

BAYAANUL QUR'AN

SURATUL A'RAAF

(7)

1. 'Alif-Laaam-Miiim-Saaad.
2. Kitaabun 'unzila 'ilayka fa-laa yakun-fii sadrika hara-jum-minhu litunzira bibii wa zikraa lil-Mu'-miniin.
3. 'Ittabi-'uu maaa 'unzila 'ilay-kum-mir-Rabbikum wa laa tat-tabi-'uu min-duunihiii 'awli-yaaa'. Qaliilam-maa tazakka-ruun.
4. Wa kam-min-qaryatin 'ab-lak-naahaa fa-jaaa-'ahaa ba'-sunaa ba-yaatan 'aw hum qaaa-'iluun?
5. Famaa kaana da'-waahum 'iz jaaa-'ahum-ba'-sunaaa 'il-laaa 'an-qaaluuu 'innaa kun-naa zaalimiin.
6. Falanas-'alannal-laziina 'ur-sila 'ilayhim wa lanas-'alannal-mursaliin:
7. Falana-qussanna 'alayhim-bi-'ilminw-wa maa kunnaa gaaa-'ibiin.
8. Wal-waznu Yaawma-'izi-nil-haqq. Faman-saqulat mawaa-zii-nuhuu fa-'ulaaa-'ika humul-Muf-libuun.
9. Wa man khaffat mawaa-zii-nuhuu fa-'ulaaa-'ikal-laziina khasiruuu 'anfu-sahum-bimaa kaanuu bi-'Ayaatinaa yazli-muun.

AAAYAT - 1

Alif-Laaam-Miiim-Saaad.

الْبَصِّص

Tarjuma: "Alif, laam, meem, suaad"

Ye hurf-e-muqtu'at hain aur jaisa ke pehle bhi bayaan hochuka hai, hurf-e-muqtu'at ka haqeeqi aur yaqeeni mafhum kisi ko maloom nahi aur ye ke in tamaam huruf ke mafaheem-o-matalib Allah aur Uske Rasool ﷺ ke darmiyan raaz ka darja rakhte hai. Albatta ye note karlijiye ke Qur'an Majeed ki do suratein aisi hain jinke shuru mein chaar chaar huruf muqtu'at aaye hain. In mein se ek to yahi Suratul A'raaf hai aur dusri Suratul Ra'ad jiska aghaaz [الْبَصِّص] Alif Laaam Miiim Raaa, se horaha hai. Is se pehle teen hurf-e-muqtu'at [الْم] "Alif Laam Miim" Suratul Baqarah aur Surah Aal-e-Imraan mein aachuka hai.

AAAYAT - 2

Kitaabun 'unzila 'ilayka fa-laa yakun-fii sadrika hara-jum-minhu كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ

Tarjuma: "Ye kitaab hai (Aye Nabi ﷺ) jo aap par nazil ki gayi hai, to nahi honi chaahiye aap ke dil mein kuch tangi is ki wajah se."

Rasool Allah ﷺ dawat keliye har mumkin tariqa istemaal kar rahe the, magar Aap ﷺ ki saalha saal ki jadd-o-jahad ke bawajood Makkah ke sirf chand log imaan laaye. Ye surat-e-haal Aap ﷺ keliye ba'as-e-tashweesh thi. Ek aam aadmi to apni ghaltiyon ki zimmedaari bhi dusraon ke sar par daalne ki koshish karta hai aur apni kotahiyon ko bhi dusraon ke khaate mein daalkar khud ko saaf bachane ki fikr mein rehta hai, lekin ek shareeful-nafs insaan hamesha ye dekhta hai ke agar is ki koshish ke khatir khawah nataij saamne nahi aarahe hain to is mein uski taraf se kahin koi kotahi to nahi ho rahi hai. Is soch aur ehsaas ki wajah se wo apne dil par har waqt ek bojh mehsoos karta hai. Lehaza jab Huzoor ﷺ ki musalsil koshish ke bawajood ahl-e-Makkah imaan nahi laarahe the to bashri taqaze ke tahat Aap ﷺ ko dil mein bahut pareshaani mehsoos hoti thi. Isliye Aap ﷺ ki tasalli keliye farmaya jaa raha hai ke is Qur'an ki wajah se Aap ﷺ ke upar koi tangi nahi honi chaahiye.

li-tunzira bibii wa zikraa lil-Mu'-miniin. ﴿٥٠﴾

Tarjuma: (Ye to isliye hai) taake iske zariye se Aap ﷺ khabardaar karein aur ye yaad dahani hai ahl-e-imaan keliye."

[لِتُنذِرَ بِهِ] *li-tunzira bibii*, wohi lafz hai jo hum Suratul An'aam ki ayaat 19 mein bhi padh aaye hain. Wahan farmaya gaya tha: [وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْآنِ لِتُنذِرَ بِهِ وَمَنْ يَبْلُغْ] "Aur ye Qur'an meri taraf isliye Wahi kiya gaya hai ke iske zariye se tumhe bhi khabardaar karun aur jis jis ko ye pahunchhe." Yahan mazeded farmaya ke ye ahl-e-imaan keliye [ذِكْرِي] (yaad dahani) hai. Yani jin saleem al-fitrat logaon ke ander bilquwwah (potentially) imaan maujood hai unke is soye hue (dormant) imaan ko bedaar (activate) karne keliye ye kitaab ek tarah se yaad dahani hai. Jaisa aap ko koi cheez bhool gayi thi, achanak kahin is ki koi nishaani dekhi to fauran wo shaye yaad aagayi, isi tarah Allah Ta'ala ne Apni mu'arifat ke husool keliye is kayenaat ki nishaniyaon ko yaad dahani [ذِكْرِي] bana diya hai.

AAAYAT - 3

'Ittabi-'uu maaa' unzila 'ilay-kum-mir-Rabbikum اِتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

Tarjuma: Pair-wi karo us ki jo nazil kiya gaya tumhari taraf tumhare Rabb ki jaanib se."

Pichli ayat mein Huzoor ﷺ se seegha wahid mein khitaab tha [فَلَا يَكُنْ فِي صَدْرِكَ حِجٌّ مِّنْهُ] *fa-laa yakun-fii sadrika hara-jum-minhu*, jabke yahan [اتَّبِعُوا] *Ittabi-'uu*, jama ka seegha hai. Yani yahan khitaab ka ruq'aa loqaon ki taraf hai aur inhe Wahi-e-Ilaahi ki pairwi ka hukm diya jaaraha hai.

وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦﴾
wa laa tat-tabi-'uu min-duunihiii 'awli-aa qalilaa ma tazakka-ruun.

Tarjuma: "Aur mat pairwi karo Uske siwa dusre sarparastaon ki. Kam hi hai jo nasihat tum haasil karte ho."

Yani apne Rabb ko chordkar kuch dusre auliya (dost, sarparast) banakar inki pairwi mat karo.

AAAYAT - 4

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا بِأَسَنَاءَ بَيِّنَاتٍ أَوْ هُمْ قَائِلُونَ ﴿٧﴾
Wa kam-min-qaryatin 'ab-lak-naabaa fa-jaaa-'abaa ba'-sunaa ba-yaatan 'aw hum qaaa-'iluun?

Tarjuma: "Aur kitni hi bastiyaan aisi hain jinhein Humne halaak kardiya, to in par aa pada Hamara azaab jab wo raat ko so rabe the ya jab dopahar qailula kar rabe the."

بِآيَاتِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا حُذِرُوا مِنَ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ ﴿٨﴾
 Chunke is Surah-e-Mubarak ke mauzu ka amood tazkeer *bi'ayyaamillaah* hai, lehaza shuru mein hi iqwaam-e-guzishta par azaab aur inki bastiyaon ki tabahi ka tazkera aagaya hai. Ye qaum-e-Nuh ﷺ, qaum-e-Hud ﷺ, qaum-e-Saleh ﷺ, qaum-e-Samood ﷺ aur qaum-e-Shoeib ﷺ ki bastiyaon aur 'aamura aur saduum ke shehraon ki taraf ishara hai.

AAAYAT - 5

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسَنَاءَ إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٩﴾
Famaa kaana da'-waahum 'iz jaaa-'ahum-ba'-sunaaa 'il-laaa 'an-qaaluuu 'innaa kun-naa zaalimiin.

Tarjuma: "To phir inki pukaar ke siwa kuch nahi thi jab in par Hamara azaab aa pada ke (haaye hamari shaamat) beshak hum hi zaalim the".

Waqetan hamare Rusulaon ne to hamari aankhein kholne ki puri koshish ki thi magar humne hi apni jaanaon par ziyadati ki jo in ki dawat ko na maana.

AAAYAT - 6

Falanas-'alannal-laziina 'ur-sila 'ilayhim وَكَسَلْنَا قُلُوبَهُمْ وَكَلَّامًا مَّزْمُومًا
wa lanas-'alannal-mursaliin: الْمُرْسَلِينَ ﴿٦﴾

Tarjuma: "Pas Hum laziman puch kar rabenge in se bhi jin ki taraf Humne Rusulaon ko bheja aur laziman puch kar rabenge Rasulaon se bhi."

Ye falsafa-e-Risalat ka bahut ahem mauzu hai jo is aayat mein badi jalaali shaan ke saath aaya hai. Allah Ta'ala kisi qaum ki taraf Rasool ko isliye bhejta hai taake wo ise khabardaar karde. Ye ek bahut bhaari aur hisaas zimmedaari hai jo Rasool par daal jaati hai. Ab agar bil farz Rasool ki taraf se is mein zara bhi kotahi hogi to qaum se pehle iski pakkad hojaayegi. Iski misaal yun hai ke aap ne ek ahem paigham dekar kisi aadmi ko apne kisi dost ke paas bheja ke wo ye kaam kal tak zaroor karde warna bahut nukhsaan hoga, lekin aapke is dost ne wo kaam nahi kiya aur aapka nukhsaan hogaya. Ab aap gusse se aag bagola apne dost ke paas pahunchke aur kaha ke tumne mere paigham ke mutabiq bar waqt mera kaam kyun nahi kiya? Ab aap ka dost agar jawaban ye kehde ke iske paas to aap ka paigham lekar koi aaya hi nahi to apne dost se aapki narazi fauran khatam hojaayegi, kyunke is ne kotahi nahi ki aur aap ko shadeed gussa us shakhs par aayega jisko aapne paigham dekar bheja tha ab aap iske baaz purs karenge ke tum ne mera itna ahem paigham kyun nahi pahunchaya? Tum ne ghair zimmedaari ka suboot dekar mera itna bada nukhsaan kardiya? Isi tarah ka mu'amla hai Allah, Rasool aur qaum ka. Allah ne Rasool ko paighambar bana kar bheja bilfarz is paigham ke pahunchane mein Rasool se kotahi hojaaye to wo jawabdah hoga. Haan agar paigham pahunchade to phir wo apni zimmedaari se bari hojaayega. Phir agar qaum is paigham par amal daraamad nahi karegi to wo zimmedaar tehregi. Chunache aakhirat mein ummataon ka bhi muhasiba hona hai aur rasoolaon ka bhi. Ummat se jawaab talbi hogi ke Maine tumhare taraf Apna rasool bheja tha taake wo tumhe Mera paigham pahunchade, tumne is paigham ko qubool kiya ya nahi kiya? Aur mursaleen se ye pucha jaayega ke tumne Mera paigham pahunchaya ya nahi? Iski ek jhalak hum Suratul Ma'idah (aayat 109) mein [مَاذَا أُجِبْتُمْ] maa zaaa 'ujib-tum? ke sawaal mein aur phir Allah Ta'ala ke Hazrat Isa عليه السلام ke saath qayamat ke din hone waale mukalme ke in alfaaz mein bhi dekh aaye hain [وَأَذَىٰ لِّلْأَنفُسِ الَّتِي أُهِنَّتْ بِغَيْرِ عِلْمٍ وَأَنْتَ أَكْبَرُ] Wa 'iz qaa-lallaahu yaa-'lisabna-Maryama 'a-'anta qulta linnaa-sittakbi-

zuunii wa'ummi-ya 'ilaa-hayni min-duunil-laah? (aayat 116), "Aur jab Allah puchega ke aye Isa ibne Maryam kya tumne kaha tha logaon se ke mujhe aur meri maa ko bhi Ilaah bana lena Allah ke alawa?"

Ab zara Hajjatul Wida (10 Hijri) ke manzar ko zehan mein laaiye. Muhammad Rasoolullaah ﷺ ek jamm-e-ghafeer se mukhatib hain. Is tareeqi mauqe ke pas manzar mein Aap ﷺ ki 23 baras ki mehnat-e-shaaqa thi, jiske natije mein Aap ﷺ ne jazira numaa-e-arab ke logaon par itmaam-e-hujaat karke deen ko ghaalib kardiya tha. Lehaza Aap ﷺ ne is majmu'e ko mukhatib kar ke farmaya (الَاهْلُ بَلَّغْتُ) *Alaa hal ballaghtu*, "Logo suno! Kya maine pahuncha diya?" Is par pure majmue ne ek zubaan hokar jawaab diya ¹ *Nash'hadu annaka qad ballaghtu wa addaytu wa nasabta*. Ek riwayat mein alfaaz aate hain *Inna nash'hadu annaka qad ballaghtu risaalata wa adaytal amanata wa nasabtal ummatta wa kashafat ghummata*, ke haan hum gawah hain Aap ﷺ in risalat ka haq adaa kardiya, Aap ﷺ ne amanat ka haq adaa kar diya, (ye Qur'an Aap ﷺ ke paas Allah ki amanat thi jo Aap ﷺ ne hum tak pahuncha di), Aap ﷺ ne ummat ki khair khuwahi ka haq adaa kardiya aur Aap ﷺ ne gumrahi aur zalalat ke andheraon ka parda chaak kardiya. Huzoor ﷺ ne teen dafa ye sawaal kiya aur teen dafa jawaab liya aur teenaon dafa angasht-e-shahadat aasmaan ki taraf uthakar pukara: "Aye Allah Tu bhi gawah rahe", ye maan rahe hain ke maine Tera paigham inhein pahuncha diya aur phir farmaya (فَلْيَبْلِغِ الشَّاهِدُ الْعَارِبِ)² ke ab pahunchaayein wo log jo yahan majood hain in logaon ko jo yahan maujood nahi hain. Goya mere kandhe se ye bojh utar kar ab tumhare kaandhaon par aagaya hai. Agar mai sirf tumhari taraf rasool bankar aaya hota to baat aaj puri hogayi hoti, magar mai to rasool hoon tamaam insaanaon keliye jo qayamat tak aayenge, chunache ab is dawat aur tableeq ko in logaon tak pahunchana ummat ke zimme hai. Yahi wo gawahi hai jiska manzar Suratun Nisa mein dikhaya gaya hai. [فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا] *Fa-kayfa 'izaa ji'-naa min kulli 'aumatim-bi-shahiidiin-wa-ji'-naa bika 'alaa haaa-'u-laaa-'i Shahiidaa?* Phir is roz Hajjatul Wida ke mauqe

1. Sahih Muslim, Kitaabul Haj, Baab Hujjatun Nabi ﷺ wa sunan Abi Dawood, Kitaab

Al-Manasik, Baab Saffah Hujjatun Nabi ﷺ.

2. Sahih Al-Bukhari, Kitaabul Haj, Baab Al-Khutba ayaam Mina, wa Sahih Muslim, Kitaabul Qasamah wal Maharain wal qisaas wad dayaat, Baab taghliiz tahreem ad-dama'a wal eraaz wal amwaal.

waali gawahi ka hawala bhi aayega, ke aye Allah maine to in logaon ko Tera paigham pahuncha diya tha, ab ye zimmedaar aur jawaabdah hain. Chunke mu'amla in par khol diya gaya tha lehaza ab ye log la'ildi ki bahane ka sahara nahi lesakte.

AAYAT - 7

Falana-qussanna 'alayhim-bi-'ilmin-wa-wa فَلَنُقْضَنَّ عَلَيْهِمْ بِعِلْمِهِمْ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾
maa kunnaa gaaa-'ibiin.

Tarjuma: "Phir Hum unke saamne ahwaal bayaan karenge ilm ki bunyaad par aur Hum kahin ghaib to nahi the".

Allah Ta'ala khub jaanta hai ke Muhammad Rasoolullaah ﷺ fariza-e-risalat ki adaayegi mein kis qadar jadd-o-jahad kar rahe the aur Aap ﷺ ke Sahaba رضي الله عنهم kis tarah ke mushkil halaat mein Aap ﷺ ka saath derahe the. Isi tarah Allah Ta'ala, Abu Jahal aur Abu Lahab ki karwahiyon ko bhi dekh raha tha ke wo kis kis tareeqe se Huzoor ﷺ ko aziyatein pahuncha rahe the aur islaam ki mukhalifat kar rahe the. Allah Ta'ala farmate hain ke qayamat ke din Hum unke saamne Apne ilm ki bunyaad par tamaam ahwaal bayaan kardenge kyunke jab ye sab kuch horaha tha to Hum wahan se ghair haazir to nahi the. Suratul Hadeed (aayat 4) mein is haqeeqat ko is tarah bayaan kiya gaya hai [وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ] *Wa Hurwa ma-'akum 'ayna-maa kuntum*, ke wo Allah tumhare saath hi hota hai jahan kahin bhi tum hote ho.

AAYAT - 8

Wal-waznu Yawma-'izi-nil-haqq. وَالْوَزْنُ يَوْمَئِذٍ بِالْحَقِّ

Tarjuma: "Aur us roz wazan hoga haq hi mein (ya wazan hi faislakun hoga)".

Us roz Allah Ta'ala tarazu numa koi aisa nizaam qaim karega, jiske zariye se amaal ka theek theek wazan hoga, magar us din wazan sirf haq hi mein hoga yani sirf amaal-e-saleha ka hi wazan hoga, baatil aur bure kaamaon mein sire se koi wazan nahi hoga, riyakaari ki naikiyan tarazu mein bilkul behaisiyat hongii. [وَالْوَزْنُ يَوْمَئِذٍ بِالْحَقِّ] *Wal-waznu Yawma-'izi-nil-haqq*, ka dusra mafhoom ye bhi hai ke us din wazan hi haq hoga, wazan hi faislakun hoga. Agar do pahdlaon waali tarazu ka tasawwur karein to jiska naikiyon waala pahdla bhaari hoga nijaat bus usi keliye hogi.

Faman-saqulat ma'waa-ziinuhuu فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
fa-'ulaaa-'ika humul-Muf-libhuun.

Tarjuma: "To jiske pahdle bhaari hongee to wohi hongee falah paane waale".

AAAYAT- 9

Wa man khaffat marwaa-zii-nuhuu fa-
'ulaaa-'ikal-laziina khasiruuu 'anfu- وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
sahum-bimaa kaanuu bi-'Aayaatinaa أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾
yazli-muun.

Tarjuma: "Aur jiske pahdle halke honge to ye wohi log honge jinhone apne aap ko halaak karliya basabab iske ke wo Hamari ayaat se na-insaafi karte rahe."

Aayat-6: فَالَّذِينَ كَفَرُوا سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٦﴾ فَالَّذِينَ كَفَرُوا سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٦﴾ Falanas-'alannal-laziina 'ur-sila 'ilayhim wa lanas-'alannal-mursaliin: ki tarah agli aayat bhi apne mauzu ke etebaar se bahut ahem hai.

AYAAT 10 TO 25

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ
صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾ قَالَ
مَا مَنَعَكَ آلَا تَسْجُدُ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ أَنْظِرْنِي إِلَى
يَوْمٍ يُبْعَثُونَ ﴿١٣﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٤﴾ قَالَ فِيمَا أُغْوَيْتَنِي لَأَفْعِدَنَّ لَهُمْ صِرَاطَكَ
الْمُسْتَقِيمَ ﴿١٥﴾ ثُمَّ لَا تَبْهَتُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ
وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٦﴾ قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا ۗ لَنْ تَبْعَكَ مِنْهُمْ
لَا مَلَكٌ جَهَنَّمِ مِنْكُمْ أَجْمَعِينَ ﴿١٧﴾ وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٨﴾ فَوَسَّوَسَ لَهَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا
مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا
مِنَ الْخَالِدِينَ ﴿١٩﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِحٍ ﴿٢٠﴾ فَدَلَّهُمَا بَعْرُورَةً فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوَاتِحُهُمَا وَطُفُوقًا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۗ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ
تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢١﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَمْ
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٢﴾ قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٣﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٤﴾

10. Wa laqad makkannaakum fil-'arzi wa ja-'alnaa lakum fii-haa ma-'aa-
yish: qaliilam-maa tash-kuruun! (Section 1)

11. *Wa laqad khalaaq-naakum summa saʿw-warnaakum sum-ma qulnaa lil-malaaa-'ikatis-juduu li-'Aadama fasajaduuu 'illaaa' Iblis; lam yakum-mi-nas-saaji-diin.*
12. *Qaala maa mana-'aka' al-laa tasjud a'iz' amartuk? Qaa-la 'ana khay-rum-minh. Kha-laq-tanii min-naarinʿw-wa kha-laq-tabuu min-tiin.*
13. *Qaala fabbit min-haa fa-maa yakuunu laka' an-tatakab-bara fihaa fakbruj 'innaka mi-nas-saagiriin.*
14. *Qaala 'anzirni 'ilaa yaʿw-mi yub-'asuun.*
15. *Qaala 'innaka minal-mun-zariin.*
16. *Qaala fa-bimaaa 'agwayta-nii la-'aq-'udanna lahum Siraa-takal-Mustaqiim:*
17. *Summala-'aati-yannahum-mim-bayni' aydiibim wa min khal-fihim w a'an ay-maani-him wa 'an-shamaaa-'ilihim:wa laa tajidu 'aksarabum shaa-kiriin.*
18. *Qaalakh-ruj minhaa maz-'uumam-madhuuraa. La-man-tabi-'aka minhum la-'am-la-'anna Jahannama minkum 'ajma-'iin.*
19. *Wa yaaa-'Aada-mus-kun 'anta wa zaʿw-jukal-Jannata fa-kulaa min haysu shi'-tumaa wa laa taqrabaa haazihish-shaja-rata fatakuunaa minaz-zaalimiin.*
20. *Fa-was-wasa lahumash-Shay-taanu li-yubdi-ya la-hu-maa maa wuu-riya 'an-hu-maa min-saʿw-'aatihimaa wa qaala maa nahaa-kumaa Rabb-bu-ku-maa 'an haazihish-shaja-rati 'il-laaa 'an-takuunaa mala-kayni 'aʿw takuunaa minal-khaa-lidiin.*
21. *Wa qaasama-humaaa 'in-nii lakumaa la-minan-naasi-hiin.*
22. *Fadallaa-humaa bi-guruur. Falammaa zaaqash-shajarata badat lahumaa saʿw-'aatu-hu-maa wa tafiqaa yakh-sifaani 'alay-himaa minʿw-waraqil-Jannah. Wa naadaa-humaa Rabb-bu-humaaa 'alam 'anha-kumaa 'antilkumash-shajarati wa 'aqul-lakumaa 'innash-Shay-taana lakumaa 'aduʿw-wum-mubiin?*
23. *Qaalaa Rabbanaa zalam-naaa 'anfu-sanaa: wa 'il-lam tagfir-lanaa wa tar-hamnaa la-nakuu-nanna minal-khaa-siriin.*
24. *Qaalab-bituu ba'-zu-kum liba'-zin 'aduww. Wa lakum fil-'arzi musta-qarrunʿw-wa mataa-'un 'ilaa hiin.*
25. *Qaala fihaa tab-yaʿwna wa fihaa tamuu-tuuna wa minhaa tukh-rajuun.*

AAYAT - 10

Wa laqad makkannaakum fil-'arzi wa ja-'alnaa lakum fii-haa ma-'aa-yish. qaliilam-maa tash-kuruun! **وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ**

Tarjuma: "Aur (dekho insaano!) Humne tumhe zameen mein tamakkun ataa farmaya aur is mein tumhare liye ma'ash ke saare samaan rakh diye, (lekin) bahut hi kum hai jo shukr tum karte ho."

Tum logaon ko to har waqt ye dhadka laga rehta hai ke zameen ke wasa'il insaan ke musalsil istemaal se khatam na hojaayein, insaan-o-haiwaani khuraak ka qahat na pad jaaye. Magar tumhe maloom hona chahiye ke Allah ke khazane khatam hone waale nahi hain. Humne tumhe is zameen mein basaya hai to yahan tumhare ma'ash ka pura pura bandobast bhi kiya hai. Is duniyawi zindagi mein tumhari aur tumhari ainda nasloan ki har qism ki jismani zaruratain yahin se puri hongy. Is mauzu ki ahmiyat ke pesh nazar agle (dusre) ruku mein bhi isi mazmoon yani tamakkun fil arz ki tafseel bayan hui hai.

AAYAT - 11

Wa laqad khalaq-naakum summa saw-warnaakum sum-ma qulnaa lil-malaaa-'ikatis-juduu li-'Aadama **وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ**

Tarjuma: "Aur Humne tumhein takhleeq kiya phir tumhari tasweer kashi ki phir Humne kaha farishtaon se ke jbuk jao Adam ke saamne."

Nazarya-e-irtiqa (Evolution Theory) ke haami is aayat se bhi kisi had tak apni nazaryati giza haasil karne ki koshish karte hain. Qur'an Hakeem mein insaan ki takhleeq ke mukhtalif marahil ke baare mein mukhtalif nau'iyat ki tafsilaat milti hain. Ek taraf to insaan ko mitti se paida karne ki baat ki gayi hai. Maslan Surah Aal-e-Imran aayat 59 mein bataya gaya hai ke insaan-e-awwal ko mitti se banakar [كُن] kun, kaha gaya to wo ek zinda insaan ban gaya [فَيَكُون] Fayakuun, Yani ye aayat ek tarah se insaan ki ek khaas makhlooq ke taur par takhleeq ki taeed karti hai. Jab ke aayat zair-e-nazar mein is ziman mein tadrijih marahil ka zikr hua hai. Yahan jama ke seeghe [وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ] *Wa laqad khalaq-naakum summa saw-warnaakum*, se yun maloom hota hai ke jaise is silsile ki kuch anwaa (species) pehle paida ki gayi thi. Goya nasl-e-insaani se pehle paida ki gayi, phir in ki shakl-o-surat ko finishing touches diye gaye. Yahan ye sawaal paida hota hai ke Adam to ek tha, phir ye jama ke

seeghe kyun istemaal hore hain? Is sawaal ke jawaab keliye Surah Aal-e-Imraan ki aayat 33 bhi ek tarah se humein dawat-e-ghaur-o-fikr deti hai, jis mein farmaya gaya hai ke Hazrat Adam عليه السلام ko bhi Allah Ta'ala ne chuna tha [إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾] 'Innallaahas-tafaaa 'Aa-dama wa Nuuhan-wa 'Aala-'Ibraa-hiima wa 'Aala-'Imraana 'alal-'aalamiin. Goya ye aayat bhi kisi had tak irteqa'i amal ki taraf ishara karti hui mahsoos hoti hai. Behrehaal is qism ki theories ke baare mein jaise jaise jo jo amla ishaare dastayaab hon in ko achchi tarah samajhne ki koshish karni chahiye aur aane waale waqt keliye apne options khule rakhne chahiye hosakta hai jab waqt ke saath saath kuch mazed haqa'iq Allah Ta'ala ki hikmat aur mashiyat se insaani ilm mein aayein to in aayaat ke mafaheem zyada wazeh hokar saamne aajayaein.

fasajaduuu 'illaaa' Ibliis; lam yakum-
mi-nas-saaji-diin. ﴿٣٤﴾ فَسَجَدُوا لِآلِ إِبْلِيسَ ۖ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٣٤﴾

Tarjuma: "To sajda kiya sab ne siwaye iblees ke, na hua sajda karne waalaon mein."

AAYAT - 12

Qaala maa mana-'aka' al-laa tasjud a'iz' amartuk? ﴿٣٥﴾ قَالَ مَا مَنَعَكَ آلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ

Tarjuma: "(Allah Ta'ala ne) farmaya kis cheez ne tumhe roka ke tumne sajda nahi kiya, jabke Maine tumhe hukm diya tha."

Qaa-la 'ana khay-rum-minh. Kha-laq-tanii min-naarin-wa kha-laq-tahuu min-tiin. ﴿٣٦﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٣٦﴾

Tarjuma: "Usne kaha mai is se behtar hoon, mujhe Tu ne banaya hai aag se aur is ko banaya hai mitti se".

Is ne apne istakbaar ki bunyaad par aisa kaha. Yahan is ka jo qaul naqal kiya gaya hai is ke ek ek lafz se takabbur jhalakta hai.

AAYAT - 13

Qaala fahbit min-baa fa-maa yakuunu laka' an-tatakab-bara fihaa fakbruj 'innaka mi-nas-saagiriin. ﴿٣٧﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿٣٧﴾

Tarjuma: "(Allah Ta'ala ne) farmaya pas utar jao is se, tumhein ye haq nahi tha ke tum is mein takabbur karo, pas nikal jao, yaqinan tum zaleel-o-khu-waar ho."

AAAYAT - 14

Qaala 'anzirni ilaa yaw-mi yub-'asuun. ﴿١٤﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

Tarjuma: "Usne kaha (Aye Allah) mujhe mohalat de us din tak jis din inhein (zinda karke) uthaya jaayega."

AAAYAT - 15

Qaala 'innaka minal-mun-zariin. ﴿١٥﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

Tarjuma: "Farmaya (theek hai jao) tumhein mohalat digayi."

AAAYAT - 16

Qaala fa-bimaaa 'agwayta-nii la-'aq-'udanna lahum Siraa-takal-Mustaqim: ﴿١٦﴾ قَالَ فِيمَا أُغْوَيْنِي أَفْقَدْتَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

Tarjuma: "Usne kaha (Parwardigaar!) Tu ne mujhe (Adam ki wajah se) gumraah kiya hai to ab mai laziman in keliye ghaat mein baithunga teri seedhi raah par."

Teri tauheed ki shahraah par daire jamakar, ghaat lagakar, morcha band hokar baithunga aur Tere bandaon ko shirk ki pagdandiyon ki taraf modta rahunga.

AAAYAT - 17

Summala-'aati-yannahum-mim-bayni' aydiibim wa min khal-fihim w a'an ay-maani-him wa 'an-shamaaa-'ilibim:wa laa tajidu 'aksarahum shaa-kiriin. ﴿١٧﴾ ثُمَّ لَا تَدْرِيهِمْ مِّنْ أَيْنَ أُخْرِجْتَهُمْ وَخَلَفْتَهُمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Tarjuma: "Phir mai in par hamla karunga inke saamne se aur inke peeche se aur inke daayein aur baayein jaanib se aur Tu nahi paayega inki aksariyat ko shukr karne waala."

AAAYAT - 18

Qaalakh-ruj minhaa maz-'uumam-madhuuraa. La-man-tabi-'aka minhum la-'am-la-'anna Jabannama minkum 'ajma-'iin. ﴿١٨﴾ قَالَ اخْرِجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَبِئْسَ تَبِعَكَ مِنْهُمْ لَأَمَّا لَنْ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

Tarjuma: "(Allah Ta'ala ne) farmaya nikal jao is mein se bure haal mein mardud hokar. In mein se jo Teri pair-wi karengi to Mai (inhein aur tum ko ekhatta karke) tum sabse jahanum ko bharkar rahunga."

AAAYAT -19

Wa yaaa-'Aada-mus-kun 'anta wa zaw- **وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ فَكُلَا**
 jukal-Jannata fa-kulaa min haysu shi'- **مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ**
 tumaa wa laa taqrabaa haazibish-shaja- **فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾**
 rata fatakunuuna minaz-zaalimiin.

Tarjuma: "Aur (Phir Humne Adam se kaha ke) Aye Adam **عَلَيْهِ** raho jannat mein tum aur tumbari biwi aur khao piyo is mein se jaban se tum dono chaabo, aur (haan) is darakht ke qareeb mat jaana warna tum zaalimaon mein se hojaoge."

AAAYAT -20

Fa-was-wasa lahumash-Shay-taanu li- **فَوَسَّوَسَ لَهَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ**
 yubdi-ya la-hu-maa maa wuu-riya 'an- **عَنْهُمَا مِنْ سَوَاتِرِهِمَا**
 hu-maa min-saw-'aatihimaa

Tarjuma: "To shaitan ne in dono ko waswase mein daala ke zaahir karde in par jo in se poshidah thin in ki sharmgaabein."

Qissa-e-Adam **عَلَيْهِ** -o- Iblees ki tafseel hum Suratul Baqarah ke chauthi ruku mein bhi padh chuke hain. Yahan ye qissa dusri martaba bayaan hua hai. Pure Qur'an Majeed mein ye waqiya saat martaba hai, cheh martaba Makki surtaon mein aur ek martaba Madni surat (Al-Baqarah) mein. Lekin har jagah mukhtalif andaz se bayaan hua hai aur har baar kisi na kisi nayi baat ke sabab is waqiye mein har dafa mazeed tafsilaat shaamil hoti gayein. Is ruku ke shuru mein jab is qisse ka zikr aaya hai to wahan jama ka seegha istemaal karke tamam insaanaon ko mukhatib kiya gaya hai [**وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۗ**] *Wa laqad khalaq-naakum summa saw-warnaakum sum-ma qulnaa lil-malaaa-'ikatis-juduu li-'Aadama fasajaduuu 'illaaa' Iblis;*

Suratul Baqarah ki mut'alaqa aayaat ki wazahat karte hue is ziman mein ba'az ahem nukaat zair-e-behes aachuke hai. Yahan par mazeed kuch baatein tashreeh talab hain. Ek to shaitan ke Hazrat Adam **عَلَيْهِ** aur Hazrat Hawa **عَلَيْهَا** ko warghalane aur inke dilaon mein waswase daalne ka sawaal hai ke is ki kaifiyat kya thi. Is silsile mein jo baatein ya mukalimaat Qur'an mein aayein hain in se ye gumaan hargiz na kiya jaaye ke wo isi tarah inke darmiyaan waqu pazeer bhi hue the aur ek dusre ko dekhte aur pehchante hue ek dusre se baatein karte the. Aisa hargiz nahi tha, balke shaitan jaise aaj hamari nigahaon se poshida hai isi tarah Hazrat

Adam ﷺ aur Hazrat Hawa ﷺ ki nazraon se bhi poshida tha aur jis tarah aaj hamare dilaon mein shaitani waswase janam lete hain isi tarah inke dilaon mein bhi waswase paida hue the. Dusra ahem nukta ek khaas mumnu phal ke chakhne aur iski ek khaas taseer ke baare mein hai. Qur'an Majeed mein hamein is ki tafseel is tarah milti hai ke is phal ke chakne par in ki sharmgaahein numayan hogaein. Jahan tak is kaifiyat ki haqiqat ka ta'luq hai to is maloom karne keliye hamare paas hatmaa aur qata'i ilmi zara'ye nahi hain, isliye ise mutashabihaat mein hi shumaar kiya jaayega. Albatta is ke baare mein muffasreen ne qiyaas aarayaan ki hain. Maslan ke pehle inhein apne in aza'a ke baare mein shaor nahi tha, magar wo phal chakhne ke baad ye shaor in mein bedaar hogaya, ya ye ke pehle inhein jannat ka libaas diya gaya tha jo is waqiye ke baad utar gaya. Ba'az logaon ke nazdeek ye naiki aur bad'i ka darakht tha jis ka phal khaate hi in mein naiki aur bad'i ki tameez paida hogayi. Ba'az hazraat ka khayaal hai ke ye darasal Adam ﷺ aur Hawa ﷺ ke darmiyaan pehla jinsi ikhtelaat (sexual act) tha, jise is andaz mein bayaan kiya gaya hai. Ye mukhtalif ara'a hain, lekin sahih baat yahi hai ke ye mutashabihaat mein se hai aur thos ilmi malumaat ke baghair is ke baare mein koi qata'i aur haqeeqi raaye qa'im karne ki koshish nahi karni chahiye ke wo darakht kaunsa tha aur ise chakhne ki asal haqeeqat aur kaifiyat kya thi.

وَقَالَ مَا تَهْكُمُوا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِنَّ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٥٠﴾
 wa qaala maa nahaa-kumaa Rabb-bu-ku-maa 'an haazihish-shaja-rati 'il-laaa 'an-takuunaa mala-kayni 'aw takuunaa minal-khaa-lidiin.

Tarjuma: "Aur usne kaha (waswasa andazi ki) ko nahi roka hai aap dono ko aap ke Rabb ne is darakht se magar isi liye ke kabin aap farishte na banjaayein ya kabin hamesha hamesha rehne waale na hojaayein."

Ye to seedhi si baat hai ke farishtaon ko to Adam ﷺ ke saamne jhukaya gaya tha to iske baad Aap ﷺ keliye farishta banjana kaunsi badi baat thi, lekin ba'az auqaat yun bhi hota hai ke insaan ko nasyaan ho jaata hai aur wo apni asal haqeeqat, asal muqaam ko bhool jaata hai. Chunache ye baat goya shaitan ne waswase ke andaaz se inke zehnaon mein daalne ki koshish ki ke is shajr-e-mamnu'a ka phal khakar tum farishte banjaoge ya hamesha hamesha zinda rahoge aur tum par maut taari na hogi.

AAAYAT - 21

Wa qaasama-humaaa 'in-nii lakumaa
la-minan-naasi-hiin.

وَقَاسَمَهُمْ إِنِّي لَكُمَّ لَئِنَ الصَّحِيفِينَ ﴿٢١﴾

Tarjuma: "Aur usne qasmein kha khakar un ko yaqeen dilaya ke mai aap dono keliye bahut hi khair khuwah hoon."

AAAYAT - 22

Fadallaa-humaa bi-guruuur.

فَدَلَّلَهُمْ بِعُرُورٍ

Tarjuma: "To usne dokha dekar inhein ma'il kar hi liya."

Falammaa zaaqash-shajarata badat
lahumaa sarw-'aatu-hu-maa wa tafiqaa
yakb-sifaani 'alay-himaa minw-waraqil-
Jannah.

فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا
وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرُقِ الْجَنَّةِ ۗ

Tarjuma: "Tu jab in dono ne chakh liya is darakht ke phal ko to zaahir hogayein in par in ki sharmgaahein aur wo lage gaanthne jannat ke (darakhataon ke) pattaon ko apne upar (libaas banane keliye)."

Apni aaryaani ka ehsaas hone ke baad wo jannat ke darakhtaon ke pattaon ko aapas mein si kar jodkar apne apne satar ko chupane ka ehtemaam karne lage."

Wa naadaa-humaa Rabb-bu-humaaa
'alam 'anha-kumaa 'an-tilkumash-
shajarati wa 'aqul-lakumaa 'innash-
Shay-taana lakumaa 'aduwwum-
mubiin?

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ
وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

Tarjuma: "Aur ab awaaz di in dono ko inke Rabb ne ke kya Maine tumhe mana nahi kiya the is darakhat se aur kya Maine tum se kaha nahi tha ke shaitan tum dono ka khula dushman hai."

AAAYAT - 23

Qaalaa Rabbanaa zalam-naaa 'anfu-
sanaa: wa 'il-lam tagfir-lanaa wa tar-
hamnaa la-nakuu-nanna minal-khaa-
siriin.

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Tarjuma: "(Is par) wo dono pukaar uthe ke aye hamare Rabb hamne zulm kiya apni jaanaon par, aur agar Tu ne hamein muaf na farmaya aur hum par reham na farmaya to hum tabah hone waalaon mein se hojaayenge."

Yani hum apni ghalti ka eteraaf karte hain ke humne apni jaanaon par zyadati ki hai. Ye wohi kalimaat hai jinke baare mein hum Suratul Baqarah (aayat 37) mein padh aayein hain [فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ] *Fatalaqqaaa 'Adamu mir-Rabbihii kalimaa-tin fataaba 'alayh*: Yani Adam ﷺ ne apne Rabb se kuch kalimaat seekh liye aur unke zariye se muafi maangi to Allah ne iski tauba qubool karli. Wahan is ziman mein sirf ishara kiya gaya tha, yahan wo kalimaat mein bata diye gaye hain. Is saare waqiyeh mein ek ahem baat ye bhi qaabil-e-ghaur hai ke Qur'an mein kahin bhi aisa ishara nahi milta jis se ye saabit ho ke Iblees ne ye waswasa ibteda mein Amma Hawa ke dil mein daala tha. Is silsile mein aam taur par hamare haan jo kahaniyan maujood hain unko ru se shaitan ke behkaawe mein pehle Hazrat Hawa ﷺ aayein aur phir wo Hazrat Adam ﷺ gumrah karne ka zariya bani. Lekin Qur'an is imkaan ki nafi karta hai. Aayat zair-e-nazar ke mutale se to in dono ka behkaawe mein aajaana bilkul waazeh hojaata hai kyunke yahan Qur'an musalsil tasniya ka seegha istemaal kar raha hai. Yani shaitan ne in dono ko warghalaya, dono iske behkaawe mein aagaye aur phir dono ne Allah se muafi maangi aur Allah ne dono ko muaf kardiya.

Hazrat Hawa ﷺ ke shaitan ke behkaawe mein aane waali kahaniyon ki tarweej darasal Isaiyat ke zair-e-asar hui hai. Isa'iyat mein aurat ko gunah aur burayi ki jadd samjha jaata hai yehi wajah hai ke Eve (Hawa) se lafz evel inke haan burayi ka hum mayne qaraar paaya hai. Isa'iyat mein shaadi karna aur aurat se qurbat ka taluq ek ghatya fael tasawwur kiya jaata tha, jabke tajarud ki zindagi guzarna aur rehbaniyat ke taur tareeqaon ko inke haan ruhaniyat ki meraj samjha jaata tha. Natijatan inke haan isi tarah ki kahaniyon ne janam liya, jinse saabit hota hai ke Adam ﷺ ko jannat se nikalwaane aur unki aazmaishaon aur musibataon ka bais banne waali darasal ek aurat thi. Behrehaal aise tasawwuraat aur nazariyaat ki taeed Qur'an Majeed se nahi hoti.

AAYAT - 24

Qaalab-bituu ba'-zu-kum liba'-zin 'aduww. قَالَ اهْبُتُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

Tarjuma: "(Allah ne) farmaya tum sab utar jao (ab) tum ek dusre ke dushman ho."

[هَبُوط] *Hubuut* ke baare mein Suratul Baqarah aayat 36 mein wazahat ho chuki hai ke ye lafz sirf bulandi se neeche utarne ke maune keliye hi khaas nahi balke ek jagah se dusri jagah muntaqil hone ka

mafhoom bhi is mein shaamil hai. Jis dushmani ka zikr yahan kiya gaya wo Hazrat Adam عليه السلام ke Habuti arzi ke waqt se aaj tak shaitan ki zariyat aur Adam ki aulad ke darmiyan musalsil chali aarahi hai aur qayamat tak chalti rahegi. Iske alawa isse bani nu insaan ki bahmi dushmaniyan bhi muraad hai jo mukhtalif afraad aur aqwaan ke darmiyan payi jaati hai.

Wa lakum fil-'arzi mustaqarrun وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٥﴾
wa mataa-'un 'ilaa hiin.

Tarjuma: "Aur tumbare liye zameen mein thikana hai aur (zarurat ka) saaz-o-samaan bhi ek waqt-e-muyyan tak."

Ye thikana aur maal-o-mata abdi nahi hai balke ek khaas waqt tak keliye hai. Ab tumhein is zameen par rehna basna hai aur wahan rehne basne keliye jo cheezein zaruri hain wo wahan faraham kardi gayin hain.

AAYAT - 25

Qaala fihaa tab-yawna wa fihaa tamuun- وَقَالَ فِيهَا تَحْيَوْنَ وَفِيهَا كَبُوتُونَ ﴿٢٦﴾
tuuna wa minhaa tukh-rajoun.
 وَمِنْهَا تُخْرَجُونَ ﴿٢٦﴾

Tarjuma: "Phir farmaya ke (ab) tum isi (zameen) mein zindagi guzaaroge isi mein maroge aur isi mein se tumbain nikaal liya jaayega."

AYAAT 26 TO 31

يَبْنَئِ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤَارِي سَوَاتِيكُمْ وَرِيشًا وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾ يَبْنَئِ آدَمَ لَا يَفْتَنَنَّكَ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكَ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِيَهُمَا إِنَّهُ يَرَكَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنْ أَرَادَ اللَّهُ بِكُمُ الْبَأْسَ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمْ اتَّخَذُوا الشَّيْطَانَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾ يَبْنَئِ آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

26. Yaa-Banii- 'Aadama qad 'anzal-naa 'alay-kum libaasany-yu-waarii saw-'aati-kum wa ri-ishaa. Wa libaasut-taqwaa zaali-ka khayr. Zaalika min 'Aayaa-til-laahi la-'al-lahum yaz-zakka-ruun.
27. Yaa-Banii- 'Aadama laa yafti-nanna-kumush-Shay-taanu kamaaa 'akbraja 'aba-way-kum-minal-Jannati yan-zi-'u 'an-humaa libaasahumaa li-yuri-yahumaa saw-'aati-himaa. 'Innahuu yaraa-kum hua wa qabii-luhuu min haysu laa ta-rawnahum. 'Innaa ja-'alnash-shayaa-tiina'aw-liyaaa-'a lilla-ziina laa yu'-minuun.
28. Wa 'izaa fa-'aluu faahi-shatan-qaaluu wajadnaa 'alay-haaa 'aabaaa-'anaa wallaahu 'amaranaa bibaa. Qul 'innal-laaha laa ya'-muru bil-fah-shaaa'. 'Ataquu-luuna 'alal-laahi maa laa ta'-lamuun?
29. Qul 'amara Rabbii bilqist. Wa' aqiimuu wujuu-hakum 'inda kulli masjidinw-wad-' uuhu mukh-lisiina la-huddiin. Kamaa bada-'akum ta-'uuduun.
30. Farii-qan hadaa wa farii-qan haqqa 'alay-himuz-zalaa-lah: 'innahumut-takba-zush-shayaa-tiina 'aw-liyaaa-'a min-duunil-laahi wa yah-sabuuna 'annahum-muhta-duun.
31. Yaa-Banii-'a Aadama khu-zuu ziinatakum 'inda kulli masjidinw-wa kuluu wash-ra-buu wa laa tusrifuu, 'innahuu laa yubibbul-musrifiin.

