

تفسیر آسن الکلام

(عربی / اردو / انجش)

Interpretation of The Meaning of

THE NOBLE QUR'AN

In The English & Urdu Languages

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کراچی فون: 4393936-0092 21 فیکس: 4393937 موبائل: 2441843-0321

فون: 4393936-0092 21 فیکس: 4393937 موبائل: 2441843-0321

مکتبہ دار السلام، ۱۴۲۹ھ

فہرستہ مکتبہ الملك فهد الوطنية أثناء النشر

یوسف، صلاح الدین

تفسیر احسن البیان / صلاح الدین یوسف - الرياض، ۱۴۲۹ھ

ص: ۱۰۴۰ سم: ۱۷×۲۴ ردمک: ۴-۰۵۷-۰۰۰-۶۰۳-۹۷۸

(النص باللغة الاردية والانجليزية)

۱- القرآن - تفسیر الحديث - العنوان

ديوي ۶، ۲۲۷ ۱۴۲۹ / ۵۵۰۳

رقم الإيداع: ۱۴۲۹ / ۵۵۰۳

ردمک: ۴-۰۵۷-۰۰۰-۶۰۳-۹۷۸

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**A Summarized version of At-Tabari, Al-Qurtubi
and Ibn Kathir with Comments from Sahih Al-Bukhari**

English Translation

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DARUSSALAM

Sūrat Al-Fātihah (The Opening) 1

سورة فاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ (5) آيَاتُهَا 7

1. In the Name of Allāh,
the Most Gracious, the Most Merciful.

اللہ کے نام سے (شروع) جو نہایت مہربان، بہت رحم کرنے والا ہے ①

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

2. All praise and thanks are Allāh's, the Lord^[1] of the 'Alamīn (mankind, jinn and all that exists).^[2]

سب تعریف اللہ تعالیٰ ہی کے لیے ہے جو تمام جہانوں کا پالنے والا ہے ②

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

3. The Most Gracious, the Most Merciful.

بڑا مہربان، بہت رحم والا ہے ③

الرَّحْمَنِ الرَّحِيمِ ③

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

بدلے کے دن کا مالک ہے ④

مَلِكِ يَوْمِ الدِّينِ ④

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

(اے پروردگار!) ہم تیری ہی عبادت کرتے ہیں اور تجھ ہی سے مدد مانگتے ہیں ⑤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

6. Guide us to the Straight Way.^[3]

دکھا ہمیں سیدھا راستہ ⑥

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

7. The way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger^[5], nor

ان لوگوں کا راستہ جن پر تو نے انعام کیا، ان کا نہیں جن پر تیرا غضب ہوا اور نہ گمراہوں کا ⑦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

[1] (V.1:2) Lord: The actual word used in the Qur'an is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean *Rabb* and should be understood as such.

[2] (V.1:2). Narrated Abu Sa'īd bin Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an.'" He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." [*Sahih Al-Bukhārī*, 6/4474 (O.P.1)].

[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufiq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism).

b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islāmic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the *Siddiqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the righteous, [as Allāh عز وجل said: "And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

[5] (V.1:7) Narrated 'Adi bin Hātim عنه رضي الله عنه: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "غير" *Ghairil-maghdubi 'alaihim* [not (the way) of those who earned Your Anger], he ﷺ replied: "They are the Jews". And 2. "ولا الضالين" *Walad-dāllin* (nor of those who went astray), he ﷺ replied: "The Christians, and they are the ones who went astray". [This *Hadith* is quoted by *At-Tirmidhi* and *Musnad Abu Dāwūd*].

of those who went astray.^{[1] [2]}

[3]

★ حواشی: الفاتحہ، آیات: 7,6,2.

