

**Tarjuma:** “*Na to takleef pahunchayi jaaye kisi waaldah ko apne bachche ki wajah se*”.

*wa laa ma'wluudul-lahuu bi-waladibii* وَلَا مَوْلُودٌ لَهُ يَكْفُرُ ۖ

**Tarjuma:** “*Aur na usko jiska wo bachcha hai (yani baap) uske bachche ki wajah se*”.

Yani donaan ke saath munsifana sulook kiya jaaye, jaisa ke hadees-e-nabwi ﷺ hai: (لَا ضَرْكَ وَلَا حِرَارَ) *Laa zarara walaa ziraar*, yani *na to nuqsaaan pahunchana hai aur na hi nuqsaaan uthana hai*.

*wa 'ala-waarisi mislu zaalik.* وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۖ

**Tarjuma:** “*Aur waaris par bhi isi tarah ki zimmedari hai*”.

Agar bachche ka baap faut hojaaye to bachche ko doodh peelane waali mutalaqa aurat ka naan nafqa marhoom ke waarison ke zimme rahega.

*Fa-'in 'araadaa fisaalan 'an taraazim-min-humaa wa tashaa-wurin-* فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ

**Tarjuma:** “*Phir agar maa baap chaabe ke doodh chordhale (do baras ke andar hi) bahami razamandi aur sulah se*”.

*falaa junaaha 'alayhi-maa.* فَلَا جُنَاحَ عَلَيْهِمَا ۖ

**Tarjuma:** “*To in donaan par kuch gunaaah nahi*”.

*Wa 'in 'arattum 'an-tas-tar-zi-'uuu 'awlaadakum* وَإِنْ أَرَدْتُمْ أَنْ تُسَبِّحُوا أَوْلَادَكُمْ

**Tarjuma:** “*Aur agar tum apne bachchon ko kisi aur se doodh pilwana chaaho*”.

*falaa junaaha 'alaykum* فَلَا جُنَاحَ عَلَيْكُمْ ۖ

**Tarjuma:** “*To bhi tum par kuch gunaaah nahi*”.

Agar bachche ka baap ya uske waarsa bachche ki waaldah ki jagah kisi aur aurat se bachche ko doodh pilwana chaahate hon to bhi koi harj nahi, inhein iski ijazat hai bashart ye ke:

*'izaa sallam-tum-maaa 'aataytum-bil-ma'-ruuf.* إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۖ

**Tarjuma:** “Jab ke tum (bachche ki maa ko) wo sab kuch de do jiska ke tum ne dena tehraya tha dastoor ke mu'afiq”.

Ye na ho ke naan nafqa bachane ke liye ab tum muddat-e-raza'at ke darmiyaan bachche ki maa ke bajaye kisi aur aurat se is liye doodh pilwane lago ke use mu'aza kam dena padega. Agar tum kisi daaya waghaira se doodh pilwana chaahate ho to pehle bachche ki maa ko bhale tareeqe par wo sab kuch adaa kardo jo tumne taye kiya tha.

Wattaqullaaha wa'-la-muuu  
'annallaaha bimaa ta-'maluuna ﴿٢٣٧﴾ بِصِيْرٍ  
Basiir.

**Tarjuma:** “Aur Allah ka taq'wa ikhtiyaar karo aur jaan rakho ke jo kuch tum kar rabe ho Allah ise dekh raha hai”.

#### AAYAT - 234

Wallaziina yuta'waffa'wana minkum wa  
yazaruuna 'az'waa-jany وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا

**Tarjuma:** “Aur jo tum mein se wafaat paa jaaye aur bi-wiyan chord jaaye”.  
yatarab-basna bi-'anfusi-hinna' arba<sup>s</sup> يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا  
'ata 'ash-burinw-wa 'ashraa.

**Tarjuma:** “To wo auratein roke rakhein apne aapko chaar maah dus din”.

Qablazeen aayat 228 mein mutalaqa aurat ki iddat teen haiz bayaan hui hai yahan bewa auraton ki, iddat bayaan ki jaarahi hai wo shauhar ki wafaat ke chaar maah dus din baad tak apne aapko shadi se roke rakhein.

Fa-'izaa balagna 'ajalahunna فَاِذَا بَلَغْنَ اَجَلَهُنَّ

**Tarjuma:** “Pas! jab wo apni is muddat tak pahunch jaaye (yani iddat gzarlein)”.

falaa junaaha 'alay-kum fiimaa fa- فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِيْ  
'alna fiii 'anfusi-hinna bil-ma'-ruuf. اَنْفُسِهِنَّ بِالْمَعْرُوْفِ

**Tarjuma:** “To tum par koi gunaah nahi hai is mu'amle mein jo kuch wo apne baare mein dastoor ke mutabiq kare.

Iddat gzar chukne ke baad wo azaad hain, jahan munasib samjhe wahan nikah karsakti hain. Ab tum inhein rokna chaaho ke hamari naak

katjayegi, ye bewa hokar sabr se baith nahi saki, is se raha nahi gaya, is tarah ki baatein bilkul ghalat hain, ab tumhara koi ikhtiyaar nahi hai ke tum inhein roko.

Wallaahu bi-maa ta'-maluuna Khabiiir. وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

**Tarjuma:** “*Aur jo kuch tum keh rahe ho Allah is se bakhabar hai*”.

**AAYAT - 235**

Wa laa junaaha 'alaykum fiimaa *وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةٍ*  
*'arraztum-bihii min khit-batin-*  
*nisaaa-'i'aw' aknantum fiii 'anfusikum.* النِّسَاءِ أَوْ أَلْتَمْتُمْ فِي أَنْفُسِكُمْ

**Tarjuma:** “*Aur tum par kuch gunaah nahi hai is mein ke kinaya wa ishaara mein zaahir kardo un auraton se paighaam-e-nikah ya posheedah rakho apne dilaon mein*”.

Kisi aurat ka iddat ke dauraan nikah to nahi hosakta, na hi ise wazeh taur par paighaam-e-nikah diya jasakta hai, albatta ishaare kinaye mein ye baat kahi jasakti hai ke mujhe is mein dilchaspi hai ya phir ye baat apne dil hi mein posheedah rakhi jaaye aur iddat khatam hone ka intezar kiya jaaye.

'Ali-mal-laahu 'an-nakum satazkuruuna-hunna عَلِمَ اللّٰهُ اَنَّكُمْ سَتَدُّرُوْنَهُنَّ

**Tarjuma:** “*Allah ko ma'loom hai ke tum kin auraton ka zikr karoge*”.

Aakhir tumhe inka khayaal to aayega ke ye aurat bewa hogayi hai, ab mai is se shadi karsakta hoon. Koi aadmi ye bhi sonch sakta hai ke ye jo mere dil mein bewa ke baare mein khayaal aaraha hai aur is se nikah ki rughbat paida horahi hai to shayed mai gunaahgaar hogaya hoon. Yahan itmenaan dilaya jaaraha hai ke aisa khayaal ka aana gunaah nahi hai, ye qanoon-e-fitrat hai.

wa laakillaa tuwaa-'iduu-hunna sir-ran وَالَّذِينَ لَا تُوَاعِدُوهُنَّ سِرًّا

**Tarjuma:** “*Lekin in se nikah ka waada na kar rakho chupkar*”.

Aisa na ho ke khufiya hi khufiya nikah ki baat pakki hojaaye.

'illaaa 'an-taquu-luu qarw-lam-ma'-ruufaa. إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا

**Tarjuma:** “*Siwaye iske ke koi baat kehdo ma'roof tareeqe se*”.

Bas koi aisi ma'roof baat keh sakte ho jis se inhein ishaara miljaaye.

Wa laa ta'-zi-muu 'uqdatan-

Nikaahi battaa Yablugal-Kitaabu وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ  
'ajalah.

**Tarjuma:** “*Aur mat bandho girah nikah ki jab tak ke qanoon-e-shari'at apni muddat ko na pabunch jaaye*”.

Yani Allah ki muqarar kardah iddat jab tak poori na hojaaye. Yahan kitaab se muraad qanoon-e-shari'at hai. Kitaab Allah mein bewa ki iddat chaar maah dus din muqarar kardi gayi iska poora hona zaroori hai, is se pehle nikah nahi hosakta.

Wa'-lamuuu 'annal-laaha ya'-lamu وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوا ۗ  
maa fiii 'anfusikum fah-zaruub;

**Tarjuma:** “*Aur jaan rakho ke Allah khoob jaanta hai jo kuch tumhare dilaon mein hai, Pas! us se darte raho*”.

Uski pakad se bachne ki koshish karo.

wa'-lamuuu' annallaaha Gafuu-run Haliim. وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٦﴾

**Tarjuma:** “*Aur ye bhi jaan rakho ke Allah bakhshne waala aur burdbaar hai*”.

Allah Gafoor hai, bakhshne waala hai, koi khata hogayi hai to astaghfaar karo, tauba karo, Allah mu'af farmayega. Aur Wo Haleem hai, tehmeel karne waala hai fauran nahi pakadta, balke dheel deta hai, mohlat deta hai ke agar chaaho to tum tauba karlo.

### AAYAT - 236

Laa junaaha 'alaykum 'in tallaqtumun-  
nisaaa-'a maa lam tamassuu-hunna  
'aw taf-rizuu lahunna fariizah.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ  
تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۗ

**Tarjuma:** “*Tum par koi gunaah nahi hai agar tum aisi biwiyon ko talaq de do jinko na to tum ne abhi chua ho aur na inke liye meher muqarar kiya ho*”.

Agar koi shakhs apni mankuha ko is haal mein talaq dena chaahke ke na to iske saath khilwat-e-seegha ki naubat aayi ho aur na hi iske liye meher muqarar kiya ho to wo de sakta hai.

Wa matti-'uu-hunna,

وَمَمْعُوهُنَّ

**Tarjuma:** “*Aur inko kuch kharch do*”.

Is surat mein agarche meher ki aadayegi laazim nahi hai, lekin mard ko chaahiye ke wo ise kuch na kuch maal-o-mata'i duniyawi kapde waghaira de dilakar faregh kare.

'alalmuusi-'i qadaruhuu wa 'alalmuqtiri qadaruh. عَلَى الْمَوْسَىٰ قَدْرًا وَعَلَى الْمُقْتِرِ قَدْرًا ۝

**Tarjuma:** “Sabib-e-wasa'at par apni haisiyat ke mutabiq zaroori hai aur tangdast par apni haisiyat ke mutabiq”.

Jo wasa'at waala hai, ghani hai, jisko kasha'ish haasil hai wo apni haisiyat ke mutabiq adaa kare aur jo tangdast hai wo apni haisiyat ke mutabiq.

Mataa-'am-bil-ma'-ruufi: مَتَاعًا بِالْمَعْرُوفِ ۝

**Tarjuma:** “Jo kharch ke qaidah ke mu'afiq hai”.

Ye saaz-o-samaan-e-dunya jo hai ye bhi bhale andaaz mein diya jaaye, aisa na ho ke jaise khairaat dijaarahi ho.

Haq-qan 'alal-Muhsiniin. حَقًّا عَلَى الْبِحْسَنِينَ ۝

**Tarjuma:** “Ye haq hai mohsineen par”.

Neiki karne waale, bhale log ye samajhle ke ye in par Allah Ta'ala ki taraf se aayed kardah ek zimmedari hai.

#### AAYAT - 237

Wa 'in-tallaqtumuu-hunna min-qabli وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَبْسُوهُنَّ  
'an-tamas-suuhunna wa qad faraztum وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً  
lahunna farii-zatan

**Tarjuma:** “Aur agar tum auraton ko talaq do inko haath lagane se pehle aur tum tehra chuke the inke liye ek mutayyan meher”.

fa-nisfu maa faraz-tum فَنِصْفُ مَا فَرَضْتُمْ

**Tarjuma:** “To jo meher tum ne taye kiya tha ab uska aadha adaa karna laazim hai”.

Is surat mein muqarar shuda meher ka aadha to tumhein dena hi dena hai.

'illaaa' any-ya'-fuuna إِلَّا أَنْ يَعْفُونَ

**Tarjuma:** “Illaa ye ke wo mu'af kardein”.

Yani koi aurat khud kehdein ke mujhe aadha bhi nahi chaahiye ya koi kahe ke mujhe chauthayi de dijiye.

'aw ya'-fu-wallazii bi-yadibii ۞ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ الزَّكَاجِ ۞  
'uqdatun-Nikaah.

**Tarjuma:** “Ya wo shakhs darguzar se kaam le jiske haath mein nikah ki giran hai”.

Aur ye giran mard ke haath mein hai, wo ise khol sakta hai. Aurat az khud talaq de nahi sakti. Lehaza mardon ke liye targheeb hai ke wo is mu'amle mein farakh dili se kaam lein.

Wa 'an ta'-fuuu 'aqrabu littaq-waa. ۞ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۞

**Tarjuma:** “Aur ye ke tum mard darguzar karo to ye taqwe se qareeb tar hai”.

Wa laa tansawul-fazla baynakum. ۞ وَلَا تَسْأَلُوا الْفَضْلَ بَيْنَكُمْ ۞

**Tarjuma:** “Aur apne mabeen ehsaan karna mat bhula do”.

Iska tarjuma yun bhi kiya gaya hai: “Aur tumhare darmiyaan ek ko dusre par jo fazilat hai isko mat bhulo”. Yani Allah ne jo fazilat tum mardon ko auraton par di hai isko mat bhulo. Chunache, tumhara tarz-e-amal bhi aisa hona chaahiye ke tum apne bade hone ke hisaab se inke saath narmi karo aur inko zyada do. Tum ne inka jitna bhi meher muqarrar kiya tha wo nisf ke bajaye poora de do aur inhein ma'roof tareeqe se izzat-o-takreem ke saath rukhsat karo.

'Innallaaha bimaa ta'-maluuna Basiir. ۞ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۞

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

## AYAAT 238 TO 242

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْاَوْسَطَىٰ ۚ وَفُؤُومُوا لِلَّهِ قَدِيْنِيْنَ ۚ ۞ فَاِنْ خِفْتُمْ فَرِيْجًا لَّا اَوْ رُكْبَانًا ۚ  
فَاِذَا اٰمَنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمْتُمْ مَا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۚ ۞ وَالَّذِيْنَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُوْنَ  
اَزْوَاجًا ۙ وَصِيْبَةً لَّا رَاَوْا جِهَتَهُمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرِ اِحْرَاجٍ ۚ ۞ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ  
فِيْ مَا فَعَلْنَ فِيْ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۚ ۞ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۚ ۞ وَلِلّٰهِ طَلَّقَتْ مَتَاعٌ بِالْمَعْرُوْفِ ۚ  
حَقًّا عَلٰى الْمُتَّقِيْنَ ۚ ۞ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهِ لَعَلَّكُمْ تَعْقِلُوْنَ ۚ ۞

238. Haafizuu 'alas-Salawaati was-Salaatil-wustaa; wa quu-muu lillaahi qaanitiin.

239. Fa-'in kbiftum fa-rijaalan 'aw rukbaanaa. Fa-'izaaa 'amin-tum fazkurullaaha kamaa 'alla-makum-maa lam takuu-nuu ta'-lamuun.

240. Wallaziina yutawaffawna minkum wa yazaruuna 'azwaa-janw-wasiyyatalli-'azwaaajihim-mataa-'an 'ilal-hawli gayra 'ikh-raj. Fa-'in kharajna falaa junaaba 'alaykum fii maa fa-'alna fiii 'anfusihinna mim-ma'-ruuf. Wallaahu 'Aziizun-Hakiim.

241. Wa lil-mutallaqaati mataa-'um-bil-ma'-ruuf. Haqqan 'alal-Muttaqiin.

242. Kazaalika yubayyinul-laahu lakum 'Aayaatihii la-'al-lakum ta'-qiluun.

(Section 32)

### AAYAT - 238

Haafizuu 'alas-Salawaati was- حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ  
Salaatil-wustaa;

**Tarjuma:** "Muhafazat karo tamaam namazon ki aur khaas taur par beech waali namaz ki".

Ye jo baar baar aaraha hai ke jaanlo Allah har shaye jaanne waala hai, jaan rakho ke Allah tumhare sab kaamon ko dekh raha hai, jo kuch tum kar rahe ho Allah ki nigah mein hai jo kuch tum kar rahe ho Allah us se bakhabar hai, to is sabko qalb-o-zehen mein mustahazar rakhne ke liye tumhe paanch waqta namaz digayi hai ke iski nigaahdashat karo. Dunya ke karobaar se niklo aur Allah ke huzoor haazir hokar is se kya hua ahad taaza karo. Hafez ka ek sher hai:

*Sarkashr ne kardiye dhundle naqush-e-bandagi  
Aao sajde mein gire lob-e-jabeen taaza kare!*

"Salaatud satsa" (beech waali namaz) ke baare mein bahut se aqwaal hain, lekin aam taur par is se muraad asar ki namaz li jaati hai. Is liye ke din mein do namazein fajar aur zohar is se pehle hain aur do hi namazein maghrib aur isha iske baad mein hain.

wa quu-muu lillaahi qaanitiin.

