

Fa-'izaaa 'afaztum-min 'Arafaatin- فَأَيُّهَا الَّذِينَ آمَنُوا أَفَضْتُمْ مِمَّنْ عَرَفْتُمْ فَادْكُرُوا
fazkurullaaha 'indal-Mu'ash-'aril-Haraam. اللَّهُ عِنْدَ الْمُشْعَرِ الْحَرَامِ

Tarjuma: "Pas! jab tum Arafaat se wapas lauto to Allah ko yaad karo mu'asshr-e-haram ke nazdeek".

Waqoof-e-Arafaat hajj ka rukn-e-aazam hai. Rasool Allah ﷺ ka irshaad hai: الْحَجُّ عَرَفَةَ *Alhajju 'arafaah*, Yani asal hajj to arfa hi hai. Agar kisi se hajj ke baaqi tamaam manasik rehjayein, sirf qiyaam-e-arfa mein shamuliyat hojaaye to iska hajj hogaya, baaqi jo cheezein reh gayi hain inka kufaara daa kiya jaayega. Lekin agar koi shakhs Arafaat ke qiyaam mein hi shareek nahi hua to phir iska hajj nahi hua. Ayaam-e-hajj ka time table note kijiye ke 8 zilhajja ko Makkah Mukrama se nikal kar raat Mina mein guzaarna hoti hai. Agla din 9 Zilhajja yaum-e-arfa hai. Is roz subah ko Arafaat ke liye qafle chalte hain aur koshish ye hoti hai ke dopaher se pehle wahan pahunch jaya jaaye. Wahan par zohar ke waqt zohar aur asar donaon namazein milakar padhi jaati hain. si ke baad se guroob-e-aftaab tak Arafaat ka qiyaam hai, jis mein koi namaz nahi. Yani riwayati ibadat ke sab darwaze band hain. Ab to sirf dua hai. Agar aapke andar dua ki ek rooh paida ho chuki hai, aap apne Rab se humkalaam hosakte hain aur aapko halawat-e-manajaat haasil hogayi hai to bas dua maangte rahiye. Qiyaam-e-arfa ke dauraan khade hokar ya baithe hue, jis tarah bhi ho Allah se manajaat ki jaaye. Is mein agar kisi wajah se kami ho jaaye to aadmi tilawat kare. Lekin aam namaz ab koi nahi. 9 Zilhajja ko waqoof-e-Arafaat ke baad maghrib ki namaz ka waqt hochukne ke baad Arafaat se rawangi hai, lekin wahan maghrib ki namaz padhne ki ijazat nahi hai. Balke ab Muzdalifah mein jakar maghrib aur isha donaon namazein jama kar ke daa karni hain aur raat wahi khule asmaan tale basar karni hai. Ye Muzdalifah ka qiyaam hai. Mu'ashr-e-haram ek pahad ka naam hai jo Muzdalifah mein waqe hai.

Waz-kuruuhu kamaa hadaakum

وَادْكُرُوا كَمَا هَدَيْتُمْ

Tarjuma: "Aur yaad karo use jaise ke us ne tumhein hidayat ki hai".

Yani Allah ka zikr karo jis tarah Allah ne tumhein apne Rasool ﷺ ke zariye sikhaya hai. Zikr ke jo taur tareeqe Rasool Allah ﷺ ne sikhaye hain inhein ikhtiyaar karo aur zamana-e-jahaliyat ke tareeqe tark kardo.

wa 'in-kuntum min-qablihi la-
minaz-zaal-liin.

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٥٦﴾

Tarjuma: "Aur yaqeenan is se pehle to tum gumraah logaon mein se the".

Tum hajj ki haqeeqat se nawaqef the. Hajj ki bas shakal baaqi reh gayi thi, is ki rooh khatam hogayi thi, iske manasik mein bhi rad-o-badal kardiya gaya tha.

AAAYAT - 199

Summa 'afizuu min haysu 'afaazan-naasu ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Tarjuma: “Phir tum bhi wahin se palto jahan se sab log palat-te hain”.

Zamana-e-jahaliyat mein Quresh-e-Makkah Arafaat tak na jaate the. Inka kehna tha ke hamari khaas haisiyat hai, lehaza hum Mina mein hi muqem rahenge, bahar se aane waale log Arafaat jayein aur wahan se tawaaf ke liye wapas lautein, ye saare manasik hamare liye nahi hain. Yahan farmaya gaya ke ye ek ghalat baat hai jo tumne aijaad karli hai. Tum bhi wahin se tawaaf ke liye wapas lauto jahan se dusre log lautte hain, yani Arafaat se.

was-tag-fi-rullaah.

وَاسْتَغْفِرُوا اللَّهَ

Tarjuma: “Aur Allah se astaghfaar karte raho”.

Apni agli taqseer par naadim ho aur Allah se apne gunaahon ki maghfirat chaaho.

'Innallaaha Gafuurur-Rahiim.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

Tarjuma: “Yaqeenan Allah bakhsbne waala rahem farmane waala hai”.

AAAYAT - 200

Fa-'izaa qa-zaytum-ma-naasika-kum

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

Tarjuma: “Aur jab tum apne manasik-e-hajj adaa kar chuko”

faz-kurullaaha kazikrikum 'aabaaa- akum فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ

Tarjuma: “To ab Allah ka zikr karo jaise ke tum apne aba-o-ajdaad ka zikr karte rehte ho”.

'aw 'ashadda zikraa.

أَوْ أَشَدَّ ذِكْرًا ط

Tarjuma: “Balke is bhi zyada shadd-o-madd ke saath Allah ka zikr karo”.

Yani duswein Zilhajja ko jab afaal-e-hajj se faraghat paa chuko to qiyaam-e-Mina ke dauraan Allah ka khoob zikr kiya karo jaise zamana-e-jahaliyat mein apne aba-o-ajdaad ka zikr kiya karte the, balke is se badh chardh kar Allah ka zikr karo. Inka qadeem dastoor tha ke hajj se faregh hokar teen din Mina mein qiyaam karte aur bazaar lagaate. Wahan mele ka sa samaan hota jahan mukhtalif qaba'il ke shu'ara apne qabeelon ki madah sarayi karte the aur apne islaaf ki azmath bayaan karte the. Allah ka zikr khatam hochuka tha. Farmaya ke jis shadd-o-madd ke saath tum apne aba-o-ajdaad ka zikr karte rahe ho ab isi andaaz se, balke us se zyada shadd-o-madd ke saath, Allah ka zikr karo.

Fa-minan-naasi many-yaquulu رَبَّنَا إِنَّا فِي الدُّنْيَا
Rabbanaaa 'aatinaa fid-dunyaa wa وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۝
maa labuu fil-'Aakhirati min kbalaag.

Tarjuma: “Logaon mein se wo bhi hain jo yahi kehte rehte hain ke ae hamare Rab! Humein dunya hi mein de de, aur aise logaon ke liye aakhirat mein koi hissa nahi hai”.

Yaani arz-e-haram mein pahunch kar dauraan-e-hajj bhi unki saari duaein duniyawi cheezaon hi ke liye hain. Chunache, wo maal ke liye, aulaad ke liye, tarqi ke liye, duniyawi zarooriyaat ke liye aur apni mushkilaat ke hal ke iye dua karte hain. Is liye ke in ke dilaon mein dunya rachi basi hui hai. Jaise Bani Isra'il ke dilaon mein bachde ka taqaddus aur iski mohabbat jagizein kardi gayi thi usi tarah hamare dilaon mein dunya ki mohabbat ghar kar chuki hai, lehaza wahan jaakar bhi dunya hi ki duaein maangte hain. Yahan wazeh farmadiya gaya ke aise logaon ke liye phir aakhirat mein koi hissa nahi.

AAYAT - 201

Wa minhum-many-ya-quulu

وَمِنْهُمْ مَّنْ يَّقُولُ

Tarjuma: “Aur un mein se wo bhi hain jo ye kehte hain”

Rabbanaa 'aatinaa fid-dunyaa رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ
hasanatanw-wa fil-'Aa-khairati وَفِي الْآخِرَةِ
hasanatanw-wa qinaa 'azaaban-Naar. حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ۝

Tarjuma: “Parwardigaar! Humein is dunya mein bhi khair ataa farma aur aakhirat mein bhi khair ataa farma aur humein bachale aag ke azaab se”.

Yahi wo dua hai jo tawaaf ke har chakkar mein rukn-e-imaani se Hijr-e-aswad ke darmiyaan chalte hue maangi jaati hai. Dunya ka sab se bada khair Imaan aur hidayat hai. Dunya ka koi khair, khair nahi hai jab tak ke is ke saath hidayat aur Imaan na ho. Chunache, sab se pehle insaan hidayat, Imaan aur isteqamat talab kare, phir is ke saath Allah Ta'ala se dunya mein kushadgi aur rizq mein kasha'ish ki dua bhi kare to ye baat pasandeedah hai.

AAYAT - 202

'Ulaaa-'ika lahum nasii-bum-mimmaa ۞ **أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا**
kasabuu:

Tarjuma: "In hi logaon ke liye hissa hoga us mein se jo inhone kamaya".

Ye alfaaz bahut ahem hain. Mehez dua kaafi nahi hojayegi, balke apna amal bhi zaroori hai. Yahan par ye jo farmaya ke "*inke liye hissa hai us mein se jo inhone kamaya*" is par sawaal paida hota hai is mein se kyun? Wo to saara milna chaahiye! Lekin nahi, bande ko apne amaal par gharrah nahi hona chaahiye, ise darte rehna chaahiye ke kahin kisi masaile mein meri niyat mein fasaad na aagaya ho, mumkin hai mere kisi amal ke andar koi kami ya kothayi hogayi ho. Isliye ye na samajhle in ke jo kuch bhi kya hai iska ajar laaziman milega. Jo kuch inhone kamaya hai us mein agar khuloos hai, riyakaari nahi hai, is ke tamaam adaab aur shara'it malkhoot rakhe gaye hain to inko inka hissa milega.

۞ *wal-laahu Sarii-'ul-hisaab.*

وَاللَّهُ سَرِيعُ الْحِسَابِ ۞

Tarjuma: "Aur Allah jald hisaab chukaane waala hai".

Allah Ta'ala ko hisaab chukaane mein deir nahi lagti, wo bahut jaldi hisaab karlega. Ab to hamare liye ye samajh lena kuch mushkil nahi raha, hamare haan *computers* par kitni jaldi hisaab hojaata hai, Allah ke haan to paata nahi kaisa *super computer* hoga ke ise hisaab nikaalne mein zara bhi deir nahi lagegi!

AAYAT - 203

۞ *Waz-kurullaaha fiii 'ayyaa-mim-ma'-duudaat.* ۞ **وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ**

Tarjuma: "Aur zikr karo Allah ka ginti ke chann dinnaon mein".

Is se muraad Zilhajja ki giyarhwein, baarhwein aur terhwein tareekhain hain jin mein yaum-e-nahr ke baad Mina mein qiyaam kiya jaata hai. In teen dinaon mein kankariyan maarne ke waqt aur har namaz ke baad takbeer kehne ka hukm hai. Deegar auqaat mein bhi in dinaon mein takbeer aur zikr-e-ilaahi kasrat se karna chaahiye.

Faman-ta-'ajjala fii yawmayni falaaa فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِشْمَ عَلَيْهِ ؕ
'isma 'alayh.

Tarjuma: "To jo koi do din hi mein jaldi se wapas aajaye to is par koi gunaaah nahi".

Yani jo koi teen din poore nahi karta, balke do din hi mein wapsi ikhtiyaar karleta hai to is par koi gunaaah nahi hai.

Wa man-ta-'akb-khara وَمَنْ تَأَخَّرَ

Tarjuma: "Aur jo peeche rahe".

Yani Mina mein tehra rahe aur teen din ki miqdaar poori kare.

falaaa 'isma 'alayhi li-manittaqa. فَلَآ إِشْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ

Tarjuma: "To is par bhi koi gunaaah nahi, bashart ye ke wo taqwa ikhtiyaar kare".

Asal cheez taqwa hai. Jo koi zamana-e-hajj mein parhezgari ki rosh ikhtiyaar kiye rakhe to is par is baat mein koi gunaaah nahi ke Mina mein do din qiyaam kare ya teen din. Allah Ta'ala ke haan is ka ajar mehfooz hai. Agar kisi shakhs se Mina mein qiyaam to teen din ka kiya, lekin teesre din us ne kuch aur hi harkatein shuru kardi, isliye ke jee ukta hua hai aur tabiyat ke andar tehrao nahi hai to wo teesre din is ke liye kuch khaas mufeed sabit nahi hoga. Asal shaye jo Allah ke haan qubooliyat ke liye shart-e-laazim hai, wo taqwa hai. Aage phir farmaya.

Watta-qullaaha wa'-lamuuu وَاتَّقُوا اللَّهَ وَأَعْمُوا أَتَّكُمُ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٠﴾
'annakum 'ilayhi tub-sharuun.

Tarjuma: "Aur Allah ka taqwa ikhtiyaar karo aur khoob jaan rakho ke yaqenan tumbe usi ki jaanib jama kardiya jaayega".

Tum sab ke sab haank kar usi ki jaqniib mein lejaaye jaoge.

AYAAT 204 TO 210

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۗ وَلَيْسَ إِلَهَ الْبَرِّ إِلَّا اللَّهُ ۗ وَمِنَ النَّاسِ مَنْ يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٧﴾ فَإِنْ رَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٨﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَالِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٩﴾

204. *Wa minannaasi many yu'-jibuka qawluhuu fil-bayaa-tid-dunyaa wa yush-hidullaaha 'alaa maa fii qalbihii wa hua 'aladdul-khisaam.*

205. *Wa izaa tawallaa sa-'aa fil-'arzi li-yufsida fibaa wa yuh-likal-harsa wan-nasl. Wal-laahu laa yuhibbul-fasaad.*

206. *Wa 'izaa qiila lahuttaqil-laaha 'akbazat-hul-'izzatu bil-'ismi fahasbuhuu Jahannam; wa la-bi'-sal-mihaad!*

207. *Waminan-naasi many-yashrii naf-sahub-tigaaa-'a Marzaatillaah: wallaahu Ra-'uufum-bii-'ibaaad.*

208. *Yaaa-'ayyu-hal-laziina 'aamanud-khuluu fis- Silmi kaaaffah; wa laa tattabi-'uu khutuwaatish-Shay-taan. 'Innaahu lakum 'aduww-wum-mubiin.*

209. *Fa-'in-zalaltum-mim-ba'-di maa jaaa-'atkulmul-Bayyi-naatu fa'-lamuuu' annallaaha 'Aziizun-Hakiim.*

210. *Hal yanzuruuna 'illaa 'any-ya'-tiya-humullaahu fii zulalim-minal-gamaami wal-malaa-'ikatu wa quziyal-'amr? Wa 'ilallaabi turja-'ul-'umuur.*

(Section 26)

AAAYAT - 204

a minannaasi many yu'-jibuka qawluhuu fil-bayaa-tid-dunyaa وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا

Tarjuma: "Aur logaon mein se koi shakhs aisa bhi hai jiski baatein tumhe bahut achchi lagti hain dunya ki zindagi mein".

Ye munafiqeen mein se ek khaas giroh ka tazkerah horaha hai. Munafiqeen mein ba'az to aise the ke inki zubaanon par bi nifaaq wazeh taur par zaahir hojaata tha, jab ke munafiqeen ki ek qism wo thi ke bade chaploos aur charb zubaan ke the. Unki guftagu aisi hoti goya wo to bade hi muqlis aur bade hi fadakaar hain. Apna mauquf is andaaz se pesh karte the ke yun lagta tha ke badi neik niyati par mubni hai lekin inka kirdaar intehayi ghinona tha. Unki saari bhaag daudh Rasool ﷺ aur Islam ki mukhalifat ki raah mein hoti thi. Unke baare mein farmaya ke ba'az log aise bhi hain ke jinki baatein dunya ki zindagi mein bahut achchi lagti hain.

wa yush-hidullaaha 'alaa maa fii qalbihii وَيُشْهِدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ

Tarjuma: “*Aur wo Allah ko bhi garwah tebraata hai apne dil ki baat par*”.

Iska andaz-e-kalam ye hota hai ke mai jo kuch keh raha hoon Allah jaanta hai ke khuloos se keh raha hoon, poori neik niyati se keh raha hoon. Munafiq ki khusoosiyat ye bhi hai ke wo apne aapko qabil-e-etebaar sabit karne ke liye baat baat par qasam khata hai.

wa hua 'aladdul-khisaam. وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٧﴾

Tarjuma: “*Halanke filwaq'e wo shadeedtareen dushman hai*”.

