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ARZ-E-MURATTIB

Qur'an Hakeem nau-e-insaani ke liye Allah Ta'ala ka aakhri aur takmeeli paighaam-e-hidayat hai, jise Nabi aakhiruz zamaan Muhammad Rasool Allah ﷺ ki daawat-o-tableegh mein markaz-o-mahwar ki haisiyat haasil thi. Aap ﷺ ne is Qur'an ki bunyaad par na sirf duniya ko ek nizam-e-adal-e-ijtemayi ataa farmaya balke is aadilana nizaam par mubni ek saleh mu,ashirah bhi bilfa,al qayem kar ke dikhaya. Aap ﷺ ne is Qur'an ki rehnumayi mein inqilaab ke tamaam marahil taye karte hue nau-e-insaani ka azeem tareen inqilaab barpa farmadiya. Chunache, Qur'an mehaz ek kitaab nahi "Kitaab-e-Inqilaab" hai, aur is sha,oor ke baghair Qur'an Majeed ki bahut si ahem haqeeqatein Qur'an ke qaari par munkashif nahi hosaktein.

Allah Ta'ala jaza-e-khair ataa farmaye Sadar Mausis Markazi Anjuman Khaddaam Al-Qur'an Lahore aur Baani-e-Tanzeem Islami Mohtaram Doctor Israar Ahmed Hifzhu Allah ko jinhone is daur mein Qur'an Hakeem ki is haisiyat ko bade wasee paimaane par aam kiya hai ke ye kitaab apni deegar imtiyazi haisiyaton ke saath saath Muhammad Rasool Allah ﷺ ka aala-e-inqilaab aur Aap ﷺ ke barpa kardah inqilaab ke mukhtalif marahil ke liye bamanzila (manual) bhi hai, lehaza is ka muta,ala Anhuzoor ﷺ ki daawat-o-tahreek aur inqilaabi jaddojahad ke tanazur mein kiya jaana chaahiye aur iske qaari ko khud bhi "Minhaj inqilaab Nabwi ﷺ" par mubni inqilaabi jaddojahad mein shareek hona chaahiye. Basurat-e-deegar wo Qur'an Hakeem ke mu'arif ke bahut bade khazane tak risayi se mahroom rahega.

Mohtaram Doctor Sahab ne apne daura-e-tarjuma Qur'an (Bayaanul Qur'an) mein bhi Qur'an Kareem ki is imtiyazi haisiyat ko pesh-e-nazar rakha hai, jise daawat ruju aalal Qur'an ke intehayi ahem sang mail ki haisiyat haasil hai. Is baat ki zaroorat shiddat se mehsoos horahi thi ke shahra-e- aafaag "Bayaanul Qur'an" ko murattab kar ke kitaabi surat mein pesh kiya jaaye. Chunache, Raaqim Al Haroof ne Allah Ta'ala ki tayeed wa toufeeq talb karte hue kuch arsa qabl is kaam ka beda uthaya aur pehle "Ta'aruf-e-Qur'an" aur phir raafta raafta Surat Al-Fateha aur Surat Al-

Baqarah ki tarteeb wa tasweed mukamil ki. Ab tak mukamil hone waala kaam kitaabi surat mein “Bayaanul Qur'an” (hissa awwal) ke taur par pesh kiya jaraha hai. Qaara,en kiraam se ist,ada hai ke wo Allah Ta'ala ke huzoor is aajiz ke liye us himmat wa isteqamat ki dua karein jo is azeem kaam ki takmeel ke liye darkaar hai.

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TAQDEEM

ISRAAR AHMED

In satoor ke nacheez raqam ko Qur'an Majeed mufassar to bahut door ki baat hai, marwajah mafhoom ke etebaar se "Aalim-e-deen" hone ka bhi hargiz koi daawa nahi hai, tahem khalisatan *تَحْدِيثًا لِلتَّعْبَةِ* "tahadiisan linnemat" (bifahwaaye *وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ*), *Wa amma bini'amati Rabbika fahaddis*, Allah Ta'ala ki in nematon ke atraaf wa azhaar mein koi qabahat mehsoos nahi hoti ke usne apne khaas fazal wa karam se aise halaat paida kardiye ke aawail umar hi mein Qur'an-e-Hakeem ke saath ek dilli uns aur zehni munasibat qayem hoti chali gayi. Chunache awwalan bilkul hi nau-umari mein (high school ki ibtedayi saalon ke dauraan) Alama Iqbal ke shayari ke zariye Qur'an ki azmath, millat-e-islami ki nashat-e-saniya ki umeed aur iske ziman mein Qur'an ki ehmiyat ka ek gehra naqsh qalb par qayem farma diya, phir ek khandaani riwayat ke mutabiq high school ki ta'leem ke dauraan ki arbi ko ek izaafi mazmoon ki haisiyat se ikhtiyaar karne ki surat paida farmadi jis se arbi grammar ki asasaat ka ilm haasil hogaya. Aur phir Matric ke imtehaan ke ba'ad faraghat ke dinnon mein, jab ke 1947 ke muslim-kash fasadaat ke nateeje mein hum lagbhag ek maah qasba hasaar (jo ab bharat ki riyasat Haryana mein hai) mein hinduon ke hamlon se dafa ke liye channnd mahellon par mushtamil ek dafayi block mein "Mahsoor" the Qur'an Hakeem se pehle ma'anwi ta'aruf ki ye surat ki ye surat paida farmadi ke mujhe aur mere bade bhai Izhaar Ahmed Sahab marhoom ko ek masjid mein baith kar Maulana Syed Abu Al-Aala Maudoodi marhoom ki marhanama "Tarjumaan Al-Qur'an" mein shaye hone waali tafseer Sureh Yousuf ke ijtemayi muta'ale aur is par bahami muzakire ka mauqa mila, jis se andaza hua ke Qur'an fasahat wa balaghat ki meraj aur sarchashma hidayat hi nahi manba-e-ilm wa hikmat bhi hai, aur waftan is layaq hai ke behtareen zehni wa fikri salahyaton ko iske ilm wa fahem ke husool mein is taur se sarf kiya jaaye ke awwalan is ke amoomi paighaam ko sahi taur par samjhein jo ke ilm wa hikmat ke is bahrezkhaar ki satah par bilkul isi tarah tair raha

hai jaise kisi tail bardar jahaz mein shikast wa rikhat ke bais is se nikal kar behne waala tail satah samundar par tair raha hota hai, aur phir iski ghelaiyon mein ghoutazani kar ke is ki tah se is ke falsafa wa hikmat ke asal motiyon ko talaash karein!

Alhamdulillah, summa Alhamdulillah, ke ye in hi amwaar-e-salasa ke natije ka zahoor tha ke jab taqseem hind ke waqt ek sau sattu (170) meel ka safar (hisaar ta head salemanki) paidal qafila ke saath aag aur khoon ke darya aaboor kar ke Pakistan pahunchna naseeb hua to fauran tehreek-e-jamat-e-islami ke saath amla wabastagi hogayi. (Jo awwalan Islami-Jamiat-e-tulba mein shamuliya ki surat mein thi, aur uske ba'ad Jamat-e-Islami i rukniyat ki shakal mein!) aur is poore dus saala arse ke dauraan ine jamiyat aur jamat ke ijtema'at mein "Dars-e-Qur'an" ki zimmedari amooman mujh par aayed hoti rahi. Jise bilumoom bahut istesaan ki nazron se dekha jaata tha- Agarche mai achchi tarah samajhta tha ke samayeen ki janib se ye tehseen wa tareef iqbal ke is shaer ke ain mutabiq hai ke.

*Khush aagayi hai jahan ko qalandari meri
Wagarna shaer mara kya hai shayari kya hai!!*

Mazeed bar,aan mein hargiz iska daawa nahi karta ke mere is ta'llam wo tadadbur Qur'an ke zauq wa shauq mein roz afzon izaafe mein is kharji pasandegi ki bina par paida hone waali "Himmat afzayi" ko sirre se koi dakhil haasil nahi tha, lekin waqiya ye hai ke mai apne daroos ke liye tayyari ke ziman mein to mutal'a karta aur mukhtalif arbi aur urdu tafaseer se rujuh karta aur phir apne zaati ghaur wa fikr se bhi kaam leta to iske nateeje mein mujh par Qur'an ki azmath mazeed munkashif hoti chali gayi- aur is qaul ko hargiz kisi mubalgha par mubni na samjha jaaye ke Qur'an ne mujhe apna "aseer" (*possess*) karliya. Chunache ye isi aseeri ka mazhar hai ke mai ne 1952 hi mein (bees saal ki umar mein) Medical Education ke ain wasaat mein ye sha'oori faisla karliya tha ke ab ye tibb ki ta'leem bhi aur tibabat ka pesha bhi, sab meri tarjiyaat mein number do (2) par rahenge, awwaleen tajiye khidmat-e-Qur'an Hakeem aur khidmat-e-deen-e-mateen ko haasil rahegi!! Aur phir 1971 mein qamri hisaab se 40 saal ki umar mein jab ye mehsoos hua ke Allah Ta'ala ne apne khusoosi fazal wa karam se mujh par apni shaan-e-"Allamal Qur'an" ke saath saath Allamahul Bayaan" ka bhi kisi darje mein faizan farmadiya hai to apne pesh-e-tibabat ko bilkul khairabaad kehkar apne aapko hamatan aur hamawaqt Qur'an-e-

Mubeen aur Deeni-e-Mateen ki khidmat ke liye waqf kardiya.

Mujh par Allah Ta'ala ka ek khaas fazal wa karam is etebaar se bhi hua ke is ne mujhe kisi ek lakeer ka faqeer hone se bacha liya—Chunache Qur'an ki ilm wa faham ke ziman mein mere istifade ka halqa bahut wasi bhi hai- Aur ba'az etebaraat se tazadaat ka haamil bhi!. Mai ne apni ek ta'leef “Daawat-e-Rujuh Aalal Qur'an ka manzar ko pas manzar” mein iski poori tafseel darj kardi hai ke mere ilm wa faham Qur'an ke “houz” mai tafseer-e-Qur'an ke chaar silsillon ki nehron se pani aata raha, jin par paanchwi izaafa meri ta'leem mein shaamil uloom-e-tabeeyah ke mubadiyaat ka ilm tha. Phir Allah ne mujhe muntaqi zehan ataa farmaya tha is ke zariye in paanch silsillon se haasil shudh maloomaat mein “Tajmeeh wa Tawafuq” (synthesis) qayem kiya. Jis ki bina par bahamdillah mere “Bayaanul Qur'an” ko ek jaamiyat haasil hogayi. Aur gaaliban yahi iski maqbooliyat ka asal raaz hai. ¹Wallahu aalam!

Ek mustanad “Aalim-e-deen” na hone ke bawajood jis cheez ne mujhe dars wa tadrees-e-Qur'an ki jurrat (balke theeth mazhabi halqon ke nazdeek “Jasarat”) ki himmat ataa farmayi, wo Nabi Akram ﷺ ka ye qaul Mubarak hai ke: *يَلْعَوُا عَنِّي وَلَوْ آيَةً* *Ballighu 'annii waala'u aayatan*, yaani “*Pahunchao meri jaanib se khuwah ek hi aayat!*” (Sahih Bukhari, aur iske alawa Tirmizi, Ahmed aur Daarmi رضي الله عنه). Chunache, mere nazdeek jin uloom-e-deeni ki tehseel ko Ulma-e-Kiraam laazmi qaraar dete hain wo kisi ke “Mufti” banne ke liye to laamahala laazmi hain, lekin Qur'an ke daayi aur muballig banne ke liye hargiz zaroori nahi hain. Is liye Qur'an ka paighaam agarche ta qayem-e-qayamat poori nou-e-insaani ke liye tha, taham iske awwaleen mukhatib to “Ummi” the. Chunache Qur'an ke asal paigham ko Allah Ta'ala ne nihayat “Yaseer” surat mein, jaise ke pehle arz kiya gaya, ek ataah samundar ki satah par tairne waale tail ke manind pesh kiya, yahi wajah hai ke Surat Al-Qamar mein chaar baar farmaya gaya:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۚ
fahal mimmuddakir. (Al-Qamar, 40)

1. Is ziman mein ek waqa'e ka zikr karna munasib nahi hoga. Ye us zamane ki baat hai jab mere aur Maulana Islaahi Sahab ke maabeen kuch nazaryaaati ekhtelaaf paida hogaya tha. Ek Sahab jin ka naam Dr. Anwar Ahmed Bagwi tha. (Jo subaa'i mehkhuma sehat mein alaa uhde per fa'iz rahe, aur ghaaliban ab retire hochuke honge). Jo Maulana Islaahi ke ghaayet darje m'utaqad the aur mujh se shadeed ekhtelaaf rakhte the, inhone ek baar mujh se kaha ke: "Ye baat beherhaal mu'ane padti hai ke aap ke dars se bilkul khaali haath koi bhi nahi uthta, har shakhs zaroor kuch na kuch lekar uthta hai!..

Tarjuma: “Humne nasibat wa hidayat ke liye Qur'an ko bahut asaan banadiya hai, to hai koi jo is se Tazakkur haasil kare!”

Qissa Mukhtesar - Lahore mein 1965 se mere bazaabta halqahaaye mutaal'e Qur'an qayem hue to is ke nateeje mein pehle 1972 mein markazi anjuman Khadim Al-Qur'an Lahore qayem hui, jis ki kokh se zaeli anjumanon ka ek silsila baraamad hua (Karachi, Multaan, Faisalabaad, Jhang, Koyta, Islamabad, Peshawar) phir 1976 mein Lahore mein Qur'an Academy qayem hui, aur iski betiton, ke taur par Karachi, Multaan, Faisalabaad aur Jhang mein bhi academiyan wajood mein aayein. Saath hi Pakistan ke taul wa arz mein bade bade shaheron mein mere dars-e-Qur'an ki mehfilein munaqad hone lagein. Phir Qur'ani tarbiyat gaahon (jo ek hafte se lekar ek mahine tak ke arse par muheet hoti thi) ka silsila shuru hua. Idhar Lahore mein salaana Qur'an conferences ka silsila jaari hua aur phir jab Pakistan Television par ye dars-e-Qur'an shuru hua to awwalan الكتب *Al-Kitaab*, phir *الم* *Alif*, *Laam*, *Meem*, phir Nabi-e-Kamil (ﷺ) aur baala aakhir *الهدى* “*Alhuda*” ka haftawaar programme jo poore pandrah mahine is shaan se jaari raha ke hafte ke ek hi din, ek hi waqt par, Pakistan ki tamaam tv stationon se nashar hota tha. To us zamane mein jo maqbooliyat haasil hui is ki bina par mujhe apne baare mein wo shadeed andesha lahaq hogaya tha jiska zikr ek hadees mein aaya hai ke Anhuzoor (رضي الله عنه) ne irshaad farmaya: “Kisi shakhs ki tabaahi ke liye ye baat kaafi hai ke is ki jaanib ungliyan uthni shuru hojayein!” is par daryaft ki gaya ke: “Agar ye kisi khair ki buniyaad par ho to kya tab bhi?” To Aap (رضي الله عنه) ne farmaya: “Haan tab bhi, is liye ke is se insaan ke laghzish mein muhtela hone (ya'ni is mein ujab aur takkabur jaisi halakat khaiz beemariyon ke paida hojaane) ka andesha paida hojata hai. Illa ye ke Allah ki rehmat shaamil haal ho!” (is hadees ko muhaddis Zahabi (رحمته الله عليه) ne Hazrat Imran Bin Haseen (رضي الله عنه) se riwayat kiya hai, agarche is ki riwayat mein kisi qadar zu'af maujood hai). Is liye ke zamane mein Fil waqiye kaifiyat ye hogayi thi ke mai jidhar jaata tha log ek dusre ko ishaaron ke zariye meri taraf mutwajah karte the—Ye bhi us zamane ki baat hai ke mujh se matadad logaon ne tafseer Qur'an likhne ki farmayesh ki, aur ek publisher to bahut israar kiya ke aap ek tarjuma Qur'an hi likh dein. Lekin mai ne hamesha aur sab se yahi kaha ke ye mera muqaam nahi hai!

Is dawaat-e-Qur'ani mein agarche mera zyada zor Qur'an ke chedah chedah muqamaat par mushtamil “Mutaal'e Qur'an Hakeem ke ek muntakhab nisaab” ke dars par raha, lekin bahamdillah do baar poore

Bayaanul Qur'an ————— 10 ————— *Ta'aruf-e-Qur'an*
Qur'an Majeed ka dars dene ki saadat bhi haasil hui, agarche wo saara tape par record shudah maujood nahi hai!

Is dawaat-e-Qur'ani ka nuqta-e-urooj ye tha ke 1984 (1404 hijri) mein namaz-e-taraweeh ke saath dohra tarjuma Qur'an ka agaaz hua. Chunache har chaar rakaat taraweeh se qabl in rakaaton mein padhi jaane waali aayaat ka tarjuma aur mukhtesar tashreeh bayaan hoti thi. Phir namaz mein inki sama'at hoti thi, jis ke nateeje mein, ba'az logaon mein kam aur ba'az mein zyada, wo kaifiyat paida hojaati thi jise Iqbal ne apne is shaer mein bayaan kiya hai ke:

*Tere zameer pe jab tak na ho nuzool-e-kitaab
Girah kasha hai raazi na Sahab-e-kashaaf!*

Is amal ke nateeje mein namaz-e-isha aur namaz-e-taraweeh ki takmeel mein lag bhag cheh ghante sarf hote the. Aur bahamdillah samayein ka josh wa kharosh aur zauq wa shauq deedni hota tha. Aur summa alhamdulillah ke ab ye silsila Pakistan ke bahut se muqamaat par meri sulbi aur maanwi aulaad ke zariye jaari hai!

Is silsile mein dohra tarjuma Qur'an ka jo programme 1998 mein Karachi ki Qur'an Academy ki Jama masjid mein hua, is ki audio-video recording aala mayaar par ki gayi thi. Chunche ye bahamdillah audio-video cassetton aur C.S.s aur D.V.D.s aur TV channels ke zariye poori duniya mein nihayat wasee paimaane par phail chuka hai. Aur ab ise kitaabi shakal mein bhi shay'e karne ka silsila shuru ho raha hai, jiski pehli jald aapki khidmat mein haazir hai! Iski taba,at wa isha,at ke silsile mein Anjuman Khaddaam Al-Qur'an, Suba sarhad ke sadar Janab Doctor Iqbal Saafi ne ta'keed ka jo dabao Markazi Anjuman par barqaraar rakha aur maali taw,oon bhi pesh kiya, iski bina par is se istifadah karne waale har shakhs par inka ye haq hai ke inke liye dua-e-khair zaroor karein.

Aakhri baat ye hai ke is "Bayaanul Qur'an" ke ziman mein agar As'haab-e-ilm meri ghaltiyon ki nishandahi karein to mai mamnoon rahoonga. Aur aindah taba,at mein taseeh bhi kardi jaayegi. Is baat ko dohraane ki chanda zaroorat nahi hai ke mai na mufassir hone ka mady'i hoon, na aalim hone ka, balke sirf Allah ke kalam-e-paak aur is ke deen-e-mateen ka adna khaadim hoon. Aur meri sab hazraat se

Bayaanul Qur'an ————— 11 ————— *Ta'aruf-e-Qur'an*
isteda hai ke mere haq mein dua karein ke Allah meri masayi ko sharf-
e-qubool ataa farmaye aur najaat-e-ukharwi ka zariya banade. Ameen!
Ya Rabbul Alameen!

(Note: Is poori bahes mein mai ne aqmaat-e-deen ki ilmi jad-o-
jahed ke liye tanzeem islami ke qayem ka zikr nahi kiya- is liye ke ek
mustaqil aur judagana baab hai, aur is mukhtesar “taqdeem” mein na
iski gunja'ish hai na zaroorat. Taham is ke liye meri ta'leefaat “Tahreek
Jamat-e-Islami: Ek Tahqeeqi Mutala'a” aur “Silsila Isha,at Tanzeem-e-
Islami” azawwal ta dahan ka mutala'a mufeed hoga”).

Dua ka Taalib

Khaaksaar Israar Ahmed, عر الشیخ

26, November 2008





TAQDEEM TAB'A SALIS

“Bayaanul Qur'an” (hissa awwal) ke pehle do edition chand hi maah mein (ya'ni dekhte hi dekhte!) khatam hogaye. Aur ye baat mere liye bahut hairatangez hai. Is liye ke awwalan to mufsir Qur'an hi nahi hoon, saniyan mera kisi maroof mazhabi farqe ya maslak se koi tanzeemi ta'luq bhi nahi hai. In amwaar ke aala alragham iski is qadar pazerayi yaqeenan Allah Ta'ala ki kisi khusoosi mashiyat ki mazhar hai- Wallah Aalam!!

Qur'an Hakeem ki is tarjumayi mein agar koi khair wajood mein aaya hai to wo sarasar Allah Ta'ala ke fazal wa karam se hai- Aur khalisatan iski ataa wa marhamat ka natija hai. Aur agar kisi muqaam par ghalti hogayi hai to wo sarasar mere ilm ya faham ka qasoor hai, jiske liye Allah Ta'ala se bhi affu wa darguzar ka talb rahoonga- Aur ahel ilm hazraat se bhi tawaqe rakhta hoon ke is par khalisatan farman-e-nabwi “Adeenu Nasihatu” ke mutabiq matanba farma kar sawab haasil kareng-! Aur zaati taur par mai bhi mamnoon hong-!!

Is jald mein abhi sirf Surat Fateha aur Surat Baqarah ki tarjumani hui hai, goya ke abhi pahad aisa bhaari kaam baaqi hai. Taham Allah Ta'ala ke fazal wa karam se tawaqe hai ke jaise is ne, mere kisi irade ya mansooba bandi ke baghair aur meri khalis lailmi mein pesh nazar jald shaya karadi, waise hi baaqi shaya karadega,- Khuwah khud meri is duniya se daar-eakhirat ki jaanib rawangi ke ba'ad hi sahi- aakhir mein dua hai:

*Allahumma taqabbal minni
fainnak khairul muttaqabbiin
wa tub alayya fa'inika anta
attawaabur raheem! Ameen! Ya
Rabbil Aaleemeen!*

اللَّهُمَّ تَقَبَّلْ مِنِّي فَإِنَّكَ خَيْرُ الْمُتَقَبِّلِينَ وَتُبْ
عَلَيَّ فَإِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ! آمِينَ! يَا رَبَّ
الْعَالَمِينَ!

1/8 August 2009

Khaaksaar Israar Ahmed رحمۃ اللہ علیہ

BAAB AWWAL

QUR'AN KE BAARE MEIN HAMARA AQEEDAH

Ta'aruf-e-Qur'an Majeed ke silsile mein sab se pehli baat ye hai ke Qur'an Hakeem ke baare mein hamara imaan, ya istelaah-e-aam mein hamara aqeedah kya hai?

Qur'an Hakeem ke mut'aliq apna aqeedah hum (3) teen saadah jumlaon mein bayaan kar sakte hain:

1. Qur'an Allah ka kalaam hai.
2. Ye Muhammad Rasool ﷺ par naazil hua hai.
3. Ye har etebaar se mahfooz hai, aur kul ka kul man-o-an maujood hai, aur iski hifazat ka zimma khud Allah Ta'ala ne liya hai.

Ye teen jumle hamare aqa'id ki fehrist ke etebaar se, Qur'an Hakeem ke baare mein hamare aqeede par kifayat kareng. Lekin inhi teen jumlon ke baare mein agar zara tafseel se guftagu ki jaaye aur waqt-e-nazar se in par ghaur kiya jaaye to kuch ilmi haqa'iq saamne aate hain. Tamheedi guftagu in mein se ba'az ki taraf ajmalan ishaara munasib maloom hota hai.

1. QUR'AN: ALLAH TA'ALA KA KALAAM

Sab se pehli baat Qur'an Majeed mein Allah ka kalaam hai, khud Qur'an Majeed se saabit hai. Chunache Surat At-Tauba ki aayat mein Allah Ta'ala ne Nabi Kareem ﷺ farmaya:

*Wa in abadum minal mushrikiinas
tajaarak fa'ajirhu hatta yasma'a
kalaamallaabi summa abligh-hu maa
manhu.*

وَأَنَّ أَحَدًا مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى يَسْمَعَ
كَلِمَاتِ اللَّهِ ثُمَّ ابْلِغْهُ مَا مَنَّهُ ۗ

Tarjuma: "Aur agar mushrikeen mein se koi shakhs panaah maang kar tumbare paas aana chaabe (ta'ake Allah ka kalaam sune) to ise panaah de do yahan tak ke wo Allah ka kalaam sunle, phir ise iski aman ki jagah tak pahuncha do."

Jab Surat At-Tauba ki pehli cheh (6) ayaat naazil huein, jin mein mushrikeen-e-arab ko aakhiri *ultimatum* de diya gaya ke agar tum imaan na laaye to chaar maah ki muddat ke khaatme ke ba'ad tumhara qatl-e-aam shuru hojaayega, to is ziman mein Nabi Akram ﷺ ko ek hidayat ye bhi di gayi ke ye *ultimatum* diye jaane ke ba'ad agar mushrikeen mein se koi Aap ﷺ ki panaah talab kare to wo Aap ﷺ ke paas aakar muqem hua aur kalaam Allah ko sune, jis par imaan laane ki daawat di jaarahi hai, phir ise iski aman ki jagah tak pahuncha diya jaaye. Ya'ni aisa nahi hona chaahiye ke wahin is se mutalba kiya jaaye ke faisla karo ke ayaa tum imaan laate ho ya nahi. Is waqt mai ne is aayat ka hawala sirf "Kalaam Allah" ke alfaaz ke liye shahadat ke taur par diya hai.

Kalaam-e-Ilaahi: Jumla Sifaat-e-Ilaahiya ka Mazhar

Qur'an Majeed ke kalaam Allah hone mein hi asal azmath ka raaz muzammir hai. Is liye ke kalaam mutakalam ki siffat hota hai aur is mein mutakalam ki poori shakhsiyat huweda hoti hai. Chunache, aap kisi bhi shakhs ka kalaam sunkar andaza kar sakte hain ke is ke ilm aur faham wa sha,oor ki satah kya hai. Aaya wo ta'leem yaafta insaan hai, mohzib hai, mutamadani hai ya koi ajadiya ganwar hai. Is etebaar se darhaqeeqat ye kalaam Allah, Allah Ta'ala ki jumla sifaat ka mazhar hai, isi haqeeqat ko Alama Iqbal ne nihayat khoobsurat andaaz mein bayaan kiya:

Faash goyam aanchah dar dil mazammir ast

Aein kitabe neest cheese deegar ast

Masl-e-haq panhaan wa ham paida sat aein!

Zinda wa paindah wa goya sat aein!

Tarjuma: "Jo baat mere dil mein chupi hui hai wo mai saaf saaf keh deta hoon ke ye (Qur'an Hakeem) kitaab nahi hai, koi aur hi shaye hai. Chunache ye Haq Ta'ala ki zaat ke manind posheedah bhi hai aur zaahir bhi hai. Neiz ye hamehsa zinda aur baaqi rehne waala bhi hai aur ye kalaam bhi karta hai".

Mukhtalif mafahaem wa ma'ane ke liye is shaer ka hawala de diya jaata hai, lekin qaabil-e-ghaur baat ye hai is mein is ke, "cheez-e-deegar" hone ka kaunsa pehlu ujagar kiya jaaraha hai. Is mein darhaqeeqat Surah Al-Hadeed ke is muqaam ki taraf ishaara hogaya hai:

*Huwal awwalu wal aakhiru wazzaahiru
wal baatin.*

[Surah Al-Hadeed, 3]

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Tarjuma: Allah Ta'ala ki shaan ye hai ke wo awwal bhi hai aur aakhir bhi, wo zaahir bhi hai aur baatin bhi.

Isi tarah Alama kehte hain ke, is Qur'an ki bhi yahi shaan hai. Neiz jis tarah Allah Ta'ala ki sifat الْحَيُّ الْقَيُّومُ *Alhayyu Qayoom* (Ayatal Kursi, Surah Al-Baqarah) hai, isi tarah ye kalaam bhi zinda wa paidah hai, hamesha rehne waala hai. Phir ye sirf kalaam nahi, khud mutakalam hai.

Yahan kalaam aur mutakalam ke ma'been farq ke hawale se mutakalimeen ki is bahes ki taraf ishaara karna zaroori maloom hota hai ke zaat-e-haq ki sifaat, zaat se alheda aur mustazaad hai ya ain zaat? Alama Iqbal ne bhi apni mashhoor nazm "*Iblees ki majlis-e-shaoor*" mein is bahes ka zikr kiya hai.

Hain sifaat-e-zaat-e-haq, haq se judaya ain zaat?

Ummat-e-marhoom ki hai kis aqeede mein nijaat?

Ye ilm kalaam ka ek nihayat hi pecheedah, ghamiz aur ameeq masaila hai, jis par badi bahesein huein aur bilaakhir mutakalimeen ka is par taqreeban ajmaa hua ke "*Laa Ainun Waala Ghairun*" ya'ni Allah ki sifaat ko na iski zaat ka ain qaraar diya jaasakta hai na iska ghair. Agar is hawale se ghaur karein to Qur'an Hakeem bhi, jo Allah Ta'ala ki sifat hai, isi ke zeil mein aayega, ya'ni na ise Allah ka ghair kaha jaasakta hai na is ka ain. Chunache, is hawale se Surah Al-Hashr ki aayat 21 Qur'an Majeed ki fi nafsihi azmath ke ziman mein ahem tareen hai:

*La'u anzalnaa haazal qur'aana
alaa jabalil ra'aytabu khaashi'am
mutasaddi'am min khashyatillahi,
wa tilkal amsaalu nazribuhaa
linnaasi la'allahum yatafakkaruun.*

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا
مُتَّصِدًا عَا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ
نَضَّرُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Tarjuma: "Agar hum is Qur'an ko kisi pabaad par utaar dete to tum dekhke ke wo Allah Ta'ala ki khashiyat aur khauf se dab jaata aur phat jaata, aur ye misalein hain jo hum logaon ke liye bayaan karte hain ta'ake wo ghaur karein".

Is tamseel ko Surah Al-Aa'raaf ki aayat 143 ke hawale se samjha jaasakta hai jis mein Allah Ta'ala ki talbi par Hazrat Moosa عليه السلام ke koh-e-Toor par haazir hone ka waqiya bayaan hua hai. Ye wohi talbi thi jis mein Aap عليه السلام ko Taurat at,aa ki gayi. Is waqt Allah Ta'ala ne Hazrat Moosa عليه السلام ko mukhatiba wa mukalima se sarfaraz farmaya to in ki aatish-e-shauq kuch aur bhadki aur inhone farma'ish karte hue

kaha: [رَبِّ ارْنِيْ اَنْظُرْ اَيْنَا] , *Rabbi 'arinii 'anzur 'i-layk, "Ae parwardigaar! Mujhe apna deedaar ataa farma"*. Mukhatiba wa mukalima ke sharf se tu ne mujhe musharraf farmaya hai, ab zara mazeed karam farma. Is par jawab mila: [لَنْ تَرِنِيْ] , *Lan Taraanii "(Moosa) tum mujhe bargiz nahi dekh sakte!"* [وَلَكِنْ اَنْظُرْ اِلَى الْجَبَلِ] , *Wa laakinin zu ilal jabali, "Lekin zara is pahaad ki taraf dekho"* Mai is par apni ek tajalli daloonga. [فَاِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِيْ] , *Fa'inistaqarra ma-kaanahuu fasawfa taraanii, "Chunache agar wo pahaad apni jagah par qayem reh jaaye to phir tum bhi gumaan karlena ke tum mujhe dekh sakoge"*.

Falamma tajallaa rabbuhuu liljabali ja'alahuu dakkan wa kharra muusaa sa'iqan.

Tarjuma: "Phir jab Allah Ta'ala ne is pahaad par tajalli daali to wo "dakka dakka" hogaya aur Moosa عليه السلام behosh hokar gir pade".

Yahan [دَكَّا] , *Dakka*, ke donon tarjume kiye jaasakte hain, ya'ni rezah rezah hojaana, toot phoot kar tukde tukde hojaana, koot koot kar kisi shaye ko humwaar kardena, barabar kardena. Jaise Surah Al-Fajar ki aayat [كَلَّا اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا] , *Kallaa'a izaa dukkatil arzu dakkan dakka*, mein in ma'inon mein waarid hua hai. Wohi lafz yahan pahaad ke baare mein aaya hai. Ya'ni wo pahaad rezah rezah hogaya ya dab gaya, zameen ke saath baith gaya. Moosa عليه السلام ne Allah Ta'ala ki ye tajalli dekhi jo bilwaasta thi, ya'ni baraah-e-raast Hazrat Moosa عليه السلام par nahi balke pahaad par thi aur Hazrat Moosa عليه السلام bilwaasta iska nazarah kar rahe the, lekin khud Hazrat Moosa عليه السلام ki kaifiyat ye hui ke [خَرَّ مُوسَى صَعْقًا] , *Kharra muusaa sa'iqan, "Hazrat Moosa عليه السلام behosh hokar girpade"*.

Yahan zaat-o-sifaat-e-baari-e-Ta'ala ki bahes ka ek aqdah hal hojaata hai ke jaise Allah Ta'ala ne apni zaat ki tajalli pahaad par daali to wo pahaad dab gaya ya phat gaya, rezah rezah hogaya, isi tarah Qur'an Majeed ke mutaliq farmaya:

La'u anzalnaa haazal qur'aana alaa jabalil ra'aytahu khaashi'am mutasaddi'am min khashiyatillahi.

Tarjuma: Kalaam Allah ki bhi wohi kaifiyat aur taseer hai jo kaifiyat wa taseer tajalli zaat-e-Ilaahi ki hai. Is liye ke Qur'an Allah ka kalaam aur Allah ki siffat hai. To tajalli-e-sifaat aur tajalli-e-zaat mein koi farq nahi.

Albatta Alama Iqbal ne ek jagah is baare mein zara mubaligha aarayi se kaam liya hai. Alama ne Huzoor ﷺ ki madah farmate hue ye alfaaz istemaal kiye:

Moosa za hosh raft baik jalwah-e-sifaat

Tu ain-e-zaat mi nagri wa tabsami!

Alama, Hazrat Muhammad ﷺ ka Hazrat Moosa ﷺ se taqabal kar rahe hain ke wo tajalli sifaat ke bilwaasta nazaare hi se behosh hokar gir gaye, lekin aye Nabi ﷺ! Aap ne ain-e-zaat ka deedaar kiya aur tabbassum ki kaifiyat mein kiya. Is mein do etebaraat se mughalita paaya jaata hai. Awwal to wo tajalli, tajalli-e-sifaat nahi tajalli-e-zaat thi jo Hazrat Moosa ﷺ ki farma'ish par Allah Ta'ala ne pahaad par daali. Jaisa ke Qur'an Majeed mein hai: [فَأَنبَأَ تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ], *Falamma tajallaa Rabbuhuu liljabali*, goya yahan Allah Ta'ala ke liye ye lafz istemaal hua hai ke wo khud mutajalli hua. Dusre ye ke ye khayal bhi mukhtalif fiyah hai ke Nabi Akram ﷺ ne Shab-e-Meraj mein zaat-e-Ilaahi ka mushahedah kiya. Agarche, hamare islaaf mein ye raa'e bhi hai ke Aap ﷺ ne Allah Ta'ala ko dekha hai, lekin aksar-o-beshtar ki raa'e is ke bar-aks hai, is liye ke wahan bhi "Ayaat" ka zikr hai. Jaisa ke Surah Al-Najam mein aaya: [لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ] *Laqad ra'ai min aay'ati Rabbihil kubraa*, is mein koi shak nahi ke wo aayaat jo wahan Huzoor Nabi Akram ﷺ ne dekhein, Allah Ta'ala ki azeem tareen aayaat mein se hain.

*Iz yaghsbas sidrata maa yaghsbaa. Maa
zaaghal basaru wamaa taghaa. Laqad
ra'ai min aay'at Rabbihil Kubraa.*

إِذْ يُعَشَىٰ السِّدْرَةَ مَا يُعْشَىٰ مَا رَأَىٰ الْبَصَرُ
وَمَا طَعَىٰ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

Tarjuma: "Us waqt bairi par chaah raha tha jo kuch ke chaah raha tha. Nigaah na channndhiyai aur na hadd se mutajawiz hui. Aur us ne apne Rab ki badi badi nishaniyan dekhi".

Ab us se zyada badi ayaat aur is se zyada badi tajalli-e-Ilaahi aur kahan hogi? Lekin donon etebaar se is shaer mein mubaligha hai. Albatta is aayat-e-mubarika ke hawale se alama ke is shaer:

Masl-e-haq panhaa wa hum paida sat aein!

Zinda wa paindah wa goya sat aein!

mein mere nazdeek qata,an koi mubaligha nahi hai. Aur is aayat-e-mubarika ke hawale se wo baat kahi jaasakti hai jo Alama Iqbal ne is shaer mein kahi hai.

Taurat ki Gawahi

Ab zara Qur'an Majeed ke kalaam Allah hone ke hawale se ek baat zah-nasheen kar lijiye. Taurat mein kitaab-e-istesna ya safr-e-istesna jo sahif-e-Moosa mein se ek sahifa hai, ke atharwein (18) baab mein Nabi Akram ﷺ ke liye jo peshen goyi bayaan ki gayi hai is mein alfaaz yahi hain:

“Mai in ke bhaiyon mein se in ke liye teri maanind ek Nabi barpa karoonga aur iske munh mein apna kalaam daloonga aur wo un se wohi kuch kahega jo Mai is se kaboonga”.

Mai ne yahan khaas taur par in alfaaz ka hawala diya hai ke “Mai us ke munh mein apna kalaam daloonga”. Yahan ek to lafz kalaam aaya hai jaise ke Qur'an Hakeem ki is aayat mein aaya: [حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ], *Hatta yasma'a kalaamallaahi*, phir “Kalaam munh mein daalna” ke hawale se Qur'an Majeed mein ek lafz do martaba aaya hai, wo lafz “Qaul” hai ya'ni Qur'an ko qaul qaraar diya gaya hai.

Surah Al-Haaqqah mein hai:

Innahuu laqaulu Rasuulin إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا
kareemnw wamaa biqauli sha'irin, تُوْمَنُونَ ۗ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَدَّكَّرُونَ ۖ
khaleelam maa tu'uminuun.

Walaa biqauli kaabin, khaleelam maa Tazakkuruun.

Aur Surat At-Takweer mein ye alfaaz waarid hue hain:

Innahuu laqaulu Rasuulin إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۖ
Kareem. Zii quwwatin inda مُطَاعٍ ثَمَّ أَمِينٍ ۗ وَمَا صَاحِبُكُمْ بِجُنُودٍ
zil arshi makiinim mutaa'in

summa ameen. Wamaa saahibukum bimajnuun.

Aur isi Surat mein aage chal kar aaya:

Wamaa hua biqauli shaitaanir rajeem. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۖ

Qaabil tawajjeh amar ye hai ke in do muqamaat mein se mu,akhhir az-zikr ke mutaliq taqreeban ajma'a hai ke yahan Hazrat Jibrael عليه السلام muraad hain. Goya Qur'an ko unka qaul qaraar diya gaya. Aur Surah Al-Haaqqah mein ise Nabi Akram ﷺ ka qaul qaraar diya jaaraha hai. Ab zaahir hai yahan jin cheezon ki nafi ki jaarahi hai ke “Ye kisi shayer ka qaul nabi” aur “Ye kisi ke zehan ka qaul nabi” in se yaqeenan Rasool

Kareem ﷺ muraad hain. Yun samjhiye ke Allah ka kalaam pehle Hazrat Jibrael ﷺ par naazil hua. Agar mai kitaab istesna'a ke alfaaz istemaal karoon to yahan *"Allah ne apna kalaam in ke munh mein daala"*. Taham *"Un ke munh"* ka hum koi tasawur nahi karsakte, wo nihayat jaleel al-qadr farishte hain, bahr-e-haal qaul ka lafz Qur'an Majeed ke liye istemaal hua hai jis se zaahir hai ke ibteda kalaam-e-Ilaahi Hazrat Jibrael ﷺ ke qaul ki shakal mein utra aur phir Hazrat Jibrael ﷺ ke zariye se Hazrat Muhammad ﷺ ke munh mein daala gaya, aur wahan se ye qaul-e-Muhammad ﷺ ki surat mein logaon ke saamne aaya, is liye ke ye Aap ﷺ hi ki zubaan-e-mubarak se adaa hua, logaon ne use sirf Aap hi ki zubaan-e-mubarak se suna. Goya ye qaul, qaul-e-sha'ir nahi, ye qaul-e-kaahin nahi, ye qaul-e-shaitaanir rajeem nahi, balke ye qaul-e-Rasool-e-Kareem hai aur Rasool-e-Kareem awwalan Muhammad Rasool ﷺ hain, ye logaon ke saamne inke qaul ki haisiyat se aaya. Phir saaniyan ye Hazrat Jibrael ﷺ ka qaul hai, is liye ke inhone ye qaul Huzoor ﷺ ko pahunchaya. Aur isko aakhri darje tak pahunchane par ye Allah ka kalaam hai jis ke mutaliq Taurat mein alfaaz aaye ke *"Mai is ke munh mein apna kalaam daloonga"*.

Luh-e-Mahfooz aur Mus'haf mein mutaabiqaat

Kalaam hone ke hawale se teesri baat ye note kijiye ke kalaam Allah ki siffat hai aur Allah ki sifaat qadeem hain. Allah ki zaat ki tarah is ki sifaat ka bhi yahi mu'amlai hai. Zaahir hai ke Allah Ta'ala maadiyyat aur jismaniyyat se mawara hai. Yahi mu'amlai Allah ki sifaat ka bhi hai. Chunache, kalaam Allah, jise hurf wa sout ki mehdoodiyat se aala wa rafa, a khayal kiya jaata hai, ise Allah Ta'ala ne insanon ki hidayat ke liye huroof wa aswaat ka jaam'a pehnaya aur Syedul Mursaleen ﷺ ke qalb-e-mubarak par batareeq-e-tanzeel naazil farmaya. Yahi kalaam luh-e-mahfooz mein Allah ke paas mandarj hai jise Ummul Kitaab ya kitaab-e-maknoon bhi kaha gaya hai. Hamare paas maujood Qur'an Majeed ya mus'haf ki ibarat ba'aina wahi hai jo luh-e-mahfooz ya ummul kitaab mein hai, bilkul isi tarah jaise kisi dastawez ki musaddiqa naqal ho, jo baghair kisi shoshe ke farq ke asal ke mutabiq ho. Chunache, Surah Al-Burooj mein farmaya:

Bal hua qur'aanum Majeed. Fii luuhim mahfuuz. ﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢﴾﴾

Tarjuma: *"Ye Qur'an nihayat buzrug wa bartar hai aur Luh-e-mahfooz mein hai"*.

Isi ke mutaliq Surah Al-Waqiya mein irshaad farmaya gaya:

Innahuu laqu'aanun Kareem. **إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ لَا يَبْسُتُ إِلَّا ۚ**
 Fii kitaabim maknuunil **الْمُطَهَّرُونَ ۝**
 laayamassubhuu illal mutabharuun.

Tarjuma: “Ye to ek kitaab hai badi Kareem, bahut ba-izzat aur ek aisi kitaab hai jo chupi hui hai. Jise choo hi nahi sakte magar wohi jo bahut hi paak kardiye gaye hain”.

Yani Malaika muqarribeen, jinke baare mein ek aur muqaam par farmaya gaya:

Fii subufim mukarrammatim mar **فِي صُحُفٍ مُّكَرَّمَةٍ ۚ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۝**
 fuu'atim mutabbara. Bi'aydii safara. **كِرَامٍ بَرَرَةٍ ۝**
 Kiraamin barara. [Abasa, 13-16]

Tarjuma: “Ye aise sahifon mein darj hai jo mukkaram hain, buland martaba hain, pakeezah hain, mu'aziz aur neik kaatibon ke haathon mein rehte hain”.

Darhaqeeqat ye kitaab maknoon in farishton ke paas hai, wo tumhari rasayi se bayeed wa mawara hai.

Yahi baat Surah Al-Zakhrif mein kahi gayi hai:

Wa innahuu fii ummil kitaabi ladaynaa **وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّ حَكِيمٌ ۝**
 la'aliyyun Hakeem.

Tarjuma: “Ye to darhaqeeqat asal kitaab mein hamare paas mahfooz hai, badi buland martaba aur hikmat se labreiz”.

اُمُّ Umm ka lafz jadd aur buniyaad ke liye aata hai. Isi liye maa ke liye bhi arbi mein lafz اُمُّ “Umm” istemaal hota hai, kyun ke isi ke batan se aulaad ki wiladat hoti hai, wo goya ke bamanzila asaas hai. Chunache, is kitaab ki asal asaas Luh-e-mahfooz mein hai, kitaab-e-maknoon mein hai. Mazeed wazahat kardi gayi ke لَدَيْنَا “Ladaina” ya'ni wo ummul kitaab jo hamare paas hai, is mein Qur'an darj hai. لَعَلَّ حَكِيمٌ “La'aliyyun Hakeem” is Qur'an ki sifaat ye hai ke wo bahut buland wa bala aur hikmat waala hai.

Mustah'kam hai. Wo Allah ka kalaam aur nihayat mahfooz kitaab hai. Ise luh-e-mahfooz kahein, Kitaab-e-maknoon kahein, ya ummul kitaab kahein, asal kalaam wahan hai. Usi aalim-e-ghaib mein usi

aalim-e-amar mein. Jise siwaye un paak ba'az farishton ke jinki rasayi luh-e-mahfooz tak ho, koi mas nahi karsakta, ya'ni is luh-e-mahfooz ke mazameen par mutale nahi ho sakta. Albatta Allah Ta'ala ne insaanon ki hidayat ke liye Muhammad ﷺ par apne is kalaam ki tanzeel farmayi aur iski ibarat ko taqayam-e-qayamat musahif mein mahfooz farma diya aur napaak haathon se choone se manaa farmadiya.

Kalaam-e-Ilaahi ki (3) Teen Suratein

Jab mai ne arz kiya ke Qur'an Allah ka kalaam hai to yahan sawal paida hota hai ke Allah Ta'ala insaan se kis tarah hamkalaam hota hai! Qur'an Majeed mein iski teen shaklein bayaan hui hain:

Wamaa kaana libasharin any yukallimahul laahu illaa wahyan au minw waraa'i hijaabin au' yursila Rasuulan fayuuhibta bi'iznihii maa yashaa'u, innahuu aliyyun Hakeem.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ
مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيُّ حَكِيمٌ ﴿٥﴾

Tarjuma: “Kisi bashar ka ye muqaam nahi hai Allah is se rubaroo baat kare. Iski baat ya to Wahi (ishaare) ke taur par hoti hai ya parde ke peeche se, ya phir koi paighambar (farishta) bhejta hai aur wo iske hukm se jo kuch wo chaahata hai wohi karta hai. Yaqeenan wo bartar aur sahib-e-hikmat hai”.

Note karne ki baat ye hai ke, ye nahi farmaya ke Allah ke liye ye mumkin nahi hai, Allah to har shaye par qadir hai, wo jo chaah kar sakta hai, Allah ki qudrat se koi cheez ba'eid nahi hai, balke kaha ke insaan ka ye muqaam nahi hai ke Allah is se baraa-e-raast kalaam kare, kisi bashar ka ye martaba nahi hai ke Allah is se kalaam kare, siwaye teen surataon ke, ya to Wahi ya'ni ya makhfi ishaare ke zariye se, ya parde ke peeche se ya wo kisi Rasool (Rasool-e-malk) ko bhejta hai jo wohi karta hai Allah ke hukm se jo Allah chaahata hai.

Ab Kalaam-e-Ilaahi ki mazkoora teen shaklein hamare saamne aayi hain. In mein se do ke liye lafz Wahi aaya hai. Darmiyaan mein ek shakal [مِنْ وَرَائِ حِجَابٍ] “Min Waraaa'i Hijaab bayaan hui hai. Iska tazkera Surah Al-'Araaf ki aayat 143 ke zail mein ho chuka hai. Aur ye to amar waqiya hai hi ke Hazrat Moosa عليه السلام se Allah Ta'ala ne mutadid mauqe par is Surah mein kalaam farmaya.

Pehli martaba Hazrat Moosa عليه السلام jab aag ki talaash mein Koh-e-Toor par pahunche to wahan mukhatiba hua. Ye mukhatiba aur mukalima-e-Ilaahi Hazrat Moosa عليه السلام ke saath [وَمِنْ وَرَاءِ حِجَابٍ] “*Min Waraaa'i Hijaab* hua tha isi liye to wo aatish-e-shauq bhadki thi ke.

Kya qayamat hai ke chilman se lage baithe hain

Saaf chupte bhi nahi, saamne aate bhi nahi!

Zaahir hai ke jab hum kalaam hone ka sharf haasil horaha hai to ek qadam aur baaqi hai ke mujhe deedaar bhi ataa hojaaye, lekin ye mukhatiba [وَمِنْ وَرَاءِ حِجَابٍ] “*Min Waraaa'i Hijaab* tha. Nabi Akram صلى الله عليه وسلم se yahi mukhatiba Shab-e-Meraj mein parde ke peeche se hua. Ba'az Hazraat ki raa'e hai ke Huzoor صلى الله عليه وسلم ko Allah Ta'ala ya'ni zaat-e-Ilaahi ka deedaar haasil hua, lekin meri raa'e salf mein se in hazraat ke saath hai jo is ke qaa'il nahi hai. In mein se Hazrat Ayesha Siddiqa رضي الله عنها badi ehmiyat ki haamil hain, unhone Huzoor صلى الله عليه وسلم se laazimman in cheezon ke baare mein istefsaar kiya hoga. Chunache, inki baat ke mutaliq to hum yaqeen ke darje mein keh sakte hain ke wo Muhammad صلى الله عليه وسلم se marf'u hain. Hazrat Ayesha رضي الله عنها bayaan karti hain ke [نُورًا أَنَّى يُرَى] *Nuurun annaaa yuraaa*, ya'ni Allah to noor hai, ise kaise dekha jaasakta hai? (Muslim, Kitaabul Imaan, 'An Abi Zarr رضي الله عنه) noor to dusri cheezon ko dekhne ka zariya banta hai, noor khud kaise dekha jaasakta hai! Bahr-e-haal meri ye raa'e hai ke ye guftagu bhi [وَمِنْ وَرَاءِ حِجَابٍ] “*Min Waraaa'i Hijaab* thi. Wo waraa'i hijaab guftagu jo Hazrat Moosa عليه السلام ko koh-e-toor par mukalima wa mukhatiba mein naseeb hui, isi waraye hijaab mulaqat aur guftagu se Allah Ta'ala ne Muhammad Rasool Allah صلى الله عليه وسلم ko Shab-e-Meraj mein [عِنْدَ سِدْرَةِ الْمُنْتَهَى] “*Inda Sidaratil Munatahaa*” musharaf farmaya.

Albatta Wahi baraah-e-raast bhi hai, ya'ni baghair farsihthe ke waaste ke. Dusri qism ki Wahi farishte ke zariye se hai aur Qur'an Majeed se jis baat ki taraf zyada rehnumayi milti hai wo ye hai ke Qur'an Wahi hai bawaasta “Malk” jaise Qur'an Majeed mein hai: [نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٥٦﴾ عَلَى قَلْبِكَ] *Nazala bibir ruubul ameen. Alaa qabliika....*, “*Ise lekar aapke dil mein rooh-e-ameen utra hai----*” aur [فَأَنزَلْنَا نَزْلًا عَلَى قَلْبِكَ] *Fa'innahuu nazzalahuu qalbik*, “*Pas! ise Jibrael ne hi aapke qalb par naazil kiya hai*”. Albatta farishte ke baghair Wahi, ya'ni dil mein kisi baat ka Allah Ta'ala ki taraf se baraah-e-raast daal diya jaana, ya'ni “Ilhaam” ilhaam ka zikr bhi Huzoor صلى الله عليه وسلم ne kiya hai aur iske liye hadees mein نَفَسٌ فِي الرَّوْعِ *Nafas fir ra'u*, ke alfaaz bhi aaye hain. Ya'ni kisi ne dil mein koi baat daaldi, kisi ne phoonk maardi, baghair iske

ke koi awaaz sunne mein aayi ho. Ek kaifiyat salsalatal jars ki bhi thi. Huzoor ﷺ ko ghandiyon ki si awaaz aati thi aur iske ba'ad Huzoor ﷺ ke qalb-e-mubarak par Wahi naazil hojaati thi.

Bahr-e-haal tayaqqun ke saath to mai nahi keh sakta lekin mera gumaan-e-ghalib hai ke dusri qism ki Wahi (bazariye farishta) par poore ka poora Qur'an mushtamil hai. Aur Wahi baraah-e-raast ya'ni "Alqaa" to darhaqeeqat Wahi khafi hai, jiski wazahat *angrezi* ke do alfaaz ke darmiyaan farq se bakhoobi hojaati hai. Ek lafz hai *inspiration* aur dusra *revelation*, jiske saath ek aur lafz *verbal revelation* bhi ahem hai. *Inspiration* mein ek mafhoom, ek khayal ya tasawur insaan ke zehan wa qalb mein aajaata hai, jab ke *revelation* baqaidah kisi cheez ke kisi par *reveal* kiye jaane ko kehnte hain. Aur is mein bhi essayon ke yahan badi bahes chalrahi hai. Wo *revelation* ko maante hain lekin *verbal revelation* ko nahi maante, balke inke nazdeek ek sirf mafhoom hi Ambiya ke quloob par naazil kiya jaata tha, jise wo apne alfaaz mein adaa karte the. Jab ke hamare haan is baare mein mustaqil ajmayi aqeedah hai ke ye Allah ka kalaam hai jo Muhammad ﷺ par naazil hua. Ye lafzan bhi Wahi hai aur mu'anan bhi, lafzan bhi Allah ka kalaam hai aur mu'anan bhi, ya'ni ye *verbal revelation* hai.

Is ziman mein ek dilchasp waqiya Lahore hi mein ghaliban F.C. College Principal aur Alama Iqbal ke darmiyaan pesh aaya tha. Wo donon kisi daawat mein ekhatte the ke in sahaab ne Hazrat Alama se kaha ke maine suna hai ke aap bhi *verbal revelation* ke qa'il hain! Is par Alama ne jo jawab diya wo unki zahanat par dalalat karta hai. Unhone kaha ke ji haan mai *verbal revelation* ko na sirf maanta hoon, balke mujhe to iska zaati tajruba haasil hai. Chunache, khud mujh par jab shaer naazil hote hain to wo alfaaz ke jaame mein dhale hue aate hain, mai koi lafz badalna chahoon to bhi nahi badal sakta. Maloom hota hai ke wo meri apni takhleeq nahi hain balke mujh par naazil kiye jaate hain. To ye darhaqeeqat kisi ko jawab dene ka wo andaaz hai jisko arbi mein "الاجوبة المسكتة" ya'ni chupkara dene waala jawab kaha jaata hai. Ye wo jawab hai jiske ba'ad fareeq saani ke liye kisi qeel wa qaal ka mauqa hi nahi rehta. Bahr-e-haal kalaam-e-Ilaahi waqtan *verbal revelation* hai jisne awwalan qaul-e-Jibrael ki shakl ikhtiyaar ki. Hazrat Jibrael ke zariye qaul ki shakal mein naazil hua. Aur phir zubaan-e-Mohammedi se qaul-e-Mohammedi ki shakal mein adaa hua. To ye darhaqeeqat *revelation* hai, *inspiration* nahi, aur mahez *revelation* bhi nahi balke *verbal revelation* hai, ya'ni ma'ani mafhoom aur alfaaz sab ke sab Allah Ta'ala ki taraf se hain aur ye bahaisiyat majmu'i Allah ka kalaam hai.

2. QUR'AN KA RASOOL ALLAH ﷺ PAR NUZUOL

Qur'an Majeed ke Muhammad Rasool Allah ﷺ par nuzool ke ziman mein bhi chand baatein note karlein. Pehli bahes to "Nuzool" ki laghwi bahes se mutaliq hai. Ye lafz "Nazala, Yanzilu" salaasi mujarad mein bhi aata hai. Tab ye fa'el laazim hota hai, ya'ni "khub utarna". Qur'an Majeed ke liye in ma'inon mein ye lafz Qur'an mein mutadad baar aaya hai. Maslan: [وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ] *Wa bilhaqqi anzalnaahu wa bilhaqqi nazal*, (Bani Israel:105) "Humne is Qur'an ko haq ke saath naazil kiya hai aur ye haq ke saath naazil hua hai". Yahan ye fa'al laazim aaraha hai, ya'ni naazil hua. Aam taur par fa'el laazim ko mutadi banane ke liye is fa'el ke saath kisi salah (*preposition*) ka izaafa kiya jaata hai. Chunache, ye fa'el nazala "Bi" ke saath mutadi hokar bhi Qur'an Majeed mein aaya hai, bama'ina usne utara, jaise *ja, a* "Wo aaya" se *ja'a* *bibi* "Wo laaya". Maslan [... نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ] *Nazala bihir ruuhul ameen. Alaa qalbika...*, ya'ni Ruhul alameen (Jibrael) ne is Qur'an ko utara hai Muhammad ﷺ ke qalb-e-mubarak par.

Nuzool Qur'an Ki Do Kaifiyatein: Inzaal aur Tanzeel

Salaasi mazed fiya ke do abwaab ya'ni baab-e-afa'al aur baab tafa'el se ye lafz Qur'an Majeed mein bakasrat istemaal hua hai. Donon abwaab se ye fa'el mutadi ke taur par bama'ina "utarna" istemaal hota hai, yani *انزَلَ، يُنزِلُ، أَنْزَلَهُ، أَنْزَلْنَا، أَنْزَلْنَا* *Anzala, yunzilu, inzalaa, aur Nazzala, Yunazzilu, Tanziilaa, نَزَّلَ، يُنَزِّلُ، نَزَّلْنَا، نَزَّلْنَا* In donon ke mabain farq hai ke baab-e-afa'al mein koi fa'el dafatan aur ek dam kardene ke mu'ane hote hain jab ke baab tafa'il mein wohi fa'el tadreejan ehtemaam tawajjeh aur mehnat ke saath karne ke mu'ane hote hain. In donon ke mabain farq ko "Ilaam" aur "Ta'leem" ke mu'ane ke farq ke hawale se bahut hi numayan taur par aur jamiyat ke saath samjha jaasakta hai. "Ilaam" ke mu'ane hain bata dena. Yani aap ne koi cheez poochi to jawab de diya gaya. Chunache "Information Office" ko arbi mein "Maktab Al-Alaam" kaha jaata hai. Jab ke "Ta'leem" ke mu'ane zah-nasheen karana aur thoda thoda kar ke batana hai. Ya'ni pehle ek baat samjha dena, phir dusri baat is ke ba'ad batana aur is tarah darja ba darja mukhatib ke fahem ki satah buland se buland tar karna.

Agarche, Qur'an Majeed ke liye lafz *Inzaal* aur is se mushtiq mukhtalif alfaaz istemaal hue hain, lekin bakasrat lafz "*Tanzeel*" istemaal hua hai. Qur'an Majeed ki asal shaan tanzeeli shaan hai, ya'ni ye isko tadreejan, rafta rafta, thoda thoda aur najman najman naazil kiya gaya. Chunache, Qur'an Majeed ke Huzoor ﷺ par nuzool ke liye sahi tar aur zyada mustamal lafz Qur'an Hakeem mein tanzeel hai, taham do muqamaat par لَيْلَةُ الْقَدْرِ *Laylatul qadr*, aur لَيْلَةُ مُبَارَكَةٍ *Laylatum mubaaraka*, ke saath anzaal ka lafz aaya hai. Farmaya: [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ] *Innaa'a anzalnaahu fi laylatil qadr*. (Al-Qadr) aur [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ] *Innaa'a anzalnaahu fi laylatim mubaaraka*, (Ad-Duqaan, 3) isi tarah

Shabru Ramazaanallazii unzila شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
fihibil qur'aanu hudal linnaasi wa وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ء
bayyinaatim minal huda wal
furqaan. (Al-Baqarah: 185)

mein bhi lafz انزال "*Anzaal*" istemaal hua hai. Phir Huzoor ﷺ par nuzool ke liye bhi kahin kahin lafz انزال "*Anzaal*" aaya hai, agarche aksar-o-beshtar lafz تنزيل "*Tanzeel*" hi aaya hai. Iski taqreeban majma alay taweel ye hai ke poora Qur'an dafatan luh-e-mahfooz se samaye duniya tak Lailatul Qadr mein naazil kardiya gaya, jise "*Laila-e-mubarika*" bhi kaha gaya hai jo ke Ramzan Al-Mubarak ki ek raat hai. Lehaza jab Ramzan Al-Mubarak ki Lailatul Qadr ya Laila-e-Mubarak mein Qur'an ka nuzool ka zikr hua to lafz anzaal istemaal hua. Qur'an Majeed samaye dunya par ek hi baar mukamil poora taur par naazil hone ke ba'ad wahan se tadreejan aur thoda thoda kar ke Muhammad ﷺ par naazil hua. Lehaza Huzoor ﷺ par nuzool ke liye aksar-o-beshtar lafz tanzeel istemaal hua hai.

Lafz تنزيل "*Tanzeel*" ke ziman mein Surah An-Nisa ki aayat 136 nihayat ahem hai. Irshaad hua:

Yaa ayyuhal laziina aa'manuu' يَا أَيُّهَا الَّذِينَ آمَنُوا امْذُقُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ
aa'minuu billaahi wa الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ ؕ
Rasuulihii wal kitaabil lazii
nazzala alaa Rasuulihii wal kitaabil lazii'i anzala min qabl.

Tarjuma: "Ae Imaan walo! Imaan laao (jaisa ke Imaan laane ka haq hai) Allah par aur iske rasool par aur us kitaab par bhi jo us ne apne Rasool ﷺ par naazil farmayi aur is kitaab par bhi jo us ne pehle naazil ki".

Taurat takhtiyon par likhi hui, maktoob shakal mein Hazrat Moosa ﷺ ko di gayi thi. Wo chunke dafatan aur jumlatan waahidatan de di gayi, isliye iske liye lafz انزال "Anzaal" aaya hai, jab ke Qur'an thoda thoda kar ke bayees-tewees (22-23) baras mein naazil hua. Lehaza isi ke ziman mein lafz نَزَّلَ "Nazzala" istemaal hua. Chunache, mutazikrah bala aayat mein تنزيل "Tanzeel" aur انزال "Anzaal" ek dusre ke bilkul muqable mein aaye hain. Goya yahan تُعْرِفُ الْأَشْيَاءَ بِأَضْدَادِهَا Tu'raful ashya'u bi'azdaadibaa, "cheezein apni azdaad se pehchani jaati hain" ka usool durust baithta hai.

Hikmat-e-Tanzeel

Ab hum ye jaan ne ki koshish karte hain ke tanzeel ki hikmat kya hai? Ye thoda thoda kar ke kyun naazil kiya gaya aur ek hi baar kyun na naazil kardiya gaya? Qur'an Majeed mein iski do hikmatein bayaan hui hain.

Ek to ye ke log shayed is ka tahamul na karsakte. Chunache, logaon ke tahamul ki khaatir thoda thoda kar ke naazil kiya gaya ta'ake wo isko achchi tarah samjhein, is par ghaur karein aur ise harz-e-jaan banayein aur isi ke mutabiq in ke zahn-o-fikr ki sataah buland ho. Ye hikmat Surah Bani Israel ki aayat 106 mein bayaan ki gayi hai:

Wa qur'aanan faraqnaahu وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتَبٍ
litaqra'abuu alan naasi alaa muksinw وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾
wanazzalnaahu tanziil.

Tarjuma: "Aur hum ne Qur'an ko tukdon tukdon mein munqasam kardiya ta'ake aap thoda thoda kar ke aur waqfa waqfa se logaon ko sunaate rahein aur humne ise bataadreej utaara".

Is hikmat ko samajhne ke liye baarish ki misaal mulahiza kijiye. Baarish agar ek dam bahut musla dhaar ho to is mein wo barkat nahi hotein jo thodi thodi aur tadreejan hone waali baarsih mein hoti hain.

Baarish agar tadreejan ho to zameen ke andar jazb hoti chali jaayegi, lekin agar musla dhaar baarsih horahi ho to is ka aksar-o-beshtar hissa behta chala jaayega. Yahi mu'amla Qur'an Majeed ke anzaal wa tanzeel ka hai. Is mein logaon ki maslihat hai ke Qur'an in ke fahem mein, in ke baatin mein, inke shakhsiyaton mein tadreejan sirayat karta chala jaaye. Sirayat ke hawale se mujhe phir Alama Iqbal ka shaer yaad aaya hai.

Choon Bajan dar raft jaan deegar shood

Jaan choon deegar shad jahan deegar shood!

Tarjuma: “Ye (Qur'an) jab kisi ke baatin mein sirayat kar jaata hai to is ke andar ek inqalaab barpa hojaata hai, aur jab kisi ke andar ki duniya badal jaati hai to is ke liye poori duniya hi inqalaab ki zadd mein aajaati hai!”

To jab ye Qur'an kisi ke andar is tarah utar jaata hai jaise baarish ka paani zameen mein jazb hota hai to iski shakhsiyat mein sirayat karjaata hai aur iski sirayat karne ke liye iska tadreejan thoda thoda naazil kiya jaana hi hikmat par mubni hai. Lekin is se bhi zyada ahem baat Surah Al-Furqan mein kahi gayi hai, is liye ke wahan Kuffar-e-Makkah bilkhusoos Sardaran-e-Quresh ka baqaidah ek aitraaz naqal hua hai. Farmaya:

Wa gaalal laziina kafaruu la'ulaa nuzzila alaybil qur'aanu jumlatanw waabidatan, kazaalik, linusabbita bihii fu'aadaka wa rattalnaahu tartiil. Waala yaatuunaka bimasalin illa ji'naaka bilhaqqi wa'ahsana tafsiir.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
وَإِحْدَاةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ
تَرْتِيلًا ۗ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَإِحْسَنِ تَفْسِيرًا ۝

Tarjuma: “Munkareen kehthe hain: Is shakhs par saara Qur'an ek hi waqt mein kyun na utaar diya gaya? – Haan! aisa is liye kiya gaya hai ke is ko hum achchi tarah (Aap ﷺ) ke zab-nasheen karte rahein aur is ko hum ne bagarz-e-tarteel thoda thoda kar ke utaara hai. Aur (is mein maslihat bhi hai ke) jab kabhi wo aap ke saamne koi niraali baat (ya ajeeb sawal) lekar aaye, uska theek jawab bar waqt humne aapko de diya aur behtareen tareeqe se baat khol di”.

Aitraaz ye tha ke ye poora Qur'an ek dam, yak baargi kyun nahi naazil kardiya gaya? Is aitraaz mein jo wazan tha, pehle isko samajh lijiye. Inhone jo baat ki darhaqeeqat is se muraad ye thi ke jaise hamara ek sha'ir dafatan poora dewaan logaon ko faraham nahi kardeta, balke wo ek ghazal kehta hai, qaseedah kehta hai, phir mazed mehnt karta hai, phir kuch aur tabaa azmayi karta hai, phir kuch aur kehta hai, is tarah tadreejan dewaan banjaata hai, isi tareeqe se Muhammad ﷺ kar rahe hain. Agar ye Alalh ka kalaam hota to poore ka poora ekdam naazil hosakta tha. Ye to darhaqeeqat insaan ki kaifiyat hai ke poori kitaab dafatan *produce* nahi kardeta. Poora dewaan to kisi sha'ir ne ek din ke andar nahi kaha balke ise waqt lagta hai, wo musasil mehnt karta hai, kuch takalluf bhi karta hai, kabhi aamad bhi hojaati hai, lekin wo kalaam dewaan ki shakl mein tadreejan madawwan hota hai. To ye to isi tarah ki cheez hai. [أَوَلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۗ] *La'u laa nuzzila alayhil qur'aanu jumlatanw wahidah*, "Kyun nahi ye Qur'an is par ekdam naazil hogaya?"

Ab iska jawab diya gaya: [كَذَلِكَ ۖ لِنُنذِرَ بِهِ فَؤَادَكَ] *Kazaalik, linusabbita bibii fu'aadak*, "Ye is liye kiya hai ta'ake ae Nabi hum iske zariye se *Aapke dil ko tasbiyat (jamao) ataa karein*". Yani wo baat jo aam insaanon ki maslihat mein hai wo khud Muhammad ﷺ ke liye bhi maslihat par mubni hai ke Aap ke liye bhi shayed Qur'an Majeed ka ek baargi tahamul karna mushkil ho jaata. Surah Al-Hashr ke aakhri ruk'oo mein ye alfaaz waarid hue hain:

La'u anzalnaa haazal qur'aana alaa jabalil lara'aytahuu khaashia'am mutasaddi'am min khashyatillah. لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ

Tarjuma: "Agar hum poore ke poore Qur'an ko dafatan kisi pabaad par naazil kardete to tum dekhte ke wo Allah ke khauf se dab jaata aur phat jaata".

(Note kijiye yahan lafz انزال "Anzaal" aaya hai). Maloom hua ke qalb-e-Mohammedi ko jamao aur tehrao ataa karne ke liye ise batadreej naazil kiya gaya hai: [وَرَتَّلْنَاهُ تَرْتِيلًا] *Warattalnaahu tartiila*, "Aur humne isko to bagarz-e-tarteel thoda thoda kar ke utaara". "Ratal" chote paimaane ko, chote chote tukde karne ko kehte hain.

Agli aayat mein jo irshaad hua is ke donon mafhoom hosakte hain. Ek ye ke aye Nabi! Jo aitraaz bhi ye hum par karenge hum iska behtareen jawab Aapko ataa kardenge. Lekin dusra mafhoom ye bhi hai ke ye ek musasil kasha-kash hai jo Aapke aur mushrikeen-e-arab ke darmiyaan chal rahi hai. Aaj wo ek baat kehte hain, agar isi waqt iska jawab diya jaaye to wo darhaqeeqat Aap ki daawat ke liye mauzu hai. Agar ye saare ka saara kalam-e-Ilaahi ek hi martaba naazil hojaata to haalaat ke saath is ki mutabiqat aur inki taraf se pesh hone waale aitraazaat ka barwaqt jawab na hota aur is ke andar jo asar andaaz hone ki kaifiyat hai wo haasil na hoti. Is tadreej mein apni jagah mauzuniyat hai aur iski apni ta'seer hai. Is etebaar se Qur'an Majeed ko tadreejan naazil kiya gaya.

Qur'an Kareem ka Zamana-e-Nuzool aur Arz-e-Nuzool

Rasool Allah ﷺ par Qur'an ke nuzool ke ziman mein ab do choti choti cheezein aur note karlijiye. Ye sirf maloomaat ke ziman mein hain. Is ka zamana-e-nuzool kya hai? Hum jis hisaab (san eeswi) se baat karne ke aadi hain, isi hisaab se hamare zehan ka sughra-kubra bana hua hai. Is etebaar se note karlijiye ke Qur'an Hakeem ka zamana-e-nuzool 610 se 632 tak 22 baras par mushtamil hai. Qamri hisaab se ye 23 baras banenge. 40 aam-al-feel se shuru karein to 12 saal qabl hijrat aur 11 hijri saal milkar 23 saal qamri banenge. Jinke dauraan ye Qur'an batarz-e-tanzeel thoda thoda kar ke naazil hua. Sahi Ahadees mein ye shahadat maujood hai ke pehle Surah Al-Alaq ki paanch ayaat naazil huein, phir teen saal ka waqfa aaya. Surah Al-Alaq ki paanch ayaat bhi chunke Qur'an Majeed ka hissa hain, lehaza sahi qaul yahi hai ke Qur'an Hakeem ka zamana-e-nuzool 23 qamri ya 22 shamsi saal hai.

Ab ye nuzool ki jagah kaunsi hai? Is ziman mein sirf ek lafz note karlijiye taqreeban poore ka poora Qur'an "Hijaz" mein naazil hua. Is liye ke agaaz-e-Wahi ke ba'ad Huzoor ﷺ ka koi safar hijaz se bahar saabit nahi hai. Agaaz-e-Wahi se qabl Aap ﷺ ne mutadad safar kiye hain. Aap ﷺ Sham ka safar karte the, yaqeenan Yemen bhi Aap ﷺ jaate honge. Isliye ke Alfaaz-e-Qurani [رِحْلَةُ الشَّاءِ وَالصَّيْفِ] *Rihlatash shitaai*

was-sayfi, ki rau se Quresh ke salaana do safar hote the. Garmiyon ke mausam mein shumal ki taraf jaate the, isliye ke Falasteen ka ilaaqa nasbatan thanda hai, aur sardiyon ke mausam mein wo junooob ki taraf (Yemen) jaate the, is liye ke wo garam ilaaqa hai. To Huzoor Akram ﷺ ne bhi tijaarti safar kiye hain. Ba'az muhhaqaqeen ne to ye imkaan bhi zaahir kiya hai ke Aap ﷺ ne us zamane mein koi behri safar bhi kiya aur gulf ko aboor kar ke mikran ke saahil par kisi jagah Aap ﷺ tashreef laaye. (Wallahu aalam!)

Ye baat mai ne Doctor Hameedullah Sahab ke ek lecture mein suni thi jo inhone Hyderabad (Sindh) mein diya tha, lekin ba'ad mein is par jirah hui ke ye bahut hi kamzor qaul hai aur iske liye koi sanad maujood nahi hai. Albatta "Al-Khubr" jahan aaj abaad hai wahan par to har saal ek bahut bada tijaarti mela lagta tha aur Huzoor ﷺ ka wahan tak aana saabit hai. Bahr-e-haal aapko maloom hai ke Huzoor ﷺ agaaz-e-Wahi ke ba'ad dus (10) saal tak to Makkah Mukkaramah mein rahe, iske ba'ad Ta'if ka safar kiya hai. Phir aas paas "Akaaz" ka mela lagta tha aur mandiyon lagti thi, in mein Aap ne safar kiye hain. Phir Aap ﷺ ne Madina Munawara hijrat farmayi hai. Iske ba'ad sab jungein Hijaaz ke ilaaqe hi mein huein, siwaye Gazwah-e-Tabook ke. Lekin Tabook bhi asal mein Hijaaz hi ka shumali sira hai. Is etebaar se Hijaaz hi ka ilaaqa hai jis mein Qur'an Kareem naazil hua tha. Taham do aayatein is etebaar se mustasna qaraar di jasakti hain ke wo zameen par nahi balke asmaan par naazil huein.

Hazrat Abdullah Bin Masood رضي الله عنه se Sahih Muslim mein riwayat maujood hai ke Shab-e-Meraj mein Allah Ta'ala ne Aap ﷺ ko jo teen tohfe ataa kiye, in mein namaz ki farziyat aur do ayaat-e-Qur'ani shaamil hain. Ye Surah Al-Baqarah ki aakhri do ayaat hain jo arsh ke do khazane hain jo Muhammad ﷺ ko Shab-e-Meraj mein ataa hue. To ye do aayatein mustasna hain ke ye zameen par naazil nahi huwin balke Aap ﷺ ko Sidratul Muntaha par di gayi aur khud Aap ﷺ saatwein asmaan par the, jab ke baaqi poora Qur'an asmaan se zameen par naazil hua hai. Geographiya etebaar se Hijaaz ka ilaaqa mehbat-e-Wahi hai.

3. QUR'AN HAKEEM KI MAHFOOZIYAT

Mai ne arz kiya tha Qur'an ke baare mein (3) teen buniyadi aur i'etteqaadi cheezein hain: **Awwal**, ye Allah ka kalaam hai. **Duwwam**, ye Muhammad ﷺ par naazil hua. **Suwvam**, ye min-o-ann kul ka kul mahfooz hai. Is mein na koi kami hui hai na koi beshi hui hai. Na kami hosakti hai na beshi hosakti hai. Na koi tahreef hui hai na koi tabdeeli. Ye goya hamaare aqeede ka jaz wila yanfak hai. Is mein kuch ishtebah ahl-e-tasheeh ne paida kiya hai, lekin inki baat bhi mai kuch yaqeen ke saath is liye nahi keh sakta ke in ka ye qaul bhi saamne aata hai ke "Hum is Qur'an ko mahfooz maante hain". Albatta awaam mein jo cheezein mashhoor hain ke Qur'an se falaan ayaat nikaal di gayi, falaan Surat Hazrat Ali ؑ ki madah aur shaan mein thi, wo is mein se nikaal di gayi waghaira, in ke baare mein mai nahi keh sakta ke ye in mein se awaam ka la-in, aam ki baatein hain ya in ke aiteqadaat mein shaamil hain. Lekin ye ke behr-e-haal ahl-e-sunnat ka ajmayi aqeedah hai ke ye Qur'an Hakeem mahfooz hai aur kul ka kul min-o-ann hamare saamne maujood hai. Is ke liye khud Qur'an Majeed se jo gawahi milti hai wo sab se zyada numayan hokar Surah Al-Qiyamah mein aayi hai. Farmaya:

*Laa tubarrik bihii lisaanaka
lit'ajala bihii. Inna alaynaa
jam'ahuu waqur'aanahuu.*

لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ إِنَّ عَلَيْنَا
جَمْعَهُ وَقُرْآنَهُ ۗ

Rasool Allah ﷺ ko Allah Ta'ala ne izraah-e-shafaqat farmaya:

Tarjuma: "Aap is Qur'an ko yaad karne ke liye apni zubaan ko tezi se barkat na dein. Isko yaad karwa dena aur padhwa dena hamare zimme hai".

Aap ﷺ mushaqqat na jhelein, ye zimmedaari hamari hai ke hum ise Aap ﷺ ke seena-e-mubarak ke andar jama kardenge aur iski tarteeb qayem kardenge, isko padhwadenge. Jis tarteeb se ye naazil horaha hai iski zyada fikr na kijiye. Asal tarteeb jis mein iska murattab kiya jaana hamare pesh-e-nazar hai, jo tarteeb luh-e-mahfooz ki hai isi tarteeb se hum padhwadenge. [ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۗ], *Summa inna alaynaa bayaanah*, phir agar aap ko kisi cheez mein ab-haam mahsoos ho aur wazahat ki zaroorat ho to iski tauzeeh aur tadween bhi hamare zimme hai.

Ye saari zimmedari Allah Ta'ala ne khud apne upar li hai. Agar

in ayaat ko koi shakhs Qur'an Majeed ki ayaat maanta hai to is ko manna padhega ke Qur'an Majeed poore ka poora jama hai, iska koi hissa zaya nahi hua. Sarahat ke saath ye baat Surah Al-Hijr ki aayat 9 mein mazkoor hai. Farmaya:

Inna nahnu nazzalnaz zikra wa **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**
inna lahuu lahaafizuun.

Tarjuma: “*Hum ne hi is “Az-zikr” ko naazil kiya hai aur hum hi is ki bifazat karne waale hain*”.

Ye goya hamesha hamesha ke liye Allah Ta'ala ki taraf se guarantee hai ke hum ne ise naazil kiya aur hum hi iske muhafiz hain. Is haqeeqat ko Alama Iqbal ne khoobsurat shaer mein bayaan kiya hai:

Hurf-e-aou raa-raib ne tabdeel ne
Aaya ash sharmidah taaweel ne

Tarjuma: “*Is ke lafz mein na kisi shak wa shuba ka sha'eba hai na rad wa badal ki gunja'ish. Aur iski ayaat kisi taaweel ki mohtaj nahi*”.

Is shaer mein teen aitebaraat se nafi ki gayi hai:

1. Qur'an ke huroof mein ya'ni is ke matan mein koi shak wa shuba ki gunja'ish nahi. Ye min-o-ann mahfooz hai.
2. Is mein kahin koi tahreef hui ho, kahin tabdeeli ki gayi ho, qata,an aisa nahi.
3. Kya iski ayaat ki ulat sulat taaweel bhi ki jaasakti hai? Nahi! Ye aakhri baat bazahir bahut bada daawa maloom hota hai, is liye ke taaweel ke aitabaar se Qur'an Majeed ke ma'ine mein logaon ne tahreef ki, lekin waqeya ye hai ke Qur'an Majeed mein agar kahin ma'anwi tahreef ki koshish bhi hui hai to wo qata,an darja istenaad ko nahi pahunch saki, ise kabhi bhi isteqlaal aur dawaam haasil nahi hosaka, Qur'an ne khud is ko radd kardiya. Jis tarah doodh mein se makhi nikaal kar phenk di jaati hai, aisi taaweelaat bhi ummat ki tareekh ke dauraan kahin bhi jadd nahi pakad saki hain aur isi tarah nikaal di gayi hain. Is baat ki sanad bhi Qur'an mein maujood hai. Surah Haa, Meem, Sajda ki aayat 42 mein hai:

Laa yaatiibil baatilu mim bayni yadayhi walaa min khalfihii, tanziiulum min hakeemin hameed.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٢٣﴾

Tarjuma: “Baatil is (Qur'an) par hamla awar nahi hosakta, na saamne se na peeche se, ye ek Hakeem wa hameed ki naazil kardah cheez hai”.

Ye baat sare se kharij az-imkaan hai ke is Qur'an mein koi tahreef hojaaye, iska koi hissa nikaal diya jaaye, is mein koi ghair Qur'an shaamil kardiya jaaye. Surah Al-Haaqqah ki ye ayaat mulaheza kijiye jahan goya is imkaan ki nafi mein mubalighe ka andaaz hai:

Wa la'u taqawwala alayna ba'azl aqaawiil. La'aknaznaa minhu bil-yameen. Summa laqata'anaa minbul watiin. Famaa minkum min abadin anhu haajiziin.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٢٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٢٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٢٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٢٧﴾

Tarjuma: “(Koi aur to is mein izaafa kya karega) agar ye (hamare Nabi Muhammad ﷺ) khud bhi (bafarz-e-mahal) apni taraf se kuch ghad kar is mein shaamil kardein to hum inhein dahine haath se pakadenge aur inki sha rag kaat denge. Phir tum mein se koi (bade se bade muhafiz inka haami wa madadgaar) nahi hoga ke jo inhein hamari pakad se bacha sake”.

Yahan to Muhammad Rasool ﷺ ke liye bhi is shiddat ke saath nafi kardi gayi. Kufaar wa mushrikeen ki taraf se mutaleba kiya jaata tha ke Aap is Qur'an mein kuch narmi aur lachchak dekhayein, ye to bahut rigid hai, bahut hi uncompromising hai, behr-e-haal duniya mein mu'amlaat “Kuch lo, kuch do” (give and take) se taye hote hain, lehaza kuch Aap narm padhein kuch hum narm padhte hain. Is ke baare mein farmaya:

Wadduu la'u tud-hinu fayud-hinuun

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٢٨﴾

Tarjuma: “Wo to chaahnte hain ke Aap kuch dheele hojayein to ye bhi dheele bojayenge”.

Aur Surah Younus mein irshaad hua:

Wa iza tutlaa alayhim
a'ayaatunaa bayyinaati,
qaalallaziina laa yarjuuna
liqaa'anaa'ati biqur'aanin ghairi
haazaa a'ubaddilhu, qul maa
yakuunu lii an ubaddi lahuu min
tilqaa'i nafsii, in attabi'u illaa

وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۚ قَالَ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا إِنَّا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلُوهُ
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي أَنفُسِي ۗ
إِنْ أَسْأَلُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

maa yuha'a ilayya, innii'i akhaafu in a'saytu Rabbii azaba yawmin azeem.

Tarjuma: "Jab inhein hamari ayaat-e-beenaat sunayi jaati hain to wo log jo hum se milne ki tawaqeh nabi rakhte, kehthe hain ke is Qur'an ke bajaye koi aur Qur'an laa'iye ya is mein kuch tarmeem kijiyee. (Ae Nabi! in se) keh dijiye mere liye hargiz mumkin nabi hai ke Mai, Apne khayal aur iraaade se is ke andar kuch tabdeeli kar sakoon. Mai to khud paband hoon iska jo mujh par Wahi kiya jaata hai. Agar Mai, Apne Rab ki nafarmani karoon to Mujhe ek bade haulnaak din ke azaab ka darr hai".

Ye hai Qur'an Majeed ki shaan ke ye laf'zan, maa'nan, mat'nan kulli taur par mahfooz hai.



BAAB DUWWAM

CHAND MUTAFARRIQ MUBAHIS

Qur'an Majeed Ki Zubaan

Ab aaiye agli bahes ki taraf ke Qur'an Majeed ki zubaan kya hai aur is zubaan ki shaan kya hai. Ye baat bhi Qur'an Majeed ne bahut takraar wa i'adaah ke saath bayaan ki hai ke ye Qur'an arbi mubeen mein hai, ya'ni shasta, saaf, salais, khulli aur wazeh arbi mein hai.

Qur'an Majeed Allah ka kalaam hai. Is ne jin huroof wa swaat ka jaame pehna, wo huroof wa swaat luh-e-mahfooz mein hain. Iske ba'ad wo kalaam-e-Ilaahi qaul-e-Jibrael عليه السلام aur qaul-e-Muhammad صلى الله عليه وسلم ban kar naazil hua aur logaon ke saambe aaya. Chunache, Surah Al-Zakhrاف ke agaaz mein irshaad hua:

*Haa Meem. Wal kitaabil mubeen.
Innaa ja'alnaahu qur'aanan 'arabiyal
la'allakum ta'qiluun.*

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ۗ إِنَّا جَعَلْنَاهُ
قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

Tarjuma: "Haa, Meem. Qasam hai is wazeh kitaab ki! Humne ise Qur'an-e-arbi banaya hai ta'ake tum samajh sako".

Qur'an ki mukhatib awwal qaum Hijaaz mein abaad thi. Is se kaha jaaraha hai ke humne is Qur'an ko tumhari zubaan mein banaya. Is ne awwalan huroof wa swaat ka jaama pehna hai, phir tumhari zubaan arbi ka jaama pahen kar tumhare saamne naazil kiya gaya hai ta'ake tum isko samajh sako.

Yahi baat Sureh Yousuf ke shuru mein kahi gayi hai:

*Alif Laam Raa 'aayaatul kitaabil
mubeen. Inna'a anzalnaahu qur'aanan
arabiyal la'allakum ta'qiluun.*

الرَّحْمٰنِ تِلْكَ اٰیٰتِ الْكِتٰبِ الْمُبِينِ ۝۱۰۱
اَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

Tarjuma: "Aleef, Laam, Raa. Ye is kitaab ki aayaat hain jo apna mudda saafsaaf bayaan karti hai. Hum ne ise naazil kiya hai Qur'an banakar arbi zubaan mein ta'ake tum samajh sako".

Surah Al-Shu'ra mein farmaya:

Bilisaanin arabiyim mubeen.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٤٦﴾

Tarjuma: “*Saaf saaf arbi zubaan mein (naazil kiya gaya)*”.

Surah Az-Zumar mein irshaad farmaya:

*Qur'aanan arabiiyyan
ghaira zii 'irwajilla'allahum
yattaquun.*

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ أَلَعَلَّهُمْ يَتَّقُونَ ﴿٣٨﴾

Tarjuma: “*Aisa Qur'an jo arbi mein hai, jis mein koi tedh nahi hai, ta'ake wo bach kar chalein*”.

Is mein kahin kaji nahi, kahin koi aich pech nahi, iski zubaan bahut salais, shasta aur bilkul wazeh zubaan hai. Is mein kahin pehliyan bujhwaane ka andaaz nahi hai.

Ab note kijiye ke Qur'an ki arbi kaunsi arbi hai? Is liye ke arbi zubaan ek hai magar is ke *dialects* aur iski boliyan beshumaar hain. Khud jazeeraah numaye arab mein mutedad boliyan thi, talafuz aur lehje mukhtalif the. Ba'az alfaaz kisi khaas ilaaqe mein mustamil the aur dusre ilaaqe ke log in alfaaz ko jaante hi nahi the. Aaj bhi kehne ko to Misr, Libya, Aljaza'ir, Mauritanya aur Hijaaz ki zubaan arbi hai, lekin unke haan jo faseeh arbi kehlaati hai wo to ek hi hai. Wo darhaqeeqat ek isliye hai ke Qur'an Majeed ne ise duwaam ataa kiya hai. Ye Qur'an Majeed ka arbi zubaan par azeem ehsaan hai. Isliye ke duniya mein dusri koi zubaan bhi aisi nahi hai jo (1400) chaudah sau baras se ek hi shaan aur ek hi kaifiyat ke saath baaqi ho. Urdu zubaan hi ko dekhiye. 100-200 baras puraani urdu aaj hamare liye na-qaabil-e-fahem hai. Deccan ki urdu hamaein samajh mein nahi aasakti, is mein kitni tabdeeli hui hai. Isi tarah Farsi zubaan ka mu'amlai hai. Ek wo farsi thi jo Arbaon ki aamad aur Islam ke zahoor ke waqt thi. Arbaon ke haathon Iran fatah hua to rafta rafta is Farsi ka rang badalta gaya. Ab isko phir badla gaya hai aur is mein se arbi alfaaz nikaal kar is ke lehje bhi badal diye gaye hain. Ek Farsi wo hai jo Afghanistan mein boli jaati hai, wo hamari samajh mein aati hai. Is liye ke jo Farsi yahan padhayi jaati thi wo yahi Farsi thi. Aaj jo Farsi Iran mein padhayi jaarahi hai wo bahut mukhtalif hai, apne lehje mein bhi aur apni alfaaz ke etebaar se bhi. Lekin arbi “Faseeh zubaan” ek hai. Ye asal mein Hijaaz ke badu'aon ki zubaan thi. Poora Qur'an Hakeem Hijaaz mein naazil hua. Hijaaz mein baadiya

nasheen the. Arbaon ka kehna tha ke khalis zubaan baadya-nashinon ki hai, shaher waalaon ki nahi. Jab ke Makkah shaher tha aur wahan bahar se bhi log aate rehte the. Qaafle aarahe hain, jaarahe hain, teher rahe hain. Jahan is tarah ki aamad-o-raft ho wahan zubaan khalis nahi rehti aur is mein ghair zubaanaon ke alfaaz shaamil hokar mustamil hojaate hain aur bol chaal mein aajate hain. Khaas isi wajah se Makkah ke shurfa apne bachchaon ko paida'ish ke fauran ba'ad baadya-nashinon ke paas bhej dete the. Ek to doodh peelaane ka mu'amlā tha. Dusra ye ke in ki zubaan saaf rahe, khaalīs arbi zubaan rahe aur har milawat se paak rahe. To Qur'an Majeed Hijaaz ke baadya-nashinon ki zubaan mein naazil hua.

Albatta ye saabit hai ke Qur'an Majeed mein kuch alfaaz dusre qaba'il aur dusre ilaaqaon ki zubaanon ke bhi aaye hain. Alama Jalaluddin Sayuti رحمته اللہ علیہ ne aise alfaaz ki fehrist murattib ki hai. Is ke alawa kuch ghair arbi alfaaz bhi Qur'an Majeed mein aaye hain jo mu'arrab hogaye hain. Ibrahim, Ismail, Israel, Is'haq, ye tamaam naam darhaqeeqat Ibraani zubaan ke alfaaz hain. Lafz "Eil" Ibraani zubaan mein Allah ke liye aata hai aur ye lafz hamare haan Qur'an Majeed ke zariye aaya hai. Isi tareeqe se "Sijjeel" ka lafz Farsi se aaya hai. Sehra mein kahin baarish ke natije mein halki si phuwaar padi ho to baarish ke qatron ke saath rait ke chote chote daane ban jaate hain aur phir tezz dhoop padhne par wo aise pak jaate hain jaise bhatte mein einton ko paka diya gaya ho. Ye kankar "Sijjeel" kehlaate hain jo "Sang-e-gal" ka mu'arrab hai. Baaqi aksar-o-beshtar Qur'an Majeed jis mein naazil hua, wo Hijaaz ke ilaaqe ke baadya-nashinon ki arbi hai, jis mein fasahat wa balaghat nuqta-e-urooj par hai aur iska loha maana gaya hai.

Is ke alawa Qur'an Majeed mein ek soti aahang hai. Iska ek "Malkuti Ghana" (*Divine Music*) hai, iski ek aazubat aur mithaas hai. Ye donon cheezein Arab mein poore taur par tasleem ki gayi hain aur logaon par sab se zyada maroobiyat Qur'an Hakeem ki fasahat, balaghat aur aazubat hi se taari hui. In ki apni zubaan mein hone ke etebaar se zaahir baat hai ke Qur'an ke behtareen naaqid bhi wohi hosakte the. Wazeh rahe ke adab mein "tanqeed" donon pehluon ko muheet hoti hai. Kisi cheez ki qadr-o-qeemat ka andaza lagana, ise jaanchna, parakhna, is mein koi khaami ho to is ko numayan karna aur agar koi muhasan ho to inko samjhana aur bayaan karna. Is etebaar se iski fasahat wa balaghat ko tasleem kiya gaya hai.

Mai arz kar chuka hoon ke arbi zubaan aaj bhi mukhtalif ilaaqaon, mukhtalif lehjaon aur boliyon ki shakal ikhtiyaar kar chuki hai. Ek ilaaqe ki aami (*colloquial*) arbi dusre logaon ki samajh mein nahi aati thi. Khud nuzool-e-Qur'an ke zamane mein Najad ke logaon ki zubaan Hijaaz ke logaon ko samajh mein nahi aati thi. Is ki wazahat ek hadees mein bhi milti hai Najad se kuch log aaye aur wo Huzoor ﷺ se guftagu kar rahe the jo badi mushkil se samajh mein aarahi thi aur log ise samajh nahi paa rahe the. Aaj bhi Najad ke log jo guftagu karte hain wo waaq'e ye hai ke arbi se waqfiyat hone ke bawajood inki arbi hamari samajh mein nahi aati, inka lab-o-lehja bilkul mukhtalif hai. Qur'an Hakeem ki zubaan Hijaaz ke baadya-nashinon ki hai. Lehaza agar tahqeeq wa taddabur Qur'an ka haq aadaa karna ho to jahaliyat ki shayari padhna zaroori hai. A'ima lughat ne ek ek lafz ki tehqeeq kar ke aur badi gehraiyon mein utar kar jaheli shayari ke hawale se jitne bhi isteshad ho sakte the inko khangaal kar Qur'an mein mustamal alfaaz ke maadaon ke mafhoom mu'ayyin kardiye hain. Ek aam qaari ko, jo Qur'an se tazakkur karna chaahе, sirf hidayat haasil karna chaahе, is khekad mein padhne ki chanda zaroorat nahi hai. Albatta tadbeer-e-Qur'an ke liye jab tehqeeq ki jaati hai to jab tak kisi ek lafz ki asal poori tarah maloom na ki jaaye aur is ke baal ki khaal na utaar li jaaye tehqeeq ka haq aadaa nahi hota. Is etebaar se shaer jaheli ki zubaan ko samajhna taddabur Qur'an ke liye yaqeenan zaroori hai.

Qur'an ke Asma'a-o-Sifaat

Agli bahes Qur'an Hakeem ke asma-o-sifaat ki hai. Alama Jalaluddin Sayuti رحمۃ اللہ علیہ ne apni shahra-e-afaaq kitaab "*Al Itqaan fi Uloomul Qur'an*" mein Qur'an Hakeem ke asma-o-sifaat Qur'an Hakeem hi se lekar pachpan (55) naamaon ki fahrist murattib ki hai. Mai ne jab is par ghaur kiya to andaza hua ke wo bhi kaamil nahi hai, maslan lafz "Burhan" inki fehrist mein shaamil nahi hai. Darhaqeeqat Qur'an Majeed ki sifaat, iski shaanon aur is ki ta'seer ke liye mukhtalif alfaaz ko jamaa kiya jaaye to 55 hi nahi is se zyada alfaaz ban jayenge, lekin mai ne inhein do hisson mein taqseem kiya hai. Ek to wo alfaaz hain jo muffarid ki haisiyat se aur mu'arfa ki shakl mein Qur'an Majeed mein Qur'an ke liye waarid hue hain, jab ke kuch sifaat hain jo mausoof ke saath aarahi hain. Maslan "Qur'an Majeed" mein "Majeed" Qur'an ka naam nahi hai, darhaqeeqat siffat hai. Isi tarah "Al-Qur'an Al-Majeed" mein agarche "Aleef, Laam" ke saath "Al-Majeed" aata hai, lekin ye chunke mausoof ke saath milkar aaya hai lehaza ye bhi siffat hai.

Qur'an Majeed ke liye jo alfaaz bataur-e-ism aaye hain, in mein se aksar-o-beshtar wo hain jinke saath Laam ta'reef laga hua hai. Qur'an ke liye ahem tareen naam jo iska imtiyazi aur ikhtesasi (*The exclusive*) naam hai, "Al-Qur'an" hai. (Mai ba'ad mein iski wazahat karoonga) is ke ba'ad kasrat se istemaal hone waala naam "Al-Kitaab" hai. Qur'an ki asal haqeeqat par roshni daalne waala ahem tareen naam "Az-Zikr" hai. Qur'an Majeed ki aafadiyat ke liye sab se zyada jama naam "Al-Huda" hai. Qur'an Majeed ki nawiyat aur haisiyat ke etebaar se ahem tareen naam "An-Noor" hai. Qur'an Majeed ek intehayi ahem shaan jo ek lafz ke taur par aayi hai "Al-Furqan" hai ya'ni (haq wa batil mein) farq kardene waali shaye, doodh ka doodh aur paani ka paani juda kardene waali shaye. Qur'an ka ek naam "Al-Wahi" bhi aaya hai: *قُلْ إِنَّمَا أُنزِلُكُمْ بِأَنوَحِيٍّ* [Al Ambiya: 45]. Isi tarah "Kalaam Allah" ka lafz bhi khud Qur'an mein aaya hai: *حَتَّى يَسْمَعَ كَلِمَ اللَّهِ* [At-Tauba, 6] chunke yahan kalaam muzaaf waq'e hua hai, lehaza ye bhi mu'arfa ban gaya. Mere nazdeek jinhein hum Qur'an ke naam qaraar dein, to yahi bante hain. Agar che, jaisa ke mai ne arz kiya, jo lafz bhi Qur'an ke liye siffat ke taur par ya is ki shaan ko bayaan karne ke liye Qur'an mein aagaya hai Alama Jalaluddin Sayuti رحمته عليه ne is ko fehrisht mein shaamil kar ke 55 naam ginwaye hain, lekin ye fehrisht bhi mukamil nahi.

Qur'an Kareem ki mukhtalif shaanon aur sifaat ke liye ye alfaaz aaye hain:

Innahuu laqur'aanun Kareem. [Al-Waqiya, 77]	إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿١﴾	Kareem	كَرِيمٌ	1.
Yaseen. Walqur'anil Hakeem. [Yasin, 1-2]	يَسِّسَ ۖ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾	Al-Hakeem	الْحَكِيمِ	2.
Walaqad aataynaaka sab'am minal masaanii wal Qur'aanal Azeem. [Al-Hijr, 87]	وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ ﴿٣﴾	Al-Azeem	الْعَظِيمِ	3.
Bal Hua Qur'aanum Majeed. [Al-Burooj, 21]	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٤﴾	Majeed	مَجِيدٌ	4.
Qaaf walqur'anil Majeed. [Qaaf, 1]	اُور قَالَ وَالْقُرْآنِ الْمَجِيدِ ﴿٥﴾	Al-Majeed	الْمَجِيدِ	
Haa Meem. Wal Kitaabil Mubeen. [Az-Zukhruf, 1-2]	حَمِّ ۖ وَالْكِتَابِ الْمُبِينِ ﴿٦﴾	Al-Mubeen	الْمُبِينِ	5.

<i>Hudan wa Rahmatul lil muminiin. [Younus, 57]</i>	هُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾	Rahmath	رَحْمَةٌ	6.
<i>Wa Innahuu fi ummil kitaabi ladayna la'aliyun Hakeem. [Az-Zukhruf, 4]</i>	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ ﴿٤﴾	Ali	عَلٌّ	7.
<i>Qad jaa'akum Basaa'iru mir Rabbikum. [An-Na'am, 104]</i>	قَدْ جَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ	Basaa'ir	بِصَآئِرٍ	8.
<i>Basheerun wa nazeera. [Haa Meem Sajda, 4]</i>	بَشِيرًا وَنَذِيرًا		9. & 10.	
Agarche ye alfaaz Ambiya ke liye aate hain lekin yahan khud Qur'an ke liye bhi aaye hain. Qur'an apni zaat mein fi-nafsihi Basheer bhi hai, Nazeer bhi hai).				
<i>Wa Busbra lilmuslimiin. [An-Nahl, 89, 102]</i>	وَ بُشْرَى لِّلْمُسْلِمِينَ	Busbra	بُشْرَى	11.
<i>Wa innahuu lakitaabun azeez. [Haa Meem Sajda, 41]</i>	وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾	Azeez	عَزِيزٌ	12.
<i>Haazaa Balaaghul linnaas. [Ibrahim, 52]</i>	هُدًى بَلَّغٌ لِّلنَّاسِ	Balaagh	بَلَّغٌ	13.
<i>Haazaa Bayaanul linnaas. [Aal-e-Imran, 138]</i>	هُدًى بَيِّنٌ لِّلنَّاسِ	Bayaan	بَيِّنٌ	14.
	قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشَفَاءٌ لِّمَا فِي الصُّدُورِ	Mau'izat	مَوْعِظَةٌ	15.
<i>Qad Jaa'atku mau'izatun mir rabbikum wa shifaa'ul limaa fis sudoor. [Younus, 57]</i>		Shifaa	شِفَاءٌ	16.
<i>Nahnu naqussu alayka absanal qasas. [Yousuf, 3]</i>	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ	Absanal Qasas	أَحْسَنَ الْقَصَصِ	17.
	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي	Absanal Hadees	أَحْسَنَ الْحَدِيثِ	18.
<i>Allaahu nazzala absanal hadeeshi kitaabam mutashaabiham masaani. [Az-Zumr, 23]</i>		Mutashaabihi	مُتَشَابِهٍ	19.
		Masaani	مَّثَانِي	20.
<i>Kitaabun anzalnaahu ilayka mubaarak. [Swaad, 29]</i>	كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ	Mubaarak	مُبَارَكٌ	21.
	مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ	Musaddiq	مُصَدِّقٌ	22.

<i>Musaddiqal limaa bayna yadayhi minal kitaabi wa muhayminan alay. [Al-Maidah, 48]</i>	<i>Muhaymin</i>	مُهَيِّمِينَ	23.
<i>Qayyimal liyunzira ba'asan shadeedam mil ladun. [Al-Kahaf, 2]</i>	<i>Qayyim</i>	قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ	24.

Ye mukhtalif alfaaz hain jo Qur'an Hakeem ki mukhtalif shaanon ke liye aaye hain. Jaisa ke Allah Ta'ala ke niyanwe (99) naam hain, jo iski mukhtalif shaanon ko zaahir karte hain, isi tarah Huzoor ﷺ ke naamon ki fehrist bhi aap ne padhi hogi. Aap ﷺ ki mukhtalif shaanein hain, is ke etebaar se Aap Basheer bhi hain, Nazeer bhi hain, Haadi bhi hain, Mo'alim bhi hain. Qur'an Majeed ke bhi mukhtalif asma-o-sifaat hain.

Lafz "Qur'an" ki Laghwi Behes:

Qur'an Majeed ke naamon mein se sab se ahem naam "Qur'an" hai, jiske liye mai ne lafz *exclusive* istemaal kiya tha ke kisi aur kitaab ke liye istemaal nahi hua, warna Taurat kitaab bhi hai, hidayat bhi thi, aur iske liye lafz Noor bhi aaya hai. Irshaad hua: [إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ] *Inna'a anzalnat tauraata fihaa hudanw wa nuur*, (Al-Maidah:44) "**Humne Taurat naazil ki jis mein hidayat di hai aur noor bhi**". Khud Qur'an Majeed bhi hidayat hai, noor bhi hai, rehmat bhi hai. To baqiya tamaam ausaaf to mushtarik hain, lekin Al-Qur'an ke lafz ka itlaaq kutb-e-samawiya mein se kisi aur kitaab par nahi hota. Ye imtiyazi ekhtasasi aur isteshnayi naam sirf Qur'an Majeed ke liye hai. Isliye ek raaye ye hai ke ye ism-e-ilm hai, aur ism-e-jaamid hai, ism-e-mushtaq nahi hai. Allah Ta'ala ke naam "Allah" ke baare mein bhi ek raaye ye hai ke ye ism-e-zaat hai, ism-e-ilm hai, ism-e-jaamid hai, mushtaq nahi hai, ye kisi aur maadey se nikla hua nahi hai. Jab ke ek raaye ye hai ke ye bhi siffat hai, jaise Allah Ta'ala ke dusre sifaati naam hain. Jaise: *عليم Aleem* Allah Ta'ala ki siffat hai aur *العليم Al Aleem* naam hai, *رحيم Raheem* siffat hai aur *الرحيم Al Raheem* naam hai, is tarah Aalaa par *ال Aal* dakhil hua to *الله Allallaah* bangaya aur do laam madgham hone se ye *الله Allah* bangaya. Ye dusri raaye hai. Jo mu'amlala lafz Allah ke baare mein ikhtelafi hai ba-aina wohi ikhtelaaf lafz Qur'an ke baare mein hai. Ek raaye ye hai ke ye ism-e-jaamid aur ism-e-ilm hai iska koi aur maada nahi hai, jab ke dusri raaye ye hai ke ye ism-e-mushtaq hai. Lekin phir iske maade ki ta'yyun mein ikhtelaaf hai.

Ek raaye ke mutabiq iska maada *Qarn* قرن hai ya'ni Qur'an mein jo *Noon* ن hai wo bhi huruf-e-asli hai. Dusri raaye ke mutabiq iska maada *Qaaf Raa* ق ر ه hai, goya mahmooz hai. Mai ye baatein ahl-e-ilm ki dilchaspi ke liye arz kar raha hoon. Jin logaon ne iska maada *Qarn* قرن maana hai, unki bhi do aaraa hain. Ek raaye ye hai ke jaise Arab kehte hain *قَرْنَ الشَّقَى بِالشَّقَى* "Koi shaye kisi dusre ke saath shaamil kardi gayi" to is se Qur'an bana hai. Allah Ta'ala ki aayaat, Allah Ta'ala ka kalaam jo waqtan wa foqtan naazil hua, isko jab jama kardiya gaya to wo "Qur'an" bangaya. Imaam Ashari bhi is raaye ke qayel hain. Jab ke ek raaye Imaam Faraa ki hai, jo lughat ke bahut bade imaam hain, ke ye qareena aur qara'in se bana hai. Qara'in kuch cheezon ke asaar hote hain. Qur'an Majeed ki aayaat chunke ek dusre se mushaba hain, jaise ke Surah Az-Zumr mein Qur'an Majeed ki ye siffat waarid hui hai [كُتِبَ مُتَشَابِهًا مَثَابًا] *Kitaabam mutashabiham masaani*. Is etebaar se appas mein ye ayaat qurnaa hain. Chunache, Qareena se Qur'an bangaya hai.

Jo log kehte hain ke iska maada *Qaaf, Raa* hai wo Qur'an ko musaddar maante hain. *قَرَأَ، يَقْرَأُ، قَرَأَ، وَقِرَاءَةٌ وَقِرَانًا*, *Qara'a, yaqra'a, qar'an, waqira'atan wa qur'ana*. Ye agarche musaddar ka ma'roof wazan nahi hai lekin iski misalein arbi mein maujood hain. Jaise *رَجَحَ Rajaha* se *Rujhaan* رُجْحَان aur *عَفَرَ Gafara* se *Gufraan* عُفْرَان. Inke maada mein *Noon* ن shaamil nahi hai. To jaise *عُفْرَان Gufraan* aur *رُجْحَان Rujhaan* musaddar hain, aise hi *Qar'an* se musaddar Qur'an hai, ya'ni padhna. Aur musaddar basa auqaat maf'ool ka mafhoom deta hai. To Qur'an ka mafhoom hoga padhi jaane waali shaye padhi gayi shaye. *قَرَأَ "Qara,a"* mein jama karne ka mafhoom bhi hai. Arab kehte hain: *قَرَأْتُ البَاءَ فِي الحَوْضِ "Mai ne houz ke andar pani jama karliya"* isi se *Qariya* bana hai, ya'ni aisi jagah jahan log jama hojayein. Goya Qur'an ka matlab hai Allah ka kalaam jahan jama kardiya gaya. Tamaam aayaat jab jama karli gayi to ye Qur'an bangaya. Jaise *Qariya* wo jagah hai jahan log abaad hojaayen, mil jhul kar reh rahe hon. To jama karne ka mafhoom *قَرَأَ Qara,a* mein bhi hai aur Qur'an mein bhi hai. Ye donon maade ek dusre se bahut qareeb hain. Behr-e-haal ye is lafz ki laghwi bahes hai.

Qur'an ka Asloob-e-Kalaam

Ab mai agli bahes par aaraha hoon ke is ka asloob-e-kalaam kya hai! Qur'an Majeed ne shad-o-madd ke saath jis baat ki nafi ki hai wo ye hai ke ye shaer nahi hai: [وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ] *Wamaa 'allamnaahush sh'ira wamaa yambaghii lahu*, (Yaseen:69) "*Hum ne apne is*

Rasool ko shaer sikhaya hi nahi, na inke ye shayan-e-shaan hai". Shaur,a ke baare mein Surah Ash-Shur,a mein aaya hai:

Wash-shuraa'u yattabi'ubumul gbaa'un. Ilm
tara annahum fii kulli wadinnyabiimuun.
Wa annhum yaquuluuna maa laa yaf'aluun.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٥٠﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ
وَادٍ يَهِيمُونَ ﴿٥١﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٥٢﴾

Tarjuma: "Aur Sha'iron ki pairwi to wohi log karte hain jo gumraah ho. Kyatu ne nabi dekha ke wo har waadi mein ghoomte rehte hain (har maidaan mein sar-garda(n) rehte hain) aur ye ke wo kehnte hain jo nabi karte".

Agli aayat mein [إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ] Illallaziina 'aamanuu wa 'amilus saalibaat (Surah Ash-Shu'araa, 227), ke alfaaz ke saath istesn'a bhi aaya hai aur istesn'a qaidah-e-kulliya ki touseeq karta hai, (*Exception proves the rule*). Chunache, Qur'an Majeed ke etebaar se shaer goyi koi achchi shaye nahi, koi aisi mahmood siffat nahi hai jo Allah Ta'ala apne Rasool ko ataa farmata. Balke Huzoor Akram ﷺ ka mu'amla to ye tha ke Aap kabhi koi shaer padhte bhi the to ghalti hojaati thi isliye ke Nabi Akram ﷺ par se Allah Ta'ala shayari ki tohmat hataana chaahtha tha, lehaza Aap ke andar shayari ka wasaf hi paida nahi kiya gaya. Seerat ka ek dilchasp waqeya aata hai ke Huzoor ﷺ ne ek martaba ek shaer padha aur is mein ghalti hui. Is par Hazrat Abu Bakar رضى الله عنه muskuraye aur arz ki شَهَدَا أَنَّكَ لِرَسُولِ اللَّهِ *Ash-hadu annaka la-Rasuulul laahi*, "Maa garwahi deta hoon ke yaqeenan Aap Allah ke Rasool hain". Isliye ke Allah ne farmaya hai: [وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ] *Wamaa 'allamnabush-shi'ra wama yambaghi lahu*. To waq'etan Aapko shaer se ya'ni shaer ke wazan aur iski behar waghaira se munasibat nahi thi. Baaqi jahan tak shaer ke mafhoom ka aur aala mazameen ka ta'luq hai to khud Huzoor ﷺ ka farmaan hai: إِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا وَإِنَّ مِنَ الشِّعْرِ لِحِكْمَةً *Inna minal bayaanil lasibran wa inna minash shi'ri labikmat*, ya'ni *bahut se bayaan, bahut se khutbe aur taqreerein jaadu asar hote hain aur bahut se ash'aar ke andar hikmat ke khazaane hote hain*. Ba'az shur,a ke ash'aar Huzoor ﷺ ne khud padhe bhi hain aur inki tahseen farmayi hai, lekin Qur'an behr-e-haal shaer nahi hai.

Albatta ek baat kehne ki jurr'at kar raha hoon ke qadeem zamane ki shayari jis mein behar wazan aur radeef wa qafiya ki pabandiyan sakhti ke saath hoti thi, iske etebaar se yaqeenan Qur'an shaer nahi hai, lekin ek shayari jiska riwaaj asr-e-haazir mein hua hai aur iske liye ghaliban Qur'an hi ke asloob ko churaya gaya hai, jise Aap "Azaad Nazm" (*Blank Verse*) kehnte hain, is ke andar jo sifaat aur khusoosiyat aaj-kal hoti hai

unka manba'a aur sar-chashma Qur'an Hakeem hai. Is liye ke is mein ridham (*Rythm*) bhi hota hai, is mein fawasil bhi hain, quwani ki tarz par sooti aahang bhi hai, lekin wo jo maroof shayari thi is ke etebaar se Qur'an badi takeed ke saath kehta hai ke Qur'an shaer nahi hai.

Qur'an ke asloob ke ziman mein dusri ahem baat ye hai ke aam mu'ane mein Qur'an kitaab bhi nahi hai. Mai yahan Iqbal ka misraa (*quote*) kar raha hoon, agarche is ke wo mu'ane nahi "*Ain kitaabe neest cheeze deegaraast!*"

Aaj hamara kitaab ka tasawur ye hai ke is ke mukhtalif abwaab hote hain. Aap kisi kitaab ya tasneef mein ek mauzoo ko ek baab (*chapter*) ki shakal dete hain. Ek baab mein ek baat mukamil hojaani chaahiye. Agle baab mein baat aage chalegi, koi peechli baat nahi dohrayi jaayegi. Teesre baab mein baat aur aage chalegi. Phir ek kitaab mazmoon ke etebaar se ek wahdat banegi aur iske andar mauzu, aat aur unwanaat ke hawale se abwaab (*chapters*) taqseem hojayenge. Goya hamare haan ma'roof mu'ane mein kitaab ka itlaaq jis cheez par kiya jaata hai, is mu'ane mein Qur'an kitaab nahi hai. Albatta ye "Al-Kitaab" hai ba-mu'ane likhi hui shaye. Allah Ta'ala ne ise kitaab qaraar diya hai aur iske liye sab se zyada kasrat se yahi lafz "Kitaab" hi Qur'an mein aaya hai. Ye lafz saadhe teen sau (350) jagah aaya hai. قرآن *Qur'an* aur قرآناً *Quranaan* taqreeban 70 muqamaat par aaya hai. Lekin قرآن "*Qur'an*" *exclusive* aaya hai, jab ke kitaab ka lafz Taurat, Injeel, Ilm-e-Khudawandi aur taqdeer ke liye bhi aaya hai aur Qur'an Majeed ke hisson aur ehkaam ke liye bhi aaya hai. Behr-e-haal kitaab is mu'ane mein to hai. Mu'azallah koi ye nahi keh sakta ke Qur'an kitaab nahi hai, lekin jis mu'ane mein hum lafz kitaab bolte hain is mu'ane mein Qur'an kitaab nahi hai.

Teesri baat ye ke ye majmua muqalaat (*Collection of Essays*) bhi nahi hai. Is liye ke har muqala apni jagah par khud muktafi aur ek mukamil shaye hota hai. Lekin Qur'an Majeed ke baare mein hum ye baat nahi keh sakte. To phir ye hai kya? Pehli baat to ye note kijiye ke is ka asloob khutbe ka hai. Arab mein do hi cheezein zyada maroof thien, khutaabat ya shayari. Shu'ara in ke haan bade mahboob the. Shayari ka inko bada zauq tha aur wo shu'ara ki badi qadar karte the. In ke haan qaseedah goyi ke muqable hote the. Phir har saal jo sab se bada sha'ir shumaar hota tha iski azmath ko tasleem karne ki alamat ke taur par sab sha'ir iske saamne baqaidah sajdah karte the. Phir iska qaseedah Baitullah par latka diya jaata tha. Yahi qasaid "*Sab'at M'allaqat*" ke naam se maroof hain. Chunache,

Arab ya to sha'iron se waaqef the ya khutbaon se. To Qur'an Majeed us daur ki do sab se zyada maroof azaaf (shayari aur khutba) mein khutbe ke asloob par hai. Is etebaar se hum keh sakte hain ke Qur'an Hakeem majmua khutbat-e-Ilaahiya (*A Collection of Divine Orations*) hai, jis mein har surat ek khutbe ki manind hai.

Khutbe ke etebaar se channnd baatein note karlein. Khutbe mein mukhatib aur khateeb ke darmiyaan ek zahni rishta hota hai. Mukhatib ko maloom hota hai ke mere saamne kaun log baithe hain, inki fikr kya hai, inki sonch kya hai, inke aqa'id kya hain, inke nazriyaat kya hain. Wo inka hawala diye baghair apni guftagu ke andar unpar tanqeed bhi karega, inki taseeh bhi karega, lekin koi tamheed kalimaat nahi honge ke ab mai tumhari falaan ghalti ki taseeh karna chahta hoon, mai ab tumhari is khayal ki nafi karna chahta hoon. Ye andaaz nahi hoga balke wo rawani ke saath aage chalega. Mukhatib aur mukhatab ke mabaen ek zahni hum aahangi hoti hai, wo ek dusre se waaqef hote hain, aur khaas taur par mukhatibeen ke faham, unki samajh, un ke aqa'id, unke nazriyaat se khateeb waqif hota hai. Ye darhaqeeqat khutbe ki shaan hai. Yahi wajah hai ke is mein tehweel khitaab hoti hai aur baghair warning ke hoti hai. Basa auqaat ghaib ko hazir farz kar ke is se mukhatib kiya jaata hai. Chunache, aisa bhi hota hai ke ek khateeb masjid mein khutba de raha hai aur wo mukhatib kar raha hai ke sadar mumalikat ko, halanke wo wahan maujood nahi hote. Isi tarah jo log baithe hue hain basa auqaat in se seegha-e-ghaib mein guftagu shuru hojayegi, aur ye bhi balaghat ka andaaz hai. Kabhi wo ek taraf baat kar raha hai, kabhi dusri taraf kar raha hai, kabhi kisi ghaib se baat kar raha hai aur khutaabat ka wo hi andaaz hoga agarche, wo ghaib wahan maujood nahi hai. Isko tehweel-e-khitaab kehte hain. Qur'an Majeed par ghaur karne ke ziman mein iski bahut ehmiyat hoti hai. Agar khitaab ka rukh mu'ayyan ho ke ye baat kis se kahi jaarahi hai, mukhatib kaun hai, to is baat ka asal mafhoom ujagar hokar saamne aata hai, warna agar mukhatib ka ta'yyun na ho to bahut se bade bade mughilate janam lesakte hain.

Khutbe aur muqale mein ek wazeh farq ye hota hai ke muqale mein aam taur par sirf aqal se appeal ki jaati hai. Is mein mantiq aur aqli dala'il hote hain, jabke khutbe mein aqal ke saath saath jazbaat se bhi appeal hoti hai. Goya ke insaan ke andar jhaank kar baat ki jaati hai. Logaon ko daawat di jaati hai ke apne andar jhaanko. Aur: [وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٥٠﴾] *Wa fi anfusikum, afalaa tubsiruun. "Aur khud tumbare andar bhi (nishaniyan*

hain) to kya tum ko soojhta nahi hai?" Aur: [أَفِي اللَّهِ شَكٌّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ] *Afi allahi shakun faatiris samaawaati wal-arq.* (Ibrahim:10) *"(Zara ghaur karo) kya Allah ke baare mein shak karte ho jo zameen-o-asmaan ka banane waala hai?"* Ye andaaz behr-e-haal kisi tehreer ya muqale mein nahi hoga, ye khutbe ka andaaz hai.

Ek aur baat jo khutbe ke etebaar se is ke khasais mein se hai wo ye ke ek mausar khutbe ke shuru mein bahut jam'e guftagu hoti hai. Kamiyab khutba wohi hoga jiska aghaaz aisa ho ke muqarir aur khateeb apne mukhtabeen aur sama'een ki tawajeh apni taraf mabzool karalein. Aur phir agarche khutbe ke dauraan mazmoon daayein bayein phailega. Idhar jaayega, udhar jaayega, lekin aakhir mein aakar phir kisi mazmoon ke upar martakaz hojayega. Ye agar nahi hai to goya ke waqt zaya ho gaya. Hamare haan bade bade khateeb paida hue hain. Khaas taur par majlis-e-ahraar ne bade awaami khateeb paida kiye, jin mein se Ataullah Shah Bukhari رحمته الله عليه bahut bade khateeb the. In ki taqreer ka ye aalam hota tha ke guftagu chaar chaar ghante, paanch paanch ghante chal rahi hai. Is mein kabhi mashriq ki, kabhi maghrib ki, kabhi shumaal ki, kabhi junoob ki baat aajati. Kabhi hansaane ka aur kabhi rulaane ka andaaz hota, kahin lateefa goyi bhi hojaati. Lekin awwal wa aakhir baat bilkul wazeh hoti. Khoob ghooma phira kar bhi mukhatib ko kisi ek baat par le aana ke uthe to koi ek baat, koi ek paighaam lekar uthe, koi ek jazba is ke andar jaag chuka ho, ek paighaam is tak pahunch chuka ho, ye khutbe ke ausaaf hain.

Aap ko maloom hai khuwah ghazal ho ya qaseedah, shayari mein mutlah aur muqta donon ki badi ehmiyat hai. Mutlah jaandaar hai to aap poori ghazal padhenge aur agar mutlah hi phusphusa hai to aage aap kya padhenge! Isi tarah muqtah bhi jaandaar hona chaahiye. Isi liye muqtah aur mutlah ke alfaaz alheda se wazeh kiye gaye hain. Khutbaat ke andar bhi ibteda aur ekhtetaam par nihayat jam'e aur ahem mazmoon hota hai. Qur'an Majeed ki surataon ki ibteda aur ekhtetaam bhi nihayat jama muzameen par hoti hain. Chunache, Qur'an Majeed ki surataon ki ibtedaayi aayaat aur ekhtetaami aayaat ki fazilat par bahut si ahadees milti hain. Surah Al-Baqarah ki ibtedayi aayaat aur ekhtetaami aayaat, isi tarah Surah Al-e-Imran ki shuru ki aayat aur phir ekhtetaami aayat nihayat jam'e hain. Ye andaaz aksar-o-beshtar surataon mein milega. Ye hai asal mein bil-umoom Qur'an Majeed ka asloob, jo zaahir baat hai shayari ka nahi hai. Aam mu'ane mein wo kitaab nahi, majmua muqaalaat nahi. Iska asloob agar hai to wo khutbe se milta hai. Ye goya khutbaat-e-Ilaahiya hain jinka majmua hai Qur'an!

BAAB SUWWAM

QUR'AN MAJEED KI TARKEEB WA TAQSEEM

Ayaat aur Surataon ki Taqseem

Bahut si cheezon se milkar koi shay murrakab banti hai. Qur'an Kalaam murrakab hai. Is ki taqseem surataon aur aayaat mein hai. Phir is mein ahzaab aur group hain. Aam tasveer-e-kitaab to ye hai ke iske abwaab hote hain. Lekin Qur'an Hakeem par in istelahaat ka itlaaq nahi hota. Qur'an Hakeem ne apni istelahaat khud wazeh ki hai. In istelahaat ki duniya mein maujood kisi bhi kitaab ki istelahaat se koi mushabihat nahi hai. Chunache, Alama Jahiz ne ek bada khoobsurat unwaan qayem kiya hai. Wo kehte hain ke Arab is se to waqif the ke inke bade bade shu'ara ke diwaan hote the. Sara kalaam kitaabi shakal mein jama hogaya to wo diwaan kehlaya. Lehaza kisi bhi darje mein agar misaal aur tashbeeh se samajhna chahein to diwaan ke muqabile mein lafz Qur'an hai. Phir diwaan bahut se qasaid ka majmua hota tha. Hamare haan bhi kisi sha'ir ka diwaan hoga to is mein qasaid honge, ghazalein hongy, nazmein hongy. Qur'an Hakeem mein is satah par jo lafz hai wo surat hai. Allah Ta'ala ka ye kalaam surataon par mushtamil hai. Agar koi nasr ki kitaab hai to wo jumlaon par mushtamil hogi aur agar nazm ki hai to ash'aar par mushtamil hogi. Is ki jagah Qur'an Majeed ki istelah aayaat hai. Shayari mein ash'aar ke khatime par radeef ke saath saath ek lafz qafiya kehlaya hai aur ghazal ke tamaam ash'aar hum-qafiya hote hain. Qur'an Majeed phir bhi aam taur par is lafz ka itlaaq kardete hain, is liye ke Qur'an Majeed ki ayaat mein bhi aakhri alfaaz ke andar sooti aahang hai. Yahan inhein fawasil kaha jaata hai, Qafiya ka lafz istemaal nahi kiya jaata ke kisi bhi darje mein shaer ke saath koi mushabihat na paida hojaaye.

Qur'an Majeed ka sab se chota unit aayat hai. Yani Qur'an Majeed ki ibtedayi ekayi ke liye lafz aayat akhaz kiya gaya hai. Aayat ke mu'ane nishaani ke hain. Qur'ani aayat goya Allah ke ilm wa hikmat ki nishani hai. Aayat ka lafz Qur'an Majeed mein bahut se ma'ane mein istemaal hua hai. Maslan ayaat-e-afaqi aur ayaat-e-anfasi. Is kayenaat mein har taraf Allah Ta'ala ki nishaniyan hain. Kayenaat ki har shay Allah Ta'ala

ki qudrat, iske ilm aur iski hikmat ki gawahi de rahi hain. Goya har shaye Allah ki nishaani hai. Phir kuch nishaniyan hamare andar hain. Chunache farmaya:

Wa fil-arzi 'aayaatulilmuqiniin. Wa فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ۖ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْجِرُونَ ﴿٢٠﴾
 fii anfusikum, afalaa tubsiruun.
 (Al-Jaariat, 20-21)

Tarjuma: “Aur zameen mein nishaniyan hai yakeen laane walaon ke liye. Aur khud tumbare apne wajood mein bhi. Kya tumko soojtah nahi?”

Mazeed farmaya:

Sanuriihim 'aayaatinaa fil 'aafaqi wa سَأْرِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ
 fii anfusihim hatta yatabayyana lahum يَتَّبِعِينَ لَهُمْ أَنَّ الْحَقَّ
 annahul haq. (Haa, Meem, Sajda, 53)

Tarjuma: “Angareeb hum unko apni nishaniyan afaaq mein bhi dikhayenge aur inke apne nafs mein bhi yahan tak ke un par ye baat wazeh hojayegi ke ye Qur'an waqiye barhaq hai”.

Angrezi mein aayat ke liye hum lafz *verse* boldete hain, magar *verse* to shaer ko kehte hain jab ke Qur'an ki aayaat na to shaer hain, na misre hain, na jumlein hain. Pas! ba-aina lafz aayat hi ko aam karna chahiye. Behr-e-haal kuch aayaat-e-afaqi hain, ya'ni Allah ki nishaniyan, kuch ayaat-e-anfasi hain, wo bhi Allah ki nishaniyan hai aur ayaat-e-Qur'aniya bhi dar- haqeeqat Allah Ta'ala ki hikmat-e-baligha aur ilm-e-kaamil ki nishaniyan hain. Ye lafz Qur'an ki ekayi ke taur par istemaal hua hai.

Jaana lena chahiye ke aayaat ka ta'yyun kisi grammar, bayaan ya nahu ke usool par nahi hai, is mein koi ijtehaad daakhil nahi hai, balke is ke liye ek istelah “Tauqeefi” istemaal hoti hai, ya'ni Rasool Allah ﷺ ke batane par mauqoof hai. Chunache, hum dekhte hain ke aayaat bahut taweel bhi hai. Ek aayat, aayat-al-kursi hai jis mein mukkamil dus jumle hain, lekin ba'az aayaat huruf-e-muqta'at par bhi mushtamil hai. [حَمَّ] Haa meem, Ek aayat hai, hanlanke iska koi mafhoom maloom nahi hai, aam zubaan ke etebaar se is ke mu'ane mu'ayyan nahi kiye jaasakte. Ye Huroof-e-tehji hain. Isko murrakab kalaam bhi nahi kehsakte, kyun ke isko alheda alheda padha jaata hai. Isliye ye huroof-e-muqta,at kehlaate hain. [حَمَّ عَسَق] Haa meem. *aa'in seen qa'af*, inko jama nahi

karakte, ye todh todh kar alheda alheda padhe jaayenge. Isi tarah [الْم] *Alif, laam, meem*, ko *اَلَمْ* *alam*, nahi padha ja sakta. Lekin ye bhi aayat hai. Is ziman mein ek baat yaad rakhiye ke jahan huroof-e-muqta,at mein se ek ek huruf aaya hai jaise *ص وَالْقُرْآنِ ذِي الذِّكْرِ* *Swaad wal-qur'aani zizikr*. *ق وَالْقُرْآنِ الْمَجِيدِ* *Noon wal-qalimi wamaa yasturuun*, *ن وَالْقَلَمِ وَمَا يَسْطُرُونَ* *Qaaf, wal-qur'aanil Majeed*. Yahan ek huruf par aayat nahi bani, lekin do do huroof hai par aayatein bani hain. [حَم] *Haa meem* Qur'an mein saat jagah aaya hai aur ye mukamil aayat hai. [الْم] *Alif, laam, meem*, aayat hai. Albatta [الر] *Alif, laa, raa*, Teen huroof hain aur wo ayaat nahi hai. Maloom hua ke iski bunyaad kisi usool, qaide ya ijtehaad par nahi hai, balke ye amoor-e-kulliyatan tauqeefi hai ke Huzoor ﷺ ke bataane se maloom hue hain. Albatta phir Huzoor ﷺ se chunke mukhtalif riwayat hain, isliye is pehlu se kahin kahin farq waq'e hua hai. Chunache, ayaat-e-Qur'ania ke tedaad muttafaq-e-aaliya nahi hai. Is par to itfaq hai ke ayaat ki tedaad cheh hazaar se zayed hai. Lekin ba'az ke nazdeek kam-o-besh 6216, ba'az ke nazdeek 6236 aur ba'az ke nazdeek 6666 hai. Is ke mukhtalif asbaab hain. Ba'az surataon ke andar ayaat ke ta'yyun mein bhi farq hai. Lekin ye sab kisi ka apna ijtehaad nahi hai, balke sab ke sab edaad wa shumaar Huzoor ﷺ se naqal hone ki bunyaad par hain. Ek farq ye bhi hai ke aayaat *Bismillah* Qur'an Hakeem mein 113 martaba surataon ke shuru mein aati hai (kyun ke surataon ki kul tedaad 114 hai aur in mein se sirf ek surat Surat At-Tauba ke shuru mein *Bismillah* nahi aati.) Agar isko har martaba shumaar kiya jaaye to 113 tedaad badh jaayegi, har martaba shumaar na kiya jaaye to 113 tedaad kam hojayege. Is etebaar se ayaat-e-Qur'ania ki tedaad muttafaq-e-aaliya nahi hai, balke is mein ikhtelaaf hai. Jaisa ke pehle zikr ho chuka ke huroof muqta,at par bhi aayat hai, murkabaat-e-naqisa par bhi aayat hai, jaise *وَالْعَصْرِ* *Wal-asr*, kahin aayat mukamil jumla bhi hai, aur aisi ayaatein bhi hain jin mein dus-dus jumle hain.

Qur'an Hakeem ki aayatein jama hoti hain to suratein wajood mein aati hain. Surat ka lafz "Soor" se makhooz hai aur ye lafz Surah Al-Hadeed mein faseel ke mu'ane mein aaya hai. Pichle zamane mein har shaher ke bahar, girda girda ek faseel hoti thi jo shaher ka ehata karleti thi, shaher ki hifazat ka kaam bhi deti thi aur had bandi bhi karti thi. Aayaat ko jab jama kiya gaya to is se faslein wajood mein aayi wo suratein hain. Fasal alhedah karne waali shaye ko kehte hain. To goya ek surat dusri surat se alhedah horahi hai. Faseel alhedgi ki bunyaad hai. Faseel ke liye "Soor" ka lafz mustamil hai, phir is se surat bana hai. Albatta ye suratein

“Abwaab” nahi hai, balke jis tarah aayat ke liye lafz *verse* munasib nahi, isi tarah surat ke liye lafz “Baab” ya *chapter* durust nahi.

Ab jaan lijiye ke jaise ayaat ka mu'amlā hai aise hi surataon ka bhi hai. Chunache, suratein bahut choti bhi hain. Qur'an Majeed ki teen suratein sirf teen teen ayaat par mushtamil hain: Surah Al-Asr, Surah Al-Nasr aur Surah Al-Kausar. Jab ke teen suratein 200 se zayad ayaat par mushtamil hain. Surah Al-Baqarah ki 285 ya 286 ayaat hain. (Surah Al-Baqarah ki ayaat ki tedaad ke etebaar se raaye mein farq hai). Sab se zyada ayaat Surah Al-Baqarah mein hain. Phir Surah Al-Shu'ra mein 227 aur Surat Al-'Araaf mein 206 ayaat hain. Muhaqaqeen wa ulama ka is par ajma hai ke aayaat ki tarah surataon ka ta'yyun bhi Huzoor ﷺ ne khud farmaya. Agarche, ek zayeeef sa qaul milta hai ke shayad ye kaam Sahaba-e-Kiraam رضي الله عنهم ne kisi ijtehaad se kiya ho, magar ye mukhtar qaul nahi hai, zayeeef hai. Ajma isi par hai ke aayatun ki ta'yyun bhi tauqeefi aur surataon ki ta'yyun bhi tauqeefi hai.

Qur'an Hakeem ki Saat Manazil

Daur-e-Sahaba رضي الله عنهم mein hammein ek taqseem aur milti hai aur wo hai saat manzilon ki shakal mein surataon ki grouping. Inhein ahzaab bhi kehte hain. “Hazb” ka lafz ahadees mein milta hai, lekin wo ek hi mu'ane mein nahi hota. Ye lafz is mu'ane mein bhi istemal hota tha ke har shakhs apne liye tilawat ki ek miqdaar mu'ayyan karleta tha ke mai itni miqdaar rozana padhunga. Ye goya ke iska apna hazb hai. Chunache, Hazrat Omer Bin Khattab رضي الله عنه se marwi ek hadees mein aaya hai ke Rasool Allah ﷺ ne irshaad farmaya:

Man naama 'an hizbibii au' 'an shay'in minbu, faqara'ahuu maa bayna salaatil fajri wa salaatizubri, kutiba lahuu ka'annamaa qara'ahuu minallayli. مَنْ نَامَ عَنْ حِزْبِيهِ أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ.

Tarjuma: “Jo shakhs neend (ya beemari) ki wajah se raat ko (tahajud mein) apne hazb ko poora na kar sake, phir wo fajr aur zohar ke darmiyaan iski tilawat karlein to iske liye itna hi sarwab likha jaayega goya isne isi raat ke dauraan padha hai”. (Ye hadees Bukhari ke sirwa deegar aa'ima-e-hadees ne riwayat ki hai)

Yani jo shakhs kisi wajah se kisi raat apne hazb ko poora na kar sake, jitna bhi nisaab is ne mu'ayyan kiya ho, kisi beemari ki wajah se, ya neend ka ghalba hojaaye, to ise chaahiye ke apni is qiraat ya tilawat

ko wo din ke waqt zaroor pooro karlein. Sahaba-e-Kiraam ﷺ mein se aksar ka mamool tha ke har hafte Qur'an Majeed ki tilawat khatam karlete the. Lehaza zaroorat mehsoos hui ke Qur'an ke saat hisse aise hojayein ke ek hissa rozana tilawat kare to har hafte Qur'an Majeed ka daur mukamil hojaaye. Isliye surataon ke saath majmua ya group bana diye gaye. In groupon ke liye aaj kal hamare haan jo lafz mustamil hai wo "Manzil" hai lekin ahadees wa riwayat mein hazb ka lafz aata hai.

Ahzaab ya manazil ki is taqseem mein badi khoobsurti hai. Aisa nahi kiya gaya ke ye saataon hisse bilkul masawi kiye jayein. Agar aisa hota to zaahir baat hai ke suratein toot jaatien, inki faslein khatam hojaatien. Chunache, har hazb mein poori poori suratein jama ki gayi. Is tarah ahzaab ya manzilon ki miqdaarein mukhtalif hogayi. Chunache, kuch hazb chote hain aur kuch bade hain, lekin inke andar surataon ki faslein nahi tootein, ye inka husn hai. Ghaur karein to maloom hota hai ke ye shaye bhi shayad Allah Ta'ala ki hi taraf se hai. Agarche, ye nahi kaha jaa sakta ke manzilon ki ta'yyun bhi tauqeefi hai, lekin manzilon ki is taqseem mein ginti ke etebaar se jo husn paida hua hai is se maloom hota hai ke ye bhi Allah Ta'ala ki hikmat hi ka ek mazhar hai. Surah Al-Fateha ko alag rakh diya jaaye ke ye to Qur'an Hakeem ka majmua ya dibacha hai to iske ba'ad pehla hazb ya manzil teen surataon (Al-Baqarah, Al-e-Imran, An-Nisa) par mushtamil hai. Dusri manzil (5) paanch suarton par, teesri manzil (7) saat surataon par, chauthi manzil (9) nau surataon par, paanchwi manzil (11) giyarah surataon par aur chahti manzil (13) terah surataon par mushtamil hai, jab ke saatwi manzil (hazb-e-mufassil) jo ke aakhri manzil hai, is mein 25 pachchees suratein hain. Aakhir mein suratein choti choti hain. Yaad rahe ke 65 bhi 13 ka multiple banta hai (13x5=65). Surataon ki tedaad jaisa ke zikr ho chuka 114 hai. Ye tedaad mutafiq-e-aaliya hai, jis mein koi shak-o-shuba ki gunja'ish nahi.

Aaj kal jo Qur'an Majeed hukumat Saudi Arab ke zeir ehtemaam bahut badi tedaad mein badi khoobsurti aur nafasat se shaya hota hai, is mein hazb ka lafz bilkul ek naye mu'ane mein aaya hai. Inhone har parah ko do hazb mein taqseem karliya hai, goya nasf parah ke bajaaye lafz hazb hai. Phir wo hazb bhi chaar hissaon mein minqasam hai: رُبْعِ الحزبِ: *Rub'al hazb*, نَصْفِ الحزبِ: *Nasful hazb*, اور phir ثلاثة ارباع الحزب: *Salaasatu arbaa'il hazb*. Is tarah unhone har parah ke aath (8) hisse bana liye hain. Ye lafz hazb ka bilkul naya istemaal hai. Is ki kya sanad aur daleel hai aur ye kahan se makhoos hai, ye mere ilm mein nahi hai.

Insaani kalaam huroof-o-aswaat se murattib hota hai aur har zubaan mein huroof-e-hijaaya hote hain. Phir huroof milkar kalimaat bante hain. Kalimaat se kalaam wajood mein aata hai, khuwah wo kalaam manzoom ho ya nasr ho. Isi tarah Qur'an Majeed ki tarkeeb hai. Huroof se milkar kalimaat bane, kalimaat ne ayaat ki shakal ikhtiyaar ki, ayaat jama hue surataon ki shakal mein aur suratein jama hogayi manzilon ki shakal mein.

Rukuaon aur Paraon ki Taqseem

Surataon ki pehli taqseem rukuaon mein hai. Ye taqseem daur-e-Sahaba رضي الله عنهم aur daur-e-Nabwi صلى الله عليه وسلم mein maujood nahi thi. Ye taqseem-e-zamana ma-ba'ad ki paidawaar hain. Rukuaon ki taqseem badi surataon mein ki gayi. 35 suratein aisi hain jo ek hi ruk'oo par mushtamil hai, ya'ni wo itni choti hain ke inhein ek rakaat mein asaani se padha jaa sakta hai, lekin baqaya suratein taweel hain. Surah Al-Baqarah mein 285 ya 286 ayaat hain aur iske 40 ruk'oo hain. Huzoor صلى الله عليه وسلم se manqool hai ke Aap صلى الله عليه وسلم ne ek raat in teen surataon (Al-Baqarah, Al-e-Imran, An-Nisa) ki manzil ek rakaat mein mukamil ki hai) lekin ye to istesana,at ki baat hai. Aam taur par tilawat ki wo miqdaar jo ek rakaat mein baa asaani padhi jaa sakti ho, ek ruk'oo par muhtamil hoti hai. Ruk'oo rakaat se hi bana hai. Ye taqseem Hajaaj Bin Yousuf ke zamane mein ya'ni tabayeen ke daur mein hui hai. Lekin aisa nazar aata hai ke ye taqseem badi mehnat se mu'ani par ghaur karte hue ki gayi hai ke kisi muqaam par ek mazmoon mukamil hogaya aur dusra mazmoon shuru horaha hai to wahan agar ruk'oo kar liya jaaye to baat tootegi nahi. Agarche, hamare haan aam taur par aa'ima-e-masajid padhe likhe log nahi hote, arbi zubaan se waqif nahi hote, lehaza aksar aisi takleefdah surt-e-haal paida hoti hai ke wo aisi jagah par ruk'oo kar dete hain jahan kalaam ka rabt munqata hojaata hai. Phir agli rakaat mein wahan se shuru karte hain jahan se baat manwi etebaar se bahut hi giran guzarti hai. Rukuaon ki taqseem bila umoom bahut umdah hai, lekin chand ek muqamaat par aisa mahsoos hota hai ke agar ye aayat yahan se hatakar ruk'oo ma-qabl mein shaamil ki gayi hoti ya ruk'oo ka nishaan is aayat se pehle hota to mu'ani aur mafhoom ke etebaar se behtar hota. Bahre-haal aksar-o-beshtar rukuaon ki taqseem manwi etebaar se sahi hai jo badi mehnat se gehrayi mein ghaur kar ke ki gayi hai.

Iske alawa ek taqseem paraon ki shakal mein hai. Ye taqseem to aur bhi ba'ad ke zamane ki hai aur badi bhondi taqseem hai, isliye ke

is mein surataon ki faslein todh di gayi hain. Aisa mehsoos hota hai ke jab musalmaan ka josh-e-imaan kam hua aur logaon ne mamool banana chaha ke har mahine mein ek martaba Qur'an khatam karlein tab unko zaroorat pesh aayi ke isko tees (30) hissaon mein taqseem kiya jaaye. Is maqsad ke liye kisi ne ghaliban ye harkat ki ke uske paas jo musahif maujood tha us ne iske saffein ginkar (30) tees par taqseem karne ki koshish ki is tarah jahan bhi saffa kat gaya wahan nishaan laga diya aur agla parah shuru hogaya. Is bhondi taqseem ki misaal dekhiye ke Surah Al-Hajar ki ek ayat terwein (13) parah mein hai jab ke baaqi poori surat 14 parah mein hai. Hamare haan jo mus'haf hain in mein aapko yahi shakal nazar aayegi. Saudi Arab se jo Qur'an Majeed badi tedaad mein shaya hokar poori duniya mein phela hai, ye ab Pakistani aur Hindustani musalmaanon ke liye isi andaaz se shaya kiya jaata hai jis se hum manoos hain. Albatta ahl-e-Arab ke liye jo Qur'an Majeed shaya kiya jaata hai is mein ramooz-e-auqaaf aur alamat-e-zabt bhi mukhtalif hain aur is mein 14th chaudwan juzz Surah Al-Hajar se shuru kiya jaata hai. Goya wo taqseem jo hamare haan hai is mein inhone ijtehaad se kaam liya hai, agarche paraon ki taqseem baaqi rakhi hai. Ba'az dusre Arab mumalik se jo Qur'an Majeed shaya hote hain in mein paraon ka zikr hi nahi hai. Is liye ke ye koi mutafiq-e-aaliya cheez nahi hai aur zamana-e-tabayeen mein bhi iska koi tazkera nahi hai, ye is se bahut ba'ad ki baat hai. Hazrat Abdullah Bin Masood رضي الله عنه aur Hazrat Imran Ibn-e-Haseen رضي الله عنه se marwi mutafiq-e-aaliya hadees hai ke Rasool Allah صلى الله عليه وسلم ne irshaad farmaya:

Khayrun naasi qarnii, summal laziina yaluunabum, summal laziina yaluunabum. خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُوتُهُمْ، ثُمَّ الَّذِينَ يَلُوتُهُمْ

Is hadees ki ro se behtareen adwaarteen hi hain. Daur-e-Sahaba, daur-e-Tabayeen phir daur-e-Taba Tabayeen. In teen zamanaon ko hum قرون مشهود لها باخير kehte hai. Baaqi iske ba'ad ka mu'aml hujjat nahi hai, iski deen ke andar koi mustaqil aur daymi ehemiyat nahi hai.

Tarteeb-e-Nazuli aur Tarteeb-e-Mus'haf ka Ikhtelaaf

Qur'an Hakeem ki tarteeb ke ziman mein pehli baat jo bilkul mutafiq-e-aaliya aur har shak-o-shuba se balaa hai wo ye hai ke tarteeb nazuli bilkul mukhtalif hai. Aksar-o-beshtar jo suratein ibteda mein naazil hui wo aakhir mein darj hain aur hijrat ke ba'ad suratein naazil hui hain (Al-Baqarah, Al-e-Imran, An-Nisa, Al-Maidah) inko shuru

mein rakha gaya hai. To is mein kisi shak-o-shuba ki gunja'ish nahi ke tarteeb-e-nazuli aur tarteeb mus'haf mukhtalif hai.

Jahan tak tarteeb-e-nazuli ka ta'luq hai, is se har taalib-e-ilm ko dilchaspi hoti hai jo Qur'an Majeed par ghaur karna chaahta hai. Isliye ke tarteeb-e-nazuli ke hawale se Qur'an Hakeem ke mu'ane aur mafaheem ka ek naya pehlu saamne aata hai. Ek to ye ke ek khaas pas manzar ke saath suratein judti hui chali jaati hain. Ibteda mein kya halaat the jin mein ye suratein naazil huein, phir halaat ne kya palta khaya to agli suratein naazil huein. Chunache, tarteeb-e-nazuli ke hawale se Qur'an Hakeem ko muratib kiya jaaye to ek etebaar se wo seerat-Al-Nabi ﷺ ki kitaab banjayegi. Is liye ke aghaaz-e-Wahi ke ba'ad se lekar Aap ﷺ ke inteqal tak wo zamana hai jis mein Qur'an naazil hua. Dusre ye ke is poore zamane ke saath Qur'an Majeed ki ayaat aur surataon ka jo majmui rabt hai, tarteeb-e-nazuli ki madad se ise samajhne aur ghaur-o-fikr karne mein madad milti hai. Pas! Qur'an Majeed ke har taalib-e-ilm ko is se dilchaspi hona samajh mein aata hai. Chunache, ba'az Sahaba رضی اللہ عنہم ke baare mein riwayaat milti hai ke unhone tarteeb-e-nazuli ke etebaar se Qur'an Hakeem ko muratib kiya tha. Hazrat Ali رضی اللہ عنہ ke baare mein ye baat bahut shiddat wa muddat ke saath kahi jaati hai ke unhone bhi isko tarteeb-e-nazuli ke etebaar se muratib kiya tha, aur awaam ki satah par ye mashhoor hai ke ahl-e-tashi isi ko asal aur mustanad Qur'an maante hain aur Hazrat Ali رضی اللہ عنہ ka ye mazhab inke (12th) baarwein imaam ke paas hai, jo ek ghaar mein ruh posh hain. Qayamat ke qareeb jab wo zaahir hongee tab wo apna ye mus'haf ya'ni "Asal Qur'an" lekar aayenge. Goya ahl-e-tashi ye Qur'an us waqt tak ke liye hi qubool karte hain. Aam taur par inki taraf yahi baat mansoob hai, lekin daur-e-haazir ke ba'az shiya ulama is tasawur ke qayel nahi hain. Ek shiya aalim-e-deen Syed Hadi Ali Naqwi ne bahut shiddat wa muddat ke saath is tasawur ki nafi ki hai aur kaha hai ke "Hum isi Qur'an ko maante hain" yahi asal Qur'an hai aur ise min-o-'an mahfooz maante hain. Hamare nazdeek koi aayat is se khaarj nahi hui aur koi shaye bahar se ba'ad mein is mein dakhil nahi hui. Yahi jo دفتین Duffatayn, ya'ni jild ke do gutton ke mabeen hai, yahi haqeeqi aur asli Qur'an hai".

Bahr-e-haal agar Hazrat Ali رضی اللہ عنہ ke paas aisa koi mus'haf tha jise aapne tarteeb-e-nazuli ke mutabiq muratib kiya tha to is mein koi harj ki baat nahi. Ilmi aur tehqeeqi etebaar se Qur'an Hakeem par ghaur-o-fikr karne ke liye Qur'an Majeed ke ba'az angrezi tarajim mein bhi tarteeb-

e-nazuli ke etebaar se surataon ko muratib kar ke tarjuma kiya gaya hai. (Muhammad Izzat Darwezat ne bhi apni tafseer *“Al-Tafseer Al-Hadees”* mein surataon ko nazuli etebaar se tarteeb diya hai). Ilmi etebaar se is mein koi tarteeb nahi lekin asal hajiyat tarteeb-e-mus'haf ki hai. Ye tarteeb tauqeefi hai. Ye Muhammad ﷺ ki di hui tarteeb hai aur yahi tarteeb luh-e-mahfooz mein hai. Asal Qur'an to wohi hai. Azroye alfaaz Qurani [إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ] *Innahuu laqur'aanun Kareem. Fii kitaabim maknuun*, aur : [بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۚ فِي لَوْحٍ مَّحْفُوظٍ ۚ] *Bal hua qur'aanum Majeed. Fii la'uhim mahfooz*. *“Al-Itqaan fi Uloom-Al-Qur'aan”* mein Jalaluddin Sayuti رحمه الله ne bahut hi zor aur takeed ke saath kisi ka ye qaul naqal kiya hai ke agar tamaam insaan aur jinn milkar ye koshish karle tab bhi tarteeb-e-nazuli par Qur'an ko muratib nahi kiya jaska. Is liye ke is ke baare mein hamare paas mukamil maloomaat nahi hain. Bahut si surataon ke andar ba'ad mein naazil hone waali ayaat pehle aagayi hain aur shuru mein naazil hone waali ba'ad mein aayi hain. Is etebaar se ek ek aayat ke baare mein mu'ayyan karna aur iski tarteeb ke baare mein ajma na mumkin hai. Chunache, asal mus'haf wohi hai jo hamare paas hai aur iski tarteeb bhi tauqeefi hai jo Muhammad Rasool Allah ﷺ ne batayi hai.

Is tarteeb-e-mus'haf ke etebaar se is daur mein surataon ki ek nayi grouping ki taraf rehnumayi hui hai. Maulana Hameeduddin Farahi رحمه الله ne khaas taur par apni tawajeh ko nazm-e-Qur'an par markhoos kiya, ayaat ka baahami rabt talaash kiya. Neez ye ke ayaaton ki wo kaunsi qadar mushtarik hai jis ki bina par inko surataon mein jama kiya gaya. Phir ye ke har surat ka ek umood aur markazi mazmoon hai, bazahir ayaat ghair marboot nazar aati hain lekin darhaqeeqat unke maabeen ek muntaqi rabt maujood hai aur har aayat is surat ke umood ke saath marboot hai. Mazeed ye ke suratein jodaon ki shakal mein hain. In cheezaon par Maulana Farahi رحمه الله ne zyada tawajeh ki. Maulana Islahi saheb ne is baat ko mazeed aage badhaya hai.

Is ziman mein ek ishtebah paida hosakta hai jise rafa kardena zaroori hai ke Qur'an Majeed ka ye pehlu is zamane mein kyun saamne aaya aur is se pehle is par ghaur kyun nahi hosaka? Kya hamare aslaaf Qur'an Majeed par tadabbur ka haq adaa nahi karte the? Is ishtebah ko apne zehan mein na aane dein, is liye ke Qur'an Majeed ki shaan ye hai ke is ke aja'ib kabhi khatam nahi honge. Huzoor ﷺ ka apna qaul hai: لَا تَنْقُضِي عَجَائِبُهُ *Laa tanqazii aja'ibuhu*. Agar koi shakhs ye samjhta hai ke

kisi khaas daur ke muhaddiseen, muhaqqiqeen, mufasssireen-e-Qur'an Majeed ke ilm ka ba-tamaam wa kamaal ehata kar chuke to wo sakht ghalti par hain. Agar aisa hota to ye Qur'an Majeed par bhi ta, un hota aur khud Huzoor ﷺ ke is qaul ki bhi nafi hoti. Ye to jaise jaise zamana aage badhega Qur'an Majeed aja'ib, iski hikmatein, iske uloom-o-mu'ariff ke naye naye khazane baramad hote rehenge. Chunache, hamara tarz-e-amal ye hona chaahiye ke mutala-e-Qur'an ke ba'ad hum ye mehsoos karein ke hum ne apni ista,at ke mutabiq isko sikha hai aur ba'ad mein aane waale is mein se kuch aur bhi haasil karnege, wo hamesha iske liye koshan rehenge, is mein ghaur -o-fikr aur tadabbur karte rehenge aur naye naye uloom aur naye naye nakaat is mein se baramad hote rehenge. Allah Ta'ala ki hikmat mein yahi zamana is inkshaaf ke liye mu'ayyan tha, aur zaahir baat hai ke hikmat-e-Qur'ani ka jo bhi koi naya pehlu daryaft hoga wo kisi insaan hi ke zariye se hoga. Lehaza is ke liye tabiyat ke andar bu'ad mehsoos na karein. Bahr-e-haal Maulana Farahi رحمۃ اللہ علیہ ne nazm-e-Qur'an ko apna khusoosi mauzu banaya. Wo tafseer-e-Qur'an likhna chaahthe the magar likh nahi sake, sirf channnd surataon ki tafaseer inhone likhi hai. In mein se bhi ba'az na-mukamil hai. Wo ek mufakir qism ke insaan the, musanif qism ke insaan nahi the. Mufakir insaan musasil ghaur karta rehta hai aur is ke saamne naye naye pehlu aate rehte hain. Chunache, inka tasneef-o-ta'leef ka andaaz ye tha ke inhone mukhtalif mauzo,at par file khol rakhe the. Jab koi naya khayal aata to kaghaz par likh kar muta'liqa file mein shaamil karlete. Yahi wajah hai ke inki aksar tasaneef inki wafaat ke ba'ad kitabi shakal mein shaye hui hain, jab ke in ke zamane mein wo sirf files ki shakal mein thi aur kisi shaye ke chaapne ki naubat aayi hi nahi. Sonch-o-bichaar ka tasalsil inke aakhiri lamhe tak jaari raha. *"Muqaddama nizaam Al-Qur'an"* waqtan inke fikr-o-sonch ki sahi numa'indagi karta hai. Is ziman mein inke shagird Rasheed Ameen Ahsan Islahi Sahab ne baat ko aage badhaya hai. Nazm-e-Qur'an ke baare mein in hazraat ke natija-e-fikr ke channnd nikaat mulaheza hon:

1. Har surat ka ek umood hai, jaise ek haar ki dori hai aur is mein moti puroye hue hain, ye dori dekhne waalaon ko nazar nahi aati, moti nazar aate hain, lekin inko baandhne wali shaye to dori hai jis mein wo puroye gaye hain. Isi tarah har surat ka ek markazi mazmoon ya umood hai jis ke saath is ki tamaam ayaat marboot hain.
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2. Qur'an Majeed ki aksar suratein jodaon ki shakal mein hain aur yun keh sakte hain ke ek hi mazmoon ka rukh ek surat mein aajata hai aur isi ka dusra rukh is jode ke dusre hisse mein aakar mazmoon ki takmeel kardeta hai. Maulana Islahi Sahab ne bhi aisa hi farmaya hai. Albatta jahan tak is usool ke intebaaq ka ta'luq hai is mein ikhtelaaf ki gunja'ish hai aur jo hazraat mere duroos mein tasalsil se shirkat karte rahe hain inhein maloom hain ke mujhe bahut se mauqe par Islahi Sahab se ikhtelaaf bhi hai, lekin usoolan ye baat durust hai ke Qur'an Majeed ki aksar suratein jodaon ki shakal mein hain. Taham ba'az suratein manfarad haisiyat ki maalik hain, inka joda is jagah par maujood nahi hai. Agarche, mai ne tehqeeq ki hai ke aksar-o-beshtar aisi surataon ke jode bhi mu'anan Qur'an mein maujood hain. Maslan Surah Al-Noor tanha aur manfarad hai, Surah Al-Ahzaab bhi manfarad aur tanha hai, lekin ye donon appas mein joda hai aur in mein joda hone ki nisbat ba-tamaam wa kamaal maujood hai. Isi tarah Surah Al-Fateha manfarad hai. Wo to is etebaar se hi manfarad hai ke waqyetan is ka ba-tamaam wa kamaal joda banna mumkin nahi, wo apni jagah par Qur'an Hakeem aur *سَبْعًا مِنَ الْبَيِّنَاتِ* *Sab'an minal masaani*, hai, lekin Surah Al-Naas mein ghaur karein to mu'anan ye surat Surah Al-Fateha ka joda banti hai. Isliye ke Surah Al-Fateha mein iste,anat hai aur Surah Al-Naas mein iste,azah. Phir Surah Al-Fateha mein Allah Ta'ala ke teen shaanein Rab, Maalik, Aala hain aur yahi teen shaanein Surah Al-Naas mein bhi hain.
 3. Tilawat ke liye (7) saat manzilaon ke alawa Qur'an Hakeem mein surataon ki ek maanwi grouping bhi hai. Is etebaar se bhi surataon ke saath group hain aur har group mein Makki aur Madani donaon tarah ki suratein shaamil hain. Har group mein ek ya ek se zyada Makki suratein aur is ke ba'ad ek ya ek se zayad Madani suratein hain. Ek group ki Makki aur Madani surataon mein wohi nisbat hai jo ek jode ki do surataon mein hoti hai. Jaise ek mazmoon ki takmeel ek jode ki surataon mein hoti hai, ya'ni ek rukh ek fard mein aur dusra rukh dusre fard mein, isi tarah har group ka ek markazi mazmoon aur umood hai, jiska ek rukh Makki surataon mein aur dusra rukh Madani surataon mein aajata hai. Is tarah ghaur-o-fikar aur tadabbur ke naye maidaan saamne aarahe hain. Jo insaan bhi inka umood mu'ayyan karne mein ghaur-o-fikr karega wo kisi natija par pahunchega. Agarche, umood mu'ayyan karne mein
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ikhtelaaf ho sakta hai. Sab se bada group pehla hai jis mein Makki surat sirf ek ya'ni Surat Al-Fateha jab ki Madani suratein chaar hain jo (6¼) sawa cheh paaraon par phaili hui hain, ya'ni Surah Al-Baqarah, Al-e-Imran, An-Nisa aur Al-Maidah. Dusra group is etebaar se mutawazzan hai ke is mein (2) do suratein Makki aur Madani hain. Surah Al-Anaam aur Surah Al-A'raaf Makki hain, jabke Surah Al-Anfaal aur Surat At-Tauba Madani hain. Teesre group mein Surah Younus se Surah Al-Mominoon tak (14) chaudah Makki suratein hain. Ye taqreeban (7) saat paare banjaate hain. Is ke ba'ad ek Madani surat hai aur wo surat An-Noor hai. Is ke ba'ad chautha group mein Surah Al-Furqan se Surah Al-Sajdah tak makkiyat hai, phir ek Madani Surah Al-Ahzaab hai. Paanchwe group mein Surah Saba se Surah Al-Ahqaaf tak makkiyat hai, phir (3) teen Madani suratein, Surah Muhammad, Surah Al-Fatah aur Surah Al-Hijraat hain. Iske ba'ad chehte group mein phir Surah Qaaf se Surah Al-Waqeya tak (7) saat makkiyat hain, jinke ba'ad phir dus madniyat hain Surah Al-Hadeed ta Surat At-Tarheem. Isi tarah saatwe group mein bhi pehle Makki suratein hain aur aakhir mein do Madani suratein. Is tarah ye saat group bante hain. Ye group Maulana Islahi Sahab ke muratib kardah hain. In mein pehla aur aakhri group is etebaar se aksi nisbat rakhte hain ke pehle group mein sirf ek Surah Al-Fateha Makki hai aur (6¼) sawa cheh paaraon par mushtamil chaar taweel tareen suratein Madani hain, jab ke aakhri group mein Surah Al-Mulk se lekar poore do paare taqreeban Makkiyat par mushtamil hai, aakhir mein sirf do suratein "Ma'uzteen" Madani hain. Yani yahan nisbat bilkul aksi hai. Lekin dusra group bhi mutawazzan hai, ya'ni do suratein Makki aur do Madani, aur chehta group bhi mutawazzan hai ke is mein saat suratein Makki hain (Surah Qaaf se Surah Al-Waqeya tak) jab ke dus suratein Madani hain (Surah Al-Hadeed se Surah At Tahreem tak) lekin Hajam ke etebaar se taqreeban barabar hai. Ye bhi ghaur-o-fikr aur sonch bichaar ka ek mauzu hai aur is se bhi Qur'an Majeed ki hikmat wa hidayat aur iske ilm ke naye naye goshe saamne aarahe hain.

Qur'an Hakeem ki surataon ke jode hone ka mu'amla Qur'an Majeed mein ba'az jagahaon par to bahut hi numaya hai. **الْمُعَوِّذَاتِينَ** aakhri do suratein hain jo ta,ooz par mushtamil hai: **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**] **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** aur **قُلْ أَعُوذُ بِرَبِّ النَّاسِ**] **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** *Qul a'uzu bi-*

Rabbin Naas. Isi tarah الزَّهْرَاوِينَ “Do nihayat tabnaak suratein” Surah Al-Baqarah aur Al-e-Imran hain. Huzoor ﷺ ne in donon ko bhi ek naam diya jaise aakhri do surataon ko ek naam diya. Isi tarah Surah Al-Muzzammil aur Surah Al-Mudassir mein aur Surah Az-Zoha aur Surah Al-Nashra mein maanwi rabt hai. Surat At-Tahreem aur Surat At-talaaq mein to ye rabt bahut hi numaya hai. Donon surataon ka aghaaz bilkul ek jaisa hai: [يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ] *Yaa ayyuhan Nabiiyyu izaa tallaqtumun nisaa'a*, aur [يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ] *Yaa ayyuhan nabiiyyu lima tuharrimu maa'a ahallallaahu lak*. Mazmoon ke andar bhi badi gehri munasibat hai. Is ke ba'ad Surah As-Saff aur Surah Al-Juma ka joda hai. Surah As-Saff سَبَّحَ لِلَّهِ *Sabbaha lillaah*, se Surah Al-Juma ka joda hai. Surah As-Saff يُسَبِّحُ لِلَّهِ *Yusabbihu lillaahi*, ke lafz se shuru ho rahi hai. Surah As-Saff ki markazi aayat jo Rasool Allah ﷺ ke maqsad-e-biasat ko mu'ayyan kar rahi hai:

Huwal laziii arsala Rasuulahu bil hudaa wa-diiinil haqqi liyuz-hirahuu alad diini kullih. (At-Tauba, 23) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ

hai, jab ke Surah Al-Juma ki markazi aayat jo Huzoor ﷺ ke inqilaab ka asaasi minhaaj mu'ayyan kar rahi hai:

Huwallaziiiba'asafilummiyyiinaRasuulam minhum yatluu alayhim 'aayaatihii wa yuzakkihim wa yu'allimuhumul kitaaba walbikmah. (Al-Juma, 2) هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

hai. Bahr-e-haal surataon ka joda hona, surataon ka group ki shakal mein hona, in groups ka apna ek umood aur ek markazi mazmoon hona aur phir iske do rukh ban jaana jo uski Makkiyat aur Madniyat mein aate hain, Qur'an Majeed ke ilm-o-hikmat ke khazaane ke wo darwaze hain jo ab khule hain. Is tarah ke darwaze har daur mein khulte rahe hain aur ainda bhi khulte rahenge. Chunache, Qur'an Majeed par tazkkur aur tadabbur tasalsil ke saath jaari rehna chaahiye.

Peeche (7) saat manzilon aur saat ahzaab ka zikr ho chuka. Ab Makki aur Madani surataon ke saath groups ka Bayaan hua. Ye donon qism ke groups do jagah par aakar mil jaate hain. Pehli manzil to Surah An-Nisa par khatam hojaati hai aur pehla group Surah Al-Maidah par khatam hota hai. Surat At-Tauba par dusri manzil bhi khatam hoti

hai aur dusra group bhi khatam hota hai. Phir Surah Yunus se teesri manzil shuru hoti hai aur teesra group bhi shuru hota hai. Isi tarah ek muqaam aur hai. Surah Qaaf se aakhri manzil bhi shuru horahi hai aur isi se chehta group bhi shuru horaha hai. Surah Qaaf chehte group ki pehli Makki surat hai. Ye chehta group Surat At-Tahreem par khatam hojaata hai aur aakhri group Surah Al-Mulk se shuru hota hai lekin jo manzil Surah Qaaf se shuru hoti hai wo Surah An-Naas tak ek hi hai.

Ye wo cheezein hain jo maloomaat ke darje mein saamne rahein aur zehan mein maujood rahein to insaan jab ghaur karta hai to inke hawale se ba'az auqaat hikmat ke bade qeemti moti haath lagte hain.



BAAB CHAHARUM

TADWEEN-E-QUR'AN

Qur'an Majeed ki tadween ke ziman mein ye baat bilkul wazeh hai ke ye Rasool Allah ﷺ ki hayaat-e-tayyaba mein mukamil hogayi thi. Kisi shaer ka diwaan is ki ghazlaon aur qasaid par mushtamil hota hai. Qur'an Majeed Allah ka kalaam hai aur is ki bhi tadween hui hai. Ye bhi ek diwaan ki shakal mein hai, is ko bhi jama kiya gaya hai. Jama-o-tadween-e-Qur'an apni jagah par bahut ahem mauzu hai. Is ke baare mein baare mein khaas maloomaat hamare zehnaon mein har waqt mastahzar rehni chaahiye, kyun ke aam taur par ahl-e-tasheeh ke hawale se hamare haan jo cheezein mashhoor hain (Wallahu Aalam wo haqeeqat par mubni hain ya mehaz mukhalifeen ka propaganda hai) in ki wajah se logaon ke zehnaon mein shubhaat paida hue hain aur wo kaafi bade halqe ke andar phele hain.

Hamare haan jumah ke khutbe jo muratib kiye gaye hain aur aam khateeb padhte hain, in mein bhi aise alfaaz aagaye hain jo bahut bade bade mughilaton ki bunyaad ban gaye hain. Hosakta hai kisi dushman-e-islam ne, kisi batini ne, kisi ghaali qism ke raafzi ne ye alfaaz shaamil kardiye ho. Bazahir tareef horahi hai magar haqeeqat mein tanqees horahi hai aur deen ki jadd kaati jarahi hai. Iski misaal bhi isi tadween ke zeil mein aayegi.

Qur'an Hakeem ki tadween teen marahel mein mukamil hui. Pehli tadween Rasool Allah ﷺ ki hayaat-e-tayyaba mein hogayi thi, lekin wo tadween is shakal mein thi ke suratein mu'ayyan hogayi, surataon ki tarteeb mu'ayyan hogayi. Kitaabi shakal mein Qur'an Majeed Huzoor ﷺ ki hayaat-e-tayyaba mein maujood nahi tha. Logaon ke paas mukhtalif hissaon mein likha hua Qur'an tha. Log oont ke shaane haddi (jo kaafi chaudi hoti hai) par likhte the ya kolhe ki haddi par likha jaata tha. Oont ki phasliyan (*ribs*) bhi badi chaudi hoti hain, ye bi is maqsad ke liye istemal hoti thi. Kagaz is zamane mein kahan tha, kapda zyada dastiyaab tha, lehaza kapde par bhi likha jaata tha. Isi tarah chote chote patharaon par bhi ayaat likh lete the. Yaad rahe ke Qur'an Majeed ki asal haisiyat "Qaul" ki hai: **[إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ]** *Innahuu la-qaulu Rasuulin Kareem*, na to ye Huzoor ﷺ ko likhi hui shakal mein diya gaya na Huzoor ﷺ ne likhi hui shakal mein ummat ko diya. Huzoor ﷺ ko bhi ye padhaya gaya. Azroye Alfaaz

Qur'ani: [سُنُّقِرْنَاكَ فَلَا تُنْسَى] *Sanuqri'uka falaa tansaa*, "*Hum aapko padbhayenge phir aap bhoolenge nabi*". Ye awwalan qaul-e-Jibraail عليه السلام phir qaul-e-Muhammad صلى الله عليه وسلم ban kar logaon ke saamne aaya. Jibrael عليه السلام se huzoor صلى الله عليه وسلم ne suna, Huzoor صلى الله عليه وسلم se Sahaba رضي الله عنهم ne suna. Chunache, asal mein to Qur'an padhi jaane waali shaye hai. Lekin jaise jaise Qur'an naazil hota Aap ise likhwa bhi lete. Ba'az Sahaba-e-Kiraam رضي الله عنهم kitaabat-e-Wahi ki zimmedari par mamoor the. Aur Huzoor صلى الله عليه وسلم ne is baat ka hukm bhi de diya ta ke لا تَكْتُبُوا عَنِّي غَيْرَ الْقُرْآنِ *Laa takbuu'u 'annii ghayral qur'aan*, "*Meri taraf se sirwaye Qur'an ke kuch na likho*".

Ahadees ko likhne se Huzoor صلى الله عليه وسلم ne manaa farma diya tha ta'ake kahin Allah aur Rasool صلى الله عليه وسلم ka kalaam gadmad na hojaaye, sirf Qur'an Majeed ko hi likhne ka hukm diya. Lekin asal Qur'an Allah Ta'ala ne Huzoor صلى الله عليه وسلم ke seene mein jama kiya aur Muhammad Rasool Allah صلى الله عليه وسلم ne Sahaba رضي الله عنهم ke seenaon mein jama kardiya. Wo qaul se qaul ki shakal mein gaya hai, logaon ne Huzoor صلى الله عليه وسلم ke zahn-e-Mubarak se seekha hai. Behr-e-haal Rasool Allah صلى الله عليه وسلم ke daur mein likha hua Qur'an bhi tha lekin kitaabi shakal mein jama shuda nahi tha. Jama shuda mein sirf seenaon mein tha, huffaz ko yaad tha. Inhein yaad tha ke Qur'an is tarteeb ke saath hai. Is ke liye sab se badi daleel ye hai ke sahi riwayat ke mutabiq har Ramzan Al-Mubarak mein jitna Qur'an us waqt naazil ho chuka hota tha, Huzoor صلى الله عليه وسلم aur Hazrat Jibrael عليه السلام iska daur karte the, jaise ke hamare haan ramzan ke aane se pehle huffaz daur karte hain, ek hafiz sunata hai, dusra sunta hai ta'ake taraweeh mein sunaane ke liye taaza hojaaye. To Ramzan Al-Mubarak mein Huzoor صلى الله عليه وسلم aur Hazrat Jibrael عليه السلام muzakerah karte the, Qur'an Majeed ka daur hota tha. Aap صلى الله عليه وسلم ki zindagi ke aakhri Ramzan mein Aap صلى الله عليه وسلم ne Hazrat Jibrael عليه السلام se Qur'an Majeed ka do martaba mukammal daur kiya. Chunache, jahan tak hafeza mein aur seene mein Qur'an ka madwwan hojaana hai wo to Nabi Akram صلى الله عليه وسلم ki hayaat-e-tayyaba ke dauraan mukammal hogaya tha.

