

par ek nayi ummat, ummat-e-Muhammad ﷺ ki taqarruri amal mein laayi jaarahi hai. Isi hawale se [كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ] *Kazaalika qaalal-laziina laa ya'-la-muuna misla qawlibhim*, ke alfaaz mein mushrikeen-e-Makkah ki taraf ishara kiya gaya hai.

AAAYAT - 114

Wa man 'azlamu mim-mam-mana-'a masaajidallaahi 'any- وَمَنْ أَظْلَمُ مِمَّنْ فَنَعَّ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ
yuzkara fihasmuhuu

Tarjuma: “*Aur us shakhs se badhkar zalim kaun hoga jo Allah Ta'ala ki masjidon se (logaon ko) roke ke in mein iska naam liya jaaye?*”

Mushrikeen-e-Makkah ne musalmaanon ko Masjid-e-Haraam mein haazri se mehroom kardiya tha aur inko wahan jaane ki ijazat nahi thi. 6 Hijri mein Rasool Allah ﷺ ne Sahaba-e-Kiraam رضى الله عنهم ke humraah Umrah ke irade se Makkah ka safar farmaya, lekin mushrikeen ne Aap ﷺ aur Aap ﷺ ke saathiyon ko Makkah mein daakhil hone ki ijazat nahi di. Is mauqe par suleh Hudibya hui aur Aap ﷺ ko Umrah kiye baghair wapas aana pada. Phir agle baras 7 hijri mein Aap ﷺ ne Sahaba-e-Kiraam رضى الله عنهم ke humraah Umrah adaa kiya. To ye saat baras Muhammad Rasool Allah ﷺ aur ahl-e-imaan par bahut shaaq guzre hain. Yahan mushrikeen-e-Makkah ke is zulm ka zikr horaha hai ke unhone ahl-e-imaan ko Masjid-e-Haraam se rok rakha hai.

wasa-'aa fii kharaabihaa? وَسَعَى فِي خَرَابِهَا

Tarjuma: “*Aur wo inki takhreeb ke dar pe ho?*”

Kharaab aur takhreeb ka ma'dda asli ek hi hai. Takhreeb do tarah ki hoti hai. Ek zahiri takhreeb ke masjid ko gira dena, aur ek batini aur maanwi takhreeb ke Allah ke ghar ko tauheed ke bajaye shirk ka adda banadena. Mushrikeen-e-Makkah ne Baitullaah ko but-kadah banadiya tha:

*Dunya ke but kadaon mein pehla wo ghar khuda ka
 Hum iske paasbaan hain wo paasbaan hamara!*

Khana-e-Kaabah mein 360 but rakh diye gaye the jise Ibrahim عليه السلام ne tauheed-e khalis ke liye tameer kiya tha. Masajid ke saath lafz “Kharaab” ek hadees mein bhi aaya hai. Ye badi dilroz hadees hai aur mai chahta hoon ke aap ise zeh-nasheen karlein.

Hazrat Ali رضي الله عنه se riwayat hai ke Rasool Allah صلى الله عليه وسلم ne farmaya: (يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ) *Yuushik an yaatiya 'alan naasi zamaan*, “*Andesha hai ke logaon par (yani meri ummat par) ek zamana aisa bhi aayega ke*” (لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا الْأَسْمَةُ) *Laa yabqaa minal islaami illasmuhu*, “*Islam mein se iske naam ke siwa kuch nahi bachega*” (وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا الرَّسْمَةُ) *wa laa yabqaa minal qur'aani illa rasmuhu*, “*Aur Qur'an mein se is ke rasmul khat (alfaaz aur huruf) ke siwa kuch nahi bachega*”. Allah Ta'ala ne isi ki zamanat di hai ke Qur'an Hakeem ke alfaaz wa huruf min wa 'an mehfooz rahenge. (مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى) *Masaajiduhum 'aamiratun wahiya kharaabun minal huda*, “*Inki masjidain abaad to bahut hongy lekin hidayat se khali hojayengi*”. Yahan bhi lafz “*Kharaab*” note kijiye. Goya maanwi etebaar se ye wiraan hojayengi. (عُلَمَاءُ هُمْ شَرٌّ مِنْ تَحْتَ أَدِيمِ السَّمَاءِ) *'Ulamaa'uu hum sharrun min tabta adiimis samaa'i*, “*Inke ulama asmaan ki chath ke neeche ke badtareen insaan hongy*”.¹ (مِنْ عِنْدِهِمْ تَعْرِجُ الْفِتْنَةِ وَفِيهِمْ تَعُودٌ) *“Fitna unhi ke andar se baramad hoga aur inhi mein ghuss jaayega*”. Yani inka kaam hi fitna angrezi, mukhalifat aur jung-o-jadal hoga. Apne apne firqe ke logaon ke jazbaat ko bhadkate rehna aur musalmaanon ke andar ikhtelafaat ko hawa dena hi unka kaam rehjayega.

Aaj jinko hum ulama kehte hain inki azeem aksiriyat is kaifiyat se dochaar ho chuki hai. Jab mazhab aur deen pesha ban jaaye to is mein koi khair baaqi nahi rehta. Deen aur mazhab pesha nahi tha, lekin ise pesha banaliya gaya. Islam mein koi peshawi'at nahi, koi paapi'at nahi, koi barhamniyat nahi. Islam to ek khuli kitaab ke manind hai. Har shakhs kitaab Allah padhe, har shakhs arabi seekhe aur kitaab Allah ko samjhe. Har shakhs ko ibadaat ke qabil hona chaahiye. Har shakhs apni bachchi ka nikah khud padhaye, apne waalid ka janaza khud padhaye. Humne khud ise pesha banadiya hai aur ibadaat ke mu'amle mein ek khaas tabqe ke mohtaaj hogaye hain. Mirza Ghalib ne kaha tha:

Peshe mein aib nahi, rakhe na farhad ko naam!

Ek cheez jab pesha banjaati hai to is mein pesha waarana chashmakeen aur qabateen dar-aati hain. Lekin saath hi ye baat wazeh rahe ke dunya kabhi ulama-e-haq se khaali nahi hogi. Chunache, yahan ulama-e-haq bhi hain aur ulama-e-su bhi hain, lekin haqeeqat ye hai ke inki aksariyat ka haal wohi ho chuka hai jo hadees mein bayaan hua hai warna ummat ka yun beda garq na hota.

1 Rawah Albaihaqi fi, "Sha'ab Al-Imaan" wa Ibn 'adaa fi "alkaamil" wa abu 'Amru aldaani fi "al-sunan al-waarida fi alfatan". Bihawala almasaahih, kitabul ilm, alfasal taalat.

'Ulaaa-'ika maaa kaana lahum

'any-yad-khuluuhaa 'illaa **أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۝**
kbaaa-'i-fin.

Tarjuma: "Aise logaon ko to in mein daakhil hi nahi hona chaahiye magar darte hue".

In logaon ko la'iq nahi hai ke Allah ki masjidon mein daakhil ho, ye agar wahan jaaye bhi to darte hue jaaye.

Labum fid-dunyaa khizyun

لَهُمْ فِي الدُّنْيَا خِزْيٌ

Tarjuma: "Inke liye dunya mein bhi zillat wa ruswayi hai".

lahum fil-'Aakhirati 'azaabun 'aziim.

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٢﴾

Tarjuma: "Aur aakhirat mein inke liye azaab-e-azeem hai".

Agli aayat mein tahweel-e-qible ke liye tamheed baandi jaarahi hai. Qibla ki tabdeeli bada ehsaas mu'amlata hai. Jin logaon ko Yerushilam aur Baitul Muqadas ke saath dilchaspi thi inke dilaon mein uski aqeedat jaagazein thi, jab ke Makkah Mukarama aur Baitullaah ke saath jinko dilchaspi thi inke dilaon mein iski mohabbat-o-aqeedat thi. To is hawale se qibla ki tabdeeli koi mamooli baat na thi. Hijrat ke baad qibla do dafa badla hai. Makkah Mukarama mein musalmaanon ka qibla Baitullaah tha. Madine mein aakar Rasool Allah ﷺ ne 16 mahine Baitul Muqadas ki taraf rukh kar ke namaz padhi aur phir Baitullaah ki taraf namaz padhne ka hukm aaya. Is tarah ahl-e-imaan ke kayi imtehaan hogaye, inka zikr aage aajayega. Lekin yahan iski tamheed bayaan horahi hai. Farmaya:

AAAYAT - 115

Wa lillaahil-Mashriq wal-Magrib:

وَاللَّهُ الْمَشْرِقِ وَالْمَغْرِبِ ۝

Tarjuma: "Aur mashriq aur maghrib sab Allah ke hain".

Yani agar hum maghrib ki taraf rukh karte hain to iske mu'ane ye nahi hain ke Allah maghrib mein hai (mu'azallah). Allah to jahat aur muqaam se maawra hai, wara-al-wara summa-wara-al-wara hai. Ye to eksaniyat paida karne ke liye aur ijtemayi rang dene ke liye ek cheez ko qibla banadiya gaya hai. Ye to ek alamat hai. Galib ne kya khoob kaha hai:

*Hai pare sarhad adraak se apna masjid
Qibla ko ahl-e-nazar qibla numa kehte hain!*

Qibla hamara masjid to nahi hai!

