

Jaisa ke mai arz kar chuka hoon ke qudrati baagh ka yahi tasawur hota tha ke zara oonchayi par waq'e hai iske daaman par koi nadi beh rahi hai jis se khud ba khud aabpaashi horahi hai aur wo sairaab horaha hai.

(Qadyaniyon ne isi lafz “Raboh” ke naam par Pakistan mein apna shaher banaya).

'asaabaha waabilun

أَصَابَهَا وَاِبِلٌ

**Tarjuma:** “Ab agar is baagh ke upar zordaar baarish barse”.

fa-'aatat 'ukulahaa zi'-fayn.

فَأَتَتْ أَكْثَمَهَا ضَعْفَيْنِ ؕ

**Tarjuma:** “To do guna phal laaye”.

Fa-'il-lam yusib-haa waabilun-fatall.

فَإِنْ لَّمْ يُصِبْهَا وَاِبِلٌ فُطُلٌ ؕ

**Tarjuma:** “Aur agar zordaar baarish na bhi barse to halki si phurwaar (hi iske liye kaafi hojaye)”.

Wal-laahu bimaa ta'-maluuna Basiir.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

**Tarjuma:** “Aur jo kuch tum kar rahe ho Allah Ta'ala isko dekh raha hai”.

Lehaza tum darobani (introspection) karte raha karo ke tum jo maal kharch kar rahe ho waqetan khuloos-e-dil aur ikhlaas-e-niyat ke saath Allah hi ke liye kar rahe ho. Kahin ghair sha'oori taur par tumhara koi aur jazba is mein shamil na hojaye. Chunache, apne girebanon mein jhaankte raho.

### AAYAT - 266

'A-yawaddu 'a-hadukum an-takuuna lahuu jannatum-min-nakhiilinw-wa 'a'-naabin tajrii min-tahtihal' anbaaru.

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَنْ تَجْرِيَ مِنْ تَحْتِهَا الْأَنْهَارُ

**Tarjuma:** “Kya tum mein se koi ye pasand karega ke iske paas khajoron aur angooron ka ek baagh ho jiske daaman mein nadiyon behti ho”.

Ahl-e-Arab ke nazdeek ye ek ideal baagh ka naqsha hai, jis mein khajooron ke darkht bhi ho aur angooron ke bailein bhi ho, phir is mein aabpaashi ka qudrati intezam ho.

lahuu fiihaa min-kullis-sama-raati

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۚ

**Tarjuma:** "Iske liye is baagh mein har tarah ke phal ho".

wa 'asaabahul-kibaru wa lahuu  
zurriy-yatun-zu-'afaaa-'u

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ مُصْعَفَاءٌ ۝

**Tarjuma:** "Aur is par bhudapa taari hojaye jab iski aulaad abhi natawaan ho".

fa-'asaabahaaa 'i'-saarun-fibi  
naarun-fahrtaraqat?

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۝

**Tarjuma:** "Aur ain us waqt us baagh par ek aisa baghola bhi phir ajaye jis mein aag ho aur wo baagh jhulas kar rehjaye?".

Yani ek insaan saari umar ye samajhta raha ke mai ne to neikiyon ke ambaar lagaye hain, mai ne khairati idaare qaa'em kiye, mai ne foundation banayi, mai ne madarsa qaa'em kiya, mai ne yateem khaana banadiya, lekin jab uska naam-e-aamaal pesh hoga to achchanak ise maloom hoga ke ye to kuch bhi na tha. "Jab aankh khuli to gul ki to mausam tha khaza ka!" Bas baad-e-samoom ka ek baghola aaya aur sab kuch jala gaya. Isliye ke is mein ikhlaas tha hi nahi, niyat mein khot tha, is mein riyakaari thi, logaon ko dikhana maqsood tha. Phir iska haal wohi hoga jis tarah ke wo budha ab kaff-e-afsos mal raha hai jiska baagh jalkar khaak hogaya aur iske kamsin bachche abhi kisi layeq nahi. Wo khud budha ho chuka hai ab dubara baagh nahi laga sakta. Is shakhs ki mohlat-e-umar bhi bhi khatam ho chuki hogi aur siwaye kaff-e-afsoos milne ke iske paas koi chaara na hoga.

Kazaalika yubayyi-nullaahu

lakumul-'aa-yaati la-'allakum tata-  
fakka-ruun.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

**Tarjuma:** "Is tarah Allah Ta'ala apni aayat tumhare liye wazeh karta hai ta'ake tum ghaur-o-fikar karo".

### AAYAT - 267

Yaaa-'ayyu-ballaziina

manuuu'anfiqiu min-tayyibaati  
kasabtum

'aa-

مَا كَسَبْتُمْ مِمَّنْ طَيِّبَاتٍ مِنْ طَيِّبَاتٍ

**Tarjuma:** "Ae Imaan walo! Apne kamaye hue pakeezah maal se karch karo".

Allah ke deen ke liye kharch karna, Allah ke naam par dena hai to jo kuch tum ne kamaya hai is mein se achchi cheez, pakeezah cheez, behtar cheez nikaalo.

wa mimmaaa 'akbrajnaa lakum-minal-'arz. وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۝

**Tarjuma:** "Aur is mein se kharch karo jo kuch humne nikala hai tumhare liye zameen se".

Zahir baat hai ke zameen se jo bhi nabataat bahar aarahi hai inka paida karne wala Allah hai. Chaahе koi chaaragah hai to iske andar jo haryawal hai wo Allah hi ne paida ki hai. Khet ke andar aap ne mehnat ki hai, hal chalaya hai, beej daale hain lekin fasal ka ugna to aapke ekhtiyaar mein nahi hai, ye to Allah ke haath mein hai. "Paalta hai beej ko mitti ki tareeki mein kaun?" Chunache, farmaya ke jo kuch humne tumhare liye zameen se nikala hai us mein se hamari raah mein kharch karo!

Wa laa ta-yamma-mul-khabiisa  
minhu tunfiquna

وَلَا تَبْتَغُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ

**Tarjuma:** "Aur is mein se raddi maal ka iradaah na karo ke ise kharch kardo!"

Aisa na ho ke Allah ki raah mein kharch karne ke liye raddi aur nakaara maal chaantne ki koshish karne lago. Maslan bhed bakriyon ka galla hai, is mein se tumhein zakaat ke liye bhedein aur bakriyan nikalni hai to aisa harghiz na ho ke jo kamzor hain, zara laghaar hain, beemaar hain, nuqs waali hain inhein nikaal kar ginti poori kardo. Isi tarah ushar nikalna hai to aisa na karo ke gandam ke jis hisse par baarish padh gayi thi wo nikaal do. Tamayyum ke mu'ane qasid aur iradaa karne ke hain.

wa lastum-bi-'aakhiziibi 'illaaa 'an  
tug-mizuu fiib.

وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۝

**Tarjuma:** "Aur tum barghiz nahi hoge isko lene waale (agar wo shaye tumko de di jaye) illaa ye ke chashm poshi karjao".

Aisa bhi to hosakta hai ke tum mohtaj hojao aur tumhe zaroorat pad jaye, phir agar tumhein koi aisi cheez dega to qubool nahi karoge, illaa ye ke chashm poshi karne par majboor hojao. Ahtiyaaj is darje ki ho ke nafees ya khabees jo shaye bhi miljaye chashm poshi karte hue ise qubool karlo. Warna aadmi apne tayyab-e-khatir ke saath raddi shaye qubool nahi kar sakta.

Wa'-la-muuu 'annallaaha Ganiy-yun Hamiid.

وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝

**Tarjuma:** "Aur khoob jaan rakho ke Allah Ta'ala Ghani hai aur Hameed hai".

Yahan “Ghani” ka lafz dubara aaya hai. Ye mat samjho ke tum kisi mohtaj ya zaroorat mand ko de rahe ho, balke yun samjho ke Allah ko de rahe ho, jo ghani hai, sab ki zarooratein poori karne wala hai aur hameed hai, yani apni zaat mein khud mehmood hai. Ek to kisi shaye ki achchayi ya husn ya kamaal aisa hota hai ke jise zahir kiya jaaye ke bhai dekho is mein ye khoobsurti hai. Aur ek wo khoobsurti hoti hai jo az khud zahir ho. *“Haajat-e-mashata niest roye dil araam raa!”*. To Allah Ta’ala itna satudah sifaat hai ke wo apni zaat mein azkhud mehmood hai, ise kisi hamd ki haajat nahi hai.

**AAYAT - 268**

*'Ash-Shay-taanu ya-'idu-kumul-faqra* الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ  
*wa ya'-murukum-bil-fahshaaa'.*

**Tarjuma:** “*Shaitaan tumhein faqar ka andesha dilaata hai aur behayi ke kaamon ki targheeb deta hai*”.

*Wallaahu ya-'idukum-magfiratam-* وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا  
*minhu wa fazlaa.*

**Tarjuma:** “*Aur Allah waada kar raha hai tum se apni taraf se maghfirat ka aur fazal ka*”.

Ab dekhlo, tumhein kaunsa tarz-e-amal ekhtiyaar karna hai:

*Rukh-e-roshan ke aage shama rakh kar wo ye kehte hain  
 Udhar jaata hai dekhein ya idhar parwana aata hai!*

Shaitaan tumhein Allah ki raah mein kharch karne se rokta hai ke is tarah tumhara maal kam hojaayega aur tum fiqr-o-faqa mein muhtela hojaoge. Ab agar waq'e tum ye khauf rakhte ho ke kahin aisa na ho ke mujh par fiqr aajaye lehaza mujhe apna maal sambhaal sambhaal kar, sinat sinat kar rakhna chaahiye to tum shaitaan ke jaal mein phans chuke ho, tum iski pairwi kar rahe ho. Aur agar tumne apna maal Allah ki raah mein kharch kardiya aur Allah par etemaad karte hue ke wo meri saari haajatein aaj bhi poori kar raha hai, kal bhi poori karega (In Sha Allah) to Allah ki taraf se maghfirat aur fazal ka waada poora hokar rahega.

*Wallaahu waasi-'un 'Aliim.* وَاللَّهُ وَاسِعٌ عَلِيمٌ

**Tarjuma:** “*Allah bahut wasa'at wala hai sab kuch janne wala hai*”.

Tum iske khazanon ki mehdudiyat ka koi tasawur apne zehen mein na rakho.

## AAYAT - 269

*Yu' til-Hikmata many-yashaaa':*

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ

**Tarjuma:** “*Wo jisko chaabta hai hikmat ataa karta hai*”.

Ye hikmat ki baatein hain, jinka samajhna har kas wa na kas ke liye mumkin nahi. Ek cheezon ka zahir hai aur ek cheezon ka batin hai, Jo hikmat se nazar aata hai, zahir to sab ko nazar aaraha hai, lekin kisi shaye ki haqeeqat kya hai, ye bahut kam logaon ko maloom hain:

*Ae abl-e-nazar! Zauq-e-nazar khoob hai lekin  
Jo shaye ki haqeeqat ko na dekhe wo nazar kya?*

Jis kisi par ye haqeeqat ayan hojaati hai wo hakeem hai. Aur hikmat asal mein insaan ki aqal aur sha'oor ki pokhtagi ka naam hai. Istehkaam isi “hikmat” se hi bana hai. Allah Ta'ala aqal-o-faham aur sha'oor ki ye pokhtagi aur haqa'iq tak pahunch jaane ki salahiyat jisko chaabta hai aata farmata hai.