Tadween-e-Qur'an ka dusra marhala Hazrat Abu Bakar رضي الله عنه ke ahd-e-khilafat mein aaya jab murattadeen aur maaneyeen-e-zakaat se junghein hui. Jung-e-Yamama mein to bahut badi tedaad mein Sahaba رضي الله عنهم shaheed hue. Ye badi khoonrez jung thi aur is mein kaseer tedaad mein haafiz-e-Qur'an shaheed hogaye to tashwish paida hui aur ye khayal aaya ke is Qur'an ko ab kitaabi shakal mein jama karlena chaahiye. Ye khayal sab se pehle Hazrat Omer رضي الله عنه ke dil mein aaya. Phir Hazrat Omer رضي الله عنه ne ye baat Hazrat Abu Bakar رضي الله عنه se kahi to wo bade matarddad hue ke mai wo kaam

kaise karoon jo Huzoor ﷺ ne nahi kiya? Lekin Hazrat Omer ﷺ israar karte rahe aur rafta rafta Hazrat Abu Bakar ﷺ ko bhi is par anshara-e-sadar hogaya. Unhone Hazrat Omer ﷺ se kaha ke ab tumhari is baat ke liye Allah ne mere seene ko kushadah kardiya hai. Is ke ba'ad ye zimmedari Hazrat Zaid Bin Sabit ﷺ par daali gayi jo Huzoor ﷺ ke zamane mein kaatib-e-Wahi the. Aap ﷺ ke chand khaas Sahaba jo Kitaabat-e-Wahi par mamoor the, in mein Hazrat Zaid Bin Sabit bahut maroof the. In se Hazrat Abu Bakar ﷺ ne farmaya ke tum ye kaam karo aur inke saath kuch aur Sahaba ki ek committee tashkeel de di. Wo bhi pehle bahut mutaraddad rahe. Inki daleel bhi ye thi ke jo kaam Huzoor ﷺ ne nahi kiya wo mai kaisa karoon! Alawa azeen ye to pahaad jaisi zimmedari hai, ye mai kaise uthaon! Lekin jab Hazrat Abu Bakar aur Omer ﷺ donon ka israar hua to inka bhi seena khul gaya. Phir jin Sahaba ﷺ ke paas Qur'an Hakeem ka jo hissa bhi likhi hui shakal mein tha in se liya gaya aur mukhtalif shahadaton aur huffaaz ki madad se ahd-e-siddiqi mein Qur'an paak ko ek kitaab ki shakal mein muratib karliya gaya. Yaad rahe ke ek kitaab ki shakal mein bhi Qur'an Majeed ki tadween Rasool ﷺ ke inteqal ke do saal ke andar mukammil hogayi. Hazrat Abu Bakar ﷺ ka ahd-e-khilafat kul 2¼ sawa do bars hai.

Hazrat Abu Bakar ﷺ ki majlis-e-shur'a mein ye masail bhi zeir-e-ghaur aaya ke Huzoor ﷺ ke zamane mein to Qur'an ek jild ke mabeen jama nahi kiya gaya, lehaza iska naam kya rakha jaaye! Ek tajweez ye aayi ke ise bhi Injeel ka naam diya jaaye. Ek raaye ye di gayi ke iska naam "Sifar" ho, isliye ke sifar ka lafz to Taurat ki kitaabon ke liye maroof chala aaraha tha, jaise Sifar Ayub ek kitaab thi. To sifar kitaab ko kehte hai jiski jama "Asfaar" hai aur ye lafz Qur'an mein bhi aaya hai. Sifar ka lafzi matlab hai roshni dene waali. Phir Hazrat Abdullah Bin Masood ﷺ ne tajweez pesh ki ke iska naam "Mus'haf" hona chaahiye. Unhone kaha ke mera aana jaana Habsha hota hai wahan ke logaon ke paas ek kitaab hai aur wo ise mus'haf kehte hain. Ab "Mus'haf" ke lafz par itfaq wa ajma hogaya. Chunache, Qur'an ke liye Hazrat Abu Bakar ﷺ ke ahd-e-khilafat mein Hazrat Abdullah Bin Masood ﷺ ki tajweez par mus'haf naam rakha gaya aur is par logaon ka ajma hua. Tadween-e-Qur'an ka ye dusra marhala hai.

Qur'an Hakeem ki tilawat ke ziman mein ek mu'amlah chala aaraha tha, jaisa ke hadees mein aata hai ke Qur'an Kareem (7) saat huroof par naazil hua tha. Arabaon ki zubaan to ek thi lekin boliyan mukhtalif

thi, alfaaz ke lehje mukhtalif the. To sab logaon ko ijazat di gayi thi ke wo apne apne lehje ke andar Qur'an padhliya kare ta'ake sahulat rahe, warna badi mushaqqat ki zaroorat thi ke sab log apne lehje badlein. Ye wo zamana tha ke inqilaabi jadd-o-jahad ka *tempo* itna tezz tha ke in kaamon ke liye zyada fursat nahi thi ke is ke liye baqaida idaare qayem ho, mukhtalif jagahon se log aayein aur apna lehja badal kar Quresh ke lehje ke mutabiq karein, Hijazi lehja ikhtiyaar karein. Chunache, ijazat di gayi thi ke apne apne lehjon mein padh lein. Mukhtalif lehjon mein padhne ke saath kuch lafzi farq bhi aane lage. Hazrat Osman رضي الله عنه ke zamane tak pahunchte pahunchte naubat ye aagayi ke mukhtalif lehjon mein lafzi farq ke saath bhi Qur'an padha jaane laga. Koi shakhs Qur'an padh raha hota, dusra kehta ke ye ghalat padh raha hai ye yun nahi hai, jaise mai padh raha hoon wo sahi hai. Is par is jazbati qaum ke andar talwarein nikal aati thi. Andesha hua ke agar is tarah ye baat phail gayi to Qur'an ka koi ek text mutafiq-e-aaliya nahi rahega. Ummat ko jama karne waali shaye to ye Qur'an hi hai, is mein lafzi farq ke natije mein daymi ifteraaq wa inteshaar paida hojayega. Chunche, Hazrat Osman رضي الله عنه ne Sahaba رضي الله عنهم ke mashware se taye kiya ke Qur'an ka ek text tayaar kiya jaaye. Is text ke liye lafz "rasm" hai. Rasmul-Khat ka lafz hum istemal karte hain. **ا ب ت** *Alif, Bey, Tey*, huroof hain, lekin arbi mein likhein jayenge to inka rasmul-khat kuch aur hai, urdu mein likhein jaayenge to inki shakal aur hai. Hazrat Osman رضي الله عنه ne ek rasmul-khat aur ek text par Qur'an jama kiya. Inhone bhi ek committee banayi aur is committee ko ye hukm de diya gaya ke tamaam lehjon ko rad kar ke Quaresh ke lehje par Qur'an ka text tayar kiya jaaye jo mutafiq-e-aaliya text hoga. Chunache, is committee ne badi mehnat shaqqa se is kaam ki takmeel ki. Is tarah Qur'an ka rasmul-khat mu'ayyan hogaya aur ek mutafiq-e-aaliya text wajood mein aagaya. Rasm-e-osmani ke mutabiq Surah Al-Fateha mein [ملك يوم الدين] likha jaayega, likhne ki shakal ye nahi hogi: [مالك يوم الدين]. Ek qiraat mein chunke مَلِك bhi hai to ملك ko مَلِك bhi padha jasakta hai aur مَلِك bhi. To ye bahut bada karnama hai jo Hazrat Osman رضي الله عنه ne Sahaba رضي الله عنهم se mashware se sar-anjaam diya ke Qur'an ka ek rasmul-khat mu'ayyan hogaya aur musahif Osman رضي الله عنه tayaar hogaye. Ba'az riwayaat ke mutabiq is ki (4) chaar naqool tayaar ki gayi, ba'az riwayaat ke mutabiq (5) paanch aur ba'az mein (7) saat ka adad bhi milta hai. In mein se ek mus'haf *official version* ke taur par madine mein rakha gaya aur baaqi naqalein Makkah Mukkaramah, Damishq, Koofa, Yemen, Behrein aur Basra ko bhej di gayi. In mein se koi

koi naqal ab bhi maujood hai. Turkey aur Tashqand mein wo “Mus'haf-e-osmani” maujood hai jo Hazrat Osman رضي الله عنه ne tayaar karaye the.

Yahan ekahem baat tawajeh talab hai ke hamare haan khutbat-e-juma mein ba'az khateeb ye jumla padh jaate hain: **جامعُ آياتِ القرآن عثمان بن عفان رضي الله عنه**. *Jaama'u aayaatil qur'aan, Usmaan Bin Affan رضي الله عنه*. Yahan hum qafiya alfaaz jama kar ke suti aahang ke saath ek khaas andaaz paida kiya gaya hai, lekin ye alfaaz is qadar ghalat aur itne gumraah kun hain ke is se ye tasawur paida hota hai ke ayaat-e-qurania mein sab se pehle Hazrat Osman رضي الله عنه ne jama kiya. Ye baat Qur'an par se aitemaad ko hata dene waali hai. Ayaat-e-Qur'ani to Rasool Allah صلى الله عليه وسلم ke zamane mein jama ho chuki thi, suratein Huzoor صلى الله عليه وسلم ke zamane mein wajood mein aachuki thi, surataon ki tadween hi nahi tarteeb bhi Huzoor صلى الله عليه وسلم ke zamane mein amal mein aachuki thi. Kitaabi shakal mein Qur'an Abu Bakar رضي الله عنه ke zamane mein jama hua. Hazrat Osman رضي الله عنه aur Hazrat Abu Bakar رضي الله عنه ke zamane mein (10-15) dus-pandrah saal ka fasal hai. Agar “*Jami'ul Ayatul Qur'an*” Hazrat Osman رضي الله عنه ko qaraar diya jaaye to koi shakhs keh sakta hai ke Qur'an ki tadween Huzoor صلى الله عليه وسلم ke pandrah ya bees baras ba'ad hui hai. Hazrat Osman رضي الله عنه ka ahd-e-khilafat (12) baarah baras hai aur Huzoor صلى الله عليه وسلم ke inteqal ke 24 chaubees baras ba'ad inka inteqal hua. To is tarah Qur'an ke matan (*text*) ke baare mein shakook wa shubhaat paida kiye jasakte hain, jab ke haqeeqat ye hai ke Hazrat Osman رضي الله عنه ayaat-e-Qur'ani ke jama karne waale nahi hai balke ummat ko Qur'an ke ek text aur rasmul-khat par jama karne waale hain. Isi liye aaj duniya mein jo mus'haf maujood hai ye “Mus'haf-e- Osman” kehlata hai. Iska naam “Mus'haf Hazrat Abu Bakar رضي الله عنه ne rakha tha aur mus'haf Osman mein rasmul-khat aur text mu'ayyan hogaya ke ab Qur'an isi tareeqe se likha jaayega aur yahi poori duniya ke andar *official text* hai.

Hamare haan aksar-o-beshtar Qur'an paak ki isha,at ke idaare rasm Osmani ka poora ehtemaam nahi karte aur is etebaar se in mein rasm ki ghaltiyan bhi aajati hain. Isliye ke inke saamne apne apne mufadaat hote hain ya'ni kam kharch se zyada nafa haasil karne ki koshish – lekin ab Saudi hukumat ne iska ehtemaam kar ke badi neiki kamayi hai. Qur'an Majeed ki hifazat ke hawale se ek neiki Misr mein kamayi thi. Jab Israel ne qiraat-e-Qur'an Majeed ke andar tahreef kar ke isko aam karne ki koshish ki to hukumat-e-Misr ne apni choti ke qarra,a Qari Mahmood Khaleel Usri aur Abdul Basit Abdul Samad se poora Qur'an Majeed

mukhtalif qiraaton mein tilawat karaya aur inke cassetes tayaar kar ke duniya mein phela diye ke ab goya wo *reference* ka kaam denge. Inke hote hue ab kisi ke liye mumkin nahi hai ke is tarah qiraat ke hawale se Qur'an mein koi tahreef kar sake. Isi tarah Saudi Arab ki hukumat ne croro rupiya (*Crores of rupees*) ke kharch se bahut badi foundation banayi hai, jiske zeir ehtemaam bade umdah art paper par aalimi miyari ki badi umdah jald ke saath laakhaon ki tedaad mein ye Qur'an Majeed chaape jaraahe hain, jo Hazrat Osman رضي الله عنه ke mu'ayyan kardah rasmul-khat ke mutabiq hai.

Behr-e-haal Hazrat Osman رضي الله عنه جامع آيات القرآن “*Jama'u aayatal Qur'an*” ki bajaaye *جامع الامة على رسم واحد* *Jaama' al-ummati alaa rasmin wahidin*, “ya'ni ummat ko Qur'an Hakeem ke ek rasmul-khat par jama karne waale hain. Ye tadween bhi Huzoor صلوات الله عليه ke inteqal 24 chaubees baras ke andar mukamil hogayi. Yahi wajah hai ke duniya maanti hai aur tamaam mustashraq maante hain ke jitna khaalis matan (*pure text*) Qur'an ka duniya mein maujood hai, kisi dusri kitaab ka maujood nahi hai. Ye baat *الفضل ما شهد به الاعداء* ka misdaaq hai, ya'ni faziliyat to wo hai jisko dushman bhi tasleem karne par majboor hojaaye aur ye kisi shaye ki haqaniyat ke liye aakhri saboot hota hai. Pas! ye baat poori duniya mein musallam hai ke Qur'an Hakeem ka text mahfooz hai ya jitna jitna mahfooz text Qur'an ka hai utna kisi aur kitaab ka nahi hai. Yani qiraat ke farq bhi record par hain Sab'a qiraat aur Ashrah qiraat record par hain, in mein bhi ek ek hurf ka mu'amlamada dawan hai ke falan qiraat mein ye lafz zabar ke saath padha gaya hai ya zeir ke saath. Aur ye tamaam *official* qiraat hain. Baaqi jahan tak rasmul-khat ka ta'luq hai iska text Hazrat Osman رضي الله عنه ne mu'ayyan kardiya. Ummat-e-muslima par ye inka bahut bada ehsaan hai. Qur'an Hakeem ki *compilation* aur iski tadween ke mutaliq ye cheezein zehan mein rehni chaahiye. Ye haqa'iq saamne na ho to kuch log zehanon mein shakook wa shubahat paida karsakte hain.



BAAB PANJUM

QUR'AN MAJEED KA MAUZU

Ab hum agli bahes par aate hain ke Qur'an ka mauzu kya hai. Kya Qur'an falsafa ki kitaab hai? Kya *science* ki kitaab hai? Kya ye *geology* ya *physics* ki kitaab hai? Kis qism ki kitaab hai? To pehli baat ye samjhiye ke Qur'an ka mauzu hai insaan-lekin insaan ki *anatomy*, is ki *physiology* ya *anthropology* nahi, balke insaan ki hidayat, ye hidayat ka lafz Qur'an Majeed ke liye bunyaadi haisiyat rakhta hai. Chunache, dekhiye Surah Al-Baqarah ke shuru hi mein farmaya [هُدًى لِّلْمُتَّقِينَ] *Hudal lilmuttaqiin*, phir iske wast mein irshaad hua: [هُدًى لِّلنَّاسِ] *Hudal linnaas*, ya'ni poori nau-e-insaani ke liye hidayat. Surah Younus mein farmaya: [هُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ] *Hudanw wa rahmatul lilmuminiin*. Surah Luqman mein farmaya: [هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ] *Hudanw wa rahmatal lilmuhsiniin*. Surah Al-Baqarah (aayat 97) aur Surah An-Namal (aayat 2) mein [هُدًى وَبُشْرَى لِّلْمُؤْمِنِينَ] *Hudanw wa bushraa lilmuminiin*. Jab ke Surah Al-e-Imran mein [هُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ] *Hudanw wa mau'izatul lil muttaqiin*, aur Surah Al-Maidah mein [هُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ] *Hudanw wa mau'izatul lil muttaqiin*, ke alfaaz aaye. Maloom hua ke "هُدًى" *Huda* ka lafz Qur'an Hakeem ke liye kasrat ke saath aaya hai. Phir ye sirf nakrah nahi, "ال" *Al* ke saath mu'arifa bankar bhi kayi jagah aaya hai. (3) Teen martaba to is aayat-e-mubarika mein aaya jo Rasool Allah ﷺ ke maqsad-e-biasat ko bayaan karti hai:

Huwal laziii arsala rasuuluhuu bilbudaa wa diinil haqqi liyuzhirabuu aladiini kullih. (At-Tauba 33, Al-Fatah 28, As-Saff 9)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"هُدًى" *Huda* nakrah tha, *الْهُدَى* *Alhuda* ma'arufa hogaya. Yani hidayat-e-kamila, hidayat-e-tamma, hidayat-e-abda. Isi tarah Surah Al-Najam mein farmaya: [وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ] *Walaqad jaa'ahum mir rabbihimul huda*. Surah Al-Jinn ka aghaaz jinnat ki ek jamaat ke is qaul [إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا] *Inna sami'inaa qur'aanan ajaba*, se hota hai. Aage chal kar alfaaz aate hain: [وَإِنَّا لَنَّا سَمِعْنَا الْهُدَىٰ أَمَّا بِهِ] *(Al-Jinn: 13)* goya Surah Al-Jinn ne mu'ayyan kiya ke "قُرْآنًا عَجَبًا" *Qur'anan ajaba* aur "الْهُدَىٰ" *Al-Huda'a* mutradif alfaaz hain. Surah Bani Israel aur Surah Al-Kahaf mein aaya hai: [وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ] *Wamaa mana'an naasa any yuuminuu izjaa'ahumul huda'a. (Bani Israel: 94, Al-Kahaf:55)*. "Kya shaye hai jo logaon ko Imaan laane se rokti hai jab ke unke paas *alhuda aaya hai?*" Tu goya Qur'an ka mauzu hai insaan ki hidayat.

Ab ye baat zehan mein rakhiye ke insaan ke ilm ke do goshe hain, ilmi insaan do hissaon mein munqasam hai. (Mashhoor kahawat hai *اَلْعِلْمُ عِلْمَانِ: عِلْمُ الْاَكْبَانِ وَعِلْمُ الْاَدْيَانِ*), *Al'ilmu 'ilmaani: 'ilmul abdaani wa 'ilmul adyaan*, ek hissa hai maadi duniya (*Physical World*) ka ilm, maadi haqa'iq ka ilm, jo hawaas ke zariye se haasil hota hai. Dekhnam sunna, soonghna chakna, choona, hamare hawaasi khamsa hain. Ye tamaam salahyatein hain jin se kuch maloomaat haasil hoti hain aur aqal ka *computer* inko *process* karta hai, in se nata'ij nikalta hai aur inhein *store* karleta hai. Phir hawaas ke zariye se mazeed koi maloomaat haasil hoti hain to ab inko bhi wo *process* kar ke apne sabeqa "*Memory Store*" ke saath ahang kar ke aur natija akhaz karta hai. Is tarah rafta rafta insaan ka ye ilm badhta chala jaaraha hai aur hum nahi kehsakte ke ye abhi aur kahan tak jaayega.

Aaj se 100 sau saal pehle bhi insaan tasawur nahi kar sakta tha ke insaani ilm wahan pahunch jaayega jahan aaj pahunch chuka hai. Ye ilm bil-hawaas wal aqal hai aur is ilm ka Wahi se koi ta'luq nahi hai. Is ka ta'luq is ilm-e-asmaa se hai jo bilkul shuru mein Hazrat Aadam عليه السلام mein wadi'at kardiya gaya tha aur yahi duniya mein sarbulandi ki buniyaad hai.

Ilm-e-insaani ke do goshaon ke ziman mein Surah Al-Baqarah chautha ruku bahut ahem hai. Ilmul asma ka zikr iske shuru mein hai. Jab Allah Ta'ala ne farsihon se farmaya ke Mai zameen mein ek khalifa banane waala hoon to farishton ki taraf se ye baat istefahaman pesh ki gayi [*اَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ*] *Ataj'alu fiha many yufsudu fiha wa yasfikud dimaa'a*, (Aayat: 30) "*Kya aap isko zameen mein khalifa banayenge jo is mein fasaad phelayega aur khoon rezizyan karega?*" Fairshon ka ye ashkaal is tarah door kiya gaya: [*وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا*] *Wa 'allama 'aadamal asma'a kullaha*, (Aayat: 31) "*Aur Allah ne Aadam ko tamaam naam sikha diye*". Ye ilm-e-asma jo Aadam ko diya gaya, yahi hukumat-e-arzi ki bunyaad hai. Jo qaum is ilm ke andar taraqqi karegi wohi iqtedar-e-arzi ki haqdaar tehregi. Albatta is ruku ke aakhir mein farmaya gaya ke jab Hazrat Aadam عليه السلام se khata hogayi aur shaitaan ke aghwa se mutasir hokar Allah Ta'ala ke hukm ke khilaaf hokar Allah Ta'ala ke hukm ki khilaf warzi hogayi to unhone Allah Ta'ala ke huzoor tauba ki aur Allah Ta'ala ne inki tauba ko qubool karne ka bayein taur elaan kardiya [*فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ*] (Aayat 37) iske ba'ad zikr hai ke jab Aadam aur Hawa عليها السلام ko jab hukm diya gaya ke ab zameen mein jaakar raho aur wahan ka *charge* sambhal lo to farmaya:

Fa imma yaatiyannakum minni hudan faman tabiya hudaya falaa khaufun alaihim walaa hum yabzanuun.
(Al-Baqarah, 38)

فَأَمَّا يَا تِيغَمَّ مَتَّى هُدَى فَمِنْ تَبِيح هُدَاى
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

Tarjuma: "To jab bhi meri taraf tumbhare paas koi hidayat aaye to jo log meri is hidayat ki pairwi karenge inke liye kisi khauf aur ranj ka mauqa na hoga". *Wo ilm-e-hidayat hai.*

Ye do cheezein bilkul alheda alheda hain. Ilm-e-asma darhaqeeqat yun samjhe ke jaise Adam ki ghutli mein aam ka pooraa darkht hota hai. Wohi ghutli to hai jo aap zameen mein dabaate hain. Phir agar wahan pani padhta hai aur zameen mein rawayedgi ki salahiyat bhi hai to wo ghutli phategi. Is mein se jo do patte nikalenge wo phallein phulenge, parwaan chardhenge to darkht banega. Wo pooraa darkht aam ki ghutli mein bilquwwat (*Potentially*) maujood tha, albatta ise bilfaal (*Actually*) pooraa darkht banne mein (3-4) teen-chaar saal lagenge. To is tarah pooraa darkht aam ki ghutli mein bilqaut maujood tha lekin wo Adam ka darkht kayi saal ke andar bilfaal wajood mein aaya, ba, aina ye mu'amaal kul maadi ka haqa'iq ka hai ke is ziman mein kul Hazrat Adam ﷺ ke wajood mein bilqaut (*Potentially*) wadi'at kardiya gaya! Ab iski *exfoliation* horahi hai, wo badhta jaraha hai, barg-o-baar laa raha hai. Aur jaisa ke mai ne arz kiya, is ilm ka koi ta'luq asmaani hidayaat se nahi hai. Ab ye khudru paudah hai jo badhta chala jaaraha hai, aur maloom nahi kahan tak pahunchega. Alama Iqbal ne is ki sahi tabeer ki hai.

Urooj-e-Adam khaki se anjum sehme jaate hain

Ke ye toota hua taara mah-e- kaamil na ban jaaye!

Alama ki zindagi mein to insaan ne chaand par qadam nahi rakha tha, lekin ab insaan chaand par qadam rakh kar aagaya hai. Mazeded ye ke ab to *genetic engineering* apne kamalaat dikha rahi hai. *Cloning* ke tareeqe se haiwanaat paida kiye jaraha hain. Is insaani ilm ke saath agar ilm-e-Wahi ya'ni ilm-e-hidayat na ho to ye ilm bajaye khair ke shar ka zariya banjata hai. Chunache, aaj ye ilm waqatan shaitaani quwwat ban chuka hai halakat ka samaan ban chuka hai, tabaahi ka zariya ban chuka hai.

[فَأَمَّا يَا تِيغَمَّ مَتَّى هُدَى] *Fa imma yaatiyannakum minni hudan*, ne Hazrat Adam ﷺ se lekar Hazrat Muhammad Rasool Allah ﷺ tak artaqayi marhala taye kiye. Jaise jaise Nau-e-insaani shahoor ki manzilein taye karti gayi, Allah Ta'ala ki taraf se hidayat mein bhi izaafa hota gaya, ta 'an ke ye ilmi hidayat Qur'an Hakeem mein aakar "الْهُدَى" *Al-*

Huda'a (Final Guidance) ki surat mein mukammil hogaya. Is hidayat mein jo irtiqa hua ise bhi aap samajh lijiye. Pehli kitaabein jo naazil hui in mein bhi *huddan* to thi Surah Al-Maidah mein irshaad hua : [إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ] *Innaa anzalnat tauraata fiha hudanw wa noor*, (Aayat 44) "*Humne Taurat naazil ki thi, is mein hidayat bhi thi noor bhi tha*" isi ruku mein (Surah Al-Maidah ka saatwa ruku) Injeel ki baare mein farmaya: [فِيهِ هُدًى وَنُورٌ] *Fiihi hudanw wan noor*, (Aayat: 46) "*Is mein bhi hidayat bhi thi noor bhi tha*". Lekin ye hidayat aur noor darja ba darja taraqi karta raha hai, yahan tak ke Qur'an mein aakar ye kaamil hua hai aur "الْهُدَىٰ" *Al-Huda'a* bangaya hai. Ab ye *huddan* nahi "الْهُدَىٰ" *Al-Huda'a* hai, ya'ni hidayat-e-tamma'a.

Iski wajah kya hai? Dekhiye ek bachche ko agar aap ta'leem dena chaahte ho to iski zehni satah ko malhoor rakhe baghair nahi desakte. Aap *primary* mein zair-e-ta'leem kisi bachche ke liye chahein *Ph.D* ustaad rakh dein lekin wo ustaad bachche ki zehni istedaat ki munasibat se ise ta'leem de sakega. Bachcha rafta rafta aage badhega. Yahan tak ke jab wo apni aqal aur shahoor ki poori shiddat, quwwat aur baloghat ko pahunch jaayega tab ise aakhri ilm padhaya jaayega. Pehle wo taareeq padh raha tha, ab falsafa-e-taareeq padhega. Is hawale se Allah Ta'ala ne apni hidayat tadreej ke saath utaari hai. Taurat mein sirf ehkaam hain, hikmat hai hi nahi, jab ke Injeel mein hikmat hai, ehkaam hai hi nahi. Donaon cheezein milkar ek baat ko mukamil karti hain. Taurat mein sirf ehkaam hain. Jaise aap bachche ko bata dete hain ke bhai khaane peene se rozah toot jaata hai, roze ka matlab ye hai ke ab din bhar khaana peena kuch nahi hai. Chaahe bachcha abhi (6-7) cheh-saat saal ka hai, wo ye baat samajh leta hai. Is tarah ise ehkaam to de diye jaayenge ke ye karo, ye *Do,s* hain ye *Dont,s* hain.

Chunache, Taurat mein ehkaam-e-ashrah (*The Ten Commandments*) de diye gaye, lekin abhi inki hikmat nahi batayi gayi. Isliye ke abhi hikmat ka tahamul insaan ke liye mumkin nahi tha. Abhi nau-e-insaani ka ahad-e-tafuliyat tha. Yun samjhe ke wo aaj se (3500) saadhe teen hazaar saal qabal ka insaan tha. Taurat (1400) chaudah sau qabal maseeh mein Hazrat Moosa عليه السلام ko di gayi. Is ke (1400) chaudah sau saal ba'ad Hazrat Esa عليه السلام ko Injeel di gayi jis mein sirf hikmat hai, ehkaam hai hi nahi. Lekin aaj se (2000) do hazaar saal pehle Hazrat Maseeh عليه السلام ke ye alfaaz Injeel mein maujood hain (ab bhi maujood

hain) ke Aap ﷺ ne apne hawarein se farmaya tha: “*Mujhe tum se aur bhi babut si baatein kehni thi, magar abhi tum inka tahamul nahi kar sakoge, jab wo faarqaleet aayega to tumhein sab kuch batayega*”. Ye Muhammad Rasool Allah ﷺ ki peshen goyi thi. Hazrat Maseeh ﷺ ne farmaya ke abhi tum tahamul nahi karsakte. Goya tumhari zehni baloghat ke liye (600) cheh sau baras mazeed darkaar hain. Chunache, Alhuda Qur'an Hakeem mein aakar mukamil hua hai.

Qur'an Majeed jo hidayat deta hai is ke bhi do hisse hain. Ek fikr-o- nazar ki hidayat hai, jis ka unwaan “Imaan” hai. Is ka mauzu wohi hai wo falsafe ka hai. Yani kayenat ki haqeeqat kya hai, zindagi ki haqeeqat kya hai, zindagi ka maal kya hai, is ka aghaaz kya hai, anjaam kya hai, sahi kya hai, ghalat kya hai, khair kya hai, shar kya hai, ilm kya hai? Qur'an Majeed ka dusra mauzu hidayat-e-amali hai, infaradi satah par bhi aur ijtemayi satah par bhi. Ye awamir wa nawahi aur halaal wa haraam ke ehkaam par mushtamil hai. Phir is mein maashi wa mu'ashrati ehkaam bhi hain. Ye hidayat-e-fikr-o-nazar aur hidayat-e-fa'al-o-amal (infaradi wa ijtemayi) Qur'an Hakeem ka mauzu hai.

Is ziman mein ye baat note karlijiye ke *science* aur *technology* Qur'an Hakeem ka mauzu nahi hain, Qur'an Majeed kitaab-e-hidayat hai, *science* ki kitaab nahi hai, albatta is mein scienci uloom ki taraf ishaare maujood hain aur inke hawale maujood hain. Qur'an Majeed kayenaati haqa'iq ko ayaat-e-ilaahiya qaraar deta hai. Surah Al-Baqarah ki aayat 164 mulaheza kijiye, jise mai “Aayatul aayaat” qaraar deta hoon:

Inna fii khalqis samaawaati wal arzi wakbtilaafil laili wan nahaari wal fulkil latii tajfii fil babri bimaa yanfa'un naasa wama'a anzalal laahu minas samaa'i mim maa'in fa'ahyaa bibil arza ba'ad mautibaa wabassa fiha min kulli da'abbatinw wa tasriifir riyaaahi was sahabil musakh-khari bainas samaa'i wal arzi la'aayaatil liqauminy y'aqiluun.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاختلافِ الليلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَرِّئَ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

(Al-Baqarah, 164)

Tarjuma: “*Yaqeenan asmaanon aur zameen ki saakhat mein, raat aur din ke peeham ek dusre ke ba'ad aane mein, un kashtiyon mein jo insaan ke nafa ki cheezein liye hue daryaon aur samundaron mein chalti phirti hain, barish*

ke us pani mein jise Allah upar se barsata hai, phir is ke zariye se murdab zameen ko zindagi bakhshta hai aur (Apne isi intezam ki badaulat) zameen mein har qism ki jaandaar makhbloog phailata hai, harwaon ki gardish mein, aur un badalon mein jo asmaan aur zameen ke darmiyaan tab'e farmaan banakar rakhe gaye hain, in logaon ke liye beshumaar nishaniyan hain jo aqal se kaam lete hain”.

Ye sab Allah ki nishaniyan hain. In mein Allah ki qudrat, Allah ki azmath, Allah ka ilm-e-kaamil, Allah ki hikmat-e-baaligha sab kuch shaamil hai. To ye jo mazahir-e-zabe'e (*Physical Phenomena*) hain, Qur'an Hakeem inka jabaja hawala deta hai, ba'az kayenati haqa'iq wo hain jinka ta'luq falkiyaat (*Astronomy*) se hai. Farmaya [وَكُلُّ فِي فَلَكَ يُسَبِّحُونَ ﴿٤٠﴾] *Wa kullun fii falakiny yasbahuun*, (Yaseen 40), ya'ni ye tamaam ajaram-e-sama'wiya apne apne madaar mein teer rabe hain. Maloom hua har shaye harkat mein hai. Insaan par ek daur aisa guzra hai jab wo ye samajhta tha ke zameen saakin hai aur suraj is ke gird harkat karraha hai. Phir ek daur aaya jis mein kaha gaya ke nahi, suraj saakin hai, zameen harkat karti hai, zameen suraj ke gird chakkar lagati hai, aur aaj hammein maloom hua ke har shaye harkat mein hai. Suraj ka bhi apna ek madaar hai, is mein wo apne poore kumbe samait harkat kar raha hai. Ye nizam-e-shamsi iska kunba hai, is poore kumbe ko lekar wo bhi ek midaar mein harkat kar raha hai. To maloom hua ke alfaaz-e-Qur'ani: [وَكُلُّ فِي فَلَكَ يُسَبِّحُونَ ﴿٤٠﴾] *Wa kullun fii falakiny yasbahuun*, (Yaseen 40), mein *kullun* ka lafz jis tarah manqah aur mabraham hokar, jis shaan ke saath aaj huweda hua hai, aaj se pehle insaan ko maloom nahi tha. Qur'an Majeed mein kayenati muzahir ke baare mein jo baat kahi gayi hai wo kabhi ghalat nahi hosakti. Ye wo haqeeqat hai jo is daur mein aakar poori tarah wazeh hui hai.

Doctor Morris Bukai ek Fransci surgeon the. Inhone Qur'an aur Bible donaon ka taqaabli muta,ala kiya. Wazeh rahe ke Bible se muraad ahadnama qadeem (*Old Testament*) aur ahadnama jadeed (*New Testament*) donaon hain. Taqaabli muta,ala ke ba'ad wo is nateeja par pahunche ke poore Qur'an mein koi ek lafz bhi aisa nahi hai jise hamare scienci inkeshafaat mein se kisi ne ghalat sabit kiya ho, jab ke Taurat mein beshumaar cheezein aisi hain ke *science* inhein ghalat saabit kar chuki hai. Is par inhone 250 safhaat ki kitaab tehreer ki: “*The Bible*

The Qur'an and Science". Sawal paida hota hai ke taurat bhi to Allah ki kitaab hai, phir is mein aisi cheezein kyun aagayein jo scienci haqa'iq ke khilaaf hain. Is ka jawab ye hai ke asal Taurat cheti sadi qabal Maseeh hi mein gum hogayi thi jab bakht-e-nasar ke haathon Yaroshalam ki tabaahi hui thi. Is ke (150) dedh sau baras ba'ad kuch logaon ne Taurat ko yadaashtaon se murattab kiya. Lehaza us waqt insaani ilm ki jo satah thi is ke etebaraat se tawilaat Taurat mein shaamil hogaye, kyun ke insaan to apni zehni satah ke mutabiq hi soch sakta hai. Taurat mein tahreef hone ki wajah se is mein aisi cheezein dar ayein jo *science* ki rou se ghalat saabit huein. Albatta Qur'an mein aisi koi taweel nahi hui aur iski hifazat ka Allah Ta'ala ne khud zimma liya hai. Ye baat badi ahem hai. Is ko bade khoobsurat andaaz mein Doctor Rafiuddin marhoom ne kaha hai ke kayenat Allah ka fa'al hai. Is ki takhleeq aur is ki tadbeer hai, jab ke Qur'an Allah ka qaul hai, aur Allah Ta'ala ka qaul wa amal mein tazaarad mumkin nahi hai. Kisi insaan ke qaul wa amal mein bhi agar koi tazaarad ho to wo insaaniiyat ki satah se neechi utar jaata hai, Allah Ta'ala ke qaul wa amal mein tazaarad mumkin nahi hai. Kisi insaan ke qaul wa amal mein bhi tazaarad kaise hosakta hai? Haan ye hosakta hai ke ek daur mein insaanon ne baat samjhi na ho, unka zehan wahan tak pahuncha na ho, inki maloomaat ka da'ira abhi is had tak ho ke in haqa'iq tak na pahuncha jasake. Lekin jaise jaise waqt aayega mazeed haqa'iq munkashif honge aur ye baat zyada se zyada wazeh had tak rasayi haasil karne ke ahel nahi tha. Surah Haa Meem Sajdah ki aakhri se pehli ayat zehan mein rakhiye:

Sanuriihim 'aayaatinaa fil afaaqi wafii anfusihim سَأُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
hattaa yatabayyan lahum annahul haqq. (Yaseen, 53) حَتَّىٰ يَتَّبِعُونَ لَهُمُ آيَاتُ الْحَقِّ

Tarjuma: "Hum inhein dikhate chale jaayenge apni nishaniyan afaaq mein bhi aur khud unki jaanon mein bhi, yahan tak ke ye baat poori tarah nikhar kar unke saamne wazeh hojayegi ke ye Qur'an hi haq hai".

Doctor Keith L. Moore, Canada ke bahut bade *Embriologist* hain. Inki kitaab ilm janain (*Embriology*) mein sanad maani jaati hai aur *university* ki satah par bataur text book padhayi jaati hai. Inhone Qur'an Hakeem ka muta'ala karne ke ba'ad intehayi hairat ka izhaar kiya hai ke aaj se (1400) chaudah sau baras qabl jab ke na *Microscope* maujood thi aur na hi *dissection* hota tha, Qur'an ne ilm janain ke mutaliq jo

maloomaat di hain wo sahi tareen haqa'iq par mushtamil hain. Doctor Mausooof, Surah Al-Muminiun ki ayaat 12 ta 14 ka muta,ala karte hue angasht badnadaan hain:

Wa laqad khalaqnal insaana min sulaalatim min tiin. Summa ja'alnaahu nutfatan fii qaraarim makiin. Summa khalaqnan nutfata alaqatan fakhalaqnal alaqata muzghatan fakhalaqnal muzghata 'izaaman fakasaunal 'izaama lahman, summa anshaa'naahu khalaqan aakbar.

(Surah Al-Mominiin, 12-14)

Tarjuma: “Hum ne insaan ko mitti ke sat se banaya, phir ise ek mahfooz jagah tapki hui boond mein tabdeel kiya, phir us boond ko lothde ki shakal di, phir lothde ko boti banadiya, phir boti ki haddiyon banayein, phir haddiyon par gosht chardhaya, phir ise ek dusri hi makhblooq banakar khada kiya”.

Inka kehna hai ke waq'e'i ye hai ke insaani takhleeq ke marahil ki is se zyada sahi taabeer mumkin nahi hai. To ye haqeeqat zehan mein rakhiye ke agarche, Qur'an Majeed *science* ki kitaab nahi hai, lekin jin scienci haqa'iq ya scienci muzahir (*Phenomena*) ka Qur'an ne hawala diya hai wo yaqeenan haq hai, chaah ta haal hum inki haqaniyat ko na samajh paaye ho. Maslan aaj bhi mujhe nahi maloom ke Qur'an jo “Saat asmaan” kehta hai to in se kya muraad hai. Lekin mujhe yaqeen hai ke ek waqt aayega jab insaan samjhega ke “Saat asmaan” ke ye alfaaz theek theek is haqeeqat par mantabaq hote hain jo aaj hamare ilm mein aayi hain, pehle nahi aayi thi. Albatta jaisa ke mai arz kar chuka hoon, amali etebaar se ye nukta bahut ahem hai ke Qur'an *science* ya *technology* ki kitaab nahi hai aur is hawaale se ek bada muntaqi natija ye nikalta hai ke agar hamare islaaf ne apne daur ki maloomaat ki satah par Qur'an ki in ayaat ka koi khaas mafhoom mu'ayyan kiya to hamare liye laazim nahi hai ke hum is ki pairwi karein. Hum Qur'an mein bayaan kardah scienci muzahir ko is scienci taraqi ke hawale se samjheinge jo roz ba roz horahi hai. Yahan tak ke aakhri baat arz kar raha hoon ke is mu'amle mein khud Muhammad Rasool ﷺ se bhi agar koi baat manqool ho to wo bhi qatayi nahi samhi jaayegi, kyun ke Huzoor ﷺ ye cheezein sikhaane ke liye nahi aaye the. Ye baat agarche, bahut se logaon par saqeel aur giraan guzregi lekin sahih tarz-e-amal yahi hoga ke *science* aur *technology* ke ziman mein agar Huzoor ﷺ ki koi hadees bhi saamne aajaye to is ko bhi hum daleel-e-qatayi nahi samjheinge.

Is silsile mein tabeer-e-nakhal ka waqeya bahut ahem hai. Aap ko maloom hai ke Huzoor ﷺ ki paida'ish Makkah ki hai, hijrat tak saari zindagi Aap ne wahan guzari, wo waadi-e-Ghairzi Zara hai, jahan koi paidawaar, koi zara,at, koi kaasht hoti hi nahi thi, lehaza Aap ﷺ ko is ka koi tajruba sare se tha hi nahi. Haan tijarat ka bharpur tajruba tha aur is ke tamaam asraar wa mauz se Aap waqif the. Aap ﷺ Madina tashreef laaye to Aap ﷺ ne dekha ke khajooron ke silsile mein Ansar-e-madina “Tabeer-e-nakhal” ka mu'amlah karte the. Khajoor ek aisa pauda hai jis ke nar aur maadah phool alhedah alhedah hote hain. Agar iske nar aur maadah phoolon ko qareeb le aayein to is ke baraawar hone ka imkaan zyada hojata hai. Ahl-e-Madine ko ye baat tajrube se maloom hui thi aur wo is par amal peera the. Madina tashreef awaari par Rasool Allah ﷺ ne jab ahl-e-Madina ka ye mamool dekha to un se farmaya ke agar aap log aisa na karein to kya hai? Aisa na karna shayed tumhare haq mein behtar ho. Ye baat Aap ﷺ ne apne ijtehaad aur fahem ke mutabiq is bunyaad par farmayi ke fitrat apni dekh bhaal khud karti hai. Allah Ta'ala ne fitrat ka nizaam insaanon par nahi chorda, balke ye to khudkaar nizaam hai. Chunache, Aap ﷺ ne farmaya ke aaplog is qudrati nizaam mein dakhil na dein to kya hai? Aap ﷺ ne roka nahi. Lekin zaahir baat hai ke Sahaba-e-Kiraam رضی اللہ عنہم ke liye Huzoor ﷺ ka itna kehna bhi goya hukm ke darje mein tha. Inhone is saal wo kaam nahi kiya, lekin fasal kam hogayi. Ab wo darte darte, jhijakte jhijakte Huzoor ﷺ ki khidmat mein aaye aur arz kiya ke Huzoor! Humne is martaba tabeer-e-nakhal nahi ki to fasal kam hui hai. Is par Aap ﷺ ne farmaya: (أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ)¹ is hadees ka ek ek lafz yaad karlijiye. Aap ﷺ ne farmaya ke ye jo tumhare apne duniyawi aur maadi mu'amlah hain jin ki bunyaad tajrube par hai, ye tum mujh se behtar jaante ho. Tum zyada tajrube kaar ho, tum in haqa'iq se zyada waqif ho. Ek dusri riwayat mein Rasool Allah ﷺ ke ye alfaaz naqal hue hain:

(إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ، فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي، فَإِنَّمَا أَنَا بَشَرٌ)²

Tarjuma: “Mai to ek bashar hoon. Jab mai tumhein tumhare deen ke baare mein koi hukm doon to is se sar taabi na karna, lekin jab tumhein apni raaye se koi hukm doon to jaan lo ke Mai ek bashar hi hoon”

Goya Aap ﷺ ne wazeh farmaya diya ke Mai ye cheezein sikhaane nahi aaya, Mai jo kuch sikhaane aaya hoon wo Mujh se lo!

1. صحيح مسلم، كتاب الفضائل، باب وجوب امتثال ما قاله ﷺ شرعاً دون ما ذكره من معارض الدنيا على سبيل الرأي
2. صحيح مسلم، حواله سابقه

Is etebaar se ye hadees bunyaadi ehmiyat rakhti hai. Zaahir hai Aap ﷺ *technology* sikhaane nahi aaye the. Aap ﷺ *tibb-o-jarahaat* sikhaane nahi aaye the Aap ﷺ *science* padhaane nahi aaye the. Warna to hum shikwah karte ke Aap ﷺ ne humein *atom bomb* banana kyun nahi sikhadiya? Jab Rasool ﷺ ne ye farma diya ke (أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ) to hamare liye ye baat aakhri darje mein sanad hai jaise jaise scienci inkashaaf horahe hain, jaise jaise ilm insaani ki *exploration* horahi hai, waise waise haqa'iq-e-fitrat hamari nigaahon ke saamne munkashif horahe hain. Jaise aam ki gutli se aam ka poora darkht wajood mein aata hai aise hi Hazrat Aadam ﷺ ke wajood mein ilm bilhawaas aur ilm bil-aqal ka jo *mechanism* rakh diya gaya tha, ye isi ka natija hai ke ilm phail raha hai. Is se job hi cheezein hamare saamne aayein in mein kahin rukawat nahi hai ke hum salaf ki baat ko lekar baith jaayein ke *science* khuwah kuch bhi kahe hum to islaaf ki baat maanenge. Yahan par is tarz-e-amal ke liye koi daleel aur buniyaad nahi.

Qur'an ka asal mauzu imaan hai. Mawara'a altabiyaati haqa'iq aalim -e-ghaib se mutaliq hai, jo hamare aalim-e-mahsusaat se mawaara hain, jis ki khabrein haemin sirf Wahi se mil sakti hain. Ilm-e-haqeeqat jise hum ajmaali taur par imaan kehte hain ye Qur'an ka asal mauzu hai, ya'ni hidayat-e-fikri wa amali. Tamaddani maidaan mein, maashi wa aqtasaadi aur mu'ashrati maidaan mein ye karo aur ye na karo. Ye cheezein khaane peene ki hain, ye cheezein khaane peene ki nahi hain. Ye haraam hain, ye najas hain, Ye ilm Huzoor ﷺ ne diya hai aur Qur'an ka mauzu asal mein yahi hai. Albata Qur'an mein jo *scienci reference* aaye hain, wo ghalat nahi hain, wo laaziman durust hain.

Insaani ilm ke teen da'iere hain. Ek ilm bilhawaas hai, ye insaani ilm ka pehla da'iera hai. Hawaas ke zariye humain maloomaat haasil hoti hain, jinhein aaj kal hum *sense data* kehte hain. Aankh ne dekha, kaan ne suna, haath ne is ki paima'ish ki. Is ke ba'ad dusra da'iera ilm bil-aqal hai. Aqal *sense data* ko *process* karti hai. Is ziman mein istedlaal aur isteabaat ke usool mu'ayyan kiye gaye hain. Insaan apne hawaas khamsa ke zariye ilm haasil karta hai, phir aqal in maloomaat ko *process* karti hai to insaan kisi natije par pahunchta hai. Yun aqal hawaas ki mohtaj hui, lekin aqal wa hawaas ke mawaara bhi ek ilm hai jise Shah Ismail Shaheed ﷺ ne ilm bilqalb ka naam diya hai. Aaj ise *extra sensory perceptions* kaha jaraha hai. Ye ilm ka teesra da'iera hai. Is se

pehle adab mein is ke liye wajdaan (*intuition*) ka lafz tha. Ye ilm bil-qalb darhaqeeqat wo khaas insaani ilm hai jis se aaj ke maadah parast waqif nahi hain. Wahi ka ta'luq isi teesre da'iere se hai. Is liye ke Wahi ka nuzool qalb par hota hai. Azroye alfaaz Qurani:

Nazala bibir ruubul ameen. Alaa qalbika نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ
litakuuna minal munziriin. (Ash-Shua'ra, 193-194) لَتَكُونَنَّ مِنَ الْمُنذِرِينَ

Aqal aur hawaas se haasil hone waale uloom mein tamaam *physical sciences, medical sciences* aur *technology* ke mazameen shaamil hain. Insaan ne mukhtalif cheezon ke khuwas maloom kiye, kuch tabi'e aur kemyayi tabdeelon ke usool daryaft kiye. Phir in usoolon se jo maloomaat haasil hue inko istemal kiya. Is se insaan ki *technology* taraqi karti jaarahi hai aur abhi na maloom kahan tak pahunchegi. Ye ek ilm hai jis ka zikr Qur'an Hakeem mein [وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا] *Wa 'allama 'aadamal asma'a kullahaa*, (Al-Baqarah, 31) ke alfaaz mein kardiya gaya. Albatta insaan sirf is ilm par qaan'e nahi raha, is liye ke is se to sirf jazwi ilm haasil hota hai, insaan ek ek jazu, qadam baqadam seekhta hai. Insaan ki ek talb (*urges*) hai ke wo mahiyat maloom karna chaahata hai ke kayenat ki haqeeqat kya hai? Meri haqeeqat kya hai? Ilm ki haqeeqat, khair wa shar ki haqeeqat kya hai? Zaahir baat hai ke aaj se (1000) ek hazaar saal qabl ke insaan ki maloomaat (ilm bilhawaas aur ilm bil-aqal ke etebaar se) badi mehdood thi, lekin us waqt ke insaan ko bhi is cheez ki zaroorat thi ke wo koi raaye qayem kare ke ye kayenat jiska mai ek fard hoon, uski haqeeqat kya hai? Meri zindagi ka aghaaz kya hai? Mera is ke saath rabt wa ta'luq kya hai? Is safar ki manzil kya hai? Mai apni zindagi mein kya karoon, kya na karoon? Kya karna sahi hai kya karna ghalat hai? Ye insaan ki zaroorat hai. Lehaza is zaroorat ke tahet jab insaan ne sochna shuru kiya to falsafa ka aghaaz hua jo ghuthiyon ko suljhana chaahata hai. In guthiyon ko suljhane ke liye phir insaan ne aqal ke ghode daudaye, apni mantiq ko istemal kiya. Falsafa ma-baad Altaibiyaat, Alhayaat, Akhlaqiyaat aur Nafsiyaat, ye tamaam uloom insaani uloom mein se hain. Goya ke ilm bilhawaas aur ilm bil-aqal ke natije mein ye do ilm wajood mein aaye. Ek *physical science* ka ilm jiska ta'luq *technology* se hai, dusra *social sciences* ka ilm jis mein falsafi, sociology, nafsiyaat, akhlaqiyaat, aqtesadiyaat aur siasiyaat waghairah shaamil hain.

Jaan lijiye ke *Huddan* jiski takmeeli shakal "*Al-Huda*" Qur'an Majeed hai, iska mauzu insaani ilm ka da'iera-e-awwal nahi hai. Ye *science* ki kitaab nahi hai aur na hi *science* padhane ya *technology* sikhaane aayi hai. Ambiya is liye nahi bheje gaye. Agarche, Qur'an Hakeem mein *science* muzahir ki taraf hawale maujood hai aur wo laaziman durast hai, lekin wo Qur'an ka asal mauzu nahi hai. Jaise jaise insaan ke scienci ilm mein tadreejan taraqi horahi hai isi tarah in *reference* ko samjhana bhi insaan ke liye mumkin horaha hai. Albatta Qur'an ka asal mauzu maa-ba'ad altabiyaat hai. Phir fikr wa amal donon ke liye rehnumayi daarkaar hai, jaise ke kisi raaste par chalne waale ko "*Road signs*" ki zaroorat hoti hai ke idhar na jaana, idhar khatrah hai, halakat hai. Isi tarah insaan ko safr-e-hayaat mein in *cautions* ki zaroorat hai ke idhar khatrah hai, tumhare liye mamnoo hai, ye haraam hai, ye nuqsaandah hai, is mein halakat hai, chahe tumhein halakat nazar nahi aarahi lekin tum idhar jaaoge to tumhare liye halakat hai. Darhaqeeqat ye Qur'an ka asal mauzu hai.



BAAB SHASHUM

FAHM-E-QUR'AN KE USOOL

Fahm-e-Qur'an ke silisle mein darj zeil unwanaat ki tafheem zaroori hai.

1. QUR'AN KAREEM KA ASLOOB-E-ISTEDLAAL:

Qur'an ke taalib-e-ilm ko jaanna chaahiye ke Qur'an ka asloob-e-istedlaal mantaqi nahi, fitri hai. Insaan jis falsafe se waqif hai iski buniyaad mantiq hai. Chunache, hamare falsafe aur mutakallimeen istekharaji mantiq (*Deductive Logic*) se aatina'a karte rahe hain, jabke Qur'an Majeed ne ise sare se ikhtiyar nahi kiya. Waqti taqaze ke tahat hamare matakallimeen ne ise ikhtiyar karne ki koshish ki lekin is se koi zyada faidah nahi pahunch paaya. Imaani haqa'iq ko jab istekhrari mantiq ke zariye se sabit karne ki koshish ki gayi to yaqeen kam aur shak zyada paida hua. Is ziman mein kaant ki baat hurf-e-aakhir ka darja rakhti hai, lehaza Alama Iqbal ne bhi apne khutbaat ka aghaaz isi hawale se kiya hai. Kaant ne hatmi taur par sabit kardiya ke ke kisi muntaqi daleel se khuda ka wajood sabit nahi kiya jaasakta. Mantiq mein Allah ki hasti ke asbaat ke liye ek daleel laayenge to mantiq ki dusri daleel ise kaat degi. Jaise loha lohe ko kaat-ta hai isi tarah mantiq, mantiq ko kaat degi. Qur'an ne agarche, kahin kahin mantiq ko istemal to kiya hai lekin wo bhi muntaqi istelahaat mein nahi. Qur'an Majeed ka asloob-e-istedlaal fitri hai aur is ka andaza khitabi hai. Jaise ek khateeb jab khutba deta hai to jahan wo aqli dala'il deta hai wahan jazbaat se bhi appeal karta hai. Is se is ke khutbe mein gehrayi wa geerayi paida hoti hai. Ek *lecture* mein zyada tar daar-o-madaar mantiq par hota hai. Yani aisi daleel jo aqal ko qaa'il karsake. Lekin shola bayaan khateeb insaan ke jazbaat ko appeal karta hai. Isko khitabi daleel kaha jaata hai. Yahi khitabi andaaz aur istedlaal Qur'an ne istemal kiya hai.

Insaan ki fitrat mein kuch haqa'iq maujood hain. Qur'an Majeed ke pesh nazar in haqa'iq ko ubhaarna maqsood hai. Yani insaan ko aamdaah kiya jaaye ke:

“Apne man mein doob kat pa jaa suragh-e-zindagi!”

Aqal aur mantiq ka da'iera to bada mehdood hai. Insaan apne andar jhaanke to is ke andar sirf aqal hi nahi hai kuch aur bhi hai. Baqaul Alama Iqbal:

Hai zauq-e-tajalli bhi isi khaak mein panbaan

Ghaafil! To nara sahib-e-adraak nabi hai!

Ye jo is ke andar “Koi aur” shaye bhi hai ise appeal karna zaroori hai ta'ake insaan fitrat ki buniyaad par apne andar jhaanke aur mehsoos kare ke haan ye hai! Taham is ke liye koi muntaqi daleel bhi pesh kardi jaaye. To ye noor-e-aala noor hoga. Ye hai darhaqeeqat Qur'an ka fitri tarz-e-istedlaal. Ba'az muqamaat par aise maloom hota hai jaise Qur'an apne mukhatib ki aankhon mein aakhein daal kar kuch keh raha hai aur ise tawajeh dilaraha hai ke zara ghaur karo, socho, apne andar jhaanko. Jaise Surah Ibrahim ki aayat 10 mein farmaya gaya: [*أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ۗ*] *Afil laahi shakkun faatiris samaarwaati wal arz*, “*Kya Allah ki hasti mein koi shak hai jo aasamanon aur zameen ko paida karne waala hai?*” Yahan koi muntaqi daleel nahi hain, lekin mukhatib ko daraon baini par amadah kiya jaaraha hai ke apne andar jhaanko, tumhein apne andar suboot mile ga, tumhein apne andar Allah ki hasti ki shahadat milegi. Surah Al-An'aam ki aayat 19 mein irshaad hua : [*أَلَيْسَ لَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۗ*] *A'innakum latash-haduuna anna ma'allahi aalihatan ukhbraa*, “*Kya tum waqa'i is baat ki gawahi de rahe ho ke Allah ke siwa koi aur alaaah bhi hain?*” Yaani tum ye baat keh to rahe ho, lekin zara socho to sahi kya keh rahe ho? Kya tumhari fitrat ise tasleem karti hai? Apne baatin mein jhaanko, kya tumhara dil is ki gawahi deta hai? Halanke zaahir hai ke wo to is ke madda'ie the aur apne ma'boodan-e-baatil ke liye kat marne ko tayyar the. Is khitaabi daleel ke pas manzar main ye haqiqat maujood hai ke tum jaante ho ke ye mehaz ek aqeedah (*Dogma*) hai jo chala aaraha hai, tumhare baap, dada ki riwayat hai, is ki haisiyat tumhare nasli etaqadaat (*Racial Creed*) ki hai. Qur'an Majeed dar haqeeqat insaan ki fitrat ke andar jo shae muzammir hai isi ko ubhar kar bahar laana chaahta hai. Chunache, Qur'an ka asloob-e-eastadlaal muntaqi nahi hai, balke fitri hai. Is ko khitaabi andaz kaha jaaye ga.

2. QUR'AN HAKEEM MEIN MEHKUM AUR MUTTESHABAH KI TAQSEEM:

Surah Al-e-Imraan ki aayat 7 mulahiza kijiye! Irshaad hua:

Huwal lazii anzala 'alaikal kitaaba هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
minhu 'aayaatum muhkamaatun hunna هُنَّ أُمُّ الْكِتَابِ وَأُخْرٌ مُتَشَبِهَاتٌ
ummul kitaabi wa ukhru mutashaabihaat.

Tarjuma: "Wohi hai (Allah) jis ne (Aye Muhammad ﷺ) Aap par kitaab naazil ki, is mein se kuch aayaat mehkumaat hain, wohi kitaab ki jadd buniyad hain aur doosri muttेशabab hain".

Is aayat mein lafz kitaab do daf'a aaya hai, donoan ke mafhoom mein bareek sa farq hai. muttेशabab in mu'ani mein ko in ke asal mafhoom ko samajhne mein ishtabab hota hai, wo aayaat-e-muttेशabab hain. Aage farmaya:

Fa-ammal laziina fi quluubihim zaighun fayattabi'uuna maa tashabaha minhub-tighaa'al fitnati wabtighaa'a taa'wiiliih. فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

Tarjuma: "To wo log jinke dilaon mein kaji hai wo muttेशabab aayaat ke peeche pad jaate hain, (in hi par ghaur-o-fikr aur in hi mein kboj kuraid mein lage rehte hain). Un ki niyyat hi fitna uthaane ki hai, aur wo bhi hain jo us ka asal mafhoom jannaa chaakte hain."

[وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ] Wamaa ya'lamu ta'wiilahuu illal laahu, Halanke is ke haqeeqi mu'ani wa muraad Allah hi jaanta hai.

[وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا] War raasikhuuna fil ilm yaquuluuna aamanna bihi, kullum min indi rabbina, "Albatta jo log ilm mein pukhtagi ke haamil hain wo kehte hain ke hum imaan rakhte hain is puri kitaab par (mehkumaat par bhi aur muttेशababat par bhi), ye sub hamare Rabb ki taraf se hain." [وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ] Wamaa yazzakkaru illaa'a uulul albaab, "Lekin nasihat nahi haasil karte magar wohi jo hosh mand hain." Allah Ta'ala humein in aqalmandaon aur hosh mandaon mein shaamil kare, [رَاسِخُونَ فِي الْعِلْمِ] Raasikhuuna fil 'ilm, mein hamara shumaar ho!

Mehkum aur muttेशabab se muraad kya hai? Jaan lijiye ke "mehkum qata'ei" ya'ani wo mehkum jin ke qata'ei hone mein na pehle koi shuba hosakta tha na ab hai, na ainda hoga, wo to Qur'an Hakeem ke awamir-o-nawahi hain. Ya'ani ye karo, ye na karo, ye halaal hai, ye haraam hai, ye jayez hai, ye na-jayez hai, ye pasindidah hai, ye na-pasindidah hai, ye Allah ko pasand hai aur ye Allah ko napasand hai!

Qur'an Hakeem ka amlhi hissa dar haqeeqat mehkumaat hi par mushtamil hai. Yahi wajah hai ke is aayat mein kitaab ka lafz do martabah

aaya hai. Pehle bahaisiyat majmu'i poore Qur'an ke liye farmaya: [هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ] *Hurwal lazii anzala alaikal kitaab*, Qur'an Majeed ka jo hissa amlī hidayaat par mushtamil hai is ke liye bhi lafz “*kitaab*” makhsoos hai. Chunache, doosri martabah jo lafz *kitaab* aaya hai: [هُنَّ أُمَّ الْكِتَابِ] *Hunna ummul kitaab*, wo isī mafhoom mai hai. Jahan koi shayē waajib ki jaati hai wahan [كُتِبَ] *Kutiba*, ka lafz aata hai. Jaise

[كُتِبَ عَلَيْكُمُ الْقِتَالُ ... كُتِبَ عَلَيْكُمُ الصِّيَامُ ... كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ]
Kutiba alaikumul qitaalu... kutiba alaikumus siyaamu... kutiba alaikum
izaa hazara ahadakumul mautu, namaz ke baare mein farmaya:
 [رَنَّ الصَّلَاةُ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا] *Innas salaata kanat alal muminiina*
kitaabam mauquuta, yahan *kitaab* se muraad wo hukm hai jo diya gaya
 hai, to in se mu'ani mein [هُنَّ أُمَّ الْكِتَابِ] *Hunna ummul kitaab*, se muraad
 khanoon, shari'at, amlī, hidayaat, awamir-o-nawahi hain aur asal mein
 wohi mehkumaat hain.

Da'imi muttेशabihaat aalim-e-ghaib aur is ke ziman mein aalim-e-burzaq, aalim-e-arwah malaika ka aalam aur aalim-e-imsaal waghaira hain. Ye dar haqeeqat wo दौरा hai jo hamari nigahaon se ojhal hai aur is ki haqeeqataon ko kamaa haqqah is zindagi mein samajhna muhaal aur namumkim hai. Lekin in ka ek ilm diya jaana zaroori tha. Ma-ba'ad at-tabi'iyaaat imaanīyat ke liye zaroori hai ke is sab ka ek ajmali khaka saamne ho. Har insaan ne marna hai, marne ke fauran ba'ad aalim-e-burzaq mein ye kuch hona hai, ba;as ba'ad almaut hai, hashr-nashr hai, hisaab-kitaab hai, jannat-dozakh hai. In haqeeqataon ka ajmaali ilm maujood na ho to bunyaadi zaroorat ke taur par insaan ko jo falsafa darkaar hai wo is ko faraham nahi hoga. Lekin in ki haqeeqataon tak rasayi is zindagi mein rehte hue hamare liye mumkin nahi, lehaza in ka jo ilm diya gaya hai wo aayat-e-muttेशabihaat hain, aur wo daiman muttेशabihaat hi rahein gi. Haan jab us aalam mein aankh khule gi to asal haqeeqat ma'loom hogi, yahan ma'loom nahi ho sakti.

Albatta muttेशabihaat ka ek doosra दौरा hai jo tadrijan muttेशabihaat se mehkumaat ki taraf aaraha hai. Wo दौरा muzahir tabi'e (*Physical Phenomena*) se muta'liq hai. Aaj se hazaar saal pehle is ka dairah bahut wasee tha, aaj ye kuch mahdood hua hai, lekin ab bhi bahut se haqaiq hum nahi jaante. Saat aasmanaon ki haqeeqat aaj

tak humein ma'loom nahi hai. Hosakta hai kuch aage chalkar hamara *material science* ka ilm is hadd tak pahunch jaaye ke ma'loom ho ke ye hai wo baat jo Qur'an ne saat aasamaaon se muta'liq kahi thi, lekin is waqt hamare liye muttेशabihaat mein se hai. Isi tarah ek aayat [وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾] *Wa kullun fii falakiny yasbahuun*, (Yaseen 40), "*Har shaye apne madaar mein tair rahi hai*". is ko pehle insaan nahi samajh sakta tha, lekin aaj ye haqeeq mehkuм hokar saamne aagayi hai ke:

"Lahu Khursheed ka tapke agar zarre ka dil cheerein."

Agar aap nizam shamsi ko dekhein to har cheez harkat mein hai. Kehkashan ko dekhein to har shaye harkat mein hai. Kehkashaein ek doosre se door bhaag rahi hain, faasla badhta chalra jaaraha hai. Ek zarre (*atom*) ka mushahidah karein to is mein *electron* aur *proton* harkat mein hain. Goya har shaye harkat mein hai. Aaj se kuch arsa qabl ye baat muttेशabihaat mein thi, aaj wo mekummat ke daire mein aagayi hai. Chunache, bahut se wo scienci haqaiq jo abhi tak insaan ko ma'loom nahi hain aur in ke hawale Qur'an mein hain, wo aaj ke etebaar se muttेशabihaat mein shumaar honge lekin insaan ka *physical science* ka ilm aage badhega to wo tadrijan muttेशabihaat ke daire se nikal ke mehkumaat ke daire mein aajaayenge.

3. TAFSEER AUR TAAWEEL KA FARQ:

Tafseer aur taaweel donon lafz Qur'an Majeed mein aaye hain. Surah Al-e-Imraan ki mutazikarah balaa aayat mein irshaad hua:

[وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ] *Wamaa ya'lamu ta'wiilahuu illal laahu*, "*Is ki taaweel koi nahi jaanta magar Allah*." Tafseer ka lafz Qur'an Majeed mein Surah Al-Furqan mein aaya hai: [وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٥١﴾] *Wala yaatuunaka bimasalin illa ji'naaka bilhaqqi wa ahsana tafsiir*. "*Aur nahi laate wo aap ke saamne koi niral baat magar hum pahuncha dete hain*" *(Is ke jawab mein) aap ko theek baat aur behtaren tareeqe se baat khol dete hain*." Ye lafz Qur'an mein ek hi martabah aaya hai, jabke taaweel ka lafz 17 baar aaya hai. Is ke kuch aur mafaheem bhi hain aur Qur'an ke alawa kuch aur cheezaon par bhi is ka itlaaq hua hai. Tafseer aur taaweel mein farq kya hai? Tafseer ka maadah "ف" *fa* "س" *sa* "ر" *ra* hai. Ye goya "سفر" *safar* ki manqalab shakal hain. *Safar* bama'ne *journey* bhi hai, aur is ka matlab roshni bhi hai, kitaab bhi hai. Huroof-e-zara aage peeche hogaye

hain, lafz ek hi hai. Tafseer ka mu'ane hai kisi shaye ka kholna, wazeh kardena kisi shaye ko roshan kardena, lekin ye zyadatar mufardaat aur alfaaz se muta'liq hoti hain, jabke taaweel bahaisiyat majmu'ei kalaam ka asal madlool hoti hai ke is se muraad kya hai, is se asal maqsood kya hai, is ki asal haqeeqat kya hai. Lehaza zyadatar yahi lafz Qur'an ke liye musta'mil hai. Agarche, hamare haan urdudaan log zyadatar lafz tafseer istema'al karte hain ke falan aayat ki tafseer falan lafz ki tafseer, lekin is ke liye Qur'an ki asal istelah taaweel hi hai aur hadees mein bhi yahi lafz aaya hai. Hazrat Abdullah Bin Abbas رضي الله عنه ke liye Huzoor صلى الله عليه وسلم ki dua manqool hai: [اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّوْبِيلَ] *Allahumma faqqih-hu fid diini wa 'allimbut taawiiil*, ya,ani "*Ae Allah! Is naujaawan ko deen ka faham aur tafiqqah ataa farma aur taaweel ka ilm ataa farma!*". Chunache, kalaam ki asal haqeeqat, asala muraad, asal matloob, asal madlool ko paalena taake insaan asal maqsood tak pahunch jaaye, ise taaweel kehte hain.

"Jo shaye ki haqeeqat ko na dekhe wo nazar kya!"

"ا" a "و" wa "ل" la, ka maddah arbi zuban mein kisi shaye ki taraf lautne ke mafhum mein aata hai. Isi liye log kehte hain hum falan ki aal hain, yani wo kisi badi shaksiyat ki taraf apni nisbat karte hain. "*Aal-e-Fir'oun*", ka matlab Fir'oun ki aulad nahi hai, balke "Fir'ouni" hai. Wo Fir'oun ki ita'at karte the aur isi ko apna ma'bood yani haakim aur peshwa samajhte the. Isi mu'ane mein kisi ibarat ko us ke asal mafhum ki taraf lotana taaweel hai. Tafseer aur taaweel ke mabeen is farq ko zahan mein rakhna zaroori hai.

4. TAAWEEL-E-AAAM AUR TAAWEEL-E-KHAAS:

Qur'an Hakeem ki kisi ek aayat ya channd aayaat ke majmue ya kisi khaas mazmoon jo channd aayaat mein mukammil ho raha hai, par ghour karne mein do marhale hamesha pesh-e-nazar rehne chahiye; Ek taaweel-e-khaas, Dusre taaweel-e-aam. Is silsile mein yaad rahe ke Qur'an Hakeem zamaan wa makaan ke ek khaas tanazur mein naazil hua hai. Iska zamana-e-nuzool 610 AD se 632 AD ke arse per muheet hai aur is ke nuzool ki jagah sar zameen-e-Hijaaz hai. Iska ek khaas pas manzar hai. Zaahir baat hai ke agar us waqt aur us ilaqa ke logaon ke aqaid wa nazriyat aur in ki zahni satah ko malhuz na rakha jaata to in tak iblaag mumkin hi nahi tha. Wo to ummi the, padhe likhe na the. Agar inhein falsafa padhana shuru kardiya jaata, scienci uloom ke baare

mein bataya jaata to ye baatein unke saraon ke upar se guzar jaatein. Qur'ani aayaat to inke dil wa dimaag mein piyost hogayein, kyunke barah-e-raast iblaag tha, koi *barrier* maujood nahi tha. To Qur'an Hakeem ka ye shaan-e-nuzul zahan mein rakhiye. Waise to "shaan-e-nuzul" ki istalah kisi khaas aayat keliye istemaal hoti hai, lekin ek khaas *time and space complex* mein Qur'an Hakeem ka ek majmua shaan-e-nazool hai jis mein ye naazil hua. Wahan ke halaat, is arse ke waqiaat, in halaat mein tadreejan jo tabdeeli hui, phir kaun log is ke mukhatib the, ahl-e-Makkah ke aqa'id, inki rasmein, reetien, inke nazriyat, inke musalimat, inki dilchaspian.... . Jab Qur'an ko is sayaaq-o-sabaaq (*Context*) mein rakh kar ghaur kareinge to ye taaweel-e-khaas hogi. Isi mein aap mazeed tafseel mein jaayenge ke falaan aayat ka waqa'ti pas manzar kya hai. Yani Qur'an Majeed ki kisi aayat ya channd aayaat par ghaur karte hue awwalan isko, iske *context* mein rakh kar ghaur karna ke jab ye aayat naazil huin is waqt logaon ne inka mafhum kya samjha, ye taaweel-e-khaas hogi. Albatta Qur'an Majeed chunke nu-e-insaani ki abda hidayat ke liye naazil hua hai, sirf khaas ilaaqe aur khaas zamane ke logaon ke liye to naazil nahi hua, lehaza is mein abda hidayat hai, is etebaar se taaweel-e-aam karna hogi.

Taaweel-e-aam ke etebaar se alfaaz per ghaur kareinge ke alfaaz kya istemaal hue hain. Ye alfaaz jab tarkibon ki shakal ikhtiyar karte hain to kya tarkeebein banti hain. Phir aayaat ka bahmi rabt kya hai, sayaaq-o-sabaaq kya hai? Ye aayaat jis surat mein aayein iska umood kya hai, is surat ka joda kaun sa hai, ye surat kis silsila-e-soor ka hissa hai. Phir wo surtein Makki aur Madani kaun se group mein shaamil hain, inka markazi mazmum kya hai? Is pas manzar mein ek sayaaq-o-sabaaq matan (*text*) ka hoga, jis se humein taaweel-e-aam maloom hogi aur ek sayaaq-o-sabaaq waqiaat ka hoga, jis se humein in aayaat ki taaweel-e-khaas maloom hogi.

Agar hum Qur'an Majeed ki maujooda tarteeb ke etebaar se aayaat par ghaur karein to maloom hoga ke jis tarteeb se is waqt Qur'an Majeed maujud hai asal hujjat yahi hai, yahi asal tarteeb hai, yahi, looh-e-mahfooz ki tarteeb hai. Taaweel-e-aam ke etebaar se ek usooli baat yaad rakhein: الاعتبار لعموم اللفظ لا لخصوص السبب *Al-'Etebaar li'umoom al-lafz laa likhbusuus alsabab* - yani asal etebar alfaaz ke umoom ka hoga na ke khaas shaan-e-nuzool ka, dekha jaayega ke jo alfaaz istemaal hue hain in ka mafhoom wa mu'ane neiz madlool kya hai. Kalaam-e-arab se dala'il

laaye jaayenge ke wo inhein kin mu'ane mein istemaal karte the. Us lafz ke umoom ka etebaar hoga na ke us ke shaan-e-nuzool ka. Lekin is ka ye mu'ane bhi nahi ke ise bilkul nazar andaaz kardiya jaaye. Sabse munasib baat yahi hogi ke pehle iski taaweel-e-khaas par ghaur karein aur phir iske abda sar chashma-e-hidayat hone ke naate is ke umoom par ghaur karein. Is etebaar se taaweel-e-khaas aur taaweel-e- aam ke farq ko zahan mein rakhein.

5. TAZAKKUR WA TADABBUR:

Tazakkur aur tadabbur donaon alfaaz alag alag to bahut jagah aaye hain. Surah Su'ad ki aayat 29 mein ekja aagaye hain:

Kitaabun anzalnaahu ilayka mubaarakul كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ
liyaddab baruu'u 'aayaatibi waliyatatazakkara وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾
ulul albaab.

Tarjuma: *Ye ek badi barkat waali kitaab hai jo (aye Nabi ﷺ) hum ne Aap ki taraf naazil ki hai taake ye log iski aayaat par ghaur karein aur aql-o-fikr rakhne waale is se sabaq lein.*

In donaon ka matlab kiya hai? Ek hai Qur'an Majeed se hidayat akhz kar lena, nasihat haasil kar lena, asal raahnumayee haasil kar lena, jisko moulana Rome ne kaha : *maaz quraan maghazha bardashateem, yani Qur'an ka jo asal maghaz hai wo to hum ne leliye.* Iska asal maghaz "Hidayat" hai. Is marhale par Qur'an jo lafz istemaal karta hai wo "tazakkur" hai. Ye lafz zikr se bana hai. Tazakkur yaad dahani ko kehte hain. Ab is ka ta'luq isi baat se jud jaayega jo Qur'an ke asloob istadlaal ke ziman mein pehle bayaan ki jaachuki hai. Yani Qur'an Majeed jin asal haqa'iq (ma-baad al-tab'i'ayaati haqiqataon) ki taraf rahnumaayi karta hai wo fitrat-e-insaani mein muzammir hain, in par sirf zahool aur nisaan ke parde padgaye hain. Maslan aap ko koi baat kuch arsa qabal ma'loom thi, lekin ab iski taraf dhayaan nahi raha aur wo aap ki yaadaasht ke zakheere mein ghehri utar gayi hai aur ab yaad nahi aati, lekin kisi roz uski taraf koi halka sa ishara milte hi aap ko wo puri baat yaad aajaati hai. Jaise aap ka koi dost tha, kisi zamane mein be-takallufi thi, subah-o-shaam mulaqaatein thein, ab taweel arsa hogaya, kabhi is ki yaad nahi aayi. Aisa nahi ke aap ko yaad nahi raha, balke zahool hai,

nisyaan hai, tawajjeh udhar nahi hai, kabhi zahan udhar muntaqil nahi hota. Lekin achanak kisi roz aap ne apna trunk khola aur is mein se koi qalam ya rumaal jo us ne kabhi diya ho bar'amad hogaya to fauran aap ko apna wo dost yaad aajaayega. Ye *phenomenon* tazakkur hai. Tazakkur ka matlab ta'llam nahi hai. Ta'llam ilm haasil karna yani nayi baat jaanna hai, jabke tazakkur pehle se haasil shuda ilm jis par zahool aur nisyaan ke jo parde padgaye the, inko hata kar andar se ise bar'amad karna hai. Fitrat-e-insaani ke andar Allah ki mohabbat, Allah ki mu'arifat ke haqa'iq muzammir hain. Ye fitrat mein maujood hain, sirf un par parde padgaye hain, duniya ki mohabbat ghaalib aagayi hai.

*Duniya ne teri yaad se begana kardiya
Tujh se bhi dilfareb hain gham rozgaar ke!*

(Faiz)

Yahan ki dilchaspion, masail, mushkilaat, masroofiyaat, mashaghil ki wajah se zahul hogaya hai, pardah padh gaya hai. Tazakkur ye hai ke is pardeh ko hata diya jaye.

*Sarkashi ne kardiye dhundle naqush-e-bandegi
Aao sajdeh mein girein, lohein jabeen taza karein!*

(Hafeez)

Yadaasht ko recall karna aur apni fitrat mein muzammir haqa'iq ko ujar karlena Tazakkur hai. Qur'an ka asal hadaf yahi hai aur is etebaar se Qur'an ka daawa Surah Al-Qamar mein chaar martaba aaya hai: [وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ]، *Walaqad yassarnal qur'aana liz-zikri fahal mim muddakir*, "Humne Qur'an ko tazakkur ke liye bahut asaan banadiya hai, to koi hai nasihat haasil karne waala?" Isliye ke bahut gehrayi mein ghoutazani karne ki zaroorat nahi hai, bahut mushaqat wa mehnat matloob nahi hai. Insaan ke andar talb-e-haqeeqat ho aur Qur'an se barah-e-raast raabta (*communication*) hojaaye to tazakkur haasil hojayege. Is ki shart sirf ek hai aur wo ye ke insaan ko itni arbi zaroor aati ho ke wo Qur'an se hum kalaam hojaaye. Agar aap tarjuma dekhenge to kuch maloomaat to haasil hongi, tazakkur nahi hoga. Iqbal ne kaha tha:

*Tere zameer pe jab tak na ho nuzool-e-kitaab
Girah kusha hai na raazi na sahib-e-kashaaf!*

Tazakkur ke amal ka asar to ye hai ke aap ke andar ke muzammir haqa'iq ubhar kar aap ke shaor ki satah par dubara aajayein. Ye na ho

ke pehle aapne matan ko padha, phir tarjuma dekha, hashiya dekha, iske baad aagli aayat ki taraf gaye to tasalsul toot gaya aur kalaam ki taseer khatam hogayi. Tarjume se kalaam ki asal taseer baqi nahi rehti. *Shakespeare* ki koi ibarat aap angrezi mein padhenge to jhoom jayenge, agar iska tarjuma karenge to iska wo asar nahi hoga. Isi tarah Ghalib ka shair ho ya Meer ka, iska aghrezi ein tarjuma karenge to wo asar baqi nahi rehega aur aap wajood mein nahi aayenge, jhoom jhoom nahi jaayenge. Arbi zubaan ka itna ilm ke aap arbi matan ko baraah-e-raast samajh sakein, tazakkur ki buniyadi shart hai. Chunache, awwalan husn-e-niyat ho, talb-e-hidayat ho, tasoob ki patti na baadhi ho, aur na saniyan arbi zubaan ka itna ilm ho ke aap baraaa-e-raast is se hum kalaam horahe ho, ye donon shartein poori hojayein to tazakkur hojayega.

Dubara zehan mein taaza karlijyie ke aayat ka matlab nishani hai. Nishani ise kehte hain jisko dekh kar zehan kisi aur shaye ki taraf muntaqil hojaaye. Aap ne qalm ya rumaal dekha to zehan dost ki taraf muntaqil hogaya jis se mile hue bahut arsa hogaya tha aur iska kabhi khayal bhi nahi aaya tha. Maulana Rome kehte hain.

Khushk taar wa khushk maghz wa khushk poust

Az kaja mi aayad ain arwaaz-e-dost?

Hamara ek azli dost hai "Allah" wohi hamara khaliq hai, hamara baari hai, hamara Rab hai. Iski dosti par kuch pardeh padh gaye hain, ispar kuch zahool taari hogaya hai. Qur'an is dost ki yaad dilaana ke liye aaya hai. Iske bar-aks tadabbur gehrayi mein ghoutazan hone ko kehte hain. "*Qur'an mein ho ghoutazan ae mard-e-musalmaan!*" Tadabbur ke etebaar se Qur'an Hakeem mushkil tareen kitaab hai. Iski wajah kya hai? ye ke iska manba aur sar chashma ilm-e-Ilaahi hai aur ilm-e-Ilaahi laamutna hi hai. Ye haqeeqat hai ke kalaam mein mutakallam ki saari sifaat maujood hoti hai. Lehaza ye kalaam lamutna hi hai. Isko koi shakhs na aboor kar sakta hai aur na gehrayi mein iski teh tak pahunch sakta hai. Ye na mumkin hai, chaahе poori poori zindagiyan khapalein. Wo chaahе sahib-e-kashaf ho, sahib-e-tafseer kabeer ho, kisse bashad. Iska ehata karna kisi ke liye mumkin nahi. Baaz log ghair mohtat andaaz mein ye alfaaz istemal kardete hain ke, "Inhein Qur'an par badha aboor haasil hai". Ye Qur'an ke liye badha tauheen ameez kalma hai. Aboor ek kinare se dusre kinare tak pahunch jaane ko kehte hain. Qur'an ka to kinara hi koi nahi hai. Kisi insaan ke liye ye mumkin nahi hai ke wo Qur'an par aboor haasil karein. Ye namumkinaat mein se hai. Isi tarah iski gehrayi tak pahunch jaana bhi namumkin hai.

Is silsile mein ek tamseel se baat kis qadar wazah hojaayegi. Kabhi aisa bhi hota hai ke samundar mein koi tanker tail lekar jaaraha hai aur kisi wajah se achanak tail leak karne lag jata hai. Lekin wo tail satah samundar ke upar hi rehta hai, neechे nahi jata, satah samundar par upar tail ki teh aur neechे pani hota hai aur wo tail paanch dus meel tak phel jata hai. Samundar ki atha gehrayi ke bawajood tail satah aab par hi rehta hai. Isi tarah samjhiye ke Qur'an Majeed ki asal hidayat aur asal Tazakkur iski satah par maujood hai. Is tak rasayi ke liye sciencedaan ya falsafi hona, arbi adab ka maahir hona, kalaam-e-jaahili ka aalim hona zaroori nahi. Sirf do cheezein maujood ho. Pehli khuloos-e-niyat aur talb-e-hidayat, dusri Qur'an se baraah-e-raast humkalaami ka sharf aur iski salahiyat. Ye dono hain to tazakkur ka taqaza poora hojayege. Albatta tadabbur ke liye gehrayi mein utarna hoga aur is behr-e-zakhaar mein ghoutazani karna hogi. Tadabbur ka haq adaa karne ke liye shaer jahili ko bhi jaanna zaroori hai. Har lafz ki pehchaan zaroori hai ke jis daur mein Qur'an naazil hua us zamane aur us ilaaqe ke logaon mein is lafz ka mafhoom kya tha, ye kin mu'ani mein istemal horaha tha. Qur'an mein buniyaadi istelahaat wahin se akhz ki hain. Wohi alfaaz jinko Arab apni ash'ar aur khutbaat ke andar istemal karte the inhi ko Qur'an Majeed ne liya hai. Chunache, nuzool-e-Qur'an ke daur ki zubaan ko pehchanna aur iske liye zaroori maharat ka hona tadabbur ke liye nagazeer hai. Phir ye ke ahadees, ilm-e-baayan, mantiq, in sab ko insaan batareeq-e-tadabbur jaanega to phir wo iska haq adaa kar sakega.

Maulana Ameen Ehsan Islahi Sahab ne apni tafseel ka naam hi "*Tadabbur-e-Qur'an*" rakha hai aur wo tadabbur-e-Qur'an ke bahut bade daayi hain. Iske liye inhone apni zindagi mein bahut mehnat ki hai. Inke baaz shagird hazraat ne bhi mehnatein ki hain aur waqt lagaya hai. Iske in taqezon ko to un hazraat ne bayaan kiya hai, lekin tadabbur-e-Qur'an ka ek aur taqaza bhi hai jo badkhismati se inke saamne bhi nahi aaya. Agar wo taqaza bhi poora nahi hoga to asr-e-hazir ke tadabbur ka haq adaa nahi hoga. Wo taqaza ye hai ke ilm-e-insaani aaj jis level tak pahunch gaya hai, material sciences ke mukhtalif uloom ke ziman mein jo kuch maloomaat insaan ko haasil ho chuki hain aur wo khayalaat wa nazriyaat jinko aaj duniya mein maana jaraha hai in se agaahi haasil ki jaaye. Agar inka ajmali ilm nahi hai to is daur ke tadabbur-e-Qur'an ka haq adaa nahi kiya jaasakta. Qur'an Hakeem wo kitaab hai jo har daur ke uffaاق par khursheed-e-taaza ki manind tulooch hogi. Aaj se (100) sau

baras pehle ke Qur'an aur aaj ke Qur'an mein is hawale se farq hoga, matan aur alfaaz wohi hain, lekin aaj ilm-e-insaani ki jo satah hai is par is Qur'an ke fahem aur iske ilm ko jis tareeqe se jalwagar hona chaahiye agar aap iska haq adaa nahi kar rahe hain to aap (100) sau baras pehle ka Qur'an padha rahe hain aaj ka Qur'an nahi padh rahe hain. *Jaise Allah ki shaan hai: [كُلُّ يَوْمٍ فِي شَأْنٍ]*, *Kulla yaumin hua fii sha'an*, Isi tarah ka mu'amlah Qur'an Hakeem ka bhi hai.

Isi tarah hidayat-e-amli ke ziman mein iqtesadiyat, samajiyaat aur nafsiyaat-e-insaani ke silsile mein rehnumayi aur haqa'iq Qur'an mein maujood hain, inhein kaise samjhenge? Qur'an ki asal taleemaat ki qadar wa qeemat aur iski asal *evaluation* kaise mumkin hai agar insaan aaj ke iqtesadi masail ko na jaanta ho? Iske baghair wo tadabbur-e-Qur'an ka haq nahi adaa karsakta. Maslan aaj ke iqtesadi masail kya hai? *Paper currency* ki haqeeqat kya hai? Iqtesadiyaat ke usool wa mubaadi kya hai? *Banking* ki asal bunyaad kya hai? Kis tarah kuch logaon ne is poori nau-e-insaani ko maashi etebaar se bebas kiya hua hai, is haqeeqat ko jab tak nahi samjhenge to aaj ke daur mein Qur'an Hakeem ki iqtesadi taleemaat wazeh karne ka haq adaa nahi hosakta.

Waqeya ye hai ke aaj tadabbur-e-Qur'an kisi ek insaan ke bas ka rog hi nahi raha, iske liye to ek jamaat darkaar hai. Mere kitaabche "*Musalmaanon par Qur'an Majeed ke haqooq*" ke baab "Tazakkur wa Tadabbur" mein ye tasawur pesh kiya gaya hai ke aisi universities qayem hon jinka asal markazi shoba "Tadabbur-e-Qur'an" ka ho. Jo shakhs bhi is university ka talib-e-ilm ho, wo arbi zubaan sikhein aur Qur'an padhein. Lekin is markazi shobe ke gird tamaam uloom-e-aqli, jaise mantiq, ma-baad altabiyyaat, akhlaqiyyaat, nafsiyyaat aur ilahayaat, uloom-e-imrani jaise maashiyyaat, siyasiyyaat aur khanoon, aur uloom-e-tab'ei, jaise riyazi, kimiya, tabiyyaat, arziyyaat aur falkiyyaat waghaira ke shobaon ka ek hisaar qayem ho, aur har ek talib-e-ilm "Tadabbur-e-Qur'an" ki laaziman aur ek ya is se zayad dusre uloom ki apne zauq ke mutabiq tehsil kare aur isi tarah in shoba haye uloom mein Qur'an ke ilm wa hidayat ko tehqeeqi taur par akhz kar ke mausar andaaz mein pesh kar sakein. Talib-e-ilm wo bhi padhein tab maloom hoga ke is shobe mein insaan aaj kahan khada hai aur Qur'an kya keh raha hai. Falan shobe mein nau-e-insaani ke kya masail hain aur is ziman mein Qur'an Hakeem kya kehta hai. Mukhtalif shobe milkar tadabbur-e-Qur'an ki zaroorat ko poora karsakte hain jo waqt ka ahem taqaza hai.

Jaisa ke mai ne arz kiya, Tazakkur ke etebaar se Qur'an Hakeem asaan tareen kitaab hai jo hamare fitrat ki pukaar hai. Mai ne ye jaana ke goya yahi mere dil mein tha! agar insaan ki fitrat masakh shuda nahi hai, balke saleem hai, saleh hai, salaamti par qayem hai to wo Qur'an ko apne dil ki pukaar mehsoos karega, iske aur Qur'an ke darmiyaan koi hijaab na hoga, wo ise apne dil ki baat samjhega, iske liye arbi zubaan ka sirf itna ilm kaafi hai ke baraaah-e-raast humkalaam hojaaye. Jab ke tadabbur ke taqaze poore karne kisi ek insaan ke bas ka rog nahi hai. Jo shakhs bhi is maidaan mein qadam rakhna chaahie is ke zehan mein ek ajmali khaaka zaroor hona chaahiye ke aaj jadeed *science* ke etebaar se insaan kahan khada hai. Jab insaan ko apne muqaam ki mu'arifat haasil hojaaye to wo Qur'an Majeed se behtar taur par faida utha sakta hai, iski misaal aise hai ke samundar mein to betahasha pani hai, aap agar pani lena chaahate hain to jitna badha kathora, koi deg, degchi ya baalti aapke paas hai isi ko aap bharlenge. Yani jitna aapka zarf hoga utna hi aap samundar se pani akhze karsakenge. Iska ye matlab to harghiz na hoga ke samundar mein pani hi itna hai. Insaani zehan ka zarf uloom se banta hai. Ye zarf aaj se pehle bahut tang tha. (1000) Ek hazaar saal pehle ka zarf-e-zehni bahut mehdood tha. Insaani uloom ke etebaar se aaj ka zarf bahut wasi hai. Agar aaj aapko Qur'an Majeed se hidayat haasil karna ho to aapko apna zarf iske mutabiq wasi karna hoga. Aur agar kuch log abhi usi sabiq daur mein reh rahe hain to Qur'an Hakeem ke makhfi haqa'iq unpar mankashif nahi hongee.

6. AMLI HIDAYAAT AUR MUZAHIR-E-TABI'YI KE BAARE MEIN MUTAZAD TARZ-E-AMAL

Qur'an Hakeem mein scienci uloom ke jo hawalajaat aate hain aur is mein jo aml-i hidayaat milti hain, iske ziman mein ye baat pesh-e-nazar rehni chaahiye ke ek etebaar se hammein aage se aage badhna hai aur dusre etebaar se hammein peeche se peeche jaana hai. Chunache, Qur'an Hakeem par ghaur-o-fikr karne waale ka andaaz (*attitude*) do etebaraat se bilkul mutazaad hona chaahiye. Scienci hawalajaat jo Qur'an mein aaye hain inki tabeer karne mein aage se aage jaaye. Aaj insaan ko kya maloomaat haasil ho chuki hain, kaunsi haqa'iq paaya saboot ko pahunch chuke hain, inke hawale pesh-e-nazar rahenge. Is mein peeche jaane ki zaroorat nahi hai. Imaam Raazi aur deeghar qadeem mufasireen ko dekhne ki zaroorat nahi hai. Balke is ziman mein Nabi Akram ﷺ ne bhi kuch farmaya hai to wo bhi hamare liye laazim nahi hai. Is liye ke Huzoor ﷺ *science* aur *technology* sikhaane nahi aaye the. Tabeer nakhal

ka waqiya peeche guzar chuka hai, iske ziman mein Aap ﷺ ne farmaya tha: (أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ) *Antum a'alamu bi'amri duniyakum*, "Apne duniyawari maloomaat ke baare mein tum mujh se zyada jaante ho". Tajrubati uloom ke mutabiq jo tumhein ilm haasil hai us par amal karo. Lekin deen ka jo aml pehlu hai is mein peeche se peeche jaaye. Yahan ye daleel nahi chalegi ke jadeed daur ke taqaze kuch aur hain, jab ke ye dikhana hoga ke Rasool Allah ﷺ ne aur Aap ﷺ ke Sahaba ﷺ ne kya kiya. Is hawale se Qur'an Kareem ke ta'luq ka rukh peeche se hona chaahiye ke islaaf ne kya samjha. Mutakhareen ko chord kar mudqadimeen ki taraf jaaye. Matqadmeen se taba tabayeen, phir tabayeen se hote hue (مَا آتَاكَ عَلَيْهِمْ وَأَصْحَابِي) *Maa anaa alayhi wa As'haabi, Yani Huzoor ﷺ aur Sahaba ﷺ ke amal tak pahunchiye*. Is etebaar se Iqbal ka ye shair sahi muntabaq hota hai.

*Ba Mustafa ﷺ barsan khurwaish raa ke deen hama aoust
Agar bao narsidi tamaam bolahbi sat!*

Deen ka aml pehlu wohi hai jo Allah ke Rasool ﷺ se saabit hai. Is mein agarche, riwayaat mein ikhtelaaf ki wajah se kuch farq hojaayega magar daleel yahi rahegi: (صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي) ¹, *Salluu kamaa ra'aytumunii usalli*, "Namaz is tarah padho jaise tum mujhe namaz padhte hue dekhte ho". Ab namaz ke jazayaat ke baare mein riwayaat mein kuch farq milta hai. Kisi ke nazdeek ek riwayat qaabil-e-tarjih hai, kisi ke nazdeek dusri. Is etebaar se jazayaat mein thoda bahut farq hojaaye to koi harj nahi. Albatta daleel yahi rahegi ke Rasool Allah ﷺ ka aur Sahaba-e-Kiraam ﷺ ka amal yahi tha. Huzoor Akram ﷺ ka ye farmaan bhi note karlijiye: (فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ) ² *Fa'alaykum bisunnatil khulafaa'ir raashidiinal mahdiyyiin*, "Tum par meri sunnat ikhtiyaar karna laazim hai aur mere khulfa-e-rashedeen ki sunnat jo hidayat yaafta hain". Chunache, Huzoor ﷺ ka amal aur khulafa-e-rashedeen ka amal hamare liye layaq-e-taqleed hai. Phir isi se mutasil wo cheezein hain jin par hamari (1400) chaudah sau baras ki tareeq mein ummat ka ajma raha hai. Ab duniya Islami sazaaon ko wehshiyana qaraar dekar humpar asar andaaz hone ki koshish kar rahi hai aur hammein buniyaad parast (*fundamentalist*) ki gaali dekar chahti hai ke hamare andar mu'azrat khuwahana rawaya paida karde, magar hamara tarz-e-amal ye hona chaahiye ke in bataon se

1. Sahih Al-Bukhari, Kitaab Al-Azaan, Baab Al-Azaan ilmusaafir iza kaanu ajmaa'iah. Raawi: Maalik Bin Al-Huwairis ﷺ
2. Sunan Ibn-e-Majah, Al-Muqaddimah, Baab Itba'a Sunnatul Khulfaa'ir Raashidiin Al-Mahdiyyiin, wa Sunan Abi Da'wood, Kitaab Al-Sunna, Baab fi Luzoom Al-Sunnah, Rawi: Arbaaz Bin Saariya.

qata'an mutasir hue baghair deen ke amlī pēhlu ke baare mein pēechē se pēechē jāte hue [مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ], *Muhammadur Rasoolullaah, wallaziina ma'ahu*, tak pahunch jāyēin!

Badkhismati se hamare aam ulma ka haal ye hai ke unhone arbi uloom to padhe hain, arbi madaris se faregh altehseel hain, magar wo aage badhne ki salahiyat se aari hain. Unhone *science* nahi padhi, wo jadeed uloom se waqif nahi, wo nahi jaante *Einstein* kis bala ka naam hai aur is shakhs ke zariye tabiyyaat ke andar kitni badhi tabdeeli aagayi hai. *Newton* era kya tha aur *Einstein* ka daur kya hai, inhein kya paata! Aaj kayenaat ka tasawur kya hai, atom ki sakhat kya hai, inhein kya maloom! atom to purani baat hogayi, ab to insaan *neutron, proton* se bhi kahin aage ki bareekiyon tak pahunch chuka hai. Ab in cheezon ko nahi jaanenge to in haqa'iq ko sahi taur par samajhna mumkin nahi hoga. Muzahir-e-tabayi ka mu'amla to aage se aage jaraha hai. Is ki tabeer jadeed se jadeed honi chaahiye. Albatta is ziman mein ye farq zaroor malhooz rehna chaahiye ke ek to *science* ke maidaan ke mahez nazriyaat (*theories*) hain jinhein musallama haqa'iq ka darja haasil nahi hai, jab ke ek wo cheezein hain jinki tajrubati tauseeq hochuki hai aur inhein ab musallama haqa'iq ka darja haasil hai. In donon mein farq karna hoga. Khuwahmakhuwah koi bhi nazariya saamne aajaye ya koi mafruza (*hypothesis*) manzar-e-aam par aajaye is par Qur'an ko mantabaq karne ki koshish karna say'i lahasil balke mazr shaye hai. Lekin usooli taur par hammein in cheezon ki tabeer mein aage se aage badhna hai. Aur Jahan tak deen ki amlī hisse ka ta'luq hai jise hum shari'at kehte hain, yani awamir wa nawahi, halaal wa haraam, hadood wa tazeeraat waghaira, in tamaam mu'amlaat mein hammein pēechē se pēechē jāna hoga, yahan tak ke Muhammad Rasool Allah ﷺ ke qadmaon mein apne aap ko pahuncha dijiye. Isliye ke deen isi ka naam hai. —*Bamustafa barsan khuwaish raa ke dein hama oust!*

7. FAHM-E-QUR'AN KELIYE JAZBA-E-INQELAAB KI ZAROORAT:

Fahm-e-Qur'an ke liye buniyadi usool aur buniyaadi hidayaat ya isharaat ke ziman mein Maulana Abu Al-Aala Maudoodi رحمته الله عليه ne ye baat badhi khoobsurti se *Tafheem Al-Qur'an* ke muqadme mein kahi hai ke Qur'an mahez nazriyaat aur khayalaat ki kitaab nahi hai ke aap kisi *drawing room* mein ya kutub khaane mein araam kursi par baith kar ise padhein aur iski saari baatein samajh jāyēin. Koi muhaqiq ya *research*

scholar dictionaries aur tafseeron ki madad se ise samajhna chaahe to nahi samajh sakega. Isliye ke ye ek daawat aur tehreek ki kitaab hai. Maulana marhoom likhte hain:

"-----*Ab bhala ye kaise mumkin hai ke aap sir-e-se naza-e-kufr wa deen aur mu'arka-e-Islam wa jahaliyat ke maidaan mein qadam hi na rakhein aur is kashmakash ki kisi manzil se guzarne ka aap ko itefaq hi na hua ho aur phir mabez Qur'an ke alfaaz padh padh kar iski saari haqeeqatein aap ke saamne benaqaab hojayein! Ise to poori tarah aap usi waqt samajh sakte hain jab ise lekar uthein aur daawat illalallaah ka kaam shuru karein aur jis jis tarah ye kitaab hidayat deti jayein usi tarah qadam uthte chale jayein -----*"

Qur'an Majeed ki bahut si badi ahem haqeeqatein uske baghair munkashaf nahi hogi, isliye Qur'an ek "Kitaab-e-inqelab" (*Manual of Revolution*) hai. Is Qur'an ne insaani jadd-o-jahed ke zariye azeem inqelab barpa kiya hai. Muhammad Rasool Allah ﷺ aur Aapke saathi ﷺ ek hazbullah the, ek jamat aur ek party the, unhone daawat aur inqelab ke tamaam marahil ko taaye kiya aur har marhale par iski munasibat se hidayat naazil hui. Ek marhala wo bhi tha ke hukm diya jaaraha tha ke maar khaao lekin haath mat uthaao [كُفُّوا أَيْدِيَكُمْ] *Kuffuu aaydi yakum*, (An-Nisa: 88) Phir ek marhala wo bhi aaya ke hukm de diya gaya ke ab aage badho aur jawab do, inhein qatal karo. Surah Al-Anfaal mein irshaad hua [وَأَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كَلِمَةً نَّهِيًا] *Wa qaatiluubum hatta laa takuun fitnatunw wa yakuunad diinu kullubuu lillaah*, (Aayat: 39) "Aur in se jung karte raho yahan tak ke fitna khatam hojaaye aur deen kul ka kul Allah ke liye hojaaye". Surah Al-Baqarah mein farmaya [وَأَقَاتِلُوهُمْ حَتَّىٰ تَفِئْتَهُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتَهُمْ] (Aayat: 191), *Waqtuluubum baysu saqiftumuuhum wa akhrijuuhum min baysu akhbrajuukum*, "Aur unko qatal kardo jahan kahin tum inko paao aur in hein nikaalo jahan se unhone tumko nikala hai".

Donon marahil mein yaqeenan farq hai, balke bazahir tazaar hai, lekin jaanna chaahiye ke ye ek hi jadd-o-jahed ke do mukhtaif marahil hain. Phir ek daayi jab daawat deta hai to jo masa'il ise darpesh hote hain inko ek aisa shakhs qata'an nahi jaan sakta jis ne us koche mein qadam hi nahi rakha hai. Ise kya ehshaas hoga ke Muhammad Rasool Allah ﷺ se ye kyun kaha jara hai:

Nuun wal qalami wamaa yasturuun. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ
 Maa anta bi'ni'mati rabbika bimajnuun.
 Wa inna laka la'ajran ghaira mamnuun. وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

Tarjuma: “Qasam hai qalm ki aur jo kuch likhte hain! Aap Apne Rab ke fazal se majnoon nahi hai. Aur Aapke liye to beinteha ajar hai”.

Yani ae Nabi ﷺ Aap mehzun aur ghamgheen na ho. Aap inke kehne se (Mu'az Allah) majnoon to nahi hojaayenge. Aise alfaaz jab kisi ko kahe jaate hain to iska hi dil jaanta hai ke is par kya guzarti hai. Andaza lagayein ke Quresh-e-Makkah se is qism ke alfaaz sunkar qalb-e-Mohammedi ﷺ par kya kaifiyat taari hoti hogi. Ye Qur'an hum par *reveal* nahi hosakta jab tak in ehsasaat wa kaifiyaat ke saath hum khud do chaar na ho. Jab tak ke hamari kaifiyaat wa ehsasaat iske saath mumasilat na rakhe hum kaise samjhenge ke kya kaha jaaraha hai aur kis kaifiyat ke andar kaha jaraha hai.

Medical College mein daakhil hone waale tulba sab se pehle jis kitaab se mutarif hote hain wo “*Manual of Dissection*” hain. Is mein hidayat hoti hai ke laash ke badan par yahan shugaf lagao aur khaal hataao to tumhein ye cheez nazar aayegi, yahan shugaf laago to tumhein falan shaye nazar aayegi, ise yahan se hataaoge to tumhein iske peeche falan cheez chupi hui nazar aayegi. Is etebaar se Qur'an Hakeem “*Manual of Revolution*” hai. Jab tak koi shakhs inqelabi jadd-o-jahed mein shareek nahi hoga Qur'an Hakeem ke mu'arif ka bahut bada khazana uske liye bandh rahega. Ek shakhs faqiha hai, mufti hai to wo faqih ehkaam ko zaroor iske andar se nikaal lega. Aapko maloom hoga ke baaz tafaseer “*Ehkaamul Qur'an*” ke naam se likhi gayi hain jin mein sirf unhi ayaat ke baare mein guftagu aur bahes hain jin se koi na koi faqih hukm mustanbat hota hai. Maslan hallat wa harmat ka hukm, kisi shaye ke farz hone ka hukm jis se amal ka mu'amla mutaliq hai. Baaqi to goya qasas hain, tareekhi haqa'iq wa waqiyaat hain. Yahan tak ke qissa-e-Aadam wa Iblees jo saat martaba Qur'an mein aaya hai ya imaani haqa'iq ke liye jo dala'il wa baraaheen hain unse koi guftagu nahi ki gayi balke sirf ehkaamul Qur'an jo Qur'an ka ek hissa hai, isi ko ehmiyat di gayi hai.

Qur'an ke tadreejan nuzool ka sabab ye hai ke sahib-e-Qur'an Muhammad ﷺ ki jadd-o-jahed ke mukhtalif marahil ko samjha

jaayein warna faqih ehkaam to muratib kar ke diye jaaskte the, jaisa ke Hazrat Moosa عليه السلام ko de diye gaye the. "Ehkaam-e-asbra" takhtiyon par kunda the jo Moosa عليه السلام ke supurd kardiye gaye. Lekin Muhammad صلى الله عليه وسلم ki inqelabi jadd-o-jahed jis jis marhale se guzarti rahi Qur'an mein us marhale ke mutaliq ayaat naazil hoti rahi. Tanzeel ki tarteeb ke andar muzammir asal hikmat yahi to hai ke An'Huzoor صلى الله عليه وسلم ki jadd-o-jahed, harkat aur daawat ke mukhtalif marahil saamne aajate hain. Ab bhi Qur'an ki bunyaad par aur minhaj inqelab-e-Nabwi صلى الله عليه وسلم par jo jadd-o-jahed hogi ise in tamaam marahil se hokar guzarna hoga. Chunache, kam az kam ye to ho ke ye jadd-o-jahed ko ilmi taur par faham ke liye insaan saamne rakhe. Agar ilmi etebaar se seeratun Nabi صلى الله عليه وسلم ka khaaka zehan mein maujood na ho to faham kisi darje mein bhi haasil nahi hoga. Fahem-e-haqeeqi to usi waqt haasil hoga jab aap khud is jadd-o-jahed mein lage hue hain aur wohi masail aapko pesh aarahe hain to ab maloom hoga ke ye muqaam ya marhala ya masaila wo tha jiske liye ye hidayat-e-Qur'ani aayi thi.

8. QUR'AN KE MINAZZIL MIN ALLAH HONE KA SABOOT:

Is ziman mein ye jaanna bhi zaroori hai ke Qur'an ki minazzil min Allah hone ka saboot kya hai. Yaad rakhiye ke saboot do qism ke hote hain. Kharji aur dakhili. Kharji saboot khud Muhammad Rasool Allah صلى الله عليه وسلم ka ye farmana hai ke ye kalaam mujh par naazil hua. Phir Aap صلى الله عليه وسلم ki shahadat bhi do haisiyaton se hai. Aap صلى الله عليه وسلم ki shakhsan shahadat numaya us waqt thi jab ke Qur'an naazil hua aur Huzoor صلى الله عليه وسلم khud maujood the. Wo log bhi wahan maujood the jinhone Aap ki (40) chalees saala zindagi ka mushaheda kiya tha, jinhein karobaari shakhsiyat ki haisiyat se Aap صلى الله عليه وسلم ke mu'amlaat ka tajruba tha. Jinke saamne Aap صلى الله عليه وسلم ki sadaqat, dayanat, amanat aur aifay-e-ahad ka poora anqasha maujood tha. Balke is se aage badhkar jinke saamne chehra-e-Mohammedi صلى الله عليه وسلم maujood tha. Saleem al-fitrat insaan Aap صلى الله عليه وسلم ka ru-e-anwar dekh kar pukaar uthta tha [سُبْحَانَ اللَّهِ مَا هَذَا بَوْجَدَ كَذَابٍ], *Sub'haanallaahi maa haazaa bi wajhi kazzaab*, "Allah paak hai, ye chehra kisi jhoote ka ho hi nahi sakta". To Huzoor صلى الله عليه وسلم ki shakhsiyat, Aap صلى الله عليه وسلم ki zaat aur Aap صلى الله عليه وسلم ki shahadat ke ye Qur'an mujh par naazil hua sab se bada saboot tha.

Is etebaar se yaad rakhiye ke Muhammad Rasool Allah صلى الله عليه وسلم aur Qur'an baham ek dusre ke shahid hain. Qur'an Muhammad صلى الله عليه وسلم ki

risalat par gawahi deta hai: [يَسَّ وَالْقُرْآنَ الْحَكِيمَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ] Yaasiin. *Walqur'aanil Hakiim. Innaka laminal mursaliin*, Qur'an gawahi deraha hai ke Aap ﷺ Allah ke Rasool hain aur Qur'an ke Minazzil Min Allah hone ka saboot zaat-e-Mohammedi ﷺ hai. Iska ek pehlu to wo hai ke nuzool-e-Qur'an ke waqt Rasool Allah ﷺ ki zaat, Aap ﷺ ki shakhsiyat Aap ﷺ ki seerat wa kirdaar, Aap ﷺ ka akhlaaq, Aap ﷺ ka wajood, Aap ﷺ ki shabiha aur chehra saamne tha. Dusra pehlu jo daymi hai aur aaj bhi hai wo Huzoor ﷺ ka wo kaarnaama hai jo tareekh ki anmit shahadat hai. Aap *H.G Weils, M.N Roy* ya *Doctor Michael Hart* se poochein ke wo kitna azeem kaarnaama hai jo Muhammad Rasool Allah ﷺ ne saranjaam diya. Aur Aap ﷺ khud keh rahe hain ke mera alaa-e-inqelaab Qur'an hai, yahi mera islaah aur asal taaqat hai, yahi meri quwwat ka sarchashma aur meri taseer ka manba hai. Is se badi gawahi aur kya hogi? Ye to Qur'an ke minazzil min Allah hone ki kharji shahadat hai. Yani "Huzoor ﷺ ki shakhsiyat". Shahadat ka ye pehlu Huzoor ﷺ ke apne zamane mein Aap ﷺ ki hayat-e-duniyawi ke dauraan zyada numaya tha. Aur jahan tak Aap ﷺ ke kaarnaame ka ta'luq hai us par to aqal dang rehjawti hai. Dekhiye *Michael Hart* Muhammad Rasool Allah ﷺ ke baare mein ye kehne par majboor hua hai:

"He was the only man in history who was supremely successful on both the religion and secular levels".

Yani tareekh insaani mein sirf wohi wahed shakhs hai jo secular aur mazhabi donon maidaanon mein intehayi kamiyaab rahe.

Aur Aap ﷺ ka ye irshaad hai ke ye Allah ka kalaam hai. To Kharji saboot goya batamaam wa kamwal haasil hogaya.

Qur'an ke minazzil min Allah hone ka dakhili saboot ye hai ke insaan ka dil gawahi de. Dakhili saboot insaan ka apna batini tajruba hota hai. Agar (1000) hazaar aadmi kahein cheeni meethi hai magar aapne na chakhi ho to aap kahenge ke jab itne log keh rahe hain meethi hai to hogi meethi. Zaahir hai ke ek (1000) hazaar aadmi mujhe kyun dhoka dena chaahenge, yaqeenan meethi hogi. Lekin "hogi" se aage baat nahi badhti. Albatta jab insaan cheeni ko chakh lein aur iski apni hass-e-zayeqa bata rahi ho ke ye meethi hai to ab "hogi" nahi balke "hai". "Hogi" aur "hai" mein darhaqeeqat insaan ke zaati tajrube ka farq hai. Afsos ye hai ke aaj ki duniya sirf kharji tajrubaat ko jaanti hai. Ek

tajruba is se kahin zyada mutebar hai aur wo batini tajruba hai, yani kisi shaye par aapka dil gawahi de. Iqbal ne kya khoob kaha hai.

*Tu Arab ho ya ajam ho tera laa illa ha illah
Laght-e-ghareeb jab tak tera dil na de ga'wahi!*

Laa ilaaha illallaah ke liye agar dil ne gawahi na di to insaan khuwah arbi al nasal ho, arbi zubaan jaanta ho, lekin is ke liye ye kalma laght-e-ghareeb hi hai, namanoos si baat hai, iske andar payust nahi hai, isko mutasir nahi karti. Qur'an insaan ki apni fitrat ko appeal karta hai aur insaan ko apne mann mein jhaankne ke liye amadaah karta hai. Wo kehta hai apne mann mein jhaanko, dekho to sahi, ghaur to karo: [أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ] (Surah Ibrahim, 10), "Kya tumhein Allah ke baare mein shak hai jo asmaanon aur zameen ka paida karne waala hai?" [إِنِّي لَأَنتُمْ لَكَشْهُدُونَ أَن مَعَ اللَّهِ إِلَهَةُ آخَرَى] (Surah Al-An'aam, 19), "A'innakum latash-haduuna anna ma'allaahi aalihatan ukhbraa, "Kya tum waqatan ye ga'wahi dete ho ke Allah ke saath koi aur ma'bood bhi hai?"

*Dekhna taqreer ki lazat ke jo us ne kaha
Mai ne ye jaana ke goya yahi mere dil mein hai!*

Alama Ibn-e-Qeem رحمته الله عليه ne is ki badi khoobsurat ta'beer ki hai. Wo kehte hain ke, bahut se log aise hain ke jab Qur'an padhte hain to yun mehsoos karte hain ke Mus'haf se nahi padh rahe hai balke Qur'an unke loh-e-qalb par likha hua hai, wahan se padh rahe hain. Goya fitrat-e-insaani ko Qur'an Majeed ke saath itni hum ahangī hojaati hai.

Hamare daur ke ek sufi buzrug kaha karte hain ke rooh-e-insaani aur Qur'an Hakeem ek hi gaaon ke rehne waale hain. Jaise ek gaaon ke rehne waale ek dusre ko pehchaante hain aur baham ansiyyat mehsoos karte hain aisa hi mu'amla rooh-e-insaani aur Qur'an Hakeem ka hai. Qur'an ko padhkar aur sunkar rooh-e-insaani mehsoos karti hai ke iksa manba aur sarchashma wohi hai jo mera hai, jahan se Mai aayi hoon ye kalaam bhi wahin se aaya hai. Yaqeenan is kalaam ka manba aur sarchashman wohi hai jo Mere wajood, Meri hasti aur Meri rooh ka manba aur sarchashma hai. Ye hum ahangī hai jo asal batini tajruba banjaaye tabhi yaqeen hota hai ke ye kalaam waq'etan Allah ka hai.



BAAB HAFTAM

AAJAZ-E-QUR'AN KE AHAM AUR
BUNIYAADI WAJOOH

Qur'an Aur Sahib-e-Qur'an ﷺ ka Bahami Ta'luq

Mai arz kar chuka hoon ke Qur'an Majeed aur Nabi Akram ﷺ dono ek dusre ke shahid hai. Qur'an ke minazzil min Allah hone ki sab se badi aur sab se mautebar kharji gawahi Nabi Akram ﷺ ki Apni gawahi hai. Aap ﷺ ki shakhsiyat, Aap ﷺ ka kirdaar, Aap ﷺ ka chehre anwar apni apni jagah par gawah hain. Hamare liye agar chehre, Aap ﷺ ki seerat aaj bhi zinda wa paidah hai, kitaabon mein darj hai, lekin ek mujassam insaani shakhsiyat ki surat mein Aap ﷺ hamare saamne maujood nahi hai, hum Aap ﷺ ke rooh-e-anwar ki ziyarat se mehroom hain. Taham Aap ﷺ ka kaarnaama zinda wa tabandah hai aur iski gawahi har shakhs deraha hai. Har maurakh ne tasleem kiya hai, har mufakkir ne maana hai ke tareeq-e-insaani ka azeem tareen inqelaab wo tha jo Huzoor ﷺ ne barpa kiya. Aap ﷺ ki ye azmath aaj bhi mubaran hai, ashkara hai, izhaar minash-shams hai. Chunache, Qur'an ke minazzil min Allah aur kalaam-e-Ilaahi hone par sab se badi kharji gawahi khud Nabi Akram ﷺ hai, aur Nabi Akram ﷺ ke Nabi aur Rasool hone ka sab se badh gawah, sab se bada shahid aur sab se bada saboot khud Qur'an Majeed hai. Is etebaar se ye dono jis tarah laazim wa malzum hain is ke liye mai Qur'an Kareem ke do muqamaat se isteshahaad kar raha hoon. Surah Al Bayyana mein farmaya:

*Lam yakunil laziina kafaruu min abhlil
kitaabi walmushbrikiina munfakkiina hattaa
taatiahumul bayyinah.*

لَوْ يَكُنُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّينَ
مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝

Tarjuma: "Ahl-e-kitaab mein se jin logaon ne kufr kiya aur mushrik baaz aane waale na the yahan tak ke un ke paas بَيِّنَةُ Bayyinah, aajaati".

"بَيِّنَةُ" Bayyinah, khuli aur roshan daleel ko kehte hain. Aisi roshan haqeeqat jisko kisi kharji daleel ki mazeed haajat na ho wo "بَيِّنَةُ" Bayyinah, hai. Jise hum apni guftagu mein kehte hain ke ye baat bilkul bayyin hai, bilkul wazeh hai, is par kisi qail wa qaal ki haajat hi nahi hai. Balke agar "بَيِّنَةُ" Bayyinah, par koi daleel laane ki koshish ki jaaye to kisi darje mein shak wa shuba to paida kiya jaasakta hai, is par yaqeen mein izaafa nahi kiya jaasakta. Aur ye بَيِّنَةُ Bayyinah, kya hai? farmaya:

Rasuulum minallaahi yathluu subufam **رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ۚ فِيهَا كُتُبٌ قَيِّمَةٌ**
 mutabbara. Fiiba kutubun qayyimah.

Tarjuma: “*Ek Rasool Allah ki jaanib se jo paak sahife padhkar sunata hai, jin mein bilkul raast aur daast tehreerein likhi hui ho*”.

Yahan Qur'an Hakeem ki surataon ko Allah ki kitaabon se tabeer kiya gaya hai, jo qayem wa dayem hain aur hamesha hamesha rehne waale hain. To goya Rasool Allah ﷺ ki shakhsiyat aur Allah ka ye kalaam jo un par naazil hua, dono milkar **بَيِّنَةٌ Bayyinah**, bante hain.

Mai ne Qur'an fehmi ka ye usool baarha arz kiya hai ke Qur'an Majeed mein ahem mazameen kam az kam do jagah zaroor aate hain. Chunache, iski nazeer Surat At-Talaq mein maujood hai. Iski aayat #10 in alfaaz par khatam hoti hai: [قَدْ أَنْزَلَ اللَّهُ عَلَيْكُمْ ذِكْرًا], *Qad anzalallaah ilaykum zikraa*, “*Allah ne tumhari taraf ek zikr naazil kardiya*”. Aur ye zikr kya hai? Farmaya:

Rasuulany yathluu alaykum aataatillaahi **رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ**
 mubayyinaatil liyukhrijal laziina aamanuu wa 'amilus saalihaati minaz zulumaaati ilan nuur. (At-Talaq, 11)

Tarjuma: “*Ek aisa Rasool jo tumhein padhkar sunaraha hai Allah ki ayaat jo har shaye ko roshan kardene waali (aur har haqeeqat ko mubarhan kardene waali) hain, ta'ake Imaan laane waalaon aur neik amal karne waalaon ko tareekiyon se nikaal kar roshni mein le aaye*”.

Yahan [آيَاتِ مُبَيِّنَاتٍ], *Aayaatin bayyinaati*, ke bajaye [آيَاتِ اللَّهِ مُبَيِّنَاتٍ] *Aayaatim mubayyinaati*, aaya hai. [بَيِّنٍ], *Bayyin*, Wo cheez hai jo khud roshan hai aur [مُبَيِّنٍ] *Mubayyin*, wo cheez hai jo dusri cheez ko roshan karti hai, haqa'iq ko ujagar karti hai. To yahan par zikr ki jo taaweel ki gayi ke [رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ] *Rasuulany yathluu alaykum aataatillaahi mubayyinaati*, is se wazeh hua ke Qur'an aur Muhammad Rasool Allah ﷺ ek dusre ke saath is tarah jude hue aur mile hue hain ke ek hayaat-yaati wajood (*Organic Whole*) bangaye hain. Ye ek dusre ke liye shahid bhi hain aur ek dusre ke liye *complimentary* bhi hain. Is hawale se ye dono haqeeqatein is tarah jama hain ke ek dusre se juda nahi ki jaasakti.

Muhammad Rasool Allah ﷺ ka Asal Muajizah: Qur'an Hakeem

Agli baat ye samjhe ke Nabi Akram ﷺ ki risalat ka asal saboot ya bilfaaz-e-deegar Aap ﷺ ka asal muajizah, balke wahed muajizah Qur'an Hakeem hai. Ye baat zara achchi tarah samajh lijiye. "Muajizah" ka lafz hamare haan bahut aam hogaya hai aur har kharq-e-aadat shaye ko muajizah shumaar kiya jaata hai. Muajizah ke lafzi mu'ane aajiz kardene waali shaye ke hain. Qur'an Majeed mein "Aajiz" maadah se bahut se alfaaz aate hain lekin hamare haan istelah ke taur par is lafz ko jo itelaq kiya jaata hai wo Qur'an Hakeem mein mustamil nahi hai. Balke Allah ke Rasoolon ko jo muajizaat diye gaye hain inhein bhi aayaat kaha gaya hai. Ambiya wa Russal Allah Ta'ala ki ayaat yani Allah ki nishaniyan lekar aaye.

Is etebaar se muajizah ka lafz jis mu'ane mein hum istemal karte hain, is mu'ane mein ye Qur'an Majeed mein mustamil nahi hai. Albatta wo tabayi khawaneen (*Physical Laws*) jinke mutabiq ye duniya chal rahi hai, agar kisi mauqe par wo toot jaaye aur inke toot jaane se Allah Ta'ala ki koi mashiyat-e-khusoosi zaahir ho to ise kharq-e-aadat kehte hain. Maslan khanoon to ye hai ke pani apni satah humwaar rakhta hai, lekin Hazrat Moosa عليه السلام ne apne asaa ki zarb lagayi aur samundar phat gaya, ye kharq-e-aadat hai, yani jo aadi khanoon hai wo toot gaya. "Kharq" phat jaane ko kehte hain, jaise Surah Al-Kahaf mein ye lafz aaya hai [خَرَقَهَا] *kharqaqaha*, yani is Allah ke bandeh ne jo Hazrat Moosa عليه السلام ke saath kashti mein sawaar the, kashti mein shagaaf daal diya. Pas! jab bhi koi tabayi khanoon tootega to wo kharq-e-aadat hoga. Allah Ta'ala in kharq-e-aadat waqeyaate ke zariye se bahut se khawaneen-e-qudrat ko todh kar apne khusoosi maashiyat aur khusoosi qudrat ka izhaar farmata hai. Aur ye baat hamare haan musallam hai ke is etebaar se Allah Ta'ala ka mu'amla sirf Ambiya ke saath makhsoos nahi hai balke Allah Ta'ala apne neik bandon mein se bhi jinke saath aisa mu'amla karna chaahe karta hai, lekin istelahan hum inhein karamaat kehte hain. Kharq-e-aadat ya karaamaat apni jagah par ek mustaqal mazmoon hai.

Muajizah bhi kharq-e-aadat hota hai, lekin Rasool ka muajizah wo hota hai jo daawe ke saath pesh kiya jaaye aur jis mein tahaddi (*challenge*) bhi maujood ho. Yani jise Rasool khud apni risalat ke saboot ke taur par pesh kare aur phir us mein muqable ka *challenge* diya jaaye. Jaise Hazrat Moosa عليه السلام ko Allah Ta'ala ne jo muajizaat ataa kiye in mein "yadeebza" phir aur "Asa" ki haisiyat asal muajizah ki thi. Waise ayaat aur bhi di gayi

thi jaisa ke Surah Bani Israel mein hai: [وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ] *Walaqad aatayna moosa tis'a aayaatim bayyinaat*, "Aur beshak humne Moosa ko nau roshan nishaniyan di". Magar ye us waqt ki baat hai jab Aap ﷺ abhi Misr ke andar the phir jab aap ﷺ Misr se nikle to asaa ki karamaat zaahir huein ke iski zarb se samundar phat gaya iski zarb se chataan se baarah chashme phoot padein. Ye tamaam cheezein kharq-e-aadat hai, lekin asal muajizeh do the jinko Hazrat Moosa ﷺ ne daawe ke saath pesh kiya ke ye meri risalat ka saboot hai.

Jab Aap ﷺ Firaun ke darbaar mein pahunche aur Aapne Apni risalat ki daawat pesh ki to daleel-e-risalat ke taur par farmaya ke Mai iske liye sanad [سُلْطَانٌ مُّبِينٌ] *Sultaanum mubiin*, bhi lekar aaya hoon. Firaun ne kaha ke laao pesh karo to Aap ﷺ ne ye do muajize pesh kiye. Ye do muajize jo Allah ki taraf se Aap ﷺ ko ataa kiye gaye, Aap ﷺ ki risalat ke sanad the. Is mein tahaddi bhi thi. Lehaza muqabla bhi hua aur jadugaraon ne pehchaan bhi liya ke ye jaadu nahi hai, muajizah hai. Muajizah jis maidaan ka hota hai use usi maidaan ke afraad hi pehchaan sakte hain. Jab jadugaraon ka Hazrat Moosa ﷺ se muqabla hua to aam dekhne waalaon ne to yahi samjha hoga ke ye bada jadugar hai aur ye chote jadugar hain, iska jadu zyada taaqatwar nikla, iske asaa ne bhi saanp aur azdaha ki shakal ikhtiyaar ki thi aur in jadugaraon ki rasiyon ne chaddiyon ne bhi saanpon ki shakal ikhtiyaar karli thi, albatta ye zaroor hai ke iska bada saanp baaqi tamaam saanpon ko nigal gaya. Yahi wajah hai ke majmua imaan nahi laaya, lekin jadugar to jaante the ke unke fun ki risayi kahan tak hai, isliye un par ye haqeeqat munkashaf hogayi ke ye jadu nahi hai, kuch aur hai.

Isi tarah Qur'an Hakeem ke muajizah hone ka asal ehssaas Arab ke shu'ara, khateebon aur zubaandanon ko hua tha. Aam aadmi ne bhi agarche, mehsoos kiya ke ye khaas kalaam hai bahut pur-t'aseer aur meetha kalaam hai, lekin iska muajizah hona yani aajiz kardene waala mu'amlah to isi tarah saabit hua ke Qur'an Kareem mein baar baar *challenge* diya gaya ke is jaisa kalaam pesh karo. Is etebaar se jaan lijiye ke Rasool Allah ﷺ ka asal muajizah Qur'an hai.

Aap ﷺ ke kharq-e-aadat muajizaat to beshumaar hain. Shaqq-e-Qamar Qur'an Hakeem se saabit hai, lekin ye Aap ﷺ ne daawe ke saath nahi dikhaya na hi is par kisi ko *challenge* kiya, balke Aap ﷺ se jo mutalibe kiye gaye the ke Aap ﷺ ye ye kar ke dikhayein, un mein se koi baat Allah Ta'ala ke haan manzoor nahi hui. Allah chaahta to unka

mutalba poorā karadeta lekin un matlabaon ko tasleem nahi kiya gaya. Albatta kharq-e-aadat waqeyaāt beshumaar hain. Jaanwaron ka bhi Aap ﷺ ki baat ko samajhna aur Aap ﷺ se aqeedat ka izhaar karna bahut mushkil hai. Hajjatulwidah ke mauqe par 63 oonton ko khud Huzoor ﷺ ne Apne haath se nahar kiya tha. Qataar mein (100) sau oont khade kiye gaye the. Riwayaat mein aata hai ke ek oont jab girta tha to agla khud aage aajata tha. Isi tarah “Sutoon-e-hannana” ka mu'amlā hua. Huzoor ﷺ Masjid-e-Nabwi ﷺ mein khajoor ke ek ta-ne ka sahara lekar khutba irshaad farmaya karte the, magar jab is maqsad ke liye manbar banadiya gaya aur Aap ﷺ pehli martaba manbar par khade hokar khutba dene lage to us sukhe hue ta-ne mein se aisi awaaz aayi jaise koi bachcha bilak bilak kar ro raha ho, isi liye to ise “hannana” kehte hain. Aise hi kayi mauqe par thoda khaana bahut se logaon ko kifayat kar gaya.

In kharq-e-aadat waqeyaāt ko baaz aqliyat pasand (*Rationalists*) aur *science* mizaaj ke haamil log tasleem nahi karte. Peechle zamane mein bhi log inka inkaar karte rahe hain, is par Maulana Rome ne khoob farmaya hai ke:

Falsafi ko munkir-e-hannana ast

Az harwaas-e-ambiya begana ast!

Bahr-e-haal kharq-e-aadat waqeyaāt Huzoor ﷺ ki hayaat-e-tayyaba mein bahut hain. (Tafseel dekhna ho to “Seeratun Nabi ﷺ” Az Maulana Sabli ki ek zakheem jild sirf Huzoor ﷺ ke kharq-e-aadat waqeyaāt par mushtamil hai) lekin jaisa ke upar guzra, muajizah daawe ke saath aur saalat ke saboot ke taur par hota hai.

Qur'an Majeed mein is ki dusri misaal Hazrat Esa عليه السلام ki aayi hai ke Aap ﷺ logaon se farmate hain ke dekho Mai murdon ko zinda kar ke dikha raha hoon. Mai gaare se parinde ki surat banata hoon aur Mai us mein phoonk maarta hoon to Allah ke hukm se udhta hua parindah banjaata hai. Kharq-e-aadat ka mu'amlā to ghair Nabi keliye bhi hosakta hai. Allah Ta'ala apne neik bandon ke liye hi is tarah ke halaat paida karsakta hai. Unka Allah ke haan jo muqaam wa martaba hai iske izhaar ke liye karamaat ka zahoor hosakta hai. Ye cheezein bayeed nahi hai, lekin Ambiya ki karamaat ko arf-e-aam mein “muajizaat” kaha jata hai aur ghair Ambiya aur auliya ke liye “Karamaat” ka lafz istemaal hota hai, lekin muajizah wo hai jise Allah ka Rasool daawe ke saath pesh kare aur *challenge* kare.

Ye baat ke Qur'an Majeed hi Huzoor ﷺ ka asal muajizah hai, do etebaraat se Qur'an mein bayan ki gayi hai. Ek masbat andaaz hai, jise Surah Yaseen ki ibtedayi ayaat mein farmaya: [يَسَّ وَالْقُرْآنِ الْحَكِيمِ ۚ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ] Yaasiin. *Walqur'aanil Hakiim. Innaka laminal mursaliin*, "Qasam hai Qur'an Hakeem ki aur qasam ka asal faidah shahadat hota hai yani garwah hai ye Qur'an Hakeem) ke yaqeenan (ae Muhammad ﷺ) *Aap Allah ke Rasool hain*". Khitaab bazahir Huzoor ﷺ se hai, halanke Huzoor ﷺ ko ye batana maqsood nahi hai, balke mukhatibeen yani ahl-e-arab aur ahl-e-Makkah ko sunaya jaaraha hai ke ye Qur'an shahid hai ye saboot hai, ye daleel-e-qatayi hai ke Muhammad ﷺ Allah ke Rasool hain ye Qur'an pukaar pukaar kar Muhammad Rasool Allah ﷺ ki risalat ka saboot pesh kar raha hai.

Iske alawa Qur'an Hakeem ke chaar muqamaat aur hain jin mein yahi aayat [إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ], *Innaka laminal mursaliin*, muqadar hai agarche, bayaan nahi hui. Surah Su'aad ka aghaaz hota hai:

Su'aad walqur'aani ziz zikr. Balil laziina ص وَالْقُرْآنِ ذِي الذِّكْرِ ۚ بَلِ الَّذِينَ كَفَرُوا فِي إِزْزَاتِنَا وَ شِقَاقٍ ﴿١﴾
kafaruu fii izzatinw wa shiqaaq. (Su'aad 11)

Tarjuma: "Su'aad, qasam hai is Qur'an ki jo nasihat yaad dahani waala hai. Lekin wo log ke jo munkir hai, ghumand aur zidd mein pade hue hain".

Yahan "Su'aad" ek harf hai, lekin is se aayat nahi bani, jab ke "Yaseen" ek aayat hai. Surah Su'aad ki pehli aayat qasam par mushtamal hai. "Bal" se jo dusri aayat shuru ho rahi hai ye sabit kar rahi hai ke maqsam-e-aaliya (jis cheez par qasm khayi jarahi hai) yahan mehzuf hai aur wo [إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ], *Innaka laminal mursaliin*, hai. Goya ke ma'nan ise yun padha jaayega: [..... كَفَرُوا] [بَلِ الَّذِينَ كَفَرُوا] [إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ] [ص وَالْقُرْآنِ ذِي الذِّكْرِ ۚ], *Su'aad walqur'aani ziz zikr (Innaka laminal mursaliin) Balil laziina kafaruu....*, isi tarah Surah Qaaf mein hai: [إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۚ] [بَلِ عَجْبًا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ] [ق وَالْقُرْآنِ الْمَجِيدِ ۚ], *Qaaf, wal qur'anil majiid, (Innaka laminal mursaliin), bal 'ajibuu an jaa'ahum munzirum minhum....*

Aise hi do suratein Az-Zakhrif aur Ad-Dukhaan "Haa Meem" se shuru hoti hain. Inki pehli do ayaat bilkul ek jaisi hain: [حَمَّ وَالْكَبَّ ابْنِينَ ۚ], *Haa meem. Wal kitaabil mubiin*. Pehli aayat hurf-e-maqa,at par dusri aayat qasam par mushtamil hai. Iske baad muqassam-e-aaliya mehzuf maanna padhega. Goya:

Haa Meem. Wal kitaabil mubiin.
 [Innaka laminal mursaliin] Inna
 ja'alnaahu qur'aanan 'arabiyyal
 la'allakum ta'qiluun.

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ﴿١٥٠﴾ [إِنَّكَ لَمِنَ الْمُرْسَلِينَ]
 إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

aur

Haa Meem. Wal kitaabil mubiin. [Innaka
 laminal mursaliin] Inna anzalnaahu
 fii laylatim mubaarakatin inna kunnaa
 munziriin.

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ﴿١٥٠﴾ [إِنَّكَ لَمِنَ الْمُرْسَلِينَ]
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿١٥١﴾

Ye ek asloob hai ke Muhammad Rasool Allah ﷺ ki risalat ko saabit karne ke liye Qur'an ki qasam khayi gayi, yani Qur'an ki gawahi aur shahadat pesh ki gayi. Ye is baat ko kehne ka ek asloob hai ke Huzoor ﷺ ki risalat ka asal saboot ya Aap ﷺ ka asal muajizah Qur'an hai.

Qur'an ka Daawa aur Challenge

Pehle guzar chuka hai ke muajize mein tahaddi (*challenge*) bhi zaroori hai aur daawa bhi. Lehaza muqamaat gin lijiye jin mein *challenge* hai ke agar tumhara khayal hai ke Muhammad ﷺ ka kalaam hai, insaani kalaam hai jise Muhammad ﷺ ne khud gadd liya hai, ye unki apni ikhtera hai to tum muqabla karo aur aisa hi kalaam pesh karo. Qur'an Majeed mein aise paanch muqamaat hain. Surat At-Toor mein farmaya:

Am yaquuluuna taqa'wwalahu, bal laa
 yuminuun. Falyatur bihadiisim mislibii
 in kaanu saadiqiiin. Am khuliquu min
 ghai sha'in am humul khaaliquun.

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿١٥٢﴾ فَلْيَأْتُوا
 بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿١٥٣﴾ أَمْ خُلِقُوا مِنْ
 غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿١٥٤﴾

Tarjuma: "Kya unka ye kehna hai ke ye Muhammad ﷺ ne khud gadd liya hai? balke haqeeqat ye hai ke ye maanne to tayaar nahi. Phir chaahiye ke wo isi tarah ka koi kalaam pesh karein agar wo sachche hain".

تَقَوْلُ. يَتَقَوْلُ Qaala, yaquulu, ka mu'ane hai *kehna*. Jabke يَقُولُ ka mafhoom hai takalluf kar ke kehna, yani mehnat kar ke kalaam mauzu karna (jis ke liye angrezi mein *composition* ka lafz hai). To kya unka khayal hai ke ye Muhammad ﷺ ne khud kehliya hai? Haqeeqat ye hai ke ye maanne ko tayaar nahi, lehaza is tarah ki kat hujatiyan kar

rahe hain. Agar ye sachche hain to aisa hi kalaam pesh karein. Aakhir ye bhi insaan hain, in mein bade bade shura aur bade qaadir-al-kalaam khateeb maujood hain. In mein wo shura bhi hain jinko dusre shura sajda karte hain. Ye sab ke sab milkar aisa kalaam pesh kare. Surah Bani Israel mein farmaya gaya:

Qul la'inij tama'atil insu waljinnu قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا
alaa any yaatu bimisli haazal بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
qur'aani la yatuuna bimislibihii walaaw بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾
kaana ba'zuhum liba'zin zahiira.

Tarjuma: “(Ae Nabi ﷺ! inse) kehdiyiye ke agar tamaam jins wa ins jama hojaaye (aur apni poori quwwat wa salabiyat aur apni tamaam zahanat aur fatanat, qadral kalaami ko jama kar ke koshish kare) ke is Qur'an jaisi kitaab pesh karein to wo harghiz aisi kitaab nahi laa sakege chaahe wo ek dusre ki kitni hi madad karein”.

Ye to bahaisiyat majmu'i poore Qur'an Majeed ki nazeer pesh karne se makhloq ke aajiz hone ka daawa hai jo Qur'an Majeed ne do muqamaat par kiya hai. Surah Yunus mein is se zara neeche utar kar, jise bar sabil-e-tanazzal kaha jaata hai, farmaya ke poore Qur'an ki nazeer nahi laa sakte to aisi dus suratein hi gadd kar le aao! irshaad hua:

Am yaquuluuna-fataaru, qul faatuu أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ
bi'asbri suwarim mislibihii muftarayaatinw مُفْتَرِيَةٍ وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ
wad'uu manis tata'tum min duunillaahi كُنْتُمْ صَادِقِينَ ﴿١٣﴾
in kuntum saadiqiin. (Hood, 13)

Tarjuma: “Kya ye kehnte hain ke ye Qur'an khud gadd kar le aaya hai? (Ae Nabi ﷺ! Inse) kehiye pas! tum bhi dus suratein banakar le aao aisi hi gadi hui aur bula lo jisko bula sako Allah ke siwa agar tum sachche ho”.

Is ke baad dus se neeche utar kar ek Surat ka challenge bhi diya gaya:

Am yaquuluuna-fataaru, qul faatuu أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُوْرٍ مِّثْلِهِ
bisuratim mislibihii wad'uu manis وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
tata'tum min duunillaahi in kuntum صَادِقِينَ ﴿٣٨﴾
saadiqiin. (Yousnus, 38)

Tarjuma: “Kya ye keh te hain ke ye Qur'an khud banakar le aaya hai? (Ae Nabi ﷺ! In se) kahiye pas! tum bhi ek surat banakar le aao aisi hi aur bula lo jisko bula sako agar tum sachche ho”.

Ye chaaro muqamaat to Makki surataon mein hain. Pehli Madani surat “Al-Baqarah” hai is mein bade ehtemaam ke saath ye baat kahi gayi hai:

Wa in kuntum raybim mimma nazzalnaa وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ
alaa'abdinaafatuubisuratim mim mislibii, مِّنْ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ
wad'uu shuhadaa'akum min duunillaahi كُنْتُمْ صَادِقِينَ ۚ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
in kuntum saadiqiin. Fa'il lam taf'aluu التَّارِثِيْنَ وَفُؤُدَهَا النَّاسِ وَالْأَجْرَةَ ۗ أَعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾
walan taf'aluu fattaqun naaral latii *waquuduhan naasu wal hijaara, u'iddat lilkaafiriin.* (Al-Baqarah, 23-24)

Tarjuma: “Agar tum logaon ko shak hai is kalaam ke baare mein jo humne apne bande par naazil kiya hai (ke ye Allah ka kalaam nahi hai) to is jaisi ek surat tum bhi (mauzu kar ke) le aao aur apne tamaam madadgaaron ko bula lo (in sabko jama karlo) Allah ke siwa agar tum sachche ho. Aur agar tum aisa na kar sako aur tum harghiz aisa na kar sakoge, to bacho us aag se jiska eindhan aadmi aur pathar honge, ye munkiron ke liye tayaar ki gayi hai”.

Yahan ye wazeh kiya jaaraha hai ke haqeeqat mein tum sachche nahi ho, tumhara dil gawahi deraha hai ke ye insaani kalaam nahi hai, lekin chunke tum zubaan se tanqeed kar rahe ho aur jhutla rahe ho to agar waq'etan tumhein shak hai to is shak ko rafa karne ke liye hamara ye *challenge* maujood hai.

Ye hai Qur'an Majeed ke muajize hone ke do asloob. Ek musbat andaaz hai ke Qur'an gawah hai is par ke ae Muhammad! ﷺ Aap Allah ke Rasool hain aur dusra andaaz *challenge* ka hai ke agar tumhe iske kalaam-e-Ilaahi hone mein shak hai to is jaisa kalaam tum bhi banakar le aao.

Qur'an kis kis Etebaar se Muajizah hai?

Ab is ziman mein teesri zeil bahes ye hogi ke Qur'an Majeed kis kis etebaar se muajizah hai. Ye mazmoon itna wasee aur itna matnuwa'a al-ittraaf hai ke “Wajoooh-e-ajaaz Al-Qur'an” par poori kitabein likhi gayi hain. Zaahir baat hai is waqt is ka ehaata maqsood nahi hai, sirf moti moti baatein zikr ki jaati hain.

Asal shaye to iski taseer-e-qalb hai ke ye dil ko lagne waali baat hai. Iska asal ajaaz yahi hai ke ye dil ko jaakar lagti hai bashart ye ke padhne waale ke andar ta'ssub, zidd aur hatt dharmi na ho aur ise zubaan se itni waqfiyat hojaaye ke barah-e-raast Qur'an is ke dil par utar sake. Ye Qur'an ke ajaaz ka asal pehlu hai. Lekin izaafi taur par jaan lijiye ke jis waqt Qur'an naazil hua us waqt ke etebaar se iske muajizah hone ka numayan aur humtar pehlu is ki adbiyyat, iski fasahat wa balaghat, is mein alfaaz ka intekhaab, bandishein aur tarkeebein, iski mithaas aur iska sooti aahang hai. Ye darhaqeeqat nuzool ke waqt Qur'an ke muajizah hone ka sab se numayan pehlu hai.

Yahan ye baat pesh-e-nazar hai ke har Rasool ko usi tarz ka muajizah diya gaya jin cheezon ka us ke zamane mein sab se zyada charcha aur shaghaf tha. Hazrat Moosa عليه السلام ke zamane mein jaadu aam tha lehaza muqable ke liye Aap عليه السلام ko do cheezen digayi jin se Aap عليه السلام jadugaron ko shikast de sakein. Huzoor صلى الله عليه وسلم ne jis qaum mein apni daawat ka aghaaz kiya us qaum ka asal zauq qudrat-e-kalaam tha. Wo kehte the ke asal mein bolne waale to hum hi hain, baaqi duniya goongi hai, inki zubaan daani ka ye aalam tha ke wo apni pasand ki ashya ke naam rakhna shuru karte to hazaaron naam rakh dete. Chunache, arbi mein sheer wa talwaar ke liye paanch paanch hazaar alfaaz hain. Ghode aur oont ke liye la tedaad alfaaz hain. Ye unki qadar al-kalaami hai ke kisi shaye ko uski har adaa ke etebaar se naya naam de dete. Ghoda unki badi mehboob shaye hai, lehaza uske namaloom kitne naam hain. Shaer wa shayari mein unke zauq wa shauq ka ye aalam tha ke unke haan salaana muqable hote the ta'ake is saal ke sab se bade sha'er ka ta'yyun kiya jaaye. Shur'aa apne apne qaseede likh kar laate the. Muqabla hota tha. Phir jab faisla hota tha ke kiska qaseeda sab par baazi legaya hai to baaqi tamaam shur'aa iski azmath ke etraaf ke taur par usko sajda karte the. Phir wo qaseeda Khaana-e-Kaaba ki dewar par latka diya jaata tha ke ye hai is saal ka qaseeda. Chunache, is tarah ke saat qaseede Khaana-e-Kaaba mein awazein kiye gaye the jinhein (سَبْعَةٌ مُعَلَّقَةٌ) *Sab'atu mu'allaqaa*, kaha jaata tha. (سَبْعَةٌ مُعَلَّقَةٌ) *Sab'atu mu'allaqaa*, ke aakhri sha'ir Hazrat Labaid رضي الله عنه the jo imaan le aaye. Imaan laane ke baad unhone shaer kehne chord diye. Hazrat Omer رضي الله عنه ne in se kaha ke Ae Labaid! ab aap shair kyun nahi kehte? To jawab mein unhone bada pyara jumla

kaha ke (أَبْعَدَ الْقُرْآنِ) *a'ba'dal qur'aani*, yani *kya Qur'an ke nuzool ke baad bhi?* Ab kisi ke liye kuch kehne ka mauqa baaqi hai? Qur'an ke ajaane ke baad koi apni fasahat wa balaghat ke izhaar ki koshish kar sakta hai? goya zubaanein bandh hogayi, un par taale padh gaye, Mulk Al-Shur'aa ne shair kehna chod diye.

Jin logaon ki maadri zubaan arbi hai wo aaj bhi Qur'an ke is ajaaz ko mehsoos kar sakte. Ghair arab logaon ke liye isko mehsoos karna mumkin nahi hai. Agar koi apni mehnat se arbi adab ke andar Maulana Ali Miyan ki si muharat haasil kar le to wo waq'etan isko mehsoos kar sakega aur iski tehseen kar sakega ke fasahat aur balaghat mein Qur'an ka kya muqaam hai. Hum jaise logaon ke liye ye mumkin nahi hai, albatta iska sooti ahang hum mehsoos karsakte hain. Waqeya ye hai ke Qur'an ki qiraat ke andar ek muajizana taseer hai jo qalb ke andar ajeeb kaifiyat paida kardeti hai. Qur'an ka sooti ahang hamari fitrat ke taaron ko chedhta hai. Qur'an ki ye muajizana taseer aaj bhi waisi hai jaisi nuzool-e-Qur'an ke waqt thi. Is mein marwar-e-ayyaam se koi farq waq'e nahi hua.

Qur'an ki fasahat wa balaghat, iski adbiyyat, azubat aur iske sooti ahang ki muajizana taseer par mustazaad ahad-e-hazir Qur'an ke ajaaz ke ziman mein jo cheezein bahut numayan hokar saamne aati hain un mein se ek cheez to wo hai jiska Qur'an Majeed ne ek bade sareeh alfaaz mein zikr kiya hai:

Sanuriihim aa'yaatina fil aafaaqi wafii سُرُّرِهِمْ اِيْتِنَا فِي الْاَفَاقِ وَفِيْ اَنْفُسِهِمْ
anfusahim hattaa yatabayyana lahum حَتَّى يَتَّبِعِنَ لَهُمْ اِنَّهُ الْحَقُّ ط
annahul haqqu (Haa Meem Sajdah, 53)

Tarjuma: "Hum anqareeb inhein apni ayaat dikhayenge afaaq mein bhi aur unki apni jaanon mein bhi yahan tak ke ye baat un par wazeh hojaayegi ke ye Qur'an haq hai".

Is aayat-e-mubarika mein ilm-e-insaani ke da'iera mein *science* aur *technology* ki taraqi aur jadeed ikteshafaat wa inkeshafaat ki taraf ishaara hai. Ye ayaat-e-afaaqi hain. Francsi surgeon Doctor Morris Bukai ka pehle bhi hawala diya ja chuka hai ke Qur'an ka mutala karne ke baad

usne kaha ke mera dil is par mutmayeen hogaya hai ke is Qur'an mein koi baat aisi nahi hai jise *science* ne ghalat saabit kiya ho. Albatta us daur mein jab ke insaan ka apna zehni zarf wasi nahi hua tha, uloom-e-insaani aur maloomaat-e-insaani ka da'iera mehdood tha, is waqt sciensi isharaat ki haamil ayaat-e-quraniya ka kya mafhoom samjha gaya, wo baat aur hai. Kalaam Allah hone ke etebaar se asal ehmiyat to Qur'an ke alfaaz ko haasil hai. Doctor Morris Bukai ne Qur'an ka Taurat ke saath taqabal kiya hai! Taurat se muraad (*Old Testaments*) hai. Anajeel-e-arba jo Hazrat Esa عليه السلام ki taraf mansoob hain, un mein to kayi cheezein aisi hain jo ghalat saabit ho chuki hain. Anajeel main zyada tar akhlaaqi mu'aaz hain ya phir Hazrat Esa عليه السلام ke swanah hayaat hain. Taurat mein ye mubahes maujood hain ke kayenaat kaise paida hui, Allah ne kaise use banaya. Mukhtalif *sciensi phenomena* is mein maujood hain.

Aap ko maloom hai ke *physics* mein aaj sab se zyada ahem mauzu jis par tehqeeq horahi hai yahi hai ke kayenaat kaise wajood mein aayi, ibtedayi halaat kya the aur baad-azaan in mein kya tabdeeliyan hui. Doctor Morris Bukai ne is etebaar se mehsoos kiya ke Taurat mein to aisi cheezein hain jo ghalat saabit ho chuki hain, is liye ke asal Taurat to chehti sadi qabl-e-Maseeh hi mein goom hogayi thi. Bakht-e-Nasar ke hamle mein Yaroshalam ko tahes nahes kardiya gaya aur Haikle Sulemani ki eent se eent baja di gayi, iski buniyaadein tak khod daali gayi aur Yaroshalam ke basne waale cheh laakh ki tedaad mein qatal kardiye gaye jab ke Bakht-e-Nasar cheh laakh ko qaidi banakar bhed bakriyon ki tarah haankte hue apne humraah babil legaye. Chunache, Yaroshalam mein ek mutanaffis baaqi na raha. Aap andaza kare, agar ye adaad wa shumaar sahi hai to Hazrat Maseeh عليه السلام se bhi cheh sau saal qabl yani aaj se 2600 baras qabl Yaroshalam barah laakh ki abaadi ka shaher tha aur is shaher par kya qayamat guzri hogi. Iske baad se wo asal Taurat duniya mein nahi hai. Moosa عليه السلام ko jo ehkaam-e-ashra (*Ten Commandments*) diye gaye the wo pathar ki takhtiyon par likhe hue the. Ye takhtiyon bhi lapaata hogayi aur baaqi Taurat ka wajood bhi baaqi na raha. Qur'an Hakeem mein (صُحُفِ اِبْرَاهِيمَ وَمُوسَى) *Suhufi Ibraahim wa Moosa* ka zikr hai Moosa عليه السلام ke sahife paanch hain jo Ahad Naama qadeem (*Old Testament*) ki pehli paanch kitaabein hain. Sanaha-e-Yaroshlam ke qareeban dedh sau baras baad logaon ne Taurat ko apni

yaadaashton se muratib kiya. Chunache, us waqt ki Nau-e-insaani ki zehni aur amlī satah jo thi wo is par laazmi taur par asar andaaz hui.

Doctor Morris Bukai ke alawa mai Doctor Keith L. Moore, ka hawala bhi de chuka hoon ke wo Qur'an Hakeem mein ilm-e-janain se mutaliq ishaara paakar kis qadar hairaan hua ke ye maloomaat (1400) chaudah sau baras pehle kahan se aagaye! *Physical science* ke mukhtalif feild hain, in mein jaise jaise ilm-e-insaani taraqi karta jaayega ye baat mazeed mubarhan hoti chali jaayegi ke ye kalaam-e-haq hai aur ye kalaam muzahir-e-tabe'i ke etebaar se bhi haq sabit horaha hai. Ye ek wazeh saboot hai ke ye Qur'an Allah ka kalaam hai aur Muhammad Rasool Allah ﷺ Allah ke Rasool hain.

Ahd-e-haazir ke etebaar se Qur'an Hakeem ke ajaaz ka dusra ahem-tar pehlu iski hidayat-e-amlī hai. Is mein infaradi zindagi se mutaliq bhi mukamil hidayaat hain aur insaani akhlaaq wa kirदार aur insaan ke rawaiye ke baare mein bhi poori tafseelaat maujood hain. Infaradi zindagi se mutaliq ye tamaam cheezein sabeqa Ambiya ki taleemaat mein bhi maujood hain. Ye akhlaaqi aqdaar waise bhi fitrat-e-insaani ke andar maujood hain. Qur'an ka apna kehna hai: **[قَالَهُمْهَا فُجُورًا وَتَقْوَاهَا]**, *Fa'alhamabaa fujuurabaa wa taqwaabaa*, (Ash-Shams, 8) yani *nafs-e-insaani ko albaami taur par ye maloom hai ke fujoor kya hain aur taqwa kya hai*. Parhezgaari kise kehte hain aur badkaari kise kehte hain. Albatta Qur'an Majeed ka ajaaz ye hai ke is mein adal wa qast par mubni ijtemayi nizaam diya gaya hai jis mein intehayi tawazun rakha gaya hai.

Insaan ghaur kare to maloom hoga ke nau-e-insaani ko teen bade bade aqdaar haye laynahal (*dilemmas*) darpesh hain jo tawazun ke mutaqaazi hain aur in mein adam-tawazun se insaani tamaddun fasaad aur bighaad ka shikaar hai. In mein pehla aqdaar-e-laynahal ye hai ke mard aur aurat ke haqooq wa fara'iz mein kya tawazun hai? Dusra ye ke sarmaya aur mehnat ke mabain kya tawazun hai? Phir teesra ye ke fard aur riyasat ya fard aur ijtemai'at ke mabain haqooq wa fara'iz ke etebaar se kya tawazun hai? In teeno mu'amlaat mein tawazun qayem karna intehayi mushkil hai. Agar fard ko zara zyada azaadi de di jaati hai to anaar ki *chaos* phelti hai. Azaadi ke naam par duniya mein kya kuch

horaha hai! Dusri taraf agar fard ki azaadi par qadgine aur bandishein laga di jayein to wo radd-e-amal hota hai jo *communism* ke khilaaf hua. Fitrat-e-insaani aur tabiyat-e-insaani ne ye qadgine qubool nahi kiye aur inke khilaaf baghawat ki.

Aurat aur mard ke haqooq ke mabain tawazun ka mu'amlah bhi intehayi hasaas hai. Is meezaan ka palda agar zara sa mard ki jaanib jhuka diya gaya to aurat ki koi haisiyat nahi rehti, wo bilkul bhed bakri ki tarah mard ki malkiyat ban kar rehjaati hai, iska koi tashakhkhus nahi rehta aur wo mard ki jooti ki nok qaraar paati hai. Lekin agar dusra palda zara sa jhuka diya jaaye to aurat ko jo haisiyat miljaati hai wo qaumon ki qismaton ke liye tabahkun sabit hoti hai. Is se khandaani idarah khatam hojaata hai aur ghar ke andar ka chain wa sukoon barbaad hokar rehjaata hai. Is ki sab se badi misaal Scande Newain mumalik hain. Maashi aur iqtesaadi etebaar se ye kaha jaasakta hai ke rooh-e-arzi par agar jannat dekhni ho to in mumalik ko dekhlia jaaye. Wahan ke shaheriyon ki bunyaadi zarooriyaat kis umdeghi ke saath poori horahi hain! Wahan ilaaj aur ta'leem ki sahuhiyat sab ke saath eksan hai aur is ziman mein khairaat (*charity*) par palne waalaon aur *tax* adaa karne waalaon ke mabain koi farq wa tafawat nahi hai. Lekin in mumalik mein mard aur aurat ke haqooq ke mabain tawazun barqarar nahi rakha gaya jis ke natije mein khandaan ka idarah mazmahel hua, balke toot phoot kar khatam hogaya aur ghar ka sukoon napaid hogaya. Chunache, aaj khudkashi ki sab se zyada shara Sweden mein hai. Isliye ke ghar ka chain khatam hojaane ke ba'as asaab par shadeed tanaao hai.

Allah ka shukar hai ke hamare haan khandaan ka idarah barqarar hai. Agarche, yahan par bhi naam nihaad taur par bahut oonchi satah ke logaon ke haan to wo suratein paida hogayi hain taham majmuyi taur par hamare haan khandaan ka idarah abhi kaafi had tak mehfooz hai. Is ziman mein Qur'an Majeed mein lafz "Sukoon" istemal hua hai. Surah Al Rome ki aayat 21 mulaheza ho:

Wa min aayaatihii an khalaaq lakum min anfusikum azwaajal litaskunuu ilayha waja'ala baynakum marwaddatanw wa rahmaa.
(Al-Rome, 21)

وَمِنَ الْآيَاتِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ

Tarjuma: 'Aur iski nishaniyon mein se ye hai ke is ne tumbare liye tumbare hi nou se jode banaye, ta'ake tum inke paas sukoon haasil karo aur tumbare darmiyaan mohabbat aur rehmat paida kardi.

Agar insaan ko ye sukoon nahi milta to agarche, iske khaane peene ki zarooriyaat, jinsi taskeen aur dusri zarooriyaat-e-zindagi khoob poori horahi ho lekin zindagi insaan ke liye jahanum banjayegi.

Mazkura balaa (3) teen aqdah haye laynahal mein se maashiyaat ka masla sab se mushkil hai. Sarmaye ko zyada khul khelne ka mauqa denge to surat-e-haal ek inteha ko pahunch jaayegi aur mazdoor ka badtareen istehasaal hoga, jab ke mazdoor ko zyada haqooq de denge to sarmaye ko koi tahafuz haasil nahi rahega. Agar *nationalisation* hojaaye to logaon mein kaam karne ka jazba hi nahi rehta. Aapko maloom hai ke hamare haan *nationalisation* ke baad kya hua! Russ (*Russia*) ki iqtesaadi mout ki ahem wajah yahi *nationalisation* thi. To ab sarmaye aur mehnat mein tawazun ke liye kya shakal ikhtiyaar ki jaaye? Ye hai darhaqeeqat ahad-e-haazir mein Qur'an ki hidayat ka ahem tareen hissa! Aaj is par bharpur tawajah markuz karne ki zaroorat hai. *Physical science* se Qur'an ki haqaniyyat ke saboot khud ba khud milte chale jayenge. Jaise jaise *science* taraqi kar rahi hai naye naye goshe saamne arahe hain aur in se saabit horaha hai ke ye Qur'an haq hai. Lekin aaj zaroorat is amal ki hai ke Qur'an Hakeem ne umraniyat-e-insaniya aur ijtemayaat maslan iqtesadayaat, siasiyaat aur samajiyaat ke ziman mein jo adl-e-ijtemayi diya hai isko mubarhan kiya jaaye. Alama Iqbal ke ye do shaer isi haqeeqat ki numayendagi kar rahe hain:

Har kuja beni jahan-e-rang wa bu

Aan ke az khaakash barweed aarzu!

Ya ze noor-e-Mustafa ﷺ oo raa babasat

Ya hunuz andar talaash-e-Mustafa ﷺ ast!

Yani duniya mein jo *social* inqelaab aaya hai iski saari chamak damak aur roshni ya to noor-e-Mustafa ﷺ hi se musta'ar aur makhuz hai ya phir insaan chaar-o-nachaar Huzoor ﷺ ke laaye hue hi nizaam ki taraf bad raha hai. Wo dayein bayein ki thokrein aur afraat-o-tafreet ke dhakke khaa kar ladkhada ta hua chaar-o-na-chaar isi manzil ki taraf jaaraha hai jahan Muhammad Rasool Allah ﷺ aur Qur'an Hakeem ne ise pahunchaya tha.

Ahd-e-Haazir Mein Ajaaz-e-Qur'an Ka Muzahir:

ALAMA IQBAL

Wajoooh-e-ajaz-e-Qur'an ke ziman mein ek baat arz kar raha hoon ke mere nazdeek ahd-e-hazir mein Qur'an ke ajaz ka sab se bada muzahir Alama Iqbal ki shakhsiyat hai. Mai ne arz kiya tha ke Qur'an Hakeem ziman wa makaan ke ek khaas tanazur mein aaj se (1400) chudah sau baras qabl naazil hua tha. Iske awwaleen mukhatib arab ke ajad, dihaati, baddu aur na-khuwandah log the jinhein Qur'an ne (أُمِّيَّيْن) *Ummiyyiin*, aur (قَوْمًا لَّدَا) *Qaumal luddaa*, qaraar diya hai. Lekin is Qur'an ne inke andar bijli dauda di. Unke zehan, qalb aur rooh ko mutasir kiya, phir un mein walwala paida kiya, inke baatin ko munawar kiya. Inki shakhsiyaton mein inqelaab aaya aur afraad badal gaye. Phir unhone aisi quwwat ki haisiyat ikhtiyaar ki ke jis ne duniya ko ek naya tamaddun, nayi tehzeeb aur naye khuwaneen dekar ek naye daur ka aghaaz kiya--- lekin (20th) beeswi sadi mein Alama Iqbal jaisa ek shakhs jis ne waqt ki aala tareen satah par ilm haasil kiya, jisne maghrib aur mashriq ke falsafe padh liye, jo qadeem aur jadeed donon ka jaame tha, jo *Germany* aur *Englistaan* mein jaakar falsafa padhta raha, usko is Qur'an ne is tarah *possess* kiya aur is par is tarah apni chaap qayem ki ke is ke zehan ko sukoon mila to sirf Qur'an Hakeem se aur iski tashangi-e-ilm ko asoodgi haasil hosaki to sirf kitaab Allah se. Goya baqaal khud unke.

Na kabin jahan mein amaan mili, jo amaan mili to kahan mili

Mare jurm-e-khaana kharaab ko tere afw-e-bandah nawaz mein!

Mera ek kitaabcha "*Alama Iqbal aur Hum*" ek arse se shaye hota hai. Ye meri ek taqreer hai jo mai ne Aitchison College mein 1973 mein ki thi. Is mein mai ne Alama Iqbal ke liye channd istelahaat istemal ki hain. "*Iqbal aur Qur'an*" ke unwaan se mai ne Alama Iqbal ko:

1. Azmath-e-Qur'an ka nishaan.
2. Waqif-e-martaba wa muqaam-e-Qur'an, aur
3. Daa'i illal Qur'an ke khitabaat diye hain.

Mai Alama Iqbal ko us daur ka sab se bada tarjumaan Al-Qur'an samajhta hoon. Qur'an Majeed ke uloom wa maroof ki jo tabeer Alama Iqbal ne ki hai is daur mein koi dusri shakhsiyat iske aas paas bhi nahi pahunchi. In se logaon ne cheezein musta'ar li hain aur phir unko bade paimaane par phelaya hai. In hazraat ki ye khidmat apni jagah qaabil-e-qadar hai, lekin fikri etebaar se wo tamam cheezein Alama Iqbal ke zehan ki paidawaar hain.

Mazkura bala kitaabche mein mai ne Maulana Ameen Ahsan Islaahi Sahab ki gawahi bhi shaye ki hai. Kayi saal pehle ka waqeya hai ke Maulana aankhon ke operation ke liye khanqah-Dograan se Lahore aaye hue the aur operation mein kisi wajah se takheer horahi thi. Ghar se bahar hone ki wajah se unka likhne padhne ka silsila mu'attal hogaya. Taham fursat ke un ayaam mein Maulana ne Alama Iqbal ka pooraa pooraa Urdu aur Farsi kalaam dubara padhliya. Uske baad inhone iske baare mein mujh se do taseer bayaan kiye. Maulana ka pehla taseer to ye tha ke “*Qur'an Hakeem ke baaz muqamaat ke baare mein mujhe kuch maan sa tha ke mai ne inki tabeer jis asloob se ki hai shayed koi aur na kar sake. Lekin Alama Iqbal ke kalaam ke mutale se maloom hua ke wo inki tabeer mujh se bahut pehle aur mujh se bahut behtar kar chuke hain!*” Maulana Islaahi Sahab ka dusra taseer ye tha ke “*Iqbal ka kalaam padhne ke baad mera dil baitsa gaya hai ke agar aisa huda-khuwan is ummat mein paida hua, lekin ye ummat tas se mas na hui to hama-shama ke karne se kya hoga!*” Jo qaum Alama Iqbal ke kalaam se harkat mein nahi aayi ise kaun harkat mein la sakega?

Waqeya ye hai ke mere nazdeek is daur ka sab se bada tarjuma Al-Qur'an aur sab se bada daa'i illalqur'an Alama Iqbal hai. Is liye ke ye Qur'an Majeed ki azmath ka jis geerayi aur gehrayi ke saath ehshaas Alama Iqbal ka hua hai meri maloomaat ki had tak (agarche, mere maloomaat mehdood hain) is darje Qur'an ki azmath ka inkashaaf kisi aur insaan par nahi hua. Jab wo Qur'an Majeed ki azmath bayaan karte hain to aisa mehsoos hota hain ke ye unki deed aur unka tajruba hai, kyun ke jis andaaz se wo baat bayaan karte hai wo takalluf aur awaard se maawra andaaz hota hai. Mulaheza kijiye Alama Iqbal Qur'an Majeed ke baare mein kya kehte hain:

*Aan kitaab-e-zinda Qur'an-e-Hakeem
Hikmat-e-oo laa yazaal ast-o-qadeem
Nuskha-e-israar-e-takween-e-bayaan
Be sabaat az qotash gird sabaat
Hurf-e-oo raa raib ne, tabdeel ne
Aaya ash sharminda-e-taaweel ne
Faash goyam aancha dar dil muzamir-e-ast
Ain kitaab-e-neesat cheezein deegar ast
Misl-e-haq panaah wa ham paida sat ain*

Zinda wa paidah wa goya ast ain

Chun bajaan dar raft jaan deegar shud

Jaan chu deegar shad jahan deegar shud!

“Wo zinda kitaab hai, Qur'an Hakeem, jiski hikmat lazawaal bhi hai aur gadeem bhi!

Zindagi ke wajood mein aane ka khazina, jiski hayaat afroz aur quwwat bakhsh taseer se be sabaat bhi sabaat wa dawam haasil karsakte hain.

Iske alfaaz mein na kisi shak wa shuba ka sha'eba hai na radd-o-badal ki gunja'ish. Aur iski ayaat kisi taarweel ki mohtaj nahi. (Is kitaab ke baare mein) jo baat mere dil mein posheeda hai ise a'laniya hi keh guzroon? Haqeeqat ye hai ke ye kitaab nabi kuch aur hi shaye hai!

(Ye Kitaab-e-Hakeem) jab kisi ke baatin mein sarayat karjaati hai to uske andar ek ingelab barpa hojaata hai, aur jab kisi ke andar ki duniya badal jaati hai to iske liye poori duniya hi ingelab ke zad mein aajaati hai”.

Qur'an Hakeem ke baare mein mazeed likhte hain:

Sad jahan-e-taaza dar aayat-e-aoust

Asar haan pechidah dar anaat-e-aoust!

“Iski ayaaton mein senkdoan taaza jahan abaad hain aur iske ek ek lambe mein beshumaar zamane maujood hain”. (Goya har zamane mein ye Qur'an ek nayi shaan aur nayi aan baan ke saath duniya mein aaya hai aur aata rahega).

Ab aap Alama Iqbal ke teen ash'aar mulaheza kijiye jo inhone Nabi Akram ﷺ se munajat karte hue kahe in se aapko andaza hoga ke inhein kitna yaqeen tha ke mere fikr ka manba Qur'an Hakeem hai. Chunache, “Masnawi israar wa ramuz” ke akahri mein “Arz-e-haal-e-musanif bahuzoor rehmatulil aalameen ﷺ” ke zeil mein yahan tak likh diya ke:

Gar dillam aina-e-be-johar ast

War babarfam ghair-e-Qur'an muzmir ast

Pardah-e-namus-e-fikram chaak kan

Ain qayabaan raa zakharam paak kan!

Roz-e-mehshar khuwar wa ruswa kan mara!

Benaseeb az bosa paakan mara!

“Agar mere dil ki misaal is aine ki si hai jis mein koi jobar hi naho aur agar mere kalaam mein Qur'an ke siwa kisi aur shaye ki tarjumani hai, to (Ae Nabi ﷺ!) Aap mere namus-e-fikr ka pardah khud chaak farmade aur is chaman ko mujh aise khaar se paak karde. (Mazeed baraan) hashar ke din mujhe khurwaar wa ruswa kardein aur (sab se badhkar ye ke) mujhe apni qadam boski ki sa'adat se mehbroom farma dein!”

Mai ne apni imkaani had tak Qur'an Hakeem ka poori bareek baniyi se mutale'a kiya hai aur is par ghaur-o-fikr aur sonch bichaar kiya hai. Mai ne Alama Iqbal ka Urdu aur Farsi kalaam bhi padha hai. Iske baad mai ne ye baat record karani zaroori samjhi hai ke Alama Iqbal ke baare mein mai ne jo baat 1973 mein kahi thi aaj bhi mai isi baat par qayem hoon ke “is daur mein azmtah-e-Qur'an aur martaba wa muqaam-e-Qur'an ka inkashaaf jis shiddat ke saath aur jis darje mein Alama Iqbal par hua shayed hi kisi aur par hua ho”. Aur ye ke mere nazdeek is daur ka sab se bada tarjuma Al-Qur'an aur daa'i illalqur'an Iqbal hai. Alama Iqbal musalmaanon ki Qur'an se doori par marsiya kehte hain:

Jaanta hoon mai ye ummat haamil-e-Qur'an nahi

Hai wobi sarmaya daari bandah momin ka dein!

Musalmaanon ko Qur'an ki matwajah karte hue kehte hain:

Baa yaatish tara kaare jaz ain neest

Ke az yaaseen-e-aao aasaan bameri!

“Is Qur'an ke saath tumhara iske siwa aur koi sarokaar nahi raha ke tum kisi shakhs ko aalim-e-naza mein is ki Surah Yaseen sunado ta'ake iski jaan asaani se nikal jaye”.

Hamare haan Sufi aur wa'az hazraat ne Qur'an ko chord kar apni majlis aur apne wa'az ke liye kuch aur cheezeon ko muntakhab karliya hai, to is par Iqbal ne kis qadar dardnaak marsiye kahe hain aur kis qadar sahi naqsha kheencha hai:

Sufi-e-peshmina posh-e-haal mast

Az sharab-e-naghma-e-qawwal mast

Aatish az sha'er-e-araaqi dar dalash

Dar nami saazad ba Qur'an mehfalash

Aur

Waaz-e-daastan zan wa afsaana band

Mu'ane oo past wa hurf-e-oo buland

Az khateeb wa dailami giftar-e-oo

Baza'eef wa shaaz wa mursal kaar-e-oo!

“Adna libaas mein malboos aur apne haal mein mast sufi qawwaal ke naghme ki sharaab hi se madhosh hai. Iske dil mein Araaqi ke kisi shaer se to aag si lag jaati hai lekin iski mehfil mein Qur'an ka kahin guzar nahi! (Dusri taraf) wa'az ka haal ye hai ke haath bhi khoob chalta hai aur samaa bhi khoob baandh deta hai aur iske alfaaz bhi purshikwah aur buland wa baala hai, lekin mu'ane ke etebaar se nihayat past aur halke! Is ki saari guftagu (bajaye Qur'an ke) ya to khateeb baghdaadi se makhuz hoti hai ya imaam dailmi se aur iska saara sarokaar bas za'eef, shaaz aue mursal hadeeson se reh gaya hai!”