Fa-'aynamaa tu-walluu fa-samma Waj-hul-laah. فَإِنَّمَا تَوَلَّوْا فِتْرَةَ وَجْهِ اللَّهِ ۝

Tarjuma: “Pas! jidbar bhi tum rukh karoge udhar hi Allah ka rukh hai”.

'Innallaaha waasi-'un 'Aliim. إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾

Tarjuma: “Yaqeenan Allah bahut wasa'at waala, sab kuch jaanne waala hai”.

Wo bahut wasa'at waala hai, wo kisi bhi semat mein mahdood nahi hai aur har shaye ka jaanne waala hai.

Tahweel qible ki tamheed ke taur par ek aayat keh kar ab phir asal silsila-e-kalaam joda jaaraha hai.

AAYAT - 116

Wa qaalutta-khazallaahu waladan- وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحٰنَهُ ۝
Sub-haanah!

Tarjuma: “Aur in (mein wo bhi hai jin) ka qaul hai ke Allah ne kisi ko beta banaya hai. Wo to in baaton se paak hai”.

Zaahir baat hai yahan phir ahl-e-Makkah hi ki taraf ishara horaha hai jinka ye qaul tha ke Allah ne apne liye aulaad ikhtiyaar ki hai. Wo kehte the ke farishte Allah ke betiyan hain. nasara kehte the ke Maseeh ^ع Allah ke bête hai aur Yahudiyon ka bhi ek giroh aisa tha jo Hazrat ^ع 'Uzair ko Allah ka beta kehta tha.

Bal-lahuu maa fissaamaawaati wal-'arz: بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۝

Tarjuma: “Balke asmaanon aur zameen mein jo kuch hai usi ki milkiyat hai.”

Sab makhlooq aur mamlook hain, khaaliq aur maalik sirf wo hai.

kullul-lahuu qaanituun. كُلُّ لَّهُ قٰنِطُوْنَ ﴿١١٧﴾

Tarjuma: “Sab ke sab isi ke mat'ee farman hain”.

Bade se bada Rasool ho ya bade se bada waali ya bade se bada farishta aur bade bade ajraam-e-samawiya sab isi ke hukm ke paband hain.

AAAYAT - 117

Badii-'us-samaawaati wal-'arz:

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۝

Tarjuma: "Wo naya paida karne waala hai asmaanon aur zameen ka".

Wo baghair kisi shaye ke asmaanon aur zameen ko paida karne waala hai. "Abda'a" aur "Khaaliq" mein farq note kijiye. Shah Wali Allah Dahelwi رحمته اللہ علیہ ne Hajjatullaah al balgaah ke pehle baab mein likha hai ke Allah Ta'ala ke af'aal bunyaadi taur par teen hain: Abda'a, Khaaliq aur Tadbeer. Abda'a se muraad hai Adm-e-mehez se kisi cheez ko wajood mein laana, jise angrezi mein "ex-nihilo creation" se ta'beer kiya jaata hai. Jab ke khaaliq ek cheez se dusri cheez ka banana hai, jaise Allah Ta'ala ne gaare se insaan banaya, aag se jinnaat banaye aur noor se farishte banaye ye takhleeq hai. To "Bad'ee" wo zaat jis ne kisi ma'dda-e-takhleeq ke baghair ek nayi kaa'inaat paida farmadi. Hamare haan "Biddat" wo shaye kehlaati hai jo deen mein nahi thi aur khuwah makhawah laakar shaamil kardigayi. Jis baat ki jadd bunyaad deen mein nahi hai wo biddat hai.

wa 'izaa qazaaa 'amran-

fa 'innamaa yaquulu labuu ﴿۱۱۷﴾ **وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ**
"KUN" fayakuun.

Tarjuma: "Aur jab wo kisi mu'amle ka failsa karleta hai to ise se bas yahi kehata hai ke hoja aur wo hojaata hai".

AAAYAT - 118

Wa gaalal-laziina laa ya'-lamuuna

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ

Tarjuma: "Aur kaha un logaon ne jo ilm nahi rakhte".

Yahan par mushrikeen-e-Makkah ki taraf roo-e-sukhan hai.

aw laa yukallimu-nallaahu' aw ta'-tiinaaa 'Aayah? ﴿۱۱۸﴾ **لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلًا آيَةً ۝**

Tarjuma: "Kyun nahi baat karta hum se Allah ya kyun nahi aajati hamare paas koi nishani?".

Mushrikeen-e-Makkah ka Rasool Allah ﷺ se badi shiddat ke saath ye mutalba tha ke Aap koi aise maujizaat hi dikha dein jise Aap kehte hai ke Esa عليه السلام ne dihayee the ya Moosa عليه السلام ne dihayee the. Agar Aap hamare ye mutalba poore kardein to Aapko hum Allah ka Rasool

maanlenge. Ye mazmoon tafseel ke saath Suratul An'aam mein aur phir Surah Bani Isra'il mein aayega.

Kazaalika qaalal-laziina min- كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ط
qablibim-misla qawlihim.

Tarjuma: "Isi tarah ki baatein jo log in se pehle the wo bhi kehte rahe hain".

Tashaabihat quluubuhum. تَشَابَهَتْ قُلُوبُهُمْ ط

Tarjuma: "In ke dil ek doosre se mushaabah hogaye hain".

Qad bayyannal-'aayaati li-qawminy- قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُؤْفِكُونَ ﴿١١٨﴾
yuuqinuun.

Tarjuma: "Hum to apni ayaat wazeh kar chuke hain in logaon ke liye jo yaqeen karna chaahain".

AAAYAT - 119

'Innaaa 'arsalnaaka bil-haqqi اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ﴿١١٩﴾
bashiiran-wa nazii-ran

Tarjuma: "(Ae Nabi ﷺ!) beshak humne Aapko bheja hai haq ke saath basheer aur nazeer banakar"

Aap ﷺ ki bunyaadi haisiyat ye hai ke Aap ﷺ ahl-e-haq ko jannat aur iski tamaam tar nematon ki basharat dein, aur jo ghalat raaste par chal padhe, kufr kare, munafiqat mein muftela ho, malhad ho aur bad-amali kare unko Aap ﷺ khabardaar karde ke inke liye jahanum tayaar kardi gayi hai. Aap ﷺ ka kaam da'awat, ablaagh, tableegh aur nasihat hai.

wa laa tus-'alu 'an 'As-haabil-Jahiim. ﴿١٢٠﴾ وَلَا تَسْأَلْ عَنْ اَصْحَابِ الْجَحِيمِ

Tarjuma: "Aur Aap ﷺ se sawaal nahi kiya jaayega jahanumiyon ke baare mein".

Jo log apne tarz-e-amal ke bina par jahanum ke mustahiq qaraar paagaye hain inke baare mein Aap ﷺ zimmedaar nahi hain. Aap ﷺ se ye nahi poocha jaayega ke ye kyun jahanum mein pahunch gaye? Aap ﷺ ke hote hue ye jahanumi kyun hogaye? Nahi, ye Aap ﷺ ki zimmedari nahi hai. Kaun jannat mein jaana chaahata hai aur kaun jahanum mein, ye aadmi ka apna faisla hai. Aap ﷺ ka kaam haq ko wazeh kardena hai, iski wazahat mein kami na reh jaaye, haq wazeh hojaaye, koi ishtebah baaqi na rahe, bas ye zimmedari Aap ﷺ ki hai,

is se zyada nahi. Insaan agar apni asal masuliyat se zyada zimmedari apne sar par daal lein khuwa-ma-khuwah mushkil mein phans jaata hai. Hamare haan ki bahut si jamatein isi tarah ki ghaltiyon ki wajah se ghalat raaste par padh gaye aur poori ki poori tehreekein barbaad hogayi. Rasool Allah ﷺ chahte the ke kisi tarah ye ulama-e-yahud Imaan le aayein aur jahanum ka eindhan na banne. Inke liye Aap ﷺ ne Allah ke huzoor duaein ki hongy. Jaise Makki daur mein Aap ﷺ duaein maangte the ke ae Allah! Amro Bin Hisham aur Amro Bin Khataab mein se kisi ek ko to meri jholi mein daal de aur iske zariye se Islam ko quwat ataa farma!

AAYAT - 120

Wa lan-tarzaa 'ankal-Yahuudu وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ
 wa lan-Nasaaraa hattaa tattabi-'a حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ
 millatahum:

Tarjuma: “Aur (Ae Nabi ﷺ! Aap kisi mughalte mein na rabe) hargiz raazi na honge Aap ﷺ se yabudi aur na nasrani jab tak ke Aap ﷺ pair-wi na kare inki millat ki”.

Lehaza Aap in se umeed manqata karlijiye. Isliye ke zyada umeed ho to phir mayoosi hojaati hai. Iqbal ne banda-e-momin ke baare mein bahut khoob kaha hai:

Uski umeedein qaleel Uske maqasid jaleel!

Maqsad ooncha ho, lekin umeed qaleel rehni chaahiye. Allah chaahega to hojayega, nahi chaahega to nahi hoga. Banda-e-momin ka kaam apni had tak apna farz adaa kardena hai. Is se zyada ki khuwahish agar apne dil mein paalenge to kisi ujlat pasandi mein giraftaar hojayenge aur kisi raah-e-yaseer aur raah-e-qaseer (*shortcut*) ke zariye manzil tak pahunchne ki koshish karenge aur apne aapko bhi barbaad karlenge.