*wa many-yu'-tal-Hikmata faqad' وَمَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا  
uutiya khayran-kasiiraa.*

**Tarjuma:** “*Aur jise hikmat de digayi ise to khair-e-kaseer ataa hogaya*”.

Is se bada khair ka khazana to aur koi hai hi nahi.

*Wa maa yaz-zakkaru 'illaaa 'ulul-'albaab. وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۗ*

**Tarjuma:** “*Aur nahi nasihat basil kar sakte magar wohi log jo hoshmand hain*”.

In baaton se sirf wohi log sabaq lete hain jo awlul-albaab (aqalmand) hain. Lekin jo dunya par reejh gaye hain jin ka sara dili itmenaan apny maal-o-zar jayedaad, asasaajaat aur bank balance par hai to zaahir baat hai ke wo awlul-albaab (aqalmand) nahi hai.

## AAYAT - 270

*Wa maaa 'anfaqtum-min-nafaqatin  
'aw nazartum-min-nazrin-fa-  
'innallaaha ya'-lamuh.*

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ  
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ

**Tarjuma:** “*Aur jo kuch bhi tum kharch karte ho (sadqa wa khairaat dete ho) ya jo bhi tum (Allah ke naam par) mannat maante ho, to yaqeenan Allah Ta'ala in sabko jaanta hai*”.

Wa maa liz-zaalimiina min 'ansaar.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٥﴾

**Tarjuma:** “Aur yaad rakho ke zaalimon ka koi madadgaar nahi hoga”.

**AAYAT - 271**

'Im-tubdus-Sadaqaati fani-'immaa hii;

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنَجَعًا هِيَ ۖ

**Tarjuma:** “Agar tum sadqaat ko alaniya do to ye bhi achcha hai”.

Khaas taur par zakaat ka mu'amlā to alaniya hi hai. To agar tum apne sadqaat zahir kar ke do to ye bhi theek hai. Isliye ke kam az kam fuqra'a ka haq to adaa hogaya, kisi ki zaroorat to poori hogayi.

wa 'in-tukhfuu-haa wa tu'-tuubal-fuqaraaaa-'a fa-hua khayrul-lakum: وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ ۖ

**Tarjuma:** “Aur agar tum inhein chupaao aur chupke se zarooratmandon ko de do to ye tumhare liye behtar hai”.

Yaad rahe ke ye baat sadqaat-e-nafila ke liye hai. Lekin jo sadqaat wajiba hain, jo laaziman dene hain, maslan zakaat aur usher, inke liye akhfa nahi hai. Ye deen ki hikmat hai, isko zehen mein rakhiye ke farz ibadaat alaniya adaa ki jayegi. Ye waswasa bhi shaitaan bahutsaon ke dilaon mein daal deta hai ke kya paanch waqt masjid mein jaakar namaz padhne se logaon par apne taqwe ka ruwaab daalna chaahte ho? Ghar mein padhliya karo! ya daadhi isliye rakhoge ke log tumhein samjhein ke badha mutaqi hai? aise wasawas-e-shaitaani ko koi ehmiyat nahi deni chaahiye aur jo cheez farz wa wajib hai, wo alal ailaan karni chaahiye, iske izhaar mein koi rukawat nahi aani chaahiye. Haan jo nafili ibadaat hain, sadqat-e-nafila hain ya nafil namaz hai ise chupkar karna chaahiye. Nafil ibadat ka izhaar bahut bada fitna hai. Lehaza farmaya ke agar tum apne sadqaat chupakar chupke se zarooratmandon ko de do to wo tumhare liye bahut behtar hai.

wa yukaffiru 'ankum-min-sayyi-'aatikum.

وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۖ

**Tarjuma:** “Aur Allah Ta'ala tum se tumhari buraiyon ko door kardega”.

Wallaahu bimaa ta'-maluuna Khabiir.

وَاللَّهُ بِمَا نَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

**Tarjuma:** “Aur jo kuch tum kar rahe ho Allah Ta'ala us se bakhabar hai”.

*Laysa 'alayka hudaahum*

لَيْسَ عَلَيْكَ هُدَاهُمْ

**Tarjuma:** “(Ae Nabi ﷺ!) *Aapke zimme nabi hai ke inko hidayat de dein*”.

Inko hidayat dene ki zimmedari aap par nahi hai Aap ﷺ par zimmedari tableegh ki hai. Humne Aapko basher aur nazeer banakar bheja hai.

*wa laa-kinnallaaha yahdii many-yashaaa'.* وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ط

**Tarjuma:** “*Balke Allah Ta'ala hi hidayat deta hai jisko chaahata hai*”.

*Wa maa tun-fiquu min khayrin-fali-  
'anfusi-kum:*

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلَا نُنْفِسِكُمْ ط

**Tarjuma:** “*Aur jo bhi maal tum kharch karoge wo tumhare apne liye behtar hai*”.

Iska ajar-o-sawab bada chardha kar tum hi ko diya jaayega, saat sau guna, chaudah sau guna ya is se bhi zyada.

*wa maa tunfiquna 'illab-tigaaa-'a  
Wajbillaah.*

وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

**Tarjuma:** “*Aur tum nabi kharch karoge magar Allah ki raza joyi ke liye*”.

Tabhi tumhein is qadar ajar milega. Agar riyakaar na kharch kiya tha to ajar ka kya sawal? Wo to shirk banjaayega.

*Wa maa tunfiquu min khayriny-  
yurwaffa 'ilaykum wa 'antum laa  
tuzla-muun*

وَمَا تَنْفِقُوا مِنْ خَيْرٍ يُؤَفَّقُ إِلَيْكُمْ  
وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٢٧٢﴾

**Tarjuma:** “*Aur jo bhi maal tum kharch karoge wo poora poora tumhein lauta diya jayega aur tum par koi zulm nahi hoga*”.

Tumhari zara bhi haqtalfi nahi ki jaayegi.

Ab wazeh kiya jaaraha hai ke anfaaq fisabilillah ka sab se badhkar haqdaar kaun hai.

**AAAYAT - 273**

*Lil-fuqaraaaa-'illaziina 'ub-siruu fii* لِنُقَرَّاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ  
*Sabii-lillaahi*

**Tarjuma:** “*Ye in zarooratmandon ke liye hai jo ghir kar reh gaye hain Allah ki raah mein*”.

Jaise Rasool Allah ﷺ ke daur mein as'haab-e-sifah the ke masjid Nabwi ﷺ mein aakar baithe hue hain aur apna waqt talaash-e-mu'ash mein sarf nahi kar rahe, Anhuzoor ﷺ se ilm seekh rahe hain aur jahan jahan se mutaleba aaraha hai ke mualimeen aur muballigheen ki zaroorat hai wahan inko bheja jara hai. Agar wo mu'ash ki jadd-o-jahed karte to ye taleem kaise haasil karte? Isi tarah deen ki kisi khidmat ke liye kuch log apne aapko waqf kardete hain to wo iska misdaq honge. Aap ne deen ki daawat wa tableegh aur nashar wa ish'aat ke liye koi tehreek uthayi hai to is mein kuch na kuch hamawaqti karkun darkaar honge. In karkunon ki mu'ash ka masaila hoga. Wo aath aath ghante daftaron mein jaakar kaam karein aur wahan afsaron ki daant dapat bhi sune, aane jaane mein bhi do do ghante lagaye to ab wo deen ke kaam ke liye kaunsa waqt nikalenge aur kya kaam karenge? Lehaza kuch log to hone chaahiye jo is kaam mein hamawaqt lag jayein. Lekin pait to inke saath bhi hain, aulaad to inki bhi hogi.

*laa yas-tatii-'uuna zarban-fil-'arzi* لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

**Tarjuma:** “*Wo apne kasb-e-mu'ash ke liye zameen mein daudhdhoop nahi karsakte*”.

Zameen ke andar ghoom phir kar tijarat karne ka inke paas waqt hi nahi hai.

*yab-sabuhumul-jaahilu' agniyaaa-'a* يَحْسِبُهُمُ الْجَاهِلُ أَعْيَاءَ مِنَ التَّعَفُّفِ  
*minat-ta'-affuf.*

**Tarjuma:** “*Nawaqifaadmi inko khushhaal khayal karta hai inki khuddari ke sabab*”.

Ye is tarah ke faqeer to hain nahi jo lippat kar maangte ho. Inki



khuddaari ki wajah se aam taur par jo n waqef shakhs hai wo samajhta hai ke ye ghani hain, khushhaal hain, inhein koi zaroorat hi nahi, inhone kabhi maanga hi nahi. Lekin iski wajah ye hai ke wo is tarah ke sawali nahi hai, wo faqeer nahi hai, inhone to Allah Ta'ala ke deen ke liye apne aapko laga diya hai. Ye tumhara kaam hai ke inhein talaash karo aur inki zarooriyaat poori karo.

Ta'-rifubum-bi-siimaa-hum

تَعْرِفُهُمْ بِسِيمَاهُمْ ؕ

**Tarjuma:** "Tum pehchaan loge inhein inke chebron se".

Zaahir baat hai ke fiqr wa ahtiyaj ka asar chehre par to aajaata hai. Agar kisi ko sahi gizza nahi mil rahi hai to chehre par iska asar zaahir hoga.

laa yas-'aluu-nannaasa 'il-haafaa.

لَا يَسْأَلُونَ النَّاسَ إِعْجَازًا

**Tarjuma:** "Wo logaon se lipat kar sawal nahi karte".

Wo in sa'ilaon ki tarah nahi hai jo asal mein apni mehnat ka sila wasool karte hain ke sar hokar aaps e zabardasti kuch na kuch nikalwa lete hain. Ye bada ahem masla hai ke aqamat-e-deen ki jadd-o-jahed mein jo log hamawaqt lagjaaye, aakhir inke liye zariya-e-mu'ash kya ho? Is waqt is par tafseel se guftagu mumkin nahi. Bahr-e-haal ye samajhlijiye ke ye do ruku anfaaq ke mauzua par Qur'an Hakeemk ka nukhta-e-urooj hai aur ye aakhri aayat in mein ahem tareen hai.

Wa maa tunfiqoo min khay-rin-fa-  
'innallaaha bibii 'Aliim.

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٥﴾

**Tarjuma:** "Aur jo maal bhi tum kharch karoge to Allah Ta'ala isko khoob jaanta hai".

Ye na samajhna ke tumhara anfaaq Allah ke ilm mein nahi hai. Tum khamoshi ke saath, ikhfa ke saath logaon ke saath ta'oon karoge to Allah Ta'ala tumhein iska bharpoor badla dega".

## AYAAT 274 TO 281

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَاهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبَئُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ ۗ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَحَقِّقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۗ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۗ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۗ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ تَاكْسِبَتْ وَهْمًا لَا يُظْلَمُونَ ﴿٢٨١﴾

274. 'Allaziina yunfiquna 'am-waalahum-bil-layli wan-nahaari sirranw-wa 'alaa-niyatan fa-lahum 'ajruhum 'inda Rabbi-him: wa laa khawfun 'alayhim wa laa hum yah-zanuun.

275. 'Allaziina ya'-kuluun-ribaa laa yaquumuuna 'illaa kamaa yaquumullazii yata-khabbatuhush-shay-taanu minal-mass. Zaalika bi-'annahum qaaluuu 'innamal-Bay-'u mis-'lur-Ribaa. Bay-'u mis-'lur-Ribaa. Wa 'ahallal-laahul-Bay-'a' wa harramar-Ribaa. Faman-jaaa-'abuu ma-w-'izatum-mir-Rabbihii fantahaa fa-lahuu maa salaf: wa 'amruhuuu 'ilallaah. Wa man 'aada fa-'ulaaa-'ika 'As-haabun-Naar: hum fibaa khaaliduun.

