

BAYAANUL QUR'AN

SURATUL MA'IDAH

(5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURATUL MA'IDAH

TAMHEEDI KALIMAAAT

Suratul Ma'idah se Qur'an-e-Majeed ki doosri manzil ka aghaaz hota hai, lekin Qur'an-e-Hakeem ke Makki aur Madani surataon ke jo groups hain, unke aitebar se pehla group abhi khatam nahi hua, balke Suratul Ma'idah is group ki aakhri surat hai. Un groups ki tafseel qabal azeen bayaan ho chuki hai. Un mein se pehla group ek Makki surat (Al-Fatiha) aur chaar 4 Madani Surataon (Al-Baqarah, Ale-Imran, Suratun Nisa aur Suratul Ma'idah) par mushtamil hai. Mazameen ki mumasilat ke aitebar se Suratul Ma'idah ka "Joda" Suratun Nisa ke saath banta hai. Un donaon surataon ka asloob bhi kaafi had tak apas mein milta julta hai, albatta yahan zyada zor ahl-e-kitab par hai. Is group ki Madni surataon (Al-Baqarah, Ale-Imran, Suratun Nisa aur Suratul Ma'idah) ke bunyaadi mauzuaat do hain, yani ahl-e-kitab par itmam-e-hujjat aur ehkam-e-shariat-e-islami. In surataon mein un donaon mauzuaat ka ek tasalsul hai jo tadrijan nazar aata hai. Lehaza shariat-e-islami ka jo ebtedai khaka hamein Suratul Baqarah mein milta hai aur phir Surah Ale-Imran aur Suratun Nisa mein iske khad-o-khaal mazeed waazeh hue hain, yahan Suratul Ma'idah mein aakar ye takmeeli rang ekhtiyar karta nazar aata hai. Yahi wajah hai ke mu'ashre ki buland tareen (Hukumati) sateh ke ehkaam bhi hamein is surat mein milte hain. Isi tarah ahl-e-kitab se jis khitab ki ebteda Suratul Baqarah mein hue thi, yahan aakar woh bhi faisla kun marhale mein dakhil ho chuka hai.

Suratun Nisa ka aghaz "يَا أَيُّهَا النَّاسُ" *Yaaa-'ayyuhān-naasu*, se hua tha, jab ke Suratul Ma'idah ka aghaz "يَا أَيُّهَا الَّذِينَ آمَنُوا" *Yaaa-'ayyuhallaziina aa-manuuu*, ke alfaaz se ho raha hai.

AYAAT 1 TO 5

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ غَيْرَ مُجْبَى
 الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا
 الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الضَّلَاكِلَ وَلَا الْأَيْدِينَ الْبَيْتِ الْحَرَامِ يَنْبَعُونَ فَضْلًا مِّن رَّبِّهِمْ
 وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ
 تَعْبُدُوا مَ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
 الْعِقَابِ ۝ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالذَّمُّ وَلَحْمُ الْخُزَيْرِ وَمَا هَلَكَ لغيرِ اللَّهِ بِهِ وَ الْمُنْخَنِقَةُ
 وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالتَّصِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النَّصَبِ
 وَأَنْ تَسْتَفْسِمُوا بِالْأَرْزَاقِ ذَٰلِكُمْ فَسُقُ الْأَيَّامِ يَسِ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ
 أَيُّومَ أَكَلْتُمْ لَكُمْ دِينَكُمْ وَأَتَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطَرَ
 فِي مَحْضَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ ۚ قُلْ أَحَلَّ لَكُمْ
 الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ تَعَلَّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَاذْكُرُوا
 اسْمَ اللَّهِ عَلَيْهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ أَيُّومَ أَحَلَّ لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ أُوتُوا
 الْكِتَابَ حَلَّ لَكُمْ ۚ وَطَعَامُكُمْ حَلَّ لَهُمْ ۚ وَالْمُحْصَنَاتُ مِنَ الْأُمَّهَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۚ وَمَنْ يَكْفُرْ
 بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ۝

1. Yaaa-'ayyu-hallaziina aa-manuuu 'awfuu bil-'uquud. 'U-hillat lakum-babii-matul-'an-'aami 'illaa maa yutlaa 'alaykum gayra mu-hillis-saydi wa 'antum hurum: 'innallaaha yab-kumu maa yuriid.
2. Yaaa-'ayyu-hallaziina 'aa-manuu laa tubilluu Sha-'aaa-'i-rallaabi wa lash-Shahral-Ha-raama wa lal-hadya wa lal-qalaaa-'ida wa laaa 'aaammii-nal-Baytal-Haraama yabta-guuna fazlam-mir-Rabbihim wa rizwaanaa. Wa 'izaa halaal-tum fas-taaduu. Wa laa yajri-mannakum shana-'aanu qawmin 'an-sadduu-kum 'anil-Mas-jidil-Haraami 'an-ta-'ta-duu. Wa ta-'aawanuu 'alal-birri wat-taqwaa, wa laa ta-'aawanuu 'alal-'ismi wal-'ud-waan: watta-qullaab: 'innal-laaha Shadiidul-'iqaab. (Part One-fourth)
3. Hurri-mat 'alaykumul-may-tatu waddamu wa lab-mul-khin-ziiri wa maaa 'uhilla li-gayrillaabi bihii wal-mun-kha-niqatu wal-maw-quuzatu wal-muta-raddi-yatu wannatii-hatu wa maaa 'akalas-sabu-u 'illaa maa zakkaytum; wa maa zubiba 'alan-nusubi wa 'an-tastaq-

simuu bil-'azlaam: zaa-likum fisq. Al-yawma ya-'isal-laziina kafaruu min-diinikum falaa takh-shaw-hum wakh-shawn. Al-yawma 'ak-maltu lakum Diina-kum wa 'at-mam-tu 'alaykum ni'-matii wa razii-tu lakumul-'ISLAAMA Diinaa. Famaniz-turra fii makh-masa-tin gayra mutajaa-nifil-li-'ismin-fa-innallaaha Gafuurur-Rabiim.

4. *Yas-'aluunaka maa zaaa 'uhilla lahum. Qul 'uhilla la-kumut-tayyi-baatu wa maa 'allamtum-minal-jawaaribi mukalli-biina tu-'allimuunahunna mimmaa 'allama-kumul-laah: fakuluu mim-maaa 'am-sakna 'alay-kum waz-kurus-mallaahi 'alayh: watta-qul-laah; 'innal-laaha Sarii-'ul-Hisaab.*
5. *Al-yawma 'uhilla lakumut- tayyi-baat. Wa ta-'aamul-laziina 'uutul-Ki taaba hillul-lakum, wa ta-'aamukum bil-lul-lahum. Wal- muh-sanaatu minal-mu'-mi-naati wal-muh-sanaatu minal-laziina 'uutul-Kitaaba min-qab-likum 'izaaa 'aatay-tumuu-hunna 'ujuura-hunna muhsi-niina gayra mu-saa-fibiina wa laa mutta-khi-ziii 'akh-daan. Wa many-yakfur bil-'iimaani faqad habita 'amalubuu wa hua fil-'Aa-kbirati minal-khaa-siriin.* (Section 1)

AAYAT - 1

Yaaa-'ayyu-hallaziina aa-manuuu يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ
'awfuu bil-'uquud.

Tarjuma: *Aye ahl-e-imaan! apne ahed-o-paiman (Qaul-o-qarar)ko pura kya karo.*

Aqdah girah ko kehte hain jis mein mazbooti se bandhne ka mafhoom shaamil hai. Lehaza عُقُود *Uquud*, se muraad woh mu'ahede hain jo ba-qaida taye paa gaye hon, mu'ahadaon aur qawl-o-qarar ki ahmiyat yun samajh lijiye ke hamari puri ki puri samaji wa mu'ashrati zindagi khayem hi mu'aheda par hai. Mu'ashrati zindagi ka bunyaadi unit ek khandaan hai, jis ki bunyaad ek mu'ahede par rakhi jaati hai. Shaadi kya hai? Mard aur Aurat ke darmiyaan ek saath zindagi guzaarne ka mu'aheda hai. Is mu'ahede se insaani mu'ashre ki buland-o-bala imarat ki bunyaadi eent rakhi jaati hai. Is mu'aheda ke mutabiq fariqeen ke kuch huqooq hain aur kuch fara'iz. Ek taraf biwi ke huqooq aur uske fara'iz hain aur doosri taraf shauhar ke huqooq aur uske fara'iz. Bade bade karobaar bhi mu'ahedaon ki shakal mein hote hain. Ajar aur mustajir ka ta'luq bhi ek muahede ke bunyaad par khayem hota hai. Isi tarah karobaar-e-hukumat, hukumati idaaraon mein uhde aur munasib, chote bade ahelkaaron ki zimmedariyan, unke mara'at aur ekhtiyaraat

ka mu'amla hai. Goya tamaam mu'ashrati, mu'ashi aur siyaasi mu'amlaat Qur'an-e-Hakeem ke ek hukm par amal karne se durust simt par chal sakte hain, aur woh hukm hai. **أَوْفُوا بِالْعُقُودِ** *awfuu bil-'uquud*.

'U-hillat lakum-bahii-matul-'an- **أَجَلَتْ لَكُمْ بِهَيْمَةَ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ**
'aami 'illaa maa yutlaa 'alaykum

Tarjuma: *Tumhare liye halaal kar diye gaye hain maveshi qism ke tamaam haiwanaat, siwaye inke jo tumhein padh kar sunaye jaa rabe hain.*

Jin ka hukm aage chal kar tumhein bataya jaayega, yani khinzeer, murdaar wagaira haraam hain. Baaqi jo maveshi qism ke jaanwar hain, wahosh nahi (Maslan Sher, cheeta, wagaira wahshi hain) woh halaal hain, jaise haran, neil gaye aur is tarah ke jaanwar jo aam taur par gosht khor nahi hain balke sabze par un ka guzar hai, unka gosht tumhare liye halaal kar diya gaya hai. Albatta istesnai surataon ki tafseel baad mein tumhein batadi jayegi.

gayra mu-hillis-saydi wa 'antum hurum: **غَيْرِ مُجَلِّى الصَّيِّدِ وَأَنْتُمْ حُرْمٌ**

Tarjuma: *Na ja'iz karte hue shikaar ko jabke tum haalat-e-ehram mein ho.*

Yani agar tumne haj ya umrah keliye ehram baandha hua hai to tum is haalat mein un halaal janwaraon ka bhi shikaar nahi kar sakte.

'innallaaha yah-kumu maa yuriid. **إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ**

Tarjuma: *Be shak Allah hukm deta hai jo chaahata hai.*

Ye Allah ka ekhtiyar hai, Woh jo chaahata hai faisla karta hai, jo chaahata hai hukm deta hai.

AAYAT - 2

aaa-'ayyu-hallaziina 'aa-manuu **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا**
laa tubilluu Sha-'aaa-'i-rallaabi **الشَّهْرَ الْحَرَامَ**
wa lash-Shabral-Ha-raama

Tarjuma: *Aye ahl-e-imaan! mat be-hurmati karo Allah ke shaa'ir ki aur na hurmat wale mahine ki"*

Yani Allah ki haraam karda cheezaon ko apni khawahish ke mutabiq halaal mat kar liya karo.

wa lal-hadya **وَلَا الْهَدْيَ**

Tarjuma: *Aur na huda ke jaanwaraon ki (Be-hurmati karo).*

Yani qurbani ke woh jaanwar jo haj ya umrah par jaate hue log saath lekar jaate the. Arbaon ke haan riwaaaj tha ke woh haj ya umrah par jaate waqt qurbani ke jaanwar lekar jaate the. Yahan un jaanwaraon ki be-hurmati ki mumani'at bayaan ho rahi hai.

wa lal-qalaaa-'ida

وَلَا الْقَلَائِدَ

Tarjuma: *Aur na (Un jaanwaraon ki behurmati hone paaye) jin ki gardanaon mein patte daal diye gaye hon.*

Ye patte (Qalade) alamat ke taur par daal diye jaate the ke ye qurbani ke jaanwar hain aur Ka'be ki taraf jaa rahe hain.

wa laaa 'aammii-nal-Baytal-Haraama

وَلَا أَوْتِينَ الْبَيْتِ الْحَرَامِ

Tarjuma: *Aur na aazmeene bait-ul-haram (Ki izzat wo ehteram mein farq aaye).*

Yani woh log jo bait-ul-haraam ki taraf chal pade hon, haj ya umrah ka qasd karke safar kar rahe hon, ab unki bhi Allah ke ghar ke saath ek nisbat ho gayi hai, woh Allah ke ghar ke musafir hain, jaisa ke ahl-e-arab hujjaj-e-ikraam ko kehte hain: *مَرْحَبًا بِضُيُوفِ الرَّحْمَنِ* *Marhaban Bizuyuufir Rahmaan, Marhaba un logaon ko jo Rahmaan ke mehmaan hain.* Yani tamaam hujjaj-e-ikraam asal mein Allah ke mehmaan hain, Allah un tamaam zaireen-e-ka'aba ka mezbaan hai. To Allah ke un tamaam mehmanaon ki hatak-e-izzat aur be-hurmati se mana kar diya gaya.

yabta-guuna fazlam-mir-Rabbihim
wa rizwaanaa.

يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا

Tarjuma: *Woh talabgaar hain apne Rab ke fazal aur uski khushnodi ke.*

Ye sab ke sab Allah Ta'ala ke fazal aur uski khushnodi ki talash mein nikle hue hain, Allah ko raazi karne ki koshish mein makan-e-muhtaram (Ka'aba) ki taraf jaa rahe hain.

Wa 'izaa halaal-tum fas-taaduu.

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

Tarjuma: *Haan jab tum halaal ho jao (Abram kholdo) to phir tum shikaar karo.*

Halaal ho jaana ek istelah hai, yani ahram khol dena, halath-e-ahram se bahar aajaana. Ab tumhein shikaar ki azaadi hai, us par pabandi sirf ahram ki halath mein thi.

Wa laa yajri-mannakum shana-'aanu qaawmin وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ

Tarjuma: *Aur tumhein amadah na karde kisi qaawm ki dushmani.*

'an-sadduu-kum 'anil-Mas-jidil-Haraami اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

Tarjuma: *Ke unhaon ne roke rakha tumhein masjid-e-haraam se.*

an-ta'-ta-duu. اَنْ تَعْتَدُوْا

Tarjuma: *Ke (Tum bhi un par) zyadati karne lago.*

Yani jaise ahl-e-Makkah ne tum logaon ko 6 - 7 baras tak haj, umrah se roke rakha, kahein uske jawaab mein tum log bhi un par zyadati na karna.

Wa ta-'aawwanuu 'alal-birri wat-taqwaa, وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالتَّقْوٰى

Tarjuma: *Aur tum neiki aur taqwa ke kamaon mein ta'awun karo.*

wa laa ta-'aawwanuu 'alal-'ismi wal-'ud-waan: وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ وَالْعُدْوَانِ

Tarjuma: *Aur gunah aur zulm-o-ziyadati ke kaamoan mein ta'awun mat karo.*

watta-qullaab: 'innal-laaba Shadiidul-'iqaab. وَاتَّقُوا اللّٰهَ طٰرَافَ اللّٰهِ شَدِيْدَ الْعِقَابِ ۝

Tarjuma: *Aur Allah ka taqwa ekhtiyar karo, yaqinan Allah Ta'ala saza dene mein babut sakht hai.*

Dekhiye ye andaaz bilkul wohi hai jo Suratun Nisa ka tha, wohi mu'ashrati mu'amlaat aur unke baare mein bunyaadi usool bayaan ho rahe hain. Ab aarahe hain woh istesnai ehkaam jin ka zikr aghaaz-e-surat mein hua tha ke *إِلَّا مَا يُثَلٰى عَلَيْكُمْ* illaa maa yutlaa 'alaykum, khaane peene keliye jo cheezein haraam qarar di gayi hain unka zikr yahan aakhri martaba aaraha hai aur woh bhi bahut wazehat ke saath:

AAAYAT - 3

Hurri-mat 'alaykumul-may-tatu حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ

Tarjuma: *Haraam kiya gaya tum par murdaar.*

Woh jaanwar jo khud apni maut mar gaya ho woh haraam hai.

waddamu wa lah-mul-khin-ziiri وَالدَّمُّ وَلَحْمُ الْخِيْزْرِ

Tarjuma: *Aur khoon aur khinzeeer ka gosht.*

wa maaa 'uhilla li-gayrillaahi bibii

وَمَا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ

Tarjuma: *Aur jis par pukara gaya Allah ke siwa kisi aur ka naam.*

Yani woh jaanwar jo Allah ke elawa kisi aur keliye namzad hai. Aur gairullah ka taqarub haasil karne keliye usko zubah kiya jaaraha hai.

wal-mun-kha-niqatu

وَالْمُنْحَنِقَةُ

Tarjuma: *Aur woh jaanwar jo gala ghotne se mar gaya.*

Wal-maw-quuzatu

وَالْمَوْقُودَةُ

Tarjuma: *Aur choat lagne se jis jaanwar ki maut waaqe ho gayi ho.*

wal-muta-raddi-yatu

وَالْمُرَدِّيَةُ

Tarjuma: *Aur jo jaanwar kisi unchi jagah se gir kar mar gaya.*

wannatii-hatu

وَالنَّطِيحَةُ

Tarjuma: *Aur jo jaanwar kisi doosre jaanwar ke sing marne se halaak ho gaya ho.*

wa maaa 'akalas-sabu-'u

وَمَا أَكَلَ السَّبُعُ

Tarjuma: *Aur jise khaaya ho kisi parinde ne.*

Yani ^{اَلْبَيْتَةُ} *may-tatu*, ki ye 5 paanch khismein hain. Koi jaanwar un mein se kisi sabab mar gaya, zubah karne ki naubat nahi aayi, uske jism se khoon nikalne ka imkaan na raha, balke khoon uske jism ke ander hi jam gaya aur uske gosht ka hissa ban gaya to woh murdar ke hukm mein hoga.

illaa maa zakkaytum;

إِلَّا مَا ذَكَّيْتُمْ

Tarjuma: *Magar ye ke jise tum (zinda paakar) zubah karlo.*

Yani mazkurah bala iqsaam mein se jo jaanwar abhi mara na ho aur use zubah kar liya jaaye to use khaaya jaa sakta hai. Maslan sher ne haran ka shikaar kya, lekin us se pehle ke woh haran marta sher ne kisi sabab se use chord diya. Is haalath mein agar use zubah kar liya gaya aur us mein se khoon bhi nikla to woh halaal jaana jayega. Jahan jahan sher ka munh laga ho woh hissa kaat kar phenk diya jaaye to baaqi gosht khaana ja'iz hai.

wa maa zubaha 'alan-nusubi

وَمَا ذُبِحَ عَلَى النُّصَبِ

Tarjuma: *Aur woh jaanwar jo kisi asthaan par zubah kya gaya ho.*

Yani kisi khaas aastane par, khawah woh kisi wali-ullah ka mazaar ho ya devta, devi ka koi aasthana ho, aisi jagahaon par jaa kar zubah kiya gaya jaanwar bhi haraam hai.

wa 'an-tastaq-simuu bil-'azlaam:

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ

Tarjuma: Aur ye ke juwe ke teeraon ke zariye se taqseem karo.

Ye bhi juwe ki ek qism thi. Arbaon ke haan riwaaj tha ke qurbani ke baad gosht ke dher laga dete the aur teeraon ke zariye gosht par juwa khelte the.

zaa-likum fisq.

ذَلِكُمْ فِسْقٌ

Tarjuma: Ye tamaam gunah ke kaam hai.

Al-yaṣma ya-'isal-laziina kafaruu
min-diinikum

أَلْيَوْمَ يَسْأَلُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

Tarjuma: Ab ye kafir log tumbare deen se mayoos ho chuke hain.

Yani ye log ab ye haqiqat jaan chuke hain ke Allah ka deen ghalib hona chaahata hai aur iska raasta rokna unke bas ki baat nahi hai. Jaisa ke pehle bayaan ho chuka hai. Suratul Ma'idah nuzool ke aitebar se aakhri surataon mein se hai. Ye us daur ki baat hai jab arab mein islam ke ghalba ke aasaar saaf nazar aana shuru ho gaye the.

falaa takh-shaṣ-hum wakh-shaṣn.

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

Tarjuma: To un se mat daro aur Mujh hi se daro.

Al-yaṣma 'ak-maltu lakum Diina-kum

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Tarjuma: Aaj ke din Mai ne tumbare liye tumbare deen ko kaamil kar diya hai"

wa 'at-mam-tu 'alaykum ni'-matii

وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي

Tarjuma: Aur tum par itmam farma diya hai apni nemat ka.

wa razii-tu lakumul-'ISLAAMA Diinaa.

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Tarjuma: Aur tumbare liye mein ne pasand kar liya hai islam ko bahaisiyat deen ke.

Mere haan pasandidah aur maqbool deen hamesha hamesha keliye sirf islam hai.

Famaniz-turra fii makh-masa-tin

فَمِنْ اضْطُرَّ فِي مَخْبَصَةٍ

Tarjuma: *Lekin jo shakhs bhook mein muzattar ho jaye (aur koi haraam shaye khaale).*

Shadeed faaqa ki kaifiyat ho, bhook se jaan nikal rahi hoto un haraam karda cheezaon mein se jaan bachaane ke baqadar khaa sakta hai.

gayra mutajaa-nifil-li-'ismin

غَيْرُ مُجَانِفٍ لِإِسْمٍ ۚ

Tarjuma: *(Bashart ye ke) uska gunah ki taraf koi rujhaan na ho.*

Niyat mein koi fatoor na ho, balke haqiqat mein jaan par bani ho aur dil mein na farmani ka koi khayaal na ho.

fa-innallaaha Gafuurur-Rahiim.

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Tarjuma: *To Allah Ta'ala bakhshne waala maherban hai."*

AAAYAT - 4

Yas-'aluunaka maa zaaa 'ubilla lahum.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ

Tarjuma: *(Aye Nabi ﷺ) ye log aap se puchte hain ke un keliye kya kya halaal hai?*

Qul 'ubilla la-kumut-tayyi-baatu

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ

Tarjuma: *Aap (ﷺ unhein) bataein ke tumhare liye sab pakeeza cheezein halaal kardi gayi hain.*

wa maa 'allamtum-minal-jawaarihi mukalli-biina tu-'allimuuna-hunna mimmaa 'allama-kumul-laah:

وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

Tarjuma: *Aur ye jo tum sikhaate ho shikari jaanwaraon ko, phir chordte ho unko shikaar keliye, unhein tum ne sikhaya hai us mein se jo Allah ne tumhein sikhaya hai.*

fakuluu mim-maaa 'am-sakna 'alay-kum

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

Tarjuma: *To tum unke us shikaar mein se khao jo woh tumhare liye roke rakhein.*

waz-kurus-mallaabi 'alayb:

وَأَذْكُرُوا النَّامُ اللَّهُ عَلَيْهِ

Tarjuma: *Aur us par Allah ka naam lelo.*

watta-gul-laah;

وَاتَّقُوا اللَّهَ

Tarjuma: *Aur Allah ka taqwa ekhtiyar karo.*

'innal-laaha Sari-'ul-Hisaab.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Tarjuma: *Yaqinan Allah bahut jald hisaab chukane waala hai.*

Ise hisaab lene mein dair nahi lagti.

AAAYAT - 5

Al-yawma 'uhilla lakumut-tayyi-baat.

أَلْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

Tarjuma: *Aaj tumhare liye tamaam pakeeza cheezein halaal kardi gayi hain.*

Ye wahi *Al-yawma 'ak-maltu lakum Diina-kum*, waala andaaz hai.

Yahan is baat se pehle agar mukhtalif mazaheb ke ehkaam ki wajah se, yahood ki shariat ya Hazrat Yaqoob عليه السلام ki zaati pasand-o-napasand ki bina par agar koi rukawatein paida ho gaye thein ya mu'ashre mein ra'ij mushrikana rusoomat-o-awhaam ki wajah se tumhare zehnaon mein kuch uljhanein thein to aaj un sab ko saaf kiya jaa raha hai aur aaj tumhare liye tamaam saaf sutri aur pakeeza cheezaon ke halaal hone ka elaan kiya jaa raha hai.

*Wa ta-'aamul-laziina 'uutul-Ki taaba
hillul-lakum,*

وَأَطْعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلَ لَكُمْ

Tarjuma: *Aur abl-e-kitab ka khaana tumhare liye halaal hai.*

Lekin ye sirf us surat mein hai ke woh khaana aslan halaal ho, kyun ke agar ek esaayi suwwar khaa raha hoga to woh hamare liye halaal nahi hoga. Is khaane mein unka zabeeha bhi shamil hai, do bunyaadi sharait ke saath: ek ye ke jaanwar halaal ho aur doosra ye ke use Allah ka naam lekar zubah kya gaya ho.

wa ta-'aamukum hil-lul-lahum.

وَأَطْعَامُكُمْ حَلَّلَ لَهُمْ

Tarjuma: *Isi tarah tumhara khaana bhi un keliye halaal hai.*

Wal-muh-sanaatu minal-mu'-mi-naati

وَالْمُحْسِنَاتُ مِنَ الْمُؤْمِنَاتِ

Tarjuma: *Aur (Tumhare liye halaal hai) abl-e-imaan mein se khandani auratein.*

wal-muh-sanaatu minal-laziina 'uutul-
Kitaaba min-qab-likum

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ

Tarjuma: *Aur khandani auratein un logaon ki jin ko tum se pehle kitab di gayi thi.*

Yani musalman mard esaayi ya yahoodi aurat se shaadi kar sakta hai.

'izaaa 'aatay-tumuu-hunna 'ujuura-hunna

إِذَا أَتَيْتَهُنَّ أُجُورَهُنَّ

Tarjuma: *Jab ke tum unhein adaa kardo unke mehar.*

muhsi-niina

مُحْصِنِينَ

Tarjuma: *Qaid-e-nikah mein lekar unke mubafiz bante hue.*

Niyat ye ho ke tum ne unko apne ghar mein basana hai, mustaqil taur par ek khandaan ki bunyaad rakhni hai.

gayra mu-saa-fibiina

غَيْرَ مُسْفِحِينَ

Tarjuma: *Naake azaad shehwat raani keliye.*

wa laa mutta-khi-ziii 'akh-daan.

وَلَا مَتَّحِينَ إِلَىٰ أَخْدَانٍ ؕ

Tarjuma: *Aur na hi chori chupe aashnaayi karne keliye.*

Balke maroof tariqe se alal elaan nikah kar ke tum unhein apne gharaon mein abaad karo aur unke muhafiz bano. Is ziman mein baaz ashkalaat ka rafa karna zaroori hai. Jahan tak shariat-e-islami ka hukm hai to shariat-e-Rasool ﷺ par mukkamal ho chuki hai, ab is mein taghayur-o-tabaddul mumkin nahi. Is lehaz se ye khaanon apni jagah khayem hai aur khayem rahega. Ye to hai uska jawaaz, albatta agar aaj uske khilaf kisi ko koi maslihat nazar aati hai to woh apni jagah durust ho sakti hai, lekin uske bawajood khaanon ko badla nahi jaa sakta. Albatta agar ek khalis islami riyasat hoto halaath ki sangeeni ke pesh-e-nazar kuch arse keliye kisi aisi ijazat ya hukm ko mauqoof kya jaa sakta hai. Jaise Hazrat Omer رضي الله عنه ne ek martaba apne zamane mein qahet ke sabab qata-e-yud (Hath katne) ki saza ko mauqoof kar diya tha. Is tarah kisi khaanon mein islami hukumat ke kisi arzi intezami hukm (Executive Order) ke zariye se koi aarzi tabdili ki jaa sakti hai.

Mazeed baran is ijazat ke pas manzar mein jo falsafa aur hikmat hai iski asal ruh ko samajhna bhi zaroori hai. Ye ijazat sirf musalman mardaon ko di gayi hai ke woh esaai ya yahoodi aurataon se shaadi kar sakte hain, musalman aurat esaai ya yahoodi mard se shaadi nahi kar sakti. Iski wajah ye hai ke aam taur par mard aurat par ghalib hota hai, lehaza imkan-e-ghalib hai ke woh apni biwi ko islam ki taraf raghib kar lega. Doosri ye ke us zamane mein ye baat musallima thi ke aulad mard ki hai, aur mard ki ghalib aur fa'aal hone ka matlab tha ke aise miya-biwi ki aulad esaai ya yahoodi nahi balke musalman hogi. Us waqt waise bhi musalmanon ka ghalba tha aur yahoodi aur esaai unke taabe ho chuke the. Aaj kal halath yeksar tabdeel ho chuke hain. Aaj esaai aur yahoodi ghalib hain, jabke musalman intehai maghloob. Doosri taraf bain-ul-aqwami siyasat mein aurataon ka ghalba hai. Lehaza maujooda halaath mein maslihat ka taqaza yahi hai ke aisi shaadiyan na hon, lekin bahr-e-haal unko haraam nahi kaha jaa sakta, kyun ke uske jawaaz ka waazeh hukm maujood hai. Haan agar koi islami riyasat kahein khayem ho jaaye to woh aarzi taur par (jab tak halaath mein koi tabdeeli na aajaye) is ijazat ko mansooq kar sakti hai.

Wa many-yakfur bil-'iimaani faqad وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ
habita 'amaluhuu

Tarjuma: *To jis shakhs ne imaan ke saath kufr kiya unke tamaam amaal zaa'ia ho gaye.*

Is mein isharah ahl-e-kitab ki taraf bhi ho sakta hai ke jab tak Mohammed ﷺ tashreef laaye the tab tak woh ahl-e-imaan the lekin ab agar woh Nabi Aakhir-uz-Zamaan ﷺ par imaan nahi laa rahe to goya woh kufr kar rahe hain. Uska doosra mafhoom ye hai ke koi shakhs imaan ka madda'i ho kar kaafirana harkatein kare to uske tamaam amaal zaa'ia ho jaayenge.

wa huwa fil-'Aa-khirati minal-khaa-siriin. وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Tarjuma: *Aur Aakhirat mein woh hoga khasara uthaane walaon mein.*

AYAAT 6-11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْعَالِيَةِ أَوْ لَسْتُمْ إِسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝ وَإِذْ كَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الِّذِي وَاتَّكُم بِهِ إِذْ قُلْتُمْ سَبْعِنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُونَ وَإِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اٰن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

6. Yaaa-'ayyu-hallaziina 'aamanuuu 'izaa qumtum 'ilas-Salaati fag-siluu wujuu-ha-kum wa 'ay-diyakum 'ilal-maraafiqi wam-sahuu biru-'uusikum wa 'arju-lakum 'ilal-ka'-bayn. Wa 'in-kuntum junuban-fat-tah-haruu.wa 'in-kuntum-mar-zaaa 'aw 'alaa safarin 'aw jaaa-'a 'ahadum -minkum-minal-gaaa-'iti 'aw laamas-tumun-nisaaa-'a falam tajiduu maaa-'an-fata-yam-mamuu 'iidaan-tayyi-ban-fam-sahuu bi-wujuu-hikum wa 'ay-diikum-minh. Maa yurii-dullaahu liyaj-'ala 'alay-kum-min harajinw-wa laa-kiny-yuriidu liyu-tahhi-rakum wa liyu-timma ni'-matabuu 'alaykum laa-'allakum tash-kuruun.
7. Waz-kuruu ni'-matal-laahi 'alay-kum wa Miisaaqa-hul-lazii waasaqakum-bibiii 'iz qultum sami'-naa wa 'ata'-naa watta-qullaah: 'innal-laaha Aliimum-bizaatis-suduur.
8. Yaaa-'ayyu-hallaziina 'aa-manuu kuunuu qarwaa-miina lillaahi shuhadaaa-'a bil-qisti wa laa yajri-mannakum shana-'aanu qarwmin 'alaaa 'allaa ta'-dihuu. T'-diluu: hua 'agrabu lit-taq-waa: watta-qullaah. 'Innal-laaha khabuurum-bimaa ta'-maluun.
9. Wa-'adallaa-hullaziina 'aa-manuu wa 'amilus-Saali-haati lahum-mag-firatunw-wa 'ajrun 'aziim.

10. Wallaziina kafaruu wa kazzabuu bi-'Aayaa-tinaaa 'ulaaa-'ika' ^{عَلَيْهِمْ}-haabul-Jabiim.

11. Yaaa-'ayyu-hallaziina' aa-manuz-kuruu ni-'matal-laabi-'alay-kum 'iz hamma qarwun 'any-yabsutuuu 'ilay-kum 'ay-diyahum fakaffa 'ay-diyahum 'ankum: watta-qullaab. Wa 'alal-laabi fal-yatawakkalil-Mu'-mi nuun. (Section 2)

AAYAT - 6

Yaaa-'ayyu-hallaziina 'aamanuuu 'izaa qumtum 'ilas-Salaati يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

Tarjuma: *Aye ahl-e-imaan! jab tum khade ho namaz keliye.*

Yani namaz padhne ka qasd kiya karo.

fag-siluu wujuu-ha-kum wa 'ay- فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
diyakum 'ilal-maraafiqi

Tarjuma: *To dho liya karo apne chehre aur donaan bath bhi kohniyun tak.*

wam-sahuu bi-ru-'uusikum وَأَمْسَحُوا بِرُءُوسِكُمْ

Tarjuma: *Aur apne saraon par masah kar liya karo.*

wa 'arju-lakum 'ilal-ka'-bayn. وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ط

Tarjuma: *Aur (dho liya karo) apne donaan paon bhi takhnaon tak.*

Yahan par waazeh rahe ke ^{أَرْجُلَكُمْ} 'arju-lakum aur ^{أَرْجُلِكُمْ} 'arju-likum donaan qara'atein mustanid hain, lehaza ahl-e-tash'i usko mustaqalan ^{أَرْجُلِكُمْ} 'arju-likum, padhte hain aur unke nazdeek us mein paon par masah ka hukm hai. Chunanche woh ^{وَأَمْسَحُوا بِرُءُوسِكُمْ} wam-sahuu bi-ru-'uusikum, ka tarjuma is tarah karte hain: "Aur masah kar liya karo apne saraon par bhi aur apne paon par bhi". Lekin ahl-e-sunnat ke nazdeek ye ^{أَرْجُلَكُمْ} 'arju-lakum hai aur ^{إِلَى الْكَعْبَيْنِ} 'ilal-ka'-bayn, ke izafe se yahan paon ko dhona ka hukm bilkul waazeh ho gaya hai. Agar sirf masah karna matloob hota to us mein koi had bayaan karne ki zaroorat nahi thi. Lehaza ^{إِلَى الْكَعْبَيْنِ} 'ilal-ka'-bayn, ki shart se ye tukda ^{فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ} fag-siluu wujuu-ha-kum wa 'ay-diyakum 'ilal-maraafiqi, ke bilkul masavi ho gaya hai. Jaise hathaon ka dhona hai kohniyun tak, aise hi paon ka dhona hai takhnaon tak. Is hukm mein wazu ke fara'iz bayaan hue hain.

Wa 'in-kuntum junuban-fat-tab-haruu. وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

Tarjuma: Aur agar tum halath-e-janabat mein ho to phir tum aur zyada paaki hasil karo.

Yani pure jism ka ghusl karo. Janabat ki halath mein namaz padhna ya Qur'an ko haath lagana ja'iz nahi.

wa 'in-kuntum-mar-zaaa 'aw 'alaa safarin وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ

Tarjuma: Aur agar tum bimaar ho ya safar mein ho.

aw jaaa-'a 'ahadum -minkum-minal-gaaa-'iti أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ

Tarjuma: Ya tum mein se koi kisi nashebi jagah se ho kar aaye.

Ye isteara hai khaza-e-hajat keliye. Aam taur par log khaza-e-hajath keliye nashebi jagahon par jaate the.

'aw laamas-tumun-nisaaa-'a أَوْ لَسْتُمْ مِنَ النِّسَاءِ

Tarjuma: Ya tum ne aurataon se muqarabat ki ho.

falam tajiduu maaa-'an فَلَمْ تَجِدُوا مَاءً

Tarjuma: Aur tumhein pani dastiyab na ho.

fata-yam-mamuu sa-'iidan-tayyi-ban فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

Tarjuma: To irada karlo paak mitti ka.

Yani paak mitti se tayammum kar liya karo.

fam-sabuu bi-wujuu-hikum wa 'ay-diikum-minh. فَاَمْسَحُوا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ مِنْهُ

Tarjuma: To us se apne chehre aur hathaon ko malo.

Maa yurii-dullaahu liyaj-'ala 'alay-kum-min harajinw مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

Tarjuma: Allah ye nahi chahta ke tum par koi tangi kare.

wa laa-kiny-yuriidu liyu-tabhi-rakum وَالْكَرْنَ يُرِيدُ لِيُطَهَّرَكُمْ

Tarjuma: Balke woh chahta hai ke tumhein paak karde.

wa liyu-timma ni'-matahuu 'alaykum
 laa-'allakum tash-kuruun

وَلِيَّتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥﴾

Tarjuma: Aur tum par apni nemat ka itmam farmaye taake tum shukar guzaar ban sako.

AAYAT - 7

Waz-kuruu ni'-matal-laahi 'alay-kum wa
 Miisaqaq-hul-lazii waasaqakum-bihiii

الَّذِي وَاَنْتُمْ بِهِ

Tarjuma: Aur Allah ne tumhein jo apni nemat ataa ki hai usko yaad rakho aur us mu'ahide ko bhi jo us ne tum se baandh liya hai (Ya jis mein us ne tumhein baandh liya hai).

Ek misaaq woh tha jo Bani Israil se liya gaya tha, ab ek misaaq ye hai jo ahl-e-imaan se ho raha hai. Chunke ye surat shuru hui the
 يَا أَيُّهَا الَّذِينَ آمَنُوا Yaaa-'ayyu-hallaziina aa-manuuu se, yani ahl-e-imaan se
 khitab hai, lehaza is misaaq mein bhi ahl-e-imaan hi mukhatib hain.

'iz qultum sami'-naa wa 'ata'-naa

إِذْ قُلْتُمْ سَبْعًا وَاَطَعْنَا

Tarjuma: Jab tum ne kaha tha hum ne suna aur ita'at qubool ki.

Suratul Baqarah ki aakhri aayat se pehle waali aayat mein ahl-e-imaan ka ye iqraar maujood hai: سَبْعًا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٦﴾
 sami'-naa wa 'ata'-naa: Gufraanaka Rabbanaa wa 'ilaykal-masiir. Ab jo musalman bhi سَبْعًا وَاَطَعْنَا sami'-naa wa 'ata'-naa: kahta hai woh goya ek misaaq aur ek bahut mazboot mu'ahide ke ander Allah Ta'ala ke saath bandh jaata hai. Yani ab use Allah ki shariat ki pabandi karni hai.

watta-qullaah: 'innal-laaha
 Aliimum-bizaatis-suduur.

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٥٧﴾

Tarjuma: Aur Allah ka taqwa ekhtiyar karo, yaqinan Allah Ta'ala seenaon ke raazaon se bhi waaqif hai.

AAYAT - 8

Yaaa-'ayyu-hallaziina 'aa-manuu
 kuunuu qaawwaa-miina lillaahi
 shuhadaaaa-'a bil-qisti

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
 لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

Tarjuma: Aye logaon jo imaan laaye ho, Allah ki khaatir raaste par kbayem rehne waale aur insaaf ki gawahi dene waale ban jao.

Yahan par Suratun Nisa ki aayat 135 ka hawala zaroori hai. Suratun Nisa ki aayat 135 aur zer-e-mutala'a aayat (Al-Ma'ida:8) mein ek hi mazmoon bayaan hua hai, farq sirf ye hai ke tarteeb aksi hai (donaon surataon ki nisbat-e-zaujiat bhi madd-e-nazar rahe.) wahan alfaaz aye hain: *يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ* *Yaaa-'ayyu-hallaziina 'aa manuu kuunuu qawwaamiina bil-qisti shubadaaa-'a lillaahi.* (Suratun Nisa 135) aur yahan alfaaz hain: *يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ* *Yaaa-'ayyu-hallaziina 'aa-manuu kuunuu qawwaa-miina lillaabi shubadaaa-'a bil-qisti.* Ek haqeeqat to mai ne us waqt bayaan kardi thi ke is se ye maloom hua ke goya "*Allah*" aur "*Qist*" mutradif hain. Ek jagah farmaya: "*Qist keliye khade hojao*" aur dusri jagah farmaya: "*Allah keliye khade hojao*". Isi tarah ek jagah "*Allah ke gawah ban jao*" aur dusri jagah "*Qist ke gawah ban jao*" farmaya. To goya "*Allah*" aur "*Qist*" ek dusre ke mutradif ke taur par aaye hain.

Dusra ahem nukta is aayat se hamare saamne ye aaraha hai ke mu'ashire mein 'adal qa'em karne ka hukm hai. Insaan fitratn insaaf pasand hai. Insaaf aam insaan ki nafsyaat aur is ki fitrat ka taqazaa hai. Aaj puri nau-e-insaani insaaf ki talaash mein sargardaan hai. Insaaf hi keliye insaan ne badashahat se nijaat haasil ki aur jamhuri'at ko apnaya ta'ake insaan par insaan ki haakimiyat khatam ho, insaaf mayassir aaye, magar jamhuri'at ki manzil seraab saabit hui aur ek dafa'a insaan phir sarmayadarana nizaam (*Capitalism*) ki la'anat mein giraftaar hogaya. Ab sarmayadaar iske aaga aur dictator ban gaye. Is la'anat se nijaat keliye usne (*Communism*) ka darwaza khatkhataya magar yahan bhi mutaleqa party ki aamri'at (*One party dictatorship*) iski muntazir thi. Goya "*Rust azeek bandta uftaad dar bande digar*", yani ek musibat se nijaat paayi thi ke dusri aafat mein giraftaar hogaye. Ab insaan adal aur insaaf haasil karne keliye kahan jaaye? kya kare? Yahan par ek roshni to insaan ko apni fitrat ke andar se milti hai ke iski fitrat insaaf ka taqazaa karti hai aur apni fitrat ke is taqaaze ko pura karne keliye wo adal qa'em karne keliye khada hojaaye, magar is se upar bhi ek manzil hai aur wo ye hai ke "al-adal" Allah ki zaat hai jiska diya hua nizaam hi aadilana nizaam hai. Hum Uske bande hain, Uske wafadaar hain, lehaza us ke nizaam ko qa'em karna hamare zimme hai, hum par farz hai. Chunache, *يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ* *Yaaa-'ayyu-hallaziina 'aa-manuu kuunuu qawwaa-miina lillaabi shubadaaa-'a bil-qisti,* mein isi bulandtar manzil ka zikr hai. Ye sirf fitrat-e-insaani hi ka

taqaza nahi balke tumhari abdiyat ka taqaza bhi hai. Allah Ta'ala ke saath wafadaari ke rishte ka taqaza hai ke puri quwwat ke saath, apne tamaamtar wasa'el ke saath, jo bhi asbaab-o- zaraa'e mayassir hon in sab ko jama karke khade hojao Allah ke liye! Yani Allah ke deen ke gawah bankar khade hojao. Aur is deen mein jo tasawur hai adal, insaaf aur qist ka us adal-o- insaaf aur qist ko qa'em karne keliye khade hojao. Ye hai is hukm ka taqaza.