﴿٢٣٨﴾ وَقَوْمُوا لِلَّهِ قَدْتَيْن

**Tarjuma:** "Aur khade hua karo Allah ke saamne poore adab ke saath".

Qiyam, ruku aur sajda fara'iz-e-namaz mein se hain. Ruku mein

banda apne Rab ke huzoor aajizi se jhuk jaata hai, sajda is jhukne ki inteha hai. Matloob ye hai ke qiyaam bhi qunoot, aajizi aur ankasari ke saath ho, ma'loom ho ke ek banda apne aqa ke saamne ba-aadab khada hai.

**AAYAT - 239**

*Fa-'in khiftum fa-rijaalan 'aw rukbaanaa. فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا*

**Tarjuma:** “*Phir agar tum khatre ki haalat mein ho to chaahe piyadah padhlo ya sawaar*”.

Dushman agar peecha kar raha hai aur aap ruk kar tamaam shara'et wa adaab ke saath namaz padhna shuru kardenge to wo aap ke sar par pahunch jaayega. Ya aap ne kahin jaakar fauri taur par hamla karna hai aur aap namaz ke liye ruk jaayenge to matloob hadaf haasil nahi karsakenge. Chunache dushman se khatre ki haalat mein paidal ya sawaar jis haal mein bhi ho namaz padhi jasakti hai.

*Fa-'izaaa 'amin-tum* فَادَا أَمِنْتُمْ

**Tarjuma:** “*Phir jab tum aman mein hojao*”.

Khatra door hojaaye aur aman ki haalat ho.

*fazkurullaaha kamaa 'alla-makum-maa lam takuu-nuu ta'-lamuun. فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ*

**Tarjuma:** “*Phir Allah ko yaad karo jaise ke tumhein usne sikhaya hai jisko tum nahi jaante the*”.

Ummat ko namaz ka tareeqa Muhammad Raṣool Allah ﷺ ne sikhaya hai aur hukm diya hai: صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي Sallu kamaa ra'aytumuunii usalli<sup>1</sup> “*Namaz padho jaise ke tum mujhe namaz padhte hue dekhte ho*”. Namaz ka ye tareeqa Allah Ta'ala ka sikhaya hua hai. Riwayaat se sabit hua hai ke Hazrat Jibrael عليه السلام ne aakar Muhammad Rasool Allah ﷺ ko do din namaz padhayi hai. Ek din paancho namazein awwal waqt mein aur dusre din paancho namazein aakhri waqt mein padhayi aur batadiya ke in namazon ka waqt in auqaat ke darmiyaan hai. Chunache, namaz ke mu'amle mein Anhuzoor عليه السلام ke mu'allim Hazrat Jibrael عليه السلام hai aur Aap ﷺ puri ummat ke liye mu'allim hain.

Ab bewa auraton ke baare mazeed hidayaat aarahe hain.

1. Sahih Al-Bukhari, Kitabul Azaan, Baabul Azaan lil-musafir iza kaanu ijmaa'ia.... 'An Maalik Bin Al-Huweris رضى الله عنه.

وقف منزل



## AAAYAT - 240

Wallaziina yutawaffawna minkum وَالَّذِينَ يَتَّقُونَ مِنكُم وَيَدْرُونَ أَرْوَاجًا ۝  
wa yazaruuna 'azwaa-janw-

**Tarjuma:** "Aur jo log tum mein se wafaat de diye jayein aur wo chord jayein biwiyon".

wasiyyatalli-'azwajihim-mataa-'an  
'ilal-hawli gayra 'ikb-raaj.

وَصِيَّةٌ لِّأَرْوَاجِهِمْ مَّتَاعًا إِلَى  
الْحَوْلِ غَيْرِ إِخْرَاجٍ ۝

**Tarjuma:** "To wo wasiyat kar jayein apni biwiyon ke liye ek saal tak ke liye naan nafqa ki, baghair iske ke inhein gharon se na nikala jaaye".

Misaal ke taur par ek shakhs faut hua hai aur iski chaar biwiyon hain, jin mein se ek haan aulaad hain jab ke baaqi teen is aulaad ki saunteli maa'ain hain. Ab ye aulaad saggi maa ko to apni maa samajh kar uski khidmat karegi aur baaqi teen ko khuwah-ma khuwah ki zimmedari (*liability*) samjhengi. To farmaya ke aisa na ho ke in bewaon ko fauran ghar se nikaal do, ke jao apna raasta lo, jis se tumhari shadi thi wo to faut hogaya, balke ek saal ke liye inhein ghar se na nikala jaaye aur inka naan nafqa diya jaaye. In ayaat ke nazul tak qanoon-e-wirasat abhi nahi aaya tha, lehaza bewaon ke baare wasiyat ka abori hukm diya gaya, jaisa ke qabl azeen aayat 180 mein walideen aur qurabatdaaron ke liye abori hukm diya gaya.

Suratun Nisa mein qanoon-e-wirasat naazil hua to is mein walideen ka haq bhi mu'ayyan kardiya gaya aur shauhar ki wafaat ki surat mein biwi ke haq ka aur biwi ki wafaat ki surat mein shauhar ke haq ka bhi ta'yyun kardiya gaya aur ab walideen-o-azeez-o-aqarib aur bewagaan ke haq mein wasiyat ki hidayaat mansukh hogayi.

Fa-'in kharajna falaa junaaha  
'alaykum fii maa fa-'alna fiii  
'anfusihinna mim-ma'-ruuf.

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا  
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۝

**Tarjuma:** "Phir agar wo auratein khud nikal jayein to tum par iska koi gunaab nahi jo kuch wo apne haq mein ma'roof tareeqe par kare".

Agar koi aurat iddat guzarne ke baad dusri shadi kar ke kahin basna chaahe to tum ise saal bhar ke liye rok nahi sakte. Wo apne haq mein ma'roof tareeqe par jo bhi faisla kare wo iski mijaz hain, iska koi ilzaam tum par nahi aayega.

Wallaahu 'Aziizun-Hakiim.

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

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

**AAYAT - 241**

*Wa lil-mutallaqaati mataa-'um-bil-  
ma'-ruuf.*

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ

**Tarjuma:** "Aur mutalqa auraton ko bhi saaz-o-samaan-e-zindagi dena hai ma'roof tareeqe par".

*Haqqan 'alal-Muttaqiin.*

حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

**Tarjuma:** "Ye laazim hai parhezgaaron par".

Wazeh rahe ke ye hidayat iddat ke waqt tak ke liye hai, uske baad nahi. Isi mu'amle mein *Kolkatta High Court* ne Shah Banu case mein jo ek faisla diya tha is par Hindustan mein shayed ehtejaaj hua tha. Is ne ye faisla diya tha ke koi musalmaan agar apni biwi ko talaq de de to wo biwi agar to dusri shadi karle tab to baat dusri hai, warna jab tak wo zinda rahegi iska naan nafqa talaq dene waale ke zimme rahega. Is par Bharat ke musalmaanon ne kaha ke ye hamare shari'at mein dakhil andazi hai, shari'at ne mutalqa ke liye sirf iddat tak naan nafqa ka haq rakha hai. Chunache, musalmaanon ne is masle par ehtejaaji tehreek chalayi, jis mein bahut se logaon ne jaanon ka nazrana pesh kiya. Aakhirkaar Rajiv Gandhi ki hukumat ko ghutne taikne pade aur phir wahan ye qanoon banadiya gaya ke Hindustan ki koi adaalat bashamool *Supreme Court* musalmaanon ke aa'ili quwaneen mein dakhil nahi desakti. Is par mai musalmaanaan-e-bharat ki azmath ko salam pesh kiya karta hoon. Is ke baraks hamare haan ye hua ke ek fauji Amer ne aa'ili quwaneen banaye jinke baare mein sunni, shiya, ahl-e-hadees, devbandi, barelwi tamaam ulama aur jama'at-e-islami ki choti ki qiyadat sab ne muttafiqa taur par ye kaha ke ye quwaneen khilaf-e-islam hain, magar wo aaj tak chal rahe hain. Ek aur fauji Amer giyarah baras tak yahan par kosi *لَيْسَ الْمُلْكُ الْيَوْمَ* *Limani mulkul yawm*, bajata raha aur Islam Islam ka raagh bhi alaafta raha, lekin isne bhi in quwaneen ko jun ka tun barqarar rakha. Isi bunyaad par mai ne iski shu'ara se istefaad diya tha. Lekin Hindustan ke musalmaanon ne wahan par ye baat hone nahi di.

**AAYAT - 242**

*Kazaalika yubayyinul-laahu lakum  
'Ayaatibii la-'al-lakum ta'-qiluun.*

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

**Tarjuma:** "Isi tarah Allah Ta'ala tumhare liye apni ayaat ko wazeh kar raha hai ta'ake tum aqal se kaam lo (aur samjho)".

## AYAAT 243 TO 253

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ۖ فَقَالَ لَهُمْ اللَّهُ مُوتُوا ۗ  
 ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَاتِلُوا فِي  
 سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يَفْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ  
 أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَفْضِلُ وَيَبْخُضُ ۗ وَالِيهِ تَرْجِعُونَ ﴿٢٤٥﴾ أَلَمْ تَرَ إِلَى الْهَلَاكِ مِنَ بَنِي إِسْرَائِيلَ  
 مِنْ أَعْدَى مُوسَىٰ إِذْ قَالُوا لِنَبِيِّهِمْ إِنَّهُ لَمَلَكَ لِنَّا ۖ قَالَ هَلْ عَسَيْتُمْ  
 إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۖ وَقَدْ أُخْرِجْنَا مِنْ  
 دِيَارِنَا وَأَبْنَاءِنَا قَالَتْ كَيْبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾  
 وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلَكًا ۖ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ  
 أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۗ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً  
 فِي الْعِلْمِ وَالْجِسْمِ ۗ وَاللَّهُ يُؤْتِي مَلَكَةً مَّن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ  
 إِنَّ آيَةَ مَلِكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ  
 وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾ فَأَمَّا فَصَلِّ  
 طَالُوتَ بِالْجُنُودِ ۖ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۖ وَمَنْ  
 لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۗ فَلَمَّا  
 جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ  
 أَنَّهُمْ مُّلتَمُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾  
 وَلَمَّا بَرَرُوا لِبِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى  
 الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَاتَّهَىٰ اللَّهُ الْمَلِكُ وَ  
 الْحِكْمَةُ وَعَلَّمَهُ مَبَايِشَاءَ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ  
 اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَإِنَّا لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾  
 تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا  
 عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ أَعْدَائِهِمْ  
 مِمَّنْ بَعْدَ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَٰكِنْ ائْتَمَرُوا فَبِهِم مِّنْ أَمْنٍ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ  
 مَا أَقْتَلْتُمْ ۗ وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

243. 'Alam tara 'ilallaziina kharajuu min diyaaribim wa hum 'uluufun hazaralmawt? Fa-qaala labumullaahu muu-tuu: summa 'ah-yaahum. 'In-nallaaha la-Zuu-Fazlin 'alan-naasi walaakinna aksaran naasi laa yash-kuruun.

244. Wa qaa-tiluuu fii sabiilillaahi wa'-lamuuu 'annallaaha Samii-'un 'Aliim.

245. *Man-zallazii yuqri-zullaaha Qarzan Hasanan fa-yuzaa-'ifa-huu labuuu 'az-'aafan-kasiirah? Wallaahu yaqbizu wa yab-sut-wa ilayhi turja-'uun.*

246. *'Alam tara 'ilal-mala-'i mim-Banii-'Israaa-'iila mim-ba'-di Muusaa? 'Iz qaaluu linabiyyil-lahumub-'as lanaa Malikan-nuqaatil-fi Sabiilil-laah. Qaala hal 'asaytum 'inkutiba 'alaykumul-qitaalu 'al-laa tuqaatilu? Qaaluu wa maa lanaaa 'allaa nuqaatila fi Sabii-lillaahi wa qad 'ukhrijnaa min-diyaarinaa wa 'abnaaa-'inaa? Falammaa kutiba 'alayhimul-qitaalu tawallaw 'illaa qaliilam-minhum. Wallaahu 'Aliimum-biz-zaalimiin.*

247. *Wa qaala lahum Nabiy-yuhum 'innallaaha qad ba-'asa lakum Taaluuta Malikaa. Qaa-luuu 'annaa yakuunu labul-mulku 'alaynaa wa nabnu 'a-haqqu bil-mulki minhu wa lam yu'-ta sa-'atam-minal-maal? Qaala 'innalla-hastafaahu 'alaykum wa zaadahuu basta-tan-fil-'ilmi wal-jism. Wallaahu yu'-tii mulkabuu many-yashaaa'. Wallaahu Waasi-'un 'Aliim.*

248. *Wa qaala lahum Nabiiyu-hum 'inna 'aayata-Mulkihiii 'any-ya'-tiyakumut-Taa-buutu fihi sakiinatam-mir-Rab-bikum wa baqiyyatum-minnnaa taraka 'Aalu-Muusaa wa 'Aalu-Haaruuna tahmilu-hul-malaaa-'ikah. 'In-na fii zaalika la-'aayatal-lakum 'in-kuntum-Mu'-miniin.*

(Section 33)

249. *Fa-lammaa fasala Taa-luutu bil-junuudi qaala 'innal-laaha mubtaliikum-bi-nabar. Faman-shariba minhu falaysa minnii: wa mal-lam yat-'ambu fa-'innahuu minniii 'illaa manig-tarafa gurfatam-biyadib. Fa-sharibuu minhu 'illaa qaliilam-minhum. Falammaa jaa-waza-huu hua wallaziina 'aamanuu ma-'ahuu qaaluu laa taaqata lanal-Ya'wma bi-Jaaluuta-wa junuudih. Qaalallaziina ya-zunnuuna 'annahum-mulaaqul-laabi kam-min-fi-'atin-qaliilatin galabat fi-'atan-kasiiratam-bi-'iznillaah? Wallaahu ma-'as-Saabiriin.*

250. *Wa lammaa barazuu li-Jaaluuta wa junuudihii qaaluu Rabbanaaa 'afrig 'alaynaa sab-ran-wa sabbit 'aqdaamanaa wan-surnaa 'alal-Qawmil-kaa-friin.*

251. *Fa-hazamuuhum-bi-'iznil-laabi wa qatala Daarwuudu Jaa-luuta wa 'aataahullaahul-Mulka wal-Hikmata wa 'allamahuu mimmaa yashaaa' Wa law laa daf-'ullaahin-naasa ba'-zahum-bi-ba'-zil-lafasadatil-'arzu wa laa-kinnallaaha Zuu-Fazlin-'alal-'aalamiin.*

252. Tilka 'Aayaatullaahi nat-luu-haa 'alayka bil-haqq; wa 'innaka laminal-Mursaliin.

253. TILKAR-RUSULU faz-zalnaa ba'-zahum 'alaa ba'-z. Minhum-man-kallamallaahu wa rafa-'a ba'-zahum darajaat. Wa 'aataynaa 'lisabna-Marya-mal-Bayyinaati wa 'ayyadnaa-hu bi-ruubil-qudus. Wa law shaaa-'allaahu maqtata-lallaziina mim-ba'-dihim-mim-ba'-di maa-jaaa-'at-humul-Bayyi-naa-tu wa laa-kinikh-talafuu fa-minhum-man 'aamana wa minhum-man-kafar. Wa law shaaa-'allaahu maq-tataluu; wa laa-kinnal-laaha yaf-'alu maa yuriid. (Section 34)

Ab jo do ruku zeir mutala'a aarahe hain ye is aitbaar se bahut ahem hai ke in mein is jung ka tazkerah hai jiski haisiyat goya tareekh Bani Isra'il ke Gazwah-e-Badar ki hai. Qablazeen ye baat zikr ki jaa chuki hai ke Hazrat Moosa عليه السلام ke baad Bani Isra'il ne Yosha Bin Noon ki sarkardgi mein jihad wa qataal kiya to Falasteen fatah hogaya. Lekin unhone ek mustahakam hukumat qaa'em karne ki bajaye choti choti (12) barah hukumatein banali aur apas mein ladte bhi rahe. Lekin (300) teen sau baras ke baad phir ye surat-e-haal paida hui ke jab inke upar dunya tang hogayi aur aas paas ki kaafir aur mushrik qaumon ne inhein dabaliya aur bahutson ko unke gharon aur unke mulkon se nikaal diya to phir tang aakar unhone us waqt ke Nabi se kaha ke hamare liye koi badshah yani sipasalaar muqarar kardijiye ab hum Allah ki raah mein jung karenge. Chunache, wo jo jung hui hai Ta'lood aur Ja'lood ki uske baad goya Bani Isra'el ka daur-e-khilafat rashedah shuru hua.

