

بقیہ: علم کے ادوات

دے۔“ اس طرح اللسان ”اللغہ“ کے معنی میں سورہ مریم کی آیت ۹۷ میں بایں الفاظ آیا ہے: ﴿فَأَنمَّا يَسِرُّنَّ يُلْسَانِكَ﴾ ”(اے پیغمبر!) ہم نے یہ (قرآن) آپ کی زبان میں آسان (نازل) کیا ہے۔“
 قوت گویائی کی اہمیت کا اندازہ اس بات سے لگائیں کہ اسے اللہ تعالیٰ نے اہم ترین نعمت قرار دیا ہے۔
 سورۃ الرحمن میں فرمایا: ﴿عَلَّمَهُ الْبَيَانَ ۝﴾ ”اُسی نے اس کو بولنا سکھایا۔“

یہاں قرآن حکیم کی روشنی میں چند اہم آلات اور انسانی بدن کے وہ اعضاء و جوارح جو حصول علم کے لیے مددگار ثابت ہوتے ہیں انہیں اختصار کے ساتھ بیان کیا گیا ہے۔ البتہ حصول علم کے لیے اور چیزیں بھی ہیں جن کے بغیر ہم علم حاصل نہیں کر سکتے جیسے ذہانت، شوق، محنت، بنیادی خوراک، استاذ اور وقت وغیرہ۔ انہی باتوں کو الامام محمد بن ادریس الشافعیؒ (ت ۲۰۴ھ) نے درج ذیل خوبصورت اشعار کی صورت میں بیان کیا ہے:

أخى لن تنال العلم الا بستة سأنيك عن تفصيلها بيان
 ذكاء وحرص واجتهاد وبلغة صحبة استاذ وطول زمان

حواشی

(۱) سنن الترمذی، کتاب القدر، باب ما جاء فی الرضا بالقضاء

(۲) الكامل فی الضعفاء لابن عدی ۵۲۲/۷۔

واضح رہے کہ ”زاد المسیر فی علم التفسیر“ (طبع اولیٰ، مکتب اسلامی) کے حاشیہ میں درج ہے کہ اس حدیث کی سند میں ایک راوی الحسن بن یحییٰ الخثعمی ہے جس کے بارے میں ”القریب“ میں ہے کہ وہ کثیر الغلط تھا۔ اسی لیے جمہور محدثین کے نزدیک اس روایت کی اللہ کے رسول ﷺ کی طرف نسبت ثابت نہیں ہے اور یہ باطل و منکر روایت ہے۔ امام ابن جریر طبری نے حضرت عبداللہ بن عباسؓ کے قول کے طور پر اس روایت کو ”صحیح“ اور امام ابن تیمیہؒ نے ”معروف“ کہا ہے۔

کاغذ کی قیمتوں میں ہوش ربا اضافے کے پیش نظر حکمت قرآن کے زرتعاون میں اضافہ ناگزیر ہے۔ چنانچہ قارئین کرام اور ایجنٹ حضرات نوٹ فرمائیں کہ جنوری 2009ء سے قیمت فی شمارہ 40 روپے اور سالانہ زرتعاون 160 روپے مقرر کیا گیا ہے۔

اطلاع
 برائے
 قارئین

- [3] Confucius (circa 551-479 BC). He sometimes went by the names Kong Zi though he was born - Kong Qiu - styled Zhong Ni. He was born in the village of Zou in the country of Lu. This Chinese man was a well-known leader in philosophy and he also made many wise phrases and theories about the law, life, and the government. [Encyclopedia Britannica]
- [4] The scriptures that Allah mentions in the Qur'an are as follows:
1. The Scrolls that were revealed to *Ibrahim* (AS)
 2. The Torah that was revealed to *Musa* (AS)
 3. The Psalms that were revealed to *Dawood* (AS)
 4. The Gospel that was revealed to *'Isa* (AS)
 5. The *Qur'an* that was revealed to *Muhammad* (SAW) and has been preserved to this day in its original form.
- [5] The believers were asking: "Why is not a surah revealed allowing us to fight?" But when a decisive surah carrying the order of allowing them to fight is revealed, you saw those in whose hearts was a disease looking at you like the one under the shadow of death. Woe to them! (Surah Muhammad, ayah 20).
- [6] *Nifaq* means to show belief and conceal evil. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence." (Tafsir Ibn Kathir, Al-Baqarah: 8)
- [7] Surah Al-Hajj, 22 : 11.
- [8] Surah Az-Zaariyat, ayah 56.
- [9] *Fitrah* is also associated with Islam and being born as a Muslim. This is when *fitrah* is viewed in respect to *shahadah* - that there is no god but Allah and that Muhammad is the Messenger of Allah - which makes a person a Muslim. *Fitrah*, in this sense, is the faculty, which He has created in mankind, of knowing Allah. It is the natural constitution with which the child is created in his mother's womb, whereby he is capable of accepting the religion of truth. Islam is also called *din al-fitrah*, the religion of human nature, because its laws and its teachings are in full harmony with the normal and the natural inclination of the human *fitrah* to believe in and submit to the Creator. Furthermore, since this *fitrah* comes from Allah, it naturally follows that only laws capable of guiding man back to it must also come from Allah.
- [10] *Fasiqur*: singular *Fasiq*, means transgressor, disobedient, rebellious in nature, one who trespasses the limits set by Allah.
- [11] Surah Al-A'raaf 7 : 172.