Qul 'inna Hudal-lahi huwal-Hudaa. قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ

Tarjuma: “Kehdijiye hidayat to bas Allah ki hidayat hai”.

Jo Allah ne batlaya hai wohi seedha raasta hai.

Wa la-'ini-ttaba'-ta 'ahwaaa-'ahum وَلِئِن اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي
 ba'-dallazii jaaa-'aka minal-'ilmi جَاءَكَ مِنَ الْعُلُوِّ

Tarjuma: “Aur (Ae Nabi ﷺ!) Agar Aap ﷺ ne inke khuwahishaat ki pair-wi ki us ilm ke baad jo aap ke paas aachuka hai”.

Agar bafarz-e-mahal Aap ﷺ ne inki khuwahishaat ki pairwi ki ke chalo kuch lo kuch do ka mu'amla karlo, kuch inki baat maano kuch apni baat manwalo, to ye tarz-e-amal Allah Ta'ala ke haan qabil-e-qubool na hoga. Makkah mein Quresh ki taraf se is tarah ki peshkash ki jaati thi ke kuch apni baat manwalijiye, kuch hamari maanlijiye, *compromise* karlijiye, aur ab Madine mein yahud ke saath bhi yahi mu'amla tha. Chunache, is par mutanbah kiya jaaraha hai.

maa laka minallahi minw-waliyyinw-
wa laa nasiir. مَالِكٍ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٣﴾

Tarjuma: "To nabi hoga Allah ke muqable mein Aap ﷺ ke liye koi madadgaar aur na himayati". (Mu'azallah!)

Haq ki talwaar bilkul aryan hai. Allah ka adal har fard ke liye alag nahi hai, ye fard se fard tak badalta nahi hai. Aise hi har qaum aur har ummat ke liye qanoon tabdeel nahi hota. Aisa nahi hai ke kisi ek qaum se koi ek mu'amla ho aur dusri qaum se koi dusra mu'amla. Allah ke usool aur quwaneen ghair mubaddal hain. Is ziman mein iski ek sunnat hai jis ke baare mein farmaya: [فَلَنْ يَجْدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ يَجْدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿١٣﴾] *Falan tajida li-Sunnatillaahi tabdiilaa: wa lan tajida li-Sunnatillaahi tabwiilaa.* (Fatir) "Pas! tum Allah ke tareeqe mein hargiz koi tabdeeli na paaoge, aur tum Allah ke tareeqe ko hargiz talta hua nahi paaoge".

AAYAT - 121

'Allaziina 'aatay-naahumul-
Kitaaba yathuumahuu haqqa الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ
tilawatih:

Tarjuma: "Wo log jinhein humne kitaab di hai wo iski tilawat karte hain jaise ke iski tilawat ka haq hai".

Is par mai ne apne kitabche "Musalmaanon par Qur'an Majeed ke haqooq" mein bahes ki hai ke tilawat ka asal haq kya hai. Ek baat jaan lijiye ke tilawat ka lafz, jo Qur'an ne apne liye ikhtiyaar kiya hai, bada jaame lafz hai. "تَلَايْتَلُو" *talaayatluu*, ka mu'ane padhna bhi hai aur "تَلَايْتَلُو" *talaayatluu*, kisi ke peeche peeche chalne (*to follow*) ko bhi kehete hain. Suratush Shams ki pehli do ayaat mulaheza kijiyeh: [وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾] *Washamsi wa zuhaah. Wal Qamari izaa talaah.* "Qasam hai suraj ki aur iski dhoop ki. Aur qasam hai chaand ki jab wo iske peeche aata hai". Jab aap koi kitaab padhte hain to aap iske

matan (*text*) ke peeche peeche chal rahe hote hain. Chunache, ba'az log jo zyada mahir nahi hote, kitaab padhte hue apni ungli saath saath chalate hain ta'ake nigaah idhar se udhar na hojaaye, ek satar se dusri satar par na pahunch jaaye. Allah Ta'ala ki taraf se naazil kardah kitaab ki tilawat ka asal haq ye hoga ke aap is kitaab ko follow karein, ise apna Imaan banayein, iske peeche chalein, iska itba'a karein, iski pairwi karein, jiski hum dua karte hain: (وَاجْعَلْهُ لِي إِمَامًا وَتُورًا وَهُدًى وَرَحْمَةً) *Waj'alhu lli imaamanw wanuuranw wahudanw warahmah, 'Aur ise mere liye Imaam aur roshni aur hidayat aur rehmat banade'*! Allah Ta'ala is Qur'an ko hamara Imaam usi waqt banayega jab hum faisla karlein ke hum is kitaab ke peeche challenge.

'Ulaaa-'ika yu'-minuuna bih. أُولَئِكَ يُؤْمِنُونَ بِهِ ط

Tarjuma: "Wohi hain jo is par Imaan rakhte hain".

Yani jo Allah ki kitaab ki tilawat ka haq adaa karein aur uski pairwi bhi karein. Aur jo na to tilawat ka haq adaa karein aur na kitaab ki pairwi karein, lekin wo daawa karein ke hamara Imaan hai is kitaab par to ye daawa jhoota hai. Azroye hadees Nabwi ﷺ: ¹(مَا آمَنَ بِالْقُرْآنِ مِنْ اسْتَحْلَ مَحَارِمَهُ) *Maa aamana bilqur'ani manis taballa mabaarimahu, "Jis shakhs ne Qur'an ki baraam kardah cheezaon ko apne liye halaal karliya iska Qur'an par koi Imaan nahi hai"*.

Wa many-yakfur bihii fa-'ulaaa- وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾
'ika humul-khaasiruun.

Tarjuma: "Aur jo is ka kufir karega to wohi log hai khasare mein rehne waale".

Ab yahud ke saath is silsila-e-kalaam ka iktetaam horaha hai jiska aghaaz chehte ruku se hua tha. Is silsila-e-kalaam ke aghaaz mein jo do aayaat aayi thi inhein mai ne bracket se ta'beer kiya tha. Wohi do ayaat yahan dubara aarahi hain aur is tarah goya bracket band horahi hai. Farmaya:

AAAYAT - 122

Yaa-Baniii-'Israaa-'iilaz-kuruu ni'- يٰۤاَيُّهَا اِسْرٰٓءِٓلُ اِذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ
matiyallatii 'an-'amtu 'alaykum wa عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ ﴿١٢٢﴾
'annii fazzal-tukum 'alal-'aalamiin.

Tarjuma: "Ae aulaad-e-Yaqoob! Yaad karo Mere us inaam ko jo Mai ne tum par kiya, aur ye ke Mai ne tumhe fazilat di thi abl-e-aalam par".

1. Sunan At-Tarmizi, Kitabul Faza'il, 'An Rasoolullah ﷺ, Baab maa ja'a fiman qara'a haafa minal qur'an malahi minal ajar.

Ye aayat ba'inaahi in alfaaz mein chehte ruku ke aghaaz mein aachuki hai.

Aayat (47) dusri aayat bhi junki tun aarahi hai, sirf alfaaz ki tarteeb thodi si badli hai. Ibarat ke shuru aur aakhri waali brackets ek dusre ka aks hoti hai. Ek ki golayi daayein tarah hoti hai to dusri ki baayein taraf. Isi tarah yahan dusri aayat ki tarteeb darmiyaan se thodi si badaldi gayi hai. Farmaya:

AAAYAT - 123

Wattaquu Ya'wamal-laa tajzii *وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا*
nafsun 'an-'naffsin-shay-'an

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

wa laa yuqbalu minhaa 'adlun *وَلَا يُقْبَلُ مِنْهَا عَدْلٌ*

Tarjuma: “*Aur na us se koi fidya qubool kiya jaayega*” wahan alfaaz the: [*وَلَا تَنْفَعُهَا شَفَاعَةٌ*] *wa laa tanfa-'ubaa shafaa-'atun*, “*Aur na us se koi sifarish qubool ki jaayegi*”.

wa laa tanfa-'ubaa shafaa-'atun *وَلَا تَنْفَعُهَا شَفَاعَةٌ*

Tarjuma: “*Aur na ise koi sifarish hi faida de sakegi*”.

Yahan adal pehle aur shafa'at baad mein hai, wahan shafa'at pehle aur adal baad mein. Bas yahi ek tabdeeli hai.

wa laa hum yunsaruun. *وَلَا هُمْ يُنصَرُونَ*

Tarjuma: “*Aur na inhein koi madad milsakegi*”.

Ye tukda bhi jun ka tun wohi hai jis par chehte ruku ki dusri aayat khatam hui thi.

AYAAT 124 TO 129

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا ۗ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَاسْمِعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۗ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ۗ رَبَّنَا تَقَبَّلْ مِنَّا ۗ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ ۗ وَإِنَّا وَمَا سَكَنَّا وَثْبًا عَلَيْكَ ۗ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُذَكِّرُهُمُ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

124. Wa 'izibtalaaa 'ibraahiima Rabbuhuu bi-Kalimaatin-fa-atammahunn: Qala 'Innii jaa-'iluka lin-naasi 'Imaamaa. Qaala wa min-zurriyyatii! Qaala laa yanaalu 'ahdiz-zaalimin.