AAYAT - 205

Wa izaa tawallaa sa-'aa fil-'arzi وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ

Tarjuma: “*Aur jab wo peet pher kar jaata hai to zameen mein bhaag daudh karta hai*”.

li-yufsida fihaa wa yuh-likal-harsa لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ
wan-nasl.

Tarjuma: “*Ta'ake is mein fasaad machaaye aur kheti aur nasal ko tabaah kare*”.

Ye log jab Aap ﷺ ke paas se hatt-te hain to unki saari bhaag daudh isliye hoti hai ke zameen mein fasaad machaaye aur logaon ki khetiyan aur jaanein tabaah-o-barbaad karein.

Wal-laahu laa yuhibbul-fasaad. وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٨﴾

Tarjuma: “*Aur Allah Ta'ala ko fasaad bilkul pasand nahi hai*”.

AAYAT - 206

Wa 'izaa qiila lahubtaqil-laaha وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
'akhbazat-hul-'izzatu bil-'ismi

Tarjuma: “*Aur jab is se kaha jaata hai ke Allah se darro to jhooti izzat-e-nafs isko gunaah par aur jama deti hai*”.

Jab aise shakhs se kaha jaata hai ke tum Allah se khauf karo, Allah se darro tum baatein itni khoobsurat karte ho aur amal tumhara itna ghinona hai, zara soncho to sahi, tu isko apni jhooti ana aur izzat-e-nafs gunaah par aur jama deti hai. Ek shakhs wo hota hai is se khata hogayi to usne apni ghalti tasleem karli aur apni islaah karli. Jab ke ek shakhs wo hai jiska tarz-e-amal ye hota hai ke mai kaise maanloon ke meri ghalti hai? Iski jhooti anaa aur izzat-e-nafs ise gunaah se hatne nahi deti balke mazed amadaa karti hai.

fahasbuhuu Jahannam;

فَحَسْبُهَا جَهَنَّمُ ط

Tarjuma: “*So uske liye jahanum kaafi hai*”.

wa la-bi'-sal-mihaad!

وَلَيْسَ الْبِهَادُ ﴿٢٠٦﴾

Tarjuma: “*Aur yaqeenan wo bura thikana hai*”.

Riwayat mein aata hai ke munafiqeen-e-Madina mein ek shakhs Akhnas Bin Shareeq tha, ye uska kirdaar bayaan hua hai. Shaan-e-nazul ke etebaar se ye baat theek hai aur taweel-e-khaas mein isko bhi saamne rakha jaayega, lekin darhaqqeeqat ye ek kirdaar hai jo aapko har jagah milega. Asal mein is kirdaar ko pehchanna chaahiye aur iske hawale se Allah Ta'ala se hidayat talab karni chaahiye ke is kirdaar se Allah Ta'ala humein apne hisb-o-aman mein rakhein.

AAYAT - 207

Waminan-naasi many-yashrii naf- وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ
sahub-tigaaa-'a Marzaatillaah: مَرْضَاتِ اللَّهِ

Tarjuma: “*Aur logaon mein ek shakhs wo hai jo bech deta apni jaan ko Allah ki raza ke liye*”.

Qur'an ka ye aam asloob hai ke kirdaaron ka fauri taqabil (*Simultaneous Contrast*) karta hai. Chunache, ek na pasandeeda kirdaar ke zikr ke fauran baad pasandeeda kirdaar ka zikr kiya gaya ke logaon mein se wo bhi hai jo apne aapko Allah ki raza joi ke liye tajdete hain

aur apna tan man dhan qurban karne ko hama-waqt tayaar rehte hain.
 إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلرَّبِّ الْعَلِيِّنَّ ﴿٢٠٨﴾
inna Salaatii wa nu-sukii wa mah-yaaya wa maaa-tii lil-laabi Rabbil-'aalamiin.

wallaahu Ra-'uufum-bii-'ibaad. وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٨﴾

Tarjuma: “*Aur Allah Apne aise bandaon ke haq mein bahut shafeeq hai*”.

Jis shakhs ne Allah ki raza joyi ke liye apna sab kuch taj dene ka iraada karliya ho, niyat karli ho, us se bhi kabhi koi kothahi hosakti hai, kabhi jazbaat mein aakar ko ghalat qadam uth sakta hai. Apne aise bandaon ko Allah Ta'ala badi shafaqat aur meherbani ke saath mu'af farmayega.

AAYAT - 208

Yaaa-'ayyu-hal-laziina 'aamanud-khuluu fis- Silmi kaaaffah; يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ﴿٢٠٨﴾

Tarjuma: “*Ae Abl-e-Imaan! Islam mein daakhil hojao poore ke poore*”.

Ahl-e-Imaan se ab wo baat kahi jaarahi hai jiska mu'akos (*converse*) hum Bani Isra'il se khitaab ke zeir mein (ayaat 85 mein) padh chuke hain.

“*Kya tum hamari kitaab (aur deen aur shari'at) ke ek hisse ko maante ho aur ek ko radd kardete ho? So jo koi bhi tum mein se ye rosh ikhtiyaar kare unki koi saza is ke siwa nahi hai ke dunya mein zillat-o-khuwari un par musallat kardi jaaye aur qayamat ke din unko shadeed tareen azaab mein jhonk diya jaaye*”.

Ab misbat pairaye mein musalmaanon se kaha jaaraha hai ke Allah ki haakimiyat mein poore ke poore daakhil hojao. Tahfuzaat (*reservations*) aur istesna'at (*exceptions*) ke saath nahi. Ye tarz-e-amal na ho ke Allah ki bandagi to karni hai, magar falan mu'amla mein nahi. Allah ka hukm to maanna hai lekin ye hukm mai nahi maansakta. Allah ke ehkaam mein se kisi ek ki nafi se kul ki nafi hojayegi. Allah Ta'ala jazvi haakimiyat qubool nahi karta.

wa laa tattabi-'uu khutuwwaatish-Shay-taan. وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ﴿٢٠٨﴾

Tarjuma: “*Aur shaitaan ke naqsh-e-qadam ki pair-wi na karo*”.

Innahuu lakum 'aduwwum-mubiin. إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

Tarjuma: “*Wo to yaqeenan tumhara bada dushman hai*”.

AAAYAT - 209

Fa'-in-zalaltum-mim-ba'-di maa فَان زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ
jaaa-'atkumul-Bayyi-naatu

Tarjuma: “Phir agar tum phisal gaye iske baad bhi ke tumbhare paas ye wazeh taleemaat aachuki hai”.

fa'-lamuuu' annallaaha 'Aziizun-Hakiim. فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

Tarjuma: “To jaanlo ke Allah Ta'ala zabardast hai, hikmat waala hai”.

Is mein tahdeed aur dhamki ka pehlu hai ke phir Allah ki pakad bhi bahut sakht hogi. Aur phir ye wo hakeem bhi hai, iski pakad mein bhi hikmat hai, agar iski taraf se pakad ka mu'amla na ho to phir deen ka poora nizam be-mu'ane hokar rehjata hai. Agar Allah ki taraf se kisi gunaah par pakad hi nahi hai to phir ye aazma'ish kya hui? Phir jaza-osaaza aur jannat aur dozakh ka mu'amla kya hua?

AAAYAT - 210

Hal yanzuruuna 'illaaa 'any-ya'- هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ
tiya-humullaahu fii zulalim-minal- الْعَمَامِرِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ
gamaami wal-malaaa-'ikatu wa
quzizal-'amr?

Tarjuma: “Kya ye isi ka intezar kar rahe hain ke aajaye unpar Allah Ta'ala badalaon ke sayebano mein aur farishte aur faisla chuka diya jaaye?”.

Yani jo log Allah Ta'ala ki taraf se wazeh ehkamaat aur tanbihaat aajaane ke baad kajravi se ba'az nahi aate to kya wo is baat ke muntazir hain ke Allah Ta'ala unko apna jalaal dikhaye aur farsihaton ki afwaaj-e-qaahera ke saath zaahir hokar inka hisaab chuka de?

Insaan ka nafs ise ek to ye patti padhata hai ke deen ke is hisse par to araam se amal karte raho jo asaan hai, baaqi phir dekha jaayega. Goya “Meetha meetha happ aur kadwa kadwa thu”. Dusri patti ye padhata hai ke theek hai ye bhi Allah ka hukm hai aur deen ka bhi taqaza hai, lekin abhi zara zimmedariyon se fareg hojaayein, abhi zara bachchon ke mu'amlaat hain, bachche barsar-e-rozgaar hojaayein, bachchiyon ke haath peele hojaayein, mai *retirement* le loon aur apna makaan banaloon, phir apne aapko deen ke liye khali karloonga. Ye nafs ka sab se bada dhoka hai. Is tarah waqt guzarte guzarte insaan maut ki waadi mein chala jaata hai. Kya ma'lloom maut ki ghadi kab aajaye! Ye mahulat-

e-umar to achanak khatam hosakti hai. Poori dunya ki qayamat bhi jab aayegi achanak aayegi aur har shakhs ki zaati qayamat to iske sar par talwaar ki tarah latki hui hai. Azroy-e-hadees-e-Nabwi ﷺ: (مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ) *Mam maata faqad qaamat qiyaamatuh.*¹ "Jo margaya to uski qayamat to aagayi!"

To kya tumhare paas koi *guarantee* hai ke ye saare kaam karloge aur ye saare kaam karchukne ke baad zinda rahoge aur tumhare jism mein tawanayi ki koi ramaq bhi baaqi reh jaayegi ke deen ka koi kaam karsakoge? Phir tum kis cheez ka intezaar kar rahe ho? Hosakta hai Allah ki taraf se muhalat khatam hojaaye.

Wa 'ilallaahi turja-'ul-'umuur. وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٦﴾

Tarjuma: "Aur yaqeenan tamaam mu'amlaat Allah hi ki taraf lauta diye jaayenge".

AYAAT 211 TO 216

سَلِّبُوا إِسْرَائِيلَ كَمَا آتَيْنَهُمْ مِنَ آيَةِ بَيْنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٦﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْحَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٧﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ ۗ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٨﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَّاءُ وَرَلَّى لَوْاحِحِي يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٩﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّذِينَ وَالِاقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٢٠﴾ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۗ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۗ وَعَسَى أَنْ تُحِبُّوا شَيْئًا

﴿٢٢١﴾ وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٢٢﴾

1. Takhreej al-kashaaf lilzayla'i 1/436 wat takhreej al-ahya lil'iraqi 4/89, silsilatul ahadees al-za'ifah lil-albaani, H 1166, Rawi Anas Bin Maalik رضي الله عنه.

211. *Sal Baniiii-'Is-raaa-'iila kam 'aataynaabum-min 'Aa-yatim-bayyinah. Wa many-yubaddil ni'-matallaahi mimba'-di maa jaaa-'at-hu fa-'in-nallaaha Shadiidul-'iqaab.*
212. *Zuuyina lillaziina kafarul-bayaatud-dunyaa wayas-kharuuna minallaziina 'aamanuu. Wallaziinat-taqaw faʿwqahum Yaʿwmal-Qiyaamah. Wal-laahu yarzuqu many-yashaaa-'u bi-gayri hisaab.*
213. *Kaanan-naasu 'ummatanw-waabidab; faba-'asal-laahun-nabiyiina Mubash-shiriina wa Munziriin: wa' anzala ma-'ahumul-Kitaaba bil-baqi li-yabkuma banyan-naasi fii makb-talafuu fiih. Wa makb-talafa fiihi 'illallaziina'uutuuhu mim-ba'-di maa jaaa-'at-humul-bayyinaatu bagyam-baynahum. Fabadallaa-hullaziina 'aamanuu li-makbtalafuu fiihi minal-Haqqi bi-'iznih. Wallaahu yahdii many-yashaaa-'u 'ilaa Siraatim-Mustaqiim.*
214. *'Am hasibtum 'an-tad-khulul-Jannata wa lammaa ya'-tikum-masa-lullaziina khalaw min-qablikum? Massat-humul-ba'-saaa-'u wazzar-raaa-'u wa zul-ziluu hatta ya-quular Rasuulu wallaziina 'aa-manuu ma-'ahuu mataa nasrul-laah? 'Alaaa 'inna nasrallaahi qariib!*
215. *Yas-'aluunaka maa zaa yunfiquun. Qul maaa 'anfaqtum-min khayrin-falil-waali-dayni wal-'agrabiina wal-yataa-maa wal-masaakiini wab-nis-sabiil. Wa maa taf-'aluu min khayrin-fa-'innallaaha bihi 'Aliim.*
216. *Kutiba 'alaykumul-qitaalu wa hua kurhul-lakum: Wa 'asaaa 'an-takrahuu shay-'anw-wa hua khayrul-lakum. Wa 'asaaa 'an-tuhibbuu shay-'anw-wa hua sharrul-lakum. Wal laahu ya'-lamu wa 'an-tum laa ta'-lamuun.* (Section 27)

AAYAT - 211

Sal Baniiii-'Is-raaa-'iila kam 'aataynaabum-min 'Aa-yatim-bayyinah. *سَلِّ بَيْنِي إِسْرَائِيلَ كَمَا آتَيْنَهُمْ مِنَ آيَةِ بَيْنَتِهِ*

Tarjuma: "Poochlo Bani Isra'il se, Humne inhein kitni roshan nishaniyan di".

Yani ae musalmaano! Dekho kahin tum bhi inke raaste par na chalna. Jaisa ke Rasool Allah ﷺ ne agaah farmaya tha:

لَتَتَّبِعَنَّ سَنَنْ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ سَلَكَوا جُحْرَ ضَبِّ
لَسَلَكَتُمْوهُ. قُلْنَا: يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَىٰ قَالَ: فَمَنْ؟

Latat-tabi'unna sanana man qablakum shibran bishirin wa zira'an bizira'in hatta lau salakuu jubrazabbin lasalaktumuuhu. Qulna: Ya Rasool Allahil Yahuuda wan nasaaraa. Qalaa: Faman?

“Tum laaziman apne se pehlaon ke taur tareeqon ki pairwi karoge, baalishat ke muqable mein baalishat aur haath ke muqable mein haath. Yahan tak ke agar wo goh ke bill mein agar tum ghuse hoge to tumbhi ghuse kar rahoge”. Humne arz kiya: Ae Allah ke Rasool ﷺ! yahud wo nasara ki? Aap ﷺ ne farmaya: “To aur kiski?”

Wa many-yubaddil ni'-matallaahi وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْهُ بَعْدَ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٦﴾
mimba'-di maa jaaa-'at-hu fa-'in-nallaaha Shadiidul-'iqaab.

Tarjuma: *“Aur jo koi badal daale Allah ki nemat ko baad uske ke wo uske paas agayi ho to (wo jaanle ke) Allah saza dene mein bhi sakht hai”.*

Jo koi Allah ki nemat ko paane ke baad us mein tabdeeli karta hai, ya us mein tahreef karta hai ya khud ghalat rosh ikhtiyaar karta hai to usko jaan lena chaahiye ke Allah Ta'ala is tarz-e-amal par bahut sakht saza deta hai. Bani Isra'il hi ki misaal hamare saamne maujood hai ke Qur'an Hakeem mein un se do martaba farmaya gaya:

يَكْفُرُ إِسْرَائِيلَ إِذْ كَفَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٠٦﴾

Yaa-Baniii-'Israaaa-'iilaz-kuruu ni'-mati-yal-latiiii an-'amtu 'alaykum wa 'annii fazzaltukum 'alal-'aalamiin.

“Ae Bani Isra'il! yaad karo Mere us inaaam ko jo Mai ne tum par kiya aur ye ke Mai ne tumhe fazilat ataa ki tamaam ahl-e-aalam” par.

Lekin phir unhi ke baare mein farmaya gaya:

وَضَرَبَتْ عَلَيْهِمُ الدَّلَّةَ وَالسَّكَّةَ ۗ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ

Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah.

“Aur un par zillat-o-khuwari aur mohtaji wa kam himmati thoup di gayi aur wo Allah ka ghazab lekar laute”.

Aur ye mazmoon Surah Al-e-Imran mein dubara aayega.

AAAYAT - 212

Zuyyina lillaziina kafarul-hayaatud-dunyaa زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا

Tarjuma: "In kaafiron ke liye dunya ki zindagi badi muzayyan kardi gayi hai".