Ab dekhiye wahan (Suratun Nisa, aayat 135 mein) kiya tha: "*Aye imaan walo! Insaaf ke alambardaar aur Allah waaste ke gawah ban jao*".
 وَ لَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ؕ
wa law 'alaaa 'anfu-sikum 'a-wil-waalidayni wal-'aqra-biina. Agarche iski (tumhare insaaf aur tumhari gawahi ki) zad-khud tumhari apni zaat par ya tumhare walidain ya rishtedaaron par hi kyun na padti ho".

Insaaf se rokne waale awamil mein se ek ahem aamil masbat ta'luq yani mohabbat hai. Apni zaat se mohabbat, walidain aur rishtedaaron waghaira ki mohabbat insaan ko sonchne par majboor kardeti hai ko mai apne khilaaf kaise fatwa de dun? Apne hi walidain ke khilaaf kyunkar faisla sunadun? Sachchi gawahi dekar apne azeez rishtedaaron ko kaise phaansi chadha dun? Lehaza وَ لَوْ عَلَىٰ أَنْفُسِكُمْ *wa law 'alaaa 'anfu-sikum*, farmakar is nau'iat ki tamaam 'asibeetaon ki jad kaat digayi ke baat agar haq ki hai, insaaf ki hai to phir khuwah wo tumhare apne khilaaf hi kyun na jaarahi ho, tumhare walidain par hi iski zad kyun na pad rahi ho, tumhare azeez rishtedaar hi iski kaat ke shikaar kyun na horahe hon, iska izhaar baghair kisi maslihat ke danke ki chot par karna hai.

Is silsile mein dusra aamil manfi ta'luq hai, yani kisi fard ya giroh ki dushmani, jiski wajah se insaan haq baat kehne se pehlu tahi kar jaata hai. Wo sonchta hai ke baat to haq ki hai magar hai to wo mera dushman, lehaza apne dushman ke haq mein aakhir kaise faisla dedun? Aayat zair-e-nazar mein is aamil ko bayaan karte hue dushmani ki bina par bhi kutmaan-e-haq mana kardiya gaya:

wa laa yajri-mannakum shana-'aanu qa'wmin 'alaaa 'allaa ta'-diluu. وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْدِلُوْا

Tarjuma: *Aur kisi qaum ki dushmani tumhe is baat par amadah na karde ke tum adal se munharaf hojao.*

T-diluu:

إِعْدُلُوا

Tarjuma: Adal se kaam lo.

huwa 'aqrabu lit-taq-waa:

هُوَ أَقْرَبُ لِلتَّقْوَىٰ

Tarjuma: Yahi qareebtar hai taqwa ke

watta-gullaah.

Innal-laaha

khabiirum-bimaa ta'-maluun.

وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥﴾

Tarjuma: Aur Allah ka taqwa ikhtiyaar karo. Jo kuch tum kar rabe ho Allah yaqeenan is se bakhabar hai.

Tumhara koi amal aur koi qaul is ke ilm se khaarj nahi, lehaza har waqt chokas raho, chokkanne raho. (Aayat zair-e-nazar) aur Suratun Nisa ki aayat 135 ke mu'ane-o-mafhoom ka bahmi rabt aur alfaaz ki aksi aur reciprocal tarteeb ka husn laa'iq-e-tawajjoh hai).

AAYAT - 9

Wa-'adallaa-hullaziina 'aa-manuu wa 'amilus-Saali-haati lahum-mag-firatun-wa 'ajrun 'aziim.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

Tarjuma: Allah ka w'adah hai un logaon se jo imaan laaye aur naik amal karte rabe ke in keliye maghfirat bhi hai aur ajar-e-azeem bhi.

AAYAT - 10

Wallaziina kafaruu wa kazzabuu bi-'Aayaa-tinaaa 'ulaaa-'ika' As-haabul-Jahiim.

أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

Tarjuma: Aur jinhone inkaar kiya aur hamari aayaat ko jhutlaya wohi log jabanum waale hain.

AAYAT - 11

Yaaa-'ayyu-hallaziina' kuruu ni-'atal-laahi-'alay-kum hamma qawmun 'any-yabsutuuu ilay-kum ay-diyabum

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ لَّا يَسْتَوْفُونَ إِلَيْكُمْ أَيَّدِيهِمْ

Tarjuma: Aye abl-e-imaan! Zara yaad karo Allah ke us inaam ko jo Us ne tum par kiya jab iradah kiya tha ek qaum ne ke tumbhare khilaaf apne haath badhaayen.

fakaffa 'ay-diyahum 'ankum:

فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

Tarjuma: *To Allah Ta'ala ne in ke haathaon ko rok diya tum se.*

Ye gazwa-e-ahzaab ke baad ke halaat par tabsera hai. Is gazwa ke baad bhi kuffaar mein se bahut se log pech-o-taab khaa rahe the aur ba'eed nahi tha ke wo dubara muhim joi karte, lekin Allah Ta'ala ne aise halaat paida kardiye aur in ke dilon mein aisa ru'aab daal diya ke wo dubara lashkar ki jur'at na karsake. Is surat-e-haal ka zikr Allah Ta'ala yahan par apne inaam ke taur par kar rahe hai ke jab kuffar ne irada kiya tha ke tum par dast darazi karen, tumhare upar ziyadati karne keliye, tum par fauj kashi keliye iqdaam karein.

Is mein khaas taur par ishaara Suleh Hudebiah ki taraf hai. Us waqt bhi Quresh ladayi ke liye betaab horahe the, un ke naujawanon ka khoon khaul raha tha, lekin bil-aakhir unhain is haqeeqat ka idraak hogaya ke ab musalmanon ka muqabla nahi karsakte. Goya Allah Ta'ala ne in ke dilon mein ru'ab daal diya aur inke haathaon ko musalmaanon ke khilaaf uthne se rok diya.

watta-qullaah. Wa 'alal-laahi fal- *yatawakkalil-Mu'-mi nuun.* وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠١﴾

Tarjuma: *Aur tum Allah ka taqwa ikhtiyaar karo, aur able imaan ko to Allah hi par tawakkal karna chaabiye.*

AYAAT 12 TO 19

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمْ نُفُسَكُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا أُدْخِلَنَّكُمْ جَهَنَّمَ بَلْ تَجْرُونَ مِنْ خَلْفِهَا أَلَمْ تَكْفُرْ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾ فَمَا نَقِضْتُمْ مِيثَاقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآئِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۗ يَغْفِرْ لِمَن يَشَاءُ ۗ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فِرْعَوْنٍ مِنَ الرَّسُولِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

12. *Wa laqad 'akha-zal-laahu Miisaaqa Baniiii-'Israa-'iila wa ba-asnaa min-humus-nay' ashara Naqiibaa. Wa qaa-lallaahu 'innii ma-'akum: la-'in 'aqam-tumus-Salaata wa 'aatay-tumuz-Zakaata wa 'aa-mantum-bi-rusulii wa 'azzar-tumuuhum wa 'agraz-tumul-laaha Qar-zan Hasanal-la-'ukaffiranna 'ankum sayyi-'aatikum wa la-'udkhi-lanna-kum Jannaatin-tajrii min-tab-tihal-'anhaar; faman-kafara ba'-da zaalika minkum faqad zalla sawaaa-'assabiil.*

13. *Fabimaa naqzihim-Miisaa-qahum la-'annaahum wa ja-'al-naa quluubahum qaasi-yah. Yuhaarri-fuunal-kalima 'am-marwaazi-'ibii wa nasuu haz-zam-mimmaa zukkuruu bih. Wa laa tazaalu tattali-'u' alaa khaaa-'inatim-minhum 'illaa qaliilam-minhum fa'-fu 'an-hum wasfab; innallaahayu-hibbul-Muhsiniin.*

14. *Wa minal-laziina qaaluuuu 'innaa Nasaaraa 'akbaz-naa Miisaa-qabum fanasuu haz-zam-mimmaa zukkiruu bib: fa-'agraynaa bayna-humul-'adaawata wal-bagzaaaa-'a 'ilaa Yarwmil-Qiyaamah. Wa sawfa yunabbi-'uhumul-laahu bimaa kaanuu yasna-'uun-*
15. *Yaaa-'Ahlal-Kitaabi qad jaaa-'akum Rasuu-lunaa yubay-yinu lakum kasiiram-mimmaa kuntum tukhfuuna minal-Kitaabi wa ya'-fuu 'an-kasiir. Qad jaaa-'akum-minal-laahi Nuu-runw-wa Kitaabum-Mubiin,*
16. *Yabdii bihillaahu manit-taba-'a Rizwaana-huu subulas-salaami wa yukbrijuhum-minaz-zulumaati 'ilannuuri bi-'iznihii wa yahdiihim 'ilaa Siraatim-Mustaqiim.*
17. *Laqad kafaral-laziina qaa-luuu 'innal-laaha Huwal-Masii-hubnu-Maryam. Qul famany-yamliku minallaahi shay-'an 'in 'araada 'any-yublikal-Masii-habna-Maryama wa 'umma-huu wa man-fil-'arzi jamii-'aa? Wa lillaahi mulkussa-maawaati wal-'arzi wa maa baynahumaa. Yakhluqu maa yashaaa'. Wal-laahu 'alaa kulli shay-'in-Qadiir.*
18. *Wa qaalatil-Yahuudu wan-Nasaaraa nahnu 'abnaaa-'ul-laahi wa 'ahibbaaa-'uh. Qul falima yu-'azzibukum-bi-zu-nuubikum? Bal 'antum-basha-rum-mimman khalaq: yagfiru limany-yashaaa-'u wa yu-'az-zibu many-yashaaa'. Wa lil-laahi mulkussa-maawaati wal-'arzi wa maa bay-nahumaa wa 'ilayhil-masiir.*
19. *Yaaa-'Ahlal-Kitaabi qad jaaa-'akum Rasuulunaa yubay-yinu lakum 'alaa fatratim-mi-nar-rusuli 'an-taquuluu maa jaaa-'anaa mim-bashiirinw-wa-laa naziir: faqad jaaa-'akum Bashiirunw-wa Naziir. Wal-laahu 'alaa kulli shay-'in-Qadiir.* (Section 3)

Ab yahan se Bani Isra'el ki tareekh ke channd waqi'aat aarahe hain.

AAYAT - 12

Wa laqad 'akha-zal-laahu Miisaaqa Baniiii-'Israaaa-'iila وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ

Tarjuma: *Aur Allah Ta'ala ne Bani Isra'el se bhi misaq liya tha.*

Yani aye musalmano! Jis tarah aaj tum se ye misaq liya gaya hai aur Allah ne tumhein shariat ke misaq mein baandh liya hai, bilkul isi tarah ka misaq Allah Ta'ala ne tum se pehle Bani Isra'el se bhi liya tha.

wa ba-asnaa min-humus-nay 'ashara
Naqiibaa.

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۝

Tarjuma: Aur in mein humne muqarar kiye the baarah (12) naqeeb.

Bani Isra'el ke 12 qabile the, har qabile mein se Hazrat Moosa عليه السلام ne ek naqeeb muqarar kiya. Nabi Akram صلى الله عليه وسلم ne bhi Ansar mein 12 naqeeb farmaye the, 9 Khazraj mein se aur 3 Aus se.

Wa qaa-lallaahu 'innii ma-'akum:

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۝

Tarjuma: Aur Allah ne (in se) farmaya tha ke Mai tumhare saath hoon.

Meri madad, Meri taa'ieed, Meri Nusrat tumhare saath shaamil-e-haal rahegi.

la-'in 'aqam-tumus-Salaata wa 'aatay-
tumuz-Zakaata

لَئِن أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ

Tarjuma: Agar tum ne namaz ko qayem rakha aur zakat adaa karte rahe.

wa 'aa-mantum-bi-rusulii

وَأَمَنْتُمْ بِرُسُلِي ۝

Tarjuma: Aur mere Rasoolon par Imaan laate rahe.

wa 'azzar-tumuuhum

وَعَزَّزْتُمُوهُمْ ۝

Tarjuma: Aur in (Rasoolon) ki tum madad karte rahe.

Ye jin Rasoolon ka zikr hai woh pe-darp-pe Bani Isra'el mein aate rahe. Hazrat Moosa عليه السلام ke baad to risalat ka ye silsila ek taar ki manind tha jo cheh sau baras tak toota hi nahi. Phir zara sa waqfa 600 baras ka aaya aur phir is ke baad Nabi Aakhir-uz Zamaan صلى الله عليه وسلم tashreef laaye.

wa 'aqraz-tumul-laaha Qar-zan Hasanal

وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا ۝

Tarjuma: Aur Allah ko qarz-e-busna dete rahe.

Yani Allah ke deen ke liye maal kharch karte rahe.

la-'ukaffiranna 'ankum sayyi-'aatikum

لَا نُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ

Tarjuma: To Mai laazman door kardoonga tum se tumhari buraiyan.

wa la-'udkhi-lanna-kum Jannaatin-
tajrii min-tab-tibal-'anhaar;

وَلَا دُخَانَ لَكُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۝

Tarjuma: Aur mai laaziman daakhil kardunga tumhein in baghaat mein jink e daaman mein nadiyan behti hongy.

faman-kafara ba'-da zaalika minkum فَسَنُ كَفَرْنَا بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٥﴾
 faqad zalla sawaaa-'assabiil.

Tarjuma: To jis ne kufr kiya iske baad tum mein se to wo seedhe raaste se bhatak kar reh gaya.

AAYAT - 13

Fabimaa naqzihim-Miisaa-qahum la-'annaabum فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعْنَهُمْ

Tarjuma: Pas! inke apne is abad ko todne ke bais humne in par laanat farmayi.

Mai ne Suratun Nisa aayat 155 mein لَعْنَهُمْ la-'annaabum, mehzoof qaraar diya tha, lekin yahan par ye wazeh hokar aagaya hai ke humne iske in misaq ko todne ki padaash mein un par laanat farmayi.

wa ja-'al-naa quluubahum qaasi-yah. وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً

Tarjuma: Aur inke dillon ko sakht kardiya.

Jaise Suratul Baqarah (aayat 74) mein farmaya
 ثُمَّ قَسَتْ قُلُوبَكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْجِبَارَةِ أَوْ أَشَدُّ قَسْوَةً ﴿٧٤﴾ Summa qasat
 quluubukum-mim-ba-'di zaalika fabiya kalhijaarati 'aw 'ashaddu qaswah.
 "Phir tumbare dil sakht hogaye iske baad, patharon ki tarah balke patharon se bhi badhkar sakht".

Yahan par wohi baat dohrayi gayi hai.

Yubaarri-fuunal-kalima 'am-mawaazi-'ihii يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ﴿٧٥﴾

Tarjuma: Wo kalaam ko iske asal muqaam se hatate the.

wa nasuu haz-zam-mimmaa zukkiruu bib. وَكَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ﴿٧٦﴾

Tarjuma: Aur jo kuch inko diya gaya tha nasihat ke taur par uske aksar hisse ko wo bhoool gaye.

Aur inhone is se fa'ida uthaana chord diya.

Wa laa tazaalu tattali-'u' alaa khaaa-'inatim-minhum وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ

Tarjuma: Aur (Aye Nabi ﷺ) Aap hamesha inki taraf se khayanat ki itel'aa paate rahenge.

Rasool Allah ﷺ jaise hi Madina pahunche the to Aap ﷺ ne is nayi jagah par apni position mazboot karne ke liye pehle 6 mahinon mein jo 3 kaam kiye in mein se ek ye bhi tha ke Yahood ke teenon qabilon se Madina ke mushtarika dafa ke mu'ahade karliye ke agar Madina par hamla hoga to sab milkar iska dafa karenge, lekin baad mein in mein se har qabile ne ek ek kar ke gadaari ki. Chunacha Nabi Akram ﷺ se farmaya jaaraha hai ke inki taraf se musalsil khyanatein hoti rahengi, lehaza aapko inki taraf se hoshiyaar rehna chaahiye aur inka todh karne ke liye pehle se tayaar rehna chaahiye.

'illaa qaliilam-minhum

إِلَّا قَلِيلًا مِّنْهُمْ

Tarjuma: *Siwaye in mein se channnd ek ke.*

In mein se bahut thode log is se mustasna hain.

fa'-fu 'an-hum wasfah;

فَاعْفُ عَنْهُمْ وَاصْفَحْ ط

Tarjuma: *Lehaza (abhi) Aap ﷺ inhein mu'af karte rahein aur darguzar se kaam lein.*

'innallaahayu-hibbul-Muhsiniin.

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

Tarjuma: *Yaqeenan Allah Ta'ala ehsaan karne walon ko pasand farmata hai.*

AAYAT - 14

Wa minal-laziina qaaluuuu 'innaa Nasaaraaaa 'akbaz-naa Miisaa-qabum وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ أَحَدَنَا مِيثَاقَهُمْ

Tarjuma: *Aur jin logaon ne kaha hum Nasara hain, hum ne in s bhi misaq liya.*

fanasuu haz-zam-mimmaa zukkiruu bih:

فَسَوْأَ حَظًّا مِمَّا ذُكِّرُوا بِهِ ؕ

Tarjuma: *To wo bhi bhool gaye bada hissa uska jiski inko nasihat ki gayi thi.*

Wo is nasihat se fa'ida uthaana bhool gaye.

fa-'agraynaa bayna-humul-'adaawata wal-bagzaaaa-'a 'ilaa Ya'wmil-Qiyaamah. فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

Tarjuma: *To hum ne daal di in ke darmiyaan dushmani aur bughz gayamat ke din tak.*

Yahan ek ahem nukta to ye hai ke essayion aur yahoodiyon ke darmiyaan poore unnees sau (1900) baras shadeed dushmani rahi hai. Maujooda daur mein surat-e-haal aarzi taur par kuch tabdeel hogayi hai. Essayi jinhein Allah Ta'ala ka beta balke khuda samajhte hain, Yahoodiyon ne inhein waldaz zina qaraar diya aur kaafir-o-murattad kehte hue wajibul qatal tehraya. Ye bunyaadi ikhtelaf donon mazahib ke pairokaaron mein is qadar ahem aur shadeed hai ke iski maujoodgi mein donon mein itehad-o-itefaq mumkin hi nahi. Lekin ayaat-e-zeir nazar mein bunyaadi taur par essayion ki appas ki dushmani aur inki bahmi bughz-o-anaad muraad hai. Inke mukhtalif firqaon ke darmiyaan nazriyati ikhtelafaat inki dilli kadwarton aur nafraton se badhkar baar-ha bahmi jung-o-jadal ki shakal mein namudaar hote rahe hain. Mazhabi bunyadon par essaayi firqon ki appas ki khana jungiyon ki misaal poori insaani tareekh mein nahi milti. Mazhab ke naam par essayon ki khoon rezi aur qatal-o-ghaarat giri ki ibrat amoz aur rongte khade kardene waali tafseelaat "Blood on the cross" naami zakheem kitaab mein milti hain' jo London se sha'ie hui hai. Khaas taur par protestants aur catholics ki bahmi chapqalish to koi poshidah raaz nahi, jiski halki si jhalak aaj bhi hammein Ireland mein nazar aati hai.

Wa sawfa yunabbi-'uhumul-laahu وَسَوْفَ يُدَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿٥٠﴾
bimaa kaanuu yasna-'uun

Tarjuma: *Aur anqareeb Allah Ta'ala jatla dega inhein jo kuch wo karte rahe the.*

Ab phir wohi andaaz hai jo Suratun Nisa ke aakhir mein tha.

AAYAT - 15

Yaaa-'Ahlal-Kitaabi qad jaaa-'akum يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
Rasuu-lunaa

Tarjuma: *Aye ahl-e-kitaab, aagaya hai tumbare paas hamara Rasool.*

yubay-yinu lakum kasiiram-mimmaa يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
kuntum tukhfuuna minal-Kitaabi مِنَ الْكِتَابِ

Tarjuma: *Jo zahir kar raha hai tum par wo bahut si baatein jinko tum chupa rahe the kitaab mein se.*

wa ya'-fuu 'an-kasiir. وَيَعْفُوا عَنْ كَثِيرٍ

Tarjuma: *Aur bahut si baaton se to darguzar bhi kar raha hai.*

Qad jaaa-'akum-minal-laabi Nuur-wa Kitaabum-Mubiin ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾

Tarjuma: *Aachuka hai tumhare paas Allah ki taraf se ek noor bhi aur roshan kitaab bhi.*

Yahan noor se muraad Nabi Akram ﷺ ki shakhsiyat bhi hosakti hai. Surtun Nisa aayat 174 mein jo farmaya gaya: ﴿وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا﴾ wa 'anzalnaaa 'ilay- kum Nuuram-mubiinaa, "Aur naazil kardiya hai humne tumhari taraf ek roshan noor", wahan noor se muraad Qur'an hai, isliye ke Huzoor ﷺ ke liye fa'el ﴿أَنْزَلْنَا﴾ anzalna durust nahi. Lekin yahan zyada ehtemaal yahi hai ke noor se muraad Rasool Allah ﷺ ki zaat-e-mubarak hai, yani Aap ﷺ ki rooh-e-purnoor, kyun ke Aap ﷺ ki rooh aur roohaniyat Aap ﷺ ke poore wajood par ghalib thi, chaayi hui thi. Is lehaz se Aap ﷺ ko noor-e-mujassam bhi kaha jasakta hai. Goya Aap ﷺ ko astaratan "Noor" kaha gaya hai. Ek ehtemaal ye bhi hai ke yahan noor bhi Qur'an paak hi ko kaha gaya ho aur "wau" is mein wau tafseeri ho. Is surat mein mafhoom yun hoga: Aagaya hai tumhare paas noor yani kitaab-e-mubeen".

AAAYAT - 16

Yabdii bihillaahu manit-taba-'a Rizwaana-huu subulas-salaami يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

Tarjuma: *Is ke zariye se Allah Ta'ala rehnumayi farmata hai inki jo is ki raza ke taalib hain, salaamti ke raaston ki taraf.*

wa yukhrijuhum-minaz-zulumaati ilannuuri bi-iznibii wa yahdihim ilaa Siraatim-Mustaqim وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِي وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

Tarjuma: *Aur nikaalta hai inhein andheron se roshni ki taraf apne hukm se aur in ki rehnumayi farmata hai seedhe raaste ki taraf.*

AAAYAT - 17

Laqad kafaral-laziina qaa-luuu 'innal-laaha Huwal-Masii-hubnu-Maryam. لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ط

Tarjuma: *Yaqeenan kufri kiya inhone jinhone kaha ke Allah hi maseeh ibn-e-maryam hai.*

Hazrat Esa عليه السلام ke baare mein essayon ke haan jo aqeede rahe hain in mein se ek ye hai ke Allah hi maseeh hai. Is aqeede ki bunyaad is nazariya par qayem hai ke khuda khud hi insaani shakal mein zahoor karleta hai. Is aqeede ko God Incarnate kaha jaata hai, yani autaar ka aqeedah jo hinduon mein bhi hai. Jaise Ram Chandar ji, Krishan ji maharaj unke haan khuda ke autaar maane jaate hain. Chunache essayon ka firqa Jacobites khaas taur par God Incarnate ke aqeede ka sakhti se qaa'il raha hai, ke asal mein Allah hi ne Hazrat Maseeh عليه السلام ki shakal duniya mein zahoor farmaya. Jaise hamare haan bhi baaz log Nabi Mukaram صلى الله عليه وسلم ki mohabbat-o-aqeedat aur azmath ke izhaar mein ghalu se kaam lekar had se tajawaz karte hue yahan tak keh jaate hain:

*Wohi jo mastawi arsh tha khuda hokar
Uttar padha wo Madine mein Mustafa hokar*

Essayon ke isi aqeede ka abtaal is aayat mein kiya gaya hai.

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا

Tarjuma: To in se poochiye kaun hai jise ekhtiyaar ho Allah ke muqabale mein kuch bhi.

*‘in ‘araada ‘any-yublikal-Masii-
habna-Maryama wa ‘umma-huu* *إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ*

Tarjuma: Agar wo halaak karna chaahе Maseeh عليه السلام Ibn-e-Maryam ko aur iski maa ko.

wa man-fil-‘arzi jamii-‘aa? *وَمَنْ فِي الْأَرْضِ جَمِيعًا*

Tarjuma: Aur jo zameen mein hain in sab ko.

Agar Allah Ta'ala in sab ko halaak karna chaahе to kaun hai jo iska haath roklega?

*Wa lillaahi mulkussa-maawaati wal-
‘arzi wa maa baynahumaa.* *وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا*

Tarjuma: Aur Allah hi ke liye hai badshahi asmaanon aur zameen ki aur jo kuch in donon ke darmiyaan hai (sabki).

Yakhluqu maa yashaaa’. *يَخْلُقُ مَا يَشَاءُ*

Tarjuma: Wo paida karta hai jo kuch chaahتا hai.

Wal-laahu 'alaa kulli shay-'in-Qadiir.

وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ﴿٥﴾

Tarjuma: *Aur Allah har cheez par qaadir hai.*

Jo chaahta hai, jaise chaahta hai, takhleeq farmata hai. Us ne Adam, Esa, aur Yahiya (ﷺ) ko takhleeq farmaya. Ye Allah Ta'ala ke aijaz-e-takhleeq ki mukhtalif mislaein hain.

AAYAT - 18

a qaalatil-Yahuudu wan-Nasaaraa nahnu
'abnaaa-'ul-laahi wa 'ahibbaaa-'uh.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ
أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

Tarjuma: *Yahoodi aur Nasrani kehte hain ke hum Allah ke bete hain aur uske bade chaheete.*

Yani beton ki manind hain, bade ladle aur pyaare hain.

Qul falima yu-'azzibukum-bi-zu-nuubikum?

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ

Tarjuma: *(To in se) kahiye ke phir wo tumhein azaab kyun deta raha hai tumhare gunaahon ki padaash mein?*

Agar tum Allah ki aulaad ho, iske bade chaheete ho. To kya isi ke liye bakht nasar (Nebukadnezar) ke haathon us ne tumhein pitwaya, tumhare 6 laakh afraad qatal karwadiye, 6 laakh qaidi bane, tumhara haikal-e-awwal bhi shaheed kardiya gaya. Phir aashuriyon ne tumhari sultanat-e-Isarel ko raund daala. Phir Unaniyon ke haathon tumhara istesaal hua. Phir Romiyon ne tumhare uppar zulm-o-barbaryat ke pahaad tode aur Roman general (Titus) ne tumhara dusra haikal bhi masmaar kardiya. Kya aise hi ladle hote hain Allah ke? Kya Allah itna hi lachaar aur aajiz hai ke apne laadlon ko zillat-o-khuwari aur zulm-o-sitam se bacha nahi sakta?

Bal 'antum-basha-rum-mimman khalaq:

بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ

Tarjuma: *(Nahi) balke tum bhi insaan ho jaise dusre insaan is ne paida kiye hain.*

yagfiru limany-yashaaa-'u wa yu-'az-zibu many-yashaaa'.

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

Tarjuma: *Wo jise chaahta hai bakhsh deta hai aur jise chaahta hai saza deta hai.*

Wa lil-laahi mulkussa-maa'waati wal-
'arzi wa maa bay-nahumaa وَإِلَيْهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا

Tarjuma: Aur Allah hi ke liye hai asmaanon aur zameen aur jo kuch in donon ke darmiyaan hai, sab ki badshahi.

wa 'ilayhil-masiir.

وَإِلَيْهِ الْمَصِيْرُ ﴿١٩﴾

Tarjuma: Aur usi ki taraf laut kar jaana hai.

AAAYAT - 19

Yaaa-'Ahlal-Kitaabi qad jaaa-'akum
Rasuuluhunaa يَا اَهْلَ الْكِتٰبِ قَدْ جَاءَكُمْ رَسُوْلُنَا

Tarjuma: Ay ahl-e-kitaab! Tumhare paas aachuka hai hamara Rasool.

yubay-yinu lakum 'alaa fatratim-mi-nar-
rusuli يُبَيِّنْ لَكُمْ عَلٰى فِطْرَةٍ مِّنَ الرُّسُلِ

Tarjuma: Jo tumhare liye (deen ko) wazeh kar raha hai, Rasoolon ke ek waqfe ke baad.

Hazrat Esa عليه السلام aur Mohammed Rasool Allah ﷺ ke darmiyaan cheh sau (600) baras aise guzre hain ke is dauraan duniya mein koi Nabi, koi Rasool nahi raha. Is waqfe ko istelah mein "fitrat" kaha jaata hai. Phir Huzoor ﷺ ki baasat hui aur phir iske baad ta qayam-e-qayamat risalat ka darwaza band hogaya.

an-taquuluu maa jaaa-'anaa mim-
bashiirin-wa-wa-laa naziir: اَنْ تَقُوْلُوْا مَا جَاءَنَا مِنْ بَشِيْرٍ وَّلَا نَذِيْرٍ

Tarjuma: Mubada tum kaho hamare paas to aaya hi nahi tha koi basharat dene waala aur na koi khabardaar karne waala.

faqad jaaa-'akum Bashiirun-wa Naziir. فَقَدْ جَاءَكُمْ بَشِيْرٌ وَّنَذِيْرٌ

Tarjuma: To (Sunlo!) agaya hai tumhare paas basharat dene waala aur khabardaar karne waala.

Wal-laahu 'alaa kulli shay-'in-Qadiir. وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٠﴾

Tarjuma: Aur Allah har cheez par qaadir hai.

Suratun Nisa mein yahi baat is andaaz se bayan ho chuki hai:

﴿١٢﴾ رَسُوْلًا مُّبَشِّرِيْنَ وَّمُنذِرِيْنَ لِيَاكُوْنَ لِلنَّاسِ عَلٰى اللّٰهِ حُجَّةًۢ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

Rusulam-mubash-shiriina wa muziriina li-'allaa yakuu- na linnaasi
'alallaabi hujjatam-ba'-dar-rusul: wa kaanal-laahu 'Aziizan Hakiimaa.

AYAAT 20 TO 26

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُتَوَكِّفَاتٍ
 وَأَنْتُمْ كَانُمْرًا يُوقَاتِلُ ۖ يَوْمَ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ ۖ وَجَعَلَكُمْ مُتَوَكِّفَاتٍ ۖ وَأَنْتُمْ كَانُمْرًا
 يُوقَاتِلُ ۖ وَلَا تَرْتَدُوا عَلَى أَنْبِيَاءِكُمْ فَتَقْتُلُوهُمْ خَسِرِينَ ۗ قَالُوا يَبُوسَى إِنْ فِيهَا قَوْمًا جَبَّارِينَ ۗ وَإِنَّا
 لَنُتَدَخَّلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۖ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دُخْلُونَهَا ۗ قَالَ رَجُلَيْنِ مِنَ الَّذِينَ
 يَخَافُونَ أَعْنَمَ اللَّهُ عَلَيْهَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ فَانظُرُوا غُيُوبَهُ ۗ وَعَلَى اللَّهِ
 قَتُولُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۗ قَالُوا يَبُوسَى إِنَّا لَنُتَدَخَّلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ
 أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا مُعِدُونَ ۗ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَجْرِي فَافْرُقْ بَيْنَنَا وَ
 بَيْنَ الْقَوْمِ الْفَاسِقِينَ ۗ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۖ يَتَتَبِعُونَ فِي الْأَرْضِ
 فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ۗ

20. *Wa 'iz qaala Muusaa li-qaw-mihii yaa-qawmiz-kurru ni'-matallaahi 'alaykum 'iz ja-'ala fiikum 'ambi-yaaa-'a wa ja-'alakum-muluukanw-wa 'ataa-kum-maa lam yu'-ti 'ahadam-minal-'aalamiin.*
21. *Yaa-qawmid-khulul-'Arzal-Muqaddasa-tal-latii kataballaahu lakum wa laa tartadduu 'alaaa 'adbaari-kum fatan-qalibu khaasiriin.*
22. *Qaaluu yaa-Muusaaa 'inna fihaa qawman-jabbaariina wa 'innaa lan-nadkhalahaa hattaa yakbrujuu minhaa fa-iny-yakbrujuu minhaa fa'innaa daakhiluun.*
23. *Qaala rajulaani minal-laziina yakhaafuuna 'an-'amal-laahu 'alayhimad-khuluu 'alay- himul-Baab: fa-'izaa da-khal-tumuuhu fa-'innakum gaalibuun.wa 'alallaahi fa-tawakkaluuu 'in-kuntum-Mu'-miniin.*
24. *Qaaluu yaa-Muusaaa 'in-naa lan-nad-khulahaaa 'aba-dam-maa daamuu fihaa faz-hab 'anta wa Rabbuka faqaa-tilaaa 'innaa haa-hunaa qaa-'iduun.*
25. *Qaala Rabbi 'innii laaa 'amliku 'illaa nafsii wa 'akhii fafruq bay-nanaa wa baynal-qawmil-faasiqiin.*
26. *Qaala fa-'innahaa muhar-ramatun 'alayhim 'arba-'iina sanah: yatiihuuna fil-'arz. Fa-laa ta'-'alay-Qawmil-faasi-qiin.* (Section 4)

Ab Hazrat Moosa (عليه السلام) ka wo waqiya aaraha hai jab aap (عليه السلام) Misar se apni qaum ko lekar nikle, Sehraye Seenā mein rahe, Aap (عليه السلام) ko khoh-e-Toor par bulaya gaya aur Taurat di gayi. Is ke baad inhein hukm hua ke falasteen (palestine) mein dakhil hojao aur wahan par abaad mushrik aur kaafir qaum (jo falasti kehlaate the) ke saath jung karo aur inhein wahan se nikalo, kyun ke ye arz-e-muqadas tumhare liye Allah ki taraf se mauood hai. Is liye inke jadd-e-amjad Hazrat Ibrahim (عليه السلام) aur Hazrat Is'haq aur Hazrat Yaqoob (عليه السلام) ka ta'luq is khatta se tha. Phir Hazrat Yaqoob (عليه السلام) ke zamane mein Hazrat Yousuf (عليه السلام) ki wasatat se Bani Isra'el Misar mein muntaqal hue to inhein hukm hua ke ab jao, apne asal ghar (arz-e-falasteen) ko dubara hasil karo. Lekin jab jung ka mauqa aaya to poori qaum ne kora jawab de diya ke hum jung karne ke liye tayaar nahi hain. Is par Hazrat Moosa (عليه السلام) ki mizaaj mein jo talkhi paida hui aur tabiyat ke andar bezaari ki jo kaifiyat paida hui, iski shiddat yahan nazar aati hai. Aam taur par samjha jaata hai ke Rasool apni ummat ke haq mein sarapa shafaqat hota hai, lekin haqeeqat ye hai ke Nabi ka mu'amla bhi Allah Ta'ala ke manind hai. Jaise Allah Raof bhi hai, Wadood bhi, lekin saath hi wo azeed zo-inteqam bhi hai (Allah ke ye donon shaanein ek saath hain) isi tarah Rasool ka mu'amla hai ke Rasool Shafeeq aur Raheem hone ke saath saath Ghayoor bhi hota hai. Nabi ke dil mein deen ki ghairat apne pairokaaron se kahin badhkar hoti hai. Lehaza qaum ke manfi radd-e-amal par Nabi ki bezaari laazmi hai.

Yahan par ek bahut ahem nukta samajhne ka ye hai ke Bani Isra'el ke pe dar pe muajizaat ke zahoor ne tasahal pasand banadiya tha. Piyaas lagi to chattan par Moosa (عليه السلام) ki ek hi zarb se (12) baarah chashme phoot pade, bhook mehsoos hui to Mann-o-Salwa naazil hogaya, dhoop ne sataya to abbar ka sayebaan saath saath chal pada, samandar raaste mein aaya to aasa ki zarb se raasta ban gaya. Aisa mehsoos hota hai ke is laad pyaar ki wajah se wo bigad gaye araam talab hogaye, mushkil ki har ghadi mein inhein muajize ke zahoor ki aadat si padh gayi aur jung ke mauqe par dushman ka saamna karne se inkaar kardiya, bawajood ye ke unke kam-az-kam ek laakh afraad to aise the jo jung ki salahiyat rakhte the. Yahi hikmat hai Mohammed Rasool Allah (ﷺ) ki poori zindagi mein is qism ka koi muajiza nazar nahi aata, balke ye naqsha nazar aata hai ke musalmaano! tumhein jo kuch karna hai apni jaan dekar, aisaar-o-qurbani se, mehnat-o-mushaqat se, bhook jhail kar, faaqe bardsaahat kar ke karna hai. Chunache Bani Isra'el ke bar-aks Rasool Allah (ﷺ) ke saathiyon mein aisaar-o-qurbani, jurrait-o-bahaduri aur buland

himmata nazar aati hai, jiski wazeh misaal Gazwa-e-Badar ke mauqe par Hazrat Muqdad رضي الله عنه ka ye qaul hai:

يَا رَسُولَ اللَّهِ إِنَّا لَأَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى
 ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ ﴿٢٠﴾
 وَلَكِنْ أَمْضِ وَنَعْنُ مَعَكَ، فَكَانَتْ سِرِّي عَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم

“Ya Rasool Allah! Hum Aap صلى الله عليه وسلم se Bani Isra'el ki tarah ye nahi kabenge ke tum aur tumhara Rab jakar qataal karo hum to yahan baithe hain. Balke (hum kabenge) Aap صلى الله عليه وسلم qadam badhaiye, hum Aap صلى الله عليه وسلم ke saath hain! is par goya Rasool Allah صلى الله عليه وسلم ki pareshani ka azaala hogaya”.

AAAYAT - 20

Wa 'iz qaala Muusaa li-qaw-mihii وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

Tarjuma: Aur yaad karo jab kaha Moosa عليه السلام ne apni qaum se.

yaa-qawmiz-kuruu ni'-matallaahi 'alaykum يَقُولُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

Tarjuma: Aye meri qaum ke logo! Allah ke us inaam ko yaad karo jo tum par hua hai.

'iz ja-'ala fikum 'ambi-yaaa-'a إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ

Tarjuma: Jab usne tumhare andar Nabi uthaye.

Yani khud mai Nabi hoon, mere bhai Haroon Nabi hai, Hazrat Yousuf, Hazrat Yaqoob, Hazrat Is'haq aur Hazrat Ibrahim عليه السلام sab nabi the.

wa ja-'ala-kum-muluukanaw وَجَعَلَكُمْ مُلُوكًا

Tarjuma: Aur tumhein badshah banaya.

Agarche us waqt tak unki badshahat to qayem nahi hui thi magar hosakta hai ke ye peshengoyi ho ke ainda tumhein Allah Ta'ala zameen ki saltanat aur khilafat ataa karne waala hai. Chunache Hazrat Dawood aur Hazrat Suleman عليه السلام ke zamane mein Bani Isra'el ki azeemush-shaan salatanat qayem hui. Ek raaye ye bhi hai ke Hazrat Yousuf عليه السلام ke Iqtedaar ki taraf ishaara hai, wo agarche Misar ke badshah to nahi the lekin badshahon ke bhi makhdoom-o-mamdooh the aur Bani Isra'el ko Misar mein peerzaadon ka sa izzat-o-ehteraam hasil hogaya tha.

wa 'aataa-kum-maa lam yu'-ti وَأَاتَكُمْ مَا لَمْ يُؤْت أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾
'abadam-minal-'aalamiin

Tarjuma: *Aur tumhein wo kuch diya jo tamaam jahaan walon mein se kisi ko nahi diya.*

AAAYAT - 21

Yaa-qa'wmid-khulul-'Arzal-Muqaddasa- يَوْمَ اَدْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِي
tal-latii kataballaahu lakum كَتَبَ اللهُ لَكُمْ

Tarjuma: *(To) aye mere qaum ke logo! Ab dakhil hojao is arz-e-muqadas (falasteen) mein jo Allah ne tumbhare liye likhdi hai.*

Allah ka fasila hai ke wo zameen tumhe milegi.

wa laa tartadduu 'alaaa 'adbaari-kum وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ

Tarjuma: *Aur apni peethon ke bal wappas na phirna.*

fatan-qalibu khaasiriin. فَتَنَّقَلِبُوا خُسْرِينَ ﴿٢٢﴾

Tarjuma: *(Agar aisa karoge) to nakaam wa namuraad palthoge.*

AAAYAT - 22

Qaaluu yaa-Muusaaa 'inna fihaa قَالُوا يٰمُوسٰى اِنَّ فِيْهَا قَوْمًا جَبّٰرِيْنَ ﴿٢٣﴾
qa'wman-jabbaariina

Tarjuma: *Inhone kaha aye Moosa! Is mein to bade zor aawar log hain.*

Hum Falasteen mein kaise dakhil hojayein? Yahan to jo log abaad hain wo bade taaqatwar aur gran-deel aur zabardast log hain. Hum inka muqabla kaise karsakte hain.

wa 'innaa lan-nadkhulaha hattaa وَإِنَّا لَنَنذُرُهَا حَتّٰى يَخْرُجُوا مِنْهَا
yakbrujuu minhaa

Tarjuma: *Aur hum is (sarzameen) mein dakhil nabi honge jab tak wo wahan se nikal na jayein.*

fa-iny-yakbrujuu minhaa fa'innaa فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دٰخِلُونَ ﴿٢٤﴾
daakbiluun.

