

e-azeem barpa hua hai. Aap ye samjhiye ke Iqbal ne jo shair kabhi kaha tha, is ki ta'beer qareeb se qareeb aarahi hai.

*Urooj-e-Adam kbaaki se anjum sabme jaate hain  
Ke ye toota hua taara mah-e-kaamil na ban jaaye!*

Aur ye “mah-e-kaamil” us waqt banega jab Dajjaal ki shakal ikhtiyaar karega. Dajjaal wo shakhs hoga jo in tamaam qawaid-e-tabiiyah (*physical laws*) ke upar qabu paalega. Jab chaahega, jahan chaahega baarish barsayega. Wo rizq ke tamaam khazane apne haath mein le lega aur elaan kardega ke jo us par imaan laayega usi ko rizq milega, kisi aur ko nahi milega. Uski awaaz poori dunya mein sunayi degi. Wo chand dinaon ke andar poori dunya ka chakkar laaga lega. Ye saari baatein hadees mein Dajjaal ke baare mein aayi hain. Wo Adam ke is ektesabi ilm (*Acquired Knowledge*) ki is hadd ko pahunch jaayega ke fitrat ke tamaam israar (*mysteries*) is par munkashaf hojaayein aur ise qawaid-e-tabiiyah par tassarf haasil hojaaye, wo inhein *harness* karke qaabu mein le aaye aur inhein istema'al kare.

Insaan ne jo sab se pehla zariya-e-tawanayi (*source of energy*) daryaft kiya wo aag tha. Aaj se hazaaron saal pehle hamare kisi jadda majad ne dekha ke koi chattaan upar se giri, pathar se pathar takraya to is mein se aag ka shola nikla. Uska ye mushaheda aag paida karne ke liye kaafi hogaya ke patharaon ko aapas mein takraao aur aag paida karlo. Chunache, aag us daur ki sab se badi aijaad aur awwaleen zariya-e-tawanayi thi. Ab wo tawanayi (*energy*) kahan se kahan pahunchi! Pehle us aag ne bhaap ki shakal ikhtiyaar ki, phir humne bijli aijaad ki aur ab atomi tawanayi (*atomic energy*) haasil karli hai aur abhi na ma'loom aur kya kya haasil hona hai. Wallahu aalam! In tamaam cheezaon ka ta'luq khilafat-e-arzi ke saath hai. Lehaza farsihataon ko bataya gaya ke Adam ko sirf ikhtiyaar hi nahi, ilm bhi diya jaaraha hai.

*Summa 'araza-hum 'alal-malaaa-'ikati.*

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

**Tarjuma:** “*Phir un (tamaam ashya'a) ko pesh kiya farsihataon ke saamne*”

*Faqaala 'ambi-'uunii bi-'asamaaa-'i  
haaa-'u-laaa-'i in-kuntum saadiqiin.*

فَقَالَ أَنبِيُّنِي بِأَسْمَاءٍ هَؤُلَاءِ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٢١﴾

**Tarjuma:** “*Aur farmaya ke batao Mujhe in cheezaon ke naam agar tum sachche ho*”.

Agar tumhara ye khayaal sahi hai ke kisi khalifa ke taqarur se zameen ka intezam bigad jaayega.

## AAAYAT - 32

Qaaluu "Sub'haanaka

قَالُوا سُبْحَانَكَ

**Tarjuma:** "Inhone kaha (Parwardigaar!) nuqs se paak to Aap hi ki zaat hai".

Aap har nuqs se, har aib se, har zu'af se, har ehtiyaaj se mubbara aur munnazah hain, Aala aur Arfa'a hain.

Laa 'ilma lanaaa 'illaa maa 'allamtanaa:

لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

**Tarjuma:** "Humein koi ilm haasil nahi siwaye uske jo Aapne humein seekha diya hai".

Is ki yahi ta'beer behtar ma'loom hoti hai ke Allah Ta'ala ki is kaa'inaati hukumat mein mala'ika ki haisiyat darhaqeeqat iske kaarindon ya (*civil servants*) ki hai. Chunache, har ek ko sirf iske shu'abe ke mutabiq ilm diya gaya hai, inka ilm jaam'a nahi hai aur inke paas tamaam cheezaon ka majmu'i ilm haasil karne ki ist'edaad nahi hai. Maslan koi farishta baarish ke intezam par ma'moor hai, koi pahadon par ma'moor hai, jiska zikr seerat mein aata hai ke jab Ta'if mein Rasool Allah ﷺ par pathrao hua to iske baad ek farishta haazir hua ke mai Malakul Jabbaal hoon Allah ne mujhe pahadon par ma'moor kiya hua hai, agar Aap farmaye to mai in do pahadon ko aapas mein takra doon jinke darmiyan Ta'if ki ye waadi waqe hai aur is tarah ahl-e-Ta'if piskar surma banjaye. Aap ﷺ ne farmaya ke nahi, kya ajab ke Allah Ta'ala inki aindah naslaon ko hidayat de dein. To farishte Allah Ta'ala ki taraf se mukhtalif khidmaat par ma'moor hain aur inko jo ilm diya gaya hai wo sirf unke apne fara'iz mansabi aur inke apne shu'abe se mut'aliq diya gaya hai, jab ke Hazrat Adam عليه السلام ko ilm ki jamiyyat bilquwat (*potentially*) de di gayi, jo badhte badhte ab ek bahut tanawar darkht ban chuka hai.

Innaka 'antal-'Aliimul-Hakiim.

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

**Tarjuma:** "Yaqeenan Aap hi hain jo sab kuch jaanne waale aur kaamil hikmat waale hain".

Aap hi ki zaat hai jo kul ke kul ilm ki Maalik hai aur jiski hikmat bhi kaamil hai. Baaqi to makhloq mein se har ek ka ilm naaqis hai.

## AAAYAT - 33

Qaala "Yaaa-'Aadamu 'ambi'-hum-bi-'asmaaa-'ihim. قَالَ يَا أَدَمُ أَنْبَأْهُمْ بِأَسْمَائِهِمْ ۖ

**Tarjuma:** "Allah ne farmaya ke ae Adam, inko bataao in cheezaon ke naam!"

Falammaaa 'amba-'ahum-bi-'asmaaa-'ihim

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۖ

**Tarjuma:** "To jab usne batadiye inko un sab ke naam".

Qaala 'alam 'aqul-lakum 'inniii 'a'-lamu gay-bas-samaawaati wal-'arzi.

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۖ

**Tarjuma:** "(To Allah ne) farmaya: Kya Mai ne tum se kaha na tha ke Mai jaanta hoon asmaan aur zameen ke tamaam chupi hui cheezaon ko"

Jo tumhari nigaahaon se ujhal aur maqfi hain.

Wa 'a'-lamu maa tubduuna wa maa kuntum taktu-mun.

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾

**Tarjuma:** "Aur Mai jaanta hoon jo kuch tum zaahir kar rahe the aur jo kuch tum chupa rahe the".

In alfaaz se mehsoos hota hai ke farishton ki khuwahish ye thi ke khilafat humein mile, hum khadam-e-adab hain, har waqt tasbeeh wa tamheed aur taqdees mein masroof hain, jo hukm milta hai baja laate hain, to ye khilafat kisi aur makhloq ko kyun di jaarahi hai. Ab aage chunke teesri makhloq ka zikr bhi aayega lehaza yahan note karlijiye ke Allah Ta'ala ki teen makhlooqaat aisi hain jo sahib-e-tashkhis aur sahib-e-sha'oor hain aur jin mein "Anna" (mai) ka sha'oor hai. Ek malaik hain, inki takhleeq noor se hui hai. Dusre insaan hain, jinki takhleeq gaare se hui hai aur teesre jinnaat hain, jinki takhleeq aag se hui hai. Baaqi haiwanaat hain, un mein sha'oor (*consciousness*) to hai, khud sha'oori (*self consciousness*) nahi hai. Insaan jab dekhta hai to isko ye bhi ma'loom hota hai ke mai bhi dekh raha hoon, jab ke kutta ya billa dekhta hai to ise ye andaz nahi hota ke mai dekh raha hoon. Haiwanaat mein "Mai" ka sha'oor nahi hai ye anna, *Self* ya *Ego* sirf farishton mein, insaanon mein aur jinnaat mein hai. In mein se ek noori makhloq hai, ek naari makhloq hai aur ek khaki hai, jo zameen ke is qashar (*crust*) mein mitti aur paani ke malghube yani gaare se wajood mein aayi hai.

## AAAYAT - 34

Wa 'iz qulnaa lil-malaaa-'ikatis-juduu li **وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ**  
'Aadama fasajaduuu 'illaaa 'Ibliis: **فَسَجَدُوا إِلَّا إِبْلِيسَ**

**Tarjuma:** "Aur yaad karo jab humne kaha farsihataon se ke sajda karo Adam ko to sab sajde mein gir pade siwaye Iblees ke".

Yahan ek baat to ye samjhe ke Adam ko tamaam malaik ke sajde ki zaroorat kya thi? Kya ye sirf tazeeman tha? Aur agar tazeeman tha to kya Adam khaki ki tazeem maqsood thi ya kisi aur shaye ki tazeem thi? Makki surataon mein ye baat do jagah bayyan alfaaz Wazeh ki gayi hai: [فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ يَسْجُودِينَ ﴿٣٤﴾] *Fa-'izaa sawway-tubuu wa nafakhtu fihi mir-Ruubii faqa-'uu labuu saa-jidiin.* "Pbir jab Mai is (Adam) ki takhleeq mukamil karloon aur is mein Apni rooh mein se phoonk doon tab gir padna uske saamne sajde mein".

Chunache, tazeem agar hai to Adam khaaki ki nahi hai, iske andar maujood "rooh-e-rabbani" ki hai, jo ek *Divine Spark* ya *Divine Element* hai, jaise khud khaaliq ne "minroohi" se ta'beer farmaya hai.

Dusre ye ke is sajde ki hikmat kya hai? Is ki illat aur gharz wa ghayat kya hai? Jaisa ke mai ne arz kiya, is kaa'inaat yani afaaqi hukumat ke karinde to farishte hain aur khalifa banaya jaaraha hai insaan ko. Lehaza jab tak ye saari sool saroos iske taab'e na ho wo khilafat kaise karega! Jab hum kisi kaam ka irada karte hain aur koi faal karna chaahte hain to is faal ke poora hone mein, uske zahoor pazeer hone mein na ma'lloom kaun kaun se awamil kaarfarma hote hain aur fitrat ki kaun kaunsi quwatein (*forces*) hamare saath mu'afiqat karti hai to hum wo kaam karsakte hain, aur in sab farishte ma'moor hain har ek ki apni aqleem (*domain*) hai. Agar wo insaan ke taab'e na ho to khilafat ke koi mu'ane hi nahi hain. Ise khilafat di gayi hai, ye jidhar jaana chaahta hai jaane do, ye namaz ke liye masjid mein jaana chaahta hai jaane do, ye chori ke liye nikla hai nikalne do. Insaan ko jo ikhtiyaar diya gaya hai iske istemaal mein ye tamaam quwatein iske saath mu'afiqat karti hain tab hi uska koi irada, khuwah achcha ho ya bura, paaye takmeel ko pahunch sakta hai. Is mu'afiqat ki alamat ke taur par tamaam farishton ko insaan ke aage jhuka diya gaya.

Is aayat mein [إِلَّا إِبْلِيسَ] 'Illaaa 'Ibliis: (siwaye Iblees ke) se ye mughalta paida hosakta hai ke shayad Iblees bhi farishta tha. Isliye ke sajde ka hukm to farishton ko diya gaya tha. Is mughalte ka azaala

Suratul Kahaf mein kardiya gaya jo Suratul Baqarah se bahut pehle naazil ho chuki thi. Wahan alfaaz aaye hain: [كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ] *Kaana minal-Jinni fa-fasaqa 'an 'Am-ri Rabbih.* (Kahaf 50), “*Wo jinnaon mein se tha, pas! is ne sarkashi ki apne Rab ke hukm se*”. Farishton mein se hota to nafarmani kar hi na sakta. Farishton ki shaan to ye hai ke wo Allah ke kisi hukm se sartabi nahi karsakte. Azroy-e-alfaz-e-qurani: [لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ] *Laa ya'-suunallaaha maaa 'amarahum wa yaf-'aluuna maa yu'-maruun.* (Tahreem, 6) “*Wo Allah ke kisi hukm ki nafarmani nahi karte aur jo hukm bhi inhein diya jaata hai wo baja laate hain*”. Jinnaat bhi insaanon ki tarah ek zi-ikhtiyaar makhloq hai jise imaan wa kufr aur ta'at wa massiyat donaon ki khudrat bakhshi gayi hai. Chunache, jinnaat mein neik bhi hain bad bhi hai, aala bhi hain adna bhi hain, jaise insaanon mein hain. Lekin ye “Azazil” jo jinn tha, ilm aur ibadat donaon ke etebaar bahut buland hogaya tha aur farishton ka humnasheen tha. Ye farishte ke saath is taur par shaamil tha jaise bahut se insaan bhi agar apni bandagi mein “zuhad mein” neiki mein taraqi kare to unka aalim-e-arwah ke saath, ilm mein malaik ke saath aur bila aala ke saath ek raabta qaa'em hota hai. Isi tarah Azazil bhi jinn hone ke bawajood neiki, ibadat, parsayi aur apne ilm mein farishton se aage tha, is liye “مُعَلَّمُ الْمَلَكُوتِ” *Mu'allimul malakuut*, ki haisiyat se ikhtiyaar kar chuka tha aur ise apni is haisiyat ka bada zu'am tha.

Jaisa ke arz kiya gaya, Qur'an Hakeem mein qissa Adam aur Iblees ke ziman mein ye baat saat martaba aayi hai ke farishton ko hukm hua ke Adam ko sajda karo, sab jhuk gaye magar Iblees ne sajde se inkaar kardiya, Ayaat zair-e-mutalia mein qissa Adam wa Iblees saatwi martaba aaraha hai. Agarche mus'haf mein ye pehli martaba aaraha hai tarteeb nazuli ke etebaar se yahan saatwi martaba aaraha. Adam wa Iblees ka ye qissa Suratul Baqarah ke baad Suratul A'araaf mein, phir Suratul Hijr mein, phir Sureh Bani Isra'il mein, phir Suratul Kahaf mein, Phir Surah Taha mein aur phir Sureh Suwaad mein aayega. Yani ye qissa Qur'an Hakeem mein cheh martaba Makki surataon mein aaya hai aur ek martaba Madani surat Baqarah mein.

Iblees ka asal naam “Azaazil” tha, Iblees ab iska sifati naam hai. Isliye ke (أَبْلَسُ يُبْلِسُ) *Ablasa, yublisu*, ke mu'ane hote hain mayoos hojana. Ye Allah ki rehmat se bilkul mayoos hai aur jo Allah ki rehmat se mayoos hojaaye wo shaitaan hojaata hai wo sonchta hai ke ab mera to chutkara nahi hai, meri to aaqibat kharaab ho hi chuki hai, lehaza mai apne saath aur jitnon ko barbaad kar sakta hoon karloon. “*Hum to doobein hain sanam*”

*tumko bhi le doobenge!"* Ab wo shaitaan is mu'ane mein hai ke insaan ki adaawat iski gatti mein padh gayi. Usne Allah se ijazat bhi le li ke mujhe mohlat de dein qayamat ke din tak ke liye [إِلَى يَوْمٍ يُبْعَثُونَ] 'ilaa yaw-mi yub-'asuun, to mai sabit kardoonga ye Adam us rutbe ka haqdaar na tha jo ise diya gaya hai.

'Abaa was-takbara

أَبَىٰ وَاسْتَكْبَرَ

**Tarjuma:** "Usne inkaar kiya aur takabbur kiya".

Qur'an Hakeem mein dusre muqamaat par iske alfaaz naqal hue hain: [أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ] 'Ana khay-rum-minh. Kha-laq-tanii min-naarin-wa kha-laq-tabuu min-tiin. "Mai is se behtar hoon to tu ne mujhe aag se banaya aur ise gaare se banaya".

Darhaqeeqat yahi wo takabbur hai jisne ise randah dargah-e-haq kardiya.

*Takabbur Azazil raa khuwar kard  
Ke dar tauq-e-laanat girafhtar kard*

Wa kaana minal-kaafriin

وَكَانَ مِنَ الْكَافِرِينَ

**Tarjuma:** "Aur hogaya wo kaafiron mein se". Ya "aur tha wo kaafiron mein se".

[كَانَ] Kaana, Arabi zubaan mein do tarah ka hota hai: "Taama" aur Naaqsa". [كَانَ] Kaana, Naaqsa ke etebaar se ye mu'ane hosakte hain ke apne is istekbaar aur inkaar ki wajah se wo kaafiron mein se hogaya. Jabke [كَانَ] Kaana, Taama ke etebaar se ye mu'ane hongey wo tha hi kaafiron mein se. Yani iske andar sarkashi chupi hui thi ab zaahir hogayi. Aisa mu'amla kabhi hamare mushaheda mein bhi aata hai ke kisi shakhs ki badniyati par neiki aur zahad ke pardeh padhe rehte hain aur kisi khaas waqt mein akaar wo nanga hojaata hai aur iski batini haqeeqat saamne ajati hai.