(Section 3)

AAYAT - 26

Yaa-Banii- 'Aadama qad 'anzal-naa **يُنزِلُ** 'alay-kum libaasany-yu-waarii saw-**لِبَاسًا يُؤَارِي** 'aati-kum wa ri-ishaa. **سَوَاتِرِكُمْ وَرِيشًا**

Tarjuma: "Aye Adam **عليه السلام** ki aulaad Humne tum par libaas utara jo tumhari sharamgahon ko dhaankta hai aur ara'ish-o-ziba'ish ka sabab bhi hai."

Arbaon ke haan zamana-e-jahalat ke ghalat rasm-o-riwaaj aur nazaryaat mein se ek raahbana nazarya ya tasawwur ye bhi tha ke libaas insaani jism keliye khuwahmakha ka takkaluf hai aur ye sharam ka ehसाas jo insaan ne apne upar odh rakha hai ye bhi insaan ka khud apna paida karda hai. Is nazarye ke taahat inke mard aur aurtein maadarzaad nange hokar Kabatullaah ka tawaaf karte the. Inke nazdeek ye nafie-zaat (Self annihilation) ka bahut bada muzahira tha aur yun Allah Ta'ala ke qurb ka ek khaas zariya bhi. Is tarah ke khayalaat-o-nazaryaat ba'az mu'ashiraon mein aaj bhi paaye jaate hain. Hamare haan bhi

ba'az malang qism ke log libaas par aaryaani ko tarjeeh dete hain. Jabke awamun naas aam taur par aise logaon ko Allah ke muqarrif bande samajhte hain. Is aayat mein darasal aise jahelana nazaryaat ki nafi ki jaarahi hai ke tumhare liye libaas ka tasawwur Allah ka wadi'iyat karda hai. Ye na sirf tumhari satarposhi karta hai balke tumhare liye zaib-o-zeenat ka bais bhi hai.

Wa libaasut-taqwaa zaali-ka khayr. وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

Tarjuma: "Aur (is se badhkar) taqwa ka libaas jo hai wo sabse behtar hai."

Sabse behtar libaas taqwa ka libaas hai agar ye na hoto basa auqaat insaan libaas pehenkar bhi nanga hota hai, jaisa ke intahayi tang libaas jis mein jism ke nasheeb-o-faraaz zaahir horahe hon ya aurtan ka is qadar bareek libaas jis mein jism jhalak raha ho. Aisa libaas pehenne waali aurtan ke baare mein Huzoor ﷺ ne كَاسِيَاتٍ عَارِيَاتٍ *kaasiyaatun aariyaat*, ke alfaaz istemaal farmaye hain, yani jo libaas pehenkar bhi nangi rehti hai. Inke baare mein farmaya ke ye aurtain jannat mein daakhil hona to darkinaar, jannat ki hawa bhi na pasakengi, jabke jannat ki hawa 500 saal ki musafat se bhi mehsoos ho jaati hai.¹ Chunache [لِبَاسُ التَّقْوَىٰ] *libaasut-taqwaa*, se muraad ek taraf to ye hai ke insaan jo libaas zaib-e-tan kare wo haqeeqi mu'ane mein tawqe ka mazhar ho aur dusri taraf ye bhi ke insaani shakhsiyat ki asal zeenat wo libaas hai jis ka tana bana sharm-o-haya aur Khuda khaufi se banta hai.

Zaalika min 'Aayaa-til-laahi la-'al-lahum ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ
yaz-zakka-ruun.

Tarjuma: "Ye Allah ki nishaaniyon mein se hai taake ye log nasihat akhbz karein."

AAYAT - 27

*Yaa-Banii- 'Aadama laa yafti-
nanna-kumush-Shay-taanu
kamaaa 'akbraja 'aba-way-kum-
minal-Jannati yan-zi-'u 'an-
humaa libaasa-humaa li-yuri-
yahumaa sa-w-'aati-himaa.* يَبْنَؤِ أَدْمَرَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبْوَيْكُمُ
مِّنْ أَجْنَثَةٍ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا

Tarjuma: "Aye bani Adam ﷺ (dekho ab) shaitan tumbein fitne mein na

1. Sahih Muslim, Kitabul Libaas wal zinnah, Baab An-Nisa Al-Kaasiyaat Al-Aariyaat Al-Mailaat Al-Mamilaat wa Mauta Maalik, Kitabul Jaam'a, Baab Ma yukra Lilnisa Libsahu Min Al-Siyaab. Rawi Abu Huraira رضي الله عنه

daalne paaye, jaise ke tumbare waalidain ko usne jannat se nikalwa diya tha, (aur) usne utarwa diya tha unse unka libaas taake in par 'ayaan karde unki sharamgaahin.

'Inna huu yaraa-kum hua wa qabii-luhuu min haysu laa ta-rawnahum. ۞ اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۝

Tarjuma: "Yaqeenan wo aur uski zariyat wahan se tum par nazar rakhte hain jahan se tum inhein dekh nahi sakte."

Chunke Iblees ko Allah ki taraf se qayamat tak chhoot mili hui hai lehaza wo na sirf musalsil zinda hai, balke isne apni aulad aur apne numa'indaon ko apne agende ki takmeel keliye insaanon ke darmiyan phaila rakha hai. Ye jinn shayateen chunke ghair mar'yi (invisible) makhlooq hai isliye aisi aisi jagahaon par hamari ghaat mein baithe hote hain aur aise aise taur tareeqaon se hamla aawar hote hain jiska halka sa andaaza bhi hum nahi kar sakte.

'Innaa ja-'alnash-shayaa-tiina'aw-liyaaa-'a lilla-ziina laa yu'-minuun. ۞ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَّاءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ۝

Tarjuma: "Humne to shayateen ko in logaon ka dost bana diya hai jo imaan nahi laate."

Jaise gandagi aur makkhi ka fitri saath hai aise shaitan aur munkireen-e-haq ka yarana hai. Jis dil mein imaan nahi hoga aur wo Allah ke zikr ke noor se mehroom hoga, wo "khana-e-khali raad yaumi gird" ke misdaq shaitan hi ka adda banega.

AAAYAT - 28

Wa 'izaa fa-'aluu faabi-shatan-qaaluu wajaadnaa 'alay-haaa 'aabaaa-'anaa wallaahu 'amaranaa bihaa. ۞ وَاِذَا فَعَلُوْا فٰحِشَةً قَالُوْا وَجَدْنَا عَلَيْهَا اٰبَاءَنَا وَاللّٰهُ اَمْرًا بِهَا ۝

Tarjuma: "Aur jab ye log koi behayayi ka kaam karte hain to kehnte hain ke humne paaya hai yehi kuch karte hue apne aba-o-ajdaad ko aur Allah ne humein iska hukm diya hai."

Ye log jab nange hokar khana-e-Kaba ka tawaf karte to is sharmnaak fael ka jawaz pesh karte hue kehnte ke humne apne aba-o-ajdaad ko aise hi karte dekha hai aur yaqeenan Allah hi ne iska hukm diya hoga. Ye goya inke nazdeek ek tohs, Qur'ani shahadat (Circumstantial evidence) thi ke jab ek reet-o-rasam chali aarahi hai to yaqeenan ye sab kuch Allah ki marzi aur iske hukm ke mutabiq hi horaha hoga.

Qul 'innal-laaha laa ya'-muru bil-fab-sbaaa'.'Ataquu-luuma 'alal-laahi maa laa ta'-lamuun?

إِنَّا جَعَلْنَا الشَّيْطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٣﴾

Tarjuma: "(Aye Nabi ﷺ! in se) keh dijiye ke Allah Ta'ala behayayi ka hukm nabi deta, to kya tum Allah ki taraf mansoob kar rahe ho wo kuch jiska tumhein koi ilm nahi."

AAYAT - 29

Qul 'amara Rabbii bilqist. Wa' aqiimuu wujuu-hakum 'inda kulli mas-jidin

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Tarjuma: "Aap ﷺ kehbe ke mere Rabb ne to hukm diya hai in saaf (aur adal-o-tawazan) ka aur apne rukh seedhe karliya karo har namaz ke waqt."

Masjid ism-e-zarf hai aur ye zarf-e-zamaan bhi hai aur zarf-e-makaan bhi. Bataur zarf-e-makaan sajde ki jagah masjid hai aur bataur zarf-e-zamaan sajde ka waqt masjid hai.

wad-' uubu mukh-lisiina la-huddiin.

وَأَدْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

Tarjuma: "Aur Usi ko pukara karo Usi keliye apni ita'at ko khaalis karte hue."

Yani Allah ko pukaarne, is se dua karne ki ek shart hai aur wo ye hai ke Uski ita'at ko apne upar laazim kiya jaaye. Jaisa ke Suratul Baqarah aayat 186 mein roze ehkaam aur hikmataon ko bayaan karne ke baad farmaya [أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَا فِي قَلْبِهِ خَائِبًا وَبُكْرًا] 'Ujiiibu da'-watad-daa-'i 'izaa da-'aani fal-yastajiibuu lii ke Mai to har pukaarne waale ki pukaar sunta hoon, uski dua ko qubool karta hoon, lekin inhein bhi to chaahiye ke Mera kehna maane---- aur ye kehna maanna ya ita'at jazwi taur par qaabil-e-qubool nahi, balke iske liye [ادْعُوا فِي السَّلَامَةِ] ud-khbuluu fis- Silmi kaaaffab; (Al-Baqarah, 208) ka miyaar saamne rakhna hoga, yani Allah Ta'ala ki ita'at mein pure pure daakhil hona hoga. Lehaza is hawale se yahan farmaya gaya ke apni ita'at ko Usi keliye khaalis karte hue Use pukaaro. Yani Uski ita'at ke daire ke andar kulli taur par daakhil hote hue Us se dua karo. Yahan ye nukhta bhi qaabil-e-tawajjah hai ke insaan ko apni zindagi mein beshumaar ita'ataon se sabeqa padta hai, waalidain ki ita'at, usateza ki ita'at, alo al-amar ki ita'at waghaira. To is mein bunyadi

taur par jo usool kaar farma hai wo ye hai ke لَا طَاعَةَ لِلْخُلُوقِ فِي مَعْصِيَةِ الْخَالِقِ
Yani makhlooq mein se kisi ki aisi ita'at nahi ki jaayegi jis mein Khaaliq haqeeqi ki ma'asiyat laazim aati ho. Allah ki ita'at sabse upar aur sabse bartar hai. Is ki ita'at ke daire ke andar rehte hue baaqi sab ita'atein hosakti hain, magar jahan kisi ki ita'at mein Allah ke kisi hukm ki khilaaf warzi hoti ho to aisi ita'at na-qaabil-e-qubool aur haraam hogi.

Kamaa bada-'akum ta-'uuduun.

كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٣٠﴾

Tarjuma: "Jaise Usne tumhein pehle paida kiya tha isi tarah tum dubara bhi paida hojaoge."

AAYAT - 30

Farii-qan hadaa wa farii-qan haqqa فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ﴿٣٠﴾
'alay-himuz-zalaa-lah:

Tarjuma: "Ek giroh ko Usne hidayat dedi hai aur ek giroh woh hai jiske upar gumrahi musallat hochuki hai."

Yani jinhone inkaar kiya aur phir is inkaar par datt gaye wo apni is mutt'asaabina rawish ki wajah se, apni zidd aur apni hat dharmi ke sabab, apne hasad aur takabbur ke bais gumrahi ke mustahiq hochuke hain.

'innahumut-takha-zush-shayaa-tiina إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ
'aw-liyaaa-'a min-duunil-laahi wa yah- دُونَ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣١﴾
sabuuna 'annahum-mubhta-duun.

Tarjuma: "(Aur ye isliye ke) inhone shaitanon ko apna saathi bana liya Allah ko chord kar aur samajhte ye hain ke hum hidayat par hain."

AAYAT - 31

Yaa-Baniii-'a Aadama khu-zuu يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
ziinatakum 'inda kulli mas-jidin ﴿٣١﴾

Tarjuma: "Aye Adam ﷺ ki aulad, apni zeenat istewaar kiya karo har namaz ke waqt."

Yahan achche libaas ko zeenat kaha gaya hai, jaisa ke aayat 26 mein libaas ko رِيْشًا Riisha farmaya gaya tha, yani libaas insaan keliye zeib-o-zeenat ka zariya hai. Yahan ek nukta ye bhi qaabil-e-ghaur hai ke abhi jin 3 aayaat (26, 27 aur 31 mein) libaas ka zikr hua hai, in teenaon mein

bani Adam ko mukhatib kiya gaya hai. Iska matlab ye hai ke libaas ka muamla puri nu-e-insaani se mutaliq hai. Behrehaal is aayat mein jo ahem hukm diya jaaraha hai wo namaz ke waqt behtar libaas zaib-e-tan karne ke baare mein hain. Hamare haan is silsile mein aam taur par ulti rosh chalti hai. Daftar aur aam mail mulaqat keliye umuman bahut achche libaas ka ehtemaam kiya jaata hai, lekin masjid jaana hoto maile kuchle kapdaon se hi kaam chala liya jaata hai. Lekin yahan Allah Ta'ala farma rahe hain ke jab tumhein Mere darbar mein aana hoto pure ehtemaam ke saath aaya karo, achcha aur saaf suthra libaas pehen kar aaya karo.

*wa kuluu wash-ra-buu wa laa tusrifuu,
'innahuu laa yuhibbul-musrifin.*

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ
لَا يُحِبُّ الْمُسْرِفِينَ ﴿٧٦﴾

Tarjuma: "Aur khao aur piyo albatta israaf na karo, yaqinan woh israf karne waalaon ku pasand nahi karta."

Bani Adam عليه السلام se kaha jaaraha hai ke ye dunya ki cheezein tumhare liye hi banayi gayi hain aur in cheezon se ja'iz aur maroof tareeqaon se istifada karne par koi pabandi nahi hai, lekin Allah Ta'ala ki ata karda in nemataon ke beja istemaal aur israf se ijtenab bhi zaruri hai, kyun ke israf Allah Ta'ala ko pasand nahi. Yahan ek taraf to isi reh bani nazarye ki nafi horahi hai jis mai achche khaane, achche libaas aur zaib-o-zebaish ko sire se achcha nahi samjha jaata aur muflisana waza qata aur tark-e-lazzaat ko ruhani irteqa ke liye zaruri khayal kiya jaata hai, jabke dusri taraf dunyawii nemataon ke beja israaf aur ziya'a se sakhti se mana kardiya gaya hai.

Is silsile mein ifraat-o-tafreet se bachne keliye zaruriyat-e-zindagi ke ektasaab wa tasaruf ke miyaar aur falsafe ko achchi tarha samajhne ki zarurat hai. Ek musalmaan jahan kahin bhi rehta basta hai is ko do surataon mein se ek surat-e-haal darpesh hosakti hai. Is ke mulk mein ya to deen gaalib hai ya magloob. Ab agar aap ke mulk mein Allah ka deen maghloob hai to aap ka pehla farz ye hai ke Allah ke deen ke galbe ki jadojahed karein aur iske liye kisi baqaida tanzeem mein shaamil hokar apna beshtar waqt aur salahiyatein is jadojahad mein lagaein. Aisi suratehaal mein dunyawii taur par tarraqi karna aur phalna phulna aap ki tarjihaat mein shaamil hi nahi hona chaahiye, balke aap ki pehli

tarjih deen ke galbe ke liye jadojahed honi chaahiye aur aap ka motto [إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢٠٦﴾] 'inna Salaatii wa nu-sukii w amah-yaaya wa mamaa-tii lil-laabi Rabbil-'aalamiin: (An'aam) hona chaahiye.

Iska muntaqi natija ye hoga ke aap maadi lehaaz se bahut behtar miyaari zindagi ko barqaraar nahi rakh sakenge. Ye isliye nahi hoga ke aap rehbaniyat ya tark-e-lazzaat ke qa'il hain, balke iski wajah ye hogi ke dunya aur duniyawi aasa'ishein kamane keliye na aap koshaan hain na hi iske liye aapke paas waqt hai. Aap ko sha'uri taur par zaruriyat zindagi ko kam se kam miyaar par rakh kar apni tamaamtar salahiyatein, apna waqt aur apne wasa'il deen ki salrbulandi keliye khapa rahe hain. Ye rehbaniyat nahi hai balke ek nisbat jihadi nazarya hai. Jaise Nabi Akram ﷺ aur Sahaba-e-Kiraam رضى الله عنهم ne sakhtiyaan jheli aur apne ghar-baar isi deen ki sarbulandi keliye chorde. Kyunke is kaam keliye Allah Ta'ala asmaan se farishtaon ko naazil nahi karega, balke ye kaam insaanon ne karna hai, musalmaanon ne karna hai. Insaani tareekh gawah hai ke jo log inquilaab ke daayi bane hain inhein qurbaniyaan deni padi hain, inhein sakhtiyaan uthaani padi hain. Kyunke koi bhi inquilaab qurbaaniyon ke baghair nahi aata. Lehaza agar aap waqiye apne deen ko ghaalib karne keliye inquilaab ke daayi bankar nikle hain to aap ka miyaar-e-zindagi khud ba khud kam se kam hota chala jaayega.

Albatta agar aap ke mulk mein deen ghaalib hochuka hai, nizam-e-khilafat qa'im hochuka hai, islaami falahi riyasat wajood mein aachuki hai to deen ki mazeed nashr-o-ishayat, dawat-o-tableegh aur nizam-e-khilafat ki tauseeh, awami falah-o-behbood ki nigraani, aman-o-amaan ka khiyaam, mulki sarhadaon ki hifazat, ye sab hukumat aur riyasat ki zimmedaariyan hain. Aisi islaami riyasat mein ek fard ki zimmedaari sirf isi hadd tak hai jis hadd tak hukumat ki taraf se ise mukallif kiya jaaye. Wo kisi tax ki surat mein ho ya phir kisi aur nau'iyat ki zimmedaari ho. Lekin aise surat-e-haal mein ek fard, ek aam shehri azaad hai ke wo deen ke daire mein rehte hue apni zaati zindagi apni marzi se guzaare. Achcha kamaye, apne bachchaon keliye behtar miyaari zindagi apnaaye, bunyaadi tarraqi keliye mehnat karein, ilmi-o-tehqqeeqi maidan mein apni salahiyataon ko aazmaaye ya ruhani tarraqi keliye mujaheda karein, tamaam raaste iskeliye khule hain.

AYAAT 32 TO 39

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رِبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَإِزْهَمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَبْنَئُ أَدَمُ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمِنَ اتَّقَى وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يِنَالُهُمْ نَصِيبُهُمْ مِنَ الْعَذَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَقَّؤُنَهُمْ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالإِنْسِ فِي النَّارِ كُنَّا كُنَّا دَعَا نَدْعُهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرِهِمْ لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَاتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَهُمْ لِأَخْرِهِمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

32. *Qul man harrama ziinatal-laahil-latii 'akbraja li-'ibaa-dihii wat-tayyi-baati minar-rizq? Qul hiya lilla-ziina 'aamanuu fil-bayaanid-dunyaa khaa-lisa-tany-Ya'wmal-Qiyaa-mah. Kazaa-lika nufassilul-'Ayaati li-qawminy-ya'-la-muun.*
33. *Qul 'innamaa harrama Rabbi-yal-fawaa-hisha maa zahara minhaa wa maa batana wal-'isma wal-bagya bi-gayril-haqqi wa 'an-tushrikuu bil-laahi maa lam yunazzil bihi sul-taanaw-wa 'an-taqauluu 'alallaahi maa laa ta'-lamuun.*
34. *Wa likulli 'ummatin 'ajal: fa-'izaa jaaa-'a 'ajaluhum laa yasta'-khiruuna saa'-atanaw-wa laa yastaq-dimuun.*
35. *Yaa-Banii-'Adama 'im-maa ya'-ti-yannakum rusulum-min-kum yaqussuuna 'alay-kum 'Ayaatii famanit-taqaa wa 'aslaha falaa kha-wfun 'alay-him wa laa hum yabzanuun.*
36. *Walla-ziina kazzabuu bi-'Ayaatinaa wastak-baruu 'an-baaa 'ulaaa-'ika 'As-haabun-Naari hum fihaa khaaliduun.*

37. Faman 'azlamu mimma-niftaraa 'alal-laabi kaziban 'aw kazzaba bi-'Aayaatih? 'Ulaaa-'ika yanaalubum nasiibubum-minal-Kitaab: Hattaaa 'izaa jaaa-'at-hum rusulunaa yata-waffaw-nahum qaaluuu 'ayna maa kuntum tad-'uuna min-duunil-laah? Qaaluu zalluu 'annaa wa shahiduu 'alaaa 'anfusahim 'annahum kaanuu kaafiriin.
38. Qaalad-kbuluu fiii 'uma-min-qad khalat min-qablikum-mi-nal-jinni wal-'insi fin-Naar. Kul-lamaa dakhalat 'ummatul-la-'anat 'ukhtaahaa, hattaaa 'izadd-aa-rakuu fibaa jamii-'an-Qaalat 'ukbraahum li-'uulaa-hum Rabb-banaa haaa-'ulaaa-'i 'azalluunaa fa-'aatihim 'azaaban-zi'-fam-mi-nan-Naar. Qaala li-kullin-zi'-funw-wa laakil-laa ta'-la muun.
39. Wa qaalat 'uulaahum li-'ukb-raahum famaa kaana la-kum 'alay-naa min-fazlin-fa-zuu-qul-'azaaba bimaa kuntum tak-sibuun.

(Section 4)

AAAYAT - 32

Qul man harrama ziinatal-laahil-latiii 'akbraja li-'ibaa-dihii wat-tayyi-baati minar-rizq? Qul hiya lilla-ziina 'aamanuu fil-hayaatid-dunyaa khaa-lisa-tany-Yawmal-Qiyaa-mah.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ

Tajuma: "(Aye Nabi ﷺ! unse) kahein ke kisne haraam ki hai wo zeenat jo Allah ne nikaali hai apne bandaon keliye? Aur (kisne haraam ki hain) pakizah cheezein khaane ki? Aap kehdiyiye ye tamaam cheezein dunya ki zindagi mein bhi ahl-e-imaan keliye hain aur qayamat ke din to ye khalistan unhi keliye hongii."

Dunya mein rehte hue to beshak Allah ke munkareen bhi iski nemataon mein se khaa pee lein, istefada karlein magar aakhirat mein ye tamaam pakizah cheezein aur nematein ahl-e-imaan aur ahl-e-jannat keliye mukhtas hongii aur kuffar ko in mein se koi cheez nahi milegi.

Kazaa-lika nufassilul-'Aayaati li-qawminy-ya'-la-muun.

كَذَلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

Tarjuma: "Isi tarah Hum Apni aayaat ki wazahat karte hain in logaon keliye jo ilm rakhte hain."

AAAYAT - 33

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
Qul 'innamaa harrama Rabbi-yal-fawaa-hisha maa zahara minhaa wa maa batana

Tarjuma: "Keh dijiye ke mere Rabb ne to haraam qaraar diya hai behayayi ki baataon ko khuwah wo alaniyah ho khuwah wo chupi hui ho."

Behayayi khuwah chupi hui bhi ho, Allah Ta'ala ko pasand nahi hain.

وَالَّذِينَ يَتَّبِعُونَ بِغَيْرِ الْحَقِّ
wal-'isma wal-bagya bi-gayril-haqqi

Tarjuma: "Aur (haraam kiya hai Usne) gunah ko aur nabaq ziyadati ko."

وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
 وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٤﴾
wa 'an-tushrikuu bil-laahi maa lam yunazzil bihi sul-taanaw-wa 'an-taquuluu 'alal-laahi maa laa ta'-lamuun.

Tarjuma: "Aur ye (bhi haraam tebraya hai) ke tum Allah ke saath shareek tebrao (kisi aisi cheez ko) jiske liye Isne koi sanad nahi utaari hai aur ye bhi ke tum Allah ki taraf mansoob karo wo cheez jiska tum ilm nahi rakhte."

AAAYAT - 34

وَالِكُلِّ أُمَّةٍ أَجَلٌ
Wa likulli 'ummatin 'ajal:

Tarjuma: "Aur har qaum keliye ek waqt muayyan hain."

Yani jab bhi kabhi kisi qaum ki taraf koi rasool aata, to ek muqarrah muddat tak is qaum ko mahulat mayasar hoti ke wo is muddat-e-mahulat se faida uthaate hue apne Rasool ﷺ ki dawat par labbaik kahein aur sahi raaste par aajayein. Is muqararah muddat ke dauran is qaum ki nafarmaniyan ko nazar andaaz kiya jaata aur unpar azaab nahi aata tha. Huzoor ﷺ ki ba'sat ke baad Makkah mein bhi yehi muamula darpesh tha. Ahl-e-Makkah ko mashyat-e-Khudawandi ke tehat mahulat dijaa rahi thi. Dusri taraf haq-o-baatil ki thaka dene waali kashma kash mein ahl-e-imaan ki khawahish thi ke kufaar ka faisla jald-az-jald chuka diya jaaye. Ahl-e-imaan ke zehnaon mein laziman ye sawaal baar baar aata tha ke aakhir kuffar ko is qadar dheel kyun di jaa rahi hai! Is pas-manzar mein is farmaan ka mafhoom ye hai ke ahl-e-imaan ka khayaal apni jagah durust sahi, lekin hamari hikmat ka taqaza kuch aur hai. Humne Apne Rasool ﷺ ko mab'oos farmaya hai to saath hi is qaum keliye mahulat ki ek khaas muddat bhi muqarar ki hai. Muqararah ghadi se pehle inpar azaab nahi aayega. Haan jab wo ghadi (Ajal) aajayegi to phir Hamara

faisla mauqar nahi hoga. Suratul An'aam ki aayat 58 mein isi hawale se farmaya gaya ke Nabi ﷺ aap kuffar par wazeh kardein ke agar mere ikhtiyaar mein wo cheez hoti jiski tum log jaldi macha rahe hon to mere aur tumhare darmiyaan ye faisla kab ka chukaya jaachuka hota.

فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً - 'ajalubum laa yasta'-
 kbiruuna saa-'atanw-wa laa yastaq-dimuun. ﴿٣٣﴾ وَلَا يَسْتَفِيدُونَ ﴿٣٤﴾

Tarjuma: "Phir jab unka muqararah waqt aajayega to na ek ghadi peeche hat sakenge, na aage ki taraf sarak sakenge."

Ab wo baat aarahi hai jo hum Suratul Baqarah mein bhi padh aaye hain. Wahan Adam ﷺ ko zameen par bhejte hue farmaya gaya tha

فَأَمَّا يَا تَبِيتُكُمْ مَبِئ هُدَىٰ فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾
 وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

fa-'immaa ya-'ti-yannakum-minnii Hudan-faman tabi-'a Hudaaya falaa kharafun 'alayhim wa laa hum yahzanuun. 39. Wallaziina kafaruu wa ka-zzabuu bi-'Ayaatinaaa 'ulaaa-'ika 'As-haabun-Naar; hum fii-haa khaaliduun. isi baat ko yahan ek dusre andaaz se bayaan kiya gaya hai.

AAAYAT - 35

Yaa-Baniii-'Adama 'im-maa ya-'ti-yannakum rusulum-min-kum يَبْنَىٰ أَدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقْضُونَ عَلَيْكُمْ إِلَيْتِي فَمَنْ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾
 yaqusuuna 'alay-kum 'Ayaatii famanit-taqaa wa 'aslaha falaa kharafun 'alay-him wa laa hum yahzanuun.

Tarjuma: "Aye Bani Adam! Jab bhi tumhare paas aayein rasool tumhi mein se jo tumhein Meri aayaat sunaaye, to jo koi bhi (inki dawlat ke jawaab mein) taqwe ki rosh ikhtiyaar karega aur islaah karlega to unke liye na koi khauf hoga aur na wo kisi gham se do-chaar honge."

AAAYAT - 36

Walla-ziina kazzabuu bi-'Ayaatinaaa wastak-baruu 'an-haaa 'ulaaa-'ika 'As-haabun-Naari hum fihaa khaaliduun. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

Tarjuma: "Aur jo Hamari aayaat ko jhutlaayenge aur takabbur ki bina par inhein radd kardenge wohi jahanumi honge, isi mein wo hamesha rahenge."

AAAYAT - 37

Faman 'azlamu mimma-niftaraa 'alal-laabi kaziban 'aw kazzaba bi-'Aayaatih? فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ

Tarjuma: "Phir us shakhs se badhkar zaalim kaun hoga jo Allah ki taraf koi ghalat baat mansoob kare ya Uski aayaat ko jhutlaaye."

'Ulaaa-'ika yanaalubum nasiibubum-minal-Kitaab: أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ

Tarjuma: "(Lekin dunya mein) unko milta rahega unka hissa, is mein jo (unkeliye) likha gaya hai."

Dunya mein rizq waghaira ka jo muamla hai wo unke kufr ki wajah se munqata nahi hoga, balke duniyawi zindagi mein wo inhein mamool ke mutabiq milta rahega. Ye mazmoon Surah Bani Isra'el mein dubara aayega.

Hat-taaa 'izaa jaaa-'at-hum rusulunaa yata-waffaw-nabum qaaluuu 'ayna maa kuntum tad-'uuna min-duunil-laah? حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوْنَهُمْ قَالُوا إِنَّا كُنْتُمْ تَادُّونَا مِن دُونِ اللَّهِ

Tarjuma: "Yahan tak ke jab inke paas Hamare bheje hue (farishte) aajaayenge un (ki rubaon) ko qabz karne keliye to wo kahenge ke kahan hai wo jinko tum pukara karte the Allah ke siwa?"

Ab kahan hai wo tumhare khud saakhta mabood jinke saamne tum maathe ragadte the aur jinke aage gidgidaate hue dua'ain kiya karte the?

Qaaluu zalluu 'annaa wa shahiduu 'alaaa 'anfusihiim 'annahum kaanuu kaafiriin. قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيَّ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

Tarjuma: "Wo kahenge ke wo sab to hum se gum hogaye, aur wo khud apne kbilaaf ye gawabi denge ke waqetan wo kaafir the."

AAAYAT - 38

Qaalad-khuluu fiii 'uma-min-qad khalat min-qablikum-mi-nal-jinni wal-'insi fin-Naar. قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ

Tarjuma: "Kaha jaayega achcha shaamil hojao jinnaon aur insaanaon ki un ummataon mein jo tum se pehle guzar chuki hain aag mein (daakhil hone keliye)."

Yani ek ek qaum ka hisaab hota jaayega aur mujrimeen jahannum ke andar jhonke jaate rahenge. Pehle nasal ke baad dusri nasal, phir teesri nasal wa alaa haazal qiyaas. Ab wahan in mein mukalima hoga. Baad mein aane waali har nasal ke muqabile mein pehle nasal ke log bade mujrim honge, kyunke jo log bidaat aur ghalat aqa'id ke maujad hote hain asal aur bade mujrim to wohi hote hain, unhi ki wajah se baad mein aane waali naslein bhi gumraah hoti hain. Lehaza Qur'an-e-Majeed mein ahl-e-jahannum ke jo mukalimaat mazkoor hain unke mutabiq baad mein aane waale log apne pehle waalaon par laanat karenge aur kahenge ke tumhari wajah se hi hum gumrah hue, lehaza tum logaon ko to dughah azaab milna chaahiye. Isi tareeqe se wo aapas mein ek dusre par laan-taan karenge aur jhagdenge.

Kul-lamaa dakhalat 'ummatul-la-'anat كُنَّا دَحَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
'ukhtaahaa,

Tarjuma: "Jab bhi koi ummat (jahannum mein) daakhil hogi to wo apne jaisi dusri ummat par laanat karenge."

jami-'an-Qaalat 'ukbraahum li- حَتَّىٰ إِذَا دَارَكُوا فِيهَا جَبِينًا ۖ قَالَتْ أَخْرَجْتُم
'uulaa-hum Rabb-banaa haaa- لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا
'ulaaa-'i 'azalluunaa

Tarjuma: "Yahan tak ke jab is mein gir chukenge sab ke sab to inke phichle kahenge apne aglaon ke baare mein ke aaye hamare Rabb! yehi log hai jinhone humein gumrah kiya tha."

Dunya mein to ye log apni naslaon ke baare mein kehte the ke wo hamare aba-ajdaad the, hamare qaabil-e-ehteraam islaaf the. Ye taur tareeqe inhi ke reetein hain, inhi ki riwayatein hain aur inki in riwayataon ko hum kaise chord sakte hain? Lekin wahan jahanum mein apne inhi aba-o-ajdaad ke baare mein wo alal elaan keh denge ke aye Allah! yehi hai wo badbakht jinhone humein gumrah kiya tha.

fa-'aatihim 'azaaban-zi'-fam-mi-nan-Naar. فَأَتَيْهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ

Tarjuma: "To unko Tu dugnaah azaab de aag mein se."

Qaala li-kullin-zi'-funw-wa laakil-laa قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٥٦﴾
ta'-la muun.

Tarjuma: "Allah farmaayega (tum) sab keliye hi dugnaah (azaab) hai, lekin tumhein iska sha'oor nahi hai."

Jaise ye log tumhein gumrah karke aaye the waise hi tum bhi apne baad waalaon ko gumrah karke aaye ho aur ye silsila dunya mein isi tarah chalta raha. Ye to har ek ko us waqt chaahiye tha ke apni aqal se kaam leta. Maine tum sab ko aqal di thi, dekhne aur sunne ki salahiyatein di thein, naiki aur baddi ka sha'oor diya tha. Tumhein chaahiye tha ke in salahiyataon se kaam lekar bure bhale ka khud tajziya karte aur apne aba-o-ajdaad aur leaders ki andhi taqleed na karte. Lehaza tum mein se har shakhs apni tabahi aur barbadi ka khud zimmedaar hai.

AAAYAT - 39

Wa qaalat 'uulaahum li-'ukb-raahum **وَقَالَتِ اُولُهُمْ لِاٰخِرِهِمْ فَمَا كَانَ لَكُمْ**
 famaa kaana la-kum 'alay-naa min- **عَلَيْنَا مِنْ فَضْلٍ فَدُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ**
 fazlin-fa-zuu-qul-'azaaba bimaa **تَكْسِبُوْنَ**
 kuntum tak-sibuun.

Tarjuma: "Aur unke agle apne pichlaon se kahenge ke tumbe bhi to hum par koi fazilat haasil nahi hosaki, lezaha ab chako maza azaab ka apne kartutaon ke badle mein."

AYAAT 40 TO 43

اِنَّ الَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا نُنْفِثُ لَهُمْ اَبْوَابُ السَّمٰوٰتِ وَلَا يَدْخُلُوْنَ الْجَنَّةَ
 حَتّٰى يَلِيْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۗ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ﴿٤٠﴾ لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ
 فَوْقِهِمْ غَوَاشٍ ۗ وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٤١﴾ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهٗ نُكْلٌ مِّنْ سَمَآءٍ اِلَّا
 وُسْعَهَا ۗ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُوْرِهِمْ مِّنْ غَلٍ ۖ تَجْرٰى
 مِنْ تَحْتِهِمُ الرَّهْرٰءُ ۗ وَقَالُوْا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰنَا لِهٰذَا ۗ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا اَنْ هَدٰنَا
 اللّٰهُ لَقَدْ جَاءَتْ رُسُلًا بِالْحَقِّ ۗ وَنُودُوْا اَنْ تَلْمِزُوْا الْجَنَّةَ ۗ وَاُرْتِثُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٣﴾

- 40. 'Innal-laziina kazzabuu bi-'Aayaatinaa was-takbaruu 'an-haa laa tufattahu lahum 'ab-waabus-samaaa-'i wa laa yad-khuluunal-Jannata hattaa yali-jal-jamalu fii sammil-khi-yaat: wa kazaalika najzil-muj-rimiin.
- 41. Labum-min-Jahannama mihaadun-wa min-faw-qibim ga-waash: wa kazaalika najziz-zaa-limiin.
- 42. Walla-ziina 'aamanuu wa 'amilussaa-lihaati laa nukallifu nafsan' illaa wus-'abaaa, 'ulaaa-'ika 'As-haabul-Jannati hum fiihaa khaa-liduun.

43. *Wa naza'-naa maa fii suduuribim-min gillin-tajrii min-tabtihimul-'anhaar; -wa qaalul-Hamdu lillaa-bil-lazii hadaanaa li-haazaa: wa maa kunnaa linab-tadiya law laaa 'an hadaa-nallaah. Laqad jaaa-'at rusulu Rabbinaa bil-haqq. Wa nuuduuu 'an-til-ku-mul-Jannatu 'uu-ristumuuhaa bimaa kuntum ta'-maluun.* (Part Three-fourth)

AAYAT - 40

Innal-laziina kazzabuu bi-'Aayaatinaa was-takbaruu 'an-haa laa tufattahu lahum 'ab-waabus-samaaa-'i إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتِّحُ لَهُمْ أَبْوَابُ السَّمَاءِ

Tarjuma: "Yaqeenan jin logaon ne Hamari aayaat ko jhutlaya aur takabbur ki bina par inko radd kiya, unke liye aasmaan ke darwaze kabhi nahi khole jaayenge."

Agarche ye baat hatmiyat se nahi kahi jaasakti, taham Qur'an-e-Majeed mein kuch is tarah ke isharaat milte hain jinse maloom hota hai ke jahanum isi zameen par barpa hogi aur ibtedayi nuzul (mehmani) waali jannat bhi yahin par basayi jaayegi [وَإِذَا الْأَرْضُ مُدَّتْ] *Wa 'izla-'arzu muddat*, (Al-Inshiqaaq) ki amlai kaifiyat ko zehen mein laane se ye naqsha tasawwur mein yun aata hai ke zameen ko jab kheencha jaayega to ye pichak jaayegi, jaise rubber ki gaind ko kheencha jaaye to wo andar ko pichak jaati hai. Is amal mein zameen ke andar ka saara lava bahar nikal aayega jo jahanum ki shakal ikhteyaar karlega (Wallahu Aalam). Ahadees mein mazkoor hai ke roze mehshar maidan-e-arafaat ko kholkar wasi'e kardiya jaayega aur yahin par hashar hoga. Qur'an-e-Hakeem mein [وَجَاءَ رُبُّكَ وَالْمَلَكُ صَافً صَافً] *Wa jaaa-'a Rabbuka wal-malaku-saffan saffaa*, (Al-Fajr) ke alfaaz bhi is par dalalat karte hain ke Parwardigaar shaan-e-ijlaal ke saath nazul farmaenge, farishte bhi fauj dar fauj aayenge aur yahin par hisaab kitaab hoga. Goya "qissa-e-zameen barsar-e-zameen" waala muamla hoga. Ahle behshat ki ibtedayi mehmaan nawazi bhi yahin hogi, lekin phir ahle jannat apne maratib ke etebaar se darja ba darja upar ki jannataon mein chardte chale jaayenge, jabke ahle jahanum yahin kahin reh jaayenge, inkeliye aasmaanon ke darwaze khole hi nahi jaayenge.

wa laa yad-khuluunal-Jannata hattaa yali-jal-jamalu fii sammil-khi-yaat:

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ط

Tarjuma: "Aur wo jannat mein daakhil nahi honge yahan tak ke ount sui ke naake mein se guzar jaaye."

Isse kehte hain "Ta'leeq bil-muhaal". Na ye mumkin hoga ke sui ke naake mein se ount guzar jaaye aur na kuffaar keliye jannat mein daakhil hone ki koi surat paida hogi. Bilkul yehi muhawera Hazrat Isa عليه السلام ne bhi istemaal kiya hai. Aap عليه السلام ke paas ek daulatmant shakhs aaya aur pucha ke Aap عليه السلام ki taleemaat kya hain? Jawaab mein Aap عليه السلام ne namaz padhne, roza rakhne, ghareebaon par maal karch karne aur dusre naik kaamaon ke baare mein bataya. Is shakhs ne kaha ke naiki ke ye kaam to mai sab karta hoon, aap bataiye aur mai kya karoon? Aap عليه السلام ne farmaya ke theek hai tumne ye saari manzilein taye karli hai to ab aakhri manzil ye hai ke apni saleb uthao aur mere saath chalo! Yani haq-o-baatil ki kashmakash mein jaan-o-maal se mera saath do. Ye sunkar is shakhs ka chehra latak gaya aur wo chala gaya. Is par Aap عليه السلام ne farmaya ke ount ka sui ke naake mein se guzar na mumkin hai magar kisi daulatmand shakhs ka Allah ki baadshahat mein daakhil hona mumkin nahi hai. Yahan ye waqiya Qur'an mein mazkoor muhawere ke hawale se bar-sabeel tazkera aagaya hai, Hazrat Isa عليه السلام ke is farmaan ko kisi muamle mein bataur-e-daleel pesh karna maqsood nai.

wa kazaalika najzil-muj-rimiin.

وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾

Tarjuma: "Aur isi tarah Hum badla dete hain mujrimaon ko."

AAAYAT - 41

Lahum-min-Jahannama mihaadun-wa min-faw-qihim ga-waash: wa kazaalika najziz-zaa-limiin.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

Tarjuma: "Inke liye jahanum hi ka bichona hoga aur upar se isi ka oudhna hoga. Aur isi tarah Hum zaalimaon ko badla denge."

Aag ke gadde hongee bichaane keliye aur isi ke lihaaf hongee oudhne keliye aur isi aag ke andar unka guzar basar hoga.

AAAYAT - 42

Walla-ziina 'aamanuu wa 'amilussaa-libaati laa nukallifu nafsan' illaa wus-'ahaaa, 'ulaaa-'ika 'As-haabul-Jannati hum fihaa khaa-liduun.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَأُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

Tarjuma: "Aur wo log jo imaan laaye aur jinhone naik amal kiye; Hum kisi jaan ko zimmedaar nahi tebraayenge magar iski wasiyat ke mutabiq; wohi hongee jannat waale, is mein rahenge hamesha hamesh."

Ye mazmoon Suratul Baqarah ki aakhri aayat mein bhi aachuka hai, ab yahan phir dohraya gaya hai ke aakhirat ka muhasiba infradi taur par hoga aur har fard ki salahiyataon aur usko wadiyat ki gayi nemetaon ke ain mutabiq hoga. Kisi ki iste'taat se zyada ki zimmedaari uspar nahi daali jaayegi.

ĀĀYAT - 43

Wa naza'-naa maa fii suduurihim-min gillin وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ

Tarjuma: "Aur Hum nikaal denge jo kuch inke seenaon mein hoga (ek dusre ki taraf se) koi ma'eil."

Ahl-e-imaan bhi aakhir insaan hain. Bahmi muamlaat mein inko bhi ek dusre se gile-o-shikwe hosakte hain aur dilaon mein shukook wa shubhaat janam lesakte hain. Deeni jamaataon ke andar bhi kisi mamoor ko ameer se, ameer ko mamoor se ya ek rafeeq ko dusre rafeeq se shikayat hosakti hai. Kuch aise gile shikwe bhi hosakte hain jo dunya ki zindagi mein khatam na hosake hongee. Aise gile shikwaon ke ziman mein Qur'an-e-Hakeem mein kayi martaba farmaya gaya ke ahl-e-jannat ko jannat mein daakhil karne se pehle inke dilaon ko aisi tamaam ala'ishaon se paak kardiya jaayega aur wo log baham bhai bhai bankar ek dusre ke rubaru baithenge [وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ إِخْوَانًا عَلَىٰ سُرِّ مَّتَقِيلِينَ ﴿٤٣﴾] *Wa naza'-naa maa fii su-duu-rihim-min gillin ikh'waa-nan 'alaa sururim-mutaqaa-biliin.* (Al-Hijr), isi liye ahl-e-imaan ko Surtaul Hashr mein ye dua bhi talqeen ki gayi hai:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿٥٠﴾

Rabba-nag-fir lanaa wa li-'ikhwainal-laziina sabaquunaa bil-'limaani walaaj taj-'al fii quluu-binaa gillal- lillaziina 'aamanuu Rabbanaa 'innaka Ra-'uufur-Rahiim. "Aye hamare Parwardigaar! Tu hamare aur hamare un bhaiyon ke gunah mu'affarmede jo hum se pehle imaan laaye aur ahl-e-imaan mein se kisi keliye bhi hamare dil mein koi kadorat baaqi na rehne de, beshak Tu Ra'boof aur Raheem hai." In mazameen ki aayat ke baare mein Hazrat Ali عليه السلام ka ye qaul bhi (khaas taur par Suratul Hijr, aayat 47 ke shaan-e-nuzul mein) manqool hai ke ye mera aur Muwaiya عليه السلام ka zikr hai ke Allah Ta'ala hamein jannat mein daakhil karega, to dilaon se tamaam kadoratein saaf kardega. Zaahir baat hai ke Hazrat Ali عليه السلام aur Hazrat Ameer Muwaiya عليه السلام ke darmiyaan jungein huin hai to kitni kuch

shikayatein bahmi taur par paida hui honggi. Aisi tamaam shikayatein aur kadoratein wahan door kardi jaayegi.

tajrii min-tahtihimul-'anbaar;

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

Tarjuma: "Aur un (ke balakhanaon) ke neeche nehre behti honggi."

lazii hadaanaa li-haazaa: wa maa kunnaa وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ
linah-tadiya la'w laaa 'an hadaa-nallaah. Laqad jaaa-'at rusulu Rabbinaa bil-haqq. لَقَدْ جَاءَتْ رَسُولٌ رَبِّنَا بِالْحَقِّ

Tarjuma: "Aur wo kahenge kul shukr aur kul tareef Us Allah keliye hai Jisne hamein yaban tak pabucha diya, aur hum yahan tak nahi pabunch sakte the agar Allah hi ne hamein na pabuncha diya hota. Yaqeenan hamare Rabb ke Rasool haq ke saath aaye the."