Bani Isra'il ki tareekh ka ye daur jise mai "khilafat-e-rashedah" se ta'beer kar raha hoon, unke Rasool ke inteqal ke (300) teen sau baras baad shuru hua, jab ke is ummat-e-muslima ki khilafat-e-rashedah Rasool Allah صلى الله عليه وسلم ke zamane ke saath mutasal hai. Is liye ke Sahaba-e-Kiraam رضي الله عنهم ne jaanein di, khoon diya, qurbaniyan di aur iske natije mein Rasool Allah صلى الله عليه وسلم ki hi zindagi mein deen ghalib hogaya aur islami riyasat qaa'em hogayi. Natijatan Aap صلى الله عليه وسلم ke inteqal ke baad khilafat ka daur shuru hogaya, lekin wahan (300) teen sau baras guzarne ke baad unka daur-e-khilafat aaya hai. Is mein bhi teen khilafatein to mutafiq-e-aaliya hai. Uani Hazrat Taaloot, Hazrat Dawood, aur Hazrat Suleman عليه السلام ki khilafat. Lekin chauthi khilafat par aakar taqseem hogayi. Jaise Hazrat Ali عليه السلام khulfa-e-raba'a ke zamane mein aalim-e-islam munqasam hogaya ke Misr aur Shaam mein Hazrat Ali عليه السلام ki khilafat ko tasleem nahi kiya. Isi tarah Falasteen ke mumalkat Hazrat Suleman

عَلَيْهِمْ ke do betaon mein taqseem hogayi, aur Isra'el aur Yahudiya ke naam se do riyasatein wajood mein aagayi. Qur'an Hakeem mein is muqaam par Taloot aur Jaloot ki is jung ka tazkerah aaraha hai. Jiske baad tareekh Bani Isra'il mein Islam ke ghalbe aur khilafat-e-rashedah ka aghaaz horaha hai. Ye darr-e-haqeeqat Sahaba-e-Kiraam ﷺ ko ek aina dikhaya jaaraha hai ke ab yahi marhala tumhein darpesh hai, Gazwah-e-Badar pesh aaya chahta hai.

**AAAYAT - 243**

'Alam tara 'ilallaziina kharajuu      أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ  
min diyaaribihim

**Tarjuma:** "Kya tum ne in logaon ke haal par ghaur nahi kiya jo nikal khade hue apne gharon se".

wa hum 'uluufun      وَهُمْ أُلُوفٌ

**Tarjuma:** "Jab ke wo hazaron ki tedaad mein the".

hazaralmawt?      حَذَرَ الْمَوْتِ

**Tarjuma:** "Mout ke darr ki wajah se".

Yani jab kuffaar aur mushrikeen ne in par ghalba karliya aur ye dehshat zaada hokar, apne mulk chordkar, apne gharon se nikal bhaage.

Fa-qaala labumullaahu muu-tuu:      فَقَالَ لَهُمُ اللَّهُ مُوتُوا

**Tarjuma:** "To Allah ne un se kaha ke marjaao!"

summa 'ah-yaahum.      ثُمَّ أَحْيَاهُمْ

**Tarjuma:** "Phir (Allah ne) inhein zinda kiya".

Yahan mout se muraad khauf aur buzdili ki mout bhi hosakti hai jo un par (20) bees baras taari rahi, phir simo'ial Nabi ki islah wa tajdeed ki koshishaon se inki nishayat-e-saniya hui aur Allah ne inke andar ek jazba paida kardiya. Goya yahan par mout aur ahyaa se muraad maanwi aur roohani wa akhlaaqi mout aur ahyaa hai. Lekin bil-fa'al jasdi mout aur ahyaa bhi Allah ke ikhtiyaar se bahar nahi, iski qudrat mein hai, wo sabko maar kar bi dubara zinda kar sakta hai.

'In-nallaaha la-Zuu-Fazlin 'alan-naasi walaakinna aksaran naasi laa yash-kuruun.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٦﴾

**Tarjuma:** “Yaqeenan Allah Ta'ala logaon par bada fazal karne waala hai lekin aksar log shukar nahi karte”.

Aksar log shukar guzari ki rosh ikhtiyaar karne ki bajaye Allah Ta'ala ke ehsanaat ki naqadri karte hain.

Ab sabeqa ummat-e-musaima ke “Ghazwah-e-Badar” ka haal bayaan karne se pehle musalmaanon se guftagu horahi hai. Isliye ke ye sab kuch inki hidayat ke liye bayaan horaha hai, tareekh bayaan karna Qur'an ka maqsad nahi hai. Ye to Muhammad Rasool Allah ﷺ ki inqalabi jadd-o-jahad ki tehreek jis marhale se guzar rahi thi aur inqalabi amal jis stage par pahunch chuka tha iski munasibat se sabeqa ummat-e-musalima ki tareekh se waqiyaat bhi laaye jaarahe hain aur uss ki munasibat se ehkaam bhi diye jaarahe hain. Chunache, farmaya:

**AAYAT - 244**

Wa qaa-tiluu fi sabeelillaahi wa'-lamuuu 'annallaaha Samii-'un 'Aliim.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

**Tarjuma:** “Aur jung karo Allah ki raah mein, aur kboob jaanlo ke Allah Ta'ala sab kuch sunne waala (aur) sab kuch janne waala hai”.

**AAYAT - 245**

Man-zallazii yuqri-zullaaha Qarzan Hasanan fa-yuzaa-'ifa-huu lahuuu 'az-'aafan-kasiirah?

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهٗ أَضْعَافًا كَثِيرَةً ۗ

**Tarjuma:** “Kaun hai jo Allah ko qarz-e-husna de to Allah iske liye kayi gunna badata rabe”.

Jo anfaaq-e-khaalis Allah Ta'ala ke deen ke liye kiya jaata hai ise Allah apne zimme qarz-e-husna se ta'beer karta hai. Wo kehta hai ke tum mere deen ko ghaalib karna chaahte ho, meri hukumat qaa'em karna chaahte ho, to jo kuch is par kharch karoge wo mujh par qarz hai jise mai kayi gunna bada chardha kar wapas karoonga.

Wallaahu yaqbizu wa yab-sut

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ ۗ

**Tarjuma:** “Aur Allah tangdasti bhi deta hai aur kushadgi bhi deta hai”.

Allah hi ke ikhtiyar mein hai kisi cheez ko sukaid dena aur khol dena, kisi ke rizq ko tang kardeni ya is mein kasha'ish kardeni”.

wa ilayhi turja-'uun.

وَالَيْهِ تُرْجَعُونَ ﴿٢٦٥﴾

**Tarjuma:** “*Aur Usi ki taraf tumhein lauta diya jaayega*”.

Yahan dekhiye jihad bil-nafs aur jihad bil-maal donaon cheezaon ka tazkerah kiya jaaraha hai. Jihaad bil-nafs ki aakhri shakal qataal hai aur jihaad bil-maal ke liye pehle lafz “anfaaq” aaraha tha, ab qarz-e-husna laaya jaaraha hai.

### AAYAT - 246

'Alam tara 'ilal-mala-'i mim-Baniii-  
'Israaa-'iila mim-ba'-di Muusaa?

أَلَمْ تَرَ إِلَى الْهَامِلِ مِنْ بَنِي إِسْرَائِيلَ  
مَنْ بَعَدَ مُوسَى

**Tarjuma:** “*Kya tum ne ghaur nabi kiya Bani Isra'il ke sardaron ke mu'amle mein, jo inhein Moosa (عليه السلام) ke baad pesh aaya?*”

'Iz qaaluu linabiyil-lahumub-'as lanaa  
Malikan-nuqaatil-fii Sabiilil-laah.

إِذْ قَالُوا لَنَبِيِّ رَبِّنَا إِنَّا بِمَا  
كُنَّا فِي سَبِيلِ اللَّهِ

**Tarjuma:** “*Jab ke inhone apne Nabi se kaha ke hamare liye koi badshah muqarar kardijiye, ta'ake hum Allah ki raah mein jung kare.*”

Yahan badshah se muraad ameer aur sipasalaar hai. Zaahir baat hai ke Nabi ki maujoodgi mein buland tareen martaba to Nabi hi ka rahega, lekin ek aisa ameer naamzad kardijiye jo Nabi ke taab'e hokar jung ki sippasalaari karsake. Mai hadees bayaan kar chuka hoon ke Bani Isra'il mein Hazrat Moosa (عليه السلام) se lekar Hazrat Esa (عليه السلام) tak koi na koi Nabi zaroor maujood raha hai. Us waqt semo'iel Nabi the jin se sardaran-e-Bani Isra'il ne ye farma'ish ki thi.

Qaala hal 'asaytum 'inkutiba  
'alaykumul-qitaalu 'al-laa tuqaatiluu?

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ  
الْقِتَالُ أَلَّا تُقَاتِلُوا

**Tarjuma:** “*Inhone kaha ke tum se is baat ka bhi andesha hai ke jab tum par jung farz kardi jaaye to us waqt tum jung na karo*”.

Yani abhi to tumhare bade daawe hain, bade josh-o-kharosh aur bahaduri ka izhaar kar rahe ho, lekin kahin aisa nahi hoga ke mai Allah Ta'ala se jung ki ijazat bhi loon aur tumhare liye koi sipasalaar ya badshah bhi muqarar kardoon aur phir tum jung se kani katra jao?



Qaalu wa maa lanaaa 'allaa قَالُوا وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ  
nuqaatila fii Sabii-lillaahi

**Tarjuma:** “Inhone kaha ye kaise hosakta hai ke hum Allah ki raah mein qataal na kare?”

wa qad 'ukbrijnaa min-diyaarinaa wa وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا  
'abnaaa-'inaa?

**Tarjuma:** “Jab ke humein nikaal diya gaya hai apne gharon se aur apne beton se”.

Dushmanon ne inke beton ko ghulam aur inke auraton ko baandiyani banaliya tha aur ye apne mulkaon se khauf ke maare bhaage hue the. Chunache, inhone kaha ke ab hum jung nahi karenge to kya karenge?

Falammaa kutiba 'alay-himul-gitaalu فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

**Tarjuma:** “Phir jab in par jung farz kardi gayi”.

tawallaaw 'illaa galiilam-minhum. تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ

**Tarjuma:** “To sab peet pher gaye, siwaye inki ek qaleel tedaad ke”.

Ye goya musalmaanon ko tanbeeh ki jaarahi hai ke tum bhi bahut kehte rahe ho Huzoor humein jung ki ijazat milni chaahiye lekin aisa na ho ke jab jung ka hukm aaye to wo tumhein na gawara guzre. Aayat 216 mein hum ye alfaaz padh chuke hain: كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ Kutiba 'alaykumul-gitaalu wa hua kurhul-lakum: “Tum par jung farz ki gayi hai aur wo tumhein nagaawaar hai”.

Wallaahu 'Aliimum-biz-zaalimiin. وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

**Tarjuma:** “Aur Allah aise zaalimon se khoob bakhabar hai”.

#### AAAYAT - 247

Wa qaala lahum Nabiy-yuhum وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ  
'innallaaha qad ba-'asa lakum لَكُمْ طَالُوتَ مَلِكًا  
Taaluta Malikaa.

**Tarjuma:** “Aur un se kaha inke Nabi ﷺ ne ke Allah Ta'ala ne Taloot ko inka badshah muqarar kardiya hai”.

Inka naam Taurat mein Sa'ul (Sa'ul) aaya hai. Hosakta hai ke asal naam Sa'ul ho, lekin chunke wo bahut qadawar the isliye inka ek sifati naam ya laqab “Taloot” ho. Taloot ke mu'ane “Lambe tadange” ke hain.

Qaa-luuu 'annaa yakuunu labul-  
mulku 'alaynaa

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا

**Tarjuma:** “Inhone kaba ke kaisa hosakta hai ke ise hamare upar badshabat mile?”

wa nahnu 'a-baqqu bil-mulki minhu

وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

**Tarjuma:** “Jab ke hum is se zyada haqdaar hain badshabat ke”.

wa lam yu'-ta sa-'atam-minal-maal?

وَلَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ ۖ

**Tarjuma:** “Aur ise to maal ki wasiyat bhi nahi ki gayi”.

Wo to mufliis hai, ise to Allah Ta'ala ne zyada daulat bhi nahi di hai. Kyun inke miyaraat yahi the ke jo daulatman hai wohi sahib-e-izzat hai.

Qaala 'innalla-hastafaahu 'alaykum

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

**Tarjuma:** “(Nabi ﷺ ne) kaha: (Ab jo chaaho kaho) yaqeenan Allah ne chunliya hai usko tumpar”.

Ye faisla ho chuka hai. Ye Allah ka faisla (Divine decision) hai, jise koi tabdeel nahi karsakta. Allah ne usi ko tumhari sardari ke liye chuna hai.

wa zaadahuu basta-tan-fil-'ilmi wal-jism.

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۗ

**Tarjuma:** “Aur use kushadgi ataa ki hai ilm aur jism donaon cheezaon mein”.

Wo na sirf qadawar aur na sirf taqaatwar hai balke Allah ne ise ilm aur faham bhi waqar ataa farmaya hai, is se amoor-e-jung se bhi waqfiyat hai. Tumhare nazdeek izzat aur sardari ka miyaar daulat hai, magar Allah ne ise in do cheezaon ki bina par chuna hai. Ek to wo jismani taur par mazboot aur taqaatwar hai, us daur mein zaahir baat hai iski bahut zaroorat thi. Aur dusre ye ke ise ilm, faham, samajh aur danishdi hai.

Wallaahu yu'-tii mulkabuu many-yashaaa'.

وَاللَّهُ يُؤْتِي مَلِكًا مِّنْ يَشَاءُ ۗ

**Tarjuma:** “Aur Allah Ta'ala jisko chaabta hai Apni badshabat de deta hai”.

Allah ko ikhtiyar hai ke Apna mulk jisko chaahde, wo jise chaahde Apni taraf se iqtedaar bakhshde.

Wallaahu Waasi-'un 'Aliim.

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٢٤﴾

**Tarjuma:** “*Aur Allah bahut samaa'i waala hai, sab kuch janne waala hai*”.

Is ki wasa'at athaah hai, ki iska andaza nahi kar sakta, aur wo bada ilm rakhne waala hai, sab kuch janne waala hai. Wo jisko jo kuch deta hai bar banaye ilm deta hai ke kaun iska mustahiq hai.

### AAYAT - 248

Wa qaala lahum Nabiyuu-hum

'inna 'aayata-Mulkihiii

ya'-tiyakumut-Taa-buutu

sakiinatun-mir-Rab-bikum

baqiyyatum-minnaa taraka

Muusaa wa 'Aalu-Haaruna

tahmilu-hul-malaaa-'ikah.

'any- وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ

fibi التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا

wa تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

'Aalu- ۝

**Tarjuma:** “*Aur in se kaha inke Nabi ne ke Taloot ke badshahat ki ek nishani ye hogi ke tumbhare paas wo sandoq aajayega (jo tum se chin chuka hai) jis mein tumbhare liye taskeen ka samaan hai tumbhare Rab ki taraf se aur kuch aal-e-Moosa aur aal-e-Haroon ke chorde hue tabrukaat hain, wo sandoq farishton ki tahweel mein hai*”.

Taloot ki imaat aur badshahat ki alamat ke taur par wo sandoq tumbhare paas wapaa aajayega. Asal mein ye “Taboot-e-sakina” lakdi ka ek bahut badha sandoq tha, jis mein Bani Isra'il ke Ambiya-e-Kiraam ﷺ ke tabrukaat mehfooz the. Yahudiyon ka daawa hai ke ye sandoq ab bhi Masjid-e-Aqsa ke neeche surang mein maujood hai. Inhone ba'az zaraye se photo lekar is ki dastawizi film bhi dikhayi hai. Ye “Taboot-e-Sakina” Hazrat Suleman عليه السلام ke tameer kardah Haikal ke tah-khaana mein rakha hua tha aur wahan par rabba'i رَبَّائِيْنَ *Rabbaa niyyiin*, bhi maujood the. Jab is Haikal ko munhadam kiya gaya to wo isi mein dab gaye. Wo tah-khaana chaaro taraf se band hogaya hoga aur inki laashen aur Taboot-e-Sakina iske andar hi hongey. Taboot-e-Sakina mein Bani Isra'il ke liye bahut badi roohani taskeen ka samaan tha ke hamare paas Hazrat Moosa aur Hazrat Haroon عليه السلام ke tabrukaat hain. Is mein Esa Moosa bhi tha aur wo alwah bhi jo Hazrat Moosa عليه السلام ko Kooh-e-Toor par di gayi thi aur jin par Taurat likhi hui thi. Is Taboot ko dekh kar Bani Isra'il ko isi tarah taskeen hoti thi jaise ek musalmaan ko Khaana-e-Kaabah ko dekh kar taskeen hoti hai. Isra'elion ko jab inke padosi mulkon ne shikast di to wo Taboot-e-Sakina bhi cheen kar legaye. Poori

qaum ne is azeem saanhe par maatam kiya aur ise Bani Isra'il se saari izzat wa hashmat chin jaane se ta'beer kiya gaya. Chunache, is se inke housle mazeed past hogaye. Ab jab ke Israeliyon ne jung ka irada kiya aur waqt ke Nabi Hazrat Semo'il عليه السلام ne Taloot ko inka ameen muqarar kiya to inhein ye bhi bataya ke Taloot ko Allah ki taraf se namazd kiye jaane ki ek alamat ye hogi ke tumhari taskeen ka samaan "Taboot-e-Sakina" jo tum se chin gaya tha, inke ahad-e-imaarat mein tumhein wapas mil jaayega aur is waqt wo farishton ki tahweel mein hai. Hua ye ke inke dushman jab Taboot chinkar legaye to wo inke liye ek musibat bangaya. Wo ise jahan rakhte wahan tawoon aur dusri wabayein phoot padhtein. Bila aakhir unhone ise nahusat ka bais samajhte hue ek chakdhe par rakha aur bailon ko haank diya ke jidhar chaahe lejaye. Bail seedhe chalte chalte ise Bani Isra'il ke ilaaqe mein le aaye. Zaahir hai ke ye mu'amlah farishton ki rehnumayi se hua. Is tarah wo Taboot-e-Sakina inke paas wapas pahunch gaya jo barson pehle in se chin chuka tha.