### AAAYAT - 35

Wa qulnaa yaaa-'Adamus-kun 'anta  
wa zaw-jukal-jannata

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

**Tarjuma:** "Aur humne kaha ae Adam rabo tum aur tumhari biwi jannat mein".

Sawaal paida hota hai ke ye jannat kaunsi hai? Aksar hazraat ke nazdeek ye jannat kahin asmaan mein hi thi aur asmaan hi mein Hazrat Adam عَلَيْهِ السَّلَامُ ki takhleeq hui albatta ye sab maante hain ke ye wo

Jannatul Firdous nahi thi jis mein jaane ke baad nikalne ka koi sawaal hi nahi. Is jannat mein to aakhirat mein logaon ko jaakar daakhil hona hai aur dakhile ke baad phir wahan se nikalne ka koi imkaan nahi hai. Ek raaye ye bhi hai ke mera ruhjan isi raaye ki taraf hai, ke takhleeq Adam isi zameen par hui hai. Wo takhleeq jin marhala se guzri wo is waqt hamara mauzu bahes nahi hai. *Biology* aur Wahi donaon is par mutafiq hain ke qashriraz (*crust of the earth*) yani mitti se insaan ki takhleeq hui hai. Is ke baad kisi oonche muqaam par kisi sarsabz wa shadaab ilaaqe mein Hazrat Adam ko rakha gaya, jahan har qism ke maiwe the, har shaye bafaraghat mayasar thi. Azroy-e-alfaaz qurani: [إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١٣١﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَقُ ﴿١٣٢﴾] 'Inna laka 'allatajuu-'a fiihaa 'wa laa ta'-raa . Wa 'annaka laa tazma-'u fiihaa 'wa laa tazhaa. (Taa-Haa, 118-119) "Yahan tumbare liye ye asai'shein maujood hain ke na tumbe is mein bhook lagegi na aryaani lahaq hogi. Aur ye ke na tumbe is mein piyaas tang karegi na dhoop satayegi".

Hazrat Adam ﷺ aur inki biwi ko wahan har tarah ki asa'ishein haasil thi albatta ye jannat sirf ek *demonstration* ke liye thi ke inhein nazar aajaye ke shaitaan inka aur inki aulaad ka azli dushman hai, wo inhein warghlaayega aur tarah tarah se waswasa andaazi karega. Is ki misaal yun samjhe ke kisi shakhs ka inteqab to hogaya aur wo *CSP cadre* mein aagaya, lekin iski tayenati (*posting*) se pehle ise *Civil Service Academy* mein zair-e-tarbiyat rakha jaata hai. Wazeh rahe ke ye yahan jo lafz *هبوط Haboot (utarna)* araha hai wo sirf isi ek mu'ane mein nahi aata, iske dusre mu'ane bhi hain. Ye cheezein phir mutashabahat mein se rahegi isliye inke baare mein ghaur-o-fikr se koi ek dusri raaye ikhtiyaar ki jasakti hai. Wallahu Aalam!

Wa kulaa minhaa ragadan hay-su -shi'-tumaa; وَكُلًّا مِنْهَا رَعَدًا حَيْثُ شِئْتُمْ

Tarjuma: "Aur khaao is mein se bafaraghat jahan se chaaho".

Yahan har tarah ke phal maujood hain, jo chaaho bila rok tok khaao.

Wa laa taqrabaa haazihish-shajarata. وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

Tarjuma: "Magar is darkht ke qareeb mat jaana".

Yahan par is darkht ka naam nahi liya gaya, ishaara kardiya gaya ke is darkht ke qareeb bhi mat jaana.

*Fata-kuunaa minaz-zaalimiin.*

فَتَكُونُوا مِنَ الظَّالِمِينَ ﴿٣٦﴾

**Tarjuma:** “Warna tum zaalimon mein se hojaoge.”

Tum had se guzarne waalaon mein shumaar hogaye.

Ab is ki bhi hikmat samjhe ke is *demonstration* ka hissa hai ke dunya mein khaane mein khaane peene ki hazaron cheezein mabaah, sirf channnd cheezein haraam hain. Ab agar tum hazaron mabaah cheezaon ko chord kar haraam mein munh maarte ho to ye nafarmani shumaar hogi. Allah ne mubaahat ka da'irah bahut waseeh rakha hai. Channnd rishte hain jo bayaan kardiye gaye ke ye haraam hain, mahrumat-e-abdiya hain, in se to shaadi nahi hosakti, baaqi ek musalmaan mard kisi musalmaan aurat dunya ke kisi bhi kone mein shadi karsakta hai, is ke liye croredon *options* khule hain. Phir ek nahi, do do, teen teen, chaar chaar tak auraton se shadi ki ijazat di gayi hai. Is ke bawajood insaan shadi na kare aur zina kare, to ye goya iski apni khabasat-e-nafs hai. Chunache, Adam wa Hawa (ﷺ) ko bata diya gaya ke ye poora baagh tumhare liye mabaah hai, bas ye ek darkht hai, is ke paas na jaana. Darkht ka naam lena ki koi zaroorat nahi thi. Ye to sirf ek aazma'ish aur is ki *demonstration* thi.

### AAYAT - 36

*Fa-'azalla-humash-Shaytaanu 'anbaa.*

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا

**Tarjuma:** “Phir phisla diya un donaon ko shaitaan ne us darkht ke baare mein”.

Is ki tafseel Surah Taha mein aayi hai ke shaitaan ne inhein kis kis tareeqe se phislaya aur inhein is darakht ka phal chakne par amadah kiya”.

*Fa-'akh-rajahumaa mimmaa kaanaa fiih.*

فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

**Tarjuma:** “To nikalwadiya in donaon ko us kaifiyat mein se jis mein wo the”.

Wo kya kaifiyat thi ke na koi mushaqqat hai, na koi mehnat hai aur insaan ko har tarah ka achche se achcha phal milraha hai, tamaam zarooriyaat faraham hain aur khaas khal'at-e-fakherah se bhi nawaza gaya hai, jannat ka khaas libaas ataa kiya gaya hai. Lekin in kaifiyat se nikaal kar inhein kaha gaya ke achcha ab jao aur zindagi ki talakh haqa'iq ka saamna karo. Yaad rakhna ke shaitaan tumhara aur tumhari nasal ka dushman hai aur wo tumhein phislayega jaise aaj phislaya hai, tum is



ki sharaarton se hoshiyaar rehna: [إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا] 'Innaash-Shaytaan lakum 'aduwun-fattakhizuuhu 'aduw-waa. "Yaqeenan shaitaan tumhara dushman hai, is liye tum bhi ise apna dushman hi samkho lekin agar kuch log ise apna dost banale aur iske agent aur kaarinde banjaaye to ye unka ikhtiyaar hai jis ki saza inhein milegi".

Wa qulnah-bituu ba'-zukum liba'zin  
'aduw-wu

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

**Tarjuma:** "Aur hum ne kaha tum sab utro, tum ek dusre ke dushman hogaye".

Note kijiye yahan jama ka saigha aaya hai ke tum ek dusre ke dushman hogaye. To ek dushmani shaitaan aur Adam aur zuryat-e-Adam ki hai, jabke ek aur dushmani insaanon mein mard aur aurat ke mabeen hai. Aurat mard ko phislati hai aur ghalat raaste par daalti hai aur mard auraton ko gumraah karte hain. Qur'an Majeed mein farmaya gaya hai: [يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ] Yaaa-'ayyuhallaziina 'aamanuuu 'inna min 'azwaaajikum wa 'awlaakikum 'aduwwal-la-kum fahzaruuhum! (At-Tagabun, 14). "Ae ahl-e-imaan! Yaqeenan tumhari biwiyan aur tumhari aulaad mein tumhare dushman hain, in se hoshiyaar rabo". Kabin inki mohabbat tumhein raah-e-haq se mukharif na karde. Shauhar ek achcha kaam karna chahta hai lekin biwi rukaawat bangayi ya biwi achcha kaam karna chahti hai aur shauhar rukaawat ban gaya to ye mohabbat nahi aadawat hai.

Wa lakum fil arzi musta-qarrunw-wa mataa-'un 'ilaa hiin.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١٣٠﴾

**Tarjuma:** "Aur tumhare liye ab zameen mein thikana hai aur naf'a uthana hai ek kbaas waqt tak".

Ab zameen tumhari jaa-e-qiyaam hai aur yahan zaroorat ki tamaam cheezein humne faraham kardi hain, lekin ye ek waqt-e-mu'ayyan tak ke liye hai, ye abdi nahi hai, ek waqt aayega ke hum ye basat lapait denge.

Yawma natwis-samaaa-'a katayyis-sijilli lil-kutub: (Al-Ambiya, 14)

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ﴿١٣١﴾

**Tarjuma:** "Jis din ke hum tamaam asmaanon ko is tarah lapait lenge jaise auraq ka taumaar lapait liya jaata hai".

Ye takhleeq abdi nahi hai [إِلَىٰ أَجَلٍ مُّسَمًّى] Tlaaa'Ajalim-Musammaa, hai [إِلَىٰ حِينٍ] 'ilaa hiin, hai.

**AAAYAT - 37**

*Fata-laqqaaa 'Adamu mir-Rabbihii  
kalimaa-tin fataaba 'alayh:*

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَةً فَتَابَ عَلَيْهِ ۗ

**Tarjuma:** “*Phir seekhliye Adam ne apne Rab se channnd kalimaat, to Allah ne iski tauba qubool karli*”.

Iski wazahat Suratul A'araaf mein hai. Jab Hazrat Adam عَلَيْهِ السَّلَامُ ne Allah Ta'ala ke hukm ataab amaiz suna aur jannat se bahar aagaye to sakht pashemani aur nadamat paida hui ke ye mai ne kiya kiya, mujh se kaisi khatarzad hogayi ke mai ne Allah ke hukm ki khilaaf warzi kardaali. Lekin inke paas tauba wa astaghfaar ke liye alfaaz nahi the. Wo nahi jaante the ke kin alfaaz mein Allah Ta'ala se muafi chaahe. Allah ki rehmat ye hui ke usne alfaaz inhe khud talqeen farmadiye. Ye Allah ki shaan-e-rahmi hai. Tauba ki asal haqeeqat insaan ke andar gunaah par nadamat ka paida hojaana hai. Iqbal ne gufwan-e-shabaab mein jo ash'ar kahe the in mein se ek shaer ko sunkar us waqt ke esatezah bhi phadak uthe the.

*Moti samajh ke shaan-e-karimi ne chun liye  
Qatre jo the mere arq-e-infaal ke*

Yani sharmindegi ke bais meri peshani par paseene ke jo khatre namudaar hogaye mere parwardigaar ko wo itne azeez hue ke us ne inhein motiyon ki tarah chun liya. Hazrat Adam wa Hawa عَلَيْهِمُ السَّلَامُ ko jab apni ghalti par nadamat hui to wo giryanwazari mein mashgool hogaye. Is haalat mein Allah Ta'ala ne apni rehmat se inhein channnd kalimaat ilqa farmaye jin se inki tauba qubool hui. Wo kalimaat Suratul A'araaf mein bayaan hui hai: [ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ ] *Rabbanaa zalam-naaa 'anfu-sanaa: wa 'il-lam tagfir-lanaa wa tar-hamnaa la-nakuu-nanna minal-khaa-siriin.* (A'araaf, 23), “*Ae hamare Rab! Humne apni jaanon par zulm kiya hai, aur agar tu ne humein waqt na diya aur hum par rahem na farmaya to hum zaroor khasara paane waalaon mein hojayenge.*” Tabaah wa barbaad hojayenge.

Is muqaam par shaitaniyat aur aadmiyat ka fauri taqabal maujood hai. Ghalti Iblees se bhi hui, Allah ke hukm se sartabi hui, lekin use is par nadamat nahi hui balke wo takabbur ki bina par mazeed akad gaya ke [أَتَاخَّرْتُمْنَاهُ] *'Aanaa khay-rum-minhu*, aur sarkashi ka raasta ikhtiyaar

kiya. Dusri taraf ghalti Adam عليه السلام se bhi hui, nafarmani hui, lekin wo is par pasheman hue aur tauba ki. Wo tarz-e-amal shaitaniyat hai aur ye aadmiyat. Warna koi insaan gunaah se aur maasiyat se mubbara nahi hai. Rasool Allah صلى الله عليه وسلم ki ek hadees hai: <sup>1</sup>(كُلُّ بَنِي آدَمَ خَطَاةٌ وَخَيْرُ الْخَطَاةِينَ التَّوَّابُونَ) *Kullu Bani Aadama khatta'un wa khayrul khatta'imat tawwaabuun*, “Adam ki tama aulaad khataawaar hai” aur in khataakaaron mein behtar wo hai jo tauba karlein”.

Hazrat Adam عليه السلام se ghalti hui. Inhein is par nadamat hui unhone tauba ki to Allah Ta'ala ne inki tauba qubool farmali .

*'Innahuu Hurwat Tawwaa-bur-Rahiim.*

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٠٩﴾

**Tarjuma:** “Yaqeenan Wo hi to hai tauba ka bahut qubool karne waala, bahut rahem farmane waala”.

Tauba ka lafz donaoon taraf se aata hai. Banda bhi tawwaab hai. Azroy-e-alfaaz qurani: [إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٠٩﴾] *Innal-laaha yuhibbut-Tawwaa-biina wa yuhibbul-Muta-tahhiriin.* (Baqarah, 222). Jab ke tawwaab Allah Ta'ala bhi hai. Iski asal haqeeqat samajh lijiye. Bande ne khata ki aur Allah se door hogaya to Allah ne apni rehmat ki nigaah us se pherli bande ne tauba ki to Allah ne phir apni rehmat ke saath iski taraf mutwajjah hogaya. Tauba ke mu'ane hain palathna. Banda masiyat se tauba kar ke apni islah ki taraf bandagi ki taraf, ita'at ki taraf palath aaya aur Allah ne jo apni nazr-e-rehmat jo bande se pherli thi, phir apni shaan-e-gaffari aur rahmi ke saath bande ki taraf tawajah farmali. Iske liye hadees mein alfaaz aate hain:

.....وَأَنْ تَقْرَبَ إِلَىٰ بَشِيرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ  
ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْسِحُ أَتَيْتُهُ هَرَوَلَةً

....*Wa in taqarraba ilayya bishibrin taqarrabtu ilayhi ziraa'an wa in taqarraba ilayya ziraa'an taqarrabtu ilayhi ba'an wa in ataani yamshii ataytuhuu harwala.*<sup>2</sup>

1. Sunan Ibn-e-Majah, Kitaab Az-Zahad wa Sunan At-Tirmizi, Kitaab Safatul Qiyamah war-Raqa'iq wal-wara'a. (Alfaaz Ibn-e-Majah ke hain).
2. Sahih Al-Bukhari, Kitaabut Tauheed, Baab Zikrun Nabi wa riwaya 'an Rabih. Wa Sahih Muslim, Kitaabuz Zikr wad-Dua'a wat-Tauba wal-Istaghfaar, Baab Fazluz Zikr wad-Dua'a wat-Taqreeb ilallaahu Ta'ala.

**Tarjuma:** “*Aur agar wo (Mera banda) balishat bhar Meri taraf aata hai to Mai haath bhar uski taraf aata hoon, aur agar wo haath bhar Meri taraf aata hai to Mai do haath uski tarah aata hoon, aur agar wo chalkar Meri taraf aata hai Mai daudh kar uski taraf aata hoon*”.

*Humto mayil bakarm hain koi sayil hi nabi*

*Raah dikhalyein kise raah raw-e-manzil hi nabi!*

Wo to (تَوَاب) *tarwawab* hai. Bas farq ye hai ke (تَاب) *taaba*, bande ke liye aayega to (إِلَى) *ilaa*, ke sila ke saath aayega. Jaise [إِنِّي تُبْتُ إِلَيْكَ] 'Innii tubtu 'ilay-ka, aur jab Allah ke liye aayega to (عَلَى) ke sila ke saat (تَابَ عَلَى) aayega, jaise ayat-e-zair mutala'a mein aaya: [فَتَابَ عَلَيْهِ] *Fataaba 'alayh*. Allah ki shaan bahut buland hai. Insaan tauba karta hai to uski taraf tauba karta hai, jabke Allah ki shaan ye hai ke wo bande par tauba karta hai.