① رَبِّ [اللہ تعالیٰ کے صفاتی ناموں میں سے ہے۔ اس کے معنی ہیں: تمام کائنات کا پروردگار، خالق، مالک، منتظم، رازق، آقا، مدبر، داتا، مہیاں اور محافظ۔

② یعنی ہدایت دے۔ ہدایت کی دو قسمیں ہیں۔ ایک وہ جو محض اللہ کی توفیق سے میسر آتی ہے اور دوسری وہ جو انبیاء علیہم السلام اور اللہ کے مخلص اور نیک بندوں کی تعلیم و تبلیغ کے ذریعے سے حاصل ہوتی ہے۔ یہاں ہدایت سے مراد اللہ تعالیٰ سے صراطِ مستقیم کی رہنمائی اور اس پر استقامت کی دعا ہے۔

③ یعنی انبیاء، صدیقین، شہداء اور صالحین کا راستہ جیسا کہ سورہٴ نساء کی آیت 69 میں وضاحت ہے۔

④ نبی اکرم ﷺ نے فرمایا: ”جب امام ﴿عَلَيْهِ السَّلَامُ﴾ عَلِيُّ بْنُ أَبِي تَالِبٍؓ کے لیے تو تم ”آمین“ کہو۔ جس کی آمین فرشتوں کی آمین سے ہم آہنگ ہوگی، اس کے پچھلے گناہ معاف کر دیے جائیں گے۔“ (صحیح البخاری، الأذان، باب: 113 حدیث: 782)

[1] (V.1:7) Narration about Zaid bin ‘Amr bin Nufail.

Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: The Prophet ﷺ met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter on your *Nusub** in the name of your idols. I eat only those (animals) on which Allāh’s Name has been mentioned at the time of (their) slaughtering.” Zaid bin ‘Amr used to criticise the way Quraish used to slaughter their animals and used to say, “Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh.” He used to say so, for he rejected that practice and considered it as something abominable. [*Sahih Al-Bukhāri*, 5/3826 (O.P.169)]

* *Nusub*: See the glossary.

Narrated Ibn ‘Umar رضي الله عنهما: Zaid bin ‘Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, “I intend to embrace your religion, so tell me something about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allāh’s Anger.” Zaid said, “I do not run except from Allāh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except *Hanīf* (Islāmic Monotheism).” Zaid enquired, “What is *Hanīf*?” He said, “*Hanīf* is the religion of (the Prophet) Abraham (عليه السلام), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmic Monotheism].” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allāh’s Curse.” Zaid replied, “I do not run except from Allāh’s Curse, and I will never bear any of Allāh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except *Hanīf* (Islāmic Monotheism).” Zaid enquired, “What is *Hanīf*?” He replied “*Hanīf* is the religion of (the Prophet) Abraham (عليه السلام) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islāmic Monotheism].” When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, “O Allāh! I make You my Witness that I am on the religion of Abraham.” [*Sahih Al-Bukhāri*, 5/3827 (O.P.169)]

Narrated Asmā’ bint Abu Bakr رضي الله عنهما: I saw Zaid bin ‘Amr bin Nufail standing with his back against the Ka’bah and saying, “O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me.” She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, “Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.” [*Sahih Al-Bukhāri*, 5/3828 (O.P.169)]

[2] (V.1:7): Narrated ‘Ubādah bin As-Sāmit رضي الله عنه: Allāh’s Messenger ﷺ said, “Whoever does not recite *Sūrat Al-Fātihah* in his prayer, his prayer is invalid.” [*Sahih Al-Bukhāri*, 1/756 (O.P.723)]

[3] (V.1:7): Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “When the *Imām* says: *Ghāiril-maghdubi ‘alaihim walad-dāllīn* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amīn*, for if one’s utterance of *Amīn* coincides with that of the angels, then his past sins will be forgiven.” [*Sahih Al-Bukhāri*, 6/4475 (O.P.2)]

Sūrat Al-Baqarah (The Cow) 2

سورۃ بقرہ

سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ (87) آيَاتُهَا: 40

In the Name of Allāh,
the Most Gracious, the Most Merciful.

اللہ کے نام سے (شروع) جو نہایت مہربان، بہت رحم کرنے والا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

الْم

الْم

2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqīn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

یہ کتاب ہے جس (کے نازل ہونے) میں کوئی شک نہیں، ہدایت ہے متقین کے لیے (1) (2) (3)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2)

3. Who believe in the *Ghaib*^[1] and perform *As-Salāt*^[2] (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt*^[3] (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*].

