

### Endnotes

- [34] Ibn Abi Hatim 1: 402.
- [35] i.e. Afternoon prayer. Scholars have differed in this matter; some say it was the Asr prayer and not the Dhuhr prayer. Allah knows the best.
- [36] Presently this place is known as *Masjid-ul-Qiblatain* (or the Mosque with two Qiblahs), and is situated in Madinah, a few kilometres from *Al-Masjid-un-Nabawi*. It is one of the oldest mosques in the world and uniquely contains two *mihraabs* - one in the direction of *Bayt-ul-Maqdis* (Jerusalem), and the other towards *Makkah*.
- [37] Tabaqat of Ibn Sa'd.
- [38] Fath-ul-Bari 13: 521, Musnad Ahmed 3: 138.
- [39] In *Al-Masjid-ul-Haram* near *Ka'bah*, it is now a well which gushed out by Allah's Divine power in the form of a spring for the sake of Prophet *Ismail* (AS) and his mother. Water is still flowing out of it in immense quantity.
- [40] The meaning of these two names is explained in the beginning of surah *Al-Fatihah*.

کاروباری اور ملازمت پیشہ افراد کے لیے  
بنیادی دینی علوم سے آگامی کا موقع  
الحمد للہ، مرکزی انجمن خدام القرآن کے شعبہ تدریس کے زیر اہتمام

# فہم دینی کورس

کا

25 جنوری 2010ء

سے آغاز ہو رہا ہے (ان شاء اللہ)

**مضامین:**

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☆ نماز و ادعیه، ماثورہ کا ترجمہ و حفظ ☆ ترجمہ قرآن مجید ☆ دین کے بنیادی موضوعات پر لیکچرز

**دورانیہ: 3 ماہ** ..... **اوقات تدریس: مغرب تا عشاء**

**شعبہ تدریس، قرآن اکیڈمی، لاہور**

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**قرآن اکیڈمی**

36 کے، ماڈل ٹاؤن، لاہور

کے استقبالیہ سے حاصل کر کے وہیں جمع کرا دیں

إِنَّ الَّذِينَ يَكْتُمُونَ مَا آتَوْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾

- (159) Verily those who conceal what We have sent down of the clear proofs and the guidance after We have made it clear for the people in the book to them curses Allah and curse those entitled to curse.

This *ayah* refers to the Jews who distorted their Books and hid the truth from their own common people. To maintain their fake superiority and popularity, they would approve corrupted and deviated beliefs and conceal the truth.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

- (160) Except those who repent and reform and make clear, those are the people I accept the repentance of; and I am the Acceptor of repentance, the Merciful.

The doors of Allah's mercy are always open to His servants. He always forgives one who repents and mends his erring ways and proclaims the truth as Allah (swt) wishes it to be proclaimed. He is the Relenting One, the Merciful.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

- (161) Verily those who disbelieved and died while they were disbelievers, upon them is the curse of Allah, of the angels and of the whole mankind combined.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

- (162) Remaining therein forever, the torment would not be mitigated from them nor would they be given respite.

Those who persist with their disbelief till death will be deprived of Allah's mercy and have the eternal curse of Allah (swt), His angels and the believers till the Day of Judgment and after that their abode will be the Hell with its unbearable torment.

وَاللَّهُمَّ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

- (163) And your Ilaah is one Ilaah (Allah); there is no Ilaah but He, The Most Gracious Most Merciful.

Allah (swt) is the only Deity worthy of worship. He has no partners or equals and He is *Ar-Rahman* and *Ar-Raheem* [40]—the Compassionate, the Merciful.