Tarjuma: *Haan agar wo wahan se nikal jaye to phir hum dakhil hojayenge.*

AAAYAT - 23

Qaala rajulaani minal-laziina yakbaafuuna قَالَ رَجُلَيْنِ مِّنَ الَّذِيْنَ يَخٰفُوْنَ

Tarjuma: *Kaha do ashkhaas ne jo (Allah ka) khauf rakhne walon mein se the.*

an-'amal-laahu 'alay-himad

أَنْعَمَ اللَّهُ عَلَيْهِمَا

Tarjuma: Aur Allah ne bhi in donon par inaam kiya tha.

Ye do ashkhaas Hazrat Moosa عليه السلام ke shagird aur qareebi hawari the. Ek to Youshah Bin Noon the, jo Hazrat Moosa عليه السلام ke baad inke janasheen bhi hue aur gumaan-e-ghalib hai ke wo Nabi bhi the, jab ke dusre shakhs Kalab Bin Yafnaan the. Aur donon ne apni qaum ke logaon ko samjhana chaaha ke himmat karo:

khuluu 'alay-himul-Baab:

ادْخُلُوا عَلَيْهِمُ الْبَابَ

Tarjuma: Tum inke muqable mein darwaze ke andar ghus jao.

Tum log ek dafa darwaze mein ghus kar inka saamna to karo.

fa-'izaa da-khal-tumuuhu fa-'innakum
gaalibuun.

فَإِذَا دَخَلْتُمُوهُ فَانْكُرْ غُلْبُونَ

Tarjuma: Aur jab tum is mein daakhil hogaye to laziman tum ghalib ho jaoge.

Wa 'alallaahi fa-tawakkaluuu 'in-kuntum-
Mu'-miniin.

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾

Tarjuma: Aur Allah par tawakkal karo agar tum momin ho.

AAYAT - 24

Qaaluu yaa-Muusaaa 'in-naa lan-nad-
khalahaaa 'aba-dam

قَالُوا يَا مُوسَى إِنَّا لَن نَدُخِلُهَا أَبَدًا

Tarjuma: Inhone kaha aye Moosa عليه السلام hum to hargiz is shaher mein dakhil nahi honge.

maa daamuu fihaa faz-hab

مَا دَامُوا فِيهَا

Tarjuma: Jab tak ke wo is mein maujood hain.

anta wa Rabbuka faqaa-tilaaa

فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَفَاتِلَا

Tarjuma: Bas tum aur tumhara Rab dono jao aur jaakar qataal karo.

Goya wo ye bhi keh rahe the ke saath apni ye lathiya bhi lete jao jis ne bade bade kaarnaame dikhaye hain, iski madad se in jabbaron ko shikast de do.

'innaa haa-hunaa qaa-'iduun

إِنَّا هُنَا فَعِدُونَ ﴿٢٥﴾

Tarjuma: Hum to yahan baithe hain.

Hum to yahan tike hue hain, yahan se nahi hilenge, *zame janbad*, *na janbad gul Mohammed!*

Ye muqam-e-ibrat hai, Taurat (*Book of Exsodus*) se maloom hota hai ke Misar se Hazrat Moosa عليه السلام ke saath lag bhag cheh laakh afraad nikle the. In mein se auratein, bachche aur bude nikaal dein to ek laakh afraad to jung ke qabil honge. Mazeed mehtaat andaza lagayein to pachchaas hazaar jungju to dastiyaab hosakte the. Magar is qaum ki past himmati aur nazriyati kamzori mulaheza ho ke cheh laakh ke hujoom mein se sirf do ashkaas ne Allah ke is hukm par labaik kaha. ! *فَاعْتَبِرُوا يَا أُولِيَ الْاَبْصَارِ!*

Ab Nabi ki bezaari mulaheza farmaye. Wohi Hazrat Moosa عليه السلام jinhone apni hum qaum Israeli ki madafa'at karte hue ek mukka raseed kar ke qapti ki jaan nikaldi thi. *﴿فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ﴾* *farwakazahuu Muusaa faqazaa 'alayh* (Al-Qasas: 15).` Ab apni qaum se kis qadar bezaari ka izhaar kar rahe hain.

AAYAT - 25

Qaala Rabbi 'innii laaa 'amliku 'illaa nafsii wa 'akbii

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَجْبِي

Tarjuma: *Moosa عليه السلام ne arz kiya parwardigaar, mujhe to ekhtiyaar nahi hai ke siwaye apni jaan ke aur apne bhai (Haroon عليه السلام ki jaan) ke.*

Baaqi ye poori qaum inkaar kar rahi hai. Mera kisi par kuch zor nahi hai.

fafruq bay-nanaa wa baynal-qawmil-faasiqiin.

فَأَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

Tarjuma: *To ab tafreeq karde, hamare aur in nafarmaan logaon ke darmiyaan.*

Hazrat Moosa عليه السلام qaum ke rawaiye se is darja aazurdah khatir hue ke qaum se alhedgi ki tamanna karne lage ke mai ab in nahanjaron ke saath nahi rehna chaahata. Inhon ne teri ataa kardah kya kuch nematein barti hain aur mere haathon se kya kya muajize ye log dekh chuke hain, is ke bawajood inka ye haal hai to mujhe inse alhedda karde. Allah Ta'ala in ki ye darkhuwast qubool nahi ki lekin is ka tazkera bhi nahi kiya.

AAYAT - 26

Qaala fa-'innahaa muhar-ramatun 'alayhim 'arba-'iina sanab:

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً

Tarjuma: *Farmaya ab ye (arz-e-muqadas) haraam rahegi in par chalees saal tak.*

Ye hamari taraf se inki buzdili ki saza hai. Agar ye buzdili na dikhate to arz-e-falasteen abhi inko ataa kardi jaati, magar ab ye chalees saal tak in par haraam rahegi.

yatiihuuna fil-'arz.

يَتِيهُونَ فِي الْأَرْضِ

Tarjuma: *Ye bhatakte phirenge zameen mein.*

Is sehraye seena mein ye chalees saal tak maare maare phirte rahenge.

Fa-laa ta'-sa 'alal-Qawmil-faasi-qiin.

فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٥٠﴾

Tarjuma: *To (Aye Moosa ﷺ) aap afsos na karein is faasiq qaum par.*

Ab aap in nafarmaanon ka gham na khaiye. Ab jo kuch in par beetegi is par aap ﷺ ko taras nahi khaana chaahiye. Aap bahr-re-haal inki taraf Rasool banakar bheje gaye hain, jab tak zindagi hai, aapko inke saath rehna hai.

Allah Ta'ala ke faisle ke mutabiq Bani Isra'el chalees baras tak sehraye seena mein bhatakte phire. Is dauraan mein wo sab log markhap gaye jo jawani ki umar mein Misar se nikle the aur sehra mein ek nayi nasal parwaan chardhi jo kho-e-ghulami se mubbara thi. Hazrat Moosa aur Haroon ﷺ donon ka inteqal hogaya aur iske baad Hazrat Youshah Bin Noon ke ahda-e-khilafat mein Bani Isra'el is qabil hue ke falasteen fatah kar sakein.

Ab zara is pas manzar mein Suratun Nisa mein naazil hone wale hukm ko bhi yaad kare. Yahan to Hazrat Moosa ﷺ ka qaul naqal hua hai: ﴿لَا أَمْلِكُ إِلَّا نَفْسِي وَأَجْرِي﴾ laaa 'amliku 'illaa nafsii wa 'akhii. Lekin wahan Huzoor ﷺ se farmaya gaya tha: ﴿فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ﴾ *fi Saabiilillaah-laa tukallafu 'illaa nafsaka wa harrizil-Mu'-miniin.* (Suratun Nisa: 84). *(Aye Nabi ﷺ) Aap Allah ki raah mein qataal kijiye, Aap ﷺ apne siwa kisi ke zimmedaar nahi hain, albatta ahl-e-imaan ko bhi targheeb dein.* Aap ﷺ par kisi aur ki zimmedari nahi hai siwaye apni jaan ke, albatta Aap ﷺ ahl-e-imaan ko jis qadar targheeb wa tashweeq dilasakte hain dilayein, inke jazbaat-e-imaani ko jis jis andaaz se appeal karna mumkin hai karein, aur bas is se zyada Aap ﷺ par koi zimmedaari nahi.

Aap paanchwe ruku mein qatl-e-nahaq, mulk mein fasaad phailane aur chori daake jaise jura'im ke baare mein Islami nuqta nazar aur phir inki sazaon ka zikr hoga.

AYAAT 27 TO 34

وَإِشْرَافِهِمْ عَلَىٰ أَيْدِيهِمْ فَإِذَا كَفَرُوا بِهِمْ لَا نُخَلِّفُ فِيهِمْ شَيْئًا وَلَا نُنصِرُهُمْ ۗ وَقَالَ إِبْرَاهِيمُ لَأُقْتُلُنَّكَ وَإِنَّكَ لَأَقْتُلُنِي وَإِنَّكَ لَكَاذِبٌ كَذِبٌ ۗ قَالَ إِنَّمَا يُتَقَبَّلُ مِنَ اللَّهِ مِنَ الْمُتَّقِينَ ۗ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْهِ إِلَّا إِلَهُكَ لِأَقْتُلَنَّكَ ۗ إِنَّكَ أَتَىٰكَ مِنَ اللَّهِ رَبِّ الْعَالَمِينَ ۗ إِنَّكَ إِذْ أُرِيدُ أَنْ نَبُوءَ بِإِشْرَافِهِمْ وَإِشْرَافِكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ۗ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ۗ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى سَوَاءَ أَخِيهِ ۗ قَالَ يُورِيكَ إِعْجَازَاتِي أَن أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِى سَوَاءَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ ۗ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۗ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّا كَثَّرْنَا بِمَنْهُمُ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسْرِفُونَ ۗ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۗ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۗ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۗ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۗ

27. *Wathu 'alayhim naba-'ab-nay Aadama bil-haqq. Iz qarrabaa qurbaanan-fatuqub-bila min 'ahadi-himaa wa lam yataqabbal minal-'aakbar. Qaala la-'aqtulannak. Qaala 'innamaa yataqabbal-lullaahu minal-Mutta-giin.* (Part One-half)
28. *La-'im-basatta 'ilayya ya-daka litaq-tulanii maaa' ana bi-baasitiny-yadiya 'ilayka li-'aqtulak: 'inniii akhaa-fullaa-ha Rabbal-'Aalamiin.*
29. *Inniii 'uriidu 'an-tabuuu-'a bi-'ismii wa 'ismika fata-kuuna min 'ilayka-haabin-Naar. Wa zaalika jazaaa-'uzzaali-miin.*
30. *Fatawwa-'at labuu nafsu-huu qatla 'akhihi faqatalahuu fa-'asbaha minal-khaa-siriin.*
31. *Faba-'asallaahu guraa-bany-yab-hasu fil-'arzi li-yuri-yahuu kayfa yuwaarii saw-'ata 'akhih. Qaala yaa-way-lataaa 'a-'ajaztu 'an 'akuuna misla haazal-guraabi fa-'uwaariya saw-'ata 'akhi! Fa-'asbaha minan-naadimiin.*

32. *Min 'ajli zaalika katabnaa 'alaa Baniiii-'Israaaa-'iila 'anna-huu man-qatala nafsam-bi-gayri nafsin 'aw fasaadin-fil-'arzi faka-'annamaa qatalan-naasa jamii-'aa: wa man 'ah-yaahaa faka-'annamaaa 'ah-yannaasa jamii-'aa. Wa laqad jaaa-'at-hum rusulunaa bil-Bayyi-naati summa 'inna kasii-ram-minhum-ba'-da zaalika fil-'arzi lamus-rifuun.*
33. *'Innamaa jazaaaa-'ullaziina yuhaa-ribuu-nallaaha wa Ra-suu-lahuu wa yas-'awna fil-'arzi fasaadan' any-yuqatta-luuu 'aw yusalla-buuu 'aw tuqatta-'a 'ay-diihim wa 'arju-lubum-min khilaafin' 'aw yun-faw minal-'arza-zaalika la-hum khiz-yun-fiddun-yaa wa lahum fil-'Aakhirati 'azaabun 'aziim;*
34. *'Il-lal laziina taabuu min-qabli 'an-taq-diruu 'alay-him: fa'-lamuuu 'annal-laaha Gafuurur-Rabiim.* (Section 5)

AAYAT - 27

Watu 'alayhim naba-'ab-nay 'Adama bil-haqq. **وَإِشْرَافٌ عَلَيْهِمْ نَبَأُ ابْنِ آدَمَ بِالْحَقِّ**

Tarjuma: *Aur (Aye Nabi ﷺ) in ko padhkar sunaiye Adam ﷺ ke do beton ka qissa haq ke saath.*

Iz qarrabaa qurbaanan

إِذْ قَرَّبَا قُرْبَانًا

Tarjuma: *Jabke in donon ne qurbani pesh ki.*

fatuqub-bila min 'ahadi-himaa wa lam yataqabbal minal-'aakbar. **فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ**

Tarjuma: *To in mein se ek ki qurbani qubool karli gayi, jabke dusre ki qubool nahi ki gayi.*

Adam ﷺ ke ye do bete Qabeel aur Habeel the. Habeel bhed bakriyan charata tha aur Qabeel kaashtkaar tha. In donon ne Allah ke huzoor qurbani di. Habeel ne kuch jaanwar pesh kiye, jabke Qabeel ne anaaj nazar kiya. Habeel ki qurbani qubool ho gayi magar Qabeel ki qubool nahi hui. Us zamane mein qurbani ki qubooliyat ki alamat ye hoti thi ke asmaan se ek shola neeche utarta tha aur wo qurbani ki cheez ko jala kar bhasm kardeta tha. Iska matlab ye tha ke Allah ne qurbani ko qubool farmaliya.

Qaala la-'aqtulannak.

قَالَ لَأُقْتُلَنَّكَ ط

Tarjuma: *Us ne kaha mai tumhein qatal kar ke raboonga.*

Qabeel ne, jis ki qurbani qubool nahi hui thi, hassad ki aag mein jalkar apne bhai Habeel se kaha ke mai tumhein zinda nahi chordoonga.

Qaala 'innamaa yataqabba-lullaahu قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٥٢﴾
minal-Mutta-giin.

Tarjuma: *Usne jawab diya ke Allah to parhezgaaron hi se qubool karta hai.*

Habeel ne kaha bhaijaan, is mein mera kya qasoor hai? ye to Allah Ta'ala ka qaidah hai ke wo sirf apne mutaqi bandon ki qurbani qubool karta hai.

AAAYAT - 28

La-'im-basatta 'ilayya ya-daka litaq-tulanii لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي

Tarjuma: *Agar aap apna haath chalayenge mujh par mujhe qatal karne ke liye.*

maaa' ana bi-baasitiny-yadiya 'ilayka مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ﴿٥٣﴾
li-'aqtulak:

Tarjuma: *(Tab bhi) mai apna haath nahi chalaonga appko qatal karne ke liye.*

Yani agar aisa hua to ye ektarfa qatal hi hoga.

'inniii 'akbaa-fullaa-ha Rabbal- إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٥٤﴾
'Aalamiin.

Tarjuma: *Mujhe to Allah ka khauf hai jo tamaam jahanon ka parwardigaar hai.*

AAAYAT - 29

Inniii 'uriidu 'an-tabuuu-'a bi-'ismii إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
wa 'ismika

Tarjuma: *Mai chaahata hoon ke mera aur apna gunaah tum hi apne sar lelo.*

fata-kuuna min 'As-haabin-Naar. فَتَكُونُ مِنَ أَصْحَابِ النَّارِ ﴿٥٥﴾

Tarjuma: *To phir tum hojaooge jahanum walon mein se.*

Agar aap is inteha tak pahunch jayenge ke mujhe qatal kar hi denge to aap apne gunaahon ke saath saath meri khataaon ka bojh bhi apne sar uthalenge. Ek begunaah insaan ko qatal karne waala goya maqtl

ke tamaam gunaahon ka bojh bhi apne sar utha leta hai. Yani agar aap mujhe nahaq qatal karenge to mere gunaahon ka wabaal bhi aapke sar hoga aur mere liye to ye koi ghaate ka sauda nahi hai. Albatta is jurm ki wajah se aap jahanumi hojayenge.

Wa zaalika jazaaa-'uzzaali-miin.

وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٥﴾

Tarjuma: *Aur yahi badla hai zaalimon ka.*

AAYAT - 30

Fatawwa-'at labuu nafsu-huu qatla 'akhiibi

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

Tarjuma: *Bila-aakhir us ke nafs ne amadah kar hi liya ise apne bhai ke qatal par.*

In alfaaz ke bainalsatoor is ke zameer ki kashmakash ka mukamil naqsha maujood hai. Ek taraf Allah ka khauf, neiki ka jazba, khoon ka rishta aur dusri taraf shaitaani targheeb, hassad ki aag aur nafsani khuwahish ki uksahat aur phir bila-aakhir is androoni kashmakash mein iska nafs jeet hi gaya.

faqatalahu fa-'asbaba minal-khaa-siriin.

فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٦﴾

Tarjuma: *To isne ise qatal kardiya aur hogaya tabaah hone walon mein se.*

AAYAT - 31

Faba-'asallaahu guraa-bany-yab-hasu fil-'arzi

فَبَعَثَ اللهُ غُرَابًا يَبْحَثُ فِي الأَرْضِ

Tarjuma: *To Allah ne ek kauwa bheja jo zameen khuredne laga.*

Ye pehla khoon tha jo nasl-e-adam mein hua. Qabeel ne Habeel ko qatal to kardiya lekin ab ise kuch samajh nahi aaraha tha ke bhai ki laash ka kya kare ise kaise dispose off kare to Allah Ta'ala ne ek kauwe ko bhej diya jo iske saamne apni chonch se zameen khodne laga.

li-yuri-yabuu kayfa yuwaarii saw-'ata 'akhiib. ط

لِيُرِيَهُ كَيْفَ يُورِى سَوْءَ مَا أَحْبَبَ

Tarjuma: *Ta'ake Allah Ta'ala ise dikhade ke apne bhai ki laash ko kaise chupaye.*

Kauwe ke zameen khodne ka amal se ise samajh aajaye ke zameen khod kar laash ko daffan kiya jasakta hai.

Qaala yaa-way-lataaa 'a-'ajaztu 'an قَالَ يُؤَيِّلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ
'akuuna misla haazal-guraabi fa- هَذَا الْعُرَابِ فَأَوَارَى سَوْءًا أَخِيءُ
'uwaariya saw-'ata 'akbii!

Tarjuma: (Ye dekha to) us ne kaha haaye meri shaamat! Mai is kauwe jaisa bhi na hosaka ke apne bhai ki laash ko chupa deta.

Afsos mujh par! Kya mere andar is kauwe jaisi aqal bhi na thi ke ye tareeqa mujhe khud hi soojh jaata.

Fa-'asbaha minan-naadimiin.

فَأَصْبَحَ مِنَ التَّائِمِينَ

Tarjuma: Phir wo bahut peshmaan hua.

Is ehsaas par is ke andar badi shadeed nadamat paida hui.

AAYAT - 32

Min 'ajli zaalika katabnaa 'alaa مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ
Baniiii-'Israaa-'iila

Tarjuma: Isi wajah se humne Bani Isarel par (Taurat mein) ye baat likhdi thi.

Min 'ajli zaalika, Walla faqrah peechli aayat ke saath bhi padha jaasakta hai aur is aayat ke saath bhi, ye donon taraf bamaine bansakta hai.

'anna-huu man-qatala nafsam-bi-gayri nafsini أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ

Tarjuma: Ke jis kisi ne kisi insaan ko qatal kiya baghair kisi qatal ke gasaas ke."

Yani agar kisi ne qatal kiya hai aur wo iske qasaas mein qatal kiya jaaye to ye qatal nahaq nahi hai.

'aw fasaadin-fil-'arzi

أَوْ فَسَادٍ فِي الْأَرْضِ

Tarjuma: Ya baghair zameen mein fasaad phailane (ke jurm ki saza) ke"

Agar koi shakhs mulk mein fasaad phailane ka mujrim hai aur ise is jurm ki saza ke taur par qatal kardiya jaaye to iska qatal bhi qatl-e-nahaq nahi. Lekin in suraton ke alawa agar kisi ne kisi beqasoor insaan ka qatal kardiya.

faka-'annamaa qatalan-naasa jamii-'aa:

فَكَتَلْنَا قَتَلَ النَّاسَ جَمِيعًا

Tarjuma: Goya is ne tamaam insaanon ko qatal kardiya.

Iska ye fael aisa hi hai jaise us ne poori nooh-e-insaani ko tehteegh kardiya. Isliye ke usne qatal-e-nahaq se tamdan wa ma'ushirat ki jadd kaat daali. Jaan aur maal ka ahteraam bhi to tamadan ki jadd aur buniyaad hai.

wa man 'ab-yaabaa faka-'annamaaa وَمَنْ أَحْيَاهَا فَكَاتَمًا أَحْيَا النَّاسَ جَمِيعًا
'ah-yannaasa jamii-'aa.

Tarjuma: Aur jisne us (kisi ek insaan) ki jaan bachayi to goya us ne poori nooh-e-insaani ko zinda kardiya.

Wa laqad jaaa-'at-hum rusulunaa bil- وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ
Bayyi-naati

Tarjuma: Aur inke paas hamare Rasool aaye the wazeh nishaniyan lekar.

summa 'inna kasii-ram-minhum-ba' ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي
da zaalika fil-'arzi lamus-rifuun. الْأَرْضِ كَسِرْفُونِ ﴿٣٧﴾

Tarjuma: Lekin iske bawajood in mein se bahut se log zameen mein ziyadatiyan karte phir rahe hain.

Ab "Aayat-e-maharba" aarahi hai jo Islami quwaneen ke lehaaz se bahut ahem aayat hai. Maharba ye hai ke Islami riyasat mein koi girph fitna-o-fasaad machaa raha hai, dehshatgardi kar raha hai, khoonrezi aur qatal-o-ghaarat kar raha hai, rahzani aur daakazani kar raha hai, gang rape horahe hain. Is aayat mein aise logaon ki saza bayaan hui hai. Lekin wazeh rahe ke ye Islami riyasat ki baat horahi hai, jahan Islami qanoon nafiz ho, jahan Islam ka poora nizaam qayem ho. Warna agar nizaam aisa ho ke jhooti gawahiyan dene waale khule aam saude kar rahe ho, imaan farosh maujood ho, jujjon (judges) ko khareeda jasakta ho aur aise nizaam ke tahet shar'ii quwaneen ka nifas kar diya jaaye to phir isse jo nata'ij niklenge in se shariyat ultha badnaam hogi. Lehaza riyasat mein hukumati nizaam aur marwaja quwaneen donon ka durust hona laazmi hai. Agar aisa hoga to ye donon ek dusre ko mazboot mustahkam karenge aur isi surat mein matlooba nata'ij ki tawaqe ki jaasakti hai.

AAYAT - 33

'Innamaa jazaaa-'ullaziina yubaa- إِنَّمَا جَزَأُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
ribuu-nallaaba wa Ra-suu-lahuu

Tarjuma: Yahi hai saza unlogon ki jo ladayi karte hain Allah aur iske Rasool se.

yani Islami riyasat ki amaldaari ko challenge karte hain.

wa yas-'awna fil-'arzi fasaadan' فَيَسْعُونَ فِي الْأَرْضِ فَسَادًا

Tarjuma: Aur zameen mein fasaad phailate phirte hain.

any-yuqatta-luuu

أَنْ يُقَاتِلُوا

Tarjuma: Ke inhein (ibratnaak taur par) qatal kiya jaye.

Wazeh rahe ke yahan fael يُقَاتِلُوا yuqataluu istemaal nahi hua balke يُقَاتِلُوا yuqatta-luuu hai ke inke tukde kiye jayein.

'aw yusalla-buuu

أَوْ يُصَلِّبُوا

Tarjuma: Ya inhein suli chardhaya jaye.

'aw tuqatta-'a 'ay-diihim wa 'arju-luhum-min khilaafin' أَوْ تُقَطِّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ مِنْ خِلَافٍ

Tarjuma: Ya inke haath aur paaon mukhalif simtaon mein kaat diye jayein.

Yani ek taraf ka haath aur dusri jagah ka ek paaon kaata jaye.

aw yun-faw minal-'arz

أَوْ يُنْفَوْا مِنَ الْأَرْضِ ؕ

Tarjuma: Ya inhein mulk badar kardiya jaye.

zaalika la-hum khiz-yun-fiddun-yaa

ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا

Tarjuma: Ye to inke liye duniya ki zindagi mein ruswayi hai.

wa lahum fil-'Aakhirati 'azaabun 'aziim; وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٤﴾

Tarjuma: Aur aakhirat mein in ke liye (mazed) bahut bada azaab hai.

AAAYAT - 34

Il-lal laziina taabuu min-qabli 'an-taq-diruu 'alay-him: إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدَرُوا عَلَيْهِمْ

Tarjuma: Siwaye unke jo tauba karlein is se pehle ke tum par qabu paao.

Yani pakde jaane se pehle aise log agar tauba karlein to inke liye riyat ki gunja'ish hai lekin jab pakad kliye gaye to tauba ka darwaza bandh hogaya.

fa'-lamuuu 'annal-laaba Gafuurur-Rahiim. فَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣٥﴾

Tarjuma: Pas! jaanlo ke Allah Ta'ala maghfirat farmane waala, meherbaan hai.

Hazrat Ali عليه السلام ne khuwaraj ke saath yahi mu'aml kiya tha ke agar tum apne ghalat aqeede ko apne tak rakho to tumhein kuch nahi kaha jaayega, lekin agar tum khoonrezi karoge, qatal-o-ghaarat karoge to phir tumhare saath ria'ayat nahi ki jasakti.

AYAAT 35 TO 43

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾
 إِنَّ الَّذِينَ كَفَرُوا لَوَ أَنَّ لَهُمْ مَاءَ فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهٖ مِنْ عَذَابِ يَوْمِ
 الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ
 مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً لِمَا كَسَبَا نَكَالًا
 مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ
 إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ يُعَذِّبُ مَنْ يَشَاءُ ۗ وَيَغْفِرُ
 لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾ يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ
 مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۗ وَمِنَ الَّذِينَ هَادُوا ۗ سَمِعُونَ
 لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ آخَرِينَ ۗ لَمْ يَأْتُوكَ ۗ يَحْرِفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۗ يَقُولُونَ
 إِنْ أُوتِينَا هَذَا فَحُدُودٌ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا ۗ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ
 لَهُ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾ سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ ۗ فَإِنْ جَاءُوكَ فَاحْكُمْ
 بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصُرُّوكَ شَيْئًا ۗ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ
 بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ
 ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

35. Yaaa-'ayyu-hallaziina 'aa-manutta-qullaaha wab-taguuu 'ilay-hil-Wasiilata wa jaa-hiduu fii Sabiilihii la-'allakum tuf-libhuun.
36. 'Innal-laziina kafaruu law 'anna lahum-maa fil-'arzi ja-mii-'anw-wa mislahuu ma-'ahuu li-yaf-taduu bihii min 'azaabi Yaawmil-Qiyaamati maa tuqubbila minhum. Wa lahum 'azaabun 'aliim.
37. Yurii-duuna 'any-yakbru-juuu minan-Naari wa maa hum-bi-khaari-jiina min-haa: wa lahum 'azaabum-muqiim.
38. Was-saariqu was-saariqatu faqta-'uuu 'ay-diyahumaa ja-zaaa-'am-bimaa kasabaa na-kaalam-minallaah: wal-laahu 'Aziizun Hakiim.
39. Faman-taaba mim-ba'-di zulmihii wa 'aslaba fa-'innal-laaha yatuubu 'alayh; 'innal-laaha Gafuuru-Rahiim.
40. 'Alam ta'-lam 'annal-laaha lahuu mulkus-samaawaati wal-'arz? Yu-'azzibu many-ya-shaaa-'u wa yagfiru limany-yashaaa': wallaahu 'alaa kulli shay-'in-Qadiir.

41. *Yaaa-'ayyu-har-Rasuulu laa yab-zunkallaziina yusaari-'uuna fil-kufri minal-laziina qaaluuu 'aamannaa bi-'afwaa-hibim wa lam tu'-min-quluu-bubum. Wa minalla-ziina haa-duu sammaa-'uuna lil-kazibi sammaa-'uuna li-qawmin 'aa-khariina lam ya'-tuuk. Yu-harrifuunal-kalima mim-ba'-di marwaazi-'ih. Yaquuluuna 'in 'uutiitum haazaa fakhu-zuuhu wa' illam tu'-tarwahu fab-za-ruu! Wa many-yuridillaahu fit-natahuu falan-tamlika lahun minallaahi shay-'aa. 'Ulaaa-'ikal-laziina lam yuridillaahu 'any-yutabhira quluubahum. Lahum fid-dunyaa khizyunw-wa labum fil-'Aakhirati 'azaabun 'aziim;*
42. *Sammaa 'uuna lil-kazibi 'akkaa-luuna lis-suht. Fa-'in-jaaa-'uuka fabkum-baynahum 'aw 'a'-riz 'anhum. Wa 'in-tu'-riz 'anhum falany-yazurruuka shay-'aa. Wa 'in hakamta fab-kum-baynahum-bil-qist. 'In-nallaaha yubibbul-Muqsitiin.*
43. *Wa kayfa yuhakkimuuna-ka wa 'indahumut-Ta'wraatu fihaa hukmullaahi summa ya-tawal-la'wana mim-ba'-di zaalik? Wa maaa 'ulaaa-'ika bil-Mu'-miniin.* (Section 6)

AAYAT - 35

Yaaa-'ayyu-hallaziina 'aa-manutta-qullaaha wab-taguuu 'ilay-hil-Wasiilata يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

Tarjuma: *Aye ahl-e-Imaan, Allah ka taqwa ekhtiyaar karo aur iski jaanib mein iska qurb talaash karo.*

Yahan lafz “Waseela” qaabil-e-ghaur hai aur is lafz ne kaafi logaon ko pareshan bhi kiya hai. Lafz “Waseela” urdu mein to “Zariya” ke mayne mein aata hai, yani kisi tak pahunchne ka ki zariya banalena, sifarish ke liye kisi ko waseela banalena. Lekin arabi zubaan mein “Waseela” ke mayne hain “Qurb”. Baaz alfaaz aise hain jinka arab mein mafhoom kuch aur hai jab ke urdu mein kuch aur hai. Jaise lafz “zaleel” hai, arabi mein iske mayne “Kamzor” jabke urdu mein “Kamine” ke hain. Jaisa ke hum padh aaye hain: *وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ* Wa laqad nasarakumul-laahu bi-Badrinw-wa 'antum 'azillab: (Ale-Imran: 123) yani Aye musalmaano! yaad karo Allah ne tumhari madad ki thi Badar mein jab ke tum bahut kamzor the. Ab agar yahan zaleel ka tarjuma urdu waala kardiya jaaye to hamare Imaan ke laale pad jayenge. Isi tarah arabi mein “Jahil” ke mayne jazbaati hona hai, anpadh hona nahi. Ek padha likha shakhs bhi jahil yani jazbaati, akadh mizaaj hosakta hai lekin urdu mein

jaahil aalim ka mutatzad hai, yani jo anpadh ho. Isi tarah ka mu'amlala lafz "Waseela" ka hai. iska asal mathhoom "Qurb" hai aur yahan bhi yahi muraad liya jaayega. Yahan irshaad hua:

"Aye Imaan walo, Allah ka taqwa ekhtiyaar karo aur (aage badhkar) iska qurb talaash karo".

Taqwa ke mayne hain Allah ke ghazab se, Allah ki naraazgi se aur Allah ke ehkaam todne se bachna. Ye ek manfi muhrrak hai, jabke qurb-e-Illahi ki talb ek masbat muhrrak hai ke Allah ke nazdeek se nazdeek hote chale jao. Lekin is ke qurb ka zariya kya hoga?

wa jaa-hiduu fii Sabiilihii la-'allakum ﴿٥﴾ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ
tuf-libuun.

Tarjuma: *Aur uski raah mein jihaad karo ta'ake tum falah paao.*

Is baat se bilkul wazeah hogayi ke taqarrub illallaah ke liye jihad karo. Taqwa shart-e-laazim hai. Yani pehle jo haraam cheezein hain in se apne aap ko bachhao, jin cheezon se rok diya gaya hai in se ruk jao aur Allah ki nafarmani se baaz ajao. Aur phir is ka taqarrub hasil karna chaahte ho to iski raah mein jado-e-jahed karo.

AAYAT - 36

Innal-laziina kafaruu law 'anna إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ
lahum-maa fil-'arzi ja-mii-'anw- جَمِيعًا وَمِثْلَهُ مَعَهُ
wa mislahuu ma-'abuu

Tarjuma: *Yaqeenan wo log jinhone kufr kiya, agar in ke paas wo saari daulat ho jo ke zameen mein hai kul ki kul aur iske saath itni hi aur bhi ho.*

li-yaf-taduu bibii min 'azaabi Yarwmil- لِيَقْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
Qiyaamati

Tarjuma: *(Aur wo chaahein) ke wo is ke zariye se fidya dekar bach sakein qayamat ke din ke azaab se.*

maa tuqubbla minhum. مَا تُقْبَلُ مِنْهُمْ

Tarjuma: *To in se harghiz qubool nahi ki jaayegi.*

Ye hukm goya "Taleeq bilmuhaal" hai ke na aisa mumkin hai aur na aisa hoga. Lekin baat ki sakhti wazeh karne ke liye ye andaza apnaya gaya hai aur aakhri darje mein wazehat kardi gayi hai ke agar bilfarz inke paas itni daulat maujood bhi ho tab bhi Allah ke haan unka fidya qubool nahi hoga.

Wa lahum 'azaabun 'aliim.

وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

Tarjuma: Aur in ke liye dardnaak azaab hai.

AAYAT - 37

Yurii-duuna 'any-yakbru-juuu minan-
Naari wa maa hum-bi-khaari-jiina
min-haa:

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ الثَّارِ وَمَا هُمْ
بِخُرُجِينَ مِنْهَا

Tarjuma: Wo chahenge ke aag se kisi tarah nikal jayein lekin nikal nahi payenge.

wa lahum 'azaabum-muqim.

وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

Tarjuma: Aur in ke liye hoga qayem rehne waala azaab.

Yani in ko musasil qayem aur dayem rehne waala azaab diya jaayega.

AAYAT - 38

Was-saariqu was-saariqatu faqta-'uuu
'ay-diyahumaa

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

Tarjuma: Aur chor khushwah mard ho ya aurat, in donon ke haath kaat do.

Yani chor ka ek haath kaat do.

ja-zaaa-'am-bimaa kasabaa

جَزَاءٌ بِمَا كَسَبَا

Tarjuma: Ye badla hai in ke kartoot ka.

na-kaalam-minallaah:

نَكَالًا مِنَ اللَّهِ

Tarjuma: Aur ibratnaak saza hai Allah ki taraf se.

Dekhiye Qur'an khud apni hifazat kis tarah karta hai aur kyun challenge karta hai is kalaam par baatil hamla-awar nahi hosakta kisi bhi jaanib se (Haa Meem Sajda: 23). Zara mulaheza kijiye is aayat ke ziman mein Ghulam Ahmed Parwez Sahab kehte hain ke yahan chor ka haath kaatne ka matlab hai ke aisa nizaam wazeh kiya jaaye jis mein kisi ko chori ki zaroorat hi na pade. Ye to hum bhi chahte hain ke aisa nizaam ho, riyasat ki taraf se kifayat-e-aama ki sahulat maujood ho taake koi shakhs majboor hokar chori na kare, lekin فَاقْطَعُوا أَيْدِيَهُمَا faqta-'uuu 'ay-diyahumaa, ke alfaaz se jo matlab Parwez Sahab ne nikala hai wo bilkul ghalat hai. Aur agar farz karlein ke aisa hi hai to phir جَزَاءٌ بِمَا كَسَبَا

ja-zaaa-'am-bimaa kasabaa, (*Ye badla hai inki apni kamayi ka*) ki kya taweel hogi? Yani jo kamayi inhone ki hai iska badla ye hai ke ek achcha nizaam qayem kardiya jaaye? Is ke baad phir **نَكَالًا مِّنَ اللَّهِ** *na-kaalam-minallaah*: ke alfaaz mazeed aaye hain. "Nikaal" kehte hain ibratnaak saza ko. To kya aise nizaam ka qayem karna Allah ki taraf se ibratnaak saza hogi? Aap ne dekha Qur'an ke muani-o-mafhoom ki hifazat ke liye bhi alfaaz ke kaise kaise pehre bithaye gaye hain!

Darasal Hudood-o- tazeeraat ke falsafé ko samajhna bahut zaroori hai aur is ke liye lafz "Nikaal" bahut ahem hai.

Qur'an mein tazeeraat aur hadood ke silsile mein ye lafz aksar istemal hua hai. Yani agar saza hogi to ibratnaak hogi. Islam mein shahadat ka qanoon bahut sakht rakha gaya hai. Zara sa shuba ho to iska faida mulzim ko diya jaata hai. Is lehaaz se saza ka nifaaz asaan nahi. Lekin agar tamaam marahal taye kar ke jurm poori tarah saabit hojaye to phir saza aisi di jaaye ke ek ko saza mile aur laakhon ki aankhein khul jaayein ta'ake aindah kisi ko jurm karne ki himmat na ho. Ye falsafa hai Islami sazaon ka. Ye darhakeeqat ek tasdeed (deterrence) hai jis ke sabab mu'ashre se burayi ka istesaal karna mumkin hai. Aaj America jaise (naam nihaad) muhazzib mu'ashre mein bhi aaye din intehayi ghinaune jura'im horahe hain. Is ki wajah ye hai ke ehtesaab aur saza ka nizaam durust nahi. Log jurm karte hain, saza hoti hai, jail jaate hain, kuch din wahan guzarne ke baad wappas aate hain, phir jurm karte hain, phir jail chale jaate hain. Jail kya hai? sarkaari mehmaandaari hai. Yahi wajah hai ke aise mu'ashraon mein jura'im roz baroz badte jaarahe hain.

wal-laahu 'Aziizun Hakiim.

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

Tarjuma: *Aur Allah zabardast hai, hikmat waala hai.*

AAAYAT - 39

Faman-taaba mim-ba'-di zulmihii wa 'aslaha fa-'innal-laaha yatuubu 'alayh;

فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ
فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ ط

Tarjuma: *To jis ne bhi tauba karli apne is zulm ke baad aur islah karli to Allah Ta'ala zaroor qubool karta hai iski tauba ko.*

innal-laaha Gafuuru-Rahiim.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٠﴾

Tarjuma: *Yaqeenan Allah ghafoor hai, raheem hai.*

Lekin is tauba se jurm ki saza duniya mein khatam nahi hogi. Ye jurm hai duniya (ke qanoon) ka aur gunaa hai Allah ka. Jurm ki saza duniya mein milegi, gunaa ki saza Allah ne deni hai, agar tauba karli to Allah Ta'ala mu'af famadega aur agar tauba nahi ki to iski saza bhi milegi.

AAYAT - 40

Alam ta'-lam 'annal-laaha labuu **أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ**^ط
mulkus-samaa'waati wal-'arz?

Tarjuma: *Kya tum nahi jaante ho ke Allah hi ke liye hain asmaan aur zameen ki badhsbahi?*

Yu-'azzibu many-ya-shaaa-'u **يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ**^ط
yagfiru limany-yashaaa':

Tarjuma: *Wo saza dega jisko chaahega aur bakhsbdega jisko chaahega.*

wallaahu 'alaa kulli shay-'in-Qadiir. **وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ**

Tarjuma: *Aur Allah har cheez par qaadir hai.*

Ab yahan phir zikr aaraha hai in logaon ka jo doghli policy par kaarband the, lekin Suratul Baqarah ki tarah yahan bhi rou-e-sakhan qatiyaat ke saath wazeh nahi kiya gaya. Lehaza iska intebaaq munafiqeen par bhi hoga aur ahl-e-kitaab par bhi. Munafiq ahl-e-kitaab mein se bhi the, jinka mailaan Islam ki taraf bhi tha aur chaahte bhi the ke musalmaan mein shaamil rahe lekin wo apne saathiyon ko bhi chordne par tayaar nahi the. To ye log jo **مُذَبِّدِينَ بَيْنَ ذَلِكَ** *Muzab-zabiina bayna zaalika*, ki misaal the, ye donon taraf ke log the.

AAYAT - 41

Yaaa-'ayyu-har-Rasuulu laa yab- **يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ**
zunkallaziina yusaari-'uuna fil-kufri **فِي الْكُفْرِ**

Tarjuma: *Aye Nabi (ﷺ) ye log Aap ke liye bais-e-ranj na ho jo kufri ki raah mein bahut bhaag daudh kar rabe hain.*

minal-laziina qaaluuu 'aamannaa bi- **مِنَ الَّذِينَ قَالُوا 'إِنَّمَا بِأَفْوَاهِهِمْ**
'afwaa-hihim wa lam tu'-min-quluu- **وَلَمْ**
buhum. **تُؤْمِنُوا قُلُوبُهُمْ**^ط

Tarjuma: *In logaon mein se jo apne munh se to kehte hain ke hum Imaan rakhte hain, magar inke dil Imaan nahi laaye hain.*

Aap ﷺ in logaon ki sargarmiyon aur bhaag daudh se ghamgheen aur ranjeeda khaatir na ho.

