

BAYAANUL QUR'AN

URDU TRANSLATION IN ROMAN SCRIPT
WITH TRANSLITERATION & ARABIC TEXT

❖ HISSA AWWAL ❖

Tarjuma wa Mukhtasar Tasfeer
Ta'aruf-e-Qur'an

DR. ISRAR AHMED

A decorative rectangular frame with rounded corners and intricate Arabic calligraphy in the corners. The text "SURALTUL BAQARAH" is centered within the frame.

SURALTUL BAQARAH

2

SURATUL BAQARAH TAMHEEDI KALIMAAT

Qur'an Hakeem ki pehli surat Suratul Fateha hai, jis ka muta,ala hum kar chuke hain. Ye baat aap ke saamne aachuki hai ke ye wo pehli surat hai jo Rasool Allah ﷺ par poori ki poori naazil hui. Is se pehle sirf mutafariq aayaat naazil hui thien. Yani Suratul Alaq, Suratul Qalam, Suratul Muzzammil aur Suratul Mudassir ki ibtedayi aayaat.

Ye baat aap ke saamne aachuki hai ke Qur'an Hakeem mein Makki aur Madani surataon ke majmuaon ke etebaar se bhi (7) saat group hain. Pehla group wo hai jis ka hum Suratul Fateha se aghaaz kar chuke hain. Is group mein jo Makki surat hai wo sirf Suratul Fateha hai. Ye Hajam ke etebaar se bahut choti lekin apne muqaam par wo martaba aur fazilat ke etebaar se bahut badi hai, yahan tak ise "Al-Qur'an Al-Azeem" bhi kaha gaya. Goya ye apni jagah par khud ek azeem Qur'an hai. Iske baad Madani suratein (4) chaar hain. Ye taweel tareen Madani suratein hain aur do do surataon ke do jodaon par mushatmil hain. Mai arz chuka hoon ke Qur'an Hakeem ki aksar suratein jodaon ki shakal mein hai, jab ke kuch munfarid bhi hain. Suratul Fateha munfarid hai, iska koi joda nahi hai, agarche iski maanwi munasibat Qur'an Majeed ki aakhri surat Surah An-Naas ke saath judti hai, lekin bahr-e-haal uska joda Surat Al-Falaq hai. [قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ] *Qul 'a-'uuzu bi-Rabbil-falaq*, aur [قُلْ أَعُوذُ بِرَبِّ النَّاسِ] *Qul 'a-'uuzu bi-Rabbil-NAAS*, ye donaoon surataon par mushtamil ek joda hai, lehaza Surah Fateha ka koi joda nahi hai, ya hum ye keh sakte hain ke poora Qur'an hi iska joda hai.

Suratul Fateha ke baad jo (4) chaar suratein hain ye jode ki shakal mein hain. Suratul Baqarah aur Surah Al-e-Imran ek joda hai jab ke Suratun Nisa'a aur Suratul Ma'idah dusra joda hai. Iski sab se numaya aalamat ye hai ke Suratul Baqarah aur Surah Al-e-Imran donaoon ka aghaaz hurf-e-muqta'at [الٓر] "*Alif Laam Miim*" se hota hai, jab ke Suratun Nisa'a aur Suratul Ma'idah donaoon mein baghair kisi tamheed ke guftagu shuru hojaati hai. Suratun Nisa'a ka aghaaz hota hai,

Yaaa-'ayyuhan-naasut-ta-quu يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
Rabbakumullazii khalaaqa-kum- نَفْسٍ وَاحِدَةٍ ...
min-Nafsinw-waahida...

aur Suratul Ma'idah shuru hoti hai [يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ] Yaaa-'ayyu-hallaziina aa-manuuu 'awfuu bil-'uquud, pehle koi tamheedi baat nahi ki gayi.

Suratul Baqarah aur Surah Al-e-Imran ka ye joda hai in donao ko Rasool Allah ﷺ ne "الزَّهْرَاوِينَ" *Az-Zahrawayn*, ka naam ataa farmaya hai. *Zabra* ka matlab hai bahut taabnaak, roshan. Ye lafz Hazrat Fatima رضي الله عنها ke naam ka jazu ban chuka hai aur inhein Fatimatul Zehra kaha jaata hai. Rasool Allah ﷺ ki lakht-e-jigar noor-e-chashm Hazrat Fatima bahut hi roshan chehre waali khatoon thi. Huzoor ﷺ ke alfaaz ke mutabiq Suratul Baqarah aur Surah Al-e-Imran "الزَّهْرَاوِينَ" *Az-Zahrawayn*, yani do intehayi taabnaak aur roshan suratein hain. Isi tarah Qur'an Majeed ki aakhri do surataon ko "المُعَوِّذَاتِينَ" *Al-Mu'awwaz tayn*, ka naam diya gaya hai.

Pehle group ki in Madani Surataon ke mazameen ke baare mein jaan lijiye ke wo do mazmoon hain jo in mein mutawazi chalte hain. Pehla mazmoon shari'at Islami ka hai. Isliye ke is se pehle taqreeban do tahayi Qur'an naazil ho chuka hai. Suratul Baqarah pehli Madani surat hai. Is se pehle zamani etebaar se poora Makki Qur'an naazil ho chuka tha agarche tarteef mein wo baad mein aayega. Is mein shari'at ke ehkaam nahi the. Lehaza ab jab ke Madine mein musalmaanon ka ek azaad mu'ashira qaa'em hogaya, ya yun keh lijiye ke musalmaanon ki ek choti si hukumat qaa'em hogayi, jahan apne quwaid, apne qawaneen, apne usoolaon ke mutabiq saare mu'amlaat taye kiye jaasakte the, tab shari'at ka nazul shuru hua. Suratul Baqarah mein yun samjhiye ke ehkaam-e-shari'at ki ibteda hoti hai. Koi bhi ta'meer karni ho to pehle iska ibtedayi khaaka banta hai, is ke baad iski tafseeli naqshe bante hain. To ibtedayi khaaka jo hai Shari'at-e-Mohammedi aala Sahaba Salwatus Salaam ka wo Suratul Baqarah mein hai. Phir Suratun Nisa'a mein iske andar mazed izaafa hota hai, aur Suratul Ma'idah mein shari'at ke takmeeli ehkaam ate hain. Chunache, Suratul Ma'idah takmeel shari'at ki surat hai. Isi mein wo aayat hai:

Al-yawma 'ak-maltu lakum Diina-kum wa 'at-mam-tu 'alaykum ni'-matii wa razii-tu lakumul-'ISLAAMA Diinaa.

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Dusra mazmoon jo in surataon mein chalta hai wo hai ahl-e-kitaab se khitaab. Makki Qur'an mein saara khitaab mushrikeen se tha, yani Arab ke wo log jo Makkah mein aur iske ird gird abaad the. Wahan koi yahudi ya koi nasrani nahi tha, sab ke sab mushrikeen Arab the. To poore Makki Qur'an mein inhi se radd-o-qada hai, guftagu hai, bahes wo naza hai, inke aitrazaat ke jawabaat hain aur in par itmaame-hujjat kiya gaya hai. Agarche, ahl-e-kitaab ka tazkerah hawale ke taur par maujood hai. Hazrat Moosa عليه السلام aur Hazrat Esa عليه السلام ka zikr maujood hai, lekin Bani Isra'il se Yahudiyon se, ya nasara se koi khitaab nahi hua. In se khitaab Madina mein aakar shuru hua hai, kyun ke wahan yahudi abaad the. Madina mein yahud ke teen mazboot qabile maujood the. To ye hain do bunyadi mazmoon is pehle group ke. In mein aapko ek aur taqseem nazar aajayegi ke ahl-e-kitaab mein se jin se "يٰٓبَنِي إِسْرَائِيلَ" *Yaa-banii Israa'il*, ke alfaaz se khitaab horaha hai yani yahud, in se saari guftagu Suratul Baqarah mein hai, jab ke jo nasara hain in se guftagu Surah Al-e-Imran mein hai.

Suratul Baqarah ki ehmiyat aur fazilat ka andaza is se bhi hota hai ke ise Huzoor صلى الله عليه وسلم ne Qur'an Majeed ka zarawah sanaam yani *climax* qaraar diya hai. Hadees ke alfaaz hain (الْبَقْرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ) *Al-Baqaratu sanaamul Qur'ani wa zurwatubuu*, (Masnad Ahmed) Hajam ke etebaar se bhi Qur'an ki sab se badi Surat yahi hai, 286 aayaat par mushtamil, dhayi paaron par phaili hui hai.

Suratul Baqarah ko do hisson mein taqseem kiya jaa sakta hai aur is etebaar se mai ne is ka ek naam tajweez kiya hai (سُورَةُ الْأُمَّتَيْنِ) *Suratul Ummatayn*, yani *do ummaton ki surat*. Iske nisf awwal mein asal roye sukhan ummat sabeqa yahud ki taraf hai, jo is waqt tak Allah ke numa'ianda the aur zameen par wohi ummat-e-musalima ki haisiyat rakhte the. Lekin unhone apni bad-amali ki wajah se apne aapko is muqaam ka na-ahal sabit kiya, lehaza wo ma'zool kiye gaye aur ek nayi ummat ummat-e-Mohemmadi صلى الله عليه وسلم is muqaam par faiz ki gayi. To nisf awwal mein sabeqa ummat se guftagu hai aur in par goya fard-e-jurm aayad ki gayi hai ke tum ne ye kya kiya, ye kya kiya, aur ye kya kiya. Humne tum par ye ehsanaat kiye, Humne ye bhalaiyan ki, tumhare upar Hamari ye rehmatein hui lekin tumhara tarz-e-amal ye hai, jiski bina par ab tum ma'zool kiye jaarahe ho. Ye mazmoon hai pehle nisf ka, aur

ab jo dusri ummat qaa'em hui hai yani Ummat-e-Muhammad ﷺ is se khitaab hai nasf-e-sani ke andar. To iski ye tarteeb zahen mein rakhiye. Pehla hissa (18) athaara rukuaon par mushtamil hai aur iski aayaat ki tedaad 152 hai. Jabke dusra hissa (22) ba'ees rukuaon par mushtamil hai, lekin tedaad-e-aayaat 134 hai. Is tarah ye donaon hisse taqreeban barabar ban jaate hain.

Nisf-e-awwal ke jo (18) atharah ruku hain inko bhi (3) teen hisson mein taqseem karlijiye. Pehle (4) chaar ruku tamheedi hain. Phir (10) dus rukuaon mein Bani Isra'il se khitaab hai. Phir (4) chaar ruku tahweeli hai. Tamheedi rukuaon mein se pehle (2) do rukuaon mein (3) teen qism ke insaanon ki ek taqseem bayaan kardi gayi jo dunya mein hamesha paaye jaayenge. Jab bhi koi nayi da'awat aayegi to kuch log aise honge jo ise teh dil se qubool karenge aur iske liye "*har cha baad abaad makashtidar aab anda khateem*" ke misdaaq sab kuch karne ko tayaar hojayenge. Kuch log wo honge jo iske mukhalifat par awwal roz se kamar kass lenge aur ise hargiz nahi maanenge. Aur kuch wo honge jo been been rahenge. Inka tarz-e-amal ye rahega ke baat kuch achchi lagti bhi hai lekin iske liye qurbani dena kathin hai, iske taqaze bade mushkil hain. Baat achchi hai, qubool bhi karte hain lekin amalan is ke taqaze poore nahi karte. Inke liye Suratun Nisa'a mein [لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ] *Laaa 'ilaa baaa-u-laaa-i wa laa 'ilaa baaa-ulaaa,* (Suratun Nisa'a, 143), ke alfaaz aaye hain. Ye tafseel pehle (2) do rukuaon mein aayi hai.

Is ke baad dusre (2) do rukuaon mein goya Makki Qur'an ka khulasa aagaya hai. Ek ruku mein Qur'an Majeed ki da'awat ka khulasa aur ek ruku mein Qur'an Majeed ka falsafa bayaan kardiya gaya. Ye mazameen asal mein Makki surataon ke hain aur wahan tafseel se zeir-e-bahes aachuke hain. Suratul Baqarah ke nazul se pehle in mazameen par bahut mufassil bahesein ho chuki hain, lekin chunke hikmat-e-khudawandi mein is mus'haf ki tarteeb mein sab se pehle Suratul Baqarah hai, lehaza Suratul Baqarah mein in mazameen ka khulasa darj kardiya gaya, ta'ake aage badhne se pehle wo mazameen zahen nasheen karliye jayein.

Ab Bismillah kar ke hum Suratul Baqarah ke muta'ale ka aghaaz kar rahe hain.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

aa'uzubillaahi minnash shaitaanir rajiim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Rahiim.

الْقُرْآنِ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا
سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ حَتَّمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
عُيُونِهِمْ غَشَاوَةٌ وَ لَهُمْ عَذَابٌ عَظِيمٌ ۝

1. 'ALIF-LAAAM-MIIIM.
2. Zaalikal-Kitaabu laa rayba fih. Hudal-lil-Muttaqiin;
3. 'Allaziina yu'-minuuna bil-Gaybi wa yuqiimuunas-Salaata wa mimmaa razaqnaabum yunfiqun.
4. Wallaziina yu'-minuuna bimaaa'unzila 'ilayka wa maaa'unzila min-qablik, wa bil-'Aakhirati hum yuuginuun.
5. 'Ulaaa-'ika 'alaa Hudammir-Rabbihim wa'ulaaa-'ika humul-Muflihuun.
6. 'Innal-laziina kafaruu sawaaa-'un 'alay-bim 'a-'anzartahum 'am lam tunzirhum laa yu'-minuun.
7. Khatamallaabu 'alaa quluubihim wa 'alaa sam-'ihim, wa 'alaaa 'absaarihim gishaawah; wa lahum 'azaabun'aziim. (Section - 2)

AAAYAT - 1

'ALIF-LAAAM-MIIIM.

الْقُرْآنِ

Ye hurf-e-muqta'at hain jin ke baare mein ye jaan lijiye ke inke haqeeqi, hatami aur yaqeeni mafhoom ko koi nahi jaanta siwaye Allah aur Iske Rasool ﷺ ke. Ye ek raaz hai Allah aur Iske Rasool ﷺ ke mabeen. Hurf-e-maqta'at ke baare mein agarche bahut si aara'a zaahir

ki gayi hain, lekin in mein se koi shaye Rasool Allah ﷺ se manqul nahi hai albattha ye baat saabit hai ke is tarah ke huruf-e-muqta'at ka kalaam mein istemaal Arab mein ma'roof tha, isliye kisi ne in par aiteraaz nahi kiya. Qur'an Majeed ki 114 mein se 29 suratein aisi hain jinka aghaaz huruf-e-muqta'at se hua hai. Surah ق Qaaf, Suratul Qalam aur Surah ض Su'aad ke aakhir mein ek ek huruf hai. هاء مييم haa miim, تاء haa, aur ييس yaasiin do do huruf hain. الة Alif Laam Miim aur الر Alif Laam Raq teen teen huruf hain jo kayi surataon ke aghaaz mein aaye hain. البص Alif Laam Miim Su'aad aur الير Alif Miim Raa chaar chaar huruf hain. Hurf-e-muqta'at mein zyada se zyada paanch huruf ekjaa aate hain. Chunache, كهيعص Kaaf Haa Yaa Aa'in Su'aad, Surah Maryam ke aghaaz mein هاء مييم اء Haam Miim Aa'in Su'aad Qaaf, Surah Ash-Shur'a ke aghaaz mein aaye hain. Inke baare mein is waqt mujhe is se zyada kuch arz nahi karna hai. Apne mufassil dars-e-Qur'an mein in ke baare mein mai ne is par tafseel se bahesein ki hai .

