala aap (Sallallahu alaihi wa sallam) ko jannat mein **aala maqaam** ataa farmayega aur hamein iss se **firotar maqaam** hi mileyga (Allah will grant him – peace and blessings of Allah be upon him – a **high position** in the Paradise and we will only get a **lower place** than this) aur yuun hum aap (Sallallahu alaihi wa sallam) ki iss **sohbat-o-rafaaqat aur diidaar** se mahroom raheinge jo hamein duniya mein haasil hai (and thus, we will be deprived of the **comradeship and companionship and sight** of the Prophet –

peace and blessings of Allah be upon him – which we have in this world).
Chunanche Allah Ta'ala ne yeh aayat utaar kar un ki tasallii ka samaan farmaya
(therefore, Allah Ta'ala revealed this verse and gave them the means of
consolation). *(Ibn Kathir)*

Baaz sahaba (radhiyallahu anhum) ne bataur khaas nabi (Sallallahu alaihi wa
sallam) se **jannat mein rafaaqat** ki darkhwaast ki (some Companions – may
Allah be pleased with them – specifically asked the Prophet – peace and
blessings of Allah be upon him – for **companionship in the Paradise**)

”أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ“

‘Main aap se yeh chahta hon ke Jannat mein bhi aap ki rafaaqat naseeb ho.’

‘I ask your company in Paradise’.

Jis par nabi (Sallallahu alaihi wa sallam) ne unhein kasrat se **nafli namaaz**
padhney ki taakeed farmaayi (upon which the Prophet – peace and blessings
of Allah be upon him – urged them to offer frequent **supererogatory prayers**)

”فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ“

‘Pas tum kasrat-e-sujuud ke saath meri madad karo.’

‘Then help me to accomplish this for you by devoting yourself often to prostration.’

(صحيح مسلم كتاب الصلاة باب فضل السجود والحث عليه حديث نمبر 488)

(**Sahih Muslim: The Book of Prayer – Chapter: The Virtue of Prostration and Encouragement
To Do So – Hadith number: 488**)

Ilaawa azeen (besides) ek aur hadees hai (there is one more hadith):

”التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ“

‘Raast-baaz, amaanat-daar taajir ambiyaa, siddiqeen aur shuhada ke saath hoga.’

‘The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs.’

(ترمذي- كتاب البيوع باب ما جاء في التجار وتسمية النبي صلى الله عليه وسلم إياهم)

(**Tirmidhi: The Book of Business– Chapter: What Has Been Related About Those Who Deal in Trade And
What The Prophet (Sallallahu alaihi wa sallam) Called Them**)

‘Siddiqiyat’ kamaal-e-ee’maan aur kamaal-e-itaat ka naam hai (Truthfulness is the name of perfection of faith and perfection of obedience). Nabuwat ke baad, iss ka maqam hai. **Ummat-e-Muhammadiyah** mein iss maqam mein Hazrat Abu Bakr Siddiq (radhiyallahu anhu) sab se mumtaaz hain (after the Prophethood, it has a place. In this place in the **Muhammadan Nation**, Hazrat Abu Bakr Siddiq – may Allah be pleased with him – is the most prominent). Aur isi liye bil-ittifaaq **ghair-ambiyaa** mein woh nabi (Sallallahu alaihi wa sallam) ke baad afzal hain (and that is why, among the non-prophets, he is unanimously superior after the Prophet – peace and blessings of Allah be upon him).

‘Saaleh’ woh hai (Virtuous is the one) jo Allah ke huquq aur bandon ke huquq kaamil taur par ada karey aur un mein kotaahii nah karey (who fulfills the rights of Allah and the rights of His servants perfectly and does not neglects them).



ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

Zaalikal fadlu minal laah; wa kafaa billaahi 'Aleemaa (section 9)

That is bounty from Allah, and Allah suffices as Knower.

Yeh fazl Allah Ta’ala ki taraf se hai aur kaafi hai Allah Ta’ala Jaannay waala.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾

Yaaa aiyuhal lazeena aamanoo khuzoo hizrakum fanfiroo subaatin awin firoo

jamee'aa.

O you who believe! Take your precautions, then advance the proven ones, or advance all together.

Aye musalmaano! Apne bachaao ka samaan ley lo ⁹⁷ phir giroh giroh ban kar kuuch karo ya sab ke sab ikatt'hay ho kar nikal khadey ho!

97. **حِذْرُكُمْ** (apna bachaao ikhtiyaar karo) **aslaha aur samaan-e-jang aur deegar zaraa'e se** {(Defend yourself) from **weapons and equipment of war and other means**).



وَأَنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Wa inna minkum lamal la yubatti'anna fa in asaabatukum museebatun qaala qad an'amal laahu 'alaiya iz lam akum ma'ahum shaheeda.

Lo! Among you there is he who loiters; and if disaster overtook you, he would say: Allah has been gracious unto me since I was not present with them.

Aur yaqeenan tum mein baaz woh bhi hain jo pas-wa-pesh kartey hain, ⁹⁸ phir agar tumhein koi nuqsan hota hai toh woh kahtey hain ke Allah Ta'ala ne mujh par bada fazl kiya ke main un ke saath maujood nah tha.

98. Yeh **munafiqeen** ka zikar hai (this is a mention of **hypocrites**). **Pas-wa-pesh** ka matlab (**hesitancy** means), jihaad mein jaane se **guraiz** kartey aur peechey rah jaatey hain (they **avoid** going to jihaad and stay behind).



وَلِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

Wa la'in asaabakum fadlum minal laahi la yaqoolanna ka al lam takum bainakum wa bainahoo mawaddatuny yaa laitane kuntu ma'ahum fa afooza fawzan 'azeemaa.

And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!

Aur agar tumhein Allah Ta'ala ka koi fazl ⁹⁹ mil jaye toh uss tarah ke goya tum mein un mein dosti thi hi nahi, ¹⁰⁰ kahtey hain kash! Main bhi un ke hamraah hota toh badi kaamyabi ko pahunchta. ¹⁰¹

99. Yaani jang mein **fatah-o-galba aur ganiimat** (that is, **victory and domination and booty**).
100. Yaani goya woh tumhaarey **ahl-e-deen** mein se hi nahi balkay ajnabii hain (that is, it is as if they are not among your **followers of religion** rather they are strangers).
101. Yaani **maal-e-Ganiimat** se hissa haasil karta (that is, he gets his share from the **booty**) jo ahle duniya ka sab se **ahem maqsad** hota hai (which is the most **important goal** of the people of the world).



﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ٧٤

Falyuqaatil fee sabeelil laahil lazeena yashroon al hayaatad dunyaa bil Aakhirah; wa may-yuqaatil fee sabeelil laahi fa yuqatal aw yaghlib fasawfa nu'teehi ajran 'azeemaa.
Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

Pas jo log duniya ki zindagi ko aakhirat ke badlay beich chukey hain, ¹⁰² unhein Allah Ta'ala ki raah mein jihaad karna chahiye, aur jo shakhs Allah Ta'ala ki raah mein jihaad kartey hue shahadat pa ley ya gaalib aa jaye, yaqeenan Hum usay bahut bada sawaab inaayat farmaenge.

102. شَرَى يَشْرِي (**shar'a** = sell – **yash'ri** = sells) ke maaney baichney ke bhi atay hain aur khariidney ke bhi (means both to sell and to buy).

Matan mein pehla tarjuma ikhtiyaar kiya gaya hai (the first translation in the text has been adopted) iss etibaar se “فَلْيُقَاتِلْ” (**Falyuqaatil**) ka **faa'il** (in that sense the **'subject'** of **'let those fight'**) الَّذِينَ يَشْرُونَ الْحَيَاةَ baneyga (becomes **'those who sell life'**).

Lekin agar iss ke maaney khariidney ke kiye jayein toh iss soorat mein (but, if it means buying, then in that case) الَّذِينَ maf'uul baneyga ('those' becomes object) aur "فَالْيُقَاتِلُ" (Falyuqaatil) ka faa'il الْمُؤْمِنُ النَّافِرُ (raah-e-jihaad mein kuuch karne waley momin) mahzoof hoga {and the subject 'raised believer' (believers who march in the path of jihaad) of 'let those fight' will be omitted}.

Momin un logon se ladein jinhon ne aakhirat beich kar duniya khareed li (believers fight those who bought the world by selling the Hereafter). Yaani jinhon ne duniya ko thodey se maal ki khatir apne deen ko farokht kar diya (that is, those who sold their religion to the world for a small amount of money). Muraad munafiqeen aur kaafireen hongey (it means the hypocrites and the disbelievers). (Ibn Kaseer ne yahi mafhoom bayan kiya hai) (Ibn Kathir has stated the very same meaning).



وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

Wa maa lakum laa tuqaatiloona fee sabeelil laahi walmustad'afeena minar rijaali wannisaaa'i walwildaanil lazeena yaqooloona Rabbanaaa akhrijnaa min haazihil qaryatiz zaalimi ahluhaa waj'al lanaa mil ladunka waliyanw waj'al lanaa mil ladunka naseeraa.
How should you not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from your presence some protecting friend! Oh, give us from your presence some defender!

Bhala kya wajah hai ke tum Allah ki raah mein aur un naa-tawaan mardon, auraton aur nanne- nanne bachchon ke chhutkaarey ke liye jihaad nah karo? Jo yuun duayein maang rahey hain ke aye hamaarey Parwardigaar! Un zaalimon ki bastii se hamein najaath dey aur hamaarey liye khud apne paas se himaayatii muqarrar kar dey aur hamaarey liye khaas apne paas se madadgaar bana. 103

103. Zaalimon ki bastii se muraad (nuzool ke etibaar se) Makkah hai {the settlement of the **oppressors** means (in terms of revelation) Makkah}. **Hijrat ke baad** wahan baaqi rah jaane waley musalmaan (the Muslims who remained there **after the migration**), khaas taur par budhay mard, auratein aur bachchey, kaafiron ke zulm wa sitam se tang aakar Allah ki baargaah mein madad ki dua kartey thay (especially, the old men, women and children, used to pray for help in the court of Allah against the oppression of the disbelievers).

Allah Ta'ala ne musalmaano ko **mutanabbe** farmaya (Allah Ta'ala **warned** the Muslims) ke tum un **mastaz'ifiin** ko kuffaar se najaath dilaaney ke liye jihaad kyon nahi kartey? {That why do you not wage jihaad to save those **weak people** (who lack vitality and energy) from the disbelievers?}

Iss aayat se istidlaal kartey hue (arguing from this verse) ulema ne kaha ke jis ilaqay mein musalmaan iss tarah **zulm wa sitam ka shikaar** aur **narga-e-kuffaar** mein ghirey hue hon (the scholars said that in an area where Muslims are **victims of oppression and tyranny** and surrounded by the **trap of disbelievers**) toh dusrey musalmaano par yeh farz 'aa'id hota hai ke un ko kaafiron ke zulm-o-sitam se bachaaney ke liye jihaad karein (then, it is incumbent upon other Muslims to wage jihaad to save them from the oppression and tyranny of disbelievers). Yeh jihaad ki doosri qism hai (this is the second type of jihaad).

Pehli qism hai **إِعْلَاءِ كَلِمَةِ اللَّهِ** (the first type is **'the exaltation of word of Allah 'Allah'**) yaani deen ki **nashr-o-ishaa'at** (that is the **propagation and publicity** of religion) aur **كَلِمَةِ اللَّهِ** ke **ghalbey ke liye ladna** (and to fight **for the domination** of the word of Allah) jis ka zikar iss se pehli aayat mein aur **maa-baa'd ki aayat** mein hai (which is mentioned in the first verse and the **verse that follows**)



الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

*Allazeena aamanoo yuqaatiloona fee sabeelil laahi wallazeena kafaroo yuqaatiloona
fee sabeelit Taaghoot faqaatiloo awliayaa'ash Shaitaan; inna kaidash Shaitaani kaana
da'eefa. (Section 10)*

*Those who believe do battle for the cause of Allah; and those who disbelieve do battle
for the cause of idols. So fight the minions of the devil. Lo! The devil's strategy is ever
weak.*

*Jo log ee'maan laaye hain woh toh Allah Ta'ala ki raah mein jihaad kartey hain aur jin
logon ne kufr kiya hai, woh Allah Ta'ala ke siwa auron ki raah mein ladta hai ¹⁰⁴ pas
tum shaitaan ke doston se jang karo! Yaqeen maano ke shaitaanii hiila (bilkul bodaa
aur) sakht kamzor hai. ¹⁰⁵*

104. Momin aur kaafir, dono ko **jang-juu** ki zaroorat paish aati hai (Believer and disbeliever, for both the need arises for **warriors**). Lekin dono ke **maqaasid-e-jang** mein azeem farq hai (but, there is a great difference between their **aims of war**), momin Allah ke liye ladta hai, mahez talab-e-duniya ya **hawas-e-mulk-giirii** ki khatir nahi (the believer fights for Allah, not just for the worldly gain or for the sake of **greed for the territorial conquest**). Jab ke kaafir ka maqsad yahi **duniya aur iss ke mafaadaat** hotey hain (while the goal of the disbeliever is this **world and its benefits**).

105. Mominon ko **targheeb** di ja rahi hai (believers are being **encouraged**) ke **taaguutii maqaasid** ke liye **hiiley aur makr** kamzor hotey hain (that **tricks and deceit for evil purposes** are weak), un ke **zaahirii asbaab ki farawaani aur kasrat-e-taa'daad** se mat daro (don't be afraid of the **abundance of their apparent means and plenty of numbers**) tumhaari **ee'maani quwwat aur azm-e-jihaad** ke muqaabley mein shaitaan ke yeh cheley nahi tha'har saktey (these followers of Satan cannot stand against the **strength of your faith and determination of jihaad**).



أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ
لَوْ لَا أَخَّرْنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا



*Alam tara ilal lazeena qeela lahum kuffooo aidiyakum wa aqemus Salaata wa aatatuz
Zakaata falammaa kutiba 'alaihimul qitaalu izaa fareequm minhum yakhshaw nan
naasa kakhashyatil laahi aw ashadda khashyah; wa qaaloo Rabbanaa lima katabta
'alainal qitaala law laaa akhkhartanaa ilaaa ajalin qareeb; qul mataa'ud dunyaa
qaleelunw wal Aakhiratu khairul limanit taqaa wa laa tuzlamoonaa fateelaa.*

*Have you not seen those unto whom it was said: Withhold your hands, establish
worship and pay the poordue, but when fighting was prescribed for them behold! A
party of them fear mankind even as their fear of Allah or with greater fear, and say:
Our Lord! Why have You ordained fighting for us? If only You would give us respite yet
a while! Say (unto them, O Muhammad): The comfort of this world is scant; the
Hereafter will be better for him who wards off (evil); and you will not be wronged the
down upon a date-stone.*

*Kya tum ne unhein nahi dekha jinhein hukm kiya gaya tha ke apne haathon ko rokey
rakho aur namaazein padhtey raho aur zakaath ada kartey raho, phir jab unhein
jihaad ka hukm diya gaya toh usi waqt un ki ek jamaath logon se iss qadar darney
lagii jaise Allah Ta'ala ka dar ho, balkay uss se bhi zyaada, aur kahney lagey aye
hamaarey Rab! Tu ne hum par jihaad kyon farz kar diya? ¹⁰⁶ Kyon hamein thodi si
zindagi aur nah jeenay di? ¹⁰⁷ Aap kah dijiye ke duniya ki suud-mandii toh bahut hi
kam hai aur parhezgaaro ke liye toh aakhirat hi behtar hai aur tum par ek dhaagey ke
barabar bhi sitam rava nah rakha jayega.*

- ^{106.} Makkah mein musalmaan chuunkay **taa'daad aur wasaa'il** ke etibaar se ladney ke qaabil nahi thay (The Muslims in Makkah were unable to fight because of their **numbers and resources**). Iss liye musalmaano ki khwaahish ke ba-wajood unhein qitaal se rokay rakha gaya aur do baaton ki taakeed ki jaati rahi (therefore, despite the wishes of the Muslims, they were prevented from fighting and two things are being emphasized).

Ek yeh ke kaafiron ke **zaalimaana rawayye ko sabr aur hauslay** se bardaasht karein aur **'afw-o-darguzar** se kaam lein (one is to endure the **tyrannical behavior** of the disbelievers with **patience and courage** and to deal with **pardoning and tolerance**). **Dusrey** yeh ke **namaaz zakaath aur deegar ibaadath-o-taalimaat** par amal ka ehtimaam karein (the second is to take care for the **observance of prayers, zakaath and other acts of worship and teachings**) taakay Allah Ta'ala se **rabt-o-taalluq** mazbuut **buniyaadon** par ustuwaaar ho jaye (so that the **connection and relation** with Allah Almighty may be established on strong **foundations**).

Lekin hijrat ke baad jab Madinah mein musalmaano ki taaqat **mujtama'** ho gayi toh phir unhein qitaal ki ijaazat dey di gayi (but, after the migration, when the power of the Muslims **accumulated**, then they were allowed to fight), toh baaz logon ne **kamzorii aur past-himmatii** ka izhaar kiya (so some people showed **weakness and low determination**). Iss par aayat mein **Makki daur** ki un ki aarzoo yaad dilaa kar kaha ja raha hai (upon this, in the verse, it is being said while reminding their aspirations of the **Makkan era**) ke ab musalmaan **hukm-e-jihaad** sun kar khaufzada kyon ho rahey hain (that why the Muslims, on hearing the **command of jihaad**, are now afraid) jab ke yeh hukm-e-jihaad khud un ki **apni khwaahish** ke mutabiq hai (when this command of jihaad is according to their **own desire**).

Aayat-e-Quran mein tahreef {Distortion (of meaning) in the verse of Quran}:

Aayat ka pehla hissa jis mein (the first of the verse in which) **كَفَّ أَيْدِي** (**ladaayi se haath rokay rakhney**) ka hukm hai {there is ruling on (**refraining from the fighting**)}. Iss se baaz logon ne istidlaal kiya hai ke namaaz mein rukoo se uthtey waqt **rafa' al-yadain** (haath uthana) nahi karna chahiye {from this, some people have reasoned out that one should not lift one's hands while getting up from the bowing down}. Kyon ke Allah Ta'ala ne Quran Kareem mein namaaz ki haalat mein haathon ko rokay rakhney ka hukm diya hai (because Allah Ta'ala has commanded in the Holy Quran to restrain one's hands while praying).

Yeh ek intehaahi ghalat aur waahiyaat istidlaal hai (this is the very wrong and absurd argument). Iss ke liye un sahib ne aayat ke alfaaz bhi **tahreef** ki aur maaney mein bhi (for this, the person has **distorted** the words of the verse as well as its meaning). Yaani **lafzi aur maa'nawii** dono qism ke **tahreef** se kaam liya hai (that is, **literal and semantic** – both type of **distortions** have been used).

107. Iss ka dusra tarjuma yeh bhi kiya gaya hai (the second translation of this is done as such) ke iss hukm ko kuch aur muddat ke liye **mua'khar** kyon nah kar diya (why this order was not **postponed** for some more time) yaani **“أَجَلٍ قَرِيبٍ”** (**ajalin qareeb** – approaching period) muraad maut ya **farz-e-jihaad** ki muddat hai (means the period of death or **obligation of jihaad**). (Tafseer Ibn Kathir)



أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ
 مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ
 الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

**Ayna maa takoonoo yudrikkumul mawtu wa law kuntum fee buroojim mushai yadah;
 wa in tusibhum hasanatuny yaqooloo haazihee min indil laahi wa in tusibhum
 saiyi'atuny yaqooloo haazihee min 'indik; qul kullum min 'indillaahi famaa lihaaa
 'ulaaa'il qawmi laa yakaadoona yafqahoona hadeesaa.**

**Wheresoever you may be, death will overtake you, even though you were in lofty
 towers. Yet if a happy thing befalls them they say: This is from Allah; and if an evil
 thing befalls them they say: This is of your doing (O Muhammad). Say (unto them): All
 is from Allah. What is amiss with these people that they come not nigh to understand
 a happening?**

**Tum jahan kahin bhi ho maut tumhein aa pakdeygii, go tum mazbuut qilon mein ho, ¹⁰⁸
 aur agar unhein koi bhalayi milti hai toh kahtey hain ke yeh Allah Ta'ala ki taraf se hai
 aur agar koi buraayi pahunchti hai toh kah uthtey hain ke yeh teri taraf se hai. ¹⁰⁹
 Unhein kah do ke yeh sab kuch Allah Ta'ala ki taraf se hai. Unhein kya ho gaya hai ke
 koi baat samajhney ke bhi qareeb nahi. ¹¹⁰**

108. Aise **kamzor musalmaano** ko samjhaane ke liye kaha ja raha hai (to make such **weak Muslims** understand, it is being said) ke **ek** toh yeh duniya **faanii** aur iss ka faida aarzi hai (that firstly this world is **mortal** and its benefits are temporary) jis ke liye tum kuch mohlat talab kar rahey ho (for which you are asking for some respite). Iss ke muqaabley mein aakhirat **bahut behtar aur paae'daar** hai (in comparison to this, the Hereafter is **far better and more lasting**) jis ke ita'at Ilaahi ke siley mein tum **sazaa-waar** hogey (for which, in recompense for obeying Allah, you will be **deserving**).

Dusrey yeh ke jihaad karo ya nah karo (secondly, whether you do jihaad or not) maut toh apne waqt par aakar raheygi chaahey tum **mazbuut qilon** mein band ho kar bait'h jaaao (death will come in its own time, even if you sit confined in **strong forts**) phir **jihaad se guraiz** ka kya faida? (Then, what is the use of **aversion from jihaad**?) **Mazbuut burjon** se muraad mazbuut aur buland-o-baalaa fasiilon waley qiley hain (**strong towers** refers to strong forts with high and lofty walls)

Malhuuza (Note): Yaani musalmaano ka chuunkay yeh khauf bhi **tab'ii** tha (that is, of the Muslims, because this fear was also **natural**). Isi tarah **taakheer ki khwaahish** bhi bataur **etiraaz ya inkaar** nah thi (similarly, the **desire for delay** was not an **objection or denial**), balkay **tab'ii khauf** ka ek **mantiqii nateeja** thi (but, a **logical consequence of natural fear**).

Iss liye Allah Ta'ala ne usay maaf farma diya (therefore, Allah Ta'ala forgave that) aur nihaayat mazbuut dalaa'il se unhein **sahaara aur hausla** diya (and gave them **support and encouragement** with very strong evidences).

109. Yahan se phir munafiqeen ki baaton ka zikar ho raha hai (here again, the words of the hypocrites are being mentioned). **Saabiqa ummat** ke munkiriin ki tarah (like the deniers of the **previous nation**) unhon ne bhi kaha ke **bhalayi** (khush-haalii, ghalley ki paidawar, maal-o-aulaad ki farawaani waghera) Allah ki taraf se

hai {they also said that **goodness** (prosperity, production of grain, abundance of wealth and children, etc) is from Allah} aur **buraayi** (qaht-saalii, maal-o-daulat mein kami waghera) aye Mohammad! (Sallallahu alaihi wa sallam) teri taraf se hai {and **evil** (famine, decrease in goods and wealth, etc) O Muhammad (peace and blessings of Allah be upon him) is from you} yaani tere deen ikhtiyaar karne ke nateeja mein yeh **ibtilaa** aayi (that is, this **affliction** came as a result of adopting your religion).

Jis tarah Hazrat Moosa (alaihis salaam) aur **qaum-e-fir'aun** ke barey mein Allah Ta'ala ne farmaya hai {As Allah has said about the Prophet Moses (peace be upon him) and the **people of Pharaoh**}

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ ۖ ﴿١٣١﴾

Fa iza jaaa'at humul hasanatu qaaloo lanaa haazihee wa in tusibhum saiyi'atuny yattaiyaroo

bi Moosaa wa mam ma'ah;

“So jab un par khush-haalii aa jaati toh kahtey ke yeh toh hamaarey liye hona hi chahiye aur agar un ko koi bad-haalii pesh aati toh Moosa (alaihis salaam) aur un ke saathiyon ki nuhuusat batlaatey...”

“But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him...”

(Surah Al-A'raf – The Heights | Chapter 7 – verse 131)

110. Yaani bhalayi aur buraayi dono Allah ki taraf se hi hai (that is, both good and evil are from Allah), lekin yeh log **qillat-e-fahm-o-ilm** aur **kasrat-e-jahl-o-zulm** ki wajah se iss baat ko samajh nahi paatey (but these people do not understand this due to **lack of understanding and knowledge** and **abundance of ignorance and oppression**).



مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

Maaa asaabaka min hasanatin faminal laahi wa maaa asaaabaka min saiyyi'atin famin nafsik; wa arsalnaaka linnaasi Rasoolaa; wa kafaa billaahi Shaheedaa.

Whatever of good befalls you (O man) it is from Allah, and whatever of ill befalls you it is from yourself. We have sent you (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

Tujhe jo bhalayi milti hai woh Allah Ta'ala ki taraf se hai ¹¹¹ aur jo buraayi pahunchti hai woh tere apne nafs ki taraf se hai. ¹¹² Hum ne tujhe tamaam logon ko paigham pahunchaney waala bana kar bheja hai aur Allah Ta'ala Gawaah kaafi hai.

- 111.** Yaani Uss ke **Fazl wa Karam** se hai (that is, by His **Grace and Favor**) yaani kisi naiki ya ita'at ka sila nahi hai (that is, there is no reward for any goodness or obedience). Kyon ke **naiki ki tawfeeq** bhi deney wala Allah Ta'ala hi hai (Because Allah Ta'ala Alone is the Giver of the **strength of goodness**). Ilawa azeen Uss ki **neamatein** itni **be-paayaan** hain (Besides, His **blessings** are so **immense**) ke ek insaan ki **ibadath-o-ita'at** iss ke muqaabley mein koi haisiyat hi nahi rakhti (that the **worship and obedience** of a human being is of no value in comparison to it). Isi liye ek hadees mein Nabi (Sallallahu alaihi wa sallam) ne farmaya (that is why the Prophet – peace and blessings of Allah be upon him – said in a hadith):

“Dekho jo naik kaam karo, theek taur se karo aur hadd se na ba'dh jao, balkay iss ke qareeb raho (miyaana-rawii ikhtiyaar karo) aur khush raho aur yaad rakho ke koi bhi apne amal ki wajah se jannat mein nahin jayega. Sahaba (radhiyallahu anhum) ne arz kiya: Aur aap bhi ya Rasool Allah! Farmaya aur main bhi nahi siwa iss ke ke Allah Apni maghfirat-o-rahmat ke saaye mein mujhe dhaank ley.”

“Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise.” They asked, "Even you, O Allah's Messenger (Sallallahu alaihi wa sallam)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me.”

(صحيح بخاري، كتاب الرقاق باب القصد والمداومة على العمل-18) {**Sahih Bukhari: The Book of Ar-Riqaq (To Make the Heart Tender) | Chapter: The adoption of a middle course, and the regularity of deeds – 18)**

112. Yeh buraayi bhi agarchay **Allah ki Mashiyyat** se hi aati hai (even this evil comes from the **Will of Allah**), jaisa ke **”كُلٌّ مِّنْ عِنْدِ اللَّهِ”** se wazeh hai (as is clear from **‘All is from Allah’**) lekin yeh buraayi kisi **gunah ki ‘uquubat ya iss ka badla** hoti hai (but, this evil is the **punishment of a sin or its reprisal**).

Iss liye farmaya ke yeh tumhaarey **nafs** se hai (therefore, it is said that it is from your **soul**) yaani **galtiyan, kotaahiyon aur gunaahon ka nateeja** hai (that is, it is the **result of mistakes, shortcomings and sins**).

Jis tarah farmaya (as said):

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

Wa maaa asaabakum min museebatin fabimaa kasabat aydeekum wa ya'foo 'an kaseer.

Whatever of misfortune strikes you, it is what your right hands have earned. And He forgives much.

Tumhein jo kuch museebatein pahunchti hain wo tumhaarey apne haathon ke kartuut ka badla hai, aur Woh toh bahut si baaton se dar-guzar farma deta hai.

(Surah Ash-Shura: Consultation | Chapter 42 – verse 30)



مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

Many yuti'ir Rasoola faqad ataa'al laaha wa man tawallaa famaara arsalnaaka 'alaihim hafeezaa.

Whoso obeys the messenger has obeyed Allah, and whoso turns away: We have not sent you as a warder over them.

Iss rasool (Sallallahu alaihi wa sallam) ki jo ita'at karey usi ne Allah Ta'ala ki farmabardaari ki aur jo munh phair ley toh Hum ne aap ko kuch un par nigaahbaan bana kar nahi bheja.



وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ
يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

*Wa yaqooloona taa'antun fa iza barazoo min 'indika baiyata taaa'ifatun minhum
ghairal lazee taqoolu wallaahu yaktubu maa yubaiyitoona fa a'rid 'anhum wa
tawakkal 'alal laah; wa kafaa billaahi Wakeelaa.*

And they say: (It is) obedience; but when they have gone forth from you a party of them spend the night in planning other than what you say. Allah records what they plan by night. So oppose them and put your trust in Allah. Allah is sufficient as Trustee. Yeh kahtey toh hain ke ita'at hai, phir jab aap ke paas se uth kar baahar nikalthey hain toh un mein ki ek jamaath, jo baat aap ne ya uss ne kahi hai uss ke khilaaf raaton ko mashwarey karti hai, ¹¹³ un ki raaton ki baat-chiit Allah likh raha hai, toh aap un se munh phair lein aur Allah par bharosa rakhein, Allah Ta'ala kaafi Kaarsaaz hai.

113. Yaani yeh munafiqeen aap (Sallallahu alaihi wa sallam) ki **majlis** mein jo baatein zaahir kartey hain (that is, what these hypocrites say in the **assembly** of the Prophet – peace and blessings of Allah be upon him).

Raaton ko un ke bar-aks baatein kartey aur **saazishon ke jaal buntay hain** (in the nights, they talk the opposite and **knit traps of conspiracies**).

Aap (Sallallahu alaihi wa sallam) un se **e'raaz karein aur Allah par tawakkul karein** (you – peace and blessings of Allah be upon him – **turn away** from them and put **absolute trust on Allah**), un ki **baatein aur saazishein** aap (Sallallahu alaihi wa sallam) ko koi nuqsan nahi pahuncha sakeinge kyon ke aap ka **Wakeel aur Kaarsaaz Allah hai** (their **words and conspiracies** will not harm you – peace and blessings of Allah be upon – because your **Guardian and Benefactor** is Allah).



أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Afalaa yatadabbaroonal Qur'aan; wa law kaana min 'indi ghairil laahi la wajadoo fee ikhtilaafan kaseeraa.

Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

Kya yeh log Quran mein gaur nahi kartey? Agar yeh Allah Ta'ala ke siwa kisi aur ki taraf se hota toh yaqeenan uss mein bahut kuch ikhtelaaf paatey. ¹¹⁴

- 114.** Quran Kareem se *rahnumaa'ii* haasil karne ke liye iss mein *gaur-o-tadabbur ki taakeed ki ja rahi hai* (to attain guidance from the Holy Quran, emphasis is being given to ponder and give careful thought) aur iss ki *sadaqat jhaanchne* ke liye ek *miyaar* bhi batlaaya gaya hai (and a criterion to test its authenticity has also been stated) ke agar yeh kisi *insaan ka banaya hua kalaam* hota (jaisa ke kuffaar ka khayaal hai) toh iss ke *mazaamiin aur bayan kardah waaqi'aat* mein *ta'aaruz-o-tanaaquis* hota {that if it were a man-made word (as the disbelievers think), then there would be contradiction and reduction in its topics and events described}.

Kyon ke ek toh yeh koi chhoti si kitaab nahi hai (Because this is not a small book). Ek *zakhiim aur mufassal* kitaab hai, jis ka har hissa *e'jaaz-o-balaagat* mein mumtaaz hai (It is a voluminous and detailed book, whose every part is exalted in its miraculous effect and eloquence). Halaan'ke insaan ki banayi hui badi tasniif mein *zabaan ka miyaar aur uss ki fasaahat-o-balaagat* qaa'im nahi rahti (however, in a great man-made work, the standard of language and its eloquence and rhetoric are not maintained).

Dusrey, iss mein *pichli qaumon ke waaqi'aat* bhi bayan kiye gaye hain (secondly, it also describes the events of previous nations), jinhein Allah '*Allaam-ul-Guyuub* ke siwa koi aur bayan nahi kar sakta (which no one can describe except Allah, the All-Knower of the Unseen).

Teesrey, un **hikaayaat-o-qasas** mein nah **baahamii ta'aaruz-o-tazaad** hai (thirdly, there is no **reciprocal contradiction and inconsistency** in its **anecdotes and stories**) aur nah un ka chhotey se chhota koi **juz'iyya** Quran ki kisi asal se **takraata hai** {and not even the smallest detail of them **contradicts** any **gist (essence)** of the Quran}. Halaan'ke ek insaan **guzishta waaqi'aat** bayan karey toh **tasalsul ki kadiyaan** tuut-phuut jaati hain aur un ki tafsilaat mein **ta'aaruz-o-tazaad** waaqe' ho jaata hai (however, when a person narrates **past events**, the **links of continuity** are broken and there is a **contradiction and inconsistency** in their details).

Quran Kareem ke un tamaam **insaani kotaahiyon** se **mubarraa** honay ke saaf maaney yeh hain ke {the clear meaning of the Glorious Quran's **acquittal** (liberation) from all these **human shortcomings** is that} yeh yaqeenan **Kalaam Ilaahi** hai (it is indeed the **word of Allah**) jo Uss ne farishtey ke zariye se Apne aakhiri paighambar Hazrat Mohammad (Sallallahu alaihi wa sallam) par naazil farmaya hai (which He, through His angel, has revealed to His last prophet Muhammad – peace and blessings of Allah be upon him).



وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

Wa iza jaaa'ahum amrum minal amni awil khawfi azaa'oo bihee wa law raddoohu ilar Rasooli wa ilaaa ulil amri minhum la'alimahul lazeena yastambitoonahoo minhum; wa law laa fadlul laahi 'alaikum wa rahmatuhoo lattaba'tumush Shaitaana illaa qaleelaa.

And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, except a few (of you).

Jahan unhein koi khabar aman ki ya khauf ki mili unhon ne usay mashhoor karna shuru kar diya, halaan'ke agar yeh log isey rasool (Sallallahu alaihi wa sallam) ke aur apne mein se aisi baaton ki tah tak pahunchaney waalon ke hawaley kar detey, toh uss ki haqeeqat woh log maloom kar letey, jo nateeja akhaz kartey hain ¹¹⁵ aur agar Allah Ta'ala ka fazl aur Uss ki rahmat tum par nah hoti toh maa'duud-e-chand ke ilaawa tum sab shaitaan ke pairokaar ban jaatey.

- 115.** Yeh baaz **kamzor aur jald-baaz musalmaano** ka rawayya (this attitude of some weak and hasty Muslims), un ki **islaah ki gharz** se bayan kiya ja raha hai (is being stated for the **purpose of reforming** them).

Aman ki khabar se muraad musalmaano ki kaamyabi aur **dushman ki halaakat-o-shikast** ki khabar hai (the news of peace means the news of the victory of the Muslims and the **death and defeat of the enemy**) (Jis ko sun kar **aman aur itmiinaan ki lehar** daud jaati hai aur jis ke nateejay mein baaz dafaa **zaroorat se zyaada pur-e'timaadii** paida ho jaati hai jo nuqsan ka baa'is ban sakti hai) (which, after listening, leads to an **infiltrating wave of peace and contentment** and as a result sometimes leads to **overconfidence**, which can become cause of loss).

Aur **khauf ki khabar** se muraad **musalmaano ki shikast aur un ke qatal wo halaakat** ki khabar hai (Jis se musalmaano mein **afsurdagii phailney aur un ke hauslay pa'st honay** ka imkaan hota hai) {and the news of fear refers to the news of the **defeat and killing and death of the Muslims** (from which there is possibility of **diffusion of depression among Muslims and lowering of their courage**)}

Iss liye unhein kaha ja raha hai ke iss qism ki khabrein (therefore, they are being told that such type of news), chahey aman ki hon ya khauf ki unhein sun kar **aam logon** mein phailaney ke bajaye rasool (Sallallahu alaihi wa sallam) ke paas pahuncha do ya **ahle ilm-o-tahqiq** mein unhein pahuncha do (whether it is about peace or fear, instead of spreading it among the **common people**,

convey it to the Prophet – peace and blessings of Allah be upon him – or convey it to the **people of knowledge and research**) *taakay woh yeh dekhein ke yeh khabar sahih hai ya ghalat?* (So that they see if this news is true or wrong?)