276. Yamba-qullaa-hur-Ribaa wa yur-bis-Sadaqaat. Wallaahu laa yuhibbu kulla kaffaarin 'asiim.

277. 'Innal-laziina' aamanuu wa 'amilus-saalibaati wa 'aqaa-mus-Salaata wa 'aata-wuz-Zakaata lahum 'ajruhum 'inda Rabbihim: wa laa khawfun 'alayhim wa laa hum yah-zanuun.

278. Yaaa-'ayyuhallaziina 'aa-manut-taqullaaha wa zaruu maa baqiya minar-Ribaaa 'in-kuntum -Mu'-miniin.

279. Fa-'illam taf-'aluu fa'-zanuu bi-harbim-minallaahi wa Rasuulih:

*wa 'in-tubtum fa-lakum ru-'uusu 'amwaalikum: laa tazlimuuna wa laa tuzla-muun.*

280. *Wa 'in-kaana zuu-'us-ratin fa-nazi-ratun 'ilaa maysarah. Wa 'an-tasaddaquu khayrul-lakum 'in -kuntum ta'-lamuun.*

281. *Wattaquu Yarwman-turja-'uuna fiibi 'ilallaah. Summa tuwaffaa kullu nafsimmaa kasabat wa hum laa yuzlamuun. (Section 39)*

Ab hum is Surah-e-Mubaraka ka jo ruku padh rahe hain ye aaj ke halaat mein ahem tareen hai. Ye ruku sood ki hurmat aur shana'at par Qur'an Hakeem ka intehayi ahem muqaam hai. Is daur mein Allah Ta'ala ke khilaaf baghawat ki sab se badi surat to ghair Allah ki haakimiyyat ka tasawur hai, jo sab se bada shirk hai. Agarche nafsiyati aur dakhili etebaar se sab bada shirk maade par tawwakal hai, lekin khariji aur waqe'ti dunya mein is waqt sab se bada shirk ghair Allah ki haakimiyyat hai, jo ab “awaami haakimiyyat” ki shakal ikhtiyaar kar rahi hai. Is ke baad is waqt ke gunaahon aur badamliyon mein sab se bada fitna aur fasaad sood ki bunyaad par hai. Is waqt dunya mein sab se badi shaitanat jo Yahudiyon ke zariye se poore kara-e-arzi ko apni giraft mein lene ke liye betaab hai, wo yahi sood ka hatkanda hai. Yahan iski hurmat do-tuk andaaz mein bayaan kardi gayi. Is muqaam par mere zehen mein kabhi kbahi ek sawaal paida hota tha ke is ruku ki pehli aayat ka ta'luq to anfaaq fisabilillah se hai, lehaza ise pichle ruku ke saath shaamil hona chaahiye tha. Lekin baad mein ye haqeeqat mujh par mankashaf hui ke is aayat ko badi hikmat ke saath is ruku ke saath shaamil kiya gaya hai. Wo hikmat mai baad mein bayaan karoonga.

#### AAAYAT - 274

*'Allaziina yunfiquuna 'am-waalahum-bil-layli wan-nahaari*

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ

**Tarjuma:** “Jo log apna kharch karte rehte hain raat ko bhi aur din mein bhi”.

*sirran-wa 'alaa-niyatan*

سِرًّا وَعَلَانِيَةً

**Tarjuma:** “Khufiya taur par bhi aur alaniya taur par bhi”.

Sadqat-e-wajiba alaniya aur sadqat-e-nafla khufiya taur par dete hain.

*fa-lahum 'ajrubum 'inda Rabbi-him: wa laa khayfun 'alayhim wa laa hum yah-zanuun.*

فَأَلَهُمْ أَجْرَهُمْ عِنْدَ رَبِّهِمْ، وَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

**Tarjuma:** “Unke liye inka ajar mehfooz hai inke Rab ke paas, na to un par koi khauf taari hoga aur na hi wo kisi hizn se do chaar honge”.

Is ke bar-aks mu'amla unka hai jo sood khaate hain. Wajah kya hai? asal masla hai “qadr-e-zaa'ed” (*surplus value*) ka! Aapka koi shughal hai, koi karobaar hai ya mulazimat hai, aap kama rahe hain, is se aapka kharch pooraa horaha hai, kuch bachat bhi horahi hain, ab is bachat ka asal musaraf kya hai? Aayat 219 mein hum padh aaye hain: *وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْغَفْوٰۗةُ* *Wa Yas-'aluunaka maa zaa yunfiqun. Qulil-'afw.* “Log aap se daryaft karte hain ke Allah ki raah mein kitna kharch karein? Kehdijiye job hi zaa'ed az-zaroorat ho!”

Chunache, asal raasta to ye hai ke apni bachat ko Allah ki raah mein kharch kardo. Ya mohtajon ko de do ya Allah ke deen ki nashar wa isha'at aur sar bulandi mein laga do. Lekin sood khorana zehniyat ye hai ke is bachat ko bhi mazeed kamane ka zariya banaao. Lehaza asal mein sood khori anfaaq fisabilillah ki zidd hai ye aqdah mujh par us waqt khula jab mai ne *الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا* *Al-Qur'aanu yufassiru b'azuhuu b'azan*, ke usool ke tahet Sureh Ar-Rome ki aayat 39 ka mutala'a kiya. Wahan bhi in donaon ko ek dusre ke muqabil laaya gaya, Allah ki raza joyi ke liye anfaaq aur is muqable mein Ribah, yani sood par raqam dena. Farmaya: *وَمَا آتَيْتُم مِّن رَّبًّا لَّيْرُبُوا۟ فِيۤ اَمْوَالِ النَّاسِ فَلَا يَرُبُّوْا عِنْدَ اللّٰهِ* *Wa maaa 'aataytum-mir-Ribal-liyarbuwa fii 'amwaalin-naasi falaa yarbuu 'indallaah;* (*Ar-Ruum 39*) “Aur jo maal tum dete ho sood par ta'ake logaon ke amwaar mein (shaamil hokar) badh jaaye to wo Allah ke haan nahi badhta”. Mehnat koi kar raha hai aur aap iski kamayi mein se apne sarmaye ki wajah se wasool kar rahe hain to aapka maal iske maal mein shaamil hokar iski mehnat se badh raha hai. Lekin Allah ke haan iski badhotri nahi hoti. *وَمَا آتَيْتُم مِّن مَّرْكُوٰةٍ تَرْيَدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ* *wa maaa 'aataytum-min Zakaatin-turiiduuna Wajhallaahi fa-'ulaaa-'ika humul-muz-'ifuun.* “Aur wo jo tum zakaat (aur sadqaat) mein de dete ho mehez Allah ki raza joyi ke liye to yahi log (apne maal Allah ke haan) badha rahe hain”.

Inka maal musasil badh raha hai, iski badhotri horahi hai. Chunache, anfaaq fisabilillah aur sadqaat wa zakaat waghairah ka mu'amla sood ke bilmuqabil aur iske baraks hai. Apne is bachat ke maal ko ya to koi Allah ki raah mein kharch karega ya phir soodi munafa haasil karne ka zariya banayega. Aur aapko ma'loom hai ke aaj ke banking ke nizaam mein sab se zyada zor bachat (*saving*) par diya jaata hai aur iske liye saving account aur bahutsi purkashish munafa bakhsh

schemes mutarif karayi jaati hain. Inki taraf se yahi targheeb di jaati hai ke bachat karo mazeed kamane ke liye! Bachat is liye nahi ke apna pait kaato aur ghurbaat ki zarooriyaat poori karo apna miyaari zindagi kam karo aur Allah ke deen ke liye kharch karo. Nahi, balke is liye ke jo kuch tum bachaao wo humein do, ta'ake wo hum zyada sharah sood par dusron ko de aur thoda sharah sood tumhein de dein. Chunache, anfaaq aur sood ek dusre ki zidd hain. Farmaya:

**AAYAT - 275**

'Allaziina ya'-kuluunar-Ribaa

الَّذِينَ يَأْكُلُونَ الرِّبَا

**Tarjuma:** "Jo log sood khaate hain".

laa yaquumuuna 'illaa kamaa yaquu-  
mullazii yata-khabbatubush-Shay-  
taanu minal-mass.

لَا يَمْوَمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْتَبِطُهُ  
الشَّيْطَانُ مِنَ الْمَسِّ ط

**Tarjuma:** "Wo nahi khade hote magar us shakhs ki tarah jisko shaitaan ne chookar makhboot alhawwas banadiya ho".

Yahan aam taur par ye samjha gaya hai ke ye qayamat ke din ka naqsha hai. Qayamat ke din ka ye naqsha to hoga hi, is dunya mein bhi sood kharon ka haal yahi hota hai, aur inka ye naqsha kisi stock exchange mein jaakar bakhoobi dekha jasakta hai. Ma'loom hoga goya deewane hain, pagal hain, jo cheekh rahe hain, daudh rahe hain, bhaag rahe hain. Wo normal insaan nazar nahi aate, makhboot alhawwas log nazar aate hain jin par goya aseeb ka saaya ho.

Zaalika bi-'annahum qaluuu  
'innamal-Bay-'u mis-'lur-Ribaa.  
Bay-'u mis-'lur-Ribaa.

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

**Tarjuma:** "Is wajah se ke wo kehte hain b'eea bhi to sood ki tarah hai".

Koi shakhs kehsakta hai ke mai ne sau rupiye ka maal kharida, 110 mein bech diya 10 rupiya bach gaye, ye raba (munafa) hai, jo ja'ez hai, lekin agar sau rupiye kisi ko diye aur 110 wapas liye to ye Ribah (sood) hai ye haraam kyun hogaya? Ek shakhs ne 10 lakh ka makaan banaya, chaar hazaar rupiye mahine par de diya to ja'ez hogaya aur 10 lakh rupiye kisi ko qarz diye aur us se chaar hazaar rupiye mahine lena shuru kardiye to ye sood hogaya, haraam hogaya, aisa kyun hai? Aqli taur par is tarah ki baatein sood ke haamiyon ki taraf se kahi jaati hai. (Ribah aur Raba ka farq Suratul Baqarah ki ayat 26 ke ziman mein bayaan ho

chuka hai. Is zahiri munasibat ki wajah se ye makhboot alhawas se ye sood khor log in donaoon ke andar koi farq mehsoos nahi karte. Yahan Allah Ta'ala inke qaul ka aqli jawaab nahi diya, balke farmaya:

Wa 'aballal-laahul-Bay-a' wa harramar-Ribaa. وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

**Tarjuma:** "Halanke Allah ne bee'a ko halaal qaraar diya hai aur Ribah ka haraam tebraya hai".

Ab tum ye baat karo ke Allah ko maante ho ya nahi? Rasool Allah ﷺ ko maante ho ya nahi? Qur'an ko maante ho ya nahi? Ya mehez apni aqal ko maante ho? Agar tum musalmaan ho, momin ho to Allah Ta'ala aur uske Rasool ke hukm par sar-e-tasleem kham karo: *Wa maaa 'aataakumur-Rasuulu fa-khuzuuhu wa maa nabaakum 'anhu fantahuu.* (Al Hashar-7) "Jo kuch Rasool Allah ﷺ tumhein dein ise le lo aur jis cheez se rok dein is se ruk jao". Ye to shari'at ka mu'amla hai. Waise mu'ashiyat ke etebaar se is mein ye farq waq'e hota hai ke ek hai *fluid capital* aur ek hai *fixed capital* jahan tak makaan ka mu'amla hai to wo *fixed capital* hai. 10 laakh rupiye ke makaan mein jo shakhs reh raha hai wo is se kya faida uthayega? Wo is mein raaha'ish ikhtiyaar karega aur is ke aouz mahana kiraya adaa karega. Iske bar aks agar aap ne 10 laakh rupiye kisi ko naqad de diye to wo inhein kisi kaam mein lagayega. Is mein ye bhi imkaan hai ke 10 laakh ke 12 laakh ya 15 laakh ban jayein aur ye bhi ke 8 laakh rehjade Chunache, is surat mein agar aapne pehle se tayshuda (*fix*) munafa wasool kiya to ye haraam hojayege. To in donaoon mein koi munasibat nahi hai. Lekin Allah Ta'ala ne aqli jawaab nahi diya. Jawaab diya ke "Allah ne bee'a ko halaal tebraya hai aur Ribah ko haraam".