Yahan ki chamak dhamak aur shaan aur shaukat unke liye badi mehboob wa dilpasand baanadi gayi hai. Waise to naye *model* ki lambi lambi chamkile carein (*cars*), oonchi oonchi imaaratein aur wasi aur areez kothiyan kis ko achchi nahi lagtein, lekin kuffaar ke dilaon mein maal wa asbaab-e-duniyaw ki mohabbat itni ghar kar jaati ke phir koi achchi baat inki zindagi mein nahi rehti, aur na hi koi achchi baat unke upar asar karti hai,. Ahl-e-imaan ko bhi agar Imaan ke saath ye nematein milein to ye mustahasan hain. Azroy-e-alfaaz-e-qurani:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ

Qul man harrama ziinatal-laahil-latii 'akbraja li-'ibaa-dihii wat-tayyi-baati minar-rizq? (Al-'Araaf) "(*Ae Nabi! Unse*) kabiye, kisi ne Allah ki us zeenat ko haraam kardiye jise Allah ne Apne bandaon ke liye nikala tha aur khaane peene pakeeza cheezein?" Achcha khaana achcha peena aur achcha pahenna haraam nahi hai. Allah ne isko logaon ke liye mamnoo nahi kiya. Ek musalmaan deen ke taqaze ada kar ke Allah ka haq ada kar ke aur halaal se kama kar in cheezaon ko haasil kare to koi harj nahi. Lekin iske saath wo hadees bhi zahen mein le aaiye: (الَّذِينَ سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ) *Ad-dunyaa sijnul muumini wajannatul kaafir*". "Dunya momin ke liye ek qaid khaana aur kaafir ke liye ek baagh hai".

wayas-kharuuna minallaziina 'aamanuu.

وَيَسْحَرُونَ مِنَ الَّذِينَ آمَنُوا

Tarjuma: "Aur wo mazaaq udhate hain ahl-e-imaan ka".

Aise log imaan ki raah ikhtiyaar karne waalaon ka mazaaq udhate hain ke zara in pagalon ko, in bewaqufon ko, in *fanatics* ko dekho, jinhein apne naf'a wa nuqsan ka kuch hosh nahi hai.

Wallaziinat-taqaw fawqahum
Yawmal-Qiyaamah.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ

Tarjuma: "Aur jin logaon ne taqwa ki rosh ikhtiyaar ki thi qayamat ke din wo inke upar hongey".

1. Sahih Muslim, Kitaabuz Zahed war Riq'a'iq 'an Abi Huraira رضي الله عنه.

Wo in kaafiron ke muqable aala martabat aur aala muqmaam honge, balke Surat Al-Mutaffifeen mein to yahan tak aaya hai ke jannat mein jaane ke baad ahl-e-imaan kuffaar ka mazaqa udaayenge.

والله يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٥٠﴾
Wal-laahu yarzuqu many-yashaaa-'u bi-gayri hisaab.

Tarjuma: "Aur Allah Ta'ala rizq ataa farmayega jisko chaabega behisaab".

Ye jannat ki taraf ishaara hai. Ab phir ek taqweel aayat aarahi hai jis mein ek ahem mazmoon bayaan horaha hai. Mai ne arz kiya tha ke Suratul Baqarah mein jaabaajaa ilm-o-hikmat aur mu'arifat-e-ilaahi ke bade haseen aur khushnuma phool aaye hain jo is bunnati mein bundiye gaye hain. Do ladiyaan shari'at ki hai, yani ibadaat aur mu'amlaat, jab ke do ladiyaan jihad ki yani jihaad bil-maal (infaaq) aur jihad bil-nafs (qataal) aur inke darmiyaan ye azeem phool aajate hain. Is aayat ko mai ne Ayatul Ikhtelaaf" ka unwaan diya hai. Is mein bayaan kiya gaya hai ke logaon ke darmiyaan ikhtelaaf kyun hota raha hai aur ye bahut ahem mazmoon hai. Isliye ke dunya mein wahdat-e-adyaan ka jo falsafa kuch logaon ki taraf se pesh hota hai iska ek hissa sahi hai aur ek hissa ghalat hai. Sahi kaunsa hai aur ghalat kaunsa hai wo is aayat se ma'loom hoga.

AAAYAT - 213

Kaanan-naasu 'ummatan w-waabidah; كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Tarjuma: "Tamaam insaan ek hi ummat the"

Is mein koi shak nahi ke ibtedah mein sab ke sab insaan ek hi ummat the. Tamaam insaan Hazrat Adam عليه السلام ki nasal se hain aur Hazrat Adam عليه السلام Nabi hai. Chunache, ummat to ek hi thi. Jab tak in mein gumraahi paida nahi hui, ikhtelafaat paida nahi hue, shaitaan ne kuch logaon ko nahi warghalaaya, us waqt tak to tamaam insaan ek hi ummat the. Ab yahan par ek lafz mehzoof hai: **ثُمَّ اخْتَلَفُوا** *Summakh-talafuu (Phir in mein ikhtelafaat hue)*. Ikhtelaaf ke natije mein kuch fasaad paida hua aur kuch logaon ne gumraahi ki rosh ikhtiyaar karli. Adam عليه السلام ka ek beta agar Haabil tha to dusra Qaabil bhi tha.

فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ﴿٥١﴾
faba-'asal-laahun-nabiyyiina Mubash-shiriina wa Munziriin:

Tarjuma: "To Allah ne (Apne) Nabi bheje jo khushkhabri sunaate aur khabardaar karte hue aaye".

Allah Ta'ala ne Ambiya-e-Kiraam ﷺ ka silsila jaari farmaya jo neikokaaron ko basharat dete the aur ghalatkaaron ko khabardaar karte the.

wa' anzala ma-'ahumul-Kitaaba **وَ أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ**
 bil-haqqi li-yabhkuma banyan-naasi **التَّائِسِ فِي مَا اختلفوا فيه**
 fimakh-talafuu fiib.

Tarjuma: "Aur inke saath (Apni) kitaab naazil farmayi haq ke saath, ta'ake wo faisla karde logaon ke mabeen in amoor mein jin mein unhone ikhtelaaf kiya tha.

Wa makh-talafa fiibi **وَمَا اختلف فيه إلا الذين أوتوه من بعد**
 'illallaziina'utuubu mim-ba'-di **مَا جَاءتهم البيوت بغيا بينهم**
 maa jaaa-'at-humul-bayyinaatu **بغيا بينهم**
 bagyam-baynahum.

Tarjuma: "Aur kitaab mein ikhtelaaf nahi kiya magar inhi logaon ne jinhe ye di gayi thi, iske baad ke inke paas roshan hidayat aachuki thi, mehez bahami ziddam zidda ke sabab se".

بَغْيًا bagyam ka lafz qablazeen aayat 90 mein aachuka hai. Wahan mai ne wazahat ki thi ke deen mein ikhtelaaf ka asal sabab yahi ziddam zidda waala rawaya hota hai. Insaan mein ghalib hone ki jo talab aur umang (*The urge to dominate*) maujood hai wo haq ko qubool karne mein mazaham hojaati hai. Dusre ki baat manna nafs-e-insaani par bahut giran guzarti hai. Aadmi kehta hai mai iski baat kyun maano, ye meri kyun na maane? Insaan ke andar jahan achche mailanaat rakhe gaye hain wahan buri umangein aur mailnaat bhi rakhe gaye hain. Chunache, insaan ke batin mein haq wa batil ki ek kashakash chalti hai. Isi tarah ki kashakash kharij mein bhi chalti hai. To farmaya ke jab insaanon mein ikhtelafaat ronuma hue to Allah Ta'ala ne apne Nabiyon ko bheja jo mubashar aur munzare bankar aaye.

Fabadallaa-hullaziina 'aamanuu li- **فَهَدَى اللهُ الَّذِينَ آمَنُوا لِمَا اختلفوا**
 makhthalafuu fiibi minal-Haqqi bi- **فيه من الحق بإذنه**
 'iznih.

Tarjuma: "Pas! Allah ne hidayat bakshi in logaon ko jo imaan laaye us haq ke mu'amle mein jis mein logaon ne ikhtelaf kiya tha, apne hukm se".

Wallaahu yahdii many-yashaaa-'u **وَاللهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ**
 'ilaa Siraatim-Mustaqiim.

Tarjuma: "Aur Allah hidayat deta hai jisko chaahata hai seedhe raaste ki taraf".

Silsila-e-Ambiya-o-Russal ﷺ ke aakhir mein Allah Ta'ala ne Nabi aakhiruz-zaman ﷺ par Qur'an Hakeem naazil farma kar, apni toufeeq se, is naza-o-ikhtelaaf mein haq ki raah ahl-e-imaan par kholi hai. Aur Allah hi hai jo apni maashi'at aur hikmat ke taqazon ke mutabiq jisko chaahata hai raah-e-raast dikha deta hai. Ab badi sakht aayat aarahi hai, jo badi larza dene waali aayat hai. Sahaba-e-Kiraam ﷺ mein se ek badi tedaad muhajireen ki thi jo Makkah ki sakhtiyan jhel kar aaye the in ke liye to ab jo bhi marahal aainda aane waale the wo bhi koi aise mushkil nahi the. Lekin jo Hazraat Madina Munawwara mein Imaan laaye the, yani Ansaar, unke liye to nayi nayi baat thi. Is liye ke unhone to wo sakhtiyan nahi jheli thi, jo Makkah mein muhajireen ne jheli thi. To ab rooh-e-sukhan khaas taur par in se hai agarche khitaab aam hai. Qur'an Majeed mein ye asloob aam taur par milta hai ke alfaaz aam hain, lekin rooh-e-sukhan kisi khaas tabqe ki taraf hai. To dar-e-haqeeqat yahan Ansar ko bataya jaaraha hai ke Muhammad Rasool Allah ﷺ par Imaan laana phoolon ki sej nahi hai.

AAYAT - 214

'Am hasibtum 'an-tad-khulul-Jannata أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ

Tarjuma: "Kya tum ne ye samajh rakha hai ke yun hi jannat mein daakhil hojaaoge".

wa lammaa ya'-tikum-masa- وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
 lullaziina khalaaw min-qablikum?

Tarjuma: "Halanke abhi tak tumhare upar wo halaat wa waqiyaat waarid nahi hue jo tum se pehlon par hue the".

Massat-humul-ba'-saaa-'u wazzar- مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا
 raaa-'u wa zul-zilhu

Tarjuma: "Pahunchi inko sakhti bhook ki aur takleef aur wo halaa maaregaye".

hattaa ya-quular Rasuulu wallaziina حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
 'aa-manuu ma-'abuu mataa nasrul- مَتَى نَصَرَ اللَّهُ
 laah?

Tarjuma: "Yahan tak ke (waqt ka) Rasool aur iske saathi ahl-e-Imaan pukaar uthe ke kab aayegi Allah ki madad?".

'Alaaa 'inna nasrallaabi qariib! أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Tarjuma: "(Ab inhein ye khushkhabri di gayi ke) agaah hojao, yaqeenan Allah ki madad qareeb hai".

Yani Allah to ahl-e-Imaan ko aazmata hai, ise khote aur khare ko alag karna hai. Ye wohi baat hai jo is se pehle 19 ruku ke bilkul aghaaz mein aachuki hai:

وَلَنْبُؤْنَكُمْ شَيْءٌ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَاتِ ۗ

Wa lanablu-wannakum-bi-shay-'im-minal-khawfi waljuu-'i wa naqsim-minal-'amwaali wal-'anfusi was-samaraat: (Ayaat 155) *“Aur hum tumbe laaziman aazmayenge kisi qadar khauf aur bhook se aur maal-o- jaan aur samraat ke nuqsan se”.*

Ye koi phoolon bhara raasta nahi hai, phoolon ke sej nahi hai, haq ka raasta kaanton bhara raasta hai, iske liye zehnan tayaar hojao.

Dar raab-e-manzil-e-laila ke qatir hast base

Shart-e-awwal qadam ain ast ke manjnoon bashi!

Aur :

Ye shahadat geh ulfat mein qadam rakhna hai

Log asaan samajhte hain musalmaan hona!

Is raaste mein Allah ki madad zaroor aati hai lekin aazma'ishon aur qurbaniyon ke baad. Chunache, Sahaba-e-Kiraam ﷺ ko phir Surah As-Saff mein fatah aur nusrat ki khushkhabri sunayi gayi jab ke Ghazwah -e-Ahzaab waq'e ho chuka tha aur Muhammad Rasool Allah ﷺ aur Aap ﷺ ke saathi ahl-e-imaan ﷺ shadeed tareen imtehan se kaamyabi ke saath guzar chuke the. Tab inhein bayyan alfaaz khushkhabri di gayi: *«وَأُخْرَىٰ تُجِئُونَهَا بِصَرٍّ مِنَ اللَّهِ وَفَتْحٍ قَرِيبٍ»* Wa 'ukbraa tubibbuu-nahaa, -nasrum-minallaabi wa fat-hun-qariib. (Aayat 13) *“Aur jo dusri cheez jo tumbe pasand hai (wo bhi tumbe milegi), Allah ki taraf se nusrat aur qareeb hi mein haasil hojaane waali fatah”*. *«وَبَشِّرِ الْمُؤْمِنِينَ»* Wa bashshiril-Mu'miniin. *“Aur (Ae Nabi ﷺ!) Ahl-e-imaan ko basharat dedi jaaye!”*

Apne Ahl-e-Imaan saathiyon ko basharat de di jaaye ke ab wo waqt aagaya hai ke Allah ki nusrat ke darwaze khulte chale jaayenge.

AAYAT - 215

Yas-'aluunaka maa zaa yunfiqun.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ

Tarjuma: *“Ye Aap ﷺ se poochte hain ke kya kharch kare?”*

Yani anfaaq ke liye jo kaha jaaraha hai to hum kya kharch karein? Kitna kharch karein? Insaan bhalayi ke liye jo bhi kharch karein to is mein sab se pehla haq kinka hai?

Qul maaa 'anfaqtum-min khayrin

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ

Tarjuma: “Kehdijiye jo bhi tum kharch karo maal-o-asbaab mein se”

falil-waali-dayni wal-'aqrabiina wal-yataa- maa wal-masaakiini wab-nis-sabiil.

فَالِإِلَّهِ وَالَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَالْبَنِ السَّبِيلِ

Tarjuma: “To walideen, rishtedaaron, yateemon, miskeenon aur musafiraon ke liye kharch karo”.

Sab se pehla haq walideen ka hai iske baad darja badarja qurabatdaaron, yateemon, miskeenon aur musafiraon ka haq hai.

Wa maa taf-'aluu min khayrin-fa-

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

Tarjuma: “Aur jo khair bhi tum kaamaaoge Allah is se achchi tarah bakhbar hai.

Tum jo bhi achcha kaam karoge to jaanlo ke wo Allah ke ilm mein hai. Zaroorat nahi hai dunya is se waaqif ho, tumhe agar Allah se ajar lena hai to wo to raat ke andhere mein bhi dekh raha hai. Agar tumhare dayein haath ne diya hai aur bayein ko paata nahi chala to Allah ko to phir bhi paata chal gaya hai. To tum khaatir jama rakho, tumhari har neiki Allah ke ilm mein hai aur wo ise zaya nahi karega.

Ab agli aayat mein qataal ke mazmoon ka tasalsul hai. Mai ne Satalul Baqarah ke nisf-e-aakhir ke mazameen ko chaar mukhtalif rangon ki ladiyon se tashbiha di thi, jinko baham baat liya jaaye to chaaro rang katte phatte nazar aate hain aur agar unhein khol diya jaaye to har rang musasil nazar aata hai.

AAYAT - 216

Kutiba 'alaykumul-qitaalu wa hua kurbul-lakum.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

Tarjuma: “(Musalmaano!) Ab tum par jung farz kardi gayi hai aur wo tumhein giran guzar rahi hai”.

Wazeh rahe ke Suratul Baqarah se pehle Sureh Muhammad ﷺ naazil ho chuki thi aur us mein qataal ki farziyat aachuki thi. (Chunache,

us ka ek naam Surtul Qataal bhi hai). Lehaza is hawale se kuch log pareshaan horahe the. Khaas taur par munafiqeen ye kehte the ke bhayi sulah joi se kaam lo, bas da'awat aur tableegh ke zariye se logaon ko seedhe raste ki taraf laao, ye jung wa jadaal aur ladayi bhidayi to koi achcha kaam nahi hai, is mein to bahut kharabi hai. Inke alawa aise musalmaan jinka Imaan qadre kamzor the, agarche wo munafiq to nahi the, lekin inka Imaan abhi pukhta nahi tha, abhi taaza taaza Imaan laaye the aur tarbiyat ke marahal se abhi nahi guzre the in mein se bhi ba'az logaon ke dilaon mein anqabaz paida horaha tha. Yahan qataal ki farziyat ke liye كُتِبَ "Kutiba" ka lafz aaya hai. Is se pehle ye lafz roze, qisaas aur wasiyat ke ziman mein aachuka hai.

