

faf-'aluu maa tu'-maruun.

فَاعْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

Tarjuma: "To ab kar guzro jo tumhein hukm diya jaaraha hai".

AAAYAT - 69

Qaalud-'u lanaa Rabbaka yabayyil-
lanaa maa laʿw-nuhaa.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْئِهَا ۙ

Tarjuma: "Ab inhone kaha (zara ek daf'a phir) hamare liye dua kijiye apne Rabb se ke wo hamein batade ke is ka rang kaisa ho".

Qaala 'innahuu yaquulu 'in-nahaa
baqaratun safraaa-'u faaqi-'ul-
laʿwnuhaa tasurrun-naaziriin.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ ۙ
فَاقْعَ لَوْئِهَا تُسْرُ التَّظْرِينَ ﴿٦٩﴾

Tarjuma: "Farmaya: Allah Ta'ala farmata hai wo gaaye honi chaahiye zard rang ki, jis ka rang aisa shokh ho ke dekhne waalaon ko khoob achchi lage".

Ye khoobiyen us gaaye ki thi jo unke haan zyada se zyada muqadas samjhi jaati thi. Agar pehle hi hukm par wo amal paira hojaate to kisi bhi gaaye ko zubaah karsakte the. Lekin ek baad deegar sawalaat ke ba'is rafta rafta unka gherao hota gaya ke jis gaaye ki taqaddus ka ta'asar inke zahen mein zyada se zyada tha usi ko *focus* kardiya gaya.

AAAYAT - 70

Qaalud-'u lanaa Rabba-ka yubayyil-
lanaa maa hiya

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۙ

Tarjuma: "Inhone kaha (zara bhi) Allah se hamare liye dua kijiye ke wo hum par wazeh karde ke wo gaaye kaisi ho"

'innal-baqara tashaabaha 'alaynaa:

إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا ۙ

Tarjuma: "Kyun ke gaaye ka mu'amlā yaqeenan hum par kuch mushtaba hogaya hai".

Humein gaaye ki ta'yyun mein ishtebah hogaya hai.

wa 'innaaa 'in-shaaa-'al-laahu la-
muhtaduun.

وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

Tarjuma: "Aur agar Allah ne chaaha to hum zaroor raah paa lenge".

AAAYAT - 71

Qaala 'innahuu yaquulu'innahaa
baqratul-laa-zaluu-lun-tusiirul-'arza
wa laa tasqil-hars;

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ
تُشِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ

Tarjuma: "Farmaya ke Allah farmata hai wo ek aisi gaaye honi chaahiye ke jis se koi mushaqat na li jaati ho, na wo zameen mein hal chalati ho aur na kheti ko paani deti ho".

musallamatul-laa shiyata fihaa

مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ط

Tarjuma: "Wo sahi saalim ek rang honi chaahiye, us mein (kisi dusre rang ka) koi daagh tak na ho".

Qaalul-'aana ji'-ta bil-baqq.

قَالُوا لَنْ نَجِدَ بِالْحَقِّ ط

Tarjuma: Tab inhone kaha ab aap laaye hain theek baat".

Ab to Aap ﷺ ne poori tarah wazeh kardi hai.

Fazabahuuhaa wa maakaaduu yaf-'aluun.

فَذَبُّوْهَا وَمَا كَادُوا يَفْعَلُوْنَ ﴿٧١﴾

Tarjuma: Tab inhone us ko zubaah kiya aur wo lagte na the aisa karlenge".

Ab wo kya karte, pe-ba-pe sawalaat karte karte wo gherao mein aachuke the, lehaza baadal-e-nakhwasta wo apni muqadas sunheri gaaye ko zubaah karne par majboor hogaye.

Yahan waaq'e ki tarteeb Taurat se mukhtalif hai aur zubaah Baqarah ka jo sabab tha wo baad mein bayaan horaha hai, jabke Taurat mein tarteeb dusri hai.

AAAYAT - 72

Wa 'iz qatalum nafsan-faddaara'-tum fihaa: وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا ط

Tarjuma: "Aur yaad karo jab tum ne ek shakhs ko qatal kardiya tha, aur uska ilzaam tum ek dusre par laga rahe the".

Chunache, pata nahi chal raha tha ke qatil kaun hai.

wallaahu mukbrijum-maa kuntum tak-tumuun. وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

Tarjuma: "Aur Allah ko zaahir karna tha jo kuch tum chupate the".

Allah Ta'ala faisla kar chuka tha jo kuch tum chupa rahe ho ise nikaal kar rahega aur wazeh kardega.

AAAYAT - 73

Faqul-nazribuuhu bi-ba'-zi-haa.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

Tarjuma: "To hum ne hukm diya ke maqtool ki laash ko us gaaye ke ek tukde se zarb lagaa".

Is tarah wo murdah shakhs bahukm-e-ilaahi thodi deir ke liye zinda hogaya aur us ne apne qatil ka naam batadiya.

Kazaalika yuhyil-laahul-mawtaa

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ

Tarjuma: "Dekho isi tarah Allah murdon ko zinda kardega".

wa yuriikum 'Ayaati-hii la-'allakum ta'-qiluun.

وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

Tarjuma: "Aur wo tumhein Apni nishaniyan (Apni qudrat ke namune) dikhata hai ta'ake tum aqal se kaam lo."

Ab jo alfaaz aayge aarahe hain bahut sakht hain. Lekin unko padhte hue duronbini zaroor kijiyege, apne zaroor jhaankiyege.

AAAYAT - 74

Summa qasat quluubukum-mim-ba-'di zaalika

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ

Tarjuma: "Phir tumbare dil sakht hogaye is sab ke baad".

Jab deen mein heele bahane nikaale jaane lagein aur heelon bahanon se shari'at ke ehkaam se bachne aur Allah ko dhoka dene ki koshish ki jaaye to uska jo natija nikalta hai wo dil ki sakhti hai.

fabiya kalhijaarati 'aw 'ashaddu qaswah.

فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Tarjuma: "Pas! ab to wo patharon ki manind hain, balke sakhti mein in se bhi zyada shadeed hain".

Ye fasahat wa balaghat ke etebaar se bhi Qur'an Hakeem ka ek bada umdah muqaam hai.

Wa'inna minal-hijaarati lamaa yatafajjaru minbul-'anhaar:

وَأِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

Tarjuma: "Aur patharon mein se to yaqeenan aise bhi hote hain jin se chashme phoot behte hain".

wa'inna minhaa lamaa yash-shaqqaqu-fa-yakbruju minbul-maaa'

وَأَنَّ مِنْهَا لَمَّا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ

Tarjuma: *Aur in (patharon aur chattanon) mein se beshak aise bhi hote hain jo shaq hojaate hain aur in mein se paani baraamad hojaata hai”.*

Wa 'inna minhaa lamaa yahbitu min وَإِنَّ مِنْهَا لَمَاءٌ يَهْبِطُ مِنْ حَشِيَّةِ اللَّهِ ۝
khash-yatil-laah.

Tarjuma: *“Aur in mein se yaqeenan wo bhi hote hain jo Allah ke khauf se gir padhte hain”.*

Wa mallaahu bi-gaaflin'ammaa ta'- وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝
maluun.

Tarjuma: *“Aur Allah Ta'ala ghaafil nabi hai us se ke jo tum kar rahe ho”.*

Qasawat-e-qalbi ki ye kaifiyat us ummat ke afraad ki bayaan ki jaarahi hai jise kabhi ahl-e-aalam par fazilat ataa ki gayi thi. Is ummat par jo (1400) chaudah sau baras aise guzre ke koi lamha aisa na tha ke in ke haan koi Nabi maujood na ho. Inhein teen kitaabein di gayi. Lekin ye apni bad-amali ke bais qaar-e-muzallat mein jaa giri. Aqa'id mein milawat, Allah aur iske Rasool ke ehkaam mein main maikh nikaal kar apne aap ko bachane ke raaste nikaalne aur amaal mein bhi, (كِتَابُ الْجِيلِ) *Kitabul hiyal*, ke zariye se apne aapko zimmedariyon se mubarrak karlene ki rosh ka natija phir yahi nikalta hai. Allah Ta'ala mujhe aur aap ko is anjaam-e-bad se bachaye. Ameen!

AYAAT 75 TO 82

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَ مِنْ
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ۝ وَإِذْ الْقَوَالِ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضَمِهِمْ إِلَى بَعْضٍ قَالُوا
أَتَحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ۝ أَوَلَا يَعْلَمُونَ
أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ
إِلَّا يظنون ۝ قَوْلِيلِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا قَوْلِيلِلَّذِينَ كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ۝ وَقَالُوا لَنْ نَمَسَّ النَّارَ إِلَّا
أَيَّامًا مَعْدُودَةً ۝ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ۝ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝

75. 'Afa-tatma-'uuna' any-yu'-minuu lakum wa qad kaana fariiqum-minhum yasma-'uuna Kalaamallaahi summa yuharri-fuunahuu mim-ba'-di maa 'aqaluubu wa hum ya'-lamuun?
76. Wa 'izaa laqullaziina 'aa-manuu qaaluuu 'aamannaa: wa 'izaa khalaa ba'-zubum 'ilaa ba'-zin-qaaluuu' atubad-di-suunabum-bimaa fatahallaahu 'alaykum li-yuhaaaj-juukum-bihii 'inda Rabbikum? 'Afalaa ta'-qiluun?
77. 'Awalaa ya'-lamuuna 'an-nallaaba ya'-lamu maa yusirruuna wa maa yu'-linuun?
78. Wa minhum 'Um-miyyuuna laa ya'-lamuunal-Kitaaba, 'illaaa 'amaaniyya wa 'in hum 'i l l a a yazunnuun. (Part One-Half)
79. Fa-waylul-lillaziina yaktu-buunal-Kitaaba bi-'aydiihim summa yaquuluuna haazaa min 'indillaahi li-yashtaruu bihii sa-manan -qaliilaa! Fa-waylul-lahum-mimmaa katabat 'aydi-ihim wa waylul-lahum-mimmaa yaksibuun!
80. Wa qaaluu lan-tamassanan-Naaru 'illaaa 'ayyaamam-ma'-duudah. Qul'attakbartzum 'indallaahi 'abdan-falany-yukklifallaahu 'abdahuuu' am taquuluuna 'alallaahi maa laa ta'-lamuun?
81. Balaa man-kasaba sayyi-'atanw-wa 'ahaatat bihii khatiii-'atubuu fa-'ulaaa-'ika 'as-haabun - Naar: hum fiihaa khaaliduun.
82. Wallaziina 'aamanuu wa 'amilus-saalibaati 'ulaaa-'ika 'As-haabul-jannab: hum fiihaa khaaliduun. (Section 10)

Ab tak humne Suratul Baqarah ke aath ruku aur in par mustezaad teen aayat ka mutale'a mukalmil kiya hai. Sabeqa ummat-e-muslima yani Bani Isra'il ke saath khitaab ke silsila Suratul Baqarah ke dus rukuaon par muhit hai ye silsila paanchwwain ruku se shuru hua tha aur pandhrawi ruku ke aghaaz tak chalega. Is silsila-e-khitaab ke baare mein ye baat achchi tarah zehnasheen rehni chaahiye ke is mein se pehla ruku da'awat par mushtamil hai aur wo bahut faislakun hai, jab ke agle ruku se aslob-e-kalaam tabdeel hogaya hai aur tahdeed aur dhamki ka andaaz ikhtiyaar kiya gaya hai. Mai ne arz kiya tha ke paanchwa ruku is poore silsila-e-khitaab mein bamanzila-e-fateha bahut ahem hai aur jo baqaya nau ruku hain inke aghaaz wa ikhtetaam par bracket ka andaaz hai ke do aayaton se bracket shuru hoti hai aur inhi do aayaton par bracket khatam hoti hai, jab ke paanchwe ruku ke muzamin is poore silsila-e-khitaab se zarb khaa rahe hain. In rukuaon mein Bani Isra'il ke khilaaf ek mufassil fard qaraar daad-e-jurm aa'ed ki gayi hai, jiske natije

mein wo us mansab jaliila se ma'zool kardiye gaye jis par do hazaar baras se fa'iz the aur inki jagah par ab nayi ummat-e-muslima yani ummat-e-Muhammad (ﷺ) ka is mansab par taqarur amal mein ayaa aur is mansab nasheeni ki taqreeb (*installation ceremony*) ke taur par tahweel-e- qibla ka mu'amla hua. Ye rabt-e-kalaam agar saamne na rahe to insaan Qur'an Majeed ki taweel surataon ko padhte hue khojaata hai ke baat kahan se chali thi aur ab kidhar jaarahi hai.

In nau rukuaon ke mazameen mein kuch to tareekh Bani Isra'il ke waq'e'at bayaan hue hain ke tum ne ye kiya, tum ne ye kiya lekin in waq'e'at ko bayaan karte hue ba'az aise azeem abdi haqa'iq aur *universal truths* bayaan hue hain ke unka ta'luq kisi waqt se, kisi qaum se ya kisi khaas giroh se nahi hai. Wo to aise usool hai jinhein hum sunnat-e-Allah kehsakte hain. Is kaa'inaat mein ek to quwaneen tab'iyah (*Physical Laws*) hain jab ke ek *moral laws* hain jo Allah ki taraf se is dunya mein kaarfarma hai. Suratul Baqarah ke zair mutale'a nau rukuaon mein tareekh Bani Isra'il ke waq'e'at ke bayaan ke dauraan thode thode waq'e ke baad aisi aayat aati hai jo is silsila-e-kalaam ke andar intehayi ehmiyat ki haamil hain. Un mein darhaqeeqat maujooda ummat-e-muslima ke liye rahnumayi posheeda hai. Misaal ke taur par is silsila-e-khitaab ke dauraan aayat 61 mein waarid shuda ye alfaaz yaad kijiye:

[وَضَرَبَتْ عَلَيْهِمُ الدَّلَّةَ وَالنَّسْكَنَةَ، وَبَاءَؤُ وَعَصَبٍ مِّنَ اللّٰهِ ط]

Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah. "Aur in par zillat wa khurwari aur mohtaji wa kambhimmati thop di gayi aur wo Allah ka ghazab lekar laute". Ma'loom hua ke aisa ho sakta ke ek musalmaan ummat jis par Allah ke bade fazal hue hon 'ise bade inaaam wa ikraam se nawaza gaya ho aur wo phir apni be-amli ya bad-amli ke ba'is Allah Ta'ala ke ghazab ki mustahiq hojaaye aur zillat wa maskanat is par thop di jaaye ye ek abdi haqeeqat hai jo in alfaaz mein bayaan hogayi. Ummat-e-muslima ke liye ye ek lamha-e-fikr ye hai ke kya aaj hum to is muqaam par nahi pahunchenge?