Faman-jaaa-'ahuu marw-'izatum-mir- فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى  
Rabbihii fantahaa fa-lahuu maa salaf: فَلَهُ مَا سَلَفَ

**Tarjuma:** "To jis shakhs ke paas iske Rab ki taraf se ye nasibat pahunchgayi aur wo ba'az aagaya to jo kuch wo pehle le chuka hai wo iska hai".

Wo us se wapas nahi liya jaayega. Hisaab kitaab nahi kiya jaayega ke tum itna sood khaa chuke ho, wapas karo. Lekin is ka ye matlab bhi nahi ke is par iska ki gunaah nahi hoga.

wa 'amrubuuu 'ilallaah.

وَأْمُرُوا إِلَى اللَّهِ

**Tarjuma:** "Iska mu'amla Allah ke haawale hai".

Allah Ta'ala chaahega to mu'af kardega aur chaahega to pichle sood par hi sarzanash hogi.

*Wa man 'aada fa-'ulaaa-'ika  
'As-haabun-Naar: hum fiihaa ﴿٢٧﴾ وَأَمَّنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾*  
*khaaliduun.*

**Tarjuma:** “*Aur jisne (is nasihat ke ajaane ke baad bhi) dubara ye harkat ki to ye log jahanumi hain, wo is mein hamesha hamesha rahenge*”.

### AAYAT - 276

*Yamba-qullaa-hur-Ribaa wa yur-bis-Sadaqaat. ﴿٢٧٦﴾ يَبْحَقُ اللَّهُ الرِّبَا وَيُزِي الصَّدَقَاتِ ۖ*

**Tarjuma:** “*Allah Ta'ala sood ko mitata hai aur sadqaat ko badhata hai*”.

Hamare zaamne mein sheikh Mehmood Ahmed (marhoom) ne apni kitaab mein “*Man and Money*” mein sabit kiya hai ke teen cheezin sood ke saath saath badhti chali jaati hain. Jitna sood badhega isi qadar berozgaari badegi, ifraat-e-zar (*inflation*) mein izaafa hoga aur iske natije mein sharah sood (*interest rate*) badhega. Sharah sood ke badhne se berzogaari mazeed badhegi aur ifraat-e-zar mein aur zyada izaafa hoga. Ye ek da'iera-e-khabisa (*vicious circle*) hai aur iske natije mein kisi mulk ki mu'ashiyat bilkul tabaah hojaati hai. Ye tabaahi ek waqt tak posheedah rehti hai, lekin phir ekdam iska zahoor bade bade bankon ke diwaliya hone ki surat mein hota hai. Abhi jo Korea ka hashar horaha hai wo aapke saamne hain. Is se pehle Russia ka jo hashar ho chuka hai wo poori dunya ke liye bais-e-ibrat hai. Soodi mu'ashiyat ka mu'amla to goya sheesh mahel ki tarah hai is mein to ek pathar aakar lagega aur iske tukde tukde hojayenge. Iske bar-aks mu'amla sadqaat ka hai. Inko Allah Ta'ala paalta hai badhata hai, jaisa ke Surah Ar-Rome ki aayat 39 mein irshaad hua.

*Wallaabu laa yuhibbu kulla kaffaarin 'asiim. ﴿٢٧٦﴾ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾*

**Tarjuma:** “*Aur Allah kisi na shukre aur gunaahgaar ko pasand nahi karta*”.

Allah Ta'ala ko wo sab log harghiz pasand nahi hai jo nashukre aur gunhaagaar hain”.

## AAAYAT - 277

'Innal-laziina' aamanuu wa 'amilus-saalihaati wa 'aqaa-mus-Salaata wa إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ  
'aata-wuz-Zakaata lahum 'ajrubum وَأَتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
'inda Rabbihim:

**Tarjuma:** “Haan jo log imaan laaye aur unhone neik amal kiye aur namaz qaa'em karte rahe aur zakaat adaa karte rahe inke liye inka ajar unke Rab ke paas mehfooz hai”.

Neik amal mein zaahir baat hai jo shaye haraam hai iska chord dena bhi laazim hai.

wa laa khaafun 'alayhim wa laa hum وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**Tarjuma:** “Aur na inhein koi khauf lahaq hoga aur na hi wo ghamgheen honge”.

## AAAYAT - 278

Yaaa-'ayyuhallaziina 'aa-manut-taqullaaha wa zaruu maa baqiya يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا  
minar-Ribaaa مَا بَقِيَ مِنَ الرِّبَا

**Tarjuma:** “Ae Imaan walo! Allah ka taqwa ikhtiyaar karo aur sood mein se jo baaqi reh gaya hai use chord do”.

Aaj faisla karlo ke jo kuch bhi tum ne kisi ko qarz diya tha ab iska sood chord dena hai.

'in-kuntum -Mu'-miniin. إِنَّ كُنْتُمْ مُؤْمِنِينَ

**Tarjuma:** “Agar tum waq'e momin ho”.

## AAAYAT - 279

Fa-'illam taf-'aluu fa'-zanuu bi-harbim-minallaahi wa Rasuulih: فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

**Tarjuma:** “Phir agar tumne aisa na kiya to khabardaar hojao ke Allah aur iske Rasool ki taraf se tumbare khilaaf elaan-e-jung hai”.

Sood khori se ba'az na aane par ye ultimatum hai. Qur'an wa hadees mein kisi aur gunaah par ye baat nahi aayi hai. Ye wahed gunaah hai jis par Allah aur uske Rasool Allah ﷺ ki taraf se elaan-e-jung hai.



wa 'in-tubtum fa-lakum ru-'uusu  
'am'waalikum.

وَأِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ

**Tarjuma:** "Aur agar tum tauba karlo to phir asal am'waal tumhare hi hain".

Tumhare jo asal raasul maal hain wo tumhein lauta diya jaayenge. Chunache, sood chord do aur apne raasul lmaal wapas le lo.

laa tazlimuuna wa laa tuzla-muun.

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾

**Tarjuma:** "Na tum zulm karo aur na tum par zulm kiya jaaye".

Na tum kisi par zulm karo ke is se sood wasool karo aur na hi tum par zulm kiya jaaye ke tumhara raasul maal bhi daba diya jaaye.

#### AAYAT - 280

Wa 'in-kaana zuu-'us-ratin fa-nazi-  
ratun 'ilaa maysarah.

وَأِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

**Tarjuma:** "Aur agar maqroz tangdast ho to farakhi haasil hone tak ise mohlat do".

Ise mohlat do ke is ke haan kushaadgi paida hojaaye ta'ake wo asaani se aapka qarz aapko wapas kar sake.

Wa 'an-tasaddaquu khayrul-lakum

وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ

**Tarjuma:** "Aur agar tum sadqa hi kardo to ye tumhare liye behtar hai".

Tumhara bhayi ghareeb tha, jisko tumne qarz diya tha, is par kuch sood lekar kha pee chuke ho, baaqi sood ko to chorda hi hai, agar apna raasul maal bhi isko bakhshdo to ye anfaaq hojaayega, ye Allah ko qarz-e-husna hojayega aur tumhare liye zakheerah-e-aakhirat banjaayega. Ye baat samajh lijiyeke aapki jo bachat hai jise mai ne qadr-e-zaa'ed (*surplus value*) kaha tha, Islami mu'ashiyat ke andar uska sab se ooncha musaraf anfaaq fisabilillah hai. Ise Allah ki raah mein kharch kardo iska karobaar chal padega aur phir wo tumhein tumhari asal raqam wapas kardega. Ye qarz-e-husna hai, iska darja anfaaq se kamtar hai. Teesra darja muzarbat ka hai, jo ja'ez to hai, magar pasandeedah nahi. Agar tum zyada hi khasees ho to chalo apna sarmaya apne kisi bhayi ko muzarbat par de do. Aur muzarbat ye hai ke raqam tumhari hogi aur kaam wo karega. Agar bachat hojaaye to is mein tumhara bhi hissa hoga, lekin agar nuqsan hojaaye to wo kul ka kul tumhara hoga, tum is

se koi ta'oon nahi lesakte. Iske baad in teen darjon se bhi neeche utar kar agar tum kaho ke mai ye raqam tumhein deraha hoon, is par itne fisad munafa to tumne bahr-e-haal dena hi dena hai, to is se badhkar haraam shaye koi nahi hai.

Is ayat mein hidayat ki jaarahi hai ke maqroz tangi mein hai to phir intezar karo, use iski kasha'ish aur farakhi tak mohlat de do. Aur agar tum sadqa hi kardo, khairaat kardo, bakhsh do to wo tumhare liye behtar hoga.

'in -kuntum ta'-lamuun.

﴿۲۷﴾ اِنْ كُنْتُمْ تَعْلَمُونَ

**Tarjuma:** "Agar tum jaante ho".

Agar tumhein Allah ne hikmat ataa kardi hai, agar tum awlul albaab ho, agar tum samajhdaar ho to tum is bachat ki umeedwaar bano jo Allah ke haan ajar-o-sawab ki surat mein tumhein milegi. Is ke muqable mein is raqam ki koi haisiyat nahi jo tumhein maqroz se wapas milni hai.

Aagli aayat nazul ke etebaar se Qur'an Majeed ki aakhjri aayat hai.

#### AAYAT - 281

﴿۲۸۱﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ

**Tarjuma:** "Aur daro us din se ke jis din tum lauta diye jaaoge Allah ki taraf".

Yahan wo aayat yaad kijiye jo Suratul Baqarah mein alfaaz ke mamooli farq ke saath dubara aachuki hai:

﴿۲۸۱﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿۲۸۱﴾

﴿۲۸۱﴾ *Wattaquu Yawmal-laa tajzii nafsun 'an-nafsin-shay-'anw-wa laa yuqbalu minhaa shafaa-'atunw-wa laa yu'-khazu minhaa 'ad-lunw-wa laa hum yun-saruun.* "Aur daro us din se ke jis din kaam na asakegi koi jaan kisi dusri jaan ke kuch bhi aur na kisi se koi sifarish qubool ki jaayegi aur na kisi se koi fidya wasool kiya jaayega aur na inhein koi madad milsakegi". Aur

﴿۲۸۱﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿۲۸۱﴾

﴿۲۸۱﴾ *Wattaquu Yawamal-laa tajzii nafsun 'an-'naffsin-shay-'anw-wa laa yuqbalu minhaa 'adlunw-wa laa tanfa-'ubaa shafaa-'atunw-wa laa hum yunsaruun.* "Aur daro us din se ke jis din kaam na aasakegi koi jaan kisi dusri jaan ke kuch bhi aur na kisi se koi fidya wasool kiya jaayega aur na kisi ko koi sifarish faida pahuncha sakegi aur na inhein koi madad mil sakegi."