..... كُتِبَ عَلَيْكُمُ الصِّيَامُ كُتِبَ عَلَيْكُمُ الْقَصَاصُ فِي الْقَتْلِ ط
 كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ
 ط

kutiba 'alay-kumus-Siyaamu.... kutiba 'alaykumul-Qi-saasu fil-qatlaa..... Kutiba 'alaykum 'izaa hazara 'ahadakumul-marwtu 'in-taraka khay-ranil-wasiyyatu.....

Farmaya ke tum par jung farz kardi gayi aur wo tumhe buri lagrahi hai.
 Wa 'asaaa 'an-takrahuu shay-'anw- وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ
 wa hua khayrul-lakum.

Tarjuma: "Aur hosakta hai ke tum kisi shaye ko napasand karo aur wo tumhare liye behtar ho".

Wa 'asaaa' an-tuhibbuu shay-'anw- وَ عَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط
 wa hua sharrul-lakum.

Tarjuma: "Aur hosakta hai ke tum kisi cheez ko pasand karo dar-anhalanke wohi tumhare liye buri ho".

Wal laahu ya'-lamu wa 'an-tum laa وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾
 ta'-lamuun.

Tarjuma: "Aur Allah jaanta hai tum nabi jaante".

Tum apni aqal par Imaan na rakho Allah ki Wahi par Imaan rakho, Allah ke Rasool ﷺ par Imaan rakho. Jis waqt ke liye jo hukm mauzu tha wohi tumhe Allah aur iske Rasool ﷺ ki taraf se diya gaya. Chaudah baras tak tumhe qataal se mana kiya gaya. Us waqt tumhare liye hukm tha: كُفُّوا أَيْدِيَكُمْ kuffuuu 'aydi-yakum "Apne haath roke rakho!" ab tum par qataal farz kiya jaaraha hai, lehaza ab is hukm par sar-e-tasleem kham karna tumhare liye laazim hai.

AAYAT 217 TO 221

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
 وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ
 يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتِ
 وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢١٧﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ
 اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
 وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوَةُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
 الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتِيمِ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ
 وَإِنْ تُخَالطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهُ
 عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾ وَلَا تَتَّبِعُوا الشُّرَكَاتِ حَتَّى يُؤْمِنَ وَلَا مِمَّا مُمُؤَمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْبَدْتُمْ
 وَلَا تَتَّبِعُوا النَّاسَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْبَدْتُمْ أُولَئِكَ يَدْعُونَ
 إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

217. Yas-'aluunaka 'anish-Shabril-Haraami qitaalin-fiih. Qul qitaalun-fiihi kabiir. Wa saddun 'an-sabiilillaahi wa kufrum-bihii wal-Masjidil-Haraami wa 'ikh-raaju 'ahlihii minhu 'akbaru 'indallaah. Wal-fitnatu 'akbaru minal-qatl. Wa laa yazaaluuna yuqaatiluunakum hattaa yarud-duu-kum 'an-Diinikum 'inistataa-'uu. Wa many-yartadid minkum 'an-Diinibii fayamut wa hua kaafirun-fa-'ulaaa-ika habitat 'a'-maaluhum fid-dunyaa wal-'Aakhirah. Wa 'ulaaa-ika 'As-haabun-Naari hum fiihaa khaaliduun.

218. 'Innallaziina 'aamanuu wallaziina haajaruu wa jaa-haduu fii Sabilillaahi 'ulaaa-ika yarjuuna Rahmatallaah: wallaahu Gafuurur-Rahiim.

219. Yas-'aluunaka 'anil-khamri wal-maysir. Qul fihimaaa 'ismun-kabiirun-wa manaafi-'u linnaas: wa 'ismu-humaaa 'akbaru min-naf-'ibi-maa. Wa Yas-'aluunaka maa zaa yunfiquun. Qulil-'afw. Kazaalika yubayyi-nullaahu lakumul-'aayaati la-'allakum tatafakkaruun.

220. Fiddunyaa wal-'Aakhirah. Wa yas-'aluunaka 'anil-yataamaa. Qul 'islaahul-lahum khayr. Wa 'in-tukhaalituu-hum fa-'ikh-waanukum. Wallaahu ya'-lamul-mufsida minnal-mu slih. Wa laaw shaaa-'al-laahu la-'a'-natakum: 'Innal-laaha 'Aziizun Hakiim.

221. *Wa laa tankihul-mushri-kaati hattaa yu-minn: wa la-'amatumu'-minatun khay-rum-mim-mushbriktin* ω *wa la ω 'a'-jabat-kum. Wa laa tunkihul-mushrikiina hattaa yu'-minuu: wala-'abdum-mu'-minun-khayrum-mim-mush-rikin* ω *wa la ω 'a'-jabakum. 'Ulaaa-'ika yad-'uuna 'ilan-Naar. Wallaahu -yad'uuu' ilal-jaannati wal-mag-firati bi-'iznih, wayu-bayyinu 'aayaatihii lin-naasi la-'allahum yatazakka-ruun.* (Section 28)

AAYAT - 217

Yas-'aluunaka 'anish-Shabril- يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ
Haraami qitaalin-fiih.

Tarjuma: “(*Ae Nabi ﷺ!*) *ye Aap se poochte hain hurmat waale mahine mein jung ke baare mein*”.

Qataal ka hukm aane ke baad ab wo poochte the ke ye jo hurmat waale mahine hain in mein jung karna kaisa hai? Isliye ke seerat mein ye waqiya aata hai ke hijrat ke baad Rasool Allah ﷺ ne Hazrat Abdullah Bin Hajash رضي الله عنه ko channnd afraad ke daste ka *commander* banakar hidayat farmayi thi ke Makkah aur Ta'if ke darmiyaan jaakar Waadi-e- Nakhla mein qiyaam kare aur Quresh ki naqal-o-harkat par nazar rakhe. Waadi-e-nakhla mein qiyaam ke dauraan wahan Quresh ke ek mukhtesar se qafile ke saath mudhbhed hogayi aur musalmaanon ke haathon ek mushrik Amro Bin Abdullah Al Hazrami maara gaya. Us roz Rajjab ki aakhri tareekh thi aur Rajjab ka mahina ashhar-e-huram mein se hain. Ye hijrat ke baad pehla khoon tha jo musalmaanon ke haathon hua. Is par mushrikon ne bahut wawela kiya ke in logaon ka kya haal hai, bane phirte hain Allah waale, Rasool waale, deen waale, aakhirat waale aur unhone hurmat waale mahine ko batta laga diya, is mein jung ki. To ye darasal Allah Ta'ala apne in momin bandaon ki taraf se goya khud safayi pesh kar rahe hain. Farmaya ke ye Aap se poochte hain ke hurmat waale mahinon mein qataal ka kya hum hain?

Qul qitaalun-fiihi kabiir. قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۗ

Tarjuma: “*Kehdijiye ke is mein jung karna bahut badi (gunaah ki) baat hai*”.

Wa saddun 'an-sabiilillaahi wa kufrum- وَصَدُّ عَنِ سَبِيلِ اللَّهِ وَكُفْرُ بِهِ وَالْبَسْجِدِ
bihi wal-Masjidil-Haraami wa 'ikh-
raaju 'ablihi minhu 'akbaru 'indallaah. الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ

Tarjuma: *Lekin Allah ke raaste se rokna, iska kufr karna, masjid-e-haram se rokna aur harm ke rehne waalaon ko wahan se nikaalna Allah ke nazdeek is se kabin bada gunaah hai*”.

Ye wo sangeen jurm hain jinka irtekaab mushrikeen-e-Makkah ki jaanib se horaha tha. Yahan farmaya gaya ke ye sab kamm ashhar-e-huram mein jung karne se bhi bade jura'em hain. Lehaza inke saddbaab ke liye agar ashhar-e-huram mein jung karni pad jaaye to koi harj nahi.

Wal-fitnatu 'akbaru minal-qatl.

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ

Tarjuma: "Aur fitna qatal se bhi bada gunaa hai".

Qablazeen aayat 191 mein alfaaz aachuke hain وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ wal-fitnatu 'ashaddu minal-qatl. Fitna har wo kaifiyat mein jis mein sahib-e-imaan ke liye Imaan par qaa'em rehna aur Islam par amal karna mushkil hojaaye. Aaj ka poora mu'ashira fitna hai. Islam par amal karna mushkil hai, badmaashi aur haraamkhori ke raaste khule hue hain, akl-e-halaal is qadar mushkil banadiya gaya hai ke daanton paseena aaye to shayed naseeb ho. Nikah aur shadi ke ja'ez raaston par badi badi shartein aur qadganne aayed hain, jab ke naja'iz marasim aur zeena ke raaste khule hain. Jis mu'ashre ke andar batil ka ghalba hojaaye aur haq par chalna mumkin na rahe wo bade fitne mein muhtela hai. Batil ka ghalba sab se bada fitna hai. Lehaza farmaya gaya fitna qatal ke mutabiq bahut badi shaye hai.

*Wa laa yazaaluuna yuqaatiluuna-kum
hattaa yarud-duu-kum 'an-Diinikum
'inistataa-'uu.*

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ
دِينِكُمْ إِنِ اسْتَأْذَنُوا ۗ

Tarjuma: "Aur ye log tum se jung karte rahenge yahan tak ke lauta dein tumhein apne deen se agar wo aisa karsakte ho".

Wo to is par tule hue hain ke tumhein tumhare deen se pherdein. Yahan mushrikeen-e-Makkah ki taraf ishaara horaha hai, kyun ke ab ye Ghazwah-e-Badar ki tamheed chal rahi hai. Iske baad Ghazwah-e-Badar hone waala hai, iske liye ahl-e-imaan ko zehni taur par tayaar kiya jaaraha hai aur inhein agaah kiya jaaraha ha ke mushrikeen ki jung ka maqsad tumhein tumhare deen se bargashta karna hai, wo to apni bharpur koshish karte rahenge ke agar inka bas chale to tumhein tumhare deen se lauta kar wapas lejaaye.

Wa many-yartadid minkum 'an-Diinihii

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ

Tarjuma: "Aur (sunlo) jo koi bhi tum mein se apne deen se phir gaya".

fayamut wa hua kaafirun

فَيَمُتْ وَهُوَ كَافِرٌ

Tarjuma: "Aur usi haalat mein iski maut aagayi ke wo kaafir hi tha".

fa-'ulaaa-'ika habitat 'a'-maaluhum فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
fd-dunyaa wal-'Aakhirah.

Tarjuma: "To ye wo log hongee jinke tamaam amaal dunya aur aakhirat mein akarat jaayenge".

Pehle khuwah kitni hi neikiyan ki hui thi, kitni hi namzein padhi thi, kitna hi anfaaq kiya hua tha, sadaqaat diye the, jo kuch bhi kiya tha sab ka sab sifar hojayege.

Wa 'ulaaa-'ika 'As-haabun-Naari وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾
hum fihaa khaaliduun.

Tarjuma: "Aur wo hongee jahanum waale wo isi mein hamesha rahenge".

AAYAT - 218

'Innallaziina 'aamanuu wallaziina إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ
haajaruu wa jaa-haduufi Sabilillaahi
'ulaaa-'ika yarjuuna Rahmatallaah:

Tarjuma: "(Iske bar-aks) jo log Imaan laaye aur jinhone hijrat ki aur jihaad kiya Allah ki raah mein to yahi wo log hain jo Allah ki rehmat ke umeedwaar hain".

Yahan unlogon par bada luteef tanz hai jo khud to haraam ke raaste par jaarahae hai, lekin ye umeed lagaye baithe hain ke Allah inpar rahem farmayega. Allah aisi rosh ikhtiyaar karne waalaon par rehmat nahi farmata, Allah ki rehmat ka mustahaq banna padta hai. Aur Allah ki rehmat ka mustahaq wohi hai jo Imaan, hijrat aur jihad fisabeelillaah ka raasta ikhtiyaar karta hai. Aise log baja taur par Allah ki rehmat ke umeedwaar hain.

wallaahu Gafuurur-Rabiim.

وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

Tarjuma: "Aur Allah Gafoor hai, Rabeem hai".

Wo inki laghziyon ko mu'af karne waala aur Apni Rahmat se inhein nawazne waala hai.

AAAYAT - 219

Yas-'aluunaka 'anil-khamri wal-maysir. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

Tarjuma: “(Ae Nabi ﷺ!) ye Aap se sharab aur juwe ke baare mein daryaft karte hain (ke inka kya hukm hai?)”

In ehkaam se shari'at ka ibtedayi khaake (*blue print*) tayaar hona shuru hogaya hai, kuch ehkaam pehle aachuke hain aur kuch ab aarahe hain. Sharaab aur juwe ke baare mein yahan ibtedayi hukm bayaan horaha hai aur is par mehez izhaar-e-naraazgi farmaya gaya hai.

Qul fihimaaa 'ismun-kabiirunw قُلْ فِيهِمَا إِتْمٌ كَبِيرٌ

Tarjuma: “(Ae Nabi ﷺ! Inse) kehdijiye ke in donaon ke andar bahut bade gunaah ke pehlu hain”.

wa manaafi-'u linnaas: وَمَنَافِعُ لِلنَّاسِ

Tarjuma: “Aur logaon ke liye kuch munafa'aten bhi hain”.

wa 'ismu-humaaa 'akbaru min-naf-'ihi-maa. وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

Tarjuma: “Albatta inka gunaah ka pehlu naf'a ke pehlu se bada hai”.

Yani ishaara kardiya gaya ke inko chord do. Ab mu'amla tumhari aql-e-saleem ke hawale hai. Haqeeqat tum par khol di gayi hai. Ye ibtedayi hukm hai, lekin hukm ke pairaye mein nahi. Bas wazeh kardiya gaya ke inka gunaah inke faide se badhkar hai, agarche in mein logaon ke liye kuch faida bhi hain. Baqaul ghalib:

*Me se gharz nashaat hai kis rusiyah ko?
Ik gona bekhudi mujhe din raat chaabe!*

Aur:

*Mai mekade ki raah se hokar guzargaya
Warna safar hayaat ka behad taweel tha!*

Ye hikmat samajh lijiye ke sharaab aur juwe mein kya acheez mushtarik hai ke yahan donaon ko jama kiya gaya? Sharab ke nashe mein bhi insaan apne aapko haqa'iq se munqata karta hai aur mehnat se jee churata hai. Wo zindagi ke talkh haqa'iq ka mawajah karne ko tayaar nahi hota. “*Ek gona bekhudi mujhe din raat chaahiye!*” ----Aur juwe ki

bunyaad bhi mehnat ki nafi par hai. Ek rawayya to ye hai ke mehnat se ek aadmi kamaraha hai, mushaqqat kar raha hai, koi khokha, chabdi ya redhi lagakar kuch kamayi kar raha hai, jabke ek hai chance aur daao ki bunyaad par paise kamana. Ye mehnat ki nafi hai. Chunache, sharab aur juwe ke andar asal mein illat ek hi hai.

Wa Yas-'aluunaka maa zaa yunfiqun. وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

Tarjuma: "Aur ye Aap ﷺ se poochte hain ke (Allah ki raah mein) kitna kharch karein?"

Ayat 195 mein anfaaq ka hukm bayyan alfaaz aachuka hai: وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ Wa 'anfiqun fii sabiilil-laahi wa laa tulquu bi-'aydii-kum 'ilat-tahlukah. "Aur kharch karo Allah ki raah mein aur apne aapko, apne haathon halakat mein na jhonko". To sawaal kiya gaya ke kitna kharch karein? Humein kuch miqdaar bhi batadi jaaye. Farmaya:

Qulil-'afw. قُلِ الْعَفْوَ

Tarjuma: "Kehdijiye: Jo bhi tumhari zaroorat se zayed ho".

Allah Ta'ala ka ye mutaleba nahi hai ke tum apni zarooraton ko peeche daal do, balke tum pehle apni zarooratein poori karo, phir jo tumhare paas bach jaaye ise Allah ki raah mein kharch kardo. *Communism* ke falsafa mein ek istela "Qadre-zayed" (*surplus value*) istema'al hoti hai. Ye hai *العَفْوَ* Al'afwa . Jo bhi tumhari zarooriyaat se zaa'ed hai ye *surplus value* hai, ise Allah ki raah mein de do. Isko bachakar rakhne ka matlab ye hai ke aap Allah par be-etmaadi ka izhaar kar rahe hain ke Allah ne aaj to de diya hai, kal nahi dega. Lekin ye ke insaan ki zarooratein kya hain, kitni hain, iska Allah ne koi paimaana muqarar nahi kiya. Iska ta'luq batni rooh se hai. Ek musalmaan ke andar Allah ki mohabbat aur aakhirat par Imaan jun jun badhta jaayega utna hi wo apni zarooratein kam karega. Apni miyaari zindagi ko past karega aur zyada se zyada Allah ki raah mein dega.