The *Fasiqun* are those who put aside this covenant, after their souls have accepted it, "and cut off what Allah has ordered to be joined" i.e. the relations which should be respected, like the parents, the offspring, the brothers and sisters, the kith and kin, "and create disorder in the earth". "It is they who are the losers" i.e. they will be the losers on the Day of Judgment.

(28) *How can you disbelieve in Allah, even though you were dead and He revived you; then He will make you die, then bring you to life, then unto Him you will be returned.*

A question arises as to the reality of two creations and two deaths. The answer to this enigma lies in understanding that the original creation (*creation ex nihilo*) was that of our souls (before they were aligned with the material body). The realm of the first creation was *Aalam-ul-Amr*, which was created before the creation of the physical realm. This is the realm, which existed before the *Big Bang*. It was at that time that the *Primordial Covenant* took place, and thereafter the souls were put to sleep. This was the first death. Then, after the *Big Bang*, the material realm came into being. This realm is called *Aalam-ul-Khalq*. Human beings have been created in this realm, with a material body fused with the spiritual soul. This is the first revival of life. When Allah (SWT) causes us to die on earth, it is the second death. When our souls return to Allah (SWT) and are brought back to life in the Hereafter, it will be the second revival.

(29) *It is Allah who created for you all that is in earth, then turned towards the sky and made them seven heavens, and He knows everything.*

The Prophet (SAW) said, 'This world has been created for you and you have been created for the Hereafter', which means that Allah (SWT) has created this universe for man. This subject will be discussed in the next section (*ruku'*) in great detail.

Endnotes

- [1] The Hadith was collected by At Tabarani (6:163), Ibn Hibban (2:78) in his *Sahih* and Ibn Marduwyah.
- [2] *Ka'bah*, the central, cubic, stone structure, covered by a black cloth, within the Great Mosque (*Al-Masjid-ul-Haraam*) in *Makkah*, Saudi Arabia. The sacred nature of the site predates Islam. The Holy Qur'an says that the *Ka'bah* was built by *Adam* (AS) and rebuilt by *Ibrahim* (AS) and the descendants of *Nooh* (AS). Also known as the *House of God*, it is the center of the circumambulations performed during the *Hajj*, the Pilgrimage, and it is toward the *Ka'bah* that Muslims face in their prayers. Around the *Ka'bah* is a restricted area, *haram*, extending in some directions as far as 12 mi, into which only Muslims may enter.

- (26) *Verily Allah is not ashamed to cite any parable (whether of) a mosquito or of what is above it. As for those who believe, they know that it is the truth from their Lord. And those who disbelieve, say: "What does Allah intend by this similitude?" By it He leads many astray and many He guides thereby towards the right path. And Allah does not lead astray thereby, except the Fasiqun.*

The *Qur'an* employs similes in many places to explain certain truths or to drive home important points of the message, by likening something to another well known thing or describing it in a pictorial manner. For example, it uses similes and metaphors to describe the eternal bliss of Heaven and the terrible agony of Hell, but in this earthly life, no one can form, even remotely, an idea of that bliss or agony. When a simile is to be cited, it does not matter how small or how large it is; what matters is that there should be a logical correlation between that thing and the thing which it is being likened to. So Allah says that He is not ashamed to quote any example, whether of mosquitoes or of even more insignificant creatures. The believers believe in all these parables, because they know from their *fitrah*⁹ that it is the truth from their Lord. "And those who disbelieve, say: "What does Allah intend by this similitude?" By it He leads many astray and many He guides thereby towards the right path". By these parables and by the *Qur'an*, Allah leads those people astray, whose intentions are iniquitous, and guides the *Muttaqun*, who save themselves from evil and are sincere in their intentions. "And Allah does not lead astray thereby, except the *Fasiqun*".^[10]