Dusra usi tarah ka muqaam guzishta aayat (74) mein guzra hai, jahan ek azeem abdi haqeeqat bayaan hui hai:

[ثُمَّ قَسَتْ قُلُوبَكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْجَارَةِ أَوْ أَشَدُّ قَسَوَةً ط]

Summa qasat quluubukum-mim-ba-'di zaalika fahiya kalbijaarati 'aw 'ashaddu qaswah. "Phir tumbare dil sakht hogaye is sab ke baad, Pas! ab to wo patharon ke manind hai, balke sakhti mein in se bhi shadeed tar

hain". Goya is ummat-e-muslima ka ye haal bhi hosakta hai ke inke dil itne sakht hojayenge ke sakhti mein patharon aur chhattanon ko maat de jayein. Halanke ye wohi ummat hai jiske baare mein farmaya: [وَإِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٥٧﴾] *wa 'annii fazzaltukum 'alal-'aalamiin*. "*Babein tafawat-e-rah azkajast taabaa kaja!*" albatta yahan ek baat wazeh rahe is fasawat-e-qalbi mein poori ummat muftela nahi hua karti balke is kaifiyat mein ummat ke qaydeen muftela hojaate hain aur ummat-e-muslima ke qaydeen uske ulama hote hain. Chunache, sab se zyada shiddat ke saath ye kharabi un mein dar aati hai. Is liye ke baaqi log to pairokaar hain, inke peeche chalte hain, in par aitemaad karte hain ke ye Allah ki kitaab ke padhne waale aur is ke jaanne waale hain. Lekin jo log jaanboojh kar Allah ki kitaab mein tahreef kar rahe ho aur jaante boojte haq ko pehchaan kar uska inkaar kar rahe ho inhein to pata hain ke hum kya kar rahe hain darhaqeeqat ye saza un par aati hai. Ye baat in aayat mein jo aaj hum padhne chalein hain, bahut zyada wazeh hojayegi (inshallah) farmaya:

AAYAT - 75

'Afa-tatma-'uuna' any-yu'-minuu lakum أَفَقَطَّعُونَ أَنْ يُؤْمِنُوا لَكُمْ

Tarjuma: " *To kya (ae musalmaano) tum ye tawwaqe rakhte ho ke ye tumhari baat maanenge?*"

Aam muslamaanon ko ye tawwaqe thi ke yahud deen-e-islam ki mukhalifat nahi karenge. Isliye ke ye mushrikeen-e-Makkah to deen-e-tauheed se bahut door the, risalat ka inke haath koi tasawur hi nahi tha, koi kitaab inke paas thi hi nahi. Jab ke yahud to ahl-e-kitaab the, hameleen-e-aurat the Moosa عليه السلام ke maanne waale the, tauheed ke ilm bardaar the aur aakhirat ka bhi iqraar karte the. Chunache, aam muslamaanon ka khayaal tha ke inhein to Muhammad صلى الله عليه وسلم aur Aap ki da'awat jo jhat pat maan lena chaahiye to muslamaanon ke dilaon mein yahud ke baare mein jo husn-e-zan tha, yahan iska pardah chaak kiya jaaraha hai aur muslamaanon ko iski haqeeqat se agaah kiya jaaraha hai ke musalmaano tumhein badi tamaa hai, tumhari ye khuwahish hai, aarzu hai, tamanna hai, tumhe tawwaqe hai ke ye tumhari baat maanenge.

wa qad kaana fariiqum-minhum yasma-'uuna Kalaamallaahi summa وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْعَوْنَ كَلِمَ اللَّهِ تَمَرًا
yuharri-fuunahuu mim-ba'-di maa يُحَرِّفُونَ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ ﴿٥٨﴾
'aqaluuhu wa hum ya'-lamuun?

Tarjuma: “Jab ke haal ye hai ke in mein ek giroh wo bhi tha ke jo Allah ka kalaam sunta tha aur phir khoob samajh booj kar daanista is mein tabreef karta tha”.

Zaahir baat hai wo giroh inke ulama ka hi tha. Aam aadmi to Allah ki kitaab mein tahreef nahi karsakta. Ab agli aayat mein badi ajeeb baat saamne aarahi hai. Jis tarah muslamaanon ke darmiyaan munafiqeen maujood the. yahud mein se kuch log aise the ke jab in par haq munkashif hogaya to ab wo islam ki taraf aana chaahte the lekin inke liye apne khandaan ko, gharbaar ko, apne karobaar ko aur apne qabile ko chordna bhi mumkin nahi tha, jab ke qabilaon ki sardari unke ulama ke paas thi. Aise logaon ke dil kuch kuch ahl-e-imaan ke qareeb aachuke the. Aise log jab ahl-e-imaan se milte the to kabhi kabhi wo baatein bhi bataye jaate the jo unhone ulama-e-yahud se Nabi aakhiruz-zaman ﷺ aur inki taleemaat ke baare mein sun rakhi thi ke Taurat inki gawahi deti hai. Iske baad jab wo apne “Shayateen yani umla ke paas jaate the to wo inhein daant dapat karte the ke bewaqoof ye kya kar rahe ho? Tum inhein ye baatein bata rahe ho ta'ake Allah ke haan jaakar wo tum par hujjat qaa'em kare ke inhein paata tha aur phir bhi unhone nahi maana.

AAAYAT - 76

Wa 'izaa laqullaziina 'aa-manuu qaaluuu
'aamannaa:

وَإِذِ الْقَوَالِدِينَ آمَنُوا قَالُوا آمَنَّا

Tarjuma: “Aur (in mein se kuch log hain ke) jab milte hain ahl-e-imaan se to kehnte hain ke hum Imaan le aaye”.

wa'izaa khalaa ba'-zubum 'ilaa ba'-zin

وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ

Tarjuma: “Aur jab wo khilwat mein hote hain ek dusre ke saath”

qaaluuu' atubad-di-suunahum-bimaa
fataballaahu 'alaykum

قَالُوا اتَّخَذْتُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

Tarjuma: “To kehnte hain kya tum bata rahe ho inko wo baatein jo Allah ne kholi hain tum par?”

li-yubaaaj-juukum-bihii 'inda Rabbikum?

لِيَحْجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ

Tarjuma: “Ta'ake wo in ke zariye tum par hujjat qaa'em karein tumhare Rab ke paas!”

'Afalaa ta'-qiluun?

﴿٧٧﴾ أَفَلَا تَعْلَمُونَ

Tarjuma: “Kya tumhein aqal nahi hai?”

Tum zara aqal se kaam lo aur ye haqeeqatein jo Taurat ke zariye se humein ma'loom hain, musalmaanon ko mat batao. Kya tumhein aqal nahi hai ke aisa bewaqoofi ka kaam kar rahe ho?

Inke is mukaleme par Allah Ta'ala ka tabsarah ye hai:

AAAYAT - 77

'Awalaa ya'-lamuuna 'an-nallaaha ya'-
lamu maa yusirruuna wa maa yu'-linuun?
﴿٧٨﴾ وَأَلَا يَعْلَمُونَ

Tarjuma: “Aur kya ye jaante nahi hain ke Allah ko to ma'loom hai wo sab kuch bhi jo wo chupate hain aur wo sab kuch bhi jise wo zaahir karte hain”.

Tum chaahe ye baatein musalmaanon ko bataao ya na bataao, Allah ki taraf se tumhara muhasiba hokar rehna hai. Lehaza ye bhi in ki nasamjhi ki daleel hai.

AAAYAT - 78

Wa minhum 'Um-miyyuuna

﴿٧٩﴾ وَمِنْهُمْ أُمِّيُونَ

Tarjuma: “Aur in mein ba'az anpadh hain”.

“Ummi” ka lafz Qur'an Majeed mein aslan to mushrikeen-e-Arab ke liye aata hai. Is liye ke unke andar padhne likhne ka riwaaj hi nahi tha. Koi asmaani kitaab bhi un ke paas nahi thi. Lekin yahan yahud ke baare mein kaha jaaraha hai ke in mein se bhi ek tabqa anpadh logaon par mushtamil hai. Jaise aaj musalmaanon ka haal hai ke aksar wa beshtar jaahil hain, in mein se ba'az agarche PHD honge, lekin inhein Qur'an ki [ا، ب، ت] nahi aati, deen ke “Mubadi” tak se nawaqif hain. Chunache, aaj padhe likhe musalmaanon ki bhi azeem aksariyat “padhe likhe jaahilon” par mushtamil hai. Jabke hamari aksariyat waise hi baghair padhi likhi hai. To ab inhein deen ka kya pata? Wo to saara aitemaad karengé ulama par! koi barelwi hai to barelwi ulama par aitemaad karega, koi deobandi hai to deobandi ulama aitemaad karega, koi ahl-e-hadees hai to ahl-e-hadees ulama par aitemaad karega. Ab ummiyon ka sahara kya hota hai?

laa ya'-lamuunal-Kitaaba, 'illaaa 'amaaniyya
﴿٨٠﴾ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي

Tarjuma: “Wo kitaab ka ilm nahi rakhte, siwaye be bunyaad aarzuon ke”.

Aise log kitaab se to waaqif nahi hote, bas apni kuch khuwahishaat aur aarzuaon par takya kiye hue hote hain. In khuwahishaat ka zikr aage aajayega. yahud ko ye zu'am tha ke hum to Israeli hain, hum Allah ke mehboob hain aur iske betaon ki manind chaheete hain, hamari to shafa'at ho hi jaayegi. Humein to jahanum mein daakhil kiya bhi gaya to thode se arse ke liye kiya jaayega, phir humein nikaal liya jaayega. Ye inki [أَمَانِي] *Amanii* hain. [أُمْنِيَّة] *Umniyyatun*, kehte hain bebuniyaad khuwahish ko [أَمْنِي] *Amanii* iski jama hai. Iski sahi ta'beer ke liye angrezi ka lafz *wishful thinkings* hai. Ye apni in be-bunyaad khuwahishaat aur jhooti arzuaon ke sahare jee rahe hain, kitaab ka ilm inke paas hai hi nahi.

wa 'in hum 'i l l a yazunnuun.

وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٥٨﴾

Tarjuma: "Aur wo kuch nahi kar rahe hai magar zan-o-takbmeen par chale jaaraha hain".

Inke paas mehez wahem wa gumaan aur in ke apne mann ghadat khayalaat hain.

AAAYAT - 79

Fa-waylul-lillaziina yaktu-buunal-
Kitaaba bi-'aydihihim

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Tarjuma: "Pas! halakat aur barbadi hai inke liye jo kitaab likhte hain apne haath se".

[وَيْلٌ] *Wayl* ke baare mein ba'az riwayaat mein aata hai ke ye jahanum ka wo tabqa hai jis se khud jahanum panaah maangti hai.

summa yaquuluuna haazaa min
'indillaahi

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

Tarjuma: "Phir kehte hain ye Allah ki taraf se hai"

li-yashtaruu bibii sa-manan – galiilaa!

لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

Tarjuma: "Ta'ake haasil karlein us ke badle haqeersi qeemat".

Yani log Ulama-e-yahud se shar'ii masa'il daryaft karte to wo apne paas se masaile ghad kar fatwa likh dete aur logaon ko baawar karate ke ye Allah ki taraf se hai, yahi deen ka taqaza hai. Ab is fatwa nawesi mein kitni kuch waqetan inhone sahi baat kahi, kitni hat dharmi se kaam liya aur kis qadar kisi rishwat par mubni koi raaye di, Allah ke huzoor sab doodh ka doodh aur paani ka paani alag hoyayega. Alama Iqbal ne ulama-e-su ka naqsha in alfaaz mein kheencha hai:

Khud badalte nahi Qu'ran ko badal dete hain

Hue kis darja faqeehan-e-haram be toufteeq!

Ulama-e-yahud ka kirdaar isi tarah ka tha.

Fa-waylul-lahum-mimmaa katabat 'aydi-ihim

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ

Tarjuma: "To halakat aur barbaadi hai in ke liye is cheez se ke jo un ke haathon ne likhi"

wa waylul-lahum-mimmaa yaksibuun!

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٨٠﴾

Tarjuma: "Aur un ke liye halakat aur barbaadi hai is kamayi se jo wo kar rahe hain".

Ye fatwa faroshi aur deen faroshi ka jo saara dhanda hai is se wo apne liye tabaahi aur barbaadi mol le rahe hain, is se un ko Allah Ta'ala ke haan koi ajar wa sawab nahi milega. Ab aage inki ba'az [أمرئى] *Amanii* ka tazkerah hai.

AAYAT - 80

Wa qaaluu lan-tamassanan-Naaru 'illaaa 'ayyaamam-ma'-duudah.

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۗ

Tarjuma: "Aur wo kehte hain ke humein to aag hargiz choo nahi sakti, magar ginti ke channnd din".

Goya sirf dusron ki aankhaon mein dhool jhoonkne ke liye humein channnd din ki saza di jaayegi ke koi aiteraaz na karde ke "Ae Allah! Humein aag mein phenka jaaraha hai aur inhein nahi phenka jaaraha hai, jabke ye kirdaar mein hum se bhi badtar the". Chunache, unka munh band karne ke liye shayed humein channnd din ke liye aag mein daal diya jaaye, phir fauran nikaal liya jaayega.

Qul'attakhaztum 'indallaahi 'ahdan

قُلْ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

Tarjuma: "In se kahiye kya tum ne Allah se koi ahad le liya hai?" Kya tumbara Allah se koi qaul wa qaraar hogaya hai?"

falany-yukhlifallaahu 'abdahuuu'

فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

Tarjuma: "Ke ab (tumbein ye yaqeen hai ke) Allah apne ahad ke kbilaaf nahi karega?"

am taquuluuna 'alallaahi maa laa ta'-lamuun?

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾

Tarjuma: "Ya tum Allah ke zimme wo baatein laga rahe ho jinhein tum nahi jaante?"

Haqeeqat yahi hai ke tum Allah ki taraf is baat ki nisbat kar rahe ho jis ke liye tumhare paas koi ilm nahi hai.

Bani Isra'il ki fard-e-qaraar daar-e-jurm ke dauraan in gaah bagaah jo ahem tareen abdi haqa'iq bayaan horahe hain, in mein se ek azeem haqeeqat agli aayat mein aarahi hai. Farmaya:

AAYAT - 81

Balaa man-kasaba sayyi 'atan

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً

Tarjuma: "Kyun nahi, jis shakhs ne jaan boojh kar ek gunaah kamaya"

Lekin is se muraad kabeerah gunaah hai, sagheera nahi. [سَيِّئَةً] sayyi 'atan ki tankeer [تَفْخِيم] Tafkheem ka faida bhi derahi hai.

wa 'abaatat bibii khatiii-'atuhuu

وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Tarjuma: "Aur is ka gherao karliya is ke gunaah ne".

Maslan ek shakhs sood khori se ba'az nahi aaraha, baaqi wo namaz ka bhi paband hai aur tahajud ka bhi iltezam kar raha hai to is ek gunaah ki burayi is ke gird is tarah cha jaayegi uski ye saari neikiyan khatam hokar reh jayengi. Hamare mufasssireen ne likha hai ke gunaah ka ihaata karlene se muraad ye hai ke gunaah is par aisa ghalba karlein ke koi jaanib aisi na ho ke gunaah ka ghalba na ho, hattake dil se imaan wa tasdeeq rukhsat hojaaye. Ulama ke haan ye usool maana jaata hai ke [الْمَعَاصِيَ بِرِيْدِ الْكُفْرِ] Alma'asii bariidul kufri, yani *gunaaah to kufr ki daak hote hain*. Gunaah par madaomat ka natija bil-aakhir ye nikalta hai ke dil se imaan rukhsat hojaata hai. Ek shakhs apne aapko musalmaan samajhta hai, lekin andar se imaan khatam ho chuka hota hai. Jis tarah kisi darwaze ki chaukhat ko deemak chaat jaati hai aur upar lakdi ka ek bareek parrat (*vener*) chord jaati hai.

fa-'ulaaa-'ika 'as-haabun - Naar:

فَأُولَٰئِكَ أَصْحَابُ النَّارِ

Tarjuma: "Pas!! yahi hain aag waale".

hum fibaa khaaliduun.

هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

Tarjuma: "Wo isi mein hamesha rahenge"

AAYAT - 82

Wallaziina 'aamanuu wa 'amilus-saalihaati وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Tarjuma: “*Aur (is ke bar-aks) jo log imaan laayein aur neik amal karein*”

Ab neik amal ke baare mein har shakhs ne apna ek tasawur aur nazarya bana rakha hai. Jab ke neik amal se Qur'an Majeed ki muraad wa deen ke saare taqazon ko poora karna hai. Mehez koi khairati idarah ya koi yateem khana khol dena ya bewaaron ki falah wa bahbud ka intezam kardena aur khud soodi lain dain aur dhoka fareb par mubni karobaar tark na karna neiki ka masakh shudah tasawur hai. Jabke neiki ka jama tasawur ye hai ke Allah Ta'ala ki taraf se aa'ed kardah tamaam fara'iz ki baja awaari ho, deen ke tamaam taqaze poore kiye jayein, apne maal aur jaan ke saath Allah ke raaste mein jihaad aur mujahedah kiya jaaye aur is ke deen ko qaa'em aur sarbuland karne ki jad-o-jahed ki jaaye.

'ulaaa-'ika 'As-haabul-jannah: أُولَئِكَ أَصْحَابُ الْجَنَّةِ

Tarjuma: “*Yahi hain jannat waale*”

hum fihaa khaaliduun. هُمْ فِيهَا خَالِدُونَ ﴿٨٧﴾

Tarjuma: “*Wo isi mein hamesha hamesha rahenge*”.