Wa nuuduuu 'an-til-ku-mul-Jannatu 'uu- وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا
ristumuubaa bimaa kuntum ta'-maluun. بِمَا كُنْتُمْ تَعْمَلُونَ

Tarjuma: "Aur (tab) inhein pukara jaayege ke ye hai wo jannat jiske tum waaris bana diye gaye ho apne aamaal ki wajah se."

Bande ka muqaam-e-abdiyat isi baat ka taqaza karta hai ke wo Allah ke inaaam-o-ikraam par sirapa shukr bankar pukaar uthe ke aye Allah mai is layeq nahi tha, mere amaal aise nahi the, mai apni koshish ki bunyaad par kabhi bhi iska mustahiq nahi hosakta tha, ye saara Tera fazl-o-karam, Teri ataa aur Teri dein hai, jabke Allah Ta'ala bande ke husn-e-niyyat aur amaal-e-saleha ki qadr afzahi karte hue irshaad farmayega ke: "Mere bande, tu ne dunya mein jo mehnat ki thi, ye muqaam teri mehnat ka inaaam hai, teri koshish ka samar hai, tere isaar ka sila hai. Tu ne quloos-e-niyyat se haq ka raasta chuna tha, is mein tu ne nuqsaan bhi bardaasht kiya, baatil ka muqabila karne mein takalif bhi uthayi. Chunache bande ki koshish wa mehnat aur Allah Ta'ala ka fazl-o-karam dono cheezein milkar hi bande ki daymi falah ko mumkin banati hain. Hum ek naik kaam ka irada karte hain to Allah Ta'ala niyyat ke khuloos ko dekhte hue is kaam ki taufeeq dedeta hai aur ise hamare liye asaan kar deta hai, agar hum irada hi nahi karenge to Allah ki taraf se taufeeq bhi nahi milegi. Isi tarah Allah ki taufeeq-o-taiseer ke baghair mehez iraaade se bhi hum kuch nahi karsakte.

AYAAT 44 TO 53

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ ۖ فَادْعَنَّا مُؤَدِّينَ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيْمَتِهِمْ ۖ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ ۖ فَلَمَّ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لِمَ تَجْعَلُنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيْمَتِهِمْ قَالُوا مَا أَعْنَىٰ عَنْكُمْ جَمْعَكُمْ وَمَا كُنْتُمْ تُسْتَكْبِرُونَ ﴿٤٨﴾ أَهْلُؤَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ أُدْخِلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالُوا إِنَّ اللَّهَ حَرَمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ نُنَسِّفُهُمْ كَمَا نَسَّوْا لِقَاءَ يَوْمِهِمْ هَذَا ۖ وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾ وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَضَّلْنَاهُ عَلَىٰ عِلْمِهِمُ الْهُدَىٰ وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۖ يَوْمَ يَأْتِي تَأْوِيلَهُ ۖ يَقُولُ الَّذِينَ نَسَّوْهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلٌ رَبَّنَا بِالْحَقِّ ۖ فَهَلْ لَنَا مِنْ شُفْعَاءٍ ۖ فَيَسْمَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ قَدْ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ ۖ مَا كَانُوا يَفْرَوْنَ ﴿٥٣﴾

44. Wa naadaaa 'As-haabul-Jannati 'As-haaban-Naari 'an-qad wajadnaa maa wa-'adanaa Rabbunaa haqqan-fahal wajat-tum-maa wa-'ada Rabbu-kum haqqaa? Qaaluu na-'am. Fa-'azzana Mu-'azzinum-bayna-hum 'alla'-natul-laahi 'alaz-zaalimiin;-

45. 'Allaziina yasudduuna 'an-Sabiilil-laahi wa yabguuna-haa 'i-wajaa: wa hum-bil-'Aakhi-rati kaafiruun

46. Wa bayna-humaa hijaab. Wa 'alal-'A'-RAAFI rijaaa-luny-ya'-rifuuna kullam-bi-sii-maahum. Wa naadaaw 'As-haabal-Jannati 'an-Salaamun 'alay-kum: lam yad-kbuluuhaa wa hum yat-ma-'uun.

47. Wa 'izaa surifat 'absaaruu-hum tilqaaa-'a' As-haabin-Naari qaaluu Rabbanaa laa taj-'alnaa ma-'al-qawmiz-zaa-limiin. (Section 5)

48. Wa naadaaa 'As-haabul-'A'-RAAFI rijaalany-ya'-rifuu-nahum-bisii-maahum qaaluu maaa 'agnaa 'an-kum jam-'ukum wa maa kuntum tas-takbiruun?

49. 'Abaaa-'ulaaa-'illaziina 'aq-samtum laa yanaalu-humul-laahu bi-

rahmah? 'Ud-khulul-Jannata laa khaṭw-fun 'alay-kum wa laaa 'antum tab-za-nuun.

50. Wa naadaaa 'As-haabun-Naari 'As-haabal-Jannati 'an 'afizuu 'alay-naa minal-maaa-'i 'aw mimmaa razaqa-kumul-laah. Qaaluu 'innal-laaha harrama-humaa 'alal-kaafiriin.
51. 'Alla-zi-nattakhazuu diina-humlah-wanṭ-wa la-'ibanṭ-wa garrat-humul-bayaatud-dun-yaa. Fal-yawma nansaa-hum kamaa nasuu liqaaa-'a yawmi-him haazaa wa maa kaanuu bi-'Aayaatinaa yaj-haduun.
52. Wa laqad ji'-naabum-bi-Kitaabin-fassalnaahu 'alaa 'ilmin hudanṭ-wa rahmatal-li-qawminy-yu'-minuun.
53. Hal yanzuruuna 'illaa ta'-wiilab? Yawma ya'-tii ta'-wii-luhuu yaquulul-laziina nasuu-hu min-qablu qad jaaa-'at rusulu Rabbinaa bil-haqq. Fa-hal-lanaa min-shufa-'aaa-'a fa-yashfa-'uu lanaa 'aw nuraddu fana'-mala gay-rallazii kunnaa na'-mal? Qad khasiruuu 'anfu-sabum wa zalla 'anhum-maa kaanuu yaf-taruun. (Section 6)

AAYAT - 44

Wa naadaaa 'As-haabul-Jannati 'As-haaban-Naari 'an-qad wajadnaa maa wa وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ
 -'adanaa Rabbunaa haqqan أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

Tarjuma: "Aur jannati log pukaar kar kebenge jahanumiyon se ke humne to wo waada bilkul sachcha paaya hai jo hamare Rabb ne hum se kiya tha."

Jin nimetaon ka Allah ne hum se waada kiya tha wo hamein mil gayi. Allah ka waada hamare haq mein sach saabit hua.

fahal wajat-tum-maa wa-'ada Rabbu-kum فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
 haqqaa? Qaaluu na-'am. قَالُوا نَعَمْ

Tarjuma: "To kya tumne bhi sachcha paaya hai wo waada jo tumhare Rabb ne tumse kiya tha? Wo kahenge ke haan!"

Ahl-e-Jahannum jawaab denge ke haan! Hamare saath bhi jo waade kiye gaye the wo bhi sab pure hogaye jo wa'eedein hamein dunya mein sunaayi jaati thin, azaab ki jo mukhtalif shaklein batayi jaati thi, wo sab ki sab haqeeqat ki roop dhaar kar hamare saamne maujood hai aur is waqt hum in mein ghire hue hain.

Fa-'azzana Mu-'azzinum-bayna-hum **فَأَذَانَ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ**
'alla'-natul-laahi 'alaz-zaalimiin;

Tarjuma: "To (us waqt) pukaarega ek pukaarne waala unke maabein ke Allah ki laanat hai zaalimon par."

AAYAT - 45

'Allaziina yasudduuna 'an-Sabiilil-laahi **الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا**
wa yabguuna-haa 'i-wajaa:

Tarjuma: "Wo log jo rokthe the (aur khud bhi rukthe the) Allah ke raaste se aur is (raaste) mein kaji nikaalte the."

Na sirf ye ke wo khud imaan nahi laaye the, balke dusre logaon ko bhi is raaste se rokne ki hatal wasaa koshish karte the. Agar kisi shakhs ko Muhammad Rasool Allah ﷺ ki mehfil ki taraf jaate dekhte to ise warghalane aur behkaane ke dar pe hojaate the ke kahin Aap ﷺ ki baataon se mutasir hokar imaan na le aaye.

wa hum-bil-'Aakhi-rati kaafriun. **وَهُمْ بِالْآخِرَةِ كَافِرُونَ**

Tarjuma: "Aur ye log aakhirat ke munkir the."

AAYAT - 46

Wa bayna-humaa hijaab. **وَبَيْنَهُمَا حِجَابٌ**

Tarjuma: "Aur un (jannatiyon aur jahanumiyon) ke maabein ek parde ki deewar hogi."

Ahl-e-jannat aur ahl-e-jahannum ki darmiyaan hone waali is nauwiyat ki guftagu ka naqsha zyada waazeh taur par Suratul Hadeed mein keencha gaya hai. Wahan (aayat no. 13) mein farmaya gaya hai: [فَضْرِبْ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ] Fazuriba baynahum-bi-suuril-lahuu baab. Yani ek taraf jannat aur dusri taraf dozakh hogi aur darmiyaan mein faseel hogi jis mein ek darwaza bhi hoga.

Wa 'alal-'A'-RAAFI rijaaa-luny-ya'-rifuuna kullam-bi-sii-maahum. **وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيئَتِهِمْ**

Tarjuma: "Aur deewar ki burjiyon par kuch log honge jo har ek ko unki nishaani se pehchaante honge."

Ye as'haab-e-ar'aaf ahl-e-jannat ko bhi pehchaante honge aur ahl-e-jahanum ko bhi. Qilaon ki faseelaon ke upar jo burjiyaan aur jharoke bane hue hote hain jahan se tamaam atraaf-o-jawanib ka mushaheda hosake, inhein "Arf" (jama Ar'aaf) kaha jaata hai. Dozakh aur jannat ke darmiyaani faseel par bhi kuch burjiyaan aur jharoke honge jahan se jannat aur dozakh ke manazir ke mushaheda hosakega. In par wo log honge jo dunya mein been been ke log the, yani kisi taraf bhi yaksu hokar nahi rehte the. Unke amaal naamaon mein neikiyaan aur bad amaliyan barabar hojaayengi, jiski wajah se abhi inhein jannat mein bhejne ya jahannum mein jhonkne ka faisla nahi hua hoga aur inhein araaf par hi roka gaya hoga.

Wa naadaw 'As-haabal-Jannati **وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ**
'an-Salaamun 'alay-kum: lam yad-
khuluuhaa wa hum yat-ma-'uun. **لَمَّا يَدْخُلُوهَا وَهُمْ يَطْبَعُونَ ﴿٧٠﴾**

Tarjuma: "Aur wo (As'haab-e-A'raaf) jannat waalaon ko pukaar kar kabenge ke aaf par salamti ho! wo is (jannat mein) abhi daakhil nahi hue honge, magar inhein iski bahut khawahish hogi."

Wo ahl-e-jannat ko dekhkar inhein bataur mubarak baad salaam kahenge aur inki apni shadeed khuwahish aur aarzu hogi ke Allah Ta'ala inhein bhi jald-az-jald jannat mein daakhil karde, jo aakhir kaar puri kardi jaayegi.

AAAYAT - 47

Wa 'izaa surifat 'absaaruhum tilqaaa-'a' **وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ**
As-haabin-Naari qaaluu Rabbanaa laa **قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾**
taj-'alnaa ma-'al-qawmiz-zaa-limiin.

Tarjuma: "Aur jab unki nigaabein pheri jaayengi ahl-e-jahannum ki taraf to (us waqt) wo kabenge ke aye hamare Parwardigaar! Humein in zaalimon ke saath shaamil na kardijiyo."

Jannat ke nazare ke baad unko jahannum ka manzar bhi dhikhaya jaayega, ke ab zara jahannumiyon ki kaifiyat ka bhi mushaheda karlo. Ye log abhi tak "bainul khaul wal raja" ki kaifiyat mein honge. Inhein jannat mein daakhile ki umeed bhi hogi aur jahannum mein jhonke jaane ka khauf bhi. Isliye jab wo ahl-e-jannat ki taraf dekhenge to inhein salaam karenge aur saath hi inke dilaon mein umangein aur tamannayein jaag jaayengi ke Allah humein bhi unke saath shaamil karde. Lekin dusri taraf jab ahl-e-jahannum par nazar padegi to faryaad karenge ke Parwardigaar! Hum par rahem farmaiyo aur humein in zaalim logaon ka saathi na banaiyo!

AAAYAT - 48

Wa naadaaa 'As-haabul-'A'-RAAFI وَأَدَّى أَحْبَبُ الْأَعْرَافِ رَجَالًا يَعْرِفُونَهُمْ
 rijaalany-ya'-rifuu-nahum-bisii- بِسْمِهِمْ قَالُوا مَا أَعْنَى عَنْكُمْ
 maahum gaaluu maaa 'agnaa 'an- كُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٦٨﴾
 kum jam-'ukum wa maa kuntum tas-
 takbiruun?

Tarjuma: "Aur pukaarenge ke ahl-e-araaf (ahl-e-jahannum mein se) unlogaon ko jinhein wo pehchaante honge unki nishaani se kahenge ke tumhare kuch kaam na aayi tumhaari jamiyat aur (na wo) jo kuch tum takabbur kiya karte the."

Wo inhein yaad dilaayenge ke wo tumhare haashiya nasheen, tumhare to la-o-lashkar, tumhara wo gharoor wa takabbur, wo jah-o-hasham sab kahan gaye? Aye Abu Jahal! ye tere saath kya hua? aur aye Waleeb Bin Mughera! ye tera kya anjaam hua?

AAAYAT - 49

'Abaaa-'ulaaa-'illaziina 'aq- أَهْوَاءَ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ
 samtum laa yanaalu-humul-laahu ط bi-rahmah?

Tarjuma: "Kya ye wohi log hain jinke baare mein tum qasmein khaya karte the ke nabi nawazega inhe Allah, Apni kisi rehmat se!"

As'hab-e-A'raaf ko jannat waalo mein fukhra-e-sahaba ﷺ bhi nazar aayenge, wahan wo Hazrat Bilal ؓ ko bhi dekhenge, wahan unki nazar Hazrat Suhaib Romi ؓ aur Hazrat Yaser ؓ par bhi padegi. Chunache wo in as'haab-e-jannat ki taraf ishaara karke jahannumiyon se puchenge ke kya yehi wo log the jinke baare mein tum qasmein kha kha kar kaha karte the ke in logaon ko Allah Ta'ala kisi tarah bhi hum par fazilat nahi de sakta, un tak Allah ki koi rehmat pahunch hi nahi sakti, kyunke tumhare zu'am mein to wo muflis aur nadaar the, ghatiya tabqe se ta'luq rakhte the aur gire pade log the! Aur tum the ke us waqt unke muqabile mein apni daulat, haisiyat, wajahat aur taaqat ke bal par akda karte the.

'Ud-kbulul-Jannata laa kha-w-fun 'alay- ادْخُلُوا الْجَنَّةَ لَا خَوْفَ عَلَيْكُمْ وَلَا
 kum wa laaa 'antum tah-za-nuun. أَنْتُمْ تَحْزَنُونَ ﴿٦٩﴾

Tarjuma: "(Un se to kehdiya gaya hai ke) daakhil hojao jannat mein, na tum par koi khauf hai aur na tum kisi gham se do-chaar honge."

AAAYAT - 50

Wa naadaaa 'As-haabun-Naari 'As-haabal-Jannati 'an 'afiizuu 'alay-naa **وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنِ**
 minal-maaa-'i 'aw mimmaa razaqa-**أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ**
 kumul-laah.

Tarjuma: "Aur jahannum waale awaazein denge jannat waalaon ko ke kuch to babado hamari taraf paani mein se ya is rizq mein se (kuch dedo) jo Allah ne tumhein de rakha hai."

Qaaluu 'innal-laaha harrama-humaa **قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ**
 'alal-kaafiriin.

Tarjuma: "Wo kabenge ke Allah ne haraam kardi hai ye dono cheezein (jannat ka paani aur rizq) kaafiron par."

Ahl-e-jannat jawaab denge ke hum to shayed ye cheezein tum logaon ko dena bhi chaahte, kyunki hamari sharafat se to ye ba'eed tha ke tumhein kora jawaab dete, lekin kya karein, Allah ne kaafiron keliye jannat ki ye sab cheezein haraam kardi hain, lehaza hum ye nematein tumhari taraf nahi bhej sakte.

AAAYAT - 51

'Alla-zi-nattakhazuu **الَّذِينَ اتَّخَذُوا** diina-humlah-
 wanw-wa la-'ibanw-wa **دِينَهُمْ لِهَٰوًا وَعِبًا** garrat-humul-
 hayaatud-dun-yaa. **وَعَرَّتْهُمْ الْحَيٰوةُ الدُّنْيَا**

Tarjuma: "(In keliye) jinbone apne deen ko tamasha aur khel bana liya tha aur inhein dunya ki zindagi ne dboke mein mubtela kardiya tha."

Fal-yawma nansaa-hum kamaa nasuu **فَالْيَوْمَ نَسُفُهُمْ** kamaa nasuu **كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هٰذَا**
 liqaaa-'a yawmi-him haazaa

Tarjuma: "Lebaza aaj ke din hum bhi inhein nazar andaaz kardenge, jaisa ke inhone us din ki mulaqaat ko bhulaye rakha tha."

"Nisyaan" ke ek manye to hai bhool jaana, jabke iske dusre mayne hain jaan boojhkar nazar andaaz karna.

wa maa kaanuu bi-'Aayaatinaa yaj-ha-duun. **وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ**

Tarjuma: "Aur jaisa ke wo hamari aayaat ka inkaar karte rehte the."

AAAYAT - 52

Wa laqad ji'-naahum-bi-Kitaabin-fassalnaahu 'alaa 'ilmin hudan-wa rahmatal-li-qawminy-yu'-minuun. وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَضَّلْنَاهُ عَلَىٰ عِلْمِهِمْ ۗهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

Tarjuma: "Aur Hum le aaye hain unke paas ek kitaab jis ki Humne puri tafseel bayaan kardi hai ilm qataa'i ki bunyaa par hidayat bhi hai aur rehmat bhi un logaon keliye jo imaan le aaye."

AAAYAT - 53

Hal yanzuruuna 'illaa ta'-wiilah? Yawma ya'-tii ta'-wii-luhuu هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۗ

Tarjuma: "Ye kis cheez ka intezaar kar rahe hain siwaye iski haqeeqat ke mushabede ke!"

Yani kya ye log aayaat-e-azaab ke amlī zahoor ka intezaar kar rahe hain? Kya ye intezaar kar rahe hain ke waqfa-e-mahulat ka ye band toot jaaye aur waqeyatan inke upar azaab ka dhaara chhoot pade. Kya ye log is anjaam ka intezaar kar rahe hain?

yaquulul-laziina nasuu-hu min-qablu qad jaaa-'at rusulu Rabbinaa bil-haqq. يَوْمَ يَأْتِ تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسَوْهُ مِن قَبْلُ قَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ ۗ

Tarjuma: "Jis din is ka misdaaq zaahir hojaayega to kabenge wo log jinhone pehle se nazar andaaz kiye rakha tha ke yaqeenan hamare Par-wardigaar ke rasool haq ke saath aaye the."

Fa-hal-lanaa min-shufa-'aaa-'a fa-yashfa-'uu lanaaa 'aw nuraddu fana'-mala gay-rallazii kunnaa na'-mal? فَهَلْ لَنَا مِن شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ

Tarjuma: "To kya (ab) hain hamare liye koi shifa'at karne waale ke hamari shifa'at kare ya koi surat ke humein (dunya mein) louta diya jaaye taake hum amal kare iske bar-aks jo kuch (pehle) hum karte rehte the!"

Qad khasiruuu 'anfu- sabum wa zalla 'anhum-maa kaanuu yaf-taruun. قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ نَارًا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

Tarjuma: "Wo to apne aap ko barbaad kar chuke, aur jo iftara wo karte rehte the wo unse gum hogaya."

Is din wo log dubara dunya mein jaane ki khuwahish karenge, lekin tab unhe is tarah ka koi mauqa faraham kiye jaane ka koi imkaan nahi hoga.

AYAAT 54 TO 58

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَىٰ
 الْيَلِ النَّهَارَ يُطَلِّعُهُ حَيْثُ شَاءَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ
 تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾
 وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْحَسِينِينَ ﴿٥٦﴾
 وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنِينَ يَدْرِي رَحْمَتَهُ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ
 لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ
 تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي خَبَأَ لَا يَخْرُجُ إِلَّا نَكْدًا ۗ
 كَذَلِكَ نَصْرَفُ الْأَيْتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

54. 'Inna Rabba-kumullaahul-lazii khalaqas-samaawaati wal-'arza fii sittati 'ayyamin-sum-mas-tawaa 'alal-'arsh. Yug-sbil-lay- lan-nahaara yat-lubuhuu hasiisanw-wash-shamsa wal-qamara wan-nujuuma musakh-kharaatim-bi-'amrih. 'Alaa la-hul-Khalqu wal-'Amr. Tabaa-rakallaahu Rabbul-'Aalamiin!
55. 'Ud-'uu Rabba-kum tazar-ru-'anw-wa khuf-yah: 'innahuu laa yuhibbul-mu'-taddin.
56. Wa laa tufsiiduu fil-'arzi ba'-d a'is-laahihaa wad-'uuhu khaafanw-wa tama-'aa: 'inna Rah-matallaahi qariibum-minal-Muhsi-niin.
57. Wa Hu-wallazii yursilur-riyaaha busbram-bayna yaday rahmatih: hattaaa 'izaaa 'aqal-lat sahaaban-sigaalan-suq-naahu li-baladim-mayyitin-fa-'anzlanaa bihil-maa-'a fa-'akbrajnaa bibii min-kullis-sama-raat. Kazaalika nukhri-jul-maw-taala-'allakum tazak-karuun.
58. Wal-baladut-tayyibu yakh-ruju nabaa-tuhuu bi-'izni Rabbih: wallazii khabusa laa yakh-ruju 'illaa nakidaa. Kazaalika nusarriful-'Aayaati li-qaaw-miny-yash-kuruun. (Section 7)

AAAYAT - 54

'Inna Rabba-kumullaahul-lazii khalaqas-samaawaati wal-'arza fii sittati 'ayyamin-sum-mas-tawaa 'alal-'arsh. ۗ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ

Tarjuma: "Beshak tumbara Parwardigaar Wohi Allah hai Jis ne paida kiye aasmaan aur zameen cheh dinaon mein, phir mutamakkan hua arsh par."

Arsh ki haqeeqat aur Allah Ta'ala ke arsh par mutamakkan hone ki kaifiyat hamare tasawur se balatar hai. Is lihaaz se ye aayat mutashabihaat mein se hai. Is ki asal haqeeqat ko Allah hi jaanta hai. Mumkin hai waqiyatan ye koi mujassim shaye ho aur kisi khaas jagah par maujood ho aur ye bhi hosakta hai ke mehez iste'ara ho. Alam-e-ghaib ki khabrain dene waali is tarah ki Qur'ani aayaat mustaqil taur par aayat-e-mushabihaat ke zamreh mein aati hain. Albatta jin aayat mein baaz scienci haqa'iq bayaan hue hain, in mein se aksar ki sadaqat scienci taraqqi ke ba'iz munkashif hochuki hai, aur wo "mahkumaat" ke darje mein aachuki hain. Is silsile mein ainda tadrijan mazeed pesh raft ki tawaqe bhi hai. (Wallaahu Aalam!)

Yug-shil-lay- lan-nahaara yat-lubuhuu يُغْشَى الْيَلَّ الْتَهَارَ يُطْبِئُهُ حَيْثًا ۙ
 basiisanw

Tarjuma: "Wo dhaanp deta hai raat ko din par (ya raat ko dhaanp deta hai din se) jo us ke peeche laga aata hai daudta hua."

Din, raat ke peeche aata hai aur raat, din ke peeche aati hai.

wash-shamsa wal-qamara wan- وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ ۙ
 nujuuma musakh-kharaatim-bi-'amrih.

Tarjuma: "Aur us ne suraj, chaand aur sitaare paida kiye jo is ke hukm se apne apne kaamaon mein lage hue hain."

Suraj, chaand aur sitaaraon ke masakhkhar hone ka matlab ye hai ke jo bhi qaida ya qanoon inke liye muqarrar kar diya gaya hai, wo is ki ita'at kar rahe hain.

'Alaa la-hul-Khalqu wal-'Amr. أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

Tarjuma: "Agaah hojao Usi keliye khalq aur (Usi ke liye hai) amar."

In alfaaz ke do mafhoom zehen mein rakhiye. Ek to bahut saada aur sat'hi mafhoom hai ke ye kayenaat Allah ne takhleeq ki hai aur ab is mein Isi ka hukm kaar farma hai yani ehkaam-e-tabi'aah bhi Usi ke banaaye hue hain jinke mutabiq kayenaat ka nizaam chal raha, aur ehkaam-e-tashreeya bhi Usi ne utaare hain ke ye awamir aur ye nawahi hai, insaan inke mutabiq apni zindagi guzare. Magar iska dusra aur gehra mafhoom ye hai ke kayenaat mein takhleeq do satah par hui hai is

lihaaz se ye do alag alag aalam hai, ek aalam-e-khalq aur dusra aalam-e-amr. Aalam-e-amr mein adm-e-mehez se takhleeq (creation ex nihilio) hoti hai aur is mein takhleeq ke liye bas "kun" kaha jaata hai to cheez wajood mein aajati hai فَيَكُونُ *Fayakuun*. Is ke liye na waqt darkaar aur na kisi maade ki zarurat hoti hai. Farishtaon, insaani arwaah aur Wahi ka ta'luq aalam-e-amr se hai. Isi liye inke safar karne keliye bhi koi waqt darkaar nahi hota. Farishta aankh jhapakne mein zameen se saatwein aasmaan par pahunch jaata hai.

Dusri taraf alam-e-khalq mein ek shaye se koi dusri shay tabayi qawaneen aur zawabit ke mutabiq banti hai. Is mein maada bhi darkaar hota hai aur waqt bhi lagta hai. Jaise raham madar mein bachche ki takhleeq mein kayi maah lagte hain. Aam ki gutli se pauda ugne aur badh kar darakht banne ke liye kayi saal ka waqt darkaar hota hai. Alam-e-khalq mein jab zameen aur asmanon ki takhleeq hui to Qur'an ke mutabiq ye cheh dinon mein mukammil hui. (Ye aayat bhi abhi tak mutshabihat mein se hai, agarche is ke baare ab jald haqeeqat munkashaf hone ke imkanaat hain.) Is ki haqeeqat ke baare mein Allah hi jaanta hai ke in cheh dinon se kitna zamana muraad hai. Is ka dauraniya kai lakh saal par bhi muheet ho sakta hai. Khud Qur'an ke mutabiq hamara ek din Allah ke nazdeek ek hazar saal ka bhi ho sakta hai (Suratul Sajdah, aayat 5) aur pachaas hazaar saal ka bhi (Suratul Ma'araj, Ayat 4).

Ye Qur'an Majeed ka aejaaz hai ke intehayi pechidah ilmi nukte ko bhi aise alfaaz aur aise peraye mein bayaan kar deta hai ke ek amoomi zehni satah ka aadmi bhi ise padh kar mutmayeen ho jaata hai, jabke ek falsafi wa hakeem insaan ko isi nukte ke andar ilm-o-mu'arifat ka bahr-e-bekaran maujazan nazar aata hai. Chunache pandra sau saal pehle sahraye arab ke ek badu ko is aayat ka ye mafhoom samjhne mein koi uljhan mahsoos nahi hui hogi ke kayenaat Allah ki takhleeq hai aur isi ko haq hai ke is par apna hukm chalayee. Magar jab ek sahib-e-ilm muhaqqiq is lafz "amar" par ghaur karta hai phir Qur'an Majeed mein gauta zani karta hai ke lafz "amar" Qur'an Majeed mein kahan kahan, kin kin mu'ane mein istemaal hua hai, aur phir in tamaam matalib-o-mafaheem ko aapas mein marboot karke dekhta hai to is par bahut se ilmi haqa'iq munkashaf hote hain. Bahr-e-haal aalam-e-khalq ek alag aalam hai aur aalam-e-amar alag, aur in donon ke qawaneen-o-zawabit bhi alag alag hain.

Tabaa-rakallaahu Rabbul-'Aalamiin!

تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾

Tarjuma: “Bahut ba-barkat hai Allah jo tamaam jahanon ka Rabb hai.”

AAYAT - 55

'Ud-'uu Rabba-kum tazar-ru-'anw-wa ۞ اَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ
 khuf-yah: 'innahuu laa yuhibbul-mu'-taddin. رَبُّهُ لَا يُجِيبُ الْمُعْتَدِينَ ﴿٥٦﴾

Tarjuma: "Pukarte raha karo apne Rabb ko aajazi ke saath aur chupke chupke, yaqeenan wo had se guzarne waalon ko pasand nahi karta."

Goya zyada buland awaaz se dua maangna Allah ke haan pasand deedah nahi hai.

AAYAT - 56

Wa laa tufsiduu fil-'arzi ba'-d a'is-laahibaa ۞ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
 wad-'uuhu khaafanw-wa tama-'aa: ۗ وَأَدْعُوا خَوْفًا وَطَمَعًا ۗ

Tarjuma: “Aur zameen mein is ki islaah ke baad fasaad mat machao aur Allah ko pukara karo khauf aur umeed ke saath.”

Allah ko pukarne, is se dua karne ke do pehlu (dimensions) pehle bataye gaye ke Allah ko jab pukaro to gidh gidhate hue aur chupke chupke dil mein pukaro. Ab is zaman mein mazeed farmaya gaya ke Allah ke saath tumhara mu'amlahamesha “بين الخوف والرجاء” rehna chahiye. Ek taraf khauf ka ehsaas bhi ho ke Allah pakad na le, kahin saza na de de, aur dusri taraf is ki magfirat aur rehmat ki qawi umeed bhi dil mein ho. Lehaza farmaya ke Allah se dua karte hue tumhari dili aur ruhani kaifiyat in donon ke bein bein honi chahiye.

inna Rah-matallaahi qariibum-minal- ۞ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٧﴾
 Muhsi-niin.

Tarjuma: “Yaqeenan Allah ki rehmat ahl-e- ehsaan bandon ke bahut hi qareeb hai.”

AAYAT - 57

Wa Hu-wallazii yursilur-riyaaha ۞ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا
 bushram-bayna yaday rahmatih: ۗ بَيْنَ يَدَيْ رَحْمَتِهِ ۗ

Tarjuma: Aur Wohi hai jo bhejta hai hawa'ein basharat deti hui, iIs ki rehmat ke aage aage.”

Yani abr-e-rehmat se pehle hawa'on ke thande jhonke goya basharat de rahe hote hain ke baarish aane waali hai, is kaifiyat ka sahih idraak karne ke liye kisi aise khate ka tasawwur kijiye jahan zameen murdah aur be-aab-o-gayah padi hai, log asmaan ki taraf nazarein lagaye baarish ke muntazir hain. Agar waqt par baarish na hui to beej aur mehnat dono zaaya ho jayenge. Aise mein thandi thandi hawa ke jhonke jab barana-e-rehmat ki nuweed sunate hain to wahan ke basiyon ke liye isse badi basharat aur kya hogi.

hattaaa 'izaaa 'aqal-lat sahaaban-siqaalaa حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا

Tarjuma: “Yahan tak ke wo harwa'ain uttha laati hain bade bade bhaari baadal”.

Ye baadal kis qadar bhaari hote honge, in ka wazan insaani hisaab wa shumar mein aana mumkin nahi. Allah ki qudrat aur is ki hikmat ke sabab laakhon ton paani ko hawa'ain rui ke gaalon ki tarah udaye phirti hain.

suq-naahu li-baladim-mayyitin سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ

Tarjuma: “To Hum haank dete hain is (baadal) ko ek murdah zameen ki taraf.”

Hawa'ain hamare hukm ke se is baadal ko kisi be-aab-o-giyah waadi ki taraf le jaati hain aur baraan-e rehmat is waadi mein ek nayi zindagi ki naweed saabit hoti hai.

fa-'anzlanaa bihil-maa-'a fa-'akbrajnaa فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ
bihii min-kullis-sama-raat. مِنْ كُلِّ الثَّمَرَاتِ

Tarjuma: “Phir Hum is se paani barsaate hain aur phir is se har tarah ke mewe nikaal laate hain.”

Baarish ke baad wo khushk aur murdah zameen ghaas, faslon aur phaldar paudon ke ro'iedgi ki shakal mein apne khazane ugal deti hai.

Kazaalika nukhri-jul-maw-taala- كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٥﴾
'allakum tazak-karuun.

Tarjuma: “Isi tarah Hum murdon ko nikaal laayenge (zameen se) ta'ake tum nasibat akhaz karo.”

Darasal baadalon aur hawa'on ke muzaher ki tafseel bayan kar ke ek aam zehen ko tashbeeha ke zariye se ba'as baadal maut ki haqeeqat ki taraf mutawajjah karna maqsood hai. Yani murdah zameen ko dekho! Is ke andar zindagi ke kuch bhi asaar baaqi nahi rehte, hashratul arz aur parinde tak wahan nazar nahi aate the, is zameen ke baasi bhi mayoos ho chuke the, lekin is murdah zameen par jab baarish hui to yakayak is mein zindagi phir se aud kar aayi aur wo dekhte hi dekhte "magar ab zindagi hi zindagi hai maujazan saaqi!" ki mujassam tasweer ban gayi. Banjar zameen haryali ki sabz poshaak pehen kar dulhan ki tarah saj gayi. Hashratul arz ka asdaham! Parindon ki zam zame pardaziyan! Is ke baasiyon ki ronaqein! Goya baarish ke tufail zindagi puri chahel pahel ke saath wahan jalwagir hogayi. Is asaan tashbiya se ek aam zehni istedaat rakhne waale insaan ko hayaat baadul maut ki kaifiyat asaani se samajh mein aajani chahiye ke zameen ke andar pade hue murde bhi goya beejon ke manind hain. Jab Allah ka hukm aayega, ye bhi nabataat ki manind phutkar baahar nikal aayenge.

AAYAT - 58

Wal-baladut-tayyibu yakh-ruju وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ
 nabaa-tuhuu bi-'izni Rabbih: وَالَّذِي حُبَّتْ لَا يَخْرُجُ إِلَّا نَكِدًا ۗ
 wallazii khabusa laa yakh-ruju 'illaa nakidaa.

Tarjuma: "Aur zarkhaiz zameen to apne Rabb ke hukm se apna sabzab nikaalti hai, aur jo (zameen) kharaab hai wo kuch nahi nikaalti magar koi naqis si cheez".

Sara'eki zuban mein ek lafz 'nikhat' istemaal hota hai, ye is arbi lafz "Nakkid" se milta jhulta hai. Yani bilkul raddi aur ghatya cheez.

Kazaalika nusarriful-'Ayaati li- كَذَلِكَ نُصَرِّفُ الْأَيَاتِ لِقَوْمٍ يَشْكُرُونَ ۝
 qaw-miny-yash-kuruun.

Tarjuma: "Isi tarah Hum Apni ayat ko gardish mein laate hain in logan ke liye jo (in ki) qadar karne waale hon".

Allah Ta'ala is Qur'an ke zariye se apni nishaniyan gunagon pehlu'aon se numayan karta hai ta'ake log in ko samjhein, in ko pehchanein aur in ki qadar karein. Ye tasreef-e-ayat Allah Ta'ala ka bahut bada ehsaan hai bashart yeke is ke qadar karne waale log hon.

AYAAT 59 TO 62

قُلْ لِمَن مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ ۚ كَتَبَ عَلٰى نَفْسِهٖ الرَّحْمَةَ ۚ لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ ۗ لَا رَيْبَ فِيْهِ ۗ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝ وَاِنَّ مَآسِكِنَ فِى الْاٰلِىِّ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيْمُ ۝ قُلْ اَعٰبَدُ اللّٰهَ اَتَّخِذُ وِلِيًّا قَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ ۗ قُلْ اِنِّىْ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا تَكُوْنُوْنَ مِنَ الْمُشْرِكِيْنَ ۝ قُلْ اِنِّىْ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝ مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَجِعَهُ ۗ وَذٰلِكَ الْفَوْزُ الْبٰتِنُ ۝ وَاِنْ يَتَسَنَّكَ اللّٰهُ يَضُرُّ ۗ فَلَا كَاشِفَ لَهٗ الْاَلٰهُوْ ۗ وَاِنْ يَتَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ۝ وَهُوَ الْقَٰهَرُ فَوْقَ عِبَادِهٖ ۗ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝ قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً ۗ قُلِ اللّٰهُ شَهِيدٌ بَيْنِىْ وَبَيْنَكُمْ ۗ وَاُوْحِىْ اِلَىٰ هٰذَا الْقُرْاٰنِ لِاَنْذِرْكُمْ بِهٖ ۗ وَمَنْ يَبْلُغْ اِلَيْكُمْ لَتَشْهَدُوْنَ اَنْ مَّعَ اللّٰهِ الْهٖةٌ اٰخَرٰى ۗ قُلْ لَا اَشْهَدُ ۗ قُلْ اِنَّمَا هُوَ اللّٰهُ وَاَحَدٌ ۗ وَاِنِّىْ بَرِيْءٌ ۗ مِمَّا تُشْرِكُوْنَ ۝ الَّذِيْنَ اٰتَيْنَهُمُ الْكِتٰبَ يَعْرِفُوْنَهُ ۗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ۗ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝

59. Laqad 'ar-salnaa Nuuhan 'ilaa qawmi-hii faqaala yaa-qawmi-buduullaaha maa lakum-min 'ilaahin gay-rub. 'Inniiii 'akhaafu 'alay-kum 'azaaba Yarwmin 'aziim!
60. Qaalal-mala-'u min-qaw-mibiii 'innaa lanaraaka fi zalaalim-mubiin.
61. Qaala yaa-qawmi laysa bii zalaalatunw-wa laa-kinnii Rasuulum-mir-Rabbil-'Aala-miin.
62. 'Uballigukum risaalaati Rabbii wa 'ansahu lakum wa 'a'-lamu minal-laahi maa laa ta'-lamuun.
63. 'Awa-'ajibtum 'an-jaaa-'akum zikrum-mir-Rabbikum 'alaa rajulim-minkum liyun-zirakum wa li-taattaquu wa la-'allakum turbaamuun.
64. Fa-kazzabuuhu fa-'anjay-naahu wallaziina ma-'abuu fil-Fulki wa 'agraqnal-laziina kazzabuu bi-'Ayaatinaa. 'Innaum kaanuu qawman 'amiin. (Section 8)

Is ruku se **اَللّٰذِكُرُ بِاَيَّامِ اللّٰهِ** Attazkiir bi'ayyaamillaah, ke is silsile ka aghaaz ho raha hai jis se qabl azeen is surat ke mazameen ka "Amood" qaraar diya gaya hai. Yahan is silsile ka bahut bada hissa "Ambiya

Alrassal” par mushtamil hai. Aage badhne se pehle is istelaah ko achchi tarah samajhna bahut zaruri hai. Qur'an Majeed mein jahan kahin nabiyon ka zikr aata hai to is ka maqsad un ki seerat ke roshan pehluon masallan un ka muqaam, taqwa'a aur isteقامat wagairah ko numayan karna hota hai, jabke rasoolon ka zikr bilkul mukhtalif andaaz mein aata hai. Allah Ta'ala ki taraf se jab bhi koi Rasool ﷺ aaya to wo kisi qaum ki taraf bheja gaya, lehaza Qur'an Majeed mein Rasool ﷺ ke zikr ke saath laziman mutaleqa qaum ka zikr bhi kiya gaya hai. Phir Rasool ki daawat ke jawaab mein is qaum ke rawaiye aur radd-e-amal ki tafseel bhi bayaan ki gayi hai. Chunache pehli qism ke waqiyat ko “Qasasul Anmbiya” kaha jaa sakta hai. Is ki misaal Surah Yousuf hai, jis mein Hazrat Yousuf ﷺ ke halaat bahut tafseel se bayaan hue hain, magar kahin bhi aap ﷺ ki taraf se is nauwiyat ke elaan ka zikr nahi milta ke logo! Mujh par imaan lao, meri baat mano, warna tum par azaab aayega aur na hi aisa koi isharah milta hai ke is qaum ne aap ﷺ ki dawat ko radd kardiya aur phir in par azaab aagaya aur unhein halaak kar diya gaya.

Dusri qism ke waqiyat ke liye “Ambiya Al-rassal” ki istelaah istemaal hoti hai. (“Amba'a” jama'a hai “naba” ki, jis ke mu'ane khabar ke hain, yani rasoolon ki khabrein). In waqiyat se ek usool wazeh hota hai ke jab bhi koi rasool kisi qaum ki taraf aaya to wo Allah ki adalat ban kar aaya. Jin logoan ne is ki dawat ko maan liya wo ahl-e-imaan tehre aur aafiyat mein rahe, jabke inkaar karne waale halaak kardiye gaye. Amba Alrassal ke silsile mein aam taur par cheh Rasoolon ﷺ ke halaat Qur'an Majeed mein takraar ke saath aaye hain. Is ki wajah ye nahi hai ke Rasool sirf cheh hain, balke ye cheh Rasool wo hain jin se Ahl-e-Arab waqif the. Ye tamaam Rasool ﷺ isi jazeeraah numaArab ke andar aaye. Ye Rasool ﷺ jin elaaqon mein maboos hue unke baare mein janne ke liye jazeeraah numa Arab (Arabian Peninsula) ka naqsha apne zehen mein rakhiye. Neeche junoob ki taraf se is ki chaudayi kaafi zyada hai, jabke ye chaudayi upar shumaal ki taraf kam hoti jaati hai. Is jazeeraah numa elaaqe ke mashriqi jaanib khaleej faris (Persian Gulf) hai jab ke maghribi jaanib behre-Hamar (Red Sea) hai jo shumal mein jaakar do khaadiyon mein taqseem ho jaata hai. In mein se ek (Shumal maghrib ki taraf) khaleej suveys hai aur dusri taraf (Shumal mashriq ki jaanib) khaleej Aqaba. Khaleej aqaba ke upar (shumal) waale kone se

khaleej faris ke shumali kinare ki taraf seedhi lain lagayein to naqshe par ek maslas (triangle) ban jaati hai, jis ka qaidah (base) neeche junub mein Yemen se sultanat-e-Oman tak hai aur upar waala kona shumal mein behre murdaar (Dead Sea) ke elaaqe mein waqey hai.

Maujoodah duniya ke naqshe ke mutabiq is maslas mein Saudi Arab ke alawah Iraq aur Sham ke mumalik bhi shamil hain. Ye maslas is elaaqe par muheet hai jahan Arab ki qadeem qaumein aabad thien aur yahi wo qaumein thien jin ki taraf wo cheh Rasool maboos hue the jin ka zikr Qur'an Majeed mein baar baar aaya hai. In mein se jo Rasool sab se pehle aaye wo Hazrat Nuh عليه السلام the. Aap عليه السلام ke zamane ke baare mein yaqeeni taur par to kuch nahi kaha jaa sakta, lekin mukhtalif andaazon ke mutabiq aap عليه السلام ka zamana Hazrat Adam عليه السلام se koi do hazar saal baad ka zamana bataya jaata hai (Wallahu Aalam). Us waqt tak kul nasal-e-insani bas isi elaaqe mein aabad thi. Jab aap عليه السلام ki qaum aap عليه السلام ki dawat par imaan na layi to pani ke azaab se unhein tabah kar diya gaya. Yahi wo elaaqa hai jahan wo tabah kun sailaab aaya tha jo "toofan-e-Nuh" se mausoom hai aur yahin kohi Judi mein araraat ki wo pahadi hai jahan Hazrat Nuh عليه السلام ki kashti langar andaz hui thi. Phir Hazrat Nuh عليه السلام ke teen bete'on se dobarah nasal-e-insani chali. Aap عليه السلام ka ek beta jis ka naam Saam tha, is ki nasal junub mein Iraq ki taraf phaili. Is nasal se jo qaumein wajood mein aayien unhein saami qaumein kaha jaata hai. Unhi qaumon mein ek qaum-e-Aad thi, jo jazeera numaye Arab ke bilkul junub mein aabad thi. Aaj kal ye elaaqa bada khatarnaak qism ka registhan hai, lekin us zamane mein qaum-e-Aad ka miskin ye elaaqa bahut sar sabz-o-shadaab tha. Is qaum ki taraf Hazrat Hud عليه السلام ko Rasool bana kar bheja gaya. Aap عليه السلام ki dawat ko is qaum ne rad kiya to ye bhi halaak kar di gayi. Is qaum ke bache kuche log aur Hazrat Hud عليه السلام wahan se naqal makani kar ke mazkurah maslas ki maghribi simat jazeera numaye Arab ke shumal mashriqi kone mein khaleej aqaba se neeche maghribi sahil ke elaaqe mein ja aabad hue. In logaon ki nasal ko qaum-e-Samuud ke naam se jaana jaata hai.