*In-na fii zaalika la-'aayatal-lakum* ﴿٢٤﴾ *كُنْتُمْ مُؤْمِنِينَ*  
'in-kuntum-Mu'-miniiin.

**Tarjuma:** "Yaqeenan is mein tumbare liye badhi nishani hai agar tum maanne waale ho".

#### AAYAT - 249

*Fa-lamma fasala Taa-luutu bil-junuudi* فَأَمَّا فَصَل طَالُوتُ بِالْجُنُودِ

**Tarjuma:** "Phir jab Taloot apne lashkaron ko lekar chale".

*qaala 'innal-laaha mubtaliikum-bi-nahar.* قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

**Tarjuma:** "To unhone kaha ke Allah Ta'ala tumhari aazma'ish karega ek dariya se (yani dariya-e-Urdan)".

*Faman-shariba minhu falaysa minnii:* فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي

**Tarjuma:** "To jo is mein se (pait bhar kar) paani piyega wo mera saathi nahi hai".

*wa mal-lam yat-'ambu fa-'innahuu minnii* وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

**Tarjuma:** "Aur jo us mein se paani nahi piyega wo mera saathi hai".

*'illaa manig-tarafa gurfatam-bi-yadib.* إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ

**Tarjuma:** "Siwaye iske ke koi apne haath se sirf chulu bhar paani lekar peelein".

Asal mein har commander ke liye zaroori hota hai ke kisi bhi badi jung se pehle apne saathiyon ke josh wa jazba aur azam wa housla (*morale*) ko parkhein aur nazam (*discipline*) ki haalat ko dekhein. Chunache, Rasool Allah ﷺ ne bhi Ghazwah-e-Badar se qabl mashawarat ki thi ke musalmaano! Ek taraf junooob se keel kaatne se lais ek lashkar aaraha hai aur dusri taraf shumaal se maal-o-asbaab se lada phanda ek qafila aaraha hai. Allah Ta'ala ne waada farmaya hai ke in donaon mein se ek tumhein zaroor milega. Bataao kidhar chalein?. Kuch log jo kamzori dikha rahe the unhone kaha ke chale pehle qafila loot lein! Aur jo log bahimmat the unhone kaha Huzoor! Jo Aap ﷺ ka iraaada ho, jo Aap ﷺ ki mansha ho, Aap ﷺ iske mutabiq faisla farmaye, hum haazir hain! to yahan bhi Taloot ne apne lashkariyon ka test liya ke wo mere hukm ki pabandi karte hain ya nahi karte.

*Fa-sharibuu minhu*

فَشْرَبُوا مِنْهُ

**Tarjuma:** "To inhone is mein se (khoob jee bhar kar) paani piya".

*illaa qaliilam-minhum.*

إِلَّا قَلِيلًا مِنْهُمْ

**Tarjuma:** "Siwaye un mein se ek qaleel tedaad ke".

*Falammaa jaawaza-huu hua  
wallaziina 'aamanuu ma-'abuu*

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ

**Tarjuma:** "To jab darya paar kar ke aage badhe Taloot aur uske saathi ahl-e-imaan".

Wazeh rahe ke sab se pehli screening qablazeen ho chuki thi. In mein se jo qataal hi ke munkir hogaye the wo pehle hi alag ho chuke the. Ab ye dusri chalni thi. Jo us mein se nahi nikal sake wo paani peekar besudh hogaye. Ye aisa hi hai jaise Ghazwah-e-Uhud mein Rasool Allah ﷺ ke saath ek hazaar aadmi Madina Munawwara se nikle the aur phir ain waqt par (300) teen sau afraad saath chordkar chale gaye. To jab Taloot aur unke in saathiyon ne jo Imaan par sabit qadam rahe the, dariya paar karliya.

*qaaluu laa taaqata lanal-Yawma bi-  
Jaaluuta-wa junuudih.*

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ

**Tarjuma:** "To unhone kaha ke aaj humein Jaloot aur iske lashkaron ka muqabla karne ki taaqat nahi hai".

Jaloot (*Goliath*) bada qavi haikal aur grandail insaan tha. Zirah baktar mein is ka poora jism is tarah chupa hua tha ke siwaye aankh ke surakh ke jism ka koi hissa khula nahi tha. Uski mubarizat ke jawaab mein koi bhi muqable par nahi aaraha tha.

Qaalallaziina ya-zunnuuna قَالَ الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ  
'annahum-mulaaqul-laahi kam- min-fi-'atin-galiilatin galabat fi-'atan-kasiiratam-bi-'iznillaah?

**Tarjuma:** “To kaha un logaon ne jo yaqeen rakhthe the ke inhein (ek din) Allah se mulaqat karni hai, ke kitni martaba aisa hua hai ke ek choti jamaat badi jamaat par ghalib aagayi Allah ke hukm se”.

So tum aage badho, himmat karo, apni kam himmati ka saboot na do. Allah Ta'ala ki nusrat aur madad se tumhein fatah haasil hojayegi.

Wallaahu ma-'as-Saabiriin.

وَاللَّهُ مَعَ الصَّابِرِينَ

**Tarjuma:** “Aur Allah to sabar karne waalaon ke saath hai”.

#### AAAYAT - 250

Wa lammaa barazuu li-Jaaluuta wa junuudihii وَالتَّابِرُوا لِبِئْسَ الْأَتْقَى

**Tarjuma:** Aur jab wo muqable par nikle Jaloot aur iske lashkaron ke”.

بِرَزَّ Baraza ke mu'ane hai zaahir hojaana, aamne saamne aajana. Ab donaoon lashkar maidaan-e-jung mein aamne saamne aayein. Idhar Taloot ka lashkar hai aur udhar Jaloot ka.

qaaluu Rabbbaanaa 'afrig 'alaynaa sab-ranw قَالُوا رَبَّنَا أفرغ علينا صبراً

**Tarjuma:** “To unhone dua ki ke ae hamare Rab hum par sabar oundhel de”.

أفرغ Afraga ka mafhoom hai kisi bartan se kisi ke upar paani is tarah gira dena ke wo bartan khaali hojaaye. Taloot aur inke saathi ahl-e-imaan ne dushman ke madd-e-muqabil aane par dua ki ke ae hamare Parwardigaar! hum par sabar ka faizan farma, sabar ki baarish farmadein”.

wa sabbit 'aqdaamanaa

وَتَيْبَتْ أَقْدَامَنَا

**Tarjuma:** “Aur (maidaan-e-jung mein) hamare qadmon ko jama de”.

wan-surnaa 'alal-Qawmil-kaa-firiin. ﴿٥٥﴾ وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٥﴾

**Tarjuma:** “*Aur haamri madad farma in kaafiron ke muqable mein*”.

Ye dua goya ahl-e-Imaan ko talqeen ki jaarahi hai ke jab Badar ke mauqe par tumhara kuffaar se muqabla hoga to tumhein ye dua karni chaahiye.

**AAAYAT - 251**

*Fa-hazamuubum-bi-'iznil-laahi*

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

**Tarjuma:** “*To unhone maar bhagaya unko Allah ke hukm se*”.

Ahl-e-imaan ne Allah ke izn se aur Allah ki mashiyat se dushmanon ko shikast di.

*wa qatala Daarwuudu Jaa-luuta*

وَقَتَلَ دَاوُدُ جَالُوتَ

**Tarjuma:** “*Aur Dawood ؑ ne Jaloot ko qatal kardiya*”.

Ye Dawood wohi Hazrat Dawood ؑ hai jo Jaleelul Qadar Nabi aur badshah hue. Inke bete Hazrat Suleman ؑ the. Taurat se ma'loom hota hai ke Dawood ek gadariye the aur jungle mein apni bhed bakriya charaya karte the. Inke paas ek gopiya hota tha, jiske andar pathar rakh kar wo isko ghooma kar maarte the. Nishana itna sahi tha ke is se wo apne bakriyon par hamla karne waale jungli jaanwaron ke jabde todh diya karte the. Jab Taloot aur Jaloot ke lashkar aamne saamne the to Dawood itefaqaan wahan aa nikle. Unhone dekha ke Jaloot lalkaar raha hai ke hai koi jo mere muqable mein aaye? Lekin idhar sab ke sab sehme khade hain, koi aage nahi badh raha. Ye dekh kar un ki ghairat ko josh aagaya. Inhone Taloot se iske muqable ki ijazat maangi aur kehne lage ke mai to apne gopiye se sheron ke jabde todh diya karta hoon, bhala is namakhtoon ki kya haisiyat hai, mai abhi isko kaifr-e-kirdaar tak pahunchta hoon. (Wazeh rahe ke khatna Hazrat Ibrahim ؑ ki sunnat hai aur ye millat-e-Ibrahimi mein hamesha rayaj raha hai. Lekin kuffaar aur mushrikeen ke haan khatna ka riwaaj nahi tha. Chunache, “Namakhtoon” Bani Isra'il ke haan sab se badi gaali thi). Dawood ne sipasalaar ki ijazat se apna gopiya aur chand pathar uthaye aur dev-haikal Jaloot ke saamne jaa khade hue. Jaloot ne inka mazaq udaya lekin inhone apne gopiye mein ek pathar rakh kar aise ghooma kar chordha ke wo seedha aankh ke surakh se paar hokar iske bheje ke andar utar gaya aur Jaloot wahin dher hogaya.

wa 'aataabullaahul-Mulka

wal-Hikmata wa 'allamahuu ۞ وَمَا يَشَاءُ ۞  
mimmaa yashaaa'

**Tarjuma:** "Aur Allah ne ise sultanat aur hikmat ataa ki aur jo kuch chaaha ise sikha diya".

Taloot ne Dawood عليه السلام se apni beti ka nikah kardiya, is tarah wo Taloot ke damaad hogaye. Phir Taloot ne inhi ko apna waaris banaya aur ye badshah hue. Allah Ta'ala ne Hazrat Dawood عليه السلام ko hukumat, sultanat bhi ataa farmayi aur hikmat aur nabuwat se bhi nawaza. In donaon etebarat se Allah Ta'ala ne Aap عليه السلام ko sarfaraz farmaya. Ye sab inamaat is waq'e ke baad Hazrat Dawood عليه السلام par hue. In sab par mustazad ye ke Allah ne inhein sikhaya jo kuch ke Allah ne chaaha.

Wa law laa daf-'ullaahin-naasa ba'- ۞ وَلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ ۞  
zabum-bi-ba'-zil-lafasadatil-'arzu لَفَسَدَتِ الْأَرْضُ

**Tarjuma:** "Aur agar (is tareeqe se) Allah ke giroh ko dusre ke zariye se dafa na karta rehta to zameen mein fasaad phail jaata".

Zameen mein jab bhi fasaad hota hai to Allah Ta'ala koi shakal aisi paida karta hai ke kisi aur giroh ko saamne laakar mufsidon ka khaatma karta hai. Agar aisa na hota to zameen mein fasaad hi fasaad phail gaya hota. Allah Ta'ala ne jungon ke zariye se fasaadi girohaon ka khaatma farmaya hai. Har bada Firaun jo aata hai Allah Ta'ala uske muqabil kisi Moosa ko khada kardeta hai. Is tarah Allah Ta'ala ne har sarkash aur fasaadi ke liye koi na koi ilaaj tajweez kiya hua hai.

wa laa-kinnallaaha Zuu-Fazlin-  
'alal-'aalamiin.

۞ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۞

**Tarjuma:** "Lekin Allah Ta'ala to tamaam jahanon par bada fazal karne waala hai".

#### AAYAT - 252

Tilka 'Ayaatullaahi nat-luu-haa  
'alayka bil-haqq;

۞ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۞

**Tarjuma:** "Ye Allah ki ayaat hain jo hum Aap عليه السلام ko padhkar sunna rahe hain haq ke saath".



Ye qaul goya Hazrat Jibrael عليه السلام ki taraf mansoob hoga. Ye Muhammad Rasool Allah صلى الله عليه وسلم aur tamaam musalmaanon se khitaab hai ke ye Allah ki ayaat hain jo hum Aap صلى الله عليه وسلم ko suna rahe hain haq ke saath. Ye ek bamaqsad silsila hai.

*wa 'innaka laminal-Mursaliin.*

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٣﴾

**Tarjuma:** "Aur yaqeenan (Ae Muhammad صلى الله عليه وسلم) Aap (Allah ke) Rasoolon mein se hain".

**AAYAT - 253**

*TILKAR-RUSULU* *faz-zalnaa* *ba'-zahum 'alaa ba'-z.* تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ م

**Tarjuma:** "In Rasoolon عليه السلام mein se hum ne ba'az ko ba'az par fazilat di hai".

Ye ek bahut ahem usool bayaan horaha hai.

Ye baat qablazeen bayaan ki jachuki hai ke "Tafreeq Bainur Rusal" kufr hai, jab ke "Tafzeel" Qur'an se sabit hai. Allah Ta'ala ne apne Rasoolon mein se har ek ko kisi na kisi pehlu se fazilat bakhshi hai aur is etebaar se wo dusron par mumtaz hai. Chunache, jazwi fazilatein mukhtalif Rasoolon ki hosakti hain, albatta kulli fazilat tamaam Ambiya wa Rusal صلى الله عليه وسلم par Muhammad Rasool Allah صلى الله عليه وسلم ko haasil hai.

*Minhum-man-kallamallaahu*

مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

**Tarjuma:** "Un mein se wo bhi the jin se Allah ne kalaam farmaya".

Ye Hazrat Moosa عليه السلام ki fazilat ka khaas pehlu hai.

*wa rafa-'a ba'-zahum darajaat.*

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

**Tarjuma:** "Aur ba'az ke darjaat (kisi aur etebaar se) bada diye".

*Wa 'aataynaa 'lisabna-Marya-mal-Bayyinaati* وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ

**Tarjuma:** "Aur humne Esa Ibn-e-Maryam عليه السلام ko bade khule mu'ajize diye".

wa 'ayyadnaa-hu bi-ruubil-qudus.

وَأَيْدِيَهُ بِرُوحِ الْقُدُسِ

**Tarjuma:** "Aur inki madat farmayi rooh-al-qadas (Hazrat Jibrael عليه السلام ke saath)".

Wa law shaaa-'allaahu maqtata-  
lallaziina mim-ba'-dihim

وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ

**Tarjuma:** "Aur agar Allah chaahata to inke baad aane waale aapas mein na ladte jhagadhte".

Yani na to Yahudiyon ki aapas mein jungein hoti, na Yahudiyon aur Nasraniyon ki ladayan hoti, aur na hi Nasraniyon ke firqe ek dusre se ladte.

mim-ba'-di maa-jaaa-'at-humul-Bayyi-naa-tu

مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

**Tarjuma:** "Iske baad ke inke paas wazeh taleemaat aachuki thein".

wa laa-kinikh-talafuu

وَلَكِنْ اخْتَلَفُوا

**Tarjuma:** "Lekin inhone ikhtelaaf kiya".

fa-minhum-man 'aamana wa minhum-man-kafar. فَيَنْهَمُ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ

**Tarjuma:** "Phir koi to un mein se Imaan laaya aur koi kufr par ada raba".

Wa law shaaa-'allaahu maq-taluu;

وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمُوهَا

**Tarjuma:** "Aur agar Allah chaahata to wo aapas mein na ladte".

Yani agar Allah Ta'ala jabran takweni taur par in par laazim kardeta to wo ikhtelaaf na karte aur aapas mein jung-o-jadaal se ba'az rehte.

wa laa-kinnal-laaha yaf-'alu maa yuriid.

وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٠٧﴾

**Tarjuma:** "Lekin Allah to karta hai jo wo chaahata hai".

Allah Ta'ala ne dunya ko is hikmat par banaya hai ke dunya ki ye zindagi aazma'ish hai. Chunache, aazma'ish ke liye usne insaan ko azaadi di hai. To jo shakhs ghalat raaste par jaana chaahata hai use bhi azaadi hai aur jo sahi raaste par aana chaahate use bhi azaadi hai.