*with loss of property, lives and fruits but give glad tidings to those who endure with patience.*

Allah (SWT) tests His bondsmen through bounties as well as through calamities and afflictions, so that the earnest and sincere believers can be distinguished from those who lack in zeal and genuine belief. These trials present themselves in the normal situations of life – famine, losing friends and family, loss of wealth and property and loss of fruits i.e. sudden calamity in gardens and farms—and one has to realize in what manner one is being tested. One should face all eventualities by remembering Allah (SWT) and thanking Him in every situation. These trials provide the real test of life and the only way to succeed in them is to be patient and steadfast.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

(156) Those who, when some calamity afflicts them, say: "No doubt we belong to Allah and unto Him we are to return"

A believer is one who observes patience when he faces adversity, calamities and afflictions and knows that his body and soul belong to Allah (SWT) and that He will surely resurrect him on the Day of Judgment for recompense.

أُولَٰئِكَ عَلَيْهِمْ صَلَٰوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

(157) Such are the people upon whom rest the blessings and mercy from their Lord and they are the guided-ones.

The believers who remember Allah (SWT) and thank Him even in the time of stress and afflictions will earn His blessings and mercy and Allah (SWT) guides them to the straight path.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

(158) In fact Safa and Marwah are among the symbols of Allah. So whoever performs Hajj of the House or Umrah, there is no blame on him to circumambulate around them. And whoever does good voluntarily, verily Allah is Appreciative, All-Knowing.

Prophet Ibrahim's wife Hajrah (Hagar) ran between Safa and Marwah in search of water for young Ismail (AS) and pleaded to Allah (SWT) for help. Allah (SWT) answered her prayers and made the fountain of Zamzam<sup>[39]</sup> bring forth its water for her and her son. Allah (SWT) also laid down for all the Muslims to briskly walk or run between Safa and Marwah during Hajj and Umrah till the Day of Judgment.

(152) *Therefore remember Me and I will remember you. And be grateful to Me and do not be ungrateful to Me.*

Remembering Allah (SWT) means to remember His commands and Allah's remembrance of His bondsmen means His reward and forgiveness. There is a *Hadith* in which the Messenger of Allah is reported to have said:

"Allah, the Exalted says, 'O' son of Adam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come to you running.'" [38]

It was mentioned in the introduction of *Al-Baqarah* that this *surah* can be divided into nearly two equal parts according to its subject matter. The first part which mainly addressed the *Children of Israel* ends here, and now the second portion of the *surah* begins in which Allah (SWT) addresses the believers, giving them instructions and directions that are essential for their training and to enable them to accomplish the duties of the position of leadership they have been entrusted with.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

(153) *O You who believe! Seek help through patience and prayer. No doubt Allah is with those who persevere.*

For bearing the burden of the responsibility of religious leadership, Allah (SWT) directs the believers to seek help with prayer and patience. A prayer will train a person in discipline and other moral qualities while patience is needed to avoid sins and prohibitions and in performing acts of worship and devout servitude to Him.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَعْمُرُونَ ﴿١٥٤﴾

(154) *And do not say about those who are slain in the cause of Allah that they are dead. Instead, they are alive but you do not perceive.*

This *ayah* indicates that the persons who are martyred in the way of Allah (SWT) are alive and enjoying an eternal life, in which He (SWT) bestows countless blessings upon them. However, the states and events that take place after the physical death are beyond the reach of ordinary human perception.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْعُرْبِ وَبَشِيرِ الضَّرِيبِ ﴿١٥٥﴾

(155) *And We will definitely test you with something of fear and famine, and*

To emphasize its importance, Allah (SWT) repeats His command to face *Al-Masjidul-Haram* (the Sacred Mosque) while offering prayers, wherever one is in the world. "And surely that is the very truth from your Lord" i.e. it has always been ordained by Allah (SWT) that the final *Qiblah* of the believers would be the *Ka'bah*.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ إِنَّهَا  
يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تُمْ يَنْعَمِي عَلَيْكُمْ  
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

- (150) And from wheresoever you set out, turn your face towards the Sacred Mosque, and wherever you may be, do turn your faces in its direction so that people may not have against you any argument except those who do injustice among them – so fear them not and fear Me instead – so that I may complete My blessing upon you and so that you may be rightly guided.