AAYAT - 2

Zaalikal-Kitaabu laa rayba fiih.

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ ۗ

Tarjuma: "Ye al-kitaab hai, is mein kuch shak nahi", ya "wo kitaab hai jis mein koi shak nahi."

Aayat ke is tukde ke do tarjume hosakte hain. Pehle tarjume ki rou se ye hai wo kitaab-e-ma'ood jiski khabar di gayi thi ke Nabi aakhiruz zamaa ﷺ aayenge aur inko hum ek kitaab denge. Ye goya hawala hai Muhammad ﷺ ke baare mein pashen goyon ki taraf ke jo Taurat mein maujood thi. Aaj bhi "Kitaab-e-Muqadas" ki kitaab-e-istesna'a (Deuteronomy) at'haarwe baab ki at'haarwein aayat ke andar ye alfaaz maujood hain ke: "Mai in (Bani Isra'il) ke liye in ke bhaiyon (Bani Isma'il) mein se teri manind ek Nabi barpa karoonga aur Apna kalaam iske munh mein daloonga aur jo kuch Mai ise hukm doonga wohi wo unse kabega". To ye Bible mein Hazrat Muhammad ﷺ ki pasheengoyan thi. Aage chal kar Surah Al-Ara'af mein hum ise tafseel se padh bhi lenge. Yahan is baat ki taraf ishaara horaha hai ke yahi wo kitaab-e-ma'ood hai ke jo naazil kardi gayi hai Muhammad ﷺ par is mein kisi shak-o-shuba ki gunja'ish nahi hai. Is mein harsh hai apni jagah par yaqeeni hai, hatami hai, atal hai, aur ye dunya ki wahed kitaab hai jo ye daawa lekar uthi hai ke is mein kio shak-o-shuba nahi jo kitaab-e-asmaani kehlayi jaati hai unke andar bhi ye daawa kahin maujood nahi hai, insaani kitaabaon

mein to iska sawaal hi nahi hai. Alama Iqbal jaise nabegha asar falsafi bhi apne lectures ki tamheed mein likhte hain ke mai ye nahi keh sakta ke jo kuch mai ne kaha hai wo sab sahi hai, hosakta hai jaise jaise ilm aage badhein mazeed nayi baatein saamne aayein. Lekin Qur'an ka daawa hai ke [لَا رَيْبَ فِيهِ] *Laa rayba fiih*, "is mein kisi shak-o-shuba ki gunja'ish nahi hai". Pehle tarjume ki rou se [ذَلِكَ الْكِتَابُ] *Zaalikal-Kitaabu*, ek jumla mukamil hogaya aur [لَا رَيْبَ فِيهِ] *Laa rayba fiih*, dusra jumla hai jab ke dusra tarjume ki rou se [ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ] *Zaalikal-Kitaabu laa rayba fiih*, mukamil jumla hai. Yani "Ye wo kitaab hai jis mein kisi shak-o-shuba ki gunja'ish nahi hai".

Hudal-lil-Muttaqiin;

هُدًى لِّلْمُتَّقِينَ ۝

Tarjuma: "Hidayat hai parhezgaar logaon ke liye".

Yani in logaon ke liye jo bachna chahein. Taqwa ka lafzi mu'ane hai bachna. "Waqaa-Yaqi" ka mafhoom hai "Kisi ko bachana" jabke taqwa ka mu'ane hai khud bachna. Yani kajroyi se bachna, ghalat royi se bachna aur ifraat-o-tafreet ke dhakkaon se bachna. Jin logaon ke andar fitrat-e-saleema hoti hai unke andar ye akhlaaqi his maujood hoti hai ke wo bhalayi ko haasil karna chaahate hain aur har buri cheez se bachna chaahate hain. Yahi log hain jo Qur'an Majeed ke asal mukhatibeen hain. Goya jis ke andar bhi bachne ki khuwahish hai is ke liye ye kitaab hidayat hai. Suratul Fateha mein hamari fitrat ki tarjumani ki gayi thi aur hum se ye kehalwaya gaya tha: [هُدًى لِّلْمُتَّقِينَ ۝], *Ibdinas-Siraatal -Musta-giim*, "(*Ae Parwardigaar!*) *Humein seedhe raaste ki hidayat bakhsb*". Aayat-e-zeir muta'la goya iska jawaab hai: [ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۝ هُدًى لِّلْمُتَّقِينَ ۝] *Zaalikal-Kitaabu laa rayba fiih. Hudal-lil-Muttaqiin*; lo wo kitaab maujood hai ke jis mein kisi shak-o-shuba ki gunja'ish nahi hai aur ye in tamaam logaon ke liye hidayat ke taqazon ke etebaar se kifayat karti hai jin mein ghalat royi se bachne ki khuwahish maujood hai.

Wo log kaun hain? Ab yahan dekhiye taweel-e-khaas mu'amlah aajayega ke us waqt Rasool Allah ﷺ ki (13) terah baras ki mehnat ke natija mein muhajireen-o-ansar ki ek jama'at wajood mein aagayi thi, jis mein Hazraat Abu Bakar, Omer, Osman, Ali, Talha, Zubair, Saad Bin Obadah aur Saad Bin Mu'az رضي الله عنهم जैसे nafaos-e-qudsiya shaamil the. To goya ishara kar ke dikhaya jaaraha hai ke dekho ye wo log hain, dekhlo in mein kya ausaaf hain.

'Allaziina yu'-minuuna bil-Gaybi

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Tarjuma: "Jo imaan rakhte hain ghaib par"

Ye mutaqaen ke ausaaf mein se pehla wasaf hai. Wo ye nahi samajhte ke bas jo kuch hamari aankhaon se nazar aaraha hai, hawaas-e-khamsa ki zad mein hai bas wohi kul haqeeqat hai. Nahi! Asal haqeeqat to hamare hawaas ki sarhadaon se bahut pare waq e hui hai.

Hidayat-e-Qur'ani ka nuqta-e-aghaaz ye hai ke insaan ye samajh le ke jo asal haqeeqat hai wo iski nigaahaon se mastoor hai. Englistan ke bahut bade falsafi (*Bradley*) ki kitaab ka unwaan hai: *'Appearance and Reality'*. Is ne likha hai ke jo kuch nazar aaraha hai ye haqeeqat nahi hai, haqeeqat is ke peeche hai, *confusious* (479 ta 551 Qaaf Miim) Cheen ka bahut bada hakeem aur falsafi tha, iski taleemaat mein akhlaaqi rang bahut numayan hai. Uska ek jumla hai:

There is nothing more real than what can not be seen; and there is nothing more certain than what can not be heard.

Yani wo haqa'iq jo aankhaon se dekhe nahi jaasakte aur kaanaon se sune nahi jaasakte unse zyada yaqeeni aur waqeyi haqa'iq koi aur nahi hain.

wa yuqiimuunas-Salaata,

وَيُقِيمُونَ الصَّلَاةَ

Tarjuma: "Aur namaz qaa'em karte hain."

Allah ke saath apna ek zahni wa qalbi aur roohani rishta astawar karne ke liye namaz qaa'em karte hain.

wa mimmaa razaqnaahum yunfiqun.

وَمَا سَأَلْنَاهُمْ لِيُنْفِقُوا

Tarjuma: "Aur jo kuch Hum ne inhein diya hai is mein se kharch karte hain".

Yani khair mein, bhalayi mein, neiki mein, logaon ki takaleef door karne mein aur Allah ke deen ki sarbulandi ke liye, Allah Ta'ala ki raza joyi ke liye apna maal kharch karte hain.

AAAYAT - 4

Wallaziina yu'-minuuna bimaaa'unzila 'ilayka وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

Tarjuma: "Aur jo imaan rakhte hain us par bhi jo (Ae Nabi ﷺ) Aap ki taraf naazil kiya gaya hai".

wa maaa'unzila min-qablik,

وَمَا أُنزِلَ مِنْ قَبْلِكَ

Tarjuma: "Aur us par bhi (imaan rakhte hain) jo Aap ﷺ se pehle naazil kiya gaya".

Ye bahut ahem alfaaz hain. Aam taur par aaj kal hamare haan ye khayaal phaila hua hai ke sabeqa asmaani kutub Taurat aur Injeel waghairah ke padhne ka koi faida nahi, iski koi zaroorat nahi. "Koi zaroorat nahi" ki had tak to shayed baat sahi ho lekin "Koi faida nahi" waali baat bilkul ghalat hai. Dekhiye Qur'an ke aghaaz hi mein kis qadar ehtemaam ke saath kaha jaaraha hai ke imaan sirf Qur'an par hi nahi, is par bhi zaroori hai jo is se pehle naazil kiya gaya. Suratun Nisa'a koi (6) cheh hijri mein jaakar naazil hui hai, aur is ki aayat 136 ke alfaaz mulaheza kijiye:

[يَا أَيُّهَا الَّذِينَ آمَنُوا ائْتُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ]

Yaaa-'ayyu-hallaziina 'aa-manuuu 'aaminuu billaahi wa Rasuulihii wal-Kitaa-billazii nazzala 'alaa Rasuulihii wal-Kitaa-billaziii 'anzala min-qabl.

"Ae logo jo imaan laaye ho! Imaan laao Allah par aur Iske Rasool par aur is kitaab par jo Allah ne Apne Rasool (Muhammad ﷺ) par naazil ki hai aur har us kitaab par jo is se pehle Wo naazil kar chuka hai".

Chunache, Taurat, Injeel, Zaboor aur Suhoof-e-Ibrahim ﷺ par ajmali imaan ki ehmiyat ko achchi tarah samajh lijiye. Albatta chunke hum samajhte hain aur maante hain ke in kitaabaon mein tahreef hogayi hai lehaza in kitaabaon koi shaye Qur'an par hujjat nahi hogi. Jo cheez Qur'an se takrayegi hum usko radd kardenge aur in kitaabaon ki kisi shaye ko daleel ke taur par nahi laayenge. Lekin jahan Qur'an Majeed ki kisi baat ki nafi na horahi ho wahan in se istifadah mein koi harj nahi. Bahut se haqa'iq aise hain jo humein in kitaabaon hi se milte hain. Maslan Ambiya ﷺ ke darmiyaan zamani tarteeb (*chronological order*) humein Taurat se milti hai, jo Qur'an mein nahi hai. Qur'an mein kabhi Hazrat Nooh ﷺ ka zikr baad mein aur Moosa ﷺ ka pehle aajaata hai. Yahan to kisi aur pehlu se tarteeb aati hai, lekin Taurat neub

humein Hazraat Ibrahim, Is'haq, Yaqoob, Ambiya Bani Isra'il Moosa aur Esa ﷺ ki tareekh milti hai. Is etebaar se sabeqa kutb-e- samawiya ki ehmiyat pesh-e-nazar rehni chaahiye.

Wa bil-'Aakhirati hum yu'qinuun.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Tarjuma: "Aur aakhirat par wo yaqeen rakhte hain".

Yahan note karne waali baat ye hai ke baaqi sab cheezaon ke liye to lafz imaan aaya hai jabke aakhirat ke liye "Eiqaan" aaya hai. Waaq'e ye hai ke insaan ke amal ke etebaar se sab se zyada mausar shaye imaan bil-aakhirah hai. Agar insaan ko ye yaqeen hai ke aakhirat ki zindagi mein mujhe Allah ke huzoor haazir hokar apne a'amaal ki jawaab dahi karni hai to iska amal sahi hoga. Lekin agar is yaqeen mein kami waqe hogayi to tauheed bhi mehez ek aqeedah (*Dogma*) bankar rah jaayegi aur imaan bir-risalat bhi bida'at ko janam dega. Phir imaan bir-risalat ke mazahir ye reh jaayenge ke bas Eid Miladun Nabi mana lijiye aur naatiya asha'ar keh dijiye, Allah Allah khair salla. Insaan ka amal to aakhirat ke yaqeen ke saath darust hota hai.

wa bil-'Aakhirati hum yu'qinuun.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

ke alfaaz mein ye mafhoom bhi hai ke "Aakhirat par inhi ka yaqeen hai". Yahan goya hasar bhi hai. Is etebaar se ke yahudi bhi madd'i the ke aakhirat par yaqeen rakhne hain. Yahan tazaar (*contrast*) dikhaya jaaraha hai ke aakhirat par yaqeen rakhne waale to ye log hain! Taweel-e-khaas ke etebaar se ye kaha jaayega ke ye log tumhari nigaahaon ke saamne maujood hain jo Muhammad Rasool Allah ﷺ ki (13) terah baras ki kamayi hain. Jo inqilab-e-Nabwi ﷺ ke asasi minhaj yani tilawat-e-aayaat, tazkiya aur ta'leem kitaab-o-hikmat ka natija hain.

AAAYAT - 5

'Ulaaa-'ika 'alaa Hudammir-Rabbihim

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ

Tarjuma: "Yahi wo log hain jo apne Rab ki taraf se hidayat par hain".

Wo ibtedayi hidayat bhi in ke paas thi aur is takmeeli hidayat yani Qur'an par bhi inka poora yaqeen hai, aur Muhammad ﷺ ka itba bhi wo kar rahe hain.

Wa'ulaaa-'ika humul-Muf-libhuun

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Tarjuma: "Aur yahi wo log hain jo falah pane waale hain".

“Falah” ka lafz bhi Qur'an Majeed ki bahut ahem istelah hai. Is ka mu'ane hai manzil-e-muraad ko pahunch jaana, kisi batini haqeeqat ka ayaan hojana. Is par Insha Allah Surah Al-Mominoon ke shuru mein guftagu hogi. Yahan farmaya jaaraha hai ke falah paane waale kaamyab hone waale, manzil-e-muraad ko pahunchne waale asal mein yahi log hain. Taweel-e-khaas ke etebaar se ye Sahaba-e-Kiraam رضي الله عنهم ki taraf se ishaara hogaya jab ke taweel-e-aam ke etebaar se har shakhs ko batadiya gaya ke Qur'an ki hidayat se mustafeed hona hai to ye ausaaf apne andar paida karo.

AAYAT - 6

'Innal-laziina kafaruu sawaaa-'un إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
'alay-him 'a-'anzartahum 'am lam أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
tunzirhum laa yu'-minuun.

Tarjuma: "Yaqeenan jin logaon ne kufr kiya (yani wo log ke jo kufr par ad gaye) inke liye barabar hai. (Ae Muhammad صلى الله عليه وسلم) ke Aap inhein anzaar farmayein ya na farmayein, wo imaan laane waale nahi hai".