## AYAAT 254 TO 257

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ ۗ  
 وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ الْعَجَى الْقِيُومَةُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ  
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ  
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ  
 وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ  
 مِنَ الْعَجَى ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ لَا انْفِصَامَ لَهَا ۗ  
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۗ يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا  
 أَوْلِيَهُمُ الطَّاغُوتُ ۗ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

254. Yaaa-'ayyubhallaziina 'aa-manuuu 'anfiqiu mimmaa razaqnaakum-min-qabli' any-ya'-tiya Yaawmul-laa bay-'un-fihi wa laa khullatunw-wa laa shafaa-'ah. Wal-kaafiruuna humuz-zaalimuun.

255. 'Allaahu laaa 'ilaaha 'illaa Huu. 'Al-Hayyul-Qayyum. Laa ta'-khuzuhuu sina-tunw-wa laa nawm. Lahuu maa fissaamaawaati wa maa fil-'arz. Man-zallazii yashfa-'u 'indahuuu 'illaa bi-'iznih? Ya'-lamu maa bayna 'aydihim wa maa khalfahum. Wa laa yu-biituuna bi-shay-'im-min 'il-mihiii 'illaa bimaa shaaa'. Wa-si-'a Kursiyyu-hus-Samaawaa-ti wal-'arz; wa laa ya-'uudu-huu hifzu-humaa wa Hurwal-'Aliyyul-'Aziim.

256. Laaa 'ikraaha fid-Diin. Qatta-bayyanar-Rushdu minal-Gayy. Famany-yakfur bit-Taaguuti wa tu-'mim-billaahi faqadis-tamsaka bil-'urwatil-wusqaa. Lan-fisaa-ma lahaa. Wallaahu Samii -'un 'Aliim.

257. 'Allaahu Waliy-yullaziina 'aamanuu yukhrijuhum-minaz-zulumaati 'ilan-nuur. Wallaziina kafaruuu 'aw-liyaaa-'u-humut-Taaguutu yukhrijuuna-hum-minan-Nuuri 'ilaz-zulu-maat. 'Ulaaa-'ika 'As-haabun-Naari hum fihaa khaaliduun. (Section 35)

Taqreeban do rukuaon par mushtamil Taloot aur Jaloot ki jung ke waqeyaath hum padh chuke hain aur ab goya Ghazwah-e-Badar ke liye zehni aur nafsiyati tayaarri horahi hai. Gazwaat ke liye jahan sarfaroshi ki zaroorat hai wahan anfaaq-e-maal bhi naguzair hai. Chunache, ab yahan bade zordaar andaaz mein anfaaq-e-maal ki taraf tawajah dilayi jaarahi hai. Jaisa ke arz kiya jaa chuka hai, Suratul Baqarah ke nisf aakhir mein chaar mazameen takraar ke saath aaye hain. Yani anfaaq-e-maal,

qataal, ibadaat aur mu'amlaat. Ye goya chaar doriyan hain jo in (22) ba'ees rukuaon ke andar taane baane ki tarah ghata hui hain.

**AAYAT - 254**

Yaaa-'ayyuhallaziina 'aa-manuuu  
 'anfiqqu mimmaa razagnaakum-  
 min-qabli' any-ya'-tiya Ya'umul-laa  
 bay-'un-fihi wa laa khullatun-wa-  
 laa shafaa-'ah. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
 يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ

**Tarjuma:** "Ae ahl-e-Imaan! Kharch karo us mein se jo kuch Humne tumhein diya hai is se pehle ke wo din aadhamke jis mein na koi khareed wa farokhat kaam aayegi aur na koi dosti kaam aur na koi shafa'at mufeed hogi".

Wal-kaafiruuna humuz-zaalimuun. وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

**Tarjuma:** "Aur jo inkaar karne wale hain wohi to zaalim hain".

Yahan kaafir se muraad istelahi kaafir nahi, balke ma'anwi kaafir hain, yani Allah ke hukm ka inkaar karne waale. Jo shakhs Allah Ta'ala ke is hukm-e-anfaaq ki tameel nahi karta, dekhta hai ke deen maghloob hai aur is ko ghalib karne ki jadd-o-jahad ho rahi hai, iske kuch taqaze hain, iski maali zarooratein hain aur Allah ne ise maqudrat di hai ke is mein kharch kar sakta hai lekin nahi karta, wo hai asal kaafir.

Is ke baad wo aayat aarahi hai jo azroye farman-e-Nabwi ﷺ Qur'an Hakeem ki azeem tareen aayat hai, yani Aayatul Kursi". Is ka naam bhi maroof hai. Mai ne aapko Suratul Baqarah mein aane waale hikmat ke bade bade moti aur bade bade phool ginwaye hain, maslan Aayatul Ayaat, Aayatul Bar, Aayatul Ikhtelaf, aur ab ye Aayatul Kursi hai. Jo tauheed ke azeem tareen khazanon mein se hai. Rasool Allah ﷺ ne ise tamaam ayaat-e-qurani ki sardar qaraar diya hai. Hazrat Abu Huraira رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshaad farmaya:

لِكُلِّ شَيْءٍ سَنَامًا وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ

*Likulli shay'in sanaaman wa inna sanaamal qur'aani suratul baqarati wa fiha aayatun hiya sayyidatu ayil qur'aani hiya aayatul kursiyyi*<sup>1</sup>, "Har shaye ki ek choti hoti hai aur yaqeenan Qur'an Hakeem ki chuti Suratul Baqarah hai, is mein ek aayat hai jo ayaat-e-qurani ki sardar hai, ye

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1. Sunan At-Tarmizi, Abwaab Faza'ilul Qur'an. 'An Rasool Allah ﷺ, baab maa jaa'a fii fazal Suratul Baqarah wa Aayatul Kursi.

*Aayatal Kursi hai*”.

Jis tarah Aayatul Bar aur Suratul Asar mein ek nisbat hai ke Allah Ta'ala ne hidayat aur nijaat ki saari ki saari shara'it ek choti si Surat mein jama kardein:

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ ۝ وَتَوَّصُوا بِالصَّبْرِ ۝

1. *Wal-'ASRI*, 2. *Innal-'Insaana lafi khusrin*, 3. *Illallaziina 'aamanuu wa 'amilus-saalibaati wa tawaasaw bil-Haqqi wa tawaasaw-bis-Sabr*.  
Lekin is ki tafseel ek aayat mein bayan hui hai aur wo Aayatul Bar hai. Chunache, humne mutala'a Qur'an Hakeem ka jo muntakhab nisaab murattab kiya hai us mein pehla dars Suratul Asar ka hai aur dusra Aayatul Bar ka hai. Yahi nisbat Aayatal Kursi aur Suratul Ikhlās mein hai. Suratul Asar ek mukhtesar si surat hai jabke Aayatul Bar ek taweel aayat hai. Isi tarah Suratul Ikhlās chaar ayaat par mushtamil ek choti si surat hai aur ye Aayatal Kursi ek taweel aayat hai. Surah Ikhlās tauheed ka azeem tareen khazana hai aur tauheed ke mauzu par Qur'an Hakeem ki jama tareen surat hai. Chunache, Rasool Allah ﷺ ne ise suls-e-Qur'an qaraar diya hai, jabke tauheed aur khaas taur par tauheed fil sifaat ke mauzu par Qur'an Kareem ki azeem tareen aayat ye Aayatal Kursi hai.

**AAYAT - 255**

*'Allaahu laaa 'ilaaha 'illaa Huu.*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

**Tarjuma:** “Allah wo Mabood-e-barhaq hai jis ke siwa koi aala nahi”.

*'Al-Hayyul-Qayyuum.*

الْحَيُّ الْقَيُّومُ

**Tarjuma:** “Wo zinda hai, sab ka qaa'em rakhne wala hai”.

Wo azkhud aur bakhud zinda hai. Iski zindagi mustaar nahi hai. Iski zindagi hamari zindagi ki manind nahi hai, jis ke baare mein Bahadur Shah Zafar ne kaha tha.

*Umr-e-daraaz maang ke laaye the chaar din  
Do aarzu mein kat gaye do intezaar mein!*

Allah Ta'ala ki zindagi, hayaat-e-mustaar, nahi hai, wo kisi ki di hui nahi hai. Iski zindagi mein koi zu'af, koi kamzori aur koi ahtiyaaj nahi hai. Wo khud Apni jagah zinda Jaweed hasti hai aur baaqi har shaye ka wajood iske hukm se qaa'em hai. Wo الْقَيُّومُ *Al-Qayyuum* hai. Uske izn

ke baghair koi shaye qaa'em nahi hai. Surah Ikhlaas mein Allah Ta'ala ke liye do alfaaz *الْأَحَدُ Al-Ahad*, aur *الضَّمَدُ As-Samad*, aaye hain. Wo apni jagah *الْأَحَدُ Al-Ahad*, hai lekin baaqi poori ka'inaat ke liye *الضَّمَدُ As-Samad*, hai. Isi tarah wo azkhud *الْحَيُّ Al-Hayyu* hai aur baaqi poori ka'inaat ke liye *الْقَيُّومُ Al-Qayyuum* hai.

Laa ta'-kbuzuhuu sina-tunaw-wa laa nawm. لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط

**Tarjuma:** "Na is par oungh ghalib aati hai na neend".

Lahuu maa fissaamaawaati wa maa fil-'arz. لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

**Tarjuma:** "Jo kuch aasmanon aur zameen mein hai sab usi ka hai".

Har shaye ki malkiyat-e-tama'a aur malkiyat-e-haqeeqi usi ki hai.

Man-zallazii yashfa-'u 'indahuuu مِنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط  
'illaa bi-'iznih?

**Tarjuma:** "Kaun hai wo jo shafa'at kar sake iske paas kisi ki magar iski ijazat se!".

Suratul Baqarah mein qablazeen teen martaba qayamat ke roz kisi shafa'at ka do tok andaaaz mein inkaar (*categorical denial*) kiya gaya hai ke koi shafa'at nahi! Yahan bhi bahut hi jaldi andaaaz ekhtiyaar kiya gaya hai: *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ* Man-zallazii yashfa-'u 'indahuuu, Yani kisi ki ye haisiyat hai, kisi ka ye muqaam hai, kisi ko ye ekhtiyaar hasil hai ke wo apni haisiyat ki bunyaad Allah ke huzoor kisi ki shafa'at karsake? *إِلَّا بِإِذْنِهِ* illaa bi-'iznih? Haan, jis ke liye Allah ijazat de de! Yahan pehli martaba istesna ke saath shafa'at ka zikar aaya hai, warna Suratul Baqarah ke chehte ruku ki dusri aayat mein hum padh chuke hain: *وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ* wa laa yuqbalu minhaa shafaa-'atun, "Aur na (us roz) kisi ki taraf se koi shafa'at qubool ki jayegi". Isi tarah pandrahwein ruku ki dusri aayat mein alfaaz aaye hain: *وَلَا تَنْفَعُهَا شَفَاعَةٌ* wa laa tanfa-'uhaa shafaa-'atun, "Aur na usko kisi ki shafa'at hi faida degi". Aur ab is ruku ki pehli aayat mein aachuka hai: *وَلَا شَفَاعَةٌ* "Aur na koi shafa'at mufeed hogi". Lekin yahan ek istesna bayan kiya jaaraha hai ke jisko Allah ki taraf se izn-e-shafa'at haasil hoga wo uske haq mein shafa'at karsakega jis ke liye izn hoga. Ye zara baareek masaila hai ke shafa'at-e-haqqa kya hai aur shafa'at-e-batila kya hai. Daura-e-tarjuma Qur'an ke dauraan is par tafseel ke saath behes nahi ki jasakti. Is par mai apne tafseeli dars record kar chuka hoon.

Ya'-lamu maa bayna 'aydiihim wa يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ  
 maa khalfahum.

**Tarjuma:** "Wo jaanta hai ke jo kuch inke saamne hai aur jo kuch inke peeche hai".

Aam taur par duniya mein hum kisi ki sifarish karte hain to kehte hain ke bhayi is shakhs ko behtar jaanta hoon, asal mein ye jaisa kuch nazar aata hai waisa nahi hai, is ke baare mein jo malumaat aap tak pahunchi hain wo mubni barhaqeeqat nahi hain, asal haqa'iq kuch aur hain, wo mai aapko batata hoon. Ye baat Allah ke saamne kaun kahe sakta hai? Jab ke Allah to jaanta hai jo kuch in ke saamne hai aur jo kuch un ke peeche hai.

Wa laa yu-biituuna bi-shay-'im-min. وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِہِ إِلَّا بِمَا شَاءَ ۗ  
 'il-mihiii 'illaa bimaa shaaa'.

**Tarjuma:** "Aur wo ihaata nahi karsakte Allah ke ilm mein se kisi shaye ka bhi si'waye iske jo Allah chaabe".

Baqi har ek ke paas jo ilm hai wo Allah ka diya hua, ataayi ilm hai. Bade se bade wali, bade se bade Rasool aur bade se bade farishte ka ilm bhi mehdood hai. Farishton ka qaul [لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا] laa 'ilma lanaaa 'illaa maa 'allamtanaa, hum chauthe ruku mein padh aaye hain.

Wa-si-'a Kursiyyu-hus-Samaa'waa-ti وَسِعَ كُرْسِيُّہِ السَّمٰوٰتِ وَالْاَرْضَ ۗ  
 wal-'arz;

**Tarjuma:** "Is ki kursi tamaam aasmanon aur zameen ko muheet hai".

Yahan kursi ke do mafhoom hosakte hain. Ek to ye iska iqtedaar, iski qudrat aur iska ekhtiyaar (*Authority*) poori ka'inaat ke uppar haawi hai. Neiz ye bhi hosakta hai ke Allah Ta'ala ke iqtedaar ki alamat ke taur par waqetan koi mujasim shaye bhi ho jisko hum kursi kahe sakein. Allah Ta'ala ke arsh aur kursi ke baare mein ye donon baatein zehen mein rakhein. Ye bhi ho sakta hai ke inka koi mujasim haqeeqat ho jo hamare zehen aur takhleel se maawra hai aur ye bhi hosakta hai ke is se isterah muraad ho ke is ka ekhtiyaar aur eqtedaar aasmanon aur zameen par chaya hua hai.

wa laa ya-'uudu-huu hifzu-humaa وَلَا يُعْوَدُہٗا حِفْظُہُمَا ۗ

**Tarjuma:** "Aur is par giran nahi guzarti in donon ki hifazat".

Aasmanon aur zameen ki hifazat aur in ka thaamna us par zara bhi giran nahi aur is se is par koi thakaan taari nahi hoti.

wa Huwal-'Aliyyul-'Aziim.

وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

**Tarjuma:** “*Aur wo buland wa baala (aur) badi azmath wala hai*”.

Ye Aayatal Kursi hai jo tamaam ayaat-e-Qurani ki sardar aur tauheed-e-ilaahi ka ek bahut badha khazana hai. Iske baad aane wali do ayaat bhi hikmat aur falsafa-e-deen ke aitbaar se badi azeem aayaat hain.

### AAAYAT - 256

Laaa 'ikraaha fid-Diin.

لَا إِكْرَاهَ فِي الدِّينِ ﴿٢٥٦﴾

**Tarjuma:** “*Deen mein koi jabar nahi hai*”.

Islam is baat ki ijazat nahi deta ke kisi ko Islam qubool karne par majboor kiya jaye. Islam mein kisi fard ko jabran musalmaan banana haraam hai. Lekin is aayat ka ye matlab nikaal lena ke nizam-e-batil ko khatam karne ke liye bhi koi taaqat istemal nahi hosakti, parle darje ki himaqaat hai. Nizam-e-batil zulm par mubni hai aur ye logaon ka istehasal kar raha hai. Ye Allah aur bandon ke darmiyaan hijaab aur aad ban gaya hai. Lehaza nizam-e-batil ko taaqat ke saath khatam karna musalmaanon ka farz hai. Agar taaqat maujood nahi hai to taaqat hasil karne ki koshish ki jaaye lekin jis musalmaan ka dil nizam-e-batil ko khatam karne ki aarzu aur irade se khaali hai iske dil mein Imaan nahi hai. Taaqat aur jabar nizam-e-batil ko khatam karne par sarf kiya jaayega, kisi fard ko majburan musalmaan nahi banaya jaayega. Ye hai asal mein is aayat ka mafhoom.

Qatta-bayyanar-Rushdu minal-Gayy.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴿٢٥٧﴾

**Tarjuma:** “*Hidayat gumraahi se wazeh ho chuki hai*”.

Jitni bhi kajiyen hain, ghalat raaste hain, shaitaani pagdandiyen hain siraat-e-mustaqeem ko in se bilkul mubarhan kardiya gaya hai.