Agar sahih hai toh uss waqt uss se musalmaano ka **ba-khabar hona** mufiid hai ya **be-khabar rahna** nafa hai? (If it is true, then is it useful for Muslims **to be aware** of it or is it beneficial **to be unaware**?) *Yeh usuul* waise toh **aam halaat** mein bhi bada ahem aur nihaayat mufiid hai lekin ain haalat-e-jang mein toh iss ki **ahmiyat-o-ifaadiyat** bahut hi zyaada hai (**this principle**, by the way, is very important and very useful even under **normal circumstances**, but in a state of war, its **importance and usefulness** is very high).

“اِسْتِنْبَاطُ” ka maada نَبَطُ hai نَبَطُ uss paani ko kahtey hain jo **kunwan khodtey waqt** sab se pehle nikalta hai (refers to that water which comes out first **at the time of digging a well**). Isi liye “اِسْتِنْبَاطُ” (**istinbaat – excogitation**) tahqiq aur baat ki tah tak pahunchney ko kaha jaata hai (therefore, **excogitation** refers to ascertaining the truth and fully comprehend a matter). (*Fath al-Qadir*)

(**Note from the transliterator:** “اِسْتِنْبَاطُ” means ‘to think out or the process of logical and methodical reasoning’ and نَبَطُ means ‘gushing out’)



فَقَنْلِ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

Faqaatil fee sabeelil laahi laa tukallafu illa nafsaka wa harridil mu'mineen; 'asallaahu ai yakuffa ba'sallazeena kafaroo; wallaahu ashaddu ba'sanw wa ashaaddu tankeelaa.
So fight (O Muhammad) in the way of Allah you are not taxed (with the responsibility for anyone) except yourself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

Tu Allah Ta'ala ki raah mein jihaad karta rah, tujhe sirf teri zaat ki nisbat hukm diya jaata hai, haan ee'maan waalon ko ragbat dilaata rah, bahut mumkin hai ke Allah Ta'ala kaafiron ki jang ko rok dey aur Allah Ta'ala sakht quwwat waala hai aur saza deney mein bhi sakht hai.



مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ
كَفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْبِلًا ۝٨٥

Mai yashfa' shafaa'atan hasanatay yakul lahoo naseebum minhaa wa mai yashfa' shafaa'atan saiyi'atany-yakul lahoo kiflum minhaa; wa kaanal laahu 'alaa kulli shai'im Muqeetaa.

Whoso intervenes in a good cause will have the reward thereof, and whoso intervenes in an evil cause will bear the consequence thereof. Allah oversees all things.

Jo shakhs kisi naiki ya bhaley kaam ki sifaarish karey, usay bhi uss ka kuch hissa mileyga aur jo buraayi aur badii ki sifaarish karey uss ke liye bhi uss mein se ek hissa hai, aur Allah Ta'ala har cheez par qudrat rakhney waala hai.



وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ۝٨٦

Wa iza huyyeetum bitahaiyyatin fahaiyoo bi ahsana minhaaa aw ruddoohaa; innal laaha kaana 'alaa kulli shai'in Haseeba.

When you are greeted with a greeting, greet you with a better than it or return it. Lo! Allah takes count of all things.

Aur jab tumhein salaam kiya jaye toh tum uss se achcha jawaab do ya unhi alfaaz ko lauta do, ¹¹⁶ be-shuba Allah Ta'ala har cheez ka hisaab leney waala hai.

116. تَحِيَّةٌ asal mein تَحِيَّةٌ (نَفْعِيَّةٌ) hai. {Greetings, in fact, is salutations (make active)} Ya ke ya mein idgaam ke baad تَحِيَّةٌ ho gaya (after the merging of 'ya' or into 'ya' has become 'Greetings').

Iss ke maaney hain (it has meanings). **Daraazi umar ki dua** (الدُّعَاءُ بِالْحَيَاةِ) yahan yeh salaam karne ke maaney mein hai {the prayer of longevity (**ad-dua bil-hayaathi** – the supplication for life) here it means to greet}. (Fath al-Qadir)

Zyaada achcha jawaab deney ki **tafseer** hadees mein iss tarah aayi hai (the interpretation of a better answer is given in the hadith as follows) ke '**salaam alaikum**' ke jawaab mein '**warahmatullahi**' ka izaafah aur '**salaam alaikum warahmatullahi**' ke jawaab mein '**wabarakatuh**' ka izaafah kar diya jaye {that in response to '**salaam alaikum (may peace be upon you)**' the addition of '**warahmatullahi (and the mercy of Allah)**' and in response to '**salaam alaikum warahmatullahi (may peace be upon and the mercy of Allah)**' the addition of '**wabarakatuh (and His blessings)**' can be made}.

Lekin agar koi '**salaam alaikum warahmatullahi wabarakatuh**' kahey toh phir **izaafey ke baghair** unhi alfaaz mein jawab diya jaye {but, if someone says '**salaam alaikum warahmatullahi wabarakatuh (may peace be upon you and the mercy of Allah and His blessings)**', then the answer should be given in the same words without additions}. (Ibn Kathir)

Ek aur hadees mein hai ke (in another hadith it is said that) sirf **salaam alaikum** kahney se **das naikiyaan** iss ke saath '**warahmatullahi**' kahney se bees naikiyaan aur '**wabarakatuh**' kahney se tees naikiyaan milti hain {just by saying '**salaam alaikum (may peace be upon you)**' one earns the merit of ten good deeds, along with saying '**warahmatullahi (and the mercy of Allah)**' earns the merit of twenty good deeds and by saying '**wabarakatuh (and His blessings)**' earns the merit of thirty good deeds}.

(مسند أحمد جلد 4، ص 439، 440) (Musnad Ahmad: Volume 4 – pp. 439, 440)

Yaad rahey ke **yeh hukm musalmaano ke liye hai**, yaani ek musalmaan jab dusrey musalmaan ko salaam karey (remember that **this rule is for Muslims**, that is, when a Muslim greets another Muslim).

Lekin ahle zimma yaani Yahood wa Nasara ko salaam karna ho toh **ek** toh un ko salaam karne mein **pehal nah ki jaye** (but, if it is required to greet the **ahl-e-Dhimma**, that is, Jews and Christians, then, firstly, **do not take the initiative** in greeting them).

Dusra, izaafah nah kiya jaye balkay sirf **‘walaikum’** ke saath jawab diya jaye {secondly, make no addition, but only respond with **‘walaikum (and upon you)’**}

(صحيح بخاري، كتاب الاستيذان- مسلم، كتاب السلام)

(**Sahih Bukhari:** *The Book of Seeking Permission to Enter (someone's house)* | **Sahih Muslim:** *The Book of Greetings*)



اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا



Allaahu laaa ilaaha illaa huwa la yajma'annakum ilaa Yawmil Qiyaamati laa raiba feeh;
wa man asdaqu min allaahi hadeesaa. (Section 11)

Allah! There is no Allah except Him. He gathers you all unto a Day of Resurrection
whereof there is no doubt. Who is more true in statement than Allah?

Allah Woh hai jis ke siwa koi mabood (bar-haq) nahi, Woh tum sab ko yaqeenan
Qayamat ke din jama karega, jis ke (aaney) mein koi shak nahi, Allah Ta'ala se zyaada
sachchi baat waala aur kaun hoga.



﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴾



Famaa lakum fil munaafiqeena fi'ataini wallaahu arkasahum bima kasaboo; A'
tureedoona an tahdoo man adallal laahu wa many yudli lillaahu falan tajida lahoo
sabeelaa.

What ails you that you are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek you to guide him whom Allah has sent astray? He whom Allah sends astray, for him you (O Muhammad) cannot find a road.

Tumhein kya ho gaya hai? Ke munafiqon ke barey mein do giroh ho rahey ho? ¹¹⁷ Unhein toh un ke aamaal ki wajah se Allah Ta'ala ne au'ndhaa kar diya hai. ¹¹⁸ Ab kya tum yeh mansuubey baandh rahey ho ke Allah Ta'ala ke gumraah kiye huon ko tum raah-raast par khada karo, jisey Allah Ta'ala raah bhulaa dey tu hargiz uss ke liye koi raah nah payega. ¹¹⁹

117. Yeh **istifhaam** inkaar ke liye hai (this **interrogation** is for denial), yaani tumhaarey darmiyaan in munafiqeen ke barey mein **ikhtelaaf** nahi hona chahiye tha (that is, there should be no **disagreement** between you about these hypocrites). In munafiqeen se muraad woh hain jo **Uhud ki jang** mein Madinah se kuch duur ja kar wapas aa gaye thay, ke hamari baat nahi maani gayi (these hypocrites are those who had returned some distance from Madinah in the **battle of Uhud**, said that our word was not obeyed). (**Sahih Bukhari: Surah An-Nisa; Sahih Muslim: Kitaab al-Munafiqeen**) jaisa ke tafseel mein pehle guzar chuki hai (as already explained in detail). Un munafiqeen ke barey mein uss waqt musalmaano ke **do giroh** ban gaye (about these hypocrites, at that time, there were **two groups** of Muslims), ek giroh ka kehna tha ke hamein un munafiqeen se (bhi) ladna chahiye {one group said that we should (also) fight these hypocrites}. Dusra giroh usay maslahat ke khilaaf samajhta tha (the other group considered it against expediency).

118. “كَسَبُوا” (**Kasaboo** - **aamaal**) se muraad, **rasool ki mukhaalifat aur jihaad se e'raaz** hai {(they had earned – deeds) means **opposition to the Prophet and aversion to jihaad**}. “أَزْكَسَهُمْ” **au'ndhaa** kar diya (turned **upside down**).

Yaani jis **kufir-o-zalaalat** se niklay thay, usi mein **mubtalaa kar diya**, ya iss ke **sabab halaak kar diya** (that is, they **were afflicted** with the **disbelief and disgrace** from which they came out, or were killed because of it).

119. Jis ko Allah **gumraah** kar dey (whomever Allah sends **astray**), yaani **musalsal kufr-o-inaad** ki wajah se un ke dilon par mohr laga dey (that is, seals their hearts because of their **persistent disbelief and obstinacy**), unhein koi raah-yaab nahi kar sakta (no one can guide them).

(Note from the transliterator: "كَسَبُوا" means 'they (had) earned' and "أَرْكَسَهُمْ" means 'cast them back /He has returned them to hypocrisy')



وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

Waddoo law takfuroona kamaa kafaroo fatakoonoona sawaaa'an falaa tattakhizoo minhum awliyaaa'a hattaa yuhaajiroo fee sabeelil laah; fa in tawallaw fa khuzoohum waqtuloohum haisu wajat tumoohum wa laa tattakhizoo minhum waliyyanw wa laa naseeraa.

They long that you should disbelieve even as they disbelieve, that you may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever you find them, and choose no friend nor helper from among them,

Un ki toh chaahat hai ke jis tarah ke kaafir woh hain tu bhi un ki tarah kufr karne lago aur phir sab yaksaan ho jao, pas jab tak yeh Islam ki khatir watan nah chho'dein un mein se kisi ko haqeeqi dost nah banaao, ¹²⁰ phir agar yeh munh phair lein toh unhein pakdo ¹²¹ aur qatal karo jahan bhi yeh haath lag jayein, ¹²² khabardaar! Un mein se kisi ko apna rafiiq aur madadgaar nah samajh bai'thna.

120. **Hijrat** (tark-e-watan) iss baat ki daleel hogi ke ab yeh **mukhlis musulmaan** ban gaye hain {**Migration** (leaving one's native land) will be an indication that they have now become **sincere Muslims**}. Uss soorat mein un se **dosti aur mohabbat** jaa'iz hogi (in that case, **friendship and love** with them will be permissible).

121. Yaani jab tumhein un par **qudrat-o-taaqat** haasil ho jaye (that is, when you have power and strength over them).
122. **Hil ho ya haram** (be it permissible or sacred place).



إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ
يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

*Illal lazeena yasiloona ilaa qawmim bainakum wa bainahum meesaaqun aw
jaaa'ookum hasirat sudooruhum ai yuqaatilookum aw yuqaatiloo qawmahum, wa law
shaaa'al laahu lasallatahum 'alaikum falaqaatalookum; fa ini' tazalookum falam
yuqaatilookum wa alqaw ilaikumus salama famaa ja'alal laahu lakum 'alaihim
sabeelaa.*

*Except those who seek refuge with a people between whom and you there is a
covenant, or (those who) come unto you because their hearts forbid them to make
war on you or make war on their own folk. Had Allah willed He could have given them
power over you so that assuredly they would have fought you. So, if they hold aloof
from you and wage not war against you and offer you peace, Allah allows you no way
against them.*

*Siwaaye un ke jo uss qaum se taalluq rakhtey hon jin se tumhaara muaahada ho chuka
hai ya jo tumhaarey paas uss haalat mein ayein ke tum se jang karne se bhi tang dil
hain ¹²³ aur apni qaum se bhi jang karne se tang dil hain aur agar Allah Ta'ala chaahta
toh unhein tum par musallat kar deta aur woh tum se yaqeenan jang kartey, ¹²⁴ pas
agar yeh log tum se kinaara- kashii ikhtiyaar kar lein aur tum se ladaayi nah karein aur
tumhaari jaanib sulah ka paigham daalein, ¹²⁵ toh Allah Ta'ala ne tumhaarey liye un
par koi raah ladaayi ki nahi ki.*

123. Yaani jin se ladney ka hukm diya ja raha hai (that is, those with whom fighting is being ordered). Iss se do qism ke log **mustashna** hain (two types of people are **exempt** from this).

Ek woh log, jo aisi qaum se **rabt-o-taalluq** rakhtey hain (one is the people who keep **connection and relation** with a nation), yaani aisi **qaum ke fard** hain ya iss ki panah mein hain jis qaum se tumhaara **muaahada** hai (that is, they are **individuals of a nation** or they are under the protection of the nation with which you have an **agreement**).

Dusrey woh jo tumhaarey paas iss haal mein atay hain ke un ke seeney iss baat se **tang hain** ke woh apni qaum se mil kar tum se ya tum se mil kar apni qaum se **jang karein** (second are those who come to you in a state where their chests are **tightened** to the point that they like to fight with their people against you or with your people against their own people) yaani **tumhaari himaayat mein ladna pasand kartey hain nah tumhaari mukhaalifat mein** (that is, they neither they like to fight **in your support** nor **in your opposition**).

124. Yaani yeh **Allah ka ahsaan** hai ke un ko ladaayi se alag kar diya (that is, it is a **favor of Allah** that He has separated them from the fight) warna agar Allah Ta'ala un ke dil mein bhi apni qaum ki himaayat mein **ladney ka khayaal** paida kar deta (otherwise, if Allah had created in their hearts the **idea of fighting** in support of their people) toh yaqeenan woh bhi tum se ladtay (they they would surely have fought against you). Iss liye agar waqeyi yeh log **jang se kinaara-kash rahein** (so, if these people really **stay away from war**), toh tum bhi un ke khilaaf **koi iqdaam** mat karo (then, you too do not take **any steps** against them)

125. **Kinaara-kash rahein, nah ladein, tumhaari jaanib sulah ka paigham** daalein (**stay away, don't fight, put forth a message of reconciliation** towards you), sab ka **mafhuum** ek hi hai (all has the same **meaning**). **Taakeed aur wazahat** ke liye teen alfaaz istemaal kiye gaye hain (three words are used for **emphasis and explanation**). Taakay musalmaan un ke barey mein **muhtaata** rahein (so that Muslims will be **careful** about them) kyon ke jo **jang-o-qitaal** se pehle hi alaihda hain aur un ki yeh alaihidagii musalmaano ke mafaad mein bhi hai (because

those who are separated before the **war and killing** and this separation is also in the interest of the Muslims), *isi liye iss ko Allah Ta'ala ne bataur imtinaan aur ahsaan ke zikar kiya hai* (that is why Allah Ta'ala has mentioned it as a **blessing and benevolence**) *toh un ke barey mein chheid-chhaad ka rawaiya ya ghair-muhtaata tarz-e-amal un ke andar bhi mukhaalifat-o-mukhaasamat ka jazba bedaar kar sakta hai* (so, an **attitude of teasing and harassment or careless behavior** towards them can arouse the **spirit of opposition and hostility** in them) *jo musalmaano ke liye nuqsan-dah hai* (which is **harmful** to Muslims).

Iss liye jab tak mazkoora haal par qaa'im rahein, un se mat lado! (So, as long as they stick to the **above situation**, don't fight them!) *Iss ki misaal woh jamaath bhi hai jis ka taalluq Bani Hashim se tha* (an example of this is the group which belonged to the Bani Hashim), *yeh jang-e-Badar waley din mushrikeen-e-Makkah ke saath maidaan-e-jang mein toh aaye thay* {this (group), on the day of the **battle of Badar**, came to the battlefield along with the **polytheists of Makkah**}, *lekin yeh un ke saath mil kar musalmaano se ladna pasand nahi kartey thay* (but, they, along with them, did not like to fight the Muslims) *jaise Hazrat Abbas (radhiyallahu anhu) ammo-e-rasool waghera jo abhi tak musalmaan nahi hue thay, isi liye zahiri tor par kaafiron ke camp mein thay* {like Hazrat Abbas – may Allah be pleased with him – **the Prophet's uncle** etc. who had not yet become Muslims; therefore, apparently they were in the **camp of infidels**}. *Iss liye nabi (Sallallahu alaihi wa sallam) ne Hazrat Abbas (radhiyallahu anhu) ko qatal karne se rok diya aur unhein sirf qaidi banaaney par iktifaa kiya* (therefore, the Prophet – peace and blessings of Allah be upon him – stopped the killing of Hazrat Abbas – may Allah be pleased with him – and **considered to be sufficient** to make him a prisoner). **“سَلَامٌ”** (i.e. a peaceful state of affairs) *yahan “مُسَالَمَةٌ”* (i.e. conciliation or making peace with) *yaani sulh ke maaney mein hai* (that is, it means **'treaty'**)



سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَارُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا
فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ
حَيْثُ نَفَقْتُمُوهُمْ ؕ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ﴿٩١﴾

*Satajidoona aakhareena yureedoona ai ya'manookum wa ya'manoo qawmahum
kullamaa ruddooo ilal fitnati urkisoo feehaa; fa il lam ya'tazilookum wa yulqooo ilai
kumus salama wa yakuffooo aidiyahum fakhuzoohum waqtuloohum haisu saqif
tumoohum; wa ulaaa'ikum ja'alnaa lakum 'alaihim sultaanam mubeenaa. (Section 12)*

*You will find others who desire that they should have security from you, and security
from their own folk. So often as they are returned to hostility they are plunged
therein. If they keep not aloof from you nor offer you peace nor hold their hands, then
take them and kill them wherever you find them. Against such We have given you
clear warrant.*

*Tum kuch aur logon ko aisa bhi paogey jin ki (ba-zaahir) chaahat hai ke tum se bhi
aman mein rahein. Aur apni qaum se bhi aman mein rahein ¹²⁶ (lekin) jab kabhi fitnah-
angezii ¹²⁷ ki taraf lautaaye jaatey hain toh au'ndhey munh uss mein daal diye jaatey
hain, pas agar yeh log tum se kinaara-kashii nah karein aur tum se sulah ka silsila-
jumbaanii nah karein aur apne haath nah rok lein, ¹²⁸ toh unhein pakdo aur maar
daalo jahan kahin bhi paa lo! Yahi woh hain jin par hum ne tumhein zaahir hujjath
inaayat farmaayi hai. ¹²⁹*

126. Yeh **ek teesrey giroh** ka zikar hai jo **munafiqeen** ka tha (this is a reference to a **third group**, which was of **hypocrites**).

Yeh musalmaano ke paas aatey toh Islam ka izhaar kartey taakay musalmaano se mahfooz rahein (if they came to the Muslims, they would express Islam so that they would be safe from the Muslims), apni qaum ke paas jaatey toh **shirk-o-buth-parasti** kartey taakay woh unhein apna hi ham-mazhab samjhein (if they went to their own people, they would practice **polytheism and idol-worship** so that they would consider them as of their own religion) aur yuun dono se **mafaadaat** haasil kartey (and, thus gain **benefits** from both).

127. "الفِتْنَةُ" se muraad **shirk** bhi ho sakta hai {**al-Fitnah** (dissension/hostility) can also mean 'polytheism'}. "أُرْكِسُوا فِيهَا" (**urkisoo feehaa – lay them down**) usi shirk mein lauta diye jaatey (would be returned in the same polytheism).

Ya "الفِتْنَةُ" se muraad qitaal hai ke jab unhein musalmaano ke saath ladney ki taraf bulaaya (or '**al-Fitnah**' means fighting, that when they are called to fight the Muslims) yaani lautaaya jaata hai toh woh iss par **aamada** ho jaatey hain (that is, when they are turned away, then they are **ready** for this).

128. "يُكْفُوا" aur "يُفْلُوا" ka atf "يُعْتَرِضُوكُمْ" par hai (the inflection of '**offer**' and '**hold their hands**' yaani sab nafii ke maaney mein hain (that is, all are in the sense of negation) sab mein "لم" lageyga {in all, '**lam**' ('**not**', expressing negation) will be added}

129. Iss baat par ke waqeyi un ke dilon mein **nifaaq** aur un ke seenon mein tumhaarey khilaaf **bugz-o-inaad** hai (the fact that there is **hypocrisy** in their hearts and **hatred and obstinacy** against you in their hearts), tab hi toh woh **ba-adnaa koshish** dobarah **fitnay** (**shirk** ya tumhaarey khilaaf **aamada-e-qitaal** honay) mein muftala ho gaye {only then, with the **slightest effort**, did they again fall into **sedition** (**polytheism** or **prepared to fight** against you)}.



وَمَا كَانُوا لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانُوا مِنْ قَوْمٍ
عَدُوٍّ لَكُمْ وَهُمْ مُؤْمِنُونَ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانُوا مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

*Wa maa kaana limu'minin ai yaqtula mu'minan illaa khata'aa; waman qatala mu'minan
khata'an fa tahreeru raqabatim mu'minin wa diyatum musallamatun ilaaa ahliheee
illaaa ai yassaddaqoo; fa in kaana min qawmin 'aduwwil lakum wa huwa mu'minun fa*

*tahreeru raqabatim mu'minah; wa in kaana min qawmim bainakum wa bainahum
meesaaqun fadiyatun musallamatun ilaaa ahlihee wa tahreeru raqabatim mu'minah;
famal lam yajid fa Siyaamu shahraini mutataabi'aini tawbatan minal laah; wa kaanal laahu
'Aleeman hakeemaa.*

*It is not for a believer to kill a believer unless (it be) by mistake. He who has killed a
believer by mistake must set free a believing slave, and pay the blood-money to the
family of the slain, unless they remit it as a charity. If he (the victim) be of a people
hostile unto you, and he is a believer, then (the penance is) to set free a believing
slave. And if he comes of a folk between whom and you there is a covenant, then the
blood-money must be paid unto his folk and (also) a believing slave must be set free.
And whoso has not the wherewithal must fast two consecutive months. A penance
from Allah. Allah is Knower, Wise.*

Kisi momin ko dusrey momin ka qatal kar dena zebaa nahi ¹³⁰ magar ghalti se ho
jaye ¹³¹ (toh aur baat hai), jo shakhs kisi musalmaan ko bilaa qasad maar daaley, uss
par ek musalmaan ghulam ki gardan azaad karna aur maqtool ke azeezon ko khoon-
bahaa pahunchana hai. ¹³² Haan yeh aur baat hai ke woh log bataur sadqa maaf kar
dein ¹³³ aur agar maqtool tumhaari dushman qaum ka ho aur ho woh musalmaan, toh
sirf ek momin ghulam ki gardan azaad karni laazimii hai. ¹³⁴ Aur agar maqtool uss
qaum se ho ke tum mein aur un mein 'ahd wa paimaan hai toh khoon-bahaa laazim
hai, jo uss ke kumbey waalon ko pahuunchaaya jaye aur ek musalmaan ghulam ka
azaad karna bhi (zaroori hai), ¹³⁵ pas jo nah paye uss ke zimmay do mahinay ke
lagaataar rozay hain, ¹³⁶ Allah Ta'ala se bakhshwaaney ke liye aur Allah Ta'ala ba-
khoobi Jaannay waala aur Hikmat waala hai.

130. Yeh nafii (this denial), **nahii ke maaney** mein hai (is in the **sense of prohibition**)
jo **hurmat** ki mutaqaazii hai (which requires **honor**) yaani ek momin ka dusrey
momin ko qatl karna **mamnuu aur haraam** hai jaise (that is, it is **forbidden and**
unlawful for one believer to kill another believer like)

“وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ”

“... wa maa kaana lakum an tu'zoo Rasoolal laahi ...”

“... And it is not for you to cause annoyance to the messenger of Allah...”

“... na tumhein yeh jaa'iz hai ke tum Rasool Allah ko takleef do...”

(Surah Al-Ahzab: The Clans | Chapter 33 – verse 53)

Yaani **haraam** hai (that is it is **unlawful**).

131. Ghalti ke **asbaab-o-wujuuh** muta'addid ho saktey hain (the **means and reasons** for the mistake can be many). Maqsad hai ke **niyyat aur iraada** qatl ka nah ho (the purpose is that the **intention and desire** is not to kill). Magar **ba-wujuuh** qatl ho jaye (but, **for some reasons**, be killed).
132. Yeh **qatl-e-khataa** ka **jurmaana** bayan kiya ja raha hai {this is the **penalty** that is being described for '**murder by accident**' (**accidental homicide**)} jo do cheezein hain (which are two things).

Ek bataur **kaffaara-o-istigfaar** hai (one is in the manner of **expiation and seeking forgiveness**). Yaani **musalmaan ghulam ki gardan azaad karna** {that is, to **free the neck of a Muslim slave** (i.e. releasing or freeing someone)} aur **doosri** cheez bataur **haqqul-ibaad** ke hai aur woh hai "دِيَّة" (**Diyat – khoon-bahaa**) {and the other thing is as a **right of the common people** and that is '**Diyat**' (Blood-Wit i.e. compensation of murder)}. Maqtool ke khoon ke badlay mein jo cheez maqtool ke **waarison** ko di jaye, woh **Diyat** hai {whatever is given to the **heirs** of the slain in exchange for the blood of the slain is '**Diyat**' (Blood-wit)}.

Aur **diyat ki miqdaar** ahadees ki ruu se {and the **amount of 'Blood-wit (Diyat)**' according to the hadiths} sou oont ya **iss ke musaawii** qeemat sonay, chaandi ya currency ki shakal mein hogi (will be one hundred camels or **its equivalent** in the form of gold, silver or currency).

Malhuuza (Note): Khayaal rahey ke **qatl-e-'amad** mein **qisaas** ya **diyat-e-mugalliza** hai (it should be kept in mind that in the '**willful murder**' it is **punishment for murder** or **severity of bloodwit**) aur **diyat-e-mugalliza** ki miqdaar sou oont hai jo umar aur wasf ke lihaaz se teen qism ya teen miyaar ke hongey (and the amount of '**severity of bloodwit**' is one hundred camels, which will be of three types or three criteria depending on age and attribute).

Jab ke **qatl-e-khataa** mein **sirf diyat** hai {while in 'murder by mistake' (accidental homicide) there is **only 'blood-wit'**} Qisaas nahi hai (there is no punishment for murder). Iss diyat ki **miqdaar** sou oont hai magar **miyaar itna kada nahi** (the **amount** of this bloodwit is one hundred camels, but the **standard is not so strict**). Ilawa azeen (in addition) iss **diyat ki qeemat** Sunan Abi Dawud ki hadees mein **8 sou dinar ya 8 hazaar dirham** aur Tirmizi ki riwayat mein **baara hazaar dirham** batlaayi gayi hai (the **value of this blood-wit** in the Sunan Abi Dawud is stated as **800 dinar or 8,000 dirham**, and in the tradition of Tirmidhi, as **twelve thousand dirham**).

Isi tarah Hazrat Umar (radhiyallahu anhu) ne **apne daur-e-khilaafat** mein (similarly, Hazrat Umar – may Allah be pleased with him – **during his period of Caliphate**) **qeemat-e-diyat** mein kami-beshii aur **mukhtalif peishon waalon** ke etibaar se iss ki **mukhtalif nau'iyyatein** muqarrar farmaayi thein (had decreased and increased in the **price of 'blood-wit'** and in view of **different professional people** had fixed **different conditions**). (Irwa al-Galil: Volume 8) jis ka matlab yeh hai ke **asal diyat** (sou oont) ki buniyaad par iss ki qeemat har daur ke etibaar se muqarrar ki jayegi {which means that on the basis of the *actual blood-wit* (hundred camels) its price will be determined according to each period} {(Tafseel ke liye shuruuh-e-hadees-o-kutub-e-fiqh mulaahaza hon) (for details, see the explanations of hadith and books of jurisprudence)}

133. Maaf kar deney ko **sadqa** se taabeer karne se maqsad **maafi ki targheeb** dena hai (the purpose of interpreting 'forgiveness' as **charity** is to **encourage forgiveness**)
134. Yaani iss soorat mein **diyat** nahi hogi (that is, in that case, there will be no **blood-wit**). Iss ki wajah baaz ne yeh bayan ki hai ke kyon ke iss ke **waaris harbii kaafir hain** (the reason of this some have stated that because its **heirs are military disbelievers**), iss liye woh **musalmaan ki diyat** leney ke haqdaar nahi (therefore, they are not entitled to receive the '**blood-wit**' of a Muslim).

Baaz ne yeh wajah bayan ki hai ke iss musalmaan ne Islam qubool karne ke baad chuunkay hijrat nahi ki (some have given the reason that this Muslim, after accepting Islam, did not migrate), jab ke hijrat ki uss waqt **badi taakeed** thi (when there was a **strong emphasis** on migration at that time). Iss **kotaahi** ki wajah se iss ke khoon ki **hurmat** kam hai (due to this **negligence**, the **sanctity** of his blood is less). *(Fath al-Qadir)*

135. Yeh ek teesri soorat hai (this is a third case), iss mein bhi **wahi kaffaara aur diyat** hai jo pehli soorat mein hai (in this, it has the **same expiation and bloodwit** as in the first case), baaz ne kaha hai ke agar maqtool **mu'aahid** (zimmii) ho {some have said that if the victim is **covenanter** (non-Muslim)} toh iss ki diyat musalmaan ki diyat se nisf hogi (then his bloodwit will be half of the bloodwit of a Muslim), kyon ke hadees mein **kaafir ki diyat** musalmaan ki diyat se nisf bayan ki gayi hai (because the **bloodwit of a disbeliever** is state to be half of the bloodwit of a Muslim). Lekin zyaada sahih baat yahi maloom hoti hai ke iss teesri soorat mein bhi **maqtool musalmaan** hi ka hukm bayan kiya ja raha hai (but, the more correct thing seems to be that even in this third case, the ruling of the **slain Muslim** is being stated).

(Note from the transliterator: 'Mu'aahid' means 'Covenanter' that is, one who enters into a pact or treaty, the one who make promise, the one who makes an agreement; 'Zimmii' means 'non-Muslim living in a Muslim country and paying taxes, and whose security is the responsibility of the state')

136. Yaani agar gardan azaad karne ki istitaa'at nah ho {that is, if it is not possible to free the neck (i.e. freeing someone from slavery)}, toh pehli soorat aur iss aakhiri soorat mein diyat ke saath **musalsal lagaataar (baghair naaga ke)** do mahinay ke rozay hain {then, in the first case and in this last case, there is a **continuous (without absence)** fasting for two months along with the bloodwit}. Agar darmiyaan mein naaga ho gaya toh **naye siray se** rozay rakhney zaroori hongey (if there is absence in between, then, it will be necessary to fast **all over again**).

Albatta (however) **uzr shara'ii** ki wajah se naaga honay ki soorat mein **naye siray se** rozay rakhney ki zaroorat nahi hai (due to **Shari'ah excuse**, there is no need to fast **all over again** in case of absence). Jaise **haiz, nifaas ya shadeed beemaari**, jo roza rakhney mein maane' ho, **safar ke 'uzr shara'ii** honay mein ikhtelaaf hai (such as **menstruation, postpartum or severe illness**, which prevents fasting, there is a difference of opinion as to the **Shari'ah excuse of travel**). (Ibn Kathir)

(Note from the transliterator: '**Uzr Shar'ii**' means '**Shari'ah excuse**' that is, the excuse that the Shari'ah declares permissible)



وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ
اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٣٧﴾

**Wa mai yaqtul mu'minam muta'ammidan fajazaaa'uhoo Jahannamu khaalidan feehaa
wa ghadibal laahu' alaihi wa la'anhoo wa a'adda lahoo 'azaaban 'azeemaa.**

**Whoso slays a believer of set purpose, his reward is hell for ever. Allah is intensely
angry against him and He has cursed him and prepared for him an awful doom.**

**Aur jo koi kisi momin ko qasdan qatal kar daaley, uss ki saza dozakh hai jis mein woh
hamesha raheyga, uss par Allah Ta'ala ka gazab hai, ¹³⁷ usay Allah Ta'ala ne laanat ki
hai aur uss ke liye bada azaab tayyar rakha hai. ¹³⁸**

137. Yeh **qatl-e-amad** ki saza hai (this is the punishment for '**willful murder**'). Qatl ki **teen qismen** hain (there are **three types** of murder):

(1) Qatl-e-khataa (jis ka zikar maa-qabl ki aayat mein hai). {Murder by mistake (or '**accidental homicide**' which is mentioned in the previous verse)}.

(2) Qatl-e-shib'h-e-amad jo hadees se saabit hai (Murder by suspicious intention, which is proved by hadith)

(3) **Qatl-e-amad** jis ka matlab hai, **iraada aur niyat** se kisi ko qatl karna {**Willful murder (Premeditated murder)** which means to kill someone with **desire and motive**} aur iss ke liye woh **aala** istemaal karna jis se fil-waaqi'a aadatan qatl kiya ja raha hai jaise **talwaar, khanjar** waghera (and for that to use the **tool**, which is actually being used for killing, such as **sword, dagger** etc).

Aayat mein momin ke qatl par **nihaayat sakht waeed** bayan ki gayi hai (the verse contains a **very strong promise of punishment** on the murder of a believer). Maslan iss ki saza Jahannum hai, jis mein hamesha rahna hoga, **niiz Allah ka gazab aur Uss ki laanat aur azaab azeem** bhi hoga (for example, its punishment is Hell, in which one will have to live forever, **likewise** there will be the **wrath of Allah** and **His curse** and also a **great torment**).

Itni sakht sazaayein **ba-yak-waqt** kisi bhi gunah ki bayan nahi ki gayein (such severe punishments were not mentioned **at the same time** as any sin). Jis se yeh wazeh ho jaata hai ke ek momin ko qatl karna Allah ke haan kitna jurm hai (from which it becomes clear that killing a believer is a crime in the sight of Allah). Ahadees mein bhi iss ki **sakht mazammat** aur iss par sakht waeed bayan ki gayi hain (in the hadiths, its **strong condemnation** and strict promise of punishment have been mentioned on this).

138. Momin ke qaatil ki tauba qubool hai ya nahi? (Is the **repentance of the believer's killer** accepted or not?) Baaz ulema **mazkoorah** sakht waeedon ke paish-e-nazar qubuul-e-tauba ke qaa'il nahi (some scholars are not convinced of accepting repentance in view of the **above mentioned** strict promises of punishments).