[إِنَّ الَّذِينَ كَفَرُوا] 'Innal-laziina kafaruu, se muraad yahan wo log hain jo apne kufr par ad gaye. Isko hum taweel-e-aam mein nahi lesakte. Isliye ke is surat mein to iske mu'ane ye honge ke jis shakhs ne kisi bhi waqt kufr kiya ab wo hidayat par aa hi nahi sakta! Yahan ye baat muraad nahi hai. Agar koi shakhs kisi mughaleta ki bina par ya adum tawajhi ki bina par kufr mein hai, haq is par wazeh nahi hua hai to anzaar-o-tabsheer se ise faida hojayega. Aap ise wa'az wa nasihat karein to wo iska asar qubool karega. Lekin jo log haq ko haq samajhne aur pehchaanne ke bawajood mehez zid, hat-dharmi aur ta'ssub ki wajah se ya takabbur aur hasad ki wajah se kufr par ade rahe to inki khismat mein hidayat nahi hai. Aise logaon ka mu'amla ye hai ke (Ae Nabi صلى الله عليه وسلم) inke liye barabar hai khuwah Aap صلى الله عليه وسلم inhein samjhayein ya na samjhayein, dar'ayein ya na dar'ayein, anzaar farmayein ya na farmayein, wo imaan laane waale nahi hai. Isliye ke sote ko to jaagaya jasakta hai jaagte ko Aap kaise jagayenge? Ye goya Makkah ke sardaron ki taraf ishaara horaha hai ke inke dil-o-dimaag

gawahi de chuke hain ke Muhammad (ﷺ) Allah ke Rasool hain aur Qur'an in par atmaam-e-hujjat kar chuka hai aur wo maan chuke hain ke Qur'an ka muqabla hum nahi karsakte (Ye Muhammad ﷺ ka mukammil mu'ajiza hai iske bawajood imaan nahi laaye.

AAAYAT - 7

Khatamallahu 'alaa quluubihim wa 'alaa sam-'ihim,

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

Tarjuma: "Allah ne mohar kardi hai unke dilaon par aur unke kaanaon par."

Aisa kyun hua? Inke dilaon par aur inke kaanaon par mohar ibtedayi mein nahi laga di gayi, balke jab unhone haq ko pehchanne ke baad radd kardiya to iski padaash mein Allah Ta'ala ne inke dilaon par mohar kardi aur unki sama'at par bhi.

Wa 'alaaa 'absaarihim gisbaawah;

وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

Tarjuma: "Aur inki aankhaon ke saamne pardah pad chuka hai".

Ye mazmoon Sureh Yaseen ke shuru mein bahut sharah-o-bast ke saath dubara aayega.

Wa lahum 'azaabun'aziim

وَلَهُمْ عَذَابٌ عَظِيمٌ

Tarjuma: "Aur inke liye bahut bada azaab hai".

Ye dusre giroh ka tazkerah hogaya. Ek ruku (kul saat aayat) mein do girohon ka zikr samait liya gaya. Ek wo giroh jis ne Qur'an Kareem ki da'awat se sahi sahi istifada kiya, un mein talb-e-hidayat ka maada maujood tha, inki fitratein saleem thien, inke saamne d'awat aayi to unhone qubool ki aur Qur'an ke bataye hue raaste par chale. Wo Gulistan-e-Muhammadi ﷺ ke gul-e-sarsabd hain. Wo shijra-e-Qur'ani ki nihayat mubarak aur muqadas phal hai. Dusra giroh wo hai jisne haq ko pehchaan bhi liya, lekin apne ta'ssub ya hat-dharmi ki wajah se inhein radd kardiya. Unka zikr bhi bahut ikhtesar ke saath aagaya. Inka tafseeli zikr aapko Makki surataon mein milega. Ab aage teesre giroh ka zikr aaraha hai.

AAYAT 8 - 20

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ
 وَالَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ إِذْ قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۖ قَالُوا
 إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا
 آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا
 لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيُطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ۖ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
 اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا
 رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّا أَضَاءَتْ
 مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمُّ بَكْرٌ عَمَىٰ فَهْمٌ لَّا
 يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۗ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ
 مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا
 أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۖ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ

﴿٢٠﴾ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

8. *Wa minan-naasi many ya-quulu'aamannaa billaahi wa bil-Yawmil-'Aa-Khiri wa maa hum-bi-mu'-miniin.*
9. *Yukhaadu-'uunaalaaha wallaziina 'aamanuu: wa maa yakhda-'uuna 'illaaa 'an-fusahum wa maa yash-'uruun.*
10. *Fii quluubihim -marazun fazaada-humullaahu marazaa. Wa lahum 'azaabun 'aliimum bimaa kaanuu yakzibuun.*
11. *Wa 'izaa qiila lahum laatuf-siduu fil-'arzi qaaluuu'innamaa nabnu muslibuun.*
12. *'Alaaa 'innahum humulmuf-siduuna wa laakil-laa yash-'uruun.*
13. *Wa'izaa qiila lahum 'aaminuu kamaaa 'aamanan-naasu qaaluuu 'a-nu'-minu kamaaa 'aa-manas-sufabaaa'? 'Alaaa 'innahum humus-sufabaaa-'u wa laakil-laa ya'-lamuun.*
14. *Wa 'izaa laqul-laziina 'aamanuu qaaluuu' aama-nnaa, wa'izaa khalaw'ilaa shayaatiini-him qaaluuu 'innaa ma-'akum'innamaa nabnu mus-tabzi-'uun.*

15. 'Allaahu yas-tabzi-'ubihim wa yamuddu-hum fii tugyaanibim ya'-mahuun.
16. 'Ulaaa-'ikallazii-nashtarawuz-zalaalata bilhuda: fama rabihat-tijaaratuhum wa maa kaanuu muhtadiin.
17. Masaluhum kamasalillazistawqada naaraa; falammaaa' azaaa-'at maa hawlahuu zababallaahu bi-nuurihim wa tarakahum fiizulumaatil-laa yubsiruun.
18. Summum-bukmun 'um-yun fahum laa yarji-'uun.
19. Aw kasayyi-bim-minas-samaaa-'i fihi zulumaatunw -wara'-dunw-wa barq: yaj-'aluuna 'asaabi-'ahum fiii'aazaani-bim minas-sawaa-'iqi- hazaral-mawt.Wallaahu Muhiitum-bil-kaafiriin.
20. Yakaadul-barqu yakhtafu'absaarahum: kullamaaa 'azaaa-'lahum-mashaw fihi wa 'izaaa'azlama 'alayhimqaamuu.Wa law shaaa-'allaahu lazahaba bisam-'ihim wa 'abasaaribim; 'innallaaha 'alaa kulli shay-'in-Qadiir. (Section 3)

AAYAT - 8

Wa minan-naasi many ya- وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ
 quulu'aamannaa billaahi wa bil-Yawmil- وَ بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝
 'Aa-Khiri wa maa hum-bi-mu'-miniin.

Tarjuma: "Aur logaon mein se kuch aise bhi hain jo kehthe to ye hain ke hum imaan rakhte hain Allah par bhi aur yaum-e-aakhir par bhi, magar wo baqeeqat mein momin nahi hai".

Yahan ek baat samajh lijiye! Aksar-o-beshtar mufasssireen ne is teesri qism (*category*) ke baare mein yahi raaye qaa'em ki hai ke ye munafiqeen ka tazkerah hai, agarche yahan lafz-e-munafiq ya lafz-e-nifaaq nahi aaya. Lekin Maulana Ameen Ehsan Islahi Saheb ne iske baare mein ek raaye zaahir ki hai jo badi qeemti hai. Inka kehna ye hai ke yahan ek kirdaar ka naqsha kheench diya gaya hai, ghaur karne waale ghaur karlein, dekhlein ke wo kis par chaspaan horaha hai. Aur jab ye aayaat naazil horahi thi to in mein shakhsiyaat ki kirdaar nigaari ka ye jo naqsha kheencha jaaraha hai ye bil-fa'al do tabqaat ke upar raast aaraha tha. Ek tabqa Ulama-e-yahud ka tha. Wo bhi kehthe the ke hum Allah ko maante hain, aakhirat ko bhi maante hain. (Isliye yahan risalat ka zikr nahi hai). Wo kehthe the ke agar (1,25,000) sawa lakh Nabi aaye hain

to in (1,25,000) sawa laakh ko to hum maante hain, bas ek Muhammad (ﷺ) ko hum ne nahi maana aur ek Esa (عيسى) ko nahi maana to humein bhi tasleem kiya jaana chaahiye ke hum musalmaan hain. Aur waaq'e ye hai ke yahan jis andaaz mein tazkerah horaha hai is se inka kirdaar bhi jhalak raha hai aur ru-e-sukhan bhi unki taraf jaaraha hai. Mujhe yaad hai duswien jama'at ke zamane mein Delhi mein mai ne jootaon ki ek dukaan par dekha tha ke ek bahut bada joota latkadiya gaya tha aur saaf likha tha: *Free to Whom it Fits: yani jiske paaon mein ye theek theek aajayein wo ise muft lejayein!* To yahan bhi ek kirdaar ka naqsha kheench diya gaya hai. Ab ye kirdaar jiske upar bhi theek baith jaaye wo iska misdaq shumaar hoga.

Jaisa ke mai ne arz kiya, zyadatar mufasssireen ki raaye to yahi hai ke ye munafiqeen ka tazkerah hai. Lekin ye kirdaar baainahi yahud ke ulama par bhi muntabiq horaha hai. Yahan ye baat bhi note karlijiye Madina Munawwara mein nifaaq ka pauda, balke sahi tar alfaaz mein nifaaq ka jhaad jhankad jo parwaan chardha hai wo yahudi ulama ke zeir-e-asar parwaan chardha hai. Jaisa jungle ke andar bade bade darkht bhi hote hain aur inke neचे jhaadiyan bhi hoti hain. To ye nifaaq ka jhaad jhankaad darasal yahudi ulama ka bahut bada pauda tha uske saaye mein parwaan chardha hai aur in donaon mein mu'anwi rabt bhi maujood hai.

AAYAT - 9

Yukhaadu-'uunaalaaha wallaziina 'aamanuu: يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا

Tarjuma: “*Wo dhoka dene ki koshish kar rahe hain Allah ko aur ahl-e-imaan ko*”.

[يُخٰدِعُوْنَ] *Yukhaadu-'uuna*, Baab-e-mafa'ula hai. Is baab ka khaasa hai ke is mein ek kashmakash aur kashakash maujood hoti hai. Lehaza mai ne iska tarjuma kiya: “*Wo dhoka dene ki koshish kar rahe hain*”.

Wa maa yakhda-'uuna 'illaa 'an-fusahum وَنَايٰخٰدِعُوْنَ اِلَّا اَنْفُسُهُمْ

Tarjuma: “*Aur nahi dhoka de rahe, magar sirf apne aapko*”.

Ye baat yaqeeni hai ke apne aapko to dhoka de rahe hain, lekin ye Allah, uske Rasool (ﷺ) ko, ahl-e-imaan ko dhoka nahi desakte. Suratun Nisa ki aayat 142 mein munafiqeen ke baare mein yahi baat bade wazeh andaaz mein bayyan alfaaz aayi hai.

'Innal-Munaa-fiqiina yu-khadi-'unallaaha wa Huwa khaadi'-uhum. إِنَّ الْمُنْفِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

Tarjuma: “Yaqeenan munafiqeen Allah ko dhoka dene ki koshish karrabe hain, halanke Allah hi inhein dhoke mein daalne waala hai”.

Wa maa yash-'uruun.

وَمَا يَشْعُرُونَ

Tarjuma: “Aur inhein iska sha'oor nahi hai”.

Ye baat bahut achchi tarah note karlijiye ke munafiqeen ki bhi aksiriyat wo thi jinhein apne nifaaq ka sha'oor nahi tha. Wo apne tayein khud ko musalmaan samajhte the. Wo Muhammad ﷺ ke baare mein kehte the ke unhone khuwah-ma-khuwah ahl-e-Makkah ke saath ladayi mol li hai. Iski kya zaroorat hai? Humein aman ke saath rehna chaahiye aur aman-o-aashti ke maahol mein inse baat karni chaahiye. Wo samajhte the ke hum khairkhuwah hain, hum bhali baat kehrahe hain, jab ke ye bewaquf log hain. Dekhte nahi ke kis se takra rahe hain! Haath mein islahah nahi hai aur ladayi ke liye jaaraha hain. Chunache, ye to bewaquf hain. Apne baare mein wo samajhte the ke hum to bade mukhlis hain. Jaan lijiye ke wo munafiqeen mein yaqeenan ba'az log aise bhi the ke jo islam mein daakhil hi dhoke dene ki khaatir hote the aur unpar pehle din se ye wazeh hota tha ke hum musalmaan nahi hai, humne musalmaanon ko dhoka dene ke liye islam ka mehez lubada odha hai. Aise munafiqeen ka zikr Surah Al-e-Imran ki aayat 72 mein aayega lekin aksar-o-beshtar munafiqeen dusri tarah ke the, jinhein apne nifaaq ka sha'oor haasil nahi tha.

AAAYAT - 10

Fii quluubihim -marazun

فِي قُلُوبِهِمْ مَّرَضٌ

Tarjuma: “Unke dilaon mein ek rog hai”.

Ye rog aur beemari kya hai? Ek lafz mein isko “Kirdaari ki kamzori” (*weakness of character*) se ta'beer kiya jasakta hai. Ek shakhs wo hota hai jo haq ko haq samajh kar qubool karleta hai aur phir “harcha bada-abaad” (jo ho so ho) ki kaifiyat ke saath iski khaatir apna sab kuch qurban kardene ko tayaar hojaata hai. Dusra shakhs wo hai jo haq ko pehchaan lene ke bawajood radd kardeta hai ise “Kaafir” kaha jaata hai jab ke ek shakhs wo bhi hai jo haq ko haq pehchaan kar aaya to sahi, lekin kirdaar ki kamzori ki wajah se iski quwat-e-iraadi kamzor hai.

Aise log aakhirat bhi chaahte hain lekin dunya bhi haath se dene ke liye tayaar nahi. Wo chaahte hain ke yahan ka bhi koi nuqsaaan na ho aur aakhirat ka bhi saara bhala humein miljaaye. Dar-haqeeqat ye wo log hain ke jinke baare mein kaha gaya ke inke dilaon mein ek rog hai.

fazaada-humullaahu marazaa.

فَزَادَهُمُ اللَّهُ مَرَضًا

Tarjuma: “To Allah ne in ke rog mein izaafa kardiya”.

Ye Allah ki sunnat hai. Aap haq par chalna chahein to Allah Ta'ala haq ka raasta aap par asaan kardega, lekin agar aap burayi ki taraf jaana chahein to badi se badi burayi aap ke liye halki hoti chali jaayegi. Aap khayaal karenge ke koi khaas baat nahi, jab ye karliya to ab ye bhi kar guzro. Aur agar koi been been latakna chaahe to Allah is ko usi raah par chord deta hai. Theek hai, wo samajhte hain hum kaamyab horahe hain ke humne musalmaanon ko bhi dhoka de diya, wo humein musalmaan samajhte hain aur Yahudiyon ko bhi dhoka de liya, wo samajhte hain ke hum unke saathi hain. To in ka ye samajhna ke hum kaamyab horahe hain, bilkul ghalat hai. Haqeeqat mein ye kaamyabi nahi hai, balke Allah Ta'ala ne wo tabaahkun raasta inke liye asaan kardiya hai jo inhone khud muntakhab kiya tha. In ke dilaon mein jo rog maujood tha Allah ne is mein izaafa farma diya.