Famany-yakfur bit-Taaguuti

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ ﴿٢٥٨﴾

**Tarjuma:** “*To jo koi bhi taghoot ka inkaar kare*”.

Dekhiye Allah par Imaan laane se pehle taghoot ka inkaar zaroori hai jaisa Kalima-e-Tayyab لَا إِلَهَ إِلَّا اللَّهُ *Laa Ilaaha Illallaah*, mein pehle har Ilaaha ki nafi hai aur phir Allah ka asbaat hai. Taghoot tagha se hai,



yani sarkash. To jis ne apni haakimiyat ka ailaan kiya wo Taghoot hai, jis ne ghair Allah ki haakimiyat ko tasleem kiya wo bhi Taghoot hai aur ghair Allah ki haakimiyat ke tahet banne wale saare idaare Taghoot hain, khuwah wo kitne hi kushnuma idaare hon. “Adliya” ke naam se ek idaara agar Allah ke qanoon ke mutabiq faisle nahi kar raha, kuch aur logaon ke banaye hue qanoon ke mutabiq faisle kar raha hai to wo Taghoot hai. “Muqanana” ka idaara agar Allah ki nazil kardah hidayat ke mutabiq qanoon saazi nahi kar raha to wo bhi Taghoot hai. Jo koi bhi Allah ke hadood-e-Bandegi se tajawez karta hai wo Taghoot hai. Dariya jab apni haddon se bahar nikalta hai to ye taghyani hai:

*Dariya ko apni mauj ki taghaniyon se kaam  
Kashti kisi ki paar ho ya darmiyaan rahe!*

طغى *Taga* aur بغى *Baga* donon bade qareeb ke lafz hain, jiska mafhoom taghyani aur baghawat hai. Farmaya ke “*Jo koi kufir kare Taghoot ke saath*”.

*wa tu'-mim-billaahi*

وَيُؤْمِنُ بِاللَّهِ

**Tarjuma:** “*Aur phir Allah par Imaan laaye*”.

Taghoot se dosti aur Allah par Imaan donon cheezein ekjaan nahi hosakti. Allah ke dushmanon se bhi yaraana ho aur Allah ke saath wafadari ka daawa bhi ho yahi to munafiqat hai. Jab ke Islam to حَنِيفًا مُسْلِمًا *Haniifam-Muslimaa*, ke misdaq-e-kaamil eksuyi ke saath ata'at sha'ari ka mutalba karta hai.

*faqadis-tamsaka bil-'urwatil-wusqaa.*

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

**Tarjuma:** “*To usne bahut mazboot halqa thaam liya*”.

Jis shakhs ne ye kaam karliya ke Taghoot ki nafi ki aur Allah par Imaan laaya is ne ek mazboot kundah thaam liya. Yun samjhiye agar koi shakhs samandri jahaz ke arshe se samandar mein gir jaaye, ise tairna bhi na aata ho aur kisi tarah haath pair maar kar wo jahaz ke kisi kunde ko thaam le to ab wo samajhta hai ke meri zindagi isi se wabasta hai ab mai ise nahi chordoonga. Wo kunda agar kamzor hai to iska sahara nahi ban sakega aur iske wazan se hi ukhad jaayega ya toot jaayega, lekin agar wo kunda mazboot hai to wo iski zindagi ka zaamin banjayega. Yahan farmaya ke Taghoot ka inkaar kar ke Allah par Imaan laane waale shakhs ne bahut mazboot kunde par haath daal diya hai.

Lan-fisaa-ma labaa.

لَا أَنْفَصَامَ لَهَا.

**Tarjuma:** “Jo kabhi tootne wala nahi hai”.

Kabhi alheda hone wala nahi hai. Ye bahut mazboot sahara hai. Rasool Allah ﷺ ke ek khutbe mein ye alfaaz naqal kiye gaye hain: (وَأَوْثَقَ الْعُرَىٰ كَلِمَةَ التَّقْوَىٰ) *Wa ausaqul 'uraa kalimatut taqwa*<sup>1</sup>, Yani tamaam kundon mein sab se mazboot kunda taqwa ka kunda hai. Lehaza isko mazbooti ke saath thaamne ki zaroorat hai.

Wallaahu Samii – ‘un ‘Aliim.

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٥﴾

**Tarjuma:** “Aur Allah sab kuch sunne wala aur sab kuch jaanne wala hai”.

### AAYAT - 257

'Allaahu Waliy-yullaziina 'aamanuu

اللَّهُ وَوَلِيُّ الَّذِينَ آمَنُوا

**Tarjuma:** “Allah wali hai ahl-e-Imaan ka”.

Imaan darhaqeeqat Allah aur bande ke darmiyaan ek dosti ka rishta qaa'em karta hai. Ye wilayat-e-bahmi yani do tarfa dosti hai. Ek taraf matloob ye hai ke banda Allah ka wali banjaye:

الْآرَاتِ أَوْلِيَاءَ اللَّهُ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٥٦﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

62. 'Alaaa 'inna 'Awli-yaaa-'allaahi laa kharw-fun 'alay-him wa laa hum yah-zanuun. 63. 'Allaziina 'aamanuu wa kaanuu yatta-quun: (Younus) “Yaad rakho, Allah ke doston ke liye na to kisi tarah ka khauf hai aur na ghamgeen honge. Ye wo log hain jo Imaan laaye aur inhone taqwa ekhtiyaar kiya”. Dusri taraf Allah bhi ahl-e-Imaan ka wali hai, yani dost hai, pusht panah hai, madadgaar hai, karsaaz hai.

yukbrijubum-minaz-zulumaati 'ilan-nuur.

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

**Tarjuma:** “Wo inhein nikaalta rehta hai tareekiyon se noor ki taraf”.

Aap note karenge ke Qur'an mein “Noor” hamesha wahed aata hai. “Anwar” ka lafz Qur'an mein nahi aaya, is liye ke noor ek haqeeqat-e-waheda hai. Lekin “Zulumat” hamesha jama mein aata hai, isliye ke tareeki ke shades mukhtalif hain. Ek bahut gehri tareeki hai, ek zara

1. Sililatul Ahadees Al-Za'ifah lil-albaani.

us se kam hai, phir us se kamtar hai. Kufr, shirk, alhaad maada parasti, la-adariyat (*Agnosticism*) waghairah mukhtalif qism ki tareekiyan hain. To jitne bhi ghalat falsafe hain, jitne bhi ghalat nazriyaat hain, jitni bhi amal ki ghalat raahein hain, in sab ke andheraon se nikaal kar Allah ahl-e-Imaan ko Imaan ki roshni ke andar laata rehta hai.

Wallaziina kafaruuu 'aw-liyaaa-'u-  
humut-Taaguutu وَالَّذِينَ كَفَرُوا أُولَئِهِمُ الطَّاغُوتُ

**Tarjuma:** "Aur (inke bar-aks) jinhone kufr kiya, unke aulilya (pushh panah, saathi aur madadgaar) Taghoot hain".

yukhrijuuna-hum-minan-Nuuri يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ  
'ilaz-zulu-maat.

**Tarjuma:** "Wo inko roshni se nikaal kar tareekiyon ki taraf lejaate hain".

Agar kahin noor ki thodi bahut ramaq inhein mili bhi thi to is se inhein mehroom kar ke inhein tareekiyon ki taraf dhakelte rehte hain".

'Ulaaa-'ika 'As-haabun-Naari hum أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٥﴾  
fibaa khaaliduun. (Section 35)

**Tarjuma:** "Yahi log hain aag waale, ye is mein hamesha hamesha rahenge".

اللَّهُمَّ اجْعَلْنَا مِن عِبَادِكَ الْمُؤْمِنِينَ، اللَّهُمَّ أَخْرِجْنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ. آمين يارب العالمين!

Allahummaj 'alnaa min 'ibaadikal mumineena, Allahumma akbrijnaa minaz-Zulumaati ilan-Nuur. Ameen Yaa Rabbul Aalameen.

Is ke baad Hazrat Ibrahim aur Hazrat Uzair عليه السلام ki zindagi ke kuch waqeyaata bayan kiye jaarahe hain.

## AYAAT 258 TO 260

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهِ أَنْ أَنشأَ اللهُ المُلْكَ مِرَادًا قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِي وَيُصَيِّتُ ۚ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللهَ يَأْتِي بِالسَّمْسِ مِنَ الشَّرْقي فَآتتِ بِهَا مِنَ المَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللهُ لَا يَهْدِي القَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوقِهَا ۗ قَالَ أَنَّى يُحْيِي هَذِهِ اللهُ بَعْدَ مَوْتِهَا ۗ فَأَمَاتَهُ اللهُ مائةً عَامٍ ثُمَّ بَعَثَهُ ۗ قَالَ كَمْ لَبِثْتَ ۗ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالَ بَلْ لَبِثْتَ مائةً عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَسْتَنَّهْ ۗ وَانظُرْ إِلَى حِمَارِكَ تَسْوَلُونَ لِمَا حَكَمْتُ عَلَيْكَ أَلَيْسَ لِّلنَّاسِ وَالنَّظَرِ إِلَى العُظَامِ كَيْفَ نُنشِرُهَا ۗ إِنَّهُمْ نَكَسُوهَا لَمِثًا ۗ فَآتَا تَبَيَّنَ لَهُ ۗ قَالَ أَعْلَمُ أَنَّ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي المَوْتَى ۗ قَالَ أَوْلَمْ تُؤْمِنْ ۗ قَالَ بَلَىٰ وَلَئِن لَّا يُطَبِّعِن قَلْبِي ۗ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ۗ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ۗ ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا ۗ وَاعْلَمَنَّ أَنَّ اللهُ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

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258. 'Alam tara' ilal-lazii haaajja 'ibraa-hiima fi Rabbi-hiia 'an 'aataahullaahul-mulk? Iz qaala 'Ibraa-hiimu Rab-biyal-lazii yuhyii wa yumiitu qaala 'ana 'uhyii wa 'umiit. Qaala 'Ibraa-hiimu fa-'innal-laaha ya'-tii bish-Shamsi mi-nal-Mashriqi fa-'ti bihaa minal-Magribi fa-bubital-lazii kafar. Wallaahu laa yahdil-qawmaz-zaalimiin.

259. 'Aw kallazii marra 'alaa qaryatinw-wa hiya khaawi-yatun 'alaa 'uruu-shibaa. Qaa-la 'annaa yuhyii haazihil-laahu ba'-da ma'wtihaa? Fa-'amaata-hullaahu mi-'ataq 'aamin-summa ba-'asah. Qaala kam labist? Qaala la-bistu yawman 'aw ba'-za yawm. Qaala bal-labista mi-'ata 'aamin-fan-zur 'ilaa ta-'aamika wa sharaabika lam yata-sannah. Wan-zur 'ilaa himaa-rik! Wa li-naj-'ala-ka 'aayatal-linnaasi. Wan-zur 'ilal-'izaami kayfa nun-shizubaa summa nak-suubaa lahmaa. Falam-maa tabayyana labuu qaala 'a'-lamu 'annallaaha 'alaa kulli shay-'in-Qadiir.

260. Wa 'iz qaala 'Ibraa-hiimu Rabbi 'arinii kayfa tuh-yil-maw-taa. Qaala 'awa lam tu'-min? Qaala balaa wa laakilli-yatma-'inna qalbii. Qaalaa fakhubz' arba-'atam-minat-tayri fasur-hunna 'ilayka summaj-'al 'alaa kulli jabalim-min-hunna juz-'an-summad-'u-hunna ya'-tii-naka sa'-yaa. Wa'-lam 'annal-laaha 'Aziizun Hakiim. (Section 36)

## AAAYAT - 258

'Alam tara' ilal-lazii haaajja  
'ibraa-hiima fi Rabbi-hiii 'an  
'aatahullaahul-mulk?'

الَّذِي حَاجَّ إِبْرَاهِيمَ فِي  
رَبِّهِ أَنْ أَتَاهُ اللَّهُ الْمُلْكَ

**Tarjuma:** "Kya tum ne us shakhs ko nahi dekha jis ne hujjat baazi ki thi Ibrahim عليه السلام se is wajah se ke Allah ne ise badshahi di hui thi".

Ye Babil (Iraq) ka badshah Namrud tha. Ye zehen mein rakhiye ke Namrud asal mein laqab tha, kisi ka naam nahi tha. Jaise Firaun (ج Farana) Misr ke badshahon ka laqab hota tha isi tarah Namrud (ج Namardah) Babil (Iraq) ke badshahon ka laqab tha. Hazrat Ibrahim عليه السلام ke paida'ish "Ur" mein hui thi jo Babil (*Babylonia*) ka ek shaher tha aur wahan Namrud ki badshahat thi. Jaise Firaun ne Miar mein apni badshahat aur apni khudai ka daawa kiya tha isi tarah ka daawa Namrud ka bhi tha. Firaun aur Namrud ka khudai ka daawa darhaqeeqat siyasi badshahat aur iqtedaar ka daawa tha ke ekhtiyaar-e-mutalaq hamare haath mein hain, hum jis cheez ko chaahain ghalat qaraar de dein aur jis cheez ko chaahain sahi qaraar de dein. Yahi asal mein khudai ekhtiyaar hai jo inhone haath mein le liya tha. Tehleel wa tehreem Allah Ta'ala ka haq hai, kisi shaye ko halaal karne ya kisi shaye ko haraam karne ka ekhtiyaar-e-wahed Allah ke haath mein hai. Aur jis shakhs ne bhi qanoon saazi ka ye ekhtiyaar Allah ke qanoon se azaad hokar apne haath mein liya wohi Taghoot hai, wohi shaitaan hai, wohi Namrud hai, wohi Firaun hai. Warna Firaun aur Namrud ne ye daawa to nahi kiya tha ke ye duniya hum ne paida ki hai.

Iz qaala 'Ibraa-hiimu Rab-biyal-lazii  
yuhyii wa yumiiu qaala 'ana 'uhyii  
wa 'umiit.

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُمِيتُ  
قَالَ أَنَا أُحْيِي وَأُمِيتُ

**Tarjuma:** "Jab Ibrahim عليه السلام ne kaha ke mera Rab to wo hai jo zinda karta hai aur maarta hai to us ne kaha ke mai bhi zinda karta hoon aur maarta hoon".

Namrud ne jail se saza-e-mout ke do qaidi mangawaye, un mein se ek ki gardan wahin uda di aur dusre ki saza-e-mout mu'af karte hue ise reha kardiya aur Hazrat Ibrahim عليه السلام se kehne laga ke dekho, mai ne jis ko chaaha zinda rakha aur jisko chaaha maardiya. Hazrat Ibrahim عليه السلام ne dekha ke ye kat-hujjati par utra hua hai, ise aisa jawab diya jaana chaahiye jo us ko chup karade.

Qaala 'Ibraa-hiimu fa-'innal-laaha  
ya'-tii bish-Shamsi mi-nal-Mashbriqi  
fa-'ti bibaa minal-Magribi

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ  
مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ

**Tarjuma:** “Ibrahim عليه السلام ne kaha ke Allah suraj ko mashbriq se nikalta hai (agar to khudai ka madda'i hai) to ise maghrib se nikaal kar dikha”.

fa-buhital-lazii kafar.

فَبُهِتَ الَّذِي كَفَرَ

**Tarjuma:** “To mab'hoot hokar reh gaya wo kaafir”.

Ab iske paas koi jawab nahi tha. Wo ye baat sunkar bhonchaka aur shashadar hokar reh gaya.

Wallaahu laa yahdil-qawmaz-zaalimiin.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

**Tarjuma:** “Aur Allah zaalimon ko bidayat nahi diya karta”.

Allah ne ise raahyaab nahi kiya, lekin wo chup hogaya, us se Hazrat Ibrahim عليه السلام ki baat ka koi jawab nahi ban pada. Is ke baad isne bootkade ke pujariyon ke mashware se ye faisla kiya ke Ibrahim عليه السلام ko aag mein jhoonk diya jaye.

#### AAAYAT - 259

'Aw kallazii marra 'alaa

qaryatinw-wa hiya khaawi-yatun أَوْ كَالَّذِي مَرَّ عَلَى قَدْرِيٍّ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا  
'alaa 'uruu-sbihaa.

**Tarjuma:** “Ya phir jaise ke wo shakhs (is ka waqeya zara yaad karo) jiska guzar hua ek basti par aur wo aoundhi padi hui thi apni chaton par”.

Tafaseer mein agarche is waqeya ki mukhtalif tabeeraat milti hai, lekin ye darasal Hazrat Uzair عليه السلام ka waqeya hai jinka guzar Yeroshilam shaher par hua tha jo tabaah-o-barbaad ho chuka tha. Babil (Iraq) ke badshah bakht nasar (*Nebuchadrezzar*) ne 586 ق م mein Falasteen par hamla kiya tha aur Yeroshilam ko taaqat-o-taraaj kardiya tha. Is waqt bhi Iraq aur Isra'el ki appas mein badtareen dushmani hai. Ye dushmani darhaqeeqat dhayi hazaar saal purani hai. Bakht Nasar ke hamle ke waqt Yeroshilam baarah laakh ki abaadi ka shaher tha. Bakht Nasar ne cheh laakh nafs ko qatal kardiya aur baaqi cheh laakh ko bhed bakriyon ki tarah haankta hua qaidi banakar le gaya. Ye log dedh sau baras tak aseeri (*captivity*) mein rahe hain aur Yeroshilam ujad raha hai. Wahan koi mutanaffas zinda nahi bacha tha. Bakht Nasar

ne Yeroshilam ko is tarah tabaah-o-barbaad kiya tha ke koi do intein salamat nahi chordein. Usne Haikal Sulemani ko bhi mukamil taur par shaheed kardiya tha. Yahudiyon ke mutabiq Haikal ke ek tah-khaane mein “Taboot-e-sakina” bhi tha wahan inke rubayi bhi maujood the. Haikal masmaar hone par wahin inki mout waq'e hui aur Taboot-e-sakina wahin dafan hogaya. To jis zamane mein ye basti ujdi hui thi, Hazrat Uzair عليه السلام ka udhar se guzar hua. Inhone dekha ke wahan koi mutanaffas zinda nahi aur koi imaarat salamat nahi.

