

## AYAAT 142 TO 152

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الشَّرْقُ  
 وَالْمَغْرِبُ ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ  
 عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ  
 يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ  
 لِيُضِلَّ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَكَرِيمٌ ﴿١٤٣﴾ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۗ فَلَنُوَلِّيَنَّكَ  
 قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِن  
 الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِن آتَيْتَ  
 الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ ۗ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۗ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ  
 بَعْضٍ ۗ وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَئِن الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ  
 الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ ۗ وَإِن فَرِينَا مِنْهُمُ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾  
 الْحَقُّ مِنْ رَبِّكَ ۗ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۗ  
 إِنِّي مَّا تَوَلُّوهُ يَا أَيُّهَا اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
 شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ  
 فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا يَكُونَ لِلنَّاسِ  
 عَلَيْكُمْ حُجَّةٌ ۗ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۗ وَلَا تَمَ نِعْمَتِي عَلَيْكُمْ وَعَلَّامُ  
 الْغُيُوبِ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ  
 وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

142. SA-YAQUULUS-SUFA-HAAA-'U minan-naasi maa wallaahum 'an-qiblati-himul-latii kaanuu 'alaybaa? Qul lillaabil-Mu'ash-riq wal-mag-rib: yahdii many-yashaa-'u'ilaa Siraatim-Mustaqiim.

143. Wa kazaalika ja-'alnaa-kum 'Ummatanw-Wasatal-li-takuunuu shuba-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu -alaykum Shabiidaa. Wa maa ja-'alna-Qiblatal-latii kunta 'alaybaaa 'illaa li-na'-lama many-yattabi-'ur-Rasuula mim-many-yanqalibu 'alaa 'aqibayh. Wa 'in-kaanat lakabiiratan 'illaa 'alal-laziina hadallaah. Wa maa kaanallaahu liyuzii-'a 'iimaanakum. 'Innallaaha bin-naasi la-R-'uu-fur-Rabiiim.

144. Qad naraa taqalluba waj-bika fis-samaaa': falanurwalli-yannaka

*Qiblatan-tarzaabaa. Fa-walli waj-haka shatral-Masjidil-Haraam. Wa hay-su maa kuntum fawalluu wujuuhakum shatrah. Wa 'innal-laziina 'uu-tul-Kitaaba laya'-lamuuna 'an-nahul-haqqu mir-Rabbihim. Wa mallaahu bi-gafilim 'ammaa ya'-maluun.*

145. *Wa la-'in 'ataytal-laziina 'uutul-Kitaaba bi-kulli 'Aaya-tim-maa tabi-'uu Qiblatak; wa maaa 'anta bi-taabi-'in-Qiblatahum; wa maa ba'-zulum-bi-taabi-'in-Qiblata ba'az. Wa la-'inittaba'-ta 'abwaaa-'ahummim-ba'-di maa jaaa-'aka minal-'ilmi 'innaka 'izalla - minaz-zaalimiin.*

146. *'Allaziina 'aataynaa-hu-mul-Kitaaba ya'-rifuunahuu kamaa ya'-rifuuna 'abnaaa-'ahum: wa 'inna fariiqam-minhum la-yak-tumuunal-Haqqa wa hum ya'-lamuun.*

147. *'Al-Haqqu mir-Rabbika falaa takuunanna minal-mumtariin.*

(Section 18)

148. *Wa li-kullinw-wijhatun hua muwalliibaa fastabiqul-khayraat. 'Ayna maa takuu-nuu ya'-ti bikumul-laahu-jamii-'aa. 'Innallaaha 'alaa kulli shay-'in-Qadiir.*

149. *Wa min hay-su kharajta fawalli waj-haka shatral-Masjidil-Haraam; wa 'innahuu lal-haqqu mir-Rabbik. Wa mallaahu bi-gaafilim 'ammaa ta'-maluun.*

150. *Wa min hay-su kharajta fawalli waj-haka shatral-Masjidil-Haraam; wa hay-su maa kuntum fawalluu wujuuhakum shat-rahoo li-'allaa yakuuna lin-naasi 'alaykum hujjatun 'illallaziina zalamuu minhum; falaa takhshawhum wakhshawnii; wa li-'utimma ni'-matii 'alaykum wa la-'allakum tahtaduun.*

151. *Kamaaa 'arsalna fikum Rasuulam-minkum yatluu 'alykum 'Aayaatinaa wa yuzakkiikum wa yu-'allimukumul-Kitaaba wal-Hikmata wa yu-'allimukum-maa lam takuunuu ta'-lamuun.*

152. *Faz-kuruunii 'az-kurkum washkuruu lii wa laa takfuruun.*

(Section 19)

Do rukuaon par mushtamil tamheed ke baad ab tahweel-e-qible ka mazmoon brah-e-raast araha hai, jo poore do rukuaon par phaila hua hai. Kisi ke zehen mein ye sawaal paida hosakta hai ke ye kaunsi aisi badi baat thi jis ke liye Qur'an Majeed mein itne shiddat-o-madda ke saath aur is qadar tafseel balke takraar ke saath baat ki gayi hai? Is

ko yun samjhiye ke ek khaas mazhabi zehniyat hoti hai, jis ke haamil logaon ki tawajah a'amaal ke zaahir par zyada markuz hojaati hai aur a'amaal ki rooh inki tawajah ka markaz nahi banti. Awaamun naas ka mu'amlah bilamoom yahi hojaata hai ke inke haan asal ehmiyat deen ke zawahar aur mirasam-e-abudiyat ko haasil hojaati hai aur jo asal roh-e-deen hai, jo maqsad-e-deen hain, inki taraf tawajah nahi hoti.

Nateejanatun zawahar mein zara sa farq bhi inhein bahut zyada mehsoos hota hai. Hamare haan iski misaal yun saamne aati hai ke ehnaaf ki masjid mein agar kisi ne raf'a yadain karliya ya kisi ne ameen zara oonchi awaaz mein kehdiya to goya qayamat aagayi. Yun mehsoos hua jaise hamari masjid mein koi aur hi aagaya. Is mazhabi zehniyat ke pas-manzar mein ye koi chota masaila nahi tha.

Is ke alawa is masa'il qabaili aur qaumi pas-manzar ke hawale se bhi samajhna chaahiye. Makkah Mukrama mein jo log Imaan laaye the zaahir hai in sab ko Khana-e-Kaabah ke saath badi aqeedat thi. Khud Nabi Akram ﷺ ne jab Makkah se hijrat farmayi to Aap ﷺ rote hue wahan se nikle the aur Aap ﷺ ne farmaya tha ke ae Kaabah! Mujhe tujh se badi mohabbat hai, lekin tere yahan ke rehne waale mujhe yahan rehne nahi dete. Ma'loom hota hai ke jab tak Aap ﷺ Makkah mein the to Aap ﷺ Kaabah ki junooobi deewar ki taraf rukh kar ke khade hote. Yun Aap ﷺ ka rukh shumaal ki taraf hota, Kaabah Aap ﷺ ke saamne hota aur iski seedh mein Baitul Muqadas bhi aajata. Is tarah استقبال القبلة "Isteqbaalul qablatein" ka ehtemaam hojaata. Lekin Madine mein aakar Aap ﷺ ne rukh badal diya aur Baitul Muqadas ki taraf rukh kar ke namaz padhne lage. Yahan "Isteqbaalul qabalein" mumkin na tha, isliye ke Yeroshilam Madina Munawwara ke shumaal mein hai, jabke Makkah Mukarama junooob mein hai. Ab agar Khana-e-Kaabah ki taraf rukh karenge to Yeroshilam ki taraf peet hogi aur Yeroshilam ki taraf rukh karenge to Kaabah ki taraf peet hogi. Chunache, Aap ahl-e-Imaan ka imtehaan hogaya ke aaya wo Muhammad Rasool Allah ﷺ ke farman ki pairwi karte hain ya apni purani aqeedaton aur purani riwayaton ko zyada ehmiyat dete hain. Jo log Makkah Mukarama se aaye the inki itni tarbiyat ho chuki thi ke in mein se kisi ke liye ye masaila paida nahi hua. Baqaul Iqbal:

*BaMustafa ﷺ barsa khushiyan raa ke deen hum aoust*

*Agar baona rasidi tamaam bolhabi ast!*

Halanke Qur'an Majeed mein kahin manqool nahi hai ke Allah ne apne Nabi ﷺ ko Baitul Muqadas ki taraf rukh karne ka hukm diya tha. Hosakta hai ke ye hukm Wahi-e-Khafi ke zariye se diya gaya ho, taham Wahi-e-Jali mein ye hukm kahin nahi hai ke ab Yeroshilam ki taraf rukh kar ke namaz padhein. Ye musalmaanon ka itteba-e-Rasool ﷺ ke hawale se ek imtehan tha jis mein wo surkhru hue. Phir jab ye hukm aaya ke apne rukh Masjid-e-Haraam ki taraf pherdo to ye ab un musalmaanon ka imtehaan tha jo Madine ke rehne waale the. Is liye ke in mein ba'az yahudiyat tark kar ke Imaan laaye the. Maslan Abdullah Bin Salaam رضى الله عنه ulama-e-yahud mein se the, lekin jo aur dusre log the wo bhi ulama-e-yahud ke zair asar the aur inke dil mein bhi Yeroshilam ki azmath thi. Ab jab inhein Baitullaah ki taraf rukh karne ka hukm hua to ye unke Imaan ka imtehaan hogaya.

Mazeed-baran ba'az logaon ke dilaon mein ye khayaal bhi paida hua hoga ke agar asal qibla Baitullaah tha to humne ab tak Baitul Muqadas ki taraf rukh kar ke jo namazein padhi hain inka kya banega? Kya wo namazein zaya hogayien namaz to Imaan ka rukn-e-rakeen hai! Chunache, is etebaar se bhi badi tashweesh paida hui. Is ke saath hi ek masa'il siyasi etebaar se ye paida hua ke yahud ab tak ye samajh rahe the ke musalmaanon aur Muhammad ﷺ ne hamara qibla ikhtiyar karliya hai, to ye goya hamare hi pirokaar hain, lehaza humein inki taraf se koi khaas andesha nahi hai. Lekin ab jab tahweel-e-qibla ka hukm aagaya to inke kaan khade hogaye ke ye to koi nayi millat hai aur ek nayi ummat ki tashkeel horahi hai. Chunache, inki taraf se mukhalifat ke andar shiddat paida hogayi. Ye saare mazameen yahan par zair-e-behes aarahe hain.

#### AAAYAT - 142

SA-YAQUULUS-SUFHAA' MIN AL-TAAIBِ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

**Tarjuma:** "Anqareeb kabenge logaon mein se ahmaq aur bewaqoof log".

maa wallaahum 'an-qiblati-himul- مَا وَلَّهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا  
latii kaanuu 'alayhaa?

**Tarjuma:** "Kis cheez ne pherdiya inhein is qible se jis par ye the?"

Yaani 16, 17 mahine tak inhone Baitul Muqadas ki taraf rukh kar ke namaz padhi hai, ab inhein Baitullaah ki taraf kis cheez ne pherdiya?

Qul lillaahil-Mu'ashb-riq wal-mag-rib: قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ

**Tarjuma:** “Kehdijiye ke Allah bi ke hain mashriq aur maghrib!”

Ye wohi alfaaz hain jo chauthwi ruku mein tahweel-e-qibla ki tamheed ke taur par aaye the. Allah Ta'ala kisi ek simit mein mehdood nahi hai, balke mashriq wa maghrib aur shumaal wa junooob sab Usi ke hain.

yahdii many-yashaa-'u'ilaa Siraatim- Mustaqiim. يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٩٣﴾

**Tarjuma:** “Wo jisko chaahta hai seedhe raaste ki taraf hidayat de deta hai”.

### AAYAT - 143

Wa kazaalika ja-'alnaa-kum Wa kuzalika jecanukum amma wasata. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

**Tarjuma:** “Aur (Ae Musalmaano!) isi tarah to Humne tumhe ek ummat-e-wast banaya hai”.

Ab ye khaas baat kahi jaarahi hai ke ae Musalmaano! Tum is tahweel-e-qibla ko mamooli baat na samjho, ye alamat hai is baat ki ke ab tumhe wo haisiyat haasil hogayi hai:

li-takuunuu shuba-daaa-'a'alan-naasi wa li-takoonoo shahadaa'een. لِيَتَّكِفُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

**Tarjuma:** “Ta'ake tum logaon par gawah ho aur Rasool Allah ﷺ tum par gawah ho”.

Ab ye tumhara farz-e-mansabi hai ke Rasool Allah ﷺ ne jis deen ki gawahi tum par apne qaul wa amal se di hai usi deen ki gawahi tumhe apne qaul wa amal se poori nu-e-insani par deni hai. Ab tum Muhammad Rasool Allah ﷺ aur Nu-e-insani ke darmiyaan waasta (link) bangaye ho. Ab tak Nabuwat ka silsila jaari tha. Ek Nabi ki ta'leem khatam hojaati ya is mein tehreef hojaati to dusra Nabi aajata. Is tarah pe-dar-pe Ambiya-o-Russal ﷺ chale aarahe the aur har daur mein ye mu'amla taslasul ke saath chal raha tha. Ab Muhammad Rasool Allah ﷺ par Nabuwat khatam horahi hai, lekin nasl-e-insani ka silsila to qayamat tak jaari rehna hai. Lehaza ab aage logaon ko tableegh karna in tak deen pahunchana, in par hujjat qayem karna aur shahadat ali'un-naas ka fareeza sar anjaam dena kis ki zimmedari hogi?

Pehle to hamesha yahi hota raha ke Allah ki taraf se Jibrael عليه السلام Wahi laaye aur Nabi ke paas aagaye, Nabi ne logaon ko sikha diya. Ab ye mu'amlah is tarah hai ke Allah se Jibrael عليه السلام Wahi laaye Muhammad Rasool Allah صلى الله عليه وسلم ke paas aur Aap صلى الله عليه وسلم ne sikhaya tumhe, aur ab tumhe sikhana hai poori Nu-e-insani ko! To ab tumhari haisiyat darmiyani waaste ki hai. Ye mazmoon Suratul Hajj ki aakhri ayaat mein zyada wazahat ke saath aayega.

وَكَذَلِكَ *Wa kazaalika* (isi tarah) se muraad ye hai ke tahweel-e-qibla iska ek mazhar hai. Is se ab tum apni zimmedariyon ka andaza karo. Sirf khushiyan na maanao, balke ek bahut badi zimmedari ka jo bojh tum par aagaya hai iska idraak karo. Yahi bojh jab humne apne bande Muhammad صلى الله عليه وسلم ke kaandhon par rakha tha to in se bhi kaha tha: *إِنَّا سَأَلْنَاكَ قَوْلًا نَقِيًّا* 'Innaa sanulqii 'alayka Qawlan-saqiilaa. (Al Muzamil) "(*Ae Nabi!*) *Hum Aap par ek bhaari baat daalne waale hain*". Wohi bhaari baat bahut bade paimaane par ab tumhare kaandhon par aagayi hai.