Wa minalla-ziina haa-duu وَمِنَ الَّذِينَ هَادُوا۟

Tarjuma: *Aur isi tarah ke log Yahoodiyon mein se bhi hain.*

sammaa-'uuna lil-kazibi سَمْعُونَ لِكَذِبٍ

Tarjuma: *Ye bade hi ghaur se sunte hain jhoot ko.*

sammaa-'uuna li-qawmin 'aa-khariina lam ya'-tuuk. سَمْعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُوا۟

Tarjuma: *Aur ye sunte hain kuch aur logaon ki khaatir jo aap ke paas nahi aate.*

Yani ek to ye log apne “shayateen” ki jhooti baatein badi tawajah se sunte hain, jaise Suratul Baqarah ayat 14 mein farmaya: ﴿وَإِذْ لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿۱۴﴾ *Wa 'izaa laqul-laziina 'aamanuu qaaluuu' aama-ndaa, wa'izaa khalaaw' ilaa shayaatiini-him qaaluuu 'innaa ma-'akum' innamaa nabnu mus-tahzi-'uun,* phir ye log inki taraf se jasoos bankar musalmaanon ke haan aate hain ke yahan se sunkar in ko report desake ke aaj Mohammed ﷺ ne ye kaha aaj Aap ﷺ ki majlis mein ye falah mu' amla hua. ﴿سَمْعُونَ لِقَوْمٍ آخِرِينَ﴾ ka tarjuma donon tarah se hosakta hai: “*Dusri qaum ke logaon ki baton ko badi tawajah se sunte hain*” ya “*Sunte hain dusri qaum ke logaon ke liye*” yani inhein report karne ke liye inke jasoos ki haisiyat se. Inke jo leader aur shayateen hai, wo Aap ﷺ ke paas khud nahi aate aur ye jo bain bain ke log hain ye Aap ﷺ ke paas aate hain aur inke zariye se ye jasoosi ka saara mu' amla chal raha hai.

Yu-harrifuunal-kalima mim-ba'-di mawaazi-ih. يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ

Tarjuma: *Wo kalaam ko pherdete hain iski jagah se iska mauqa-o-mahal muyyan hojaane ke baad.*

Yaquuluuna 'in 'uutiitum haazaa fakhu-zuuhu يَقُولُونَ إِنَّ أُوتِيْنٰمُ هٰذَا فَاخَذُوْهُ

Tarjuma: *Wo kehete hain agar tumhein yahi (faisla) miljaaye to qubool karlena.*

wa' illam tu'-tawhu fab-za-ruul

وَإِن لَّمْ تَسُوتُوهُ فَاحذَرُوا ط

Tarjuma: Aur agar ye (faisla) na mile to kanni katra jaana.

Ahl-e-kitaab ke sardaron ko agar kisi muqadme ka faisla matloob hota to apne logaon ko Rasool Allah ﷺ ke paas bhejte aur pehle se inhein batadete ke agar faisla is tarah ho to tum qubool karlena, warna radd kardena. Wazeh rahe ke Madina Munawara mein Islami riyasat aur poore taur par ek hamagair Islami hukumat darasal fatah Makkah ke baad qayem hui aur ye surat-e-haal is se pehle ki thi. Warna kisi riyasat mein dohra adalati nizaam nahi hosakta. Yahi wajah thi ke ye log jab chaahte apne faislon keliye Huzoor ﷺ ke paas ajaate aur jab chaahte kisi aur ke paas chale jaate the. Goya baik waqt do matwazi nizaam chal rahe the. Isi liye to wo log ye kehne ki jasarat karte the ke ye faisla hua to qubool karlena, warna nahi.

Wa many-yuridillaahu fit-natabuu falan- tamlika labun minallaahi shay-aa. — وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ —
مِنَ اللَّهِ شَيْئًا ط

Tarjuma: Aur jisko Allah hi ne fittne mein daalne ka iraada karliya ho to tum iske liye Allah ke muqable mein kuch bhi ekhtiyaar nahi rakhte.

Ulaaa-'ikal-laziina lam yuridillaahu 'any-yutabhira quluubahum.

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ط

Tarjuma: Ye wo log hain ke jinke dillon ko Allah ne paak karna chaaha hi nahi.

Labum fid-dunyaa khizyunw-

لَهُمْ فِي الدُّنْيَا حِزْبٌ ط

Tarjuma: Inke liye duniya mein bhi ruswayi hai.

wa labum fil-'Aakhirati 'azaabun 'aziim; ۞ — وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۞

Tarjuma: Aur aakhirat mein bhi inke liye bahut bada azaab hai.

AAYAT - 42

Sammaa 'uuna lil-kazibi

سَمْعُونَ لِلْكَذِبِ

Tarjuma: Ye khoob sunne waale hain jhoot ko.

'akkaa-luuna lis-subt.

أَكْثُونَ لِلسُّبْحِ ط

Tarjuma: Khoob khaane wale hain haraam ko.

Fa-'in-jaaa-'uuka

فَإِنْ جَاءُوكَ

Tarjuma: Phir agar ye Aap ﷺ ke paas (apna koi muqadma lekar) aayein.

fahkum-baynabum 'aw 'a'-riz 'anhum.

فَأَحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ؕ

Tarjuma: To Aap ﷺ (Ko ekhtiyaar hai) khurwah inke darmiyaan faisla karde ya inse araaaz karein.

Aap ﷺ ko ye ekhtiyaar diya jaata hai ke Aap chaahе to inka muqadma sune aur faisla karde aur chaahе to muqadma lene hi se inkaar karde, kyun ke inki niyat durust nahi hoti aur wo Aap ﷺ ka faisla lene mein sanjeeda nahi hote. Lehaza aise logaon par apna waqt zaya karne ki koi zaroorat nahi hai. Lekin ye andesha bhi tha ke wo propaganda karengе ke dekho ji hum to gaye the Mohammed ﷺ ke paas muqadma lekar ye kaise Nabi hain ke muqadma ka faisla karne ko tayyaar hi nahi! Is ziman mein bhi Allah Ta'ala ki taraf se Huzoor ﷺ ko itmenaan dilaaya jaaraha hai ke Aap ﷺ is ki parwah na karein.

Wa 'in-tu'-riz 'anhum falany-yazurruuka shay-'aa.

وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصُرُّوكَ شَيْئًا ط

Tarjuma: Aur agar Aap ﷺ in se araaaz karengе to wo Aap ﷺ ko koi zar nahi pahuncha sakege.

Yani inke mukhalifana propaganda se qata'an fikarmand hone ki zaroorat nahi hai.

Wa 'in hakamta fab-kum-baynabum-bil-qist.'

وَإِنْ حَكَمْتَ فَأَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ط

Tarjuma: Aur agar Aap ﷺ faisla kare to inke darmiyaan insaaf ke ain mutabiq faisla kare.

In-nallaaha yuhibbul-Muqsitiin.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٥٥﴾

Tarjuma: Yaqeenan Allah Ta'ala insaaf karne walon ko pasand karta hai.

AAYAT - 43

Wa kayfa yubakkimuuna-ka

وَكَيْفَ يُحَكِّمُونَكَ

Tarjuma: *Aur (Aye Nabi ﷺ) ye log Aap ﷺ ko kaise bakam banate hain.*

wa 'indahumut-Tawraatu

وَعِنْدَهُمُ التَّوْرَةُ

Tarjuma: *Jabke inke paas Taurat maujood hai.*

fihaa hukmullaahi

فِيهَا حُكْمُ اللَّهِ

Tarjuma: *Jis mein Allah ka hukm maujood hai.*

Yahan Allah Ta'ala ne yahood ki badniyati ko bilkul benaqaab kardiya hai ke agar inki niyat dusrust ho to Taurat se rehnumyai haasil karlein.

summa ya-ta'wal-la'wana mim-ba'-di zaalik?

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ

Tarjuma: *Phir bhi wo is se roohgardani karte hain.*

Wa maaa 'ulaaa-'ika bil-Mu'-miniin.

وَمَا أَوْلِيكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

Tarjuma: *Aur haqeeqat mein ye log momin nabi hai.*

Asal baat ye hai ke ye Imaan se tahedust hai inke dil Imaan se khaali hai. Ye hai inka asal rogh.

AYAAT 44 TO 50

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا
النَّاسَ وَاخْشَوْا اللَّهَ وَلَا تَتَّبِعُوا بِالنَّفْسِ أَهْوَاءَ قَلِيلٍ ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكٰفِرُونَ ۝ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۖ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۗ
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝ وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ ۖ وَمُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝ وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ
اللَّهُ فِيهِ ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفٰسِقُونَ ۝ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّبًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۗ وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۗ وَلٰكِنْ لِّيَبْلُوَكُمْ فِي مَآ آتٰكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَإِنْ أَحْكَمْتُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَاحِدًا رَّهُمْ أَنْ يَفْتِنُواكَ عَنْ بَعْضِ مَآ أَنْزَلَ اللَّهُ إِلَيْكَ ۗ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ
أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنْ كُنْتُمْ مِنْ النَّاسِ لَفٰسِقُونَ ۝ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ
وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ۝

44. 'Innaaa' anzalnat-Tawraa-ta fiihaa Hudan-wa Nuur. Yah-kumu bihaa Nabiy-yuu-nal-laziina' aslamuu lillaziina haaduu war-Rabbaa-niyyuuna wal-'abbaaru bimas-tuhfizuu min-Kitaa-billaahi wa kaanuu 'alayhi shuha-daaa'. Falaa takhsba-wunnaasa wakh-shaw-ni wa laa tash-taruu bi-'Aa-yaatii saman-an-qaliilaa. Wa mallam-yah-kum-bimaaa 'an-zalal-laahu fa-'ulaaa-'ika hu-mul-kaafiruun.

45. Wa katabnaa 'alay-him fiihaa 'annan-nafsa binnafsi wal-'ayna bil-'ayni wal-'anfa bil-'anfi wal-'uzuna bil-'uzuni was-sinna bis-sinni wal-juruuha Qisaas. Faman-tasaddaqa bihi fabuwa kaffaaratul-lah. Wa mallam yahkum-bimaaa 'anza-lal-laahu fa-'ulaaa-'ika humuz-zaalimuun.

46. *Wa qaf-faynaa 'alaaa 'aa-saa- ribim-bi-'lisabni-Maryama Musaddiqal-limaa bayna ya-daybi minat-Tawraah: wa 'aa-taynaahul-'Injiila fihi Hudanw-wa Nuurunw-wa musaddiqal-limaa bayna yadaybi minat-Tawraati wa Hudanw-wa Maaw-'izatal-lil-Muttaqiin.*
47. *Wal-yahkum 'Ahlul-'Injiili bimaaa 'anzalal-laahu fih. Wa mallam yab-kum-bimaaa 'anza-lal-laahu fa-'ulaaa-'ika humul-faasiqun.*
48. *Wa 'anzalnaaa 'ilay-kal-Kitaaba bil-haqqi musaddiqal-limaa bayna yadaybi minal-Kitaabi wa mubay-minan 'alay-bi fahkum-baynahum-bimaaa 'anza-lal-laahu wa laa tatta-bi' 'ahwaaa-'abum 'ammaa jaaa-'aka minal-Haqq. Likullin-ja-'alnaa minkum Shir-'atanw-wa minhaa-jaa. Wa law shaaa-'allaahu laja-'alakum 'Ummatanw-Waahidatanw-wa laakiilli yab-lurwa-kum fii maaa 'aataa-kum fasta-biqul-khay-raat. 'Ilal-laabi marji-'ukum jamii-'an-fayunabbi-'ukum-bimaa kuntum fihi takh-talifuun;*
49. *Wa' anih-kum-baynahum-bimaaa 'anza-lal-laahu wa laa tatta-bi' 'ahwaaa-'abum wah-zarhum 'any-yafthi-nuuka 'am-ba'-zi maaa 'anza-lal-laahu 'ilayk. Fa-'in-ta-wal-law fa'-lam 'annamaa yurii-dullaahu 'any-yusii-bahum-biba'-zi zu-nuu-bihim. Wa 'inna kasiiram-minan-naasi lafaasi-quun.*
50. *Afa-hukmal-Jaabi-liyyati yabguun? Wa man 'ah-sanu minal-laabi hukmal-li-qaaw-miny-yuu-qinuun.* (Section 7)

Suratul Maida ka ye saatwa ruku husn-e-itefaq se (7) saat hi ayaat par mushtamil hai is mein bahut sakht tehdeed, tanbiha aur dhamki hai in logaon ke liye jo kisi asmaani shariyat par Imaan ke daawedar ho aur phir iske bajaye kisi aur qanoon ke mutabiq apni zindagi guzar rahe ho. Qur'an Hakeem ki taweel suraton mein kahin kahin teen teen ayaaton ke chote chote group milte hain jo muani-o-mafhoom ke lehaz se bahut jaame hote hain, jaise ke sureh Ale Imran ki aayat 102, 103 aur 104 hain. Abhi Suratul Maida mein bhi teen ayaat par mushtamil nihayat jaame ehkamaat ka haamil ek muqaam aayega. Isi tarah kahin kahin saat saat ayaat ka majmua bhi milta hai. Jaise Suratul Baqarah ke paanchwe ruku ki saat ayaat (40 to 46) Bani Isra'el se khitaab ke ziman mein nihayat jaame hain. Ye daawat ke ibtedayi andaaz par mushtamil hain aur daawat ke baab mein bamanzila fateha hain. Isi tarah qanoon-e-shariyat ki tanfeez, iski ehmiyat aur is se pehlu tahi par wa'eed ke zaiman mein zeir muta'ala ruku ke saat ayaat nihayat takeedgi aur jaame hain, balke ye muqaam is mauua par Qur'an Hakeem ka zarah-e-sanaam (climax) hai.

AAAYAT - 44

Innaaa' anzalnat-Tawraa-ta إِنَّا أَنْزَلْنَا التَّوْرَةَ

Tarjuma: *Yaqeenan humne hi naazil farmayi thi Taurat.*

fiihaa Hudan-wa Nuur. فِيهَا هُدًى وَنُورٌ

Tarjuma: *Is mein hidayat bhi thi aur noor bhi tha.*

Yab-kumu bihan-nabiy-yuu-nal- يَحْكُمُ بِهَا النَّبِيُّونَ

Tarjuma: *Is ke mutaliq faisle karte the Ambiya عليه السلام.*

lazziina' aslamuu الَّذِينَ اسْلَمُوا

Tarjuma: *Jo ke sab farmanbardaar the (Allah ke).*

Zaahir hai ke tamaam Ambiya-e-Kiraam عليه السلام khud bhi Allah Ta'ala ke farmanbardaar the.

lillaziina haaduu لِلَّذِينَ هَادُوا

Tarjuma: *(Aur wo faisle karte the) Yahoodiyon ke liye.*

Yani Ambiya-e-Kiraam عليه السلام yahoodiyon ke tamaam faisle Taurat (shariyat-e-mauswi) ke mutabiq karte the, jaisa ke hadees mein hai (كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ) *Kaanat banu Isara'eela tasuusuhumul ambiyaa*¹ yani *Bani Isra'el ki siyasat aur hukumat ke mu'amlaat, intezam-o-insaraam, Ambiya ke haath mein hota tha.* Isliye wohi inke mabain naza'at ke faisle karte the.

war-Rabbaa-niyyuuna wal-'abbaaru وَالرَّبِّيُّونَ وَالْأَحْبَابُ

Tarjuma: *Aur dar-wesh aur ulma.*

Inke haan Allah waale sufiya aur ulma wa fiqaha waale bhi Taurat hi ke mutabiq faisle karte the.

bimas-tuhfizuu min-Kitaa-billaahi بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ

Tarjuma: *Basabab iske wo Kitabullaah ke nigraan banaye gaye the.*

Inhein zimmedari di gayi thi ke inhein kitaabullaah ki hifazat karni hai.

1. Sahih Al-Bukhari, Kitaab Ahadees Alambiya, Baab Maa Zikr 'An Bani 'Isra'el wa Sahih Muslim, Kitaab Al-Imara, Baab-o- Joub Al-Wafa'a Bibii'aa Al-Khalfa'a Al-Awwal Fil-Awwal.

wa kaanuu 'alayhi shuba-daaa'.

وَكَانُوا عَلَيْهِ شُهَدَاءَ

Tarjuma: Aur wo is par garwah the.

Falaa takhsba-wunnaasa wakh-shaw-ni

فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنَ

Tarjuma: (To in se kehdiya gaya tha ke) tum logaon se mat daro aur mujh se daro.

wa laa tash-taruu bi-'Aa-yaatii
samanan-qaliilaa.

وَلَا تَشْتَرُوا بِإِيَّتِي ثَمَنًا قَلِيلًا ۝

Tarjuma: Aur meri ayaat ko haqeer si qeemat par farokhat na karo.

Yani Allah ka taye kardah qanoon maujood hai, iske mutabiq faisle karo logaon ko pasand ho ya napasand, is se tumhara bilkul koi sarokaar nahi hona chaahiye. Ab aarahi hai wo kaante waali baat:

Wa mallam-yah-kum-bimaaa 'an-
zalat-laahu fa-'ulaaa-'ika hu-mul-
kaafiruun.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْكَافِرُونَ ۝

Tarjuma: Aur jo Allah ki utaari hui shariyat ke mutabiq faisle nahi karte wohi to kaafir hain.

Baqaul-e-alama Iqbal:

Booton se tujhko umeedein, khuda se naumeedi
Mujhe bata to sahi aur kaafiri kya hai?

AAYAT - 45

Wa katabnaa 'alay-him fiihaaa

وَكَتَبْنَا عَلَيْهِمْ فِيهَا

Tarjuma: Aur humne likh diya tha in par is (Taurat) mein.

'annan-nafsa binnafsi

أَنَّ النَّفْسَ بِالنَّفْسِ ۝

Tarjuma: Ke jaan ke badle jaan.

wal-'ayna bil-'ayni

وَالْعَيْنَ بِالْعَيْنِ

Tarjuma: Aur aankh ke badle aankh.

wal-'anfa bil-'anfi

وَالْأَنْفَ بِالْأَنْفِ

Tarjuma: Aur naak ke badle naak.

wal-'uzuna bil-'uzuni

وَالْأُذُنَ بِالأُذُنِ

Tarjuma: Aur kaan ke badle kaan.

was-sinna bis-sinni

وَالسِّنَّ بِالسِّنِّ ۝٤

Tarjuma: Aur daant ke badle daant.

wal-juruuha Qisaas.

وَالْجُرُوحَ قِصَاصٌ ۝٥

Tarjuma: Aur is tarah zakhmon ka badla bhi hoga barabar ka.

Faman-tasaddaqa bibii fabuwa
kaffaaratul-lah.

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۝٦

Tarjuma: Phir jo koi isko mu'af karde to ye is ke liye (gunaahon ka) kaffara hoga.

Kisi ne ek shakhs ka kaan kaat diya, ab jawaban wo iska kaan kaatne ka haqdaar hai, lekin agar wo qasaas nahi leta aur mu'af kardeeta hai to ise apne bahut se gunaahon ka kaffara banalega. Is ka mafhoom ye bhi hosakta hai ke mujrim ko jab mu'af kardiya gaya to is ke zimme se wo gunaah dhulgaya.

Wa mallam yabkum-bimaaa 'anza-lal-
laabu fa-'ulaaa-'ika humuz-zaalimuun.

وَمَنْ لَّمْ يُحْمَرْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٧﴾

Tarjuma: Aur jo faisle nahi karte Allah ki utaari hui shariyat ke mutabiq wo hi to zaalim hain.

Aur zaalim yahan bamu'ane mushrik hai, kyun ke Allah Ta'ala ne shirk ko zulm-e-azeem qaraar diya hai: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ 'Innaash-shirka la-zulmun 'aziim. (Surah Luqman: 13) Ab dekhiye ek qanoon Allah ka hai aur ek insaanon ka. Phir insaanon ke bhi mukhtalif qawanein hain, ek Roman Law hai, ek Pakistani qanoon hai, ek riwaaj par mubni qanoon hai. Ab dekhna ye hai ke aap faisla kis qanoon ke mutabiq kar rahe hain? Allah ke qanoon ke tahet ya phir kisi aur qanoon ke mutabiq? Agar aap ne Allah ke qanoon ke saath saath kisi aur qanoon ko bhi maan liya ya Allah ke qanoon ke muqable mein kisi aur qanoon ko tarjeeh di to ye shirk hai.

AAAYAT - 46

Wa qaf-faynaa 'alaaa 'aa-saa- rihim-bi- 'lisabni-Maryama وَقَفَيْنَا عَلَىٰ آثَارِهِم بِعَيْسَى ابْنِ مَرْيَمَ

Tarjuma: *Aur humne inke peeche inhi ke naqsh-e-qadam par Esa ﷺ Ibn-e-Maryam ko bheja.*

Musaddiqal-limaa bayna ya-dayhi minat-Ta'wraah: مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

Tarjuma: *(Wo aaye) tasdeeq karte hue uski jo unke saamne maujood tha Taurat mein se.*

wa 'aa-taynaabul-'Injiila fihi Hudanwa-wa Nuurunwa-wa وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ

Tarjuma: *Aur humne inhein Injeel ata ki, is mein hidayat bi thi aur noor bhi tha.*

musaddiqal-limaa bayna yadayhi minat-Ta'wraati وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

Tarjuma: *Aur wo (Injeel bhi) tasdeeq kar rahi thi iski jo Taurat mein se uske saamne maujood tha.*

wa Hudanwa-wa Marw-'izatal-lil-Muttaqin. وَهُدًى وَ مَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

Tarjuma: *Aur wo hidayat (rehtumayi) aur nasihat thi taqwa waalon ke liye.*

AAAYAT - 47

Wal-yahkum 'Ablul-'Injiili bimaana 'anzalal-laahu fihi. وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ

Tarjuma: *Aur chaahiye ke Injeel ke maanne waale faisla karein is ke mutabiq jo Allah ne is mein naazil kiya hai.*

Wa mallam yah-kum-bimaana 'anza-lal-laahu fa-'ulaaa-'ika humul-faasiqun. وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

Tarjuma: *Aur jo log nahi faisle karte Allah ke utaare hue ehkamaat wa qu'wanedn ke mutabiq, wobi to faasiq hain.*

Wohi to sarkash hain, wohi to nafarman hain, wohi to nahanjar hain. Ghaur kijiye ek ruku mein teen dafa ye alfaaz dohraye gaye hain:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

Wa mallam-yah-kum-bimaaa 'an-zalal-laahu fa-'ulaaa-'ika hu-mul-kaafiruun.

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

Wa mallam yahkum-bimaaa 'anza-lal-laahu fa-'ulaaa-'ika humuz-zaalimuun.

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ﴾

Wa mallam yah-kum-bimaaa 'anza-lal-laahu fa-'ulaaa-'ika humul-faasiquun.

In ayaat-e-Quraniya ko saamne rakhiye aur millat-e-islamia ki maujooda kaifiyat ka jaa'izah lijiye ke duniya mein kitne mumalik hain jahan Allah ka qanoon naafiz hai? Aaj ru-e-zameen par koi ek bhi mulk aisa nahi hai jahan shariyat-e-islami poore taur par naafiz ho aur Islam ka mukkamal nizaam qayem ho. Agarche hum anfaradi aitebaar se musalmaan hain lekin hamare nizaam kaafirana hain.

AAYAT - 48

Wa 'anzalnaa 'ilay-kal-Kitaaba bil-haqqi وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

Tarjuma: Aur (ab Aye Nabi ﷺ) hum ne Aap par kitaab naazil farmayi haq ke saath.

musaddiqal-limaa bayna yadayhi minal-Kitaabi wa muhay-minan 'alay-hi مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ

Tarjuma: Jo apne se pehli kitaabon ki tasdeeq karti hai aur in par nigraan hai.

Ye kitaab Taurat aur Injeel ki misdaq bhi hai aur musaddiq bhi. Aur iski haisiyat kasauti ki hai. Pehli kitaabon ke andar jo tehreefaat hogayi thi ab in ki taseeh is ke zariye se hogi.

fahkum-baynahum-bimaaa 'anza-lal-laahu فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ

Tarjuma: To (Aap ﷺ bhi) faisla karein inke darmiyaan is (qanoon) ke mutabiq jo Allah ne naazil farmaya hai.

wa laa tatta-bi' 'ahwaaa-'ahum 'ammaa وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ط
 jaaa-'aka minal-Haqq.

Tarjuma: Aur mat pairwi karein inki khuwahishaat ki, is haq ko chord kar jo aachuka hai Aap (ﷺ) ke paas.

Likullin-ja-'alnaa minkum Shir- لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ ط
 'atanw-wa minhaa-jaa.

Tarjuma: Tum mein se har ek ke liye humne ek shariyat aur ek raah-e-amal taye kardi hai”.

Jahan tak shariyat ka ta'luq hai sab ko maloom hai ke shariyat-e-moosawi (عليه السلام) shariyat-e-Muhammadi (ﷺ) se mukhtalif thi. Mazeded baran Rasoolon ke minhaj (tareeqe kaar) mein bhi farq tha. Maslan Hazrat Moosa (عليه السلام) ke minhaj mein hum dekhte hain ke Aap (عليه السلام) ek musalmaan ummat (Bani Isra'el) ke liye bheje gaye the. Wo ummat jo ke dabi hui thi, phasi hui thi, ghulam thi. Is mein akhlaaqi kharabiyon bhi thi, deeni aitebaar se za'af bhi tha, wo aal-e-firaun ke zulm-o-sittam ka takhta-e-mashq bani hui thi. Chunache Hazrat Moosa (عليه السلام) ke maqsad-e-bais mein ye baat bhi shaamil thi ke ek bigdi hui musalmaan ummat ko kaafiron ke tasalut aur ghalbe se nijaat dilayein. Iska ek khaas tareeqekaar Allah Ta'ala ki taraf se inhein bataya gaya. Hazrat Esa (عليه السلام) bhi ek musalmaan ummat ke liye maboos kiye gaye, yani yahoodiyon ki taraf. Is qaum mein nazaryati fatoor aachuka tha, in ke mu'ashre mein akhlaaqi-o-roohani girawat inteha ko pahunch chuki thi. Unke ulma ki tawajah bhi deen ke sirf zahiri ehkaam aur qanooni pehluon par reh gayi thi aur wo asal maqasid-e-deen ko bhool chuke the. Deen ki asal rooh nigaahon se ojhal hogayi thi. Is saare bigaad ki islah ke liye Hazrat Maseeh (عليه السلام) ko Allah Ta'ala ne ek khaas minhaj, ek khaas tareeqe kaar ataa farmaya. Mohammed Rasool Allah (ﷺ) ko in logaon mein maboos kiya gaya jo mushrik the, anpadh the, kisi Nabi ke naam se nawaqif the siwaye Hazrat Ibrahim (عليه السلام) ke. In ka ehteraam bhi wo apne jadd-e-amjad ke taur par karte the, ek Nabi ke taur par nahi. Koi shariyat in mein maujood nahi thi, koi kitaab inke paas nahi thi. Goya ﴿ضَلَّ سَلَالًا بَعِيدًا﴾ zalla zalaalam-ba-'iidaa, ki mujassam tasweer! Aap (ﷺ) ne apni daawat tableegh ke zariye in mein se Sahaba-e-Karaam (رضي الله عنهم) ki ek azeem jamaat paida ki, inhein hizbullah banaya, aur phir is jamaat ko saath lekar Aap (ﷺ) ne kufr, shirk aur ayema-e-kufr ke khilaf jihaad-o-qataal kiya, aur bila-aakhir Allah ke deen ko is mu'ashre mein qayaem kardiya. Ye minhaj hai Mohammed Rasool Allah (ﷺ) ka. To ye mafhoom hai is aayat ka ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ﴾ ﴿Likullin-ja-

'alnaa minkum Shir-'atan-wa-minhaa-jaa. "Hum ne tum mein se har ek keliye ek Shariyat aur ek Minhaj (tareeqekaar, minhaj-e-amal) muqarar kiya hai". Is lehz se ye aayat bahut ahem hai.

Wa law shaaa-'allaahu laja-'alakum
Umma-tan-w-Waahidatan-w-

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

Tarjuma: "Aur Allah chaahata to tum sab ko ek hi ummat bana deta.

wa laakiilli yab-lurwa-kum fii maaa
'ataa-kum

وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

Tarjuma: Magar us ne chaaha ke wo is cheez mein tumhari aazma'ish kare jo us ne tum ko ataa ki.

Yani Allah ki hikmat se iski mutaqaazi hui ke jisko jo jo kuch diya gaya hai iske hawale se isko aazamaye. Chunache ab hamare liye asal uswah na to Hazrat Moosa عليه السلام hain aur na hi Hazrat Esa عليه السلام, balke ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ Laqad kaana lakum fii Rasuulil-laahi 'Uswatun Hasanatu, (Al-Ahzaab:21) ke misadaq hamare liye uswah hai to sirf Mohammed Rasool Allah صلى الله عليه وسلم ki zaat-e-mubarak hai. Hazrat Esa عليه السلام ne agar shaadi nahi ki to ye hamare liye uswah nahi hai. Hammein to Huzoor صلى الله عليه وسلم ke farmaan ko pesh nazar rakhna hai, jinhone farmaya: (الْبِكَاحُ مِنْ سُنَّتِي) *Alnikah min sunnati* ¹ aur phir farmaya: (فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي) *Faman ragiba 'an sunnati falaysa minni* ². To waqi'a ye hai ke tamaam Ambiya Allah hi ki taraf se maboos the, aur har ek ke liye jo bhi tareeqa Allah Ta'ala ne munasib samjha wo inko ataa kiya, albatta hamare liye qabil-e-taqleed minhaj-e-Nabwi صلى الله عليه وسلم hai. Ab hum par farz hai ke is minhaj inqalab-e-Nabwi ka gehra sha'oor haasil karein, phir is raaste par usi tarah chalein jis tarah Huzoor صلى الله عليه وسلم chale. Jis tarah Aap صلى الله عليه وسلم ne deen ko qayem kiya, ghaalib kiya, ek nizaam barpa kiya, phir us nizaam ke tahet Allah ka qanoon naafiz kiya, usi tarah hum bhi Allah ke deen ko qayem karne ki koshish karein.

fasta-biqul-khay-raat.

فَاسْتَبِقُوا الْخَيْرَاتِ

Tarjuma: To tum nekiyon mein ek dusre se aage nikalne ki koshish karo.

Ilal-laahi marji-'ukum jamii-'an-

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

Tarjuma: Allah hi ki taraf tum sabko lautna hai.

1. Sunan Ibn-e-Majah, Kitaabun Nikah, Baab Maa Jaa fi Fazlul Nikah.

2. Sahih Al-Bukhari, Kitaabun Nikah, Baabut Targheeb fin Nikah-o-Sahih Muslim, Kitaabun Nikah, Baab Istehbaabun Nikah liman taaqat nafsa ilay.....

*faqunabbi-'ukum-bimaa kuntum fihi
takh-talifuun;*

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٦﴾

Tarjuma: *To wo tumhein jatla dega in cheezon ke baare mein jin mein tum ikhtelaaf karte rahe the.*

AAAYAT - 49

*Wa' anih-kum-baynabum-bimaaa
'anza-lal-laahu*

وَإِنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

Tarjuma: *Aur faisle kijiye in ke mabain is (shariyat) ke mutabiq jo ke Allah ne utaari hai.*

wa laa tatta-bi' 'ah-waaa-'ahum

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

Tarjuma: *Aur inki khuwahishaat ki pairwi na kijiye.*

Aaj hamara kya haal hai? hum kin logaon ki khuwahishaat ki pairwi kar rahe hain? Aaj hum ehkaam-e-Ilaahi ko pas pasht daal kar apne siyasi peshwaon ki khuwahishaat ki pairwi kar rahe hain. Wo jo chaahte hain qanoon bana dete hain, jo chaahte hain faisla kardete hain aur poori qaum iski paband hoti hai. Hum is jaal se isi surat mein nikal sakte hain ke ek zabadast jamaat banayein, taqaat paida karein, ek bharpur tehreek uthayein, qurbaniyan dein, jaanein ladayein ta'ake ye maujooda nizaam tabdeel ho. Allah ka deen qayem ho, aur phir is deen ke mutabiq hamare faisle ho. Yahan Huzoor ﷺ ko ek baar phir se takeed ki jaarahi hai ke Aap ﷺ inki khuwahishaat ki pairwi mat kijiye aur Allah ke ehkaam ke mutabiq faisle kijiye.

*wah-zarhum 'any-yafthi-nuuka 'am-
ba'-zi maaa 'anza-lal-laahu 'ilayk.*

وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ
مَا أَنْزَلَ اللَّهُ إِلَيْكَ ط

Tarjuma: *Aur in se hoshyaar rahiye aisa na ho ke ye log aapko in mein se kisi cheez se bachadein jo Allah ne aap par naazil ki hain.*

Yani har taraf se dabao aayega, lekin Aap ﷺ ko saabit qadmi se khade rehna hai us shariyat par jo Allah Ta'ala ne Aap ﷺ par naazil farmayi hai.

Fa-'in-ta-wal-law

فَإِنْ تَوَلَّوْا

Tarjuma: *Phir agar wo roohgardani karein.*

fa'-lam 'annamaa yurii-dullaahu 'any-
yusii-bahum-biba'-zi zu-nuu-bihim.

فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ ط

Tarjuma: *To jaan lijiye ke Allah Ta'ala inhein inke baaz gunaahon ki saza dena chaahata hai.*

Ye darasal larza dene waala muqaam hai. Agar hum apne is mulk ke andar Islam ko qayem nahi karte aur hamari saari koshishon ke bawajood deen naafiz nahi horaha to iska matlab ye hai ke Allah ke azaab ka koi kodha muqadar ho chuka hai. Wazeh alfaaz mein farmaya jaaraha hai ke agar wo Allah ke ehkmaat se munh modhe, shariyat ke faislon ka inkaar kare to jaanlo ke Allah Ta'ala darhaqeeqat inke gunaahon ki padaash mein inpar azaab naazil karna chaahata hai aur ﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾ *Inna Batsha Rabbika la-shadiid*, ke misdaq inhein koi saza dena chaahata hai.

Wa 'inna kasiiram-minan-naasi
lafaasi-quun.

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

Tarjuma: *Aur is mein to koi shak hi nahi hai ke logaon mein se aksar fasiq (nafarmaan) hain.*

AAYAT - 50

Afa-bukmal-Jaahi-liyyati yabguun?

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ط

Tarjuma: *To kya ye jahaliyat ke faisle chaahate hain?*

Jahaliyat se muraad Huzoor ﷺ ki ba'asat se pehle ka daur hai. Yani kya qanoon-e-Ilaahi naazil hojaane ke baad bhi ye log jahaliyat ke dastoor, apni riwayaat aur apni rasoomiyaat par amal karna chaahate hain? jaisa ke Hindustan mein musalmaan zameendar angrez ki adaalat mein khade hokar kehdethe the ke hammein apni wirasat ke muqadmaat mein shariyat ka faisla nahi chaahiye balke riwaaj ka faisla chahiye.

Wa man 'ab-sanu minal-laahi hukmal-
li-qaw-miny-yuu-qinuun.

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥١﴾

Tarjuma: *Aur Allah ke hukm (aur faisle) se behtar kis ka hukm hosakta hai in logaon ke liye jo yaqeen rakhne waale hain.*

Allah Ta'ala hammein is yaqeen aur imaan-e-haqeeqi ki daulat se sarfaraaz farmaye. (Ameen)!

AYAAT 51 TO 56

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ
 مِنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۗ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ
 مِّنْ عِنْدِ ٱ فَيُضِيعُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ نُدْمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ
 الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَبَعَكُمْ ۗ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ
 أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكٰفِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ
 لَوْمَةً لَّغِيماً ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ
 وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رِكَعُونَ ﴿٥٥﴾ وَمَنْ
 يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

51. Yaaa-'ayyu-hallaziina 'aa-manuu laa tatta-kbizul-Yahuu-da wan-Nasaaraaa 'awli-yaaa'. Ba'-zubum 'awli-yaaa-'u ba'-z. Wa many-yata-wallahum-min-kum fa-'innahuu minhum. In-nallaaha laa yahdil-qaw-maz-zaalimiin.
52. Fataral-laziina fii quluu-bibim-marazuny-yusaari'uuna fihim yaquu-luuna nakh-shaaa 'an-tusii-banaa daaa-'irah. Fa-'asal-laahu 'any-ya'-tiya bil-fat-hi 'aw 'amrim-min 'indihii fa-yus-bihuu 'alaa maaa 'asarruu fii 'anfu-sibim naadimiin.
53. Wa yaquu-lullaziina 'aa-manuuu 'a-haaa-'ulaaa-'il-lazii-na 'aq-samuu billaahi jahda 'aymaa-nihim 'innahum lama-'akum? Habi-tat 'a'-maaluhum fa-^{٥١}lahuu khaa-siriin. (Part Three-fourth)
54. Yaaa-'ayyu-hallaziina 'aa-manuu many-yar-tadda min-kum 'an-Diinibii fa-sawfa ya'-tillaahu bi-qawminy-yu-hibbu-hum wa yuhib-buunahuuu 'azil-latin 'alal-Mu'-miniina 'a-'izza-tin 'alal-Kaafiriina, yujaa-hi-duuna fii Sabiilil-laahi wa laa yakhaa-fuuna law-mata laaa-'im. Zaalika Fazlul-laahi yu'-tihi many-yashaaa'. Wallaahu Waasi-'un 'Aliim.
55. 'Innamaa Waliyyu-kumul- laahu wa Rasuu-luhuu wallazii- na 'aamanul-laziina yuqii-muu-nas-Salaata wa yu'-tuu-naz-Zakaata wa hum raaki-'uun.

56. *Wa many-yata-wal-lal- laaha wa Rasuu-lahuu wallaziina 'aa-manuu fa-'inna Hiz-ballaahi humul-gaali-buun.* (Section 8)

AAYAT - 51

Yaaa-'ayyu-hallaziina 'aa-manuu laa tatta-khizul-Yahuu-da wan-Nasaaraaa 'awli-yaaa'. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ

Tarjuma: *Aye Imaan walo! Yahood-o-Nasara ko apna dili dost (himayati aur pushtpanaah) na banaao.*

Ba'-zubum 'awli-yaaa-'u ba'-z. بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ط

Tarjuma: *Wo appas mein ek dusre ke dost hain.*

In mein se baaz baaz ke pusth-panaah aur madadgaar hain. Ye darhaqeeqat ek peshengoyi thi jo is daur mein aakar poori hui hai. Jab Qur'an naazil hua to surat-e-haal wo thi jo hum qabl azein (is surat ki aayat 14 mein) padh aaye hain: ﴿ فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ﴾ *fa-'agraynaa bayna-humul-'adaawata wal-bagzaaaa-'a 'ilaa Ya'wmil-Qiyaamah.* "Pas! humne inke mabain adaawat aur bughz ki aag bhadkadi roz-e-qayamat tak ke liye". Chunache Essayon aur Yahoodiyon ke mabain hamesha shadeed dushmani rahi hai aur appas men kasht-o- khoon hota raha hai, lekin zer-e-nazar alfaaz ﴿ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ط ﴾ *Ba'-zubum 'awli-yaaa-'u ba'-z,* mein jo peshengoyi thi wo beeswi saddi mein aakar poori hui hai. Bilfor declaration 1917 ke baad ki surat-e-haal mein inka bahmi gathjodh shuru hua, jiske natije mein Bartania aur America ke zer-e-asar Isra'el ki hukumat qayem hui aur ab bhi agar wo qayem hai to asal mein inhi Essayi mulkon ki pushtpanaahi ki wajah se qayem hai. Essayi ab Yahoodiyon ki isliye pushtpanaahi kar rahe hain ke unki saari maashiyat Yahoodi binakaron ki zeir taslat hai.

Essaiyon ki maashiyat par Yahoodiyon ke qabza ki wajah se Yahood-o-Nasra ka ghatjodh is darja mustahkam hochuka hai ke aaj Essayon ki poori askari taaqat Yahoodiyon ki pusht par hai.

Wa many-yata-wallahum-min-kum fa-'innahuu minhum. وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ط

Tarjuma: *Aur tum mein se jo koi inse dili dosti rakhega to wo inhi mein se hoga.*

Yani jo koi inse dosti ke mu'ahade karega, inse nusrat-o-himayat ka talbgaar hoga, hamari nigaahon mein wo Yahoodi ya Nasrani shumaar hoga.

In-nallaaha laa yabdil-qaw-maz-zaalimiin.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

Tarjuma: *Yaqeenan Allah aise zaalimon ko hidayat nabi deta.*

Aaj hamare aksar musalmaan mumalik ki policiyan kya hain aur is silsile mein Qur'an ka fatwah kya hai, wo aapke saamne hain.

AAAYAT - 52

Fataral-laziina fii quluu-bibim-marazuny- فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

Tarjuma: *To tum dekhete ho in logaon ko jinke dillon mein rog hai.*

yusaari'uuna fiihim

يُسَارِعُونَ فِيهِمْ

Tarjuma: *Wo inhi ke andar ghusne ki koshish karte rehte hain.*

Falan mulk se dosti ka mu'ahada, falan se madad ki darkhuwast, falan se himayat ki tawwaqe, inki saari bhaag daudh, tagwadu, kharija policy ﴿يُسَارِعُونَ فِيهِمْ﴾ *yusaari'uuna fiihim*, ki amla tasweer hai. Isliye inke dillon mein rog yani nifaaq hai. Agar Allah par Imaan ho, aitemaad aur yaqeen ho, is se khuloos aur ikhlaas ka rishta ho to phir usi se nusrat-o-himayat ki umeed ho aur ﴿إِنْ تُضَارُوا اللَّهَ يَضُرَّكُمْ﴾ *'in-tansurullaaha yan-surkum* ke waade par yaqeen ho!

yaquu-luuna nakh-shaaa 'an-tusii-banaa daaa-'irah.

يَقُولُونَ نَحْشَى أَنْ تُصِيبَنَا دَائِرَةٌ ط

Tarjuma: *Wo kehte hain hamein andesha hai ke hum gardish-e-zamana (aur kisi musibat ke chakkar) mein na phans jayein.*

Yani hum Yahood-o-Nasra se isliye taluqaat astwaar kar rahe hain ke kul-kalan kisi nagihani aafat se bach sakein.

Fa-'asal-laahu 'any-ya'-tiya bil-fat-hi 'aw 'amrim-min 'indihii

فَعَسَى اللَّهُ أَنْ يَأْتِيَنَّكَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِ

Tarjuma: *To bahut mumkin hai Allah Ta'ala jald hi fatah le aaye ya apne paas se koi aur faisla saadar farmade.*

fa-yus-bibuu 'alaa maaa 'asarruu fiii ﴿فَيُصِيبُحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ نِدْمِينَ﴾
'anfu-'sibim naadimiin.