*Qaa-la 'annaa yuhyii haazihil-laahu ba'-da ma'wihaa?*      قَالَ اَنْىٰ يُّحْيٰى هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۗ

**Tarjuma:** “*Us ne kaha ke Allah is basti ko, is ke is tarah murdah aur barbaad hojaane ke baad kis tarah zinda karega?*”

Inka ye sawal izhar-e-hairat ki no'ayat ka tha ke is tarah ujdi hui basti mein dubarah kaise ahyaa hosakta hai? Dubarah kaise is mein log aakar abaad hosakte hain? Itni badi tabaahi wa barbaadi ke koi mutanaffas baaqi nahi, koi do intein salamat nahi!

*Fa-'amaata-hullaahu mi-'ataq 'aamin-summa ba-'asah.*      فَامَاتَهُ اللّٰهُ مِائَةً عَامٍ ثُمَّ بَعَثَهُ ۗ

**Tarjuma:** “*To Allah ne is par mout waarid kardi sau bars ke liye aur phir isko uthaya*”.

*Qaala kam la-bist?*      قَالَ كَمْ لَبِثْتَ ۗ

**Tarjuma:** “*Poocha kitna arsa yahan rahe ho?*”

*Qaala la-bistu ya'awman 'aw ba'-za ya'awm.*      قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضُ يَوْمٍ ۗ

**Tarjuma:** “*Kehne laga ek din ya ek din ka kuch hissa*”.

Inko aisa mehsoos hua jaise thodi deir ke liye soya tha, shayed ek din ya ek din ka kuch hissa mai yahan raha hoon”.

*Qaala bal-labista mi-'ata 'aamin*      قَالَ بَلْ لَبِثْتَ مِائَةً عَامٍ

**Tarjuma:** “*(Allah Ta'ala ne farmaya) balke tum poore sau saal is haal mein rahe ho*”.

*fan-zur 'ilaa ta-'aamika wa sharaabika lam yata-sannah.*      فَانظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَسْتَنَّهٗ ۗ

**Tarjuma:** “*To zara tum apne khaane aur apne mashroob ko (jo safar mein tumbare saath tha) dekho, inke andar koi bisaand paida nahi hui*”.

In mein se koi shaye gali sadhi nahi, inke andar koi kharabi paida nahi hui.

Wan-zur 'ilaa himaa-rik! وَأَنْظُرْ إِلَى حِمَارِكَ

**Tarjuma:** "Aur (dusri taraf) apne gadhe ko dekho (hum isko kis tarah zinda karte hain)".

Hazrat Uzair عليه السلام ki sawari ka gadha is arse mein bilkul khatam hochuka tha. Iski boseedah haddiyan hi baaqi reh gayi thi, gosht sadh gal chuka tha.

Wa li-naj-'ala-ka 'aayatal-linnaasi. وَإِنِجْعَلْكَ آيَةً لِلنَّاسِ

**Tarjuma:** "Aur ta'ake hum tumhein logaon ke liye ek nishani banayein".

Yani ae Uzair عليه السلام ! Humne to khud tumhein logaon ke liye ek nishani banana hai, isliye Hum tumhein apni ye nishani dikha rahe hain ta'ake tumhein dubarah uthaye jaane par yaqeen-e-kamil haasil ho".

Wan-zur 'ilal-'izaami kayfa nun-shizubaa وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا

**Tarjuma:** "Aur ab in haddiyan ko dekho kis tarah hum inhein uthaate hain." summa nak-suubaa lahmaa. ثُمَّ نَكْسُوهَا حَمَاءً

**Tarjuma:** "Phir (tumhari nigaahon ke saamne) inko gosht pehnate hain".

Chunache. Hazrat Uzair عليه السلام ke dekhte hi dekhte inke gadhe ki haddiyan jama hokar iska dhaancha khada hogaya aur phir is par gosht bhi chardh gaya.

Falam-maa tabayyana lahuu فَأَلَمَّا تَبَيَّنَ لَهُ

**Tarjuma:** "Pas! jab iske saamne ye baat wazeh hogayi".

Hazrat Uzair عليه السلام ne bachashm-e-sar ek murdah jism ke zinda hone ka mushahedah karliya.

qaala 'a'-lamu 'annallaaha 'alaa kulli shay-'in-Qadiir. قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**Tarjuma:** "Wo pukaar utha ke mai ne poori tarah jaan liya (aur mujhe yaqeen-e-kamil hasil hogaya) ke Allah har shaye par qadir hai".

Inhein yaqeen hogaya ke Allah Ta'ala is ujdi hui basti ko bhi dubara abaad karsakta hai, is ki abaadi Allah Ta'ala ke ekhtiyaar mein hai.



Hazrat Uzair عليه السلام ko Bani Isra'el ki nishat-e-saniya (*Renaissance*) ke naqeeb ki haisiyat hasil hai. Babil ki asarat ke dauraan yahud akhlaaqi zawal ka shikaar the. Jab Hazrat Uzair عليه السلام ko Allah Ta'ala ne mutazakirah bala mushahadat karadiye to Aap عليه السلام ne wahan jaakar yahud ko deen ki taleem di aur inke andar rooh-e-deen ko bedaar kiya. Is ke baad Iran ke badshah kekhuras (*Cyrus*) ne jab Babil (Iraq) par hamla kiya to asarat (*capativity*) se nijaat di aur inhein dubara Falasteen mein jaakar abaad hone ki ijazat de di. Is tarah Yeroshilam ki tameer-e-no hui aur ye basti 136 saal baad dubara abaad hui. Phir Yahudiyon ne wahan Haikal Sulemani dubara tameer kiya jisko wo maab'ud-e-saani (*Second Temple*) kehte hain. Phir ye Haikal 70 eswi mein *Roman General Tites* ke haathon tabaah hogaya aur ab tak dubara tameer nahi hosaka. Do hazaar baras hone ko aaye hain ke in ka Kaabah zameen bos hai, yahi wajah hai ke aaj duniya bhar ke Yahudiyon ke dilon mein aag si lagi hui hai aur wo Masjid-e-Aqsa ko masmaar kar ke wahan Haikal Sulemani (maabud-saalis) tameer karne ke liye betaab hain. is ke naqshe bhi tayaar hochuke hain. Bas kisi din koi ek dhamaka hoga aur khabar aajayegi ke kis junooobi (*fanatic*) ne wahan jaakar bomb rakh diya tha, jis ke natije mein Masjid-e-Aqsa shaheed hogayi hai. Aap ke ilm mein hoga ke ek junooobi yahudi doctor ne Masjid Al-Khaleel mein 70 musalmaanon ko shaheed kar ke khud bhi khudkushi karli thi. Isi tarah koi junooobi Yahudi Masjid-e-Aqsa mein bomb nasb kar ke isko giradega aur phir yahudi kahenge ke jab masjid masmaar ho hi hogayi hai to ab hamein yahan Haikal tameer karne dein. Jaise Ayudhya mein Babri Masjid ke inhedaam ke baad hinduaon ka mauquf tha ke jab masjid gir hi gayi hai to ab yahan par haemin Ram Mandir banene do! Bahr-e-haal ye Hazrat Uzair عليه السلام ka waqeya tha. Ab isi tarah ka ek mu'amlah Hazrat Ibrahim عليه السلام ka mushahedah hai.

#### AAYAT - 260

Wa 'iz qaala 'Ibraa-hiimu Rabbi وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ط  
'arinii kayfa tub-yil-marw-taa.

**Tarjuma:** "Aur yaad karo jabke Ibrahim عليه السلام ne bhi kaha tha par wardirgaar!  
Zara mujhe mushahida karade ke tu murdaon ko kaise zinda karega."

Qaala 'arwa lam tu'-min? قَالَ أَوَلَمْ تُؤْمِنُ ط

**Tarjuma:** "(Allah Ta'ala ne) farmaya kya tum (is baat par) Imaan nahi rakhte?"

Qaala balaa قَالَ بَلَىٰ

**Tarjuma:** "Kaha kyun nahi! (Imaan to rakhta hoon)".

wa laakilli-yatma-'inna qalbii.

وَلَكِنْ لَّيَطْمِينَ قَلْبِي ط

**Tarjuma:** "Lekin chaabta hoon ke mera dil poori tarah mutmayeen hojaye".

Ye tamaam Ambiya-e-Kiraam ﷺ ka mu'amlai hai ke inhein ain alyaqeen aur haq alyaqeen ke darje ka Imaan ataa kiya jaata hai. Inhein chunke Imaan aur yaqeen ki ek bhatti (*furnace*) banana hota hai ke jis se Imaan aur yaqeen dusron mein sarayat kare, to inke Imaan wa yaqeen ke liye inko aise mushahedaat karwadiye jaate hain ke Imaan in ke liye sirf Imaan bilghaib nahi rehta balke wo Imaan bilshahadat bhi hojaata hai. Suratul An'aam mein sarahat ke saath farmaya gaya hai ke hum ne Ibrahim ﷺ ko aasmanon aur zameen ke nizam-e-hukumat ka mushahedah karaya ta'ake wo kaamil yaqeen karne waalaon mein se hojaaye. Mohammed Rasool Allah ﷺ ko Shab-e-Meraj mein aasmanon par lejaaya gaya ke wo har shaye ko apni aankhon se dekh lein. In mushahedaat se Ambiya ko in imaani haqa'iq par yaqeen-e-kamil hojaata hai jinki wo logaon ko daawat dete hain. Goya wo khud Imaan aur yaqeen ke ek bhatti banjaate hain.

Qaalaa fakhuz' arba-'atam-minat-  
tayri fasur-hunna 'ilayka

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

**Tarjuma:** "Farmaya, achcha to chaar parinde le lo aur inhein apne saath hilalo".

Inhein apne saath is tarah manoos karlo ke wo tumhari aarzu sunkar tumhare paas aajaya karein.

summaj-'al 'alaa kulli jabalim-min-  
hunna juz-'an

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

**Tarjuma:** "Phir unke tukde kar ke har pahadh par inka ek ek tukda rakh do".

summad-'u-hunna ya'-tii-naka sa'-yaa.

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط

**Tarjuma:** "Phir unko pukaaro to wo tumhare paas daudte hue aayenge.

Iski tafseel mein aata hai ke Hazrat Ibrahim ﷺ ne chaaro parindon ke sar, dhad, taangein aur un ke par alheda alheda kiye. Phir ek pahad par chaaron ke sar, dusre pahad par chaaron ke dhad, teesre pahad par chaaron ki taangein aur chauthi pahad par chaaron ke par rakh diye. Is tarah inhein mukhatlif ajza mein taqseem kardiya. Phir inhein pukara to unke ajza mujtama hokar chaaro parinde apni sabeqa hayaat mein zinda hokar Hazrat Ibrahim ﷺ ke paas daudhte hue aagaye.

Wa'-lam 'annal-laaha 'Aziizun Hakiim.

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**Tarjuma:** "Aur (is baat ko yaqeen ke saath) jaan lo ke Allah Ta'ala zabardast hai, kamaal hikmat waala hai".

## AYAAT 261 TO 273

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ  
 حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ شِمًّا لَا  
 يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾  
 قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَدَىٰ ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا  
 لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
 الْآخِرِ فَبَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ  
 مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ  
 اللَّهِ وَتَثْبِيٓتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ حَبَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أُكْلَهَا ضَعْفَيْنِ ۗ فَإِن لَّمْ  
 يُصِبْهَا وَابِلٌ فَطُلَّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيُّوْدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَ  
 أَعْنَابٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۗ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّتُهُ  
 ضِعْفًا ۗ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾  
 يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِمَّا أَرْضًا وَمِمَّا أَرْضًا وَمِمَّا أَرْضًا وَلَا تَمَيَّمُوا  
 الْحَيٰٓتِ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَجْدِيهِ إِلَّا أَنْ تُخِصُّوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾  
 الشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَآءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ  
 وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَآءُ ۗ وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا  
 يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ  
 يَعْلَمُهَا ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِن تُبَدُّوا الصَّدَقَاتِ فَبِعَجَا ۗ وَإِن تُخْفَوْهَا وَتُؤْتَوْهَا  
 الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ  
 عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَآءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِكُمْ ۗ وَمَا تُنْفِقُونَ  
 إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ  
 الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ صَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ  
 التَّعْقُفِ ۗ تَعْرِفُهُمْ بِسِيئَتِهِمْ ۗ لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

261. Masalul-laziina yunfiquna 'anwaalahum fii Sabiiliilaa-hi kamasali  
 habbatin 'ambatat sab-'a sanaabila fii kulli sumbu-latim-mi-'atu  
 habbah. Wal-laahu yuzaa-'ifu limany-ya-shaaa'. Wallaahu Waasi-  
 'un 'Aliim.

262. *'Al-laziina yunfiquuna 'am-waalahum fi Sabilillaahi summa laa yutbi-'uuna maaa 'anfaquu man-nanw-wa laaa 'azai-lahum 'ajrubum 'inda Rabbihim; wa laa khaṣ-w-fun 'alayhim wa laa hum yahza-nuun.*
263. *Qaṣlum-ma'-ruufunw-wa magfiratun khayrum-min-sada-qatiny-yatba-'uhaaa 'azaa. Wallaahu Ganiy-yun Haliim.*
264. *Yaaa-'ayyu-hallaziina' aa-manuu laa tub-tiluu sadaqaati-dum-bil-manni wal-'azaa kallazii yunfiqu maalahuu ri-'aaa-'annaasi wa laa yu'-minu billaahi wal-Yaṣmil-'Aakbir. Famasaluhuu kamasali saf-waanin 'alayhi turaabun-fa-'asaabahuu waabilun-fatarakahuu saldaa. Laa yaqdiruuna 'alaa shay-'im-mimmaa kasabuu. Wallaahu laa yabdil-qaṣmal-kaafriin.*
265. *Wa masalul-laziina yun-fiquuna 'am-waalahu-mub-tigaaa-'a marzaatillaahi wa tasbiitam-min 'anfusihim kamasali jannatim-birabwatin 'asaabaha waabilun-fa-'aatat 'ukulahaa zi-'fayn. Fa-'il-lam yusib-haa waabilun-fatall. Wal-laahu bimaa ta'-maluuna Basiir.*
266. *'A-yawaddu 'a-hadukum an-takuuna labuu jannatum-min-nakhiilinw-wa 'a'-naabin tajrii min-tahtihal' anhaaru labuu fiibaa min-kullis-sama-raati wa 'asaabahul-kibaru wa labuu zurriy-yatun-zu-'afaaa-'u fa-'asaabahaaa 'i'-saarun-fiibi naarun-fahrtaraqat? Kazaalika yubayyi-nullaahu lakumul-'aa-yaati la-'allakum tatafakka-ruun. (Section 37)*
267. *Yaaa-'ayyu-hallaziina 'aa-manuuu'anfiquu min-tayyibaati maa kasabtum wa mimmaaa 'akbrajnaa lakum—minal-'arz. Wa laa tayamma-mul-khabiisa minhu tunfiquuna wa lastum-bi-'aakhiziibi 'illaaa 'an tug-mizuu fiib. Wa'-la-muuu'annallaaha Ganiy-yun Hamiid.*
268. *'Ash-Shay-taanu ya-'idu-kumul-faqra wa ya'-murukum-bil-fahsbaaa'. Wallaahu ya-'idukum-magfiratam-minhu wa fazlaa. Wallaahu waasi-'un 'Aliim.*
269. *Yu' til-Hikmata many-yashaaa': wa many-yu'-tal-Hikmata faqad' uutiya khayran-kasiiraa. Wa maa yaz-zakkaru 'illaaa 'ulul-'albaab.*
270. *Wa maaa 'anfaqtum-min-nafaqatin 'aw nazartum-min-nazrin-fa-'innallaaha ya'-lamuh. Wa maa liz-zaalimiina min 'ansaar.*
271. *'Im-tubdus-Sadaqaati fani-'immaa hii; wa 'in-tukhfuu-haa wa tu'-tuubal-fuqaraa-'a fa-hua khayrul-lakum: wa yukaffiru 'ankum-min-sayyi-'aatikum. Wallaahu bimaa ta'-maluuna Khabiir.*
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272. *Laysa 'alayka hudaahum wa laa-kinnallaaha yabdi many-yashaaa'. Wa maa tun-fiquu min khayrin-fali-'anfusi-kum: wa maa tunfiquuna 'illab-tigaaa-'a Wajhillaah. Wa maa tunfiquu min khayriny-yuwaffa 'ilaykum wa 'antum laa tuzla-muun.*

273. *Lil-fuqaraaa-'illaziina 'ub-siruu fii Sabii-lillaahi laa yas-tatii-'uuna zarban-fil-'arzi yab-sabuhumul-jaahilu' agniyaaa-'a minat-ta'-affuf. Ta'-rifuhum-bi-siimaa-hum laa yas-'aluu-nannaasa 'il-haafaa. Wa maa tunfiquu min khay-rin-fa-'innallaaha bibii 'Aliim.*

(Part One-Forth) (Section 38)

Ab jo do ruku aarahe hain, inka mauzu anfaaq fi-sabilillah hai, aur is mauzu par ye Qur'an Majeed ka zarwata alsanaam (*climax*) hai. Iske mutale se pehle ye baat note karlijiye ke Allah Ta'ala ki raza joyi ke liye apna maal kharch karne ke liye deen mein kayi istelahaat hain. Sab se pehli *إِطْعَامُ الطَّعَامِ It'aamut-Ta'aam, (khaana khalana)* hai: *وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حَيْثُ مَسْكِنًا وَيَتِيمًا وَأَسِيرًا* *Wa yut-'imuunat-ta-'aama 'alaa hubbibii miskiinanw-wa yaatiimanw-wa 'asiiraa*, Dusri istelah ataa-e-maal hai: *وَإِتَىٰ الْمَالَ عَلَىٰ حَيْثُ ذُو الْقُرْبَىٰ وَالْيَتِيمِ وَالْمَسْكِينِ..... الخ* *wa 'aatal-maala 'alaa hubbibii zawil-qurbaa wal-yataamaa wal-ma-saakiina*, Phir is se aage sadqa, zakaat, anfaaq aur qarz-e-husna jaise istelahaat aati hain. Ye paanch cheh istelahaat (*terms*) hain, lekin inke andar ek taqseem zehen mein rakhiye. Allah Ta'ala ki raza joyi ke liye maal kharch karne ki do badi badi madein hain. Ek madd bina-e-nu par kharch karne ki hai. Yani qurabatdaar, ghurba, yatama, miskeen, mohtaj aur bewaon par kharch karna. Ye aapke mu'ashire ke ajza hain, aapke bhayi band hain, aapke azeez wa qurba hain. Inke liye kharch karna bhi Allah Ta'ala ko bahut pasand hai aur is ka ajar milega. Ye bhi goya aap ne Allah Ta'ala hi ke liye kharch kiya. Jabke dusri madd hai ain Allah ke deen ke liye kharch karna.