#### AAYAT - 38

*Qulnah-bituu minhaa jamii-'aa;*

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا

**Tarjuma:** “*Hum ne kaha: Tum sab ke sab yahan se utar jaao*”.

Ab yahan lafz (اهْبِطُوا) *Ihbituu* aaya hai. Jo is se pehle bhi aaya hai. Jo hazraat ye samajhte hain ke takhleeq-e- Adam asmaanon par hui hai aur wo jannat bhi asmaanon par hi thi jahan Hazrat Adam عَلَيْهِ السَّلَامُ aazma'ish ya tarbiyat ke liye rakhe gaye the wo (اهْبِطُوا) *Ihbituu* ka tarjuma karenge inhein asmaan se zameen par utarne ka hukm diya gaya. Lekin jo log samajhte hain ke Hazrat Adam عَلَيْهِ السَّلَامُ ko zameen par hi kisi buland muqaam par rakha gaya tha wo kehte hain ke (اهْبِطُوا) *Ihbituu* se muraad buland jagah se neech utarna hai na ke asmaan se zameen par utarna. Wo azma'ishi jannat kisi oonchi sateh martaf'a par thi. Wahan par hukm diya gaya ke neech utro aur jaao, ab tumhein zameen mein hal chalana padega aur roti haasil karne ke liye mehnat karna padegi. Ye nemat'on ke dastarkhuwan jo yahan beech hue the ab tumhare liye nahi hain. Is mu'ane mein is alfaaz ka istema'al isi Suratul Baqarah ke saatwein ruku mein hua hai (اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ) 'Ih-batuu misran-fa-'inna lakum-maasa-'altum. (Baqarah, 61)

*Fa-'immaa ya'-ti-yannakum-minnii*  
*Hudan- faman tabi-'a Hudaa-ya falaa*  
*kharwfun 'alayhim wa laa hum yabzanuun.*

فَمَا يَأْتِيَنَّهُمْ مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

**Tarjuma:** “*To jab bhi aaye tumhare paas meri jaanib se koi bidayat to, jo*

*log meri is hidayat ki pairwi karenge inke liye na koi khauf hoga aur na wo hazan se do chaar honge".*

Ye hai ilm-e-insaani ka dusra gosha, yani ilm baalohi (*Revealed Knowledge*). Is chauthi ruku ka husn mulaheza kijiye ke is ke shuru mein ilm bilhawas ektasabi ilm (*Acquired Knowledge*) ka zikr hai jo bilquwat (*potentially*) Hazrat Adam aaa mein rakh diya gaya aur jise insaan ne phir apni mehnat se apne hawaas aur aqal ke zariye se aage badhaya. Ye ilm musalsil taraqi pazair hai aur aaj maghribi iqwam is mein hum se bahut aage hain. Kabhi ek zamane mein musalmaan bahut aage nikal gaye the, lekin zaahir hai ke is dunyia mein urooj to inhi ko hoga jinhein sab se zyada iski aagahi haasil hui. Albatta wo ilm jo asmaan se naazil hota hai wo ataayi (*given*) hai, jo wahin par mubni hai. Aur insaan ke muqaam-e-khilafat ka taqaza ye hai ke Allah Ta'ala ke jo ehkaam is ke paas aayein, wo jo hidayaat bhi bhejein inki poore poore taur par pairwi karenin. Allah Ta'ala ne wazeh farmadiya ke jo log meri is hidayat ki pairwi karenge inke liye kisi khauf aur ranj ka mauqa na hoga.

#### AAAYAT - 39

*Wallaziina kafaruu*

وَالَّذِينَ كَفَرُوا

**Tarjuma:** "Aur jo kufr karenge".

Hamari is hidayat ko qubool karne se inkaar karenge, na shukri karenge.

*Wa ka-zzabuu bi-'Aayaatinaaa*

وَكَذَّبُوا بِآيَاتِنَا

**Tarjuma:** "Aur hamari ayaat ko jhutlayenge".

'Ulaaa-'ika 'As-haabun-Naar;  
hum fii-haa khaaliduun.

أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

**Tarjuma:** "Wo aag waale (jahanumi) honge, is mein wo hamesha hameshe rahenge".

Ye goya Allah Ta'ala ki taraf se nau-e-insaani ko abadi manshoor (*charter*) ataa kardiya gaya jab zameen par khalifa ki haisiyat se insaan ka taqarur kiya gaya.

Jaisa ke pehle arz kiya ja chuka hai "Suratul Baqarah ke ye ibtedayi chaar ruku Qur'an ki da'awat aur Qur'an ke buniyadi falsafa par mushtamil hain aur in mein Makki surataon ka mazameen ka khulasa aagaya hai.



bade ulama un mein the, ilm ka charcha un mein tha. Gharz ye ke sab kuch tha. Yahan inko da'awat di jaarahi hai. Is se humein ye rehnumayi milti hai ke aaj musalmaanon mein, jo apni haqeeqat ko bhool gaye hain, apne farz-e-mansabi se gaafil hogaye hain aur dunya ki deegar qaumon ki tarah ek qaum ban kar rah gaye hain, agar koi ek daayi giroh khada ho to zaahir baat hai sab se pehle use usi ummat ko da'awat deni hogi. Is liye ke dunya to islam ko isi ummat ke hawale se pehchanegi (*physicians heals thyself*). Pehle ye khud theek hua aur sahi Islam ka namuna pesh kare to dunya ko da'awat de sakegi ke aao dekho ye hai Islam! Chunache, inko da'awat dene ka jo asloob hona chahiye wo is asloob ka aks hoga jo in saat ayaat mein hamare saamne aayega.

**AAAYAT - 40**

Yaa-Banii-'Israaa-'iilazkuruu ni'-  
matiyallatii 'an-'amtu 'alaykum      يٰبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

Tarjuma: "O Bani Isra'il! Yaad karo Mere us inaam ko jo Mai ne tum par kiya".

"Bani Isra'il" ki tarkeeb ko samajh lijiye ke ye murakab izaafi hai. "Asar" ka mu'ane hai banda ya ghulam. Isi se "Aseer" bana hai jo kisi ka qaidi hota hai. Aur lafz "iil" Ibrani mein Allah ke liye aata hai. Chunache, Isra'il ka tarjuma hoga "Abdullah" yani Allah ka ghulam" Allah ki ita'at ka qilade ke andar bandha hua. "Isra'il" laqab hai Hazrat Yaqoob عليه السلام ka. In ke baarah bête the aur in se jo nasal chali wo Bani Isra'il hai. In hi mein Hazrat Moosa ki baasat hui aur inhein Taurat di gayi. Phir ye ek bahut badi ummat bane. Qur'an Majeed ke nazul ke waqt tak in par urooj wa zawaal ke chaar adwaar aachuke the. Do martaba in par Allah Ta'ala ki rehmat ki baarishein hui aur inhein urooj naseeb hua, jabke do martaba dunya parasti, shahuwat parasti aur Allah ke ehkaam ko pas-e-pasht daal dene ki saza mein in par Allah ke azaab ke kodhe barse. Is ka zikr Sureh Bani Isra'il ke pehle ruku mein aayega. Us waqt jab ke Qur'an naazil horaha tha wo apne is zawaal ke daur mein the. Haal ye tha ke Muhammad Rasool صلى الله عليه وسلم ki baas se pehle hi inka "Maabud-e-saani" (*Second Temple*) bhi mandham kya jaa chuka tha. Hazrat Suleman عليه السلام ne jo Haikal-e-Sulemani banaya tha, jisko ye "Maabud-e-awwal" (*First Temple*) kehte hain, ise bakht nasar (*Nebukadnezar*) ne Hazrat Maseeh عليه السلام se bhi (600) cheh sau saal pehle gira diya tha. Ise inhone dobarah tameer kiya tha jo "Maabud-saani" kehlata tha. Lekin

70 eswi mein Muhammad Arabi ﷺ ki wiladat se (500) paanch sau saal pehle romiyon ne hamle kar ke Yiroshlam ko tabaah wa barbaad kardiya, Yahudiyon ka qatl-e-aam kiya aur jo “Maabud-e-saani” inhone tameer kiya tha use bhi masmaar kardiya, jo ab tak gira padha hai, sirf ek deewar-e-girya (*veiling wall*) baaqi hai jis ke paas jaakar yahudi maatam aur giryawazari karlete hain, aur ab wo ise sah baraah banane par tule hue hain. Chunache, inke “Maabud-e-saalis” (*Third Temple*) ke naqshe ban chuke hain, iska ibtedayi khaaka tayaar ho chuka hai. Bahr-e-haal jis waqt Qur'an Majeed naazil hora tha us waqt ye bahut hi pasti mein the. Is waqt in se farmaya gaya: *“Ae Bani Isra'il! Zara yaad karo Mere is inaaam ko jo Mai ne tum par kiya tha”*. Wo inaaam kya hai? Mai ne tum ko Apni kitaab di, nabuwat se sarfaraz farmaya, Apni shari'at tumhein ataa farmayi. Tumhare andar Dawood aur Suleman ﷺ jaise badshah bhi uthaye, jo badshah bhi the, Nabi bhi the.

*Wa 'awfuu bi-'Abdiii 'uufi bi-'Abdikum*

وَأَوْفُوا بِعَهْدِيْ أَوْفٍ بِعَهْدِكُمْ

**Tarjuma:** *“Aur tum Mere waade ko poora karo ta'ake Mai bhi tumhare waade ko poora karoon”*.

Bani Isra'il se Nabi aakhiruz-Zamma Hazrat Muhammad ﷺ par imaan laane ka ahad liya gaya tha. Taurat mein kitaab-e-isteshna ya safr-e-isteshna (*Deuteronomy*) ke athaarwein baab ki aayat 18-19 mein Allah Ta'ala ne Hazrat Moosa ﷺ se khitaab kar ke ye alfaaz farmaye:

“Mai unke liye unhi ke bhaiyon mein se teri manind ek Nabi barpa karonga aur Apna kalaam is ke munh mein daaloonga aur jo kuch Mai use hukm doonga wohi in se kahega. Aur jo koi Meri un baaton ko jinko wo Mera naam lekar kahega, na sune to Mai unka hisaab us se loonga”.

Ye goya Hazrat Moosa ﷺ ki ummat ko bataya jaaraha tha ke Nabi Aakhiruz-Zamma (ﷺ) aayenge aur tumhein inki nabuwat ko tasleem karna hai. Qur'an Majeed mein iska tafseeli zikr Suratul A'araaf mein aayega. Yahan farmaya ke tum Mera ahad poora karo, Mere is Nabi ko tasleem karo, us par imaan laao, is ki sada par labaik kaho to Mere inaaam wa ikraam mazed badhte chale jaayenge.

*Wa 'iyyaa -ya farhabuun.*

وَأَيُّهَا فَارْهُبُونَ

**Tarjuma:** *“Aur sirf Mujh hi se daro”*.



## AAAYAT - 41

Wa 'aaminuu bimaaa 'anzaltu  
musaddiqal-limaa ma-'a-kum

وَ اٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ

**Tarjuma:** "Aur imaan laao us kitaab par jo Mai ne naazil ki hai jo tasdeeq karte hue aayi hai us kitaab ki jo tumhare paas hai".

In alfaaz ke do mu'ane hain. Ek to ye ke imaan laao is Qur'an par jo tasdeeq karta hai Taurat aur Injeel ki. Azroye-alfaaz-e-Qurani: [اِنَّا اَنْزَلْنَا التَّوْرَةَ فِيْهَا هُدًى وَ نُورٌ] 'Innaaa' anzalnat-tawraa-ta fiihbaa Hudan-wa Nuur. (Al-Ma'idah, 44), "Hum ne naazil ki Taurat jis mein hidayat aur roshni thi". [وَ اَتَيْنَاهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَ نُورٌ] Wa 'aa-taynaahul-'Injiila fiihi Hudan-wa Nuur. (Al-Ma'idah, 46), "Aur hum ne us (Esa عليه السلام) ko di Injeel jis mein hidayat aur roshni thi".

Aur dusre ye ke Qur'an aur Muhammad Rasool Allah ﷺ un peshe go'inaon ke misdaaq ban kar aaye hain jo Taurat mein thi. Warna wo peshe go'inaon jhooti sabit hoti.

Wa laa takuunuu 'awwala kaafirim-bih.

وَ لَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْنَ بِهٖ ؕ

**Tarjuma:** "Aur tum hi sab se pehle is ka kufir karne waale na ban jaao".

Yani Qur'an Majeed ki deedah wa daansta takzeeb karne waalaon mein awwal mat ho. Tumhein to sab kuch ma'loom hai. Tum jaante ho ke Hazrat Muhammad ﷺ Allah ke Rasool hain aur ye kitaab Allah ki taraf se naazil hui hai. Tum to aakhri Nabi ﷺ ke intezaar mein the aur unke hawale se dua'ain kiya karte the ke ae Allah! Is Nabi aakhiruz-Zamma ﷺ ke waaste se hamari madad farma aur kaafiron ke muqable mein humein fatah ataa farma. (Ye mazmoon aage chal kar isi Suratul Baqarah hi mein aayega). Lekin ab tum hi is ke awwaleen munkir hogaye ho aur tum hi is ke sab se badh kar dushman hogaye ho.

Wa laa tash-taruu bi-'Aayaatii samanan qaliilaa; وَ لَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمٰنًا قَلِيْلًا ؕ

**Tarjuma:** "Aur Meri aayat ke aouz baqeer si qeemat qubool na karo".

Ye aayat-e-Ilaahiya hain aur tum inko sirf is liye radd kar rahe ho ke kahin tumhari haisiyat, tumhari masnadon aur tumhari chaudrahataon par koi aanch na aajaye. Ye to haqeer si cheezein hain. Ye sirf is dunya ka samaan hain, iske siwa kuch nahi.

Wa 'iyyaaya fattaquun.

وَ اٰيٰٓاِيْ فَاتَّقُوْنَ ﴿٤١﴾

**Tarjuma:** "Aur sirf mera Taqwa ikhtiyaar karo". Mujhi se hi bachte raho!

**AAAYAT - 42**

*Wa laa talbisul-Haqqa bilbaatili wa taktumul-Haqqa wa 'antum ta'-lamuun.* **وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْمَلُونَ** ﴿٤٢﴾

**Tarjuma:** "Aur na gadmad karo haq ke saath batil ko aur na chupao haq ko daranhaliyake tum jaante ho".

Ye baat achchi tarah note karlijiye ke mughaalte mein ghalat raah par padh jaana zalalat aur gumraahi hai, lekin jaante boojhte haq ko pehchaan kar use radd karna batil ki rosh ikhtiyaar karna Allah Ta'ala ke ghazab ko da'awat dena hai. Isi Suratul Baqarah mein aage chal kar aayega ke ulama-e-yahud, Muhammad Rasool Allah ﷺ ko aur Qur'an ko is tarah pehchante the jaise apne betaon ko pehchante the:

*Ya'-rifuunabuu kamaa ya'-rifuuna 'abnaaa-'abum.* (Aayat 146) **يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ**

Lekin is ke bawajood inhone ne mehez apni duniyawi maslihaton ke pesh-e-nazar Aap ﷺ aur Qur'an ki takzeeb ki.

**AAAYAT - 43**

*Wa 'aqiimus-Salaata wa 'aatuz-Zakaata* **وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ**

**Tarjuma:** "Aur namaz qaa'em karo aur zakaat adaa karo".

*Warka-'uu ma'ar-raaki-'iin.* **وَأَزْكُوا مَعَ الرَّاكِعِينَ** ﴿٤٣﴾

**Tarjuma:** "Aur jhuko (namaz mein) jhukne waalaon ke saath".

Yaani bajama'at namaz adaa kiya karo.

Awwal to yahud ne ruku ko apne haan se khaarj kardya tha, saniyan bajama'at namaz in ke haan khatam hogayi thi. Chunache, inhein ruku karne waalaon ke saath ruku karne ka hukm diya jaaraha hai. Goya sarahat ki jaarahi hai ke Nabi aakhiruz-zamma ﷺ par sirf imaan laana hi nijaat keliye kaafi nahi, balke tamaam usool mein Aap ﷺ ki pairwi zaroori hai. Namaz bhi Aap ﷺ ke tareeqe par padho jis mein ruku bhi ho aur jo bajama'at ho.

**AAAYAT - 44**

'Ata'-muruuna-naasa bilbirri wa  
tansawna 'anfusakum أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

**Tarjuma:** "Kya tum logaon ko neiki ka hukm dete ho aur khud apne aapko bhool jaate ho?"

In ayaat ke asal mukhatib ulama-e-yahud hain, jo logaon ko taqwa aur paarsaayi ki ta'leem dete the lekin inka apna kirdaar is ke baraks tha. Hamare bhi ulama aur wa'azeen ka haal aksar wa beshtar yahi hai ke oonche se ooncha wa'az kahenge, aala se aala baat kahenge, lekin inke apne kirdaar ko us baat se koi munasibat hi nahi hoti jis ki wo logaon ko da'awat de rahe hote the hain. Yahi darhaqeeqat ulama-e-yahud ka kirdaar ban chuka tha. Chunache, in se kaha gaya ke "Kya tum logaon ko neiki ka raasta ikhtiyaar karne ke liye kehte ho magar khud apne aapko bhool jaate ho?"

Wa'antum tathuuna Kitaab.

وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

**Tarjuma:** "Halanke tum kitaab ki tilawat karte ho".

Tum ye kuch kar rahe ho is haal mein tum Allah ki kitaab bhi padhte ho. Yani Taurat padhte ho, tum sahib-e-Taurat ho. Hamare haan bhi bahut se ulama ka, jinhein hum ulama-e-su kehte hain, yahi haal hochuka hai. Baqaul Iqbal:

*Khud badalte nahi Qur'an ko badal dete hain*

*Hue kis darje faqeehan-e-harm betoufeeq!*

Qur'an Hakeem ke tarjume mein, is ke mafhoom mein, iski tafseer mein badi badi tehreefein maujood hain. Alhamdulillah ke is ka matan bacha hua hai. Is liye ke is ki hifazat ka zimma khud Allah Ta'ala ne le rakha hai.

'Afalaa ta'-qiluun?

أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

**Tarjuma:** "Kya tum aqal se bilkul hi kaam nahi lete?"

**AAAYAT - 45**

Wasta-'iinuubis-Sabri was-Salaah:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ

**Tarjuma:** "Aur madad haasil karo sabar se aur namaz se".

Yahan par sabar ka lafz bahut ba-mayna hai. Ulama-e-su kyun wajood mein aate hain? jab wo sabar aur qina'at ka daaman haath se chord dete hain to hubb-e-maal inke dil mein ghar karletti hai aur wo dunya ke kutte ban jaate hain. Phir wo deen ko badnaam karne waale

hote hain. Bazahir deeni marasam ke paband nazar aate hain lekin darasal inke parde mein duniyadaari ka mu'amlahota hai. Chunache, inhein sabar ki takeed ki jaarahi hai. Suratul Ma'idah mein yahud ke ulama wa masha'ikh par bayyan alfaaz tanqeed ki gayi hai:

Laaw laa yanhaa-humur-Rabbaa-niyyuuna wal-'ahbaa-ru 'an-qawlihimul-'isma wa' akli-bimus-subt? كَوَلَا يَنْهَاهُمْ الرَّبِّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ

**Tarjuma:** "kyun nahi rokhte inhein inke ulama aur sufiya jhoot bolne se aur haram khaane se?"

Agar koi aalim ya peer apne iraadatmandon ko in cheezaon se roke ga to phir isko nazraane to nahi milenge, is ki khidmatein to nahi hongy. Chunache, agar to dunya mein sabar ikhtiyaar karna hai, tab to aap haq baat kehsakte hain, aur agar dunyawahi khuwahishaat (ambitions) muqaddam hain to phir aap ko kahin na kahin samjhota (compromise) karna padhega.

Sabar ke saath jis dusri shaye ki takeed ki gayi wo namaz hai. Ulama-e-yahud wazuh-e-haq ke bawajood jo Muhammad Rasool Allah ﷺ par imaan na laate the iski badi wajah hubb-e-maal aur hubb-e-jaah thi. Yahan donaoon ka ilaaj bata diya gaya ke hubb-e-maal ka mada aur sabar se hoga, jabke namaz se abdiyat wa tazalul paida hoga aur hubb-e-jaah ka khatima hoga.

*Innaaha lakabiiraturun*

وَإِنَّهَا لَكَبِيرَةٌ

**Tarjuma:** "Aur yaqeenan ye bahut bhari shaye hai".

Aam taur par ye khayaal zaahir kiya gaya hai ke [إِنَّهَا] 'Innaaha ki zameer sirf salaah ke liye hai. Yani namaz bahut bhari aur mushkil kaam hai. Lekin ek raaye ye hai ke ye darhaqqeeqat is poore tarz-e-amal ki taraf ishaarah hai ke dunya ke shada'id aur ibtela'at ka muqabla sabar aur namaz ki madad se kiya jaaye. Matloob tarz-e-amal ye hai ke dunya aur dunya ke mutaliqaat mein kam se kam par qan'a hojao aur haq ka bol baala karne ke liye maidaan mein aajao. Is ke saath saath namaz ko apne mamoolaat-e-hayaat ka mahoor banao, jo ke 'Imaadud Diin hai. Farmaya ke ye rosh yaqeenan bahut bhari hai, aur namaz bhi bahut bhari hai.

*'Illaa 'alal-Khaashi-'i'in.*

إِلَّا عَلَى الْخَاشِعِينَ

**Tarjuma:** "Magar un aajizon par (bhari nahi hai)".

Un khushu rakhne waalaon par, un darne waalaon par ye rosh bhari nahi hai jinke dil Allah ke aage jhuk gaye hain".

## AAAYAT - 46

'Allaziina yazun-nuuna 'annahum-  
mulaaqaau Rabbihim

الَّذِينَ يَلْتَمُونَ أَنَّهُمْ مُلتَمُوا رَبَّهُمْ

Tarjuma: "Jinbein ye yaqeen hai ke wo apne Rab se mulaqaat karne waale hain"

Mai ne shuru mein [وَالْآخِرَةُ هُمْ يُوْقِنُونَ] Wa bil-'Aakhirati hum yuuginuun. ke zeel mein tawajah dilayi thi ke ye imaan bilaakhirat hi hai jo insaan ko amal ke maidaan mein seedha rakhta hai.

Ea 'annahum 'ilayhi raaji-'uun.

وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

Tarjuma: "Aur (jinbein ye yaqeen hai ke) bilaakhir unhein usi ki taraf laut kar jaana hai". Inhein is ke rubaru haazir hona hai.

## AAAYAT 47 - 59

يٰۤاَيُّهَا الَّذِيْنَ اٰسْرٰءِ يَلْ اذْكُرُوْا نِعْمَتِي الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَلَيْ فَصْلَتُكُمْ عَلٰى الْعٰلَمِيْنَ ﴿٤٧﴾ وَاَتَّقُوا يَوْمًا لَا تَجْرٰى لِنَفْسٍ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُوْنَ ﴿٤٨﴾ وَاذْكُرْ اَنۢ كُنْتُمْ اِلٰلَ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْءَ الْعٰدَابِ يَدۡبَحُوْنَ اَبْنَاءَكُمْ وَيَسْتَحۡبُوْنَ نِسَاءَكُمْ ۗ وَفِيْ ذٰلِكُمْ بَلٰءٌ مِّنۡ رَبِّكُمْ عَظِيْمٌ ﴿٤٩﴾ وَاذْكُرْ فَا تَرٰ قُنَا بِكُمْ الْبَحْرَ فَا نَجَّيْنٰكُمْ وَاَعْرَفْنَا اِلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٠﴾ وَاذْكُرْ وَاَعَدْنَا مُوْسٰى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِ ۙ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُمۡ مِّنۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾ وَاذْكُرْ اَتَيْنَا مُوْسٰى الْكِتٰبَ وَالْفُرْقٰنَ لَعَلَّكُمْ يَتَذَكَّرُوْنَ ﴿٥٣﴾ وَاذْكُرْ اَقَالَ مُوْسٰى لِقَوْمِهِ يَقُوْمُ اِنۢ كُنْتُمْ ظٰلِمِيْنَ اَنْفُسِكُمْ بِاِتَّخٰذِكُمُ الْعِجْلَ فَتُوبُوْا اِلٰى رَبِّكُمْ فَا قْتُلُوْا اَنْفُسَكُمْ ۗ ذٰلِكُمْ حٰثِرُكُمْ عِنۢدَ رَبِّكُمْ ۗ فَتَابَ عَلَيۡكُمْ ۗ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾ وَاذْكُرْ فَا قُلْتُمْ يٰوَسٰى لَنۡ نُّؤْمِنَ لَكَ حَتّٰى تَرٰى اللّٰهَ جَهْرَةً فَا خَذَتۡكُمْ الصُّعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٥﴾ ثُمَّ بَعَثْنَا مِنْۢ بَعْدِ مُوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٦﴾ وَظَلَلْنَا عَلَيۡكُمْ النِّعَامَ وَاَنْزَلْنَا عَلَيۡكُمْ الْمَنۡ وَالسَّلٰوٰى ۗ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ۗ وَمَا ظٰلِمُوْنَا وَلٰكِنۡ كَانُوْا اَنْفُسَهُمْ يَظٰلِمُوْنَ ﴿٥٧﴾ وَاذْكُرْ فَا اذۡحَلُوْا هٰذِهِ الْقَرْيَةَ فَا كُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَعَدًا وَاَدْخَلُوْا الْبَابَ سَجَدًا ۗ وَقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطِيْئَتِكُمْ ۗ وَسَيَرۡبِئُ الْاٰحْسِنِيْنَ ﴿٥٨﴾ فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَا نَزَلْنَا عَلٰى الَّذِيْنَ ظَلَمُوْا رِجۡزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٥٩﴾

47. Yaa-Baniii-'Israaa-'iilaz-kuruu ni'-mati-yal-latiii' an-'amtu  
'alaykum wa 'annii fazzaltukum 'alal-'aalamiin.

48. *Wattaquu Yaʾwmal-laa tajzii nafsun 'an-nafsin-shay-'anw-wa laa yuqbalu minhaa shafaa-'atunw-wa laa yu'-'khazu minhaa 'ad-lunw-wa laa hum yun-saruun.*
49. *Wa 'iz najjay-naakum-min 'Aali-Fir-'awna yasuum-uuna-kum suuu-'al-'azaabi yuz-abbihuuna 'abnaaa -'akum wa yas-tabyuuna nisaaa-'akum; wa fii zaalikum balaaa-'um-mir Rabbikum 'aziim.*
50. *Wa 'iz faraqlanaa bikumulbahra fa-'anjay-naakum wa 'agraq-naaa 'Aala-Fir-'awna wa 'antum tanzuruun.*
51. *Wa 'iz waa-'adnaa Muusaaa 'arba-'iina lay-latan-summat-takhaztu-mul-'ijla mim-ba'-dibii wa 'antum zaalimuun.*
52. *Summa 'afawnaa 'ankum-mim-ba'-di zaalika la-'al-la-kum tashkuruun.*
53. *Wa 'iz 'aataynaa Muusal-Kitaaba wal-Furqaana la-'al-la-kum tahtaduun.*
54. *Wa 'iz qaala Muusaa li-Qawmihii yaa-qawmi 'innakum zalamtum 'anfusakum bittikhaazikumul-'ijla fatuubuuu'ila Baari-'ikum. Faqtuluu'u anfusakum: Zaalikum khayrul lakum 'inda Baari-'ikum: Fataaba 'alaykum: 'innahuu Huwat-Taʾwaa-bur-Rabiim.*
55. *Wa 'iz qultum yaa-Muusaa lan-nu'-mina laka hattaa naral-laaba jabratan-fa-'akhazat-kumus-saa-'iqatu wa 'antum tanzuruun.*
56. *Summa ba-'asnaakum-mim-ba'-di maʾwtikum la-'al-lakum tash-kuruun.*
57. *Wa zallalnaa alaykumul ghamaama wa 'anzalnaa 'alay-kumul-Manna was-Salwaa: Kuluu min-tayyi-baati maa raza-qnaa-kum: wa maa zala-muunaa wa laakin-kaanuuu 'an-fusabum yazlimuun.*
58. *Wa 'iz qulnad-khuluu haazihil-qaryata fakuluu minhaa haysu shi'tum ragadanw-wad-khulul-baaba sujjadanw-wa quuluu hittatun-nagfir lakum khataa-yaakum: wa sanaziidul-Mub-siniin.*
59. *Fabadda-lallaziina za-lamuu qaw-lan gay-rallazii qiiila lahum fa-'anzalnaa 'alallaziina zalamuu rijzam-minas-samaaa-'i bima kaanuu yaf-suquun.* (Section 7)

Jaisa ke arz kiya ja chuka hai, Suratul Baqarah ke paanchwein ruku se chaudhwein ruku tak, balke pandrahwein ruku ki pehli do ayaat bhi shaamil karlijiye, ye dus rukuaon se do ayaat zayed hain ke jin mein khitaab kul ka kul Bani Isra'il se hai. Albatta in mein se pehla ruku

da'awat par mushtamal hai, jis mein inhein Nabi Kareem ﷺ par imaan laane ki purzor da'awat di gayi hai, jabke baqiya nau ruku us fard-e-qaraar daar-e-jurm par mushtamil hain jo Bani Isra'il par ayed ki jaarahi hai ke humne tumhare saath ye ehsaan wa ikraam kiya, tum par fazal kiya, tum par ye karam kiya, tumhein ye haisiyat di, tumhein ye muqaam diya aur tum ne is taur se apne is *mission* ki khilaf warzi ki jo tumhare supurd kiya gaya tha aur apne muqaam wa martaba ko chord kar duniyaparasti ki rosh ikhtiyaar ki. In nau rukuaon mein Bani Isra'il ki tareekh ka to ek bahut bada hissa us ke khad-o-khaal (*features*) samait aagaya hai, lekin asal mein ye ummat-e-muslima ke liye bhi ek peshgi tanbiha hai ke koi musalmaan ummat jab bigadhti hai to us mein ye aur ye kharabiyen aajati hain. Chunache, is baare mein Rasool Allah ﷺ ki ahadees bhi maujood hain. Hazrat Abdullah Bin Amro رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne irshaad farmaya:

(لَيَأْتِيَنَّ عَلَىٰ أُمَّتِي مَا أَتَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ فَحَدِّثُوا النَّعْلَ بِالنَّعْلِ)

*Layaatiyanna 'alaa ummatii maa ataa 'alaa Bani Isra'ila hazwan na'li bina'li.*<sup>1</sup>

**Tarjuma:** “Meri ummat par bhi wo sab halaat waarid hokar rahenge jo Bani Isra'il par aaye the, bilkul aise jaise ek jooti dusri jooti se mashaba hoti hai”.

Ek dusri hadees mein jo Hazrat Abu Sayeed Khudri رضي الله عنه se marwi hai, Rasool Allah ﷺ ka irshaad naqal hua hai:

(لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ سَلَكُوا جُحْرَ صَبْتٍ لَسَلَكْتُمُوهُ)  
قُلْنَا: يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ: (فَمَنْ؟)

*Latattabi'unna sanana man qablakum shibran bishibrin wa ziraa'an biziraa'in hattaa lau salakuu juhra zabbin lasalaktumuuhu qulnaa: Yaa Rasool Allahil yahuuda wan-nasaaraa? Qaala: Faman? 2* “Tum laaziman apne se pehlaon ke taur tareeqon ki pair-wi karoge, balishat ke muqable mein balishat aur haath ke muqable mein haath. Yahan tak ke agar wo gob ke bill mein ghuse honge to tum bhi ghuss kar rahoge”. Hum ne arz kiya: *Ae Allah ke Rasool ﷺ! yahud wa nasara ki? Aap ﷺ ne farmaya: “To aur kis ki?”*

1. Sunan Al-Tarmizi, Kitabul Imaan, Baab maa ja'a fi iftraaq haazihi al-ammah.  
2. Sahih Al-Bukhari, Kitab Ahadis Al-Ambiya, Baab Maa Zikr 'An Bani Isra'il, wa Sahih Muslim, Kitabul Ilm, Baab Itba'a Sunan Al-Yahuud wan-Nasaara.

Tirmizi ki mazkurah bala hadees mein to yahan tak alfaaz aate hain ke: (حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ آتَىٰ أُمَّةً عِلَآئِيَةً لَّكَانَ فِي أُمَّتِي مَن يَصْنَعُ ذَلِكَ) *Hattaa in kaana minhum man ataa ammahuu 'alaaniyatan lakaana fii ummatii man yasna'u zaalik. Agar un mein koi badbakht aisa utha hoga jis ne apni maa se aala al elaan zina kiya tha to tum mein se bhi koi shaqi aisa zaroor uthega jo ye harkat karega.*

Is etebaar se in rukuaon ko padhte hue ye na samjhe ke ye mehez aaglaon ki dastaan hai, balke:

*Khushtraan bashad ke sir-e-dilbaran  
Gufta aayad daar hadees deegraan*

Ke misdaaq ye hamare liye ek aa'ina hai aur humein har marhale par sonchna hoga” daron baini karni hogi ke kahin isi gumraahi mein hum bhi muftela to nahi?

Dusra ahem nukta pehle se hi ye samajh lijiye ke Suratul Baqarah ki ayat 47-48 jin se is chehte ruku ka aghaaz ho raha hai, ye do aayatein ba-aa'ina padhrahein ruku ke aghaaz mein phir aayengi. In mein se pehli ayat mein to shoshe bhar ka farq nahi hai, jabke dusri ayat mein sirf alfaaz ki tarteeb badli hai, mazmoon wohi hai. Yun samjhiye ke ye goya do *bracket* hain aur nau (9) rukuaon ke mazameen in do bracketon ke darmiyan hain. Aur Suratul Baqarah ka paanchwan ruku jo in bracketon se bahar hai, iske mazameen bracketon ke andar ke saare mazameen se zarb kha rahe hain. Ye hisaab ka bahut hi aam fahemsa qaidah hai ke bracket ke bahar likhi hui raqam, jiske baad jama ya tafreeq waghairah ki koi alamat na ho, wo bracket ke andar maujood tamaam aqdaar (*values*) ke saath zarb khayegi. To goya is poore mu'amle mein har har qadam par Rasool Allah ﷺ par imaan laane ki da'awat maujood hai. Ye wazahat is liye zaroori hai ke is hisse mein ba'az ayat aisi aagayi hain jin se kuch logaon ko mughalta paida hua ya jin se kuch logaon ne jaan boojh kar fitna paida kiya ke nijaat-e-ukhruyi ke liye Muhammad ﷺ par imaan zaroori nahi hai. Is fitne ne ek baar Akbar ke zamane mein “Deen-e-ilaahi” ki shakal mein janam liya tha ke aakhirat mein nijaat ke liye sirf khuda ko maan lena, aakhirat ko maan lena aur neik amaal karna kaafi hai, kisi Rasool par imaan laana zaroori nahi hai. Ye fitna sufiya mein bhi bahut bade paimaane par phaila aur “Masjid mandir hakadwanoor” ke falsafe ki tashheer ki gayi. Yani masjid

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mein aur mandir mein ek hi noor hai, sab mazahab asal mein ek hi hain, saara farq sharyaton ka aur ibadaat ki zahiri shakal ka hai. Aur wo Rasoolon se mut'aliq hai. Chunache, Rasoolon ko beech mein se nikaal dijiye to ye “Deen-e-ilaahi” (Allah ka deen) reh jaayega. Ye ek bahut bada fitna tha jo Hindustan mein us waqt utha jab siyasi etebaar se musalmaanon ko iqtedaar choti (*climax*) par tha. Ye fitna jis muslamaan hukmaraan ka uthaya hua tha wo “Akbar-a-Aazam” aur “Mughal-e-Aazam” kehlata tha. Is ke pesh kardah “Deen” ka falsafa ye tha ke deen-e-Mohammedi ﷺ ka daur khatam hogaya (nauzbillah) wo ek hazaar saal ke liye tha, ab dusra hazaar saal (alf saani) hai aur iske liye naya deen hai. Use “Deen-e-akbari” bhi kaha gaya aur “deen-e-ilaahi” bhi. Suratul Baqarah ke is hisse mein ek aayat aayegi jis se kuch logaon ne is “Deen-e-ilaahi” ke liye istedlaal kiya tha.