Qaum-e-Samuud ki taraf Hazrat Saleh عليه السلام ko bheja gaya. Is qaum ne bhi apne Rasool عليه السلام ki dawat ko rad kar diya, jis par unhein bhi halaak kar diya gaya. Ye log pahadon ko taraash kar alishaan imaraat banane mein mahir the. Pahadon ke andar khude hue inke mehalaat aur bade bade haal aaj bhi maujood hain. Qaum-e-Samuud ke is elaaqe se zara upar khaleej aqaba ke daahni taraf Madyan ka elaaqa hai jahan wo qaum aabad thi jin ki taraf Hazrat Sho'eib عليه السلام ko bheja gaya. Madyan ke elaaqe se thoda aage behre murdaar (Dead Sea) hai, jis ke sahil par Saduum aur Amoorah ke sheher aabad the. In Shehron mein Hazrat Luut عليه السلام ko bheja gaya. Bahr-e-haal ye saari aqwam jin ka zikr Qur'an mein baar baar aaya hai mazkurah maslas ke elaaqe mein hi abaad thien. Sirf qaum-e-Fir'aun in maslas se bahar Misr mein abaad thi jahan Hazrat Musa عليه السلام maboos hue. In cheh Rasoolon ke halaat padhne se pehle in ki qaumon ke elaaqon ka ye naqsha achchi tarah zehen nasheen karlijiye. Zamani etebaar se Hazrat Nuh عليه السلام sab se pehle Rasool hain, phir Hazrat Hud عليه السلام, phir Hazrat Saleh عليه السلام, Phir Hazrat Ibrahim عليه السلام. Lekin Hazrat

Ibrahim عليه السلام ka zikr Qur'an mein Amba Al-Rassal ke andaaz mein nahi balke Qisasul Ambiya ke taur par aaya hai. Aap عليه السلام ke bhateje Hazrat Luut عليه السلام ko Sadoom aur Amoorah ki bastiyon ki taraf bheja gaya.

Hazrat Ibrahim عليه السلام ke ek bete ka naam Madyan tha, jin ki aulaad mein Hazrat Sho'eib عليه السلام ki ba'sat hui. Hazrat Ibrahim عليه السلام hi ke bete Hazrat Isma'el عليه السلام Hijaz (Makkah) mein aabad hue aur phir Hijaz mein hi Nabi Aakhiruz zamaan ﷺ ki ba'sat hui. Hazrat Ibrahim عليه السلام ke dusre bete Hazrat Is'haq عليه السلام the jin ko aap عليه السلام ne palastine mein aabad kiya. Hazrat Is'haq عليه السلام ke bete Hazrat Yakhub عليه السلام the jin se Bani Isra'el ki nasal chali. Qur'an Hakeem mein jab hum Ambiya-o-Rasool ke tazkere padhte hain to ye saari tafsilaat zehen mein honi chahiyein.

AAAYAT - 59

Laqad 'ar-salmaa Nuuban 'ilaa qawmi-hii faqaala yaa-qawmi- لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
 'buduullaaha maa lakum-min 'ilaabin gay-rub. 'Inniiii 'akhaafu 'alay-kum 'azaaba Yawmin 'aziim!

Tarjuma: "Humne bheja tha Nuh عليه السلام ko us qaum ki taraf to us ne kaha aye meri qaum ke logo! Allah ki bandagi karo, Tumabro koi ma'bood is ke siwa nahi hai, mujhe tumhare baare mein andesha hai ek bade din ke azaab ka."

Yani mujhe andesha hai ke agar tum log yunhi mushrikaana afa'al aur Allah Ta'ala ki nafarmaniyon ka irtekaab karte rahoge to bahut bade azaab mein pakde jaoge.

AAAYAT -60

Qaalal-mala-'u min-qaw-mihiii 'innaa lanaraaka fii zalaalim- قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾
 mubiin.

Tarjuma: "Aap عليه السلام ki qaum ke sardaaron ne kaha ke hum tumhein ek khuli hui gumrahi mein muftela dekh rahe hain."

AAAYAT -61

Qaala yaa-qawmi laysa bii zalaalatunw-wa laa-kinnii Rasuulum-mir-Rabbil-'Aala-miin. قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَا كَيْفِي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

Tarjuma: "Aap عليه السلام ne kaha ke Aye meri qaum ke logo! Mai kisi gumrahi mein muftela nahi hoon, Bbalke mai to Rasool hoon tamaam jahanon ke parwardigaar ki taraf se."

AAAYAT - 62

'Uballigukum risaalaati Rabbii wa 'ansahu lakum wa 'a'-lamu minal-laabi **أُبَلِّغُكُمْ رِسَالَتِي رَّبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾**
maa laa ta'-lamuun.

Tarjuma: "Mai to tumhein pahuncha raha hoon apne Rabb ke paighamataa, aur mai tumhari khair khuwahi kar raha hoon, aur mai Allah ki taraf se wo kuch jaanta hoon jo tumhein maloom nahi."

Mujhe to tamaam jahanon ke parwardigaar ne is khidmat par mamoor kiya hai ke mai tumhein khabardaar kardoon, ta'ake tum log ek bade azaab ki lapeit mein aane se bach jao. Mai to tumhari bhalayi ki hi fikr kar raha hoon. Agar tumhare mushrikaana afa'al isi tarah jaari rahe to in ki padaash mein tumhare upar kitni badi tabahi aasakti hai tum logaon ko is ka kuch bhi andaazah nahi, magar mujhe apne parwardigaar ki taraf se is ke baare mein barabar aagah kiya jaa raha hai.

AAAYAT - 63

'Awa-'ajibtum 'an-jaaa-'akum **أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى**
zikrum-mir-Rabbikum 'alaa
rajulim-minkum liyun-zirakum **رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَ لَعَلَّكُمْ**
wa li-taattaquu wa la-'allakum **تُرْحَمُونَ ﴿٦٣﴾**
turhaamuun.

Tarjuma: "Kya tumhein is baat par ta'ajub hua ke tumhare paas tumahre Rabb ki taraf se ek yaad dabani tum hi mein se ek fard ke zariye se aayi, ta'ake wo tumhein khabardaar karde aur tum (gunahon se) bach sako aur tum par reham kiya jaye".

AAAYAT - 64

Fa-kazzabuuhu fa-'anjay-naahu **فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي**
wallaziina ma-'ahuu fil-Fulki wa
'agraqnal-laziina kazzabuu bi- **الْفُلِّكَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا**
'Ayaatinaa.

Tarjuma: "To unhone us ko jhutlaya, to bacha liya Humne usko aur jo us ke saathi the kashti mein, aur Humne garq kardiya un logaon ko jinhone Hamari aayat ko jhutlaya."

'Innahum kaanuu qawman 'amiin.

إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

Tarjuma: "Yaqeenan wo andhe log the."

Yani wo aisi qaum thi jis ne ankhein hone ke bawajood Allah ki nishaniyon ko dekhne aur haq ko pehchanne se inkaar kariya. Hazrat Nuh عليه السلام ke saathi ahl-e-imaan bahut hi kam log the. Aap عليه السلام ne saadhe nau baras tak apni qaum ko daawat di thi is ke bawajood thode log imaan laaye the, jo aap عليه السلام ke saath kashti mein sailaab se mahfooz rahe. Aap عليه السلام ke teen betaon mein se Hazrat Saam ki aulaad mein se "Aad" naam ke ek sardaar bade mashhoor hue aur phir unhi ke naam par "qaum-e-Aad" wajood mein aayi. Aage isi qaum ka tazkerah hai.

AAYAAT 65 TO 76

وَالِى عَادِ اٰخَاهُمْ هُوْدًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ ۗ اَفَلَا تَتَّقُوْنَ ۝۶۵
 قَالَ الْمَلَاَئِكَةُ كَفَرُوْا مِنْ قَوْمِهِۦ اِنَّا لَنَرٰكَ فِىۡ سَفَاهَةٍ وَّاِنَّا لَنُظُنُّكَ مِنَ الْكٰذِبِيْنَ ۝۶۶
 قَالَ يٰقَوْمِ لَيْسَ بِيۡ سَفَاهَةٌ وَّ اِلٰكِيۡ رَسُوْلٍ مِّنۡ رَّبِّ الْعٰلَمِيْنَ ۝۶۷ اُبَلِّغُكُمْ رِسٰلَتِ رَبِّيۡ وَاَنَا لَكُمْ نٰصِيْحٌ اٰمِيْنٌ ۝۶۸ اَوْ عَجِبْتُمْ اَنْ جَاءَكُمْ ذِكْرٌ مِّنۡ رَبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ ۗ وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّ زَادَكُمْ فِى الْخَلْقِ بَصۜطَةً ۗ فَاذْكُرُوْٓا الْاٰتِىَّ اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝۶۹ قَالُوْٓا اِحٰثْنَا لِنَعْبُدَ اللّٰهَ وَحَدَآءَ وَنَدَّرَ مَا كَانَ يٰعْبُدُ اٰبَاؤُنَا ۗ فَاتَّبَعْنَا مَا تَتَّبَعْنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝۷۰ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنۡ رَّبِّكُمْ رِجْسٌ وَّعَظْبٌ ۗ اَتَجَادِلُوْنَىۡ فِىۡ اَسْمَآءِ سَمِيْتُمْوْهَا اَنْتُمْ وَاٰبَاؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۗ فَانْتَظِرُوْٓا اِنِّىۡ مَعَكُمْ مِنَ الْمُنْتَظِرِيْنَ ۝۷۱ فَاَنْجَيْنَا وَاَلَّذِيْنَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَاَقْطَعْنَا دَاۤبِرَ الَّذِيْنَ كَذَّبُوْٓا بِآيٰتِنَا وَاَمَّا كٰنُوْٓا مُّؤْمِنِيْنَ ۝۷۲

AAYAT - 65

Wa 'ilaa 'Aadin 'akbaa-hum Huudaa.

وَالِى عَادِ اٰخَاهُمْ هُوْدًا ۗ

Tarjuma: "Aur Qaum-e-Aad ki taraf (Humne) unke bhai Hud ko bheja."

Qaala yaa-qaw-mi'-budullaaha maa lakum-min 'ilaabin gayruh. 'Afalaa عليه السلام اَفَلَا تَتَّقُوْنَ ۝۶۵

Tarjuma: "Us عليه السلام ne kaha aye meri qaum ke logo! Allah ki bandagi karo, tumbara koi Aala'a is ke sirwa nahi hai, to kya tum log darte nahi?"

Hazrat Hud عليه السلام ne bhi apni qaum ko wohi paigham diya jo Hazrat Nuh عليه السلام ne apni qaum ko diya tha.

AAAYAT - 66

Qaalal-mala-'ullaziina ka-faruu min-qaw-mihiii 'innaa lana-raaka **قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَزَلْنَا فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾**

Tarjuma: "Aap ﷺ ki qaum ke sardon ne, jinhone inkaar kiya tha, kaha tha ke hum to tumhein kisi himaat mein muhela dekhthe hain aur hum tum ko jhooton mein se gumaan karte hain."

Yani tum jhoota dawa'a kar rahe ho, tum par koi Wahi waghaira nahi aati.

AAAYAT - 67

Qaala yaa-qawmi laysa bii safaabatun-wa laa-kinnii Rasuulum-mir-Rabbil-'Aalamiin. **قَالَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَيْسَ بِي سَفَاهَةٌ وَلَا كِبَرٌ رَّسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾**

Tarjuma: "Aap ﷺ ne kaha aye meri qaum ke logo! Mujh par koi himaat taari nahi hui balke mai to rasool hoon tamaam jahanon ke Parwardigaar ki jaanib se".

AAAYAT - 68

'Uballi-gukum risaalaati Rabbii wa 'ana lakum naasi-hum 'amiin. **أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾**

Tarjuma: "Mai to apne Parwardigaar ke paighamaat tumhein pahuncha raha hoon aur tumhara dayanatdaar khairkhuwah hoon."

Mai to wohi baat hubahu tum tak pahuncha raha hoon jo Allah ki taraf se aarahi hai. Is liye ke mujhe tumhari khairkhuwahi matloob hai. Mai tumhara aisa khairkhuwah hoon jis par bharosa kiya jaa sakta hai.

AAAYAT - 69

'Awa-'ajibtum 'an-jaaa-'akum zikrum-mir-Rabbikum 'alaa rajulim-minkum liyun-zirakum? **أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۗ**

Tarjuma: "Kiya tumhein ta'ajub hai is baat par ke tumhare paas tumhare Rabb ki taraf se nasihat aagayi hai tum hi mein se ek shaks ke zariye ta'ake wo tumhein khabardaar karde."

Waz-kuruuu 'izja-'alukum kbulafaaa-'a mim-ba'-di qaumi Nuuhinw-wa zaadakum fil-khalqi bastah. **وَإِذْ كُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۗ**

Tarjuma: "Aur zara yaad karo jab Allah ne tumhein qaum-e-Nuh ke baad in ka janasbeen banaya aur tumhein jismani etebaar se badi kushaadgi ataa farmayi."

Qaum-e-Nuh ki satuwat khatam hui aur qaum tabah-o-barbad hogayi to is ke baad Allah Ta'ala ne qaum-e-Aad ko urooj ataa farmaya. Ye bade qada'awar aur jaseem log the. Is qaum ko Allah Ta'ala ne duniyawi taur par bada urooj baksha tha. Shaddad isi qaum ka baadshah tha jis ne behshat-e-arzi banayi thi. Ab is ki jannat aur is sheher ke khandheraat ka suraag bhi mil chukka hai. Jazeerah numaye Arab ke junubi sahara mein ek elaaqa hai jahan ki reit bahut bareek hai aur is ke upar koi cheez tik nahi sakti. Is wajah se wahan aamad-o-raft mushkil hai, kyunke is reit par chalne waali har cheez is ke andar dhans jaati hai. Is elaaqe mein satellite ke zariye zeir-e-zameen Shaddad ke is sheher ka suraag mila hai, jis ke faseel par 35 burj the.

Faz-kuruuu 'aalaaa-'allaahi la-'allakum tufti-huun. **فَإِذْ كُرُوا الْآءِ اللَّهُ لَعَلَّكُمْ تَفْلِحُونَ ۝**

Tarjuma: "To Allah ke ehsanaat ko yaad karo ta'ake tum falaah pao."

AAYAT - 70

Qaaluuu 'aji'-tanaa lina'-budallaaha Wahdabuu **قَالُوا أَجِئْنَا لِنُعْبُدَ اللَّهَ وَحْدَهُ**

Tarjuma: "Unhone kaha (Aye Hud) kya tum hamare paas is liye aaye ho ke hum sirf Allah ki bandagi karein jo akela hai."

wan a-zara maa kaana ya'-budu 'aa-baaa-'unaa? **وَنَذَرَ مَا كَانَ يُعْبُدُ آبَاؤُنَا ۗ**

Tarjuma: "Aur hum chordd baithein in ko jin ko pujte the hamare aba-o-ajdaad!"

Fa-'tinaa bimaa ta-'idunaaa 'in-kunta minas-saadiqiin! **فَأْتَيْنَا بِمَا تَعَدْنَا إِنَّ كُنْتُمْ مِنَ الصَّادِقِينَ ۝**

Tarjuma: "To hum par le aao (wo azaab) jis ki tum humein dhamki de rabe ho, agar tum sachche ho."

Hamesha se hota aaya hai ke jab bhi kisi qaum par zawal aata tha

to unke aqayed bigad jaate the. Allah ke Rasool ke bataye hue seedhe raaste ko chrodd kar wo qaum but parasti aur shirk mein muqtela ho jaati thi. Auliya Allah ki aqeedat ki wajah se inke naamon ke but banaye jaate the ya phir inke qabron ki parastish shuru kardi jaati. Ye saamne ke ma'abood in ko us Allah ke muqable mein zyada achchce lagte the jo in ki nazron se ojhal tha. In halaat mein jab bhi koi rasool aakar aisi mushrik qaum ko but parasti se mana'a karta aur unhein ek Allah ki bandagi ki talqeen karta, to apne mahol ke mutabiq in ka pehla jawaab yahi hota ke apne saare khudaon ko thukra kar sirf ek Allah ko kaise apna ma'abood banalein.

AAAYAT - 71

Qaala qad waqa-'a 'alay-kum-mir-Rabbikum rij-sunw-wa gazab.

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ

Tarjuma: "(Hud ءا) ne farmaya to par tumhare Rabb ki taraf se azaab aur us ka gazab waaqe ho hi chuka hai."

Tumhari is hat dharma ke ba'as Allah ka azaab aur is ka kahr-o-gazab tum par musallat ho chuka hai.

'Atujaa-diluu-nanii fiii 'asmaaa-'in-sammay-tu-muuhaaa 'antum w a'abaaa-'ukum

أَتَجَادِلُونَنِي فِيْ أَسْمَاءِ سَيِّئَتُهُمْ وَأَبَاؤُكُمْ

Tarjuma: "Kya tum mujh se jhagad rabe ho in naamon ke baare mein jo tum ne aur tumhare aba-o-ajdaad ne rakh liye the."

Ye jo tum ne mukhtalif naamaon ke but bana rakhe hain aur un ki puja karte ho, un ki haqeeqat kuch nahi, mahez chand farzi naam hain jo tum ne aur tumhare aba-o-ajdaad ne bagair kisi sanad ke rakhe hue hain.

maa nazzalal-laahu bi-haa min-sultaan? Fan-tazi-ruuu 'innii ma-'akum-minal-munta-ziriin.

مَا نَزَّلَ اللهُ بِهَا مِنْ سُلْطٰنٍ ۖ فَانْتَضِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

Tarjuma: "Allah ne is ke liye koi sanad nahi utaari. To (theek hai) tum bhi intezaar karo, mai bhi tumhare saath intezaar karne waalaon mein hoon."

Yani dekhein kab tak Allah tumhein mahulat deta hai aur kab Allah ki taraf se tum par azaab-e-istesaal aata hai.

AAAYAT - 72

Fa-'anjay-naahu wallaziina ma-
'ahuu bi-rahmatim-minnaa wa qata'-
naa daabi-rallaziina kazzabuu bi-
'Ayaatinaa

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَ
قَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

Tarjuma: "To Humne bacha liya us عَلَيْهِ ko aur jo (Abl-e-imaan) log us عَلَيْهِ
ke saath the apni rehmat se, aur Humne jadh kaat di us qaum ki jinbone
Hamari aayat ko jhutlaya tha".

wa maa kaanuu Mu'-miniin.

وَمَا كَانُوا مُؤْمِنِينَ ۝

Tarjuma: "Aur nahi the wo imaan laane waale."

Saat din aur aath raaton tak ek tez aandhi musalsil in par chalti rahi aur unhein patak patak kar girati rahi, usi aandhi ki wajah se wo sab halaak hogaye. Jab bhi kisi qaum par azaab-e-istesaal ka faisla ho jaata hai to Allah ke Rasool ﷺ aur ahl-e-imaan ko wahan se hijrat ka hukm aajata hai. Chunache aandhi ke is azaab se pehle Hazrat Hud عليه السلام aur aap عليه السلام ke saath wahan se hijrat karke chale gaye the.

AYAT 73 TO 84

وَالِى سُبُوْدِ اَخَاهُمْ صِلِحًا ۝ قَالَ يٰقَوْمِ اَعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ بَيِّنَةٌ
مِّنْ رَبِّكُمْ ۚ هٰذِهِ نَاقَةٌ ۚ لَآ اِلٰهَ اِلَّا اللّٰهُ لَكُمْ اِيَّاهُ فَذَرُوْهَا تَاكُلْ فِيْ اَرْضِ اللّٰهِ وَلَا تَسُوْهُمَا بِسُوْءٍ
فِيْآخِذْكُمْ عَذَابٌ اَلِيْمٌ ۝ وَاذْكُرُوْا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْاَرْضِ
تَتَّخِذُوْنَ مِنْ سُهْلٰوِلِهَا قُصُوْرًا وَتَنْجِتُوْنَ الْجِبَالَ بُيُوْتًا ۚ فَاذْكُرُوْا الْاِلٰهَ اللّٰهَ وَلَا تَعْبُوْا
فِي الْاَرْضِ مُفْسِدِيْنَ ۝ قَالَ الْبَلَاءُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهِ لِلَّذِيْنَ اسْتَضَعِفُوْا لِمَنْ اٰمَنَ
مِنْهُمْ اَتَعْلَمُوْنَ اَنْ صِلِحًا مُّرْسَلٌ مِّنْ رَبِّهِ ۚ قَالُوْا اِنَّا بِمَا اُرْسِلَ بِهِ مُؤْمِنُوْنَ ۝ قَالَ الَّذِيْنَ
اسْتَكْبَرُوْا اِنَّا بِالَّذِيْ اٰمَنْتُمْ بِهِ كٰفِرُوْنَ ۝ فَعَقَرُوْا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَفَالُوْا يٰطٰلِحُ
اِفْتِنَا بِهَا تَعْدَ نَا اِنْ كُنْتُمْ مِنَ الْمُرْسَلِيْنَ ۝ فَاحْذَرْتُمْ الرَّجْفَةَ فَاصْبَحُوْا فِيْ دَارِهِمْ جٰثِيْنَ ۝
فَتَوَلَّى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَهٖ رَبِّيْ وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النَّصِيْحَةَ ۝
وَلَوْطًا اِذْ قَالَ لِقَوْمِهٖ اٰتٰنُوْنَ الْفٰحِشَةَ مَا سَبَقْتُمْ بِهَا مِنْ اٰحَدٍ مِّنَ الْعٰلَمِيْنَ ۝ اِنَّكُمْ
لَسٰتٰنُوْنَ الرَّجَالِ شَهْوَةٌ مِّنْ دُوْنِ الْبِئْسَاءِ ۚ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ۝ وَمَا كَانَ جَوَابَ قَوْمِهٖ اِلَّا
اَنْ قَالُوْا اٰخْرِجُوْهُمْ مِّنْ قَرْيَتِهِمْ ۚ اِنَّهُمْ اِنَّا سَ يَتَطَهَّرُوْنَ ۝ فَاَنْجَيْنَاهُ وَاَهْلَهُ اِلَّا اِمْرَاَتَهُ ۚ كَانَتْ مِنَ
الْغٰبِرِيْنَ ۝ وَاَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۚ فَاَنْظُرْ كَيْفَ كَانَ عٰقِبَةُ الْمُجْرِمِيْنَ ۝

AAAYAT - 73

Wa 'ilaa Samuuda 'akhaa-hum Saalihaa

وَإِلَىٰ شُؤدِّ أَخَاهُمْ صَالِحًا

Tarjuma: "Aur qaum-e-Samuud ki taraf (bheja Humne) inke bhai Saleh عليه السلام ko."

Hazrat Hud عليه السلام aur inke Ahl-e-Imaan saathi jazeeraah numaye Arab ke junubi elaaqe se hijrat kar ke shumaal maghribi kone mein jaa abaad hue. Ye "Hijar" ka elaaqa kehlata hai. Yahan in ki nasal aage badhi aur phir galiban, Samuud naami kisi badi shaksiyat ki wajah se is qaum ka ye naam mashhoor hua.

Qaala yaa-qaw-mi'-budul-laaba maa lakum-min 'ilaahin gay-ruh. Qad jaaa-
'at-kum-Bayyi-natum-mir-Rabbikum. عِزَّةً قَدْ جَاءَ تَكْمُ بَيْتَهُ مِنْ رَبِّكُمْ

Tarjuma: "Us عليه السلام ne kaha "aye meri qaum ibadat karo Allah ki Jis ke siwa tumbara koi ma'abood nahi hai, tumhare paas tumhare Rabb ki taraf se ek khaas nishani aagayi hai."

Hazrat Saleh عليه السلام ne bhi apni qaum ko wohi dawat di jo is se pehle Hazrat Nuh aur Hazrat Hud عليه السلام apni apni qaumon ko de chuke the. Yahan [بَيْتَهُ] Bayyi-natum, se muraad wo oonthni hai jo inke mutalebe par mua'jizana taur par chattan se nikli thi. Yahan ye baat bhi qabil-e-tawwajeh hai ke Hazrat Nuh aur Hazrat Hud عليه السلام ke baare mein kisi mua'ajize ka zikr Qura'n mein nahi hai. Mua'jize ka zikr sab se pehle Hazrat Saleh عليه السلام ke baare mein aata hai.

Haazibii Naaqa-tullaabi lakum 'Aayatan-fadruuha-
faza-ruuhaa ta'-kul fiii 'arzil-laahi wa
laa tamas-suuhaa bi-suuu-'in-fa-ya'-
khuzakum 'azaabun 'aliim. هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوْهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَسُوْهَا بِسُوْءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

Tarjuma: "Ye Allah ki oonthni hai, tumhare liye ek nishani, to isse chordhe rakho ke ye Allah ki zameen mein charti phire, aur isse na choona kisi bure iraade se, (agar tum ne aisa kiya) to ek dardnaak azaab tumhein aapakde ga."

Ye oonthni tumhare mutalebe par tumhari nigahon ke saamne ek chattan se baramad hui hai. Ab ise koi nukhsaan pahunchane ki koshish na karna, warna Allah ka azaab tumhein aale ga.

AAAYAT - 74

Waz-kuruuu 'iz ja-'alakup khula-
faaa-'a mim-ba'-di 'Aa-dinw-wa
barwwa-'akum fil-'arzi tatta-khizuuna
min-suhuu-libaa qusuu-ranw-wa tan-
hituunal-jibaala buyuutaa. وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ
سُهُولِهَا قُصُورًا وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا

Tarjuma: “*Aur yaad karo jab Isne tumhein jaan nasheen banaya qaum-e-Aad (ki tabahi) ke baad aur tumhein jagah di zameen mein, tum is ke naram maidanon mein mahal tameer karte ho aur pahadon ko tarash kar (bhi apne liye) ghar bana lete ho.*”

Maidaani ilaaqon mein wo aali shaan mahlaat tameer karte the aur pahadon ko tarash kar bade khubsurat ghar banate the. Ab in mahlaat ka to koi naam-o-nishaan is elaaqe mein maujuud nahi. Albatta pahadon se tarash kar banaye hue gharon ke khanderaat us elaaqe mein aaj bhi maujuud hain. Qaum-e-Samuud Hazrat Ibrahim عليه السلام se pehle guzri hai aur qaum-e-Aad is se bhi pehle thi. Is tarah qaum-e-Samuud ka zamana aaj se taqriban cheh hazaar saal pehle ka hai jabke qaum-e-Aad ko guzre taqriban saat hazaar saal ho chuke hain.

Faz-kuruuu 'aalaaa-'allaabi wa laa ta'-
saw fil-'arzi mufsiidiin. فَأَذْكُرُوا الْآيَةَ اللَّهُ وَلَا تَعْتُوا
فِي الْأَرْضِ مُفْسِدِينَ ۝

Tarjuma: “*To Allah ki nematon ko yaad rakho aur mat phiro zameen mein fasaad machate.*”

AAAYAT - 75

Qaalal-mala-'ullaziinas-tak-baruu min-
qaw-mihii lil-lazii-nas-tuz-'ifuu liman
'aamana minhum 'ata'-lamuuna 'anna
Saalibam-mursalum-mir-Rabb-bih? قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ آمَنَ مِنْهُمْ
اتَّعْلَمُونَ أَنْ صِلِحًا مَرْسَلٌ مِنْ رَبِّهِ ۝

Tarjuma: “*Aap عليه السلام ki qaum ke mutakabbir sardaaron ne in logaon se kaha jo dabaliye gaye the (aur) jo in mein se imaan le aaye the ke (waqa'i) kya tum logaon ka khayaal hai ke ye Saleh apne Rabb ki taraf se bheja gaya hai?*”

Qaaluuu 'innaa bimaaa 'ursila bihii Mu'-
minuun. قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ۝

Tarjuma: “*Unhone kaha ke (haan) hum to jo kuch in ko de kar bheja gaya hai is par imaan rakhte hain.*”

Hazrat Saleh عليه السلام ki qaum ke jo gareeb, dabe hue aur kamzor log the magar imaan le aaye the, in se inke sardaar bade mutakabbirana andaaz se mukhatib ho kar kehte the ke kya tumhein is baat ka yaqeen hai ke ye Saleh waaqe apne Rabb ki taraf se bheje gaye hain? Is par wo log bade yaqeen se jawaab dete the ke jo kuch aap عليه السلام ke Rabb ne aap عليه السلام ko diya hai hum is par imaan le aaye hain aur in saare ehkaam ko sach jaante hain.

AAYAT - 76

Qaalal-laziinas-tak-baruu 'innaa قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنُم بِهِ
billaziii 'aaman-tum-bi-hii kaafiruum. كُفْرُونَ ﴿٧٦﴾

Tarjuma: “ (Is par) wo istakbaar karne waale kehte ke jis cheez par tum imaan laaye ho hum is ke munkir hain.”

AAYAT - 77

Fa-'aqarun-Naaqata wa 'ataw 'an 'amri فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
Rabbihim

Tarjuma: “ To unhone oonthni ki kochein kaat daalein aur apne Rabb ke bukm se sartabi ki.”

Ye oonthni unki farmaish par chattan se baramad hui thi, magar ye inke liye bahut badi azma'ish ban gayi thi. Wo in ki faslon mein jahan chaahati phirti aur jo chaahati khaati. Is ki khuraakh gair ma'amuli had tak zyada thi. Paani peene ke liye bhi is ki baari muqarar thi. Ek din inke tamaam dhor dangar paani peete the, jabke dusre din wo akeli tamaam paani pee jaati thi. Rafta rafta ye sab kuch unke liye na qabil-e-bardasht ho gaya aur bila aakhir un sardaaron ne ek sazish ke zariye ise halaak karwadiya.

wa qaaluu yaa-Saalihu'-tinaa bi-maa ta-وَقَالُوا يٰصٰلِحُ اِنَّا بِمَا تَعْدُنَا اِنْ كُنْتَ
'idunaaa 'in-kunta minal-mursaliin. مِنَ الْمُرْسَلِيْنَ ﴿٧٧﴾

Tarjuma: “ Aur kaha ke aye Saleh, le aao hum par wo (azaab) jis se tum hamein darate ho agar waaqe tum rasool ho.”

Hazrat Saleh عليه السلام se unhone challenge ke andaaz mein kaha ke humne tumhari oonthni ko to maar daala hai, ab agar waaqe tum Allah ke rasool ho to le aao hamare upar wo azaab jis ka tum har waqt humein darawa dete rehte ho.

AAAYAT - 78

Fa-'akhzat-humur-rajfatu
'asbahuu fi daaribim jaasi-miin.

fa- فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيًّا ﴿٧٨﴾

Tarjuma: "To unhein aapakda zalzale ne, phir wo pade rah gaye apne gharon mein aondhe."

AAAYAT - 79

Fata-wallaa 'anhum wa qaala yaa-
qawmi laqad 'ablag-tukum risaalata
Rabbii wa nasah-tu lakum wa laakil-
laa tubibbuu-nannaa-si-biin.

فَتَوَلَّى عَنْهُمْ وَقَالَ يٰ قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَّا تُجِبُونَ
التَّوْحِيْنَ ﴿٧٩﴾

Tarjuma: "To (Saleh عليه السلام ne) in se peeth modli aur kaha ke aye meri qaum ke log! Maine to tumhein apne Rabb ka paigham pahuncha diya tha aur maine (imkaan bhar) tumhari khair khuwahi ki, lekin tum to khair khuwahon ko pasand nahi karte."

Is ke baad Hazrat Luut عليه السلام ka zikr aaraha hai. Aap عليه السلام Hazrat Ibrahim عليه السلام ke bhatije the. Aap عليه السلام Iraq ke rehne waale the aur saami al nasal the. Aap عليه السلام ne Hazrat Ibrahim عليه السلام ke saath hijrat ki thi. Allah Ta'ala ne Hazrat Luut عليه السلام ko risalat se sarfaraz farma kar Sadoom aur Amoorah ki bastiyon ki taraf maboos farmaya. Ye donon sheher Baheera-e-Murdaad (Dead Sea) ke kinare is zamane ke do bade aham tijaarati markaz the. Is zamane mein jo tijaarati qafila Iran aur Iraq ke raaste mashriq ke maghrib ki taraf jaate the wo Philasteen aur Misar ko jaate hue Saduum aur Amoorah ke shehraon se ho kar guzarte the. Is ahem tijaarati shahrah par waaqe hone ki wajah se in shehraon mein badi khush-hali thi. Magar in logaon mein mardon ke apaas mein jinsi ikhtelaat ki khabasat paida ho gayi thi jis ki wajah se in par azaab aaya.

Hazrat Luut عليه السلام is qaum mein se nahi the. Suratul Ankaboot (Ayat 26) mein humein aap عليه السلام ki hijrat ka zikr milta hai. Aap عليه السلام in shehraon ki taraf maboos ho kar Iraq se aaye the. Yahan par ye baat khaas taur par qabil-e-tawwajeh hai ke Hazrat Nuh, Hazrat Hud aur Hazrat Saleh عليه السلام ka zamana Hazrat Ibrahim عليه السلام se pehle ka hai, jabke Hazrat Luut عليه السلام Hazrat Ibrahim ke hum asar the. Yahan Hazrat Ibrahim عليه السلام se pehle ke zamane ke teen Rasoolon ka zikr kiya gaya hai aur phir Hazrat Ibrahim عليه السلام ko chordh kar Hazrat Luut عليه السلام ka zikr shuru kar diya gaya hai. Is ki kya wajah hai? Iski wajah ye hai ke yahan ek khaas asloob se Ambiya-e-Rasal ka tazkerah ho raha hai. Yani in Rasoolon ka tazkerah jo Allah

ki adalat ban kar qaumon ki taraf aaye aur inke inkaar ke baad qaumein tabah kar di gayien. Chunke Hazrat Ibrahim عليه السلام ke ziman mein is nauwiyat ki koi tafseel sarahat ke saath Qura'n mein nahi milti is liye aap عليه السلام ka zikr qasasul nabbiyeen ke zeil mein aata hai. Yahi wajah hai ke aap عليه السلام ka tazkerah Suratul Ar'aaf ke bajaye Suratul An'aam mein kiya gaya hai aur wahan ye tazkerah qasasul nabbiyeen hi ke andaaz mein hua hai, jabke Suratul Ar'aaf mein tamaam Ambiya Al-Rasal ko ekhatta kardiya gaya hai. Ambiya Al-Rasal aur qasasul nabbiyeen ki taqseem ke andar ye ek mantaqi rabt hai.

AAAYAT - 80

Wa Luu-tan 'iz qaala li-qaw-mihiii وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ

Tarjuma: "Aur Luut عليه السلام (ko bhi Humne bheja) jab us ne kaha apni qaum se".

Agarche Hazrat Luut عليه السلام is qaum mein se nahi the, lekin in ki taraf maboos hone aur wahan jaakar abaad ho jaane ki wajah se in logaon ko aap عليه السلام ki qaum qaraar diya gaya hai.

'ata'-tuunal-faahi-shata maa sabaqa-kum- أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ
bihaa min 'ahadim-minal-'aalamiin? أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

Tarjuma: "Kya tum aisi beihayayi ka irtekar kar rahe ho jo tum se pehle tamaam jahan waalaon mein se kisi ne bhi nahi ki."

Yani ijtemayi taur par puri qaum ka ek sharmnaak fael ko is andaaz se apna lena ke isse sha'ar bana lena. Khullam khulla is ka irtekar karna aur is mein sharmane ke bajaye fakhar karna, is sab kuch ki misaal tareeq-e-insaani ke andar koi aur nahi milti.

AAAYAT - 81

'Inna-kum lata'-tuunar-ri-jaala shah- إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
watam-min-duunin-nisaaa'. Bal 'antum الْبَسَاءِ طَبَلٌ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾
qaw-mum-musrifuun.

Tarjuma: "Tum mardon ka rukh karte ho shahwat ke saath auraton ko chordh kar, balke tum to ho hi had se tajawuz karne waali qaum."

Yani tumhara ye fael asool-e-fitrat ke bhi khilaaf hai aur qanoon-e-tabiye se bhi mutasadam.

AAAYAT - 82

Wa maa kaana jawaaba qarw-mihiii 'illaaa 'an-qaaluuu 'akh-rijuubum-min qar-yati-kum: 'innabum 'unaasury-ya-tatab-baruun! وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَا سَيَتَطَهَّرُونَ ﴿٧٢﴾

Tarjuma: "To nahi tha is ki qaum ka koi jawaab siwaye iske ke unhone kaha nikalo un ko apni basti se, ye log bade paakbaas bante hain."

Inke paas koi ma'qool jawaab to tha nahi, sharm-o-haya ko wo log pehle hi balaye taaq rakh chuke the. Koi daleel, koi uzar, koi mu'azir, jab kuch bhi na ban pada to wo Hazrat Luut عليه السلام aur Aap ke ghar waalon ko sheher-badar karne ke darpe ho gaye. Hazrat Luut عليه السلام ki biwi us muqami qaum se ta'aluq rakhti thi, is liye wo aakhir waqt tak apni qaum ke saath mil rahi. Hazrat Luut عليه السلام Allah ke hukm se apni betiyon ko lekar azaab aane se pehle wahan se nikal gaye.

AAAYAT - 83

Fa-'anjay-naahu wa 'ab-lahuuu 'illam-ra-'atahuu kaa-nat minal-gaabiriin. فَاجْبَيْنَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٧٣﴾

Tarjuma: "To Humne nijaat de di us عليه السلام ko aur us ke ghar waalaon ko, siwaye us ki biwi ke, wo ho gayi peeche rehne waalaon hi mein."

AAAYAT - 84

Wa 'amtarnaa 'alay-him-mataraa" fanzur kayfa kaana 'aa-qibatul-mujrimiin! وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٤﴾

Tarjuma: "Aur Humne barsayi un par ek baarish, to dekho kya anjaam hua mujrimon ka!"

Ye patharon ki baarish thi aur saath shadeed zalzala bhi tha jis se un ki bastiyan ulat kar baheera-e-murdaar ke andar dafan ho gayein. Qaum-e-Luut Ahl-e-Makka se zamani aur makani lehaaz se zyada door nahi thi, is qaum ke qisse ahl-e-Arab ki tareeqi Rriwayat ke andar maujuud the. Chunache ahl-e-Makka is qaum ke hasratnaak anjaam se khood waaqif the.

AYAT 85 TO 93

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۗ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ أَمْشِيًا هُمْ وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۗ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعَدُونَ ۖ وَتَصَدَّقُوا ۖ وَعَنِ سَبِيلِ اللَّهِ مَن أَمَنَ بِهِ وَتَبِعُوهَا عَوجًا ۗ وَذُكُرُوا ۗ إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۗ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ أَمْنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ۗ قَالَ الْمَلَآئِكَةُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَٰ شُعَيْبُ ۖ وَالَّذِينَ آمَنُوا مَعَكَ مِنَ الْقَرْيَةِ ۖ أَوْ لَتَعُودَنَّ فِي مَلَّتِنَا ۗ قَالَ أَوَلَوْ كُنَّا كَرِهِينَ ۗ قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا ۖ إِن عَدْنَا ۖ فِي مَلَّتِكُمْ ۖ بَعْدَ إِذْ بَخَلْنَا اللَّهُ مِنْهَا ۗ وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا ۖ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۗ عَلَى اللَّهِ تَوَكَّلْنَا ۗ رَبُّنَا افْتَحَ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ ۖ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ۗ وَقَالَ الْمَلَآئِكَةُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ لَئِن اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخُسْرُونَ ۗ فَأَخَذْتَهُمُ الرِّجْفَةَ ۖ فَأَصْحَبُوا فِي دَارِهِمْ جَحِشِينَ ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا ۖ كَانُوا لَمْ يَعْنُوا فِيهَا ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا ۖ كَانُوا هُمُ الْخَاسِرِينَ ۗ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولِي ۖ وَنَحْتُ لَكُمْ ۖ فَكَيْفَ أَسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ۗ

85. Wa 'ilaa Mad-yana 'akhaa-hum Shu-'aybaa. Qaala yaa-qawmi'-budullaaha maa lakum-min 'ilaahin gay-ruh. Qad jaaa-'atkum-Bayyi-natum-mir-Rabb-bikum fa-'awful-kayla wal-mii-zaana wa laa tab-khasun-naasa 'ash-yaaa-'ahum wa laa tufsi-duu fil-'arzi ba'-da 'is-laahibaa: zaalikum khay-rul-lakum 'in-kuntum-Mu-miniin.

86. Wa laa taq-'uduu bi-kulli siraatin-tuu-'iduuna wa tasud-duuna 'an-Sabii-lil-laahi man 'aamana bihii wa tab-guunahaa 'i-wajaa. Waz-kuruuu 'izkuntum qaliilan-fa-kas-sara-kum. Wan-zuruu kayfa kaana 'aaqi-batul-muf-sidiin.

87. Wa 'in-kaana taaa-'ifatum-minkum 'aamanuu bil-laziii 'ur-siltu bihii wa taaa-'ifa-tul-lam yu'-minuu fas-biruu hattaa yab-kumallaahu bay-nanaa: wa Hua Khayrul-Haakimiin. (END OF PART 8)

88. QAALAL-MALA-'UL-laziinas-tak-baruu min-qawmi-hii lanukh-rijannakayaa-Shu-'aybu walla-ziina 'aamanuu ma-'aka min-qar-yatinaaa 'aw laata-'uudunna fii millatinaa. Qaala 'awa law kunnaa kaari-hiin?

89. Qadifta-raynaa 'alal-laabi kaziban 'in 'udnaa fii millati-kum ba'-d a'iz najjaanallaahu minhaa. Wa maa yakuunu lanaaa 'an-na-'uuda fihbaaa 'illaaa 'any-yashaaa-'al-laahu Rabbunaa. Wasi-'a Rabbunaa kulla shay-'in 'ilmaa. 'Alallaahi ta-wakkalnaa. Rabbanaf-tah bay-nanaa wa bay-na qarw-minaa bil-haqqi wa 'Anta Khay-rul-Faatihiiin.
90. Wa qaalaal-mala-'ul-laziina kafaruu min-qarw-mihii la-'init-taba'-tum Shu-'ayban 'inna-kum 'izal-la-khaasiruun!
91. Fa-'akbazat-humur-rajfatu fa-'asbabuu fii daaribim jaasi-miin.
92. 'Alla-ziina kazzabuu Shu-'ayban ka-'allam yagnaaw fiihal-laziina kazzabuu Shu-'ayban kaanuu humul-khaa-siriin!
93. Fata-wallaa 'anhum wa qaala yaa-qawmi laqad 'ablag-tukum risaa-laati Rabbii wa na-saktu lakum; fakay-fa' aasaa 'alaa qarw -min-kaa firiin. (Section 11)

AAYAT - 85

Wa 'ilaa Mad-yana 'akhaa-hum Shu-'aybaa. وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ

Tarjuma: "Aur qaum-e-madyan ki taraf (Humne bheja) inke bhai Sho'eb ﷺ ko."

Hazrat Sho'ieb ﷺ ka ta'luq usi qaum se tha, is liye aap ﷺ ko in ka bhai qarar diya gaya. Jaisa ke pehle bhi zikr ho chuka hai ke Hazrat Ibrahim ﷺ ki teesri biwi ka naam 'Qatoora' tha. In se aap ﷺ ke kayi bete hue jin mein se ek ka naam Madyan tha jo apni aulaad ke saath Khalij Uqba'a ke mashriqi sahil par abaad ho gaye the. Ye elaaqe in logaon ki wajah se baad mein "Madyan" hi ke naam se maaroof hua. Madyan ka elaaqe bhi is zamane ki bainul aqwaami tijarati shaherah par waaqe tha. Ye shaherah shumallan junuban Philasteen se Yemen ko jaati thi. Is lehaaz se ahl-e-Madyan bahut khush haal log the. Natijatan in mein bahut si karobaari aur tijarati bad-unwaniyan paida ho gayi thien. Lehaza un ki islaah ke liye Hazrat Sho'ieb ﷺ ko maboos kiya gaya.

Qaala yaa-qawmi'-budullaaha maa قَالَ يٰۤاَيُّهَا النَّاسُ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ
 lakum-min 'ilaahin gay-rub. Qad jaaa-
 'atku-Bayyi-natum-mir-Rabb-bikum غَيْرُۙ ۗ قَدْ جَاءَتْكُمۡ بَيِّنَةٌ مِّنۡ رَّبِّكُمْ

Tarjuma: "Us ﷺ ne kaha ke aye meri qaum ke logo! Allah ki bandagi karo, tumhara koi mabood nahi hai is ke siwa. Tumbare paas tumbare Rabb ki taraf se khuli daleel aachuki hai."

ana wa laa tab-khasun-naasa 'ash-yaaa-'abum wa laa tufsi-duu fil-'arzi ۞ أَفَأَوْفُوا الْكَيْلَ وَالْإِيْزَانَ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

Tarjuma: "To maaf aur taul poora kiya karo aur logaon se in ki cheezein kam na kiya karo, aur zameen mein is ki islaah ke baad fasaad mat machao, yahi tumhare liye behtar hai agar tum momin ho."

Ahl-e-Madyan chunke karobaari log the lehaza unke haan jo khaas kharabi ijtamayee taur par paida ho gayi thi wo maaf taul mein kami ki adaat thi. Yahan ye nukta bhi qabil-e-tawwajeh hai ke Hazrat Ibrahim عليه السلام se qabal zamane ki jin teen aqwaam ka zikr Qura'n mein aaya hai, Yani Qaum-e-Nuh, Qaum-e-Hud aur Qaum-e-Saleh in mein siwaye shirk ke aur kisi kharabi ki tafseel nahi milti. Yani us zamane tak insaani tamaddun itna saadah tha ke abhi amaal ki kharabiyaan aur gandigiyaan raa'ij nahi hui thi. Tab tak insaan fitrat ke zyada qareeb tha, is liye wo pechidgiyaan jo tamaddun ke phailne ke saath badti hain aur wo bad-uwaniyaan jo is pechidah zindagi ki wajah se phailti hain wo abhi in aqwaam ke afraad mein paida nahi hui thien. Is Lehaz se dekha jaaye to jinsi burayiaan sab se pehle qaum-e-Luut mein aur maali bad-unwaaniyaan sab se pehle ahl-e-Madyan mein paida huien.

AAYAT - 86

Wa laa taq-'uduu bi-kulli siraatin-tuu-'iduuna ۞ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ

Tarjuma: "Aur na baitha karo har raaste par darane dhamkane ke liye."