AYAAT 83 TO 86

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهََ وَالْبِالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ شَاهِدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فِرْيَقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ فَتُظَاهَرُونَ عَلَيْهِم بِآلِهِمْ
وَالْعَدْوَانِ ۖ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ فَتُدْؤُهُمْ وَهُوَ مُحْرَمٌ عَلَيْهِمْ إِخْرَاجُهُمْ ۖ فَتَوْتَمِنُونَ
بِبَعْضِ الْكَيْبِ وَتَكْفُرُونَ بِبَعْضِ مَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۖ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يَخَفُ
عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

83. *Wa'iz 'aknaznaa Miisaaqa Baniiii-'Israaaa-'iila laa ta'-bu-duuna 'illallah wa bil-waalidayni 'ihsaanaw-wa zil-qur-baa wal-yataamaa wal-masaa-kiini wa quuluu linnaasi husnanaw-wa 'aqiimus-Salaata wa 'aatuz- Zakaah. Summaa tarwallaytum 'illaa qaliilam – m i n k u m wa 'antum-mu'-rizuun.*
84. *Wa 'iz 'aknaznaa Miisaaqakum laa tasfikuuna dimaaa-'akum wa laa tukhrijuuna 'anfusakum-min-diyaaarikum summa 'aqartum wa 'antum tashhaduun.*
85. *Summa 'antum haaa'ulaaa-'i taqtuluuna 'an-fusakum wa tukharijuuna fari-iqamminkum-min-diyaaaribim; tazaaharuuna 'alayhim-bil'ismi wal-'udwaan; wa 'iny-ya'-tuukum 'usaaraa tufaaduuhum wa huwa muharramun 'alaykum 'ikhtaajuhum. 'Afa-tu'-minuu-na bi-ba'-zil-kitaabi wa takfuruuna bi-ba'z? Famaa jazaaa-'u may-yaf-'alu zaalika minkum 'illaa khiz-yun-fil-hayaatid-dunyaa? Wa Yaawmal-Qiyaamati yuradduuna 'ilaaa ashaddil-'azaab. Wa mallaahu bi-gaafilin 'ammaa ta'-maluun.*
86. *Ulaaa-'ikallazii-nashtara-wul-hayaatad-Dunyaa bil-Aakhirati falaa yukhaffafu 'an-humul- 'azaabu wa laa hum yunsaruun. (Section 11)*

AAYAT - 83

Wa'iz 'aknaznaa Miisaaqa Baniiii-'Israaaa-'iila laa ta'-bu-duuna 'illallah

وَاذْخُرْنَا مِّنْ بَيْنِ يَدَيْهِ
لَهُ الْعُزَّةُ وَاللَّهُ

Tarjuma: "Aur yaad karo jab humne Bani Isra'il se abad kiya tha ke tum nahi ibadat karoge kis ki siwaye Allah ke".

wa bil-waalidayni 'ihsaanan

وَبِالْوَالِدَيْنِ إِحْسَانًا

Tarjuma: "Aur waledeen ke saath neik sulook karoge".

Allah ke haq ke fauran baad waledeen ke haq ka zikr Qur'an Majeed mein chaar muqamaat par aaya hai. Un mein se ek muqaam ye hai.

wa zil-qur-baa

وَذِي الْقُرْبَىٰ

Tarjuma: "Aur kharabatdaaron ke saath bhi (neik sulook karoge)"

wal-yataamaa

وَالْيَتَامَىٰ

Tarjuma: "Aur yateemon ke saath bhi"

wal-masaa-kiini

وَالْمَسْكِينِ

Tarjuma: “*Aur mohtajon ke saath bhi*”

wa quuluu linnaasi husnan

وَقُولُوا لِلنَّاسِ حُسْنًا

Tarjuma: “*Aur logaon se achchi baat kaho*”

Amar bil ma'roof karte raho aur neiki ki da'awat dete raho.

wa 'aqiimus-Salaata wa 'aatuz-Zakaah. ۞ وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۞

Tarjuma: “*Aur namaz qaa'em rakho aur zakaat adaa karo*”

Ye Bani Isra'il se mu'aheda horaha hai

Summaa tawallaytum 'illaa qaliilam – m i n k u m ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

Tarjuma: “*Phir tum (is se) phir gaye siwaye tum mein se thode se logaon ke.*

wa 'antum-mu'-rizuun.

وَأَنْتُمْ مُّعْرِضُونَ

Tarjuma: “*Aur tum ho hi phirjane waale*”.

Tumhari ye aadat goya tabiyat-e-saniya hai.

Allah Ta'ala ne in se iske alawa ek aur ahad bhi liya tha jiska zikr bayyan alfaaz kiya jaaraha hai:

AAAYAT - 84

Wa 'iz 'akhaznaa Miisaaqakum

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

Tarjuma: “*Aur jab Humne tum se ye ahad bhi liya tha ke*”

laa tasfikuuna dimaaa-'akum

لَا تَسْفِكُونَ دِمَاءَكُمْ

Tarjuma: “*Tum apna khoon nahi bahaoge*”.

Yani aapas mein jung nahi karoge, baham khoonrezi nahi karoge. Tum Bani Isra'il ek wahdat bankar rahoge, tum sab bhayi bhayi bankar rahoge. Jaisa ke Qur'an Majeed mein aaya hai: [إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ] 'Innamal-Mu'-minuuna 'Ikhwatun, (Al-Hujraat, 10).

wa laa tukhrijuuna 'anfusakum-min-diyaarikum وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

Tarjuma: “*Aur na hi tum nikaloge apne logaon ko unke gharon se*”.

summa 'aqartum wa 'antum tashhaduun.

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ كَشَاهِدُونَ ﴿۸۵﴾

Tarjuma: "Phir tum ne iska iqraar kiya tha maante hue".

Yani tum ne is qaul-o-qaraar ko poore sha'oor ke saath maana tha.

Hazrat Moosa عليه السلام aur Hazrat Haroon عليه السلام ke wafaat ke baad Bani Isra'il ne Hazrat Yousha Bin Noon ki qiyadat mein falasteen ko fatah karna shuru kiya. Sab se pehla shaher Yaha (*Jericho*) fatah kiya gaya. Is ke baad jab saara falasteen fatah karliya to inhone ek markazi hukumat qaa'em nahi ki, balke (12) baarah qabilon ne apni apni (12) baarah hukumatein banaliye in hukumaton ki bahmi awaazish ke natije mein inki aapas mein jungein hui thi aur ye ek dusre par hamla kar ke wahan ke logaon ko nikaal bahar karte the, inhein bhaagne par majboor kardete the lekin agar in mein se kuch log faraar hokar kisi kaafir mulk mein chale jaate aur kuffaar inhein ghulam ya qaidi banalete aur ye is haalat mein inke saamne laaye jaate to fida dekar inhein churda lete ke humein hukm diya gaya hai ke tumhara Israeli bhayi agar kabhi aseer hojaaye to isko fida dekar churda lo. Ye inka jazwi ita'at ka tarz-e-amal tha ke ek hukm ko to maana nahi aur dusre par amal horaha hai. Asal hukm to ye tha ke aapas mein khoonrezi mat karo aur apne bhayi banduon ko inke gharon se mat nikalo. Is hukm ki to parwah nahi ki aur ise todh diya, lekin is wajah se jo Israeli ghulam bangaye ya aseer hogaye ab inko bade mutqayana andaaz mein churda rahe hain ke ye Allah ka hukm hai, shari'at ka hukm. Ye hai wo tazeed jo musalmaan ummaton ke andar paida hojaata hai.

AAYAT - 85

Summa 'antum haaa'ulaaa-'i
taqtuluuna 'an-fusakum

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ

Tarjuma: "Phir tum hi wo log ho ke apne hi logaon ko qatal bhi karte ho".
wa tukharijuuna fari-iqamminkum-
min-diyaarihim; وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ ذ

Tarjuma: "Aur apne hi logaon mein se kuch ko inke gharon se nikal dete ho".
tazaabaruuna 'alayhim-bil'ismi wal-
'udwaan; تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ ط

Tarjuma: "Unpar chardhayi karte ho gunaah aur zulm wa ziyadati ke saath"
wa 'iny-ya'-tuukum 'usaaraa tufaaduuhum وَإِنْ يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ

Tarjuma: "Aur agar wo qaidi bankar tumbare paas aaye to tum fida dekar inhein chorde ho".

wa huwa muharramun 'alaykum 'ikbraajubum. وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

Tarjuma: "Halanke inka nikaldena hi tum par haraam kiya gaya tha".

Ab dekhiye is waaq'e se jo akhlaaqi sabaq (*Moral Lesson*) diya jaaraha hai wo abdi hai aur jahan bhi ye tarz-e-amal ikhtiyaar kiya jaayega taweel-e-aam ke etebaar se ye aayat is par muntabiq hogi.

'Afa-tu'-minuu-na bi-ba'-zil- أَفْتُمُونُ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ؕ
kitaabi wa takfuruuna bi-ba'z?

Tarjuma: "To kya tum kitaab ke ek hisse ko maante ho aur ek ko nahi maante?"

Famaa jazaaa-'u may-yaf-'alu zaalika minkum فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ

Tarjuma: "To nahi hai koi saza is ki jo ye harkat kare tum mein se"

'illaa khiz-yun-fil-hayaatid-dunyaa? إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

Tarjuma: "Siwaye zillat wa ruswayi ke dunya ki zindagi mein".

Wa Ya'wmal-Qiyaamati yuradduuna وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَسَدِّ الْعَذَابِ
'ilaaa ashaddil-'azaab.

Tarjuma: "Aur qayamat ke roz wo lauta diye jaayenge shadeed tareen azaab ki taraf".

Wa mallaahu bi-gaafilin 'ammaa ta'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

Tarjuma: "Aur Allah Ta'ala ghaafil nahi hai us se jo tum kar rabe ho".

Ye ek bahut badi afaaqi sachchayi (*universal truth*) bayaan kardi gayi hai, jo aaj ummat-e-muslima par sad-fi-sad muntabiq horahi hai. Aaj hamara tarz-e-amal bhi yahi hai ke hum poore deen par chalne ko tayaar nahi hai. Hum mein se har giroh ne koi ek shaye apne liye halaal karli hai. Mulazimat pesh taqba rishwat ko is bunyaad par halaal samjhe baitha hai ke kya kare, iske baghair guzara nahi hota. Karobaari taqbe ke nazdeek sood halaal hai ke iske baghair karobaar nahi chalta. Yahan tak ke jo tawaif bazaar-e-husn saja kar baithi hain wo bhi kehti hain ke kya karein, hamara ye dhanda hain, hum bhi mehnat karti hain, mushaqqat karti hain. Inke haan bhi neiki ka ek tasawur maujood hai. Chunache, mohram ke dinaon mein ye apna dhanda bandh kardeti hain, siya kapde pahenti hain aur mataami jalsaon ke saath bhi nikalti hain. In mein se

ba'az mazaaron par dhamaal bhi daalti hain. Inke haan isi tarah ke kaam neiki shumaar hote hain aur jism faroshi ko ye apni karobaari majboori samajhti hain. Chunache, hamare haan har tabqe mein neiki aur badi ka ek imtezaaj hai. Jab ke Allah Ta'ala ka mutalba kulli ita'at ka hai . Jazwi ita'at iske haan qubool nahi ki jaati hai, balke ultha munh par de maari jaati hai. Aaj ummat-e-muslima aalmi satah par jis zillat aur ruswayi ka shikaar hai iski wajah yahi jazwi ita'at hai ke deen ke ek hisse ko maana jaata hai aur ek hisse ko paaon tale raund diya jaata hai. Is tarz-e-amal ki padaash mein aaj hum (وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ) *Wazuribat alayhimuz zillatu walmaskanatu*, ka misdaaq bangaye hain aur zillat wa maskanat hum par thop di gayi hai. Baaqi reh gaya qayamat ka mu'amlah to wahan shadeed tareen azaab ki wa'eed hai. Apne tarz-e-amal se to hum uske mustahiq hogaye hain, taham Allah Ta'ala ki rehmat dastgiri farmale to uska ikhtiyaar rahe.

Aayat ke aakhri mein farmaya:

Wa mallaahu bi-gaafilin 'ammaa ta'-maluun. ﴿٥٦﴾

Tarjuma: "Aur Allah ghafil nahi hai is se jo tum kar rahe ho"

Seth Sahab har saal umrah farma ka aarahe hai, lekin Allah ko ma'loom hai ke ye umrah halaal kamayi se kiye jaarahe hai ya haraam se wo to samajhte hain ke hum naha dhokar aarahe hai aur saal bhar jo bhi haraam kamayi ki thi sab paak hogayi. Lekin Allah Ta'ala tumhare kartooton se nawaqef nahi hai. Wo tumhari daadhiyon se tumhare amaamon se aur tumhare abaa aur qaba se dhoke nahi khayega. Wo tumhare a'amaal ka ahtesaab kar ke rahega.

AAYAT - 86

Ulaaa-'ikallazii-nashtara-wul- أولئك الذين اشتروا الحياة الدنيا بالآخرة
hayaatad-Dunyaa bil-Aakhirati

Tarjuma: "Ye wo log hai jinhone dunya ki zindagi ikhtiyaar karli hai aakhirat ko chordkar".

falaa yukhaffu 'an-humul- فَلَا يُخَفِّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٥٧﴾
'azaabu wa laa hum yunsaruun.

Tarjuma: "So ab na to inse azaab halka kiya jaayega aur na hi inki koi madad ki jaayegi".

AYAAT 87 TO 96

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِحْنَا
كَذَّبْتُمْ ۚ وَفَرِحْنَا فَتَفْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا
مَّا يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَهُ اللَّهُ عَلَى الْكٰفِرِينَ ﴿٨٩﴾
بِسْمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ ۖ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا ۖ أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِعَصَبٍ عَلَى عَصَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ
اؤْمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا
لِمَا مَعَهُمْ ۖ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ ۖ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى
بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ ۖ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا ۖ وَأَشْرِكُوا فِي قُلُوبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ ۖ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ ۖ إِيْمَانُكُمْ ۖ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً ۖ مِنْ دُونِ النَّاسِ فَتَمَتَّعُوا الْمَوْتَ ۖ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٩٤﴾ وَلَنْ يَتَمَنَّوْهُ
أَبَدًا ۖ إِمَّا قَدَّمَتْ أَيْدِيهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيٰوَةٍ ۖ
وَمِنَ الَّذِينَ أَشْرَكُوا ۖ يُوَدُّ أَحَدُهُمْ لَوْ يُعٰتَرُ أَلْفَ سَنَةٍ ۖ وَمَا هُوَ بِمُرْحَرَجِهِ ۖ مِنَ الْعَذَابِ
أَنْ يُعَمَّرَ ۖ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

87. *Wa laqad 'aataynaa Muusal-Kitaaba wa qaffaynaa mim ba'dihii bir-Rusuli wa 'aataynaa 'lisabna-Maryamal-Bayyinaati wa 'ayyadnaahu bi-ruuhil-qudus. 'Afa-kullamaa jaaa-'akum Rasuulum-bimaa laa tabwaaa 'anfusukumus-takbartum? Fa-fariiqan-kazzabtum wa fariiqan-taqtuluun?*

88. *Wa qaaluu quluubunaa gulfi; bal-la-'anahumullaahu bi-kufrihim fa-qaliilam-maa yu'-minuun.*

89. *Wa lammaa jaaa-'ahum Kitaabum-min 'indillaahi musaddiqul-limaa ma-'ahum wa kaanuu min-qablu yastafti-huuna 'alal-laziina kafaruu.-falammaa jaaa-' ahum-maa-'arafuu kafaruu bibii fala'-natullahi 'alal-Kaafriin.*

90. *Bi'-sa-mash-taraw bibiii 'anfusahum 'any-yakfuruu bima'*
anzalallaahu bagyan 'any-yunazzilal-laahu min-fazlibii 'alaa
many-yashaaa-' u min ibaadih. Fabaaa-'uu bi-gazabin 'alaa gazab.
Wa lil Kaafriina 'azaabum-muhiin.
91. *Wa 'izaa qiila lakum 'aa-minuu bima'aa 'anzalal-laahu qaaluu*
nu'-minu bima'aa'unzila 'alaynaa wa yakfuruuna bima'aa waraaa-
'abuu wa huwal-Haqqu musaddiqal-limaa ma-'abum. Qul falima
taqtuluuna 'ambiyaaa-'al-laahi min-qablu 'in kuntum-mu'-miniin?
92. *Wa laqad jaaa-'akum-Muusaa bil-Bayyinaati summattakhaztumul-*
'ijla mim,-ba'-dihii wa 'antum zaalimuun.
93. *Wa 'iz 'akbaznaa Miisaaqakum wa rafa'-naa fawqakumut-Tuur:*
Khuzuu maaa' aataynaakum-bi-quwwa-tinw-wasma-'uu. Qaaluu
sami'-naa wa 'asaynaa: wa' ush-ribuu fii quluubihimul-'ijla bi-
kufrihim. Qul bi'-samaa ya-murukum bibiii 'iimaanukum 'in-
kuntum-mu'-miniin.
94. *Qul 'in-kaanat lakumud-Daarul-'Aakhiratu'indallaahi khaalisaatam-*
min-duunin-naasi fatamannaawul-mawta 'in-kuntum saadiqiin.
95. *Wa lany-yatamannaaw-hu 'abadam-bimaa qaddamat 'aydiihim.*
Wallaahu 'Aliimum-biz-zaalimiin.
96. *Wa la-tajidannahum 'abrasan-naasi 'alaa hayaah. Wa minallaziina*
'asbrakuu yawaddu 'abaduhum laaw yu-'ammaru 'alfa sanah: wa maa
huwa bi-muzahzihihii minal-'azaabi 'any-yu-'ammar. Wallaahu
Basiirum-bimaa ya'-maluun. (Section 12)

AAAYAT - 87

Wa laqad 'aataynaa Muusal-Kitaaba

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ

Tarjuma: "Aur humne Moosa ko kitaab di (yani Taurat)".

wa qaffaynaa mim ba'dihii bir-Rusuli

وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ

Tarjuma: "Aur iske baad pe-dar-pe Rasool bheje".

