

* لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
 وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
 وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
 وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
 وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
 الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَأَيُّهَا الَّذِينَ
 ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ
 وَالْعَبْدُ بِالْعَبْدِ ۖ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ
 شَيْءٌ فَأَتْبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ۚ ذَلِكَ تَخْفِيفٌ
 مِّن رَّبِّكُمْ وَرَحْمَةٌ ۖ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
 أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَّأُولِي الْأَلْبَابِ
 لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ
 الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
 بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ وَبَعْدَ مَا سَمِعَهُ
 فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾
 فَمَنْ خَافَ مِن مُّوَصٍّ جَنْفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ
 عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾

Theme	
Islamic definition of righteousness. Islamic laws of retribution. Commandment of Allah to execute a "will"	नेकी की इस्लामी तआरिफ़। इस्लामी क़ानून-ए-क़िसास। वसियत को नाफ़िज़ करने के बारे में अल्लाह का हुक्म।
Tarjumanī	
Righteousness is not whether you turn your face towards East or West; but righteousness is to believe in Allah, the Last Day, the Angels, the Books and the Prophets, to spend wealth, in spite of love for it, on relatives, orphans, helpless, needy travellers, those who ask for and on the redemption of captives; to establish Salah (prayers), to pay Zakah (charity), to fulfill promises when made, to be steadfast in poverty, hardship and at the time of war. Those are the ones who are truthful and those are the ones who are the pious. O believers! Retaliation is prescribed for you in the cases of murder: a free man for a free man, a slave for a slave, and a female for a female. But, if the	नेकी यह नहीं है कि तुमने अपने चेहरे मशरिक की तरफ़ कर लिया या मगरिब की तरफ़, बल्कि नेकी यह है कि आदमी अल्लाह को और यौमे-आख़िर को और मालाइक को और अल्लाह की नाज़िल की हुई किताब और उसके पैग़म्बरों को दिल से माने और अल्लाह की महबूबत में अपना दिलपसन्द माल रिश्तेदारों और यतीमों पर, मिस्कीनों और मुसाफ़िरों पर, मदद के लिए हाथ फैलानेवालों पर और गुलामों की रिहाई पर खर्च करे, नमाज़ कायम करे और ज़कात दे। और नेक वे लोग हैं कि जब अहद करें तो उसे वफ़ा करें और तंगी और मुसीबत के वक़्त में और हक़ व बातिल की जंग में सब्र करें। ये हैं रास्तबाज़ लोग और यही लोग मुत्तकी हैं। ऐ लोगो जो ईमान लाए हो, तुम्हारे लिए क़त्ल के मुकद्दमों में क़िसास का हुक्म लिख दिया गया है। आज़ाद