Yani wo log rehzeni bhi karte the aur tijarati qafilon ko dara dhamka kar unse bhata bhi usool karte the. In harkaat se bhi Hazrat Sho'ieb عليه السلام ne unhein mana'a kiya.

wa tasud-duuna 'an-Sabii-lil-laahi man ۞ وَتَصَدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ ۚ وَتَبْغُونَهَا عِوَجًا

Tarjuma: "Aur Allah ke raaste se rokne ke liye (har us shaks ko) jo imaan laata hai aur us raah ko kaj karte hue."

Waz-kuruuu 'izkuntum galiilan-fa-kas-sara-kum. Wan-zuruu kayfa kaana ۞ وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكُتِرْكُمْ ۚ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝

Tarjuma: "Aur yaad karo jabke tum kam tedaad mein the to Allah ne tumhari tedaad zyada kardi, aur (ye bhi) dekho ke mufsidon ka kaisa kuch anjaam hota raha hai."

AAAYAT - 87

Wa 'in-kaana taaa-'ifatum-minkum وَإِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي
'aamanuu bil-laziii 'ur-siltu bibii wa أُرْسِلَتْ بِهِ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا
taaa-'ifa-tul-lam yu'-minuu

Tarjuma: "Aur agar tum mein se ek giroh imaan le aaya hai is cheez par jo mujhe de kar bheja gaya hai aur ek giroh imaan nahi laaya hai"

fas-biruu hattaa yah-kumallaahu فَاصْبِرْ وَرَاحَتِي يُحْكِمُ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾
bay-nanaa: wa Hua Khayrul-
Haakimiin.

Tarjuma: "To tum sabar karo yahan tak ke Allah hamare mabeen faisle farmade, aur yaqeenan wo behtareen faisla karne waala hai."

AAAYAT - 88

QAALAL-MALA-'UL-laziinas- قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
tak-baruu min-qawmi-hii lanukh- لَخَرَجْنَاكَ يَشْعِبُ وَالَّذِينَ آمَنُوا
rijannakayaa-Shu-'aybu walla-ziina مَعَكَ مِنْ قَدَيْتَنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا
'aamanuu ma-'aka min-qar-yatinaaa
'aw laata-'uudunna fii millatinaa.

Tarjuma: "Kaha us ﷺ ki qaum ke in sardaaron ne jinhone takabbur ki rosh ikhtiyaar ki ke aye Sho'ieb! hum tujhe aur jo tere saath imaan laaye hain unhein apni basti se nikaal bahar karenge, ya tum wapas aajao hamari millat mein."

Qaala 'aw laaw kunnaa kaari-hiin?

قَالَ أَوْ لَوْ كُنَّا كَرِهِينَ ﴿٨٨﴾

Tarjuma: "(Hazrat Sho'ieb ﷺ ne) farmaya: kya agar humein (ye sab kuch) nasasand ho tab bhi?"

Hazrat Sho'ieb ﷺ ki qaum ke mutakabbir sadaaron ne aap ﷺ aur aap ﷺ ke maanne waalaon se kaha ke agar tum log hamare haan aman aur chain se rehna chahte ho to tumhein hamare hi taur tareeqe aur rasm-o-riwaaj ko apnana hoga, basurat-e-deegar hum tum logaon ko apni basti se nikaal bahar karenge. Hazrat Sho'ieb ﷺ ne farmaya ke kya tum log zabardasti humein apni millat mein wapas pheir loge jabke hum to in taur tareeqon se nafraat karte hain!

AAAYAT - 89

Qadifta-raynaa 'alal-laabi kaziban
'in 'udnaa fii millati-kum ba'-d a'iz
najjaanallaahu minhaa.

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي
مِلَّتِكُمْ بَعْدَ إِذْ جَعَلْنَا اللَّهُ مِنْهَا

Tarjuma: "Hum Allah par jhoot ghadne waale honge agar hum tumhari millat mein laut aayein, us ke baad ke Allah ne humein is se nijaat de di hai."

Hazrat Sho'ieb عليه السلام ka farmana tha ke agar hum dobarah tumhare taur tareeqon par wapas aajayein to is ka matlab ye hoga ke mera nabuwat ka dawa'ahi ghalat tha aur mai ye dawa karke goya Allah par aftaar kar raha tha. Lekin chunke mera ye dawa'a sachcha hai aur mai waqetan Allah ka farsatadah hoon lehaza mere aur mere saathiyon ke liye tumhari millat mein wapas aana mumkin nahi.

Wa maa yakuunu lanaaa 'an-na-'uuda
fibaana 'illaaa 'any-yashaaa-'al-laahu
Rabbunaa.

وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ
يَشَاءَ اللَّهُ رَبُّنَا

Tarjuma: "Aur hamare liye gata'an mumkin nahi hai ke hum is millat mein laut aayein, siwaye is ke ke Allah jo hamara parwardigaar rahe wo chaabe."

Ye ek bandah-e-momin ki soch aur is ke tarz-e-amal ki akaasi hai. Wo na apne fikr-o-falsafe par bharosa karta hai aur na apni aql -o-isteqamaat ka sahara leta hai, balke sirf aur sirf Alah ki taufeeq aur taiseer par tawakkal karta hai. Yahi wo falsafa tha jis ke mutabiq Hazrat Sho'ieb عليه السلام ne is tarah farmaya, halaanke inke wapas palatne ka koi imkaan nahi tha.

Wasi-'a Rabbunaa kulla shay-'in
'ilmaa. 'Alallaahi ta-wakkalnaa.

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا

Tarjuma: "Aur hamare Rabb ne to har shaye ke ilm ka ihaata kiya hua hai, humne Allah bi par tawakkal kiya hai."

Rabbanaf-tah bay-nanaa wa bay-na
qaw-minaa bil-haqqi wa 'Anta Khay-rul-
Faatibiin.

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ
وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

Tarjuma: "Aye hamare Rabb ! faisla farma de hamare aur hamari qaum ke mabeen haq ke saath, aur yaqeenan Tu behtareen faisla karne waala hai."

AAAYAT - 90

Wa qaalal-mala-'ul-laziina kafaruu min-qaw-mihii la-'init-taba'-tum Shu-'ayban 'inna-kum 'izal-la-khaasiruun! وَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِبَنِ إِسْرَائِيلَ إِذْ أَلْحَسِرُونَ ﴿٩٠﴾

Tarjuma: "Aur kaha us ﷺ ki qaum ke in sardaaron ne jinbone kufr kiya tha ke agar tum ne Sho'ieb ﷺ ki pair-wi ki to tum khaasaare waale ho jaoge."

AAAYAT - 91

Fa-'akbazat-humur-rajjatu fa-'asbahuu fii daarihim jaasi-miin. فَأَخَذْتَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيًّا ﴿٩١﴾

Tarjuma: "To unhein (bhi) aapakda ek zalzale ne aur wo (bhi) pade reh gaye apne gharon mein aondhe munh."

AAAYAT - 92

'Alla-ziina kazzabuu Shu-'ayban ka-'allam yagnaw fihal-laziina kazzabuu Shu-'ayban kaanuu humul-khaasiriin! الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمَّيْعُونَ فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

Tarjuma: "Wo log jinbone Sho'ieb ﷺ ko jhutlaya tha aise ho gaye ke jaise kabhi is basti mein base hi nahi the, jin logaon ne Sho'ieb ﷺ ki takzeeb ki wohi hue khaasaare waale."

AAAYAT - 93

Fata-wallaa 'anhum wa qaala yaa-qawmi laqad 'ablag-tukum risaa-laati Rabbii wa na-saktu lakum; فَتَوَلَّى عَنْهُمْ وَقَالَ يٰ قَوْمٍ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي رَّبِّي وَأَنْصَحْتُ لَكُمْ

Tarjuma: "To wo un ko chordh kar chal diya ye keh te hue ke aye meri qaum ke logo! Maine to tumhein pahuncha diye the apne Rabb ke paighamaat aur mai ne tumhari khair khuwahi ki thi."

fakay-fa' aasaa 'alaa qaw -min-kaafriin. فَكَيْفَ آتَىٰ عَلَىٰ قَوْمٍ كٰفِرِينَ ﴿٩٣﴾

Tarjuma: "To ab mai kaise afsos karoon is qaum par jis ne kufr kiya hai!"

Yani Hazrat Sho'ieb ﷺ ne imkaani had tak apni qaum ko samjhane ki koshish ki. Phir bhi agar qaum nahi maani to goya in logaon ne khud apni barbadi ko dawaat di. Ab aise logaon ki halakat par afsos karne ka jawaaz bhi kya hai. Lekin Hazrat Sho'ieb ﷺ ke in alfaaz se wazeh

ho raha hai ke aap ﷺ ko apni qaum ke anjaam par shadeed ranj-o-gham aur sadma tha aur aise mauqe par aise alfaaz kehna apne dil ki dharaas bandhane ka ek andaaz hai. Bahr-e-haal haqeeqat ye hai ke Nabi apni qaum aur nabi nu-e-insaan ke liye bahut shafeeq, meherbaan aur hamdard hota hai aur apni qaum par azaab aane par use bahut zyada sadma hota hai.

AYAT 94 TO 102

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالصَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسًا بَيِّنًا وَهُمْ نَائِبُونَ ﴿٩٧﴾ أَوَإِذَا مَنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضَعْفَىٰ وَهُمْ يُلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْنُ سَاءٍ أَصْبَنَهُمْ بِذُنُوبِهِمْ؟ وَنَطَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِن مَّنْ آتَيْنَاهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

94. Wa maaa 'arsal-naa fi qaryatim-min-nabiyyin 'illaaa 'akbaz-naaa 'ahlaha bil-ba'-saaa-'i wazzar-raaa-'i la-'alla-hum yazzarra-'uun.

95. Summa baddalnaa ma-kaanas-sayyi-'atil-hasanata hattaa 'afawa-wa qaalu qad massa 'aabaaa-'anaz-zarraa-'u was-sarraaa-'u fa-'akbaz-naa-hum-bagtatan-wa-hum laa yash-'uruun.

96. Wa law 'anna 'ahlal-quraaa 'aamanuu watta-qaw lafa-tahnaa 'alay-him bara-kaatim-minas-samaaa-'i wal-'arzi wa laakin kazzabuu fa-'akbaz-naahum-bimaa kaanuu yak-sibuun.

97. 'Afa-'amina ahlul-quraaa 'any-ya'-ti-yahum ba'-sunaa ba-yaatan-wa-hum naaa-'imuun?

98. 'Awa-'amina ahlul-quraaa 'any-ya'-ti-yahum ba'-sunaa zuhan-wa-hum yal-'abuun?

99. 'Afa-'aminuu makral-laah? Falaa ya'-manuu makral-laahi 'illal-qawmul-khaasi-ruun!

(Section12)

100. 'Awa-lam yahdi lillaziina yari-suunal-'arza mim-ba'-di 'ablihaaa 'al-laʔ na-shaaa-'u 'asab-naahum-bizunuubihim, wa natba-'u 'alaa quluu-bihim fabum laa yasma-'uun?

101. Tilkal-quraa naqussu 'alay-ka min 'ambaaa-'ibaa. Wa laqad jaaa-'at-hum rusulu-hum-bil-Bayyi-naat: fama kaanuu li-yu'-minuu bimaa kazzabuu min-qabl. Kazaa-lika yatba-'ullaahu 'alaa qu-luubil-kaafiriin.

102. Wa maa wajadnaa li-'aksa-rihim-min 'abd. Wa 'inʔ-wa jadnaaa 'aksarahum la-faasiqiin.

AAAYAT - 94

Wa maaa 'arsal-naa fii qaryatim-min-nabiiyyin 'illaaa 'akbaz-naaa وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالصَّرَآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾
'ahlahaa bil-ba'-saaa-'i wazzar-raaa-'i la-'alla-hum yazzarra-'uun.

Tarjuma: “ Aur Humne bheja kisi bhi basti main kisi bhi nabi ko magar ye ke Humne pakda us ke basne waalaon ko sakhtiyon se aur taklifon se ta'ake wo gid gidhayein (aur in mein aajizi paida ho jaaye).”

Ye Allah ke ek khaas qanoon ka tazkerah hai, jis ke baare mein hum Suratul An'aam (Ayat 42 to 45) mein bhi padh aaye hain. Allah Ta'ala ka ye tareeqa raha hai ke jab bhi kisi qaum ki taraf kisi rasool ko bheja jaata to is qaum ko sakhtiyon aur musibaton mein muhtela kar ke inke liye rasool ki dawaat ko qabool karne ka mahol paida kiya jaata. Kyunke khushaali aur aish ki zindagi guzarte hue insaan aisi koi nayi baat sunne ki taraf kam hi ma'el hota hai, albatta agar insaan takleef mein muhtela ho to zaroor Allah ki taraf ruju karta hai. Lehaza kisi rasool ki dawaat ke aghaz ke saath hi is qaum par zindagi ke halaat tang kardiye jaate the, lekin agar wo log is ke bawajood bhi hosh mein na aate, apni zid par ade rehte, aur rasool ki dawaat ko rad karte chale jaate, to in par se wo sakhtiyon aur taklifein door kar ke in ko gair maamuli asaishon aur nematon se nawaz diya jaata tha. Ye Allah Ta'ala ki taraf se goya dheel dene ka ek andaaz hai. Ke ab is qaum ne barbaad to hona hi hai magar aakhir anjaam ko pahunchne se pehle in ki nafarmani ki aakhri hadood dekhli jayein ke apni is rosh par wo kahan tak jaskte hain. Ye hai wo qanoon ya Allah ki sunnat, jis par har rasool ke aane par amal daramad hota raha hai. Suratul Sajdah mein is qanoon ki wazahat is tarah ki gayi hai:

[وَلَنذِيْقُهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُونَ الْعَذَابِ الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٩٥﴾] Wa

lanuziiqannahum-minal-'Azaabil-'adnaa duunal-'Azaabil-'akbarila-'allahum yarji-'uun. "Aur Hum unhein maza chaka'inge chote azaab ka bade azaab se pehle shayed ke ye ruju karein." Bada azaab to azaab-e-istesaal hota hai jis ke baad kisi qaum ko tabah-o-barbaad kar ke nasyan mansiya kardiya jaata hai. Is bade azaab ki kaifiyat makki suraton mein is tarah bayaan ki gayi hai: [كَأَن لَّمْ يَغْنَوْا فِيهَا] ka-'allam yagnaw fiiha (Al-Ar'aaf, 29 aur Surah Hud : 68,95) "Wo log aise ho gaye jaise wahan baste hi nahi the." [فَقَطَّعَ دَابِرَ الْفَوَورِ الَّذِيْنَ ظَلَمُوا] Faquti-'a daabirul-qawmil-laziina zalamuu. (Al-An'aam: 45) "Pas zaalim qaum ki jadh kaat di gayi." [لَا يَرَى إِلَّا مَسَكِنَهُمْ] laa yuraaa 'illaa masaakinu-hum! (Al-Ahqaaf: 25) "Ab sirf inke masakin hi nazar aarabe hain." Yani azaab-e-istesaal ke baad ab un ki kaifiyat ye hai ke inke banaye hue alishaan mahal to nazar aarahe hain. Lekin inke makeenon mein se koi bhi baaqi nahi raha. Qanoon-e-qudrat ke tahet is nauwiyat ke "azaabul Akbar" se pehle choti choti tanbihaat aati hain ta'ake log khawab-e-gaflat se jaag jaayein, hosh mein aajayein, istakbaari ki rosh tark karke ajizi ikhtiyaar karein aur ruju kar ke azaab-e-istesaal se bach sakein.

AAYAT - 95

Summa baddalnaa ma-kaanas-sayyi-
'atil-hasanata hattaa 'afaw-wa qaaluu
qad massa 'aabaaa-'anaz-zarraaa-'u
was-sarraaa-'u

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى
عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

Tarjuma: "Phir Humne is burayi ko bhalayi se badal diya, yahan tak ke wo log kboob badh gaye aur kehne lage ke hamare aba-o-ijdaad par bhi takleef aur khushi aati rahi hai."

fa-'akbaz-naa-hum-bagtatanw-wa hum
laa yash-'uruun.

فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Tarjuma: "Phir Humne un ko achanak pakad liya aur unhein is ka sha'oor bhi nahi tha."

Jab wo apni zid aur hat dharmi par ade rahe to in par duniyawi asaa'ishyon ke dahane khol diye gaye ke ab khao, peeyo aur aish karo. Phir wo aish-o-ishrat ki zindagi mein is qadar magan hue ke sakhtiyon ke daur ko bilkul hi bhool gaye aur kehne lage ke hamare islaaf par bhi achche aur bure din aate hi rahe hain, is mein imtehaan aur azma'ish ki kaun si baat hai, hattake in ki pakad ki ghadi aan pahunchi aur unhein is ka sha'oor hi nahi tha ke Allah Ta'ala ki giraft yun achanak aajayegi.

AAAYAT - 96

Wa larw 'anna 'ahlal-quraaa 'aamanuu
watta-qaw lafa-tahnaa 'alay-him bara-
kaatim-minas-samaaa-'i wal-'arzi

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

Tarjuma: "Aur agar ye bastiyon waale imaan laate aur taqwa ki rosh ikhtiyaar karte to Hum in par khol dete asmaanon aur zameen ki barkatein.

wa laakin kazzabuu fa-'akbaz-
naahum-bimaa kaanuu yak-sibuun.

وَلَكِنَّ كَذَّبُوا فَاحْتَدُّهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

Tarjuma: "Lekin unhone jhutlaya to Humne in ko pakad liya inke kartutaon ki padaash mein."

AAAYAT - 97

'Afa-'amina ahlul-quraaa 'any-ya'-ti-
yahum ba'-sunaa ba-yaatanw-wa hum
naaa-'imuun?

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾

Tarjuma: "To kya tum ye bastiyon waale is se bekhauf hogaye hain ke in par aajaye Hamara azaab, jabke wo raat ko soye hue hon."

AAAYAT - 98

'Awa-'amina' ahlul-quraaa 'any-ya'-ti-
yahum ba'-sunaa zuhanw-wa hum yal-
'abuun?

أَوَامِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

Tarjuma: "Aur kya ye bastiyon waale bekhauf hogaye hain ke in par aajaye Hamara azaab din chardhe, jab ke wo khel rabe hon."

AAAYAT - 99

'Afa-'aminuu makral-laah? Falaa ya'-manuu
makral-laahi 'illal-qawmul-khaasi-ruun!

أَفَأَمِنُوا مَكْرَ اللَّهِ؟ فَلَا يَأْمَنُ
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

Tarjuma: "Kya wo aman mein (ya bekhauf) hain Allah ki chaal se? Allah ki chaal se koi apne aap ko aman mein mahsoos nahi karta magar wohi log jo khasarah paane waale hain."

AAAYAT - 100

'Awa-lam yahdi lillaziina yari-
suunal-'arza mim-ba'-di 'ahlibaaa
'al-law na-shaaa-'u 'asab-naahum-
bizunuubihim,

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ
أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَهُمْ بِذُنُوبِهِمْ؟

Tarjuma: “To kya in logaon ko sabaq nahi mila jo zameen ke waris hue hain is ke pehle rehne waalaon ke (halaak hone ke) baad, ke Hum chaahen to in ko bhi pakadle unke gunahon ki padaash mein!”

Kya baad mein aane waali qaum ne apni pesh raqoom ki tabahi-obarbaadi se koi sabaq haasil nahi kiya? Qaum-e-Aad ne kyun koi sabaq nahi seekha Qaum-e-Nuuh ke azaab se? Aur Qaum-e-Samuud ne kyun nahi ibrat pakdi Qaum-e-Aad ki barbadi se?, Aur Qaum-e-Sho'ieb ne kyun nasihat haasil nahi ki Qaum-e-Luut ke anjaam se?

wa natba-'u 'alaa quluu-bihim fabum laa
yasma-'uun? ﴿٥٠﴾ وَنُطِيعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

Tarjuma: “Aur Hum inke dilon par mohar kardiya karte hain, phir wo kuch sunte hi nahi.”

AAAYAT - 101

Tilkal-quraa naqussu 'alay-ka min
'ambaaa-'ihaa.

تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِنْ أَمْثِلِهَا

Tarjuma: “Ye wo bastiyan hain jin ki kuch khabrein Hum aap ﷺ ko suna rahe hain.”

Ambiya-e-Rasal ke silsile mein ab tak paanch rasoolon yani Hazrat Nuh, Hazrat Hud, Hazrat Saleh, Hazrat Luut aur Hazrat Sho'ieb ﷺ ka zikr ho chuka hai. Aage Hazrat Musa ﷺ ka zikr aaraha hai jo qadr-e-taweel hai.

Wa laqad jaaa-'at-hum rusulu-hum-bil-
Bayyi-naat: famaa kaanuu li-yu'-minuu
bimaa kazzabuu min-qabl. ﴿٥١﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ بِالْبَيِّنَاتِ
كَانُوا لِيَوْمِنَا بَاكِدًا بَوًّا مِنْ قَبْلُ

Tarjuma: “Aur inke paas inke rasool aaye roshan nishaniyon ke saath, to wo nahi the imaan laane waale is par jis ka unhone pehle inkaar kar diya tha.”

Yani jise imaan laana hota hai wo jaise hi haq munkashif hota hai

use qabool karleta hai. Jise qabool nahi karna hota is ke liye nasihatein, daleelein, nishaniyan aur mu'ajize sab be-asar saabit hote hain. Yahi nukta Suratul Al-An'aam (Aayat 110) mein is tarah bayaan hua hai: [وَنُقَلِّبُ أَقْدِمَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَٰ مَرَّةٍ] *Wa nuqallibu 'af-'iidata-hum wa 'absaaruhum kamaa lam yu'-minuu bibihii 'awwala marratinw* Yani *Hum inke dilon aur in ki nigahon ko ulat dete hain, jaise ke wo pehli martaba imaan nahi laaye the.*

Kazaa-lika yatba-'ullaahu 'alaa qu- كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ﴿١٠٢﴾ *luubil-kaafiriin.*

Tarjuma: "Isi tarah Allah mohar kardiya karta hai kafiron ke dilon par."

AAAYAT - 102

Wa maa wajadnaa li-'aksa-rihim-min 'abd. وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عٰدٍ ؕ

Tarjuma: "Aur Humne in mein se aksar mai ahad ki paasdari nahi payi."

Duniya mein jab bhi koi qaum ubhri, apne rasool ke sahare ubhri. Har qaum ke ilmi-o-akhlaaqi warse mein apne rasool ki taleemat aur wasiyatein hi maujuud rahi hongii. Unke rasool ne in logaon se kuch ahad aur meesaaq bhi liye honge, lekin in mein se aksar ne kabhi kisi ahad ki paasdari nahi ki.

Wa 'inw-wa jadnaaa 'aksarahum la-faasiqiin. وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿١٠٣﴾

Tarjuma: "Aur Humne to in ki aksariyat ko fasiq hi paya."

Ab Ambiya-e-Rasal ke silsile mein Hazrat Musa عليه السلام ka zikr aaraha hai. Is se pehle ek rasool ka zikr awsattan ek ruku mein aaya hai lekin Hazrat Musa عليه السلام ka zikr saat aath raku'aon par mushtamil hai. Is ki wajah ye hai ke ye suratein hijrat se mutasallan qabal nazil hui thien aur hijrat ke fauran baad Qur'an ki ye dawaat barah-e-raast ahl-e-kitaab (Yahud Madina) tak pahunchne waali thi. Lehaza zaroori tha ke Nabi Akram صلى الله عليه وسلم aur Aap صلى الله عليه وسلم ke Sahaba رضي الله عنهم Madina pahunchne se pehle Yahud se mukalima karne ke liye zehni aur ilmi taur par puri tarah tayyar ho jayein. Yahi wajah hai ke Hazrat Musa عليه السلام aur Bani Isra'el ke waqiyat in suraton mein bahut tafseel se bayaan hue hain.

AYAT 103 TO 124

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَانُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾
 وَقَالَ مُوسَىٰ يُفْرِعُونَ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ۖ حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ۗ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ۖ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٠٤﴾ فَأَلْفَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٥﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضَاءٌ لِلنّٰظِرِينَ ﴿١٠٦﴾
 قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١٠٧﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١٠٨﴾
 قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١٠٩﴾ يَا نُؤُوكِ بِكُلِّ لُجْجٍ عَلِيمٍ ﴿١١٠﴾ وَجَاءَ السّٰحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١١﴾ قَالَ نَعَمْ وَإِنَّكُمْ لِنِ الْمُقَرَّبِينَ ﴿١١٢﴾ قَالُوا يَمُوسَىٰ إِنَّا أَنْ تَلْفَىٰ وَإِنَّا أَنْ نَكُونُ السّٰحَرَةُ ﴿١١٣﴾ قَالَ إِنْ كُنْتُمْ نَحْنُ الْمُتَّقِينَ ﴿١١٤﴾ قَالَ الْفُؤَا ۖ فَلَبَّىٰ الْقُؤَا سَعَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءَ وَيُخْرِجُهُمْ عِظِيمٍ ﴿١١٥﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٦﴾
 فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٧﴾ فَغَلَبُوا سُوءَ ظُهُورِهِمْ فَذُوقُوا صُغْرَٰئِهِمْ ۖ وَأَلْقَىٰ السّٰحَرَةُ سِحْرَٰئِهِمْ ۖ قَالُوا أَمَّا بِرَبِّ الْعَالَمِينَ ﴿١١٨﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١١٩﴾ قَالَ فِرْعَوْنُ أَمْنُكُمْ بِهِ قَبْلَ أَنْ أَدْنَىٰ لَكُمْ ۖ إِنَّ هَذَا لَهَكْرٌ مَكْرَتُهُ ۖ فِي الْمَدِينَةِ لَتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٠﴾
 لَآ قَطْعَنَ أَيْدِيكُمْ وَأَنْجِلْكُمْ مِنْ خِلَافِ نَمِّ ۖ ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ ﴿١٢١﴾ قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٢﴾
 وَمَا نَحْنُمْ مِّنَّا إِلَّا أَنْ أَمَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَ تَنَا ۖ رَبَّنَا ۖ افْرُغْ عَلَيْنَا صَبْرًا ۖ وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٣﴾

AAAYAT - 103

Summa ba-'asnaa mim-ba'-

dihim-Muusaa bi-'Aayaa-tinaaa ۖ وَمَلَئِهِمُ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ

'ilaa Fir-'azwna wa mala-'ihii

Tarjuma: "Phir Humne bheja inke baad Musa ﷺ ko Apni nishaniyon ke saath Fir'aun aur uske sardaron ki taraf."

Ab tak jin paanch qaumon ka zikr hua hai wo jazeeraah numaye Arab hi ke mukhtalif elaaqon mein basti thien, lekin ab Hazrat Musa ﷺ ke hawale se Bani Isra'el ka zikr hoga jo Misr ke baasi the. Misr Bara-e-Azam Africa ke shumaal mashriqi kone mein waqiye hai. Is qisse mein Sahra-e-Seenaa ka bhi zikr aayega, jo maslas shakal mein ek jazeeraah numaa (Sinai Peninsula) hai, jo Misr aur Philasteen ke darmiyaan waqiye hai. Misr mein us waqt "Fir'ana" ("Fir'aun" ki jama'a) ki hukumat thi. Jis tarah Iraq ke qadeem baadshah "Namruud" kehlaate the isi tarah Misr mein us daur ke baadshah ko "Fir'aun" kaha jaata tha. Chunache Hazrat Musa ﷺ barah-e-raast apne waqt ke baadshah (Fir'aun) ke paas bheja gaya tha.

fazalamuu bibaa: fanzur kayfa kaana
'aaqi-batul-muf-sidiin. ﴿٥٣﴾ فَظَلَمُوا بِهَا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٥٣﴾

Tarjuma: "To unhone in (nishaniyon) ke saath zulm kiya, to dekhlo kaisa anjaam hua fasaad karne waalon ka!"

Yani Hamari nishaniyon ka inkaar kar ke in ki haq talqi ki aur unhein jadugari qaraar dekar taalne ki koshish ki.

AAAYAT - 104

Wa qaala Muusaa yaa-Fir-'awnu 'inni رَسُوْلُ مِّنْ رَبِّ الْعَالَمِيْنَ
Rasuulum-mir-Rabbil-'Aalamiin,

Tarjuma: "Aur Musa ne kaha: Aye Fir'aun! Mai rasool hoon tamaam jahanon ke Rabb ki taraf se."

AAAYAT - 105

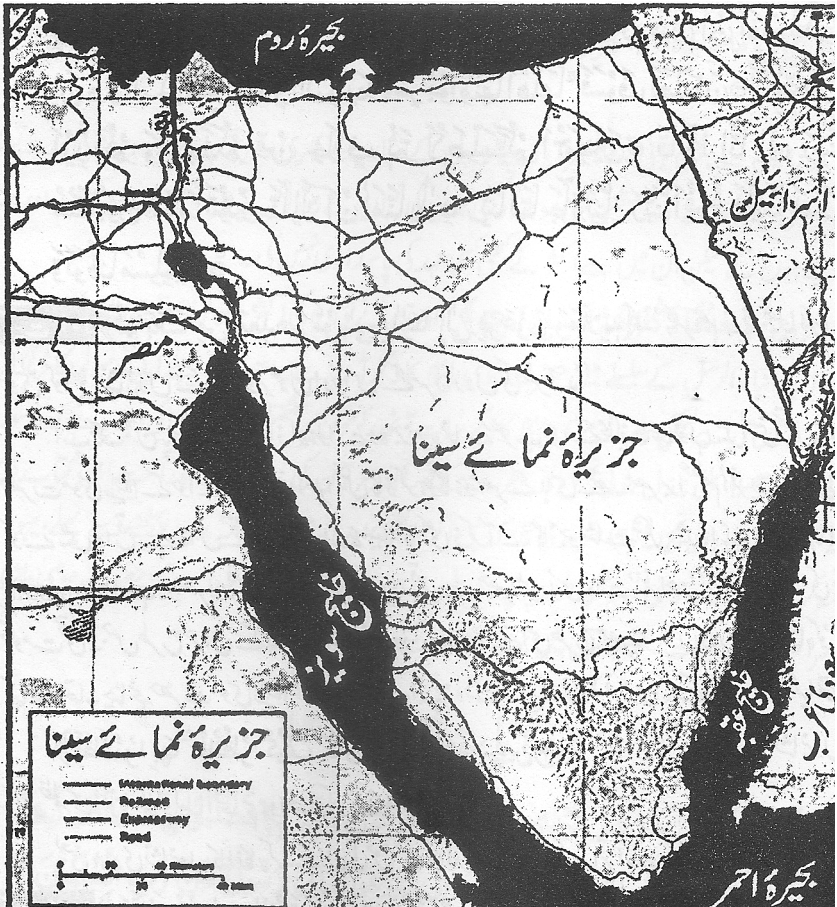
Haqiqun 'alaaa 'al-laaa 'aquula 'alal-
laahi 'iilal-haq. حَقِيْقٌ عَلٰى اَنْ لَا اَقُوْلَ عَلٰى اللّٰهِ اِلَّا الْحَقَّ ط

Tarjuma: "Mai us par qayem hoon ke haq ke siwa koi baat Allah se mansoob na karoon."

Fir'aun ke liye Hazrat Musa عليه السلام koi ajnabi aadmi nahi the. Aap عليه السلام is ke saath hi shahi mahal mein pale bade the. Hazrat Musa عليه السلام ki paidaish ke waqt jo Fir'aun bar sar-e-iqtedaar tha wo is Fir'aun ka baap tha aur usi ne Hazrat Musa عليه السلام ko bachpan mein bachaya tha. Hazrat Musa عليه السلام ke walida ne aap عليه السلام ko ek sandooq mein band karke dDaryae-Neil mein daal diya tha. Wo sandooq Fir'aun ke mahal ke paas sahil par aalaga tha aur mahal ke mulaazameen ne ise uthaliya tha. Fir'aun ko pata chala to wo Isra'eli bachcha samajh kar aap عليه السلام ke qatal ke darpe hua, magar us ki biwi ne ise ye keh kar baaz rakha tha ke hum is ko apna beta banalenge, ye hamare liye ankhaon ki thandak hoga. [قُرَّتْ عَيْنِيْ لِيْ وَكَذٰلِكَ ط] qurratu 'aynil-lii wa lak: (Al-Qisaas: 9) kyun ke us waqt tak unke haan koi aulaad nahi thi. Chunache is ne Hazrat Musa عليه السلام ko apna beta banaliya. Baad mein us ke haan bhi ek beta paida hua.

Hazrat Musa عليه السلام aur Fir'aun ka beta taqreeban hum umar the, wo donon ekkhatta mahal mein pale bade hue the aur unke darmiyaan haqeeqi bhayon jaisi mohabbat thi, balke Hazrat Musa عليه السلام ki haisiyat bade bhai ki thi. Jab bada Fir'aun budha ho gaya to is ne apni zindagi mein hi iqtedaar apne bete ke supurd kar diya tha. Chunache jis Fir'aun

ke dabaar mein Hazrat Musa عليه السلام ne apni nabuwat ka dawa'a kiya ye wohi tha jis ke saath aap عليه السلام shahi mahal mein pale bade the. Abhi kuch hi baras pehle aap عليه السلام yahan se Madyan gaye the aur phir Madyan se wapas aarahe the to aap عليه السلام ko nabuwat aur Risalat mili (Is ki puri tafseel aage jaakar Surah Ta'ha aur Suratul Qisas mein aayegi). Is pas manzar mein Fir'aun ke saath aap عليه السلام ka baat karne ka andaaz bhi kisi aam aadmi jaisa nahi tha. Aap عليه السلام ne bade wazeh aur bebaak andaaz mein Fir'aun ko mukhatib karke farmaya ke dekho! Mera ye mansab nahi aur ye baat mere shayaan-e-shaan nahi ke mai tum se koi laya'ani aur jhooti baat karoon.



Qad ji'-tu-kum-bi-Bayyi-na-tim-mir-
Rabbikum fa-'arsil ma-'iya Baniiii-'Israaaa-
'iil.

قَدْ جِئْتُمْ بِيْتِنَا مِنْ رَّبِّكُمْ فَارْسِلْ
مَعِيَ بَنِي إِسْرَائِيلَ ﴿٧﴾

Tarjuma: “Mai lekar aaya hoon tumahre paas tumhare Rabb ki taraf se ek khuli nishahi, to Bani Isra'el ko mere saath bhejdo.”

Bani Isra'el Hazrat Yousuf عليه السلام ki wasat se Philisteen se aaker Misr mein is waqt abaad hue the jab yahan ek Arbi Al-Nasal khandaan ki hukumat thi. Is khandaan ke baadshah “charwahe baadshah” (Hiksos Kings) kehlaate the. Inke daur-e-hukumat mein Hazrat Yousuf عليه السلام ke ehteram ki wajah se Bani Isra'el ko mu'ashare mein ek khususi muqaam hasil raha aur saddiyon tak aish-o-ishrat ki zindagi guzaarte rahe. Is ke baad kisi daur mein Misr ke andar qaum parast anasir ke zeir-e-asar inqalaab aaya. Is inqalaab ke nateeje mein hukmaraan khandaan ko mulk badar kardiya gaya aur yahan Qabti qaum ki hukumat qayem ho gayi. Ye log Misr ke asal bashinde the. Bani Isra'el ke liye ye tabdeeli badi makhsoos sabit hui. Sabeq shahi khandaan ke चाहिते hone ki wajah se wo Qabti hukumat ke zeir-e-itaab agaye aur in ki haisiyat aur zindagi ba-tadreej past aur sakht se sakht hoti chali gayi. Hazrat Musa عليه السلام ke zamane mein ye log Misr mein ghulaamana zindagi guzaar rahe the, balke Fir'aunon ki taraf se aaye roz in par tarah tarah ke muzalim dhaye jaate the. Ye wo halaat the jin mein Hazrat Musa عليه السلام ko maboos kiya gaya ta'ake wo Bani Isra'el ko Fir'aun ki gulami se nijaat dilaa kar wapap Philasteen laayein. Chunache Hazrat Musa عليه السلام ne Fir'aun se mutaleba kiya ke Bani Isra'el ko mere saath jaane diya jaye.

AAAYAT - 106

Qaala 'in-kunta ji'-ta bi-'Aayatin fa'-ti-
bibaaa-'in kunta minas-saadiqiin.

قَالَ إِنْ كُنْتُمْ حَمِتُمْ بِآيَاتِنَا فَآتِنَا بِهَا إِنْ
كُنْتُمْ مِنَ الصّٰدِقِیْنَ ﴿١٠٦﴾

Tarjuma: “Us (Fir'aun) ne kaha: Achcha agar tum (Waqiye) koi nishahi lekar aaye ho to ise pesh karo, agar tum (Apne daawe mein) sache ho.”

AAAYAT - 107

Fa-'alqaa 'Asaahu fa-'izaa hiya su'-
baanum-mubiin.

فَأَلْفَىٰ عَصَاهُ فَإِذَا هِيَ شُجْبَانٌ مُّبِينٌ ﴿١٠٧﴾

Tarjuma: “To (Musa عليه السلام ne) apna a'asaa phainka, to usi waqt wo ek haqeeqi azdaha ban gaya.”

AAAYAT - 108

Wa naza-'a yadabuu fa-'izaa hiya bay-
zaaa-'u lin-naa-ziriin!

وَنَزَعُ يَدَا قَادًا هِيَ بَيْضَاءُ لِلظَّيْرِينَ ﴿١٠٨﴾

Tarjuma: "Aur apna haath (girebaan se) nikala to achanak wo tha dekhne waalaon ke liye safed (chamakdaar)."

AAAYAT - 109

Qaalal-mala-'u min-qaw-mi Fir-
'awna 'inna haazaa la-saabirun 'aliim.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّجْرُ عَلِيمٌ ﴿١٠٩﴾

Tarjuma: "Fir'aun ki qaum ke sardaaron ne kaha ke ye to waqetan koi bahut maahir jaadugar hai."

Unhone kaha hoga ke ye jo yahan se jaan bacha kar bhaag gaya tha aur kai saal baad wapas aaya hai to kahin se bahut bada jaadu seekh kar aaya hai.

AAAYAT - 110

Yuriidu 'any-yukh-rija-kum-min
'arzikum: famaa zaa ta'-muruun?

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ
فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

Tarjuma: "Ye chaahata hai ke tumhein tumhare mulk se nikaal baahar kare, to ab tumhari kya raye hai?"

Ye to chaahata hai ke jaadu ke zor par tumhein is mulk se nikaal kar yahan khud apni hukumat qayem karle. Is nazuk suratehaal se ahdah bara'a hone ke liye kya hikmat amla ikhtiyaar ki jaaye?

AAAYAT - 111

Qaaluuu 'arjih wa 'akhaa-hu wa arsil fil-
Madaaa-'ini baa-shiriina

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي
الْمَدَائِنِ خَشْرِينَ ﴿١١١﴾

Tarjuma: "(Pbir mash'warah dete hue) unhone kaha ke (fil haal) Musa aur us ke bhai ke mu'amle ko mu'aakhir rakhein aur mukhtalif shebron mein harkaare bhej dein.

Yani abhi fauri taur par inke khilaaf koi radd-e-amal zaahir na kiya jaaye. Unhein munasib andaaz mein taalte hue mua'asir jawabi hikmat amla apnane ke liye waqt haasil kiya jaaye aur is dauraan mulk ke tamaam elaaqon ki taraf apne ahalkaar rawana kar diye jaayein.

AAAYAT - 112

Ya'-tuuka bikulli saabi-rin 'aliim.

يَا تُؤَكِّدُ كُلَّ سَابِقِ عَلِيمٍ ﴿١١٢﴾

Tarjuma: "Jo aap ke paas le aayein tamaam maahir jaadugaron ko."

Mulk ke kone kone se choti ke jadugaron ko bulakar ek awaami ijtema'a ke saamne muqable mein unhein shikast se do chaar kiya jaye ta'ake logaon ke zahenon mein janam lene waale khauf ke asraat za'el ho sakein.

AAAYAT - 113

Wa jaaa-'as-saharatu Fir 'awna قَالُوا إِنَّا لَنَاجِرُونَ ﴿١١٣﴾
qaaluuu 'inna lanaa la-'ajran 'in-
kunnaa nabnul-gaa-libiin.

Tarjuma: "Aur wo jaadugar Fir'aun ke paas aa pahunche unhone ne kaha yaqeenan humein ajar to milega hi. Agar hum galib aagaye!"

Yahan par gair zaroori tafseel ko chordh kar risalat ke muqaam -o-mansab aur duniyadaaron ke madah parsatana kirdaar ke faraq ko numayaan kiya jaa raha hai. Allah ke Rasool Musa ﷺ ne inke mutalebe ke mutabiq unhein nishaniyaan dikhayien magar aap ﷺ ko is se koi mafaad matloob nahi tha. Aap ﷺ ne Fir'aun aur ahl-e-darbaar ko margoob kar ke kisi inaaam-o-ikraam ka mutaleba nahi kiya. Jab ke dusri taraf jaadugaron ka kidaar khali madah parsatana soch ki akasi karta hai. Unhone aate hi jo mutaleba kiya to maali munafa'at se muta'liq tha.

AAAYAT - 114

Qaala na-'am wa 'inna-kum laminal-
muqarrabiin.

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

Tarjuma: "Us ne kaha haan aur (Inam ke elaawah) tum muqararbeen mein bhi shamil karliye jaoge."

Tumhein maali fawa'ed aur inaaam-o-ikraam se bhi nawaaza jaayega aur darbaar mein bade bade maratib-o-manasib bhi ataa kiye jaayenge. Is ke baad ek khule maidaan mein bahut bade awaami ijtema'a ke saamne muqabla shuru hua. Jab Hazrat Musa ﷺ aur jaadugar ek dusre ke saamne aagaye to:

AAAYAT - 115

Qaalu yaa-Muusaaa 'im-maaa 'an-tul-
qiya wa 'immaaa 'an-nakuuna nahnul-
mulqiin?

قَالُوا لِمُوسَىٰ إِنَّكَ أَنْ تُلْقَىٰ وَإِنَّمَا أَنْ
تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

Tarjuma: “(Jaadugar) kehne lage: Aye Musa! Ab tum pehle daaloge ya hum bojayein pehle daalne waale?”

AAAYAT - 116

Qaala 'al-quu.

قَالَ الْقُوَا

Tarjuma: “(Hazrat Musa عليه السلام ne) farmaya tum daalo!”

Jaadugaron ne apni jaadu ki cheezein zameen par phaink dien. Is silsile mein Qur'an Majeed mein kisi jagah par raseeyon ka zikr aaya hai aur kahin chadiyon ka. Yani apni jaadu ki wo cheezein zameen par phaink dien jo unhone Hazrat Musa عليه السلام ke a'asaa ka muqabla karne ke liye tayyar kar rakhein thein.

Falam-maaa 'al-qaw saharuuu 'a'-
yunan-naasi

فَلَمَّا الْقُوَا سَحَرُوا أَعْيُنَ النَّاسِ

Tarjuma: “To jab unhone daala to logaon ki ankhon par jaadu kardiya”

Unhone jaadu ke zor se haazreen ki nazar bandi kardi jis ke nateeye mein logaon ko raseeyon aur chadiyon ke bajaye zameen par saanp aur azdahe rengte hue nazar aane lage.

wastar-habuuhum wa jaaa-'uu bisibrin
'aziim.

وَاسْتَرْهَبُوهُمْ وَجَاءُ بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

Tarjuma: “Aur unhone un (Haazreen) par dehshat taari kardi aur zaahir kardiya babut bada jaadu.”

Waqiyattan unhone bhi apne fan ka bharpur muzaherah kiya. Yahan is qisse ki kuch tafseel chordhdi gayi hai. Magar Qur'an Hakeem ke ba'az dusre muqamaat ke muta'ale se pata chalta hai ke Hazrat Musa عليه السلام jaadugaron ke is muzahare ke baad aarzi taur par dar se gaye the ke jo mua'ajza mere paas tha usi nauwiyat ka muzaherah unhone kar dikhaya hai, to phir faraq kiya rah gaya! Tab Allah ne farmaya ke aye Musa daro nahi, balke tumhare haath mein jo a'asaa hai use zameen par phaink do!

AAAYAT - 117

Wa 'aw-hay-naaa 'ilaa Muusaaa 'an 'alqi وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ
'Asaak: fa-'izaa hiya talqafu maa ya'-fi-kuun! فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

Tarjuma: "Aur Humne Wahi ki Musa ko ke daalo (to sahi zara) apna a'asaa, to dafa'tan wo (azdaha ban kar) nigalne lagea in sab ko jo wo ghard laaye the."

Musa ﷺ ka a'asaa phainkna tha ke aan ki aan mein wo is jhoote tilassam ko nigalta chala gaya.

AAAYAT - 118

Fa-waqa-'al-haqqu wa batala maa فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾
kaanuu ya'-ma-luun.

Tarjuma: "Pas haq zaahir ho gaya aur jo kuch wo kar rahe the wo baatil ho kar reh gaya."

AAAYAT - 119

Fa-gulibuu hunaalika wan-qalabuu فَغَلَبُوا هَٰئِلِكَ ۖ وَأَنقَلَبُوا صُغْرَيْنِ ﴿١١٩﴾
saagiriin.

Tarjuma: "To ye (jaadugar) usi waqt magloob hogaye aur wo (Fir'aun aur us ke sardaar)zaleel ho kar reh gaye."

Yani Fir'aun ke bulaye hue bade bade jaadugar Hazrat Musa ﷺ ke saamne magloob ho gaye aur natijatan Fir'aun aur us ki qaum ke sardaar zaleel Ho ka reh gaye.

AAAYAT - 120

Wa 'ulqi-yas-saharatu saa-jidiin, وَأَلْقَىٰ السَّحَرَةَ سِجْدِينَ ﴿١٢٠﴾

Tarjuma: "Aur jaadugar sajdeh mein gira diye gaye."

Yani aise laga jaise jaadugaron ko kisi ne sajdeh mein gira diya hai. In par ye kaifiyat haq ke mankashaf ho jaane ke baad taari hui. Ye ek aisi surat-e-haal thi ke jab kisi ba-zameer insaan ke saamne haq ko maan lene ke elaawah dusra koi raasta (option) reh hi nahi jaata.