Hindustan mein beeswi sadi mein ye fitna phir utha jab Gandhiji ne mutaheda watni qaumiyat, ka nazariya pesh kiya. Is mauqe par musalmaanon mein se ek bahut bada nabegha (*genious*) insaan Abdul Kalam Azad bhi is fitna ka shikaar hogaya. Gandhiji apni prathna mein kuch Qur'an ki tilawat bhi karwate kuch Geeta bhi padhwaate, kuch unpanishdaon se, kuch Bible se aur kuch Gurugrant se bhi istifada kiya jaata. Mutaheda watni qaumiyat ka tasawur ye tha ke ek watan ke rehne waale log ek qaum hai, lehaza in sab ko ek hona chaahiye, mazhab to anfraadi mu'amlai hai, koi masjid mein chala jaaye, koi mandir mein chala jaaye, koi gurudwara mein chala jaaye koi kalisa, singhaag ya church mein chala jaaye to is se kya farq waaq'e hota hai? Is tarah ke nazraiyaat aur tasawuraat ka todh yahi hai ke yun samajhlajiye ke paanchwein ruku ke saat aayat bracket ke bahar hain aur ye bracketon ke andar ke mazmoon se musalsil zarb kharahi hai. Chunache, in bracketon ke darmiyaan jitna bhi mazmoon aaraha hai wo inke taabe hoga. Goya jahan tak Muhammad ﷺ par imaan laane ka mu'amlai hai wo har marhale par muqadar (*understood*) samjha jaayega. Ab hum in aayat ka mutala'a shuru karte hain.

#### AAYAT - 47

Yaa-Baniii-'Israaaa-'iilaz-kurruu ni'-  
mati-yal-latiii' an-'amtu 'alaykum يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

Tarjuma: “*Ae Yaqoob ki aulaad! Yaad karo Mere us inaam ko jo Mai ne tum par kiya.*”

Iski wazahat guzishta ruku mein ho chuki hai lekin yahan aage jo alfaaz aarahe hain bahut zordaar hain:

*Wa 'annii fazzaltukum 'alal-'aalamiin.*

وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٤﴾

**Tarjuma:** "Aur ye ke Mai ne tumhein fazilat ataa ki tamaam jahanon par".

Arabi nahu ka ye qaidah hai ke kahin zarf ka tazkerah hota hai (yani jis mein koi shaye hai) lekin is se muraad mazroof hota hai (yani zarf ke andar jo shaye hai) yahan bhi zarf ki jama laayi gayi lekin is se mazroof ki jama muraad hai. "Tamaam jahanon par fazilat" se muraad "Jahan waalaon par fazilat hai". Matlab ye hai ke humne tumhe tamaam aqwam-e-aalam par fazilat ataa ki. Aalam-e-insaniyat ke andar jitne bhi mukhtalif giroh, naslein aur tabqaat hain un mein fazilat ataa ki.

#### AAYAT - 48

*Wattaquu Ya'umal-laa tajzii nafsun  
'an-nafsin-shay-'an*

وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

**Tarjuma:** "Aur daro us din se jis din kaam na aasakegi koi jaan kisi dusri jaan ke kuch bhi"

Qabl-azeen ye baat arz ki ja chuki hai ke insaan ke amal ke etebaar se sab se mausar shaye imaan bil-aakhirat hai. Muhasiba aakhirat agar mustahazir rahega to insaan seedha rahega aur agar is mein zu'af aajaye to imaan waala aur imaan bir-risalat bhi na ma'loom kya kya shaklein ikhtiyaar karlein. Is aayat ke andar chaar aitbaraat se muhasiba aakhirwi par zor diya gaya hai. Sab se pehle farmaya ke daro us din se jis din koi jaan kisi dusri jaan ke kaam na aa sakegi.

*Wa laa yuqbalu minhaa shafaa-'atun*

وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

**Tarjuma:** "Aur na kisi se koi sifarish qubool ki jaayegi"

*Wa laa yu'-khazu minhaa 'ad-lun*

وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

**Tarjuma:** "Aur na kisi se koi fdya qubool kiya jaayega".

*Wa laa hum yun-saruun.*

وَلَا هُمْ يُنصَرُونَ ﴿٢٠٥﴾

**Tarjuma:** "Aur na inhein koi madad milsakegi".

Imaan bil-aakhirat ke ziman mein logaon ne tarah tarah ke aqeede ghadh rakhe hain, jin mein shafat-e-batila ka tasawur bhi hai. Ahl-e-Arab samajhte the, ke farishte khuda ki betiyaan hai. Inhone lakh, manaat aur 'azaa waghaira ke naam se unke but bana rakhe the, jinhein wo poojte the aur ye aqeedah rakhte the ke Allah ki ye laadli betiyan hamein apne "abba jaan" se chordalengi. (Naouzbillah Min Zaalik!) hamare haan bhi shafa'at-e-batila ka tasawur maujood hai auliya-allah humein churda lenge. Khud Rasool Allah ﷺ ki shafa'at ke baare mein ghalat tasawuraat maujood hain. Ek shafat-e-haqqa hai, jo barhaq hai, iski wazahat ka ye mauqa nahi hai. Isi Surah Mubarakah mein jab hum Ayaatal Kursi ka mutala'a karenge ti insha allah iski wazahat bhi hogi. Ye saare tasawuraat aur khayalaat jo hum ne ghad kar rakhe hain, in ki nafi is aayat ke andar do tok andaaz kardi gayi hai.

Is ke baad Allah Ta'ala ki taraf se Bani Isra'il par jo ehsanaat wa inaamaat hue aur inki taraf se jo nashukriyan huein inka tazkerah badi tezi ke saat kiya gaya hai. Wazeh rahe ke ye waq'e'at kayi sau baras par muheet hain aur inki tafseel makki suratoun mein aagayi hai. In waq'e'at ki sab se zyadah tafseel Suratul A'araaf mein maujood hai. Yahan par to waq'e'at ka pe ba pe tazkerah kiya jaaraha hai, jaise kisi mulzim par fard-e-qaraar daar-e-jurm aayad ki jaati hai to us mein sab kuch ginwaya jaata hai ke tum ne ye kiya, ye kiya aur ye kiya.

#### AAYAT - 49

Wa 'iz najjay-naakum-min 'Aali-Fir-'awn وَاذْجَبَيْنٰكُمْ فِرْنَ اِل فِرْعَوْنَ

**Tarjuma:** "Aur zara yaad karo jab ke Hum ne tumhein nijaat di thi Firaun ki qaum se"

Yasuum-uuna-kum suuu-'al-'azaabi يَسُوْمُوْنَكُمْ سُوءَ الْعٰدٰبِ

**Tarjuma:** "Wo tumhein badtareen azaab mein muftela kiye hue the"

Yuz-abbihuuna 'abnaaa -'akum wa يُذْجَبُوْنَ اِبْنَاءَكُمْ وَيَسْتَحْيُوْنَ نِسَاءَكُمْ ط  
yas-tahyuuna nisaaa-'akum;

**Tarjuma:** "Tumhare beton ko zubaah kardaalte the aur tumhari auraton ko zinda rakhte the".

Firaun ne hukm diya tha ke Bani Isra'il mein jo bhi ladka paida ho us ko qatal kardiya jaaye aur ladkiyon ko zinda rehne diya jaaye ta'ake in se khidmat li jasake aur inhein laundiyan banaya ja sake. Bani Isra'il

ke saath ye mu'amla do ma'uqe par hua hai. Is ki tafseel inshallah baad mein aayegi.

*Wa fii zaalikum balaaa-'um-mir  
Rabbikum 'aziim.*

وَفِي ذٰلِكُمْ بَلٰٓءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٢٤﴾

**Tarjuma:** "Aur is mein tumbhare Rab ki taraf se tumbhare liye badi aazma'ish thi".

#### AAAYAT - 50

*Wa 'iz faraqnaa bikumulbahra*

وَ اِذْ فَرَقْنَا بِكُمْ الْبَحْرَ

**Tarjuma:** "Aur yaad karo jabke Humne tumhari khaatir samandar ko (ya dariya ko) phaad diya"

Ye ek mukhtalif fiih baat hai ke Bani Isra'il ne Misr se jazeeraah numa seena aane ke liye kis samandar ya dariya ko aboor kiya tha. Ek raaye ye hai ke dariya-e-neel ko aboor kar ke gaye the, lekin ye baat is etebaar se ghalat hai ke dariya-e-neel to Misr ke andar behta hai, wo kabhi bhi Misr ki had nahi bana. Dusri raaye ye hai ke Bani Isra'il ne khaleej sawez ko aboor kiya tha. Bahra-e-qalzam (*Red Sea*) upar jaakar do khaadiyon mein tabdeel hojaata hai, mashriq ki taraf khaleej aqba aur maghrib ki taraf khaleej sawez hai aur inke darmiyaan jazeeraah numaye seena (*Sinai Peninsula*) hai. Ye isi tarah ki takoon hai jaise jazeeraah numaye hind (*Indian Peninsula*) hai. Khaleej sawez aur bahra-e-Rome ke darmiyaan kayi badi badi jhelein thein, jinko baham jodh jodh kar, darmiyaan mein ha'il khushki ko kaat kar neher sawez banayi gayi hai, jo ab ek musalsil raabta hai. Ma'loom hota hai ke Hazrat Moosa aur Bani Isra'il ﷺ ne khaleej sawez ko aboor kiya tha. Mujhe khud bhi isi raaye se itefaq hai. Is liye ke koh-e-Toor is jazeeraah numaye seena ki nok (*tip*) par waqe hai, jahan Hazrat Moosa ﷺ ko 40 din raat ke liye bulaya gaya aur phir inhein Taurat di gayi. Bani Isra'il ne khaleej sawez ko is tarah aboor kiya ke Hazrat Moosa ﷺ ke aasa ki ek zarb se samandar phat gaya. Azroye alfaaz-e-qurani: [ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظَّوْدِ الْعَظِيْمِ ﴿٥٠﴾ ] *Fanfalaqa fakaana kullu firqin kattawdil-'aziim*, "Pas! samandar phat gaya aur hogaya har hissa jaise bada pahad". Samandar ka paani donaoon taraf pahad ki tarah khada hogaya aur Bani Isra'il is ke darmiyaan mein se nikal gaye. In ke peeche peeche jab Firaun apna lashkar lekar aaya to us ne soncha ke hum bhi aise hi nikal jaayenge, lekin wo garq hogaye. Is liye ke donaoon taraf ka paani aapas mein milgaya. Ye ek muajizana kaifiyat thi aur ye baat fitrat (*nature*) ke quwaneen ke mutabiq nahi thi.

fa-'anjay-naakum wa 'agraq-naaa فَأَجْبَيْنَكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾  
'Aala-Fir-'awna wa 'antum tanzuruun.

**Tarjuma:** "Phir tumbein to nijaat de di aur Firaun ke logaon ko gharq kardiya jabke tum dekh rahe the".

Tumhari nigaahaon ke saamne Firaun ke laao lashkar ko gharq kardiya. Bani Isra'il khaleej sawez se guzar chuke the aur dusri jaanib khade the. Inhone ne dekha ke idhar se Firaun aur is ka laao lashkar samandar mein daakhil hua to paani donaoon taraf se aakar milgaya aur ye sab gharq hogaye.

### AAYAT - 51

Wa 'iz waa-'adnaa Muusaaa 'arba-'iina lay-latan وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

**Tarjuma:** "Aur yaad karo jab Humne waadah kiya Moosa ﷺ se 40 raat ka".

Allah Ta'ala ne Hazrat Moosa ﷺ ko Taurat ataa farmane ke liye 40 din din raat ke liye koh-e-Toor par bulaya.

Summat-takhaztu-mul-'ijla mim-ba'-dihii, ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِ

"Phir tumne banaliya bachde ko (ma'bood) us ke baad". Bani Isra'il ne Hazrat Moosa ﷺ ki ghair haazri mein bachde ki parastish shuru kardi aur ise ma'bood banaliya.

wa 'antum zaalimuun. وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

**Tarjuma:** "Aur tum zaalim the".

Bachde ko ma'bood banakar tumne bahut bade zulm ka irtekaab kiya tha. Alfaaz-e-qurani: [إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ] Innash shirka lazulmun aziim, ke misdaaq azeem tareen shakal ikhtiyaar ki bachde ki parastish shuru kardi!

### AAYAT - 52

Summa 'afawnaa 'ankum-mim-ba'-di zaalika ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ

**Tarjuma:** "Phir Humne tumbaein is ke baad bhi mu'af kiya" ye Hamara karam raha hai, Hamari rehmat rahi hai.

la-'al-la-kum tashkuruun. لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

**Tarjuma:** "Ta'ake tum shukar karo".

## AAAYAT - 53

Wa 'iz 'aataynaa Muusal-Kitaaba wal-**وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ**  
 Furqaana la-'al-la-kum tahtaduun. **لَعَلَّكُمْ تَهْتَدُونَ** ﴿٥٣﴾

**Tarjuma:** "Aur yaad karo jab ke Humne Moosa **عَلَيْهِ** ko kitaab aur furqan ataa farmayi ta'ake tum hidayat paao."

"Furqan se muraad haq aur batil ke darmiyaan farq kardene waali cheez hai aur kitaab ka lafz aam taur par shari'at ke liye aata hai.

## AAAYAT - 54

Wa 'iz qaala Muusaa li-Qawmihii **وَإِذْ قَالَ مُوسَى لِقَوْمِهِ**

**Tarjuma:** "Aur yaad karo jab ke kaha tha Moosa **عَلَيْهِ** ne apni qaum se".

Wa 'iz qaala Muusaa li-Qawmihii **يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ**

**Tarjuma:** "Ae meri qaum ke logo! Yaqeenan tumne apne upar bada zulm kiya hai bachde ko ma'bood banakar".

fatuubuuu'ilaa Baari-'ikum.

**فَتَوْبُوا إِلَىٰ بَرَابِكُمْ**

**Tarjuma:** "Pas! ab tauba karo apne paida karne waale ki janab mein".

Faqtuluu'u anfusakum:

**فَأَقْتُلُوا أَنْفُسَكُمْ** ط

**Tarjuma:** "To qatal karo apne aapko".

Ye waaq'e Taurat mein tafseel se aaya hai, Qur'an mein iski tafseel mazkooor nahi hai. Bahut se waq'e'at jinka Qur'an mein ajmalan zikr hai inki tafseel ke liye humein Taurat se ruju karna padhta hai, warna ba'az aayat ka sahi sahi mafhoom wazeh nahi hota. Yahan alfaaz aaye hain: [فَأَقْتُلُوا أَنْفُسَكُمْ ط] Faqtuluu'u anfusakum: "Maardaalo apni jaanein" ya "qatal karo apne aapko". Is ke kya mu'ane hain? Ye darasal qatl-e-martad ki saza hai. Bani Isra'il ke baarah qabeela the. Har qabeela mein se kuch logaon ne ye kufr aur shirk kiya ke bachde ko ma'bood banaliya, baaqi logaon ne aisa nahi kiya. Bani Isra'il ko hukm diya gaya ke har qabile ke wo log jo is shirk mein mal'oos nahi hue apne apne qabile ke in logaon ko qatal karein jo is kufr wa shirk ke murtakab hue. [فَأَقْتُلُوا أَنْفُسَكُمْ ط] Faqtuluu'u anfusakum: se muraad ye hai ke tum apne qabile ke logaon ko qatal karo. Is liye ke qaba'ili zindagi badi hisaas hoti hai aur kisi dusre qabile ki madakhlat se qaba'ili asbiyat bhadak uthne

ka andesha hota hai. Hazrat Moosa (عليه السلام) ke is hukm par amal daaramad ke natije mein (70000) satar hazaar yahudi qatal hue. Is se badi tauba aur is se badi tatheer (*purge*) mumkin nahi hai. Kisi bhi nazriyati jama'at ke andar tazkiya aur tatheer ka amal bahut zaroori hota hai. Kuch log ek nazariye ko qubool kar ke jama'at se wabasata hojaate hain, lekin rafta rafta nazariya ojhla hojaata hai aur apne mafadaat aur chauthrahaatein muqaddam hojaati hain. Isi se jamatein kharaab hoti hain aur ghalat raaste par padhjaati hain. Chunache, nazariyaati jamaton mein ye amal bahut zaroori hota hai ke jo afraad nazariye se manhrif hojaayein inko jama'at se kaat kar alheda kardiya jaaye.