125. Wa 'iz ja-'alnal-Bayta masaabatal-linnaasi wa 'am-naa; wattakhizuu mim-Ma-qaami 'Ibraahiima musallaa: wa 'ahidnaaa 'ilaaa 'Ibraahiima wa 'Ismaa-'iila 'an-tahbiraa Baytiya littaaa-'ifina wal-'aa-kifina war-rukka-'is-sujuud.

126. Wa 'iz qaala 'Ibraahiimu Rabbij - 'al haazaa Baladan 'Aaminanw-warzuq 'ahlahuu minas-samaraati man 'aamana minhum-billaahi wal-Yawmil-'Aakhir. Qaala wa man-kafara fa-'umatti'uhuu qaliilan-summa 'aztarruhuuu 'ilaa 'azaabin-Naar,--wa bi'-sal-masiir!

127. Wa 'iz yarfa-'u 'Ibraahii-mul-qawaa-'ida minal-Bayti wa 'Ismaa-'iil: Rabbanaa ta-qabbal minnaa: 'innaka 'An-tas-Samii-'ul-'Aliim.

128. Rabbanaa waj-'alnaa Muslimayni laka wa min-zur-riyyatinaaa 'Ummatam-Muslimatal-lak; wa 'arinaa manaasikanaa wa tub 'alaynaa; 'innaka 'Antat-Tawwaabur-Rahiim.

129. Rabbanaa wab-'as fihim Rasuulam-minhum yatluu 'alayhim 'Aayaatika wayu-'allimuhumul-Kitaaba wal-Hikmata wa yuzakkiihim: 'innaka 'Antal-'Aziizul-Hakiim. (Section 16)

Suratul Baqarah ke ibtedayi 18 atarah rukuaon mein ru-e-sukhan majmu'i taur par sabeqa ummat-e-muslima yani Bani Isra'il ki janib hai. Ibtedayi char ruku agarche amumi no'iyat ke hamil hain, lekin in mein bhi yahud ki taraf ru-e-sukhan ke ishare maujood hain. Chauthi ruku ke agaaz se pandhrauein ruku ki ibtedayi do ayaat tak, in dus rukuaon mein sari guftagu sarahat ke saath Bani Isra'il hi se hai, Illaah ye ke ek jagah ahl-e-imaan se khitaab kiya gaya aur mushrikeen-e-Makkah ka bhi ta'reez ke asloob mein tazkerah hogaya.

Is ke baad ab Hazrat Ibrahim عليه السلام ka zikr shuru horaha hai. Hazrat Ibrahim عليه السلام ki nasal se Bani Isma'il aur Bani Isra'il do shakhein hain. Hazrat Ibrahim عليه السلام ki zauja mohtrama Hazrat Hajerah se Isma'il عليه السلام paida hue, jo bade the, jab ke dusri biwi Hazrat Sarah se Is'haq عليه السلام paida hue. Inke bete Yaqoob عليه السلام the, jinka laqab Isra'il tha. Inke (12) barah beton se Bani Isra'il ke (12) barah qabile wajood mein aaye. Hazrat Isma'il عليه السلام ko Hazrat Ibrahim عليه السلام ne khana-e-Kaabah ke paas, Wadi-e-Ghairzi Zara'a mein abaad kiya tha, jin se ek nasal Bani Isma'il chali. Hazrat Ibrahim عليه السلام ke baad nabuwat Hazrat Isma'il عليه السلام ko to mili, lekin us ke bad taqreeban 3000 saal ka fasal hai ke is shaakh mein koi nabuwat nahi aayi. Nabuwat ka silsila dusri shaakh mein chala. Hazrat Is'haq ke bete Hazrat Yaqoob aur inke bete Hazrat Yousuf عليه السلام sab nabi the. Phir Hazrat Moosa عليه السلام aur Hazrat Haroon عليه السلام se shuru hokar Hazrat Esa عليه السلام aur Hazrat Yahiya عليه السلام tak 1400 baras musalsil aise hain ke Bani Isra'il mein nabuwat ka taar toota hi nahi. Hazrat Ibrahim عليه السلام ki nasal se ek teesri shaakh Bani Qaturah bhi thi. Ye Aap صلى الله عليه وسلم ki teesri ahliya Qaturah se thi. In hi mein se Bani Madeen (ya Bani Madyaan) the, jin mein Hazrat Sho'aib عليه السلام ki ba'asat hui thi. Is tarah Hazrat Sho'aib عليه السلام bhi Hazrat Ibrahim عليه السلام ki nasal mein se hain.

Jaisa ke arz kiya gaya, Hazrat Isma'il عليه السلام ke baad Bani Isma'il mein nabuwat ka silsila manqata raha. Yahan tak ke taqreeban 3000 saal baad Muhammad Arbi صلى الله عليه وسلم ki baa'sat hui. Aap صلى الله عليه وسلم ki baa'sat ke baad imamatalnaas sabeqa ummat-e-muslima (Bani Isra'il) se maujooda ummat-e-muslima (ummat-e-Muhammad aala sahibahu assalaatus salaam) ko muntaqil hogayi. Is inteqal-e-imamat ke waqt Bani Isra'il se khitaab karte hue in ke aur Bani Isma'il ke mabeen qadr-e-mushtarak ka tazkerah kiya jaaraha hai ta'ake inke liye baat ka samajhna asaan hojaaye. Inhein bataya jaaraha hai ke tumhare jaddamajad bhi Ibrahim عليه السلام hi the aur ye dusri nasal bhi Ibrahim عليه السلام ki hi hai. Is hawale se ye samajh liya jaaye ke Hazrat Ibrahim عليه السلام ne

Khana-e-Kaabah ki tameer ki thi aur ab ise ahl-e-tauheed ka markaz banaya jaaraha hai, Chunache, 15 ruku se 18 ruku tak ye saari guftagu jo horahi hai iska asal mazmoon “Tahweel-e-qibla” hai.

AAAYAT - 124

Wa 'izibtalaaa 'ibraahiima Rabbuhuu وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ ۗ
bi-Kalimaatin-fa-'atammahunn:

Tarjuma: “Aur zara yaad karo jab Ibrahim عليه السلام ko aazmaya us ke Rab ne bahut si baaton mein to is ne in sab ko poora kar dikhaya”.

(Eidul Azha aur falasfa-e-qurbani) ke unwaan se Hazrat Ibrahim عليه السلام ki shakhsiyat par mera ek kitabcha hai jo meri ek taqreer aur ek tehreek par mushtamil hai. Tehreer ka unwaan hai: “Haj aur Eidul Azha aur unki asal rooh”.

Apni ye tehreer mujhe bahut pasand hai. Is mein mai ne Hazrat Ibrahim عليه السلام ke imtehanaat aur azma'ishaon ka zikr kiya hai. Aap عليه السلام ke taweel safar-e-hayaat ka khulasa aur lab-e-labaab hi “Imtehan wa aazma'ish” hai. Jiske liye Qur'an ki istelah “Ibtela'a” hai. Is aayat-e-mubarakaa mein inki poori daastan-e-ibtela'a ko channnd alfaaz mein samo diya gaya hai, aur [فَأَتَتْهُنَّ] fa-'atammahunn, ka lafz in tamaam imtehanaat ka natija zaahir kar raha hai ke wo in sab mein poora utre , in sab mein paas hogaye, har imtehan mein numaya haisiyat se kaamyabi haasil ki.

Qala 'Innii jaa-'iluka lin-naasi 'Imaamaa. قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ

Tarjuma: “Tab farmaya: Ae Ibrahim عليه السلام! Ab Mai tumhe Nu-e-insaani ka imaan banane waala hoon!”.

Qaala wa min-zurriyyatii! قَالَ وَمِنْ ذُرِّيَّتِي ۗ

Tarjuma: “Inhone kaha:Aur meri aulaad mein se bhi!” Yani meri nasal ke baare mein bhi ye waada hai ya nabi?

Qaala laa yanaalu 'abdiz-zaalimin. قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

Tarjuma: “Mera ye ahad zaalimon se mut'aliq nabi hoga”.

Yani tumhari nasal mein se jo sahib-e-imaan honge, neik honge, seedhe raaste par chalenge, un se mut'aliq hamara ye waada hai. Lekin ye ahad nasliyat ki bunyaad par nahi hai ke jo bhi tumhari nasal se ho wo iska misdaq banjaye.

AAAYAT - 125

Wa 'iz ja-'alnal-Bayta masaabatal-
linnaasi wa 'am-naa; وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ط

Tarjuma: "Aur yaad karo jab humne is ghar (Baitullaah) ko qaraar dediya logaon ke liye ijtema (aur ziyarat) ki jagah aur use aman ka ghar qaraar dediya".

wattakhizuu mim-Ma-qaami
'Ibraahiima musallaa; وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ط

Tarjuma: "Aur (Humne hukm diya ke) muqaam-e-Ibrahim عَلَيْهِ السَّلَامُ ko apni namaz padhne ki jagah banalo".