Alama Iqbal ke nazdeek musalmaanon ke zawaal wa azmahalaal ka aur ummat-e-musallima ka nakbat wa iflaas aur zillat wa khuwari ka asal sabab Qur'an se doori aur kitaab-e-Ilaahi se bu'ad hi hai. Chunache, jawab-e-shikwah ka ek sha'er mulaheza kijiye:

Wo zamane mein mu'azaz the musalmaan hokar

Aur tum khuwar hue tareek-e-Qur'an hokar!

Baad mein isi mazmoon ka a'adaah Alama marhoom ne Farsi mein nihayat purshikwah alfaaz aur had darja dard angez aur hasrat ameez piraye mein yun kaha:

Khuwar az mehjuri-e-Quran shadi

Shikwah sanj-e-gardish-e-dauraan shadi

Ae chu shabnam barzameen aftandah

Dar baghal daari kitaabein zinda!

“(Ae musalmaan!) Teri zillat aur ruswayi ka asal sabab to ye hai ke tu Qur'an se door aur beta'luq hogaya hai, lekin tu apni is zabu-haali par ilzaam gardish-e-zamana ko de raba hai! Ae wo qaum ke jo shabnam ke manind zameen par bikhri hui hai (aur paaon tale raoundhi jaarahi hai)! Uth ke teri baghal mein ek kitaab-e-zinda maujood hai (jiske zariye tu dubara baam-e-urooj par pahunch sakti hai)”.

Mai apna ye taseer ek baar phir dohra raha hoon ke asr-e-haazir mein Qur'an ki azmath jis darja un par munkashaf hui thi, mai apni mehdood maloomaat ki had tak kehne ko tayaar hoon ke wo mujhe kahin aur nazar nahi aati. Mere nazdeek Alama Iqbal daur-e-haazir mein ajaaz-e-Qur'an ka ek azeem mazhar hain.



BAAB HASHTUM

QUR'AN MAJEEED SE HAMARA TALUQ:

Qur'an "Hablullaah" hai!

Jab hum kehte hain ke Qur'an "Hablullaah" hai to iske kya mu'ane hai. "Habl" ke ek mu'ane rassi ke hain aur yahi asal mu'ane hain. Surah Al-Lahab mein ye lafz aaya hai: [حَبْلٌ مِّن مَّسَدٍ], *Hablum mim masad*, yani *Maunij ki bati hui rassi*. Imaam Raghīb رحمته الله عليه ne is ki tabeer ki hai: (استعير للوصل ولكل ما يتوسل به الى شيء) Yani *kisi shaye se judne ke liye aur jis shaye se juda jaaye iske liye iste'aratan ye alfaaz istemaal hota hai*. Ahad, qaul wa qaraar aur misaaq do fareeqon ko baham jod deta hai. Chunache, ye lafz ahad ke mu'ane mein bhi aata hai aur Qur'an Hakeem mein ye aise ahad ke liye aaya hai jis se kisi ko aman mil raha ho, hifazat aur amaan haasil horahi ho. Surah Al-e-Imran (aayat 112) mein Yahud ke baare mein irshaad hua:

Zuribat alayhimuz zillatu ayna maa suqifuuu illa bihablim minallaabi wa hablim minnaasi wabaa'uu bighazabim minallaabi wa zuribat alayhimul maskanat.
(Al-Imran, 112)

ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ اَيْنَ مَا تَقِفُوا اِلَّا بِحَبْلِ
مِّنَ اللّٰهِ وَحَبْلِ مِّنَ التَّائِسِ وَبَاۗءُوۡ بِغَضَبٍ
مِّنَ اللّٰهِ وَضَرَبَتْ عَلَيْهِمُ السَّكَنَةَ ؕ

Tarjuma: "Ye jahan bhi paaye gaye in par zillat ki maar hi padi, siwaye iske ke kabin Allah ke zimma ya insaanon ke zimma mein panaah milgayi. Ye Allah ke ghazab mein ghar kar chuke hain, in par mohataji aur kam himmati mussalat kardi gayi hai".

Goya khud apne bal par, apne paa'on par khade hokar, khud mukhtari ki asaas par unke liye izzat ka mu'amla is duniya mein nahi hai. Ye Qur'an Majeed ki peshen goyi hai aur maujooda riyasat Israel iska wazeh saboot hai. America agar ek din ke liye bhi apni hifazat hatale to Israel ka wajood baaqi nahi rahega".

Qur'an Majeed mein ahl-e-Imaan se farmaya gaya hai: [وَاعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيعًا], *Wa'tasimuu bihablillaahi jami'aa*, (Al-Imran: 103) "Allah ki rassi ko mazbooti se pakadh lo sab milkar". Albatta "Hablullaah" kya hai? Qur'an mein iski sarahat nahi hai. Aur Qur'an Majeed mein poori tarah se jo baat wazeh na ho majmal ho iski tashreeh aur tabayin-

e-Rasool Allah ﷺ ka farz-e-mansabi hai. Azroye alfaazi Qur'ani: [وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ], *Wa anzalnaa ilaykaz zikra litubayyina linnaasi maa nuzzila ilayhim*, (An-Nahl: 44) *"Aur humne (Ae Nabi ﷺ) Aapki taraf Az-zikar naazil kiya ta'ake jo cheez aapke liye utaari gayi hai Aap un par wazah karein"*. Chuna che, Hadees-e-Nabwi ﷺ mein ye sarahat maujood hai ke "Hablullaah" Qur'an Majeed hai. Sahi Muslim mein Hazrat Zaid Bin Arqam رضى الله عنه se marwi ye hadees naqal hui hai ke Rasool Allah ﷺ ne irshaad farmaya:

أَلَا وَإِنَّ تَارِكٌ فِيكُمْ تَقْلِينَ، أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ

Tarjuma: *"Aagaah rabo! Mai tumhare mabain do khazane chorde jaaraha hoon, un mein se ek Allah ki kitaab hai wohi Hablullaah hai"*.

Qur'an Hakeem ke baare mein Hazrat Ali رضي الله عنه se ek taweel hadees marwi hai jis mein alfaaz aaye hain: (هُوَ حَبْلُ اللَّهِ الْمَتِينُ) *"Ye Qur'an hi Allah ki mazboot rassi hai"*. Ye riwayat Sunan Tirmizi aur Sunan Darmi mein maujood hai. Mazeed baraan Hazrat Abdullah Bin Omer رضي الله عنه se jo riwayat razeen mein aayi hai is mein bhi yahi alfaaz hain: (هُوَ حَبْلُ اللَّهِ الْمَتِينُ) *"Ye Qur'an hi Allah ki mazboot rassi hai"*. Sunan Darmi mein Hazrat Abdullah Ibn-e-Masood رضي الله عنه se riwayat hai ke Allah ke Rasool ﷺ ne irshaad farmaya: (إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللَّهِ وَالنُّورُ الْمُبِينُ) *"Yaqeenan ye Qur'an Hablullaah aur Noor-e-mubeen hai"*.

Qur'an ko "Rassi" kis etebaar se kaha gaya hai, is ke do pehlu hain. Ek to banda is rassi ke zariye Allah se judta hai. Ye rassi hamme Allah se jodne waali hai. "Ta'luq ma-Allah" aur "Taqarrub ilallaah" donon tasawwuf ki istelahein hain. Ta'luq ke mu'ane hain latak jaana. "Alaq" latki hui shayke ko kehte hain. "Ta'luq ma-Allah" ka mafhoom hoga Allah se latak jaana, Allah se chimat jaana, Allah ke saath jud jaana. Isi tarah "taqarrub ilallaah" ka matlab hai Allah se qareeb se qareeb tar hone ki koshish karna. Sulook aur tareeqat ka maqsad yahi hai. Tareeq ma-Allah mein izaafe aur taqarrub ilallaah ka mausar tareen aur sahal tareen zariya Qur'an Hakeem hai.

Is etebaar se do hadeesein mulaheza kijiye. Ek ke Rawi Hazrat Abdullah Bin Masood رضي الله عنه hain. Hadees ke alfaaz hain:

الْقُرْآنَ حَبْلُ اللَّهِ الْمَبْدُودُ مِنْ السَّمَاءِ إِلَى الْأَرْضِ

Tarjuma: *"Ye Qur'an Allah ki rassi hai jo aasman se zameen tak tani hui hai"*.

Yahi Alfaaz Hazrat Zaid Bin Arqam رضي الله عنه se marfu'a bhi riwayat kiye gaye hain. Yani agar Allah se judna hai, Allah se ta'luq qayem karna hai to is Quaran ko mazbooti ke saath thaam lo, is se tum Allah se jud jaoge, Allah ka qurb haasil karloge.

Dusri mu'ajam kabeer Tibrani ki badi pyari riwayat hai. Is mein in alfaaz mein naqsha keencha gaya hai ke Huzoor صلى الله عليه وسلم apne hujre se bar'amaad hue to Aap صلى الله عليه وسلم ne masjid ke goshe mein dekha ke kuch Sahaba رضي الله عنهم Qur'an ka muzakira kar rahe the, Qur'an ko samajh aur samjha rahe the. Huzoor صلى الله عليه وسلم inke paas tashreef laaye aur bada pyara sawal kiya:

اَلَسْتُمْ تَشْهَدُونَ اَنْ لَا اِلَهَ اِلَّا اللهُ وَاَنْتَ رَسُوْلُ اللهِ وَاَنْ هَذَا الْقُرْآنُ جَاءَ مِنْ عِنْدِ اللهِ؟

Tarjuma: “Kya tum is baat ki garwahi nabi dete ke Alalh ke siwa koi ma'bood nabi aur Mai, Allah ka Rasool hoon aur ye Qur'an Alalh ke paas se aaya hai?”

Sahaba رضي الله عنهم ka jawab iske siwa aur kya hosakta tha: **بَلَى يَا رَسُوْلَ اللهِ!** (Yani “Kyun nabi ae Allah ke Rasool صلى الله عليه وسلم hum iske garwah hain!” is par Aap صلى الله عليه وسلم ne farmaya:

فَاَسْتَبْشِرُوا فَاِنْ هَذَا الْقُرْآنُ ظَرْفُهُ بِأَيْدِيكُمْ وَظَرْفُهُ بِيَدِ اللهِ

Tarjuma: “Pas! tum khushiyen maanao isliye ke ye Qur'an wo shaye hai jis ka ek sira tumhare haath mein hai aur dusra sira Allah ke haath mein hai”.

In ahadees-e-mubarika se “*Hablullaah*” ka ye tasawur wazeh hojaata hai ke ye Allah ke saath judne waali shaye hai.

Abhi humne jis hadees ka mutale'a kiya is mein Qur'an Hakeem ke liye (جَاءَ مِنْ عِنْدِ اللهِ), ke alfaaz aaye hain, ke ye Qur'an Allah ke paas se aaya hai. Mustadrak Haakim aur marasil Ibn-e-Dawood mein Hazrat Abu Zar Ghafari رضي الله عنه se Rasool Allah صلى الله عليه وسلم ki ye hadees naqal hui hai.

اِنَّكُمْ لَا تَرْجِعُونَ اِلَى اللهِ بِشَيْءٍ اَفْضَلَ مِنْهَا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنُ

Tarjuma: Tumlog Allah Ta'ala ki taraf ruju aur iske yahan taqarrub is cheez se badhkar kisi aur cheez se haasil nahi karsakte jo khud usi Allah Ta'ala se nikli hai, yani Qur'an Majeed.

Darhaqeeqat Qur'an chunke Allah ka kalaam hai aur kalaam mutakallam ki siffat hota hai, To is se badh kar qareeb hone ka koi aur zariya ho hi nahi sakta. Chunache, jab koi shakhs Qur'an padhta hai to goya wo Allah se humkalaam hota hai. Hazrat Abdullah Bin Mubarak رضي الله عنه tab'a tabeyeen ke daur ki shakhsiyat hain. Unhone apna mamool banaliya tha ke saal mein cheh mahine sarhadon par jihaad mein shareek hote. Us daur mein Darul Islam ki sarhadein badh rahi thein aur iske liye jihaad jaari tha. Jab ke cheh mahine Aap رضي الله عنه ghar par guzaarte aur is arse mein logaon se milne jhulne se hattal imkaan gareez karte. Sirf namaz bajam'at ke liye masjid mein aate baaqi waqt ghar par hi rehte. Kisi ne kaha ke Abdullah! Aap tanhayi pasand hogaye hain, tanhayi se aapki tabiyat uktati nahi? Unhone farmaya: "Kya tum us shakhs ko tanha samajhte ho jo Allah se humkalaam hota hai aur Rasool Allah صلى الله عليه وسلم ki sohbat se faizyaab hota hai?" Log hairaan hue ke ye kya kehrahe hain. Jab iski wazahat talab ki gayi to farmaya ke dekho jab mai akela hota hoon to Qur'an padhta hoon ya hadees padhta hoon. Jab Qur'an padhta hoon to Allah se humkalaam hota hoon aur jab hadees padhta hoon to Rasool Allah صلى الله عليه وسلم ki sohbat se faizyaab hota hoon. Tum mujhe tanha na samjho.

Deewana-e-chaman ki sereen nahi hai tanha

Aalim hai in gulaon mein phoolaon mein bastiyan hain!

Masnad Ahmed, Tirmizi, Abu Dawood, Nisayi, Ibn-e-Majah aur Sahi Ibn-e-Hibban mein Hazrat Abdullah Bin Amro رضي الله عنه se ye hadees-e-nabwi صلى الله عليه وسلم se manqul hai:

يُقَالُ لِصَاحِبِ الْقُرْآنِ أَفْرَأُ وَأَرْتَقِي وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا
فَإِنَّ مَنَزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا

Tarjuma: "(Qayamat ke din) sahib-e-Qur'an se kaha jaayega ke Qur'an Shareef padhta jaa aur (jannat ke darjaat par) chardhta jaa, aur teher teher kar padh jaisa ke duniya mein teher teher kar padhta tha. Pas! tera muqaam wohi hai jahan aakhri aayat par pahunche".

Lekin wazeh rahe ke sahib-e-Qur'an se muraad sirf Hafiz-e-Qur'an ya hamare haan paaye jaane waale qaari nahi hain, balke wo hafez aur qaari muraad hain jo Qur'an ke ilm wa hikmat se bhi waqif hain isko padhte bhi hain aur is par amal pira bhi hain. Jannat mein is Qur'an ke zariye inke darjaat mein taraqi hoti chali jaayegi aur inka aakhri muqaam wahan mu'ayyan hoga jahan inka sarmaya Qur'an

khatam hoga. To waqeya ye hai ke taqarrub ilallaah aur wasal ilallaah ka mausar tareen zariya Qur'an Hakeem hai. Mai ne isi liye Imaam Raghīb رحیب ke alfaaz ka hawala diya tha ke "Habl" ka lafz wasal ke liye iste'aratan istemal hota hai aur ye har us shaye ke liye istemal hoga jiske zariye kisi shaye ke saath joda jaaye. Is mu'ane mein Hablullaah Qur'an Majeed hai. Agar *parachute* ki misaal saamne rakhein to jumla imaaniyaat is Qur'an ke saath is tarah jude hue hain jis tarah *parachute* ki chatri ki rassiyan neechे aakar ek jagah jud jaati hain. Jab *parachute* khulta hai to iski chatri kis qadar wasi hoti hai, lekin is ki saari rassiyan ek jagah aakar judi hui hoti hain. Bilfaaz-e-deegar imaaniyaat ke jitne bhi shobe hain wo sab ke sab Qur'an ke saath mansalak hain. Chunache, Qur'an par ye yaqeen matloob hai ke ye insaani kalaam nahi hai, balke iska manba aur sar chashma wohi hai jo meri rooh ka manba aur sarchashma hai. Ye kalaam bhi zaat-e-Baari Ta'ala hi se saadir hua hai aur meri rooh bhi Allah hi ke amr-e-kun ka zahoor hai. Is andaaz se Qur'an par yaqeen, Allah Ta'ala par yaqeen aur Qur'an laane waale Muhammad Rasool Allah ﷺ par yaqeen matloob hai. ("*Haqeeqat-e-imaan*" ke mauzu par meri paanch taqreer mein ye mazmoon aachuka hai).

Ek Imaan to taqlidi hai, yani ghair sha'oori Imaan, ke ek yaqeen ki kaifiyat paida hojaati hai chahe wo aala wajah al-baseerat na ho, aur wo bhi bahut badi daulat hai, lekin is se kahin zyada qeemti Imaan wo hai jo aala wajah al-baseerat ho. Azroye alfaaz Qur'ani

*Qul haazihii sabiilii ad'uu ilallaah,
alaa basiiratin anaa wamanit
taba'ani.*

(Yousuf, 108)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ
أَنَا وَمَنْ اتَّبَعَنِي

Tarjuma: "Ae Nabi ﷺ! Kehdijiye ke ye mera raasta hai, mai Allah ki taraf bulata hoon samajh bojh kar aur jo mere saath hain (wo bhi)".

Aala wajah Al-baseerat imaan yani sha'oori imaan, aktasabi imaan aur haqeeqi imaan ka wahed manba aur sarchashma Qur'an Hakeem hai. Maulana Zafar Ali Khan bahut hi saada alfaaz mein ek bahut badi haqeeqat bayan kar gaye hain:

Wo jins nabi imaan jise le aaye dukaan-e-falsafa se

Dhoonde se milegi aaqil ko ye Qur'an ke siparaon mein!

Aaqil yani ghaur wa fikr karne waale aur sonch bichaar karne waalaon ke liye imaan ka manba wa sarchashma sirf Qur'an Hakeem hai.

Qur'an Hakeem ke "Hablullaah" hone ka ek dusra pehlu bhi hai aur wo ye ek ahl-e-imaan ko jodne waali rassi, inko baham ek dusre se baandh dene waali shaye, inko baniyan-e-marsus banane waali cheez ye Qur'an hai. Isliye ke Qur'an Majeed mein jahan Allah ki rassi ko mazbooti ke saath thaamne ka hukm aaya hai wahan iske saath hi baham mutafariq hone se roka gaya hai. Farmaya: [وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا], *Wa'tasimuu bibablillaahi jamiaa*, (Al-Imran: 103), *"Aur mazbooti se thaam lo Allah ki mazbooti ko sab mil jhul kar aur tafarruqa mat daalo!"* Ahl-e-Imaan ko jodne waali aur banyan-e-marsus banane waali rassi yahi Qur'an Hakeem hai. Isliye ke insaani itehaad wahin mustahakam aur paayedaar hoga jo fikr wa nazar ki hum ahang ki saath ho. Bahut se itehaad waqti taur par wajood mein aajate hain jaise kuch siyasi maslihatein hain to itehaad qayem karliya, koi duniyawii mafadaat hain to inki bina par itehaad qayem karliya. Ye itehaad haqeeqi nahi hote aur na hi paayedaar aur mustahakam hote hain. Insaan haiwan-e-aqal hai. Ye sonchta hai, ghaur karta hai, iski nazariyaat hain, iske kuch ahdaaf wa maqasad hain, koi nasb-al-ain hai. Nazariyaat, maqasad aur nasb-al-ain ka badha gehra rishta hota hai. To jab tak in mein hum aahangi na ho koi itehaad paayedaar aur mustahakam nahi hoga. Is etebaar se Allah ki rassi ko mazbooti se thaamoge to goya do rishte qayem honge. Ek rishta ahl-e-imaan ka Allah ke saath aur ek rishta ahl-e-imaan ka ek dusre ke saath. Jaise kul shari'at ko tabeer kiya jaata hai ke shari'at naam hai haqooq Allah aur haqooq al-ibaad ka. Allah ke saath jodne waali sab se badi ibadat namaz hai aur bandaon ke saath ta'luq qayem karne waali shaye zakaat hai. Isi tarah Hablullaah ek taraf ahl-e-imaan ko Allah se jod rahi hai aur dusri taraf ahl-e-imaan ko appas mein jod rahi hai. Ye inhe banyan-e- marsus aur (كَجَسَدٍ وَّاحِدٍ), *kajasadinw waahid*, bana dene waali shaye hai. Yahi wo baat hai jise Alama Iqbal ne intehayi khoobsurati se kaha hai:

Az ek ayini musalmaan zinda ast

Paikar-e-milat za Qur'an zinda ast

Maa hama khak wa dil-e-agaah aoust

A'astasamash kun ke Hablullaah aoust!

Tarjuma: *"Wahdat-e-ain hi musalmaan ki zindagi ka asal raaz hai aur millat-e-islami ke jasd-e-zaahiri mein rooh-e-baatini ki haisiyat sirf Qur'an ko haasil hai. Hum to sar ta paa khak hi khak hain, hamara qalb-e-zinda aur hamari rooh-e- tabanda to asal mein Qur'an hi hai. Lehaza ae musalmaan! To Qur'an ko mazbooti se thaam le ke "Hablullaah" yahi hai".*

Hablullaah ke baare mein mufasssireen ke haan bahut se qaul milte hain ke Hablullaah se muraad Qur'an hai, Kalma Tayyaba hai, Islam hai. Ye saari cheezein apni jagah par durust hain lekin Ahadees-e-Nabwi ﷺ ki roshni mein is ka misdaq-e-kaamil Qur'an hi hai. Aur phir iski jis qadar umdah tabeer Alama Iqbal ne ki hai, ye fasahat wa balaghat ke etebaar se bhi mere nazdeek bahut umdah muqaam hai:

Maa hama khaak wa dil Agah Aoust

A'atasamash kun ke Hablullaah aoust!

Note kijiye ke Qur'an Hakeem mein [وَأَعْمَمُوا بِحُبِّ اللَّهِ جَبِيحًا وَلَا تَفَرَّقُوا] Wa'tasimuu bihablillaahi jamiianw wa laa tafarraqu, (Al-Imran: 103) ke alfaaz ke baad farmaya gaya hai:

Wazkuruu ni'matallaahi alaykum iz-kuntum a'adaa'an fa-allafa bayna qulubikum fa-asbahtum bi-ni'matihii ikhwaanaa. (Al-Imran, 103)

وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلْفَ بَيْنٍ فَأُولَئِكَ فَاصْبِرْهُمْ يَنْعِمْتَهُ إِخْوَانًا

Tarjuma: "Aur yaad karo apne upar Alalh ki is nemat ko ke jab tum baham dushman the, phir isne tumhare dilaon ko jod diya to tum us ke fazal se bhai bhai hogaye".

Ye Qur'an Majeed hi hai jo ahl-e-imaan ke dilaon ko jodta aur inko baham piyost karta hai, aur ye dili ta'luq aur dili hum aahangi hi hai jo musalmanon ko banyan-e- marsus banane waali shaye hai.

Musalmanon par Qur'an Majeed ke Haqooq

Taroor-e-Qur'an ke ziman mein jo kuch mai ne arz kiya hai in sab baataon ka jo amla natija nikalna chaahiye wo kya hai? Yani Qur'an Hakeem ke baare mein mujh par aur aap par kya zimmedariyan ayed hoti hain? Iske etebaar se mai khaas taur par apni kitaab "Musalmanon par Qur'an Majeed ke Haqooq" ka zikr karna chaahata hoon jo hamare tehreek rujū ilalqur'an ke liye do buniyaadon mein se ek buniyaad ki haisiyat rakhti hai. Hamari is tehreek ka aghaaz 1965 se hua tha. Ibtedayi cheh saat saal to mai tanha tha. Na koi anjuman thi, na koi idarah, na jama'at. Phir anjuman Khudaam Al-Qur'an qayem hui, phir 1976 mein Qur'an Academy ka sang buniyaad rakha gaya. Qur'an Academy ki tameeraat mukamil hone ke baad phir isi ke batan se Qur'an College ki wiladat

hui, jis ke sar par Qur'an Auditorium ka taj saja hua hai. Is poori jadd-o-jahed ki bunियाad aur asaas do kitaabche hain: (1) “Islam ki nishaat-e-saniya. Karne ka asal kaam”, Ye mazmoon mai ne 1967 mein misaaq ke adaare ke taur par likha tha. (2) “Musalmanon par Qur'an Majeed ke Haqooq”. Ye kitaabche meri taqreeron par mushtamil hai jo maine 1968 mein ki thi.

Iska pas-manzar ye hai ke us zamane mein Jashn-e-Khaiber aur Jashn-e-Mehraan waghaira jaise mukhtalif unwanaat se jashn manaye jaarahe the, raag rang ki mehfilein bhi hoti thein. Sadar Ayub Khan ka zamana tha. Agarche, shikast wa rikhat ke aasaar zaahir horahe the, lekin “sab achcha hai” ke izhaar ke liye ye shaandaar taqreebaat mun'aqad ki jaarahi thein. Ye goya un ke daur-e-hukumat ki aakhri bhadak thi, jaise bujhne se pehle chiraag bhadakta hai.

Alama Iqbal ne apni nazm “Iblees ki majlis-e-shura'a” mein iblees ki tarjumani is alfaaz mein ki hai: “Mast rakbo zikr wa fikr subah gaahi mein ise!” Lekin un dinon zikr-o-fikr ke bajaaye logaon ko raag wa rang ki mehfilon mein mast rakhne ka ehtemaam horaha tha. Isi zamane mein maz'habi logaon ko rishwat ke taur par “Jashn-e-nuzool-e-Qur'an” ataa kiya gaya ke tum bhi jashn manaao aur apna shauq wa zauq poora karo. Chunache, (1400) chaudah sau sala “Jashn-e-nuzool-e-Qur'an” ka in'aaqad hua. Iske ziman mein qiraat ki badi badi mehfilein mun'aqad huein, jin mein poori duniya se qirra'a hazraat shareek hue. Isi silsile mein sone ke taar se Qur'an likhne ka project shuru hua.

Us waqt mera zehan muntaqil hua ke kya Qur'an Hakeem ka hum par yahi haq hai? Kya apne in kaamon se hum Qur'an Majeed ka haq adaa kar rahe hai? Chunache, maine Masjid-e-Khazra Samanabad mein apne do khutbaat-e-juma mein musalmanon par Qur'an Majeed ke haqooq bayaan kiye ke har musalmaan par Hasb-e-istadaad Qur'an Majeed ke paanch haq aayad hote hain:

1. Ise mane jaisa ke maanne ka haq hai.
(Imaan wa Ta'zeem)
 2. Ise padhe jaisa ke ise padhne ka haq hai.
(Tilawat wa Tarteel)
 3. Ise samjhe jaise ke ise samjhne ka haq hai.
(Tazakkur wa tadabbur)
-

4. Is par amal kare jaisa ke amal karne ka haq hai.

(Hukm wa Aqamat)

Anfaradi zindagi mein hukm bil-Qur'an ye hai ke hamare har raye aur har faisle Qur'an par mubni ho. Aur ijtemayi zindagi mein Qur'an par amal ki surat aqamat ma-anzal minallaah yani Qur'an ke ataa kardah nizaam-e-adl-e-ijtemayi ko qayem karna hai.

Qur'an Hakeem mein irshaad hai:

Qul yaa ahlal kitaabi lastum alaa shay'in hattaa tuqiimut tauraata wal injiila wamaa unzila ilaykum mir rabbikum. (Al-Ma'idah, 68)

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ

Tarjuma: "Ae kitaab walo! Tumhara koi muqaam nahi jab tak ke tum qayem na karo Taurat aur Injeel ko aur jo kuch tumhari jaanib naazil kiya gaya hai tumhare Rab ki taraf se".

5. Qur'an ko dusraon tak pahunchana, ise phelana aur aam karna.

(Tableeg wa Tabiyeen)

In paanch unwanaat ke tahat Alhamdulillah Summa Alhamdulillah ye bahut jaame kitaabcha murattab hua aur bala mubalgha ye laakhaon ki tedaad mein chapa hai. Phir Angrezi, Arbi, Farsi, Pashto, Tamil, Malaysia ki zuban aur Sindhi mein is ke tarajim hue. Jo hazraat bhi hamari is tehreek ruju ilalqur'an se kuch dilchaspi rakhte hain, mere daroos mein shareek hote hain ya hamare literature ka mutale'a karte hain inhe mera nasihana mashwara hai ke is kitaabche ka mutale'a zaroor karein. Ye darhaqqeeqat "Taroof-e-Qur'an" par mere khutbaat ka lazmi natija aur iska zaroori takmila hai.

Ye bhi jaan lijiye ke agar hum ye haqooq adaa nahi karte to azroye-Qur'an hamari haisiyat kya hai. Qur'an Majeed ke haqooq ko adaa na karna Qur'an ko tark kardene ke mutardaf hai. Surah Al-Furqaan mein Muhammad Rasool Allah ﷺ ki faryaad naqal hui hai:

Wa qaalar Rasuulu yaarabbi inna qaumit takhazuu haazal qur'aana mahjuur. (Al-Furqan, 30)

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

Tarjuma: "Aur paighambar kahega ke ae mere Rab! Meri qaum ne is Qur'an ko chord rakha tha".

Maulana Shabeer Ahmed Osmani رحمۃ اللہ علیہ ne is aayat ke zeil mein hashiya mein likha hai:

“Aayat mein agarche mazkur sirf kaafiron ka hai tabam Qur'an ki tasdeeq na karna, is mein tadabbur na karna, is par amal na karna, is ki tilawat na karna, iski tasahih qiraat ki taraf tawajah na karna, is se araab kar ke dusri laghuyaat ya haqeer cheezon ki taraf matwajah hona, ye sab suratein darja ba darja hijran-e-Qur'an ke tabat mein dakhil hosakti hain”.

Bahaisiyat musalmaan hum par Qur'an Majeed ke jo haqooq aayed hote hain, agar inhein hum adaa nahi kar rahe hai to Huzoor صلی اللہ علیہ وسلم ke is qaul aur faryaad ka itlaaq hum par bhi hoga. Goya ke Huzoor صلی اللہ علیہ وسلم, Allah Ta'ala ki baargah mein hamare khilaaf madda'i ki haisiyat se khade honge.

Alama Iqbal isi ayaat-e-qurani ki taraf apne is shaer mein ishaara karte hain:

Khurwar az mahjuri-e- Qur'an shudi

Sikwah sanj gardish-e-dauraan shudi!

Tarjuma: *“(Ae musalmaan!) teri zillat aur ruswayi ka asal sabab to ye hai ke tu Qur'an se door aur beta'luq hogaya hai, lekin tu apni is zabu haali par ilzaam gardish-e-zamana ko de raha hai!”.*

Qur'an Majeed mein do muqamaat par Qur'an ke haqooq adaa na karne ko Qur'an ki takzeeb qaraar diya gaya hai. Aap laakh samjhe ke aap Qur'an Majeed par imaan rakhte hain aur iski tasdeeq karte hain, lekin agar aap iske haqooq ki adaayegi apni istedaad ke mutabiq, apni imkaani had tak nahi kar rahe to darhaqeeqat Qur'an ko jhutla rahe hain. Sabeqa ummat-e-muslima yani Yahud ke baare mein Surah Al-Juma mein ye alfaaz aaye hain:

Masalul laziina hammilut tauraata summa lam yahmiluubaa kamasalil himaari yahmilu asfaara, bi'sa masalul qaumil laziina kazzabu bi'aayaatil laahi, wallaahu laa yabdil qaumaz zaalimiin (Al-Jum'ah, 5)

مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْجَمَارِ يَجْمَلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥﴾

Tarjuma: *“Misaal in logaon ki jo haamil-e-taurat banaye gaye, phir inhone iski zimmedariyon ko adaa na kiya is gadhe ki si hai jo kitaabon ka bojh uthaaye hue ho. Buri misaal hai us qaum ki jis ne Allah ki ayaat ko jhutlaya. Aur Allah aise zaalimon ko hidayat nabi deta.”*

Hammein kaanpna chaahiye, larazna chaahiye ke kahin hamara shumaar bhi inhi logaon mein na hojaaye.

Is ziman mein dusra muqaam Surah Al-Waqeeya ke teesre ruku ki ibtedayi ayaat hain.

*Falaa uqsimu bimawaaqi'in nujuum.
Wa innabuu laqasumul lau ta'lamuuna
aziim. Innabulqur'aanun kariim. Fii
kitaabim maknuunil laa yamassubuu
illal mutabharuun. Tanziilum mir
rabbil'aalamiin. Afabibaazal hadiis
antum mudhbinuun. Watajaluun
rizqakum annakum tukazzibuun.*

(Al-Waqi'aa, 75-82)

فَلَا أُقْسِمُ بِمَوْجِعِ النَّجُومِ ۖ وَإِنَّهُ لَقَسَمٌ لَّوْ
تَعْلَمُونَ عَظِيمٌ ۖ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۖ فِي
كِتَابٍ مَّكْنُونٍ ۖ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۖ
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۖ أَفَبِهَذَا الْحَدِيثِ
أنتُمْ مُذْهَبُونَ ۖ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ
تُكذَّبُونَ ﴿٧٥﴾

Tarjuma: "Pas! nahi, Mai qasam khaata hoon taaraon ke m'uaqe ki, aur agar tum samjho to ye babut badi qasam hai, ke ye ek buland paaya Qur'an hai, ek mehfooz kitaab mein sabat, jise mutahirreen ke siwa koi chuh nahi sakta. Ye Rabbul Aalameem ka naazil kardah hai. Phir kya is kalaam ke saath tum be'aitnayi barat-te ho, aur is ne'mat mein apna hissa tum ne ye rakha ke ise jhutlaate ho?"

Is Qur'an, is azmath waali kitaab, jo Kitaab-e-Kareem hai, Kitaab-e-Maknoon hai, ke baare mein tumhari ye susti, tumhari ye kasalmandi, tumhari ye na-qadri aur tumhara ye amlī ta'ttul ke tum ise jhutla rahe ho! Tum ne apna hissa aur naseeb ye banaliya hai ke tum iski takzeeb kar rahe ho? Takzeeb is mu'ane mein bhi ke Qur'an ka inkaar kiya jaaye, ise Allah ka kalaam na maana jaaye aur takzeeb amlī ke ziman mein wo cheez bhi iske taabe aur shaamil hogi jo mai bayaan kar chuka hoon. Yani hamil-e-kitaab-e-Ilaahi hone ke bawajood iski zimmedariyon ko adaa na kiya jaaye. Allah Ta'ala hammein is anjaam se mehfooz rakhe ke hum bhi aise logaon mein shaamil ho. Hum mein se har shakhs ko in haqooq ke adaa karne ki apni imkaani had tak bharpur koshish karni chaahiye.



BAYAANUL QUR'AN

SURATUL BAQARAH

(2)

SURATUL BAQARAH TAMHEEDI KALIMAAT

Qur'an Hakeem ki pehli surat Suratul Fateha hai, jis ka muta,ala hum kar chuke hain. Ye baat aap ke saamne aachuki hai ke ye wo pehli surat hai jo Rasool Allah ﷺ par poori ki poori naazil hui. Is se pehle sirf mutafariq aayaat naazil hui thien. Yani Suratul Alaq, Suratul Qalam, Suratul Muzzammil aur Suratul Mudassir ki ibtedayi aayaat.

Ye baat aap ke saamne aachuki hai ke Qur'an Hakeem mein Makki aur Madani surataon ke majmuaon ke etebaar se bhi (7) saat group hain. Pehla group wo hai jis ka hum Suratul Fateha se aghaaz kar chuke hain. Is group mein jo Makki surat hai wo sirf Suratul Fateha hai. Ye Hajam ke etebaar se bahut choti lekin apne muqaam par wo martaba aur fazilat ke etebaar se bahut badi hai, yahan tak ise "Al-Qur'an Al-Azeem" bhi kaha gaya. Goya ye apni jagah par khud ek azeem Qur'an hai. Iske baad Madani suratein (4) chaar hain. Ye taweel tareen Madani suratein hain aur do do surataon ke do jodaon par mushatmil hain. Mai arz chuka hoon ke Qur'an Hakeem ki aksar suratein jodaon ki shakal mein hai, jab ke kuch munfarid bhi hain. Suratul Fateha munfarid hai, iska koi joda nahi hai, agarche iski maanwi munasibat Qur'an Majeed ki aakhri surat Surah An-Naas ke saath judti hai, lekin bahr-e-haal uska joda Surat Al-Falaq hai. [قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ] *Qul 'a-'uuzu bi-Rabbil-falaq*, aur [قُلْ أَعُوذُ بِرَبِّ النَّاسِ] *Qul 'a-'uuzu bi-Rabbin-NAAS*, ye donaoon surataon par mushtamil ek joda hai, lehaza Surah Fateha ka koi joda nahi hai, ya hum ye keh sakte hain ke poora Qur'an hi iska joda hai.

Suratul Fateha ke baad jo (4) chaar suratein hain ye jode ki shakal mein hain. Suratul Baqarah aur Surah Al-e-Imran ek joda hai jab ke Suratun Nisa'a aur Suratul Ma'idah dusra joda hai. Iski sab se numaya aalamat ye hai ke Suratul Baqarah aur Surah Al-e-Imran donaoon ka aghaaz hurf-e-muqta'at [ال] "*Alif Laam Miim*" se hota hai, jab ke Suratun Nisa'a aur Suratul Ma'idah donaoon mein baghair kisi tamheed ke guftagu shuru hojaati hai. Suratun Nisa'a ka aghaaz hota hai,

*Yaaa-'ayyuhan-naasut-ta-quu
Rabbakumullazii khalaaqa-kum-
min-Nafsinw-waahida...*

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
نَفْسٍ وَاحِدَةٍ ...

aur Suratul Ma'idah shuru hoti hai [يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ] *Yaaa-'ayyu-hallaziina aa-manuuu 'awfuu bil-'uquud*, pehle koi tamheedi baat nahi ki gayi.

Suratul Baqarah aur Surah Al-e-Imran ka ye joda hai in donao ko Rasool Allah ﷺ ne "الزَّهْرَاوِينَ" *Az-Zahrawayn*, ka naam ataa farmaya hai. *Zabra* ka matlab hai bahut taabnaak, roshan. Ye lafz Hazrat Fatima رضي الله عنها ke naam ka jazu ban chuka hai aur inhein Fatimatul Zehra kaha jaata hai. Rasool Allah ﷺ ki lakht-e-jigar noor-e-chashm Hazrat Fatima bahut hi roshan chehre waali khatoon thi. Huzoor ﷺ ke alfaaz ke mutabiq Suratul Baqarah aur Surah Al-e-Imran "الزَّهْرَاوِينَ" *Az-Zahrawayn*, yani do intehayi taabnaak aur roshan suratein hain. Isi tarah Qur'an Majeed ki aakhri do surataon ko "المُعَوِّذَاتِينَ" *Al-Mu'awwaz tain*, ka naam diya gaya hai.

Pehle group ki in Madani Surataon ke mazameen ke baare mein jaan lijiye ke wo do mazmoon hain jo in mein mutawazi chalte hain. Pehla mazmoon shari'at Islami ka hai. Isliye ke is se pehle taqreeban do tahayi Qur'an naazil ho chuka hai. Suratul Baqarah pehli Madani surat hai. Is se pehle zamani etebaar se poora Makki Qur'an naazil ho chuka tha agarche tarteef mein wo baad mein aayega. Is mein shari'at ke ehkaam nahi the. Lehaza ab jab ke Madine mein musalmaanon ka ek azaad mu'ashira qaa'em hogaya, ya yun keh lijiye ke musalmaanon ki ek choti si hukumat qaa'em hogayi, jahan apne quwaid, apne qawaneen, apne usoolaon ke mutabiq saare mu'amlaat taye kiye jaasakte the, tab shari'at ka nazul shuru hua. Suratul Baqarah mein yun samjhiye ke ehkaam-e-shari'at ki ibteda hoti hai. Koi bhi ta'meer karni ho to pehle iska ibtedayi khaaka banta hai, is ke baad iski tafseeli naqshe bante hain. To ibtedayi khaaka jo hai Shari'at-e-Mohammedi aala Sahaba Salwatus Salaam ka wo Suratul Baqarah mein hai. Phir Suratun Nisa'a mein iske andar mazed izaafa hota hai, aur Suratul Ma'idah mein shari'at ke takmeeli ehkaam ate hain. Chunache, Suratul Ma'idah takmeel shari'at ki surat hai. Isi mein wo aayat hai:

Al-yawma 'ak-maltu lakum Diina-kum wa 'at-mam-tu 'alaykum ni'-matii wa razii-tu lakumul-'ISLAAMA Diinaa.

أَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Dusra mazmoon jo in surataon mein chalta hai wo hai ahl-e-kitaab se khitaab. Makki Qur'an mein saara khitaab mushrikeen se tha, yani Arab ke wo log jo Makkah mein aur iske ird gird abaad the. Wahan koi yahudi ya koi nasrani nahi tha, sab ke sab mushrikeen Arab the. To poore Makki Qur'an mein inhi se radd-o-qada hai, guftagu hai, bahes wo naza hai, inke aitrazaat ke jawabaat hain aur in par itmaam-e-hujjat kiya gaya hai. Agar che, ahl-e-kitaab ka tazkerah hawale ke taur par maujood hai. Hazrat Moosa عليه السلام aur Hazrat Esa عليه السلام ka zikr maujood hai, lekin Bani Isra'il se Yahudiyon se, ya nasara se koi khitaab nahi hua. In se khitaab Madina mein aakar shuru hua hai, kyun ke wahan yahudi abaad the. Madina mein yahud ke teen mazboot qabile maujood the. To ye hain do bunyadi mazmoon is pehle group ke. In mein aapko ek aur taqseem nazar aajayegi ke ahl-e-kitaab mein se jin se "يٰۤاَيُّهَا اِسْرٰٓءِٔلُ" *Yaa-banii Israa'ail*, ke alfaaz se khitaab horaha hai yani yahud, in se saari guftagu Suratul Baqarah mein hai, jab ke jo nasara hain in se guftagu Surah Al-e-Imran mein hai.

Suratul Baqarah ki ehmiyat aur fazilat ka andaza is se bhi hota hai ke ise Huzoor صلى الله عليه وسلم ne Qur'an Majeed ka zarawah sanaam yani *climax* qaraar diya hai. Hadees ke alfaaz hain (الْبَقْرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ) *Al-Baqaratu sanaamul Qur'ani wa zurwatubuu*, (Masnad Ahmed) Hajam ke etebaar se bhi Qur'an ki sab se badi Surat yahi hai, 286 aayaat par mushtamil, dhayi paaron par phaili hui hai.

Suratul Baqarah ko do hisson mein taqseem kiya jaa sakta hai aur is etebaar se mai ne is ka ek naam tajweez kiya hai (سُورَةُ الْأُمَّتَيْنِ) *Suratul Ummatayn*, yani *do ummaton ki surat*. Iske nisf awwal mein asal roye sukhan ummat sabeqa yahud ki taraf hai, jo is waqt tak Allah ke numa'ianda the aur zameen par wohi ummat-e-musalima ki haisiyat rakhthe the. Lekin unhone apni bad-amali ki wajah se apne aapko is muqaam ka na-ahal sabit kiya, lehaza wo ma'zool kiye gaye aur ek nayi ummat ummat-e-Mohemmadi صلى الله عليه وسلم is muqaam par faiz ki gayi. To nisf awwal mein sabeqa ummat se guftagu hai aur in par goya fard-e-jurm aayad ki gayi hai ke tum ne ye kya kiya, ye kya kiya, aur ye kya kiya. Humne tum par ye ehsanaat kiye, Humne ye bhalaiyan ki, tumhare upar Hamari ye rehmatein hui lekin tumhara tarz-e-amal ye hai, jiski bina par ab tum ma'zool kiye jaarahe ho. Ye mazmoon hai pehle nisf ka, aur

ab jo dusri ummat qaa'em hui hai yani Ummat-e-Muhammad ﷺ is se khitaab hai nasf-e-sani ke andar. To iski ye tarteeb zahen mein rakhiye. Pehla hissa (18) athaara rukuaon par mushtamil hai aur iski aayaat ki tedaad 152 hai. Jabke dusra hissa (22) ba'ees rukuaon par mushtamil hai, lekin tedaad-e-aayaat 134 hai. Is tarah ye donaon hisse taqreeban barabar ban jaate hain.

Nisf-e-awwal ke jo (18) atharah ruku hain inko bhi (3) teen hisson mein taqseem karlijiye. Pehle (4) chaar ruku tamheedi hain. Phir (10) dus rukuaon mein Bani Isra'il se khitaab hai. Phir (4) chaar ruku tahweeli hai. Tamheedi rukuaon mein se pehle (2) do rukuaon mein (3) teen qism ke insaanon ki ek taqseem bayaan kardi gayi jo dunya mein hamesha paaye jaayenge. Jab bhi koi nayi da'awat aayegi to kuch log aise honge jo ise teh dil se qubool karenge aur iske liye "*har cha baad abaad makashtidar aab anda khateem*" ke misdaaq sab kuch karne ko tayaar hojayenge. Kuch log wo honge jo iske mukhalifat par awwal roz se kamar kass lenge aur ise hargiz nahi maanenge. Aur kuch wo honge jo been been rahenge. Inka tarz-e-amal ye rahega ke baat kuch achchi lagti bhi hai lekin iske liye qurbani dena kathin hai, iske taqaze bade mushkil hain. Baat achchi hai, qubool bhi karte hain lekin amalan is ke taqaze poore nahi karte. Inke liye Suratun Nisa'a mein [لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ] *Laaa 'ilaa baaa-u-laaa-i wa laa 'ilaa baaa-ulaaa,* (Suratun Nisa'a, 143), ke alfaaz aaye hain. Ye tafseel pehle (2) do rukuaon mein aayi hai.

Is ke baad dusre (2) do rukuaon mein goya Makki Qur'an ka khulasa aagaya hai. Ek ruku mein Qur'an Majeed ki da'awat ka khulasa aur ek ruku mein Qur'an Majeed ka falsafa bayaan kardiya gaya. Ye mazameen asal mein Makki surataon ke hain aur wahan tafseel se zeir-e-bahes aachuke hain. Suratul Baqarah ke nazul se pehle in mazameen par bahut mufassil bahesein ho chuki hain, lekin chunke hikmat-e-khudawandi mein is mus'haf ki tarteeb mein sab se pehle Suratul Baqarah hai, lehaza Suratul Baqarah mein in mazameen ka khulasa darj kardiya gaya, ta'ake aage badhne se pehle wo mazameen zahen nasheen karliye jayein.

Ab Bismillah kar ke hum Suratul Baqarah ke muta'ale ka aghaaz kar rahe hain.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

aa'uzubillaahi minnash shaitaanir rajiim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Rahiim.

الْقُرْآنِ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا
سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ حَتَّمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
عُيُونِهِمْ غَشَاوَةً ۝ وَ لَهُمْ عَذَابٌ عَظِيمٌ ۝

1. 'ALIF-LAAAM-MIIIM.
2. Zaalikal-Kitaabu laa rayba fih. Hudal-lil-Muttaqiin;
3. 'Allaziina yu'-minuuna bil-Gaybi wa yuqiimuunas-Salaata wa mimmaa razaqnaabum yunfiqun.
4. Wallaziina yu'-minuuna bimaaa'unzila 'ilayka wa maaa'unzila min-qablik, wa bil-'Aakhirati hum yuuqinuun.
5. 'Ulaaa-'ika 'alaa Hudammir-Rabbihim wa'ulaaa-'ika humul-Muflihuun.
6. 'Innal-laziina kafaruu sawaaa-'un 'alay-bim 'a-'anzartahum 'am lam tunzirhum laa yu'-minuun.
7. Khatamallaabu 'alaa quluubihim wa 'alaa sam-'ihim, wa 'alaaa 'absaarihim gishaawah; wa lahum 'azaabun'aziim. (Section - 2)

AAAYAT - 1

'ALIF-LAAAM-MIIIM.

الْقُرْآنِ

Ye hurf-e-muqta'at hain jin ke baare mein ye jaan lijiye ke inke haqeeqi, hatami aur yaqeeni mafhoom ko koi nahi jaanta siwaye Allah aur Iske Rasool ﷺ ke. Ye ek raaz hai Allah aur Iske Rasool ﷺ ke mabeen. Hurf-e-maqta'at ke baare mein agarche bahut si aara'a zaahir

ki gayi hain, lekin in mein se koi shaye Rasool Allah ﷺ se manqul nahi hai albattha ye baat saabit hai ke is tarah ke huruf-e-muqta'at ka kalaam mein istemaal Arab mein ma'roof tha, isliye kisi ne in par aiteraaz nahi kiya. Qur'an Majeed ki 114 mein se 29 suratein aisi hain jinka aghaaz huruf-e-muqta'at se hua hai. Surah ق Qaaf, Suratul Qalam aur Surah ض Su'aad ke aakhir mein ek ek huruf hai. هاء مييم haa miim, تاء هاء, aur يس يااسين do do huruf hain. الة Alif Laam Miim aur الر Alif Laam Raq teen teen huruf hain jo kayi surataon ke aghaaz mein aaye hain. البص Alif Laam Miim Su'aad aur الير Alif Miim Raa chaar chaar huruf hain. Hurf-e-muqta'at mein zyada se zyada paanch huruf ekjaa aate hain. Chunache, كهيعص Kaaf Haa Yaa Aa'in Su'aad, Surah Maryam ke aghaaz mein هاء مييم اءين Haam Miim Aa'in Su'aad Qaaf, Surah Ash-Shur'a ke aghaaz mein aaye hain. Inke baare mein is waqt mujhe is se zyada kuch arz nahi karna hai. Apne mufassil dars-e-Qur'an mein in ke baare mein mai ne is par tafseel se bahesein ki hai .

AAYAT - 2

Zaalikal-Kitaabu laa rayba fiih.

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ ۗ

Tarjuma: "Ye al-kitaab hai, is mein kuch shak nahi", ya "wo kitaab hai jis mein koi shak nahi."

Aayat ke is tukde ke do tarjume hosakte hain. Pehle tarjume ki rou se ye hai wo kitaab-e-ma'ood jiski khabar di gayi thi ke Nabi aakhiruz zamaa ﷺ aayenge aur inko hum ek kitaab denge. Ye goya hawala hai Muhammad ﷺ ke baare mein pashen goyon ki taraf ke jo Taurat mein maujood thi. Aaj bhi "Kitaab-e-Muqadas" ki kitaab-e-istesna'a (Deuteronomy) at'haarwe baab ki at'haarwein aayat ke andar ye alfaaz maujood hain ke: "Mai in (Bani Isra'il) ke liye in ke bhaiyon (Bani Isma'il) mein se teri manind ek Nabi barpa karoonga aur Apna kalaam iske munh mein daloonga aur jo kuch Mai ise hukm doonga wohi wo unse kabega". To ye Bible mein Hazrat Muhammad ﷺ ki pasheengoyan thi. Aage chal kar Surah Al-Ara'af mein hum ise tafseel se padh bhi lenge. Yahan is baat ki taraf ishaara horaha hai ke yahi wo kitaab-e-ma'ood hai ke jo naazil kardi gayi hai Muhammad ﷺ par is mein kisi shak-o-shuba ki gunja'ish nahi hai. Is mein harsh hai apni jagah par yaqeeni hai, hatami hai, atal hai, aur ye dunya ki wahed kitaab hai jo ye daawa lekar uthi hai ke is mein kio shak-o-shuba nahi jo kitaab-e-asmaani kehlayi jaati hai unke andar bhi ye daawa kahin maujood nahi hai, insaani kitaabaon

mein to iska sawaal hi nahi hai. Alama Iqbal jaise nabegha asar falsafi bhi apne lectures ki tamheed mein likhte hain ke mai ye nahi keh sakta ke jo kuch mai ne kaha hai wo sab sahi hai, hosakta hai jaise jaise ilm aage badhein mazeed nayi baatein saamne aayein. Lekin Qur'an ka daawa hai ke [لَا رَيْبَ فِيهِ] *Laa rayba fiih*, "is mein kisi shak-o-shuba ki gunja'ish nahi hai". Pehle tarjume ki rou se [ذَلِكَ الْكِتَابُ] *Zaalikal-Kitaabu*, ek jumla mukamil hogaya aur [لَا رَيْبَ فِيهِ] *Laa rayba fiih*, dusra jumla hai jab ke dusra tarjume ki rou se [ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ] *Zaalikal-Kitaabu laa rayba fiih*, mukamil jumla hai. Yani "Ye wo kitaab hai jis mein kisi shak-o-shuba ki gunja'ish nahi hai".

Hudal-lil-Muttaqiin;

هُدًى لِّلْمُتَّقِينَ ۝

Tarjuma: "Hidayat hai parhezgaar logaon ke liye".

Yani in logaon ke liye jo bachna chahein. Taqwa ka lafzi mu'ane hai bachna. "Waqaa-Yaqi" ka mafhoom hai "Kisi ko bachana" jabke taqwa ka mu'ane hai khud bachna. Yani kajroyi se bachna, ghalat royi se bachna aur ifraat-o-tafreet ke dhakkaon se bachna. Jin logaon ke andar fitrat-e-saleema hoti hai unke andar ye akhlaaqi his maujood hoti hai ke wo bhalayi ko haasil karna chaahnte hain aur har buri cheez se bachna chaahnte hain. Yahi log hain jo Qur'an Majeed ke asal mukhatibeen hain. Goya jis ke andar bhi bachne ki khuwahish hai is ke liye ye kitaab hidayat hai. Suratul Fateha mein hamari fitrat ki tarjumani ki gayi thi aur hum se ye kehalwaya gaya tha: [هُدًى لِّلْمُتَّقِينَ ۝], *Ibdinas-Siraatal -Musta-giim*, "(*Ae Parwardigaar!*) *Humein seedhe raaste ki hidayat bakhsb*". Aayat-e-zeir muta'la goya iska jawaab hai: [ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۝ هُدًى لِّلْمُتَّقِينَ ۝] *Zaalikal-Kitaabu laa rayba fiih. Hudal-lil-Muttaqiin;* lo wo kitaab maujood hai ke jis mein kisi shak-o-shuba ki gunja'ish nahi hai aur ye in tamaam logaon ke liye hidayat ke taqazon ke etebaar se kifayat karti hai jin mein ghalat royi se bachne ki khuwahish maujood hai.

Wo log kaun hain? Ab yahan dekhiye taweel-e-khaas mu'amlamla aajayega ke us waqt Rasool Allah ﷺ ki (13) terah baras ki mehnat ke natija mein muhajireen-o-ansar ki ek jama'at wajood mein aagayi thi, jis mein Hazraat Abu Bakar, Omer, Osman, Ali, Talha, Zubair, Saad Bin Obadah aur Saad Bin Mu'az رضي الله عنهم जैसे nafaos-e-qudsiya shaamil the. To goya ishara kar ke dikhaya jaaraha hai ke dekho ye wo log hain, dekhlo in mein kya ausaaf hain.

AAAYAT - 3

'Allaziina yu'-minuuna bil-Gaybi

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Tarjuma: "Jo imaan rakhte hain ghaib par"

Ye mutaqaen ke ausaaf mein se pehla wasaf hai. Wo ye nahi samajhte ke bas jo kuch hamari aankhaon se nazar aaraha hai, hawaas-e-khamsa ki zad mein hai bas wohi kul haqeeqat hai. Nahi! Asal haqeeqat to hamare hawaas ki sarhadaon se bahut pare waq hui hai.

Hidayat-e-Qur'ani ka nuqta-e-aghaaz ye hai ke insaan ye samajh le ke jo asal haqeeqat hai wo iski nigaahaon se mastoor hai. Englistan ke bahut bade falsafi (*Bradley*) ki kitaab ka unwaan hai: *'Appearance and Reality'*. Is ne likha hai ke jo kuch nazar aaraha hai ye haqeeqat nahi hai, haqeeqat is ke peeche hai, *confusious* (479 ta 551 Qaaf Miim) Cheen ka bahut bada hakeem aur falsafi tha, iski taleemaat mein akhlaaqi rang bahut numayan hai. Uska ek jumla hai:

There is nothing more real than what can not be seen; and there is nothing more certain than what can not be heard.

Yani wo haqa'iq jo aankhaon se dekhe nahi jaasakte aur kaanaon se sune nahi jaasakte unse zyada yaqeeni aur waqeyi haqa'iq koi aur nahi hain.

wa yuqiimuunas-Salaata,

وَيُقِيمُونَ الصَّلَاةَ

Tarjuma: "Aur namaz qaa'em karte hain."

Allah ke saath apna ek zahni wa qalbi aur roohani rishta astawar karne ke liye namaz qaa'em karte hain.

wa mimmaa razaqnaahum yunfiqun.

وَمَا سَأَلْنَاهُمْ لِيُنْفِقُوا

Tarjuma: "Aur jo kuch Hum ne inhein diya hai is mein se kharch karte hain".

Yani khair mein, bhalayi mein, neiki mein, logaon ki takaleef door karne mein aur Allah ke deen ki sarbulandi ke liye, Allah Ta'ala ki raza joyi ke liye apna maal kharch karte hain.

AAAYAT - 4

Wallaziina yu'-minuuna bimaaa'unzila 'ilayka وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

Tarjuma: "Aur jo imaan rakhte hain us par bhi jo (Ae Nabi ﷺ) Aap ki taraf naazil kiya gaya hai".

wa maaa'unzila min-qablik,

وَمَا أُنزِلَ مِنْ قَبْلِكَ

Tarjuma: "Aur us par bhi (imaan rakhte hain) jo Aap ﷺ se pehle naazil kiya gaya".

Ye bahut ahem alfaaz hain. Aam taur par aaj kal hamare haan ye khayaal phaila hua hai ke sabeqa asmaani kutub Taurat aur Injeel waghairah ke padhne ka koi faida nahi, iski koi zaroorat nahi. "Koi zaroorat nahi" ki had tak to shayed baat sahi ho lekin "Koi faida nahi" waali baat bilkul ghalat hai. Dekhiye Qur'an ke aghaaz hi mein kis qadar ehtemaam ke saath kaha jaaraha hai ke imaan sirf Qur'an par hi nahi, is par bhi zaroori hai jo is se pehle naazil kiya gaya. Suratun Nisa'a koi (6) cheh hijri mein jaakar naazil hui hai, aur is ki aayat 136 ke alfaaz mulaheza kijiye:

[يَا أَيُّهَا الَّذِينَ آمَنُوا ائْتُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ]

Yaaa-'ayyu-hallaziina 'aa-manuuu 'aaminuu billaahi wa Rasuulihii wal-Kitaa-billazii nazzala 'alaa Rasuulihii wal-Kitaa-billaziii 'anzala min-qabl.

"Ae logo jo imaan laaye ho! Imaan laao Allah par aur Iske Rasool par aur is kitaab par jo Allah ne Apne Rasool (Muhammad ﷺ) par naazil ki hai aur har us kitaab par jo is se pehle Wo naazil kar chuka hai".

Chunache, Taurat, Injeel, Zaboor aur Suhoof-e-Ibrahim ﷺ par ajmali imaan ki ehmiyat ko achchi tarah samajh lijiye. Albatta chunke hum samajhte hain aur maante hain ke in kitaabaon mein tahreef hogayi hai lehaza in kitaabaon koi shaye Qur'an par hujjat nahi hogi. Jo cheez Qur'an se takrayegi hum usko radd kardenge aur in kitaabaon ki kisi shaye ko daleel ke taur par nahi laayenge. Lekin jahan Qur'an Majeed ki kisi baat ki nafi na horahi ho wahan in se istifadah mein koi harj nahi. Bahut se haqa'iq aise hain jo humein in kitaabaon hi se milte hain. Maslan Ambiya ﷺ ke darmiyaan zamani tarteeb (*chronological order*) humein Taurat se milti hai, jo Qur'an mein nahi hai. Qur'an mein kabhi Hazrat Nooh ﷺ ka zikr baad mein aur Moosa ﷺ ka pehle aajaata hai. Yahan to kisi aur pehlu se tarteeb aati hai, lekin Taurat **neub**

humein Hazraat Ibrahim, Is'haq, Yaqoob, Ambiya Bani Isra'il Moosa aur Esa ﷺ ki tareekh milti hai. Is etebaar se sabeqa kutb-e- samawiya ki ehmiyat pesh-e-nazar rehni chaahiye.

Wa bil-'Aakhirati hum yu'uqinuun.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Tarjuma: "Aur aakhirat par wo yaqeen rakhte hain".

Yahan note karne waali baat ye hai ke baaqi sab cheezaon ke liye to lafz imaan aaya hai jabke aakhirat ke liye "Eiqaan" aaya hai. Waaq'e ye hai ke insaan ke amal ke etebaar se sab se zyada mausar shaye imaan bil-aakhirah hai. Agar insaan ko ye yaqeen hai ke aakhirat ki zindagi mein mujhe Allah ke huzoor haazir hokar apne a'amaal ki jawaab dahi karni hai to iska amal sahi hoga. Lekin agar is yaqeen mein kami waqe hogayi to tauheed bhi mehez ek aqeedah (*Dogma*) bankar rah jaayegi aur imaan bir-risalat bhi bida'at ko janam dega. Phir imaan bir-risalat ke mazahir ye reh jaayenge ke bas Eid Miladun Nabi mana lijiye aur naatiya asha'ar keh dijiye, Allah Allah khair salla. Insaan ka amal to aakhirat ke yaqeen ke saath darust hota hai.

wa bil-'Aakhirati hum yu'uqinuun.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

ke alfaaz mein ye mafhoom bhi hai ke "Aakhirat par inhi ka yaqeen hai". Yahan goya hasar bhi hai. Is etebaar se ke yahudi bhi madd'i the ke aakhirat par yaqeen rakhne hain. Yahan tazaar (*contrast*) dikhaya jaaraha hai ke aakhirat par yaqeen rakhne waale to ye log hain! Taweel-e-khaas ke etebaar se ye kaha jaayega ke ye log tumhari nigaahaon ke saamne maujood hain jo Muhammad Rasool Allah ﷺ ki (13) terah baras ki kamayi hain. Jo inqilab-e-Nabwi ﷺ ke asasi minhaj yani tilawat-e-aayaat, tazkiya aur ta'leem kitaab-o-hikmat ka natija hain.

AAAYAT - 5

'Ulaaa-'ika 'alaa Hudammir-Rabbihim

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ

Tarjuma: "Yahi wo log hain jo apne Rab ki taraf se hidayat par hain".

Wo ibtedayi hidayat bhi in ke paas thi aur is takmeeli hidayat yani Qur'an par bhi inka poora yaqeen hai, aur Muhammad ﷺ ka itba bhi wo kar rahe hain.

Wa'ulaaa-'ika humul-Muf-libhuun

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Tarjuma: "Aur yahi wo log hain jo falah pane waale hain".

“Falah” ka lafz bhi Qur'an Majeed ki bahut ahem istelah hai. Is ka mu'ane hai manzil-e-muraad ko pahunch jaana, kisi batini haqeeqat ka ayaan hojana. Is par Insha Allah Surah Al-Mominoon ke shuru mein guftagu hogi. Yahan farmaya jaaraha hai ke falah paane waale kaamyab hone waale, manzil-e-muraad ko pahunchne waale asal mein yahi log hain. Taweel-e-khaas ke etebaar se ye Sahaba-e-Kiraam رضي الله عنهم ki taraf se ishaara hogaya jab ke taweel-e-aam ke etebaar se har shakhs ko batadiya gaya ke Qur'an ki hidayat se mustafeed hona hai to ye ausaaf apne andar paida karo.

AAYAT - 6

'Innal-laziina kafaruu sawaaa-'un إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
'alay-him 'a-'anzartahum 'am lam أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
tunzirhum laa yu'-minuun.

Tarjuma: "Yaqeenan jin logaon ne kufr kiya (yani wo log ke jo kufr par ad gaye) inke liye barabar hai. (Ae Muhammad صلى الله عليه وسلم) ke Aap inhein anzaar farmayein ya na farmayein, wo imaan laane waale nahi hai".

[إِنَّ الَّذِينَ كَفَرُوا] 'Innal-laziina kafaruu, se muraad yahan wo log hain jo apne kufr par ad gaye. Isko hum taweel-e-aam mein nahi lesakte. Isliye ke is surat mein to iske mu'ane ye honge ke jis shakhs ne kisi bhi waqt kufr kiya ab wo hidayat par aa hi nahi sakta! Yahan ye baat muraad nahi hai. Agar koi shakhs kisi mughaleta ki bina par ya adum tawajhi ki bina par kufr mein hai, haq is par wazeh nahi hua hai to anzaar-o-tabsheer se ise faida hojayega. Aap ise wa'az wa nasihat karein to wo iska asar qubool karega. Lekin jo log haq ko haq samajhne aur pehchaanne ke bawajood mehez zid, hat-dharmi aur ta'ssub ki wajah se ya takabbur aur hasad ki wajah se kufr par ade rahe to inki khismat mein hidayat nahi hai. Aise logaon ka mu'amla ye hai ke (Ae Nabi صلى الله عليه وسلم) inke liye barabar hai khuwah Aap صلى الله عليه وسلم inhein samjhayein ya na samjhayein, dar'ayein ya na dar'ayein, anzaar farmayein ya na farmayein, wo imaan laane waale nahi hai. Isliye ke sote ko to jaagaya jasakta hai jaagte ko Aap kaise jagayenge? Ye goya Makkah ke sardaron ki taraf ishaara horaha hai ke inke dil-o-dimaag

gawahi de chuke hain ke Muhammad (ﷺ) Allah ke Rasool hain aur Qur'an in par atmaam-e-hujjat kar chuka hai aur wo maan chuke hain ke Qur'an ka muqabla hum nahi karsakte (Ye Muhammad ﷺ) ka mukammil mu'ajiza hai iske bawajood imaan nahi laaye.

AAAYAT - 7

*Khatamallahu 'alaa quluubihim wa
'alaa sam-'ihim,*

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

Tarjuma: "Allah ne mohar kardi hai unke dilaon par aur unke kaanaon par."

Aisa kyun hua? Inke dilaon par aur inke kaanaon par mohar ibtedayi mein nahi laga di gayi, balke jab unhone haq ko pehchanne ke baad radd kardiya to iski padaash mein Allah Ta'ala ne inke dilaon par mohar kardi aur unki sama'at par bhi.

Wa 'alaaa 'absaaribim gisbaawah;

وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

Tarjuma: "Aur inki aankhaon ke saamne pardah pad chuka hai".

Ye mazmoon Sureh Yaseen ke shuru mein bahut sharah-o-bast ke saath dubara aayega.

Wa lahum 'azaabun'aziim

وَلَهُمْ عَذَابٌ عَظِيمٌ

Tarjuma: "Aur inke liye bahut bada azaab hai".

Ye dusre giroh ka tazkerah hogaya. Ek ruku (kul saat aayat) mein do girohon ka zikr samait liya gaya. Ek wo giroh jis ne Qur'an Kareem ki da'awat se sahi sahi istifada kiya, un mein talb-e-hidayat ka maada maujood tha, inki fitratein saleem thien, inke saamne d'awat aayi to unhone qubool ki aur Qur'an ke bataye hue raaste par chale. Wo Gulistan-e-Muhammadi ﷺ ke gul-e-sarsabd hain. Wo shijra-e-Qur'ani ki nihayat mubarak aur muqadas phal hai. Dusra giroh wo hai jisne haq ko pehchaan bhi liya, lekin apne ta'ssub ya hat-dharmi ki wajah se inhein radd kardiya. Unka zikr bhi bahut ikhtesar ke saath aagaya. Inka tafseeli zikr aapko Makki surataon mein milega. Ab aage teesre giroh ka zikr aaraha hai.

AAYAT 8 - 20

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ
 وَالَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ إِذَا قِيلَ لَهُمُ اسْكُنُوا أَرْضَكُمُ الَّتِي بَدَعْتُمْ فِيهَا كُفْرًا قَالُوا إِنَّا
 كُنَّا مُسْلِمِينَ ﴿١١﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿١٢﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿١٣﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿١٤﴾ وَإِن كُنَّا
 لَمُبْسُطِينَ ﴿١٥﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿١٦﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿١٧﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿١٨﴾ وَإِن كُنَّا
 لَمُبْسُطِينَ ﴿١٩﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿٢٠﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿٢١﴾ وَإِن كُنَّا لَمُبْسُطِينَ ﴿٢٢﴾

8. *Wa minan-naasi many ya-quulu'aamannaa billaahi wa bil-Yawmil-'Aa-Khiri wa maa hum-bi-mu'-miniin.*
9. *Yukhaadu-'uunaalaaha wallaziina 'aamanuu: wa maa yakhda-'uuna 'illaaa 'an-fusahum wa maa yash-'uruun.*
10. *Fii quluubihim -marazun fazaada-humullaahu marazaa. Wa lahum 'azaabun 'aliimum bimaa kaanuu yakzibuun.*
11. *Wa 'izaa qiila lahum laatuf-siduu fil-'arzi qaaluuu'innamaa nabnu muslibuun.*
12. *'Alaaa 'innahum humulmuf-siduuna wa laakil-laa yash-'uruun.*
13. *Wa 'izaa qiila lahum 'aaminuu kamaaa 'aamanan-naasu qaaluuu 'a-nu'-minu kamaaa 'aa-manas-sufabaaa'? 'Alaaa 'innahum humus-sufabaaa-'u wa laakil-laa ya'-lamuun.*
14. *Wa 'izaa laqul-laziina 'aamanuu qaaluuu' aama-nnaa, wa 'izaa khalaw' ilaa shayaatiini-him qaaluuu 'innaa ma-'akum' innamaa nabnu mus-tabzi-'uun.*

15. 'Allaahu yas-tabzi-'ubihim wa yamuddu-hum fii tugyaanibim ya'-mahuun.
16. 'Ulaaa-'ikallazii-nashtarawuz-zalaalata bilhuda: fama rabihat-tijaaratuhum wa maa kaanuu muhtadiin.
17. Masaluhum kamasalillazistawqada naaraa; falammaaa' azaaa-'at maa hawlahuu zababallaahu bi-nuurihim wa tarakahum fiizulumaatil-laa yubsiruun.
18. Summum-bukmun 'um-yun fahum laa yarji-'uun.
19. Aw kasayyi-bim-minas-samaaa-'i fihi zulumaatunw -wara'-dunw-wa barq: yaj-'aluuna 'asaabi-'ahum fiii'aazaani-bim minas-sawaa-'iqi- hazaral-mawt.Wallaahu Muhiitum-bil-kaafiriin.
20. Yakaadul-barqu yakhtafu'absaarahum: kullamaaa 'azaaa-'lahum-mashaw fihi wa 'izaaa'azlama 'alayhimqaamuu.Wa law shaaa-'allaahu lazahaba bisam-'ihim wa 'abasaaribim; 'innallaaha 'alaa kulli shay-'in-Qadiir. (Section 3)

AAYAT - 8

Wa minan-naasi many ya- وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ
 quulu'aamannaa billaahi wa bil-Yawmil- وَ بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝
 'Aa-Khiri wa maa hum-bi-mu'-miniin.

Tarjuma: "Aur logaon mein se kuch aise bhi hain jo kehte to ye hain ke hum imaan rakhte hain Allah par bhi aur yaum-e-aakhir par bhi, magar wo baqeeqat mein momin nahi hai".

Yahan ek baat samajh lijiye! Aksar-o-beshtar mufasssireen ne is teesri qism (*category*) ke baare mein yahi raaye qaa'em ki hai ke ye munafiqeen ka tazkerah hai, agarche yahan lafz-e-munafiq ya lafz-e-nifaaq nahi aaya. Lekin Maulana Ameen Ehsan Islahi Saheb ne iske baare mein ek raaye zaahir ki hai jo badi qeemti hai. Inka kehna ye hai ke yahan ek kirdaar ka naqsha kheench diya gaya hai, ghaur karne waale ghaur karlein, dekhlein ke wo kis par chaspaan horaha hai. Aur jab ye aayaat naazil horahi thi to in mein shakhsiyaat ki kirdaar nigaari ka ye jo naqsha kheencha jaaraha hai ye bil-fa'al do tabqaat ke upar raast aaraha tha. Ek tabqa Ulama-e-yahud ka tha. Wo bhi kehte the ke hum Allah ko maante hain, aakhirat ko bhi maante hain. (Isliye yahan risalat ka zikr nahi hai). Wo kehte the ke agar (1,25,000) sawa lakh Nabi aaye hain

to in (1,25,000) sawa laakh ko to hum maante hain, bas ek Muhammad (ﷺ) ko hum ne nahi maana aur ek Esa (عيسى) ko nahi maana to humein bhi tasleem kiya jaana chaahiye ke hum musalmaan hain. Aur waaq'e ye hai ke yahan jis andaaz mein tazkerah horaha hai is se inka kirdaar bhi jhalak raha hai aur ru-e-sukhan bhi unki taraf jaaraha hai. Mujhe yaad hai duswien jama'at ke zamane mein Delhi mein mai ne jootaon ki ek dukaan par dekha tha ke ek bahut bada joota latkadiya gaya tha aur saaf likha tha: *Free to Whom it Fits: yani jiske paaon mein ye theek theek aajayein wo ise muft lejayein!* To yahan bhi ek kirdaar ka naqsha kheench diya gaya hai. Ab ye kirdaar jiske upar bhi theek baith jaaye wo iska misdaq shumaar hoga.

Jaisa ke mai ne arz kiya, zyadatar mufasssireen ki raaye to yahi hai ke ye munafiqeen ka tazkerah hai. Lekin ye kirdaar baainahi yahud ke ulama par bhi muntabiq horaha hai. Yahan ye baat bhi note karlijiye Madina Munawwara mein nifaaq ka pauda, balke sahi tar alfaaz mein nifaaq ka jhaad jhankad jo parwaan chardha hai wo yahudi ulama ke zeir-e-asar parwaan chardha hai. Jaisa jungle ke andar bade bade darkht bhi hote hain aur inke neche jhaadiyan bhi hoti hain. To ye nifaaq ka jhaad jhankaad darasal yahudi ulama ka bahut bada pauda tha uske saaye mein parwaan chardha hai aur in donaon mein mu'anwi rabt bhi maujood hai.

AAYAT - 9

Yukhaadu-'uunaalaaha wallaziina 'aamanuu: يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا

Tarjuma: "Wo dhoka dene ki koshish kar rahe hain Allah ko aur ahl-e-imaan ko".

[يُخٰدِعُوْنَ] Yukhaadu-'uuna, Baab-e-mafa'ula hai. Is baab ka khaasa hai ke is mein ek kashmakash aur kashakash maujood hoti hai. Lehaza mai ne iska tarjuma kiya: "Wo dhoka dene ki koshish kar rahe hain".

Wa maa yakhda-'uuna 'illaa 'an-fusahum وَنَايُخٰدِعُوْنَ اِلَّا اَنْفُسَهُمْ

Tarjuma: "Aur nahi dhoka de rahe, magar sirf apne aapko".

Ye baat yaqeeni hai ke apne aapko to dhoka de rahe hain, lekin ye Allah, uske Rasool ﷺ ko, ahl-e-imaan ko dhoka nahi desakte. Suratun Nisa ki aayat 142 mein munafiqeen ke baare mein yahi baat bade wazeh andaaz mein bayyan alfaaz aayi hai.

'Innal-Munaa-fiqiina yu-khadi-'unallaaha wa Huwa khaadi'-uhum. إِنَّ الْمُنْفِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

Tarjuma: “Yaqeenan munafiqeen Allah ko dhoka dene ki koshish karrabe hain, halanke Allah hi inhein dhoke mein daalne waala hai”.

Wa maa yash-'uruun.

وَمَا يَشْعُرُونَ

Tarjuma: “Aur inhein iska sha'oor nahi hai”.

Ye baat bahut achchi tarah note karlijiye ke munafiqeen ki bhi aksariyat wo thi jinhein apne nifaaq ka sha'oor nahi tha. Wo apne tayein khud ko musalmaan samajhte the. Wo Muhammad ﷺ ke baare mein kehte the ke unhone khuwah-ma-khuwah ahl-e-Makkah ke saath ladayi mol li hai. Iski kya zaroorat hai? Humein aman ke saath rehna chaahiye aur aman-o-aashti ke maahol mein inse baat karni chaahiye. Wo samajhte the ke hum khairkhuwah hain, hum bhali baat kehrahe hain, jab ke ye bewaquf log hain. Dekhte nahi ke kis se takra rahe hain! Haath mein islahah nahi hai aur ladayi ke liye jaarahe hain. Chunache, ye to bewaquf hain. Apne baare mein wo samajhte the ke hum to bade mukhlis hain. Jaan lijiye ke wo munafiqeen mein yaqeenan ba'az log aise bhi the ke jo islam mein daakhil hi dhoke dene ki khaatir hote the aur unpar pehle din se ye wazeh hota tha ke hum musalmaan nahi hai, humne musalmaanon ko dhoka dene ke liye islam ka mehez lubada odha hai. Aise munafiqeen ka zikr Surah Al-e-Imran ki aayat 72 mein aayega lekin aksar-o-beshtar munafiqeen dusri tarah ke the, jinhein apne nifaaq ka sha'oor haasil nahi tha.

AAAYAT - 10

Fii quluubihim -marazun

فِي قُلُوبِهِمْ مَرَضٌ

Tarjuma: “Unke dilaon mein ek rog hai”.

Ye rog aur beemari kya hai? Ek lafz mein isko “Kirdaari ki kamzori” (*weakness of character*) se ta'beer kiya jasakta hai. Ek shakhs wo hota hai jo haq ko haq samajh kar qubool karleta hai aur phir “harcha badaabaad” (jo ho so ho) ki kaifiyat ke saath iski khaatir apna sab kuch qurban kardene ko tayaar hojaata hai. Dusra shakhs wo hai jo haq ko pehchaan lene ke bawajood radd kardeta hai ise “Kaafir” kaha jaata hai jab ke ek shakhs wo bhi hai jo haq ko haq pehchaan kar aaya to sahi, lekin kirdaar ki kamzori ki wajah se iski quwat-e-iraadi kamzor hai.

Aise log aakhirat bhi chaahte hain lekin dunya bhi haath se dene ke liye tayaar nahi. Wo chaahte hain ke yahan ka bhi koi nuqsaaan na ho aur aakhirat ka bhi saara bhala humein miljaaye. Dar-haqeeqat ye wo log hain ke jinke baare mein kaha gaya ke inke dilaon mein ek rog hai.

fazaada-humullaahu marazaa.

فَزَادَهُمُ اللَّهُ مَرَضًا

Tarjuma: “To Allah ne in ke rog mein izaafa kardiya”.

Ye Allah ki sunnat hai. Aap haq par chalna chahein to Allah Ta'ala haq ka raasta aap par asaan kardega, lekin agar aap burayi ki taraf jaana chahein to badi se badi burayi aap ke liye halki hoti chali jaayegi. Aap khayaal karenge ke koi khaas baat nahi, jab ye karliya to ab ye bhi kar guzro. Aur agar koi been been latakna chaahe to Allah is ko usi raah par chord deta hai. Theek hai, wo samajhte hain hum kaamyab horahe hain ke humne musalmaanon ko bhi dhoka de diya, wo humein musalmaan samajhte hain aur Yahudiyon ko bhi dhoka de liya, wo samajhte hain ke hum unke saathi hain. To in ka ye samajhna ke hum kaamyab horahe hain, bilkul ghalat hai. Haqeeqat mein ye kaamyabi nahi hai, balke Allah Ta'ala ne wo tabaahkun raasta inke liye asaan kardiya hai jo inhone khud muntakhab kiya tha. In ke dilaon mein jo rog maujood tha Allah ne is mein izaafa farma diya.

Wa lahum 'azaabun 'aliimu

وَلَهُمْ عَذَابٌ أَلِيمٌ

Tarjuma: “Aur in ke liye to dardnaak azaab hai.”

Oopar kuffaar ke liye alfaaz aaye the: [وَلَهُمْ عَذَابٌ عَظِيمٌ] wa lahum 'azaabun'aziim, aur yahan [عَذَابٌ أَلِيمٌ] 'azaabun 'aliimu, ka lafz aaya hai ke un ke liye dardnaak aur ilmnaak azaab hai.

Bimaa kaanuu yakzibuun.

بِمَا كَانُوا يَكْذِبُونَ

Tarjuma: “Basabab is jhoot ke jo wo bol rahe the.”

AAAYAT - 11

Wa 'izaa qiila lahum laatuf-siduu fil-'arzi وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

Tarjuma: Aur jab un se kaha jaata hai ke mat fasaad karo zameen mein”

Is se muraad ye hai ke jab tum ne Muhammad ﷺ ko Allah ka Rasool maan liya to ab in ki theek theek pairwi karo, In ﷺ ke peeche

chalo. In ﷺ ka hukm hai to jung ke liye niklo. In ﷺ ki taraf se taqaza aata hai to maal pesh karo. Aur agar tum is se katraate ho to phir jama'ati zindagi ke andar fitna-o-fasaad phaila rahe ho.

Qaaluuu'innamaa nahnu muslihuun.

قَالُوا إِنَّا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

Tarjuma: “*Wo kehnte hain ke hum to islah karne waale hain*”.

Hum to sulah karane waale hain. Hamari nazar mein ye ladna bhidna koi achchi baat nahi hai, takra'o aur tasadam koi achche kaam thode hi hain. Bas! logaon ko thande thande da'awat dete raho, jo chaahe qubool karle aur jo chaahe radd karde. Ye khuwah-ma-khuwah dushman se takraana aur jung karna kis liye? Aur Allah ke deen ko ghalib karne ke liye qurbanian dene, musibatein jhelne aur mushaqatein bardasht karne ke mutalbe kaahe ke liye?

AAYAT - 12

'Alaaa 'innabum humulmuf-siduuna
wa laakil-laa yash-'uruun.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٣﴾

Tarjuma: “*Agaah hojao ke haqeeqat mein yahi log mufassid hain, magar inhein sha'oor nahi hai*”.

Yahi to hain jo fasaad phailaane waale hain. Is liye ke Muhammad ﷺ ki da'awat to zameen mein islah ke liye hai. Is islah ke liye kuch *operation* karna padega. Isliye ke mareez is darje ko pahunch chuka hai ke *operation* ke baghair iski shifa mumkin nahi hai. Ab agar tum is *operation* ke raaste mein rukawat bante ho to darhaqeeqat tum fasaad macha rahe ho, lekin tumhein iska sha'oor nahi. Aayat ke aakhri alfaaz [وَلَكِن لَّا يَشْعُرُونَ] wa laakil-laa yash-'uruun, se ye baat wazeh horahi hai ke sha'oori nifaaqawar shaye hai, jab ke yahan saara tazkerah ghair sha'oori nifaaq horaha hai.

AAYAT - 13

Wa'izaa qiila labum 'aaminuu kamaaa
'aamanan-naasu

وَإِذَا قِيلَ لَهُمْ ائْمِنُوا كَمَا آمَنَ النَّاسُ

Tarjuma: “*Aur jab un se kaha jaata hai ke imaan laao, jis tarah dusre log imaan laaye hain*”

Aakhir dekho, ye dusre ahl-e-imaan hain, jab bulawa aata hai to fauran labaik kehnte hue haazir hote hain, jabke tum ne aur hi rosh ikhtiyaar kar rakhi hai.



Qaaluuu 'a-nu'-minu kamaaa 'aa-
manas-sufahaaa'?

قَالُوا اٰنُؤْمِنُ كَمَا اٰمَنَ السُّفَهَاٰءُ ۗ

Tarjuma: "Wo kehnte hain kya hum imaan laayein jaise ye bewaquf log imaan laaye hain?"

Munafiqeen sachche ahl-e-imaan ke baare mein kehnte the inhein apne naf'a ki fikr hai na nuqsaan ki, na khatraat ka koi khayaal hai na andeshon ka koi gumaan. Jaan, maal aur aulaad ki koi parwa nahi. Ye ghar baar ko chord kar aagaye hain, apne baal bachche kuffaar-e-Makkah ke rahm-o-karam par chord aaye hain ke sardaran-e-Quresh unke saath jo chahein sulook karein, to ye to bewaquf log hain. (Aaj kal aap aise logaon ko *fanatics* kehnte hain) bhai dekh bhaal kar chalna chaahiye, daayein baayein dekh kar chalna chaahiye. Apne naf'a-o-nuqsaan ka khayaal kar ke chalna chaahiye. Theek hai, islam deen-e-haq hai, lekin bahr-e-haal apni aur apne ahl-o-ayaa ki maslihaton ko bhi dekhna chaahiye. Ye log to ma'loom hota hai bilkul deewane aur *fanatics* hogaye hain.

'Alaaa 'innahum humus-sufahaaa-'u wa
laakil-laa ya'-lamuun.

اَلَا اِنَّهُمْ هُمُ السُّفَهَاٰءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ﴿۱۶﴾

Tarjuma: "Agaah hojao ke wohi bewaquf hain, lekin inhein ilm nahi."

Wo sadiq al-imaan jo imaan ke har taqaze ko poora karne ke liye har waqt haazir hain, in se bada aqalmand aur in se bada samajhdar koi nahi. Inhone ye jaan liya hai ke asal zindagi aakhirat ki zindagi hai, ye zindagi to 'aarzi hai, to agar kal ke bajaye aaj khatam hojaaye ya abhi khatam hojaaye to kya farq padega? Yahan se jaana to hai, aaj nahi to kal, kal nahi parson, jaana to hai. To aqal to in ke andar hai.

AAAYAT - 14

Wa 'izaa laqul-laziina 'aamanuu
qaaluuu' aama-nnaa,

وَإِذَا قَالُوا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا ۗ

Tarjuma: "Aur jab ye abl-e-imaan se milte hain to kehnte hain hum bhi imaan rakhte hain".

Aam yahudi bhi kehnte the ke hum bhi to aakhir Allah ko aur aakhirat ko maante hain, jabke munafiq to Rasool ﷺ ko bhi maante the.

Wa'izaa khalaw'ilaa shayaatiini-him

وَإِذَا حَلُّوْا اِلَى شَيْطٰنِيْهِمْ ۗ

Tarjuma: "Aur jab ye khilwat mein hote hain apne shaitaanon ke paas".

Yahan “Shayateen” se muraad yahud ke ulama bhi hosakte hain aur munafiqeen ke sardar bhi. Abdullah Bin Ubi, munafiqeen-e-Madina ka sardar tha. Agar wo kabhi inhein malammat karta ke ma'loom hota hai ke tum bilkul poori tarah se musalmaanon mein shaamil hi hogaye ho, tumhein kya hogaya hai ke tum Muhammad (ﷺ) ki har baat maan rahe ho, to ab inhein apni wafadaari ka yaqeen dilaane ke liye kehna padta tha ke nahi nahi, hum to musalmaanon ko bewaquf bana rahe hain, hum in se zara tamaskhar kar rahe hain, hum aap hi ke saath hain, aap fikr na karein. Munafiq to hota hi do rukha hai. “Nafq” kehte hain surang ko, jis ke do raaste hote hain. “Nafaqa'a” goh ke bil ko kaha jaata hai. Goh apne bil ke do munh rakhta hai ke agar kutta shikaar ke liye ek taraf se daakhil hojaaye to dusri taraf se nikal bhaage. To munafiq bhi aisa shakhs hai jis ke do rukh hote hain. Suratun Nisa mein munafiqeen ke baare mein kaha gaya hai: [مُذَبِّذِينَ بَيْنَ بَيْنٍ ذَلِكَ لَآ إِلَى هُوَآءٍ وَلَا إِلَى هُوَآءٍ] *Muzab-zabiina bayna zaalika, -Laaa 'ilaa haaa-'u-laaa-'i wa laa 'ilaa haaa-'ulaaa'.* (Suratun Nisa'a, 143). *Yani kufr-o-imaan ke darmiyaan daanrwadol hain, mazbazab hokar rah gaye hain. Na idhar ke hain na udhar ke hain.*

Lafz “[شَيْطَان] *Shaitaan*” ke baare mein do raayein hain. Ek ye ke iska maadah “[شطن] *Sheen Toye Noon*” hai aur dusri ye ke ye “[شوط] *Sheen Wow Toye*” maadah se hai. [شطن] *Shatana* ke mu'ane hain [تَبَعَدَ] *Taba'ada*, yani *bahut door hogaya*. Pas!! shaitaan se muraad hai jo Allah ki rehmat se bahut door hogaya. Jabke [شَااطَ يَشُوْطُ] *Shaata yashuutu*, ke mu'ane hai [اِحْتَرَقَ غَضَبًا وَحَسَدًا] *Ihtaraga ghazaban wa hasada*, yani *koi shakhs gusse aur hasad ke andar jal utha*. Is se [فَعْلَان] *Fa'laan* ke wazan par [شيطان] *Shaitaan* hai yani *wo jo hasad aur ghazab ki aag mein jal raha hai*. Chunache, ek to shaitaan wo hai jo jinnaat mein se hai jiska naam pehle “Azazeel” tha, ab hum use Iblees ke naam se jaante hain. Phir ye ke dunya mein jo bhi uske pairokaar hain aur uske *mission* mein shareek-kaar hain, khuwah insaanon mein se ho ya jinnon mein se wo bhi shayateen hai. Isi tarah ahl-e-kufr aur ahl-e-zaig ke jo bade bade sardar hote hain unko bhi shayateen se ta'beer kiya gaya. Aayaat zair muta'ala mein shayateen se yahi sardar muraad hai.

Qaaluuu 'innaa ma-'akum'innamaa nahnu mus-tabzi-'uun.

قَالُوا اِنَّا مَعَكُمْ لَا اِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿٢٠٠﴾

Tarjuma: “*Kehte hain ke hum to aapke saath hain aur unlogon se to mehez mazaag kar rahe hain*”.

Jab wo alhedgi mein apne shaitaanon yani sardaron se milte hain to unse kehte hain ke asal mein to hum aapke saath hain, in musalmaanon ko to hum bewaquf banarahe hain, in se istehaza aur tamaskhar kar rahe hain jo unke saamne [أُمَّتًا] *aama-nnaa*, kehdeto hain ke hum bhi aapke saath hain.

AAYAT - 15

'Allaahu yas-tahzi-'ubihim wa yamuddu-
hum fii tugyaanibim ya'-mahuun. اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٥﴾

Tarjuma: "Darhaqeeqat Allah unka mazaag uda raha hai aur unko unki sarakashi mein dheel deraha hai ke wo apne aqal ke andhepan mein badhte chale jaayen".

Allah Ta'ala sarkashon ki rassi daraaz karta hai. Koi shaks sarkashi ke raaste par chal pade to Allah Ta'ala use fauran nahi pakadta, balke use dheel deta hai ke chalte jao jahan tak jaana chaahte ho. To unki bhi Allah Ta'ala rassi daraaz kar raha hai lekin ye samajhte hain ke hum musalmaanon ka mazaag uda rahe hain. Asal mein mazaag to Allah ke nazdeek unka ud raha hai.

Lafz [يَعْمَهُونَ] *ya'-mahuun*, aqal ke andhepan ke liye aaya hai. Iska maadah [عمره] *A'in Miim Haa* hai. Aage aayat 18 mein [عُمَى] *'um-yun* aaraha hai jo [عمرى] *A'in Miim Yaa* se hai. In donaon mein farq ye hai ke [عَمِيهَ يَعْمَهُ] *'Amiha y'amahu*, baseerat se mehroomi ke liye aata hai aur [عَمِي يَعْمَى] *'Amiya y'amaa*, basarat se mehroomi ke liye.

AAYAT - 16

'Ulaaa-'ikallazii-nashtaraawuz-zalaalata
bilhudaaa: أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَىٰ

Tarjuma: "Ye wo log hain jinhone hidayat ke aouz gumraahi khareedli hai".

Ye bada pyaara andaaz-e-bayaan hai. In ke saamne donaon *options* the. Ek shakhs ne gumraahi ko chorda aur hidayat le li. Ise is ki bhaari qeemat dena padi. Ise takleefin uthaani padhein, aazma'ishon se guzarana pada, qurbanian dena padein. Is ne ye sab kuch manzoor kiya aur hidayat le li. Jabke ek shakhs ne hidayat dekar gumraahi le li hai. Asaani to hogayi, fauri takleef se to bach gaye, donaon taraf se apne

mafadaat ko bacha liya, lekin haqeeqat mein sab se zyada ghaate ka sauda yahi hai.

famaa rabihat-tijaaratuhum wa maa kaanuu muhtadiin. ﴿مَا رِبْحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾

Tarjuma: “So naaf'e na hui inki tijarat inke haq mein aur na hue raah paane waale”.

[رِبْحٍ يَرْبِحُ] *Rabiha yarbahu*, ke mu'ane hain *tijarat waghairah mein naf'a uthana*, jo ek sahi aur ja'ez naf'a hai, jabke [رَبْوٍ] *Rey Bey Wow* maadah se [رَبَا يُرْبُو] *Rabaa yarbuu*, ke mu'ane bhi maal mein izaafa aur badhotri ke hain, lekin wo haraam hai. Tijarat ke andar jo naf'a hojaaye wo [رِبْحٍ] *Ribah*, hai ja'ez naf'a hai aur apna maal kisi ko qarz dekar us se sood wasool karna [رِبَا] *Ribaa*, hai jo haraam hai.

Ab yahan do badi pyari tamseelein aarahi hain. Pehli tamseel kuffaar ke baare mein hai aur dusri tamseel munafiqeen ke baare mein.

AAYAT - 17

Masaluhum kamasal-lillazistawqada naaraa; ﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا﴾

Tarjuma: “In ki misaal aisi hai jaise ek shakhs ne aag roshan ki”.

Falammaaa' azaaa-'at maa hawlahuu فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

Tarjuma: “Phir jab us aag ne saare mahol ko roshan kar diya”.

Zahaballaahu bi-nuurihim ذَهَبَ اللَّهُ بِنُورِهِمْ

Tarjuma: “To Allah ne inka noor-e-basarat salb kar liya”.

Wa tarakahum fiizulumaatil-laa yubsiruun. ﴿وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

Tarjuma: “Aur chord diya inko in andheron ke andar ke wo kuch nahi dekhte”.

Yahan ek shab-e-tareek ka naqsha kheencha jaaraha hai. Alama Iqbal ke alfaaz mein.

Andheri shab hai juda apne qafile se hai tu

Tere liye hai mera shola-e-narwa qandeel!

Andheri shab hai. Qafila bhatak raha hai. Kuch log badi himmat karte hain ke andhere mein bhi idhar udhar lakdiyan jama karte hain aur aag roshan kardete hain. Lekin ain us waqt jab aag roshan hoti hai to kuch logaon ki beenayi salb hojaati hai. Pehle wo andhere mein isliye the ke khaarij mein roshni nahi thi, ab bhi wo andhere hi mein reh gaye ke khaarij mein to roshni aagayi magar unke andar ki roshni gul hogayi, unki basarat salb hogayi. Ye misaal hai un kuffaar ki jo Islam ki roshni phailne ke bawajood us se mehroom rahe, Muhammad Rasool ﷺ ke aamad se pehle har sau taareeki chaayi hui thi. Koi haqeeqat wazeh na thi. Qafilay-e-insaaniiyat andheri shab mein bhatak raha tha. Muhammad ﷺ tashreef laaye aur inhone aag roshan kardi. Isi tarah hidayat wazeh hogayi. Lekin kuch zid, **ta'ssud**, takabbur ya hasad ki bunyaad par kuch logaon ki andar ki beenayi zaa'il hogayi. Chunache, wo to waise ke waise bhatak rahe hain jaise pehle andhere mein hi the waise hi ab bhi andhere mein hain. Roshni mein aane waale to wo hain jinka zikr sab se pehle [الْمُتَّقِينَ] *Al-Muttaqiin*, ke naam se hua hai.

AAAYAT - 18

Summun-bukmun 'um-yun fahum laa yarji-'uun.

صُمُّ بَكْمٍ عَمَىٰ فَهَمٌّ لَا يَرْجِعُونَ ﴿١٨﴾

Tarjuma: “*Ye behre hain, goonge hain, andhe hain, so ab ye nahi lautenge*”.

(أَصْمٌ) *Asammu*, Behre ko kehte hain (صُمٌّ) *Summu* is ki jama hai, (أَبْكَمٌ) *Abkamu*, goonge ko kehte hain (بَكْمٌ) *Bukmun* uski jama hai. (أَعْمَى) *A'maa*, andhe ko kehte hain (عُمَى) *Umyun*, uski jama hai. Farmaya ke behre hain, goonge hain, andhe hain, ab ye lautne waale nahi hain. Ye kaun hain?. Abu Jahal, Abu Lahab, Waleed Bin Mughairah aur Uqba Ibn-e-Abi Mu'eet sab ke sab abhi zinda the jab ye aayat naazil horahi thi. Ye sab to Gazwa-e-Badar mein waasil-e-jahanum hue jo san do hijri mein hua. To ye log us misaal ka misdaq-e-kaamil the. Aage ab dusri misaal bayaan ki jaarahi hai.

AAAYAT - 19

Aṭw kasayyi-bim-minas-samaaa-'i fihi zulumaatunw -wara'-dunw-wa barg:

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَبَرْقٌ ؕ

Tarjuma: “*Ya unki misaal aisi hai jaise bade zor ki baarish baras rahi hai, asmaan se, us mein andhere bhi hain aur garaj aur bijli (ki chamak) bhi*”.

Yaj-'aluuna 'asaabi-'ahum fiii'aazaani-him **يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ**
 minas-sawaa-'iqi- hazaral-marwt.

Tarjuma: “*Ye apni ungliyan apne kaanaon ke andar thonslete hain maare kadak ke, mout ke darr se*”.

Yani is haibatnaak kadak se kahin inki jaanein na nikal jaayein.

Wallaahu Mubiitum-bil-kaafriin.

وَاللَّهُ مُجِيبٌ بِالْكَافِرِينَ ۝

Tarjuma: “*Aur Allah aise kaafiron ka ihaata kiye hue hai*”.

Wo un munakareen-e-haq ko har taraf se ghere mein liye hue hai, ye bachkar kahan jaayenge?

AAAYAT - 20

Yakaadul-barqu yakhtafu'absaarahum:

يَكَادُ الْبَرْقُ يَخْتَفُ أَبْصَارَهُمْ ۗ

Tarjuma: “*Qareeb hai ke bijli uchak le unki aankhein*”.

Kullamaaa 'azaaa-'lahum-mashaw fihi

كُلَّمَا أَصَاءَ لَهُمْ مَشَوْا فِيهِ ۗ

Tarjuma: “*Jab chamakti hai unpar to chalne lagte hain uski roshni mein*”.

Junhi unhein zara roshni mehsoos hoti hai aur daayein baayein kuch nazar aata hai to kuch door chal lete hain.

Wa 'izaaa'azlama 'alayhimqaamuu.

وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ

Tarjuma: “*Aur jab unpar tareeki taari hojaati hai to khade ke khade reh jaate hain*”.

Ye ek naqsha kheencha gaya hai ke ek taraf baarish horahi hai. Yani Qur'an Majeed asmaan se naazil horaha hai. Baarish ko Qur'an Majeed (مَاءٌ مُّبَارَكٌ) *Maa'am Mubaaraka*, qaraar deta hai aur ye khud (كِتَابٌ مُّبَارَكٌ) *Kitaabum Mubarak*, hai. Lekin ye ke uske saath kadke hain, garaj hain, kufr se muqabla hai, kufr ki taraf se dhamkiyan hain, andeshe aur khatraat hain, imtehanaat aur aazma'ishein hain. Chunache,

munafiqeen ka mu'amla ye hai ke zara kahin halaat behtar hue, kuch (*breathing space*) mili to musalmaanon ke shana-ba-shana thoda sa chal liye ke hum bhi musalmaan hain. Jab wo dekhte ke halaat kuch pursukoon hain, kisi jung ke liye bulaya nahi jaaraha hai to badh chardh kar baatein karte aur apne imaan ka izhaar bhi karte lekin jaise hi koi aazma'ish aati tatak kar khade ke khade rehjaate.

Wa law shaaa-'allaahu lazaaba وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ
bisam-'ihim wa 'abasaaribim;

Tarjuma: "Aur Allah chaahata to unki sama'at aur basarat ko salb karleta".

Lekin Allah ka qanoon yahi hai ke wo fauri giraft nahi karta. Usne insaan ko iraaade aur amal ki azaadi di hai. Tum agar momin-e-sadiq bankar rehna chaahate ho to Allah Ta'ala us **rosh** ko tumahre liye aasaan kardega aur agar tum ne apne ta'ssub ya takabbur ki wajah se kufr ka raasta ikhtiyaar kiya to Allah usi ko tumhare liye khol dega. Aur agar tum beech mein latakna chaahate ho [لَا إِلَىٰ هُوَ لَا إِلَهَ إِلَّا هُوَ] *Laaa 'ilaa haaa-'u-laaa-'i wa laa 'ilaa haaa-'ulaaa*, to latakte raho. Allah Ta'ala na kisi ko jabran haq par laayega aur na hi kisi ko jabran batil ki raah par lejaayega. Isliye agar jabar ka mu'amla ho to phir imtehaan kaisa? Phir to jaza aur saza ka tasawwur ghair muntaqi aur ghair ma'qool teherta hai.

'Innallaaha 'alaa kulli shay-'in-Qadiir. إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tarjuma: "Yaqeenan Allah har cheez par qadir hai".

Suratul Baqarah ke ye ibtedayi 2 ruku is etebaar se bahut ahem hain ke in mein insaani shakhsiyaton ki teen girohon mein taqseem kardi gayi hai aur taaweel-e-aam zahen mein rakhiye ke ke jab bhi koi dawaat-e-haq uthegi, aur waqe'tan kul ki kul haq ki da'awat ho aur us mein inqlabi rang ho ke batil se panja azmaayi kar ke use neecha dikhana hai aur haq ko ghalib karna hai, to ye teen qism ke afraad laaziman wajood mein aajayenge. Inko pehchanna aur inke kirdaar ke peeche jo asal Pas! manzar hai usko jaanna bahut zaroori hai.

AAYAT 21 TO 29

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي
 جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
 لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا ۖ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
 فَأْتُوا بِسُورَةٍ مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ
 تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾
 وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا
 مِنْهَا مِنْ ثَمَرٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأَنْتُمْ بِهَا مُتَسَاهِبُونَ ۖ وَلَهُمْ فِيهَا
 أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾ إِنَّ اللَّهَ لَا يَسْتَجِيبُ أَنْ يُضْرَبَ مِثْلًا مَّا بَعُوضَةٌ فَمَا فَوْقَهَا
 فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
 مِثْلًا ۖ م يُضِلُّ بِهِ كَثِيرًا ۖ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْفُسُونَ
 عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ ۖ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ
 أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٢٧﴾ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ
 تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

21. Yaaa-'ayyu-han-naasu'-buduu Rabba-kumullazii khalaqkum wal laziina min qablikum la-'allakum tattaquun.
22. 'Allazii ja-'ala lakumul-'arza fraa-shanw -wassamaaa-'a bi-naaa-'aa: wa'anzala minas-sa-maaa-'i maaa-anfa-'akh-rajaa bi-hii minas-samaraati rizqal-lakum: falaa taj-'aluu lil-laahi 'andaa-danw -wa 'antum ta'-lamuun.
23. Wa'in-kuntum fi ray-bim-mimmaa nazzal-naa 'alaa 'ab-dinaa fa'-tuu bi-Suuratimmim-mis-lib; wad-'uu shubadaaa-'akum-min-duunillaahi 'in-kun-tum saadi-giin.
24. Fa-'illam-taf-'aluu wa lantaf-'aluu fattaqun-Naaral-latii waquuduhan-naasu wal-hijaaratu 'u-'iddat lil-kaafriin.
25. Wa basbsbi-rillaziina 'aamanuu wa amilus-Saali-haati'annalabum jannaatin -tajrii min-tabtihal-'anbaar. Kullamaa ruziquu minhaa

min-samaratir-rizqan qaaluu haazallazii ruziqnaa min-qablu wa 'labum fibaaaa 'azwaajum-mu-tah-harab; Wa hum fibaa khaaliduun.

26. *'Innallaaha laa yastah-yiii 'any-yazriba masalam-maa ba-'uuzatan-famaa fawqabaa. Fa-'ammallaziina 'aamanuu fa-ya'-lamuuna 'annahul-Haqqu mir- Rabbihim: wa 'ammallaziina kafaruu fayaquuluuna maa zaaa 'araadallaahu bibaazaa masalaa? Yuzillunihii kasiiranw-wa yahdii bibii kasiiraa: wa maa yu-zillu bibiii 'illal-Faasi-giin;*
27. *'Allaziina yanqu-zuuna 'Ab-dallaahi mim-ba'-di miisaaqihii, wa yaqta-'uuna maaa 'amarallaahu bibiii 'any-yuu-sala wa yuysiduuna fil-'arz:'ulaaa-'ika hurnul-kbaa-siruun.*
28. *Kayfa takfuruuna billaahi wa kuntum'am-waatan-fa-'abyaakum; summa yumiitukum summa yubhiikum summa 'ilayhiturja-'unn.*
29. *Huwal-lazii khalaqa lakum-maa fil-'arzi jamii-'aa; summas-tawaaa 'ilas-Samaa-'i fasaaw-waa-hunna sab-'a samaawaat; wa Huwa bi-kulli shay-'in'aliim.* (Section 4)

Suratul Baqarah ki teesre ruku mein Qur'an ki da'awat ka khulasa aagaya hai ke Qur'an apne mukhatib ko kya maanne ki da'awat deta hai aur uski pukaar kya hai. Jaisa ke mai arz kar chuka hoon Suratul Baqarah ke nazul se qabl do tihayi Qur'an naazil ho chuka tha. Tarteeb-e-mus'haf ke etebaar se wo Qur'an baad mein aayega, lekin tarteeb-e-nazuli ke etebaar se wo pas manzar mein maujood hai. Lehaza Suratul Baqarah ke pehle 2 ruku mein Makki Qur'an ke mubahes ka khulasa bayaan kar diya gaya hai aur teesre ruku mein Qur'an Majeed ki da'awat ka khulasa aur lab-e-labaab aagaya hai, jab ke Qur'an Majeed ka falsafa aur ba'az nihayat ahem mauzu'at wa masa'il ka khulasa chauthe ruku mein bayaan hua hai. Ab hum teesre ruku ka mutala'a'a kar rahe hain.

AAYAT - 21

Yaaa-'ayyu-han-naasu'-buduu Rabba-kumullazii khalaqkum wal laziina min qablikum la-'allakum tattaquun. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

Tarjuma: "Ae logo! Bandagi ikhtiyaar karo apne us Rab (maalik) ki jis ne tumko paida kiya aur tum se pehle jitne log guzre hain (unhein bhi paida kiya) ta'ake tum bach sako".

Ye Qur'an ki da'awat ka khulasa hai aur yahi tamaam Ambiya-o-Rusal ﷺ ki da'awat thi. Suratul A'araaf aur Suratul Hood mein ek ek Rasool ka naam lekar iski da'awat in alfaaz mein bayaan ki gayi hai: [يَقُولُوا عِبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ] *Yaa-qawmi'-budul-laaha maa lakum-min 'ilaahin gay-rub* "Ae mere qaum ke logo! Allah ki bandagi karo, tumbara koi aur aala uske siwa nahi hai".

Suratush-Shu'ara mein Rasoolon ki da'awat ke ziman mein baar baar ye alfaaz aaye hain". [فَاتَّقُوا اللَّهَ وَأَطِيعُوا] *Fattaqullaaha wa 'atii-'uun.* "Pas! Allah ka taqwa ikhtiyaar karo aur meri ita'at karo".

Surah Nooh mein Hazrat Nooh عليه السلام ki da'awat in alfaaz mein bayaan hui: [أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا] *Ani-'budullaaha wattaquuhu wa 'atii-'uun:* "Ke Allah ki bandagi karo aur iska taqwa ikhtiyaar karo aur meri ita'at karo".

Phir azro-e-Qur'an yahi ibadaat-e-Rab insaan ki gaayet-e-takhleeq hain: [وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي] *Wa maa khalaqtul-Jinna wal-'insa 'illaa liya'-buduun.* (Az-Zaariyaat) "Aur hum ne jinnon aur insaanon ko paida hi sirf isliye kiya hai ke hamari bandagi karein". Chunache, tamaam Rasoolon ki da'awat yahi "Ibadaat-e-Rab" hai aur Muhammad Rasool ﷺ ki da'awat bhi yahi hai, lekin yahan ek bahut bada farq waaq'e hogaya hai. Wo ye ke baaqi tamaam Rasoolon ki da'awat ke ziman mein seegha-e-khitaab [يَقُولُوا] *Yaaqawmi* yani "Ae mere qaum ke logo!" jab ke yahan seegha-e-khitaab hai: [يَا أَيُّهَا النَّاسُ] *Yaaa-'ayyuhannaas,* yani "Ae Bani Noo-e-insaan!" ma'loom hua ke Muhammad Rasool ﷺ se pehle tamaam Rasool ﷺ sirf apni apni qaumon ki taraf aaye, jab ke paighambar aakhiruz-zamaan Hazrat Muhammad ﷺ Allah Ta'ala ke aakhri aur kaamil Rasool hai ki jinki da'awat aafaqi hai.

Aam taur par log jab ghalat raasta ikhtiyaar karlete hain us par is daleel se jame rehte hain ke hamare abaa-o-ajdaad ka raasta yahi tha [الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ] *allazii khalaqkum wal laziina min qablikum* ke alfaaz mein is daleel ka radd bhi maujood hai ke *jaise tum makhloq ho waise hi tumbare abaa-o-ajdaad bhi makhloq the jaise tum khata karte sakte ho isi tarah wo bhi khata karsakte the.* Lehaza ye na dekho ke abaa-e-ajdaad ka raasta kya tha balke ye dekho ke haq kya hai.

La-'allakum tattaquun

لَعَلَّكُمْ تَتَّقُونَ

Tarjuma: "Ta'ake tum bach sako."

Yani dunya mein ifraat-o-tafreet ke dhakkaon se bach sako aur aakhirat mein Allah ke azaab se bach sako. In donaon se agar bachna hai to Allah Ta'ala ki bandagi ki rosh ikhtiyaar karo.



AAYAT - 22

'Allazii ja-'ala lakumul-'arza firaa-shanw —wassamaaa-'a bi-naaa-'aa. **الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً**

Tarjuma: -“Jisne tumbare liye zameen ko farsh banadiya aur asmaan ko chhat banadiya”.

Wa'anzala minas-sa-maaa-'i maaa-an **وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً**

Tarjuma: “*Aur asmaan se paani barsaya.*”

Fa-'akh-rajaa bi-hii minas-samaraati rizqal-lakum: **فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ**

Tarjuma: “Phir us (paani) ke zariye se (zameen se) har tarah ki paidawaar nikaal kar tumbare liye rizq bahem pahunchaya”.

Falaa taj-'aluu lil-laabi 'andaa-danw —wa 'antum ta'-lamuun. **فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ**

Tarjuma: “To bargiz Allah ke madd-e-muqabil na tehrao jaante boojhte”.

[وَأَنْتُمْ تَعْلَمُونَ] wa 'antum ta'-lamuun, ka ek matlab ye bhi hai ke jab tum bhi maante ho ke is kaa'inaat ka khaaliq Allah ke siwa koi nahi, to phir iske shareek kyun tehraate ho? Ahl-e-Arab ye baat maante the ke kaa'inaat ka khaaliq sirf aur sirf Allah hai, albatta jo un ke devi, devta the wo samajhte the ke ye Allah ke autaar hain ya Allah ke haan bahut pasandeedah hain, us ke mehboob hain, uske auliya hain, betiyan hain, lehaza ye shafa'at karenge to hamara beda paar hojayega. In se kaha jaaraha hai ke jab tum ye maante ho ke kaa'inaat ka khaaliq ek Allah hai, wohi is mudabbar hai to ab kisi ko iska madd-e-muqabil na banao.

[أَنْدَادًا], *Andaad*, [نِدَّة] *Nidda*, ki jama hai, is ka mu'ane madd-e-muqabil hai. Khutba-e-Juma mein aapne ye alfaaz sune honge: (لَا ضِدَّ لَهُ وَلَا نِدَّةُ) *Laa zidda lahuu walaa nidda lahuu*, Hazrat Abdullah Bin Masood رضي الله عنه bayaan karte hain ke, mai ne Rasool Allah صلى الله عليه وسلم se daryaft kiya: Allah ke nazdeek sab se bada gunaah kaunsa hai? Aap صلى الله عليه وسلم ne farmaya:

(أَنْ تَجْعَلَ لِلنَّاسِ أَلِهَةً أُخْرَىٰ وَإِذَا قِيلَ لَهُمُ اتَّقُوا اللَّهَ الَّذِي أَنشَأَكُمْ وَأَنْتُمْ عَلَيْهِ كَاتِبُونَ) ¹ *An taj'ala lillaahi niddan wabuwwa khalaqaka*, “*Ye ke tu iska koi madd-e-muqabil tebraaye balanke usne tujhe paida kiya hai*”. Allah ﷻ ka kisi darje mein koi shareek ya madd-e-muqabil nahi hai. Is ziman mein Rasool Allah ﷺ ummat ko is darje tauheed ki bareekiyon tak pahuncha kar gaye hain ke aise tasawwuraat ki bikul jadd kat jaati hai. Ek Sahabi رضى الله عنه ne Aap ﷺ ke saamne aise hi kehdiya (مَا شَاءَ اللَّهُ وَمَا شِئْتُمْ) *Maa Shaa'Allaahu wamaa shi'ta*, Yani “*Jo Allah chaabe aur Aap ﷺ chaabe*”. Aap ﷺ ne inhein fauran tok diya aur farmaya: (أَجَعَلْتَنِي لِلنَّاسِ آيَةً؟ مَا شَاءَ اللَّهُ وَحْدَهُ) *Aja'altani lillaahi niddaa? Maa Shaa'Allaahu wahdahu*, “*Kya tu ne mujhe Allah ka madd-e-muqabil banadiya hai? (balke wohi hoga) jo tanha Allah chaabe*”². Is kaa'inaat mein mashhiyyat sirf ek hasti ki chalti hai. Kisi aur ki mashhiyyat iski mashhiyyat ke taab'e poori hojaaye to hojaaye, lekin mashhiyyat-mutlaqa sirf uski hai. Yahan tak Qur'an Hakeem mein Rasool Allah ﷺ se farmadiya gaya: [إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ] *Innaka laa tahdii man 'ahbaba wa laakinnallaaha yahdii many-yashaaa'* (Al-Qasas, 56). “*(Ae Nabi ﷺ!) yaqeenan Aap jise chaabein use hidayat nahi desakte, balke Allah jise chaabta hai hidayat deta hai*”.

Agar hidayat ka mu'amlah Rasool Allah ﷺ ke ikhtiyaar mein hota to Abu Talib dunya se Imaan laaye baghair rukhsat na hote.

In do aayaton mein tauheed ke donaoon pehlu bayaan hogaye, tauheed-e-nazri bhi aur tauheed-e-amli bhi. Tauheed-e-amli ye hai ke bandagi sirf usi ki hai. Ab agli aayat mein imaan bir-risalat ka bayaan aaraha hai.

AAAYAT - 23

Wa'in-kuntum fi ray-bim-mimmaa nazzal-naa 'alaa 'ab-dinaa

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

Tarjuma: “*Aur agar tum waqetan shak mein ho is kalaam ke baare mein jo Hum ne utaara Apne bande par (ke ye Hamara naazil kardah hai ya nabi)*”

1. Sahih Al-Bukhari, Kitaab Tafseer Al-Qur'an, Baab qaulihi Ta'ala, [فَلَا تَجْعَلُوا لِلنَّاسِ أُخْرَىٰ وَأَنْتُمْ تَعْبُدُونَ] *Falaa taj-'aluu lil-laahi 'andaa-darw -wa 'antum ta'-lamuun*.
 Wa Sahih Muslim, Kitaab Al-Imaan, Baab Kon Al-Shirk Aqbah Al-Zunuub....
 2. In alfaaz mein ye hadees Alama Muhammad Abdul Wahab ne "Kitaab Al-Tauheed" mein Nisai ke hawale se darj ki hai. Masnad Ahmed mein Alfaaz waarid hue hain: (أَجَعَلْتَنِي وَاللَّهُ عَدُوًّا؟) *Aja'altanii wallaahi 'adlaa?; Kya tune mujhe aur Allah ko brabar kardiya?*

Fa'-tuu bi-Suuratimmim-mis-lib;

فَأْتُوا بِسُورَةٍ مِّثْلِهِ

Tarjuma: "To le aao ek hi surat is jaisi".

"Ta'aruf-e-Qur'an" mein ye baat tafseel se bayaan ki gayi thi ke Qur'an Hakeem mein aise paanch muqamaat hain jahan par ye *challenge* maujood hai ke agar tumhara khayaal ye hai ke ye kalaam Muhammad ﷺ ki ikhtera'a hai to tum bhi muqable mein aisa hi kalaam pesh karo. Suratut Toor ki aayat 33 aur 34 mein irshaad hua: "Kya inka ye kehna hai ke ise Muhammad ﷺ ne khud ghadliya hai? Balke haqeeqat ye hai ke ye maanne ko tayaar nahi. Phir chaahiye ke wo isi tarah ka koi kalaam pesh kare agar wo sachche hain". Surah Bani Isra'il (Aayat 88) mein farmaya gaya hai "Agar tamaam jin-o-ins jama hokar bhi is Qur'an jaisi kitaab pesh karna chaabe to bargiz nahi karsakenge, chaabe wo sab ek dusre ke madadgaar hi kyun na hon". Surah Hood (Aayat 13) mein farmaya gaya hai ke: "Ae Nabi ﷺ! inse keh dijiye (agar poore Qur'an ki nazeer nahi laasakte) to aisi (10) dus suratein hi ghad kar le aao!" iske baad mazed neeche utar kar, jise barsabeel-e-tanazzul kaha jaata hai, Surah Younus (Aayat 38) mein is jaisi ek hi surat banakar le aane ka *challenge* diya gaya. Mazkura bala tamaam aayaat Makki suratoun mein hain. Pehli Madani surat "Al-Baqarah" ki ayaat zair mutala'a mein yahi baat bade ehtemaam ke saath farmayi gayi ke *agar tum logaon ko is kalaam ke baare mein koi shak hai jo Humne, Apne bande par naazil kiya hai (ke ye Allah ka kalaam nahi hai) to is jaisi ek surat tum bhi mauzu kar ke le aao!* Ye ek surat Suratul Asar ke masawi bhi hosakti thi, Suratul Kausar ki bhi masawi hosakti thi.

Wad-'uu shubadaaa-'akum-min-
duunillaahi 'in-kun-tum saadi-qiin.

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢١٠﴾

Tarjuma: "Aur bula lo apne saare madadgaaron ko Allah ke siwa agar tum sachche ho".

Quresh ka khayaal ye tha ke shu'ara ke paas jinn hote hain, jo inhein shair seekhate hain, warna aam aadmi to shair nahi kehsakta. Chunache, farmaya ke jo bhi tumhare madadgaar ho ek Allah ko chord kar jiski bhi tum madad haasil karsakte ho, jinnaat ho ya insaan ho, khateeb ho, shu'ara ho ya adeeb ho, in sab ko jama karlo is Qur'an jaisi ek hi surat banakar le aao, agar tum sachche ho.

Qur'an ka andaaz ye hai ke wo apne andar jhaankne ki da'awat deta hai. Chunache, yahan goya aankhaon mein aankhein daal kar ye kaha jaaraha hai ke haqeeqat mein tumhein is Qur'an ke kalaam-e-Ilaahi hone mein koi shak nahi hai, ye to tum mehez baat bana rahe ho. Agar tumhe waq'etan shak hai, agar tum apne daawe mein sachche ho to aao maidaan mein aur is jaisi ek hi surat bana laao.

AAYAT - 24

Fa-'illam-taf-'aluu wa lantaf-'aluu

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا

Tarjuma: "Phir agar tum aisa na karsako aur bargiz na karsakoge!".

Zara andaaz dekhiye, kaisa tuhhadi aur *challenge* ka hai! Aur ye *challenge* Allah ke siwa koi nahi desakta. Ye andaaz dunya ki kisi kitaab ka nahi hai, ye daawa sirf Qur'an ka hai.

Kaisa do tok andaaz hai: "Phir agar tum na kar paao, aur tum bargiz nahi kar paoge".

Fattaqun-Naaral-latii waquudu-han-naasu wal-hijaara.

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Tarjuma: "To phir bacho us aag se jiska eindhan banenge insaan aur pathar".

Jahanum ke eindhan ke taur par patharaon ka zikr khaas taur par kiya gaya hai. Iske do imkanaat hain. Ek to ye ke aap ko ma'loom hai ke pathar ke koyle ki aag aam lakdi ke koyle ke muqable mein badi sakht hoti hai. Lehaza jahanum ki aag bahut bade bade patharon se dehkaayi jaayegi. Dusre ye ke mushrikeen jo ma'bood taraash rakhe the wo pathar ke hote the. Mushrikeen ko agaah kiya jaaraha hai ke tumhare saat tumhare in ma'boodaon ko bhi jahanum mein jhonka jaayega ta'ake tumhari hasrat ke andar izaafa ho ke ye hain wo maboodaan-e-batil jin se hum duaein maanga karte the, jin ke saamne maathe tekte the, jin ke saamne dandwat karte the, jin ko chadawe chadate the.

U'iddat lil-kaafiriin.

أُعدَّتْ لِلْكَافِرِينَ

Tarjuma: "Tayaar ki gayi hai kaafiron ke liye".

Ye jahanum munkareen-e-haq ke liye tayaar ki gayi hai. Ab yahan goya imaan billaah aur imaan bir-risalat ke baad imaan bil-aakhirat ka zikr aagaya.

AAAYAT - 25

Wa bashshi-rillaziina 'aamanuu wa amilus-Saali-haati

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Tarjuma: "Aur basharat de dijiye (Ae Nabi ﷺ!) in logaon ko jo imaan laaye aur jinbone neik amal kiye".

'Annalabum jannaatin -tajrii min-tabtihal-'anbaar.

أَنَّ لَهُمْ جَدَّتِ الْجَنَّةُ مِنَ تَحْتِهَا الْأَنْهَارُ

Tarjuma: "Ke unke liye aise baghaat hain jinke neeche nadiyan behti hongy".

Ye lafzi tarjuma hai. Muraad is se ye hai ke jin ke daaman mein nadiyan behti hongy. Isliye ke fitri baagh aam taur par aisa hota hai ke jis mein zara oonchayi par darkht lage hue hain aur daaman mein nadi beh rahi hai, jis se khud bakhud aabpaashi horahi hai aur darkhton ki jadaon tak paani pahunch raha hai.

Kullamaa ruziquu minhaa min-samaratir-rizqan

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا

Tarjuma: "Jab bhi inhein diya jaayega wahan ka koi phal rizq ke taur par (yani khaane ke liye)".

Qaaluu haazallazii ruziqnaa min-qablu

قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ

Tarjuma: "Wo kahenge ye to wohi hai jo humein pehle bhi milta tha".

Wa 'utuu'u bibii mutashaa biha:

وَأَنْتَوَاهِ مُمْتَسَاهَا

Tarjuma: "Aur diye jaayenge inko phal ek surat ke".

Is ka ek mafhoom to ye hai ke jannat mein ahl-e-jannat ki jo ibtedayi da'awat ya ibtedayi ziyafat (نُزُل) *Nuzul*, hogi is mein inhein wohi phal pesh kiye jaayenge jo dunya mein ma'roof hain, maslan anaar, angoor, saib, khajoor waghairah. Ahl-e-jannat inhein dekh kar kahenge ke ye to wohi phal hain jo hum dunya mein khaate aaye hain, lekin jab inhein chakhenge to zaahiri mushabihat ke bawajood zaa'iqe mein zameen-o-asmaan ka farq paayenge. Aur ek mafhoom ye bhi liya gaya hai ke ahl-e-jannat ko jannat mein bhi wohi phal milte rahenge. Lekin har baar unka zaa'iqe badalta rahega. Inki shakl-o-surat wohi rahegi,

lekin zaa'iqā wo nahi rahega. Lehaza ye dunya waala mu'amla nahi hoga ke ek hi shaye ko khaate khaate insaan ki tabiyat bharjaati hai.

Wa 'lahum fihāaa 'azwājum-mu-tah-harab; وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ

Tarjuma: "Aur inke liye us (jannat) mein nihayat paakbaaz bi-wiyan hongī".

Wa hum fihāaa khaaliduun. وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

Tarjuma: "Aur wo is mein rahenge hamesha hamesh".

In paanch aayaat (21 to 25) mein imaaniyaat salasa yani imaan billaah, imaan bir-rasool aur imaan bil-aakhirat ki da'awat aagayi. Ab aage kuch zamani masa'il zair-e-bahes aayenge.

AAAYAT - 26

'Innallaaha laa yastab-yiii 'any-yazriba إِنَّ اللَّهَ لَا يَسْتَنْبِي أَنْ يَضْرِبَ مَثَلًا مَّا
masalam-maa ba-'uuzatan-famaa بَعُوضَةً فَمَا فَوْقَهَا
fawqahāaa.

Tarjuma: "Yaqeenan Allah is se nahi sharmata ke bayaan kare koi misaal machchar ki ya us cheez ki jo is se badh kar hai".

kuffaar ki taraf se Qur'an ke baare mein kayi aitrazaat uthaaye jaate the. Wo kabhi bhi us *challenge* ka muqabla to na karsake jo Qur'an ne inhein [فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ] *Fa'-tuu bi-Suuratimmim-mis-lib*; alfaaz mein diya tha, lekin khuwah-ma-khuwah ke aitrazaat uthaate rahe. Ye bilkul aisi hi baat hai jaise kisi musawwar ki tasweer par aitraaz karne waale to bahut the lekin jab kaha gaya ke ye *brush* lijiye aur zara isko theek kardijiye to sab peeche hatt gaye. Qur'an ke muqable mein koi surat laana to inke liye mumkin nahi tha lekin idhar udhar se aitrazaat karne ke liye inki zubanein khulti thi. Un mein se inka ek aitraaz yahan naqal kiya jaaraha hai ke Qur'an Majeed mein makkhi ki tashbeehah aayi hai, ye to bahut haqeer si shaye hai. Koi aala mutakallam apne aala kalaam mein aisi haqeer cheezaon ka tazkerah nahi karta. Qur'an Majeed mein makdi jaisi haqeer shaye ka bhi zikr hai. Chunache, ye koi aala kalaam nahi hai. Yahan iska jawaab diya jaaraha hai. Darasal tashbeehah aur tamseel ke andar mumassil lahuu aur mumassil bihihi mein munasibat aur mutabiqat honi chaahiye. Yani koi tamseel ya tashbeehah bayaan

karni ho to jis shaye ke liye tashbeehah di jaarahi hai us se mutabiqat aur munasibat rakhne waali shaye se tashbeehah di jaani chaahiye. Koi shaye agar bahut haqeer hai to ise kisi azmath waali shaye se aakhir kaise tashbeehah di jaayegi? Ise to kisi haqeer shaye hi se tashbeehah di jaayegi to tashbeehah ka asal maqsad poora hoga. Chunache, farmaya ke Allah Ta'ala ke liye ye koi sharm ya 'aar ki baat nahi hai ke wo machchar ki misaal bayaan kare ya is cheez ki jo is se badhkar hai. Lafz [فَوْقَهَا] *fawqahaa*, "is se upar" mein donaon mu'ane maujood hain. Yani kamtar aur haqeer hone mein is se bhi badhkar ya ye ke us se upar ki koi shaye. Is liye ke makkihi ya makdi bahr-e-haal machchar se zara badi shaye hai.

Fa-'ammallaziina 'aamanuu fa-ya'-
lamuuna 'annabul-Haqqu mir-Rabbihim: فَمَا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Tarjuma: "To jo log sahib-e-imaan hain wo jaante hain ke ye yaqeenan haq hai unke Rab ki taraf se".

Wa 'ammallaziina kafaruu fayaquuluuna مَاذَا أَرَادَ
maa zaaa 'araadallaahu bihaazaa masalaa? اللَّهُ هَذَا مَثَلًا

Tarjuma: "Aur jinhone kufr kiya so wo kehte hain ke kya matlab tha Allah ka is misaal se?"

Haq ke munkir naak bhau chardha rahe hain aur aitraaz kar rahe hain ke is misaal se Allah ne kya muraad li hai? Is ziman mein agla jumla bahut ahem hai.

Yuzillunihii kasiiran-wa yabdii bibii kasiiraa: يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

Tarjuma: "Gumraah karta hai Allah Ta'ala is ke zariye se bahuton ko aur hidayat deta hai isi ke zariye se bahuton ko".

In misaalon ke zariye Allah Ta'ala bahutson ko gumraahi mein muhtela kardeta hai aur bahutson ko raah-e-raast dikha deta hai. Ma'loom hua ke hidayat aur gumraahi ka daar-o-madaar insaan ki apni dakhili kaifiyat (*subjective condition*) par hai. Aap ke dil mein khair hai, bhalayi hai, aapki niyat talb-e-hidayat aur talb-e-ilm ki hai to aap ko is Qur'an se hidayat miljaayegi, aur agar dil mein zeigh hai, kaji hai, niyat mein tedh aur fasaad hai to isi ke zariye se Allah aapki gumraahi mein izaafa kardega. Lekin Allah Ta'ala ka kisi ko hidayat dena aur kisi ko

gumraahi mein muhtela kardena alaltap nahi hai, kisi qaide aur qanoon ke baghair nahi hai.

Wa maa yu-zillu bihihi 'illal-Faasi-qiin; وَمَا يُضِلُّ بِهِ إِلَّا الْفٰسِقِيْنَ ﴿٢٧﴾

Tarjuma: "Aur nahi gumraah karta wo is ke zariye se magar sirf sarkash logaon ko".

Is se gumraahi mein wo sirf inhi ko muhtela karta hai jin mein sarkashi hai, tu'addi hai, takabbur hai. Agli aayat mein un ke ausaaf bayaan kardiye gaye.

AAYAT - 27

'Allaziina yangu-zuuna 'Ab-dallaabi الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖۗ
mim-ba'-di miisaaqihii,

Tarjuma: "Jo tod-dete hain Allah ke (saath kiye hue) ahad ko mazboot baandh lene ke baad".

Allah Ta'ala aur bande ke darmiyan sab se bada ahad "Ahad-e-alsat" hai, jis ka zikr Suratul A'araaf mein aayega. Ye ahad aalim arwah mein tamaam arwah-e-insaniya ne kiya tha, in mein mai bhi tha, aap bhi the, sab the. Algarz tamaam ke tamaam insaan jitne aaj tak dunya mein aachuke hain aur jo qayamat tak abhi aane wale hain, is ahad ke waqt maujood the, lekin sirf arwah ki shakal mein the, jism maujood nahi the. Aur ye baat yaad rakhiye ke insaan ka roohani wajood mukamil wajood hai aur awwalan takhleeq usi ki hui thi. "Ahad-e-alsat" mein tamaam Bani Adam se Allah Ta'ala ne daryaft farmaya: [اَلَسْتُ بِرَبِّكُمْ] *Alastu birabbikum*, (kya Mai tumhara Rab nahi hoon?) sab ne ek hi jawaab diya: [بَلٰى] *Balaa*, (kyun nahi!) to ye jo faasiq hain, nafarmaan hain, sarkash hain, inhone is ahad ko toda aur Allah ko apna Maalik, apna Khaaliq aur apna Haakim maanne ki bajaaye khud haakim bankar baith gaye aur is tarah ke daawe kiye: [اَلَيْسَ لِيْۤ مُلْكٌ وَّصْرٰى] *'alaysa lii mulku Misr*, "Kya Misr ki baadshahi Meri nahi hai?" Ghair Allah ki haakimiyat (*sovereignty*) ko tasleem karna sab se badi baghawat, sarkashi, fisq aur narfarmaani hai, khuwa wo malukiyyat ki surat mein ho ya awaami haakimiyat (*popular sovereignty*) ki surat mein.

Wa yaqta-'uuna maaa 'amarallaahu وَيَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ
bihii 'any-yuu-sala

Tarjuma: "Aur kaat-te hain us cheez ko jise Allah ne jodne ka hukm diya hai"

Allah ne sulah rahmi ka hukm diya hai, ye qat'a rahmi karte hain. Maal ki talab mein, uske maal ko hathyane ke liye bhayi bhayi ko khatam kardeta hai. Insaan apne zaati aghraaz ke liye apne takabbur aur tu'alli ki khaatir tamaam akhlaaqi hudood ko pas pasht daal deta hai. Hamari shari'at ka falsafa ye hai ke humein do tarah ke ta'luqaat jodne ka hukm diya gaya hai. Ek ta'luq hai bande ka Allah ke saath. Uska ta'luq "Huqooq Allah" se hai. Jab ke ek ta'luq hai bandaon ka bandaon ke saath ye "Haqooqul-Ibaad" se mut'aliq hai. Allah ka haq ye hai ke Use Haakim aur Maalik samjho aur khud Uske bande bano. Jabke insaanon ka haq ye hai ke: (كُونُوا عِبَادَ اللَّهِ أَحْوَاءً)¹ *Kuunuu 'Ibaadallaahi ikhwaanaa*, "Sab aapas mein bhayi bhayi hokar Allah ke bande banjao".

Is ziman mein ahem tareen rahmi rishta hai, yani sage behen, bhayi. Phir dada, dadi ki aulaad mein tamaam chachazaad waghairah (*cousins*) aajayenge. Iske upar pardada, pardadi ki aulaad ka da'iera mazeed wasi hojayega. Isi tarah upar chalte jayein yahan tak ke Adam aur Hawa par tamaam insaan jama hojayenge. To rahmi rishte ki badi ehmiyat hai. Yahan faasiqeen ki do sifaat bayaan kardi gayi. Ek ye ke wo Allah ke ahad ko mazbooti se baandhne ke baad tohdh dete hain aur dusre ye ke jin rishtaon ko Allah ne jodne ka hukm diya hai ye unhein qat'a karte hain.

Wa yufsiduuna fil-'arz:

وَيُفْسِدُونَ فِي الْأَرْضِ ط

Tarjuma: "Aur zameen mein fasaad barpa karate hain".

Mazkurah bala donaon cheezaon ke natije mein zameen mein fasaad paida hota hai. Insaan Allah ki ita'at se baaghi hojaayein ya aapas mein ek dusre ki gardanein kaatne lagein to iska natija fasaad fil-arz ki surat mein nikalta hai.

Ulaaa-'ika hurnul -kbaa-siruun.

أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٤﴾

Tarjuma: "Yahi log nuqsaan uthaane waale hain"

Yahi log hain jo bil-aakhir aakhri aur da'iemi khasaare mein rehne waale hain.

1 Sahih Al-Bukhari, Kitaab Al-Adab, baab Maa Yanhii 'An Al-Tahasad wat-Tadbeer wa Baab Al-Hujra. Wa Sahih Muslim, Kitaab Al-Bir wa Al-Sila wa -Al-Adaab, Baab tahreem Al-Tahasad wa Al-Tabaghaz wa Al-Tadaabur.

AAAYAT - 28

Kayfa takfuruuna billaahi wa kuntum'am-waatan-fa-'ahyaakum; كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

Tarjuma: "Tum kaise kufr karte ho Allah ka balanke tum murdah the phir Usne tumbein zinda kiya".

Summa yumiiitukum summa yuhyiikum summa 'ilayhiturja-'unn. ثُمَّ يُبَيِّنُ لَكُمْ تَعْرِيْبَكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Tarjuma: "Phir Wo tumbein maarega, phir jalaayega, phir tum Usi ki taraf lauta diye jaaoge".

Is muqaam par ek badi gehri hikmat aur falsafe ki baat bayaan ki gayi hai jo aaj nigaahaon se bilkul ojhal ho chuki hai. Wo ye ke hum dunya mein aane se pehle murdah the (كُنْتُمْ أَمْوَاتًا) Kuntum amwaatan, Iske kya mu'ane hai?

Ye mazmoon Surah Ghafir / Suratul Momin mein zyada wazahat se aaya hai? Jo Suratul Baqarah se pehle naazil ho chuki thi. Lehaza yahan ajmali tazkerah hai. Wahan ahl-e-jahanum ka qaul bayyan alfaaz naqal hua hai: [رَبَّنَا أَمْثَلْنَا سُوءَاتِنَا وَاحْيَيْتَنَا وَأَمَاتَنَا فَأَعْرَفْنَا بِدُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾] Rabbanaaa 'amat-tanas-natayni wa 'ahyaatanas-natayni fa'-tarafnaa bizunnbi-naa fahal-'ilaa khuruujim-min-sabiil? (Momin, 11), "Ae hamare Rab! Tu ne do martaba hum par mout waarid ki aur do martaba humein zinda kiya, ab humne apne gunaahon ka aitraaf karliya hai, to ab yahan se nikalne ka bhi koi raasta hai?"

Is se ye haqeeqat wazeh hui ke insaan ki takhleeq-e-awwal aalam-e-arwah mein sirf arwah ki haisiyat se hui thi. Ahadees mein alfaaz waarid hue hain: (الْأَرْوَاحُ جُنُودٌ مَّجْنُونَةٌ) Al-arwaahu junuudun majannada, (Mutafiq Alayha) yani Arwah jamashudah lashkaron ki surat mein thi. In arwah se wo ahad liya gaya jo "Ahad-e-alsat" kehlaata hai. Phir inhein sula diya gaya. Ye goya pehli mout thi jo hum guzaar aaye hain. (Aap jaante hain ke murdah ma'doom nahi hota, bejaan hota hai, ek tarah se soya hua hota hai. Qur'an Hakeem mein mout aur neend ko baham tashbeeh di gayi hai). Phir dunya mein aalim-e-khalq ka marhala aaya jis mein tanasal ke zariye se ijsaad-e-insaniyah ki takhleeq hoti hai aur un mein arwah phoonki jaati hai. Hazrat Abdullah Bin Masood رضي الله عنه se marwi

mutafiq-e-aliya hadees ke mutabiq rahm-e-maadir mein junain jab chaar maah ka hojaata hai to us mein wo rooh laakar phoonki jaati hai. Ye goya pehli martaba ka zinda kiye jaana hogaya. Hum is dunya mein apne jasd ke saath zinda hogaye, humein pehli mout ki neend se jaaga diya gaya. Ab humein jo mout aayegi wo dusri mout hogi aur is ke natije mein hamara jasd wahin chala jaayega jahan se aaya tha (yani mitti mein) aur hamari rooh bhi jahan se aayi thi wahin wapas chali jaayegi. Ye falsafa wa hikmat-e-qur'ani ka bahut gehra nukta hai.

AAAYAT - 29

Hurwal-lazii khalaqa lakum-maa هُوَ الَّذِي خَلَقَ لَكُمْ فِي الْأَرْضِ جَمِيعًا
fil-'arzi jamii-'aa;

Tarjuma: "Wohi hai jisne paida kiya tumhare liye jo kuch bhi zameen mein hai."

Is aayat mein khilafat ka mazmoon shuru hogaya hai. Hadees mein aata hai : (إِنَّ الدُّنْيَا خُلِقَتْ لَكُمْ وَأَنْتُمْ خُلِقْتُمْ لِلْآخِرَةِ)¹ *Innad dunyaa khuliqat lakum wa antum khuliqtum lil'aakhiraa*, "Ye dunya tumhare liye banayi gayi hai aur tum aakhirat ke liye banaye gaye ho".

Agli aayat mein Hazrat Adam عليه السلام ki khilafat-e-arzi ka zikr hai. Goya zameen mein jo kuch bhi paida kiya hai wo insaan ki khilafat ke liye paida kiya gaya hai"

Summas-tawaaa 'ilas-Samaa-'i ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
fasaw-waa-hunna sab-'a samaawaat;

Tarjuma: "Phir Wo mut-wajjah hua asmaanon ki taraf aur inhein theek theek saat asmaanon ki shakal mein banadiya.

Ye aayat ta-haal ayaat-e-mutshabihaat mein se hai. Saat asmaanon ki kya haqeeqat hai, hum abhi tak poore taur par is se waaqif nahi hain.

Wa Hurwa bi-kulli shay-'in'aliim. وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Tarjuma: "Aur Wo har cheez ka ilm rakhne waala hai."

Use har shaye ka ilm haqeeqi haasil hai.

1 Takhreej Al-Ahya'a lil-'Iraqi 3/252. Hafez 'Iraqi ne ise munqat'a qaraar diya hai.

AAYAAT 30 - 39

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ
الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ ۖ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَاءِهِمْ
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا
فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَىٰ
آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا
يَأْتِيَكُمْ مِنِّي هُدًىٰ فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

ع
٣٩

30. *Wa 'iz qaala Rabbuka lil-Malaaa-'ikati " 'Innii jaa-'ilun fil-'arzi KHALIIFAH". Qaaluu ataj'alu fiha many yufsidu fiha wa yasfikud dimaa'a wa nabnu nusabbihu bihamdika wa nuqaddisu lak. Qaala "Inniii 'a'-lamu maa laa ta'-lamuun."*
31. *Wa'allama 'Aadamal-'as-maaa-'a kullahaa summa 'araza-hum 'alal-malaaa-'ikati faqaala 'ambi-'uunii bi-'asamaaa-'i haaa-'u-laaa-'i in-kuntum saadiqiin.*
32. *Qaaluu "Sub'haanaka laa 'ilma lanaaa 'illaa maa 'allamtanaa: 'innaka 'antal-'Aliimul-Hakiim.*
33. *Qaala "Yaaa-'Adamu 'ambi'-hum-bi-'asmaaa-'ihim.'Falammaa 'amba-'ahum-bi-'asmaaa-'ihim qaala 'alam 'aqul-lakum 'inniii 'a'-lamu gay-bas-samaa'waati wal-'arzi wa 'a'-lamu maa tubduuna wa maa kuntum taktu-mun.*
34. *Wa 'iz qulnaa lil-malaaa-'ikatis-juduun li 'Aadama fasajaduuu 'illaaa 'lbiis: 'Abaa was-takbara wa kaana minal-kaafiriin.*

35. *Wa qulnaa yaaa-'Adamus-kun 'anta wa zaw-jukal-jannata wa kulaa minhaa ragadan hay-su -shi'-tumaa; wa laa taqrabaa haazibish-shajarata fata-kuunaa minaz-zaalimiin.*
36. *Fa-'azalla-humash-Shaytaanu 'anhaa fa-'akb-rajahumaa mimmaa kaanaa fiib. Wa qulnah-bituu ba'-zukum liba'zin 'aduww-wu lakum fil arzi musta-qarrunw-wa mataa-'un 'ilaa hiin.*
37. *Fata-laqqaaa 'Adamu mir-Rabbihii kalimaa-tin fataaba 'alayh: 'innahuu Huwat Tarwaa-bur-Rahiim.*
38. *Qulnah-bituu minhaa jamii-'aa; fa-'immaa ya'-ti-yannakum-minnii Hudan-faman tabi-'a Hudaa-ya falaa khaawfun 'alayhim wa laa hum yabzanuun.*
39. *Wallaziina kafaruu wa ka-zzabuu bi-'Aayaatinaaa 'ulaaa-'ika 'As-haabun-Naar; hum fii-haa khaaliduun.* (Section 5)

AAYAT - 30

Wa 'iz qaala Rabbuka lil-Malaaa-'ikati وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خٰلِٖفَةً
'Innii jaa-'ilun fil-'arzi KHALIIFAH".

Tarjuma: "Aur yaad karo jab ke kaha tha tumhare Rab ne farsihataon se ke Mai banane waala hoon zameen mein ek khalifa".

Khalifa darhaeeqat na'ib ko kehte hain. Aam taur par logaon ko mughalta lahaq hota hai ke khalifa aur janasheen kisi ki mout ke baad muqarar hota hai, zindagi mein nahi hota. Lekin is dunya mein insaan ki asal haqeeqat ko samajhne ke liye *Viceroy* ka tasawwur zahen mein rakhiye. 1947 eeswein se pehle hum angrez ke ghulam the. Hamara asal haakim (baadshah ya malika) Englistaan mein tha jab ke Delhi mein *viceroy* hota tha. *Viceroy* ka kaam ye tha ke *His Majesty* ya *Her Majesty* ki hukumat ka jo bhi hukm mausool ho use bilachun wa chira baghair kisi taghayyur aur tabaddul ke naafiz kare. Albatta *viceroy* ko ikhtiyaar haasil tha ke agar kisi mu'amle mein Englistaan se hukm na aaye to wo yahan ke halaat ke mutabiq apni behtareen raaye qaa'em kare. Wo ghaur-o-fikr kare ke yahan ki maslihatein kya hain aur jo cheez bhi sultanat ke maslihat mein ho us ke mutabiq faisla kare. Ba'aynahi yahi rishta kaa'inaat ke asal Haakim aur zameen par Uske khalifa ke mabain

hai. Kaa'inaat ka asal Haakim aur Maalik Allah Ta'ala hai, lekin usne Apne, Aapko ghaib ke pardeh mein chupa liya hai. Zameen par insaan uska khalifa hai. Ab insaan ka kaam ye hai ke jo hidayat Allah ki taraf se aarahi hai us par to be-chun wa chira amal kare aur jis mu'amle mein koi wazeh hidayat nahi hai wahan ghaur-o-fikr aur sonch bichaar kare aur istenbaat aur ijtehaat se kaam lete hue jo baat rooh-e-deen se zyada se zyada mutabiqat rakhne waali ho use ikhityaar kare. Yahi darhaqeeqat rishta-e-khilafat hai jo Allah aur insaan ke mabain hai.

Ye haisiyat tamaam insaanon ko di gayi hai aur bilquwat (*potentially*) har insaan Allah ka khalifa hai, lekin jo Allah ka baaghi hojaaye, jo khud haakimiyyat ka madda'i hojaaye to wo is khilafat ke haq se mehroom hojaata hai. Agar kisi baadshah ka wali-ahad apne baap ki zindagi hi mein baghawat karde aur hukmat haasil karna chaahе to ab wo wajibul qatal hai. Isi tarah jo log bhi dunya mein Allah Ta'ala ki haakimiyyat-e-aala ke munkir hokar khud haakimiyyat ke madda'i hogaye agarche wo wajibul qatal hain, lekin dunya mein inhein mohlat di gayi hai. Is liye ke ye dunya daarul imtehaan hai. Chunache, Allah Ta'ala inhein fauran khatam nahi karta. Azro-e-alfaaz Qurani: [وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّبَ بَيْنَهُمْ] *Wa la'w laa Kalimatun-sabaqat mir-Rabbika 'ilaaa 'ajalim-musam-mallaquziya baynahum*: (Surah Ash-Shura, 14). "Aur agar ek baat pehle se taye na ho chuki hoti aur waqt-e-mu'ayyan tak tumbare Rab ki taraf se to inke darmiyan faisla chuka diya jaata".

Chunke Allah Ta'ala ne inhein ek waqt-e-mu'ayyan tak ke liye mohlat di hai lehaza inhein fauri taur par khatam nahi kiya jaata, lekin kam-azkam itni saza zaroor milti hai ke ab wo khilafat ke haq se mehroom kardiye gaye hain. Goya ke ab dunya mein khilafat sirf khilafatul muslimeen hogi. Sirf wo shakhs jo Allah ko apna Haakim-e-mutliq maane, wohi khilafat ka ahal hai. To ye chand baatein khilafat ki asal hageeqat ke ziman mein yahin par samajh lijiye. [وَأَذَىٰ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً] *Wa 'iz qaala Rabbuka lil-Malaaa-'ikati 'Innii jaa-'ilun fil-'arzi KHALIIFAH*. "Aur yaad karo jab tumbare Rab ne kaha tha farishton se ke Mai zameen mein ek khalifa banane waala hoon".

Qaaluu ataj'alu fiha many yufsidu fiha wa yasfikud dimaa'a. قَالَوَا تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

Tarjuma: "Inbonne kaha: Kya Aap zameen mein kisi aise ko muqarar karne waale hain jo is mein fasaad machayega aur khood rezi karega?"

Wa nabnu nusabbihu bibamdika wa nuqaddisu lak.

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ط

Tarjuma: "Aur hum Aap ki hamd-o-sana ke saath tasbeeh aur Aap ki taqdees mein lage hue hain".

Qaala "Inniii 'a'-lamu maa laa ta'-lamuun.

قَالَ إِنِّي أَكْفَرُ مَالًا تَعْلَمُونَ ﴿٣٥﴾

Tarjuma: "Farmaya: Mai jaanta hoon jo kuch tum nabi jaante".

Ab yahan ye sawaal paida hota hai ke farsihataon ko insaan ke baare mein ye gumaan ya ye khayaal kaise hua? Is ke ziman mein do aara'a hain. Ek to ye ke insaan ki takhleeq se pehle is zameen par jinnaat maujood the aur inhein bhi Allah ne kuch thoda sa ikhtiyaar diya tha aur unhone yahan fasaad barpa kar rakha tha. Inhi par qiyaas karte hue farishton ne samjha ke insaan bhi zameen mein fasaad machayega aur khoon rezi karega. Ek dusri usooli baat ye kahi gayi hai ke jab khilafat ka lafz istema'al hua to farishte samajh gaye ke insaan ko zameen mein koi na koi ikhtiyaar bhi milega. Jinnaat ke baare mein khilafat ka lafz kahin nahi aaya, ye sirf insaan ke baare mein aaraha hai. Aur khalifa bilkul be-ikhtiyaar nahi hota. Jaisa ke mai ne arz kiya jahan wazeh hukm hai is ka kaam iski tanfeez hai aur jahan nahi hai wahan apne ghaur-o-fikr sonch bichaar ki salahiyaton ko buroyekaar laakar ise behtar se behtar raaye qaa'em karna hoti hai. Zaahir baat hai jahan ikhtiyaar hoga wahan iske sahi istema'al ka bhi imkaan hai aur ghalat ka bhi. *Political Science* ka to ye musallimah usool (*axiom*) hai:

"Authority tends to corrupt and absolute authority corrupts absolutely".

Chunache, ikhtiyaar ke andar bad'anwaani ka ruhjaan maujood hai. Is bina par unhone qiyaas kiya ke insaan ko zameen mein ikhtiyaar milega to yahan fasaad hoga, khoon rezi hogi, Allah Ta'ala ne farmaya ke *Apni hikmataon se Mai khud waaqif hoon. Mai insaan ko khalifa kyun banaraha hoon, ye Mai jaanta hoon tum nabi jaante.*

AAAYAT - 31

Wa'allama 'Adamal-'as-maaa-'a kullahaa

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Tarjuma: "Aur Allah ne seekha diye Adam ko tamaam ke tamaam naam"

Mufasssireen ka taqreeban ijma'a hai ke is se muraad tamaam ashya'a ke naam hain aur tamaam ashya'a ke naamaon se muraad unki

haqeeqat ka ilm hai. Aap insaani ilm (*Human Knowledge*) ka tajziya karein to wo yahi hai ke insaan ek cheez ko pehchaanta hai, phir iska ek naam rakhta hai ya iske liye ko istelah (*term*) qaa'em karta hai. Wo us naam aur us istelah ke hawale se us cheez ke baare mein bahut se haqa'iq ko apne zahen mein mehfooz karta hai. To Allah Ta'ala ne insaan ko tamaam naam seekha diye. Goya kul maada-e-kaa'inaat ke andar jo kuch wajood mein aane waala tha in sabki haqeeqat se Hazrat Adam عليه السلام ko imkaani taur par (*potentially*) agaah kardiya. Ye insaan ka ektasabi ilm (*Acquired knowledge*) hai jo ise sama'a wa basar aur aql-o-dimaag se haasil hota hai.

Insaan ko haasil hone waale ilm ke do hisse hain ek ilhaami ilm (*Revealed Knowledge*) hai jo Allah Ta'ala Wahi ke zariye bhejta hai, jab ke ek ilm bil-hawaas ya ektasabi ilm (*Acquired knowledge*) hai jo insaan khud haasil karta hai. Usne aankhaon se dekha, kaanaon se suna, natija nikla aur dimaagh ke *computer* ne usko *process* kar ke us natije ko kahin hafize (*memory*) ke andar mehfooz karliya. Phir kuch aur dekha, kuch aur suna, kuch chookar, kuch chak kar, kuch soongh kar ma'loom hua aur kuch natija nikla to sabeqa yaadaasht ke saath *tally* kar ke natija nikala.

Azroy-e-alfaaz qurani [إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا ﴿٣٦﴾] *innas-sam'a wal-basara wal-fu-'aada kullu 'ulaaa-'ika kaana 'anhu mas-uulaa.* (Bani Isra'il, 36) Insaan ko ye ektasabi ilm (*Acquired Knowledge*) (3) teen cheezaon se haasil horaha hai: Sama,at, basarat, aur aqal. Aqal us tamaam *sense data* ko *process* karti hai jo ise hawaas (*sense organs*) ke zariye se mohya hota hai aur faida akhaz karti hai. Ye ilm hai jo bil-quwat (*potentially*) Hazrat Adam عليه السلام ko de diya gaya. Ab iski *exfoliation* horahi hai aur darja ba darja wo ilm phail raha hai, badh raha hai. Badhte badhte ye kahan tak pahunchega, hum kuch nahi kehsakte. Insaan kahan se kahan pahunch gaya hai! Is nisf sadi mein ilm-e-insaani mein jo *explosion* hua hai mai aur aap iska tasawur tak nahi karsakte. Aksar bade bade science daanon ko bhi iska adraak wa sha'oor nahi hai ke insaani ilm ne kitni badi zaqnad lagayi hai. Is liye ke ek shakhs apni line ke baare mein to jaanta hai ke is mein kya kuch hogaya. Maslan ek science daan sirf *physics* ya iski bhi kisi shaakh ke baare mein jaanta hai, baaqi dusri shaakhaon ke baare mein ise kuch ma'loom nahi. Ye daur *specialization* ka daur hai, lehaza ilm ke maidaan mein jo bada dhamaka (*explosion*) hua hai is ka humein koi andaza nahi hai. Ek cheez jo aaj ejaad hoti hai channd dinaon ke andar andar uska naya *version* aajata hai aur ye cheez matrook (*outdated*) hojaati hai. Abalaagh aur mawasilaat (*communications*) ke andar inqilaab-

e-azeem barpa hua hai. Aap ye samjhiye ke Iqbal ne jo shair kabhi kaha tha, is ki ta'beer qareeb se qareeb aarahi hai.

*Urooj-e-Adam kbaaki se anjum sabme jaate hain
Ke ye toota hua taara mah-e-kaamil na ban jaaye!*

Aur ye “mah-e-kaamil” us waqt banega jab Dajjaal ki shakal ikhtiyaar karega. Dajjaal wo shakhs hoga jo in tamaam qawaid-e-tabiiyah (*physical laws*) ke upar qabu paalega. Jab chaahega, jahan chaahega baarish barsayega. Wo rizq ke tamaam khazane apne haath mein le lega aur elaan kardega ke jo us par imaan laayega usi ko rizq milega, kisi aur ko nahi milega. Uski awaaz poori dunya mein sunayi degi. Wo channnd dinaon ke andar poori dunya ka chakkar laaga lega. Ye saari baatein hadees mein Dajjaal ke baare mein aayi hain. Wo Adam ke is ektesabi ilm (*Acquired Knowledge*) ki is hadd ko pahunch jaayega ke fitrat ke tamaam israar (*mysteries*) is par munkashaf hojaayein aur ise qawaid-e-tabiiyah par tassaruf haasil hojaaye, wo inhein *harness* karle qaabu mein le aaye aur inhein istema'al kare.

Insaan ne jo sab se pehla zariya-e-tawanayi (*source of energy*) daryaft kiya wo aag tha. Aaj se hazaaron saal pehle hamare kisi jadda majad ne dekha ke koi chattaan upar se giri, pathar se pathar takraya to is mein se aag ka shola nikla. Uska ye mushaheda aag paida karne ke liye kaafi hogaya ke patharaon ko aapas mein takraao aur aag paida karlo. Chunache, aag us daur ki sab se badi aijaad aur awwaleen zariya-e-tawanayi thi. Ab wo tawanayi (*energy*) kahan se kahan pahunchi! Pehle us aag ne bhaap ki shakal ikhtiyaar ki, phir humne bijli aijaad ki aur ab atomi tawanayi (*atomic energy*) haasil karli hai aur abhi na ma'loom aur kya kya haasil hona hai. Wallahu aalam! In tamaam cheezaon ka ta'luq khilafat-e-arzi ke saath hai. Lehaza farsihataon ko bataya gaya ke Adam ko sirf ikhtiyaar hi nahi, ilm bhi diya jaaraha hai.

Summa 'araza-hum 'alal-malaaa-'ikati.

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Tarjuma: “Phir un (*tamaam ashya'a*) ko pesh kiya farsihataon ke saamne”

Faqaala 'ambi-'uunii bi-'asamaaa-'i
haaa-'u-laaa-'i in-kuntum saadiqiin.

فَقَالَ أَنبِيُّنِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢١﴾

Tarjuma: “Aur farmaya ke batao Mujhe in cheezaon ke naam agar tum sachche ho”.

Agar tumhara ye khayaal sahi hai ke kisi khalifa ke taqarur se zameen ka intezam bigad jaayega.

AAAYAT - 32

Qaaluu "Sub'haanaka

قَالُوا سُبْحَانَكَ

Tarjuma: "Inhone kaha (Parwardigaar!) nuqs se paak to Aap hi ki zaat hai".

Aap har nuqs se, har aib se, har zu'af se, har ehtiyaaj se mubbara aur munnazah hain, Aala aur Arfa'a hain.

Laa 'ilma lanaaa 'illaa maa 'allamtanaa:

لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

Tarjuma: "Humein koi ilm haasil nahi siwaye uske jo Aapne humein seekha diya hai".

Is ki yahi ta'beer behtar ma'loom hoti hai ke Allah Ta'ala ki is kaa'inaati hukumat mein mala'ika ki haisiyat darhaqeeqat iske kaarindon ya (*civil servants*) ki hai. Chunache, har ek ko sirf iske shu'abe ke mutabiq ilm diya gaya hai, inka ilm jaam'a nahi hai aur inke paas tamaam cheezaon ka majmu'i ilm haasil karne ki ist'edaad nahi hai. Maslan koi farishta baarish ke intezam par ma'moor hai, koi pahadon par ma'moor hai, jiska zikr seerat mein aata hai ke jab Ta'if mein Rasool Allah ﷺ par pathrao hua to iske baad ek farishta haazir hua ke mai Malakul Jabbaal hoon Allah ne mujhe pahadon par ma'moor kiya hua hai, agar Aap farmaye to mai in do pahadon ko aapas mein takra doon jinke darmiyan Ta'if ki ye waadi waqe hai aur is tarah ahl-e-Ta'if piskar surma banjaye. Aap ﷺ ne farmaya ke nahi, kya ajab ke Allah Ta'ala inki aindah naslaon ko hidayat de dein. To farishte Allah Ta'ala ki taraf se mukhtalif khidmaat par ma'moor hain aur inko jo ilm diya gaya hai wo sirf unke apne fara'iz mansabi aur inke apne shu'abe se mut'aliq diya gaya hai, jab ke Hazrat Adam ﷺ ko ilm ki jamiyyat bilquwat (*potentially*) de di gayi, jo badhte badhte ab ek bahut tanawar darkht ban chuka hai.

Innaka 'antal-'Aliimul-Hakiim.

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

Tarjuma: "Yaqeenan Aap hi hain jo sab kuch jaanne waale aur kaamil hikmat waale hain".

Aap hi ki zaat hai jo kul ke kul ilm ki Maalik hai aur jiski hikmat bhi kaamil hai. Baaqi to makhloq mein se har ek ka ilm naaqis hai.

AAAYAT - 33

Qaala "Yaaa-'Aadamu 'ambi'-hum-bi-'asmaaa-'ihim. قَالَ يَا أَدَمُ أَنْبَأْهُمْ بِأَسْمَائِهِمْ ۖ

Tarjuma: "Allah ne farmaya ke ae Adam, inko bataao in cheezaon ke naam!"

Falammaaa 'amba-'ahum-bi-'asmaaa-'ihim

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۖ

Tarjuma: "To jab usne batadiye inko un sab ke naam".

Qaala 'alam 'aqul-lakum 'inniii 'a'-lamu gay-bas-samaawaati wal-'arzi.

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۖ

Tarjuma: "(To Allah ne) farmaya: Kya Mai ne tum se kaha na tha ke Mai jaanta hoon asmaan aur zameen ke tamaam chupi hui cheezaon ko"

Jo tumhari nigaahaon se ujhal aur maqfi hain.

Wa 'a'-lamu maa tubduuna wa maa kuntum taktu-mun.

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾

Tarjuma: "Aur Mai jaanta hoon jo kuch tum zaahir kar rahe the aur jo kuch tum chupa rahe the".

In alfaaz se mehsoos hota hai ke farishton ki khuwahish ye thi ke khilafat humein mile, hum khadam-e-adab hain, har waqt tasbeeh wa tamheed aur taqdees mein masroof hain, jo hukm milta hai baja laate hain, to ye khilafat kisi aur makhloq ko kyun di jaarahi hai. Ab aage chunke teesri makhloq ka zikr bhi aayega lehaza yahan note karlijiye ke Allah Ta'ala ki teen makhlooqaat aisi hain jo sahib-e-tashkhis aur sahib-e-sha'oor hain aur jin mein "Anna" (mai) ka sha'oor hai. Ek malaik hain, inki takhleeq noor se hui hai. Dusre insaan hain, jinki takhleeq gaare se hui hai aur teesre jinnaat hain, jinki takhleeq aag se hui hai. Baaqi haiwanaat hain, un mein sha'oor (*consciousness*) to hai, khud sha'oori (*self consciousness*) nahi hai. Insaan jab dekhta hai to isko ye bhi ma'loom hota hai ke mai bhi dekh raha hoon, jab ke kutta ya billa dekhta hai to ise ye andaz nahi hota ke mai dekh raha hoon. Haiwanaat mein "Mai" ka sha'oor nahi hai ye anna, *Self* ya *Ego* sirf farishton mein, insaanon mein aur jinnaat mein hai. In mein se ek noori makhloq hai, ek naari makhloq hai aur ek khaki hai, jo zameen ke is qashar (*crust*) mein mitti aur paani ke malghube yani gaare se wajood mein aayi hai.

AAAYAT - 34

Wa 'iz qulnaa lil-malaaa-'ikatis-juduu li **وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ**
'Aadama fasaajaduuu 'illaaa 'Ibliis: **فَسَجَدُوا إِلَّا إِبْلِيسَ**

Tarjuma: "Aur yaad karo jab humne kaha farsihataon se ke sajda karo Adam ko to sab sajde mein gir pade siwaye Iblees ke".

Yahan ek baat to ye samjhe ke Adam ko tamaam malaik ke sajde ki zaroorat kya thi? Kya ye sirf tazeeman tha? Aur agar tazeeman tha to kya Adam khaki ki tazeem maqsood thi ya kisi aur shaye ki tazeem thi? Makki surataon mein ye baat do jagah bayyan alfaaz Wazeh ki gayi hai: [فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ يَسْجُودِينَ ﴿٣٤﴾] *Fa-'izaa sawway-tubuu wa nafakhtu fihi mir-Ruubii faqa-'uu labuu saa-jidiin.* "Pbir jab Mai is (Adam) ki takhleeq mukamil karloon aur is mein Apni rooh mein se phoonk doon tab gir padna uske saamne sajde mein".

Chunache, tazeem agar hai to Adam khaaki ki nahi hai, iske andar maujood "rooh-e-rabbani" ki hai, jo ek *Divine Spark* ya *Divine Element* hai, jaise khud khaaliqu ne "minroohi" se ta'beer farmaya hai.

Dusre ye ke is sajde ki hikmat kya hai? Is ki illat aur gharz wa ghayat kya hai? Jaisa ke mai ne arz kiya, is kaa'inaat yani afaaqi hukumat ke karinde to farishte hain aur khalifa banaya jaaraha hai insaan ko. Lehaza jab tak ye saari sool saroos iske taab'e na ho wo khilafat kaise karega! Jab hum kisi kaam ka irada karte hain aur koi faal karna chaahte hain to is faal ke poora hone mein, uske zahoor pazeer hone mein na ma'lloom kaun kaun se awamil kaarfarma hote hain aur fitrat ki kaun kaunsi quwatein (*forces*) hamare saath mu'afiqat karti hai to hum wo kaam karsakte hain, aur in sab farishte ma'moor hain har ek ki apni aqleem (*domain*) hai. Agar wo insaan ke taab'e na ho to khilafat ke koi mu'ane hi nahi hain. Ise khilafat di gayi hai, ye jidhar jaana chaahta hai jaane do, ye namaz ke liye masjid mein jaana chaahta hai jaane do, ye chori ke liye nikla hai nikalne do. Insaan ko jo ikhtiyaar diya gaya hai iske istemaal mein ye tamaam quwatein iske saath mu'afiqat karti hain tab hi uska koi irada, khuwah achcha ho ya bura, paaye takmeel ko pahunch sakta hai. Is mu'afiqat ki alamat ke taur par tamaam farishton ko insaan ke aage jhuka diya gaya.

Is aayat mein [إِلَّا إِبْلِيسَ] 'Illaaa 'Ibliis: (siwaye Iblees ke) se ye mughalta paida hosakta hai ke shayad Iblees bhi farishta tha. Isliye ke sajde ka hukm to farishton ko diya gaya tha. Is mughalte ka azaala

Suratul Kahaf mein kardiya gaya jo Suratul Baqarah se bahut pehle naazil ho chuki thi. Wahan alfaaz aaye hain: [كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ] *Kaana minal-Jinni fa-fasaqa 'an 'Am-ri Rabbih.* (Kahaf 50), “*Wo jinnaon mein se tha, pas! is ne sarkashi ki apne Rab ke hukm se*”. Farishton mein se hota to nafarmani kar hi na sakta. Farishton ki shaan to ye hai ke wo Allah ke kisi hukm se sartabi nahi karsakte. Azroy-e-alfaz-e-qurani: [لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ] *Laa ya'-suunallaaha maaa 'amarahum wa yaf-'aluuna maa yu'-maruun.* (Tahreem, 6) “*Wo Allah ke kisi hukm ki nafarmani nahi karte aur jo hukm bhi inhein diya jaata hai wo baja laate hain*”. Jinnaat bhi insaanon ki tarah ek zi-ikhtiyaar makhloq hai jise imaan wa kufr aur ta'at wa massiyat donaon ki khudrat bakhshi gayi hai. Chunache, jinnaat mein neik bhi hain bad bhi hai, aala bhi hain adna bhi hain, jaise insaanon mein hain. Lekin ye “Azazil” jo jinn tha, ilm aur ibadat donaon ke etebaar bahut buland hogaya tha aur farishton ka humnasheen tha. Ye farishte ke saath is taur par shaamil tha jaise bahut se insaan bhi agar apni bandagi mein “zuhad mein” neiki mein taraqi kare to unka aalim-e-arwah ke saath, ilm mein malaik ke saath aur bila aala ke saath ek raabta qaa'em hota hai. Isi tarah Azazil bhi jinn hone ke bawajood neiki, ibadat, parsayi aur apne ilm mein farishton se aage tha, is liye “مُعَلَّمُ الْمَلَكُوتِ” *Mu'allimul malakuut*, ki haisiyat se ikhtiyaar kar chuka tha aur ise apni is haisiyat ka bada zu'am tha.

Jaisa ke arz kiya gaya, Qur'an Hakeem mein qissa Adam aur Iblees ke ziman mein ye baat saat martaba aayi hai ke farishton ko hukm hua ke Adam ko sajda karo, sab jhuk gaye magar Iblees ne sajde se inkaar kardiya, Ayaat zair-e-mutalia mein qissa Adam wa Iblees saatwi martaba aaraha hai. Agarche mus'haf mein ye pehli martaba aaraha hai tarteeb nazuli ke etebaar se yahan saatwi martaba aaraha. Adam wa Iblees ka ye qissa Suratul Baqarah ke baad Suratul A'araaf mein, phir Suratul Hijr mein, phir Sureh Bani Isra'il mein, phir Suratul Kahaf mein, Phir Surah Taha mein aur phir Sureh Suwaad mein aayega. Yani ye qissa Qur'an Hakeem mein cheh martaba Makki surataon mein aaya hai aur ek martaba Madani surat Baqarah mein.

Iblees ka asal naam “Azaazil” tha, Iblees ab iska sifati naam hai. Isliye ke (أَبْلَسُ يُبْلِسُ) *Ablasa, yublisu*, ke mu'ane hote hain mayoos hojana. Ye Allah ki rehmat se bilkul mayoos hai aur jo Allah ki rehmat se mayoos hojaaye wo shaitaan hojaata hai wo sonchta hai ke ab mera to chutkara nahi hai, meri to aaqibat kharaab ho hi chuki hai, lehaza mai apne saath aur jitnon ko barbaad kar sakta hoon karloon. “*Hum to doobein hain sanam*”

tumko bhi le doobenge!" Ab wo shaitaan is mu'ane mein hai ke insaan ki adaawat iski gatti mein padh gayi. Usne Allah se ijazat bhi le li ke mujhe mohlat de dein qayamat ke din tak ke liye [إِلَى يَوْمٍ يُبْعَثُونَ] 'ilaa yaw-mi yub-'asuun, to mai sabit kardoonga ye Adam us rutbe ka haqdaar na tha jo ise diya gaya hai.

'Abaa was-takbara

أَبَىٰ وَاسْتَكْبَرَ

Tarjuma: "Usne inkaar kiya aur takabbur kiya".

Qur'an Hakeem mein dusre muqamaat par iske alfaaz naqal hue hain: [أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ] 'Ana khay-rum-minh. Kha-laq-tanii min-naarin-wa kha-laq-tabuu min-tiin. "Mai is se behtar hoon to tu ne mujhe aag se banaya aur ise gaare se banaya".

Darhaqeeqat yahi wo takabbur hai jisne ise randah dargah-e-haq kardiya.

*Takabbur Azazil raa khuwar kard
Ke dar tauq-e-laanat girafhtar kard*

Wa kaana minal-kaafriin

وَكَانَ مِنَ الْكَافِرِينَ

Tarjuma: "Aur hogaya wo kaafiron mein se". Ya "aur tha wo kaafiron mein se".

[كَانَ] Kaana, Arabi zubaan mein do tarah ka hota hai: "Taama" aur Naaqsa". [كَانَ] Kaana, Naaqsa ke etebaar se ye mu'ane hosakte hain ke apne is istekbaar aur inkaar ki wajah se wo kaafiron mein se hogaya. Jabke [كَانَ] Kaana, Taama ke etebaar se ye mu'ane hongey wo tha hi kaafiron mein se. Yani iske andar sarkashi chupi hui thi ab zaahir hogayi. Aisa mu'amla kabhi hamare mushaheda mein bhi aata hai ke kisi shakhs ki badniyati par neiki aur zahad ke pardeh padhe rehte hain aur kisi khaas waqt mein akaar wo nanga hojaata hai aur iski batini haqeeqat saamne ajati hai.

AAAYAT - 35

Wa qulnaa yaaa-'Adamus-kun 'anta
wa zaw-jukal-jannata

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

Tarjuma: "Aur humne kaha ae Adam rabo tum aur tumhari biwi jannat mein".