Usool ye hai ke har shakhs ye dekhe ke jo meri zaroorat se zyaad hai ise mai bacha bacha kar na rakho balke Allah ki raah mein de do. Anfaaq fisabilillaah par is Surah-e-Mubarakah mein poore do ruku aage aane waale hain.

Kazaalika yubayyi-nullaahu lakumul-
'aayaati la-'allakum tatafak-karuun.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٠٠﴾

Tarjuma: "Isi tarah Allah Ta'ala Apni ayaat tumbare liye wazeh kar raha hai ta'ake tum ghaur-o-fikr karo".

AAYAT - 220

Fiddunyaa wal-'Aakhirah.

فِي الدُّنْيَا وَالْآخِرَةِ

Tarjuma: "Dunya aur aakhirat ke mu'amlaat mein".

Tumhara ye ghaur-o-fikr dunya ke baare mein bhi hona chaahiye aur aakhirat ke baare mein bhi. Dunya mein bhi Islam rehbaniyat nahi sikhaata. Islam ki ta'leem ye nahi hai ke na khaao, na peeyo, chale kashi karo, junglon mein nikal jao! Nahi, Islam to mutamaddan zindagi ki ta'leem deta hai, ghar gharasti aur shadi biyaah ki targheeb deta hai, biwi bachchon ke haqooq batata hai aur inki adaayegi ka hukm deta hai. Iske saath saath tumhe aakhirat ki bhi fikr karni chaahiye, aur dunya-o- aakhirat ke mu'amlaat mein ek nisbat wa tanasub (*Ratio proportion*) qaa'em rehna chaahiye. Dunya ki kitni qadr-o-qeemat hai aur iske muqable mein aakhirat kitni qadr-o-qeemat hai, iska sahi taur par andaza karna chaahiye. Agar ye andaza ghalat hogaya aur koi ghalat tanasub qaa'em karliya gaya to har cheez talpat hojaayegi. Misaal ke taur par ek dawa ke nuskhe mein koi cheez kam thi, koi zyada thi. Agar aapne jo cheez kam thi ise zyada kardiya aur jo zyada thi ise kam kardiya to ab hosakta hai ye nuskha-e-shifa na rahe, nuskha-e-halakat banjaye.

Wa yas-'aluunaka 'anil-yataamaa.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ

Tarjuma: "Aur ye Aap ﷺ se pooch rahe hain yateemon ke baare mein".

Qul 'islaabul-lahum khayr.

قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ

Tarjuma: "(Ae Nabi ﷺ!) inse kehdijiye ke (jis tarz-e-amal mein) inki bhalayi aur maslihat ho wohi ikhtiyaar karna behtar hai".

Inki maslihat ko pesh-e-nazar rakhna behtar hai, neiki hai, bhalayi hai. Asal mein logaon ke saamne Sureh Bani Isra'il ki ye aayat thi: *وَلَا تَقْرَبُوا مَالَ الْيَتَامَىٰ إِلَّا بِالْبَيِّنَاتِ هِيَ أَحْسَنُ* Wa laa taqrabuu maalal-yartiimi 'illaa billatii hiya 'ahsanu (Aayat 34) "Aur maal-e-yateem ke qareeb tak na phatko,

magar aise tareeqe par jo (yateem ke haq mein) behtar ho". Chunache, wo maal-e-yateem ke baare mein intehayi ehtiyaat kar rahe the aur inhone yatama'a ki handiyan bhi alheda kardi thi ke mubaada unke hisse ki koi boti hamare pait mein chali jaaye. Lekin is tarah yatama'a ki dekh bhaal karne waale log takleef aur harj mein mubtela hogaye the. Kisi ke ghar mein yateem parwarish paa raha hai to iska kharch alag taur par is ke maal mein se nikala jaaraha hai aur iske liye alag handiyan pakayi jaarahi hain. Farmaya ke us hukm se ye maqsad nahi tha, maqsad ye tha ke tum kahin inke maal hadap na karjaao, inke liye islah aur bhalayi ka mu'amlala karna behtar tarz-e-amal hai.

Wa 'in-tukhaalituu-hum fa-'ikbwaanukum. وَإِنْ تَخَاطَبْتُمْ فَإِخْوَانُكُمْ

Tarjuma: "Aur agar tum inko apne saath milaye rakho to wo tumhare bhayi hi to hai".

Wallaahu ya'-lamul-mufsidee minn al-musliha. وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

Tarjuma: "Aur Allah jaanta hai mufsid ko bhi maslah ko bhi".

Wo jaanta hai ke kaun badniyati se yateem ka maal hadap karna chaahta hai aur kaun yateem ki khair khuwahi chaahta hai. Ye handiyan alheda kar ke bhi gadbad kar sakta hai aur ye wo shakhs hai jo handiyan mushtark kar ke bhi haq par rehsakta hai.

Wa law shaaa-'al-laahu la-'a'-natakum: وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ

Tarjuma: "Aur agar Allah chaahta to tumhe sakhti hi mein daale rakhta".

Lekin Allah Ta'ala ne tumhe mashaqqat aur sakhti se bachaya aur tum par asaani farmayi.

'Innal-laaha 'Aziizun Hakiim. إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Tarjuma: "Yaqeenan Allah Ta'ala zabardast hai hikmat waala hai".

Wo intehayi mashaqqat par mubni sakht se sakht hukm bhi desakta hai, isliye ke wo zabardast hai, lekin wo insaanon ko mashaqqat mein nahi dalta, balke is ke har hukm ke andar hikmat hoti hai. Aur jahaan hikmat narmi ki mutaqazi hoti hai wahan wo ria'yat deta hai.

AAAYAT - 221

Wa laa tankibul-mushri-kaati hattaa yu-minn: وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنُ

Tarjuma: “Aur mushrik auraton se nikah na karo jab tak ke wo Imaan na le aaye”.

wa la-'amatum-mu'-minatun

khay-rum-mim-mushrikatin wa وَلَا أَعْبَدُ إِلَّا اللَّهَ ۚ كَرِهَ الْمُشْرِكُونَ
la'w 'a'-jabat-kum.

Tarjuma: “Aur ek momina laundi behtar hai ek azaad mushrik aurat se agarche wo tumhe achchi bhi lagti ho”.

Wa laa tankibul-mushrikiina hattaa yu'-minuu: وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

Tarjuma: “Aur apni auratein mushrikeen ke nikah mein mat do jab tak ke wo Imaan na le aayein”.

wala-'abdum-mu'-minun-khayrum-

mim-mush-rikin wa وَلَا أَعْبُدُ إِلَّا اللَّهَ ۚ كَرِهَ الْمُشْرِكُونَ
la'w 'a'-jabakum.

Tarjuma: “Aur ek momin ghulam behtar hai ek azaad mushrik mard se agarche wo tumhe pasand bhi ho”.

Khuwah wo Sahab-e-haisayat aur maaldaar ho, lekin daulat-e-Imaan se mehroom ho to tumhare liye ja'ez nahi hai ke apni behen ya beti iske nikah mein de do.

'Ulaaa-'ika yad-'uuna 'ilan-Naar.

أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ

Tarjuma: “Ye log aag ki taraf bularahe hain”.

Agar in se rishte naate jodhoge to wo tumhe bhi jahanum mein lejayenge aur tumhari aulaad ko bhi.

Wallaahu -yad'uuu' ilal-jaannati

wal-mag-firati bi-'iznih,

وَاللَّهُ يَدْعُوا إِلَىٰ الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

Tarjuma: “Aur Allah tumhe bularaha hai jannat ki taraf aur maghfirat ki taraf Apne hukm se”.

wayu-bayyinu 'aayaatihii lin-naasi

la-'allahum yatazakka-ruun.

وَيُبَيِّنُ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

Tarjuma: “Aur wo Apni ayaat wazeh kar raha hai logaon ke liye ta'ake wo nasihat haasil kare”.

AYAAT 222 TO 228

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾
 نِسَاءُكُمْ حَرَّتْ لَكُمْ فَأْتُوا حُرَّتَكُمْ أَنْتُمْ وَلَا تَجْعَلُوا اللَّهُ عَرَضًا لِبِئْسَ الْآيَاتِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلُّوا بِبَيْنِ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٣﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبُكُمْ ۗ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٤﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةٍ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٢٥﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٦﴾ وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾

222. *Wayas-'aluunaka 'anil-mahiiz. Qul hua 'azan-fa'-tazilun-nisaaa-'a fil-mahiizi wa laa taqrabu-hunna hattaa yat-hurn. Fa-'izaa ta-tabharna fa'-tuu-hunna min hay-su 'amara-kumul-laah. 'Innal-laaha yuhibbut-Tawwaa-biina wa yuhibbul-Muta-tabhiriin.*

223. *Nisaaa-'ukum harsul-la-kum: fa'-tuu harsakum 'an-naa shi'-tum; wa qaddimuu li-'anfusikum; wattaqul-laaha wa'-lamuuu 'annakumulaa-quuh: wa bashshiril-Mu'-miniin.*

224. *Wa laa taj-'alullaaha 'urzatal-li-'ay-maanikum 'an-tabarruu wa tattaquu wa tuslihuu bay-nan-naas; wallaahu Samii-'un 'aliim.*

225. *Laa yu-'aakhizu-kumul-laahu bil-lagwi fiii' ay-maanikum wa laakiny-yu-aakhizukum-bimaakasabat quluubukum; wallaahu Gafuurun Haliim.*

226. *Lillaziina yu'-luuna min-nisaaa-'ihim tarabbusu 'arba-'ati 'ash-hur! Fa-'in-faaa-'uu fa-'innallaaha Gafuurur-Rabiim.*

227. *Wa 'in 'azamut-talaaqa fa-'iinnallaaha Samii-'un 'Aliim.*

228. *Wal-mutallaqaatu yatarabbasna bi-'anfusi-hinna salaasata quruuu'. Wa laa yabillu lahunna 'any-yaktumna maa khalaaqallaahu fiii 'ar-haa-mihinna 'in-kunna yu'-minna billaahi wal-Yawmil-'Aakhir. Wa bu-'uulatuhunna 'abaqqu bi-raddihinna fii zaalika 'in 'araduuu 'islaahaa. Wa la hunna mislullazii 'alayhinna bil-ma'-ruuf: wa lir-rijaali 'alayhinna darajah. Wallaahu 'Aziizun Hakiim. (Section 29)*

AAYAT - 222

Wayas-'aluunaka 'anil-mabiiz.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ط

Tarjuma: "Aur wo auraton ki mahwari ke baare mein Aap ﷺ se sawaal kar rahe hain".

Qul hua 'azan

قُلْ هُوَ آدَىٰ

Tarjuma: "Kehdijiye wo ek napaaki bhi hai aur ek takelef ka masaila bhi hai".

fa'-tazilun-nisaaa-'a fil-mabiizi

فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ ۚ

Tarjuma: "To haiz ki haalat mein auraton se albeda rabo"

wa laa taqrabuu-hunna hattaa yat-hurn.

وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

Tarjuma: "Aur in se muqarabat na karo yahan tak ke wo paak hojaayein"

Fa-'izaa ta-tabharna fa'-tuu-hunna min hay-su 'amara-kumul-laah. [ۚ]فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

Tarjuma: "Phir jab wo khoob paak hojaaye to ab inki taraf jaao jahan se Allah ne tumhein hukm diya hai".

Ma'loom hua ke badihiyaat-e-fitrat Allah Ta'ala ke awaiar mein shaamil hain. Auraton ke saath mu'ajamat ka tareeqa insaan ko fitri taur par ma'loom hai ye ek amr-e-tabi'i hai. Har haiwaan ko bhi jabli taur par ma'loom hai ke is se apni maadah ke saath kaisa ta'luq qaa'em karna hai. Lekin agar insaan firi tareeqe chord kar ghair fitri tareeqe ikhtiyaar kare aur auraton ke saath bhi qaum-e-loot waala amal karne lage to ye haraam hai. Sahi raasta wohi hai jo Allah Ta'ala ne tumhari fitrat mein daala hai.

Innal-laaha yuhibbut-Taawwaa-biina ^{۝۲۲} إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ
wa yuhibbul-Muta-tabhiriin.

Tarjuma: "Yaqeenan Allah mohabbat karta hai bahut tauba karne waalaon se aur mohabbat karta hai bahut paakbaazi ikhtiyaar karne waalaon se".

In se agar koi gunaah sarzad hojaaye to is se tauba karte hain aur napaak cheezaon se door rehte hain.

Nisaaa-'ukum harsul-la-kum:

نِسَاءُكُمْ حَرْثٌ لَّكُمْ

Tarjuma: “Tumhari biwiyan tumhare liye bamanzila kheti hain”.

Jaise khet mein beej bouthe ho phir fasal kaat te ho, isi tarah biwiyon ke zariye se Allah Ta'ala tumhe aulaad ataa karta hai.

fa'-tuu harsakum 'an-naa shi'-tum;

فَاتُوا حَرْثَكُمْ أَنْيْ شَيْئُمْ

Tarjuma: “To apni kheti mein jis tarah chaaho aao”.

Tum apni kheti mein jidhar se chaaho aao, tumhare liye koi rukawat nahi hai. Aage se ya daahni taraf se ya bayein taraf se jidhar se bhi chaaho magar ye zaroor hai ke tu'kham rezi isi khaas jagah mein ho jahan se paidawaar ki umeed hosakti hai.

wa qaddimuu li-'anfusikum;

وَقَدِّمُوا لِأَنْفُسِكُمْ ط

Tarjuma: “Aur apne aage ke liye samaan karo”

Yani apne mustaqbil ki fikr karo aur apni nasal ko aage badhane ki koshish karo. Aulaad insaan ka asasa hoti hai aur budhape mein iska sahara banti hai. Aaj to ulthhi ganga bahayi jaarahi hai aur aulaad kam az kam paida karne ki targheeb di jaarahi hai, jab ke ek zamane mein aulaad asaa-e-peeri shumaar hoti thi.

wattaqul-laaha wa'-lamuuu
'annakum-mulaa-quuh:

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنْتُمْ مَلْقُودٌ ط

Tarjuma: “Aur Allah ka taqwa ikhtiyaar karo aur jaanlo ke tumhe is se milkar rehna hai”.

Note kijiye ke Qur'an Hakeem mein shari'at ke har hukm ke saath taqwa ka zikr baar baar araha hai. Isliye ke kisi qanoon ki laakh pairwi ki jaarahi ho magar taqwa na ho to wo qanoon mazaag banjayege, khel tamasha banjayega. Iski ba'az misalein abhi aayengi.

wa bashshiril-Mu'-miniin.

وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

Tarjuma: “Aur (Ae Nabi ﷺ!) abl-e-imaan ko basharat de dijiye”.

AAAYAT - 224

Wa laa taj-'alullaaha 'urzatal-li-'ay-
maanikum

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

Tarjuma: "Aur Allah ke naam ko taqta-e-mashq na banalo apni qasmon ke liye"

'an-tabarruu wa tattaquu wa tuslibuu
bay-nan-naas;

أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ

Tarjuma: "Ke bhalayi na karoge, parhezgaari na karoge aur logaon ke darmiyaan sulah na karwoge".

Yani Allah Ta'ala ke azeem naam ko istema'al karte hue aisi qasmein mat khaao jo neiki wa taqwa aur maqsad-e-islaha ke khilaaf ho. Kisi waqt gusse mein aakar aadmi qasam kha baithta hai ke mai falan shakhs se kabhi husn-e-sulook aur bhalayi nahi karonga, is se roka gaya hai. Hazrat Abu Bakar Siddiq رضي الله عنه ne bhi isi tarah ki qasam khali thi. Mistaah ek ghareeb musalmaan the, jo aap رضي الله عنه ke qurbat daar bhi the. Inki aap رضي الله عنه madad kiya karte the. Jab Hazrat Ayesha Siddiqah رضي الله عنها par tohmat lagayi to Mistaah bhi us aag ke bhadakane waalaon mein shaamil hogaye. Hazrat Abu Bakar رضي الله عنه inke tarz-e-amal se bahut ranjeedah khaatir hue ke mai to iski sarparasti karta raha aur ye meri beti par tohmat lagane waalaon mein shaamil hogaya. Aap رضي الله عنه ne qasam khayi ke ab mai kabhi iski kabhi madad nahi karoonga. Ye waqeya Suratun Noor mein aayega. Musalmaanon se kaha jaaraha hai ke tum aisa na karo, tum apni neiki ke darwaze kyun bandh karte ho? Jis ne aisi qasam khaali hai wo is qasam ko khol de aur qasam ka kufaarah de de. Isi tarah logaon ke mabeen masalihat karana bhi zaroori hai. Do bhayon ke darmiyaan jhagda tha, aap ne masalihat ki koshish ki lekin aapki baat nahi maani gayi, is par aap ne gusse mein aakar kehdiya ke Allah ki qasam, ab mai inke mu'amle mein dakhil nahi doonga. Is tarah ki qasmein khaane se roka gaya. Agar kisi ne aisi koi qasam khaayi hai to wo ise todh de aur iska kufaarah de de.

wallaahu Samii-'un 'aliim.