Lekin Quran-o-Hadees ki **nusuus** se wazeh hai (but, it is apparent from the **clear proofs** of the Quran and Hadith) ke **khaalis tauba** se har gunah maaf ho sakta hai (that every sin can be forgiven from **sincere repentance**)

“إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا”

“*Illaa man taaba wa 'aamana wa 'amila 'amalan saalihan...*”

“*Except him who repents and believes and does righteous work...*”

“*Siwaaye un logon ke jo tauba karein aur ee'maan laayein aur naik kaam karein...*”

(Surah Al-Furqan: The Criterion | Chapter 25 – verse 70)

Aur **deegar aayaat-e-tauba** aam hain (and **other verses of repentance** are common). Har gunaaah chahey chhota ho ya bada ya bahut bada **taubatun-nasuuh** se iss ki maafi mumkin hai (every sin, whether small or big, or great, can be forgiven by **true repentance**). Yahan iss ki saza Jahannum jo bayan ki gayi hai (here, its punishment is Hell, which is being described) iss ka matlab hai ke agar iss ne tauba nahi ki toh iss ki yeh saza hai jo Allah Ta'ala iss jurm par usay dey sakta hai (means that if he does not repent, it is a punishment that Allah can give him for this crime).

Isi tarah tauba nah karne ki soorat mein **khuluud** (hamesha Jahannum mein rahne) ka matlab bhi **مُكْتَطَوِيلٌ** (**lambi muddat**) hai. {in the same way, in case of non-repentance, ‘**immortality**’ (living in the Hell forever) also means long time (**long term**)}. Kyon ke Jahannum mein khuluud **kaafiron aur mushrikon** ke liye hi hai (because in Hell, everlasting is only for the **disbelievers and polytheists**).

Ilawa azeen (in addition) qatl ka taalluq agarchay **huquuq al-ibaad** se hai (killing is related to the **rights of human beings**) toh jo tauba se bhi **saaqit nahi hotay** lekin Allah Ta'ala Apne Fazl wa Karam se bhi iss ki **talaafii aur izaala farma sakta** hai (which are **not annulled** even by repentance, but Allah Ta'ala can **compensate and remove it** with His Grace and Bounty) iss tarah maqtool ko bhi badla mil jayega aur qaatil ki bhi maafi ho jayegi (in this way, the victim will get the compensation and the killer will also be forgiven). (*Fath al-Qadir and Ibn Kathir*)



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ
كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَكُنْتُمْ عَلَىٰكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

*Yaaa aiyuhal lazeena aamanoo iza darabtum fee sabeelil laahi fatabaiyanoo wa laa
taqooloo liman alqaaa ilaikumus salaama lasta mu'minan tabtaghoona 'aradal
hayaatid dunyaa fa'indal laahi maghaanimu kaseerah; kazaalika kuntum min qablu
famannal laahu 'alaikum fatabaiyanoo; innallaaha kaana bimaa ta'maloona
Khabeeraa.*

*O you who believe! When you go forth (to fight) in the way of Allah, be careful to
discriminate, and say not unto one who offers you peace: "You are not a believer,"
seeking the chance profits of this life (so that you may despoil him). With Allah are
plenteous spoils. Even thus (as he now is) were you before; but Allah has since then
been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of
what you do.*

*Aye ee'maan waalo! Jab tum Allah ki raah mein ja rahey ho toh tahqiiq kar liya karo
aur jo tum se salaam alaik karey toh usay yeh nah kah do ke tu ee'maan wala nahi. 139
Tum duniyawi zindagi ke asbaab ki talaash mein ho toh Allah Ta'ala ke paas bahut si
ganiimatein hain. 140 Pehle tum bhi aise hi thay, phir Allah Ta'ala ne tum par ahsaan
kiya, lihaazaa tum zaroor tahqiiq wa taftiish kar liya karo, be-shak Allah Ta'ala
tumhaarey aamaal se Ba-Khabar hai.*

139. Ahadees mein aata hai ke baaz sahaba kisi ilaqay se guzray jahan ek **charwaaha** bakriyaan charaa raha tha (according to the hadiths, some Companions passed by an area where a **shepherd** was grazing goats), musalmaano ko dekh kar charwaahe ne salaam kiya (seeing the Muslims, the shepherd greeted them), baaz sahaba ne samjha ke shayad woh jaan bachaaney ke liye apne ko musalmaan zaahir kar raha hai (some of the Companions thought that he was pretending to be a Muslim to save his life), chunancheey unhon ne **baghair tahqiiq** kiye usay qatl kar daala (so, they killed him **without investigation**) aur bakriyaan (**bataur maal-e-ganiimat**) ley kar Huzoor (Sallallahu alaihi wa sallam) ki khidmat mein haazir ho gaye {and they took the goats (**as booty**) and came

to the service of the Prophet – peace and blessings of Allah be upon him}. *Jis par yeh aayat naazil hui* (on which, this verse was revealed).

(صحیح بخاری، ترمذی تفسیر سورة النساء) (Sahih Bukhari, Tirmidhi - Commentary on Surah An-Nisa)

Baaz riwayaat mein aata hai ke Nabi (Sallallahu alaihi wa sallam) ne yeh bhi farmaya ke Makkah mein pehle tum bhi iss charwaahe ki tarah ee'maan chhupaney par majboor thay (according to some narrations, the Prophet – peace and blessings of Allah be upon him – also said that in Makkah you were forced to hide your faith like this shepherd). (صحیح بخاری، کتاب الديات) {Sahih Bukhari: Kitaab al-Diyat (The Book of Blood Money)}.

Matlab yeh tha ke iss qatl ka koi **jawaaz** nahi tha (this means that there was no **justification** for this murder).

140. Yaani tumhein **chand bakriyaan**, iss maqtool se haasil ho gayi (that is to say, you got **few goats** from this murdered person), yeh kuch bhi nahi (this is nothing) Allah ke paas iss se kahin zyaada **behtar ganiimatein** hain (Allah has far **better bounties** than this) jo Allah-o-Rasool ki ita'at ki wajah se tumhein duniya mein bhi mil sakti hain aur aakhirat mein toh un ka milna yaqeeni hai (which you can get in this world because of your obedience to Allah and His Messenger, and in the Hereafter you are sure to get them).



لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ
وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

*Laa yastawil qaa'idoona Minal mu'mineena ghairu uliddarari walmujaahidoona fee
sabeelil laahi bi amwaalihim wa anfusihim; faddalal laahul mujaahideena bi
amwaalihim wa anfusihim 'alalqaa'ideena darajah; wa kullanw wa'adal laahul
husnaa; wa faddalal laahul mujaahideena 'alal qaa'ideena ajran 'azeemaa.*

Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah has promised good, but He has bestowed on those who strive a great reward above the sedentary;

Apni jaanon aur maalon se Allah ki raah mein jihaad karne waley momin aur baghair 'uzr ke bait'h rahne waley momin barabar nahi, ¹⁴¹ apne maalon aur apni jaanon se jihaad karne waalon ko bait'h rahne waalon par Allah Ta'ala ne darjon mein bahut fazeelat dey rakhi hai aur yuun toh Allah Ta'ala ne har ek ko khoobi aur achchayi ka waada diya hai ¹⁴² lekin mujaahidiin ko bait'h rahne waalon par bahut badey ajar ki fazeelat dey rakhi hai.

- 141.** *Jab yeh aayat naazil hui ke Allah ki raah mein jihaad karne waley aur gharon mein baith rahne waley barabar nahi (when this verse was revealed that those who fight in the way of Allah and those who stay at home are not equal), toh Hazrat Abdullah bin Umm Makhtuum (radhiyallahu anhu) (**Naabiinaa Sahabii**) waghera ne arz kiya ke {then, Hazrat Abdullah bin Umm Makhtoum – may Allah be pleased with him – (**blind companion**) etc. said that} hum toh **maa'zuur** hain jis ki wajah se (we are **disabled** because of that) hum jihaad mein hissa leney se **majboor** hain (we are helpless from participating in the jihaad).*

*Matlab yeh tha ke ghar mein baith rahne ki wajah se jihaad mein hissa leney waalon ke barabar hum **ajr-o-sawaab** haasil nahi kar sakeinge (this meant that by staying at home, we would not be able to get the same **reward and recompense** as those who take part in jihaad) **dar aan-haale-ki** hamaara ghar mein baith rahna (**whereas** our staying at home) bataur **shauq**, ya **jaan ki hifaazat** ke nahi hai balkay **uzr-shara'ii** ki wajah se hai {by way is not a **pleasure**, or a **protection of life**, but a (legitimate) **Shari'ah excuse**}.*

Iss par Allah Ta'ala ne "غَيْرُ أُولِي الضَّرَرِ" (**Ghairu ulid darari - baghair uzr ke**) ka **istisnaa** naazil farmaya (on this, Allah Ta'ala revealed the **exception** 'other than those who have (disabling) hurt' (without any excuse)) yaani **uzr ke saath baith rahne waley**, mujaahidiin ke saath ajar mein barabar ke shareek hain (that is, **those who sit with an excuse** are equal partners in the reward with the warriors) kyon ke "حَبَسَهُمُ الْعُذْرُ" un ko uzr ne roka hua hai (because '**excuse has obstructed them**' – they are prevented by an excuse).

(صحيح بخارى، كتاب الجهاد)

(**Sahih Bukhari: The Book of Jihaad**)

142. Yaani jaan-o-maal se jihaad karne waalon ko jo fazeelat haasil hogi, jihaad mein hissa nah leney waley agarchay iss se mahroom raheinge (that is to say, those who strive with their lives and their wealth will have the same virtue as those who do not take part in jihaad even though they will be deprived of it), *taham* Allah Ta'ala ne dono ke saath hi **bhalayi ka waada** kiya hua hai (however, Allah Ta'ala has **promised goodness** to both of them).

Iss se ulema ne istidlaal kiya hai ke **aam halaat mein jihaad farz-e-'ain nahi, farz-e-kifaaya** hai (from this, the scholars have argued that **under normal circumstances**, jihaad is not a **strict obligation**, it is an **adequate obligation**).

Yaani agar ba-qadar zaroorat aadmi jihaad mein hissa ley lein (that is, if as many people as necessary take part in jihaad), *toh* uss ilaqay ke dusrey logon ki taraf se bhi yeh farz adaa shuda samjha jayega (then, this duty will also be considered performed by other people in that area).

(**Note from the transliterator: 'Farz-e-kifaaya'** means '**general obligation**' whose performance by an adequate number absolves all, **adequate obligation**)



دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾

Darajaatim minhu wa maghfiratanw wa rahmah; wa kaanal laahu Ghafoorar

Raheema. (Section 13)

*Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving,
Merciful.*

*Apni taraf se martabey ki bhi aur bakhshish ki bhi aur rahmat ki bhi aur Allah Ta'ala
Bakhshish karne waala aur Raham karne waala hai.*



إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

*Innal lazeena tawaffaa humul malaaa'ikatu zaalimeeee anfusihim qaaloo feema
kuntum qaaloo kunnaa mustad'afeena fil-ard; qaalooo alam takun ardul laahi
waasi'atan fatuhaajiroo feehaa; fa ulaaa'ika ma'waahum Jahannamu wa saaa'at
maseeraa*

*Lo! As for those whom the angels take (in death) while they wrong themselves, (the
angels) will ask: In what were you engaged? They will say: We were oppressed in the
land. (The angels) will say: Was not Allah's earth spacious that you could have
migrated therein? As for such, their habitation will be hell, an evil journey's end;
Jo log apni jaanon par zulm karney waley hain jab farishtey un ki ruuh qabz kartey
hain toh puuchhtey hain, tum kis haal mein thay? ¹⁴³ Yeh jawaab detey hain ke hum
apni jagah kamzor aur maghloob thay. ¹⁴⁴ Farishtey kahtey hain kya Allah Ta'ala ki
zameen kushaada nah thi ke tum hijrat kar jaatey? Yahi log hain jin ka thikaana dozakh
hai aur woh pahunchney ki buri jagah hai.*

- ¹⁴³. Yeh aayat un logon ke barey mein naazil hui hai (this verse was revealed to those) jo Makkah aur iss ke **qurb-o-javaar** mein musalmaan toh ho chukey thay (who, in Makkah and in its **proximity and vicinity**, had converted to Islam) lekin unhon ne apne **aabaa'ii ilaqay aur khandaan** chor'dh kar hijrat karne se **guraiz kiya** (but **refrained** from migrating leaving their **ancestral areas and family**).

Jab ke musalmaano ki quwwat ka ek jagah **mujtama karne** ke liye (in order to **consolidate** the power of the Muslims in one place), hijrat ka **nihaayat taakeedii hukm** musalmaan ko diya ja chuka tha (the **most urgent order** of migration had been given to the Muslims). Iss liye jin logon ne hijrat ke hukm par amal nahi kya, un ko yahan **zaalim** qaraar diya gaya hai (therefore, those who did not obey the order of migration have been declared here as **oppressors**) aur un ka **thikaana** Jahannum batlaaya gaya hai (and their **abode** has been declared as Hell). Jis se **ek** toh yeh maloom hua ke **halaat-o-zuruuf ke etibaar se** (on the **one** hand, it became clear that **in terms of circumstances and surrounding conditions**) Islam ke baaz ahkaam **kufr ya Islam ke mutaraadif** ban jaatey hain {some of the rules of Islam become **synonymous (similar) with disbelief or Islam**} jaise iss mauqa par hijrat-e-Islam aur iss se **guraiz** kufr ke **mutaraadif** qaraar paaya (such as migration to Islam and **aversion from it** became **synonymous** with disbelief). **Dusrey** yeh maloom hua ke aise **daarul-kufr se hijrat karna** farz hai (secondly, it has been learnt that it is obligatory to **migrate from a place of disbelief**) jahan Islam ki taalimaat par amal karna mushkil aur wahan rahna **kufr aur ahle kufr ki hausla afzaa'ii ka baa'is** ho (where it is difficult to follow the teachings of Islam and living there is a **source of encouragement for disbelief and the people of disbelief**)

144. Yahan **arz** (jagah) se muraad **shaan-e-nuzool ke etibaar se** Makkah aur iss ka **qurb-o-javaar** hai {here, **area** (place) means, **in terms of glory of revelation**, Makkah and its **proximity and vicinity**} aur aagey **'Arz-Allah'** se muraad Madinah hai lekin hukm ke etibaar se aam hai (and further, **'Allah's Land'** means Madinah, but in terms of command, it is common) yaani pehli jagah se muraad **arz-e-kuffar** hogi (that is, the first place means the **land of infidels**), jahan Islam par amal mushkil ho (where it is difficult to practice Islam) aur **'arz-e-Allah** se muraad har woh jagah hogi jahan insaan Allah ke deen par amal karne ki gharz se hijrat kar ke jaye (and **'the Land of Allah'** means every place where a person migrates for the purpose of practicing the religion of Allah).



إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا



*Illal mustad 'afeena minar rijaali wannisaaa'i walwildaani laa yastatee'oona
heelatanw wa laa yahtadoona sabeela.*

*Except the feeble among men, and the women, and the children, who are unable to
devise a plan and are not shown a way.*

*Magar jo mard, auratein aur bachchey be-bas hain, jinhein nah toh kisi chaara-kaar ki
taaqaat aur nah kisi raastey ka ilm hai. 145*

145. Yeh un mardon, auraton aur bachchon ko **hijrat se mustasnaa karne** ka hukm hai (it is an order **to exempt from migration** to those men, women and children) jo iss ke **wasaa'il se mahroom** aur **raastey se bhi be-khabar** thay (who were **deprived of its resources** and were also **ignorant of the way**). Bachchey agarchay **shara'ii ahkaam ke mukallif** nahi hotay (children, although, are not **bound by the Shari'ah rules**), lekin yahan un ka zikar **hijrat ki ahmiyat** ko wazeh karne ke liye kiya gaya hai (but, here they have been mentioned to make it clear the **importance of migration**) ke bachchey tak bhi hijrat karein ya phir yahan bachchon se muraad **qareeb-ul-buluugat bachchey** hongey {that even the children migrate or here 'children' refers to **children near to puberty** (adolescence)}



فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا



Fa ulaaa'ika 'asal laahu ai ya'fuwa 'anhum; wa kaanal laahu 'Afuwwan Ghafooraa.

As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

*Bahut mumkin hai ke Allah Ta'ala un se dar-guzar karey, Allah Ta'ala Dar-guzar karne
waala aur Maaf farmaanay waala hai.*



وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

*Wa mai yuhaajir fee sabeelil laahi yajid fil ardi muraaghaman kaseeranw wa sa'at; wa
mai yakhruj mim baitihee muhaajiran ilal laahi wa Rasoolihee summa yudrik-hul
mawtu faqad waqa'a ajruhoo 'alal laah; wa kaanal laahu Ghafoorar Raheemaa.*

(Section 14)

*Whoso migrates for the cause of Allah will find much refuge and abundance in the
earth, and whoso forsakes his home, a fugitive unto Allah and His messenger, and
death overtakes him, his reward is then incumbent on Allah. Allah is ever Forgiving,
Merciful.*

*Jo koi Allah ki raah mein watan ko chho'deyga, woh zameen mein bahut si qiyaam ki
jaghein bhi payega aur kushaadgii bhi, ¹⁴⁶ aur jo koi apne ghar se Allah Ta'ala aur Uss
ke rasool (Sallallahu alaihi wa sallam) ki taraf nikal khada hua, phir usay maut ne aa
pakda toh bhi yaqeenan uss ka ajar Allah Ta'ala ke zimma saabit ho gaya, ¹⁴⁷ aur Allah
Ta'ala bada Bakhshne waala Mehrbaan hai.*

- 146.** Iss mein *hijrat ki targheeb* (in this, there is **persuasion for migration**) aur *mushrikeen se mufaaraqat* ikhtiyaar karne ki talqeen hai (and instruction to adopt **disassociation with the polytheists**).

“مُرَافًا” (muraaghaman – places of refuge) ke maaney jagah, *jaa-e-qiyaam* ya *jaa-e-panah* hai (means place, a dwelling place or place of refuge). Aur *“سَعَةً”* (*sa'atan – abundance/ample means*) se rizq ya jaghon aur mulkon ki *kushaadgii-o-faraakhii* hai (and ‘abundance’ means **sustenance or openness and prosperity** of places and countries).

- 147.** Iss mein niyat ke mutabiq *ajr-o-sawaab* milney ki yaqeen-dihaanii hai (in this, it is a guarantee of **reward and recompense** according to the intention), chaahey maut ki wajah se woh iss amal ke mukammal karne se *qaasir* raha ho (even if he is **unable** to complete the deed due to death).

Jaisa ke guzishta ummaton mein se ek sou afraad ke qaatil ka waaqia hadees mein bayan kiya gaya hai (as the incident of the killer of one hundred people from the previous nations has been narrated in the hadith), jo tauba ke liye naikiyon ki ek bastii mein ja raha tha ke raastey mein maut aa gayi (he was going to a town of the righteous for repentance when he died on the way). Allah Ta'ala ne **naikiyon ki bastii** ko, ba-nisbat doosri bastii ke qareeb tar kar diya (Allah Ta'ala made the city the **city of the righteous** closer in comparison to the other town), jis ki wajah se usay **malaa'ika-e-rahmat** apne saath ley gaye (due to which the **angels of mercy** took him with them).

(صحيح بخاري، كتاب الأنبياء، باب ما ذكر عن بني إسرائيل نمبر 54 ومسلم كتاب التوبة، باب قبول توبة القاتل وإن كثر قتله)

(**Sahih Bukhari:** *The Book of the Prophets – Chapter: What has been said about Children of Israel – Number 54* | **Muslim:** *The Book of Repentance – Chapter: The acceptance of the repentance of the one who kills, even if he has killed a great deal*).

Isi tarah jo shakhs hijrat ki niyat se ghar se niklay lekin raastey mein hi usay maut aa jaye (in the same way, a person who leaves home with the intention of migrating but dies on the way), toh usay Allah ki taraf se **hijrat ka sawaab** zaroor mileyga (then, he will get the **reward of migration** from Allah), go abhi woh **hijrat ke amal** ko paya takmeel tak bhi nah pahuncha saka ho (even though he has not yet been able to complete the **process of migration**). Jaise hadees mein bhi hai Nabi Kareem (Sallallahu alaihi wa sallam) ne farmaya (as, in the hadith, the Holy Prophet – peace and blessings of Allah be upon him – said):

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِلدُّنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا، فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ

“Amlon ka daar-o-madaar niyaton par hai. Aadmi ke liye wahi hai jis ki iss ne niyat ki. Jis ne Allah aur Uss ke rasool (Sallallahu alaihi wa sallam) ke liye hijrat ki pas, uss ki hijrat usi ke liye hai aur jis ne duniya haasil karne ya kisi aurat se shaadi ki niyat se hijrat ki pas uss ki hijrat usi ke liye hai jis niyat se uss ne hijrat ki.”

“Actions are but by the intention and every man will have but that which he intended. So he whose emigration was for Allah and His Messenger, his emigration was for Allah and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated.”

(صحیح بخاری، باب بدء الوحي ومسلم، کتاب الإمارة)

(Sahih Bukhari - Chapter: The Beginning of Revelation | Muslim: The Book on Government)

Yeh **hukm aam** hai jo deen ke har kaam ko shaamil hai (this is a **general rule**, which includes every act of religion). Yaani iss ko kartey waqt **Allah ki Raza** paish-e-nazar hogi toh woh **maqbuul**, warna **marduud** hoga (that is, if the **Pleasure of Allah** is taken into consideration while doing it, then it will be **accepted**, otherwise it will be **rejected**).



وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْزِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا



Wa iza darabtum fil ardi falaisa ‘alaikum junaahun an taqsuroo minas Salaati in khiftum ai yaftinakumul lazeena kafarooo; innal kaafireena kaanoo lakum aduwwam mubeenaa.

And when you go forth in the land, it is no sin for you to curtail (your) worship if you fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

Jab tum safar mein ja rahey ho toh tum par namaazon ke qasr karne mein koi gunaah nahi, agar tumhein dar ho ke kaafir tumhein sataeingey, ¹⁴⁸ yaqeenan kaafir tumhaarey khulay dushman hain.

148. Iss mein haalat-e-safar mein **namaaz qasr karne (Dogaanaa ada karne)** ki ijaazat di jaa rahi hai {in this case, it is being allowed to **shorten the prayers (offering two genuflections in prayer)** while performing the journey}.

“إِنْ خِفْتُمْ” (*in khiftum* - agar tumhein dar ho) **gaalib ahwaal ke etibaar se hai** {(if you are afraid) **in terms of the dominant circumstances**}. Kyon kay uss waqt poora Arab **daarul-harb** bana hua tha (because, at that time, the whole of Arabia was the **land of war**).

(**Note from the transliterator:** ‘**Daarul-Harb**’ also means ‘a land where worship of Allah is not allowed, a territory where the Muslims cannot perform the necessary rites and which must be abandoned, the country of an enemy’.)

Kisi taraf ka bhi safar **khatraat se khaali** nahi tha (journey to any side was not **free from dangers**). Yaani yeh shart nahi hai ke safar mein khauf ho toh **qasr ki ijaazat hai** (that is, it is not a condition that if there is fear in the journey, **shortening is allowed**). Jaise Quran Majeed mein aur bhi baaz maqaamaat par **iss qism ki qaidein** bayan ki gayi hain (as mentioned in the Quran and also in some other places, **such types of conditions** are mentioned) jo **ittifaaqii** yaani **gaalib ahwaal ke etibaar se** maslan (which, **by chance**, that is **in terms of dominant circumstances**, for example):

“لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً”

la takulu ribaaa ad'aafam mudaa'afatanw

“... Devour not usury, doubling and quadrupling (the sum lent)...”

“... Ba'dha cha'dha kar suud nah khaao...”

(Surah Aal-e-Imran: The Family of Imran | Chapter 3 – verse 130)

“وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا”

“... Wa laa tukrihoo fatayaatikum ‘alal bighaaa’i in aradna tahassuna...”

“... And do not compel your slave girls to prostitution, if they desire chastity...”

“... Tum apni laundiyyon ko bad-kaarii par majboor nah karo agar woh iss se bachna chahein...”

(Surah An-Noor: The Light | Chapter 24 – verse 33)

Chuunkay bachna chaahti thiin (since they wanted to abstain) iss liye Allah ne usay bayan farma diya (therefore, Allah explained it).

Yeh nahi ke agar **bad-kaarii par aamada hon** (it is not if they are **willing to commit adultery**), toh phir tumhaarey liye yeh jaa'iz hai ke tum un se bad-kaarii karwa liya karo (then, it is permissible for you to get them to commit adultery).

“وَرَبَائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ”

“... wa rabaaa'i bukumul laatee fee hujoorikum min nisaaa'ikum...”

“...and your step-daughters who are under your protection (born) of your women...”

“...aur tumhaari woh parwarish-karda ladkiyaan jo tumhaari go'dh mein hain, tumhaari un auraton se...”

(Surah An-Nisa: The Women | Chapter 4 – verse 23)

وَعَیْرَهَا مِنَ الْآیَاتِ

(and other verses)

Baaz sahaba (radhiyallahu anhum) ke zahn mein bhi yeh **ishkaal** aaya {some of the Companions (may Allah be pleased with them) also had this **doubt** in their minds} ke ab toh aman hai, hamein safar mein **namaaz-e-qasr** nahi karni chahiye (that now there is peace, we should not offer **shortened prayers** while traveling). Nabi (Sallallahu alaihi wa sallam) ne farmaya yeh Allah ki taraf se tumhaarey liye sadqa hai, iss ke sadqey ko qubool karo (The Prophet – peace and blessings of Allah be upon him – said: **'It is an act of charity, which Allah has done to you, so accept His charity'**).

(مسند احمد جلد 1، ص 25، 36، وصحيح مسلم، كتاب المسافرين اور دیگر كتب حدیث)

(Musnad Ahmad – Volume 1, pp. 25, 36 | Sahih Muslim: The Book of Prayer – Travelers and other books of hadith)

Malhuuza (Note): Safar ki masaafat aur ayyaam-e-qasr ki ta'yiin mein kaafi ikhtelaaf hai {there is **considerable variation** in the **determination of travel distance and duration of shortening (the prayers)**}.

Imam Shoukani ne **farsakh** yaani (**kos**) waali riwayat ko tarjeeh di hai {Imam Shoukani has preferred the tradition ‘a two and quarter miles’ that is (a distance of two miles)} ([Nayl al-Awtar | Jild 3 safha 220](#)) ([Nayl al-Awtar | Volume 3 – page 220](#)).

Isi tarah bahut se **muhaqqiqiin ulema** iss baat ko zaroori qaraar detey hain (similarly, many **research scholars** consider it necessary) ke **dauraan-e-safar** kisi ek maqam par teen ya chaar din se zyaada qiyaam ki niyat nah ho (that one should not intend to stay in one place for more than three or four days **during the journey**), aur agar iss se zyaada qiyaam ki niyat ho toh phir **qasr ki ijaazat nahi** {and if the intention is to stay longer than that, then **shortening (of prayers) is not allowed**}. (*Tafseel ke liye mulaahaza ho **Miraat-ul-Mafatiih***) (*For details see **Miraat-ul-Mafatiih***)



وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

**Wa izaa kunta feehim fa aqamta lahumus Salaata faltaqum taaa'ifatun minhum
ma'aka wal ya'khuzoo aslihatahum fa izaa sajadoo fal yakoonoo minw waraaa'ikum
wal ta'ti taaa'ifatun ukhraa lam yusalloo falyusallo ma'aka wal ya'khuzoo hizrahum
wa aslihatahum; waddal lazeena kafaroo law taghfuloona 'anaslihatikum wa
amti'atikum fa yameeloona 'alaikum mailatanw waahidah; wa laa junaaha 'alaikum in
kaana bikum azam mimmatarin aw kuntum mardaaa an tada'ooo aslihatakum wa
khuzoo hizrakum; innal laaha a'adda lilkaafireena 'azaabam muheenaa**

**And when you (O Muhammad) are among them and arrange (their) worship for them,
let only a party of them stand with you (to worship) and let them take their arms.
Then when they have performed their prostrations let them fall to the rear and let**

another party come that has not worshipped and let them worship with you, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedes you or you are sick. But take your precaution. Lo! Allah prepares for the disbelievers shameful punishment.

Jab tum un mein ho aur un ke liye namaaz khadii karo toh chahiye ke un ki ek jamaath tumhaarey saath apne hathyaar liye khadii ho, phir jab yeh sajda kar chukein toh yeh hatt kar tumhaarey peechey aa jayein aur woh doosri jamaath jis ne namaaz nahi padhi woh aa jaye aur tere saath namaaz ada karey aur apna bachaao aur apne hathyaar liye rahey, kaafir chahtay hain ke kisi tarah tum apne hathyaaron aur apne samaan se be-khabar ho jaao toh woh tum par achanak dhaawaa bol dein, ¹⁴⁹ haan apne hathyaar utaar rakhney mein uss waqt tum par koi gunaah nahi jab ke tumhein takleef ho ya ba-wajh baarish ke ya ba-sabab biimaar ho jaane ke aur apne bachaao ki cheezein saath liye raho, yaqeenan Allah Ta'ala ne munkiron ke liye zillat ki maar tayyar kar rakhi hai.

- ¹⁴⁹. Iss aayat mein **Salaat-ul-Khauf** ki ijaazat balkay hukm diya ja raha hai (in this verse, the 'Fear Prayer' is being allowed and commanded). **Salaat-ul-Khauf** ke maaney hain, khauf ki namaaz ('Fear Prayer' means the prayer of fear). Yeh uss waqt **mashruu'** hai jab **musalmaan aur kaafiron ki faujein** ek dusrey ke muqaabil **jang ke liye** tayyar khadii hon (this is **prescribed by law** at that time when the **armies of Muslims and disbelievers** are ready against each other **for the war**) aur **ek lamhey ki bhi ghaflat** musalmaano ke liye sakht khatarnaak saabit ho sakti hai (and **even a moment's negligence** can be very dangerous for Muslims). Aise halaat mein agar namaaz ka waqt ho jaye toh **Salaat-ul-Khauf** padhney ka hukm hai (in such conditions, if it is time for prayers, then there is command to perform 'Fear Prayer') jis ki **mukhtalif soortein** hadees mein bayan ki gayi hain (the **different forms** of which are mentioned in the hadith).

Maslan fauj **do hisson mein** taqseem ho gayi (for example, the army was divided **into two parts**).

Ek hissa dushman ke **bil-muqaabil** khada raha taakay kaafiron ko hamla karne ki **jasaarat** nah ho (a section stood **face-to-face** of the army so that the disbelievers would not have **courage** to attack) **aur ek hissey** ne aakar nabi (Sallallahu alaihi wa sallam) ke peechey namaaz padhi (and a section came and prayed behind the Prophet – peace and blessings of Allah be upon him). Jab yeh hissa **namaaz se faarig** ho gaya (when this part became **free from prayers**) toh yeh pehle ki jagah **morchazan ho gaya** (then, it stood **shielding at the front line**) aur **morchazan hissa** namaaz ke liye aa gaya (and the **fortified part** came for the prayer).

Baaz riwayaat mein aata hai ke aap ne dono hisson ko ek-ek rakat namaaz padhaa'ii (according to some traditions, you lead the both parts in each turn with one rak'ah), iss tarah aap (Sallallahu alaihi wa sallam) ki do rakaat aur baaqi faujiyon ki ek-ek rakat hui (in this way, the Prophet – peace and blessings of Allah be upon him offered two rak'aahs and the rest of the soldiers prayed one rak'ah).

Baaz mein aata hai ke do-do rakaat padhaaein {it is mentioned in some (traditions) that two rak'aahs were offered} iss tarah aap ki chaar rakaat aur faujiyon ki do-do rakaat huein (in this way, the Prophet – peace and blessings of Allah be upon him – performed four rak'aahs and the soldiers offered two rak'aahs).

Aur baaz mein aata hai ke ek rakat pad'h kar **at-tahiyyaat** ki tarah baithey rahey (and, in some it is mentioned that after performing one rak'ah sat like '**salutation**'), faujiyon ne khadey ho kar apne taur par ek rakat aur pad'h kar do rakaat poori ki (the soldiers stood up and performed one more rak'ah on their own after standing up and completed two rak'aahs) aur dushman ke saamney jaa kar **dat gaye** (and went in front of the enemy and **stood courageously**).

Dusrey hissey ne aakar nabi (Sallallahu alaihi wa sallam) ke peechey namaaz padhi (**the second** part came and prayed behind the Prophet – peace and blessings of Allah be upon him), aap (Sallallahu alaihi wa sallam) ne unhein bhi ek rakat padhaa'ii aur **at-tahiyyaat mein baith gaye** aur uss waqt tak baithey rahey jab tak faujiyon ne doosri rakat poori nahi kar li (he – peace and blessings of Allah be upon him – lead them one rak'ah and **sat down in salutation** and remained sitting until the soldiers had completed the second rak'ah).

Phir un ke saath aap (Sallallahu alaihi wa sallam) ne **salaam phair diya** {then, with them, he – peace and blessings of Allah be upon him – **concluded** (the prayer with) **tasliim** (greeting)}. Iss tarah aap (Sallallahu alaihi wa sallam) ki bhi do rakat aur **fauj ke dono'n hisson** ki bhi do rakaat huein (*Dekhiye Kutub Hadees*) {in this way, he – peace and blessings of Allah be upon him – had performed two rak'aahs and also the **two sections of the army** performed two rak'aahs respectively (*See the books of hadith*).



فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا
أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

**Fa iza qadaitumus Salaata fazkurul laaha qiyaamanw wa qu'oodanw wa 'alaa
junoobikum; fa izatma'nantum fa aqemus Salaah; innas Salaata kaanat 'alal
mu'mineena kitaabam mawqootaa.**

**When you have performed the act of worship, remember Allah, standing, sitting and
reclining. And when you are in safety, observe proper worship. Worship at fixed times
has been enjoined on the believers.**

**Phir jab tum namaaz ada kar chuko toh uthtey baithtey aur letey Allah Ta'ala ka zikar
kartey raho ¹⁵⁰ aur jab itmiinaan pao toh namaaz qaa'im karo! ¹⁵¹ Yaqeenan namaaz
mominon par muqarrara waqton par farz hai. ¹⁵²**

150. Muraad yahi **khauf ki namaaz** hai (this is what is meant by the **prayer of fear**) iss mein chuunkay **takhfeef** kar di gayi hai (since in it **reduction** has been done), iss liye **iss ki talaafii** ke liye kaha ja raha hai (that is why it is being said for **its compensation**) ke khadey, baithey, letey Allah ka zikar kartey raho (that while standing, sitting, lying down, keep on remembering Allah).
151. Iss se muraad hai ke jab **khauf aur jang ki haalat** khatam ho jaye (this means that when the **state of fear and war** is over), toh phir namaaz ko uss ke uss tareeqay ke mutabiq padhna hai jo **aam halaat** mein padhi jaati hai (then the prayers have to be performed according to the way it is performed under **normal circumstances**).
152. Iss mein namaaz ko **muqarrar waqt** mein padhney ki taakeed hai (in this, there is emphasis to perform the prayers at the **prescribed time**). Jis se maloom hota hai ke **baghair shara'ii uzr** ke do namaazon ko jama karna sahih nahi hai {which shows that it is not correct to combine two prayers **without a legal excuse** (as per Shari'ah)} kyon ke iss tarah kam-az-kam ek namaaz **ghair waqt** mein padhi jayegi jo iss aayat ke khilaaf hai (because in this way, at least one prayer will be offered **untimely**, which is against this verse).



وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

**Wa laa tahinoo fibtighaaa'il qawmi in takoonoo ta'lamoona fa innahum ya'lamoona
kamaa ta'lamoona wa tarjoona minal laahi maa laa yarjoon; wa kaanal laahu
'Aleeman Hakeemaa. (Section 15)**

**Relent not in pursuit of the enemy. If you are suffering, lo! They suffer even as you
suffer and you hope from Allah that for which they cannot hope. Allah is ever Knower,
Wise.**

Un logon ka peecha karne se haarey dil ho kar baith nah raho! ¹⁵³ Agar tumhein be-aaraamii hoti hai toh unhein bhi tumhaari tarah be-aaraamii hoti hai aur tum Allah Ta'ala se woh umeedein rakhtey ho, jo umeedein unhein nahi, ¹⁵⁴ aur Allah Ta'ala Daana aur Hakeem hai.