- (27) *Those who break Allah's Covenant after its ratification, and cut off what Allah has ordered to be joined and create disorder in the earth; it is they who are the losers.*

The *Qur'an* relates the event of a covenant which was administered by Allah (SWT) and taken from all the humans. This covenant is called the Primordial Covenant ('*Ahd-e-Alast*), and is mentioned in the following *ayah* of *surah Al-A'araaf*:

"When your Lord drew forth from the children of Adam - from their loins -their descendents, and made them testify concerning themselves: 'Am I not your Lord?' They replied, Why not! We do testify." [11]

A question arises here as to when and from whom this oath was taken. Apparently, this event took place before the creation of the material realm, that is, in the realm of spirits (*Aalam-e-Arwah*). Allah (SWT) took this covenant from the souls (*Arwah*) of the human beings, before they were sent to the physical world.

know that this *Qur'an* is the word of Allah (SWT) and not the speech of a human being, but because of your arrogance and conceit, you do not want to proclaim it.

- (24) *So if you cannot do (it), and you can never do (it), then guard yourselves against the Hellfire, the fuel of which will be men and stones; prepared for the unbelievers.*

This statement of the *Qur'an* is a miracle in itself. Every word of the *Qur'an* is unsurpassable; it is true, just and full of guidance. It is not poetry, which only contains self-praise or description of women, horses and alcohol, does not bring any benefit to anyone, and is full of insignificant descriptions and repetitions; instead, it is full of guidance and wisdom. Every word of it brings some benefit, and the more you read it, the more fruitful and beautiful it becomes. Not a single poet, no matter how eloquent in Arabic language, has accepted this challenge and succeeded to date. Even to produce something like *surah Al-Kausar*, the smallest *surah* of the *Qur'an*, is not possible, because Allah (SWT) has declared that the disbelievers will never be able to surpass the eloquence of this *Qur'an*. *"Then guard yourselves against the Hellfire, the fuel of which, will be men and stones; prepared for the unbelievers"* i.e. the disbelievers will be thrown into the Hellfire, along with the idols, made of stones, which they worship instead of Allah (SWT).

- (25) *And give glad tidings to those who believe and do good deeds that for them are gardens underneath which rivers flow. Whenever they will be given therefrom any fruit as food, they will say, "This is what we were provided before", while they will be given things in resemblance. And for them, therein, will be purified spouses and they will be therein 'eternal residents.'*

After the reference to the belief in Allah and His Prophet, the belief in the Hereafter is being emphasized here. In the preceding *ayah*, an allusion to the Hell was made, whereas this *ayah* mentions the Heaven. *"Whenever they will be given therefrom any fruit as food, they will say, "This is what we were provided before", while they will be given things in resemblance"*. This means that the fruits granted to them will be similar in appearance to those of this world, but as regards their taste, they will be far superior. The three articles of faith viz. belief in Allah and his unity, and obedience to Him in all aspects of life, belief in the Prophethood of Muhammad (SAW) and in the *Qur'an*, which is the greatest miracle of Allah (SWT), and belief in the Hereafter have been discussed in these *ayaat*, and this is the basic call of the *Qur'an*.

- (21) *O mankind! Worship your Sustainer, who has created you and those before you, so that you may save yourselves.*

The word used here is *Ibadah*, which means total obedience and submission to Allah (SWT) out of love for Him from the depths of one's heart. A person should worship Allah (SWT) with absolute humility and submissiveness, since this is the sole purpose of the creation of man, as Allah (SWT) says: "I have not created Jinns and mankind but to worship Me".^[8] All the Messengers of Allah conveyed this very message. Allah (SWT) commands His servants to worship Him alone, as He is their Creator and Sustainer, and He is the one who created those who were before them. A person tends to follow his forefathers' religion and prefers it to the truth when it comes in front of him, but Allah (SWT) refutes this approach and commands all human beings to be bondsmen to Him alone, as their forefathers were but creatures like they are, and were as likely to commit mistakes as they are; therefore instead of following them, they should follow their Creator's commands and worship Him alone, so that they may save themselves from the displeasure of Allah (SWT) and His punishment.

- (22) *Who has made for you, the earth, a resting place (or bed) and the sky, a canopy, and sent down water from the sky, then brought forth thereby, out of fruits, provision for you. So do not set up rivals (or equals) with Allah while you know.*

Allah (SWT) is the Creator, the Sustainer, the Owner and the Provider of this life as well as that of the Hereafter. Hence, He alone deserves to be worshipped and no one and nothing is to be associated with Him. This is the essence of *Tawhid*; there is no deity worthy of worship, except Allah. So obey Him, worship Him and submit yourselves to Him with all humility and sincerity.