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

Tarjuma: "Aur Allah sunne waala, janne waala hai".

AAAYAT - 225

Laa yu-'aakhizu-kumul-laabu bil-
lagwi fiii' ay-maanikum

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Tarjuma: “Allah Ta’ala mu’akhaza nahi karega tum se tumhari bemu’ani qasmon par (jo tum azm-o-irada ke baghair khaa baithte ho)”

Arabon ka andaz-e-guftagu is tarah hai ke wallaah, bilalah ke baghair inka koi jumla shuru nahi hota is se darhaqeeqat inki niyat qasam khaane ki nahi hoti balke ye inke guftagu ka ek asloob hai. Is tarah ki qasmon par mu’akhaza nahi hai.

وَإِذْ تَأْتِيكُمْ بِالْحَبْرِ وَالْحَبْرُ بِمَا كَسَبْتُمْ قُلُوبُكُمْ ۗ
wa laakiny-yu-aakhbizukum- bimaakasabat quluubukum;

Tarjuma: “Lekin in qasmon par tum se zaroor mu’akhaza karega jo tum ne apne dili iraaade ke saath khayi ho”.

Aisi qasmon ko todhoge to kufaarah dena hoga. Kufaaare ka hukm Suratul Al-Ma’idah mein bayaan hua hai. Mai arz kar chuka hoon ke Suratul Baqarah mein shari’at-e-Islami ka ibtedayi khaake de diya gaya hai aur iske takmeeli ehkaam kuch Suratun Nisa mein aur kuch Sureh Al-Ma’idah mein bayaan hue hain.

وَاللَّهُ غَفُورٌ حَلِيمٌ
wallaahu Gafuurun Haliim.

Tarjuma: “Aur Allah bakhshne waala hai aur Haleem hai”.

Wo bahut darguzar karne waala aur bardbaar hai. Wo fauran nahi pakadta balke islaah ki mohlat deta hai.

AAYAT - 226

Lillaziina yu’-luuna min-nisaaa-’ihim tarabbusu ‘arba-’ati
 لِلَّذِينَ يُؤْتُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ
 ‘ash-bur!

Tarjuma: “Jo log apni biwiyon se ta’luq na rakhne ki qasam khaa baithte hain inke liye chaar maah ki mohlat hai”.

Agar koi mard kisi waqt naraaz hokar ya gusse mein aakar ye qasam khalein ke ab mai apni biwi ke qareeb nahi jaaonga, is se koi ta’luq nahi rakhoonga, to ye eela’a kehlata hai. Khud Anhuzoor ﷺ ne bhi apni azwaj-e-mutaharat ﷺ se eela’a farmaya tha. Azwaj-e-mutaharat ﷺ ne arz kiya tha ke ab aam musalmaanon ke haan bhi khushhaali aagai hai to hamare haan ye tangi aur sakhti kyun hai? Ab hamare bhi nafaqat badhaye jayein. Is par Aap ﷺ ne in se eela’a kiya. Iska zikr baad mein

aayega. Aam taur par hota ye tha ke log qasam to khaa baithte the ke biwi ke paas na jaayenge magar baad mein is par pachtate the ke kya karein. Ab wo biwi bekaar hi mu'alaq hokar rehjaati. Is aayat mein eela'a ki mohlat muqarar kardi gayi ke zyada se zyada chaar maah tak intezar kiya jasakta hai.

Fa-'in-faaa-'uu fa-'innallaaha فَإِنْ قَاءَ وَفَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٢٧﴾
Gafuurur-Rabiim.

Tarjuma: "Pas! agar wo ruju karlein to Allah bakhshne waala, meherbaan hai".

In chaar maah ke dauraan agar wo apni qasam ko khatam kare aur ruju karlein, ta'luq-e-zan-o-shauq qaa'em karlein to Allah Ta'ala Gafruru Raheem hai.

AAYAT - 227

Wa 'in 'azamut-talaaqa fa- وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾
'innallaaha Samii-'un 'Aliim.

Tarjuma: "Aur agar wo talaq ka irada kar chuke ho to Allah sunne waala, janne waala hai".

Yani chaar maah ka arsa guzarjane par shauhar ko bahr-e-haal faisla karna hai ke wo ya to ruju kare ya talaq de.

Ab aurat ko mazeed mu'alaq nahi rakha jasakta. Ruju ki surat mein chunke qasam tohdna hogi lehaza iska kufaarrah adaa karna hoga. Hazrat Omer Farooq رضي الله عنه ne apne daur-e-khilafat mein ye hukm jaari kiya tha ke jo log jihad ke liye gharon se door gaye ho inhein chaar maah baad laazmi taur par ghar bheja jaaye aap رضي الله عنه ne ye hukm ghaliban isi aayat se istanbaat karte hue jaari farmaya tha. Iske liye Aap رضي الله عنه ne ummul momineen Hazrat Hafsa رضي الله عنها se mashawarat bhi farmayi thi. Agarche aap رضي الله عنه ka Hazrat Hafsa رضي الله عنها se baap beti ka rishta hai magar deen ke mu'amle mein sharm-o-haya aade nahi aati, jaisa ke Allah Ta'ala ka irshaad hai: *وَاللَّهُ لَا يَسْتَكْبِرُ مِنَ الْحَقِّ* *wallaahu laa yas-tah-yii minal-haqq.* (Al Ahzaab 53) "Aur Allah sharmata nabi haq baat batlaane mein". Aap رضي الله عنه ne in se poocha ke ek aurat kitna arsa apni aafat-o-asmath ko sambhal kar apne shauhar ka intezar kar sakti hai? Hazrat Hafsa رضي الله عنها ne kaha chaar maah. Chunache, Hazrat Omer رضي الله عنه ne mujahideen ke baare mein ye hukm jaari farma diya ke inhein chaar maah se zyada gharon se door na rakha jaaye.

AAAYAT - 228

Wal-mutallaqaatu yatarabbasna bi-^{bi} وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ
'anfusi-binna salaasata quruuu'.

Tarjuma: "Aur jin auraton ko talaq de di jaaye un par laazim hai ke wo apne aapko teen haiz tak roke rakhein".

Talaq ke baad auraton ke liye teen maah ki iddat hai. Is iddat mein shauhar chaahе to ruju karsakta hai, agar isne ek ya do talaqein de di ho. Albatta teesri talaq ke baad ruju ka haq nahi hai. Talaq-e-raj'i ke baad abhi agar iddat khatam hojaaye to ab shauhar ka ruju ka haq khatam hojayega aur aurat azaad hogi. Lekin is muddat ke andar wo dusri shadi nahi karsakti.

Wa laa yahillu labunna 'any-yaktumna
maa khalaaqallaahu fiii 'ar-haa-
mihinna

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ
اللَّهُ فِي أَرْحَامِهِنَّ

Tarjuma: "Aur unke liye ye ja'ez nahi hai ek Allah ne inke irhaam mein jo kuch paida kardiya ho wo ise chupaye".

'in-kunna yu'-minna billaahi wal-
Ya'wmil-'Aakhir.

إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Tarjuma: "Aur wo fil-waqeya Allah aur yaum-e-aakhir par Imaan rakhti hain".

Teen haiz ki muddat isi liye muqarar ki gayi hai ke ma'loom hojaaye aurat hamela hai ya nahi. Agar aurat hamela ho lekin wo apna hamal chupa rahi ho ta'ake iske pait mein palne waala iska bachcha iske paas hi rahe, to ye iske liye ja'ez nahi hai.

Wa bu-'uulatuhunna 'ahaqqu bi-
raddihinna fii zaalika 'in 'araduuu
'islaahaa.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ
إِنْ أَرَادُوا إِصْلَاحًا

Tarjuma: "Aur inke shauhar is se zyada haqdaar hain ke inhein lauta le is idadt ke dauraan mein agar wo waqtan islaah chaahte ho".

Is se ruja'at kehte hain. Shauharon ko haq haasil hai ke wo iddat ke andar andar ruju kar sakte hain, lekin ye haq teesri talaq ke baad haasil nahi rehta. Pehli ya dusri talaq ke baad iddat khatam hone se pehle shauhar ko iska ikhtiyar haasil hai ke wo ruju karle. Is par biwi ko inkaar karne ka ikhtiyar nahi hai. Wo ye nahi keh sakti ke tum to mujhe talaq de chuke ho ab mai tumhari baat maanne ko tayaar nahi hoon.

Wa la hunna mislullazii 'alayhinna وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
 bil-ma'-ruuf:

Tarjuma: "Aur auraton ke liye iss tarah haqooq hain jis tarah in par zimmedariyan hain dastoor ke mutabiq".

Yani inke liye jo haqooq hain wo inke zimmedariyon ke munasibat se hain.

wa lir-rijaali 'alayhinna darajah. وَاللِّرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

Tarjuma: "Aur mardon ke liye in par ek darja fauqiyat ka hai".

Wallaahu 'Aziizun Hakiim. وَاللَّهُ عَزِيزٌ حَكِيمٌ

Tarjuma: "Aur Allah Ta'ala zabardast hai hikmat waala hai".

Is zamane mein is aayat ki bahut ghalat ta'beer bhi ki gayi hai aur is se masawat-e-mard dozan ka falsafa sabit kiya gaya hai. Chunache, ba'az mutarjimeen ne وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ *Wa la hunna mislullazii 'alayhinna bil-ma'-ruuf:* ka tarjuma is tarah kiya hai ke "auraton ke haqooq bhi mardon par waise hi hain jaise mardon ke un par haqooq hain". Ye tarjuma durust nahi hai isliye ke Islami shari'at mein mard aur aurat ke darmiyaan yani shauhar aur biwi ke darmiyaan masawat nahi hai is aayat ka mafhoom samajhne ke liye arabi mein ل "Li" aur عَلَى "Aala" ka istema'al ma'loom hona chaahiye. ل "Li" kisi ke haq ke liye aur عَلَى "Aala" kisi ki zimmedari ke liye aata hai. Chunache, is tukde ka tarjuma is tarah hoga: لَهُنَّ *la hunna "Inke liye haqooq hain"*. مِثْلُ الَّذِي عَلَيْهِنَّ *mislullazii 'alayhinna "Jaisi ki inpar zimmedariyan hain"*. Allah Ta'ala ne jaisi zimmedari mard par daali hai waise haqooq isko diye hain aur jaisi zimmedari aurat par daali hai uski munasibat se isko bhi haqooq de diye hain. Aur is baat ko khol diya hai ke وَاللِّرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ *wa lir-rijaali 'alayhinna darajah.* yani "mardon ko un par ek darja fauqiyat ka haasil hai". Ab masawaat kyunkar hosakti hai? aakhir mein farmaya:

Wallaahu 'Aziizun Hakiim. وَاللَّهُ عَزِيزٌ حَكِيمٌ

Tarjuma: "Aur Allah Ta'ala zabardast hai, aur hikmat waala hai".

Khuwah tumhein ye baat pasand ho khuwah napasand ho, ye Uska hukm hai. Wo Azeed hai, zabardast hai jo chaahe hukm de. Aur Hakeem hai, hikmat waala hai, Iska har hukm hikmat par mubni hai.

Is aayat mein jo mazmoon bayaan hua hai is par qadre tafseeli guftagu ki zaroorat hai. Dekhiye insaani tamaddun ka ahem tareen aur bunyaadi tareen masaila kya hai? Ek hai insaani zindagi ka masaila. Insaani zindagi ka sab se pehla masaila to wohi hai jo haiwani zindagi ka bhi hai, yani apni maadi zarooriyaat. Har haiwaan ki tarah insaan ke saath bhi pait laga hua hai jo khaane ko maangta hai. Lekin iske baad jab do insaan milte hain aur is se tamaddun ka aghaaz hota hai to is ka sab se bada masaila insaan ki shuhawat hai. Allah Ta'ala ne mard aur aurat do genes banadi hain aur in donon ke mabeen ta'luq se nasal aage chalti hain. Ab is mu'amle ko kaise munazzam kiya jaaye, iski kya hadood wa qayood ho? Ye jazba waqetan bahut zorawar (*potent*) hai. Iske baare mein *Faraid* ne jo kuch kaha hai wo bilkul be bunyaad nahi hai bas yun samjhiye ke is ne zara zyada mirch masala laga diya hai, warna is mein koi shak nahi ke insaan ka jinsi jazba nihayat qavi aur zorawaar jazba hai. Aur jo shaye jitni qavi ho ise hadood mein rakhne ke liye is par isi qadar zyada qadgane aayed karni padhti hai. Koi ghoda jitna munh zor ho utna hi use laghaam dena asaan nahi hota, iske liye phir mashaqqat karni padhti hai. Chunache, agar is jinsi jazbe ko belaghaam chord diya jaata to tamaddun mein fasaad hojaata. Lehaza iske liye shadi ka mu'amla rakha gaya ke ek aurat ka ek mard ke saath rishta qaa'em hojaaye, sabko ma'loom hojaaye ke ye iski biwi hai ye iska shauhar hai, ta'ake is tarah nasb ka mu'amla bhi chale aur ek khandaani idaarah wajood mein aaye. Warna azaad shuhwatrani (*free sex*) se to khandaani idaarah wajood mein aa hi nahi sakta. Chunache, nikah ke zariye azduwazi bandhan ka tareeqa Allah Ta'ala ne insaanon ko sikhaya aur is tarah khandaani idaarah wajood mein aaya.

Ab sawaal ye hai ke kya is idaare mein mard aur aurat donon barabar hain? Is nazariye se badi himaqqat aur koi nahi hai. Isliye ke seedhi si baat hai ke kisi bhi idaare ke do barabar ke sarbarah nahi ho sakte. Agar aap kisi muhkame ke do *director* banadein to wo idaarah tabaah hojayega. Upar *managing director* ek hi hoga, iske neechे aap dus *directors* bhi banadein to koi harj nahi. Kisi idaare ka *general manager* ek hi hoga, iske matahet aap har shu'abe ka ek *manager* bandijiye. Kisi bhi idaare mein agar nazam qaa'em karna hai to iska choti (*top*) ka sarbarah ek hi hona chaahiye. Lehaza jab ek mard aur ek aurat se ek khandaani idaara wajood mein aaye to iska sarbarah kaun hoga-- mard ya aurat? Mard ya aurat insaan hone ke naate bilkul barabar hain. Ek hi baap ke nutfe se beta bhi hai aur beti bhi. Ek hi maa ke rahem mein behen ne bhi parwarish paayi hai aur bhayi ne bhi. Lehaza is etebaar se sharf-e-

insaaniyat mein, nu-e-insaniyat ke fard ki haisiyat se, donaon barabar hain. Lekin jab ek mard aur ek aurat milkar khandaan ki bunyaad rakhte hain to ab ye barabar nahi hain. Jaise insaan sab barabar hain, lekin ek daftar mein chaprasi aur officer barabar nahi hain, inke alag alag ekhtiyaraat aur fara'iz hain.

Qur'an Hakeem mein sab se pehle aur sab se zyada tafseel ke saath jo ehkaam diye gaye hain wo khandaani nizaam aur aa'ili mu'amlaat se mut'aliq hain. Is liye ke insaani tamaddun ki jadd aur bunyaad yahi hai. Yahan se khandaan banta hai aur khandaanon ke ijtema ka naam mu'ashirah hai. Pakistani mu'ashre ki misaal lelijiye. Agar hamari abaadi is waqt 14 crore hain aur aap ek khandaan ke saat afraad shumaar karlein to hamara mu'ashira 2 crore khandaanon par mushtamal hain. Khandaan ka idaara mustahakam hoga to mu'ashira mustahakm hojayege. Khandaan ke idaare mein salah-o-falah hogi to mu'ashire mein bhi salah-o-falah nazar aayegi. Agar khandaan ke idaare mein fasaad, bechaini, zulm aur nainsaafi hogi, miyan biwi mein jhagde horahe honge to phir wahan aulaad ki tarbiyat sahi nahi hosakti inki tarbiyat mein ye manfi cheezein shaamil hojayege aur isi ka aks poore mu'ashire par padega. Chunache, khandaani idaare ki islaah aur iske istehkaam ke liye Qur'an Majeed mein badi tafseel se ehkaam diye gaye hain, jinhein aa'ili quwaneen kaha jaata hai.