- 153.** Yaani apne dushman ke **ta'aaqub** karne mein kamzorii mat dikhaao (that is, do not show weakness in **pursuing** your enemy), balkay un ki khilaaf bharpoor **jidd-o-jahd karo** aur **ghaat laga kar bait'ho!** (But, **fight hard** against them and sit in ambush!)
- 154.** Yaani **zakhm** toh tumhein bhi aur unhein bhi dono ko pahunchey hain (that is, the **wounds** have reached both you and them), lekin un zakhamon par tumhein toh **Allah se ajar ki ummeed** hai lekin woh iss ki ummeed nahi rakhtey (but, you **hope for a reward from Allah** for these wounds, but they do not expect it). Iss liye **ajr-e-aakhirat ke husool ke liye** jo **mahnat-o-kaawish** tum kar saktey ho, woh kaafir nahi kar saktey (therefore, **for the attainment of the reward of the Hereafter**, what **hard work and endeavor** you can do, those disbelievers cannot do).



إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَدَكَ اللَّهُ وَلَا تَكُنَ لِلخَائِنِينَ
خَصِيمًا ۝ ١٠٥

*Innaaa anzalnaaa ilaikal Kitaaba bilhaqqi litahkuma bainan naasi bimaanaa araakal laah;
wa laa takul lilkhaaa'ineena khaseemaa.*

Lo! We reveal unto you the Scripture with the truth, that you may judge between mankind by that which Allah shows you. And be not you a pleader for the treacherous; Yaqeenan Hum ne tumhaari taraf haq ke saath Apni kitaab naazil farmaayi hai taakay tum logon mein uss cheez ke mutabiq faisla karo jis se Allah ne tum ko shanaasaa kiya hai ¹⁵⁵ aur khiyaanat karne waalon ¹⁵⁶ ke himaayatii nah bano.

155. In aayaat (104 se 113 tak) ki **shaan-e-nuzool** mein {in the **glory of revelation** of these verses (from 104 to 113)} batlaaya gaya hai ke **Ansaar ke qabeela Bani Zafar mein** ek shakhs Ta'imah ya Basheer bin Ubairiq ne ek Ansari ke **zilah** churaa li (it is stated that **in the tribe of Bani Zafar of Ansaar**, a person named Ta'imah or Basheer bin Ubairiq stole the **armor** of an Ansari). *Jab uss ka charchaa hua aur uss ko apni chori ke be-naqaab honay ka khatrah mahsoos hua* (when he was rumored and he felt the danger of his **theft being exposed**), *toh uss ne woh zilah ek Yahoodi ke ghar phaink di aur Bani Zafar ke kuch aadmiyon ko saath ley kar nabi (Sallallahu alaihi wa sallam) ki khidmat mein pahonch gaya* (then, he threw the armor at the house of a Jew and accompanied some men from Bani Zafar to the service of the Prophet – peace and blessings of Allah be upon him -) *un sab ne kaha ke zilah chori karne wala falaan Yahoodi hai* (they all said that the one who stole the armor was a Jew). *Yahoodi nabi (Sallallahu alaihi wa sallam) ki khidmat mein haazir hua aur uss ne kaha ke Bani Ubairiq ne zilah chori kar ke mere ghar phaink di hai* (the Jew came to the service of the Prophet – peace and blessings of Allah be upon him – and said that the Bani Ubairiq has stole the armor and threw it at my house). *Bani Zafar aur Bani Ubairiq (Ta'imah ya Basheer waghera) hoshiyaar thay* {the Bani Zafar and the Bani Ubairiq (Ta'imah or Basheer etc.) were **clever**} *aur nabi (Sallallahu alaihi wa sallam) ko bawar karaatey rahey ke chor Yahoodi hi hai aur woh Tama'h par ilzaam lagaaney mein jhoota hai* (and **kept convincing** the Prophet – peace and blessings of Allah be upon him – that the thief is a Jew and he is a liar **in accusing** Ta'imah).

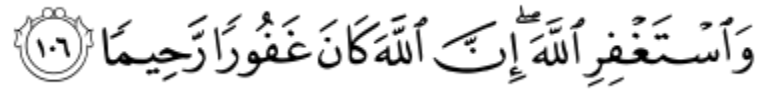
Nabi (Sallallahu alaihi wa sallam) bhi un ki chiknii-chupdii baaton se mut'aasir ho gaye (the Prophet – peace and blessings of Allah be upon him – was also impressed by their **smooth talks**) *aur qareeb tha ke iss Ansari ko chori ke ilzaam se barii kar ke Yahoodi par chori ki fard-e-jurm aa'id farma detey* (and was about to **set free** this Ansari of stealing and would have imposed the **indictment of stealing** on the Jew) *ke Allah Ta'ala ne yeh aayat naazil farma di*

(that Allah revealed this verse). *Jis se **ek** baat yeh maloom hui ke nabi (Sallallahu alaihi wa sallam) bhi **ba-haisiyat ek insaan** ke **ghalat fahmi** mein pa'd saktey hain* (**one** thing is clear from this that even the Prophet – peace and blessings of Allah be upon him – **as a human being** can fall into **misunderstanding**).

Doosri baat yeh maloom hui ke aap '**aalam-ul-Gaib** nahi thay, warna aap (Sallallahu alaihi wa sallam) par fauran surat-e-haal wazeh ho jaati (**Secondly**, it was found out that he was not the '**knower of the unseen**', otherwise the situation would have become clear to him – peace and blessings of Allah be upon him). **Teesri** baat yeh maloom hui ke (**Thirdly** it is known that) Allah Ta'ala Apne paighambar (Sallallahu alaihi wa sallam) ki hifaazat farmaata hai (Allah protects His Prophet – peace and blessings of Allah be upon him) aur agar kabhi haq ke **poshiida** reh jaane aur iss se idhar-udhar ho jaane ka marhala aa jaye toh fauran Allah Ta'ala usay **mutanabbe** farma deta hai (and if there is ever a time when the truth is **concealed** and deviated from, then Allah immediately **warns** him) aur uss ki islaah farma deta hai jaisa ke '**ismat-e-Ambiyaa ka taqaazaa** hai (and corrects it as it is the **demand for the honor of the prophets**). Yeh woh **maqaam-e-ismat** hai jo Ambiyaa ke ilawa kisi aur ko haasil nahi (this is the **position of honor** which is attained by none other than the prophets).

- 156.** *Iss se muraad wahi Banu Ubairaq hai jinhon ne chori khud ki* (this refers to the same Bani Ubairiq hai who committed the theft themselves) *lekin **apni charb-zabaanii se** Yahoodi ko chor bawar karaaney par tuley hue thay* (but, **with the slickness of their tongues**, were bent on portraying the Jew as a thief). *Agley aayaat mein bhi un ke aur un ke himaayatiyon ke ghalat kirdaar ko numaayaan kar ke nabi (Sallallahu alaihi wa sallam) ko khabardaar kiya ja raha hai* (in the following verses too, the Prophet – peace and blessings of Allah be upon him – is being warned by highlighting their wrongdoings and their supporters).





Wastaghfiril laaha innal laaha kaana Ghafoorar Raheema.

And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

Aur Allah Ta'ala se bakhshish maango! ¹⁵⁷ Be-shak Allah Ta'ala Bakhshish karne waala, Mehrbaanii karne waala hai.

157. Yaani baghair tahqiiq kiye aap (Sallallahu alaihi wa sallam) ne jo **khiyaanat karne waalon** ki himaayat ki hai, iss par Allah se **maghfirat talab karein** (that is, **ask for forgiveness** from Allah for what you – peace and blessings of Allah be upon him – have supported the **traitors** without investigation). Iss se maloom hua ke **fariiqaain mein se** (from this, it is known that **among the parties**) **jab tak** kisi ki baabat poora yaqeen nah ho ke woh haq par hai (unless one has complete confidence in someone that they are right) **uss ki himaayat-o-wakaalat** karna jaa'iz nahi (it is not permissible to **support or advocate** them).

Ilawa azeen (in addition) agar **koi fareeq** dhokay aur faraib aur apni charb-zabaanii se **adalat ya haakim majaaz se** apne haq mein faisla kara lega (if **any party** is able to get a decision in its favor **from the court or the competent authority** with its deceit and fraud and its persuasiveness in speech) **dar-aan-haale ki** woh sahib haq nah ho (**even though**, he is not the right person) **toh aise faisley ki indallaah** koi ahmiyat nahi (then, such a decision, **according to Allah's way**, is of no importance). Iss baat ko nabi (Sallallahu alaihi wa sallam) ne ek hadees mein iss tarah bayan farmaya (the Prophet – peace and blessings of Allah be upon him – has stated this matter in a hadith in this manner):

Khabar-daar! Main ek insaan hi hun aur jis tarah main sunta hun, usi ki roshni mein faisla karta hun. Mumkin hai ek shakhs apni daleel-o-hujjath paish karne mein teiz-tarraar aur hoshiyaar ho aur main uss ki guftaguu se mut'aasir ho kar uss ke haq mein faisla kar dun dar-aan-haale-ke woh haq par nah ho aur iss tarah main dusrey musalmaan ka haq usay dey dun, usay yaad rakhna chahiye ke yeh aag ka tukda hai. Yeh uss ki marzi hai ke usay ley ley ya chho'd dey.

Be careful! I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave."

(صحیح بخاری، کتاب الشہادۃ والحیل والأحكام- صحیح مسلم، کتاب الأقضية)

{**Sahih Bukhari:** *The Book of Testimony, Tricks and Rulings* | **Sahih Muslim:** *The Book of Aqdiyah (The Office of the Judge)*}



وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

Wa laa tujaadil ‘anil lazeena yakhtaanoona anfusahum; innal laaha laa yuhibbuman kaana khawwaanan aseemaa.

And plead not on behalf of (people) who deceive themselves. Lo! Allah loves not one who is treacherous and sinful.

Aur un ki taraf se jhagdaa nah karo jo khud apni hi khiyaanat kartey hain, yaqeenan dagaa-baaz gunaahgaar Allah Ta’ala ko achcha nahi lagta.



يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

Yastakhfoona minannaasi wa laa yastakh foona minal laahi wa huwa ma’ahum iz yubaiytoona maa laa yardaa minal qawl; wa kaanal laahu bima ya’maloona muheetaa.

They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surrounds what they do.

Woh logon se toh chhup jaatey hain, (lekin) Allah Ta’ala se nahi chhup saktey, woh raaton ke waqt jab ke Allah ki naa-pasandiida baaton ke khufia mashwarey kartey hain uss waqt bhi Allah un ke paas hota hai, un ke tamaam aamaal ko Woh gherey hue hai.



هَآأَنُتُمْ هَآؤُلَآءِ جَدَلْتُمْ عَنْهُمْ فِى الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَدِّدُ اللّٰهُ عَنْهُمْ يَوْمَ
الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٩﴾

*Haaa antum haaa'ulaaa'i jaadaltum 'anhum fil hayaatid dunyaa famai yujaadilul laaha
'anhum Yawmal Qiyaamati am mai yakoonu 'alaihim wakeelaa.*

*Ho! You are they who pleaded for them in the life of the world. But who will plead
with Allah for them on the Day of Resurrection, or who will then be their defender?*

*Haan, toh yeh ho, tum log ke duniya mein tum ne un ki himaayat ki lekin Allah Ta'ala
ke saamney Qayamat ke din un ki himaayat kaun karega? Aur woh kaun hai jo un ka
wakeel ban kar khada ho sakega? ¹⁵⁸*

- ¹⁵⁸. Yaani jab iss **gunah** ki wajah se iss ka **muwaakhaza** hoga (that is, when because
of this **sin**, there will be his **accountability**) toh kaun **Allah ki girift** se usay
bacha sakega? (Then, who will be able to save him from the **grip of Allah**?)



وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّٰهُ يَجِدِ اللّٰهُ غَفُورًا رَّحِيمًا ﴿١١٠﴾

*Wa mai ya'mal sooo'an aw yazlim nafsahoo summa yastaghfiril laaha yajidil laaha
Ghafoorar Raheemaa.*

*Yet whoso does evil or wrongs his own soul, then seeks pardon of Allah, will find Allah
Forgiving, Merciful.*

*Jo shakhs koi buraayi karey ya apni jaan par zulm karey phir Allah se istigfaar karey
toh woh Allah ko Bakhshne waala, Mehrbaanii karne waala payega.*



وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ؕ وَكَانَ اللّٰهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

*Wa mai yaksib isman fa innamaa yaksibuhoo 'alaa nafsih; wa kaanal laahu 'Aleeman
hakeemaa.*

*Whoso commits sin commits it only against himself. Allah is ever Knower, Wise.
Aur jo gunaah karta hai uss ka bojh usi par hai, ¹⁵⁹ aur Allah ba-khoobi Jaannay waala
aur poori Hikmat waala hai.*

159. Iss **mazmuun** ki ek doosri aayat mein Allah Ta'ala farmaata hai (in another verse of this **subject**, Allah Ta'ala says):

“وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ”

“... wa laa taziru waaziratunw wizra ukhrraa...”

“..and whosoever errs, errs only to its hurt...”

“... koi bojh uthaaney wala kisi dusrey ka bojh nahi uthaayega...”

(Surah Al-Isra: The Night Journey | Chapter 17 – verse 15)

Yaani koi kisi ka **zimmedaar** nahi hoga, **har nafs** ko wahi kuch mileyga jo woh kama kar saath ley gaya hoga (that is, no one will be **responsible** for anyone, **every soul** will get what it has earned and taken with it).



وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا يَرَمْهَا بِرِيءٍ فَقَدْ أَحْتَمَلَ بُهْتَنًا وَإِثْمًا مُّبِينًا ﴿١١٣﴾

Wa mai yaksib khateee'atan aw isman summa yarmi bihee bareee'an faqadih tamala buhtaanaw wa ismam mubeenaa. (Section 16)

And whoso commits a delinquency or crime, then throws (the blame) thereof upon the innocent, has burdened himself with falsehood and a flagrant crime.

Aur jo shakhs koi gunaah ya khata kar ke kisi be-gunaah ke zimmay thop dey, uss ne bahut bada bohtaan uthaaya aur khula gunaah kiya. 160

160. Jis tarah Banu Ubairaq ne kiya ke chori khud ki aur **tohmat** kisi aur par dhar di (as the Banu Ubairiq did that they committed the theft themselves and **slandered** on someone else). Yeh **zajr-o-taubiikh** aam hai (this **rebuff and rebuke** is common) jo Banu Ubairaq ko bhi shaamil hai aur un ko bhi jo iss ki si **bad-khaslaton** ke haamil aur un jaise **burey kaamon** ke murtakib hongey (which includes the Banu Ubairiq and also those who have similar **evil-habits** and will commit **evil deeds** like them).



وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

Wa law laa fadlul laahi ‘alaika wa rahmatuhoo lahammat taaa’ifatun minhum ai yudillooka wa maa yudilloona illaaa anfusahum wa maa yadurroonaka min shai’; wa anzalal laahu ‘alaikal Kitaaba wal Hikmata wa ‘allamaka maa lam takun ta’lam; wa kaana fadlul laahi ‘alaika ‘azeemaa.

But for the grace of Allah upon you (Muhammad), and His mercy, a party of them had resolved to mislead you, but they will mislead only themselves and they will hurt you not at all. Allah reveals unto you the Scripture and wisdom, and teaches you that which you knew not. The grace of Allah toward you has been infinite.

Agar Allah Ta’ala ka fazl wa rahem tujh par nah hota toh un ki ek jamaath ne toh tujhe bahkaane ka qasad kar hi liya tha, ¹⁶¹ magar dar-asal yeh apne aap ko hi gumraah kartey hain, yeh tera kuch nahi bigaad saktey, Allah Ta’ala ne tujh par kitaab wa hikmat utaari hai aur tujhe woh sikhaaya hai jisey tu nahi jaanta tha ² aur Allah Ta’ala ka tujh par bada bhaari fazl hai.

- 161.** Yeh Allah Ta’ala ki is **khaas hifaazat-o-nigraani** ka zikar hai (this is a description of the **special protection and care** of Allah Ta’ala) jis ka ehtimaam ambiyaa (alaihimas salaam) ke liye farmaya hai (which He has provided for the Prophets – peace be upon them), jo Ambiyaa par **Allah ke fazl khaas aur Uss ki rahmat khaasa ka mazhar** hai (which is a **manifestation of Allah’s special Grace and His special Mercy** on the prophets).

Taa’ifa (jamaath) se muraad woh log hain jo Banu Ubairiq ki himaayat mein rasool (Sallallahu alaihi wa sallam) ki khidmat mein un ki **safaa’ii** paish kar rahey thay {**Taa’ifa** (group) refers to those who, in support of the Banu Ubairiq, were offering their **clarification** in the service of the Prophet – peace and blessings of Allah be upon him} jis se yeh andesha paida ho chala tha ke (which led to the fear that) nabi (Sallallahu alaihi wa sallam) iss shakhs ko chori ke ilzaam se barii kar deingey, jo **fil-waaqe** chor tha (the Prophet – peace and

blessings of Allah be upon him – would acquit the person, from the accusation of theft, who was **in fact** a thief).

162. Yeh dusrey **fazl-o-ehsaan** ka tazkira hai (this is the mention of the second **bounty and benevolence**) jo aap (Sallallahu alaihi wa sallam) par kitaab-o-hikmat (Sunnat) naazil farma kar aur zaroori baaton ka ilm dey kar farmaya gaya {which was revealed on him – peace and blessings of Allah be upon him – by revealing the Book and Wisdom (Sunnah) and giving him the knowledge of the necessary things}. Jis tarah dusrey maqam par farmaya (as said in the following place):

“وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ”

“*Wa kazaalika awhainaaa ilaika roohan min amrinaa; maa kunta tadree mal Kitaabu wa lal eemaanu...*”

And thus have We inspired in you (Muhammad) a Spirit of Our command. You knew not what the Scripture was, nor what the Faith...”

“*Aur isi tarah Hum ne aap ki taraf Apne hukm se ruuh ko utaara hai, aap uss se pehle yeh bhi nahi jaantey thay ke Kitaab aur Ee’maan kya cheez hai?...*”

(Surah Ash-Shura: The Consultation | Chapter 43 – verse 52)

“وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ”

“*Wa maa kunta tarjooo ai yulqaaa ilaikal Kitaabu illaa rahmatan mir Rabbika..*”

“*You had no hope that the Scripture would be inspired in you; but it is a mercy from your Lord...*”

“*Aap ko toh kabhi uss ka khayaal bhi na guzraa tha ke aap ki taraf Kitaab naazil farmaayi jayegi, lekin yeh aap ke Rab ki mehrbaanii se utraa...*”

(Surah Al-Qasas: The Stories | Chapter 28 – verse 86)

In tamaam aayaat se maloom hua ke (from all these verses it is clear that) Allah ne aap (Sallallahu alaihi wa sallam) par **fazl-o-ehsaan** farmaya aur **Kitaab-o-Hikmat** bhi ataa farmaayi (Allah bestowed bounty and benevolence on him and also gave him the **Book and Wisdom**), un ke ilawa deegar bahut si baaton

ka aap (Sallallahu alaihi wa sallam) ko ilm diya gaya jin se aap (Sallallahu alaihi wa sallam) **be-khabar** thay (apart from these, he – peace and blessings of Allah be upon him – was given knowledge of many other things of which he – peace and blessings of Allah be upon him – was **unaware**).

Yeh bhi goya aap (Sallallahu alaihi wa sallam) ke **aalim-ul-gaib** honay ki **nafi** hai (this is also the **denial** of the fact that he – peace and blessings of Allah be upon him – is the ‘**knower of the unseen**’) kyon ke jo khud **aalim-ul-gaib** ho, usay toh kisi aur se ilm haasil karne ki zaroorat hi nahi hoti (because he who is the ‘**knower of the unseen**’ does not need to acquire knowledge from anyone else) aur jisey dusrey se maa’luumaat haasil hon, **wahii ke zariye se ya kisi aur tareeqay se** woh **aalim-ul-gaib** nahi hota (and he who receives information from others, either **through revelation or in some other way**, is not the ‘**knower of the unseen**’).



لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

*Laa khaira fee kaseerim min najwaahum illaa man amara bisadaqatin aw ma’roofin
aw islaahim bainan naas; wa mai yaf’al zaalikab tighaaa’a mardaatil laahi fa sawfa
nu’teehi ajran ‘azeemaa.*

*There is no good in much of their secret conferences except (in) him who enjoins
almsgiving and kindness and peace-making among the people. And whoever does
that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.*

*Un ke aksar khufiya mashwaron mein koi khair nahi, ¹⁶³ haan! Bhalaayi uss ke
mashwarey mein hai jo khairaat ka ya naik baat ka ya logon mein sulah karaaney ka
hukm karey, ¹⁶⁴ aur jo shakhs sirf Allah Ta’ala ki razaamandii haasil karne ke iraaadey se
yeh kaam karey, ¹⁶⁵ usay hum yaqeenan bahut bada sawaab deingey. ¹⁶⁶*

163. نَجْوَى (**Najwaa** - **sargoshii**) se muraad woh baatein hain jo **munafiqeen** aapas mein musalmaano ke khilaaf ya ek dusrey ke khilaaf kartey thay {**Secret**

conversation (whispering) refers to those talks that the **hypocrites** used to say against Muslims or against each other}.

164. Yaani **sadqa khairaat, maroof** (jo har qism ki naiki ko shaamil hai) aur **islaah bain-al-naas** ke barey mein jo mashwarey, khair par mubni hain {that is, the advice about **alms and charity, the well-known** (which includes all kinds of goodness) and the **reformation between the people**, which is based on goodness), jaisa ke ahadees mein bhi un umoor ki **fazeelat-o-ahmiyat** bayan ki gayi hai (as the **virtues and importance** of these matters are also stated in the hadiths).

165. Kyon ke agar **ikhlaas** (yaani **Razaa-e-Ilaahi** ka maqsad) nahi hoga {because if there is no **sincerity** (that is, the purpose of **Divine Pleasure**)} toh bada se bada amal bhi nah sirf zaaya jayega balkay **wabaal-e-jaan** ban jayega (then even the greatest deed will not only be wasted, but will become **burden of life**).

نعوذ بالله من الرياء والنفاق (**Nauzbillah minal riya wal nifaaq** – We seek refuge in Allah from showing-off and hypocrisy)

166. Ahadees mein **aamaal mazkoorah** ki badi fazeelat aayi hai (there is a great virtue of the **said deeds** in the hadiths).

Allah ki raah mein **halaal kamaayi** se ek **khajuur** ke barabar **sadqa** bhi Uhud pahaad jitna ho jayega (In the way of Allah, from the **legitimate earning**, even one **date-fruit** given in **charity** will become as big as the Uhud mountain).

(صحيح مسلم، كتاب الزكاة) (**Sahih Muslim: The Book of Zakat**)

Naik baat ki ishaa'at bhi badi fazeelat hai (**propagation of good advice** is also a great virtue). Isi tarah rishtedaaron, doston aur **baaham naraaz deegar logon** ke darmiyaan **sulah** karaa dena, bahut bada amal hai (similarly, making **reconciliation** between relatives, friends and **mutually displeased other people** is a great deed).

Ek **hadees** mein usay **nafli rozon, nafli namaazon aur nafli sadaqaat wa khairaat** se bhi afzal batlaaya gaya hai (in a hadith, it has been described as superior to **supererogatory fasts, supererogatory prayers and voluntarily alms and charity**). **Farmaya (said):**

“أَلَا أُخْبِرُكُمْ بِأَفْضَلٍ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا بَلَى: قَالَ: إِصْلَاحُ ذَاتِ الْبَيْنِ، قَالَ: وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ”

“Shall I not inform you of what is more virtuous than the rank of fasting, Salaat, and charity?” They said: “But of course!” He said: “Making peace between each other. For indeed spoiling relations with each other is the Haliqah.”

{It has been related that the Prophet (Sallallahu alaihi wa sallam) said: “It is the Haliqah, I do not speak of what cuts hair, but it severs the religion.”}

(ابوداود كتاب الادب. ترمذی، کتاب البرومسند احمد 445، 444/ 6)

(Abu Dawud: The Book of Good Manners | Tirmidhi: The Book of Virtue and Musnad Ahmed 445, 444/6)

Hatta ke sulah karaaney waley ko **jhoot tak bolnay ki ijaazat** dey di gayi (even the mediator has been **allowed to tell lies**) taakay usay ek dusrey ko qareeb laaney ke liye **darog-e-maslahat-aamez** ki zaroorat padey (so that, to bring them closer to each other, if needed **falsehood mixed with prudence**), toh woh iss mein bhi **ta’ammul** nah karey (then, even in this, he should not **hesitate**).

(**Note from the transliterator: ‘Darog-e-maslahat-aamez’** means ‘a lie told for some good cause, a falsehood mixed with prudence)

“لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا”

Woh shakhs jhoota nahi hai jo logon ke darmiyaan sulah karaaney ke liye achchi baat phailaata ya achchi baat karta hai.

“The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good.”

(بخاري، كتاب الصلح مسلم والترمذی، كتاب البر- أبو داود، كتاب الأدب)

(Bukhari: The Book of Peacemaking | Muslim and At-Tirmidhi: The Book of Virtue | Abu Dawud: The Book of Good Manners)



وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٦٧﴾

Wa mai yushaaqiqir Rasoola mim ba'di maa tabaiyana laahul huda wa yattabi' ghaira sabeelil mu'mineena nuwallihee ma tawallaa wa nuslihee Jahannama wa saaa'at maseeraa (Section 17)

And whoso opposes the messenger after the guidance (of Allah) has been manifested unto him, and follows other than the believer's way, We appoint for him that unto which he himself has turned, and expose him unto hell - a hapless journey's end!

Jo shakhs ba-wajood raah hidaayath ke wazeh ho jaane ke bhi rasool (Sallallahu alaihi wa sallam) ka khilaaf karey aur tamaam mominon ki raah chho'd kar chaley, Hum usay idhar hi mutwajjeh kar deingey jidhar woh khud mutwajjeh ho aur dozakh mein daal deingey, ¹⁶⁷ woh pahunchney ki bahut hi buri jagah hai.

- 167.** *Hidaayath* ke wazeh ho jaane ke baad (after the **guidance** has become clear) rasool Allah (Sallallahu alaihi wa sallam) ki **mukhaalifat** aur **momineen ka raasta** chho'd kar (**opposing** the Messenger of Allah – peace and blessings of Allah be upon him – and leaving the **path of believers**) kisi aur raastey ki **pairwi**, **deen-e-Islam se khuruuj** hai (**following** another path is an **exit from the religion of Islam**) jis par yahan **Jahannam ki waeed** bayan farmaayi gayi hai (on which here the promise of **Hell's punishment** is stated).

Momineen se muraad **Sahaba Kiraam** (radhiyallahu anhum) hain jo deen-e-Islam ke **awwaliin pairau** aur iss ki taalimaat ka **kaamil namoona** thay (believers refer to the **honorable Companions** – may Allah be pleased with them – who were the **first followers** of Islam and the **perfect example** of its teachings). Aur un aayaat ke nuzool ke waqt jin ke siwa koi **giroh-e-momineen** maujood nah tha ke woh muraad ho (and, at the time of revelation of these verses, there was no **group of believers** except those who were meant). Iss liye rasool (Sallallahu alaihi wa sallam) ki **mukhaalifat** aur **gair sabeel al-momineen** ka ittebaa dono haqeeqat mein ek hi cheez ka naam hai (therefore, **opposition** of the Prophet – peace and blessings of Allah be upon him – and following **other than the way of the believers** are, in fact, the same thing).

Iss liye Sahaba Kiraam (radhiyallahu anhum) ke **raastey aur manhaj se inhiraaf** bhi **kufr-o-zalaal** hi hai (therefore, **deviation from the path and method** of the honorable Companions – may Allah be pleased with them – and from the ‘clear path’ is also **disbelief and disgrace**).

Baaz ulema ne **sabeel al-momineen** se muraad **ijmaa-e-ummat** liya (some scholars have taken ‘**the path of the believers**’ to mean the **consensus of the Ummah**) yaani **ijmaa-e-ummat se inhiraaf** bhi kufr hai (that is, **deviating from the consensus of the Ummah** is also disbelief).

Ijmaa-e-ummat ka matlab hai kisi maslay mein ummat ke **tamaam ulema-o-fuqahaa ka ittifaaq** (consensus of the Ummah means the **consensus of all the scholars and jurists** of the Ummah on an issue). Ya **kisi maslay par Sahaba Kiraam (radhiyallahu anhum) ka ittifaaq** (or the consensus of the honorable Companions – may Allah be pleased with them – **on any issue**) yeh dono soortein ijmaa-e-ummat ki hain aur dono ka inkaar ya un mein se kisi ek ka inkaar **kufr** hai (these two forms are the consensus of the Ummah and denying both or denying one of them is **disbelief**).

Taham (however), Sahaba Kiraam (radhiyallahu anhum) ka ittifaaq toh bahut se **masaa’il** mein milta hai yaani **ijmaa ki yeh soorat** toh milti hai (the consensus of the honorable Companions – may Allah be pleased with them – is found in many **issues**, that is, **this form of consensus** is found).

Lekin ijmaa-e-Sahaba (radhiyallahu anhum) ke baad kisi maslay par poori ummat ke ijmaa-o-ittifaaq ke daa’wey toh bahut se masaa’il mein kiye gaye hain (but, after the consensus of the Companions – may Allah be pleased with them – the claims of consensus and concurrence of the entire Ummah on an issue have been made on many issues), **lekin fil-haqeeqat aise ijmaa’ii masaa’il** bahut hi kam hain (but, **in reality**, such **issues attributed to consensus** are rare) jin mein fil-waaqe ummat ke tamaam ulema-o-fuqahaa ka **ittifaaq** ho (in

which, in fact, there be an **agreement** of all the scholars and jurists of the Ummah), *taham aise jo masaa'il bhi hain* (however, there are also issues) *un ka inkaar bhi Sahaba (radhiyallahu anhum) ke ijmaa ke inkaar ki tarah, kufr hai* (their denial, like the **denial of the consensus** of the Companions – may Allah be pleased with them – is disbelief).

Iss liye sahih hadees mein hai (therefore, it is in the authentic hadith):

“Allah Ta’ala meri ummat ko gumraahi par ikhatta nahi karega aur jamaath par Allah ka haath hai.”

“Indeed Allah will not gather my Ummah upon deviation, and Allah's Hand is over the Jama'ah.”

(صحیح ترمذی للالبانی حدیث نمبر 2167)

(Sahih Tirmidhi by Al-Albaani | Hadith Number: 2167)



إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

Innal laaha laa yaghfiru ai yushraka bihee wayaghfiru maa doona zaalika limai yashaaa'; wa mai yushrik billaahi faqad dalla dalaalam ba'eedaa.

Lo! Allah pardons not that partners should be ascribed unto Him. He pardons all except that to whom He will. Whoso ascribes partners unto Allah has wandered far astray.

Usay Allah Ta’ala qat’an nah bakhshheyga ke Uss ke saath shirk muqarrar kiya jaaye, haan shirk ke ilaawa gunaah jis ke chaahey maaf farma deta hai aur Allah ke saath shareek karne waala bahut duur ki gumraahi mein ja pada.



إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾

Iny yad'oona min dooniheee illaaa inaasanw wa iny yad'oona illaa Shaitaanam mareedaa.

They invoke in His stead only females; they pray to none else than Satan, a rebel.

Yeh toh Allah Ta'ala ko chho'd kar sirf auraton ko pukaartey hain ¹⁶⁸ aur dar-asal yeh sirf sarkash shaitaan ko puujtey hain. ¹⁶⁹

168. *إِنثًا (inaasun - auratein)* se muraad ya toh woh **buth** hain jin ke naam mu'annas thay jaise Laat, 'Uzzaa, Manaas, Naa'ila waghera ('**Women**' refers to either those **idols** whose names were feminine, such as Laat, Uzzaa, Manaas, Naa'ila etc.). Ya muraad farishtey hain kyon ke **mushrikeen-e-Arab** farishton ko Allah ki betiyaan samajhtey aur un ki ibadath kartey thay (or the angels are meant because the **polytheists of Arabia** considered the angels as daughters of Allah and worshipped them).

(Note from the transliterator: 'Laaat, Uzzaa, Manaas and Naa'ila' were the idols worshipped by the pagans and polytheists among the pre-Islamic Arabs)

169. *Buton, farishton aur deegar hastiiyon ki ibadath dar-asal shaitaan ki ibadath hai (worship of idols, angels and other beings is actually worship of Satan), kyon ke shaitaan hi insaan ko Allah ke dar se chhu'daa kar dusron ke **aastanon aur chaukaton** par jhukaata hai (because Satan is the one who takes away man from the door of Allah and makes him to bow on the **shrines and thresholds** of others), jaisa ke agli aayat mein hai (as in the next verse).*



لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

La'annahul laah; wa qaala la attakhizanna min 'ibaadika naseebam mafroodaa.

Whom Allah cursed, and he said: Surely I will take of your bondmen an appointed portion,

Jisey Allah ne laanat ki hai aur uss ne be'daa uthaaya hai ke tere bandon mein se main muqarrar-shuda hissa ley kar rahoonga. ¹⁷⁰

170. **Muqarrar-shuda hissa** se, muraad woh **nazar-o-niyaaz** bhi ho sakti hai (the **allotted portion** may also refer to the **offerings and vows**) jo mushrikeen apne **buton** aur qabron mein **madfuun ashkhaas** ke naam nikaal-tey hain (that the polytheists make to the names of their **idols** and **people buried** in the graves) aur **Jahannumiyaan** ka woh quota bhi ho sakta hai jinhein shaitaan gumraah karkay apne saath Jahannum mein ley jayega (and may also refer to the quota of the **inmates of Hell** whom Satan will lead astray and take with him to the Hell).



وَلَا ضَلَّتْهُمْ وَلَا مَنِيَّتْهُمْ وَلَا مَرَّتْهُمْ فَلْيَبْتَكَنْ إِذَاكَ الْأَنْعَامِ وَلَا مَرَّتْهُمْ
فَلْيَغَيِّرْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

*Wa la udillannahum wa la umanni yannnahum wa la aamurannahum fala yubat
tikunna aazaanal an'aami wa la aamurannahum fala yughai yirunna khalqal laah; wa
mai yattakhizish Shaitaana waliyyam min doonil laahi faqad khasira khusraanam
mubeena.*

*And surely I will lead them astray, and surely I will arouse desires in them, and surely I
will command them and they will cut the cattle' ears, and surely I will command them
and they will change Allah's creation. Whoso chooses Satan for a patron instead of
Allah is verily a loser and his loss is manifest.*

*Aur unhein raah se bahkaata rahoonga aur baatil umeedein dilaata rahoonga ¹⁷¹ aur
unhein sikha'oonga ke jaanwaron ke kaan cheer dein, ¹⁷² aur un se kahoonga ke Allah
Ta'ala ki banaayi hui soorat ko bigaad dein, ¹⁷³ Suno! Jo shakhs Allah ko chho'd kar
shaitaan ko apna rafiiq banaayega woh sariih nuqsaaan mein duubega.*

171. Yeh woh **baatil umeedein** hain (these are the **false hopes**) jo shaitaan ke **waswason aur dakhil-andaazii** se paida hoti (which arise from the **whisperings and interventions** of Satan) aur insaanon ki **gumraahi ka sabab** banti hain (and becomes the **cause of deviation** of human beings).

172. Yeh **bahira** aur **saa'ibaa** jaanwaron ki **alamatein aur soortein** hain (this '**Bahira**' and '**Saa'ibaa**' are the **symbols and forms** of animals). Mushrikeen un ko buton ke naam waqf karte toh **shanaakht ke liye** un ka kaan waghera cheer diya karte thay (if the polytheists dedicated them to the names of idols, they would rip off their ears etc. **for identification**).

(**Note from the transliterator:** '**Bahira**' is that animal which is not milked but for the idols, and none amongst the people milks them, and '**Saa'ibaa**' is that animal which is let loose for the deities in the name of sacrifice and are known to be very auspicious. Nothing is loaded over it).

173. "تَغْيِيرُ خَلْقِ اللَّهِ" (**Taghai'iruu Khalqillahi** - **Allah ki takhleeq ko badalna**) ki kayi soortein bayaan ki gayi hain {Many forms (**changing Allah's creation**) have been mentioned}, **ek** toh yahi jis ka abhi yahan zikar hua yaani kaan waghera **kaatna, cheerna, suraakh karna** (the only one that has just been mentioned here is **cutting, cleaving, piercing** the ears etc.)