AAAYAT - 121

Qaaluuu 'aamannaa bi-Rabbil-'Aalamiin, قَالُوا أَمَّا رَبِّ الْعَالَمِينَ ﴿١٢١﴾

Tarjuma: "Wo (Fauran) pukaar uthe ke hum imaan le aaye tamaam jahanon ke Rabb par."

AAAYAT - 122

Rabbi Muusaa wa Haaruun.

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

Tarjuma: "Musa عليه السلام aur Haroon عليه السلام ke Rabb par."

Aakhir kya wajah thi ke jaadugar magloob hue to fauran imaan le aaye aur wo bhi intehayi pokhta, yaqeen aur isteqamaat wala imaan! Kahan wo Fir'aun se inaan ki bheek maang rahe the aur kahan ab ise khaatir mein na laate hue nata'ij se beparwah ho kar danke ki choat par apne imaan ka elaan kardiya. Jaadugaron ke is rawayye ki mantaqi tawajiyah ye hai ke jo shaks kisi fan ka maahir ho use is fan ki mumkinaat ki inteha aur iske hadood-o-qayood (limitations) ka ba-qubi ilm hota hai. Wo apne fan ki makhsoos maidaan (field of specialization) mein kisi cheez ki qadar, ehmiyat, miyaar wagairah ko sahih pehchan sakta hai. Jaadugar jo apne fan ke manjhe hue mahireen the wo fauran pehchan gaye the ki inke jaadu ke muqabile mein jo kuch Hazrat Musa عليه السلام ne pesh kiya hai wo jaadu se mawara'a koi cheez hai. Lehaza jis haqeeqat ka idraak Fir'aun aur is ke amra'a na kar sake wo bijli ki ek kond (flash) ki manind aanan fanan jaadugaron ke dilon ke tareek goshon ko roshan kar gayi aur in ko aisa imaan naseeb hua jis ki jura'et-e-izhaar aur isteqamaat ne Fir'aun aur is ke laao lashkar ko pareshaan kardiya.

AAAYAT - 123

Qaala Fir-'awnu 'aaman-tum-bihii qabla 'an 'aazana la-kum?

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اَدْنَ لَكُمْ

Tarjuma: "Fir'aun ne kaha (tumhari ye jurrat ke) tum imaan le aaye ho us par ise qabl ke mai tumhein ijazat doon!"

'Inna haazaala-makrum-makar-tumuuhu fil-Madiinati

اِنَّ هٰذَا لَكُرْمٌ مَّكْرُوْبُوْهُ فِى الْمَدِيْنَةِ

Tarjuma: "Ye tumabri ek (sochi samjhi) saazish hai jo tum sab ne mil kar chali hai sheher ke andar".

Ab Fir'aun ki jaan par ban gayi ke logaon par jaadugaron ki is shikasht ka kya asar padega, awaam ko kaise mutma'een kiya ja sakega? Lekin wo bada zaheen aur genius shaksh tha, fauran paintrah badla aur bola mujhe sab pata chal gaya hai, ye Musa bhi tumhara hi saathi hai, tumhara gurughantal hai. Ye sab tumhari aapas ki mili bhagat ka nateeja hai aur tum sab ne mil kar hamare khilaaf ek saazish ka jaal buna hai.

li-tukh-rijuu minhaaa 'ahlabaa: fa-sawfa ta'-lamuun.

لِيُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٧﴾

Tarjuma: “Ta’ake nikaal do is (sheher) mein se is ke baasiyon ko, to tumhein anqareeb pata chal jayega.”

AAYAT - 124

La-'u-gatti-'anna 'aydi- yakum wa 'arjulakum-min khilafin-summa la-'u-salli-bannakum 'ajma-'iin.

لَا قِطْعَنَ أَيْدِيكُمْ وَأَنْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأَصْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٨﴾

Tarjuma: “Mai kaat daalon ga tumbare haath aur paon mukhalif samton se aur phir mai sooli par chada doonga tum sab ko.”

AAYAT - 125

Qaaluuu 'innaaa 'ilaa Rabbinaa mun-qalibuun:

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٩﴾

Tarjuma: “Unhone kaha (theek hai) humein to apne Rabb hi ki taraf laut kar jaana hai.”

Jaadugaron par inkashaf-e-haq se haasil hone waali yaqeen ki pokhtagi aur gehrayi ka ye aalam tha ke ek mutlaq ala’anan baadshah ki inti badi dhamki inke paye isteqamaat mein zara bhi larzish paida na kar saki. Unke is jawaab ke ek ek lafz se unke dil ka itmenaan jhalakta aur chalakta hua mahsoos ho raha hai.

AAYAT - 126

Wa maa tanqimu min-naaa 'illaaa' an 'aamannaa bi-'Aayaati Rabbinaa lammaa jaaa-'atnaa!

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ أَمَّا يَأْتِي رَبَّنَا لَنَا جَاءَتْنَا ۗ

Tarjuma: “Aur tum, hum se kis baat ko inteqaam le rahe ho siwaye iske ke hum imaan le aaye apne Rabb ki aayat par jab wo hamare paas aagayein!”

Rabbanaaa 'af-rig 'alay-naa sabran-w-wa ta-waffa-naa Muslimiin !

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا ۖ وَتَوَقَّنَا مُسْلِمِينَ ﴿١٣٠﴾

Tarjuma: “Aye hamare Rabb! Hum par sabar undhel de aur humein wafaat dijiyo muslim hi ki haisiyat se.”

Yani Imaan ke raaste mein jo azama'ish aane waali hai is ki sakhtiyon ko jhelte hue kahin daman-e-sabar hamare haathon se chooht na jaaye aur hum kufr mein doobarah laut na jayein. Aye Allah! humein sabar aur isteqamaat ataa farma, aur agar humein maut aaye to teri ita’at aur farmabardari ki haalat mien aaye.

Is waqiye ke baad bhi Fir'aun amla taur par Hazrat Musa عليه السلام ke khilaaf koi tohs iqdaam na kar saka. Chunache Hazrat Musa عليه السلام ab bhi sheher mein logaon tak Allah ka paigham pohuchane aur Bani Isra'el ko munazzam karne mein masroof rahe. Qaum ke naujawanon ne aap عليه السلام ki dawaat par labbaik kaha aur wo aap عليه السلام ke gird jama hona shuru hogaye. Aap عليه السلام ki is tarah ki sargarmiyon se hukumati ahdehdaron ke andar baja taur par tashweesh paida hui aur bila aakhir unhone Fir'aun se is baare mein shikayat ki.

AYAT 127 TO 141

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ اتَّخَذَ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَدْرُكْ وَالْهَيْتَكَ ط
 قَالَ سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ ۖ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا
 بِاللَّهِ وَاصْبِرُوا ۗ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ط وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾
 قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ط قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عُدُوَّكُمْ
 وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ
 مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٣٠﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ط وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
 يَتَّخِذُوا بِبُوسَىٰ وَمَنْ مَعَهَا ط إِلَّا تَنَبَّأَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾
 وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا ۖ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ
 وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَائِثَ مُفْضَلَاتٍ ط فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾
 وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
 لَنُؤْمِنَنَّ لَكَ ۖ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ آجَلٍ هُمْ بِلِغْوِهِ
 إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾ فَانْتَقَبْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾
 وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ط وَتَبَّتْ
 كَيْبَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۖ بِمَا صَبَرُوا ۖ وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ
 وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ وَجُورُنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصَابِرِ
 لَهُمْ ط قَالُوا يُبُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُم آلِهَةٌ ط قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مَتَّبِعُوا
 مَا هُمْ فِيهِ وَبَطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغْيَرَ اللَّهُ بَعْضُكُمْ لِلَّهِ وَهُوَ فَضَّلَكُمْ عَلَى
 الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَخْبَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتَتِلُونَ أَبْنَاءَكُمْ
 وَيَسْتَحْيُونَ نِسَاءَكُمْ ط وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

127. *Wa qaalal-mala-'u min-qawmi Fir-'awna 'atazaru Muusaa wa qaw-mahuu li-yuf-siduu fil-arzi wa yazaraka wa 'aali-batak? Qaala sanu-qattilu 'abnaaa-'ahum wa nastah-yii nisaaa-'ahum; wa 'innaa fa'w-qahum qaabi-ruun.*
128. *Qaala Muusaa li-qawmi-hista-'ii-nuu bil-laahi wasbiruu-'Innal-'arza -lillaahi yuuri-subaa many-yashaaa-'u min 'ibaa-dih; wal-'aaqibatu lil-Muttaaqiin.*
129. *Qaaluuu 'uuziinaa min-qabli 'an-ta'-ti-yanaa wa mim-ba'-di maa ji'-tanaa. Qaala 'asaa Rabbukum 'any-yublika 'aduw-wakum wa yastakh-lifa-kum fil-'arzi fa-'yanzura kayfa ta'-maluun. (Section 15)*
130. *Wa laqad 'akhaaz-naaa 'aala-Fir-'awna bissi-niina wa naqsim-minas-samaraati la-'al-lahum yaz-zakkaruun.*
131. *Fa 'izaa jaaa-'at-humul-basanatu qaaluu lanaa haazih: wa 'intusibhum sayyi-'atuny-yat-tayyaruu bi-Muusaa wa mam-ma-'ah. 'Alaaa 'innamaa taaa-'irubum 'indal-laahi wa laakinna 'aksarabum laa ya'-la-muun!*
132. *Wa qaaluu mahmaa ta'-tinaa bibii min 'Aayatil-li-tas-haranaa bibaa famaah nabnu laka bi-Mu'-miniin.*
133. *Fa-'arsalnaa 'alay-hi-mut-Tuufaana wal-Jaraada wal-Qummala waz-Zafaadi-'a wad-Dama 'aayaatim-mufas-salaat. Fastak-baruu wa kaanuu qaw-mam-mujri-miin.*
134. *Wa lammaa waqa-'a 'alay-himur-rijzu qaaluu yaa-Muu-sad-'u lanaa Rabbaka bimaa 'abida 'indaka la-'in-kashafta 'annar-rijza lanu'-minanna laka wa lanur-silanna ma-'aka Baniiii-'Israaa-'iil.*
135. *Falammaa kashafnaa 'an-humur-rijza 'ilaaa 'ajalin hum-baaliguuhu 'izaa hum yan-kusuun!*
136. *Fanta-gamnaa minhum fa-'agraq-naahum fil-yammi bi-'annahum kazzabuu bi-'Aa-yaa-tinaa wa kaanuu 'anhaa gaafi-liin.*
137. *Wa 'aw-rasnal-qawmal-laziina kaanuu yustaz-'afuuna mashaariqal-'arzi wa magaa-riiba-hallatii baaraknaa fibaa. Wa tammam Kalimatu Rabbikal-husnaa 'alaa Baniiii-'Israaa-'iila bimaa sabaruu; wa dammarnaah maa kaana yasna-'u Fir-'awnu wa qawmuhuu wa maa kaanuu ya'-rishuun. (Part One-fourth)*
138. *Wa jaa-waznaa bi-Baniiii-'Israaa-'iilal-bahra fa-'ataw 'alaa qawminy-ya'-kufuuna 'alaaa 'asnaa-mil-lahum. Qaa-luu yaa-Muusaj-'al-lanaaa 'ilaa-han-kamaa lahum 'aalihab. Qaala 'innakum qaw-mun-taj-baluun.*

139. 'Inna haaa-'ulaaa-'i mu-tab-barum-maa hum fihi wa baa-tilum-maa kaanuu ya-ma-luun.

140. Qaala 'a-gay-rallaabi 'ab-giikum 'ilaahan-wa-Hu-wa fazzalakum 'alal-'aalamiin?

141. Wa 'iz 'anjay-naakum-min 'Aali-Fir-'awna yasuumuu-nakum suuu-'al-'azaabi, yuqat-tiluuna 'abnaaa-'akum wa yas-tab-yuuna nisaaa-'akum: wa fii zaalikum balaaa-'um-mir-Rabbikum 'aziim. (Section 16)

AAAYAT - 127

Wa qaatal-mala-'u min-qawmi Fir-'awna 'atazaru Muusaa wa qaw-mahuu li-yuf-siduu fil-arzi

وَقَالَ الْمَلَأُونُ قَوْمِ فِرْعَوْنَ أَتَدْرُسُ
مُوسَى وَ قَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ

Tarjuma: "Aur kaha qaum-e-Fir'aun ke sardaaron ne (Fir'aun se) Kya aap Musa aur uski qaum ko isi tarah chordhe rakhenge ke wo zameen ke andar fasaad macha'ein."

wa yazaraka wa 'aali-hatak?

وَيَذَرُكَ وَالْبَهْتَكَ ؕ

Tarjuma: "Aur aap ko aur aap ke ma'abudon ko chordh dein!"

Jis naye nazariye ka parchar wo kar rahe hain agar wo logaon mein maqbool hota gaya aur is nazariye par log ekkhatte aur munazzam ho gaye to hamare khilaaf baghawat phoot padegi. Is tarah mulk mein fasaad phailne ka sakht andesha hai.

Yahan ye qaabi-e-tawwajjah nukta ye hai ke qaum-e-Fir'aun ke ma'bood bhi the. In ka sab se bada a'ala to suraj tha. Lehaza muamla ye nahi tha ke wo khuda sirf Fir'aun ko maante the. Fir'aun ki khudayi siyaasi thi, is ka dawa'a tha ke hukumat meri hai, iqtedaar-o-ikhtiyaar (sovereignty) ka maalik mai hoon. Namrood ki khudayi ka dawa'a bhi isi tarah ka tha. Baaqi puja paat ke liye kuch ma'bood Fir'aun aur us ki qaum ne bhi bana rakhe the jin ke chooht jaane ka unhein khadsha tha.

Qaala sanu-qattilu 'abnaaa-'ahum wa nastab-yii nisaaa-'ahum;

قَالَ سَنُقْتِلُ ابْنَاءَهُمْ وَنَسْتَعْبُدُ نِسَاءَهُمْ ؕ

Tarjuma: "Is ne kaha hum anqareeb qatal karenge unke betaon ko aur zinda rehne denge unki betiyon ko."

Ye azma'ish un par ek dafa pehle bhi aachuki thi. Hazrat Musa عليه السلام ki wiladat se qabl jo Fir'aun barsare iqtedaar tha us ne ek khuwab dekha tha jis ki ta'abeer mein is ke nujumiyon ne ise bataya tha ke Bani

Isra'el mein ek bachche ki paidaish hone waali hai jo bada ho kar aap ki hukumat khatam kardega. Chunache is khadshe ke pesh-e-nazar Fir'aun ne hukm diya tha ke Bani Isra'el ke haan paida hone waale har ladke ko paida hote hi qatal kardiya jaaye aur sirf ladkiyon ko zinda rehne diya jaaye. Taqreeban chaalis, paintaalis saal baad ab phir ye marhala aagaya ke jab maujudah Fir'aun ke sardaaron ne is ki tawwajeh is taraf dilayi ki jise tum mashat-e-gubaar samajh rahe ho wo badte badte agar toofan ban gaya to phir kya karoge? Agar is (Hazrat Musa عليه السلام) ne apni qaum ko tumhare khilaaf ek tehreek ki shakal mein munazzam kar liya to phir un ko dabana mushkil ho jaayega. Lehaza wo chaahate the ke "nip the evil in the bud" ke usool ke tehat Hazrat Musa عليه السلام ko qatal kar diya jaaye, lekin Fir'aun ke dil mein Allah ne Hazrat Musa عليه السلام ke liye mohabbat daali hui thi. Kyunke ye wohi Fir'aun tha jis ka Hazrat Musa عليه السلام ke saath bhaiyon ka sa rishta tha, jis ki wajah se is ke dil mein aap عليه السلام ke liye tabiyi mohabbat abhi bhi maujood thi. Yahi wajah thi ke is ne aap عليه السلام ko qatal karne ke baare mein nahi socha, balke is ke bajaye us ne Bani Isra'el ko dabane ke liye phir se apne baap ka purana hukm naafiz karane ka andaya de diya, ke hum inke ladkon ko qatal karte rahenge ta'ake Musa عليه السلام ko apni qaum se ijtemayi afradi quwwat muhayya na ho sake.

wa 'innaa faṭw-qahum qaabi-ruun.

وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٤﴾

Tarjuma: "Aur yaqeenan hum in par puri tarah gaalib hain."

Goya ab darbaariyon aur amra'a ka hausla badhane ke andaaz mein kaha jaa raha hai ke tum kyun ghabrate ho, hum puri tarah in par chaaye hue hain, ye hamara kuch nahi bigaad sakte.

AAYAT - 128

Qaala Muusaa li-qawmi-hista-'iinu
nuu bil-laahi wasbiruu

قَالَ مُوسَىٰ لِقَوْمِهِ اسْعَيْنَا بِاللَّهِ وَاصْبِرُوا ﴿١٢٨﴾

Tarjuma: "Musa عليه السلام ne apni qaum (Abl-e-imaan) se kaha ke ab tum log Allah se madad chaaho aur sabar karo?"

'Innal-'arza -lillaahi yuuri-suhaa many-
yashaaa-'u min 'ibaa-dih; wal-'aaqibatu
lil-Muttaaqiin.

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مَنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٩﴾

Tarjuma: "Yaqeenan ye zameen Allah ki hai, wo Apne bandon mein se jis ko chaahata hai us ka waaris bana deta hai, lekin aaqibat (aakhirat) to taqwa waalaon ke liye hi hai."

Yani Itni badi azma'ish mein saabit qadam rehne ke liye Allah se madad ki dua karte raho aur sabar ka daaman thaame rakho. Anjaam kaar ki kaamyabi Allah hi ke haath mein hain aur wo Allah ka taqwa ikhtiyaar karne waalaon ka muqaddar hai.

AAYAT - 129

Qaaluuu 'uuziinaa min-qabli 'an-ta'-ti- قَالُوا أُوذِيْنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
yanaa wa mim-ba'-di maa ji'-tanaa. وَمِنْ بَعْدِ مَا جِئْتَنَا ط

Tarjuma: “Wo kehne lage (Aye Musa عليه السلام) humein to aieza pahunchi aap عليه السلام ke aane se qabal bhi aur aap عليه السلام ke aane ke baad bhi.”

In alfaaz se in mazloom qaum ki be-basi aur be-chaargi tapak rahi hai, ke pehle bhi hamara yahi haal tha ke hum badtareen zulm-o-sitam ka nishana ban rahe the, aur ab aap عليه السلام ke aane ke baad bhi hamare halaat mein koi tabdeeli nahi aasaki.

Qaala 'asaa Rabbukum 'any- قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ
yublika 'aduww-wakum wa yastakh- لِيَفَاكُم فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾
lifa-kum fil-'arzi fa-'yanzura kayfa ta'-maluun.

Tarjuma: “(Musa عليه السلام ne) farmaya (ghabrao nabi!) ho sakta hai anqareeb Allah tumbare dushman ko halaak karde aur tumhein khilafat ata'a karde zameen mein, phir dekhe ke tum kaise amal karte ho!”

Ye aayat musalman-e-pakistan ke liye khaas taur par lamha-e-fikrya hai. Barr-e-azeem Paak-o-Hind ke musalmaan bhi ghulamana zindagi basar kar rahe the. Unhone socha ke mutahidah Hidustaan agar ek wahdat ki haisiyat se azaad hua to kasirat-e-abaadi ki wajah se hindu hamesha hum par gaalib rahenge, kyunke jadeed duniya ka jamhuri usool “one man one vote” hai. Is tarah hindu humein dabalenge, hamara istehsaal karenge, hamare deen-o-mazhab, tehzeeb-o-tamaddun, siyasat-o-ma'ashiyat aur zubaan-o-mu'ashirat har cheez ko barbaad kardenge. Chunache unhone ek alag azaad watan haasil karne ke liye tehreek chalayi. Is tehreek ka naara yahi tha ke musalmaan qaum ko apne deen-o-mazhab, saqafat aur mu'ashirat wagairah ke mutabiq zindagi basar karne ke liye ek alag watan ki zaroorat hai. Is tehreek mein Allah ne unhein kaamyabi di aur unhein ek azaad khud mukhtaar mulk ka maalik bana diya. Abhi is hawale se is aayat ka doobarah muta'ale kijiye: [وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾] wa yastakh-lifa-kum fil-'arzi

fa-'yanzura kayfa ta'-maluun, ke wo tumhein zameen mein taaqat aur iqtedar ataa karega aur phir dekhiyega ke tum log kaisa tarz-e-amal ikhtiyaar karte ho! Is mulk mein Allah ki hukumat qayem karke deen ko gaalib karte hue apni marzi ki hukumat qayem karke apni khuwahishaat ke mutabiq nizaam chalate ho.

AAYAT - 130

Wa laqad 'akhaz-naaa 'aala-Fir-'awna
bissi-niina wa naqsim-minas-samaraati
la-'al-labum yaz-zakkaruun.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ
وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

Tarjuma: "Aur Humne pakada A'al-e-Fir'aun ko lagataar qahat saali aur faslon ki tabahi se ta'ake wo naseehat pakdein."

Ye wohi qanoon hai jis ka zikr isi surat ki aayat 94 mein ho chuka hai ke jab Allah Ta'ala kisi qaum ki taraf koi Rasool bhejta hai to unhein azma'ishon aur musibaton mein muhtela karta hai ta'ake wo khuwab-e-gaflat se jaagein aur dawaat-e-haq ki taraf mutawajjah hon. Chunache Hazrat Musa عليه السلام jab A'al-e-Fir'aun ki taraf maboos hue aur aap عليه السلام ne apni dawaat shuru ki to is dauraan mein Allah Ta'ala ne qaum-e-Fir'aun par bhi chote chote azaab bhejne shuru kiye ta'ake wo hosh mein aajayein.

AAYAT - 131

Fa 'izaa jaaa-'at-humul-hasanatu
qaaluu lanaa haazib:

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ﴿١٣١﴾

Tarjuma: "To jab bhi halaat behtar ho jaate to wo log kehte ye hamare liye hai."

wa 'in-tusibhum sayyi-'atuny-yat-
tayyaruu bi-Muusaa wa mam-ma-'ah.

وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى
وَمَنْ مَعَهُ ﴿١٣٢﴾

Tarjuma: "Aur jab unhein koi takleef pahunchti to ise wo nahusat samajhte Musa aur aap عليه السلام ke saathiyon ki."

'Alaaa 'innamaa taaa-'irubum 'indal-
laabi wa laakinna 'aksarahun laa ya'-la-
muun!

أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣٣﴾

Tarjuma: "Aagah ho jao ke in ki shumai qismat Allah ke haath mein hai lekin in mein se aksar log samajhte nahi."

Jab inke halaat qadr-e-behtar hote yani faslein wagaira theek ho jaatiin, khush-haali aati aur in ko a'asaish haasil hoti to wo kehte ke ye hamari mehnat hai, mansube bandi aur koshish ka nateerja hai, hamara istehqaq hai. Aur jab in ko faslon mein nuqsan hota kisi aur qism ke maali nuqsanaat ka unhein saamna karna padta to wo in sab kuch ki zimmedaari Hazrat Musa عليه السلام aur aap عليه السلام ke saathiyon par daal dete ke hamara ye nuqsan in ki nahusat ki wajah se hua hai.

AAYAT - 132

Wa qaaluu mahmaa ta'-tinaa bibii min 'Aayatil-li-tas-haranaa bibaa famaah وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لَتَسْحَرَنَا بِهَا ۖ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾
nahnu laka bi-Mu'-miniin.

Tarjuma: "Aur wo kehte ke (Aye Musa) tum hamare upar khurwa koi bhi nishani le aao ta'ake is se hum par jaadu karo, magar hum tumhari baat manne waale nahi hain.

Wo tahaddi ke andaaz mein kehte ke aye Musa! Ye jo tum apne jaadu ke zor se hum par musibatein laa rahe ho to tumhara kya khayaal hai ke hum tumhare jaadu ke zeir asar apne aqa'ed se bargaishta hojayenge? Aisa hargiz nahi ho sakta! Hum tumhari baat manne waale nahi hain!

AAYAT - 133

Fa-'arsalnaa 'alay-hi-mut-Tuufaana wal-Jaraada wal-Qummala waz-Zafaadi-'a wad-Dama فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالذَّمَ

Tarjuma: "Phir humne bheje inke upar toofan aur taddi dal, aur chichdiyaan aur mendak aur khoon".

In par toofan-e-bado baraan bhi aaya. Taddi dal in ki faslon ko chat kar jaati thien. Chichdiyaan, juwein, khatmal, pissu in ko kaat-te the aur in ka khoon chooste the aur inke anaaj mein kasrat se sursuriyaan padjatiin. Mendak inke gharon, bistaron aur bartanon wagaira mein har jagah paida ho jaate the. Isi tarah in par khoon ki baarish bhi hoti thi aur khaane peene ki cheezon mein bhi khoon shaamil ho jaata tha.

'aayaatim-mufas-salaat. آيَاتٍ مُّفَصَّلَاتٍ ﴿١٣٣﴾

Tarjuma: "(Humne bhejein ye) nishaniyaan waqfe waqfe se"

Ye saari musibatein aur azma'ishein ekbaargi in par musallat nahi hogayi thien, balke waqfe waqfe se yakke baad deegar aati rahien, ke shayed kisi ek musibat ko dekh kar wo rah-e-raast par aajayein aur Hazrat Musa عليه السلام ki dawaat ko qubool karlein.

Fastak-baruu wa kaanuu qaw-mam-
mujri-miin. فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٤﴾

Tarjuma: “(Is ke ba’wajuud) wo takabbur par ade rahe aur wo the hi mujrim log.”

Agli aayat se pata chal raha hai ke baad mein in ki ye akad khatam ho gayi thi aur azaab ko khatam karane ke liye wo log Hazrat Musa عليه السلام ki minnat samajat karne par bhi tayyar ho ho gaye the.

AAYAT - 134

Wa lammaa waqa-'a 'alay-bimur-rizzu
qaaluu yaa-Muu-sad-'u lanaa Rabbaka
bimaa 'ahida 'indaka وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يُوسَىٰ
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ؕ

Tarjuma: “*Aur jab in par koi azaab aata tha to wo kehte ke aye Musa عليه السلام apne Rabb se dua karo is abad ke waaste se jo us ne tum se kar rakha hai.*”

la-'in-kashafta 'annar-rizza lanu'-
minanna laka لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ

Tarjuma: “*Agar tum ne hum se is azaab ko hata diya to hum laziman tumhari baat maan lenge.*”

أَمِنَ Aamana, ke saath jab “*Laam*” ka sila a’ata hai (jaise *Laka*) to is se muraad aqeedah waala “*imaan*” nahi hota, balke is tarah kisi ki baat ko sarsari andaaz mein maanne ki mu’ane paida ho jaate hain. Lehaza [*لَنُؤْمِنَنَّ لَكَ*] *lanu'-minanna laka*, ka matlab hai ke hum laziman tumhari baat maan lenge. Lekin is ke saath jab ‘*Be*’ ka sila aaye jaisa ke *أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ* mein hai to is ke mu’ane poore wasooq , yaqeen aur gehre etemaad ke saath maanne ke hote hain, Yani imaan laana.

wa lanur-silanna ma-'aka Baniii-
'Israaa-'iil. وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٥﴾

Tarjuma: “*Aur hum Bani Isra’el kko bhi laziman tumhare saath bheje denge.*”

Misr mein Bani Isra'el ki haisiyat hukmaraan khandaan ke ghulamon ki si thi. Fir'auna un se mushkil aur bhaari kaam begaar mein karwaate the. Ahraam-e-Misr ki tamer ke dauraan na jaane kitne hazaar Isra'eli is be-raham mashaqqat ke sabab jaan se haat dho baithe aur un ki hadiyaan Ahraam-e-Misr ki bunyadon mein dafan ho gayien. Ahramon ki tameer ke dauraan sainkadon man wazni chattane upar khichien jaati thien. Is dauran agar koi chattaan neeche gir jaati to is ke neeche sainkadon Isra'eli pis jaate. Chunke wo log Fir'aun ke muft ke kaarinde the lehaza wo in ko aasani se chordhne waala nahi tha. Lekin in aayat se pata chalta hai ke yeke baad deegar aane waale azaab seh seh kar Fir'aun aur us ke amra'a ka garoor-o-takabbur kuch kam hua tha. Chunache jab wo log zyada aajiz ajaate the to Hazrat Musa عليه السلام se ye wadaah bhi karte the ke agar ye musibat tal jaaye to hum aap عليه السلام ki baat maan lenge aur aap عليه السلام ki qaum ko aap عليه السلام ke saath bhej denge.

AAYAT - 135

*Falammaa kashafnaa 'an-humur-rijza
'ilaaa 'ajalin hum-baali-guuhu 'izaa hum
yan-kusuun!*

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ آجَلٍ
هُمْ يَلْعَوْنَ إِذًا هُمْ يُنْكُثُونَ ﴿١٣٥﴾

Tarjuma: "Lekin jab Hum in se is musibat ko door kar dete the ek khaas muddat ke liye ke jis tak wo pabunchane waale hote to wo daf'ataan abad tod dete the."

AAYAT - 136

*Fanta-qamnaa minhum fa-'agraq-
naahum fil-yammi bi-'annahum
kazzabuu bi-'Aa-yaa-tinaa wa kaanuu
'anhaa gaafi-liin.*

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

Tarjuma: "Pas Humne in se inteqaam liya aur Humne unhein samundar mein gark kar diya, is liye ke unhone hamari aayat ko jhutlaya aur in (aayat) se taghafil baratte rahe."

AAYAT - 137

*Wa 'arw-rasnal-qawmal-laziina
kaanuu yustaz-'afuuna mashaari-
qal-'arzi wa magaa-riba-hallatii
baaraknaa fihaa.*

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ
الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۗ

Tarjuma: "Aur jin logaon ko dabaliya gaya tha (ab) Humne unhein waaris banadiya us zameen ke mashriq-o-maghrif ka jis ko Humne ba-barkat banaya tha."

Yahan par [مَشَارِقِ الْأَرْضِ وَمَعَارِبِهَا] *mashaari-qal-'arzi wa magaa-riiba-hal*, ki tarkeeb ki khaas adbi (literary) ehmiyat hai jo faqre mein ek khoobsurat rhythm paida kar rahi hai. Is aayat ka saada mafhoom yahi hai ke Bani Isra'el jo Misr mein gulaami ki zindagi basar kar rahe the in ko wahan se utha kar poore Philasteen ka waaris banadiya. Arze-Philasteen ki khususi barkat ka zikr Surah Bani Isra'el ki pehli aayat mein bhi بِرُكْنًا حَوْلَهُ *Baaraknaa haulahu*, ke alfaaz ke saath hua hai. Ye sar zameen is liye bhi mutabarak hai ke Hazrat Ibrahim ؑ ke baad ye sainkadon Ambiya ka miskin-o-madfin rahi hai aur is liye bhi ke Allah Ta'ala ne ise ek imtiyaaazi nauwiyat ki zer khezi se nawaza hai.

*Wa tammam Kalimatu Rabbikal-husnaa
'alaa Baniiii-'Israaaa-'iila bima sabaruu;*

وَتَتَبَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ
بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۗ

Tarjuma: “*Aur tere Rabb ka achcha waada Bani Isra'el ke haq mein poora hua is wajah se ke wo saabit qadam rahe.*”

In mein se jo log Hazrat Musa ؑ par imaan laaye the unhone waqetan sakht-tareen azma'ishon par sabar kiya aur sabit qadami dikhayi aur is sabab se Allah Ta'ala ne in par innaam farmaya.

wa dammarnaa maa kaana yasna-'u Fir-'awnu wa qawmuhuu wa maa kaanuu ya'-rishuun.

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ
وَمَا كَانُوا يَعْرِشُونَ ﴿٦٤﴾

Tarjuma: “*Aur Humne tabah-o-barbaad kar daala wo sab kuch jo Fir'aun aur us ki qaum (oonche mahalaat) banate the aur (baghaat mein angoor ki bele'on wagaira ke liye chatriyaan) chadhate the.*”

Yani Fir'aun aur is ki qaum ki saari tameeraat aur inke saare bagh-o-chaman malyamet kar diye gaye.

Ab agli aayat mein Bani Isra'el ke Misr se Sehra-e-Seena tak ke safar ka tazkerah hai. Ye Waqiyaat Madni suraton mein bhi muataddid baar aachuke hain. Old Testament ki kitaab Al -Kharooj (Exodus) mein bhi is safar ki kuch tafseelaat milti hain.

AAYAT - 138

Wa jaa-waznaa bi-Baniiii-'Israaaa-'iilal-babra

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ

Tarjuma: “*Aur paar utaar diya Humne Bani Isra'el ko samundar ke*”.

Bani Isra'el Khalij Suwez ko uboor kar ke jazeerah numaye Seena mein daakhil hue the.

fa-'ataw 'alaa qawminy-ya'-kufuuna فَاتُوا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامِهِمْ
'alaaa 'asnaa-mil-lahum.

Tarjuma: "To un ka guzar hua ek aisi qaum par jo ehtekaaf kar rahi thi apne butaon ka."

Butaon ka ehtekaaf karne se muraad butaon ke saamne puri tawwajah aur eksui se baithna hain jo buth paraston ka tareeqa hai. Buth parasti ke is falsafe par doctor Radha Krishnan (1888 to 1975) ne tafseel se roshni daali hai. Doctor Radha Krishnan 60 ki dahayi mein Hindustaan ke sadar bhi rahe. Unhone apni tasneefaat ke zariye Hindustan ke falsafe ko zindah kiya. Ye Bartarendarsal (1872 to 1970) ke hum asar the aur ye donon apne zamane mein choti ke falsafi the, Bartarendarsal malhad tha jab ke doctor Radha Krishnan mazhabi tha. Itefaaq se in dono ne kam-o-besh 90 saal ki umar paayi. Buth parasti ke baare mein doctor Radha Krishnan ke falsafe ka khulaasa ye hai ke hum jo kisi devi ya devta ke naam ke buth banate hain to hum un butaon ko apne naf'a ya nuqsaaan ka maalik nahi samajhte, balke hamara asal maqsad ek mujassam cheez ke zariye se tawajjah markooz karana hota hai. Kyunke tassawurati andaaz mein in devtaon ke baare mein muraqiba karna aur puri tawajjah ke saath inki taraf dhiyaan karna bahut mushkil hai, jab ke mujassima ya tasweer saamne rakh kar tawajjah markooz karna aasaan ho jaata hai. Isi insaani kamzori ko Alama Iqbal ne apni nazam "shikwa" mein is tarah bayaan kiya hai.

Khogir-e-pakeer-e-mahsoos thi insaan ki nazar

Maanta phir koi aan dekhe khuda ko kyun kar!

Bahr-e-haal Bani Isra'el ne is buth parast qaum ko apne butaon ki ibadat mein mashgool paaya to in ka ji bhi lalchane laga aur unhein ek masnawi khuda ki zaroorat mahsoos hui.

Qaa-luu yaa-Muusaj-'al-lanaaa 'ilaa- قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُم آلِهَةٌ
han-kamaa lahum 'aalihah.

Tarjuma: "Unhone kaha ke aye Musa ﷺ hamare liye bhi koi ma'bood bana do jaise un ke ma'bood hain.

Is qaum ki haalat dekh kar Bani Isra'el ka bhi jee chaaha ke hamare liye bhi koi is tarah ka ma'bood ho, jis ko saamne rakh kar hum is ki puja karein. Chunache unhone Hazrat Musa ﷺ se apni isi khuwahish

ka izhaar kar hi diya. Jawaab mein Hazrat Musa عليه السلام ne unhein sakht daant pilayi:

Qaala 'innakum qarw-mun-taj-haluun. قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿٦٣﴾

Tarjuma: "Aap عليه السلام ne farmaya ke tum bade hi jaabil log ho!"

Tum kitni badi naadani aur jahalat ki baat kar rahe ho!

AAYAT - 139

'Inna haaa-'ulaaa-'i mu-tab-barum-maa إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ
hum fiibi wa baa-tilum-maa kaanuu ya- وَبُطِلَ مَّا كَانُوا يَعْمَلُونَ ﴿٦٤﴾
ma-luun.

Tarjuma: "Ye log jis cheez mein pad hain wo sab kuch barbaad hone waala hai aur jo kuch ye log kar rahe hain wo sab bastil hai."

AAYAT - 140

Qaala 'a-gay-rallaahi 'ab-giikum قَالَ أَعْيَرَ اللَّهُ أَبْغَيْكُمْ إِلَهًا وَهُوَ
'ilaahan-wa-wa Hu-wa fazzalakum 'alal- فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿٦٥﴾
'aalamiin?

Tarjuma: "(Hazrat Musa عليه السلام ne) farmaya ke kya mai Allah ke siwa tumhare liye koi aur ma'bood talaash karoon, jab ke Is ne tumhein fazeelat di hai tamaam jahaan waalaon par!"

AAYAT - 141

Wa 'iz 'anjay-naakum-min 'Aali-Fir- وَإِذْ أَخْبَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
'awna yasuumuu-nakum suuu-'al- يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۗ
'azaabi,

Tarjuma: "Aur yaad karo jab Humne tumehin nijaat di A'al-e-Fir'aun se, jo tumhein muhtela kiye hue the badtareen azaab mein."

yukat-tiluuna 'abnaaa-'akum wa يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ
yas-tab-yuuna nisaaa-'akum: wa fii وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٦٦﴾
zaalikum balaaa-'um-mir-Rabbikum عَظِيمٌ ﴿٦٦﴾
'aziim.

Tarjuma: "Wo qatal kar daalte the tumhare beton ko aur zinda rakhte the tumhari betiyon ko, aur yaqeenan is mein tumhare Rabb ki taraf se bahut badi azma'ish thi."

Taqreeban Yahi Alfaaz Suratul Baqrah (aayat 49) mein bhi guzar chuke hai.

AYAT 142 TO 147

وَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمَةٍ مِيقَاتِ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۗ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَىٰ لِبِيعَاتِنَا وَكَلَّمَهُ رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ ۗ قَالَ لَنْ نَرِيكَ وَلا تَرِنِي ۖ وَلَئِنِ انظُرَ إِلَى الجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي ۖ فَلَمَّا تجلَّىٰ رَبُّهُ لِجَبَلٍ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۗ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾ قَالَ يُمُوسَىٰ إِنَّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي ۗ فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ ۗ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا ۗ سَأُورِيكُمْ دَارَ الفُصَيْقِينَ ﴿١٤٥﴾ سَاصِرِفِي عَنِ الأَيْتِي الَّذِينَ يَتَكَبَّرُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ ۗ وَإِن يَرَوْا كَلِمَةً لَّا يُؤْمِنُوا بِهَا ۗ وَإِن يَرَوا سَبِيلَ الرُّشْدِ لَّا يَتَّخِذُوا سَبِيلًا ۗ وَإِن يَرَوا سَبِيلَ العِجْيِ يَتَّخِذُوا سَبِيلًا ۗ ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الأُخْرَىٰ حَبِطَتْ أَعْمَالُهُمْ ۗ هَلْ يُجْرُونَ إِلاَّ مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

142. *Wa waa-'adnaa Muusaa salaa-siina lay-latanw-wa 'at-mam-naahaa bi-'ashrin-fa-tam-ma miigaatu Rabbihii 'arba-'iina laylah. Wa qaala Muusaa li-'akhihi Haaruu-nakh-lufnii fii qaawmii wa 'aslih wa laa tat-ta-bi' sabii-lal mufsiidiin.*

143. *Wa lammaa jaaa-'a Muu-saa li-mii-qaatinaa wa kallama-huu Rabbuhuu qaala Rabbi 'ariniii 'anzur 'i-layk. Qaala lan-taraanii wa laakininzur' ilal-jabali fa-'inistaqarra ma-kaanahuu fa-sawfa taraanii. Falammaa tajallaa Rabbuhuu lil-Jabali ja-'alahuu dakkanw-wa kharra Muusaa sa-'iqaa. Falammaaa 'afaaqa qaala Sub-haanaka tubtu 'ilayka wa 'ana 'awwalul-Mu'-miniin.*

144. *Qaala yaa-Muusaaa 'in-nis-tafay-tuka 'alan-naasi bi-Risaa-laatii wa bi-Kalaamii fa-khuz maaa 'aa-taytuka wa kum-minash-Shaakiriin.*

145. *Wa katabnaa lahuu fil-'Al-waahi min-kulli shay-'im-marw-'izatanw-wa tafiilal-li-kulli shay':fa-khuzhaa bi-quw-watinw-wa'-mur qaawmaka ya'-khuzuu bi-'ah-sanihaa: sa-'uuriikum daaraal-faa-siqiin.*

146. *Sa-'asrifu 'an 'Aayaati-yallaziina yata-kabbaruuna fil-'arzi bi-gayril-haqq: wa 'iny-ya-raw kulla 'Aayatil-laa yu'-minuu bihaa; wa 'iny-ya-raw sabiilar-rushdi laa yatta-khi-zuuhu Sabiilaa: wa 'iny-ya-raw sabiilal-gayyi yatta-khizuuhu Sabiilaa. Zaalika bi-'annahum kazzabuu bi-'Aayaatinaa wa kaanuu 'anhaa gaafi-liin.*

147. Walla-ziina kazzabuu bi-'Aayaatinaa wa Liqaaa-'il-'Aa-khirati habitat'a'-maluhum. Hal yuj-za'wana 'illa maa kaanuu ya'-maluun?

(Section 17)

AAYAT - 142

Wa waa-'adnaa Muusaa salaa-siina lay-latanw **وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً**

Tarjuma: "Aur Humne bulaya Musa ﷺ ko tees raaton ke liye."

Yani Koh-e-Seena (Tuur) par talab kiya. Aam taur par is tarah kehne se din raat hi muraad hote hain, lekin Arbi muhawere mein raat ka tazkerah kiya jaata hai.

wa 'at-mam-naahaa bi-'ashrin-fatam-ma miqaatu Rabbihii 'arba- **وَأَتَمَّمْنَا وَعْدَنَا بِعَشْرِ فَمِئَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً** ؕ
'iina laylah.

Tarjuma: "Aur mukammil kardiya Humne is muddat ko das (mazeed raaton) se. To muddat puri hogayi is ke Rabb ki chaalis raaton ki."

Is tarah Hazrat Musa ﷺ ne Tuur par "Chilla" mukammil kiya, jis ke dauran aap ne lagataar roze bhi rakhe. Hamare haan sufiya'a ne chilla kaatne ka tasawwur gaaliban yahin se liya hai.

Wa qaala Muusaa li-'akhihi Haaruunakh-lufnii fii qawmii wa 'aslih wa **وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ** ﴿١٤٢﴾
laa tat-ta-bi' sabii-lal mufsideen.

Tarjuma: "Aur (jaate hue) kaha Musa ﷺ ne apne bhai Haroon ﷺ se ke meri qaum ke andar meri niyabat ke faraiz ada karna, islaah karte rehna aur fasaad karne waalaon ke raaste ki pair-wi na karna."

AAYAT - 143

Wa lammaa jaaa-'a Muu-saa li-mii-qaatinaa wa kallama-huu Rabbuhuu **وَلَمَّا جَاءَ مُوسَىٰ لِبِيعَاتِنَا وَكَلَّمَهُ رَبُّهُ** ﴿١٤٣﴾

Tarjuma: "Aur jab Musa ﷺ pabunche hamare waqt-e-muqararah par aur in se kalaam kiya inke Rabb ne."

qaala Rabbi 'ariniii 'anzur 'i-layk. **قَالَ رَبِّ ارْنِي مَا تُرِيدُ**
Qaala lan-taraanii

Tarjuma: "Unhone darkhuwast ki ke aye mere Parwardigaar! Mujhe Yaara-e-nazar de ke mai Tujhe dekhoon. Allah ne farmaya ke tum Mujhe bargiz nahi dekhsakte."

wa laakininzur' ilal-jabali fa-'inistaqarra wa laakin anzur ila al-jabal fa-in
ma-kaanahuu fa-sawfa taraanii. استقر مكانه فسوف ترونى

Tarjuma: "Lekin zara is pahad ko dekho, agar wo apni jagah par khada reh jaaye to tum bhi mujhe dekh sakoge."

Falammaa tajallaa Rabbuhuu lil-Jabali ja-'alahuu dakkan wa
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

Tarjuma: "To jab Us (ﷺ) ke Rabb ne Apni tajalli daali pahaad par to kardiya is ko rezah rezah."

Jalaa yajluu jalaa'a, ke mu'ane hain zaahir karna, roshan karna. Is se jab jab ta'ala hai. Yani kisi cheez ka khud roshan ho jaana. Ye Allah Ta'ala ki zaat ki tajalli thi jo pahaad par daali gayi jis se pahaad rezah rezah hogaya.

wa kharra Muusaa sa-'iqaa. وَخَرَّ مُوسَى صَعِقًا

Tarjuma: "Aur Musa (ﷺ) gir pad behosh hokar."

Tajalli Bari-e-Ta'ala ke is bilwaasta mushahede ko bhi Hazrat Musa (ﷺ) bardaasht na kar sake. Pahaad par tajalli ka padna tha ke aap (ﷺ) behosh ho kar gir pade.

Falammaa 'afaqa qaala Sub-haanaka tubtu 'ilayka wa 'ana 'awwalul-Mu'-miniin. فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

Tarjuma: "Phir jab aap (ﷺ) ko afaqa hua to kaha ke (Aye Allah!) Tu paak hai, mai Teri janaab mein tauba karta hoon aur mai hoon pehla imaan laane waala!"

Jab Hazrat Musa (ﷺ) ko hosh aaya to Aap (ﷺ) ne Allah Ta'ala ke huzoor apne sawaal ki jasarat par tauba ki aur arz kiya ke aye Allah! Mai Tujhe dekhe bagair sab se pehle tujh par imaan laane waala hoon.