- (23) *And if you are in doubt about what We have sent down on Our bondsman [Muhammad (SAW)], then bring forth one Surah of its like, and call your helpers other than Allah, if you are truthful.*

The second article of faith is Prophethood (*Risalah*) i.e. to believe in the Messengerhood of Prophet Muhammad (SAW). Here Allah (SWT) says that if you think that Muhammad (SAW) has fabricated the *Qur'an*, bring something similar to it. This is a general challenge to all, especially the Arab disbelievers who were very eloquent in their language, to bring a *surah* even similar to the smallest *surah* of the *Qur'an*. "And call your helpers other than Allah" i.e. you may call all the *Jinns* and all humans, including your eloquent poets and orators, to help you, "if you are truthful" i.e. the fact is that you do not doubt it; within your hearts, you

the world, and the thunder and lightning that the rainstorm brings, refers to the trials and tribulations that a revolutionary movement confronts. Allah (SWT) says that he has already encompassed the disbelievers from all sides and they cannot escape His punishment.

- (20) *The lightening almost snatches away their sights; whenever it illuminates for them, they walk therein; but when it brings darkness over them, they stand still. And had Allah willed, He would have definitely snatched away their hearings and their sights. Verily Allah is All-Powerful over everything.*

It means that whenever the hypocrites see the Muslims and Islam being victorious, they come to acquire the share but as soon as the Muslims suffer a calamity, they disassociate themselves from the believers.

Whenever a revolution takes place, it has to face a lot of trials, tribulations and difficulties, and the people involved in that struggle may have to risk their lives, give up their wealth, sacrifice their careers and businesses, in order to succeed in their struggle. But within these people are those, like the hypocrites of *Madinah*, who want to be a part of the struggle but do not want to risk their lives or properties. Whenever the Muslims faced a calamity or were called upon to wage a war against the disbelievers, they would make excuses in order to save themselves from all the trouble. But when Islam and its people became victorious, they started to follow them and make tall claims about their sincerity.

We have already discussed what Allah has revealed for these hypocrites (2:8,9,10). They claim to believe in Allah and the Hereafter, but the truth is that they are liars. And they make friends with the leaders and the elite among Jews, hypocrites and the idolaters who are opposed to Islam and its followers.

Allah (SWT) describes the hypocrites in *surah Al-Hajj* in these words:

"There are some people who worship Allah standing on the verge of faith (half faith and half disbelief). When such a person is blessed with good fortune he is content; but if he encounters a trial he turns back headlong; thus losing both this world and the Hereafter, which is a clear-cut loss."[7]

As mentioned earlier, the third ruku renders the summary of the call of the *Qur'an*. In the first *ayah* of this *ruku*, Allah (SWT) says, يَا أَيُّهَا النَّاسُ (O' Mankind), meaning that this message is not for a particular race or region, but for the whole Mankind. Unlike past Messengers who were sent to their respective people and nations, Prophet Muhammad (SAW) was not sent to a particular tribe, race or set of people, but to all Mankind.

- (16) *These are the people who have purchased error in exchange for guidance. So their trade brought no gain; nor were they rightly guided.*

They were given guidance in the form of the *Qur'an*, but they went further in their misguidance and abandoned guidance. They believed and then disbelieved and bartered guidance with falsehood i.e. preferred deviation to the guidance of the *Qur'an*. But Allah's remark over their trade is that their bargain is of no use to them and that they are not going to be guided, as they have gone too far in *Nifaaq* (hypocrisy). [6]

Allah has cited two similes in the following four *ayaat*. There are two scholarly opinions regarding these similes. One opinion is that both the parables discuss the *Munafiqun* and the different levels of *Nifaaq* in them. The other opinion is that the first simile gives an example of the *Kuffar*, whereas the second one is about the *Munafiqun*. We have already discussed how Allah describes the *Kuffar* (2:6,7) who have gone so far in their arrogance and evil deeds, that Allah has sealed their hearts and their ears. For those disbelievers, Allah says:

- (17) *Their example is like the example of one who kindled a fire; then when it illuminated all around him, Allah took away their light (their eyesight) and left them in utter darkness, such that they could not see.*

The Arabs could portray this situation very well in their minds, as they used to travel at night because of the high temperatures during the day, and sometimes, when they lost their way in the desert, they would kindle a fire to find their way. At that moment, if a group of people were to lose their eyesight, they would once again find themselves in darkness. The darkness they found themselves in at first, was external darkness i.e. the darkness of ignorance in their society, the fire which illuminated their surroundings was the guidance given by Allah to His Messenger (SAW), and when they decided to turn a deaf ear to it because of their arrogance, Allah (SWT) took away their sights i.e. darkened their inner selves and left them wandering blindly in the darkness of ignorance.