ثُمَّ تَوَفَّى كُلَّ نَفْسٍ مَا كَسَبَتْ

Tarjuma: "Phir har jaan ko poora poora de diya jaayega jo kamayi is ne ki hogi".

wa hum laa yuzlamuun.

وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

Tarjuma: "Aur unpar kuch zulm na hoga".

## AYAAT 282 TO 283

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِعَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتٌ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَرَّ إِحْدَاهُمَا الْآخَرَىٰ ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَسَ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ ۚ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِنَ عِٰمَٰنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

282. Yaaa-'ayyubhallaziina' aa-manuuu'izaa tadaa-yantum-bi-daynin 'ilaaa 'ajalim-musam-man-faktubuuh. Wal-yaktub-baynakum kaatibum-bil-'adl. Wa laa ya'-ba kaatibun 'any-yaktuba kamaa 'allama-hullaahu fal-yaktub wal-yumli-lillazii 'alaybil-haqqu wal-yattaqil-laaha Rabbahuu wa laa yab-khas minhu shay-'aa. Fa-'in-kaanallazii 'alaybil-haqqu safii-han 'aw za-'iifan 'aw laa yas-tatii-'u' any-yumilla hua fal-yumlil waliyyuhuu bil-'adl. Wastash-hiduu shabii-dayni mir-rijaalikum: fa-'illam ya-kuunaa rajulayni fa-rajulunw-wamra-' ataani mimman-tarzaawna minash-shuhadaaaa-'i 'an-tazilla 'ih-daahumaa fatuzak-kira 'ih-daahumal-'ukhraa. Wa laa ya'-bash-shuhadaaaa-'u 'izaa maa du-'uu. Wa laa tas-'amuuu

'an taktubuuhu sagiiran' aw kabiiran 'ilaa 'ajalih. Zaalikum 'aqsatu 'indallahi wa 'aqwamu lish-shaabadati wa 'adnaaa 'allaa tartaabuuu 'illaaa 'an-takuuna tijaaratan haaziratan tudiiir-uunabaa baynakum fa-laysa 'alaykum junaabun 'alla tak-tubuuhaa. Wa 'ash-biduuu 'izaa tabaaya'-tum. Wa laa yu-zaaarra kaatibunw-wa laa shabiid. Wa 'in-taf-'aluu fa-'innahuu fusuuqum-bikum. Wattaqullaah; wa yu-'allimu-kumullaah. Waallaahu bi-kulli shay-'in 'Aliim.

283. Wa 'in-kuntum 'alaa safarinw-wa lam taji-duu kaatiban farihaanum-maq-buuzah. Fa-'in 'a-mina ba'-zukum ba'-zan-fal-yu-'addil-lazi'-tumina 'amaanatahuu wal-yaatta-qillaaha Rabbah. Wa laa taktumush-shabaadah; wa many-yaktumbaa fa-'innahuu 'aasimun-qalub. Wallaahu bimaa ta'-maluuna 'Aliim. (Section 40)

Aayat 282 jo zeir mutala'a hai, Qur'an Hakeem ki taweel tareen aayat hai aur ise “Aayat-e-dain” ya Aayat-e-mudayana” ka naam diya gaya hai. Is aayat mein hidayat ki gayi hai ke koi qarz ka baham lain dain ho ya aapas mein karobari mu'amla ho to ye ise baqaidah taur par likh liya jaaye aur is par do gawah muqarar kiye jayein”. Hamare haan aam taur par is qurani hidayat ko nazar andaaz kiya jaata hai aur kisi bhayi, dost azeed ko qarz dete hue ya koi karobaari mu'amla karte hue ye khayaal kiya jaata hai ke is se kya likhwana hai, wo kahega ke inhein mujh par etemaad nahi hai hai. Chunache, tamaam mu'amlaat zubaani taye karliye jaate hain, aur baad mein jab mu'amlaat mein bigaad paida hota hai to phir log shikwah wa shikayat aur cheekh wa pukaar karte hain. Agar shuru hi mein qurani hidayaat ke mutabiq maali mu'amlaat ko tehreer karliya jaaye to Naubat yahan tak na pahunchegi. Hadees Nabwi ka mafhoom hai ke jo shakhs qarz dete hue ya koi maali mu'amla karte hue likhwata nahi hai, agar iska maal zaya hojaata hai to ise is par koi ajar nahi milta, aur agar wo maqroz ke haq mein badua karta hai to Allah Ta'ala iski fariyaad nahi sunta, kyun ke usne Allah Ta'ala ke wazeh hukm ke khilaaf warzi ki hai.

#### AAAYAT - 282

Yaaa-'ayyuhallaziina' aa-  
manuuu'izaa tadaa-yantum-bi-  
daynin 'ilaaa 'ajalim-musam-man-  
faktubuuh.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ  
إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

**Tarjuma:** “*Ae Ahl-e-Imaan! Jab bhi tum qarz ka koi mu'amla karo ek waqt mu'ayyan tak ke liye to isko likh liya karo*”.

Aayat ke is tukde se do hukm ma'loom hote hain. Ek ye ke qarz ka waqt mu'ayyan hona chaahiye ke ye kab wapas hoga aur dusre ye ke ise likh liya jaaye. **فَاكْتُبُوا** *faktubuuh* Faal amar hai aur amar wajooob ke liye hota hai.

Wal-yaktub-baynakum kaatibum-bil-'adl. **وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ**

**Tarjuma:** "Aur chaahiye ke is ko likhe koi likhne waala tumhare mabain likhne waala koi dandi na maar jaaye, ise chaahiye ke wo sahi sahi likhe.

Wa laa ya'-ba kaatibun 'any-yaktuba **وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ**  
kamaa 'allama-hullaahu fal-yaktub

**Tarjuma:** "Aur jo likhna jaanta ho wo likhne se inkaar na kare, jis tarah Allah ne isko sikhaya hai, Pas! chaahiye ke wo likh de".

Ye hidayat takeed ke saath ki gayi, isliye ke is mu'ashre mein padhe likhe log bahut kam hote the. Ab bhi maali mu'amlaat aur mu'ahadaat bilamoom wa seeqa nawais tehreer karte hain.

wal-yumli-lillazii 'alayhil-haqqu **وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ**

**Tarjuma:** "Aur imla wo shakhs karaye jis par haq aata hai".

Yani jis ne qarz liya hai wo dastaweez likhwaye ke mai kya zimmedari leraha hoon, jis ka maal hai wo na likhwaye.

wal-yattaqil-laaha Rabbahu **وَلْيَتَّقِ اللَّهَ رَبَّهُ**

**Tarjuma:** "Aur wo Allah se darta hai apne Rab se".

wa laa yab-khas minhu shay-'aa. **وَلَا يَجَسَّ مِنْهُ شَيْئًا**

**Tarjuma:** "Aur (likhwaate hue) is mein se koi shaye kam na karde".

Fa-'in-kaanallazii 'alayhil-haqqu **فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا**  
safii-han 'aw za-'iifan

**Tarjuma:** "Phir agar wo shakhs jis par haq aaeed hota hai, nasamajh ya zayeeef ho".

'aw laa yas-tatii-'u' any-yumilla hua **أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ**

**Tarjuma:** "Ya iske andar itni salahiyat na ho ke imla karwa sake".

*fal-yumlil waliyyuhuu bil-'adl.*

فَلْيُؤَلِّمِلْ وَلِيَّهُ بِاَلْعَدْلِ ؕ

**Tarjuma:** “*To jo uska wali ho wo insaaf ke saath likhwade*”.

Agar qarz lene waala nasamajh ho, zayeeef ho ya dastaweez na likhwa sakta ho to uska koi wali wakeel ya mukhtaar (*attorney*) uski taraf se insaaf ke saath dastaweez karaye. Yahan “Imlaal” imla ke mu'ane mein aaya hai.

*Wastash-hiduu shabii-dayni mir-  
rijaalikum:*

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ؕ

**Tarjuma:** “*Aur is par gawah banaliya karo apne mardon mein se do aadmiyon ko*”.

*fa-'illam ya-kuunaa rajulayni fa-  
rajulun-w-wamra-' ataani*

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتٍ

**Tarjuma:** “*Phir agar do mard dastiyaab na ho to ek mard aur do auratein ho*”.

*mimman-tarzaawna minash-shubadaaaa-'i*

مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

**Tarjuma:** “*Ye gawah tumhare pasandeedah logaon mein se ho*”.

Jinki gawahi har do fareeq ke nazdeek maqbool ho aur in par donaon ka etemaad ho. Agar mazkura sifaat ke do mard dastiyaab na hosakein to gawahi ke liye ek mard aur do auraton intekhaab karliya jaaye. Yani gawahon mein ek mard hona laazim hai, mehez aurat ki gawahi nahi chalegi. Ab sawaal paida hota hai ke aaya har qism ke mu'amlaat mein do auraton ki gawahi ek mard ke barabar hai ya ye mu'amla sirf qarz aur maali mu'amlaat mein dastaweez karte waqt ka hai, iski tafseel fuqaha'a ke haan milti hai.

*'an-tazilla 'ih-daahumaa fatuzak-  
kira 'ih-daahumal-'ukbraa.*

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْآخَرَىٰ ؕ

**Tarjuma:** “*Ta'ake in mein se koi ek bhoool jaaye to dusri yaad karwade*”.

Yahan aqli sawaal paida hogaya ke kya mard nahi bhoool sakta? Iska jawaab ye hai ke waqetan Allah Ta'ala ne auraton ke andar nisyaan ka maddah zyada rakha hai. ﴿هُوَ اللَّطِيفُ الْخَبِيرُ﴾ *'Alaa ya-lamu man khalaaq? Wa Huwal-Latiiful-khabiiir.* (Al-Mulk) “*Kya wohi na jaanega jis ne paida kiya hai? wo bada bareek been aur har shaye ki khabar rakhne waala hai*”. Jis ne paida kiya hai wo khoob jaanta hai ke kis mein

kaunsa madda zyada hai. Aurat mein nisyan ka madda kyun zyada rakha gaya hai, ye bhi samajh lijiye. Ye badi aqli aur muntaqi baat hai. Darasal aurat ko mard ke taabe rehna hota hai, lehaza uske ehssaasaat ko kabhi thais pahunch sakti hai, uske jazbaat ke upar kabhi koi kaduart aati hai. Is etebaar se Allah Ta'ala ne inke andar bhool jaane ka madda “Safety Valve” ke taur par rakha hua hai. Warna to inka mu'amla shair ke musdaaq hojaaye.

*Yaad-e-maazi azaab hai ya Rab  
Cheen le ab mujhse hafeza mera!*

Chunache, ye nisyan bhi Allah Ta'ala ki bahut badi nemat hai, warna to koi sadma dil se utarne hi na paaye, koi gussa kabhi khatam hi na ho, Bahr-e-haal khuwah kisi hukm ki illat ya hikmat samajh mein aaye ya na aaye, Allah ka hukm to bahar surat maanna hai.

*Wa laa ya'-bash-shubadaaa-'u 'izaa maa du-'uu. وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا*

**Tarjuma:** “Aur na inkaar karein gawah jab ke inko bulaya jaaye”.

Gawahon ko jab gawahi ke liye bulaya jaaye to aakar gawahi dein, is se inkaar na karein. Is Suraha-e-Mubarak ki aayat 140 mein hum padh aaye hain *وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ* *Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal-laah:* “Aur us shakhs se badhkar zaalim kaun hoga jis ke paas Allah ki taraf se ek shahadat maujood ho aur wo ise chupaye?”

