

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: رُبْعُ الْحِزْبِ *Rub'al hazb*, نِصْفُ الْحِزْبِ *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 aayat 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 chaudiwan 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 مشهودلها باخير* kehte hai. Baaqi iske ba'ad ka mu'amlah 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 honge 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 markhooz 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 samjhata 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**] *Qul a'uzu bi-Rabbil falaq*, aur **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 Rasuulahuu 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: [سُنُّقِرِيَاكُ فَلَا تُنْسِيَنَّيَ] *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 riwayaat 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 zaban 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 baqaaida 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 مَلِكِ bhi hai to ملك ko مَلِكِ bhi padha jasakta hai aur مَلِكِ 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 صلى الله عليه وسلم 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 Yunus 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 liyuzhbirahuu aladiini kullih. (At-Tauba 33, Al-Fatah 28, As-Saff 9)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ 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 yufsidu 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 تَبِيحِ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

Tarjuma: "To jab bhi meri taraf tumbare 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'amlakul 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. Mazeed 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 chaahate ho to iski zehni satah ko malhooz 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. Chaah 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-Muminuun 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 sahi 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-jarahat sikhaane nahi aaye the Aap ﷺ koi *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 فَأَطِرُّ 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 : [أَيُّكُمْ 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 مُتَشَابِهَةٌ
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 muttashabah hain".

Is aayat mein lafz kitaab do daf'a aaya hai, donoan ke mafhoom mein bareek sa farq hai. muttashabah in mu'ani mein ko in ke asal mafhoom ko samajhne mein ishtabah hota hai, wo aayaat-e-muttashahbaat 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 muttashabah 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'wilahuu 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 muttashabihat 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 muttashabah 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 shaye 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-tabī'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 tabī'e (*Physical Phenomena*) se muta'liq hai. Aaj se hazaar saal pehle is ka दौरा बहुत wasee tha, aaj ye kuch mahdood hua hai, lekin ab bhi बहुत 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 muttshabihaat 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 mehkuam 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 muttshabihaat 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 muttshabihaat mein shumaar honge lekin insaan ka *physical science* ka ilm aage badhega to wo tadrijan muttshabihaat ke daire se nikal ke mehkuamat 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 فَتَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّوْبِيلَ] *Allahumma faqqib-hu fid diini wa 'allimbut taarwiil*, ya,ani "*Ae Allah! Is naujaawan ko deen ka faham aur tafiqqab ataa farma aur taarweel 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 likhusuus 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 karlijije 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, neeche nahi jata, satah samundar par upar tail ki teh aur neeche 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 taqazon 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 uffaag 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 رَوَى
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 pēeche se pēeche jaate hue [مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ], *Muhammadur Rasoolullaah, wallaziina ma'ahu*, tak pahunch jayein!

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 tabiyaat 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 pēeche se pēeche jaana 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 jaayein. 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 الدِّينَ 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 tazaad 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 ehसाas 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 بَوْجَدُ كَذَّابٍ], *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: [يَسِّرْ 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 gawahi!*

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 لَأَكْفَرُ لَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى] (Surah Al-An'aam, 19), "Innakum latash-haduuna anna ma'allaahi aalihatan ukhbraa, "Kya tum waqatan ye gawahi 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 [آيَاتٍ مُّبَيِّنَاتٍ], *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.