- (18) *(They are) deaf, dumb and blind, so they will not return.*

They will not return to the right path because Allah has taken away their sights, but it is not their eyes, but their hearts that have gone blind.

- (19) *Or like a rainstorm from the sky wherein there is darkness, thunder and lightning. They press their fingers into their ears due to stunning thunderclap for the fear of death. And Allah is encircling the unbelievers.*

Allah (SWT) cites this parable with reference to the hypocrites. The rainstorm refers to the *Qur'an* which was revealed as a blessing to

- (12) *Be aware! Surely they are themselves the mischief-mongers but they do not perceive.*

This is the decree of Allah about such hypocrites; they are the ones who create disorder on earth, but they don't realize it. This is because whenever there is a system in a society other than the *Deen* of Allah, there is bound to be *Fasaad* (disorder), even if apparently peace prevails there, because it is in rebellion with the only rightful ruler of the heavens and the earth. To deal with this rebellion, a strong party is needed, and those who weaken that party by breaking its discipline, actually abet the *Fasaad*.

- (13) *And when it is said to them: "Believe as the people have believed". They say: "Should we believe as the fools have believed?" Be aware! They are themselves the fools, but they do not know.*

When they are told to believe just as the believers like *Abu Bakr*, *Umar* and *Sa'd Ibn Muadh* (May Allah be pleased with them all) have believed, they say that they are not going to believe like these fanatics who have risked their lives and exposed themselves to all kinds of tribulations, have migrated and left their families and their belongings behind, are suffering persecution for Allah's sake and fighting and getting killed in His way. Allah (SWT) declares these hypocrites like *Abdullah Ibn-e-Ubayy*, to be fools themselves, because they do not realize that they are ruining their eternal lives by disobeying Allah and His Messenger.

- (14) *And when they meet the believers they say: "We believe." But when they are in privacy with their devils, they say: "Of course we are with you; we do but mock."*

The meaning of *Shaytan* in Arabic is rebellious, or the one who is despaired from the mercy of Allah. In this *ayah*, the word *Shaytan* is used for the chiefs of the Jews of *Madinah*. The hypocrites were very close to the Jews of *Madinah* and whenever they met them, they would declare to be with them and would say that they only ridiculed the believers and deceived them by proclaiming their faith in front of them.

- (15) *Allah mocks at them and leaves them increasing in their defiance to wander blindly.*

i.e. it is not they who mock at the believers; instead they are the ones who are mocked at by Allah and will be punished for their evil acts. Further Allah says: "He leaves them increasing in their defiance to wander blindly". This is the *Sunnah* of Allah; He gives them respite and lets them increase in their arrogance and deviation if they do not want to follow the right path.

deeds are different from what they show and what they utter is different from what they have in their hearts.

- (9) *They (try to) deceive Allah and those who believe. Yet they do not deceive anyone but themselves and they do not perceive.*

The hypocrites think that their outward belief would help them with Allah and that they would save themselves and mislead Allah and the believers by what they utter, but in reality, they deceive themselves without being aware of it.

- (10) *In their hearts is a disease; so Allah has increased them in their disease and for them is a painful torment because of the lies they have been telling.*

This disease is the disease of deception and doubt which goes on to develop into *Nifaaq* [6] (hypocrisy), which is among the gravest of sins and causes a person to reside in the Hellfire forever. And Allah increases their disease i.e. their deception and their shameful behavior. This has always been the *sunnah* (way) of Allah; if a person is a believer and follows the right path, Allah makes that path easy for him, but if he is a hypocrite or a disbeliever and follows the footsteps of Satan, Allah makes his wrong deeds seem good to him and leaves him groping blindly in darkness. Such people will face a grievous punishment for lying to be believers, whereas in reality they do not believe.

We have already mentioned that three types of people emerge whenever there is a call to a revolutionary movement. The people of the third kind are those who neither accept the call nor reject it; instead, they try to make peace between the believers and the disbelievers, between good and evil, between truth and falsehood, because a clash between truth and falsehood results in bloodshed and loss of lives and property. They want to make peace not for the sake of the truth but only to save their own skins. They know that if they have to fight against the disbelievers, they will have to spend out of their wealth and even lay down their lives in the cause of Allah. They do not want to follow the Commandments of Allah and his Messenger, and want to make friends with the believers as well as with Allah's enemies.