Allah (SWT) repeats His command to all Muslims to turn to the direction of the *Ka'bah* for the third time, "so that people may not have against you any argument." This refers to the People of the Book, who knew from their scriptures that the last Prophet (SAW) would later on be commanded to face the *Qiblah* of *Ibrahim* (AS). Had Allah not commanded the Prophet (SAW) to face the *Ka'bah* instead of Jerusalem, they would have used this as an argument against the Muslims and for denying the Prophethood of Muhammad (SAW). "So that I may complete My blessing upon you and so that you may be rightly guided." The favors here refer to the leadership and the guidance from which the *Children of Israel* were deposed and were now being bestowed upon the *Ummah* of Prophet Muhammad (SAW).

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا عَلَىٰكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

- (151) Just as We have sent among you a Messenger out of you, who recites to you Our Ayaat, purifies you, teaches you the Book and wisdom and teaches you that which you did not know.

Here the favor refers to Prophet Muhammad (SAW). This is an answer to the supplication of *Ibrahim* (AS) and *Ismail* (AS) to their Lord to send a Messenger amongst their descendants: "O our Lord! And raise amongst them a Messenger out of them, who shall recite unto them Your Ayaat and teach them the Book and the wisdom, and purify them. Verily You and You alone are the All-Mighty, the All-Wise."

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

after what has come to you of the knowledge, surely you would be among the unjust."

Although this is an address to the Prophet (SAW), it also includes his Ummah.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

(146) Those to whom We have given the Book, recognize him as they recognize their own sons; but certainly a party of them does conceal the truth knowingly.

The People of the Book know that Prophet Muhammad (SAW) is the final Messenger they were waiting for and that what Allah (SWT) has revealed to him is the truth. They recognize him as they know their own sons, but they deliberately conceal the truth from the people.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

(147) The truth is from your Lord; so do not be among those who doubt.

Allah (SWT) strengthens the hearts of the Prophet (SAW) and his Companions (RAA) by affirming that what Allah (SWT) has revealed is the truth and there should be no doubt in their minds about it.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّئُهَا فَاسْتَطِيعُوا الْخَيْضَ ابْأَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

(148) And for everyone there is a direction towards which he turns, so try to surpass one another in good deeds. Wherever you may be, Allah will bring all of you together; verily Allah is Powerful over everything.

This *ayah* refers to the followers of the various religious traditions. It means that every religious community has a *Qiblah* to face in their prayers. But Allah's appointed *Qiblah* i.e. the *Ka'bah*, is what the believers face. This can also be taken in a general sense i.e. 'to each is a goal to which he turns, so emulate one another in good deeds'. "Wherever you may be, Allah will bring all of you together" i.e. Allah (SWT) will gather you on the Day of Resurrection, wherever you are on earth, even if your bodies have turned to dust and disintegrated completely.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

(149) And from wheresoever you come forth, turn your face towards the Sacred Mosque. And surely that is the very truth from your Lord. And Allah is not unaware of what you do.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَكَتَوْنَا قِبْلَتَكَ قِبْلَةً تَرْضَاهَا ۚ قَوْلٌ وَجْهَكَ مُطَوَّرَ التَّحْجِيزِ  
الْمُتَوَارِدِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

- (144) Of course We have been seeing the turning of your face to the sky. So We will definitely turn you to the Qiblah you will get pleased therewith. So turn your face in the direction of the Sacred Mosque. And wherever you may be, do turn your faces in its direction. And in fact those who have been given the Book know very well that it is the truth from their Lord. And Allah is not unaware of what they do.