killer is pardoned by the brother of the slain (sparing the killer's life by accepting the blood-money), then blood-money should be demanded with fairness and payment should be made with gratitude. This is a concession and a mercy from your Rabb. Now, whoever exceeds the limits after this, shall have a painful punishment. O men of understanding! There is security of life for you in the law of retaliation, so that you may become pious. The will is made obligatory before the death of anyone of you who is leaving some property behind, to bequest it equitably to his parents and relatives. This is a duty incumbent on the righteous. If anyone changes the bequest after hearing it, the sin of it then is on those who make the change. Allah hears and knows everything. But there is no blame on the one who suspects an error or an injustice on the part of the testator and brings about a	आदमी ने कत्ल किया हो तो उस आज़ाद ही से बदला लिया जाए, गुलाम कातिल हो तो वह गुलाम ही कत्ल किया जाए और औरत इस जुर्म की मुर्तकिब हो तो उस औरत ही से क्रिसास लिया जाए। हाँ, अगर किसी कातिल के साथ उसका भाई कुछ नर्मी करने के लिए तैयार हो तो मारुफ़ तरीक़े के मुताबिक़ खूँ-बहा का तसफ़िया होना चाहिए और कातिल को लाज़िम है कि रास्ती के साथ खूँ-बहा अदा करे। यह तुम्हारे रब की तरफ़ से तखफ़ीफ़ और रहमत है। इसपर भी जो ज़्यादती करे, उसके लिए दर्दनाक सज़ा है— अक्ल व ख़िरद रखनेवालो, तुम्हारे लिए क्रिसास में ज़िन्दगी है। उम्मीद है कि तुम इस कानून की ख़िलाफ़वर्ज़ी से परहेज़ करोगे। तुमपर फ़र्ज़ किया गया है कि जब तुममें से किसी की मौत का वक़्त आए और वह अपने पीछे माल छोड़ रहा हो तो वालिदैन् और रिश्तेदारों के लिए मारुफ़ तरीक़े से वसीयत करे। यह हक़ है मुत्तकी लोगों पर। फिर जिन्होंने वसीयत सुनी और बाद में उसे बदल डाला तो इसका गुनाह उन बदलनेवालों पर होगा। अल्लाह सब कुछ सुनता और जानता है। अलबत्ता
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settlement among the parties. Allah is Forgiving. Merciful.	जिसको यह अंदेशा हो कि वसीयत करनेवाले ने नादानिस्ता या कसदन हकतलफी की है, और फिर मामले से तअल्लुक रखनेवालों के दरमियान वह इस्लाह करे तो उसपर कुछ गुनाह नहीं है, अल्लाह बख्शनेवाला और रहम फरमानेवाला है।
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Tafsir

True goodness does not lie in turning your faces to the East or to the West. Rather, those with true goodness are those who believe in Allah and the Last Day, the Angels, the Book and the Prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travellers and beggars and to set slaves free, and who establish the prayer and pay zakat; those who honour their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are the people who are true. They are the people who are godfearing.	
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[2:177]	
True goodness does not lie in turning your faces to the East or to the West.	
There is disagreement about who is being addressed by these words. Qatādah said, ‘It was mentioned to us that a man asked the Messenger of Allah ﷺ about true goodness (birr) and then Allah revealed this āyah.’ Qatādah continued, ‘Before the obligatory acts of worship were prescribed, when a man testified that there is no god but Allah and Muḥammad is His slave and Messenger and then died affirming that, that was sufficient to assure him of the Garden, and so this āyah was revealed to redress the balance.’ Qatādah and ar-Rabī‘ said that it is the Jews and Christians who are being addressed because they disagreed about which direction they should turn towards. The Jews faced west towards Jerusalem and the Christians east towards where	

the sun rose. They spoke about a change of qiblah and each group preferred its own direction. They were told that that was not where true goodness lay. Ḥamzah and Ḥafṣ recite ‘al-birra’ in the accusative. The rest recite ‘al-birru’ in the nominative.	
Rather, those with true goodness are those who believe	
Here ‘birr’ (true goodness) is a word which includes all good. Its use on its own here implies: ‘But true goodness is the goodness of the one who believes...’, but there is an elision. It is said that the meaning is: ‘But those with true goodness...’ That is because when the Prophet ﷺ emigrated to Madīnah and the obligatory prayers were prescribed, the qiblah redirected towards the Ka‘bah, and the statutory punishments (ḥudūd) were established, Allah revealed this in order to say that true goodness does not	

lie in praying or doing any other particular action, but rather that a person who is truly good is someone who believes in Allah, and all the other things mentioned in the āyah. Ibn ‘Abbās, Mujāhid, aḍ-Ḍaḥḥāk, ‘Aṭā’, Sufyān and az-Zajjāj held that view. It is possible for birr to mean bārr and barr. Barr means kind and benign and filial, while bārr also has that meaning, but is a little more restricted.	
Our scholars point out that this is an immense āyah, one of the matrices of judgment, because it contains sixteen different elements: – the requirement to have faith in Allah and His Names and Attributes – the Resurrection – the Gathering – the Balance – the Sirāt – the Basin – the Intercession – the Garden and the Fire – the Angels	