- (11) *And when it is said to them: "Do not create disorder in the earth", they say: "We are but reformers."*

The Muslims used to tell the hypocrites to obey every command of Muhammad (SAW) and not create disorder by breaking the discipline of the *Jama'ah* (party) of the Muslims, but they would reply that it was Muhammad (SAW) and the true Muslims who were going to war and thus creating disorder, whereas they wanted peace.

(7) *Allah has put a seal on their hearts and their hearing, and there is a covering on their sights; and for them is a massive torment.*

Because of their arrogance and constant denial of the truth, Allah has put a seal on their hearts and hearing, and a covering on their sights. As a result, they can neither see the guidance, nor listen to and comprehend it. The Prophet (SAW) preached these people for more than twelve years; they were so close to guidance, yet so far. They knew that what Muhammad (SAW) was teaching was the truth; yet they not only denied it but also barred others from the path of Allah. For such people, Allah says that He has put a seal on their hearts as a punishment for their disbelief. But this does not mean that their disbelief is a consequence of Allah's sealing their hearts. Instead, Allah seals and closes their hearts and ears as a consequence of their denying the truth. And a grievous punishment and suffering awaits them.

We have already mentioned that the first four *ayaat* describe the *Muttaqun*, while the next two describe the disbelievers. Afterwards, Allah describes the hypocrites who avow their belief and hide their disbelief.

(8) *And among the people there are some who say: "We believe in Allah and the Last Day", yet they are not believers.*

Soon after the victory awarded by Allah to Islam and its followers in the Battle of Badr, an Islamic state started to emerge. When the message of Islam reached the hearts of the people of *Madinah*, quite a few Jews and others pretended to be Muslims, whereas in reality, they were liars who had hatred for Islam and Prophet Muhammad (SAW). The Jews used to proclaim that they believed in Allah and the Hereafter, just like the Muslims did, but they had hatred for the Prophet (SAW). So Allah says that these hypocrites utter false statements from their tongues, while in reality they are not believers. Allah revealed *surah Munafiqun* and *surah Taubah* about the hypocrites of *Madinah*. He also mentioned them in *surah Qitaal* when the hypocrites who had enmity in their hearts demanded a *surah* to be revealed for Qitaal [5] and did not want to obey the Messenger of Allah. These hypocrites emphasized their belief in Allah and the Hereafter when it was not the case. This is the specific implication of this *ayah*, but generally this *ayah* refers to all those who have traits like those of the hypocrites.

Whenever there is a revolutionary movement, three types of people always emerge; people who accept that ideology, those who reject it and fight tooth and nail against it, and a third group which neither shows acceptance nor rejection and waits and sees which direction the wind blows. These are the hypocrites, whose

And about the Hereafter, they dhave unflinching certitude. The word used here is **يُوقِنُونَ** (*Yuqinun*), which depicts that they not only believe in the *Hereafter* but are deeply convinced that the worldly life is not their only life and that the real life is that of the Hereafter. They have the conviction that they will be resurrected and held accountable for their deeds and that an end to this earthly life will be a beginning to an eternal life.

- (5) *They are on the guidance from their Lord and they are the ones who will be successful.*

Those who believe in *Al-Ghayb*, establish *Salah*, give *Zakah*, believe in Prophet Muhammad (SAW), the Qur'an, and all the other Heavenly Books and Messengers, and are convinced about the Hereafter, are the ones who are on true guidance and will be successful.

As described in the introduction, the *Tafsir* of an *ayah* depends upon the reasons and circumstances of its revelation, which clarify whether it has been revealed for a specific event or contains a general meaning or has both implications. Here we see that this *ayah* specifically describes the characters and beliefs of the Prophet's Companions like *Abu Bakr*, *Umar*, *Usman* and *Ali* (May Allah be pleased with them all), who were trained and taught by Muhammad (SAW), the greatest teacher in all Mankind. And in general, this *ayah* means that any person who believes in *Al-Ghayb*, establishes *Salah*, gives *Zakah*, believes in Prophet Muhammad (SAW) and all the Divine scriptures and Messengers, and is convinced about the Hereafter, will attain the true guidance of the *Qur'an*. These qualities are prerequisites to tread on the path towards the understanding of the *Qur'an*.