Wa lahum 'azaabun 'aliimu

وَلَهُمْ عَذَابٌ أَلِيمٌ

Tarjuma: “Aur in ke liye to dardnaak azaab hai.”

Oopar kuffaar ke liye alfaaz aaye the: [وَلَهُمْ عَذَابٌ عَظِيمٌ] wa lahum 'azaabun'aziim, aur yahan [عَذَابٌ أَلِيمٌ] 'azaabun 'aliimu, ka lafz aaya hai ke un ke liye dardnaak aur ilmnaak azaab hai.

Bimaa kaanuu yakzibuun.

بِمَا كَانُوا يَكْذِبُونَ

Tarjuma: “Basabab is jhoot ke jo wo bol rahe the.”

AAAYAT - 11

Wa 'izaa qiila lahum laatuf-siduu fil-'arzi وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

Tarjuma: Aur jab un se kaha jaata hai ke mat fasaad karo zameen mein”

Is se muraad ye hai ke jab tum ne Muhammad ﷺ ko Allah ka Rasool maan liya to ab in ki theek theek pairwi karo, In ﷺ ke peeche

chalo. In ﷺ ka hukm hai to jung ke liye niklo. In ﷺ ki taraf se taqaza aata hai to maal pesh karo. Aur agar tum is se katraate ho to phir jama'ati zindagi ke andar fitna-o-fasaad phaila rahe ho.

Qaaluuu'innamaa nahnu muslihuun.

﴿قَالُوا إِنَّا نَحْنُ مُصْلِحُونَ﴾

Tarjuma: “*Wo kehnte hain ke hum to islah karne waale hain*”.

Hum to sulah karane waale hain. Hamari nazar mein ye ladna bhidna koi achchi baat nahi hai, takra'o aur tasadam koi achche kaam thode hi hain. Bas! logaon ko thande thande da'awat dete raho, jo chaahe qubool karle aur jo chaahe radd karde. Ye khuwah-ma-khuwah dushman se takraana aur jung karna kis liye? Aur Allah ke deen ko ghalib karne ke liye qurbanian dene, musibatein jhelne aur mushaqatein bardasht karne ke mutalbe kaahe ke liye?

AAAYAT - 12

*'Alaaa 'innabum humulmuf-siduuna
wa laakil-laa yash-'uruun.*

﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ﴾

Tarjuma: “*Agaah hojao ke haqeeqat mein yahi log mufassid hain, magar inhein sha'oor nahi hai*”.

Yahi to hain jo fasaad phailaane waale hain. Is liye ke Muhammad ﷺ ki da'awat to zameen mein islah ke liye hai. Is islah ke liye kuch *operation* karna padega. Isliye ke mareez is darje ko pahunch chuka hai ke *operation* ke baghair iski shifa mumkin nahi hai. Ab agar tum is *operation* ke raaste mein rukawat bante ho to darhaqeeqat tum fasaad macha rahe ho, lekin tumhein iska sha'oor nahi. Aayat ke aakhri alfaaz [﴿وَلَكِن لَّا يَشْعُرُونَ﴾] *wa laakil-laa yash-'uruun*, se ye baat wazeh horahi hai ke sha'oori nifaaqawar shaye hai, jab ke yahan saara tazkerah ghair sha'oori nifaaq horaha hai.

AAAYAT - 13

*Wa'izaa qiila labum 'aaminuu kamaaa
'aamanan-naasu*

﴿وَإِذْ قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ﴾

Tarjuma: “*Aur jab un se kaha jaata hai ke imaan laao, jis tarah dusre log imaan laaye hain*”

Aakhir dekho, ye dusre ahl-e-imaan hain, jab bulawa aata hai to fauran labaik kehnte hue haazir hote hain, jabke tum ne aur hi rosh ikhtiyaar kar rakhi hai.

Qaaluuu 'a-nu'-minu kamaaa 'aa-
manas-sufahaaa'?

قَالُوا اٰنُؤْمِنُ كَمَا اٰمَنَ السُّفَهَاٰءُ ۗ

Tarjuma: "Wo kehnte hain kya hum imaan laayein jaise ye bewaquf log imaan laaye hain?"

Munafiqeen sachche ahl-e-imaan ke baare mein kehnte the inhein apne naf'a ki fikr hai na nuqsaan ki, na khatraat ka koi khayaal hai na andeshon ka koi gumaan. Jaan, maal aur aulaad ki koi parwa nahi. Ye ghar baar ko chord kar aagaye hain, apne baal bachche kuffaar-e-Makkah ke rahm-o-karam par chord aaye hain ke sardaran-e-Quresh unke saath jo chahein sulook karein, to ye to bewaquf log hain. (Aaj kal aap aise logaon ko *fanatics* kehnte hain) bhai dekh bhaal kar chalna chaahiye, daayein baayein dekh kar chalna chaahiye. Apne naf'a-o-nuqsaan ka khayaal kar ke chalna chaahiye. Theek hai, islam deen-e-haq hai, lekin bahr-e-haal apni aur apne ahl-o-ayaal ki maslihaton ko bhi dekhna chaahiye. Ye log to ma'loom hota hai bilkul deewane aur *fanatics* hogaye hain.

'Alaaa 'innahum humus-sufahaaa-'u wa
laakil-laa ya'-lamuun.

اَلَا اِنَّهُمْ هُمُ السُّفَهَاٰءُ وَلٰكِنْ لَا يَعْلَمُوْنَ ﴿۱۶﴾

Tarjuma: "Agaah hojao ke wohi bewaquf hain, lekin inhein ilm nahi."

Wo sadiq al-imaan jo imaan ke har taqaze ko poora karne ke liye har waqt haazir hain, in se bada aqalmand aur in se bada samajhdar koi nahi. Inhone ye jaan liya hai ke asal zindagi aakhirat ki zindagi hai, ye zindagi to 'aarzi hai, to agar kal ke bajaye aaj khatam hojaaye ya abhi khatam hojaaye to kya farq padega? Yahan se jaana to hai, aaj nahi to kal, kal nahi parson, jaana to hai. To aqal to in ke andar hai.

AAAYAT - 14

Wa 'izaa laqul-laziina 'aamanuu
qaaluuu' aama-nnaa,

وَإِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا ۗ

Tarjuma: "Aur jab ye abl-e-imaan se milte hain to kehnte hain hum bhi imaan rakhte hain".

Aam yahudi bhi kehnte the ke hum bhi to aakhir Allah ko aur aakhirat ko maante hain, jabke munafiq to Rasool ﷺ ko bhi maante the.

Wa'izaa khalaw'ilaa shayaatiini-him

وَإِذَا خَلَوْا۟ إِلَىٰ شَيْطٰنِيْهِمْ ۗ

Tarjuma: "Aur jab ye khilwat mein hote hain apne shaitaanon ke paas".

Yahan “Shayateen” se muraad yahud ke ulama bhi hosakte hain aur munafiqeen ke sardar bhi. Abdullah Bin Ubi, munafiqeen-e-Madina ka sardar tha. Agar wo kabhi inhein malammat karta ke ma'loom hota hai ke tum bilkul poori tarah se musalmaanon mein shaamil hi hogaye ho, tumhein kya hogaya hai ke tum Muhammad (ﷺ) ki har baat maan rahe ho, to ab inhein apni wafadaari ka yaqeen dilaane ke liye kehna padta tha ke nahi nahi, hum to musalmaanon ko bewaquf bana rahe hain, hum in se zara tamaskhar kar rahe hain, hum aap hi ke saath hain, aap fikr na karein. Munafiq to hota hi do rukha hai. “Nafq” kehte hain surang ko, jis ke do raaste hote hain. “Nafaqa'a” goh ke bil ko kaha jaata hai. Goh apne bil ke do munh rakhta hai ke agar kutta shikaar ke liye ek taraf se daakhil hojaaye to dusri taraf se nikal bhaage. To munafiq bhi aisa shakhs hai jis ke do rukh hote hain. Suratun Nisa mein munafiqeen ke baare mein kaha gaya hai: [مُذَبِّذِينَ بَيْنَ بَيْنٍ ذَلِكَ لَآ إِلَىٰ هُوَآءَ وَلَا إِلَىٰ هُوَآءَ] *Muzab-zabiina bayna zaalika, -Laaa 'ilaa haaa-'u-laaa-'i wa laa 'ilaa haaa-'ulaaa'.* (Suratun Nisa'a, 143). *Yani kufr-o-imaan ke darmiyaan daanrwadol hain, mazbazab hokar rah gaye hain. Na idhar ke hain na udhar ke hain.*

Lafz “[شَيْطَانٍ] *Shaitaan*” ke baare mein do raayein hain. Ek ye ke iska maadah “[شطن] *Sheen Toye Noon*” hai aur dusri ye ke ye “[شوط] *Sheen Wow Toye*” maadah se hai. [شَطْنٍ] *Shatana* ke mu'ane hain [تَبَعَدَ] *Taba'ada*, yani *bahut door hogaya*. Pas!! shaitaan se muraad hai jo Allah ki rehmat se bahut door hogaya. Jabke [شَااطَ يَشُوْطُ] *Shaata yashuutu*, ke mu'ane hai [اِحْتَرَقَ غَضَبًا وَحَسَدًا] *Ihtaraga ghazaban wa hasada*, yani *koi shakhs gusse aur hasad ke andar jal utha*. Is se [فَعْلَان] *Fa'laan* ke wazan par [شيطان] *Shaitaan* hai yani *wo jo hasad aur ghazab ki aag mein jal raha hai*. Chunache, ek to shaitaan wo hai jo jinnaat mein se hai jiska naam pehle “Azazeel” tha, ab hum use Iblees ke naam se jaante hain. Phir ye ke dunya mein jo bhi uske pairokaar hain aur uske *mission* mein shareek-kaar hain, khuwah insaanon mein se ho ya jinnon mein se wo bhi shayateen hai. Isi tarah ahl-e-kufr aur ahl-e-zaig ke jo bade bade sardar hote hain unko bhi shayateen se ta'beer kiya gaya. Aayaat zair muta'ala mein shayateen se yahi sardar muraad hai.

Qaaluuu 'innaa ma-'akum'innamaa nahnu mus-tabzi-'uun.

قَالُوا اِنَّا مَعَكُمْ لَا اِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿٢٠٠﴾

Tarjuma: “*Kehte hain ke hum to aapke saath hain aur unlogon se to mehez mazaag kar rahe hain*”.

Jab wo alhedgi mein apne shaitaanon yani sardaron se milte hain to unse kehte hain ke asal mein to hum aapke saath hain, in musalmaanon ko to hum bewaquf banarahe hain, in se istehaza aur tamaskhar kar rahe hain jo unke saamne [أُمَّتًا] *aama-nnaa*, kehdetee hain ke hum bhi aapke saath hain.

AAYAT - 15

'Allaahu yas-tahzi-'ubihim wa yamuddu-hum fii tugyaanibihim ya'-mahuun. اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

Tarjuma: "Darhaqeeqat Allah unka mazaag uda raha hai aur unko unki sarakashi mein dheel deraha hai ke wo apne aqal ke andhepan mein badhte chale jaayen".

Allah Ta'ala sarkashon ki rassi daraaz karta hai. Koi shaks sarkashi ke raaste par chal pade to Allah Ta'ala use fauran nahi pakadta, balke use dheel deta hai ke chalte jao jahan tak jaana chaahte ho. To unki bhi Allah Ta'ala rassi daraaz kar raha hai lekin ye samajhte hain ke hum musalmaanon ka mazaag uda rahe hain. Asal mein mazaag to Allah ke nazdeek unka ud raha hai.

Lafz [يَعْمَهُونَ] *ya'-mahuun*, aqal ke andhepan ke liye aaya hai. Iska maadah [عمره] *A'in Miim Haa* hai. Aage aayat 18 mein [عُمَى] *'um-yun* aaraha hai jo [عمرى] *A'in Miim Yaa* se hai. In donaon mein farq ye hai ke [عَمِيهَ يَعْمَهُ] *'Amiha y'amahu*, baseerat se mehroomi ke liye aata hai aur [عَمِي يَعْمَى] *'Amiya y'amaa*, basarat se mehroomi ke liye.

AAYAT - 16

'Ulaaa-'ikallazii-nashtaraawuz-zalaalata bilhudaah. أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ

Tarjuma: "Ye wo log hain jinhone hidayat ke aouz gumraahi khareedli hai".

Ye bada pyaara andaaz-e-bayaan hai. In ke saamne donaon *options* the. Ek shakhs ne gumraahi ko chorda aur hidayat le li. Ise is ki bhaari qeemat dena padi. Ise takleefin uthaani padhein, aazma'ishon se guzarana pada, qurbanian dena padein. Is ne ye sab kuch manzoor kiya aur hidayat le li. Jabke ek shakhs ne hidayat dekar gumraahi le li hai. Asaani to hogayi, fauri takleef se to bach gaye, donaon taraf se apne

mafadaat ko bacha liya, lekin haqeeqat mein sab se zyada ghaate ka sauda yahi hai.

famaa rabihat-tijaaratuhum wa
maa kaanuu muhtadiin. ﴿٥٠﴾

Tarjuma: “So naaf'e na hui inki tijarat inke haq mein aur na hue raah paane waale”.

[رَبِحَ يَرْبِحُ] *Rabih* ya *rabahu*, ke mu'ane hain *tijarat waghairah mein naf'a uthana*, jo ek sahi aur ja'ez naf'a hai, jabke [رَبَو] *Rey Bey Wow* maadah se [رَبَا يَرْبُو] *Rabaa yarbuu*, ke mu'ane bhi maal mein izaafa aur badhotri ke hain, lekin wo haraam hai. Tijarat ke andar jo naf'a hojaaye wo [رَبِحَ] *Ribah*, hai ja'ez naf'a hai aur apna maal kisi ko qarz dekar us se sood wasool karna [رَبَا] *Ribaa*, hai jo haraam hai.

Ab yahan do badi pyari tamseelein aarahi hain. Pehli tamseel kuffaar ke baare mein hai aur dusri tamseel munafiqeen ke baare mein.

AAYAT - 17

Masaluhum kamasal-lillazistawqada naaraa; ﴿٥١﴾

Tarjuma: “In ki misaal aisi hai jaise ek shakhs ne aag roshan ki”.

Falammaaa' azaaa-'at maa hawlahuu فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

Tarjuma: “Phir jab us aag ne saare mahol ko roshan kar diya”.

Zahaballaahu bi-nuurihim ذَهَبَ اللَّهُ بِنُورِهِمْ

Tarjuma: “To Allah ne inka noor-e-basarat salb kar liya”.

Wa tarakahum fiizulumaatil-laa yubsiruun. ﴿٥٢﴾

Tarjuma: “Aur chord diya inko in andheron ke andar ke wo kuch nahi dekhte”.

Yahan ek shab-e-tareek ka naqsha kheencha jaaraha hai. Alama Iqbal ke alfaaz mein.

Andheri shab hai juda apne qafile se hai tu

Tere liye hai mera shola-e-narwa qandeel!