Ek baat note karlijiye yahan lafz [الرُّسُلِ] *Ar-Rusuli*, Amibya ke mu'ane aaya hai. Nabi aur Rasool mein kuch farq hai, ise ikhtesar ke saath samajh lijiye. Qur'an Majeed ki istelahaat ke teen jode aise hain

ke wo teenon mutradif ke taur par bhi istema'al hojaate hain aur apna alheda alheda mafhoom bhi rakhte hain. Inke ziman mein ulama-e-kiraam ne ye usool wazeh kiya hai ke (إِذَا اجْتَبَعْنَا تَفَرَّقًا وَإِذَا تَفَرَّقْنَا اجْتَبَعْنَا) yani *jab (ek jode ke) donaoon lafz ekhatte istema'al honge to donaoon ka mafhoom mukhtalif hoga*, aur jab ye donaoon alag alag istema'al hoga to ek mu'ane mein istema'al hojayenge. In mein se ek joda "Islam" aur "Imaan" ya "Muslim" aur "Momin ka hai. Aam taur par muslim ki jagah momin aur momin ki jagah muslim istema'al hota hai, lekin Suratul Hujuraat mein ye donaoon alfaaz ekhatte istema'al hue hain to inka farq wazeh hogaya hain. Farmaya: [قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا (Aayat 14) "Badu kehthe hain ke hum Imaan le aaye hain. In se kahiye ke tum hargiz Imaan nahi laaye ho, albatta ye kaho ke humne Islam qubool karliya hai" is tarah "Jihaad" aur "Qatal" ka mu'amlai hai. Ye do mukhtalif alfaaz hain jinka mafhoom juda bhi hai lekin ek dusre ki jagah bhi aajate hain.

Is ziman mein teesra joda "Nabi" aur "Rasool" ka hai. Ye dono lafz bhi aksar ek dusre ki jagah aajate hain, lekin in mein farq bhi hai. Har Nabi Rasool nahi hota, albatta har Rasool laaziman Nabihota hai. Yani Nabi aam hai Rasool khaas hai Nabi ko jab kuch khaas qaum ki taraf mu'ayyan taur par bhej diya jaata hai tab iski haisiyat Rasool ki hojaati hai. Is se pehle uski haisiyat intehayi aala martabe par fa'iz ek wali Allah ki hai, jis par Wahi naazil horahi hai. Aam wali Allah mein aur Nabi mein farq yahi hai ke Nabi par Wahi aati hai, wali par Wahi nahi aati. Lekin kisi Nabi ko jab kisi mu'ayyan qaum ki taraf ma'booz kardiya jaata hai to phir wo Rasool hota tha. Jaise Hazrat Moosa aur Hazrat Haroon عليهما السلام ko hukm diya gaya: [إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ] 'Izhabaaa 'ilaa Fir-'awna 'innahuu tagaa; (Ta-ha) "Tum dono Firaun ki taraf jao yaqeenan wo sarkashi par utar aaya hai". Is tarah dusre Rasoolaon ke baare mein aaya hai ke wo apni apni qaum ki taraf ma'booz farmaye gaye the. Maslan [وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا] Wa 'ilaa Mad-yana 'akhaa-hum Shu-'aybaa. (Al-A'raaf, 85) "Aur Madeen ki taraf bheja humne inke bhayi Sho'eb عليه السلام ko". Ye farq hai Nabi aur Rasool ka. Mehez samjhane ke liye bataur misaal arz kar raha hoon jaise aapke yahan khusoosi tarbiyat yaafta afraad par mushtamil (CSP) cadre hai, in mein se koi koi deputy commissioner laga diya jaata hai, kisi ko joint secretary ki zimmedari tafweez ki jaati hai, to koi bataur OSD khidmaat anjaam deta hai, lekin iska cadre (CSP) barqarar rehta hai. Is etebaar se har haal mein Nabi hota tha, lekin use "Rasool" ki haisiyat se ek izaafi zimmedari aur izaafi martaba ataa kiya jaata tha.

Nabi aur Rasool ke farq ke ziman ek baat ye note karlijiye ke nabiyon ko qatal bhi kiya gaya hai jab ke Rasool qatal nahi hosakte. Allah ka faisla ye hai ke [لَاغْلِبَنَّ أَنَا وَرُسُلِي] *la-'aglibanna 'ana wa rasulii*: (Al-Mujadila, 21) *“Laaziman ghalib rahenge Mai aur Mere Rasool”*. Chunache, jab bhi kisi qaum ne kisi Rasool ki jaan lene ki koshish ki to is qaum ko halaak kardiya gaya aur Rasool aur uske saathiyon ko bachaliya gaya. Lekin ye mu'amla Nabiyon ke saath nahi hua. Hazrat Yahya عليه السلام Nabi the, qatal kardiye gaye, jab ke Hazrat Esa عليه السلام Rasool the lehaza qatal nahi kiye jaasakte the, inko zinda asmaan par uthaliya gaya, jo qayamat se qabl dobara zameen par nazul farmayenge. Muhammad Rasool Allah صلى الله عليه وسلم ko Allah ke raaste mein shaheed hone ki shadeed tamanna thi. Aap صلى الله عليه وسلم ne Apni is tamanna aur arzu ka izhaar in alfaaz mein farmaya hai:

وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنْ أُقْتَلَ فِي سَبِيلِ اللَّهِ. فَأُقْتَلَ ثُمَّ أُقْتَلَ.
ثُمَّ أَحْيَا، ثُمَّ أُقْتَلَ. ثُمَّ أُحْيَا، ثُمَّ أُقْتَلَ.

Wal-lazii nafsii bi-yadihii lawadidtu an uqatila fii sabiilillaah fa'uqtala summa uqtala summa uhyaa summa uqtala summa uhyaa summa uqtala.
“Qasam hai us zaat ki jiske qabza-e-qudrat mein Meri jaan hai! Meri badi khuwahish hai ke Mai, Allah ki raah mein jung karoon to is mein qatal kiya jaaon, phir Mai zinda kiya jaaon, phir qatal kiya jaaon, phir zinda kiya jaaon, phir Allah ki raah mein qatal kiya jaaon, phir Mai zinda kiya jaaon, phir Allah ki raah mein qatal kiya jaaon!”

Lekin Allah Ta'ala ne Aap صلى الله عليه وسلم ki ye khuwahish poori nahi ki. Is liye ke Aap صلى الله عليه وسلم Allah ke Rasool the. Aayat zeir muta'ela mein note kijiye ke agarche lafz Rasool aagaya hai lekin Nabi ke mu'ane mein aaya hai: [وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ] *wa qaffaynaa mim ba'dihii bir-Rusuli*, *“Aur humne Moosa عليه السلام ke baad lagataar paighambar bheje”*. Hazrat Moosa عليه السلام ke baad Rasool to Hazrat Esa عليه السلام hain, darmiyaan mein jo paighambar (*prophets*) hain ye sab Ambiya hain.

wa 'aataynaa 'lisabna-Maryamal-Bayyinaati **وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ**

Tarjuma: *“Aur hum ne Esa Ibn-e-Maryam ko badi wazeh nishaniyan di”*.

Hissi Mu'ajizaat jis qadar Hazrat Maseeh عليه السلام ko diye gaye waise aur kisi Nabi ko nahi diye gaye. Inka tazkerah aage chal kar Surah Al-e-Imran mein aayega.

wa 'ayyaadnaahu bi-ruuhil-qudus.

وَآيَّدْنَاهُ بِرُوحِ الْقُدُسِ ط

Tarjuma: "Aur humne madad ki in ki roohul qudus ke saath".

Hazrat Esa ﷺ ko Hazrat Jibrael ﷺ ki khaas ta'eed wa nusrat haasil thi. Mu'ajizaat ka zahoor kisi Nabi ya Rasool ki apni taqaat se nahi hota, isi tarah karamat kisi wali Allah ke apne ikhteyaar mein nahi hoti, ye mu'amlah Allah ki taraf se hota hai aur is ka zahoor farishton ke zariye se hota hai.

'Afa-kullamaa jaaa-'akum أَفَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ
Rasuulum-bimaa laa tabwaaaاَسْتَكْبَرْتُمْ
'anfusukumus-takbartum?

Tarjuma: "Phir bhala kya jab bhi aaya, tumhare paas koi Rasool wo cheez lekar jo tumhari khuwahishaat-e-nafs ke khilaaf thi to tum ne takabbur kiya".

Ambiya wa Rasool ﷺ ke saath yahud ne jo tarz-e-amal rawa rakha, khaas taur par Hazrat Esa ﷺ ke saath jo kuch kiya, yahan is par tabserah horaha hai ke jab bhi kabhi tumhare paas koi Rasool tumhari khuwahishaat-e-nafs ke khilaaf koi cheez lekar aaya to tumhari rosh yahi rahi ke tumne istekbaar kiya aur sarkshi ki, wohi istekbaar aur sarkashi jis ke ba'is azazeel Iblees ban gaya tha.

Fa-fariiqaan-kaz zabtum wa fariiqaan- فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ ﴿٨٤﴾
taqtuluun?

Tarjuma: "Phir ek jama'at ko tum ne jhutlaya aur ek jama'at ko qatal kardiya".

Allah ke Rasool chunke qatal nahi hosakte lehaza yahan nabiyon ka qatal muraad hai. Mazeed baran ek raaye bhi di gayi hai ke yahan maazi ka seegha فَتَقْتُلُونَ Qataltum nahi aaya, balke faal muzar'a Taqtuluun aaya hai aur muzar'a ke andar faal jaari rehne ki khaasiyat hoti hai. Goya tum ne inko qatal karne ki koshish karte rahe, ba'az Rasoolon ki to jaan ke dar pe hogaye.

AAAYAT - 88

Wa qaaluu quluubunaa gulf;

وَقَالُوا قُلُوبُنَا غُلْفٌ ط

Tarjuma: "Aur inhone kaha ke hamare dil to ghulamoon mein band hain".

In ke is jawaab ko aayat 75 ke saath milaiye jo hum padh aaye hain. Wahan alfaaz aaye hain: [أَفَقَطَّعُوْنَ أَنْ يُؤْمِنُوا لَكُمْ] 'Afa-tatma-'uuna'

any-yu'-minuu lakum, "To ae musalmaano! Kya tum ye tarwaqe rakhte ho ke ye tumhari baat maan lenge?" Ba'az musalmaanon ki is khuwahish ke jawaab mein yahud ka ye qaul hua hai ke hamare dil to ghilafon mein mehfooz hain, tumhari baat hum par asar nahi karsakti. Is tarah ke alfaaz aapko aaj bhi sunne ko mil jaayenge ke hamare dil bade mehfooz hain, bade mazboot aur mustahakam hain, tumhari baat in mein ghar kar nahi sakti.

bal-la-'anahumullaabu bi-kufrihim

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

Tarjuma: "Balke (haqeeqat mein to) un par laanat ho chuki hai Allah ki taraf se in ki kufr ki wajah se"

Ye in ke is qaul par tabserah hai ke hamare dil mehfooz hain aur ghilafon mein band hain.

fa-qaliilam-maa yu'-minuun.

فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

Tarjuma: "Pas! ab kam hi (honge in mein se jo) imaan laayenge".

AAAYAT - 89

Wa lammaa jaaa-'ahum Kitaabum-min 'indillaahi

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ

Tarjuma: "Aur jab aagayi in ke paas ek kitaab (yani Qur'an) Allah ke paas se".

musaddiqul-limaa ma-'ahum

مُصَدِّقٌ لِّمَا مَعَهُمْ ۚ

Tarjuma: "Jo uski tasdeeq karne waali hai jo unke paas (pehle se maujood) hai".

Ye wazahat qabl-azein ki jaa chuki hai ke Qur'an Kareem ek taraf Taurat aur Injeel ki tasdeeq karta hai aur dusri taraf wo Taurat aur Injeel ki peshengoyaon ka misdaq bankar aaya hai.

wa kaanuu min-qablu yastafti-huuna 'alal-laziina kafaruu.

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۗ

Tarjuma: "Aur wo pehle se kuffaar ke muqable mein fatah ki duaain maanga karte the".

Inka haal ye tha ke wo iski aamad se pehle Allah ki aakhri kitaab aur aakhri Nabi ﷺ ke hawale aur waaste se Allah Ta'ala se kaafiron se fatah wa nusrat ki duaain karte the. yahud ke teen qabail Banu Qainqa'a, Banu Nazeer aur Banu Quraiza Madina mein aakar abaad hogaye the. Wahan Aous aur Khazraj ke qabail bhi abaad the jo Yemen se aaye the aur asal Arab qaba'il the. Phir aas paas ke qaba'il bhi the. Wo sab Ummiyyan mein se the, unke paas na koi kitaab thi na koi shari'at aur na wo kisi nabuwat se agaah the. Inki jab aapas mein ladaiyan hoti

thi to yahudi chunke sarmayadaar hone ki wajah se buzdil the lehaza hamesha maar khaate the. Is par wo kaha karte the ke abhi to tum humein maarlete ho, daaba lete ho, Nabi aakhruz-zaman (ﷺ) ke aane ka waqt aachuka hai jo nayi kitaab lekar aayenge, jab wo aayenge aur hum inke saath hokar jab tum se jung karenge to tum humein shikast nahi de sakoge, humein fatah par fatah haasil hogi. Wo dua kiya karte the ke ae Allah! Is Nabi aakhruz-zaman ka zahoor jaldi hota ke uske waaste se aur uske sadqe humein fatah mil sake.

Khazraj aur Aous ke qaba'il ne yahud ki ye duaein aur inki zubaan se Nabi aakhiruz-zaman (ﷺ) ki aamad ki peshengoyaon sun rakhi thi. Yahi wajah hai ke 11 Nabwi Haj ke mauqe par jab Madine se jaane waale Khazraj ke cheh afraad ko Rasool (ﷺ) ne apni da'awat pesh ki to unhone kin ankhion se ek dusre ko dekha ke ma'loom hota hai ke ye wohi Nabi hai jinka yahudi zikr karte the, to is se pehle ke ye yahud in par imaan laaye, tum imaan le aao! Is tarah wo ilm jo bilwaasta taur par in tak pahuncha tha inke liye ek azeem sarmaya aur zariya nijaat bangaya. Magar wohi yahudi jo aane waale Nabi ke intezaar mein ghadiyan gin rahe the, Aap (ﷺ) ki aamad par apne ta'ssub aur takabbur ki wajah se Aap (ﷺ) ke sab se badhkar mukhalif bangaye.

falammaa jaaa-' abum-maa-'arafuu kafaruu bibii فَلَبَّأَجَاءَهُمْ مَا عَرَفُوا كَفْرًا بِهِ ذ

Tarjuma: "Pbir jab inke paas aagayi wo cheez jise unhone pehchaan liya to wo iske munkir hogaye".

fala'-natullahi 'alal-Kaafiriin.