Three types of people have been described in the first two *ruku's*. Firstly those who are on true guidance from their Lord, secondly those who have denied the truth, and finally, the hypocrites. We have already discussed the traits of the believers. In the following *ayah*, the behavior of a disbeliever has been described.

- (6) *Verily those who have disbelieved, it is equal to them whether you warn them or warn them not; they are not going to believe.*

This *ayah* describes those people who have decided to deny the truth and do not believe in the *Unseen* or in the *Hereafter*. It does not have a general implication, because even after the revelation of this *ayah*, many *Kuffaar* embraced Islam. It refers to a particular group of people, who kept on rejecting the truth for twelve years of preaching of the Prophet (SAW) at *Makkah*. They had known that the message of the Qur'an was the truth but did not want to accept it because of sheer arrogance.

righteousness, but its actual meaning is to save oneself— to save oneself from the Hellfire and from the displeasure of Allah. The *Muttaqun* are those who want to save themselves from all sorts of evil, and have a moral sense within them which becomes manifest in their urge to search for the truth. This urge of theirs is depicted by the prayer in *surah Al-Fatihah*: "(O' Allah!) Guide us to the Straight Path". This *surah* begins with the answer to that prayer: "There is no doubt in this Book; in it is guidance for the righteous", meaning that the guidance they were asking for is this Book.

Although this *Qur'an* is guidance for all humanity, only those who want to guard themselves against evil and have the urge to search for the truth can benefit from its guidance. On the other hand, a person who does not have the urge to save himself from evil is incapable of deriving any benefit from the guidance of the *Qur'an*.

- (3) *Those who believe in the Unseen and establish prayer and spend out of what We have provided them.*

Another quality of the *Muttaqun* is that they believe in the Unseen i.e. they believe in the existence of what is beyond the reach of human perception and know that the ultimate reality lies beyond the realm of their senses. One of the most famous sages in ancient China was a wise philosopher named Confucius [3] who said,

'There is nothing more real than what cannot be seen and there is nothing more certain than what cannot be heard.'

Al-Ghayb (The Unseen) denotes all those phases of reality which are hidden from man's senses and are beyond the scope of human observation and thinking. According to the *Qur'an*, the people who believe in this Unseen reality are the ones who can really benefit from its guidance. On the other hand, it will remain a closed Book for those, the minds of whom cannot accept this fundamental premise.'

Another trait of the *Muttaqun* is that they establish *Salah*, which enables them to stay in contact with their Lord, and spend out of the bounties Allah has bestowed on them to earn His pleasure; this includes spending in charity, to spread the message of Allah and to make the Deen of Allah supreme. This means that they do not merely proclaim their faith verbally, but also prove it by practical obedience to Allah.

- (4) *And those who believe in what has been sent down to you (O Muhammad) and what was sent down before you, and about the Hereafter they have conviction.*

They believe in what has been revealed to Muhammad (SAW) and also all the previous Scriptures (*Torah, Injeel and Zabur etc.*)[4].

أَنذَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٣٧﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أَعَدَّتْ لِلْكَافِرِينَ ﴿٣٩﴾ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا
هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا
خَالِدُونَ ﴿٤٠﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ
يُضِلُّ بِهِ كَثِيرًا ۖ وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٤١﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ
مِنْ بَعْدِ مِيثَاقِهِ ۖ وَيَقْطَعُونَ مَّا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿٤٢﴾ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿٤٣﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ۖ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٤﴾

Translation and Brief Elucidation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Alif Laam Meem.

These letters are known as *al-huruf-ul-muqatt'aat*. They are fourteen in number and appear in the beginning of twenty-nine *surahs* of the *Qur'an*. Although many opinions have been raised about these letters, the general consensus is that these are among the things, the knowledge of which Allah has kept with Himself exclusively. Some of these *surahs* begin with a single letter like *Qaaf*, while others with two, three or four letters, with *surah Maryam* starting with five letters, viz. 'Kaf-Ha-Ya-Ain-Suad'.

(2) There is no doubt in this Book; in it is guidance for the righteous.

This Book is based wholly on truth and there is no doubt that it is a revelation from Allah, and nothing contained in it can be subject to doubt. It is guidance for those who have *Taqwa*. The word *Taqwa* is generally translated as the fear of Allah or piety or

سورة البقرة (آيات ٢٩-١)



﴿الْم ١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
 وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ
 الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
 وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمَنْ النَّاسُ مِنْ يَقُولُ
 آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ
 إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ
 بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
 أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا
 أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ؕ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ
 آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شِيَطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ ؕ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾
 اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ
 بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا
 فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلْمٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ بُكُمْ
 عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلْمَةٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ
 أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ
 يَخْطَفُ أَبْصَارَهُمْ ؕ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ؕ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ؕ وَلَوْ شَاءَ اللَّهُ
 لَدَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ؕ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ
 الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
 وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ؕ فَلَا تَجْعَلُوا لِلَّهِ

eighteen *ruku's*, while the second part consists of 134 *ayaat* and twenty-two *ruku's*.