Daur-e-jadeed ke ba'az ulama ne ye kaha hai ke muqaam-e-Ibrahim se muraad koi khaas pathar nahi hai, balke asal mein wo poori jagah hi "muqaam-e-ibrahim" hai jahan Hazrat Ibrahim عَلَيْهِ السَّلَامُ abaad hue the. Lekin sahi baat wo hi jo hamare self se chali aarahi hai aur is ke baare mein pokhta riwayat hain ke jis tarah Hijr-e-aswad jannat se aaya tha aise hi ye bhi ek pathar tha jo Hazrat Ibrahim عَلَيْهِ السَّلَامُ ke liye jannat se laaya gaya tha. Khana-e-Kaabah ki tameer ke dauraan Aap ﷺ is par khade hote the aur jaise jaise tameer upar jaarahi thi us ke liye ye pathar khud ba khud ooncha hota jaata tha. Is pathar par Aap ﷺ ke qadmon ke nishaan hai. Yahi pathar "Muqam-e-Ibrahim" hai jo ab bhi mehfooz hai. Baitullaah ka tawaaf mukamil kar ke iske qareeb do rakaat namaz adaa ki jaati hai.

wa 'ahidnaaa 'ilaaa 'Ibraahiima
wa 'Ismaa-'iila 'an-tabbiraa وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ
Baytiya littaaa-'ifiina wal-'aa-
kifiina war-rukka-'is-sujuud. لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

Tarjuma: "Aur humne hukm kiya tha Hazrat Ibrahim عَلَيْهِ السَّلَامُ aur Hazrat Isma'il عَلَيْهِ السَّلَامُ ko ke tum dono Mere is ghar ko paak rakho tawaaf karne waalaon, 'etekaaf karne waalaon aur ruku wa sajjood karne waalaon ke liye".

Is se donaon tarah ki tatheer muraad hai. Zahiri safayi bhi ho, gandegi na ho, ta'ake zayreen aaye to inke dilaon mein kadorat paida na ho, inhein koft na ho aur tatheer-e-batini ka bhi ehtemaam ho ke wahan tauheed ka charcha ho, kisi tarah ka koi kufr-o-shirk dar-na aane paaye.

AAAYAT - 126

Wa 'iz qaala 'Ibraahiimu Rabbij - 'al **وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا**
 haazaa Baladan 'Aaminan

Tarjuma: "Aur yaad karo jab ke Ibrahim **عَلَيْهِ** ne dua ki thi: Ae mere parwardigaar! Is ghar ko aman ki jagah banade".

warzuq 'ablahuu minas-samaraati **وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ**
 man 'aamana minhum-billaahi **بِاللَّهِ وَالْيَوْمِ الْآخِرِ**
 wal-Yaumil-'Aakhir.

Tarjuma: "Aur yahi abaad hone waalaon (yani Bani Isma'il **عَلَيْهِ**) ko phallon ka rizq ataa kar, jo koi in mein se Imaan laaye Allah par aur yaum-e- aakhir par".

Yahan Hazrat Ibrahim **عَلَيْهِ** ne khud hi ahtiyaat barti aur apni saari aulaad ke liye ye dua nahi ki balke sirf inke liye jo Allah par aur yaum-e-aakhir par imaan rakhte ho. Is liye ke pehli dua mein **وَمَنْ ذُرِّيَّتِي** wa min-zurriyyatii! ke jawaab mein Allah Ta'ala ne irshaad farmaya tha: **لَا يَنَالُ عَرْشِيَ الظَّالِمِينَ** laa yanaalu 'abdiz-zaalimin. Lekin yahan mu'amla mukhtalif nazar aata hai.

Qaala wa man-kafara fa-'umatti'uhuu qaliilan **قَالَ وَمَنْ كَفَرَ فَأُمْتِعُهُ قَلِيلًا**

Tarjuma: "Allah Ta'ala ne farmaya: Aur (tumhari aulaad mein se) jo kufr karega to usko bhi Mai dunya ki channid roz zindagi ka saaz wa samaan to doonga".

Jo log Imaan se mehroom honge inhein Mai imaamat mein shaamil nahi karoonga lekin bahr-e-haal duniyawii zindagi ka maal wa mata'a to Mai unko bhi doonga.

summa 'aztarruhuuu 'ilaa 'azaabin-Naar, **ثُمَّ اضْطَرَّ إِلَىٰ عَذَابِ النَّارِ**

Tarjuma: "Phir use kashan kashan le aaonga jahanum ke azaab ki taraf".

wa bi'-sal-masiir! **وَبِئْسَ الْمَصِيرُ**

Tarjuma: "Aur wo bahut buri jagah hai lautne ki".

AAAYAT - 127

Wa 'iz yarfa-'u 'Ibraahii-mul-qaawaa- **وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ**
 'ida minal-Bayti wa 'Ismaa-'iil: **الْبَيْتِ وَإِسْمَاعِيلَ**

Tarjuma: "Aur yaad karo jab Ibrahim **عَلَيْهِ** aur Isma'il **عَلَيْهِ** Hamare ghar ki buniyaadon ko uthaa rahe the".

Baap beta dono Baitullaah ki tameer mein lage hue the. Yahan lafz "Quwaid" jo aaya hai ise note kijiye, ye "Qaidah" ki jama hai aur buniyaadon ko kaha jaata hai. Is lafz se ye ishaara milta hai ke Hazrat Ibrahim **عَلَيْهِ**

Khaan-e-Kaabah ke asal mu'amaar aur baani nahi hain. Kaabah sab se pehle Hazrat Adam عليه السلام ne tameer kiya tha. Surah Al-e-Imran (Aayat 96) mein alfaaz aaye hain: [إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ] 'Inna 'Arwala Bay-tinw-wuzi-'a linnaasi lallazii bi-Bak-kata, "Beshak sab se pehla ghar jo logaon ke liye muqarar kiya gaya hai yahi hai jo Makkah mein hai".

Ab ye kaise mumkin tha ke Hazrat Adam عليه السلام ke zamane se lekar Hazrat Ibrahim عليه السلام tak, kam wa besh 4000 baras ke dauraan, ru-e-arzi par koi masjid tameer na hui ho? Allah Ta'ala ki ibadat ke liye tameer kiya gaya sab se pehla ghar yahi Kaabah tha. Imtedaad-e-zamane se iski sirf buniyaadein baaqi reh gayi thi aur chunke ye waadi mein waq'e tha jo sailaab ka raasta tha, lehaza sailaab ki wajah se iski sab deewarein behgayi thi. Hazrat Ibrahim aur Hazrat Isma'il عليه السلام ne in bunyaadon ko phir se uthaya. Suratul Hajj mein ye mazmoon tafseel se aaya hai.

Jab wo in bunyaadon ko utha rahe the to Allah Ta'ala se duaain maang rahe the:

Rabbanaa ta-qabbal minnaa:

رَبَّنَا تَقَبَّلْ مِنَّا ۗ

Tarjuma: "Ae hamare Rab! Hum se ye khidmat qubool farmale".

Hamari is koshish aur hamari is mehnat-o-mushaqat ko qubool farma! Jis waqt Hazrat Ibrahim عليه السلام Baitullaah ki tameer kar rahe the us waqt Hazrat Isma'il عليه السلام ki umar lagbhag 13 baras thi, Aap صلى الله عليه وسلم is kaam mein apne waalid mohtaram ka haath batarathe the.

'innaka 'An-tas-Samii-'ul-'Aliim.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٤﴾

Tarjuma: "Yaqeenan tu sab kuch sunne waala jaanne waala hai".

AAYAT - 128

Rabbanaa waj-'alnaa Muslimayni laka

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ

Tarjuma: "Aur ae hamare Rab! Haemin apna mat'ee farmaan banaye rakh".

Note kijiye, ye dua Hazrat Ibrahim عليه السلام kar rahe hain. To mai aur aap agar apne baare mein mutmayeen hojaaye ke meri mout laaziman haq par hogi, Islam par hogi to ye bahut bada dhoka hai.

Chunache, darte rehna chaahiye aur Allah ki panaah talab karte rehna chaahiye.

wa min-zur-riyyatinaa 'Ummatam-Muslimatal-lak;

وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةٌ لَّكَ

Tarjuma: "Aur hum donaon ki nasal se ek ummat uthaiyo jo Teri farmanbardaar ho".

wa 'arinaa manaasikanaa

وَأَرِنَا مَنَاسِكَنَا

Tarjuma: "Aur hamein Haj karne ke gaide batladein".

Ae parwardigaar! Tera ye ghar to humne banadiya, ab iski ziyarat se mut'aliq jo rasumaat hai, jo munasik-e-haj hain wo humein sikhadein.

wa tub 'alaynaa;

وَتُبُّ عَلَيْنَا

Tarjuma: "Aur hum par Apni tawajah farma". Hum par Apni shafaqat ki nazar farma.

'innaka 'Antat-Ta'waaabur-Rahiim.

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

Tarjuma: "Yaqeenan Tu hi hai bahut zyada tauba ka qubool farmane waala (aur shafaqat ke saath ruju karne waala) aur rahem farmane waala".

AAYAT - 129

Rabbanaa wab-'as fihim Rasuulam-minhum رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

Tarjuma: "Aur ae hamare Parwardigaar! In logaon mein uthaiyo ek Rasool khud inhi mein se".