فَلَعَنَهُ اللَّهُ عَلَى الْكٰفِرِيْنَ ﴿٩٥﴾

Tarjuma: "Pas! Allah ki laanat hai un munkareen par".

AAYAT - 90

Bi'-sa-mash-taraw bibiii 'anfusahum

بِسْمَا اَسْتُرُوْا بِهٖ اَنْفُسَهُمْ

Tarjuma: "Bahut buri shaye hai jiske aouz unhone apni jaanon ko farokht kardiya".

Yani dunya ka haqeer sa faida, yahan ki haqeer si munafatein, yahan ki masnadein aur chaudharahatein inke paaon ki zanjeer ban gayi hain aur wo apni falah wa saadat aur nijaat ki khaatir in haqeer si cheezaon ki qurbani dene ko tayaar nahi hai.

'any-yakfuruu bimaa' anzalallaahu

اَنْ يَّكْفُرُوْا بِمَا اَنْزَلَ اللّٰهُ

Tarjuma: "Ke wo inkaar kar rahe hain us hidayat ka jo Allah ne naazil ki hain".

bagyan 'any-yunazzzil-laahu min-fazlibii 'alaa many-yashaaa-' u min ibaadib. **بُعْيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ**

Tarjuma: “Sirf is zidd ki bina par ke Allah Ta'ala naazil farmata hai Apne fazal (wohi risalat) mein se Apne bandaon mein se jis par chaahata hai”.

yahud is umeed mein the ke aakhri Nabi bhi Isra'ili hi hoga, is liye ke (1400) chaudah sau baras tak Nabuwat hamare paas rahi hai, “Ye Fitrat” ka zamana hai, jise cheh sau baras guzar gaye, ab aakhri Nabi aane waale hain, inko ye gumaan tha ke wo Bani Isra'il mein se hi honge. Lekin hua ye ke Allah Ta'ala ki ye rehmat aur ye fazal Bani Isma'il par hogaya. Is ziddam zidda ki wajah se yahud anaad aur sarkashi par utar aaye. Is [بُعْيًا] Bagyan ke lafz ko achchi tarah samajh lijiye. Deen mein jo ikhtelaaf hota hai iska asal sabab yahi ziddam zidda waala rawayya hota hai, jise Qur'an Majeed mein [بُعْيًا] Bagyan kaha gaya hai. Ye lafz Qur'an mein kayi baar aaya hai.

Ahd-e-haazir mein ilm-e-nafsiyat (*Psychology*) mein Edler ke maktaba-e-fikr ko ek khaas muqaam haasil hai. Is ka nuqta-e-nazar ye hai ke insaan ke jabli af'aal (*instincts*) aur muharrikaat (*motives*) mein ek nihayat taqatwaar muharak ghalib hone ki talab (*Urge to dominate*) hai. Chunache, kisi dusre ki baat maanna nafs-e-insaani par bahut giran guzarta hai, wo chaahata hai ke meri baat maani jaaye! [بُعْيًا] Bagyan ke mu'ane bhi had se badhne aur tajawiz karne ke hain. Dusron par ghalib hone ki khuwahish mein insaan apni had se tajawiz kar jaata hai. Yahi mu'amla yahud ka tha ke unhone dusron par ruwaab ghaatne ke liye ziddam zidda ki rosh ikhtiyaar ki, mehez is wajah se ke Allah Ta'ala ne Bani Isma'il ke ek shakhs Muhammad Arabi ﷺ ko apne fazal se nawaz diya.

Fabaaa-'uu bi-gazabin 'alaa gazab. **فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ**

Tarjuma: “To wo laute ghazab par ghazab lekar”.

Yani wo Allah Ta'ala ke ghazab balaaye ghazab ke mustahiq hogaye.

Wa lil Kaafiriina 'azaabum-muhiin. **وَالْكَافِرِينَ عَذَابٌ مُهِينٌ**

Tarjuma: “Aur aise kaafiron ke liye sakht zillat amaiz azaab hai”.

[مُهَيِّنٌ] muhiin Ahanat se bana hai. Inki is rosh ki wajah se inke liye ahanat amaiz azaab muqarar hai.

AAAYAT - 91

Wa 'izaa qiila lahum 'aa-minuu وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا أَنزَلْنَا اللَّهُ
bimaaa 'anzalal-laahu

Tarjuma: "Aur jab inse kaha jaata hai ke imaan laao is par jo Allah ne naazil farmaya hai".

qaaluu nu'-minu bimaaa'unzila 'alaynaa قَالُوا نُوْمِنُ بِمَا أَنزَلْنَا عَلَيْنَا

Tarjuma: "To kehnte hain hum imaan rakhnte hain us par jo hum par naazil hua".

wa yakfuruuna bimaa waraaa-'ahuu وَيَكْفُرُونَ بِمَا وَرَاءَهُ

Tarjuma: "Aur wo kufir kar rahe hain is ka jo iske peeche hai".

Chunache, inhone pehle Injeel ka kufir kiya aur Hazrat Maseeh (عليه السلام) ko nahi maana, aur ab unhone Muhammad (ﷺ) ka kufir kiya hai aur Qur'an ko nahi maana.

wa huwal-Haqqu musaddiqal-limaa ma-'ahum. وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

Tarjuma: "Halanke wo haq hai, tasdeeq karte hue aaya hai is ki jo unke paas hai".

Qul falima taqtuluuna 'ambiyaaa-'al- قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ
laahi min-qablu

Tarjuma: " (Ae Nabi inse) kahiye: To phir tum kyun qatal karte rahe ho Allah ke nabiyon ko is se pehle?"

'in kuntum-mu'-miniin? إِنْ كُنْتُمْ مُؤْمِنِينَ

Tarjuma: "Agar tum waqetan imaan rakhne waale ho!"

Agar tum aise hi haqparast ho aur jo kuch tum par naazil kiya gaya hai is par imaan rakhne waale ho to tum un paighambaron ko kyun qatal karte rahe ho jo khud Bani Isra'il mein paida hue the? Tum ne Zikriya (عليه السلام) ko kyun qatal kiya? Yahiya (عليه السلام) ko kyun qatal kiya? Esa (عليه السلام) ke qatal ki *planning* kyun ki? Tumhare haath nabiyon ke khoon se aloodah hain aur tum daawedar ho imaan ke!

AAAYAT - 92

Wa laqad jaaa-'akum-Muusaa bil-Bayyinaati وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ

Tarjuma: “*Aur aachuke tumbhare paas Moosa عليه sareeh mu'ajize aur wazeh taleemaat lekar*”.

summattakbazzumul-'ijla mim,-ba'-dibii ثُمَّ اتَّخَذْتُمُ الْعَجَلَ مِنْ بَعْدِهِ

Tarjuma: “*Phir tumne is ki ghair haazri mein bachde ko apna ma'bood bana liya*”.

wa 'antum zaalimuun. وَأَنْتُمْ ظَالِمُونَ ﴿٩٣﴾

Tarjuma: “*Aur tum zaalim ho*”

AAAYAT - 93

Wa 'iz 'akbazzanaa Miisaaqakum wa rafa'-naa farwqakumut-Tuur: وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

Tarjuma: “*Aur yaad karo jab ke Humne tum se abad liya tha aur tumbhare upar Koh-e-Toor ko mu'alaq kardiya tha*”.

Khbuzzu maaa' aataynaakum-bi-quwwa-tinw-wasma-'uu. خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا

Tarjuma: “*Pakdo isko jo Hum ne tumko diya hai mazbooti ke saath aur suno!*”

Humne takeed ki thi ke jo hidayaat Hum de rahe hain inki sakhti ke saath pabandi karo aur kaan lagakar suno.

Qaaluu sami'-naa wa 'asaynaa: قَالُوا سَمِعْنَا وَعَصَيْنَا

Tarjuma: “*Unhone kaha humne sunn aur nafarmani ki*”.

Yani humne sun to liya hai, magar maanenge nahi! Qaum-e-yahud ki ye bhi ek dareena beemari thi ke zubaan ko zara sa modh kar alfaaz ko is tarah badal dete the baat ka mafhoom hi yaksar badal jaaye. Chunache, [سَمِعْنَا وَعَصَيْنَا] *sami'-naa wa 'ata'naa* ke bajaye [سَمِعْنَا وَأَطَعْنَا] *sami'-naa wa 'asaynaa* kehte. Hazrat Moosa عليه ke saath jo munafiqeen the inka bhi yahi wateera tha. Inki jab sarzinsh ki jaati to kehte the ke humne to kaha tha [سَمِعْنَا وَأَطَعْنَا] *sami'-naa wa 'ata'naa* aapki apni sama'at mein koi khalal hoga.

wa' ush-ribuu fi quluubihimul-'ijla bi-kufribim. وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ

Tarjuma: “*Aur piladi gayi in ke dilaon mein bachde ki mohabbat inke is kufri ki padaash mein*”.

Qul bi'-samaa ya-murukum bibi'ii 'iimaanukum قُلْ بِسْمَايَا مُرْكُم بِهِ إِيْمَانُكُمْ

Tarjuma: “Kabiye: Bahut hi buri hain ye baatein jinka hukm dera raba tumhein tumbara imaan”

'in-kuntum-mu'-miniin.

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٧﴾

Tarjuma: “Agar tum momin ho!”

Ye ajeeb imaan hain jo tumhein aisi buri harkaat ka hukm deta hai. Kya imaan ke saath aisi harkatein mumkin hoti hain? Aage phir ek bahut ahem aafaqi sachchayi (*universal truth*) ka bayaan horaha hai, jisko padhte hue khud daron-beeni (*introspection*) ki zaroorat hai. yahud ko ye zu'am tha ke hum to Allah ke bade chaheete hain, ladle hain, is ke betaon ke manind hain, hum auliya Allah hain, hum iske pasandeeda aur chunedah log hain, lehaza aakhirat ka ghar hamare hi liye hai. Chunache, inke saamne ek (*litmus test*) rakha jaaraha hai. Wazeh rahe ke ye test mere aur aapke liye bhi hai.

الْبَقَرَةِ

AAAYAT - 94

Qul 'in-kaanat lakumud-Daarul-
'Aakhiratu 'indallaahi khaalifatam-
min-duunin-naasi

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ
اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ

Tarjuma: “(Ae Nabi! In se) kabiye: Agar tumhare liye aakhirat ka ghar Allah ke paas khalis kardiya gaya hai dusre logaon ko chord kar”.

Yani tumhare liye jannat makhsos (*reserve*) ho chuki hai aur tum marte hi jannat mein pahuncha diya jaaoge.

fatamanna'wul-marwta 'in-kumtum saadiqiin. فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

Tarjuma: Tab to tumhein mout ki tamanna karni chaahiye agar tum (apne is khayaal mein) sachche ho”.

Agar tumhein jannat mein daakhil hone ka itna hi yaqeen hai phir to dunya mein rehna tum par giran hona chaahiye. Yahan to bahut si kulfatein hain, yahan to insaan ko badi mushaqqat aur shadeed koft uthani padhjaati hai. Jis shakhs ko ye yaqeen ho ke is dunya ke baad aakhirat ki zindagi hai aur wahan mera muqaam jannat mein hai to ise ye zindagi asasa (*asset*) nahi, zimmedari (*liability*) ma'loom honi chaahiye. Ise dunya qaid khana nazar aani chaahiye, jaise hadees hai ke Nabi Kareem ﷺ ne farmaya: (أَلَدُنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ) Ad-dunyaa

sijnul muumini wajannatul kaafir¹, “*Dunya momin ke liye qaid khana aur kaafir ke liye jannat hai*”. Agar kisi shakhs ka aakhirat par imaan hai aur Allah ke saath iska mu'amla khuloos par mubni hai na ke dhoke baazi par to iska kam se kam taqaza ye hai ke ise dunya mein zyada deir tak zinda rehne ki aarzu na ho. Iska ja'ieza har shakhs khud laga sakta hai, azroye alfaaz-e-qurani: [بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿٩٥﴾] *Balil-'insaanu 'alaa nafsibii basiirah*, (Al-Qiyama, 14) “*Balke aadmi apne liye aap daleel hai*”. Har insaan ko khoob ma'loom hai ke mai kahan khada hoon. Aapka dil aapko bata dega ke aap Allah ke saath dhokebaazi kar rahe hain ya aap ka mu'amla khuloos wa ikhlaas par mubni hai. Agar waqetan khuloos wa ikhlaas waala mu'amla hai to phir to ye kaifiyat honi chaahiye jiska naqsha is hadees Nabwi mein kheencha gaya hai: (كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ آجِرٌ سَابِلٌ) *Kun fid-Dunyaa kan-naka gariibun aw-'aabiru sabiil²*, “*Dunya mein is tarah raho goya tum ajnabi ho ya musafir ho*”. Phir to ye dunya baagh nahi qaid khana nazar aani chaahiye, jis mein insaan majbooran rehta hai. Phir zawayah-e-nigaah ye hona chaahiye ke Allah ne mujhe yahan bheja hai, lehaza ek mu'ayyan muddat ke liye yahan rehna hai aur jo zimmedariyan is ki taraf aa'ed ki gayi hain wo adaa karni hain. Lekin agar yahan rehne ki khuwahish dil mein maujood hai to phir ya to aakhirat par imaan nahi ya apna mu'amla Allah ke saath khuloos wa ikhlaas par mubni nahi. Ye gaya *litmus test* hai.

AAYAT - 95

Wa lany-yatamannaaw-hu 'abadam

وَلَنْ يَتَمَنَّوْهُ أَبَدًا

Tarjuma: “*Aur bargiz aarzu nahi karenge mout ki*”.

bimaa qaddamat 'aydiibim.

بِمَا قَدَّمَتْ أَيْدِيهِمْ

Tarjuma: “*Basabab un kartuton ke jo inke haathon ne aage bheje hue hain*”.

Har shakhs ko khud ma'loom hai ke mai ne kya kamayi ki hai, kya aage bheji hai.

Wallaahu 'Aliimum-biz-zaalimiin.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٦﴾

Tarjuma: “*Aur Allah in zaalimon se bakhoobi waaqif hai.*”

1. Sahih Muslim, Kitaabuz Zahed war Riqa'iq, 'An Abi Huraira rrr.
2. Sahih Al-Bukhari, Kitabur Raqa'iq.

AAAYAT - 96

Wa la-tajidannahum 'abhrasan-naasi **وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ**
'alaa hayaab.

Tarjuma: "Aur tum inhein paaoge tamaam insaanon se zyada harees is (dunya ki) zindagi par".

Wa minallaziina 'ashrakuu **وَمِنَ الَّذِينَ أَشْرَكُوا**

Tarjuma: "Hattake mushrikon se bhi zyada harees."

Ye is mu'amle mein mushrikon se bhi badhe hue hain. Mushrikeen ne ahl-e-imaan ke saath muqabla kiya to khul kar kiya, maidaan mein aakar datt kar kiya, apni jaanein apne batil maboodon ke liye qurban ki, jab ke Yahudiyon mein ye himmat aur jura'at qata'an nahi thi ke wo jaan hateli mein rakh kar maidaan mein aasake. Iske baare mein Suratul Hashar mein alfaaz waarid hue hain: [لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَضَّنَةٍ أَوْ مِن وَّرَاءِ جُدُرٍ] (Aayat 14) "Ye sab milkar bhi tum se jung na kar sakenge magar qila band bastiyon mein ya deewaron ki oout se". Chunache, yahud kabhi bhi saamne aakar musalmaanon ka muqabla nahi kar sake. Isliye ke inhein apni jaanein bahut azeez thi.

yawaddu 'abadubum la'w yu-'ammaru **يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ**
'alfa sanah:

Tarjuma: "In mein se har ek ki ye khuwahish hai ke kisi tarah iskki umar bazaar baras hojaaye".

wa maa huwa bi-muzabzibihii minal- **وَمَا هُوَ بِمَرْحُومٍ مِّنَ الْعَذَابِ أَنْ يُعَمَّرَ**
'azaabi 'any-yu-'ammar.

Tarjuma: "Halanke nabi hai isko bachane waala azaab se is qadar jeena".

Agar inko inki khuwahish ke mutabiq taweel zindagi de bhi di jaaye to ye inhein azaab se to chutkaara nahi dila sakegi. Aakhirat to bilaakhir aani hai aur inhein inke kartuton ki saza milkar rehni hai.