Un ke ilawa aur kayi soortein hain (there are many other forms **besides these**). Maslan Allah Ta'ala ne Chaand, Suraj, patthar aur aag waghera ashyaa **mukhtalif maqaasid** ke liye banayi hain (for example, Allah Ta'ala has created things like Moon, Sun, stone and fire for **different purposes**), *lekin* mushrikeen ne un ke **maqsad-e-takhleeq** ko badal kar un ko mabood bana liya (but, the polytheists changed their **purpose of creation** and made them gods).

Ya تَغْيِير (tagayyur - tabdeeli) ka matlab tagayyur-e-fitrat hai ya **hillat-o-hurmat** mein tabdeeli hai waghera {Or alteration (changing) means **change of nature** or **change in lawfulness and unlawfulness**}.

Isi tagayyur mein **mardon ki nas-bandii** kar ke aur isi tarah auraton ke operation kar ke unhein aulaad paida karne ki **salaahiyyat** se mahroom kar dena (in this same **transformation**, by **sterilizing men** and similarly by operating on women, depriving them of the **ability** to have children).

Make-up ke naam par (in the name of make-up) **aabruu'on ke baal** waghera ukhaad kar **apni sooraton ko maskh karna** aur **washam** (yaani gudnaa gudwaanaa) waghera bhi shaamil hain {plucking **hair of eyebrows** etc. and **distorting one's face** and **tattooing** (that is, to engrave and get engraved something) etc is also included}. Yeh sab **shaitaanii kaam** hain jin se bachna zaroori hai (these are all **devilish deeds** that must be avoided).

Albatta (however) jaanwaron ko iss liye **khassii karna** ke un se zyaada **intifaa** ho sakey ya un ka **gosht** zyaada behtar ho sakey ya isi qism ka koi aur sahih maqsad ho, toh jaa'iz hai (it is permissible to **castrate** animals in order to make them more **profitable**, or to make their **meat** better, or for some other similar purpose).

Iss ki taa'iid iss se bhi hoti hai ke Nabi Kareem (Sallallahu alaihi wa sallam) ne **khassii janwar** qurbani mein zubah farmaaye hain (this is further supported by the fact that the Prophet – peace and blessings of Allah be upon him – slaughtered a **castrated animal** in a sacrifice). Agar janwar ko khassii karne ka **jawaaz nah hota** toh aap (Sallallahu alaihi wa sallam) un ki qurbani nah kartey (if it **were not permissible** to castrate an animal, he – peace and blessings of Allah be upon him – would not have sacrificed it).



يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

Ya'iduhum wa yuman neehim wa maa ya'iduhumush Shaitaanu illaa ghuroora.

He promises them and stirs up desires in them, and Satan promises them only to beguile.

Woh un se zabaanii waadey karta raheyga, aur sabz baagh dikhaata raheyga, (magar yaad rakho!) shaitaan ke jo waadey un se hain woh saraasar faraib-kaariyaan hain.



أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

Ulaaa'ika ma'waahum Jahannamu wa laa yajidoona 'anhaa maheesaa.

For such, their habitation will be hell, and they will find no refuge therefrom.

Yeh woh log hain jin ki jagah Jahannum hai, jahan se unhein chhutkaara nah mileyga.



وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

**Wallazeena aamanoo wa 'amilus saalihaati sanud khiluhum Jannaatin tajree min
tahtihal anhaaru khaalideena feehaaa abadaa; wa'dal laahi haqqaa; wa man asdaq
minal laahi qeela.**

**But as for those who believe and do good works We shall bring them into Gardens
underneath which rivers flow, wherein they will abide forever. It is a promise from
Allah in truth; and who can be more truthful than Allah in utterance?**

**Aur jo ee'maan laayein aur bhaley kaam karein Hum unhein un jannaton mein ley
jayeinge jin ke neechey chashmay jaari hain, jahan yeh abad-ul-abad raheinge, yeh hai
Allah ka waada jo saraasar sachcha hai, aur kaun hai jo apni baat mein Allah se zyaada
sachcha ho? ¹⁷⁴**

- 174. Shaitaanii waadey** *toh saraasar dhoka aur faraib hain (devilish promises are
utter treachery and deception) lekin iss ke muqaabla mein Allah ke waadey jo
Uss ne ahle ee'maan se kiye hain sachchey aur barhaq hain (but, in comparison,
the promises of Allah which He has made to the believers are **true and real**)
aur Allah se zyaada sachcha kaun ho sakta hai? (And who can be more truthful
than Allah?)*

*Lekin insaan ka maamla bhi ajeeb hai (but, the case of human being is also
strange). Yeh sachchon ki baat ko kam maanta hai aur jhuuton ke peechey
zyaada chalta hai (he believes less to the truthful people and follows the liars
more).*

Chunancheey dekh lijiye ke **shaitaanii cheezon ka chalan** aam hai (therefore, see that the **practice of devilish things** is common) aur **Rabbaanii kaamon** ko ikhtiyaar karne waley har daur mein aur har jagah kam hi rahey hain aur kam hi hain (and those who adopt the **Divine deeds** have been few in every age and every place and are only few).

“وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ”

“... wa qaleelum min ‘ibaadiyash shakoor.”

“... Few of My bondmen are thankful.”

“... Mere shukr-guzaar bandey kam hi hai.”

(Surah Saba: Sheba | Chapter 34 – verse 13)



لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ
لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

**Laisa bi amaaniyyikum wa laaa amaaniyyi Ahlil Kitaab; mai ya’mal sooo’ai yujza bihee
wa laa yajid lahoo min doonil laahi waliyanw wa laa naseeraa.**

**It will not be in accordance with your desires, nor the desires of the People of the
Scripture. He who does wrong will have the recompense thereof, and will not find
against Allah any protecting friend or helper.**

**Haqeeqat haal nah toh tumhaari aarzoo ke mutaabiq hai aur nah ahle kitaab ki
umeedon par mauquuf hai, jo bura karega uss ki saza payega aur kisi ko nah payega jo
uss ki himaayat wa madad, Allah ke paas kar sakey.**



وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

**Wa mai ya’mal minas saalihaati min zakarin aw unsaa wa huwa mu’minun fa ulaaa’ika
yadkhuloonal Jannata wa laa yuzlamoona naqeeraa.**

And whoso does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

Jo ee'maan waala ho mard ho ya aurat aur woh naik aamaal karey, yaqeenan aise log jannat mein jayeinge aur khajuur ki ghutlii ke shigaaf barabar bhi un ka haq nah maara jayega. ¹⁷⁵

- 175.** *Jaisa ke pehle guzar chuka hai ke **ahle kitaab** apne muta'alliq badi **khush-fahmiyon** mein mubtalaa thay (as has been said before, the **People of the Book** were stuck in **vain hopes** about themselves). Yahan Allah Ta'ala ne phir un ki khush-fahmiyon ka **parda chaak kartey hue** farmaya (here, Allah Ta'ala, while **unveiling** their vain hopes, said) ke **aakhirat ki kaamyabi** mahez **umeedon aur aarzuon** se nahi mileygi (that **success of the Hereafter** will not be achieved by mere **hopes and aspirations**). Iss ke liye toh **ee'maan aur amal saleh ki puu'njii** zaroori hai (for this, the **wealth of faith and good deeds** is necessary). Agar iss ke bar-aks **naama-e-aamaal** mein buraaiyaan hongy toh usay har soorat mein uss ki **saza** bhugatni hogi (if, on the contrary, there are evil in the **Book of Deeds**, then, in any case, he will have to suffer the **punishment**), wahan koi aisa **dost ya madad gaar** nahi hoga jo buraayi ki saza se bacha sakey (there will be no **friend or helper** who can save from the punishment of evil).*

*Aayat mein ahle kitaab ke saath Allah Ta'ala ne **ahle ee'maan** ko bhi khitaab farmaya hai (in the verse, along with the People of the Book, Allah Ta'ala has also addressed the **believers**) taakay woh bhi Yahood wa Nasara ki si **ghalat-fahmiyon, khush-fahmiyon aur amal se khaali aarzuon aur tamannaa'on** se apna daman bacha kar rakhein (so that they can also protect themselves from the **misunderstandings, vain hopes and empty desires and aspirations** of the Jews and Christians). Lekin afsos musalmaan **iss tanbeeh ke ba-wajood** unheen **khaam-khayaaliyon** mein mubtala ho gaye jin mein **saabiqah ummatein** giraftaar huein (but unfortunately, the Muslims, **despite this warning**, fell prey to the **vain imaginations** in which the **former nations** were involved).*

Aur aaj **be-amlī aur bad-amlī** musalmaan ka bhi shi'aar bani hui hai (and today, **inaction and misdeeds** has become the custom of Muslims) aur iss ke ba-wajood woh **ummat-e-marhuuma** kahlaaney par musir hai (and despite this they insist on being called the '**blessed nation**'). هَدَانَا اللَّهُ تَعَالَى (May Allah Ta'ala guide us)!



وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٦٥﴾

**Wa man ahsanu deenam mimmman aslama wajhahoo lillaahi wa huwa muhsinunw
wattaba'a Millata Ibraaheema haneefaa; wattakhazal laahu Ibraaheema khaleelaa.**

**Who is better in religion than he who surrenders his purpose to Allah while doing good
(to men) and follows the tradition of Abraham, the upright? Allah (Himself) chose
Abraham for friend.**

**Ba-etibaar deen ke uss se achcha kaun hai? Jo apne ko Allah ke taabey kar dey aur ho
bhi naiko kaar, saath hi yak-suu'ii waaley Ibrahim ke deen ki pairwi kar raha ho aur
Ibrahim (alaihis salaam) ko Allah Ta'ala ne Apna dost bana liya hai. 176**

- 176.** Yahan kaamyabi ka ek **me'yaar** aur uss ka ek **namoona** bayan kiya ja raha hai (here, a **criterion** of success and a **model** of it is being mentioned). **Me'yaar** yeh hai ke apne ko **Allah ke supurd kar dey, mohsin ban jaye aur millat-e-Ibrahim** (alaihis salaam) ki pairwi karey {the criterion is to **surrender oneself to Allah, to become benefactor** (good-doer) and to follow the **creed of Ibrahim** (Abraham – peace be upon him)} aur **namoona** Hazrat Ibrahim (alaihis salaam) ka hai jin ko Allah Ta'ala ne Apna **khaliil** banaya {and the example is of Hazrat Ibrahim (Abraham – peace be upon him) whom Allah Ta'ala made His **friend**}.

Khaliil ke maaney hain ke jis ke dil mein Allah Ta'ala ki mohabbat iss tarah raasikh ho jaye ke kisi aur ke liye iss mein jagah nah rahey ('**Friend**' means one whose heart is filled with the love of Allah so that there is no room for anyone else in it).

Khaliil (bar'wazn fa'iil) ba'maane faa'il hai {**Friend** (pronounced verb) in the sense is subject} jaise '**aleem** ba'maane **aalim** (as '**learned**' which means '**knowledgeable**') aur baaz kahtey hain ke ba'maane mafuul hai (and some say it means object) jaise **habib** ba'maane **mahboob** (as '**beloved**' which means '**a person dearly loved**') aur Hazrat Ibrahim (alaihis salaam) yaqeenan **Allah ke Muhib** bhi thay aur **mahboob bhi** alaihis salaatus wassalaam {and Ibrahim (Abraham – peace be upon him) was certainly the **devotee of Allah** and **also the beloved** (peace and blessings be upon him)}. (*Fath al-Qadir*)

Aur Nabi (Sallallahu alaihis wa sallam) ne farmaya hai (And the Prophet – peace and blessings of Allah be upon him – said):

“Allah ne mujhe bhi khaliil banaya hai jis tarah Uss ne Ibrahim (alaihis salaam) ko khaliil banaya.”

“Allah has taken me as a close friend (khaliil) as He took Ibrahim (Abraham – peace be upon him) as a close friend.”

(صحيح مسلم، كتاب المساجد)

{**Sahih Muslim:** Kitaab al-Masajid (The Book of Masajid)}



وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٦﴾

Wa lillaahi maa fis samaawaati wa maa fil ard; wa kaanal laahu bikulli shai'im muheetaa. (Section 18)

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. Allah ever surrounds all things.

Aasmaano aur zameen mein jo kuch hai sab Allah hi ka hai aur Allah Ta'ala har cheez ko ghairnay waala hai.



وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي
الْكِتَابِ فِي يَتِمَىٰ النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضَعِّفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

*Wa yastaftoonaka finnisaaa'i qulil laahu yufteekum feehinna wa maa yutlaa 'alaikum
fil Kitaabi fee yataaman nisaaa'il laatee laa tu'toonahunna maa kutiba lahunna wa
targhaboona an tankihoohunna wal mustad'a feena minal wildaani wa an taqoomoo
lilyataamaa bilqist; wa maa taf'aloo min khairin fa innal laaha kaana bihee 'Aleemaa.*

*They consult you concerning women. Say: Allah gives you decree concerning them,
and the Scripture which has been recited unto you (gives decree), concerning female
orphans and those unto whom you give not that which is ordained for them though
you desire to marry them, and (concerning) the weak among children, and that you
should deal justly with orphans. Whatever good you do, lo! Allah is ever Aware of it.*

*Aap se auraton ke barey mein hukm daryaaft kartey hain, ¹⁷⁷ aap kah dijiye! ke
khud Allah un ke barey mein hukm dey raha hai aur Quran ki woh aayatein jo tum
par un yateem ladkiyon ke barey mein padhi jaati hain jinhein un ka muqarrar haq
tum nahi detey ¹⁷⁸ aur unhein apne nikaah mein laaney ki ragbat rakhtey ho ¹⁷⁹ aur
kamzor bachchon ke barey mein ¹⁸⁰ aur iss barey mein ke yateemon ki kaar-guzaarii
insaaf ke saath karo. ¹⁸¹ Tum jo naik kaam karo, be-shuba Allah usay poori tarah
Jaannay waala hai.*

¹⁷⁷. Auraton ke barey mein jo **sawalaat** hotay rahtey thay (the **questions** that used
to be frequently asked about women), yahan se un ke **jawabaat** diye ja rahey
hain (from here, their **answers** are being given).

¹⁷⁸. “وَمَا يُتْلَىٰ عَلَيْكُمْ” (*wa maa yutlaa 'alaikum – aur jo aap ko sunaaya gaya hai*) iss ka
atf “اللَّهُ يُفْتِيكُمْ” (*Allahu yufteekum – Allah tum ko hukm deta hai*) par hai (‘And
what is recited to you’ – its inflection is on ‘Allah gives you a ruling’) yaani
Allah Ta’ala **un ki baabat** wazahat farmaata hai (that is, Allah clarifies **about
them**) aur kitaab Allah ki woh aayaat wazahat karti hain (and those verses of
the Book of Allah explain) jo iss se qabal **yateem ladkiyon ke barey mein** naazil
ho chuki hain (that which has been revealed **about orphan girls**).

Muraad hai **Surah An-Nisa ki aayat 3** jis mein un logon ko iss **be-insaafi** se roka gaya hai (what is meant is verse 3 of Surah An-Nisa in which those people are prevented from this **injustice**) ke woh **yateem ladki** se un ke **husn-o-jamaal** ki wajah se shaadi toh kar letey hain (that they marry an **orphan girl** because of her **beauty and prettiness**) lekin **mahr-e-misl** deney se **guraiz karte thay** (but they **used to refrain** from giving 'customary dower')

179. Iss ke **do** tarjumay kiye gaye hain (it has been translated twice) **ek** toh yahi jo **marhuum mutarjim** ne kiya hai (**one** is this which has been done by the **late translator**) iss mein “فی” ka lafz **mahzoof** hai {in this, the word ‘fii’ (in, at, on) is omitted}.

Iss ka **dusra** tarjuma “عن” ka lafz **mahzoof** maan kar kiya gaya hai yaani {the **second** translation has been done **by deleting the word ‘ann’** (about, toward, at, in connection with)}

“تَرْغُبُونَ عَنْ أَنْ تَنْكِحُوهُنَّ”

“Tumhein un se nikaah karne ki ragbat nah ho.”

“You do not wish to marry them.”

رَغِبَ (ragiiba) ka sila “عن” (ann) aaye (if the connection of ‘be desiring’ comes from ‘toward’ toh maaney **e’raaz aur be-ragbatii** ke hotay hain (then, the meanings are of **objection and reluctance**). Jaise **Surah al-Baqarah ki aayat 130** mein hai (as in the verse 130 of Surah al-Baqarah)

“وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ”

“Wa mai yarghabu ‘am-Millati Ibraaheema...”

“And who forsakes the religion of Abraham...”

(Surah al-Baqarah: The Cow | Chapter 2 – verse 130)

Yeh **goya** doosri soorat bayan ki gayi hai ke (it is **as if** the other case has been stated that) **yateem ladki baaz dafaa bad-soorat** hoti (if the orphan girl was **sometimes ugly**) toh iss ke **walii** ya iss ke saath **wiraasat** mein shareek **dusrey**

warsa khud bhi iss ke saath nikaah karna pasand nah kartey (then her **guardian** or **other heirs** who share in the **inheritance** with her would not like to marry her) *aur kisi doosri jagah bhi iss ka nikaah nah kartey* (and they would not marry her anywhere else) *taakay koi aur shakhs iss ke hissa jai'daad mein shareek nah baney* (so that no one else would become an associate in the **share property**). Allah Ta'ala ne pehli soorat ki tarah **zulm** ki iss doosri soorat se bhi mana farmaya (Allah Ta'ala, like the first form, forbade this second form of **oppression**).

180. Iss ka atf "يَتَامَى النِّسَاءِ" par hai (its inflection is on '**orphan girls**') Yaani (that is)

”وَمَا يُنْثَىٰ عَلَيْكُمْ فِي يَتَامَى النِّسَاءِ وَفِي الْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ“

“Yateem ladkiyon ke barey mein tum par jo pa'dha jaata hai.”

“And what is recited to you about orphan girls and (concerning) the weak among children”

(Surah An-Nisa ki aayat number 3) (Verse 3 of Surah An-Nisa) Aur **kamzor bachchon ki baabat** jo pa'dha jaata hai iss se muraad Quran ka hukm hai (and what is read about **weak children**, this means the ruling of the Quran)

”يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ“

“Allah charges you concerning (the provision for) your children...”

“Allah Ta'ala tumhein tumhaari aulaad ke barey mein hukm karta hai...”

(Surah An-Nisa: The Women | Chapter 4 – verse 11)

Iss hukm mein beton ke saath betiyon ko bhi **wiraasat mein hissa daar** banaya gaya (in this ruling, daughters along with sons were also made **sharers in the inheritance**). *Jab ke zamaana-e-jahiliyat mein* (whereas in the pre-Islamic era) *sirf badey ladkon ko hi waaris samjha jaata tha*, chhotey kamzor bachchey aur auratein **wiraasat se mahroom** hoti thein (only **older boys** were considered **heirs**, younger weak children and women were **deprived of inheritance**). **Shariat** ne sab ko waaris qaraar diya (the **Shari'ah** has declared everyone an heir).

181. Iss ka atf bhi "يَتَامَى النِّسَاءِ" par hai (its inflection too is on 'female orphans'). Yaani kitaab Allah ka yeh hukm bhi tum par pa'dha jaata hai ke yateemon ke saath **insaaf ka maamla karo** (that is, the command of the Book of Allah is also recited on you to **deal justly** with the orphans).

Yateem bachchi **sahib-e-jamaal** ho tab bhi aur **bad-soorat** ho tab bhi (even if the orphan girl is **beautiful** and even if she is **ugly**). **Dono sooraton mein insaaf karo** (jaisa ke tafseel guzri) {do justice **in both cases** (as described above)}.



وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا
صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
كَانَ يَمَّا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

*Wa inimra atun khaafat mim ba'lihaa nushoozan aw i'raadan falaa junaaha 'alaihi
maaa ai yuslihaa bainahumaa sulhaa; wassulhu khair; wa uhdiratil anfusush shuhh; wa
in tuhsinoo wa tattaqoo fa innal laaha kaana bimaa ta'maloona Khabeeraa.*

*If a woman fears ill treatment from her husband, or desertion, it is no sin for them
twain if they make terms of peace between themselves. Peace is better. But greed has
been made present in the minds (of men). If you do good and keep from evil, lo! Allah
is ever Informed of what you do.*

*Agar kisi aurat ko apne shauhar ki bad-dimaagii aur be parwaahii ka khauf ho toh
dono aapas mein jo sulah kar lein iss mein kisi par koi gunaah nahi. 182 Sulah bahut
behtar cheez hai, tama har har nafs mein shaamil kar di gayi hai. 183 Agar tum achcha
sulook karo aur parhezgaarii karo toh tum jo kar rahey ho uss par Allah Ta'ala poori
tarah khabardaar hai.*

182. **Khaawind** agar kisi wajah se apni biwi ko na-pasand karey (if for some reason, the husband dislikes his wife) aur iss se **duur rahna (nushuuz)** aur **e'raaz karna** maa'muul bana ley {and makes it a habit to **stay away (to abuse)** and **avoid**} ya ek se zyaada biwiyaan honay ki soorat mein kisi kam tar khoob soorat biwi se **e'raaz karey** (or in case of having more than one wife, to **avoid** a less beautiful

wife) toh aurat apna kuch haq chho'd kar (**mahr** se ya **naan-o-nafqa** se ya **baari** se) khaawind se **musaalahat kar ley** {then, a woman giving up her some of her rights (from **dower** or **money for family's expenses** or **turn**) **compromises** with her husband}, toh iss **musaalihat** mein khaawind ya biwi par koi gunah nahi (then there is no sin on the husband or wife in this **pacification**). Kyon ke **sulah** bahar-haal behtar hai (because **reconciliation** is better anyway).

Hazrat umm al-momineen Sauda (radhiyallahu anha) ne bhi budhaapey mein apni baari Hazrat Aisha (radhiyallahu anha) ke liye hiba kar di thi jisey Nabi (Sallallahu alaihi wa sallam) ne qubool farma liya tha. (Sahih Bukhari wa Muslim | Kitaab al-Nikaah)

(Hazrat Sauda – may Allah be pleased with her – Mother of the believers, in her old age, had also gave up her turn to Hazrat Aisha – may Allah be pleased with her – which was accepted by the Prophet – peace and blessings of Allah be upon) (Sahih Bukhari and Muslim | The Book of Marriage)

183. **Shuhh** (شح) **bukhl aur tama'** ko kahtey hain (stinginess is called **miserliness and greed**). Yahan muraad **apna apna mafaad** hai jo har nafs ko **aziiz** hota hai (here, it is meant **one's own interest** which is **dear** to every soul) yaani **har nafs** apne mafaad mein **bukhl aur tama'** se kaam leta hai (that is, **every soul** acts in its own interest with miserliness and greed).



وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Wa lan tastatee'ooo an ta'diloo bainan nisaaa'i wa law harastum falaa tameeloo kullal maili fatazaroohaa kalmu'al laqah; wa in tuslihoo wa tattaqoo fa innal laaha kaana Ghafoorar Raheema.

You will not be able to deal equally between (your) wives, however much you wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If you do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

Tum se yeh toh kabhi nah ho sakega ke apni tamaam biwiyon mein har tarah 'adl karo, go tum uss ki kitni hi khwaahish wa koshish kar lo, iss liye bilkul hi ek ki taraf maa'el ho kar doosri ko adh'ad latakti hui nah chho'do ¹⁸⁴ aur agar tum islaah karo aur taqwa ikhtiyaar karo toh, be-shak Allah Ta'ala badi maghfirat aur rahmat waala hai.

184. *Yeh ek doosri soorat hai ke ek shakhs ki ek se zyaada biwiyaan hon toh **dilii taalluq aur mohabbat** mein woh sab ke saath yaksaan sulook nahi kar sakta (it is another case that if a man has more than one wife, he cannot treat all of them equally in **heartfelt relation and love**). Kyon ke mohabbat, **fe'l-e-qalb** hai jis par **kisi ko ikhtiyaar nahi hai** (because love is an **act of the heart** over which **no one has control**).*

Khud Nabi (Sallallahu alaihi wa sallam) ko bhi apni biwiyon mein sab se zyaada mohabbat Hazrat Aisha (radhiyallahu anha) se thi (The Prophet – peace and blessings of Allah be upon him – himself loved Hazrat Aisha – may Allah be pleased with her – the most among his wives).

***Khwaahish ke ba-wajood** insaaf nah karne se matlab yahi **qalbii mailaan** aur **mohabbat mein 'adam-e-musaawaat** hai (in spite of desire, not doing justice means **heartfelt tendency** and it is **lack of equality in love**).*

*Agar yeh **qalbii** mohabbat **zahiri huquuq ki musaawaat** mein **maane'** nah baney (if this **heartfelt** love does not becomes an **obstacle** in the **equality of outward rights**) toh **indallaah qaabil-e-muwaakhaza nahi** (then, according to **Allah's way, it is not liable to accountability**). Jis tarah ke nabi (Sallallahu alaihi wa sallam) ne iss ka nihaayat umda namoona paish farmaya (as the Prophet – peace and blessings of Allah be upon him – gave an excellent example of this).*

*Lekin aksar log iss **qalbii mohabbat** ki wajah se doosri biwiyon ke **huquuq ki adayegi** mein bahut kotaahii kartey hain (but, most people, due to this*

heartfelt love, neglect in the fulfillment of rights of other wives) aur zahiri taur par bhi **mahboob biwi** ki tarah doosri biwiyon ke huquuq ada nahi kartey (and apparently do not pay the rights of other wives like the **beloved wife**) aur unhein **mu'allaqa** (dar miyaan mein latakti hui) bana kar rakh chho'dtey hain {and leave them **suspended** (hanging in the middle)}, nah unhein Talaaq detey hain **nah huquuq-e-zaujiyyat ada kartey hain** (neither they give divorce to them **nor perform marital rights**). Yeh **intehaahi zulm** hai jis se yahan roka gaya hai (this is **extreme oppression** which has been stopped here).

Aur nabi (Sallallahu alaihi wa sallam) ne bhi farmaya hai “Jis shakhs ki do biwiyaan hon aur woh ek ki taraf hi maa'el ho (yaani doosri ko nazar andaaz kiye rakhey) toh Qayamat ke din woh iss tarah aayega ke iss ke jism ka ek hissa (yaani nisf) saaqit hoga.” (Tirmidhi | Kitaab al-Nikaah)

{And the Prophet – peace and blessings of Allah be upon him – also said: “Whoever has two wives and favors one of them over the other, he will come on the Day of Resurrection with one of his sides leaning.” (Tirmidhi | The Book on Marriage)



وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

Wa iny-yatafarraqaa yughnii laahu kullam min sa'atih; wa kaanal laahu Waasi'an Hakeemaa.

But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

Aur agar miyaan biwi judaa ho jayein toh Allah Ta'ala Apni wus'at se har ek ko be-niyaaz kar deyga, ¹⁸⁵ Allah Taala Wus'at waala Hikmat waala hai.

185. Yeh teesri soorat hai ke **koshish ke ba-wajood** (this is the third case, in which, in spite of the effort) agar **nibaah** ki soorat nah baney (if **'faithfulness to a relationship'** does not take place) toh phir Talaaq ke zariye se **alaihidaagii** ikhtiyaar kar li jaye (then, through divorce, **separation** should be adopted).

Mumkin hai **alaihidaagii ke baad** mard ko **matluuba sifaat** waali biwi aur aurat ko matluuba sifaat wala mard mil jaye (it is possible that **after separation** a man will get a wife with the **desired qualities** and a woman will get a man with the desired qualities).

Islam mein Talaaq ko agarchay **sakht na-pasand kiya gaya hai** (Divorce, however, **is strongly disliked** in Islam). **Ek hadees mein**

“أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ”

“Of all the lawful acts the most detestable to Allah is divorce”.

“Allah ke nazdeek halaal mein sab se zyaada na-pasandiida cheez Talaaq hai.”

(رواه أبو داود، مشكاة) (Narrated by Abu Dawud, Mishkat al-Masabih)

Iss ke ba-wajood Allah ne iss ki ijaazat di hai (despite this, Allah has allowed this). Iss liye ke baaz dafaa **halaat aise mo'dh par pahunch jaatey hain** ke iss ke baghair charaa nahi hota (because sometimes the **situation reaches such a point** that there is no solution without it) aur **fariiqain ki behtarii** isi mein hoti hai ke woh ek dusrey se alaihidaagii ikhtiyaar kar lein (and the **best thing for both parties** is to separate from each other).

Mazkoorah hadees mein sehat **asnaad ke etibaar se** agarchay za'iif hai (the authenticity of the **above hadith** is weak **in terms of chain of narrators of hadith**), taham Quran-o-Sunnat ki **nusuus se** yeh wazeh hai (although, it is clear **from the texts** of the Quran and the Sunnah) ke yeh haq usi waqt istemaal karna chahiye jab **nibaah** ki koi soorat kisi tarah bhi nah ban sakey (that this right should be exercised only when no form of **'faithfulness to a relationship'** can be taken in any way).

Malhuuza (Note): Hadees mazkoor (أَبْغَضُ الْحَلَالِ...) ko Sheikh al-Albani ne **za'iif** qaraar diya hai {the said hadith (Of all the lawful acts the most detestable...) has been declared **weak** by Sheikh al-Albani} (ارواء الغليل، نمبر 2040) (*Irwa al-Ghalil – Number 2040*)

Taham ‘uzr shara’ii ke baghair Talaaq ke na-pasandeeda honay mein koi kalaam nahi {however, without a Shari’ah (legitimate) excuse, divorce being dislikable, there is no word}.



وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اٰتٰوْا الْكِتٰبَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ اَنْ اَتَّقُوْا اللّٰهَ ؕ اِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَانَ اللّٰهُ
غَنِيًّا حَمِيْدًا ﴿١٣١﴾

*Wa lillaahi maafis samaawaati wa maa fil ard; wa laqad wassainal lazeena ootul
Kitaaba min qablikum wa iyyaakum anit taqul laah; wa intakfuroo fa inna lillaahi maa
fis samaawaati wa maa fil ard; wa kaanal laahu Ghaniyyan hameedaa.*

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And
We charged those who received the Scripture before you, and (We charge) you, that
you keep your duty toward Allah. And if you disbelieve, lo! Unto Allah belongs
whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever
Absolute, Owner of Praise.

Zameen aur aasmaano ki har-har cheez Allah Ta’ala hi ki milkiyat mein hai aur waaqi’ii
Hum ne un logon ko jo tum se pehle kitaab diye gaye thay aur tum ko bhi yahi hukm
kiya hai ke Allah se dartey raho aur agar tum kufr karo toh yaad rakho ke Allah ke liye
hai jo kuch aasmaano mein hai aur jo kuch zameen mein hai aur Allah bahut Be-niyaaz
aur Taareef kiya gaya hai.



وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَفٰى بِاللّٰهِ وَكِیْلًا ﴿١٣٢﴾

Wa lillaahi maa fis samaawaati wa maa fil ard; wa kafaa billaahi Wakeelaa.

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And
Allah is sufficient as Defender.

Allah ke ikhtiyaar mein hain aasmaano ki sab cheezein aur zameen ki bhi aur Allah
Kaarsaaz kaafi hai.



إِنْ يَشَاءُ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٦﴾

Iny-yasha' yuzhibkum aiyuhan naasu wa ya'ti bi aakhareen; wa kaanal laahu 'alaa zaalika Qadeeraa.

If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

Agar Usay manzoor ho toh Aye logo! Woh tum sab ko ley jaaye aur dusron ko ley aaye, Allah Ta'ala iss par poori Qudrat rakhney waala hai. ¹⁸⁶

186. Yeh Allah Ta'ala ki **qudrat qaahira-o-kaamila** ka izhaar hai (this is an expression of the **Great and Extreme Power** of Allah Ta'ala) *jab* ke ek dusrey maqaam par farmaya (while He said in another place):

“وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ”

“... wa in tatawallaw yastabdil qawman ghairakum summa laa yakoonooo amsaalakum.”

“... And if you turn away, He will replace you with another people; then they will not be the likes of you.”

“... aur agar tum ruu-gardaan ho jaa toh Woh tumhaarey badley tumhaarey siwa aur logon ko laayega jo phir tum jaise na hongey.”

(Surah Muhammad: Muhammad | Chapter 47 – verse 38)



مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٧﴾



man kaana yureedu sawaabad dunyaa fa'indallaahi sawaabud dunyaa wal Aakhirah; wa kaanal laahu Samee'am Baseeraa. (Section 19)

Whoso desires the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

Jo shakhs duniya ka sawaab chahta ho toh (yaad rakho ke) Allah Ta'ala ke paas toh duniya aur aakhirat (dono) ka sawaab mawjood hai ¹⁸⁷ aur Allah Ta'ala bahut Sunnay waala aur khoob Dekhney waala hai.

187. Jaise koi shakhs jihaad sirf **maal-e-ganiimat** ke husool ke liye karey toh kitni nadaani ki baat hai (like how foolish it is for a person to wage jihaad only for the sake of **booty**).

Jab Allah Ta'ala **duniya-o-aakhirat** dono ka sawaab ataa farmaaney par Qaadir hai (when Allah Ta'ala is Able to give the reward of both this **world and the Hereafter**), toh phir Uss se ek hi cheez kyon talab ki jaye? Insaan **dono hi ka taalib** kyon nah baney? (So then, why ask for the one thing only from Him? Why human being becomes not a **seeker of the both**?)



يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ
الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ
تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

*Yaa aiyuhal lazeena amanoo koonoo qawwa ameena bilqisti shuhadaaa'a lillaahi wa
law 'alaa anfusikum awil waalidaini wal aqrabeen iny yakun ghaniyyan aw faqeeran
fallaahu awlaa bihimaa falaaa tattabi'ul hawaaa an ta'diloo; wa in talwooo aw
tu'ridoo fa innal laaha kaana bimaa ta'maloona Khabeera.*

*O you who believe! Be you staunch in justice, witnesses for Allah, even though it be
against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich
man or a poor man, for Allah is nearer unto both (them you are). So follow not passion
lest you lapse (from truth) and if you lapse or fall away, then lo! Allah is ever Informed
of what you do.*

*Aye ee'maan waalo! Adl wa insaaf par mazbuutii se jam jaane waley aur khushnudii
Maula ke liye sachchi gawaahi deney waley ban jaao, go woh khud tumhaarey apne
khilaaf ho ya apne maa baap ke ya rishtedaar azeezon ke, ¹⁸⁸ woh shakhs agar amiir
ho toh aur faqeer ho toh dono ke saath Allah ko zyaada taalluq hai, ¹⁸⁹ iss liye tum
khwaahish-e-nafs ke peechey pad kar insaaf nah chhor'd dena ¹⁹⁰ aur agar tum ne kaj-
bayanii ya pahluu-tahii kii ¹⁹¹ toh jaan lo ke jo kuch tum karogey Allah Ta'ala uss se
poori tarah Ba-khabar hai.*

188. Iss mein Allah Ta'ala ahle ee'maan ko '**adl-o-insaaf** qad'im karney aur haq ke mutabiq gawaahi deney ki taakeed farma raha hai (in it, Allah Ta'ala is urging the believers to establish **justice and equality** and bear witness according to the truth) chaahey iss ki wajah se unhein ya un ke **waalidain** aur rishtey daaron ko nuqsan hi uthana padey (even if it causes harm to them or their **parents** and relatives). Iss liye ke haq sab par haakim hai aur sab par **muqaddam** hai (because the truth prevails over all and takes **precedence** on all).
189. Yaani kisi **maaldaar ki maal-daari** ki wajah se ri'aayat ki jaye nah kisi **faqeer ke faqr** ka andesha tumhein sachchi baat kahney se rokay (that is, neither leniency should be shown because of the **wealth of a wealthy person** nor the troubling thought of the **poverty of a beggar** prevent you from speaking the truth), balkay Allah un dono se tumhaarey zyaada qareeb aur muqaddam hai (rather Allah is nearer and standing before to you than both of them)
190. Yaani **khwaahish-e-nafs**, '**asabiyat ya bugz** tumhein insaaf karne se nah rok dey (that is, **carnal desire, prejudice or hatred** should not stop you from doing justice). Jaise dusrey maqam par farmaya (as said in another place)

“وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوْا”

“... wa laa yajrimannakum shana aanu qawmin '**alaaa allaa ta'diloo;...**”

“... and let not hatred of any people seduce you that you deal not justly...”