Sawaal paida hota hai ke ye jannat kaunsi hai? Aksar hazraat ke nazdeek ye jannat kahin asmaan mein hi thi aur asmaan hi mein Hazrat Adam عَلَيْهِ السَّلَامُ ki takhleeq hui albatta ye sab maante hain ke ye wo

Jannatul Firdous nahi thi jis mein jaane ke baad nikalne ka koi sawaal hi nahi. Is jannat mein to aakhirat mein logaon ko jaakar daakhil hona hai aur dakhile ke baad phir wahan se nikalne ka koi imkaan nahi hai. Ek raaye ye bhi hai ke mera ruhjan isi raaye ki taraf hai, ke takhleeq Adam isi zameen par hui hai. Wo takhleeq jin marhala se guzri wo is waqt hamara mauzu bahes nahi hai. *Biology* aur Wahi donaon is par mutafiq hain ke qashriraz (*crust of the earth*) yani mitti se insaan ki takhleeq hui hai. Is ke baad kisi oonche muqaam par kisi sarsabz wa shadaab ilaaqe mein Hazrat Adam ko rakha gaya, jahan har qism ke maiwe the, har shaye bafaraghat mayasar thi. Azroy-e-alfaaz qurani: [إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١٣١﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَقُ ﴿١٣٢﴾] 'Inna laka 'allatajuu-'a fiihaa 'wa laa ta'-raa . Wa 'annaka laa tazma-'u fiihaa 'wa laa tazhaa. (Taa-Haa, 118-119) "Yahan tumbare liye ye asai'shein maujood hain ke na tumbe is mein bhook lagegi na aryaani lahaq hogi. Aur ye ke na tumbe is mein piyaas tang karegi na dhoop satayegi".

Hazrat Adam ﷺ aur inki biwi ko wahan har tarah ki asa'ishein haasil thi albatta ye jannat sirf ek *demonstration* ke liye thi ke inhein nazar aajaye ke shaitaan inka aur inki aulaad ka azli dushman hai, wo inhein warghlaayega aur tarah tarah se waswasa andaazi karega. Is ki misaal yun samjhe ke kisi shakhs ka inteqab to hogaya aur wo *CSP cadre* mein aagaya, lekin iski tayenati (*posting*) se pehle ise *Civil Service Academy* mein zair-e-tarbiyat rakha jaata hai. Wazeh rahe ke ye yahan jo lafz *هبوط Haboot (utarna)* araha hai wo sirf isi ek mu'ane mein nahi aata, iske dusre mu'ane bhi hain. Ye cheezein phir mutashabahat mein se rahegi isliye inke baare mein ghaur-o-fikr se koi ek dusri raaye ikhtiyaar ki jasakti hai. Wallahu Aalam!

Wa kulaa minhaa ragadan hay-su -shi'-tumaa; وَكُلَا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا

Tarjuma: "Aur khaao is mein se bafaraghat jahan se chaaho".

Yahan har tarah ke phal maujood hain, jo chaaho bila rok tok khaao.

Wa laa taqrabaa haazihish-shajarata. وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

Tarjuma: "Magar is darkht ke qareeb mat jaana".

Yahan par is darkht ka naam nahi liya gaya, ishaara kardiya gaya ke is darkht ke qareeb bhi mat jaana.

Fata-kuunaa minaz-zaalimiin.

فَتَكُونُوا مِنَ الظَّالِمِينَ ﴿٢٥﴾

Tarjuma: “Warna tum zaalimon mein se hojaoge.”

Tum had se guzarne waalaon mein shumaar hogaye.

Ab is ki bhi hikmat samjhe ke is *demonstration* ka hissa hai ke dunya mein khaane mein khaane peene ki hazaron cheezein mabaah, sirf channnd cheezein haraam hain. Ab agar tum hazaron mabaah cheezaon ko chord kar haraam mein munh maarte ho to ye nafarmani shumaar hogi. Allah ne mubaahat ka da'irah bahut waseeh rakha hai. Channnd rishte hain jo bayaan kardiye gaye ke ye haraam hain, mahrumat-e-abdiya hain, in se to shaadi nahi hosakti, baaqi ek musalmaan mard kisi musalmaan aurat dunya ke kisi bhi kone mein shadi karsakta hai, is ke liye croredon *options* khule hain. Phir ek nahi, do do, teen teen, chaar chaar tak auraton se shadi ki ijazat di gayi hai. Is ke bawajood insaan shadi na kare aur zina kare, to ye goya iski apni khabasat-e-nafs hai. Chunache, Adam wa Hawa (ﷺ) ko bata diya gaya ke ye poora baagh tumhare liye mabaah hai, bas ye ek darkht hai, is ke paas na jaana. Darkht ka naam lena ki koi zaroorat nahi thi. Ye to sirf ek aazma'ish aur is ki *demonstration* thi.

AAYAT - 36

Fa-'azalla-humash-Shaytaanu 'anbaa.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا

Tarjuma: “Phir phisla diya un donaon ko shaitaan ne us darkht ke baare mein”.

Is ki tafseel Surah Taha mein aayi hai ke shaitaan ne inhein kis kis tareeqe se phislaya aur inhein is darakht ka phal chakne par amadah kiya”.

Fa-'akh-rajahumaa mimmaa kaanaa fiih.

فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

Tarjuma: “To nikalwadiya in donaon ko us kaifiyat mein se jis mein wo the”.

Wo kya kaifiyat thi ke na koi mushaqqat hai, na koi mehnat hai aur insaan ko har tarah ka achche se achcha phal milraha hai, tamaam zarooriyaat faraham hain aur khaas khal'at-e-fakherah se bhi nawaza gaya hai, jannat ka khaas libaas ataa kiya gaya hai. Lekin in kaifiyat se nikaal kar inhein kaha gaya ke achcha ab jao aur zindagi ki talakh haqa'iq ka saamna karo. Yaad rakhna ke shaitaan tumhara aur tumhari nasal ka dushman hai aur wo tumhein phislayega jaise aaj phislaya hai, tum is

ki sharaarton se hoshiyaar rehna: [إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا] 'Innaash-Shaytaanu lakum 'aduwwun-fattakhizuuhu 'aduww-waa. "Yaqaenan shaitaan tumhara dushman hai, is liye tum bhi ise apna dushman hi samkho lekin agar kuch log ise apna dost banale aur iske agent aur kaarinde banjaaye to ye unka ikhtiyaar hai jis ki saza inhein milegi".

Wa qulnah-bituu ba'-zukum liba'zin
'aduww-wu

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

Tarjuma: "Aur hum ne kaha tum sab utro, tum ek dusre ke dushman hogaye".

Note kijiye yahan jama ka saigha aaya hai ke tum ek dusre ke dushman hogaye. To ek dushmani shaitaan aur Adam aur zuryat-e-Adam ki hai, jabke ek aur dushmani insaanon mein mard aur aurat ke mabeen hai. Aurat mard ko phislati hai aur ghalat raaste par daalti hai aur mard auraton ko gumraah karte hain. Qur'an Majeed mein farmaya gaya hai: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ] Yaaa-'ayyuhallaziina 'aamanuuu 'inna min 'azwaaajikum wa 'awlaaikikum 'aduwwal-la-kum fahzaruuhum! (At-Tagabun, 14). "Ae ahl-e-imaan! Yaqaenan tumhari biwiyan aur tumhari aulaad mein tumhare dushman hain, in se hoshiyaar rabo". Kabin inki mohabbat tumhein raah-e-haq se mukharif na karde. Shauhar ek achcha kaam karna chahta hai lekin biwi rukaawat bangayi ya biwi achcha kaam karna chahti hai aur shauhar rukaawat ban gaya to ye mohabbat nahi aadawat hai.

Wa lakum fil arzi musta-qarrunw-wa mataa-'un 'ilaa hiin.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١٤٠﴾

Tarjuma: "Aur tumhare liye ab zameen mein thikana hai aur naf'a uthana hai ek khaas waqt tak".

Ab zameen tumhari jaa-e-qiyaam hai aur yahan zaroorat ki tamaam cheezein humne faraham kardi hain, lekin ye ek waqt-e-mu'ayyan tak ke liye hai, ye abdi nahi hai, ek waqt aayega ke hum ye basat lapait denge.

Yawma natwis-samaaa-'a katayyis-sijilli lil-kutub: (Al-Ambiya, 14)

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجَالِ لِكُتُبٍ

Tarjuma: "Jis din ke hum tamaam asmaanon ko is tarah lapait lenge jaise auraq ka taumaar lapait liya jaata hai".

Ye takhleeq abdi nahi hai [إِلَىٰ أَجَلٍ مُّسَمًّى] Tlaaa'Ajalim-Musammaa, hai [إِلَىٰ حِينٍ] 'ilaa hiin, hai.

AAAYAT - 37

*Fata-laqqaaa 'Adamu mir-Rabbihii
kalimaa-tin fataaba 'alayh:*

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَةً فَتَابَ عَلَيْهِ ۗ

Tarjuma: “*Phir seekhliye Adam ne apne Rab se channnd kalimaat, to Allah ne iski tauba qubool karli*”.

Iski wazahat Suratul A'araaf mein hai. Jab Hazrat Adam عَلَيْهِ السَّلَامُ ne Allah Ta'ala ke hukm ataab amaiz suna aur jannat se bahar aagaye to sakht pashemani aur nadamat paida hui ke ye mai ne kiya kiya, mujh se kaisi khatarzad hogayi ke mai ne Allah ke hukm ki khilaaf warzi kardaali. Lekin inke paas tauba wa astaghfaar ke liye alfaaz nahi the. Wo nahi jaante the ke kin alfaaz mein Allah Ta'ala se muafi chaahe. Allah ki rehmat ye hui ke usne alfaaz inhe khud talqeen farmadiye. Ye Allah ki shaan-e-rahmi hai. Tauba ki asal haqeeqat insaan ke andar gunaah par nadamat ka paida hojaana hai. Iqbal ne gufwan-e-shabaab mein jo ash'ar kahe the in mein se ek shaer ko sunkar us waqt ke esatezah bhi phadak uthe the.

*Moti samajh ke shaan-e-karimi ne chun liye
Qatre jo the mere arq-e-infaal ke*

Yani sharmindegi ke bais meri peshani par paseene ke jo khatre namudaar hogaye mere parwardigaar ko wo itne azeez hue ke us ne inhein motiyon ki tarah chun liya. Hazrat Adam wa Hawa عَلَيْهِمُ السَّلَامُ ko jab apni ghalti par nadamat hui to wo giryanwazari mein mashgool hogaye. Is haalat mein Allah Ta'ala ne apni rehmat se inhein channnd kalimaat ilqa farmaye jin se inki tauba qubool hui. Wo kalimaat Suratul A'araaf mein bayaan hui hai: [رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾] *Rabbanaa zalam-naaa 'anfu-sanaa: wa 'il-lam tagfir-lanaa wa tar-hamnaa la-nakuu-nanna minal-khaa-siriin.* (A'araaf, 23), “*Ae hamare Rab! Humne apni jaanon par zulm kiya hai, aur agar tu ne humein waqt na diya aur hum par rahem na farmaya to hum zaroor khasara paane waalaon mein hojayenge.*” Tabaah wa barbaad hojayenge.

Is muqaam par shaitaniyat aur aadmiyat ka fauri taqabal maujood hai. Ghalti Iblees se bhi hui, Allah ke hukm se sartabi hui, lekin use is par nadamat nahi hui balke wo takabbur ki bina par mazeed akad gaya ke [أَتَاخَّرْتُمْنَاهُ] *'Aanaa khay-rum-minhu*, aur sarkashi ka raasta ikhtiyaar

kiya. Dusri taraf ghalti Adam عليه السلام se bhi hui, nafarmani hui, lekin wo is par pasheman hue aur tauba ki. Wo tarz-e-amal shaitaniyat hai aur ye aadmiyat. Warna koi insaan gunaah se aur maasiyat se mubbara nahi hai. Rasool Allah صلى الله عليه وسلم ki ek hadees hai: (كُلُّ بَنِي آدَمَ خَطَاةٌ وَخَيْرُ الْخَطَاةِينَ التَّوَّابُونَ) ¹ *Kullu Bani Aadama khatta'un wa khayrul khatta'imat tawwaabuun*, “Adam ki tama aulaad khataawaar hai” aur in khataakaaraon mein behtar wo hai jo tauba karlein”.

Hazrat Adam عليه السلام se ghalti hui. Inhein is par nadamat hui unhone tauba ki to Allah Ta'ala ne inki tauba qubool farmali .

'Innaahu Hurwat Tawwaa-bur-Rahiim.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٠٩﴾

Tarjuma: “Yaqeenan Wo hi to hai tauba ka bahut qubool karne waala, bahut rahem farmane waala”.

Tauba ka lafz donaoon taraf se aata hai. Banda bhi tawwaab hai. Azroy-e-alfaaz qurani: [إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٠٩﴾] *Innal-laaha yuhibbut-Tawwaa-biina wa yuhibbul-Muta-tahhiriin.* (Baqarah, 222). Jab ke tawwaab Allah Ta'ala bhi hai. Iski asal haqeeqat samajh lijiye. Bande ne khata ki aur Allah se door hogaya to Allah ne apni rehmat ki nigaah us se pherli bande ne tauba ki to Allah ne phir apni rehmat ke saath iski taraf mutwajjah hogaya. Tauba ke mu'ane hain palathna. Banda masiyat se tauba kar ke apni islah ki taraf bandagi ki taraf, ita'at ki taraf palath aaya aur Allah ne jo apni nazr-e-rehmat jo bande se pherli thi, phir apni shaan-e-gaffari aur rahmi ke saath bande ki taraf tawajah farmali. Iske liye hadees mein alfaaz aate hain:

.....وَأَنْ تَقْرَبَ إِلَىٰ بَشِيرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ
ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْسِحُ أَتَيْتُهُ هَرَوَلَةً

....*Wa in taqarraba ilayya bishibrin taqarrabtu ilayhi ziraa'an wa in taqarraba ilayya ziraa'an taqarrabtu ilayhi ba'an wa in ataani yamshii ataytuhuu harwala.*²

1. Sunan Ibn-e-Majah, Kitaab Az-Zahad wa Sunan At-Tirmizi, Kitaab Safatul Qiyamah war-Raqa'iq wal-wara'a. (Alfaaz Ibn-e-Majah ke hain).
2. Sahih Al-Bukhari, Kitaabut Tauheed, Baab Zikrun Nabi wa riwaya 'an Rabih. Wa Sahih Muslim, Kitaabuz Zikr wad-Dua'a wat-Tauba wal-Istaghfaar, Baab Fazluz Zikr wad-Dua'a wat-Taqreeb ilallaahu Ta'ala.

Tarjuma: “*Aur agar wo (Mera banda) balishat bhar Meri taraf aata hai to Mai haath bhar uski taraf aata hoon, aur agar wo haath bhar Meri taraf aata hai to Mai do haath uski tarah aata hoon, aur agar wo chalkar Meri taraf aata hai Mai daudh kar uski taraf aata hoon*”.

Humto mayil bakarm hain koi sayil hi nabi

Raah dikhalyein kise raah raw-e-manzil hi nabi!

Wo to (تَوَاب) *tarwawab* hai. Bas farq ye hai ke (تَاب) *taaba*, bande ke liye aayega to (إِلَى) *ilaa*, ke sila ke saath aayega. Jaise [إِنِّي تُبْتُ إِلَيْكَ] 'Innii tubtu 'ilay-ka, aur jab Allah ke liye aayega to (عَلَى) ke sila ke saat (تَابَ عَلَى) aayega, jaise ayat-e-zair mutala'a mein aaya: [فَتَابَ عَلَيْهِ] *Fataaba 'alayh*. Allah ki shaan bahut buland hai. Insaan tauba karta hai to uski taraf tauba karta hai, jabke Allah ki shaan ye hai ke wo bande par tauba karta hai.

AAYAT - 38

Qulnah-bituu minhaa jamii-'aa;

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

Tarjuma: “*Hum ne kaha: Tum sab ke sab yahan se utar jaao*”.

Ab yahan lafz (اهْبِطُوا) *Ihbituu* aaya hai. Jo is se pehle bhi aaya hai. Jo hazraat ye samajhte hain ke takhleeq-e- Adam asmaanon par hui hai aur wo jannat bhi asmaanon par hi thi jahan Hazrat Adam عَلَيْهِ السَّلَامُ aazma'ish ya tarbiyat ke liye rakhe gaye the wo (اهْبِطُوا) *Ihbituu* ka tarjuma karenge inhein asmaan se zameen par utarne ka hukm diya gaya. Lekin jo log samajhte hain ke Hazrat Adam عَلَيْهِ السَّلَامُ ko zameen par hi kisi buland muqaam par rakha gaya tha wo kehte hain ke (اهْبِطُوا) *Ihbituu* se muraad buland jagah se neech utarna hai na ke asmaan se zameen par utarna. Wo azma'ishi jannat kisi oonchi sateh martaf'a par thi. Wahan par hukm diya gaya ke neech utro aur jaao, ab tumhein zameen mein hal chalana padega aur roti haasil karne ke liye mehnat karna padegi. Ye nemat'on ke dastarkhuwan jo yahan beech hue the ab tumhare liye nahi hain. Is mu'ane mein is alfaaz ka istema'al isi Suratul Baqarah ke saatwein ruku mein hua hai (اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ) 'Ih-batuu misran-fa-'inna lakum-maasa-'altum. (Baqarah, 61)

*Fa-'immaa ya'-ti-yannakum-minnii
Hudan- faman tabi-'a Hudaa-ya falaa
kharwfun 'alayhim wa laa hum yabzanuun.*

فَمَا يَأْتِيَكُمْ مِنْ يَدِي فَسَبِّحْهُ هَدَايَ
فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

Tarjuma: “*To jab bhi aaye tumhare paas meri jaanib se koi bidayat to, jo*

log meri is hidayat ki pairwi karenge inke liye na koi khauf hoga aur na wo hazan se do chaar honge".

Ye hai ilm-e-insaani ka dusra gosha, yani ilm baalohi (*Revealed Knowledge*). Is chauthi ruku ka husn mulaheza kijiye ke is ke shuru mein ilm bilhawas ektasabi ilm (*Acquired Knowledge*) ka zikr hai jo bilquwat (*potentially*) Hazrat Adam aaa mein rakh diya gaya aur jise insaan ne phir apni mehnat se apne hawaas aur aqal ke zariye se aage badhaya. Ye ilm musalsil taraqi pazair hai aur aaj maghribi iqwam is mein hum se bahut aage hain. Kabhi ek zamane mein musalmaan bahut aage nikal gaye the, lekin zaahir hai ke is dunyia mein urooj to inhi ko hoga jinhein sab se zyada iski aagahi haasil hui. Albatta wo ilm jo asmaan se naazil hota hai wo ataayi (*given*) hai, jo wahin par mubni hai. Aur insaan ke muqaam-e-khilafat ka taqaza ye hai ke Allah Ta'ala ke jo ehkaam is ke paas aayein, wo jo hidayaat bhi bhejein inki poore poore taur par pairwi karenin. Allah Ta'ala ne wazeh farmadiya ke jo log meri is hidayat ki pairwi karenge inke liye kisi khauf aur ranj ka mauqa na hoga.

AAAYAT - 39

Wallaziina kafaruu

وَالَّذِينَ كَفَرُوا

Tarjuma: "Aur jo kufr karenge".

Hamari is hidayat ko qubool karne se inkaar karenge, na shukri karenge.

Wa ka-zzabuu bi-'Aayaatinaaa

وَكَذَّبُوا بِآيَاتِنَا

Tarjuma: "Aur hamari ayaat ko jhutlayenge".

'Ulaaa-'ika 'As-haabun-Naar;
hum fii-haa khaaliduun.

أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

Tarjuma: "Wo aag waale (jahanumi) honge, is mein wo hamesha hameshe rahenge".

Ye goya Allah Ta'ala ki taraf se nau-e-insaani ko abadi manshoor (*charter*) ataa kardiya gaya jab zameen par khalifa ki haisiyat se insaan ka taqarur kiya gaya.

Jaisa ke pehle arz kiya ja chuka hai "Suratul Baqarah ke ye ibtedayi chaar ruku Qur'an ki da'awat aur Qur'an ke buniyadi falsafa par mushtamil hain aur in mein Makki surataon ka mazameen ka khulasa aagaya hai.

AYAAT 40 - 46

يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْكِتٰبَ اذْكُرُوْا نِعْمَتَ اللّٰهِ الَّتِيْ اَنْعَمْتُ عَلٰيكُمْ وَاَوْفُوا بِعَهْدِيْٓ اُوْفٍ بِعَهْدِكُمْ ۗ وَاِيَّاىَ فَاَرْهَبُوْنَ ۝۴۰
 وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْۢهٖ ۗ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۗ
 وَاِيَّاىَ فَاتَّقُوْنَ ۝۴۱ وَلَا تَلْسُوْا الْحَقَّ بِالْبٰطِلِ وَتَكْتُمُوْا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ۝۴۲ وَاَقِيْمُوا
 الصَّلٰوةَ وَاَتُوا الزَّكٰوةَ وَاذْكُرُوْا مَعَ الرّٰكِعِيْنَ ۝۴۳ اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَاَنْتُمْ اَنْفُسَكُمْ وَاَنْتُمْ
 تَتْلُوْنَ الْكِتٰبَ ۗ اَفَلَا تَعْقَلُوْنَ ۝۴۴ وَاَسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ وَاِتِمٰمَ لِكَبِيْرَةٍ ۗ اِلَّا عَلٰى الْخٰشِعِيْنَ ۝۴۵
 الَّذِيْنَ يَطُوْنُ اٰتَمَّهُمْ مُّلقُوْا رَبِّهٖمْ وَاَتَمَّهُمْ اِلَيْهٖ رٰجِعُوْنَ ۝۴۶

رَبِّهٖمْ

40. *Yaa-Baniii-'Israaa-'iilazkuruu ni'-matiyallatii 'an-'amtu 'alaykum wa 'awfiuu bi-'Abdiii 'uufi bi-'Abdikum wa 'iyyaa -ya farhabuun.*
41. *Wa 'aaminuu bimaana 'anzaltu musaddiqal-limaa ma-'a-kum wa laa takuunuu 'awwala kaafirim-bih. Wa laa tash-taruu bi-'Aayaatii samanan qaliilaa; wa 'iyyaaya fattaquun.*
42. *Wa laa talbisul-Haqqa bilbaatili wa taktumul-Haqqa wa 'antum ta'-lamuun.*
43. *Wa 'aqiimus-Salaata wa 'aatuz-Zakaata warka-'uu ma'ar-raaki-'iin.*
44. *'Ata'-muruuna-naasa bilbirri wa tansawna 'anfusakum wa'antum tatluuna Kitaab. 'Afalaa ta'-giliun?*
45. *Wasta-'iinuubis-Sabri was-Salaah: wa 'innahaa lakabiiratun 'illaa 'alal-Khaashi-'iinin.*
46. *'Allaziina yazun-nuuna 'annahum-mulaaquu Rabbihim wa 'annahum 'ilayhi raaji-'uun. (Part One-Fourth) (Section 6)*

Ab yahan se Bani Isra'il se khitaab shuru horaha hai. Ye khitaab pannchwein ruku se chaudhwein ruku tak, musalsil dus ruku'at par muheet hai. Albatta in mein ek taqseem hai. Pehla ruku da'awat par mushtamil hai, aur jab kisi giroh ko da'awat di jaati to tashweeq wa targheeb, diljoyi aur narmi ka andaaz ikhtiyaar kiya jaata hai, jo da'awat ke ajza layanfak hain. Is andaaz ke baghair da'awat mausar nahi hoti. Yun samajh lijiye ke ye saat ayaat (paanchwan ruku) in dus rukuaon ke liye bamanzila fatah hain. Bani Isra'il ki haisiyat sabeqa ummat-e-musalima ki thi, jinko yahan da'awat di jaarahi hai. Wo bhi musalmaan hi the, lekin Muhammad ﷺ ka inkaar kar ke kaafir hogaye. Warna wo Hazrat Moosa عليه السلام ke maanne waale the, shari'at unke paas thi, bade

bade ulama un mein the, ilm ka charcha un mein tha. Gharz ye ke sab kuch tha. Yahan inko da'awat di jaarahi hai. Is se humein ye rehnumayi milti hai ke aaj musalmaanon mein, jo apni haqeeqat ko bhool gaye hain, apne farz-e-mansabi se gaafil hogaye hain aur dunya ki deegar qaumon ki tarah ek qaum ban kar rah gaye hain, agar koi ek daayi giroh khada ho to zaahir baat hai sab se pehle use usi ummat ko da'awat deni hogi. Is liye ke dunya to islam ko isi ummat ke hawale se pehchanegi (*physicians heals thyself*). Pehle ye khud theek hua aur sahi Islam ka namuna pesh kare to dunya ko da'awat de sakegi ke aao dekho ye hai Islam! Chunache, inko da'awat dene ka jo asloob hona chahiye wo is asloob ka aks hoga jo in saat ayaat mein hamare saamne aayega.

AAAYAT - 40

Yaa-Banii-'Israaa-'iilazkuruu ni'-
matiyallatiini 'an-'amtu 'alaykum يٰبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

Tarjuma: "O Bani Isra'il! Yaad karo Mere us inaam ko jo Mai ne tum par kiya".

"Bani Isra'il" ki tarkeeb ko samajh lijiye ke ye murakab izaafi hai. "Asar" ka mu'ane hai banda ya ghulam. Isi se "Aseer" bana hai jo kisi ka qaidi hota hai. Aur lafz "iil" Ibrani mein Allah ke liye aata hai. Chunache, Isra'il ka tarjuma hoga "Abdullah" yani Allah ka ghulam" Allah ki ita'at ka qilade ke andar bandha hua. "Isra'il" laqab hai Hazrat Yaqoob عليه السلام ka. In ke baarah bete the aur in se jo nasal chali wo Bani Isra'il hai. In hi mein Hazrat Moosa ki baasat hui aur inhein Taurat di gayi. Phir ye ek bahut badi ummat bane. Qur'an Majeed ke nazul ke waqt tak in par urooj wa zawaal ke chaar adwaar aachuke the. Do martaba in par Allah Ta'ala ki rehmat ki baarishein hui aur inhein urooj naseeb hua, jabke do martaba dunya parasti, shahuwat parasti aur Allah ke ehkaam ko pas-e-pasht daal dene ki saza mein in par Allah ke azaab ke kodhe barse. Is ka zikr Sureh Bani Isra'il ke pehle ruku mein aayega. Us waqt jab ke Qur'an naazil horaha tha wo apne is zawaal ke daur mein the. Haal ye tha ke Muhammad Rasool صلى الله عليه وسلم ki baas se pehle hi inka "Maabud-e-saani" (*Second Temple*) bhi mandham kya jaa chuka tha. Hazrat Suleman عليه السلام ne jo Haikal-e-Sulemani banaya tha, jisko ye "Maabud-e-awwal" (*First Temple*) kehte hain, ise bakht nasar (*Nebukadnezar*) ne Hazrat Maseeh عليه السلام se bhi (600) cheh sau saal pehle gira diya tha. Ise inhone dobarah tameer kiya tha jo "Maabud-saani" kehlata tha. Lekin

70 eswi mein Muhammad Arabi ﷺ ki wiladat se (500) paanch sau saal pehle romiyon ne hamle kar ke Yiroshlam ko tabaah wa barbaad kardiya, Yahudiyon ka qatl-e-aam kiya aur jo “Maabud-e-saani” inhone tameer kiya tha use bhi masmaar kardiya, jo ab tak gira padha hai, sirf ek deewar-e-girya (*veiling wall*) baaqi hai jis ke paas jaakar yahudi maatam aur giryawazari karlete hain, aur ab wo ise sah baraah banane par tule hue hain. Chunache, inke “Maabud-e-saalis” (*Third Temple*) ke naqshe ban chuke hain, iska ibtedayi khaaka tayaar ho chuka hai. Bahr-e-haal jis waqt Qur'an Majeed naazil hora tha us waqt ye bahut hi pasti mein the. Is waqt in se farmaya gaya: *“Ae Bani Isra'il! Zara yaad karo Mere is inaam ko jo Mai ne tum par kiya tha”*. Wo inaan kya hai? Mai ne tum ko Apni kitaab di, nabuwat se sarfaraz farmaya, Apni shari'at tumhein ataa farmayi. Tumhare andar Dawood aur Suleman ﷺ jaise badshah bhi uthaye, jo badshah bhi the, Nabi bhi the.

Wa 'awfuu bi-'Abdiii 'uufi bi-'Abdikum

وَأَوْفُوا بِعَهْدِيْ أَوْفٍ بِعَهْدِكُمْ

Tarjuma: *“Aur tum Mere waade ko poora karo ta'ake Mai bhi tumhare waade ko poora karoon”*.

Bani Isra'il se Nabi aakhiruz-Zamma Hazrat Muhammad ﷺ par imaan laane ka ahad liya gaya tha. Taurat mein kitaab-e-isteshna ya safr-e-isteshna (*Deuteronomy*) ke athaarwein baab ki aayat 18-19 mein Allah Ta'ala ne Hazrat Moosa ﷺ se khitaab kar ke ye alfaaz farmaye:

“Mai unke liye unhi ke bhaiyon mein se teri manind ek Nabi barpa karonga aur Apna kalaam is ke munh mein daaloonga aur jo kuch Mai use hukm doonga wohi in se kahega. Aur jo koi Meri un baaton ko jinko wo Mera naam lekar kahega, na sune to Mai unka hisaab us se loonga”.

Ye goya Hazrat Moosa ﷺ ki ummat ko bataya jaaraha tha ke Nabi Aakhiruz-Zamma (ﷺ) aayenge aur tumhein inki nabuwat ko tasleem karna hai. Qur'an Majeed mein iska tafseeli zikr Suratul A'araaf mein aayega. Yahan farmaya ke tum Mera ahad poora karo, Mere is Nabi ko tasleem karo, us par imaan laao, is ki sada par labaik kaho to Mere inaan wa ikraam mazeed badhte chale jaayenge.

Wa 'iyyaa -ya farhabuun.

وَأَيُّهَا فَارْهُبُونَ

Tarjuma: *“Aur sirf Mujh hi se daro”*.

AAAYAT - 41

Wa 'aaminuu bimaaa 'anzaltu
musaddiqal-limaa ma-'a-kum

وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ

Tarjuma: "Aur imaan laao us kitaab par jo Mai ne naazil ki hai jo tasdeeq karte hue aayi hai us kitaab ki jo tumhare paas hai".

In alfaaz ke do mu'ane hain. Ek to ye ke imaan laao is Qur'an par jo tasdeeq karta hai Taurat aur Injeel ki. Azroye-alfaaz-e-Qurani: [إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ] 'Innaaa' anzalnat-tawraa-ta fiihbaa Hudanw-wa Nuur. (Al-Ma'idah, 44), "Hum ne naazil ki Taurat jis mein hidayat aur roshni thi". [وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ] Wa 'aa-taynaahul-'Injiila fiihi Hudanw-wa Nuur. (Al-Ma'idah, 46), "Aur hum ne us (Esa عليه السلام) ko di Injeel jis mein hidayat aur roshni thi".

Aur dusre ye ke Qur'an aur Muhammad Rasool Allah ﷺ un peshe go'inaon ke misdaaq ban kar aaye hain jo Taurat mein thi. Warna wo peshe go'inaon jhooti sabit hoti.

Wa laa takuunuu 'awwala kaafirim-bih.

وَلَا تَكُونُوا أَوْلَ كَافِرِيهِ ۝

Tarjuma: "Aur tum hi sab se pehle is ka kufir karne waale na ban jaao".

Yani Qur'an Majeed ki deedah wa daansta takzeeb karne waalaon mein awwal mat ho. Tumhein to sab kuch ma'loom hai. Tum jaante ho ke Hazrat Muhammad ﷺ Allah ke Rasool hain aur ye kitaab Allah ki taraf se naazil hui hai. Tum to aakhri Nabi ﷺ ke intezaar mein the aur unke hawale se dua'ain kiya karte the ke ae Allah! Is Nabi aakhiruz-Zamma ﷺ ke waaste se hamari madad farma aur kaafiron ke muqable mein humein fatah ataa farma. (Ye mazmoon aage chal kar isi Suratul Baqarah hi mein aayega). Lekin ab tum hi is ke awwaleen munkir hogaye ho aur tum hi is ke sab se badh kar dushman hogaye ho.

Wa laa tash-taruu bi-'Aayaatii samanan qaliilaa; وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۝

Tarjuma: "Aur Meri aayat ke aouz baqeer si qeemat qubool na karo".

Ye aayat-e-Ilaahiya hain aur tum inko sirf is liye radd kar rahe ho ke kahin tumhari haisiyat, tumhari masnadon aur tumhari chaudrahataon par koi aanch na aajaye. Ye to haqeer si cheezein hain. Ye sirf is dunya ka samaan hain, iske siwa kuch nahi.

Wa 'iyyaaya fattaquun.

وَإِيَّايَ فَاتَّقُونِ ۝

Tarjuma: "Aur sirf mera Taqwa ikhtiyaar karo". Mujhi se hi bachte raho!

AAAYAT - 42

Wa laa talbisul-Haqqa bilbaatili wa taktumul-Haqqa wa 'antum ta'-lamuun. **وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْمَلُونَ**

Tarjuma: "Aur na gadmad karo haq ke saath batil ko aur na chupao haq ko daranhaliyake tum jaante ho".

Ye baat achchi tarah note karlijiye ke mughaalte mein ghalat raah par padh jaana zalalat aur gumraahi hai, lekin jaante boojhte haq ko pehchaan kar use radd karna batil ki rosh ikhtiyaar karna Allah Ta'ala ke ghazab ko da'awat dena hai. Isi Suratul Baqarah mein aage chal kar aayega ke ulama-e-yahud, Muhammad Rasool Allah ﷺ ko aur Qur'an ko is tarah pehchante the jaise apne betaon ko pehchante the:

Ya'-rifuunabuu kamaa ya'-rifuuna **يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ**
'abnaaaa-'abum. (Aayat 146)

Lekin is ke bawajood inhone ne mehez apni duniyawi maslihaton ke pesh-e-nazar Aap ﷺ aur Qur'an ki takzeeb ki.

AAAYAT - 43

Wa 'aqiimus-Salaata wa 'aatuz-Zakaata **وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ**

Tarjuma: "Aur namaz qaa'em karo aur zakaat adaa karo".

Warka-'uu ma'ar-raaki-'iin. **وَأَزْكُوا مَعَ الرَّاكِعِينَ**

Tarjuma: "Aur jhuko (namaz mein) jhukne waalaon ke saath".

Yaani bajama'at namaz adaa kiya karo.

Awwal to yahud ne ruku ko apne haan se khaarij kardya tha, saniyan bajama'at namaz in ke haan khatam hogayi thi. Chunache, inhein ruku karne waalaon ke saath ruku karne ka hukm diya jaaraha hai. Goya sarahat ki jaarahi hai ke Nabi aakhiruz-zamma ﷺ par sirf imaan laana hi nijaat keliye kaafi nahi, balke tamaam usool mein Aap ﷺ ki pairwi zaroori hai. Namaz bhi Aap ﷺ ke tareeqe par padho jis mein ruku bhi ho aur jo bajama'at ho.

AAAYAT - 44

'Ata'-muruuna-naasa bilbirri wa
tansawna 'anfusakum أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

Tarjuma: "Kya tum logaon ko neiki ka hukm dete ho aur khud apne aapko bhool jaate ho?"

In ayaat ke asal mukhatib ulama-e-yahud hain, jo logaon ko taqwa aur paarsaayi ki ta'leem dete the lekin inka apna kirdaar is ke baraks tha. Hamare bhi ulama aur wa'azeen ka haal aksar wa beshtar yahi hai ke oonche se ooncha wa'az kahenge, aala se aala baat kahenge, lekin inke apne kirdaar ko us baat se koi munasibat hi nahi hoti jis ki wo logaon ko da'awat de rahe hote the hain. Yahi darhaqeeqat ulama-e-yahud ka kirdaar ban chuka tha. Chunache, in se kaha gaya ke "Kya tum logaon ko neiki ka raasta ikhtiyaar karne ke liye kehte ho magar khud apne aapko bhool jaate ho?"

Wa'antum tathuuna Kitaab.

وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

Tarjuma: "Halanke tum kitaab ki tilawat karte ho".

Tum ye kuch kar rahe ho is haal mein tum Allah ki kitaab bhi padhte ho. Yani Taurat padhte ho, tum sahib-e-Taurat ho. Hamare haan bhi bahut se ulama ka, jinhein hum ulama-e-su kehte hain, yahi haal hochuka hai. Baqaul Iqbal:

Khud badalte nahi Qur'an ko badal dete hain

Hue kis darje faqeehan-e-harm betoufeeq!

Qur'an Hakeem ke tarjume mein, is ke mafhoom mein, iski tafseer mein badi badi tehreefein maujood hain. Alhamdulillah ke is ka matan bacha hua hai. Is liye ke is ki hifazat ka zimma khud Allah Ta'ala ne le rakha hai.

'Afalaa ta'-qiluun?

أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

Tarjuma: "Kya tum aqal se bilkul hi kaam nahi lete?"

AAAYAT - 45

Wasta-'iinuubis-Sabri was-Salaah:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ

Tarjuma: "Aur madad haasil karo sabar se aur namaz se".

Yahan par sabar ka lafz bahut ba-mayna hai. Ulama-e-su kyun wajood mein aate hain? jab wo sabar aur qina'at ka daaman haath se chord dete hain to hubb-e-maal inke dil mein ghar karleti hai aur wo dunya ke kutte ban jaate hain. Phir wo deen ko badnaam karne waale

hote hain. Bazahir deeni marasam ke paband nazar aate hain lekin darasal inke parde mein duniyadaari ka mu'amlahota hai. Chunache, inhein sabar ki takeed ki jaarahi hai. Suratul Ma'idah mein yahud ke ulama wa masha'ikh par bayyan alfaaz tanqeed ki gayi hai:

Laaw laa yanhaa-humur-Rabbaa-niyyuuna wal-'ahbaa-ru 'an-qawlihimul-'isma wa' akli-bimus-subt? كَوَلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ

Tarjuma: "kyun nahi rokhte inhein inke ulama aur sufiya jhoot bolne se aur haram khaane se?"

Agar koi aalim ya peer apne iraadatmandon ko in cheezaon se roke ga to phir isko nazraane to nahi milenge, is ki khidmatein to nahi hongy. Chunache, agar to dunya mein sabar ikhtiyaar karna hai, tab to aap haq baat kehsakte hain, aur agar dunyawahi khuwahishaat (ambitions) muqaddam hain to phir aap ko kahin na kahin samjhota (compromise) karna padhega.

Sabar ke saath jis dusri shaye ki takeed ki gayi wo namaz hai. Ulama-e-yahud wazuh-e-haq ke bawajood jo Muhammad Rasool Allah ﷺ par imaan na laate the iski badi wajah hubb-e-maal aur hubb-e-jaah thi. Yahan donaoon ka ilaaj bata diya gaya ke hubb-e-maal ka mada aur sabar se hoga, jabke namaz se abdiyat wa tazalul paida hoga aur hubb-e-jaah ka khatima hoga.

Innaaha lakabiiraturun

وَإِنَّهَا لَكَبِيرَةٌ

Tarjuma: "Aur yaqeenan ye bahut bhari shaye hai".

Aam taur par ye khayaal zaahir kiya gaya hai ke [إِنَّهَا] 'Innaaha ki zameer sirf salaah ke liye hai. Yani namaz bahut bhari aur mushkil kaam hai. Lekin ek raaye ye hai ke ye darhaqqeeqat is poore tarz-e-amal ki taraf ishaarah hai ke dunya ke shada'id aur ibtela'at ka muqabla sabar aur namaz ki madad se kiya jaaye. Matloob tarz-e-amal ye hai ke dunya aur dunya ke mutaliqaat mein kam se kam par qan'a hojao aur haq ka bol baala karne ke liye maidaan mein aajao. Is ke saath saath namaz ko apne mamoolaat-e-hayaat ka mahoor banao, jo ke 'Tmaadud Diin hai. Farmaya ke ye rosh yaqeenan bahut bhari hai, aur namaz bhi bahut bhari hai.

'Illaa 'alal-Khaashi-'i'in.

إِلَّا عَلَى الْخَاشِعِينَ

Tarjuma: "Magar un aajizon par (bhari nahi hai)".

Un khushu rakhne waalaon par, un darne waalaon par ye rosh bhari nahi hai jinke dil Allah ke aage jhuk gaye hain".

AAAYAT - 46

'Allaziina yazun-nuuna 'annahum-
mulaaqaau Rabbihim

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلتَمَّؤا رَبِّهِمْ

Tarjuma: "Jinbein ye yaqeen hai ke wo apne Rab se mulaqaat karne waale hain"

Mai ne shuru mein [وَابِلْآخِرَةِ هُمْ يُوقِنُونَ] Wa bil-'Aakhirati hum yuuginuun. ke zeel mein tawajah dilayi thi ke ye imaan bilaakhirat hi hai jo insaan ko amal ke maidaan mein seedha rakhta hai.

Ea 'annahum 'ilayhi raaji-'uun.

وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

Tarjuma: "Aur (jinbein ye yaqeen hai ke) bilaakhir unhein usi ki taraf laut kar jaana hai". Inhein is ke rubaru haazir hona hai.

AAAYAT 47 - 59

يٰۤاَيُّهَا الَّذِيْنَ اٰسْرٰءِ يَلْ اذْكُرُوْا نِعْمَتِي الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَنْتُمْ كٰفِرُوْنَ ﴿٤٧﴾ وَاَتَقُوا يَوْمَ لَا تَجْرٰى لِنَفْسٍ عَن نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنصَرُوْنَ ﴿٤٨﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ يَسُوۡمُوۡنَ كُفۡرًا سُوۡءِ الْعٰدِ اِذْ يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْكِتٰبَ وَرَبُّنَا عَلٰى كُفۡرِكُمْ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٤٩﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٠﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥١﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٢﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٣﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٤﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٥﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٦﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٧﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٨﴾ وَاذْكُرْ اَنۢ كُنۢتُمْ مِّنۡ اٰلِ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٩﴾

47. Yaa-Banii-'Israaa-'iilaz-kuruu ni'-mati-yal-latii' an-'amtu 'alaykum wa 'annii fazzaltukum 'alal-'aalamiin.

48. *Wattaquu Yaʾwmal-laa tajzii nafsun 'an-nafsin-shay-'anw-wa laa yuqbalu minhaa shafaa-'atunw-wa laa yu'-'khazu minhaa 'ad-lunw-wa laa hum yun-saruun.*
49. *Wa 'iz najjay-naakum-min 'Aali-Fir-'awna yasuum-uuna-kum suuu-'al-'azaabi yuz-abbihuuna 'abnaaa -'akum wa yas-tabyuuna nisaaa-'akum; wa fii zaalikum balaaa-'um-mir Rabbikum 'aziim.*
50. *Wa 'iz faraqlaa bikumulbahra fa-'anjay-naakum wa 'agraq-naaa 'Aala-Fir-'awna wa 'antum tanzuruun.*
51. *Wa 'iz waa-'adnaa Muusaaa 'arba-'iina lay-latan-summat-takhaztu-mul-'ijla mim-ba'-dibii wa 'antum zaalimuun.*
52. *Summa 'afawnaa 'ankum-mim-ba'-di zaalika la-'al-la-kum tashkuruun.*
53. *Wa 'iz 'aataynaa Muusal-Kitaaba wal-Furqaana la-'al-la-kum tahtaduun.*
54. *Wa 'iz qaala Muusaa li-Qawmihii yaa-qawmi 'innakum zalamtum 'anfusakum bittikhaazikumul-'ijla fatuubuuu'ila Baari-'ikum. Faqtuluu'u anfusakum: Zaalikum khayrul lakum 'inda Baari-'ikum: Fataaba 'alaykum: 'innahuu Huwat-Taʾwaa-bur-Rabiim.*
55. *Wa 'iz qultum yaa-Muusaa lan-nu'-'mina laka hattaa naral-laaba jabratan-fa-'akhazat-kumus-saa-'iqatu wa 'antum tanzuruun.*
56. *Summa ba-'asnaakum-mim-ba'-di maʾwtikum la-'al-lakum tash-kuruun.*
57. *Wa zallalnaa alaykumul ghamaama wa 'anzalnaa 'alay-kumul-Manna was-Salwaa: Kuluu min-tayyi-baati maa raza-qnaa-kum: wa maa zala-muunaa wa laakin-kaanuuu 'an-fusabum yazlimuun.*
58. *Wa 'iz qulnad-khuluu haazihil-qaryata fakuluu minhaa haysu shi'tum ragadanw-wad-khulul-baaba sujjadanw-wa quuluu hittatun-nagfir lakum khataa-yaakum: wa sanaziidul-Mub-siniin.*
59. *Fabadda-lallaziina za-lamuu qaw-lan gay-rallazii qiiila lahum fa-'anzalnaa 'alallaziina zalamuu rijzam-minas-samaaa-'i bima kaanuu yaf-suquun.* (Section 7)

Jaisa ke arz kiya ja chuka hai, Suratul Baqarah ke paanchwein ruku se chaudhwein ruku tak, balke pandrahwein ruku ki pehli do ayaat bhi shaamil karlijiye, ye dus rukuaon se do ayaat zayed hain ke jin mein khitaab kul ka kul Bani Isra'il se hai. Albatta in mein se pehla ruku

da'awat par mushtamal hai, jis mein inhein Nabi Kareem ﷺ par imaan laane ki purzor da'awat di gayi hai, jabke baqiya nau ruku us fard-e-qaraar daar-e-jurm par mushtamil hain jo Bani Isra'il par ayed ki jaarahi hai ke humne tumhare saath ye ehsaan wa ikraam kiya, tum par fazal kiya, tum par ye karam kiya, tumhein ye haisiyat di, tumhein ye muqaam diya aur tum ne is taur se apne is *mission* ki khilaf warzi ki jo tumhare supurd kiya gaya tha aur apne muqaam wa martaba ko chord kar duniyaparasti ki rosh ikhtiyaar ki. In nau rukuaon mein Bani Isra'il ki tareekh ka to ek bahut bada hissa us ke khad-o-khaal (*features*) samait aagaya hai, lekin asal mein ye ummat-e-muslima ke liye bhi ek peshgi tanbiha hai ke koi musalmaan ummat jab bigadhti hai to us mein ye aur ye kharabiyen aajati hain. Chunache, is baare mein Rasool Allah ﷺ ki ahadees bhi maujood hain. Hazrat Abdullah Bin Amro رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne irshaad farmaya:

(لَيَأْتِيَنَّ عَلَىٰ أُمَّتِي مَا أَتَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ فَحَدِّثُوا النَّعْلَ بِالنَّعْلِ)

*Layaatiyanna 'alaa ummatii maa ataa 'alaa Bani Isra'ila hazwan na'li bina'li.*¹

Tarjuma: “Meri ummat par bhi wo sab halaat waarid hokar rahenge jo Bani Isra'il par aaye the, bilkul aise jaise ek jooti dusri jooti se mashaba hoti hai”.

Ek dusri hadees mein jo Hazrat Abu Sayeed Khudri رضى الله عنه se marwi hai, Rasool Allah ﷺ ka irshaad naqal hua hai:

(لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ سَلَكُوا جُحْرَ صَبْتٍ لَسَلَكْتُمُوهُ)
قُلْنَا: يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ: (فَمَنْ؟)

Latattabi'unna sanana man qablakum shibran bishibrin wa ziraan' an biziraan'in hattaa lau salakuu juhra zabbin lasalaktumuuhu qulnaa: Yaa Rasool Allahil yahuuda wan-nasaaraa? Qaala: Faman? 2 “Tum laaziman apne se pehlaon ke taur tareeqon ki pair-wi karoge, balishat ke muqable mein balishat aur haath ke muqable mein haath. Yahan tak ke agar wo gob ke bill mein ghuse hongee to tum bhi ghuss kar rahoge”. Hum ne arz kiya: *Ae Allah ke Rasool ﷺ! yahud wa nasara ki? Aap ﷺ ne farmaya: “To aur kis ki?”*

1. Sunan Al-Tarmizi, Kitabul Imaan, Baab maa ja'a fi iftraaq haazihi al-ammah.
2. Sahih Al-Bukhari, Kitab Ahadis Al-Ambiya, Baab Maa Zikr 'An Bani Isra'il, wa Sahih Muslim, Kitabul Ilm, Baab Itba'a Sunan Al-Yahuud wan-Nasaara.

Tirmizi ki mazkurah bala hadees mein to yahan tak alfaaz aate hain ke: (حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَّنْ آتَىٰ أُمَّةً عِلَآئِيَةً لَّكَانَ فِي أُمَمٍ مِّنْ يَّصْنَعُ ذَٰلِكَ) *Hattaa in kaana minhum man ataa ammahuu 'alaaniyatan lakaana fii ummatii man yasna'u zaalik. Agar un mein koi badbakht aisa utha hoga jis ne apni maa se aala al elaan zina kiya tha to tum mein se bhi koi shaqi aisa zaroor uthega jo ye harkat karega.*

Is etebaar se in rukuaon ko padhte hue ye na samjhe ke ye mehez aaglaon ki dastaan hai, balke:

*Khubtraan bashad ke sir-e-dilbaran
Gufta aayad daar hadees deegraan*

Ke misdaaq ye hamare liye ek aa'ina hai aur humein har marhale par sonchna hoga” daron baini karni hogi ke kahin isi gumraahi mein hum bhi muftela to nahi?

Dusra ahem nukta pehle se hi ye samajh lijiye ke Suratul Baqarah ki ayat 47-48 jin se is chehte ruku ka aghaaz ho raha hai, ye do aayatein ba-aa'ina padhrahein ruku ke aghaaz mein phir aayengi. In mein se pehli ayat mein to shoshe bhar ka farq nahi hai, jabke dusri ayat mein sirf alfaaz ki tarteeb badli hai, mazmoon wohi hai. Yun samjhiye ke ye goya do *bracket* hain aur nau (9) rukuaon ke mazameen in do bracketon ke darmiyan hain. Aur Suratul Baqarah ka paanchwan ruku jo in bracketon se bahar hai, iske mazameen bracketon ke andar ke saare mazameen se zarb kha rahe hain. Ye hisaab ka bahut hi aam fahemsa qaidah hai ke bracket ke bahar likhi hui raqam, jiske baad jama ya tafreeq waghairah ki koi alamat na ho, wo bracket ke andar maujood tamaam aqdaar (*values*) ke saath zarb khayegi. To goya is poore mu'amle mein har har qadam par Rasool Allah ﷺ par imaan laane ki da'awat maujood hai. Ye wazahat is liye zaroori hai ke is hisse mein ba'az ayat aisi aagayi hain jin se kuch logaon ko mughalta paida hua ya jin se kuch logaon ne jaan boojh kar fitna paida kiya ke nijaat-e-ukhruyi ke liye Muhammad ﷺ par imaan zaroori nahi hai. Is fitne ne ek baar Akbar ke zamane mein “Deen-e-ilaahi” ki shakal mein janam liya tha ke aakhirat mein nijaat ke liye sirf khuda ko maan lena, aakhirat ko maan lena aur neik amaal karna kaafi hai, kisi Rasool par imaan laana zaroori nahi hai. Ye fitna sufiya mein bhi bahut bade paimaane par phaila aur “Masjid mandir hakadwanoor” ke falsafe ki tashheer ki gayi. Yani masjid

mein aur mandir mein ek hi noor hai, sab mazahab asal mein ek hi hain, saara farq sharyaton ka aur ibadaat ki zahiri shakal ka hai. Aur wo Rasoolon se mut'aliq hai. Chunache, Rasoolon ko beech mein se nikaal dijiye to ye “Deen-e-ilaahi” (Allah ka deen) reh jaayega. Ye ek bahut bada fitna tha jo Hindustan mein us waqt utha jab siyasi etebaar se musalmaanon ko iqtedaar choti (*climax*) par tha. Ye fitna jis muslamaan hukmaraan ka uthaya hua tha wo “Akbar-a-Aazam” aur “Mughal-e-Aazam” kehlata tha. Is ke pesh kardah “Deen” ka falsafa ye tha ke deen-e-Mohammedi ﷺ ka daur khatam hogaya (nauzbillah) wo ek hazaar saal ke liye tha, ab dusra hazaar saal (alf saani) hai aur iske liye naya deen hai. Use “Deen-e-akbari” bhi kaha gaya aur “deen-e-ilaahi” bhi. Suratul Baqarah ke is hisse mein ek aayat aayegi jis se kuch logaon ne is “Deen-e-ilaahi” ke liye istedlaal kiya tha.

Hindustan mein beeswi sadi mein ye fitna phir utha jab Gandhiji ne mutaheda watni qaumiyat, ka nazariya pesh kiya. Is mauqe par musalmaanon mein se ek bahut bada nabegha (*genious*) insaan Abdul Kalam Azad bhi is fitna ka shikaar hogaya. Gandhiji apni prathna mein kuch Qur'an ki tilawat bhi karwate kuch Geeta bhi padhwaate, kuch unpanishdaon se, kuch Bible se aur kuch Gurugrant se bhi istefada kiya jaata. Mutaheda watni qaumiyat ka tasawur ye tha ke ek watan ke rehne waale log ek qaum hai, lehaza in sab ko ek hona chaahiye, mazhab to anfraadi mu'amlai hai, koi masjid mein chala jaaye, koi mandir mein chala jaaye, koi gurudwara mein chala jaaye koi kalisa, singhaag ya church mein chala jaaye to is se kya farq waaq'e hota hai? Is tarah ke nazraiyaat aur tasawuraat ka todh yahi hai ke yun samajhlajiye ke paanchwein ruku ke saat aayat bracket ke bahar hain aur ye bracketon ke andar ke mazmoon se musalsil zarb kharahi hai. Chunache, in bracketon ke darmiyaan jitna bhi mazmoon aaraha hai wo inke taabe hoga. Goya jahan tak Muhammad ﷺ par imaan laane ka mu'amlai hai wo har marhale par muqadar (*understood*) samjha jaayega. Ab hum in aayat ka mutala'a shuru karte hain.

AAYAT - 47

Yaa-Baniii-'Israaa-'iilaz-kurruu ni'-
 mati-yal-latiii' an-'amtu 'alaykum يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

Tarjuma: “*Ae Yaqoob ki aulaad! Yaad karo Mere us inaam ko jo Mai ne tum par kiya.*”

Iski wazahat guzishta ruku mein ho chuki hai lekin yahan aage jo alfaaz aarahe hain bahut zordaar hain:

Wa 'annii fazzaltukum 'alal-'aalamiin. وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٤﴾

Tarjuma: "Aur ye ke Mai ne tumhein fazilat ataa ki tamaam jahanon par".

Arabi nahu ka ye qaidah hai ke kahin zarf ka tazkerah hota hai (yani jis mein koi shaye hai) lekin is se muraad mazroof hota hai (yani zarf ke andar jo shaye hai) yahan bhi zarf ki jama laayi gayi lekin is se mazroof ki jama muraad hai. "Tamaam jahanon par fazilat" se muraad "Jahan waalaon par fazilat hai". Matlab ye hai ke humne tumhe tamaam aqwam-e-aalam par fazilat ataa ki. Aalam-e-insaniyat ke andar jitne bhi mukhtalif giroh, naslein aur tabqaat hain un mein fazilat ataa ki.

AAYAT - 48

Wattaquu Ya'umal-laa tajzii nafsun وَ اتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
'an-nafsin-shay-'an

Tarjuma: "Aur daro us din se jis din kaam na aasakegi koi jaan kisi dusri jaan ke kuch bhi"

Qabl-azeen ye baat arz ki ja chuki hai ke insaan ke amal ke etebaar se sab se mausar shaye imaan bil-aakhirat hai. Muhasiba aakhirat agar mustahazir rahega to insaan seedha rahega aur agar is mein zu'af aajaye to imaan waala aur imaan bir-risalat bhi na ma'loom kya kya shaklein ikhtiyaar karlein. Is aayat ke andar chaar aitbaraat se muhasiba aakhirwi par zor diya gaya hai. Sab se pehle farmaya ke daro us din se jis din koi jaan kisi dusri jaan ke kaam na aa sakegi.

Wa laa yuqbalu minhaa shafaa-'atun وَ لَّا يُقْبَلُ مِنْهَا شَفَاعَةٌ

Tarjuma: "Aur na kisi se koi sifarish qubool ki jaayegi"

Wa laa yu'-khazu minhaa 'ad-lun وَ لَّا يُؤْخَذُ مِنْهَا عَدْلٌ

Tarjuma: "Aur na kisi se koi fdya qubool kiya jaayega".

Wa laa hum yun-saruun. وَ لَّا هُمْ يُنصَرُونَ ﴿٢٠٥﴾

Tarjuma: "Aur na inhein koi madad milsakegi".

Imaan bil-aakhirat ke ziman mein logaon ne tarah tarah ke aqeede ghadh rakhe hain, jin mein shafat-e-batila ka tasawur bhi hai. Ahl-e-Arab samajhte the, ke farishte khuda ki betiyaan hai. Inhone lakh, manaat aur 'azaa waghaira ke naam se unke but bana rakhe the, jinhein wo poojte the aur ye aqeedah rakhte the ke Allah ki ye laadli betiyan hamein apne "abba jaan" se chordalengi. (Naouzbillah Min Zaalik!) hamare haan bhi shafa'at-e-batila ka tasawur maujood hai auliya-allah humein churda lenge. Khud Rasool Allah ﷺ ki shafa'at ke baare mein ghalat tasawuraat maujood hain. Ek shafat-e-haqqa hai, jo barhaq hai, iski wazahat ka ye mauqa nahi hai. Isi Surah Mubaraka mein jab hum Ayaatal Kursi ka mutala'a karenge ti insha allah iski wazahat bhi hogi. Ye saare tasawuraat aur khayalaat jo hum ne ghad kar rakhe hain, in ki nafi is aayat ke andar do tok andaaz kardi gayi hai.

Is ke baad Allah Ta'ala ki taraf se Bani Isra'il par jo ehsanaat wa inaamaat hue aur inki taraf se jo nashukriyan huein inka tazkerah badi tezi ke saat kiya gaya hai. Wazeh rahe ke ye waq'e'at kayi sau baras par muheet hain aur inki tafseel makki suratoun mein aagayi hai. In waq'e'at ki sab se zyadah tafseel Suratul A'araaf mein maujood hai. Yahan par to waq'e'at ka pe ba pe tazkerah kiya jaaraha hai, jaise kisi mulzim par fard-e-qaraar daar-e-jurm aayad ki jaati hai to us mein sab kuch ginwaya jaata hai ke tum ne ye kiya, ye kiya aur ye kiya.

AAYAT - 49

Wa 'iz najjay-naakum-min 'Aali-Fir-'awn وَأَذِجَيْنِكُمْ فِرْنَ اِل فِرْعَوْنَ

Tarjuma: "Aur zara yaad karo jab ke Hum ne tumhein nijaat di thi Firaun ki qaum se"

Yasuum-uuna-kum suuu-'al-'azaabi يَسُومُونَكُم سُوءَ الْعَذَابِ

Tarjuma: "Wo tumhein badtareen azaab mein muftela kiye hue the"

Yuz-abbihuuna 'abnaaa -'akum wa يُذِجُونَ اِبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ط
yas-tahyuuna nisaaa-'akum;

Tarjuma: "Tumhare beton ko zubaah kardaalte the aur tumhari auraton ko zinda rakhte the".

Firaun ne hukm diya tha ke Bani Isra'il mein jo bhi ladka paida ho us ko qatal kardiya jaaye aur ladkiyon ko zinda rehne diya jaaye ta'ake in se khidmat li jasake aur inhein laundiyan banaya ja sake. Bani Isra'il

ke saath ye mu'amla do ma'uqe par hua hai. Is ki tafseel inshallah baad mein aayegi.

*Wa fii zaalikum balaaa-'um-mir
Rabbikum 'aziim.*

وَفِي ذٰلِكُمْ بَلٰٓءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٢٤﴾

Tarjuma: "Aur is mein tumhare Rab ki taraf se tumhare liye badi aazma'ish thi".

AAAYAT - 50

Wa 'iz faraqnaa bikumulbahra

وَ اِذْ فَرَقْنَا بِكُمُ الْبَحْرَ

Tarjuma: "Aur yaad karo jabke Humne tumhari khaatir samandar ko (ya dariya ko) phaad diya"

Ye ek mukhtalif fiih baat hai ke Bani Isra'il ne Misr se jazeeraah numa seena aane ke liye kis samandar ya dariya ko aboor kiya tha. Ek raaye ye hai ke dariya-e-neel ko aboor kar ke gaye the, lekin ye baat is etebaar se ghalat hai ke dariya-e-neel to Misr ke andar behta hai, wo kabhi bhi Misr ki had nahi bana. Dusri raaye ye hai ke Bani Isra'il ne khaleej sawez ko aboor kiya tha. Bahra-e-qalzam (*Red Sea*) upar jaakar do khaadiyon mein tabdeel hojaata hai, mashriq ki taraf khaleej aqba aur maghrib ki taraf khaleej sawez hai aur inke darmiyaan jazeeraah numaye seena (*Sinai Peninsula*) hai. Ye isi tarah ki takoon hai jaise jazeeraah numaye hind (*Indian Peninsula*) hai. Khaleej sawez aur bahra-e-Rome ke darmiyaan kayi badi badi jhelein thein, jinko baham jodh jodh kar, darmiyaan mein ha'il khushki ko kaat kar neher sawez banayi gayi hai, jo ab ek musalsil raabta hai. Ma'loom hota hai ke Hazrat Moosa aur Bani Isra'il ﷺ ne khaleej sawez ko aboor kiya tha. Mujhe khud bhi isi raaye se itefaq hai. Is liye ke koh-e-Toor is jazeeraah numaye seena ki nok (*tip*) par waqe hai, jahan Hazrat Moosa ﷺ ko 40 din raat ke liye bulaya gaya aur phir inhein Taurat di gayi. Bani Isra'il ne khaleej sawez ko is tarah aboor kiya ke Hazrat Moosa ﷺ ke aasa ki ek zarb se samandar phat gaya. Azroye alfaaz-e-qurani: [فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظَّوْدِ الْعَظِيْمِ ﴿٥٠﴾] *Fanfalaqa fakaana kullu firqin kattawdil-'aziim*, "Pas! samandar phat gaya aur hogaya har hissa jaise bada pahad". Samandar ka paani donaoon taraf pahad ki tarah khada hogaya aur Bani Isra'il is ke darmiyaan mein se nikal gaye. In ke peeche peeche jab Firaun apna lashkar lekar aaya to us ne soncha ke hum bhi aise hi nikal jaayenge, lekin wo garq hogaye. Is liye ke donaoon taraf ka paani aapas mein milgaya. Ye ek muajizana kaifiyat thi aur ye baat fitrat (*nature*) ke quwaneen ke mutabiq nahi thi.

fa-'anjay-naakum wa 'agraq-naaa فَأَجْبَيْنَكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾
'Aala-Fir-'awna wa 'antum tanzuruun.

Tarjuma: "Phir tumbein to nijaat de di aur Firaun ke logaon ko gharq kardiya jabke tum dekh rahe the".

Tumhari nigaahaon ke saamne Firaun ke laao lashkar ko gharq kardiya. Bani Isra'il khaleej sawez se guzar chuke the aur dusri jaanib khade the. Inhone ne dekha ke idhar se Firaun aur is ka laao lashkar samandar mein daakhil hua to paani donaoon taraf se aakar milgaya aur ye sab gharq hogaye.

AAYAT - 51

Wa 'iz waa-'adnaa Muusaaa 'arba-'iina lay-latan وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

Tarjuma: "Aur yaad karo jab Humne waadah kiya Moosa ﷺ se 40 raat ka".

Allah Ta'ala ne Hazrat Moosa ﷺ ko Taurat ataa farmane ke liye 40 din din raat ke liye koh-e-Toor par bulaya.

Summat-takhaztu-mul-'ijla mim-ba'-dihii, ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِ

"Phir tumne banaliya bachde ko (ma'bood) us ke baad". Bani Isra'il ne Hazrat Moosa ﷺ ki ghair haazri mein bachde ki parastish shuru kardi aur ise ma'bood banaliya.

wa 'antum zaalimuun. وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

Tarjuma: "Aur tum zaalim the".

Bachde ko ma'bood banakar tumne bahut bade zulm ka irtekaab kiya tha. Alfaaz-e-qurani: [إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ] Innash shirka lazulmun aziim, ke misdaaq azeem tareen shakal ikhtiyaar ki bachde ki parastish shuru kardi!

AAYAT - 52

Summa 'afawnaa 'ankum-mim-ba'-di zaalika ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ

Tarjuma: "Phir Humne tumbaein is ke baad bhi mu'af kiya" ye Hamara karam raha hai, Hamari rehmat rahi hai.

la-'al-la-kum tashkuruun. لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

Tarjuma: "Ta'ake tum shukar karo".

AAAYAT - 53

Wa 'iz 'aataynaa Muusal-Kitaaba wal-**وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ**
 Furqaana la-'al-la-kum tahtaduun. **لَعَلَّكُمْ تَهْتَدُونَ** ﴿٥٣﴾

Tarjuma: "Aur yaad karo jab ke Humne Moosa **عَلَيْهِ السَّلَامُ** ko kitaab aur furqan ataa farmayi ta'ake tum hidayat paao."

"Furqan se muraad haq aur batil ke darmiyaan farq kardene waali cheez hai aur kitaab ka lafz aam taur par shari'at ke liye aata hai.

AAAYAT - 54

Wa 'iz qaala Muusaa li-Qawmihii **وَإِذْ قَالَ مُوسَى لِقَوْمِهِ**

Tarjuma: "Aur yaad karo jab ke kaha tha Moosa **عَلَيْهِ السَّلَامُ** ne apni qaum se".

Wa 'iz qaala Muusaa li-Qawmihii **يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ**

Tarjuma: "Ae meri qaum ke logo! Yaqeenan tumne apne upar bada zulm kiya hai bachde ko ma'bood banakar".

fatuubuuu'ilaa Baari-'ikum.

فَتَوْبُوا إِلَىٰ بَرَابِكُمْ

Tarjuma: "Pas! ab tauba karo apne paida karne waale ki janab mein".

Faqtuluu'u anfusakum:

فَأَقْتُلُوا أَنْفُسَكُمْ ﴿٥٤﴾

Tarjuma: "To qatal karo apne aapko".

Ye waaq'e Taurat mein tafseel se aaya hai, Qur'an mein iski tafseel mazkooor nahi hai. Bahut se waq'e'at jinka Qur'an mein ajmalan zikr hai inki tafseel ke liye humein Taurat se ruju karna padhta hai, warna ba'az aayat ka sahi sahi mafhoom wazeh nahi hota. Yahan alfaaz aaye hain: [فَأَقْتُلُوا أَنْفُسَكُمْ ط] Faqtuluu'u anfusakum: "Maardaalo apni jaanein" ya "qatal karo apne aapko". Is ke kya mu'ane hain? Ye darasal qatl-e-martad ki saza hai. Bani Isra'il ke baarah qabeela the. Har qabeela mein se kuch logaon ne ye kufr aur shirk kiya ke bachde ko ma'bood banaliya, baaqi logaon ne aisa nahi kiya. Bani Isra'il ko hukm diya gaya ke har qabile ke wo log jo is shirk mein mal'oos nahi hue apne apne qabile ke in logaon ko qatal karein jo is kufr wa shirk ke murtakab hue. [فَأَقْتُلُوا أَنْفُسَكُمْ ط] Faqtuluu'u anfusakum: se muraad ye hai ke tum apne qabile ke logaon ko qatal karo. Is liye ke qaba'ili zindagi badi hisaas hoti hai aur kisi dusre qabile ki madakhlat se qaba'ili asbiyat bhadak uthne

ka andesha hota hai. Hazrat Moosa (عليه السلام) ke is hukm par amal daaramad ke natije mein (70000) satar hazaar yahudi qatal hue. Is se badi tauba aur is se badi tatheer (*purge*) mumkin nahi hai. Kisi bhi nazriyati jama'at ke andar tazkiya aur tatheer ka amal bahut zaroori hota hai. Kuch log ek nazariye ko qubool kar ke jama'at se wabasata hojaate hain, lekin rafta rafta nazariya ojhla hojaata hai aur apne mafadaat aur chauthrahaatein muqaddam hojaati hain. Isi se jamatein kharaab hoti hain aur ghalat raaste par padhjaati hain. Chunache, nazariyaati jamaton mein ye amal bahut zaroori hota hai ke jo afraad nazariye se manhrif hojaayein inko jama'at se kaat kar alheda kardiya jaaye.

Qur'an Hakeem ke is muqaam se qatal-e-murattad ki saza saabit hoti hai, jabke qatal-e-murattad ka wazeh hukm hadees Nabwi (صلى الله عليه وسلم) mein maujood hai. Hamare ba'az jadeed anshoor islam mein qatal-e-murattad ki had ko tasleem nahi karte, lekin mere nazdeek ye shari'at Moosa ka tasalsul hai. Shari'at-e-Moosa ke jin ehkaam ke baare mein sarahatan ye ma'loom nahi ke inhein tabdeel kardiya gaya hai wo shari'at-e-Mohammedi (صلى الله عليه وسلم) ka jazu ban gaye hain. Shadi shudah zaani par had-e-rajam ka mu'amlah bhi yahi hai. Qur'an Majeed mein had-e-rajam ki koi sareeh ayat maujood nahi hai, lekin ahadees mein ye saza maujood hai. Isi tarah Qur'an Majeed mein murattad ke qatal ki koi sareeh ayat maujood nahi hai, lekin ye hadees aur sunnat se saabit hai. Albatta in donaon sazaaon ka manba aur maakhaz darasal Taurat hai. Is etebaar se Qur'an Hakeem ka ye muqaam bahut ahem hai, lekin aksar log yahan se bahut sarsari taur par guzar jaate hain.

Bani Isra'il jab Misr se nikalte to in ki tedaad cheh laakh thi. Jazeerah numaye seena pahunchne ke baad inki tedaad mazeed badh gayi hogi. Un mein se (70000) satar hazaar afraad ko shirk ki padaash mein qatal kiya gaya, aur har qabile ne jo apne murattad the inko apne haath se qatal kiya.

Zaalikum khayrul lakum 'inda Baari-'ikum: ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ

Tarjuma: "Yahi tumhare liye tumhare Rab ke nazdeek behtar baat hai".

Fataaba 'alaykum: فَتَابَ عَلَيْكُمْ

Tarjuma: "To (Allah ne) tumhari tauba qubool karli".

Bani Isra'il ki tauba is tarah qubool hui ke ummat ka tazkiya hua aur in mein se jin logaon ne itni badi ghalat harkat ki thi inko zubaah kar ke, qatal kar ke ummat se kaatkar phenk diya gaya.

innahuu Hurwat-Tawwaa-bur-Rahiim.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾

Tarjuma: “Yaqeenan wo to hai hi tauba ka bahut qubool farmane waala, bahut rahem farmane waala”.

AAYAT - 55

Wa 'iz qultum yaa-Muusaa lan-nu'-mina laka hattaa naral-laaha jabratan

Tarjuma: “Auryaad karo jabke tumne kaha tha ae Moosa عليه السلام! Hum tumhara bargiz yaqeen nabi karenge jab tak hum Allah ko saamne na dekhlein”.

[أَمِنَ يُؤْمِنُ] 'Aamana yuuminu, ke baad [ب] Bii, ka sila ho to is ke mu'ane imaan laane ke hote hain, jabke [ل] Lii, ke sula ke saath is ke mu'ane sirf tasdeeq ke hote hain. Bani Isra'il ne Hazrat Isra'il عليه السلام ne Hazrat Moosa عليه السلام se kaha tha ke hum aapki baat ki tasdeeq nahi karenge jab tak hum apni aankhaon se Allah ko Aap se kalaam karte na dekhlein. Hum kaise yaqeen karlein ke Allah ne ye kitaab aap ko di hai? Aap to hamare saamne pathar ki kuch takhtiyar lekar aagaye hain jin par kuch likha hua hai. Humein kya paata ke ye kis ne likha hai? Dekhiye, ek khuwahish Hazrat Moosa عليه السلام ki bhi thi ke [رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ] Rabbi 'a-rinii 'anzur 'i-layk. (Al Araaf:143) “Ae mere Rab! Mujhe yaarayee nazar de ke mai Tujh ko dekhoon”. Wo kuch aur shayee thi, wo –“To mera shauq dekh mara intezaar dekh!” ki kaifiyat thi, lekin ye takhreebi zahen ki sonch hai ke hum bhi chaahate hain ke Allah ko apni aankhaon se dekhein aur humein ma'loom ho ke waqeyi Usne aap ko ye kitaab di hai. fa-'akbazarat-kumus-saa-'iqatu wa 'antum فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ tanzuruun.

Tarjuma: “To tumhein aapakda ek bahut badi kadak ne aur tum dekh rahe the”.

Tumhare dekhte dekhte ek bahut badi kadak ne tumhein aaliya aur tum sab ke sab murdah hogaye.

AAYAT - 56

Summa ba-'asnaakum-mim-ba'-di ma'watikum ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ

Tarjuma: “Phir hum ne tumhein dubara uthaya tumhari mout ke baad”

Ba'az log is ki ek taweel karte hain ke ye mout nahi thi, balke zabardast kadak ki wajah se sab ke sab behosh hokar girpade the, lekin

mere nazdeek yahan taweel ki zaroorat nahi, baas baad almout Allah ke liye kuch mushkil nahi hai. [مِنْ بَعْدِ مَوْتِكُمْ] *mim-ba'-di marwtikum*, ke alfaaz apne mafhoom ke etebaar se bilkul sareeh hai, inhein khuwah-ma-khuwah koi aur mu'ane pehnana durust nahi hai.

la-'al-lakum tash-kuruun.

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

Tarjuma: “*Ta'ake tum (is ehsaan par Hamara) shukar karo*”.

AAAYAT - 57

Wa zallalnaa alaykumul ghamaama

وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ

Tarjuma: “*Aur Humne tum par abar ka saaya kiya*”

Jazeeraah numaye seena ke laq-o-daqa sehra mein (6,00,0000) cheh laakh ka khafila chal raha hai koi out nahi, koi saaya nahi, dhoop ki tapish se bachne ka koi intezam nahi. In halaat mein inpar Allah Ta'ala ka ye fazal hua ke tamaam din ek badal inpar saaya kiya rehta aur jahan jahan wo jaate wo badal inke saath saath hota.

wa 'anzalnaa 'alay-kumul-Manna was-Salwaa: وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ

Tarjuma: “*Aur utaara tumpar [مَنَّان] Manna aur [سَلْوَى] Salwaa.*”

Sehra-e-seena mein Bani Isra'il ke paas khaane ko kuch nahi tha to inke liye manna wa salwa naazil kiye gaye “Mann” raat ke waqt shabnam ke khatron ke manind utarta tha, jis mein shirni bhi hoti thi aur uske khatre zameen par aakar jam jaate the aur daanon ki surat ikhtiyaar karlete the ye goya inka anaaj hogaya, jis se *carbohydrates* ki zaroorat poori hogayi “Salwa” ek khaas qism ka bedh ki shakal ka parinda tha. Shaam ke waqt in parindon ke bade bade jhund aate aur jahan Bani Isra'il dera daale hote iske gird utar aate the. Raat ki tareeki mein ye un parindon ko asaani se pakad lete the aur bhun kar khaate the. Chunache, unki *protein* ki zaroorat bhi poori horahi thi. Is tarah Allah Ta'ala ne unko mukamil ghiza faraham kardi thi.

Kuluu min-tayyi-baati maa raza-qnaa-kum:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

Tarjuma: “*(Humne kaha) khaao in pakeezah cheezaon ko jo Humne tumko ataa ki hain.*”

wa maa zala-muunaa wa laakin-
kaanuuu 'an-fusahum yazlimuun. ﴿٥٥﴾ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

Tarjuma: "Aur unhone Hamara kuch nuqsaaan na kiya balke wo khud apne upar zulm dhaate rabe.

Har qadam par nafarmani aur nashukari Bani Isra'il ka wateera thi. Chunache, unho ne "Mann wa salwaa" jaisi nemat ki qadar bhi na ki aur na shukri ki rosh apnaye rakhi. Iska zikr agli aayat mein ajaayega.

AAYAT - 58

Wa 'iz qulnad-khuluu haazihil-qaryata
fakuluu minhaa haysu shi'-tum ragadan
وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

Tarjuma: "Aur yaad karo jab ke Humne tum se kaha tha ke daakhil hojao is shaher mein aur phir khaao is mein se bafaraghat jahan se chaaho jo chaaho".

wad-khulul-baaba sujjadan-wa quuluu
hittatun-nagfir lakum khataa-yaakum:
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ
تَغْفِرْ لَكُمْ خَطِيئَتِكُمْ

Tarjuma: "Lekin dekhna (basti ke) darwaze mein daakhil hona jhuk kar aur kehne rehna maghfirat maghfirat, to Hum tumhari khataon se darguzar farmayenge".

wa sanaziidul-Mub-siniin.

وَسَارِعُوا إِلَىٰ الْحُسَيْنِ ﴿٥٦﴾

Tarjuma: "Aur mohsineen ko hum mazedeez-e-karam se nawazenge".

Bani Isra'il ke sehra-e-seena mein aane aur Taurat ataa kiye jaane ke baad Hazrat Moosa عليه السلام ke zamane mein inhein jihad aur qataal ka hukm hua lekin is se poori qaum ne inkaar kardiya is par Allah Ta'ala ne in par ye saza musallat kardi ke ye 40 baras tak isi sehra mein bhatakte phirenge. Allah Ta'ala ne farmaya ke agar ye abhi jihad aur qataal karte to hum poora falasteen inke haath se abhi fatah karadete, lekin chunke unhone buzdili dikhayi hai lehaza ab inki saza ye hai: [فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ] fa-'innabaa muhar-ramatun 'alayhim 'arba-'iina sanah: yatiihuuna fil-'arz. (Al-Ma'idah, 26) Yani arz-e-falasteen jo inke liye arz-e-Ma'ood thi wo inpar 40 saal ke liye haraam kardi gayi, ab ye 40 saal tak is sehra mein bhatakte phirenge, sehranowardi ke is arse mein Hazrat Moosa عليه السلام ka bhi inteqal hogaya

aur Hazrat Haroon عليه السلام ka bhi. Is arse mein ek nayi nasal paida hui aur wo nasal jo Misr se ghulami ka daagh uthaye hue aayi thi wo poori ki poori khatam hogayi. Ghulami ka ye asar hota hai ke ghulam qaum ke andar akhlaaq wa kirdaar ki kamzoriyan paida hojaati hai. Sehranowardi ke zamane mein jo nasal paida hui wo sehra hi mein parwaan chardhi wo ek azaad nasal thi jo un kamzoriyon se paak thi. Aur in mein ek jazba tha Bani Isra'il ki is nayi nasal ne Hazrat Moosa عليه السلام ke khalifa Yausha Bin Noon (Taurat mein inka naam Yashu (*Joshua*)) aaya hai ki qiyadat mein qataal kiya aur pehla shaher jo fatah hua wo "Ariha" tha. Ye shaher aaj bhi Jariko (*Jericho*) ke naam se maujood hai.

Yahan par is fatah ke baad ka tazkera horaha hai ke yaad karo jab ke humne tum se kaha tha ke is shaher mein fatah ke haisiyat se daakhil hojao aur jo kuch nematein yahan hai in se mutmata ho khoob khaao piyo, lekin shaher ke darwaze se sajda karte hue daakhil hona. Muraad ye hai ke jhuk kar sajda shukar baja laate hue daakhil hona aisa na hoke takabbur ki wajah se tumhari gardanein akad jaayein. Allah ka ehsaan maante hue gardanein jhukakar daakhil hona. Ye na samajhna ke ye fatah tumne bazor-e-baazu haasil ki hai. Iska naqsha humein Muhammad صلى الله عليه وسلم ki shakhsiyat mein nazar aata hai ke jab fatah Makkah ke mauqe par Aap Makkah mein daakhil hue to jis sawari par Aap صلى الله عليه وسلم baithe hue the Aapki peshani Mubarak iski gardan ke saath judi hui thi. Ye waqt hota hai jab ke ek fatah takabbur aur taali ka muzahera karta hai, lekin banda momin ke liye yahi waqt tawaza ka aur jhukne ka hai.

Iske saath hi inhein hukm diya gaya: [وَقُولُوا حِطَّةٌ] *wa quuluu hittatun* "Aur kehte jao maghfirat maghfirat". [حِطَّةٌ] *hittatun*, ka wazan [فِعْلَةٌ] *fi'latun* aur maadah [ح ط ط] hai [حَطَّ يَحِطُّ حِطًّا] *Hatta yahuttu hattan*, ke maudat mu'ane hai, jin se ek "patte jhaadna hai". Maslan kahenge [حَطَّ وَرَقَ الشَّجَرِ] *Hatta waraqash shajari*, (us ne darkht ke patte jhaad diye). [حِطَّةٌ] *hittatun*, ke mu'ane "Astaghfhaar, talab maghfirat aur tauba" ke kiye jaate hain". Goya is mein gunaahon ko jhaad dene aur khataon ko mu'af kardene ka mafhoom hai. Chunache, [وَقُولُوا حِطَّةٌ] *wa quuluu hittatun*, ka mafhoom ye hoga ke maftu basti mein daakhil hote waqt jahan tumhari gardanein aajizi ke saat jhuki honi chaahiye wahin tumhari zubaan par bhi ashtaghfaar hona chaahiye ke ae Allah hamare gunaah jhaad de, hamari maghfirat farmade, hamari khataon ko bakhsh

de agar tum hamare is hukm par amal karoge to Hum tumhari khatayein mu'af farmadenge aur tum mein jo mohsin aur neikokaar honge inhein mazed fazl-o-karam aur inaam-o-ikraam se nawazenge.

AAAYAT - 59

Fabadda-lallaziina za-lamuu qarw- lan gay-rallazii qiiila lahum فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

Tarjuma: "Phir badal daala zaalimon ne baat ko khilaaf iske jo un se kehdi gayi thi".

In mein se jo zaalim the, badkirdaar the unhone ek aur qaul ikhtiyaar karliya us qaul ki jagah jo un se kaha gaya tha, in se kaha gaya tha ke [حِطَّةٌ حِطَّةٌ] *hittatun hittatun*, kehte hue daakhil hona. Lekin unhone is ki bajaye [حِطَّةٌ حِطَّةٌ] *Hintatun Hintatun*, kehna shuru kardiya. Yani humein to gehoon chaahiye, gehoon chaahiye agle ruku mein ye baat aajayegi ke mann wa salwa khaate khaate Bani Isra'il ki tabiyatein bhar gayi thi. Ek hi cheez kha kha kar wo ukta gaye the aur ab wo keh rahe the ke humein zameen ki roeidgi aur paidawaar mein se koi cheez khaane ko milna chaahiye is khuwahish ka izhaar unki zubaanon par [حِطَّةٌ حِطَّةٌ] *Hintatun Hintatun*, ki surat mein aagaya. Is tarah unhone Allah Ta'ala ke hukm ka istehaza wa tamaskhar kiya jo inhein [وَقَوْلُوا حِطَّةٌ] *wa quuluu hittatun* ke alfaaz mein diya gaya tha. Isi tarah shaher mein sajda reiz hote hue daakhil hone ke bajaaye unhone apne sareenon par phislana shuru kiya.

fa-'anzalnaa 'alallaziina zalamuu rijzam-minas-samaaa-'i فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ

Tarjuma: "Phir Humne utaara zulm karne waalaon par ek bada azaab asmaan se".

Jin zaalimon ne Allah Ta'ala ke hukmon ka istehaza tamskhar kiya tha un par asmaan se ek bahut bada azaab naazil hua. Taurat se ma'loom hota hai ke Areeha shaher mein pahunchne ke baad ta'oon ki waba ne aaliya aur jinhone ye harkat ki thi wo sab ke sab halaak hogaye.

bimaa kaanuu yaf-suquun. بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

Tarjuma: "Basabab us nafarmani ke jo unhone ki.

Ye un nafarmaniyon aur hukm adliyon ki saza thi jo wo kar rahe the.

AAYAT 60 - 61

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُفُوتًا ۖ وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾
 وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْتِجُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۗ قَالَ أَتَسْتَبِدُّونَ النَّاسَ أَيُّهُمُ هُوَ أَوْلَىٰ بِأَنَّ يَهْدِيَ كَيْدِيهِمْ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُفُوتًا ۖ وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

60. *Wa 'izis-tasqaa Muusaa li-qawmihii faqulnazrib-bi'Asaakal-hajar. Fan-fajarat min-busnataa 'ashrata 'aynaa. Qad 'alima kullu 'unaasim-mashrabahum. Kuluu washra-buu mir-rizqillaahi wa laa ta'-saw fil-'arzi mufsideen.*

61. *Wa 'iz qultum yaa-Muusaalan-nasbir 'alaa ta-'aa-minw-waahidinfad-'u lanaa Rabbaka yukh-rij lanaa mim-maa tumbitul-'arzu mim-baqlihaa wa qisaaa-'ihaa wa fuumihaa wa 'adasihaa wa basalihaa. Qaala 'atas-tabdliuunal-lazii huwa 'adnaa billazii huwa khayr? 'Ihbatuu misran-fa-'inna lakum-maasa-'altum. Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah. Zaalika bi-'annahim kaanuu yakfu-ruuna bi-'aayaatillaahi wa yaqtuluunan-nabiy-yiina bi-gayrilhaqq. Zaalika bimaa 'asaaw-wa kaanuu ya'-taduun.*

(Section 8)

Ab yahan phir Sehra-e-Seenaa ke waq'e'at bayaan horahe hain. In waq'e'at mein tarteeb-e-zamaani nahi hai. Areeha ki fatah Hazrat Moosa عليه السلام ke baad hui jis ka zikr guzishta aayat mein hua lekin ab yahan phir us daur ke waq'e'at aaraha hain jab Bani Isra'il Sehra-e-Teha mein bhatak rahe the.

AAAYAT - 60

Wa 'izis-tasqaa Muusaa li-qawmihii faqulnazrib-bi'Asaakal-hajar. وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

Tarjuma: "Aur jab paani maanga Moosa ne apne qaum ke liye to Humne kaha zarb lagao apne asaa se chataan par".

Sahra-e-seena mein cheh laakh se zyaad Bani Isra'il padaao daale hue the aur wahan paani nahi tha. Unhone Hazrat Moosa عليه السلام se paani talab kiya. Hazrat Moosa عليه السلام ne Allah Ta'ala se apne qaum ke liye paani ki dua ki to inhein Allah Ta'ala ne hukm diya ke apne asaa se chataan par zarb lagaaao.

Fan-fajarat min-husnataa 'ashrata 'aynaa. فَأَنْفَجَرْتُمْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ط

Tarjuma: “*To us se baara chashmein phoot bahein*”.

[فَجَرَ] *Fajara* kehte hain koi cheez phut kar us se kisi cheez ka baraamad hona. Fajar ke waqt ko fajar is liye kehte hain ke us waqt raat ki tareeki ka pardah chaak hota hai aur sapeeda-e-saher namudaar hota hai.

Qad 'alima kullu 'unaasim-mashrababum. قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ ط

Tarjuma: “*Har qabile ne apna ghaat jaan liya (aur mu'ayyan karliya)*”.

“Bani Isra'il ke (12) baarah qabile the agar inke liye alheda alheda ghaat na hota to in mein baham ladayi jhagde ka mu'amlā hota. Inhein (12) baarah chashmein isliye diye gaye the ke aapas mein ladayi jhagda na ho paani to baahut badi cheez hai aur qabayli zindagi mein iski bunyaad par jung wa jadar ka aghaaz hosakta hai.

Kahin paani peene pilaane par jhagda

Kahin ghoda aage badhane par jhagda.

To is etebaar se Allah Ta'ala ne inke liye ye sahumat mohiya ki ke (12) baarah chahsmein phoot bahein aur har qabile ne apna ghaat mu'ayyan karliya.

Kuloo wasbra-buu mir-rizqillaahi كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ

Tarjuma: “*(Goya in se ye kehdiya gaya ke) khaao aur piyo Allah ke rizq mein se*”.

wa laa ta'-saw fil-'arzi mufsiidiin. وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٠﴾

Tarjuma: “*Aur zameen mein fasaad machaate na phiro*”.

Sehra mein inke liye peene ko paani bhi mohiya kardiya gaya aur khaane ke liye mann wa salwa utaar diya gaya lekin unhone nashukri ka mu'amlā kiya, jiska zikr mulaheza ho.

AAAYAT - 61

Wa 'iz qultum yaa-Muusaalan-nasbir 'alaa ta-'aa-min^w-waahidin **وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ**

Tarjuma: “*Aur yaad karo jab ke tum ne kaha tha ae Moosa عليه السلام hum ek hi khaane par sabar nahi kar sakte*”.

Mann wa salwa kha kha kar hum ukta gaye hain.

fad-'u lanaa Rabbaka

فَادْعُ لَنَا رَبَّكَ

Tarjuma: “*To zara apne Rab se hamare liye dua karo*”.

yukb-rij lanaa mim-maa tumbitul-'arzu

يُخْرِجْ لَنَا مِمَّا تُنْتَبِتُ الْأَرْضُ

Tarjuma: “*Ke nikaale hamare liye is se ke jo zameen ugaati hai yani zameen ki paidawaar nabataat-e-arzi mein se humein rizq diya jaaye*”.

mim-baqlihaa

مِنْ بَقْلِهَا

Tarjuma: “*Uski tarkariyan*”.

wa qissaaa-'ihaa

وَقِصَّائِهَا

Tarjuma: “*Aur kakdiyan*”, ye lafz kheere aur kakdi waghaira sab ke liye istema'al hota hai.

wa fuumihaa

وَفُؤْمِهَا

Tarjuma: “*Aur lahsan*”

Foam ka ek tarjuma gehon kiya gaya hai, lekin mere nazdeek zyada sahi tarjuma lahsan hai. Arabi mein is ke liye bilamoom lafz [تُوم] “*toam*” istema'al kiya jaata hai lahsan ko farsi mein toam aur punjabi, sarayki aur sindhi mein “*Thoam*” kehte hain aur ye foam aur toam hi ki badli hui shakal hai isliye ke arabon ki aamad ke paas unki zubaan ke bahut se alfaaz sindhi aur sarayki zubaan mein shaamil hogaye jo thodi si tabdeeli ke saath kaafi tedaad mein ab bhi maujood hai.

wa 'adasihaa

وَعَدْسِهَا

Tarjuma: “*Aur masoor*”.

wa basalibaa.

وَبَصَلِبَهَا ۝

Tarjuma: “*Aur piyaaz*”.

Ab jo saalan ke chatkhaare in cheezaon se bante hain unki zubaanein wo chatkhaare maang rahi thi Bani Isra'il Sehra-e-seena mein ek hi tarah ki ghiza “Mann wa salwa” khaate khaate ukta gaye the, wo Hazrat Moosa عليه السلام se kehne lage ab zameen se ugne waali chatkhaare daar cheezein chaahiye.

Qaala 'atas-tabdliuunal-lazii huwa 'adnaa billazii huwa khayr? قَالَ أَتَسْتَبْدُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۝

Tarjuma: “*Hazrat Moosa عليه السلام ne farmaya: Kya tum wo shaye lena chaabte ho jo kamtar hai uske badle mein jo behtar hai?*”

Mann wa salwa nabadaat-e-arzi se kahin behtar hai jo Allah ki taraf se tumhein diya gaya hai to is se tumhara jee bhar gaya hai aur isko haath se dekar chaahate ho ke ye adna cheezein tumhein mile?

'Ih-batuu misran-fa-'inna lakum-maasa-'altum. اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمُ ۝

Tarjuma: “*Utro kisi shaher mein to tumko miljaye jo kuch tum maangte ho*”.

Lafz [اهْبِطُوا] 'Ih-batuu par aayat 38 ke zeir mein baat ho chuki hai ke iska mu'ane bulandi se utarne ka hai. Zaahir baat hai yahan ye lafz asmaan se zameen par utarne ke liye nahi aaya balke is ka sahi mafhoom ye hoga ke kisi basti mein jaakar abaad hojao (*settle down somewhere*) agar tumhein zameen ki paidawaar mein se ye cheezin chaahiye to kahin abaad (*Settle*) hojao aur kaashtkaari karo ye saari cheezein tumhein miljayegi.

Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ ۝

Tarjuma: “*Aur in par zillat wa khuwari aur mohtaji wa kambimmati thop di gayi*”.

wa baaa-'uubi-gazabim-minallah.

وَبَاءُؤُوعَصَبٍ مِّنَ اللّٰهِ ۝

Tarjuma: "Aur wo Allah ka ghazab lekar laute". Wo Allah ke ghazab mein ghir gaye.

Bani Isra'il wo ummat thi jiske baare mein farmaya gaya: [وَإِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٠﴾] *Wa 'annii fazzaltukum 'alal-'aalamiin*, (Al-Baqarah), Usi ummat ka phir ye hashar hua to kyun hua?: Allah Ta'ala ki nafarmani ki wajah se inhein kitaab di gayi thi ke iski pairwi kare aur ise qaa'em kare. Suratul Ma'idah mein farmaya gaya.

Wa law 'annahum 'aqaa-mut-Tawraata wal-'Injiila wa maaa 'unzila 'ilay-him-mir-Rabbihim la-'akaluu min-faw-qihim wa min-tabti 'arjulihim. وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُوا مِنْ فَوَقِهِمْ وَمَنْ حَتَّ أَرْجُلِهِمْ ط

(Al-Ma'idah- 66)

Tarjuma: "Agar ye (ahl-e-kitaab) Taurat aur Injeel aur un dusri kitaabaon ko qaa'em karte jo inki jaanib inki Rab ki taraf se utaari gayi jo khaate apne upar se aur apne qadmon ke neeche se.

Yani inke saron ke upar se bhi nematon ki baarish hoti aur zameen bhi inke liye nematein ugalti. Lekin unhone isko chord kar apni khuwahishaat, apne nazariyaat, apne khayalaat, apni aqal aur apne maslihaton ko muqaddam kiya, aur apne tamarud aur apne sarkashi aur apni haakmiyat ko balatar kiya. Jo qaum dunya mein Allah ke qanoon Allah ki hidayat aur Allah ki kitaab ki ameen hoti hai wo Allah ki numa'ida (*representative*) hoti hai aur agar wo apne amal se ghalat numa'idgi (*Misrepresent*) kare to wo Allah ke nazdeek kaafiron se badhkar maghzoob aur mabghooz hojaati hai. Isliye ke kaafiron ko deen pahunchana to is musalmaan ummat ke zimme tha. Agar ye khud hi deen se munharif hogaye to kisi aur ko kya deen pahunchayenge? Aaj is muqaam par maujooda ummat-e-musallima khadi hai ke tedaad mein sawa arab ya dedh arab hone ke bawajood inke hisse mein izzat naam ki koi shaye nahi hai. Hum yahan apne apne dhandon mein apne apne karobaar mein, apni apni mulazmimaton mein aur apne apne *careers* mein magan hai. Bahr-e-haal mutazikra bala alfaaz agarche Bani Isra'il ke liye aaye hain ke inpar zillat wa khuwari aur mohtaji wa kamhimmati

musallat kardi gayi, lekin is mein aaj ki ummat-e-muslima ka naqsha bhi maujood hai.

Khushtar aan bashid ke sar-e-dilbaran

Gufta aayad dar hadees-e-deegran

Zaalika bi-'annahim kaanuu yakfu-ruuna بِأَتَاهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
bi-'aayaatillaahi

Tarjuma: “Ye isliye hua ke wo Allah ki aayat ka inkaar karte rabe”

wa yaqtuluunan-nabiy-yiina bi-gayrilhaqq وَيَقْتُلُونَ النَّبِينَ بِغَيْرِ الْحَقِّ

Tarjuma: “Aur Allah ke Nabiyon ko nahaq qatal karte rabe”.

Hamare haan bhi mujaddadeen-e-ummat ko qatal bhi kiya gaya aur in mein se kitne hain jo jailon mein daale gaye. Matedad Sahaba-e-Kiraam ﷺ aur senkdon taba'een mustabid hukmranon ke haathon mout ke ghaat utaar diye gaye. Aa'ima-e-deen ko aisi aisi maar padi hai ke kaha jaata hai ke haathi ko bhi aisi maar padhe to wo bardaasht na kar sake. Imam Ahmed Bin Hanbal رحمته الله ke saath kuch hua! Imaam-e-Abu Haneefa رحمته الله ne jail mein inteqal kiya aur wahan se unka janaza utha. Imaam-e-daar alhijrat Imam Maalik رحمته الله ke kaandhe kheench diye gaye aur munh kala kar ke inhe oont par baitha kar phiraya gaya. Hazrat Mujddad Alf-e-Saani Shaikh Ahmed Sarhandi رحمته الله ko pas deewaar zinda daala gaya. Syed Ahmed Barailwi رحمته الله aur inke saathiyon ko khud musalmaan ne shaheed karwadiya. Hamari tareekh aisi daastanon se bhari padi hai. Ab Nabi to koi nahi aayega. Unke haan Nabi the aur hamare haan mujaddeen hai, ulma-e-haq hain. Unhone jo kuch Ambiya رحمته الله ke saath kiya wohi humne mujaddeen ke saath kiya.

Zaalika bimaa 'asa-wa kaanuu ya'-taduun. ذَلِكُمْ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٥١﴾

Tarjuma: “Aur ye isliye hua ke wo nafarman the aur had se tajawiz karte the”.

Inko ye saza unki nafarmaniyon ki wajah se had se tajawiz karne ki wajah se di gayi. Allah Ta'ala to zaalim nahi hai (Nouzbillah) Allah Ta'ala ne to inhein ooncha muqaam diya tha. Allah Ta'ala ne humein

bhi “Khair-e-ummat” qaraar diya. Humne bhi jab apna mission chord diya to aur maskinat hamara muqadar ban gayi. Allah ka qanoon aur Allah ka 'adal be-laag hai. Ye sab ke liye ek hai, har ummat ke liye alag alag nahi hai. Allah ki sunnat badalti nahi Chunache, Bani Isra'il ki badamaliyon ke sabab inka jo hashar hua aaj wo hamara horaha hai. Is ziman mein meri kitaab sabeqa aur maujooda musalmaan ummaton ka maazi, haal aur mustaqbil “ke naam se maujood hai, uska mutale'a kijiye.

AAYAT 62 - 66

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِينَ وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ ۖ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّنْ بَعْدَ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

62. 'Innal-laziina 'aamanuu wallaziina haaduu wan-Nasaaraa was-Saabi-'iina man 'aamana billaahi wal-Yawmil-'Aakhiri wa 'amila saalihan falahum 'ajruhukum 'inda Rabbihim: wa laa kharofun 'alayhim wa laa hum yahzanuun.
63. Wa 'iz 'akbaznaa Miisaqaakum wa rafa'-naa fawqakumut-Tuur: Khuzuu maaa 'aatay-naakum-bi-quwwatinw-waz-kurruu maa fihi la-'allakum tattaquun.
64. Summa tawal-laytum-mim-ba'-di zaalik: Falaw-laa fazlullaahi 'alaylum wa rahmatuhuu la-kuntum-minal-khaasiriin.
65. Wa laqad 'alim-tumul laziina'-tadarw minkum fis-Sabti fa-qulnaa labum kuunuu qira-datan khaasi-'iin!
66. Faja -'alnaabaa nakaalal-limaa bayna yadayhaa wa maa khal-fabaa wa maw-'izatal-lil Muttaqiin.

Ab wo aayat aarahi hai ke jis se ba'az logaon ne ye istedlaal kiya hai ke nijaat-e-ukhrawi ke liye imaan bilrisalat zaroori nahi hai.

AAAYAT - 62

'Innal-laziina 'aamanuu

إِنَّ الَّذِينَ آمَنُوا

Tarjuma: "Yaqeenan jo log Imaan laaye".

Aur is se muraad hai jo Imaan laaye Muhammad ﷺ par.

wallaziina haaduu wan-Nasaaraa

وَالَّذِينَ هَادُوا وَالصَّوْرِي

Tarjuma: "Aur jo yahudi hogaye aur nasrani hogaye"

was-Saabi-'iina

وَالصَّبِيْنَ

Tarjuma: "Aur Saabi"

Saabi wo log the jo Iraq ke ilaaqe mein rehte the aur inka kehna tha ke hum deen-e-ibrahim par hai lekin unke haan bhi bahut kuch bigad gaya tha. Jaise Hazrat Ibrahim عليه السلام ki nasal bigaad ka shikaar hogayi thi. Isi tarah wo bhi bigad gaye the aur inke haan zyadatar sitaara parasti riwaaj paagayi thi.

man 'aamana billaabi wal-Yaʿwmiil-'Aakbiri

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Tarjuma: "Jo koi bhi imaan laaya (in mein se) Allah par aur yaum-e-aakbir par".

wa 'amila saalihan

وَعَمِلَ صَالِحًا

Tarjuma: "Aur usne achche amal kiye".

falabum 'ajrubum 'inda Rabbihim:

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ

Tarjuma: "To inke liye (mehfooz) hai unka ajar unke Rab ke paas".

wa laa khaafun 'alayhim wa laa hum
yabzanuun.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Tarjuma: "Aur na in par koi khauf hoga aur na ghamgeen honge".

In logaon ko na to koi khauf daamangeer bhi hoga aur na hi wo kisi hazn se do char honge. Zaahir alfaaz ke etebaar se dekhein to yahan imaan bir-risalat ka zikr nahi hai agar is se koi istedlaal karta hai to iska pehla usooli jawaab ye hai ke ba'az ahadees mein aise alfaaz bhi maujood hain: (مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ) Man qaala laq ilaaha illallaahu dakhatal jannata, to kya iske ye mu'ane hai ke sirf (لَا إِلَهَ إِلَّا اللَّهُ) laa ilaaha illallaahu kehne se jannat mein daakhil hojayege, kisi amal ki zaroorat nahi? Balke kisi hadees ka mafhoom aks karne ke liye poore Qur'an ko aur poore zakheera-e-ahadees ko saamne rakhna hoga kisi ek jagah se koi

natija nikaal lena sahi nahi hai. Lekin iske alawa chehte ruku ke aghaaz mein ye usooli baat bhi bayaan ki ja chuki hai ke Suratul Baqarah ka paanchwa ruku, chehte ruku se shuru hone waale saare muzamin se zarb kha raha hai, jis mein Muhammad ﷺ aur Aap par naazil hone waale Qur'an par Imaan laane ki purzor da'awat bayyein alfaaz maujood hai: [وَأٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْنَ بِهٖ ۗ] *Wa 'aaminuu bima'aa 'anzaltu musaddiqal-limaa ma-'a-kum Wa laa takuunuu 'awwala kaafirim-bih.* "Aur imaan laao is kitaab par jo Mai ne naazil ki hai, jo tasdeeq karte hue aayi hai is kitaab ki jo tumbhare paas hai, aur tum hi sab se pehle iska kufri karne waale na banjaao".

Ab fasahat aur tilawat ka ye taqaza hai ke ek baat baar baar na dohrayi jaaye. Albata ye baat har jagah muqadar (*understood*) samjhi jaayegi. Isliye ke saari guftaghu isi ke hawale se horahi hai. Is hawale se ab yun samjhiye ke ayaat-e-zeir mutal'aa mein [فِيْ اَيّٰمِهِمْ] ya [فِيْ اَيّٰمِهِمْ] (*Apne apne daur mein*) ke alfaaz mehzoof maane jaayenge. Goya:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصْرٰى وَالصّٰبِيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صٰلِحًا [فِيْ اَيّٰمِهِمْ] فَالَهُمْ اَجْرُهُمْ عِنْدَ رَبّٰهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

Innal-laziina 'aamanuu wallaziina haaduu wan-Nasaaraa was-Saabi-'iina man 'aamana billaahi wal-Yawmil-'Aakhiri wa 'amila saalihan [Fii ayyamihim] falahum 'ajruhum 'inda Rabbihim: wa laa khawfun 'alayhim wa laa hum yabzanuun. (Al-Baqarah, 62)

Yani nijaat-e-ukharwi ke liye Allah Ta'ala aur roz-e-qayaamt par Imaan ke saath saath apne daur ke nabi par Imaan laana bhi zaroori hai. Chunache, jab tak Hazrat Esa ﷺ nahi aaye the to Hazrat Moosa ﷺ ke maanne waale bhi yahudi maujood the, jo Allah par Imaan rakhe the, aakhirat ko maante the aur neik amal karte the inki nijaat hojayegi. Lekin jinhone Hazrat Esa ﷺ ke aajaane ke baad un ko nahi maana to ab wo kaafir qaraar paaye. Muhammad ﷺ ki ba'asat se qabl Hazrat Esa ﷺ tak tamam Rasoolaon par imaan nijaat-e-ukharwi ke liye kaafi tha, lekin Muhammad Rasool Allah ﷺ ki ba'asat ke baad Aap ﷺ par imaan na laane waale kaafir qaraar paayenge.

Ayat-e-zeir mutale'a mein asal zor is baat par hai ke ye na samjho ke kisi giroh mein shaamil hone se nijaat paa jaoge, nijaat kisi giroh mein shaamil hone ki wajah se nahi hai, balke nijaat ki bunyaad Imaan aur amal saleh hai. Apne daur ke Rasool par imaan laana to laazmi hai lekin agar iske saath amal saleh nahi hai to nijaat nahi hogi. Qur'an Majeed ke ek muqaam par aaya hai: [وَلِكُلِّ اُمَّةٍ اٰجَلٌ] *Wa likulli 'umaatin*

'ajal: (Al-'Araaf, 34) *"Aur har ummat ke liye ek khaas mu'ayyan muddat hai"*. Har ummat mein is mu'ayyana muddat hi ki mukkalif hai. Zaahir hai ke jo log Muhammad ﷺ ki ba'asat se pehle faut hogaye in par to Aap ﷺ par Imaan laane ki koi zimmedari nahi thi. Ba'asat-e-nabwi se qabal aise mohhideen Makkah Mukarama mein maujood the jo Kaabah ke parde pakad pakad kar ye kehte the ke ae Allah hum sirf teri bandagi karna chaahte hain, lekin jaante nahi ke kaisa karein. Hazrat Omer رضي الله عنه ke behenwoi aur Fatima رضي الله عنها Bint-e-khatab ke shauhar Hazrat Sayeed Bin Zaid رضي الله عنه (jo Ashra Mubash-shra mein se hain) ke waalid Zaid ka yahi mu'amla tha wo ye kehte hue dunya se chale gaye ke: 'Ae Allah mai sirf teri bandagi karna chaahta hoon, magar nahi jaanta ke kaise karoon".

Sureh Fateha ke mutale'a ke dauraan mai ne kaha tha ke ek saleemul fitrat aur saleemul aqal insaan tauheed tak pahunch jaata hai, aakhirat ko pehchaan leta hai, lekin aage wo nahi jaanta ke ab kya karein. Ehkaam-e-shari'at ki tafseel ke liye wo [رَبِّ الْعَالَمِينَ] *Rabbil-'Aalamiin*, aur [مَلِكِ يَوْمِ الدِّينِ] *Maaliki Yawmid-Diin!* ke huzoor dast-e-sawaal daraaz karne par majboor hai ke: [إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ] *Ihdinas-Siraatal-Musta-qim*, usi siraat-e-mustaqeem ki dua ka jawab ye Qur'an-e-Hakeem hai aur is mein Suratul Baqarah hi se ehkaam-e-shari'at ka silsila shuru kiya jaaraha hai ke ye karo, ye na karo, ye farz hai ye tum par laazim kiya gaya hai aur ye cheezein tum par haraam ki gayi hain.

AAYAT - 63

Wa 'iz 'akhaznaa Miisaaqakum wa وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ *rafa'-naa fawqakumut-Tuur:*

Tarjuma: *"Aur zara yaad karo jab hum ne tum se qaul wa qaraar liya tumhare upar uthadiya koh-e-toor ko"*.

Bani Isra'il ko jab Taurat di gayi to us waqt inke dilaon mein Allah aur iski kitaab ki haibat daalne aur khashiyat paida karne ke liye muajizana taur par ek aisi kaifiyat paida ki gayi ke unke upar koh-e-toor utha kar mu'allaq kardiya gaya.

Us waqt in se kaha gaya:

Khuzuu maaa 'aatay-naakum-bi-quwwatin

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Tarjuma: *"Pakdo isko mazbooti ke saath jo Humne tumko diya hai"*.

Is kitaab Taurat ko aur is mein bayaan kardah ehkaam-e-shari'at ko mazbooti ke saath thaam lo.

waz-kurūu maa fihi

وَأَذْكُرُوا مَا فِيهِ

Tarjuma: “*Aur yaad rakho ise jo kuch ke is mein hai*”.

la-'allakum tattaquun.

لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾

Tarjuma: “*Ta'ake tum bach sako*”.

AAAYAT - 64

Summa ta'awal-laytum-mim-ba'-di zaalik:

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ۗ

Tarjuma: “*Phir tum ne rogirdani ki us ke baad*”.

Yani jo misaaq-e-shari'at tum se liya gaya tha us ko todh daala.

Falaḥ-laa faẓlullaabi 'alaylum wa rabmatubuu la-kuntum-minal-khaasiriin.

فَأُولَٰئِكَ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ
لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

Tarjuma: “*Phir agar tum par Allah ka fazal aur iski meherbani na hoti to tum (usi waqt) khasarah paane waale hojaate.*”

Agar Allah Ta'ala ka fazal tumhare shaamil-e-haal na hota aur is ki rehmat tumhari dastgiri na karti rehti, tumhein baar baar mu'af na kiya jaata aur tumhein baar baar mohlat na di jaati to tum usi waqt tabah hojaate.

AAAYAT - 65

Wa laqad 'alim-tumul laziina'-tadaḥ minkum fis-Sabti

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

Tarjuma: “*Aur tum inhein khoob jaan chuke ho jinhone tum mein se zyadati ki thi hafte ke din mein*”.

Tumhein khoob ma'loom hai ke tum mein se wo kaun log the jinhone sabt ke qanoon ko todha tha aur hadd se tajawaz kiya tha. yahud ki shari'at mein hafte ka roz ibadat ke liye mu'ayyan kardiya gaya tha aur is roz duniyawi kaam kaaj ki ijazat nahi thi. Aaj bhi jo mazhabi yahudi (*Practicing Jews*) hain wo is ki pabandi badi shiddat se karte hain. Lekin ek zamane mein inke ek khaas qabile ne ek shar'ii heela aijaad kar ke is qanoon ki dhajiyian bikhair di thi. Is waaq'e ki tafseel Suralul Aa'raaf mein aayegi.

fa-qulnaa lahum kuunuu gira-datan khaasi-'iin!

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٦﴾

Tarjuma: "To Humne kehdiya un se ke hojao zaleel bandar".

Inki shaklein masakh kar ke inhein bandaron ki surat mein tabdeel kardiya gaya. Teen din ke baad ye sab margaye.

AAAYAT - 66

Faja - 'alnaahaa nakaalal-limaa bayna *فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا*
yadayhaa wa maa khal-fahaa

Tarjuma: "Phir Humne is (waaq'e ko ya is basti) ko ibrat ka samaan banadiya inke liye bhi jo saamne maujood the (is zamane ke log) aur in ke liye bhi jo baad mein aane waale the".

wa maw-'izatal-lil Muttaqiin.

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

Tarjuma: "Aur ek nasihat (aur sabaq aamoozi ki baat) banadiya ahl-e-taqwa ke liye".

AAAYAAT 67 TO 74

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۗ قَالُوا أَتَتَّخِذُنَا هُرُوجًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَا فَارِضٌ وَلَا بَكْرٌ ۖ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَا ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ صَفْرَاءُ ۖ فَاقْعَ لَوْهَا تَسُرُّ النَّظِيرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ ۖ لَا شِيَةَ فِيهَا ۗ قَالُوا الْإِنِّ جِئْتُ بِالْحَقِّ ۗ فَذَبِّحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَاتَلْتُم نَفْسًا فَادْرَأْتُمْ ۗ فِيهَا ۗ وَاللَّهُ مَخْرُجٌ ۗ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهَا بَعْضُهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ الْبَيِّنَاتِ ۗ وَيُرِيكُمْ آيَاتِهِ ۗ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ ۖ أَوْ أَشَدُّ قَسْوَةً ۖ وَإِنِ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۗ وَإِنِ مِنْهَا لَمَا يَشَّقُقُ ۖ فَيُخْرِجُ مِنْهُ الْمَاءَ ۗ وَإِنِ مِنْهَا لَمَا يَهْبِطُ ۖ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا يَغْفِلَ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

67. Wa 'iz qaala Muusaa liqawmihiii 'innallaaha ya'- murukum 'an-tazbahuu BAQARAH. Qaaluuu'a-tattakhi-zunaa huzuwaa? Qaala'a-'uuzu bil-laahi 'an 'akuuna minal-jaabiliin!

68. *Qaalud-'ulanaa Rabbaka yubayyil-lanaa maa hii! Qaala 'innahuu yaquulu 'innahaa baqaratul-laa farizunw-wa laa bikr; 'awaanum-bayna zaalik: faf-'aluu maa tu'-maruun.*
69. *Qaalud-'u lanaa Rabbaka yabayyil-lanaa maa law-nuhaa. Qaala 'innahuu yaquulu 'in-nahaa baqaratun safraaa-'u faaqi-'ul-lawnuhhaa tasurrun-naaziriin.*
70. *Qaalud-'u lanaa Rabba-ka yubayyil-lanaa maa hiya 'innal-baqara tashaabaha 'alaynaa: wa 'innahaa baqara tashaabaha 'alaynaa: wa 'innaaa 'in-shaaa-'al-laahu la-muhtaduun.*
71. *Qaala 'innahuu yaquulu'innahaa baqratul-laa-zaluu-lun-tusiirul-'arza wa laa tasqil-hars; musallamatul-laa shiyatafihaa. Qaalul-'aana ji'-ta bil-haqq. Fazabahuubaa wa maakaaduu yaf-'aluun. (Section 9)*
72. *Wa 'iz qatalum nafs-an-faddaara'-tum fihaa: wallaahu mukhrijum-maa kuntum tak-tumuun.*
73. *Faqul-nazribuuhu bi-ba'-zi-haa. Kazaalika yubayyil-laahul-mawtaa wa yuriikum 'Aayaati-hii la-'allakum ta'-qiluun.*
74. *Summa qasat quluubukum-mim-ba-'di zaalika fahiya kalhijaarati 'aw 'ashaddu qaswah. Wa'inna minal-hijaarati lamaa yatafajjaru minbul-'anhaar: wa'inna minhaa lamaa yash-shaqqaqu-fa-yakhruju minbul-maaa'. Wa 'inna minhaa lamaa yahbitu min khash-yatil-laah. Wa mallaahu bi-gaafilin'ammaa ta'-maluun.*

In ayaat ke mutala'e se qabal inka pas manzar jaan lijiye. Bani Isra'il mein A'ameel naami ek shakhs qatal hogaya tha aur qatil ka pata nahi chal raha tha. Allah Ta'ala ne Hazrat Moosa عليه السلام ke zariye se hukm diya ke ek gaaye zubaah karo aur iske gosht ka ek tukda murdah shakhs ke jism par maaro to wo jee uthega aur bata dega ke mera qatil kaun hai.

Bani Isra'il ki tareekh mein humein Mu'ajizaat ka amal dakhil bahut zyada milta hai. Ye bhi inhi Mu'ajizaat mein se ek muajiza tha. Gaaye ko zubaah karane ka ek maqsad ye bhi tha ke Bani Isra'il ke qaloob wa azhaan mein gaaye ka jo taqaddus rasikh hochuka tha us par talwaar chalayi jaaye. Aur phir inhein bhi dikha diya gaya ke ek murdah aadmi zindah bhi hosakta hai, is tarah baas-baad-almout ka ek naqsha inhein is dunya mein dikha diya gaya. Bani Isra'il ko jab gaaye zubaah karne ka hukm mila to in ke dilaon mein jo bachde ki mohabbat aur gaaye ki taqdees jadd pakad chuki thi iske ba'is inhone is hukm se kisi tarah se bach nikalne ke liye main maikh nikaalni shuru ki aur tarah tarah ke sawaal karne lage ke wo kaisi gaaye ho? Iska kya rang ho? Kis

tarah ki ho? Kis umar ki ho? Bil-aakhir jab har taraf se un ka gheraao hogaya aur sab cheezein inke saamne wazeh kardi gayi tab inhone chaar -o-nachaar baadal-e-nakhwaasta is hukm par amal kiya. Ab hum in nyaat ka ek rawaan tarjuma karlete hain.

AAAYAT - 67

Wa 'iz qaala Muusaa liqawmihiii وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ
'innallaaha ya'- murukum 'an- أَنْ تَدْبَحُوا بَقَرَةً ۗ
tazbabuu BAQARAH.

Tarjuma: "Aur yaad karo jab Moosa (عليه السلام) ne kaha apni qaum se ke Allah tumhein hukm deta hai ke ek gaaye zubaah karo".

Qaaluuu'a-tattakhi-zunaa huzuwaa? قَالُوا اتَّخَذْنَا حُرُوقًا ۗ

Tarjuma: "Inhone kaha: Kya Aap (عليه السلام) hum se kuch thatha kar rahe hain?"

Kya Aap (عليه السلام) ye baat hansii mazaq mein keh rahe hain?

Qaala'a-'uuzu bil-laahi 'an 'akuuna قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾
minal-jaahiliin!

Tarjuma: "Farmaya: Mai Allah ki panaah talab karta hoon is se ke mai jaahilon mein se hojaon".

Hansi mazaq aur tamskhar wa isatahza to jaahilon ka kaam hai aur Allah ke Nabi se ye ba'eed hai ke wo deen ke mu'amlaat ke andar in cheezaon ko shaamil karle.

AAAYAT - 68

Qaalud-'ulanaa Rabbaka yubayyil- قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ
lanaa maa hii!

Tarjuma: "Inhone kaha (achcha aisi hi baat hai to) hamare liye zara apne Rab se dua kijiye ke wo hum par wazeh karde ke wo kaisi ho".

Qaala 'innabuu yaquulu 'innahaa قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا
baqaratul-laa farizunw-wa laa bikr فَارِضٌ وَلَا بَكْرٌ ۗ

Tarjuma: "(Hazrat Moosa (عليه السلام) ne) farmaya: Allah Ta'ala farmata hai ke wo ek aisi gaaye honi chaahiye jo na budhi ho na bilkul bachya".

'awaanum-bayna zaalik: عَوَانٌ بَيْنَ ذَلِكَ ۗ

Tarjuma: "Budhaye aur naujawani ke bain bain ho".

faf-'aluu maa tu'-maruun.

فَأَفْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

Tarjuma: "To ab kar guzro jo tumhein hukm diya jaaraha hai".

AAAYAT - 69

Qaalud-'u lanaa Rabbaka yabayyil-
lanaa maa laʿw-nuhaa.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْئِهَاط

Tarjuma: "Ab inhone kaha (zara ek daf'a phir) hamare liye dua kijiye apne Rabb se ke wo hamein batade ke is ka rang kaisa ho".

Qaala 'innahuu yaquulu 'in-nahaa
baqaratun safraaa-'u faaqi-'ul-
laʿwnuhaa tasurrun-naaziriin.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ
فَاقْعَ لَوْئِهَاط تَسْرُ التَّظْرِينَ ﴿٦٩﴾

Tarjuma: "Farmaya: Allah Ta'ala farmata hai wo gaaye honi chaahiye zard rang ki, jis ka rang aisa shokh ho ke dekhne waalaon ko khoob achchi lage".

Ye khoobiyen us gaaye ki thi jo unke haan zyada se zyada muqadas samjhi jaati thi. Agar pehle hi hukm par wo amal paira hojaate to kisi bhi gaaye ko zubaah karsakte the. Lekin ek baad deegar sawalaat ke ba'is rafta rafta unka gherao hota gaya ke jis gaaye ki taqaddus ka ta'asar inke zahen mein zyada se zyada tha usi ko *focus* kardiya gaya.

AAAYAT - 70

Qaalud-'u lanaa Rabba-ka yubayyil-
lanaa maa hiya

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ﴿٧٠﴾

Tarjuma: "Inhone kaha (zara bhi) Allah se hamare liye dua kijiye ke wo hum par wazeh karde ke wo gaaye kaisi ho"

'innal-baqara tashaabaha 'alaynaa:

إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا ط

Tarjuma: "Kyun ke gaaye ka mu'amlā yaqeenan hum par kuch mushtaba hogaya hai".

Humein gaaye ki ta'yyun mein ishtebah hogaya hai.

wa 'innaaa 'in-sbaaa-'al-laahu la-
muhtaduun.

وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾

Tarjuma: "Aur agar Allah ne chaaha to hum zaroor raah paa lenge".

AAAYAT - 71

Qaala 'innahuu yaquulu'innahaa
baqratul-laa-zaluu-lun-tusiirul-'arza
wa laa tasqil-hars;

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ
تُشِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ

Tarjuma: "Farmaya ke Allah farmata hai wo ek aisi gaaye honi chaahiye ke jis se koi mushaqat na li jaati ho, na wo zameen mein hal chalati ho aur na kheti ko paani deti ho".

musallamatul-laa shiyata fihaa

مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ط

Tarjuma: "Wo sahi saalim ek rang honi chaahiye, us mein (kisi dusre rang ka) koi daagh tak na ho".

Qaalul-'aana ji'-ta bil-baqq.

قَالُوا لَئِن جِئْتَ بِالْحَقِّ ط

Tarjuma: Tab inhone kaha ab aap laaye hain theek baat".

Ab to Aap ﷺ ne poori tarah wazeh kardi hai.

Fazabahuuhaa wa maakaaduu yaf-'aluun.

فَذَبُّوْهَا وَمَا كَادُوا يَفْعَلُوْنَ ﴿٧١﴾

Tarjuma: Tab inhone us ko zubaah kiya aur wo lagte na the aisa karlenge".

Ab wo kya karte, pe-ba-pe sawalaat karte karte wo gherao mein aachuke the, lehaza baadal-e-nakhwasta wo apni muqadas sunheri gaaye ko zubaah karne par majboor hogaye.

Yahan waaq'e ki tarteeb Taurat se mukhtalif hai aur zubaah Baqarah ka jo sabab tha wo baad mein bayaan horaha hai, jabke Taurat mein tarteeb dusri hai.

AAAYAT - 72

Wa 'iz qatalum nafsan-faddaara'-tum fihaa: وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا ط

Tarjuma: "Aur yaad karo jab tum ne ek shakhs ko qatal kardiya tha, aur uska ilzaam tum ek dusre par laga rahe the".

Chunache, pata nahi chal raha tha ke qatil kaun hai.

wallaahu mukbrijum-maa kuntum tak-tumuun. وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

Tarjuma: "Aur Allah ko zaahir karna tha jo kuch tum chupate the".

Allah Ta'ala faisla kar chuka tha jo kuch tum chupa rahe ho ise nikaal kar rahega aur wazeh kardega.

AAAYAT - 73

Faqul-nazribuuhu bi-ba'-zi-haa.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

Tarjuma: "To hum ne hukm diya ke maqtool ki laash ko us gaaye ke ek tukde se zarb lagao".

Is tarah wo murdah shakhs bahukm-e-ilaahi thodi deir ke liye zinda hogaya aur us ne apne qatil ka naam batadiya.

Kazaalika yuhyil-laahul-mawtaa

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ

Tarjuma: "Dekho isi tarah Allah murdon ko zinda kardega".

wa yuriikum 'Ayaati-hii la-'allakum ta'-qiluun.

وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

Tarjuma: "Aur wo tumhein Apni nishaniyan (Apni qudrat ke namune) dikhata hai ta'ake tum aqal se kaam lo."

Ab jo alfaaz aayge aarahe hain bahut sakht hain. Lekin unko padhte hue duronbini zaroor kijiyege, apne zaroor jhaankiyege.

AAAYAT - 74

Summa qasat quluubukum-mim-ba-'di zaalika ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ

Tarjuma: "Phir tumbare dil sakht hogaye is sab ke baad".

Jab deen mein heele bahane nikaale jaane lagein aur heelon bahanon se shari'at ke ehkaam se bachne aur Allah ko dhoka dene ki koshish ki jaaye to uska jo natija nikalta hai wo dil ki sakhti hai.

fabiya kalhijaarati 'aw 'ashaddu qaswah.

فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Tarjuma: "Pas! ab to wo patharon ki manind hain, balke sakhti mein in se bhi zyada shadeed hain".

Ye fasahat wa balaghat ke etebaar se bhi Qur'an Hakeem ka ek bada umdah muqaam hai.

Wa'inna minal-hijaarati lamaa yatafajjaru minbul-'anhaar:

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

Tarjuma: "Aur patharon mein se to yaqeenan aise bhi hote hain jin se chashme phoot behte hain".

wa'inna minhaa lamaa yash-shaqqaqu-fa-yakbruju minbul-maaa'

وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ

Tarjuma: *Aur in (patharon aur chattanon) mein se beshak aise bhi hote hain jo shaq hojaate hain aur in mein se paani baraamad hojaata hai”.*

Wa 'inna minhaa lamaa yahbitu min وَإِنَّ مِنْهَا لَمَاءٌ يَهْبِطُ مِنْ حَشِيَّةِ اللَّهِ ۝
khash-yatil-laah.

Tarjuma: *“Aur in mein se yaqeenan wo bhi hote hain jo Allah ke khauf se gir padhte hain”.*

Wa mallaahu bi-gaaflin'ammaa ta'- وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝
maluun.

Tarjuma: *“Aur Allah Ta'ala ghaafil nabi hai us se ke jo tum kar rahe ho”.*

Qasawat-e-qalbi ki ye kaifiyat us ummat ke afraad ki bayaan ki jaarahi hai jise kabhi ahl-e-aalam par fazilat ataa ki gayi thi. Is ummat par jo (1400) chaudah sau baras aise guzre ke koi lamha aisa na tha ke in ke haan koi Nabi maujood na ho. Inhein teen kitaabein di gayi. Lekin ye apni bad-amali ke bais qaar-e-muzallat mein jaa giri. Aqa'id mein milawat, Allah aur iske Rasool ke ehkaam mein main maikh nikaal kar apne aap ko bachane ke raaste nikaalne aur amaal mein bhi, (كِتَابُ الْجِيلِ) *Kitabul hiyal*, ke zariye se apne aapko zimmedariyon se mubarrak karlene ki rosh ka natija phir yahi nikalta hai. Allah Ta'ala mujhe aur aap ko is anjaam-e-bad se bachaye. Ameen!

AYAAT 75 TO 82

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَ مِنْ
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ۝ وَإِذْ الْقَوَالِ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضَمِهِمْ إِلَى بَعْضٍ قَالُوا
أَتَحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ۝ أَوَلَا يَعْلَمُونَ
أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ
إِلَّا يظُنُّونَ ۝ قَوْلِيلِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا قَوْلِيلِلَّذِينَ لَمْ يَكْتُبُوا قَوْلِيلِلَّذِينَ كَتَبُوا قَوْلِيلِلَّذِينَ كَتَبُوا قَوْلِيلِلَّذِينَ كَتَبُوا قَوْلِيلِلَّذِينَ كَتَبُوا
أَيَّامًا مَعْدُودَةً ۝ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ۝ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝

75. 'Afa-tatma-'uuna' any-yu'-minuu lakum wa qad kaana fariiqum-minhum yasma-'uuna Kalaamallaahi summa yuharri-fuunahuu mim-ba'-di maa 'aqaluubu wa hum ya'-lamuun?
76. Wa 'izaa laqullaziina 'aa-manuu qaaluuu 'aamannaa: wa 'izaa khalaa ba'-zuhum 'ilaa ba'-zin-qaaluuu' atubad-di-suunahum-bimaa fatahallaahu 'alaykum li-yuhaaaj-juukum-bihii 'inda Rabbikum? 'Afalaa ta'-qiluun?
77. 'Awalaa ya'-lamuuna 'an-nallaaba ya'-lamu maa yusirruuna wa maa yu'-linuun?
78. Wa minhum 'Um-miyyuuna laa ya'-lamuunal-Kitaaba, 'illaaa 'amaaniyya wa 'in hum 'i l l a a yazunnuun. (Part One-Half)
79. Fa-waylul-lillaziina yaktu-buunal-Kitaaba bi-'aydiihim summa yaquuluuna haazaa min 'indillaahi li-yashtaruu bihii sa-manan -qaliilaa! Fa-waylul-lahum-mimmaa katabat 'aydi-ihim wa waylul-lahum-mimmaa yaksibuun!
80. Wa qaaluu lan-tamassanan-Naaru 'illaaa 'ayyaamam-ma'-duudah. Qul'attakbartzum 'indallaahi 'abdan-falany-yukklifallaahu 'abdahuuu' am taquuluuna 'alallaahi maa laa ta'-lamuun?
81. Balaa man-kasaba sayyi-'atanw-wa 'ahaatat bihii khatiii-'atubuu fa-'ulaaa-'ika 'as-haabun - Naar: hum fiihaa khaaliduun.
82. Wallaziina 'aamanuu wa 'amilus-saalibaati 'ulaaa-'ika 'As-haabul-jannah: hum fiihaa khaaliduun. (Section 10)

Ab tak humne Suratul Baqarah ke aath ruku aur in par mustezaad teen aayat ka mutale'a mukalmil kiya hai. Sabeqa ummat-e-muslima yani Bani Isra'il ke saath khitaab ke silsila Suratul Baqarah ke dus rukuaon par muhit hai ye silsila paanchwwein ruku se shuru hua tha aur pandhrawi ruku ke aghaaz tak chalega. Is silsila-e-khitaab ke baare mein ye baat achchi tarah zehnasheen rehni chaahiye ke is mein se pehla ruku da'awat par mushtamil hai aur wo bahut faislakun hai, jab ke agle ruku se aslob-e-kalaam tabdeel hogaya hai aur tahdeed aur dhamki ka andaaz ikhtiyaar kiya gaya hai. Mai ne arz kiya tha ke paanchwa ruku is poore silsila-e-khitaab mein bamanzila-e-fateha bahut ahem hai aur jo baqaya nau ruku hain inke aghaaz wa ikhtetaam par bracket ka andaaz hai ke do aayaton se bracket shuru hoti hai aur inhi do aayaton par bracket khatam hoti hai, jab ke paanchwe ruku ke muzamin is poore silsila-e-khitaab se zarb khaa rahe hain. In rukuaon mein Bani Isra'il ke khilaaf ek mufassil fard qaraar daad-e-jurm aa'ed ki gayi hai, jiske natije

mein wo us mansab jaliila se ma'zool kardiye gaye jis par do hazaar baras se fa'iz the aur inki jagah par ab nayi ummat-e-muslima yani ummat-e-Muhammad (ﷺ) ka is mansab par taqarur amal mein ayaa aur is mansab nasheeni ki taqreeb (*installation ceremony*) ke taur par tahweel-e- qibla ka mu'amlu hua. Ye rabt-e-kalaam agar saamne na rahe to insaan Qur'an Majeed ki taweel surataon ko padhte hue khojaata hai ke baat kahan se chali thi aur ab kidhar jaarahi hai.

In nau rukuaon ke mazameen mein kuch to tareekh Bani Isra'il ke waq'e'at bayaan hue hain ke tum ne ye kiya, tum ne ye kiya lekin in waq'e'at ko bayaan karte hue ba'az aise azeem abdi haqa'iq aur *universal truths* bayaan hue hain ke unka ta'luq kisi waqt se, kisi qaum se ya kisi khaas giroh se nahi hai. Wo to aise usool hai jinhein hum sunnat-e-Allah kehsakte hain. Is kaa'inaat mein ek to quwaneen tab'iyah (*Physical Laws*) hain jab ke ek *moral laws* hain jo Allah ki taraf se is dunya mein kaarfarma hai. Suratul Baqarah ke zair mutale'a nau rukuaon mein tareekh Bani Isra'il ke waq'e'at ke bayaan ke dauraan thode thode waq'e ke baad aisi aayat aati hai jo is silsila-e-kalaam ke andar intehayi ehmiyat ki haamil hain. Un mein darhaqeeqat maujooda ummat-e-muslima ke liye rahnumayi posheeda hai. Misaal ke taur par is silsila-e-khitaab ke dauraan aayat 61 mein waarid shuda ye alfaaz yaad kijiye:

[وَضَرَبَتْ عَلَيْهِمُ الدَّلَّةَ وَالنَّسْكَنَةَ، وَبَاءَؤُ وَعَصَبٍ مِّنَ اللّٰهِ ط]

Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah. "Aur in par zillat wa khurwari aur mohtaji wa kambhimmati thop di gayi aur wo Allah ka ghazab lekar laute". Ma'loom hua ke aisa ho sakta ke ek musalmaan ummat jis par Allah ke bade fazal hue hon 'ise bade inaan wa ikraam se nawaza gaya ho aur wo phir apni be-amli ya bad-amli ke ba'is Allah Ta'ala ke ghazab ki mustahiq hojaaye aur zillat wa maskanat is par thop di jaaye ye ek abdi haqeeqat hai jo in alfaaz mein bayaan hogayi. Ummat-e-muslima ke liye ye ek lamha-e-fikr ye hai ke kya aaj hum to is muqaam par nahi pahunchenge?

Dusra usi tarah ka muqaam guzishta aayat (74) mein guzra hai, jahan ek azeem abdi haqeeqat bayaan hui hai:

[ثُمَّ قَسَتْ قُلُوبَكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْجَارَةِ أَوْ أَشَدُّ قَسْوَةً ط]

Summa qasat quluubukum-mim-ba-'di zaalika fahiya kalbijaarati 'aw 'ashaddu qaswah. "Phir tumbare dil sakht hogaye is sab ke baad, Pas! ab to wo patharon ke manind hai, balke sakhti mein in se bhi shadeed tar

hain". Goya is ummat-e-muslima ka ye haal bhi hosakta hai ke inke dil itne sakht hojayenge ke sakhti mein patharon aur chattanon ko maat de jayein. Halanke ye wohi ummat hai jiske baare mein farmaya: [وَإِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٥٧﴾] *wa 'annii fazzaltukum 'alal-'aalamiin*. "*Babein tafawat-e-rah azkajast taabaa kaja!*" albatta yahan ek baat wazeh rahe is fasawat-e-qalbi mein poori ummat muftela nahi hua karti balke is kaifiyat mein ummat ke qaydeen muftela hojaate hain aur ummat-e-muslima ke qaydeen uske ulama hote hain. Chunache, sab se zyada shiddat ke saath ye kharabi un mein dar aati hai. Is liye ke baaqi log to pairokaar hain, inke peeche chalte hain, in par aitemaad karte hain ke ye Allah ki kitaab ke padhne waale aur is ke jaanne waale hain. Lekin jo log jaanboojh kar Allah ki kitaab mein tahreef kar rahe ho aur jaante boojte haq ko pehchaan kar uska inkaar kar rahe ho inhein to pata hain ke hum kya kar rahe hain darhaqeeqat ye saza un par aati hai. Ye baat in aayat mein jo aaj hum padhne chalein hain, bahut zyada wazeh hojayegi (inshallah) farmaya:

AAYAT - 75

'Afa-tatma-'uuna' any-yu'-minuu lakum

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ

Tarjuma: " *To kya (ae musalmaano) tum ye tawwaqe rakhte ho ke ye tumhari baat maanenge?*"

Aam muslamaanon ko ye tawwaqe thi ke yahud deen-e-islam ki mukhalifat nahi karenge. Isliye ke ye mushrikeen-e-Makkah to deen-e-tauheed se bahut door the, risalat ka inke haath koi tasawur hi nahi tha, koi kitaab inke paas thi hi nahi. Jab ke yahud to ahl-e-kitaab the, hameleen-e-aurat the Moosa عليه السلام ke maanne waale the, tauheed ke ilm bardaar the aur aakhirat ka bhi iqraar karte the. Chunache, aam muslamaanon ka khayal tha ke inhein to Muhammad صلى الله عليه وسلم aur Aap ki da'awat jo jhat pat maan lena chaahiye to muslamaanon ke dilaon mein yahud ke baare mein jo husn-e-zan tha, yahan iska pardah chaak kiya jaaraha hai aur muslamaanon ko iski haqeeqat se agaah kiya jaaraha hai ke musalmaano tumhein badi tamaa hai, tumhari ye khuwahish hai, aarzu hai, tamanna hai, tumhe tawwaqe hai ke ye tumhari baat maanenge.

wa qad kaana fariiqum-minhum yasma-'uuna Kalaamallaahi summa وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْعَوْنَ كَلِمَ اللَّهِ ثُمَّ
yuharri-fuunahuu mim-ba'-di maa يُحَرِّفُونَ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ ﴿٥٨﴾
'aqaluuhu wa hum ya'-lamuun?

Tarjuma: “Jab ke haal ye hai ke in mein ek giroh wo bhi tha ke jo Allah ka kalaam sunta tha aur phir khoob samajh booj kar daanista is mein tabreef karta tha”.

Zaahir baat hai wo giroh inke ulama ka hi tha. Aam aadmi to Allah ki kitaab mein tahreef nahi karsakta. Ab agli aayat mein badi ajeeb baat saamne aarahi hai. Jis tarah muslamaanon ke darmiyaan munafiqeen maujood the. yahud mein se kuch log aise the ke jab in par haq munkashif hogaya to ab wo islam ki taraf aana chaahte the lekin inke liye apne khandaan ko, gharbaar ko, apne karobaar ko aur apne qabile ko chodna bhi mumkin nahi tha, jab ke qabilaon ki sardari unke ulama ke paas thi. Aise logaon ke dil kuch kuch ahl-e-imaan ke qareeb aachuke the. Aise log jab ahl-e-imaan se milte the to kabhi kabhi wo baatein bhi bataye jaate the jo unhone ulama-e-yahud se Nabi aakhiruz-zaman ﷺ aur inki taleemaat ke baare mein sun rakhi thi ke Taurat inki gawahi deti hai. Iske baad jab wo apne “Shayateen yani umla ke paas jaate the to wo inhein daant dapat karte the ke bewaqoof ye kya kar rahe ho? Tum inhein ye baatein bata rahe ho ta'ake Allah ke haan jaakar wo tum par hujjat qaa'em kare ke inhein paata tha aur phir bhi unhone nahi maana.

AAYAT - 76

Wa 'izaa laqullaziina 'aa-manuu qaaluuu وَإِذْ الْقَوَّالُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا
'aamannaa:

Tarjuma: “Aur (in mein se kuch log hain ke) jab milte hain ahl-e-imaan se to kehte hain ke hum Imaan le aaye”.

wa'izaa khalaa ba'-zubum 'ilaa ba'-zin وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ

Tarjuma: “Aur jab wo khilwat mein hote hain ek dusre ke saath”

qaaluuu' atubad-di-suunahum-bimaa قَالُوا اتَّخَذْتُمُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
fataballaahu 'alaykum

Tarjuma: “To kehte hain kya tum bata rahe ho inko wo baatein jo Allah ne kholi hain tum par?”

li-yubaaaj-juukum-bihii 'inda Rabbikum? لِيَجْأُؤَكُمْ بِهِ عِنْدَ رَبِّكُمْ

Tarjuma: “Ta'ake wo in ke zariye tum par hujjat qaa'em karein tumhare Rab ke paas!”

'Afalaa ta'-qiluun?

﴿٧٧﴾ أَفَلَا تَعْلَمُونَ

Tarjuma: “Kya tumhein aqal nahi hai?”

Tum zara aqal se kaam lo aur ye haqeeqatein jo Taurat ke zariye se humein ma'loom hain, musalmaanon ko mat batao. Kya tumhein aqal nahi hai ke aisa bewaqoofi ka kaam kar rahe ho?

Inke is mukaleme par Allah Ta'ala ka tabsarah ye hai:

AAAYAT - 77

'Awalaa ya'-lamuuna 'an-nallaaha ya'-
lamu maa yusirruuna wa maa yu'-linuun?
﴿٧٨﴾ وَأَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ

Tarjuma: “Aur kya ye jaante nahi hain ke Allah ko to ma'loom hai wo sab kuch bhi jo wo chupate hain aur wo sab kuch bhi jise wo zaahir karte hain”.

Tum chaahe ye baatein musalmaanon ko bataao ya na bataao, Allah ki taraf se tumhara muhasiba hokar rehna hai. Lehaza ye bhi in ki nasamjhi ki daleel hai.

AAAYAT - 78

Wa minhum 'Um-miyyuuna

﴿٧٩﴾ وَمِنْهُمْ أُمِّيُونَ

Tarjuma: “Aur in mein ba'az anpadh hain”.

“Ummi” ka lafz Qur'an Majeed mein aslan to mushrikeen-e-Arab ke liye aata hai. Is liye ke unke andar padhne likhne ka riwaaj hi nahi tha. Koi asmaani kitaab bhi un ke paas nahi thi. Lekin yahan yahud ke baare mein kaha jaaraha hai ke in mein se bhi ek tabqa anpadh logaon par mushtamil hai. Jaise aaj musalmaanon ka haal hai ke aksar wa beshtar jaahil hain, in mein se ba'az agarche PHD honge, lekin inhein Qur'an ki [ا، ب، ت] nahi aati, deen ke “Mubadi” tak se nawaqif hain. Chunache, aaj padhe likhe musalmaanon ki bhi azeem aksariyat “padhe likhe jaahilon” par mushtamil hai. Jabke hamari aksariyat waise hi baghair padhi likhi hai. To ab inhein deen ka kya pata? Wo to saara aitemaad karengi ulama par! koi barelwi hai to barelwi ulama par aitemaad karega, koi deobandi hai to deobandi ulama aitemaad karega, koi ahl-e-hadees hai to ahl-e-hadees ulama par aitemaad karega. Ab ummiyon ka sahara kya hota hai?

laa ya'-lamuunal-Kitaaba, 'illaaa 'amaaniyya
﴿٨٠﴾ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي

Tarjuma: “Wo kitaab ka ilm nahi rakhte, siwaye be bunyaad aarzuon ke”.

Aise log kitaab se to waaqif nahi hote, bas apni kuch khuwahishaat aur aarzuaon par takya kiye hue hote hain. In khuwahishaat ka zikr aage aajayega. yahud ko ye zu'am tha ke hum to Israeli hain, hum Allah ke mehboob hain aur iske betaon ki manind chaheete hain, hamari to shafa'at ho hi jaayegi. Humein to jahanum mein daakhil kiya bhi gaya to thode se arse ke liye kiya jaayega, phir humein nikaal liya jaayega. Ye inki [*أَمَانِي*] *Amanii* hain. [*أُمْنِيَّة*] *Umniyyatun*, kehte hain bebuniyaad khuwahish ko [*أَمْنِي*] *Amanii* iski jama hai. Iski sahi ta'beer ke liye angrezi ka lafz *wishful thinkings* hai. Ye apni in be-bunyaad khuwahishaat aur jhooti arzuaon ke sahare jee rahe hain, kitaab ka ilm inke paas hai hi nahi.

wa 'in hum 'i l l a yazunnuun.

وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٥٨﴾

Tarjuma: "Aur wo kuch nahi kar rahe hai magar zan-o-takbmeen par chale jaaraha hain".

Inke paas mehez wahem wa gumaan aur in ke apne mann ghadat khayalaat hain.

AAYAT - 79

*Fa-waylul-lillaziina yaktu-buunal-
Kitaaba bi-'aydiihim*

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Tarjuma: "Pas! halakat aur barbadi hai inke liye jo kitaab likhte hain apne haath se".

[*وَيْلٌ*] *Wayl* ke baare mein ba'az riwayaat mein aata hai ke ye jahanum ka wo tabqa hai jis se khud jahanum panaah maangti hai.

*summa yaquuluuna haazaa min
'indillaahi*

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

Tarjuma: "Phir kehte hain ye Allah ki taraf se hai"

li-yashtaruu bibii sa-manan – galiilaa!

لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

Tarjuma: "Ta'ake haasil karlein us ke badle haqeersi qeemat".

Yani log Ulama-e-yahud se shar'ii masa'il daryaft karte to wo apne paas se masaile ghad kar fatwa likh dete aur logaon ko baawar karate ke ye Allah ki taraf se hai, yahi deen ka taqaza hai. Ab is fatwa nawesi mein kitni kuch waqetan inhone sahi baat kahi, kitni hat dharmi se kaam liya aur kis qadar kisi rishwat par mubni koi raaye di, Allah ke huzoor sab doodh ka doodh aur paani ka paani alag hoyayega. Alama Iqbal ne ulama-e-su ka naqsha in alfaaz mein kheencha hai:

Khud badalte nahi Qu'ran ko badal dete hain

Hue kis darja faqeehan-e-haram be toufteeq!

Ulama-e-yahud ka kirdaar isi tarah ka tha.

Fa-waylul-lahum-mimmaa katabat 'aydi-ihim

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ

Tarjuma: "To halakat aur barbaadi hai in ke liye is cheez se ke jo un ke haathon ne likhi"

wa waylul-lahum-mimmaa yaksibuun!

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٨٠﴾

Tarjuma: "Aur un ke liye halakat aur barbaadi hai is kamayi se jo wo kar rahe hain".

Ye fatwa faroshi aur deen faroshi ka jo saara dhanda hai is se wo apne liye tabaahi aur barbaadi mol le rahe hain, is se un ko Allah Ta'ala ke haan koi ajar wa sawab nahi milega. Ab aage inki ba'az [أمرئى] *Amanii* ka tazkerah hai.

AAYAT - 80

Wa qaaluu lan-tamassanan-Naaru 'illaaa 'ayyaamam-ma'-duudah.

وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً ۗ

Tarjuma: "Aur wo kehte hain ke humein to aag hargiz choo nahi sakti, magar ginti ke channnd din".

Goya sirf dusron ki aankhaon mein dhool jhoonkne ke liye humein channnd din ki saza di jaayegi ke koi aiteraaz na karde ke "Ae Allah! Humein aag mein phenka jaaraha hai aur inhein nahi phenka jaaraha hai, jabke ye kirdaar mein hum se bhi badtar the". Chunache, unka munh band karne ke liye shayed humein channnd din ke liye aag mein daal diya jaaye, phir fauran nikaal liya jaayega.

Qul'attakhaztum 'indallaahi 'ahdan

قُلْ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

Tarjuma: "In se kahiye kya tum ne Allah se koi ahad le liya hai?" Kya tumbara Allah se koi qaul wa qaraar hogaya hai?

falany-yukhlifallaahu 'abdahuuu'

فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

Tarjuma: "Ke ab (tumbein ye yaqeen hai ke) Allah apne ahad ke kbilaaf nahi karega?"

am taquuluuna 'alallaahi maa laa ta'-lamuun?

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾

Tarjuma: "Ya tum Allah ke zimme wo baatein laga rahe ho jinhein tum nahi jaante?"

Haqeeqat yahi hai ke tum Allah ki taraf is baat ki nisbat kar rahe ho jis ke liye tumhare paas koi ilm nahi hai.

Bani Isra'il ki fard-e-qaraar daar-e-jurm ke dauraan in gaah bagaah jo ahem tareen abdi haqa'iq bayaan horahe hain, in mein se ek azeem haqeeqat agli aayat mein aarahi hai. Farmaya:

AAYAT - 81

Balaa man-kasaba sayyi 'atan

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً

Tarjuma: "Kyun nahi, jis shakhs ne jaan boojh kar ek gunaah kamaya"

Lekin is se muraad kabeerah gunaah hai, sagheera nahi. [سَيِّئَةً] sayyi 'atan ki tankeer [تفخيم] Tafkheem ka faida bhi derahi hai.

wa 'abaatat bibii khatiii-'atuhuu

وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Tarjuma: "Aur is ka gherao karliya is ke gunaah ne".

Maslan ek shakhs sood khori se ba'az nahi aaraha, baaqi wo namaz ka bhi paband hai aur tahajud ka bhi iltezam kar raha hai to is ek gunaah ki burayi is ke gird is tarah cha jaayegi uski ye saari neikiyan khatam hokar reh jayengi. Hamare mufasssireen ne likha hai ke gunaah ka ihaata karlene se muraad ye hai ke gunaah is par aisa ghalba karlein ke koi jaanib aisi na ho ke gunaah ka ghalba na ho, hattake dil se imaan wa tasdeeq rukhsat hojaaye. Ulama ke haan ye usool maana jaata hai ke [الْمَعَاصِيَ بِرِيْدِ الْكُفْرِ] Alma'asii bariidul kufri, yani *gunaaah to kufri ki daak hote hain*. Gunaah par madaomat ka natija bil-aakhir ye nikalta hai ke dil se imaan rukhsat hojaata hai. Ek shakhs apne aapko musalmaan samajhta hai, lekin andar se imaan khatam ho chuka hota hai. Jis tarah kisi darwaze ki chaukhat ko deemak chaat jaati hai aur upar lakdi ka ek bareek parrat (*veneer*) chord jaati hai.

fa-'ulaaa-'ika 'as-haabun - Naar:

فَأُولَٰئِكَ أَصْحَابُ النَّارِ

Tarjuma: "Pas!! yahi hain aag waale".

hum fibhaa khaaliduun.

هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

Tarjuma: "Wo isi mein hamesha rahenge"

AAYAT - 82

Wallaziina 'aamanuu wa 'amilus-saalihaati وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Tarjuma: "Aur (is ke bar-aks) jo log imaan laayein aur neik amal karein"

Ab neik amal ke baare mein har shakhs ne apna ek tasawur aur nazarya bana rakha hai. Jab ke neik amal se Qur'an Majeed ki muraad wa deen ke saare taqazon ko poora karna hai. Mehez koi khairati idarah ya koi yateem khana khol dena ya bewaaron ki falah wa bahbud ka intezam kardena aur khud soodi lain dain aur dhoka fareb par mubni karobaar tark na karna neiki ka masakh shudah tasawur hai. Jabke neiki ka jama tasawur ye hai ke Allah Ta'ala ki taraf se aa'ed kardah tamaam fara'iz ki baja awaari ho, deen ke tamaam taqaze poore kiye jayein, apne maal aur jaan ke saath Allah ke raaste mein jihaad aur mujahedah kiya jaaye aur is ke deen ko qaa'em aur sarbuland karne ki jad-o-jahed ki jaaye.

'ulaaa-'ika 'As-haabul-jannah: أُولَئِكَ أَصْحَابُ الْجَنَّةِ

Tarjuma: "Yahi hain jannat waale"

hum fihaa khaaliduun. هُمْ فِيهَا خَالِدُونَ ﴿٨٧﴾

Tarjuma: "Wo isi mein hamesha hamesha rahenge".

AYAAT 83 TO 86

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهََ وَالْبَالِغِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ شَاهِدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ لِتُبْهَرُوا عَلَيْهِمْ بِالْإِسْمِ وَالْعُدْوَانِ ۗ وَإِن يَأْتُوكُمْ
أُسْرَىٰ تَقْدُواهُمْ وَهُوَ مُحْرَمٌ عَلَيْهِمْ إِخْرَاجُهُمْ ۖ أَفَتُوْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ ۗ مَا جَزَاءُ مَنْ يَفْعَلْ
ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَسَدِّ الْعَذَابِ ۗ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يَخَفُ
عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

83. *Wa'iz 'akhaaznaa Miisaaqa Baniiii-'Israaaa-'iila laa ta'-bu-duuna 'illallah wa bil-waalidayni 'ihsaanaw-wa zil-qur-baa wal-yataamaa wal-masaa-kiini wa quuluu linnaasi husnanaw-wa 'aqiimus-Salaata wa 'aatuz- Zakaah. Summaa tarwallaytum 'illaa qaliilam – m i n k u m wa 'antum-mu'-rizuun.*
84. *Wa 'iz 'akhaaznaa Miisaaqakum laa tasfikuuna dimaaa-'akum wa laa tukhrijuuuna 'anfusakum-min-diyaaarikum summa 'aqartum wa 'antum tashhaduun.*
85. *Summa 'antum haaa'ulaaa-'i taqtuluuna 'an-fusakum wa tukharijuuna fari-iqamminkum-min-diyaaaribim; tazaaharuuna 'alayhim-bil'ismi wal-'udwaan; wa 'iny-ya'-tuukum 'usaaraa tufaaduuhum wa huwa muharramun 'alaykum 'ikhtaajuhum. 'Afa-tu'-minuu-na bi-ba'-zil-kitaabi wa takfuruuna bi-ba'z? Famaa jazaaa-'u may-yaf-'alu zaalika minkum 'illaa khiz-yun-fil-hayaatid-dunyaa? Wa Yaawmal-Qiyaamati yuradduuna 'ilaaa ashaddil-'azaab. Wa mallaahu bi-gaafilin 'ammaa ta'-maluun.*
86. *Ulaaa-'ikallazii-nashtara-wul-hayaatad-Dunyaa bil-Aakhirati falaa yukhaffafu 'an-humul- 'azaabu wa laa hum yunsaruun. (Section 11)*

AAYAT - 83

Wa'iz 'akhaaznaa Miisaaqa Baniiii-'Israaaa-'iila laa ta'-bu-duuna 'illallah

وَاذْخُرْنَا مِّنْ بَيْنِ يَدَيْهِ
لَهُ عِبَادُونَ إِلَّا اللَّهُ

Tarjuma: *“Aur yaad karo jab humne Bani Isra'il se abad kiya tha ke tum nahi ibadat karoge kis ki siwaye Allah ke”.*

wa bil-waalidayni 'ihsaanaw

وَبِالْوَالِدَيْنِ إِحْسَانًا

Tarjuma: *“Aur waledeen ke saath neik sulook karoge”.*

Allah ke haq ke fauran baad waledeen ke haq ka zikr Qur'an Majeed mein chaar muqamaat par aaya hai. Un mein se ek muqaam ye hai.

wa zil-qur-baa

وَذِي الْقُرْبَىٰ

Tarjuma: *“Aur kharabatdaaron ke saath bhi (neik sulook karoge)”*

wal-yataamaa

وَالْيَتَامَىٰ

Tarjuma: *“Aur yateemon ke saath bhi”*

wal-masaa-kiini

وَالْمَسْكِينِ

Tarjuma: “Aur mohtajon ke saath bhi”

wa quuluu linnaasi husnan

وَقُولُوا لِلنَّاسِ حُسْنًا

Tarjuma: “Aur logaon se achchi baat kaho”

Amar bil ma'roof karte raho aur neiki ki da'awat dete raho.

wa 'aqiimus-Salaata wa 'aatuz-Zakaah. ۞ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۞

Tarjuma: “Aur namaz qaa'em rakho aur zakaat adaa karo”

Ye Bani Isra'il se mu'aheda horaha hai

Summaa tawallaytum 'illaa qaliilam – m i n k u m ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

Tarjuma: “Phir tum (is se) phir gaye siwaye tum mein se thode se logaon ke.

wa 'antum-mu'-rizuun.

وَأَنْتُمْ مَّعْرُضُونَ

Tarjuma: “Aur tum ho hi phirjane waale”.

Tumhari ye aadat goya tabiyat-e-saniya hai.

Allah Ta'ala ne in se iske alawa ek aur ahad bhi liya tha jiska zikr bayyan alfaaz kiya jaaraha hai:

AAAYAT - 84

Wa 'iz 'akhaznaa Miisaaqakum

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

Tarjuma: “Aur jab Humne tum se ye ahad bhi liya tha ke”

laa tasfikuuna dimaaa-'akum

لَا تَسْفِكُون دِمَاءَكُمْ

Tarjuma: “Tum apna khoon nahi bahaoge”.

Yani aapas mein jung nahi karoge, baham khoonrezi nahi karoge. Tum Bani Isra'il ek wahdat bankar rahoge, tum sab bhayi bhayi bankar rahoge. Jaisa ke Qur'an Majeed mein aaya hai: [إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ] 'Innamal-Mu'-minuuna 'Ikhwatun, (Al-Hujraat, 10).

wa laa tukhrijuuna 'anfusakum-min-diyaarikum وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

Tarjuma: “Aur na hi tum nikaloge apne logaon ko unke gharon se”.

summa 'aqartum wa 'antum tashhaduun.

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ كَشَاهِدُونَ ﴿۱۰۰﴾

Tarjuma: "Phir tum ne iska iqraar kiya tha maante hue".

Yani tum ne is qaul-o-qaraar ko poore sha'oor ke saath maana tha.

Hazrat Moosa عليه السلام aur Hazrat Haroon عليه السلام ke wafaat ke baad Bani Isra'il ne Hazrat Yousha Bin Noon ki qiyadat mein falasteen ko fatah karna shuru kiya. Sab se pehla shaher Yaha (*Jericho*) fatah kiya gaya. Is ke baad jab saara falasteen fatah karliya to inhone ek markazi hukumat qaa'em nahi ki, balke (12) baarah qabilon ne apni apni (12) baarah hukumatein banaliye in hukumaton ki bahmi awaazish ke natije mein inki aapas mein jungein hui thi aur ye ek dusre par hamla kar ke wahan ke logaon ko nikaal bahar karte the, inhein bhaagne par majboor kardete the lekin agar in mein se kuch log faraar hokar kisi kaafir mulk mein chale jaate aur kuffaar inhein ghulam ya qaidi banalete aur ye is haalat mein inke saamne laaye jaate to fidya dekar inhein churda lete ke humein hukm diya gaya hai ke tumhara Israeli bhayi agar kabhi aseer hojaaye to isko fidya dekar churda lo. Ye inka jazwi ita'at ka tarz-e-amal tha ke ek hukm ko to maana nahi aur dusre par amal horaha hai. Asal hukm to ye tha ke aapas mein khoonrezi mat karo aur apne bhayi banduon ko inke gharon se mat nikalo. Is hukm ki to parwah nahi ki aur ise todh diya, lekin is wajah se jo Israeli ghulam bangaye ya aseer hogaye ab inko bade mutqayana andaaz mein churda rahe hain ke ye Allah ka hukm hai, shari'at ka hukm. Ye hai wo tazeed jo musalmaan ummaton ke andar paida hojaata hai.

AAYAT - 85

Summa 'antum haaa'ulaaa-'i
taqtuluuna 'an-fusakum

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ

Tarjuma: "Phir tum hi wo log ho ke apne hi logaon ko qatal bhi karte ho".

wa tukharijuuna fari-iqamminkum-
min-diyaarihim;

وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِّن دِيَارِهِمْ ۚ

Tarjuma: "Aur apne hi logaon mein se kuch ko inke gharon se nikal dete ho".

tazaabaruuna 'alayhim-bil'ismi wal-
'udwaan;

تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ ۗ

Tarjuma: "Unpar chardhayi karte ho gunaah aur zulm wa ziyadati ke saath"

wa 'iny-ya'-tuukum 'usaaraa tufaaduuhum

وَإِن يَأْتُواكُم أُسْرَىٰ فَذُوهُمْ

Tarjuma: "Aur agar wo qaidi bankar tumbare paas aaye to tum fidya dekar inhein chordate ho".

wa huwa muharramun 'alaykum 'ikbraajubum. وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

Tarjuma: "Halanke inka nikaldena hi tum par haraam kiya gaya tha".

Ab dekhiye is waaq'e se jo akhlaaqi sabaq (*Moral Lesson*) diya jaaraha hai wo abdi hai aur jahan bhi ye tarz-e-amal ikhtiyaar kiya jaayega taweel-e-aam ke etebaar se ye aayat is par muntabiq hogi.

'Afa-tu'-minuu-na bi-ba'-zil- أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ
kitaabi wa takfuruuna bi-ba'z?

Tarjuma: "To kya tum kitaab ke ek hisse ko maante ho aur ek ko nahi maante?"

Famaa jazaaa-'u may-yaf-'alu zaalika minkum فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ

Tarjuma: "To nahi hai koi saza is ki jo ye harkat kare tum mein se"

'illaa khiz-yun-fil-hayaatid-dunyyaa? إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

Tarjuma: "Siwaye zillat wa ruswayi ke dunya ki zindagi mein".

Wa Ya'wmal-Qiyaamati yuradduuna وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَسَدِّ الْعَذَابِ
'ilaaa ashaddil-'azaab.

Tarjuma: "Aur qayamat ke roz wo lauta diye jaayenge shadeed tareen azaab ki taraf".

Wa mallaahu bi-gaafilin 'ammaa ta'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

Tarjuma: "Aur Allah Ta'ala ghafil nahi hai us se jo tum kar rabe ho".

Ye ek bahut badi afaaqi sachchayi (*universal truth*) bayaan kardi gayi hai, jo aaj ummat-e-muslima par sad-fi-sad muntabiq horahi hai. Aaj hamara tarz-e-amal bhi yahi hai ke hum poore deen par chalne ko tayaar nahi hai. Hum mein se har giroh ne koi ek shaye apne liye halaal karli hai. Mulazimat pesh taqba rishwat ko is bunyaad par halaal samjhe baitha hai ke kya kare, iske baghair guzara nahi hota. Karobaari taqbe ke nazdeek sood halaal hai ke iske baghair karobaar nahi chalta. Yahan tak ke jo tawaif bazaar-e-husn saja kar baithi hain wo bhi kehti hain ke kya karein, hamara ye dhanda hain, hum bhi mehnat karti hain, mushaqat karti hain. Inke haan bhi neiki ka ek tasawur maujood hai. Chunache, mohram ke dinaon mein ye apna dhanda bandh kardeti hain, siya kapde pahenti hain aur mataami jalsaon ke saath bhi nikalti hain. In mein se

ba'az mazaaron par dhamaal bhi daalti hain. Inke haan isi tarah ke kaam neiki shumaar hote hain aur jism faroshi ko ye apni karobaari majboori samajhti hain. Chunache, hamare haan har tabqe mein neiki aur badi ka ek imtezaaj hai. Jab ke Allah Ta'ala ka mutalba kulli ita'at ka hai . Jazwi ita'at iske haan qubool nahi ki jaati hai, balke ultha munh par de maari jaati hai. Aaj ummat-e-muslima aalmi satah par jis zillat aur ruswayi ka shikaar hai iski wajah yahi jazwi ita'at hai ke deen ke ek hisse ko maana jaata hai aur ek hisse ko paaon tale raund diya jaata hai. Is tarz-e-amal ki padaash mein aaj hum (وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ) *Wazuribat alayhimuz zillatu walmaskanatu*, ka misdaaq bangaye hain aur zillat wa maskanat hum par thop di gayi hai. Baaqi reh gaya qayamat ka mu'amlah to wahan shadeed tareen azaab ki wa'eed hai. Apne tarz-e-amal se to hum uske mustahiq hogaye hain, taham Allah Ta'ala ki rehmat dastgiri farmale to uska ikhtiyaar rahe.

Aayat ke aakhri mein farmaya:

Wa mallaahu bi-gaafileen 'ammaa ta'-maluun. ﴿٥٦﴾

Tarjuma: "Aur Allah ghafil nahi hai is se jo tum kar rahe ho"

Seth Sahab har saal umrah farma ka aarahe hai, lekin Allah ko ma'loom hai ke ye umrah halaal kamayi se kiye jaarahe hai ya haraam se wo to samajhte hain ke hum naha dhokar aarahe hai aur saal bhar jo bhi haraam kamayi ki thi sab paak hogayi. Lekin Allah Ta'ala tumhare kartooton se nawaqef nahi hai. Wo tumhari daadhiyon se tumhare amaamon se aur tumhare abaa aur qaba se dhoke nahi khayega. Wo tumhare a'amaal ka ahtesaab kar ke rahega.

AAYAT - 86

Ulaaa-'ikallazii-nashtara-wul-hayaatad-Dunyaa bil-Aakhirati ﴿٥٧﴾ *أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ*

Tarjuma: "Ye wo log hai jinhone dunya ki zindagi ikhtiyaar karli hai aakhirat ko chordkar".

falaa yukhaffafu 'an-humul-'azaabu wa laa hum yunsaaruun. ﴿٥٨﴾ *فَلَا يُخَفِّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ*

Tarjuma: "So ab na to inse azaab halka kiya jaayega aur na hi inki koi madad ki jaayegi".

AYAAT 87 TO 96

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِحْنَا
كَذَّبْتُمْ ۚ وَفَرِحْنَا تَفْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا
مَّا يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكٰفِرِينَ ﴿٨٩﴾
بِسْمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ ۖ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا ۖ أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِعَصَبٍ عَلَى عَصَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ
اؤْمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا
لِمَا مَعَهُمْ ۖ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ ۖ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى
بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ ۖ وَاسْمِعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا ۖ وَأَشْرِكُوا فِي قُلُوبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ ۖ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ ۖ إِيْمَانُكُمْ ۖ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَتَّعُوا الْمَوْتَ ۖ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٩٤﴾ وَلَنْ يَتَمَنَّوْهُ
أَبَدًا ۖ إِمَّا قَدَّمَتْ أَيْدِيهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيٰوَةٍ ۖ
وَمِنَ الَّذِينَ أَشْرَكُوا ۖ يُوَدُّ أَحَدُهُمْ لَوْ يُعٰتَرُ أَلْفَ سَنَةٍ ۖ وَمَا هُوَ بِمُرْحَرَجِهِ مِنَ الْعَذَابِ
أَنْ يُعَمَّرَ ۖ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

87. *Wa laqad 'aataynaa Muusal-Kitaaba wa qaffaynaa mim ba'dihii bir-Rusuli wa 'aataynaa 'lisabna-Maryamal-Bayyinaati wa 'ayyadnaahu bi-ruuhil-qudus. 'Afa-kullamaa jaaa-'akum Rasuulum-bimaa laa tahwaaa 'anfusukumus-takbartum? Fa-fariiqan-kazzabtum wa fariiqan-taqtuluun?*

88. *Wa qaaluu quluubunaa gulfi; bal-la-'anahumullaahu bi-kufrihim fa-qaliilam-maa yu'-minuun.*

89. *Wa lammaa jaaa-'ahum Kitaabum-min 'indillaahi musaddiqul-limaa ma-'ahum wa kaanuu min-qablu yastafti-huuna 'alal-laziina kafaruu.-falammaa jaaa-' ahum-maa-'arafuu kafaruu bibii fala'-natullahi 'alal-Kaafiriin.*

90. *Bi'-sa-mash-taraw bibiii 'anfusahum 'any-yakfuruu bima'*
anzalallaahu bagyan 'any-yunazzil-laahu min-fazlibii 'alaa
many-yashaaa-' u min ibaadih. Fabaaa-'uu bi-gazabin 'alaa gazab.
Wa lil Kaafriina 'azaabum-muhiin.
91. *Wa 'izaa qiila lakum 'aa-minuu bima'aa 'anzalal-laahu qaaluu*
nu'-minu bima'aa'unzila 'alaynaa wa yakfuruuna bima'aa waraaa-
'ahuu wa huwal-Haqqu musaddiqal-limaa ma-'abum. Qul falima
taqtuluuna 'ambiyaaa-'al-laahi min-qablu 'in kuntum-mu'-miniin?
92. *Wa laqad jaaa-'akum-Muusaa bil-Bayyinaati summattakhaztumul-*
'ijla mim,-ba'-dihii wa 'antum zaalimuun.
93. *Wa 'iz 'akbaznaa Miisaaqakum wa rafa'-naa fawqakumut-Tuur:*
Khuzuu maaa' aataynaakum-bi-quwwa-tinw-wasma-'uu. Qaaluu
sami'-naa wa 'asaynaa: wa' ush-ribuu fii guluubihimul-'ijla bi-
kufrihim. Qul bi'-samaa ya-murukum bibiii 'iimaanukum 'in-
kuntum-mu'-miniin.
94. *Qul 'in-kaanat lakumud-Daarul-'Aakhiratu'indallaahi khaalisaatam-*
min-duunin-naasi fatamannaawul-mawta 'in-kuntum saadiqiin.
95. *Wa lany-yatamannaaw-hu 'abadam-bima'aa qaddamat 'aydiihim.*
Wallaahu 'Aliimum-biz-zaalimiin.
96. *Wa la-tajidannahum 'abrasan-naasi 'alaa hayaah. Wa minallaziina*
'asbrakuu yawaddu 'abaduhum laaw yu-'ammaru 'alfa sanah: wa maa
huwa bi-muzabzihihii minal-'azaabi 'any-yu-'ammar. Wallaahu
Basiirum-bima'aa ya'-maluun. (Section 12)

AAAYAT - 87

Wa laqad 'aataynaa Muusal-Kitaaba

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ

Tarjuma: "Aur humne Moosa ko kitaab di (yani Taurat)".

wa qaffaynaa mim ba'dihii bir-Rusuli

وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ

Tarjuma: "Aur iske baad pe-dar-pe Rasool bheje".

Ek baat note karlijiye yahan lafz [الرُّسُلِ] *Ar-Rusuli*, Amibya ke mu'ane aaya hai. Nabi aur Rasool mein kuch farq hai, ise ikhtesar ke saath samajh lijiye. Qur'an Majeed ki istelahaat ke teen jode aise hain

ke wo teenon mutradif ke taur par bhi istema'al hojaate hain aur apna alheda alheda mafhoom bhi rakhte hain. Inke ziman mein ulama-e-kiraam ne ye usool wazeh kiya hai ke (إِذَا اجْتَبَعْنَا تَفَرُّقًا وَإِذَا تَفَرَّقْنَا اجْتَبَعْنَا) yani *jab (ek jode ke) donaoon lafz ekhatte istema'al honge to donaoon ka mafhoom mukhtalif hoga*, aur jab ye donaoon alag alag istema'al hoga to ek mu'ane mein istema'al hojayenge. In mein se ek joda “Islam” aur “Imaan” ya “Muslim” aur “Momin ka hai. Aam taur par muslim ki jagah momin aur momin ki jagah muslim istema'al hota hai, lekin Suratul Hujuraat mein ye donaoon alfaaz ekhatte istema'al hue hain to inka farq wazeh hogaya hain. Farmaya: [قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا (Aayat 14) “Badu kehthe hain ke hum Imaan le aaye hain. In se kahiye ke tum hargiz Imaan nahi laaye ho, albatta ye kaho ke humne Islam qubool karliya hai” is tarah “Jihaad” aur “Qatal” ka mu'amlai hai. Ye do mukhtalif alfaaz hain jinka mafhoom juda bhi hai lekin ek dusre ki jagah bhi aajate hain.

Is ziman mein teesra joda “Nabi” aur “Rasool” ka hai. Ye dono lafz bhi aksar ek dusre ki jagah aajate hain, lekin in mein farq bhi hai. Har Nabi Rasool nahi hota, albatta har Rasool laaziman Nabihota hai. Yani Nabi aam hai Rasool khaas hai Nabi ko jab kuch khaas qaum ki taraf mu'ayyan taur par bhej diya jaata hai tab iski haisiyat Rasool ki hojaati hai. Is se pehle uski haisiyat intehayi aala martabe par fa'iz ek wali Allah ki hai, jis par Wahi naazil horahi hai. Aam wali Allah mein aur Nabi mein farq yahi hai ke Nabi par Wahi aati hai, wali par Wahi nahi aati. Lekin kisi Nabi ko jab kisi mu'ayyan qaum ki taraf ma'booz kardiya jaata hai to phir wo Rasool hota tha. Jaise Hazrat Moosa aur Hazrat Haroon عليهما السلام ko hukm diya gaya: [إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ] ‘Izhabaaa ‘ilaa Fir-‘awna ‘innahuu tagaa; (Ta-ha) “Tum dono Firaun ki taraf jao yaqeenan wo sarkashi par utar aaya hai”. Is tarah dusre Rasoolaon ke baare mein aaya hai ke wo apni apni qaum ki taraf ma'booz farmaye gaye the. Maslan [وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا] Wa ‘ilaa Mad-yana ‘akhaa-hum Shu-‘aybaa. (Al-A'raaf, 85) “Aur Madeen ki taraf bheja humne inke bhayi Sho'eb عليه السلام ko”. Ye farq hai Nabi aur Rasool ka. Mehez samjhane ke liye bataur misaal arz kar raha hoon jaise aapke yahan khusoosi tarbiyat yaafta afraad par mushtamil (CSP) cadre hai, in mein se koi koi deputy commissioner laga diya jaata hai, kisi ko joint secretary ki zimmedari tafweez ki jaati hai, to koi bataur OSD khidmaat anjaam deta hai, lekin iska cadre (CSP) barqarar rehta hai. Is etebaar se har haal mein Nabi hota tha, lekin use “Rasool” ki haisiyat se ek izaafi zimmedari aur izaafi martaba ataa kiya jaata tha.