*Wa laa tas-'amuuu 'an taktubuuhu* *وَلَا تَسْمُؤُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ*  
*sagiiran' aw kabiiran 'ilaa 'ajalih.*

**Tarjuma:** “Aur tasabil mat karo is ke likhne mein, mu'amla khuwah chota ho ya badha, is ki mu'ayyan muddat ke liye”.

Qarz khuwah chota ho ya badha, is ke dastaweez tehreer honi chaahiye ke mai itni raqam le raha hoon aur itne waqt mein ise lota doonga. Is ke baad qarz khuwah is muddat ko bada bhi sakta hai, mazeed mohlat de sakta hai, balke mu'af bhi karsakta hai. Lekin qarz dete waqt iski muddat mu'ayyan honi chaahiye.

*Zaalikum 'aqsatu 'indallahi* *ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ*

**Tarjuma:** “Ye Allah ke nazdeek bhi zyada mubni bar-insaaf hai”.

*wa 'aqwamu lish-shaahadati*

وَأَقُومُوا لِلشَّهَادَةِ

**Tarjuma:** “*Aur garwahi ko zyada durust rakhne waala hai*”.

Mu'amlā zabt tehreer mein aajayega to bahut wazeh rahega, warna zubaani yadaasht ke andar to kahin ta'beer hi mein farq hojaata hai.

*wa 'adnaaa 'allaa tartaabuuu*

وَأَذِّنْ لِلَّذِينَ آمَنُوا

**Tarjuma:** “*Aur ye is ke zyada qareeb hai ke tum shuba mein padhoge*”.

*'illaaa 'an-takuuna tijaaratan*

*haaziratan tudu'ir-uunahaa* إِلَّا أَنْ تَكُونُوا تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ  
*baynakum*

**Tarjuma:** “*Illaaa ye ke koi tijarti lain dain ho jo tum dast ba dast karte ho*”.

Maslan aap kabhi dukaandaar se koi shaye khareedte hain aur naqad paise adaa karte hain to zaroori nahi ke aap is ka cash memo bhi lein. Agar aap chaahain to dukaandaar se cash memo talab kar sakte hain.

*fa-laysa 'alaykum junaahun 'alla tak-tubuuhaa.* فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

**Tarjuma:** “*To tum par koi gunaaah nahi hai ke ise na likho*”.

*Wa 'ash-hiduuu 'izaa tabaaya'-tum.*

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ

**Tarjuma:** “*Aur garwah banaliya karo jab koi (mustaqbil ka) sauda karo*”.

“Bee'a salam” jo hoti hai ye mustaqbil ka sauda hai, aur ye bhi ek tarah ka qarz hai. Misaal ke taur par aap kisi zameendaar se taye karte hain ke aindah fasal ke mauqe par aap is se itne rupiye fi man ke hisaab se paanch sau man gandam khareedenge. Ye bee'a salam kehlaati hai aur is mein laazim hai ke aap poori qeemat abi adaa kardein aur aapko gandam fasal ke mauqe par milegi. Is tarah ka lain dain bhi baqaidah tehreer mein aajana chaahiye aur is par do gawah muqarar hone chaahain.

*Wa laa yu-zaaarra kaatibun-wa laa shahiid.* وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ

**Tarjuma:** “*Aur na nuqsaan pahunchaya jaaye kisi likhne waale ko aur garwah ko. Aur na nuqsaan pahunchaye koi likhne waala aur garwah*”.

*yū-zaaarra* *yū-zaaarra* mein ye donaon mafhoom maujood hain. Is liye ke ye ma'roof bhi hai aur majhool bhi.



Wa 'in-taf-'aluu fa-'innabuu وَإِنَّ تَفَعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ط  
fusuuqum-bikum.

**Tarjuma:** “Aur agar tum aisa karoge (nuqsaaan pahunchaoge) to ye tumbare haq mein gunaah ki baat hogi”.

Wattaqullaah; وَأَتَّقُوا اللَّهَ ط

**Tarjuma:** “Aur Allah se darte rabo”.

wa yu-'allimu-kumullaah. وَيُعَلِّمُكُمُ اللَّهُ ط

**Tarjuma:** “Aur Allah tumhein ta'leem deraha hai”.

Waallaahu bi-kulli shay-'in 'Aliim. وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾

**Tarjuma:** “Aur Allah har cheez ka ilm rakhne waala hai”.

Ye ek aayat mukamil hui hai. Mera khayaal hai ke aakhri paare ki chaar paanch choti suratein jama karlein to inka hujam is ek aayat ke barabar hoga. Mai arz kar chuka hoon ke ayaat ki ta'yyun taufeeqi hai. Iska hamare hisaab kitaab se, garamar se, mintaq se aur ilm-e-bayaan se koi ta'luq nahi.

### AAYAT - 283

Wa 'in-kuntum 'alaa safarinw-wa lam وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا  
taji-duu kaatiban

**Tarjuma:** “Aur agar tum safar par ho aur koi likhne waala na paao” agar dauran-e-safar koi lain dain ka ya qarz ka mu'amla hojaaye aur koi kaatib na milsake”.

fari-haanum-maq-buuzah. فَرِهْنِ مَّقْبُوضَةٌ ط

**Tarjuma:** “To koi shaye girwi rakhlo qabze mein”.

Qarz lena waala apni koi shaye qarz dene waale ke hawale karde ke meri shaye aap ke qabze mein rahegi, aap itne paise mujhe de dijiye, mai jab ye wapas kardoonga aap meri cheez mujhe lauta dijiyega. Ye rahen bilqabza hai. Lekin rahen (girwi) rakhi hui cheez se koi faida uthane ki ijazat nahi hai, wo sood hojayega. Maslan agar makaan rahen rakha gaya

hai to is par qabza to qarz dene waala ka hoga, lekin w ois se istifadah nahi karsakta, is ka kiraya nahi lesakta, kiraya maalik ko jaayega.

*Fa-'in 'a-mina ba'-zukum ba'-zan* فَإِنَّ أَمِنَ بَعْضُكُمْ بَعْضًا

**Tarjuma:** “Phir agar tum mein se ek dusre par etemaad kare”.

Yani ek shakhs dusre par etemaad karte hue baghair rehen ke ise qarz de deta hai.

*faI-yu-'addil-lazi'-tumina 'amaanatabuu* فَلْيُؤَدِّ الَّذِي أُؤْتِيَ اٰمَانَتَهُ

**Tarjuma:** “To jis ke paas aamanat rakhi gayi hai us ko chaahiye ke wo iski aamanat wapas kare”.

Ek shakhs ke paas rehen dene ko kuch nahi tha ya ye ke dusre bhayi ne is par etemaad karte hue us se koi shaye rehen nahi li aur isko qarz de diya to ye maal jo us ne qarz liya hai is ke paas qarz dene waale ki amanat hai, jiska wapas lautana is ke zimme qarz hai.

*wal-yaatta-qillaaha Rabbah.* وَيَتَّقِ اللّٰهَ رَبَّهُ

**Tarjuma:** “Aur Allah se dare jo is ka Rab hai”.

*Wa laa taktumush-shahaadah;* وَلَا تَكْتُمُوا الشَّهَادَةَ

**Tarjuma:** “Aur ga'wahi ko chupaya na karo”.

*wa many-yaktumhaa fa-'innahuuu* وَمَنْ يَكْتُمْهَا فَإِنَّهُ اِثْمٌ عَلَيْهِ  
'aa-simun-qalbah.

**Tarjuma:** “Aur jo koi ga'wahi ko chupayega to iska dil gunaahgaar hoga”.

Ba'az gunaahon ka asar insaan ke zahiri azaa tak mehdood hota hai, jab ke ba'az ka ta'luq dil se hota hai. Shahadat ka chupana bhi isi nauyat ka gunaah hai. Aur agar kisi ka dil daagh daar hogaya to baaqi kya reh gaya?”

*Wallaahu bimaa ta'-maluuna 'Aliim.* وَاللّٰهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٥﴾

**Tarjuma:** “Aur jo kuch tum kar rahe ho Allah ise khoob jaanta hai”.

## AYAAT 284 TO 286

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبَدُّواْ مَا فِيْ اَنْفُسِكُمْ اَوْ تُخْفَوْاْ يَحٰسِبِكُمْ بِهٖ اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾ اَمِنَ الرَّسُوْلُ بِمَا اَنْزَلَ اِلَيْهِ مِنْ رَّبِّهِ ۗ وَالْمُوْمِنُوْنَ كُلُّ اِمْنٍ بِاللّٰهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نَفْرَقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرٰتَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾ لَا يَكْفُرُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَاْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحِمْنَا مَا لَكَ طٰقٰةٌ لَّنَا ۗ بِهٖ ؕ وَاَعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ اَنْتَ مَوْلٰنَا ۗ فَانصُرْنَا عَلٰى الْقَوْمِ الْكَافِرِيْنَ ﴿٢٨٦﴾

284. Lillahi maa fis-samaa-waati wa maa fil arz. Wa intubduu maa fii 'an-fusikum 'aw tukh-fuuhu yubaa-sibkum-bihillaah. Fa-yagifru limany-yashaaa-'u wa yu-'azzibu many-yashaaa': wallaahu 'alaa kulli shay-'in-qadiir.

285. 'Aa-manar-Rasuulu bi-maa 'un-zila 'ilay-hi mir-Rab-bihii wal-Mu'-minuun. Kul-lun 'aa-mana billaabi wa ma-laaa-'ikati-hii wa kutubihii wa rusulih. Laa nufarriqu bay-na 'abadim-mri-rusulih. Wa qaa-luu sami'-naa wa 'ata'-naa: Gufraanaka Rabbanaa wa 'ilaykal-masiir.

286. Laa yukalli-fullaahu naf-san 'illaa 'wus-'abaa. Lahaa maa kasabat wa 'alay-haa mak-tasabat. Rabbanaa laa tu-'aa-khiznaaa 'in-nasiinaaa 'aw 'akhta'-naa. Rabbanaa wa laa tahmil 'alay-naaa 'is-ran-kamaa hamal-ta-huu 'alal-laziina min-qab-linaa. Rabbanaa wa laa tubammil-naa maa laa taaqata lanaa bih. Wa'-fu 'anna, wag-fir lanaa, war-ham-naa. 'Anta Marwlaa-naa fan-surna 'alal-qaw-mil-Kaafi-riin.

Allah Ta'ala ke fazl-o-karam se hum Suratul Baqarah ke aakhri ruku par pahunch gaye hain. Ye azeemush shaan ruku teen ayaat par mushtamil hai. Qabl azein hum isi tarah ka ek azeem ruku padh aaye hain jis ki chaar ayaat hain aur is mein Aayatal Kursi bhi hai. Yun kaha jasakta hai ke ye donaon ruku apni azmath aur apne muqaam ke etebaar se ek dusre ke hum palla hain. Aayatal Kursi tauheed ke mauzu par Qur'an Kareem ki jama tareen aayat hai, aur iske ruku ki aakhri jama tareen dua par mushtamil hai.

## AAAYAT - 284

Lillabi maa fis-samaa-waati wa maa fil arz. **لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ**

**Tarjuma:** "Allah hi ka hai jo kuch bhi aasmanon mein hai aur jo kuch zameen mein hai".

Aap dekhenge ke aksar-o-beshtar is tarah ke alfaaz surataon ka ihtetaam par aate hain.