Qur'an Hakeem ke is muqaam se qatal-e-murattad ki saza saabit hoti hai, jabke qatal-e-murattad ka wazeh hukm hadees Nabwi (صلى الله عليه وسلم) mein maujood hai. Hamare ba'az jadeed anshoor islam mein qatal-e-murattad ki had ko tasleem nahi karte, lekin mere nazdeek ye shari'at Moosa ka tasalsul hai. Shari'at-e-Moosa ke jin ehkaam ke baare mein sarahatan ye ma'lloom nahi ke inhein tabdeel kardiya gaya hai wo shari'at-e-Mohammedi (صلى الله عليه وسلم) ka jazu ban gaye hain. Shadi shudah zaani par had-e-rajam ka mu'amlah bhi yahi hai. Qur'an Majeed mein had-e-rajam ki koi sareeh aayat maujood nahi hai, lekin ahadees mein ye saza maujood hai. Isi tarah Qur'an Majeed mein murattad ke qatal ki koi sareeh aayat maujood nahi hai, lekin ye hadees aur sunnat se saabit hai. Albatta in donaon sazaaon ka manba aur maakhaz darasal Taurat hai. Is etebaar se Qur'an Hakeem ka ye muqaam bahut ahem hai, lekin aksar log yahan se bahut sarsari taur par guzar jaate hain.

Bani Isra'il jab Misr se nikalte to in ki tedaad cheh laakh thi. Jazeerah numaye seena pahunchne ke baad inki tedaad mazeed badh gayi hogi. Un mein se (70000) satar hazaar afraad ko shirk ki padaash mein qatal kiya gaya, aur har qabile ne jo apne murattad the inko apne haath se qatal kiya.

Zaalikum khayrul lakum 'inda Baari-'ikum: ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ط

**Tarjuma:** "Yahi tumhare liye tumhare Rab ke nazdeek behtar baat hai".

Fataaba 'alaykum: فَتَابَ عَلَيْكُمْ ط

**Tarjuma:** "To (Allah ne) tumhari tauba qubool karli".

Bani Isra'il ki tauba is tarah qubool hui ke ummat ka tazkiya hua aur in mein se jin logaon ne itni badi ghalat harkat ki thi inko zubaah kar ke, qatal kar ke ummat se kaatkar phenk diya gaya.

innahuu Hurwat-Tawwaa-bur-Rahiim.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾

**Tarjuma:** “Yaqeenan wo to hai hi tauba ka bahut qubool farmane waala, bahut rahem farmane waala”.

### AAYAT - 55

Wa 'iz qultum yaa-Muusaa lan-nu'-mina laka hattaa naral-laaha jabratan

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

**Tarjuma:** “Auryaad karo jabke tumne kaha tha ae Moosa ﷺ! Hum tumhara bargiz yaqeen nabi karenge jab tak hum Allah ko saamne na dekhlein”.

[أَمِنَ يُؤْمِنُ] 'Aamana yuuminu, ke baad [ب] Bii, ka sila ho to is ke mu'ane imaan laane ke hote hain, jabke [ل] Lii, ke sula ke saath is ke mu'ane sirf tasdeeq ke hote hain. Bani Isra'il ne Hazrat Isra'il ﷺ ne Hazrat Moosa ﷺ se kaha tha ke hum aapki baat ki tasdeeq nahi karenge jab tak hum apni aankhaon se Allah ko Aap se kalaam karte na dekhlein. Hum kaise yaqeen karlein ke Allah ne ye kitaab aap ko di hai? Aap to hamare saamne pathar ki kuch takhtiyar lekar aagaye hain jin par kuch likha hua hai. Humein kya paata ke ye kis ne likha hai? Dekhiye, ek khuwahish Hazrat Moosa ﷺ ki bhi thi ke [رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ] Rabbi 'a-rinii 'anzur 'i-layk. (Al Araaf:143) “Ae mere Rab! Mujhe yaarayee nazar de ke mai Tujh ko dekhoon”. Wo kuch aur shaye thi, wo –“To mera shauq dekh mara intezaar dekh!” ki kaifiyat thi, lekin ye takhreebi zahen ki sonch hai ke hum bhi chaahate hain ke Allah ko apni aankhaon se dekhein aur humein ma'loom ho ke waqeyi Usne aap ko ye kitaab di hai. fa-'akbazarat-kumus-saa-'iqatu wa 'antum فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ tanzuruun.

**Tarjuma:** “To tumhein aapakda ek bahut badi kadak ne aur tum dekh rahe the”.

Tumhare dekhte dekhte ek bahut badi kadak ne tumhein aaliya aur tum sab ke sab murdah hogaye.

### AAYAT - 56

Summa ba-'asnaakum-mim-ba'-di ma'watikum ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ

**Tarjuma:** “Phir hum ne tumhein dubara uthaya tumhari mout ke baad”

Ba'az log is ki ek taweel karte hain ke ye mout nahi thi, balke zabardast kadak ki wajah se sab ke sab behosh hokar girpade the, lekin



mere nazdeek yahan taweel ki zaroorat nahi, baas baad almout Allah ke liye kuch mushkil nahi hai. [مِنْ بَعْدِ مَوْتِكُمْ] *mim-ba'-di marwtikum*, ke alfaaz apne mafhoom ke etebaar se bilkul sareeh hai, inhein khuwah-ma-khuwah koi aur mu'ane pehnana durust nahi hai.

*la-'al-lakum tash-kuruun.*

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

**Tarjuma:** “*Ta'ake tum (is ehsaan par Hamara) shukar karo*”.

### AAYAT - 57

*Wa zallalnaa alaykumul ghamaama*

وَأَلَلْنَا عَلَيْكَ الْعَامَ

**Tarjuma:** “*Aur Humne tum par abar ka saaya kiya*”

Jazeerah numaye seena ke laq-o-daqa sehra mein (6,00,0000) cheh laakh ka khafila chal raha hai koi out nahi, koi saaya nahi, dhoop ki tapish se bachne ka koi intezam nahi. In halaat mein inpar Allah Ta'ala ka ye fazal hua ke tamaam din ek badal inpar saaya kiya rehta aur jahan jahan wo jaate wo badal inke saath saath hota.

*wa 'anzalnaa 'alay-kumul-Manna was-Salwaa:* وَأَنْزَلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ

**Tarjuma:** “*Aur utaara tumpar [مَنَّاءَ] Manna aur [سَلْوَىٰ] Salwaa.*”

Sehra-e-seena mein Bani Isra'il ke paas khaane ko kuch nahi tha to inke liye manna wa salwa naazil kiye gaye “Mann” raat ke waqt shabnam ke khatron ke manind utarta tha, jis mein shirni bhi hoti thi aur uske khatre zameen par aakar jam jaate the aur daanon ki surat ikhtiyaar karlete the ye goya inka anaaj hogaya, jis se *carbohydrates* ki zaroorat poori hogayi “Salwa” ek khaas qism ka bedh ki shakal ka parinda tha. Shaam ke waqt in parindon ke bade bade jhund aate aur jahan Bani Isra'il dera daale hote iske gird utar aate the. Raat ki tareeki mein ye un parindon ko asaani se pakad lete the aur bhun kar khaate the. Chunache, unki *protein* ki zaroorat bhi poori horahi thi. Is tarah Allah Ta'ala ne unko mukamil ghiza faraham kardi thi.

*Kuluu min-tayyi-baati maa raza-qnaa-kum:*

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

**Tarjuma:** “*(Humne kaha) khaao in pakeezah cheezaon ko jo Humne tumko ataa ki hain.*”

wa maa zala-muunaa wa laakin-  
kaanuuu 'an-fusahum yazlimuun. ﴿٥٥﴾ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

**Tarjuma:** "Aur unhone Hamara kuch nuqsaaan na kiya balke wo khud apne upar zulm dhaate rabe.

Har qadam par nafarmani aur nashukari Bani Isra'il ka wateera thi. Chunache, unho ne "Mann wa salwaa" jaisi nemat ki qadar bhi na ki aur na shukri ki rosh apnaye rakhi. Iska zikr agli aayat mein ajaayega.

### AAYAT - 58

Wa 'iz qulnad-khuluu haazihil-qaryata  
fakuluu minhaa haysu shi'-tum ragadan  
وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا  
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

**Tarjuma:** "Aur yaad karo jab ke Humne tum se kaha tha ke daakhil hojao is shahar mein aur phir khaao is mein se bafaraghat jahan se chaaho jo chaaho".

wad-khulul-baaba sujjadan-wa quuluu  
hittatun-nagfir lakum khataa-yaakum:  
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ  
تَغْفِرْ لَكُمْ خَطِيئَتِكُمْ

**Tarjuma:** "Lekin dekhna (basti ke) darwaze mein daakhil hona jhuk kar aur kehne rehna maghfirat maghfirat, to Hum tumhari khataon se darguzar farmayenge".

wa sanaziidul-Mub-siniin. ﴿٥٦﴾ وَسَارِعُوا إِلَىٰ الْحُسَيْنِ

**Tarjuma:** "Aur mohsineen ko hum mazed fazl-o-karam se nawazenge".

Bani Isra'il ke sehra-e-seena mein aane aur Taurat ataa kiye jaane ke baad Hazrat Moosa عليه السلام ke zamane mein inhein jihad aur qataal ka hukm hua lekin is se poori qaum ne inkaar kardiya is par Allah Ta'ala ne in par ye saza musallat kardi ke ye 40 baras tak isi sehra mein bhatakte phirenge. Allah Ta'ala ne farmaya ke agar ye abhi jihad aur qataal karte to hum poora falasteen inke haath se abhi fatah karadete, lekin chunke unhone buzdili dikhayi hai lehaza ab inki saza ye hai: [فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ] fa-'innabaa muhar-ramatun 'alayhim 'arba-'iina sanah: yatiihuuna fil-'arz. (Al-Ma'idah, 26) Yani arz-e-falasteen jo inke liye arz-e-Ma'ood thi wo inpar 40 saal ke liye haraam kardi gayi, ab ye 40 saal tak is sehra mein bhatakte phirenge, sehranowardi ke is arse mein Hazrat Moosa عليه السلام ka bhi inteqal hogaya

aur Hazrat Haroon عليه السلام ka bhi. Is arse mein ek nayi nasal paida hui aur wo nasal jo Misr se ghulami ka daagh uthaye hue aayi thi wo poori ki poori khatam hogayi. Ghulami ka ye asar hota hai ke ghulam qaum ke andar akhlaaq wa kirdaar ki kamzoriyan paida hojaati hai. Sehranowardi ke zamane mein jo nasal paida hui wo sehra hi mein parwaan chardhi wo ek azaad nasal thi jo un kamzoriyon se paak thi. Aur in mein ek jazba tha Bani Isra'il ki is nayi nasal ne Hazrat Moosa عليه السلام ke khalifa Yausha Bin Noon (Taurat mein inka naam Yashu (*Joshua*)) aaya hai ki qiyadat mein qataal kiya aur pehla shaher jo fatah hua wo "Ariha" tha. Ye shaher aaj bhi Jariko (*Jericho*) ke naam se maujood hai.

Yahan par is fatah ke baad ka tazkera horaha hai ke yaad karo jab ke humne tum se kaha tha ke is shaher mein fatah ke haisiyat se daakhil hojao aur jo kuch nematein yahan hai in se mutmata ho khoob khaao piyo, lekin shaher ke darwaze se sajda karte hue daakhil hona. Muraad ye hai ke jhuk kar sajda shukar baja laate hue daakhil hona aisa na hoke takabbur ki wajah se tumhari gardanein akad jaayein. Allah ka ehsaan maante hue gardanein jhukakar daakhil hona. Ye na samajhna ke ye fatah tumne bazor-e-baazu haasil ki hai. Iska naqsha humein Muhammad صلى الله عليه وسلم ki shakhsiyat mein nazar aata hai ke jab fatah Makkah ke mauqe par Aap Makkah mein daakhil hue to jis sawari par Aap صلى الله عليه وسلم baithe hue the Aapki peshani Mubarak iski gardan ke saath judi hui thi. Ye waqt hota hai jab ke ek fatah takabbur aur taali ka muzahera karta hai, lekin banda momin ke liye yahi waqt tawaza ka aur jhukne ka hai.

Iske saath hi inhein hukm diya gaya: [وَقُولُوا حِطَّةٌ] *wa quuluu hittatun* "Aur kehte jao maghfirat maghfirat". [حِطَّةٌ] *hittatun*, ka wazan [فِعْلَةٌ] *fi'latun* aur maadah [ح ط ط] hai [حَطَّ يَحْطُ حَطًّا] *Hatta yabuttu hattan*, ke maudat mu'ane hai, jin se ek "patte jhaadna hai". Maslan kahenge [حَطَّ وَرَقَ الشَّجَرِ] *Hatta waraqash shajari, (us ne darkht ke patte jhaad diye)*. [حِطَّةٌ] *hittatun*, ke mu'ane "Astaghfhaar, talab maghfirat aur tauba" ke kiye jaate hain". Goya is mein gunaahon ko jhaad dene aur khataon ko mu'af kardene ka mafhoom hai. Chunache, [وَقُولُوا حِطَّةٌ] *wa quuluu hittatun*, ka mafhoom ye hoga ke maftu basti mein daakhil hote waqt jahan tumhari gardanein aajizi ke saat jhuki honi chaahiye wahin tumhari zubaan par bhi ashtaghfaar hona chaahiye ke ae Allah hamare gunaah jhaad de, hamari maghfirat farmade, hamari khataon ko bakhsh

de agar tum hamare is hukm par amal karoge to Hum tumhari khatayein mu'af farmadenge aur tum mein jo mohsin aur neikokaar honge inhein mazed fazl-o-karam aur inaaam-o-ikraam se nawazenge.

**AAYAT - 59**

*Fabadda-lallaziina za-lamuu qarw- lan gay-rallazii qiiila lahum* فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

**Tarjuma:** "Phir badal daala zaalimon ne baat ko khilaaf iske jo un se kehdi gayi thi".

In mein se jo zaalim the, badkirdaar the unhone ek aur qaul ikhtiyaar karliya us qaul ki jagah jo un se kaha gaya tha, in se kaha gaya tha ke [حِطَّةٌ حِطَّةٌ] *hittatun hittatun*, kehte hue daakhil hona. Lekin unhone is ki bajaye [حِطَّةٌ حِطَّةٌ] *Hintatun Hintatun*, kehna shuru kardiya. Yani humein to gehoon chaahiye, gehoon chaahiye agle ruku mein ye baat aajayegi ke mann wa salwa khaate khaate Bani Isra'il ki tabiyatein bhar gayi thi. Ek hi cheez kha kha kar wo ukta gaye the aur ab wo keh rahe the ke humein zameen ki roeidgi aur paidawaar mein se koi cheez khaane ko milna chaahiye is khuwahish ka izhaar unki zubaanon par [حِطَّةٌ حِطَّةٌ] *Hintatun Hintatun*, ki surat mein aagaya. Is tarah unhone Allah Ta'ala ke hukm ka istehaza wa tamaskhar kiya jo inhein [وَقَوْلُوا حِطَّةٌ] *wa quuluu hittatun* ke alfaaz mein diya gaya tha. Isi tarah shaher mein sajda reiz hote hue daakhil hone ke bajaaye unhone apne sareenon par phislana shuru kiya.

*fa-'anzalnaa 'alallaziina zalamuu rijzam-minas-samaaa-'i* فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ

**Tarjuma:** "Phir Humne utaara zulm karne waalaon par ek bada azaab asmaan se".

Jin zaalimon ne Allah Ta'ala ke hukmon ka istehaza tamskhar kiya tha un par asmaan se ek bahut bada azaab naazil hua. Taurat se ma'loom hota hai ke Areeha shaher mein pahunchne ke baad ta'oon ki waba ne aaliya aur jinhone ye harkat ki thi wo sab ke sab halaak hogaye.

*bimaa kaanuu yaf-suquun.* بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

**Tarjuma:** "Basabab us nafarmani ke jo unhone ki.

Ye un nafarmaniyon aur hukm adliyon ki saza thi jo wo kar rahe the.

## AAYAT 60 - 61

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُتُوبًا وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾  
 وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْتِجُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۗ قَالَ أَتَسْتَبِدُّ لُنَا الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ ۗ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بَعْدَ الْحَقِّ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

60. *Wa 'izis-tasqaa Muusaa li-qawmihii faqulnazrib-bi'Asaakal-hajar. Fan-fajarat min-busnataa 'ashrata 'aynaa. Qad 'alima kullu 'unaasim-mashrabahum. Kuluu washra-buu mir-rizqillaahi wa laa ta'-saw fil-'arzi mufsideen.*

61. *Wa 'iz qultum yaa-Muusaalan-nasbir 'alaa ta-'aa-minw-waahidinfad-'u lanaa Rabbaka yukh-rij lanaa mim-maa tumbitul-'arzu mim-baqlihaa wa qisaaa-'ihaa wa fuumihaa wa 'adasihaa wa basalihaa. Qaala 'atas-tabdliuunal-lazii huwa 'adnaa billazii huwa khayr? 'Ihbatuu misran-fa-'inna lakum-maasa-'altum. Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah. Zaalika bi-'annahim kaanuu yakfu-ruuna bi-'aayaatillaahi wa yaqtuluunan-nabiy-yiina bi-gayrilhaqq. Zaalika bimaa 'asaaw-wa kaanuu ya'-taduun.*

(Section 8)

Ab yahan phir Sehra-e-Seena ke waqe'at bayaan horahe hain. In waqe'at mein tarteeb-e-zamaani nahi hai. Areeha ki fatah Hazrat Moosa عليه السلام ke baad hui jis ka zikr guzishta aayat mein hua lekin ab yahan phir us daur ke waqe'at aaraha hain jab Bani Isra'il Sehra-e-Teha mein bhatak rahe the.