Nabi aur Rasool ke farq ke ziman ek baat ye note karlijiye ke nabiyon ko qatal bhi kiya gaya hai jab ke Rasool qatal nahi hosakte. Allah ka faisla ye hai ke [لَاغْلِبَنَّ أَنَا وَرُسُلِي] *la-'aglibanna 'ana wa rasulii:* (Al-Mujadila, 21) *"Laaziman ghalib rahenge Mai aur Mere Rasool"*. Chunache, jab bhi kisi qaum ne kisi Rasool ki jaan lene ki koshish ki to is qaum ko halaak kardiya gaya aur Rasool aur uske saathiyon ko bachaliya gaya. Lekin ye mu'amla Nabiyon ke saath nahi hua. Hazrat Yahya عليه السلام Nabi the, qatal kardiye gaye, jab ke Hazrat Esa عليه السلام Rasool the lehaza qatal nahi kiye jaasakte the, inko zinda asmaan par uthaliya gaya, jo qayamat se qabl dobara zameen par nazul farmayenge. Muhammad Rasool Allah صلى الله عليه وسلم ko Allah ke raaste mein shaheed hone ki shadeed tamanna thi. Aap صلى الله عليه وسلم ne Apni is tamanna aur arzu ka izhaar in alfaaz mein farmaya hai:

وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنْ أُقْتَلَ فِي سَبِيلِ اللَّهِ. فَأُقْتَلَ ثُمَّ أُقْتَلَ.
ثُمَّ أَحْيَا، ثُمَّ أُقْتَلَ. ثُمَّ أُحْيَا، ثُمَّ أُقْتَلَ.

Wal-lazii nafsii bi-yadihii lawadidtu an uqatila fii sabiilillaah fa'uqtala summa uqtala summa uhyaa summa uqtala summa uhyaa summa uqtala.
"Qasam hai us zaat ki jiske qabza-e-qudrat mein Meri jaan hai! Meri badi khuwahish hai ke Mai, Allah ki raah mein jung karoon to is mein qatal kiya jaaon, phir Mai zinda kiya jaaon, phir qatal kiya jaaon, phir zinda kiya jaaon, phir Allah ki raah mein qatal kiya jaaon, phir Mai zinda kiya jaaon, phir Allah ki raah mein qatal kiya jaaon!"

Lekin Allah Ta'ala ne Aap صلى الله عليه وسلم ki ye khuwahish poori nahi ki. Is liye ke Aap صلى الله عليه وسلم Allah ke Rasool the. Aayat zeir muta'ela mein note kijiye ke agarche lafz Rasool aagaya hai lekin Nabi ke mu'ane mein aaya hai: [وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ] *wa qaffaynaa mim ba'dihii bir-Rusuli*, *"Aur humne Moosa عليه السلام ke baad lagataar paighambar bheje"*. Hazrat Moosa عليه السلام ke baad Rasool to Hazrat Esa عليه السلام hain, darmiyaan mein jo paighambar (*prophets*) hain ye sab Ambiya hain.

wa 'aataynaa 'lisabna-Maryamal-Bayyinaati **وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ**

Tarjuma: *"Aur hum ne Esa Ibn-e-Maryam ko badi wazeh nishaniyan di"*.

Hissi Mu'ajizaat jis qadar Hazrat Maseeh عليه السلام ko diye gaye waise aur kisi Nabi ko nahi diye gaye. Inka tazkerah aage chal kar Surah Al-e-Imran mein aayega.

wa 'ayyaadnaahu bi-ruuhil-qudus.

وَآيَّدْنَاهُ بِرُوحِ الْقُدُسِ ط

Tarjuma: "Aur humne madad ki in ki roohul qudus ke saath".

Hazrat Esa ﷺ ko Hazrat Jibrael ﷺ ki khaas ta'eed wa nusrat haasil thi. Mu'ajizaat ka zahoor kisi Nabi ya Rasool ki apni taqaat se nahi hota, isi tarah karamat kisi wali Allah ke apne ikhteyaar mein nahi hoti, ye mu'amlah Allah ki taraf se hota hai aur is ka zahoor farishton ke zariye se hota hai.

'Afa-kullamaa jaaa-'akum أَفَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ
Rasuulum-bimaa laa tabwaaaاَسْتَكْبَرْتُمْ
'anfususukumus-takbartum?

Tarjuma: "Phir bhala kya jab bhi aaya, tumhare paas koi Rasool wo cheez lekar jo tumhari khuwahishaat-e-nafs ke khilaaf thi to tum ne takabbur kiya".

Ambiya wa Rasool ﷺ ke saath yahud ne jo tarz-e-amal rawa rakha, khaas taur par Hazrat Esa ﷺ ke saath jo kuch kiya, yahan is par tabserah horaha hai ke jab bhi kabhi tumhare paas koi Rasool tumhari khuwahishaat-e-nafs ke khilaaf koi cheez lekar aaya to tumhari rosh yahi rahi ke tumne istekbaar kiya aur sarkshi ki, wohi istekbaar aur sarkashi jis ke ba'is azazeel Iblees ban gaya tha.

Fa-fariiqaan-kazzabtum wa fariiqaan- فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ ﴿٨٤﴾
taqtuluun?

Tarjuma: "Phir ek jama'at ko tum ne jhutlaya aur ek jama'at ko qatal kardiya".

Allah ke Rasool chunke qatal nahi hosakte lehaza yahan nabiyon ka qatal muraad hai. Mazeed baran ek raaye bhi di gayi hai ke yahan maazi ka seegha Qataltum نَقَاتَلْتُمُ nahi aaya, balke faal muzar'a تَقْتُلُونَ Taqtuluun aaya hai aur muzar'a ke andar faal jaari rehne ki khaasiyat hoti hai. Goya tum ne inko qatal karne ki koshish karte rahe, ba'az Rasoolon ki to jaan ke dar pe hogaye.

AAAYAT - 88

Wa qaaluu quluubunaa gulf;

وَقَالُوا قُلُوبُنَا غُلْفٌ ط

Tarjuma: "Aur inhone kaha ke hamare dil to ghulamoon mein band hain".

In ke is jawaab ko aayat 75 ke saath milaiye jo hum padh aaye hain. Wahan alfaaz aaye hain: [أَفَقَطَّعُوْنَ أَنْ يُؤْمِنُوا لَكُمْ] 'Afa-tatma-'uuna'

any-yu'-minuu lakum, "To ae musalmaano! Kya tum ye tarwaqe rakhte ho ke ye tumhari baat maan lenge?" Ba'az musalmaanon ki is khuwahish ke jawaab mein yahud ka ye qaul hua hai ke hamare dil to ghilafon mein mehfooz hain, tumhari baat hum par asar nahi karsakti. Is tarah ke alfaaz aapko aaj bhi sunne ko mil jaayenge ke hamare dil bade mehfooz hain, bade mazboot aur mustahakam hain, tumhari baat in mein ghar kar nahi sakti.

bal-la-'anahumullaabu bi-kufrihim

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

Tarjuma: "Balke (haqeeqat mein to) un par laanat ho chuki hai Allah ki taraf se in ki kufr ki wajah se"

Ye in ke is qaul par tabserah hai ke hamare dil mehfooz hain aur ghilafon mein band hain.

fa-qaliilam-maa yu'-minuun.

فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

Tarjuma: "Pas! ab kam hi (honge in mein se jo) imaan laayenge".

AAAYAT - 89

Wa lammaa jaaa-'ahum Kitaabum-min 'indillaahi

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ

Tarjuma: "Aur jab aagayi in ke paas ek kitaab (yani Qur'an) Allah ke paas se".

musaddiqul-limaa ma-'ahum

مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ

Tarjuma: "Jo uski tasdeeq karne waali hai jo unke paas (pehle se maujood) hai".

Ye wazahat qabl-azein ki jaa chuki hai ke Qur'an Kareem ek taraf Taurat aur Injeel ki tasdeeq karta hai aur dusri taraf wo Taurat aur Injeel ki peshengoyaon ka misdaq bankar aaya hai.

wa kaanuu min-qablu yastafti-huuna 'alal-laziina kafaruu.

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۗ

Tarjuma: "Aur wo pehle se kuffaar ke muqable mein fatah ki duaain maanga karte the".

Inka haal ye tha ke wo iski aamad se pehle Allah ki aakhri kitaab aur aakhri Nabi ﷺ ke hawale aur waaste se Allah Ta'ala se kaafiron se fatah wa nusrat ki duaain karte the. yahud ke teen qabail Banu Qainqa'a, Banu Nazeer aur Banu Quraiza Madina mein aakar abaad hogaye the. Wahan Aous aur Khazraj ke qabail bhi abaad the jo Yemen se aaye the aur asal Arab qaba'il the. Phir aas paas ke qaba'il bhi the. Wo sab Ummiyyan mein se the, unke paas na koi kitaab thi na koi shari'at aur na wo kisi nabuwat se agaah the. Inki jab aapas mein ladaiyan hoti

thi to yahudi chunke sarmayadaar hone ki wajah se buzdil the lehaza hamesha maar khaate the. Is par wo kaha karte the ke abhi to tum humein maarlete ho, daaba lete ho, Nabi aakhruz-zaman (ﷺ) ke aane ka waqt aachuka hai jo nayi kitaab lekar aayenge, jab wo aayenge aur hum inke saath hokar jab tum se jung karenge to tum humein shikast nahi de sakoge, humein fatah par fatah haasil hogi. Wo dua kiya karte the ke ae Allah! Is Nabi aakhruz-zaman ka zahoor jaldi hota ke uske waaste se aur uske sadqe humein fatah mil sake.

Khazraj aur Aous ke qaba'il ne yahud ki ye duaein aur inki zubaan se Nabi aakhiruz-zaman (ﷺ) ki aamad ki peshengoyaon sun rakhi thi. Yahi wajah hai ke 11 Nabwi Haj ke mauqe par jab Madine se jaane waale Khazraj ke cheh afraad ko Rasool (ﷺ) ne apni da'awat pesh ki to unhone kin ankhion se ek dusre ko dekha ke ma'loom hota hai ke ye wohi Nabi hai jinka yahudi zikr karte the, to is se pehle ke ye yahud in par imaan laaye, tum imaan le aao! Is tarah wo ilm jo bilwaasta taur par in tak pahuncha tha inke liye ek azeem sarmaya aur zariya nijaat bangaya. Magar wohi yahudi jo aane waale Nabi ke intezaar mein ghadiyan gin rahe the, Aap (ﷺ) ki aamad par apne ta'ssub aur takabbur ki wajah se Aap (ﷺ) ke sab se badhkar mukhalif bangaye.

falammaa jaaa-' abum-maa-'arafuu kafaruu bibii فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ذ

Tarjuma: "Pbir jab inke paas aagayi wo cheez jise unhone pehchaan liya to wo iske munkir hogaye".

fala'-natullabi 'alal-Kaafiriin.

فَلَعَنَهُ اللَّهُ عَلَى الْكٰفِرِيْنَ ﴿٩٥﴾

Tarjuma: "Pas! Allah ki laanat hai un munkareen par".

AAYAT - 90

Bi'-sa-mash-taraw bibiii 'anfusahum

بِسْمَا اَسْتُرُوْا بِهٖ اَنْفُسَهُمْ

Tarjuma: "Bahut buri shaye hai jiske aouz unhone apni jaanon ko farokht kardiya".

Yani dunya ka haqeer sa faida, yahan ki haqeer si munafatein, yahan ki masnadein aur chaudharahatein inke paaon ki zanjeer ban gayi hain aur wo apni falah wa saadat aur nijaat ki khaatir in haqeer si cheezaon ki qurbani dene ko tayaar nahi hai.

'any-yakfuruu bimaa' anzalallaahu

اَنْ يَّكْفُرُوْا بِمَا اَنْزَلَ اللّٰهُ

Tarjuma: "Ke wo inkaar kar rabe hain us hidayat ka jo Allah ne naazil ki hain".

bagyan 'any-yunazzilal-laahu min-fazlibii 'alaa many-yashaaa-' u min ibaadib. بُعْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

Tarjuma: “Sirfis zidd ki bina par ke Allah Ta'ala naazil farmata hai Apne fazal (wohi risalat) mein se Apne bandaon mein se jis par chaahata hai”.

yahud is umeed mein the ke aakhri Nabi bhi Isra'ili hi hoga, is liye ke (1400) chaudah sau baras tak Nabuwat hamare paas rahi hai, “Ye Fitrat” ka zamana hai, jise cheh sau baras guzar gaye, ab aakhri Nabi aane waale hain, inko ye gumaan tha ke wo Bani Isra'il mein se hi honge. Lekin hua ye ke Allah Ta'ala ki ye rehmat aur ye fazal Bani Isma'il par hogaya. Is ziddam zidda ki wajah se yahud anaad aur sarkashi par utar aaye. Is [بُعْيًا] *Bagyan* ke lafz ko achchi tarah samajh lijiye. Deen mein jo ikhtelaaf hota hai iska asal sabab yahi ziddam zidda waala rawayya hota hai, jise Qur'an Majeed mein [بُعْيًا] *Bagyan* kaha gaya hai. Ye lafz Qur'an mein kayi baar aaya hai.

Ahd-e-haazir mein ilm-e-nafsiyat (*Psychology*) mein Edler ke maktaba-e-fikr ko ek khaas muqaam haasil hai. Is ka nuqta-e-nazar ye hai ke insaan ke jabli af'aal (*instincts*) aur muharrikaat (*motives*) mein ek nihayat taqatwaar muharak ghalib hone ki talab (*Urge to dominate*) hai. Chunache, kisi dusre ki baat maanna nafs-e-insaani par bahut giran guzarta hai, wo chaahata hai ke meri baat maani jaaye! [بُعْيًا] *Bagyan* ke mu'ane bhi had se badhne aur tajawiz karne ke hain. Dusron par ghalib hone ki khuwahish mein insaan apni had se tajawiz kar jaata hai. Yahi mu'amla yahud ka tha ke unhone dusron par ruwaab ghaatne ke liye ziddam zidda ki rosh ikhtiyaar ki, mehez is wajah se ke Allah Ta'ala ne Bani Isma'il ke ek shakhs Muhammad Arabi ﷺ ko apne fazal se nawaz diya.

Fabaaa-'uu bi-gazabin 'alaa gazab. فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ

Tarjuma: “To wo laute ghazab par ghazab lekar”.

Yani wo Allah Ta'ala ke ghazab balaaye ghazab ke mustahiq hogaye.

Wa lil Kaafriina 'azaabum-muhiin. وَالْكَافِرِينَ عَذَابٌ مُهِينٌ

Tarjuma: “Aur aise kaafiron ke liye sakht zillat amaiz azaab hai”.

[مُهِينٌ] *mubiin* Ahanat se bana hai. Inki is rosh ki wajah se inke liye ahanat amaiz azaab muqarar hai.

AAAYAT - 91

Wa 'izaa qiila lahum 'aa-minuu وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا أَنْزَلَ اللَّهُ
bimaaa 'anzalal-laahu

Tarjuma: "Aur jab inse kaha jaata hai ke imaan laao is par jo Allah ne naazil farmaya hai".

qaaluu nu'-minu bimaaa'unzila 'alaynaa قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا

Tarjuma: "To kehthe hain hum imaan rakhthe hain us par jo hum par naazil hua".

wa yakfuruuna bimaa waraaa-'ahuu وَيَكْفُرُونَ بِمَا وَرَاءَهُ

Tarjuma: "Aur wo kufir kar rahe hain is ka jo iske peeche hai".

Chunache, inhone pehle Injeel ka kufir kiya aur Hazrat Maseeh (عليه السلام) ko nahi maana, aur ab unhone Muhammad (ﷺ) ka kufir kiya hai aur Qur'an ko nahi maana.

wa huwal-Haqqu musaddiqal-limaa ma-'ahum. وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

Tarjuma: "Halanke wo haq hai, tasdeeq karte hue aaya hai is ki jo unke paas hai".

Qul falima taqtuluuna 'ambiyaaa-'al- قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ
laahi min-qablu

Tarjuma: " (Ae Nabi inse) kahiye: To phir tum kyun qatal karte rahe ho Allah ke nabiyon ko is se pehle?"

'in kuntum-mu'-miniin? إِنْ كُنْتُمْ مُؤْمِنِينَ

Tarjuma: "Agar tum waqetan imaan rakhne waale ho!".

Agar tum aise hi haqparast ho aur jo kuch tum par naazil kiya gaya hai is par imaan rakhne waale ho to tum un paighambaron ko kyun qatal karte rahe ho jo khud Bani Isra'il mein paida hue the? Tum ne Zikriya (عليه السلام) ko kyun qatal kiya? Yahiya (عليه السلام) ko kyun qatal kiya? Esa (عليه السلام) ke qatal ki *planning* kyun ki? Tumhare haath nabiyon ke khoon se aloodah hain aur tum daawedar ho imaan ke!

AAAYAT - 92

Wa laqad jaaa-'akum-Muusaa bil-Bayyinaati وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ

Tarjuma: “*Aur aachuke tumbhare paas Moosa عليه sareeh mu'ajize aur wazeh taleemaat lekar*”.

summattakhaztumul-'ijla mim,-ba'-dibii ثُمَّ اتَّخَذْتُمُ الْعَجَلَ مِنْ بَعْدِهِ

Tarjuma: “*Phir tumne is ki ghair haazri mein bachde ko apna ma'bood bana liya*”.

wa 'antum zaalimuun. وَأَنْتُمْ ظَالِمُونَ ﴿٩٣﴾

Tarjuma: “*Aur tum zaalim ho*”

AAAYAT - 93

Wa 'iz 'akbaznaa Miisaaqakum wa rafa'-naa farwaqakumut-Tuur: وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

Tarjuma: “*Aur yaad karo jab ke Humne tum se abad liya tha aur tumbhare upar Koh-e-Toor ko mu'alaq kardiya tha*”.

Khuzuu maaa' aataynaakum-bi-quwwa-tinw-wasma-'uu. خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا

Tarjuma: “*Pakdo isko jo Hum ne tumko diya hai mazbooti ke saath aur suno!*”

Humne takeed ki thi ke jo hidayaat Hum de rahe hain inki sakhti ke saath pabandi karo aur kaan lagakar suno.

Qaaluu sami'-naa wa 'asaynaa: قَالُوا سَمِعْنَا وَعَصَيْنَا

Tarjuma: “*Unhone kaha humne sunn aur nafarmani ki*”.

Yani humne sun to liya hai, magar maanenge nahi! Qaum-e-yahud ki ye bhi ek dareena beemari thi ke zubaan ko zara sa modh kar alfaaz ko is tarah badal dete the baat ka mafhoom hi yaksar badal jaaye. Chunache, [سَمِعْنَا وَعَصَيْنَا] *sami'-naa wa 'ata'naa* ke bajaye [سَمِعْنَا وَأَطَعْنَا] *sami'-naa wa 'asaynaa* kehte. Hazrat Moosa عليه ke saath jo munafiqeen the inka bhi yahi wateera tha. Inki jab sarzinsh ki jaati to kehte the ke humne to kaha tha [سَمِعْنَا وَأَطَعْنَا] *sami'-naa wa 'ata'naa* aapki apni sama'at mein koi khalal hoga.

wa' ush-ribuu fi quluubihimul-'ijla bi-kufribim. وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ

Tarjuma: “*Aur piladi gayi in ke dilaon mein bachde ki mohabbat inke is kufri ki padaash mein*”.

Qul bi'-samaa ya-murukum bibi'ii 'iimaanukum قُلْ بِسْمَايَا مُرُكُم بِهِ إِيْبَانُكُمْ

Tarjuma: "Kabiye: Bahut hi buri hain ye baatein jinka hukm dera raba tumhein tumhara imaan"

'in-kuntum-mu'-miniin.

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٧﴾

Tarjuma: "Agar tum momin ho!"

Ye ajeeb imaan hain jo tumhein aisi buri harkaat ka hukm deta hai. Kya imaan ke saath aisi harkatein mumkin hoti hain? Aage phir ek bahut ahem aafaqi sachchayi (*universal truth*) ka bayaan horaha hai, jisko padhte hue khud daron-beeni (*introspection*) ki zaroorat hai. yahud ko ye zu'am tha ke hum to Allah ke bade chaheete hain, ladle hain, is ke betaon ke manind hain, hum auliya Allah hain, hum iske pasandeeda aur chunedah log hain, lehaza aakhirat ka ghar hamare hi liye hai. Chunache, inke saamne ek (*litmus test*) rakha jaaraha hai. Wazeh rahe ke ye test mere aur aapke liye bhi hai.

الْبَقَرَةِ

AAAYAT - 94

Qul 'in-kaanat lakumud-Daarul-'Aakhiratu 'indallaahi khaalifatam-min-duunin-naasi

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ

Tarjuma: "(Ae Nabi! In se) kabiye: Agar tumhare liye aakhirat ka ghar Allah ke paas khalis kardiya gaya hai dusre logaon ko chord kar".

Yani tumhare liye jannat makhssoos (*reserve*) ho chuki hai aur tum marte hi jannat mein pahuncha diya jaaoge.

fatamanna'wul-marwta 'in-kumtum saadiqiin. فَتَمَتُّواْ الْمَوْتَ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾

Tarjuma: Tab to tumhein mout ki tamanna karni chaahiye agar tum (apne is khayaal mein) sachche ho".

Agar tumhein jannat mein daakhil hone ka itna hi yaqeen hai phir to dunya mein rehna tum par giran hona chaahiye. Yahan to bahut si kulfatein hain, yahan to insaan ko badi mushaqqat aur shadeed koft uthani padhjaati hai. Jis shakhs ko ye yaqeen ho ke is dunya ke baad aakhirat ki zindagi hai aur wahan mera muqaam jannat mein hai to ise ye zindagi asasa (*asset*) nahi, zimmedari (*liability*) ma'loom honi chaahiye. Ise dunya qaid khana nazar aani chaahiye, jaise hadees hai ke Nabi Kareem ﷺ ne farmaya: (اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ) Ad-dunyaa

sijnul muumini wajannatul kaafir¹, “Dunya momin ke liye qaid khana aur kaafir ke liye jannat hai”. Agar kisi shakhs ka aakhirat par imaan hai aur Allah ke saath iska mu'amla khuloos par mubni hai na ke dhoke baazi par to iska kam se kam taqaza ye hai ke ise dunya mein zyada deir tak zinda rehne ki aarzu na ho. Iska ja'ieza har shakhs khud laga sakta hai, azroye alfaaz-e-qurani: [بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٠١﴾] *Balil-'insaanu 'alaa nafsibii basiirah*, (Al-Qiyama, 14) “Balke aadmi apne liye aap daleel hai”. Har insaan ko khoob ma'loom hai ke mai kahan khada hoon. Aapka dil aapko bata dega ke aap Allah ke saath dhokebaazi kar rahe hain ya aap ka mu'amla khuloos wa ikhlaas par mubni hai. Agar waqetan khuloos wa ikhlaas waala mu'amla hai to phir to ye kaifiyat honi chaahiye jiska naqsha is hadees Nabwi mein kheencha gaya hai: (كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ) *Kun fid-Dunyaa kan-naka gariibun aw-'aabiru sabiil²*, “Dunya mein is tarah raho goya tum *ajnabi ho ya musafir ho*”. Phir to ye dunya baagh nahi qaid khana nazar aani chaahiye, jis mein insaan majbooran rehta hai. Phir zawayah-e-nigaah ye hona chaahiye ke Allah ne mujhe yahan bheja hai, lehaza ek mu'ayyan muddat ke liye yahan rehna hai aur jo zimmedariyan is ki taraf aa'ed ki gayi hain wo adaa karni hain. Lekin agar yahan rehne ki khuwahish dil mein maujood hai to phir ya to aakhirat par imaan nahi ya apna mu'amla Allah ke saath khuloos wa ikhlaas par mubni nahi. Ye gaya *litmus test* hai.

AAYAT - 95

Wa lany-yatamannaaw-hu 'abadam

وَلَنْ يَتَمَنَّوْهُ أَبَدًا

Tarjuma: “*Aur bargiz aarzu nahi karenge mout ki*”.

bimaa qaddamat 'aydiibim.

بِمَا قَدَّمَتْ أَيْدِيهِمْ

Tarjuma: “*Basabab un kartuton ke jo inke haathon ne aage bheje hue hain*”.

Har shakhs ko khud ma'loom hai ke mai ne kya kamayi ki hai, kya aage bheji hai.

Wallaahu 'Aliimum-biz-zaalimiin.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٠٢﴾

Tarjuma: “*Aur Allah in zaalimon se bakhoobi waaqif hai.*”

1. Sahih Muslim, Kitaabuz Zahed war Riqa'iq, 'An Abi Huraira rrr.
2. Sahih Al-Bukhari, Kitabur Raqa'iq.

AAAYAT - 96

Wa la-tajidannahum 'ahrasan-naasi **وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ**
'alaa hayaab.

Tarjuma: "Aur tum inhein paaoge tamaam insaanon se zyada harees is (dunya ki) zindagi par".

Wa minallaziina 'ashrakuu **وَمِنَ الَّذِينَ أَشْرَكُوا**

Tarjuma: "Hattake mushrikon se bhi zyada harees."

Ye is mu'amle mein mushrikon se bhi badhe hue hain. Mushrikeen ne ahl-e-imaan ke saath muqabla kiya to khul kar kiya, maidaan mein aakar datt kar kiya, apni jaanein apne batil maboodon ke liye qurban ki, jab ke Yahudiyon mein ye himmat aur jura'at qata'an nahi thi ke wo jaan hateli mein rakh kar maidaan mein aasake. Iske baare mein Suratul Hashar mein alfaaz waarid hue hain: [لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَضَّنَةٍ أَوْ مِن وَّرَاءِ جُدُرٍ] (Aayat 14) "Ye sab milkar bhi tum se jung na kar sakenge magar qila band bastiyon mein ya deewaron ki oout se". Chunache, yahud kabhi bhi saamne aakar musalmaanon ka muqabla nahi kar sake. Isliye ke inhein apni jaanein bahut azeez thi.

yawaddu 'abadubum la'w yu-'ammaru **يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ**
'alfa sanah:

Tarjuma: "In mein se har ek ki ye khuwahish hai ke kisi tarah iskki umar bazaar baras hojaaye".

wa maa huwa bi-muzabzibihii minal- **وَمَا هُوَ بِمَرْجُوحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ**
'azaabi 'any-yu-'ammar.

Tarjuma: "Halanke nabi hai isko bachane waala azaab se is qadar jeena".

Agar inko inki khuwahish ke mutabiq taweel zindagi de bhi di jaaye to ye inhein azaab se to chutkaara nahi dila sakegi. Aakhirat to bilaakhir aani hai aur inhein inke kartuton ki saza milkar rehni hai.

Wallaahu Basiirum-bimaa ya'-maluun. **وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ**

Tarjuma: "Aur Allah dekh raha hai jo kuch kar rahe hain".

AYAAT 97 TO 103

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
 وَبُشْرَىٰ لِمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ
 عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
 أَوْ كَلَّمَا عَهْدًا وَعَهْدًا تَبَدَّلَ ۚ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ
 مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ الْكِتَابَ ۚ كَتَبَ اللَّهُ وِرَاءَ
 ظُهُورِهِمْ كَاتِبِينَ ﴿١٠١﴾ وَلَا يَعْلَمُونَ ﴿١٠٢﴾ وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مَلِكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ
 سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ السَّجِرَ ۖ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ إِلَّا مَا يَؤْتُونَ
 وَمَارُوتَ ۖ وَمَا يَعْلَمُونَ مِنْ أَحَدٍ حَتَّى يَقُولَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا
 مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ
 وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
 خَلَقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا
 لَنُؤْتِيَهُمْ مِنْ عِنْدِ اللَّهِ خَيْرًا لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٤﴾

97. *Qul man-kaana 'aduw-walli-Jibriila fa-'innahuu nazzalahuu 'alaa qalbika bi-'iznillaahi musaddiqal-limaa bayna ya-dayhi wa hudan-wa bushraa lil-Mu'-miniin.*
98. *Man-kaana 'aduw-wal-lil-laahi wa malaaa-'ikatihii wa rusulihii wa Jibriila wa Miikaala fa-'innallaaha 'aduw-wullil-kaafiriin.*
99. *Wa laqad 'anzalnaaa 'ilayka 'Aayaatum-bayyinaat; wa maa yakfuru bihaaa 'illal-faasiqun.*
100. *'Awa-kullamaa 'aabaduu 'ahdan-nabazahuu fariiqum-minhum? Bal 'aksarubum laa yu'-minuun.*
101. *Wa lammaa jaaa-'ahum Rasuulum-min 'indillaahi mu-saddiqul-limaa ma-'ahum nabaza fariiqum-minal-laziina 'uutul-Kitaaba Kitaaballaahi waraaa-'a zuhuurihim ka-'an-nahum laa ya'-lamuun!*
102. *Wattaba-'uu maa tatlushshayaa-tiinu 'alaa mulki-Sulaymaan. Wa maa kafara Sulaymaanu wa laakinnash-shayaa-tiina kafaruu yu-'allimuunan-naa-sas-sibr, wa maaa 'unzila 'alal-malakayni bi-Baabila Haaruuta wa Maaruu. Wa maa yu-'allimaani min 'ahadin hatta ya-quulaaa 'innaamaa nahnu fitna tun-falaa takfur. Fayata-*

'alla-muuna minbumaa maa yufar-riquna bihii bayynal-mar-'i wa zawjih. Wa maa hum-bi-zaaar-riina bihii min 'abadin 'llaa bi-'iznil-laah. Wa yata'allamuuna maa yazurrubum wala yanfa'uhum: Wa laqad 'alimuu lama-nishtaraahu maa lahuu fil-'Aakhirati min khalaq. Wa labi'-sa-maa sharaw bihiii 'anfusa-hum, law kaanuu ya'-lamuun.

103. *Wa law 'annahum 'aama-nuu wattaqaw lamasuubatam-min 'indillaabi khayr: law kaa-nuu ya'-lamuun.* (Section 13)

Jaisa ke qabl-azein arz kiya jaa chuka hai, Muhammad Rasool ﷺ ki ba'isat yahud ke liye bahut badi aazma'ish sabit hui. Unka khayaal tha ke aakhri nabuwat ka waqt qareeb hai aur ye Nabi bhi hasb-e-sabeqa Bani Isra'il mein se ma'boos hoga. Lekin Nabi aakhiruz-zaman ﷺ ki ba'isat Bani Isma'il mein se hogi. yahud is ehssaas-e-bartari ka shikaar the iski rooh se wo Bani Isma'il ko haqeer samajhte the. Inka kehna tha ke ye ummi log hain, anpadh hain, iske paas na koi kitaab hai, na shari'at hai aur na koi qanoon aur zaabta hai, lehaza Allah Ta'ala ne un mein ek shakhs ko kaise chun liya? In ka khayaal tha ke ye sab Jibrael ki "Shararat" hai ke wo Wahi lekar Muhammad Arabi (ﷺ) ke paas chala gaya. Lehaza wo hazraat Jibrael ko apna dushman tasawur karte the aur inhein gaaliyan dete the.

Ye baat shayed aapko badi ajeeb lage ke ahl-e-tasheeh mein se farqa "Gharabiya" ka aqeedah bhi kuch isi tarah ka tha. Hazrat Mujadad Alf-e-saani Shaikh Ahmed Sarhandi رحمه الله ne apne makateeb mein is farqe ke baare mein likha hai ke inka aqeedah ye tha ke Hazrat Muhammad ﷺ aur Hazrat Ali رضي الله عنه dono ki arwah ek dusre ke bilkul aise mushabah thi jaise ek garaab (kawwa) dusre garaab ke mushaba hota hai. Chunache, Hazrat Jibrael عليه السلام dhoka khaa gaye Allah ne to Wahi bheji thi Hazrat Ali ke paas, lekin wo legaye Hazrat Muhammad ﷺ ke paas. yahud ke yahan ye aqeedah maujood tha ke Allah ne to Jibrael (عليه السلام) ko Bani Isra'il mein se kisi ke paas bheja tha, lekin wo Muhammad (ﷺ) ke paas chale gaye, aur yahi mafruza inki Hazrat Jibrael عليه السلام se dushmani ki bunyaad tha. Rasool Allah ﷺ ne farmaya tha: (لَيَأْتِيَنَّ عَلَىٰ أُمَّتِي مَا أَتَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ، حَدُّو التَّعَلُّلَ بِالتَّعَلُّلِ) *Layaa tiyanna alaa ummatii maa ataa alaa Bani Isra'ila, hazwan na'li bin-na'l*, "Meri ummat par bhi wo tamaam eh-waal laziman waarid hokar rahenge jo Bani Isra'il par waarid hue the, jaise ek joota dusre joota ke mushaba hota hai".

Chunache, ummat-e-muslima mein se kisi farqe ka is tarah ka aqa'id apna lena kuch bait nahi hai. Is se ye hadees ki haqeeqat munkashaf hoti hai.

1. Sunan At-Tarmizi, Kitabul Imaan, 'An Rasool Allah sss, baab majaj fii fitraaq hazahil aama.

AAAYAT - 97

Qul man-kaana 'aduww-walli-Jibriila

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ

Tarjuma: “(Ae Nabi) kehdiyiye jo koi bhi dushman ho Jibrael ^{عليه} ka”

*fa-'innahuu nazzalahuu 'alaa qalbika
bi-'iznillaahi*

فَأَنزَلْنَاهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ

Tarjuma: “To (wo ye jaanle ke) us ne to naazil kiya hai is Qur'an ko Aapke dil par Allah ke hukm se”

Is mu'amle mein Jibrael ko to kuch ikhtiyaar haasil nahi. Farishte jo kuch karte hain Allah ke hukm se karte hain apne ikhtiyaar se kuch nahi karte.

musaddiqal-limaa bayna ya-daybi

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Tarjuma: “Ye tasdeeq karte hue aaya hai us kalaam ki jo iske saamne maujood hai”.

wa hudanw-wa bushraa lil-Mu'-miniin.

وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

Tarjuma: “Aur hidayat aur basharat hai ahl-e-imaan ke liye”.

Is ke baad ab farmaya jaaraha hai ke Allah Uske Rasool aur Uske mala'ika sab ek hayati wahdat (*organic whole*) ki haisiyat rakhte hain, ye ek jama'at hai, in mein koi ikhtelaaf ya ifteraaq nahi hosakta.

Agar koi Jibrael ^{عليه} ka dushman hai to wo Allah ka dushman hai aur agar koi Allah ke sachche Rasool ka dushman hai wo Allah ka bhi dushman hai aur Jibrael ka bhi dushman hai.

AAAYAT - 98

*Man-kaana 'aduwwal-lil-laahi wa
malaaa-'ikatibii wa rusulibii wa
Jibriila wa Miikaala fa-'innallaaha
'aduwwullil-kaafiriin.*

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ
اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

Tarjuma: “(To kaan khol kar sunlo) jo koi bhi dushman hai Allah ka aur uske farishton ka aur iske Rasoolon ka aur Jibrael aur Mikael ka to (Allah Ta'ala ki taraf se bhi elaan hai ke) Allah aise kaafiron ka dushman hai”.

AAYAT - 99

Wa laqad 'anzalnaaa 'ilayka وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ؕ
'Ayaatum-bayyinaat;

Tarjuma: "Aur (Ae Nabi ﷺ) humne Aapki taraf naazil kardi hai roshan aayat".

wa maa yakfuru bihaaa 'illal-faasiqun. وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

Tarjuma: "Aur inkaar nahi karte magar wohi jo sarkash hai".

Yaad kijiye Suratul Baqarah ke teesre ruku mein ye alfaaz aaye the: [وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٩٩﴾] "wa maa yu-zillu bibiii 'illal-Faasi-qiin; "Aur wo gumraah nahi karta iske zariye se magar fasiqon ko".

AAYAT - 100

'Awa-kullamaa 'aabaduu 'abdan أَوْ كَلَّمَا عَاهَدُوا عَهْدًا

Tarjuma: "To kya (hamesha aisa hi nahi hota raba hai ke) jab kabhi bhi unhone koi ahad kiya"

Allah se koi misaq kiya ya Allah ke Rasoolon se koi ahad kiya.

nabazabuu fariiqum-minbum? تَبَدَّلَ قَرِيْقًا مِّنْهُمْ ط

Tarjuma: "In mein se ek giroh ne ise uthakar phenk diya".

Bal 'aksarubum laa yu'-minuun. بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

Tarjuma: "Balke in mein se aksar aise hain jo yaqeen nahi rakhte".

Inki aksariyat Imaan wa yaqeen ki daulat se tah-e-daaman hai.

Yahi haal aaj ummat-e-muslima ka hai ke musalmaan to sab hai, lekin imaan-e-haqeeqi, imaan-e-qalbi yani yaqeen waala Imaan kitne logaon ko haasil hai? "Dhoondo ab inko chiraag-e-rukh zeba lekar".

AAYAT - 101

Wa lammaa jaaa-'ahum Rasuulum-min وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
'indillaabi

Tarjuma: "Aur jab aaya unke paas Allah ki taraf se ek Rasool (yani Muhammad ﷺ)".

mu-saddiqul-limaa ma-'ahum مُصَدِّقٌ لِّمَا مَعَهُمْ

Tarjuma: "Tasdeeq karne waala us kitaab ki jo inke paas maujood hai".

nabaza fariiqum-minal-laziina نَبَدَّ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابًا
'uutul-Kitaaba Kitaaballaahi اللَّهُ وَرَأَىٰ ظُهُورِهِمْ
waraaa-'a zubuurihim

Tarjuma: “To ahl-e-kitaab mein se ek jama'at ne Allah ki kitaab ko pethaon ke peeche phenk diya”.

ka-'an-nahum laa ya'-lamuun! كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠٦﴾

Tarjuma: “Goya ke wo jaante hi nahi”.

Ulama-e-yahud ne Nabi aakhiruz-zaman ﷺ ki aamad ki peshan goyan chupane ki khaatir khud to raat ko pas-e-pasht daal diya aur bilkul anjaane se hokar reh gaye inke awaam poochte hongee ke kya ye wohi Nabi hai jinka zikr tum kiya karte the lekin ye jawaab mein kehthe hain ke yaqeen se nahi keh sakte abhi tail dekho tail ki dhaar dekho unhone aisa rawayya apna liya jaise inhe kuch ilm hi nahi hai.

Ab ek aur haqeeqat note kijiye jab kisi musulmaan ummat ne deen ki asal haqeeqat aur asal taleemaat se bu'ad paida hota hai to logaon ka ruhjaan jaadu, touna, totke, tawees aur amliyaat ki taraf hojaata hai. Allah ki kitaab to hidayat ka chashma banke utri thi, lekin ye usko apni duniyawii khuwahishaat ki takmeel ka zariya banate hai. Chunache, dushman ko zeir karne aur mehboob ko qadmaon mein giraane ke liye “amliyaat-e-Qurani” ka sahara liya jaata hai. Ye dhande hamare haan bhi khoob chal rahe hain aur shayed sab se zyada munfaat-e-bakhsh karobaar yahi hai is mein na koi mehnat karne ki zaroorat hai aur na hi kisi sarmayakaari ki. Bani Isra'el ka bhi yahi haal tha ke wo deen ki asal haqeeqat ko chord kar jaadu ke peeche chal padhe the. Farmaya:

AAYAT - 102

Wattaba-'uu maa tatlushshayaa- وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مَلِكٍ سُلَيْمَانَ ؑ
tiinu 'alaa mulki-Sulaymaan.

Tarjuma: “Unhone pairwi ki us ilm ki jo shayateen padha karte the Suleman ﷺ ki badshahat ke waqt”.

Allah Ta'ala ne Jinnaat ko Hazrat Suleman ﷺ ke taab'e kardiya tha. Us waqt chunke inka insaanon ke saath zyada mail jhol rehta tha, lehaza ye insaanon ko jaadu waghaira seekhate rehte the.

Wa maa kafara Sulaymaanun wa وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا
laakinnash-shayaa-tiina kafaruu

Tarjuma: “Aur Suleman ne kabhi kufr nahi kiya, balke ye to shayateen the jo kufr karte the”.

yu-'allimuunan-naa-sas-sibr,

يُعَلِّمُونَ النَّاسَ السِّحْرَ

Tarjuma: "Wo logaon ko jaadu seekhate the".

Jaadu kufr hai, lekin aapko aaj bhi "naqsh-e-sulemani" ki istelah sunne ko milegi is tarah ba'az musalmaan bhi in cheezaon ko Hazrat Suleman عليه السلام ki taraf mansoob kar rahe hain aur wo zulm ab bhi jaari hai.

wa maaa 'unzila 'alal-malakayni bi-Baabila وَمَا أَنْزَلْنَا عَلَى الْمَلَكَيْنِ بِبَابِلَ
Haaruuta wa Maaruut. هَارُوتَ وَمَارُوتَ

Tarjuma: "Aur wo us ilm ke peeche padhe jo naazil kiya gaya do farishton Haaroot aur Maaroot par babil mein.

Babil (*Babylonia*) Iraq ka puraana naam tha. Yeroshilam par hamla karne waala bakht nasar (*Nebuchadnezzar*) bhi yahin ka badshah tha aur Namrud bhi babil hi ka badshah tha Namrud Iraq ke badshahon ka laqab hota tha, jiski jama "Namaardah" hai. Hazrat Suleman عليه السلام ke daur-e-hukumat mein jinnaat aur insaanon ka baham mail jhol hone ki wajah se jinaat logaon ko jaadugiri ki ta'leem dete the. Allah Ta'ala ne logaon ki aakhri aazma'ish ke liye do farishton ko zameen par utaara jo insaani shakal wa surat mein logaon ko jaadu seekhate the. Wo khud hi ye wazeh kardete the ke dekho jaadu kufr hai, hum se na seekho. Lekin iske bawajood jo log seekhte the goya in par itmaam-e-hujjat hogaya ke ab inke andar khabasat poore tareeqe se ghar kar chuki hai.

Wa maa yu-'allimaani min 'abadin

وَمَا يُعَلِّمِينَ مِنْ أَحَدٍ

Tarjuma: "Aur wo nahi seekhate the kisi ko bhi".

hattaa ya-quulaaa 'innamaa nabnu
fitna tun-falaa takfur.

حَتَّى يَقُولَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Tarjuma: Yahan tak ke wo keh dete the ke dekho hum to aazma'ish ke liye bheje gaye hain. Pas! tum kufr mat karo".

Fayata-'alla-muuna minhumaa maa
yufar-riquna bibii bayynal-mar-'i
wa zarwjjih.

فَيَعْلَمُونَ مِنْهَا مَا يَفْرِقُونَ بِهِ بَيْنَ
الْمَرْءِ وَرَوْجِهِ

Tarjuma: "Phir wo seekhte the un donaon se wo shaye jinke zariye se aadmi aur uski biwi ke darmiyaan judayi daalte the.

Shauhar aur biwi ke darmiyaan judayi daalna aur logaon ke gharon mein fasaad daalna, is tarah ke kaam ab bhi ba'az auratein badi sargarmi se saranjaam deti hain. Is maqsad ke liye taweess, gande, dhaage aur najane kya kuch zariye ikhtiyaar kiye jaate hain.

Wa maa hum-bi-zaaar-riina

bibii min 'ahadin 'Ilaa bi- ط وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
'iznil-laah.

Tarjuma: "Aur nahi the wo zaroor pehchane waale iske zariye kisi ko bhi Allah ke izn ke baghair".

Imaan ka taqaza ye hai ke banda-e-momin ko yaqeen ho ke Allah ke izn ke baghair na koi cheez faida pahuncha sakti hai aur na hi nuqsaaan. Chaahe koi dawa ho wo bhi ba'izn-e-Rab kaam karegi warna nahi. Jo koi bhi isbaab-e-tab'iyyah hain inke asraat tabhi zaahir honge agar Allah chaahega, iske baghair kuch nahi hosakta. Jaadu ka asar bhi agar hoga to Allah ke izn se hoga. Chunache, banda-e-momin ko Allah ke bharose par date rehna chaa hiye aur masa'ib wa mushkilaat ka muqabla karna chaa hiye.

Wa yata'allamuuna maa yazurruhum
wala yanfa'uhum:

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

Tarjuma: "Aur wo seekhte the wo cheezein jo unko bhi zaroor pehchane waali thi aur inhe naf'a nahi pahunchati thi".

Wa laqad 'alimuu lama-nishtaraahu
maa lahuu fil-'Aakhirati min khalaq.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ ۗ

Tarjuma: "Halanke wo khoob jaan chuke the ke jo bhi is cheez ka khareedaar bana (yaani jaadu seekha) us keliye aakhirat mein koi hissa nahi hai".

Wa labi'-sa-maa sharaw bibiii 'anfusa-hum, ط وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ

Tarjuma: "Aur babut hi buri thi wo cheez jiske badle unhone apne aapko farokht kardiya".

law kaanuu ya'-lamuun.

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

Tarjuma: "Kaash inhe ilm hota".

AAYAT - 103

Wa law 'annahum 'aama-nuu wattaqaw

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا

Tarjuma: "Aur agar wo imaan rakhte aur taqwa ki rosh ikhtiyaar karte".

lamasuubatam-min 'indillaahi khayr:

لَكُنَّوْبَةً مِّنْ عِنْدِ اللَّهِ خَيْرٌ

Tarjuma: "To badla paate Allah ki taraf se babut hi achcha".

aw kaa-nuu ya'-lamuun.

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾

Tarjuma: "Kaash unko ma'loom hota".

AYAAT 104 TO 112

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْعَوْا ۗ وَلِلْكَافِرِينَ عَذَابٌ
 أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ
 مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾ مَا نَسَخَ مِنْ آيَةٍ
 أَوْ نَسَّهَا نَأَتْ بِخَيْرٍ مِّنْهَا أَوْ مَثَلًا ۗ لَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ لَمْ تَعْلَمْ
 أَنَّ اللَّهَ لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ
 أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلِ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
 السَّبِيلِ ﴿١٠٨﴾ وَذَكَرْتُمْ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۖ حَسَدًا ۖ مِنْ عِنْدِ
 أَنفُسِهِمْ ۖ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا ۚ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ
 اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا ۗ تِلْكَ
 أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ ۖ إِنَّكُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ ۖ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
 وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

104. Yaaa-'ayyu-hallaziina 'aa-manuu laa taquuluu raa-'inaa wa quulunzurnaa wasmaa-'uu. Wa lil-Kaafiriina 'azaabun 'aliim.

105. Maa yawaddullaziina kafaruu min 'Ahli-l-Kitaabi wa lal-Mushrikiina 'any-yunazzala 'alaykum-min khayrim-mir-Rabbikum. Wallaahu yakhtassu bi-rahmatihii many-ya-shaaa': wallaahu Zul-Fazlil-'aziim.

106. Maa nansakh min 'aayatin 'aw nunsihaa na'-ti bikhayrim-minhaaa' aw mislihaa: 'alam ta'-lam 'annallaaha 'alaa kulli shay-'in-Qadiir?

107. 'Alam ta'-lam 'annallaaha lahuu mulkus-samaawaati wal-'arz? Wa maa lakum min-duu-nillaahi min-w-waliyyinw-wa laa nasiir.

108. 'Am turiiduuna' an-tas-'aluu Rasuulakum kamaa su-'ila Muusaa min-qabl? Wa many-yatabaddalil-kufra bil-'iimaani faqad zalla sawaaa-'assabiil.

109. Wadda kasiirum-min 'Ah-lil-Kitaabi law yarudduunakum mim-ba'-di 'iimaanikum kuffaaran, hasadam-min 'indi 'anfusahim-mim-ba'-di maa tabay-yana lahumul-Haqq. Fa'-fuu was-fabuu hattaa ya'-tiyallaahu bi-'amrih: 'innallaaha 'alaa kulli shay-'in-Qadiir. (Part Three-Fourth)

110. *Wa 'aqiimus-Salaata wa 'aatuz-Zakaah: wa maa tuqaddimuu li-'anfusikum-min khayrin-taji-duuhu 'indallaah: 'innallaaha bimaa ta'-maluuna Basiir.*
111. *Wa qaaluu lany-yad-khulal-Jannata 'illaa man-kaana Huudan 'aw Nasaaraa. Tilka 'amaaniyyubum. Qul haatuu burhaanakum 'inkuntum sadiqiin.*
112. *Balaa, man 'aslama wajhabuu lillaahi wa hurwa muhsinun falahuuu 'ajrubuu 'inda Rabbih; wa laa khawfun 'alayhim wa laa hum yabzanuun.* (Section 14)

AAAYAT - 104

Yaaa-'ayyu-ballaziina 'aa-manuu laa يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
 taquuluu raa-'inaa

Tarjuma: "Ae imaan walo tum [رَاعِنَا] raa-'inaa mat kaha karo".

wa quulunzurnaa وَقُولُوا أَنْظِرْنَا

Tarjuma: "Balke [أَنْظِرْنَا] unzurnaa kaha karo".

wasma-'uu. وَأَسْمِعُوا

Tarjuma: "Aur ta'wajah se baat ko suno".

Qabl-azeen munafiqeen Bani Isra'il ka zikr hua tha jiska qaul tha: [سَبِعْنَا وَأَصَعْنَا] ami'-naa wa 'ata'naa, ab yahan un munafiqeen ka tarz-e-amal bayaan horaha hai jo musalmaanon mein shaamil hogaye the jo yahud ke zeir-e-asar the yahudi aur inke zeir-e-asar munafiqeen jab Rasool ﷺ ki mehfil mein baithte to agar Aap ﷺ ki koi baat inhe sunayi na deti ya samajh mein na aati to wo [رَاعِنَا] raa-'inaa kehte the jiska mafhoom ye hai ke Huzoor (ﷺ) zara hamari ria'yat kijiye baat ko zara dubara dohra dijiye, hamari samajh mein nahi aayi, ahl-e-arab bhi ye lafz istemaal karne lage the. Lekin yahud aur munafiqeen apne khibs-e-batin ka izhaar is tarah karte ke is lafz ko zubaan daba kar kehte to [رَاعَيْنَا] raa-'iinaa hojaata (yani ae hamare charwahe!) is par dil hi dil mein khush hote aur is tarah apni khabasat-e-nafs ko giza mohya karte. Agar koi inko tok deta ke ye tum kya keh rahe ho to jawaab mein kehte hum ne to [رَاعِنَا] raa-'inaa kaha tha, ma'loom hota hai ke aapki sama'at mein koi khalal paida ho chuka hai. Chunache, musalmaanon se kaha jaaraha hai ke tum is lafz hi ko chord do, is ki jagah kaha karo: [أَنْظِرْنَا] unzurnaa yani ae Nabi ﷺ hamari taraf ta'wajah farmaiye ya

humein mohlat dijiye ke hum baat ko samajhle aur dusre ye ke tarwajah se baat ko suna karo ta'ake dubara poochne ki zaroorat hi pesh na aaye.

Wa lil-Kaafriina 'azaabun 'aliim. وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٣٢﴾

Tarjuma: "Aur in kaafiron ke liye dardnaak azaab hai".

AAYAT - 105

Maa yawaddullaziina kafaruu min 'Ablil-Kitaabi wa lal-Mushrikiina 'any-yunazzala 'alaykum-min khayrim-mir-Rabbikum. مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْبَشَرِ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ؕ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٥﴾

Tarjuma: "Aur na hi chaahnte wo log jinhone kufr kiya hai ahl-e-kitaab mein se aur mushrikeen mein se ke naazil ho tum par koi bhi khair tumbare Rab ki taraf se. Jin logaon ne daawat-e-haq ko qubool karne se inkaar kardiya hai, khuwah ahl-e-kitaab mein se ho ya mushrikeen-e-Makkah mein se, wo is baat par hasad ki aag mein jal rabe hain ke ye kalaam-e-paak Aap ﷺ par kyun naazil hogaya aur "qatimun Nabiyyin" ka ye mansab Aap ﷺ ko kyun milgaya. Wo nahi chaahnte ke Allah ki taraf se koi bhi khair Aap ﷺ ko mile.

Wallaahu yakhtassu bi-rahmatihii many-ya-shaaa': وَاللَّهُ يُخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ؕ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠٦﴾

Tarjuma: "Aur Allah khaas karleta hai Apni rehmat ke saath jisko chaahata hai".

Ye to iska ikhtiyaar aur iska faisla hai.

wallaahu Zul-Fazlil-'aziim. وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٧﴾

Tarjuma: "Aur Allah Ta'ala bade fazal waala hai".

AAYAT - 106

Maa nansakh min 'aayatin 'aw nunsibaa مَا نُنَسِّخْ مِنْ آيَةٍ أَوْ نُنسِهَا

Tarjuma: "Jo bhi hum mansookh karte hain koi aayat ya ise bhooldete hain".

Ek to hai nuskh yani kisi aayat ko mansookh kardena aur ek hai hafize se kisi shaye ko mahu kardena.

na'-ti bikhayrim-minbaaa' aw mislibaa: نَاتٍ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ؕ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٨﴾

Tarjuma: "To hum (uski jahag par) le aate hain us se behtar ya (kam az kam) waisi hi".

'alam ta'-lam 'annallaaha 'alaa kulli shay-'in-Qadiir? أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

Tarjuma: “Kya tum ye nahi jaante ke Allah har shaye par qudrat rakhta hai?” Ise har shaye ka ikhtiyaar hasil hai.

Is aayat ka asal mafhoom aur pas-manzar samajh lijiye aapko ma'loom hai ke Allah ka deen Adam عليه السلام se lekar ain-dam tak ek hi hai. Nooh عليه السلام ka deen, Moosa عليه السلام ka deen, Esa عليه السلام ka deen aur Muhammad صلى الله عليه وسلم ka deen ek hi hai, jab ke shariyaton mein farq raha hai. Is farq ka asal sabab ye hai ke nu-e-insani mukhtalif etabaraat se irtiqa ke marahil taye kar rahi thi. Zehni pokhtagi, sha'oor ki pokhtagi aur phir tamadni irtiqa (*social evolution*) musalsil jaari tha. Lehaza is irtiqa ke jis marhale mein Rasool aaye iski munasibat se inko taleemaat de di gayi. In taleemaat ke kuch hisse aise the jo abdi (*internal*) hain, wo hamesha rahenge, jab ke kuch hisse zamane ki munasibat se the. Chunache, jab agla Rasool aata to un mein se kuch cheezaon mein taghayyur wa tabdeel hojaata, kuch cheezein nayi aajati aur kuch saaqit hojaate. Ye mu'amlah nuskh kehlata hai. Ye to Allah Ta'ala ta'yyun ke saath kisi hukm ko mansookh farmadete hai aur iski jagah naya hukm bhej dete hai, ya kisi shaye ko sar-e-se logaon ke zehnon se khaarj kardete hain. yahudi ye aitraaz kar rahe the ke agar ye deen wohi hai jo Moosa عليه السلام ka tha to phir shari'at poori wohi honi chaahiye. Yahan is aiteraaz ka jawaab diya jaaraha hai.

Phir nasikh wa mansookh ka masla Qur'an mein bhi hai. Qur'an mein bhi tadreej ke saath shari'at ki takmeel hui hai jaisa ke mai ne pehle arz kiya tha, shari'at ka ibtedayi khaaka (*blue print*) Suratul Baqarah mein mil jaata hai lekin shari'at ki takmeel Suratul Ma'idah mein hui hai ye jo taqreeban paanch cheh saal ka arsa hai is mein kuch ehkaam diye gaye hain phir un mein radd-o-badal kar ke naye ehkaam diye gaye aur phir aakhir mein ye irshaad farmadiya gaya:

[أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْتُمْ عَلَيْكُمْ رَضِيئِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا]

'Al-yawma 'ak-maltu lakum Diina-kum wa 'at-mam-tu 'alaykum ni'-matii wa razii-tu lakumul-ISLAAMA Diinaa, (Al-Ma'idah 3) "Aaj Mai ne tumhare deen ko tumhare liye mukamil kardiya hai aur Apni nemat tum par tamaam kardi hai aur tumhare liye Islam ko bahaisiyat deen pasand karliya hai".

To ye nasikh-o-masookh ka masla sirf sabeqa shar'iaton aur sharyat-e-Muhammadi صلى الله عليه وسلم ke mabain hi nahi hai, balke khud sharyat-e-Muhammadi صلى الله عليه وسلم (aala sahabahu salaatus salaam) mein bhi zamani etebaar se irtiqa hua hai. Misaal ke taur par pehle sharaab ke baare mein hukm diya gaya hai ke is mein gunaah ka pehlu zyada hai, agarche khud faide bhi hai. Iske baad kuch hukm aaya hai ke agar sharaab ke naashe

mein ho to namaz ke qareeb mat jao. Phir Suratul Ma'idah mein aakhri hukm aagaya aur ise ganda shaitaani kaam qaraar dekar farmaya gaya: [فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٤١﴾] *fabal 'antum-mun-tabuun. "To kya ab bhi ba'az aate ho ya nahi?"* is tarah tadreejan ehkaam aaye aur aakhri hukm mein sharaab haraam kardi gayi. Yahan farmaya gaya ke agar hum kisi hukm ko mansookh karte hain ya ise bhoola dete hain to is se behtar le aate hain ya kam az kam us jaisa dusra hukm le aate hain. Is liye ke Allah Ta'ala qadir-e-mutaliq hai, uska ikhtiyaar kaamil hai, wo Maalikul Mulik hai, deen uska hai, us mein wo jis tarah chaahe tabdeeli kar sakta hai.

AAAYAT - 107

'Alam ta'-lam 'annallaaha lahuu *alm-ta-lam 'annallaaha lahuu* **أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ**
mulkus-samaawaati wal-'arz?

Tarjuma: "Kya tum nabi jaante ke Allah hi ke liye badshahi hai aasmanon aur zameen ki?"

Wa maa lakum min-duu-nillaahi *wa maa lakum min-duu-nillaahi* **وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٤٢﴾**
min-w-waliyyin-wa laa nasiir.

Tarjuma: "Aur nabi tumhare liye Allah ke siwa koi bhi himayati aur na koi madadgaar".

AAAYAT - 108

'Am turiiduuna' an-tas-'aluu *'am turiiduuna' an-tas-'aluu* **أَمْ تَرْيَدُونَ أَنْ نَسْأَلَكُمُ الْكُفْرَ كَمَا سَأَلْنَا**
Rasuulakum kamaa su-'ila Muusaa **مُوسَىٰ مِنْ قَبْلُ ۗ**
min-qabl?

Tarjuma: "Kya tum musalmaan bhi ye chaahte ho ke sarwalaat (aur mutalbe) karo apne Rasool ﷺ se usi tarah jaisa is se pehle Moosa عليه السلام se kiye ja chuke hain?"

Maslan un se kaha gaya hai ke hum aapki baat nahi maanenge jab tak ke Allah ko apni aankhaon se dekh na lein. Is tarah ke aur bahun mutalbe Hazrat Moosa عليه السلام se kiye jaate the. Yahan musalmaanon ko agaah kiya ja raha hai ke us rosh se ba'az raho aisi baat tumhare andar paida nahi honi chahiye.

Wa many-yatabaddalil-kufra bil- *wa many-yatabaddalil-kufra bil-* **وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ**
'iimaani faqad zalla sarwaaa-'assabiil. **سَوَاءَ السَّبِيلِ ﴿٤٣﴾**

Tarjuma: "Aur jo koi imaan ke badle kufr le lega wo to bhatak chuka seedhi raah se".

Zaahir hai ke jo munafiqeen ahl-e-imaan ki saffon mein shaamil the wohi aisi harkatein kar rahe honge isliye farmaya ke jo koi Imaan ko haath se dekar kufr ko ikhtiyaar karlega wo to raah-e-raast se bhatak gaya. Munafiq ka mu'amla do tarfa hota hai. Chunache, Qur'an Hakeem mein munafiqeen ke liye [مُذَبِّدَ بَيْنَ بَيْنَ ذَلِكَ] *Muzab-zabiina bayna zaalika*, ke alfaaz aaye hain ab iska bhi imkaan hota hai ke wo kufr ki taraf ekso hojaaye aur iska bhi imkaan hota hai ke bil-aakhir imaan ki taraf ekso hojaaye. Jo shakhs Imaan aur kufr ke darmiyaan mu'alliq hai uske liye ye donaoon imkanaat hain. Jo kufr ki taraf jaakar mustaqil taur par udhar raaghib hogaya yahan iska zikr hai.

AAYAT - 109

Wadda kasiirum-min 'Ab-lil-Kitaabi law yarudduunakum mim-ba'-di 'iimaanikum kuffaaran, **وَدَكْتِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا**

Tarjuma: "Ahl-e-kitaab mein se bahut se log ye chaahate hain ke kisi tarah tumhe pher kar tumhare imaan ke baad tumhe kaafir banade".

Ye aise hi hain jaise kisi billi ki dumm katt jaaye to wo ye chaahengi ke saari billiyon ki dumein kat jayein ta'ake wo alhedha se numaya na rahe. Chunache, ahl-e-kitaab ye chaahate the ke ahl-e-imaan ko bhi wapas kufr mein le aaya jaaye.

hasadam-min 'indi 'anfusihim **حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ**

Tarjuma: "Basabab inke dilli hasad ke".

Inke ye tarz-e-amal inke hasad ki wajah se hai ke ye nemat musalmaanon ko kyun de di gayi?

mim-ba'-di maa tabay-yana lahumul-Haqq. **مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ**

Tarjuma: "Iske baad ke un par haq bilkul wazeh ho chuka hai".

Wo haq ko jaan chuke hain aur pehchaan chuke hain? kisi mughalte ya ghalat fehmi mein nahi hai.

Fa'-fiuu was-fahuu **فَاعْفُوا وَاصْفَحُوا**

Tarjuma: “To (*Ae musalmaano*) tum mu'af karte raho aur sarf-e-nazar se kaam lo ye bahut ahem muqaam hai. Musalmaanon ko barwar karaya jaaraha hai ke abhi to Madni daur ka aghaaz horaha hai, abhi kash ma kash, kasha kash aur muqabla wa tasadum ke bade sakht marahal aarabe hain. Chunke tumhara sab se pehle mahaaz kuffaar-e-Makkah ke khilaaf hai aur wohi sab se badhkar tum par hamla kareng aur in se tumhari junghein honghi, lehaza ye jo aasteen ke saanp hain yani yahud, inko abhi mat chedo. Jab tak ye khuwabeda (*dormant*) pade rabe inhe pada rehne do. Fil-haal inke tarz-e-amal ke baare mein zyada tarwajah na do, balke aaffu wa darguzar aur chashm poshi se kaam lete raho.

hattaa ya'-tiyallaahu bi-'amrih:

حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرِهِ ط

Tarjuma: “Yahan tak ke Allah apna faisla le aaye”.

Ek waqt aayega jab ae musalmaano tumhe aakhir ghalba haasil hojayege aur jab tum bahar ke dushmanon se nimatloge to phir in andruni dushmanon ke khilaaf bhi tumhe azaadi di jaayegi ke inko bhi kefar-e-kirdaar tak pahuncha do.

'innallaaha 'alaa kulli shay-'in-Qadiir.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾

Tarjuma: “Yaqeenan Allah har cheez par qadir hai”.

AAAYAT - 110

Wa 'aqiimus-Salaata wa 'aatuz-Zakaah:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ط

Tarjuma: “Aur namaz qaa'em rakho aur zakaat dete raho”

wa maa tuqaddimuu li-'anfusikum-min khayrin-taji- ط وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ ط
duuhu 'indallaah:

Tarjuma: “Aur jo bhalayi bhi tum apne liye aage bhejoge ise Allah ke haan maujood paaoge”.

Jo maal tum iski raah mein kharch kar rahe ho wo Allah ke bank mein jama (*deposit*) hojaata hai aur musalsil badta rehta hai lehaza iske baare mein fikr karne ki koi zaroorat nahi”.

'innallaaha bimaa ta'-maluuna Basiir.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

Tarjuma: “Yaqeenan jo kuch tum kar rahe ho Allah ise dekh raha hai”.

AAAYAT - 111

Wa qaaluu lany-yad-khulal-Jannata 'illaa *man-kaana Huudan 'aw Nasaaraa.* وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا ۗ

Tarjuma: “*Aur ye kehthe hain hargiz daakhil na hoga jannat mein magar wohi jo yahudi ho ya nasrani ho*”.

Jab ye nayi ummat-e-musalima tashkeel paaraahi thi to yahudi aur nasrani jo ek dusre ke dushman the, musalmaanon ke muqable mein jama hogaye. Unhone milkar ye kehna shuru kiya ke jannat mein koi hargiz daakhil nahi hoga siwaye iske ya to yahudi ho ya nasrani ho. Is tarah ke mazhabi jaththe bandiyan hamare yahan bhi ban jaati hain. Maslan ahl-e-hadees ke muqable mein barelwi aur deobandi jama hojayenge, agarche unka aapas mein ek dusre ke saath bair apni jagah hai. Jab ek mushtarika dushman nazar aata hai to phir wo log jinke apne andar bade ikhtelafaat hote hain wo bhi ek mutaheda mehaaz banalete hain. yahud wa nasara ke is mushtarika bayaan ke jawaab mein farmaya:

Tilka 'amaaniyyubum.

تِلْكَ أَمَانِيُّهُمْ ۗ

Tarjuma: “*Ye inki tamanaein hain*”.

Ye inki khuwahishaat hain, mann ghadat khayalaat hain, khushnuma aarzuyein (*wishful thinkings*) hain.

Qul haatuu burbaanakum 'in-
kuntum sadiqiin.

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

Tarjuma: “*Unse kaho apni daleel pesh karo agar tum (apne daawe mein) sachche ho.*”

Kisi asmaani kitaab se daleel laao. Kahin Taurat mein likha ho ya Injeel mein likha ho to humein dikha do ab yahan par phir ek aalimgar sadaqat (*Universal Truth*) bayaan horahi hai”

AAYAT - 112

Balaa, man 'aslama wajhabuu lillaahi ^{وَهُوَ مُحْسِنٌ}
 wa huwa muhsinun

Tarjuma: “Kyun nabi, har wo shakhs jo apna chehra Allah ke saamne
 jhuka de aur wo mohsin ho”

Iska sar-e-tasleem qam kardene ka rawayya sadaq wa sachchayi
 aur husn-e-kirdaar par mubni ho. Sar ka jhukana munafiqana andaaz
 mein na ho iski ita'at jazwi na ho ke kuch maana kuch nahi maana.

falahuuu 'ajrubuu 'inda Rabbih; فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ ۖ

Tarjuma: “To uske liye uska ajar mehfooz hai uske Rab ke paas”.

wa laa khawfun 'alayhim wa laa hum ^{يَخْزَنُونَ}
 yahzanuun. وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزَنُونَ ۝١١٢

Tarjuma: “Aur aise logaon ko na to koi khauf lahaq hoga aur na hi wo kisi ^{١٥}
 hizn wa malaal se do chaar honge. ع ١٥”

Ye dusri aayat hai ke jise kuch logaon ne istedlaal kiya hai ke nijaat-
 e-ukhrawi ke liye imaan bir-risalat zaroori nahi hai iska jawaab pehla
 arz kiya ja chuka hai. Mukhtesar ye ke:

Awwallan: Qur'an Hakeem mein har muqaam par saari cheezein
 bayaan nahi ki jaati koi shaye ek jagah bayaan ki gayi hai to kahin dusri
 jagah bayaan ki gayi hai. Is se hidayat haasil karni hai to usko poore ka
 poora ek kitaab ki haisiyat se lena hoga.

Saniyan: Ye saara silsila kalaam do bracketon ke darmiyaan aaraha
 hai aur is se pehle ye alfaaz wazeh taur par aachuke hain:

[وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَاْفِرِيْهِ ۖ]

Wa 'aaminuu bima^{aa} 'anzaltu musaddiqal-limaa ma-'a-kum wa laa
 takuunuu 'awwala kaafirim-bih.

Chunache, ye ibarat zarb kharahi hai is poore ke poore silsila-e-
 mazameen se jo in do barcketon ke darmiyaan aaraha hai.

AYAAT 113 TO 123

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ ۖ وَهُمْ يَتَأْتُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ ۖ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسُئِلَ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيُّمَا تَوَلَّوْا فَوَجَّهُ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قَنُونَ ﴿١١٦﴾ بَدِيعَ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ مِثْلَ قَوْلِهِمْ ۚ تَشَابَهَتْ قُلُوبُهُمْ ۚ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَا بِالْحَقِّ بَشِيرًا ۖ وَنَذِيرًا ۖ وَلَا تَسْتَلْ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ ۖ وَلَا تَصِدِّقِ الَّذِينَ أَذْيَبْنَاهُمْ الْكِتَابَ يَتَنَوَّنَهُ ۖ حَقٌّ تِلْكَ وَتَوْتَهُ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢٠﴾ لِيَبَيِّنَ إِسْرَآءِ يَلْ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ۚ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢١﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا ۚ وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۚ وَلَا هُمْ يُنصَرُونَ ﴿١٢٢﴾

113. *Wa qaalatil-Yahuudu laysatin-Nasaaraa 'alaa shay; wa qaalatin-Nasaaraa laysatil-yahuudu 'alaa shay-'inw-wa hum yatluunal-Kitaab. Kazaalika qaalal-laziina laa ya'-la-muuna misla qawlihim. Fallaahu Yabhkumu baynahum Yawmal-Qiyaamati fii-maa kaanuu fihi yakhtalifuun.*

114. *Wa man 'azlamu mim-mam-mana-'a masaajidallaabi 'any-yuzkara fihasmuhuu wasa-'aa fii kharaabibhaa? 'Ulaaa-'ika maaa kaana lahum 'any-yad-khuluuhaa 'illaa khaaa-'i-fiin. Lahum fid-dunyaa khizyunw-wa lahum fil-'Aakhirati 'azaabun 'aziim.*

115. *Wa lillaabil-Mashriqu wal-Magrib: Fa-'aynamaa tu-walluu fa-samma Waj-bul-laah. 'Innallaaha waasi-'un 'Aliim.*

116. *Wa qaalutta-khazallaahu waladan-Sub-baanah! Bal-lahuu maa fissaamaawaati wal-'arz: kullul-lahuu qaaniituum.*
117. *Badii-'us-samaawaati wal-'arz: wa 'izaa qazaaa 'amran-fa 'innamaa yaquulu lahuu "KUN" fayakuun.*
118. *Wa qaalal-laziina laa ya'-lamuuna laaw laa yukallimu-nallaahu' aaw ta'-tiinaaa 'Aayah? Kazaalika qaalal-laziina min-qablibim-misla qawlibim. Tashaabahat quluubuhum. Qad bayyannal-'aayaati li-qawminy-yuuginuum.*
119. *'Innaaa 'arsalnaaka bil-haqqi bashiiranw-wa nazii-ranw-wa laa tus-'alu 'an 'As-haabil-Jabiim.*
120. *Wa lan-tarzaa 'ankal-Yahuudu wa lan-Nasaaraa hattaa tattabi-'a millatabum: Qul 'inna Hudal-lahi huwal-Hudaa. Wa la-'ini-ttaba'-ta 'abwaaa-'ahum ba'-dallazii jaaa-'aka minal-'ilmi maa laka minallahi minw-waliyyinw-wa laa nasiir.*
121. *'Allaziina 'aatay-naahumul-Kitaaba yathuunahuu haqqa tilaawatih: 'Ulaaa-'ika yu'-minuuna bih. Wa many-yakfur bibii fa-'ulaaa-'ika humul-khaasiruun.* (Section 15)
122. *Yaa-Banii-'Israaa-'iilaz-kuruu ni'-matiyallatii 'an-'amtu 'alaykum wa 'annii fazzal-tukum 'alal-'aalamiin.*
123. *Wattaquu Yawamal-laa tajzii nafsun 'an-'naffsin-shay-'anw-wa laa yuqbalu minhaa 'adlunw-wa laa tanfa-'uhaa shafaa-'atunw-wa laa hum yunsaruun.*

AAAYAT - 113

Wa qaalatil-Yahuudu laysatin- وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
Nasaaraa 'alaa shay;

Tarjuma: “Yahudi kehte hain ke nasara kisi bunyaad par nahi hain”

Inki koi haisiyat nahi hai, koi jadd bunyaad nahi hai.

wa qaalatin-Nasaaraa laysatil- وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ
yahuudu 'alaa shay-'inw

Tarjuma: “Aur nasara kehte hain ke yahud kisi bunyaad par nahi hain”.

Unki koi bunyaad nahi hai, ye bebunyaad log hain, inki koi haqeeqat nahi hai.

wa hum yatluunal-Kitaab.

وَهُمْ يَتْلُونَ الْكِتَابَ ۝

Tarjuma: "Halanke donaon hi kitaab padh rahe hain".

Ahad naama-e-qadeem (*Old Testament*) Yahudiyon aur Essaiyon mein mushtarak hai. Ye bahut ahem nukta hai aur *America* mein jadeed Essaiyat ki surat mein ek bahut badi taaqat jo ubhar rahi hai wo Essaiyat ko Yahudiyat ke rang mein rang rahi hai. *Roman Catholic* mazhab ne to Bible se apna rishta todhliya tha aur saara ikhtiyaar *pop* ke haath mein aagaya tha, lekin *protestants* (*protestants*) ne phir Bible ko qubool kiya. Ab iski mantaqi inteha ye hai ke ahad naama-e-qadeem par bhi inki tawajah horahi hai aur wo keh rahe hain ke ise bhi hum apni kitaab maante hain aur is mein jo kuch likha hai ise hum nazarandaaz nahi karsakte. *America* mein humne ek *seminar* mun'aqid kiya tha, jis mein ek yahudi aalim ne kaha tha ke is waqt Isra'il ko sab se badi nusrat wa himayat *America* ke un Essaiyon se mil rahi hai jo *Evangelists* kehlaate hain aur wahan par ek bada firqa bankar ubhar rahe hain. Bahr-e-haal ye unka tarz-e-amal bayaan hua hai.

Kazaalika qaatal-laziina laa ya'-la-
muuna misla qawlibhim.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۝

Tarjuma: "Isi tarah kahi thi un logaon ne jo kuch bhi nahi jaante, inhi ki si baat".

Yahan ishara hai mushrikin-e-Makkah ki taraf.

Fallaahu Yabkumu baynahum Ya'umal-
Qiyaamati fii-maa kaanuu fiibi yakhtalifuun.

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٠٠﴾

Tarjuma: "Pas! Allah Ta'ala faisla kardega inke mabain qayamat ke din in tamaam baaton ka jin mein ye ikhtelaaf kar rahe the".

Ab dekhiye is silsila-e-kalaam ki baqaya ayaat mein bhi agarche khitaab to Bani Isra'il hi se hai, lekin ab yahan par ahl-e-Makkah se kuch ta'reez shuru hogayi hai. Is ke baad Hazrat Ibrahim عليه السلام ka tazkerah aayega, phir tahweel-e-qibla ka zikr aayega. Baitullaah chunke us waqt mushrikeen-e-Makkah ke qabze mein tha, lehaza is hawale se kuch mutaleqa mazameen aarahe hain aur tahweel-e-qibla ki tamheed baandhi jaarahi hai. "Tahweel-e-qibla" darasal is baat ki alamat thi ke ab wo sabaqa ummat-e-musalima ma'zool ki jaarahi hai aur is muqaam

par ek nayi ummat, ummat-e-Muhammad ﷺ ki taqarruri amal mein laayi jaarahi hai. Isi hawale se [كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ] *Kazaalika qaalal-laziina laa ya'-la-muuna misla qawlibhim*, ke alfaaz mein mushrikeen-e-Makkah ki taraf ishara kiya gaya hai.

AAAYAT - 114

Wa man 'azlamu mim-mam-mana-'a masaajidallaahi 'any- وَمَنْ أَظْلَمُ مِمَّنْ فَنَعَّ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ
yuzkara fihasmuhuu

Tarjuma: “*Aur us shakhs se badhkar zalim kaun hoga jo Allah Ta'ala ki masjidon se (logaon ko) roke ke in mein iska naam liya jaaye?*”

Mushrikeen-e-Makkah ne musalmaanon ko Masjid-e-Haraam mein haazri se mehroom kardiya tha aur inko wahan jaane ki ijazat nahi thi. 6 Hijri mein Rasool Allah ﷺ ne Sahaba-e-Kiraam رضى الله عنهم ke humraah Umrah ke iraa'de se Makkah ka safar farmaya, lekin mushrikeen ne Aap ﷺ aur Aap ﷺ ke saathiyon ko Makkah mein daakhil hone ki ijazat nahi di. Is mauqe par suleh Hudibya hui aur Aap ﷺ ko Umrah kiye baghair wapaa aana pada. Phir agle baras 7 hijri mein Aap ﷺ ne Sahaba-e-Kiraam رضى الله عنهم ke humraah Umrah adaa kiya. To ye saat baras Muhammad Rasool Allah ﷺ aur ahl-e-imaan par bahut shaaq guzre hain. Yahan mushrikeen-e-Makkah ke is zulm ka zikr horaha hai ke unhone ahl-e-imaan ko Masjid-e-Haraam se rok rakha hai.

wasa-'aa fii kharaabihaa? وَسَعَى فِي خَرَابِهَا

Tarjuma: “*Aur wo inki takhreeb ke dar pe ho?*”

Kharaab aur takhreeb ka ma'dda asli ek hi hai. Takhreeb do tarah ki hoti hai. Ek zahiri takhreeb ke masjid ko gira dena, aur ek batini aur maanwi takhreeb ke Allah ke ghar ko tauheed ke bajaye shirk ka adda banadena. Mushrikeen-e-Makkah ne Baitullaah ko but-kadah banadiya tha:

*Dunya ke but kadaon mein pehla wo ghar khuda ka
 Hum iske paasbaan hain wo paasbaan hamara!*

Khana-e-Kaabah mein 360 but rakh diye gaye the jise Ibrahim عليه السلام ne tauheed-e khalis ke liye tameer kiya tha. Masajid ke saath lafz “Kharaab” ek hadees mein bhi aaya hai. Ye badi dilroz hadees hai aur mai chahta hoon ke aap ise zeh-nasheen karlein.

Hazrat Ali رضي الله عنه se riwayat hai ke Rasool Allah صلى الله عليه وسلم ne farmaya: (يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ) *Yuushik an yaatiya 'alan naasi zamaan*, “*Andesha hai ke logaon par (yani meri ummat par) ek zamana aisa bhi aayega ke*” (لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا الْأَسْمَةُ) *Laa yabqaa minal islaami illasmuhu*, “*Islam mein se iske naam ke siwa kuch nahi bachega*” (وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا الرَّسْمُ) *wa laa yabqaa minal qur'aani illa rasmuhu*, “*Aur Qur'an mein se is ke rasmul khat (alfaaz aur huruf) ke siwa kuch nahi bachega*”. Allah Ta'ala ne isi ki zamanat di hai ke Qur'an Hakeem ke alfaaz wa huruf min wa 'an mehfooz rahenge. (مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى) *Masaajiduhum 'aamiratun wahiya kharaabun minal huda*, “*Inki masjidein abaad to babut hongy lekin hidayat se khali hojayengi*”. Yahan bhi lafz “*Kharaab*” note kijiye. Goya maanwi etebaar se ye wiraan hojayengi. (عُلَمَاءُ هُمْ شَرٌّ مِنْ تَحْتِ أَدِيمِ السَّمَاءِ) *'Ulamaa'uu hum sharrun min tabta adiimis samaa'i*, “*Inke ulama asmaan ki chath ke neeche ke badtareen insaan hongy*”.¹ (مِنْ عِنْدِهِمْ تَعْرِجُ الْفِتْنَةِ وَفِيهِمْ تَعُودٌ) *“Fitna unhi ke andar se baramad hoga aur inhi mein ghuss jaayega*”. Yani inka kaam hi fitna angrezi, mukhalifat aur jung-o-jadal hoga. Apne apne firqe ke logaon ke jazbaat ko bhadkate rehna aur musalmaanon ke andar ikhtelafaat ko hawa dena hi unka kaam rehjayega.

Aaj jinko hum ulama kehte hain inki azeem aksiriyat is kaifiyat se dochaar ho chuki hai. Jab mazhab aur deen pesha ban jaaye to is mein koi khair baaqi nahi rehta. Deen aur mazhab pesha nahi tha, lekin ise pesha banaliya gaya. Islam mein koi peshawi'at nahi, koi paapi'at nahi, koi barhamniyat nahi. Islam to ek khuli kitaab ke manind hai. Har shakhs kitaab Allah padhe, har shakhs arabi seekhe aur kitaab Allah ko samjhe. Har shakhs ko ibadaat ke qabil hona chaahiye. Har shakhs apni bachchi ka nikah khud padhaye, apne waalid ka janaza khud padhaye. Humne khud ise pesha banadiya hai aur ibadaat ke mu'amle mein ek khaas tabqe ke mohtaaj hogaye hain. Mirza Ghalib ne kaha tha:

Peshe mein aib nahi, rakhe na farhad ko naam!

Ek cheez jab pesha banjaati hai to is mein pesha waarana chashmakeen aur qabateen dar-aati hain. Lekin saath hi ye baat wazeh rahe ke dunya kabhi ulama-e-haq se khaali nahi hogi. Chunache, yahan ulama-e-haq bhi hain aur ulama-e-su bhi hain, lekin haqeeqat ye hai ke inki aksariyat ka haal wohi ho chuka hai jo hadees mein bayaan hua hai warna ummat ka yun beda garq na hota.

1 Rawah Albaihaqi fi, "Sha'ab Al-Imaan" wa Ibn 'adaa fi "alkaamil" wa abu 'Amru aldaani fi "al-sunan al-waarida fi alfatan". Bihawala almasaahib, kitabul ilm, alfasal taalat.

'Ulaaa-'ika maaa kaana lahum

'any-yad-khuluuhaa 'illaa **أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۝**
kbaaa-'i-fin.

Tarjuma: "Aise logaon ko to in mein daakhil hi nahi hona chaahiye magar darte hue".

In logaon ko la'iq nahi hai ke Allah ki masjidon mein daakhil ho, ye agar wahan jaaye bhi to darte hue jaaye.

Labum fid-dunyaa khizyun

لَهُمْ فِي الدُّنْيَا خِزْيٌ

Tarjuma: "Inke liye dunya mein bhi zillat wa ruswayi hai".

lahum fil-'Aakhirati 'azaabun 'aziim.

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٢﴾

Tarjuma: "Aur aakhirat mein inke liye azaab-e-azeem hai".

Agli aayat mein tahweel-e-qible ke liye tamheed baandi jaarahi hai. Qibla ki tabdeeli bada ehsaas mu'amlā tha. Jin logaon ko Yeroshilam aur Baitul Muqadas ke saath dilchaspi thi inke dilaon mein uski aqeedat jaagazein thi, jab ke Makkah Mukarama aur Baitullaah ke saath jinko dilchaspi thi inke dilaon mein iski mohabbat-o-aqeedat thi. To is hawale se qibla ki tabdeeli koi mamooli baat na thi. Hijrat ke baad qibla do dafa badla hai. Makkah Mukarama mein musalmaanon ka qibla Baitullaah tha. Madine mein aakar Rasool Allah ﷺ ne 16 mahine Baitul Muqadas ki taraf rukh kar ke namaz padhi aur phir Baitullaah ki taraf namaz padhne ka hukm aaya. Is tarah ahl-e-imaan ke kayi imtehaan hogaye, inka zikr aage aajayega. Lekin yahan iski tamheed bayaan horahi hai. Farmaya:

AAAYAT - 115

Wa lillaahil-Mashriq wal-Magrib:

وَاللَّهُ الْمَشْرِقِ وَالْمَغْرِبِ ۝

Tarjuma: "Aur mashriq aur maghrib sab Allah ke hain".

Yani agar hum maghrib ki taraf rukh karte hain to iske mu'ane ye nahi hain ke Allah maghrib mein hai (mu'azallah). Allah to jahat aur muqaam se maawra hai, wara-al-wara summa-wara-al-wara hai. Ye to eksaniyat paida karne ke liye aur ijtemayi rang dene ke liye ek cheez ko qibla banadiya gaya hai. Ye to ek alamat hai. Galib ne kya khoob kaha hai:

*Hai pare sarhad adraak se apna masjid
Qibla ko ahl-e-nazar qibla numa kehthe hain!*

Qibla hamara masjid to nahi hai!

Fa-'aynamaa tu-walluu fa-samma Waj-hul-laah. فَإِنَّمَا تَوَلَّوْا قِبْلَتَكُمْ وَجْهَ اللَّهِ ۝

Tarjuma: “Pas! jidbar bhi tum rukh karoge udhar hi Allah ka rukh hai”.

'Innallaaha waasi-'un 'Aliim. إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ۝

Tarjuma: “Yaqeenan Allah bahut wasa'at waala, sab kuch jaanne waala hai”.

Wo bahut wasa'at waala hai, wo kisi bhi semat mein mahdood nahi hai aur har shaye ka jaanne waala hai.

Tahweel qible ki tamheed ke taur par ek aayat keh kar ab phir asal silsila-e-kalaam joda jaaraha hai.

AAYAT - 116

Wa qaalutta-khazallaahu waladan- وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحٰنَهُ ۝
Sub-haanah!

Tarjuma: “Aur in (mein wo bhi hai jin) ka qaul hai ke Allah ne kisi ko beta banaya hai. Wo to in baaton se paak hai”.

Zaahir baat hai yahan phir ahl-e-Makkah hi ki taraf ishara horaha hai jinka ye qaul tha ke Allah ne apne liye aulaad ikhtiyar ki hai. Wo kehte the ke farishte Allah ke betiyan hain. nasara kehte the ke Maseeh ^{۱۴} Allah ke bête hai aur Yahudiyon ka bhi ek giroh aisa tha jo Hazrat ^{۱۳} 'Uzair ^{۱۲} ko Allah ka beta kehta tha.

Bal-lahuu maa fissaamaawaati wal-'arz: بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۝

Tarjuma: “Balke asmaanon aur zameen mein jo kuch hai usi ki milkiyat hai.”

Sab makhlooq aur mamlook hain, khaaliq aur maalik sirf wo hai.

kullul-lahuu qaanituun. كُلُّ لَّهُ قٰنِیْنُوْنَ ۝

Tarjuma: “Sab ke sab isi ke mat'ee farman hain”.

Bade se bada Rasool ho ya bade se bada waali ya bade se bada farishta aur bade bade ajraam-e-samawiya sab isi ke hukm ke paband hain.

AAAYAT - 117

Badii-'us-samaawaati wal-'arz:

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۝

Tarjuma: "Wo naya paida karne waala hai asmaanon aur zameen ka".

Wo baghair kisi shaye ke asmaanon aur zameen ko paida karne waala hai. "Abda'a" aur "Khaaliq" mein farq note kijiye. Shah Wali Allah Dahelwi رحمته اللہ علیہ ne Hajjatullaah al balgaah ke pehle baab mein likha hai ke Allah Ta'ala ke af'aal bunyaadi taur par teen hain: Abda'a, Khaaliq aur Tadbeer. Abda'a se muraad hai Adm-e-mehez se kisi cheez ko wajood mein laana, jise angrezi mein "ex-nihilo creation" se ta'beer kiya jaata hai. Jab ke khaaliq ek cheez se dusri cheez ka banana hai, jaise Allah Ta'ala ne gaare se insaan banaya, aag se jinnaat banaye aur noor se farishte banaye ye takhleeq hai. To "Bad'ee" wo zaat jis ne kisi ma'dda-e-takhleeq ke baghair ek nayi kaa'inaat paida farmadi. Hamare haan "Biddat" wo shaye kehlaati hai jo deen mein nahi thi aur khuwah makhawah laakar shaamil kardigayi. Jis baat ki jadd bunyaad deen mein nahi hai wo biddat hai.

wa 'izaa qazaaa 'amran-

fa 'innamaa yaquulu labuu ﴿ۙ﴾ **وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ**
"KUN" fayakuun.

Tarjuma: "Aur jab wo kisi mu'amle ka failsa karleta hai to ise se bas yahi kehata hai ke hoja aur wo hojaata hai".

AAAYAT - 118

Wa gaalal-laziina laa ya'-lamuuna

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ

Tarjuma: "Aur kaha un logaon ne jo ilm nahi rakhte".

Yahan par mushrikeen-e-Makkah ki taraf roo-e-sukhan hai.

aw laa yukallimu-nallaahu' aw ta'-tiinaaa 'Aayah? ﴿ۙ﴾ **لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلًا آيَةً ۝**

Tarjuma: "Kyun nahi baat karta hum se Allah ya kyun nahi aajati hamare paas koi nishani?".

Mushrikeen-e-Makkah ka Rasool Allah ﷺ se badi shiddat ke saath ye mutalba tha ke Aap koi aise maujizaat hi dikha dein jise Aap kehte hai ke Esa عليه السلام ne dihayee the ya Moosa عليه السلام ne dihayee the. Agar Aap hamare ye mutalba poore kardein to Aapko hum Allah ka Rasool

maanlenge. Ye mazmoon tafseel ke saath Suratul An'aam mein aur phir Surah Bani Isra'il mein aayega.

Kazaalika qaalal-laziina min- كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ط
qablibim-misla qawlihim.

Tarjuma: "Isi tarah ki baatein jo log in se pehle the wo bhi kehte rahe hain".

Tashaabihat quluubuhum. تَشَابَهَتْ قُلُوبُهُمْ ط

Tarjuma: "In ke dil ek doosre se mushaabah hogaye hain".

Qad bayyannal-'aayaati li-qawminy- قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُؤْفِكُونَ ﴿١١٨﴾
yuuqinuun.

Tarjuma: "Hum to apni ayaat wazeh kar chuke hain in logaon ke liye jo yaqeen karna chaahain".

AAAYAT - 119

'Innaaa 'arsalnaaka bil-haqqi اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ﴿١١٩﴾
bashiiran-wa nazii-ran

Tarjuma: "(Ae Nabi ﷺ!) beshak humne Aapko bheja hai haq ke saath basheer aur nazeer banakar"

Aap ﷺ ki bunyaadi haisiyat ye hai ke Aap ﷺ ahl-e-haq ko jannat aur iski tamaam tar nematon ki basharat dein, aur jo ghalat raaste par chal padhe, kufr kare, munafiqat mein muftela ho, malhad ho aur bad-amali kare unko Aap ﷺ khabardaar karde ke inke liye jahanum tayaar kardi gayi hai. Aap ﷺ ka kaam da'awat, ablaagh, tableegh aur nasihat hai.

wa laa tus-'alu 'an 'As-haabil-Jahiim. ﴿١٢٠﴾ وَلَا تَسْأَلْ عَنْ اَصْحَابِ الْجَحِيمِ

Tarjuma: "Aur Aap ﷺ se sawaal nahi kiya jaayega jahanumiyon ke baare mein".

Jo log apne tarz-e-amal ke bina par jahanum ke mustahiq qaraar paagaye hain inke baare mein Aap ﷺ zimmedaar nahi hain. Aap ﷺ se ye nahi poocha jaayega ke ye kyun jahanum mein pahunch gaye? Aap ﷺ ke hote hue ye jahanumi kyun hogaye? Nahi, ye Aap ﷺ ki zimmedari nahi hai. Kaun jannat mein jaana chaahata hai aur kaun jahanum mein, ye aadmi ka apna faisla hai. Aap ﷺ ka kaam haq ko wazeh kardena hai, iski wazahat mein kami na reh jaaye, haq wazeh hojaaye, koi ishtebah baaqi na rahe, bas ye zimmedari Aap ﷺ ki hai,

is se zyada nahi. Insaan agar apni asal masuliyat se zyada zimmedari apne sar par daal lein khuwa-ma-khuwah mushkil mein phans jaata hai. Hamare haan ki bahut si jamatein isi tarah ki ghaltiyon ki wajah se ghalat raaste par padh gaye aur poori ki poori tehreekein barbaad hogayi. Rasool Allah ﷺ chahte the ke kisi tarah ye ulama-e-yahud Imaan le aayein aur jahanum ka eindhan na banne. Inke liye Aap ﷺ ne Allah ke huzoor duaein ki hongy. Jaise Makki daur mein Aap ﷺ duaein maangte the ke ae Allah! Amro Bin Hisham aur Amro Bin Khataab mein se kisi ek ko to meri jholi mein daal de aur iske zariye se Islam ko quwat ataa farma!

AAYAT - 120

Wa lan-tarzaa 'ankal-Yahuudu وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ
 wa lan-Nasaaraa hattaa tattabi-'a حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ
 millatahum:

Tarjuma: “Aur (Ae Nabi ﷺ! Aap kisi mughalte mein na rabe) hargiz raazi na honge Aap ﷺ se yabudi aur na nasrani jab tak ke Aap ﷺ pair-wi na kare inki millat ki”.

Lehaza Aap in se umeed manqata karlijiye. Isliye ke zyada umeed ho to phir mayoosi hojaati hai. Iqbal ne banda-e-momin ke baare mein bahut khoob kaha hai:

Uski umeedein qaleel Uske maqasid jaleel!

Maqsad ooncha ho, lekin umeed qaleel rehni chaahiye. Allah chaahega to hojayega, nahi chaahega to nahi hoga. Banda-e-momin ka kaam apni had tak apna farz adaa kardena hai. Is se zyada ki khuwahish agar apne dil mein paalenge to kisi ujlat pasandi mein giraftaar hojayenge aur kisi raah-e-yaseer aur raah-e-qaseer (*shortcut*) ke zariye manzil tak pahunchne ki koshish karenge aur apne aapko bhi barbaad karlenge.

Qul 'inna Hudal-lahi huwal-Hudaa. قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ

Tarjuma: “Kehdijiye hidayat to bas Allah ki hidayat hai”.

Jo Allah ne batlaya hai wohi seedha raasta hai.

Wa la-'ini-ttaba'-ta 'ahwaaa-'ahum وَلِئِن اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي
 ba'-dallazii jaaa-'aka minal-'ilmi جَاءَكَ مِنَ الْعُلُوِّ ۗ

Tarjuma: “Aur (Ae Nabi ﷺ!) Agar Aap ﷺ ne inke khuwahishaat ki pair-wi ki us ilm ke baad jo aap ke paas aachuka hai”.

Agar bafarz-e-mahal Aap ﷺ ne inki khuwahishaat ki pairwi ki ke chalo kuch lo kuch do ka mu'amla karlo, kuch inki baat maano kuch apni baat manwalo, to ye tarz-e-amal Allah Ta'ala ke haan qabil-e-qubool na hoga. Makkah mein Quresh ki taraf se is tarah ki peshkash ki jaati thi ke kuch apni baat manwalijiye, kuch hamari maanlijiye, *compromise* karlijiye, aur ab Madine mein yahud ke saath bhi yahi mu'amla tha. Chunache, is par mutanbah kiya jaaraha hai.

maa laka minallahi minw-waliyyinw-
wa laa nasiir. مَالِكٍ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٣﴾

Tarjuma: "To nabi hoga Allah ke muqable mein Aap ﷺ ke liye koi madadgaar aur na himayati". (Mu'azallah!)

Haq ki talwaar bilkul aryan hai. Allah ka adal har fard ke liye alag nahi hai, ye fard se fard tak badalta nahi hai. Aise hi har qaum aur har ummat ke liye qanoon tabdeel nahi hota. Aisa nahi hai ke kisi ek qaum se koi ek mu'amla ho aur dusri qaum se koi dusra mu'amla. Allah ke usool aur quwaneen ghair mubaddal hain. Is ziman mein iski ek sunnat hai jis ke baare mein farmaya: [فَلَنْ يَجْدَلَ سُنَّتَ اللَّهِ تَبْدِيلًا وَلَنْ يَجْدَلَ سُنَّتَ اللَّهِ تَحْوِيلًا ﴿١٣﴾] *Falan tajida li-Sunnatillaahi tabdiilaa: wa lan tajida li-Sunnatillaahi tabhwiilaa.* (Fatir) "Pas! tum Allah ke tareeqe mein hargiz koi tabdeeli na paaoge, aur tum Allah ke tareeqe ko hargiz talta hua nahi paaoge".

AAYAT - 121

'Allaziina 'aatay-naahumul-
Kitaaba yathuumahuu haqqa الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ
tilawatih:

Tarjuma: "Wo log jinhein humne kitaab di hai wo iski tilawat karte hain jaise ke iski tilawat ka haq hai".

Is par mai ne apne kitabche "Musalmaanon par Qur'an Majeed ke haqooq" mein bahes ki hai ke tilawat ka asal haq kya hai. Ek baat jaan lijiye ke tilawat ka lafz, jo Qur'an ne apne liye ikhtiyaar kiya hai, bada jaame lafz hai. "تَلَايْتَلُو" *talaayatluu*, ka mu'ane padhna bhi hai aur "تَلَايْتَلُو" *talaayatluu*, kisi ke peeche peeche chalne (*to follow*) ko bhi kehete hain. Suratush Shams ki pehli do ayaat mulaheza kijiyeh: [وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾] *Washamsi wa zuhaah. Wal Qamari izaa talaah.* "Qasam hai suraj ki aur iski dhoop ki. Aur qasam hai chaand ki jab wo iske peeche aata hai". Jab aap koi kitaab padhte hain to aap iske

matan (*text*) ke peeche peeche chal rahe hote hain. Chunache, ba'az log jo zyada mahir nahi hote, kitaab padhte hue apni ungli saath saath chalate hain ta'ake nigaah idhar se udhar na hojaaye, ek satar se dusri satar par na pahunch jaaye. Allah Ta'ala ki taraf se naazil kardah kitaab ki tilawat ka asal haq ye hoga ke aap is kitaab ko follow karein, ise apna Imaan banayein, iske peeche chalein, iska itba'a karein, iski pairwi karein, jiski hum dua karte hain: (وَاجْعَلْهُ لِي إِمَامًا وَتُورًا وَهُدًى وَرَحْمَةً) *Waj'alhu lii imaamanw wanuuranw wahudanw warahmah, 'Aur ise mere liye Imaam aur roshni aur hidayat aur rehmat banade'*! Allah Ta'ala is Qur'an ko hamara Imaam usi waqt banayega jab hum faisla karlein ke hum is kitaab ke peeche challenge.

'Ulaaa-'ika yu'-minuuna bih. أُولَئِكَ يُؤْمِنُونَ بِهِ ط

Tarjuma: "Wohi hain jo is par Imaan rakhte hain".

Yani jo Allah ki kitaab ki tilawat ka haq adaa karein aur uski pairwi bhi karein. Aur jo na to tilawat ka haq adaa karein aur na kitaab ki pairwi karein, lekin wo daawa karein ke hamara Imaan hai is kitaab par to ye daawa jhoota hai. Azroye hadees Nabwi ﷺ: ¹(مَا آمَنَ بِالْقُرْآنِ مِنْ اسْتَحْلَ مَحَارِمَهُ) *Maa aamana bilqur'ani manis taballa mahaarimahu, "Jis shakhs ne Qur'an ki baraam kardah cheezaon ko apne liye halaal karliya iska Qur'an par koi Imaan nahi hai"*.

Wa many-yakfur bihii fa-'ulaaa- وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾
'ika humul-khaasiruun.

Tarjuma: "Aur jo is ka kufir karega to wohi log hai khasare mein rehne waale".

Ab yahud ke saath is silsila-e-kalaam ka iktetaam horaha hai jiska aghaaz chehte ruku se hua tha. Is silsila-e-kalaam ke aghaaz mein jo do aayaat aayi thi inhein mai ne bracket se ta'beer kiya tha. Wohi do ayaat yahan dubara aarahi hain aur is tarah goya bracket band horahi hai. Farmaya:

AAAYAT - 122

Yaa-Baniii-'Israaa-'iilaz-kuruu ni'- يٰۤاَيُّهَا اِسْرٰٓءِٓلُ اِذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ ﴿١٢٢﴾
matiyallatii 'an-'amtu 'alaykum wa
'annii fazzal-tukum 'alal-'aalamiin.

Tarjuma: "Ae aulaad-e-Yaqoob! Yaad karo Mere us inaam ko jo Mai ne tum par kiya, aur ye ke Mai ne tumhe fazilat di thi abl-e-aalam par".

1. Sunan At-Tarmizi, Kitabul Faza'il, 'An Rasoolullah ﷺ, Baab maa ja'a fiman qara'a haafa minal qur'an malahi minal ajar.

Ye aayat ba'inaahi in alfaaz mein chehte ruku ke aghaaz mein aachuki hai.

Aayat (47) dusri aayat bhi junki tun aarahi hai, sirf alfaaz ki tarteeb thodi si badli hai. Ibarat ke shuru aur aakhri waali brackets ek dusre ka aks hoti hai. Ek ki golayi daayein tarah hoti hai to dusri ki baayein taraf. Isi tarah yahan dusri aayat ki tarteeb darmiyaan se thodi si badaldi gayi hai. Farmaya:

AAAYAT - 123

Wattaquu Ya'wamal-laa tajzii *وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا*
nafsun 'an-'naffsin-shay-'an

Tarjuma: "Aur daro us din se ke jis din koi jaan kisi dusri jaan ke kuch bhi kaam na aasakegi".

wa laa yuqbalu minhaa 'adlun *وَلَا يُقْبَلُ مِنْهَا عَدْلٌ*

Tarjuma: "Aur na us se koi fidya qubool kiya jaayega" wahan alfaaz the: [وَلَا تَنْفَعُهَا شَفَاعَةٌ] *wa laa tanfa-'ubaa shafaa-'atun*, "Aur na us se koi sifarish qubool ki jaayegi".

wa laa tanfa-'ubaa shafaa-'atun *وَلَا تَنْفَعُهَا شَفَاعَةٌ*

Tarjuma: "Aur na ise koi sifarish hi faida de sakegi".

Yahan adal pehle aur shafa'at baad mein hai, wahan shafa'at pehle aur adal baad mein. Bas yahi ek tabdeeli hai.

wa laa hum yunsaruun. *وَلَا هُمْ يُنصَرُونَ*

Tarjuma: "Aur na inhein koi madad milsakegi".

Ye tukda bhi jun ka tun wohi hai jis par chehte ruku ki dusri aayat khatam hui thi.

AYAAT 124 TO 129

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ وَقَالَ إِبْرَاهِيمُ لَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا ۗ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا ۖ وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ۗ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ ۖ وَإِنَّا مَتَّعْنَاكَ أَهْلَ الْأَرْضِ أَنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

124. Wa 'izibtalaaa 'ibraahiima Rabbuhuu bi-Kalimaatin-fa-atammahunn: Qala 'Innii jaa-'iluka lin-naasi 'Imaamaa. Qaala wa min-zurriyyatii! Qaala laa yanaalu 'ahdiz-zaalimin.

125. Wa 'iz ja-'alnal-Bayta masaabatal-linnaasi wa 'am-naa; wattakhizuu mim-Ma-qaami 'Ibraahiima musallaa: wa 'ahidnaaa 'ilaaa 'Ibraahiima wa 'Ismaa-'iila 'an-tahbiraa Baytiya littaaa-'ifina wal-'aa-kifina war-rukka-'is-sujuud.

126. Wa 'iz qaala 'Ibraahiimu Rabbij - 'al haazaa Baladan 'Aaminanw-warzuq 'ahlahuu minas-samaraati man 'aamana minhum-billaahi wal-Yawmil-'Aakhir. Qaala wa man-kafara fa-'umatti'uhuu qaliilan-summa 'aztarruhuuu 'ilaa 'azaabin-Naar,--wa bi'-sal-masiir!

127. Wa 'iz yarfa-'u 'Ibraahii-mul-qawaa-'ida minal-Bayti wa 'Ismaa-'iil: Rabbanaa ta-qabbal minnaa: 'innaka 'An-tas-Samii-'ul-'Aliim.

128. Rabbanaa waj-'alnaa Muslimayni laka wa min-zur-riyyatinaaa 'Ummatam-Muslimatal-lak; wa 'arinaa manaasikanaa wa tub 'alaynaa; 'innaka 'Antat-Tawwaabur-Rahiim.

129. Rabbanaa wab-'as fihim Rasuulam-minhum yatluu 'alayhim 'Aayaatika wayu-'allimuhumul-Kitaaba wal-Hikmata wa yuzakkiihim: 'innaka 'Antal-'Aziizul-Hakiim. (Section 16)

Suratul Baqarah ke ibtedayi 18 atarah rukuaon mein ru-e-sukhan majmu'i taur par sabeqa ummat-e-muslima yani Bani Isra'il ki janib hai. Ibtedayi char ruku agarche amumi no'iyat ke hamil hain, lekin in mein bhi yahud ki taraf ru-e-sukhan ke ishare maujood hain. Chautha ruku ke agaaz se pandhrauein ruku ki ibtedayi do ayaat tak, in dus rukuaon mein sari guftagu sarahat ke saath Bani Isra'il hi se hai, Illaah ye ke ek jagah ahl-e-imaan se khitaab kiya gaya aur mushrikeen-e-Makkah ka bhi ta'reez ke asloob mein tazkerah hogaya.

Is ke baad ab Hazrat Ibrahim عليه السلام ka zikr shuru horaha hai. Hazrat Ibrahim عليه السلام ki nasal se Bani Isma'il aur Bani Isra'il do shakhein hain. Hazrat Ibrahim عليه السلام ki zauja mohtrama Hazrat Hajerah se Isma'il عليه السلام paida hue, jo bade the, jab ke dusri biwi Hazrat Sarah se Is'haq عليه السلام paida hue. Inke bete Yaqoob عليه السلام the, jinka laqab Isra'il tha. Inke (12) barah beton se Bani Isra'il ke (12) barah qabile wajood mein aaye. Hazrat Isma'il عليه السلام ko Hazrat Ibrahim عليه السلام ne khana-e-Kaabah ke paas, Wadi-e-Ghairzi Zara'a mein abaad kiya tha, jin se ek nasal Bani Isma'il chali. Hazrat Ibrahim عليه السلام ke baad nabuwat Hazrat Isma'il عليه السلام ko to mili, lekin us ke bad taqreeban 3000 saal ka fasal hai ke is shaakh mein koi nabuwat nahi aayi. Nabuwat ka silsila dusri shaakh mein chala. Hazrat Is'haq ke bete Hazrat Yaqoob aur inke bete Hazrat Yousuf عليه السلام sab nabi the. Phir Hazrat Moosa عليه السلام aur Hazrat Haroon عليه السلام se shuru hokar Hazrat Esa عليه السلام aur Hazrat Yahiya عليه السلام tak 1400 baras musalsil aise hain ke Bani Isra'il mein nabuwat ka taar toota hi nahi. Hazrat Ibrahim عليه السلام ki nasal se ek teesri shaakh Bani Qaturah bhi thi. Ye Aap صلى الله عليه وسلم ki teesri ahliya Qaturah se thi. In hi mein se Bani Madeen (ya Bani Madyaan) the, jin mein Hazrat Sho'aib عليه السلام ki ba'asat hui thi. Is tarah Hazrat Sho'aib عليه السلام bhi Hazrat Ibrahim عليه السلام ki nasal mein se hain.

Jaisa ke arz kiya gaya, Hazrat Isma'il عليه السلام ke baad Bani Isma'il mein nabuwat ka silsila manqata raha. Yahan tak ke taqreeban 3000 saal baad Muhammad Arbi صلى الله عليه وسلم ki baa'sat hui. Aap صلى الله عليه وسلم ki baa'sat ke baad imamatalnaas sabeqa ummat-e-muslima (Bani Isra'il) se maujooda ummat-e-muslima (ummat-e-Muhammad aala sahibahu assalaatus salaam) ko muntaqil hogayi. Is inteqal-e-imamat ke waqt Bani Isra'il se khitaab karte hue in ke aur Bani Isma'il ke mabeen qadr-e-mushtarak ka tazkerah kiya jaaraha hai ta'ake inke liye baat ka samajhna asaan hojaaye. Inhein bataya jaaraha hai ke tumhare jaddamajad bhi Ibrahim عليه السلام hi the aur ye dusri nasal bhi Ibrahim عليه السلام ki hi hai. Is hawale se ye samajh liya jaaye ke Hazrat Ibrahim عليه السلام ne

Khana-e-Kaabah ki tameer ki thi aur ab ise ahl-e-tauheed ka markaz banaya jaaraha hai, Chunache, 15 ruku se 18 ruku tak ye saari guftagu jo horahi hai iska asal mazmoon “Tahweel-e-qibla” hai.

AAYAT - 124

Wa 'izibtalaaa 'ibraahiima Rabbuhuu وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ ۗ
bi-Kalimaatin-fa-'atammahunn:

Tarjuma: “Aur zara yaad karo jab Ibrahim عليه السلام ko aazmaya us ke Rab ne bahut si baaton mein to is ne in sab ko poora kar dikhaya”.

(Eidul Azha aur falasfa-e-qurbani) ke unwaan se Hazrat Ibrahim عليه السلام ki shakhsiyat par mera ek kitabcha hai jo meri ek taqreer aur ek tehreek par mushtamil hai. Tehreer ka unwaan hai: “Haj aur Eidul Azha aur unki asal rooh”.

Apni ye tehreer mujhe bahut pasand hai. Is mein mai ne Hazrat Ibrahim عليه السلام ke imtehanaat aur azma'ishaon ka zikr kiya hai. Aap عليه السلام ke taweel safar-e-hayaat ka khulasa aur lab-e-labaab hi “Imtehan wa aazma'ish” hai. Jiske liye Qur'an ki istelah “Ibtela'a” hai. Is aayat-e-mubarakaa mein inki poori daastan-e-ibtela'a ko channnd alfaaz mein samo diya gaya hai, aur [فَأَتَتْهُنَّ] fa-'atammahunn, ka lafz in tamaam imtehanaat ka natija zaahir kar raha hai ke wo in sab mein poora utre , in sab mein paas hogaye, har imtehan mein numaya haisiyat se kaamyabi haasil ki.

Qala 'Innii jaa-'iluka lin-naasi 'Imaamaa. قَالَ إِنِّي جَاءُكَ لِلنَّاسِ إِمَامًا ۗ

Tarjuma: “Tab farmaya: Ae Ibrahim عليه السلام! Ab Mai tumhe Nu-e-insaani ka imaan banane waala hoon!”.

Qaala wa min-zurriyyatii! قَالَ وَمِنْ ذُرِّيَّتِي ۗ

Tarjuma: “Inhone kaha: Aur meri aulaad mein se bhi!” Yani meri nasal ke baare mein bhi ye waada hai ya nabi?

Qaala laa yanaalu 'abdiz-zaalimin. قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۗ

Tarjuma: “Mera ye ahad zaalimon se mut'aliq nabi hoga”.

Yani tumhari nasal mein se jo sahib-e-imaan honge, neik honge, seedhe raaste par chalenge, un se mut'aliq hamara ye waada hai. Lekin ye ahad nasliyat ki bunyaad par nahi hai ke jo bhi tumhari nasal se ho wo iska misdaq banjaye.

AAAYAT - 125

Wa 'iz ja-'alnal-Bayta masaabatal-
linnaasi wa 'am-naa; وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ط

Tarjuma: "Aur yaad karo jab humne is ghar (Baitullaah) ko qaraar dediya logaon ke liye ijtema (aur ziyarat) ki jagah aur use aman ka ghar qaraar dediya".

wattakhizuu mim-Ma-qaami
'Ibraahiima musallaa; وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ط

Tarjuma: "Aur (Humne hukm diya ke) muqaam-e-Ibrahim ؑ ko apni namaz padhne ki jagah banalo".

Daur-e-jadeed ke ba'az ulama ne ye kaha hai ke muqaam-e-Ibrahim se muraad koi khaas pathar nahi hai, balke asal mein wo poori jagah hi "muqaam-e-ibrahim" hai jahan Hazrat Ibrahim ؑ abaad hue the. Lekin sahi baat wo hi jo hamare self se chali aarahi hai aur is ke baare mein pokhta riwayat hain ke jis tarah Hijr-e-aswad jannat se aaya tha aise hi ye bhi ek pathar tha jo Hazrat Ibrahim ؑ ke liye jannat se laaya gaya tha. Khana-e-Kaabah ki tameer ke dauraan Aap ؑ is par khade hote the aur jaise jaise tameer upar jaarahi thi us ke liye ye pathar khud ba khud ooncha hota jaata tha. Is pathar par Aap ؑ ke qadmon ke nishaan hai. Yahi pathar "Muqam-e-Ibrahim" hai jo ab bhi mehfooz hai. Baitullaah ka tawaaf mukamil kar ke iske qareeb do rakaat namaz adaa ki jaati hai.

wa 'ahidnaaa 'ilaaa 'Ibraahiima
wa 'Ismaa-'iila 'an-tabbiraa وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ
Baytiya littaaa-'ifiina wal-'aa-
kifiina war-rukka-'is-sujuud. ۝۱۲۵ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۝

Tarjuma: "Aur humne hukm kiya tha Hazrat Ibrahim ؑ aur Hazrat Isma'il ؑ ko ke tum dono Mere is ghar ko paak rakho tawaaf karne waalaon, 'etekaaf karne waalaon aur ruku wa sajjood karne waalaon ke liye".

Is se donaon tarah ki tatheer muraad hai. Zahiri safayi bhi ho, gandegi na ho, ta'ake zayreen aaye to inke dilaon mein kadorat paida na ho, inhein koft na ho aur tatheer-e-batini ka bhi ehtemaam ho ke wahan tauheed ka charcha ho, kisi tarah ka koi kufr-o-shirk dar-na aane paaye.

AAAYAT - 126

Wa 'iz qaala 'Ibraahiimu Rabbij - 'al **وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا**
 haazaa Baladan 'Aaminan

Tarjuma: "Aur yaad karo jab ke Ibrahim **عَلَيْهِ** ne dua ki thi: Ae mere parwardigaar! Is ghar ko aman ki jagah banade".

warzuq 'ablahuu minas-samaraati **وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ**
 man 'aamana minhum-billaahi **بِاللَّهِ وَالْيَوْمِ الْآخِرِ**
 wal-Yaumil-'Aakhir.

Tarjuma: "Aur yahi abaad hone waalaon (yani Bani Isma'il **عَلَيْهِ**) ko phallon ka rizq ataa kar, jo koi in mein se Imaan laaye Allah par aur yaum-e- aakhir par".

Yahan Hazrat Ibrahim **عَلَيْهِ** ne khud hi ahtiyaat barti aur apni saari aulaad ke liye ye dua nahi ki balke sirf inke liye jo Allah par aur yaum-e-aakhir par imaan rakhte ho. Is liye ke pehli dua mein **وَمَنْ ذُرِّيَّتِي** wa min-zurriyyatii! ke jawaab mein Allah Ta'ala ne irshaad farmaya tha: **لَا يَنَالُ عَرْشِيَ الظَّالِمِينَ** laa yanaalu 'abdiz-zaalimin. Lekin yahan mu'amla mukhtalif nazar aata hai.

Qaala wa man-kafara fa-'umatti'uhuu qaliilan **قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا**

Tarjuma: "Allah Ta'ala ne farmaya: Aur (tumhari aulaad mein se) jo kufr karega to usko bhi Mai dunya ki channid roz zindagi ka saaz wa samaan to doonga".

Jo log Imaan se mehroom honge inhein Mai imaamat mein shaamil nahi karoonga lekin bahr-e-haal duniyawii zindagi ko maal wa mata'a to Mai unko bhi doonga.

summa 'aztarruhuuu 'ilaa 'azaabin-Naar, **ثُمَّ أَصْطَرَّةً إِلَىٰ عَذَابِ النَّارِ**

Tarjuma: "Phir use kashan kashan le aaonga jahanum ke azaab ki taraf".

wa bi'-sal-masiir! **وَبِئْسَ الْمَصِيرُ**

Tarjuma: "Aur wo bahut buri jagah hai lautne ki".

AAAYAT - 127

Wa 'iz yarfa-'u 'Ibraahii-mul-qaawaa- **وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ**
 'ida minal-Bayti wa 'Ismaa-'iil: **الْبَيْتِ وَإِسْمَاعِيلَ**

Tarjuma: "Aur yaad karo jab Ibrahim **عَلَيْهِ** aur Isma'il **عَلَيْهِ** Hamare ghar ki buniyaadon ko uthaa rahe the".

Baap beta dono Baitullaah ki tameer mein lage hue the. Yahan lafz "Quwaid" jo aaya hai ise note kijiye, ye "Qaidah" ki jama hai aur buniyaadon ko kaha jaata hai. Is lafz se ye ishaara milta hai ke Hazrat Ibrahim **عَلَيْهِ**

Khaan-e-Kaabah ke asal mu'amaar aur baani nahi hain. Kaabah sab se pehle Hazrat Adam عليه السلام ne tameer kiya tha. Surah Al-e-Imran (Aayat 96) mein alfaaz aaye hain: [إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ] 'Inna 'Awwala Bay-tin-w-wuzi-'a linnaasi lallazii bi-Bak-kata, "Beshak sab se pehla ghar jo logaon ke liye muqarar kiya gaya hai yahi hai jo Makkah mein hai".

Ab ye kaise mumkin tha ke Hazrat Adam عليه السلام ke zamane se lekar Hazrat Ibrahim عليه السلام tak, kam wa besh 4000 baras ke dauraan, ru-e-arzi par koi masjid tameer na hui ho? Allah Ta'ala ki ibadat ke liye tameer kiya gaya sab se pehla ghar yahi Kaabah tha. Imtedaad-e-zamane se iski sirf buniyaadein baaqi reh gayi thi aur chunke ye waadi mein waq'e tha jo sailaab ka raasta tha, lehaza sailaab ki wajah se iski sab deewarein behgayi thi. Hazrat Ibrahim aur Hazrat Isma'il عليه السلام ne in bunyaadon ko phir se uthaya. Suratul Hajj mein ye mazmoon tafseel se aaya hai.

Jab wo in bunyaadon ko utha rahe the to Allah Ta'ala se duaain maang rahe the:

Rabbanaa ta-qabbal minnaa:

رَبَّنَا تَقَبَّلْ مِنَّا ۗ

Tarjuma: "Ae hamare Rab! Hum se ye khidmat qubool farmale".

Hamari is koshish aur hamari is mehnat-o-mushaqat ko qubool farma! Jis waqt Hazrat Ibrahim عليه السلام Baitullaah ki tameer kar rahe the us waqt Hazrat Isma'il عليه السلام ki umar lagbhag 13 baras thi, Aap صلى الله عليه وسلم is kaam mein apne waalid mohtaram ka haath batarahe the.

'innaka 'An-tas-Samii-'ul-'Aliim.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٤﴾

Tarjuma: "Yaqeenan tu sab kuch sunne waala jaanne waala hai".

AAYAT - 128

Rabbanaa waj-'alnaa Muslimayni laka

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ

Tarjuma: "Aur ae hamare Rab! Haemin apna mat'ee farmaan banaye rakh".

Note kijiye, ye dua Hazrat Ibrahim عليه السلام kar rahe hain. To mai aur aap agar apne baare mein mutmayeen hojaaye ke meri mout laaziman haq par hogi, Islam par hogi to ye bahut bada dhoka hai.

Chunache, darte rehna chaahiye aur Allah ki panaah talab karte rehna chaahiye.

wa min-zur-riyyatinaa 'Ummatam-Muslimatal-lak;

وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةٌ لَكَ ۗ

Tarjuma: "Aur hum donaon ki nasal se ek ummat uthaiyo jo Teri farmanbardaar ho".

wa 'arinaa manaasikanaa

وَأَرِنَا مَنَاسِكَنَا

Tarjuma: "Aur hamein Haj karne ke gaide batladein".

Ae parwardigaar! Tera ye ghar to humne banadiya, ab iski ziyarat se mut'aliq jo rasumaat hai, jo munasik-e-haj hain wo humein sikhadein.

wa tub 'alaynaa;

وَتُبُّ عَلَيْنَا

Tarjuma: "Aur hum par Apni tawajah farma". Hum par Apni shafaqat ki nazar farma.

'innaka 'Antat-Ta'waaabur-Rahiim.

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Tarjuma: "Yaqeenan Tu hi hai bahut zyada tauba ka qubool farmane waala (aur shafaqat ke saath ruju karne waala) aur rahem farmane waala".

AAYAT - 129

Rabbanaa wab-'as fihim Rasuulam-minhum رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

Tarjuma: "Aur ae hamare Parwardigaar! In logaon mein uthaiyo ek Rasool khud inhi mein se".

[فِيهِمْ] fihim se Hazrat Ibrahim aur Hazrat Ibrahim ؑ ki nasal yani Bani Isma'il muraad hai. Wo dono dua kar rahe the ke Parwardigaar! Hamari is nasal mein ek Rasool maboos farmana jo inhi mein se ho, bahar ka na ho, ta'ake inke aur iske darmiyaan maghairat aur ajnabiyat ka koi pardah hayal na ho.

yathluu 'alayhim 'Ayaatika

يَتْلُوا عَلَيْهِمْ آيَاتِكَ

Tarjuma: "Jo inhe Teri ayaat padhkar sunaye".

wayu-'allimuhumul-Kitaaba wal-Hikmata وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Tarjuma: "Aur inhe kitaab aur hikmat ki ta'leem di".

Kitaab ka sirf padhkar sunadena to bahut asaan kaam hai. Iske baad kitaab aur is mein maujood hikmat ki ta'leem dena aur ise dilaon mein bithana ahemtar hai.

wa yuzakkihim:

وَيُزَكِّيهِمْ

Tarjuma: "Aur inko paak kare".

Unka tazkiya kare aur unke dilaon mein teri mohabbat aur aakhirat ki talab ke siwa koi talab baaqi na rehne de.

'innaka 'Antal-'Aziizul-Hakiim.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Tarjuma: "Yaqeenan tu hi zabardast aur kamaal-e-hikmat waala".

AYAAT 130 TO 141

وَمَنْ يَرْعُبْ عَن مَّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ
 وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾
 وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۖ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ
 مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ ۖ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن
 بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ ۗ إِلَهًُا وَاحِدًا ۗ وَنَحْنُ لَهُ
 مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ ۖ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا
 يَعْمَلُونَ ﴿١٣٤﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا
 كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ ۗ
 لَا نَفْقَهُ بَيْنَ أَحَدٍ مِنْهُمْ شَيْءٌ ۚ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنِ امْتُنُّوا بِمِثْلِ مَا آتَمْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۗ
 وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ ۗ
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ زَوْ نَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَرَبِّنَا
 وَرَبُّكُمْ ۗ وَلَنَّا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ ۗ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ
 وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ كَانُوا هُودًا أَوْ نَصَارَىٰ ۚ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ
 اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ
 أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

130. *Wa many-yargabu 'am-Millati 'Ibraahiima 'illaa man safiha nafsah? Wa laqadistafaynaahu fiddunyaa: wa 'innahuu fil-'Aakbirati laminas-Saalihiin.*

131. *'Iz qaala lahuu Rabbu-huuu 'aslim qaala 'aslamtu li-Rabbil-'aalamiin.*

132. *Wa wassaa bibaaa 'Ibraa-biimu banihi wa Ya'-quub: yaa-baniyya 'innallaahas-tafaa lakumud-Diina falaa tamuutunna 'illaa wa 'antum-Muslimuun.*

133. *'Am kuntum shuhadaaa-'a 'iz hazara Ya'-quubal-marwtu 'iz qaala libanihi maa ta'-buduuna mimba'-dii? Qaaluu na'-budu 'Ilaahaka wa 'Ilaaha 'aabaaa-'ika 'Ibraahiima wa -'Ismaa-'iila wa 'Is-haaqa 'Ilaahanw-Waahidaa: wa nahnu lahuu Muslimuun.*

134. Tilka 'ummatun-qad khalat. Labaa maa kasabat wa lakum-maa kasabtum. Wa laa tus-'aluuna 'ammaa kaanuu ya'-maluun.
135. Wa qaaluu kuunuu Huudan 'aw Nasaaraa tahtaduu. Qul bal Millata 'Ibraahiima Haniifaa, wa maa kaana minal-mushbrikiin.
136. Quuluuu 'aamannaa billaahi wa maaa 'unzila 'ilaynaa wa maaa 'unzila 'ilaaa 'Ibraahiima wa 'Ismaa-'iila wa 'Is-haaqa wa Ya-'quuba wal-'as-baati wa maaa 'uutiya Muusaa wa 'Iisaa wa maaa 'uutiyan-nabiyyuuna mir-Rabbibim. Laa nufarriqu bayna 'abadim-minhum, wa nabnu lahuu Muslimuun.
137. Fa-'in 'aamanuu bi-mislimaaa 'aamantum-bihii faqa-dih-ta-daw. Wa 'in-tawallaw fa-'innamaa hum fii shiqaaq: fa-sa-yakfika humullaah, wa Huwas-Samii-'ul-'Aliim.
138. Sibgatallaah: wa man 'ah-sanu minallaahi sibgah? Wa nabnu lahuu 'aabiduun.
139. Qul 'atu-haaajjuu-nanaa fillaahi wa Huwa Rabbunaa wa Rabbukum; wa lanaaa 'a'-maa-lunaa wa lakum 'a'-maalukum; wa nabnu lahuu mukh-lisuun.
140. 'Am taquuluuna 'inna 'Ibraahiima wa 'Ismaa-'iila wa 'Is-haaqa wa Ya-'quuba wal-'Asbaata kaanuu Huudan 'aw Nasaaraa? Qul 'a- 'antum 'a'-lamu 'amillaah? Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal-laah: Wamaallahu bi-gaafilin 'ammaa ta'-maluun.
141. Tilka 'Ummatun-qad khalat. Labaa maa kasabat wa lakum-maa kasabtum. Wa laa tus-'aluuna 'ammaa kaanuu ya'-maluun.

(PART 2) (Section 17)

AAYAT - 130

Wa many-yargabu 'am-Millati 'Ibraahiima وَمَنْ يَّرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ

Tarjuma: "Aur kaun hoga jo Ibrahim ﷺ ke tareeqe se munh modhe?"

Rughbat ka lafz arabi zubaan mein dono tarah istemaal hota hai. رَغِبَ إِلَى Raghiba ilaa, ka mafhoom hai kisi shaye ki taraf rughbat hona "mohabbat hona" mailaan hona, jab ke رَغِبَ عَنْ raghiba 'ann ka matlab hai

kisi shaye se mutanfar hona, kisi shaye se jiba'a karna, isko chord dena. Jaisa ke hadees mein aaya hai: (فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي) *Famar raghiba 'ann sunnatii falaisa minni*, "Pas! jise meri sunnat napasand ho to wo mujh se nahi hai".

'illaa man safiha nafsah?

إِلَّا مَنْ سَفِهَ نَفْسَهُ ط

Tarjuma: "Siwaye is ke jis ne apne aapko himaqqat hi mein mubtela karne ka faisla karliya ho!" iske siwa aur kaun hoga jo Ibrahim (عليه) ke tareeqe se munh modhe?

Wa laqadistafaynaahu fiddunyaa:

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ؕ

Tarjuma: Aur humne to inhein dunya mein bhi muntakhab karliya tha".

wa 'innahu fil-'Aakhirati laminees-
Saalihiin.

وَآتَاهُ فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٥٠﴾

Tarjuma: "Aur yaqeenan aakhirat mein bhi wo hamare saleh bandaon mein se hongee.

AAYAT - 131

'Iz qaala lahuu Rabbu-huuu

'aslim qaala 'aslamtu li-Rabbil- ﴿٥١﴾ اِدُّ قَالَ لَهُ رَبُّهُ اَسْلِمُ قَالَ اَسْلَبْتُ لِرَبِّ الْعَالَمِينَ ﴿٥١﴾ 'aalamiin.

Tarjuma: "Jab bhi kaha us se us ke parwardigaar ne ke mat'ee farman hoja to us ne kaha mai mat'ee farman hoon tamaam jahanon ke parwardigaar ka".

Yahan tak ke ekloute bête ko zubaah karne ka hukm aaya to is par bhi sar-e-tasleem kham kardiya. Ye Hazrat Ibrahim (عليه) ke silsila-e-imtehanaat ka aakhri imtehan tha jo Allah Ta'ala ne inka sau baras ki umar mein liya. Allah Ta'ala se duaein maang maang kar satasi baras ki umar mein beta (Isma'il (عليه)) liya tha aur ab wo tera baras ka ho chuka tha, baap ka dast wa baazu bangaya tha. Us waqt use zubaah karne ka hukm hua to Aap (عليه) fauran tayaar hogaye. Yahan farmaya jaaraha hai ke jab bhi humne Ibrahim (عليه) se kaha ke hamara hukm maano to use hukm baradari ke liye sarapa tayaar paaya. Allah Ta'ala hamein bhi is tarz-e- amal ki pairwi ki toufeeq ataa farmaye. Ameen!

AAAYAT - 132

Wa wassaa bibaaa 'Ibraa-hiimu
baniibi wa Ya'-quub:

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۗ

Tarjuma: "Aur isi ki wasiyat ki thi Ibrahim عليه ne apne beton ko aur Yaqoob ne bhi".

Aage wo nasihat bayaan horahi hai:

yaa-baniyya 'innallaahas-tafaa
lakumud-Diina

يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْاِيْمَانَ

Tarjuma: "Ae mere beto! Allah ne tumbare liye yahi deen pasand farmaya hai".

falaa tamuu-tunna 'illaa wa 'antum-
Muslimuun.

فَلَا تَمُوْنُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾

Tarjuma: "Pas! tum bargiz na marna magar musalmaan!"

Dekhna tumhe maut na aane paaye magar farmanbardari ki haalat mein! yahi baat Surah Al-e-Imran mein musalmaanon se khitaab kar ke farmayi gayi:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۳﴾

Yaaa-'ayyubal-laziina 'aa-manut-taquullaaha haqqa tuqaa-tihii wa laa tamuutunna 'illaa wa 'antum-Muslimuun.

Tarjuma : "Ae logo Jo Imaan laaye ho! Allah ka taqwa ikhtiyaar karo jaisa ke uske taqwe ka haq hai aur tumko maut na aaye magar is haal mein ke tum musalmaan ho."

Aur farmaya: اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ 'Innad-Diina 'indallaabil-'islam. (Aayat 19) "Yaqeenan deen to Allah ke nazdeek sirf Islam hai".

Mazeed farmaya: وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ Wa many-yabtagi gayral-'Islaami Diinan falany-yuqbala minh; (Aayat 85) "Aur jo koi Islam ke siwa koi aur deen ikhtiyaar karne chaabe to ise wo bargiz qubool na kiya jaayega".

AAAYAT - 133

'Am kuntum shubadaaaa-'a 'iz
bazara Ya'-quubal-marwtu

اَمْ كُنْتُمْ شُهَدَاءَ اِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۗ

Tarjuma: "Kya tum us waqt maujood the jab aadhamki Yaqoob par maut".

Yani jab Yaqoob عليه السلام ki maut ka waqt aaya. Us waqt Hazrat Yaqoob عليه السلام aur inke sab bête Hazrat Yousuf عليه السلام ke zariya Misr mein pahunch chuke the. Ye saara waqiya Sureh Yousuf mein bayaan hua hai. Hazrat Yaqoob عليه السلام ka inteqal Misr mein hua. Dunya se rukhsat hone se pehle unhone apne baarah ke baarah beton ko jama kiya.

'iz qaala libaniihi maa ta'-buduuna **إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي**
mimba'-dii?

Tarjuma: "Jab kaha apne beton se ke tum kis ki ibadat karoge mere baad?" Kiski pooja karoge? Kiski parastish karoge? Ye baat nahi thi ke inhein ma'loom na tha ke inhein kis ki ibadat karni hai, balke Aap عليه السلام ne qaul-o-qaraar ko mazeed pokhta karne ke liye ye andaaz ikhtiyaar farmaya.

Qaaluu na'-budu 'Ilaahaka wa 'Ilaaha **قَالُوا نَعْبُدُ إِلَهَكَ وَالْآبَاءَ**
'aabaaa-'ika 'Ibraahiima wa -'Ismaa-'iila **إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَالسُّقُوتِ**
wa 'Is-haaqa

Tarjuma: "Unhone kaha hum bandagi karenge aap ke Ma'bood ki aur aap ke aba'a Ibrahim, Isma'il aur Is'haq ke Ma'bood ki.

'Ilaahanw-Waahidaa:

إِلَهًا وَاحِدًا

Tarjuma: "Wohi ek Ma'bood hai".

wa nahnu lahuu Muslimuun.

وَنَحْنُ لَهُ مُسْلِمُونَ

Tarjuma: "Aur hum sab Uske mat'ee farman hain".

Hum Usi ke saamne sar jhukate hain aur Usi ki farmanbardari ka qaraar karte hain.

AAAYAT - 134

Tilka 'ummatun-qad khalat.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

Tarjuma: "Ye ek jama'at thi jo guzar chuki".

Ye aayat is ruku mein do martaba aachuki hai. Ye insanon ka ek giroh tha jo guzar gaya. Ibrahim, Isma'il, Is'haq, Yaqoob عليه السلام aur inki aulaad sab guzar chuke.

Lahaa maa kasabat wa lakum-maa kasabtum. **لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ**

Tarjuma: "Unke liye tha jo unhone kamaya aur tumhare liye hoga jo tum kaamaoge".

Yahan “Padram Sultan Bodh” ka daawa koi muqaam nahi rakhta. Har shakhs ke liye apna Imaan, apna amal aur apni kamayi hi kaam aayegi.

Wa laa tus-'aluuna 'ammaa kaanuun وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٥﴾
ya'-maluun.

Tarjuma: “Tum se ye nabi poocha jaayega ke wo kya karte the”.

Tum se to yahi poocha jaayega ke tum kya kar ke laaye ho? Tumhara baap sultan hoga lekin tum apni baat karo ke tum kya ho?.

Is pas-manzar mein ab yahud ki qabasat ko numaya kiya jaaraha hai ke Ibrahim aur Yaqoob عليه السلام ki wasiyat to ye thi, magar is waqt ke yahud wa nasara ka kya rawayta hai. Inhone Allah ke Rasool ﷺ ke khilaaf mutahada mahaaz bana rakha hai.

AAYAT - 135

Wa qaaluu kuunuu Huudan 'aw وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ
Nasaaraa tahtaduu.

Tarjuma: “Aur wo kehte hain ya to yahudi hojao ya nasrani to hidayat par hojaooge”.

Qul bal Millata 'Ibraahiima Haniifaa, قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ

Tarjuma: “Kehdijiye nahi, balke (hum to pair-wi kareng) Ibrahim ke tareeqe ki bilkul ekso hokar”.

Bal nattabi'u millata 'Ibraahiima بَلْ تَتَّبِعُ مِلَّةَ إِبْرَاهِيمَ ۗ
Bal nattabi'u millata 'Ibraahiima

wa maa kaana minal-mushbrikiin. وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

Tarjuma: “Aur wo mushbrikon mein se nahi the”.

Ab musalmaanon ko hukm diya jaaraha hai ke yahud wa nasara jo kuch kehte hain iske jawaab mein tum ye kaho.

AAYAT - 136

Quuluuu 'aamannaa billaahi قُولُوا آمَنَّا بِاللَّهِ

Tarjuma: “Kaho hum Imaan rakhte hain Allah par”.

wa maaa 'unzila 'ilaynaa

وَمَا أُنزِلَ إِلَيْنَا

Tarjuma: "Aur jo kuch naazil kiya gaya hamari jaanib".

wa maaa 'unzila 'ilaaa 'Ibraahiima
wa 'Ismaa-'iila wa 'Is-haaqa wa Ya-
'quuba wal-'as-baati

وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

Tarjuma: "Aur jo kuch naazil kiya gaya Ibrahim, Isma'il, Is'haq, Yaqoob aur Aulaad-e-Yaqoob ki taraf".

wa maaa 'uutiya Muusaa wa 'Tisaa

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ

Tarjuma: "Aur jo kuch diya gaya Moosa aur Esa ko".

wa maaa 'uutiyan-nabiyyuuna mir-
Rabbihim.

وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ

Tarjuma: "Aur jo kuch diya gaya tamam nabiyon ko inke Rab ki taraf se".

Laa nufarrigu bayna 'ahadim-
minhum,

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

Tarjuma: "Hum un mein se kisi ke mabeen tafreeq nahi karte".

Hum sabko maante hain, kisi ka inkaar nahi karte ek baat samajhlijiye ke ek hai "Tafzeel" yani kisi ek ko dusre se zyada afzal samajhna, ye aur baat hai, is ki nafi nahi hai. Suratul Baqarah hi mein alfaaz aaye hain: [تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ م] *TILKAR-RUSULU faz-zalnaa ba'-zahum 'alaa ba'az.* (Aayat 253) "Ye sab Rasool fazilat di humne ba'az ko ba'az par".

Jab ke tafreeq ye hai ke ek ko maana jaaye aur ek ka inkaar kardiya jaaye. Aur Rasoolon mein se kisi ek ka inkaar gaya sabka inkaar hai.

wa nahnu lahuu Muslimuun.

وَنَحْنُ لَهُ مُسْلِمُونَ

Tarjuma: "Aur hum Usi ke mat'ee farman hai".

Humne to Usi ki farmanbardari ka qalada apni garden daal liya hai.

AAAYAT - 137

Fa-'in 'aamanuu bi-mislimaaa 'aamantum-bibii فَإِنِ آمَنُوا بِمِثْلِ مَا آمَنُكُمْ بِهِ

Tarjuma: "Phir (Ae musalmaano!) agar wo (yahud wa nasara) bhi usi tarah Imaan le aaye jis tarah tum Imaan laaye ho".

Yani wo zidd aur hatt dharmi ki roshani tark karde aur theek theek wohi deen aur wohi raasta ikhtiyaar kare jo Muhammad Rasool Allah ﷺ ke zariye se tumhe diya gaya hai.

faqa-dihtha-daw.

فَقَدْ اهْتَدَوْا

Tarjuma: “*Tab wo hidayat par honge*”.

Wa 'in-tawallaw

وَأِنْ تَوَلَّوْا

Tarjuma: “*Aur agar wo peet modhle*”.

fa-'innamaa hum fii shiqaaq:

فَأَتَابَهُمْ فِي شِقَاقٍ

Tarjuma: “*To phir wohi hai zidd par*”.

Agar wo Imaan nahi laate to iske mu'ane ye hain ke wo hatt dharmi aur ziddam zidda mein muqtela ho chuke hain aur dushmani aur mukhalifat par aadhe hue hain.

fa-sa-yakfihakumullaah,

فَسَيَكْفِيكَهُمُ اللَّهُ

Tarjuma: “*To (Ae Nabi ﷺ!) Aap ke liye inke muqable mein Allah kaafi hai*”.

Aap fikr na kare, Aap ﷺ madahnat (*compromise*) ki kisi da'awat ki taraf tawajh hi na kare, kuch do kuch lo ka mu'amlah Aap bilkul bhi na sonche. Aap inki mukhalifaton se mar'ooob na ho aur inki dhamkiyon ka koi asar na le. Allah Ta'ala Aapki himayat ke liye in sab ke muqable mein kaafi rahega.

wa Huwas-Samii-'ul-'Alim.

وَهُوَ السَّمِيعُ الْعَلِيمُ

Tarjuma: “*Aur wo sab kuch sunne waala aur janne waala hai*”.

Aisa nahi hai ke use ma'loom na ho ke Aap ﷺ is waqt kin halaat mein hain kaisi mushkilaat mein hain, kis tarah ki nazuk surat-e-haal hai jo din ba din shakal badal rahi hai. Allah Ta'ala har tarah ke halaat mein Aapka muhafaz aur madadgaar hai.

(Hazrat Osman رضي الله عنه shahadat ke waqt Qur'an Hakeem ke jis nuskhe par tilawat farmarahe the us mein in alfaaz par khoon ka dhaba aaj bhi maujood hai. Baqiyan ne Aap رضي الله عنه ko Qur'an ki tilawat karte hue shaheed kiya tha. Aap رضي الله عنه ki zauja mohtrama Na'ila رضي الله عنها ne Aapko bachana chaaha to unki ungliyan kat gayi aur khoon un alfaaz par padha).

AAAYAT - 138

Sibgatallaah:

صِبْغَةَ اللَّهِ

Tarjuma: “Humne to ikhtiyaar karliya hai Allah ke rang ko”.

مِلَّةَ إِبْرَاهِيمَ “Millat-e-Ibrahim” ki tarah [صِبْغَةَ اللَّهِ] Sibgatallaah: mein bhi mazaaf ki nasb bata rahi hai ke ye markab izaafi maf'ool hai aur iska faal mehzoof hai.

wa man 'ab-sanu minallaahi sibgah?

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Tarjuma: “Aur Allah ke rang se behtar aur kiska rang hoga?”

Wa nahnu lahuu 'aabiduun.

وَنَحْنُ لَهُ عِيدُونَ ﴿١٣٨﴾

Tarjuma: “Aur hum to bas Usi ki bandagi karne waale log hain”.

AAAYAT - 139

Qul 'atu-haaajjuu-nanaa fillaahi

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ

Tarjuma: “(Ae Nabi ﷺ in se) kahiye kya tum humse jhagad rabe ho (daleelbaazi kar rabe ho) Allah ke baare mein?”

wa Hurwa Rabbunaa wa Rabbukum;

وَهُوَ رَبُّنَا وَرَبُّكُمْ

Tarjuma: “Halanke wohi hamara Rab bhi hai aur tumhara Rab bhi”.

Rab bhi ek hai aur iska deen bhi ek hai, haan shariyaton mein farq zaroor hua hai.

wa lanaaa 'a'-maa-lunaa wa lakum
'a'-maalukum;

وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

Tarjuma: “Aur hamare liye hongee hamare amal aur tumhare liye hongee tumhare amal”.

wa nahnu lahuu mukh-lisuun.

وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

Tarjuma: “Aur hum to khaliis Usi ke hain”.

Hum Uske liye apne aapko aur apni bandagi ko khaliis kar chuke hain.

Yahan pe-dar-pe aane waale teen alfaaz ko note kijiye. Ye muqaam mere aur aapke liye lamha-e-fikr ye hai. Aayat 136 in alfaaz par khatam hui thi: [وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾] *wa nahnu lahuu Muslimuun*. Hum Usi ke saamne sar-e-tasleem kham karte hain". In mein to hum bhi shaamil hain. Is ke baad aayat 137 ke ikhtetaam par ye alfaaz aaye: [وَنَحْنُ لَهُ عِبَادُونَ ﴿١٣٧﴾] *Wa nahnu lahuu 'aabiduun*, "Aur hum Is hi ki bandagi karte hain". Sirf Islam nahi, ibadat yani poori zindagi mein Uske har hukm ki pairwi aur ita'at darkaar hai. Is se aage ye baat aayi: [وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٨﴾] *wa nahnu lahuu mukh-lisuun*. Ye ibadat agar Islam ke saath nahi hai to munafiqat hai. Is ibadat se koi bunyadi manfa'at peshenazar na ho "Saudagiri nahi, ye ibadat khuda ki hai!" Deen ko dunya banane aur dunya kamane ka zariya banane se badhkar giri hui harkat aur koi nahi hai. Rasool Allah ﷺ ka irshaad-e-girami hai: (مَنْ صَلَّى يِرِّ اِي فَقَدْ اَشْرَكَ وَمَنْ صَامَ يِرِّ اِي فَقَدْ اَشْرَكَ وَمَنْ تَصَدَّقَ يِرِّ اِي فَقَدْ اَشْرَكَ) *Man salla yuraa'i faqad ashraaka waman saama yuraa'i faqad ashraaka waman tasaddaqa yuraa'i faqad ashraaka*, "Jis ne dikharwe ke liye namaz padhi isne shirk kiya, jis ne dikharwe ke liye roza rakha isne shirk kiya aur jisne dikharwe ke liye sadqa-o-khairaat kiya isne shirk kiya".

In teeno alfaaz ko harz-e-jaan banalijiye:

نَحْنُ لَهُ مُسْلِمُونَ. نَحْنُ لَهُ عِبَادُونَ، نَحْنُ لَهُ مُخْلِصُونَ
 اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ! اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ!!

Nahnu lahuu muslimuum, nahnu lahuu 'aabiduun, nahnu lahuu mukhlisuun. Allahumma Rabbanaj 'alnaa minum! Allahumma Rabbanaj 'alnaa minum!!

AAYAT - 140

'Am taquuluuna 'inna 'Ibraahiima
 wa 'Ismaa-'iila wa 'Is-haaqa wa
 Ya'-quuba wal-'Asbaata kaanuu
 Huudan 'aw Nasaaraa? أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ

Tarjuma: "Kya tumhara kehna ye hai ke Ibrahim, Isma'il, Is'haq aur Yaqoob aur inki aulaad sab yahudi the ya nasrani the?"

Tum jo kehte ho ke yahudi hojao ya nasrani tab hidayat paaoge, to kya Ibrahim عليه السلام yahudi the ya nasrani? Aur Is'haq, Yaqoob, Yousuf, Moosa aur Esa عليه السلام kaun the? Yahi baat aaj musalmaanon ko sonchni chaahiye ke Muhammad Rasool Allah ﷺ aur Aap ﷺ ke As'haab رضوان الله عليهم deobandi the, barelwi the, ahl-e-hadees the ya shi'a the? Allah Ta'ala

ke saath ikhlaas ka taqaza ye hai ke in taqseemon se balatar raha jaaye theek hai ek shakhs kisi faqhi maslak ki pairwi kar raha hai, lekin is maslak ko apni shanakhat banalena, ise deen par muqaddam rakhna is maslak hi ke liye hai saari mehnat wa mushaqqat aur bhaag daud karna aur usi ki da'awat-o-tableegh karna, deen ki asal haqeeqat aur rooh ke eksar khilaaf hai.

Qul 'a- 'antum 'a'-lamu 'amillaah? قُلْ ءَأَنْتُمْ أَعْلَمُ أَوْ اللَّهُ ط

Tarjuma: “Kabiye: Tum zyada jaante ho ya Allah?”.

Wa man 'azlamu mimman-katama وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ط shahaadatan 'indahuu minal-laah:

Tarjuma: “Aur (kaan khol kar sunlo) us shakhs se badhkar zaalim aur kaun hoga jiske paas Allah ki taraf se ek garwahi thi jise isne chupaliya?”.

Ulama-e-yahud jaante the ke Muhammad ﷺ Allah ke Rasool hain, jinke wo muntazir the. Lekin wo is garwahi ko chupaye baithe the.

Wamaallahu bi-gaafilin 'ammaa ta'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

Tarjuma: “Aur Allah hargiz ghafil nahi hai us se jo tum kar rahe ho”.

AAAYAT - 141

Tilka 'Ummatun-qad khalat. تِلْكَ أُمَّةٌ قَدْ خَلَتْ ء

Tarjuma: “Wo ek jama'at thi jo guzar chuki”.

Ye is muqadas jama'at ke gul-e-sarsabd the jinka tazkerah hua.

Lahaa maa kasabat wa lakum-maa kasabtum. لَهُمَا مَا كَسَبْتُمْ وَلَكُمْ مِمَّا كَسَبْتُمْ ط

Tarjuma: “Inke liye hai jo kamayi inhone ki aur tumhare liye hai jo kamayi tum ne ki”.

Jo amal inhone kamaye wo inke liye hain, tumhare liye nahi. Tumhare liye wohi hoga jo tum kaamaoge.

Wa laa tus-'aluuna 'ammaa kaanuu وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾ ya'-maluun.

Tarjuma: “Aur tum se unke amaal ke baare mein sawaal nahi hoga”.

Tum se ye nahi poocha jaayega ke unhone kya kiya, tum se to ye sawaal hoga ke tum ne kya kiya!.

AYAAT 142 TO 152

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الشَّرْقُ
 وَالْمَغْرِبُ ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ
 عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ
 يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ
 لِيُضِلَّ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَكَرِيمٌ ﴿١٤٣﴾ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۗ فَلَنُوَلِّيَنَّكَ
 قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِن
 الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِن آتَيْتَ
 الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ ۗ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۗ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ
 بَعْضٍ ۗ وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَبِينَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ
 الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ ۗ وَإِن فَرِحْتُمْ عَنْهُمْ فَلْيَنْصِرُوا إِلَيْكُمْ ۗ وَأَنَّهُمْ
 الْبَاقُونَ ﴿١٤٦﴾ وَالْحَقُّ مِنْ رَبِّكَ ۗ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۗ
 أَيْنَ مَا تَوَلَّوْنَا يَا أَيُّهَا اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
 شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ
 فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا يَكُونَ لِلنَّاسِ
 عَلَيْكُمْ حِجَّةٌ ۗ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۗ وَلَا تَمَ نِعْمَتِي عَلَيْكُمْ وَعَلَىٰكُمْ
 تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

142. SA-YAQUULUS-SUFA-HAAA-'U minan-naasi maa wallaahum 'an-qiblati-himul-latii kaanuu 'alaybaa? Qul lillaabil-Mu'ash-riq wal-mag-rib: yahdii many-yashaa-'u'ilaa Siraatim-Mustaqiim.

143. Wa kazaalika ja-'alnaa-kum 'Ummatanw-Wasatal-li-takuunuu shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu -alaykum Shabiidaa. Wa maa ja-'alna-Qiblatal-latii kunta 'alaybaaa 'illaa li-na'-lama many-yattabi-'ur-Rasuula mim-many-yanqalibu 'alaa 'aqibayh. Wa 'in-kaanat lakabiiratan 'illaa 'alal-laziina hadallaah. Wa maa kaanallaahu liyuzii-'a 'iimaanakum. 'Innallaaha bin-naasi la-R-'uu-fur-Rabiim.

144. Qad naraa taqalluba waj-bika fis-samaaa': falanurwalli-yannaka

Qiblatan-tarzaabaa. Fa-walli waj-haka shatral-Masjidil-Haraam. Wa hay-su maa kuntum fawalluu wujuuhakum shatrah. Wa 'innal-laziina 'uu-tul-Kitaaba laya'-lamuuna 'an-nahul-haqqu mir-Rabbihim. Wa mallaahu bi-gafilim 'ammaa ya'-maluun.

145. *Wa la-'in 'ataytal-laziina 'uutul-Kitaaba bi-kulli 'Aaya-tim-maa tabi-'uu Qiblatak; wa maaa 'anta bi-taabi-'in-Qiblatahum; wa maa ba'-zulum-bi-taabi-'in-Qiblata ba'az. Wa la-'inittaba'-ta 'abwaaa-'ahummim-ba'-di maa jaaa-'aka minal-'ilmi 'innaka 'izalla - minaz-zaalimiin.*

146. *'Allaziina 'aataynaa-hu-mul-Kitaaba ya'-rifuunahuu kamaa ya'-rifuuna 'abnaaa-'ahum: wa 'inna fariiqam-minhum la-yak-tumuunal-Haqqa wa hum ya'-lamuun.*

147. *'Al-Haqqu mir-Rabbika falaa takuunanna minal-mumtariin.*

(Section 18)

148. *Wa li-kullinw-wijhatun hua muwallihaa fastabiqul-khayraat. 'Ayna maa takuu-nuu ya'-ti bikumul-laahu-jamii-'aa. 'Innallaaha 'alaa kulli shay-'in-Qadiir.*

149. *Wa min hay-su kharajta fawalli waj-haka shatral-Masjidil-Haraam; wa 'innahuu lal-haqqu mir-Rabbik. Wa mallaahu bi-gaafilim 'ammaa ta'-maluun.*

150. *Wa min hay-su kharajta fawalli waj-haka shatral-Masjidil-Haraam; wa hay-su maa kuntum fawalluu wujuuhakum shat-rahoo li-'allaa yakuuna lin-naasi 'alaykum hujjatun 'illallaziina zalamuu minhum; falaa takhshawhum wakhshawonii; wa li-'utimma ni'-matii 'alaykum wa la-'allakum tahtaduun.*

151. *Kamaaa 'arsalna fikum Rasuulam-minkum yatluu 'alykum 'Aayaatinaa wa yuzakkiikum wa yu-'allimukumul-Kitaaba wal-Hikmata wa yu-'allimukum-maa lam takuunuu ta'-lamuun.*

152. *Faz-kuruunii 'az-kurkum washkuruu lii wa laa takfuruun.*

(Section 19)

Do rukuaon par mushtamil tamheed ke baad ab tahweel-e-qible ka mazmoon brah-e-raast araha hai, jo poore do rukuaon par phaila hua hai. Kisi ke zehen mein ye sawaal paida hosakta hai ke ye kaunsi aisi badi baat thi jis ke liye Qur'an Majeed mein itne shiddat-o-madda ke saath aur is qadar tafseel balke takraar ke saath baat ki gayi hai? Is

ko yun samjhiye ke ek khaas mazhabi zehniyat hoti hai, jis ke haamil logaon ki tawajah a'amaal ke zaahir par zyada markuz hojaati hai aur a'amaal ki rooh inki tawajah ka markaz nahi banti. Awaamun naas ka mu'amlah bilamoom yahi hojaata hai ke inke haan asal ehmiyat deen ke zawahar aur mirasam-e-abudiyat ko haasil hojaati hai aur jo asal roh-e-deen hai, jo maqsad-e-deen hain, inki taraf tawajah nahi hoti.

Nateejanatun zawahar mein zara sa farq bhi inhein bahut zyada mehsoos hota hai. Hamare haan iski misaal yun saamne aati hai ke ehnaaf ki masjid mein agar kisi ne raf'a yadain karliya ya kisi ne ameen zara oonchi awaaz mein kehdiya to goya qayamat aagayi. Yun mehsoos hua jaise hamari masjid mein koi aur hi aagaya. Is mazhabi zehniyat ke pas-manzar mein ye koi chota masaila nahi tha.

Is ke alawa is masa'il qabaili aur qaumi pas-manzar ke hawale se bhi samajhna chaahiye. Makkah Mukrama mein jo log Imaan laaye the zaahir hai in sab ko Khana-e-Kaabah ke saath badi aqeedat thi. Khud Nabi Akram ﷺ ne jab Makkah se hijrat farmayi to Aap ﷺ rote hue wahan se nikle the aur Aap ﷺ ne farmaya tha ke ae Kaabah! Mujhe tujh se badi mohabbat hai, lekin tere yahan ke rehne waale mujhe yahan rehne nahi dete. Ma'loom hota hai ke jab tak Aap ﷺ Makkah mein the to Aap ﷺ Kaabah ki junooobi deewar ki taraf rukh kar ke khade hote. Yun Aap ﷺ ka rukh shumaal ki taraf hota, Kaabah Aap ﷺ ke saamne hota aur iski seedh mein Baitul Muqadas bhi aajata. Is tarah استقبال القبلةين "Isteqbaalul qablatein" ka ehtemaam hojaata. Lekin Madine mein aakar Aap ﷺ ne rukh badal diya aur Baitul Muqadas ki taraf rukh kar ke namaz padhne lage. Yahan "Isteqbaalul qabalein" mumkin na tha, isliye ke Yeroshilam Madina Munawwara ke shumaal mein hai, jabke Makkah Mukarama junooob mein hai. Ab agar Khana-e-Kaabah ki taraf rukh karenge to Yeroshilam ki taraf peet hogi aur Yeroshilam ki taraf rukh karenge to Kaabah ki taraf peet hogi. Chunache, Aap ahl-e-Imaan ka imtehaan hogaya ke aaya wo Muhammad Rasool Allah ﷺ ke farman ki pairwi karte hain ya apni purani aqeedaton aur purani riwayaton ko zyada ehmiyat dete hain. Jo log Makkah Mukarama se aaye the inki itni tarbiyat ho chuki thi ke in mein se kisi ke liye ye masaila paida nahi hua. Baqaul Iqbal:

BaMustafa ﷺ barsa khushiyan raa ke deen hum aoust

Agar baona rasidi tamaam bolhabi ast!

Halanke Qur'an Majeed mein kahin manqool nahi hai ke Allah ne apne Nabi ﷺ ko Baitul Muqadas ki taraf rukh karne ka hukm diya tha. Hosakta hai ke ye hukm Wahi-e-Khafi ke zariye se diya gaya ho, taham Wahi-e-Jali mein ye hukm kahin nahi hai ke ab Yeroshilam ki taraf rukh kar ke namaz padhein. Ye musalmaanon ka itteba-e-Rasool ﷺ ke hawale se ek imtehan tha jis mein wo surkhru hue. Phir jab ye hukm aaya ke apne rukh Masjid-e-Haraam ki taraf pherdo to ye ab un musalmaanon ka imtehaan tha jo Madine ke rehne waale the. Is liye ke in mein ba'az yahudiyat tark kar ke Imaan laaye the. Maslan Abdullah Bin Salaam رضى الله عنه ulama-e-yahud mein se the, lekin jo aur dusre log the wo bhi ulama-e-yahud ke zair asar the aur inke dil mein bhi Yeroshilam ki azmath thi. Ab jab inhein Baitullaah ki taraf rukh karne ka hukm hua to ye unke Imaan ka imtehaan hogaya.

Mazeed-baran ba'az logaon ke dilaon mein ye khayaal bhi paida hua hoga ke agar asal qibla Baitullaah tha to humne ab tak Baitul Muqadas ki taraf rukh kar ke jo namazein padhi hain inka kya banega? Kya wo namazein zaya hogayien namaz to Imaan ka rukn-e-rakeen hai! Chunache, is etebaar se bhi badi tashweesh paida hui. Is ke saath hi ek masa'il siyasi etebaar se ye paida hua ke yahud ab tak ye samajh rahe the ke musalmaanon aur Muhammad ﷺ ne hamara qibla ikhtiyar karliya hai, to ye goya hamare hi pirokaar hain, lehaza humein inki taraf se koi khaas andesha nahi hai. Lekin ab jab tahweel-e-qibla ka hukm aagaya to inke kaan khade hogaye ke ye to koi nayi millat hai aur ek nayi ummat ki tashkeel horahi hai. Chunache, inki taraf se mukhalifat ke andar shiddat paida hogayi. Ye saare mazameen yahan par zair-e-behes aarahe hain.

AAAYAT - 142

SA-YAQUULUS-SUFHAA' MIN AL-TAAIBِ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

Tarjuma: "Anqareeb kabenge logaon mein se ahmaq aur bewaqoof log".

maa wallaahum 'an-qiblati-himul- مَا وَلَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا
latii kaanuu 'alayhaa?

Tarjuma: "Kis cheez ne pherdiya inhein is qible se jis par ye the?"

Yaani 16, 17 mahine tak inhone Baitul Muqadas ki taraf rukh kar ke namaz padhi hai, ab inhein Baitullaah ki taraf kis cheez ne pherdiya?

Qul lillaahil-Mu'ashb-riq wal-mag-rib: قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ

Tarjuma: “Kehdijiye ke Allah bi ke hain mashriq aur maghrib!”

Ye wohi alfaaz hain jo chauthwi ruku mein tahweel-e-qibla ki tamheed ke taur par aaye the. Allah Ta'ala kisi ek simit mein mehdood nahi hai, balke mashriq wa maghrib aur shumaal wa junooob sab Usi ke hain.

yahdii many-yashaa-'u'ilaa Siraatim- يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٧﴾
Mustaqiim.

Tarjuma: “Wo jisko chaahta hai seedhe raaste ki taraf hidayat de deta hai”.

AAYAT - 143

Wa kazaalika ja-'alnaa-kum وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا
'Ummatanw-Wasatal

Tarjuma: “Aur (Ae Musalmaano!) isi tarah to Humne tumhe ek ummat-e-wast banaya hai”.

Ab ye khaas baat kahi jaarahi hai ke ae Musalmaano! Tum is tahweel-e-qibla ko mamooli baat na samjho, ye alamat hai is baat ki ke ab tumhe wo haisiyat haasil hogayi hai:

li-takuunuu shuba-daaa-'a'alan-naasi wa لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
yakuunar-Rasuuluu -alaykum Shahiidaa. الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Tarjuma: “Ta'ake tum logaon par gawah ho aur Rasool Allah ﷺ tum par gawah ho”.

Ab ye tumhara farz-e-mansabi hai ke Rasool Allah ﷺ ne jis deen ki gawahi tum par apne qaul wa amal se di hai usi deen ki gawahi tumhe apne qaul wa amal se poori nu-e-insani par deni hai. Ab tum Muhammad Rasool Allah ﷺ aur Nu-e-insani ke darmiyaan waasta (link) bangaye ho. Ab tak Nabuwat ka silsila jaari tha. Ek Nabi ki ta'leem khatam hojaati ya is mein tehreef hojaati to dusra Nabi aajata. Is tarah pe-dar-pe Ambiya-o-Russal ﷺ chale aarahe the aur har daur mein ye mu'amla taslasul ke saath chal raha tha. Ab Muhammad Rasool Allah ﷺ par Nabuwat khatam horahi hai, lekin nasl-e-insani ka silsila to qayamat tak jaari rehna hai. Lehaza ab aage logaon ko tableegh karna in tak deen pahunchana, in par hujjat qayem karna aur shahadat ali'un-naas ka fareeza sar anjaam dena kis ki zimmedari hogi?

Pehle to hamesha yahi hota raha ke Allah ki taraf se Jibrael عَلَيْهِ السَّلَامُ Wahi laaye aur Nabi ke paas aagaye, Nabi ne logaon ko sikha diya. Ab ye mu'amlah is tarah hai ke Allah se Jibrael عَلَيْهِ السَّلَامُ Wahi laaye Muhammad Rasool Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ke paas aur Aap صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ne sikhaya tumhe, aur ab tumhe sikhana hai poori Nu-e-insani ko! To ab tumhari haisiyat darmiyani waaste ki hai. Ye mazmoon Suratul Hajj ki aakhri ayaat mein zyada wazahat ke saath aayega.

وَكَذَلِكَ *Wa kazaalika* (isi tarah) se muraad ye hai ke tahweel-e-qibla iska ek mazhar hai. Is se ab tum apni zimmedariyon ka andaza karo. Sirf khushiyan na maanao, balke ek bahut badi zimmedari ka jo bojh tum par aagaya hai iska idraak karo. Yahi bojh jab humne apne bande Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ke kaandhon par rakha tha to in se bhi kaha tha: *إِنَّا سَأَلْنَاكَ قَوْلًا نَقِيًّا* 'Innaa sanulqii 'alayka Qawlan-saqiilaa. (Al Muzamil) "(*Ae Nabi!*) *Hum Aap par ek bhaari baat daalne waale hain*". Wohi bhaari baat bahut bade paimaane par ab tumhare kaandhon par aagayi hai.

Wa maa ja-'alnal-Qiblatal-latii kunta 'alayhaaa وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا

Tarjuma: "Aur nahi muqarar kiya tha Humne wo qibla jis par (*Ae Nabi!*) Aap pehle the".

'illaa li-na'-lama many-yattabi-'ur-Rasuula mim-many-yanqalibu 'alaa 'aqibayh. إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ

Tarjuma: "Magar ye jaanne ke liye (ye zaahir karne ke liye) ke kaun Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ka itteba karta hai aur kaun phirjata hai ulthe paan!".

Yahan Allah Ta'ala ne Baitul Muqadas ko qibla muqarar karne ki nisbat apni taraf ki hai. Ye bhi hosakta hai ke Allah Ta'ala ne hijrat ke baad Wahi-e-khafi ke zariye Nabi Akram صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ko Baitul Muqadas ki taraf rukh kar ke namaz padhne ka hukm diya ho, aur ye bhi hosakta hai ke ye Anhuzoor صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ka ijtehaad ho, aur ise Allah ne qubool farmaliya ho. Rasool Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ke ijtehaad par agar Allah ki taraf se nafi na aaye to wo goya Allah hi ki taraf se hai. Baitul Muqadas ko qibla muqarar kiya jaana ek imtehan qaraar diya gaya ke kaun itteba-e-Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ki rosh par gamzaan rehta hai aur kaun deen se phirjata. Is aazma'ish mein tamaam musalmaan kamiyaab rahe aur in mein se kisi ne ye nahi kaha ke theek hai, hamara qibla wo tha, ab Aap ne apna qibla badal diya hai to Aapka raasta aur hai hamara raasta aur!

Wa 'in-kaanat lakabiiratan 'illaa وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ
'alal-laziina hadallaah.

Tarjuma: "Aur yaqeenan ye bahut badi baat thi magar inke liye (dushwaar na thi) jinko Allah ne hidayat di".

Waqiya ye hai ke itni badi tabdeeli qubool karlena asaan baat nahi hoti. Ye bada ehssaas masaila hota hai.

Wa maa kaanallaahu liyuzii-'a 'iimaanakum. وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ

Tarjuma: "Aur Allah bargiz tumbare Imaan ko zaya karne waala nahi hai".

Imaan se yahan muraad namaz hai jise deen ka sutoon qaraar diya gaya hai. Ye baat is tashweesh ke jawaab mein farmayi gayi jo ba'az musalmaanon ko lahaq hogayi thi ke hamari in namazon ka kya banega jo humne (16) solah mahine Baitul Muqadas ki taraf rukh kar ke padhi hai? Musalmaan to Rasool Allah ﷺ ke hukm ka paband hai, us waqt Rasool ka wo hukm tha, wo Allah ke haan maqbool tehra, is waqt ye hukm hai jo tumhe Rasool ki jaanib se mil raha hai, ab tum iski pairwi karo.

'Innallaaha bin-naasi la-R-'uu-fur-Rabiiim. إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Tarjuma: "Yaqeenan Allah Ta'ala insaanon ke haq mein bahut hi shafeeq aur bahut hi raheem hai".

AAYAT - 144

Qad naraa taqalluba waj-hika fis-samaaa': قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

Tarjuma: "(Ae Nabi ﷺ!) Bilashuba Hum Aapke chehra ka baar baar asmaan ki taraf uthna dekhte rahe hain".

Ma'loom hota hai ke khud Rasool Allah ﷺ ko tahweel-e-qibla ke faisla ka intezaar tha aur Aap ﷺ par bhi ye waqfa shaaq guzar raha tha jis mein namaz padhte hue Baitullaah ki taraf peet horahi thi. Chunache, Aapki nigaahen baar baar asmaan ki taraf uthti thi ke kab Jibrael عليه السلام tahweel-e-qibla ka hukm lekar naazil ho.

falanurwalli-yannaka Qiblata-tarzaahaa. فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Tarjuma: "So Hum phere dete hain ab Aapko usi qible ki taraf jo Aapko pasand hai".

Is aayat mein Muhammad Rasool Allah ﷺ ke liye Allah ki taraf se badi mohabbat, badi shafaqat aur badi inayat ka izhaar horaha

hai. Zaahir baat hai ke Rasool Allah ﷺ ko Baitullaah ke saath badi mohabbat thi is ke saath Aap ﷺ ka ek rishta qalbi tha.

Fa-walli waj-haka shatral-Masjidil-Haraam. فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Tarjuma: "To bas ab pberdijiye Apne rukh ko Masjid Haraam ki taraf"

Wa hay-su maa kuntum fa-walluu wujuuhakum shatrah. وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Tarjuma: "Aur (Ae Musalmaano) jahan kabin bhi tum ho ab apna chebra (namaz mein) isi ki taraf phero".

Wa 'innal-laziina 'uu-tul-Kitaaba laya'- lamuuna 'an-nahul-haqqu mir-Rabbibim. وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Tarjuma: "Aur ye log jinhein kitaab di gayi thi jaante hain ke ye (tab-weele-e qible ka hukm) haq hai inke Par-wardigaar ki taraf se".

Taurat mein bhi ye mazkooor tha ke asal qibla-e-Ibrahim ﷺ Baitullaah hi tha. Baitul Muqadas ko to Hazrat Ibrahim ﷺ ke ek hazaar saal baad Hazrat Suleman ﷺ ne tameer kiya tha, jise "Haikal-e-Sulemani" se mausoom kiya jaata hai. *Annahuu* se muraad yahan Baitullaah ka is ummat ke liye qibla hona hai, is baat ka haq hona aur Allah Ta'ala ki taraf se hona yahud par wazeh tha aur iske isharaat wa qara'en Taurat mein maujood the, lekin yahud apne hasad aur 'enaad ke sabab is haqeeqat ko bhi dusre bahut se haqa'iq ki tarah jaante boojhte chupate the. Is mauzu'u ko samajhne ke liye Maulana Hameeduddin Farahi ka risala *الرأى الصحيح فى من هو الذبيح* *Alraabi as-sabiib fii man huwal zabiib*, bahut ahem hai, jiska urdu tarjuma Maulna Ameen Ehsan Islahi sahib ne "Zabeeh kaun hai?" ke unwaan se kya hai.

Wa mallaahu bi-gafilim 'ammaa ya'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Tarjuma: "Aur Allah ghafil nahi hai ise jo wo kar rabe hain".

AAAYAT - 145

Wa la-'in 'ataytal-laziina 'uutul-Kitaaba bi-kulli 'Aaya-tim-maa tabi-'uu Qiblatak; وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ

Tarjuma: "Aur (Ae Nabi ﷺ!) agar Aap in ahl-e-kitaab ke saamne har qism ki nishaniyan pesh kardein tab bhi ye Aapke qible ki pairwi nahi karenge".

wa maaa 'anta bi-taabi-'in-Qiblatahum; وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ؕ

Tarjuma: “*Aur na hi ab Aap pairwi karne waale hain inke qible ki*”.

Ye to لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿۱۹۰﴾ Lakum Diinukum wa li-ya Diin, waala mu'amla hogaya.

wa maa ba'-zubum-bi-taabi-'in-Qiblata ba'az. وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۗ

Tarjuma: “*Aur nahi wo ek dusre ke qible ki pairwi karne waale hain*”.

Had ye hai ke ye khud aapas mein ek dusre ke qible ki pairwi nahi karte. Agarche yahud wa nasara sab ka qibla Yeroshilam hai, lekin ain Yeroshilam mein jaakar yahud Haikal Sulemani ka maghribi gosha kiya karte the aur maghrib ki taraf rukh karte the, jab ke Nasara mashriq ki taraf rukh karte the, isliye ke Hazrat Maryam عليها السلام ne jis makaan mein etekaaf kiya tha ur jahan farishta unke paas aaya tha wo Haikal ke mashriqi goshe mein tha, jis ke liye Qur'an Hakeem mein *مَكَانًا شَرْقِيًّا* makaanan-sharqiyyaa, ka lafz aaya hai”. Esaaiyon ne isi mashriqi ghar ko apna qibla banaliya.

Wa la-'inittaba'-ta 'abwaaa-'ahum وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ

Tarjuma: “*Aur (Ae Nabi ﷺ! Bil-farz) agar Aapne inki khuwahishaat ki pairwi ki*”.

mim-ba'-di maa jaaa-'aka minal-'ilmi مِمَّنْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

Tarjuma: “*Us ilm ke baad jo Aapke paas aachuka hai*”.

'innaka 'izalla – minaz-zaalimiin. إِنَّكَ إِذَا لَمْ يَنْظُرِيَنَّ

Tarjuma: “*To bilashuba Aap bhi zulm karne waalaon mein se hojayenge*”. (Mu'azallah!)

AAAYAT - 146

'Allaziina 'aataynaa-hu-mul-Kitaaba الَّذِينَ اتَّبَعْنَاهُمْ الَّتِي يَعْرِفُونَ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ

ya'-rifuunahu kamaa ya'-rifuuna

'abnaaa-'ahum:

Tarjuma: “*Jin logaon ko Humne kitaab di hai wo isko pehchante hain jaisa ke apne beton ko pehchante hain*”.