Wa intubduu maa fiii 'an-fusikum 'aw **وَأَنْ تَبْذُؤُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ**  
tukh-fuuhu yuhaa-sibkum-bihillaah. **يُحَاسِبْكُمْ بِهِ اللَّهُ** ط

**Tarjuma:** "Aur jo kuch tumhare dilaon mein hai khuwah tum ise zaahir karo khuwah chupao Allah tum se is ka muhisaba karlega".

Tumhari niyatein iske ilm mein hain. Ek hadees mein alfaaz aate hain: **إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ** Innal laaha laa yanzuru ilaa suwarikum wa amwaalikum walaakin yanzuru ilaa quluubikum wa 'amaalikum<sup>1</sup>, "Yaqeenan Allah Ta'ala tumhari surataon ko aur tumhare maal wa daulat ko nahi dekhta, balke tumhare dilaon ko aur tumhare amaal ko dekhta hai". To tumhare dil mein jo kuch hai khuwah ise kitna hi chupalo Allah ke muhasibe se nahi bach sakoge.

Fa-yagifiru limany-yashaaa-'u wa yu- **فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ** ط  
'azzibu many-yashaaa':

**Tarjuma:** "Phir wo bakhsh dega jis ko chaahega aur azaab dega jisko chaahega".

Ikhtiyaar-e-mut'aliq Allah ke haath mein hai. Hamare haan ahl-e-sunnat ka aqeedah yahi hai ke Allah Ta'ala par laazim nahi hai ke neikokaar ko is ki jaza zaroor de aur badkaar ko is ki saza de. Ye dusri baat hai ke Allah aisa karega, lekin Allah ki shaan is se bahut aala wa rafa hai ke is par kisi shaye ko laazim qaraar diya jaaye. Iska ikhtiyaar mutalaq hai, wo **فَعَالٌ لَبِيبٌ** Wa maa hua bil-bazl (Al-Barooj) ki shaan ka haamil hai. Suratul Haj mein alfaaz aaye hain: **إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ** Innallaaha yaf-'alu maa yashaaa'. "Yaqeenan Allah jo chaahata hai karta hai". Ahle-e-tashee ka mauqaf ye hai ke Allah par adal wajib hai. Ahl-e-sunnat kehte hain ke Allah adal karega, jaza wa saza mein adal hoga, lekin adal karna is par wajib nahi hai, balke Allah ne jo shaye apne upar wajib ki hai wo "Rehmat" hai. Azroye alfaaz-e-qurani: **كَتَبَ عَلَى نَفْسِهِ** *Kataba 'alaa*

1. Sahih Muslim, Kitaab Al-Bir wal sila wal adaab.

*Nafsi-hir-Rahmah.* (Al-An'aam, 12) aur *كُتِبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ*: *kataba Rabbukum 'alaa Nafsihir-Rahmata* (Al-An'aam: 53) “*Tumhare Rab ne rehmat ko apne upar wajib karliya hai*”.

*wallaahu 'alaa kulli shay-'in-qadiir.* وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٤﴾

**Tarjuma:** “*Aur Allah har cheez ki qudrat rakhta hai*”.

### AAYAT - 285

*'Aa-manar-Rasuulu bi-maa 'un-zila 'ilay-hi mir-Rab-bihii* ط *wal-Mu'-minuun.* ط *اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ ط* *wal-Mu'-minuun.*

**Tarjuma:** “*Imaan laaye Rasool (ﷺ) is cheez par jo naazil ki gayi unki janib unke Rab ki taraf se aur momineen bhi (Imaan laaye)*”.

Ye ek gaur talab baat aur bada bareek nukta hai ke Nabi Kareem ﷺ par jab Wahi aayi to Aap ﷺ ne kaise pehchaan liya ke ye badrooh nahi hai, ye Jibrael Ameen عليه السلام hain? Aakhir koi ishtebah bhi hosakta tha. Is liye ke pehla tajruba tha. Is se pehle na to Aap ﷺ ne kahanat seekhi aur na Aap ﷺ koi nafsiyati riyazatein ki. Aap ﷺ to ek karobaari aadmi the aur ahl-o-ayaal ke saath bahut hi bhar poor zindagi guzaar rahe the. Aap ﷺ ka buland tareen satah ka import export ka karobaar tha. Ye darhaqeeqat Aap ﷺ ki fitrat-e-salima thi jis ne Wahi laane waale farishte ko pehchaan liya aur Aap ﷺ is wahi par Imaan le aaye. Nabi ki fitrat itni paak aur saaf hoti hai ke upar kisi bad-rooh waghaira ka koi asar ho hi nahi sakta. Bahr-e-haal hamare liye badi taskeen ki baat hai ke Allah Ta'ala ne apne Rasool ﷺ ke Imaan ke tazkere ke saath hamare Imaan ka tazkerah kiya. Allah Ta'ala humein as'haab-e-Imaan mein shaamil farmaye.

*Kul-lun 'aa-mana billaahi wa ma-laaa-'ikati-hii wa kutubihii* *wa* *كُلُّ اٰمَنَ بِاللّٰهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ* *wa* *rusulih.*

**Tarjuma:** “*Ye sab Imaan laaye Allah par, uske farishton par, uski kitaabaon par aur uske Rasoolon par*”.

Suratul Baqarah mein ye dusra muqaam hai jahan Imaan ke ajza ko gina gaya hai. Qablazein Aayatul Bar (Aayat 177) mein ajzaye Imaan ki tafseel bayaan ho chuki hai.

Laa nufarriqu bay-na 'ahadim-mri-rusulih. لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِۦ ۗ

**Tarjuma:** “(Ye kehnte hain ke) hum Allah ke Rasoolon mein kisi ke darmiyaan koi tafreeq nahi karte”.

Ye baat teesri martaba agayi hai ke Allah ke Rasoolon ke darmiyaan koi tafreeq nahi ki jaayegi. Sahulwein ruku mein hum ye alfaaz padh chuke hain: لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۗ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٢٠٦﴾ Laa nufarriqu bayna 'ahadim-minhum, wa nahnu lahuu Muslimuun. “Hum in mein kisi ke darmiyaan farq nahi karte aur hum Allah hi ke farmanbardaar hain”. Aur sab se pehle aayat 4 mein ye alfaaz aachuke hain: وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ WALLAZIINA yu'-minuuna bimaaa'unzila 'ilayka wa maaa'unzila min-qablik, “Wo log jo Imaan rakhte hain is par bhi jo (Ae Nabi ﷺ) Aap par naazil kiya gaya aur us par bhi jo Aap se pehle naazil kiya gaya”. Albatta Rasoolon ke darmiyaan tafseel sabit hai aur hum ye aayat padh chuke hain:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

TILKAR-RUSULU faz-zalnaa ba'-zahum 'alaa ba'-z. Minhum-man-kallamallaahu wa rafa-'a ba'-zahum darajaat. (Al-Baqarah, 253) “Ye Rasool jo hain hum ne in mein se ba'az ko ba'az par fazilat di hai. In mein se wo bhi the jin se Allah ne kalaam kiya aur ba'az ke darje (kisi aur etebaar se) buland kardiye”.

Wa qaa-luu sami'-naa wa 'ata'-naa: وَقَالُوا سَمِعْنَا وَأَطَعْنَا

**Tarjuma:** “Aur wo kehnte hain ke hum ne suna aur ita'at ki”

Gufraanaka Rabbanaa غُفْرَانَكَ رَبَّنَا

**Tarjuma:** “Parwardigaar! Hum teri bakhshish maangte hain”.

غُفْرَانَكَ Gufraanaka maf'ool hone ki wajah se mansoob hai. Yani نَسْأَلُكَ غُفْرَانَكَ Nas'aluka gufraanaka, Ae Allah! Hum tujh se teri maghfirat talab karte hain, hum teri bakhshish ke talbgaar hain.

wa 'ilaykal-masiir. وَإِلَيْكَ الْمَصِيرُ ﴿٢٠٧﴾

**Tarjuma:** “Aur teri hi jaanib laut jaana hai”.

Yahan Imaan bilaakhirat ka zikr bhi aagaya jo upar in alfaaz mein nahi aaya tha: كُلُّ امْنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ ۗ Wa ma-laaa-'ikati-hii wa kutubihii wa rusulih.. Ab aakhri aayat aarahi hai.

## AAAYAT - 286

Laa yukalli-fulllaahu naf-san 'illaa wus-'abaa. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

**Tarjuma:** "Allah Ta'ala nahi zimmedaar tehraayega kisi jaan ko magar is wasa'at ke mutabiq".

Ye aayat Allah Ta'ala ke bahut bade fazal wa karam ka mazhar hai. Mai ne aayat 186 ke baare mein kaha tha ke ye dunya mein haqooq-e-insaani ka sab se bada manshoor (*Magna Carta*) hai ke Allah aur bande ke darmiyaan koi fasal nahi hai: 'أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ' *Ujiibu da'-wataadadaa-'i' izaa da-'aani* "Mai to har pukaarne waale ki pukaar ka jawaab deta hoon jab bhi (aur jahan bhi) wo mujhe pukaare". فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي *fal-yastajiibuu lii wal-yu' minuu bii*, "Pas! inhein bhi chaahiye ke mera hukm maanein aur mujh par Imaan rakhein". Goya do tarfa baat chalegi, ek tarfa nahi. Meri maano, apni manwaa! Tum duaain karoge, hum qubool karenge! Lekin agar tum hamari baat nahi maante to phir tumhari dua tumhare munh par de maari jaayegi, khuwah qunoot-e-nazila 40 chalees din to kya 80 assi din tak padhte raho. Yahi wajah hai ke tumhari duaon ke bawajood tumhein wo saqut-e-dhaaka ka saancha dekhna padha tumhein Yahudiyon ke haathon sharmnaak shikast se do chaar hona padha. Agarche in mauqe par harmain shareefain mein qunoot-e-nazula padhi jaati rahi, lekin tumhari duaain kyunkar qubool hote! Tumhara jurm ye hai ke tum ne Allah ko peet dikhayi hai, iske deen ko paaon tale raoundha hua hai, Allah ke baaghiyon se dosti rakhi hui hai. Kisi ne Masco ko apna qibla bana rakha tha to kisi ne Washigton ko. Lehaza tumhari duaain tumhare munh par de maari gayein.