[فِيهِمْ] fihim se Hazrat Ibrahim aur Hazrat Ibrahim ؑ ki nasal yani Bani Isma'il muraad hai. Wo dono dua kar rahe the ke Parwardigaar! Hamari is nasal mein ek Rasool maboos farmana jo inhi mein se ho, bahar ka na ho, ta'ake inke aur iske darmiyaan maghairat aur ajnabiyat ka koi pardah hayal na ho.

yathluu 'alayhim 'Ayaatika

يَأْتُوا عَلَيْهِمُ الْبَاتِكِ

Tarjuma: "Jo inhe Teri ayaat padhkar sunaye".

wayu-'allimuhumul-Kitaaba wal-Hikmata وَيَعَالَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Tarjuma: "Aur inhe kitaab aur hikmat ki ta'leem di".

Kitaab ka sirf padhkar sunadena to bahut asaan kaam hai. Iske baad kitaab aur is mein maujood hikmat ki ta'leem dena aur ise dilaon mein bithana ahemtar hai.

wa yuzakkihim:

وَيُزَكِّيهِمْ ط

Tarjuma: "Aur inko paak kare".

Unka tazkiya kare aur unke dilaon mein teri mohabbat aur aakhirat ki talab ke siwa koi talab baaqi na rehne de.

'innaka 'Antal-'Aziizul-Hakiim.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

Tarjuma: "Yaqeenan tu hi zabardast aur kamaal-e-hikmat waala".

AYAAT 130 TO 141

وَمَنْ يَرْعُبْ عَن مَّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ
 وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾
 وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۖ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
 مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ ۖ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن
 بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ ۗ إِلَهًا وَاحِدًا ۗ وَنَحْنُ لَهُ
 مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا
 يَعْمَلُونَ ﴿١٣٤﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا
 كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ ۗ
 لَا نَفْقَهُ بَيْنَ أَحَدٍ مِنْهُمْ شَيْءٌ ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنِ امْتُنُّوا بِمِثْلِ مَا آتَمْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۗ
 وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسِيكْفِيكُمْ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ زَوْ نَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَرَبِّنَا
 وَرَبُّكُمْ ۗ وَلَنَّا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ ۗ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ
 وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ كَانُوا هُودًا أَوْ نَصَارَىٰ ۖ قُلْ ءَأَنْتُمْ أَعْلَمُ أَم
 اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ
 أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

130. *Wa many-yargabu 'am-Millati 'Ibraahiima 'illaa man safiha nafsah? Wa laqadistafaynaahu fiddunyaa: wa 'innahuu fil-'Aakbirati laminas-Saalihiin.*

131. *'Iz qaala lahuu Rabbu-huuu 'aslim qaala 'aslamtu li-Rabbil-'aalamiin.*

132. *Wa wassaa bibaaa 'Ibraa-biimu banihi wa Ya'-quub: yaa-baniyya 'innallaahas-tafaa lakumud-Diina falaa tamuutunna 'illaa wa 'antum-Muslimuun.*

133. *'Am kuntum shuhadaaa-'a 'iz hazara Ya'-quubal-marwtu 'iz qaala libanihi maa ta'-buduuna mimba'-dii? Qaaluu na'-budu 'Ilaahaka wa 'Ilaaha 'aabaaa-'ika 'Ibraahiima wa -'Ismaa-'iila wa 'Is-haaqa 'Ilaahanw-Waahidaa: wa nahnu lahuu Muslimuun.*

134. Tilka 'ummatun-qad khalat. Labaa maa kasabat wa lakum-maa kasabtum. Wa laa tus-'aluuna 'ammaa kaanuu ya'-maluun.
135. Wa qaaluu kuunuu Huudan 'aw Nasaaraa tahtaduu. Qul bal Millata 'Ibraahiima Haniifaa, wa maa kaana minal-mushbrikiin.
136. Quuluuu 'aamannaa billaahi wa maaa 'unzila 'ilaynaa wa maaa 'unzila 'ilaaa 'Ibraahiima wa 'Ismaa-'iila wa 'Is-haaqa wa Ya-'quuba wal-'as-baati wa maaa 'uutiya Muusaa wa 'Iisaa wa maaa 'uutiyan-nabiyyuuna mir-Rabbibim. Laa nufarriqu bayna 'abadim-minhum, wa nabnu lahuu Muslimuun.
137. Fa-'in 'aamanuu bi-mislimaaa 'aamantum-bihii faqa-dih-ta-daw. Wa 'in-tawallaw fa-'innamaa hum fii shiqaaq: fa-sa-yakfika humullaah, wa Huwas-Samii-'ul-'Aliim.
138. Sibgatallaah: wa man 'ah-sanu minallaahi sibgah? Wa nabnu lahuu 'aabiduun.
139. Qul 'atu-haaajjuu-nanaa fillaahi wa Huwa Rabbunaa wa Rabbukum; wa lanaaa 'a'-maa-lunaa wa lakum 'a'-maalukum; wa nabnu lahuu mukh-lisuun.
140. 'Am taquuluuna 'inna 'Ibraahiima wa 'Ismaa-'iila wa 'Is-haaqa wa Ya-'quuba wal-'Asbaata kaanuu Huudan 'aw Nasaaraa? Qul 'a- 'antum 'a'-lamu 'amillaah? Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal-laah: Wamaallahu bi-gaafilin 'ammaa ta'-maluun.
141. Tilka 'Ummatun-qad khalat. Labaa maa kasabat wa lakum-maa kasabtum. Wa laa tus-'aluuna 'ammaa kaanuu ya'-maluun.

(PART 2) (Section 17)

AAYAT - 130

Wa many-yargabu 'am-Millati 'Ibraahiima وَمَنْ يَّرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ

Tarjuma: "Aur kaun hoga jo Ibrahim ﷺ ke tareeqe se munh modhe?"

Rughbat ka lafz arabi zubaan mein dono tarah istemaal hota hai. رَغِبَ إِلَى Raghiba ilaa, ka mafhoom hai kisi shaye ki taraf rughbat hona "mohabbat hona" mailaan hona, jab ke رَغِبَ عَنْ raghiba 'ann ka matlab hai

kisi shaye se mutanfar hona, kisi shaye se jiba'a karna, isko chord dena. Jaisa ke hadees mein aaya hai: (فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي) *Famar raghiba 'ann sunnatii falaisa minni*, "Pas! jise meri sunnat napasand ho to wo mujh se nahi hai".

'illaa man safiha nafsah?

إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ

Tarjuma: "Siwaye is ke jis ne apne aapko himaqt hi mein mubtela karne ka faisla karliya ho!" iske siwa aur kaun hoga jo Ibrahim (عليه) ke tareeqe se munh modhe?

Wa laqadistafaynaahu fiddunyaa:

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۗ

Tarjuma: Aur humne to inhein dunya mein bhi muntakhab karliya tha".

wa 'innahu fil-'Aakhirati laminees-Saalibiin.

وَأَنَّهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ ۝

Tarjuma: "Aur yaqeenan aakhirat mein bhi wo hamare saleh bandaon mein se hongey."

AAYAT - 131

'Iz qaala lahuu Rabbu-huuu

'aslim qaala 'aslamtu li-Rabbil- (إِذْ قَالَ لَهُ رَبُّهُ أَسْمِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ) 'aalamiiin.

Tarjuma: "Jab bhi kaha us se us ke parwardigaar ne ke mat'ee farman hoja to us ne kaha mai mat'ee farman hoon tamaam jahanon ke parwardigaar ka".

Yahan tak ke ekloute bête ko zubaah karne ka hukm aaya to is par bhi sar-e-tasleem kham kardiya. Ye Hazrat Ibrahim (عليه) ke silsila-e-imtehanaat ka aakhri imtehan tha jo Allah Ta'ala ne inka sau baras ki umar mein liya. Allah Ta'ala se duaein maang maang kar satasi baras ki umar mein beta (Isma'il (عليه)) liya tha aur ab wo tera baras ka ho chuka tha, baap ka dast wa baazu bangaya tha. Us waqt use zubaah karne ka hukm hua to Aap (عليه) fauran tayaar hogaye. Yahan farmaya jaaraha hai ke jab bhi humne Ibrahim (عليه) se kaha ke hamara hukm maano to use hukm baradari ke liye sarapa tayaar paaya. Allah Ta'ala hamein bhi is tarz-e- amal ki pairwi ki toufeeq ataa farmaye. Ameen!

AAAYAT - 132

Wa wassaa bibaaa 'Ibraa-hiimu
baniibi wa Ya'-quub:

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۗ

Tarjuma: "Aur isi ki wasiyat ki thi Ibrahim عليه السلام ne apne beton ko aur Yaqoob ne bhi".

Aage wo nasihat bayaan horahi hai:

yaa-baniyya 'innallaahas-tafaa
lakumud-Diina

يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْاِيْمَانَ

Tarjuma: "Ae mere beto! Allah ne tumbare liye yahi deen pasand farmaya hai".

falaa tamuu-tunna 'illaa wa 'antum-
Muslimuun.

فَلَا تَمُوْنُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾

Tarjuma: "Pas! tum bargiz na marna magar musalmaan!"

Dekhna tumhe maut na aane paaye magar farmanbardari ki haalat mein! yahi baat Surah Al-e-Imran mein musalmaanon se khitaab kar ke farmayi gayi:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾

Yaaa-'ayyubal-laziina 'aa-manut-taquullaaha haqqa tuqaa-tihii wa laa tamuutunna 'illaa wa 'antum-Muslimuun.