Yahan ye nukhta note karlijiye ke Qur'an Hakeem mein Taurat aur Injeel ke maanne waalaon mein se ghalat kaaron ke liye majhool ka seegha aata hai **أُوتُوا الْكِتَابَ** *uutul-Kitaaba* "Jinhein kitaab di gayi thi" aur jo un mein se saleheen the sahi rukh par the inke liye ma'roof ka seegha aata hai, jaisa yahan aaya hai. **يَعْرِفُونَهُ** *ya'-rifuunahuu* mein zameer & *huu* ka marj'a qibla bhi hai, Qur'an bhi hai aur Muhammad Rasool Allah ﷺ bhi hain

wa 'inna fariiqam-minhum وَإِنَّ فَرِيقًا مِنْهُمْ

Tarjuma: "Albatta in mein se ek garwa wo hai".

la-yak-tumuunal-Haqqa wa hum ya'-lamuun. لَيَكْتُبُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

Tarjuma: "Jo jaante boojhte haq ko chupata hai"

AAYAT - 147

'Al-Haqqu mir-Rabbika الْحَقُّ مِنْ رَبِّكَ

Tarjuma: "Ye haq hai Aap ﷺ ke Rab ki taraf se".

Is ka tarjuma yun bhi kiya gaya hai: "Haq wohi hai jo Aapke Rab ki taraf se hai".

falaa takuunanna minal-mumtariin. فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

Tarjuma: "To Aap bargiz shak karne waalaon mein se na bane".

Khitaab ka rukh Rasool Allah ﷺ ki taraf hai aur Aap ﷺ ki wasatat se darasal har musalmaan se ye baat kahi jaarahi hai ke is baare mein koi shak-o-shuba apne paas mat aane do ke yahi to haq hai tumhare parwardigaar ki taraf se.

AAYAT - 148

Wa li-kullinw-wijhatun hua murwalliibaa وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلِيهَا

Tarjuma: "Har ek ke liye ek simit hai jiski taraf wo rukh karta hai".

fastabiqul-khayraat. فَاسْتَبِقُوا الْخَيْرَاتِ ﴿١٤٨﴾

Tarjuma: "To (Musalmaano!) tum neikiyon mein sabaqat karo".

Humne tumhare liye ek rukh muayyan kardiya, yaani Baitullaah, Aur ek batini rukh tumhe ye ikhtiyaar karna hai ke neikiyon ki raah mein ek dusre se aage badhne ki koshish karo. Jaisa namaz ka ek zaahir aur ek batin hai. Zaahir ye hai ke aapne bawazu hokar qible ki taraf rukh karliya aur arkaan-e-namaz adaa kiye. Jabke namaz ka baatin khushu wa khuzu, huzoor-e-qalb aur raqqat hai. Insaan ko ye ehसाas ho ke wo Parwardigaar-e-aalam ke rubaru haazir horaha hai.

'Ayna maa takuu-nuu ya'-ti bikumul-laahu- أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
jamii'-aa.

Tarjuma: "Jahan kabin bhi tum honge Allah tum sabko jama kar ke le aayega".

Innallaaha 'alaa kulli shay-'in-Qadiir. إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧٥﴾

Tarjuma: "Yaqeenan Allah Ta'ala har cheez par qaadir hai".

AAAYAT - 149

Wa min hay-su kharajta fawalli
waj-haka shatral-Masjidil- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
Haraam;

Tarjuma: "Aur jahan kabin se bhi Aap ﷺ nikle to (namaz ke waqt) Aap apna rukh pberlijiye Masjid Haraam ki taraf".

wa 'innahuu lal-haqqu mir-Rabbik. وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ؕ

Tarjuma: "Aur yaqeenan ye haq hai Aap ﷺ ke Rab ki taraf se".

Wa mallaahu bi-gaafilim 'ammaa ta'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٧٥﴾

Tarjuma: "Aur Allah ghaafil nahi is se jo tum kar rahe ho".

Jaisa ke pehle arz kiya gaya, yahan kalaam bazahir Anhuzoor ﷺ se hai, magar asal mein Aap ﷺ ki wasatat se tamaam musalmaanon se khitaab hai. Dubara farmaya gaya:

AAAYAT - 150

Wa min hay-su kharajta fawalli
waj-haka shatral-Masjidil- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
Haraam;

Tarjuma: “*Aur jahan kabin se bhi Aap nikle to Aap apna rukh (namaz ke waqt) Masjid Haraam ki taraf kijiye*”.

wa hay-su maa kuntum fawalluu وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
wujuuhakum shat-rahuu

Tarjuma: “*Aur (Ae musalmaano!) jahan kabin bhi tum ho to (namaz ke waqt) apne chebron ko isi ki jaanib pherdo*”.

Tum khuwah *America* mein ho ya *Russia* mein, namaz ke waqt tumhe Baitullaah hi ki taraf rukh karna hoga”.

li-'allaa yakuuna lin-naasi 'alaykum لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
hujjatun

Tarjuma: “*Ta'ake baaqi na rahe logaon ke paas tumhare khilaaf koi daleel*”.

Yaani ahl-e-kitaab bil-khusoos yahud ke liye tumhare khilaaf badgumaani phailaane ka koi mauqa baaqi na reh jaye. Taurat mein mazkur tha ke Nabi aakhiruz-zama ka qibla Khana-e-Kaabah hoga. Agar Anhuzoor ﷺ ye qibla ikhtiyaar na karte to ulama-e-yahud musalmaanon par hujjat qaa'em karte. To ye goya inke upar itmaam-e-hujjat bhi horaha hai aur khat'a azar bhi.

'illallaziina zalamuu minhum; إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

Tarjuma: “*Siwaye inke jo un mein zaalim hain*”.

Shareer log is khat'a hujjat ke baad bhi ba'az aane waale nahi aur wo aitraaz karne ke liye laakh heele bahane banayenge, inki zubaan kisi haal mein bandh na hogi.

falaa takhsbawhum فَلَا تَخْشَوْهُمْ

Tarjuma: “*To (Ae Musalmaano!) in se na daro*”.

wakhshawnii; وَأَخْشَوْنِي

Tarjuma: “*Aur Mujhse daro*”.

wa li-'utimma ni'-matii 'alaykum وَلَا تَمَنَّوْا عَلَيَّكُمْ

Tarjuma: “*Aur isliye ke Mai tumpar Apni nemat tamaam kardoon*”.

Ye jo tahweel-e-qibla ka mu'ama hua hai aur Muhammad Rasool ﷺ ke ba'asat ki bunyaad par ek nayi ummat tashkeel di jaaraha hai, ise amaamatun naas se sarfaraz kiya jaaraha hai aur Wirasat-e-Ibrahimi ﷺ ab se muntaqal hogayi hai, ye is liye hai ta'ake ae musalmaano! Mai tum par apni nemat poori kardoonga.

wa la-'allakum tahtaduun. وَلَعَلَّكُمْ تَهْتَدُونَ ﴿٥٠﴾

Tarjuma: "Aur ta'ake tum hidayatyaafta banjaao".

AAYAT - 151

Kamaaa 'arsalna fikum Rasuulam-minkum كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ

Tarjuma: "Jaisa ke Humne bhejdiya hai tumhare darmiyaan ek Rasool kbud tum mein se".

yathuu 'alykum 'Aayaatinaa يَتْلُوا عَلَيْكُمْ آيَاتِنَا

Tarjuma: "Wo tilawat karta hai tumpar Hamari ayaat".

wa yuzakkiikum وَيُزَكِّيكُمْ

Tarjuma: "Aur tumhe paak karta hai" (tumbara tazkiya karta hai).

wa yu-'allimukumul-Kitaaba wal-Hikmata وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

Tarjuma: "Aur tumhe ta'leem deta hai kitaab aur hikmat ki".

a yu-'allimukum-maa lam takuunuu وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٥١﴾
ta'-lamuun.

Tarjuma: "Aur tumhe ta'leem deta hai in cheezaon ki jo tumhe ma'loom nahi thein".

Yahan Hazrat Ibrahim aur Hazrat Ismail ﷺ ki dua yaad karlijiye jo ayaat 129 mein mazkur hui. Is dua ka zahoor 3000 baras ke baad ba'asat-e-Mohammedi ﷺ ki shakal mein horaha hai. Yahan ek nukhta bada ahem hai ke Hazrat Ibrahim aur Hazrat Ismail ﷺ ki dua mein jo tarteeb thi, yahan Allah ne isko badal diya hai. Dua mein tarteeb ye thi: Tilawat-e-ayaat, ta'leem-e-kitaab wa hikmat, phir tazkiya. Yahan pehle tilawat-e-ayaat, phir tazkiya aur ta'leem-e-kitaab wa hikmat aaya hai. Zaahir baat hai ke Hazrat Ibrahim aur Hazrat Ismail ﷺ ne jo baat

kahi wo bhi ghalat to nahi hosakti, lekin hum ye kehsakte hain ke is ki tanfi shuda (*imposed*) surat ye hai jo Allah Ta'ala ki taraf se di gayi. Is liye ke tazkiya muqadam hai, agar niyat sahi nahi to ta'leem kitaab wa hikmat mufeed nahi hogi, balke gumraahi mein izaafa hoga. Niyat kaj hai to gumraahi badhti chali jaayegi. Tazkiya ka haasil ikhlaas hai, yaani niyat dusrust hojaaye agar ye nahi hai to koi jitna badha aalim hoga wo utna bada shaitaan bhi bansakta hai. Waqiya ye hai ke bade bade fitne aalimon ne hi uthaye hain “Deen-e-Akbari” ya “Deen-e-ilaahi” ki tadween ka khayaal to Akbar ke baap dada ko bhi nahi aasakta tha, ye to Abu Al-Fazal aur Faizi jaise ulama the jinhone ise ye patti padhayi. Isi tarah Ghulam Ahmed Qadyani ko bhi ulthi pattiyan padhane waala Hakeem Nooruddin tha, jo ek bahut bada aalim tha. To darhaqeeqat koi jitna bada aalim hoga agar iski niyat kaj hogi to wo utna hi bada fitna utha dega. Is pehlu se tazkiya muqadam hai aur iska sabot ye hai ke yahi mazmoon Surah Al-e-Imran mein aur phir Suratul Juma mein bhi aaya hai, wahan bhi tarteeb yahi hai: (1) Tilawat-e-aayat (2) Tazkiya (3) Ta'leem-e-kitaab wa hikmat.

AAAYAT - 152

Faz-kuruunii 'az-kurkum

فَاذْكُرُونِي اَذْكُرْكُمْ

Tarjuma: “Pas! tum Mujhe yaad rakho, Mai tumhe yaad rakhoonga”.

Ye Allah Ta'ala aur bandaon ke darmiyaan ek bahut bada misaaq aur mu'ahada hai. Iski sharah ek hadees qudsi mein bayyan alfaaz aayi hai:

اَنَا مَعَهُ اِذَا ذَكَرَنِي فَاِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَاِنْ ذَكَرَنِي فِي مَلَاةٍ ذَكَرْتُهُ فِي مَلَاةٍ خَيْرٌ مِنْهُمْ

Anaa ma'ahuu izaaz zakaranii fa'in zakaranii fii nafsihii zakartuhuu fii nafsii wa in zakaranii fii malaa'in zakartuhuu fii malaa'in khairin minhum

“Mera banda jab Mujhe yaad karte hai to Mai uske paas hota hoon, agar wo Mujhe apne dil mein yaad karta hai to Mai bhi ise apne jee mein yaad karta hoon, aur agar wo Mujhe kisi mehfil mein yaad karta hai to Mai is se bahut behtar mehfil mein yaad karta hoon”. Iski mehfil to bahut buland wa baala hai, wo Mala-e-aala ki mehfil hai, Malaika-e-muqaribeen ki mehfil hai. Ameer Khusro ma'loom nahi kis aalam mein ye sher keh gaye the:

Khuda khud meer-e-mehfil bud andar laamkan khusro

Muhammad ﷺ shama mehfil bdh shab jay eke mann bodam!

washkuruu lii wa laa takfuruun.

وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٣﴾

Tarjuma: "Aur Mera shukar karo, Meri nashukri mat karna".

Meri nematon ka idraak karo, inka sha'oor haasil karo. Zubaan se bhi Meri nematon ka shukar adaa karo aur apne amal se bhi, apne aaza wa juwarah se bhi in nematon ka haq adaa karo.

Yahan is Sura-e-Mubarak ka nisf-e-awwal mukamil hogaya hai jo athara ruku par mushtamil hai.

AYAAT 153 TO 163

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنْ نُؤْتِكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۗ وَمَنْ تَطَوَّعَ خَيْرًا ۖ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خُلِدُوا فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَالْهُكْمُ لِلَّهِ وَاجِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

153. Yaaa-'ayyuballaziina 'aa-manusta-'iinuu bis-Sabri was-Sa-laah; 'innallaaha ma-'as-sabiriin.

154. Wa laa taquuluu li-manyu-yuqtalu fii sabiilil-laahi 'amwaat. Bal 'ah-yaaa-'unw-wa laakil-laa tash-'uruun.

155. Wa lanablu-wannakum-bi-shay-'im-minal-khawfi waljuu-'i wa naqsim-minal-'amwaali wal-'anfusi was-samaraat: wa bash-shiris-Saabiriin.

156. 'Al-laziina 'izaaa 'asaabat-hum-musiibatun-qaaluuu 'innaa lillaahi wa 'innaa 'ilayhi raaji-uun.
157. 'Ulaaa-'ika 'alayhim salaawatun-mir-Rabbihim wa rahmah: wa 'ulaaa-'ika humul-Muhtaduun.
158. 'Innas-Safaa wal-Marwata min-Sha-'aaa-'irillaah. Faman hajjal-Bayta 'awi'-tamara falaa junaaba 'alayhi 'any-yat-tawwafa bihima. Wa man-tataw-wa-'a khayran-fa-'innallaaha Shaakirun 'Aliim.
159. 'Innallaziina yaktumuuna maaa 'anzalnaa minal-bayyi-naati wal-hudaa mim-ba'-di maa bayyan-naahu linnaasi fil-Kitaabi 'ulaaa-'ika yal-'anu-humullaahu wa yal-'anu-humul-laa-'inuun.
160. 'Illal-laziina tabuu wa 'as-lahu'u wa bayyanuu fa-'ulaaa-'ika atuubu 'alayhim; wa 'A-nat-Tawwaabur-Rabiim.
161. 'Innallaziina kafaruu wa maatuu wa hum kuffaarun 'ulaaa-'ika 'alayhim la'-natul-laahi wal-malaaa-'ikati wan-naasi 'ajma-'iin,
162. Khaalidiina fihaa: laa yukhaffafu 'anhumul-'azaabu wa laa hum yunzaruun.
163. Wa 'Ilaabukum 'Ilaahunw-Waahid: Laaa 'ilaaha 'illaa Huwar-Rahmaa-nur-Rabiim. (Section 20)

Suratul Baqarah ke 19 ruku se ab ummat-e-muslima se barah-e-raast khitaab hai. Is se qabl is ummat ki gharz-e-ta'sees bain alfaaz bayaan ki ja chuki hai: لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ *li-takuunuun shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu -alaykum Shabiidaa.* (Aayat 143) “*Ta'ake tum logaon par ga'wahi dene waale bano aur Rasool Allah ﷺ tum par ga'wahi dene waala bane*”.

Goya ab tum hamesha hamesha ke liye Muhammad ﷺ aur Nu-e-insani ke darmiyaan waasta ho. Ek hadees mein ulama-e-haq ke baare mein farmaya gaya hai: إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ *Innal 'ulama'a hum warasatul ambiyaa'i*, “*Yaqeenan ulama hi Ambiya ke waaris hain*”. Is liye ke ab nabuwat to khatam hogayi khatimul mursaleen Muhammad Rasool Allah ﷺ par, lekin ye aakhiri kitaab qayamat tak rehgi, isko pahunchana hai, isko aam karna hai, aur sirf tableegh se nahi amal karke dikhana hai. Wo nizaam amalan qaa'em karke dikhana hai jo Muhammad arabi ﷺ ne qaa'em kiya tha, tab hujat qaa'em hogi. Iske liye tumhein qurbaniyan deni hong; mushkilaat jhelni hong, jaan-o- maal ka nuqsan bardasht karna hoga. Araam se ghar baithe, thande paiton haq nahi aajayega, kufri

is tarah jagah nahi chordega. Kufr ko hatane ke liye, batil ko khatam karne ke liye aur haq ko qaa'em karne ke liye tumhein tan, man, dhan lagane honge. Chunache, ab pukaar aarahi hai.

AAYAT - 153

Yaaa-'ayyuhallaziina 'aa-manusta-^ط **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ**
'iinnuu bis-Sabri was-Sa-laah;

Tarjuma: "Ae Imaan walo! Sabr aur namaz se madad chaaho".

Panchwe ruku ki 7 ayaat ko mai ne Bani Isra'el se khitaab ke ziman mein bamanzila-e-fateha qaraar diya tha.

Wahan par ye alfaaz aaye the:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

45. Wasta-'iinnuubis-Sabri was-Salaah: wa 'innahaa lakabiiraturun 'illaa 'alal-Khaashi-'iin. 46. 'Allaziina yazun-nuuna 'annahum-mulaaquu Rabbihim wa 'annahum 'ilayhi raaji-'uun.

"Aur madad chaaho sabr aur namaz se, aur yaqeenan ye bhaari cheez hai magar in logaon ke liye jo darne waale hain. Jo ghumaan rakhte hain ke wo apne Rab se mulaqat karne waale hain aur wo Usi ki taraf lautne waale hain".

Ab yahi baat ahl-e-imaan se kahi jaarahi hain.

innallaaha ma-'as-sabiriin. **إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾**

Tarjuma: "Jaanlo ke Allah sabr karne waalaon ke saath hain".

Allah Ta'ala ki mu'ayyat se kya muraad hai? Ek baat to mutafiq-e-aliya hai ke Allah ki madad, Allah ki ta'eed, Allah ki nusrat inke shaamil-e-haal hai. Baaqi ye hai ke jahan kahin bhi hum hain Allah Ta'ala hamare saath hain. Iski kaifiyat hum nahi jaante, lekin khud iska farmaan hai ke "Hum to insaan se uski rugg-e-jaan se bhi zyada qareeb hai".

AAYAT - 154

Wa laa taquuluu li-many-yuqtalu fi^ط **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ**
sabiilil-laahi 'amwaat.

Tarjuma: "Aur mat kabo inko jo Allah ki raah mein qatal hojaaye ke wo murda hai".

Ab pehle hi qadam par Allah ki raah mein qatal hone ki baat aagayi. “*Shart-e-awwal qadam ain asat ke majnoon bashi!*”. Imaan ka awwaleen taqaza ye hai ke jaanein dene ke liye tayyar hojao.

Bal 'ab-yaaa-'unw-wa laakil-laa tash-'uruun. ﴿بَلْ أَحْيَاءٌ وَلَكِنَّ لَا تَشْعُرُونَ﴾

Tarjuma: “(Wo murda nahi hain) balke zinda hain, lekin tumhe iska sha'oor nahi hain”.

Jo Allah ki raah mein qatal hojaaye inko jannat mein dakhile ke liye yaum-e-aakhirat tak intezar nahi karna hoga, shohda ko to usi waqt baraaah-e-raast jannat mein dakhila milta hai, lehaza wo to zinda hain. Yahi mazmoon Surah Al-e-Imran mein aur zyada nikhar kar aayega.

AAYAT - 155

Wa lanablu-wannakum-bi-shay-'im- ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ﴾
minal-khawfi waljuu-'i

Tarjuma: “*Aur Hum tumhe laaziman aazmayenge kisi qadar khauf aur bhook se*”.

Dekhlo jis raah mein tumne qadam rakha hai yahan ab aazma'ishein aayengi, taklefein aayengi. Ristedaar naraaz honge, shauhar aur biwi ke darmiyaan tafreeq hogi, aulaad waledeen se juda hogi, fasaad hoga, futoor hoga, tasadam hoga, jaan-o-maal ka nuqsaaan hoga. Hum khauf ki kaifiyat se bhi tumhari aazma'ish karenge aur bhook se bhi. Chunache, Sahaba-e-Kiraam رضي الله عنهم ne kaisi kaisi sakhtiyan jheli aur kayi kayi roz ke faaqe bardasht kiye. Ghazwah-e-Ahzaab mein kya halaat pesh aaye hain! iske baad jesh-al-asarat (Ghazwah-e-Tabuk) mein kya kuch hua hai!

wa naqsim-minal-'amwaali wal- ﴿وَنَقُصِّمِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ﴾
'anfusi was-samaraat:

Tarjuma: “*Aur maalon aur jaanon aur samraat ke nuqsaaan se*”.

Maali aur jaani nuqsaaan bhi honge aur samraat ka nuqsaaan bhi hoga. “Samraat” yahan do mu'ane deraha hai Madine waalaon ki mu'aishat ka daaromadaar zir'at aur baaghbaani par tha. Khaas taur par khajoor inki paidawaar thi, jise aaj ki istelah mein *cash crop* kaha jaayega. Ab aisa bhi hua ke fasal pak kar tayaar khadi hai aur agar ise darkhton se utaara na gaya to zaaya hojayege. Udhar se Ghazwah-e-Tabuk ka hukm aagaya niklo Allah ki raah mein! To ye imtehan hai samraat ke nuqsaaan ka. Is ke alawa samraat ka ek aur mafhoom hai. Insaan bahut mehnat

karta hai, jadd-o-jahed karta hai, ek *career* apnata hai aur is mein apna ek muqaam banaleta hai. Lekin jab wo deen ke raaste par aata hai to kuch aur hi shakal ikhtiyaar karni padhti hai. Chunache, apni tijarat ke jamane mein ya kisi *profession* mein apna muqaam banane mein usne jo mehnat ki thi wo sab ki sab sifar hokar rehjaati hai, aur apni mehnat ke samraat se bilkul tahi daaman hokar is se is waadi mein aana padhta hai.

wa bash-shiris-Saabiriin.

وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

Tarjuma: “*Aur (Ae Nabi ﷺ!) basharat dijiye insabr karne waalaon ko*”.

AAAYAT - 156

'Al-laziina 'izaaa 'asaabat-hum-
musiibatun

الَّذِينَ إِذَا أَصَابَهُمُ مُصِيبَةٌ

Tarjuma: “*Wo log ke jinko jab bhi koi musibat aaye*”.

qaaluuu 'innaa lillaahi wa 'innaaa
'ilayhi raaji-uun.

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

Tarjuma: “*To wo kehte hain ke beshak hum Allah hi ke hain aur Usi ki taraf hamein laut jaana hai*”

Aakhirkaar to yahan se jaana hai agar kal ke bajaye hamein aaj hi bulaliya jaaye tab bhi haazir hain. Baqaul Iqbal!

Nishan-e-mard-e-momin ba to goyam

Chu marg aayad tabassum bar lab-e-aoust!

Yani mard-e-momin ki to nishani hi yahi hai ke jab maut aati hai to masrat ke saath iske honton par muskurahat aajati hai. Wo dunya se muskurata hua rukhsat hota. Ye Imaan ki alamat hai aur banda momin is dunya mein zyada deir tak rehne ki khuwahish nahi karsakta. Ise ma'loom hai ke wo dunya mein jo lamha bhi guzaar raha hai ise iska hisaab dena hoga. To jitni umar badh rahi hisaab badh raha hai. Chunache, hadees mein *dunya ko momin ke liye qaid khana aur kaafir ke liye jannat* qaraar diya hai: (أَلَدُنْيَا سَجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ) *Ad-dunyaa sijnul muumini wajannatul kaafir*¹.

AAAYAT - 157

'Ulaaa-'ika 'alayhim salaawaatum-
mir-Rabbihim wa rahmah:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ

1. Sahih Muslim, Kitaabuz Zahed war Riqa'iq wa sunan at-tarmizi, abwaab al-zahed, baab ma'jaa in alduniya sijan almuumin wa jannatul kaafir.

Tarjuma: “Yahi hai wo log ke jinpar unke Rab ki innaytein hain aur rehmat”.

In par har waqt Allah ki inayaton ka nazul hota rehta hai aur rehmat ki baarish hoti rehti hai.

wa 'ulaaa-'ika humul-Muhtaduun.

وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿٥٤﴾

Tarjuma: “Aur yahi log hidayatyaafsta hain”.

Ye wo log hain jinhone waqtan hidayat ikhtiyar kiya hai. Aur jo aise marhale par tatak kar khade rehjaaye, peeche hatt kar bait jayein, peet modhlein to goya wo hidayat se tahi daaman hain.

AAAYAT - 158

'Innas-Safaa wal-Marwata min-Sha-'aaa-'irillaah.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Tarjuma: “Yaqeenan Safa aur Marwa Allah ke shaa'ir mein se hain”.

Ye aayat asal silsila--e-behes yani qible ki behes se mut'aliq hai. Ba'az logaon ke zehnon mein ye sawaal paida hua ke hajj ke manasik mein ye jo Safa aur Marwa ki saayi hai to iski kya haqeeqat hai? Farmaya ke ye bhi Allah ke shaa'ir mein se hain. Shaa'ir shayirah ki jama hai jiske mu'ane aisi cheez ke hain jo sha'oor bakhshain jo kisi haqeeqat ka ehसास dilaane waali aur iska mazhar aur nishan ho. Chunache, wo mazahir jinke saath awulul-azam paighambron ya awulul-azamauliya Allah ke halaat wa waqiyaat ka koi zehni silsila qaa'em hota ho aur jo Allah aur Rasool ﷺ ki taraf se bataur ek nishan aur alaamat muqarar kiye gaye ho shaa'ir kehlaate hain. Wo goya ba'az maanwi hikayat ka sha'oor dilaane waale aur zehen ko Allah ki taraf lejaane waale hote hain. Is etebaar se Baitullaah, Hijr-e-aswad, Jumeraat aur Safa aur Marwa Allah Ta'ala ke shaa'ir mein se hain.

Faman hajjal-Bayta 'awi'-tamara falaa junaaha 'alayhi 'any-yat-tawwafa bihimaa.

فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَبَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

Tarjuma: “To jo koi bhi Baitullaah ka hajj kare ya umrah kare to is par koi harj nahi ke in donaon ka tawaaf bhi kare”.

Safa wa Marwa ke tawaaf se muraad wo saayi hai jo in donaon pahadhon ke darmiyaan saat chakaron ki surat mein ki jaati hai.

Wa man-tataaw-wa-'a khayran

وَمَنْ تَطَوَّعَ خَيْرًا

Tarjuma: "Aur jo shakhs khush dilli se koi bhalayi ka kaam karta hai".

fa-'innallaaha Shaakirun 'Aliim.

فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٥٥﴾

Tarjuma: "To (jaanlo ke) Allah bada qadardaan hai, jaanne waala hai".

Yahan Allah Ta'ala ke liye lafz "Shakir" aaya hai. Lafz shukr ki nisbat Allah ki taraf ho to iske mu'ane shukr guzari and ehsaanmandi ke hote hain lekin jab iski nisbat Allah Ta'ala ki taraf hoto is mu'ane qadardaan aur qubool karne ke hojaate hain". "Shakir" ke saath dusri sifat "Aleem" aayi hai ke Wo sab kuch jaanne waala hai. Chaahе kisi aur ko paata na lage Ise to khoob ma'loom hai. Agar tumhe Allah ki razajoyi ke liye kisi ko koi maali madad di hai, is haal mein ke daayein haath ne jo kuch diya hai iski baayein haath ko bhi khabar nahi hone di, kaja ye ke kisi aur insaan ke saamne iska tazkerah ho, to ye Allah ke to ilm mein hai. Chunache, agar Allah se ajr-o-sawab chaahte ho to apni neikiyon ka dhindora peetne ki koi zaroorat nahi, lekin agar tumne ye sab kuch logaon ko dikhane ke liye kiya to goya wo shirk hogaya.

AAAYAT - 159

Innallaziina yaktumuuna maaa

'anzalnaa minal-bayyi-naati وَالَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالرُّهْدَىٰ
wal-hudaa

Tarjuma: "Yaqeenan wo log jo chupate hain us shaye ko jo Humne naazil ki bayyanaat mein se aur hidayat mein se:

mim-ba'-di maa bayyan-naahu
linnaasi fil-Kitaabi

مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

Tarjuma: "Baad iske ke Humne isko wazeh kardiya hai logaon ke liye kitaab mein".

'ulaaa-'ika yal-'anu-humullaahu wa
yal-'anu-humul-laa-'inuun.

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿٥٦﴾

Tarjuma: "To wohi log hain ke jinpar laanat karta hai Allah aur laanat karte hain tamaam laanat karne waale".

Is aayat mein yahud ki taraf ishaara hai jinki, mu'anadana rosh ka zikr pehla guzar chuka. Yahan ab goya aakhri qata'i safayi (*mopping up operation*) ke taur par inke baare mein chand baaton ka mazed izaafa kiya jaaraha hai. Yahan bayyanaat aur hidaya se khaas taur par wo nishaniyan muraad hain jo Allah Ta'ala ne Taurat mein Nabi Aakhiruz

Zaman ﷺ ke baare mein yahud ki rehnumayi ke liye wazeh farmayi thi. Lekin yahud ne in nishaniyon se rehnumayi haasil karne ke bajaye inko chupane ki koshish ki

Aayat 140 mein hum padh aaye hain: وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ

Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal-laah: "Aur us shakhs se badhkar zaalim aur kaun hoga jiske paas Allah ki taraf se ek garwahi thi jise usne chupaliya".

Yahan isi ki wazahat horahi hai ke Taurat aur Injeel mein kaisi kaisi khuli shahadatein thein, aur inko ye chupaye phir rahe hain!

AAYAT - 160

'Illal-laziina tabuu wa 'as-lahu'u wa bayyanuu إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا

Tarjuma: "Siwaye inke jo tauba kare aur islaah karlein aur (jo kuch chupate the ise) wazeh taur par bayaan karne lagein".

fa-'ulaaa-'ika atuubu 'alayhim; فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ

Tarjuma: "To inki tauba Mai qubool karoonga".

Mai Apni nigaahain altafaat inki taraf mutwajjah kardoonga.

wa 'A-nat-Taawaabur-Rabiim. وَأَنَا السَّوَابُ الرَّحِيمُ

Tarjuma: "Aur Mai to hoon hi tauba ka qubool karne waala, rahem farmane waala".

AAYAT - 161

'Innallaziina kafaruu wa maatuu wa hum kuffaarun إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

Tarjuma: "Yaqeenan jin logaon ne kufr kiya aur wo isi haal mein margaye ke kufr par qaa'em the".

'ulaaa-'ika 'alayhim la'-natul-laahi wal-malaaa-'ikati وَأُولَئِكَ عَلَيْهِمْ لعنةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ^{١٦١}
wan-naasi 'ajma-'iin.

Tarjuma: "In par laanat hai Allah ki bhi aur farishton ki bhi aur tamaam insaanon ki bhi".

AAAYAT - 162

Khaalidiina fiihaa: خُلِدِينَ فِيهَا

Tarjuma: "Isi (laanat ki kaifiyat) mein wo hamesha rahenge".

laa yukhaffafu 'anhumul-'azaabu لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ

Tarjuma: "Na in par se azaab mein koi kami ki jaayegi".

wa laa hum yunzaruu. وَلَا هُمْ يُنْزَرُونَ

Tarjuma: "Aur na inko mohlat hi milegi".

Azaab ka tasalsul hamesha qaa'em rahega. Aisa nahi hoga ke zara si deir ke liye waqfa hojaaye ya saans lene ki mohlat hi miljaye.

AAAYAT - 163

Wa 'Ilaahukum 'Ilaahunw-Waabid: وَالْهَكْمُ إِلَهُ وَاحِدٌ

Tarjuma: "Aur tumbara Ilaaha ek hi Ilaaha hai"

Laaa 'ilaaha 'illaa Huwar-Rahmaa-nur-Rabiim. لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Tarjuma: "Is ke si'waye koi Ilaaha nahi hai, Wo Rahman hai, Raheem hai".

Rahman aur Raheem ki wazahat Suratul Fateha mein guzar chuki hai.

AYAAT 164 TO 167

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاختلافِ النَّيْلِ وَالتَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِهَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾
 وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۙ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾
 إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَأَرَاوُ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِمُخْرِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

164. *'Inna fii khalqis-samaa-waati wal-'arzi wakhtilaafil-layli wan-nahaari wal-fulkillatii tajrii fil-bahri bimaa yanfa-'u-nnaasa wa maaa 'anzalallaahu minas-samaa-'i mim -maaa-'ii-in fa-'ahyaa bibil-'arza ba'-da ma'wathihaa wa bassa fiihaa min kulli daabbah: wa tas-riifir-riyaahi was-sabaabil-musakh-khari baynas-samaa-'i wal-'arzi la-'Aayaatil-li-qawminy-ya'-qiluun.*
165. *Wa minannaasi many-yattakhizu min-duunillaahi 'andaadany-yubibbuunahum ka-hubb illaab. Wallaziina 'aa-manuuu 'ashaddu hubbal-lillaah. Wa law yarallaziina zalamuuu 'iz yarawnal-'azaaba 'annal-Qur'wata lillaahi jamii-'anw-wa 'annallaaha Shadiidul-'azaab.*
166. *'Iz tabarra-'allazii-nattu-bi-'uu minallazinat-taba-'uu wa ra-'a-wul-'azaaba wa taqatta-'at bihimul-'asbaab.*
167. *Wa qaalal -laziinat-taba-'uu law 'anna lanaa karratan-fa-natabarra-'a minhum kamaa tabarra-'uu minnaa. Kazaalika yuriihimullaahu 'a'-maalahum hasaraatin 'alayhim. Wa maa hum-bi-khaarijiina minan-Naar.* (Section 21)

Ab jo aayat aarahi hai iske mutaale se pehle ek baat samajhlijiye ke Suratul Baqarah ka nisf saani jo bawees rukuaon par mushtamil hai aur jiska aghaaz 19 ruku se hua hai is mein tarteeb kiya hai. Suratul Baqarah ke pehle athara rukuaon ki taqseem Amodi (*verticle*) hai. Yani chaar ruku idhar, dus darmiyaan mein, phir chaar udhar, lekin 19 ruku se ab ufqi (*horizontal*) taqseem ka aghaaz hogaya hai. Is hisse mein chaar mazameen taane baane ki tarah bune hue hain. Ya yun kehlein ke chaar ladiyaan hain jinko baanth kar rassi banadiya gaya hai. In chaar mein se do ladaiyan to shari'at ki hain, jin mein se ek ibadaat ki aur dusri ehkaam wa shariya ki hai ke ye waajib hai, ye karna hai, ye halaal hai aur ye haraam hai. Namaz farz hai, roza farz hai, waghaira waghaira. Ehkaam wa shariya mein khaas taur par shauhar aur biwi ke ta'luq ko bahut zyada ehmiyat di gayi hai. Isliye ke mu'ashirat-e-insani ki bunyaad yahi hai. Lehaza is surat mein aap dekhenge ke aa'ili quwaneen ke ziman mein tafseeli ehkaam aayenge. Jab ke dusri do ladiyaan jihaad bil-maal aur jihad bil-nafs ki hain. Jihaad bil-nafs ki aakhri inteha qataal hai jahan insaan naqad jaan hateli par rakh kar maidaan-e-karzaar mein haazir hojaata hai.

Ab in chaaro mazameen ya chaaro ladiyon ko ek misaal se samajh lijiye. Farz kijiye ek surkh ladi hai aur ek peeli hai ek neeli hai aur ek

szabz hai, aur in chaaro ladiyon ko ek rassi ki surat mein baanth diya gaya hai. Aap is rassi ko dekhenge to chaaro rang katte phatte nazar aayenge. Pehle surkh, phir peela, phir neela aur phir szabz nazar aayega. Lekin agar rassi ke bal khol dein to har ladi musasil nazar aayegi. Chunache, Suratul Baqarah nisf aakhir mein ibadaat, ehkaam-e-shari'at, jihaad bil-maal aur jihad bil-nafs ke chaar mazameen chaar ladiyon ke manind guthe hue hain. Ye chaaro ladiyaan taane baane ki tarah bani hui hain. Lekin isi bunti mein bahut bade bade phool maujood hain. Ye phool Qur'an Majeed ki azeem tareen aur taweel ayaat hain, jinki numaya tareen misaal Ayatal Kursi ki hai. In azeem ayaat mein se ek aayat yahan beeswein ruku ke aghaaz mein aarahi hai, jise mai ne "aayat al ayaat" ka unwaan diya hai. Isliye ke Qur'an Majeed kisi aur aayat mein is qadar muzahir-e-fitrat (*phenomena of nature*) ekja nahi hain. Allah Ta'ala tamaam muzahir fitrat ko Apni ayaat qaraar deta hai. Asmaan aur zameen ki takhleeq, raat aur din ka ulat pher, asmaan ke sitaare aur zameen ki nabataat, ye sab ayaat hain jinka zikr Qur'an Majeed mein mukhtalif muqamaat par kiya gaya hai, lekin yahan bahut se muzahirat fitrat ko jis tarah ek aayat mein samuya gaya hai ye hikmat-e-qurani ka bahut bada phool hai jo in chaar ladiyon ki bunti ke andar aagaya hai.

AYAAT - 164

*'Inna fii khalqis-samaa-waati wal-
'arzi wakhtilaafil-layli wan-nahaari*

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَاجْتِلافِ اللَّيْلِ وَالنَّهَارِ

Tarjuma: "Yaqeenan asmaan aur zameen ki takhleeq mein aur raat aur din ke ulat pher mein".

*wal-fulkillatii tajrii fil-babri bimaa
yanfa-'u-nnaasa*

وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

Tarjuma: "Aur un kashtiyon (aur jahazon) mein jo samandar mein (ya darya'aon mein) logaon ke liye naf'a bakhsh samaan lekar chalti hain"

*wa maaa 'anzalallaahu minas-
samaa-'i mim -maaa-'ii-in*

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ

Tarjuma: "Aur us paani mein ke jo Allah ne asmaan se utaara hai".

fa-'ahyaa bihil-'arza ba'-da ma'wtihaa

فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

Tarjuma: "Phir is se Zindagi bakhshi zameen ko iske murdah hojane ke baad".

Be-aab-o-gayah zameen padi thi, baarish hui to isi mein se rawaidgi agayi.

wa bassa fibhaa min kulli daabbah:

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

Tarjuma: “*Aur har qism ke haiwanaat (aur charind parind) is ke andar phaila diye*”.

wa tas-riifir-riyaahi

وَوَصَّيْنَا الرِّيحَ

Tarjuma: “*Aur hawaon ki gardish mein*”.

Hawaon ki gardish ke mukhtalif andaaz aur mukhtalif pehlu hain. Kabhi shumalan, junuban chal rahi hai, kabhi mashriq se aarahi hai, kabhi maghrib se aarahi hai is gardish mein badi hikmatein kaarfarma hai.

was-sahaabil-musakh-khari baynas-samaa-'i wal-'arzi

وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

Tarjuma: “*Aur in badalon mein jo mu'allaq kardiye gaye hain asmaan aur zameen ke darmiyaan*”.

la-'Ayaatil-li-qawminy-ya'-qiluun.

لَا تِلْكَ لِقَوْمٍ يَعْقِلُونَ ﴿١٣٧﴾

Tarjuma: *Yaqeenan nishaniyan hain in logaon ke liye jo aqal se kaam lein*”.

In muzahira-e-firat ko dekho aur inke khaaliq aur mudabbar ko pehchano! In ayaat-e-afaaqi par ghaur-o-fikr aur inke khaaliq ko pehchane ka jo amali natija nikaalna chaahiye aur jis tak aam taur par log nahi pahunch paate ab agli aayat mein iska tazkerah hai. Natija to ye nikalna chaahiye ke phir mehboob Allah hi ho, shukar Isi ka ho. haakimiyat Isi ki ho, ibadat Isi ki ho. Jab suraj mein apna kuch nahi, ise Allah ne banaya hai aur ise hararat ataa ki hai, chaand mein kuch nahi, hawaein chalaane waala wohi hai to aur kisi shaye ke liye koi shukr nahi, koi ibadat nahi, koi dandwat nahi, koi sajda nahi. Chunache, Allah Ta'ala hi matloob wa maqsood banjaye, wohi mehboob ho. *Laa mahbuuba illallaahu, laa maqsuuda illallaahu, laa matluuba illallaah*, Jin logaon ki yahan tak rasayi nahi ho paati wo kisi aur shaye ko apna mehboob wa matloob banakar iski parastish shuru kardete hain Khuda tak nahi pahunche to “*apne hi husn ka deewane bana phirta hoon*” ke misdaq apne nafs hi ko ma'bood banaliya aur khuwahishat-e-nafs ki pairwi mein lag gaye. Kuch logaon ne apni qaum ko ma'bood banaliya aur qaum ki bartari aur sarbulandi

ke liye jaanein bhi de rahe hain ba'az ne watan ko ma'bood banaliya. Is haqeeqat ko Alama Iqbal ne samjha hai ke is daur ka sab se bada but watan hai. Inki nazam "wataniyat" mulaheza kijiye:

*Is daur mein mai aur hai, jaam aur hai jaam aur
Saaqi ne bina rosh-e-lutf-o-sitam aur
Tehzeeb ke azaar ne tarashwaye sanam aur
Muslim ne bhi tameer kiya apna haram aur
In taaza khudaon mein bada sab se watan hai
Jo peerhan iska hai wo mazhab ka kafan hai!*

Agli aayat mein tamaam maboodan-e-baatil ki nafi kar ke ek Allah ko apna mehboob aur matloob wa maqsood banane ki da'awat di gayi hai.

AAYAT - 165

Wa minannaasi many-yattakhizu min-duunillaahi 'andaadan وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ إِندَادًا

Tarjuma: "Aur logaon mein se kuch aise bhi hain jo Allah ko chordkar kuch aur cheezaon ko iska humsar aur madde muqabil banadete hain".

yuhibbuunahum ka-hubb illaah.

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

Tarjuma: "Wo inse aisi mohabbat karne lagte hain jaisi Allah se karni chaahiye.

Ye darasal ek falsafa hai ke har basha'oor insaan kisi shaye ko apna *ideal*, nisb al ain ya adarsh tehraata hai aur phir is se bharpoor mohabbat karta hai, iske liye jeeta hai, iske liye marta hai, qurbanian deta hai aisaar karta hai. Chunache, koi qaum ke liye, koi watan ke liye aur koi khud apni zaat ke liye qurbani deta hai. Lekin banda-e-momin ye saare kaam Allah ke liye karta hai. Wo apna matloob wa maqsood aur mehboob sirf Allah ko banata hai. Wo Usi ke liye jeeta hai, Usi ke liye marta hai: ^(١٦٥) *inna Salaatii wa nu-sukii w amah-yaaya wa mamaa-tii lil-laahi Rabbil-'aalamiin:* (Al Anaam) "Beshak meri namaz, meri qurbani, mera jeena aur mera marna Allah hi ke liye hai jo tamaam jahanon ka Parwardigaar hai". Is ke bar aks aam insaanon ka mu'amlah yahi hota hai ke:

*Mee tarashad fikr maa har dam khudawande dagar
Rast az yak band ta aftaad darbande digar*

Insaan apne zahen se ma'bood taraashta rehta hai, in se mohabbat karta hai aur inke liye qurbanian deta hai. Ye mazmoon Suratul Hajj ke

aakhri ruku mein zyada wazahat ke saath aayega.

Wallaziina 'aa-manuuu 'ashaddu hubbal-lillaah. وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ط

Tarjuma: "Aur jo log waqa'etan sahib-e-imaan hote hain inki shadeed tareen mohabbat Allah ke saath hoti hai".

"Gar ye nabi to baba phir sab kahaniyan hain!" Ye goya litmus test hai. Koi shayee agar Allah se badhkar mehboob hogayi to wo tumhari ma'bood hai. Tumne Allah ko chord kar usko apna ma'bood banaliya, chaahe wo daulat hi ho. Hadees Nabwi ﷺ hai: (تَعَسَّ عَبْدُ الدِّيَارِ وَعَبْدُ الدِّرْهَمِ) *Ta'isa 'abdu'd diinaari wa 'abdu'd dirham*¹, "Halaak aur barbaad hojaaye darham wa deenaar ka banda". Naam khuwah Abdul Rahman ho, haqeeqat mein wo Abdul Deenar hai. Is liye ke wo ye khuwahish rakhta hai ke deenaar aana chaahiye, khuwah haraam se aaye ya halaal se, ja'ez zariye se aaye ya na ja'ez zariye se. Chunache, iska ma'bood Allah nahi, deenaar hai. Hindu ne lakshmi devi ki moorti banakar ise poojna shuru kardiya ke ye lakshmi devi agar zara meherbaan hojayegi to daulat ki rail pail hojayegi. Humne is darmiyani waaste ko bhi hatakar barah-e-raast *dollar* aur *petro dollar* ko poojna shuru kardiya aur iski khaatir apne watan aur apne maa baap ko chord diya. Chunache, yahan kitne hi log sisak sisak kar marjate hain aur aakhri lamhaat mein inka beta ya beti inke paas maujood nahi hota balke dayar-e-ghair mein *dollar* ki pooja mein masroof hota hai.

Wa law yarallaziina zalamuuu 'iz yaraʿwaaʿal-'azaaba 'annaal-Quwwata lillaahi jamii-'an وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنِ الْقُوَّةَ لِلَّهِ جَمِيعًا ۝

Tarjuma: "Aur agar ye zaalim log us waqt ko dekhlein jab ye dekhenge azaab ko, to (inpar ye baat wazeh hojaaye ke) quwwat to saari ki saari Allah ke paas hai".

Yahan zulm shirk ke mu'ane mein aaya hai aur zaalim se muraad mushrik hain.

wa 'annallaaha Shadiidul-'azaab. وَإِنَّ اللَّهَ شَدِيدُ الْعَذَابِ ۝

Tarjuma: "Aur ye ke Allah saza dene mein bahut sakht hai".

Us waqt aankh khulegi to kya faida hoga? Ab aankh khule to faida hai.

AAYAT - 166

1. Sahih Al-Bukhari, Kitabul Jihaad wal sayr, baab al-harasat fil ghazu fi sabiil lillaah, wa sunan ibn-e-majah, kitab al-zahed, baaf fi al muksariin.

'Iz tabarra-'allazii-nattu-bi-'uu إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا
minallazinat-taba-'uu

Tarjuma: "Us waqt wo log jinki (dunya mein) pairwi ki gayi thi apne peeron se izhaar-e-bara'at karenge".

Har insaani mu'ashre mein kuch aise log zaroor hote hain jo dusre logaon ko apne peeche laga lete hain chaahе arbaab-e-iqtedaar ho, chaahе mazhabi masnadon ke waali ho. Log inhein apne peshwa aur rehnuma maankar inki pairwi karte hain aur inki har sachchi jhooti baat par sar-e-tasleem kham karte hain. Jab azaab-e-aakhirat zaahir hoga to ye peshwa aur rehnuma is azaab se bachane mein apne peeron ke kuch bhi kaam na aayenge aur in se saaf saaf izhaar-e-bara'at aur elaan-e-latalooqi kardenge.

wa ra-'a-wul-'azaaba wa taqatta-'at وَرَأَوْا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ ﴿٣٥﴾
bihimul-'asbaab.

Tarjuma: "Aur wo azaab se do chaar honge aur inke tamaam ta'luqaat munqata hojayenge".

Jab jahanum inki nigaahaon ke saamne aajayegi to tamaam rishte munqata hojayenge. Sureh Abasa mein is nafsa nafsi ka naqsha yun kheencha gaya hai:

يَوْمَ يَفِرُّ الْهَرَّةُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمُّهُ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتُهُ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أُمْرٍ ءِ وَفَهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

34. Yawma yafirru-mar-'u min 'akhihi. 35. W a'ummihii wa 'abihi. 36. Wa saahibatihii wa banihi. 37. Li-kullimri-'im-minhum Yawma-'izim-sha'-nuny-yugnihi. "Us roz aadmi bhaagega apne bhayi se, aur apni maa aur apne baap se, aur apni biwi aur apni aulaad se. In mein se har shakhs par us din aisa waqt aa padhega ke use apne siwa kisi ka hosh na hoga". Isi tarah Suratul Meraj mein farmaya gaya hai:

يَوْمَ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بِبَنِيهِ ﴿٣٨﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿٣٩﴾
وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ عَلَيْهَا فِى الْاَرْضِ حَبِيبًا لَمْ تُنِجْهِمْ ﴿٤٠﴾

yawaddul-mujrimu law yaftadiimin 'Azaabi Yaw-mi-'izim-bi-'banihi. 12. Wa saahibatihii wa 'akhihi. 13. W afasiilatillahillatii tu-'wiihi. 14. W a

man fil-'arzi jamii-'an-summa yunjiih: "Mujrim chaahega ke us din ke azaab se bachne ke liye apni aulaad ko, apni biwi ko, apne bhayi ko, apne qareeb tareen khandaan ko jo ise panaah dene waala tha, aur ru-e-zameen ke sab insaanon ko fidye mein de dein aur ye tadbeer ise nijaat dilaae". Yahan farmaya: ﴿وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾ wa taqatta-'at bihimul-'asbaab. "Inke saare rishte mungata hojayege". Ye lamha-e-fikr ye hai ke jin rishton ki wajah se hum haraam ko halaal aur halaal ko haraam kar rahe hain, jinki diljoyi ke liye haraam ki kamayi karte hain aur jinki naraazi ke khauf se deen ke raaste par aage nahi badh rahe hain, ye saare rishte isi dunya tak mehdood hain aur ukharwi zindagi mein ye kuch kaam na aayenge.

AAYAT 167

Wa qaalal -laziinat-taba-'uu law وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً
'anna lanaa karratan

Tarjuma: "Aur jo unke peerokaar the wo kahenge ke agar kabin humein dunya mein ek baar lautna naseeb hojaaye".

fa-natabarra-'a minhum kamaa فَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا
tabarra-'uu minnaa.

Tarjuma: "To Hum bhi in se isi tarah izhaar-e-bara'at karenge jaise aaj ye Hum se bezaari zaahir kar rahe hain".

Kazaalika yurihimullaahu 'a'- كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ
maalahum hasaraatin 'alayhim.

Tarjuma: "Is tarah Allah ne inko inke a'amaal hasratein banakar dikhayega".

Wo kahenge kaash humne samjha hota, kaash humne inki pairwi na ki hoti, kaash humne inko apna leader aur apna haadi wa rehnuma na maana hota!.

Wa maa hum-bi-khaarijiina minan-Naar. وَمَا هُمْ بِمُخْرِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

Tarjuma: "Lekin wo ab aag se nikalne waale nahi honge".

Ab inko dozakh se nikalna naseeb nahi hoga.

AYAAT 168 TO 176

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَإِنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آفَلَيْنَا عَلَيْهِ آبَاءَنَا ۚ أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دَعَاءً وَبَدَاءً ۚ صُمٌّ بُكْمٌ عُمْىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ كَسْبَاتِكُمْ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ ۚ وَلَا يُرْكِبُهُمْ سَبَّةٌ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۚ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٥﴾

168. Yaaa-'ayyuban-naasu kuluu mimmaa fil-'arzi Halaalan-tay-yibaa; wa laa tattabi-'uu khutuwaatish-Shay-taan. 'In-nahuu lakum 'aduww-wum-mubiin.

169. 'Innamaa ya'-murukum-bis-suuu-'i wal-fah-shaaa-'i wa 'an-taquuluu 'alallaabi maa laa ta'-lamuun.

170. Wa 'izaa qiila lahummattabi-'uu maaa 'anzala-laabu qaaluu bal nattabi-'u maaa 'alfaynaa 'alayhi 'aabaaa-'anaa. 'A-wa-law kaana 'aabaa-'uhum laa ya'-qiluuna shay-'anw-wa laa yahta-duun?

171. Wa masaluullaziina kafaruu kamasalillazii yan-'iqu bima laa yasma-'u 'illaa du-'aaa-'anw-wa nidaaa-'aa. Summum-buk-mun 'um-yun-fa-hum laa ya'-qiluun.

172. Yaaa-'ayyuballaziina 'aamanuu kuluu min-tayyibaati maa razaqnaakum washkuruu lillaabi 'in-kuntum 'iyyaahu ta-'buduun.

173. 'Innamaa harrama 'alaykumul-may-tata waddama wa lahmal-khin-ziiri wa maaa 'u-hilla bihii li-gayrillaah. Famaniz-turra gayra baaginw-wa laa 'aadin-falaaa 'isma 'alayh. 'Innallaaha Gafuurur-Rabiim.

174. 'Inallaziina yaktumuuna maaa 'anzalallaahu minal-Kitaabi wa yashtaruuna bibii samanana-qaliilan 'ulaaa-'ika maa ya'-kuluuna fi butuunihim 'illan -Naara wa laa yukal-limuhumuulahu Yaawmal-Qi-yaamati wa laa yuzakkiihim wa lahum 'azaabun 'aliim.

175. 'Ulaaa-'ikallazii-nashtara-wuz-zalaalata bil-hudaa wal-'azaaba bil-magfirah. Famaaa 'asbarahum 'alan Naar!

176. Zaalika bi-'annallaaha nazzalal-Kitaaba bil-Haqq. Wa 'innallazii-nakhtalafuu fil-Kitaabi lafii shiqaqim-ba' iid.

(Part One-Fourth) (Section 22)

AAAYAT - 168

Yaaa-'ayyuban-naasu kuluu mimmaa يَأْيَهُمُ النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَّالًا طَيِّبًا ۗ
fil-'arzi Halaalan-tay-yibaa;

Tarjuma: "Ae logo! Zameen mein jo kuch halaal aur tayyab hai ise khaao".

wa laa tattabi-'uu khutuwaaatish-Shay-taan. وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ

Tarjuma: "Aur shaitaan ke naqsh-e-qadam ki pair-wi na karo".

In-nahuu lakum 'aduw-wum-mubiin.

إِنَّهٗ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

Tarjuma: "Yaqeenan wo tumhara khula dushman hai".

Ye behes darasal Suratul An'aam mein zyada wazahat se aayegi. Arab mein ye riwaaj tha ke booton ke naam par koi jaanwar chord dete the, jisko zubaah karna wo haraam samajhte the. Aisi riwayaat hinduaon mein bhi thi jinhein humne bachpan mein dekha hai. Maslan koi sand chord diya, kisi ke kaan cheer diye ke ye falan boot ke liye ya falan devi ke hai. Aise jaanwar jahan chaahе munh maare, inhein koi kuch nahi kehsakta tha. Zaahir hai inka gosht kaise khaya jasakta tha! To Arab mein bhi ye riwaaj the aur zahoore-islam ke baad bhi inke kuch na kuch asraat abhi baaqi the. Aba-o-ajdaad ki rasmein jo qarnon se chali aarahi ho wo asaani se choot-ti nahi hain, kuch na kuch asraat rehte hain. Jaise aaj bhi hamare haan hinduana asraat maujood hain. To aise logaon se kaha jaaraha hai mushrikana tohmat ki bunyaad par tumhare mushrik baap dada ne agar kuch cheezaon ko haraam tehra liya tha aur kuch ko halaal qaraar de liya tha to iski koi haisiyat nahi. Tum shaitaan ki pairwi mein mushrikana tohmaat ke tahet Allah Ta'ala ki halaal tehrayi hui cheezaon ko haraam mat tehrao. Jo cheez bhi aslan halaal aur pakeezah wa tayyab hai ise khaao.

AAAYAT - 169

'Innamaa ya'-murukum-bis-suuu-'i
wal-fah-shaaa-'i

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ

Tarjuma: "Wo (shaitaan) to bas tumhe badi aur behayi ka hukm deta hai".

a 'an-taquuluu 'alallaahi maa laa ta'-
lamuun.

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ ﴿١٦٩﴾

Tarjuma: "Aur iska ke tum Allah ki taraf wo baatein mansoob karo jinke baare mein tumhe koi ilm nahi hai".

AAAYAT - 170

Wa 'izaa qiila lahumuttabi-'uu maaa
'anzala-laahu

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

Tarjuma: "Aur jab inse kaha jaata hai ke pairwi karo iski jo Allah ne naazil kiya hai".

qaaluu bal nattabi-'u maaa 'alfaynaa
'alayhi 'aabaaa-'anaa.

قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا

Tarjuma: "Wo jawaab mein kehte hain ke hum to pairwi karenge us tareeqe ki jis par humne apne aba-o-ajdaad ko paaya hai".

'A-wa-laaw kaana 'aabaa-'uhum

laa ya'-qiluuna shay-'anw-wa
laa yahba-duun?

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

Tarjuma: "Agarche inke aba-o-ajdaad na kisi baat ko samajh paaye ho aur na hidayatyaafta hue ho (phir bhi wo apne aba-o-ajdaad hi ki pairwi karte rahenge?)".

Suratul Baqarah ki teesri ruku ki pehli aayat (jahan nu-e-insani ko khitaab kar ke ibadat-e-Rab ki da'awat di gayi) ke ziman mein wazahat ki gayi thi ke jo log tum se pehle guzar chuke hain wo bhi to makhloq the jaise tum makhloq ho, jaise tum se khata hosakti hai in se bhi hui, jaise tum ghalti karsakte ho inhone bhi ki.

AAAYAT - 171

Wa masaluullaziina kafaruu
kamasalillazii yan-'iqu bimaa laa
yasma-'u 'illaa du-'aaa-'anw-wa
nidaaa-'aa.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۗ

Tarjuma: “Aur in logaon ki misaal jinhone kufr kiya, aisi hai jaise koi shakhs aisi cheez ko pukaare jo pukaar aur awaaz ke siwa kuch na samajhti ho”.

Jo log mehez baap dada ki taqleed mein apne kufr par adh gaye hain unki tashbeeh jaanwaron se di gayi hai jinhein pukara jaaye to wo pukaarne waale ki pukaar aur awaaz to sunte hain, lekin sochne samajhne ki salahiyat se bilkul aari hote hain. Tamseel se muraad ye hai ke Rasool Allah ﷺ aur musalmaan in logaon ko samjhane ki koshish kar rahe hain lekin wo is da'awat par kaan dharne ko tayaar nahi hain.

Summum-buk-mun 'um-yun-fa-hum صُمْمُكُمْ عُمِيْ وَهُمْ لَا يَعْقِلُوْنَ ﴿١٦١﴾
laa ya'-giliun.

Tarjuma: “Wo behre bhi hain, goonge bhi hain, andhe bhi hain, Pas! wo aqal se kaam nahi lete”.

AAAYAT - 172

Yaaa-'ayyuhallaziina 'aamanuu يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
kuluu min-tayyibaati maa رَازِقْنَاكُمْ
razaqnaakum

Tarjuma: “Ae abl-e-imaan! Khaao un tamaam paakeeza cheezaon mein se jo Humne tumhe di hai”.

washkuruu lillaahi وَاشْكُرُوا لِلَّهِ

Tarjuma: “Aur Allah ka shukar adaa karo”.

in-kuntum 'iyyaahu ta-'buduun. إِنَّ كُنْتُمْ تَأْتِيَهُ تَعْبُدُونَ ﴿١٦٢﴾

Tarjuma: “Agar tum waqe'tan Usi ki ibadat karne waale ho”.

Jaisa ke mai ne arz kiya Suratul An'aam mein ye saari cheezein tafseel se aayengi.

AAAYAT - 173

'Innamaa harrama 'alaykumul-may-tata إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
waddama

Tarjuma: “Us ne to tum par yahi haraam kiya hai murdaar aur khoon”.

Jo jaanwar apni maut aap margaya, zubaah nahi kiya gaya wo haraam hai aur khoon haraam hai, najas hai. Isi liye ahl-e-islam ka zubaah karne ka tareeqa ye hai ke sirf gardan ko kaata jaaye ta'ake is mein sharyanein waghaira kat jaaye aur jism ka aksar khoon nikal jaaye.

Lekin agar jhatka kiya jaaye, yaani tezz dhaar aale ke ek hi waar se jaanwar ki gardan alag kardi jaaye jaise sikh karte hain jaise *Europe* waghaira mein hota hai, to phir khoon jism ke andar reh jaata hai. Is tareeqe se maara gaya jaanwar haraam hai.

wa lahm-al-khin-ziiri

وَلَحْمِ الْخِنْزِيرِ

Tarjuma: "Aur khanzeer ka gosht".

wa maaa 'u-hilla bibii li-gayrillaah.

وَمَا أَهْلًا بِهِ لِعَبْرِ اللَّهِ

Tarjuma: "Aur jis par Allah ke siwa kisi ka naam pukara gaya ho".

Yaani kisi jaanwar ko zubaah karte hue kisi but ka, kisi devi ka, kisi devta ka, algharz Allah ke siwa kisi ka bhi naam liya gaya to wo haraam hogaya, iska gosht khaana haraam mutalaq hai, lekin isi ke taab'e ye surat bhi hai ke kisi buzrug ka qarb haasil karne ke liye jaanwar ko iske mazaar par lejakar wahan zubaah kiya jaaye, agarche daawa ye ho ke ye sahib-e-mazaar ke aisaal-e-sawab ki khaatir Allah Ta'ala ke liye zubaah kiya jaaraha hai. Isliye ke aisaal-e-sawab ki khaatir to ye amal ghar par bhi kiya jasakta hai.

Wo khaane jo ahl-e-arab mein us waqt ra'ej the, Allah Ta'ala ne bunyaadi taur par in mein se chaar cheezaon ki hurmat ka Qur'an Hakeem mein baar baar elaan kiya hai. Makki surataon mein bhi in cheezaon ki hurmat ka matedadbaar bayaan hua hai aur yahan Suratul Baqarah mein bhi jo Madani surat hai, is ke baad Suratul Ma'idah mein ye mazmoon phir aayega. In chaar cheezaon ki hurmat ke bayaan se halaal-o-haraam ki tafseel pesh karna hargiz maqsood nahi hai, balke mushrikeen ki tardeed hai.

Famaniz-turra gayra baagin ^{wa-wa} *laa 'aadin-falaaa 'isma 'alayh.* فَمَنْ أَضْطَرَّ عَلَيْهِ

Tarjuma: "Phir jo koi majboor hojaaye aur wo khuwahishmand aur had se aage badhne waala na ho to us par koi gunaah nahi".

Agar koi shakhs bhook se majboor hogaya hai jaan nikal rahi hai aur koi shaye khaane ko nahi hai to wo jaan bachane ke liye haraam kardah cheez bhi khasakta hai. Lekin is ke liye do shartein aayad ki gayi hain, ek to wo is haraam ki taraf rughbat aur mailaan na rakhta ho aur dusre ye ke jaan bachane ke liye jo nagazir miqdaar hai is se aage na badhe. In do sharton ke saath jaan bachane ke liye haraam cheez bhi khayi jasakti hai.

'Innallaaha Gafuurur-Rahiim.

إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٤٢﴾

Tarjuma: “Yaqeenan Allah bakhshne waala, rahem karne waala hai”.

AAYAT - 174

'Inallaziina yaktumuuna maaa **إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ**
'anzalallaahu minal-Kitaabi wa **وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا**
yashtaruuna bibii samanana-qaliilan

Tarjuma: “Yaqeenan wo log chupate hain isko jo Allah ne naazil kiya hai kitaab mein se aur farokhat karte hain ise babut haqeer si qeemat par”.

Yaani iske aous duniyawi faidon ki surat mein haqeer qeemat qubool karte hain.

'ulaaa-'ika maa ya'-kuluuna fi **أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا التَّارَ**
butuunihim 'illan -Naara

Tarjuma: “Ye log nahi bhar rahe apne paiton mein magar aag”.

wa laa yukal-limuhumuulahu **وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ**
Yawmal-Qi-yaamati

Tarjuma: “Aur Allah in se kalaam nahi karega qayamat ke din”.

wa laa yuzakkiihim **وَلَا يُرَكِّبُهُمْ**

Tarjuma: “Aur na inhe paak karega”.

wa lahum 'azaabun 'aliim.

وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤٣﴾

Tarjuma: “Aur inke liye dardnaak azaab hai”.

AAYAT - 175

'Ulaaa-'ikallazii-nashtara-wuz- **أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى**
zalaalata bil-hudaa

Tarjuma: “Ye hai wo log jinhone hidayat dekar gumraabi khareedli”.

wal-'azaaba bil-magfirah. **وَالْعَذَابَ بِالْمَغْفِرَةِ**

Tarjuma: “Aur (Allah ki) maghfirat haath se dekar azaab khareed liya hai”.

amaaa 'asbarahum 'alan Naar!

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٤٤﴾

Tarjuma: “To ye kis qadar sabr karne waale hain dozakh par!”.

Inka kitna hausla hai ke jahanum ka azaab bardasht karne ke liye tayaar hain! iske liye kis tarah tayaari kar rahe hain!.

AAAYAT - 176

Zaalika bi-'annallaaha nazzalal-
Kitaaba bil-Haqq.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ

Tarjuma: "Ye isliye ke Allah ne to kitaab naazil ki haq ke saath".

Wa 'innallazii-nakhtalafuu fil-
Kitaabi lafi shiqaaqim-ba' iid.

وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

Tarjuma: "Aur yaqeenan jin logaon ne kitaab mein ikhtelaaf daala wo zidd aur mukhalifat mein bahut door nikal gaye".

Jin logaon ne Allah ki kitaab aur shari'at mein ikhtelaaf ki pagdandiyani nikale wo zidd, hatt dharami, shaqawat aur dushmani mein muhtela hogaye aur is mein bahut door nikal gaye. اَعَادَا اللّٰهَ مِنْ ذٰلِكَ

AYAAT 177 TO 182

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّالِفِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ وَعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ أَلْحَرَ بِالْحَرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ
بِالرَّكْنَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدَاءُ الْيَدِ بِإِحْسَانٍ ذٰلِكَ تَخْفِيفٌ
مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ
يَأُولَى الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا
إِثْمُهُ عَلَى الَّذِينَ بَدَّلُوهُ إِنْ لَمْ يَكُنْ عَلَيْهِمْ فَمَنْ خَافَ مِنْ مَّوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ
بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنْ لَمْ يَكُنْ عَلَيْهِمْ غَفُورٌ رَّحِيمٌ

177. Laysal-birra 'an-tuwalluu wujuuhakum qibalal-Mashriqi wal-Magribi wa laakinnal-birra man 'aama-na billaahi wal-Yawmil-'Aakhi-ri wal-malaaa-'ikati wal-Kitaabi wan-nabiyyin: wa 'aatal-maala 'alaa hubbihii zawil-qurbaa wal-yataamaa wal-ma-saakiina

wabnas-sabiili was-saaa-'iliina wa fir-riqaab: wa 'aqaamas-Salaata wa 'aataz-Zakaah; wal-muufuuna bi-'ahdihim 'izaa 'aahaduu; was-Saabiriina fil-ba'-saaa-'i wazzarraaa-'i wa hiinal-ba's. 'Ulaaa-'ikallaziina sadaquu: wa 'ulaaa-'ika humul-Muttaquun.

178. *Yaaa-'ayyuhallaziina 'aamanuu kutiba 'alaykumul-Qi-saasu fil-qatlaa: 'al-hurru bil-hurri wal-'abdu bil-'abdi wal-'unsa bil-unsaa. Faman 'ufiya labuu min 'akbihi shay-'un-fattibaa-'um-bil-ma'-ruufi wa 'adaaa-'un 'ilayhi bi-'ih-saan. Zaalika takhfiifum-mir-Rabbikum wa rahmah. Famani'-tadaa ba'-da zaalika falabuu 'azaabun 'aliim.*
179. *Wa lakum fil-Qisaasi Ha-yaatuny-yaaa-'ulil-'albaabi la-'allakum tattaquun.*
180. *Kutiba 'alaykum 'izaa hazara 'ahadakumul-mawtu 'in-taraka khay-ranil-wasiyyatu lil-waalidayni wal-'agrabiina bil-ma'-ruuf; haqqan 'alal-Muttaqiin.*
181. *Famam-baddalabuu ba'-da maa sami-'abuu fa-'innamaaa 'is-mubuu 'alallaziina yubaddi-luunah. 'Innallaaha Samii-'un 'Aliim.*
182. *Faman khaafa mimmuusin-janafan 'aw 'isman-fa-'as-laba baynabum falaaa 'isma 'alayh: 'innallaaha Gafuurur-Rahiim. (Section 23)*

Jaisa ke arz kiya jaa chuka hai, is Surah-e-Mubarakah mein kayi aisi azeem aayaat aayi hain jo hajam ke etebaar se bhi aur mu'ane ke hikmat ke etebaar se bhi bahut azeem hai, jaise do ruku pehle "Aayat al ayaat" guzar chuki hai. Isi tarah se ab ye "Ayaatul bir" aarahi hai, jis mein neiki ki haqeeqat wazeh ki gayi hai. Logaon ke zehnon mein neiki ke mukhtalif tasawuraat hote hain. Hamare haan ek tabqa wo hai jiska neiki ka tasawur ye hai ke bas sach bolna chaahiye, kisi ko dhoka nahi dena chaahiye, kisi ka haq nahi maarna chaahiye, ye neiki hai, baaqi koi namaz roze ki pabandi kare ya na kare, is se kya farq padhta hai! Ek tabqa wo hai jis mein chor uchakke, garahkat, daaku aur badmaash shaamil hain. In mein bahut se log aise hain jo yateemon aur beemaron ki madad bhi karte hain aur ye kaam inke haan neiki shumaar hote hain. Yahan tak ke jism farosh khuwateen bhi anpe haan neiki ka ek tasawur rakhti hain, wo khairaat bhi karti hain aur masjidain bhi tameer karati hain. Hamare haan mazhabi tabqaat mein ek tabqa wo hai jo mazhab ke zaahir ko lekar baith jaata hai aur wo iski rooh se naashna hota hai. Inka haal ye hota hai ke "Machchar chaante hain aur samoche oont nigal jaate hain". Inke ikhtelafaat is na'uyat ke hote hain ke rafa'edain ke

baghair namaz hui ya nahi? Tarawi aath hain ya bees hain? Baaqi ye ke sudi karobaar tum bhi karo aur hum bhi, is se kisi ki haqeeqat ya ahel hadeesiyaat par koi aanch nahi aayegi. Neiki ke ye saare tasawuraat masakshuda (*perverted*) hain. Is ki misaal aisi hai jaise andhon ne ek haathi ko dekh kar andaza karna chaaha tha ke wo kaisa hai. Kisi ne uske pair ko tatol kar kaha ke ye to saton ki manind hai, jiska haath uske kaan par padh gaya us ne kaha ye chaaj ki tarah hai. Isi tarah hamare haan neiki ka tasawur taqseem hokar reh gaya hai. Baqaul Iqbal:

*Udhaye kuch warq laale ne, kuch nargis ne kuch gul ne
Chaman mein har taraf bikhri hui hai daastan meri!*

Ye aayat is etebaar se Qur'an Majeed ki azeem tareen aayat hai ke neiki ki haqeeqat kya hai, iski jadh bunyaad kya hai, iski rooh kya hai, iske mazahar kya hain? phir in mazahar mein aham tareen kaunse hain aur saanwi haisiyat kinki hai? Chunache, is ek aayat ki roshni mein Qur'an ke ilm ul akhlaaq par ek jaame kitaab tasneef ki jasakti hai. Goya akhlaqiyat-e-qurani (*Quranic ethics*) ke liye ye aayat jadh aur bunyaad hai. Lekin ye samajh lijiye ke ye aayat yahan kyun kar aayi hai. Is ke pas-manzar mein bhi wohi tahweel-e-qibla hai. Tahweel-e-qibla ke baare mein chaar ruku (15-18) to musaail hain. Is se pehle chaudhwe ruku mein aayat aayi hain: *وَاللّٰهُ الْمَشْرِقِ وَالْمَغْرِبِ ۚ فَآيٰنًا تَوَلَّوْا فَنَّمَّ وَجْهَ اللّٰهِ* *Wa lillaahil-Mashriqu wal-Magrib: Fa-'aynamaa tu-walluu fa-samma Waj-hul-laah.* (Aayat 115) Idhar bhi 18 ruku ke baad itni aayatein chord kar ye aayat aarahi hai. Farmaya:

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Laysal-birra 'an-tuwalluu *لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ*
wujuubakum qibalal-Mashriqi wal- *الْمَشْرِقِ وَالْمَغْرِبِ*
Magribi

Tarjuma: "Neiki yahi nahi hai ke tum apne chehre mashriq aur maghrib ki taraf pherdo".

Is amal ke neiki hone ki nafi nahi ki gayi. Ye nahi kaha gaya ke ye ki neiki hi nahi hai. Ye bhi neiki hai. Neiki ka jo zaahir hai wo bhi neiki hai, lekin asal shaye iska baatin hai. Agar baatin sahi hai to haqeeqat mein neiki neiki hai, warna nahi.

wa laakinnal-birra *وَلَكِنَّ الْبِرَّ*

Tarjuma: "Balke neiki to uski hai".

man 'aama-na billaahi wal-Yawmil-
'Aakhi-ri wal-malaaa-'ikati wal-
Kitaabi wan-nabiyyin:

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ

Tarjuma: "Jo Imaan laaye Allah par, yaum-e-aakhirat par, farishton par, kitaab par aur Nabiyon par".

Sab se pehle neiki ki jadh bunyaad bayaan kardi gayi ke ye Imaan hai ta'ake taseeh-e-niyat hojaaye. Imaaniyat mein sab se pehle Allah par Imaan hai. Yani ye jo neiki kar raha wo sirf Allah se ajar ka taalib hai. Phir qayamat ke din par Imaan ka zikr hua ke is neiki ka ajar dunya mein nahi balke aakhirat mein matloob hai. Warna to ye saudagiri hogayi. Aur aadmi agar saudagiri aur dukaandaari kare to dunya ki cheezein bechein, deen to na bechein. Deen ka kaam kar raha hai to is ke liye siwaye ukharwi nijaat ke aur Allah ki raza ke koi aur shaye maqsood na ho. Yaum-e-aakhirat ke baad farishton, kitaabaon aur Ambiya ﷺ par Imaan ka zikr kiya gaya. Ye teeno milkar ek unit bante hain. Farishta Wahi ki surat mein kitaab lekar aaya jo Ambiya-e-Kiraam ﷺ par naazil hui. Imaan bir-risalat ka ta'luq neiki ke saath ye hai ke neiki ka ek mujasima, ek model, ek ideal "Uswa-e-Rasool ﷺ" ki surat mein insaanon ke saamne rahe aisa na ho ke oonch neech hojaaye. Neikiyon ke mu'amle mein bhi aisa hota hai ke koi jazbaat mein ek taraf ko nikal gaya aur koi dusri taraf ko nikal gaya. Is gumraahi se bachne ki ek hi shakal hai ke ek mukamil uswa saamne rahe, jis mein tamaam cheezein mutadal ho aur wo uswa hamare liye Muhammad Rasool Allah ﷺ ki shakhsiyat hai. Neiki ke zaahir ke liye hum aap Aap ﷺ hi ko miyaar samjhenge. Jo shaye jitni Aap ﷺ ki seerat mein hain, us se zyada na ho aur us se kam na ho. Koshish ye ho ke insaan bilkul Rasool ﷺ ke uswa kamila ki pairwi kare.

wa 'aatal-maala 'alaa hubbihii

وَأَتَى الْمَالَ عَلَى حُبِّهِ

Tarjuma: "Aur wo kharch kare maal iski mohabbat ke barwajood".

Yaani maal ki mohabbat ke aala al-ragham. **على حُبِّهِ** alaa hubbihii mein zameer mutasal Allah ke liye nahi hai balke maal ke liye hai. Maal agarche mehboob hai, phir bhi wo kharch kar raha hai.

zawil-qurbaa wal-yataamaa wal- ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَابْنِ
 ma-saakiina wabnas-sabiili was- السَّبِيلِ وَالسَّالِفِينَ وَفِي الرِّقَابِ
 saaa-'iliina wa fir-riqaab:

Tarjuma: “Qarabat daaron, yateemon, mohtajon, musafiron aur maangne waalaon par aur gardanon ke churdane mein”.

Goya neiki ke mazahir mein awwaleen mazhar insani hamdardi hai. Agar ye nahi hai to neiki ka wajood nahi hai. Ibadaat ke ambaar lage ho magar dil mein shaqawat ho, insaan ko haajat mein dekh kar dil na paseeje, kisi ko takleef mein dekh kar tajwari ki taraf haath na badhe halanke tajwari mein maal maujood ho, to ye tarz-e-amal deen ki rooh se bilkul khaali hai. Surah Al-e-Imran (aayat 92) mein alfaaz aaye hain: *لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ* LAN-TANAALUL-BIRRA hattaa *tunfiqiu mimmaa tubib buun*. “Tum neiki ke muqaam ko pahunch hi nahi sakte jab tak ke kharch na karo is mein se jo tumhe mehboob hai”.

Ye nahi ke jis shaye se tabiyat ukta gayi ho, jo kapde boseeda hogaye ho wo kisi ko dekar Haatim taayi ki qabar par laat maardi jaaye. Jo shaye khud ko pasand ho, azeez ho, agar is mein se nahi dete to tum neiki ko pahunch hi nahi sakte.

wa 'aqaamas-Salaata wa 'aataz-Zakaah; وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

Tarjuma: “Aur qaa'em kare namaz aur adaa kare zakaat”.

Hikmat-e-deen mulaheza kijiye ke namaz aur zakaat ka zikr insaani hamdardi ke baad aaya hai, isliye ke ru-e-deen “Imaan” hai aur neiki ke muzahir mein se mazhar-e-awwal insaani hamdardi hai. Ye bhi note kijiye ke yahan “Zakaat” ka alheda zikr kiya gaya hai, jab ke is se qabl ataa-e-maal ka zikr ho chuka hai. Rasool ﷺ ne irshaad farmaya hai: *(إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكَاةِ)* Inna fil maali labaqqan siwaz zakaat. “Yaqeenan maal mein zakaat ke alawa bhi haq hai”. Yani agar kuch logaon ne ye samjha hai ke bas humne apne maal se zakaat nikaal di to poora haq adaa hogaya, to ye inki khamkhayali hai, maal mein zakaat ke siwa bhi haq hai. Aur Aap ﷺ ne yahi mazkura bala aayat padhi.

Imaan aur insaani hamdardi ke baad namaz aur zakaat ka zikr karne ki hikmat ye hai ke Imaan ko taro-taaza rakhne ke liye namaz hai. Azroy-e-alfaaz qurani: وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٢٣٨﴾ 'aqimis-Salaata li-zikrii. “Namaz qaa'em karo meri yaad ke liye”. Aur insaani hamdardi mein maal

kharch karne ke jazbe ko parwaan chardhane aur barqaraar rakhne ke liye zakaat hai ke itna to kam az kam dena hoga, ta'ake botal ko munh to khole. Agar botal ka kaark nikal jaayega to umeed hai ke is mein se koi sharbat aur bhi nikal aayega. Chunache, dhaayi fisad to farz zakaat hai. Jo ye bhi nahi deta wo mazed kya dega.

wal-muufuuna bi-'ahdihim 'izaa وَالْمُؤُفُونَ بِعَهْدِهِمْ إِذْ عَاهَدُوا
'aahaduu;

Tarjuma: "Aur jo poora karne waale hain apne ahad ko jab koi ahad karle".

Insaan ne sab se bada ahad apne parwardigaar se kiya tha jo "Ahadalsat" kehlati hai, phir shari'at ka ahad hai jo hum ne Allah ke saath kar rakha hai. Phir apas mein jo bhi mu'ahade ho inko poora karna bhi zaroori hai. Mu'amlaat-e-insaani saare ke saare mu'ahadaat ki shakal mein hain. Shadi bhi shauhar aur biwi ke mabeen ek samaji mu'ahada (*social contract*) hai. Shauhar ki bhi kuch zimmedariyan aur fara'iz hain aur biwi ki bhi kuch zimmedariyan aur fara'iz hain. Shauhar ke biwi par haqooq hain, biwi ke shauhar par haqooq hain. Phir ajar aur mastajir ka jo bahmi ta'luq hai wo bhi ek mu'ahada hai. Tamaam bade bade karobaar mu'ahadon par hi chalte hain. Phir hamara jo siyasi nizam hai wo bhi mu'ahadon par mubni hai. To agar logaon mein ek cheez paida hojaaye ke jo ahad karliya hai ise poora karna hai to tamaam mu'amlaat sudhar jaayenge, inki *stream lining* hojayegi.

was-Saabiriina fil-ba'-saaa-'i وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَآءِ وَحِينَ الْبَأْسِ
wazzarraaa-'i wa hiinal-ba's.

Tarjuma: "Aur khaas taur par sabr karne waale faqr-o-faqa mein, takleef mein aur jung ki haalat mein".

Ye neiki budhmat ke bakhshaon ki neiki se mukhtalif hai. Ye neiki batil ko challenge karti hai. Ye neiki khaanqaahon tak mehdood nahi hoti, sirf anfaradi sata tak mehdood nahi rehti, balke Allah ko jo neiki matloob hai wo ye hai ke ab batil ka sar kuchalne ke liye maidaan mein aao. Aur jab batil kar sar kuchalne ke liye maidaan mein aage to khud bhi takleefin uthani padegi. Is raahamein Sahaba-e-Kiraam رضي الله عنهم ko bhi takleefin uthaani padhi hain aur jaanein deni padhi hain. Allah ka kalima sarbuland karne ke liye senkdon Sahaba-e-Kiraam رضي الله عنهم ne jaam-e-shahadat nosh kiya hai. Dunya ke har nizam-e-akhlaaq mein "Khair aala" (*sumum bonum*) ka ek tasawur hota hai ke sab se oonchi neiki kya hai! Qur'an ki ru se sab se aala neiki ye hai ke haq ke ghalbe ke liye, sadaqat, dayanat aur amanat ki baladasti ke liye apni gardan katadi jaaye.

Wo Aayat yaad karlijiye jo channnd ruku pehle hum padh chuke hain:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٦﴾

Wa laa taquuluu li-many-yuqtalu fi sabiilil-laahi 'amwaat. Bal 'ah-yaaa-'unw-wa laakil-laa tash-'uruun.

"Aur jo Allah ki raah mein qatal kiye jayein (jaam-e-shahadat nosh karlein) inhein murda mat kaho balke wo zinda hain lekin tumhe (inkii zindagi ka) sha'oor haasil nahi hai".

'Ulaaa-'ikallaziina sadaquu. أُولَئِكَ الَّذِينَ صَدَقُوا ۗ

Tarjuma: "Ye hain wo log jo sachche hain".

Raast baazi aur neikokaari ka daawa to bahutsaon ko hai, lekin ye wo log hai jo apne daawe mein sachche hain.

a 'ulaaa-'ika humul-Muttaquun. وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٧﴾

Tarjuma: "Aur yahi haqeeqat mein mutaqi hain".

Hamare zehnon mein neiki aur taqwe ke kuch aur naqshe baithe hue hain ke shayed taqwa kisi makhsoos libaas aur khaas waza'a qat'a ka naam hai. Yahan Qur'an Hakeem ne neiki aur taqwa ki hamil insaani shakhsiyat ka ek hawala aur iske kirdaar ka poora naqshe kheen ch diya hai ke iske baatin mein rooh-e-imaani maujood hai aur kharij mein is tarteeb ke saath deen ke ye taqaze aur neiki ke ye mazaher maujood hain. اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ. اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ (آمين يَا رَبُّ الْعَالَمِينَ)

Iske baad wohi jo insaani mu'amlaat hain inpar bahes chalegi. Suratul Baqarah ke nisf sani ke mazameen ke baare mein ye baat arz ki jaa chuki hai ke ye goya chaar ladiyon par mushtamil hain, jin mein se do ladiyaan ibadaat aur ehkaam wa shariya ki hain

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Yaaa-'ayyuhallaziina 'aamanuu kutiba 'alaykumul-Qi-saasu fil- يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ
qatlaa:

Tarjuma: "Ae abl-e-Imaan! Tum par laazim kardiya gaya hai muqatalon ka badla lena".

قَتَلَى *Qatlaa* ki jama قَتِيلٌ *gateel* hai jiske mu'ane maqtul ke hain. “Kutiba” ke baad “Aala” farziyat ke liye aata hai, yani tum par ye farz kardiya gaya hai, is mu'amle mein sahel angaari sahi nahi hai. Jab kisi mu'ashre mein insaan ka khoon bahana aam hojaaye to tamadun ki jadd kat jaayegi, lehaza qisaas tum par waajib hai.

'al-burru bil-burri

الْحُرُّ بِالْحُرِّ

Tarjuma: “*Azaad azaad ke badle*”.

Agar kisi azaad aadmi ne qatal kiya hai to qisaas mein wo azaad hi qatal hoga. Ye nahi ke wo kehde ke mera ghulam le jaao, ya meri jagah mere do ghulam lejakar qatal kardo.

wal-'abdu bil-'abdi

وَالْعَبْدُ بِالْعَبْدِ

Tarjuma: “*Aur ghulam ghulam ke badle*”.

Agar ghulam qatil hai to wo ghulam hi qatal kiya jaayega.

wal-'unsa bil-'unsa.

وَالْأُنثَىٰ بِالْأُنثَىٰ

Tarjuma: “*Aur aurat, aurat ke badle*”.

Agar qatal karne waali aurat hi hai to wo aurat hi qatal hogi. Qesaas wadiyat ke mu'amle mein Islam se pehle Arab mein mukhtalif miyaraat qaa'em the. Maslan agar ousi khazarji ko qatal karde to teen gunaah khoon baha wasool kiya jaayega aur aur khazarji ousi ko qatal kare to ek tihayi khoon baha adaa kiya jaayega. Ye inka qanoon tha. Isi tarah azaad aur ghulam mein bhi farq rawa rakha jaata tha. Lekin shari'at-e-islami mein is ziman mein kaamil masawaat qaa'em ki aur zamana-e-jahaliyat ki har tarah ki aadm-e-masawaat ka khaatima kardiya. Is baare mein Imaan Abu Haneefa عنه ka qaul yahi hai ke tamaam musalmaan aapas mein “kufu” (barabar) hain, lehaza qatal ke muqadmaat mein koi farq nahi kiya jaayega.

Faman 'ufiya labuu min 'akhihi shay-'un

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

Tarjuma: “*Phir jisko mu'af kardi jaaye koi shaye iske bhayi ki jaanib se*”.

Yani maqtul ke waarsaye agar qatil ko kuch ri'ayat de de ke hum iski jaan bakhshi karne ko tayaar hain, chaahe wo khoon baha lelein, chaahe waise hi mu'af kardein, to jo bhi khoon baha taye hua ho uske baare mein irshaad hua:

fattibaa-'um-bil-ma'-ruufi wa 'adaaa- فَاتَّبَاعُوا بِالْمَعْرُوفِ وَأَدَاءِ إِلَيْهِ بِإِحْسَانٍ ۖ
'un 'ilayhi bi-'ih-saan.

Tarjuma: “To (iski) pairwi ki jaaye ma'roof tareeqe par aur adaayegi ki jaaye khoobsurti ke saath”.

Zaalika takhfiifum-mir-Rabbi-kum ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
wa rahmah.

Tarjuma: “Ye tumhare Rab ki taraf se ek takhfeef aur rehmat hai”.

Iska rehmat hona bahut wazeh hai. Agar ye shakal na ho to phir qatal dar qatal ka silsila jaari rehta hai. Lekin agar qaatil ko laakar maqtul ke waarsa ke saamne khada kardiya jaaye ke ab tumhare haath mein iski jaan hai, tum chaaho to isko qatal kardiya jaayega, aur agar tum ehsaan karna chaaho, iski jaanbakhshi karna chaaho to tumhe ikhtiyaar haasil hain. Chaaho to waise hi bakhsh do chaaho to khoon baha le lo. Is se ye hota hai ke dushmanon ka da'iera samait jaata hai, badhta nahi hai. Is mein Allah ki taraf se badi rehmat hai. Islami mu'ashre mein qaatil ki giraftari aur qisaas ki tanfeez hukumat ki zimmedari hoti hai, lekin is mein madd'i riyasat nahi hoti. Aaj kal hamare nizam mein ghalti ye hai ke riyasat hi madd'i banjati hai, halanke madd'i to maqtul ke waarsa hain. Islam nizam mein kisi sadar ya vazeer-e-aazam ko ikhtiyaar nahi hai ke kisi qaatil ko mu'af karde. Qaatil ko mu'af karne ka ikhtiyaar sirf maqtul ke warsa'a ko hai. Lekin hamare mulk ki dastoor ki ru se sadar mumlikat ko sazay-e-maut mu'af karne ka haq diya gaya hai.

Famani'-tadaa ba'-da zaalika فَمِنَ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَدَاۤءُ الْيَمْرِ ﴿١٢٦﴾
falahuu 'azaabun 'aliim.

Tarjuma: “To iske baad bhi jo had se tajaawiz karega to iske liye dardnaak azaab hain”.

Yani jo log is ri'ayat se faida uthaane ke baad zulm wa zyadati ka waterah apnaenge inke liye aakhirat mein dardnaak azaab hain.

AYAAT - 179

Wa lakum fil-Qisaasi Ha-
yaatuny-yaaa-'ulil-'albaabi وَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾
la-'allakum tattaquun.

Tarjuma: "Aur ae hoshmando! Tumhare liye qisaas mein zindagi hai, taake tum bach sako".

Mu'ashirati zindagi mein affu wa darguzaar agarche ek achchi qadar hai aur Islam iski ta'leem deta hai:

وَإِنْ تَعَفُّواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٠﴾

Wa 'in-ta'-fuu wa tas-fahuu wa tagfiruu fa-'innallaaha Gafuurur-Rahim.

"Aur agar tum mu'afkardiya karo aur chashm poshi se kaam lo aur bakhsb diya karo to beshak Allah bhi bakhsbne waala, rahem karne waala hai".

Lekin qatal ke muqadmaat mein sahel angaari aur chashm poshi ko qisaas ki raah mein hayal nahi hone dena chaahiye, balke shiddat ke saath pairwi honi chaahiye ta'ake is se aage qatal ka silsila band ho. Aayat ke aakhir mein farmaya: وَعَلَّكُمْ تَتَّقُونَ la-'allakum tattaquun. "Ta'ake tum bach sako". Yani Allah ki hadood ki khilaaf warzi aur ek dusre par zulm wa t'addi se bacho.

AAAYAT - 180

Kutiba 'alaykum 'izaa hazara
'abadakumul-marwtu 'in- كَيْتَبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ﴿١٨٠﴾
taraka khay-ranil-wasiyyatu
lil-waalidayni wal-'aqrabiina وَالْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ؕ
bil-ma'-ruuf;

Tarjuma: "Jab tum mein se kisi ki maut ka waqt aa pahunche aur wo kuch maal chord raha ho to tum par farz kardiya gaya hai waalideen aur rishtedaaron ke haq mein insaaf ke saath wasiyat karna".

Abhi qanoon-e-wirasat naazil nahi hua tha, is ziman mein ye ibtedayi qadam uthaya gaya. Daur-e-jahaliyat mein wirasat ki taqseem is tarah hoti thi, jaise aaj bhi hinduaon mein hoti hai, ke marne waale ki saari jayedaad ka maalik bada beta banjata tha. Iski biwi, betiyan, hattake

dusre bête bhi wirasat se mehroom rehte. Chunache, yahan wirasat ke baare mein pehla hukm diya gaya hai ke marne waala waalideen aur aqarba ke baare mein wasiyat kar jaaye ta'ake inke haqooq ka tahafuz hosake. Phir jab Suratun Nisa mein poora qanoon-e-wirasat aagaya to ab ye aayat mansukh shumaar hoti hai. Albatta is ke ek jazu ko Rasool Allah ﷺ ne baaqi rakha hai ke marne waala apne ek tihayi maal ke baare mein wasiyat kar sakta hai, is se zyada nahi, aur ye ke jis shakhs ka wirasat mein haq muqarar hochuka hai, uske liye wasiyat nahi hogi. Wasiyat ghair waaris ke liye hogi. Marne waala kisi yateem ko, bewa ko, kisi yateem khaane ko ya kisi deeni idaare ko apni wirasat mein se kuch dena chaahе to ise haq haasil hai ke ek tihayi ki wasiyat karde. Baaqi do tihayi mein laazmi taur par qanoon-e-wirasat ki tanfeez hogi.

haqqan 'alal-Muttaqiin.

حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾

Tarjuma: “Allah Ta’ala ka taqwa rakhne waalaon par ye haq hai”.

In par waajib aur zaroori hai ke wo wasiyat kar jaayein ke hamare walideen ko ye miljaye, falan rishtedaar ko ye milojaye, baaqi jo bhi waarsa hain inke hisse mein ye aajayein.

AAYAT - 181

Famam-baddalahuu ba'-da maa sami-'ahuu

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ

Tarjuma: “To jisne badal diya is wasiyat ko iske baad ke isko suna tha”.

fa-'innamaaa 'is-muhuu 'alalraziina yubaddi-luunah.

فَأَتَمَّ أَشْمَهُ عَلَى الَّذِينَ يَبْدُلُونَهُ ﴿١٨٢﴾

Tarjuma: “To iska gunaaah inhi par aayega jo ise tabdeel karte hain”.

Wasiyat karne waala inke is gunaaah se bari hai, us ne to sahi wasiyat ki thi. Agar gawahon ne baad mein wasiyat mein tehreek aur tabdeeli ki to uska wabaal aur iska bojh inhi par aayega.

'Innallaaba Samii-'un 'Aliim.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٣﴾

Tarjuma: “Yaqeenan Allah Ta’ala sab kuch sunne waala aur jaanne waala hai”.

AAAYAT - 182

Faman khaafa mimmuusin-janafan فَمَنْ خَافَ مِنْ مُّؤْمِنٍ جَنَفًا أَوْ إِثْمًا
'aw 'isman

Tarjuma: “Phir jisko andesha ho kisi wasiyat karne waale ki taraf se jaanibdaari ya haq talfi ka”.

Agar kisi ko ye andesha ho aur dayanat daari ke saath iski ye raaye ho ke wasiyat karne waale ne theek wasiyat nahi ki, balke beja jaanibdaari ka muzahera kiya hai ya kisi ki haqtalfi kar ke gunaaah kamaya hai.

fa-'as-laha baynahum فَاصْلَحْ بَيْنَهُمْ

Tarjuma: “*Aur wo inke mabeen sulaah karde*”.

Is tarah ke andeshe ke baad kisi ne waarsa ko jama kiya aur in se kaha ke dekho, inki wasiyat to ye thi, lekin is mein ye zyadati waali baat hai, agar tum log mutafiq hojao to is mein itni tabdeeli kardi jaaye?

falaaa 'isma 'alayh: فَلَا إِثْمَ عَلَيْهِ

Tarjuma: “*To is par koi gunaaah nahi hai*”.

Yani aisi baat nahi hai ke is wasiyat ko aisa taqadus haasil hogaya ke ab is mein koi tabdeeli nahi hosakti, balke bahmi mashware se aur islaah ke jazbe se wasiyat mein taghayyur wa tabaddul hosakta hai.

'innallaaha Gafuurur-Rabiim. إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Tarjuma: “*Yaqeenan Allah Ta'ala bakhshne waala aur rahem farmane waala hai*”.

AYAAT 183 TO 188

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
 أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ
 يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ
 تَعْلَمُونَ ﴿١٨٤﴾ شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۗ
 فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ
 اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ
 تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي
 وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثَ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ
 لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنكُم كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۗ
 فَالَّذِينَ بَاشَرُواهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّى يَسْبَغَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
 مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِبُوا الصِّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَاشِرُواهُنَّ وَأَنتُمْ عَافُونَ ۗ فِي
 الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لِيَتِّبِ اللَّهُ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا
 أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ
 تَعْلَمُونَ ﴿١٨٨﴾

183. Yaaa-'ayyu-hallaziina 'aamanuu kutiba 'alay-kumus-Siyaamu kamaa kutiba 'alal-laziina min-qablikum la-'alla-kum tatta-quun,-

184. 'Ayyaamam-ma'-duudaat; faman-kaana minkum-mariizan 'aw 'alaa safarin-fa-'iddatum-min 'ayyaamin 'ukbar. Wa 'alal-laziina yutii-quunahuu fitya-tun ta-'aamu miskiin. Faman-tatawwa-'a khay-ran fabuwa khayrul-lah. Wa 'antasuumuu khayrul-lakum 'in-kumtum ta'-lamuun.

185. Shabru Ramazaa-nallaziii 'unzila fihil-Qur-'aanu hudal-linnaasi wa bayyinaatim-minal-hudaa wal-furqaan. Faman shahida min-kumush-Shahra fal-yasumb. Wa man-kaana mariizan 'aw alaa safarin-fa-'iddatum-min 'ayyaa-min 'u-kbar. Yuriidullaahu bikumul-yusra wa laa yuriidu bikumul-'usr. Wa litukmilul-'iddata wa lituk-abbirullaaha 'alaa maa hadaakum wa la-'allakum tash kuruun.

186. Wa 'izaa sa-'alaka 'ibaadii 'annii fa-'innii Qariib: 'Ujiiibu da'-watad-daa-'i 'izaa da-'aani fal-yastajiihuu lii wal-yu' minuu bii la-'allahum yar-shuduun.

187. 'U-hilla lakum laylatas-Siyaamir-rafasu 'ilaa nisaaa-'i-kum. Hunna libaasul-lakum wa 'antum libaasul-lahunn. 'Alimaallaahu 'annakum kuntum takhtaanuuna 'anfusakum fataaba 'alaykum wa 'afaa 'ankum; fal-'aana baashiruu-hunna wabtaguu maa kataballaahu lakum, wa kuluu wash-rabuu hattaa yata-bayyana lakumul-khaytul-'abyazu minal-khaytil-'aswadi minal-Fajr. Summa 'atimmus-siyaama 'ilal-layl; wa laa tubaashi-ruuhunna wa antum 'aakifuuna fil-masaajid. Tilka huduudullaahifalaa taq-rabuuhaa. Kazaalika yubay-yinullaahu 'Aayaatihii linnaasi la'-allahum yatta-quun.

188. Wa laa ta'-kuluuu 'am-waalakum-bay-nakum-bil-baa-tili wa tudluu bibaaa 'ilal-buk-kaami li-ta'-kuluu fariiqam-min 'am-waalin-naasi bil-'ismi wa 'antum ta'-lamuun. (Section 24)

Sutalul Baqarah ke nisf-e-aakhir ke mazameen ke baare mein arz kiya jachuka hai ye chaar ladiyon ki manind hain jo apas mein guthi hui hain. Ab in mein se ibadaat waali ladi aarahi hai aur zair mutala'a ruku mein “sawm” ki ibadat ka tazkerah hai. Jahan tak “salaat” (namaz) ka ta'luq hai to is ka zikr Makki surataon mein betahasha aaya hai, lekin Makki daur mein “sawm” ka bataur ibadat koi tazkerah nahi milta.

Arbon ke haan sawm ya siyaam ke lafz ka itlaaq aur mafhoom kiya tha aur is se wo kya muraad lete the, ise zara samajh lijiye! Arab khud to roza nahi rakhte, albatta apne ghodaon ko rakhwate the. Iski wajah ye thi ke aksar Arbon ka pesha garat giri aur loot maar tha. Phir mukhtalif qaba'il ke mabeen waqfa waqfa se jungein hoti rehti thein. In kaamon ke liye inko ghodaon ki zaroorat thi aur ghoda in maqsad ke liye nihayat mauzu jaanwar tha ke is par baith kar tezzi se jayein, loot maar karein, shab khoon mare aur tezzi se wapas aajayein. Oont tezz raftaar jaanwar nahi hai, phir wo ghode ke muqabile mein tezzi se apna rukh bhi nahi pher sakta. Magar ghoda jahan tezz raftaar jaanwar hai, wahan tang mizaj aur nazuk mizaj bhi hai. Chunache, wo tarbiyat ke liye in ghodaon se ye mushaqqat karate the ke inko bhooka piyasa rakhte the aur inke munh par ek “tobda” chardha dete the. Is amal ko wo “sawm” kehte the aur jis ghode par ye amal kiya jaaye wo “saa'im” kehte the yani ye roze se hai. Is tarah wo ghodaon ko bhook piyas jhelne ka aadi banate the ke kahin aisa na ho ke mahem ke dauraan ghoda bhook piyas bardasht na kar sake aur jee haar de. Is tarah to sawari ki jaan shadeed khatre mein padh jaayegi aur ise zindagi ke lale padh jaayenge! Mazeed ye ke arab is taur par ghodaon ko bhooka piyasa rakh kar mausam garma aur loo ki halat mein inhe lekar maidaan mein jaa khade hote the. Wo apni hifazat

ke liye apne saron par dhatte bandh kar aur jism par kapde waghaira lapait kar un ghodaon ki peet par sawaar rehte the aur in ghodaon ka munh seedha loo aur bad-e-sar-sar ke thapedon ke taraf rakhte the, ta'ake un ke andar bhook piyas ke saath saath loo ke in thapedon ko bardasht karne ki aadat bhi padh jaaye, ta'ake kisi daake ki muheem ya qaba'ili jung ke mauqe par ghoda sawaar ke qaboo mein rahe aur bhook piyas ya bad-e-sar-sar ke thapedon ko bardasht kar ke sawaar ki marzi ke mutabiq matluba rukh barqaraar rakhe aur is se munh na phere. To arab apne ghodaon ko bhooka piyasa rakh kar jo mashaqqat karate the is par wo "sawm" ke lafz yani roze ka iltaaq karte the.

Lekin Rasool Allah ﷺ jab Madina tashreef laaye to yahan yahud ke haan roze rakhne ka riwaaj tha. Wo aashura ka roze bhi rakhte the, isliye ke is roz Bani Isra'il ko firauniyon se nijaat mili thi. Rasool Allah ﷺ ne musalmaanon ko ibteda'an har mahine "Ayaam-e-baiz" ke teen roze rakhne ka hum diya. Is ruku ki ibtedayi do ayaat mein ghaliban isi ki tauseeq hai. Agar ibteda hi mein poore mahine ke roze farz kar diye jaate to wo yaqeenan shaaq guzarte. Zahir baat hai ke mahine sakht garam bhi hosakte hain. Ab agar tees ke tees roze ek hi mahine mein farz kardiye gaye hote aur wo *June July* ke hote to jaan hi nikaljati. Chunache, behtareen tadbeer ye ki gayi ke har mahine mein teen din ke roze rakhne ka hukm diya aur ye roze mukhtalif mausamon aate rahe. Phir kuch arse ke baad Ramzan ke roze farz kiye gaye. Har mahine mein teen din ke rozaon ka jo ibtedayi hukm tha is mein aalal itlaaq ye ijazat thi ke jo shakhs ye roza na rakhe wo iska fidya de, agarche wo beemaar ya musafir na ho aur roza rakhne ki taaqat bhi rakhta ho. Jab Ramzan ke rozaon ki farziyat ka hukm aagaya to ab ye rukhsat khatam kardi gayi. Albatta Rasool Allah ﷺ ne fidya ki is rukhsat ko aise shakhs ke liye baaqi rakha jo bahut budha hai, ya aisi kisi sakht beemari mein mubtela hai ke roza rakhne se iske liye jaan ki halakat ka andesha hosakta hai. Ye hai in ayaat ki taaweel jis par mai bahut arse pehle pahunch gaya tha, lekin chunke aksar mufasssireen ne ye baat nahi likhi is liye mai ise bayaan karne se jhijakta raha. Baad mein mujhe ma'loom hua ke Maulana Anwar Shah Kaashmiri راجه کاشمیری ki raaye yahi hai to mujhe apni raaye par aitemaad hogaya. Phir mujhe iska zikr tafseel kabeer mein Imaam Razi راجه رازی ke haan bhi milgaya ke mutqadimeen ke haan ye raaye maujood hai ke roze se mut'aliq pehli aayatein (183,184) Ramzan ke roze se mut'aliq nahi hain, balke wo ayaam-e-baiz ke rozaon se mut'aliq hain. Ayaam-e-baiz ke roze Rasool Allah ﷺ ne Ramzan ke rozaon ki farziyat ke baad bhi naflan rakhe hain.

Roze ke ehkaam par mushtamil ye ruku cheh aayatun par mushtamil hai aur ye is etebaar se ek ajeeb muqaam hai ke is ek jagah roze ka tazkerah jaamiyaat ke saath aagaya hai. Qur'an Majeed mein deegar ehkaam bahut dafa aaye hain. Namaz ke ehkaam bahut se muqamaat par aaye hai. Kahin wazu ke ehkaam aaye hain to kahin taymum ke, kahin namaz-e-qasr aur namaz-e-khauf ka zikr hai. Lekin “sawm” ki ibadat par ye kul cheh aayaat hain, jin mein is ki hikmat, is ki garz wa gayat aur is ke ehkaam sab ke sab ek jagah aagaye hain. Farmaya:

AAYAT - 183

Yaaa-'ayyu-hallaziina 'aamanuu
 kutiba 'alay-kumus-Siyaamu kamaa كَيْتِبُهَا الَّذِينَ آمَنُوا كَيْتَبَ عَلَيْكُمُ الصِّيَامُ كَمَا
 kutiba 'alal-laziina min-qablikum ﴿١٨٣﴾ كَيْتَبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
 la-'alla-kum tatta-quun.

Tarjuma: “*Ae imaan walo! Tum par bhi roza rakhna farz kiya gaya hai jaise ke farz kiya gaya tha tum se pehlon par ta'ake tumhare andar taqwa paida hojaaye*”.

Wo jung ke liye ghode ko tayaar karwate the, tumhein taqwa ke liye apne aap ko tayaar karna hai. Roze ki mashq tum se is liye karayi jaarahi hai ta'ake tum bhook ko qaabu mein rakhsako, shuhwat ko qaabu mein rakhsako, piyas ko bardasht kar sako. Tumhein Allah Ta'ala ki raah mein jung ke liye nikalna hoga, is mein bhook bhi aayegi, piyas bhi aayegi. Apne aap ko jihad wa qataal ke liye tayar karo. Suratul Baqarah ke agle ruku se qataal ki behes shuru hojaayegi. Chunache, roze ki ye bahes goya qataal ke liye bataur tamheed aarahi hai.

AAYAT - 184

'Ayyaamam-ma'-duudaat;

أَيَّامًا مَعْدُودَاتٍ ۖ

Tarjuma: “*Ginti ke channd din hai*”

مَعْدُودَاتٍ ma'-duudaat; jama qallat hai, jo teen se nau tak ke liye aati hai. Ye goya iska saboot hai ke yahan mahine bhar ke roze muraad nahi hain.

faman-kaana minkum-mariizan 'aw
 'alaa safarin

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ

Tarjuma: “*Is par bhi jo koi tum mein se beemaar ho ya safar par ho*”.

fa-'iddatum-min 'ayyaamin 'ukbar.

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

Tarjuma: “To wo tedaad poori karle dusre dinaon mein”.

Wa 'alal-laziina yutii-quunabuu وَعَلَى الَّذِينَ يُطِيقُونَ فَذِيَّةً طَعَامٍ وَسَكِينٍ
fidya-tun ta-'aamu miskiin.

Tarjuma: “Aur jo is ki taqat rakhte hoon (aur wo roza na rakhein) un par fidya hai ek miskeen ka khana khilana”.

In aayaat ki tafseer mein, jaisa ke arz kiya gaya, mufsaareen ke bahut se aqwaal hain. Mai ne apne mutale ke baad jo raaye qaa'em ki hai mai sirf wohi bayaan kar raha hoon ke us waqt Imam Razi رحمته الله ke baqaul ye farziyat على التعيين 'alat-ta'een, nahi thi balke على التخيير 'alat-ta'kbeer, thi. Yani roza farz to kiya gaya hai lekin iska badal bhi diya jaaraha hai ke agar tum roza rakhne ki isteta'at ke bawajood nahi rakhna chaahte to ek miskeen ko khaana khilaado. Chunke, roze ke wo pehle se aadi nahi the, lehaza inhein tadreejan iska khogar banaya jaaraha tha.

Faman-tatawwa-'a khay-ran fahuwa
khayrul-lah.

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ

Tarjuma: “Aur jo apni marzi se koi khair karna chaahe to uske liye khair hai”.

Agar koi roza bhi rakhe aur miskeen ko khaana bhi khilaye to ye iske liye behtar hoga.

Wa 'antասսumuu khayrul-lakum 'in-
kumtum ta'-lamuun.

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٧﴾

Tarjuma: “Aur roza rakho, ye tumbare liye behtar hai agar tum jaano”.

Yahan bhi ek tarah ki ri'ayat ka andaaz hai. Ye do ayaat hai jin mein mere nazdeek roze ka pehla hukm diya gaya, jiske tahet Rasool Allah ﷺ aur ahl-e-Imaan ne har mahine mein teen din ke roze rakhe. Ye bhi hosakta hai ke in rozaon ka hukm Rasool Allah ﷺ ne ahl-e-imaan ko apne taur par diya ho aur baad mein in ayaat ne iski tauseeq kardi ho.

Ab wo ayaat aarahi hai jo khaas Ramzan ke roze se mut'aliq hain. In mein se do ayaat ne roze ki hikmat aur gharz wa ghayat bayaan ki hai. Phir ek taweel aayat roze ke ehkaam par mushtamil hai aur aakhri mein ek aayat goya *Litmus test* hai.

AAAYAT - 185

Shabru Ramazaa-nallaziii 'unzila
fibil-Qur-'aanu

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

Tarjuma: "Ramzan ka mahina wo hai jis mein Qur'an naazil kiya gaya:
hudal-linnaasi wa bayyinaatim- هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
minal-hudaa wal-furqaan.

Tarjuma: "Logaon ke liye hidayat banakar aur hidayat aur haq wa baatil
ke darmiyaan imtiyaz ki roshan daleelon ke saat".

Faman shabida min-kumush-Shabru
fal-yasumb.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Tarjuma: "To jo koi bhi tum mein se is mahine ko paaye (ya jo shakhs bhi is
mahine mein muqem ho) is par laazim hai ke roza rakhe".

Ab wo job على التخيير 'alat-ta'kbeer, ka mu'amla khatam hogaya aur
job على التعيين 'alat-ta'een, hogaya ke ye laazim hai, ye rakhna hai.

Wa man-kaana mariizaa 'aw

alaa safarin-fa-'iddatum-min وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
'ayyaa-min 'u-khar.

Tarjuma: "Aur jo beemar ho ya safar par ho to wo tedaad poori karle dusre
dinaon mein".

Ye ri'ayat hasb-e-sabeq barqarar rakhi gayi.

Yuriidullaahu bikumul-yusra wa laa
yuriidu bikumul-'usr.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Tarjuma: "Allah tumhare saath asaani chaahata hai aur wo tumhare saath
sakhti nahi chaahata".

Log khuwah-ma-khuwah apne upar sakhtiyen jhailte hain, shadeed safar ke andar bhi roze rakhte hain, halanke Allah Ta'ala ne dusre dinaon mein ginti poori karne ki ijazat di hai. Rasool Allah ﷺ ne ek safar mein in logaon par kaafi sarzansh ki jinhone roza rakha hua tha. Aap Sahaba-e-Kiraam رضي الله عنهم ke humraah jihad wa qataal ke liye nikle the ke kuch logaon ne is safar mein bhi roza rakh liya. Natija ye hua ke safar ke baad jahan manzil par jaakar kheeme lagane the wo nidhaal hokar gir gaye aur jin logaon ka roza nahi tha inhone kheeme lagaye. Is par Rasool Allah ﷺ ne farmaya: لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ Laysa minal

*barris sawmu fis safar,*¹ “Safar mein roza rakhana koi neiki ka kaam nahi hai”. Lekin hamara neiki ka tasawur mukhtalif hai. Kuch log aise bhi hain ke khuwah 105 bukhaar chardha hua ho kahenge ke roza to mai nahi chordonga. Halanke Allah Ta'ala ki taraf se di gayi riwayat se faida na uthana ek tarah kufraan-e-nemat hai.

Wa litukmilul-'iddata

وَلِتُكْمِلُوا الْعِدَّةَ

Tarjuma: “Ta'ake tum tedaad poori karo”.

Marz ya safar ke dauraan jo roze chooht jayein tumhein dusre dinaon mein inki tedaad poori karni hogi. Wo jo ek riwayat thi ke fidya dekar fareg hojao wo ab mansookh hogayi.

wa lituk-'abbirullaaha 'alaa maa badaakum

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

Tarjuma: “Aur ta'ake tum badhayi karo Allah ki is par jo hidayat Us ne tumhe bakhshi hai”

wa la-'allakum tash kuruun.

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨﴾

Tarjuma: “Aur ta'ake tum shukar kar sako”.

Wo nemat-e-azeema jo Qur'an Hakeem ki shakal mein tumhe di gayi hai, tum iska shukar adaa karo. Is mauzu par mere do kitabchon “Azmat-e-sawm” aur “Azmat-e-siyam wa qiyaam Ramzan Mubarak” ka muta'ala mufeed sabit hoga. In mein ye saare mazameen tafseel se aaye hain ke roze ki kya hikmat hai, kya garz-o-gayat hai, kya maqsad hai aur aakhri manzil kya hai. Matloob to ye hai ke tumhara ye jo jism-e-haiwani hai, ye kuch kamzor pade aur rooh-e-rabbani jo tum mein phoonki gayi hai ise taqwiyaat haasil ho. Chunache, din mein roza rakho aur is haiwani wajood ko zara kamzor karo, is ke taqazon ko dabaao. Phir raaton ko khade hojao aur Allah ka kalaam suno aur padho, ta'ake tumhari rooh ki aabyaari ho, is par aab-e-hayat ka tarsha ho. Natija ye niklega ke khud tumhare andar se taqarub illallaah ki ek piyaas ubhregi.

AAYAT - 186

Wa 'izaa sa-'alaka 'ibaadii 'annii fa-'innii Qariib: وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

Tarjuma: “Aur (Ae Nabi ﷺ!) jab Mere bande Aap se Mere baare mein sawaal karein to (inko batadijiye ke) Mai qareeb hoon”.

1. Sahih Al-Bukhari, Kitabus Sawm.

Mere nazdeek ye dunya mein haqooq-e-insani ka sab se bada manshoor (*Magna Carta*) hai ke Allah aur bande ke darmiyaan koi fasal nahi hai. Fasal agar hai to wo tumhari apni khabasat hai. Agar tumhari niyat mein fasaad hai ke haraam khori to karni hai to ab kis munh se Allah se dua karoge? Lehaza kisi peer ke paas jaaoge ke aap kardijiye, ye nazrana haazir hai. Bande aur khuda ke darmiyaan khud insaan ka nafs hayel hai aur koi nahi, warna Allah Ta'ala ka mu'amlah to ye hai ke:

*Hum to mayel bakarm hain koi sayel hi nahi
Raah dikhlayein kise, raah raw-e-manzil hi nahi!*

Us tak pahunchne ka raasta koi pop nahi, koi padri nahi, koi pandit nahi, koi purohit nahi, koi peer nahi. Jab chaaho Allah se hum kalaam hojao. Aalama Iqbal ne kya khoob kaha hai:

*Kyun khaaliq wa makhlooq mein hayal rabe parde?
Peeran-e-kaliisa ko kalisa se utha do!*

Allah Ta'ala ne wazeh farma diya hai ke Mera har banda jab chaahe, jahan chaahe Mujh se hum kalaam hosakta hai.

'Ujjiibu da'-watad-daa-'i 'izaa da-'aani أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۞

Tarjuma: "Mai to har pukaarne waale ki pukaar ka jawaab deta hoon jab bhi (aur jahan bhi) wo Mujhe pukaare"

"*Ajabat*" ke mafhoom mein kisi ki pukaar ka sunna, iska jawaab dena aur ise qubool karna, ye teenon cheezein shaamil hain. Lekin iske liye ek shart aayed ki jaarahi hai:

fal-yastajibuun lii فَلْيَسْتَجِيبُوا لِي

Tarjuma: "Pas! inhein chahiye ke wo Mera hukm maane".

wal-yu' minuu bii وَلْيُؤْمِنُوا بِي

Tarjuma: "Aur Mujh par Imaan rakhein".

Ye ek tarfa baat nahi hai balke ye do tarfa mu'amlah hai. Jaise hum padh chuke hain: [فَأَذْكُرُونَ لَكُمْ] *Faz-kuruunii 'az-kurkum. Pas! tum Mujhe yaad rakho Mai tumhe yaad rakhoonga*". Tum mera shukar karoge to Mai tumhari qadardaani karoonga. Tum Meri taraf chal kar aoge to Mai daudh kar aonga. Tum baalishat bhar aoge to Mai haath bhar aonga. Lekin agar tum rukh modhloge to Hum bhi rukh modhloge.

Hamari to koi gharz nahi hai gharz to tumhari hai. Tum ruju karenge to Hum bhi ruju karenge. Tum tauba karoge to Hum apni nazr-e-karam tum par mutwajjah kardenge. Sureh Muhammad ﷺ mein alfaaz aaye hain: **إِنْ تَضَرُّوا اللَّهَ يَضُرِّكُمْ** 'in-tansurullaaha yan-surkum. (Aayat 7) *“Agar tum Allah ki madad karoge to wo tumhari madad karega”*.

Lekin agar tum Allah ke dushmanon ke saath dosti ki pangein badhaao inke saath tumhari saaz baaz ho aur khade hojao qunoot-e-naazla mein Allah se madad maangne ke liye to tum se bada bewaqoof kaun hoga? Pehle Allah ki taraf apna rukh to karo, Allah se apna mu'amlah to durust karo. Is mein ye koi shart nahi hai ke pehle wali kaamil banjao, balke usi waqt khuloos-e-niyat se tauba karo, saare parde hatt jaayenge. Aayat ke aakhri mein farmaya:

la-'allahum yar-shuduun.

لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

Tarjuma: *“Ta'ake wo sahi raah par rahe”*

Allah Ta'ala par Imaan rakhne aur iske ehkaam par chalne ka ye natija niklega ke wo rashd-o-hidayat ki raah par ghamzan hojayenge.

AAAYAT - 187

'U-hilla lakum laylatas-Siyaamir-**أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ** rafasu 'ilaa nisaaa-'i-kum.

Tarjuma: *“Halaal kardiya gaya hai tumhare liye roze ki raaton mein behijaab hona apni biwiyon se”*.

Ehkaam-e-roza se mut'aliq ye aayat badi taweel hai. Yahud ke haan shari'at-e-Mooswi mein roza sham ko hi shuru hojaata tha aur raat bhi roze mein shaamil thi. Chunache, ta'luq-e-zan wa shu bhi qaa'em nahi hosakta tha. Inke haan sehri waghaira ka bhi koi tasawur nahi tha. Jaise hi raat ko sote roza shuru hojaata aur agle din ghuroob-e-aftaab tak roza rehta. Hamare haan roze mein narimi ki gayi hai. Ek to ye ke raat ko roze se khaarj kardiya gaya. Roza bas din ka hai aur raat ke waqt roze ki saari pabandiyan khatam hojaati hain. Chunache, raat ko ta'luq-e-zan wa shu bhi qaa'em kiya jasakta hai aur khaane peene ki bhi ijazat hai. Lekin ba'az musalmaan ye samajh rahe the ke shayad hamare haan bhi roze ke wohi ehkaam hain jo yahud ke haan hain. Is liye aisa bhi hota tha ke rozaon ki raaton mein ba'az log jazbaat mein biwiyon se muqarbat karlete the, lekin dil mein samajhlete the ke shayad humne ghalat kaam

kiya hai. Yahan ab inko itmenaan dilaya jaaraha hai ke tumhare liye roze ki raaton mein apni biwiyon ke paas jaana halaal kardiya gaya hai.

Hunna libaasul-lakum wa 'antum هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ط
libaasul-lahunn.

Tarjuma: "Wo poshaak hai tumhare liye aur tum poshaak ho unke liye".

Ye bada lateef kuna ye hai ke wo tumhare liye bamanzila libaas hain aur tum inke liye bamanzila libaas ho. Jaise libaas mein aur jism mein koi pardah nahi aise hi biwi mein aur shauhar mein koi pardah nahi hai. Khud libaas hi to pardah hai. Waise bhi mard ke akhlaaq ki hifazat karne waali biwi hai aur biwi ke akhlaaq ki hifazat karne waala mard hai. Mujhe Iqbal ka sher yaad aagaya:

Ne pardah na ta'leem nayi ho ke purani

Nis'wa niyat-e-zan ka nigebaan hai faqt mard

Bahr-e-haal mard wa aurat ek dusre ke liye ek zaroorat bhi hain aur ek dusre ki pardah poshi bhi karte hain.

'Alimaallaahu 'annakum kuntum عَلِمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَخَانُونَ أَنْفُسَكُمْ
takhtaanuuna 'anfusakum

Tarjuma: "Allah ke ilm mein hai ke tum apne aap ke saath khayanat kar rahe the".

Tum ek kaam kar rahe the jo gunaah nahi hai, lekin tum samajhte the ke gunaah hai, phir bhi iska irtekaab kar rahe the. Is tarah tum apne aap se khayanat ke murtakab horahe the.

fataaba 'alaykum فَتَابَ عَلَيْكُمْ

Tarjuma: "To Allah ne tum par nazr-e-rehmat farmayi".

wa 'afaa 'ankum; وَعَفَا عَنْكُمْ ؕ

Tarjuma: "Aur tumhe mu'af kardiya".

Is silsile mein jo bhi khatayein hui hain wo sab ki sab mu'af samjho.

fal-'aana baashiruu-hunna فَالَّذِينَ بَشَرُوا هُنَّ

Tarjuma: "To ab tum inke saath ta'luq zan wa shu qad'em karo".

wabtaguu maa kataballaahu lakum, وَإِنْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ ؕ

Tarjuma: "Aur talash karo isko jo kuch Allah Ta'ala ne tumhare liye likh diya hai".

Yani aulaad, jo ta'luq zan wa shu ka asal maqsad hai. Dusre ye ke Allah Ta'ala ne is ta'luq zan wa shu ko sukoon wa raahat ka zariya banaya hai. Jaise Qur'an Majeed mein. *لَتَسْكُنُوا إِلَيْهَا* *litas-kunuuu 'ilayhaa*, ke alfaaz aaye hain, is ta'luq ke baad 'aasaab ke tanaao mein ek sukoon ki kaifiyat paida hojaati hai aur is mein yahi hikmat hai ke Rasool Allah ﷺ ne Apne har safar mein ek zauja mohtrama ko zaroor saath rakhte the isliye ke qaa'id aur sippasalaar ko kisi waqt kisi aisi pareshaan kun surat-e-haal mein faisle karne padhte hain ke jazbaat par aur aisaab par dabao hota hai.

wa kuluu wash-rabuu hattaa yata- *وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ*
bayyana lakumul-khaytul-'abyazu *مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ*
minal-khaytil-'aswadi minal-Fajr.

Tarjuma: “*Aur khaao piyo yahan tak ke wazeh hojaaye tumbare liye fajar ki safed dhaari (raat ki) siyahdhaari se*”.

Ye pophatne ke liye iste'ara hai. Yani jab sapeda-e-sahar numaya hota hai, subah sadeq hoti hai us waqt tak khaane peene ki choot hai balke yahan *وَكُلُوا وَاشْرَبُوا* *wa kuluu wash-rabuu* “*aur khaao aur piyo*” amar ke seeghe aaye hain. Sehri karne ki hadees mein bhi takeed aayi hai aur Rasool Allah ﷺ ne ye bhi farmaya hai ke hamare aur yahud ke roze ke mabeen sehri ka farq hai. Ek hadees mein aaya hai. *(تَسْعَرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً)* “*Sehri zaroor kiya karo, isliye ke sehri mein barkat hai*”.

Summa 'atimmus-siyaama 'ilal-layl; *ثُمَّ أَتَبُوا الصِّيَامَ إِلَى الْبَيْلِ*

Tarjuma: “*Phir raat tak roze ko poora karo*”.

“Raat tak” se aksar fuqaha ke nazdeek ghuroob-e-aftaab muraad hai. Ahl-e-tashi is se zara aage jaate hain ke ghuroob-e-aftaab par channnd minute mazeed guzar jayein.

wa laa tubaashi-ruuhunna wa antum *وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ*
'aakifuuna fil-masaajid.

Tarjuma: “*Aur in se mubashiraat mat karo jab ke tum masjidon mein halaat-e-etekaf mein ho*”.

Ye ri'ayat jo tumhe di jaarahi hai is mein ek istasna hai ke jab tum masjidon mein mu'atakaf ho to phir apni biwiyon se raat ke dauraan bhi koi ta'luq qaa'em na karo.

Tilka huduudullaahi falaa taq-rabuubaa.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

Tarjuma: “Ye Allah ki (muqarar ki hui) hadood hain, Pas! inke qareeb bhi mat jao”.

Ba'az muqamaat par aata hai: *Tilka huduudullaahi falaa ta'-taduubaa* “Ye Allah ki muqarar kardah hadood hain”. Pas! in se tajawez na karo, inko aboor na karo. Aslan haraam to wohi shaye hogi ke hadood se tajawaz kiya jaaye. Lekin bahr-e-haal ehtiyaat is mein hai ke in hadood se door raha jaaye (*to keep at a safe distance*) aakhri had tak chale jaoge to andesha hai ke kahin is had ko aboor na kar jao.

Kazaalika yubay-yinullaahu 'Aayaatihii linnaasi كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ

Tarjuma: “Isi tarah Allah wazeh karta hai Apni nishaniyan logaon ke liye”.

la-'allahum yatta-quun.

لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٥﴾

Tarjuma: “Ta'ake wo taqwa ki roshan ikhtiyaar kar sake”.

Ab is ruku ke aakhir aayat mein bataya jaaraha hai taqwa ka mi'yaar aur iski kasauti kya hai. Roza isliye farz kiya gaya hai aur ye saare ehkaam tumhe isliye diye jaaraha hain ta'ake tum mein taqwa paida hojaaye--aur taqwa ka *litmus test* hai “akl-e-halaal”. Agar ye nahi hai to koi neiki neiki nahi hai. Farmaya:

AAAYAT - 188

Wa laa ta'-kuluuu 'am-waalakum-bay-nakum-bil-baa-tili

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Tarjuma: “Aur tum apne maal aapas mein baatil tareeqon se hadap na karo”.

wa tudluu bihaaa 'ilal-huk-kaami

وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ

Tarjuma: “Aur isko zariya na banaao hukkaam tak pabunchne ka”.

li-ta'-kuluufariiqam-min 'am-waalin-naasi bil-'ismi

يَتَّكِلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِأَلْسِنَتِهِمْ

Tarjuma: “Ta'ake tum logaon ke maal ka kuch hissa hadap kar sako gunaah ke saath”.

wa 'antum ta'-lamuun.

وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

Tarjuma: “Aur tum is ko jaante boojhte kar rahe ho”.

Ye taqwe ke liye miyaari aur kasauti hai jo shakhs akl-e-halaal par qana hogaya aur haraam khori se bach gaya wo mutaqi hai. Warna namazaon aur rozaon ke ambaar ke saath saath jo shakhs haraam khori ki rosh ikhtiyaar kiye hue hain wo mutaqi nahi hai. Mai hairaan hota hoon ke logaon ne is baat par ghaur nahi kya ke ehkaam ki ayaat ke darmiyaan ye aayat kyun kar aayi hai. Is se pehle roze ke ehkaam aaye hain, aage hajj ke ehkaam aarahe hain, phir qataal ke ehkaam aayenge. Inke darmiyaan mein is aaayat ki kya hikmat hai? Waqiya ye hai ke jaise roze ki hikmat ka nuqta-e-arooj ye hai ke rooh-e-insani mein taqarub illallaah ki talab paida hojaaye isi tarah ehkaam-e-sawm ka nuqta-e-arooj “akl-e-halaal” hai”.

AYAAT 189 TO 196

يَسْأَلُونَكَ عَنِ الْهَلَالِ ۗ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنَ اتَّقَى ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُواهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجَكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا تَقْتُلُواهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوا فِيهِ ۖ فَإِنْ قَاتَلْتُمُوهُمْ فَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُواهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ ۖ وَيَكُونَ الدِّينُ لِلَّهِ ۗ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۖ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَاتَّقُوا اللَّهَ فِي الْحَجِّ وَالْعُمْرَةِ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِفُوا بِرُءُوسِكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَجَلَّهُ ۗ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۖ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَسَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۖ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۗ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۖ وَاتَّقُوا اللَّهَ ۗ

﴿١٩٦﴾ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

189. *Yas-'aluunaka 'anil-'Abillah. Qul hiya ma'waaqiitu lin-naasi wal-Hajj. Wa laysal-birru bi-'an-ta'-tul-buyuuta min-zuhuuribaa wa laakinnal-birra manittaqaa. Wa'-tul-bu-yuuta min 'abwaaibihaa; wattaqullaaha la-'allakum tuflihuun.*
190. *Wa qaatiluu fii sabiiliillaabil-laziina yuqaatiluunakum wa laa ta'-taduu; 'innallaaha laa yuhibbul-mu'-tadiin.*
191. *Waq-tuluuhum haysu saqif-tumuuhum wa 'akbrijuu-hum-min hay-su 'akbrajuukum wal-fitnatu 'ashaddu minal-qatl. Wa laa tuqaatiluuhum 'indal-Masjidil-Haraami hattaa yu-qaatiluukum fib; fa-'in-qaata-luukum faqtuluuhum. Kazaalika jazaaa-'ul-kaafriin.*
192. *Fa-'ininta-haw fa-innal-laaha Gafuurur-Rahiim.*
193. *Wa qtiluuhum hattaa laa takuuna fitnatunw wa yakuunad diinu lillaah: Fa-inintahaw falaa 'udwaana illaa alaz zaalimiin.*
194. *'Ash-Shabruul-Haraamu bish-Shabril-Haraami wal-hurumaatu gisaas. Famani'-tadaa 'alaykum fa'-taduu 'alayhi bi-misli ma'-tadaa 'alaykum. Wattaqullaaha wa'-lamuuu 'an-nallaaha ma-'al-Muttaqiin.*
195. *Wa 'anfiquu fii sabiilil-laahi wa laa tulquu bi-'aydii-kum 'ilat-tablukah. Wa 'absi-nuuu 'innallaaha yuhibbul-Muh-siniin.*
196. *Wa 'atimmul-Hajja wal-'umrata lillaah. Fa-'in' ub-sir-tum famastaysara minal-hadyi. Wa laa tab-liquu ru-'uusakum hattaa yablugal-hadyu mahillah. Faman-kaana minkum mariizan 'aw bibiii 'azamir-ra'-sibii fa-fidyatum-min-siyaamin 'aw sadaqatin 'aw nusuk. Fa-'izaaa 'amintum, faman-tamatta-'a bil-'Um-rati 'ilal-Hajji famastaysara minal-hady. Famal-lam yajid fa-siyaamu salaasati 'ayyaamin-fil-Hajji wa sab-'atin 'izaa raja'-tum. Tilka 'asharatunkaamilah. Zaalika limal-lam yakun 'ah-luhuu haaziril-Masjidil-Haraam Wattaqullaaha wa'-lamuuu 'annal-laaha Shadiidul-'iqaab.*

(Section 25)

AAYAT - 189

Yas-'aluunaka 'anil-'Abillah.

يَسْأَلُونَكَ عَنِ الْأَهْلِ

Tarjuma: “(O Nabi ﷺ!) ye Aap se pooch rahe hain chaand ki ghathti badhti suratoun ke baare mein”.

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۝ ﴿۱۲۵﴾
Qul hiya marwaaqiitu lin-naasi wal-Hajj.

Tarjuma: “Kebdijiye ye logaon ke liye auqaat ka ta'yyun hai aur hajj ke liye hai”.

Ye Allah Ta'ala ne ek *calendar* latka diya hai. Hilal ko dekh kar ma'loom hogaya chand ki pehli tareekh hogayi. Kuch dinaon baad nisf se nisf chand dekh kar paata chal gaya ke ab ek hafta guzar gaya hai. Do hafte hogaye to poora chand hogaya. Ab is ne ghatna shuru kiya. To ye nizam goya logaon ke liye auqaat-e-kaar ki ta'yyun ke liye hai aur is ziman mein khaas taur par sab se ahem mu'amlah hajj ka hai. Ye note kijiye ke sawm ke baad hajj aur hajj ke saath hi qataal ka zikr aaraha hai. Isliye ke “hajj” wo ibadat hai jo ek khaas jagah par hosakti hai. Namaz aur roza har jagah hosakte hain, zakaat har jagah di jasakti hai, lekin “hajj” to Makkah Mukarrah hi mein hoga, aur wo mushrikeen ke zeir tasallut tha aur ise mushrikeen ke tasallut se nikaalne ke liye qataal laazim tha. Qataal ke liye pehle sabr ka paida hona zaroori hai. Chunache, pehle roze ka hukm diya gaya ke jaise apne ghodaon ko roza rakhwate the waise hi khud roza rakho. Satalul Baqarah mein sawm, hajj aur qataal ke ehkaam ke darmiyaan ye tarteef aur rabt hai.

*Wa laysal-birru bi-'an-ta'-tul-buyuuta
 min-zuhurihaa wa laakinnal-birra
 manittaqaa.*

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ
 ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ

Tarjuma: “Aur ye koi neiki hai ke tum gharon mein inki pasht ki taraf se daakhil ho balke neiki to iski hai jisne taqwa ikhtiyaar kiya”.

Ahl-e-Arab ayaam-e-jahaliyat mein bhi hajj to kar rahe the, manasik-e-hajj ki kuch bigdi hui shaklein bhi maujood thi, aur iske saath inhone kuch biddaat wa rusum ka izaafa bhi karliya tha. In mein se ek biddat ye thi ke jab wo ehraam baandh kar ghar se nikal padhte to iske baad agar inhein gharon mein daakhil hone ki zaroorat pesh aati to gharon ke darwaze se daakhil na hote balke pichwaade se deewar phalaand kar aate the aur samajhte the ke ye bada taqwa hai. Farmaya ye seere se koi neiki ki baat nahi hai ke tum gharon mein inke pichwadon se daakhil ho, balke asal neiki to iski neiki hai jo taqwa ki rosh ikhtiyaar kare aur hadood-e-ilaahi ke ehtraam malhooz rakhe. Yahan poori “Aayatul Bar” ko zehen mein rakh lijiye jiske aakhir mein alfaaz aaye the: وَأُولَٰئِكَ هُمُ السَّافِرُونَ ﴿۱۲۶﴾ *'ulaaa-'ika humul-Muttaquun.* Chunache, aayat zeir muta'ala mein وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ *wa laakinnal-birra manittaqaa,* ke alfaaz mein neiki ka poora tazsawur muazzamar hai jo aayatul bar mein bayaan hochuka hai.

Wa'-tul-bu-yuuta min 'ab'waabihaa;

وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

Tarjuma: "Aur gharon mein daakhil ho unke dar-wazon se".

wattaqullaaha la-'allakum tuffihuun.

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾

Tarjuma: "Aur Allah ka taqwa ikhtiyaar karo ta'ake tum falaah paao".

AAAYAT - 190

Wa qaatiluu fii sabiiliillaahil-laziina
yuqaatiluunakum

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

Tarjuma: "Aur qataal karo Allah ki raah mein inse jo tum se qataal kar rahe hain".

Lijiye qataal ka hukm aagaya hai Sitalul Baqarah ke nisf saani ke mazameen ki jo chaar ladiyaan mai ne ginwayi thi yaani ibadaat, mu'amlaat, anfaaq aur qataal-- ye in mein se chauthi ladi hai. Farmaya ke Allah ki raah mein in se qataal karo jo tum se qataal kar rahe hain.

wa laa ta'-taduu;

وَلَا تَعَدُّوا

Tarjuma: "Lekin hadd se tajarwaz na karo".

'innallaaha laa yubibbul-mu'-tadiin.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٥﴾

Tarjuma: "Beshak Allah Ta'ala hadd se tajarwaz karne waalaon ko pasand nahi karta".

AAAYAT - 191

Waq-tuluuhum haysu saqif-tumuuhum

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

Tarjuma: "Aur inhein qataal karo jahan kabin bhi inhein paao".

wa 'akbrijuu-hum-min hay-su
'akbrajuukum

وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ

Tarjuma: "Aur nikaalo inko wahan se jahan se inhone tum ko nikala hai".

Muhajireen Makkah Mukrama se nikale gaye the, wahan par Muhammad Rasool Allah ﷺ aur Aap ﷺ ke saathi ahl-e-imaan par qaafiya-e-hayaat tang kardiya gaya tha. Tabhi to Aap ﷺ ne hijrat ki.

Ab hukm diya jaaraha hai ke nikalo unhe wahan se jahan se inhone tumhe nikala hai.

wal-fitnatu 'ashaddu minal-qatl.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

Tarjuma: “*Aur fitna qatal se bhi badhkar hai*”.

kuffaar aur mushrikeen se qataal ke ziman mein kahin ye khayaal na aaye ke qatal aur khoonarezi buri baat hai. Yaad rakho ke fitna is se bhi zyada buri baat hai. Fitna kya hai? Aise halaat jin mein insaan khuda-e-wahed ki bandagi na kar sake, aise ghalat kaamon par majboor kiya jaaye, wo haraam khori par majboor hogaya ho, ye saare halaat fitna hain. To wazeh rahe ke qatal aur khoonarezi itni buri shaye nahi hai jitni fitna hai.

Wa laa tuqaatiluu hum 'indal-Masjidil-Haraami hattaa yu-qaatiluu kum fiib;

وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوا فِيهِ

Tarjuma: “*Haam masjid Haraam ke paas (jisse aman ki jagah banadiya gaya hai) unse jung mat karo jab tak wo tum se is mein jung na chedein*”.

fa-'in-qaata-luukum faqtuluu hum.

فَإِنْ قَاتَلْتُمُوهُمْ فَاقْتُلُوهُمْ

Tarjuma: “*Phir agar wo tum se jung kare to unko qatal karo*”.

Kazaalika jazaaa-'ul-kaafriin.

كَذَلِكَ جَزَاءُ الْكَافِرِينَ

Tarjuma: “*Yahi badla hai kaafiron ka*”.

AAAYAT - 192

Fa-'ininta-haw fa-innal-laaha Gafuurur-Rabiim.

فَإِنْ أَنْتَبَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Tarjuma: “*Phir agar wo ba'az aajaye to yaqeenan Allah bahut bakhshne waala meherbaan hai*”.

AAAYAT - 193

Wa qtiluu hum hattaa laa

takuuna fitnatun wa yakuunad وَيَكُونُ الدِّينُ لِلَّهِ وَتَقْتُلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

Tarjuma: “*Aur lado un se yaban tak ke fitna baaqi na rabe aur deen Allah ka hojaaye*”.

a-inintahaw falaa 'udwaana illaa alaz **فَإِنْ أَنْتَهُوْا فَلَا عُدُوَانَ إِلَّا عَلَى الظَّالِمِيْنَ**  zaalimiin.

Tarjuma: "Phir agar wo ba'az aajaye to koi zyadati ja'ez nahi hai magar zaalimon par".

Dawaat-e-Mohammedi ﷺ ka ziman mein ab ye jung ka marhala shuru hogaya hai. Musalmaano jaan lo, ek daur wo tha ke baara tera baras tak tumhe hukm tha **كُفُّوْا أَيْدِيَكُمْ** kuffuuu 'aydi-yakum "Apne haath baandhe rakho!" Maare khaao lekin haath mat uthaana. Ab tumhari da'awat aur tehreek naye daur mein daakhil hogayi hai. Ab jab tumhari talwaarein niyaam se bahar aagayi hain to ye niyaam mein na jaaye jab tak ke fitna bilkul khatam na hojaaye aur deen Allah hi ke liye hojaaye, Allah ka deen qaa'em hojaaye, poori zindagi mein iske ehkaam ki tanfeez horahi hai. Ye aayat dubara Suratul An'faal mein zyada nikhri hui shaan ke saath aayi hai: **وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ** Wa qaati-luu-hum hattaa laa takuuna fit-natun-wa ya-kuunad-Diinu kullubuu lillaah; (Aayat 39) "Aur jung karo un se yahan tak ke fitna baaqi na rahe aur deen kul ka kul Allah hi ke liye hojaaye". Deen ki biladasti jazwi taur par nahi balke kulli taur par poori insaani taur par qaa'em hojaaye, infaradi zindagi par bhi aur ijtemayi zindagi par bhi. Aur ijtemayi zindagi ke bhi saare pehlu (*Politico-Socio-Economic System*) kulli taur par Allah ke ehkaam ke taab'e ho.

AAYAT - 194

'Ash-Shahrul-Haramu bish-Shabril-Haraami

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

Tarjuma: "Harmat waala mahina badla hai hurmat waale mahine ka".

wal-hurumaatu qisaas.

وَالْحُرْمَةُ قِصَاصٌ

Tarjuma: "Aur harmaat ke andar bhi badla hai".

Yani agar inhone ashhar haram ki behurmati ki hai to uske badle mein ye nahi hoga ke hum to haath par haath baandh kar khade rahe ke ye to ashhar haram hain. Haddood-e-haram aur ashhar haram ki hurmat ahl-e-Arab ke haan musalam thi. Inke haan ye taye tha ke in chaar mahinon mein koi khoonarezi, koi jung nahi hogi yahan tak ke koi apne baap ke qatil ko paale to wo isko bhi qatal nahi karega. Yahan wazahat ki jaarahi hai ke ashhar haram aur haddood-e-haram mein

jung waq'e'tan bahut bada gunaah hai, lekin agar kuffaar ki taraf se inki hurmat ka lehaz na rakha jaaye aur wo aqdaam kare to ab ye nahi hoga ke haath paaon baandh kar apne aapko pesh kardiya jaaye balke jawabi kaarwayi karna hogi. Is jawabi aqdaam mein agar hadood-e-harram ya ashhar harram ki behurmati karni padi to iska wabaal bhi inpar aayega jinhone is mu'amle mein pehel ki.

Famani'-tadaa 'alaykum fa'-taduu فَمِنَ اَعْتَدَىٰ عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ
 'alayhi bi-misli ma'-tadaa 'alaykum. مَا اَعْتَدَىٰ عَلَيْكُمْ

Tarjuma: "To jo koi bhi tum par zyadati karta hai to tum bhi iske khilaaf kaarwayi karo (aqdaam karo) jaisa ke isne tum par zyadati ki".

Wattaqullaaha وَ اتَّقُوا اللَّهَ

Tarjuma: "Aur Allah ka taqwa ikhtiyaar karo".

wa'-lamuuu 'an-nallaaha ma-'al- وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٥﴾
 Muttaqiiin.

Tarjuma: "Aur jaanlo ke Allah mutaqiyon ke saath hai".

Yani Allah ki ta'eed wa nusrat aur iski madad ahl-e-taqwa ke liye aayegi. Ab aage "Anfaaq" ka hukm aaraha hai jo mazameen ki chaar ladiyon mein se teesri ladi hai. Qataal ke liye anfaaq-e-maal laazim hai. Agar fauj ke liye saaz wa samaan na ho, rasad ka ehtemaam na ho, hathiyaar na ho, sawariyan na ho to jung kaise hogi?

AAYAT - 195

Wa 'anfiquu fii sabiilil-laahi wa laa وَ اَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْفُوا بِاَيْدِيكُمْ
 tulquu bi-'aydii-kum 'ilat-tahlukah. اِلَى التَّهْلُكَةِ ۗ

Tarjuma: "Aur kbarch karo Allah ki raah mein aur mat daalo apne aapko apne haathon halakat mein".

Yani jis waqt Allah ke deen ko rupiye paise ki zaroorat ho us waqt jo log Allah ki raah mein jaan wa maal ki qurbani se jee churate hain wo apne aap ko apne haathon halakat mein daalte hain. Jaise Rasool Allah ﷺ ne Ghazwah-e-Tabuk ke mauqe par aam appeal ki aur us waqt jo log apne maal ko samait kar baithe rahe to goya unhone apne aapko khud halakat mein daal diya.

Wa 'ahsi-nuuu

وَاحْسِنُوا۟

Tarjuma: “*Aur ehsaan ki rosh ikhtiyaar karo*”.

Apne deen ke andar khoobsurti paida karo. Deen mein behtar se behtar muqaam haasil karne ki koshish karo. Hamara mu'amla ye hai ke dunya mein aage se aage aur deen mein peeche se peeche rehne ki koshish karte hain. Deen mein ye dekhenge ke kam az kam par guzara hojaaye, jab ke dunya ke mu'amle mein aage se aage nikalne ki koshish hogi. “*Hai justaju ke kboob se hai kboob tar kahan!*”. Ye justaju jo dunya mein hai is se kahin badhkar deen mein honi chaahiye, azroye alfaaz-e-qurani: فَاسْتَبِقُوا الْحَيَاتِ fastabiqul-khayraat. *Pas! tum neikiyon mein ek dusre se baazi lejana ki koshish karo*”.

'innallaaha yukhibbul-Mub-siniin.

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Tarjuma: “*Yaqeenan Allah Ta'ala mohsineen ko (in logaon ko jo darja ehsaan par faa'is hojaaye) pasand karta hai*”.

Hadees-e-Jibrael عَلَيْهِ السَّلَامُ (jaise أُمُّ السُّنَّةِ ummus sunnah kaha jaata hai) mein Hazrat Jibrael عَلَيْهِ السَّلَامُ ne Rasool Allah ﷺ se teen sawaal kiye the: (1) أَخْبِرْنِي عَنِ الْإِسْلَامِ Akhbirnii 'anil-Islaam, “*Mujhe Islam ke baare mein batlaiye (ke Islam kya hai?)*” (2) أَخْبِرْنِي عَنِ الْإِيمَانِ Akhbirnii 'anil-Imaan, “*Mujhe Imaan ke baare mein bataiye (ke Imaan kya hai?)*” (3) أَخْبِرْنِي عَنِ الْإِحْسَانِ Akhbirnii 'anil-Ihsaan, “*Mujhe ehsaan ke baare mein bataiye (ke ehsaan kya hai?)*” Ehsaan ke baare mein Rasool Allah ﷺ ne irshaad farmaya: (أَنْ تَعْبُدَ اللَّهَ كَمَا تَرَاهُ فَإِنْ لَمْ تَرَاهُ فَإِنَّ لَمْ تَرَاهُ فَإِنَّهُ يَرَاكَ) An ta'budallaha kaan-naka tarahu, fa'in lam takun tarahu fa'innahu yaraaka, “*(Ehsaan ye hai) ke tu Allah Ta'ala ki ibadat aise kare goya ke tu Use dekh raha hai phir agar tu Use na dekh sake (yani ye kaifiyat haasil na ho sake) to (kam az kam ye khayaal rahe ke) wo to Tujhe dekh raha hai*”. Deen ke saare kaam, ibadaat, anfaaq aur jihad wa qataal aisi kaifiyat mein aur aise ikhlaas ke saath ho goya tum apni aankhaon se Allah ko dekh rahe ho aur agar ye muqaam aur kaifiyat haasil na ho to kam az kam ye kaifiyat hojaaye ke tumhe mustahazar rahe ke Allah tumhe dekh raha hai. Ye ehsaan hai. Aam taur par iska tarjuma is andaaz mein nahi kiya gaya. Isko achchi tarah samajh lijiye. Waise ye mazmoon zyada wazahat ke saath Suratul Ma'idah mein aayega.

AAAYAT - 196

Wa 'atimmul-Hajja wal-'umrata lillaah.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۖ

Tarjuma: "Aur hajj aur umrah mukamil karo Allah ke liye".

umrah ke liye ehraam to Madina Munawwara se saat meel bahar nikal kar hi baandh liya jaayega, lekin hajj mukamil tab hoga jab tawaaf bhi hoga, waqf-e-arfa bhi hoga aur iske saare manasik adaa kiye jaayenge. Lehaza jo shakhs bhi umrah ya hajj ki niyat karle to phir ise tamaam manasik ko mukamil karna chaahiye, koi kami na rahe.

Fa-'in' uh-sir-tum

فَإِنْ أَحْصَرْتُمْ

Tarjuma: "Phir agar tumhe gher liya jaaye".

Yani rok diya jaaye, jaisa ke cheh hijri mein hua ke musalmaanon ko Sulah Hudaibya karni padhi aur umrah adaa kiye baghair wapas jaana padha. Mushrikeen-e-Makkah adh gaye the ke musalmaanon ko Makkah mein daakhil nahi hone denge.

famas-taysara minal-badyi.

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ

Tarjuma: "To jo koi bhi qurbani muyyasar ho wo pesh kardo".

Ye dam-e-ehsaar kehlata hai ke chunke hum aage nahi jaasakte humein yahan ehraam kholna pad raha hai to hum Allah ke naam par ye jaanwar de rahe hain ye ek tarah se iska kufara hai.

Wa laa tah-liquu ru-'uusakum
hattaa yablugal-badyu mahillah.

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ

Tarjuma: "Aur apne sar us waqt tak na mundo jab tak ke qurbani apni jagah tak na pahunch jaaye".

Yani jahan jaakar qurbani ka jaanwar zubaah hona hai wahan pahunch na jaaye. Agar aapko hajj ya umrah se rok diya gaya aur aapne qurbani ke jaanwaar aage bhejdiye to aapko rokne waale in jaanwaron ko nahi rokenge, isliye ke inka gosht to inhein khaane ko milega. Ab andaza karliya jaaye ke itna waqt guzar gaya hai ke ab qurbani ka jaanwar apne muqaam par pahunch gaya hoga.

Faman-kaana minkum mariizan
'aw bibiii 'azam-mir-ra'-sibii

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ

Tarjuma: "Phir jo koi tum mein se beemaar ho ya is ke sar mein koi takleef ho".

Yaani sar mein koi zakhm waghaira ho aur uski wajah se baal katwaane zaroori hojaaye.

fa-fidyatum-min-siyaamin 'aw sadaqatin 'aw nusuk. فَنَدِيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Tarjuma: “*To wo fidya ke taur par roze rakhe ya sadqa de ya qurbani kare*”.

Agar is hadi ke jaanwar ke Kaabah pahunchne se pehle pehle tumhe apne baal kaatne pade to fidya aada karna hoga yaani ek kami jo rehgayi hai iski talafi ke liye kufara adaa karna hoga. Is kufaare ke teen suratein bayaan hui hain: Roze, ya sadqa, ya qurbani. Iski wazahat ahadees-e-Nabwiya ﷺ se hoti hai ke ya to teen din ke roze rakhe jaaye ya cheh miskeenon khaana khilaya jaaye ya kam az kam ek bakri ki qurbani di jaaye. Is qurbani ko dam-e-janayat kehte hain.

Fa-'izaaa 'amintum, فَادَا أَمِنْتُمْ رِقْدَهُ

Tarjuma: “*Phir jab tumhe aman haasil ho (aur tum seeedhe Baitullaah pahunch sakte ho)*”.

faman-tamatta-'a bil-'Um-rati 'ilal-Hajji famastaysara minal-hady فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

Tarjuma: *To jo koi bhi faida uthaye umrah ka hajj se qabl to wo qurbani pesh kare job hi ise muyyasar ho*”.

Rasool Allah ﷺ ke ba'asat se pehle ahl-e-Arab ke haan ek safar mein hajj aur umrah donaon karna gunaah samjha jaata tha. Inke nazdeek ye Kaabah ki tauheen thi. Inke haan hajj ke liye teen mahine Shawal, Zilqaidah aur Zilhajja the, jab ke Rajjab ka mahina umrah ke liye makhsos tha. Wo umrah ke liye alheda safar karte aur hajj ke liye alheda. Ye baat hadood-e-haram mein rehne waalaon ke liye to asaan thi lekin is ummat ko to poori dunya mein phailna tha aur door daraaz se safar kar ke aane waalaon ke liye is mein mushaqat thi. Lehaza shari'at-e-Mohammedi ﷺ mein logaon ke liye jahan aur asaaniyan paida ki gayi wahan hajj aur umrah ke ziman mein ye asaani bhi paida ki gayi ke ek hi safar mein hajj wa umrah donaon ko jama karliya jaaye. Is ki do suratein hain. Ek ye ke pehla umrah kar ke ehraam khol diya jaaye aur phir aatwein Zilhajja ko hajj ka ehraam baandh liya jaaye. Ye “Hajj-e-tamatta” kehlata hai. Dusri surat ye hai ke hajj ke ehraam baandha tha jaate hi umrah bhi karliya, lekin ehraam khola nahi aur isi ehraam mein

hajj bhi karliya. Ye “Hajj-e-qiran” kehlata hai. Lekin agar shuru hi se sirf hajj ka ehraam baandha jaaye aur umrah na kiya jaaye to ye “Hajj-e-Ifraad” kehlata hai. Qiraan ya tamatta karne waale par qurbani zaroori hai. Imam Abu Haneefa رحمته الله عليه ise dam-e-shukar kehte hain aur qurbani karne waale ko is mein se khaane ki ijazat dete hain. Imam Shafa'i رحمته الله عليه ke nazdeek ye dam-e-jabar hai aur qurbani karne waale ko is mein se khaane ki ijazat nahi hai.

Famal-lam yajid fa-siyaamu salaasati فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ
'ayyaamin-fil-Hajji

Tarjuma: “Jisko qurbani na mile to wo teen din ke roze ayaam-e-hajj mein rakhe”.

Yani ain ayaam-e-hajj mein saatwe aatwe aur nauwe Zilhajja ko roza rakhein. Duswi ka roza nahi hosakta wo eid ka din (yaumul khar) hai.

وَاذْرَأْتُمْ إِذَا رَجَعْتُمْ
wa sab-'atin 'izaa raja'-tum.

Tarjuma: “Aur saat roze rakho jab ke tum wapas pahunch jaao”.

Apne gharon mein jaakar saat roze rakho.

Tilka 'asharatun-kaamilah. تِلْكَ عَشْرَةٌ كَامِلَةٌ

Tarjuma: “Ye kul dus (roze) hongee”

Zaalika limal-lam yakun 'ah-luhuu ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرًا
haaziril-Masjidil-Haraam الْمَسْجِدِ الْحَرَامِ

Tarjuma: “Ye (ri'ayat) iske liye hai jiske ghar waale Masjid Haram ke gareeb na rehte ho”.

Yani ek hi safar mein hajj aur umrah ko jama karne ki ri'ayat khawah tamatta ki surat mein ho ya qiraan ki surat mein, sirf afaaqi ke liye hai, jiske ahl-o-ayaal jawar-e-haram mein na rehte ho, yani jo hadood-e-haram ke bahar se hajj karne aaya ho.

Wattaqullaaha وَاتَّقُوا اللَّهَ

Tarjuma: “Aur Allah ka taqwa ikhtiyaar karo”.

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
wa'-lamuuu 'annal-laaha Shadiidul-'iqaab.

Tarjuma: “Aur khoob jaanlo ke Allah Ta'ala saza dene mein bhi bahut sakht hai”.

AYAAT 197 TO 203

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَعَلَّوْا مِنْ حَجْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزُودُوا فَإِنَّ حَجْرَ الذَّارِ التَّمْوِيَّ وَاتَّقُونَ يَا أُولِي الْأَلْبَابِ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِمَّن رَزَقَكُمْ ۗ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۗ وَاذْكُرُوا كَمَا هَدَيْتُمْ ۚ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ۗ ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا لِلَّهِ ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۗ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۗ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۗ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ۗ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۗ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِشْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِشْمَ عَلَيْهِ ۚ لِمَنِ انْتَهَى ۗ وَاتَّقُوا اللَّهَ ۗ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ۗ

197. 'Al-Hajju 'ash-hurum-ma'-luumaat. Faman-faraz fihinnal-Hajja falaa rafasa wa laa fusuuqa wa laa fusuuqa wa laa jidaala fil-Hajj. Wa maa taf-'aluu min khayriny-ya'-lam-hullab. Wa tazaw-waduu fa-'inna khayrazzaadittaqwaa. Wattaquuni yaaa-'ulil-'al-baab.

198. Laysa 'alaykum junaahun 'an-tab-taguu fazlam-mir-Rabbikum. Fa-'izaaa 'afaztum-min 'Arafaatin-fazkurullaaha 'indal-Mu'ash-'aril-Haraam. Waz-kuruuhu kamaa hadaakum, wa 'in-kuntum min-gablihi la-minaz-zaal-liin.

199. Summa 'afizuu min haysu 'afaazan-naasu was-tag-fi-rullaah. 'Innallaaha Gafuurur-Rahiim.

200. Fa-'izaa qa-zaytum-ma-naasika-kum faz-kurullaaha kazikrikum 'aabaaa- akum 'aw 'ashadda zikraa. Fa-minan-naasi many-yaquulu Rabbanaaa 'aatinaa fid-dunyaa wa maa labuu fil-'Aakhirati min khalaag.

201. Wa minhum-many-ya-quulu Rabbanaa 'aatinaa fid-dunyaa hasanatanw-wa fil-'Aa-khirati hasanatanw-wa qinaa 'azaaban-Naar.

202. 'Ulaaa-'ika labum nasii-bum-mimmaa kasabuu: wal-laahu Sari-'ul-hisaab. (Part One-Half)

203. Waz-kurullaaha fiii 'ayyaa-mim-ma'-duudaat. Faman-ta-'ajjala fii yawmayni falaaa 'isma 'alayh. Wa man-ta-'akh-khara falaaa 'isma 'alayhi li-manittaqa. Watta-qullaaha wa'-lamuuu 'annakum 'ilayhi tub-sharuun.

Pichle ruku se manasik-e-hajj ka tazkerah shuru ho chuka hai. Ab is pachiswein ruku mein hajj ka asal falsafa, iski asal hikmat aur iski asal rooh ka bayaan hai. Farmaya:

AAYAT - 197

'Al-Hajju 'ash-hurum-ma'-luumaat. الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ؕ

Tarjuma: "hajj ke ma'loom mahine mein".

Yani Arab mein jo bhi pehle se riwaaj chala aaraha tha us ki tauseeq farmadi gayi ke waq'e'i hajj ke muaqiyat ka ta'yyun Allah Ta'ala ki taraf se hai.

Faman-faraz fihinnal-Hajja فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

Tarjuma: "To jis ne apne upar laazim karliya in mahinon mein hajj ko".

Laazim karne se muraad hajj ka azam aur niyat pokhta karna hai aur is ki alamat ehraam baandh lena hai.

falaa rafasa wa laa fusuuqa wa laa فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ ؕ
fusuuqa wa laa jidaala fil-Hajj.

Tarjuma: "To (isko khabardaar rehna chaahiye ke) dauraan-e-hajj na to shuhwat ki koi baat karni hai, na fisq-o-fajoor ki aur na ladayi jhagde ki".

Zamana-e-hajj mein jin baaton se roka gaya hai in mein awwaleen ye hai ke shuhwat ki koi baat nahi honi chaahiye. Miyan biwi bhi agar saath hajj kar rahe ho to ehraam ki haalat mein inke liye wohi qaid hai jo etekaaf ki haalat mein hai. Baaqi ye ke fisooq-o-jadaal yani Allah ki nafarmani aur baham ladayi jhagda to waise hi naja'iz hai, dauraan-e-hajj is se khaas taur par rok diya gaya. Is liye ke bahut badi tedaad mein logaon ka ijtema hota hai, safar mein bhi log saath hote hain. Is haalat mein logaon ke ghussaon ke pare jaldi chardh jaane ka imkaan hota hai. Lehaza is se khaas taur par roka gaya ta'ake manasik-e-hajj ki adaayegi ke dauraan aman aur sukoon ho. Waq'e'a ye hai ke aaj bhi ye baat muajizaat mein se hai ke dunya bhar se itni badi tedaad mein logaon ke jama hone ke bawajood wahan aman-o-sukoon rehta hai aur jung-o-jadaal aur jhagda-o-fasaad waghaira kahin nazar nahi aata. Mujhe Alhamdulillah paanch-cheh martaba hajj ki sa'dat haasil hui hai, lekin wahan par jhagda aur gaalam galoch ki kaifiyat mai ne kabhi apni aankhaon se nahi dekhi.

Wa maa taf-'aluu min khayriny-ya'-lam-hullah. وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

Tarjuma: “*Aur neiki ke jo kaam bhi tum karoge Allah isko jaanta hai*”.

hajj ke dauraan manasik-e-hajj par mustazaad jo bhi neiki ke kaam kar sako, maslan nawafil padho ya izaafi tawaaf karo to tumhari ye neikiyan Allah ke ilm mein hongy, kisi aur ko dikhane ki zaroorat nahi hai.

Wa tazaw-waduu fa-'inna khayraz zaadit taqwa. وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

Tarjuma: “*Aur zaad-e-raah saath le liya karo, yaqeenan behtareen zaad-e-raah taqwa hai*”.

Is ke do mu'ane liye gaye hain. Ek to ye ke behtareen zaad-e-taqwa hai. Yani safar-e-hajj mein maadi zaad-e-raah ke alawa taqwa ki poonji hai zaroori hai. Agar aap ne akhrajaaat-e-safar ke liye rupiye paisa to wafar le liya, lekin taqwa ki poonji se tahi daaman rahe to dauraan-e-hajj achchi sahuliyat to haasil karlenge magar hajj ki rooh aur is ki barkaat se mehroom rahenge.

Lekin iska ek dusra mafhoom bhi hai ke agar insaan khud apna zaad-e-raah saath na le to phir wahan dusron se maangna padhta hai. Is tarah yahan “Taqwa” se muraad sawaal se bachna hai. Yani behtar ye hai ke zaad-e-raah lekar chalo ta'ake tumhein kisi ke saamne sa'il na banna padhe. Agar tum sahib-e-isteta'at nahi ho to hajj tum par farz hi nahi hai. Aur ek shaye jo tum par farz nahi hai is ke liye khuwah ma khuwah wahan jaakar bheek maangna ya yahan se bheek maang kar ya chandah ekhatta kar ke jaana qata'an ghalat harkat hai.

Wattaquuni yaaa-'ulil-'al-baab.

وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴿١٥٠﴾

Tarjuma: “*Aur Mera hi taqwa ikhtiyaar karo ae hoshmando!*”

AAYAT - 198

Laysa 'alaykum junaahun 'an-tab- taugu fazlam-mir-Rabbikum. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

Tarjuma: “*Tum par is amar mein koi gunaah nahi hai ke tum (safr-e-hajj ke dauraan) apne Rab ka fazal bhi talaash karo*”.

Aadmi Hindustan se Pakistan se hajj ke liye jaaraha hai aur wo apne saath kuch aisi ajnaas lejaye jinhein wahan par bech kar kuch naf'a haasil karle to ye taqwa ke manafi nahi hai.

Fa-'izaaa 'afaztum-min 'Arafaatin- فَأَيُّهَا الَّذِينَ آمَنُوا أَفَضْتُمْ مِمَّنْ عَرَفْتُمْ فَادْكُرُوا
 fazkurullaaha 'indal-Mu'ash-'aril-Haraam. اللَّهُ عِنْدَ الْمُشْعَرِ الْحَرَامِ

Tarjuma: "Pas! jab tum Arafaat se wapas lauto to Allah ko yaad karo mu'asshr-e-haram ke nazdeek".

Waqoof-e-Arafaat hajj ka rukn-e-aazam hai. Rasool Allah ﷺ ka irshaad hai: الْحَجُّ عَرَفَةَ *Alhajju 'arafaah*, Yani asal hajj to arfa hi hai. Agar kisi se hajj ke baaqi tamaam manasik rehjayein, sirf qiyaam-e-arfa mein shamuliyat hojaaye to iska hajj hogaya, baaqi jo cheezein reh gayi hain inka kufaara daa kiya jaayega. Lekin agar koi shakhs Arafaat ke qiyaam mein hi shareek nahi hua to phir iska hajj nahi hua. Ayaam-e-hajj ka time table note kijiye ke 8 zilhajja ko Makkah Mukrama se nikal kar raat Mina mein guzaarna hoti hai. Agla din 9 Zilhajja yaum-e-arfa hai. Is roz subah ko Arafaat ke liye qafle chalte hain aur koshish ye hoti hai ke dopaher se pehle wahan pahunch jaya jaaye. Wahan par zohar ke waqt zohar aur asar donaon namazein milakar padhi jaati hain. si ke baad se guroob-e-aftaab tak Arafaat ka qiyaam hai, jis mein koi namaz nahi. Yani riwayati ibadat ke sab darwaze band hain. Ab to sirf dua hai. Agar aapke andar dua ki ek rooh paida ho chuki hai, aap apne Rab se humkalaam hosakte hain aur aapko halawat-e-manajaat haasil hogayi hai to bas dua maangte rahiye. Qiyaam-e-arfa ke dauraan khade hokar ya baithe hue, jis tarah bhi ho Allah se manajaat ki jaaye. Is mein agar kisi wajah se kami ho jaaye to aadmi tilawat kare. Lekin aam namaz ab koi nahi. 9 Zilhajja ko waqoof-e-Arafaat ke baad maghrib ki namaz ka waqt hochukne ke baad Arafaat se rawangi hai, lekin wahan maghrib ki namaz padhne ki ijazat nahi hai. Balke ab Muzdalifah mein jakar maghrib aur isha donaon namazein jama kar ke daa karni hain aur raat wahn khule asmaan tale basar karni hai. Ye Muzdalifah ka qiyaam hai. Mu'ashr-e-haram ek pahad ka naam hai jo Muzdalifah mein waqe hai.

Waz-kuruuhu kamaa hadaakum

وَادْكُرُوا كَمَا هَدَيْتُمْ

Tarjuma: "Aur yaad karo use jaise ke us ne tumhein hidayat ki hai".

Yani Allah ka zikr karo jis tarah Allah ne tumhein apne Rasool ﷺ ke zariye sikhaya hai. Zikr ke jo taur tareeqe Rasool Allah ﷺ ne sikhaye hain inhein ikhtiyaar karo aur zamana-e-jahaliyat ke tareeqe tark kardo.

wa 'in-kuntum min-qablihi la-minaz-zaal-liin.

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٥٦﴾

Tarjuma: "Aur yaqeenan is se pehle to tum gumraah logaon mein se the".

Tum hajj ki haqeeqat se nawaqef the. Hajj ki bas shakal baaqi reh gayi thi, is ki rooh khatam hogayi thi, iske manasik mein bhi rad-o-badal kardiya gaya tha.

AAAYAT - 199

Summa 'afizuu min haysu 'afaazan-naasu ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Tarjuma: “Phir tum bhi wahin se palto jahan se sab log palat-te hain”.

Zamana-e-jahaliyat mein Quresh-e-Makkah Arafaat tak na jaate the. Inka kehna tha ke hamari khaas haisiyat hai, lehaza hum Mina mein hi muqem rahenge, bahar se aane waale log Arafaat jayein aur wahan se tawaaf ke liye wapas lautein, ye saare manasik hamare liye nahi hain. Yahan farmaya gaya ke ye ek ghalat baat hai jo tumne aijaad karli hai. Tum bhi wahin se tawaaf ke liye wapas lauto jahan se dusre log lautte hain, yani Arafaat se.

was-tag-fi-rullaah.

وَاسْتَغْفِرُوا اللَّهَ

Tarjuma: “Aur Allah se astaghfaar karte raho”.

Apni agli taqseer par naadim ho aur Allah se apne gunaahon ki maghfirat chaaho.

'Innallaaha Gafuurur-Rahiim.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

Tarjuma: “Yaqeenan Allah bakhsbne waala rahem farmane waala hai”.

AAAYAT - 200

Fa-'izaa qa-zaytum-ma-naasika-kum

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

Tarjuma: “Aur jab tum apne manasik-e-hajj adaa kar chuko”

faz-kurullaaha kazikrikum 'aabaaa- akum فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ

Tarjuma: “To ab Allah ka zikr karo jaise ke tum apne aba-o-ajdaad ka zikr karte rehte ho”.

'aw 'ashadda zikraa.

أَوْ أَشَدَّ ذِكْرًا ط

Tarjuma: “Balke is bhi zyada shadd-o-madd ke saath Allah ka zikr karo”.

Yani duswein Zilhajja ko jab afaal-e-hajj se faraghat paa chuko to qiyaam-e-Mina ke dauraan Allah ka khoob zikr kiya karo jaise zamana-e-jahaliyat mein apne aba-o-ajdaad ka zikr kiya karte the, balke is se badh chardh kar Allah ka zikr karo. Inka qadeem dastoor tha ke hajj se faregh hokar teen din Mina mein qiyaam karte aur bazaar lagaate. Wahan mele ka sa samaan hota jahan mukhtalif qaba'il ke shu'ara apne qabeelon ki madah sarayi karte the aur apne islaaf ki azmath bayaan karte the. Allah ka zikr khatam hochuka tha. Farmaya ke jis shadd-o-madd ke saath tum apne aba-o-ajdaad ka zikr karte rahe ho ab isi andaaz se, balke us se zyada shadd-o-madd ke saath, Allah ka zikr karo.

Fa-minan-naasi many-yaquulu رَبَّنَا إِنَّا فِي الدُّنْيَا
Rabbanaaa 'aatinaa fid-dunyaa wa وَمَا لَنَا فِي الْآخِرَةِ مِنْ خَلْقٍ ۝
maa labuu fil-'Aakhirati min kbalaag.

Tarjuma: “Logaon mein se wo bhi hain jo yahi kehte rehte hain ke ae hamare Rab! Humein dunya hi mein de de, aur aise logaon ke liye aakhirat mein koi hissa nahi hai”.

Yaani arz-e-haram mein pahunch kar dauraan-e-hajj bhi unki saari duaein duniyawi cheezaon hi ke liye hain. Chunache, wo maal ke liye, aulaad ke liye, tarqi ke liye, duniyawi zarooriyaat ke liye aur apni mushkilaat ke hal ke iye dua karte hain. Is liye ke in ke dilaon mein dunya rachi basi hui hai. Jaise Bani Isra'il ke dilaon mein bachde ka taqaddus aur iski mohabbat jagizein kardi gayi thi usi tarah hamare dilaon mein dunya ki mohabbat ghar kar chuki hai, lehaza wahan jaakar bhi dunya hi ki duaein maangte hain. Yahan wazeh farmadiya gaya ke aise logaon ke liye phir aakhirat mein koi hissa nahi.

AAYAT - 201

Wa minhum-many-ya-quulu

وَمِنْهُمْ مَّنْ يَّقُولُ

Tarjuma: “Aur un mein se wo bhi hain jo ye kehte hain”

Rabbanaa 'aatinaa fid-dunyaa رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ
hasanatanw-wa fil-'Aa-khairati وَفِي الْآخِرَةِ
hasanatanw-wa qinaa 'azaaban-Naar. حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ۝

Tarjuma: “Parwardigaar! Humein is dunya mein bhi khair ataa farma aur aakhirat mein bhi khair ataa farma aur humein bachale aag ke azaab se”.

Yahi wo dua hai jo tawaaf ke har chakkar mein rukn-e-imaani se Hijr-e-aswad ke darmiyaan chalte hue maangi jaati hai. Dunya ka sab se bada khair Imaan aur hidayat hai. Dunya ka koi khair, khair nahi hai jab tak ke is ke saath hidayat aur Imaan na ho. Chunache, sab se pehle insaan hidayat, Imaan aur isteqamat talab kare, phir is ke saath Allah Ta'ala se dunya mein kushadgi aur rizq mein kasha'ish ki dua bhi kare to ye baat pasandeedah hai.

AAYAT - 202

'Ulaaa-'ika lahum nasii-bum-mimmaa ۞ **أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ**
kasabuu:

Tarjuma: "In hi logaon ke liye hissa hoga us mein se jo inhone kamaya".