Andheri shab hai. Qafila bhatak raha hai. Kuch log badi himmat karte hain ke andhere mein bhi idhar udhar lakdiyan jama karte hain aur aag roshan kardete hain. Lekin ain us waqt jab aag roshan hoti hai to kuch logaon ki beenayi salb hojaati hai. Pehle wo andhere mein isliye the ke khaarij mein roshni nahi thi, ab bhi wo andhere hi mein reh gaye ke khaarij mein to roshni aagayi magar unke andar ki roshni gul hogayi, unki basarat salb hogayi. Ye misaal hai un kuffaar ki jo Islam ki roshni phailne ke bawajood us se mehroom rahe, Muhammad Rasool ﷺ ke aamad se pehle har sau taareeki chaayi hui thi. Koi haqeeqat wazeh na thi. Qafilay-e-insaaniyat andheri shab mein bhatak raha tha. Muhammad ﷺ tashreef laaye aur inhone aag roshan kardi. Isi tarah hidayat wazeh hogayi. Lekin kuch zid, ta'ssud, takabbur ya hasad ki bunyaad par kuch logaon ki andar ki beenayi zaa'il hogayi. Chunache, wo to waise ke waise bhatak rahe hain jaise pehle andhere mein hi the waise hi ab bhi andhere mein hain. Roshni mein aane waale to wo hain jinka zikr sab se pehle [الْمُتَّقِينَ] *Al-Muttaqiin*, ke naam se hua hai.

AAYAT - 18

Summun-bukmun 'um-yun fahum laa yarji-'uun.

صُمُّ بَكْمٍ عَمِي فَهَمُّ لَا يَرْجِعُونَ ﴿١٨﴾

Tarjuma: “*Ye behre hain, goonge hain, andhe hain, so ab ye nahi lautenge*”.

(أَصْمٌ) *Asammu*, Behre ko kehte hain (صُمُّ) *Summu* is ki jama hai, (أَبْكَمٌ) *Abkamu*, goonge ko kehte hain (بَكْمٌ) *Bukmun* uski jama hai. (أَعْمَى) *A'maa*, andhe ko kehte hain (عُمَى) *Umyun*, uski jama hai. Farmaya ke behre hain, goonge hain, andhe hain, ab ye lautne waale nahi hain. Ye kaun hain?. Abu Jahal, Abu Lahab, Waleed Bin Mughairah aur Uqba Ibn-e-Abi Mu'eet sab ke sab abhi zinda the jab ye aayat naazil horahi thi. Ye sab to Gazwa-e-Badar mein waasil-e-jahanum hue jo san do hijri mein hua. To ye log us misaal ka misdaq-e-kaamil the. Aage ab dusri misaal bayaan ki jaarahi hai.

AAYAT - 19

Aṭw kasayyi-bim-minas-samaaa-'i fihi zulumaatunw -wara'-dunw-wa barq:

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَبَرْقٌ ؕ

Tarjuma: “*Ya unki misaal aisi hai jaise bade zor ki baarish baras rahi hai, asmaan se, us mein andhere bhi hain aur garaj aur bijli (ki chamak) bhi*”.

Yaj-'aluuna 'asaabi-'ahum fiii'aazaani-him **يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ** ط

Tarjuma: “*Ye apni ungliyan apne kaanaon ke andar thonslete hain maare kadak ke, mout ke darr se*”.

Yani is haibatnaak kadak se kahin inki jaanein na nikal jaayein.

Wallaahu Mubiitum-bil-kaafriin.

وَاللَّهُ مُجِيبٌ بِالْكَافِرِينَ ٢٠

Tarjuma: “*Aur Allah aise kaafiron ka ihaata kiye hue hai*”.

Wo un munakareen-e-haq ko har taraf se ghere mein liye hue hai, ye bachkar kahan jaayenge?

AAAYAT - 20

Yakaadul-barqu yakhtafu'absaarahum:

يَكَادُ الْبَرْقُ يَخْتَفُفُ أَبْصَارَهُمْ ط

Tarjuma: “*Qareeb hai ke bijli uchak le unki aankhein*”.

Kullamaaa 'azaaa-'lahum-mashaw fihi

كُلَّمَا أَصَاءَ لَهُمْ مَشَوْا فِيهِ ٢١

Tarjuma: “*Jab chamakti hai unpar to chalne lagte hain uski roshni mein*”.

Junhi unhein zara roshni mehsoos hoti hai aur daayein baayein kuch nazar aata hai to kuch door chal lete hain.

Wa 'izaaa'azlama 'alayhimqaamuu.

وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ٢٢

Tarjuma: “*Aur jab unpar tareeki taari hojaati hai to khade ke khade reh jaate hain*”.

Ye ek naqsha kheencha gaya hai ke ek taraf baarish horahi hai. Yani Qur'an Majeed asmaan se naazil horaha hai. Baarish ko Qur'an Majeed (مَاءٌ مُّبَارَكٌ) *Maa'am Mubaaraka*, qaraar deta hai aur ye khud (كِتَابٌ مُّبَارَكٌ) *Kitaabum Mubarak*, hai. Lekin ye ke uske saath kadke hain, garaj hain, kufr se muqabla hai, kufr ki taraf se dhamkiyan hain, andeshe aur khatraat hain, imtehanaat aur aazma'ishein hain. Chunache,

munafiqeen ka mu'amla ye hai ke zara kahin halaat behtar hue, kuch (*breathing space*) mili to musalmaanon ke shana-ba-shana thoda sa chal liye ke hum bhi musalmaan hain. Jab wo dekhte ke halaat kuch pursukoon hain, kisi jung ke liye bulaya nahi jaaraha hai to badh chardh kar baatein karte aur apne imaan ka izhaar bhi karte lekin jaise hi koi aazma'ish aati tatak kar khade ke khade rehjaate.

Wa law shaaa-'allaahu lazaaba وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ
bisam-'ihim wa 'abasaarihim;

Tarjuma: "Aur Allah chaahata to unki sama'at aur basarat ko salb karleta".

Lekin Allah ka qanoon yahi hai ke wo fauri giraft nahi karta. Usne insaan ko iraa'de aur amal ki azaadi di hai. Tum agar momin-e-sadiq bankar rehna chaahate ho to Allah Ta'ala us rosh ko tumahre liye aasaan kardega aur agar tum ne apne ta'ssub ya takabbur ki wajah se kufr ka raasta ikhtiyaar kiya to Allah usi ko tumhare liye khol dega. Aur agar tum beech mein latakna chaahate ho [لَا إِلَىٰ هُوَ لَا إِلَىٰ هُوَ لَا إِلَىٰ هُوَ] *Laaa 'ilaa haaa-'u-laaa-'i wa laa 'ilaa haaa-'ulaaa*, to latakte raho. Allah Ta'ala na kisi ko jabran haq par laayega aur na hi kisi ko jabran batil ki raah par lejaayega. Isliye agar jabar ka mu'amla ho to phir imtehaan kaisa? Phir to jaza aur saza ka tasawwur ghair muntaqi aur ghair ma'qool teherta hai.

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

Tarjuma: "Yaqeenan Allah har cheez par qadir hai".

Suratul Baqarah ke ye ibtedayi 2 ruku is etebaar se bahut ahem hain ke in mein insaani shakhsiyaton ki teen girohon mein taqseem kardi gayi hai aur taaweel-e-aam zahen mein rakhiye ke ke jab bhi koi dawaat-e-haq uthegi, aur waqe'tan kul ki kul haq ki da'awat ho aur us mein inqlabi rang ho ke batil se panja azmaayi kar ke use neecha dikhana hai aur haq ko ghalib karna hai, to ye teen qism ke afraad laaziman wajood mein aajayenge. Inko pehchanna aur inke kirdaar ke peeche jo asal Pas! manzar hai usko jaanna bahut zaroori hai.

AAYAT 21 TO 29

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي
 جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ﴿٢٢﴾ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
 لَكُمْ ﴿٢٣﴾ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٤﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
 فَأْتُوا بِسُورَةٍ مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ فَإِنْ لَمْ
 تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٦﴾
 وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا
 مِنْهَا مِنْ ثَمَرٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأَنْتُمْ بِهَا مُتَسَاهِبُونَ ﴿٢٧﴾ وَلَهُمْ فِيهَا
 أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾ إِنَّ اللَّهَ لَا يَسْتَجِيبُ أَنْ يُضْرَبَ مِثْلًا مَّا بَعُوضَةٌ فَمَا فَوْقَهَا
 فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
 مِثْلًا ۖ يَضِلُّ فِيهِ كَثِيرٌ مِمَّنْ هَدَىٰ بِهِ كَثِيرًا ۖ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٩﴾ الَّذِينَ يَنْفُسُونَ
 عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ ۖ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ
 أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٣٠﴾ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ
 تُرْجَعُونَ ﴿٣١﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوٰتٍ
 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٢﴾

21. Yaaa-'ayyu-han-naasu'-buduu Rabba-kumullazii khalaqum wal laziina min qablikum la-'allakum tattaquun.
22. 'Allazii ja-'ala lakumul-'arza fraa-shanw -wassamaaa-'a bi-naaa-'aa: wa'anzala minas-sa-maaa-'i maaa-anfa-'akh-rajaa bi-hii minas-samaraati rizqal-lakum: falaa taj-'aluu lil-laahi 'andaa-danw -wa 'antum ta'-lamuun.
23. Wa'in-kuntum fi ray-bim-mimmaa nazzal-naa 'alaa 'ab-dinaa fa'-tuu bi-Suuratimmim-mis-lib; wad-'uu shubadaaa-'akum-min-duunillaahi 'in-kun-tum saadi-giin.
24. Fa-'illam-taf-'aluu wa lantaf-'aluu fattaqun-Naaral-latii waquuduhan-naasu wal-hijaaratu 'u-'iddat lil-kaafriin.
25. Wa basbsbi-rillaziina 'aamanuu wa amilus-Saali-haati'annalabum jannaatin -tajrii min-tabtihal-'anbaar. Kullamaa ruziquu minhaa

min-samaratir-rizqan qaaluu haazallazii ruziqnaa min-qablu wa 'labum fibaaaa 'azwaajum-mu-tah-harab; Wa hum fibaa khaaliduun.

26. 'Innallaaha laa yastah-yiii 'any-yazriba masalam-maa ba-'uuzatan-famaa fawqabaa. Fa-'ammallaziina 'aamanuu fa-ya'-lamuuna 'annahul-Haqqu mir- Rabbihim: wa 'ammallaziina kafaruu fayaquuluuna maa zaaa 'araadallaahu bibaazaa masalaa? Yuzillunihii kasiiranw-wa yahdii bibii kasiiraa: wa maa yu-zillu bibiii 'illal-Faasi-giin;
27. 'Allaziina yanqu-zuuna 'Ab-dallaahi mim-ba'-di miisaaqihii, wa yaqta-'uuna maaa 'amarallaahu bibiii 'any-yuu-sala wa yuysiduuna fil-'arz:'ulaaa-'ika hurnul-khaa-siruun.
28. Kayfa takfuruuna billaahi wa kuntum'am-waatan-fa-'abyaakum; summa yumiitukum summa yubhiikum summa 'ilayhiturja-'unn.
29. Huwal-lazii khalaqa lakum-maa fil-'arzi jamii-'aa; summas-tawaaa 'ilas-Samaa-'i fasaaw-waa-hunna sab-'a samaawaat; wa Huwa bi-kulli shay-'in'aliim. (Section 4)

Suratul Baqarah ki teesre ruku mein Qur'an ki da'awat ka khulasa aagaya hai ke Qur'an apne mukhatib ko kya maanne ki da'awat deta hai aur uski pukaar kya hai. Jaisa ke mai arz kar chuka hoon Suratul Baqarah ke nazul se qabl do tihayi Qur'an naazil ho chuka tha. Tarteeb-e-mus'haf ke etebaar se wo Qur'an baad mein aayega, lekin tarteeb-e-nazuli ke etebaar se wo pas manzar mein maujood hai. Lehaza Suratul Baqarah ke pehle 2 ruku mein Makki Qur'an ke mubahes ka khulasa bayaan kar diya gaya hai aur teesre ruku mein Qur'an Majeed ki da'awat ka khulasa aur lab-e-labaab aagaya hai, jab ke Qur'an Majeed ka falsafa aur ba'az nihayat ahem mauzu'at wa masa'il ka khulasa chauthe ruku mein bayaan hua hai. Ab hum teesre ruku ka mutala'a'a kar rahe hain.

AAYAT - 21

Yaaa-'ayyu-han-naasu'-buduu Rabba-kumullazii khalaqkum wal laziina min qablikum la-'allakum tattaquun. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

Tarjuma: "Ae logo! Bandagi ikhtiyaar karo apne us Rab (maalik) ki jis ne tumko paida kiya aur tum se pehle jitne log guzre hain (unhein bhi paida kiya) ta'ake tum bach sako".

Ye Qur'an ki da'awat ka khulasa hai aur yahi tamaam Ambiya-o-Rusal ﷺ ki da'awat thi. Suratul A'araaf aur Suratul Hood mein ek ek Rasool ka naam lekar iski da'awat in alfaaz mein bayaan ki gayi hai: [يَقُولُوا عِبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ] *Yaa-qawmi'-budul-laaha maa lakum-min 'ilaahin gay-ruh* "Ae mere qaum ke logo! Allah ki bandagi karo, tumbara koi aur aala uske siwa nahi hai".

Suratush-Shu'ara mein Rasoolon ki da'awat ke ziman mein baar baar ye alfaaz aaye hain". [فَاتَّقُوا اللَّهَ وَأَطِيعُوا] *Fattaqullaaha wa 'atii-'uun.* "Pas! Allah ka taqwa ikhtiyaar karo aur meri ita'at karo".

Surah Nooh mein Hazrat Nooh عليه السلام ki da'awat in alfaaz mein bayaan hui: [أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا] *Ani-'budullaaha wattaquuhu wa 'atii-'uun:* "Ke Allah ki bandagi karo aur iska taqwa ikhtiyaar karo aur meri ita'at karo".

Phir azro-e-Qur'an yahi ibadaat-e-Rab insaan ki gaayet-e-takhleeq hain: [وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي] *Wa maa khalaqtul-Jinna wal-'insa 'illaa liya'-buduun.* (Az-Zaariyaat) "Aur hum ne jinnon aur insaanon ko paida hi sirf isliye kiya hai ke hamari bandagi karein". Chunache, tamaam Rasoolon ki da'awat yahi "Ibadaat-e-Rab" hai aur Muhammad Rasool ﷺ ki da'awat bhi yahi hai, lekin yahan ek bahut bada farq waaq'e hogaya hai. Wo ye ke baaqi tamaam Rasoolon ki da'awat ke ziman mein seegha-e-khitaab [يَقُولُوا] *Yaaqawmi* yani "Ae mere qaum ke logo!" jab ke yahan seegha-e-khitaab hai: [يَا أَيُّهَا النَّاسُ] *Yaaa-'ayyuhannaas,* yani "Ae Bani Noo-e-insaan!" ma'loom hua ke Muhammad Rasool ﷺ se pehle tamaam Rasool ﷺ sirf apni apni qaumon ki taraf aaye, jab ke paighambar aakhiruz-zamaan Hazrat Muhammad ﷺ Allah Ta'ala ke aakhri aur kaamil Rasool hai ki jinki da'awat aafaqi hai.