Tarjuma: *To phir jo kuch wo apne dilon mein chupaaye hue hain is par inhein naadim hona pade.*

Inhein maloom hojaayega ke jinki dosti ka sahara inhone apne zaam mein le rakha tha wohi inhein dhoka de rahe hain, ۷ jin pe takiya tha wohi patte hawa dene lage!

AAAYAT - 53

Wa yaquu-lullaziina 'aa-manuuu وَيَقُولُ الَّذِينَ آمَنُوا أَهْلًا
'a-baaa-'ulaaa-'il-lazii-na 'aq-samuu الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
billaahi jabda 'aymaa-nihim 'innahum إِنَّهُمْ لَكُمْ
lama-'akum?

Tarjuma: *Aur (us waqt) ahl-e-Imaan kabenge kya ye wohi log hain jo Allah ki qasmein kha kha kar kehthe the ke wo to tumbare saath hain.*

Habi-tat 'a-'maalubum fa-'as-bahuu حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خُسَيْرِينَ ﴿٥٣﴾
khaa-siriin.

Tarjuma: *Inke tamaam amaal akaarat hojayenge aur wo khasare waale bankar rehjayenge.*

Ab jo teen ayaatein aarahi hain in mein un ahl-e-imaan ka zikr hai jo poore khuloos -o-ikhlaas ke saath Allah ke raaste mein jadd-o-jahed kar rahe hain. Allah Ta'ala hum sab ko bhi toufeeq de ke kamr-e-himmat kas kar Allah ke deen ko ghaalib karne ke liye uth khade hon. Aur Allah Ta'ala hamare dilon mein ye ehsaas paida farmade ke uski shariyat ko naafiz karna hai ﴿الْفٰسِقُونَ﴾ aur ﴿الْكٰفِرُونَ، الظّٰلِمُونَ﴾ Alkafiroon, Alzalimoon aur Alfasiqoon (Al Ma'ida: 44, 45, aur 47) ki saffon se bahar nikalna hai. Is tarah ki jadd-o-jahed mein mehnat karna padti hai, mushkilaat bardaasht karna padti hain, takaleef sehna padti hain. Aise halaat mein baaz auqaat insaan ke qadam ladhkhadane lagte hain aur azam-o-himmat mein kuch kamzori aane lagti hai. Aise mauqe par is raah ke musafiron ki ek khaas zehni aur nafsiyani kaifiyat hoti hai. Is hawale se ye teen ayaat nihayat ahem aur jaame hain.

AAAYAT - 54

Yaaa-'ayyu-ballaziina 'aa-manuu يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
many-yar-tadda min-kum 'an- ديّنيه
Diinibii

Tarjuma: *Aye Imaan waalo! Jo koi bhi phir gaya tum mein se apne deen se.*

fa-sawfa ya'-tillaahu bi-qawminy-

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ

Tarjuma: *To Allah (ko koi par-wah nabi, wo) anqareeb (tumhein hata kar) ek aisi qaum ko le aayega.*

yu-hibbu-hum wa yuhib-buunahuuu

يُحِبُّهُمْ وَيُحِبُّونَهُ

Tarjuma: *Jinhein Allah mehboob rakhlega aur wo use mehboob rakhenge.*

'azil-latin 'alal-Mu'-miniina

إِذْلَةٍ عَلَى الْمُنِيزِينَ

Tarjuma: *Wo ahl-e-Imaan ke haq mein bahut narm honge.*

'a-'izza-tin 'alal-Kaafriina,

أَعِزَّةٍ عَلَى الْكَافِرِينَ

Tarjuma: *Kaafiron par bahut bhaari honge.*

yujaa-bi-duuna fii Sabiilil-laahi

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

Tarjuma: *Allah ki raah mein jihaad karenge.*

wa laa yakhaa-fuuna law-mata laaa-'im.

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

Tarjuma: *Aur kisi malammat karne waale ki malammat ka koi khauf nahi karenge.*

Yahan par jo lafz ﴿يُرْتَدُّ﴾ *yar-tadda*, aaya hai iske mafhoom mein ek to qanooni aur zaheri irtedaad hai. Jaise ek shakhs Islam ko chord kar kaafir hojaaye, Yahoodi ya Nasrani hojaaye. Ye to bahut wazeh qanooni irtedaad hai, lekin ek baatini irtedaad bhi hai, yani ulthe paaon phirne lagna, paspayi ekhtiyaar karlena. Opar Islam ka lubadah to jun ka tun hai, lekin farq ye waaqe hogaya hai ke pehle ghalba deen ki jadd-o-jahed mein lage hue the, mehnatein kar rahe the, waqt laga rahe the, aisaar kar rahe the, infaaq kar rahe the, bhaag daud kar rahe the, aur ab koi aazma'ish aayi hai to thithak kar khade reh gaye hain. Jaise Suratul Baqarah (aayat 20) mein irshaad hai: ﴿كَلِمًا أَهْلًا لَهُمْ قَسَمًا فِيهِ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا﴾ *kullamaaa 'azaaa-'lahum-mashawfihi wa 'izaaa'azlama 'alayhimqaamuu.* "Jab zara roshni hoti hai in par to is mein kuch chal lete hain aur jab in par andhera chaa jaata hai to khade hojaate hain". Ab kaifiyat ye hai ke na sirf khade reh gaye hain balke kuch peeche hatt rahe hain. Aisi kaifiyat ke baare mein farmaya gaya tum ye na samjho ke Allah tumhara mohtaaj hai, balke tum Allah ke mohtaaj ho. Tumhein apni nijaat ke liye apne is farz ko adaa karna hai. Agar tum ne paspayi ekhtiyaar ki to Allah Ta'ala tumhein hatayega aur kisi dusri qaum ko le aayega, kisi aur ke haath mein apne deen ka jhanda thamadega.

Yahan par momineen sadeqeen ke ausaaf ke ziman mein jo teen jodhe aaye hain in par zara dubara ghaur karein:

1. ﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ *yu-hibbu-hum wa yuhib-buunahuuu*, "Allah in se mohabbat karega aur wo Allah se mohabbat kaarengé". اللَّهُمَّ اجْعَلْنَا مِنْهُمْ! *Allahummaj 'alnaa minhum!*
2. ﴿أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾ *'azil-latin 'alal-Mu'-miniina 'a-'izza-tin 'alal-Kaafiriina*, "Wo ahl-e-imaan ke haq mein bahut narm honge, kaafiron par bahut sakht honge". Yahi mazmoon Suratul Fatah (aayat 29) mein dusre andaaz se aaya hai ﴿أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾ *'a-shid-daaa-'u 'alal-kuffaari ruha-maaa-'u baynahum*, "Appas mein bahut raheem-o-shafeeq, kuffaar par bahut sakht". Baqa ul-e-Iqbal

Ho halqa yaaran to baresham ki tarah narm

Razm-e-haq-o-baatil ho to faulaad hai momin!

3. ﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾ *yujaa-hi-duuna fi Sabiilil-laahi wa laa yakhaa-fuuna law-mata laaa-'im*. "Allah ki raah mein jihad karengé aur kisi malamát karne waale ki malamát ka koi khauf nahi karengé". Inke rishtedaar unko samjhayenge, dost ahbaab nasihatein karengé ke kya hogaya hai tumhein? Dimaagh kharab hogaya hai tumhara? Tum fanatic hogaye ho? Tumhein aulaad ka khayal nahi, apne mustaqbil ki fikr nahi! Magar log kisi ki koi parwah nahi karengé, bas apni hi dhun mein magan honge. Aur inki kaifiyat ye hogi:

Wappas nahi phera koi farmaan junoon ka

Tanha nahi loati kabhi awaaz jars ki

Khariyat-e-jaan, raahat-e-tan, sehet-e-daman

Sab bhool gayein maslihatein ahl-e-hos ki

Is raah mein jo sab pe guzarti hai so guzri

Tanha pas-e-zinda, kabhi ruswa sar-e-bazaar

Kadke hain bahut sheikh sar-e-gosha manbar

Garje hain bahut ahl-e-hukm bar sar-e-darbaar

Chorda nahi ghairon ne koi nauk-e-dashnaam

Choti nahi apnon se koi tarz-e-malamat

Is ishq, na us ishq pe naadim hai magar dil

Har daagh hai is dil mein bajuz daagh-e-nadamat!

Ye ek kirdaar hai jisko wazeh karne ke liye do do ausaaf ke ye teen jode aaye hain. Inko achchi tarah zeh-nasheen karlein aur Allah Ta'ala se dua maangein ke wo hamein is kirdaar ko amlan ekhtiyaar karne ki toufeeq ataa farmaiye.

*Zaalika Fazlul-laahi yu'-tiibi many-
yashbaaa'. Wallaahu Waasi-'un 'Alim.*

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَّشَآءُ
وَاللّٰهُ وَّاسِعٌ عَلِيمٌ ﴿٥٤﴾

Tarjuma: *Ye Allah ka fazal hai, jisko chaabe ataa karta hai, aur Allah bahut wasa'at rakhne waala, sab kuch jaanne waala hai.*

Allah ke khazanon mein koi kami nahi hai. Agar tum apne bhaiyon, azeezon, doston, saathiyon aur feqon ko dekhte ho ke in par Allah ka bada fazal hua hai, inhone kaise kaise marhale sar karliye hain, kaisi kaisi baaziyan jeet lien hain, to tum bhi Allah se iska fazal talab karo. Allah tumhein bhi himmat dega. Isliye ke is deen ke kaam mein is qism ka rashk bahut pasandeedah hai. Jaise Hazrat Omer رضي الله عنه ko rashk aaya Hazrat Abu Bakkar Siddiq رضي الله عنه par. Jab Gazwah-e-Tabook ke liye Rasool Allah صلى الله عليه وسلم ne Allah ke raaste mein kharch karne ka hukm diya to Aap رضي الله عنه ne socha ke aaj to mai Abu Bakkar رضي الله عنه se baazi le jaaonga, kyun ke itefaaq se is waqt mere paas khaasa maal hai. Chunache inho رضي الله عنه ne apne poore maal ke do barabar hisse kiye, aur poora ek hissa yani aadha maal laakar Huzoor صلى الله عليه وسلم ke qadmon mein daal diya. Lekin Hazrat Abu Bakkar Siddiq رضي الله عنه ke ghar mein jo kuch tha wo sab le aaye. Ye dekh kar Hazrat Omer رضي الله عنه ne kaha: mai ne jaan liya ke Abu Bakkar se aage koi nahi badh sakta. To deen ke mu'amle mein Allah ka hukm hai: ﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾ *fasta-biqul-khay-raat*. (Al-Maida: 48)

Yani neikiyon mein khair mein, bhalayi mein ek dusre se aage nikalne ki koshish mein raho!

Ab phir ahl-e-imaan ko dostana taluqaat ke meyaar ke baare mein khabardaar kiya jaaraha hai, Ahl-e-imaan ki dili dosti kufaar se, Yahood Hanood aur Nasra se mumkin hi nahi, isliye ke ye Imaan ke munafi hai. Agar deen ki ghairat-o-hamiyat hogi, Allah aur iske Rasool صلى الله عليه وسلم ki mohabbat dil mein hogi to inke dushmanon se dili dosti ho hi nahi sakti.

AAYAT - 55

*Innamaa Waliyyu-kumul-
Rasuu-luhuu wallazii- na 'aamanul-*

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

Tarjuma: *Tumbare Wali to asal mein bas Allah, uska Rasool (صلى الله عليه وسلم) aur ahl-e-imaan hain.*

Tumhare dost, pusht panaah, himayati, mutemad aur raazdaar to bas Allah, uska Rasool ﷺ aur ahl-e-Imaan hain. Aur ye ahl-e-imaan bhi paidaashi aur qanooni musalmaan nahi balke

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكْعُونَ ﴿٥٦﴾
laziina yuqii-muu-nas-Salaata wa yu'- tuu-naz-Zakaata wa hum raaki-'uun.

Tarjuma: *Jo namaz qa'em rakhte hain aur zakaat dete hain jhuk kar”.*

Yahan ﴿وَهُمْ رُكْعُونَ﴾ Zakaata wa hum raaki-'uun, ka matlab “wo ruku karte hain, sahi nahi hai. Ye darhaqeeqat zakaat dene ki kaifiyat hai ke wo zakaat adaa karte hain farotni karte hue, Hum Suratul Baqarah (Aayat 273) mein padh aaye hain ke sab se badh kar infaaq fi sabillillah ke mustahiq kaun log hain: ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ﴾
Lil-fuqaraaa-'illaziina 'ub-siruu fii Sabii-lillaahi. Jo Allah ke deen ke liye hama waqt aur hama tan masroof hain aur inke paas ab apni maashi jadd-o-jahed ke liye waqt nahi hai. Lekin wo faqeer to nahi ke aap se jhuk kar maangein, ye to aapko jhuk kar, farotni karte hue inki madad karna hogi. Aap inhein dein aur wo qubool karlein to aap ko inka mamnoon-e-ehsaan hona chaahiye.

AAAYAT - 56

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا
Rasuu-labuu wallaziina 'aa-manuu

Tarjuma: *Aur jo koi dosti qayem karega, uske Rasool (ﷺ) aur Imaan waalon ke saath.*

Yun samajhlein ke yahan ye faqrah mahzooof hai: “*To wo shaamil hojaayega hizbullaah (Allah ki party) mein*”.

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٧﴾
fa-'inna Hiz-ballaahi humul-gaali-buun.

Tarjuma: *Pas! sunlo ke hizullah hi ghaalib rehne waali hai.*

Ye shara'et pehle poori ki jaayein, in tamaam meyaraat par poora utra jaaye, Allah Ta'ala ke waade par Imaan rakha jaaye to phir yaqeenan hizbullah hi ghaalib rahegi.

AYAAT 57 TO 66

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُرُورًا وَلَا عِبَاءً مِّنَ الَّذِينَ أَوْتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُمُ
إِلَى الصَّلَاةِ اتَّخَذُوا هُرُورًا وَلَا عِبَاءً ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ
هَلْ تَنقِبُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ ۚ وَأَنَّ أَكْثَرَكُمْ
فٰسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مَعُوبَةً عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا ۚ وَأَضَلُّ
عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءَ وَكُمُ قَالُوا آمَنَّا ۚ وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ
وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾ وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْثِلِهِمُ
السُّحْتُ ۗ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبِّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْثِلِهِمُ السُّحْتُ ۗ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَعْلُومَةٌ ۗ غَلَّتْ أَيْدِيهِمْ وَلَعِنُوا
بِمَا قَالُوا ۚ يَدُ اللَّهِ مَسْطُورَةٌ ۚ يُنْفِقُ كَيْفَ يَشَاءُ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ
رَبِّكَ طُعْيَانًا وَكُفْرًا ۚ وَالْقَيْنَا بَيْنَهُمُ الْعِدَاةَ وَالْبَعْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَوْقَدُوا نَارًا
لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ ﴿٦٤﴾ وَلَوْ أَنَّ أَهْلَ
الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ سِيَّئِينَ ۗ وَلَا دَخَلْنَاهُمْ جَنَّتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ۗ مِنْهُمْ أُمَّةٌ
مَّقْتَصِدَةٌ ۗ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

57. *Yaaa-'ayyu-hallaziina 'aa- manuu laa tatta-kbizul-lazii-natta-khazuu Diinakum huzuwanw-wa la-'ibam-mina l-laziina 'uutul-Kitaaba min-qab-likum wal-kuffaara 'awli-yaaa'. Watta-qullaaha 'in-kuntum- Mu'-miniin.*

58. *Wa 'izaa naa-daytum 'ilas-Salaa-titta-khazuuhaa huzu-wanw-wa la-'ibaa; zaalika bi-'annahum qarwumul-laa ya-'qi-luun.*

59. *Qul yaaa-'Ablat-Kitaabi hal tanqi-muuna minnaaa 'illaaa 'an 'aamannaa billaabi wa maaa 'unzila 'ilaynaa wa maaa 'unzila min qablu wa 'anna' ak-sarakum faasi-quun?*

60. *Qul hal 'unabbi-'ukum-bi-sharrim-min-zaalika masuu-batan 'indallaah? Malla-'ana-hullaahu wa gaziba 'alayhi wa ja-'ala min-humul-qiradata wal-khanaaziira wa 'abadat-Taaguut; 'ulaaa-'ika sharrum-makaanaw-wa 'azallu 'an ﷻ -waaa-'is-sabiil!*

61. *Wa 'izaa jaaa-'uukum qaa-luuu 'aamannaa wa qad-da-khaluu bil-kufri wa hum qad kharajuu bih. Wallaahu'a'-lamu bimaa kaanuu yaktu-muun.*
62. *Wa taraa kasiiram-minhum yusaari-'uuna fil-'ismi wal-'ud-waani wa 'aklihimus-sibt; labi'-^{لَبِيْ} maa kaanuu ya'-ma-luun!*
63. *Law laa yanbaa-humur-Rabbaa-niyyuuna wal-'ahbaa-ru 'an-qawlihimul-'isma wa' akli-himus-sibt? Labi'-^{لَبِيْ} maa kaanuu yasna-'uun.*
64. *Wa qaa-latil-Yahuudu ya-dullaahi magluulah. Gullat 'ay-diihim wa lu-'inuu bimaa qaaluu. Bal Yadaahu mab-suuta-taani yun-fiqu kayfa yashaaa'. Wa la-yaziidanna kasiiram-minhum-maaa 'unzila 'ilayka mir-Rabbika tug-yaa-nanw-wa kufraa. Wa 'al-qaynaa baynahumul-'adaawata wal-bag-zaaa-'a 'ilaa Ya'wmiil-Qiyaamah. Kulla-maaa 'aw-qaduu naaral-lil-harbi' atfa-'abal-laahu wa yas-'awna fil-'arzi fasaadaa. Wallaahu laa yubibbul-mufsiidiin.*
65. *Wa law' anna Ahlal-Kitaabi 'aamanuu wattaqaw la-kaffarnaa 'anhum sayyi-'aati-him waala-'ad-khalnaahum Jan-naatin-Na-'iim.*
66. *Wa law' annahum 'aqaa-mut-Ta'wraata wal-'Injiila wa maaa 'unzila 'ilay-him-mir-Rabbihim la-'akaluu min-faw-qihim wa min-tahti 'arjulihim. Minhum 'ummatum-muq-tasi-dah: wa kasiirum-minhum saaa- 'a maa ya'-maluun.* (Section 9)

AAYAT - 57

Yaaa-'ayyu-ballaziina 'aa- manuu laa tatta-kbizul-lazii-natta-kbazuu Diinakum huzuwanw-wa la-'ibamina l-laziina 'uutul-Kitaaba min-qablikum wal-kuffaara 'awli-yaaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُورًا وَ لَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ أَوْلِيَاءَ

Tarjuma: *Aye ahl-e-Imaan, in logaon ko apna dost na banao jinhone tumbhare deen ko hanshi mazaq aur khel bana rakha hai in logaon mein se jinhein kitaab di gayi thi tum se pehle aur dusre kaafiron mein se bhi.*

Phir baat wohi farmayi gayi ke mushrikeen aur ahl-e-kitaab mein se kisi ko apna wali aur dost na banaao.

Watta-qullaaha 'in-kuntum- Mu'-miniin.

وَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

Tarjuma: *Aur Allah ka taqwa ekhtiyaar karo agar tum momin ho.*

AAAYAT - 58

Wa 'izaa naa-daytum 'ilas-Salaa-titta- وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا
 kbazuuhaa huzu-wanw-wa la-'ibaa; هَزُورًا وَلِعَبَاءَ

Tarjuma: *Aur jab tum namaz ke liye pukaarte ho to ye log isko mazaq aur kbel banalete hain.*

Yani azaan ki awaaz sunkar iski naqlain uttaarte hain tamaskhar karte hain.

zaalika bi-'annahum qar'umul-laa ya'-qi-luun. ﴿٥٨﴾ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

Tarjuma: *Ye is wajah se ke ye log aqal se aari hain.*

AAAYAT - 59

Qul yaaa-'Ahlal-Kitaabi قُلْ يَا أَهْلَ الْكِتَابِ

Tarjuma: *(Aye Nabi ﷺ) inse kahiye ke aye kitaab waalo.*

hal tanqi-muuna minnaaa هَلْ تَنْقِمُونَ مِنَّا

Tarjuma: *Tum kisi baat ka inteqam le rabe ho hum se?*

'illaaa 'an 'aamannaa billaahi إِلَّا أَنْ أَمَّنَّا بِاللَّهِ

Tarjuma: *Siwaye iske ke hum Imaan laaye hain Allah par.*

wa maaa 'unzila 'ilaynaa وَمَا أُنزِلَ إِلَيْنَا

Tarjuma: *Aur (is par) jo hum par naazil kiya gaya.*

wa maaa 'unzila min qablu وَمَا أُنزِلَ مِن قَبْلُ

Tarjuma: *Aur (is par bhi) jo pehle naazil kiya gaya.*

wa'anna' ak-sarakum faasi-quun? وَأَنْ أَكْثَرُكُمْ فَسِقُونَ ﴿٥٩﴾

Tarjuma: *Aur haqeeqat ye hai ke tumhari aksariyat na nafarmanon par mushtamil hai.*

AAAYAT - 60

Qul hal 'unabbi-'ukum-bi-sharrim-
min-zaalika masuu-batan 'indallaah?

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ
مَثُوبَةٌ عِنْدَ اللَّهِ

Tarjuma: Aap (ﷺ) kahiye kya mai tumhein bataon ke Allah ke haan is se bhi badtar saza paane waale kaun hain?

Malla-'ana-bullaahu

مَنْ لَعَنَهُ اللَّهُ

Tarjuma: (Wo log hain) jin par Allah ne laanat ki.

wa gaziba 'alayhi

وَعَضِبَ عَلَيْهِ

Tarjuma: Aur jin par wo ghazab naak hua.

wa ja-'ala min-humul-qiradata wal-
khanaaziira

وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ

Tarjuma: Aur jin mein se us ne bandar aur khinzeer banadiye.

wa 'abadat-Taaguut;

وَعَبَدَ الطَّاغُوتَ

Tarjuma: Aur jinhone shaitaan ki bandagi ki.

'ulaaa-'ika sharrum-makaanana-wa
'azallu 'an sa-waaa-'is-sabiil!

أُولَئِكَ شَرُّ مَكَّانًا وَ أَضَلُّ عَن
سَوَاءِ السَّبِيلِ

Tarjuma: Ye sab ke sab bahut bure muqaam mein hain aur bahut zyada bhatke hue hain seedhe raaste se.

AAAYAT - 61

Wa 'izaa jaaa-'uukum qaa-luuu 'aamannaa

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا

Tarjuma: Aur jab wo tumhare paas aate hain to kehte hain hum Imaan le aaye"

wa qad-da-khaluu bil-kufri wa hum
qad kharajuu bih.

وَ قَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ

Tarjuma: Halanke wo daakhil hue the kufri ke saath aur nikle bhi hain kufri ke saath".

Mere nazdeek ye in logaon ki taraf ishaara hai jinka zikr Sureh Ale Imran (aayat 72) mein aaya hai, jinhone faisla kiya tha ke subah ko Imaan laao aur shaam ko kaafir hojao. In ke baare mein yahan farmaya

jaaraha hai ke wo kufr ke saath daakhil hue the aur kufr ke saath hi nikle hain, ek lamhe ke liye bhi inhein Imaan ki halawat naseeb nahi hui. Wo sha'oori taur par faisla kar chuke the ke rehna to hamein apne deen par hai, lekin Islam ki jo saakh ban gayi hai isko nuqsan pahunchaane ki khaatir hum dhoka aur saazish kar rahe hain.

وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦٢﴾

Tarjuma: *Aur Allah khoob jaanta hai jo wo chupaye hue the”.*

AAYAT - 62

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ
 Wa taraa kasiiram-minhum yusaari- 'uuna fil-'ismi wal-'ud-waani

Tarjuma: *Aur tum dekhoge in mein se aksar ko ke bahut bhaag daudh karte hain gunaab aur zulm-o-zyadati (ke kaamon) mein.*

wa 'aklibimus-sibt; وَأَكْثَرِهِمُ السُّحْتُ ۖ

Tarjuma: *Aur haraam ke maal khaane mein.*

لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٣﴾
 labi'-sa maa kaanuu ya'-ma-luun!

Tarjuma: *Bahut hi bura amal hai jo wo kar rahe hain!*

AAYAT - 63

لَوْلَا يَنْهَاهُمُ الرَّبِّيُّونَ وَالْأَحْبَابُ عَنْ قَوْلِهِمْ الْإِثْمَ وَأَكْثَرِهِمُ السُّحْتُ ۖ
 Laww laa yanhaa-humur-Rabbaa-niyyuuna wal-'abbaa-ru 'an-qa'wlihmul-'isma wa'akli-himus-sibt?

Tarjuma: *Kyun nahi manaa karte inhein inke darawesh (sufi aur peer-o-murshad) aur ulma-o-faqaha gunaab ki baat kehne se aur haraam khori se?*

Aaj hamare haan bhi aksar-o-beshtar peer apne mureedon ko haraam khori se manaa nahi karte. Inhein is mein se nazraana miljaane chaahein, Allah Allah khair sala. Kahan se khaaya? Kaise khaaya? Is se koi bahes nahi. Halanke Allah waalon ka kaam to burayi se rokna hai, Amar Bilmaroof aur Nahi Anil-Munkar ka fareeza sar anjaam dena hai.

لَيْسَ مَا كَانُوا يَصْعُقُونَ ﴿٦٤﴾
 Labi'-sa maa kaanuu yasna-'uun.

Tarjuma: *Bahut bura hai wo kaam jo wo kar rahe hain.*

AAAYAT - 64

Wa qaa-latil-Yahuudu ya-dullaahi
maghuulah.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ط

Tarjuma: Aur Yahood ne kaha ke Allah ka haath bandh hogaya.

Inke is qaul ka matlab ye tha ke Allah ki rehmat jo hamare liye thi wo bandh hogayi hai, nabuwat ki rehmat hamare liye makhtas thi aur ab ye dast-e-rehmat hamari taraf se bandh hogaya hai. Is ka mafhoom ye bhi hosakta hai ke jo munafiqeen kaha karte the ke Allah hum se qarz-e-husna maangta hai to goya Allah faqeer hogaya hai (Nauzubillah) aur hum aghniya hain. Jawab mein farmaya gaya:

Gullat 'ay-diibim

غُلَّتْ أَيْدِيهِمْ

Tarjuma: Inke haath bandh gaye hain, ya "bandh jayein inke haath.

wa lu-'inuu bimaa qaaluu.

وَأَعْوَابًا قَالُوا

Tarjuma: Aur in par laanat hai iske sabab jo inhone kaha.

Bal Yadaahu mab-suuta-taani

بَلْ يَدَاهُ مَبْسُوطَتَيْنِ ۖ

Tarjuma: Balke Allah ke donon haath to khule hue hain.

yun-fiqu kayfa yashaaa'.

يُنْفِقُ كَيْفَ يَشَاءُ ط

Tarjuma: Wo jaise chaabe kharch karta hai.

Wa la-yaziidanna kasiiram-minhum-
maaa 'unzila 'ilayka mir-Rabbika tug-
yaa-nanw-wa kufraa.

وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلْنَا إِلَيْكَ مِنَ
رَبِّكَ طُعْيَانًا وَكُفْرًا ط

Tarjuma: Aur yaqeenan izaafa karega inmein se aksar ki sarkashi aur kufri mein jo kuch (Aye Nabi ﷺ) naazil kiya gaya hai Aap par Aap ﷺ ke Rab ki taraf se.

Yani zidd mein aakar inhone haq-o-sadaqat par mabni is kalaam ki mukhalifat shuru kardi hai. Mazeed baran Allah Ta'ala ki taraf se jaise jaise jo jo ehsanaat bhi Aap ﷺ aur Aap ﷺ ke saathiyon par horahe hain, Allah Ta'ala musalmaanon ko jo ghanimatein deraha hai, deen ko rafta rafta jo ghalba haasil horaha hai, iske hasad ke natije mein inki zidd aur hatt dharmi badhti jaarahi hai. Sulah Hudaibiya ke baad to

khaas taur par Arab ke andar bahut tezi ke saath surat-e-haal badalni shuru hogayi thi. Iske natije mein bajaye iske ke ye log samajh jaate ke waqeyi ye Allah ki taraf se haq hai aur yakso hokar iska saath dete, inke andar ki jalan aur hasad ki aag mazeed bhadak uthi.

Wa 'al-qaynaa baynahumul-'adaawata wal-bag-zaaa-'a 'ilaa Ya'umil-Qiyaamah. وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

Tarjuma: Aur hum ne inke mabain qayamat tak ke liye dushmani aur bughz daal diya hai.

Kulla-maana 'aw-qaduu naaral-lil-harbi' atfa-'abal-laahu كُنَّا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ

Tarjuma: Jab kabhi ye aag bhadkaate hain jung ke liye Allah us ko bujha deta hai.

Jung ki aag bhadkaane ke liye Yahoodi aksar saazishein karte rehte the. Khaas taur par ghazwa-e-ahzaab to in hi ki saazishon ke natije mein barpa hua tha. Madine ke Yahod qabail-e-arab ke paas jaa jaa kar, idhar udhar wafad bhej kar logaon ko jama karte the ke aao tum bahar se hamla karo, hum andar se tumhari madad karenge. Inki inhi saazishon ke baare mein farmaya jaaraha hai ke jab bhi wo jung ki aag bhadkaate hain Allah Ta'ala ise bujha deta hai.

wa yas-'awna fil-'arzi fasaadaa. وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا

Tarjuma: Aur (phir bhi) ye zameen mein fasaad machaane ke liye bhaag daudh karte rehte hain.

Wallaahu laa yuhibbul-mufsiidin. وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

Tarjuma: "Aur Allah aise mufsidon ko pasand nahi karta.

AAYAT - 65

Wa la'w' anna 'Ahlal-Kitaabi 'aamanuu wattaqaw وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا

Tarjuma: Agar ahl-e-kitaab Imaan le aate aur taqwa ki rosh ekhtiyaar karte.

la-kaffarnaa 'anhum sayyi-'aati-him لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ

Tarjuma: To hum un se unki buraiyon ko door kardete.

waala-'ad-khalnaahum Jan-naatin-Na-'iim. وَلَا دُخْلَهُمْ جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾

Tarjuma: *Aur hum laaziman inhein daakbil karte nematon waale baaghon mein.*

Jo aayat aage aarahi hai is par ghaur kijiye aur ise khud par bhi muntabaq kar ke zara sonchiye.

AAYAT - 66

Wa law 'annahum 'aqaa-mut-Tawraata وَالْوَالِدَاتُ اللَّاتِيْنَ هُنَّ أُمَّهَاتُ الَّذِينَ آمَنُوا وَالَّذِينَ هُمْ يَكْفُرُونَ ﴿٦٦﴾
 wal-'Injiila wa maaa 'unzila 'ilay-him-mir-Rabbihim وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ

Tarjuma: *Aur agar inhone qayem kiya hota Taurat ko aur Injeel ko aur isko jo kuch naazil kiya gaya tha in par in ke Rab ki taraf se.*

la-'akaluu min-faw-qihim wa min-tabti 'arjulihim. لَكُلُّوا مِنْ قَوْفِهِمْ وَمِنْ حَتِّ أَرْجُلِهِمْ ط

Tarjuma: *To ye khaate apne oopar se bhi aur apne qadmon ke neeche se bhi.*

Yani hum ne inhein Taurat is liye di thi ke iske ehkamaat ko naafiz kiya jaaye. Isi surat ke saathwein ruku (Ayaat 44 to 50) mein iska mufassil zikr hum padh aaye hain ke kis tarah inhein hukm diya gaya tha ke apne faisle Taurat ke ehkamaat ke mutabiq karo. Is se agla marhala poore nizaam ke nifaaz ka tha jo Taurat ne diya tha. Isi tarah hum par bhi farz hai ke hum ne Qur'an ke nizaam ko qayem karna hai. Iske baare mein farmaya jaaraha hai, ke agar inhone Allah ka wo nizaam qayem kiya hota to in ke oopar se bhi inke Rab ki taraf se nematon ki baarish hoti aur inke qadmon ke neeche se bhi Allah Ta'ala ki nematon ke dhaare phoot-te.

Minhum 'ummatum-muq-tasi-dah: مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ ط

Tarjuma: *In mein kuch log hain jo darmiyaani (yani seedhi) raah par hain.*

wa kasiirum-minhum saaa- 'a maa ya'-maluun. وَكَثِيرٌ مِّنْهُمْ سَاءٌ مَا يَعْمَلُونَ ﴿٦٧﴾

Tarjuma: *Lekin in mein aksariyat in logaon ki hai jo bahut buri harkatein kar rahe hain.*

Inka amal aur rawaiya nihayat ghalat hai.

AYAAT 67 TO 77

يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُفْتَمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَلِكَثِيرٍ مِنْهُمْ تَأْنِزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالصَّادِقِينَ مِنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا إِذَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَخَرِّبُوا قَلْبًا وَغَرِّبُوا قَلْبًا وَيَفْتُنُونَهُمْ ۗ وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِيمَا يَعْمَلُونَ ﴿٧٠﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ يَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ وَإِنْ لَمْ يَدْرِكُوا عَمَّا يَقُولُونَ لَيَبَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٢﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٣﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۗ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا يَأْكُلَنِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ نُنَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَتَى يُؤْفَكُونَ ﴿٧٤﴾ قُلْ اتَّعَبُدُونِ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٥﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٦﴾

67. Yaaa-'ayyu-har-Rasuulu ballig maaa 'unzila 'ilayka mir-Rabbik. Wa 'illam taf-'al fama ballagta Risaa-latab. Wallaahu ya'-simuka minan-naas. Innal-laaha laa yahdil-qawmal-Kaafiriin.

68. Qul yaaa-'Ahlal-Kitaabi las-tum 'alaa shay-'in battaa tuqimut-Taw-raata wal-Injiila wa maaa 'unzila 'ilaykum-mir-Rabbikum. Wa la-yazii-danna kasiram-minhum-maaa 'un-zila 'ilayka mir-Rabbika tug-yaanan-wa kuf-raa. Falaa ta'-^{عَنِ السَّبِيلِ} 'alal-Qawmil-Kaafiriin.

69. *Innal-laziina aamanuu wal-laziina haaduu was-Saabi-'uuna wan-Nasaaraa man 'aa-mana billaabi wal-Yawmil-'Aakhiri wa 'amila saali-han-falaa khaw-fun 'alay-him wa laa hum yah-zanuun.*
70. *Laqad 'akbaz-naa Mii-saaqa Baniiii-'Israaa-'iila wa 'arsalnaaa 'ilayhim rusulaa. Kullamaa jaaa-'ahum Rasuu-lum-bimaa laa tab-waaaa 'an-fusubum fariiqan-kazzabuu wa fariiqany-yaq-tuluun.*
71. *Wa hasibuuu 'allaa takuu-na fit-natun fa-'amuu wa sam-muu summa taabal-laahu 'alayhim summa 'amuu wa sammuu kasiirum-minhum. Wallaahu Basiirum-bimaa ya'-maluun.*
72. *Laqad kafaral-laziina qaaluuu 'innal-laaha Huwal-Ma-sii-hubnu-maryam. Wa qaalal-Masiibu yaa-Baniii-'Israaa-'iila'-budullaaha Rabbii wa Rabbakum. Innahuu many-yushrik billaabi faqad harra-mallaahu 'alayhil-Jannata wa ma'-waahun-Naar. Wa maa lizzaa-limiina min 'ansaar.*
73. *Laqad kafa-rallaziina qaa-luuu 'innallaaha Saa-lisu-ﷻ-laa-sah. Wa maa min 'ilaabin 'illaaa 'Ilaahun-w-Waabid. Wa 'illam yan-tabuu 'ammaa ya-quuluuna la-yamassa-nalla-ziina kafaruu minhum 'azaa-bun 'aliim.*
74. *'Afalaa yatuubuuna 'ilal-laahi wa yas-tagfiruu-nah? Wallaahu Gafuurur-Rahiim.*
75. *Mal-Masii-hubnu-Marya- ma 'illaa Rasuul; qad khalat min-qab-libir-rusul. Wa 'um-muhuuSiddii-qah. Kaanaa ya'-kulaanit-ta-'aam. 'Unzur kayfa nubay-yinu lahumul-Aayaati summan-zur 'annaa yu'-fakuun!*
76. *Qul' ata'-buduuna min-du-unillaahi maa laa yamliku lakum zarran-wa laa naf-'aa? Wal-laahu Huwas-Samii-'ul-'Aliim.*
77. *Qul yaaa-'Ahlal-Kitaabi laa taghluu fii Diinikum gay-ral-haqqi wa laa tattabi-'uuu 'abwaaa-'a qa'wmin-qad zalluu min-qablu wa 'azalluu kasii-ran-wa zalluu 'an-sawaaa-'is-sabiil. (Section 10)*

AAYAT - 67

Yaaa-'ayyu-har-Rasuulu ballig maaaﷻ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
'unzila 'ilayka mir-Rabbik.

Tarjuma: *Aye Rasool (ﷺ) pahuncha dijiye jo kuch naazil kiya gaya hai
Aap ki taraf se Aap ke Rab ki jaanib se.*

Wa 'illam taf-'al famaa ballagta Risaa-latab. وَإِنَّ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

Tarjuma: Aur agar (bilfarz) Aap ﷺ ne aisa na kiya to goya Aap ﷺ ne us ki risalat ka haq adaa nahi kiya.

Apne mazmoon ke aitbaar se ye bahut sakht aayat hai. Is se ye bhi pataa chalta hai ke agar Wahi mein kahin Rasool Allah ﷺ par tanqeed naazil hui hai to wo bhi Qur'an mein jun ki tun maujood hai. Aisa harghiz nahi ke aisi cheezon ko chupa liya gaya ho. Teeswen paare mein Surah Abasa ki ibtedayi ayaat ﴿عَبَسَ وَتَوَلَّىٰ ۖ أَن جَاءَهُ الْأَعْمَىٰ﴾ 1. 'ABASA wa tarwallaaa, 2. 'An-jaaa-'abul-'a'-maa, bhi waise hi maujood hain jaise naazil hui thi. Sureh Ale-Imran mein bhi hum padhkar aaye hain ke Huzoor ﷺ ko mukhatib kar ke farmaya gaya hai: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ Laysa laka minal-'amri shay-'un, (Aayat 128). Is tarah ki ayaat apni jagah par man-o-an maujood hain, aur ye Qur'an ke mehfooz minallaah hone par hujjat hain. Aayat zer-e-nazar mein tanbiha ki jaarahi hai ke Wahi Ilaahi mein se koi cheez kisi wajah se pahunchne se reh na jaaye. Logaon ko khauf se ya apni kisi maslihat ki wajah se bilfarz agar aisa hua to goya Aap ﷺ fareeza-e-risalat ki adaayegi mein kotahi ka saboot denge. Al-'Abdu 'Abdan wa in taraqaa, war rabbu rabbun wa in tanazzal.

Wallaahu ya'-'simuka minan-naas.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Tarjuma: Aur Allah Aap ﷺ ki hifazat karega logaon se.

Aap ko logaon se darne ki koi zaroorat nahi.

Innal-laaha laa yahdil-qawmal-Kaafiriin. إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Tarjuma: Yaqeenan Allah kaafiron ko raah yaab nahi karta.

AAAYAT - 68

Qul yaaa-'Ahlal-Kitaabi las-tum 'alaa shay-'in

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ

Tarjuma: (Aye Nabi ﷺ) keh dijiye: Aye kitaab walo tum kisi cheez par nahi ho.

Tumhari koi haisiyat nahi hai, koi muqaam nahi hai, koi jadh bunyaad nahi hai, tum hum se humkalaam hone ke mustahiq nahi ho.

hattaa tuqii-mut-Ta'w-raata wal- حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ
'Injiila wa maaa 'unzila 'ilaykum-mir- إِلَيْكُمْ مِنْ رَبِّكُمْ
Rabbikum.

Tarjuma: *Jab tak tum qayem na karo Taurat aur Injeel ko aur jo kuch naazil kiya gaya hai tum par tumhare Rab ki taraf se.*

Ab apne liye is aayat ko aap is tarah padh lijiye: (يَا أَهْلَ الْقُرْآنِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا الْقُرْآنَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ) *yaaa-'Ahlal-Qur'aani las-tum 'alaa shay-'in hattaa tuqii-mul-Qur'aana wamaa wal-'unzila 'ilaykum-mir-Rabbikum. Aye Qur'an ke maanne walo! Tumhari koi haisiyat nahi.....* tum samajhte ho ke hum ummat-e-muslima hain, Allah waale hain, Allah ke laadle aur pyaare hain, Allah ke Rasool ﷺ ke ummati hain. Lekin tum dekh rahe ho ke zillat-o-khuwari tumhara muqadar bani hui hai, har taraf se tum par yalghaar hai, izzat-o-viqaar naam ki koi shaye tumhare paas nahi rahi. Tum kitni hi tedaad mein kyun na ho, duniya mein tumhari koi haisiyat nahi, aur is se zyada be-tauqeer ke liye bhi tayaar raho. *“Tumhari koi asal nahi jab tak tum qayem na karo Qur'an ko aur iske saath jo kuch mazeed tum par tumhare Rab ki taraf se naazil hua hai”.* Qur'an Wahi jali hai. Is ke alawa Huzoor ﷺ ko Wahi khafi ke zariye se bhi to ehkamaat milte the aur sunnat-e-Rasool ﷺ Wahi khafi ka zahoor hi to hai. To jab tak tum kitaab-o-sunnat ka nizaam qayem nahi karte, tumhari koi haisiyat nahi. Ye bhi yaad rahe ke (يَا أَهْلَ الْقُرْآنِ) *yaaa-'Ahlal-Qur'aani*, ka khitaab khud Huzoor ﷺ ne hamein diya hai. Mere kitaabche *“Musalmaanon par Qur'an Majeed ke haqooq”* mein ye hadees maujood hai jis mein Huzoor ﷺ se ye alfaaz naqal hue hain:

يَا أَهْلَ الْقُرْآنِ لَا تَتَوَسَّسُوا الْقُرْآنَ، وَأَتْلُوهُ حَقَّ تِلَاوَتِهِ مِنْ آتَاءِ اللَّيْلِ وَالنَّهَارِ،
وَأَفْشُوهُ وَتَعَوَّدُوهُ وَتَدَبَّرُوهُ مَا فِيهِ لَعَلَّكُمْ تُفْلِحُونَ

*Yaa ahlal Qur'aani laa tatawas-sadul Qur'aana, watluuhu haqqa tilaa-watihii min aanaa'il layli wan-nahaari, wa afsbuuhu wa taghannuuhu wa tadabbaruu mam fihi la'allakum tuflihuun*¹.