Lekin Aayat zair mutala'a is etebaar se bahut badi rehmat ka muzahir hai ke Allah Ta'ala ke haan andhe ki laathi waala mu'amla nahi hai ke tamaam insaanon se muhaseba ek hi satah par ho. Allah jaanta hai ke kis ki kitni wasa'at hai aur isi ke mutabiq kisi ko zimmedaar tehraata hai. Aur ye wasa'at morusi aur maholiyati awwamil par mushtamal hoti hai. Har shakhs ko jo genes milte hain wo dusre se mukhtalif hote hain aur in genes ki apni apni khusoosiyat (*properties*) aur tehdidaat (*limitations*) hoti hain. Isi tarah har shakhs ko dusre se mukhtalif mahol mu'yyasar aata hai. To in morusi awwamil (*hereditary factors*) aur maholiyati awwamil (*environmental factors*) ke haasil zarb se insaan ki shakhsiyat ka ek hawala banta hai, jisko mastari log "paatan" kehte hain. Jab lohe ki koi shaye dhaalni maqsood ho to is ke liye pehle mitti ya lakdi ka ek saancha (*pattern*) banaya jaata hai. Isko hamare haan

kaarigar apni boli mein "paatan" kehte hain. Ab aap lohe ko pigla kar is mein daalenge to wo isi surat mein dhal jaayega. Qur'an ki istelah mein ye "shaakla" hai jo har insaan ka banjata hai. Irshaad-e-Baari Ta'ala hai: **قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُؤُكُمْ أَعْمُرُ بَيْنَ هُوَ أَهْدَى سَبِيلًا ۗ** *Qul kulluny-ya'-malu 'alaa Shaakilatih: fa-Rabbukum 'a'-lamu biman hua 'abdaa Sabiilaa.* (Bani Isra'il) "**Kehdijiye ke har koi apne shaakla ke mutabiq amal kar raha hai. Bas aapka Rab hi behtar jaanta hai ke kaun seedhi raah par hai.**" Is shaakla ke andar andar aapko mehnat karni hai. Allah Ta'ala jaanta hai ke kis ka shaakla wasi tha aur kis ka tang tha, kis ke genes aala the aur kis ke adnaa the, kisi ke haan zihanat zyada thi aur kis ke haan jismaani quwat zyada thi. Ise khoob ma'loom hai ke kisi ko kaisi salahiyatein wadiyat ki gayi aur kaisa mahol ataa kiya gaya. Chunache, Allah Ta'ala har ek maholiyat awwamil aur morusi awwamil ko malhooz rakh kar uski istedaad ke mutabiq hisaab lega. Farz kijiye ek shakhs ke andar istedaad hi bees 20 darje ki hai aur is ne 18 darje kaam kar dikhaya hai to wo kamiyaab hogaya. Lekin agar kisi mein istedaad sau darje ki thi aur is ne pachhas darje kaam kiya to wo nakaam hogaya. Halanke kamiyat ke etebaar se 50 darje 18 darje se zyada hai to Allah Ta'ala ka muhasaba jo hai wo anfaradi satah par hai. Isliye farmaya gaya ke: **وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۗ** *Wa kulluhum 'aatiibi yawmal-Qiyaamati fardaa.* (Maryam) "**Aur sab log qayamat ke din iske buzoor fardan fardan haazir honge.**" Wahan har ek ka hisaab akele akele hoga aur wo iski wasa'at ke mutabiq hoga.

**لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ** *Laa yukalli-fullaahu naf-san 'illaa wus-'abaa,* ke alfaaz mein jo ek ahem usool bayaan kardiya gaya hai, ba'az log duniya ki zindagi mein iska ghalat natija nikaal baithate hain. Wo duniya ke mu'amlaat mein to khoob bhaag daudh karte hain lekin deen ke mu'amle mein kehde hain ke hamare andar salahiyat aur istedaad hi nahi hai. Ye mehez khud farebi hai. Istedaad wa isteta'at aur zihanat wa salahiyat ke baghair to duniya mein bhi aap mehnat nahi karsakte, koi nata'ij haasil nahi kar sakte, kuch kama nahi sakte. Lehaza apne aapko ye dhoka na dijiye aur jo kar sakte ho wo zaroor kijiye. Apni shakhsiyat ko khod khod kar is mein se jo kuch nikaal sakte ho wo nikaalein! Haan aap nikaal sakenge itna hi jitna aap ke andar wadiyat hai. Zyada kahan se le aayenge? Aur Allah ne kis mein kya wadiyat kiya hai, wo wohi jaanta hai. Tumhara muhaseba isi ki bunyaad par hoga jo kuch is ne tumhein diya hai. Is mazmoon ki ehmiyat ka andaza kijiye ke ye Qur'an Majeed mein paanch martaba aaya hai.



*Lahaa maa kasabat wa 'alay-haa mak-tasabat.* لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۖ

**Tarjuma:** “Isi jaan ke liye hai jo is ne kamaya aur isi ke upar wabaal banega jo isne burayi kamayi”.

Is muqaam par bhi ل *“Laam”* aur عَلَى *“Aala”* ke istemaal par gaur kijiye. لَهَا مَا كَسَبَتْ *Lahaa maa kasabat*, se muraad hai jo bhi neiki is ne kamayi hogi wo iske liye hai, is ke haq mein hai, iska ajar wa sawaab ise milega. وَعَلَيْهَا مَا اكْتَسَبَتْ *wa 'alay-haa mak-tasabat*, se muraad hai ke jo badi is ne kamayi hogi iska wabaal isi par aayega, iski saza isi ko milegi. Ab wo dua aagayi hai jo Qur'an Majeed ki jamatareen aur azeemtareen dua:

*Rabbanaa laa tu-'aa-khiznaaa 'in-nasiinaaa 'aw 'akhta'-naa.* رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ

**Tarjuma:** “*Ae hamare Rab! Hum se mu'akhaza na farmana agar hum bhool jaaye ya hum se khata hojaaye*”.

Imaam aur amal-e-saleh ke raaste par chalte hue apni shakhsiyat ke konon khadron mein se imkaan bhar apni baaqi mandah taunayon (*residual energies*) ko bhi nikaal nikaal kar Allah ki raah mein lagaye, lekin iske baad bhi apni mehnat par, apni neiki, apni kamayi aur apne kaarnamon par koi gharrah na ho, koi ghuroor na ho, kahin insaan dhoka na khajaaye. Balke iski kaifiyat to tazawah, aajiz aur ankasari ki rehni chaahiye. Aur ise ye dua karte rehna chaahiye ke ae Parwardigaar! Hamari bhool chook par hum se mu'akhaza na farmana.

Insaan ke andar khata aur nisyan donaon cheezein gundhi hui hain: *الْإِنْسَانُ مُرْتَكِّبٌ مِنَ الْخَطَا وَالنَّسْيَانِ* *Al-Insaanu murakkabun minal khataa'i wan nisyaaan*, Khata ye hai ke aap ne apni imkaani had tak to nishana theek lagaya tha, lekin nishana khata hogaya. Is par aapki giraft nahi hogi, isliye ke aapki niyat sahi thi. Ek ishtehaad karne waala itehaad kar raha hai, isne imkaani had tak koshish ki hai ke sahi raaye tak pahunche, lekin khata hogayi. Allah mu'af karega. Mujtahad mukhti bhi ho to isko sawab milega aur mujtahad musaib ho, sahi raaye par pahunch jaaye to isko dohra sawab milega. Aur nisyan ye hai ke bhoolne se koi ghalti sarzad hojaaye. Rasool Allah ﷺ ka irshaad hai: *إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَا وَالنَّسْيَانِ*: *Inallaaha tajaawaza 'an ummatil khata'a wan nisyaan*<sup>1</sup>, “*Allah Ta'ala ne meri ummat se khata aur nisyan mu'af farma diya hai*”.

1. Sunan Ibn-e-Majah, Kitab Al-Talaaq Al-Makruhu wan naasi.

Rabbanaa wa laa tabmil 'alay-naaa  
'is-ran-kamaa hamal-ta-huu 'alal-  
laziina min-qab-linaa.

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ

**Tarjuma:** “*Aur ae Rab hamare! Hum par waisa bojh na daal jaisa tu ne un logaon par daala tha jo hum se pehle the*”.

Ek hamal (bojh) wo hota hai jisko lekar insaan chalta hai. Isi se “hamaal” bana hai jo ek bori ko ya bojh ko utha kar chal raha hai. Jo bojh aapki taaqat mein hai aur jise lekar aap chal sakein wo “Hamal” hai, aur jis bojh ko aap utha na sakein aur wo aapko bitha de isko “Israah” kehte hain. Ye lafz Suratul A;raaf (aayat 157) mein phir aayega: *وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ* wa yaza-'u' anhum 'israbum wal-'aglaa-lallatii kaanat 'alay-him. In alfaaz mein Muhammad Rasool Allah ﷺ ki ye shaan bayaan hui hai ke inhone logaon ke wo bojh jo unki taaqat se badhkar the, inke kaandhon se utaar diye. Hum se pehle logaon par bade bhaari bojh dale gaye the. Shari'at Mooswi hamari shari'at ki nisbat bahut bhaari thi. Jaise inke haan roza raat hi se shuru hojaata tha, lekin hamare liye ye kitna asaan kardiya gaya ke roze se raat to nikaal diya gaya aur sehri karne ki takeed farmayi gayi: *تَسْحَرُوا فَإِن فِي السُّحُورِ بَرَكَةٌ* Tasah-Haruu fa'inna fis subuuri baraka<sup>1</sup>, “*Sehri zaroor kiya karo isliye ke sehriyon mein barkat rakhi gai hai*”. Phir raat mein ta'luq-e-zan wa shouki ijazat di gayi. Inke roze mein khamoshi bhi shaamil thi. Yani na khana, na peena, na talooq-e-zan wa shou ar na guftagu. Hamare liye kitni asaani kardi gayi hai! Inke haan yaum-e-sabt ka hukm itna sakht tha ke poora din koi kaam nahi karoge. Hamare haan jumme ki azaan se lekar namaz ke adaa hojane tak har karobaar-e-duniyawii haraam hai. Lekin is se pehle aur iske baad aap karobaar karsakte hain.

Rabbanaa wa laa tuhammil-naa maa  
laa taaqata lanaa bih.

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ

**Tarjuma:** “*Aur ae Rab hamare! Hum par wo bojh na daalna jiski hum mein taaqat na ho*”.

Wa'-fu 'anna,

وَأَعْفُ عَنَّا ۗ

**Tarjuma:** “*Aur hum se darguzar farmata rahe!*”.

Hamari laghzhishon ko mu'af karta rahe.

1. Sahih Al-Bukhair, Kitabus Sawm.

wag-fir lanaa,

وَأَغْفِرْ لَنَا رَبُّهُ

**Tarjuma:** “*Aur humein bakhshata rabe*”.

Hamari khataon ki pardah poshi farmadein.

Maghfirat ke lafz ko samajh lijiye. Is mein dhaanp lene ka mafhoom hai. Mighfar (*helmet*) ko kehte hain, jo jung mein sar par pehna jaata hai. Ye sar ko cupa leta hai aur ise goli ya talwaar ke waar se bachata hai. To maghfirat ye hai ke gunaahon ko Allah Ta'ala apni rehmat se dhaanp dein, inki pardah poshi farmadein”.

war-ham-naa.

وَأَرْحَمَنَا رَبُّهُ

**Tarjuma:** “*Aur hum par rahem farma*”.

'Anta Mawlaa-naa

أَنْتَ مَوْلَانَا

**Tarjuma:** “*Tu hamara maula hai*”.

Tu hamara pasht panaah hai, hamara wali hai, hamara hami wa madadgaar hai. Hum ye aayat padh aaye hain:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

'Allaahu Waliy-yullaziina 'aamanuu yukhrijuhum-minaz-zulumaati 'ilan-nuur. (Aayat 257)

fan-surna 'alal-qaw-mil-Kaafi-riin.

فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٥﴾

**Tarjuma:** “*Pas! hamari madad farma kaafiron ke muqable mein*”.

Inhi alfaaz par wo dua khatam hui thi jo Taloot ke saathiyon ne ki thi. Ab ahl-e-imaan ko ye dua talqeen ki jaarahi hai isliye ke marhala sakht araha hai. Goya:

*Taab laate hi banegi ghalib  
Marhala sakht hai aur jaan azeez!*

Ab kuffaar ke saath marhala aaraha hai aur iske liye musalmaanon ko tayyar kiya jaaraha hai. Ye dar-e-haqeeqat Gazwah-e-Badar ki tamheed hai.

بارك الله لي ولكم في القرآن العظيم ونفعني وإياكم بالآيات والذكر الحكيم