Ye alfaaz bahut ahem hain. Mehez dua kaafi nahi hojayegi, balke apna amal bhi zaroori hai. Yahan par ye jo farmaya ke "inke liye hissa hai us mein se jo inhone kamaya" is par sawaal paida hota hai is mein se kyun? Wo to saara milna chaahiye! Lekin nahi, bande ko apne amaal par gharrah nahi hona chaahiye, ise darte rehna chaahiye ke kahin kisi masaile mein meri niyat mein fasaad na aagaya ho, mumkin hai mere kisi amal ke andar koi kami ya kothayi hogayi ho. Isliye ye na samajhlein ke jo kuch bhi kya hai iska ajar laaziman milega. Jo kuch inhone kamaya hai us mein agar khuloos hai, riyakaari nahi hai, is ke tamaam adaab aur shara'it malkhoot rakhe gaye hain to inko inka hissa milega.

۞ **وَاللَّهُ سَرِيعُ الْحِسَابِ**
wal-laahu Sarii-'ul-hisaab.

Tarjuma: "Aur Allah jald hisaab chukaane waala hai".

Allah Ta'ala ko hisaab chukaane mein deir nahi lagti, wo bahut jaldi hisaab karlega. Ab to hamare liye ye samajh lena kuch mushkil nahi raha, hamare haan *computers* par kitni jaldi hisaab hojaata hai, Allah ke haan to paata nahi kaisa *super computer* hoga ke ise hisaab nikaalne mein zara bhi deir nahi lagegi!

AAYAT - 203

۞ **وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۗ**
Waz-kurullaaha fiii 'ayyaa-mim-ma'-duudaat.

Tarjuma: "Aur zikr karo Allah ka ginti ke channd dinaon mein".

Is se muraad Zilhajja ki giyarhwein, baarhwein aur terhwein tareekhain hain jin mein yaum-e-nahr ke baad Mina mein qiyaam kiya jaata hai. In teen dinaon mein kankariyan maarne ke waqt aur har namaz ke baad takbeer kehne ka hukm hai. Deegar auqaat mein bhi in dinaon mein takbeer aur zikr-e-ilaahi kasrat se karna chaahiye.

Faman-ta-'ajjala fii yawmayni falaaa فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِشْمَ عَلَيْهِ ۗ
'isma 'alayh.

Tarjuma: “To jo koi do din hi mein jaldi se wapas aajaye to is par koi gunaaah nahi”.

Yani jo koi teen din poore nahi karta, balke do din hi mein wapsi ikhtiyaar karleta hai to is par koi gunaaah nahi hai.

Wa man-ta-'akb-khara وَمَنْ تَأَخَّرَ

Tarjuma: “Aur jo peeche rahe”.

Yani Mina mein tehra rahe aur teen din ki miqdaar poori kare.

falaaa 'isma 'alayhi li-manittaqaa. فَلَآ إِشْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۗ

Tarjuma: “To is par bhi koi gunaaah nahi, bashart ye ke wo taqwa ikhtiyaar kare”.

Asal cheez taqwa hai. Jo koi zamana-e-hajj mein parhezgari ki rosh ikhtiyaar kiye rakhe to is par is baat mein koi gunaaah nahi ke Mina mein do din qiyaam kare ya teen din. Allah Ta'ala ke haan is ka ajar mehfooz hai. Agar kisi shakhs se Mina mein qiyaam to teen din ka kiya, lekin teesre din us ne kuch aur hi harkatein shuru kardi, isliye ke jee ukta hua hai aur tabiyat ke andar tehrao nahi hai to wo teesre din is ke liye kuch khaas mufeed sabit nahi hoga. Asal shaye jo Allah ke haan qubooliyat ke liye shart-e-laazim hai, wo taqwa hai. Aage phir farmaya.

Watta-qullaaha wa'-lamuuu وَاتَّقُوا اللَّهَ وَأَعْمُوا أَتَّكُمُ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٠﴾
'annakum 'ilayhi tub-sharuun.

Tarjuma: “Aur Allah ka taqwa ikhtiyaar karo aur khoob jaan rakho ke yaqenan tumbe usi ki jaanib jama kardiya jaayega”.

Tum sab ke sab haank kar usi ki jaqniib mein lejaaye jaoge.

AYAAT 204 TO 210

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ ۗ وَلَيْسَ الْيَهُودَ ﴿٢٠٦﴾ وَمِنَ النَّاسِ مَنْ يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِنْ رَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْعَمَامِ وَالْمَالِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

204. *Wa minannaasi many yu'-jibuka qawluhuu fil-bayaa-tid-dunyaa wa yush-hidullaaha 'alaa maa fii qalbihii wa hua 'aladdul-khisaam.*

205. *Wa izaa tawallaa sa-'aa fil-'arzi li-yufsida fibaa wa yuh-likal-harsa wan-nasl. Wal-laahu laa yuhibbul-fasaad.*

206. *Wa 'izaa qiila lahuttaqil-laaha 'akbazat-hul-'izzatu bil-'ismi fahasbuhuu Jahannam; wa la-bi'-sal-mihaad!*

207. *Waminan-naasi many-yashrii naf-sahub-tigaaa-'a Marzaatillaah: wallaahu Ra-'uufum-bii-'ibaaad.*

208. *Yaaa-'ayyu-hal-laziina 'aamanud-khuluu fis- Silmi kaaaffah; wa laa tattabi-'uu khutuwaatish-Shay-taan. 'Innaahu lakum 'aduww-wum-mubiin.*

209. *Fa-'in-zalaltum-mim-ba'-di maa jaaa-'atkulmul-Bayyi-naatu fa'-lamuuu' annallaaha 'Aziizun-Hakiim.*

210. *Hal yanzuruuna 'illaa 'any-ya'-tiya-humullaahu fii zulalim-minal-gamaami wal-malaaa-'ikatu wa quziyal-'amr? Wa 'ilallaabi turja-'ul-'umuur.*

(Section 26)

AAAYAT - 204

a minannaasi many yu'-jibuka qawluhuu fil-bayaa-tid-dunyaa وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا

Tarjuma: "Aur logaon mein se koi shakhs aisa bhi hai jiski baatein tumhe bahut achchi lagti hain dunya ki zindagi mein".

Ye munafiqeen mein se ek khaas giroh ka tazkerah horaha hai. Munafiqeen mein ba'az to aise the ke inki zubaanon par bi nifaaq wazeh taur par zaahir hojaata tha, jab ke munafiqeen ki ek qism wo thi ke bade chaploos aur charb zubaan ke the. Unki guftagu aisi hoti goya wo to bade hi muqlis aur bade hi fadakaar hain. Apna mauquf is andaaz se pesh karte the ke yun lagta tha ke badi neik niyati par mubni hai lekin inka kirdaar intehayi ghinona tha. Unki saari bhaag daudh Rasool ﷺ aur Islam ki mukhalifat ki raah mein hoti thi. Unke baare mein farmaya ke ba'az log aise bhi hain ke jinki baatein dunya ki zindagi mein bahut achchi lagti hain.

wa yush-hidullaaha 'alaa maa fi qalbihii وَيُشْهِدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ

Tarjuma: “*Aur wo Allah ko bhi garwah tebraata hai apne dil ki baat par*”.

Iska andaz-e-kalam ye hota hai ke mai jo kuch keh raha hoon Allah jaanta hai ke khuloos se keh raha hoon, poori neik niyati se keh raha hoon. Munafiq ki khusoosiyat ye bhi hai ke wo apne aapko qabil-e-etebaar sabit karne ke liye baat baat par qasam khata hai.

wa hua 'aladdul-khisaam. وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٧﴾

Tarjuma: “*Halanke filwaq'e wo shadeedtareen dushman hai*”.

AAYAT - 205

Wa izaa tawallaa sa-'aa fil-'arzi وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ

Tarjuma: “*Aur jab wo peet pher kar jaata hai to zameen mein bhaag daudh karta hai*”.

li-yufsida fihaa wa yuh-likal-harsa لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ
wan-nasl.

Tarjuma: “*Ta'ake is mein fasaad machaaye aur kheti aur nasal ko tabaah kare*”.

Ye log jab Aap ﷺ ke paas se hatt-te hain to unki saari bhaag daudh isliye hoti hai ke zameen mein fasaad machaaye aur logaon ki khetiyan aur jaanein tabaah-o-barbaad karein.

Wal-laahu laa yuhibbul-fasaad. وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٨﴾

Tarjuma: “*Aur Allah Ta'ala ko fasaad bilkul pasand nahi hai*”.

AAYAT - 206

Wa 'izaa qiila lahubtaqil-laaha وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
'akhazat-hul-'izzatu bil-'ismi

Tarjuma: “*Aur jab is se kaha jaata hai ke Allah se darro to jhooti izzat-e-nafs isko gunaah par aur jama deti hai*”.

Jab aise shakhs se kaha jaata hai ke tum Allah se khauf karo, Allah se darro tum baatein itni khoobsurat karte ho aur amal tumhara itna ghinona hai, zara soncho to sahi, tu isko apni jhooti ana aur izzat-e-nafs gunaah par aur jama deti hai. Ek shakhs wo hota hai is se khata hogayi to usne apni ghalti tasleem karli aur apni islaah karli. Jab ke ek shakhs wo hai jiska tarz-e-amal ye hota hai ke mai kaise maanloon ke meri ghalti hai? Iski jhooti anaa aur izzat-e-nafs ise gunaah se hatne nahi deti balke mazed amadaa karti hai.

fahasbuhuu Jahannam;

فَحَسْبُهَا جَهَنَّمُ ط

Tarjuma: “*So uske liye jahanum kaafi hai*”.

wa la-bi'-sal-mihaad!

وَلَيْسَ الْبِهَادُ ﴿٢٠٦﴾

Tarjuma: “*Aur yaqeenan wo bura thikana hai*”.

Riwayat mein aata hai ke munafiqeen-e-Madina mein ek shakhs Akhnas Bin Shareeq tha, ye uska kirdaar bayaan hua hai. Shaan-e-nazul ke etebaar se ye baat theek hai aur taweel-e-khaas mein isko bhi saamne rakha jaayega, lekin darhaqqeeqat ye ek kirdaar hai jo aapko har jagah milega. Asal mein is kirdaar ko pehchanna chaahiye aur iske hawale se Allah Ta'ala se hidayat talab karni chaahiye ke is kirdaar se Allah Ta'ala humein apne hisb-o-aman mein rakhein.

AAYAT - 207

Waminan-naasi many-yashrii naf- وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ
sahub-tigaaa-'a Marzaatillaah: مَرْضَاتِ اللَّهِ

Tarjuma: “*Aur logaon mein ek shakhs wo hai jo bech deta apni jaan ko Allah ki raza ke liye*”.

Qur'an ka ye aam asloob hai ke kirdaaron ka fauri taqabil (*Simultaneous Contrast*) karta hai. Chunache, ek na pasandeeda kirdaar ke zikr ke fauran baad pasandeeda kirdaar ka zikr kiya gaya ke logaon mein se wo bhi hai jo apne aapko Allah ki raza joi ke liye tajdete hain

aur apna tan man dhan qurban karne ko hama-waqt tayaar rehte hain.
 إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢٠٨﴾
inna Salaatii wa nu-sukii wa mah-yaaya wa maaa-tii lil-laahi Rabbil-'aalamiin.

wallaahu Ra-'uufum-bii-'ibaad. وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٩﴾

Tarjuma: “*Aur Allah Apne aise bandaon ke haq mein bahut shafeeq hai*”.

Jis shakhs ne Allah ki raza joyi ke liye apna sab kuch taj dene ka iraada karliya ho, niyat karli ho, us se bhi kabhi koi kothahi hosakti hai, kabhi jazbaat mein aakar ko ghalat qadam uth sakta hai. Apne aise bandaon ko Allah Ta'ala badi shafaqat aur meherbani ke saath mu'af farmayega.

AAAYAT - 208

Yaaa-'ayyu-hal-laziina 'aamanud-khuluu fis- Silmi kaaaffah; يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ﴿٢٠٨﴾

Tarjuma: “*Ae Ahl-e-Imaan! Islam mein daakhil hojao poore ke poore*”.

Ahl-e-Imaan se ab wo baat kahi jaarahi hai jiska mu'akos (*converse*) hum Bani Isra'il se khitaab ke zeir mein (ayaat 85 mein) padh chuke hain.

“*Kya tum hamari kitaab (aur deen aur shari'at) ke ek hisse ko maante ho aur ek ko radd kardete ho? So jo koi bhi tum mein se ye rosh ikhtiyaar kare unki koi saza is ke siwa nahi hai ke dunya mein zillat-o-khuwari un par musallat kardi jaaye aur qayamat ke din unko shadeed tareen azaab mein jhonk diya jaaye*”.

Ab misbat pairaye mein musalmaanon se kaha jaaraha hai ke Allah ki haakimiyat mein poore ke poore daakhil hojao. Tahfuzaat (*reservations*) aur istesna'at (*exceptions*) ke saath nahi. Ye tarz-e-amal na ho ke Allah ki bandagi to karni hai, magar falan mu'amla mein nahi. Allah ka hukm to maanna hai lekin ye hukm mai nahi maansakta. Allah ke ehkaam mein se kisi ek ki nafi se kul ki nafi hojayegi. Allah Ta'ala jazvi haakimiyat qubool nahi karta.

wa laa tattabi-'uu khutuwwaatish-Shay-taan. وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ﴿٢٠٩﴾

Tarjuma: “*Aur shaitaan ke naqsh-e-qadam ki pair-wi na karo*”.

Innahuu lakum 'aduwwum-mubiin. إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢١٠﴾

Tarjuma: “*Wo to yaqeenan tumhara bada dushman hai*”.

AAAYAT - 209

Fa-'in-zalaltum-mim-ba'-di maa فَان زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ
jaaa-'atkumul-Bayyi-naatu

Tarjuma: “Phir agar tum phisal gaye iske baad bhi ke tumbhare paas ye wazeh taleemaat aachuki hai”.

fa'-lamuuu' annallaaha 'Aziizun-Hakiim. فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

Tarjuma: “To jaanlo ke Allah Ta'ala zabardast hai, hikmat waala hai”.

Is mein tahdeed aur dhamki ka pehlu hai ke phir Allah ki pakad bhi bahut sakht hogi. Aur phir ye wo hakeem bhi hai, iski pakad mein bhi hikmat hai, agar iski taraf se pakad ka mu'amlala na ho to phir deen ka poora nizam be-mu'ane hokar rehjata hai. Agar Allah ki taraf se kisi gunaah par pakad hi nahi hai to phir ye aazma'ish kya hui? Phir jaza-osaaza aur jannat aur dozakh ka mu'amlala kya hua?

AAAYAT - 210

Hal yanzuruuna 'illaaa 'any-ya'- هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ
tiya-humullaahu fii zulalim-minal- الْعَمَامِرِ وَالْمَلَكِةِ وَقُضِيَ الْأَمْرُ
gamaami wal-malaaa-'ikatu wa
quzizal-'amr?

Tarjuma: “Kya ye isi ka intezar kar rahe hain ke aajaye unpar Allah Ta'ala badalaon ke sayebano mein aur farishte aur faisla chuka diya jaaye?”.

Yani jo log Allah Ta'ala ki taraf se wazeh ehkamaat aur tanbihaat aajaane ke baad kajravi se ba'az nahi aate to kya wo is baat ke muntazir hain ke Allah Ta'ala unko apna jalaal dikhaye aur farsihataon ki afwaaj-e-qaahera ke saath zaahir hokar inka hisaab chuka de?

Insaan ka nafs ise ek to ye patti padhata hai ke deen ke is hisse par to araam se amal karte raho jo asaan hai, baaqi phir dekha jaayega. Goya “Meetha meetha happ aur kadwa kadwa thu”. Dusri patti ye padhata hai ke theek hai ye bhi Allah ka hukm hai aur deen ka bhi taqaza hai, lekin abhi zara zimmedariyon se fareg hojaayein, abhi zara bachchon ke mu'amlalaat hain, bachche barsar-e-rozgaar hojaayein, bachchiyon ke haath peele hojaayein, mai *retirement* le loon aur apna makaan banaloon, phir apne aapko deen ke liye khali karloonga. Ye nafs ka sab se bada dhoka hai. Is tarah waqt guzarte guzarte insaan maut ki waadi mein chala jaata hai. Kya ma'lloom maut ki ghadi kab aajaye! Ye mahulat-

e-umar to achanak khatam hosakti hai. Poori dunya ki qayamat bhi jab aayegi achanak aayegi aur har shakhs ki zaati qayamat to iske sar par talwaar ki tarah latki hui hai. Azroy-e-hadees-e-Nabwi ﷺ: (مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ) *Mam maata faqad qaamat qiyaamatuh.*¹ "Jo margaya to uski qayamat to aagayi!"

To kya tumhare paas koi *guarantee* hai ke ye saare kaam karloge aur ye saare kaam karchukne ke baad zinda rahoge aur tumhare jism mein tawanayi ki koi ramaq bhi baaqi reh jaayegi ke deen ka koi kaam karsakoge? Phir tum kis cheez ka intezaar kar rahe ho? Hosakta hai Allah ki taraf se muhalat khatam hojaaye.

Wa 'ilallaahi turja-'ul-'umuur. وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٦﴾

Tarjuma: "Aur yaqeenan tamaam mu'amlaat Allah hi ki taraf lauta diye jaayenge".

AYAAT 211 TO 216

سَلِّ بِنِيَّ إِسْرَائِيلَ كَمْ آتَيْنَهُمْ مِنْ آيَةٍ بَيِّنَةٍ ۚ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٦﴾ زَيْنَ الَّذِينَ كَفَرُوا الْحَيُوتَ الذَّنْبِيَّ وَيَسْحُرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٧﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ ۗ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٨﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسْتَهْمُهُمُ الْبِئْسَاءُ وَ الصَّرَءَاءُ وَرُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٩﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٢٠﴾ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۗ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۗ وَعَسَى أَنْ تُحِبُّوا شَيْئًا

﴿٢٢١﴾ وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٢٢﴾

1. Takhreej al-kashaaf lilzayla'i 1/436 wat takhreej al-ahya lil'iraqi 4/89, silsilatul ahadees al-za'ifah lil-albaani, H 1166, Rawi Anas Bin Maalik رضي الله عنه.

211. *Sal Baniiii-'Is-raaa-'iila kam 'aataynaabum-min 'Aa-yatim-bayyinah. Wa many-yubaddil ni'-matallaahi mimba'-di maa jaaa-'at-hu fa-'in-nallaaha Shadiidul-'iqaab.*
212. *Zuuyina lillaziina kafarul-bayaatud-dunyaa wayas-kharuuna minallaziina 'aamanuu. Wallaziinat-taqaw faʿwqahum Yaʿwmal-Qiyaamah. Wal-laahu yarzuqu many-yashaaa-'u bi-gayri hisaab.*
213. *Kaanan-naasu 'ummatanw-waabidab; faba-'asal-laahun-nabiyiina Mubash-shiriina wa Munziriin: wa' anzala ma-'ahumul-Kitaaba bil-baqi li-yabkuma banyan-naasi fii makb-talafuu fiih. Wa makb-talafa fiihi 'illallaziina'uutuuhu mim-ba'-di maa jaaa-'at-humul-bayyinaatu bagyam-baynahum. Fabadallaa-hullaziina 'aamanuu li-makbtalafuu fiihi minal-Haqqi bi-'iznih. Wallaahu yahdii many-yashaaa-'u 'ilaa Siraatim-Mustaqiim.*
214. *'Am hasibtum 'an-tad-khulul-Jannata wa lammaa ya'-tikum-masa-lullaziina khalaw min-qablikum? Massat-humul-ba'-saaa-'u wazzar-raaa-'u wa zul-ziluu hatta ya-quular Rasuulu wallaziina 'aa-manuu ma-'ahuu mataa nasrul-laah? 'Alaaa 'inna nasrallaahi qariib!*
215. *Yas-'aluunaka maa zaa yunfiquun. Qul maaa 'anfaqtum-min khayrin-falil-waali-dayni wal-'agrabiina wal-yataa-maa wal-masaakiini wab-nis-sabiil. Wa maa taf-'aluu min khayrin-fa-'innallaaha bibii 'Aliim.*
216. *Kutiba 'alaykumul-qitaalu wa hua kurhul-lakum: Wa 'asaaa 'an-takrahuu shay-'anw-wa hua khayrul-lakum. Wa 'asaaa 'an-tuhibbuu shay-'anw-wa hua sharrul-lakum. Wal laahu ya'-lamu wa 'an-tum laa ta'-lamuun.* (Section 27)

AAYAT - 211

Sal Baniiii-'Is-raaa-'iila kam 'aataynaabum-min 'Aa-yatim-bayyinah. *سَلِّ بِنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنَ آيَاتِنَا بَيِّنَاتٍ*

Tarjuma: "Poochlo Bani Isra'il se, Humne inhein kitni roshan nishaniyan di".

Yani ae musalmaano! Dekho kahin tum bhi inke raaste par na chalna. Jaisa ke Rasool Allah ﷺ ne agaah farmaya tha:

لَتَتَّبِعَنَّ سَنَنْ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ سَلَكَوا جُحْرَ ضَبِّ لَسَلَكَتُمْوهُ. قُلْنَا: يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَىٰ قَالَ: فَمَنْ؟

Latat-tabi'unna sanana man qablakum shibran bishirin wa zira'an bizira'in hatta lau salakuu jubrazabbin lasalaktumuuhu. Qulna: Ya Rasool Allahil Yahuuda wan nasaaraa. Qalaa: Faman?

“Tum laaziman apne se pehlaon ke taur tareeqon ki pairwi karoge, baalishat ke muqable mein baalishat aur haath ke muqable mein haath. Yahan tak ke agar wo goh ke bill mein agar tum ghuse hoge to tumbhi ghuse kar rahoge”. Humne arz kiya: Ae Allah ke Rasool ﷺ! yahud wo nasara ki? Aap ﷺ ne farmaya: “To aur kiski?”

Wa many-yubaddil ni'-matallaahi وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْهُ بَعْدَ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٦﴾
mimba'-di maa jaaa-'at-hu fa-'in-nallaaha Shadiidul-'iqaab.

Tarjuma: *“Aur jo koi badal daale Allah ki nemat ko baad uske ke wo uske paas agayi ho to (wo jaanle ke) Allah saza dene mein bhi sakht hai”.*

Jo koi Allah ki nemat ko paane ke baad us mein tabdeeli karta hai, ya us mein tahreef karta hai ya khud ghalat rosh ikhtiyaar karta hai to usko jaan lena chaahiye ke Allah Ta'ala is tarz-e-amal par bahut sakht saza deta hai. Bani Isra'il hi ki misaal hamare saamne maujood hai ke Qur'an Hakeem mein un se do martaba farmaya gaya:

يَكْفُرُ إِسْرَائِيلَ إِذْ كَفَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٦﴾

Yaa-Baniii-'Israaaa-'iilaz-kurru ni'-mati-yal-latii' an-'amtu 'alaykum wa 'annii fazzaltukum 'alal-'aalamiin.

“Ae Bani Isra'il! yaad karo Mere us inaaam ko jo Mai ne tum par kiya aur ye ke Mai ne tumhe fazilat ataa ki tamaam ahl-e-aalam” par.

Lekin phir unhi ke baare mein farmaya gaya:

وَضَرَبَتْ عَلَيْهِمُ الدَّلِيلَ وَالسَّكَّةَ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ

Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah.

“Aur un par zillat-o-khuwari aur mohtaji wa kam himmati thoup di gayi aur wo Allah ka ghazab lekar laute”.

Aur ye mazmoon Surah Al-e-Imran mein dubara aayega.

AAAYAT - 212

Zuyyina lillaziina kafarul-hayaatud-dunyaa زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا

Tarjuma: "In kaafiron ke liye dunya ki zindagi badi muzayyan kardi gayi hai".

Yahan ki chamak dhamak aur shaan aur shaukat unke liye badi mehboob wa dilpasand baanadi gayi hai. Waise to naye *model* ki lambi lambi chamkile carein (*cars*), oonchi oonchi imaaratein aur wasi aur areez kothiyan kis ko achchi nahi lagtein, lekin kuffaar ke dilaon mein maal wa asbaab-e-duniyaw ki mohabbat itni ghar kar jaati ke phir koi achchi baat inki zindagi mein nahi rehti, aur na hi koi achchi baat unke upar asar karti hai,. Ahl-e-imaan ko bhi agar Imaan ke saath ye nematein milein to ye mustahasan hain. Azroy-e-alfaaz-e-qurani:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ

Qul man harrama ziinatal-laahil-latii 'akbraja li-'ibaa-dihii wat-tayyibaati minar-rizq? (Al-'Araaf) "(*Ae Nabi! Unse*) kabiye, kisi ne Allah ki us zeenat ko haraam kardiye jise Allah ne Apne bandaon ke liye nikala tha aur khaane peene pakeeza cheezein?" Achcha khaana achcha peena aur achcha pahenna haraam nahi hai. Allah ne isko logaon ke liye mamnoo nahi kiya. Ek musalmaan deen ke taqaze adaa kar ke Allah ka haq adaa kar ke aur halaal se kama kar in cheezaon ko haasil kare to koi harj nahi. Lekin iske saath wo hadees bhi zahen mein le aaiye: (الَّذِينَ سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ) *Ad-dunyaa sijnul muumini wajannatul kaafir*. "Dunya momin ke liye ek qaid khaana aur kaafir ke liye ek baagh hai".

wayas-kharuuna minallaziina 'aamanuu.

وَيَسْحَرُونَ مِنَ الَّذِينَ آمَنُوا

Tarjuma: "Aur wo mazaaq udhate hain ahl-e-imaan ka".

Aise log imaan ki raah ikhtiyaar karne waalaon ka mazaaq udhate hain ke zara in pagalon ko, in bewaqufon ko, in *fanatics* ko dekho, jinhein apne naf'a wa nuqsan ka kuch hosh nahi hai.

Wallaziinat-taqaw farwqahum
Yawmal-Qiyaamah.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ

Tarjuma: "Aur jin logaon ne taqwa ki rosh ikhtiyaar ki thi qayamat ke din wo inke upar hongee".

1. Sahih Muslim, Kitaabuz Zahed war Riq'a'iq 'an Abi Huraira رضي الله عنه.

Wo in kaafiron ke muqable aala martabat aur aala muqmaam honge, balke Surat Al-Mutaffifeen mein to yahan tak aaya hai ke jannat mein jaane ke baad ahl-e-imaan kuffaar ka mazaag udaayenge.

والله يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٠٦﴾
Wal-laahu yarzuqu many-yashaaa-'u bi-gayri hisaab.

Tarjuma: “*Aur Allah Ta'ala rizq ataa farmayega jisko chaabega behisaab*”.

Ye jannat ki taraf ishaara hai. Ab phir ek taqweel aayat aarahi hai jis mein ek ahem mazmoon bayaan horaha hai. Mai ne arz kiya tha ke Suratul Baqarah mein jaabaajaa ilm-o-hikmat aur mu'arifaf-e-ilaahi ke bade haseen aur khushnuma phool aaye hain jo is bunnati mein bundiye gaye hain. Do ladiyaan shari'at ki hai, yani ibadaat aur mu'amlaat, jab ke do ladiyaan jihad ki yani jihaad bil-maal (infaaq) aur jihad bil-nafs (qataal) aur inke darmiyaan ye azeem phool aajate hain. Is aayat ko mai ne Ayatul Ikhtelaaf” ka unwaan diya hai. Is mein bayaan kiya gaya hai ke logaon ke darmiyaan ikhtelaaf kyun hota raha hai aur ye bahut ahem mazmoon hai. Isliye ke dunya mein wahdat-e-adyaan ka jo falsafa kuch logaon ki taraf se pesh hota hai iska ek hissa sahi hai aur ek hissa ghalat hai. Sahi kaunsa hai aur ghalat kaunsa hai wo is aayat se ma'loom hoga.

AAAYAT - 213

Kaanan-naasu 'ummatan w-waabidah; كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Tarjuma: “*Tamaam insaan ek hi ummat the*”

Is mein koi shak nahi ke ibtedah mein sab ke sab insaan ek hi ummat the. Tamaam insaan Hazrat Adam عليه السلام ki nasal se hain aur Hazrat Adam عليه السلام Nabi hai. Chunache, ummat to ek hi thi. Jab tak in mein gumraahi paida nahi hui, ikhtelafaat paida nahi hue, shaitaan ne kuch logaon ko nahi warghalaaya, us waqt tak to tamaam insaan ek hi ummat the. Ab yahan par ek lafz mehzoof hai: *ثُمَّ اخْتَلَفُوا* *Summakh-talafuu (Phir in mein ikhtelafaat hue)*. Ikhtelaaf ke natije mein kuch fasaad paida hua aur kuch logaon ne gumraahi ki rosh ikhtiyaar karli. Adam عليه السلام ka ek beta agar Haabil tha to dusra Qaabil bhi tha.

faba-'asal-laahun-nabiyyiina فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ
Mubash-shiriina wa Munziriin:

Tarjuma: “*To Allah ne (Apne) Nabi bheje jo khushkhabri sunaate aur khabardaar karte hue aaye*”.

Allah Ta'ala ne Ambiya-e-Kiraam ﷺ ka silsila jaari farmaya jo neikokaaron ko basharat dete the aur ghalatkaaron ko khabardaar karte the.

wa' anzala ma-'ahumul-Kitaaba **وَ أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ**
 bil-haqqi li-yabhkuma banyan-naasi **التَّائِسِ فِي مَا اختلفوا فيه**
 fimakh-talafuu fiib.

Tarjuma: "Aur inke saath (Apni) kitaab naazil farmayi haq ke saath, ta'ake wo faisla karde logaon ke mabeen in amoor mein jin mein unhone ikhtelaaf kiya tha.

Wa makh-talafa fiibi **وَمَا اختلف فيه إلا الذين أوتوه من بعد**
 'illallaziina'utuubu mim-ba'-di **مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَعِيًا بَيْنَهُمْ**
 maa jaaa-'at-humul-bayyinaatu **بAGYAM-BAYNAHUM.**

Tarjuma: "Aur kitaab mein ikhtelaaf nahi kiya magar inhi logaon ne jinhe ye di gayi thi, iske baad ke inke paas roshan hidayat aachuki thi, mehez bahami ziddam zidda ke sabab se".

بَغْيًا bagyam ka lafz qablazeen aayat 90 mein aachuka hai. Wahan mai ne wazahat ki thi ke deen mein ikhtelaaf ka asal sabab yahi ziddam zidda waala rawaya hota hai. Insaan mein ghalib hone ki jo talab aur umang (*The urge to dominate*) maujood hai wo haq ko qubool karne mein mazaham hojaati hai. Dusre ki baat manna nafs-e-insaani par bahut giran guzarti hai. Aadmi kehta hai mai iski baat kyun maano, ye meri kyun na maane? Insaan ke andar jahan achche mailanaat rakhe gaye hain wahan buri umangein aur mailnaat bhi rakhe gaye hain. Chunache, insaan ke batin mein haq wa batil ki ek kashakash chalti hai. Isi tarah ki kashakash kharij mein bhi chalti hai. To farmaya ke jab insaanon mein ikhtelafaat ronuma hue to Allah Ta'ala ne apne Nabiyon ko bheja jo mubashar aur munzare bankar aaye.

Fabadallaa-hullaziina 'aamanuu li- **فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفوا**
 makhthalafuu fiibi minal-Haqqi bi- **فِيهِ مِنَ الْحَقِّ بِأَدْنَاهُ**
 'iznih.

Tarjuma: "Pas! Allah ne hidayat bakshi in logaon ko jo imaan laaye us haq ke mu'amle mein jis mein logaon ne ikhtelaf kiya tha, apne hukm se".

Wallaahu yahdii many-yashaaa-'u **وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ**
 'ilaa Siraatim-Mustaqiim.

Tarjuma: "Aur Allah hidayat deta hai jisko chaahtha hai seedhe raaste ki taraf".

Silsila-e-Ambiya-o-Russal ﷺ ke aakhir mein Allah Ta'ala ne Nabi aakhiruz-zaman ﷺ par Qur'an Hakeem naazil farma kar, apni toufeeq se, is naza-o-ikhtelaaf mein haq ki raah ahl-e-imaan par kholi hai. Aur Allah hi hai jo apni maashi'at aur hikmat ke taqazon ke mutabiq jisko chaahata hai raah-e-raast dikha deta hai. Ab badi sakht aayat aarahi hai, jo badi larza dene waali aayat hai. Sahaba-e-Kiraam ﷺ mein se ek badi tedaad muhajireen ki thi jo Makkah ki sakhtiyan jhel kar aaye the in ke liye to ab jo bhi marahal aainda aane waale the wo bhi koi aise mushkil nahi the. Lekin jo Hazraat Madina Munawwara mein Imaan laaye the, yani Ansaar, unke liye to nayi nayi baat thi. Is liye ke unhone to wo sakhtiyan nahi jheli thi, jo Makkah mein muhajireen ne jheli thi. To ab rooh-e-sukhan khaas taur par in se hai agarche khitaab aam hai. Qur'an Majeed mein ye asloob aam taur par milta hai ke alfaaz aam hain, lekin rooh-e-sukhan kisi khaas tabqe ki taraf hai. To dar-e-haqeeqat yahan Ansar ko bataya jaaraha hai ke Muhammad Rasool Allah ﷺ par Imaan laana phoolon ki sej nahi hai.

AAYAT - 214

'Am hasibtum 'an-tad-khulul-Jannata أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ

Tarjuma: "Kya tum ne ye samajh rakha hai ke yun hi jannat mein daakhil hojaaoge".

wa lammaa ya'-tikum-masa- وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
 lullaziina khalaaw min-qablikum?

Tarjuma: "Halanke abhi tak tumhare upar wo halaat wa waqiyaat waarid nahi hue jo tum se pehlon par hue the".

Massat-humul-ba'-saaa-'u wazzar- مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا
 raaa-'u wa zul-zilhu

Tarjuma: "Pahunchi inko sakhti bhook ki aur takleef aur wo halaa maaregaye".

hattaa ya-quular Rasuulu wallaziina حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
 'aa-manuu ma-'abuu mataa nasrul- مَتَى نَصَرَ اللَّهُ
 laah?

Tarjuma: "Yahan tak ke (waqt ka) Rasool aur iske saathi ahl-e-Imaan pukaar uthe ke kab aayegi Allah ki madad?".

'Alaaa 'inna nasrallaabi qariib! أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Tarjuma: "(Ab inhein ye khushkhabri di gayi ke) agaah hojao, yaqeenan Allah ki madad qareeb hai".

Yani Allah to ahl-e-Imaan ko aazmata hai, ise khote aur khare ko alag karna hai. Ye wohi baat hai jo is se pehle 19 ruku ke bilkul aghaaz mein aachuki hai:

وَلَنْبَلُوْنَكُمْ شَيْءًا مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَاتِ ۗ

Wa lanablu-wannakum-bi-shay-'im-minal-khawfi waljuu-'i wa naqsim-minal-'amwaali wal-'anfusi was-samaraat: (Ayaat 155) *“Aur hum tumbe laaziman aazmayenge kisi qadar khauf aur bhook se aur maal-o- jaan aur samraat ke nuqsan se”*.

Ye koi phoolon bhara raasta nahi hai, phoolon ke sej nahi hai, haq ka raasta kaanton bhara raasta hai, iske liye zehnan tayaar hojao.

Dar raab-e-manzil-e-laila ke qatir hast base

Shart-e-awwal qadam ain ast ke manjnoon bashi!

Aur :

Ye shahadat geh ulfat mein qadam rakhna hai

Log asaan samajhte hain musalmaan hona!

Is raaste mein Allah ki madad zaroor aati hai lekin aazma'ishon aur qurbaniyon ke baad. Chunache, Sahaba-e-Kiraam رضي الله عنهم ko phir Surah As-Saff mein fatah aur nusrat ki khushkhabri sunayi gayi jab ke Ghazwah -e-Ahzaab waq'e ho chuka tha aur Muhammad Rasool Allah صلى الله عليه وسلم aur Aap صلى الله عليه وسلم ke saathi ahl-e-imaan رضي الله عنهم shadeed tareen imtehan se kaamyabi ke saath guzar chuke the. Tab inhein bayyan alfaaz khushkhabri di gayi: *“Wa 'ukbraa tubibbuu-nahaa,-nasrum-minallaabi wa fat-hun-qariib.* (Aayat 13) *“Aur jo dusri cheez jo tumhe pasand hai (wo bhi tumhe milegi), Allah ki taraf se nusrat aur qareeb hi mein haasil hojaane waali fatah”*. *وَبَشِّرِ الْمُؤْمِنِينَ* صلى الله عليه وسلم *Wa bashshiril-Mu'miniin.* *“Aur (Ae Nabi صلى الله عليه وسلم!) Ahl-e-imaan ko basharat dedi jaaye!”*

Apne Ahl-e-Imaan saathiyon ko basharat de di jaaye ke ab wo waqt aagaya hai ke Allah ki nusrat ke darwaze khulte chale jaayenge.

AAYAT - 215

Yas-'aluunaka maa zaa yunfiqun.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ

Tarjuma: *“Ye Aap صلى الله عليه وسلم se poochte hain ke kya kharch kare?”*

Yani anfaaq ke liye jo kaha jaaraha hai to hum kya kharch karein? Kitna kharch karein? Insaan bhalayi ke liye jo bhi kharch karein to is mein sab se pehla haq kinka hai?

Qul maaa 'anfaqtum-min khayrin قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ

Tarjuma: “Kehdijiye jo bhi tum kharch karo maal-o-asbaab mein se”

falil-waali-dayni wal-'aqrabiina wal-yataa- maa wal-masaakiini wab-nis-sabiil. فَالِإِلَّهِ وَالَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَالْبَنِ السَّبِيلِ

Tarjuma: “To walideen, rishtedaaron, yateemon, miskeenon aur musafiraon ke liye kharch karo”.

Sab se pehla haq walideen ka hai iske baad darja badarja qurabatdaaron, yateemon, miskeenon aur musafiraon ka haq hai.

Wa maa taf-'aluu min khayrin-fa- 'innallaaha bibii 'Aliim. وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Tarjuma: “Aur jo khair bhi tum kaamaaoge Allah is se achchi tarah bakhabar hai.

Tum jo bhi achcha kaam karoge to jaanlo ke wo Allah ke ilm mein hai. Zaroorat nahi hai dunya is se waaqif ho, tumhe agar Allah se ajar lena hai to wo to raat ke andhere mein bhi dekh raha hai. Agar tumhare dayein haath ne diya hai aur bayein ko paata nahi chala to Allah ko to phir bhi paata chal gaya hai. To tum khaatir jama rakho, tumhari har neiki Allah ke ilm mein hai aur wo ise zaya nahi karega.

Ab agli aayat mein qataal ke mazmoon ka tasalsul hai. Mai ne Satalul Baqarah ke nisf-e-aakhir ke mazameen ko chaar mukhtalif rangon ki ladiyon se tashbiha di thi, jinko baham baat liya jaaye to chaaro rang katte phatte nazar aate hain aur agar unhein khol diya jaaye to har rang musasil nazar aata hai.

AAYAT - 216

Kutiba 'alaykumul-qitaalu wa hua kurhul-lakum. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

Tarjuma: “(Musalmaano!) Ab tum par jung farz kardi gayi hai aur wo tumhein giran guzar rahi hai”.

Wazeh rahe ke Suratul Baqarah se pehle Sureh Muhammad ﷺ naazil ho chuki thi aur us mein qataal ki farziyat aachuki thi. (Chunache,

us ka ek naam Surtul Qataal bhi hai). Lehaza is hawale se kuch log pareshaan horahe the. Khaas taur par munafiqeen ye kehte the ke bhayi sulah joi se kaam lo, bas da'awat aur tableegh ke zariye se logaon ko seedhe raste ki taraf laao, ye jung wa jadaal aur ladayi bhidayi to koi achcha kaam nahi hai, is mein to bahut kharabi hai. Inke alawa aise musalmaan jinka Imaan qadre kamzor the, agarche wo munafiq to nahi the, lekin inka Imaan abhi pukhta nahi tha, abhi taaza taaza Imaan laaye the aur tarbiyat ke marahal se abhi nahi guzre the in mein se bhi ba'az logaon ke dilaon mein anqabaz paida horaha tha. Yahan qataal ki farziyat ke liye كُتِبَ "Kutiba" ka lafz aaya hai. Is se pehle ye lafz roze, qisaas aur wasiyat ke ziman mein aachuka hai.

..... كُتِبَ عَلَيْكُمُ الصِّيَامُ كُتِبَ عَلَيْكُمُ الْقَصَاصُ فِي الْقَتْلِ ط

..... كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ ط

kutiba 'alay-kumus-Siyaamu.... kutiba 'alaykumul-Qi-saasu fil-qatlaa..... Kutiba 'alaykum 'izaa hazara 'ahadakumul-marwtu 'in-taraka khay-ranil-wasiyyatu.....

Farmaya ke tum par jung farz kardi gayi aur wo tumhe buri lagrahi hai.
 Wa 'asaaa 'an-takrahuu shay-'anw- وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ
 wa hua khayrul-lakum.

Tarjuma: "Aur hosakta hai ke tum kisi shaye ko napasand karo aur wo tumhare liye behtar ho".

Wa 'asaaa' an-tuhibbuu shay-'anw- وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط
 wa hua sharrul-lakum.

Tarjuma: "Aur hosakta hai ke tum kisi cheez ko pasand karo dar-anhalanke wohi tumhare liye buri ho".

Wal laahu ya'-lamu wa 'an-tum laa وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾
 ta'-lamuun.

Tarjuma: "Aur Allah jaanta hai tum nabi jaante".

Tum apni aqal par Imaan na rakho Allah ki Wahi par Imaan rakho, Allah ke Rasool ﷺ par Imaan rakho. Jis waqt ke liye jo hukm mauzu tha wohi tumhe Allah aur iske Rasool ﷺ ki taraf se diya gaya. Chaudah baras tak tumhe qataal se mana kiya gaya. Us waqt tumhare liye hukm tha: كُفُّوا أَيْدِيَكُمْ kuffuuu 'aydi-yakum "Apne haath roke rakho!" ab tum par qataal farz kiya jaaraha hai, lehaza ab is hukm par sar-e-tasleem kham karna tumhare liye laazim hai.

AAYAT 217 TO 221

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
 وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ
 يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتِ
 وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢١٧﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ
 اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
 وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوَةُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
 الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَثْمِ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ
 وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهُ
 عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾ وَلَا تَتَّبِعُوا الشُّرَكَاتِ حَتَّى يُؤْمِنَ وَلَا مِمَّا مُمُؤِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْبَدْتُمْ
 وَلَا تَتَّبِعُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبُدُّ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْبَدْتُمْ أُولَئِكَ يَدْعُونَ
 إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

217. Yas-'aluunaka 'anish-Shabril-Haraami qitaalin-fiih. Qul qitaalun-fiihi kabiir. Wa saddun 'an-sabiilillaahi wa kufrum-bihii wal-Masjidil-Haraami wa 'ikh-raaju 'ahlihii minhu 'akbaru 'indallaah. Wal-fitnatu 'akbaru minal-qatl. Wa laa yazaaluuna yuqaatiluunakum hattaa yarud-duu-kum 'an-Diinikum 'inistataa-'uu. Wa many-yartadid minkum 'an-Diinibii fayamut wa hua kaafirun-fa-'ulaaa-ika habitat 'a'-maaluhum fid-dunyaa wal-'Aakhirah. Wa 'ulaaa-ika 'As-haabun-Naari hum fiihaa khaaliduun.

218. 'Innallaziina 'aamanuu wallaziina haajaruu wa jaa-haduu fii Sabiilillaahi 'ulaaa-ika yarujuuna Rahmatallaah: wallaahu Gafuurur-Rahiim.

219. Yas-'aluunaka 'anil-khamri wal-maysir. Qul fihimaaa 'ismun-kabiirun-wa manaafi-'u linnaas: wa 'ismu-humaaa 'akbaru min-naf-'ibi-maa. Wa Yas-'aluunaka maa zaa yunfiquun. Qulil-'afw. Kazaalika yubayyi-nullaahu lakumul-'aayaati la-'allakum tatafakkaruun.

220. Fiddunyaa wal-'Aakhirah. Wa yas-'aluunaka 'anil-yataamaa. Qul 'islaahul-lahum khayr. Wa 'in-tukhaalituu-hum fa-'ikh-waanukum. Wallaahu ya'-lamul-mufsida minnal-mu slih. Wa laaw shaaa-'allaahu la-'a'-natakum: 'Innal-laaha 'Aziizun Hakiim.

221. *Wa laa tankihul-mushri-kaati hattaa yu-minn: wa la-'amatum-mu'-minatun khay-rum-mim-mushbriktin* ω *wa la ω 'a'-jabat-kum. Wa laa tunkihul-mushrikiina hattaa yu'-minuu: wala-'abdum-mu'-minun-khayrum-mim-mush-rikin* ω *wa la ω 'a'-jabakum. 'Ulaaa-'ika yad-'uuna 'ilan-Naar. Wallaahu -yad'uuu' ilal-jaannati wal-mag-firati bi-'iznih, wayu-bayyinu 'aayaatihii lin-naasi la-'allahum yatazakka-ruun.* (Section 28)

AAYAT - 217

Yas-'aluunaka 'anish-Shabril- يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ
Haraami qitaalin-fiih.

Tarjuma: “(*Ae Nabi ﷺ!*) *ye Aap se poochte hain hurmat waale mahine mein jung ke baare mein*”.

Qataal ka hukm aane ke baad ab wo poochte the ke ye jo hurmat waale mahine hain in mein jung karna kaisa hai? Isliye ke seerat mein ye waqiya aata hai ke hijrat ke baad Rasool Allah ﷺ ne Hazrat Abdullah Bin Hajash رضي الله عنه ko channnd afraad ke daste ka *commander* banakar hidayat farmayi thi ke Makkah aur Ta'if ke darmiyaan jaakar Waadi-e- Nakhla mein qiyaam kare aur Quresh ki naqal-o-harkat par nazar rakhe. Waadi-e-nakhla mein qiyaam ke dauraan wahan Quresh ke ek mukhtesar se qafile ke saath mudhbhed hogayi aur musalmaanon ke haathon ek mushrik Amro Bin Abdullah Al Hazrami maara gaya. Us roz Rajjab ki aakhri tareekh thi aur Rajjab ka mahina ashhar-e-huram mein se hain. Ye hijrat ke baad pehla khoon tha jo musalmaanon ke haathon hua. Is par mushrikon ne bahut wawela kiya ke in logaon ka kya haal hai, bane phirte hain Allah waale, Rasool waale, deen waale, aakhirat waale aur unhone hurmat waale mahine ko batta laga diya, is mein jung ki. To ye darasal Allah Ta'ala apne in momin bandaon ki taraf se goya khud safayi pesh kar rahe hain. Farmaya ke ye Aap se poochte hain ke hurmat waale mahinon mein qataal ka kya hum hain?

Qul qitaalun-fiihi kabiir. قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۗ

Tarjuma: “*Kehdijiye ke is mein jung karna babut badi (gunaah ki) baat hai*”.

Wa saddun 'an-sabiilillaahi wa kufrum- وَصَدُّ عَنِ سَبِيلِ اللَّهِ وَكُفْرُ بِهِ وَالْبَسْجِدِ
bihii wal-Masjidil-Haraami wa 'ikh-
raaju 'ablihii minhu 'akbaru 'indallaah. الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ

Tarjuma: *Lekin Allah ke raaste se rokna, iska kufr karna, masjid-e-haram se rokna aur harm ke rehne waalaon ko wahan se nikaalna Allah ke nazdeek is se kabin bada gunaah hai*”.

Ye wo sangeen jurm hain jinka irtekaab mushrikeen-e-Makkah ki jaanib se horaha tha. Yahan farmaya gaya ke ye sab kamm ashhar-e-huram mein jung karne se bhi bade jura'em hain. Lehaza inke saddbaab ke liye agar ashhar-e-huram mein jung karni pad jaaye to koi harj nahi.

Wal-fitnatu 'akbaru minal-qatl. وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ

Tarjuma: "Aur fitna qatal se bhi bada gunaa hai".

Qablazeen aayat 191 mein alfaaz aachuke hain وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ wal-fitnatu 'ashaddu minal-qatl. Fitna har wo kaifiyat mein jis mein sahib-e-imaan ke liye Imaan par qaa'em rehna aur Islam par amal karna mushkil hojaaye. Aaj ka poora mu'ashira fitna hai. Islam par amal karna mushkil hai, badmaashi aur haraamkhori ke raaste khule hue hain, akl-e-halaal is qadar mushkil banadiya gaya hai ke daanton paseena aaye to shayed naseeb ho. Nikah aur shadi ke ja'ez raaston par badi badi shartein aur qadganne aayed hain, jab ke naja'iz marasim aur zeena ke raaste khule hain. Jis mu'ashre ke andar batil ka ghalba hojaaye aur haq par chalna mumkin na rahe wo bade fitne mein muhtela hai. Batil ka ghalba sab se bada fitna hai. Lehaza farmaya gaya fitna qatal ke mutabiq bahut badi shayeh hai.

Wa laa yazaaluuna yuqaatiluuna-kum وَلَا يَزَالُ الَّذِينَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۗ
hattaa yarud-duu-kum 'an-Diinikum

Tarjuma: "Aur ye log tum se jung karte rahenge yahan tak ke lauta dein tumhein apne deen se agar wo aisa karsakte ho".

Wo to is par tule hue hain ke tumhein tumhare deen se pherdein. Yahan mushrikeen-e-Makkah ki taraf ishaara horaha hai, kyun ke ab ye Ghazwah-e-Badar ki tamheed chal rahi hai. Iske baad Ghazwah-e-Badar hone waala hai, iske liye ahl-e-imaan ko zehni taur par tayaar kiya jaaraha hai aur inhein agaah kiya jaaraha ha ke mushrikeen ki jung ka maqsad tumhein tumhare deen se bargashta karna hai, wo to apni bharpur koshish karte rahenge ke agar inka bas chale to tumhein tumhare deen se lauta kar wapas lejaaye.

Wa many-yartadid minkum 'an-Diinibii وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ

Tarjuma: "Aur (sunlo) jo koi bhi tum mein se apne deen se phir gaya".

fayamut wa hua kaafirun

فَيَمُتْ وَهُوَ كَافِرٌ

Tarjuma: "Aur usi haalat mein iski maut aagayi ke wo kaafir hi tha".

fa-'ulaaa-'ika habitat 'a'-maaluhum فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
fd-dunyaa wal-'Aakhirah.

Tarjuma: "To ye wo log hongee jinke tamaam amaal dunya aur aakhirat mein akarat jaayenge".

Pehle khuwah kitni hi neikiyan ki hui thi, kitni hi namzein padhi thi, kitna hi anfaaq kiya hua tha, sadaqaat diye the, jo kuch bhi kiya tha sab ka sab sifar hojayege.

Wa 'ulaaa-'ika 'As-haabun-Naari وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾
hum fihaa khaaliduun.

Tarjuma: "Aur wo hongee jahanum waale wo isi mein hamesha rahenge".

AAYAT - 218

'Innallaziina 'aamanuu wallaziina إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ
haajaruu wa jaa-haduufi Sabiilillaahi
'ulaaa-'ika yarjuuna Rahmatallaah:

Tarjuma: "(Iske bar-aks) jo log Imaan laaye aur jinbone hijrat ki aur jihaad kiya Allah ki raah mein to yahi wo log hain jo Allah ki rehmat ke umeedwaar hain".

Yahan unlogon par bada luteef tanz hai jo khud to haraam ke raaste par jaarahe hai, lekin ye umeed lagaye baithe hain ke Allah inpar rahem farmayega. Allah aisi rosh ikhtiyaar karne waalaon par rehmat nahi farmata, Allah ki rehmat ka mustahaq banna padta hai. Aur Allah ki rehmat ka mustahaq wohi hai jo Imaan, hijrat aur jihad fisabeelillaah ka raasta ikhtiyaar karta hai. Aise log baja taur par Allah ki rehmat ke umeedwaar hain.

wallaahu Gafuurur-Rabiim.

وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

Tarjuma: "Aur Allah Gafoor hai, Raheem hai".

Wo inki laghziyon ko mu'af karne waala aur Apni Rahmat se inhein nawazne waala hai.

AAAYAT - 219

Yas-'aluunaka 'anil-khamri wal-maysir. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

Tarjuma: “(Ae Nabi ﷺ!) ye Aap se sharab aur juwe ke baare mein daryaft karte hain (ke inka kya hukm hai?)”

In ehkaam se shari'at ka ibtedayi khaake (*blue print*) tayaar hona shuru hogaya hai, kuch ehkaam pehle aachuke hain aur kuch ab aarahe hain. Sharaab aur juwe ke baare mein yahan ibtedayi hukm bayaan horaha hai aur is par mehez izhaar-e-naraazgi farmaya gaya hai.

Qul fihimaaa 'ismun-kabiirunw قُلْ فِيهِمَا إِتْمٌ كَبِيرٌ

Tarjuma: “(Ae Nabi ﷺ! Inse) kehdijiye ke in donaon ke andar bahut bade gunaah ke pehlu hain”.

wa manaafi-'u linnaas: وَمَنَافِعُ لِلنَّاسِ

Tarjuma: “Aur logaon ke liye kuch munafa'aten bhi hain”.

wa 'ismu-humaaa 'akbaru min-naf-'ihi-maa. وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

Tarjuma: “Albatta inka gunaah ka pehlu naf'a ke pehlu se bada hai”.

Yani ishaara kardiya gaya ke inko chord do. Ab mu'amla tumhari aql-e-saleem ke hawale hai. Haqeeqat tum par khol di gayi hai. Ye ibtedayi hukm hai, lekin hukm ke pairaye mein nahi. Bas wazeh kardiya gaya ke inka gunaah inke faide se badhkar hai, agarche in mein logaon ke liye kuch faida bhi hain. Baqaul ghalib:

*Me se gharz nashaat hai kis rusiyah ko?
Ik gona bekhudi mujhe din raat chaabe!*

Aur:

*Mai mekade ki raah se hokar guzargaya
Warna safar hayaat ka behad taweel tha!*

Ye hikmat samajh lijiye ke sharaab aur juwe mein kya acheez mushtarik hai ke yahan donaon ko jama kiya gaya? Sharab ke nashe mein bhi insaan apne aapko haqa'iq se munqata karta hai aur mehnat se jee churata hai. Wo zindagi ke talkh haqa'iq ka mawajah karne ko tayaar nahi hota. “*Ek gona bekhudi mujhe din raat chaahiye!*” ----Aur juwe ki

bunyaad bhi mehnat ki nafi par hai. Ek rawayya to ye hai ke mehnat se ek aadmi kamaraha hai, mushaqqat kar raha hai, koi khokha, chabdi ya redhi lagakar kuch kamayi kar raha hai, jabke ek hai chance aur daao ki bunyaad par paise kamana. Ye mehnat ki nafi hai. Chunache, sharab aur juwe ke andar asal mein illat ek hi hai.

Wa Yas-'aluunaka maa zaa yunfiqun. وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

Tarjuma: "Aur ye Aap ﷺ se poochte hain ke (Allah ki raah mein) kitna kharch karein?"

Ayat 195 mein anfaaq ka hukm bayyan alfaaz aachuka hai: وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ Wa 'anfiqun fii sabiilil-laahi wa laa tulquu bi-'aydii-kum 'ilat-tahlukah. "Aur kharch karo Allah ki raah mein aur apne aapko, apne haathon halakat mein na jhonko". To sawaal kiya gaya ke kitna kharch karein? Humein kuch miqdaar bhi batadi jaaye. Farmaya:

Qulil-'afw. قُلِ الْعَفْوَ

Tarjuma: "Kehdijiye: Jo bhi tumhari zaroorat se zayed ho".

Allah Ta'ala ka ye mutaleba nahi hai ke tum apni zarooraton ko peeche daal do, balke tum pehle apni zarooratein poori karo, phir jo tumhare paas bach jaaye ise Allah ki raah mein kharch kardo. *Communism* ke falsafa mein ek istela "Qadre-zayed" (*surplus value*) istema'al hoti hai. Ye hai *العَفْوَ* Al'afwa . Jo bhi tumhari zarooriyaat se zaa'ed hai ye *surplus value* hai, ise Allah ki raah mein de do. Isko bachakar rakhne ka matlab ye hai ke aap Allah par be-etmaadi ka izhaar kar rahe hain ke Allah ne aaj to de diya hai, kal nahi dega. Lekin ye ke insaan ki zarooratein kya hain, kitni hain, iska Allah ne koi paimaana muqarar nahi kiya. Iska ta'luq batni rooh se hai. Ek musalmaan ke andar Allah ki mohabbat aur aakhirat par Imaan jun jun badhta jaayega utna hi wo apni zarooratein kam karega. Apni miyaari zindagi ko past karega aur zyada se zyada Allah ki raah mein dega.

Usool ye hai ke har shakhs ye dekhe ke jo meri zaroorat se zyaad hai ise mai bacha bacha kar na rakho balke Allah ki raah mein de do. Anfaaq fisabilillaah par is Surah-e-Mubarakah mein poore do ruku aage aane waale hain.

Kazaalika yubayyi-nullaahu lakumul-
'aayaati la-'allakum tatafak-karuun.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٠٠﴾

Tarjuma: "Isi tarah Allah Ta'ala Apni ayaat tumbare liye wazeh kar raha hai ta'ake tum ghaur-o-fikr karo".

AAYAT - 220

Fiddunyaa wal-'Aakhirah.

فِي الدُّنْيَا وَالْآخِرَةِ

Tarjuma: "Dunya aur aakhirat ke mu'amlaat mein".

Tumhara ye ghaur-o-fikr dunya ke baare mein bhi hona chaahiye aur aakhirat ke baare mein bhi. Dunya mein bhi Islam rehbaniyat nahi sikhaata. Islam ki ta'leem ye nahi hai ke na khaao, na peeyo, chale kashi karo, junglon mein nikal jao! Nahi, Islam to mutamaddan zindagi ki ta'leem deta hai, ghar gharasti aur shadi biyaaah ki targheeb deta hai, biwi bachchon ke haqooq batata hai aur inki adaayegi ka hukm deta hai. Iske saath saath tumhe aakhirat ki bhi fikr karni chaahiye, aur dunya-o- aakhirat ke mu'amlaat mein ek nisbat wa tanasub (*Ratio proportion*) qaa'em rehna chaahiye. Dunya ki kitni qadr-o-qeemat hai aur iske muqable mein aakhirat kitni qadr-o-qeemat hai, iska sahi taur par andaza karna chaahiye. Agar ye andaza ghalat hogaya aur koi ghalat tanasub qaa'em karliya gaya to har cheez talpat hojaayegi. Misaal ke taur par ek dawa ke nuskhe mein koi cheez kam thi, koi zyada thi. Agar aapne jo cheez kam thi ise zyada kardiya aur jo zyada thi ise kam kardiya to ab hosakta hai ye nuskha-e-shifa na rahe, nuskha-e-halakat banjaye.

Wa yas-'aluunaka 'anil-yataamaa.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ

Tarjuma: "Aur ye Aap ﷺ se pooch rahe hain yateemon ke baare mein".

Qul 'islaabul-lahum khayr.

قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ

Tarjuma: "(Ae Nabi ﷺ!) inse kehdijiye ke (jis tarz-e-amal mein) inki bhalayi aur maslihat ho wohi ikhtiyaar karna behtar hai".

Inki maslihat ko pesh-e-nazar rakhna behtar hai, neiki hai, bhalayi hai. Asal mein logaon ke saamne Sureh Bani Isra'il ki ye aayat thi: وَلَا تَقْرَبُوا مَالَ الْيَتَامَىٰ إِلَّا بِالْبَيِّنَاتِ هِيَ أَحْسَنُ Wa laa taqrabuu maalal-yartiimi 'illaa billatii hiya 'ahsanu (Aayat 34) "Aur maal-e-yateem ke qareeb tak na phatko,

magar aise tareeqe par jo (yateem ke haq mein) behtar ho". Chunache, wo maal-e-yateem ke baare mein intehayi ehtiyaat kar rahe the aur inhone yatama'a ki handiyan bhi alheda kardi thi ke mubaada unke hisse ki koi boti hamare pait mein chali jaaye. Lekin is tarah yatama'a ki dekh bhaal karne waale log takleef aur harj mein mubtela hogaye the. Kisi ke ghar mein yateem parwarish paa raha hai to iska kharch alag taur par is ke maal mein se nikala jaaraha hai aur iske liye alag handiyan pakayi jaarahi hain. Farmaya ke us hukm se ye maqsad nahi tha, maqsad ye tha ke tum kahin inke maal hadap na karjaao, inke liye islaah aur bhalayi ka mu'amlala karna behtar tarz-e-amal hai.

Wa 'in-tukhaalituu-hum fa-'ikbwaanukum. وَإِنْ تَخَالَطُوهُمْ فَاخْوَانُكُمْ

Tarjuma: "Aur agar tum inko apne saath milaye rakho to wo tumhare bhayi hi to hai".

Wallaahu ya'-lamul-mufsidee minn al-muslihe. وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

Tarjuma: "Aur Allah jaanta hai mufsid ko bhi maslah ko bhi".

Wo jaanta hai ke kaun badniyati se yateem ka maal hadap karna chaahta hai aur kaun yateem ki khair khuwahi chaahta hai. Ye handiyan alheda kar ke bhi gadbad kar sakta hai aur ye wo shakhs hai jo handiyan mushtark kar ke bhi haq par rehsakta hai.

Wa law shaaa-'al-laahu la-'a'-natakum: وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتَكُمْ

Tarjuma: "Aur agar Allah chaahta to tumhe sakhti hi mein daale rakhta".

Lekin Allah Ta'ala ne tumhe mashaqqat aur sakhti se bachaya aur tum par asaani farmayi.

'Innal-laaha 'Aziizun Hakiim. إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Tarjuma: "Yaqeenan Allah Ta'ala zabardast hai hikmat waala hai".

Wo intehayi mashaqqat par mubni sakht se sakht hukm bhi desakta hai, isliye ke wo zabardast hai, lekin wo insaanon ko mashaqqat mein nahi dalta, balke is ke har hukm ke andar hikmat hoti hai. Aur jahaan hikmat narmi ki mutaqazi hoti hai wahan wo ria'yat deta hai.

AAAYAT - 221

Wa laa tankibul-mushri-kaati hattaa yu-minn: وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَتْ

Tarjuma: “Aur mushrik auraton se nikah na karo jab tak ke wo Imaan na le aaye”.

wa la-'amatum-mu'-minatun

khay-rum-mim-mushrikatin wa وَلَا أَعْبَأُكُمْ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْبَأُكُمْ
la'w 'a'-jabat-kum.

Tarjuma: “Aur ek momina laundi behtar hai ek azaad mushrik aurat se agarche wo tumhe achchi bhi lagti ho”.

Wa laa tankibul-mushrikiina hattaa yu'-minuu: وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

Tarjuma: “Aur apni auratein mushrikeen ke nikah mein mat do jab tak ke wo Imaan na le aayein”.

wala-'abdum-mu'-minun-khayrum-

mim-mush-rikin wa وَلَا عَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْبَأُكُمْ
mim-mush-rikin wa la'w 'a'-jabakum.

Tarjuma: “Aur ek momin ghulam behtar hai ek azaad mushrik mard se agarche wo tumhe pasand bhi ho”.

Khuwah wo Sahab-e-haisayat aur maaldaar ho, lekin daulat-e-Imaan se mehroom ho to tumhare liye ja'ez nahi hai ke apni behen ya beti iske nikah mein de do.

'Ulaaa-'ika yad-'uuna 'ilan-Naar.

أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ

Tarjuma: “Ye log aag ki taraf bularahe hain”.

Agar in se rishte naate jodhoge to wo tumhe bhi jahanum mein lejayenge aur tumhari aulaad ko bhi.

Wallaahu -yad'uuu' ilal-jaannati

wal-mag-firati bi-'iznih, وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

Tarjuma: “Aur Allah tumhe bularaha hai jannat ki taraf aur maghfirat ki taraf Apne hukm se”.

wayu-bayyinu 'aayaatihii lin-naasi

la-'allahum yatazakka-ruun. وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

Tarjuma: “Aur wo Apni ayaat wazeh kar raha hai logaon ke liye ta'ake wo nasibat haasil kare”.

AYAAT 222 TO 228

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾
 نِسَاءُكُمْ حَرَّتْ لَكُمْ فَأْتُوا حُرَّتَكُمْ أَنْتُمْ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْهَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلُّوا بِبَيْنِ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٣﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٤﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةٍ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٢٥﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٦﴾ وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾

222. *Wayas-'aluunaka 'anil-mahiiz. Qul hua 'azan-fa'-tazilun-nisaaa-'a fil-mahiizi wa laa taqrabuu-hunna hattaa yat-hurn. Fa-'izaa ta-tabharna fa'-tuu-hunna min hay-su 'amara-kumul-laah. 'Innal-laaha yuhibbut-Tawwaa-biina wa yuhibbul-Muta-tabhiriin.*

223. *Nisaaa-'ukum harsul-la-kum: fa'-tuu harsakum 'an-naa shi'-tum; wa qaddimuu li-'anfusikum; wattaqul-laaha wa'-lamuuu 'annakum-mulaa-quuh: wa bashshiril-Mu'-miniin.*

224. *Wa laa taj-'alullaaha 'urzatal-li-'ay-maanikum 'an-tabarruu wa tattaquu wa tuslihuu bay-nan-naas; wallaahu Samii-'un 'aliim.*

225. *Laa yu-'aakhizu-kumul-laahu bil-lagwi fiii' ay-maanikum wa laakiny-yu-aakhizukum-bimaakasabat quluubukum; wallaahu Gafuurun Haliim.*

226. *Lillaziina yu'-luuna min-nisaaa-'ihim tarabbusu 'arba-'ati 'ash-hur! Fa-'in-faaa-'uu fa-'innallaaha Gafuurur-Rahiim.*

227. *Wa 'in 'azamut-talaaqa fa-'iinnallaaha Samii-'un 'Aliim.*

228. *Wal-mutallaqaatu yatarabbasna bi-'anfusi-hinna salaasata quruuu'. Wa laa yabillu lahunna 'any-yaktumna maa khalaaqallaahu fiii 'ar-haa-mihinna 'in-kunna yu'-minna billaahi wal-Yawmil-'Aakhir. Wa bu-'uulatuhunna 'abaqqu bi-raddihinna fii zaalika 'in 'araduuu 'islaahaa. Wa la hunna mislullazii 'alayhinna bil-ma'-ruuf: wa lir-rijaali 'alayhinna darajah. Wallaahu 'Aziizun Hakiim. (Section 29)*

AAAYAT - 222

Wayas-'aluunaka 'anil-mabiiz.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ط

Tarjuma: "Aur wo auraton ki mahwari ke baare mein Aap ﷺ se sawaal kar rahe hain".

Qul hua 'azan

قُلْ هُوَ آدَىٰ

Tarjuma: "Kehdijiye wo ek napaaki bhi hai aur ek takleef ka masaila bhi hai".

fa'-tazilun-nisaaa-'a fil-mabiizi

فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ ۚ

Tarjuma: "To haiz ki haalat mein auraton se albeda rabo"

wa laa taqrabuu-hunna hattaa yat-hurn.

وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ

Tarjuma: "Aur in se muqarabat na karo yahan tak ke wo paak hojaayein"

Fa-'izaa ta-tabharna fa'-tuu-hunna min hay-su 'amara-kumul-laah.

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ

Tarjuma: "Phir jab wo khoob paak hojaaye to ab inki taraf jaao jahan se Allah ne tumhein hukm diya hai".

Ma'loom hua ke badihiyaat-e-fitrat Allah Ta'ala ke awaiar mein shaamil hain. Auraton ke saath mu'ajamat ka tareeqa insaan ko fitri taur par ma'loom hai ye ek amr-e-tabi'i hai. Har haiwaan ko bhi jabli taur par ma'loom hai ke is se apni maadah ke saath kaisa ta'luq qaa'em karna hai. Lekin agar insaan firi tareeqe chord kar ghair fitri tareeqe ikhtiyaar kare aur auraton ke saath bhi qaum-e-loot waala amal karne lage to ye haraam hai. Sahi raasta wohi hai jo Allah Ta'ala ne tumhari fitrat mein daala hai.

'Innal-laaha yuhibbut-Taawwaa-biina

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ۗ

wa yuhibbul-Muta-tabhiriin.

Tarjuma: "Yaqeenan Allah mohabbat karta hai bahut tauba karne waalaon se aur mohabbat karta hai bahut paakbaazi ikhtiyaar karne waalaon se".

In se agar koi gunaah sarzad hojaaye to is se tauba karte hain aur napaak cheezaon se door rehte hain.

AAAYAT - 223

Nisaaa-'ukum harsul-la-kum:

نِسَاءُكُمْ حَرْثٌ لَكُمْ

Tarjuma: "Tumhari biwiyan tumhare liye bamanzila kheti hain".

Jaise khet mein beej bouthe ho phir fasal kaat te ho, isi tarah biwiyon ke zariye se Allah Ta'ala tumhe aulaad ataa karta hai.

fa'-tuu harsakum 'an-naa shi'-tum;

فَاتُوا حَرْثَكُمْ أَنْيْ شَيْئُمْ

Tarjuma: "To apni kheti mein jis tarah chaaho aao".

Tum apni kheti mein jidhar se chaaho aao, tumhare liye koi rukawat nahi hai. Aage se ya daahni taraf se ya bayein taraf se jidhar se bhi chaaho magar ye zaroor hai ke tu'kham rezi isi khaas jagah mein ho jahan se paidawaar ki umeed hosakti hai.

wa qaddimuu li-'anfusikum;

وَقَدِّمُوا لِأَنْفُسِكُمْ ط

Tarjuma: "Aur apne aage ke liye samaan karo"

Yani apne mustaqbil ki fikr karo aur apni nasal ko aage badhane ki koshish karo. Aulaad insaan ka asasa hoti hai aur budhape mein iska sahara banti hai. Aaj to ulthhi ganga bahayi jaarahi hai aur aulaad kam az kam paida karne ki targheeb di jaarahi hai, jab ke ek zamane mein aulaad asaa-e-peeri shumaar hoti thi.

wattaqul-laaha wa'-lamuuu
'annakum-mulaa-quuh:

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنْتُمْ مَلْقُودٌ ط

Tarjuma: "Aur Allah ka taqwa ikhtiyaar karo aur jaanlo ke tumhe is se milkar rehna hai".

Note kijiye ke Qur'an Hakeem mein shari'at ke har hukm ke saath taqwa ka zikr baar baar araha hai. Isliye ke kisi qanoon ki laakh pairwi ki jaarahi ho magar taqwa na ho to wo qanoon mazaag banjayege, khel tamasha banjayega. Iski ba'az misalein abhi aayengi.

wa bashshiril-Mu'-miniin.

وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

Tarjuma: "Aur (Ae Nabi ﷺ!) abl-e-imaan ko basharat de dijiye".

AAAYAT - 224

Wa laa taj-'alullaaha 'urzatal-li-'ay-
maanikum

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

Tarjuma: "Aur Allah ke naam ko taqta-e-mashq na banalo apni qasmon ke liye"

'an-tabarruu wa tattaquu wa tuslibuu
bay-nan-naas;

أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ

Tarjuma: "Ke bhalayi na karoge, parhezgaari na karoge aur logaon ke darmiyaan sulah na karwoge".

Yani Allah Ta'ala ke azeem naam ko istema'al karte hue aisi qasmein mat khaao jo neiki wa taqwa aur maqsad-e-islaha ke khilaaf ho. Kisi waqt gusse mein aakar aadmi qasam kha baithta hai ke mai falan shakhs se kabhi husn-e-sulook aur bhalayi nahi karonga, is se roka gaya hai. Hazrat Abu Bakar Siddiq رضي الله عنه ne bhi isi tarah ki qasam khali thi. Mistaah ek ghareeb musalmaan the, jo aap رضي الله عنه ke qurbat daar bhi the. Inki aap رضي الله عنه madad kiya karte the. Jab Hazrat Ayesha Siddiqah رضي الله عنها par tohmat lagayi to Mistaah bhi us aag ke bhadakane waalaon mein shaamil hogaye. Hazrat Abu Bakar رضي الله عنه inke tarz-e-amal se bahut ranjeedah khaatir hue ke mai to iski sarparasti karta raha aur ye meri beti par tohmat lagane waalaon mein shaamil hogaya. Aap رضي الله عنه ne qasam khayi ke ab mai kabhi iski kabhi madad nahi karoonga. Ye waqaya Suratun Noor mein aayega. Musalmaanon se kaha jaaraha hai ke tum aisa na karo, tum apni neiki ke darwaze kyun bandh karte ho? Jis ne aisi qasam khaali hai wo is qasam ko khol de aur qasam ka kufaar de de. Isi tarah logaon ke mabeen masalihat karana bhi zaroori hai. Do bhayon ke darmiyaan jhagda tha, aap ne masalihat ki koshish ki lekin aapki baat nahi maani gayi, is par aap ne gusse mein aakar kehdiya ke Allah ki qasam, ab mai inke mu'amle mein dakhil nahi doonga. Is tarah ki qasmein khaane se roka gaya. Agar kisi ne aisi koi qasam khaayi hai to wo ise todh de aur iska kufaar de de.

wallaahu Samii-'un 'aliim.

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

Tarjuma: "Aur Allah sunne waala, janne waala hai".

AAAYAT - 225

Laa yu-'aakhizu-kumul-laahu bil-
lagwi fiii' ay-maanikum

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Tarjuma: “Allah Ta’ala mu’akhaza nahi karega tum se tumbhari bemu’ani qasmon par (jo tum azm-o-irada ke baghair khaa baithte ho)”

Arabon ka andaz-e-guftagu is tarah hai ke wallaah, bilalah ke baghair inka koi jumla shuru nahi hota is se darhaqeeqat inki niyat qasam khaane ki nahi hoti balke ye inke guftagu ka ek asloob hai. Is tarah ki qasmon par mu’akhaza nahi hai.

وَإِلَيْنَ يُؤْتَدُّكُمْ بِمَا كَسَبْتُمْ فَبُؤْسِكُمْ
wa laakiny-yu-aakhbizukum- bimaakasabat quluubukum;

Tarjuma: “Lekin in qasmon par tum se zaroor mu’akhaza karega jo tum ne apne dili iraaade ke saath khayi ho”.

Aisi qasmon ko todhoge to kufaarrah dena hoga. Kufaaare ka hukm Suratul Al-Ma’idah mein bayaan hua hai. Mai arz kar chuka hoon ke Suratul Baqarah mein shari’at-e-Islami ka ibtedayi khaake de diya gaya hai aur iske takmeeli ehkaam kuch Suratun Nisa mein aur kuch Sureh Al-Ma’idah mein bayaan hue hain.

wallaahu Gafuurun Haliim. وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٠﴾

Tarjuma: “Aur Allah bakhshne waala hai aur Haleem hai”.

Wo bahut darguzar karne waala aur bardbaar hai. Wo fauran nahi pakadta balke islaah ki mohlat deta hai.

AAYAT - 226

Lillaziina yu’-luuna min-nisaaa-’ihim tarabbusu ‘arba-’ati لِّلَّذِينَ يُؤْتُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ
’ash-bur!

Tarjuma: “Jo log apni biwiyon se ta’luq na rakhne ki qasam khaa baithte hain inke liye chaar maah ki mohlat hai”.

Agar koi mard kisi waqt naraaz hokar ya gusse mein aakar ye qasam khalein ke ab mai apni biwi ke qareeb nahi jaaonga, is se koi ta’luq nahi rakhoonga, to ye eela’a kehlata hai. Khud Anhuzoor ﷺ ne bhi apni azwaj-e-mutaharat ﷺ se eela’a farmaya tha. Azwaj-e-mutaharat ﷺ ne arz kiya tha ke ab aam musalmaanon ke haan bhi khushhaali aagai hai to hamare haan ye tangi aur sakhti kyun hai? Ab hamare bhi nafaqat badhaye jayein. Is par Aap ﷺ ne in se eela’a kiya. Iska zikr baad mein

aayega. Aam taur par hota ye tha ke log qasam to khaa baithte the ke biwi ke paas na jaayenge magar baad mein is par pachtate the ke kya karein. Ab wo biwi bekaar hi mu'alaq hokar rehjaati. Is aayat mein eela'a ki mohlat muqarar kardi gayi ke zyada se zyada chaar maah tak intezar kiya jasakta hai.

Fa-'in-faaa-'uu *fa-'innallaaha* **فَإِنْ قَاءَ وَفَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢٢٧﴾**
Gafuurur-Rabiim.

Tarjuma: "Pas! agar wo ruju karlein to Allah bakhshne waala, meherbaan hai".

In chaar maah ke dauraan agar wo apni qasam ko khatam kare aur ruju karlein, ta'luq-e-zan-o-shauq qaa'em karlein to Allah Ta'ala Gafruru Raheem hai.

AAYAT - 227

Wa 'in 'azamut-talaaqa *fa-* **وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾**
'innallaaha Samii-'un 'Aliim.

Tarjuma: "Aur agar wo talaq ka irada kar chuke ho to Allah sunne waala, janne waala hai".

Yani chaar maah ka arsa guzarjane par shauhar ko bahr-e-haal faisla karna hai ke wo ya to ruju kare ya talaq de.

Ab aurat ko mazeed mu'alaq nahi rakha jasakta. Ruju ki surat mein chunke qasam tohdna hogi lehaza iska kufaarrah ada karna hoga. Hazrat Omer Farooq رضي الله عنه ne apne daur-e-khilafat mein ye hukm jaari kiya tha ke jo log jihad ke liye gharon se door gaye ho inhein chaar maah baad laazmi taur par ghar bheja jaaye aap رضي الله عنه ne ye hukm ghaliban isi aayat se istanbaat karte hue jaari farmaya tha. Iske liye Aap رضي الله عنه ne ummul momineen Hazrat Hafsa رضي الله عنها se mashawarat bhi farmayi thi. Agarche aap رضي الله عنه ka Hazrat Hafsa رضي الله عنها se baap beti ka rishta hai magar deen ke mu'amle mein sharm-o-haya aade nahi aati, jaisa ke Allah Ta'ala ka irshaad hai: **وَاللَّهُ لَا يَسْتَكْبِرُ مِنَ الْحَقِّ** *wallaahu laa yastab-yii minal-haqq.* (Al Ahzaab 53) "Aur Allah sharmata nabi haq baat batlaane mein". Aap رضي الله عنه ne in se poocha ke ek aurat kitna arsa apni aafat-o-asmath ko sambhal kar apne shauhar ka intezar kar sakti hai? Hazrat Hafsa رضي الله عنها ne kaha chaar maah. Chunache, Hazrat Omer رضي الله عنه ne mujahideen ke baare mein ye hukm jaari farma diya ke inhein chaar maah se zyada gharon se door na rakha jaaye.

AAAYAT - 228

Wal-mutallaqaatu yatarabbasna bi-^{bi} وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ
'anfusi-binna salaasata quruuu'.

Tarjuma: "Aur jin auraton ko talaq de di jaaye un par laazim hai ke wo apne aapko teen haiz tak roke rakhein".

Talaq ke baad auraton ke liye teen maah ki iddat hai. Is iddat mein shauhar chaahе to ruju karsakta hai, agar isne ek ya do talaqein de di ho. Albatta teesri talaq ke baad ruju ka haq nahi hai. Talaq-e-raj'i ke baad abhi agar iddat khatam hojaaye to ab shauhar ka ruju ka haq khatam hojayega aur aurat azaad hogi. Lekin is muddat ke andar wo dusri shadi nahi karsakti.

Wa laa yahillu labunna 'any-yaktumna
maa khalaaqallaahu fiii 'ar-haa-
mihinna

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ
اللَّهُ فِي أَرْحَامِهِنَّ

Tarjuma: "Aur unke liye ye ja'ez nahi hai ek Allah ne inke irhaam mein jo kuch paida kardiya ho wo ise chupaye".

'in-kunna yu'-minna billaahi wal-
Ya'wmil-'Aakhir.

إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Tarjuma: "Aur wo fil-waqeya Allah aur yaum-e-aakhir par Imaan rakhti hain".

Teen haiz ki muddat isi liye muqarar ki gayi hai ke ma'loom hojaaye aurat hamela hai ya nahi. Agar aurat hamela ho lekin wo apna hamal chupa rahi ho ta'ake iske pait mein palne waala iska bachcha iske paas hi rahe, to ye iske liye ja'ez nahi hai.

Wa bu-'uulatuhunna 'ahaqqu bi-
raddihinna fii zaalika 'in 'araduuu
'islaahaa.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ
إِنْ أَرَادُوا إِصْلَاحًا

Tarjuma: "Aur inke shauhar is se zyada haqdaar hain ke inhein lauta le is idadt ke dauraan mein agar wo waqtan islaah chaahte ho".

Is se ruja'at kehte hain. Shauharon ko haq haasil hai ke wo iddat ke andar andar ruju kar sakte hain, lekin ye haq teesri talaq ke baad haasil nahi rehta. Pehli ya dusri talaq ke baad iddat khatam hone se pehle shauhar ko iska ikhtiyar haasil hai ke wo ruju karle. Is par biwi ko inkaar karne ka ikhtiyar nahi hai. Wo ye nahi keh sakti ke tum to mujhe talaq de chuke ho ab mai tumhari baat maanne ko tayaar nahi hoon.

Wa la hunna mislullazii 'alayhinna وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
 bil-ma'-ruuf:

Tarjuma: "Aur auraton ke liye iss tarah haqooq hain jis tarah in par zimmedariyan hain dastoor ke mutabiq".

Yani inke liye jo haqooq hain wo inke zimmedariyon ke munasibat se hain.

wa lir-rijaali 'alayhinna darajah. وَاللِّرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

Tarjuma: "Aur mardon ke liye in par ek darja fauqiyat ka hai".

Wallaahu 'Aziizun Hakiim. وَاللَّهُ عَزِيزٌ حَكِيمٌ

Tarjuma: "Aur Allah Ta'ala zabardast hai hikmat waala hai".

Is zamane mein is aayat ki bahut ghalat ta'beer bhi ki gayi hai aur is se masawat-e-mard dozan ka falsafa sabit kiya gaya hai. Chunache, ba'az mutarjimeen ne وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ Wa la hunna mislullazii 'alayhinna bil-ma'-ruuf: ka tarjuma is tarah kiya hai ke "auraton ke haqooq bhi mardon par waise hi hain jaise mardon ke un par haqooq hain". Ye tarjuma durust nahi hai isliye ke Islami shari'at mein mard aur aurat ke darmiyaan yani shauhar aur biwi ke darmiyaan masawat nahi hai is aayat ka mafhoom samajhne ke liye arabi mein ل "Li" aur عَلَى "Aala" ka istema'al ma'loom hona chaahiye. ل "Li" kisi ke haq ke liye aur عَلَى "Aala" kisi ki zimmedari ke liye aata hai. Chunache, is tukde ka tarjuma is tarah hoga: لَهُنَّ la hunna "Inke liye haqooq hain". مِثْلُ الَّذِي عَلَيْهِنَّ mislullazii 'alayhinna "Jaisi ki inpar zimmedariyan hain". Allah Ta'ala ne jaisi zimmedari mard par daali hai waise haqooq isko diye hain aur jaisi zimmedari aurat par daali hai uski munasibat se isko bhi haqooq de diye hain. Aur is baat ko khol diya hai ke وَاللِّرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ wa lir-rijaali 'alayhinna darajah. yani "mardon ko un par ek darja fauqiyat ka haasil hai". Ab masawaat kyunkar hosakti hai? aakhir mein farmaya:

Wallaahu 'Aziizun Hakiim. وَاللَّهُ عَزِيزٌ حَكِيمٌ

Tarjuma: "Aur Allah Ta'ala zabardast hai, aur hikmat waala hai".

Khuwah tumhein ye baat pasand ho khuwah napasand ho, ye Uska hukm hai. Wo Azeed hai, zabardast hai jo chaahe hukm de. Aur Hakeem hai, hikmat waala hai, Iska har hukm hikmat par mubni hai.

Is aayat mein jo mazmoon bayaan hua hai is par qadre tafseeli guftagu ki zaroorat hai. Dekhiye insaani tamaddun ka ahem tareen aur bunyaadi tareen masaila kya hai? Ek hai insaani zindagi ka masaila. Insaani zindagi ka sab se pehla masaila to wohi hai jo haiwani zindagi ka bhi hai, yani apni maadi zarooriyaat. Har haiwaan ki tarah insaan ke saath bhi pait laga hua hai jo khaane ko maangta hai. Lekin iske baad jab do insaan milte hain aur is se tamaddun ka aghaaz hota hai to is ka sab se bada masaila insaan ki shuhawat hai. Allah Ta'ala ne mard aur aurat do genes banadi hain aur in donon ke mabeen ta'luq se nasal aage chalti hain. Ab is mu'amle ko kaise munazzam kiya jaaye, iski kya hadood wa qayood ho? Ye jazba waqetan bahut zorawar (*potent*) hai. Iske baare mein *Faraid* ne jo kuch kaha hai wo bilkul be bunyaad nahi hai bas yun samjhiye ke is ne zara zyada mirch masala laga diya hai, warna is mein koi shak nahi ke insaan ka jinsi jazba nihayat qavi aur zorawaar jazba hai. Aur jo shaye jitni qavi ho ise hadood mein rakhne ke liye is par isi qadar zyada qadgane aayed karni padhti hai. Koi ghoda jitna munh zor ho utna hi use laghaam dena asaan nahi hota, iske liye phir mashaqqat karni padhti hai. Chunache, agar is jinsi jazbe ko belaghaam chord diya jaata to tamaddun mein fasaad hojaata. Lehaza iske liye shadi ka mu'amla rakha gaya ke ek aurat ka ek mard ke saath rishta qaa'em hojaaye, sabko ma'loom hojaaye ke ye iski biwi hai ye iska shauhar hai, ta'ake is tarah nasb ka mu'amla bhi chale aur ek khandaani idaarah wajood mein aaye. Warna azaad shuhwatrani (*free sex*) se to khandaani idaarah wajood mein aa hi nahi sakta. Chunache, nikah ke zariye azduwazi bandhan ka tareeqa Allah Ta'ala ne insaanon ko sikhaya aur is tarah khandaani idaarah wajood mein aaya.

Ab sawaal ye hai ke kya is idaare mein mard aur aurat donon barabar hain? Is nazariye se badi himaqqat aur koi nahi hai. Isliye ke seedhi si baat hai ke kisi bhi idaare ke do barabar ke sarbarah nahi ho sakte. Agar aap kisi muhkame ke do *director* banadein to wo idaarah tabaah hojayega. Upar *managing director* ek hi hoga, iske neechे aap dus *directors* bhi banadein to koi harj nahi. Kisi idaare ka *general manager* ek hi hoga, iske matahet aap har shu'abe ka ek *manager* bandijiye. Kisi bhi idaare mein agar nazam qaa'em karna hai to iska choti (*top*) ka sarbarah ek hi hona chaahiye. Lehaza jab ek mard aur ek aurat se ek khandaani idaara wajood mein aaye to iska sarbarah kaun hoga-- mard ya aurat? Mard ya aurat insaan hone ke naate bilkul barabar hain. Ek hi baap ke nutfe se beta bhi hai aur beti bhi. Ek hi maa ke rahem mein behen ne bhi parwarish paayi hai aur bhayi ne bhi. Lehaza is etebaar se sharf-e-

insaaniyat mein, nu-e-insaniyat ke fard ki haisiyat se, donaon barabar hain. Lekin jab ek mard aur ek aurat milkar khandaan ki bunyaad rakhte hain to ab ye barabar nahi hain. Jaise insaan sab barabar hain, lekin ek daftar mein chaprasi aur officer barabar nahi hain, inke alag alag ekhtiyaraat aur fara'iz hain.

Qur'an Hakeem mein sab se pehle aur sab se zyada tafseel ke saath jo ehkaam diye gaye hain wo khandaani nizaam aur aa'ili mu'amlaat se mut'aliq hain. Is liye ke insaani tamaddun ki jadd aur bunyaad yahi hai. Yahan se khandaan banta hai aur khandaanon ke ijtema ka naam mu'ashirah hai. Pakistani mu'ashre ki misaal lelijiye. Agar hamari abaadi is waqt 14 crore hain aur aap ek khandaan ke saat afraad shumaar karlein to hamara mu'ashira 2 crore khandaanon par mushtamal hain. Khandaan ka idaara mustahakam hoga to mu'ashira mustahakm hojayege. Khandaan ke idaare mein salah-o-falah hogi to mu'ashire mein bhi salah-o-falah nazar aayegi. Agar khandaan ke idaare mein fasaad, bechaini, zulm aur nainsaafi hogi, miyan biwi mein jhagde horahe honge to phir wahan aulaad ki tarbiyat sahi nahi hosakti inki tarbiyat mein ye manfi cheezein shaamil hojayege aur isi ka aks poore mu'ashire par padega. Chunache, khandaani idaare ki islaah aur iske istehkaam ke liye Qur'an Majeed mein badi tafseel se ehkaam diye gaye hain, jinhein aa'ili quwaneen kaha jaata hai.

Is ziman mein talaq ek ahem mu'amla hai. Is mein mard aur aurat ko barabar ka ikhtiyaar nahi diya gaya. Jahan tak shadi ka ta'luq hai is mein aurat ki razamandi zaroori hai, ise shadi se inkaar karne ka haq haasil hai, is par jabar nahi kiya jasakta. Lekin ek martaba jab wo nikah mein aagayi hai to ab shauhar ka paldha bhaari hai wo ise talaq de sakta hai. Agar zulm ke saath dega to Allah ke haan jawabdahi karni padegi aur pakad hojayege. Lekin bahr-e-haal ise ikhtiyaar haasil hai. Aurat khud talaq nahi desakti, albatta talaq haasil kar sakti hai, jise hum "khula" kehte hain. Wo adaalat ke zariye se ya khandaan ke badaon ke zariye se khula haasil kar sakti hai, lekin ise mard ki tarah talaq dene ka haq haasil nahi hai. Isi tarah agar mard ne ek ya do talaqein de dein aur abhi iddat poori nahi hui to ise ruju ka haq haasil hai. Is par aurat inkaar nahi karsakti. Ye tamaam cheezein aisi hain jo maujooda zamane mein khuwateen ko achchi nahi lagtein. Isliye ke aaj ki dunya mein masaawat-e-mard wazan ka falsafa shaitaan ka sab se bada falsafa aur mu'ashire mein fitna-o-fasaad aur gandegi paida karne ka sab se badha hatiyaar hai. Aur ab hamare *Asian* mumalik khaas taur par musalmaan mumalik

mein khandaani nizaam ki jo bachi kuchi shakal baaqi reh gayi hai aur jo kuch rahi sahi iqdaar maujood hain inhein tabaah-o-barbaad karne ki sartod koshishein horahi hain. *Qahira conference* aur *Bejing conference* ka maqsad yahi hai ke Asia ka mashriq aur maghrib donaon taraf se gherao kiya jaaye ta'ake yahan ki aurat ko azaadi dilayi jaaye. Mard-o-aurat ki masaawaat aur auraton ki azaadi (*Emancipation*) ke naam par hamare khandaani nizaam ko isi tarah barbaad karne ki koshish ki jaarahi hai jis tarah inke haan barbaad ho chuka hai. *American Sadar Bill Clinton* ne apne saal-e-nau ke paighaam mein kaha tha ke jald hi hamari qaum ki aksariyat "haramzaadon" (*born without any wedlock*) par mushtamil hogi. Wahan ab mehez "*one parent family*" reh gayi hai. Maa ki haisiyat baap ki bhi hai aur maa ki bhi. Wahan ke bachche apne baap ko jaante hi nahi. Ab wahan ek muheem zor-o-shor se uthrahi hai ke har insaan ka haq hai ke ise ma'loom ho ke iska baap kaun hai. Ye azeem tabaahi hai jo maghribi mu'ashire par aachuki hai aur hamare haan bhi log is mu'ashire ki naqali ikhtiyaar kar rahe hain aur ye nazar ye masaawat-e-mard-o-zan bahut hi tabnaak aur khushnuma alfaaz ke saath saamne aaraha hai.

Albatta is mu'amle ka ek dusra rukh bhi hai. Islam ne auraton ko jo haqooq diye hain badqismati se hum musalmaanon ne wo bhi inko nahi diye. Iski wajah ye hai ke hamare zehnon par abhi tak hamara hinduwana pas-manzar musallat hai aur hinduaon ke mu'ashire mein auraton ki qata'an koi haisiyat hi nahi. Wirasat ka haq to bahut door ki baat hai, ise to apne shauhar ki mout ke baad zinda rehne ka haq bhi nahi hai. Ise to shauhar ki cheetah ke saath jal kar sati hojana chaahiye. Goya iska to qanooni wajood (*Legal Entity*) hai hi nahi. Hamare aba-o-ajdaad muslamaan to hogaye the lekin islami taleemaat ke mutabiq inki tarbiyat nahi hosaki thi, lehaza hamare zehnon par wohi hinduwana tasawuraat musallat hain ke aurat to mard ke paaon ki jooti ki tarah hai. Ye jo kuch hum kar rahe hain ke inke ja'ez haqooq bhi inko nahi dete, iske natije mein hum apne upar hone waali maghribi yalghaar ko mausar karne khud madad derahe hain. Agar hum apni khuwateen ko wo haqooq nahi denge jo Allah aur iske Rasool ﷺ ne inke liye muqarar kiye hain to zaahir baat hai ke azaadi niswaan, haqooq-e-niswaan aur masaawat-e-mard-o-zan jaise khushnuma unwanaat se jo da'awat uthi hai wo laaziman inhein kheench kar lejayegi. Lehaza is taraf bhi dihaan rakhiye. Hamare haan deendaar gharanon mein khaas taur par auraton ke haqooq nazarandaaz hote hain. Isko samajhna chaahiye ke Islam mein auraton ke kya haqooq hain aur inki kis qadar diljoi karni

chaahiye. Rasool Allah ﷺ ne farmaya: *وَإِنَّا خَيْرُكُمْ لَأَهْلِي* *Khayrukum khayrukum li'ahlilii wa anaa khayrukum li'ahlilii*,¹ "Tum mein se behtareen log wo hain jo apne ghar waalaon ke liye achche ho. Aur jaanlo ke Mai apne ghar waalaon ke liye tum sab se achcha hoon".

Lehaza zaroori hai ke auraton ke saath husn-e-sulook ho, inki diljoyi ho, inke ehssaasat ka bhi paas kiya jaaye. Albatta jahan deen aur shari'at ka mu'amla aajaye wahan kisi lachak ki gunja'ish na ho, wahan aap shamsheer barhana hojaaye aur saaf saaf kehden ke ye mu'amla deen ka hai, is mein mai tumhari koi ria'ayat nahi karsakta, haan apne mu'amlaat ke andar mai zaroor narmi karoonga.

Is saari behes ko zahen mein rakhein. Hamare jadeed danishwar is aayat ke darmiyani alfaaz ko toule lete hain: *وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ* *Wa la hunna mislullazii 'alayhinna bil-ma'-ruuf*: Aur is se masaawat-e- mard-o-zan ka mathhoom nikaalne ki koshish karte hain, lekin in se pehle waale alfaaz *وَبِعَوْلَتِهِنَّ أَحَقُّ بِرَدِّهِنَّ* *Wa bu-'uulatuhunna 'abaqqu bi-raddihinna* aur baad waale alfaaz *وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ* *wa lir-rijaali 'alayhinna darajah*. se sarf-e-nazar karlete hain. Ye tarz-e-amal bilkul ghalat hai. Ek mard aur ek aurat se jo khandaani idaara wajood mein aata hai, Islam iska sarbarah mard ko tehraata hai. Ye falsafa zyada wazahat se Suratun Nisa mein bayaan hoga jahan alfaaz aaye hain: *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* *'Ar-rijaalu qawwaamuuna 'alan-nisaaa-'i*..... (Aayat 34). Yahan iski tamheed aagayi hai ta'ake ye kadwi goli khuwateen ke halaq se zara neech utarni shuru hojaaye. Is aayat ka tarjuma ek baar phir dekh lijiye: "Aur inke shauhar iske zyada haqdaar hain ke inhein lauta lein is iddat ke dauraan mein agar wo waqetan islaah chaabte ho. Aur auraton ke liye isi tarah haqooq hain jis tarah in par zimmedariyan hain dastoor ke mutabiq. Aur mardon ke liye in par ek darja fauqiyat ka hai. Aur Allah zabardast hai Hakeem hai". Allah Ta'ala ne jo zimmedariyan aurat ke hawale ki hai, jis tarah ke fara'iz is par aayed kiye hain waise hi isko haqooq bhi ataa kiye hain. Ye dunya ka muslima usool hai ke haqooq-o- fara'iz baham saath saath chalte hain. Agar aapki zimmedari zyada hain to haqooq aur akhtiyaraat bhi zyada honge. Agar aap par zimmedari bahut zyada daal di jaaye lekin haqooq aur ekhtiyaraat iski munasibat se na ho to aap apni zimmedari adaa nahi karsakte. Jahan zimmedaari kam hogi wahan haqooq aur ekhtiyaaraat bhi kam honge. Ye donaon cheezein mutnasib (*proportionate*) chalti hain.

Ab hum agli aayaat ka mutala'a karte hain:

1. Sunan At-Tirmizi, Kitabul Munafiq, 'an Rasoolullaah ﷺ, baab fazal azwaajun Nabi.

AYAAT 229 TO 231

الطَّلَاقُ مَرَّتَيْنِ ۖ فَمَا سَاكُ بِمَعْرُوفٍ أَوْ سَرِيحٍ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ سَهِيًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ حِفْتُمْ إِلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ طَلَّأَا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغُنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سِرِّهْوَهُنَّ بِمَعْرُوفٍ وَلَا تُسَسِّوهُنَّ ضَرَارًا لِيَتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ ذَٰلِكُمْ رَأَىٰ نِعْمَتِ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ ۗ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

229. 'At-talaaqu marrataan: fa-'imsaakum-bima'-ruufin 'aw tasriihum-bi-ihsaan. Walaayahillulakum'an-ta'-khuzuumimmaaa'aatay-tumuuhunna shay-'an'illaaa any-yakhaafaaa 'allaa yuqiimaa Hududallaah. Fa-'in khiftum 'allaa yuqiimaa Hududallaabi falaa junaaba 'alayhimaa fimaf-tadat bih. Tilka hududullaahi falaa ta'-taduubaa. Wa many-yata-'adda Hududallaahi fa-'ulaaa-ika humuz-zaalimuun.

230. Fa-'in-tallaqahaa falaa tahillu lahuu mim-ba'-du hattaa tankiha zawjan gayrah: fa-'in tallaqahaa falaa junaaba 'alay-himaaa 'any-yataraaja-'aaa 'inzannaaa' any-yuqiimaa Huduu-dallaah. Wa tilka Hududul-laahi yubayyi-nubaa liqawminy-ya'-lamuun.

231. Wa 'izaa tallaqtumun-nisaaa-'a fabalagna' ajalahunna fa-'amsikuuhunna bi-ma'-ruu-fin 'aw sarrihuu-hunna bi-ma'-ruuf. Wa laa tumsikuuhunna ziraaral-lita'-taduu. Wa many-yaf-'al zaalika faqad zalama nafsah. Wa laa tattakhizuuu 'Ayaatillaahi hu-zurwaa, wazkuruu ni'-matallaahi 'alaykum wa maaa 'anzala 'alaykum-min al-Kitaabi wal-Hikmati ya-'izukum-bih. Wat-taqullaaha wa'-lamuuu 'annal-laaha bikulli shay-'in 'Aliim. (Part Three-Fourth) (Section 30)

AAAYAT - 229

'At-talaaqu marrataan:

الطَّلَاقُ مَرَّتَيْنِ ۖ

Tarjuma: "Talaq do martaba hai".

Yani ek shauhar ko do martaba talaq dekar ruju karlene ka haq hai. Ek dafa talaq di aur iddat ke andar andar ruju karliya to theek hai.

Phir talaq dedi aur iddat ke andar ruju kar liya to bhi theek hai. Teesri martaba talaq de di to ab wo ruju nahi karsakta.

fa-'imsaakum-bima'-ruufin 'aw فَاِمْسَاكُ بِمَعْرُوفٍ اَوْ سَرِيحٍ بِاِحْسَانٍ ط
tasriihum-bi-'ihsaan.

Tarjuma: "Phir ya to ma'roof tareeqe se rok lena hai ya phir khoobsurti ke saath rukhsat kardena hai".

Yani do martaba talaq dene ke baad ab faisla karo. Ya to apni biwi ko neiki aur bhalayi ke saath ghar mein roklo, tang karne aur pareshan karne ke liye nahi, ya phir bhale tareeqe se, bhale manoosaon ki tarah ise rukhsat kardo.

Wa laa yabillu lakum 'an-ta'-kbuzuu mimmaaa 'aatay- وَلَا يَجِئُ لَكُمْ اَنْ تَاْخُذُوْا مِمَّا اْتَيْتُمْوَهْنَ شَيْئًا
tumuuhunna shay-'an

Tarjuma: "Aur tumhare liye ye ja'ez nahi hai ke jo kuch tumne inhein diya tha is mein se kuch bhi wapas lo".

Jab tum talaq derahe ho to tum ne inhein jo meher diya tha is mein se kuch wapas nahi lesakte. Haan agar aurat khud talaq maange to ise apne meher mein se kuch chordna pad sakta hai. Lekin agar mard talaq de raha ho to wo is mein se kuch bhi wapas nahi lesakta jo wo apni biwi ko de chuka hai. Suratun Nisa (Aayat 20) mein yahan tak alfaaz aaye hain ke agarche tum ne sone ka dher (قِنْطَارٍ) Qintaar de diya ho phir bhi is mein se kuch wapas na lo.

'illaaa any-yakbaafaaa 'allaa اِلَّا اَنْ يَخَافَا اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ
yuqiimaa Huduudallaah.

Tarjuma: "Siwaye iske ke donoon ko andesha ho ke wo hadood Allah ko qaa'em nahi rakh sakenge".

Muraad ye hai ke Allah Ta'ala ne azdawaji zindagi ke ziman mein jo ahdaaf wa maqasid mu'ayyan farmaye hain, iske liye jo ehkaam diye hain aur jo adaab bataye hain, fariqeen agar ye mehsoos kare ke hum inhein malhooz nahi rakhsakte to ye ek istasnayi surat hai, jis mein aurat koi maal ya raqam fida ke taur par dekar khulasi haasil karsakti hai.

Fa-'in khiftum 'allaa yuqiimaa فَانْ حِفْتُمْ اِلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ
Huduudallaahi falaa junaaha عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ط
'alayhimaa fimaf-tadat bib.

Tarjuma: “Pas! agar tumhein ye andesha ho ke wo donaon hadood-e-ilaahi par qaa'em nahi rehsakte, to in donaon par is mu'amle mein koi gunaah nahi hai ke jo aurat fidya mein de”.

Yani aisi surat mein aurat agar fidya ke taur par kuch de dilakar apne aap ko chorda le to is mein fariqeen par koi gunaah nahi. Maslan kisi aurat ka meher 10 laakh tha, wo is mein se 5 laakh shauhar ko wapas dekar is se khula le le to is mein koi harj nahi hai.

Tilka huduudullaahi falaa ta'-taduubaa. فَلَا تَعْتَدُوهَا

Tarjuma: “Ye Allah ki hadood hain, Pas! in se tajawiz mat karo”.

Dekhiye roze waghaira ke ziman mein hadoodullaah ke saath *فَلَا تَعْتَدُوهَا* falaa taq-rabuubaa. farmaya tha. Yahan farmaya: *فَلَا تَعْتَدُوهَا* falaa ta'-taduubaa isliye ke in mu'amlaat mein log bade dhadalle se Allah ki muqarar kardah hadood ko pamaal karjaate hain. Agarche qanoon baaqi rehjata hai magar iski rooh khatam hojaati hai.

Wa many-yata-'adda Huduudallaahi وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ fa-'ulaaa-'ika humuz-zaalimuun.

Tarjuma: “Aur jo log Allah ki hadood se tajawiz karte hain wohi zaalim hain”.

AAYAT - 230

Fa-'in-tallaqabaa falaa tabillu lahuu mim- فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ
ba'-du hattaa tankiha zawjan gayrah: حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ

Tarjuma: “Phir agar wo (teesri martaba) se talaq de de to wo aurat is ke baad iske liye ja'ez nahi hai jab tak ke wo aurat kisi aur shauhar se nikah na kare”.

Teesri talaq de chukne ke baad agar koi shakhs phir isi aurat se nikah karna chahe to jab tak wo aurat kisi dusre shakhs se nikah na kare aur wo ise talaq na de is waqt tak ye aurat apne pehle shauhar ke liye halaal nahi hosakti. Ise “Halala” kaha jaata hai. Lekin “Halala” ke naam se hamare haan jo murwwaj dhanda mar'ooj hai ke ek mu'ahade ke tahet aurat ka nikah kisi mard se kiya jaata hai ke tum phir ise talaq de dena, is par Rasool Allah ﷺ ne laanat farmayi hai.

fa-'in tallaqabaa فَإِنْ طَلَّقَهَا

Tarjuma: “Pas! agar wo isko talaq de de”.

Yani wo aurat dusri jagah par shadi karlein, lekin dusre shauhar se bhi iski na bane aur wo bhi isko talaq de de.

*falaa junaaha 'alay-himaaa 'any-
yataraja-'aaa*

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا

Tarjuma: “*To ab koi gunaah nahi hoga in donaon par ke wo murajaat karlein*”.

Ab wo aurat apne sabeqa shauhar se nikah karsakti hai. Dusre shauhar se nikah ke baad aurat ko shayed aqal aajaye ke zyadati meri hi thi ke pehle shauhar ke haan bas nahi saki. Ab dusri martaba tajruba hone par mumkin hai ise apni galti ka ehसाas hojaaye. Ab wo agar dubara apne sabeqa shauhar ki taraf ruju karna chaahe to iski ijazat hai ke wo phir se nikah karle.

'inzannaaa' any-yuqiimaa Huduu-dallaah. إِنَّ ظَنًّا أَنْ يُقِيمَا حَدُودَ اللَّهِ ۗ

Tarjuma: “*Agar inko ye yaqeen ho ke wo Allah ke hadood ki paazdari karsakenge*”.

Azdawaji zindagi mein Allah Ta'ala ne jo hadood muqarar ki hain aur jo ehkaam diye hain inko bahr-e-haal madd-e-nazar rakhna hai aur tamaam mu'amlaat par faa'iq rakhna hai.

Wa tilka Huduu-dul-laahi yubayyi- وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٢٩﴾
nubaa liqawminy-ya'-lamuun.

Tarjuma: “*Aur ye Allah ki muqarar kardah hadood hain, jinko wo wazeh kar raha hai in logaon ke liye jo ilm haasil karna chaahe*”.

يَعْلَمُونَ ya'-lamuuna ka tarjuma hai “*Jo jaante hain*” yani jinhein ilm haasil hain, lekin yahan iska mafhoom hai “*jo ilm ke talib hai*”. Ba'az auqaat fa'al ko talb-e-faal ke mu'ane mein istema'al kiya jaata hai.

AAAYAT - 231

*Wa 'izaa tallaqtumun-nisaaa-'a
fabalagna' ajalahunna*

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ

Tarjuma: “*Aur jab tumlog apni biwiyon ko talaq do aur phir wo apni iddat poori karlein*”.

fa-'amsikuuhunna bi-ma'-ruu-fin فَأَمْسِكُوهُنَّ مَعْرُوفٍ أَوْ سِرِّهِنَّ بِمَعْرُوفٍ ﴿٢٣١﴾
'aw sarrihuu-hunna bi-ma'-ruuf.

Tarjuma: “*To ya to ma'roof tareeqe se inhein roklo ya achche andaaz se inhein rukhsat kardo*”.

Wa laa tumsikuuhunna ziraaral-lita'-taduu. وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۗ

Tarjuma: “*Aur tum inhein mat roko nuqsaan pahunchane ke iraa de se ke tum hadood se tajaawiz karo*”.

Dekho aisa mat karo ke tum unhein tang karne ke liye roklo ke mai iski zara aur khabar le loon, agar talaq hojayegi to ye azaad hojayegi. Gussa itna chardha hua hai ke abhi bhi thanda nahi horaha aur wo isliye ruju kar raha hai ta'ake aurat ko mazeed pareshan kare, ise aur takleefein pahunchaye. Is tarah to isne qanoon ka mazaq udaya aur Allah ki di hui is ijazat ka naja'iz istema'al kiya.

Wa many-yaf-'al zaalika faqad zalama nafsah. وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ

Tarjuma: “*Aur jo koi bhi ye kaam karega wo apni hi jaan par zulm dhayega*”.

Wa laa tattakhizuu 'Aayaatillaahi hu-zurwaa, وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ

Tarjuma: “*Aur Allah ki ayaat ko mazaq na banalo*”.

Zaroori hai ke ehkaam-e-shari'at par inki rooh ke mutabiq amal kiya jaaye. Yahi wajah hai ke Qur'an Majeed mein khaas taur par azdawaji zindagi ke ziman mein baar baar Allah ke khauf aur taqwe ki takeed ki gayi hai. Agar tumhare dil is se khaali hongey to tum Allah ki shari'at ko khel tamasha bandogey, theeta aur mazaq banadogey.

wazkuruu ni'-matallaahi 'alaykum وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

Tarjuma: “*Aur yaad karo Allah ke jo inaamaat tum par hue hain*”.

wa maaa 'anzala 'alaykum-min al-Kitaabi wal-Hikmati وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ

Tarjuma: “*Aur jo usne naazil farmayi tum par apni kitaab aur hikmat*”.

ya-'izukum-bih. يَعْظُمُ بِهِ ۖ

Tarjuma: “*Wo iske zariye se tumhein nasihat kar raha hai*”.

Allah Ta'ala ki aisi azeem nematein paane ke baad bhi agar tum ne iski hadood ko toda aur iski shari'at ko mazaq banaya to phir tumhein iski giraft se darna chaahiye.

Wat-taqullaaha وَاتَّقُوا اللَّهَ

Tarjuma: “*Aur Allah ka taqwa ikhtiyaar karo*”.

wa'-lamuuu 'annal-laaha bikulli shay-'in 'Aliim. وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾

Tarjuma: “*Aur jaanlo ke Allah Ta'ala ko har cheez ka haqeeqi ilm hasil hai*”.

AYAAT 232 TO 237

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبَعْنَ أَجَاهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ
 بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ آزْكَى لَكُمْ وَأَظْهَرُ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ وَالْوَالِدَاتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
 يُتِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا
 لَا ضَرْأًا وَالِدَةٌ وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا
 عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
 عَلَيْكُمْ إِذَا سَأَلْتُمْ مَا اتَيْتُمُ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾
 وَالَّذِينَ يَتَّقُونَ مِنْكُمْ وَيَدْرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا
 بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيهَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ
 خَبِيرٌ ﴿٢٣٤﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ
 سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَضُوا عَقْدَةَ الرِّجَاحِ
 حَتَّى يَبْلُغَ الْكَيْبُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ
 حَلِيمٌ ﴿٢٣٥﴾ لِاجْتِنَاحِ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ
 عَلَى الْمُوسَعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْبِحْسَنِينِ ﴿٢٣٦﴾ وَإِنْ طَلَّقْتُمُوهُنَّ
 مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا
 الَّذِي بِيَدِهِ عَقْدَةُ الرِّجَاحِ وَإِنْ تَعَفَّوْا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ
 ع ﴿٢٣٧﴾ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

232. Wa 'izaa tallaqtumun-nisaaa-'a fabalagna 'ajalahunna falaa ta'-zuluuhunna 'any-yan-kibna 'azwaajahunna 'izaa taraazaw baynahum-bil-ma'-ruuf. Zaalika yuu-'azu bibii man-kaana minkum yu'-minu billaabi wal-Yawmil-'Aakhir. Zaalikum 'azkaa lakum wa 'athar. Wallaahu ya'-lamu wa 'antum laa ta'-lamuun.

233. Wal-waalidaatu yurzi-'na 'awlaada-hunna haaw-layni kaa-milayni liman 'araada 'any-yutimmar-razaa-'ah. Wa 'alal-marwluudi lahuu rizqu-hunna wa kiswatuhunna bil-ma'-ruuf. Laa tukallafu nafsun 'illaa wus-'ahaa. Laa tuzaarra waa-lidatum-bi-waladibaa wa laa marwluudul-lahuu bi-waladibii wa 'ala-waarisi mislu zaalik. Fa-'in 'araadaa fisaalan 'an taraazim-min-humaa wa tashaa-wurin-falaa junaaba 'alayhi-maa. Wa 'in 'arattum 'an-tas-tar-zi-'uuu 'awlaadakum falaa junaaba 'alaykum

'izaa sallam-tum-maaa 'aataytum-bil-ma'-ruuf. Wattaqullaaha wa'-la-muuu 'annallaaha bimaa ta'-maluuna Basiir.

234. Wallaziina yutarwaffarwana minkum wa yazaruuna 'azwaa-jany-yatarab-basna bi-'anfusi-hinna' arba-'ata 'ash-hurinw-wa 'ashraa. Fa-'izaa balagna 'ajalahunna falaa junaaha 'alay-kum fiimaa fa-'alna fiii 'anfusi-hinna bil-ma'-ruuf. Wallaahu bi-maa ta'-maluuna Khabiiir.

235. Wa laa junaaha 'alaykum fiimaa 'arraztum-bihii min khit-batin-nisaaa-'i' a'w' aknantum fiii 'anfusikum. 'Ali-mal-laahu 'an-nakum satazkuruunahunna wa laakillaa tuwaa-'iduu-hunna sir-ran 'illaaa 'an-taquu-luu qaw-lam-ma'-ruufaa. Wa laa ta'-zi-muu 'uqdatan-Nikaabi hattaa Yablugal-Kitaabu 'ajalah. Wa'-lamuuu 'annal-laaha ya'-lamu maa fiii 'anfusikum fahzaruuh; wa'-lamuuu' annallaaha Gafuu-run Haliim. (Section 31)

236. Laa junaaha 'alaykum 'in tallaqtumun-nisaaa-'a maa lam tamassuuhunna 'aw taf-rizuu labunna fariizab. Wa matti-'uu-hunna, 'alalmuusi-'i qadaruhuu wa 'alalmuqtiri qadaruh. Mataa-'am-bil-ma'-ruufi: Haq-qan 'alal-Muhsiniin.

237. Wa 'in-tallaqtumuu-hunna min-qabli 'an-tamas-suuhunna wa qad faraztum labunna farii-zatan-fa-nisfu maa faraz-tum 'illaaa' any-ya'-fuuna 'aw ya'-fu-wallazii bi-yadibii 'uqdatun-Nikaab. Wa 'an ta'-fuuu 'aqrabu littaq-waa. Wa laa tansawul-fazla baynakum. 'Innallaaha bimaa ta'-maluuna Basiir.

AAYAT - 232

Wa 'izaa tallaqtumun-nisaaa-'a fabalagna 'ajalahunna falaa ta'-zuluuhunna 'any-yan-kibna 'azwaaqabahunna 'izaa taraazaw baynahum-bil-ma'-ruuf. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُنَّ بِالْمَعْرُوفِ

Tarjuma: "Aur jab tum apni araton ko talaq de do, phir wo apni iddat poori karlein, to mat aade aao is mein ke wo auratein phir nikah karlein apne sabeq azwaaq se, jabke wo aapas mein razamand hojaayein bhale tareeqe par".

Jo aurat talaq paakar apni iddat poori kar chuki ho wo azaad hai ke jahan chaahe apni pasand se nikah karle. Is ke is iraaade mein talaq dene waale shauhar ya iske khandaan waalaon ko koi rukawat nahi daalni

chaahiye. Isi tarah agar kisi shakhs ne apni biwi ko ek ya do talaq di aur iddat ke dauraan ruju nahi kiya to ab iddat ke baad aurat ko ikhtiyaar haasil hai ke wo chaahe to isi shauhar se nikah-e-saani karsakti hai. Aayat 228 ke zeil mein ye baat wazahat ke saath bayaan ho chuki hai ke ek ya do talaq ki surat mein shauhar ko iddat ke dauraan ruju ka haq haasil hai. Lekin agar iddat poori hogayi to ab ye talaq ruju'i nahi rahi, talaq-e-bain hogayi. Ab shauhar aur biwi ka jo rishta tha wo toot gaya. Ab agar ye rishta phir se jodhna hai to dubara nikah karna hoga aur is mein aurat ki marzi daakhil hai. Iddat ke andar ruju ki surat mein aurat ki marzi daakhil nahi hai. Lekin iddat ke baad ab aurat ko ikhtiyaar hai, wo chaahe to isi sabeq shauhar se nikah-e-sani karle aur chaahe to apni marzi se kisi aur shakhs se nikah karle. Albatta talaq-e-mughallaz (teesri talaq) ke baad jab tak is surat ka nikah kisi aur mard se na hojaaye aur wo bhi ise talaq na de de, sabeq shauhar ke saath nikah nahi hosakta. Is aayat mein ye hidayat di jaarahi hai ke talaq-e-bain ke baad agar wohi aurat aur wohi mard phir se nikah karna chaahein to ab kisi ko is mein aade nahi aana chaahiye. Aam taur par aurat ke qareebi rishtedaar is mein rukawat bante hain aur kehte hain ke is shakhs ne pehle bhi tumhe sataya tha, ab phir tum usi se nikah karna chaahti ho, hum tumhe aisa nahi karne denge.

Zaalika yuu-'azu bibii man-kaana minkum **ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ**
 yu'-minu billaahi wal-Yawmil-'Aakhir. **يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ**

Tarjuma: “Ye wo cheez hai jiski nasihat ki jaarahi hai tum mein se usko jo waqetan imaan rakhta ho Allah par aur yaum-e-aakhirat par”.

Jin ke andar Imaan hi nahi hai inke liye to ye saari nasihat goya bhens ke aage been bajana hai. Jis se inhein koi faida nahi pahunchega.

Zaalikum 'azkaa lakum wa 'athar. **ذَلِكَ أَرْزَىٰ لَكُمْ وَأَظْهَرُ**

Tarjuma: “Yahi tareeqa tumbare liye zyada paak aur zyada umdah hai”.

Wallaahu ya'-lamu wa 'antum laa ta'- **وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ**
 lamuun.

Tarjuma: “Aur Allah jaanta hai tum nahi jaante”.

Lehaza tum apni aqal ko muqadam na rakho, balke Allah ke ehkaam ko muqadam rakho. Mard aur aurat donaon par khaaliq wohi hai, ise mard bhi azeez hai aur aurat bhi azeez hai. Nabi Akram ﷺ ne farmaya: (الْخَلْقُ عِيَالُ اللَّهِ) *Al-khalkhu 'ayaalullaab*¹ yani *tamaam makhblooq Allah ke kunbe ke manind hai*. Lehaza Allah ko to har insaan mehboob hai, khuwah mard ho ya aurat ho. Insaan uski takhleeq ka shahkaar hai. Iske saath saath iska ilm bhi kaamil hai, Wo jaanta hai ke aurat ke kya haqooq hone chaahiye aur mard ke kya hone chaahiye.

AAAYAT - 233

Wal-waalidaatu yurzi'-na 'awlaada-hunna harw-layni kaa-milayni وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

Tarjuma: "Aur maa'en apni aulaad ko doodh pilaye poore do saal".

liman 'araada 'any-yutimmar-razaa-'ah. لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ط

Tarjuma: "Us shakhs ke liye jo muddat-e-razaa't poori karana chaahata ho".

Agar talaq dena waala shauhar ye chaahata hai ke mutaliqa aurat uske bachche ko doodh pilaye aur raza'at ki muddat poori kare to do saal tak wo aurat is zimmedari se inkaar nahi karsakti.

Wa 'alal-marwluudi lahuu rizqu-hunna wa kiswatuhunna bil-ma'-ruuf. وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

Tarjuma: "Aur bachche waale ke zimme hai bachchon ki maaon ka khaana aur kapda dastoor ke mutabiq".

Is muddat mein bachche ke baap par mutalaqa ke khaane aur kapde ki zimmedari hai, jise hum naan nafqa kehte hain, is liye ke qanoon aulaad shauhar ki hai. Is silsile mein dastoor ka lehaz rakhna hoga. Yani mard ki haisiyat aur aurat ki zarooriyaat ko pesh-e-nazar rakhna hoga. Aisa na ho ke mard crorepati ho lekin wo mutalaqa biwi ko apni khaadma'on ki tarah ka naan nafqa dena chaahiye.

Laa tukallafu nafsun 'illaa wus-'ahaa. لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

Tarjuma: "Kisi par zimmedari daali nahi jaati magar iski wasa'at ke mutabiq".

Laa tuzaarra waa-lidatum-bi-waladibaa لَا تُضَارُّ وَالِدَةٌ بَوْلِدَهَا

1. Rawah Al-Bayhaqi fii Sha'ab Al-Imaan wa Al-Haythmi fi Majmu'a Az-Zuwa'id 'An 'Abdullah Bin Masood wa 'An Ans Bin Maalik, isnaadah za'eef.

Tarjuma: “*Na to takleef pahunchayi jaaye kisi waaldah ko apne bachche ki wajah se*”.

wa laa ma'wluudul-lahuu bi-waladibii وَلَا مَوْلُودٌ لَهُ يَكْفُرُ ۖ

Tarjuma: “*Aur na usko jiska wo bachcha hai (yani baap) uske bachche ki wajah se*”.

Yani donaan ke saath munsifana sulook kiya jaaye, jaisa ke hadees-e-nabwi ﷺ hai: (لَا ضَرْكَ وَلَا حِرَارَ) *Laa zarara walaa ziraar*, yani *na to nuqsaaan pahunchana hai aur na hi nuqsaaan uthana hai*.

wa 'ala-waarisi mislu zaalik. وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۖ

Tarjuma: “*Aur waaris par bhi isi tarah ki zimmedari hai*”.

Agar bachche ka baap faut hojaaye to bachche ko doodh peelane waali mutalaqa aurat ka naan nafqa marhoom ke waarison ke zimme rahega.

Fa-'in 'araadaa fisaalan 'an taraazim-min-humaa wa tashaa-wurin- فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ

Tarjuma: “*Phir agar maa baap chaabe ke doodh chordhale (do baras ke andar hi) bahami razamandi aur sulah se*”.

falaa junaaha 'alayhi-maa. فَلَا جُنَاحَ عَلَيْهِمَا ۖ

Tarjuma: “*To in donaan par kuch gunaaah nahi*”.

Wa 'in 'arattum 'an-tas-tar-zi-'uuu 'awlaadakum وَإِنْ أَرَدْتُمْ أَنْ تُسَبِّحُوا أَوْلَادَكُمْ

Tarjuma: “*Aur agar tum apne bachchon ko kisi aur se doodh pilwana chaaho*”.

falaa junaaha 'alaykum فَلَا جُنَاحَ عَلَيْكُمْ ۖ

Tarjuma: “*To bhi tum par kuch gunaaah nahi*”.

Agar bachche ka baap ya uske waarsa bachche ki waaldah ki jagah kisi aur aurat se bachche ko doodh pilwana chaahate hon to bhi koi harj nahi, inhein iski ijazat hai bashart ye ke:

'izaa sallam-tum-maaa 'aataytum-bil-ma'-ruuf. إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۖ

Tarjuma: “Jab ke tum (bachche ki maa ko) wo sab kuch de do jiska ke tum ne dena tehraya tha dastoor ke mu'afiq”.

Ye na ho ke naan nafqa bachane ke liye ab tum muddat-e-raza'at ke darmiyaan bachche ki maa ke bajaye kisi aur aurat se is liye doodh pilwane lago ke use mu'aza kam dena padega. Agar tum kisi daaya waghaira se doodh pilwana chaahate ho to pehle bachche ki maa ko bhale tareeqe par wo sab kuch adaa kardo jo tumne taye kiya tha.

Wattaqullaaha wa'-la-muuu
'annallaaha bimaa ta-'maluuna ﴿٢٣٧﴾ بِصِيرٍ
Basiir.

Tarjuma: “Aur Allah ka taqwa ikhtiyaar karo aur jaan rakho ke jo kuch tum kar rabe ho Allah ise dekh raha hai”.

AAYAT - 234

Wallaziina yutawaffawna minkum wa
yazaruuna 'azwaa-jany وَالَّذِينَ يَتَّقُونَ مِنكُمُ وَيَذَرُونَ أَزْوَاجًا

Tarjuma: “Aur jo tum mein se wafaat paa jaaye aur bi-wiyan chord jaaye”.
yatarab-basna bi-'anfusi-hinna' arba^s يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
'ata 'ash-burinw-wa 'ashraa.

Tarjuma: “To wo auratein roke rakhein apne aapko chaar maah dus din”.

Qablazeen aayat 228 mein mutalaqa aurat ki iddat teen haiz bayaan hui hai yahan bewa auraton ki, iddat bayaan ki jaarahi hai wo shauhar ki wafaat ke chaar maah dus din baad tak apne aapko shadi se roke rakhein.

Fa-'izaa balagna 'ajalahunna فَإِذَا بَلَغْنَ أَجَلَهُنَّ

Tarjuma: “Pas! jab wo apni is muddat tak pahunch jaaye (yani iddat gzarlein)”.

falaa junaaha 'alay-kum fiimaa fa- فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِي
'alna fii 'anfusi-hinna bil-ma'-ruuf. أَنْفُسِهِنَّ بِالْمَعْرُوفِ

Tarjuma: “To tum par koi gunaah nahi hai is mu'amle mein jo kuch wo apne baare mein dastoor ke mutabiq kare.

Iddat gzar chukne ke baad wo azaad hain, jahan munasib samjhe wahan nikah karsakti hain. Ab tum inhein rokna chaaho ke hamari naak

katjayegi, ye bewa hokar sabr se baith nahi saki, is se raha nahi gaya, is tarah ki baatein bilkul ghalat hain, ab tumhara koi ikhtiyaar nahi hai ke tum inhein roko.

Wallaahu bi-maa ta'-maluuna Khabiiir. وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

Tarjuma: "Aur jo kuch tum keh rahe ho Allah is se bakhabar hai".

AAYAT - 235

Wa laa junaaha 'alaykum fiimaa *عَرَضْتُمْ بِهِ مِنْ خُطْبَةٍ* وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةٍ
 'arraztum-bihii min khit-batin- *النِّسَاءِ أَوْ أَلْتَنَّمْتُمْ فِي أَنْفُسِكُمْ*
 nisaaa-'i'aw' aknantum fiii 'anfusikum.

Tarjuma: "Aur tum par kuch gunaah nahi hai is mein ke kinaya wa ishaara mein zaahir kardo un auraton se paighaam-e-nikah ya posheedah rakho apne dilaon mein".

Kisi aurat ka iddat ke dauraan nikah to nahi hosakta, na hi ise wazeh taur par paighaam-e-nikah diya jasakta hai, albatta ishaare kinaye mein ye baat kahi jasakti hai ke mujhe is mein dilchaspi hai ya phir ye baat apne dil hi mein posheedah rakhi jaaye aur iddat khatam hone ka intezar kiya jaaye.

'Ali-mal-laahu 'an-nakum satazkuruuna-hunna عَلِمَ اللّٰهُ اَنَّكُمْ سَتَدُّرُوْنَهُنَّ

Tarjuma: "Allah ko ma'loom hai ke tum kin auraton ka zikr karoge".

Aakhir tumhe inka khayaal to aayega ke ye aurat bewa hogayi hai, ab mai is se shadi karsakta hoon. Koi aadmi ye bhi sonch sakta hai ke ye jo mere dil mein bewa ke baare mein khayaal aaraha hai aur is se nikah ki rughbat paida horahi hai to shayed mai gunaahgaar hogaya hoon. Yahan itmenaan dilaya jaaraha hai ke aisa khayaal ka aana gunaah nahi hai, ye qanoon-e-fitrat hai.

wa laakillaa tuwaa-'iduu-hunna sir-ran وَالَّذِينَ لَا تُوَاعِدُوهُنَّ سِرًّا

Tarjuma: "Lekin in se nikah ka waada na kar rakho chupkar".

Aisa na ho ke khufiya hi khufiya nikah ki baat pakki hojaaye.

'illaaa 'an-taquu-luu qarw-lam-ma'-ruufaa. اِلَّا اَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا

Tarjuma: "Siwaye iske ke koi baat kehdo ma'roof tareeqe se".

Bas koi aisi ma'roof baat keh sakte ho jis se inhein ishaara miljaaye.

Wa laa ta'-zi-muu 'uqdatan-

Nikaahi battaa Yablugal-Kitaabu وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ
'ajalah.

Tarjuma: “*Aur mat bandho girah nikah ki jab tak ke qanoon-e-shari'at apni muddat ko na pabunch jaaye*”.

Yani Allah ki muqarar kardah iddat jab tak poori na hojaaye. Yahan kitaab se muraad qanoon-e-shari'at hai. Kitaab Allah mein bewa ki iddat chaar maah dus din muqarar kardi gayi iska poora hona zaroori hai, is se pehle nikah nahi hosakta.

Wa'-lamuuu 'annal-laaha ya'-lamu وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوا ۗ
maa fiii 'anfusikum fah-zaruub;

Tarjuma: “*Aur jaan rakho ke Allah khoob jaanta hai jo kuch tumhare dilaon mein hai, Pas! us se darte raho*”.

Uski pakad se bachne ki koshish karo.

wa'-lamuuu' annallaaha Gafuu-run Haliim. وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٦﴾

Tarjuma: “*Aur ye bhi jaan rakho ke Allah bakhshne waala aur burdbaar hai*”.

Allah Gafoor hai, bakhshne waala hai, koi khata hogayi hai to astaghfaar karo, tauba karo, Allah mu'af farmayega. Aur Wo Haleem hai, tehmeel karne waala hai fauran nahi pakadta, balke dheel deta hai, mohlat deta hai ke agar chaaho to tum tauba karlo.

AAYAT - 236

Laa junaaha 'alaykum 'in tallaqtumun-
nisaaa-'a maa lam tamassuu-hunna
'aw taf-rizuu lahunna fariizah.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ
تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۗ

Tarjuma: “*Tum par koi gunaaah nahi hai agar tum aisi biwiyon ko talaq de do jinko na to tum ne abhi chua ho aur na inke liye meher muqarar kiya ho*”.

Agar koi shakhs apni mankuha ko is haal mein talaq dena chaahke ke na to iske saath khilwat-e-seegha ki naubat aayi ho aur na hi iske liye meher muqarar kiya ho to wo de sakta hai.

Wa matti-'uu-hunna,

وَمَتَّعُوهُنَّ

Tarjuma: “*Aur inko kuch kharch do*”.

Is surat mein agarche meher ki aadayegi laazim nahi hai, lekin mard ko chaahiye ke wo ise kuch na kuch maal-o-mata'i duniyawi kapde waghaira de dilakar faregh kare.

'alalmuusi-'i qadaruhuu wa 'alalmuqtiri qadaruh. عَلَى الْمَوْسَىٰ قَدْرًا وَعَلَى الْمُقْتِرِ قَدْرًا ۝

Tarjuma: “Sabib-e-wasa'at par apni haisiyat ke mutabiq zaroori hai aur tangdast par apni haisiyat ke mutabiq”.

Jo wasa'at waala hai, ghani hai, jisko kasha'ish haasil hai wo apni haisiyat ke mutabiq adaa kare aur jo tangdast hai wo apni haisiyat ke mutabiq.

Mataa-'am-bil-ma'-ruufi: مَتَاعًا بِالْمَعْرُوفِ ۝

Tarjuma: “Jo kharch ke qaidah ke mu'afiq hai”.

Ye saaz-o-samaan-e-dunya jo hai ye bhi bhale andaaz mein diya jaaye, aisa na ho ke jaise khairaat dijaarahi ho.

Haq-qan 'alal-Muhsiniin. حَقًّا عَلَى الْبِحْسَنِينَ ۝

Tarjuma: “Ye haq hai mohsineen par”.

Neiki karne waale, bhale log ye samajhle ke ye in par Allah Ta'ala ki taraf se aayed kardah ek zimmedari hai.

AAYAT - 237

Wa 'in-tallaqtumuu-hunna min-qabli وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَبْسُوهُنَّ
'an-tamas-suuhunna wa qad faraztum وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
lahunna farii-zatan

Tarjuma: “Aur agar tum auraton ko talaq do inko haath lagane se pehle aur tum tehra chuke the inke liye ek mutayyan meher”.

fa-nisfu maa faraz-tum فَنِصْفُ مَا فَرَضْتُمْ

Tarjuma: “To jo meher tum ne taye kiya tha ab uska aadha adaa karna laazim hai”.

Is surat mein muqarar shuda meher ka aadha to tumhein dena hi dena hai.

'illaaa' any-ya'-fuuna إِلَّا أَنْ يَعْفُونَ

Tarjuma: “Illaa ye ke wo mu'af kardein”.

Yani koi aurat khud kehdein ke mujhe aadha bhi nahi chaahiye ya koi kahe ke mujhe chauthayi de dijiye.

'aw ya'-fu-wallazii bi-yadibii ۞ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ الزَّكَاجِ ۞
'uqdatun-Nikaah.

Tarjuma: “Ya wo shakhs darguzar se kaam le jiske haath mein nikah ki giran hai”.

Aur ye giran mard ke haath mein hai, wo ise khol sakta hai. Aurat az khud talaq de nahi sakti. Lehaza mardon ke liye targheeb hai ke wo is mu'amle mein farakh dili se kaam lein.

Wa 'an ta'-fuuu 'aqrabu littaqa-waa. ۞ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۞

Tarjuma: “Aur ye ke tum mard darguzar karo to ye taqwe se qareeb tar hai”.

Wa laa tansawul-fazla baynakum. ۞ وَلَا تَسْأَلُوا الْفَضْلَ بَيْنَكُمْ ۞

Tarjuma: “Aur apne mabeen ehsaan karna mat bhula do”.

Iska tarjuma yun bhi kiya gaya hai: “Aur tumhare darmiyaan ek ko dusre par jo fazilat hai isko mat bhulo”. Yani Allah ne jo fazilat tum mardon ko auraton par di hai isko mat bhulo. Chunache, tumhara tarz-e-amal bhi aisa hona chaahiye ke tum apne bade hone ke hisaab se inke saath narmi karo aur inko zyada do. Tum ne inka jitna bhi meher muqarrar kiya tha wo nisf ke bajaye poora de do aur inhein ma'roof tareeqe se izzat-o-takreem ke saath rukhsat karo.

'Innallaaha bimaa ta'-maluuna Basiir. ۞ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۞

Tarjuma: “Yaqeenan jo kuch tum kar rahe ho Allah ise dekh raha hai”.

AYAAT 238 TO 242

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْاَوْسَطَىٰ ۗ وَفُؤُومُوا لِلَّهِ قَانِتِيْنَ ۗ ۞ فَاِنْ خِفْتُمْ فَرِيْجًا لَّا اَوْ رُكْبَانًا ۗ
فَاِذَا اٰمَنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمْتُمْ مَا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۗ ۞ وَالَّذِيْنَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
اَزْوَاجًا ۗ وَصِيْبَةً لَّا رَاَوْا جِهَتَهُمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرِ اِحْرَاجٍ ۗ ۞ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ
فِيْ مَا فَعَلْنَ فِيْ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۗ ۞ وَلِلّٰهِ مَتَاعُ الْمَعْرُوْفِ ۗ
حَقًّا عَلٰى الْمُتَّقِيْنَ ۗ ۞ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهِ لَعَلَّكُمْ تَعْقِلُوْنَ ۗ ۞

238. Haafizuu 'alas-Salawaati was-Salaatil-wustaa; wa quu-muu lillaahi qaanitiin.

239. Fa-'in kbiftum fa-rijaalan 'aw rukbaanaa. Fa-'izaaa 'amin-tum fazkurullaaha kamaa 'alla-makum-maa lam takuu-nuu ta'-lamuun.

240. Wallaziina yutawaffawna minkum wa yazaruuna 'azwaa-janw-wasiyyatalli-'azwaaajihim-mataa-'an 'ilal-hawli gayra 'ikh-raj. Fa-'in kharajna falaa junaaba 'alaykum fii maa fa-'alna fiii 'anfusihinna mim-ma'-ruuf. Wallaahu 'Aziizun-Hakiim.

241. Wa lil-mutallaqaati mataa-'um-bil-ma'-ruuf. Haqqan 'alal-Muttaqiin.

242. Kazaalika yubayyinul-laahu lakum 'Ayaatihii la-'al-lakum ta'-qiluun.

(Section 32)

AAYAT - 238

Haafizuu 'alas-Salawaati was- حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ
Salaatil-wustaa;

Tarjuma: “Muhafazat karo tamaam namazon ki aur khaas taur par beech waali namaz ki”.

Ye jo baar baar aaraha hai ke jaanlo Allah har shaye jaanne waala hai, jaan rakho ke Allah tumhare sab kaamon ko dekh raha hai, jo kuch tum kar rahe ho Allah ki nigah mein hai jo kuch tum kar rahe ho Allah us se bakhabar hai, to is sabko qalb-o-zehen mein mustahazar rakhne ke liye tumhe paanch waqta namaz digayi hai ke iski nigaahdashat karo. Dunya ke karobaar se niklo aur Allah ke huzoor haazir hokar is se kya hua ahad taaza karo. Hafez ka ek sher hai:

*Sarkashr ne kardiye dhundle naqush-e-bandagi
Aao sajde mein gire lob-e-jabeen taaza kare!*

“Salaatud satsa” (beech waali namaz) ke baare mein bahut se aqwaal hain, lekin aam taur par is se muraad asar ki namaz li jaati hai. Is liye ke din mein do namazein fajar aur zohar is se pehle hain aur do hi namazein maghrib aur isha iske baad mein hain.

wa quu-muu lillaahi qaanitiin.

وَقَوْمُوا لِلَّهِ قَدْتِينَ ﴿٢٣٨﴾

Tarjuma: “Aur khade hua karo Allah ke saamne poore adab ke saath”.

Qiyam, ruku aur sajda fara'iz-e-namaz mein se hain. Ruku mein

banda apne Rab ke huzoor aajizi se jhuk jaata hai, sajda is jhukne ki inteha hai. Matloob ye hai ke qiyaam bhi qunoot, aajizi aur ankasari ke saath ho, ma'loom ho ke ek banda apne aqa ke saamne ba-aadab khada hai.

AAYAT - 239

Fa-'in khiftum fa-rijaalan 'aw rukbaanaa. فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

Tarjuma: “*Phir agar tum khatre ki haalat mein ho to chaahe piyadah padhlo ya sarwaar*”.

Dushman agar peecha kar raha hai aur aap ruk kar tamaam shara'et wa adaab ke saath namaz padhna shuru kardenge to wo aap ke sar par pahunch jaayega. Ya aap ne kahin jaakar fauri taur par hamla karna hai aur aap namaz ke liye ruk jaayenge to matloob hadaf haasil nahi karsakenge. Chunache dushman se khatre ki haalat mein paidal ya sawaar jis haal mein bhi ho namaz padhi jasakti hai.

Fa-'izaaa 'amin-tum فَادَا أَمِنْتُمْ

Tarjuma: “*Phir jab tum aman mein hojao*”.

Khatra door hojaaye aur aman ki haalat ho.

fazkurullaaha kamaa 'alla-makum-maa lam takuu-nuu ta'-lamuun. فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Tarjuma: “*Phir Allah ko yaad karo jaise ke tumhein usne sikhaya hai jisko tum nahi jaante the*”.

Ummat ko namaz ka tareeqa Muhammad Raṣool Allah ﷺ ne sikhaya hai aur hukm diya hai: صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي Sallu kamaa ra'aytumuunii usalli¹ “*Namaz padho jaise ke tum mujhe namaz padhte hue dekhte ho*”. Namaz ka ye tareeqa Allah Ta'ala ka sikhaya hua hai. Riwayaat se sabit hua hai ke Hazrat Jibrael عليه السلام ne aakar Muhammad Rasool Allah ﷺ ko do din namaz padhayi hai. Ek din paancho namazein awwal waqt mein aur dusre din paancho namazein aakhri waqt mein padhayi aur batadiya ke in namazon ka waqt in auqaat ke darmiyaan hai. Chunache, namaz ke mu'amle mein Anhuzoor عليه السلام ke mu'allim Hazrat Jibrael عليه السلام hai aur Aap ﷺ puri ummat ke liye mu'allim hain.

Ab bewa auraton ke baare mazeed hidayaat aarahe hain.

1. Sahih Al-Bukhari, Kitabul Azaan, Baabul Azaan lil-musafir iza kaanu ijmaa'ia.... 'An Maalik Bin Al-Huweris رضى الله عنه.

وقف منزل

AAAYAT - 240

Wallaziina yutawaffawna minkum وَالَّذِينَ يَتَّقُونَ مِنكُم وَيَدْرُونَ اَرْوَابًا ۝
wa yazaruuna 'azwaa-janw-

Tarjuma: "Aur jo log tum mein se wafaat de diye jayein aur wo chord jayein biwiyan".

wasiyyatalli-'azwajihim-mataa-'an
'ilal-hawli gayra 'ikb-raaj.

وَصِيَّةً لِّاَرْوَابِهِمْ مَّتَاعًا اِلَى
الْحَوْلِ غَيْرِ اِخْرَاجٍ ۝

Tarjuma: "To wo wasiyat kar jayein apni biwiyon ke liye ek saal tak ke liye naan nafqa ki, baghair iske ke inhein gharon se na nikala jaaye".

Misaal ke taur par ek shakhs faut hua hai aur iski chaar biwiyon hain, jin mein se ek haan aulaad hain jab ke baaqi teen is aulaad ki saunteli maa'ain hain. Ab ye aulaad saggi maa ko to apni maa samajh kar uski khidmat karegi aur baaqi teen ko khuwah-ma khuwah ki zimmedari (*liability*) samjhengi. To farmaya ke aisa na ho ke in bewaon ko fauran ghar se nikaal do, ke jao apna raasta lo, jis se tumhari shadi thi wo to faut hogaya, balke ek saal ke liye inhein ghar se na nikala jaaye aur inka naan nafqa diya jaaye. In ayaat ke nazul tak qanoon-e-wirasat abhi nahi aaya tha, lehaza bewaon ke baare wasiyat ka abori hukm diya gaya, jaisa ke qabl azeen aayat 180 mein walideen aur qurabatdaaron ke liye abori hukm diya gaya.

Suratun Nisa mein qanoon-e-wirasat naazil hua to is mein walideen ka haq bhi mu'ayyan kardiya gaya aur shauhar ki wafaat ki surat mein biwi ke haq ka aur biwi ki wafaat ki surat mein shauhar ke haq ka bhi ta'yyun kardiya gaya aur ab walideen-o-azeez-o-aqarib aur bewagaan ke haq mein wasiyat ki hidayaat mansukh hogayi.

Fa-'in kharajna falaa junaaha
'alaykum fii maa fa-'alna fiii
'anfusihinna mim-ma'-ruuf.

فَاِنْ خَرَجْنَا فَلَاجُنَاحٍ عَلَيْكُمْ فِى مَا
فَعَلْنَا فِى اَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۝

Tarjuma: "Phir agar wo auratein khud nikal jayein to tum par iska koi gunah nahi jo kuch wo apne haq mein ma'roof tareeqe par kare".

Agar koi aurat iddat guzarne ke baad dusri shadi kar ke kahin basna chaahe to tum ise saal bhar ke liye rok nahi sakte. Wo apne haq mein ma'roof tareeqe par jo bhi faisla kare wo iski mijaz hain, iska koi ilzaam tum par nahi aayega.

Wallaahu 'Aziizun-Hakiim.

وَاللّٰهُ عَزِيزٌ حَكِيْمٌ ﴿٢٤٠﴾

Tarjuma: "Aur yaqeenan Allah Ta'ala zabardast hai, hikmat waala hai".

AAYAT - 241

*Wa lil-mutallaqaati mataa-'um-bil-
ma'-ruuf.*

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ ۝

Tarjuma: "Aur mutalqa auraton ko bhi saaz-o-samaan-e-zindagi dena hai ma'roof tareeqe par".

Haqqan 'alal-Muttaqiin.

حَقًّا عَلَى الْمُتَّقِينَ ۝

Tarjuma: "Ye laazim hai parhezgaaron par".

Wazeh rahe ke ye hidayat iddat ke waqt tak ke liye hai, uske baad nahi. Isi mu'amle mein *Kolkatta High Court* ne Shah Banu case mein jo ek faisla diya tha is par Hindustan mein shayed ehtejaaj hua tha. Is ne ye faisla diya tha ke koi musalmaan agar apni biwi ko talaq de de to wo biwi agar to dusri shadi karle tab to baat dusri hai, warna jab tak wo zinda rahegi iska naan nafqa talaq dene waale ke zimme rahega. Is par Bharat ke musalmaanon ne kaha ke ye hamare shari'at mein dakhil andazi hai, shari'at ne mutalqa ke liye sirf iddat tak naan nafqa ka haq rakha hai. Chunache, musalmaanon ne is masle par ehtejaaji tehreek chalayi, jis mein bahut se logaon ne jaanon ka nazrana pesh kiya. Aakhirkaar Rajiv Gandhi ki hukumat ko ghutne taikne pade aur phir wahan ye qanoon banadiya gaya ke Hindustan ki koi adaalat bashamool *Supreme Court* musalmaanon ke aa'ili quwaneen mein dakhil nahi desakti. Is par mai musalmaanaan-e-bharat ki azmath ko salam pesh kiya karta hoon. Is ke baraks hamare haan ye hua ke ek fauji Amer ne aa'ili quwaneen banaye jinke baare mein sunni, shiya, ahl-e-hadees, devbandi, barelwi tamaam ulama aur jama'at-e-islami ki choti ki qiyadat sab ne muttafiqa taur par ye kaha ke ye quwaneen khilaf-e-islam hain, magar wo aaj tak chal rahe hain. Ek aur fauji Amer giyarah baras tak yahan par kosi *لَيْسَ الْمُلْكُ لِلْيَوْمِ* *Limani mulkul yawm*, bajata raha aur Islam Islam ka raagh bhi alaapta raha, lekin isne bhi in quwaneen ko jun ka tun barqarar rakha. Isi bunyaad par mai ne iski shu'ara se istefaad diya tha. Lekin Hindustan ke musalmaanon ne wahan par ye baat hone nahi di.

AAYAT - 242

*Kazaalika yubayyinul-laahu lakum
'Ayaatibii la-'al-lakum ta'-qiluun.*

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

Tarjuma: "Isi tarah Allah Ta'ala tumhare liye apni ayaat ko wazeh kar raha hai ta'ake tum aqal se kaam lo (aur samjho)".

AYAAT 243 TO 253

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ۗ
 ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَاتِلُوا فِي
 سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَبِغَ عَلَيْهِمُ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضِعُّهُ لَكَ
 أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾ أَلَمْ تَرَ إِلَى الْهَلَاكِ مِنَ بَنِي إِسْرَائِيلَ
 مِنْ أَعْدَى مُوسَىٰ إِذْ قَالُوا لِنَبِيِّ رَبِّنَا لَمَّا بَعَثْنَا لَنَا مَلَكًا نُنَادِيَنَا فِي سَبِيلِ اللَّهِ ۗ قَالَ هَلْ عَسَيْتُمْ
 إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ
 دِيَارِنَا وَأَبْنَاءِنَا قَالُوا كُتِبَ عَلَيْكُمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾
 وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلَكًا ۗ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
 أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۗ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً
 فِي الْعِلْمِ وَالْجِسْمِ ۗ وَاللَّهُ يُؤْتِي مَلِكَةً مَّن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ
 إِنَّ آيَةَ مَلِكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ
 وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾ فَأَمَّا فَصَلِّ
 طَالُوتَ بِالْجُنُودِ ۗ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۗ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۗ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا
 جَاوِزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ ۗ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ
 أَنَّهُمْ مُّلتَمُوا بِاللَّهِ لَكُم مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةُ كَثِيرَةٍ ۗ يَٰٓأَيُّهَا اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾
 وَتَمَّتْ بَرَكَةُ الْبَرَكَاتِ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى
 الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ ۗ يَٰٓأَيُّهَا اللَّهُ وَقَتَلِ دَاوُدَ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 وَعَلَّمَهُ مَا يَشَاءُ ۗ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ
 اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَإِنَّا لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾
 تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا
 عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ أَعْدَائِهِمْ
 مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَٰكِنْ ائْتَمَرُوا فَبِهَمَّ مَنِ امْنٍ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ
 مَا أَقْتَلْتُمْ ۗ وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

243. 'Alam tara 'ilallaziina kharajuu min diyaaribim wa hum 'uluufun hazaralmawt? Fa-qaala labumullaahu muu-tuu: summa 'ah-yaahum. 'In-nallaaha la-Zuu-Fazlin 'alan-naasi walaakinna aksaran naasi laa yash-kuruun.

244. Wa qaa-tiluuu fii sabiilillaahi wa'-lamuuu 'annallaaha Samii-'un 'Alim.

245. *Man-zallazii yuqri-zullaaha Qarzan Hasanana fa-yuzaa-'ifa-huu labuuu 'az-'aafan-kasiirah? Wallaahu yaqbizu wa yab-sut-wa ilayhi turja-'uun.*

246. *'Alam tara 'ilal-mala-'i mim-Banii-'Israaa-'iila mim-ba-'di Muusaa? 'Iz qaaluu linabiyyil-lahumub-'as lanaa Malikan-nuqaatil-fi Sabiilil-laah. Qaala hal 'asaytum 'inkutiba 'alaykumul-qitaalu 'al-laa tuqaatilu? Qaaluu wa maa lanaaa 'allaa nuqaatila fi Sabii-lillaahi wa qad 'ukhrijnaa min-diyaarinaa wa 'abnaaa-'inaa? Falammaa kutiba 'alayhimul-qitaalu tawallaw 'illaa qaliilam-minhum. Wallaahu 'Aliimum-biz-zaalimiin.*

247. *Wa qaala labum Nabiyyuhum 'innallaaha qad ba-'asa lakum Taaluuta Malikaa. Qaa-luuu 'annaa yakuunu labul-mulku 'alaynaa wa nabnu 'a-haqqu bil-mulki minhu wa lam yu'-ta sa-'atam-minal-maal? Qaala 'innalla-hastafaahu 'alaykum wa zaadahuu basta-tan-fil-'ilmi wal-jism. Wallaahu yu'-tii mulkabuu many-yashaaa'. Wallaahu Waasi-'un 'Aliim.*

248. *Wa qaala labum Nabiyyu-hum 'inna 'aayata-Mulkihiii 'any-ya-'tiyakumut-Taa-buutu fihi sakiinatam-mir-Rab-bikum wa baqiyyatum-minnnaa taraka 'Aalu-Muusaa wa 'Aalu-Haaruuna tahmilu-hul-malaaa-'ikah. 'In-na fii zaalika la-'aayatal-lakum 'in-kuntum-Mu'-miniin.*

(Section 33)

249. *Fa-lammaa fasala Taa-luutu bil-junuudi qaala 'innal-laaha mubtaliikum-bi-nahar. Faman-shariba minhu falaysa minnii: wa mal-lam yat-'ambu fa-'innahuu minniii 'illaa manig-tarafa gurfatam-biyadib. Fa-sharibuu minhu 'illaa qaliilam-minhum. Falammaa jaa-waza-huu hua wallaziina 'aamanuu ma-'ahuu qaaluu laa taaqata lanal-Ya'wma bi-Jaaluuta-wa junuudih. Qaalallaziina ya-zunnuuna 'annahum-mulaaqul-laabi kam-min-fi-'atin-qaliilatin galabat fi-'atan-kasiiratam-bi-'iznillaah? Wallaahu ma-'as-Saabiriin.*

250. *Wa lammaa barazuu li-Jaaluuta wa junuudihii qaaluu Rabbanaaa 'afrig 'alaynaa sab-ran-wa sabbat 'aqdaamanaa wan-surnaa 'alal-Qawmil-kaa-friin.*

251. *Fa-hazamuuhum-bi-'iznil-laabi wa qatala Daarwuudu Jaa-luuta wa 'aataahullaahul-Mulka wal-Hikmata wa 'allamahuu mimmaa yashaaa' Wa law laa daf-'ullaahin-naasa ba'-zahum-bi-ba'-zil-lafasadatil-'arzu wa laa-kinnallaaha Zuu-Fazlin-'alal-'aalamiin.*

252. Tilka 'Aayaatullaahi nat-luu-haa 'alayka bil-haqq; wa 'innaka laminal-Mursaliin.

253. TILKAR-RUSULU faz-zalnaa ba'-zahum 'alaa ba'-z. Minhum-man-kallamallaahu wa rafa-'a ba'-zahum darajaat. Wa 'aataynaa 'lisabna-Marya-mal-Bayyinaati wa 'ayyadnaa-hu bi-ruubil-qudus. Wa law shaaa-'allaahu maqtata-lallaziina mim-ba'-dihim-mim-ba'-di maa-jaaa-'at-humul-Bayyi-naa-tu wa laa-kinikh-talafuu fa-minhum-man 'aamana wa minhum-man-kafar. Wa law shaaa-'allaahu maq-tataluu; wa laa-kinnal-laaha yaf-'alu maa yuriid. (Section 34)

Ab jo do ruku zeir mutala'a aarahe hain ye is aitbaar se bahut ahem hai ke in mein is jung ka tazkerah hai jiski haisiyat goya tareekh Bani Isra'il ke Gazwah-e-Badar ki hai. Qablazeen ye baat zikr ki jaa chuki hai ke Hazrat Moosa عليه السلام ke baad Bani Isra'il ne Yosha Bin Noon ki sarkardgi mein jihad wa qataal kiya to Falasteen fatah hogaya. Lekin unhone ek mustahakam hukumat qaa'em karne ki bajaye choti choti (12) barah hukumatein banali aur apas mein ladte bhi rahe. Lekin (300) teen sau baras ke baad phir ye surat-e-haal paida hui ke jab inke upar dunya tang hogayi aur aas paas ki kaafir aur mushrik qaumon ne inhein dabaliya aur bahutson ko unke gharon aur unke mulkon se nikaal diya to phir tang aakar unhone us waqt ke Nabi se kaha ke hamare liye koi badshah yani sipasalaar muqarar kardijiye ab hum Allah ki raah mein jung karenge. Chunache, wo jo jung hui hai Ta'lood aur Ja'lood ki uske baad goya Bani Isra'el ka daur-e-khilafat rashedah shuru hua.

Bani Isra'il ki tareekh ka ye daur jise mai "khilafat-e-rashedah" se ta'beer kar raha hoon, unke Rasool ke inteqal ke (300) teen sau baras baad shuru hua, jab ke is ummat-e-muslima ki khilafat-e-rashedah Rasool Allah صلى الله عليه وسلم ke zamane ke saath mutasal hai. Is liye ke Sahaba-e-Kiraam رضي الله عنهم ne jaanein di, khoon diya, qurbaniyan di aur iske natije mein Rasool Allah صلى الله عليه وسلم ki hi zindagi mein deen ghalib hogaya aur islami riyasat qaa'em hogayi. Natijatan Aap صلى الله عليه وسلم ke inteqal ke baad khilafat ka daur shuru hogaya, lekin wahan (300) teen sau baras guzarne ke baad unka daur-e-khilafat aaya hai. Is mein bhi teen khilafatein to mutafiq-e-aaliya hai. Uani Hazrat Taaloot, Hazrat Dawood, aur Hazrat Suleman عليه السلام ki khilafat. Lekin chauthi khilafat par aakar taqseem hogayi. Jaise Hazrat Ali عليه السلام khulfa-e-raba'a ke zamane mein aalim-e-islam munqasam hogaya ke Misr aur Shaam mein Hazrat Ali عليه السلام ki khilafat ko tasleem nahi kiya. Isi tarah Falasteen ke mumalkat Hazrat Suleman

عَلَيْهِمْ ke do betaon mein taqseem hogayi, aur Isra'el aur Yahudiya ke naam se do riyasatein wajood mein aagayi. Qur'an Hakeem mein is muqaam par Taloot aur Jaloot ki is jung ka tazkerah aaraha hai. Jiske baad tareekh Bani Isra'il mein Islam ke ghalbe aur khilafat-e-rashedah ka aghaaz horaha hai. Ye darr-e-haqeeqat Sahaba-e-Kiraam ﷺ ko ek aina dikhaya jaaraha hai ke ab yahi marhala tumhein darpesh hai, Gazwah-e-Badar pesh aaya chahta hai.

AAAYAT - 243

'Alam tara 'ilallaziina kharajuu أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
min diyaarihim

Tarjuma: "Kya tum ne in logaon ke haal par ghaur nahi kiya jo nikal khade hue apne gharon se".

wa hum 'uluufun وَهُمْ أُلُوفٌ

Tarjuma: "Jab ke wo hazaron ki tedaad mein the".

hazaralmawt? حَذَرَ الْمَوْتِ

Tarjuma: "Mout ke darr ki wajah se".

Yani jab kuffaar aur mushrikeen ne in par ghalba karliya aur ye dehshat zaada hokar, apne mulk chordkar, apne gharon se nikal bhaage.

Fa-qaala labumullaahu muu-tuu: فَقَالَ لَهُمُ اللَّهُ مُوتُوا

Tarjuma: "To Allah ne un se kaha ke marjaao!"

summa 'ah-yaahum. ثُمَّ أَحْيَاهُمْ

Tarjuma: "Phir (Allah ne) inhein zinda kiya".

Yahan mout se muraad khauf aur buzdili ki mout bhi hosakti hai jo un par (20) bees baras taari rahi, phir simo'ial Nabi ki islah wa tajdeed ki koshishaon se inki nishayat-e-saniya hui aur Allah ne inke andar ek jazba paida kardiya. Goya yahan par mout aur ahyaa se muraad maanwi aur roohani wa akhlaaqi mout aur ahyaa hai. Lekin bil-fa'al jasdi mout aur ahyaa bhi Allah ke ikhtiyaar se bahar nahi, iski qudrat mein hai, wo sabko maar kar bi dubara zinda kar sakta hai.

'In-nallaaha la-Zuu-Fazlin 'alan-naasi walaakinna aksaran naasi laa yash-kuruun.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٦﴾

Tarjuma: “Yaqeenan Allah Ta'ala logaon par bada fazal karne waala hai lekin aksar log shukar nahi karte”.

Aksar log shukar guzari ki rosh ikhtiyaar karne ki bajaye Allah Ta'ala ke ehsanaat ki naqadri karte hain.

Ab sabeqa ummat-e-musaima ke “Ghazwah-e-Badar” ka haal bayaan karne se pehle musalmaanon se guftagu horahi hai. Isliye ke ye sab kuch inki hidayat ke liye bayaan horaha hai, tareekh bayaan karna Qur'an ka maqsad nahi hai. Ye to Muhammad Rasool Allah ﷺ ki inqalabi jadd-o-jahad ki tehreek jis marhale se guzar rahi thi aur inqalabi amal jis stage par pahunch chuka tha iski munasibat se sabeqa ummat-e-musalima ki tareekh se waqiyaat bhi laaye jaarahe hain aur uss ki munasibat se ehkaam bhi diye jaarahe hain. Chunache, farmaya:

AAYAT - 244

Wa qaa-tiluu fi sabeelillaahi wa'-lamuuu 'annallaaha Samii-'un 'Aliim.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعِلْمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

Tarjuma: “Aur jung karo Allah ki raah mein, aur kboob jaanlo ke Allah Ta'ala sab kuch sunne waala (aur) sab kuch janne waala hai”.

AAYAT - 245

Man-zallazii yuqri-zullaaha Qarzan Hasanan fa-yuzaa-'ifa-huu lahuuu 'az-'aafan-kasiirah?

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا كَثِيرَةً ﴿٢٤٥﴾

Tarjuma: “Kaun hai jo Allah ko qarz-e-husna de to Allah iske liye kayi gunna badata rabe”.

Jo anfaaq-e-khaalis Allah Ta'ala ke deen ke liye kiya jaata hai ise Allah apne zimme qarz-e-husna se ta'beer karta hai. Wo kehta hai ke tum mere deen ko ghaalib karna chaahte ho, meri hukumat qaa'em karna chaahte ho, to jo kuch is par kharch karoge wo mujh par qarz hai jise mai kayi gunna bada chardha kar wapas karoonga.

Wallaahu yaqbizu wa yab-sut

وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ﴿٢٤٥﴾

Tarjuma: “Aur Allah tangdasti bhi deta hai aur kushadgi bhi deta hai”.

Allah hi ke ikhtiyar mein hai kisi cheez ko sukaid dena aur khol dena, kisi ke rizq ko tang kardenaa ya is mein kasha'ish kardenaa”.

wa ilayhi turja-'uun.

وَالِيهِ تُرْجَعُونَ ﴿٢٦٥﴾

Tarjuma: “*Aur Usi ki taraf tumhein lauta diya jaayega*”.

Yahan dekhiye jihad bil-nafs aur jihad bil-maal donaon cheezaon ka tazkerah kiya jaaraha hai. Jihaad bil-nafs ki aakhri shakal qataal hai aur jihaad bil-maal ke liye pehle lafz “anfaaq” aaraha tha, ab qarz-e-husna laaya jaaraha hai.

AAYAT - 246

'Alam tara 'ilal-mala-'i mim-Baniii-
'Israaa-'iila mim-ba'-di Muusaa?

أَلَمْ تَرَ إِلَى الْهَامِلِ مِنْ بَنِي إِسْرَائِيلَ
مَنْ بَعُدَ مُوسَىٰ ۗ

Tarjuma: “*Kya tum ne ghaur nabi kiya Bani Isra'il ke sardaron ke mu'amle mein, jo inhein Moosa (عليه السلام) ke baad pesh aaya?*”

'Iz qaaluu linabiyil-lahumub-'as lanaa
Malikan-nuqaatil-fii Sabiilil-laah.

إِذْ قَالُوا لِنَبِيِّ رَبِّنَا إِنَّا كُنَّا
نُفُتَاتِلٌ فِي سَبِيلِ اللَّهِ ۗ

Tarjuma: “*Jab ke inhone apne Nabi se kaha ke hamare liye koi badshah muqarar kardijiye, ta'ake hum Allah ki raah mein jung kare.*”

Yahan badshah se muraad ameer aur sipasalaar hai. Zaahir baat hai ke Nabi ki maujoodgi mein buland tareen martaba to Nabi hi ka rahega, lekin ek aisa ameer naamzad kardijiye jo Nabi ke taab'e hokar jung ki sippasalaari karsake. Mai hadees bayaan kar chuka hoon ke Bani Isra'il mein Hazrat Moosa (عليه السلام) se lekar Hazrat Esa (عليه السلام) tak koi na koi Nabi zaroor maujood raha hai. Us waqt semo'iel Nabi the jin se sardaran-e-Bani Isra'il ne ye farma'ish ki thi.

Qaala hal 'asaytum 'inkutiba
'alaykumul-qitaalu 'al-laa tuqaatiluu?

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ
الْقِتَالُ أَلَّا تُقَاتِلُوا ۗ

Tarjuma: “*Inhone kaha ke tum se is baat ka bhi andesha hai ke jab tum par jung farz kardi jaaye to us waqt tum jung na karo*”.

Yani abhi to tumhare bade daawe hain, bade josh-o-kharosh aur bahaduri ka izhaar kar rahe ho, lekin kahin aisa nahi hoga ke mai Allah Ta'ala se jung ki ijazat bhi loon aur tumhare liye koi sipasalaar ya badshah bhi muqarar kardoon aur phir tum jung se kani katra jao?

Qaalu wa maa lanaaa 'allaa قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ
nuqaatila fii Sabii-lillaahi

Tarjuma: “Inhone kaha ye kaise hosakta hai ke hum Allah ki raah mein qataal na kare?”

wa qad 'ukbrijnaa min-diyaarinaa wa وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا
'abnaaa-'inaa?

Tarjuma: “Jab ke humein nikaal diya gaya hai apne gharon se aur apne beton se”.

Dushmanon ne inke beton ko ghulam aur inke auraton ko baandiyon banaliya tha aur ye apne mulkaon se khauf ke maare bhaage hue the. Chunache, inhone kaha ke ab hum jung nahi karenge to kya karenge?

Falammaa kutiba 'alay-himul-gitaalu فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

Tarjuma: “Phir jab in par jung farz kardi gayi”.

tawallaaw 'illaa galiilam-minhum. تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ

Tarjuma: “To sab peet pher gaye, siwaye inki ek qaleel tedaad ke”.

Ye goya musalmaanon ko tanbeeh ki jaarahi hai ke tum bhi bahut kehte rahe ho Huzoor humein jung ki ijazat milni chaahiye lekin aisa na ho ke jab jung ka hukm aaye to wo tumhein na gawara guzre. Aayat 216 mein hum ye alfaaz padh chuke hain: كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ Kutiba 'alaykumul-gitaalu wa hua kurhul-lakum: “Tum par jung farz ki gayi hai aur wo tumhein nagaawaar hai”.

Wallaahu 'Aliimum-biz-zaalimiin. وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Tarjuma: “Aur Allah aise zaalimon se khoob bakhabar hai”.

AAAYAT - 247

Wa qaala lahum Nabiy-yuhum وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ
'innallaaha qad ba-'asa lakum لَكُمْ طَالُوتَ مَلِكًا
Taaluta Malikaa.

Tarjuma: “Aur un se kaha inke Nabi ﷺ ne ke Allah Ta'ala ne Taloot ko inka badshah muqarar kardiya hai”.

Inka naam Taurat mein Sa'ul (Sa'ul) aaya hai. Hosakta hai ke asal naam Sa'ul ho, lekin chunke wo bahut qadawar the isliye inka ek sifati naam ya laqab “Taloot” ho. Taloot ke mu'ane “Lambe tadange” ke hain.

Qaa-luuu 'annaa yakuunu labul- mulku 'alaynaa قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا

Tarjuma: “Inhone kaba ke kaisa hosakta hai ke ise hamare upar badshabat mile?”

wa nahnu 'a-baqqu bil-mulki minhu وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

Tarjuma: “Jab ke hum is se zyada haqdaar hain badshabat ke”.

wa lam yu'-ta sa-'atam-minal-maal? وَلَمْ يُؤْت سَعَةً مِنَ الْمَالِ ۝

Tarjuma: “Aur ise to maal ki wasiyat bhi nahi ki gayi”.

Wo to mufliis hai, ise to Allah Ta'ala ne zyada daulat bhi nahi di hai. Kyun inke miyaraat yahi the ke jo daulatman hai wohi sahib-e-izzat hai.

Qaala 'innalla-hastafaahu 'alaykum قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

Tarjuma: “(Nabi ﷺ ne) kaha: (Ab jo chaaho kaho) yaqeenan Allah ne chunliya hai usko tumpar”.

Ye faisla ho chuka hai. Ye Allah ka faisla (Divine decision) hai, jise koi tabdeel nahi karsakta. Allah ne usi ko tumhari sardari ke liye chuna hai.

wa zaadahuu basta-tan-fil-'ilmi wal-jism. وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۝

Tarjuma: “Aur use kushadgi ataa ki hai ilm aur jism donaon cheezaon mein”.

Wo na sirf qadawar aur na sirf taqaatwar hai balke Allah ne ise ilm aur faham bhi waqar ataa farmaya hai, is se amoor-e-jung se bhi waqfiyat hai. Tumhare nazdeek izzat aur sardari ka miyaar daulat hai, magar Allah ne ise in do cheezaon ki bina par chuna hai. Ek to wo jismani taur par mazboot aur taqaatwar hai, us daur mein zaahir baat hai iski bahut zaroorat thi. Aur dusre ye ke ise ilm, faham, samajh aur danishdi hai.

Wallaahu yu'-tii mulkabuu many-yashaaa'. وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۝

Tarjuma: “Aur Allah Ta'ala jisko chaabta hai Apni badshabat de deta hai”.

Allah ko ikhtiyar hai ke Apna mulk jisko chaahde, wo jise chaahde Apni taraf se iqtedaar bakhshde.

Wallaahu Waasi-'un 'Aliim.

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٢٤﴾

Tarjuma: "Aur Allah bahut samaa'i waala hai, sab kuch janne waala hai".

Is ki wasa'at athaah hai, ki iska andaza nahi kar sakta, aur wo bada ilm rakhne waala hai, sab kuch janne waala hai. Wo jisko jo kuch deta hai bar banaye ilm deta hai ke kaun iska mustahiq hai.

AAYAT - 248

Wa qaala lahum Nabiyu-hum

'inna 'aayata-Mulkihiii

ya'-tiyakumut-Taa-buutu

sakiinatun-mir-Rab-bikum

baqiyyatum-minnaa taraka 'Aalu-

Muusaa wa 'Aalu-Haaruna

tahmilu-hul-malaaa-'ikah.

'any- وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ

fibi التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا

wa تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

'Aalu-

'Aalu-

'ikah.

Tarjuma: "Aur in se kaha inke Nabi ne ke Taloot ke badshahat ki ek nishani ye hogi ke tumbhare paas wo sandoq aajayega (jo tum se chin chuka hai) jis mein tumbhare liye taskeen ka samaan hai tumbhare Rab ki taraf se aur kuch aal-e-Moosa aur aal-e-Haroon ke chorde hue tabrukaat hain, wo sandoq farishton ki tahweel mein hai".

Taloot ki imarat aur badshahat ki alamat ke taur par wo sandoq tumbhare paas wapaa aajayega. Asal mein ye "Taboot-e-sakina" lakdi ka ek bahut badha sandoq tha, jis mein Bani Isra'il ke Ambiya-e-Kiraam ﷺ ke tabrukaat mehfooz the. Yahudiyon ka daawa hai ke ye sandoq ab bhi Masjid-e-Aqsa ke neeche surang mein maujood hai. Inhone ba'az zaraye se photo lekar is ki dastawizi film bhi dikhayi hai. Ye "Taboot-e-Sakina" Hazrat Suleman عليه السلام ke tameer kardah Haikal ke tah-khaana mein rakha hua tha aur wahan par rabba'i رَبَّائِيْنَ Rabbaa niyyiin, bhi maujood the. Jab is Haikal ko munhadam kiya gaya to wo isi mein dab gaye. Wo tah-khaana chaaro taraf se band hogaya hoga aur inki laashein aur Taboot-e-Sakina iske andar hi hongey. Taboot-e-Sakina mein Bani Isra'il ke liye bahut badi roohani taskeen ka samaan tha ke hamare paas Hazrat Moosa aur Hazrat Haroon عليه السلام ke tabrukaat hain. Is mein Esa Moosa bhi tha aur wo alwah bhi jo Hazrat Moosa عليه السلام ko Kooh-e-Toor par di gayi thi aur jin par Taurat likhi hui thi. Is Taboot ko dekh kar Bani Isra'il ko isi tarah taskeen hoti thi jaise ek musalmaan ko Khaana-e-Kaabah ko dekh kar taskeen hoti hai. Isra'elion ko jab inke padosi mulkon ne shikast di to wo Taboot-e-Sakina bhi cheen kar legaye. Poori

qaum ne is azeem saanhe par maatam kiya aur ise Bani Isra'il se saari izzat wa hashmat chin jaane se ta'beer kiya gaya. Chunache, is se inke housle mazeed past hogaye. Ab jab ke Israeliyon ne jung ka irada kiya aur waqt ke Nabi Hazrat Semo'il عليه السلام ne Taloot ko inka ameen muqarar kiya to inhein ye bhi bataya ke Taloot ko Allah ki taraf se namazd kiye jaane ki ek alamat ye hogi ke tumhari taskeen ka samaan "Taboot-e-Sakina" jo tum se chin gaya tha, inke ahad-e-imaarat mein tumhein wapas mil jaayega aur is waqt wo farishton ki tahweel mein hai. Hua ye ke inke dushman jab Taboot chinkar legaye to wo inke liye ek musibat bangaya. Wo ise jahan rakhte wahan tawoon aur dusri wabayein phoot padhtein. Bila aakhir unhone ise nahusat ka bais samajhte hue ek chakdhe par rakha aur bailon ko haank diya ke jidhar chaahe lejaye. Bail seedhe chalte chalte ise Bani Isra'il ke ilaaqe mein le aaye. Zaahir hai ke ye mu'amlah farishton ki rehnumayi se hua. Is tarah wo Taboot-e-Sakina inke paas wapas pahunch gaya jo barson pehle in se chin chuka tha.