Aye ahl-e-Qur'an, Qur'an ko apna takiya na banalena, balke ise padha karo raat ke auqaat mein bhi aur din ke auqaat mein bhi, jaisa ke iske padhne ka haq hai, aur ise aam karo aur khush albaani se padho aur is mein tadabur karo ta'ake tum falah paao.

1. Rawah Al-Bayhaqi fi Shu'ab Al-Imaan, 'An 'Ubaidul Mulaiki, Mishkaatul Masabiith, Kitaab Faza'ilul Qur'an, Baab Adaab Altilaawa-o-Duroosul Qur'an.

Wa la-yazii-danna kasiiram-minhum-maaa 'un-zila 'ilayka mir-Rabbika tug-yaananw-wa kuf-raa. وَلَيْزِيدَنَّ كَثِيرًا مِّنْهُمْ تَأْتِنَزِلُ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ

Tarjuma: *Lekin (Aye Nabi ﷺ) jo kuch Aap ﷺ par naazil kiya gaya hai Aap ﷺ ke Rab ki taraf se ye inke aksar logaon ki sarkashi aur kufr mein yaqeenan izaafa karega.*

Inki sarkashi aur taghyani mein aur izaafa hoga, inki mukhalifati aur badhti chali jaayegi, hasad ki aag mein wo mazeed jalte chale jayenge.

Falaa ta'-sa 'alal-Qawmil-Kaafiriin. فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٩﴾

Tarjuma: *To Aap ﷺ in kaafiron ke baare mein afsos na karein.*

Nabi chunki apni ummat ke haq mein nihayat raheem-o-shafeeq hota hai lehaza wo logaon par azaab ko pasand nahi karta aur qaum par azaab ke tasawur se ise sadma hota hai. Phir khusoosan jab wo apni baraadari bhi ho, jaisa ke Bani Isma'il the, to ye ranj-o-sadma do chand hojaata hai. Chunache jab in ke baare mein Sureh Younus aur Sureh Hood mein azaab ki khabrein aarahi thi to Aap ﷺ bahut fikarmand aur ghamgeen hue aur Aap ﷺ ke baalon mein ekdam safedi aagayi. Is par Hazrat Abu Bakkar Siddiq رضي الله عنه ne poocha, Huzoor (ﷺ) kya hua? Aap ﷺ par budhapa taari hogaya? To Aap ﷺ ne farmaya : *Shayya-batnii huudun ,wa akhawaatuhaa* ¹ *Mujhe Sureh Hood aur iski behnon (hum mazmoon suraton) ne budha kar diya hai.* Kyun ke in suraton ka andaza aisa hai ke jaise ab mohlat khatam hona chahti hai aur azaab ka dhaara chootne hi waala hai.

AAYAT - 69

Innal-laziina aamanuu wal-laziina haaduu was-Saabi-'uuna wan-Nasaaraa إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى

Tarjuma: *Beshak wo log jo Imaan laaye, aur wo log jo Yahoodi, Saabi, aur Nasara (Essayi) hue.*

Is aayat mein taqreeban wohi mazmoon hai jo is se pehle Suratul Baqarah ke aathwein ruku (aayat 42) mein aachuka hai, jis se baaz

1. Mishkaatul Masaabihi, Kitaabul Riqaaq, Baabul Baka'a wal-Khauf, Bahawala Al-Tirmizi, Silsilatul Ahadees Al-Sahihya Lil-Albaani 2/641 wa 642.

logaon ko dhoka hota hai ke shayed nijaat ke liye Imaan bir-risalat ki zaroorat nahi hai, halanke Suratun Nisa (Ayaat 150 to 152) mein Allah aur iske Rasool ﷺ ke mabain tafreeq karne walon ke liye bahut wazeh andaaz mein farmaya gaya hai: ﴿أُولَٰئِكَ هُمُ الْكٰفِرُونَ حَقًّا﴾ Ulaaaa-'ika humul-kaafi-ruuna haqqa; "Wobi log to pakke kaafir hain". Dusri baat yahan zehen mein ye rakhniye ke in tamaam suraton mein Mohammed Rasool Allah ﷺ par Imaan laane ki daawat qadam qadam par hai, baar baar hai, lehaza is se isteghna ka koi jawaz rehta hi nahi, siwaye iske kisi ki niyyat mein fasaad hua aur dil mein kaji paida ho chuki ho.

man 'aa-mana billaahi wal-Yawmil-
'Aakhiri wa 'amila saali-han-falaa
khaaw-fun 'alay-him wa laa hum yah-
zanuun. ﴿مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

Tarjuma: (Apne apne zamane mein jis qaum aur jis giroh se) jo koi Imaan laaya Allah par aur yaum-e-aakhirat par aur us ne achche amal kiye to in par na koi khauf hoga aur na wo gham se do chaar honge.

Yahan wo tamaam log muraad hain jo apne apne daur mein Allah aur aakhirat pr Imaan-o-yaqeen rakhte the aur apne waqt ke Nabi aur guzishta Ambiya par Imaan rakhte the. Jaise Hazrat Maseeh ﷺ se ma-qabl zamaana mein Yahoodi the, jo kitaabullaah Taurat par yaqeen rakhte the, Hazrat Moosa ﷺ ko maante the, dusre Nabiyon ko maante the aur neik amal karte the. Lekin amal ke mu'amle mein asal cheez aur asal bunyaad Allah ki razajoyi aur aakhirat ki jaza talbi hai, jis se koi amal, aml-e-saleh banta hai.

AAYAT - 70

Laqad 'akbaz-naa Mii-saaqa Baniii-
'Israaa-'iila wa 'arsalnaaa 'ilayhim
rusulaa. ﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ
وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا ط

Tarjuma: Hum ne Bani Isra'el se abad liya aur inki taraf bahut se Rasool bheje.

Yahan bahut se Rasool bhejne se muraad hai bahut se Ambiya bheje. Jaisa ke mai pehle arz kar chuka hoon, Qur'an-e-Majeed mein Rasool ka lafz Nabi ki jagah istemal hua hai, albatta jahan tak lafz Rasool ke istelahi mafhoom ka ta'luq hai to Hazrat Moosa ﷺ ke baad Bani Isra'el mein Rasool sirf ek aaye hain yani Hazrat Esa ﷺ baaqi sab Nabi the.

Kullamaa jaaa-'abum Rasuu-lum-bimaa laa tah-waaa 'an-fusubum كَلِّمًا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ

Tarjuma: (Lekin) jab bhi kabhi inke paas koi Rasool lekar aaya wo cheez jo in ki khuwahishaat-e-nafs ke khilaf thi.

fariiqan-kazzabuu wa fariiqany-yaq-tuluun. فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾

Tarjuma: To ek giroh ko inhone jhutlaya aur ek giroh ko qatal karte rahe.

AAYAT - 71

Wa hasibuuu 'allaa takuu-na fit-natun وَحَسِبُوا إِلَّا تَكُونُ فِتْنَةً

Tarjuma: Aur inhone samjha ke in par koi pakad nahi aayegi.

Koi aqubat nahi hogi, hum par koi sarzansh nahi hogi.

fa-'amuu wa sam-muu فَعَمُوا وَصَمُوا

Tarjuma: To wo behre bhi hogaye, andhe bhi hogaye.

summa taabal-laahu 'alayhim ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ

Tarjuma: Phir Allah ne inhein mu'af kardiya.

Allah Ta'ala ne bhi inhein fauran nahi pakda. Inhein tauba ki mahulat di, mauqa diya.

summa 'amuu wa sammuu kasiirum-minhum. ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ ۖ

Tarjuma: (Natija ye hua ke) phir in mein se aksar log aur zyada andhe aur behre hogaye.

Bajaaye Allah ke daaman-e-rehmat mein aane ke apni gumraahi mein aur badhte chale gaye.

Wallaahu Basiirum-bimaa ya'-maluun. وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧٢﴾

Tarjuma: Aur jo kuch wo kar rahe hain Allah ise dekh raha hai.

AAYAT - 72

Laqad kafaral-laziina qaaluun 'innal-laaha Huwal-Ma-sii-hubnu-maryam. لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ

Tarjuma: Yaqeenan kufr kiya un logaon ne jinhone kaha ke Allah Maseeh Ibn-e-Maryam hi hai.

Ye wohi baat hai jo is se pehle isi Surat ki aayat 17 mein aachuki hai, yani Allah hi ne Maseeh عَلَيْهِ ki shakhsiyat ka lubada oudh liya hai.

وَقَالَ السَّيِّحُ يٰبَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ
'iila'-budullaaha Rabbii wa Rabbakum. رَبُّ وَرَبِّكُمْ ۗ

Tarjuma: Jabke Maseeh عَلَيْهِ ne to kaha tha ke aye Bani Isra'el, bandagi aur parastish karo Allah ki jo mera bhi Rab hai aur tumhara bhi Rab hai.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ
harra-mallaahu 'alayhil-Jannata عَلَيْهِ الْجَنَّةَ

Tarjuma: Yaqeenan job hi Allah ke saath shirk karega to Allah ne us par jannat ko haraam kardiya hai.

wa ma'-waahun-Naar. Wa maa lizaa-
limiina min 'ansaar. وَمَاؤُهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۗ

Tarjuma: Aur us ka thikana aag hai, aur aise zaalimon ke liye koi madadgaar nahi hoga.

Ab Esayon ke shirk ki ek dusri shakal ka zikr horaha hai. Inka ek aqeeda to God incarnate ka tha. Ye in mein se ek firqe Jacobites ka aqeeda tha ke khud Allah Ta'ala hi ne ssa ki shakal mein insaani roop dhaar liya hai. Oopar is aqeede ka zikr hua hai, lekin Essayon ke haan ek aqeeda, taslees ka bhi hai, aur is aqeede ki bhi inke haan do shaklein hain. Ibteda mein jo taslees thi is mein Allah, Hazrat Maryam aur Hazrat Maseeh shaamil the. Yani "God the father, God the mother and God the son". Darasal ye taslees Misr mein Fira'ana ke zamane se chali aarahi thi. Isi ke andar inhone essayaat ko dhaal diya, taake Misr ke log asaani se Essayat qubool karle. Iske baad Hazrat Maryam ko is taslees mein nikaal diya gaya aur Holy Spirit ya Holy Ghost (Rooh Al-Quds) ko in ki jagah shaamil kar liya gaya aur is tarah "God the father, God the son and God the Holy Ghost" par mushtamil taslees wajood mein aayi.

AAYAT - 73

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
'innallaaha Saa-lisu-Sa-laa-sah. ثَالِثُ تَلْسِةٍ م

Tarjuma: Yaqeenan kufr kiya un logaon ne jinhone kaha ke Allah teen mein ka teesra hai.

Wa maa min 'ilaabin 'illaaa 'Ilaahunw-
 Waabid. وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ط

Tarjuma: Jabke yaqeenan nahi hai koi aala siwaye ek hi aala ke.

Wa 'illam yan-tahuu 'ammaa ya-quuluuna وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ

Tarjuma: Aur agar ye baaz na aaye is se jo kuch ye keh rahe hain.

la-yamassa-nalla-ziiina kafaruu
 minbum 'azaa-bun 'aliim. لَيْسَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ إِلَيْمٌ ﴿٥٠﴾

Tarjuma: To in mein se jo kaafir hain in par bahut dardnaak azaab aakar rahega.

AAYAT - 74

'Afalaa yatuubuuna 'ilal-laahi wa yas-
 tagfiruu-nah? أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ط

Tarjuma: To kya ye log Allah ki janaab mein tauba aur is se istaghfaar nahi karte?

Wallaahu Gafuurur-Rabiim. وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥١﴾

Tarjuma: Aur Allah to Ghafoor aur Raheem hai.

AAYAT - 75

Mal-Masii-hubnu-Maryaa- ma 'illaa
 Rasuul; مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ﴿٥٢﴾

Tarjuma: Maseeh Ibn-e-Maryam aur kuch nahi siwaye iske ke wo ek Rasool the.

qad khalat min-qab-libir-rusul. قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ط

Tarjuma: In se pehle bhi bahut se Rasool guzar chuke the.

Ye bilkul wohi alfaaz hain jo Sureh Ale Imran (aayat 144) mein Mohammed Rasool Allah ﷺ ke baare mein aaye hain: ﴿٥٢﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴿٥٢﴾ Wa maa Muhammadun 'illaa Rasuul: qad khalat min-qablibir-rusul. "Mohammed (ﷺ) is ke siwa kya hain ke Allah ke Rasool hain, aur Aap ﷺ se pehle bahut se Rasool guzar chuke hain". To isi tarah farmaya ke Hazrat Esa ﷺ ki haisiyat Allah ke ek Rasool ki hai, jis tarah in se pehle bahut se Rasool guzar chuke hain.

Wa 'um-muhuuSiddii-qab. وَأُمُّهُ صِدِّيقَةٌ ط

Tarjuma: Aur inki waalida Siddiqa thi.

Qabl azein hum Suratun Nisa (Aayat 69) mein padh chuke hain ke Nabiyon ke baad sab se ooncha darja saadiqeen ka hai. Khuwateen ko agarche Nabuwat to nahi mili hai lekin Ambiya ke baad ka jo dusra darja hai is mein bahut choti ki haisiyatein inhein mili hain. Hamari Ummat ki Siddiqa Al-Kubra yani sab se badhi Siddiqa Hazrat Khadija رضي الله عنها hain aur Siddiq-e-Akbar ki haisiyat is ummat mein Hazrat Abu Bakkar ko mili hai. Hazrat Ayesha رضي الله عنها bhi Siddiqa hain. Is tarah Hazrat Maryam عليها السلام bi Siddiqa hain.

Kaanaa ya'-kulaanit-ta-'aam.

كَانَا يَأْكُلِينَ الطَّعَامَ ط

Tarjuma: *Donon khanaa khaate the.*

Donon insaan the, bashar the aur saare bashri taqaze in ke saath the.

Unzur kayfa nubay-yinu lahumul- أَنْظُرْ كَيْفَ نُبَيِّنْ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ
Aayaati summan-zur 'annaa yu'-fakuun! أَتَى يُؤْفِكُونَ ﴿٥٦﴾

Tarjuma: *Dekho, kis tarah hum in ke liye apni ayaat wazeh karte hain, phir dekho ke wo kahan se ultha diye jaate hain.*

AAYAT - 76

Qul' ata'-buduuna min-du-unillaahi قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
maa laa yamiliku lakum zarran وَوَا
laa naf-'aa? لَكُمْ ضَرًّا وَلَا نَفْعًا ط

Tarjuma: *Aap ﷺ kabhiye kya tum poojte ho Allah ke sirwa inhein jo tumbare liye na kisi nuqsan ka ekhtiyaar rakhte hain aur na nafe ka?*

Wal-laahu Huwas-Samee-'ul-'Aliim.

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٧﴾

Tarjuma: *Jabke Allah hi sab kuch sunne waala aur jaanne waala hai.*

AAYAT - 77

Qul yaaa-'Ablal-Kitaabi laa taghluu fii قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
Diinikum gay-ral-haqqi غَيْرَ الْحَقِّ

Tarjuma: *Keh dijiye Aye abl-e-kitaab, apne deen mein nahaq ghulu na karo.*

Ye tum ne Hazrat Esa عليه السلام ko mohabbat aur aqeedat ki wajah se jo kuch bana diya hai wo sarasar mubalgha hai. Huzoor صلى الله عليه وسلم ki shaan mein bhi mubalgha aarayi agar log karte hain to mohabbat ki wajah se karte hain, ishq-e-Rasool Allah صلى الله عليه وسلم ke naam par karte hain, aqeedat ke ghulu ki wajah se karte hain. To ghulu (mubalgha) darhaqeeqat insaan ko gumraahi ki taraf lejaata hai.

Chunache is se manaa kiya jaaraha hai.

wa laa tattabi-'uuu 'ahwaaa-'a وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا
qa'wmin-qad zalluu min-qablu مِنْ قَبْلُ

Tarjuma: *Aur mat pair'wi karo un logaon ki, bid'aat ki jo tum se pehle (kbud bhi) gumraah hue.*

Jaisa mai ne arz kiya hai, ye taslees Misr mein zamane qadeem se maujood thi, isi ko inhone ekhtiyaar kiya.

wa 'azalluu kasii-ran'w-wa zalluu وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٤٤﴾
'an-sawaaa-'is-sabiil.

Tarjuma: *Aur inhone bahut se dusre logaon ko bhi gumraah kiya aur seedhe raaste se bhatak gaye.*

AYAAT 78 TO 86

لُعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ ۖ وَمَا أُنزِلَ إِلَيْهِ ۖ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ ۗ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۗ ذَلِكَ يَأْتِيهِمْ فَيَقْسِيصُونَ وَيُهَيِّبُونَ وَالرُّسُولَ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۗ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٢﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۖ وَنُظْمِعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٣﴾ فَاتَّخَذَهُمُ اللهُ بِمَا قَالُوا جُنَّةً تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الْحَسْبِيِّينَ ﴿٨٤﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٥﴾

78. Lu-'inallaziina kafaruu mim-Banii-'Israaa-'iila 'alaa lisaani Daa-wuuda wa 'isabni-Maryam: zalika bimaa 'asaw-wa kaanuu ya'-taduun.
79. Kanuuu laa yatanaa-hawna 'am-munkarin-fa-'aluuh: La-bi-'عَلَيْهِمُ maa kaanuu yaf-'aluun!
80. Taraa kasiiram-minhum yata-wallaw-nallaziina kafa-ruu. Labi-'عَلَيْهِمُ maa qaddamat labum 'anfusubum 'an-sakhi-tallaahu 'alayhim wa fil-'azaabi hum khaliduun.
81. Wa law kaanuu yu'-minuu-na billaahi wan-nabiyyi wa maaa 'unzila 'ilayhi mattakha-zuubum 'awliyaaa-'a wa laa-kinna kasiiram-minhum faasi-quun.
82. Lataji-dannna 'ashaddan-naasi 'adaa-watal-lil-laziina 'aamanul-Yabuuda wallaziina 'ash-rakuu: wa latajidanna 'aqrabahum-mawad-datal-lill-aziina 'aamanul-laziina qaaluuu 'innaa Nasaaraa: zaalika bi-'anna minhum Qissii-siina wa Rubbaanan-wa 'annahum laa yas-takbiruun. (Part 7)
83. WA 'IZAA SAMI-'UU maaa 'unzila 'ilar-Rasuuli taraaa ;a;-yunahum tafizuu mi-naddam-'i mimma 'arafuu minal-haqq. Yaquu-luuna Rab-banaaa 'aamannaa fak-tubnaa ma-'ash-shaabidiin.

84. *Wa maa lanaa laa nu'-mi-nu billaahi wa maa jaaa'anaa minal-haqq wa natma-'u 'any-yud-khilanaa. Rabbunaa ma-'al-qa'awmis-Saalibiin.*
85. *Fa-'asaaba-humul-laabu bi-maa qaalu Jannaatin-tajrii min-tabtibal-'anbaaru kbaali-diina fihaa. Wa zaalika ja-zaaa-'ul-Muh-siniin.*
86. *Wallaziina kafaruu wa kaz-zabuu bi-'Aayaa-tinaaa 'ulaaa-'ika ﷺ-haabul-Jabiim. (Section 11)*

AAYAT - 78

Lu-'inallaziina kafaruu mim-Banii-'Israaa-'iila 'alaa lisaani Daa-wwuda ﷺ wa 'lisabni-Maryam: لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ط

Tarjuma: *Laanat ki gayi un logaon par jinbone kufri kiya Bani Isra'el mein se, Dawood ﷺ ki zubaan se aur Esa Ibn-e-Maryam ki zubaan se bhi.*

Bani Isra'el ka jo kirdaar raha hai is par inke Ambiya inko musalsil laan taan karte rahe hain. Old Testament mein Hazrat Dawood ﷺ ke hawale se iski bahut si misalein maujood hain. New Testament (Gospels) mein Hazrat Maseeh ﷺ ke tanqeedi farmuwadat baar baar milte hain, jin mein aksar inke ulma, ahbaar aur sufiya mukhatib hain ke tum saanpon ke saanpolo ho. Tumhara haal in qabron jaisa hai jinke oopar to safedi phiri hui hai, magar andar gali sadhi haddiyon ke siwa kuch bhi nahi hai. Tum ne apne oopar sirf mazhabi lubade oudhe hue hain, lekin tumhare andar khayanat bhari hui hai. Tum machchar chaante ho aur samoche oont nigal jaate ho, yani choti choti cheezon par to zordaar bahesein hoti hain jabke bade bade gunaa khule bandon karte ho. Ye to Yahoodi qaum aur in ke ulma ke kirdaar ki jhalak hai in ke apne Nabi ki zubaan se, magar dusri taraf yahi naqsha ba'aina aaj hamein apne ulma-e-su mein bhi nazar aata hai.

zalika bimaa 'asaaw-wa kaanuu ya'-taduun. ذٰلِكَ بِمَا عَصَوْا وَاكٰنُوْا يٰعْتٰدُوْنَ ﴿٧٨﴾

Tarjuma: *Ye is liye hua ke inhone nafarmani ki, aur wo hadood se tajawaz karjaate the.*

AAYAT - 79

Kanuuu laa yatanaa-hawna 'am-munkarin-fa-'aluuh: كٰنُوْا لَا يَتٰنٰهُوْنَ عَن مِّنْكَرٍ فَعٰوُوْهُ ط

Tarjuma: *Ye log ek dusre ko nahi rokthe the un munkiraat se jo wo karte the.*

Jis mu'ashre se Nahi Anil Munkar khatam hojaayega, wo poora ma'ushra sandaas banjaayega. Ye to goya intezam-e-safayi hai. Har shakhs ka farz hai ke wo apne ird gird nigaah rakhe, ek dusre ko rokta rahe ke ye kaam ghalat hai, ye mat karo! jis mu'ashre se ye tanqeed aur ahetsab khatam hojaayega, iske andar laaziman kharabi paida hojaayegi.

La-bi'-sa maa kaanuu yaf-'aluun! لَيْسَ مَا كَانُوا يَفْعَلُونَ ﴿٤٥﴾

Tarjuma: *Babut hi bura tarz-e-amal tha jo inhone ekhtihaar kiya.*

AAAYAT - 80

Taraa kasiiram-minhum yata-wallaw-nallaziina kafa-ruu. تَرَى كَيْفَ إِذَا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ط

Tarjuma: *Tum in mein se aksar ko dekhoge ke wo kaafiron se dosti rakhte hain.*

Khud kaafiron ke himayati bante hain aur apne liye in ki himayat talaash karte hain.

Labi'-sa maa qaddamat lahum 'anfusubum لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ

Tarjuma: *Babut hi buri kamayi hai jo inhone apne liye aage bheji hai.*

Ye in ke jo kartoot hain wo sab aage Allah ke haan jama horahe hain aur inka wabaal in par aayega.

'an-sakhi-tallaahu 'alayhim أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ

Tarjuma: *Ye ke Allah Ta'ala ka ghazab hoga inpar.*

wa fil-'azaabi hum khaliduun. وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٤٦﴾

Tarjuma: *Aur wo azaab mein hamesha hamesha rahenge.*

AAAYAT - 81

Wa la'w kaanuu yu'-minuu-na billaahi wan-nabiyyi wa maaa 'unzila 'ilayhi وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ

Tarjuma: *Aur agar ye Imaan laate Allah par aur Nabi par aur is par jo Nabi par naazil kiya gaya (Yani Qur'an-e-Hakeem).*

mattakha-zuuhum 'awoliyaaa-'a مَا اتَّخَذُوهُمْ أَوْلِيَاءَ

Tarjuma: *To phir inhone in (kaafiron) ko apna wali na banaya hota.*

wa laa-kinna kasiiram-minhum faasi-quun. ﴿٥٦﴾ وَاللَّيِّنَاتُ كَثِيرًا مِنْهُنَّ فَسَمُوْنَ

Tarjuma: *Lekin inki aksariyat nafarmaanon par mushtamil hai.*

AAYAT - 82

Lataji-dannna 'ashaddan-naasi 'adaa- لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ
watal-lil-laziina 'aamanul-Yahuuda
wallaziina 'ash-rakuu: أَمُّوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا

Tarjuma: *Tum laaziman paaoge ahl-e-imaan ke baq mein shadeed tareen dushman Yahood ko aur inko jo mushrik hain.*

Ye bahut ahem aayat hai. Makkah ke mushrikeen bhi musalmaanon ke dushman the, lekin inki dushmani kam az kam khuli dushmani thi, inka dushman hona bilkul zahir wa bahar tha, wo saamne se hamla karte the. Lekin musalmaanon se badtareen dushmani Yahoodi ki thi, wo aasteen ke saanp the aur saazishi andaaz mein musalmaanon ko nuqsan pahunchaane mein mushrikeen-e-Makkah se kahin aage the. Aaj bhi Yahood aur Hanood musalmaanon ki dushmani mein sab se aage hain, kyun ke is qism (boot parasti) ka shirk to ab sirf Hindustan mein reh gaya hai, aur kahin nahi raha. Hindustan ke bhi ab ye sirf nichle tabqe mein hai jabke aam taur par oopar ke tabqe mein nahi hai. Lekin bahr-e-haal ab bhi musalmaanon ke khilaaf Yahood aur Hanood ka ghat jodh hai.

wa latajidanna 'aqrabahum-ma-wad- وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِلَّذِينَ
datal-lill-aziina 'aamanul-laziina
qaahuu 'innaa Nasaaraa: أَمُّوا الَّذِينَ قَالُوا إِنَّا نَصْرِي

Tarjuma: *Aur tum laaziman paaoge muddat ke aitebaar se qareeb tareen ahl-e-Imaan ke baq mein un logaon ko jinhone kaha ke hum Nasara hain.*

Ye tareekhi haqeeqat hai aur seerat-e-Mohammed ﷺ se saabit hai ke jis tarah ki shadeed dushmani us waqt Yahood ne Aap ﷺ se ki waisi Nasara ne nahi ki. Hazrat Najashi (Shah-e-Habhsa) ne us waqt ke musalmaan muhajiron ko panaah di, Maquqas (Shah-e-Misir) ne bhi Huzoor ﷺ ki khidmat mein hadiye bheje. Harqal ne bhi Huzoor ﷺ ke naam-e-mubarak ka ehtraam kiya. Wo chahta bhi tha ke agar meri poori qaum maanle to hum Islam qubool karlein. Najran ke Essayon ka ek wafad Aap ﷺ ki khidmat mein haazir hua, jiska zikr Sureh Ale Imran (aayat 61) mein hum padh chuke hain. Wo log agarche musalmaan to nahi hue magar in ka rawaiya intehayi mohtaata raha. Bahr-e-haal ye haqeeqat hai ke Huzoor ﷺ ke zamane mein musalmaanon ke khilaaf Essayon ki mukhalifat mein wo shiddat na thi jo Yahoodiyon ki mukhalifat mein thi.

zaalika bi-'anna minbum Qissii-siina وَرُهْبَانًا وَأَنَّهُمْ قِيسِيْنَ wa Rubbaanan-wa 'annahum laa لَا يَسْتَكْبِرُونَ ﴿٧٧﴾

Tarjuma: *Ye isliye ke in (Essayon) mein aalim bhi maujood hain aur dar-wesh bhi aur (isliye bhi ke) wo takabur nahi karte.*

Yani Essayon mein us waqt tak ulma-e-haq bhi maujood the aur darwesh rahab bhi jo waqeyi Allah waale the. Baheera Rahab Essayi tha jis ne Huzoor ﷺ ko bachpan mein pehchaana tha. Isi tarah Warqa Bin Naufal Huzoor ﷺ ki sab se pehle tasdeeq ki thi aur bataya tha ke aye Mohammed (ﷺ) Aap par Wahi Namooos naazil hua hai jo is se pehle Hazrat Moosa ﷺ aur Hazrat Esa ﷺ par naazil hua tha. Warqa Bin Naufal the to Arab ke rehne waale, lekin wo haq talaash mein Shaam gaye aur Essayaat ekhtiyaar ki. Wo Ibrani zubaan mein Taurat likha karte the. Ye us daur ke chand Essayi ulma aur rahabon ki misalein hain. Lekin wo ﴿قِيسِيْنَ﴾ Qissii-siina aur ﴿رُهْبَانًا﴾ Rubbaanan, ab aap ko Essayon mein nahi milenge, wo daur khatam hochuka hai. Ye us waqt ki baat hai jab Qur'an naazil horaha tha. Is ke baad surat-e-haal badli hai aur sulebi jungon ke andar Essayaat ne jo wehshat-o-barbariat dikhaayi hai, aur essayi ulma aur mazhabi peshwaon ne jis tarah musalmaanon ke khoon se holi kheli hai aur apni qaum se is silsile mein jo kaarnaame anjaam dilwaye hain wo tareekh ke chehre par bahut hi badnuma daagh hain.

AAYAT - 83

WA 'IZAA SAMI-'UU maaa 'unzila
'ilar-Rasuuli

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ

Tarjuma: *Aur jab inhone suni wo cheez jo ke Rasool (ﷺ) par naazil ki gayi thi.*

taraa'a;-yunahum tafizuu mi-naddam- تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا
'i mimma 'arafuu minal-haqq. مِنَ الْحَقِّ ۗ

Tarjuma: *To tum dekhthe ho ke haq ki jo pehchaan inhein haasil hui is ke zer-e-asar inki aankhon se aansu rawan hogaye.*

Ye ek waqiya ki taraf ishaara hai. Makki daur mein jab Sahaba ﷺ hijrat kar ke Habsha gaye the to inke zariye se wahan kuch logaon ne Islam qubool karliya tha. Phir jab Madina Munawara mein Islam ka ghalba hogaya aur Arab mein aman qayem hogaya to inka ek wafad

Madina aaya jo sattar (70) afraad par mushtamil tha aur is mein kuch nau muslim bhi shaamil the. Aayat zer-e-nazar mein is wafad ke arkaan ka zikr hai ke jab inhone Qur'an suna to haq ko pehchaan lene ki wajah se inki aankhon se aansuon ki ladiyan jaari hogaye.

Yaquu-luuna Rab-banaaa
'aamannaa fak-tubnaa ma-'ash-
shaabidiin. ﴿٥٠﴾ مَعِ الشَّاهِدِينَ

Tarjuma: (Aur) wo keh rabe hain, Aye hamare Rab hum Imaan le aaye, pas! tu hamein likh le ga'wahi dene waalon mein se.

AAYAT - 84

Wa maa lanaa laa nu'-mi-nu billaahi
wa maa jaaa-'anaa minal-haqq ﴿٥١﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ

Tarjuma: Aur hamein kya hua hai ke hum Imaan na laayein Allah par aur us haq par jo hum tak pahunch gaya hai.

wa natma-'u 'any-yud-khilanaa.
Rabbunaa ma-'al-qa'wmis-Saalihiiin. ﴿٥٢﴾ وَنَطْمَعُ أَنْ يَدْخُلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

Tarjuma: Aur hamein to badi khuwahish hai ke daakhil kare hamein hamara Rab neikokaar logaon ke saath.

AAYAT - 85

Fa-'asaaba-humul-laahu bi-maa
qaaluu Jannaatin-tajrii min-taktihal-
'anbaaru khaali-diinaa fihaa. ﴿٥٣﴾ فَآتَاهُمْ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

Tarjuma: To Allah ne inke is qaul ke badle inhein wo baghaat ataa kiye jinke daaman mein nadiyan behti hain, jin mein wo hamesha rahenge.

Wa zaalika ja-zaaa-'ul-Mub-siniin ﴿٥٤﴾ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

Tarjuma: Aur yahi badla hai ehsaan ki rosh ekhtiyaar karne waalon ka.

Jo khush qismat nafoos Islam qubool karein, aur Islam ke baad Imaan aur phir Imaan se aage badh kar ehsaan ke darje tak pahunch jaayein inka badla yahi hai.

AAYAT - 86

Wallaziina kafaruu wa kaz-zabuu bi-
'Aayaa-tinaa ulaaa-'ika 'As-haabul-Jahiim. ﴿٥٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

Tarjuma: Rahe wo log jinhone ne inkaar kiya aur jhutla diya hamari ayaat ko, to wohi log hain jo jabanami hain.

AYAAT 87 TO 93

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ۗ وَكُلُوا رِزْقَكُمْ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٧﴾ لَا يُؤَاخِذُكُمُ
 اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمْ مِنَ الْأَيْمَانِ ۗ فَكَمَا رَزَقْتَهُ إِطْعَامَ عَشْرَةِ
 مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۗ
 ذَلِكَ كَقَارِئَةِ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
 تَشْكُرُونَ ﴿٨٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ
 الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٩﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
 الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٠﴾ وَاطِيعُوا اللَّهَ
 وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا ۗ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا آتَيْنَا الْبَالِغَ الْبُرْهَانَ ﴿٩١﴾ لَيْسَ
 عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَ أَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٢﴾

87. *Yaaa-'ayyu-hallaziina 'aa-manuu laa tu-harrimuu tayyibaati maaa' aballal-laahu lakum wa laa ta'-taduu: 'innallaaha laa yuhibbul-mu'-tadiin.*
88. *Wa kuluu mimmaa razaqa-kumullaahu halaalan-tayyi-baa; wattaqullaa-hal-laziii 'antum-bihii Mu'-minuun.*
89. *Laa yu-'aakhizu-kumul- laahu bil-lagwi fiii' ay-maani-kum wa laakiny-yu-'aakhizu-kum-bimaa 'aqqattu-mul-'ay-maan: fa-kaffaa-ratuhuuu 'it-'aamu 'asharati masaa-kiina min 'aw-sati maa tut- 'imuuna 'ahliikum 'aw kiswatuhum 'aw tah-riiru raqabah. Famallam yajiid fa-Si-yaamu salaasati 'ay-yaam. Zaalika kaffaaratu 'ay-maanikum 'izaa halaftum. Wah-fazuuu 'ay-maanakum. Kazaalika yu-bayyi-nullaahu lakum 'Aayaa-tibii la-'allakum tash-kuruun.*
90. *Yaaa-'ayyu-hallaziina' aa-manuuu 'innamal-khamru wal-may-siru wal-'ansaabu wal-'azlaamu rij-sum-min 'amalish-shaytaani faj-tanibuuhu la-'al-lakum tuf-lihuun.*
91. *'Innamaa yuriidush-Shay-taanu 'any-yuuqi-'a bayna-ku-mul-'adaawata wal-bagzaaa-'a fil-khamri wal-maysiri wa yasud-dakum 'an-zikrillaahi wa 'anis-Salaah: fahal 'antum-mun-tahuun.*

92. *Wa 'atii-'ullaaha wa 'atii-'ur-Rasuula wab-zaruu: fa-in-tawallaytum fa'-lamuuu 'an-namaa 'alaa Rasuulinal-balaa-gul-mubiin.*
93. *Laysa 'alal-laziina 'ama-nuu wa 'amilus-saalibaati ju-naahun-fiimaa ta-'imuuu 'izaa matta-qaw-wa 'amanuu wa 'amilus-Saalibaati summatta-qaw-wa 'amanuu summatta-qaw- wa' ab-sanuu. Wallaahu yuhibbul-Muhsiniin.* (Section 12)

Khaane peene ki cheezon mein hillat-o-hurmat aur tehleel-o-tehreem ilhami shariyaton ka ek ahem mauzu raha hai. Qur'an-e-Hakeem mein bhi baar baar in masa'il par behes ki gayi hai aur ye mauzu Suratul Baqarah se musalsil chal raha hai. Arbon ke haan nasal dar nasal raj mushrikana auhaam ki wajah se bahut si cheezon ka baare mein hillat-o-hurmat ke ghalat tasawwuraat zehnaon mein pukhta hochuke the. Is qism ke khayalaat zehnaon, dilon aur mizaajon se nikalne mein waqt lagta hai. Isliye baar baar in masa'il ki taraf tawajjah dilayi jaaahi hai.

AAYAT - 87

Yaaa-'ayyu-hallaziina 'aa-manuu laa tu-harrimuu tayyibaati maaa' aballal-lahu lakum

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ
مَا أَحَلَّ اللَّهُ لَكُمْ

Tarjuma: *Aye Imaan waalo, na haraam tehralo in cheezon ko jin ko Allah ne tumbare liye halaal kiya hai.*

wa laa ta'-taduu: '

وَلَا تَعْتَدُوا

Tarjuma: *Aur had se tajawaz na karo.*

Baaz auqaat aisa bhi hota hai ke kuch log taqwa ke josh mein aur bahut zyada neiki kamaane ke jazbe mein bhi kayi halaal cheezon ko apne oopar haraam kar baith-te hain, is liye farmaya gaya ke had se tajawaz na karo.

innallaaha laa yuhibbul-mu'-tadiin.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Tarjuma: *Yaqeenan Allah had se tajaawaz karne waalon ko pasand nahi karta.*

AAYAT - 88

Wa kuluu mimmaa razaqa-kumullaahu halaalan-tayyi-baa;

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

Tarjuma: *Aur khaao un halaal aur pakeezah cheezon mein se jo Allah ne tumbein di hain.*

Yani wo cheezein jo qanooni taur par halaal ho aur zahiri taur par bhi saaf suthri ho.

watta-qullaa-hal-laziii 'antum-bihii
Mu'-minuun.

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

Tarjuma: Aur us Allah ka taqwa ekhtiyaar kiye rakho jis par tumhara Imaan hai.

AAYAT - 89

Laa yu-'aakhizu-kumul- laahu bil-lagwi
fii' ay-maani-kum

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Tarjuma: Allah Ta'ala mu'akhiza nabi karega tum se tumhari un qasmon mein jo laghu hoti hain.

Qasmon ke silsile mein Suratul Baqarah (Aayat 225) mein hidayaat guzar chuki hain, ab yahan is ziman mein aakhri hukm aaraha hai. Yani aisi qasmein jo baghair kisi irade ke khayi jaati hain, in par koi giraft nahi hai. Jaise Wallah, Billah waghaira ka takiya kalaam ke taur par istemaal arbon ki khaas aadat thi aur aaj bhi hai. Zaahir hai isko sunkar koi bhi ye nahi samajhta ke ye shakhs baqaida qasam khaa raha hai. To aisi surat mein koi mu'akhiza nahi hai.

wa laakiny-yu-'aakhizu-kum-bimaa
'aqqattu-mul-'ay-maan:

وَالَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ ۚ

Tarjuma: Lekin wo (zaroor) mu'akhiza karega tum se in qasmon par jinko tum ne pukhta kiya hai.

aqattu-mu, Aqada, se baab-e-tafeel hai. Yani poore ehtemaam ke saath ek baat taye ki gayi aur is par kisi ne qasam khaayi. Ab agar aisi qasam toot jaaye ya is ko todhna maqsood ho to is ka kaffara adaa karna hoga.

fa-kaffaa-ratuhuuu 'it-'aamu 'asharati
masaa-kiina min 'aw-sati maa tut-
'imuuna 'abliikum

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ
أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ

Tarjuma: So iska kaffara hai khaana khilana dus masakeen ko, ausat darje ka khaana jaisa tum apne ghar waalon ko khilaate ho.

'aw kiswatumum

أَوْ كِسْوَتُهُمْ

Tarjuma: Ya inko kapde pehna na.

'aw tah-riiru raqabah.

أَوْتَحْرِيرِ رَقَبَةٍ ط

Tarjuma: Ya kisi ghulam ko azaad karna.

Famallam yajid fa-Si-yaamu salaasati 'ay-yaam. ط فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ط

Tarjuma: Phir jo koi iski isteta'at na rakhta ho wo teen din ke roze rakhe.

Yani agar kisi ke paas in teenon mein se koi surat bhi maujood na ho, koi shakhs khud faqeer aur mufliis ho, iske paas kuch na ho to wo teen din roze rakh le.

Zaalika kaffaaratu 'ay-maanikum 'izaa halaftum.

ذَلِكَ كَفَّارَةٌ أَيَّامِكُمْ إِذَا حَلَفْتُمْ ط

Tarjuma: Ye kaffara hai tumhari qasmon ka jab tum qasam khaa (kar toh) baithe.

Wah-fazuuu 'ay-maanakum.

وَاحْفَظُوا أَيَّامَكُمْ ط

Tarjuma: Aur apni qasmon ki hifazat kiya karo.

Yani jab sahi mu'amle mein bila iraaada qasam khaayi jaaye to ise poora kiya jaaye, aur agar kisi wajah se qasam tohdne ki naubat aajaye to ise baqaida kaffara diya jaaye.

Kazaalika yu-bayyi-nullaahu lakum 'Aayaa-tihii la-'allakum tash-kuruun.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٨﴾

Tarjuma: Is tarah Allah tumhare liye apni ayaat ko wazeh farma raha hai ta'ake tum shukar karo.

Ab sharaab aur juwe ke baare mein bhi aakhri hukm aaraha hai.

AAYAT - 90

Yaaa-'ayyu-hallaziina' aa-manuuu 'innamal-khamru wal-may-siru wal-'ansaabu wal-'azlaamu rij-sum-min 'amalish-shaytaani faj-tanibuuhu la-'al-lakum tuf-libuun.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٩﴾

Tarjuma: Aye abl-e-Imaan, yaqeenan sharaab aur aur juwa, boot aur paanse, ye sab gande kaam hain shaitaan ke amal mein se, to in se bach kar raho ta'ake tum falah paao.