*Wa maa ja-'alnal-Qiblatal-latii kunta 'alayhaaa* وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا

**Tarjuma:** "Aur nahi muqarar kiya tha Humne wo qibla jis par (*Ae Nabi!*) Aap pehle the".

*'illaa li-na'-lama many-yattabi-'ur-Rasuula mim-many-yanqalibu 'alaa 'aqibayh.* إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ

**Tarjuma:** "Magar ye jaanne ke liye (ye zaahir karne ke liye) ke kaun Rasool صلى الله عليه وسلم ka itteba karta hai aur kaun phirjata hai ulthe paan!".

Yahan Allah Ta'ala ne Baitul Muqadas ko qibla muqarar karne ki nisbat apni taraf ki hai. Ye bhi hosakta hai ke Allah Ta'ala ne hijrat ke baad Wahi-e-khafi ke zariye Nabi Akram صلى الله عليه وسلم ko Baitul Muqadas ki taraf rukh kar ke namaz padhne ka hukm diya ho, aur ye bhi hosakta hai ke ye Anhuzoor صلى الله عليه وسلم ka ijtehaad ho, aur ise Allah ne qubool farmaliya ho. Rasool Allah صلى الله عليه وسلم ke ijtehaad par agar Allah ki taraf se nafi na aaye to wo goya Allah hi ki taraf se hai. Baitul Muqadas ko qibla muqarar kiya jaana ek imtehan qaraar diya gaya ke kaun itteba-e-Rasool صلى الله عليه وسلم ki rosh par gamzaan rehta hai aur kaun deen se phirjata. Is aazma'ish mein tamaam musalmaan kamiyaab rahe aur in mein se kisi ne ye nahi kaha ke theek hai, hamara qibla wo tha, ab Aap ne apna qibla badal diya hai to Aapka raasta aur hai hamara raasta aur!

Wa 'in-kaanat lakabiiratan 'illaa وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ  
'alal-laziina hadallaah.

**Tarjuma:** "Aur yaqeenan ye bahut badi baat thi magar inke liye (dushwaar na thi) jinko Allah ne hidayat di".

Waqiya ye hai ke itni badi tabdeeli qubool karlena asaan baat nahi hoti. Ye bada ehssaas masaila hota hai.

Wa maa kaanallaahu liyuzii-'a 'iimaanakum. وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ

**Tarjuma:** "Aur Allah bargiz tumbare Imaan ko zaya karne waala nahi hai".

Imaan se yahan muraad namaz hai jise deen ka sutoon qaraar diya gaya hai. Ye baat is tashweesh ke jawaab mein farmayi gayi jo ba'az musalmaanon ko lahaq hogayi thi ke hamari in namazon ka kya banega jo humne (16) solah mahine Baitul Muqadas ki taraf rukh kar ke padhi hai? Musalmaan to Rasool Allah ﷺ ke hukm ka paband hai, us waqt Rasool ka wo hukm tha, wo Allah ke haan maqbool tehra, is waqt ye hukm hai jo tumhe Rasool ki jaanib se mil raha hai, ab tum iski pairwi karo.

'Innallaaha bin-naasi la-R-'uu-fur-Rabiiim. إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

**Tarjuma:** "Yaqeenan Allah Ta'ala insaanon ke haq mein bahut hi shafeeq aur bahut hi raheem hai".

#### AAYAT - 144

Qad naraa taqalluba waj-hika fis-samaaa': قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

**Tarjuma:** "(Ae Nabi ﷺ!) Bilashuba Hum Aapke chehra ka baar baar asmaan ki taraf uthna dekhte rahe hain".

Ma'loom hota hai ke khud Rasool Allah ﷺ ko tahweel-e-qibla ke faisla ka intezaar tha aur Aap ﷺ par bhi ye waqfa shaaq guzar raha tha jis mein namaz padhte hue Baitullaah ki taraf peet horahi thi. Chunache, Aapki nigaahen baar baar asmaan ki taraf uthti thi ke kab Jibrael عليه السلام tahweel-e-qibla ka hukm lekar naazil ho.

falanurwalli-yannaka Qiblata-tarzaahaa. فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا

**Tarjuma:** "So Hum phere dete hain ab Aapko usi qible ki taraf jo Aapko pasand hai".

Is aayat mein Muhammad Rasool Allah ﷺ ke liye Allah ki taraf se badi mohabbat, badi shafaqat aur badi inayat ka izhaar horaha

hai. Zaahir baat hai ke Rasool Allah ﷺ ko Baitullaah ke saath badi mohabbat thi is ke saath Aap ﷺ ka ek rishta qalbi tha.

*Fa-walli waj-haka shatral-Masjidil-Haraam. فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ*

**Tarjuma:** "To bas ab pberdijiye Apne rukh ko Masjid Haraam ki taraf"

*Wa hay-su maa kuntum fa-walluu wujuuhakum shatrah. وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ*

**Tarjuma:** "Aur (Ae Musalmaano) jahan kabin bhi tum ho ab apna chebra (namaz mein) isi ki taraf phero".

*Wa 'innal-laziina 'uu-tul-Kitaaba laya'- lamuuna 'an-nahul-haqqu mir-Rabbibim. وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ*

**Tarjuma:** "Aur ye log jinhein kitaab di gayi thi jaante hain ke ye (tab-weele-e qible ka hukm) haq hai inke Par-wardigaar ki taraf se".

Taurat mein bhi ye mazkooor tha ke asal qibla-e-Ibrahim ﷺ Baitullaah hi tha. Baitul Muqadas ko to Hazrat Ibrahim ﷺ ke ek hazaar saal baad Hazrat Suleman ﷺ ne tameer kiya tha, jise "Haikal-e-Sulemani" se mausoom kiya jaata hai. *Annahuu* se muraad yahan Baitullaah ka is ummat ke liye qibla hona hai, is baat ka haq hona aur Allah Ta'ala ki taraf se hona yahud par wazeh tha aur iske isharaat wa qara'en Taurat mein maujood the, lekin yahud apne hasad aur 'enaad ke sabab is haqeeqat ko bhi dusre bahut se haqa'iq ki tarah jaante boojhte chupate the. Is mauzu'u ko samajhne ke liye Maulana Hameeduddin Farahi ka risala *الرأى الصحيح فى من هو الذبيح* *Alraabi as-sabiib fii man huwal zabiib*, bahut ahem hai, jiska urdu tarjuma Maulna Ameen Ehsan Islahi sahib ne "Zabeeh kaun hai?" ke unwaan se kya hai.

*Wa mallaahu bi-gafilim 'ammaa ya'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ*

**Tarjuma:** "Aur Allah ghafil nahi hai ise jo wo kar rabe hain".

#### AAAYAT - 145

*Wa la-'in 'ataytal-laziina 'uutul-Kitaaba bi-kulli 'Aaya-tim-maa tabi-'uu Qiblatak; وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ*

**Tarjuma:** "Aur (Ae Nabi ﷺ!) agar Aap in ahl-e-kitaab ke saamne har qism ki nishaniyan pesh kardein tab bhi ye Aapke qible ki pairwi nahi karenge".



wa maaa 'anta bi-taabi-'in-Qiblatahum; وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ؕ

**Tarjuma:** “*Aur na hi ab Aap pairwi karne waale hain inke qible ki*”.

Ye to لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿١٩٠﴾ Lakum Diinukum wa li-ya Diin, waala mu'amla hogaya.

wa maa ba'-zubum-bi-taabi-'in-Qiblata ba'az. وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۗ

**Tarjuma:** “*Aur nahi wo ek dusre ke qible ki pairwi karne waale hain*”.

Had ye hai ke ye khud aapas mein ek dusre ke qible ki pairwi nahi karte. Agarche yahud wa nasara sab ka qibla Yeroshilam hai, lekin ain Yeroshilam mein jaakar yahud Haikal Sulemani ka maghribi gosha kiya karte the aur maghrib ki taraf rukh karte the, jab ke Nasara mashriq ki taraf rukh karte the, isliye ke Hazrat Maryam عليها السلام ne jis makaan mein etekaaf kiya tha ur jahan farishta unke paas aaya tha wo Haikal ke mashriqi goshe mein tha, jis ke liye Qur'an Hakeem mein *مَكَانًا شَرْقِيًّا* makaanan-sharqiyyaa, ka lafz aaya hai”. Esaaiyon ne isi mashriqi ghar ko apna qibla banaliya.