Is ziman mein talaq ek ahem mu'amla hai. Is mein mard aur aurat ko barabar ka ikhtiyaar nahi diya gaya. Jahan tak shadi ka ta'luq hai is mein aurat ki razamandi zaroori hai, ise shadi se inkaar karne ka haq haasil hai, is par jabar nahi kiya jasakta. Lekin ek martaba jab wo nikah mein aagayi hai to ab shauhar ka paldha bhaari hai wo ise talaq de sakta hai. Agar zulm ke saath dega to Allah ke haan jawabdahi karni padegi aur pakad hojayege. Lekin bahr-e-haal ise ikhtiyaar haasil hai. Aurat khud talaq nahi desakti, albatta talaq haasil kar sakti hai, jise hum "khula" kehte hain. Wo adaalat ke zariye se ya khandaan ke badaon ke zariye se khula haasil kar sakti hai, lekin ise mard ki tarah talaq dene ka haq haasil nahi hai. Isi tarah agar mard ne ek ya do talaqein de dein aur abhi iddat poori nahi hui to ise ruju ka haq haasil hai. Is par aurat inkaar nahi karsakti. Ye tamaam cheezein aisi hain jo maujooda zamane mein khuwateen ko achchi nahi lagtein. Isliye ke aaj ki dunya mein masaawat-e-mard wazan ka falsafa shaitaan ka sab se bada falsafa aur mu'ashire mein fitna-o-fasaad aur gandegi paida karne ka sab se badha hatiyaar hai. Aur ab hamare *Asian* mumalik khaas taur par musalmaan mumalik

mein khandaani nizaam ki jo bachi kuchi shakal baaqi reh gayi hai aur jo kuch rahi sahi iqdaar maujood hain inhein tabaah-o-barbaad karne ki sartod koshishein horahi hain. *Qahira conference* aur *Bejing conference* ka maqsad yahi hai ke Asia ka mashriq aur maghrib donaon taraf se gherao kiya jaaye ta'ake yahan ki aurat ko azaadi dilayi jaaye. Mard-o-aurat ki masaawaat aur auraton ki azaadi (*Emancipation*) ke naam par hamare khandaani nizaam ko isi tarah barbaad karne ki koshish ki jaarahi hai jis tarah inke haan barbaad ho chuka hai. *American Sadar Bill Clinton* ne apne saal-e-nau ke paighaam mein kaha tha ke jald hi hamari qaum ki aksariyat "haramzaadon" (*born without any wedlock*) par mushtamil hogi. Wahan ab mehez "*one parent family*" reh gayi hai. Maa ki haisiyat baap ki bhi hai aur maa ki bhi. Wahan ke bachche apne baap ko jaante hi nahi. Ab wahan ek muheem zor-o-shor se uthrahi hai ke har insaan ka haq hai ke ise ma'loom ho ke iska baap kaun hai. Ye azeem tabaahi hai jo maghribi mu'ashire par aachuki hai aur hamare haan bhi log is mu'ashire ki naqali ikhtiyaar kar rahe hain aur ye nazar ye masaawat-e-mard-o-zan bahut hi tabnaak aur khushnuma alfaaz ke saath saamne aaraha hai.

Albatta is mu'amle ka ek dusra rukh bhi hai. Islam ne auraton ko jo haqooq diye hain badqismati se hum musalmaanon ne wo bhi inko nahi diye. Iski wajah ye hai ke hamare zehnon par abhi tak hamara hinduwana pas-manzar musallat hai aur hinduaon ke mu'ashire mein auraton ki qata'an koi haisiyat hi nahi. Wirasat ka haq to bahut door ki baat hai, ise to apne shauhar ki mout ke baad zinda rehne ka haq bhi nahi hai. Ise to shauhar ki cheetah ke saath jal kar sati hojana chaahiye. Goya iska to qanooni wajood (*Legal Entity*) hai hi nahi. Hamare aba-o-ajdaad muslamaan to hogaye the lekin islami taleemaat ke mutabiq inki tarbiyat nahi hosaki thi, lehaza hamare zehnon par wohi hinduwana tasawuraat musallat hain ke aurat to mard ke paaon ki jooti ki tarah hai. Ye jo kuch hum kar rahe hain ke inke ja'ez haqooq bhi inko nahi dete, iske natije mein hum apne upar hone waali maghribi yalghaar ko mausar karne khud madad derahe hain. Agar hum apni khuwateen ko wo haqooq nahi denge jo Allah aur iske Rasool ﷺ ne inke liye muqarar kiye hain to zaahir baat hai ke azaadi niswaan, haqooq-e-niswaan aur masaawat-e-mard-o-zan jaise khushnuma unwanaat se jo da'awat uthi hai wo laaziman inhein kheench kar lejayegi. Lehaza is taraf bhi dihaan rakhiye. Hamare haan deendaar gharanon mein khaas taur par auraton ke haqooq nazarandaaz hote hain. Isko samajhna chaahiye ke Islam mein auraton ke kya haqooq hain aur inki kis qadar diljoiy karni

chaahiye. Rasool Allah ﷺ ne farmaya: *وَإِنَّا خَيْرٌ لِّكُمْ لِأَهْلِيْهِ. وَأَنَا خَيْرٌ لِّكُمْ لِأَهْلِيْ* *Khayrukum khayrukum li'ahlilii wa anaa khayrukum li'ahlilii,*¹ "Tum mein se behtareen log wo hain jo apne ghar waalaon ke liye achche ho. Aur jaanlo ke Mai apne ghar waalaon ke liye tum sab se achcha hoon".

Lehaza zaroori hai ke auraton ke saath husn-e-sulook ho, inki diljoyi ho, inke ehssaasat ka bhi paas kiya jaaye. Albatta jahan deen aur shari'at ka mu'amla aajaye wahan kisi lachak ki gunja'ish na ho, wahan aap shamsheer barhana hojaaye aur saaf saaf kehden ke ye mu'amla deen ka hai, is mein mai tumhari koi ria'ayat nahi karsakta, haan apne mu'amlaat ke andar mai zaroor narmi karoonga.

Is saari behes ko zahen mein rakhein. Hamare jadeed danishwar is aayat ke darmiyani alfaaz ko toule lete hain: *وَلَهُنَّ مِثْلُ الَّذِي عَلِيَهُنَّ بِالْمَعْرُوفِ* *Wa la hunna mislullazii 'alayhinna bil-ma'-ruuf:* Aur is se masaawat-e- mard-o-zan ka mafhoom nikaalne ki koshish karte hain, lekin in se pehle waale alfaaz *وَبِعَوْلَتِهِنَّ أَحَقُّ بِرَدِّهِنَّ* *Wa bu-'uulatuhunna 'abaqqu bi-raddihinna* aur baad waale alfaaz *وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ* *wa lir-rijaali 'alayhinna darajah.* se sarf-e-nazar karlete hain. Ye tarz-e-amal bilkul ghalat hai. Ek mard aur ek aurat se jo khandaani idaara wajood mein aata hai, Islam iska sarbarah mard ko tehraata hai. Ye falsafa zyada wazahat se Suratun Nisa mein bayaan hoga jahan alfaaz aaye hain: *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* *'Ar-rijaalu qawwaamuuna 'alan-nisaaa-'i.....* (Aayat 34). Yahan iski tamheed aagayi hai ta'ake ye kadwi goli khuwateen ke halaq se zara neech utarni shuru hojaaye. Is aayat ka tarjuma ek baar phir dekh lijiye: "Aur inke shauhar iske zyada haqdaar hain ke inhein lauta lein is iddat ke dauraan mein agar wo waqetan islaah chaabte ho. Aur auraton ke liye isi tarah haqooq hain jis tarah in par zimmedariyan hain dastoor ke mutabiq. Aur mardon ke liye in par ek darja fauqiyat ka hai. Aur Allah zabardast hai Hakeem hai". Allah Ta'ala ne jo zimmedariyan aurat ke hawale ki hai, jis tarah ke fara'iz is par aayed kiye hain waise hi isko haqooq bhi ataa kiye hain. Ye dunya ka muslima usool hai ke haqooq-o- fara'iz baham saath saath chalte hain. Agar aapki zimmedari zyada hain to haqooq aur akhtiyaraat bhi zyada honge. Agar aap par zimmedari bahut zyada daal di jaaye lekin haqooq aur ekhtiyaraat iski munasibat se na ho to aap apni zimmedari adaa nahi karsakte. Jahan zimmedaari kam hogi wahan haqooq aur ekhtiyaaraat bhi kam honge. Ye donaon cheezein mutnasib (*proportionate*) chalti hain.

Ab hum agli aayaat ka mutala'a karte hain:

1. Sunan At-Tirmizi, Kitabul Munafiq, 'an Rasoolullah ﷺ, baab fazal azwaajun Nabi.

AYAAT 229 TO 231

الطَّلَاقُ مَرَّتَيْنِ ۖ فَمَا سَاكُ بِمَعْرُوفٍ أَوْ سَرِيحٍ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ
 سَيِّئًا إِلَّا أَنْ يُحَافَاَ الْإِلَهَ يَقِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ حِفْتُمْ إِلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ
 عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ
 هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا
 جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ طَلَّقَا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ
 يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَعْنَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِحُوهُنَّ بِمَعْرُوفٍ
 وَلَا تُنْسِكُوهُنَّ ضَرَارًا لِنَفْسِنَّ وَأَمِنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ
 هُزُوًا ۚ ذَٰلِكُمْ رَأَىٰ نِعْمَتِ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۗ
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

الطَّلَاقُ
 مَرَّتَيْنِ

229. 'At-talaaqu marrataan: fa-'imsaakum-bima'-ruufin 'aw tasriihum-bi-
 'ibsaan. Walaayahillulakum'an-ta'-khuzuumimmaaa'aatay-tumuuhunna
 shay-'an'illaaa any-yakhaafaaa 'allaa yuqiimaa Hududallaah. Fa-'in
 khiftum 'allaa yuqiimaa Hududallaabi falaa junaaba 'alayhimaa fimaf-
 tadat bih. Tilka hududullaabi falaa ta'-taduubaa. Wa many-yata-'adda
 Hududallaabi fa-'ulaaa-ika humuz-zaalimuun.

230. Fa-'in-tallaqahaa falaa tahillu lahuu mim-ba'-du hattaa tankiha
 zawjan gayrah: fa-'in tallaqahaa falaa junaaba 'alay-himaaa 'any-
 yataaraaja-'aaa 'inzannaaa' any-yuqiimaa Huduu-dallaah. Wa tilka
 Hududul-laahi yubayyi-nubaa liqawminy-ya'-lamuun.

231. Wa 'izaa tallaqtumun-nisaaa-'a fabalagna' ajalahunna fa-
 'amsikuuhunna bi-ma'-ruu-fin 'aw sarrihuu-hunna bi-ma'-ruuf. Wa
 laa tumsikuuhunna ziraaral-lita'-taduu. Wa many-yaf-'al zaalika
 faqad zalama nafsah. Wa laa tattakhbizuuu 'Ayaatillaabi hu-zurwaa,
 wazkuruu ni'-matallaahi 'alaykum wa maaa 'anzala 'alaykum-min
 al-Kitaabi wal-Hikmati ya-'izukum-bih. Wat-taqullaaha wa'-lamuuu
 'annal-laaha bikulli shay-'in 'Aliim. (Part Three-Fourth) (Section 30)

AAYAT - 229

'At-talaaqu marrataan:

الطَّلَاقُ مَرَّتَيْنِ ۖ

Tarjuma: "Talaq do martaba hai".

Yani ek shauhar ko do martaba talaq dekar ruju karlene ka haq hai. Ek dafa talaq di aur iddat ke andar andar ruju karliya to theek hai.

Phir talaq dedi aur iddat ke andar ruju kar liya to bhi theek hai. Teesri martaba talaq de di to ab wo ruju nahi karsakta.

fa-'imsaakum-bima'-ruufin 'aw فَمَسَاكُ بِمَعْرُوفٍ أَوْ سَرِيحٍ بِإِحْسَانٍ ط
tasriihum-bi-'ihsaan.

Tarjuma: "Phir ya to ma'roof tareeqe se rok lena hai ya phir khoobsurti ke saath rukhsat kardena hai".

Yani do martaba talaq dene ke baad ab faisla karo. Ya to apni biwi ko neiki aur bhalayi ke saath ghar mein roklo, tang karne aur pareshan karne ke liye nahi, ya phir bhale tareeqe se, bhale manoosaon ki tarah ise rukhsat kardo.

Wa laa yahillu lakum 'an-ta'-kbuzuu mimmaaa 'aatay- وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا
tumuuhunna shay-'an

Tarjuma: "Aur tumhare liye ye ja'ez nahi hai ke jo kuch tumne inhein diya tha is mein se kuch bhi wapas lo".

Jab tum talaq derahe ho to tum ne inhein jo meher diya tha is mein se kuch wapas nahi lesakte. Haan agar aurat khud talaq maange to ise apne meher mein se kuch chordna pad sakta hai. Lekin agar mard talaq de raha ho to wo is mein se kuch bhi wapas nahi lesakta jo wo apni biwi ko de chuka hai. Suratun Nisa (Aayat 20) mein yahan tak alfaaz aaye hain ke agarche tum ne sone ka dher (قِنْطَارٍ) Qintaar de diya ho phir bhi is mein se kuch wapas na lo.

'illaaa any-yakbaafaaa 'allaa إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ
yuqiimaa Huduudallaah.

Tarjuma: "Siwaye iske ke donaoon ko andesha ho ke wo hadood Allah ko qaa'em nahi rakh sakenge".

Muraad ye hai ke Allah Ta'ala ne azdawaji zindagi ke ziman mein jo ahdaaf wa maqasid mu'ayyan farmaye hain, iske liye jo ehkaam diye hain aur jo adaab bataye hain, fariqeen agar ye mehsoos kare ke hum inhein malhooz nahi rakhsakte to ye ek istasnayi surat hai, jis mein aurat koi maal ya raqam fida ke taur par dekar khulasi haasil karsakti hai.

Fa-'in khiftum 'allaa yuqiimaa فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
Huduudallaahi falaa junaaha عَلَيْهِمَا فِيهَا افْتَدَتْ بِهِ ط
'alayhimaa fimaf-tadat bib.

Tarjuma: “Pas! agar tumhein ye andesha ho ke wo donaon hadood-e-ilaahi par qaa'em nahi rehsakte, to in donaon par is mu'amle mein koi gunaah nahi hai ke jo aurat fidya mein de”.

Yani aisi surat mein aurat agar fidya ke taur par kuch de dilakar apne aap ko chorda le to is mein fariqeen par koi gunaah nahi. Maslan kisi aurat ka meher 10 laakh tha, wo is mein se 5 laakh shauhar ko wapas dekar is se khula le le to is mein koi harj nahi hai.

Tilka huduudullaahi falaa ta'-taduubaa. فَلَا تَعْتَدُوهَا

Tarjuma: “Ye Allah ki hadood hain, Pas! in se tajawiz mat karo”.

Dekhiye roze waghaira ke ziman mein hadoodullaah ke saath *فَلَا تَعْتَدُوهَا* falaa taq-rabuubaa. farmaya tha. Yahan farmaya: *فَلَا تَعْتَدُوهَا* falaa ta'-taduubaa isliye ke in mu'amlaat mein log bade dhadalle se Allah ki muqarar kardah hadood ko pamaal karjaate hain. Agarche qanoon baaqi rehjata hai magar iski rooh khatam hojaati hai.

Wa many-yata-'adda Huduudallaahi وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ fa-'ulaaa-'ika humuz-zaalimuun.

Tarjuma: “Aur jo log Allah ki hadood se tajawiz karte hain wohi zaalim hain”.

AAYAT - 230

Fa-'in-tallaqabaa falaa tabillu lahuu mim- فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ
ba'-du hattaa tankiha zawjan gayrah: حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ

Tarjuma: “Phir agar wo (teesri martaba) se talaq de de to wo aurat is ke baad iske liye ja'ez nahi hai jab tak ke wo aurat kisi aur shauhar se nikah na kare”.