“... kisi qaum ki adaawat tumhein khilaaf '**adl par aamada nah kar dey...**”

(Surah Al-Ma'idah: The Table Spread | Chapter 5 – verse 8)

191. “تَلْوُوْا” (**talwooo** – **kaj-bayanii**) “لِيْ” (**lee** – **maskh**) se hai (tangled conversation is from distortion) jo **tahreef aur jaan boojh kar jhoot bolnay** ko kaha jaata hai {which is called **distortion (of meaning) and deliberate lying**}. Matlab **shahadat mein** tahreef-o-tagayyur hai (the meaning is distortion and alteration **in the testimony**) aur **e'raaz** se muraad shahadat ka kitmaan (chhupana) aur iss ka **tark karna** hai {and **evasion** means the concealment (hiding) of testimony

and its **abandonment**}. Un dono baaton se bhi roka gaya hai (both of these things have been prevented).

Iss aayat mein 'adl-o-insaaf ki taakeed aur iss ke liye jin baaton ki zaroorat hai, un ka ehtimaam karne ka hukm diya gaya hai (in this verse, justice and fairness are emphasized and the things that are required for it are commanded to be prepared). Maslan (for example):

- *Har haal mein 'adl karo iss se sar-e-muu inhiraaf nah karo* (do justice in all circumstances and **do not deviate even little** from it), *kisi malaamat-gar ki malaamat aur koi aur muharrik iss mein rukawat nah baney* (let not any accuser's **accusation** and any other **proponent** become hindrance in it). *Balkay iss ke qiyaam mein tum ek dusrey ke mu'aawin aur dast-o-baazuu bano* (rather, in its establishment you should become **helpers and supporters** to each other).
- *Sirf Allah ki Razaa tumhaarey paish-e-nazar ho* (let only the **Pleasure of Allah** be before you), *kyon ke uss soorat mein tum tahreef, tabdeel aur kitmaan se guraiz karogey* (because, in that case, **you will avoid distortion, change and concealment**) *aur tumhaara faisla 'adl ki miizaan mein poora utreyga* (and your decision will be fulfilled in the **balance of justice**).
- *'Adl-o-insaaf ki zad agar tum par ya tumhaarey waalidain par ya deegar qareebii rishtey daaron par bhi padey* (if the blow of justice and fairness falls on you or your parents or other close relatives) *tab bhi tum parwa mat karo aur apni aur un ki ri'aayat ke muqaabley mein 'adl ke taqaazon ko ahmiyat do* (even then, you should not care and give importance to the demands of justice over your own and their concessions).
- *Kisi maaldaar ki uss ki tawangarii ki wajah se ri'aayat nah karo* (do not show **leniency** to a wealthy because of his **riches**), *aur kisi tang-dast ke faqr se khauf mat khaao* (and do not be afraid of the **poverty of a penniless**) *kyon ke Wahi jaanta hai ke un dono ki behtarii kis mein hai?* (Because He Alone Knows in what lies the **improvement of both?**)

➤ Faisley mein **khwaahish-e-nafs, asabiyat aur dushmanii** aa'dey nahi aani chahiye (Carnal desire, racial bias and enmity should not interfere in the decision). Balkay un sab ko **nazar andaaz** kar ke **be-laag 'adl** karo (rather, **disregard** them all and do **impartial justice**). 'Adl ka yeh ehtimaam jis muashray mein hoga, wahan **aman-o-sukoon** aur Allah ki taraf se **rahmaton aur barkaton ka nuzool** hoga (in society where this arrangement of justice takes place, there will be **peace and tranquility** and **decency of mercy and blessings** from Allah). Sahaba Karaam (radhiyallahu anhum) ne iss **nukhtay** ko bhi khoob samajh liya tha (the Companions – may Allah be pleased with them – understood this **point** very well).

Chunancheey Hazrat Abdullah bin Rawahah (radhiyallahu anhu) ki baabat aata hai ke (So, it comes in the matter of Hazrat Abdullah bin Rawahah – may Allah be pleased with him – that) rasool Allah (Sallallahu alaihi wa sallam) ne unhein Khyber ke Yahoodiyon ke paas bheja ke woh wahan ke phalon aur **faslon ka takhmiina** laga kar ayein (the Messenger of Allah – peace and blessings of Allah be upon him – sent him to the Jews of Khyber so that he comes after **valuation of the fruits and crops** there). Yahoodiyon ne unhein **rishwat** ki peshkash ki taakay woh kuch narmi se kaam lein (the Jews offered him a **bribe** so that he deals a little leniently). Unhon ne farmaya Allah ki qasam, main iss ki taraf se **numaainda** ban kar aaya hun jo duniya mein mujhe sab se zyaada mahboob hai aur tum mere nazdeek sab se zyaada na-pasandeeda ho (He said: 'By Allah! I have come as a **representative** of him who is most beloved to me in this world and you are most disliked to me), lekin apne **mahboob ki mohabbat** aur tumhaari **dushmanii** mujhe iss baat par **aamaada** nahi kar sakti ke main tumhaarey mu'aamlay mein insaaf nah karoon (but, the **love of my beloved** and your **enmity** cannot **persuade** me not to do justice to you). Yeh sun kar unhon ne kaha isi 'adl ki wajah se aasman-o-zameen ka yeh **nizaam** qaa'im hai (upon hearing this, they said: 'The **system** of the heavens and the earth is established because of this justice.') (Tafseer Ibn Kathir)



يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ءَ
وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

*Yaaa aiyuhal lazeena aamanooo aaminoo billaahi wa Rasoolihee wal Kitaabil lazee
nazzala ‘alaa Rasoolihee wal Kitaabil lazeee anzala min qabl; wa mai yakfur billaahi
wa Malaaa’ikatihee wa Kutubihee wa Rusulihee wal Yawmil Aakhiri faqad dalla
dalaalam ba’eedaa.*

*O you who believe! Believe in Allah and His messenger and the Scripture which He has
revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso
disbelieves in Allah and His angels and His scriptures and His messengers and the Last
Day, he verily has wandered far astray.*

*Aye ee’maan waalo! Allah Ta’ala par, Uss ke rasool (Sallallahu alaihi wa sallam) par
aur uss kitaab par jo Uss ne apne rasool (Sallallahu alaihi wa sallam) par utaari hai aur
un kitabon par jo uss se pehle Uss ne naazil farmaayi hain, ee’maan lao! ¹⁹² Jo shakhs
Allah Ta’ala se aur Uss ke farishton se aur Uss ki kitabon se aur Uss ke rasoolon se aur
Qayamat ke din se kufr karey woh toh bahut badi duur ki gumraahi mein ja pada.*

- 192.** Ee’maan waalon ko ee’maan laaney ki taakeed, **tahsiil-e-haasil waali baat nahi**
(the urging of believers to believe in **is not a matter of gaining what one
already has**), balkay **kamaal-e-ee’maan** aur uss par **istiqraar-o-isbaat** ka hukm
hai (rather it is the command of **perfection of faith and establishment and
affirmation**). Jaise ”اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ“ (**Ihdinas-Siraatal-Mustaqeem**) ka
mafhuum hai (Like the meaning of **‘Show us the straight path’**).



إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

*Innal lazeena aamanoo summa kafaroo summa aamanoo summa kafaroo summaz
daado kufraal lam yakunil laahu liyaghfira lahum wa laa liyahdiyahum sabeelaa.*

Lo! Those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.
Jin logon ne ee'maan qubool kar ke phir kufr kiya, phir ee'maan laa kar phir kufr kiya, phir apne kufr mein ba'dh gaye, Allah Taala yaqeenan unhein nah bakhshayega aur nah unhein raah hidaayath samjhaayega. ¹⁹³

- ^{193.} Baaz mufasssireen ne iss se muraad Yahood liye hain (some commentators have taken it to mean Jews). Yahood Hazrat Moosa (alaihis salaam) par ee'maan laaye, lekin Hazrat Uzair (alaihis salaam) ka inkaar kiya {the Jews believed in Moosa (Moses – peace be upon him), but denied Uzair (Ezra – peace be upon him)} phir Hazrat Uzair (alaihis salaam) par ee'maan laaye toh Hazrat 'Isa (alaihis salaam) ka inkaar kiya. Phir **kufr** mein badh'tey chaley gaye {afterwards, believed in Uzair (Ezra – peace be upon him) then denied Isa (Jesus – peace be upon him). Then they increased in **disbelief**.} Hatta ke Hazrat Mohammad (Sallallahu alaihi wa sallam) ki **nabuwat** ka bhi inkaar kiya (they even denied the **prophethood** of Prophet Muhammad – peace and blessings of Allah be upon him). Aur baaz ne iss se muraad **munafiqeen** liye hain, chuunkay maqsad un ka musalmaano ko nuqsan pahunchana tha (and some have taken it to mean the **hypocrites**, since their purpose was to harm the Muslims) iss liye woh baar-baar apni musalmaanii ka dhong rachaatey thay (so they repeatedly pretended to be Muslims) **bil-aakhir kufr-o-zalaalat** mein itne badh' gaye ke un ki **hidaayath ki ummeed** munqate ho gayi (**eventually**, they became so engrossed in **disbelief and dishonesty** that their **hope of guidance** was broken off).



بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

Bashshiril munafiqeena bi anna lahum 'azaaban aleemaa.

Bear unto the hypocrites the tidings that for them there is a painful doom;
Munafiqon ko uss amr ki khabar pahuncha do ke un ke liye dard-naak azaab yaqeeni hai.



الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنُوتُ عَنْهُمْ الْعِزَّةَ فَإِنَّ
الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

*Allazeena yattakhizoo nal kaafireena awliyaaa'a min doonil mu'mineen; a-yabta
ghoona 'indahumul 'izzata fainnnal 'izzata lillaahi jamee'aa.*

*Those who chose disbelievers for their friends instead of believers! Do they look for
power at their hands? Lo! All power appertains to Allah.*

*Jin ki yeh haalat hai ke musalmaano ko chhor'd kar kaafiron ko dost banaatey
phirthay hain, ¹⁹⁴ kya un ke paas izzat ki talaash mein jaatey hain? (Toh yaad rakhein
ke) izzat toh saari ki saari Allah Ta'ala ke qabzey mein hai. ¹⁹⁵*

194. Jis tarah Surah al-Baqarah ke **aaghaaz mein** guzar chuka hai (as it has been said **in the beginning** of Surah al-Baqarah) ke munafiqeen kaafiron ke paas jaa kar yahi kahtey thay (that the hypocrites used to go to the disbelievers and say this) ke hum toh haqeeqat mein tumhaarey hi saathi hain, musalmaano se toh hum yuun hi **istehzaa** kartey hain (that we are, in fact, your companions, this is how we **ridicule** Muslims).

195. Yaani izzat, kaafiron ke saath **muwaalaat-o-mohabbat** se nahi mileygi (that is, honor will not be obtained through **cooperation and love** with the disbelievers), kyon ke yeh toh Allah ke ikhtiyaar mein hai aur Woh izzat Apne maanney waalon ko hi ataa farmaata hai (because it is in the Power of Allah and He bestows that honor only on those who believe in Him), dusrey maqam par farmaya (He said in another place)

”مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا“

“Man kaana yureedul 'izzata falillaahil 'izzatu jamee'aa...”

“Whoso desires power (should know that) all power belongs to Allah...”

“Jo izzat ka taalib hai, toh (usay samajh lena chahiye ke) izzat sab ki sab Allah ke liye hai...”

(Surah Fatir: The Originator | Chapter 35– verse 10)

Aur farmaya:

“وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ”

“... wa lillaahil ‘izzatu wa li Rasoolihee wa lilmu’mineena wa laakinnal munaafiqeena laa ya’lamoon.”

“... when might belongs to Allah and to His messenger and to the believers; but the hypocrites know not.”

“... Izzath toh sirf Allah Ta’ala ke liye aur Uss ke rasool ke liye aur ee’maan-daaron ke liye hai, lekin yeh munaafiq jaantey nahi.”

(Surah Al-Munafiqoon: The Hypocrites | Chapter 63- verse 8)

Yaani woh **nifaaq ke zariye** se aur kaafiron se dosti ke zariye se izzat haasil karna chahtay hain (that is, they seek honor **through hypocrisy** and friendship with the disbelievers), dar ‘aan haalii ke (under the circumstances) yeh tareeqa **zillat-o-khwaarii** ka hai, izzat ka nahi (this method is of **humiliation and disgrace**, not of honor).



وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ أَنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

Wa qad nazzala ‘alaikum fil Kitaabi an izaa sami’tum Aayaatil laahi yukfaru bihaa wa yustahza u bihaa falaa taq’udoo ma’ahum hattaa yakhoodoo fee hadeesin ghairih; innakum izam misluhum; innal laaha jaami’ul munaafiqeena wal kaafireena fee jahannama jamee’aa.

He has already revealed unto you in the Scripture that, when you hear the revelations of Allah rejected and derided, (you) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! In that case (if you stayed) you would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

Aur Allah Ta’ala tumhaarey paas Apni kitaab mein yeh hukm utaar chuka hai ke tum jab kisi majlis waalon ko Allah Ta’ala ki aayaton ke saath kufr kartey aur mazaaq udaatay hue suno toh uss majmey mein un ke saath nah baitho! Jab tak ke woh uss ke ilaawa aur baatein nah karne lagein, (warna) tum bhi uss waqt unhi jaise ho, ¹⁹⁶ yaqeenan Allah Ta’ala tamaam kaafiron aur sab munafiqon ko Jahannum mein jama karne waala hai.

196. Yaani mana karne ke ba-wajood (that is, in spite of the prohibition) agar tum **aisi majlison mein**, jahan aayaat Ilaahi ka **istehzaa kiya jaata ho** baithogey (if you sit **in such assemblies** where the Divine verses **are being ridiculed**) aur uss par **nakiir nahi karogey** toh phir tum bhi gunah mein un ke barabar hogey (and on that you are **not going to object**, then you too will be equal to them in sin). Jaise ek hadees mein aata hai ke (as it is mentioned in a hadith that)

“Jo shakhs Allah aur yaum-e- aakhirat par ee’maan rakhta hai, woh iss dawat mein shareek nah ho jis mein sharaab ke daur chaley.”

“A person who believes in Allah and the Last Day should not attend the feast where rounds of alcoholic drinks are served.”

(مسند أحمد جلد 1 ص 20، جلد 3 ص 339)

(Musnad Ahmad: Volume 1 - P. 20 | Volume 3 – P. 339)

Iss se maloom hua ke aisi **majlison aur ijtimaa’at** mein shareek hona (from this it became clear that participation in such **assemblies and gatherings**), jin mein Allah-o-Rasool (Sallallahu alaihi wa sallam) ke ahkaam ka **qaulan ya amalan mazaag udaaya jaata ho** (in which the commandments of Allah and His Messenger – peace and blessings of Allah be upon him – are being ridiculed **by words or by deeds**), jaise aaj kal **umaraa**, fashionable aur **Maghrib-zada halqon** mein bil-umuum aisa hota hai (as is the case nowadays in the **aristocratic**, fashionable and **Westernized circles**) ya **shaadi-byaah aur saalgirah** waghera ki taqriibaat mein kiya jaata hai, sakht gunah hai (or at the ceremonies of **weddings and anniversaries**, it is a grave sin).

«إِنَّكُمْ إِذَا مِثْلَهُمْ» (**innakum izam misluhum** - **tum bhi uss waqt unhi jaise ho**) ki waeed **Qurani ahle ee’maan** ke andar kapkapii taarii kar deney ke liye kaafi hai (The promise of punishment for sins **‘You would be like unto them’** is enough to make the **Quranic believers** tremble), **ba-shart-e-ke** dil ke andar ee’maan ho (**provided that** there is faith in the heart).



الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

*Allazeena yatarab basoona bikum fa in kaana lakum fathum minal laahi qaalooo alam
nakum ma'akum wa in kaana lilkaafireena naseebun qaalooo alam nastah wiz
'alaikum wa nammna'kum minal mu'mineen; fallaaahu yahkumu bainakum Yawmal
Qiyaamah; wa lai yaj'alal laahu lilkaafireena 'alal mu'mineena sabeelaa. (Section 20)*

*Those who wait upon occasion in regard to you and, if a victory comes unto you from
Allah, say: Are we not with you? And if the disbelievers meet with a success say: Had
we not the mastery of you, and did we not protect you from the believers? Allah will
judge between you at the Day of Resurrection, and Allah will not give the disbelievers
any way (of success) against the believers.*

*Yeh log tumhaarey anjaam-e-kaar ka intezaar kartey rahtey hain, phir agar tumhein
Allah fatah dey toh yeh kahtey hain ke kya hum tumhaarey saathi nahi aur agar
kaafiron ko thoda sa ghalba mil jaye toh (un se) kahtey hain ke hum tum par gaalib
nah aaney lagey thay aur kya hum ne tumhein musalmaano ke haathon se nah
bachaaya tha? ¹⁹⁷ Pas Qayamat mein khud Allah Ta'ala tumhaarey darmiyaan faisla
karega ¹⁹⁸ aur Allah Ta'ala kaafiron ko ee'maan waalon par hargiz raah nah deyga. ¹⁹⁹*

- 197.** Yaani hum tum par **ghalib aaney lagey** thay lekin tumhein **apna saathi** samajh kar chhor'd diya (that is, we were **beginning to overcome** you, but we left you thinking as **our companion**) aur musalmaano ka saath chhor'd kar hum ne tumhein musalmaano ke haathon se **bachaaya** (and leaving the Muslims, we **saved** you from the hands of Muslims).

Matlab yeh ke tumhein **ghalba** hamaari iss **doglii policy** ke nateeja mein haasil huwa hai (Meaning is this that you have attained **domination** as a result of our **bilateral policy**), jo hum ne musalmaano mein **zahiri taur par** shaamil ho kar apnaye rakhi (which we adopted by **apparently** joining the Muslims). Lekin **dar-parda** un ko nuqsaan pahunchaney mein hum ne koi kotaahii aur kami nahi ki (but, **in secret**, we did not fail to harm them) **taa-aan'ki** tum un par gaalib aa

gaye (to the extent that you overcame them). Yeh **munafiqeen ka qaul** hai jo unhon ne kaafiron se kaha (this is the **utterance of the hypocrites** which they said to the disbelievers)

198. Yaani duniya mein tum ne **dhokay aur faraib** se waqti taur par kuch kaamyabi haasil kar li (that is, in the world, through **deception and fraud** you have achieved some success temporarily).

Lekin **Qayamat waley din** Allah Ta'ala ka faisla un **baatinii jazbaat-o-kaifiyaat ki roshni mein** hoga jinhein tum seenon mein chaupaaye hue thay (but, on the **Day of Resurrection**, the judgment of Allah will be **in the light of the inner feelings and moods** which you hid in your breasts), iss liye ke Allah Ta'ala toh **seenon ke raazon ko bhi khoob jaanta hai** (because Allah Knows best the **secrets of the breasts**) aur phir uss par jo Woh saza deyga toh maloom hoga (and then, on that He will punish will be known) ke duniya mein **munaafaqat ikhtiyaar kar ke** nihaayat khasaaray ka sauda kiya tha (that, **by adopting hypocrisy** in this world, a great deal of loss has been traded), jis par Jahannum ka **daimii azaab** bhugatna hoga (on which one has to suffer the **eternal torment of the Hell**). **أَعَاذَنَا اللَّهُ مِنْهُ (May Allah protect from it)**

199. Yaani **ghalba** nah deyga (that is, **domination** will not be given). Iss ke mukhtalif mafhuum bayan kiye gaye hain (its different meanings have been explained).

- **Ahle Islam** ka yeh **ghalba** Qayamat waley din hoga (this victory of the **people of Islam** will be on the Day of Resurrection).
- **Hujjath aur dalaa'il ke etibaar se** kaafir musalmaano par **ghalib nahi aa saktey** (in **terms of arguments and evidences**, disbelievers cannot prevail over Muslims).
- Kaafiron ka aisa **ghalba** nahi hoga ke musalmaan ki **daulat-o-shaukat** ka **bilkul khaatima** hi ho jaye aur woh **harf-e-galat** ki tarah duniya ke naqshay se hi mahv ho jayein (the disbelievers will not be so dominated that the **wealth and glory** of the Muslims will be **completely destroyed** and they will be erased from the map)

of the world like a **wrong word**). Ek *hadees* se bhi iss mafhoom ki *taa'iid* hoti hai (from a hadith this notion is being supported)

- Jab tak musalmaan apne **deen ke 'aamil, baatil se ghair-raazi aur munkaraat se rokney waley raheinge**, kaafir un par gaalib nah aa sakeinge (As long as the Muslims remain **followers of their religion, dissatisfied with falsehood and continue to refrain from the illegitimate things**, the disbelievers will not be able to overcome them).

Imam Ibn Al-Arabi farmaatey hain ke **“yeh sab se umda maaney hai”** kyon ke Allah Ta'ala ka farmaan hai (Imam Ibn Al-Arabi says that **“this is the best meaning”** because it is the command of Allah Ta'ala):

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

Wa maaa asaabakum min museebatin fabimaa kasabat aydeekum wa ya'foo 'an kaseer.

Whatever of misfortune strikes you, it is what your right hands have earned. And He forgives much.

Tumhein jo kuch museebatein pahunchti hai, woh tumhaarey apne haathon ke kartuut ka badla hai aur Woh toh bahut si baaton se dar-guzar farmaa deta hai.

(Surah Ash-Shura: The Consultation | Chapter 43– verse 30)

(Fath al-Qadir)

Goya musalmaano ki **magluubiyat** un ki **apni kotaahiyon ka nateeja** hai {it is as if the **‘state of subjugation (defeat)’** of the Muslims is the **result of their own shortcomings**}.



إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

*Innal munaafiqeena yukhaadi'oonal laaha wa huwa khaadi'uhum wa iza qamoooo
ilas Salaati qaamoo kusaalaa yuraaa'oonan naasa wa laa yazkuroonal laaha illaa
qaleelaa.*

*Lo! The hypocrites seek to beguile Allah, but it is He Who beguiles them. When they
stand up to worship they perform it languidly and to be seen of men, and are mindful
of Allah but little;*

*Be-shak munafiq Allah se chaalbaaziyaan kar rahey hain aur Woh unhein uss
chaalbaazii ka badla deney waala hai ²⁰⁰ aur jab namaaz ko khadey hotay hain toh
badi kaahilii ki haalat mein khadey hotay hain ²⁰¹ sirf logon ko dikhaatey hain, ²⁰³ aur
yaad Ilaahi toh yuun hi si baraa'e-naam kartey hain. ²⁰⁴*

200. Iss ki **mukhtasar tauziih** Surah al-Baqarah ke aaghaaz mein ho chuki hai (a **brief clarification** of this has done in the beginning of Surah al-Baqarah).

201. Namaaz Islam ka **ahem-tareen rukn** aur **ashraf-tareen farz** hai (prayer is the **most important pillar** and **honorable obligation** of Islam) aur uss mein bhi woh **kaahilii** aur **sustii** ka muzaahira kartey thay (and in that too they use to show **laziness** and **slowness**) kyon ke un ka qalb **ee'maan, khashiyyat-e-ilaahi** aur **khuloos** se mahroom tha (because their hearts were deprived of **faith, fear of Allah** and **sincerity**). Yahi wajah thi ke 'Isha aur Fajr ki namaaz bataur khaas un par **bahut bhaari** thi (this was the reason why Isha and Fajr prayers were especially **most burdensome** on them), jaisa ke Nabi (Sallallahu alaihi wa sallam) ka farmaan hai (as the Prophet – peace and blessings of Allah be upon him – said):

أَتَقْلُ الصَّلَاةَ عَلَى الْمُنَافِقِينَ: صَلَاةُ الْعِشَاءِ, وَصَلَاةُ الْفَجْرِ, وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا

*“Munafiqon ke liye sab se zyaada bhaari namaaz 'Isha aur Fajr ki namaazein hain aur agar
unhein maaloom hota ke un (namaazon) mein kya (sawaab) hain toh woh un ke paas
(masajid mein) zaroor aatey, agar-chey unhein ghutnon ke bal rei'gnaa padey.”*

"The most burdensome prayers for hypocrites are the 'Isha' and the Fajr prayers and if they knew what (rewards) these (prayers) contain, they would have come to them (in the masajid), even though they had to crawl on their knees."

(صحيح بخاري، مواقيت الصلاة- صحيح مسلم، كتاب المساجد)

(Sahih Bukhari: Times of the Prayers | Sahih Muslim: The Book of Masajid)

202. Yeh namaaz bhi woh sirf **riyaakaari** aur **dikhlaawey** ke liye padhtey thay (they used to offer this prayer only for **hypocrisy** and **show-off**) taakay musalmaano ko **fareb** dey sakein (so that they could **deceive** the Muslims).

203. Allah ka zikar toh **baraa'e-naam** kartey hain (they carry out **nominal** remembrance of Allah) ya namaaz **mukhtasar** si padhtey hain (or offer **short** prayers)

“أَيُّ لَا يُصَلُّونَ إِلَّا صَلَاةً قَلِيلَةً”

“Yaani, woh mukhtasar hi namaaz padhtey hain.”

“That is, they only pray a little.”

Jab namaaz **ikhlaas**, **khashiyyat-e-ilaahi** aur **khushuu** se khaali ho toh itmiinaan se namaaz ki adaa'igii nihaayat giraan hoti hai (when the prayer is devoid of **sincerity**, **fear of Allah** and **humility**, then it is very difficult to perform the prayer with satisfaction)

Jaisa ke iss aayat se **wazeh** hai (as it is **clear** from this verse)

“وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ”

wa innahaa lakabee ratun illaa alal khashi'een

“... Yeh cheez shaaq hai magar darr rakhney waalon par.”

“... and truly it is hard except for the humble-minded.”

(Surah al-Baqarah: The Cow | Chapter 2 – verse 45)

Hadees mein Nabi (Sallallahu alaihi wa sallam) ne farmaya:

تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَهَا أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا

“Yeh munafiq ki namaaz hai, yeh munafiq ki namaaz hai, yeh munafiq ki namaaz hai ke bait’haa hua Suraj ka intezaar karta rahta hai, yahan tak ke jab Suraj shaitaan ke do seengon ke darmiyaan (yaani ghuroob ke qareeb) ho jaata hai toh ut’htaa hai aur chaar tho’ngein maar leta hai.”

“The prayer of the hypocrites, the prayer of the hypocrites, the prayer of the hypocrites is that one of them sits until the sun becomes yellow and is between the horns of Shaytan, or on the horn of Shaytan, and then gets up and rattles off four rak’ahs, hardly remembering Allah in them at all.”

(صحيح مسلم، كتاب المساجد- موطأ كتاب القرآن)

(Sahih Muslim: The Book of Masajid | Muwatta: The Quran)



مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

Muzabzabeena baina zaalika laaa ilaa haaa’ ulaaa’i wa laaa ilaa haaa’ulaaa’; wa mai yudli lillaahu falan tajida lahoo sabeela

Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causes to go astray, you (O Muhammad) will not find a way for him:

Woh darmiyaan mein hi muallaq dagmagaa rahey hain, nah poorey in ki taraf nah sahih taur par un ki taraf ²⁰⁴ aur jisey Allah Ta’ala gumraahi mein daal dey toh tu uss ke liye koi raah nah payega

204. Kaafiron ke paas jaatey hain toh un ke saath aur mominon ke paas aatey hain toh un ke saath **dosti** aur **taalluq** ka izhaar kartey hain (when they go to the **disbelievers**, they are with them, and when they come to the **believers**, then they express **friendship** and **relationship** with them). **Zaahiiran-o-baatiinan** woh musalmaano ke saath hain nah kaafiron ke saath (**apparently and in reality**, they are neither with Muslims nor with the disbelievers).

Zaahir un ka musalmaano ke saath hai toh baatin kaafiron ke saath (Outwardly they are with the Muslims, but inwardly they are with the disbelievers) aur **baaz munafiq** toh kufr-o-ee'maan ke darmiyaan **mutahayyar** aur **tazabzub** hi ka shikaar rahtey thay (and **some of the hypocrites**, between disbelief and faith, used to be the victims of **confusion** and **hesitation**).

Nabi (Sallallahu alaihi wa sallam) ka farmaan hai:

مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تَعِيرُ إِلَى هَذِهِ مَرَّةً وَإِلَى هَذِهِ مَرَّةً

“Munafiq ki misaal uss bakri ki tarah hai jo juftii ke liye do revad'on ke darmiyaan mutaraddid rahti hai, (bakray ki talaash mein) kabhi ek revad ki taraf jaati hai, kabhi dusrey ki taraf.”

*The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks.
She goes to one at one time and to the other at another time.*

(صحيح مسلم، كتاب المنافقين) (Sahih Muslim: The Book on Hypocrites)



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَرْيَدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

*Yaaa aiyuhal lazeena aamanoo laa tattakhizul kaafireena awliyaaa'a min doonil
mu'mineen; aturee doona an taj'aloo lillaahi 'alaikum sultaanam mubeenaa*

O you who believe! Choose not disbelievers for (your) friends in place of believers.

Would you give Allah a clear warrant against you?

*Aye ee'maan waalo! Mominon ko chhor'd kar kaafiron ko dost nah banaao, kya tum
yeh chahtay ho ke apne upar Allah Ta'ala ki saaf hujjath qaa'im kar lo. 205*

205. Yaani Allah ne tumhein kaafiron ki dosti se **mana farmaaya** hai (that is, Allah has forbidden you to be friends with the disbelievers). Ab agar tum dosti karogey toh iss ka matlab yeh hai ke (now, if you make friendship, then it means that) tum Allah ko yeh **daleel muhayya kar rahey ho** ke Woh tumhein bhi saza dey sakey (yaani **maa'siyat-e-Ilaahi** aur **hukm 'uduulii** ki wajah se) {you

are providing reason to Allah that He may punish you too (that is, because of disobedience to Allah and stubborn refusal to obey the order).



إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

Innal munaafiqeena fiddarkil asfali minan Naari wa lan tajida lahum naseeraa.

Lo! The hypocrites (will be) in the lowest deep of the Fire, and you will find no helper for them;

Munafiq toh yaqeenan Jahannum ke sab se neechey ke tabqa mein jayeinge, ²⁰⁶ na-mumkin hai ke tu un ka koi madadgaar paa ley.

206. Jahannum ka sab se **nichlaa tabqa** “هَٰوِيَّةَ” (**Haawiya:** gahrii aur taareek jagah/ga’dhaa) kahlaata hai {the **lowest layer** of the Hell is called “**Haawiya**” (deep and dark place/pit)}. اَعَاذَنَا اللَّهُ مِنْهَا (May Allah protect us from it), munafiqeen ki **mazkoora aadaat-o-sifaat** se hum sab musalmaano ko Allah Ta’ala bachaaye (may Allah protect all of us Muslims from the **aforsaid habits and attributes** of the hypocrites).



إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

Illal lazeena taaboo wa aslahoo wa’tasamoo billaahi wa akhlasoo deenahum lillaahi faulaaa’ika ma’al mu’mineena wa sawfa yu’til laahul mu’mineena ajran ‘azeemaa.

Except for those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

Haan jo tauba kar lein aur islaah kar lein aur Allah Ta’ala par kaamil yaqeen rakhein aur khaalis Allah hi ke liye deen-daari karein toh yeh log mominon ke saath hain, ²⁰⁷

Allah Ta’ala mominon ko bahut bada ‘ajr deyga.

207. Yaani **munafiqeen** mein se jo un chaar cheezon ka **khuloos dil se ehtimaam karega** woh Jahannum mein jaane ke bajaye jannat mein ahle ee'maan ke saath hoga (that is, among the **hypocrites** who **will arrange** those four things, with a **sincere heart**, then instead of going to the Hell, he will be with the believers in the Paradise)



مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

Maa yaf'alul laahu bi 'azaabikum in shakartum wa aamantum; wa kaanal laahu

Shaakiran 'Aleema (End Juz 5)

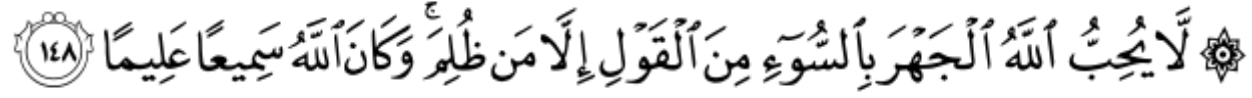
What concern has Allah for your punishment if you are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

Allah Ta'ala tumhein saza dey kar kya karega? Agar tum shukar-guzaarii kartey raho aur ba-ee'maan raho, ²⁰⁸ Allah Ta'ala bahut qadr karne waala aur poora ilm rakhney waala hai. ²⁰⁹

208. **Shukar-guzaarii** ka matlab hai ke Allah ke hukm ke mutabiq **buraiyon se ijtinab** aur amal saleh ka ehtimaam karna (**gratitude** means **abstaining from evils** according to the command of Allah and arranging righteous deeds). Yeh goya Allah ki ne'maton ka **amlai shukar** hai (it is like a **practical thanksgiving** for the blessings of Allah) aur **ee'maan** se muraad Allah ki **tawheed-o-rabuubiyat** par aur nabi (**aakhir al-zaman**) Hazrat Muhammad Mustafa (Sallallahu alaihi wa sallam) ki risaalat par ee'maan hai {and **faith** means belief in the **monotheism (oneness of Allah) and Lordship** and the prophethood of the Prophet (**the end of time**) Muhammad Mustafa – peace and blessings of Allah be upon him}.

209. Yaani jo **Uss ka shukar karega**, Woh qadr karega (that is, he who **gives thanks to Him**, He will appreciate it), jo **dil se ee'maan laayega**, Woh iss ko jaan lega aur iss ke mutabiq Woh **behtareen jaza** se nawaazega (he who **believes from the heart**, He will know it and according to it he will be rewarded with the **best reward**).





Laa yuhibbullaahul jahra bis sooo'i minal qawli illaa man zulim; wa kaanallaahu

Samee'an 'Aleemaa.

Allah loves not the utterance of harsh speech except by one who has been wronged.

Allah is ever Hearer, Knower.

Buraa'ii ke saath aawaaz buland karney ko Allah Ta'ala pasand nahi farmaata magar mazloom ko ijaazat hai ²¹⁰ aur Allah Ta'ala khoob Sunta Jaanta hai.

- 210.** Shariat ne **taakeed** ki hai ke kisi ke andar buraa'ii dekho (the Shari'ah **has emphasized** that if you see evil in someone), toh uss ka charchaa nah karo, balkay **tanhaa'ii** mein uss ko samjhaao (then, do not make it a rumor, but explain it in **privacy**), illa yeh ke koi **deeni maslahat** ho (unless, there is a **religious expediency**), isi tarah **khulay-aam** aur **alal-e'laan** buraa'ii karna bhi sakht na-pasandeeda hai (in the same way, it is highly undesirable to do evil in **front of all** and **openly**). **Ek** toh **buraa'ii ka irtekaab** waise hi mamnuu hai, chaahey pardey ke andar hi kyon nah ho (firstly, it is forbidden **to commit evil**, even if it is behind the scenes). **Dusra** usay **bar-sar-e-'aam** kiya jaye yeh mazed ek jurm hai (secondly, to make it **in public**, this is another crime) aur iss ki wajah se **iss buraa'ii ka jurm** do-chand balkay **dah-chand** bhi ho sakta hai (and because of this, the **crime of this evil** can be two-fold, rather it can become **ten-fold**).

Quran ke alfaaz mazkoora dono qism ki buraa'iyyon ke **izhaar se mumaana'at** ko shaamil hain (the mentioned words of the Quran include the **prohibition of the expression** of both types of evils), aur iss mein yeh bhi daakhil hai ke kisi shakhs ko iss ki kardah ya na-kardah harkat par bura bhala kaha jaye (and it also includes the condemnation of a person for what he has done or not done). Albatta (however) iss se ek **istisnaa'** hai ke **zalim ke zulm** ko tum logon ke saamney bayan kar saktey ho (there is an **exception** to this, that you can explain the **oppression of the oppressor** in front of the people).

Jis se **ek** faida yeh **mutawaqqe** hai ke shayad woh **zulm se baaz aa jaye** ya iss ki **talaafii ki sa'ii** karey (one of the benefits of which is **expected** to be that he **may refrain from oppression** or make an **attempt for its reparation**).