Wa la-'inittaba'-ta 'abwaaa-'ahum وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ

**Tarjuma:** “*Aur (Ae Nabi ﷺ! Bil-farz) agar Aapne inki khuwahishaat ki pairwi ki*”.

mim-ba'-di maa jaaa-'aka minal-'ilmi مِمَّنْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

**Tarjuma:** “*Us ilm ke baad jo Aapke paas aachuka hai*”.

'innaka 'izalla – minaz-zaalimiin. إِنَّكَ إِذَا لَمْ يَنْظُرِيَنَّ

**Tarjuma:** “*To bilashuba Aap bhi zulm karne waalaon mein se hojayenge*”. (Mu'azallah!)

#### AAAYAT - 146

'Allaziina 'aataynaa-hu-mul-Kitaaba الَّذِينَ اتَّبَعْنَاهُمْ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ ۗ

ya'-rifuunahu kama ya'-rifuuna

'abnaaa-'ahum:

**Tarjuma:** “*Jin logaon ko Humne kitaab di hai wo isko pehchante hain jaisa ke apne beton ko pehchante hain*”.

Yahan ye nukhta note karlijiye ke Qur'an Hakeem mein Taurat aur Injeel ke maanne waalaon mein se ghalat kaaron ke liye majhool ka seegha aata hai *أُوتُوا الْكِتَابَ* *uutul-Kitaaba* "Jinhein kitaab di gayi thi" aur jo un mein se saleheen the sahi rukh par the inke liye ma'roof ka seegha aata hai, jaisa yahan aaya hai. *يَعْرِفُونَهُ* *ya'-rifuunahuu* mein zameer & *huu* ka marj'a qibla bhi hai, Qur'an bhi hai aur Muhammad Rasool Allah ﷺ bhi hain

*wa 'inna fariiqam-minhum* وَإِنَّ فَرِيقًا مِنْهُمْ

**Tarjuma:** "Albatta in mein se ek garwa wo hai".

*la-yak-tumuunal-Haqqa wa hum ya'-lamuun.* لَيَكْتُبُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

**Tarjuma:** "Jo jaante boojhte haq ko chupata hai"

**AAYAT - 147**

*'Al-Haqqu mir-Rabbika* الْحَقُّ مِنْ رَبِّكَ

**Tarjuma:** "Ye haq hai Aap ﷺ ke Rab ki taraf se".

Is ka tarjuma yun bhi kiya gaya hai: "Haq wohi hai jo Aapke Rab ki taraf se hai".

*falaa takuunanna minal-mumtariin.* فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٨﴾

**Tarjuma:** "To Aap bargiz shak karne waalaon mein se na bane".

Khitaab ka rukh Rasool Allah ﷺ ki taraf hai aur Aap ﷺ ki wasatat se darasal har musalmaan se ye baat kahi jaarahi hai ke is baare mein koi shak-o-shuba apne paas mat aane do ke yahi to haq hai tumhare parwardigaar ki taraf se.

**AAYAT - 148**

*Wa li-kullinw-wijhatun hua murwalliibaa* وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلِيهَا

**Tarjuma:** "Har ek ke liye ek simit hai jiski taraf wo rukh karta hai".

*fastabiqul-khayraat.* فَاسْتَبِقُوا الْخَيْرَاتِ ﴿١٤٩﴾

**Tarjuma:** "To (Musalmaano!) tum neikiyon mein sabaqat karo".

Humne tumhare liye ek rukh muayyan kardiya, yaani Baitullaah, Aur ek batini rukh tumhe ye ikhtiyaar karna hai ke neikiyon ki raah mein ek dusre se aage badhne ki koshish karo. Jaisa namaz ka ek zaahir aur ek batin hai. Zaahir ye hai ke aapne bawazu hokar qible ki taraf rukh karliya aur arkaan-e-namaz adaa kiye. Jabke namaz ka baatin khushu wa khuzu, huzoor-e-qalb aur raqqat hai. Insaan ko ye ehसाas ho ke wo Parwardigaar-e-aalam ke rubaru haazir horaha hai.

'Ayna maa takuu-nuu ya'-ti bikumul-laahu- أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا  
jamii'-aa.

**Tarjuma:** "Jahan kabin bhi tum honge Allah tum sabko jama kar ke le aayega".

'Innallaaha 'alaa kulli shay-'in-Qadiir. إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧٥﴾

**Tarjuma:** "Yaqeenan Allah Ta'ala har cheez par qaadir hai".

#### AAAYAT - 149

Wa min hay-su kharajta fawalli  
waj-haka shatral-Masjidil- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
Haraam;

**Tarjuma:** "Aur jahan kabin se bhi Aap ﷺ nikle to (namaz ke waqt) Aap apna rukh pberlijiye Masjid Haraam ki taraf".

wa 'innahuu lal-haqqu mir-Rabbik. وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ؕ

**Tarjuma:** "Aur yaqeenan ye haq hai Aap ﷺ ke Rab ki taraf se".

Wa mallaahu bi-gaafilim 'ammaa ta'-maluun. وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٧٥﴾

**Tarjuma:** "Aur Allah ghaafil nahi is se jo tum kar rahe ho".

Jaisa ke pehle arz kiya gaya, yahan kalaam bazahir Anhuzoor ﷺ se hai, magar asal mein Aap ﷺ ki wasatat se tamaam musalmaanon se khitaab hai. Dubara farmaya gaya:

#### AAAYAT - 150

Wa min hay-su kharajta fawalli  
waj-haka shatral-Masjidil- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
Haraam;

**Tarjuma:** “*Aur jahan kabin se bhi Aap nikle to Aap apna rukh (namaz ke waqt) Masjid Haraam ki taraf kijiye*”.

*wa hay-su maa kuntum fawalluu* وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
*wujuuhakum shat-rahuu*

**Tarjuma:** “*Aur (Ae musalmaano!) jahan kabin bhi tum ho to (namaz ke waqt) apne chebron ko isi ki jaanib pherdo*”.

Tum khuwah *America* mein ho ya *Russia* mein, namaz ke waqt tumhe Baitullaah hi ki taraf rukh karna hoga”.

*li-'allaa yakuuna lin-naasi 'alaykum* لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ  
*hujjatun*

**Tarjuma:** “*Ta'ake baaqi na rahe logaon ke paas tumhare khilaaf koi daleel*”.

Yaani ahl-e-kitaab bil-khusoos yahud ke liye tumhare khilaaf badgumaani phailaane ka koi mauqa baaqi na rehjaye. Taurat mein mazkur tha ke Nabi aakhiruz-zama ka qibla Khana-e-Kaabah hoga. Agar Anhuzoor ﷺ ye qibla ikhtiyaar na karte to ulama-e-yahud musalmaanon par hujjat qaa'em karte. To ye goya inke upar itmaam-e-hujjat bhi horaha hai aur khat'a azar bhi.

*'illallaziina zalamuu minhum;* إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

**Tarjuma:** “*Siwaye inke jo un mein zaalim hain*”.

Shareer log is khat'a hujjat ke baad bhi ba'az aane waale nahi aur wo aitraaz karne ke liye laakh heele bahane banayenge, inki zubaan kisi haal mein bandh na hogi.