Qur'an Hakeem mein anfaaq aur qarz-e-husna ki istelahein is dusri madd ke liye aati hain aur pehli madd ke liye at'aamul ta'aam, ataa-e-maal, sadqa wa khairaat aur zakaat ki istelahaat hain. Chunache, anfaaq-e-maal ya anfaaq fisabilillah se muraad hai Allah ki raah mein kharch karna, Allah ke deen ki daawat ko aam karne aur Allah ki kitaab ke paigham ko aam karne ke liye kharch karna. Allah ke deen ki daawat ko is tarah ubhaarna ke batil ke saath zor-azmaayi karne waali ek taaqat paida hojaaye, ek jamaat wajood mein aaye. Is jamat ke liye saaz wa samaan faraham karna ta'ake galba-e-deen ke har marhale ke jo taqaze aur zarooratein hain wo poori hosakein, is kaam mein jo maal sarf

hoga wo hai anfaaq fisabilillah ya Allah ke zimma qarz-e-husna. To yahan asal mein is anfaaq ki baat horahi hai. Aam taur par fisabilillah ka mafhoom bahut aam samajh liya jata hai aur paani ki koi "sabeel" banakar ise bhi "fisabilillah" qaraar de diya jata hai. Theek hai, wo bhi sabeel to hai, neiki ka wo bhi raasta hai, sabilillah hai, lekin "Anfaaq fisabilillah" ka mafhoom bilkul aur hai fuqra-e-masakeen aur ahl-e-haajat ke liye sadqaat wa khairaat hain. Zakaat bhi aslan ghareebon ka haq hai, lekin is mein bhi ek mad "fisabilillah" ki rakhi gayi hai. Agar aapke azeez-o-aqarib aur qarab-o-jawar mein ahl-e-haajat hain, ghurba hain to sadqa wa zakaat mein inka haq fa'iq hai, to pehle inko de dijiye. Iske baad is mein se jo bhi hai wo deen ke kaam ke liye lagaiye. Jab deen yateemi ki haalat ko aagaya ho to sab se bada yateem deen hai aur aaj waqetan deen ki yahi haalat hai. Ab hum in ayaat ka mutala karte hain:

**AAYAT - 261**

Masalul-laziina yunfiquna  
 'an'waalahum fi Sabiiliilaa-hi مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ  
 kamasali habbatin 'ambatat sab-'a حَبَّةِ أَنْثَبَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ  
 sanaabila fii kulli sumbu-latim- mi-'atu habbah.

**Tarjuma:** "Misaal inki jo apne maal Allah ki raah mein (Allah ke deen ke liye) kharch karte hain aise hain jaise ek daana ke us se saat baaliyan (kboshe) paida ho aur har baali mein sau daane ho".

Is tarah ek daane se saat sau daane wajood mein aage. Ye us izaafe ki misaal hai jo Allah ki raah mein kharch kiye hue maal ke ajar wa sawab mein hoga. Jo koi bhi Allah ke deen ke liye apna maal kharch karega Allah Ta'ala iske maal mein izaaf karega, isko jaza dega aur apne haan is ajar wa sawab ko badata rahega.

Wal-laahu yuzaa-'ifu limany-ya-shaaa'. وَاللَّهُ يُضْعَفُ لِمَنْ يَشَاءُ

**Tarjuma:** "Allah jisko chaahata hai afzuni ataa farmata hai".

Ye saat sau guna izaafa to tumhein tamseelan bataya gaya hai, Allah is se bhi zyada izaafa karega jis ke liye bhi chaahega. Sirf saat sau guna nahi, aur bhi jitna chaahega badhata chala jayega.

Wallaahu Waasi-'un 'Aliim. وَاللَّهُ وَاسِعٌ عَلِيمٌ

**Tarjuma:** "Aur Allah badi wasa'atawala aur sab kuch janne wala hai".

Iske khazanon mein koi kami nahi aur iska ilm har shaye ko muheet hai.

**AAYAT - 262**

*'Al-laziina yunfiquna 'amwaaalahum*      الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ  
*fi Sabilillaahi*

**Tarjuma:** “Jo log apne maal kharch karte hain Allah ki raah mein”.

*summa laa yutbi-'uuna maaa 'anfaquu*      ثُمَّ لَا يُتَّبِعُونَ مِمَّا انْفَقُوا مَتًّا وَلَا آدَىٰ  
*man-nanw-wa laaa 'azai-*

**Tarjuma:** “Phir jo kuch wo kharch karte hain is ke baad na to ehstaan jataate hain aur na takleef pahunchate hain”.

Inka tarz-e-amal ye nahi hota ke dekhiye ji, mai ne us waqt itna chandah diya tha, maloom hua ke mera haq zyada hai, hum chandah zyada dete hain to phir baat bhi hamari maani jaani chahiye! Ya agar koi shakhs Allah ke deen ke kaam mein laga hua hai aur aap iske saath ta'oon kar rahe hain ta'ake wo fikr-e-mu'ash se azaad hokar apna poora waqt deen ki khidmat mein lagayein, lekin kahin agar aap ne isko jata bhi diya, is par ehstaan bhi rakh diya, koi takleefdah kalma kehdiya, koi dilazaari ki baat kehdi to aapka jo ajar-o-sawab tha wo sifar hojaayega.

*lahum 'ajruhum 'inda Rabbihim; wa*      لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ  
*laa khaw-fun 'alayhim wa laa hum*      عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿۲۶۲﴾  
*yabza-nuun.*

**Tarjuma:** “Inka ajar inke Rab ke paas mehfooz hai. Aur na to inke liye koi khauf hoga aur na hi wo kisi ranj wa gham se do chaar honge”.

**AAYAT - 263**

*Qawlum-ma'-ruufunw-wa magfiratun*      قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ

**Tarjuma:** “Bhali baat kehna aur darguzar karna”.

*khayrum-min-sada-qatiny-yatba-*      خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا آدَىٰ  
*'uhaaa 'azaa.*

**Tarjuma:** “Behtar hai is khairaat se jiske baad aziyat pahunchayi ajaye”.

Agar aapke paas koi zarooratmand aagaya hai, kisi ne haath phaila diya hai to agar aap iski madad nahi karsakte to dildaari ka ek kalma kehdiyiye, narmi ke saath jawab de dijiye, mu'azirat karlijiye. Ya agar kisi saa'il ne aapke saath darshat rawayya ekhtiyaar kiya hai to phir bhi

ise daantiye nahi: **وَإِنَّا السَّائِلُونَ فَلَا تَنْهَهِ** *Wa 'ammas-saaa-'ila falaa tanbar* (Az-Zuhaa), *Balke darguzar se kaam lijiye. Ye tarz-e-amal is se kabin behtar hai ke zarooratmand ko kuch de to diya lekin iske baad ise do chaar jumle bhi suna diye, iski dil azaari bhi kardi. To iska koi faida nahi hoga.*

*Wallaahu Ganiy-yun Haliim.*

**وَاللَّهُ غَنِيٌّ حَلِيمٌ**

**Tarjuma:** “*Allah Ta’ala Ghani hai aur Hakeem hai*”.

Wo beniyaz bhi hai aur burdbaar bhi. Agar tum kisi ko kuch de rahe ho to asal mein Allah ko de rahe ho. Is ziman mein ek hadeese-qudsi mein badi wazahat aayi hai. Hazrat Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah صلى الله عليه وسلم ne irshaad farmaya: “Qayamat ke din Allah عز وجل farmayega: Ae Adam ke bête! Mai beemaar hua tune meri timardaari nahi ki. Wo kahega: Ae parwardigaar! Mai teri timardaari kaise karta jab ke tu Rabbul Alameen hai? Allah Ta’ala farmayega: Kya tu nahi jaanta ke mera falan bandah beemaar hua aur tu ne iski timardaari nahi ki. Kya tu nahi jaanta ke tu iski timardaari karta to mujhe iske paas maujood paata! Ae Adam ke bête! Mai ne tujh se khana maanga tha, tu ne mujhe khaana nahi khilaya. Wo kahega: Ae mere Rab! Mai tujhko khaana kaise khilata jab ke tu Rabbul Alameen hai? Allah Ta’ala farmayega: Kya tu nahi jaanta ke tujh se mere falan bande ne khaana maanga tha, tu ne isko khaana nahi khilaya? Kya tu nahi jaanta ke agar tu ise khaana khilata to is khaane ko mere paas maujood paata! Ae Adam ke bête! Mai ne tujh se paani maanga tha tu ne mujhe paani nahi pilaya. Wo kahega: Parwardigaar! Mai tujh ko paani kaise pilata jab ke tu Rabbul Alameen hai? Allah Ta’ala farmayega: Tujh se mere falan bande ne paani maanga tha tu ne ise paani nahi pilaya tha, kya aisa nahi hai ke agar tu isko paani pila deta to apne is amal ko mere paas maujood paata!”

Chunache. yaad rakho ke jo kuch tum kisi zarooratmand ko de rahe ho wo darhaqeeqat Allah ko de rahe ho, jo ghani hai, jisne tumhein sab kuch ataa kiya hai. Aur tumhare tarz-e-amal ke bawajood bhi agar wo tum se darguzar kar raha hai to iski wajah ye hai ke wo haleem hai, burdbaar hai. Agar tum apne dil se utri hui shaye Allah ke naam par dete ho, koi bekaar aur raddi cheez Allah ke naam par de dete ho to Allah Ta’ala ki ghairat agar isi waqt josh mein aajaye to tumhe har nemat se mehroom karde. Wo chahe to aisa karsakta hai, lekin nahi karta isliye ke wo haleem hai.



## AAAYAT - 264

Yaaa-'ayyu-hallaziina' aa-manuu laa tub- *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ*  
 tiluu sadaqaati-dum-bil-manni wal-'azaa *بِالْيَمِينِ وَالْأَذَىٰ*

**Tarjuma:** "Ae Ahl-e-Imaan! Apne sadqaat ko batil na karlo ehsaan jatakar aur koi aziyat baat kehkar".

kallazii yunfiqū maalahuu ri-'aaa-'annaasi *كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ*

**Tarjuma:** "Us shakhs ki tarah jo apna maal kharch karta hai logaon ko dikhaane ke liye".

Agarche, apna maal kharch kar raha, logaon ko sadqaat de raha hai, badee badee khairaati idare qaa'em kardiye hain, lekin ye sab kuch riyakari ke liye, sarkaar darbaar mein risa'i ke liye, kuch apne tax bachaane ke liye aur kuch apni naamwari ke liye hai. Ye saare kaam jo hote hain Allah jaanta hai ke in mein kisi ki kya niyat hai.

wa laa yu'-minu billaahi wal-Yaumil-'Aakhir. *وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ*

**Tarjuma:** "Aur wo Imaan nahi rakhta Allah aur yaum-e-aakhirat par".

Jo koi riyakaari kar raha hai wo haqeeqat mein Allah par aur yaum-e-aakhirat par Imaan nahi rakhta. Riya aur Imaan ek dusre ki zidd hain, jaisa ke ye hadees mutedad baar padh chuke hain:

(مَنْ صَلَّى بِيٍّ أَوْ إِتَىٰ فَقَدْ أَشْرَكَ. وَمَنْ صَامَ بِيٍّ أَوْ إِتَىٰ فَقَدْ أَشْرَكَ. وَمَنْ تَصَدَّقَ بِيٍّ أَوْ إِتَىٰ فَقَدْ أَشْرَكَ)

Man sallaa yuraa'i faqad ashraka waman saama yuraa'i ashraka, waman tasaddaqa yuraa'i faqad ashrak.

"Jis ne dikhawee ke liye namaz padhi usne shirk kiya, jisne dikhawee ke liye roza rakha us ne shirk kiya aur jisne dikhawee ke liye logaon ko sadqa wa khairaati diya us ne shirk kiya".

Famasaluhuu kamasali saf-waanin *فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ شُرَابٌ*  
 'alayhi turaabun

**Tarjuma:** "To iski misaal is chataan ki si hai jo is par kuch mitti (jam gayi) ho".

Agar kisi chataan par mitti ki thodi si teh jam gayi ho aur wahan aap ne kuch beej daal diye ho to hosakta hai ke wahan kuch fasal bhi ug aaye to hosakta hai ke wo intehayi na paiyedaar hogi.

fa-'asaabahuu waabilun-fatarakahuu saldaa. *فَأَصَابَهُ وَاِبِلٌ فَتَرَكَهُ صَلْدًا*

**Tarjuma:** "Phir is par zordaar baarish pade to wo isko bilkul saaf pathar chord de".

Baarish ke ek hi zordaar cheete mein chataan ke upar jami hui mitti ki teh bhi beh gayi, aapki mehnat bhi zyada hogayi, aapka beej bhi aakarar gaya aur aapki fasal bhi gayi. Baarish se dhulkar wo chataan andar se bilkul saaf aur chatail nikal aayi. Yani sab kuch gaya aur kuch hasil na hua. Is ka matlab ye hai ke riyakari ka yahi anjaam hota hai ke haath se maal bhi diya aur hasil kuch na hua. Allah ke haan kisi ajar-osaab ka sawal hi nahi.

*Laa yaqdiruuna 'alaa shay-'im-* لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا  
*mimmaa kasabuu.*

**Tarjuma:** "Inki kamayi mein se kuch bhi inke haath nahi aayega".

Aise log apne ta'yyun sadqa wa khairaat kar ke jo neiki kamaate hain is mein se kuch bhi inke haath nahi aata.

*Wallaahu laa yahdil-qawmal-kaafiriin.* وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

**Tarjuma:** "Aur Allah Ta'ala aise kaafiron ko raahyaab nahi karta".

Wo nashukron aur munkiran-e-nemat ko seedhi raah nahi dikhata aur inhein bamuraad nahi karta.

Agli aayat mein fauri taqabil (*simultaneous contrast*) ke taur par in logaon ke liye bhi misaal bayan ki jarahi hai jo waqetan Allah Ta'ala se ajar-osaab ki umeed rakhte hue khuloos aur ikhlaas se kharch karte hain.

#### AAYAT - 265

*Wa masalul-laziina yun-fiquuna* وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
*'am-waalahu-mub-tigaaa-'a* marzaatillaahi

**Tarjuma:** "Aur misaal in logaon ki jo kharch karte hain apne maal Allah ki raza joyi ke liye".

*wa tasbiitam-min 'anfusihim* وَتَسْبِيحًا مِّنْ أَنْفُسِهِمْ

**Tarjuma:** "Aur apne dilon ko jamaye rakhne ke liye".

*kamasali jannatim-bi-rabwatin* كَمَا سَلِيَ جَنَّاتٍ بِرَبِّوَةٍ

**Tarjuma:** "Us baagh ke manind hai jo bulandi par waq'e ho".