Sharaab aur juwe ke baare mein to pehle bhi hukm aachuka hai, lekin "Ansaab" aur "Azlaam" ka yahan izaafa kiya gaya hai. Ansaab se muraad booton ke asthaan hain aur Azlaam juwe hi ki ek qism thi. Jis mein ahl-e-Arab teerron ke zariye paanse daalte the, qara andaazi karte the. In tamaam kaamon ko ﴿رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾ rij-sum-min 'amalish-shaytaani qaraar de diya gaya.

AAYAT - 91

Innamaa yuriidush-Shay-taanu 'any-yuugi-'a bayna-ku-mul-'adaawata wal-bagzaaa-'a fil-khamri wal-maysiri

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

Tarjuma: *Shaitaan to ye chaahata hai ke tumhare darmiyaan dushmani aur bughz paida karde sharaab aur juwe ke zariye se.*

Ye bahut ahem baat hai, kyun ke sharaab ke nashe mein insaan apna hosh aur sha'oor kho baithta hai. Aisi haalat mein isko kuch khabar nahi rehti ke wo munh se kya bak raha hai aur iske aaza-o- jawara se kya afaal sarzad ho rahe hain, lehaza kuch nahi kaha jasakta ke aisi haalat mein kisi baat ya kisi harkat se kya kya gul khilenge. Kaise kaise jhagde aur fasadaat janam lenge. Baaz auqaat aisa bhi hota ke hukumati aur riyasati satah ke bade bade raaz sharaab ke nashe mein churaliye jaate hain. To Allah Ta'ala tumhein in cheezon se bachaana chaahata hai, jabke shaitaan chaahata hai ke tumhare mabain aadawat aur bughz paida kare. Isi tarah juwe se bhi bughz-o-adaawat ki konplein phoot ti hain. Maslan ek aadmi juwe mein haar jaata hai, phir pe dar pe haarta chala jaata hai. Ek waqt aata hai ke phat padhta hai aur gusse mein aag bagola hokar aape se bahar hojaata hai. Is liye ke ise nazar aaraha hai ke mera jo hareef mujh se jeet raha hai wo kisi mehnat ki wajah se nahi jeet raha. Kisi ki mehnat aur koshish se kuch kamaya ho to is se dusre ko jalan mehsoos nahi hoti, lekin juwe mein bemehnat ki kamayi hoti hai jise mukhalif fareeq bardaasht nahi karsakta, aur is tarah insaani talooqaat mein kayi manfi pechedgiyan janam leti hai aur adaawatein paida hojaati hain.

wa yasud-dakum 'an-zikrillaahi wa 'anis-Salaah:

وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

Tarjuma: *Aur (shaitaan ye bhi chaahata hai ke) tumhein roke Allah ki yaad se aur namaz se”.*

Allah ke zikr aur namaz se rokne waala mu'amlā bhi sharaab ka to bilkul wazeh hai, lekin juwe mein bhi yun nahi hota hai ke aadmi ek baar is mein lag jaaye to phir wahan se nikalna mushkil hojaata hai. Jaisa ke taash aur shatranj waghaira bhi aise khel hain ke in mein mashgool hokar insaan zikr aur namaz jaisi cheezon se bilkul ghaafil hojaata hai.

fahal 'antum-mun-tahuun.

فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١١﴾

Tarjuma: *To ab baaz aate ho ya nahi?*

Ye andaaz bada sakht hai aur iska ek khaas pasmanzar hai. Sharaab aur juwe ke baare mein ek wazeh hidayat qabl azein aachuki thi: ﴿فِيهِمَا أَنْتُمْ كَافِرُونَ وَمِنَ الْمَنَافِعِ لِلنَّاسِ وَإِنَّهُمْ لَكَاذِبُونَ﴾ *fiihimaaa 'ismun-kabiirun-wa manaafi-'u linnaas: wa 'ismu-humaaa 'akbaru min-naf-'ibi-maa.* "In donon ke andar babut bade gunaah ke pehlu hain, aur logaon ke liye kuch faide bhi hain, albatta inka gunaah ka pehlu nafa ke pehlu se bada hai". To isi waqt tumhein samajh lena chaahiye tha aur baaz aajana chaahiye tha. Us pehle hukm mein Allah Ta'ala ki maslihat, masiyat aur shariyat ka rukh to wazeh hogaya tha. Phir agla qadam uthaya gaya aur hukm diya gaya: "Jab tum log sharaab ke nashe mein ho to namaz ke qareeb mat jao...." (Suratun Nisa: 43). Is se to poore taur se wazeh hojaana chaahiye tha ke deen ka ahem tareen sutoon namaz hai: (الصَّلَاةُ عِمَادُ الدِّينِ) *Assalaatu 'imaadudiin* ¹. Aur ye sharaab namaz se rok rahi hai, to tumhein ye chord deni chaahiye thi. Bahr-e-haal ab aakhri baat Allah Ta'ala ki taraf se aagayi hai, to ise sunkar kya ab bhi baaz nahi aaoge?"

AAYAT - 92

Wa 'atii-'ullaaha wa 'atii-'ur-Rasuula وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا ^{١٢}
wah-zaruu:

Tarjuma: *Aur ita'at karo Allah ki aur ita'at karo Rasool (ﷺ) ki aur (in ki nafarmani se) bachte raho.*

fa-in-tawallay-tum fa'-lamuuu 'an- فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رَسُولِنَا
namaa 'alaa Rasuulinal-balaa-gul- ^{١٣}
mubiin. ^{١٤} **الْبَاطِلُ الْبَيْتُ**

Tarjuma: *Phir agar tum peet modhloge to jaan lo ke hamare Rasool (ﷺ) par to zimmedari hai bas saaf saaf pahuncha dene ki.*

1. Rawah Al-Bayhaqi fi Shu'abul Imaan. Raawi Umar Bin Al-Khattaab ^{رضي الله عنه}.

Ye Allah ka hukm hai. Allah ka hukm pahunchana Rasool ﷺ ke zimme tha, to Rasool ﷺ ne pahuncha kar apni zimmedari adaa kardi, ab mu'amla Allah ka aur tumhara hoga. Allah tum se nimat lega, tum se hisaab le lega.

Ab jo agli aayat aarahi hai ye bhi Qur'an Majeed ke falsafe aur hikmat ke ziman mein bahut bunyaadi aayat hai. Is ka pasmanzar ye hai ke jab sharaab ke baare mein itna sakht andaaz aaya ke sharaab aur jo gande shaitaani kaam hain, in se baaz aate ho ya nahi? To bahut se musalmaanon ko tashweesh lahaq hogayi ke hum jo itna arsa sharaab peete rahe to ye gandgi to hamari haddiyon mein baith gai hogi. Aaj science ki zubaan mein jaise koi shakhs kahe ke mere jism ka to koi ek khuliya (cell) bhi aisa nahi hoga jis mein sharaab ke asraat na pahunche hon. To ab hum kaise paak hoge? Ab kisi tareeqe se ye gandgi hamare jimson se dhulegi? Inki tashweesh baja thi. Jaise tehweel-e-qibla ke waqt tashweesh paida hogayi thi ke agar asal qibla baitullaah tha aur hum baitul muqaddas ki taraf rukh kar ke namazein padhte rahe to wo namazein zaya hogayi, aur namaz hi to Imaan hai. To is par momineen ki tasalli ke liye farmaya gaya tha: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ *Wa maa kaanallaahu liyuzii-'a 'iimaanakum.* (Suratul Baqarah- 143) "*Allah tumbare Imaan ko zaya karne waala nahi hai*". Aise hi yahan inki dil joyi ke liye farmaya:

AAAYAT - 93

Laysa 'alal-laziina 'aama-nuu wa لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
'amilus-saalibaati ju-naahun-fimaa جُنَاحٌ فِيمَا طَعِمُوا
ta-'imuuu

Tarjuma: *In logaon par jo Imaan laaye aur neik amal kiye koi gunaah nahi hai is mein jo wo (pehle) khaa pee chuke.*

Kisi shaye ki hurmat ke qatayi hukm aane se pehle jo kuch khaaya piya gaya, is ka koi gunaah in par nahi rahega. Ye koi haddiyon mein baith jaane wali shaye nahi hai, ye to sharyi aur akhlaaqi qanoon (Moral Law) ka mu'amla hai, tabayi qanoon (Physical Law) ka nahi hai. Tabayi (Physical) taur par to kuch cheezon ke asraat waqeyi daymi hojaate hain, lekin Moral Law ka mu'amla yaksar mukhtalaf hai. Gunaah to Uхуд pahad ke barabar bhi ho to sachchi tauba se bilkul saaf hojaate hain. Azroye hadees Nabwi ﷺ: (أَلْتَأْتِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ) *Attaa'ibu minaz*

zambi kaman laa zanba lahuu,¹ “Gunaah se haqeeqi tauba karne waala bilkul aise hai jaise is ne kabhi wo gunaah kiya hi nahi tha”. Sadq-e-dil se tauba ki jaaye to naam-e-amaal bilkul dhul jaata hai. Lehaza aisi kisi tashweesh ko bilkul apne qareeb mat aane do.

‘izaa matta-gaw-wa ‘aamanuu wa اِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 ‘amilus-Saalibaati summatta-gaw-wa تَمَّ اتَّقَوْا وَآمَنُوا تَمَّ اتَّقَوْا وَ أَحْسَنُوا
 ‘aamanuu summatta-gaw-wa’ ab- وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٣٦﴾
 sanuu. Wallaahu yuhibbul-Muhsiniin.

Tarjuma: Jab tak wo taqwa ki rosh ekhtiyaar kiye rakhein aur Imaan laayein aur neik amal karein, phir mazeded taqwa ekhtiyaar karein aur Imaan laayein, phir aur taqwa mein badhein aur darja ehsaan par faiz hojayein. Aur Allah Ta’ala mohsinon se mohabbat karta hai.

Ye darasal teen darje hain. Pehla darja ‘Islam’ hai. Yani Allah ko maan liya, Rasool ko maan liya aur is ke ehkaam par chal pade. Is se oopar ka darja ‘Imaan’ hai yani dil ka kaamil yaqeen, jo Imaan ke dil mein utar jaane se haasil hota hai. وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْإِيمَانَ وَرَيْبُهُمْ فِي قُلُوبِهِمْ ﴿٧﴾ wa laakinnallaaha habbaba 'ilaykumul-'limaana wa zayyanahuu fii quluubikum, (Al-hujrat:7) ke misdaq Imaan qalb mein utar jaayega to amaal ki kaifiyat badal jaayegi, amaal mein ek nayi shaan paida hojaayegi, zindagi ke andar ek naya rang aajayega jo ke khalis Allah ka rang hoga. Azroye alfaaz-e-qurani: ﴿٧﴾ Sibgatallaah: wa man 'ab-sanu minallaahi sibgat? (Suratul Baqarah: 138). Aur is se bhi aage jab Imaan “*Ain Al yaqeen*” ka darja haasil karle to yahi darja-e-ehsaan hai. Hadees-e-Nabwi ﷺ mein is ki kaifiyat ye bayaan hui hai: (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ) An ta'budal laaha ka'annaka taraahu fa'il lam takun taraahu fa'innahuu yaraaka², “Ye ke tu Allah ki ibadat is tarah kare goya ke tu ise dekh raha hai, aur agar tu ise nahi dekh raha (ye kaifiyat paida nahi horahi) to phir (ye kaifiyat to paida honi chaahiye ke) wo to tujhe dekhta hai”. Yani tum Allah ki bandegi karo, Allah ke liye jihad karo, iski raah mein bhaag daudh karo aur is mein taqwa ki kaifiyat aisi hojaaye ke jaise Allah ko apni aankhon se dekh rahe ho.

1. Al-Sunnan Al-Kubraa Lil-Bayhaqi 10/154, Fatah Al-Bari Laabin Hijr 13/470, Raawi, Abdullah Bin Abbas رَضِيَ
 2. Sahih Al-Bukhari, Kitaabul Imaan, Baab Sawaal Jibra'el An-Nabi ﷺ 'An Al-Imaan wa Al-Islam wa Al-Ehsaan..... wa Sahih Muslim, Kitaabul Imaan, Baab Bayaan Al-Imaan wa Al-Islam wa Al-Ehsaan, ج 9 wa 10. wa deegar kutb ahadees.

Ehsaan ki ye tareef “Hadees-e-Jibrael” mein maujood hai. Is hadees ko (أَمْرُ السُّنَّةِ) *Ummus sunnah*, kaha gaya hai, jaise Suratul Fateha ko (أَمْرُ الْقُرْآنِ) *Ummul Qur'an* ka naam diya gaya hai. Jis tarah Surat ul Fateha Asaasul Qur'an hai, isi taraf hadees-e-Jibrael sunnat ki asaas hai. Is hadees mein hamein ye tafseel milti hai ke Hazrat Jibrael عليه السلام insaani shakal mein Huzoor ﷺ ke paas aaye. Sahaba رضي الله عنهم ka majmua tha, wahan inhone kuch sawalaat kiye. Hazrat Jibrael عليه السلام ne pehla sawal Islam ke baare mein kiya: (يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ!) *Yaa Muhammadu akhbirni 'anil islaami!* Is ke jawab mein Aap ﷺ ne farmaya: “*Islam ye hai ke tum is baat ki garwahi do ke Allah ke siwa koi mabood nahi aur Mohammed (ﷺ) Allah ke Rasool hain, namaz qayem karo, zakaat adaa karo, Ramzan ke roze rakho aur Baitullaah ka haj karo agar tumhein is ke liye safar ki isteta'at ho*”. Yani Islam ke ziman mein amaal ka zikr aagaya. Phir Jibrael عليه السلام ne kaha ke mujhe Imaan ke baare mein batlaiye! Is par Aap ﷺ ne farmaya: “*Ye ke tum Imaan laao Allah par, iske farishton par, iski kitaabaonpar, iske Rasoolon par, yaum-e-aakhirat par aur taqdeer ki achchayi aur burayi par*”. Ab yahan ye nukta ghaur-e-talab hai ke Imaan to Islam mein bhi maujood hai, yani zubaani aur qanooni Imaan, lekin dusre darje mein Imaan ko Islam se alheda kiya gaya hai aur amaal-e-saleha ka ta'luq Imaan ke bajaaye Islam se bataya gaya hai. Isliye ke jab Imaan dil mein utar kar yaqeen ki surat ekhtiyaar kar jaaye to phir amaal ka zikr alag se karne ki zaroorat nahi rehti. Imaan ke is marhale par amaal laaziman dusrust hojaayenge. Phir Imaan jab dil mein mazeed gehra aur pukhta hota hai to amaal bhi mazeed dusrust honge. Yun samajhiye ke jitna jitna darkht oopar jaaraha hai isi nisbat se jadh neeche gehrayi mein utar rahi hai. Imaan ki jadh ne dil ki zameen mein qaraar pakda to Islam se Imaan ban gaya. Jab ye jadh mazeed gehri hui to teesri manzil yani ehsaan tak rasayi hogayi aur yahan amaal mein mazeed nikhaar paida hua. Chunache jab Hazrat Jibrael عليه السلام ne ehsaan ke baare mein poocha to Aap ﷺ ne farmaya: “*Ehsaan ye hai ke tum Allah ki ibadat is tarah karo goya tum ise dekh rabe ho....*” Aap ﷺ ka jawab teen riwayaton mein mukhatalf alfaaz mein naqal hua hai:

1. (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ.....) An ta'budallaaha ka'annaka taraahu¹.....

1. Sahih Muslim, Kitaabul Imaan, Baab Bayaanul Imaan wa Al-Islam wa Al-Ehsaan, ج11 wa Masnad Ahmed, ج2775.

2. (أَنْ تَخْشَى اللَّهَ تَعَالَى كَأَنَّكَ تَرَاهُ.....) An takhshallaaha ta'ala ka'annaka taraahu¹.....
3. (أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ.....) An ta'mala lillaahi ka'annaka taraahu.....

Agle alfaaz: (فَإِنْ لَّمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ) *Fa-illam takun taraahu fa-innahuu yaraaka*, teenon riwayaton mein eksaan hai. Yani ek banda momin Allah ki bandegi, Allah ki parastish, Allah ke liye bhaag daudh, Allah ke liye amal, Allah ke liye jihad aisi kaifiyat se sarshaar hokar kar raha ho goya wo apni aankhon se Allah ko dekh raha hai. To jab Allah saamne hoga, to phir kaise kuch hamare jazbaat-e-abdiyat honge, kaisi kaisi hamari qalbi kaifiyaat hongii. Is duniya mein bhi ye kaifiyat haasil hosakti hai, lekin ye kaifiyat bahut kam logaon ko haasil hoti hai. Chunache agar ye kaifiyat haasil na hosake to ehsaan ka ek is se nichla darja bhi hai. Yani kam az kam ye baat har waqt mustehzar rahe ke Allah mujhe dekh raha hai. To ye hain wo teen darje jinka zikr is aayat mein hai.

“*Tehreek-e-Islami ki akhlaaqi bunyaadein*” Maulana Maududi marhoom ki ek qaabil-e-qadar kitaab hai. Is mein Maulana ne Islam, Imaan, Ehsaan aur Taqwa chaar muratib bayaan kiye hain. Lekin mere nazdeek taqwa alheda se koi martaba-o-muqaam nahi hai. Taqwa wo rooh (spirit) aur wo quwat-e-mehraka (driving force) hai jo insaan ko neiki ki taraf dhakelti aur ubhaarti hai. Chunache aayat zer-e-nazar mein taqwa ki takraar ka mafhoom yun hai ke taqwa ne aapko baseline se oopar uthaaya aur ab aap ke Imaan aur amal saleha mein aur rang paida hogaya ﴿إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ *izaa matta-qaw-wa 'aamanuu wa 'amilus-Saalibaati*. Phir taqwa mein mazeed izaafa hua aur taqwa ne aap ko mazeed oopar uthaya to ab wo yaqeen waala Imaan paida hogaya ﴿ثُمَّ اتَّقَوْا وَآمَنُوا﴾ *summatta-qaw-wa 'aamanuu*. Ab yahan aml-e-saleha ke alheda zikr ki zaroorat hi nahi. Jab dil mein Imaan utar gaya to amaal khud ba khud durust hogaye. Phir taqwa agar mazeed ruba tarqi hai ﴿ثُمَّ اتَّقَوْا﴾ *summatta-qa*, to is ke natije mein ﴿وَأَحْسَنُوا﴾ *wa'ah-sanuu* ka darja aajaayega, yani insaan darja ehsaan par fa'iz hojaayega. (اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ). *Allahumma rabbanaj'alnaa minhum*, Ameen!)

1. Masnad Ahmed, 179

Imaan aur taqwa se amaal ki durusti ke ziman mein Nabi-e-Kareem ﷺ ka ye farmaan pesh-e-nazar rehna chaahiye:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ

*Alaa wa inna fil jasaki muzghatan izaa salabat salahal jasadu kulluhuu,
wa izaa fasadat fasadal jasadu kulluhu, alaa wa hiyal qalbu¹*

“Agaah raho, yaqeenan jism ke andar ek gosht ka lothda hai, jab wo durust hota hai to sara jism durust hota hai aur jab wo bigad jaaye to saara jism bigad jaata hai. Agaah raho ke wo dil hai”.

Wallaahu yuhibbul-Muhsiniin.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٣٤﴾

Tarjuma: *Aur Allah aise mohsin bandon ko mehboob rakhta hai.*

Allah ke jo bande darje ehsaan tak pahunch jaate hain wo is ke mehboob banjaate hain.

Is Sureh Mubarka (aayat 71) mein pehle ek ghalat raaste ki nishandahi ki gayi thi: ﴿فَعَمُوا وَصَمُوا..... ثُمَّ عَمُوا وَصَمُوا.....﴾ *fa-'amuu wa sam-muu summa 'amuu wa sammuu.....* Ye gumraahi wazlalat ke mukhatalif marahal ka zikr hai ke wo andhe aur behre hogaye, Allah ne phir dheel di to is par wo aur bhi andhe aur behre hogaye, Allah ne mazeed dheel di to wo zyada andhe aur behre hogaye. Us raaste par insaan qadam ba qadam gumraahi ki daldal mein dhansta chala jaata hai. Magar ek raasta ye hai, hidayat ka raasta, Islaam, Imaan, Ehsaan, aur Taqwa ka raasta. Yahan insaan ko darja ba darja tarqi milti chali jaati hai.

1. Sahih Al-Bukhari, Kitaabul Imaan, Baab Fazal Min Istara'a Ladayna wa Sahih Muslim, Kitaabul MUSAQAAT, Baab Akhazul Halaal wa Tarakul Shabhaat.

AYAAT 94 TO 100

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيُبَوِّئَ اللَّهُ لَكُمْ أَشْيَاءَ مِنْ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ ۙ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَدِّيًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيمًا لِيَذُوقُوا ۗ وَبِالْأَمْرِ عَنِ اللَّهِ عَمَّا سَلَفٌ ۗ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۙ أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۙ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالنَّهْدَىٰ وَالْقَلَائِدَ ۗ ذَلِكُمْ لِيَتَعَلَّمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۙ اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۙ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ۙ قُلْ لَا يَسْتَوِي الْحَيِّثُ وَالطَّيِّبُ وَلَوْ اِعْجَبَك كَثْرَةُ الْحَيِّثِ ۗ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ۙ

94. *Yaaa-'ayyu-hallaziina 'aa-manuu la-yablu-wanna-kumul-laahu bi-shbay-'im-minas-saydi tanaa-lubuuu 'ay-diikum wa rimaa-bukm li-ya'-lamallaahu many-yakbaa-fubuu bil-gayb: famani'-tadaa ba'-da zaalika falahuu 'azaabun 'aliim.*
95. *Yaaa-'ayyu-hallaziina 'aa-manuu laa taq-tulus-sayda wa 'antum hurum. Wa man-qatalahuu minkum-muta-'am-midan-fajazaaa-'ummislu maa qatala minan-na-'ami yah-kumu bihii zaawaa 'adlimin-kum hadyam-baaligal-ka'-bati 'aw kaffaa-ratun-ta-'aamu masaa-kiina 'aw 'adlu zaalika siyaa-malli-yazuuqa wabaala 'amrih. Afallaahu 'ammaa salaf: wa man 'aada fa-yan-taqi-mul-laahu minh. Wal-laahu 'Aziizun-Zunti-qaam.*
96. *'U-hilla lakum saydul-bahri wa ta-'aamuhuu mataa-'allakum wa lissay-yaarab; wa hurrima 'alay-kum saydul-barri maa dumtum hurumaa. Watta-qullaa-hallazii 'i-layhi tuh-sharuun.*
97. *Ja-'alal-laahul-Ka'-batal- baytal-Haraama qi-yaa-mal-linnaasi wash-Shahr-al-Haraama wal-had-ya wal-qalaaa—'id. Zaalika lita'-la-muuu 'annal-laaha ya'-lamu maa fis-samaawaati wa maa fil-'arzi wa 'annallaaha bikulli shay-'in 'Aliim.*

98. *T-lamuuu 'annallaaha Shadiidul-'iqaabi wa 'annal-laaha Gafuurur-Rahiim.*
99. *Maa 'alar-Rasuuli 'illal-balaag. Wallahu ya'-lamu maa tubduuna wa maa tak-tu-muun.*
100. *Qul-laa yas-ta-wil-khabii-su wat-tayyibu wa law 'a'-ja-baka kas-ratul-khabiiis; fatta-qul-laaha yaaa-'ulil-'al-baabi la-'allakum tuffi-huun.* (Section 13)

Is sureh Mubarka ke shuru mein halaat-e-ahraam mein shikaar karne ki mumaniat aachuki hai. Ab Allah ki is sunnat ka zikr hai ke Allah apne maanne waalon ko aazmata hai, sakht tareen imtehaan leta hai. Farz kijiye ke haajiyon ka ek qaafila jaaraha hai, sab ne ahraam baandha hua hai, itefaaq se inke paas khaane ko bhi kuch nahi. Ab ek hiran uthkeliyan karte hue qareeb aaraha hai, bhook bhi satarahi hai, zaroorat bi hai, chaahe to zara sa neza maarein aur shikaar karlein ya waise hi bhaag kar pakad lein, lekin pakad nahi sakte, shikaar nahi karsakte, kyunke ahraam mein hain aur is haalat mein ijazat nahi hai. To Allah Ta'ala apne bandon ko is tarah aazmaata hai.

AAYAT - 94

Yaaa-'ayyu-hallaziina 'aa-manuu la-yablu-wanna-kumul-laahu bi-shay-'im-minas-saydi يَا أَيُّهَا الَّذِينَ آمَنُوا لَبُوءُكُمْ لِلَّهِ لِيَأْخُذَ مِنَ الصَّيْدِ

Tarjuma: *Aye Ahl-e-Imaan! Allah Ta'ala tumhein laaziman aazmayega kisi aise shikaar ke zariye.*

tanaa-luhuuu 'ay-diikum wa rimaahukm تَنَالَهُ آيِدْيُكُمْ وَمِحْكُمُ

Tarjuma: *Jisko pahunchte hongee (asaani se) tumare haath aur neize.*

li-ya'-lamallaahu many-yakhaa-fuhuu bil-gayb: لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ

Tarjuma: *Ta'ake Allah dekh le un logaon ko jo ghaib mein hote hue bhi us se darte rehte hain.*

Shikaar pahunch mein bhi hai inke haathon aur neizon ki zad mein hai, zaroorat bhi hai, chaahein to shikaar karlein, lekin majboor hain, kyun ke ahraam baandha hua hai. To jis ke dil mein Imaan hoga wo apni bhook ko bardaasht karega, Allah ke hukm ko nahi todega.

famani'-tadaa ba'-da zaalika falabuu فَمِنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾
'azaabun 'aliim.

Tarjuma: *Ab iske baad jis ne zyadati ki to is ke liye dardnaak azaab hai.*

AAAYAT - 95

Yaaa-'ayyu-hallaziina 'aa-manuu laa يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرُمٌ ۗ
taq-tulus-sayda wa 'antum hurum.

Tarjuma: *Aye Imaan waalo! Jab tum abraam ki haalat mein ho to kisi shikaar ko qatal mat karo.*

Wa man-qatalabuu minkum-muta- وَمَنْ قَتَلَهُ مِنْكُمْ مُّسْعِدًا فَجَزَاءٌ مِّمَّا
'am-midan-fajazaaa-'ummislu maa مَا قَتَلَ مِنَ النَّعَمِ
qatala minan-na-'ami

Tarjuma: *To jo koi tum mein se ise qatal (shikaar) kar baithe jaan boojh kar, to phir iska kaffara hoga isi tarah ka ek chaupaya jaisa ke usne qatal kiya”*

Kaffara ke taur par Allah ki raah mein waisa hi ek chaupa ya sadqa kiya jaayega. Yani agar aap ne hiran maara to bakri ya bhed di jaayegi agar neel gaye maardi to phir gaye bataur kaffara dena hogi. Isi tarah jis qism aur jis jismaat ka haiwaan shikaar kya gaya hai, iske barabar ka chaupaya sadqa karna hoga.

yah-kumu bibii zawaaw 'adlim-min-kum يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

Tarjuma: *Jiska faisla tum mein se do aadil aadmi karenge.*

Yani do mutaqqi aur mutebar ashkhaas iski gawahi de ke ye jaanwar is shikaar kiye jaane waale jaanwar ke barabar hai.

badyam-baaligal-ka'-bati هَذِيًّا بَلِغِ الْكَعْبَةِ

Tarjuma: *Ye nazar ki haisiyat se Khana-e-Kaabah tak pahunchaya jaaye.*

Ye jaanwar hadi ke taur par Khana-e-Kaabah ki nazar kiya jaayega.

'aw kaffaa-ratun-ta-'aamu ma-saa-kiina أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ

Tarjuma: *Ya phir iska kaffara hai kuch masakeen ko khaana khilaana.*

Is mein faqaha ne likha hai agar anaaj ya raqam dena ho to wo sadqa-e-fitr ke hisaab se hogi.

'aw 'adlu zaalika siyaa-mal

أَوْعَدُّ ذَٰلِكَ صِيَامًا

Tarjuma: *Ya itne hi roze rakbna.*

Ye dekhna hoga ke jaanwar shikaar hua hai ise kitne aadmi khaa sakte the. Itne aadmiyon ko khaana khilaaya jaaye ya itne din ke roze rakhe jaayein.

i-yazuuga wabaala 'amrih.

لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ

Tarjuma: *Ta'ake wo apne kiye ki saza chakein.*

Afallaahu 'ammaa salaf:

عَفَا اللَّهُ عَمَّا سَلَفَتْ ۗ

Tarjuma: *Allah mu'af kar chuka hai jo pehle ho chuka hai.*

Wa man 'aada fa-yan-taqi-mul-laahu minh. ^ط وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٦﴾

Tarjuma: *Lekin jo koi phir aisa karega to Allah us se inteqam lega, aur yaqenan Allah Ta'ala zabardast hai, itneqam lene waala.*

AAYAT - 96

'U-hilla lakum saydul-bahri wa ta-'aamuhuu ^ط أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ

Tarjuma: *(Albatta) tumbare liye halaal kardiya gaya hai samandar ka shikaar aur uska khaana.*

Samandar aur darya ka shikaar halaat-e-ahraam mein bhi halaal hai. Haaji log agar kashtiyon aur behri jahazon ke zariye se safar kar rahe ho to ahraam ki haalat mein bhi machli waghaira ka shikaar karsakte hain.

mataa-'allakum wa lis-say-yaarah;

مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۗ

Tarjuma: *Tumbare liye aur musafiron ke liye zaad-e-raah ke taur par.*

Samandar ki khuraak (sea food) to yun samajh lijiye ke poori duniya ke insaanon ke liye ghiza ka ek naya khazana hai jo saamne aaya hai. Ye bahut si kharabiyon aur beemariyon se bachaane wali bhi hai. Yahi wajah hai ke duniya mein ye aaj kal bahut maqbool horahi hai.

wa hurrima 'alay-kum saydul-barri
maa dumtum huru-maa.

وَحُرْمَةٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ

Tarjuma: *Lekin khuski par shikaar karna tumbare liye haraam kardiya gaya hai jab tak tum ahraam mein ho.*

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾
Watta-qullaa-hallazii 'i-layhi tub-sharuun.

Tarjuma: *Aur Allah ka taqwa ekhtiyaar kiye rakho jis ki taraf tumhein jama kardiya jaayega.*

Tum sab uski taraf gherao kar ke lejaaye jaaoge.

AAAYAT - 97

Ja-'alal-laahul-Ka'-batal- baytal- جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
Haraama qi-yaa-mal-linnaasi قِيَمًا لِلنَّاسِ

Tarjuma: *Allah ne Kaabe ko, jo ke Baitul haraam hai, logaon ke qayem ka bais banadiya hai.*

wash-Shabral-Haraama wal-had-ya وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ
wal-qalaaa—'id.

Tarjuma: *Aur hurmat waala mahina, qurbani ke jaanwar aur wo jaanwar bhi jinke galon mein patte daal diye gaye ho.*

Ye sab Allah Ta'ala ke shu'air hain aur isi ke mu'ayyan kardah hain. Surat ke shuru mein bhi inka zikr aachuka hai. Yahan darasal tauseeq horahi hai ke ye sab cheezein zamana-e-jahaliyat ki riwayaat nahi hain balke Khana-e-Kaabah ki hurmat aur azmath ki alamat hain.

Zaalika lita'-la-muuu 'annal-laaha ذَٰلِكَ لِتَعْلَمُوْا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ
ya'-lamu maa fis-samaa'waati wa maa وَمَا فِي الْاَرْضِ
fil-'arzi

Tarjuma: *Ye is liye ke tum achchi tarah jaanlo ke Allah Ta'ala ko asmaanon aur zameen ki har shaye ka ilm hai.*

wa 'annallaaha bikulli shay-'in 'Aliim. وَاَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٩٧﴾

Tarjuma: *Aur ye ke Allah har shaye ka ilm rakhta hai.*

Aage chal kar in cheezon ke muqable mein un chaar cheezon ka zikr aayega jo ahl-e-arab ke haan baghair kisi sanad ke haraam karli gayi thi.

AAAYAT - 98

T'-lamuuu 'annallaaha Shadiidul- اَعْمَوْا اَنَّ اللَّهَ شَدِيْدُ الْعِقَابِ وَاَنَّ اللَّهَ
'igaabi wa 'annal-laaha Gafuurur- عَفُوْرٌ رَّحِيْمٌ ﴿٩٨﴾
Rabhiim.

Tarjuma: *Jaan lo ke Allah saza dene mein bahut sakht hai aur ye ke Allah Ghafoor aur Rabeem bhi hai.*

Yani uski to donon shanein ek saath jalwahgar hain. Ab dekho ke tum apne aapko kis shaan ke saath mutaliq karrahe ho aur khud ko kaise sulook ka mustahaq banarahe ho? Iski aqubat ka ya iski rehmat aur maghfirat ka?

AAAYAT - 99

Maa 'alar-Rasuuli 'illal-balaag. مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

Tarjuma: *Rasool (ﷺ) par siwaye pahuncha dene ke aur koi zimmedari nahi hai.*

Wallahu ya'-lamu maa tubduuna wa maa tak-tu-muun. وَاللَّهُ يَعْلَمُ مَا تَبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

Tarjuma: *Aur Allah jaanta hai jo kuch tum zaahir karte ho aur jo kuch tum chupaate ho”.*

Jab Rasool Allah ﷺ ne paighaam pahuncha diya to baaqi saari zimmedari ab tumhari hai.

AAAYAT - 100

Qul-laa yas-ta-wil-khabii-su wat-tayyibu wa law 'a'-ja-baka kas-ratul-khabiiis; قُلْ لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Tarjuma: *(Aye Nabi ﷺ) keh dijiye ke napaak aur paak barabar nahi hosakte, chaahke napaak shaye ki kasrat tumhein achchi lage.*

Insaan chahta hai ke us ke paas har shaye ki behtaata ho, lekin naja'iz aur haraam tareeqe se kamaya hua maal agarche kasrat se jama hogaya ho magar hai to khabees aur napaak hi. Beshak iski chaka chaund tumhari aankhon ko khairah kar rahi ho magar is mein tumhare liye koi bhalayi nahi hai, *Baqaul Alama Iqbal:*

*Nazar ko khairah karti hai chamak tehzeeb-e-haazir ki
Ye sanayi magar jhoote nagon ki reza kaari hai*

fatta-gul-laaha yaaa-'ulil-'al-baabi la-'allakum tufti-huun. فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

Tarjuma: *To Allah ka taqwa ekhtiyaar karo Aye hosh mando, ta'ake tum falah paao.*

AYAAT 101 TO 108

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن بُدِّلَكُم تَسْوِكُمْ ۖ وَإِن سَأَلْتُمُوهُنَّ لَيُزِيلَنَّ
 الْفُرْقَانَ تُبَدِّلُكُمْ عَنَّا اللَّهُ عَنهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا
 بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيَّةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا
 يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۚ وَكَثَرَتُّمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذ قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى
 الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ كَانُوا لِيُحْمَلُوا عُنُقًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
 فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ
 الْوَصِيَّةِ اثْنِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَينَ مَن غَيْرِكُمْ إِنْ أَنتُمْ صَرَفْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم مُصِيبَةٌ
 الْمَوْتِ ۚ مُحِسُّوهُمَا مِّن بَعْدِ الصَّلَاةِ فَيُقْسِمُن بِاللَّهِ إِنْ أَرْتَبْتُمْ لَآ نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا
 تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّيَمِينٌ الرَّائِبِينَ ﴿١٠٦﴾ فَإِن عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرِينَ يَفْعَلُونَ مِمَّا
 مَهْمَا مَن الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَٰئِينَ فَيُقْسِمُن بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِّن شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا ۗ إِنَّا
 إِذًا لَّيَمِينٌ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ يَحْمِلُوا إِن تَرَدُّ أَيَّامًا ۚ بَعْدَ أَيَّامِنَاهُمْ
 وَاتَّقُوا اللَّهَ ۖ وَأَسْمِعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

101. Yaaa-'ayyu-hallaziina 'aa-manuu laa tas-'aluu 'an 'ash-yaaa-'a 'in-tubda lakum tasu'-kum. Wa 'in tas-'aluu 'anhaa hiina yunazza-lul-Qur-'aanu tubda lakum. Afal-laahu 'an-baa: wallaahu Gafuurun Haliim.

102. Qad ^{عَلَيْكُمْ}-'alaha qawmum- min-qablikum summa' asbahuu bihaa kaafriin.

103. Maa ja-'alal-laahu mim-bahii-ratinw-wa laa saaa-'iba-tinw-wa laa wasiilatinnw-wa laa haaminw-aw laakinnal-laziina kafaruu yaftaruuna 'alal-laabil-kazib; wa 'aksaruhum laa ya'-qiluun.

104. Wa 'izaa qiila lahum ta-'aalaw 'ilaa maaa 'anza-lal-laa-hu wa 'ilar-Rasuuli qaahuu has-bunaa maa wajad-naa 'alayhi 'aabaaa-'anaa. Awa law kaa-na 'aabaaa-'uhumlaa ya'-la-muuna shay-'anw-wa laa yah-taduun?

105. Yaaa-'ayyu-hallaziina 'aa-manuu 'alay-kum 'anfusakum: laa yazurrukum-man-zalla 'izah-taday-tum 'Ial-laahi marji-'ukum jamii-'an-fa-yunabbi-'ukum-bimaa kuntum ta'-maluun.

106. Yaaa-'ayyu-hallaziina 'aa-manuu shabaadatu baynikum 'izaa hazara 'ahadakumul-marwtu hiinal-wa 'siyyatis-naani zawaa 'adlim-minkum 'aw 'aa-kha-raani min gayrikum 'in 'antum zarabtum fil-'arzi fa-'asaa-batkum-musii-batul-marwt. Tah-bisuuna-humaa mim-ba'-dis-Salaati fa-yuqsi-maani billaahi 'inir-tabtum laa nash-tarii bihiii samanaw-wa law kaana zaa-qurbaa wa laa naktumu shabaa-datallaahi 'innaaa 'izalla-minal-'aasimiin.
107. Fa-'in 'usira 'alaaa 'anna-humas-ta-haqqaaa 'isman fa-'aakha-raani yaquumaani ma-qaama-humaa minal-lazii-nas-tahaqqa 'alay-bimul-'awla-yaa-ni fa-yuqsimaan billaahi la-shabaa-datunaaa 'ahaqqu min-shabaa-datibimaa wa ma'-ta-daynaaa 'innaaa 'izalla-minaz-zaali-miin.
108. Zaalika 'adnaaa 'any-ya'-tuu bish-shabaadati 'alaa waj-hihaaa 'aw yakhaa-fuuu 'an-turadda 'ay-maanum-ba'-da'ay-maanihim. Wattaqul-laaha wasma-'uu: wallaahu laa yah-dil-qawmal-faasiqin.

(Section 14)

AAYAT - 101

Yaaa-'ayyu-hallaziina 'aa-manuu laa **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ**
 tas-'aluu 'an 'ash-yaaa-'a 'in-tubda **إِنْ تَبَدَّلَ لَكُمْ تَسْوَأَةٌ**
 lakum tasu'-kum.

Tarjuma: *Aye abl-e-Imaan! Un cheezon ke mutaliq sawal na kiya karo jo agar tum par zaahir kardi jayein to tumhein buri lagein.*

Ye ek khaas qism ki mazhabi zehniyat ka tazkera hai. Baaz log bila zaroorat har baat ko khodne, khuredne aur baal ki khaal utaarne ke aadi hote hain. Agar kisi cheez ke baare mein Allah Ta'ala ne khud khamoshi ekhtiyaar farmayi hai to is baare mein khuwa ma khuwa sawal karna apni zimmedari ko badhaane waali baat hai. Chunache Haj ke baare mein jab Sureh Ale Imran (Aayat 97) mein hukm naazil hua to ek sahib ne sawal kiya ke Huzoor ﷺ kya har saal Haj farz hai? Aap ﷺ ne sawal sunliya lekin rukh-e-mubarak dusri taraf karliya. Ab wo sahib udhar tashreef le aaye aur phir arz kiya, Huzoor ﷺ kya Haj har saal farz hai? Huzoor ﷺ ne phir airaaz farmaya. Inhone yahi sawal teesri martaba kiya to phir Aap ﷺ naraaz hue aur farmaya ke dekho agar mai haan kehdoon to tum logaon par qayamat tak ke liye har saal Haj farz hojayega. Jis cheez mein Allah Ta'ala ne ahtemal rakha hai us mein tumhari behtari hai. Jo shakhs har saal karsakta hai wo har saal karle,

lekin farziyat ke saath har saal ki qaid Allah ne nahi lagayi hai. Beja sawal kar ke tum apne liye tangi paida na karo. Jaise gaye ke mu'amle mein Bani Isra'el ne kiya tha ke is ka rang kaisa ho? Iski umar kya ho? Aur kaisi gaye ho? Waghaira waghaira, jitney sawalaat karte gaye itni hi shara'et laagu hoti gayein. Is nauwiyat ke saare sawal is ziman mein aate hain.

وَأَنْ تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ
 وَأَنْ تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ
 وَتَبْ لَكُمْ

Tarjuma: Aur agar tum sawal karoge aisi cheezon ke baare mein jabke abhi Qur'an ka nazool jaari hai to tumhare liye wo zaahir kardi jaayengi.

Allah Ta'ala ne apni hikmat ke tahet kayi cheezon ko parde mein rakha hai, kyun ke wo samajhta hai ke inko zaahir karne mein tumhare liye tangi hojaayegi, bojh zyada hojaayega, ye tum par giran guzregi. Lekin agar sawal karoge to phir inko zaahir kardiya jaayega.

أَفَالْأَبْهُ ان-بَا: WALLAAHU GAFUURUN
 Haliim. عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

Tarjuma: Allah Ta'ala ne is mein darguzar se kaam liya hai, Allah bakhshne waala aur burdbaar hai.

Baaz cheezon ke baare mein jo Allah ne tum par narmi ki hai aur tumhein tangi se bachaya hai, wo is liye hai ke wo Ghafoor aur Haleem hai. Ye kisi nasyaan, bhool ya ghalti ki wajah se nahi hua (Mu'az Allah!)