Aam taur par log jab ghalat raasta ikhtiyaar karlete hain us par is daleel se jame rehte hain ke hamare abaa-o-ajdaad ka raasta yahi tha [الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ] *allazii khalaqkum wal laziina min qablikum* ke alfaaz mein is daleel ka radd bhi maujood hai ke *jaise tum makhloq ho waise hi tumbare abaa-o-ajdaad bhi makhloq the jaise tum khata karte sakte ho isi tarah wo bhi khata karsakte the.* Lehaza ye na dekho ke abaa-e-ajdaad ka raasta kya tha balke ye dekho ke haq kya hai.

La-'allakum tattaquun

لَعَلَّكُمْ تَتَّقُونَ

Tarjuma: "Ta'ake tum bach sako."

Yani dunya mein ifraat-o-tafreet ke dhakkaon se bach sako aur aakhirat mein Allah ke azaab se bach sako. In donaon se agar bachna hai to Allah Ta'ala ki bandagi ki rosh ikhtiyaar karo.

AAYAT - 22

'Allazii ja-'ala lakumul-'arza firaa-shanw —wassamaaa-'a bi-naaa-'aa. **الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً**

Tarjuma: -“Jisne tumbare liye zameen ko farsh banadiya aur asmaan ko chhat banadiya”.

Wa'anzala minas-sa-maaa-'i maaa-an **وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً**

Tarjuma: “*Aur asmaan se paani barsaya.*”

Fa-'akh-rajaa bi-hii minas-samaraati rizqal-lakum: **فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ**

Tarjuma: “Phir us (paani) ke zariye se (zameen se) har tarah ki paidawaar nikaal kar tumbare liye rizq bahem pahunchaya”.

Falaa taj-'aluu lil-laabi 'andaa-danw —wa 'antum ta'-lamuun. **فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ**

Tarjuma: “To bargiz Allah ke madd-e-muqabil na tehrao jaante boojhte”.

[وَأَنْتُمْ تَعْلَمُونَ] wa 'antum ta'-lamuun, ka ek matlab ye bhi hai ke jab tum bhi maante ho ke is kaa'inaat ka khaaliq Allah ke siwa koi nahi, to phir iske shareek kyun tehraate ho? Ahl-e-Arab ye baat maante the ke kaa'inaat ka khaaliq sirf aur sirf Allah hai, albatta jo un ke devi, devta the wo samajhte the ke ye Allah ke autaar hain ya Allah ke haan bahut pasandeedah hain, us ke mehboob hain, uske auliya hain, betiyan hain, lehaza ye shafa'at karenge to hamara beda paar hojayega. In se kaha jaaraha hai ke jab tum ye maante ho ke kaa'inaat ka khaaliq ek Allah hai, wohi is mudabbar hai to ab kisi ko iska madd-e-muqabil na banao.

[أَنْدَادًا], *Andaad*, [نِدَّة] *Nidda*, ki jama hai, is ka mu'ane madd-e-muqabil hai. Khutba-e-Juma mein aapne ye alfaaz sune honge: (لَا ضِدَّ لَهٗ وَلَا نِدَّةً) *Laa zidda lahuu walaa nidda lahuu*, Hazrat Abdullah Bin Masood رضي الله عنه bayaan karte hain ke, mai ne Rasool Allah صلى الله عليه وسلم se daryaft kiya: Allah ke nazdeek sab se bada gunaah kaunsa hai? Aap صلى الله عليه وسلم ne farmaya:

(أَنْ تَجْعَلَ لِلنَّاسِ أَلِهَةً أُخْرَىٰ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ) ¹ *An taj'ala lillaahi niddan wabuwwa khalaaqaka*, “*Ye ke tu iska koi madd-e-muqabil tebraaye balanke usne tujhe paida kiya hai*”. Allah ﷻ ka kisi darje mein koi shareek ya madd-e-muqabil nahi hai. Is ziman mein Rasool Allah ﷺ ummat ko is darje tauheed ki bareekiyon tak pahuncha kar gaye hain ke aise tasawwuraat ki bikul jadd kat jaati hai. Ek Sahabi رضى الله عنه ne Aap ﷺ ke saamne aise hi kehdiya (مَا شَاءَ اللَّهُ وَمَا شِئْتُمْ) *Maa Shaa'Allaahu wamaa shi'ta*, Yani “*Jo Allah chaabe aur Aap ﷺ chaabe*”. Aap ﷺ ne inhein fauran tok diya aur farmaya: (أَجَعَلْتَنِي لِلنَّاسِ أَلِهَةً أُخْرَىٰ؟ مَا شَاءَ اللَّهُ وَحْدَهُ) *Aja'altani lillaahi niddaa? Maa Shaa'Allaahu wahdahu*, “*Kya tu ne mujhe Allah ka madd-e-muqabil banadiya hai? (balke wohi hoga) jo tanha Allah chaabe*”². Is kaa'inaat mein mashhiyyat sirf ek hasti ki chalti hai. Kisi aur ki mashhiyyat iski mashhiyyat ke taab'e poori hojaaye to hojaaye, lekin mashhiyyat-mutlaqa sirf uski hai. Yahan tak Qur'an Hakeem mein Rasool Allah ﷺ se farmadiya gaya: [إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ] *Innaka laa tahdii man 'ahbaba wa laakinnallaaha yahdii many-yashaaa'* (Al-Qasas, 56). “*(Ae Nabi ﷺ!) yaqeenan Aap jise chaabein use hidayat nahi desakte, balke Allah jise chaabta hai hidayat deta hai*”.

Agar hidayat ka mu'amlah Rasool Allah ﷺ ke ikhtiyaar mein hota to Abu Talib dunya se Imaan laaye baghair rukhsat na hote.

In do aayaton mein tauheed ke donaoon pehlu bayaan hogaye, tauheed-e-nazri bhi aur tauheed-e-amli bhi. Tauheed-e-amli ye hai ke bandagi sirf usi ki hai. Ab agli aayat mein imaan bir-risalat ka bayaan aaraha hai.

AAAYAT - 23

Wa'in-kuntum fi ray-bim-mimmaa nazzal-naa 'alaa 'ab-dinaa

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

Tarjuma: “*Aur agar tum waqetan shak mein ho is kalaam ke baare mein jo Hum ne utaara Apne bande par (ke ye Hamara naazil kardah hai ya nabi)*”

1. Sahih Al-Bukhari, Kitaab Tafseer Al-Qur'an, Baab qaulihi Ta'ala, [فَلَا تَجْعَلُوا لِلّٰهِ اٰنْدَادًا وَاَنْتُمْ تَعْبُدُوْنَ] *Falaa taj-'aluu lil-laahi 'andaa-darw -wa 'antum ta'-lamuun*.
 Wa Sahih Muslim, Kitaab Al-Imaan, Baab Kon Al-Shirk Aqbah Al-Zunuub....
 2. In alfaaz mein ye hadees Alama Muhammad Abdul Wahab ne "Kitaab Al-Tauheed" mein Nisai ke hawale se darj ki hai. Masnad Ahmed mein Alfaaz waarid hue hain: (أَجَعَلْتَنِي وَاللَّهُ عَدُوًّا؟) *Aja'altanii wallaahi 'adlaa?; Kya tune mujhe aur Allah ko brabar kardiya?*

Fa'-tuu bi-Suuratimmim-mis-lib;

فَأْتُوا بِسُورَةٍ مِّثْلِهِ

Tarjuma: "To le aao ek hi surat is jaisi".

"Ta'aruf-e-Qur'an" mein ye baat tafseel se bayaan ki gayi thi ke Qur'an Hakeem mein aise paanch muqamaat hain jahan par ye *challenge* maujood hai ke agar tumhara khayaal ye hai ke ye kalaam Muhammad ﷺ ki ikhtera'a hai to tum bhi muqable mein aisa hi kalaam pesh karo. Suratut Toor ki aayat 33 aur 34 mein irshaad hua: "Kya inka ye kehna hai ke ise Muhammad ﷺ ne khud ghadliya hai? Balke haqeeqat ye hai ke ye maanne ko tayaar nahi. Phir chaahiye ke wo isi tarah ka koi kalaam pesh kare agar wo sachche hain". Surah Bani Isra'il (Aayat 88) mein farmaya gaya hai "Agar tamaam jin-o-ins jama hokar bhi is Qur'an jaisi kitaab pesh karna chaabe to bargiz nahi karsakenge, chaabe wo sab ek dusre ke madadgaar hi kyun na hon". Surah Hood (Aayat 13) mein farmaya gaya hai ke: "Ae Nabi ﷺ! inse keh dijiye (agar poore Qur'an ki nazeer nahi laasakte) to aisi (10) dus suratein hi ghad kar le aao!" iske baad mazeed neech utar kar, jise barsabeel-e-tanazzul kaha jaata hai, Surah Younus (Aayat 38) mein is jaisi ek hi surat banakar le aane ka *challenge* diya gaya. Mazkura bala tamaam aayaat Makki suratoun mein hain. Pehli Madani surat "Al-Baqarah" ki ayaat zair mutala'a mein yahi baat bade ehtemaam ke saath farmayi gayi ke agar tum logaon ko is kalaam ke baare mein koi shak hai jo Humne, Apne bande par naazil kiya hai (ke ye Allah ka kalaam nahi hai) to is jaisi ek surat tum bhi mauzu kar ke le aao! Ye ek surat Suratul Asar ke masawi bhi hosakti thi, Suratul Kausar ki bhi masawi hosakti thi.

Wad-'uu shubadaaa-'akum-min-
duunillaahi 'in-kun-tum saadi-qiin.

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢١﴾

Tarjuma: "Aur bula lo apne saare madadgaaron ko Allah ke siwa agar tum sachche ho".

Quresh ka khayaal ye tha ke shu'ara ke paas jinn hote hain, jo inhein shair seekhate hain, warna aam aadmi to shair nahi kehsakta. Chunache, farmaya ke jo bhi tumhare madadgaar ho ek Allah ko chord kar jiski bhi tum madad haasil karsakte ho, jinnaat ho ya insaan ho, khateeb ho, shu'ara ho ya adeeb ho, in sab ko jama karlo is Qur'an jaisi ek hi surat banakar le aao, agar tum sachche ho.

Qur'an ka andaaz ye hai ke wo apne andar jhaankne ki da'awat deta hai. Chunache, yahan goya aankhaon mein aankhein daal kar ye kaha jaaraha hai ke haqeeqat mein tumhein is Qur'an ke kalaam-e-Ilaahi hone mein koi shak nahi hai, ye to tum mehez baat bana rahe ho. Agar tumhe waq'etan shak hai, agar tum apne daawe mein sachche ho to aao maidaan mein aur is jaisi ek hi surat bana laao.

AAYAT - 24

Fa-'illam-taf-'aluu wa lantaf-'aluu

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا

Tarjuma: "Phir agar tum aisa na karsako aur bargiz na karsakoge!"

Zara andaaz dekhiye, kaisa tuhhadi aur *challenge* ka hai! Aur ye *challenge* Allah ke siwa koi nahi desakta. Ye andaaz dunya ki kisi kitaab ka nahi hai, ye daawa sirf Qur'an ka hai.

Kaisa do tok andaaz hai: "Phir agar tum na kar paao, aur tum bargiz nahi kar paoge".

Fattaqun-Naaral-latii waquudu-han-naasu wal-hijaara.

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Tarjuma: "To phir bacho us aag se jiska eindhan banenge insaan aur pathar".

Jahanum ke eindhan ke taur par patharaon ka zikr khaas taur par kiya gaya hai. Iske do imkanaat hain. Ek to ye ke aap ko ma'loom hai ke pathar ke koyle ki aag aam lakdi ke koyle ke muqable mein badi sakht hoti hai. Lehaza jahanum ki aag bahut bade bade patharon se dehkaayi jaayegi. Dusre ye ke mushrikeen jo ma'bood taraash rakhe the wo pathar ke hote the. Mushrikeen ko agaah kiya jaaraha hai ke tumhare saat tumhare in ma'boodaon ko bhi jahanum mein jhonka jaayega ta'ake tumhari hasrat ke andar izaafa ho ke ye hain wo maboodaan-e-batil jin se hum duaein maanga karte the, jin ke saamne maathe tekte the, jin ke saamne dandwat karte the, jin ko chadawe chadate the.

U'iddat lil-kaafiriin.

أُعدَّتْ لِلْكَافِرِينَ

Tarjuma: "Tayaar ki gayi hai kaafiron ke liye".

Ye jahanum munkareen-e-haq ke liye tayaar ki gayi hai. Ab yahan goya imaan billaah aur imaan bir-risalat ke baad imaan bil-aakhirat ka zikr aagaya.

AAAYAT - 25

Wa bashshi-rillaziina 'aamanuu wa amilus-Saali-haati

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Tarjuma: "Aur basharat de dijiye (Ae Nabi ﷺ!) in logaon ko jo imaan laaye aur jinbone neik amal kiye".

'Annalabum jannaatin -tajrii min-tabtihal-'anbaar.

أَنَّ لَهُمْ جَدَّتِ الْجَنَّةُ مِنَ تَحْتِهَا الْأَنْهَارُ

Tarjuma: "Ke unke liye aise baghaat hain jinke neeche nadiyan behti hongii".

Ye lafzi tarjuma hai. Muraad is se ye hai ke jin ke daaman mein nadiyan behti hongii. Isliye ke fitri baagh aam taur par aisa hota hai ke jis mein zara oonchayi par darkht lage hue hain aur daaman mein nadi beh rahi hai, jis se khud bakhud aabpaashi horahi hai aur darkhton ki jadaon tak paani pahunch raha hai.

Kullamaa ruziquu minhaa min-samaratir-rizqan

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا

Tarjuma: "Jab bhi inhein diya jaayega wahan ka koi phal rizq ke taur par (yani khaane ke liye)".

Qaaluu haazallazii ruziqnaa min-qablu

قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ

Tarjuma: "Wo kahenge ye to wohi hai jo humein pehle bhi milta tha".

Wa 'utuu'u bibii mutashaa biha:

وَأَنْتَوَاهِ مُمْتَسَاهَا

Tarjuma: "Aur diye jaayenge inko phal ek surat ke".

Is ka ek mafhoom to ye hai ke jannat mein ahl-e-jannat ki jo ibtedayi da'awat ya ibtedayi ziyafat (نُزُل) *Nuzul*, hogi is mein inhein wohi phal pesh kiye jaayenge jo dunya mein ma'roof hain, maslan anaar, angoor, saib, khajoor waghairah. Ahl-e-jannat inhein dekh kar kahenge ke ye to wohi phal hain jo hum dunya mein khaate aaye hain, lekin jab inhein chakhenge to zaahiri mushabihat ke bawajood zaa'iqe mein zameen-o-asmaan ka farq paayenge. Aur ek mafhoom ye bhi liya gaya hai ke ahl-e-jannat ko jannat mein bhi wohi phal milte rahenge. Lekin har baar unka zaa'iqe badalta rahega. Inki shakl-o-surat wohi rahegi,

lekin zaa'iqā wo nahi rahega. Lehaza ye dunya waala mu'amla nahi hoga ke ek hi shaye ko khaate khaate insaan ki tabiyat bharjaati hai.