### AAAYAT - 60

*Wa 'izis-tasqaa Muusaa li-qawmihii faqulnazrib-bi'Asaakal-hajar.* وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

**Tarjuma:** "Aur jab paani maanga Moosa ne apne qaum ke liye to Humne kaha zarb lagao apne asaa se chataan par".

Sahra-e-seena mein cheh laakh se zyaad Bani Isra'il padaao daale hue the aur wahan paani nahi tha. Unhone Hazrat Moosa عليه السلام se paani talab kiya. Hazrat Moosa عليه السلام ne Allah Ta'ala se apne qaum ke liye paani ki dua ki to inhein Allah Ta'ala ne hukm diya ke apne asaa se chataan par zarb lagaaao.

*Fan-fajarat min-husnataa 'ashrata 'aynaa.* فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ط

**Tarjuma:** "To us se baara chashmein phoot bahein".

[فَجَرَ] Fajara kehte hain koi cheez phut kar us se kisi cheez ka baraamad hona. Fajar ke waqt ko fajar is liye kehte hain ke us waqt raat ki tareeki ka pardah chaak hota hai aur sapeeda-e-saher namudaar hota hai.

*Qad 'alima kullu 'unaasim-mashrababum.* قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبِهِمْ ط

**Tarjuma:** "Har qabile ne apna ghaat jaan liya (aur mu'ayyan karliya).

"Bani Isra'il ke (12) baarah qabile the agar inke liye alheda alheda ghaat na hota to in mein baham ladayi jhagde ka mu'amlahota. Inhein (12) baarah chashmein isliye diye gaye the ke aapas mein ladayi jhagda na ho paani to baahut badi cheez hai aur qabayli zindagi mein iski bunyaad par jung wa jadar ka aghaaz hosakta hai.

*Kahin paani peene pilaane par jhagda*

*Kahin ghoda aage badhane par jhagda.*

To is etebaar se Allah Ta'ala ne inke liye ye sahumat mohiya ki ke (12) baarah chahsmein phoot bahein aur har qabile ne apna ghaat mu'ayyan karliya.

*Kuloo wasbra-buu mir-rizqillaahi* كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ

**Tarjuma:** "(Goya in se ye kehdiya gaya ke) khaao aur piyo Allah ke rizq mein se".

*wa laa ta'-saw fil-'arzi mufsiidiin.* وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٠﴾

**Tarjuma:** "Aur zameen mein fasaad machaate na phiro".

Sehra mein inke liye peene ko paani bhi mohiya kardiya gaya aur khaane ke liye mann wa salwa utaar diya gaya lekin unhone nashukri ka mu'amlahota kiya, jiska zikr mulaheza ho.

**AAAYAT - 61**

Wa 'iz qultum yaa-Muusaalan-nasbir 'alaa ta-'aa-min<sup>w</sup>-waahidin **وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ**

**Tarjuma:** “*Aur yaad karo jab ke tum ne kaha tha ae Moosa عليه السلام hum ek hi khaane par sabar nahi kar sakte*”.

Mann wa salwa kha kha kar hum ukta gaye hain.

*fad-'u lanaa Rabbaka*

**فَادْعُ لَنَا رَبَّكَ**

**Tarjuma:** “*To zara apne Rab se hamare liye dua karo*”.

*yukb-rij lanaa mim-maa tumbitul-'arzu*

**يُخْرِجْ لَنَا مِمَّا تُنْتَبِتُ الْأَرْضُ**

**Tarjuma:** “*Ke nikaale hamare liye is se ke jo zameen ugaati hai yani zameen ki paidawaar nabataat-e-arzi mein se humein rizq diya jaaye*”.

*mim-baqlibaa*

**مِنْ بَقْلِهَا**

**Tarjuma:** “*Uski tarkariyan*”.

*wa qissaaa-'ihaa*

**وَقِصَّائِهَا**

**Tarjuma:** “*Aur kakdiyan*”, ye lafz kheere aur kakdi waghaira sab ke liye istema'al hota hai.

*wa fuumihaa*

**وَفُؤْمِهَا**

**Tarjuma:** “*Aur lahsan*”

Foam ka ek tarjuma gehon kiya gaya hai, lekin mere nazdeek zyada sahi tarjuma lahsan hai. Arabi mein is ke liye bilamoom lafz [تُوم] “*toam*” istema'al kiya jaata hai lahsan ko farsi mein toam aur punjabi, sarayki aur sindhi mein “*Thoam*” kehte hain aur ye foam aur toam hi ki badli hui shakal hai isliye ke arabon ki aamad ke paas unki zubaan ke bahut se alfaaz sindhi aur sarayki zubaan mein shaamil hogaye jo thodi si tabdeeli ke saath kaafi tedaad mein ab bhi maujood hai.

*wa 'adasihaa*

**وَعَدَسِهَا**

**Tarjuma:** “*Aur masoor*”.

*wa basalihaa.*

وَبَصَلِهَا ۝

**Tarjuma:** “*Aur piyaaz*”.

Ab jo saalan ke chatkhaare in cheezaon se bante hain unki zubaanein wo chatkhaare maang rahi thi Bani Isra'il Sehra-e-seena mein ek hi tarah ki ghiza “Mann wa salwa” khaate khaate ukta gaye the, wo Hazrat Moosa عليه السلام se kehne lage ab zameen se ugne waali chatkhaare daar cheezein chaahiye.

*Qaala 'atas-tabdliuunal-lazii huwa 'adnaa billazii huwa khayr?* قَالَ أَتَسْتَبْدُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۝

**Tarjuma:** “*Hazrat Moosa عليه السلام ne farmaya: Kya tum wo shaye lena chaabte ho jo kamtar hai uske badle mein jo behtar hai?*”

Mann wa salwa nabadaat-e-arzi se kahin behtar hai jo Allah ki taraf se tumhein diya gaya hai to is se tumhara jee bhar gaya hai aur isko haath se dekar chaahate ho ke ye adna cheezein tumhein mile?

*'Ih-batuu misran-fa-'inna lakum-maasa-'altum.* اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمُ ۝

**Tarjuma:** “*Utro kisi shaher mein to tumko miljaye jo kuch tum maangte ho*”.

Lafz [اهْبِطُوا] 'Ih-batuu par aayat 38 ke zeir mein baat ho chuki hai ke iska mu'ane bulandi se utarne ka hai. Zaahir baat hai yahan ye lafz asmaan se zameen par utarne ke liye nahi aaya balke is ka sahi mafhoom ye hoga ke kisi basti mein jaakar abaad hojao (*settle down somewhere*) agar tumhein zameen ki paidawaar mein se ye cheezin chaahiye to kahin abaad (*Settle*) hojao aur kaashtkaari karo ye saari cheezein tumhein miljayegi.

*Wa zuribat 'alayhimuz-zillatu wal-mas-kanah;* وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ ۝

**Tarjuma:** “*Aur in par zillat wa khuwari aur mohtaji wa kambimmati thop di gayi*”.

*wa baaa-'uubi-gazabim-minallah.*

وَبَاءُؤُ وَعَصِبُ مِنَ اللَّهِ ۝



**Tarjuma:** "Aur wo Allah ka ghazab lekar laute". Wo Allah ke ghazab mein ghir gaye.

Bani Isra'il wo ummat thi jiske baare mein farmaya gaya: [وَإِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٦﴾] *Wa 'annii fazzaltukum 'alal-'aalamiin*, (Al-Baqarah), Usi ummat ka phir ye hashar hua to kyun hua?: Allah Ta'ala ki nafarmani ki wajah se inhein kitaab di gayi thi ke iski pairwi kare aur ise qaa'em kare. Suratul Ma'idah mein farmaya gaya.

*Wa law 'annahum 'aqaa-mut-Tawraata wal-'Injiila wa maaa 'unzila 'ilay-him-mir-Rabbihim la-'akaluu min-faw-qihim wa min-tabti 'arjulihim.* وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُوا مِنْ فَوَقِهِمْ وَمَنْ حَتَّ أَرْجُلِهِمْ ط

(Al-Ma'idah- 66)

**Tarjuma:** "Agar ye (ahl-e-kitaab) Taurat aur Injeel aur un dusri kitaabaon ko qaa'em karte jo inki jaanib inki Rab ki taraf se utaari gayi jo khaate apne upar se aur apne qadmon ke neeche se.

Yani inke saron ke upar se bhi nematon ki baarish hoti aur zameen bhi inke liye nematein ugalti. Lekin unhone isko chord kar apni khuwahishaat, apne nazariyaat, apne khayalaat, apni aqal aur apne maslihaton ko muqaddam kiya, aur apne tamarud aur apne sarkashi aur apni haakmiyat ko balatar kiya. Jo qaum dunya mein Allah ke qanoon Allah ki hidayat aur Allah ki kitaab ki ameen hoti hai wo Allah ki numa'ida (*representative*) hoti hai aur agar wo apne amal se ghalat numa'idgi (*Misrepresent*) kare to wo Allah ke nazdeek kaafiron se badhkar maghzoob aur mabghooz hojaati hai. Isliye ke kaafiron ko deen pahunchana to is musalmaan ummat ke zimme tha. Agar ye khud hi deen se munharif hogaye to kisi aur ko kya deen pahunchayenge? Aaj is muqaam par maujooda ummat-e-musallima khadi hai ke tedaad mein sawa arab ya dedh arab hone ke bawajood inke hisse mein izzat naam ki koi shaye nahi hai. Hum yahan apne apne dhandon mein apne apne karobaar mein, apni apni mulazmimaton mein aur apne apne *careers* mein magan hai. Bahr-e-haal mutazikra bala alfaaz agarche Bani Isra'il ke liye aaye hain ke inpar zillat wa khuwari aur mohtaji wa kamhimmati

musallat kardi gayi, lekin is mein aaj ki ummat-e-muslima ka naqsha bhi maujood hai.

*Khushtar aan bashid ke sar-e-dilbaran*

*Gufta aayad dar hadees-e-deegran*

Zaalika bi-'annahim kaanuu yakfu-ruuna بِأَتَاهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ  
bi-'aayaatillaahi

**Tarjuma:** “Ye isliye hua ke wo Allah ki aayat ka inkaar karte rabe”

wa yaqtuluunan-nabiy-yiina bi-gayrilhaqq وَيَقْتُلُونَ النَّبِينَ بِغَيْرِ الْحَقِّ

**Tarjuma:** “Aur Allah ke Nabiyon ko nahaq qatal karte rabe”.

Hamare haan bhi mujaddadeen-e-ummat ko qatal bhi kiya gaya aur in mein se kitne hain jo jailon mein daale gaye. Matedad Sahaba-e-Kiraam ﷺ aur senkdon taba'een mustabid hukmranon ke haathon mout ke ghaat utaar diye gaye. Aa'ima-e-deen ko aisi aisi maar padi hai ke kaha jaata hai ke haathi ko bhi aisi maar padhe to wo bardaasht na kar sake. Imam Ahmed Bin Hanbal رحمته الله عليه ke saath kuch hua! Imaam-e-Abu Haneefa رحمته الله عليه ne jail mein inteqal kiya aur wahan se unka janaza utha. Imaam-e-daar alhijrat Imam Maalik رحمته الله عليه ke kaandhe kheench diye gaye aur munh kala kar ke inhe oont par baitha kar phiraya gaya. Hazrat Mujddad Alf-e-Saani Shaikh Ahmed Sarhandi رحمته الله عليه ko pas deewaar zinda daala gaya. Syed Ahmed Barailwi رحمته الله عليه aur inke saathiyon ko khud musalmaanon ne shaheed karwadiya. Hamari tareekh aisi daastanon se bhari padi hai. Ab Nabi to koi nahi aayega. Unke haan Nabi the aur hamare haan mujaddeen hai, ulma-e-haq hain. Unhone jo kuch Ambiya رحمته الله عليهم ke saath kiya wohi humne mujaddeen ke saath kiya.

Zaalika bimaa 'asa-wa-kaanuu ya'-taduun. ذَلِكُمْ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٥١﴾

**Tarjuma:** “Aur ye isliye hua ke wo nafarman the aur had se tajawiz karte the”.

Inko ye saza unki nafarmaniyon ki wajah se had se tajawiz karne ki wajah se di gayi. Allah Ta'ala to zaalim nahi hai (Nouzbillah) Allah Ta'ala ne to inhein ooncha muqaam diya tha. Allah Ta'ala ne humein

bhi “Khair-e-ummat” qaraar diya. Humne bhi jab apna mission chord diya to aur maskinat hamara muqadar ban gayi. Allah ka qanoon aur Allah ka 'adal be-laag hai. Ye sab ke liye ek hai, har ummat ke liye alag alag nahi hai. Allah ki sunnat badalti nahi Chunache, Bani Isra'il ki badamaliyon ke sabab inka jo hashar hua aaj wo hamara horaha hai. Is ziman mein meri kitaab sabeqa aur maujooda musalmaan ummaton ka maazi, haal aur mustaqbil “ke naam se maujood hai, uska mutale'a kijiye.

### AAYAT 62 - 66

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ مِنَ الْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ ۖ وَأَذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّنْ بَعْدَ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

62. 'Innal-laziina 'aamanuu wallaziina haaduu wan-Nasaaraa was-Saabi-'iina man 'aamana billaahi wal-Yawmil-'Aakhiri wa 'amila saalihan falahum 'ajruhukum 'inda Rabbihim: wa laa kharofun 'alayhim wa laa hum yahzanuun.
63. Wa 'iz 'akbaznaa Miisaaqakum wa rafa'-naa fawqakumut-Tuur: Khuzuu maaa 'aatay-naakum-bi-quwwatinw-waz-kurruu maa fihi la-'allakum tattaquun.
64. Summa tawal-laytum-mim-ba'-di zaalik: Falaw-laa fazlullaahi 'alaylum wa rahmatuhuu la-kuntum-minal-khaasiriin.
65. Wa laqad 'alim-tumul laziina'-tadarw minkum fis-Sabti fa-qulnaa labum kuunuu qira-datan khaasi-'iin!
66. Faja -'alnaabaa nakaalal-limaa bayna yadayhaa wa maa khal-fabaa wa maw-'izatal-lil Muttaqiin.

Ab wo aayat aarahi hai ke jis se ba'az logaon ne ye istedlaal kiya hai ke nijaat-e-ukhrawi ke liye imaan bilrisalat zaroori nahi hai.

## AAAYAT - 62

'Innal-laziina 'aamanuu

إِنَّ الَّذِينَ آمَنُوا

**Tarjuma:** "Yaqeenan jo log Imaan laaye".

Aur is se muraad hai jo Imaan laaye Muhammad ﷺ par.

wallaziina haaduu wan-Nasaaraa

وَالَّذِينَ هَادُوا وَالصَّوْغُرَى

**Tarjuma:** "Aur jo yahudi hogaye aur nasrani hogaye"

was-Saabi-'iina

وَالصَّبِيَّانَ

**Tarjuma:** "Aur Saabi"

Saabi wo log the jo Iraq ke ilaaqe mein rehte the aur inka kehna tha ke hum deen-e-ibrahim par hai lekin unke haan bhi bahut kuch bigad gaya tha. Jaise Hazrat Ibrahim عليه السلام ki nasal bigaad ka shikaar hogayi thi. Isi tarah wo bhi bigad gaye the aur inke haan zyadatar sitaara parasti riwaaj paagayi thi.

man 'aamana billaabi wal-Yaʿwmil-'Aakbiri

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

**Tarjuma:** "Jo koi bhi imaan laaya (in mein se) Allah par aur yaum-e-aakbir par".

wa 'amila saalihan

وَعَمِلَ صَالِحًا

**Tarjuma:** "Aur usne achche amal kiye".

falabum 'ajrubum 'inda Rabbihim:

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ

**Tarjuma:** "To inke liye (mehfooz) hai unka ajar unke Rab ke paas".

wa laa khaafun 'alayhim wa laa hum yabzanuun.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

**Tarjuma:** "Aur na in par koi khauf hoga aur na ghamgeen honge".

In logaon ko na to koi khauf daamangeer bhi hoga aur na hi wo kisi hazn se do char honge. Zaahir alfaaz ke etebaar se dekhein to yahan imaan bir-risalat ka zikr nahi hai agar is se koi istedlaal karta hai to iska pehla usooli jawaab ye hai ke ba'az ahadees mein aise alfaaz bhi maujood hain: (مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ) Man qaala laq ilaaha illallaahu dakhatal jannata, to kya iske ye mu'ane hai ke sirf (لَا إِلَهَ إِلَّا اللَّهُ) laa ilaaha illallaahu kehne se jannat mein daakhil hojayege, kisi amal ki zaroorat nahi? Balke kisi hadees ka mafhoom aks karne ke liye poore Qur'an ko aur poore zakheera-e-ahadees ko saamne rakhna hoga kisi ek jagah se koi

natija nikaal lena sahi nahi hai. Lekin iske alawa chehte ruku ke aghaaz mein ye usooli baat bhi bayaan ki ja chuki hai ke Suratul Baqarah ka paanchwa ruku, chehte ruku se shuru hone waale saare muzamin se zarb kha raha hai, jis mein Muhammad ﷺ aur Aap par naazil hone waale Qur'an par Imaan laane ki purzor da'awat bayyein alfaaz maujood hai: [وَأٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ ۗ] *Wa 'aaminuu bima'aa 'anzaltu musaddiqal-limaa ma-'a-kum Wa laa takuunuu 'awwala kaafirim-bih.* "Aur imaan laao is kitaab par jo Mai ne naazil ki hai, jo tasdeeq karte hue aayi hai is kitaab ki jo tumbhare paas hai, aur tum hi sab se pehle iska kufri karne waale na banjaao".