*falaa takhsabawhum* فَلَا تَخْشَوْهُمْ

**Tarjuma:** “*To (Ae Musalmaano!) in se na daro*”.

*wakhsawunii;* وَأَخْشَوْنِي

**Tarjuma:** “*Aur Mujhse daro*”.

*wa li-'utimma ni'-matii 'alaykum* وَلَا تَمَنَّوْا عَلَيَّكُمْ

**Tarjuma:** “*Aur isliye ke Mai tumpar Apni nemat tamaam kardoon*”.

Ye jo tahweel-e-qibla ka mu'ama hua hai aur Muhammad Rasool ﷺ ke ba'asat ki bunyaad par ek nayi ummat tashkeel di jaaraha hai, ise amaamatun naas se sarfaraz kiya jaaraha hai aur Wirasat-e-Ibrahimi ﷺ ab se muntaqal hogayi hai, ye is liye hai ta'ake ae musalmaano! Mai tum par apni nemat poori kardoonga.

wa la-'allakum tahtaduun. وَلَعَلَّكُمْ تَهْتَدُونَ ﴿٥٠﴾

**Tarjuma:** "Aur ta'ake tum hidayatyaafta banjaao".

### AAYAT - 151

Kamaaa 'arsalna fikum Rasuulam-minkum كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ

**Tarjuma:** "Jaisa ke Humne bhejdiya hai tumhare darmiyaan ek Rasool kbud tum mein se".

yathuu 'alykum 'Aayaatinaa يَتْلُوا عَلَيْكُمْ آيَاتِنَا

**Tarjuma:** "Wo tilawat karta hai tumpar Hamari ayaat".

wa yuzakkiikum وَيُزَكِّيْكُمْ

**Tarjuma:** "Aur tumhe paak karta hai" (tumbara tazkiya karta hai).

wa yu-'allimukumul-Kitaaba wal-Hikmata وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

**Tarjuma:** "Aur tumhe ta'leem deta hai kitaab aur hikmat ki".

a yu-'allimukum-maa lam takuunuu وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٥١﴾  
ta'-lamuun.

**Tarjuma:** "Aur tumhe ta'leem deta hai in cheezaon ki jo tumhe ma'loom nahi thein".

Yahan Hazrat Ibrahim aur Hazrat Ismail ﷺ ki dua yaad karlijiye jo ayaat 129 mein mazkur hui. Is dua ka zahoor 3000 baras ke baad ba'asat-e-Mohammedi ﷺ ki shakal mein horaha hai. Yahan ek nukhta bada ahem hai ke Hazrat Ibrahim aur Hazrat Ismail ﷺ ki dua mein jo tarteeb thi, yahan Allah ne isko badal diya hai. Dua mein tarteeb ye thi: Tilawat-e-ayaat, ta'leem-e-kitaab wa hikmat, phir tazkiya. Yahan pehle tilawat-e-ayaat, phir tazkiya aur ta'leem-e-kitaab wa hikmat aaya hai. Zaahir baat hai ke Hazrat Ibrahim aur Hazrat Ismail ﷺ ne jo baat

kahi wo bhi ghalat to nahi hosakti, lekin hum ye kehsakte hain ke is ki tanfi shuda (*imposed*) surat ye hai jo Allah Ta'ala ki taraf se di gayi. Is liye ke tazkiya muqadam hai, agar niyat sahi nahi to ta'leem kitaab wa hikmat mufeed nahi hogi, balke gumraahi mein izaafa hoga. Niyat kaj hai to gumraahi badhti chali jaayegi. Tazkiya ka haasil ikhlaas hai, yaani niyat dusrust hojaaye agar ye nahi hai to koi jitna badha aalim hoga wo utna bada shaitaan bhi bansakta hai. Waqiya ye hai ke bade bade fitne aalimon ne hi uthaye hain “Deen-e-Akbari” ya “Deen-e-ilaahi” ki tadween ka khayaal to Akbar ke baap dada ko bhi nahi aasakta tha, ye to Abu Al-Fazal aur Faizi jaise ulama the jinhone ise ye patti padhayi. Isi tarah Ghulam Ahmed Qadyani ko bhi ulthi pattiyan padhane waala Hakeem Nooruddin tha, jo ek bahut bada aalim tha. To darhaqeeqat koi jitna bada aalim hoga agar iski niyat kaj hogi to wo utna hi bada fitna utha dega. Is pehlu se tazkiya muqadam hai aur iska sabot ye hai ke yahi mazmoon Surah Al-e-Imran mein aur phir Suratul Juma mein bhi aaya hai, wahan bhi tarteeb yahi hai: (1) Tilawat-e-aayat (2) Tazkiya (3) Ta'leem-e-kitaab wa hikmat.

**AAYAT - 152**

*Faz-kuruunii 'az-kurkum*

فَاذْكُرُونِي اَذْكُرْكُمْ

**Tarjuma:** “*Pas! tum Mujhe yaad rakho, Mai tumhe yaad rakhoonga*”.

Ye Allah Ta'ala aur bandaon ke darmiyaan ek bahut bada misaaq aur mu'ahada hai. Iski sharah ek hadees qudsi mein bayyan alfaaz aayi hai:

اَنَا مَعَهُ اِذَا ذَكَرَنِي فَاِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَاِنْ ذَكَرَنِي فِي مَلَاةٍ ذَكَرْتُهُ فِي مَلَاةٍ خَيْرٌ مِنْهُمْ

*Anaa ma'ahuu izaaz zakaranii fa'in zakaranii fii nafsihii zakartuhuu fii nafsii wa in zakaranii fii malaa'in zakartuhuu fii malaa'in khairin minhum*

“*Mera banda jab Mujhe yaad karte hai to Mai uske paas hota hoon, agar wo Mujhe apne dil mein yaad karta hai to Mai bhi ise apne jee mein yaad karta hoon, aur agar wo Mujhe kisi mehfil mein yaad karta hai to Mai is se bahut behtar mehfil mein yaad karta hoon*”. Iski mehfil to bahut buland wa baala hai, wo Mala-e-aala ki mehfil hai, Malaika-e-muqaribeen ki mehfil hai. Ameer Khusro ma'loom nahi kis aalam mein ye sher keh gaye the:

*Khuda khud meer-e-mehfil bud andar laamkan khusro*

*Muhammad ﷺ shama mehfil bdh shab jay eke mann bodam!*

washkuruu lii wa laa takfuruun.

وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٣﴾

**Tarjuma:** "Aur Mera shukar karo, Meri nashukri mat karna".

Meri nematon ka idraak karo, inka sha'oor haasil karo. Zubaan se bhi Meri nematon ka shukar adaa karo aur apne amal se bhi, apne aaza wa juwarah se bhi in nematon ka haq adaa karo.

Yahan is Sura-e-Mubarak ka nisf-e-awwal mukamil hogaya hai jo athara ruku par mushtamil hai.

### AYAAT 153 TO 163

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنُبَلِّغَنَّكُمْ أَسْمَاءَ مَن قَتَلْتُمْ فِي سَبِيلِ اللَّهِ وَإِنَّا لِلَّهِ وَأَنَّا لِلَّهِ رَاجِعُونَ ﴿١٥٥﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٦﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٧﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْمُهْلَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٨﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٥٩﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦٠﴾ خُلِدُوا فِيهَا فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦١﴾ وَاللَّهُمَّ إِنَّكَ لَإِلَهُ وَاحِدٌ ۖ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٢﴾

153. Yaaa-'ayyuballaziina 'aa-manusta-'iinuu bis-Sabri was-Sa-laah; 'innallaaha ma-'as-sabiriin.

154. Wa laa taquuluu li-manyu-yuqtalu fii sabiilil-laahi 'amwaat. Bal 'ah-yaaa-'unw-wa laakil-laa tash-'uruun.

155. Wa lanablu-wannakum-bi-shay-'im-minal-khawfi waljuu-'i wa naqsim-minal-'amwaali wal-'anfusi was-samaraat: wa bash-shiris-Saabiriin.