Wallaahu Basiirum-bimaa ya'-maluun. **وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿٩٦﴾**

Tarjuma: "Aur Allah dekh raha hai jo kuch kar rahe hain".

AYAAT 97 TO 103

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
 وَبُشْرَىٰ لِمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ
 عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
 أَوْ كَلَّمَا عَهْدًا وَعَهْدًا تَبَدَّلَ ۚ فَرِيقٌ مِّنْهُمْ ۖ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ
 مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ الْكِتَابَ ۚ كَتَبَ اللَّهُ وِرَاءَ
 ظُهُورِهِمْ كَاتِبِينَ ﴿١٠١﴾ وَلَا يَعْلَمُونَ ﴿١٠٢﴾ وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مَلِكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ
 سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يَعْلَمُونَ النَّاسَ السَّجِرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِإِذْنِ هَارُوتَ
 وَمَارُوتَ ۖ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا
 مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ
 وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
 خَلَقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا
 لَنُؤْتِيَهُمْ مِنْ عِنْدِ اللَّهِ خَيْرًا لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٤﴾

١٠٤
 ١٠٣
 ١٠٢
 ١٠١
 ١٠٠
 ٩٩
 ٩٨
 ٩٧

97. *Qul man-kaana 'aduw-walli-Jibriila fa-'innahuu nazzalahuu 'alaa qalbika bi-'iznillaahi musaddiqal-limaa bayna ya-dayhi wa hudan-wa bushraa lil-Mu'-miniin.*
98. *Man-kaana 'aduwwal-lil-laahi wa malaaa-'ikatihii wa rusulihii wa Jibriila wa Miikaala fa-'innallaaha 'aduwullil-kaafiriin.*
99. *Wa laqad 'anzalnaaa 'ilayka 'Aayaatum-bayyinaat; wa maa yakfuru bihaaa 'illal-faasiqun.*
100. *'Awa-kullamaa 'aahaduu 'abdan-nabazahuu fariiqum-minhum? Bal 'aksarubum laa yu'-minuun.*
101. *Wa lammaa jaaa-'ahum Rasuulum-min 'indillaahi mu-saddiqul-limaa ma-'ahum nabaza fariiqum-minal-laziina 'uutul-Kitaaba Kitaaballaahi waraaa-'a zuhuurihim ka-'an-nahum laa ya'-lamuun!*
102. *Wattaba-'uu maa tatlushbayaa-tiinu 'alaa mulki-Sulaymaan. Wa maa kafara Sulaymaanu wa laakinnash-shayaa-tiina kafaruu yu-'allimuunan-naa-sas-sibr, wa maaa 'unzila 'alal-malakayni bi-Baabila Haaruuta wa Maaruu. Wa maa yu-'allimaani min 'ahadin hattaa ya-quulaaa 'innaamaa nahnu fitna tun-falaa takfur. Fayata-*

'alla-muuna minbumaa maa yufar-riquna bihii bayynal-mar-'i wa zawjih. Wa maa hum-bi-zaaar-riina bihii min 'abadin 'llaa bi-'iznil-laah. Wa yata'allamuuna maa yazurrubum wala yanfa'uhum: Wa laqad 'alimuu lama-nishtaraahu maa lahuu fil-'Aakhirati min khalaq. Wa labi'-sa-maa sharaw bihiii 'anfusa-hum, law kaanuu ya'-lamuun.

103. *Wa law 'annahum 'aama-nuu wattaqaw lamasuubatam-min 'indillaabi khayr: law kaa-nuu ya'-lamuun.* (Section 13)

Jaisa ke qabl-azein arz kiya jaa chuka hai, Muhammad Rasool ﷺ ki ba'isat yahud ke liye bahut badi aazma'ish sabit hui. Unka khayaal tha ke aakhri nabuwat ka waqt qareeb hai aur ye Nabi bhi hasb-e-sabeqa Bani Isra'il mein se ma'boos hoga. Lekin Nabi aakhiruz-zaman ﷺ ki ba'isat Bani Isma'il mein se hogi. yahud is ehsaas-e-bartari ka shikaar the iski rooh se wo Bani Isma'il ko haqeer samajhte the. Inka kehna tha ke ye ummi log hain, anpadh hain, iske paas na koi kitaab hai, na shari'at hai aur na koi qanoon aur zaabta hai, lehaza Allah Ta'ala ne un mein ek shakhs ko kaise chun liya? In ka khayaal tha ke ye sab Jibrael ki "Shararat" hai ke wo Wahi lekar Muhammad Arabi (ﷺ) ke paas chala gaya. Lehaza wo hazraat Jibrael ko apna dushman tasawur karte the aur inhein gaaliyan dete the.

Ye baat shayed aapko badi ajeeb lage ke ahl-e-tasheeh mein se farqa "Gharabiya" ka aqeedah bhi kuch isi tarah ka tha. Hazrat Mujadad Alf-e-saani Shaikh Ahmed Sarhandi رحمه الله ne apne makateeb mein is farqe ke baare mein likha hai ke inka aqeedah ye tha ke Hazrat Muhammad ﷺ aur Hazrat Ali رضي الله عنه dono ki arwah ek dusre ke bilkul aise mushabah thi jaise ek garaab (kawwa) dusre garaab ke mushaba hota hai. Chunache, Hazrat Jibrael عليه السلام dhoka khaa gaye Allah ne to Wahi bheji thi Hazrat Ali ke paas, lekin wo legaye Hazrat Muhammad ﷺ ke paas. yahud ke yahan ye aqeedah maujood tha ke Allah ne to Jibrael (عليه السلام) ko Bani Isra'il mein se kisi ke paas bheja tha, lekin wo Muhammad (ﷺ) ke paas chale gaye, aur yahi mafruza inki Hazrat Jibrael عليه السلام se dushmani ki bunyaad tha. Rasool Allah ﷺ ne farmaya tha: (لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ، حَذُّو التَّعَلُّلَ بِالتَّعَلُّلِ) *Layaa tiyanna alaa ummatii maa ataa alaa Bani Isra'ila, hazwan na'li bin-na'l*, "Meri ummat par bhi wo tamaam eh-waal laziman waarid hokar rahenge jo Bani Isra'il par waarid hue the, jaise ek joota dusre joota ke mushaba hota hai".

Chunache, ummat-e-muslima mein se kisi farqe ka is tarah ka aqa'id apna lena kuch bait nahi hai. Is se ye hadees ki haqeeqat munkashaf hoti hai.

1. Sunan At-Tarmizi, Kitabul Imaan, 'An Rasool Allah sss, baab majaj fii fitraaq hazahil aama.

AAAYAT - 97

Qul man-kaana 'aduww-walli-Jibriila

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ

Tarjuma: “(Ae Nabi) kehdiyiye jo koi bhi dushman ho Jibrael ^{عليه} ka”

*fa-'innahuu nazzalahuu 'alaa qalbika
bi-'iznillaahi*

فَاِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ

Tarjuma: “To (wo ye jaanle ke) us ne to naazil kiya hai is Qur'an ko Aapke dil par Allah ke hukm se”

Is mu'amle mein Jibrael ko to kuch ikhtiyaar haasil nahi. Farishte jo kuch karte hain Allah ke hukm se karte hain apne ikhtiyaar se kuch nahi karte.

musaddiqal-limaa bayna ya-daybi

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Tarjuma: “Ye tasdeeq karte hue aaya hai us kalaam ki jo iske saamne maujood hai”.

wa hudanw-wa bushraa lil-Mu'-miniin.

وَهٰدٰى وَّبُشِّرٰى لِّلْمُؤْمِنِيْنَ ﴿٩٧﴾

Tarjuma: “Aur hidayat aur basharat hai ahl-e-imaan ke liye”.

Is ke baad ab farmaya jaaraha hai ke Allah Uske Rasool aur Uske mala'ika sab ek hayati wahdat (*organic whole*) ki haisiyat rakhte hain, ye ek jama'at hai, in mein koi ikhtelaaf ya ifteraaq nahi hosakta.

Agar koi Jibrael ^{عليه} ka dushman hai to wo Allah ka dushman hai aur agar koi Allah ke sachche Rasool ka dushman hai wo Allah ka bhi dushman hai aur Jibrael ka bhi dushman hai.

AAAYAT - 98

*Man-kaana 'aduwwal-lil-laahi wa
malaaa-'ikatibii wa rusulibii wa
Jibriila wa Miikaala fa-'innallaaha
'aduwwullil-kaafiriin.*

مَنْ كَانَ عَدُوًّا لِلّٰهِ وَمَلٰٓئِكَتِهٖ
وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكَالَ فَاِنَّ
اللّٰهَ عَدُوٌّ لِّلْكَافِرِيْنَ ﴿٩٨﴾

Tarjuma: “(To kaan khol kar sunlo) jo koi bhi dushman hai Allah ka aur uske farishton ka aur iske Rasoolon ka aur Jibrael aur Mikael ka to (Allah Ta'ala ki taraf se bhi elaan hai ke) Allah aise kaafiron ka dushman hai”.

AAYAT - 99

Wa laqad 'anzalnaaa 'ilayka وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ؕ
'Ayaatum-bayyinaat;

Tarjuma: "Aur (Ae Nabi ﷺ) humne Aapki taraf naazil kardi hai roshan aayat".

wa maa yakfuru bihaaa 'illal-faasiqun. وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

Tarjuma: "Aur inkaar nahi karte magar wohi jo sarkash hai".

Yaad kijiye Suratul Baqarah ke teesre ruku mein ye alfaaz aaye the: [وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٩٩﴾] "wa maa yu-zillu bibiii 'illal-Faasi-qiin; "Aur wo gumraah nahi karta iske zariye se magar fasiqon ko".

AAYAT - 100

'Awa-kullamaa 'aabaduu 'abdan أَوْ كَلَّمَا عَاهَدُوا عَهْدًا

Tarjuma: "To kya (hamesha aisa hi nahi hota raba hai ke) jab kabhi bhi unhone koi ahad kiya"

Allah se koi misaq kiya ya Allah ke Rasoolon se koi ahad kiya.

nabazabuu fariiqum-minbum? تَبَدَّلَ فَرِيقٌ مِّنْهُمْ ط

Tarjuma: "In mein se ek giroh ne ise uthakar phenk diya".

Bal 'aksarubum laa yu'-minuun. بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

Tarjuma: "Balke in mein se aksar aise hain jo yaqeen nahi rakhte".

Inki aksariyat Imaan wa yaqeen ki daulat se tah-e-daaman hai.

Yahi haal aaj ummat-e-muslima ka hai ke musalmaan to sab hai, lekin imaan-e-haqeeqi, imaan-e-qalbi yani yaqeen waala Imaan kitne logaon ko haasil hai? "Dhoondo ab inko chiraag-e-rukh zeba lekar".

AAYAT - 101

Wa lammaa jaaa-'ahum Rasuulum-min وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
'indillaahi

Tarjuma: "Aur jab aaya unke paas Allah ki taraf se ek Rasool (yani Muhammad ﷺ)".

mu-saddiqul-limaa ma-'ahum مُصَدِّقٌ لِّمَا مَعَهُمْ

Tarjuma: "Tasdeeq karne waala us kitaab ki jo inke paas maujood hai".

nabaza fariiqum-minal-laziina نَبَدَّ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابًا
'uutul-Kitaaba Kitaaballaahi اللهُ وَرَاءَ ظُهُورِهِمْ
waraaa-'a zubuurihim

Tarjuma: "To ahl-e-kitaab mein se ek jama'at ne Allah ki kitaab ko pethaon ke peeche phenk diya".

ka-'an-nahum laa ya'-lamuun! كَانَهُمْ لَا يَعْلَمُونَ ﴿١٠٧﴾

Tarjuma: "Goya ke wo jaante hi nahi".

Ulama-e-yahud ne Nabi aakhiruz-zaman ﷺ ki aamad ki peshan goyan chupane ki khaatir khud to raat ko pas-e-pasht daal diya aur bilkul anjaane se hokar reh gaye inke awaam poochte hongee ke kya ye wohi Nabi hai jinka zikr tum kiya karte the lekin ye jawaab mein kehthe hain ke yaqeen se nahi keh sakte abhi tail dekho tail ki dhaar dekho unhone aisa rawayya apna liya jaise inhe kuch ilm hi nahi hai.

Ab ek aur haqeeqat note kijiye jab kisi musulmaan ummat ne deen ki asal haqeeqat aur asal taleemaat se bu'ad paida hota hai to logaon ka ruhjaan jaadu, toone, totke, tawees aur amliyaat ki taraf hojaata hai. Allah ki kitaab to hidayat ka chashma bankar utri thi, lekin ye usko apni duniyawi khuwahishaat ki takmeel ka zariya banate hai. Chunache, dushman ko zeir karne aur mehboob ko qadmaon mein giraane ke liye "amliyaat-e-Qurani" ka sahara liya jaata hai. Ye dhande hamare haan bhi khoob chal rahe hain aur shayed sab se zyada munfaat-e-bakhsh karobaar yahi hai is mein na koi mehnat karne ki zaroorat hai aur na hi kisi sarmayakaari ki. Bani Isra'el ka bhi yahi haal tha ke wo deen ki asal haqeeqat ko chord kar jaadu ke peeche chal padthe the. Farmaya:

AAYAT - 102

Wattaba-'uu maa tatlushshayaa- وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ؕ
tiinu 'alaa mulki-Sulaymaan.

Tarjuma: "Unhone pairwi ki us ilm ki jo shayateen padha karte the Suleman ﷺ ki badshahat ke waqt".

Allah Ta'ala ne Jinnaat ko Hazrat Suleman ﷺ ke taab'e kardiya tha. Us waqt chunke inka insaanon ke saath zyada mail jhol rehta tha, lehaza ye insaanon ko jaadu waghaira seekhate rehte the.

Wa maa kafara Sulaymaanuu wa وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا
laakinnash-shayaa-tiina kafaruu

Tarjuma: "Aur Suleman ne kabhi kufr nahi kiya, balke ye to shayateen the jo kufr karte the".

yu-'allimuunan-naa-sas-sibr,

يُعَلِّمُونَ النَّاسَ السِّحْرَ

Tarjuma: "Wo logaon ko jaadu seekhate the".

Jaadu kufr hai, lekin aapko aaj bhi "naqsh-e-sulemani" ki istelah sunne ko milegi is tarah ba'az musalmaan bhi in cheezaon ko Hazrat Suleman عليه السلام ki taraf mansoob kar rahe hain aur wo zulm ab bhi jaari hai.

wa maaa 'unzila 'alal-malakayni bi-Baabila وَمَا أَنْزَلْنَا عَلَى الْمَلَكَيْنِ بِبَابِلَ
Haaruuta wa Maaruut. هَارُوتَ وَمَارُوتَ

Tarjuma: "Aur wo us ilm ke peeche padhe jo naazil kiya gaya do farishton Haaroot aur Maaroot par babel mein.

Babil (*Babylonia*) Iraq ka puraana naam tha. Yeroshilam par hamla karne waala bakht nasar (*Nebuchadnezzar*) bhi yahin ka badshah tha aur Namrud bhi babel hi ka badshah tha Namrud Iraq ke badshahon ka laqab hota tha, jiski jama "Namaardah" hai. Hazrat Suleman عليه السلام ke daur-e-hukumat mein jinnaat aur insaanon ka baham mail jhol hone ki wajah se jinaat logaon ko jaadugiri ki ta'leem dete the. Allah Ta'ala ne logaon ki aakhri aazma'ish ke liye do farishton ko zameen par utaara jo insaani shakal wa surat mein logaon ko jaadu seekhate the. Wo khud hi ye wazeh kardete the ke dekho jaadu kufr hai, hum se na seekho. Lekin iske bawajood jo log seekhte the goya in par itmaam-e-hujjat hogaya ke ab inke andar khabasat poore tareeqe se ghar kar chuki hai.

Wa maa yu-'allimaani min 'abadin

وَمَا يُعَلِّمِينَ مِنْ أَحَدٍ

Tarjuma: "Aur wo nahi seekhate the kisi ko bhi".

hattaa ya-quulaaa 'innamaa nabnu
fitna tun-falaa takfur.

حَتَّى يَقُولَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

Tarjuma: Yahan tak ke wo keh dete the ke dekho hum to aazma'ish ke liye bheje gaye hain. Pas! tum kufr mat karo".