Tarjuma : "Ae logo Jo Imaan laaye ho! Allah ka taqwa ikhtiyaar karo jaisa ke uske taqwe ka haq hai aur tumko maut na aaye magar is haal mein ke tum musalmaan ho."

Aur farmaya: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ 'Innad-Diina 'indallaabil-'islam. (Aayat 19) "Yaqeenan deen to Allah ke nazdeek sirf Islam hai".

Mazeed farmaya: وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ Wa many-yabtagi gayral-'Islaami Diinan falany-yuqbala minh; (Aayat 85) "Aur jo koi Islam ke siwa koi aur deen ikhtiyaar karne chaabe to ise wo bargiz qubool na kiya jaayega".

AAAYAT - 133

'Am kuntum shubadaaaa-'a 'iz
bazara Ya'-quubal-marwtu

اَمْ كُنْتُمْ شُهَدَاءَ اِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۙ

Tarjuma: "Kya tum us waqt maujood the jab aadhamki Yaqoob par maut".

Yani jab Yaqoob عليه السلام ki maut ka waqt aaya. Us waqt Hazrat Yaqoob عليه السلام aur inke sab bête Hazrat Yousuf عليه السلام ke zariya Misr mein pahunch chuke the. Ye saara waqiya Sureh Yousuf mein bayaan hua hai. Hazrat Yaqoob عليه السلام ka inteqal Misr mein hua. Dunya se rukhsat hone se pehle unhone apne baarah ke baarah beton ko jama kiya.

'iz qaala libaniihi maa ta'-buduuna **إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي**
mimba'-dii?

Tarjuma: "Jab kaha apne beton se ke tum kis ki ibadat karoge mere baad?" Kiski pooja karoge? Kiski parastish karoge? Ye baat nahi thi ke inhein ma'loom na tha ke inhein kis ki ibadat karni hai, balke Aap عليه السلام ne qaul-o-qaraar ko mazeed pokhta karne ke liye ye andaaz ikhtiyaar farmaya.

Qaaluu na'-budu 'Ilaahaka wa 'Ilaaha **قَالُوا نَعْبُدُ إِلَهَكَ وَالْآبَاءَ**
'aabaaa-'ika 'Ibraahiima wa -'Ismaa-'iila **إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَالسُّقُوتِ**
wa 'Is-haaqa

Tarjuma: "Unhone kaha hum bandagi karenge aap ke Ma'bood ki aur aap ke aba'a Ibrahim, Isma'il aur Is'haq ke Ma'bood ki.

'Ilaahanw-Waahidaa:

إِلَهًا وَاحِدًا

Tarjuma: "Wohi ek Ma'bood hai".

wa nahnu lahuu Muslimuun.

وَنَحْنُ لَهُ مُسْلِمُونَ

Tarjuma: "Aur hum sab Uske mat'ee farman hain".

Hum Usi ke saamne sar jhukate hain aur Usi ki farmanbardari ka qaraar karte hain.

AAAYAT - 134

Tilka 'ummatun-qad khalat.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

Tarjuma: "Ye ek jama'at thi jo guzar chuki".

Ye aayat is ruku mein do martaba aachuki hai. Ye insanon ka ek giroh tha jo guzar gaya. Ibrahim, Isma'il, Is'haq, Yaqoob عليه السلام aur inki aulaad sab guzar chuke.

Lahaa maa kasabat wa lakum-maa kasabtum. **لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ**

Tarjuma: "Unke liye tha jo unhone kamaya aur tumhare liye hoga jo tum kaamaoge".

Yahan “Padram Sultan Bodh” ka daawa koi muqaam nahi rakhta. Har shakhs ke liye apna Imaan, apna amal aur apni kamayi hi kaam aayegi.

Wa laa tus-'aluuna 'ammaa kaanuun وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٥﴾
ya'-maluun.

Tarjuma: “Tum se ye nabi poocha jaayega ke wo kya karte the”.

Tum se to yahi poocha jaayega ke tum kya kar ke laaye ho? Tumhara baap sultan hoga lekin tum apni baat karo ke tum kya ho?.

Is pas-manzar mein ab yahud ki qabasat ko numaya kiya jaaraha hai ke Ibrahim aur Yaqoob عليه السلام ki wasiyat to ye thi, magar is waqt ke yahud wa nasara ka kya rawayta hai. Inhone Allah ke Rasool ﷺ ke khilaaf mutahada mahaaz bana rakha hai.

AAYAT - 135

Wa qaluu kuunuu Huudan 'aw وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ
Nasaaraa tahtaduu.

Tarjuma: “Aur wo kehte hain ya to yahudi hojao ya nasrani to hidayat par hojaooge”.

Qul bal Millata 'Ibraahiima Haniifaa, قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ

Tarjuma: “Kehdijiye nahi, balke (hum to pair-wi kareng) Ibrahim ke tareeqe ki bilkul ekso hokar”.

Bal nattabi'u millata 'Ibraahiima بَلْ تَتَّبِعُ مِلَّةَ إِبْرَاهِيمَ ۗ
Bal nattabi'u millata 'Ibraahiima

wa maa kaana minal-mushbrikiin. وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

Tarjuma: “Aur wo mushbrikon mein se nahi the”.

Ab musalmaanon ko hukm diya jaaraha hai ke yahud wa nasara jo kuch kehte hain iske jawaab mein tum ye kaho.

AAYAT - 136

Quuluuu 'aamannaa billaabi قُولُوا آمَنَّا بِاللَّهِ

Tarjuma: “Kaho hum Imaan rakhte hain Allah par”.

wa maaa 'unzila 'ilaynaa

وَمَا أُنزِلَ إِلَيْنَا

Tarjuma: “*Aur jo kuch naazil kiya gaya hamari jaanib*”.

wa maaa 'unzila 'ilaaa 'Ibraahiima
wa 'Ismaa-'iila wa 'Is-haaqa wa Ya-
'quuba wal-'as-baati

وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

Tarjuma: “*Aur jo kuch naazil kiya gaya Ibrahim, Isma'il, Is'haq, Yaqoob aur Aulaad-e-Yaqoob ki taraf*”.

wa maaa 'uutiya Muusaa wa 'Tisaa

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ

Tarjuma: “*Aur jo kuch diya gaya Moosa aur Esa ko*”.

wa maaa 'uutiyan-nabiyyuuna mir-
Rabbihim.

وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ

Tarjuma: “*Aur jo kuch diya gaya tamam nabiyon ko inke Rab ki taraf se*”.

Laa nufarrigu bayna 'ahadim-
minhum,

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

Tarjuma: “*Hum un mein se kisi ke mabeen tafreeq nahi karte*”.

Hum sabko maante hain, kisi ka inkaar nahi karte ek baat samajhlijiye ke ek hai “Tafzeel” yani kisi ek ko dusre se zyada afzal samajhna, ye aur baat hai, is ki nafi nahi hai. Suratul Baqarah hi mein alfaaz aaye hain: [تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ م] *TILKAR-RUSULU faz-zalnaa ba'-zahum 'alaa ba'az.* (Aayat 253) “*Ye sab Rasool fazilat di humne ba'az ko ba'az par*”.

Jab ke tafreeq ye hai ke ek ko maana jaaye aur ek ka inkaar kardiya jaaye. Aur Rasoolon mein se kisi ek ka inkaar gaya sabka inkaar hai.

wa nahnu lahuu Muslimuun.

وَنَحْنُ لَهُ مُسْلِمُونَ

Tarjuma: “*Aur hum Usi ke mat'ee farman hai*”.

Humne to Usi ki farmanbardari ka qalada apni garden daal liya hai.

AAAYAT - 137

Fa-'in 'aamanuu bi-mislimaaa 'aamantum-bibii فَإِنِ آمَنُوا بِمِثْلِ مَا آمَنُكُمْ بِهِ

Tarjuma: “*Phir (Ae musalmaano!) agar wo (yahud wa nasara) bhi usi tarah Imaan le aaye jis tarah tum Imaan laaye ho*”.

Yani wo zidd aur hatt dharmi ki roshani tark karde aur theek theek wohi deen aur wohi raasta ikhtiyaar kare jo Muhammad Rasool Allah ﷺ ke zariye se tumhe diya gaya hai.

faqa-dibta-daw.

فَقَدْ اهْتَدَوْا

Tarjuma: “*Tab wo hidayat par hongee*”.

Wa 'in-tawallaw

وَأِنْ تَوَلَّوْا

Tarjuma: “*Aur agar wo peet modhle*”.

fa-'innamaa hum fii shiqaaq:

فَأَتَابَهُمْ فِي شِقَاقٍ

Tarjuma: “*To phir wohi hai zidd par*”.

Agar wo Imaan nahi laate to iske mu'ane ye hain ke wo hatt dharmi aur ziddam zidda mein muqtela ho chuke hain aur dushmani aur mukhalifat par aadhe hue hain.

fa-sa-yakfihakumullaah,

فَسَيَكْفِيكَهُمُ اللَّهُ

Tarjuma: “*To (Ae Nabi ﷺ!) Aap ke liye inke muqable mein Allah kaafi hai*”.

