

سورة فاعذ الكتاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
مَلِكِ يَوْمِ الدِّينِ
إِلَهِ الْعَرْشِ الْمَغِيدِ
إِذَا نُفِخَ فِي الصُّورِ
نَسْتَعِينُ
هَذَا الصَّحَاحُ الْمُسْتَعِينُ
صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
خَيْرٌ مِنَ الْغُصْبِ عَلَيْهِمْ وَلَا تَكُونُ
الْأَفْئِدَةُ عَلَيْهِمْ

روایتی و سمجھایات

[illegible]

1. SŪRAT AL-FĀṬĪḤAH (THE OPENING)

This surah¹ is Makki, and it comprises 7 verses (āyāt)

Introduction

This is the first surah of the Holy Qur'ān, not only in its present order, but also in its order of revelation in the sense that no other surah had been revealed completely before this. Some verses of other surahs—like those of Surah 74 and Surah 96, etc.—were revealed earlier than this, but it was the first complete surah that was revealed to the Holy Prophet ﷺ in Makkah. It has been placed before every other surah in its present compilation, because it is, so to say, the quintessence of the Holy Qur'ān; and the rest of the Qur'ān is its elaboration. That is why it is named al-Fāṭihah (the Opening). The theme is that, in order to benefit from the Holy Qur'ān, one must admit the basic attributes of his Creator, seek guidance from Him, and recite and study it with an open mind and heart like a true seeker of Truth. This surah is an instruction from Allah ﷻ about how one should request and pray to Him for seeking guidance. The entire Qur'ān following this surah is an answer to this request.

- With the name of Allah,
the All-Merciful, the Very-Merciful
1. Praise belongs to Allah, 'the Lord of all the worlds,'²
 2. the All-Merciful, the Very-Merciful.³
 3. The Master of the Day of Requital.
 4. You alone do we worship, and from You alone do we seek help.
 5. Take us on the straight path,⁴
 6. the path of those on whom You have bestowed Your Grace,⁵
 7. not of those who have incurred Your wrath, nor of those who have gone astray.

² It means that whoever praises anything anywhere in the universe is ultimately praising Allah, because He is the Creator of everything, and adimation of any object is, in fact, adimation of its producer.

³ The original word is Arabic is "al-ḥamīd"—the plural of "ḥamīd"—and it includes every possible form of existence: the sky, the earth, the sea, the moon, stars, wind, rain, the angels, the jinn, animals, plants, minerals, and of course man. In the absence of an accurate word in English, it is translated as 'worlds'.

⁴ This is the translation of the Arabic words 'ḥadiṭin' and 'ṭayyibin'. Both are attributes of Allah ﷻ, denoting His extreme mercy. The difference between the two is that 'ḥadiṭin' indicates the extensive nature of His mercy, hence it is translated as 'All-Merciful', while 'ṭayyibin' refers to its intensive quality, and therefore it is rendered as 'Very-Merciful'.

⁵ 'Guidance' may begin to someone in two ways. One is that he is verbally directed towards the right path, or it is shown to him from a distance, then it will depend on him whether or not he adopts the correct direction. The second way of guiding someone is that he is physically taken to the right path. According to Arabic usage, it is the second type of guidance that is intended here, because in the first case, the expression would have been 'ḥadiṭin ḥadiṭin'—'guidance'. Hence the translation: 'Take us on the straight path'.

⁶ See 4:64 for the detail of this reference.

¹ 'Surah' is the special name given by the Holy Qur'ān itself to its chapters. The chapters revealed before migration of the Holy Prophet ﷺ from Makkah are called Makki, and those revealed after his migration to Madinah are called Madani.



2. SŪRAT AL-BAQARAH (THE COW)

This surah is Makki, and it comprises 286 verses

Introduction

This is the largest surah in the Holy Qur'ān. It is named after the story of the cow mentioned in verses 67 to 73 of this surah. The surah starts with the mention of three categories of mankind: the believers, the unbelievers and the hypocrites. Then it deals with the fundamental articles of faith, namely, belief in the Oneness of Allah, the prophethood of the Holy Prophet ﷺ and the life after death. The creation of Adam (Adam) ﷺ and his descent to earth has been narrated to make man recall his origin. Then, a large passage is devoted to inviting the Jews towards Islam by referring to many favours Allah has bestowed on them. Different parts of the life of the Holy Prophet Mūsā (Moses) ﷺ, and the rebellious attitude of the Israelites against him, have been mentioned in this context. Then the Holy Prophet Ibrahim (Abraham) ﷺ has been referred to as a basis of common agreement between Christians, Jews and the pagans of Arabia. Thereafter, a series of Islamic injunctions have been laid down relating to different forms of worship, family life and financial transactions.

With the name of Allah,
the All-Merciful, the Very-Merciful

1. Alif. Lām. Mim.¹
2. This Book has no doubt in it—a guidance for the God-fearing,
3. who believe in the Unseen,² and are steadfast in salat,³ and spend out of what We have provided them;
4. and who believe in what has been revealed to you and what has been revealed before you;⁴ and they have faith in the Hereafter.
5. It is these

¹ These isolated letters found in the beginning of different surahs are called 'al-ḥurūf al-muqatta'at'. The correct position about them is that their exact meanings are not known to anybody. It is a divine secret that may be disclosed only by Allah in the Hereafter. Since no practical issue depends on their knowledge, our ignorance about them does not have any adverse effect on our faith or practice.

² 'Unseen' is the translation of *ghayb*, a term frequently used in the Holy Qur'ān. It refers to all those realities that cannot be seen or felt by our outer senses, like Allah Almighty, the angels, Paradise, Hell, etc.

³ *Salāt* is the Qur'anic name of the obligatory prayer prescribed to be offered five times a day.

⁴ Although the word 'spend' is general for any spending, the Holy Qur'ān normally uses this word in the sense of 'charitable spending', including obligatory alms termed in the shari'ah as *zakaat*.

⁵ It refers to the Divine Books or scriptures revealed to the earlier prophets as, like the Torah, the Injil and the Zabur (Psalm). It should be noted that having belief in these Books means that whatever was originally revealed in these Books was the truth. It does not mean that one should have faith in their present form that has been subjected to distortions of different kinds, and there is no proof of their being the original Books revealed by Allah. The Holy Qur'ān itself has mentioned at many places that the Jews and the Christians have brought a lot of changes in these Books. See, for example, 4:46 and 5:13.



THE NOBLE QUR'AN
MEANING WITH EXPLANATORY NOTES



HAFIZ MUHAMMAD TAQI USMANI