AAAYAT - 102

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا
 قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا
 بِهَا كَافِرِينَ

Tarjuma: Tum se pehle ek qaum (abl-e-kitaab) ne is qism ke sawalaat kiye the aur phir wo in ka inkaar karne waale ban gaye the.

Ab yahan in chaar cheezon ka zikr aaraha hai jo in ke haan khuwa ma khuwa bahut zyada muqadas hogayi thi. Ye goya Allah Ta'ala ke un chaar shu'air ke muqable ki chaar cheezein hain jin ka zikr peeche ayat 97 mein hua hai: ﴿جَعَلَ اللَّهُ الْكعبةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَاللَّهْدَى وَالْقَلَائِدَ﴾
 Ja-'alal-laahul-Ka'-batal- baytal-Haraama qi-yaa-mal-linnaasi wash-Shabral-Haraama wal-had-ya wal-qalaaa—'id. Wahan in chaar cheezon ki tauseeq ki gayi thi ke wo waqatan Allah ki shariyat ke ajza hain,

inika ehtraam aur inki hurmat ko malhooz rakhna ahl-e-Imaan par laazim hai. Lekin yahan tawajah dilaayi jaarahi hai ke kuch cheezein tumhare haan aisi rayaj hain jo daur-e-jahaliyat ke mushrikana auhaam ki yaadgaarein hain. Chunache farmaya:

AAYAT - 103

Maa ja-'alal-laahu mim-bahii-ratinw-wa laa saaa-'iba-tinw-wa laa wasiilatinw-wa laa haaminw مَا جَعَلَ اللَّهُ مِنْ بُحَيْرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

Tarjuma: Allah ne na to baheerah ko kuch cheez banaya hai, na Sayeba, na Wasila aur Haam ko.

In cheezon ki taqadus ki Allah ki taraf se koi sanad nahi. Baheerah, Sayeba, Wasila aur Haam ke baare men bahut se aqwaal hain, lekin Jaleelul Qadr Tabayi Hazrat Syed Bin Maseeb رضي الله عنه ne in alfaaz ki jo tafseel bayaan ki hai, wo Sahi Bukhari (Kitaab tafseerul Qur'an) mein waarid hui hai. Maulana Taqi Osmani Sahab ne bhi ise apne Khawashi mein naqal kiya hai. Baheerah: Aisa janawar ka doodh booton ke naam kardiya jaata tha aur koi ise apne kaam mein na laata tha. Sayeba: Wo jaanwar jo booton ke naam par, hamare zamane ke saand ki tarah, chord diya jaata tha. Wasila: Jo oontni musalsil maadah bachchon ko janam deti aur darmiyaan mein koi nar bachcha paida na hota, ise bhi booton ke naam par chord diya jaata tha. Haam: Nara oont jo ek khaas tedaad mein jafti kar chuka hota, use bhi booton ke naam par chord diya jaata tha. Istarah ke jaanwaron ko booton ke naam mansoob kar ke azaad chord diya jaata tha ke ab inhein koi haath na lagaye, koi in se istifadah na kare, koi inka gosht khaaye na sadqa de, na in se koi khidmat le, bas inka ehtraam kiya jaaye. Lehaza wazeh kardiya gaya ke Allah Ta'ala ki taraf se aise koi ehkaam nahi diye gaye, balke farmaya:

wa laakinnaal-laziiina kafaruu yaftaruuna 'alal-laahil-kazib; wa 'aksaruhum laa ya'-qiluun. وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

Tarjuma: Lekin ye kaafir Allah par aftaraar karte hain, aur inki aksariyat aqal se aari hai.

Ye log baghair sonche samjhe Allah ke zimme jhooti baatein lagate rehte hain.

AAAYAT - 104

Wa 'izaa qiila lahum ta-'aalaw 'ilaa mā anzala Allahu 'ilaa
 maaa 'anza-lal-laa-hu wa 'ilar-Rasuuli
 وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ
 وَإِلَىٰ الرَّسُولِ

Tarjuma: Aur jab inhein kaha jaata hai ke aao us cheez ki taraf jo Allah ne naazil farmayi hai aur aao Allah ke Rasool ki taraf.

Is hukm (ke aao Allah ke Rasool ki taraf) ki tarjmani Alama Iqbal ne kya khoobsurat alfaaz mein ki hai:

Bamustafa ﷺ barsan khuwesh ra ke dein hama ausat
 Agar ba aao narsyedi tamaam bolahabi asat!

qaaluu has-bunaa maa wajad-naa
 'alayhi 'aabaaa-'anaa. قالوا حسبتنا ما وجدنا
 عليه آباءنا

Tarjuma: Wo kehte hain hamare liye wohi kaafi hai jis par hum ne apne aaba-o-ajdaad ko paaya.

Yani hamare aaba-o-ajdaad jo itne arse se in cheezon par amal karte chale aarahe the to kya wo jaahil the? Yahi baatein aaj bhi sunne ko milti hain. Kisi rasam ke baare mein aap kisi ko batayein ke is ki deen mein koi sanad nahi hai aur Sahaba ؓ ke haan iska koi wajood na tha to is ka jawab ke hum ne to apne baap dada ko yunhi karte dekha hai.

Awa laaw kaa-na 'aabaaa-'uhumlaa
 ya'-la-muuna shay-'anw-wa laa لا
 يَأْتِيهِمْ شَيْءٌ وَلَا يُهْتَدُونَ ﴿١٠٤﴾
 yah-taduun?

Tarjuma: Khuwa in ke aaba-o-ajdaad aise rahe ho ke na inhein koi ilm haasil hua na ho na hi wo hidayat par ho (phir bhi)?

Jaise tum Allah ki makhlooq ho waise hi wo bhi makhlooq the. Jaise tum ghalat kaam karsakte ho aur ghalat aara qayem karsakte, waise hi wo bhi ghalatkaar hoskate the.

AAAYAT - 105

Yaaa-'ayyu-hallaziina 'aa-manuu
 'alay-kum 'anfusakum: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ

Tarjuma: Aye logo jo Imaan laaye ho, tum par zimmedari hai sirf apni jaanaon ki.

laa yazurrukum-man-zalla 'izah-taday-tum لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

Tarjuma: Jo koi gumraah hojaaye wo tumhein nuqsan nahi pahuncha sakta, jabke tum hidayat par ho.

*Ilal-laahi marji-'ukum jamii-'an-fa-
yunabbi-'ukum-bimaa kuntum ta'-
maluun.*

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

Tarjuma: *Allah hi ki taraf tum sab ko laut kar jaana hai, aur wo tumhein batadega jo kuch tum karte rahe the.*

Ye aayat is lehaz se bahut ahem hai ke is ka ek ghalat matlab aur mafhoom daur-e-Sahaba رضي الله عنهم mein hi baaz logaon ne nikaal liya tha. Wo ye ke daawat-o-tableegh ki koi zimmedari hum par nahi hai, har ek par apni zaat ki zimmedari hai, koi kya karta hai is se kisi dusre ko kuch gharz nahi honi chaahiye. Qur'an jo keh raha hai ke *"Tum par zimmedari sirf apni jaanon ki hai. Agar tum hidayat par ho to jo gumraah hua wo tumhara kuch nahi bigaadhega"*. Lehaza har kisi ko bas apne amal durust rakhna chaahiye, koi dusra shakhs agar ghalat kaam karta hai to ise khuwa ma khuwa rokne tokne, iski naraazgi mol lene, Amar bil Maroof aur Nahi Anil Munkar ki koi zaroorat nahi hai. Is tarah ki baatein jab Hazrat Abu Bakkar Siddiq رضي الله عنه ke ilm mein aayein to aap رضي الله عنه ne baqaida ek khutba diya ke logo mai dekh raha hoon ke tum is aayat ka matlab ghalat samajh rahe ho. Is ka matlab to ye hai ke tumhari saari tableegh, koshish, Amar bil Maroof aur Nahi Anil Munkar bawajood agar koi shakhs gumraah rehta hai to iska tum par koi wabaal nahi. Suratul Baqarah mein hum padh chuke hain: ﴿وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجُبُورِ﴾ *wa laa tus-'alu 'an 'As-haabil-Jabiim.* *(Aye Nabi ﷺ) Aap se koi baaz pars nahi hogi jahanumiyon ke baare mein*". Yani hum ye nahi poochenge ke hum ne Aap ﷺ ko bashr-o-nazeer banakar bheja tha aur phir bhi ye log jahanum mein kyun chale gaye? Lekin jahan tak daawat-o-tableegh, nasihat-o-muazat, amar bil maroof aur nahi anil munkar ka ta'luq hai, ye to fara'iz mein se hain. Is aayat ki ru se ye fara'iz saqat nahi hote. Balke iska durust mafhoom ye hai ke tumhari saari koshish ke bawajood agar koi shakhs nahi maanta to ab tumhari zimmedari poori hogayi. Farz kijiye ke kisi ka bachcha aawarah hogaya hai, waalid apni imkaani had tak koshish kiye jaaraha hai magar bachcha raah-e-raast par nahi aaraha, to zaahir baat hai ke agar usne bachche ki tarbiyat aur islah mein koi kotahi nahi chordi to Allah ki taraf se is ki gumraahi ka wabaal waalid par nahi aayega. Lekin apna farz adaa karna bahr-e-haal laazim hai.

AAYAT - 106

Yaaa-'ayyu-hallaziina 'aa-manuu إِذَا حَصَرَ بَيْنَكُمْ إِذَا حَصَرَ
 shahaadatu baynikum 'izaa hazara إِذَا حَصَرَ بَيْنَكُمْ إِذَا حَصَرَ
 'abadakumul-mawtu hiinal-wa إِذَا حَصَرَ بَيْنَكُمْ إِذَا حَصَرَ
 'siyyatis-naani zawaa 'adlim-minkum إِذَا حَصَرَ بَيْنَكُمْ إِذَا حَصَرَ
 عَدْلٍ مِّنْكُمْ

Tarjuma: *Aye Ahl-e-Imaan, tumbare darmiyaan shahadat (ka nisaab) hai jabke tum mein se kisi ko mout aajaye aur wo wasiyat kar raha ho, to tum mein se do mutebar ashkhaas (bataur gawaah) maujood ho.*

Yani mout se qabl wasiyat ke waqt apne logaon mein se do gawaah (mard) muqarar karlo. Wazeh rahe ke wasiyat kul tarke ke ek tahayi hisse se zyada ki nahi hosakti. Agar jayedaad zyada hai to is ka ek tahayi hissa bhi khaasa zyada hosakta hai.

'aw 'aa-kha-raani min gayrikum 'in أَوْ آخَرٍ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ
 'antum zarabtum fil-'arzi fa-'asaa- أَوْ آخَرٍ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ
 batkum-musii-batul-mawt. فَاصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ۗ

Tarjuma: *Ya dusre do aadmi tumbare ghairon mein se agar tum zameen mein safar par (nikle hue) ho aur (halaat-e-safar mein) tumhein mout ki musibat pesh aajaye.*

Yani halaat-e-safar mein agar kisi ki mout ka waqt aapahunche aur wo wasiyat karna chaahate ho to aisi surat mein gawahaan ghair qaum, kisi dusri basti, kisi dusri baradari aur dusre qabile se bhi muqarar kiye jaasakte hain, magar aam halaat mein apni basti, apne khandaan mein rehte hue koi shakhs inteqal kar raha hai to ise wasiyat ke waqt apne logaon, rishtedaaron aur qarabat daaron mein se hi do mutebar aadmiyon ko gawaah banana chaahiye:

Tab-bisuuna-humaa mim-ba'-dis-Salaati تَحْسَبُونَهُمَا مِّنْ بَعْدِ الصَّلَاةِ

Tarjuma: *Tum in donon gawahon ko namaz ke baad (masjid mein) rok lo.*

Yani jab wasiyat ke baare mein mutalqa log poochein aur is mein kuch shak ka ehtemal ho to namaz ke baad in donon gawahon ko masjid mein rok liya jaaye.

fa-yuqsi-maani billaabi 'inir-tabtum فَيُقْسِمْنَ بِاللَّهِ إِنْ أُرْتَبْتُمْ

Tarjuma: *Phir wo donon Allah ki qasam khaayein, agar tumhein shak ho.*

Agar tumhein inke baare mein koi shak ho ke kahin wasiyat ko badal na dein, kahin in se ghalti na hojaaye to tum in se qasam uthwalo. Wo namaz ke baad masjid mein half ki bunyaad par shahadat dein, aur is tarah kahein:

laa nash-tarii bibiii samanaw-wa law لَا نَشْتَرِي بِهِ ثَمَنًا وَلَا كَانَ ذَا قُرْبَىٰ
kaana zaa-qurbaa

Tarjuma: *Hum iski koi qeemat wasool nabi karenge, agarche koi qarabat daar hi kyun na ho.*

Yani hum is shahadat se na to khud koi naja'iz faida uthayenge, na kisi ke haq mein koi nainsaafi karenge aur na hi kisi rishtedaar azeez ko koi naja'iz faida pahunchayenge.

wa laa naktumu shabaa-datallaahi وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ

Tarjuma: *Aur na hum chupayenge Allah ki gawahi ko.*

Gaur karein gawahi itni azeem shaye hai ke ise ﴿شَهَادَةَ اللَّهِ﴾ *shabaa-datallaahi*, kaha gaya hai, yani Allah ki gawahi, Allah ki taraf se amanat.

'innaaa 'izalla-minal-'aasimiin. إِنَّا إِذَا لَعِنَ الْاٰتِيِيْنَ ﴿١٠٧﴾

Tarjuma: *Agar hum aisa karein to yaqeenan hum gunaahgaron mein shumaar honge.*

AAAYAT - 107

Fa-'in 'usira 'alaaa 'anna-humas-ta-haqqaaa 'isman فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمْ اسْتَحَقَّٰ إِسْمًا

Tarjuma: *Phir agar maloom hojaaye ke in donon ne (jboot bolkar) gunaaah kamaya hai.*

Halfiya bayaan bhi ghalat diya hai aur wasiyat mein tarmeem ki hai, is ke bawajood ke namaz ke baad masjid ke andar half utha kar baat kar rahe hain. Aakhir insaan hain aur har mu'ashre mein har tarah ke insaan har waqt maujood rehte hain.

fa-'aakha-raani yaquumaani ma-qaama-humaa فَأٰخَرْنَ يَفْقُوْنِ مَقٰمَهُمْ

Tarjuma: *To ab do aur log inki jagah par khade ho.*

minal-lazii-nas-tabaqqa 'alay-himul-
'awla-yaa-ni

مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَادِ

Tarjuma: In logaon mein se jinki haqtalfi ki hai in pehle do logaon ne.

Ab wo khade hokar kahenge ke ye log hamara haqtalf kar rahe hain, inhone wasiyat ke andar khiyanat ki hai.

fa-yuqsimaan billaahi la-shahaa-
datunaaa 'ahaqqu min-shahaa-
datihimaa

فَيَقْسِمْنَ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا

Tarjuma: Pas! wo donon Allah ki qasam khaayein ke hamari garwahi zyada barhaq hai in donon ki garwahi se”

wa ma'-ta-daynaaa 'innaaa 'izalla-
minaz-zaaali-miin.

وَمَا اعْتَدَيْنَا إِتِّاءًا إِذْ أَلَعْنَا مِنَ الظَّالِمِينَ ﴿٥٤﴾

Tarjuma: Aur hum ne koi zyadati nahi ki hai, agar aisa ho to yaqeenan hum zaalimon mein se honge.

AAAYAT - 108

Zaalika 'adnaaa 'any-ya'-tuu bish-
shabaadati 'alaa waj-bihaaa

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا

Tarjuma: Ye tareeqakaar qareeb tar hai ke is se log theeek theeek shahadat pesh karein.

'aw yakhaa-fuuu 'an-turadda 'ay-
maanum-ba'-da'ay-maanihim.

أَوْ يَخَافُونَ أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۗ

Tarjuma: Ya (kam az kam) inhein khauf rahe ke hamari qasmein inki gasmon ke baad radd kardi jaayengi.

Kyun ke inhein maloom hoga ke agar hum ne jhooti qasam khaa bhi li, aur phir agar dusra fareeq bhi qasam khaa gaya, to hamara mansooba kamiyab nahi hoga. Lehaza wo is ki himmat nahi karenge.

Wattaqul-laaha wasma-'uu:

وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۗ

Tarjuma: Aur Allah ka taqwa ekhtiyaar karo aur sun rakho.

wallaahu laa yah-dil-qawmal-faasiqiin.

وَاللَّهُ لَكَيْدٌ يُلِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٥﴾

Tarjuma: Allah aise nafarmanon ko hidayat nahi deta.

Isi tarah ka mu'amla Suratun Noor (Ayaat 6 to 9) mein bhi mazkoor hua hai ke agar koi shakhs apni biwi ko badkaari karte hue dikhe aur iske paas koi aur gawah na ho to wo chaar martaba qasam khaa kar kahe ke mai jo keh raha hoon sach keh raha hoon. To us ek shakhs ki gawahi chaar shakhs ki gawahi ke barabar hojaayegi. Lekin phir Allah Ta'ala ne iska jawab bhi bataya hai, ke agar biwi bhi chaar martaba qasam khaa kar kehde ke ye jhoot bol raha hai, mujh par tohmat laga raha hai aur paanchwe martaba ye kahe ke mujh par Allah ka gazab toote agar iska ilzaam durust ho, to shohar ki gawahi saqit hojaayegi. Is tarah donon taraf se Allah Ta'ala ne mu'amle ko mutawazan kiya hai.

Ab aakhri do ruku is lehaz se ahem hain ke in mein Allah Ta'ala ke saath Hazrat Maseeh عليه السلام ke mukalime ka naqsha kheencha gaya hai, jo qayamat ke din hoga. Aur is ke pasmanzar mein goya ek poori dastaan hai, jo ek nayi shaan se saamne aayi hai.

AYAAT 109 TO 115

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا بِأَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ اللَّهُ لِيَعْقِبِي ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأُذُنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأُذُنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأُذُنِي ۖ وَإِذْ نُخْرِجُ النُّوْثَىٰ بِأُذُنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرُ مُبِينٌ ﴿١١٠﴾ وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَرَسُولِي قَالُوا آمَنَّا وَاشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ لِيَعْقِبِي ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

109. *Yawma yajma-ullaa-hur-rusula fa-yaquulu maa zaaa 'ujib-tum? Qaaluu laa 'ilma lanaa: 'innaka 'Anta 'Allaa-mul-guyuub.*

110. *'Izqaa-lallaahu yaa-'lisab-na-Mar-yamazkur ni'-matii 'alayka wa 'alaa waalidatik. 'Iz 'ay-yattuka bi-ruuhil-qudus-Tukalli-munnaasa fil-mahdi wa kahlaa. Wa 'iz 'allam-tuka-I-Kitaaba wal-Hikmata wat-Tawraata wal-'Injiil. Wa 'iz takh-luqu minat-tiini ka-bay-'atit-tayri bi-'iznii fatanfukhu fihaa fatakuunu tayram-bi-'iznii wa tubri-'ul-'akmaha wal-'abrasi bi-'iznii. Wa 'iz tukhrijul-maw-taa bi-'iznii. Wa 'iz kafaftu Baniii-'Israaa-'iila 'anka 'iz ji'-tahumbil-bayyi-naati faqaa-lal-laziina kafaruu minhum 'in haazaaa 'illaa sibrum-mubiin.*

111. *Wa 'iz 'aw-haytu 'ilal-Hawaa-riy-yiina 'an 'aaminuu bii wa bi-Rasuulii: qaaluuu 'aamannaa wash-had bi-'anna-naa Musli-muun.*

112. *'Iz qaalal-Hawaa-riy-yuu-na yaa-'lisabna-Maryama hal yas-tatii-'u Rabbuka 'any-yu-nazzila 'alaynaa MAAA-'IDA-TAM-minas-samaaa'? Qaalat-ta-qullaaha 'in-kuntum-Mu'-miniin.*

113. *Qaahu nuriidu 'anna-kula minbaa wa tatma-'inna quluu-bunaa wa na'-lama 'an-qad sadaq-tanaa wa nakuuna 'alay-haa minash-shaab-bidiin.* (Part One-fourth)

114. *Qaala 'isabnu-Maryamal-laa-humma Rabbanaaa 'anzil 'alaynaa Maaa-'idatam-minas-Samaaa-'i takuunu lanaa 'iidal-li-'awwalinaa wa 'aakhirinaa wa Aayatam-minka war-zuqnaa wa Anta Khay-rur-raazi-qiin.*

115. *Qaa-lallaahu 'innii mu-nazzi-luhaa 'alaykum. Famany-yakfur ba'-du minkum fa-'inniii 'u-'azzibuhuu 'azaabal-laaa 'u-'azzibuhuuu 'abadam-minal-'aala-miin.* (Section 15)

AAYAT - 109

Yawma yajma-'ullaa-hur-rusula fa-yaquulu maa zaaa 'ujib-tum? يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ

Tarjuma: (Us din ka tasawur karo) jis din Allah Ta'ala tamaam Rasoolon ko jama karega aur poochega aap logaon ko kya jawab mila tha?

Aap logaon ki daawat ke jawab mein aap ki qaumon ne aap ke saath kya mu'amla kiya tha?

Qaahu laa 'ilma lanaa: 'innaka Anta Allaa-mul-guyuub. قَالُوا أَلَمْ نَعْلَمْ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Tarjuma: Wo kabenge ke hamein kuch maloom nahi, tu hi behtar jaanne waala hai ghaib ki baataon ka.

Wo Allah Ta'ala ke janaab mein zubaan kholne se gereiz karenge, aur kehnege ke tu tamaam poshida baataon ko jaanne waala hai, har haqeeqat tujh par mankashaf hai.

AAYAT - 110

Izqaa-lallaahu yaa-'lisab-na-Mar-yama إِذْ قَالَ اللَّهُ لِيَعْسَى ابْنِ مَرْيَمَ

Tarjuma: Jab kabega Allah Ta'ala Aye Esa Ibn-e-Maryam.

Ab roz-e-qayamat Hazrat Esa عليه السلام ki khaas peshi ka manzar hai. Duniya mein inki parastish ki gayi, inko Allah ka beta banaya gaya, (ثالث ثلاثة) *saalasu salaasa*, qaraar diya gaya. Lehaza ab aajanaab ko Allah Ta'ala ke saamne jo sharmindegi uthaana padegi, is ka naqsha kheencha

jaaraha hai jab Allah inko mukhatib kar ke farmayega ke Aye Esa Ibn-e-Maryam:

zkur ni'-matii 'alayka wa 'alaa اذْكَرُ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ
waalidatik.

Tarjuma: Zara mere un inaamaat ko yaad karo jo tum par aur tumhari waalidah par hue.

Iz 'ay-yattuka bi-ruuhil-qudus- إِذْ أَيْدَتُكَ بِرُوحِ الْقُدُسِ

Tarjuma: Jabke mai ne tumhari madad ki roohul quds se.

Jibrael ke zariye tumhari tayeed ki.

Tukalli-munnaasa fil-mahdi wa kahlaa. تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

Tarjuma: Tum guftagu karte the logaon ke saath pinghode mein bhi aur badi umar ko pahunch kar bhi.

Tum shairkhuwargi ki umar mein bhi logaon se guftagu karte the aur adhedh umar ko pahunch kar bhi. Aage wohi Sureh Ale Imran (Aayat 48) waale alfaaz dohraye jaarahe hain.

Wa 'iz 'allam-tuka-I-Kitaaba wal- وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
Hikmata wat-Ta'wraata wal-'Injiil. وَالْإِنْجِيلَ

Tarjuma: Aur (yaad karo mere is ehsaan ko) jab ke mai ne tumhein sikhayi kitaab aur hikmat, yani Taurat aur Injeel.

Darmiyaan ka wo tafseer ye hai, lehaza "Yani" ke mafhoom mein aayega.

Wa 'iz takh-luqu minat-tiini ka-hay- وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي
'atit-tayri bi-'iznii

Tarjuma: Aur (yaad karo) tum banate the ghaare se parinde ki ek shakal, mere hukm se.

fatanfukbu fibaa fatakuunu tayram- فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي
bi-'iznii

Tarjuma: Phir tum is mein phoonk maarte the to wo ek udne waala parinda banjaata tha mere hukm se.

وَ تُوْبِرِي الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۚ

Tarjuma: *Aur tum achcha kardete the madarzaad andhe ko aur kodhi ko mere hukm se.*

وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۚ

Tarjuma: *Aur jab tum murdon ko nikaal khada karte the mere hukm se.*

وَإِذْ كَفَّمْتُ بَنِي إِسْرَائِيلَ عَنْكَ

Tarjuma: *Aur (yaad karo mere is ehsaan ko bhi) jab mai ne Bani Isra'el ke haath rok diye tum se.*

In ke haath tum tak nahi pahunchne diye aur tumhein inke shar se mehfooz rakha. Ye usi waqiye ki taraf ishaara hai ke Hazrat Maseeh (عليه السلام) giraftaar nahi hue, aur ain us waqt jab police waale aap (عليه السلام) ko giraftar karne ke liye baagh mein daakhil hue to chaar farishte utre, jo aap (عليه السلام) ko lekar asmaan par chale gaye.

إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا
لَازِيِنَا كَافِرُوْنَ مِنْهُمْ ۚ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١١﴾

Tarjuma: *Jab ke tum aaye inke paas khule muajizaat ke saath to kaha in logaon ne jo in mein se kaafir the ke ye to sareeh jaadu ke siwa kuch nahi hai.*

AAYAT - 111

وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ

Tarjuma: *Aur (yaad karo mere ehsaan ko) jab mai ne ishaara kiya harwarion ko.*

أَنْ أٰمِنُوْا بِيْ وَبِرَسُوْلِيْ ۚ

Tarjuma: *Ke Imaan laao mujh par aur mere Rasool par.*

Inke dil mein daal diya, alhaam kardiya, inki taraf Wahi kardi. Ye Wahi khafi hai. Zaahir hai hawareion ki taraf Wahi jali to nahi aasakti thi jo khasa-e-nabuwat hai. Lekin jaisa ke shahed ki makhi ke liye Wahi ka lafz aaya hai (An Nahal: 68) ya jaise Allah Ta'ala ne asmaanon ko Wahi ki (Fusilat: 12) ye Wahi khafi ki misalein hain.

qaaluuu 'aamannaa wash-had bi-anna-naa Musli-muun. قَالُوا أَمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

Tarjuma: *To inhone kaha hum Imaan laaye aur (Aye Esa ﷺ aap bhi) gawab rahiye ke hum Allah ke farmanbardaar hain.*

AAAYAT -112

'Iz qaalal-Hawaa-riy-yuu-na yaa-'lisabna-Maryama إِذْ قَالَ الْحَوَارِيُّونَ لِيَعْسَى ابْنُ مَرْيَمَ

Tarjuma: *Aur (zara yaad karo is waqiye ko) jab ha'wariyon ne kaha ke aye Esa Ibn-e-Maryam*

hal yas-tatii-'u Rabbuka 'any-yu-nazzila 'alaynaa MAAA-'IDA-TAM-minas-samaaa'? هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۗ

Tarjuma: *Kya aap ke Rab ko ye qudrat haasil hai ke hum par asmaan se ek dastarkhuzwan utaare?*

Qaalat-ta-gullaaha 'in-kuntum-Mu'-miniin. قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

Tarjuma: *(Jawab mein Esa ﷺ ne) kaha Allah ka taqwa ekhtiyaar karo agar tum Imaan rakhte ho.*

Momineen ko aisi duaain nahi karni chaahein. Aise mutalbaat aap logaon ko zaib nahi dete.

AAAYAT - 113

Qaaluu nuriidu 'anna-kula minbaa wa tatma-'inna quluu-bunaa قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَضْمِنَ قُلُوبَنَا

Tarjuma: *Inhone kaha ke hum chaahte hain ke hum is (khu'wan) mein se kbayein aur hamare dil bilkul mutmayeen hojayein.*

Ye is tarah ki baat hai jaisi Hazrat Ibrahim ﷺ ne kahi thi: ﴿رَبِّ ارْنِي كَيْفَ تُنْزِلُ الْمَوْتَىٰ﴾ Rabbi 'arinii kayfa tuh-yil-marw-taa. (Suratul Baqarah: 260). Isi tarah ka mushaheda wo bhi talb kar rahe the.

wa na'-lama 'an-gad sadaq-tanaa wa nakuuna 'alay-baa minash-shaa-hidiin. وَنَعْلَمُ أَنَّ قَدْ صَدَقْتَنَا وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

Tarjuma: *Aur hamein maloom hojaaye ke aap ﷺ ne jo kuch hum se kaha wo sach hai aur hum is par gawab ban jayein.*

Ta'ake hamein aap ﷺ ki kisi baat mein shak-o-shuba ki koi gunja'ish na rahe aur aisa yaqeen-e-kaamil hojaaye ke phir hum jab aap ﷺ ki jaanib se logaon ko tableegh karein to hamare apne dilon mein kahin shak-o-shuba ka koi kaanta chubha hua na rehjaaye.

AAAYAT - 114

Qaala 'isabnu-Maryamal-laa-humma رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
 Rabbanaaa 'anzil 'alaynaa Maaa-
 'idatam-minas-Samaaa-'i

Tarjuma: *Is par Esa ﷺ Ibn-e-Maryam ne dua ki: Aye Allah, Aye hamare Rab, utarde hum par ek dastarkhuwan asmaan se.*

takuunu lanaa 'iidal-li-'aṣṣawā-
 linaa wa 'aakhirinaa wa 'Aayatam- تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ؕ
 minka war-zuqnaa

Tarjuma: *Jo eid ban jaaye hamare liye aur hamare aglon aur peechlon ke liye, aur ek nishaani ho teri taraf se.*

Asmaan se, khaas tere haan se khaane se bhare hue dastarkhuwan ka naazil hona yaqeenan hamare liye jashan ka mauqa hoga, hamare aglon peechlon ke liye ek yaadgaar waqiya aur teri taraf se ek khaas nishaani hoga.

wa 'Anta Khay-rur-raazi-qiin. وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٤﴾

Tarjuma: *Aur hamein rizq ataa farma aur yaqeenan tu behtareen rizq dene waala hai.*

AAAYAT - 115

Qaa-lallaahu 'innii mu-nazzi-luhaa 'alaykum. قَالَ اللَّهُ إِنِّي مُنَزَّلُهَا عَلَيْكُمْ ؕ

Tarjuma: *Allah ne irsbaad farmaya (theek hai) mai naazil kardoonga is ko tum par.*

Famany-yakfur ba'-du minkum fa-إِنِّي أَعْدِبُكَ عَذَابًا
 'inniii 'u-'azzibuhuu 'azaabal-laaa 'u- فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أَعْدِبُكَ عَذَابًا
 'azzibuhuuu 'ahadam-minal-'aala-miin. لَّا أَعْدِبُكَ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

Tarjuma: *Lekin phir is ke baad tum mein se jo koi kufr ki rosh ekhtiyaar karega to phir is ko mai azaab bhi wo doonga jo tamaam jahanon mein se kisi aur ko nabi doonga.*

Yani jab is tarah ki koi kharq-e-aadat cheez dikhadi jaayegi, khula muajiza saamne aajayega to phir ria'ayat nahi hogi. Guzishta qaumon ke saath aise hi hua tha. Qaum-e-Sumood ne Hazrat Salah عليه السلام se mutalba kiya ke abhi is chattaan mein se ek hamela oontni baraamad hojaani chaahiye. Wo oontni baraamad hogayi, lekin saath hi ria'ayat bhi khatam hogayi. In se wazeh taur par keh diya gaya ke ab tumhare liye mohlat ke sirf channnd din hain, agar in donon men Imaan nahi laaoge to nisht -o-nabood kardiye jaaoge. Ye baat Suratush Shura mein bahut tafseel se aayegi ke aye Nabi صلى الله عليه وسلم ye log ab jo nishaniyan maang rahe hain to hum ye in ki khair khuwahi mein inhein nahi dikha rahe hain. Agar inke kehne par aisi nishaniyan hum dikhadein to phir inko mazed ria'ayat nahi di jaayegi aur inki mohlat abhi khatam hojaayegi. Is qism ke muajize dekh kar na koi pehle Imaan laaya, na ab ye log laayenge. Inke andar kjo niyat ka fasaad hai wo kahan inhein maanne dega? Jaise qaum-e-salah ne nahi maana, halanke apni nigaahon ke saamne inhone aisa khula muajiza dekh liya tha. Hazrat Esa عليه السلام ke muajizon ko Yahoodiyon ne nahi maana, ultha inhein jaadu qaraar de diya. To is qadar wazeh muajizaat dekh kar bhi log Imaan nahi laaye. Siwaye in jaadugaron ke jinka Firaun ke darbaar mein Hazrat Moosa عليه السلام se muqabla hua tha. Na to khud Firaun Imaan laaya tha na Firaun ke darbaari aur na hi awaam un naas. Chunache muajize ka zahoor darasal mutalqa qaum ke khilaaf jaata hai. Muajize ke zahoor umeed hoti hai ke Allah Ta'ala shayed is qaum ko kuch dheel de de, shayed kuch aur logaon ko Imaan ki toufeeq mil jaaye, lekin muajize ke zahoor se mohlat ka wo silsila khatam hojaata hai.

AYAAT 116 TO 120

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْبِينَ مِنْ دُونِ اللَّهِ قَالُوا سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّكَ إِن كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ؕ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتَ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتَ عَلَيْهِمْ شَهِيدًا مَا دُمْتَ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

116. *Wa 'iz qaa-lallaahu yaa-'lisabna-Maryama 'a-'anta qulta linnaa-sittakhi-zuunii wa'ummi-ya 'ilaa-hayni min-duunil-laah? Qaala Sub-haanaka maa yakuunu liii 'an 'aquula maa laysa lii bi-haqq. 'In-kuntu qultuhuu faqad 'alimtah. Ta'-lamu maa fii nafsii wa laaa 'a'-lamu maa fii nafsik. 'Inna-ka 'Anta 'Allaamul-guyuub.*
117. *Maa qultu lahum 'illaa maaa 'amarta-nii bibii 'ani-budullaaha Rabbii wa Rabba-kum; wa kuntu 'alay-him sha-hiidam-maa dumtu fihim. Falammaa ta-waffay-tanii kunta 'Antar-Raqiiba 'alay-him: wa 'Anta 'alaa kulli shay-in-Shabiid.*
118. *'In-tu-'azzib-hum fa-'in-nahum fa-'in-nahum 'ibaaduk; wa 'in-tagfir lahum fa-'innka 'Antal-'Aziizul-Hakiim.*
119. *Qaa-lallaahu haazaa yaw-mu yanfa-'us-Saadiqiina Sidqubum; lahum Jannaatum tajrii min-tahtihal-'anhaaruu khaa-lidiina fiihaaa 'abadaa: Raazi-yallaahu 'anhum wa ra-zuu 'anh: Zaalikal-Fawzul-'aziim.*
120. *Lil-laahi mulkus-samaa-waati wal-'arzi wa maa fihinn: wa Hua 'alaa kulli shay-'in-Qadiir.* (Section 16)

Ab ye is ka aakhri manzar hai aur is ka andaaz bahut sakht hai.

AAAYAT - 116

Wa 'iz qaa-lallaahu yaa-'lisabna-Maryama 'a-'anta qulta linnaa-sittakhi-zuunii wa'ummi-ya 'ilaa-hayni min-duunil-laah? وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْبِينَ مِنْ دُونِ اللَّهِ

Tarjuma: *Aur jab Allah kabega ke Aye Maryam ke bwte Esa! Kya tum ne kaha tha logaon se ke mujhe aur meri maa donon ko mabood bana lena, Allah ke siwa?*

Qaala Sub-haanaka maa yakuunu liii قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۖ
an aquula maa laysa lii bi-haqq.

Tarjuma: *Wo (jawab mein) arz karenge (Aye Allah) tu paak hai, mere liye kaise ra'wa tha ke mai wo baat kehna jis ke kehne ka mujhe koi haq nahi.*

In-kuntu qultuhuu faqad 'alimtah. إِنَّ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ

Tarjuma: *Agar mai ne wo baat kahi hoti to wo tere ilm mein hoti.*

Ta'-lamu maa fii nafsii wa laaa 'a'-lamu تَعَلَّمْتُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۖ
maa fii nafsik. Inna-ka 'Anta Allaamul-guyuub. إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٥﴾

Tarjuma: *To tu jaanta hai jo kuch mere jee mein hai aur mai nahi jaanta jo tere jee mein hai. Yaqeenan tamaam posheeda haqeeqaton ka jaanne waala to bas tu hi hai.*

AAAYAT - 117

Maa qultu lahum 'illaa maaa 'amarta-nii bibii مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۖ

Tarjuma: *Mai ne in se kuch nahi kaha magar wohi kuch jis ka tu ne mujhe hukm diya tha.*

'ani-budullaaha Rabbii wa Rabba-kum; أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ

Tarjuma: *(Aur wo yahi baat thi) ke bandegi karo Allah ki jo mera bhi Rab hai aur tumbara bhi Rab hai.*

wa kuntu 'alay-him sha-hiidam-maa وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۖ
dumtu fiihim.

Tarjuma: *Aur mai in par nigraan raha jab tak un mein maujood raha.*

Inki dekh bhaal karta raha, nigraani karta raha. Yahan lafz "shaheed" nigraan ke mainaon mein aaya hai.

Falammaa ta-waffay-tanii kunta فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ
'Antar-Raqiiba 'alay-him:

Tarjuma: *Phir jab tu ne mujhe utha liya to (is ke baad) tu hi nigraan tha in par.*

Wazeh rahe ke yahan bhi ﴿تَوَفِّيْتَنِي﴾ mout ke mainaon mein nahi hai. Is silsile mein Sureh Ale Imran (Aayat 55) ﴿إِنِّي مُتَوَفِّيكَ﴾ 'innii muta-waffika, ki tashreeh madd-e-nazar hai.

وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٤﴾
wa 'Anta 'alaa kulli shay-in-Shabiid.

Tarjuma: *Aur yaqeenan tu har cheez par ga'wah hai.*

Tu har cheez par nigraan hai, har cheez se bakhabar hai.

AAAYAT - 118

In-tu-'azzib-hum fa-'in-nahum fa-
'in-nahum 'ibaaduk; ﴿١١٨﴾ إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ ۖ

Tarjuma: *Ab agar tu inhein azaab de to ye tere hi bande hain.*

Tujhe in par poora ekhtiyaar haasil hai, teri makhlooq hain.

wa 'in-tagfir lahum fa-'innka 'Antal-
'Aziizul-Hakiim. ﴿١١٩﴾ وَإِن تَعْفِرْ لَهُمْ فَاِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

Tarjuma: *Aur agar tu nhein bakhsh de to tu zabardast hai, hikmat waala hai.*

Ye behtareen andaaz hai. Mu'afi ki darkhuwast bhi hai, jis mein bahut khoobsurat andaaz mein shafaqat-o-rafat ka izhaar hai, jo nau-e-insaani ke liye Ambiya ki shakhsiyat ka khaasa hai. Lekin is se aage badh kar kuch nahi keh sakte ke muqaam-e-abdiyat yahi hai. To Aye Allah! Tera hi ekhtiyaar hai aur tu azeez bhi hai aur hakeem bhi. Agar tu inhein mu'af farmana chaahe to tujh se koi baaz par nahi karsakta, koi jawab talbi nahi karsakta ke tu ne kaise mu'af kardiya! Ab aaraha hai ke is poori peshi ka drop scene aur aakhri naqsha kya hoga.

AAAYAT - 119

Qaa-lallaahu haazaa ya'w-mu
yanfa-'us-Saadiqiina Sidqubum; ﴿١٢٠﴾ قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ﴿١٢٠﴾

Tarjuma: *Allah farmayaega ye aaj ka din wo hai jis din sachchon ko in ki sachchayi faida pahunchyegi.*

Inka sach aur sadeq inke haq mein mufeed hoga.

lahum Jannaatum tajrii min-tabtihal- لَّهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ

Tarjuma: In ke liye baaghaat hain jin ke daaman mein nadiyan behti bongi, wo in mein hamesha hamesha rahenge.

Raazi-yallaahu 'anhum wa ra-zuu رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٨﴾
'anh: Zaalikal-Fawzul- 'aziim.

Tarjuma: Allah in se raazi hogaya aur wo Allah se raazi hogaye. Yahi hai badi kamiyabi.

Ye hai bahmi razamandi ka aakhri muqaam, Allah in se raazi aur wo Allah se raazi.

AAYAT - 120

Lil-laahi mulkus-samaa-waati wal- لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ

Tarjuma: Allah hi ke liye hai asmaanon aur zameen aur jo kuch in mein hai, sab ki baadshahi.

wa Hurwa 'alaa kulli shay-'in-Qadiir. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

Tarjuma: Aur wo har cheez par qadir hai.

Yahan par Allah Ta'ala ke fazal se Suratul Ma'ida ke ikhtemaam ke saath hi Makki aur Madani suraton ke groups mein se pehla group khatam hogaya hai, jis mein ek Makki surat yani Suratul Fateha aur chaar Madani suratein hain. Suratul Fateha agarche hajam mein bahut choti hai lekin ye apni maanwi azmath ke lehaz se poore Qur'an ke hum wazan hai. Suratul Hijr ki aayat: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾ Muffasireen ki raaye ke mutabiq Suratul Fateha hi ke baare mein hai. Is group ki chaar Madani suratein Al Baqarah, Ale Imran, An Nisa aur Al Ma'ida do do ki jodhon ki shakal mein hai. In tamaam suraton ke mazameen ka amood ek dafa phir zehen mein taaza karlein. Mukkamil shariyat aasmaani, ahle-kitaab se khitaab aur rad-e-qadah, in par ilzamaat ka tazkera, in ke ghalat aqa'ed ki nafi, inhein imaan ki daawat, inki tareekh ke ahem waqiyaat ki tafseelaat, inka ummat-e-muslima ka mansab se maazool kiya jaana, jis par wo do hazaar baras se faiz the aur ummat-e-Mohammed ﷺ ka is mansab par faiz kiya jaana. Ye mauzuaat aakhri darje mein is group ki suraton mein mukkamil hogaye hain.

○ بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