156. 'Al-laziina 'izaaa 'asaabat-hum-musiibatun-qaaluuu 'innaa lillaahi wa 'innaa 'ilayhi raaji-uun.
157. 'Ulaaa-'ika 'alayhim salawaatum-mir-Rabbihim wa rahmah: wa 'ulaaa-'ika humul-Muhtaduun.
158. 'Innas-Safaa wal-Marwata min-Sha-'aaa-'irillaah. Faman hajjal-Bayta 'awi'-tamara falaa junaaba 'alayhi 'any-yat-tawwafa bihimaa. Wa man-tataw-wa-'a khayran-fa-'innallaaha Shaakirun 'Aliim.
159. 'Innallaziina yaktumuuna maaa 'anzalnaa minal-bayyi-naati wal-hudaa mim-ba'-di maa bayyan-naahu linnaasi fil-Kitaabi 'ulaaa-'ika yal-'anu-humullaahu wa yal-'anu-humul-laa-'inuun.
160. 'Illal-laziina tabuu wa 'as-lahu'u wa bayyanuu fa-'ulaaa-'ika atuubu 'alayhim; wa 'A-nat-Tawwaabur-Rabiim.
161. 'Innallaziina kafaruu wa maatuu wa hum kuffaarun 'ulaaa-'ika 'alayhim la'-natul-laahi wal-malaaa-'ikati wan-naasi 'ajma-'iin,
162. Khaalidiina fihaa: laa yukhaffafu 'anhumul-'azaabu wa laa hum yunzaruun.
163. Wa 'Ilaabukum 'Ilaahunw-Waahid: Laaa 'ilaaha 'illaa Huwar-Rahmaa-nur-Rabiim. (Section 20)

Suratul Baqarah ke 19 ruku se ab ummat-e-muslima se barah-e-raast khitaab hai. Is se qabl is ummat ki gharz-e-ta'sees bain alfaaz bayaan ki ja chuki hai: **لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا** *li-takuunuun shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu -alaykum Shabiidaa.* (Aayat 143) **“Ta’ake tum logaon par ga’wahi dene waale bano aur Rasool Allah ﷺ tum par ga’wahi dene waala bane”.**

Goya ab tum hamesha hamesha ke liye Muhammad ﷺ aur Nu-e-insani ke darmiyaan waasta ho. Ek hadees mein ulama-e-haq ke baare mein farmaya gaya hai: **إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ** *Innal 'ulama'a hum warasatul ambiyaa'i,* **“Yaqeenan ulama hi Ambiya ke waaris hain”.** Is liye ke ab nabuwat to khatam hogayi khatimul mursaleen Muhammad Rasool Allah ﷺ par, lekin ye aakhiri kitaab qayamat tak rehgi, isko pahunchana hai, isko aam karna hai, aur sirf tableegh se nahi amal karke dikhana hai. Wo nizaam amalan qaa'em karke dikhana hai jo Muhammad arabi ﷺ ne qaa'em kiya tha, tab hujat qaa'em hogi. Iske liye tumhein qurbaniyan deni hong; mushkilaat jhelni hong, jaan-o- maal ka nuqsan bardasht karna hoga. Araam se ghar baithe, thande paiton haq nahi aajayega, kufri



is tarah jagah nahi chordega. Kufr ko hatane ke liye, batil ko khatam karne ke liye aur haq ko qaa'em karne ke liye tumhein tan, man, dhan lagane honge. Chunache, ab pukaar aarahi hai.

**AAYAT - 153**

Yaaa-'ayyuhallaziina 'aa-manusta-<sup>ط</sup> **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ**  
'iinnuu bis-Sabri was-Sa-laah;

**Tarjuma:** "Ae Imaan walo! Sabr aur namaz se madad chaaho".

Paanchwe ruku ki 7 ayaat ko mai ne Bani Isra'el se khitaab ke ziman mein bamanzila-e-fateha qaraar diya tha.

Wahan par ye alfaaz aaye the:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾  
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

45. Wasta-'iinnuubis-Sabri was-Salaah: wa 'innahaa lakabiiratun 'illaa 'alal-Khaashi-'i'in. 46. 'Allaziina yazun-nuuna 'annahum-mulaaquu Rabbihim wa 'annahum 'ilayhi raaji-'uun.

"Aur madad chaaho sabr aur namaz se, aur yaqeenan ye bhaari cheez hai magar in logaon ke liye jo darne waale hain. Jo ghumaan rakhte hain ke wo apne Rab se mulaqat karne waale hain aur wo Usi ki taraf lautne waale hain".

Ab yahi baat ahl-e-imaan se kahi jaarahi hain.

innallaaha ma-'as-sabiriin. **إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾**

**Tarjuma:** "Jaanlo ke Allah sabr karne waalaon ke saath hain".

Allah Ta'ala ki mu'ayyat se kya muraad hai? Ek baat to mutafiq-e-aliya hai ke Allah ki madad, Allah ki ta'eed, Allah ki nusrat inke shaamil-e-haal hai. Baaqi ye hai ke jahan kahin bhi hum hain Allah Ta'ala hamare saath hain. Iski kaifiyat hum nahi jaante, lekin khud iska farmaan hai ke "Hum to insaan se uski rugg-e-jaan se bhi zyada qareeb hai".

**AAYAT - 154**

Wa laa taquuluu li-many-yuqtalu fi<sup>ط</sup> **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ**  
sabiilil-laahi 'am'waat.

**Tarjuma:** "Aur mat kabo inko jo Allah ki raah mein qatal hojaaye ke wo murda hai".

Ab pehle hi qadam par Allah ki raah mein qatal hone ki baat aagayi. “*Shart-e-awwal qadam ain asat ke majnoon bashi!*”. Imaan ka awwaleen taqaza ye hai ke jaanein dene ke liye tayyar hojao.

Bal 'ab-yaaa-'unw-wa laakil-laa tash-'uruun. ﴿بَلْ أَحْيَاءٌ وَلَكِنَّ أَتَّعُرُونَ﴾

**Tarjuma:** “(Wo murda nahi hain) balke zinda hain, lekin tumhe iska sha'oor nahi hain”.

Jo Allah ki raah mein qatal hojaaye inko jannat mein dakhile ke liye yaum-e-aakhirat tak intezar nahi karna hoga, shohda ko to usi waqt baraaah-e-raast jannat mein dakhila milta hai, lehaza wo to zinda hain. Yahi mazmoon Surah Al-e-Imran mein aur zyada nikhar kar aayega.

#### AAYAT - 155

Wa lanablu-wannakum-bi-shay-'im-minal-khawfi waljuu-'i ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ﴾

**Tarjuma:** “*Aur Hum tumhe laaziman aazmayenge kisi qadar khauf aur bhook se*”.

Dekhlo jis raah mein tumne qadam rakha hai yahan ab aazma'ishein aayengi, taklefein aayengi. Ristedaar naraaz honge, shauhar aur biwi ke darmiyaan tafreeq hogi, aulaad waledeen se juda hogi, fasaad hoga, futoor hoga, tasadam hoga, jaan-o-maal ka nuqsan hoga. Hum khauf ki kaifiyat se bhi tumhari aazma'ish karenge aur bhook se bhi. Chunache, Sahaba-e-Kiraam رضي الله عنهم ne kaisi kaisi sakhtiyan jheli aur kayi kayi roz ke faaqe bardasht kiye. Ghazwah-e-Ahzaab mein kya halaat pesh aaye hain! iske baad jesh-al-asarat (Ghazwah-e-Tabuk) mein kya kuch hua hai!

wa naqsim-minal-'amwaali wal- ﴿وَنَقُصِّمِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ﴾<sup>ط</sup>  
'anfusi was-samaraat:

**Tarjuma:** “*Aur maalon aur jaanon aur samraat ke nuqsan se*”.

Maali aur jaani nuqsan bhi honge aur samraat ka nuqsan bhi hoga. “Samraat” yahan do mu'ane deraha hai Madine waalaon ki mu'aishat ka daaromadaar zir'at aur baaghbaani par tha. Khaas taur par khajoor inki paidawaar thi, jise aaj ki istelah mein *cash crop* kaha jaayega. Ab aisa bhi hua ke fasal pak kar tayaar khadi hai aur agar ise darkhton se utaara na gaya to zaaya hojayege. Udhar se Ghazwah-e-Tabuk ka hukm aagaya niklo Allah ki raah mein! To ye imtehan hai samraat ke nuqsan ka. Is ke alawa samraat ka ek aur mafhoom hai. Insaan bahut mehnat

karta hai, jadd-o-jahed karta hai, ek *career* apnata hai aur is mein apna ek muqaam banaleta hai. Lekin jab wo deen ke raaste par aata hai to kuch aur hi shakal ikhtiyaar karni padhti hai. Chunache, apni tijarat ke jamane mein ya kisi *profession* mein apna muqaam banane mein usne jo mehnat ki thi wo sab ki sab sifar hokar rehjaati hai, aur apni mehnat ke samraat se bilkul tahi daaman hokar is se is waadi mein aana padhta hai.

wa bash-shiris-Saabiriin.

وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

**Tarjuma:** “*Aur (Ae Nabi ﷺ!) basharat dijiye insabr karne waalaon ko*”.

**AAAYAT - 156**

'Al-laziina 'izaaa 'asaabat-hum-  
musiibatun

الَّذِينَ إِذَا أَصَابَهُمُ مُّصِيبَةٌ

**Tarjuma:** “*Wo log ke jinko jab bhi koi musibat aaye*”.

qaaluuu 'innaa lillaahi wa 'innaaa  
'ilayhi raaji-uun.

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

**Tarjuma:** “*To wo kehte hain ke beshak hum Allah hi ke hain aur Usi ki taraf hamein laut jaana hai*”

Aakhirkaar to yahan se jaana hai agar kal ke bajaye hamein aaj hi bulaliya jaaye tab bhi haazir hain. Baqaul Iqbal!

*Nishan-e-mard-e-momin ba to goyam*

*Chu marg aayad tabassum bar lab-e-aoust!*

Yani mard-e-momin ki to nishani hi yahi hai ke jab maut aati hai to masrat ke saath iske honton par muskurahat aajati hai. Wo dunya se muskurata hua rukhsat hota. Ye Imaan ki alamat hai aur banda momin is dunya mein zyada deir tak rehne ki khuwahish nahi karsakta. Ise ma'loom hai ke wo dunya mein jo lamha bhi guzaar raha hai ise iska hisaab dena hoga. To jitni umar badh rahi hisaab badh raha hai. Chunache, hadees mein *dunya ko momin ke liye qaid khana aur kaafir ke liye jannat* qaraar diya hai: (أَلَدُنْيَا سَجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ) *Ad-dunyaa sijnul muumini wajannatul kaafir*<sup>1</sup>.

**AAAYAT - 157**

'Ulaaa-'ika 'alayhim salaawaatum-  
mir-Rabbihim wa rahmah:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ

1. Sahih Muslim, Kitaabuz Zahed war Riqa'iq wa sunan at-tarmizi, abwaab al-zahed, baab ma'jaa in alduniya sijan almuumin wa jannatul kaafir.

**Tarjuma:** “Yahi hai wo log ke jinpar unke Rab ki innaytein hain aur rehmat”.

In par har waqt Allah ki inayaton ka nazul hota rehta hai aur rehmat ki baarish hoti rehti hai.

*wa 'ulaaa-'ika humul-Muhtaduun.*

وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿٥٤﴾

**Tarjuma:** “Aur yahi log hidayatyaafsta hain”.

Ye wo log hain jinhone waqtan hidayat ikhtiyar kiya hai. Aur jo aise marhale par tatak kar khade rehjaaye, peeche hatt kar bait jayein, peet modhlein to goya wo hidayat se tahi daaman hain.

### AAAYAT - 158

*'Innas-Safaa wal-Marwata min-Sha-'aaa-'irillaah.*

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

**Tarjuma:** “Yaqeenan Safa aur Marwa Allah ke shaa'ir mein se hain”.

Ye aayat asal silsila--e-behes yani qible ki behes se mut'aliq hai. Ba'az logaon ke zehnon mein ye sawaal paida hua ke hajj ke manasik mein ye jo Safa aur Marwa ki saayi hai to iski kya haqeeqat hai? Farmaya ke ye bhi Allah ke shaa'ir mein se hain. Shaa'ir shayirah ki jama hai jiske mu'ane aisi cheez ke hain jo sha'oor bakhshain jo kisi haqeeqat ka ehसास dilaane waali aur iska mazhar aur nishan ho. Chunache, wo mazahir jinke saath awulul-azam paighambron ya awulul-azamauliya Allah ke halaat wa waqiyaat ka koi zehni silsila qaa'em hota ho aur jo Allah aur Rasool ﷺ ki taraf se bataur ek nishan aur alaamat muqarar kiye gaye ho shaa'ir kehlaate hain. Wo goya ba'az maanwi hikayat ka sha'oor dilaane waale aur zehen ko Allah ki taraf lejaane waale hote hain. Is etebaar se Baitullaah, Hijr-e-aswad, Jumeraat aur Safa aur Marwa Allah Ta'ala ke shaa'ir mein se hain.

*Faman hajjal-Bayta 'awi'-tamara falaa junaaha 'alayhi 'any-yat-tawwafa bihimaa.*

فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَبَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

**Tarjuma:** “To jo koi bhi Baitullaah ka hajj kare ya umrah kare to is par koi harj nahi ke in donaon ka tawaaf bhi kare”.

Safa wa Marwa ke tawaaf se muraad wo saayi hai jo in donaon pahadhon ke darmiyaan saat chakaron ki surat mein ki jaati hai.

*Wa man-tataaw-wa-'a khayran*

وَمَنْ تَطَوَّعَ خَيْرًا

**Tarjuma:** "Aur jo shakhs khush dilli se koi bhalayi ka kaam karta hai".

fa-'innallaaha Shaakirun 'Aliim.

فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٥٩﴾

**Tarjuma:** "To (jaanlo ke) Allah bada qadardaan hai, jaanne waala hai".

Yahan Allah Ta'ala ke liye lafz "Shakir" aaya hai. Lafz shukr ki nisbat Allah ki taraf ho to iske mu'ane shukr guzari and ehsaanmandi ke hote hain lekin jab iski nisbat Allah Ta'ala ki taraf hoto is mu'ane qadardaani aur qubool karne ke hojaate hain". "Shakir" ke saath dusri sifat "Aleem" aayi hai ke Wo sab kuch jaanne waala hai. Chaahe kisi aur ko paata na lage Ise to khoob ma'loom hai. Agar tumhe Allah ki razajoyi ke liye kisi ko koi maali madad di hai, is haal mein ke daayein haath ne jo kuch diya hai iski baayein haath ko bhi khabar nahi hone di, kaja ye ke kisi aur insaan ke saamne iska tazkerah ho, to ye Allah ke to ilm mein hai. Chunache, agar Allah se ajr-o-sawab chaahte ho to apni neikiyon ka dhindora peetne ki koi zaroorat nahi, lekin agar tumne ye sab kuch logaon ko dikhane ke liye kiya to goya wo shirk hogaya.

#### AAAYAT - 159

Innallaziina yaktumuuna maaa

'anzalnaa minal-bayyi-naati وَالَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالرُّهْدَىٰ  
wal-hudaa

**Tarjuma:** "Yaqeenan wo log jo chupate hain us shaye ko jo Humne naazil ki bayyanaat mein se aur hidayat mein se:

mim-ba'-di maa bayyan-naahu  
linnaasi fil-Kitaabi

مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

**Tarjuma:** "Baad iske ke Humne isko wazeh kardiya hai logaon ke liye kitaab mein".

'ulaaa-'ika yal-'anu-humullaahu wa  
yal-'anu-humul-laa-'inuun.