Wa 'lahum fihāaa 'azwāajum-mu-tah-harab; وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ

Tarjuma: "Aur inke liye us (jannat) mein nihayat paakbaaz bi-wiyan hongī".

Wa hum fihāa khaaliduun. وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

Tarjuma: "Aur wo is mein rahenge hamesha hamesh".

In paanch aayaat (21 to 25) mein imaaniyaat salasa yani imaan billaah, imaan bir-rasool aur imaan bil-aakhirat ki da'awat aagayi. Ab aage kuch zamani masa'il zair-e-bahes aayenge.

AAAYAT - 26

'Innallaaha laa yastab-yiii 'any-yazriba
masalam-maa ba-'uuzatan-famaa
fawqahaa. إِنَّ اللَّهَ لَا يَسْتَنْبِي أَنْ يَضْرِبَ مَثَلًا مَّا
بِعُوضَةٍ فَمَا فَوْقَهَا

Tarjuma: "Yaqeenan Allah is se nahi sharmata ke bayaan kare koi misaal machchar ki ya us cheez ki jo is se badh kar hai".

kuffaar ki taraf se Qur'an ke baare mein kayi aitrazaat uthaaye jaate the. Wo kabhi bhi us *challenge* ka muqabla to na karsake jo Qur'an ne inhein [فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ] *Fa'-tuu bi-Suuratimmim-mis-lib*; alfaaz mein diya tha, lekin khuwah-ma-khuwah ke aitrazaat uthaate rahe. Ye bilkul aisi hi baat hai jaise kisi musawwar ki tasweer par aitraaz karne waale to bahut the lekin jab kaha gaya ke ye *brush* lijiye aur zara isko theek kardijiye to sab peeche hatt gaye. Qur'an ke muqable mein koi surat laana to inke liye mumkin nahi tha lekin idhar udhar se aitrazaat karne ke liye inki zubanein khulti thi. Un mein se inka ek aitraaz yahan naqal kiya jaaraha hai ke Qur'an Majeed mein makkhi ki tashbeehah aayi hai, ye to bahut haqeer si shaye hai. Koi aala mutakallam apne aala kalaam mein aisi haqeer cheezaon ka tazkerah nahi karta. Qur'an Majeed mein makdi jaisi haqeer shaye ka bhi zikr hai. Chunache, ye koi aala kalaam nahi hai. Yahan iska jawaab diya jaaraha hai. Darasal tashbeehah aur tamseel ke andar mumassil lahuu aur mumassil bihihi mein munasibat aur mutabiqat honi chaahiye. Yani koi tamseel ya tashbeehah bayaan

karni ho to jis shaye ke liye tashbeehah di jaarahi hai us se mutabiqat aur munasibat rakhne waali shaye se tashbeehah di jaani chaahiye. Koi shaye agar bahut haqeer hai to ise kisi azmath waali shaye se aakhir kaise tashbeehah di jaayegi? Ise to kisi haqeer shaye hi se tashbeehah di jaayegi to tashbeehah ka asal maqsad poora hoga. Chunache, farmaya ke Allah Ta'ala ke liye ye koi sharm ya 'aar ki baat nahi hai ke wo machchar ki misaal bayaan kare ya is cheez ki jo is se badhkar hai. Lafz [فَوْقَهَا] *fawqahaa*, "is se upar" mein donaon mu'ane maujood hain. Yani kamtar aur haqeer hone mein is se bhi badhkar ya ye ke us se upar ki koi shaye. Is liye ke makhi ya makdi bahr-e-haal machchar se zara badi shaye hai.

Fa-'ammallaziina 'aamanuu fa-ya'-
lamuuna 'annabul-Haqqu mir-Rabbihim: فَمَا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Tarjuma: "To jo log sahib-e-imaan hain wo jaante hain ke ye yaqeenan haq hai unke Rab ki taraf se".

Wa 'ammallaziina kafaruu fayaquuluuna مَاذَا أَرَادَ
maa zaaa 'araadallaahu bihaazaa masalaa? اللَّهُ هَذَا مَثَلًا

Tarjuma: "Aur jinhone kufr kiya so wo kehte hain ke kya matlab tha Allah ka is misaal se?"

Haq ke munkir naak bhau chardha rahe hain aur aitraaz kar rahe hain ke is misaal se Allah ne kya muraad li hai? Is ziman mein agla jumla bahut ahem hai.

Yuzillunihii kasiiran-wa yabdii bibii kasiiraa: يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

Tarjuma: "Gumraah karta hai Allah Ta'ala is ke zariye se bahuton ko aur hidayat deta hai isi ke zariye se bahuton ko".

In misaalon ke zariye Allah Ta'ala bahutson ko gumraahi mein muhtela kardeta hai aur bahutson ko raah-e-raast dikha deta hai. Ma'loom hua ke hidayat aur gumraahi ka daar-o-madaar insaan ki apni dakhili kaifiyat (*subjective condition*) par hai. Aap ke dil mein khair hai, bhalayi hai, aapki niyat talb-e-hidayat aur talb-e-ilm ki hai to aap ko is Qur'an se hidayat miljaayegi, aur agar dil mein zeigh hai, kaji hai, niyat mein tedh aur fasaad hai to isi ke zariye se Allah aapki gumraahi mein izaafa kardega. Lekin Allah Ta'ala ka kisi ko hidayat dena aur kisi ko

gumraahi mein muhtela kardena alaltap nahi hai, kisi qaide aur qanoon ke baghair nahi hai.

Wa maa yu-zillu bihihi 'illal-Faasi-qiin; وَمَا يُضِلُّ بِهِ إِلَّا الْفٰسِقِينَ ﴿٢٧﴾

Tarjuma: "Aur nahi gumraah karta wo is ke zariye se magar sirf sarkash logaon ko".

Is se gumraahi mein wo sirf inhi ko muhtela karta hai jin mein sarkashi hai, tu'addi hai, takabbur hai. Agli aayat mein un ke ausaaf bayaan kardiye gaye.

AAYAT - 27

'Allaziina yangu-zuuna 'Ab-dallaabi
mim-ba'-di miisaaqihii, الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

Tarjuma: "Jo tod-dete hain Allah ke (saath kiye hue) ahad ko mazboot baandh lene ke baad".

Allah Ta'ala aur bande ke darmiyan sab se bada ahad "Ahad-e-alsat" hai, jis ka zikr Suratul A'araaf mein aayega. Ye ahad aalim arwah mein tamaam arwah-e-insaniya ne kiya tha, in mein mai bhi tha, aap bhi the, sab the. Algarz tamaam ke tamaam insaan jitne aaj tak dunya mein aachuke hain aur jo qayamat tak abhi aane wale hain, is ahad ke waqt maujood the, lekin sirf arwah ki shakal mein the, jism maujood nahi the. Aur ye baat yaad rakhiye ke insaan ka roohani wajood mukamil wajood hai aur awwalan takhleeq usi ki hui thi. "Ahad-e-alsat" mein tamaam Bani Adam se Allah Ta'ala ne daryaft farmaya: [الَسْتُ بِرَبِّكُمْ] *Alastu birabbikum, (kya Mai tumhara Rab nahi hoon?)* sab ne ek hi jawaab diya: [بلى] *Balaa, (kyun nahi!)* to ye jo faasiq hain, nafarmaan hain, sarkash hain, inhone is ahad ko toda aur Allah ko apna Maalik, apna Khaaliq aur apna Haakim maanne ki bajaaye khud haakim bankar baith gaye aur is tarah ke daawe kiye: [أَلَيْسَ لِيْ مُلْكُ مِصْرَ] '*alaysa lii mulku Misr, "Kya Misr ki baadshahi Meri nahi hai?"* Ghair Allah ki haakimiyat (*sovereignty*) ko tasleem karna sab se badi baghawat, sarkashi, fisq aur narfarmaani hai, khuwa wo malukiyyat ki surat mein ho ya awaami haakimiyat (*popular sovereignty*) ki surat mein.

Wa yaqta-'uuna maaa 'amarallaahu وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْصَلَ
bihihi 'any-yuu-sala

Tarjuma: "Aur kaat-te hain us cheez ko jise Allah ne jodne ka hukm diya hai"

Allah ne sulah rahmi ka hukm diya hai, ye qat'a rahmi karte hain. Maal ki talab mein, uske maal ko hathyane ke liye bhayi bhayi ko khatam kardeta hai. Insaan apne zaati aghraaz ke liye apne takabbur aur tu'alli ki khaatir tamaam akhlaaqi hudood ko pas pasht daal deta hai. Hamari shari'at ka falsafa ye hai ke humein do tarah ke ta'luqaat jodne ka hukm diya gaya hai. Ek ta'luq hai bande ka Allah ke saath. Uska ta'luq "Huqooq Allah" se hai. Jab ke ek ta'luq hai bandaon ka bandaon ke saath ye "Haqooqul-Ibaad" se mut'aliq hai. Allah ka haq ye hai ke Use Haakim aur Maalik samjho aur khud Uske bande bano. Jabke insaanon ka haq ye hai ke: (كُونُوا عِبَادَ اللَّهِ أَحْوَاءً)¹ *Kuunuu 'Ibaadallaahi ikhwaanaa*, "Sab aapas mein bhayi bhayi hokar Allah ke bande banjao".

Is ziman mein ahem tareen rahmi rishta hai, yani sage behen, bhayi. Phir dada, dadi ki aulaad mein tamaam chachazaad waghairah (*cousins*) aajayenge. Iske upar pardada, pardadi ki aulaad ka da'iera mazeed wasi hojayega. Isi tarah upar chalte jayein yahan tak ke Adam aur Hawa par tamaam insaan jama hojayenge. To rahmi rishte ki badi ehmiyat hai. Yahan faasiqeen ki do sifaat bayaan kardi gayi. Ek ye ke wo Allah ke ahad ko mazbooti se baandhne ke baad todh dete hain aur dusre ye ke jin rishtaon ko Allah ne jodne ka hukm diya hai ye unhein qat'a karte hain.

Wa yufsiduuna fil-'arz:

وَيُفْسِدُونَ فِي الْأَرْضِ ط

Tarjuma: "Aur zameen mein fasaad barpa karate hain".

Mazkurah bala donaon cheezaon ke natije mein zameen mein fasaad paida hota hai. Insaan Allah ki ita'at se baaghi hojaayein ya aapas mein ek dusre ki gardanein kaatne lagein to iska natija fasaad fil-arz ki surat mein nikalta hai.

Ulaaa-'ika hurnul -kbaa-siruun.

أُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٤﴾

Tarjuma: "Yahi log nuqsaaan uthaane waale hain"

Yahi log hain jo bil-aakhir aakhri aur da'iemi khasaare mein rehne waale hain.

1 Sahih Al-Bukhari, Kitaab Al-Adab, baab Maa Yanhii 'An Al-Tahasad wat-Tadbeer wa Baab Al-Hujra. Wa Sahih Muslim, Kitaab Al-Bir wa Al-Sila wa -Al-Adaab, Baab tahreem Al-Tahasad wa Al-Tabaghaz wa Al-Tadaabur.

AAAYAT - 28

Kayfa takfuruuna billaahi wa kuntum'am-waatan-fa-'ahyaakum; كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

Tarjuma: "Tum kaise kufr karte ho Allah ka balanke tum murdah the phir Usne tumbein zinda kiya".

Summa yumiiitukum summa yuhyiikum summa 'ilayhiturja-'unn. ثُمَّ يُبَيِّنُ لَكُمْ تَعْرِيْبَكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Tarjuma: "Phir Wo tumbein maarega, phir jalaayega, phir tum Usi ki taraf lauta diye jaaoge".

Is muqaam par ek badi gehri hikmat aur falsafe ki baat bayaan ki gayi hai jo aaj nigaahaon se bilkul ojhal ho chuki hai. Wo ye ke hum dunya mein aane se pehle murdah the (كُنْتُمْ أَمْوَاتًا) Kuntum amwaatan, Iske kya mu'ane hai?

Ye mazmoon Surah Ghafir / Suratul Momin mein zyada wazahat se aaya hai? Jo Suratul Baqarah se pehle naazil ho chuki thi. Lehaza yahan ajmali tazkerah hai. Wahan ahl-e-jahanum ka qaul bayyan alfaaz naqal hua hai: [رَبَّنَا أَمَنَّآ اِثْنَيْنِ وَآحْيَيْتَنَا اِثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ اِلَىٰ خُرُوجٍ مِّنْ سَبِيْلٍ ﴿١١﴾] Rabbanaaa 'amat-tanas-natayni wa 'ahyaatanas-natayni fa'-tarafnaa bizunnbi-naa fahal-'ilaa khuruujim-min-sabiil? (Momin, 11), "Ae hamare Rab! Tu ne do martaba hum par mout waarid ki aur do martaba humein zinda kiya, ab humne apne gunaahon ka aitraaf karliya hai, to ab yahan se nikalne ka bhi koi raasta hai?"

Is se ye haqeeqat wazeh hui ke insaan ki takhleeq-e-awwal aalam-e-arwah mein sirf arwah ki haisiyat se hui thi. Ahadees mein alfaaz waarid hue hain: (الْأَرْوَاحُ جُنُودٌ مَّجْنُودَةٌ) Al-arwaahu junuudun majannada, (Mutafiq Alayha) yani Arwah jamashudah lashkaron ki surat mein thi. In arwah se wo ahad liya gaya jo "Ahad-e-alsat" kehlaata hai. Phir inhein sula diya gaya. Ye goya pehli mout thi jo hum guzaar aaye hain. (Aap jaante hain ke murdah ma'doom nahi hota, bejaan hota hai, ek tarah se soya hua hota hai. Qur'an Hakeem mein mout aur neend ko baham tashbeeh di gayi hai). Phir dunya mein aalim-e-khalq ka marhala aaya jis mein tanasal ke zariye se ijsaad-e-insaniyah ki takhleeq hoti hai aur un mein arwah phoonki jaati hai. Hazrat Abdullah Bin Masood رضي الله عنه se marwi

mutafiq-e-aliya hadees ke mutabiq rahm-e-maadir mein junain jab chaar maah ka hojaata hai to us mein wo rooh laakar phoonki jaati hai. Ye goya pehli martaba ka zinda kiye jaana hogaya. Hum is dunya mein apne jasd ke saath zinda hogaye, humein pehli mout ki neend se jaaga diya gaya. Ab humein jo mout aayegi wo dusri mout hogi aur is ke natije mein hamara jasd wahin chala jaayega jahan se aaya tha (yani mitti mein) aur hamari rooh bhi jahan se aayi thi wahin wapas chali jaayegi. Ye falsafa wa hikmat-e-qur'ani ka bahut gehra nukta hai.

AAAYAT - 29

Hurwal-lazii khalaqa lakum-maa هُوَ الَّذِي خَلَقَ لَكُمْ فِي الْأَرْضِ جَمِيعًا
fil-'arzi jamii-'aa;

Tarjuma: "Wohi hai jisne paida kiya tumhare liye jo kuch bhi zameen mein hai."

Is aayat mein khilafat ka mazmoon shuru hogaya hai. Hadees mein aata hai : (إِنَّ الدُّنْيَا خُلِقَتْ لَكُمْ وَأَنْتُمْ خُلِقْتُمْ لِلْآخِرَةِ)¹ *Innad dunyaa khuliqat lakum wa antum khuliqtum lil'aakhiraa*, "Ye dunya tumhare liye banayi gayi hai aur tum aakhirat ke liye banaye gaye ho".