Aap fikr na kare, Aap ﷺ madahnat (*compromise*) ki kisi da'awat ki taraf tawajh hi na kare, kuch do kuch lo ka mu'amlah Aap bilkul bhi na sonche. Aap inki mukhalifaton se mar'ooob na ho aur inki dhamkiyon ka koi asar na le. Allah Ta'ala Aapki himayat ke liye in sab ke muqable mein kaafi rahega.

wa Huwas-Samii-'ul-'Alim.

وَهُوَ السَّمِيعُ الْعَلِيمُ

Tarjuma: “*Aur wo sab kuch sunne waala aur janne waala hai*”.

Aisa nahi hai ke use ma'loom na ho ke Aap ﷺ is waqt kin halaat mein hain kaisi mushkilaat mein hain, kis tarah ki nazuk surat-e-haal hai jo din ba din shakal badal rahi hai. Allah Ta'ala har tarah ke halaat mein Aapka muhafaz aur madadgaar hai.

(Hazrat Osman رضي الله عنه shahadat ke waqt Qur'an Hakeem ke jis nuskhe par tilawat farmarahe the us mein in alfaaz par khoon ka dhaba aaj bhi maujood hai. Baqiyan ne Aap رضي الله عنه ko Qur'an ki tilawat karte hue shaheed kiya tha. Aap رضي الله عنه ki zauja mohtrama Na'ila رضي الله عنها ne Aapko bachana chaaha to unki ungliyan kat gayi aur khoon un alfaaz par padha).

AAAYAT - 138

Sibgatallaah:

صِبْغَةَ اللَّهِ

Tarjuma: “Humne to ikhtiyaar karliya hai Allah ke rang ko”.

مِلَّةَ إِبْرَاهِيمَ “Millat-e-Ibrahim” ki tarah [صِبْغَةَ اللَّهِ] Sibgatallaah: mein bhi mazaaf ki nasb bata rahi hai ke ye markab izaafi maf'ool hai aur iska faal mehzoof hai.

wa man 'ab-sanu minallaahi sibgah?

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Tarjuma: “Aur Allah ke rang se behtar aur kiska rang hoga?”

Wa nahnu lahuu 'aabiduun.

وَنَحْنُ لَهُ عِيدُونَ ﴿١٣٨﴾

Tarjuma: “Aur hum to bas Usi ki bandagi karne waale log hain”.

AAAYAT - 139

Qul 'atu-haaajjuu-nanaa fillaahi

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ

Tarjuma: “(Ae Nabi ﷺ in se) kahiye kya tum humse jhagad rabe ho (daleelbaazi kar rabe ho) Allah ke baare mein?”

wa Hurwa Rabbunaa wa Rabbukum;

وَهُوَ رَبُّنَا وَرَبُّكُمْ

Tarjuma: “Halanke wohi hamara Rab bhi hai aur tumhara Rab bhi”.

Rab bhi ek hai aur iska deen bhi ek hai, haan shariyaton mein farq zaroor hua hai.

wa lanaaa 'a'-maa-lunaa wa lakum
'a'-maalukum;

وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

Tarjuma: “Aur hamare liye hongee hamare amal aur tumhare liye hongee tumhare amal”.

wa nahnu lahuu mukh-lisuun.

وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

Tarjuma: “Aur hum to khaliis Usi ke hain”.

Hum Uske liye apne aapko aur apni bandagi ko khaliis kar chuke hain.

Yahan pe-dar-pe aane waale teen alfaaz ko note kijiye. Ye muqaam mere aur aapke liye lamha-e-fikr ye hai. Aayat 136 in alfaaz par khatam hui thi: [وَوَحْنُ لَهُ مُسْتَبِهُونَ ﴿١٣٦﴾] *wa nahnu lahuu Muslimuum*. Hum Usi ke saamne sar-e-tasleem kham karte hain”. In mein to hum bhi shaamil hain. Is ke baad aayat 137 ke ikhtetaam par ye alfaaz aaye: [وَوَحْنُ لَهُ عِبْدُونَ ﴿١٣٧﴾] *Wa nahnu lahuu 'aabiduun, "Aur hum Is hi ki bandagi karte hain"*. Sirf Islam nahi, ibadat yani poori zindagi mein Uske har hukm ki pairwi aur ita'at darkaar hai. Is se aage ye baat aayi: [وَوَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٨﴾] *wa nahnu lahuu mukh-lisuun*. Ye ibadat agar Islam ke saath nahi hai to munafiqat hai. Is ibadat se koi bunyadi manfa'at peshenazar na ho *"Saudagiri nahi, ye ibadat khuda ki hai!"* Deen ko dunya banane aur dunya kamane ka zariya banane se badhkar giri hui harkat aur koi nahi hai. Rasool Allah ﷺ ka irshaad-e-girami hai: (مَنْ صَلَّى يِرِّ اِي فَقَدْ اَشْرَكَ وَمَنْ صَامَ يِرِّ اِي فَقَدْ اَشْرَكَ وَمَنْ تَصَدَّقَ يِرِّ اِي فَقَدْ اَشْرَكَ) *Man salla yuraa'i faqad ashraaka waman saama yuraa'i faqad ashraaka waman tasaddaqa yuraa'i faqad ashraaka, "Jis ne dikharwe ke liye namaz padhi isne shirk kiya, jis ne dikharwe ke liye roza rakha isne shirk kiya aur jisne dikharwe ke liye sadqa-o-khairaat kiya isne shirk kiya"*.

In teeno alfaaz ko harz-e-jaan banalijiye:

نَحْنُ لَهُ مُسْتَبِهُونَ. نَحْنُ لَهُ عِبْدُونَ، نَحْنُ لَهُ مُخْلِصُونَ —
 اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ! اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ!!

Nahnu lahuu muslimuum, nahnu lahuu 'aabiduun, nahnu lahuu mukhlisuun. Allahumma Rabbanaj 'alnaa minum! Allahumma Rabbanaj 'alnaa minum!!

AAYAT - 140

'Am taquuluuna 'inna 'Ibraahiima wa 'Ismaa-'iila wa 'Is-haaqa wa Ya'-quuba wal-'Asbaata kaanuu Huudan 'aw Nasaaraa? اَمْ تَقُولُونَ اِنَّ اِبْرَاهِيْمَ وَاِسْحٰقَ وَيَعْقُوبَ وَاَلْسَبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰى

Tarjuma: *"Kya tumhara kehna ye hai ke Ibrahim, Isma'il, Is'haq aur Yaqoob aur inki aulaad sab yahudi the ya nasrani the?"*

Tum jo kehte ho ke yahudi hojao ya nasrani tab hidayat paaoge, to kya Ibrahim عليه السلام yahudi the ya nasrani? Aur Is'haq, Yaqoob, Yousuf, Moosa aur Esa عليه السلام kaun the? Yahi baat aaj musalmaanon ko sonchni chaahiye ke Muhammad Rasool Allah ﷺ aur Aap ﷺ ke As'haab رضوان الله عليهم ke deobandi the, barelwi the, ahl-e-hadees the ya shi'a the? Allah Ta'ala

ke saath ikhlaas ka taqaza ye hai ke in taqseemon se balatar raha jaaye theek hai ek shakhs kisi faqhi maslak ki pairwi kar raha hai, lekin is maslak ko apni shanakhath banalena, ise deen par muqaddam rakhna is maslak hi ke liye hai saari mehnat wa mushaqqat aur bhaag daud karna aur usi ki da'awat-o-tableegh karna, deen ki asal haqeeqat aur rooh ke eksar khilaaf hai.

Qul 'a- 'antum 'a'-lamu 'amillaah? قُلْ ءَأَنْتُمْ أَعْلَمُ أَوْ اللّٰهُ ط

Tarjuma: “Kabiye: Tum zyada jaante ho ya Allah?”.

Wa man 'azlamu mimman-katama وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ ط
shahaadatan 'indahuu minal-laah:

Tarjuma: “Aur (kaan khol kar sunlo) us shakhs se badhkar zaalim aur kaun hoga jiske paas Allah ki taraf se ek garwahi thi jise isne chupaliya?”.

Ulama-e-yahud jaante the ke Muhammad ﷺ Allah ke Rasool hain, jinke wo muntazir the. Lekin wo is garwahi ko chupaye baithe the.

Wamaallahu bi-gaafilin 'ammaa ta'-maluun. وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

Tarjuma: “Aur Allah hargiz ghafil nahi hai us se jo tum kar rahe ho”.

AAAYAT - 141

Tilka 'Ummatun-qad khalat. تِلْكَ اُمَّةٌ قَدْ خَلَتْ ؕ

Tarjuma: “Wo ek jama'at thi jo guzar chuki”.

Ye is muqadas jama'at ke gul-e-sarsabd the jinka tazkerah hua.

Lahaa maa kasabat wa lakum-maa kasabtum. لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ؕ

Tarjuma: “Inke liye hai jo kamayi inhone ki aur tumhare liye hai jo kamayi tum ne ki”.

Jo amal inhone kamaye wo inke liye hain, tumhare liye nahi. Tumhare liye wohi hoga jo tum kaamaoge.

Wa laa tus-'aluuna 'ammaa kaanuu وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾
ya'-maluun.

Tarjuma: “Aur tum se unke amaal ke baare mein sawaal nahi hoga”.

Tum se ye nahi poocha jaayega ke unhone kya kiya, tum se to ye sawaal hoga ke tum ne kya kiya!.