Dusra faida yeh hai ke log iss se bach kar rahein (the second benefit is that people may stay away from him).

Hadees mein aata hai ke ek shakhs nabi (Sallallahu alaihi wa sallam) ki khidmat aqdas mein haazir hua aur kaha ke **mujhe mera padosii iiza deta hai**. (It is narrated in the hadith that a man came to the service of the Prophet – peace and blessings of Allah be upon him – and said: ‘**My neighbor is hurting me.**’) Aap (Sallallahu alaihi wa sallam) ne uss se farmaya: **“Tum apna samaan nikaal kar bahar raastey mein rakh do”**. (He – peace and blessings of Allah be upon him – said to him: ‘**Take out your belongings and put them on the road.**’)

Uss ne aisa hi kya. Chunancheey jo bhi guzarta uss se puuchta, woh padosii ke zaalimaana rawayye ki wazahat karta toh sun kar har rahguzar uss par laanat malaamat karta (That’s what he did. So, whoever passed by would ask him, he would explain the cruel behavior of the neighbor, then every passer-by would hear and curse him).

Padosii ne yeh surat-e-haal dekh kar maa'zarat kar li (the neighbor, after seeing this situation, apologized) aur aaindah ke liye iiza nah pahunchaney ka faisla kar liya aur uss se apna samaan andar rakhney ki iltijaa ki (and decided not to harm him in the future and requested him to keep his belongings inside).

(سنن ابی داود، کتاب الادب)

{**Sunan Abi Dawud** – *Kitaab al-Adab (The Book of Good Manners)*}



إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

*in tubdoo khairann aw tukhfooohu aw ta'foo 'an sooo'in fa innal laaha kaana
'afuwwan Qadeeraa.*

*If you do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving,
Powerful.*

*Agar tum kisi naiki ko 'alaaniya karo ya poshiida, ya kisi buraa'ii se dar-guzar karo, ²¹¹
pas yaqeenan Allah Ta'ala poori Maafi karne waala aur poori Qudrat waala hai.*

- 211.** Koi shakhs kisi ke saath zulm ya buraa'ii ka irtekaab karey (if a person commits injustice or wrongdoing with someone), toh Shariat ne iss hadd tak **badla leney ki ijaazat** di hai, jis hadd tak uss par zulm hua hai (then, Shari'ah has **allowed revenge** to this extent, to the extent that he has been wronged).

“الْمُسْتَبَّانِ مَا قَالَا، فَعَلَى الْبَادِي، مَا لَمْ يَعْتَدِ الْمَظْلُومُ”

*“Aapas mein gaali-galoch karne waaley do shakhs jo kuch kahein uss ka gunah pehal karne
waaley par hai (ba-shart-e-ke) mazloom (yaani jisey pehle gaali di gayi aur uss ne jawab mein
gaali di) zyaadati nah karey.”*

*“(The burden of) what is said by the two who vilify each other is upon the one who initiated it,
as long as the one who was wronged does not transgress.”*

(صحيح مسلم، كتاب البر والصلة والآداب، باب النهي من السباب حديث نمبر 4587)

{**Sahih Muslim**– The Book of Virtue, Enjoining Good Manners and Joining of the Ties of Kinship
| **Chapter:** The Book of Reviling – Hadith No. 4587}

*“Lekin badla leney ki ijaazat ke saath-saath **maafi** aur **darguzar** ko zyaada
pasand farmaya hai (but, with the permission of vengeance, **forgiveness** and
overlooking are preferred) kyon ke Allah Ta'ala khud ba-wajood **Qudrat-e-
Kaamila** ke '**afw-o-darguzar** se kaam leney wala hai (because Allah Ta'ala
Himself, in spite of His **Perfect Power**, is the One Who works with **pardoning
and tolerance**).*

Iss liye farmaya:

وَجَزَاُ سَيِّئَةٍ سَيِّئَةً مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

Wa jazaaa'u saiyi'atin saiyi'atum misluha faman 'afaa wa aslaha fa ajruhoo 'alal laah; innahoo laa yuhibbuz zaalimeen.

The guerdon of an ill-deed is an ill the like thereof. But whosoever pardons and amends, his wage is the affair of Allah. Lo! He loves not wrong-doers.

Aur buraa'ii ka badla usi jaisi buraa'ii hai aur jo maaf kar dey aur islaah kar ley, uss ka ajr Allah ke zimme hai (fil-waaqe) Allah Ta'ala zaalimon se mohabbat nahi karta.

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

Aur hadees mein bhi hai (and it is also in the hadith)

“Maaf kar deney se Allah Ta’ala izzat mein izaafah farmaata hai.”

“No one forgives another except that Allah increases his honor.”

(صحیح مسلم کتاب البر والصلۃ والآداب باب استحباب العفو والتواضع) {Sahih Muslim– The Book of Virtue, Enjoining Good Manners and Joining of the Ties of Kinship | **Chapter:** It Is Recommended To Forgive and Be Humble}



إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

Innal lazeena yakkfuroona billaahi wa Rusulihee wa yureedoona ai yufarriqoo binal laahi wa Rusulihee wa yaqooloona nu'minu biba'dinw wa nakfuru biba' dinw wa yureedoona ai yattakhizoo baina zaalika sabeelaa.

Lo! Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;

Jo log Allah ke saath aur Uss ke paighambaron ke saath kufr kartey hain aur jo log yeh chaahtey hain ke Allah aur Uss ke rasoolon ke darmiyaan farq rakhein aur jo log kahtey hain ke baaz nabiyon par toh hamaara ee'maan hai aur baaz par nahi aur chaahtey hain ke uss ke aur uss ke bain-bain koi raah nikaalein.



أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

Ulaaa'ika humul kaafiroona haqqaaw; wa a'tadnaa lilkaafireena 'azaabam muheena.

Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

Yaqeen maano ke yeh sab log asli kaafir hain, ²¹² aur kaafiron ke liye Hum ne ihaanat-aamez saza tayyaar kar rakhi hai.

- 212. Ahle Kitaab** ke mutallaq pehle guzar chuka hai ke woh baaz nabiyon ko maantey thay aur baaz ko nahi (it has already been said about the **People of the Book** that they believed in some prophets and not in others). Jaise Yahood ne Hazrat 'Isa (alaihis salaam) aur Hazrat Muhammad rasool Allah (Sallallahu alaihi wa sallam) aur Isaiyon ne Hazrat Muhammad rasool Allah (Sallallahu alaihi wa sallam) ka inkaar kiya {just as the Jews denied Hazrat 'Isa (Jesus – peace be upon him) and Muhammad, the Prophet of Allah (peace and blessings of Allah be upon him) and the Christians denied Muhammad, the Prophet of Allah (peace and blessings of Allah be upon him)}. Allah Ta'ala ne farmaya ke anbiyaa (alaihimas salaam) ke darmiyaan **tafreeq karne waaley** yeh pakke kaafir hain {Allah Ta'ala said that these **who make differentiation** between the Prophets (peace be upon them) are the real disbelievers}



وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

Wallazeena aamanoo billaahi wa Rusulihee wa lam yufarriqoo baina ahadim minhum ulaaa'ika sawfa yu'teethim ujoorahum; wa kaanal laahu Ghafoorar Raheema. (Section 21)

But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah is ever Forgiving, Merciful.

Aur jo log Allah par aur Uss ke tamaam paighambaron par ee'maan laatey hain aur un mein se kisi mein farq nahi karte, yeh hain jinhein Allah un ko poora sawaab deyga ²¹³ aur Allah badi Maghfirat waala badi Rahmat waala hai.

213. Yeh ee'maan-daaron ka **shewa** batlaaya ke woh sab anbiyaa (alaihimas salaam) par ee'maan rakhtey hain (this is being explained the **manner** of the believers that they all believe in the Prophets – peace be upon them). Jis tarah musalmaan hain ke woh kisi bhi nabi ka inkaar nahi kartey (just as Muslims are that they do not deny any prophet).

Iss aayat se bhi “**Wahdat-e-Adyaan**” ki nafi hoti hai jis ke qaa'iliin ke nazdeek **risaalat-e-Muhammadiya** par ee'maan lana zaroori nahi hai (from this verse, there is also negation of ‘**Unity of Religions**’, which according to its adherents, it is not necessary to believe in the **message of Muhammad**).

Aur woh un ghair-musalmaano ko bhi **najaat-yaafta** samajhtey hain jo **apne tasawwuraat** ke mutabiq ee'maan billaah rakhtey hain (and they also consider those non-Muslims to be **saved** who believe in Allah according to their **own ideas**).

Lekin Quran ki iss aayat ne waazeh kar diya ke (but, this verse of the Quran makes it clear that) ee'maan billaah ke saath risaalat-e-Muhammadiya par ee'maan laana bhi zaroori hai (along with faith in Allah, it is also necessary to believe in the message of Muhammad).

Agar iss aakhiri risaalat ka inkaar hoga toh iss inkaar ke saath ee'maan billaah **ghair-mo'tabar** aur **na-maqbuul** hai (if this last message is denied, then with this denial, faith in Allah is **untrustworthy** and **unacceptable**).

(Mazeed dekhiye Surah Al-Baqarah ki aayat number 62 ka Haashia) (See also footnote on verse 62 of Surah Al-Baqarah).



يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ
ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

*yas'aluka Ahlul Kitaabi an tunazzila 'alaihim Kitaabam minas samaaa'i faqad sa aloo
Moosaa akbara min zaalika faqaaloo arinal laaha jahratan fa akhazat humus saa'iqatu
bizulmihim; summat takhazul 'ijla mim ba'di maa jaa'at humul baiyinaatu fa'afawnaa
'ann zaalik; wa aatainaa Moosaa sultaanam mubeenaa.*

*The people of the Scripture ask of you that you should cause an (actual) Book to
descend upon them from heaven. They asked a greater thing of Moses aforetime, for
they said: Show us Allah plainly. The storm of lightning seized them for their
wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs
(of Allah's Sovereignty) had come unto them. And We forgave them that! And We
bestowed on Moses evident authority.*

*Aap se yeh ahle kitaab darkhwaast kartey hain ke aap un ke paas koi aasmaani kitaab
laayein, ²¹⁴ Hazrat Moosa (alaihis salaam) se toh unhon ne iss se bahut badi
darkhwaast ki thi ke hamein khullam-khulla Allah Ta'ala ko dikhaa dey, pas un ke uss
zulm ke baa'es un par kadaake ki bijlii aa padi, phir ba-wajood ke un ke paas bahut
daleelein pahonch chuki thi unhon ne bach'dey ko apna mabood bana liya, lekin Hum
ne yeh bhi maaf farma diya aur Hum ne Moosa ko khula ghalba (aur sariih daleel)
inaayat farmaayi.*

²¹⁴. Yaani jis tarah Moosa (alaihis salaam) **Koh-e-Tuur** par gaye aur **takhtiyon** par
likhi hui Tawraat ley kar aaye (that is, just as Moses – peace be upon him –
went to the **Mount Sinai** and brought the Torah written on the **tablets**), usi
tarah aap bhi aasman par ja kar **likha hua Quran Majeed** ley kar ayein (in the
same way, you should go to the Heaven and bring the **written Glorious
Quran**). Yeh mutaalba mahez **inaad, juhuud aur ta'annut** ki bina par tha (this
demand was based only on **perversity, ingratitude and stubbornness**).



وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

*Wa rafa'naa fawqahumut Toora bimeesaaqihim wa qulnaa lahumud khulul baaba
sujjadanw wa qulnaa lahum laa ta'doo fis Sabti wa akhaznaa minhum meesaaqan
ghaleezaa.*

*And We caused the Mount to tower above them at (the taking of) their covenant: and
We bade them: Enter the gate, prostrate! and We bode them: Transgress not the
Sabbath! and We took from them a firm covenant.*

*Aur un ka qaul leney ke liye Hum ne un ke saron par Tuur pahaad la khada kar diya aur
unhein hukm diya ke sajjadaa kartey hue darwazey mein jao aur yeh bhi farmaya ke hafta
ke din mein tajaawuz nah karna aur Hum ne un se sakht se sakht qaul wa qaraar liye.*



فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِّرُوا بِنِهَايَةِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

*Fabimaa naqdihim meesaaqahum wa kufrihim bi Aayaatil laahi wa qatlihimul
Ambiyaaa'a bighairi haqqinw wa qawlihim quloobunaa ghulf; bal taba'al laahu
'alaihaa bikufrihim falaa yu'minoona illaa qaleelaa.*

*Then because of their breaking of their covenant, and their disbelieving in the
revelations of Allah, and their slaying of the prophets wrongfully, and their saying:
Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so
that they believe not except a few –*

*(Yeh saza thi) Ba-sabab un ki ‘ahd-shikni ke aur ahkaam-e-ilaahi ke saath kufr karne ke
aur Allah ke nabiyon ko na-haq qatl kar daalnay ke, ²¹⁵ aur uss sabab se ke yuun kahtey
hain ke hamaarey dilon par ghilaaf hai, halaaan’ke dar-asal un ke kufr ki wajah se un ke
dilon par Allah Ta’ala ne mohr laga di hai, iss liye yeh qadr-e-qaliil hi ee’maan laatey hain.*

215. Taqdiiri ibaatat yuun hogi (the text of destiny will be as follows)

”فَبَنَقَضْنَاهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ“

“So they broke their covenant, We cursed them”.

Yaani Hum ne un ke **naqz-e-miisaaq**, **kufr bi-aayaat Allah** aur **qatl-e-anbiyaa** waghera ki wajah se un par laanat ki ya saza di (that is, We, due to their **breach of covenant**, **disbelief in the verses of Allah** and **killing of prophets** and others, cursed or punished them).



وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

Wa bikufrihim wa qawlihim 'alaa Maryama buh taanan 'azeema.

And because of their disbelief and of their speaking against Mary a tremendous calumny;

Aur un ke kufr ke baa'is aur Maryam par bahut bada bohtaan baandhney ke baa'is. 216

- 216.** Iss se muraad Yusuf Najjar ke saath Hazrat Maryam (alaiha salaam) par **bad-kaarii ki tohmat** hai {this refers to the **accusation of immorality** against Hazrat Maryam – peace be upon her – along with Yusuf Najjar (Joseph the carpenter)}.

Aaj bhi baaz **naam-nihaad muhaqqiqiin** iss bohtaan azeem ko ek haqeeqat saabita bawar karaaney par tuley hue hain (even today some **so-called researchers** are bent on making this great slander a fact) aur kahtey hain ke Yusuf Najjar (**na'uuzu-billaah**) Hazrat 'Isa (alaihis salaam) ka baap tha {and say that Yusuf Najjar (Joseph the carpenter) (**we seek refuge in Allah**) was the father of 'Isa (Jesus – peace be upon him)} aur yuun Hazrat 'Isa (alaihis salaam) ki bin-baap ke **mo'jizana wilaadat** ka bhi inkaar kartey hain {and so they deny the **miraculous birth** of Isa (Jesus – peace be upon him) who was without father}.



وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ
لَهُمْ وَإِنَّ الَّذِينَ آخَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاءُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا



Wa qawlihim innaa qatal nal maseeha 'Eesab-na-Maryama Rasoolal laahi wa maa qataloohu wa maa salaboohu wa laakin shubbiha lahum; wa innal lazeenakh talafoo feehee lafee shakkim minh; maa lahum bihee min 'ilmin illat tibaa'az zann; wa maa qataloohu yaqeenaa.

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo!

Those who disagree concerning it are in doubt thereof; they have no knowledge thereof except pursuit of a conjecture; they slew him not for certain.

Aur yuun kahney ke baa'is ke hum ne Allah ke rasool Maseeh 'Isa bin Maryam ko qatl kar diya halaan'ke nah toh unhon ne usay qatl kiya nah suulii par cha'dhaaya, ²¹⁷ balkay un ke liye un ('Isa) ka shabiih bana diya gaya tha, ²¹⁸ yaqeen jaano ke Hazrat 'Isa (alaihi salaam) ke barey mein ikhtelaaf karne waaley un ke barey mein shak mein hain, unhein uss ka koi yaqeen nahi bajuz takhmiinii baaton par amal karne ke, ²¹⁹ itna yaqeeni hai ke unhon ne unhein qatl nahi kiya.

217. Iss se wazeh ho gaya ke Hazrat 'Isa (alaihis salaam) ko Yahoodi qatl karne mein kaamyab ho sakey nah **suulii** cha'dhaaney mein {from this it became clear that the Jews neither succeeded in killing 'Isa (Jesus – peace be upon him) and in the **crucifixion**}. Jaisa ke un ka mansuuba tha (like as they had a plan) Jaisa ke Surah Aale Imran ki **aayat number 55** ke **hashiye mein** mukhtasar tafseel guzar chuki hai (as has been briefly explained in the footnote of verse 55 of Surah Aale Imran).

218. Iss ka matlab yeh hai ke jab Hazrat 'Isa (alaihis salaam) ko Yahoodiyon ki **saazish** ka pata chala toh unhon ne apne **Hawaariyon** ko jin ki taa'daad 12 ya 17 thi, jama kiya aur farmaya ke **tum mein se koi shakhs meri jagah qatl honay ke liye tayyar hai?** {This means that when 'Isa (Jesus – peace be upon him) found out about the **conspiracy** of the Jews, he gathered his **disciples**, numbering 12 or

17, and said that, **“Is any one of you ready to be killed in my place?”** } Taakay Allah Ta’ala ki taraf se uss ki shakal-o-soorat meri jaisi bana di jaye.

Ek naujawaan iss ke liye tayyar ho gaya (So that Allah Ta’ala may make his visible face look like me. A young man got ready for it.) Chunancheey Hazrat ‘Isa (alaihis salaam) ko wahan se aasman par utha liya gaya {so ‘Isa (Jesus – peace be upon him) was taken up to the Heaven from there}.

Baad mein Yahoodi aaye aur unhon ne uss naujawaan ko ley ja kar suulii par cha’dha diya jisey Hazrat ‘Isa ka **ham-shakl** bana diya gaya tha (later the Jews came and took the young man, who had been made **lookalike** of ‘Isa (Jesus), and crucified him}. Yahoodi yahi samajhtey rahey ke hum ne ‘Isa (alaihis salaam) ko suulii di hai (the Jews kept presuming that we had crucified ‘Isa (Jesus – peace be upon him)). **Dar-haalii-ki** Hazrat ‘Isa (alaihis salaam) uss waqt wahan mawjood hi nah thay {**under the circumstances**, ‘Isa (Jesus – peace be upon him) was not there at that time} woh **zindah jism-e-'unsurii** ke saath aasman par uthaaye ja chukey thay (he had been taken up to the Heaven with the **living elemental body**) (ابن كثير و فتح القدیر) (Ibn Kathir and Fath al-Qadir)

219. ‘Isa (alaihis salaam) ke **ham-shakal shakhs** ko qatl karne ke baad {after killing the **lookalike person** of ‘Isa (Jesus – peace be upon him)} ek giroh toh yahi kahta raha ke Hazrat ‘Isa (alaihis salaam) ko qatl kar diya [one group kept saying that ‘Isa (Jesus – peace be upon him) was killed} jab ke dusra giroh jisey yeh andaza ho gaya ke **masluub shakhs** ‘Isa (alaihis salaam) nahi, koi aur hai {while the other group that realized that the **crucified person** was not ‘Isa (Jesus – peace be upon him), but someone else}, woh Hazrat ‘Isa (alaihis salaam) ke **qatl aur masluub honay ka** inkaar karta raha {they kept denying **about the killing and crucifixion** of ‘Isa Jesus – peace be upon him)}. Baaz kahtey hain ke unhon ne ‘Isa (alaihis salaam) ko aasman par jaatey hue bhi dekha tha {some say that they had seen ‘Isa (Jesus – peace be upon him) ascending to the Heaven}.

Baaz kahtey hain ke iss **ikhtelaaf** se muraad woh ikhtelaaf hai jo khud Isaiyon ke **Nastuuriyya firqey** ne kaha ke 'Isa (alaihis salaam) jism ke lihaaz se toh suulii dey diye gaye lekin **laahuut** (Khuda-wandii) ke etibaar se nahi. {Some say that this difference refers to the **difference** that the **Nestorian sect** of the Christians themselves said that 'Isa (Jesus – peace be upon him) was crucified physically, but not in terms of **divinity** (sovereignty)}. **Malkaaniya firqey** ne kaha ke yeh qatl-o-salb **naasuut** aur **laahuut** dono etibaar se mukammal taur par hua hai (the **Malkaaniya sect** said that the killing and crucifixion had taken place completely in terms of **human kind** and **divinity**). (*Fath al-Qadir*) Bahar-haal woh **ikhtelaaf**, **taraddud** aur **shak** ka shikaar rahey (however, they remained victims of **disagreement**, **indecisiveness** and **suspicion**)

{**Note from the Transliterator:** '**Malkaaniya sect**' is a sect of Christians that counts Maryam (Mary – peace be upon her) as the part of the Trinity}



بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Bar rafa'ahul laahu ilayh; wa kaanal laahu 'Azeezan Hakeemaa.

But Allah took him up unto Himself. Allah is ever Mighty, Wise.

Balkay Allah Ta'ala ne unhein Apni taraf utha liya ²²⁰ aur Allah bada Zabardast aur poori Hikmaton waala hai. ²²¹

- 220.** Yeh nas sariih hai iss baat par ke Allah Ta'ala ne Apni **Qudrat-e-kaamila** se Hazrat 'Isa (alaihis salaam) ko zindah aasman par utha liya {this text is clear about the fact that Allah Ta'ala with His **Perfect Power** took 'Isa (Jesus – peace be upon him) alive to the Heaven} aur **mutawaatir** sahih ahadees se bhi yeh baat saabit hai (and this is also proved by the **uninterrupted order of** authentic hadiths). Yeh ahadees hadees ki tamaam kitabon ke ilawa Sahih Bukhari-o-Sahih Muslim mein bhi waarid hain (these hadiths are also found in Sahih Bukhari and Sahih Muslim besides all the books of hadith).

Un ahadees mein aasman par uthaaye jaane ke ilawa **Qayamat ke qareeb** un ke nuzool ka aur deegar bahut si baaton ka tazkira hai (In addition to being taken up to the Heaven, these hadiths mention his descent **near the Last Day** and many other things).

Imam Ibn Kaseer yeh tamaam riwayaat ka zikar karkay aakhir mein tahreer farmaatey hain (Imam Ibn Kathir mentions all these narrations and writes them at the end) pas yeh ahadees rasool Allah (Sallallahu alaihi wa sallam) se **mutawaatir** hain (so these hadiths are **consistent** with the Messenger of Allah – peace and blessings of Allah be upon him). Un ke **raawiyon** mein (among the **narrators** are) Hazrat Abu Hurairah, Hazrat Abdullah bin Masood, Usman bin Abi al-Aas, Abu Umamah, Nawwas bin Sam'an, Abdullah bin Amru bin Al-Aas, Majma bin Jaria, Abi Sariyah aur Huzaifah bin Usaid (radhiyallahu anhum – may Allah be pleased with them) hain.

Un ahadees mein aap ke nuzool ki sifat aur jagah ka bayan hai (those hadiths describe the nature and place of your descent), aap (alaihis salaam) **Damishq** mein **manaara sharqia** ke paas uss waqt utreinge jab Fajr ki namaaz ke liye **iqamath** ho rahi hogi {Isa (Jesus – peace be upon him) will descend at the **minaret in the eastern side of Damascus** at the time when the **second call** (Iqamah) to Fajr prayer is being given}.

Aap **khanzeer** ko qatl kareinge, **saleeb** tod deingey, **jizya** maaf kar deingey, un ke daur mein sab musalmaan ho jayeinge {you will kill the **pigs**, break the **cross**, excuse Jizya (i.e. taxation taken from non-Muslims), in his period all will become Muslims), **Dajjal ka qatl** bhi aap ke haathon se hoga aur **yaajuuj-o-maajuuj ka zahuur-o-fasaad** bhi aap ki maujuudgii mein hoga {the **killing of Dajjal (Anti-Christ)** will also be done at your hands and the **appearance and corruption of Gog and Magog** will also take place in your presence}, **bil-aakhir** aap hi ki bud-dua se un ki halaakat waaqe' hogi (**in the end**, it is your curse that will destroy them).

221. Woh Zabardast aur Gaalib hai (He is Splendid and Mighty), Uss ke Iraada aur Mashiiyyat ko koi ta'al nahi sakta (no one can avert His intention and Will) aur jo Uss ki panah mein aa jaye, usay koi nuqsan nahi pahuncha sakta (and whoever seeks refuge in Him, no one can harm him), aur Woh Hakeem bhi hai (and He is also All-Wise) Woh jo faisla bhi karta hai, hikmat par mubni hota hai (He whatever decides is based on wisdom).



وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

Wa im min Ahlil Kitaabi illaa layu'minanna bihee qabla mawtihee wa Yawmal

Qiyaamati yakoonu 'alaihim shaheeda.

*There is not one of the People of the Scripture but will believe in him before his death,
and on the Day of Resurrection he will be a witness against them –*

*Ahle Kitaab mein ek bhi aisa nah bacheyga jo Hazrat 'Isa (alaihis salaam) ki maut se
pehle un par ee'maan nah laa chukey, ²²² aur Qayamat ke din aap un par gawaah
hongey. ²²³*

222. "قَبْلَ مَوْتِهِ" mein "ه" ki zameer ka marja' baaz mufasssireen ke nazdeek ahle kitaab (Nasara) hain {in 'before his death' (*qabla mawtihee*) the antecedent of pronoun 'his', according to some commentators, refer to the People of the Book (Christians)} aur matlab yeh ke har Isai maut ke waqt Hazrat 'Isa par ee'maan ley aata hai {and that means every Christian believes in 'Isa (Jesus) at the time of death}. Go maut ke waqt ka ee'maan **naafe** nahi (**although**, faith, at the time of death, is not **beneficial**). Lekin **salaf** aur **aksar mufasssireen** ke nazdeek iss ka **marja'** Hazrat 'Isa (alaihis salaam) hain (but, according to the **Predecessors** and **most of the commentators**, the **referred person** is 'Isa (Jesus – peace be upon him))} aur matlab yeh hai ke jab un ka dobarah duniya mein nuzool hoga aur woh **Dajjal** ko qatl karkay Islam ka bol-baala kareinge {and this means that when he descends down to the world again and will spread the word of Islam after killing the Dajjal (**Antichrist**)} toh uss waqt jitne

Yahoodi aur Isai hongey un ko bhi qatl kar daleingey aur **ruu-e-zameen** par musalmaan ke siwa koi aur baaqi nah bacheyga (then, at that time, he will kill all the Jews and Christians and on **the face of the earth**, no one will remain except Muslims).

Iss tarah iss duniya mein jitne bhi ahle kitaab Hazrat 'Isa par ee'maan laaney waaley hain woh Hazrat 'Isa (alaihis salaam) ki maut se pehle-pehle un par ee'maan laa kar iss **duniya se guzar chukeingey** {in this way, in this world, all the People of the Book who believe in 'Isa (Jesus) will **have passed through this world** believing in him before the death of 'Isa (Jesus – peace be upon him)}. **Khwaah** un ka ee'maan kisi bhi dhang ka ho (**no matter** their faith be of any manner).

Sahih ahadees se bhi yahi saabit hai (from the authentic hadiths, this same is also proved). **Chunanchey** nabi (Sallallahu alaihi wa sallam) ne farmaya (**Hence**, the Prophet – peace and blessings of Allah be upon him – said):

“Qasam hai Uss zaat ki jis ke Haath mein meri jaan hai! Zaroor ek waqt aayega ke tum mein Ibn Maryam haakim-o-‘aadil ban kar naazil hongey, woh saleeb ko tod deingey, Khanzeer ko qatl kareinge, jizya utha deingey aur maal ki itni bhautaat ho jayegi ke koi usay qubool karne waala nahi hoga. (Yaani sadqa khairaat leney wala koi nahi hoga) Hatta ke ek sajda duniya-o-maa-fiiha se behtar hoga.”

“By the One in Whose Hand is my soul! There will surely come a time when Ibn Maryam shall soon descend among you as a ruler and a trustworthy, he shall break the cross, kill the pig, abolish the Jizyah, and the wealth will be so bountiful that there will be none to accept it (that is, there will be no one to receive alms and charity). Even a single prostration is better than the world and whatever is in it.”

Phir Hazrat Abu Hurairah (radhiyallahu anhu) farmaatey **‘agar tum chaaho toh Quran ki yeh aayat pad’h lo’** (then, Hazrat Abu Hurairah – may Allah be pleased with him – would say: **‘If you wish, recite this verse of the Quran’**):

“وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ”

“*Wa im min Ahlil Kitaabi illaa layu'minanna bihee qabla mawtihee...*”

“*There is not one of the People of the Scripture but will believe in him before his death...*”

“*Ahle Kitaab mein ek bhi aisa nah bacheyga jo Hazrat ‘Isa (alaihis salaam) ki maut se pehle un par ee’maan nah laa chukey...*”

(صحيح بخاري- كتاب الأنبياء) (Sahih Bukhari: The Book of Prophets)

Yeh ahadees itni kasrat se aayi hain ke unhein **tawaatur ka darja** haasil hai (these hadiths have come so frequently that they have the **status of having numerous chains of narrators**) aur unhi **mutawaatir sahih riwayaat** ki buniyaad par ahle Sunnat ke **tamaam makaatib ka muttafiqa aqeedah** hai ke (and on the basis of those **uninterrupted order of authentic traditions** it is the **unanimous belief of all schools** of Ahle Sunnah that) Hazrat ‘Isa (alaihis salaam) aasman par zindah hain aur **Qayamat ke qareeb** duniya mein un ka nuzool hoga aur Dajjal ka aur **tamaam Adyaan** ka khaatma farma kar Islam ko ghalib farmaeinge {that ‘Isa (Jesus – peace be upon him) is alive in the Heavens and **near the Day of Resurrection** he will descend in the world and will cause Islam to prevail after eliminating Dajjal (Antichrist) and **all religions**}.

Yaajuuj-maajuuj ka Khuruuj bhi Hazrat ‘Isa (alaihis salaam) hi ki maujuudgii mein hoga (**the exodus of Gog and Magog** will also take place in the presence of Isa (Jesus – peace be upon him)) aur Hazrat ‘Isa (alaihis salaam) ki **dua ki barkat se** hi iss **fitne** ka bhi khaatma hoga jaisa ke ahadees se wazeh hai {and **with the blessings of the supplication** of ‘Isa (Jesus – peace be upon him), this **calamity** will also end, as is clear from the hadiths}.

223. Yeh **gawaahi** apni pehli zindagi ke halaat se mutallaq hogi (this **testimony** will related to the circumstances of his first life). Jaisa ke Surah Al-Maidah ke aakhir mein wazahat hai (as explained at the end of Surah Al-Maidah)

“وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ”

“... wa kuntu 'alaihim shaheedam maa dumtu feehim...”

“... I was a witness of them while I dwelt among them...”

“... Main un par gawaah raha jab tak un mein raha...”

(Surah Al-Maidah: The Table Spread with Food | Chapter 5 – verse 117)



فِظْلَمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ
كَثِيرًا ۝١٦٠

*Fabizulmin minal lazeena haadoo harramnaa 'alaihim taiyibaatin uhillat lahum wa
bisadihim 'an sabeelil laahi kaseeraa.*

Because of the wrongdoing of the Jews We forbade them good things which were (before)
made lawful unto them, and because of their much hindering from Allah's way,
Jo nafiis cheezein un ke liye halaal ki gayi thi woh Hum ne un par haraam kar di un ke
zulm ke baa'is aur Allah Ta'ala ki raah se aksar logon ko rokney ke baa'is. ²²⁴

²²⁴. Yaani un ke un **jaraa'im-o-ma'aasii** ki wajah se **bataur saza** bahut si halaal
cheezein Hum ne un par haraam kar di thi (that is, as a **punishment** for their
crimes and sins, We had forbidden them many lawful things) (Jin ki tafseel
Surah Al-An'am: 146 mein hai) (the details of which are given in the verse 146
of Surah Al-An'am).



وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ۝١٦١

*Wa akhzihimur ribaa wa qad nuhoo 'anhu wa aklihim amwaalan naasi bilbaatil; wa
a'tadnaa lilkaafireena minhum 'azaaban aleema.*

And of their taking usury when they were forbidden it, and of their devouring people's
wealth by false pretences, We have prepared for those of them who disbelieve a
painful doom.

**Aur suud jis se mana kiye gaye thay usay leney ke baa'is aur logon ka maal na-haq
maar khaney ke baa'is aur un mein jo kuffaar hain Hum ne un ke liye alam-naak azaab
muhayya kar rakha hai.**



لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

**Laakinir raasikhoona fil'ilmi minhum walmu'minoona yu'minoona bimaaa unzila ilaika
wa maaa unzila min qablika walmuqeemeenas Salaata walmu'toonaz Zakaata walmu
'minoona billaahi wal yawmil Aakhir; ulaaa'ika sanu'teheim ajran 'azeemaa. (Section 22)**

**But those of them who are firm in knowledge and the believers believe in that which is
revealed unto you, and that which was revealed before you, especially the diligent in
prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon
these We shall bestow immense reward.**

**Lekin un mein se jo kaamil aur mazbuut ilm waaley hain aur ee'maan waaley hain ²²⁵
jo uss par ee'maan laatey hain jo aap ki taraf utaara gaya aur jo aap se pehle utaara
gaya aur namaazon ko qaa'im rakhney waaley hain ²²⁶ aur zakaath ke adaa karney
waaley hain ²²⁷ aur Allah par aur Qayamat ke din par ee'maan rakhney waaley hain, ²²⁸
yeh hain jinhein Hum bahut badey ajr ataa farmaeinge.**

225. Un se muraad Abdullah bin Salaam (radhiyallahu anhu) **waghera** hain jo
Yahoodiyon mein se musalmaan ho gaye thay (those refer to Abdullah bin
Salaam – may Allah be pleased with him – **and others** who became Muslims
from among the Jews).

226. Un se muraad bhi woh ahle ee'maan hain jo ahle kitaab mein se musalmaan hue
ya phir **muhaajiriin**-o-Ansaar muraad hain {they also mean those believers who
have become Muslims among the People of the Book or are meant **emigrants**
(Muhaajiriin) and Ansaar}.

Yaani Shariat ka **pukhta ilm** rakhney waaley aur **kamaal-e-ee'maan se muttasaf** log un ma'aasii ke irtekaab se bachtey hain jinhein Allah Ta'ala na-pasand farmaata hai (that is, those who have a **firm knowledge** of the Shari'ah and are **endowed with perfect faith** avoid committing sins which Allah Ta'ala dislikes it).

227. Iss se muraad **zakaath amwaal** hai {from this what is meant is **Zakat (alms) on wealth**}, ya **zakaath nufuus** {Zakat (alms) on selves} yaani apne **akhlaaq-o-kirdaar ki tathhiir** aur un ka **tazkiya** karna, ya dono hi muraad hain (that is, refining of one's morals and character and purification of them, or both)
228. Yaani iss baat par yaqeen rakhtey hain ke Allah ke siwa koi mabood barhaq nahi (that is, they believe that there is none worthy of worship except Allah). **Niiz** (in addition) **baa's-baa'dal-maut** aur **amlon par jaza-o-saza** ka yaqeen rakhtey hain (they believe in **resurrection after death** and **rewards and punishments for actions**).



﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا﴾

innaaaa awhainaaa ilaika kamaaaa awhainaaa ilaa Noohinw wan nabiyyeena mim ba'dih; wa awhainaaa ilaaa ibraaheema wa Ismaaaa'eela wa Ishaqa wa Ya'qooba wal Asbaati wa 'Eesaa wa Ayyooba wa Yoonusa wa haaroona wa Sulaimaan; wa aatainaa Daawooda Zabooraa.