Fayata-'alla-muuna minhumaa maa
yufar-riquuna bibii bayynal-mar-'i
wa zarwjjih.

فَيَعْلَمُونَ مِنْهَا مَا يَفْرِقُونَ بِهِ بَيْنَ
الْمَرْءِ وَرَوْجِهِ

Tarjuma: "Phir wo seekhte the un donaon se wo shaye jinke zariye se aadmi aur uski biwi ke darmiyaan judayi daalte the.

Shauhar aur biwi ke darmiyaan judayi daalna aur logaon ke gharon mein fasaad daalna, is tarah ke kaam ab bhi ba'az auratein badi sargarmi se saranjaam deti hain. Is maqsad ke liye taweess, gande, dhaage aur najane kya kuch zariye ikhtiyaar kiye jaate hain.

Wa maa hum-bi-zaaar-riina

bibii min 'ahadin 'Ilaa bi- ط وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
'iznil-laah.

Tarjuma: "Aur nahi the wo zaroor pehchane waale iske zariye kisi ko bhi Allah ke izn ke baghair".

Imaan ka taqaza ye hai ke banda-e-momin ko yaqeen ho ke Allah ke izn ke baghair na koi cheez faida pahuncha sakti hai aur na hi nuqsaaan. Chaahe koi dawa ho wo bhi ba'izn-e-Rab kaam karegi warna nahi. Jo koi bhi isbaab-e-tabiiyah hain inke asraat tabhi zaahir honge agar Allah chaahega, iske baghair kuch nahi hosakta. Jaadu ka asar bhi agar hoga to Allah ke izn se hoga. Chunache, banda-e-momin ko Allah ke bharose par date rehna chaa hiye aur masa'ib wa mushkilaat ka muqabla karna chaa hiye.

Wa yata'allamuuna maa yazurruhum
wala yanfa'uhum:

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

Tarjuma: "Aur wo seekhte the wo cheezein jo unko bhi zaroor pehchane waali thi aur inhe naf'a nahi pahunchati thi".

Wa laqad 'alimuu lama-nishtaraahu
maa lahuu fil-'Aakhirati min khalaq.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ ۗ

Tarjuma: "Halanke wo khoob jaan chuke the ke jo bhi is cheez ka khareedaar bana (yaani jaadu seekha) us keliye aakhirat mein koi hissa nahi hai".

Wa labi'-sa-maa sharaaw bibiii 'anfusa-hum, ط وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ

Tarjuma: "Aur babut hi buri thi wo cheez jiske badle unhone apne aapko farokht kardiya".

law kaanuu ya'-lamuun.

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

Tarjuma: "Kaash inhe ilm hota".

AAYAT - 103

Wa law 'annahum 'aama-nuu wattaqaaw

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا

Tarjuma: "Aur agar wo imaan rakhte aur taqwa ki rosh ikhtiyaar karte".

lamasuubatam-min 'indillaahi khayr:

لَكُنَّوْبَةً مِّنْ عِنْدِ اللَّهِ خَيْرٌ

Tarjuma: "To badla paate Allah ki taraf se babut hi achcha".

aw kaa-nuu ya'-lamuun.

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾

Tarjuma: "Kaash unko ma'loom hota".

AYAAT 104 TO 112

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْعَوْا ۗ وَلِلْكَافِرِينَ عَذَابٌ
 أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ
 مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾ مَا نَسَخَ مِنْ آيَةٍ
 أَوْ نَسَّهَا نَأَتْ بِخَيْرٍ مِّنْهَا أَوْ مَثَلًا ۗ لَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ لَمْ تَعْلَمْ
 أَنَّ اللَّهَ لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ
 أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلْتُمْ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
 السَّبِيلِ ﴿١٠٨﴾ وَذَكَرْتُمْ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُّدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَقَارِئًا حَسَدًا ۗ مِنْ عِنْدِ
 أَنْفُسِهِمْ ۗ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ
 اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا ۗ تِلْكَ
 أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ ۗ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
 وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

104. Yaaa-'ayyu-hallaziina 'aa-manuu laa taquuluu raa-'inaa wa quulunzurnaa wasmaa-'uu. Wa lil-Kaafiriina 'azaabun 'aliim.

105. Maa yawaddullaziina kafaruu min 'Ahliil-Kitaabi wa lal-Mushrikiina 'any-yunazzala 'alaykum-min khayrim-mir-Rabbikum. Wallaahu yakhtassu bi-rahmatihii many-ya-shaaa': wallaahu Zul-Fazlil-'aziim.

106. Maa nansakh min 'aayatin 'aw nunsihaa na'-ti bikhayrim-minhaaa' aw mislihaa: 'alam ta'-lam 'annallaaha 'alaa kulli shay-'in-Qadiir?

107. 'Alam ta'-lam 'annallaaha lahuu mulkus-samaarwaati wal-'arz? Wa maa lakum min-duu-nillaahi min-w-waliyyinw-wa laa nasiir.

108. 'Am turiiduuna' an-tas-'aluu Rasuulakum kamaa su-'ila Muusaa min-qabl? Wa many-yatabaddalil-kufra bil-'iimaani faqad zalla sarwaaa-'assabiil.

109. Wadda kasiirum-min 'Ah-lil-Kitaabi law yarudduunakum mim-ba'-di 'iimaanikum kuffaaran, hasadam-min 'indi 'anfusahim-mim-ba'-di maa tabay-yana lahumul-Haqq. Fa'-fuu was-fabuu hattaa ya'-tiyallaahu bi-'amrih: 'innallaaha 'alaa kulli shay-'in-Qadiir. (Part Three-Fourth)

110. *Wa 'aqiimus-Salaata wa 'aatuz-Zakaah: wa maa tuqaddimuu li-'anfusikum-min khayrin-taji-duuhu 'indallaah: 'innallaaha bimaa ta'-maluuna Basiir.*
111. *Wa qaaluu lany-yad-khulal-Jannata 'illaa man-kaana Huudan 'aw Nasaaraa. Tilka 'amaaniyyubum. Qul haatuu burhaanakum 'in-kuntum sadiqiin.*
112. *Balaa, man 'aslama wajhabuu lillaahi wa hurwa muhsinun falahuuu 'ajrubuu 'inda Rabbih; wa laa khawfun 'alayhim wa laa hum yabzanuun.* (Section 14)

AAAYAT - 104

Yaaa-'ayyu-ballaziina 'aa-manuu laa يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
 taquuluu raa-'inaa

Tarjuma: "Ae imaan walo tum [رَاعِنَا] raa-'inaa mat kaha karo".

wa quulunzurnaa وَقُولُوا أَنْظِرْنَا

Tarjuma: "Balke [أَنْظِرْنَا] unzurnaa kaha karo".

wasma-'uu. وَأَسْمِعُوا

Tarjuma: "Aur ta'wajah se baat ko suno".

Qabl-azeen munafiqeen Bani Isra'il ka zikr hua tha jiska qaul tha: [سَبِعْنَا وَأَصَعْنَا] *ami'-naa wa 'ata'naa*, ab yahan un munafiqeen ka tarz-e-amal bayaan horaha hai jo musalmaanon mein shaamil hogaye the jo yahud ke zeir-e-asar the yahudi aur inke zeir-e-asar munafiqeen jab Rasool ﷺ ki mehfil mein baithte to agar Aap ﷺ ki koi baat inhe sunayi na deti ya samajh mein na aati to wo [رَاعِنَا] *raa-'inaa* kehte the jiska mafhoom ye hai ke Huzoor (ﷺ) zara hamari ria'yat kijiye baat ko zara dubara dohra dijiye, hamari samajh mein nahi aayi, ahl-e-arab bhi ye lafz istemaal karne lage the. Lekin yahud aur munafiqeen apne khibs-e-batin ka izhaar is tarah karte ke is lafz ko zubaan daba kar kehte to [رَاعَيْنَا] *raa-'iinaa* hojaata (yani ae hamare charwahe!) is par dil hi dil mein khush hote aur is tarah apni khabasat-e-nafs ko giza mohya karte. Agar koi inko tok deta ke ye tum kya keh rahe ho to jawaab mein kehte hum ne to [رَاعِنَا] *raa-'inaa* kaha tha, ma'loom hota hai ke aapki sama'at mein koi khalal paida ho chuka hai. Chunache, musalmaanon se kaha jaaraha hai ke tum is lafz hi ko chord do, is ki jagah kaha karo: [أَنْظِرْنَا] *unzurnaa* yani *ae Nabi ﷺ hamari taraf ta'wajah farmaiye ya*

humein mohlat dijiye ke hum baat ko samajhle aur dusre ye ke tarwajah se baat ko suna karo ta'ake dubara poochne ki zaroorat hi pesh na aaye.

Wa lil-Kaafriina 'azaabun 'aliim.

وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٣٢﴾

Tarjuma: "Aur in kaafiron ke liye dardnaak azaab hai".

AAYAT - 105

Maa yawaddullaziina kafaruu min 'Ablil-Kitaabi wa lal-Mushrikiina 'any-yunazzala 'alaykum-min khayrim-mir-Rabbikum.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ؕ

Tarjuma: "Aur na hi chaahate wo log jinhone kufr kiya hai ahl-e-kitaab mein se aur mushrikeen mein se ke naazil ho tum par koi bhi khair tumbare Rab ki taraf se. Jin logaon ne daawat-e-haq ko qubool karne se inkaar kardiya hai, khuwah ahl-e-kitaab mein se ho ya mushrikeen-e-Makkah mein se, wo is baat par hasad ki aag mein jal rabe hain ke ye kalaam-e-paak Aap ﷺ par kyun naazil hogaya aur "qatimun Nabiyyin" ka ye mansab Aap ﷺ ko kyun milgaya. Wo nahi chaahate ke Allah ki taraf se koi bhi khair Aap ﷺ ko mile.

وَاللَّهُ يُخَوِّضُ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ

Tarjuma: "Aur Allah khaas karleta hai Apni rehmat ke saath jisko chaahata hai".

Ye to iska ikhtiyaar aur iska faisla hai.

wallaahu Zul-Fazlil-'aziim.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

Tarjuma: "Aur Allah Ta'ala bade fazal waala hai".

AAYAT - 106

Maa nansakh min 'aayatin 'aw nunsibaa

مَا نُنَسِّخُ مِنْ آيَةٍ أَوْ نُنسِهَا

Tarjuma: "Jo bhi hum mansookh karte hain koi aayat ya ise bhooldete hain".

Ek to hai nuskh yani kisi aayat ko mansookh kardeni aur ek hai hafize se kisi shaye ko mahu kardeni.

na'-ti bikhayrim-minbaaa' aw mislibaa:

نَاتٍ بِخَيْرٍ مِمَّا أَوْمِئَهَا ۗ

Tarjuma: "To hum (uski jahag par) le aate hain us se behtar ya (kam az kam) waisi hi".

'alam ta'-lam 'annallaaha 'alaa kulli shay-'in-Qadiir?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

Tarjuma: “Kya tum ye nahi jaante ke Allah har shaye par qudrat rakhta hai?” Ise har shaye ka ikhtiyaar hasil hai.

Is aayat ka asal mafhoom aur pas-manzar samajh lijiye aapko ma'loom hai ke Allah ka deen Adam عليه السلام se lekar ain-dam tak ek hi hai. Nooh عليه السلام ka deen, Moosa عليه السلام ka deen, Esa عليه السلام ka deen aur Muhammad صلى الله عليه وسلم ka deen ek hi hai, jab ke shariyaton mein farq raha hai. Is farq ka asal sabab ye hai ke nu-e-insani mukhtalif etabaraat se irtiqa ke marahil taye kar rahi thi. Zehni pokhtagi, sha'oor ki pokhtagi aur phir tamadni irtiqa (*social evolution*) musalsil jaari tha. Lehaza is irtiqa ke jis marhale mein Rasool aaye iski munasibat se inko taleemaat de di gayi. In taleemaat ke kuch hisse aise the jo abdi (*internal*) hain, wo hamesha rahenge, jab ke kuch hisse zamane ki munasibat se the. Chunache, jab agla Rasool aata to un mein se kuch cheezaon mein taghayyur wa tabdeel hojaata, kuch cheezein nayi aajati aur kuch saaqit hojaate. Ye mu'amlā nuskh kehlatā hai. Ye to Allah Ta'ala ta'yyun ke saath kisi hukm ko mansookh farmadete hai aur iski jagah naya hukm bhej dete hai, ya kisi shaye ko sar-e-se logaon ke zehnon se khaarj kardete hain. yahudi ye aitraaz kar rahe the ke agar ye deen wohi hai jo Moosa عليه السلام ka tha to phir shari'at poori wohi honi chaahiye. Yahan is aiteraaz ka jawaab diya jaaraha hai.

Phir nasikh wa mansookh ka masla Qur'an mein bhi hai. Qur'an mein bhi tadreej ke saath shari'at ki takmeel hui hai jaisa ke mai ne pehle arz kiya tha, shari'at ka ibtedayi khaaka (*blue print*) Suratul Baqarah mein mil jaata hai lekin shari'at ki takmeel Suratul Ma'idah mein hui hai ye jo taqreeban paanch cheh saal ka arsa hai is mein kuch ehkaam diye gaye hain phir un mein radd-o-badal kar ke naye ehkaam diye gaye aur phir aakhir mein ye irshaad farmadiya gaya:

[أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا]

'Al-yawma 'ak-maltu lakum Diina-kum wa 'at-mam-tu 'alaykum ni'-matii wa razii-tu lakumul-ISLAAMA Diinaa, (Al-Ma'idah 3) "Aaj Mai ne tumhare deen ko tumhare liye mukamil kardiya hai aur Apni nemat tum par tamaam kardi hai aur tumhare liye Islam ko bahaisiyat deen pasand karliya hai".

To ye nasikh-o-masookh ka masla sirf sabeqa shar'iaton aur sharyat-e-Muhammadi صلى الله عليه وسلم ke mabain hi nahi hai, balke khud sharyat-e-Muhammadi صلى الله عليه وسلم (aala sahabahu salaatus salaam) mein bhi zamani etebaar se irtiqa hua hai. Misaal ke taur par pehle sharaab ke baare mein hukm diya gaya hai ke is mein gunaah ka pehlu zyada hai, agarche khud faide bhi hai. Iske baad kuch hukm aaya hai ke agar sharaab ke naashe

mein ho to namaz ke qareeb mat jao. Phir Suratul Ma'idah mein aakhri hukm aagaya aur ise ganda shaitaani kaam qaraar dekar farmaya gaya: [فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٥١﴾] *fabal 'antum-mun-tabuun. "To kya ab bhi ba'az aate ho ya nahi?"* is tarah tadreejan ehkaam aaye aur aakhri hukm mein sharaab haraam kardi gayi. Yahan farmaya gaya ke agar hum kisi hukm ko mansookh karte hain ya ise bhoola dete hain to is se behtar le aate hain ya kam az kam us jaisa dusra hukm le aate hain. Is liye ke Allah Ta'ala qadir-e-mutaliq hai, uska ikhtiyaar kaamil hai, wo Maalikul Mulik hai, deen uska hai, us mein wo jis tarah chaahe tabdeeli kar sakta hai.

AAAYAT - 107

'Alam ta'-lam 'annallaaha lahuu *alm-ta-lam 'annallaaha lahuu* **أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ**
mulkus-samaawaati wal-'arz?

Tarjuma: "Kya tum nabi jaante ke Allah hi ke liye badshahi hai aasmanon aur zameen ki?"

Wa maa lakum min-duu-nillaahi *wa maa lakum min-duu-nillaahi* **وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٥٢﴾**
min-w-waliyyin-wa laa nasiir.

Tarjuma: "Aur nabi tumhare liye Allah ke siwa koi bhi himayati aur na koi madadgaar".

AAAYAT - 108

'Am turiiduuna' an-tas-'aluu *'am turiiduuna' an-tas-'aluu* **أَمْ تَرْيَدُونَ أَنْ نَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ**
Rasuulakum kamaa su-'ila Muusaa **مُوسَىٰ مِنْ قَبْلُ ۗ**
min-qabl?

Tarjuma: "Kya tum musalmaan bhi ye chaahte ho ke sawalaat (aur mutalbe) karo apne Rasool ﷺ se usi tarah jaisa is se pehle Moosa عليه السلام se kiye ja chuke hain?"