AAYAT - 144

Qaala yaa-Muusaaa 'in-nis-tafay-tuka 'alan-naasi bi-Risaa-laatii wa bi-Kalaamii قَالَ يٰمُوسَىٰ اِنِّي اصْطَفَيْتُكَ عَلَيَّ النَّاسِ بِرِسَالَتِي وَبِكَلَامِي

Tarjuma: "(Allah ne) farmaya: Aye Musa (ﷺ) Mai ne tumhein muntakhab kiya hai logaon par (tarjeeh dekar) Apni paigambari aur Apni hum kalami ke liye."

Ye Hazrat Musa (عليه السلام) ka imtiyazi muqaam tha, jaise Suratun Nis'a mein farmaya: [وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا] wa kalla-mallaahu Muusaa tak-liimaa.

fa-khuz maaa 'aa-taytuka wa kum-
minash-Shaakiriin. فَخُذْ مَا آتَيْتَكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٤٥﴾

Tarjuma: "To lelo jo Mai tumhein de raha hoon aur ho jao shukar karne waalaon mein."

Yani ye alwah jo Hum aap (عليه السلام) ko de rahe hain unhein lelo aur in mein jo ehkaam likhe hue hain in ka haq adaa karo.

AAAYAT - 145

Wa katabnaa lahuu fil-'Al-waahi min-
kulli shay-'im-maw-'izatanw-wa
tafsiilal-li-kulli shay'

وَكَتَبْنَا لَهُ فِي الْأَنْوَاجِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ ﴿١٤٦﴾

Tarjuma: "Aur Humne likhdi us (عليه السلام) ke liye takhtiyon par har tarah ki nasihat aur har tarah (ke ehkaam) ki tafseel."

Yani Shariyat ke tamaam bunyaadi ehkaam in alwah mein darj kardiye gaye the. Allah ki utaari hui shariyat ke bunyadi ehkaam shahrah-e-hayaat par insaan ke liye goya danger signals ki haisiyat rakhte hain. Jaise kisi pur-peech pahaadi sadak par safar ko mahfooz banana ke liye jagah jagah danger cautions nasab kiye jaate hain isi tarah insani tamaddun ke pechedah raaste par asmani shariyat apne ehkamaat ke zariye caution nasb karke insani tag-wadu ke liye ek mahfooz dairah muqarar kar deti hai ta'ake insaan is daire ke andar rehte hue, apni aqal ko baru-ekaar laa kar apni marzi aur pasand napasand ke mutabiq zindagi guzare. Is daire ke baahar "muharramaat" hote hain jis ke baare mein Allah ka hukm hai ke inke qareeb bhi mat jaana : [تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا] Tilka huduudullaahi falaa taq-rabuuhaa. (Al-Baqarah : 187).

fa-khuzhaa bi-quw-watinw-wa'-
mur qawmaka ya'-khuzuu bi-'ah-
sanihaa: فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

Tarjuma: "To (aye Musa (عليه السلام)) is ko thaam lo mazbooti ke saath aur apni qaum ko bhi hukm do ke wo is ko pakdein is ki behtareen surat par."

Kisi bhi hukm par amal daraamad ke liye mukhtalif darje hote hain. Ye amal daraamad adna'a darje mein bhi ho sakta hai, ausat darje mein bhi

aur aal'a darje mein bhi. Lehaza yahan maltab ye hai ke aap ﷺ apni qaum ko targeeb dein ke wo ehkaam-e-shariyat par amal karte hue aal'a se aal'a darje ki taraf badhne ki koshish karein. Yahi nukta hum musalmanon ko bhi Qur'an mein bataya gaya: [الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ] 'Allaziina yastami-'uunal Qawla fayattabi-'uuna 'absanah: (Az-Zumar : 18) Yani wo log kalaam Allah ko sunte hain phir jo is ki behtareen baat hoti hai is ko ikhtiyaar karte hain. Ek tarz-e-amal ye hota hai ke aadmi apni zimmedariyon ke baare mein dheel aur riayat haasil karna chaahata hai. Wo sochta hai ke imtiyazi position na sahi, first ya second division bhi na sahi, bas pass marks kaafi hain, Lekin ye mu'amla "deen" mein nahi hona chaahiye. Deeni aamoor mein amal ka achche se achcha aur aal'a se aal'a miyaar qayem karne ki koshish karne ki hidayat ki gayi hai. Jaisa ke hum Suratul Maidah mein bhi padh aaye hain:

إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا
 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٤٠﴾

'izaa matta-qaw-wa 'aamanuu wa 'amilus-Saalibaati summatta-qaw-wa 'aamanuu summatta-qaw-wa' ab-sanuu. Wallaahu yuhibbul-Mubsiniin.

Duniyawi umoor mein to har shaks justaju ke khoob se hai khoob tar kahan!" ke nazariye ke haamil nazar aata hi hai, lekin deen ke silsile mein bhi har musalmaan ki koshish honi chaahiye ke is ka aaj is ke kal se behtar ho. Deeni umoor mein bhi wo taraqqi ke liye hattal imkaan har ghadi koshaan rahe.

sa-'uuriikum daaraal-faa-siqiin.

سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿٥٠﴾

Tarjuma: "Anqareeb Mai tumhein ghar dikhaonga (jis par is waqt qabza hai) fasaqiyon ka."

Isse muraad Philasteen ka elaaqa hai jis par hamlaawar hone ka hukm Hazrat Musa ﷺ ko milne waala tha. Bani Isra'el ka qafila Misr se nikalne ke baad Khalij Suveys ko uboor karke Sehra-e-Seena mein daakhil hua to Khalij Suveys ke saath saath safar karta raha, yahan tak ke jazeera numaye Seena ke junubi kone mein pahunch gaya jahan Koh-e-Tuur waqe hai. Yahan par is qafila ka taweel arse tak qayaam raha. Yahan Par Hazrat Musa ﷺ ko Koh-e-Tuur par talab kiya gaya aur jab aap ﷺ Tauraat le kar wapas aaye to aap ﷺ ko Philasteen par hamlaawar hone ka hukm mila. Chunache yahan se ye qafila Khalij

Aqb'a ke saath saath shumaal ki taraf azim-e-safar hua. Bani Isra'el saath aath sau saal qabal Hazrat Yousuf عليه السلام ki dawaat par Philasteen chodh kar Misr mein aabase the. Ab Philasteen mein mushrik aur faasiq qaum qaabis thi jis ke baare mein in ka khayal tha ko wo sakht aur zoraawar log hain. Chunache jab in ko hukm mila ke jaakar is qaum se jihad karo to unhone ye keh kar ma'azuri zaahir kardi ke aise taqatwaar logaon se jung karna inke bas ki baat nahi : [قَالُوا يُوسُفُ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ] *Qaaluu yaa-Muusaaa 'inna fiihaa qa'wman-jabbaariina* (Al-Maidah : 22) is waqiye ki tafseel Suratul Maidah mein guzar chuki hai. Yahan isi muhim ka zikr ho raha hai ke Mai anqareeb tum logaon ko is sar zameen ki taraf le jaonga ho tumhara asal watan hai lekin abhi is par fasiqon ka qabza hai. In nafarman logaon ke saath jung karke tum ne apne watan ko azaad karana hai.

AAYAT - 146

Sa-'asrifu 'an 'Aayaati-yallaziina yata- سَاصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ
 kabbaruuna fil-'arzi bi-gayril-haqq: فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

Tarjuma: "Mai phair doonga Apni aayat se in logaon (ke rukh) ko jo zameen mein nahaq takabbur karte hain."

Yahan ek usool bayaan farma diya gaya ke jin logaon ke andar takabbur hota hain hum khud un ka rukh apni aayat ki taraf se phair dete hain. Chunache wo hamari aayat ko samajh ji nahi sakte, in par gaur kar hi nahi sakte. Is liye ke takabbur Allah Ta'ala ko sab se zyada na pasand hai. Ek hadees qudsi mein Allah Ta'ala farmate hain: (الْكِبْرِيَاءُ رَدَائِي) *Alkibriyaa'u daali* ¹, Yani takabbur Meri chaadar hai, agar koi insaan takabbur karta hai to wo goya Meri chaadar Mere shaane se ghaseet raha hai, lehaza aise har insaan ke khilaaf Mera elaan-e-jung hai. Ek aur hadees mein Rasool صلى الله عليه وسلم ne farmaya : [لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبْرٍ] *Laa yadkbulul jannata man kaana fii qalbfii misqaalu habbatim min khardalin min kibri* ², "wo shaks jannat mein daakhil nahi ho sakega jis ke dil mein rayi ke daane ke barabar bhi takabbur hai". Chunache aayat zeir-e-nazar ka mafhoom ye hai ke jin logaon ke andar takabbur hai Hum khud unhein Apni aayat se bargashta kar dete hain. Aise logaon ko Hum is layeq hi nahi samajhte

1. Sunan Abi Dawood, Kitaabul Baas, Baab Majah fil Kabeer.
 2. Sahih Muslim, Kitaabul Imaan, Baab Tahreem Al-Kibr-o-Bayanah wa Sunan At-Tarmizi, Abwaab Al-Bar-o-Sila, Baab Majaa fil Kibr, wal Lafz Lahu.

ke wo Hamari aayat ko dekhein aur samjhein. Aise maghroor logaon ko Hum seedhi raah ki taraf tawwajeh markooz karne hi nahi dete.

wa 'iny-ya-raw kulla 'Aayatil-laa yu'-
minuu bihaa;

وَأَن يَرَوْا كَلَّآءِ لَّا يُؤْمِنُوا بِهِآءِ

Tarjuma: "Aur agar wo dekh bhi lein saari nishaniyan tab bhi wo in par imaan nahi layenge."

wa 'iny-ya-raw sabiilar-rushdi laa yatta-
khi-zuuhu Sabiilaa:

وَأَن يَرَوْا سَبِيلَ الرُّشْدِ لَّا يَخْتِذُوهُ سَبِيلًا ؕ

Tarjuma: "Aur agar wo dekh bhi lein hidayat ka raasta tab bhi is raaste ko ikhtiyaar nahi karenge."

wa 'iny-ya-raw sabiilal-gayyi yatta-
kbizuuhu Sabiilaa.

وَأَن يَرَوْا سَبِيلَ النُّعَى يَخْتِذُوهُ سَبِيلًا ؕ

Tarjuma: "Aur agar wo dekhein burayi ka raasta to ise wo fauran ikhtiyaar karlenge."

Zaalika bi-'annahum kazzabuu
bi-'Aayaatinaa wa kaanuu 'anhaa
gaafi-liin.

ذٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غٰفِلِينَ ﴿١٤٦﴾

Tarjuma: "Ye is liye ke unhone Hamari ayaat ko jhutlaya aur in se tagafil barat-te rabe."

AAYAT - 147

Walla-ziina kazzabuu bi-'Aayaatinaa
wa Liqaaa-'il-'Aa-khirati habitat'a'-
maluhum.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حٰطَّتْ أَعْمَالُهُمْ ؕ

Tarjuma: "Aur jo log bhi jhootla'inge Hamari ayaat ko aur aakhirat ki mulaqaat ko, inke amaal zaya ho jayenge."

Aise log apne ta'in badi badi nekiyaan kama rahe honge, magar Allah ke haan un ki in nikeyon ka koi sila nahi hoga. Jaise ke quresh-e-Makkah khud ko "khadimeen-e-Ka'aba" samjhthe the, wo Ka'aba ki safayi aur suthrayi ka khususi ehtemaam karte, hajiyon ki khidmat karte, inke liye doodh aur paani ki sabilein lagate, magar Mohammed Rasool ﷺ ki dawaat par imaan laaye bagair ke in saare amaal ki Allah ke nazdeek koi ehmiyat nahi thi.

Hal yuj-zawna 'illa maa kaanuu ya'-
maluun?

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

Tarjuma: "Aur in ko nahi diya jaayega badle mein magar wohi kuch jo wo karte rabe the."

AYAT 148 TO 153

وَ اتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حَلِيْبِهِمْ عَجَلًا ۗ جَسَدًا لَّهُ خُوَارٌ ۗ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِيْنَ ﴿١٤٨﴾ ۗ وَ لَمَّا سَقَطَ فِيْ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا ۗ قَالُوا لَيْنَ لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿١٤٩﴾ ۗ وَ لَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۗ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْ بَعْدِي ۗ أَعَجَلْتُمْ أَمْرَ رَبِّيْكُمْ ۗ وَالْفَىٰ الْأَلْوَاخِ ۗ وَ اتَّخَذَ بِرَأْسِ أَخِيْهِ يَجْرَدًا ۗ إِلَيْهِ ۗ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِيْ وَ كَادُوا يَفْتُلُوْنِيْ ۗ فَلَا تُشِيْتُ بِإِلْعَادَاءِ وَلَا تَجْعَلْنِيْ مَعَ الْقَوْمِ الظَّالِمِيْنَ ﴿١٥٠﴾ ۗ قَالَ رَبِّ اغْفِرْ لِيْ وَ لِأَخِيْ وَ ادْخُلْنَا فِيْ رَحْمَتِكَ ۗ وَأَنْتَ أَرْحَمُ الرَّاحِمِيْنَ ﴿١٥١﴾ ۗ إِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَبِّهِمْ ۗ وَ ذَلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ۗ وَ كَذٰلِكَ نَجْزِي الْمُفْتِرِيْنَ ﴿١٥٢﴾ ۗ وَ الَّذِيْنَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوْا مِنْ بَعْدِهَا وَ آمَنُوا ۗ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿١٥٣﴾

148. Watta-khaza qawmu Muu-saa mim-ba'-dihii min hu-liyyi-him 'ijlan jasadal-lahuu khu-waar. 'Alam yaraw' annahuu laa yukalli-mubum wa laa yah-diihim Sabiilaa? 'Itta-khazuu-hu wa kaanuu zaali-miin.

149. Wa lammaa suqita fiii 'ay-diihim wa ra-'aw 'annahum qad zalluu qaaluu la-'illam yar-hamnaa Rabbunaa wa yag-fir lanaa lanakuunanna minal-khaa-siriin.

150. Wa lammaa raja-'a Muu-saaa 'ilaa qarw-mihii gazbaana 'asifan-qaala bi'-samaa khalaftumuunii mim-ba'-dii. 'A'-ajil-tum 'amra Rabbikum? Wa 'alqal-'Alwaaha wa 'akhaza bi-ra'-si 'akhihi yajurru-huuu 'ilayh. Qaala-na-'umma 'innal-qarw-mastaz-'afuunii wa kaaduu yaqtuluu-nanii. Falaa tushmit bi-yal-'a'-daaa-'a wa laa taj-'alnii ma-'al-qawmiz-zaali-miin.

151. Qaala Rabbig-fir lii wa li-'akhi wa 'ad-khilmaa fii Rab-matika wa 'Anta 'Arhamur-raahimiin! (Section 18)

152. 'Innal-laziinat-takha-zul-'ijla sa-yanaalu-hum gazabum-mir-Rabbihim wa zillatun-fil-ba-yaatid-dunyaa: wa kazaa-lika najzil-muftariin.

153. Walla-ziina 'amilus-sayyi-'aati summa taabuu mim-ba'-dihaa wa 'aamanuuu 'inna Rabbaka mim-ba'-dihaa la-Gafuurur-Rahim.

AAAYAT - 148

Watta-khaza qaawmu Muu-saa mim-ba'-
dihii min hu-liyyi-him 'ijlan jasadal-
lahuu khu-waar.

وَآتَخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِمْ
حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُورٌ

Tarjuma: "Aur bana liya Musa ﷺ ki qaum ne aap ﷺ ke baad apne zewraat se bachde ka sa ek jism jis se gaye ki si awaaz aati thi."

Jab Hazrat Musa ﷺ Koh-e-Tuur par chale gaye to aap ﷺ ki qaum ke ek fard ne ye fitna uthaya, jis ka naam Saamri tha. Is ne sone ka ek mujjasima banana ka mansuba banaya aur is garz se is ne sab logaon se zewraat ekhatta kar liye. Riwayat ke mutabiq ye zewraat zyada tar Misr ke muqami logaon (qabtiyon) ke the jo unhone Bani Isra'el ke logaon ke paas amanatan rakhwaye hue the. Firauniyon ke haaton apni tamaam tar zillat-o-khuwari ke bawajuud mu'ashare mein Bani Isra'el ke akhlaaqi saakh abhi tak kisi na kisi sateh par is wajah se maujood thi ke ye log Hazrat Ibrahim ﷺ ki aulaad mein se the. Yahi wajah thi ke bahut se muqami log apni qeemti cheezein inke haan bataur amanat rakh diya karte the. Jab ye log Hazrat Musa ﷺ ke saath Misr se nikle to us waqt bhi unke bahut se logaon ke paas qabtiyon ke bahut se zewraat amanaton ke taur par maujood the. Chunache wo zewraat unke maalikon ko wapas karne ki bajaye apne saath le aaye the. Saamri ne ek mansube ke tehat saare qafle se wo zewraat ekhatta kiye. Ba-qaida ek bhatti bana kar un zewraat ko galaya aur bachde ki shakal aur jisamat ka ek mujjasima tayaar kar diya. Us ne ek maahir kareegar ki tarah is mujjasime ko banaya, sawara aur is mein kuch suraakh is tarah se rakhe ke jab in mein sa hawa guzarti thi to gaye ke dakaarne jaisi awaaz sunayi deti. Ye sab kuch karne ke baad Saamri ne Elaan kar diya ke ye bachda tum logaon ka khuda hai aur Musa ﷺ ko darasal mugalita hogaya hai jo khuda se milne Koh-e-Tuur par chale gaye hain.

Is mein ek aur nukta qaabil-e-tawajah hai, wo ye ke Hazrat Musa ﷺ mohabbat aur jazba ishteyaaq mein waqt-e-muqarrah se pehle hi Koh-e-Tuur par chale gaye the. Is par Allah Ta'ala ki taraf se jawaab talbi bhi hui thi, jis ke baare mein hamain kuch isharah Surah Taha mein milta hai: [وَمَا أَعْجَابُكَ عَنْ قَوْمِكَ يَمُوسَىٰ] *Wa maaa 'a'-jalaka 'an-qaawmika Yaa-Muusaa?* "Aye Musa! Tum apni qaum ko chordh kar qabal az waqt kyun aagaye ho?" Is par aap ﷺ ne jawaab diya : [وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ] *wa 'ajiltu 'ilayka Rabbi li-tarzaa.* "Ke parwardigaar! Mai to Teri mohabbat aur Tujh se guftagu karne ke shauk mein is liye jaldi aaya

tha ke Tu isse khush hoga". Goya aap ﷺ to fir-e-ishteyaq mein shabash ki tawaqqeh rakhte the. Lekin yahan daant pad gayi: [قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ] *Qaala fa-innaa qad fatan-naa qaawmaka mim-ba'-dika wa-'azallahumus-Saamiriyy.* "(Allah Ta'ala ne) farmaya: To (aap ﷺ ki is ujlat ki wajah se) aap ﷺ ke baad Humne aap ﷺ ki qaun ko fitne mein daal diya hai aur Saamri ne unhein gumrah kardiya hai". Goya khair aur bhalayi ke mu'amle mein bhi jald baazi nahi karni chahiye aur har kaam qaide, keyle ke mutabiq hi karna chahiye. Isi liye misaal mashhoor hai: " Sahaj pake so meetha hua".

'Alam yaraw' annahuu laa yukallimuhum wa laa yab-dihibim Sabiilaa? *أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا*

Tarjuma: "kya unhone gaur na kiya ke na wo in se koi baat kar sakta hai aur na unhein raasta bata sakta hai!"

Agarche is mujjasime se gaye ki si awaaz nikalti thi lekin unhone ye na socha ke wo koi ba-mu'ani baat karne ke qaabil nahin hai aur na hi kisi andaaz mein wo in ki rahnumayi kar sakta hai. Magar is ke bawajood.

Itta-khazuu-hu wa kaanuu zaali-miin. *إِتَّخَذُوا وَكَاؤًا ظَلِيمِينَ*

Tarjuma: "Isi ko wo (ma'abood) bana baithe aur wo the bahut zalim!"

Bani Isra'el ne isi bachde ko apna ma'bood maan kar is ki parishtish shuru kardi aur is tarah shirk jaise zulm-e-azeem ke murtakib hue. Zaalim se ye bhi muraad hai ke wo apne upar bade zulm daahne waale the.

AAAYAT - 149

Wa lammaa suqita fiii 'ay-dihibim wa ra-'aw 'annahum qad zalluu *وَلَمَّا سُقِطَ فِي آيِدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا*

Tarjuma: "Aur jab inke haathon ke tote udgaye (in ko pachtarwa hua) aur unhein ehsaas hua ke wo to gumrah hogaye hain."

qaaluu la-'illam yar-hamnaa Rabbunaa wa yag-fir lanaa lanakuunanna minal-khaa-siriin. *قَالُوا لَيْن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ*

Tarjuma: "To unhone kaha ke agar hamare Rabb ne hum par rahem na farmaya aur humein baqsh na diya to hum ho jayeinge bahut khaasrah paane waalaon mein se".

Is mu'amle mein wo log teen girho mein taqseem ho gaye the. Qaum ka ek bada hissa wo tha jo is gunah mein bilkul shareek nahi hua. Dusre giroh mein wo log the jo kuch deir ke liye is gunah mein shareek hue, lekin fauran unhein ehsaas ho gayga ke un se galti ho gayi hai. Teesra giroh Hazrat Musa عليه السلام ki waapsi tak is shirk par ada raha. Yahan darmiyani giroh ke logon ka zikr hai ke galti ke baad wo naadim hue aur unhe samajh aagayi ke wo gumrahi ka irtakab kar baithe hain.

AAYAT - 150

*Wa lammaa raja-'a Muu-saaa 'ilaa qaw-mihii gazbaana 'asifan-
وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا*

Tarjuma: "Aur jab Musa عليه السلام laute apni qaum ki taraf sakht gazabnaak ho kar afsos mein".

[*غَضْبَانَ*] *gazbaana*, رَحْمٰنِ *Rahmaan*, ki tarah fa'alaan ke wazan par mubalige ka seega hai. Yani Aap عليه السلام nihayat gazabnaak the.

Hazrat Musa عليه السلام ka mizaaj bhi jalali tha aur qaum ke jurm aur gumrahi ki nauwiyat bhi bahut shadeed thi. Phir Allah Ta'ala ne Koh-e-Tuur par hi bata diya ke tumhari qaum fitne mein pad chuki hai lehaza in ka gham-o-gussa aur ranjh-o-afsos bilkul baja tha.

*qaala bi'-samaa khalaftumuunii mim-ba'-dii.
قَالَ بِسْمَا خَلَفْتُوْنِي مِنْ بَعْدِي*

Tarjuma: "Aap عليه السلام ne farmaya bahut buri hai meri neeyabat jo tum ne ki hai mere baad."

Ye khitaab Hazrat Haroon عليه السلام se bhi ho sakta hai aur apne puri qaum se bhi.

*'A'-ajil-tum 'amra Rabbikum?
أَعْرَجْتُمْ أَمْرَ رَبِّكُمْ؟*

Tarjuma: "Kya tum ne apne Rabb ke mu'amle mein jaldi ki?"

Yani agar Saamri ne fitna khada kar hi diya tha to tum log is qadar jald bagair soche samjhe is ke kehne mein aagaye? Kam az kam mere wapas aane ka hi intezaar kar lete!

*Wa 'alqal-'Alwaaha
وَأَلْقَى الْأَوْحَا*

Tarjuma: "Aur Aap عليه السلام ne takhtiyani (ek taraf) daal di."

Koh-e-Tuur se jo Taurat ki takhtiyar lekar aaye the wo abhi tak Aap (عليه) ke haath mein hi thien, to Aap (عليه) ne un takhtiyon ko ek taraf zameen par rakh diya.

wa 'akhaza bi-ra'-si 'akhihi yajurru-
huuu 'ilayh.

وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

Tarjuma: “*Aur (gusse mein) apne bhai ke sar ke baal pakad kar apni taraf kheenchna lage.*”

Hazrat Musa (عليه) ne gusse mein Hazrat Haroon (عليه) ko sar ke baalon se pakad kar apne taraf kheencha aur kaha ke mai tumhein apna khaleefa bana kar gaya tha, mere peeche tumne ye kya kiya? Tum ne qaum ke logon ko is bachde ki puja karne se rokne ki koshish kyun nahi ki?

Qaala-na-'umma 'innal-qaw-mastaz-
'afuunii wa kaaduu yaqtuluu-nanii.

قَالَ ابْنُ أَمْرَانَ الْقَوْمِ اسْتَضَعْفُونِي
وَكَادُوا يَقْتُلُونِي

Tarjuma: “*(Haroon (عليه) ne) kaha ke aye mere maa jaye, haqeeqat mein qaum ne mujhe daba liya tha aur wo mere qatal par aamadab ho gaye the.*”

Maine to un logaon ko aisa karne se mana kiya tha lekin unhone mujhe bilkul bebas kardiya tha, is mu'amle mein in logaon ne is had tak jasarat ki thi ke wo meri jaan ke darpe hogaye the.

Falaa tushmit bi-yal-'a'-daaa-'a

فَلَا تُشِيتْ بِبِ الْأَعْدَاءِ

Tarjuma: “*To (dekhein ab) dushmanon ko mujh par hasne ka mauqa na dein*”

“Shamatit aada'a” ka muhawara hamare haan urdu mein bhi istemal hota hai, yani kisi ki tauheen aur be-izzati par is ke dushmanon ka khush hona aur hasna. Hazrat Haroon ne Hazrat Musa (عليه) se darkhuwast ki ke ab is tarah mere baal kheenchna kar aap dushmanon ko mujh par hasne ka mauqa na dein.

wa laa taj-'al-nii ma-'al-qawmiz-zaali-
miin.

وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

Tarjuma: “*Aur mujhe in zaalimon ke saath shaamil na kijiye.*”

Aap mujhe in zaalimon ke saath shumaar na kijiye. Mai is mu'amle mein hargiz inke saath nahi hoon. Mai to unhein is harkat se mana' karta raha tha.

AAAYAT - 151

Qaala Rabbig-fir lii wa li-'akhii wa
'ad-khilnaa jii Rah-matika wa 'Anta
'Arhamur-raahimiin!

قَالَ رَبِّ اغْفِرْ لِي وَ لِأَخِي وَ أَدْخِلْنَا
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

Tarjuma: “(Tab Hazrat Musa عليه السلام ne dua karte hue) kaha ke aye mere Parwardigar! Baksh de mujhe bhi aur mere bhai ko bhi aur humein daakhil farma Apni rehmat mein, aur Tu tamaam rahem karne waalaon mein sab se badh kar rahem farmane waala hai,.”

Is dua ke jawab mein Allah Ta'ala ki taraf se irshaad hua:

AAAYAT - 152

Innal-laziinat-takha-zul-'ijla sa-
yanaalu-hum gazabum-mir-Rabbihim
wa zillatun-fil-ha-yaatid-dunyaa:

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَكَنًا لَّهُمْ عَذَابٌ
مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ﴿١٥٢﴾

Tarjuma: “Yaqeenan jin logon ne bachde ko ma'bood bana liya, anqareeb un ko pahunchega gazab unke Rabb ki taraf se aur zillat duniya ki zindagi mein.”

“Ghazab” se aakhirat ka ghazab bhi muraad hai aur qatal-e-martad ki wo saza bhi jis ka zikr hum Surat-ul-Baqarah ki aayat 54 mein pad aaye hain.

wa kazaa-lika najzil-muftariin.

وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٣﴾

Tarjuma: “Aur isi tarah hum badla dete hain bohtaan bandhne waalaon ko.”

AAAYAT - 153

Walla-ziina 'amilus-sayyi-'aati summa
taabuu mim-ba'-dibaa wa 'aamanuuu
'inna Rabbaka mim-ba'-dibaa la-
Gafuurur-Rabiim.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَ
آمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

Tarjuma: “Albatta jin logon ne (kuch deir ke liye) bure kaam kiye phir tauba kar li us ke baad aur imaan le aaye to yaqeenan us ke baad Aap عليه السلام ka Rabb bakhshne waala aur reham farmane waala hai.”

Wo log jin se is galti ka irtekar to hua magar unhone is se tauba karke apne imaan ki tajdeed karli, aise tamaam logon ka mu'amla us Allah ke supurd hai jo bakhshne waala aur insanon par reham karne waala hai. Albatta jo log us jurm par ade rahe un par aakhirat se pehle duniya ki zindagi mein bhi Allah ka gazab mussallat hua. Is ki tafseel

Surat-ul-Baqarah ki ayat 54 ke tehat guzar chuki hai ke Hazrat Musa عليه السلام ne har qabele ke momineen mukhliseen ko hukm diya ke wo apne apne qabele ke in mujrimeen ko qatal kardein jinhone gosaala parasti ka irtekar kiya. Sirf wo log qatal se bache jinhone tauba karli thi. Ye bilkul aise hi hain jaise Surat-ul-Maida mein ayaat-e-muhariba (Ayaat 34 aur 133) mein humne padha ke agar daaku, rehzan wagairah mulk mein fasaad macha rahe hon, lekin muta'leqa hukaam ke qaabu mein aane se pehle wo tauba karlein to aisi surat mein in ke saath narmi ka bartau ho sakta hain balke unhein mu'af bhi kiya ja sakta hai, lekin agar unhein isi bagawat ki kaifiyat mein giraftaar kar liya jaye to phir un ki saza bahut sakht hai.

AYAAT 154 TO 157

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبَ أَخَذَ الْوَيْحَ ۗ وَفِي نُحُوتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِربِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا رِيبِقَاتِنَا ۗ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِنِّي أَتَهَلِّكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنِّي ۗ إِنَّ هِيَ إِلَّا فِتْنَتُكَ ۗ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۗ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۗ وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۗ قَالَ عَذَابٌ أُصِيبُ بِهِ مَن أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْكُفْرَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ قَالَ الَّذِينَ آمَنُوا بِهِ وَغَزَّوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

154. *Wa lammaa sakata 'am-Muusal-gazabu 'akhazal-'Al-waaha wa fi nus-khatibaa Hudan-wa Rahmatul-lilla-ziina hum li-Rabbihim yarha-buun.*

155. *Wakh-taara Muusaa qaw-mahuu sab-'iina rajulal-li-Mii-qaa-tinaa: falammaaa 'akha-zat-humur-rajjatu qaala Rabbi law shi'-ta 'ahlak-ta-hum-min-qablu wa 'iyyaay. 'Atub-liku-naa bimaa fa-'al-asufabaaa-'u minnaa? 'In hiya 'illaa fitna-tuk. Tuzillu bibaa man-tashaaa-'u wa tahdii man-tashaaa.. 'Anta Waliyyunaa fagfir lanaa warham-naa wa 'Anta Khayrul-gaafriin.*

156. *Wak-tub lanaa fii haazibid-dunyaa hasanatanw-wa fil-'Aakhirati 'innaa hudnaaa 'ilayk. Qaala 'azaabiii 'usiibu bihii man 'ashaaa'. Wa Rahmatii wasi-'at kulla shay'. Fasa-'aktububaa lilla-ziina yattaquuna wa yu'-tuu-naz-Zakaata walla-ziina hum-bi-'Aayaatinaa yu'-mi-nuun;—*

157. *'Allaziina yatabi-'uunar-Rasuulan-Nabiyyal-'Ummiy-yallazii yajiduunahuu maktuu-ban 'indahum fit-Taw-raati wal-'Injiil. Ya'-muruhum-bil-ma'-ruufi way an-baahum 'anil-munkari wa yuhillu la-humut-tayyi-baati wa yuharri-mu 'alayhimul-khabaaa-isa wa yaza-'u' anhum 'israhum wal-'aglaa-lallatii kaanat 'alayhim. Fallaziina 'aamanuu bi-hii wa 'azza-ruuhu wa nasa-ruuhu wattaba-'un-Nuural-laziii 'unzila ma-'ahuuu 'ulaaa-'ika humul-Muf-libuun.* (Section 19)

AAYAT - 154

Wa lammaa sakata 'am-Muusalgazabu 'akbazal-'Al-waaha wa fii nus-khatibaa Hudanw-wa Rahmatul-lilla-ziina hum li-Rabbihim yarha-buun. وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۚ وَفِي نُسْحَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِ رَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

Tarjuma: "Aur jab Musa ﷺ ka gussa kuch thanda pada to unhone wo takhteeyaan uthalien, aur us ki tehreer mein thi rehmat aur hidayat un logon ke liye jo apne Rabb se darte hain."

AAYAT - 155

Wakh-taara Muusaa qaw-mahuu sab-'iina rajulal-li-Mii-qaa-tinaa: Waxtar Moolay qoomah sabayin rajal la yiqatnaa

Tarjuma: "Aur intekhaab kiya Musa ﷺ ne apni qaum se sattar afraad ka Hamare waqt muqarrarah ke liye."

Wo log jo aakhri waqt tak is mushrikana fael par qayem rahe unhein qatal kar diya gaya. Ab is tatheer (purge) ke baad ijtemayi tauba ka marhala tha, jis ke liye Hazrat Musa ﷺ Allah ke hukm ke mutabiq apni qaum ke sattar (70) sar-kardah afraad ko saath le kar Koh-e-Tuur par haazri ke liye rawana hogaye.

falamaaa 'akha-zat-humur-rajafatu فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ

Tarjuma: "Phir jab unhein aapakda zalzale ne".

Koh-e-Tuur par ya us ke muzafaat mein un logon ke liye jismani kapkapi ya zameeni zalzale jaisi khaufnaak kaifiyat paida kardi gayi.

qaala Rabbi la'w shi'-ta 'ahlak-ta-
hum-min-qablu wa 'iyyaay. قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ

Tarjuma: "(Musa ؑ) ne arz kiya ke aye Parwardigar agar Tu chaahta to halaak kar deta pehle hi in sab ko bhi aur mujhe bhi."

'Atuh-liku-naa bimaa fa-'alas-sufahaaa-
'u minnaa? أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا؟

Tarjuma: "To kya Tu humein halaak kardega hum mein se kuch bewakhoof logon ki harkat ki wajah se?"

Qaum ke kuch jaahil logon ne jo harkat ki thi unhein us ki saza bhi mil gayi hai. Humne itna bada kaffarah de diya hai ke unhein apne haathon se qatal bhi kar diya hai. To kya un ki wajah se Tu puri qaum ko halaak kar dega?

'In hiya 'illaa fitna-tuk. Tuzillu bihaa
man-tashaaa-u إِنَّ هِيَ إِلَّا فَتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ

Tarjuma: Magar ye Teri taraf se ye ek aazma'ish hai, Tu gumrah karta hai is ke zariye se jis ko chaahta hai aur hidayat deta hai jis ko chaahta hai."

wa tahdii man-tashaaa.. 'Anta
Waliyyunaa fagfir lanaa warham-naa wa
'Anta Khayrul-gaafiriin. أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَ أَنْتَ خَيْرُ الْغَافِرِينَ ﴿٥٥﴾

Tarjuma: "Tu hamara pasht panah hai, pas humein bakhsb de aur hum par reham farma aur yaqeenan tamaam bakhsbne waalaon mein Tu behtar bakhsbne waala hai."

AAAYAT - 156

Wak-tub lanaa fii haazihid-dunyaa
hasanatan-wa-fil-'Aakhirati وَكُتِبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ

Tarjuma: "Aur Tu hamare liye is duniya (ki zindagi) mein bhi bhalayi likhde aur aakhirat mein bhi".

Hazrat Musa ؑ ne apni qaum ke liye jo dua ki, ye wohi alfaaz mein jo Surat-ul-Baqarah mein musalmanon ko shikaye gaye hain: [رَبَّنَا إِنِّي أَسْأَلُكَ فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ] Rabbanaa 'aatinaa fid-dunyaa hasanatan-wa-fil-'Aa-khirati hasanatan-wa qinaa 'azaaban-Naar.

'innaa hudnaa 'ilayk. إِنَّا هُدُّنَا إِلَيْكَ

Tarjuma: "Hum teri janaab mein ruju karte hain."

Yani hum se jo khata ho gayi hain us ka eteraaf karte hue hum mu'afi chaahte hain.

قَالَ عَذَابٌ أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ
 Wa Rahmatii wasi-'at kulla shay'.
 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ

Tarjuma: "(Allah ne) farmaya ke Mai azaab mein muhtela karunga jis ko chahunga, aur Meri rehmat har shaye par chaayi hui hai."

Yani Meri ek rehmat to wo hai jo har shaye ke shaamil-e-haal hai, har shaye par muheet hai. Har shaye ka wajood aur baqa Meri rehmat hi se mumkin hai. Ye puri kayenaat aur iska tasalsul Meri rehmat hi ka marhoon-e-mannat hai. Meri is rehmat-e-aam se Meri tamaam makhluqaat hisse paa rahi hai, lekin jahan tak meri rehmat-e-khaasa ka ta'aluq hain jis ke liye tum log abhi sawal kar rahe ho:

فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
 wa yu-'tuu-naz-Zakaata walla-ziina
 hum-bi-'Aayaatinaa yu'-mi-nuun; ۞

Tarjuma: To isi mein likh doonga un logon ke liye jo taqwa ki rosh ikhtiyaar kareng, zakaat dete rahenge aur jo log Hamari ayaat par pokhta imaan rakhenge.

AAAYAT - 157

'Allaziina yattabi-'uunar-Rasuulan-
 Nabiyyal-'Ummiy- ۞ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

Tarjuma: "Jo itteba kareng Rasool-e-Nabi Ummi (ﷺ) ka".

Yani Hamare Nabi Ummi ﷺ ka itteba kareng jin ko Rasool bana kar bheja jayega. Mohammed Arbi ﷺ ne duniyawi etebar se koi ta'leem haasil nahi ki thi aur na Aap ﷺ duniyawi miyaar ke mutabiq padna likhna jaante the. Is lihaaz se Aap ﷺ bhi ummi the aur jin logon mein Aap ﷺ ko maboos kiya gaya wo bhi ummi the, kyunke un logaon ke paas is se pehle koi kitaab thi na koi shariyat.

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
 'indahum fit-Taw-raati wal-'Injiil.
 التَّوْرَةِ وَالْإِنْجِيلِ ۚ

Tarjuma: "Jise payenge wo likha hua apne paas Tauraat aur Injeel mein"

Yani aakhri Nabi ﷺ ke baare mein peshangoyan, Aap ﷺ ke halaat, aur Aap ﷺ ke baare mein wazeh alaamaat un ko Tauraat aur Injeel donon mein milengi.

Ya'-murubum-bil-ma'-ruufi way an-haabum 'anil-munkari wa yubillu la-humut-tayyi-baati

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ

Tarjuma: “*Wo unhein neiki ka hukm denge, tamaam burayon se rokenge aur unke liye tamaam paak cheezein halaal kar denge*”

Bani Isra'el par kuch cheezein un ki shararaton ki wajah se bhi haraam kar di gayi thien, jaise ke Suratun Nisa (aayat 160) mein hum padh aaye hain. Is liye farmaya ke Nabi Ummi ﷺ un par se aisi tamaam bandishein uthadenge aur tamaam pakeezah cheezon ko un keliye halaal kar denge.

wa yubarri-mu 'alayhimul-khabaaa-'isa wa yaza-'u' anhum 'israhum wal-'aglaa-lallatii kaanat 'alay-him.

وَيُحَرِّمُ عَلَيْهِمُ الْكَبَائِتَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ؕ

Tarjuma: “*Aur haraam kardenge un par napaak cheezon ko, aur un se utaardenge unke bojh aur touq jo un (ki gardanon) par pade hongee.*”

Ye bojh aur tauq wo beja aur khud saakhta pabandiyaan aur rasumaat bhi hain jo mu'ashare ke ander kisi khaas tabqe ke mafadaat ya namood-o-numa'ish ki khuwahish ki wajah se riwaaj paati hain, baad mein gareeb logon ko unhein nibhana padta hai aur phir ek waqt aata hai jab unki wajah se ek aam aadmi ki zindagi intehayi mushkil ho jaati hai. Is ke elawa mu'ashare ki buland tareen sateh par bhi badi badi qabahatein aur la'anatein janam leti hain, jin ke bojh tale mukhtalif aqwaam buri tarah pis jaati hain. Masallan baadshahat ka jabar, jageerdari ka istesaali nizam, siyasi-o-ma'ashi gulami, rang-o-nasal ki buniyaad par insaniyat mein tafreeq wagairah. To is aayat mein basharat di ja rahi hai ke Nabi aakhir-uz-zama ﷺ ayenge aur insaniyat ko galat rasumaat, khudsakhta aqaaid aur nizaam haye baatile ke bojhon se nijaat dila kar adal aur qast ka nizam qayam karenge.

Is ke baad Huzoor ﷺ ke saath ta'luq ki shara'et mazkoor hain jin mein se har shart par gaur karne ki zaroorat hai.

Is mauzu ko tafseeli taur par samajhne ke liye mere kitaabche ba-unwaan: “Nabi Akram ﷺ se hamare ta'luq ki buniyadein” ka muta'ala mufeed rahega.

Fallaaziina 'aamanuu bi-hii

قَالِذِينَ آمَنُوا بِهِ

Tarjuma: "To jo log aap (ﷺ) par imaan layenge"

Ye pehli aur buniyadi shart hai. Aap (ﷺ) par imaan laane ke do buniyadi taqaze hain, pehla taqaza hai Aap (ﷺ) ki ita'at aur doosra taqaza hai Aap (ﷺ) ki mohabbat. In donon taqazon ke baare mein do ahadees mulahiza kijiye. Pehli hadees ke raawi Hazrat Abdullah Bin Umar Bin Al Aas (رضي الله عنه) hain. Wo kehte hain ke Rasool Allah (ﷺ) ne Irshad farmaya : (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هُوَ أَدْبَعًا لِمَا جَدَّتْ بِهِ) *Laa yauminu ahadukum hattaa yakuuna harwaahu taba'an limaa jintu bibi'i*, "Tum mein se koi shaksh momin nahi hai jab tak ke is ki khuwahish-e-nafs taabe na hojaye is cheez ke jo Mai (ﷺ) lekar aaya hoon". Yani jo ehkaam aur shariyat Huzoor (ﷺ) lekar tashreef laye hain, agar koi shaksh imaan rakhta hai ke ye Allah ki taraf se hai to is sab kuch ko tasleem kar ke is par amal karna hoga. Dusri Hadees mutafiq alay hai aur is ke raawi Hazrat Anas Bin Malik (رضي الله عنه) hain. Wo riwayat kartay hain ke Rasool Allah (ﷺ) ne farmaya² : (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِمْ مِنَ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ) *tum mein se koi shakhs momin nahi ho sakta jab tak ke mai use mahboobtar na hojaon iske baap, bete aur tamaam insanon se*. Chunache ye dono taqaze pure honge to Aap (ﷺ) par imaan ka daawa haqeeqat banega. Ek ghayet darje mein Aap (ﷺ) ka iteba aur ita'at, dusre ghayet darje mein Aap (ﷺ) ki mohabbat.

wa 'azza-ruuhu wa nasa-ruuhu

وَعَزَّوهُ وَنَصَرُوهُ

Tarjuma: "Aur Aap (ﷺ) ki tazeem karenge aur aapki madad karenge."

Jab mazkoora bala do taqaze pure honge to inke laazmi natije ke taur par dilaon mein Rasool Allah (ﷺ) ki tazeem paida hogi, Aap (ﷺ) ki azmat dilaon par raaj karegi. Jab aur jahan Aap (ﷺ) ka naam-e-mubarak sunayi dega be-saakhta zubaan par durood-o-salaam aajayega. Aap (ﷺ) ka farman saamne aane par muntiq-o-dala'il ka sahara chord kar sare tasleem kham kar diya jaayega. Huzoor (ﷺ) ke adaab-o-ehteraam ke silsile mein ye usool zehen nasheen karlijjiye ke agar kahin kisi masle par behes hori rahi ho dono taraf dala'el kko dala'el kaat rahe ho aur aise

1. Al-Arba'uun an-nawawiya, H:41, Qaal Al-Nawawi: Hadees Hisn Sahih Rawaina fi Kitaabul Hajjah ba-isnaad Sahih-o-Mishkaat Al-Masabiih, Kitaabul Imaan, Baabul Etesaam Bil-Kitaab Wasunna, Alfasal As-Saan.
2. Sahih Al-Bukhari, Kitabul Imaan, Baab Hubul Rasool Minal Imaan, Wa Sahih Muslim, Kitabul Imaan, Baab wajoob muhabbah Rasool Allah (ﷺ) aksar min Al-ahal wal-walad wal walid wan naas, ajamyeen.

mein agar koi kehde ke Rasool Allah ﷺ ne is ziman yun farmaya hai to hadees ke sunte hi fauran zubaan band hojaani chaahiye. Ek musalmaan ko zeib nahi deta ke Aap ﷺ ka farmaan sunlene ke baad bhi kisi mu'amle raaye zani kare. Baad mein tehqeeq ki jaasakti hai ke Aap ﷺ se mansoob karke jo farmaan sunaya gaya hai darhaqeeqat wo hadees hai bhi ya nahi aur agar hadees hai to riwayat-o-darayyat ke etebaar se iska kya muqaam hai. Hadees sahi hai ya zaef! Ye sab baad ki baatein hain, lekin hadees sunkar waqti taur par chup hojana aur sare tasleem kham kardena Aap ﷺ ke adaab ka taqaza hai.

