

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

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

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

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

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

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

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

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

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

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

Falsafi ko munkir-e-hannana ast

Az harwaas-e-ambiya begana ast!

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

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

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

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

Su'aad walqur'aani ziz zikr. Balil laziina كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ۝
kafaruu fii izzatinw wa shiqaaq. (Su'aad 11)

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

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

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

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

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ﴿١٥﴾ [إِنَّكَ لَمِنَ الْمُرْسَلِينَ]
 إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٦﴾

aur

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

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ﴿١٥﴾ [إِنَّكَ لَمِنَ الْمُرْسَلِينَ]
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿١٦﴾

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

Qur'an ka Daawa aur Challenge

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

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

أَمْ يَقُولُونَ نَقُولُهُ ۗ بَلْ لَّا يُؤْمِنُونَ ﴿١٧﴾ فَلْيَأْتُوا
 بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿١٨﴾ أَمْ خُلِقُوا مِنْ
 غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿١٩﴾

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

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

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

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

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

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

Am yaquuluuna-fataaru, qul faatuu bi'asbri suwarim mislibii muftarayaatinw wad'uu manis tata'tum min duunillaahi in kuntum saadiqiin. (Hood, 13) أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْتٍ وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾

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

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

Am yaquuluuna-fataaru, qul faatuu bisuratim mislibii wad'uu manis tata'tum min duunillaahi in kuntum saadiqiin. (Yousnus, 38) أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُوْرٍ مِّثْلِهِ وَّادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٨﴾

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

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

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

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

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

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

Qur'an kis kis Etebaar se Muajizah hai?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Har kuja beni jahan-e-rang wa bu

Aan ke az khaakash barweed aarzu!

Ya ze noor-e-Mustafa ﷺ oo raa babasat

Ya hunuz andar talaash-e-Mustafa ﷺ ast!

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

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

ALAMA IQBAL

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

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

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

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

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

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

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

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

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

Zinda wa paidah wa goya ast ain

Chun bajaan dar raft jaan deegar shud

Jaan chu deegar shad jahan deegar shud!

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

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

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

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

Qur'an Hakeem ke baare mein mazeed likhte hain:

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

Asar haan pechidah dar anaat-e-aoust!

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

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

Gar dillam aina-e-be-johar ast

War baharfam ghair-e-Qur'an muzmir ast

Pardah-e-namus-e-fikram chaak kan

Ain qayabaan raa zakharam paak kan!

Roz-e-mehshar khurwar wa ruswa kan mara!

Benaseeb az bosa paakan mara!

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

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

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

Hai wohi sarmaya daari bandah momin ka dein!

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

Baa yaatish tara kaare jaz ain neest

Ke az yaaseen-e-aao aasaan bameri!

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

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

Sufi-e-peshmina posh-e-haal mast

Az sharab-e-naghma-e-qawwal mast

Aatish az sha'er-e-araaqi dar dalash

Dar nami saazad ba Qur'an mehfalash

Aur

Waaz-e-daastan zan wa afsaana band

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

Az khateeb wa dailami giftar-e-oo

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

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

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

Wo zamane mein mu'azaz the musalmaan hokar

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

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

Khuwar az mehjuri-e-Quran shadi

Shikwah sanj-e-gardish-e-dauraan shadi

Ae chu shabnam barzameen aftandah

Dar baghal daari kitaabein zinda!

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

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



BAAB HASHTUM

QUR'AN MAJEEED SE HAMARA TALUQ:

Qur'an "Hablullaah" hai!

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

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

ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ اَيْنَ مَا تُثَقَّفُوا اِلَّا بِحَبْلِ
مِّنَ اللّٰهِ وَحَبْلِ مِّنَ التَّائِبِ وَاَبْءُ وَاَبْءُ بِغَضَبٍ
مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۗ

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

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

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

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

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

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

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

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

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

الْقُرْآنَ حَبْلُ اللَّهِ الْمَبْدُودُ مِنْ السَّمَاءِ إِلَى الْأَرْضِ

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

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

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

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

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

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

فَاَسْتَبْشِرُوا فَاِنْ هَذَا الْقُرْآنُ ظَرْفُهُ بِأَيْدِيكُمْ وَظَرْفُهُ بِيَدِ اللهِ

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

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

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

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

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

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

Deewana-e-chaman ki sereen nahi hai tanha

Aalim hai in gulaon mein phoolaon mein bastiyan hain!

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

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

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

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

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

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

*Qul haazihii sabiilii ad'uu ilallaah,
alaa basiiratin anaa wamanit
taba'ani.* (Yousuf, 108) قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ
أَنَا وَمَنْ اتَّبَعَنِي

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

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

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

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

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

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

Az ek ayini musalmaan zinda ast

Paikar-e-milat za Qur'an zinda ast

Maa hama khak wa dil-e-agaah aoust

A'astasamash kun ke Hablullaah aoust!

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

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

Maa hama khaak wa dil Agah Aoust

A'atasamash kun ke Hablullaah aoust!

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

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

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

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

Musalmanon par Qur'an Majeed ke Haqooq

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

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

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

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

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

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

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

(Hukm wa Aqamat)

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

Qur'an Hakeem mein irshaad hai:

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

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

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

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

(Tableeg wa Tabiyeen)

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

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

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

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

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

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

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

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

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

Khurwar az mahjuri-e- Qur'an shudi

Sikwah sanj gardish-e-dauraan shudi!

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

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

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

مَثَلُ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْإِمَارَةِ الْجَمَلِ إِسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

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

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

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

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

(Al-Waqi'aa, 75-82)

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

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

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