Lo! We inspire you as We inspired Noah (NuuH) and the prophets after him, as We inspired Abraham (Ibrahim) and Ishmael (Ismaa'iil) and Isaac (Ishaque) and Jacob (Yaqoob) and the tribes, and Jesus ('Isa) and Job (Ayyuub) and Jonah (Yunus) and Aaron (Haroon) and Solomon (Sulaiman), and as We imparted unto David (Dawud) the Psalms (Zabuur);

Yaqeenan Hum ne aap ki taraf usi tarah wahii ki hai jaise ke Nooh (alaihis salaam) aur un ke baad waaley nabiyon ki taraf ki, aur Hum ne wahii ki Ibrahim aur Ismaa'il aur Ishaque aur Yaqoob aur un ki aulaad par aur 'Isa aur Ayyuub aur Yunus aur Haroon aur Sulaiman ki taraf. ²²⁹ Aur Hum ne Dawud (alaihis salaam) ko Zabuur ataa farmaayi.

- 229.** Hazrat Ibn Abbas (radhiyallahu anhu) se marwi hai ke baaz logon ne kaha ke Hazrat Moosa (alaihis salaam) ke baad kisi insaan par Allah Ta'ala ne **kuch naazil nahi kiya** {it is narrated from Ibn Abbas – may Allah be pleased with him – that some people said that Allah has **not revealed anything** to any human after Prophet Moosa (Moses – peace be upon him)} *aur yuun nabi (Sallallahu alaihi wa sallam) ki wahii-o-risaalat se bhi inkaar kiya, jis par yeh aayat naazil hui (and thus denied the revelation and message of the Prophet – peace and blessings of Allah be upon him – on that, this verse was revealed). (Ibn Kathir) jis mein mazkoorah qaul ka radd kartey hue risaalat-e-Muhammadiya (Sallallahu alaihi wa sallam) ka asbaat kiya gaya hai (in which the message of the Prophet Muhammad – peace and blessings of Allah be upon him – has been confirmed by rejecting the above statement).*



وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾

Wa Rusulan qad qasas naahum 'alaika min qablu wa Rusulal lam naqsushum 'alaik; wa kallamallaahu Moosaa takleemaa.

And messengers We have mentioned unto you before and messengers We have not mentioned unto you; and Allah spoke directly unto Moses;

Aur aap se pehle ke bahut se rasoolon ke waaqi'aat Hum ne aap se bayaan kiye hain ²³⁰ aur bahut se rasoolon ke nahi bhi kiye ²³¹ aur Moosa (alaihis salaam) se Allah Ta'ala ne saaf taur par kalaam kiya. ²³²

- 230.** Jin nabiyon aur rasoolon ke **asmaa-e-giraamii** aur un ke **waaqi'aat** Quran Kareem mein bayan kiye gaye hain un ki taa'daad 24 ya 25 hai (the number of

prophets and messengers whose **respected names** and their **events** are mentioned in the Holy Quran is **24** or **25**).

- | | | |
|------------------------------|-------------------------------|----------------------------------|
| (1) Aadam (Adam) | (2) Idrees (Idris) | (3) Nooh (Noah) |
| (4) Hood (Hud) | (5) Saleh (Salih) | (6) Ibraheem (Abraham) |
| (7) Lut (Lot) | (8) Ismaa'iil (Ismail) | (9) Ishaque (Isaac) |
| (10) Yaqoob (Jacob) | (11) Yusuf (Joseph) | (12) Ayyuub (Job) |
| (13) Shoaib (Shu'ayb) | (14) Moosa (Moses) | (15) Haroon (Aaron) |
| (16) Yunus (Jonah) | (17) Dawood (David) | (18) Sulaiman (Solomon) |
| (19) Ilyaa (Elijah) | (20) Al-Yasa' (Elisha) | (21) Zakariya (Zachariah) |
| (22) Yahya (John) | (23) 'Isa (Jesus) | |
- (24) **Zul-Kifl (Ezekiel)** {Aksar mufasssireen ke nazdeek (according to majority of commentators)}
- (25) **Hazrat Muhammad** {Salawaat Allah wa Salaamah alaihi wa alaihim ajma'een (Allah's blessings and peace be upon him and upon them all)}.

- 231.** Jin Anbiyaa-o-rusul ke naam aur waaqi'aat Quran mein bayan nahi kiye gaye, un ki taa'daad kitni hai? (What is the number of Prophets and Messengers whose names and events are not mentioned in the Quran?) Allah Ta'ala hi behtar Jaanta hai. (Allah Ta'ala Knows best). Ek hadees mein jo bahut mashhoor hai **ek laakh 24 hazaar** aur ek hadees mein **8 hazaar** taa'daad batlaayi gayi hai (in one hadith, which is very famous, **one lakh 24 thousand**, and in another hadith **8 thousand** numbers have been mentioned). Lekin yeh riwayaat sakht za'iif hain (but, these traditions are very weak).

Quran-o-Hadees se sirf yahi maloom hota hai ke **mukhtalif adwaar-o-haalaat** mein **mubashshiriin-o-munziriin** atay rahey hain (the only thing that is known from Quran and Hadith is that there have been **bearers of good news and warners** coming in **different periods and circumstances**). **Bil-aakhir** yeh **silsila-e-nabuwat** Hazrat Muhammad (Sallallahu alaihi wa sallam) par khatam farma diya gaya (**eventually**, this **series of prophethood** ended with the Prophet Muhammad – peace and blessings of Allah be upon him).

Aap se pehle kitney nabi aaye un ki sahih taa'daad Allah ke siwa koi nahi jaanta (no one knows the exact number of Prophets who came before you – peace and blessings of Allah be upon him – except Allah), **taham** aap (Sallallahu alaihi wa sallam) ke baad jitne bhi **daa'wey-daraan-e-nabuwat** ho guzray ya hongey, sab ke sab **Dajjal aur Kazzaab** hain aur un ki jhooti nabuwat par ee'maan laaney waaley **daa'ira-e-Islam** se khaarij hain aur ummat-e-Muhammadiya se alag ek **mutawaazii ummat** hain (**however, all the claimants of prophethood** after him – peace and blessings of Allah be upon him – have been or will be, all of them are **antichrists and liars**, and those who believe in their false prophethood are out of the **realm of Islam** and separate from the Muhammadan nation they are a **parallel nation**).

Jaise Ummat-e-Baa'biya aur Ummat-e-Bahai'ya aur Ummat-e-Mirzai'ya waghera. Isi tarah Mirza Qadiani ko **maseeh-e-mau'uud** maanney waaley Lahori Mirzai'yii hain (similarly, the Lahorians who believe Mirza Qadiani as the '**Promised Messiah**' are Mirzai'yii).

232. Yeh Moosa (alaihis salaam) ki woh **khaas sifat** hai jis mein woh **dusrey Anbiyaa se mumtaaz** hain {this is the **special attribute** of Moosa (Moses – peace be upon him) in which he is **distinguished from other prophets**}. Sahih Ibn Hibban ki ek riwayat ki ruu se Imam Ibn Kaseer ne iss **sifat-e-ham-kalaamii** mein Hazrat Aadam (alaihis salaam) wa Hazrat Muhammad (Sallallahu alaihi wa sallam) ko bhi shareek mana hai (according to a narration of Sahih Ibn Hibban, Imam Ibn Kathir has included Hazrat Adam – peace be upon him – and Hazrat Muhammad – peace and blessings of Allah be upon him – in this **attribute of conversation**). {*Tafseer Ibn Kaseer zeir-e-aayat* (*Tafsir Ibn Kathir under the verse*) **تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ** (Of those messengers, some of whom We have caused to excel others...)} }



رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١٦٥﴾

*Rusulam mubashshireena wa munzireena li'allaa yakoona linnaasi 'alal laahi hujjatum
ba'dar Rusul; wa kaanallaahu 'Azeezan Hakeema.*

*Messengers of good cheer and of warning, in order that mankind might have no
argument against Allah after the messengers. Allah is ever Mighty, Wise.*

*Hum ne unhein rasool banaya hai, khush-khabriyan sunaanay waaley aur agaah karne
waaley ²³³ taakay logon ki koi hujjath aur ilzaam rasoolon ke bhejney ke baad Allah
Ta'ala par rah nah jaaye. ²³⁴ Allah Ta'ala bada Gaalib aur bada Ba-Hikmat hai.*

233. Ee'maan waalon ko **jannat aur uss ki ne'maton** ki khush-khabri dena (to give glad tidings to the believers of **Paradise and its blessings**) aur kaafiron ko Allah ke azaab aur **bhadaktii hui Jahannum** se daraana (and to warn the disbelievers of the punishment of Allah and **flaming Hell**).

234. Yaani **nabuwat ya inzaar-o-tabshiir ka yeh silsila** Hum ne iss liye qaa'im farmaaya (that is, we have established **this chain of prophecy or warning and disclosure of good news**) ke kisi ke paas yeh uzr baaqi nah rahey ke humein toh Tera paighaam pahuncha hi nahi (that no one has the excuse that Your message has not reached us).

Jis tarah dusrey maqam par farmaaya (as said in the other place):

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
ءَايَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنَخْزَىٰ ﴿١٦٤﴾

*Wa law annaaa ahlaknaahum bi 'azaabin min qablihee laqaaloo Rabbanaa law laaa arsalta
ilainaa Rasoolan fanattabi'a Aayaatika min qabli an nazilla wa nakhzaa.*

*And if we had destroyed them with some punishment before it, they would assuredly have said:
Our Lord! If only You had sent unto us a messenger, so that we might have followed Your
revelations before we were (thus) humbled and disgraced!*

Aur agar Hum uss se pehle hi unhein azaab se halaak kar detey, toh yaqeenan yeh kah ut'they ke Aye hamaarey Parwardigaar Tu ne hamaarey paas Apna rasool kyon nahi bheja? Ke hum Teri aayatun ki taabedari kartey, uss se pehle ke hum zaleel wa ruswaa hotey.

(Surah Ta'Ha: Ta-Ha | Chapter 20 – verse 134)



لَٰكِنَ ٱللَّهُ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ ۖ أَنزَلَهُ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ
بِٱللَّهِ شَهِيدًا ﴿١٣٦﴾

Laakinil laahu yashhadu bimaaa anzala ilaika anzalahoo bi'ilmihhee wal malaaa'ikatu yashhadoon; wa kafaa billaahi Shaheeda.

But Allah (Himself) testifies concerning that which He has revealed unto you; in His knowledge has He revealed it; and the angels also testify. And Allah is sufficient Witness.

Jo kuch aap ki taraf utaara hai uss ki baabat khud Allah Ta'ala gawaahi deta hai ke usay Apne ilm se utaara hai aur farishtey bhi gawaahi detey hain aur Allah Ta'ala bataur Gawaah kaafi hai.



إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّواْ ضَلَالًاۭ بَعِيدًا ﴿١٣٧﴾

Innal lazeena kafaroo wa saddoo 'an sabeelil laahi qad dalloo dalaalam ba'eedaa.

Lo! Those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

Jin logon ne kufr kiya aur Allah Ta'ala ki raah se auron ko roka woh yaqeenan gumraahi mein duur nikal gaye.



إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

Innal lazeenakafaroo wa zalamoo lam yakunillaahu liyaghfira lahum wa laa liyahdiyahum tareeqa.

Lo! Those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,
Jin logon ne kufr kiya aur zulm kiya, unhein Allah Ta'ala hargiz hargiz nah bakhshayega aur nah unhein koi raah dikhaayega. 235

- 235.** Kyon ke **musalsal kufr aur zulm ka irtekaab** kar ke, unhon ne apne dilon ko siyaah kar liya hai (because by **constantly committing disbelief and oppression**, they have blackened their hearts), jis se ab un ki **hidaayath-o-maghfirat** ki koi ummeed nahi ki ja sakti (from which no hope of **guidance and forgiveness** can be expected).



إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

Illaa tareeqa jahannamma khaalideena feehaa abadaa; wa kaana zaalika 'alal laahi yaseeraa.

Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.
Bajuz Jahannum ki raah ke jis mein woh hamesha-hamesha padey raheinge, aur yeh Allah Ta'ala par bilkul aasaan hai.



يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

Yaaa aiyuhan naasu qad jaaa'akumur Rasoolu bilhaqqi mir Rabbikum fa ammmminoo khairal lakum; wa in takfuroo fainnna lillaahi maa fis samaawaati wal ard; wa kaanal laahu 'Aleemann hakeemaa.

O mankind! The messenger has come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if you disbelieve, still, lo! Unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

Aye logo! Tumhaarey paas tumhaarey Rab ki taraf haq ley kar rasool aa gaya hai, pas tum ee'maan lao taakay tumhaarey liye behtarii ho aur agar tum kaafir ho gaye toh Allah hi ki hai har woh cheez jo aasmaano aur zameen mein hai, ²³⁶ aur Allah Dana hai Hikmat waala hai.

- ²³⁶. Yaani tumhaarey **kuf**r se Allah ka kya big'deyga (that is, what wrong befalls to Allah with your **disbelief**) jaise Hazrat Moosa (alaihis salaam) ne apni qaum se farmaya tha (as Prophet Moses – peace be upon him – said to his people);

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

Wa qaala Moosaaa in takfuroooo antum wa man fil ardi jamee'an fa innal laaha la Ghaniyyun Hameed.

And Moses said: Though you and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.

Moosa (alaihis salaam) ne kaha ke agar tum sab aur ruu-e-zameen ke tamaam insaan Allah ki na-shukrii karein toh bhi Allah Be-niyaaz aur Taareefon waala hai.

(Surah Ibrahim: Prophet Abraham | Chapter 14 – verse 8)

Aur **hadees-e-qudsii** mein hai (and it is mentioned in the **Divine tradition**).

Allah Taala farmaata hai: “Aye Mere Bandon! Agar tumhaarey awwal-o-aakhir tamaam insaan aur jin iss ek aadmi ke dil ki tarah ho jayein jo tum mein sab se zyaada muttaqii hai toh iss se Meri Baadshaahi mein izaafah nahi hoga aur agar tumhaarey awwal-o-aakhir aur ins-o-jin iss ek aadmi ke dil ki tarah ho jayein jo tum mein sab se bada nafarmaan ho toh iss se Meri Baadshaahi mein koi kami nahi hogi. Aye mere Bandon! Agar tum sab ek maidaan mein jama ho jao aur Mujh se sawaal karo aur Main har insaan ko uss ke sawaal ke mutabiq ataa karoon toh iss se Mere khazaaney mein itni hi kami hogi jitni suu'ii ke samandar mein dubo kar nikaalne se samandar ke paani mein hoti hai.”

Allah Ta'ala says: O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it.

(صحیح مسلم، کتاب البر، باب تحریم، الظلم)

(Sahih Muslim: The Book of Virtue | Chapter: The Prohibition of Oppression)

(Note from the Transliterator: 'Hadees-e-Qudsii' means Divine tradition, a Hadith which relates a revelation from Allah in the language of Prophet Muhammad (peace and blessings of Allah be upon him), Sacred Hadith, in this type of Hadith the message is entirely from Allah while the wording is that of Prophet Muhammad (peace and blessings of Allah be upon him)).



يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ
فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ
سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكِيلًا ﴿١٧١﴾

Yaaa Ahlal Kitaabi laa taghloo fee deenikum wa laa taqooloo 'alal laahi illalhaqq;
innamal Maseehu 'Eesab-nu-Maryama Rasoolul laahi wa Kalimatuhooo alqaahaaa ilaa
Maryama wa roohum minhum fa aaminoo billaahi wa Rusulihee wa laa taqooloo
salaasah; intahoo khairallakum; innamal laahu Ilaahunw Waahid, Subhaanahooo any
yakoona lahoo walad; lahoo maa fissamaawaati wa maa fil ard; wa kafaa billaahi
Wakeela. (Section 23)

O People of the Scripture! Do not exaggerate in your religion nor utter anything concerning Allah except the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from

Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

Aye ahle kitaab! Apne deen ke barey mein hadd se nah guzar jao ²³⁷ aur Allah par bajuz haq ke aur kuch nah kaho, Maseeh 'Isa bin Maryam (alaihis salaam) toh sirf Allah Ta'ala ke rasool aur Uss ke kalma (kun se paida-shuda) hai, jisey Maryam (alaiha salaam) ki taraf daal diya tha aur Uss ke paas ki ruuh ²³⁸ hain iss liye tum Allah ko aur Uss ke sab rasoolon ko maano aur nah kaho ke Allah teen hain, ²³⁹ uss se baaz aa jao ke tumhaarey liye behtarii hai, Allah ibaadath ke laayeq toh sirf ek hi hai aur Woh uss se paak hai ke Uss ki aulaad ho, Usi ke liye hai jo kuch aasmaano mein hai aur jo kuch zameen mein hai. Aur Allah kaafi hai Kaam bananey waala.

237. “غُلُوْ” (**guluu – exaggeration**) ka matlab hai kisi cheez ko uss ki hadd se badha dena (it means to make a representation of something beyond its limits). Jaise Isaiyon ne Hazrat 'Isa (alaihis salaam) aur un ki waalida ke barey mein kiya ke unhein **risaalat-o-bandagii ke maqaam** se utha kar **uluhiyat ke maqaam** par faa'iz kar diya aur un ki Allah ki tarah ibaadath karney lagey {as the Christians did about 'Isa (Jesus – peace be upon him) and his mother, they raised him from **the stage of prophethood and humility** to the **position of divinity** and began to worship him as Allah}. Isi tarah Hazrat 'Isa (alaihis salaam) ke **pairokaaron** ko bhi guluu ka muzaahira kartey hue, **maasuum bana daala** aur un ko **haraam-o-halaal** ke ikhtiyaar se nawaaz diya {in the same way, the **followers** of 'Isa (Jesus – peace be upon him) were exaggerated, **made them innocent** and given the authority to make things **unlawful and lawful**}. Jaisa ke Allah Ta'ala ne farmaaya:

«اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ»

“ittakhazooo ahbaarahum wa ruhbaanahum arbaabammin doonil laahi...”

“They have taken as lords beside Allah their rabbis and their monks...”

“Un logon ne Allah ko chho'd kar apne aalimon aur darveshon ko Rab banaya hai...”

(Surah Al-Tauba: The Repentance | Chapter 9 – verse 31)

Yeh Rab banana hadees ke mutabiq, un ke halaal kiye ko halaal aur haraam kiye ko haraam samajhna tha (taking them as Lord, according to the hadith, was to consider lawful to what they made lawful and unlawful to what they made unlawful). **Dar-haalii-ki** yeh ikhtiyaar sirf Allah ko haasil hai (under the circumstances this authority belongs only to Allah), lekin **ahle kitaab** ne yeh haq bhi apne ulema waghera ko dey diya (but, **the People of Book** also gave this right to their scholars etc.). Allah Ta'ala ne iss aayat mein ahle kitaab ko deen mein isi **guluu** se mana farmaya hai (Allah Ta'ala has forbidden the People of the Book from such **exaggeration** in religion). Nabi (Sallallahu alaihi wa sallam) ne bhi Isaiyon ke iss guluu ke **paish-e-nazar** apne barey mein **apni ummat ko mutanabbe farmaya** (The Prophet – peace and blessings of Allah be upon him – also **warned his nation** about himself **in view of** this exaggeration of Christians).

“لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ؛ فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ”

“Tum mujhe iss tarah hadd se nah bad’haana jis tarah ‘Isaiyon ne ‘Isa bin Maryam (alaihis salaam) ko bad’haaya, main toh sirf Allah ka bandah hun, pas tum mujhe iss ka bandah aur rasool hi kahna.”

‘Do not extol me as the Christians extolled [Jesus] the son of Mary. I am merely a servant,’ so say: ‘[He is] Allah’s servant and His Messenger.’”

(صحيح بخارى- كتاب الانبياء مسند احمد جلد 1 صفحہ 23، نیز دیکھیے مسند احمد جلد 1 صفحہ 153)

(Sahih Bukhari: The Book of Prophets | Musnad Ahmad: Volume 1 – Page 23; In addition see Musnad Ahmad: Volume 1 – Page 153)

Lekin afsos **ummat-e-Muhammadiya** iss ke ba-wajood bhi iss guluu se mahfooz nah reh saki jis mein Isai mubtela hue (but, unfortunately **the nation of Muhammad** could not be safe from the extremism in which the Christians were afflicted) aur ummat-e-Muhammadiya ne bhi apne paighambar ko balkay **naik bandon** tak ko **khudai sifaat** se muttasif tahra diya jo dar-asal Isaiyon ka watiira tha (and the nation of Muhammad also characterized their prophet, rather **pious servants**, with the **divine attributes**, which in fact was the way of Christians).

Isi tarah **ulema-o-fuqahaa** ko bhi deen ka **shaareh aur mufassir** maanney ke bajaye un ko **shaare'** (Shariat saazi ka ikhtiyaar rakhney waley) bana diya hai {in the same way, instead of considering the **scholars and jurists** as **interpreters and commentators** of the religion, they have made them **lawgiver** (those who have the authority to legislate the Islamic law). **Inna lillahi wa inna ilaihi rajioon** (Verily we belong to Allah and verily to Him do we return).

Sach farmaya nabi (Sallallahu alaihi wa sallam) ne (the Prophet – peace and blessings of Allah be upon him – said the truth):

“لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ حَدُّو النَّعْلَ بِالنَّعْلِ”

“Jis tarah ek juuta dusrey juutey ke barabar hota hai, bilkul usi tarah tum pichli ummaton ki pairwi karogey.”

“Just as one sandal is equal to another sandal, so you will follow the previous nations.”

Yaani un ke qadam bah qadam chalogey (that is, you will follow in their footsteps).

238. **كَلِمَةُ اللَّهِ** (**Kalimatullah**) ka matlab yeh hai ke lafz **كُنْ** (**Kun**) se baap ke baghair un ki takhleeq hui aur yeh lafz Hazrat Jibraa'il (alaihis salaam) ke zariye se Hazrat Maryam (alaiha salaam) tak pahoonchaya gaya {The **Word of Allah** means that he was created without a father from the word **“Be”** and this word was conveyed to Hazrat Maryam (Mary – peace be upon her) through Hazrat Jibraa'il (Gabriel – peace be upon him)}.

Ruuhullah ka matlab (the **Spirit of Allah** means) woh **نفخة** (**phoonk - blow**) hai jo Hazrat Jibraa'il (alaihis salaam) ne Allah ke hukm se Hazrat Maryam (alaiha salaam) ke girebaan mein phuunkaa {which Hazrat Jibraa'il (Gabriel – peace be upon him – by the command of Allah blew into the collar of Hazrat Maryam (Mary – peace be upon her)}}, jisey Allah Ta'ala ne baap ke nutfa ke qaa'im maqaam kar diya (which Allah Ta'ala made the substitute of a father's sperm)

Yuun 'Isa (alaihis salaam) Allah ka kalma bhi hain jo farishtey ne Hazrat Maryam (alaiha salaam) ki taraf daala {**like this**, 'Isa (Jesus – peace be upon him) is also the word of Allah, which the angel put towards Hazrat Maryam (Mary – peace be upon her)} **aur Uss ki woh ruuh** hain, jisey ley kar Jibraa'il (alaihis salaam) Maryam (alaiha salaam) ki taraf bhejey gaye (and he is **His spirit** with whom Jibraa'il (Gabriel – peace be upon him) was sent to Maryam (Mary – peace be upon her)). (Tafseer Ibn Kathir).

- 239.** 'Isaiyon ke kayi firqey hain (there are many sects of Christians). Baaz Hazrat 'Isa (alaihis salaam) ko Allah, baaz Allah ka shareek aur baaz Allah ka beta maantey hain {some consider 'Isa (Jesus – peace be upon him) to be Allah, some associate with Allah and some to be son of Allah}. Phir jo Allah maantey hain (then those who believe him as Allah) woh أَفَانِيْمٌ ثَلَاثَةٌ (**teen khudaaon**) ke aur Hazrat 'Isa (alaihis salaam) ke **saalis-e-salaasa (teen se ek)** honay ke qaa'il hain {they are convinced of the '**three hypostases**' and 'Isa (Jesus – peace be upon him) as '**one of the Trinity**' (one of the three)}. Allah Taala farma raha hai ke teen khuda **kahney se baaz aa jao**, Allah Ta'ala ek hi hai (Allah Ta'ala is saying that **refrain from saying** three gods, Allah is Only One)



لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

**Lay yastankifal Maseehu ai yakoona 'abdal lillaahi wa lal malaaa'ikatul muqarraboona;
wa mai yastankif 'an ibaadatihee wa yastakbir fasa yahshuruhum ilaihi jamee'aa.**

The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels.

Whoso scorns His service and is proud, all such will He assemble unto Him;

**Maseeh (alaihis salaam) ko Allah ka banda honay mein koi nang wa aar ya takabbur
wa inkaar hargiz ho hi nahi sakta aur nah muqarrab farishton ko, ²⁴⁰ Uss ki bandagii se
jo bhi dil churaaye aur takabbur wa inkaar karey, Allah Ta'ala un sab ko ikhattaa Apni
taraf jama karega.**

240. Hazrat 'Isa (alaihis salaam) ki tarah baaz logon ne farishton ko bhi **khudaa'ii** mein shareek tahra rakha tha {like 'Isa (Jesus – peace be upon him) some people had also associated angels in the divinity}. Allah Ta'ala farma raha hai ke yeh toh sab ke sab **Allah ke bandey** hain aur iss se inhein qat'an koi inkaar nahi hai (Allah is saying that they are all **servants of Allah** and from this they don't have any denial). Tum unhein Allah ya **Uss ki uluuhayat** mein shareek kis buniyaad par banaatey ho? (On what basis do you associate them with Allah or in **His Divinity**?)



فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ
لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

Fa ammal lazeena aamanoo wa 'amilus saalihaati fa yuwaffeehim ujoorahum wa yazeeduhum min fadlihee wa ammal lazeenas tankafoo wastakbaroo fa yu'azzibuhum 'azaaban aleema wa laa yajidoona lahum min doonil laahi waliyyanw wa laa naseeraa.

Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

Pas jo log ee'maan laaye hain aur shaa'ista aamaal kiye hain un ko un ka poora poora sawaab inaayat farmayega aur Apne fazl se unhein aur zyaada deyga ²⁴¹ aur jin logon ne nang wa aar aur sarkashi aur inkaar kiya, ²⁴² unhein alam-naak azaab deyga ²⁴³ aur woh apne liye siwaaye Allah ke koi himaayatii, aur imdaad karne wala nah payeinge.

241. Baaz ne iss “**zyaada**” se muraad yeh liya hai ke Allah Ta'ala ahle ee'maan ko shafaa'at ka haq ataa farmayega {some have taken it (**more**) to mean that Allah will grant the believers the right of intercession}, yeh **izn-e-shafaa'at** pa kar jin ki baabat Allah chaaheyga yeh shafaa'at kareinge (by receiving this permission of intercession, they will intercede for whom Allah Wills).

242. Yaani Allah ki **ibaadath-o-ita'at** se rukey rahey (that is, they refrained from **worshiping and obeying** Allah) aur uss se **inkaar-o-takabbur** kartey rahey (and kept on doing denial and arrogance from that).

243. Jis tarah dusrey maqaam par farmaya (as stated in the other place)

«إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ»

“..innal lazeena yastakbiroona an 'ibaadatee sa yadkhuloona jahannama daakhireen.”

“... Lo! Those who scorn My service, they will enter hell, disgraced.”

“...Yaqeen maano ke jo log Meri ibaadath se khud-sarii kartey hain woh abhi abhi zaleel ho kar Jahannum mein pahunch jayeinge.”

(Surah Al-Mu'min: The Believer | Chapter 40 – verse 60)



يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

Yaa aiyuhan naasu qad jaaa'akum burhaanum mir Rabbikum wa anzalnaaa ilaikum Nooram Mubeena.

O mankind! Now has a proof from your Lord come unto you, and We have sent down unto you a clear light;

Aye logo! Tumhaarey paas tumhaarey Rab ki taraf se sanad aur daleel aa pahunchii ²⁴⁴ aur Hum ne tumhaari jaanib waazeh aur saaf noor utaar diya hai. ²⁴⁵

244. **Burhaan** (proof) aisi **daleel-e-qaati'**, (such a **convincing argument**) jis ke baad kisi ko **uzr** ki gunjaiysh nah rahey (after which there is no room for excuse) aur aisi hujjath jis se un ke **shubhaat** zail ho jayein (and such an argument by which their **doubts** go wasted) isi liye agay usay **noor se taabeer farmaya** (interpreted as light).

245. Iss se muraad Quran Kareem hai jo **kufr-o-shirk** ki taariikiyon mein **hidaayath ka noor** hai (this refers to the Holy Quran, which is the **light of guidance** in the darkness of **disbelief and polytheism**), zalaalat ki **pagdan'diyon** mein (in the **narrow tracks** of deviation from the right path) **siraat-e-mustaqeem** aur **habl-**

Allah-al-matiin hai (it is the **straight path** and **Allah's strong rope**). Pas iss ke mutabiq ee'maan laaney waley **Allah ke fazl** aur Uss ki rahmat ke mustahiq hongey (according to this, those who believe will be entitled to the **Grace of Allah** and His Mercy).



فَأَمَّا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَاعْتَصَمُوا بِهِۦ فَسُجِّدْ لَهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ﴿١٧٥﴾

Fa ammal lazeena aamanoo billaahi wa'tasamoo bihee fasa yudkhiluhum fee rahmatim minhu wa fadlinw wa yahdeehim ilaihi Siraatam Mustaqeema.

As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

Pas jo log Allah Ta'ala par ee'maan laaye aur usay mazbuut pakad liya, unhein toh Woh anqareeb Apni rahmat aur fazl mein ley lega aur unhein Apni taraf ki raah raast dikhaa deyga.



يَسْتَفْتُونَكَ قُلِ اللّٰهُ يُفْتِيْكُمْ فِى الْكُلَّةِ ۚ اِنْ اَمْرُوْا هَلٰكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ اُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا اِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ ۚ اِنْ كَانَتَا اُثْنَتَيْنِ فَلَهُمَا الشُّلْثَانِ مِمَّا تَرَكَ ۚ وَاِنْ كَانُوْا اِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ يُبَيِّنُ اللّٰهُ لَكُمْ اَنْ تَضِلُّوْا ۚ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٦﴾

Yastaftoonaka qulillaahu yafteekum fil kalaalah; inimru'un halaka laisa lahoo waladunw wa lahoo ukhtun falahaa nisfu maa tarak; wa huwa yarisuhaaa il lam yakkul lahaa walad; fa in kaanatas nataini falahumas sulusaani mimmmaa tarak; wa in kaanooo ikhwatar rijaalanw wa nisaaa'an faliz zakari mislu hazzil unsayayn; yubaiyinullaahu lakum an tadilloo; wallaahu bikulli shai'in Aleem. (Section 24)

They ask you for a pronouncement. Say: Allah has pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and

women, unto the male is the equivalent of the share of two females. Allah expounds unto you, so that you err not. Allah is Knower of all things.

Aap se fatwa puuchh'tey hain, aap kah dijiye ke Allah Ta'ala (Khud) tumhein Kalaala ke barey mein fatwa deta hai. Agar koi shakhs mar jaye jis ki aulaad nah ho aur ek bahan ho toh uss ke liye chho'dey hue maal ka aadhaa hissa hai ²⁴⁶ aur woh bhai uss bahan ka waaris hoga agar uss ke aulaad nah ho. ²⁴⁷ Pas agar bahnein do hon toh unhein kul chho'dey hue ka do tihaa'ii mileyga, ²⁴⁸ aur agar kayi shakhs uss naatey ke hain mard bhi aur auratein bhi, toh mard ke liye hissa hai misl do auraton ke, ²⁴⁹ Allah Ta'ala tumhaarey liye bayaan farma raha hai ke aisa nah ho ke tum bahek jaao aur Allah Ta'ala har cheez se Waaqif hai.

246. "كَلَالَة" (**Kalaala** – an orphan or childless man) ke barey mein pehle guzar chuka hai ke uss marney waley ko kaha jaata hai jis ka baap ho nah beta (it has already been said about '**Kalaala**' that the one who dies who has neither father nor son). Yahan phir iss ki **miiraas** ka zikar ho raha hai (here again, his **legacy** is being mentioned).

Baaz logon ne '**Kalaala**' uss shakhs ko qaraar diya hai jis ka sirf beta nah ho (some people call '**Kalaala**' a person who does not have only a son). Yaani baap mawjood ho, lekin yeh sahih nahi (that is, father is present, but this is not true). **Kalaala** ki pehli taareef hi sahih hai (the first definition of '**Kalaala**' is correct). Kyon ke baap ki maujuudgii mein bahan siray se **waaris** hi nahi hoti. Baap iss ke haq mein **haajib** ban jaata hai (Because, in the presence of the father, the sister is not an **inheritor** from the beginning. The father, in her favor, becomes **descendant of the dead person**).

Lekin yahan Allah Ta'ala farma raha hai ke agar iss ki bahan ho toh woh iss ke **nisf maal ki waaris** hogi (but here, Allah Ta'ala is saying that if he has a sister, then she will be **heir of half of his wealth**), jis se saaf maloom hota hai ke **Kalaala** woh hai ke betey ke saath jis ka baap bhi nah ho (from which it is clear that Kalaala is he who, with a son, does not even has a father).

Yuun betey ki nafi toh **nas se saabit** hai aur baap ki nafi **ishaara-e-al-nas** se saabit ho jaati hai (like this, the negation of the son is **proved by the text** and the negation of the father is proved by the indicative text).

Malhuuza (Note): Betay se muraad beta aur **potaa** dono hain (son refers to both son and **grandson**). Isi tarah bahan se muraad sagey bahan ya **allaatii** (baap shareek) bahan hai (similarly, sister refers to real sister or **half-sister** (from the same father) (*Aysar At-Tafaseer – The Easiest Explanation*) Ahadees se saabit hai ke **Kalaala** ki bahan ke saath beti ki maujuudgii mein (it is authenticated by the hadiths that with the sister of **Kalaala** in the presence of the daughter), beti ko nisf aur bahan ko nisf (the daughter was given half and the sister half) aur beti aur potii ki maujuudgii mein beti ko nisf, potii ko **sudus (chhata hissa)** aur bahan ko baaqi yaani sulus diya gaya {and in the presence of daughter and granddaughter, the daughter was given half, the granddaughter was given **one-sixth (sixth)** and the sister was given the rest}. (*Fath al-Qadir and Ibn Kathir*)

Iss se maloom hua ke marney waley ki aulaad maujood ho toh bahan ko **ba-haisiyat zawil-furuuz** kuch nahi mileyga (from this it is clear that if the deceased has the children, then the sister would not receive anything **as a duty**). Ab agar woh **aulaad** beta ho toh kisi aur haisiyat se bhi kuch nahi mileyga (and if that **offspring** be son, then he will not get anything from any other status). Aur agar beti ho toh bahan iss ke saath '**asaba ho jayegi aur maa-baqii** ley legi (and if there is a daughter, then the sister **will become entitled to inheritance** with her and will take what is left).

Yeh **maa-baqii** ek beti ki maujuudgii mein nisf aur ek se zaa'id ki maujuudgii mein **sulus** hoga (this '**what is left**' will be half in the presence of one daughter, and **one-third** in the presence of more than one).

247. *Isi tarah baap bhi nah ho* (similarly, there should be no father). *Iss liye ke baap bhai se qareeb hai, baap ki maujuudgii mein bhai waaris hi nahi hota* (because, the father is close to the brother, the brother is not the **inheritor** in the **presence** of the father). *Agar iss Kalaala aurat ka khaawind ya koi maa-jaayaa bhai* hoga (if there is the husband of this Kalaala woman or **brother born of same mother**) *toh un ka hissa nikaalne ke baad baaqi maal ka waaris bhai qaraar payega* (then, after deducting their share, the heir of the rest of the property will be the brother). *(Ibn Kathir)*
248. *Yahi hukm do se zaa'id bahnnon ki soorat mein bhi hoga* (the same rule applies in case there are more than two sisters). *Goya matlab yeh hua ke Kalaala shakhs ki do ya do se zaa'id bahnein hon* (this means that if a **Kalaala person** has two or more sisters), *toh unhein kul maal ka do tihaa'ii hissa mileyga* (then, they will get **two-third share** of the total wealth).
249. *Yaani Kalaala ke waaris makhlut* (mard aur aurat dono) hon {that is, if the heirs of Kalaala are **mixed** (both male and female)}, *toh phir "ek mard do aurat ke barabar"* ke usuul par *vare* ki taqseem hogi (then, the **distribution of inheritance** will be on the principle of **"one man equals to two women"**).