The first part addresses the former Muslim *Ummah*, *Bani Israel* (*Children of Israel*) who, like the Muslims, were acquainted with the Unity of Allah, Prophethood, Revelation, the Hereafter and the Angels. Nearly ten *ruku's* out of eighteen in this part, starting from the 5th *ruku'*, address *Bani Israel*.

As this *surah* was the first to be revealed at *Madinah* and has been placed by Allah in the very beginning of the Qur'an, its first four *ruku's* are a summary of the *Makkan Qur'an*, with the first two *ruku's* describing the philosophy of the *Qur'an*, while the third and the fourth, narrating the position of man in this universe, the basis on which he was raised to the position of *Vicegerency*, the struggle between the forces of good and the forces of evil, and the struggle of man with his own self and the forces of *Satan*. The remaining four *ruku's* of this part discuss the shifting of the *Qiblah* from *Jerusalem* to *Makkah*. *Jerusalem* was the center of attention of the *Jews*, the former Muslim *Ummah*, for nearly two thousand years, and was of great significance to them, but the substitution of *Jerusalem* with *Ka'bah* [2] led to the removal of *Bani Israel* from their position as a Muslim *Ummah* and their replacement by the *Ummah* of Prophet Muhammad (SAW).

The second part addresses the present Muslim *Ummah* exclusively. At *Makkah*, Islam was mainly concerned with the propagation of its fundamental principles and the moral training of the Muslims, and directives regarding obligations and prohibitions, other than *Salah*, were not issued. But in *Madinah*, after the *Hijrah*, the Islamic *Sharia'h* (The code of law derived from the Qur'an and from the teachings and actions of Muhammad (SAW)) started being revealed. Allah (SWT) issued directives regarding social, cultural, economic, political and legal matters. Firstly these directives, which continued in *surah An-Nisa* and *surah Al-Maidah*, included the obligations like *Zakah* (obligatory charity) and *Siyam* (fasting), and prohibition of drinking alcohol and consuming *Riba*; secondly they discussed matters like *Jihad*, *Infaaq* and *Qitaal* in the cause of Allah.

The *Tafsir* (exegesis), of an *ayah* is not possible without occupying oneself with its contextual background and the explanation of the reasons of its revelation, because various *ayaat* were revealed in relation to a particular time in history and certain circumstances. Therefore, for a fuller understanding of the revelation and in order to know whether it has a specific implication for the particular occasion it was connected with or is of a general nature and needs to be applied by all Muslims at all times, some special knowledge of the circumstances that surround the message is also necessary.

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

Al-Baqarah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Introduction

As described in the introduction of the Qur'an, the *surahs* are divided into two categories, *Makkan* and *Madinan*. These are further sub-divided into groups of *surahs* forming pairs. The first *surah*, *Al-Fatihah* was revealed at *Makkah*. The first *Madinan* part, starting from this *surah*, consists of four *surahs* in two sub-divided groups. The first group consists of *Al-Baqarah* and *Aal-e-Imran*, with *An-Nisa* and *Al-Maidah* forming a pair in the second group.

The first *surah* of the *Madinan* group, *Al-Baqarah*, is the largest *surah* and comprises nearly two and a half *ajza* of the Qur'an. It has 286 *ayaat* divided into forty *ruku's* and is the most important *surah* of the Qur'an, as has been quoted in a Hadith:

"Everything has a peak, and Al-Baqarah is the peak of the Qur'an." [1]

And we can say that every phenomenon has a climax and the climax of the Qur'an is *surah Al-Baqarah*. This *surah* can also be called '*Surat-ul-Ummatain*', the *surah* of two *Ummahs*, because it discusses the present Muslim *Ummah* as well as the former Muslim *Ummah* i.e. *Children of Israel*.

The *Madinan* phase started with the *Hijrah*, and this *surah* was the first to be revealed in this phase, with almost two third of the Qur'an having already been revealed at *Makkah*. It was revealed gradually, step-by-step, in a seventeen month time period between the start of *Hijrah* and the battle of *Badr*.

Surah Al-Baqarah can be divided into two nearly equal parts according to its subjects. The first part comprises 152 *ayaat* and