Allah's Messenger (SAW) used to supplicate to Allah (SWT) for change in the direction of the Qiblah; he would look up to the sky awaiting Allah's command. So Allah (SWT) fulfilled his wish. This *ayah* is the actual commandment of the change in Qiblah. The Prophet (SAW) was leading *Dhuhr* [35] prayer in the house of *Bishr bin Baraq* [36] when this commandment of change in the direction of the Qiblah was revealed [37]. The Prophet at once turned his face towards the *Ka'bah* and so did all those who were following him in the prayer. Further Allah (SWT) commands the Muslims to face the *Ka'bah* from wherever they are, be it the east, west, north or south. The People of the Book knew that He was going to change the Qiblah from *Jerusalem* to *Makkah*. They were foretold in the scriptures given to them but they withheld its knowledge as they did in other matters.

وَلَيْنِ آتَيْنَا الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ  
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

- (145) And even if you bring every sign to those who have been given the Book, they will not follow your Qiblah; neither are you going to follow their Qiblah, nor are they going to face each other's Qiblah. And if you follow their desires, after what has come to you of the knowledge, surely you would be among the unjust.

Allah (SWT) describes the stubbornness of the Jews and the Christians; even when Prophet Muhammad (SAW) gave them every proof, they were not prepared to accept the *Ka'bah* as their Qiblah. "Neither are you going to follow their Qiblah". This indicates that as much as the People of the Book follow their desires, the Prophet (SAW) adheres to Allah's (SWT) commands. "Nor are they going to face each other's Qiblah. The People of the Book not even followed each other's Qiblah in *Jerusalem*. The Jews prayed facing towards the western part of the temple built by *Suleman* (AS) while the Christians considered the eastern part of the temple to be more sacred. "And if you follow their desires,

But Allah says, Say: "To Allah belong the East and the West". This subject has already been mentioned in *ayah* 115 where Allah (SWT) states that whether you face *Bayt-ul-Maqdis* or the *Ka'bah*, every location belongs to Allah (SWT).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا  
الْعِزَّةَ الْبِغْيَ كُنْتُ عَلَيْهَا إِلَّا لَتَعْلَمَنَّ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكِبْرَةٌ إِلَّا  
عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ١٢٠

- (143) "And in this way We have made you an intermediary (or the balanced) Ummah so that you should become witnesses over the humanity at large and the Messenger may become, over you, a witness. And We did not appoint the Qiblah which you used to observe except that we may distinguish the one who follows the Messenger from the one who turns away on his heels. And it was indeed a hard test except for those whom Allah (SWT) has guided. And never would Allah make your faith of no effect. Verily Allah is very Compassionate and Merciful to mankind".

The substitution of *Jerusalem* with *Ka'bah* led to the removal of *Children of Israel* from their position as a Muslim *Ummah* and their replacement by the *Ummah* of Prophet Muhammad (SAW). It was by following the guidance from Allah that this Muslim *Ummah* achieved the excellences that led to their appointment as the 'Wasat Ummah'. The word *Wasat* means 'just' or 'the best and the most honored'. Allah (SWT) says that He has made the Muslims the best nation ever. Hence, the Muslim *Ummah* will be a witness over all other nations on the *Day of Judgment* and the Messenger will be a witness over them i.e. the Prophet, as Allah's representative, will bear witness to the fact that he conveyed the message to the Muslims which he was sent with and the Muslims will bear witness that they conveyed the message to the rest of Mankind. "And We did not appoint the Qiblah which you used to observe except that we may distinguish the one who follows the Messenger from the one who turns away on his heels." Allah (SWT) commanded the Muslims to face the direction of *Jerusalem* while praying at first, but then changed the *Qiblah* to the *Ka'bah* so as to test who followed and obeyed the Messenger and who reverted from his religion. The change of *Qiblah* was a very hard test for the Muslims especially those who had converted from *Judaism* to *Islam*, but not for those who believed in the truth of the Messenger (SAW) with certainty and sincerity. "And never would Allah make your faith of no effect." The Jews questioned about the status of those who prayed facing *Bayt-ul-Maqdis* and died before the *Qiblah* was changed. Allah (SWT) replies them by affirming that they will not be deprived of the reward for their prayers, as "Allah is very Compassionate and Merciful to mankind."



أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ عَالِمُ أَعْلَمُ أَمِ  
اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

- (140) Or do you say that actually Ibrahim, Ismail, Ishaq, Ya'qub and (their) descendants were all Jews or Christians? Ask: "Do you know better or does Allah? And who is more unjust than the one who conceals the testimony he has from Allah? And Allah is not unaware of whatever you do.

Allah (SWT) refutes the claims of the Jews and the Christians that Ibrahim (AS) and all the Prophets after him followed Judaism or Christianity, by asserting that He (SWT) has the best knowledge of whether they were Jews or Christians or Muslims. "And who is more unjust than the one who conceals the testimony he has from Allah?" The Books Allah (SWT) revealed to the People of the Book testified that Prophet Ibrahim (AS) and his descendents were neither Jews nor Christians but they hid the truth from the people. Therefore Allah (SWT) says; "Allah is not unaware of whatever you do" i.e. you may be able to hide the truth from others but Allah (SWT) is not unaware of any of your intentions and actions.

بَلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

- (141) That was a nation which has already passed away. For them is what they have earned and for you what you have earned, and you shall not be questioned about what they have been doing.

This is a replica of ayah 134 where Allah (SWT) refutes the claims of the People of the Book that they will be saved because they are descendents of Prophets and affirms that their relationship will be of no avail unless they emulate them in obeying and submitting themselves to Allah (SWT).

سَيَقُولُ الشُّفَهَاءُ مِنَ النَّاسِ مَا وَلَهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا اعْتَبَرُوا قُلْ لِلَّهِ الشِّرْكَ وَالْعُغْرِبُ يَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

- (142) The fools among the people will say: "What has turned them from their Qiblah which they used to observe?" Say: "To Allah belong the East and the West; He guides whom He wills to the straight path."

Before the directive of change in Qiblah, Prophet Muhammad (SAW) and the Muslims faced Bayt-ul-Maqdis (Jerusalem) in their prayers for nearly 16 months, but he would supplicate to Allah (SWT) to shift the Qiblah from Jerusalem to Makkah. Allah (SWT) fulfilled his wish and commanded the believers to face the Ka'bah instead of Jerusalem. This did not go well with the Jews who used to criticize the believers as to what made them change their Qiblah from Bayt-ul-Maqdis to the Sacred House i.e. the Ka'bah.

Refuting the Jews and the Christians, who claim that they follow the true guidance, Allah (SWT) directs the believers to spell out that they believe in what is revealed to Prophet Muhammad (SAW) as well as all the previous Prophets of Allah (SWT), without discriminating any of them by following some and rejecting the others. This is the true guidance from Allah (SWT) and the Muslims submit themselves to Him in totality.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ، فَسَيَكْفِيكَهُمُ اللَّهُ، وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

(137) So if they believe in the like of what you have believed therein, then they would be rightly guided. But if they turn back, then they are only in antagonism. So Allah will suffice you against them. And He is the All-Hearer All-Knower.

i.e. if the disbelievers also believe in all of Allah's Messengers and His Books, submit themselves to Allah's will and do not associate partners with Him, they will be on the straight path. But if they continue disbelieving after the truth has already been presented to them, they will find themselves divided into different factions. And Allah (SWT) will aid the believers against the idolaters and the disbelieving People of the Book.

صِبْغَةَ اللَّهِ، وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

(138) (We adopt) Allah's colour. And who is better than Allah at colouring? And we are His worshippers.

In this *ayah* dye or color means the 'Deen of Allah (SWT)' [34]. "And we are His worshippers". The main purpose and the message of all the Messengers and their followers has always been to obey Allah (SWT) with all devotion and worship Him alone.