– the Books revealed by Allah – the Prophets – the duty to spend one's wealth in ways that are both mandatory and recommended – maintaining ties of kinship and not severing them – looking after orphans and the poor and not neglecting them – caring for travellers (or guests) and beggars – setting slaves free	
All these things will be clarified elsewhere. Also included are safeguarding the prayer, paying zakat, fulfilling contracts and showing steadfastness in afflictions. Each of these items would require an entire book to do it justice.	
There is disagreement about whether one gives voluntary ṣadaqah to an orphan merely because of their being an orphan, in order to maintain ties of kinship, even if the orphan is wealthy, or whether one only gives to the poor. This is about voluntary ṣadaqah	

rather than obligatory zakat.	
and who, despite their love for it, give away their wealth	
This is used as evidence by those who say that there are legal rights on wealth other than just zakat and that they are the means by which true goodness is achieved. It is also said that what is meant here is obligatory zakat. The first opinion is sounder since ad-Dāraqūṭnī transmitted from Fāṭimah bint Qays that the Prophet ﷺ said, ‘There is a right on wealth over and above zakat,’ and he quoted this āyah in full. Ibn Mājah and at-Tirmidhī transmit it in their collections as well. He said that the isnād of this ḥadīth is not that strong because Abū Ḥamzah is weak. Bayān and Ismā‘īl ibn Sālīm related this ḥadīth from ash-Sha‘bī, and it is stronger.	
The soundness of this ḥadīth, even if there is something to be said about the isnād, is	

indicated by the words of Allah later in the same āyah: ‘establish the prayer and pay zakat’. He mentions zakat with the prayer. That indicates that what is meant by this phrase is not obligatory zakat because otherwise that would entail an unnecessary repetition, and Allah knows best. Scholars agree that, when an urgent need for the Muslims exists after the payment of zakat, there is a communal obligation to spend money on it. Mālik obliged people to ransom captives, even if it used up all their wealth. There is also consensus on this, and that strengthens what we prefer concerning this matter.	
It is said the phrase refers to their love for the wealth they give and the pronoun can also refer to the love the giver has for his relatives. The same applies to Allah’s words in Sūrat al-Insān: ‘They give food, despite their love for it, to the poor.’ (76:8) It can have	

both meanings.	
those who honour their contracts when they make them,	
It is said that this is added to the earlier sentence, i.e. ‘Those with true goodness or those who believe and those who honour...’ Al-Farrā’ and al-Akhfash said that. This refers to contracts between themselves and Allah, and between themselves and other people.	
and are steadfast in poverty and illness and in battle	
‘Steadfast’ is in the accusative by way of praise or by the effect of an elided verb. The Arabs put the noun in the accusative for both praise and censure as if they were trying to isolate the person praised or blamed.	
Ba’sā’ is hardship and poverty, and ḍarrā’ is illness. Ibn Mas’ūd said that. The Prophet ﷺ said, ‘Allah Almighty says, “When I test any of My slaves	

in his bed and he does not complain to those who visit him, I will replace his flesh with a better flesh and his blood with a better blood. If I take him, it is to My mercy. If I give him well-being, I give him a well-being in which he has no sin.' He was asked, 'Messenger of Allah, what flesh is better than his flesh?' He answered, 'A flesh without sin.' He was asked, 'What blood is better than his blood?' He answered, 'Blood without sin.' Ba's is the time of war.	
Those are the people who are true. They are the people who are godfearing.	
They are described as having integrity and taqwā in their affairs and fulfilling them. They are serious regarding the dīn. This is great praise. Truthfulness is the opposite of lying. Someone who is ṣiddīq is someone who holds closely to the truth. In a ḥadīth we find: 'You must have integrity. Integrity guides to goodness	

and goodness guides to the Garden. A man continues to be true and takes care to remain truthful until he is written with Allah as a true man (ṣiddīq).’	
You who believe! retaliation is prescribed for you in the case of people killed: free man for free man, slave for slave, female for female. But if someone is absolved the thing by his brother, blood-money should be claimed with correctness and paid with good will. That is an easement and a mercy from your Lord. Anyone who goes beyond the limits after this will receive a painful punishment. [2:178]	