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿٦٠﴾

**Tarjuma:** "To wohi log hain ke jinpar laanat karta hai Allah aur laanat karte hain tamaam laanat karne waale".

Is aayat mein yahud ki taraf ishaara hai jinki, mu'anadana rosh ka zikr pehla guzar chuka. Yahan ab goya aakhri qata'i safayi (*mopping up operation*) ke taur par inke baare mein chand baaton ka mazed izaafa kiya jaaraha hai. Yahan bayyanaat aur hidaya se khaas taur par wo nishaniyan muraad hain jo Allah Ta'ala ne Taurat mein Nabi Aakhiruz

Zaman ﷺ ke baare mein yahud ki rehnumayi ke liye wazeh farmayi thi. Lekin yahud ne in nishaniyon se rehnumayi haasil karne ke bajaye inko chupane ki koshish ki

Aayat 140 mein hum padh aaye hain: وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ

*Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal-laah: "Aur us shakhs se badhkar zaalim aur kaun hoga jiske paas Allah ki taraf se ek garwahi thi jise usne chupaliya".*

Yahan isi ki wazahat horahi hai ke Taurat aur Injeel mein kaisi kaisi khuli shahadatein thein, aur inko ye chupaye phir rahe hain!

**AAYAT - 160**

*'Illal-laziina tabuu wa 'as-lahu'u wa bayyanuu* إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا

**Tarjuma:** "Siwaye inke jo tauba kare aur islah karlein aur (jo kuch chupate the ise) wazeh taur par bayaan karne lagein".

*fa-'ulaaa-'ika atuubu 'alayhim;* فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ

**Tarjuma:** "To inki tauba Mai qubool karoonga".

Mai Apni nigaahain altafaat inki taraf mutwajjah kardoonga.

*wa 'A-nat-Taawaabur-Rabiim.* وَأَنَا السَّوَابُ الرَّحِيمُ

**Tarjuma:** "Aur Mai to hoon hi tauba ka qubool karne waala, rahem farmane waala".

**AAYAT - 161**

*'Innallaziina kafaruu wa maatuu wa hum kuffaarun* إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

**Tarjuma:** "Yaqeenan jin logaon ne kufr kiya aur wo isi haal mein margaye ke kufr par qaa'em the".

*'ulaaa-'ika 'alayhim la'-natul-laahi wal-malaaa-'ikati* وَأُولَئِكَ عَلَيْهِمُ لعنةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾  
*wan-naasi 'ajma-'iin.*

**Tarjuma:** "In par laanat hai Allah ki bhi aur farishton ki bhi aur tamaam insaanon ki bhi".

## AAAYAT - 162

Khaalidiina fiihaa:

خُلِدِينَ فِيهَا

Tarjuma: "Isi (laanat ki kaifiyat) mein wo hamesha rahenge".

laa yukhaffafu 'anhumul-'azaabu

لَا يُخَفِّفُ عَنْهُمْ الْعَذَابُ

Tarjuma: "Na in par se azaab mein koi kami ki jaayegi".

wa laa hum yunzaruun.

وَلَا هُمْ يُنْظَرُونَ

Tarjuma: "Aur na inko mohlat hi milegi".

Azaab ka tasalsul hamesha qaa'em rahega. Aisa nahi hoga ke zara si deir ke liye waqfa hojaaye ya saans lene ki mohlat hi miljaye.

## AAAYAT - 163

Wa 'Ilaahukum 'Ilaahunw-Waabid:

وَالْهُكْمُ لِلَّهِ وَاحِدٌ

Tarjuma: "Aur tumhara Ilaaha ek hi Ilaaha hai"

Laaa 'ilaaha 'illaa Huwar-Rahmaa-nur-Rabiim.

لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Tarjuma: "Is ke si'waye koi Ilaaha nahi hai, Wo Rahman hai, Raheem hai".

Rahman aur Raheem ki wazahat Suratul Fateha mein guzar chuki hai.

## AYAAT 164 TO 167

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاختلافِ النَّيْلِ وَالتَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِهَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾  
 وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۙ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾  
 إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَأَرَاوُ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۗ وَمَا هُمْ بِمُخْرِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

164. *'Inna fii khalqis-samaa-waati wal-'arzi wakhtilaafil-layli wan-nahaari wal-fulkillatii tajrii fil-bahri bimaa yanfa-'u-nnaasa wa maaa 'anzalallaahu minas-samaa-'i mim -maaa-'ii-in fa-'ahyaa bibil-'arza ba'-da ma'wathihaa wa bassa fiihaa min kulli daabbah: wa tas-riifir-riyaahi was-sahaabil-musakh-khari baynas-samaa-'i wal-'arzi la-'Aayaatil-li-qawminy-ya'-qiluun.*
165. *Wa minannaasi many-yattakhizu min-duunillaahi 'andaadany-yubibbuunahum ka-hubb illaab. Wallaziina 'aa-manuuu 'ashaddu hubbal-lillaah. Wa law yarallaziina zalamuuu 'iz yarawnal-'azaaba 'annal-Qur'wata lillaahi jamii-'anw-wa 'annallaaha Shadiidul-'azaab.*
166. *'Iz tabarra-'allazii-nattu-bi-'uu minallazinat-taba-'uu wa ra-'a-wul-'azaaba wa taqatta-'at bihimul-'asbaab.*
167. *Wa qaalal -laziinat-taba-'uu law 'anna lanaa karratan-fa-natabarra-'a minhum kamaa tabarra-'uu minnaa. Kazaalika yuriihimullaahu 'a'-maalahum hasaraatin 'alayhim. Wa maa hum-bi-khaarijiina minan-Naar.* (Section 21)

Ab jo aayat aarahi hai iske mutaale se pehle ek baat samajhlijiye ke Suratul Baqarah ka nisf saani jo bawees rukuaon par mushtamil hai aur jiska aghaaz 19 ruku se hua hai is mein tarteeb kiya hai. Suratul Baqarah ke pehle athara rukuaon ki taqseem Amodi (*verticle*) hai. Yani chaar ruku idhar, dus darmiyaan mein, phir chaar udhar, lekin 19 ruku se ab ufqi (*horizontal*) taqseem ka aghaaz hogaya hai. Is hisse mein chaar mazameen taane baane ki tarah bune hue hain. Ya yun kehlein ke chaar ladiyaan hain jinko baanth kar rassi banadiya gaya hai. In chaar mein se do ladiyaan to shari'at ki hain, jin mein se ek ibadaat ki aur dusri ehkaam wa shariya ki hai ke ye waajib hai, ye karna hai, ye halaal hai aur ye haraam hai. Namaz farz hai, roza farz hai, waghaira waghaira. Ehkaam wa shariya mein khaas taur par shauhar aur biwi ke ta'luq ko bahut zyada ehmiyat di gayi hai. Isliye ke mu'ashirat-e-insani ki bunyaad yahi hai. Lehaza is surat mein aap dekhenge ke aa'ili quwaneen ke ziman mein tafseeli ehkaam aayenge. Jab ke dusri do ladiyaan jihaad bil-maal aur jihad bil-nafs ki hain. Jihaad bil-nafs ki aakhri inteha qataal hai jahan insaan naqad jaan hateli par rakh kar maidaan-e-karzaar mein haazir hojaata hai.

Ab in chaaro mazameen ya chaaro ladiyon ko ek misaal se samajh lijiye. Farz kijiye ek surkh ladi hai aur ek peeli hai ek neeli hai aur ek