Maslan un se kaha gaya hai ke hum aapki baat nahi maanenge jab tak ke Allah ko apni aankhaon se dekh na lein. Is tarah ke aur bahun mutalbe Hazrat Moosa عليه السلام se kiye jaate the. Yahan musalmaanon ko agaah kiya ja raha hai ke us rosh se ba'az raho aisi baat tumhare andar paida nahi honi chahiye.

Wa many-yatabaddalil-kufra bil- *wa many-yatabaddalil-kufra bil-* **وَمَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ**
'iimaani faqad zalla sawaaa-'assabiil. **سَوَاءَ السَّبِيلِ ﴿٥٣﴾**

Tarjuma: "Aur jo koi imaan ke badle kufr le lega wo to bhatak chuka seedhi raah se".

Zaahir hai ke jo munafiqeen ahl-e-imaan ki saffon mein shaamil the wohi aisi harkatein kar rahe honge isliye farmaya ke jo koi Imaan ko haath se dekar kufr ko ikhtiyaar karlega wo to raah-e-raast se bhatak gaya. Munafiq ka mu'amla do tarfa hota hai. Chunache, Qur'an Hakeem mein munafiqeen ke liye [مُذَبِّدَ بَيْنَ بَيْنَ ذَلِكَ] *Muzab-zabiina bayna zaalika*, ke alfaaz aaye hain ab iska bhi imkaan hota hai ke wo kufr ki taraf ekso hojaaye aur iska bhi imkaan hota hai ke bil-aakhir imaan ki taraf ekso hojaaye. Jo shakhs Imaan aur kufr ke darmiyaan mu'alliq hai uske liye ye donaoon imkanaat hain. Jo kufr ki taraf jaakar mustaqil taur par udhar raaghib hogaya yahan iska zikr hai.

AAYAT - 109

Wadda kasiirum-min 'Ab-lil-Kitaabi law yarudduunakum mim-ba'-di 'iimaanikum kuffaaran, **وَدَكْتِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا**

Tarjuma: "Ahl-e-kitaab mein se bahut se log ye chaahate hain ke kisi tarah tumhe pher kar tumhare imaan ke baad tumhe kaafir banade".

Ye aise hi hain jaise kisi billi ki dumm katt jaaye to wo ye chaahegi ke saari billiyon ki dumein kat jayein ta'ake wo alheda se numaya na rahe. Chunache, ahl-e-kitaab ye chaahte the ke ahl-e-imaan ko bhi wapas kufr mein le aaya jaaye.

hasadam-min 'indi 'anfusihim **حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ**

Tarjuma: "Basabab inke dilli hasad ke".

Inke ye tarz-e-amal inke hasad ki wajah se hai ke ye nemat musalmaanon ko kyun de di gayi?

mim-ba'-di maa tabay-yana lahumul-Haqq. **مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ**

Tarjuma: "Iske baad ke un par haq bilkul wazeh ho chuka hai".

Wo haq ko jaan chuke hain aur pehchaan chuke hain? kisi mughalte ya ghalat fehmi mein nahi hai.

Fa'-fiuu was-fahuu **فَاعْفُوا وَاصْفَحُوا**

Tarjuma: “To (*Ae musalmaano*) tum mu'af karte raho aur sarf-e-nazar se kaam lo ye bahut ahem muqaam hai. Musalmaanon ko barwar karaya jaaraha hai ke abhi to Madni daur ka aghaaz horaha hai, abhi kash ma kash, kasha kash aur muqabla wa tasadum ke bade sakht marahal aarabe hain. Chunke tumhara sab se pehle mahaaz kuffaar-e-Makkah ke khilaaf hai aur wohi sab se badhkar tum par hamla kareng aur in se tumhari junghein honghi, lehaza ye jo aasteen ke saanp hain yani yahud, inko abhi mat chedo. Jab tak ye khuwabeda (*dormant*) pade rahe inhe pada rehne do. Fil-haal inke tarz-e-amal ke baare mein zyada tarwajah na do, balke aaffu wa darguzar aur chashm poshi se kaam lete raho.

hattaa ya'-tiyallaahu bi-'amrih:

حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرِهِ ط

Tarjuma: “Yahan tak ke Allah apna faisla le aaye”.

Ek waqt aayega jab ae musalmaano tumhe aakhir ghalba haasil hojayege aur jab tum bahar ke dushmanon se nimatloge to phir in andruni dushmanon ke khilaaf bhi tumhe azaadi di jaayegi ke inko bhi kefar-e-kirdaar tak pahuncha do.

'innallaaha 'alaa kulli shay-'in-Qadiir.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾

Tarjuma: “Yaqeenan Allah har cheez par qadir hai”.

AAAYAT - 110

Wa 'aqiimus-Salaata wa 'aatuz-Zakaah:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ط

Tarjuma: “Aur namaz qaa'em rakho aur zakaat dete raho”

wa maa tuqaddimuu li-

'anfusikum-min khayrin-taji- وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ ط
duuhu 'indallaah:

Tarjuma: “Aur jo bhalayi bhi tum apne liye aage bhejoge ise Allah ke haan maujood paaoge”.

Jo maal tum iski raah mein kharch kar rahe ho wo Allah ke bank mein jama (*deposit*) hojaata hai aur musalsil badta rehta hai lehaza iske baare mein fikr karne ki koi zaroorat nahi”.

'innallaaha bimaa ta'-maluuna Basiir.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

Tarjuma: “Yaqeenan jo kuch tum kar rahe ho Allah ise dekh raha hai”.

AAYAT - 111

Wa qaaluu lany-yad-khulal-Jannata 'illaa *man-kaana Huudan 'aw Nasaaraa.* وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا ۖ

Tarjuma: “*Aur ye kehthe hain hargiz daakhil na hoga jannat mein magar wohi jo yahudi ho ya nasrani ho*”.

Jab ye nayi ummat-e-musalima tashkeel paaraahi thi to yahudi aur nasrani jo ek dusre ke dushman the, musalmaanon ke muqable mein jama hogaye. Unhone milkar ye kehna shuru kiya ke jannat mein koi hargiz daakhil nahi hoga siwaye iske ya to yahudi ho ya nasrani ho. Is tarah ke mazhabi jaththe bandiyan hamare yahan bhi ban jaati hain. Maslan ahl-e-hadees ke muqable mein barelwi aur deobandi jama hojayenge, agarche unka aapas mein ek dusre ke saath bair apni jagah hai. Jab ek mushtarika dushman nazar aata hai to phir wo log jinke apne andar bade ikhtelafaat hote hain wo bhi ek mutaheda mehaaz banalete hain. yahud wa nasara ke is mushtarika bayaan ke jawaab mein farmaya:

Tilka 'amaaniyyubum.

تِلْكَ أَمَانِيُّهُمْ ۖ

Tarjuma: “*Ye inki tamanaein hain*”.

Ye inki khuwahishaat hain, mann ghadat khayalaat hain, khushnuma aarzuyein (*wishful thinkings*) hain.

Qul haatuu burbaanakum 'in-kuntum sadiqiin.

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

Tarjuma: “*Unse kaho apni daleel pesh karo agar tum (apne daawe mein) sachche ho.*”

Kisi asmaani kitaab se daleel laao. Kahin Taurat mein likha ho ya Injeel mein likha ho to humein dikha do ab yahan par phir ek aalimgar sadaqat (*Universal Truth*) bayaan horahi hai”

AAAYAT - 112

Balaa, man 'aslama wajhabuu lillaahi ۞ وَهُوَ مُحْسِنٌ
wa huwa muhsinun

Tarjuma: "Kyun nahi, har wo shakhs jo apna chehra Allah ke saamne
jhuka de aur wo mohsin ho"

Iska sar-e-tasleem qam kardene ka rawayya sadaq wa sachchayi
aur husn-e-kirdaar par mubni ho. Sar ka jhukana munafiqana andaaaz
mein na ho iski ita'at jazwi na ho ke kuch maana kuch nahi maana.

falahuuu 'ajrubuu 'inda Rabbih; فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ ۝

Tarjuma: "To uske liye uska ajar mehfooz hai uske Rab ke paas".

wa laa khawfun 'alayhim wa laa hum
yahzanuun.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

Tarjuma: "Aur aise logaon ko na to koi khauf lahaq hoga aur na hi wo kisi
hizn wa malaal se do chaar honge." ۝

Ye dusri aayat hai ke jise kuch logaon ne istedlaal kiya hai ke nijaat-
e-ukhrawi ke liye imaan bir-risalat zaroori nahi hai iska jawaab pehla
arz kiya ja chuka hai. Mukhtesar ye ke:

Awwallan: Qur'an Hakeem mein har muqaam par saari cheezein
bayaan nahi ki jaati koi shaye ek jagah bayaan ki gayi hai to kahin dusri
jagah bayaan ki gayi hai. Is se hidayat haasil karni hai to usko poore ka
poora ek kitaab ki haisiyat se lena hoga.

Saniyan: Ye saara silsila kalaam do bracketon ke darmiyaan aaraha
hai aur is se pehle ye alfaaz wazeh taur par aachuke hain:

[وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ ۝]

Wa 'aaminuu bimaana 'anzaltu musaddiqal-limaa ma-'a-kum wa laa
takuunuu 'awwala kaafirim-bih.

Chunache, ye ibarat zarb kharahi hai is poore ke poore silsila-e-
mazameen se jo in do barcketon ke darmiyaan aaraha hai.

AYAAT 113 TO 123

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتَّبِعُونَ الْكُتُبَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسِيحَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قَنُونَ ﴿١١٦﴾ بَدِيعَ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۗ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۗ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَا بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ اتَّبَعْتَهُمْ سَلَطٰتِلُهُمُ الْكُتُبَ يَتَّبِعُوْنَهُ حَقَّ تِلٰوٰتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾ لِيَبَيِّنَ إِسْرَآءِيْلَ اذْكَرُوا نِعْمَتِي الَّتِي اَنْعَمْتُ عَلَيْكُمْ ۗ وَاِنِّي فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٢٢﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا ۗ وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ ۗ وَلَا هُمْ يَنْصُرُونَ ﴿١٢٣﴾

113. Wa qaalatil-Yahuudu laysatin-Nasaaraa 'alaa shay; wa qaalatin-Nasaaraa laysatil-yahuudu 'alaa shay-'inw-wa hum yatluunal-Kitaab. Kazaalika qaalal-laziina laa ya'-la-muuna misla qawlibhim. Fallaahu Yabhkumu baynahum Yawmal-Qiyaamati fii-maa kaanuu fihi yakhtalifuun.

114. Wa man 'azlamu mim-mam-mana-'a masaajidallaabi 'any-yuzkara fihasmuhuu wasa-'aa fii kharaabihaa? 'Ulaaa-'ika maaa kaana lahum 'any-yad-khuluuhaa 'illaa khaaa-'i-fiin. Lahum fid-dunyaa khizyunw-wa lahum fil-'Aakhirati 'azaabun 'aziim.

115. Wa lillaabil-Mashriqu wal-Magrib: Fa-'aynamaa tu-walluu fa-samma Waj-bul-laah. 'Innallaaha waasi-'un 'Aliim.

116. *Wa qaalutta-khazallaahu waladan-Sub-baanah! Bal-lahuu maa fissaamaawaati wal-'arz: kullul-lahuu qaaniituu.*
117. *Badii-'us-samaawaati wal-'arz: wa 'izaa qazaaa 'amran-fa 'innamaa yaquulu lahuu "KUN" fayakuun.*
118. *Wa qaalal-laziina laa ya'-lamuuna laaw laa yukallimu-nallaahu' aaw ta'-tiinaaa 'Aayah? Kazaalika qaalal-laziina min-qablibim-misla qawlibim. Tashaabahat quluubuhum. Qad bayyannal-'aayaati li-qawminy-yuuginuun.*
119. *'Innaaa 'arsalnaaka bil-haqqi bashiiranw-wa nazii-ranw-wa laa tus-'alu 'an 'As-haabil-Jabiim.*
120. *Wa lan-tarzaa 'ankal-Yahuudu wa lan-Nasaaraa hattaa tattabi-'a millatabum: Qul 'inna Hudal-lahi huwal-Hudaa. Wa la-'ini-ttaba'-ta 'abwaaa-'ahum ba'-dallazii jaaa-'aka minal-'ilmi maa laka minallahi minw-waliyyinw-wa laa nasiir.*
121. *'Allaziina 'aatay-naahumul-Kitaaba yathuunahuu haqqa tilaawatih: 'Ulaaa-'ika yu'-minuuna bih. Wa many-yakfur bibii fa-'ulaaa-'ika humul-khaasiruun.* (Section 15)
122. *Yaa-Banii-'Israaa-'iilaz-kurruu ni'-matiyallatii 'an-'amtu 'alaykum wa 'annii fazzal-tukum 'alal-'aalamiin.*
123. *Wattaquu Yawamal-laa tajzii nafsun 'an-'naffsin-shay-'anw-wa laa yuqbalu minhaa 'adlunw-wa laa tanfa-'uhaa shafaa-'atunw-wa laa hum yunsaruun.*

AAAYAT - 113

Wa qaalatil-Yahuudu laysatin- وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
Nasaaraa 'alaa shay;

Tarjuma: “Yahudi kehte hain ke nasara kisi bunyaad par nahi hain”

Inki koi haisiyat nahi hai, koi jadd bunyaad nahi hai.

wa qaalatin-Nasaaraa laysatil- وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ
yahuudu 'alaa shay-'inw

Tarjuma: “Aur nasara kehte hain ke yahud kisi bunyaad par nahi hain”.

Unki koi bunyaad nahi hai, ye bebunyaad log hain, inki koi haqeeqat nahi hai.

wa hum yatluunal-Kitaab.

وَهُمْ يَتْلُونَ الْكِتَابَ ۝

Tarjuma: "Halanke donaon hi kitaab padh rahe hain".

Ahad naama-e-qadeem (*Old Testament*) Yahudiyon aur Essaiyon mein mushtarak hai. Ye bahut ahem nukta hai aur *America* mein jadeed Essaiyat ki surat mein ek bahut badi taaqat jo ubhar rahi hai wo Essaiyat ko Yahudiyat ke rang mein rang rahi hai. *Roman Catholic* mazhab ne to Bible se apna rishta todhliya tha aur saara ikhtiyaar *pop* ke haath mein aagaya tha, lekin *protestants* (*protestants*) ne phir Bible ko qubool kiya. Ab iski mantaqi inteza ye hai ke ahad naama-e-qadeem par bhi inki tawajah horahi hai aur wo keh rahe hain ke ise bhi hum apni kitaab maante hain aur is mein jo kuch likha hai ise hum nazarandaaz nahi karsakte. *America* mein humne ek *seminar* mun'aqid kiya tha, jis mein ek yahudi aalim ne kaha tha ke is waqt Isra'il ko sab se badi nusrat wa himayat *America* ke un Essaiyon se mil rahi hai jo *Evangelists* kehlaate hain aur wahan par ek bada firqa bankar ubhar rahe hain. Bahr-e-haal ye unka tarz-e-amal bayaan hua hai.

Kazaalika qaala-laziina laa ya'-la-muuna misla qawlibhim. كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

Tarjuma: "Isi tarah kahi thi un logaon ne jo kuch bhi nahi jaante, inhi ki si baat".

Yahan ishara hai mushrikin-e-Makkah ki taraf.

Fallaahu Yabkumu baynahum Ya'umal-Qiyaamati fii-maa kaanuu fiibi yakhtalifuun. فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝

Tarjuma: "Pas! Allah Ta'ala faisla kardega inke mabain qayamat ke din in tamaam baaton ka jin mein ye ikhtelaaf kar rahe the".

Ab dekhiye is silsila-e-kalaam ki baqaya ayaat mein bhi agarche khitaab to Bani Isra'il hi se hai, lekin ab yahan par ahl-e-Makkah se kuch ta'reez shuru hogayi hai. Is ke baad Hazrat Ibrahim عليه السلام ka tazkerah aayega, phir tahweel-e-qibla ka zikr aayega. Baitullaah chunke us waqt mushrikeen-e-Makkah ke qabze mein tha, lehaza is hawale se kuch mutaleqa mazameen aarahe hain aur tahweel-e-qibla ki tamheed baandhi jaarahi hai. "Tahweel-e-qibla" darasal is baat ki alamat thi ke ab wo sabaqa ummat-e-musalima ma'zool ki jaarahi hai aur is muqaam