Teesri talaq de chukne ke baad agar koi shakhs phir isi aurat se nikah karna chahe to jab tak wo aurat kisi dusre shakhs se nikah na kare aur wo ise talaq na de is waqt tak ye aurat apne pehle shauhar ke liye halaal nahi hosakti. Ise “Halala” kaha jaata hai. Lekin “Halala” ke naam se hamare haan jo murwwaj dhanda mar'ooj hai ke ek mu'ahade ke tahet aurat ka nikah kisi mard se kiya jaata hai ke tum phir ise talaq de dena, is par Rasool Allah ﷺ ne laanat farmayi hai.

fa-'in tallaqabaa فَإِنْ طَلَّقَهَا

Tarjuma: “Pas! agar wo isko talaq de de”.

Yani wo aurat dusri jagah par shadi karlein, lekin dusre shauhar se bhi iski na bane aur wo bhi isko talaq de de.

*falaa junaaha 'alay-himaaa 'any-
yataraja-'aaa*

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا

Tarjuma: “*To ab koi gunaah nahi hoga in donaon par ke wo murajaat karlein*”.

Ab wo aurat apne sabeqa shauhar se nikah karsakti hai. Dusre shauhar se nikah ke baad aurat ko shayed aqal aajaye ke zyadati meri hi thi ke pehle shauhar ke haan bas nahi saki. Ab dusri martaba tajruba hone par mumkin hai ise apni galti ka ehsaas hojaaye. Ab wo agar dubara apne sabeqa shauhar ki taraf ruju karna chaahe to iski ijazat hai ke wo phir se nikah karle.

'inzannaaa' any-yuqiimaa Huduu-dallaah. إِنَّ ظَنًّا أَنْ يُقِيمَا حَدُودَ اللَّهِ ۗ

Tarjuma: “*Agar inko ye yaqeen ho ke wo Allah ke hadood ki paazdari karsakenge*”.

Azdawaji zindagi mein Allah Ta'ala ne jo hadood muqarar ki hain aur jo ehkaam diye hain inko bahr-e-haal madd-e-nazar rakhna hai aur tamaam mu'amlaat par faa'iq rakhna hai.

*Wa tilka Huduu-dul-laahi yubayyi- وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٢٩﴾
nuhaa liqawminy-ya'-lamuun.*

Tarjuma: “*Aur ye Allah ki muqarar kardah hadood hain, jinko wo wazeh kar raha hai in logaon ke liye jo ilm haasil karna chaahe*”.

يَعْلَمُونَ ya'-lamuuna ka tarjuma hai “*Jo jaante hain*” yani jinhein ilm haasil hain, lekin yahan iska mafhoom hai “*jo ilm ke talib hai*”. Ba'az auqaat fa'al ko talb-e-faal ke mu'ane mein istema'al kiya jaata hai.

AAAYAT - 231

*Wa 'izaa tallaqtumun-nisaaa-'a
fabalagna' ajalahunna*

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ

Tarjuma: “*Aur jab tumlog apni biwiyon ko talaq do aur phir wo apni iddat poori karlein*”.

*fa-'amsikuuhunna bi-ma'-ruu-fin فَأَمْسِكُوهُنَّ مَعْرُوفٍ أَوْ سِرِّهِنَّ بِمَعْرُوفٍ ﴿٢٣١﴾
'aaw sarrihuu-hunna bi-ma'-ruuf.*

Tarjuma: “*To ya to ma'roof tareeqe se inhein roklo ya achche andaaz se inhein rukhsat kardo*”.

Wa laa tumsikuuhunna ziraaral-lita'-taduu. وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۗ

Tarjuma: "Aur tum inhein mat roko nuqsaan pahunchane ke iraa'de se ke tum hadood se tajaawiz karo".

Dekho aisa mat karo ke tum unhein tang karne ke liye roklo ke mai iski zara aur khabar le loon, agar talaq hojayegi to ye azaad hojayegi. Gussa itna chardha hua hai ke abhi bhi thanda nahi horaha aur wo isliye ruju kar raha hai ta'ake aurat ko mazeed pareshan kare, ise aur takleefein pahunchaye. Is tarah to isne qanoon ka mazaq udaya aur Allah ki di hui is ijazat ka naj'iz istema'al kiya.

Wa many-yaf-'al zaalika faqad zalama nafsah. وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ

Tarjuma: "Aur jo koi bhi ye kaam karega wo apni hi jaan par zulm dhayega".

Wa laa tattakhizuu 'Aayaatillaahi hu-zurwaa, وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ

Tarjuma: "Aur Allah ki ayaat ko mazaq na banalo".

Zaroori hai ke ehkaam-e-shari'at par inki rooh ke mutabiq amal kiya jaaye. Yahi wajah hai ke Qur'an Majeed mein khaas taur par azdawaji zindagi ke ziman mein baar baar Allah ke khauf aur taqwe ki takeed ki gayi hai. Agar tumhare dil is se khaali hongee to tum Allah ki shari'at ko khel tamasha bandoge, theeta aur mazaq banadoge.

wazkuruu ni'-matallaahi 'alaykum وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

Tarjuma: "Aur yaad karo Allah ke jo inaamaat tum par hue hain".

wa maaa 'anzala 'alaykum-min al-Kitaabi wal-Hikmati وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ

Tarjuma: "Aur jo usne naazil farmayi tum par apni kitaab aur hikmat".

ya-'izukum-bih. يَعْظُمُ بِهِ ۖ

Tarjuma: "Wo iske zariye se tumhein nasihat kar raha hai".

Allah Ta'ala ki aisi azeem nematein paane ke baad bhi agar tum ne iski hadood ko toda aur iski shari'at ko mazaq banaya to phir tumhein iski giraft se darna chaahiye.

Wat-taqullaaha وَاتَّقُوا اللَّهَ

Tarjuma: "Aur Allah ka taqwa ikhtiyaar karo".

wa'-lamuuu 'annal-laaha bikulli shay-'in 'Alim. وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾

Tarjuma: "Aur jaanlo ke Allah Ta'ala ko har cheez ka haqeeqi ilm haasil hai".

AYAAT 232 TO 237

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبَعْنَ أَجَاهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ زَوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ
 بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ آزْكَى لَكُمْ وَأَظْهَرُ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ وَالْوَالِدَاتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
 يُتِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا
 لَا ضَرْأَ وَالِدَةٌ وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا
 عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
 عَلَيْكُمْ إِذَا سَأَلْتُمْ مَا اتَّيَمُّ بِالْمَعْرُوفِ ﴿٢٣٣﴾ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾
 وَالَّذِينَ يَتَّقُونَ مِنْكُمْ وَيَدْرُونَ زَوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا
 بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ
 خَبِيرٌ ﴿٢٣٥﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ
 سَتَذَكَّرُوهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَضُوا عَقْدَةَ الرِّجَاحِ
 حَتَّى يَبْلُغَ الْكَيْبَ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ
 حَلِيمٌ ﴿٢٣٦﴾ لِاجْتِنَاحِ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ
 عَلَى الْمُوسَعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْبِحْسَنِينَ ﴿٢٣٧﴾ وَإِنْ طَلَّقْتُمُوهُنَّ
 مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا
 الَّذِي بِيَدِهِ عَقْدَةُ الرِّجَاحِ وَإِنْ تَعَفَّوْا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ﴿٢٣٨﴾
 ع ﴿٢٣٩﴾ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٤٠﴾

232. Wa 'izaa tallaqtumun-nisaaa-'a fabalagna 'ajalahunna falaa ta'-zuluuhunna 'any-yan-kibna 'azwaajahunna 'izaa taraazaw baynahum-bil-ma'-ruuf. Zaalika yuu-'azu bibii man-kaana minkum yu'-minu billaabi wal-Yawmil-'Aakhir. Zaalikum 'azkaa lakum wa 'athar. Wallaahu ya'-lamu wa 'antum laa ta'-lamuun.

233. Wal-waalidaatu yurzi-'na 'awlaada-hunna haaw-layni kaa-milayni liman 'araada 'any-yutimmar-razaa-'ah. Wa 'alal-marwluudi lahuu rizqu-hunna wa kiswatuhunna bil-ma'-ruuf. Laa tukallafu nafsun 'illaa wus-'ahaa. Laa tuzaarra waa-lidatum-bi-waladibaa wa laa marwluudul-lahuu bi-waladibii wa 'ala-waarisi mislu zaalik. Fa-'in 'araadaa fisaalan 'an taraazim-min-humaa wa tashaa-wurin-falaa junaaba 'alayhi-maa. Wa 'in 'arattum 'an-tas-tar-zi-'uuu 'awlaadakum falaa junaaba 'alaykum

'izaa sallam-tum-maaa 'aataytum-bil-ma'-ruuf. Wattaqullaaha wa'-la-muuu 'annallaaha bimaa ta'-maluuna Basiir.

234. Wallaziina yutarwaffarwana minkum wa yazaruuna 'azwaa-jany-yatarab-basna bi-'anfusi-hinna' arba-'ata 'ash-hurinw-wa 'ashraa. Fa-'izaa balagna 'ajalahunna falaa junaaha 'alay-kum fiimaa fa-'alna fiii 'anfusi-hinna bil-ma'-ruuf. Wallaahu bi-maa ta'-maluuna Khabiiir.

235. Wa laa junaaha 'alaykum fiimaa 'arraztum-bihii min khit-batin-nisaaa-'i' a'w' aknantum fiii 'anfusikum. 'Ali-mal-laahu 'an-nakum satazkuruunahunna wa laakillaa turwaa-'iduu-hunna sir-ran 'illaaa 'an-taquu-luu qaw-lam-ma'-ruufaa. Wa laa ta'-zi-muu 'uqdatan-Nikaabi hattaa Yablugal-Kitaabu 'ajalah. Wa'-lamuuu 'annal-laaha ya'-lamu maa fiii 'anfusikum fahzaruuh; wa'-lamuuu' annallaaha Gafuu-run Haliim. (Section 31)

236. Laa junaaha 'alaykum 'in tallaqtumun-nisaaa-'a maa lam tamassuuhunna 'aw taf-rizuu labunna fariizab. Wa matti-'uu-hunna, 'alalmuusi-'i qadaruhuu wa 'alalmuqtiri qadaruh. Mataa-'am-bil-ma'-ruufi: Haq-qan 'alal-Muhsiniin.

237. Wa 'in-tallaqtumuu-hunna min-qabli 'an-tamas-suuhunna wa qad faraztum labunna farii-zatan-fa-nisfu maa faraz-tum 'illaaa' any-ya'-fuuna 'aw ya'-fu-wallazii bi-yadibii 'uqdatun-Nikaab. Wa 'an ta'-fuuu 'aqrabu littaq-waa. Wa laa tansawul-fazla baynakum. 'Innallaaha bimaa ta'-maluuna Basiir.

AAYAT - 232

Wa 'izaa tallaqtumun-nisaaa-'a fabalagna 'ajalahunna falaa ta'-zuluuhunna 'any-yan-kibna 'azwaaqabahunna 'izaa taraazaw baynahum-bil-ma'-ruuf. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُنَّ بِالْمَعْرُوفِ

Tarjuma: "Aur jab tum apni araton ko talaq de do, phir wo apni iddat poori karlein, to mat aade aao is mein ke wo auratein phir nikah karlein apne sabeq azwaaq se, jabke wo aapas mein razamand hojaayein bhale tareeqe par".

Jo aurat talaq paakar apni iddat poori kar chuki ho wo azaad hai ke jahan chaahe apni pasand se nikah karle. Is ke is iraaade mein talaq dene waale shauhar ya iske khandaan waalaon ko koi rukawat nahi daalni

chaahiye. Isi tarah agar kisi shakhs ne apni biwi ko ek ya do talaq di aur iddat ke dauraan ruju nahi kiya to ab iddat ke baad aurat ko ikhtiyaar haasil hai ke wo chaahe to isi shauhar se nikah-e-saani karsakti hai. Aayat 228 ke zeil mein ye baat wazahat ke saath bayaan ho chuki hai ke ek ya do talaq ki surat mein shauhar ko iddat ke dauraan ruju ka haq haasil hai. Lekin agar iddat poori hogayi to ab ye talaq ruju'i nahi rahi, talaq-e-bain hogayi. Ab shauhar aur biwi ka jo rishta tha wo toot gaya. Ab agar ye rishta phir se jodhna hai to dubara nikah karna hoga aur is mein aurat ki marzi daakhil hai. Iddat ke andar ruju ki surat mein aurat ki marzi daakhil nahi hai. Lekin iddat ke baad ab aurat ko ikhtiyaar hai, wo chaahe to isi sabeq shauhar se nikah-e-sani karle aur chaahe to apni marzi se kisi aur shakhs se nikah karle. Albatta talaq-e-mughallaz (teesri talaq) ke baad jab tak is surat ka nikah kisi aur mard se na hojaaye aur wo bhi ise talaq na de de, sabeq shauhar ke saath nikah nahi hosakta. Is aayat mein ye hidayat di jaarahi hai ke talaq-e-bain ke baad agar wohi aurat aur wohi mard phir se nikah karna chaahein to ab kisi ko is mein aade nahi aana chaahiye. Aam taur par aurat ke qareebi rishtedaar is mein rukawat bante hain aur kehte hain ke is shakhs ne pehle bhi tumhe sataya tha, ab phir tum usi se nikah karna chaahti ho, hum tumhe aisa nahi karne denge.

Zaalika yuu-'azu bibii man-kaana minkum **ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ**
 yu'-minu billaahi wal-Yawmil-'Aakhir. **يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ**

Tarjuma: “Ye wo cheez hai jiski nasihat ki jaarahi hai tum mein se usko jo waqetan imaan rakhta ho Allah par aur yaum-e-aakhirat par”.

Jin ke andar Imaan hi nahi hai inke liye to ye saari nasihat goya bhens ke aage been bajana hai. Jis se inhein koi faida nahi pahunchega.

Zaalikum 'azkaa lakum wa 'athar. **ذَلِكَ أَرْزَىٰ لَكُمْ وَأَظْهَرُ**

Tarjuma: “Yahi tareeqa tumbare liye zyada paak aur zyada umdah hai”.

Wallaahu ya'-lamu wa 'antum laa ta'- **وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ**
 lamuun.

Tarjuma: “Aur Allah jaanta hai tum nahi jaante”.

Lehaza tum apni aqal ko muqadam na rakho, balke Allah ke ehkaam ko muqadam rakho. Mard aur aurat donaon par khaaliq wohi hai, ise mard bhi azeez hai aur aurat bhi azeez hai. Nabi Akram ﷺ ne farmaya: (الْخَلْقُ عِيَالُ اللَّهِ) *Al-khalkhu 'ayaalullaab*¹ yani *tamaam makhblooq Allah ke kunbe ke manind hai*. Lehaza Allah ko to har insaan mehboob hai, khuwah mard ho ya aurat ho. Insaan uski takhleeq ka shahkaar hai. Iske saath saath iska ilm bhi kaamil hai, Wo jaanta hai ke aurat ke kya haqooq hone chaahiye aur mard ke kya hone chaahiye.

AAAYAT - 233

Wal-waalidaatu yurzi'-na 'awlaada-hunna harw-layni kaa-milayni وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

Tarjuma: "Aur maa'en apni aulaad ko doodh pilaye poore do saal".

liman 'araada 'any-yutimmar-razaa-'ah. لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ط

Tarjuma: "Us shakhs ke liye jo muddat-e-razaa't poori karana chaahata ho".

Agar talaq dena waala shauhar ye chaahata hai ke mutaliqa aurat uske bachche ko doodh pilaye aur raza'at ki muddat poori kare to do saal tak wo aurat is zimmedari se inkaar nahi karsakti.

Wa 'alal-marwluudi lahuu rizqu-hunna wa kiswatuhunna bil-ma'-ruuf. وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

Tarjuma: "Aur bachche waale ke zimme hai bachchon ki maaon ka khaana aur kapda dastoor ke mutabiq".

Is muddat mein bachche ke baap par mutalaqa ke khaane aur kapde ki zimmedari hai, jise hum naan nafqa kehte hain, is liye ke qanoon aulaad shauhar ki hai. Is silsile mein dastoor ka lehz rakhna hoga. Yani mard ki haisiyat aur aurat ki zarooriyaat ko pesh-e-nazar rakhna hoga. Aisa na ho ke mard crorepati ho lekin wo mutalaqa biwi ko apni khaadma'on ki tarah ka naan nafqa dena chaahiye.

Laa tukallafu nafsun 'illaa wus-'ahaa. لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

Tarjuma: "Kisi par zimmedari daali nahi jaati magar iski wasa'at ke mutabiq".

Laa tuzaarra waa-lidatum-bi-waladibaa لَا تُضَارُّ وَالِدَةٌ بَوْلِدِهَا

1. Rawah Al-Bayhaqi fii Sha'ab Al-Imaan wa Al-Haythmi fi Majmu'a Az-Zuwa'id 'An 'Abdullah Bin Masood wa 'An Ans Bin Maalik, isnaadah za'eef.