In-na fii zaalika la-'aayatal-lakum ﴿٢٤٩﴾ *كُنْتُمْ مُؤْمِنِينَ*
'in-kuntum-Mu'-miniiin.

Tarjuma: "Yaqeenan is mein tumbare liye badbi nishani hai agar tum maanne waale ho".

AAYAT - 249

Fa-lamma fasala Taa-luutu bil-junuudi ﴿٢٥٠﴾ *فَإِنَّمَا فَصَلَّ طَاوُوتُ بِالْجُنُودِ*

Tarjuma: "Phir jab Taloot apne lashkaron ko lekar chale".

qaala 'innal-laaha mubtaliikum-bi-nahar. ﴿٢٥١﴾ *قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ*

Tarjuma: "To unhone kaha ke Allah Ta'ala tumhari aazma'ish karega ek dariya se (yani dariya-e-Urdan)".

Faman-shariba minhu falaysa minnii: ﴿٢٥٢﴾ *فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي*

Tarjuma: "To jo is mein se (pait bhar kar) paani piyega wo mera saathi nahi hai".

wa mal-lam yat-'ambu fa-'innahuu minnii ﴿٢٥٣﴾ *وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي*

Tarjuma: "Aur jo us mein se paani nabi piyega wo mera saathi hai".

'illaa manig-tarafa gurfatam-bi-yadib. ﴿٢٥٤﴾ *إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ*

Tarjuma: "Siwaye iske ke koi apne haath se sirf chulu bhar paani lekar peelein".

Asal mein har commander ke liye zaroori hota hai ke kisi bhi badi jung se pehle apne saathiyon ke josh wa jazba aur azam wa housla (*morale*) ko parkhein aur nazam (*discipline*) ki haalat ko dekhein. Chunache, Rasool Allah ﷺ ne bhi Ghazwah-e-Badar se qabl mashawarat ki thi ke musalmaano! Ek taraf junooob se keel kaatne se lais ek lashkar aaraha hai aur dusri taraf shumaal se maal-o-asbaab se lada phanda ek qafila aaraha hai. Allah Ta'ala ne waada farmaya hai ke in donaon mein se ek tumhein zaroor milega. Bataao kidhar chalein?. Kuch log jo kamzori dikha rahe the unhone kaha ke chale pehle qafila loot lein! Aur jo log bahimmat the unhone kaha Huzoor! Jo Aap ﷺ ka iraaada ho, jo Aap ﷺ ki mansha ho, Aap ﷺ iske mutabiq faisla farmaye, hum haazir hain! to yahan bhi Taloot ne apne lashkariyon ka test liya ke wo mere hukm ki pabandi karte hain ya nahi karte.

Fa-sharibuu minhu

فَشْرَبُوا مِنْهُ

Tarjuma: "To inhone is mein se (khoob jee bhar kar) paani piya".

illaa qaliilam-minhum.

إِلَّا قَلِيلًا مِنْهُمْ

Tarjuma: "Siwaye un mein se ek qaleel tedaad ke".

*Falammaa jaawaza-huu hua
wallaziina 'aamanuu ma-'abuu*

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ

Tarjuma: "To jab darya paar kar ke aage badhe Taloot aur uske saathi ahl-e-imaan".

Wazeh rahe ke sab se pehli screening qablazeen ho chuki thi. In mein se jo qataal hi ke munkir hogaye the wo pehle hi alag ho chuke the. Ab ye dusri chalni thi. Jo us mein se nahi nikal sake wo paani peekar besudh hogaye. Ye aisa hi hai jaise Ghazwah-e-Uhud mein Rasool Allah ﷺ ke saath ek hazaar aadmi Madina Munawwara se nikle the aur phir ain waqt par (300) teen sau afraad saath chordkar chale gaye. To jab Taloot aur unke in saathiyon ne jo Imaan par sabit qadam rahe the, dariya paar karliya.

*qaaluu laa taaqata lanal-Yawma bi-
Jaaluuta-wa junuudih.*

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ

Tarjuma: "To unhone kaha ke aaj humein Jaloot aur iske lashkaron ka muqabla karne ki taaqat nahi hai".

Jaloot (*Goliath*) bada qavi haikal aur grandail insaan tha. Zirah baktar mein is ka pooro jism is tarah chupa hua tha ke siwaye aankh ke surakh ke jism ka koi hissa khula nahi tha. Uski mubarizat ke jawaab mein koi bhi muqable par nahi aaraha tha.

Qaalallaziina ya-zunnuuna قَالَ الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِتْنَةٍ قَلِيلَةً عَلَبْتَ فَتْنَةً كَثِيرَةً بِأَذْنِ اللَّهِ
'annabum-mulaaqul-laahi kam- min-fi-'atin-galiilatin galabat fi-'atan-kasiiratam-bi-'iznillaah?

Tarjuma: “To kaha un logaon ne jo yaqeen rakhthe the ke inhein (ek din) Allah se mulaqat karni hai, ke kitni martaba aisa hua hai ke ek choti jamaat badi jamaat par ghalib aagayi Allah ke hukm se”.

So tum aage badho, himmat karo, apni kam himmati ka saboot na do. Allah Ta'ala ki nusrat aur madad se tumhein fatah haasil hojayegi.

Wallaahu ma-'as-Saabiriin.

وَاللَّهُ مَعَ الصَّابِرِينَ

Tarjuma: “Aur Allah to sabar karne waalaon ke saath hai”.

AAAYAT - 250

Wa lammaa barazuu li-Jaaluuta wa junuudihii وَالتَّا بَرُّرُّوْا لِبَالُوْتٍ وَجُنُوْدٍ

Tarjuma: Aur jab wo muqable par nikle Jaloot aur iske lashkaron ke”.

بَرُّرُّوْا Baraza ke mu'ane hai zaahir hojaana, aamne saamne aajana. Ab donaoon lashkar maidaan-e-jung mein aamne saamne aayein. Idhar Taloot ka lashkar hai aur udhar Jaloot ka.

qaaluu Rabbbaanaa 'afrig 'alaynaa sab-ranw قَالُوا رَبَّنَا أفرغ علينا صبراً

Tarjuma: “To unhone dua ki ke ae hamare Rab hum par sabar oundhel de”.

أفرغ Afraga ka mafhoom hai kisi bartan se kisi ke upar paani is tarah gira dena ke wo bartan khaali hojaaye. Taloot aur inke saathi ahl-e-imaan ne dushman ke madd-e-muqabil aane par dua ki ke ae hamare Parwardigaar! hum par sabar ka faizan farma, sabar ki baarish farmadein”.

wa sabbit 'aqdaamanaa

وَسَبَّتْ أَقْدَامَنَا

Tarjuma: “Aur (maidaan-e-jung mein) hamare qadmon ko jama de”.

wan-surnaa 'alal-Qawmil-kaa-firiin. ﴿٥٥﴾ وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Tarjuma: “*Aur haamri madad farma in kaafiron ke muqable mein*”.

Ye dua goya ahl-e-Imaan ko talqeen ki jaarahi hai ke jab Badar ke mauqe par tumhara kuffaar se muqabla hoga to tumhein ye dua karni chaahiye.

AAAYAT - 251

Fa-hazamuubum-bi-'iznil-laahi

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

Tarjuma: “*To unhone maar bhagaya unko Allah ke hukm se*”.

Ahl-e-imaan ne Allah ke izn se aur Allah ki mashiyat se dushmanon ko shikast di.

wa qatala Daarwuudu Jaa-luuta

وَقَتَلَ دَاوُدُ جَالُوتَ

Tarjuma: “*Aur Dawood ؑ ne Jaloot ko qatal kardiya*”.

Ye Dawood wohi Hazrat Dawood ؑ hai jo Jaleelul Qadar Nabi aur badshah hue. Inke bete Hazrat Suleman ؑ the. Taurat se ma'loom hota hai ke Dawood ek gadariye the aur jungle mein apni bhed bakriya charaya karte the. Inke paas ek gopiya hota tha, jiske andar pathar rakh kar wo isko ghooma kar maarte the. Nishana itna sahi tha ke is se wo apne bakriyon par hamla karne waale jungli jaanwaron ke jabde todh diya karte the. Jab Taloot aur Jaloot ke lashkar aamne saamne the to Dawood itefaqaan wahan aa nikle. Unhone dekha ke Jaloot lalkaar raha hai ke hai koi jo mere muqable mein aaye? Lekin idhar sab ke sab sehme khade hain, koi aage nahi badh raha. Ye dekh kar un ki ghairat ko josh aagaya. Inhone Taloot se iske muqable ki ijazat maangi aur kehne lage ke mai to apne gopiye se sheron ke jabde todh diya karta hoon, bhala is namakhtoon ki kya haisiyat hai, mai abhi isko kaifr-e-kirdaar tak pahunchta hoon. (Wazeh rahe ke khatna Hazrat Ibrahim ؑ ki sunnat hai aur ye millat-e-Ibrahimi mein hamesha rayaj raha hai. Lekin kuffaar aur mushrikeen ke haan khatna ka riwaaj nahi tha. Chunache, “Namakhtoon” Bani Isra'il ke haan sab se badi gaali thi). Dawood ne sipasalaar ki ijazat se apna gopiya aur chand pathar uthaye aur dev-haikal Jaloot ke saamne jaa khade hue. Jaloot ne inka mazaq udaya lekin inhone apne gopiye mein ek pathar rakh kar aise ghooma kar chordha ke wo seedha aankh ke surakh se paar hokar iske bheje ke andar utar gaya aur Jaloot wahin dher hogaya.

wa 'aataabullaahul-Mulka

wal-Hikmata wa 'allamahuu ۞ وَمَا يَشَاءُ ۞
mimmaa yashaaa'

Tarjuma: "Aur Allah ne ise sultanat aur hikmat ataa ki aur jo kuch chaaha ise sikha diya".

Taloot ne Dawood عليه السلام se apni beti ka nikah kardiya, is tarah wo Taloot ke damaad hogaye. Phir Taloot ne inhi ko apna waaris banaya aur ye badshah hue. Allah Ta'ala ne Hazrat Dawood عليه السلام ko hukumat, sultanat bhi ataa farmayi aur hikmat aur nabuwat se bhi nawaza. In donaon etebarat se Allah Ta'ala ne Aap عليه السلام ko sarfaraz farmaya. Ye sab inamaat is waq'e ke baad Hazrat Dawood عليه السلام par hue. In sab par mustazad ye ke Allah ne inhein sikhaya jo kuch ke Allah ne chaaha.

Wa law laa daf-'ullaahin-naasa ba'- ۞ وَلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ ۞
zabum-bi-ba'-zil-lafasadatil-'arzu لَفَسَدَتِ الْأَرْضُ

Tarjuma: "Aur agar (is tareeqe se) Allah ke giroh ko dusre ke zariye se dafa na karta rehta to zameen mein fasaad phail jaata".

Zameen mein jab bhi fasaad hota hai to Allah Ta'ala koi shakal aisi paida karta hai ke kisi aur giroh ko saamne laakar mufsidon ka khaatma karta hai. Agar aisa na hota to zameen mein fasaad hi fasaad phail gaya hota. Allah Ta'ala ne jungon ke zariye se fasaadi girohaon ka khaatma farmaya hai. Har bada Firaun jo aata hai Allah Ta'ala uske muqabil kisi Moosa ko khada kardeta hai. Is tarah Allah Ta'ala ne har sarkash aur fasaadi ke liye koi na koi ilaaj tajweez kiya hua hai.

wa laa-kinnallaaha Zuu-Fazlin- ۞ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۞
'alal-'aalamiin.

Tarjuma: "Lekin Allah Ta'ala to tamaam jahanon par bada fazal karne waala hai".

AAYAT - 252

Tilka 'Ayaatullaahi nat-luu-haa
'alayka bil-haqq;

تِلْكَ آيَاتُ اللَّهِ تَنْزُلُهَا عَلَيْكَ بِالْحَقِّ ۞

Tarjuma: "Ye Allah ki ayaat hain jo hum Aap صلى الله عليه وسلم ko padhkar sunna rahe hain haq ke saath".

Ye qaul goya Hazrat Jibrael عليه السلام ki taraf mansoob hoga. Ye Muhammad Rasool Allah صلى الله عليه وسلم aur tamaam musalmaanon se khitaab hai ke ye Allah ki ayaat hain jo hum Aap صلى الله عليه وسلم ko suna rahe hain haq ke saath. Ye ek bamaqsad silsila hai.

wa 'innaka laminal-Mursaliin. وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٣﴾

Tarjuma: “*Aur yaqeenan (Ae Muhammad صلى الله عليه وسلم) Aap (Allah ke) Rasoolon mein se hain*”.

AAYAT - 253

TILKAR-RUSULU *faz-zalnaa* *ba'-zahum 'alaa ba'-z.* تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ م

Tarjuma: “*In Rasoolon عليه السلام mein se hum ne ba'az ko ba'az par fazilat di hai*”.

Ye ek bahut ahem usool bayaan horaha hai.

Ye baat qablazeen bayaan ki jachuki hai ke “Tafreeq Bainur Rusal” kufr hai, jab ke “Tafzeel” Qur'an se sabit hai. Allah Ta'ala ne apne Rasoolon mein se har ek ko kisi na kisi pehlu se fazilat bakhshi hai aur is etebaar se wo dusron par mumtaz hai. Chunache, jazwi fazilatein mukhtalif Rasoolon ki hosakti hain, albatta kulli fazilat tamaam Ambiya wa Rusal صلى الله عليه وسلم par Muhammad Rasool Allah صلى الله عليه وسلم ko haasil hai.

Minhum-man-kallamallaahu مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

Tarjuma: “*Un mein se wo bhi the jin se Allah ne kalaam farmaya*”.

Ye Hazrat Moosa عليه السلام ki fazilat ka khaas pehlu hai.

wa rafa-'a ba'-zahum darajaat. وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

Tarjuma: “*Aur ba'az ke darjaat (kisi aur etebaar se) bada diye*”.

Wa 'aataynaa 'lisabna-Marya-mal-Bayyinaati وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ

Tarjuma: “*Aur humne Esa Ibn-e-Maryam عليه السلام ko bade khule mu'ajize diye*”.

wa 'ayyadnaa-hu bi-ruubil-qudus.

وَأَيْدِيَهُ بِرُوحِ الْقُدُسِ

Tarjuma: "Aur inki madat farmayi rooh-al-qadas (Hazrat Jibrael عليه السلام ke saath)".

Wa law shaaa-'allaahu maqtata-
lallaziina mim-ba'-dihim

وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ

Tarjuma: "Aur agar Allah chaahata to inke baad aane waale aapas mein na ladte jhagadhte".

Yani na to Yahudiyon ki aapas mein jungein hoti, na Yahudiyon aur Nasraniyon ki ladayan hoti, aur na hi Nasraniyon ke firqe ek dusre se ladte.

mim-ba'-di maa-jaaa-'at-humul-Bayyi-naa-tu

مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

Tarjuma: "Iske baad ke inke paas wazeh taleemaat aachuki thein".

wa laa-kinikh-talafuu

وَلَكِنْ اخْتَلَفُوا

Tarjuma: "Lekin inhone ikhtelaaf kiya".

fa-minhum-man 'aamana wa minhum-man-kafar. فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ

Tarjuma: "Phir koi to un mein se Imaan laaya aur koi kufr par ada raha".

Wa law shaaa-'allaahu maq-tataluu;

وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمُوهَا

Tarjuma: "Aur agar Allah chaahata to wo aapas mein na ladte".

Yani agar Allah Ta'ala jabran takweni taur par in par laazim kardeta to wo ikhtelaaf na karte aur aapas mein jung-o-jadaal se ba'az rehte.

wa laa-kinnal-laaha yaf-'alu maa yuriid.

وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٠٧﴾

Tarjuma: "Lekin Allah to karta hai jo wo chaahata hai".

Allah Ta'ala ne dunya ko is hikmat par banaya hai ke dunya ki ye zindagi aazma'ish hai. Chunache, aazma'ish ke liye usne insaan ko azaadi di hai. To jo shakhs ghalat raaste par jaana chaahata hai use bhi azaadi hai aur jo sahi raaste par aana chaahate use bhi azaadi hai.

AYAAT 254 TO 257

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا حَمْلَ رِزْقِكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ ۗ
 وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ الْعَجَى الْقِيُومَةُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ
 لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ
 وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ
 مِنَ الْعَجَى ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۗ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ الظُّلُمٰتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا
 أَوْلِيَٰهُمُ الطَّاغُوتُ ۖ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمٰتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خٰلِدُونَ ﴿٢٥٧﴾

254. Yaaa-'ayyubhallaziina 'aa-manuuu 'anfiqiu mimmaa razaqnaakum-min-qabli' any-ya'-tiya Yaawmul-laa bay-'un-fihi wa laa khullatunw-wa laa shafaa-'ah. Wal-kaafiruuna humuz-zaalimuun.

255. 'Allaahu laaa 'ilaaha 'illaa Huu. 'Al-Hayyul-Qayyum. Laa ta'-khuzuhuu sina-tunw-wa laa nawm. Lahuu maa fissaamaawaati wa maa fil-'arz. Man-zallazii yashfa-'u 'indahuuu 'illaa bi-'iznih? Ya'-lamu maa bayna 'aydihim wa maa khalfahum. Wa laa yu-biituuna bi-shay-'im-min 'il-mihiii 'illaa bimaa shaaa'. Wa-si-'a Kursiyyu-hus-Samaawaa-ti wal-'arz; wa laa ya-'uudu-huu hifzu-humaa wa Hurwal-'Aliyyul-'Aziim.

256. Laaa 'ikraaha fid-Diin. Qatta-bayyanar-Rushdu minal-Gayy. Famany-yakfur bit-Taaguuti wa tu'-mim-billaahi faqadis-tamsaka bil-'urwatil-wusqaa. Lan-fisaa-ma lahaa. Wallaahu Samii -'un 'Aliim.

257. 'Allaahu Waliy-yullaziina 'aamanuu yukhrijuhum-minaz-zulumaati 'ilan-nuur. Wallaziina kafaruuu 'aw-liyaaa-'u-humut-Taaguutu yukhrijuuna-hum-minan-Nuuri 'ilaz-zulu-maat. 'Ulaaa-'ika 'As-haabun-Naari hum fihaa khaaliduun. (Section 35)

Taqreeban do rukuaon par mushtamil Taloot aur Jaloot ki jung ke waqeyaath hum padh chuke hain aur ab goya Ghazwah-e-Badar ke liye zehni aur nafsiyati tayaarri horahi hai. Gazwaat ke liye jahan sarfaroshi ki zaroorat hai wahan anfaaq-e-maal bhi naguzair hai. Chunache, ab yahan bade zordaar andaaz mein anfaaq-e-maal ki taraf tawajah dilayi jaarahi hai. Jaisa ke arz kiya jaa chuka hai, Suratul Baqarah ke nisf aakhir mein chaar mazameen takraar ke saath aaye hain. Yani anfaaq-e-maal,

qataal, ibadaat aur mu'amlaat. Ye goya chaar doriyan hain jo in (22) ba'ees rukuaon ke andar taane baane ki tarah ghatai hui hain.

AAYAT - 254

Yaaa-'ayyuhallaziina 'aa-manuuu
 'anfiqqu mimmaa razaqnaakum-
 min-qabli' any-ya'-tiya Ya'umul-laa
 bay-'un-fihi wa laa khullatun-wa-
 laa shafaa-'ah. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ
 يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ

Tarjuma: "Ae ahl-e-Imaan! Kharch karo us mein se jo kuch Humne tumhein diya hai is se pehle ke wo din aadhamke jis mein na koi khareed wa farokhat kaam aayegi aur na koi dosti kaam aur na koi shafa'at mufeed hogi".

Wal-kaafiruuna humuz-zaalimuun. وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٥٤﴾

Tarjuma: "Aur jo inkaar karne wale hain wohi to zaalim hain".

Yahan kaafir se muraad istelahi kaafir nahi, balke ma'anwi kaafir hain, yani Allah ke hukm ka inkaar karne waale. Jo shakhs Allah Ta'ala ke is hukm-e-anfaaq ki tameel nahi karta, dekhta hai ke deen maghloob hai aur is ko ghalib karne ki jadd-o-jahad ho rahi hai, iske kuch taqaze hain, iski maali zarooratein hain aur Allah ne ise maqudrat di hai ke is mein kharch kar sakta hai lekin nahi karta, wo hai asal kaafir.

Is ke baad wo aayat aarahi hai jo azroye farman-e-Nabwi ﷺ Qur'an Hakeem ki azeem tareen aayat hai, yani Aayatul Kursi". Is ka naam bhi maroof hai. Mai ne aapko Suratul Baqarah mein aane waale hikmat ke bade bade moti aur bade bade phool ginwaye hain, maslan Aayatul Ayaat, Aayatul Bar, Aayatul Ikhtelaf, aur ab ye Aayatul Kursi hai. Jo tauheed ke azeem tareen khazanon mein se hai. Rasool Allah ﷺ ne ise tamaam ayaat-e-qurani ki sardar qaraar diya hai. Hazrat Abu Huraira رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshaad farmaya:

لِكُلِّ شَيْءٍ سَنَامًا وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ

*Likulli shay'in sanaaman wa inna sanaamal qur'aani suratul baqarati wa fiha aayatun hiya sayyidatu ayil qur'aani hiya aayatul kursiyyi*¹, "Har shaye ki ek choti hoti hai aur yaqeenan Qur'an Hakeem ki chuti Suratul Baqarah hai, is mein ek aayat hai jo ayaat-e-qurani ki sardar hai, ye

1. Sunan At-Tarmizi, Abwaab Faza'ilul Qur'an. 'An Rasool Allah ﷺ, baab maa jaa'a fii fazal Suratul Baqarah wa Aayatul Kursi.

Aayatal Kursi hai”.

Jis tarah Aayatul Bar aur Suratul Asar mein ek nisbat hai ke Allah Ta'ala ne hidayat aur nijaat ki saari ki saari shara'it ek choti si Surat mein jama kardein:

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ ۝ وَتَوَّصُوا بِالصَّبْرِ ۝

1. *Wal-'ASRI*, 2. *Innal-'Insaana lafi khusrin*, 3. *Illallaziina 'aamanuu wa 'amilus-saalibaati wa tawaasaw bil-Haqqi wa tawaasaw-bis-Sabr*.
Lekin is ki tafseel ek aayat mein bayan hui hai aur wo Aayatul Bar hai. Chunache, humne mutala'a Qur'an Hakeem ka jo muntakhab nisaab murattab kiya hai us mein pehla dars Suratul Asar ka hai aur dusra Aayatul Bar ka hai. Yahi nisbat Aayatal Kursi aur Suratul Ikhlās mein hai. Suratul Asar ek mukhtesar si surat hai jabke Aayatul Bar ek taweel aayat hai. Isi tarah Suratul Ikhlās chaar ayaat par mushtamil ek choti si surat hai aur ye Aayatal Kursi ek taweel aayat hai. Surah Ikhlās tauheed ka azeem tareen khazana hai aur tauheed ke mauzu par Qur'an Hakeem ki jama tareen surat hai. Chunache, Rasool Allah ﷺ ne ise suls-e-Qur'an qaraar diya hai, jabke tauheed aur khaas taur par tauheed fil sifaat ke mauzu par Qur'an Kareem ki azeem tareen aayat ye Aayatal Kursi hai.

AAAYAT - 255

'Allaahu laaa 'ilaaha 'illaa Huu.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Tarjuma: “Allah wo Mabood-e-barhaq hai jis ke siwa koi aala nahi”.

'Al-Hayyul-Qayyuum.

الْحَيُّ الْقَيُّومُ

Tarjuma: “Wo zinda hai, sab ka qaa'em rakhne wala hai”.

Wo azkhud aur bakhud zinda hai. Iski zindagi mustaar nahi hai. Iski zindagi hamari zindagi ki manind nahi hai, jis ke baare mein Bahadur Shah Zafar ne kaha tha.

*Umr-e-daraaz maang ke laaye the chaar din
Do aarzu mein kat gaye do intezaar mein!*

Allah Ta'ala ki zindagi, hayaat-e-mustaar, nahi hai, wo kisi ki di hui nahi hai. Iski zindagi mein koi zu'af, koi kamzori aur koi ahtiyaaj nahi hai. Wo khud Apni jagah zinda Jaweed hasti hai aur baaqi har shaye ka wajood iske hukm se qaa'em hai. Wo الْقَيُّومُ *Al-Qayyuum* hai. Uske izn

ke baghair koi shaye qaa'em nahi hai. Surah Ikhlaas mein Allah Ta'ala ke liye do alfaaz *الْأَحَدُ Al-Ahad*, aur *الضَّمَدُ As-Samad*, aaye hain. Wo apni jagah *الْأَحَدُ Al-Ahad*, hai lekin baaqi poori ka'inaat ke liye *الضَّمَدُ As-Samad*, hai. Isi tarah wo azkhud *الْحَيُّ Al-Hayyu* hai aur baaqi poori ka'inaat ke liye *الْقَيُّومُ Al-Qayyuum* hai.

Laa ta'-kbuzuhuu sina-tunaw-wa laa nawm. لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ط

Tarjuma: "Na is par oungh ghalib aati hai na neend".

Lahuu maa fissaamaawaati wa maa fil-'arz. لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

Tarjuma: "Jo kuch aasmanon aur zameen mein hai sab usi ka hai".

Har shaye ki malkiyat-e-tama'a aur malkiyat-e-haqeeqi usi ki hai.

Man-zallazii yashfa-'u 'indahuuu مِنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط
'illaa bi-'iznih?

Tarjuma: "Kaun hai wo jo shafa'at kar sake iske paas kisi ki magar iski ijazat se!".

Suratul Baqarah mein qablazeen teen martaba qayamat ke roz kisi shafa'at ka do tok andaaz mein inkaar (*categorical denial*) kiya gaya hai ke koi shafa'at nahi! Yahan bhi bahut hi jaldi andaaz ekhtiyaar kiya gaya hai: *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ* Man-zallazii yashfa-'u 'indahuuu, Yani kisi ki ye haisiyat hai, kisi ka ye muqaam hai, kisi ko ye ekhtiyaar hasil hai ke wo apni haisiyat ki bunyaad Allah ke huzoor kisi ki shafa'at karsake? *إِلَّا بِإِذْنِهِ* illaa bi-'iznih? Haan, jis ke liye Allah ijazat de de! Yahan pehli martaba istesna ke saath shafa'at ka zikar aaya hai, warna Suratul Baqarah ke chehte ruku ki dusri aayat mein hum padh chuke hain: *وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ* wa laa yuqbalu minhaa shafaa-'atun, "Aur na (us roz) kisi ki taraf se koi shafa'at qubool ki jayegi". Isi tarah pandrahwein ruku ki dusri aayat mein alfaaz aaye hain: *وَلَا تَنْفَعُهَا شَفَاعَةٌ* wa laa tanfa-'uhaa shafaa-'atun, "Aur na usko kisi ki shafa'at hi faida degi". Aur ab is ruku ki pehli aayat mein aachuka hai: *وَلَا شَفَاعَةٌ* "Aur na koi shafa'at mufeed hogi". Lekin yahan ek istesna bayan kiya jaaraha hai ke jisko Allah ki taraf se izn-e-shafa'at haasil hoga wo uske haq mein shafa'at karsakega jis ke liye izn hoga. Ye zara baareek masaila hai ke shafa'at-e-haqqa kya hai aur shafa'at-e-batila kya hai. Daura-e-tarjuma Qur'an ke dauraan is par tafseel ke saath behes nahi ki jasakti. Is par mai apne tafseeli dars record kar chuka hoon.

Ya'-lamu maa bayna 'aydihim wa يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ
 maa khalfahum.

Tarjuma: "Wo jaanta hai ke jo kuch inke saamne hai aur jo kuch inke peeche hai".

Aam taur par duniya mein hum kisi ki sifarish karte hain to kehte hain ke bhayi is shakhs ko behtar jaanta hoon, asal mein ye jaisa kuch nazar aata hai waisa nahi hai, is ke baare mein jo malumaat aap tak pahunchi hain wo mubni barhaqeeqat nahi hain, asal haqa'iq kuch aur hain, wo mai aapko batata hoon. Ye baat Allah ke saamne kaun kahe sakta hai? Jab ke Allah to jaanta hai jo kuch in ke saamne hai aur jo kuch un ke peeche hai.

Wa laa yu-biituuna bi-shay-'im-min وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِہِ إِلَّا بِمَا شَاءَ ۗ
 'il-mihiii 'illaa bimaa shaaa'.

Tarjuma: "Aur wo ihaata nahi karsakte Allah ke ilm mein se kisi shaye ka bhi si'waye iske jo Allah chaabe".

Baqi har ek ke paas jo ilm hai wo Allah ka diya hua, ataayi ilm hai. Bade se bade wali, bade se bade Rasool aur bade se bade farishte ka ilm bhi mehdood hai. Farishton ka qaul [لَا يَعْلَمُونَ إِلَّا مَا عَلَّمْنَا] laa 'ilma lanaaa 'illaa maa 'allamtanaa, hum chauthe ruku mein padh aaye hain.

Wa-si-'a Kursiyyu-hus-Samaa وَسِعَ كُرْسِيُّہِ السَّمٰوٰتِ وَالْاَرْضَ ۗ
 wal-'arz;

Tarjuma: "Is ki kursi tamaam aasmanon aur zameen ko muheet hai".

Yahan kursi ke do mafhoom hosakte hain. Ek to ye iska iqtedaar, iski qudrat aur iska ekhtiyar (*Authority*) poori ka'inaat ke uppar haawi hai. Neiz ye bhi hosakta hai ke Allah Ta'ala ke iqtedaar ki alamat ke taur par waqetan koi mujasim shaye bhi ho jisko hum kursi kahe sakein. Allah Ta'ala ke arsh aur kursi ke baare mein ye donon baatein zehen mein rakhein. Ye bhi ho sakta hai ke inka koi mujasim haqeeqat ho jo hamare zehen aur takhleel se maawra hai aur ye bhi hosakta hai ke is se isterah muraad ho ke is ka ekhtiyar aur eqtedaar aasmanon aur zameen par chaya hua hai.

wa laa ya-'uudu-huu hifzu-humaa وَلَا يُعْوَدُہٗا حِفْظُہَا ۗ

Tarjuma: "Aur is par giran nahi guzarti in donon ki hifazat".

Aasmanon aur zameen ki hifazat aur in ka thaamna us par zara bhi giran nahi aur is se is par koi thakaan taari nahi hoti.

wa Huwal-'Aliyyul-'Aziim.

وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

Tarjuma: “*Aur wo buland wa baala (aur) badi azmath wala hai*”.

Ye Aayatal Kursi hai jo tamaam ayaat-e-Qurani ki sardar aur tauheed-e-ilaahi ka ek bahut badha khazana hai. Iske baad aane wali do ayaat bhi hikmat aur falsafa-e-deen ke aitbaar se badi azeem aayaat hain.

AAAYAT - 256

Laaa 'ikraaha fid-Diin.

لَا إِكْرَاهَ فِي الدِّينِ ﴿٢٥٦﴾

Tarjuma: “*Deen mein koi jabar nahi hai*”.

Islam is baat ki ijazat nahi deta ke kisi ko Islam qubool karne par majboor kiya jaye. Islam mein kisi fard ko jabran musalmaan banana haraam hai. Lekin is aayat ka ye matlab nikaal lena ke nizam-e-batil ko khatam karne ke liye bhi koi taaqat istemal nahi hosakti, parle darje ki himaqt hai. Nizam-e-batil zulm par mubni hai aur ye logaon ka istehasal kar raha hai. Ye Allah aur bandon ke darmiyaan hijaab aur aad ban gaya hai. Lehaza nizam-e-batil ko taaqat ke saath khatam karna musalmaanon ka farz hai. Agar taaqat maujood nahi hai to taaqat hasil karne ki koshish ki jaaye lekin jis musalmaan ka dil nizam-e-batil ko khatam karne ki aarzu aur irade se khaali hai iske dil mein Imaan nahi hai. Taaqat aur jabar nizam-e-batil ko khatam karne par sarf kiya jaayega, kisi fard ko majburan musalmaan nahi banaya jaayega. Ye hai asal mein is aayat ka mafhoom.

Qatta-bayyanar-Rushdu minal-Gayy.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴿٢٥٧﴾

Tarjuma: “*Hidayat gumraahi se wazeh ho chuki hai*”.

Jitni bhi kajiyon hain, ghalat raaste hain, shaitaani pagdandiyon hain siraat-e-mustaqeem ko in se bilkul mubarhan kardiya gaya hai.

Famany-yakfur bit-Taaguuti

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ ﴿٢٥٨﴾

Tarjuma: “*To jo koi bhi taghoot ka inkaar kare*”.

Dekhiye Allah par Imaan laane se pehle taghoot ka inkaar zaroori hai jaisa Kalima-e-Tayyab لَا إِلَهَ إِلَّا اللَّهُ *Laa Ilaaha Illallaah*, mein pehle har Ilaaha ki nafi hai aur phir Allah ka asbaat hai. Taghoot tagha se hai,

yani sarkash. To jis ne apni haakimiyat ka ailaan kiya wo Taghoot hai, jis ne ghair Allah ki haakimiyat ko tasleem kiya wo bhi Taghoot hai aur ghair Allah ki haakimiyat ke tahet banne wale saare idaare Taghoot hain, khuwah wo kitne hi kushnuma idaare hon. “Adliya” ke naam se ek idaara agar Allah ke qanoon ke mutabiq faisle nahi kar raha, kuch aur logaon ke banaye hue qanoon ke mutabiq faisle kar raha hai to wo Taghoot hai. “Muqanana” ka idaara agar Allah ki nazil kardah hidayat ke mutabiq qanoon saazi nahi kar raha to wo bhi Taghoot hai. Jo koi bhi Allah ke hadood-e-Bandegi se tajawez karta hai wo Taghoot hai. Dariya jab apni haddon se bahar nikalta hai to ye taghyani hai:

*Dariya ko apni mauj ki taghaniyon se kaam
Kashti kisi ki paar ho ya darmiyaan rahe!*

طغى *Taga* aur بغى *Baga* donon bade qareeb ke lafz hain, jiska mafhoom taghyani aur baghawat hai. Farmaya ke “*Jo koi kufir kare Taghoot ke saath*”.

wa tu'-mim-billaahi

وَيُؤْمِنُ بِاللَّهِ

Tarjuma: “*Aur phir Allah par Imaan laaye*”.

Taghoot se dosti aur Allah par Imaan donon cheezein ekjaan nahi hosakti. Allah ke dushmanon se bhi yaraana ho aur Allah ke saath wafadari ka daawa bhi ho yahi to munafiqat hai. Jab ke Islam to حَنِيفًا مُسْلِمًا *Haniifam-Muslimaa*, ke misdaq-e-kaamil eksuyi ke saath ata'at sha'ari ka mutalba karta hai.

faqadis-tamsaka bil-'urwatil-wusqaa.

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

Tarjuma: “*To usne bahut mazboot halqa thaam liya*”.

Jis shakhs ne ye kaam karliya ke Taghoot ki nafi ki aur Allah par Imaan laaya is ne ek mazboot kundah thaam liya. Yun samjhiye agar koi shakhs samandri jahaz ke arshe se samandar mein gir jaaye, ise tairna bhi na aata ho aur kisi tarah haath pair maar kar wo jahaz ke kisi kunde ko thaam le to ab wo samajhta hai ke meri zindagi isi se wabasta hai ab mai ise nahi chordoonga. Wo kunda agar kamzor hai to iska sahara nahi ban sakega aur iske wazan se hi ukhad jaayega ya toot jaayega, lekin agar wo kunda mazboot hai to wo iski zindagi ka zaamin banjayega. Yahan farmaya ke Taghoot ka inkaar kar ke Allah par Imaan laane waale shakhs ne bahut mazboot kunde par haath daal diya hai.

Lan-fisaa-ma labaa.

لَا أَنْفَصَامَ لَهَا.

Tarjuma: “Jo kabhi tootne wala nahi hai”.

Kabhi alheda hone wala nahi hai. Ye bahut mazboot sahara hai. Rasool Allah ﷺ ke ek khutbe mein ye alfaaz naqal kiye gaye hain: (وَأَوْثَقَ الْعُرَىٰ كَلِمَةَ التَّقْوَىٰ) *Wa ausaqul 'uraa kalimatut taqwa*¹, Yani tamaam kundon mein sab se mazboot kunda taqwa ka kunda hai. Lehaza isko mazbooti ke saath thaamne ki zaroorat hai.

Wallaahu Samii –un 'Aliim.

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٥﴾

Tarjuma: “Aur Allah sab kuch sunne wala aur sab kuch jaanne wala hai”.

AAYAT - 257

'Allaahu Waliy-yullaziina 'aamanuu

اللَّهُ وَوَلِيُّ الَّذِينَ آمَنُوا

Tarjuma: “Allah wali hai ahl-e-Imaan ka”.

Imaan darhaqeeqat Allah aur bande ke darmiyaan ek dosti ka rishta qaa'em karta hai. Ye wilayat-e-bahmi yani do tarfa dosti hai. Ek taraf matloob ye hai ke banda Allah ka wali banjaye:

الْآرَاءُ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

62. 'Alaaa 'inna 'Awli-yaaa-'allaahi laa khaaf-fun 'alay-him wa laa hum yah-zanuun. 63. 'Allaziina 'aamanuu wa kaanuu yatta-quun: (Younus) “Yaad rakho, Allah ke doston ke liye na to kisi tarah ka khauf hai aur na ghamgeen honge. Ye wo log hain jo Imaan laaye aur inhone taqwa ekhtiyaar kiya”. Dusri taraf Allah bhi ahl-e-Imaan ka wali hai, yani dost hai, pusht panah hai, madadgaar hai, karsaaz hai.

yukbrijubum-minaz-zulumaati 'ilan-nuur.

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Tarjuma: “Wo inhein nikaalta rehta hai tareekiyon se noor ki taraf”.

Aap note karenge ke Qur'an mein “Noor” hamesha wahed aata hai. “Anwar” ka lafz Qur'an mein nahi aaya, is liye ke noor ek haqeeqat-e-waheda hai. Lekin “Zulumat” hamesha jama mein aata hai, isliye ke tareeki ke shades mukhtalif hain. Ek bahut gehri tareeki hai, ek zara

1. Sililatul Ahadees Al-Za'ifah lil-albaani.

us se kam hai, phir us se kamtar hai. Kufr, shirk, alhaad maada parasti, la-adariyat (*Agnosticism*) waghairah mukhtalif qism ki tareekiyan hain. To jitne bhi ghalat falsafe hain, jitne bhi ghalat nazriyaat hain, jitni bhi amal ki ghalat raahein hain, in sab ke andheraon se nikaal kar Allah ahl-e-Imaan ko Imaan ki roshni ke andar laata rehta hai.

Wallaziina kafaruuu 'aw-liyaaa-'u-
humut-Taaguutu وَالَّذِينَ كَفَرُوا أُولَئِهِمُ الطَّاغُوتُ

Tarjuma: "Aur (inke bar-aks) jinhone kufr kiya, unke aulilya (pushh panah, saathi aur madadgaar) Taghoot hain".

yukhrijuuna-hum-minan-Nuuri يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
'ilaz-zulu-maat.

Tarjuma: "Wo inko roshni se nikaal kar tareekiyon ki taraf lejaate hain".

Agar kahin noor ki thodi bahut ramaq inhein mili bhi thi to is se inhein mehroom kar ke inhein tareekiyon ki taraf dhakelte rehte hain".

'Ulaaa-'ika 'As-haabun-Naari hum أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٥﴾
fibaa khaaliduun. (Section 35)

Tarjuma: "Yahi log hain aag waale, ye is mein hamesha hamesha rahenge".

اللَّهُمَّ اجْعَلْنَا مِن عِبَادِكَ الْمُؤْمِنِينَ، اللَّهُمَّ أَخْرِجْنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ. آمين يارب العالمين!

Allahummaj 'alnaa min 'ibaadikal mumineena, Allahumma akbrijnaa minaz-Zulumaati ilan-Nuur. Ameen Yaa Rabbul Aalameen.

Is ke baad Hazrat Ibrahim aur Hazrat Uzair عليه السلام ki zindagi ke kuch waqeyaata bayan kiye jaarahe hain.

AYAAT 258 TO 260

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللهُ الْمُلْكَ إِذْ قَالَ إِبرَاهِيمُ رَبِّىَ الَّذِى يُعْجِبُ وَيُؤْمِنُ ۖ قَالَ أَنَا أُحْيِ وَأُؤْمِتُ ۖ قَالَ إِبرَاهِيمُ فَإِنَّ اللهَ يَأْتِى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ ۗ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوسِهَا ۖ قَالَ لِئَئِىَ يُعْجِبَ اللهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللهُ مائةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مائةَ عَامٍ ۖ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَى حِمَارِكَ تَسْوَلُونَ لِمَا لَمْ يَجْعَلْ لَكُمْ إِيَّاهُ لِلنَّاسِ ۖ وَإِنَّظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها عِظًا ۖ فَاتَّخَذَتْ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبرَاهِيمُ رَبِّ ارْنِى كَيْفَ تُحْيِى الْمَوْتَى ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَئِن لَّا يَظُنُّونَ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا ۖ وَاعْلَمُ أَنَّ اللهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

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258. 'Alam tara' ilal-lazii haaajja 'ibraa-hiima fi Rabbi-hiia 'an 'aataahullaahul-mulk? Iz qaala 'Ibraa-hiimu Rab-biyal-lazii yuhyii wa yumiiitu qaala 'ana 'uhyii wa 'umiit. Qaala 'Ibraa-hiimu fa-'innal-laaha ya'-tii bish-Shamsi mi-nal-Mashriqi fa-'ti bihaa minal-Magribi fa-bubhital-lazii kafar. Wallaahu laa yahdil-qawmaz-zaalimiin.

259. 'Aw kallazii marra 'alaa qaryatinw-wa hiya khaawi-yatun 'alaa 'uruu-shibaa. Qaa-la 'annaa yuhyii haazihil-laahu ba'-da mawtihaa? Fa-'amaata-hullaahu mi-'ataq 'aamin-summa ba-'asah. Qaala kam labist? Qaala la-bistu yawman 'aw ba'-za yawm. Qaala bal-labista mi-'ata 'aamin-fan-zur 'ilaa ta-'aamika wa sharaabika lam yata-sannah. Wan-zur 'ilaa himaa-rik! Wa li-naj-'ala-ka 'aayatal-linnaasi. Wan-zur 'ilal-'izaami kayfa nun-shizubaa summa nak-suubaa lahmaa. Falam-maa tabayyana labuu qaala 'a'-lamu 'annallaaha 'alaa kulli shay-'in-Qadiir.

260. Wa 'iz qaala 'Ibraa-hiimu Rabbi 'arinii kayfa tuh-yil-maw-taa. Qaala 'awa lam tu'-min? Qaala balaa wa laakilli-yatma-'inna qalbii. Qaalaa fakhubz' arba-'atam-minat-tayri fasur-hunna 'ilayka summaj-'al 'alaa kulli jabalim-min-hunna juz-'an-summad-'u-hunna ya'-tii-naka sa'-yaa. Wa'-lam 'annal-laaha 'Aziizun Hakiim. (Section 36)

AAAYAT - 258

'Alam tara' ilal-lazii haaajja
'ibraa-hiima fi Rabbi-hiii 'an
'aataahullaahul-mulk?'

الَّذِي حَاجَّ إِبْرَاهِيمَ فِي
رَبِّهِ أَنْ أَتَاهُ اللَّهُ الْمُلْكَ

Tarjuma: "Kya tum ne us shakhs ko nahi dekha jis ne hujjat baazi ki thi Ibrahim ﷺ se is wajah se ke Allah ne ise badshahi di hui thi".

Ye Babil (Iraq) ka badshah Namrud tha. Ye zehen mein rakhiye ke Namrud asal mein laqab tha, kisi ka naam nahi tha. Jaise Firaun (ج Farana) Misr ke badshahon ka laqab hota tha isi tarah Namrud (ج Namardah) Babil (Iraq) ke badshahon ka laqab tha. Hazrat Ibrahim ﷺ ke paida'ish "Ur" mein hui thi jo Babil (*Babylonia*) ka ek shaher tha aur wahan Namrud ki badshahat thi. Jaise Firaun ne Miar mein apni badshahat aur apni khudai ka daawa kiya tha isi tarah ka daawa Namrud ka bhi tha. Firaun aur Namrud ka khudai ka daawa darhaqeeqat siyasi badshahat aur iqtedaar ka daawa tha ke ekhtiyaar-e-mutalaq hamare haath mein hain, hum jis cheez ko chaahein ghalat qaraar de dein aur jis cheez ko chaahein sahi qaraar de dein. Yahi asal mein khudai ekhtiyaar hai jo inhone haath mein le liya tha. Tehleel wa tehreem Allah Ta'ala ka haq hai, kisi shaye ko halaal karne ya kisi shaye ko haraam karne ka ekhtiyaar-e-wahed Allah ke haath mein hai. Aur jis shakhs ne bhi qanoon saazi ka ye ekhtiyaar Allah ke qanoon se azaad hokar apne haath mein liya wohi Taghoot hai, wohi shaitaan hai, wohi Namrud hai, wohi Firaun hai. Warna Firaun aur Namrud ne ye daawa to nahi kiya tha ke ye duniya hum ne paida ki hai.

Iz qaala 'Ibraa-hiimu Rab-biyal-lazii
yuhyii wa yumiiu qaala 'ana 'uhyii
wa 'umiit.

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُمِيتُ
قَالَ أَنَا أُحْيِي وَأُمِيتُ

Tarjuma: "Jab Ibrahim ﷺ ne kaha ke mera Rab to wo hai jo zinda karta hai aur maarta hai to us ne kaha ke mai bhi zinda karta hoon aur maarta hoon".

Namrud ne jail se saza-e-mout ke do qaidi mangawaye, un mein se ek ki gardan wahin uda di aur dusre ki saza-e-mout mu'af karte hue ise reha kardiya aur Hazrat Ibrahim ﷺ se kehne laga ke dekho, mai ne jis ko chaaha zinda rakha aur jisko chaaha maardiya. Hazrat Ibrahim ﷺ ne dekha ke ye kat-hujjati par utra hua hai, ise aisa jawab diya jaana chaahiye jo us ko chup karade.

Qaala 'Ibraa-hiimu fa-'innal-laaha
ya'-tii bish-Shamsi mi-nal-Mashbriqi
fa-'ti bibaa minal-Magribi

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ
مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ

Tarjuma: “Ibrahim عليه السلام ne kaha ke Allah suraj ko mashbriq se nikalta hai (agar to khudai ka madda'i hai) to ise maghrib se nikaal kar dikha”.

fa-buhital-lazii kafar.

فَبُهِتَ الَّذِي كَفَرَ

Tarjuma: “To mab'hoot hokar reh gaya wo kaafir”.

Ab iske paas koi jawab nahi tha. Wo ye baat sunkar bhonchaka aur shashadar hokar reh gaya.

Wallaahu laa yahdil-qawmaz-zaalimiin.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Tarjuma: “Aur Allah zaalimon ko bidayat nahi diya karta”.

Allah ne ise raahyaab nahi kiya, lekin wo chup hogaya, us se Hazrat Ibrahim عليه السلام ki baat ka koi jawab nahi ban pada. Is ke baad isne bootkade ke pujariyon ke mashware se ye faisla kiya ke Ibrahim عليه السلام ko aag mein jhoonk diya jaye.

AAAYAT - 259

'Aw kallazii marra 'alaa

qaryatinw-wa hiya khaawi-yatun أَو كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
'alaa 'uruu-sbihaa.

Tarjuma: “Ya phir jaise ke wo shakhs (is ka waqeya zara yaad karo) jiska guzar hua ek basti par aur wo aoundhi padi hui thi apni chaton par”.

Tafaseer mein agarche is waqeya ki mukhtalif tabeeraat milti hai, lekin ye darasal Hazrat Uzair عليه السلام ka waqeya hai jinka guzar Yeroshilam shaher par hua tha jo tabaah-o-barbaad ho chuka tha. Babil (Iraq) ke badshah bakht nasar (*Nebuchadrezzar*) ne 586 ق م mein Falasteen par hamla kiya tha aur Yeroshilam ko taaqat-o-taraaj kardiya tha. Is waqt bhi Iraq aur Isra'el ki appas mein badtareen dushmani hai. Ye dushmani darhaqeeqat dhayi hazaar saal purani hai. Bakht Nasar ke hamle ke waqt Yeroshilam baarah laakh ki abaadi ka shaher tha. Bakht Nasar ne cheh laakh nafs ko qatal kardiya aur baaqi cheh laakh ko bhed bakriyon ki tarah haankta hua qaidi banakar le gaya. Ye log dedh sau baras tak aseeri (*captivity*) mein rahe hain aur Yeroshilam ujad raha hai. Wahan koi mutanaffas zinda nahi bacha tha. Bakht Nasar

ne Yeroshilam ko is tarah tabaah-o-barbaad kiya tha ke koi do intein salamat nahi chordein. Usne Haikal Sulemani ko bhi mukamil taur par shaheed kardiya tha. Yahudiyon ke mutabiq Haikal ke ek tah-khaane mein “Taboot-e-sakina” bhi tha wahan inke rubayi bhi maujood the. Haikal masmaar hone par wahin inki mout waq'e hui aur Taboot-e-sakina wahin dafan hogaya. To jis zamane mein ye basti ujdi hui thi, Hazrat Uzair عليه السلام ka udhar se guzar hua. Inhone dekha ke wahan koi mutanaffas zinda nahi aur koi imaarat salamat nahi.

Qaa-la 'annaa yuhyii haazihil-laahu ba'-da maawtihaa? قَالَ اَنْىٰ يُّحْيٰى هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۗ

Tarjuma: “Us ne kaha ke Allah is basti ko, is ke is tarah murdah aur barbaad hojaane ke baad kis tarah zinda karega?”

Inka ye sawal izhar-e-hairat ki no'ayat ka tha ke is tarah ujdi hui basti mein dubarah kaise ahyaa hosakta hai? Dubarah kaise is mein log aakar abaad hosakte hain? Itni badi tabaahi wa barbaadi ke koi mutanaffas baaqi nahi, koi do intein salamat nahi!

Fa-'amaata-hullaahu mi-'ataq 'aamin-summa ba-'asah. فَامَاتَهُ اللّٰهُ مِائَةً عَامٍ ثُمَّ بَعَثَهُ ۗ

Tarjuma: “To Allah ne is par mout waarid kardi sau bars ke liye aur phir isko uthaya”.

Qaala kam la-bist? قَالَ كَمْ لَبِثْتَ ۗ

Tarjuma: “Poocha kitna arsa yahan rahe ho?”

Qaala la-bistu yaawman 'aw ba'-za yaawm. قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضُ يَوْمٍ ۗ

Tarjuma: “Kehne laga ek din ya ek din ka kuch hissa”.

Inko aisa mehsoos hua jaise thodi deir ke liye soya tha, shayed ek din ya ek din ka kuch hissa mai yahan raha hoon”.

Qaala bal-labista mi-'ata 'aamin قَالَ بَلْ لَبِثْتُ مِائَةً عَامٍ

Tarjuma: “(Allah Ta'ala ne farmaya) balke tum poore sau saal is haal mein rahe ho”.

fan-zur 'ilaa ta-'aamika wa sharaabika lam yata-sannah. فَانظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَسْتَنْدِ ۗ

Tarjuma: “To zara tum apne khaane aur apne mashroob ko (jo safar mein tumbare saath tha) dekho, inke andar koi bisaand paida nahi hui”.

In mein se koi shaye gali sadhi nahi, inke andar koi kharabi paida nahi hui.

Wan-zur 'ilaa himaa-rik! وَأَنْظُرْ إِلَى حِمَارِكَ

Tarjuma: "Aur (dusri taraf) apne gadhe ko dekho (hum isko kis tarah zinda karte hain)".

Hazrat Uzair عليه السلام ki sawari ka gadha is arse mein bilkul khatam hochuka tha. Iski boseedah haddiyan hi baaqi reh gayi thi, gosht sadh gal chuka tha.

Wa li-naj-'ala-ka 'aayatal-linnaasi. وَإِن جَعَلَكَ آيَةً لِلنَّاسِ

Tarjuma: "Aur ta'ake hum tumhein logaon ke liye ek nishani banayein".

Yani ae Uzair عليه السلام ! Humne to khud tumhein logaon ke liye ek nishani banana hai, isliye Hum tumhein apni ye nishani dikha rahe hain ta'ake tumhein dubarah uthaye jaane par yaqeen-e-kamil haasil ho".

Wan-zur 'ilal-'izaami kayfa nun-shizubaa وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا

Tarjuma: "Aur ab in haddiyan ko dekho kis tarah hum inhein uthaate hain." summa nak-suubaa lahmaa. ثُمَّ نَكْسُوهَا عِظًا

Tarjuma: "Phir (tumhari nigaahon ke saamne) inko gosht pehnate hain".

Chunache. Hazrat Uzair عليه السلام ke dekhte hi dekhte inke gadhe ki haddiyan jama hokar iska dhaancha khada hogaya aur phir is par gosht bhi chardh gaya.

Falam-maa tabayyana labuu فَأَلَمَّا تَبَيَّنَ لَهُ

Tarjuma: "Pas! jab iske saamne ye baat wazeh hogayi".

Hazrat Uzair عليه السلام ne bachashm-e-sar ek murdah jism ke zinda hone ka mushahedah karliya.

qaala 'a'-lamu 'annallaaha 'alaa kulli شَيْءٍ قَدِيرٌ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tarjuma: "Wo pukaar utha ke mai ne poori tarah jaan liya (aur mujhe yaqeen-e-kamil hasil hogaya) ke Allah har shaye par qadir hai".

Inhein yaqeen hogaya ke Allah Ta'ala is ujdi hui basti ko bhi dubara abaad karsakta hai, is ki abaadi Allah Ta'ala ke ekhtiyaar mein hai.

Hazrat Uzair عليه السلام ko Bani Isra'el ki nishat-e-saniya (*Renaissance*) ke naqeeb ki haisiyat hasil hai. Babil ki asarat ke dauraan yahud akhlaaqi zawal ka shikaar the. Jab Hazrat Uzair عليه السلام ko Allah Ta'ala ne mutazakirah bala mushahadat karadiye to Aap عليه السلام ne wahan jaakar yahud ko deen ki taleem di aur inke andar rooh-e-deen ko bedaar kiya. Is ke baad Iran ke badshah kekhuras (*Cyrus*) ne jab Babil (Iraq) par hamla kiya to asarat (*capativity*) se nijaat di aur inhein dubara Falasteen mein jaakar abaad hone ki ijazat de di. Is tarah Yeroshilam ki tameer-e-no hui aur ye basti 136 saal baad dubara abaad hui. Phir Yahudiyon ne wahan Haikal Sulemani dubara tameer kiya jisko wo maab'ud-e-saani (*Second Temple*) kehte hain. Phir ye Haikal 70 eswi mein *Roman General Tites* ke haathon tabaah hogaya aur ab tak dubara tameer nahi hosaka. Do hazaar baras hone ko aaye hain ke in ka Kaabah zameen bos hai, yahi wajah hai ke aaj duniya bhar ke Yahudiyon ke dilon mein aag si lagi hui hai aur wo Masjid-e-Aqsa ko masmaar kar ke wahan Haikal Sulemani (maabud-saalis) tameer karne ke liye betaab hain. is ke naqshe bhi tayaar hochuke hain. Bas kisi din koi ek dhamaka hoga aur khabar aajayegi ke kis junooobi (*fanatic*) ne wahan jaakar bomb rakh diya tha, jis ke natije mein Masjid-e-Aqsa shaheed hogayi hai. Aap ke ilm mein hoga ke ek junooobi yahudi doctor ne Masjid Al-Khaleel mein 70 musalmaanon ko shaheed kar ke khud bhi khudkushi karli thi. Isi tarah koi junooobi Yahudi Masjid-e-Aqsa mein bomb nasb kar ke isko giradega aur phir yahudi kahenge ke jab masjid masmaar ho hi hogayi hai to ab hamein yahan Haikal tameer karne dein. Jaise Ayudhya mein Babri Masjid ke inhedaam ke baad hinduaon ka mauquf tha ke jab masjid gir hi gayi hai to ab yahan par haemin Ram Mandir banene do! Bahr-e-haal ye Hazrat Uzair عليه السلام ka waqeya tha. Ab isi tarah ka ek mu'amlah Hazrat Ibrahim عليه السلام ka mushahedah hai.

AAYAT - 260

Wa 'iz qaala 'Ibraa-hiimu Rabbi وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ط
'arinii kayfa tub-yil-marw-taa.

Tarjuma: "Aur yaad karo jabke Ibrahim عليه السلام ne bhi kaha tha par wardirgaar! Zara mujhe mushahida karade ke tu murdaon ko kaise zinda karega."

Qaala 'arwa lam tu'-min? قَالَ أَوَلَمْ تُؤْمِنُ ط

Tarjuma: "(Allah Ta'ala ne) farmaya kya tum (is baat par) Imaan nahi rakhte?"

Qaala balaa قَالَ بَلَىٰ

Tarjuma: "Kaha kyun nahi! (Imaan to rakhta hoon)".

wa laakilli-yatma-'inna qalbii.

وَلَكِنْ لَّيَطْمِينَ قَلْبِي ط

Tarjuma: "Lekin chaabta hoon ke mera dil poori tarah mutmayeen hojaye".

Ye tamaam Ambiya-e-Kiraam ﷺ ka mu'amlai hai ke inhein ain alyaqeen aur haq alyaqeen ke darje ka Imaan ataa kiya jaata hai. Inhein chunke Imaan aur yaqeen ki ek bhatti (furnace) banana hota hai ke jis se Imaan aur yaqeen dusron mein sarayat kare, to inke Imaan wa yaqeen ke liye inko aise mushahedaat karwadiye jaate hain ke Imaan in ke liye sirf Imaan bilghaib nahi rehta balke wo Imaan bilshahadat bhi hojaata hai. Suratul An'aam mein sarahat ke saath farmaya gaya hai ke hum ne Ibrahim ﷺ ko aasmanon aur zameen ke nizam-e-hukumat ka mushahedah karaya ta'ake wo kaamil yaqeen karne waalaon mein se hojaaye. Mohammed Rasool Allah ﷺ ko Shab-e-Meraj mein aasmanon par lejaaya gaya ke wo har shaye ko apni aankhon se dekh lein. In mushahedaat se Ambiya ko in imaani haqa'iq par yaqeen-e-kamil hojaata hai jinki wo logaon ko daawat dete hain. Goya wo khud Imaan aur yaqeen ke ek bhatti banjaate hain.

Qaalaa fakhuz' arba-'atam-minat- قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ
tayri fasur-hunna 'ilayka

Tarjuma: "Farmaya, achcha to chaar parinde le lo aur inhein apne saath hilalo".

Inhein apne saath is tarah manoos karlo ke wo tumhari aarzu sunkar tumhare paas aajaya karein.

summaj-'al 'alaa kulli jabalim-min-
hunna juz-'an

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

Tarjuma: "Phir unke tukde kar ke har pahadh par inka ek ek tukda rakh do".

summad-'u-hunna ya'-tii-naka sa'-yaa.

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط

Tarjuma: "Phir unko pukaaro to wo tumhare paas daudte hue aayenge.

Iski tafseel mein aata hai ke Hazrat Ibrahim ﷺ ne chaaro parindon ke sar, dhad, taangein aur un ke par alheda alheda kiye. Phir ek pahad par chaaron ke sar, dusre pahad par chaaron ke dhad, teesre pahad par chaaron ki taangein aur chautha pahad par chaaron ke par rakh diye. Is tarah inhein mukhatlif ajza mein taqseem kardiya. Phir inhein pukara to unke ajza mujtama hokar chaaro parinde apni sabeqa hayaat mein zinda hokar Hazrat Ibrahim ﷺ ke paas daudhte hue aagaye.

Wa'-lam 'annal-laaha 'Aziizun Hakiim.

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٠﴾

Tarjuma: "Aur (is baat ko yaqeen ke saath) jaan lo ke Allah Ta'ala zabardast hai, kamaal hikmat waala hai".

AYAAT 261 TO 273

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ
 حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا
 يُتَّبِعُونَ مَا أَنْفَقُوا مَتًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾
 قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَدَىٰ ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
 لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ فَبَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ
 مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ
 اللَّهِ وَتَثْبِيٓتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ حَبَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أُكُلَهَا ضَعْفَيْنِ ۗ فَإِن لَّمْ
 يُصِبْهَا وَابِلٌ فَطُلَّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيُّوْدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَ
 أَعْنَابٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۖ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّتُهُ
 ضِعْفًا ۖ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِمَّا أَمْوَالِكُمْ مِّنَ الْأَرْضِ ۗ وَلَا تَيَمَّمُوا
 الْخَيْثَ مِنْهُ تُنْفِقُونَ ۖ وَسَلِّمُوا بِأَجْدِيهِ إِلَّا أَنْ تُعْضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾
 الشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَآءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ
 وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَآءُ ۗ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا
 يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ
 يَعْلَمُهَا ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِن تُبَدُّوا الصَّدَقَاتِ فَبِعَجَبٍ ۗ وَإِن تُخْفَوْهَا وَتُوْتُوهَا
 الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ
 عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَآءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِسْكُمْ ۗ وَمَا تُنْفِقُونَ
 إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ
 الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ صَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ
 التَّعْقُفِ ۗ تَعْرِفُهُمْ بِسِيئَتِهِمْ ۗ لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

261. Masalul-laziina yunfiquna 'anwaalahum fii Sabiiliilaa-hi kamasali
 habbatin 'ambatat sab-'a sanaabila fii kulli sumbu-latim-mi-'atu
 habbah. Wal-laahu yuzaa-'ifu limany-ya-shaaa'. Wallaahu Waasi-
 'un 'Aliim.

262. *'Al-laziina yunfiquuna 'am-waalahum fi Sabiilillaahi summa laa yutbi-'uuna maaa 'anfaquu man-nanw-wa laaa 'azai-lahum 'ajrubum 'inda Rabbihim; wa laa khaṣṣ-fun 'alayhim wa laa hum yahza-nuun.*
263. *Qaṣlum-ma'-ruufunw-wa magfiratun khayrum-min-sada-qatiny-yatba-'uhaaa 'azaa. Wallaahu Ganiy-yun Haliim.*
264. *Yaaa-'ayyu-hallaziina' aa-manuu laa tub-tiluu sadaqaati-dum-bil-manni wal-'azaa kallazii yunfiqu maalahuu ri-'aaa-'annaasi wa laa yu'-minu billaahi wal-Yaṣmil-'Aakbir. Famasaluhuu kamasali saf-waanin 'alayhi turaabun-fa-'asaabahuu waabilun-fatarakahuu saldaa. Laa yaqdiruuna 'alaa shay-'im-mimmaa kasabuu. Wallaahu laa yabdil-qaṣmal-kaafriin.*
265. *Wa masalul-laziina yun-fiquuna 'am-waalahu-mub-tigaaa-'a marzaatillaahi wa tasbiitam-min 'anfusihi kamasali jannatim-bi-rabwatin 'asaabaha waabilun-fa-'aatat 'ukulahaa zi-'fayn. Fa-'il-lam yusib-haa waabilun-fatall. Wal-laahu bimaa ta'-maluuna Basiir.*
266. *'A-yawaddu 'a-hadukum an-takuuna labuu jannatum-min-nakhiilinw-wa 'a'-naabin tajrii min-tahtihal' anhaaru labuu fiibaa min-kullis-sama-raati wa 'asaabahul-kibaru wa labuu zurriy-yatun-zu-'afaaa-'u fa-'asaabahaaa 'i'-saarun-fihi naarun-fahrtaraqat? Kazaalika yubayyi-nullaahu lakumul-'aa-yaati la-'allakum tata-fakka-ruun. (Section 37)*
267. *Yaaa-'ayyu-hallaziina 'aa-manuuu'anfiquu min-tayyibaati maa kasabtum wa mimmaaa 'akbrajnaa lakum—minal-'arz. Wa laa tayamma-mul-khabiisa minhu tunfiquuna wa lastum-bi-'aakhiziibi 'illaaa 'an tug-mizuu fiib. Wa'-la-muuu'annallaaha Ganiy-yun Hamiid.*
268. *'Ash-Shay-taanu ya-'idu-kumul-faqra wa ya'-murukum-bil-fahsbaaa'. Wallaahu ya-'idukum-magfiratam-minhu wa fazlaa. Wallaahu waasi-'un 'Aliim.*
269. *Yu' til-Hikmata many-yashaaa': wa many-yu'-tal-Hikmata faqad' uutiya khayran-kasiiraa. Wa maa yaz-zakkaru 'illaaa 'ulul-'albaab.*
270. *Wa maaa 'anfaqtum-min-nafaqatin 'aw nazartum-min-nazrin-fa-'innallaaha ya'-lamuh. Wa maa liz-zaalimiina min 'ansaar.*
271. *'Im-tubdus-Sadaqaati fani-'immaa hii; wa 'in-tukhfuu-haa wa tu'-tuubal-fuqaraa-'a fa-hua khayrul-lakum: wa yukaffiru 'ankum-min-sayyi-'aatikum. Wallaahu bimaa ta'-maluuna Khabiir.*
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272. *Laysa 'alayka hudaahum wa laa-kinnallaaha yabdii many-yashbaa'. Wa maa tun-fiquu min khayrin-fali-'anfusi-kum: wa maa tunfiquuna 'illab-tigaaa-'a Wajbillaah. Wa maa tunfiquu min khayriny-yuwaffa 'ilaykum wa 'antum laa tuzla-muun.*

273. *Lil-fuqaraaa-'illaziina 'ub-siruu fii Sabii-lillaahi laa yas-tatii-'uuna zarban-fil-'arzi yab-sabuhumul-jaahilu' agniyaaa-'a minat-ta'-affuf. Ta'-rifuhum-bi-siimaa-hum laa yas-'aluu-nannaasa 'il-haafaa. Wa maa tunfiquu min khay-rin-fa-'innallaaha bibii 'Aliim.*

(Part One-Forth) (Section 38)

Ab jo do ruku aarahe hain, inka mauzu anfaaq fi-sabilillah hai, aur is mauzu par ye Qur'an Majeed ka zarwata alsanaam (*climax*) hai. Iske mutale se pehle ye baat note karlijiye ke Allah Ta'ala ki raza joyi ke liye apna maal kharch karne ke liye deen mein kayi istelahaat hain. Sab se pehli *إِطْعَامُ الطَّعَامِ It'aamut-Ta'aam, (khaana khalana)* hai: *وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حَيْثُ مَسْكِنًا وَيَتِيمًا وَأَسِيرًا* *Wa yut-'imuunat-ta-'aama 'alaa hubbibii miskiinanw-wa yaatiimanw-wa 'asiiraa*, Dusri istelah ataa-e-maal hai: *وَإِذَا الْمَالُ عَلَىٰ حَيْثُ ذَوَى الْقُرْبَىٰ وَالْيَتِيمَىٰ وَالْمَسْكِينِ..... الخ* *wa 'aatal-maala 'alaa hubbibii zawil-qurbaa wal-yataamaa wal-ma-saakiina*, Phir is se aage sadqa, zakaat, anfaaq aur qarz-e-husna jaise istelahaat aati hain. Ye paanch cheh istelahaat (*terms*) hain, lekin inke andar ek taqseem zehen mein rakhiye. Allah Ta'ala ki raza joyi ke liye maal kharch karne ki do badi badi madein hain. Ek madd bina-e-nu par kharch karne ki hai. Yani qurabatdaar, ghurba, yatama, miskeen, mohtaj aur bewaon par kharch karna. Ye aapke mu'ashire ke ajza hain, aapke bhayi band hain, aapke azeez wa qurba hain. Inke liye kharch karna bhi Allah Ta'ala ko bahut pasand hai aur is ka ajar milega. Ye bhi goya aap ne Allah Ta'ala hi ke liye kharch kiya. Jabke dusri madd hai ain Allah ke deen ke liye kharch karna.

Qur'an Hakeem mein anfaaq aur qarz-e-husna ki istelahein is dusri madd ke liye aati hain aur pehli madd ke liye at'aamul ta'aam, ataa-e-maal, sadqa wa khairaat aur zakaat ki istelahaat hain. Chunache, anfaaq-e-maal ya anfaaq fisabilillah se muraad hai Allah ki raah mein kharch karna, Allah ke deen ki daawat ko aam karne aur Allah ki kitaab ke paigham ko aam karne ke liye kharch karna. Allah ke deen ki daawat ko is tarah ubhaarna ke batil ke saath zor-azmaayi karne waali ek taaqat paida hojaaye, ek jamaat wajood mein aaye. Is jamat ke liye saaz wa samaan faraham karna ta'ake galba-e-deen ke har marhale ke jo taqaze aur zarooratein hain wo poori hosakein, is kaam mein jo maal sarf

hoga wo hai anfaaq fisabilillah ya Allah ke zimma qarz-e-husna. To yahan asal mein is anfaaq ki baat horahi hai. Aam taur par fisabilillah ka mafhoom bahut aam samajh liya jata hai aur paani ki koi "sabeel" banakar ise bhi "fisabilillah" qaraar de diya jata hai. Theek hai, wo bhi sabeel to hai, neiki ka wo bhi raasta hai, sabilillah hai, lekin "Anfaaq fisabilillah" ka mafhoom bilkul aur hai fuqra-e-masakeen aur ahl-e-haajat ke liye sadqaat wa khairaat hain. Zakaat bhi aslan ghareebon ka haq hai, lekin is mein bhi ek mad "fisabilillah" ki rakhi gayi hai. Agar aapke azeez-o-aqarib aur qarab-o-jawar mein ahl-e-haajat hain, ghurba hain to sadqa wa zakaat mein inka haq fa'iq hai, to pehle inko de dijiye. Iske baad is mein se jo bhi hai wo deen ke kaam ke liye lagaiye. Jab deen yateemi ki haalat ko aagaya ho to sab se bada yateem deen hai aur aaj waqetan deen ki yahi haalat hai. Ab hum in ayaat ka mutala karte hain:

AAYAT - 261

Masalul-laziina yunfiquna
 'an'waalahum fi Sabiiliilaa-hi مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
 kamasali habbatin 'ambatat sab-'a حَبَّةِ أَنْثَبَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ
 sanaabila fii kulli sumbu-latim- mi-'atu habbah.

Tarjuma: "Misaal inki jo apne maal Allah ki raah mein (Allah ke deen ke liye) kharch karte hain aise hain jaise ek daana ke us se saat baaliyan (kboshe) paida ho aur har baali mein sau daane ho".

Is tarah ek daane se saat sau daane wajood mein aage. Ye us izaafe ki misaal hai jo Allah ki raah mein kharch kiye hue maal ke ajar wa sawab mein hoga. Jo koi bhi Allah ke deen ke liye apna maal kharch karega Allah Ta'ala iske maal mein izaaf karega, isko jaza dega aur apne haan is ajar wa sawab ko badata rahega.

Wal-laahu yuzaa-'ifu limany-ya-shaaa'. وَاللَّهُ يُضْعَفُ لِمَنْ يَشَاءُ

Tarjuma: "Allah jisko chaahata hai afzuni ataa farmata hai".

Ye saat sau guna izaafa to tumhein tamseelan bataya gaya hai, Allah is se bhi zyada izaafa karega jis ke liye bhi chaahega. Sirf saat sau guna nahi, aur bhi jitna chaahega badhata chala jayega.

Wallaahu Waasi-'un 'Aliim. وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

Tarjuma: "Aur Allah badi wasa'atawala aur sab kuch janne wala hai".

Iske khazanon mein koi kami nahi aur iska ilm har shaye ko muheet hai.

AAYAT - 262

'Al-laziina yunfiquna 'amwaaalahum الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
fi Sabilillaahi

Tarjuma: "Jo log apne maal kharch karte hain Allah ki raah mein".

summa laa yutbi-'uuna maaa 'anfaquu ثُمَّ لَا يُتَّبِعُونَ مِمَّا انْفَقُوا مَتًّا وَلَا آدَىٰ
man-nanw-wa laaa 'azai-

Tarjuma: "Phir jo kuch wo kharch karte hain is ke baad na to ehstaan jataate hain aur na takleef pahunchate hain".

Inka tarz-e-amal ye nahi hota ke dekhiye ji, mai ne us waqt itna chandah diya tha, maloom hua ke mera haq zyada hai, hum chandah zyada dete hain to phir baat bhi hamari maani jaani chahiye! Ya agar koi shakhs Allah ke deen ke kaam mein laga hua hai aur aap iske saath ta'oon kar rahe hain ta'ake wo fikr-e-mu'ash se azaad hokar apna poora waqt deen ki khidmat mein lagayein, lekin kahin agar aap ne isko jata bhi diya, is par ehstaan bhi rakh diya, koi takleefdah kalma kehdiya, koi dilazaari ki baat kehdi to aapka jo ajar-o-sawab tha wo sifar hojaayega.

lahum 'ajruhum 'inda Rabbihim; wa لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ
laa khaw-fun 'alayhim wa laa hum عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿۲۶۲﴾
yabza-nuun.

Tarjuma: "Inka ajar inke Rab ke paas mehfooz hai. Aur na to inke liye koi khauf hoga aur na hi wo kisi ranj wa gham se do chaar honge".

AAYAT - 263

Qawlum-ma'-ruufunw-wa magfiratun قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ

Tarjuma: "Bhali baat kehna aur darguzar karna".

khayrum-min-sada-qatiny-yatba- خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا آدَىٰ ط
'uhaaa 'azaa.

Tarjuma: "Behtar hai is khairaat se jiske baad aziyat pahunchayi ajaye".

Agar aapke paas koi zarooratmand aagaya hai, kisi ne haath phaila diya hai to agar aap iski madad nahi karsakte to dildaari ka ek kalma kehdiyiye, narmi ke saath jawab de dijiye, mu'azirat karlijiye. Ya agar kisi saa'il ne aapke saath darshat rawayya ekhtiyaar kiya hai to phir bhi

ise daantiye nahi: **وَإِنَّا السَّائِلُونَ فَلَا تَنْهَهِ** *Wa 'ammas-saaa-'ila falaa tanbar* (Az-Zuhaa), *Balke darguzar se kaam lijiye. Ye tarz-e-amal is se kabin behtar hai ke zarooratmand ko kuch de to diya lekin iske baad ise do chaar jumle bhi suna diye, iski dil azaari bhi kardi. To iska koi faida nahi hoga.*

Wallaahu Ganiy-yun Haliim.

وَاللَّهُ غَنِيٌّ حَلِيمٌ

Tarjuma: “*Allah Ta’ala Ghani hai aur Hakeem hai*”.

Wo beniyaz bhi hai aur burdbaar bhi. Agar tum kisi ko kuch de rahe ho to asal mein Allah ko de rahe ho. Is ziman mein ek hadeese-qudsi mein badi wazahat aayi hai. Hazrat Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah صلى الله عليه وسلم ne irshaad farmaya: “Qayamat ke din Allah عز وجل farmayega: Ae Adam ke bête! Mai beemaar hua tune meri timardaari nahi ki. Wo kahega: Ae parwardigaar! Mai teri timardaari kaise karta jab ke tu Rabbul Alameen hai? Allah Ta’ala farmayega: Kya tu nahi jaanta ke mera falan bandah beemaar hua aur tu ne iski timardaari nahi ki. Kya tu nahi jaanta ke tu iski timardaari karta to mujhe iske paas maujood paata! Ae Adam ke bête! Mai ne tujh se khana maanga tha, tu ne mujhe khaana nahi khilaya. Wo kahega: Ae mere Rab! Mai tujhko khaana kaise khilata jab ke tu Rabbul Alameen hai? Allah Ta’ala farmayega: Kya tu nahi jaanta ke tujh se mere falan bande ne khaana maanga tha, tu ne isko khaana nahi khilaya? Kya tu nahi jaanta ke agar tu ise khaana khilata to is khaane ko mere paas maujood paata! Ae Adam ke bête! Mai ne tujh se paani maanga tha tu ne mujhe paani nahi pilaya. Wo kahega: Parwardigaar! Mai tujh ko paani kaise pilata jab ke tu Rabbul Alameen hai? Allah Ta’ala farmayega: Tujh se mere falan bande ne paani maanga tha tu ne ise paani nahi pilaya tha, kya aisa nahi hai ke agar tu isko paani pila deta to apne is amal ko mere paas maujood paata!”

Chunache. yaad rakho ke jo kuch tum kisi zarooratmand ko de rahe ho wo darhaqeeqat Allah ko de rahe ho, jo ghani hai, jisne tumhein sab kuch ataa kiya hai. Aur tumhare tarz-e-amal ke bawajood bhi agar wo tum se darguzar kar raha hai to iski wajah ye hai ke wo haleem hai, burdbaar hai. Agar tum apne dil se utri hui shaye Allah ke naam par dete ho, koi bekaar aur raddi cheez Allah ke naam par de dete ho to Allah Ta’ala ki ghairat agar isi waqt josh mein aajaye to tumhe har nemat se mehroom karde. Wo chahe to aisa karsakta hai, lekin nahi karta isliye ke wo haleem hai.

AAAYAT - 264

Yaaa-'ayyu-hallaziina' aa-manuu laa tub- *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ*
 tiluu sadaqaati-dum-bil-manni wal-'azaa *بِالْيَمِينِ وَالْأَذَى*

Tarjuma: "Ae Ahl-e-Imaan! Apne sadqaat ko batil na karlo ehsaan jatakar aur koi aziyat baat kehkar".

kallazii yunfiqū maalahuu ri-'aaa-'annaasi *كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ*

Tarjuma: "Us shakhs ki tarah jo apna maal kharch karta hai logaon ko dikhaane ke liye".

Agarche, apna maal kharch kar raha, logaon ko sadqaat de raha hai, badee badee khairaati idare qaa'em kardiye hain, lekin ye sab kuch riyakari ke liye, sarkaar darbaar mein risa'i ke liye, kuch apne tax bachaane ke liye aur kuch apni naamwari ke liye hai. Ye saare kaam jo hote hain Allah jaanta hai ke in mein kisi ki kya niyat hai.

wa laa yu'-minu billaahi wal-Yaumil-'Aakhir. *وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ*

Tarjuma: "Aur wo Imaan nahi rakhta Allah aur yaum-e-aakhirat par".

Jo koi riyakaari kar raha hai wo haqeeqat mein Allah par aur yaum-e-aakhirat par Imaan nahi rakhta. Riya aur Imaan ek dusre ki zidd hain, jaisa ke ye hadees mutedad baar padh chuke hain:

(مَنْ صَلَّى بِيٍّ أَوْ إِتَى فَقَدْ أَشْرَكَ. وَمَنْ صَامَ بِيٍّ أَوْ إِتَى فَقَدْ أَشْرَكَ. وَمَنْ تَصَدَّقَ بِيٍّ أَوْ إِتَى فَقَدْ أَشْرَكَ)

Man sallaa yuraa'i faqad ashraka waman saama yuraa'i ashraka, waman tasaddaqa yuraa'i faqad ashrak.

"Jis ne dikhawee ke liye namaz padhi usne shirk kiya, jisne dikhawee ke liye roza rakha us ne shirk kiya aur jisne dikhawee ke liye logaon ko sadqa wa khairaati diya us ne shirk kiya".

Famasaluhuu kamasali saf-waanin *فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ شُرَابٌ*
 'alayhi turaabun

Tarjuma: "To iski misaal is chataan ki si hai jo is par kuch mitti (jam gayi) ho".

Agar kisi chataan par mitti ki thodi si teh jam gayi ho aur wahan aap ne kuch beej daal diye ho to hosakta hai ke wahan kuch fasal bhi ug aaye to hosakta hai ke wo intehayi na paiyedaar hogi.

fa-'asaabahuu waabilun-fatarakahuu saldaa. *فَأَصَابَهُ وَاِبِلٌ فَتَرَكَهُ صَلْدًا*

Tarjuma: "Phir is par zordaar baarish pade to wo isko bilkul saaf pathar chord de".

Baarish ke ek hi zordaar cheete mein chataan ke upar jami hui mitti ki teh bhi beh gayi, aapki mehnat bhi zyada hogayi, aapka beej bhi aakarar gaya aur aapki fasal bhi gayi. Baarish se dhulkar wo chataan andar se bilkul saaf aur chatail nikal aayi. Yani sab kuch gaya aur kuch hasil na hua. Is ka matlab ye hai ke riyakari ka yahi anjaam hota hai ke haath se maal bhi diya aur hasil kuch na hua. Allah ke haan kisi ajar-osaab ka sawal hi nahi.

Laa yaqdiruuna 'alaa shay-'im- لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا
mimmaa kasabuu.

Tarjuma: “Inki kamayi mein se kuch bhi inke haath nahi aayega”.

Aise log apne ta'yyun sadqa wa khairaat kar ke jo neiki kamaate hain is mein se kuch bhi inke haath nahi aata.

Wallaahu laa yahdil-qawmal-kaafiriin. وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Tarjuma: “Aur Allah Ta'ala aise kaafiron ko raahyaab nahi karta”.

Wo nashukron aur munkiran-e-nemat ko seedhi raah nahi dikhata aur inhein bamuraad nahi karta.

Agli aayat mein fauri taqabil (*simultaneous contrast*) ke taur par in logaon ke liye bhi misaal bayan ki jarahi hai jo waqetan Allah Ta'ala se ajar-osaab ki umeed rakhte hue khuloos aur ikhlaas se kharch karte hain.

AAAYAT - 265

Wa masalul-laziina yun-fiquuna وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
'am-waalahu-mub-tigaaa-'a marzaatillaahi

Tarjuma: “Aur misaal in logaon ki jo kharch karte hain apne maal Allah ki raza joyi ke liye”.

wa tasbiitam-min 'anfusihim وَتَسْبِيحًا مِّنْ أَنْفُسِهِمْ

Tarjuma: “Aur apne dilon ko jamaye rakhne ke liye”.

kamasali jannatim-bi-rabwatin كَمَا سَلِيَ جَنَّاتٍ بِرَبِّوَةٍ

Tarjuma: “Us baagh ke manind hai jo bulandi par waq'e ho”.

Jaisa ke mai arz kar chuka hoon ke qudrati baagh ka yahi tasawur hota tha ke zara oonchayi par waq'e hai iske daaman par koi nadi beh rahi hai jis se khud ba khud aabpaashi horahi hai aur wo sairaab horaha hai.

(Qadyaniyon ne isi lafz “Raboh” ke naam par Pakistan mein apna shaher banaya).

'asaabaha waabilun أَصَابَهَا وَاِبِلٌ

Tarjuma: “Ab agar is baagh ke upar zordaar baarish barse”.

fa-'aatat 'ukulahaa zi'-fayn. فَأَتَتْ أَكْطَلَهَا ضَعْفَيْنِ ؕ

Tarjuma: “To do guna phal laaye”.

Fa-'il-lam yusib-haa waabilun-fatall. فَإِنْ لَمْ يُصِبْهَا وَاِبِلٌ فَطَلُّ ؕ

Tarjuma: “Aur agar zordaar baarish na bhi barse to halki si phurwaar (hi iske liye kaafi hojaye)”.

Wal-laahu bimaa ta'-maluuna Basiir. وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

Tarjuma: “Aur jo kuch tum kar rahe ho Allah Ta'ala isko dekh raha hai”.

Lehaza tum darobani (*introspection*) karte raha karo ke tum jo maal kharch kar rahe ho waqetan khuloos-e-dil aur ikhlaas-e-niyat ke saath Allah hi ke liye kar rahe ho. Kahin ghair sha'oori taur par tumhara koi aur jazba is mein shamil na hojaye. Chunache, apne girebanon mein jhaankte raho.

AAYAT - 266

'A-yawaddu 'a-hadukum an-takuuna lahuu jannatum-min-nakhiilinw-wa 'a'-naabin tajrii أَيُّدٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
min-tahtihal' anbaaru.

Tarjuma: “Kya tum mein se koi ye pasand karega ke iske paas khajoron aur angooron ka ek baagh ho jiske daaman mein nadiyon behti ho”.

Ahl-e-Arab ke nazdeek ye ek ideal baagh ka naqsha hai, jis mein khajooron ke darkht bhi ho aur angooron ke bailein bhi ho, phir is mein aabpaashi ka qudrati intezam ho.

lahuu fiihaa min-kullis-sama-raati

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۝

Tarjuma: "Iske liye is baagh mein har tarah ke phal ho".

wa 'asaabahul-kibaru wa lahuu
zurriy-yatun-zu-'afaaa-'u

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ مُصْعَقَاءُ ۝

Tarjuma: "Aur is par bhudapa taari hojaye jab iski aulaad abhi natawaan ho".

fa-'asaabahaaa 'i'-saarun-fibi
naarun-fahrtaraqat?

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۝

Tarjuma: "Aur ain us waqt us baagh par ek aisa baghola bhi phir ajaye jis mein aag ho aur wo baagh jhulas kar rehjaye?".

Yani ek insaan saari umar ye samajhta raha ke mai ne to neikiyon ke ambaar lagaye hain, mai ne khairaati idaare qaa'em kiye, mai ne foundation banayi, mai ne madarsa qaa'em kiya, mai ne yateem khaana banadiya, lekin jab uska naam-e-aamaal pesh hoga to achchanak ise maloom hoga ke ye to kuch bhi na tha. "Jab aankh khuli to gul ki to mausam tha khaza ka!" Bas baad-e-samoom ka ek baghola aaya aur sab kuch jala gaya. Isliye ke is mein ikhlaas tha hi nahi, niyat mein khot tha, is mein riyakaari thi, logaon ko dikhana maqsood tha. Phir iska haal wohi hoga jis tarah ke wo budha ab kaff-e-afsos mal raha hai jiska baagh jalkar khaak hogaya aur iske kamsin bachche abhi kisi layeq nahi. Wo khud budha ho chuka hai ab dubara baagh nahi laga sakta. Is shakhs ki mohlat-e-umar bhi bhi khatam ho chuki hogi aur siwaye kaff-e-afsoos milne ke iske paas koi chaara na hoga.

Kazaalika yubayyi-nullaahu

lakumul-'aa-yaati la-'allakum tata-
fakka-ruun.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

Tarjuma: "Is tarah Allah Ta'ala apni aayat tumhare liye wazeh karta hai ta'ake tum ghaur-o-fikar karo".

AAYAT - 267

Yaaa-'ayyu-ballaziina

manuuu'anfiqiu min-tayyibaati
kasabtum

'aa-

مَا كَسَبْتُمْ

Tarjuma: "Ae Imaan walo! Apne kamaye hue pakeezah maal se karch karo".

Allah ke deen ke liye kharch karna, Allah ke naam par dena hai to jo kuch tum ne kamaya hai is mein se achchi cheez, pakeezah cheez, behtar cheez nikaalo.

wa mimmaaa 'akbrajnaa lakum-minal-'arz. وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۝

Tarjuma: "Aur is mein se kharch karo jo kuch humne nikala hai tumhare liye zameen se".

Zahir baat hai ke zameen se jo bhi nabataat bahar aarahi hai inka paida karne wala Allah hai. Chaahе koi chaaragah hai to iske andar jo haryawal hai wo Allah hi ne paida ki hai. Khet ke andar aap ne mehnat ki hai, hal chalaya hai, beej daale hain lekin fasal ka ugna to aapke ekhtiyaar mein nahi hai, ye to Allah ke haath mein hai. "Paalta hai beej ko mitti ki tareeki mein kaun?" Chunache, farmaya ke jo kuch humne tumhare liye zameen se nikala hai us mein se hamari raah mein kharch karo!

Wa laa ta-yamma-mul-khabiisa
minhu tunfiquna

وَلَا تَبْتَغُوا الْغَيْثَ مِنْهُ تُنْفِقُونَ

Tarjuma: "Aur is mein se raddi maal ka iradaah na karo ke ise kharch kardo!"

Aisa na ho ke Allah ki raah mein kharch karne ke liye raddi aur nakaara maal chaantne ki koshish karne lago. Maslan bhed bakriyon ka galla hai, is mein se tumhein zakaat ke liye bhedein aur bakriyan nikalni hai to aisa harghiz na ho ke jo kamzor hain, zara laghaar hain, beemaar hain, nuqs waali hain inhein nikaal kar ginti poori kardo. Isi tarah ushar nikalna hai to aisa na karo ke gandam ke jis hisse par baarish padh gayi thi wo nikaal do. Tamayyum ke mu'ane qasid aur iradaa karne ke hain.

wa lastum-bi-'aakhiziibi 'illaaa 'an
tug-mizuu fiib.

وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۝

Tarjuma: "Aur tum barghiz nahi hoge isko lene waale (agar wo shaye tumko de di jaye) illaa ye ke chashm poshi karjao".

Aisa bhi to hosakta hai ke tum mohtaj hojao aur tumhe zaroorat pad jaye, phir agar tumhein koi aisi cheez dega to qubool nahi karoge, illaa ye ke chashm poshi karne par majboor hojao. Ahtiyaaj is darje ki ho ke nafees ya khabees jo shaye bhi miljaye chashm poshi karte hue ise qubool karlo. Warna aadmi apne tayyab-e-khatir ke saath raddi shaye qubool nahi kar sakta.

Wa'-la-muuu 'annallaaha Ganiy-yun Hamiid.

وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٠٠﴾

Tarjuma: "Aur khoob jaan rakho ke Allah Ta'ala Ghani hai aur Hameed hai".

Yahan “Ghani” ka lafz dubara aaya hai. Ye mat samjho ke tum kisi mohtaj ya zaroorat mand ko de rahe ho, balke yun samjho ke Allah ko de rahe ho, jo ghani hai, sab ki zarooratein poori karne wala hai aur hameed hai, yani apni zaat mein khud mehmood hai. Ek to kisi shaye ki achchayi ya husn ya kamaal aisa hota hai ke jise zahir kiya jaaye ke bhai dekho is mein ye khoobsurti hai. Aur ek wo khoobsurti hoti hai jo az khud zahir ho. *“Haajat-e-mashata niest roye dil araam raa!”*. To Allah Ta’ala itna satudah sifaat hai ke wo apni zaat mein azkhud mehmood hai, ise kisi hamd ki haajat nahi hai.

AAYAT - 268

'Ash-Shay-taanu ya-'idu-kumul-faqra الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ
wa ya'-murukum-bil-fahshaaa'.

Tarjuma: “*Shaitaan tumhein faqar ka andesha dilaata hai aur behayi ke kaamon ki targheeb deta hai*”.

Wallaahu ya-'idukum-magfiratam- وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا
minhu wa fazlaa.

Tarjuma: “*Aur Allah waada kar raha hai tum se apni taraf se maghfirat ka aur fazal ka*”.

Ab dekhlo, tumhein kaunsa tarz-e-amal ekhtiyaar karna hai:

*Rukh-e-roshan ke aage shama rakh kar wo ye kehte hain
 Udhar jaata hai dekhein ya idhar parwana aata hai!*

Shaitaan tumhein Allah ki raah mein kharch karne se rokta hai ke is tarah tumhara maal kam hojaayega aur tum fiqr-o-faqa mein muhtela hojaoge. Ab agar waq'e tum ye khauf rakhte ho ke kahin aisa na ho ke mujh par fiqr aajaye lehaza mujhe apna maal sambhaal sambhaal kar, sinat sinat kar rakhna chaahiye to tum shaitaan ke jaal mein phans chuke ho, tum iski pairwi kar rahe ho. Aur agar tumne apna maal Allah ki raah mein kharch kardiya aur Allah par etemaad karte hue ke wo meri saari haajatein aaj bhi poori kar raha hai, kal bhi poori karega (In Sha Allah) to Allah ki taraf se maghfirat aur fazal ka waada poora hokar rahega.

Wallaahu waasi-'un 'Aliim. وَاللَّهُ وَاسِعٌ عَلِيمٌ

Tarjuma: “*Allah bahut wasa'at wala hai sab kuch janne wala hai*”.

Tum iske khazanon ki mehdudiyat ka koi tasawur apne zehen mein na rakho.

AAYAT - 269

Yu' til-Hikmata many-yashaaa':

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ

Tarjuma: “*Wo jisko chaabta hai hikmat ataa karta hai*”.

Ye hikmat ki baatein hain, jinka samajhna har kas wa na kas ke liye mumkin nahi. Ek cheezon ka zahir hai aur ek cheezon ka batin hai, Jo hikmat se nazar aata hai, zahir to sab ko nazar aaraha hai, lekin kisi shaye ki haqeeqat kya hai, ye bahut kam logaon ko maloom hain:

*Ae abl-e-nazar! Zauq-e-nazar khoob hai lekin
Jo shaye ki haqeeqat ko na dekhe wo nazar kya?*

Jis kisi par ye haqeeqat ayan hojaati hai wo hakeem hai. Aur hikmat asal mein insaan ki aqal aur sha'oor ki pokhtagi ka naam hai. Istehkaam isi “hikmat” se hi bana hai. Allah Ta'ala aqal-o-faham aur sha'oor ki ye pokhtagi aur haqa'iq tak pahunch jaane ki salahiyat jisko chaabta hai aata farmata hai.

*wa many-yu'-tal-Hikmata faqad' وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
uutiya khayran-kasiiraa.*

Tarjuma: “*Aur jise hikmat de digayi ise to khair-e-kaseer ataa hogaya*”.

Is se bada khair ka khazana to aur koi hai hi nahi.

Wa maa yaz-zakkaru 'illaaa 'ulul-'albaab. وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۗ

Tarjuma: “*Aur nahi nasihat basil kar sakte magar wohi log jo hoshmand hain*”.

In baaton se sirf wohi log sabaq lete hain jo awlul-albaab (aqalmand) hain. Lekin jo dunya par reejh gaye hain jin ka sara dili itmenaan apny maal-o-zar jayedaad, asasaajaat aur bank balance par hai to zaahir baat hai ke wo awlul-albaab (aqalmand) nahi hai.

AAYAT - 270

*Wa maaa 'anfaqtum-min-nafaqatin
'aw nazartum-min-nazrin-fa-
'innallaaha ya'-lamuh.*

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ

Tarjuma: “*Aur jo kuch bhi tum kharch karte ho (sadqa wa khairaat dete ho) ya jo bhi tum (Allah ke naam par) mannat maante ho, to yaqeenan Allah Ta'ala in sabko jaanta hai*”.

Wa maa liz-zaalimiina min 'ansaar. وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٥﴾

Tarjuma: “Aur yaad rakho ke zaalimon ka koi madadgaar nahi hoga”.

AAYAT - 271

'Im-tubdus-Sadaqaati fani-'immaa hii; إِنَّ تَبَدُّوا الصَّدَقَاتِ فَنَجَعًا هِيَ ۝

Tarjuma: “Agar tum sadqaat ko alaniya do to ye bhi achcha hai”.

Khaas taur par zakaat ka mu'amla to alaniya hi hai. To agar tum apne sadqaat zahir kar ke do to ye bhi theek hai. Isliye ke kam az kam fuqra'a ka haq to adaa hogaya, kisi ki zaroorat to poori hogayi.

wa 'in-tukhfuu-haa wa tu'-tuubal-fuqaraaaa-'a fa-hua khayrul-lakum: وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ ۝

Tarjuma: “Aur agar tum inhein chupaao aur chupke se zarooratmandon ko de do to ye tumhare liye behtar hai”.

Yaad rahe ke ye baat sadqaat-e-nafila ke liye hai. Lekin jo sadqaat wajiba hain, jo laaziman dene hain, maslan zakaat aur usher, inke liye akhfa nahi hai. Ye deen ki hikmat hai, isko zehen mein rakhiye ke farz ibadaat alaniya adaa ki jayegi. Ye waswasa bhi shaitaan bahutsaon ke dilaon mein daal deta hai ke kya paanch waqt masjid mein jaakar namaz padhne se logaon par apne taqwe ka ruwaab daalna chaahte ho? Ghar mein padhliya karo! ya daadhi isliye rakhoge ke log tumhein samjhein ke badha mutaqi hai? aise wasawas-e-shaitaani ko koi ehmiyat nahi deni chaahiye aur jo cheez farz wa wajib hai, wo alal ailaan karni chaahiye, iske izhaar mein koi rukawat nahi aani chaahiye. Haan jo nafili ibadaat hain, sadqat-e-nafila hain ya nafil namaz hai ise chupkar karna chaahiye. Nafil ibadat ka izhaar bahut bada fitna hai. Lehaza farmaya ke agar tum apne sadqaat chupakar chupke se zarooratmandon ko de do to wo tumhare liye bahut behtar hai.

wa yukaffiru 'ankum-min-sayyi-'aatikum. وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۝

Tarjuma: “Aur Allah Ta'ala tum se tumhari buraiyon ko door kardega”.

Wallaahu bima ta'-maluuna Khabiiir. وَاللَّهُ بِمَا عَمَلُونَ خَبِيرٌ ﴿٢٧١﴾

Tarjuma: “Aur jo kuch tum kar rahe ho Allah Ta'ala us se bakhabar hai”.

Laysa 'alayka hudaahum

لَيْسَ عَلَيْكَ هُدَاهُمْ

Tarjuma: “(Ae Nabi ﷺ!) *Aapke zimme nabi hai ke inko hidayat de dein*”.

Inko hidayat dene ki zimmedari aap par nahi hai Aap ﷺ par zimmedari tableegh ki hai. Humne Aapko basher aur nazeer banakar bheja hai.

wa laa-kinnallaaha yahdii many-yashaaa'. وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ط

Tarjuma: “*Balke Allah Ta'ala hi hidayat deta hai jisko chaahata hai*”.

*Wa maa tun-fiquu min khayrin-fali-
'anfusi-kum:*

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلَا نُنْفِسِكُمْ ط

Tarjuma: “*Aur jo bhi maal tum kharch karoge wo tumhare apne liye behtar hai*”.

Iska ajar-o-sawab bada chardha kar tum hi ko diya jaayega, saat sau guna, chaudah sau guna ya is se bhi zyada.

*wa maa tunfiquna 'illab-tigaaa-'a
Wajbillaah.*

وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

Tarjuma: “*Aur tum nabi kharch karoge magar Allah ki raza joyi ke liye*”.

Tabhi tumhein is qadar ajar milega. Agar riyakaar na kharch kiya tha to ajar ka kya sawal? Wo to shirk banjaayega.

*Wa maa tunfiqau min khayriny-
yurwaffa 'ilaykum wa 'antum laa
tuzla-muun*

وَمَا تَنْفِقُوا مِنْ خَيْرٍ يُؤَفِّقُ إِلَيْكُمْ
وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٢٧٢﴾

Tarjuma: “*Aur jo bhi maal tum kharch karoge wo poora poora tumhein lauta diya jayega aur tum par koi zulm nahi hoga*”.

Tumhari zara bhi haqtalfi nahi ki jaayegi.

Ab wazeh kiya jaaraha hai ke anfaaq fisabilillah ka sab se badhkar haqdaar kaun hai.

AAAYAT - 273

Lil-fuqaraaaa-'illaziina 'ub-siruu fii لِنُفَقَّرَ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ
Sabii-lillaahi

Tarjuma: “*Ye in zarooratmandon ke liye hai jo ghir kar reh gaye hain Allah ki raah mein*”.

Jaise Rasool Allah ﷺ ke daur mein as'haab-e-sifah the ke masjid Nabwi ﷺ mein aakar baithe hue hain aur apna waqt talaash-e-mu'ash mein sarf nahi kar rahe, Anhuzaar ﷺ se ilm seekh rahe hain aur jahan jahan se mutaleba aaraha hai ke mualimeen aur muballigheen ki zaroorat hai wahan inko bheja jara hai. Agar wo mu'ash ki jadd-o-jahed karte to ye taleem kaise haasil karte? Isi tarah deen ki kisi khidmat ke liye kuch log apne aapko waqf kardete hain to wo iska misdaq honge. Aap ne deen ki daawat wa tableegh aur nashar wa ish'aat ke liye koi tehreek uthayi hai to is mein kuch na kuch hamawaqti karkun darkaar honge. In karkunon ki mu'ash ka masaila hoga. Wo aath aath ghante daftaron mein jaakar kaam karein aur wahan afsaron ki daant dapat bhi sune, aane jaane mein bhi do do ghante lagaye to ab wo deen ke kaam ke liye kaunsa waqt nikalenge aur kya kaam karenge? Lehaza kuch log to hone chaahiye jo is kaam mein hamawaqf lag jayein. Lekin pait to inke saath bhi hain, aulaad to inki bhi hogi.

laa yas-tatii-'uuna zarban-fil-'arzi لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

Tarjuma: “*Wo apne kasb-e-mu'ash ke liye zameen mein daudhdhoop nahi karsakte*”.

Zameen ke andar ghoom phir kar tijarat karne ka inke paas waqt hi nahi hai.

yab-sabuhumul-jaahilu' agniyaaa-'a يَحْسِبُهُمُ الْجَاهِلُ أَعْيَاءَ مِنَ التَّعَفُّفِ
minat-ta'-affuf.

Tarjuma: “*Nawaqifaadmi inko khusbhaal khayal karta hai inki khuddari ke sabab*”.

Ye is tarah ke faqeer to hain nahi jo lippat kar maangte ho. Inki

khuddaari ki wajah se aam taur par jo n waqef shakhs hai wo samajhta hai ke ye ghani hain, khushhaal hain, inhein koi zaroorat hi nahi, inhone kabhi maanga hi nahi. Lekin iski wajah ye hai ke wo is tarah ke sawali nahi hai, wo faqeer nahi hai, inhone to Allah Ta'ala ke deen ke liye apne aapko laga diya hai. Ye tumhara kaam hai ke inhein talaash karo aur inki zarooriyaat poori karo.

Ta'-rifubum-bi-siimaa-hum

تَعْرِفُهُمْ بِسِيمَاهُمْ ؕ

Tarjuma: "Tum pehchaan loge inhein inke chebron se".

Zaahir baat hai ke fiqr wa ahtiyaj ka asar chehre par to aajaata hai. Agar kisi ko sahi gizza nahi mil rahi hai to chehre par iska asar zaahir hoga.

laa yas-'aluu-nannaasa 'il-haafaa.

لَا يَسْأَلُونَ النَّاسَ إِعْجَافًا ؕ

Tarjuma: "Wo logaon se lipat kar sawal nahi karte".

Wo in sa'ilaon ki tarah nahi hai jo asal mein apni mehnat ka sila wasool karte hain ke sar hokar aaps e zabardasti kuch na kuch nikalwa lete hain. Ye bada ahem masla hai ke aqamat-e-deen ki jadd-o-jahed mein jo log hamawaqt lagjaaye, aakhir inke liye zariya-e-mu'ash kya ho? Is waqt is par tafseel se guftagu mumkin nahi. Bahr-e-haal ye samajhlijiye ke ye do ruku anfaaq ke mauzua par Qur'an Hakeemk ka nukhta-e-urooj hai aur ye aakhri aayat in mein ahem tareen hai.

Wa maa tunfiqoo min khay-rin-fa-
'innallaaha bibii 'Aliim.

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٥٠﴾

Tarjuma: "Aur jo maal bhi tum kharch karoge to Allah Ta'ala isko khoob jaanta hai".

Ye na samajhna ke tumhara anfaaq Allah ke ilm mein nahi hai. Tum khamoshi ke saath, ikhfa ke saath logaon ke saath ta'oon karoge to Allah Ta'ala tumhein iska bharpoor badla dega".

AYAAT 274 TO 281

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَاهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ
 الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
 فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ ۚ وَأَمْرٌ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَبْحَثُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ ۖ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ
 مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ
 لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ
 لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ تَاكْسِبَتْ
 وَهْمَهَا لَا يُظْلَمُونَ ﴿٢٨١﴾

274. 'Allaziina yunfiquna 'am-waalahum-bil-layli wan-nahaari sirran-wa 'alaa-niyatan fa-lahum 'ajruhum 'inda Rabbi-him: wa laa khawfun 'alayhim wa laa hum yab-zanuun.

275. 'Allaziina ya'-kuluun-ribaa laa yaquumuuna 'illaa kamaa yaquumullazii yata-khabbatuhush-shay-taanu minal-mass. Zaalika bi-'annahum qaaluu 'innamal-Bay-'u mis-'lur-Ribaa. Bay-'u mis-'lur-Ribaa. Wa 'ahallal-laahul-Bay-'a' wa harramar-Ribaa. Faman-jaaa-'abuu ma-w-'izatum-mir-Rabbihii fantahaa fa-lahuu maa salaf: wa 'amruhuuu 'ilallaah. Wa man 'aada fa-'ulaaa-'ika 'As-haabun-Naar: hum fibaa khaaliduun.

276. Yamba-qullaa-hur-Ribaa wa yur-bis-Sadaqaat. Wallaahu laa yuhibbu kulla kaffaarin 'asiim.

277. 'Innal-laziina' aamanuu wa 'amilus-saalibaati wa 'aqaa-mus-Salaata wa 'aata-wuz-Zakaata lahum 'ajruhum 'inda Rabbihim: wa laa khawfun 'alayhim wa laa hum yabzanuun.

278. Yaaa-'ayyuhallaziina 'aa-manut-taqullaaha wa zaruu maa baqiya minar-Ribaaa 'in-kuntum -Mu'-miniin.

279. Fa-'illam taf-'aluu fa'-zanuu bi-harbim-minallaahi wa Rasuulih:

wa 'in-tubtum fa-lakum ru-'uusu 'amwaalikum: laa tazlimuuna wa laa tuzla-muun.

280. *Wa 'in-kaana zuu-'us-ratin fa-nazi-ratun 'ilaa maysarah. Wa 'an-tasaddaquu khayrul-lakum 'in -kuntum ta'-lamuun.*

281. *Wattaquu Yarwman-turja-'uuna fiibi 'ilallaah. Summa tuwaffaa kullu nafsimmā kasabat wa hum laa yuzlamuun. (Section 39)*

Ab hum is Surah-e-Mubaraka ka jo ruku padh rahe hain ye aaj ke halaat mein ahem tareen hai. Ye ruku sood ki hurmat aur shana'at par Qur'an Hakeem ka intehayi ahem muqaam hai. Is daur mein Allah Ta'ala ke khilaaf baghawat ki sab se badi surat to ghair Allah ki haakimiyyat ka tasawur hai, jo sab se bada shirk hai. Agarche nafsiyati aur dakhili etebaar se sab bada shirk maade par tawwakal hai, lekin khariji aur waqe'ti dunya mein is waqt sab se bada shirk ghair Allah ki haakimiyyat hai, jo ab “awaami haakimiyyat” ki shakal ikhtiyaar kar rahi hai. Is ke baad is waqt ke gunaahon aur badamliyon mein sab se bada fitna aur fasaad sood ki bunyaad par hai. Is waqt dunya mein sab se badi shaitanat jo Yahudiyon ke zariye se poore kara-e-arzi ko apni giraft mein lene ke liye betaab hai, wo yahi sood ka hatkanda hai. Yahan iski hurmat do-tuk andaaz mein bayaan kardi gayi. Is muqaam par mere zehen mein kabhi kbahi ek sawaal paida hota tha ke is ruku ki pehli aayat ka ta'luq to anfaaq fisabilillah se hai, lehaza ise pichle ruku ke saath shaamil hona chaahiye tha. Lekin baad mein ye haqeeqat mujh par mankashaf hui ke is aayat ko badi hikmat ke saath is ruku ke saath shaamil kiya gaya hai. Wo hikmat mai baad mein bayaan karoonga.

AAAYAT - 274

'Allaziina yunfiquuna 'am-waalahum-bil-layli wan-nahaari

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ

Tarjuma: “Jo log apna kharch karte rehte hain raat ko bhi aur din mein bhi”.

sirran-wa 'alaa-niyatan

سِرًّا وَعَلَانِيَةً

Tarjuma: “Khufiya taur par bhi aur alaniya taur par bhi”.

Sadqat-e-wajiba alaniya aur sadqat-e-nafla khufiya taur par dete hain.

fa-lahum 'ajrubum 'inda Rabbi-him: wa laa khayfun 'alayhim wa laa hum yah-zanuun.

فَأَلَهُمْ أَجْرَهُمْ عِنْدَ رَبِّهِمْ، وَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

Tarjuma: “Unke liye inka ajar mehfooz hai inke Rab ke paas, na to un par koi khauf taari hoga aur na hi wo kisi hizn se do chaar honge”.

Is ke bar-aks mu'amla unka hai jo sood khaate hain. Wajah kya hai? asal masla hai “qadr-e-zaa'ed” (*surplus value*) ka! Aapka koi shughal hai, koi karobaar hai ya mulazimat hai, aap kama rahe hain, is se aapka kharch poora horaha hai, kuch bachat bhi horahi hain, ab is bachat ka asal musaraf kya hai? Aayat 219 mein hum padh aaye hain: *وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْغَفْوٰۗةُ* *Wa Yas-'aluunaka maa zaa yunfiqun. Qulil-'afw.* “Log aap se daryaft karte hain ke Allah ki raah mein kitna kharch karein? Kehdijiye job hi zaa'ed az-zaroorat ho!”

Chunache, asal raasta to ye hai ke apni bachat ko Allah ki raah mein kharch kardo. Ya mohtajon ko de do ya Allah ke deen ki nashar wa isha'at aur sar bulandi mein laga do. Lekin sood khorana zehniyat ye hai ke is bachat ko bhi mazeed kamane ka zariya banaao. Lehaza asal mein sood khori anfaaq fisablillah ki zidd hai ye aqdah mujh par us waqt khula jab mai ne *الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا* *Al-Qur'aanu yufassiru b'azuhuu b'azan*, ke usool ke tahet Sureh Ar-Rome ki aayat 39 ka mutala'a kiya. Wahan bhi in donaon ko ek dusre ke muqabil laaya gaya, Allah ki raza joyi ke liye anfaaq aur is muqable mein Ribah, yani sood par raqam dena. Farmaya: *وَمَا آتَيْتُم مِّن رِّبًا لَّيْرُبُوا فِيۢ أَمْوَالِ النَّاسِ فَلَا يَرُبُوا عِنْدَ اللّٰهِ* *Wa maaa 'aataytum-mir-Ribal-liyarbuwa fii 'amwaalin-naasi falaa yarbuu 'indallaah;* (*Ar-Ruum 39*) “Aur jo maal tum dete ho sood par ta'ake logaon ke amwaar mein (shaamil hokar) badh jaaye to wo Allah ke haan nahi badhta”. Mehnat koi kar raha hai aur aap iski kamayi mein se apne sarmaye ki wajah se wasool kar rahe hain to aapka maal iske maal mein shaamil hokar iski mehnat se badh raha hai. Lekin Allah ke haan iski badhotri nahi hoti. *وَمَا آتَيْتُم مِّن مَّرْكُوۡةٍ تَّرِيدُونَ وَجَهَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُونَ* *wa maaa 'aataytum-min Zakaatin-turiiduuna Wajhallaabi fa-'ulaaa-'ika humul-muz-'ifuun.* “Aur wo jo tum zakaat (aur sadqaat) mein de dete ho mehez Allah ki raza joyi ke liye to yahi log (apne maal Allah ke haan) badha rahe hain”.

Inka maal musasil badh raha hai, iski badhotri horahi hai. Chunache, anfaaq fisabilillah aur sadqaat wa zakaat waghairah ka mu'amla sood ke bilmuqabil aur iske baraks hai. Apne is bachat ke maal ko ya to koi Allah ki raah mein kharch karega ya phir soodi munafa haasil karne ka zariya banayega. Aur aapko ma'loom hai ke aaj ke banking ke nizaam mein sab se zyada zor bachat (*saving*) par diya jaata hai aur iske liye saving account aur bahutsi purkashish munafa bakhsh

schemes mutarif karayi jaati hain. Inki taraf se yahi targheeb di jaati hai ke bachat karo mazeed kamane ke liye! Bachat is liye nahi ke apna pait kaato aur ghurbaat ki zarooriyaat poori karo apna miyaari zindagi kam karo aur Allah ke deen ke liye kharch karo. Nahi, balke is liye ke jo kuch tum bachaao wo humein do, ta'ake wo hum zyada sharah sood par dusron ko de aur thoda sharah sood tumhein de dein. Chunache, anfaaq aur sood ek dusre ki zidd hain. Farmaya:

AAYAT - 275

'Allaziina ya'-kuluunar-Ribaa

الَّذِينَ يَأْكُلُونَ الرِّبَا

Tarjuma: "Jo log sood khaate hain".

laa yaquumuuna 'illaa kamaa yaquu-
mullazii yata-khabbatubush-Shay-
taanu minal-mass.

لَا يَقْمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْتَبِطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ط

Tarjuma: "Wo nahi khade hote magar us shakhs ki tarah jisko shaitaan ne chookar makhboot alhawwas banadiya ho".

Yahan aam taur par ye samjha gaya hai ke ye qayamat ke din ka naqsha hai. Qayamat ke din ka ye naqsha to hoga hi, is dunya mein bhi sood kharon ka haal yahi hota hai, aur inka ye naqsha kisi stock exchange mein jaakar bakhoobi dekha jasakta hai. Ma'loom hoga goya deewane hain, pagal hain, jo cheekh rahe hain, daudh rahe hain, bhaag rahe hain. Wo normal insaan nazar nahi aate, makhboot alhawwas log nazar aate hain jin par goya aseeb ka saaya ho.

Zaalika bi-'annahum qaluuu
'innamal-Bay-'u mis-'lur-Ribaa.
Bay-'u mis-'lur-Ribaa.

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

Tarjuma: "Is wajah se ke wo kehte hain b'eea bhi to sood ki tarah hai".

Koi shakhs kehsakta hai ke mai ne sau rupiye ka maal kharida, 110 mein bech diya 10 rupiya bach gaye, ye raba (munafa) hai, jo ja'ez hai, lekin agar sau rupiye kisi ko diye aur 110 wapas liye to ye Ribah (sood) hai ye haraam kyun hogaya? Ek shakhs ne 10 lakh ka makaan banaya, chaar hazaar rupiye mahine par de diya to ja'ez hogaya aur 10 lakh rupiye kisi ko qarz diye aur us se chaar hazaar rupiye mahine lena shuru kardiye to ye sood hogaya, haraam hogaya, aisa kyun hai? Aqli taur par is tarah ki baatein sood ke haamiyon ki taraf se kahi jaati hai. (Ribah aur Raba ka farq Suratul Baqarah ki ayat 26 ke ziman mein bayaan ho

chuka hai. Is zahiri munasibat ki wajah se ye makhboot alhawas se ye sood khor log in donaoon ke andar koi farq mehsoos nahi karte. Yahan Allah Ta'ala inke qaul ka aqli jawaab nahi diya, balke farmaya:

Wa 'aballal-laahul-Bay-a' wa harramar-Ribaa. وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

Tarjuma: "Halanke Allah ne bee'a ko halaal qaraar diya hai aur Ribah ka haraam tebraya hai".

Ab tum ye baat karo ke Allah ko maante ho ya nahi? Rasool Allah ﷺ ko maante ho ya nahi? Qur'an ko maante ho ya nahi? Ya mehez apni aqal ko maante ho? Agar tum musalmaan ho, momin ho to Allah Ta'ala aur uske Rasool ke hukm par sar-e-tasleem kham karo: *Wa maaa 'aataakumur-Rasuulu fa-khuzuuhu wa maa nabaakum 'anhu fantahuu.* (Al Hashar-7) "Jo kuch Rasool Allah ﷺ tumhein dein ise le lo aur jis cheez se rok dein is se ruk jao". Ye to shari'at ka mu'amla hai. Waise mu'ashiyat ke etebaar se is mein ye farq waq'e hota hai ke ek hai *fluid capital* aur ek hai *fixed capital* jahan tak makaan ka mu'amla hai to wo *fixed capital* hai. 10 laakh rupiye ke makaan mein jo shakhs reh raha hai wo is se kya faida uthayega? Wo is mein raaha'ish ikhtiyaar karega aur is ke aouz mahana kiraya adaa karega. Iske bar aks agar aap ne 10 laakh rupiye kisi ko naqad de diye to wo inhein kisi kaam mein lagayega. Is mein ye bhi imkaan hai ke 10 laakh ke 12 laakh ya 15 laakh ban jayein aur ye bhi ke 8 laakh rehjade Chunache, is surat mein agar aapne pehle se tayshuda (*fix*) munafa wasool kiya to ye haraam hojayege. To in donaoon mein koi munasibat nahi hai. Lekin Allah Ta'ala ne aqli jawaab nahi diya. Jawaab diya ke "Allah ne bee'a ko halaal tebraya hai aur Ribah ko haraam".

Faman-jaaa-'ahuu marw-'izatum-mir- فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى رَبِّهِ
Rabbihii fantahaa fa-lahuu maa salaf: فَلَهُ مَا سَلَفَ

Tarjuma: "To jis shakhs ke paas iske Rab ki taraf se ye nasibat pahunchgayi aur wo ba'az aagaya to jo kuch wo pehle le chuka hai wo iska hai".

Wo us se wapas nahi liya jaayega. Hisaab kitaab nahi kiya jaayega ke tum itna sood khaa chuke ho, wapas karo. Lekin is ka ye matlab bhi nahi ke is par iska ki gunaaah nahi hoga.

wa 'amrubuuu 'ilallaah.

وَأْمُرْ إِلَى اللَّهِ

Tarjuma: "Iska mu'amla Allah ke haawale hai".

Allah Ta'ala chaahega to mu'af kardega aur chaahega to pichle sood par hi sarzanash hogi.

Wa man 'aada fa-'ulaaa-'ika

'As-haabun-Naar: hum fiihaa ﴿٢٧﴾ وَأَمَّنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾
khaaliduun.

Tarjuma: “*Aur jisne (is nasihat ke ajaane ke baad bhi) dubara ye harkat ki to ye log jahanumi hain, wo is mein hamesha hamesha rahenge*”.

AAYAT - 276

Yamba-qullaa-hur-Ribaa wa yur-bis-Sadaqaat. ﴿٢٩﴾ يَبْحَقُ اللَّهُ الرِّبَا وَيُزِي الصَّدَقَاتِ ﴿٣٠﴾

Tarjuma: “*Allah Ta'ala sood ko mitata hai aur sadqaat ko badhata hai*”.

Hamare zaamne mein sheikh Mehmood Ahmed (marhoom) ne apni kitaab mein “*Man and Money*” mein sabit kiya hai ke teen cheezin sood ke saath saath badhti chali jaati hain. Jitna sood badhega isi qadar berozgaari badegi, ifraat-e-zar (*inflation*) mein izaafa hoga aur iske natije mein sharah sood (*interest rate*) badhega. Sharah sood ke badhne se berzogaari mazeed badhegi aur ifraat-e-zar mein aur zyada izaafa hoga. Ye ek da'iera-e-khabisa (*vicious circle*) hai aur iske natije mein kisi mulk ki mu'ashiyat bilkul tabaah hojaati hai. Ye tabaahi ek waqt tak posheedah rehti hai, lekin phir ekdam iska zahoor bade bade bankon ke diwaliya hone ki surat mein hota hai. Abhi jo Korea ka hashar horaha hai wo aapke saamne hain. Is se pehle Russia ka jo hashar ho chuka hai wo poori dunya ke liye bais-e-ibrat hai. Soodi mu'ashiyat ka mu'amla to goya sheesh mahel ki tarah hai is mein to ek pathar aakar lagega aur iske tukde tukde hojayenge. Iske bar-aks mu'amla sadqaat ka hai. Inko Allah Ta'ala paalta hai badhata hai, jaisa ke Surah Ar-Rome ki aayat 39 mein irshaad hua.

Wallaabu laa yuhibbu kulla kaffaarin 'asiim.

﴿٤٠﴾ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤١﴾

Tarjuma: “*Aur Allah kisi na shukre aur gunaahgaar ko pasand nahi karta*”.

Allah Ta'ala ko wo sab log harghiz pasand nahi hai jo nashukre aur gunhaagaar hain”.

AAAYAT - 277

'Innal-laziina' aamanuu wa 'amilus-saalihaati wa 'aqaa-mus-Salaata wa **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ** wa 'aata-wuz-Zakaata lahum 'ajrubum **وَأَتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ**
'inda Rabbihim:

Tarjuma: "Haan jo log imaan laaye aur unhone neik amal kiye aur namaz qaa'em karte rahe aur zakaat adaa karte rahe inke liye inka ajar unke Rab ke paas mehfooz hai".

Neik amal mein zaahir baat hai jo shaye haraam hai iska chord dena bhi laazim hai.

wa laa khaafun 'alayhim wa laa hum **وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ**
yahzanuun.

Tarjuma: "Aur na inhein koi khauf lahaq hoga aur na hi wo ghamgheen honge".

AAAYAT - 278

Yaaa-'ayyuhallaziina 'aa-manut-taqullaaha wa zaruu maa baqiya **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا**
minar-Ribaaa **مَا بَقِيَ مِنَ الرِّبَا**

Tarjuma: "Ae Imaan walo! Allah ka taqwa ikhtiyaar karo aur sood mein se jo baaqi reh gaya hai use chord do".

Aaj faisla karlo ke jo kuch bhi tum ne kisi ko qarz diya tha ab iska sood chord dena hai.

'in-kuntum -Mu'-miniin. **إِنْ كُنْتُمْ مُؤْمِنِينَ**

Tarjuma: "Agar tum waq'e momin ho".

AAAYAT - 279

Fa-'illam taf-'aluu fa'-zanuu bi- **فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ**
barbim-minallaahi wa Rasuulih:

Tarjuma: "Phir agar tumne aisa na kiya to khabardaar hojao ke Allah aur iske Rasool ki taraf se tumbare kbilaaf elaan-e-jung hai".

Sood khori se ba'az na aane par ye ultimatum hai. Qur'an wa hadees mein kisi aur gunaah par ye baat nahi aayi hai. Ye wahed gunaah hai jis par Allah aur uske Rasool Allah ﷺ ki taraf se elaan-e-jung hai.

wa 'in-tubtum fa-lakum ru-'uusu
'am'waalikum.

وَأِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ

Tarjuma: "Aur agar tum tauba karlo to phir asal am'waal tumhare hi hain".

Tumhare jo asal raasul maal hain wo tumhein lauta diya jaayenge. Chunache, sood chord do aur apne raasul lmaal wapas le lo.

laa tazlimuuna wa laa tuzla-muun.

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾

Tarjuma: "Na tum zulm karo aur na tum par zulm kiya jaaye".

Na tum kisi par zulm karo ke is se sood wasool karo aur na hi tum par zulm kiya jaaye ke tumhara raasul maal bhi daba diya jaaye.

AAYAT - 280

Wa 'in-kaana zuu-'us-ratin fa-nazi-
ratun 'ilaa maysarah.

وَأِنْ كَانَ ذُو عَسْرَةٍ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ

Tarjuma: "Aur agar maqroz tangdast ho to farakhi haasil hone tak ise mohlat do".

Ise mohlat do ke is ke haan kushaadgi paida hojaaye ta'ake wo asaani se aapka qarz aapko wapas kar sake.

Wa 'an-tasaddaquu khayrul-lakum

وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ

Tarjuma: "Aur agar tum sadqa hi kardo to ye tumhare liye behtar hai".

Tumhara bhayi ghareeb tha, jisko tumne qarz diya tha, is par kuch sood lekar kha pee chuke ho, baaqi sood ko to chorda hi hai, agar apna raasul maal bhi isko bakhshdo to ye anfaaq hojaayega, ye Allah ko qarz-e-husna hojayega aur tumhare liye zakheerah-e-aakhirat banjaayega. Ye baat samajh lijiyeke aapki jo bachat hai jise mai ne qadr-e-zaa'ed (*surplus value*) kaha tha, Islami mu'ashiyat ke andar uska sab se ooncha musaraf anfaaq fisabilillah hai. Ise Allah ki raah mein kharch kardo iska karobaar chal padega aur phir wo tumhein tumhari asal raqam wapas kardega. Ye qarz-e-husna hai, iska darja anfaaq se kamtar hai. Teesra darja muzarbat ka hai, jo ja'ez to hai, magar pasandeedah nahi. Agar tum zyada hi khasees ho to chalo apna sarmaya apne kisi bhayi ko muzarbat par de do. Aur muzarbat ye hai ke raqam tumhari hogi aur kaam wo karega. Agar bachat hojaaye to is mein tumhara bhi hissa hoga, lekin agar nuqsan hojaaye to wo kul ka kul tumhara hoga, tum is

se koi ta'oon nahi lesakte. Iske baad in teen darjon se bhi neeche utar kar agar tum kaho ke mai ye raqam tumhein deraha hoon, is par itne fisad munafa to tumne bahr-e-haal dena hi dena hai, to is se badhkar haraam shaye koi nahi hai.

Is ayat mein hidayat ki jaarahi hai ke maqroz tangi mein hai to phir intezaar karo, use iski kasha'ish aur farakhi tak mohlat de do. Aur agar tum sadqa hi kardo, khairaat kardo, bakhsh do to wo tumhare liye behtar hoga.

'in -kuntum ta'-lamuun.

﴿۲۷﴾ اِنْ كُنْتُمْ تَعْلَمُونَ

Tarjuma: "Agar tum jaante ho".

Agar tumhein Allah ne hikmat ataa kardi hai, agar tum awlul albaab ho, agar tum samajhdaar ho to tum is bachat ki umeedwaar bano jo Allah ke haan ajar-o-sawab ki surat mein tumhein milegi. Is ke muqable mein is raqam ki koi haisiyat nahi jo tumhein maqroz se wapas milni hai.

Aagli aayat nazul ke etebaar se Qur'an Majeed ki aakhjri ayat hai.

AAYAT - 281

﴿۲۸۱﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ

Tarjuma: "Aur daro us din se ke jis din tum lauta diye jaaoge Allah ki taraf".

Yahan wo aayat yaad kijiye jo Suratul Baqarah mein alfaaz ke mamooli farq ke saath dubara aachuki hai:

﴿۲۸۱﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿۲۸۱﴾

Wattaquu Yawmal-laa tajzii nafsun 'an-nafsin-shay-'anw-wa laa yuqbalu minhaa shafaa-'atunw-wa laa yu'-khazu minhaa 'ad-lunw-wa laa hum yun-saruun. "Aur daro us din se ke jis din kaam na asakegi koi jaan kisi dusri jaan ke kuch bhi aur na kisi se koi sifarish qubool ki jaayegi aur na kisi se koi fidya wasool kiya jaayega aur na inhein koi madad milsakegi". Aur

﴿۲۸۱﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿۲۸۱﴾

Wattaquu Yawamal-laa tajzii nafsun 'an-'naffsin-shay-'anw-wa laa yuqbalu minhaa 'adlunw-wa laa tanfa-'ubaa shafaa-'atunw-wa laa hum yunsaruun. "Aur daro us din se ke jis din kaam na aasakegi koi jaan kisi dusri jaan ke kuch bhi aur na kisi se koi fidya wasool kiya jaayega aur na kisi ko koi sifarish faida pahuncha sakegi aur na inhein koi madad mil sakegi."

ثُمَّ تَوَفَّى كُلَّ نَفْسٍ مَا كَسَبَتْ

Tarjuma: "Phir har jaan ko poora poora de diya jaayega jo kamayi is ne ki hogi".

wa hum laa yuzlamuun.

وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

Tarjuma: "Aur unpar kuch zulm na hoga".

AYAAT 282 TO 283

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِعَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتٌ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَرَّ إِحْدَاهُمَا الْآخَرَىٰ ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَسَ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ ۚ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِنَ عِٰمَٰنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

282. Yaaa-'ayyubhallaziina' aa-manuuu'izaa tadaa-yantum-bi-daynin 'ilaaa 'ajalim-musam-man-faktubuuh. Wal-yaktub-baynakum kaatibum-bil-'adl. Wa laa ya'-ba kaatibun 'any-yaktuba kamaa 'allama-hullaahu fal-yaktub wal-yumli-lillazii 'alaybil-haqqu wal-yattaqil-laaha Rabbahuu wa laa yab-khas minhu shay-'aa. Fa-'in-kaanallazii 'alaybil-haqqu safii-han 'aw za-'iifan 'aw laa yas-tatii-'u' any-yumilla hua fal-yumlil waliyyuhuu bil-'adl. Wastash-hiduu shabii-dayni mir-rijaalikum: fa-'illam ya-kuunaa rajulayni fa-rajulunw-wamra-' ataani mimman-tarzaawna minash-shuhadaaaa-'i 'an-tazilla 'ih-daahumaa fatuzak-kira 'ih-daahumal-'ukbraa. Wa laa ya'-bash-shuhadaaaa-'u 'izaa maa du-'uu. Wa laa tas-'amuuu

'an taktubuuhu sagiiran' aw kabiiran 'ilaa 'ajalib. Zaalikum 'aqsatu 'indallahi wa 'aqwamu lish-shaabadati wa 'adnaaa 'allaa tartaabuuu 'illaaa 'an-takuuna tijaaratan haaziratan tudiiir-uunabaa baynakum fa-laysa 'alaykum junaabun 'alla tak-tubuuhaa. Wa 'ash-biduuu 'izaa tabaaya'-tum. Wa laa yu-zaaarra kaatibunw-wa laa shabiid. Wa 'in-taf-'aluu fa-'innahuu fusuuqum-bikum. Wattaqullaah; wa yu-'allimu-kumullaah. Waallaahu bi-kulli shay-'in 'Aliim.

283. Wa 'in-kuntum 'alaa safarinw-wa lam taji-duu kaatiban farihaanum-maq-buuzah. Fa-'in 'a-mina ba'-zukum ba'-zan-fal-yu-'addil-lazi'-tumina 'amaanatahuu wal-yaatta-qillaaha Rabbah. Wa laa taktumush-shabaadah; wa many-yaktumbaa fa-'innahuu 'aasimun-qalub. Wallaahu bimaa ta'-maluuna 'Aliim. (Section 40)

Aayat 282 jo zeir mutala'a hai, Qur'an Hakeem ki taweel tareen aayat hai aur ise “Aayat-e-dain” ya Aayat-e-mudayana” ka naam diya gaya hai. Is aayat mein hidayat ki gayi hai ke koi qarz ka baham lain dain ho ya aapas mein karobari mu'amla ho to ye ise baqaidah taur par likh liya jaaye aur is par do gawah muqarar kiye jayein”. Hamare haan aam taur par is qurani hidayat ko nazar andaaz kiya jaata hai aur kisi bhayi, dost azeed ko qarz dete hue ya koi karobaari mu'amla karte hue ye khayaal kiya jaata hai ke is se kya likhwana hai, wo kahega ke inhein mujh par etemaad nahi hai hai. Chunache, tamaam mu'amlaat zubaani taye karliye jaate hain, aur baad mein jab mu'amlaat mein bigaad paida hota hai to phir log shikwah wa shikayat aur cheekh wa pukaar karte hain. Agar shuru hi mein qurani hidayaat ke mutabiq maali mu'amlaat ko tehreer karliya jaaye to Naubat yahan tak na pahunchegi. Hadees Nabwi ka mafhoom hai ke jo shakhs qarz dete hue ya koi maali mu'amla karte hue likhwata nahi hai, agar iska maal zaya hojaata hai to ise is par koi ajar nahi milta, aur agar wo maqroz ke haq mein badua karta hai to Allah Ta'ala iski fariyaad nahi sunta, kyun ke usne Allah Ta'ala ke wazeh hukm ke khilaaf warzi ki hai.

AAAYAT - 282

Yaaa-'ayyuhallaziina' aa-
manuuu'izaa tadaa-yantum-bi-
daynin 'ilaaa 'ajalim-musam-man-
faktubuuh.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ
إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

Tarjuma: “*Ae Ahl-e-Imaan! Jab bhi tum qarz ka koi mu'amla karo ek waqt mu'ayyan tak ke liye to isko likh liya karo*”.

Aayat ke is tukde se do hukm ma'loom hote hain. Ek ye ke qarz ka waqt mu'ayyan hona chaahiye ke ye kab wapas hoga aur dusre ye ke ise likh liya jaaye. **فَاكْتُبُوا** *faktubuuh* Faal amar hai aur amar wajooob ke liye hota hai.

Wal-yaktub-baynakum kaatibum-bil-'adl. **وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ**

Tarjuma: "Aur chaahiye ke is ko likhe koi likhne waala tumhare mabain likhne waala koi dandi na maar jaaye, ise chaahiye ke wo sahi sahi likhe.

Wa laa ya'-ba kaatibun 'any-yaktuba **وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ**
kamaa 'allama-hullaahu fal-yaktub

Tarjuma: "Aur jo likhna jaanta ho wo likhne se inkaar na kare, jis tarah Allah ne isko sikhaya hai, Pas! chaahiye ke wo likh de".

Ye hidayat takeed ke saath ki gayi, isliye ke is mu'ashre mein padhe likhe log bahut kam hote the. Ab bhi maali mu'amlaat aur mu'ahadaat bilamoom wa seeqa nawais tehreer karte hain.

wal-yumli-lillazii 'alayhil-haqqu **وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ**

Tarjuma: "Aur imla wo shakhs karaye jis par haq aata hai".

Yani jis ne qarz liya hai wo dastaweez likhwaye ke mai kya zimmedari leraha hoon, jis ka maal hai wo na likhwaye.

wal-yattaqil-laaha Rabbahu **وَلْيَتَّقِ اللَّهَ رَبَّهُ**

Tarjuma: "Aur wo Allah se darta hai apne Rab se".

wa laa yab-khas minhu shay-'aa. **وَلَا يَجَسَّ مِنْهُ شَيْئًا**

Tarjuma: "Aur (likhwaate hue) is mein se koi shaye kam na karde".

Fa-'in-kaanallazii 'alayhil-haqqu **فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا**
safii-ban 'aw za-'iifan

Tarjuma: "Phir agar wo shakhs jis par haq aaeed hota hai, nasamajh ya zayeeef ho".

'aw laa yas-tatii-'u' any-yumilla hua **أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ**

Tarjuma: "Ya iske andar itni salahiyat na ho ke imla karwa sake".

fal-yumlil waliyyuhuu bil-'adl.

فَلْيُؤَلِّمِلْ وَلِيَّهُ بِاَلْعَدْلِ ؕ

Tarjuma: “*To jo uska wali ho wo insaaf ke saath likhwade*”.

Agar qarz lene waala nasamajh ho, zayeeef ho ya dastaweez na likhwa sakta ho to uska koi wali wakeel ya mukhtaar (*attorney*) uski taraf se insaaf ke saath dastaweez karaye. Yahan “Imlaal” imla ke mu'ane mein aaya hai.

*Wastash-hiduu shabii-dayni mir-
rijaalikum:*

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ؕ

Tarjuma: “*Aur is par gawab banaliya karo apne mardon mein se do aadmiyon ko*”.

*fa-'illam ya-kuunaa rajulayni fa-
rajulun-w-wamra-' ataani*

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتٍ

Tarjuma: “*Phir agar do mard dastiyaab na ho to ek mard aur do auratein ho*”.

mimman-tarzaawna minash-shubadaaa-'i

مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

Tarjuma: “*Ye gawab tumhare pasandeedah logaon mein se ho*”.

Jinki gawahi har do fareeq ke nazdeek maqbool ho aur in par donaon ka etemaad ho. Agar mazkura sifaat ke do mard dastiyaab na hosakein to gawahi ke liye ek mard aur do auraton intekhaab karliya jaaye. Yani gawahon mein ek mard hona laazim hai, mehez aurat ki gawahi nahi chalegi. Ab sawaal paida hota hai ke aaya har qism ke mu'amlaat mein do auraton ki gawahi ek mard ke barabar hai ya ye mu'amla sirf qarz aur maali mu'amlaat mein dastaweez karte waqt ka hai, iski tafseel fuqaha'a ke haan milti hai.

*'an-tazilla 'ih-daahumaa fatuzak-
kira 'ih-daahumal-'ukbraa.*

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْاُخْرَىٰ ؕ

Tarjuma: “*Ta'ake in mein se koi ek bhoool jaaye to dusri yaad karwade*”.

Yahan aqli sawaal paida hogaya ke kya mard nahi bhoool sakta? Iska jawaab ye hai ke waqetan Allah Ta'ala ne auraton ke andar nisyaaan ka maddah zyada rakha hai. ﴿هُوَ اللّٰطِيفُ الْخَبِيرُ﴾. *'Alaa ya-lamu man khalaaq? Wa Huwal-Latiiful-khabiir.* (Al-Mulk) “*Kya wohi na jaanega jis ne paida kiya hai? wo bada bareek been aur har shaye ki khabar rakhne waala hai*”. Jis ne paida kiya hai wo khoob jaanta hai ke kis mein

kaunsa madda zyada hai. Aurat mein nisyan ka madda kyun zyada rakha gaya hai, ye bhi samajh lijiye. Ye badi aqli aur muntaqi baat hai. Darasal aurat ko mard ke taabe rehna hota hai, lehaza uske ehssaasaat ko kabhi thais pahunch sakti hai, uske jazbaat ke upar kabhi koi kaduart aati hai. Is etebaar se Allah Ta'ala ne inke andar bhool jaane ka madda “Safety Valve” ke taur par rakha hua hai. Warna to inka mu'amla shair ke musdaaq hojaaye.

*Yaad-e-maazi azaab hai ya Rab
Cheen le ab mujhse hafeza mera!*

Chunache, ye nisyan bhi Allah Ta'ala ki bahut badi nemat hai, warna to koi sadma dil se utarne hi na paaye, koi gussa kabhi khatam hi na ho, Bahr-e-haal khuwah kisi hukm ki illat ya hikmat samajh mein aaye ya na aaye, Allah ka hukm to bahar surat maanna hai.

Wa laa ya'-bash-shubadaaa-'u 'izaa maa du-'uu. وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا

Tarjuma: “Aur na inkaar karein gawah jab ke inko bulaya jaaye”.

Gawahon ko jab gawahi ke liye bulaya jaaye to aakar gawahi dein, is se inkaar na karein. Is Suraha-e-Mubarak ki aayat 140 mein hum padh aaye hain *وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ* *Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal-laah:* “Aur us shakhs se badhkar zaalim kaun hoga jis ke paas Allah ki taraf se ek shahadat maujood ho aur wo ise chupaye?”

Wa laa tas-'amuuu 'an taktubuuhu *وَلَا تَسْمُؤُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ*
sagiiran' aw kabiiran 'ilaa 'ajalih.

Tarjuma: “Aur tasabil mat karo is ke likhne mein, mu'amla khuwah chota ho ya badha, is ki mu'ayyan muddat ke liye”.

Qarz khuwah chota ho ya badha, is ke dastaweez tehreer honi chaahiye ke mai itni raqam le raha hoon aur itne waqt mein ise lota doonga. Is ke baad qarz khuwah is muddat ko bada bhi sakta hai, mazeed mohlat de sakta hai, balke mu'af bhi karsakta hai. Lekin qarz dete waqt iski muddat mu'ayyan honi chaahiye.

Zaalikum 'aqsatu 'indallahi *ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ*

Tarjuma: “Ye Allah ke nazdeek bhi zyada mubni bar-insaaf hai”.

wa 'aqwamu lish-shaahadati

وَأَقُومُوا لِلشَّهَادَةِ

Tarjuma: "Aur garwahi ko zyada durust rakhne waala hai".

Mu'amlā zabt tehreer mein aajayega to bahut wazeh rahega, warna zubaani yadaasht ke andar to kahin ta'beer hi mein farq hojaata hai.

wa 'adnaaa 'allaa tartaabuuu

وَأَذِّنْ آلَاترْتَابُوا

Tarjuma: "Aur ye is ke zyada qareeb hai ke tum shuba mein padhoge".

'illaaa 'an-takuuna tijaaratan

haaziratan tudu'ir-uunahaa إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ
baynakum

Tarjuma: "Illaaa ye ke koi tijarti lain dain ho jo tum dast ba dast karte ho".

Maslan aap kabhi dukaandaar se koi shaye khareedte hain aur naqad paise adaa karte hain to zaroori nahi ke aap is ka cash memo bhi lein. Agar aap chaahain to dukaandaar se cash memo talab kar sakte hain.

fa-laysa 'alaykum junaahun 'alla tak-tubuuhaa. فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

Tarjuma: "To tum par koi gunaaah nahi hai ke ise na likho".

Wa 'ash-hiduuu 'izaa tabaaya'-tum.

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ

Tarjuma: "Aur garwah banaliya karo jab koi (mustaqbil ka) sauda karo".

"Bee'a salam" jo hoti hai ye mustaqbil ka sauda hai, aur ye bhi ek tarah ka qarz hai. Misaal ke taur par aap kisi zameendaar se taye karte hain ke aindah fasal ke mauqe par aap is se itne rupiye fi man ke hisaab se paanch sau man gandam khareedenge. Ye bee'a salam kehlaati hai aur is mein laazim hai ke aap poori qeemat abi adaa kardein aur aapko gandam fasal ke mauqe par milegi. Is tarah ka lain dain bhi baqaidah tehreer mein aajana chaahiye aur is par do gawah muqarar hone chaahain.

Wa laa yu-zaaarra kaatibun-wa laa shahiid. وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ

Tarjuma: "Aur na nuqsaan pahunchaya jaaye kisi likhne waale ko aur garwah ko. Aur na nuqsaan pahunchaye koi likhne waala aur garwah".

yu-zaaarra mein ye donaon mafhoom maujood hain. Is liye ke ye ma'roof bhi hai aur majhool bhi.

Wa 'in-taf-'aluu fa-'innabuu وَإِنَّ تَفَعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ط
fusuuqum-bikum.

Tarjuma: “Aur agar tum aisa karoge (nuqsaaan pahunchaoge) to ye tumbare haq mein gunaaah ki baat hogi”.

Wattaqullaah; وَأَتَّقُوا اللَّهَ ط

Tarjuma: “Aur Allah se darte rabo”.

wa yu-'allimu-kumullaah. وَيُعَلِّمُكُمُ اللَّهُ ط

Tarjuma: “Aur Allah tumhein ta'leem deraha hai”.

Waallaahu bi-kulli shay-'in 'Aliim. وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾

Tarjuma: “Aur Allah har cheez ka ilm rakhne waala hai”.

Ye ek aayat mukamil hui hai. Mera khayaal hai ke aakhri paare ki chaar paanch choti suratein jama karlein to inka hujam is ek aayat ke barabar hoga. Mai arz kar chuka hoon ke ayaat ki ta'yyun taufeeqi hai. Iska hamare hisaab kitaab se, garamar se, mintaq se aur ilm-e-bayaan se koi ta'luq nahi.

AAYAT - 283

Wa 'in-kuntum 'alaa safarinw-wa lam وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
taji-duu kaatiban

Tarjuma: “Aur agar tum safar par ho aur koi likhne waala na paao” agar dauran-e-safar koi lain dain ka ya qarz ka mu'amla hojaaye aur koi kaatib na milsake”.

fari-haanum-maq-buuzah. فَرِهْنِ مَّقْبُوضَةٌ ط

Tarjuma: “To koi shaye girwi rakhlo qabze mein”.

Qarz lena waala apni koi shaye qarz dene waale ke hawale karde ke meri shaye aap ke qabze mein rahegi, aap itne paise mujhe de dijiye, mai jab ye wapas kardoonga aap meri cheez mujhe lauta dijiyega. Ye rahen bilqabza hai. Lekin rahen (girwi) rakhi hui cheez se koi faida uthane ki ijazat nahi hai, wo sood hojayega. Maslan agar makaan rahen rakha gaya

hai to is par qabza to qarz dene waala ka hoga, lekin w ois se istifadah nahi karsakta, is ka kiraya nahi lesakta, kiraya maalik ko jaayega.

Fa-'in 'a-mina ba'-zukum ba'-zan فَإِنَّ أَمِنَ بَعْضُكُمْ بَعْضًا

Tarjuma: “Phir agar tum mein se ek dusre par etemaad kare”.

Yani ek shakhs dusre par etemaad karte hue baghair rehen ke ise qarz de deta hai.

fa-l-yu-'addil-lazi'-tumina 'amaanatabuu فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمَانَتَهُ

Tarjuma: “To jis ke paas aamanat rakhi gayi hai us ko chaahiye ke wo iski aamanat wapas kare”.

Ek shakhs ke paas rehen dene ko kuch nahi tha ya ye ke dusre bhayi ne is par etemaad karte hue us se koi shaye rehen nahi li aur isko qarz de diya to ye maal jo us ne qarz liya hai is ke paas qarz dene waale ki amanat hai, jiska wapas lautana is ke zimme qarz hai.

wal-yaatta-qillaaha Rabbah. وَيَتَّقِ اللَّهَ رَبَّهُ

Tarjuma: “Aur Allah se dare jo is ka Rab hai”.

Wa laa taktumush-shahaadah; وَلَا تَكْتُمُوا الشَّهَادَةَ

Tarjuma: “Aur ga'wahi ko chupaya na karo”.

wa many-yaktumhaa fa-'innahuuu وَمَنْ يَكْتُمْهَا فَإِنَّهُ أُمٌّ قَلْبُهُ
'aa-simun-qalbah.

Tarjuma: “Aur jo koi ga'wahi ko chupayega to iska dil gunaahgaar hoga”.

Ba'az gunaahon ka asar insaan ke zahiri azaa tak mehdood hota hai, jab ke ba'az ka ta'luq dil se hota hai. Shahadat ka chupana bhi isi nauyat ka gunaah hai. Aur agar kisi ka dil daagh daar hogaya to baaqi kya reh gaya?”

Wallaahu bimaa ta'-maluuna 'Aliim. وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٠٢﴾

Tarjuma: “Aur jo kuch tum kar rahe ho Allah ise khoob jaanta hai”.

AYAAT 284 TO 286

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبَدُّواْ مَا فِيْ اَنْفُسِكُمْ اَوْ تُخَفُّوْا يَحٰسِبِكُمْ بِهٖ اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾ اَمِنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ ۗ وَالْمُوْمِنُوْنَ كُلُّ اِمْنٍ بِاللّٰهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نَفْرَقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرٰتَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾ لَا يَكْفِيْكَ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَاْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحِمْنَا مَا لَكَ طٰقٰةٌ لَّنَا ۗ بِهٖ ﴿٢٨٦﴾ وَاَعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ اَنْتَ مَوْلٰنَا ۗ فَانصُرْنَا عَلٰى الْقَوْمِ الْكَٰفِرِيْنَ ﴿٢٨٧﴾

284. Lillahi maa fis-samaa-waati wa maa fil arz. Wa intubduu maa fii 'an-fusikum 'aw tukh-fuuhu yubaa-sibkum-bihillaah. Fa-yagifru limany-yashaaa-'u wa yu-'azzibu many-yashaaa': wallaahu 'alaa kulli shay-'in-qadiir.

285. 'Aa-manar-Rasuulu bi-maa 'un-zila 'ilay-hi mir-Rab-bihii wal-Mu'-minuun. Kul-lun 'aa-mana billaabi wa ma-laaa-'ikati-hii wa kutubihii wa rusulih. Laa nufarriqu bay-na 'abadim-mri-rusulih. Wa qaa-luu sami'-naa wa 'ata'-naa: Gufraanaka Rabbanaa wa 'ilaykal-masiir.

286. Laa yukalli-fullaahu naf-san 'illaa 'wus-'abaa. Lahaa maa kasabat wa 'alay-haa mak-tasabat. Rabbanaa laa tu-'aa-khiznaaa 'in-nasiinaaa 'aw 'akhta'-naa. Rabbanaa wa laa tahmil 'alay-naaa 'is-ran-kamaa hamal-ta-huu 'alal-laziina min-qab-linaa. Rabbanaa wa laa tubammil-naa maa laa taaqata lanaa bih. Wa'-fu 'anna, wag-fir lanaa, war-ham-naa. 'Anta Marwlaa-naa fan-surna 'alal-qaw-mil-Kaafi-riin.

Allah Ta'ala ke fazl-o-karam se hum Suratul Baqarah ke aakhri ruku par pahunch gaye hain. Ye azeemush shaan ruku teen ayaat par mushtamil hai. Qabl azein hum isi tarah ka ek azeem ruku padh aaye hain jis ki chaar ayaat hain aur is mein Aayatal Kursi bhi hai. Yun kaha jasakta hai ke ye donaon ruku apni azmath aur apne muqaam ke etebaar se ek dusre ke hum palla hain. Aayatal Kursi tauheed ke mauzu par Qur'an Kareem ki jama tareen aayat hai, aur iske ruku ki aakhri jama tareen dua par mushtamil hai.

AAAYAT - 284

Lillabi maa fis-samaa-waati wa maa fil arz. **لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ**

Tarjuma: “Allah hi ka hai jo kuch bhi aasmanon mein hai aur jo kuch zameen mein hai”.

Aap dekhenge ke aksar-o-beshtar is tarah ke alfaaz surataon ka ihtetaam par aate hain.

Wa intubduu maa fiii 'an-fusikum 'arw **وَ اِنْ تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ**
tukh-fuuhu yuhaa-sibkum-bihillaah. **يُحٰسِبْكُمْ بِهٖ اللّٰهُ**

Tarjuma: “Aur jo kuch tumhare dilaon mein hai khuwah tum ise zaahir karo khuwah chupao Allah tum se is ka muhisaba karlega”.

Tumhari niyatein iske ilm mein hain. Ek hadees mein alfaaz aate hain: *Innal laaha laa yanzuru ilaa suwarikum wa amwaalikum walaakin yanzuru ilaa quluubikum wa amaalikum*¹, “Yaqaenan Allah Ta'ala tumhari surataon ko aur tumhare maal wa daulat ko nahi dekhta, balke tumhare dilaon ko aur tumhare amaal ko dekhta hai”. To tumhare dil mein jo kuch hai khuwah ise kitna hi chupalo Allah ke muhasibe se nahi bach sakoge.

Fa-yagifiru limany-yashaaa-'u wa yu- **فَيَغْفِرُ لِمَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ**
'azzibu many-yashaaa':

Tarjuma: “Phir wo bakhsh dega jis ko chaahega aur azaab dega jisko chaahega”.

Ikhtiyaar-e-mut'aliq Allah ke haath mein hai. Hamare haan ahl-e-sunnat ka aqaedah yahi hai ke Allah Ta'ala par laazim nahi hai ke neikokaar ko is ki jaza zaroor de aur badkaar ko is ki saza de. Ye dusri baat hai ke Allah aisa karega, lekin Allah ki shaan is se bahut aala wa rafa hai ke is par kisi shaye ko laazim qaraar diya jaaye. Iska ikhtiyaar mutalaq hai, wo *فَعَالٌ لِّبٰتِرِيْدٍ* *Wa maa hua bil-bazl* (Al-Barooj) ki shaan ka haamil hai. Suratul Haj mein alfaaz aaye hain: *اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَاءُ* **’Innallaaha yaf-'alu maa yashaaa’**. “Yaqaenan Allah jo chaahata hai karta hai”. Ahle-e-tashee ka mauqaf ye hai ke Allah par adal wajib hai. Ahl-e-sunnat kehte hain ke Allah adal karega, jaza wa saza mein adal hoga, lekin adal karna is par wajib nahi hai, balke Allah ne jo shaye apne upar wajib ki hai wo “Rehmat” hai. Azroye alfaaz-e-qurani: *كَتَبَ عَلٰى نَفْسِهٖ* **Kataba 'alaa**

1. Sahih Muslim, Kitaab Al-Bir wal sila wal adaab.

Nafsi-hir-Rahmah. (Al-An'aam, 12) aur *كُتِبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ*: *kataba Rabbukum 'alaa Nafsihir-Rahmata* (Al-An'aam: 53) “*Tumhare Rab ne rehmat ko apne upar wajib karliya hai*”.

wallaahu 'alaa kulli shay-'in-qadiir. وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٤﴾

Tarjuma: “*Aur Allah har cheez ki qudrat rakhta hai*”.

AAYAT - 285

'Aa-manar-Rasuulu bi-maa 'un-zila 'ilay-hi mir-Rab-bihii ط *اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ* ط *wal-Mu'-minuun.*

Tarjuma: “*Imaan laaye Rasool (ﷺ) is cheez par jo naazil ki gayi unki janib unke Rab ki taraf se aur momineen bhi (Imaan laaye)*”.

Ye ek gaur talab baat aur bada bareek nukta hai ke Nabi Kareem ﷺ par jab Wahi aayi to Aap ﷺ ne kaise pehchaan liya ke ye badrooh nahi hai, ye Jibrael Ameen عليه السلام hain? Aakhir koi ishtebah bhi hosakta tha. Is liye ke pehla tajruba tha. Is se pehle na to Aap ﷺ ne kahanat seekhi aur na Aap ﷺ koi nafsiyati riyazatein ki. Aap ﷺ to ek karobaari aadmi the aur ahl-o-ayaal ke saath bahut hi bhar poor zindagi guzaar rahe the. Aap ﷺ ka buland tareen satah ka import export ka karobaar tha. Ye darhaqeeqat Aap ﷺ ki fitrat-e-salima thi jis ne Wahi laane waale farishte ko pehchaan liya aur Aap ﷺ is wahi par Imaan le aaye. Nabi ki fitrat itni paak aur saaf hoti hai ke upar kisi bad-rooh waghaira ka koi asar ho hi nahi sakta. Bahr-e-haal hamare liye badi taskeen ki baat hai ke Allah Ta'ala ne apne Rasool ﷺ ke Imaan ke tazkere ke saath hamare Imaan ka tazkerah kiya. Allah Ta'ala humein as'haab-e-Imaan mein shaamil farmaye.

Kul-lun 'aa-mana billaahi wa ma-laaa-'ikati-hii wa kutubihii wa *اٰمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ* ط *rusulih.*

Tarjuma: “*Ye sab Imaan laaye Allah par, uske farishton par, uski kitaabaon par aur uske Rasoolon par*”.

Suratul Baqarah mein ye dusra muqaam hai jahan Imaan ke ajza ko gina gaya hai. Qablazein Aayatul Bar (Aayat 177) mein ajzaye Imaan ki tafseel bayaan ho chuki hai.

Laa nufarriqu bay-na 'ahadim-mri-rusulih. لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۗ

Tarjuma: “(Ye kehnte hain ke) hum Allah ke Rasoolon mein kisi ke darmiyaan koi tafreeq nahi karte”.

Ye baat teesri martaba agayi hai ke Allah ke Rasoolon ke darmiyaan koi tafreeq nahi ki jaayegi. Sahulwein ruku mein hum ye alfaaz padh chuke hain: لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٢٠٦﴾ Laa nufarriqu bayna 'ahadim-minhum, wa nahnu lahuu Muslimuun. “Hum in mein kisi ke darmiyaan farq nahi karte aur hum Allah hi ke farmanbardaar hain”. Aur sab se pehle aayat 4 mein ye alfaaz aachuke hain: وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ WALLAZIINA yu'-minuuna bimaaa'unzila 'ilayka wa maaa'unzila min-qablik, “Wo log jo Imaan rakhte hain is par bhi jo (Ae Nabi ﷺ) Aap par naazil kiya gaya aur us par bhi jo Aap se pehle naazil kiya gaya”. Albatta Rasoolon ke darmiyaan tafseel sabit hai aur hum ye aayat padh chuke hain:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ

TILKAR-RUSULU faz-zalnaa ba'-zahum 'alaa ba'-z. Minhum-man-kallamallaahu wa rafa-'a ba'-zahum darajaat. (Al-Baqarah, 253) “Ye Rasool jo hain hum ne in mein se ba'az ko ba'az par fazilat di hai. In mein se wo bhi the jin se Allah ne kalaam kiya aur ba'az ke darje (kisi aur etebaar se) buland kardiye”.

Wa qaa-luu sami'-naa wa 'ata'-naa: وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ

Tarjuma: “Aur wo kehnte hain ke hum ne suna aur ita'at ki”

Gufraanaka Rabbanaa غُفْرَانَكَ رَبَّنَا

Tarjuma: “Parwardigaar! Hum teri bakhshish maangte hain”.

غُفْرَانَكَ Gufraanaka maf'ool hone ki wajah se mansoob hai. Yani نَسْأَلُكَ غُفْرَانَكَ Nas'aluka gufraanaka, Ae Allah! Hum tujh se teri maghfirat talab karte hain, hum teri bakhshish ke talbgaar hain.

wa 'ilaykal-masiir. وَإِلَيْكَ الْمَصِيرُ ﴿٢٠٧﴾

Tarjuma: “Aur teri hi jaanib laut jaana hai”.

Yahan Imaan bilaakhirat ka zikr bhi aagaya jo upar in alfaaz mein nahi aaya tha: كُلُّ امْنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ ۗ Kul-lun 'aa-mana billaahi wa ma-laaa-'ikati-hii wa kutubihii wa rusulih.. Ab aakhri aayat aarahi hai.

AAAYAT - 286

Laa yukalli-fulllaahu naf-san 'illaa wus-'abaa. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Tarjuma: "Allah Ta'ala nahi zimmedaar tehraayega kisi jaan ko magar is wasa'at ke mutabiq".

Ye aayat Allah Ta'ala ke bahut bade fazal wa karam ka mazhar hai. Mai ne aayat 186 ke baare mein kaha tha ke ye dunya mein haqooq-e-insaani ka sab se bada manshoor (*Magna Carta*) hai ke Allah aur bande ke darmiyaan koi fasal nahi hai: 'أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ' *Ujiibu da'-wataadadaa-'i' izaa da-'aani* "Mai to har pukaarne waale ki pukaar ka jawaab deta hoon jab bhi (aur jahan bhi) wo mujhe pukaare". فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي *fal-yastajiibuu lii wal-yu' minuu bii*, "Pas! inhein bhi chaahiye ke mera hukm maanein aur mujh par Imaan rakhein". Goya do tarfa baat chalegi, ek tarfa nahi. Meri maano, apni manwaa! Tum duaein karoge, hum qubool karenge! Lekin agar tum hamari baat nahi maante to phir tumhari dua tumhare munh par de maari jaayegi, khuwah qunoot-e-nazila 40 chalees din to kya 80 assi din tak padhte raho. Yahi wajah hai ke tumhari duaon ke bawajood tumhein wo saqut-e-dhaaka ka saancha dekhna padha tumhein Yahudiyon ke haathon sharmnaak shikast se do chaar hona padha. Agarche in mauqe par harmain shareefain mein qunoot-e-nazula padhi jaati rahi, lekin tumhari duaein kyunkar qubool hote! Tumhara jurm ye hai ke tum ne Allah ko peet dikhayi hai, iske deen ko paaon tale raoundha hua hai, Allah ke baaghiyon se dosti rakhi hui hai. Kisi ne Masco ko apna qibla bana rakha tha to kisi ne Washigton ko. Lehaza tumhari duaein tumhare munh par de maari gayein.

Lekin Aayat zair mutala'a is etebaar se bahut badi rehmat ka muzahir hai ke Allah Ta'ala ke haan andhe ki laathi waala mu'amla nahi hai ke tamaam insaanon se muhaseba ek hi satah par ho. Allah jaanta hai ke kis ki kitni wasa'at hai aur isi ke mutabiq kisi ko zimmedaar tehraata hai. Aur ye wasa'at morusi aur maholiyati awwamil par mushtamal hoti hai. Har shakhs ko jo genes milte hain wo dusre se mukhtalif hote hain aur in genes ki apni apni khusoosiyat (*properties*) aur tehdidaat (*limitations*) hoti hain. Isi tarah har shakhs ko dusre se mukhtalif mahol mu'yyasar aata hai. To in morusi awwamil (*hereditary factors*) aur maholiyati awwamil (*environmental factors*) ke haasil zarb se insaan ki shakhsiyat ka ek hawala banta hai, jisko mastari log "paatan" kehte hain. Jab lohe ki koi shaye dhaalni maqsood ho to is ke liye pehle mitti ya lakdi ka ek saancha (*pattern*) banaya jaata hai. Isko hamare haan

kaarigar apni boli mein “paatan” kehte hain. Ab aap lohe ko pigla kar is mein daalenge to wo isi surat mein dhal jaayega. Qur'an ki istelah mein ye “shaakla” hai jo har insaan ka banjata hai. Irshaad-e-Baari Ta'ala hai: **قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُؤُكُمْ أَعْمُرُ بَيْنَ هُوَ أَهْدَى سَبِيلًا ﴿٥٠﴾** *Qul kulluny-ya'-malu 'alaa Shaakilatih: fa-Rabbukum 'a'-lamu biman hua 'abdaa Sabiilaa.* (Bani Isra'il) “*Kehdijiye ke har koi apne shaakla ke mutabiq amal kar raha hai. Bas aapka Rab hi behtar jaanta hai ke kaun seedhi raah par hai*”. Is shaakla ke andar andar aapko mehnat karni hai. Allah Ta'ala jaanta hai ke kis ka shaakla wasi tha aur kis ka tang tha, kis ke genes aala the aur kis ke adnaa the, kisi ke haan zihanat zyada thi aur kis ke haan jismaani quwat zyada thi. Ise khoob ma'loom hai ke kisi ko kaisi salahiyatein wadiyat ki gayi aur kaisa mahol ataa kiya gaya. Chunache, Allah Ta'ala har ek maholiyat awwamil aur morusi awwamil ko malhooz rakh kar uski istedaad ke mutabiq hisaab lega. Farz kijiye ek shakhs ke andar istedaad hi bees 20 darje ki hai aur is ne 18 darje kaam kar dikhaya hai to wo kamiyaab hogaya. Lekin agar kisi mein istedaad sau darje ki thi aur is ne pachhas darje kaam kiya to wo nakaam hogaya. Halanke kamiyat ke etebaar se 50 darje 18 darje se zyada hai to Allah Ta'ala ka muhasaba jo hai wo anfaradi satah par hai. Isliye farmaya gaya ke: **وَكُلُّهُمْ أَتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٥١﴾** *Wa kulluhum 'aatiibi yawmal-Qiyaamati fardaa.* (Maryam) “*Aur sab log qayamat ke din iske buzoor fardan fardan haazir honge*”. Wahan har ek ka hisaab akele akele hoga aur wo iski wasa'at ke mutabiq hoga.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴿٥٢﴾ *Laa yukalli-fullaabu naf-san 'illaa wus-'abaa,* ke alfaaz mein jo ek ahem usool bayaan kardiya gaya hai, ba'az log duniya ki zindagi mein iska ghalat natija nikaal baithate hain. Wo duniya ke mu'amlaat mein to khoob bhaag daudh karte hain lekin deen ke mu'amle mein kehdede hain ke hamare andar salahiyat aur istedaad hi nahi hai. Ye mehez khud farebi hai. Istedaad wa isteta'at aur zihanat wa salahiyat ke baghair to duniya mein bhi aap mehnat nahi karsakte, koi nata'ij haasil nahi kar sakte, kuch kama nahi sakte. Lehaza apne aapko ye dhoka na dijiye aur jo kar sakte ho wo zaroor kijiye. Apni shakhsiyat ko khod khod kar is mein se jo kuch nikaal sakte ho wo nikaalein! Haan aap nikaal sakenge itna hi jitna aap ke andar wadiyat hai. Zyada kahan se le aayenge? Aur Allah ne kis mein kya wadiyat kiya hai, wo wohi jaanta hai. Tumhara muhaseba isi ki bunyaad par hoga jo kuch is ne tumhein diya hai. Is mazmoon ki ehmiyat ka andaza kijiye ke ye Qur'an Majeed mein paanch martaba aaya hai.

Lahaa maa kasabat wa 'alay-haa mak-tasabat. لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۖ

Tarjuma: “Isi jaan ke liye hai jo is ne kamaya aur isi ke upar wabaal banega jo isne burayi kamayi”.

Is muqaam par bhi ل *“Laam”* aur عَلَى *“Aala”* ke istemaal par gaur kijiye. لَهَا مَا كَسَبَتْ *Lahaa maa kasabat*, se muraad hai jo bhi neiki is ne kamayi hogi wo iske liye hai, is ke haq mein hai, iska ajar wa sawaab ise milega. وَعَلَيْهَا مَا اكْتَسَبَتْ *wa 'alay-haa mak-tasabat*, se muraad hai ke jo badi is ne kamayi hogi iska wabaal isi par aayega, iski saza isi ko milegi. Ab wo dua aagayi hai jo Qur'an Majeed ki jamatareen aur azeemtareen dua:

Rabbanaa laa tu-'aa-khiznaaa 'in-nasiinaaa 'aw 'akhta'-naa. رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Tarjuma: “*Ae hamare Rab! Hum se mu'akhaza na farmana agar hum bhool jaaye ya hum se khata hojaaye*”.

Imaam aur amal-e-saleh ke raaste par chalte hue apni shakhsiyat ke konon khadron mein se imkaan bhar apni baaqi mandah taunayon (*residual energies*) ko bhi nikaal nikaal kar Allah ki raah mein lagaye, lekin iske baad bhi apni mehnat par, apni neiki, apni kamayi aur apne kaarnamon par koi gharrah na ho, koi ghuroor na ho, kahin insaan dhoka na khajaaye. Balke iski kaifiyat to tazawah, aajiz aur ankasari ki rehni chaahiye. Aur ise ye dua karte rehna chaahiye ke ae Parwardigaar! Hamari bhool chook par hum se mu'akhaza na farmana.

Insaan ke andar khata aur nisyān donaon cheezein gundhi hui hain: *الْإِنْسَانُ مَرَكَّبٌ مِنَ الْخَطَاوَالنَّسِيَانِ* *Al-Insaanu murakkabun minal khataa'i wan nisyāan*, Khata ye hai ke aap ne apni imkaani had tak to nishana theek lagaya tha, lekin nishana khata hogaya. Is par aapki giraft nahi hogi, isliye ke aapki niyat sahi thi. Ek ishtehaad karne waala itehaad kar raha hai, isne imkaani had tak koshish ki hai ke sahi raaye tak pahunche, lekin khata hogayi. Allah mu'af karega. Mujtahad mukhti bhi ho to isko sawab milega aur mujtahad musaib ho, sahi raaye par pahunch jaaye to isko dohra sawab milega. Aur nisyān ye hai ke bhoolne se koi ghalti sarzad hojaaye. Rasool Allah ﷺ ka irshaad hai: *إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَاوَالنَّسِيَانِ*: *Inallaaha tajaawaza 'an ummatil khata'a wan nisyāan*¹, “*Allah Ta'ala ne meri ummat se khata aur nisyān mu'af farma diya hai*”.

1. Sunan Ibn-e-Majah, Kitab Al-Talaaq Al-Makruhu wan naasi.

Rabbanaa wa laa tabmil 'alay-naaa
'is-ran-kamaa hamal-ta-huu 'alal-
laziina min-qab-linaa.

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ

Tarjuma: “*Aur ae Rab hamare! Hum par waisa bojh na daal jaisa tu ne un logaon par daala tha jo hum se pehle the*”.

Ek hamal (bojh) wo hota hai jisko lekar insaan chalta hai. Isi se “hamaal” bana hai jo ek bori ko ya bojh ko utha kar chal raha hai. Jo bojh aapki taaqat mein hai aur jise lekar aap chal sakein wo “Hamal” hai, aur jis bojh ko aap utha na sakein aur wo aapko bitha de isko “Israah” kehte hain. Ye lafz Suratul A;raaf (aayat 157) mein phir aayega: *وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ* wa yaza-'u' anhum 'israbum wal-'aglaa-lallatii kaanat 'alay-him. In alfaaz mein Muhammad Rasool Allah ﷺ ki ye shaan bayaan hui hai ke inhone logaon ke wo bojh jo unki taaqat se badhkar the, inke kaandhon se utaar diye. Hum se pehle logaon par bade bhaari bojh dale gaye the. Shari'at Mooswi hamari shari'at ki nisbat bahut bhaari thi. Jaise inke haan roza raat hi se shuru hojaata tha, lekin hamare liye ye kitna asaan kardiya gaya ke roze se raat to nikaal diya gaya aur sehri karne ki takeed farmayi gayi: *تَسْحَرُوا فَإِن فِي السُّحُورِ بَرَكَةٌ* Tasah-Haruu fa'inna fis subuuri baraka¹, “*Sehri zaroor kiya karo isliye ke sehriyon mein barkat rakhi gai hai*”. Phir raat mein ta'luq-e-zan wa shouki ijazat di gayi. Inke roze mein khamoshi bhi shaamil thi. Yani na khana, na peena, na talooq-e-zan wa shou ar na guftagu. Hamare liye kitni asaani kardi gayi hai! Inke haan yaum-e-sabt ka hukm itna sakht tha ke poora din koi kaam nahi karoge. Hamare haan jumme ki azaan se lekar namaz ke adaa hojane tak har karobaar-e-duniyawii haraam hai. Lekin is se pehle aur iske baad aap karobaar karsakte hain.

Rabbanaa wa laa tuhammil-naa maa
laa taaqata lanaa bih.

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ

Tarjuma: “*Aur ae Rab hamare! Hum par wo bojh na daalna jiski hum mein taaqat na ho*”.

Wa'-fu 'anna,

وَأَعْفُ عَنَّا ۗ

Tarjuma: “*Aur hum se darguzar farmata rahe!*”.

Hamari laghzishon ko mu'af karta rahe.

1. Sahih Al-Bukhair, Kitabus Sawm.

wag-fir lanaa,

وَأَغْفِرْ لَنَا رَبُّهُ

Tarjuma: "Aur humein bakhshata rabe".

Hamari khataon ki pardah poshi farmadein.

Maghfirat ke lafz ko samajh lijiye. Is mein dhaanp lene ka mafhoom hai. Mighfar (*helmet*) ko kehte hain, jo jung mein sar par pehna jaata hai. Ye sar ko cupa leta hai aur ise goli ya talwaar ke waar se bachata hai. To maghfirat ye hai ke gunaahon ko Allah Ta'ala apni rehmat se dhaanp dein, inki pardah poshi farmadein".

war-ham-naa.

وَأَرْحَمَنَا رَبُّهُ

Tarjuma: "Aur hum par rahem farma".

'Anta Mawlaa-naa

أَنْتَ مَوْلَانَا

Tarjuma: "Tu hamara maula hai".

Tu hamara pasht panaah hai, hamara wali hai, hamara hami wa madadgaar hai. Hum ye aayat padh aaye hain:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

'Allaahu Waliy-yullaziina 'aamanuu yukhrijuhum-minaz-zulumaati 'ilan-nuur. (Aayat 257)

fan-surna 'alal-qaw-mil-Kaafi-riin.

فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٧﴾

Tarjuma: "Pas! hamari madad farma kaafiron ke muqable mein".

Inhi alfaaz par wo dua khatam hui thi jo Taloot ke saathiyon ne ki thi. Ab ahl-e-imaan ko ye dua talqeen ki jaarahi hai isliye ke marhala sakht araha hai. Goya:

*Taab laate hi banegi ghalib
Marhala sakht hai aur jaan azeez!*

Ab kuffaar ke saath marhala aaraha hai aur iske liye musalmaanon ko tayyar kiya jaaraha hai. Ye dar-e-haqeeqat Gazwah-e-Badar ki tamheed hai.

بارك الله لي ولكم في القرآن العظيم ونفعني وإياكم بالآيات والذكر الحكيم