Ab fasahat aur tilawat ka ye taqaza hai ke ek baat baar baar na dohrayi jaaye. Albata ye baat har jagah muqadar (*understood*) samjhi jaayegi. Isliye ke saari guftaghu isi ke hawale se horahi hai. Is hawale se ab yun samjhiye ke ayaat-e-zeir mutal'aa mein [فِيْ اَيّٰمِهِمْ] ya [فِيْ اَيّٰمِهِمْ] (*Apne apne daur mein*) ke alfaaz mehzoof maane jaayenge. Goya:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرَى وَالصّٰبِیْنَ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صٰلِحًا [فِيْ اَيّٰمِهِمْ] فَالَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۰۷﴾

*'Innal-laziina 'aamanuu wallaziina haaduu wan-Nasaaraa was-Saabi-'iina man 'aamana billaahi wal-Yawmil-'Aakhiri wa 'amila saalihan [Fii ayyamihim] falahum 'ajruhum 'inda Rabbihim: wa laa khawfun 'alayhim wa laa hum yabzanuun.* (Al-Baqarah, 62)

Yani nijaat-e-ukharwi ke liye Allah Ta'ala aur roz-e-qayaamt par Imaan ke saath saath apne daur ke nabi par Imaan laana bhi zaroori hai. Chunache, jab tak Hazrat Esa ﷺ nahi aaye the to Hazrat Moosa ﷺ ke maanne waale bhi yahudi maujood the, jo Allah par Imaan rakhe the, aakhirat ko maante the aur neik amal karte the inki nijaat hojayegi. Lekin jinhone Hazrat Esa ﷺ ke aajaane ke baad un ko nahi maana to ab wo kaafir qaraar paaye. Muhammad ﷺ ki ba'asat se qabl Hazrat Esa ﷺ tak tamam Rasoolaon par imaan nijaat-e-ukharwi ke liye kaafi tha, lekin Muhammad Rasool Allah ﷺ ki ba'asat ke baad Aap ﷺ par imaan na laane waale kaafir qaraar paayenge.

Ayat-e-zeir mutale'a mein asal zor is baat par hai ke ye na samjho ke kisi giroh mein shaamil hone se nijaat paa jaoge, nijaat kisi giroh mein shaamil hone ki wajah se nahi hai, balke nijaat ki bunyaad Imaan aur amal saleh hai. Apne daur ke Rasool par imaan laana to laazmi hai lekin agar iske saath amal saleh nahi hai to nijaat nahi hogi. Qur'an Majeed ke ek muqaam par aaya hai: [وَلِكُلِّ اُمَّةٍ اٰجَلٌ] *Wa likulli 'umaatin*

'ajal: (Al-'Araaf, 34) *"Aur har ummat ke liye ek khaas mu'ayyan muddat hai"*. Har ummat mein is mu'ayyana muddat hi ki mukkalif hai. Zaahir hai ke jo log Muhammad ﷺ ki ba'asat se pehle faut hogaye in par to Aap ﷺ par Imaan laane ki koi zimmedari nahi thi. Ba'asat-e-nabwi se qabal aise mohhideen Makkah Mukarama mein maujood the jo Kaabah ke parde pakad pakad kar ye kehte the ke ae Allah hum sirf teri bandagi karna chaahte hain, lekin jaante nahi ke kaisa karein. Hazrat Omer رضي الله عنه ke behenwoi aur Fatima رضي الله عنها Bint-e-khatab ke shauhar Hazrat Sayeed Bin Zaid رضي الله عنه (jo Ashra Mubash-shra mein se hain) ke waalid Zaid ka yahi mu'amla tha wo ye kehte hue dunya se chale gaye ke: 'Ae Allah mai sirf teri bandagi karna chaahta hoon, magar nahi jaanta ke kaise karoon".

Sureh Fateha ke mutale'a ke dauraan mai ne kaha tha ke ek saleemul fitrat aur saleemul aqal insaan tauheed tak pahunch jaata hai, aakhirat ko pehchaan leta hai, lekin aage wo nahi jaanta ke ab kya karein. Ehkaam-e-shari'at ki tafseel ke liye wo [رَبِّ الْعَالَمِينَ] *Rabbil-'Aalamiin*, aur [مَلِكِ يَوْمِ الدِّينِ] *Maaliki Yawmid-Diin!* ke huzoor dast-e-sawaal daraaz karne par majboor hai ke: [إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ] *Ihdinas-Siraatal-Musta-qim*, usi siraat-e-mustaqeem ki dua ka jawab ye Qur'an-e-Hakeem hai aur is mein Suratul Baqarah hi se ehkaam-e-shari'at ka silsila shuru kiya jaaraha hai ke ye karo, ye na karo, ye farz hai ye tum par laazim kiya gaya hai aur ye cheezein tum par haraam ki gayi hain.

### AAYAT - 63

*Wa 'iz 'akhaznaa Miisaaqakum wa* وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ *rafa'-naa fawqakumut-Tuur:*

**Tarjuma:** *"Aur zara yaad karo jab hum ne tum se qaul wa qaraar liya tumbare upar uthadiya koh-e-toor ko"*.

Bani Isra'il ko jab Taurat di gayi to us waqt inke dilaon mein Allah aur iski kitaab ki haibat daalne aur khashiyat paida karne ke liye muajizana taur par ek aisi kaifiyat paida ki gayi ke unke upar koh-e-toor utha kar mu'allaq kardiya gaya.

Us waqt in se kaha gaya:

*Khuzuu maaa 'aatay-naakum-bi-quwwatin*

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

**Tarjuma:** *"Pakdo isko mazbooti ke saath jo Humne tumko diya hai"*.

Is kitaab Taurat ko aur is mein bayaan kardah ehkaam-e-shari'at ko mazbooti ke saath thaam lo.

waz-kuruu maa fihi

وَاذْكُرُوا مَا فِيهِ

**Tarjuma:** "Aur yaad rakho ise jo kuch ke is mein hai".

la-'allakum tattaquun.

لَعَلَّكُمْ تَتَّقُونَ ﴿٦٤﴾

**Tarjuma:** "Ta'ake tum bach sako".

#### AAAYAT - 64

Summa ta'wal-laytum-mim-ba'-di zaalik:

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ۗ

**Tarjuma:** "Phir tum ne rogirdani ki us ke baad".

Yani jo misaaq-e-shari'at tum se liya gaya tha us ko todh daala.

Falaḥ-laa faẓlullaabi 'alaylum wa rabhatubuu la-kuntum-minal-khaasiriin.

فَأُولَٰئِكَ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحِمَتُهُ  
لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

**Tarjuma:** "Phir agar tum par Allah ka fazal aur iski meherbani na hoti to tum (usi waqt) khasarah paane waale hojaate.

Agar Allah Ta'ala ka fazal tumhare shaamil-e-haal na hota aur is ki rehmat tumhari dastgiri na karti rehti, tumhein baar baar mu'af na kiya jaata aur tumhein baar baar mohlat na di jaati to tum usi waqt tabah hojaate.

#### AAAYAT - 65

Wa laqad 'alim-tumul laziina'-tadaḥ minkum fis-Sabti

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

**Tarjuma:** "Aur tum inhein khoob jaan chuke ho jinhone tum mein se zyadati ki thi hafte ke din mein".

Tumhein khoob ma'loom hai ke tum mein se wo kaun log the jinhone sabt ke qanoon ko todha tha aur hadd se tajawaz kiya tha. yahud ki shari'at mein hafte ka roz ibadat ke liye mu'ayyan kardiya gaya tha aur is roz duniyawi kaam kaaj ki ijazat nahi thi. Aaj bhi jo mazhabi yahudi (*Practicing Jews*) hain wo is ki pabandi badi shiddat se karte hain. Lekin ek zamane mein inke ek khaas qabile ne ek shar'ii heela aijaad kar ke is qanoon ki dhajiyian bikhair di thi. Is waaq'e ki tafseel Suralul Aa'raaf mein aayegi.

fa-qulnaa lahum kuunuu gira-datan khaasi-'iin!

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٦﴾

Tarjuma: "To Humne kehdiya un se ke hojao zaleel bandar".

Inki shaklein masakh kar ke inhein bandaron ki surat mein tabdeel kardiya gaya. Teen din ke baad ye sab margaye.

### AAAYAT - 66

Faja - 'alnaahaa nakaalal-limaa bayna فَجَعَلْنَهَا نِكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا  
yadayhaa wa maa khal-fahaa

Tarjuma: "Phir Humne is (waaq'e ko ya is basti) ko ibrat ka samaan banadiya inke liye bhi jo saamne maujood the (is zamane ke log) aur in ke liye bhi jo baad mein aane waale the".

wa maw-'izatal-lil Muttaqiin.

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

Tarjuma: "Aur ek nasihat (aur sabaq aamoozi ki baat) banadiya ahl-e-taqwa ke liye".

### AAAYAAT 67 TO 74

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۗ قَالُوا أَتَتَّخِذُنَا هُرُوجًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَّا فَارِضٌ وَلَا بَكْرٌ ۖ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَا ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ صَفْرَاءٌ ۖ فَاقْعَ لَوْهَا تَسْرًا لِّلظَّالِمِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ ۖ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ ۖ لَّا شِيءَ فِيهَا ۗ قَالُوا لَئِن جِئْتَ بِالْحَقِّ ۖ فَدَجَّحُوا بِهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَاتَلْتُم نَفْسًا فَادْرَأْتُمُهَا فِيهَا ۗ وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّبِيِّ ۗ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ ۖ أَوْ أَشَدَّ قَسْوَةً ۖ وَإِن مِّنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۗ وَإِن مِّنْهَا لَمَا يَسْقُوقُ ۖ فَيَخْرُجُ مِنْهُ الْمَاءُ ۗ وَإِن مِّنْهَا لَمَا يَهْبِطُ مِّنْ حَشِيَّةِ اللَّهِ ۗ وَمَا يُغَاغِلُ فِيهَا مِمَّا تَعْمَلُونَ ﴿٧٤﴾

67. Wa 'iz qaala Muusaa liqawmihiii 'innallaaha ya'- murukum 'an-tazbahuu BAQARAH. Qaaluuu'a-tattakhi-zunaa huzuwaa? Qaala'a-'uuzu bil-laahi 'an 'akuuna minal-jaabiliin!



68. *Qaalud-'ulanaa Rabbaka yubayyil-lanaa maa hii! Qaala 'innahuu yaquulu 'innahaa baqaratul-laa farizunw-wa laa bikr; 'awaanum-bayna zaalik: faf-'aluu maa tu'-maruun.*
69. *Qaalud-'u lanaa Rabbaka yabayyil-lanaa maa law-nubaa. Qaala 'innahuu yaquulu 'in-nahaa baqaratun safraaa-'u faaqi-'ul-law-nubaa tasurrun-naaziriin.*
70. *Qaalud-'u lanaa Rabba-ka yubayyil-lanaa maa hiya 'innal-baqara tashaabaha 'alaynaa: wa 'innahaa baqara tashaabaha 'alaynaa: wa 'innaaa 'in-shaaa-'al-laahu la-muhtaduun.*
71. *Qaala 'innahuu yaquulu'innahaa baqratul-laa-zaluu-lun-tusiirul-'arza wa laa tasqil-hars; musallamatul-laa shiyatafiibaa. Qaalul-'aana ji'-ta bil-haqq. Fazabahuubaa wa maakaaduu yaf-'aluun. (Section 9)*
72. *Wa 'iz qatalum nafs-an-faddaara'-tum fiibaa: wallaahu mukhrijum-maa kuntum tak-tumuun.*
73. *Faqul-nazribuuhu bi-ba'-zi-baa. Kazaalika yubayl-laahul-mawtaa wa yuriikum 'Aayaati-hii la-'allakum ta'-qiluun.*
74. *Summa qasat quluubukum-mim-ba-'di zaalika fabiya kalhijaarati 'aw 'ashaddu qaswah. Wa'inna minal-hijaarati lamaa yatafajjaru minbul-'anhaar: wa'inna minhaa lamaa yash-shaqqaqu-fa-yakhruju minbul-maaa'. Wa 'inna minhaa lamaa yahbitu min khash-yatil-laah. Wa mallaahu bi-gaafilin'ammaa ta'-maluun.*

In ayaat ke mutala'e se qabal inka pas manzar jaan lijiye. Bani Isra'il mein A'ameel naami ek shakhs qatal hogaya tha aur qatil ka pata nahi chal raha tha. Allah Ta'ala ne Hazrat Moosa (عليه السلام) ke zariye se hukm diya ke ek gaaye zubaah karo aur iske gosht ka ek tukda murdah shakhs ke jism par maaro to wo jee uthega aur bata dega ke mera qatil kaun hai.

Bani Isra'il ki tareekh mein humein Mu'ajizaat ka amal dakhil bahut zyada milta hai. Ye bhi inhi Mu'ajizaat mein se ek muajiza tha. Gaaye ko zubaah karane ka ek maqsad ye bhi tha ke Bani Isra'il ke qalooob wa azhaan mein gaaye ka jo taqaddus rasikh hochuka tha us par talwaar chalayi jaaye. Aur phir inhein bhi dikha diya gaya ke ek murdah aadmi zindah bhi hosakta hai, is tarah baas-baad-almout ka ek naqsha inhein is dunya mein dikha diya gaya. Bani Isra'il ko jab gaaye zubaah karne ka hukm mila to in ke dilaon mein jo bachde ki mohabbat aur gaaye ki taqdees jadd pakad chuki thi iske ba'is inhone is hukm se kisi tarah se bach nikalne ke liye main maikh nikaalni shuru ki aur tarah tarah ke sawaal karne lage ke wo kaisi gaaye ho? Iska kya rang ho? Kis

---

tarah ki ho? Kis umar ki ho? Bil-aakhir jab har taraf se un ka gheraao hogaya aur sab cheezein inke saamne wazeh kardi gayi tab inhone chaar -o-nachaar baadal-e-nakhwaasta is hukm par amal kiya. Ab hum in nyaat ka ek rawaan tarjuma karlete hain.

**AAAYAT - 67**

Wa 'iz qaala Muusaa liqawmihiii *وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقَرَةً ۗ*  
'innallaaha ya'- murukum 'an-tazbabuu BAQARAH.

**Tarjuma:** “*Aur yaad karo jab Moosa (عليه السلام) ne kaha apni qaum se ke Allah tumhein hukm deta hai ke ek gaaye zubaah karo*”.

Qaaluuu'a-tattakhi-zunaa huzuwaa? *قَالُوا اتَّخَذْنَا هُزُوءًا ۗ*

**Tarjuma:** “*Inhone kaha: Kya Aap (عليه السلام) hum se kuch thatha kar rahe hain?*”

Kya Aap (عليه السلام) ye baat hansii mazaq mein keh rahe hain?

Qaala'a-'uuzu bil-laahi 'an 'akuuna *قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾*  
minal-jaahiliin!

**Tarjuma:** “*Farmaya: Mai Allah ki panaah talab karta hoon is se ke mai jaahilon mein se hojaon*”.

Hansi mazaq aur tamskhar wa isatahza to jaahilon ka kaam hai aur Allah ke Nabi se ye ba'eed hai ke wo deen ke mu'amlaat ke andar in cheezaon ko shaamil karle.

**AAAYAT - 68**

Qaalud-'ulanaa Rabbaka yubayyil-lanaa maa hii! *قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ*

**Tarjuma:** “*Inhone kaha (achcha aisi hi baat hai to) hamare liye zara apne Rab se dua kijiye ke wo hum par wazeh karde ke wo kaisi ho*”.

Qaala 'innabuu yaquulu 'innahaa *قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ*  
baqaratul-laa farizunw-wa laa bkr

**Tarjuma:** “*(Hazrat Moosa (عليه السلام) ne) farmaya: Allah Ta'ala farmata hai ke wo ek aisi gaaye honi chaahiye jo na budhi ho na bilkul bachya*”.

'awaanum-bayna zaalik: *عَوَانٌ بَيْنَ ذَلِكَ ۗ*

**Tarjuma:** “*Budhape aur naujawani ke bain bain ho*”.