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّكُمْ، وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ، وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

(139) Ask: "Do you argue with us concerning Allah whereas He is our Lord and your Lord, and for us are our deeds and for you are your deeds and to Him we are sincere.

i.e. would you dispute with us in the fact that we obey Allah (SWT) and have submitted ourselves to Him and that we do not associate any partners with Him, even when you know that Allah (SWT) alone is the Lord of the universe and has full control over us and you? We don't believe in what you worship and worship Allah alone, as all Prophets and their followers have been doing. We will only be accountable for our deeds and you will be responsible for your actions.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُاً وَاحِداً ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

- (133) Or were you present when death approached Jacob? When he asked his sons: "What will you worship after me?" They replied: "We will worship your Ilaah (i.e. Allah) and the Ilaah of your forefathers—Abraham, Ishmael, Isaac – the only Ilaah, and unto Him We are submitters.

This *ayah* criticizes the Arab idolaters as well as the disbelievers amongst the People of the Book, who thought that they were following the *Deen* of Ibrahim (AS) and his progeny. Allah (SWT) says that those whom they professed to follow were true believers in Allah's Divinity and did not associate partners with Him and submitted themselves totally in His obedience.

بَلْ كُنْتُمْ أُمَّةً قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَنْ مَا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

- (134) That was a nation which has already passed away. For them is what they have earned and for you what you have earned, and you shall not be questioned about what they have been doing.

This *ayah* denies the Jewish belief that they are the chosen ones because of their relationship with the Prophets or the righteous people. On the contrary, Allah (SWT) spells out that no relationship would benefit one in the Hereafter unless one performs good deeds oneself.

وَقَالُوا اتُّوبُوا هُودًا أَوْ نَصْرَى يَهْدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

- (135) And they say: "Be you Jews or Christians, then you shall be rightly guided". Say: "Nay, but the faith of Abraham who was ever focused towards Allah, and he was not one of the polytheists".

The Jews and the Christians used to come to the Prophet (SAW) and say that the true guidance was only what they followed and asked him to follow them. So Allah (SWT) orders His Prophet (SAW) to make it clear to them that the believers did not need to follow them. The Muslims follow the straight path of their father Ibrahim (AS), which was in fact the path that all the Messengers from the beginning of Divine revelation believed in, preached and followed.

قُولُوا آمَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

- (136) Say: "We believe in Allah and what has been sent down to us, and what has been sent down to Abraham, Ishmael, Isaac, Jacob and the descendants; and what has been given to Moses and Jesus and what has been given to the Prophets from their Lord. We do not differentiate between any of them and unto Him We are subservient.

# MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

## Al-Baqarah

(Ayaat 130-163)

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

(130) And who would turn away from the faith of Ibrahim except one who has befooled himself? And indeed We have chosen him (Abraham) in this world, and in the Hereafter he would be definitely among the righteous.

Ibrahim (AS) worshipped none but Allah (SWT) with sincerity and did not call upon others besides Allah (SWT). This is the faith and practice of Ibrahim (AS) and whoever abandons his path is in fact committing injustice to himself by deviating from the truth. Allah (SWT) chose Ibrahim (AS) as His Messenger and a leader of the upright, and he will surely be amongst the righteous persons in the Hereafter.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

(131) When his Lord said to him: "Submit", he said: "I have submitted to the Lord of the worlds".

Allah (SWT) commanded Ibrahim (AS) to submit himself to Him and be obedient to Him and he (AS) perfectly adhered to Allah's commands.

وَوَضَّيْ بِهَا إِبْرَاهِيمَ يَنْفِيهِ وَيَعْقُوبُ يَنْفِيهِ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

(132) And Ibrahim exhorted thereby to his sons and (so did) Ya'qub: "O my sons! Verily Allah has chosen for you the Deen (Islam), so you must not die except that you are Muslims.

Ibrahim (AS) advised his children to follow this Deen i.e. Islam, and so did his grandson Ya'qub (Jacob) (AS). They ordered their children to adhere to righteous deeds and worship none besides Allah (SWT) throughout their lives so that Allah might bless them with the fortune of dying upon the right path as Muslims.