Agli aayat mein Hazrat Adam عليه السلام ki khilafat-e-arzi ka zikr hai. Goya zameen mein jo kuch bhi paida kiya hai wo insaan ki khilafat ke liye paida kiya gaya hai"

Summas-tawaaa 'ilas-Samaa-'i ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
fasaw-waa-hunna sab-'a samaawaat;

Tarjuma: "Phir Wo mut-wajjah hua asmaanon ki taraf aur inhein theek theek saat asmaanon ki shakal mein banadiya.

Ye aayat ta-haal ayaat-e-mutshabihaat mein se hai. Saat asmaanon ki kya haqeeqat hai, hum abhi tak poore taur par is se waaqif nahi hain.

Wa Hurwa bi-kulli shay-'in'aliim. وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Tarjuma: "Aur Wo har cheez ka ilm rakhne waala hai."

Use har shaye ka ilm haqeeqi haasil hai.

1 Takhreej Al-Ahya'a lil-'Iraqi 3/252. Hafez 'Iraqi ne ise munqat'a qaraar diya hai.

AAYAAT 30 - 39

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ
الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ ۖ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَاءِهِمْ
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا
فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَىٰ
آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا
يَأْتِيَكُمْ مِنِّي هُدًىٰ فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

ع
٣٩

30. *Wa 'iz qaala Rabbuka lil-Malaaa-'ikati " 'Innii jaa-'ilun fil-'arzi KHALIIFAH". Qaaluu ataj'alu fiha many yufsidu fiha wa yasfikud dimaa'a wa nabnu nusabbihu bihamdika wa nuqaddisu lak. Qaala "Inniii 'a'-lamu maa laa ta'-lamuun."*
31. *Wa'allama 'Aadamal-'as-maaa-'a kullahaa summa 'araza-hum 'alal-malaaa-'ikati faqaala 'ambi-'uunii bi-'asamaaa-'i haaa-'u-laaa-'i in-kuntum saadiqiin.*
32. *Qaaluu "Sub'haanaka laa 'ilma lanaaa 'illaa maa 'allamtanaa: 'innaka 'antal-'Aliimul-Hakiim.*
33. *Qaala "Yaaa-'Adamu 'ambi'-hum-bi-'asmaaa-'ihim.'Falammaa 'amba-'ahum-bi-'asmaaa-'ihim qaala 'alam 'aqul-lakum 'inniii 'a'-lamu gay-bas-samaa'waati wal-'arzi wa 'a'-lamu maa tubduuna wa maa kuntum taktu-mun.*
34. *Wa 'iz qulnaa lil-malaaa-'ikatis-juduun li 'Aadama fasajaduuu 'illaaa 'lbiis: 'Abaa was-takbara wa kaana minal-kaafiriin.*

35. *Wa qulnaa yaaa-'Adamus-kun 'anta wa zaw-jukal-jannata wa kulaa minhaa ragadan hay-su -shi'-tumaa; wa laa taqrabaa haazibish-shajarata fata-kuunaa minaz-zaalimiin.*
36. *Fa-'azalla-humash-Shaytaanu 'anhaa fa-'akb-rajahumaa mimmaa kaanaa fiib. Wa qulnah-bituu ba'-zukum liba'zin 'aduww-wu lakum fil arzi musta-qarrunw-wa mataa-'un 'ilaa hiin.*
37. *Fata-laqqaaa 'Adamu mir-Rabbihii kalimaa-tin fataaba 'alayh: 'innahuu Huwat Tarwaa-bur-Rahiim.*
38. *Qulnah-bituu minhaa jamii-'aa; fa-'immaa ya'-ti-yannakum-minnii Hudan-faman tabi-'a Hudaa-ya falaa khaawfun 'alayhim wa laa hum yabzanuun.*
39. *Wallaziina kafaruu wa ka-zzabuu bi-'Aayaatinaaa 'ulaaa-'ika 'As-haabun-Naar; hum fii-haa khaaliduun.* (Section 5)

AAYAT - 30

Wa 'iz qaala Rabbuka lil-Malaaa-'ikati وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خٰلِٖفَةً
'Innii jaa-'ilun fil-'arzi KHALIIFAH".

Tarjuma: "Aur yaad karo jab ke kaha tha tumhare Rab ne farsihataon se ke Mai banane waala hoon zameen mein ek khalifa".

Khalifa darhaeeqat na'ib ko kehte hain. Aam taur par logaon ko mughalta lahaq hota hai ke khalifa aur janasheen kisi ki mout ke baad muqarar hota hai, zindagi mein nahi hota. Lekin is dunya mein insaan ki asal haqeeqat ko samajhne ke liye *Viceroy* ka tasawwur zahen mein rakhiye. 1947 eeswein se pehle hum angrez ke ghulam the. Hamara asal haakim (baadshah ya malika) Englistaan mein tha jab ke Delhi mein *viceroy* hota tha. *Viceroy* ka kaam ye tha ke *His Majesty* ya *Her Majesty* ki hukumat ka jo bhi hukm mausool ho use bilachun wa chira baghair kisi taghayyur aur tabaddul ke naafiz kare. Albatta *viceroy* ko ikhtiyaar haasil tha ke agar kisi mu'amle mein Englistaan se hukm na aaye to wo yahan ke halaat ke mutabiq apni behtareen raaye qaa'em kare. Wo ghaur-o-fikr kare ke yahan ki maslihatein kya hain aur jo cheez bhi sultanat ke maslihat mein ho us ke mutabiq faisla kare. Ba'aynahi yahi rishta kaa'inaat ke asal Haakim aur zameen par Uske khalifa ke mabain

hai. Kaa'inaat ka asal Haakim aur Maalik Allah Ta'ala hai, lekin usne Apne, Aapko ghaib ke pardeh mein chupa liya hai. Zameen par insaan uska khalifa hai. Ab insaan ka kaam ye hai ke jo hidayat Allah ki taraf se aarahi hai us par to be-chun wa chira amal kare aur jis mu'amle mein koi wazeh hidayat nahi hai wahan ghaur-o-fikr aur sonch bichaar kare aur istenbaat aur ijtehaat se kaam lete hue jo baat rooh-e-deen se zyada se zyada mutabiqat rakhne waali ho use ikhityaar kare. Yahi darhaqeeqat rishta-e-khilafat hai jo Allah aur insaan ke mabain hai.

Ye haisiyat tamaam insaanon ko di gayi hai aur bilquwat (*potentially*) har insaan Allah ka khalifa hai, lekin jo Allah ka baaghi hojaaye, jo khud haakimiyyat ka madda'i hojaaye to wo is khilafat ke haq se mehroom hojaata hai. Agar kisi baadshah ka wali-ahad apne baap ki zindagi hi mein baghawat karde aur hukmat haasil karna chaahе to ab wo wajibul qatal hai. Isi tarah jo log bhi dunya mein Allah Ta'ala ki haakimiyyat-e-aala ke munkir hokar khud haakimiyyat ke madda'i hogaye agarche wo wajibul qatal hain, lekin dunya mein inhein mohlat di gayi hai. Is liye ke ye dunya daarul imtehaan hai. Chunache, Allah Ta'ala inhein fauran khatam nahi karta. Azro-e-alfaaz Qurani: [وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّبَ بَيْنَهُمْ] *Wa la'w laa Kalimatun-sabaqat mir-Rabbika 'ilaaa 'ajalim-musam-mallaquziya baynahum*: (Surah Ash-Shura, 14). *'Aur agar ek baat pehle se taye na ho chuki hoti aur waqt-e-mu'ayyan tak tumbare Rab ki taraf se to inke darmiyan faisla chuka diya jaata".*

Chunke Allah Ta'ala ne inhein ek waqt-e-mu'ayyan tak ke liye mohlat di hai lehaza inhein fauri taur par khatam nahi kiya jaata, lekin kam-azkam itni saza zaroor milti hai ke ab wo khilafat ke haq se mehroom kardiye gaye hain. Goya ke ab dunya mein khilafat sirf khilafatul muslimeen hogi. Sirf wo shakhs jo Allah ko apna Haakim-e-mutliq maane, wohi khilafat ka ahal hai. To ye chand baatein khilafat ki asal hageeqat ke ziman mein yahin par samajh lijiye. [وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً] *Wa 'iz qaala Rabbuka lil-Malaaa-'ikati 'Innii jaa-'ilun fil-'arzi KHALIIFAH*. *"Aur yaad karo jab tumbare Rab ne kaha tha farishton se ke Mai zameen mein ek khalifa banane waala hoon".*

Qaaluu ataj'alu fiha many yufsidu fiha wa yasfikud dimaa'a. قَالَوَاَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا
وَيَسْفِكُ الدِّمَآءَ

Tarjuma: *"Inbonne kaha: Kya Aap zameen mein kisi aise ko muqarar karne waale hain jo is mein fasaad machayega aur khoon rezi karega?"*

Wa nabnu nusabbihu bihamdika wa nuqaddisu lak.

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۝

Tarjuma: "Aur hum Aap ki hamd-o-sana ke saath tasbeeh aur Aap ki taqdees mein lage hue hain".

Qaala "Inniii 'a'-lamu maa laa ta'-lamuun.

قَالَ إِنِّي أَكْفَرُ مِمَّا لَا تَعْلَمُونَ ۝

Tarjuma: "Farmaya: Mai jaanta hoon jo kuch tum nabi jaante".

Ab yahan ye sawaal paida hota hai ke farsihataon ko insaan ke baare mein ye gumaan ya ye khayaal kaise hua? Is ke ziman mein do aara'a hain. Ek to ye ke insaan ki takhleeq se pehle is zameen par jinnaat maujood the aur inhein bhi Allah ne kuch thoda sa ikhtiyaar diya tha aur unhone yahan fasaad barpa kar rakha tha. Inhi par qiyaas karte hue farishton ne samjha ke insaan bhi zameen mein fasaad machayega aur khoon rezi karega. Ek dusri usooli baat ye kahi gayi hai ke jab khilafat ka lafz istema'al hua to farishte samajh gaye ke insaan ko zameen mein koi na koi ikhtiyaar bhi milega. Jinnaat ke baare mein khilafat ka lafz kahin nahi aaya, ye sirf insaan ke baare mein aaraha hai. Aur khalifa bilkul be-ikhtiyaar nahi hota. Jaisa ke mai ne arz kiya jahan wazeh hukm hai is ka kaam iski tanfeez hai aur jahan nahi hai wahan apne ghaur-o-fikr sonch bichaar ki salahiyaton ko buroyekaar laakar ise behtar se behtar raaye qaa'em karna hoti hai. Zaahir baat hai jahan ikhtiyaar hoga wahan iske sahi istema'al ka bhi imkaan hai aur ghalat ka bhi. *Political Science* ka to ye musallimah usool (*axiom*) hai:

"Authority tends to corrupt and absolute authority corrupts absolutely".

Chunache, ikhtiyaar ke andar bad'anwaani ka ruhjaan maujood hai. Is bina par unhone qiyaas kiya ke insaan ko zameen mein ikhtiyaar milega to yahan fasaad hoga, khoon rezi hogi, Allah Ta'ala ne farmaya ke *Apni hikmataon se Mai khud waaqif hoon. Mai insaan ko khalifa kyun banaraha hoon, ye Mai jaanta hoon tum nabi jaante.*

AAAYAT - 31

Wa'allama 'Adamal-'as-maaa-'a kullahaa

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Tarjuma: "Aur Allah ne seekha diye Adam ko tamaam ke tamaam naam"

Mufasssireen ka taqreeban ijma'a hai ke is se muraad tamaam ashya'a ke naam hain aur tamaam ashya'a ke naamaon se muraad unki

haqeeqat ka ilm hai. Aap insaani ilm (*Human Knowledge*) ka tajziya karein to wo yahi hai ke insaan ek cheez ko pehchaanta hai, phir iska ek naam rakhta hai ya iske liye ko istelah (*term*) qaa'em karta hai. Wo us naam aur us istelah ke hawale se us cheez ke baare mein bahut se haqa'iq ko apne zahen mein mehfooz karta hai. To Allah Ta'ala ne insaan ko tamaam naam seekha diye. Goya kul maada-e-kaa'inaat ke andar jo kuch wajood mein aane waala tha in sabki haqeeqat se Hazrat Adam عليه السلام ko imkaani taur par (*potentially*) agaah kardiya. Ye insaan ka ektasabi ilm (*Acquired knowledge*) hai jo ise sama'a wa basar aur aql-o-dimaag se haasil hota hai.

Insaan ko haasil hone waale ilm ke do hisse hain ek ilhaami ilm (*Revealed Knowledge*) hai jo Allah Ta'ala Wahi ke zariye bhejta hai, jab ke ek ilm bil-hawaas ya ektasabi ilm (*Acquired knowledge*) hai jo insaan khud haasil karta hai. Usne aankhaon se dekha, kaanaon se suna, natija nikla aur dimaagh ke *computer* ne usko *process* kar ke us natije ko kahin hafize (*memory*) ke andar mehfooz karliya. Phir kuch aur dekha, kuch aur suna, kuch chookar, kuch chak kar, kuch soongh kar ma'loom hua aur kuch natija nikla to sabeqa yaadaasht ke saath *tally* kar ke natija nikala.

Azroy-e-alfaaz qurani [إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا ﴿٣٦﴾]] *innas-sam'a wal-basara wal-fu-'aada kullu 'ulaaa-'ika kaana 'anhu mas-uulaa.* (Bani Isra'il, 36) Insaan ko ye ektasabi ilm (*Acquired Knowledge*) (3) teen cheezaon se haasil horaha hai: Sama,at, basarat, aur aqal. Aqal us tamaam *sense data* ko *process* karti hai jo ise hawaas (*sense organs*) ke zariye se mohya hota hai aur faida akhaz karti hai. Ye ilm hai jo bil-quwat (*potentially*) Hazrat Adam عليه السلام ko de diya gaya. Ab iski *exfoliation* horahi hai aur darja ba darja wo ilm phail raha hai, badh raha hai. Badhte badhte ye kahan tak pahunchega, hum kuch nahi kehsakte. Insaan kahan se kahan pahunch gaya hai! Is nisf sadi mein ilm-e-insaani mein jo *explosion* hua hai mai aur aap iska tasawur tak nahi karsakte. Aksar bade bade science daanon ko bhi iska adraak wa sha'oor nahi hai ke insaani ilm ne kitni badi zaqnad lagayi hai. Is liye ke ek shakhs apni line ke baare mein to jaanta hai ke is mein kya kuch hogaya. Maslan ek science daan sirf *physics* ya iski bhi kisi shaakh ke baare mein jaanta hai, baaqi dusri shaakhaon ke baare mein ise kuch ma'loom nahi. Ye daur *specialization* ka daur hai, lehaza ilm ke maidaan mein jo bada dhamaka (*explosion*) hua hai is ka humein koi andaza nahi hai. Ek cheez jo aaj ejaad hoti hai channd dinaon ke andar andar uska naya *version* aajata hai aur ye cheez matrook (*outdated*) hojaati hai. Abalaagh aur mawasilaat (*communications*) ke andar inqilaab-