وہ جو غیب پر ایمان لاتے ہیں اور وہ نماز کو (اس کے آداب کے ساتھ) قائم کرتے اور جو کچھ ہم نے ان کو عطا فرمایا ہے، اس میں سے خرچ کرتے ہیں (3) (4) (5)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3)

[1] (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

[2] (V.2:3): Perform *As-Salāt* الصلاة: The performance of *Salāt* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhāri*, 1/631(O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhāri*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

[3] (V.2:3) *Zakāt* (obligatory charity) (الزكاة): A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhāri*, Book of *Zakāt*, No. 24]

آیت نمبر Verse No.	سورت Surah	سورت نمبر Surah No.	آیت نمبر Verse No.	سورت Surah	سورت نمبر Surah No.	آیت نمبر Verse No.	سورت Surah	سورت نمبر Surah No.	آیت نمبر Verse No.	سورت Surah	سورت نمبر Surah No.
84	≡	40	171	النساء An-Nisā'	4	71	≡	6	باب: 1 ارکان ایمان		
6	حَمَّ السَّجْدَةِ Fussilat	41	73	المائدة Al-Mā'idah	5	163,162	≡	6	Ch.# 1: Pillars of Iman		
4	الممتحنة Al-Mumtahanah	60	19	الأنعام Al-An'ām	6	158	الأعراف Al-A'rāf	7	اللہ تعالیٰ پر ایمان		
1	الإخلاص Al-Ikhlās	112	70	الأعراف Al-A'rāf	7	19,18	التوبة At-Taubah	9	Belief in Allah Almighty		
اللہ کے سوا کوئی عبادت کے لائق نہیں			31	التوبة At-Taubah	9	99	≡	9	62	البقرة Al-Baqarah	2
Only Allah Almighty is worthy of worship			39	يوسف Yūsof	12	13	الكهف Al-Kahf	18	136	≡	2
83	البقرة Al-Baqarah	2	16	الرعد Ar-Ra'd	13	108	الأنبياء Al-Anbiyā'	21	177	≡	2
163	≡	2	48	إبراهيم Ibrāhīm	14	2	النور An-Nūr	24	186	≡	2
172	≡	2	52	≡	14	62	≡	24	228	≡	2
2	آل عمران Āl-Imrān	3	22	النحل An-Nahl	16	47	الشعراء Ash-Shuara'	26	257	≡	2
6	≡	3	51	≡	16	46	العنكبوت Al-'Ankabūt	29	285	≡	2
18	≡	3	46	بَنِي إِسْرَائِيلَ Al-Isrā'	17	25	يس Yā-Sīn	36	18	آل عمران Āl-Imrān	3
62	≡	3	110	الكهف Al-Kahf	18	9	الفتح Al-Fath	48	52	≡	3
64	≡	3	108	الأنبياء Al-Anbiyā'	21	13	≡	48	84	≡	3
36	النساء An-Nisā'	4	34	الحج Al-Hajj	22	15	الحجرات Al-Hujurat	49	110	≡	3
87	≡	4	46	العنكبوت Al-'Ankabūt	29	8,7	الحديد Al-Hadīd	57	114	≡	3
73	المائدة Al-Mā'idah	5	4	الصّٰفّٰتِ As-Sāffāt	37	19	≡	57	179	≡	3
46	الأنعام Al-An'ām	6	5	ص Sād	38	21	≡	57	193	≡	3
71	≡	6	65	≡	38	4	المجادلة Al-Mujādilah	58	199	≡	3
102	≡	6	4	الزمر Az-Zumar	39	22	≡	58	39	النساء An-Nisā'	4
106	≡	6	45	≡	39	اللہ تعالیٰ کی وحدانیت Oneness of Allah Almighty			59	≡	4
151	≡	6	12	المؤمن Ghāfir	40	133	البقرة Al-Baqarah	2	136	≡	4
59	الأعراف Al-A'rāf	7	16	≡	40	163	≡	2	152	≡	4
65	≡	7	4	الزمر Az-Zumar	39	18	آل عمران Āl-Imrān	3	162	≡	4
73	≡	7	4	المؤمن Ghāfir	40	اللہ تعالیٰ کی وحدانیت Oneness of Allah Almighty			175	≡	4
85	≡	7	4	الزمر Az-Zumar	39	133	البقرة Al-Baqarah	2	59	المائدة Al-Mā'idah	5
			45	≡	39	163	≡	2	69	≡	5
			12	المؤمن Ghāfir	40	18	آل عمران Āl-Imrān	3	84	≡	5
			16	≡	40	18	آل عمران Āl-Imrān	3	88	≡	5
			14	الأنعام Al-An'ām	6				14	الأنعام Al-An'ām	6