وَنَصْرُؤُا wa nasa-ruuhu, ke ziman mein ye nukta ahem hai ke Nabi Mukarram ﷺ kis kaam mein madad darkaar hai? Kya Aap ﷺ ko apne kisi zaati kaam keliye madad chaahiye? Aap ﷺ ne koi zaati saltanat-o-hukumat to qayem nahi ki, jiske qiyaam-o-istehkaam keliye Aap ﷺ ko madad ki zarurat hoti. Aap ﷺ ki koi zaati jaagir ya jayedaad bhi nahi thi, jisko sambhaalne keliye Aap ﷺ ko madad darkaar hoti. Darasal Aap ﷺ ko apne mission ki takmeel keliye madad chaahiye thi jiske liye Aap ﷺ bheje gaye the aur wo tha ghalba-e-haq aur iqamat-e-deen [هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ] *Huwallazi 'i 'arsala Rasuulahuu bil-Hudaa wa Diinil-Haqqi liyuzhbirahuu 'aladdiini kullihii*, [Surah As-Saf, 9]. Deen-e-haq ke ghalbe keliye ki jaane waali jaan-gusal jado jahad mein Aap ﷺ ko madadgaaraon ki zarurat thi aur iskeliye Aap ﷺ ki taraf se مَنْ أَنْصَارِي إِلَى اللَّهِ *Man ansaari ilallaah*, ki sulaaye aam thi, ke mujhe Allah ka deen ghalib karna hai, ye mera farz-e-mansabi hai, kaun hai jo is kaam mein mera haath bataye aur mera madadgaar bane? Chunache Aap ﷺ ne apni mohabbat, Sahaba-e-Kiraam ﷺ ki qurbaaniyon aur Allah ki nusrat se jazira numaye Arab mein deen ko ghaalib karke apne mission ki takmeel kardi. Aap ﷺ ke baad kuch arsa deen ghaalib raha, phir maghloob hogaya aur aaj tak maghloob hai. Aaj dunya mein kahin bhi deen ghaalib nahi hai lehaza ab deen ko saari dunya mein ghaalib karna ummat ki zimmedaari hai is zimmedaari ke hawale se Aap ﷺ ka mission aaj bhi zinda hai, ye maidan ab bhi khula hai. Aaj Huzoor ﷺ ko hamari madad ki zarurat hai [يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ] *Yaaa-'ayyuhal-laziina 'aa-manuu kuunuuu 'ansaar-'allaabi* [Surah As-Saf, 14] ka Qur'ani hukm aaj bhi humein pukaar raha hai.

wattaba-'un-Nuural-laziii 'unzila ma-
'ahuuu

وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۖ

Tarjuma: "Aur pairwi kareng us Noor ki jo Aap ﷺ ke saath naazil kiya jaayega."

Ye goya is kathin mission ki takmeel ka raasta bataya gaya hai. Deen ke ghalbe ki takmeel Qur'an ke zariye se hogi, yani Tazkeer Bil Qur'an, Tabsheer Bil-Qur'an, Tableeq Bil-Qur'an, Anzaar Bil-Qur'an, Taleem Bil-Qur'an waghaira jaise Muhammad Arbi ﷺ ne Qur'an ke zariye se logaon ka tazkiya kiya [يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ] yatluu 'alayhim 'Ayaatihii wa yuzakkihim wa yu-'allimu-humul-Kitaaba wal-Hikmah [Al-Jumah, 2]. Is tarah aaj bhi zarurat hai ke Qur'an ke zariye se logaon ko targheeb di jaaye, in ke dilaon ki safayi ki jaaye, inhein jahalat ke andheraon se hidayat ke ujale ki taraf laaya jaaye, tareek dilaon ke andar imaan ki shama'en roshan ki jaaye. Phir in logaon ko ek mission par ekhatta kiya jaaye, inhein munazzam kiya jaaye, in mein manzil ki tadap paida ki jaaye aur phir baatil se takra kar isko paash paash kardiya jaaye. Ye hai Aap ﷺ ki madad karne ka sahi tareeqa aur ye hai is noor (Qur'an) ki pairwi karne ka maroof raasta aur jo log is raaste par challenge unke baare mein farmaya:

'ulaaa-'ika humul-Muf-libhuun.

أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾

Tarjuma: "Wohi log honge falah paane waale".

AYAAT 158 TO 162

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۗ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِن قَوْمِ مُوسَى إِتْمَنَّا يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾ وَقَطَعْنَاهُمْ أَثْنَتَيْ عَشَرَ آسَاطًا أُمَمًا ۗ وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اصْرَبْ بِعَصَاكَ الْحَجَرَ ۗ فَانْبَجَسَتْ مِنْهُ أَثْنَتَا عَشَرَ عِيقًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ ۗ وَظَلَلْنَا عَلَيْهِمُ الْعَمَامَ ۗ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّانَ وَالسَّلْوى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۗ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَعْفِرْ لَكُمْ خَطِيئَتَكُمْ ۗ سَنُرِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

158. Qul yaaa-'ayyu-han-naasu 'innii Rasuulul-laahi 'ilay-kum jamii-'anil-lazii lahuu mulkus-samaa-waati wal-'arz. Laaa 'ilaaha 'illaa Huwa yuh-yii wa yumiiit. Fa-'aaminuu billaahi wa Rasuulihin-Nabiyyil-'Um-miyyillazii yu'-minu billaahi wa Kalimaatihii watabi-'uuhu la-'allakum tahtaduun.

159. *Wa min-qawmi Muusaaa 'ummatuny-yadhuuna bil-haqqi wa bihii ya'-diluun.*
160. *Wa qatta'-naahumus-na-tay'asbrata'asbaatan'uma-maa. Wa 'aw-hay-naaa 'ilaa Muusaaa 'izis-tasqaahu qaw-muhuuu 'a-nizrib-bi-'asaakal-hajar. Fambaja-sat minbusna-taa 'asbrata 'aynaa qad 'ali-ma kullu 'unaasim-mash-raba-hum. Wa zallalnaa 'alay-hi-mul-gamaama wa 'anzalnaa 'alay-hi-mul-Manna was-Sal-waa: kuluu min-tayyi-baati maa razaq-naakum. Wa maa zalamuunaa wa laa-kin-kaa-nuuu 'anfu-sabum yaz-limuun.*
161. *Wa 'izqiila labumus-kunuu haazibil-qaryata wa kuluu minhaa baysu shi'-tum wa quuluu Hittatunw-wad-khulul-baaba sujjadan-nagfir-lakum khatiii-'aatikum; sa-naziidul-Muhsiniin.*
162. *Fabadda-lallaziina zala-muu minhum qawlan gay-ral-lazii qiila labum fa-'arsalnaa 'alayhim rijzam-minas-samaaa-'ibimaa kaanuu yazli-muun.* (Section 20)

Ab agli aayat ka muta'la karne se pehle do baatein achchi tarah se samajh lijiye. Ek to guzishta ayaat ke mazmoon ka is aayat ke saath rabt ka mu'amlai hai. Is rabt ko yun samajhna chaahiye ke Hazrat Musa aaa ke zikr ke baad Ambiya-e-Rasal ke is silsile ko Nabi Aakhiruz Zama ﷺ ki baasat tak laane mein bahut tafseel darkaar thi. Is tafseel ko chordkar ab baraye raast Aap ﷺ ko mukhatib karke farmaya jaa raha hai ke Aap ﷺ logaon ko batadein ke mai Allah ka Rasool hoon, tamam bani nu-insaan ki taraf. Chunache pichli ayaat mein Hazrat Musa aaa ke zikr aur Taurat-o-Injeel mein Nabi Aakhiruz Zama ke baare mein basharataon ke hawale se is aayat ka siyaaq-o-sabaaq goya yun hoga ke Aye Muhammad ﷺ ab aap alal-elaan kehdiyiye ke mai hi wo Rasool hoon jiska zikr tha Taurat aur Injeel mein, mujh par hi imaan laane ki takeed hui thi Musa aaa ke pairokaaraon ko, mere hi daawat par labaik kehne waalaon keliye waada hai Allah ki khususi rehmat ka, aur ab meri hi nusrat-o-ita'at ka haq ada karne waalaon ko zamanat milegi abdi-o-ukharwi falah ki!

Dusri ahem baat yahan ye note karne ki hai ke is surat mein humne abtak jitne Rasoolaon ka tazkera padha hai unka khitaab **يَا قَوْمِ** *Yaa qaumi, (aye mere qaum ke logo!)* ke alfaaz se shuru hota tha, magar Muhammad Arbi ﷺ ki ye imtiyazi shaan hai ke Aap ﷺ kisi maqsoos

qaum ki taraf mab'oos nahi hue balke Aapki risalat afaqi aur aalmi satah ki risalat hai aur Aap ﷺ puri bani nu-e-insaani ki taraf Rasool banakar bheje gaye hain. Suratul Baqarah ki aayat 21 mein "ibadat-e-Rabb", ka hukm jis afaqi andaaz mein diya gaya hai is mein is haqeeqat ki jhalak nazar aati hai [يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾] Yaaa-'ayyu-han-naasu-buduu Rabba-kumullazii khalaqakum wal laziina min qablikum la-'allakum tattaquun. [Suratul Baqarah, 21], is pas manzar ko samajh lene ke baad ab hum is aayat ka mutala karte hain.

AAYAT - 158

Qul yaaa-'ayyu-han-naasu 'innii
 Rasuulul-laabi 'ilay-kum jamii-
 'anil قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Tarjuma: "Aye Nabi ﷺ ! Keh dijiye aye logo! Mai Allah ka rasool hoon tum sab ki taraf".

Ye baat mukhtalif alfaaz aur mukhtalif andaaz mein Qur'an-e-Hakeem ke paanch muqamaat par duhraayi gayi hai ke Nabi Akram ﷺ ki baasat puri nu-e-insaani keliye hai. In mein Surah Saba ki aayat 28 sab se numaya hai [وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا] Wa maaa' arsalnaaka 'il-laa kaaaffatal-linnaasi bashiiran-wawa naziiran, "Hum nahi bheja hai (Aye Muhammad ﷺ) aap ko magar pure nu-e-insaani keliye basheer aur nazeer banakar."

lazii lahuu mulkus-samaa-waati wal-
 'arz. Laaa 'ilaaha 'illaa Huwa yuh-yii
 wa yumiit. إِلَّا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
 لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۗ

Tarjuma: "(Us Allah ka) Jis keliye aasmaanaon aur zameen ki baadshahi hai, Uske siwa koi mabood nahi, Wohi zinda rakhta hai aur Wohi maut waarid karta hai."

Fa-'aaminuu billaahi wa Rasuulihin-
 Nabiiyil-'Um-miyyillazii yu'-minu
 billaahi wa Kalimaatihii wattabi-'uuhu
 la-'allakum tahtaduun. فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
 الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ
 لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

Tarjuma: "To imaan laao Allah par aur uske Rasool par jo Nabi Ummi hai, jo imaan rakhta hai Allah par aur Uske sab kalaamaon par aur Uski pair-wi karo taake tum hidayat paao."

Ye goya elaan-e-aam hai Muhammad ﷺ ki taraf se ke meri baasat us waade ke mutabiq hui hai jo Allah Ta'ala ne Hazrat Musa se kiya tha. Hazrat Musa aaa ke zikr ke baad ki ye aayat goya is khitaab ki tamheed hai jo yahud-e-Madina se hone waala tha. Jaisa ke pehle bhi bataya jaa chuka hai ke ye surat hijrat se qabl naazil hui thi aur iske nuzool ke fauran baad hijrat ka hukm aane ko tha, jiske baad daawat ke silsile mein Huzoor ﷺ ka Madina ke yahudi qaba'el se barah-e-raast sabeqa pesh aane waala tha. Makki Qur'an mein abhi tak yahud se barah-e-raast khitaab nahi hua tha, abhi tak ya to ahl-e-Makkah mukhatib the ya Huzoor ﷺ, ya phir Aap ﷺ wasatat se ahle imaan. Lekin ab andaaz-e-bayaan mein jo tabdili aarahi hai uska asal mehal hijrat ke baad ka mahol tha.

AAAYAT - 159

*Wa min-qawmi Muusaaa 'ummatuny-
yadbuuna bil-haqqi wa bibii ya'-diluun.*

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَّهْدُونَ
بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

Tarjuma: "Aur Musa aaa ki qaum mein ek jamaat aise logaon ki bhi thi jo haq ki hidayat dete the aur haq hi ke saath adl-o-insaaf bhi karte the."

Agarche Hazrat Musa aaa ki qaum ki aksariyat nafarmanaon par mushtamil thi magar aapke paiokaaraon mein haq parast aur insaaf pasand afraad bhi maujood the jo logaon ko haq baat koi talqeen karte the aur unke faisle bhi adl-o-insaaf par mubni hote the.

AAAYAT - 160

*Wa qatta'-naahumus-na-
tay'ashrata'asbaatan'uma-maa.*

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَّةً

Tarjuma: "Aur Humne unko alaheda alaheda kardiya 12 qabilaon ko jamaatoan mein."

Unki nasal Hazrat Yaqoob aaa ke baara betaon se chali thi. Allah Ta'ala ne isi lehaaz se in mein ek mazboot qaba'eli nizaam ko qayem rakha. Har bete ki aulaad se ek qabila wajood mein aaya aur ye alag alag baara jamaatein ban gayi.

*Wa 'aw-hay-naaa 'ilaa Muusaaa 'izis-
tasqaahu qaw-mubuuu 'a-nizrib-bi-
'asaakal-hajar.*

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَمَهُ قَوْمَهُ
أَن اضْرِبْ بِعَصَاكَ الْحَجَرَ

Tarjuma: "Aur Humne Wahi ki Musa aaa ki taraf, jab paani talab kiya Aap aaa se Aap aaa ki qaum ne, ke apni laathi se chattaan par zarb lagaiye."

Fambaja-sat minhusna-taa 'ashrata
'aynaa qad 'ali-ma kullu 'unaasim-mash-
raba-hum.

فَأَنْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ط
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ط

Tarjuma: "Pas! is mein se baara chashme phoot pade, to har qabile ne jaan liya apne ghaat ko."

مَشْرَبٌ mashraba, isme zarf hai, yani paani peene ki jagah. Har qabile ne apna ghaat muayan karliya taake paani ki taqseem mein kisi qism ka koi tanaza janam na lein.

Wa zallalnaa 'alay-hi-mul-gamaama wa
'anzalnaa 'alay-hi-mul-Manna was-
Sal-waa:

وَضَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى ط

Tarjuma: "Aur Humne inke upar baadal ka sayebaan banaye rakha, aur utara Humne unpar Man ar Salwa."

kuloo min-tayyi-baati maa razaq-naakum.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ط

Tarjuma: "(Aur unse kaha ke) khao in pakeezah cheezaon mein se jo Humne tumhein rizq mein di hai."

Wa maa zalamuunaa wa laa-kin-kaa-
nuuu 'anfu-sabum yaz-limuun.

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦﴾

Tarjuma: "Aur inhone hamara kuch nahi bigada, balke wo khud apni hi jaanaon par zulm karte rahe."

Wo Allah ka kuch nuqsan kar bhi kaise sakte the. Allah ka kya bigaad sakte the. Ek hadees qudsi ka mafhoom is tarah se hai: Aye mere bando agar tumhare awwaleen bhi aur aakhireen bhi, insaan bhi aur jinn bhi, sab ke sab itne muttaqi hojaayein jitna ke tum mein koi bade se bada muttaqi hosakta hai, tab bhi meri saltanat aur mere kaarkhana-e-qudrat mein koi izafa nahi hoga aur agar tumhare awwaleen aur aakhireen aur ins-o-jinn sab ke sab aise hojaayein jitna ke tum mein koi zyada se zyada sarkash aur nafarmaan hosakta hai, tab bhi meri saltanat mein koi kami nahi aayegi.

AAYAT - 161

Wa 'izqiila lahumus-kunuu haazihil-
qaryata wa kuloo minhaa haysu shi'-tum

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ

Tarjuma: "Aur yaad karo jab inse kaha gaya tha ke abaad hojao is basti mein aur is mein khao (piyo) jahan bhi chaaho."

Is sheher ka naam "Ariha" tha jo aaj bhi (Jericho) ke naam se maujood hai. Ye Philisteen ka pehla sheher tha jo Bani Isra'el ne Hazrat Musa aaa ke khalifa Hazrat Yusha Bin Noon ki sargardgi mein ba-qaida jung karke fatah kiya tha.

*wa quuluu Hittatun w-wad-kbulul-
baaba sujjadan*

وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا

Tarjuma: "Aur istaghfaar karte raho, aur sheher ke darwaaze mein sar jhuka kar daakhil hona".

Inhein hukm diya gaya tha ke jab sheher mein daakhil ho to hittatun ka wurd karte hue daakhil ho. Is lafz ke mu'ane istaghfaar karne ke hai. Yani Allah Ta'ala se apni lagzishaon aur kotahiyon ki mu'afi maangte hue sheher mein daakhil hone ka hukm diya gaya tha. Is ziman mein dusra hukm ye tha ke jab tum fateh ki haisiyat se sheher ke darwaze se daakhil ho to us waqt Allah Ta'ala ke huzoor aajizi ikhtiyaar karte hue sajda-e-shukr ada karna. Kahin aisa na hoke us waqt takabbur se tumhari gardanein akdi hui hon.

*nagfir-lakum khatiii-'aatikum; sa-
naziidul-Muhsiniin.*

تَغْفِرْ لَكُمْ ذُنُوبَكُمْ سَأَزِيدُ الْمُحْسِنِينَ

Tarjuma: "Hum tumhari qatayein baksh denge, aur Hum mohsineen ko aur bhi zyada ata karenge."

Is tarah se Hum na sirf ye ke tumhari qatayein lagzishein aur faro-guzashte mu'af kar denge balke tum mein se muqallis aur neik logaon ko mazeed nawazenge, unke darjaat buland karenge aur unko unche unche maratib ataa karenge.

AAAYAT - 162

*Fabadda-lallaziina zala-muu minhum
qawlan gay-ral-lazii qiila lahum*

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ

Tarjuma: "To badal di unlogaon ne jo un mein zaalim the is baat ke bajaye jo un se kabi gayi thi, ek (dusri) baat."

Yani unko حِطَّةٌ, حِطَّةٌ Hittatun, hittatun, ka wurd karte hue sheher mein daakhil hone ka hukm diya gaya tha, jabke unhone iske bajaye حِطَّةٌ, حِطَّةٌ Hinttatun, hinttatun, kehna shuru kardiya jiska maltab ye tha ke humein gehun chaahiye, humein gehun chaahiye!

fa-'arsalnaa 'alayhim rijzam-minas-
samaaa-'ibimaa kaanuu yazli-muun

فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٦﴾

Tarjuma: "To Humne bhej diya unpar ek azaab aasmaan se basabab us zulm ke jo wo apne upar karte the."

Jin logaon ne wo lafz badalne ke harkat ki thi un mein ta'oon ki bimaari phut padi aur sab ke sab halaak hogaye.

AYAAT 163 TO 171

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِمَ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
حَيَاتُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَ يَوْمَ لَا يَسْبِتُونَ ۖ لَا تَأْتِيهِمْ ۚ كَذَلِكَ ۚ تَبْلُوهُمْ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعْبُدُونَ قَوْمًا ۖ لَّيْسَ لَهُمُ اللَّهُ مُهْلِكُهُمْ أَوْ مُعْزِيهِمْ
عَذَابًا شَدِيدًا ۗ قَالُوا مَعْرِفَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَبْنَا الَّذِينَ
يَتَّقُونَ عَنِ السُّوءِ ۖ وَآخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾
فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ
عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾
وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا ۗ مِنْهُمْ الْمُضِلُّونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَكَبُورُهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ
وَيَقُولُونَ سِعْفُ رَبِّنَا ۗ وَإِنْ يَأْتِيهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ
أَنْ لَا يَقُولُوا عَلَىٰ اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالذَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا
تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ ۗ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ
نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ ۗ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا
مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

163. Was-'alhum 'anil-qarya-tillati kaanat haazi-ratal-bahr. 'Iz ya'-
duuna fis-Sabti 'iz ta'-tii-him hiitaanu-hum yawma Sab-tihim
shurra-'anw-wa yaw-ma laa yas-bituuna laa ta'-tii-him. Kazaalika
nabluuhum-bimaa kaanuu yaf-suquun. (Part One-half)

164. Wa 'iz qaalat 'ummatum-minhum lima ta-'izuuna qaw-ma-nillaahu
mublikubum 'aw mu-'azzi-bubum 'azaaban-shadiidaa? Qaaluu
ma'-ziratan 'ilaa Rabbikum wa la-'allahum yattaquun.

165. *Falammaa nasuu maa zukkiruu bibiii' anjay-nalla-ziina yan-hawna 'anis-suuu-'i wa 'akhaz-nallaziina zalamuu bi-'azaabim-ba-'iisim-bimaa kaanuu yafsuquun.*
166. *Falammaa 'ataw 'am-maa nubuu 'anbu qulnaa labum kuunuu giradatan khaasi-'iin.*
167. *Wa 'izta-'azzana Rabbuka la-yab-'asanna 'alay-him 'ilaa Ya'wmiil-Qi-yaamati many-yasuu-muhum suuu-'al-'azaab. 'Inna Rabbaka la-Sarii-'ul-'iqaabi wa 'innahuu la-Gafuurur-Rabiim.*
168. *Wa qatta'-naahum fil-'arzi 'umamaa. Minhu-mus-saali-huuna wa min-hum duuna zaalik. Wa balaw-naahum-bil-hasa-naati was-sayyi-'aati la-'allahum yarji-'uun.*
169. *Fa-khalafa mim-ba'-dibim khalfunw-wa risul-Kitaaba ya'-kbuzuuna 'araza haazal-'adnaa wa yaquuluuna sa-yugfaru lanaa. Wa 'iny-ya'-tibim 'ara-zum-mislubuu ya'-kbuzuuh. 'Alam Yu'-kbaz 'alayhim-Mii-saaqul-Kitaabi ' allaa yaquu-luu 'alal-laahi 'illal-haqqa wa darasuu maa fih? Wad-Daa-rul-'Aakbiratu khayrul-lillazii-na yattaquun. 'Afalaa ta'-qi-luun?*
170. *Walla-ziina yumassikuu-na bil-Kitaabi wa 'aqaa-mus-Salaah,--'innaa laa nuzii-'u 'ajral-Mus-libiin.*
171. *Wa 'iz nataqnal-Jabala farw-qahum ka-'annahuu zul-laturw-wa zannuuu 'annahuu waaqi-'um-bibim: kbuzuu maaa 'aatay-naakum-bi-quw-watinw-waz-kuruu maa fihi la-'allakum tattaquun.*

(Section 21)

AAAYAT - 163

Was-'alhum 'anil-qarya-tillati kaanat **وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ**
haazi-ratal-babr. **حَاضِرَةً الْبَحْرِ**

Tarjuma: "Aur un se zara poochiye is basti ke baare mein jo saahil samunder par thi".

Ab ye ashab-e-sabt ka waqiya aaraha hai. Aksar mufasssireen ka khayal hai ke ye basti is muqaam par waqiye thi jahan aaj kal "Aylaal" ki bandargah hai. 1922 ki Arab Isra'eli jung mein Misr ne isi bandargah ka gherao kiya tha, jis ke khilaaf Isra'el ne shadeed radd-e-amal ka izhar karte hue Misr, Shaam aur Ardan par hamla kar ke inke waseeh elaaqon par qabza kar liya tha. Misr se jazeeraah numaye Seenaa, Shaam se Julaan

ki pahadiyan aur Ardan se poora maghribi kinarah, jo Philisteen ka zerkhaiz tareen elaaqa hai, hathya liya tha. Bahr-e-haal Aylaaf ki is bandargah ke elaaqe mein macheron ki wo basti aabad thi jahan ye waqiya pesh aaya.

'Iz ya'-duuna fis-Sabti

إِذْ يَعِدُونَ فِي السَّبْتِ

Tarjuma: "Jab ke wo sabb ke qanoon mein had se tajaawuz karne lage."

'iz ta'-tii-him hiitaanu-hum yawma
Sab-tibim shurra-'anw

إِذْ تَأْتِيهِمْ حِينًا تُرَهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا

Tarjuma: "Jab ke aati thien un ki machliyan unke paas hafte ke din chalaangein lagati hui."

شُرْع Shurra'a ke mu'ane hain seedhe uthaye hue neize. Yahan ye lafz machliyon ke liye aaya hai to is se munh uthaye hue machliyan muraad hain. Kisi jagah machliyon ki bohat ho aur wo be khauf ho kar bahut zyadah tedad mein paani ki sateh par ubharti hain, chalaangein lagatien hain. Is tarah ke manzar ko yahan شُرْعًا Shurra-'an, se tashbeeh di gayi hai. Yani machliyon ki is be-khauf uchal kud ka manzar aise tha jaise ke neize chal rahe hon. Darasal tamaam haiwanaat ko Allah Ta'ala ne chethi HIS se nawaz rakha hai. In machliyon ko bhi andazah ho gaya tha ke hafte ke din khaas taur par humein koi haath nahi lagata. Is liye is din wo bekhauf ho kar hujum ki surat mein athkheilayan karti thien, jabke wo log jin ka pesh hi machliyan pakadna tha wo in machliyon ko bebasi se dekhte the inke haath bandhe hue the kyunke ki Yahud ki shariyat ke mutabiq hafte ke din inke liye karobar-e-duniyawi ki mumaniyat thi.

wa yaw-ma laa yas-bituuna laa ta'-tii-him. ۞ وَ يَوْمَ لَا يَسْبِتُونَ ۝ لَا تَأْتِيهِمْ ۞

Tarjuma: "Aur jis din sabb nahin hota tha to inke qareeb nabi aati thien."

Hafte ke baaqi cheh din machliyan saahil se door gehre paani mein rehte thien, jahan se wo unhein pakad nahi sakte the, kyunke is zamane mein abhi aise jahaz aur aalaaf wagairah ejaad nahi hue the ke wo log gehre paani mein jaakar machli ka shikar kar sakte.

Kazaalika nabluuhum-bimaa kaanuu
yaf-suquun.

كَذَلِكَ ۞ نَبُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

Tarjuma: "Is tarah Hum unhein aazmate the {ba-wajah} is ke ke wo nafarmani karte the."

Aye din ki nafarmiyon ki wajah se in ko is azma'ish mein daala gaya ke shariyat ke hukm par qayem rehte hue faaqe bardasht karte hain ya phir nafarmani karte hue shariyat ke saath tamsakhar ki surat nikaal lete hain. Chunache unhone doosra raasta ikhtiyaar kiya aur in mein se kuch logaon ne is qanoon mein chor darwaza nikaal liya. Wo hafte ke roz saahil par jaakar gadhe khodte aur naliyon ke zariye se unhein samunder se mila dete. Ab wo samundar ka paani in gadhon mein le kar aate to paani ke saath machliyan gadhon mein aajatien aur phir wo in ki waapsi ka raasta band kar dete. Agle roz itwaar ko jaakar in machliyon ko aasani se pakad lete aur kehte ke hum hafte ke roz machliyon ko haath nahi lagate. Is tarah shariyat ke hukm ke saath unhone ye mazaq kiya ke is hukm ki asal ruh ko maskh kar diya. Hukm ki asal ruh to ye thi ke cheh din duniya ke kaam karo aur saatwan din Allah ki ibadat ke liye waqf rakho, jabke unhone ye din bhi gadhe khodne, paani kholne aur band karne mein sarf karna shuru kar diya.

Ab is aabadi ke log is mu'amle mein teen girohon mein taqseem hogaye. Ek giroh to barah-e-raast is ghinone karobar mein mulawis tha. Jab ke doosra giroh mein wo log shaamil the jo is gunah mein mulawis nahi the magar gunah karne waalaon ko mana'a bhi nahi karte the, balke is mu'amle mein ye log khamosh aur gair jaanibdaar rahe. Teesra giroh un logaon par mushtamil tha jo gunah se bache bhi rahe aur pehle giroh ke logaon ko in harkataon se mana'a kar ke baqaidah *nabi anil munkar* ka fareeza bhi adaa karte rahe. Ab agli aayat mein dusre aur teesre giroh ke afraad ke darmiyan mukalima naqal hua hai. Ghair jaanibdaar rehne waale log *nabi anil munkar* ka fareeza adaa karne waale logaon se kehte the ke ye Allah ke nafarman log to tabahi se do char hone waale hain, unhein samjhane aur naseehatein karne ka kya fa'ida?

AAYAT - 164

Wa 'iz qaalat 'ummatum-minhum
 lima ta-izuuna qarw-ma-nillaahu
 muhlikubum 'aw mu-'azzi-buhum
 'azaaban-shadiidaa? وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا
 اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

Tarjuma: "Aur jab kaha ek giroh ne in mein se ke kyun naseehat kar rahe ho in logaon ko jinhein ya to Allah halaak karne waala hai ya phir unhein azaab dene waala hai bahut sakht azaab."

Dusre giroh ke log teesre giroh ke logaon se kehte ke tum khuwamakha apne aap ko in mujrimon ke liye halkaan kar rahe ho, ab ye log maanne waale nahi. Allah ka azaab aur tabahi in ka muqaddar ban chuki hai.

Qaalu ma'-ziratan 'ilaa Rabbikum

قَالُوا مَعذِرَةً إِلَىٰ رَبِّكُم

Tarjuma: "Unhone kaha ke tumhare Rabb ke haan mu'azirat pesh karne ke liye"

Teesre giroh ke log jawaab dete ke is tarah hum Allah ke saamne uzar pesh kar sakenge ke aaye Parwardigar! Hum aakhri waqt tak nafarman logaon ko in ki ghalat harkataon se baaz rehne ki hidayat karte hue, *nabi anil munkar* ka farz adaa karte rahe. Hum na sirf khud is gunah se bache rahe balke in zaalimon ko khabardaar bhi karte rahe ke wo Allah ke qanoon ke silsile mein had se tajawuz na karein.

wa la-'allahum yattaquun.

وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٣٧﴾

Tarjuma: "Aur shayed ke wo taqwa'a ikhtiyaar kar hi lein."

Phir is baat ka imkaan bhi bahr-e-haal maujood hai ke hamari naseehat in par asar kare aur is tarah samjhane bujhane se kisi na kisi ke dil ke andar khuda khaufi ka jazba paida ho hi jaye. Jaisa ke Huzoor Akram ﷺ ne Hazrat Ali ﷺ se khitaab karte hue farmaya tha:

"(Aye Ali ﷺ) agar Allah tumhare zariye se ek shaks ko bhi hidayat de de to ye daulat tumhare liye surkh oonthon se badh kar hai."

AAYAT - 165

Falammaa nasuu maa zukkiruu bihiii'

anjay-nalla-ziina yan-hawna 'anis-
suuu-'i

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنهَوْنَ
عَنِ السُّوءِ

Tarjuma: "Phir jab unhone nazar andaz kar diya is naseehat ko jo unhein ki jaarabi thi, to Humne bachaliya in ko jo burayi se rokthe the."

wa 'akbaz-nallaziina zalamuu bi-
'azaabim-ba-'iisim-bimaa kaanuu
yafsuquun.

وَ أَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَيِّنَاتٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

Tarjuma: "Aur pakad liya Humne un ko jo zulm ke murtakib hue the bahut hi bure azaab mein, un ki nafarmani ke sabab."

AAAYAT - 166

Falammaa 'ataw 'am-maa nuhuu فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ
'anhu qulnaa labum kuunuu qiradatan كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾
khaasi-'iin.

Tarjuma: "To jab wo bahut badh gaye is mein jis se in ko roka gaya tha, to Humne in se keh diya ke jao zaleel bandar ban jao!"

Aakhir kaar un par azaab is surat mein aaya ke un ki insani shaklein maskh kar ke unhein bandar bana diya gaya aur phir unhein halaak kar diya gaya. Ye is waqiye ki tafseel hai jis ka ajmali zikr Suratul Baqarah aur Surah Al-Maida mein bhi aa chuka hai.

Baaz logaon ka khayal hai ke ye azaab un girohon mein se sirf us giroh par aaya tha jo gunah mein bara-e-raast mulawis tha. Un ki daleel ye hai ke *nabi anil munkar* karne waale logaon ke baare mein wazeh taur par batadiya gaya : [الْحَمِيْنَا الَّذِيْنَ يَتَّبِعُوْنَ عَنِ السُّوْرِ] *anjay-nalla-ziina yan-hawna 'anis-suuu-'i, ke Humne inko bacha liya jo ba'di se rok rahe the aur jo gunahgaar the inke baare mein bhi sarahat se bata diya gaya:* [وَآخِذْنَا الَّذِيْنَ ظَلَمُوا بِعَدَابِ بَيْتِيْنَ] *wa 'akbaz-nallaziina zalamuu bi-'azaabimba-'iisim, ke humne pakad liya un logaon ko jo gunah mein mula'wis the ek bahut ji bure azaab mein.* Jab ke teesre giroh ke baare mein sukoot ikhtiyaar kiya gaya hai. Is tarah in logaon ne ye saabit karne ki koshish ki hai ke agar koi shaks barah-e-raast kisi gunah ka irtakab karne se bacha rehta hai to fareeza *nabi anil munkar* mein kotahi hone ki surat mein bhi wo duniya mein is gunah ki padash mein aane waale azaab se bach jayega. Ye nazriya darasal bahut badi galat fahmi par mubni hai aur is ke peeche wo insani nafseeyat kaar farma hai jis ke tehet insaan zimmedari se faraar chaahta hai aur phir is ke liye daleelein dhoondhta aur bahane tarashta hai. Isi tarah ki baat ka tazkerah Surat ul Maidah ki ayaat 105 ki tashreeh ke zamin mein bhi ho chuka hai. Is aayat ke hawale se Hazrat Abu Baker Siddique رضي الله عنه ko khususi khutba irshaad farmana pardha tha ke logo! Tum عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ] *alay-kum 'anfusakum: laa yazurrukum-man-zalla 'izah-taday-tum,* ka bilkul galat mafhoom samajh rahe ho. Is ka ye hargiz matlab nahi ke daawat-o-tableeg, amar bilmaroof aur *nabi anil munkar* tumhari zimmedari nahi hai, balke is ka to ye matlab hai ke tum is silsile mein apni puri koshish karo, apna farz adaa karo, lekin is ke bawajood bhi agar log kufriya gunah par ade rahein to phir in ka wabaal tum par nahi hoga.

Yahan is nukte ko achchi tarah samajh lijiye ke *nahi anil munkar* nas-e-Qur'ani ke mutabiq farz ki haisiyat rakhta hai. Jis mahol mein Allah Ta'ala ke kisi wazeh hukm ki khullam khulla khilaaf warzi ho rahi ho to in halaat mein gunah ka irtakab karne waalaon ko na rokna, *nahi anil munkar* ka farz adaa na karna, bazaar-e-khud ek jurm hai. Lehaza is waqiye mein [الَّذِينَ ظَلَمُوا] *Allazina zalamuu*, ke zamre mein wo log bhi shaamil hain jo agarche barah-e-raast to gunah mein mulawis nahi the, lekin mujrimon ko gunah karte hue dekh kar khamosh the. Is tarah ye log Allah ki naframani se logaon ko na rokne ke jurm ke murtakib ho rahe the. Is ziman mein nas-e-qatayi ke taur par ek hadees qudsi bhi maujood hai aur ek bahut wazeh Qur'ani hukm bhi. Pehle hadees mulaizah farmayein, ye hadees Maulana Ashraf Ali Thanwi رحمته اللہ علیہ ne apne martab kardah khutbat-e-juma mein shaamil ki hai. Hazrat Jabar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرَائِيلَ عَلَيْهِ السَّلَامُ: أَنْ أَقْلِبَ مَدِينَةَ كَدَّاءَ وَكَدَّاءَ بِأَهْلِهَا. قَالَ: يَا رَبِّ! إِنَّ فِيهِمْ عَبْدَكَ فَلَانًا: لَمْ يَعْصِكَ ظَرْفَةً عَيْنٍ."
 1 قَالَ: "فَقَالَ: إِقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ. فَإِنَّ وَجْهَهُ لَمْ يَتَعَبَّرْ فِي سَاعَةٍ قَطُّ."

“Allah Ta'ala ne Jibra'el عليه السلام ko WAHI ki, ke falan falan sheher ko is ke baseeyon par ulat do. Jibra'el ne arz kiya ke Parwardigar, is mein to Tera falan bandah bhi hai jis ne kabhi palak jhapakhne ki deir bhi Teri ma'aseyat mein nahi guzri”. Huzoor ﷺ ne famaya: “ (is par) Allah Ta'ala ne farmaya ke ulat is basti ko pehle is par aur phir doosron par, is liye ke is ke chehre ka rang kabhi ek lamhe ke liye bhi Meri gairat ki wajah se matgeer nahi hua.”

Yani is ke saamne Mere ehkam pa-maal hote rahe, shariyat ki dhajjiyan bhikarti rahi aur ye apni zaati parhezgari ko sambhaal kar zikr-o-azkar, nawafil aur maraqibaon mein masroof raha. Ye doosron se badh kar mujrim hai!

Ab is silsile mein nas-e-Qur'ani ke taur par Suratul Anfaal ki aayat 25 ka ye wazeh hukm bhi mulahizah kar lijiye: [وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً] *Wattaquu fitnatal-laa tusii-bannal-laziina zalamuu minkum khaaas-sab*: “aur daro is fitne (azaab) se jo khaususiyat ke saath unhien logoan par waqiye nahi hoga jo tum mein se gunehgaar hain.” Yani jab kisi qaum mein ba-haisiyat majmu'i munkiraat

1. Rawah Al-Baihaqi fi Shu'ab Al-Imaan, Mishkaat Al-Masabih, Kitabul Adaab, Baab Al-Amr Bil Maroof, Al-Fasal Al-Thalat.

phail jayein aur is wajah se inke liye is duniya mein kisi ijtemayi saza ka faisla ho jaye to phir aisi saza ki lapeit mein sirf gunehgaar log hi nahi aayenge. Is lehaz se ye bahut tashwish naak baat hai. Magar ayaat zere mutala'a mein [أَجْبِنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ] *anjay-nalla-ziina yan-hawna 'anis-suuu-'i*, ke alfaz mein umeed dilayi gayi hai ke jo log apni isteta'at ke mutabiq, aakhri waqt tak amar bil ma'aroor aur *nahi anil munkar* ka fareeza adaa karte rahenge Allah Ta'ala Apni rehmat se unhein bachalega.

AAYAT - 167

Wa 'izta-'azzana Rabbuka la-yab-'asanna 'alay-him 'ilaa Yawmil-Qi-yaamati many-yasuu-muhum suuu-'al-'azaab. وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبَعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ

Tarjuma: "Aur (yaad karo) jab aap ﷻ ke Rabb ne ye elaan kar diya ke wo laziman musallat karta rahega un par qayamat ke din tak aise logaon ko jo unhein badtareen azaab mein muhtela karte rahenge."

'Inna Rabbaka la-Sarii-'ul-'iqaabi wa 'innahuu la-Gafuurur-Rahiim. إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

Tarjuma: "Yaqeenan aap ka Rabb saza dene mein bahut jaldi karta hai aur yaqeenan wo Gafoor bhi hai aur Raheem bhi."

Allah Ta'ala ki ek shaan to ye hai ke wo عَزِيزٌ ذُو انْتِقَامٍ *Aziizun zuntiqaaam*, aur سَرِيعُ الْعِقَابِ *Sarri'ul 'iqaab*, hai aur is ki dusri shaan ye hai ke wo غَفُورٌ رَحِيمٌ *Ghafuru Raheem*, hai. Ab is ka daromad ar insanon ke tarz-e-amal par hai ke wo apne aap ko is ki kis shaan ka mustahiq banate hain. Is aayat mein yahood ke baare mein Allah Ta'ala ke jis qanoon aur faisle ka zikr ho raha hai wo Bani Isra'el ki puri tareekh ki surat mein hamare nigahon ke saamne hai.

AAYAT - 168

Wa qatta'-naahum fil-'arzi 'umamaa. وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا ۗ

Tarjuma: "Aur Humne unhein zameen ke andar muntashir kar diya firqaon ki surat mein."

Bani Isra'el ka ye daur-e-inteshar (Diaspora) 70 iswi mein shuru hua, jab Roman General Taitus ne inke ma'bud saani (2nd Temple) ko shaheed kiya (Jo Hazrat Azeer ؑ ke zamane mein dobarah ta'meer hua tha). Taitus ke hukm se Yerusalem mein ek 1,33,000 yahoodiyon

ko ek din mein qatal kiya gaya aur bach jaane waalaon ko Philisteen se nikaal baahar kiya gaya. Chunache yahan se mulk badar hone ke baad ye log Misr, Hindustan, Rus aur Europe ke mukhtalif elaaqon mein jaa base. Phir jab America daryaft hua to bahut se yahoodi khandan wahan jaakar aabad ho gaye. Is aayat mein inke isi “intashar” ki taraf isharah hai ke puri duniya mein unhein muntashir kar diya gaya aur is tarah in ki ijtema'iyat khatam ho kar rah gayi. Dusri taraf wo jahan kahin bhi gaye wahan in se shadeed nafrat ki jaati rahi, jis ke ba'is in par Europe mein bahut zulm hue. Esaiyon ki inse nafrat aur shadeed dushmani ka zikr Qur'an mein bhi hai: [فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ] *fa-'agraynaa bayna-humul-'adaawata wal-bagzaaa-'a ilaa Ya'wmil-Qiyaamah.* (Al-Maidah: 14) “*Pas Humne inke darmiyan adaawat aur ba'gz qayamat tak ke liye daal diya.*”

Ye dushmani yahoodiyon ke un gustakhana aqa'id ki wajah se thi jo wo Hazrat Maseeh aur Hazrat Maryam عليها السلام ke baare mein rakhte the.

Phir jung-e-zeem duwwam mein Hitlar ke haathon to yahoodiyon par zulm ki inteha ho gayi. Is ke hukm par poore mashriqi Europe se yahoodiyon ko ekhatta kar ke concentration camps mein jama' a kiya gaya aur inke ijtemayi qatal ki baqaida munsuba bandi ki gayi, jis ke liye lakhon laashon ko thikane lagane ke liye jadeed automatic plant nasb kiye gaye. Chunache mardon, auraton aur bachchon ko ijtemayi taur par ek bade haal mein jama' a kiya jaata, wahan inke kapde utarwaye jaate aur baal mundwa diye jaate (baad mein in baalon se qaleen tayaar kiye gaye jo naziyon ne apne daftaron mein bichaye), aur phir unhein wahan se bade bade gas chambers mein daakhil kar diya jaata. Wahan marne ke baad machinon ke zariye se laashon ko chura kiya jaata aur phir khas qism ke chemicals ki madad se insani gosht ko ek siya rang ke sayal maade mein tabdeel kar ke kheiton mein bataur khaad istemal kiya jaata. Ye sab kuch beesween sadi mein aaj ke is muhziib daur mein hua. Is tareeqe se Hitlar ke haathon 60 lakh yahoodi qatal hue. Yahood ke is qatl-e-aam ko “Holocaust” ka naam diya jaata hai. Ba'az log kehte hain ke 60 lakh ki teda'ad mubalige par mubni hai, asal teda'ad 40 lakh thi. 40 lakh sahi, itni badi teda'ad mein qatl-e-aam qaumi sateh par kitna dardnaak azaab hai! Ye in ki tareekh ke ab tak ke halaat-o-waqiyat mein se [مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ] *many-yasuu-muhum suuu-'al-'azaab*, ki ek jhalak hai. Aur is silsile mein qayamat tak mazeed kya kuch hone waala is ki khabar abhi pardah-e-gaib mein hai.

Bahr-e-haal yahoodiyon ka aakhri waqt bahut jald aane waala hai, magar jaise chiraag ka shola bhujhne se pehle bhadakta hai, bilkul isi andaaz se aaj kal humein in ki hukumat aur taaqat nazar aarahi hai. Aur shayed ye sab kuch is liye bhi ho raha hai ke Arbaon (Jo Huzoor Akram ﷺ ke mukhatib-e-awwal aur waris-e-awwal hone ke bawajood deen se peeth pheirne ke jurm ke murtakib hue hain) ko ek "مغضوب عليهم" qaum ke haathon hazeemat se do char kar ke saza dena aur "to add insult to injury" ke misdaq is zaleel qaum ke haathon Arbaon ki tazleel maqsood hai. Andarein halaat aisa nazar aata hai ke wo din ab zyada door nahi jab Masjid-e-Aqsa'a shaheed kar di jaye gi aur is ke nateeje mein mashriq-e-wasta'a mein jo toofan uthega wo yahoodiyon ka sab kuch baha kar lejayega, lekin inke is silsila-e-azaab ki aakhri shakal Hazrat Maseeh ﷺ ke zahoor ke baad saamne aayegi. Jaise pehle tamaam rasoolon ke munkareen in ki maujoodgi mein khatam kar diye gaye the (Cheh Rasoolon aur in ki qaumon ke waqiyaat takraar ke saath Qur'an mein aaye hain) isi tarah Hazrat Esa ﷺ ke munkareen ko bhi in ki maujoodgi mein khatam kiya jayega. Hazrat Esa ﷺ Bani Isra'el ki taraf Allah ke Rasool the: [وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ] *Wa Rasuulan 'ilaa Baniii-'Israaa-'iil:* (Aal-e-Imran:49) Yahoodi na sirf aap ﷺ ke munkar hue balke (Baz am-e- Khuwaish) unhone aap ﷺ ko bhi qatal kar diya. Lehaza ba-haisiyat qaum in ka ijtemayi istesaal bhi Hazrat Maseeh ﷺ hi ke haathon hoga.

Minhu-mus-saali-huuna wa min-hum مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ
duuna zaalik.

Tarjuma: "In mein se kuch log saleh hain aur kuch wo bhi hain jo dusri tarah ke hain."

Wa bala-w-naahum-bil-hasa-naati وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٠﴾
was-sayyi-'aati la-'allahum yarji- 'uun.

Tarjuma: Hum unhein bhalayi aur burayi se aazmate rahe hain ke shayed ye log laut aayein."

AAAYAT - 169

Fa-khalafa mim-ba'-dihim khalfun-w- فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
wa risul-Kitaaba ya'-kbuzuuna 'araza يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ
haazal-'adnaa

Tarjuma: "Lekin inke baad aise (nakhalf) jaan nasbin kitaab (Taurat) ke waris ho gaye jo is haqeer duniya ke saaz-o-samaan hi ko haasil karte hain."

Wo aise log hain jo halaal aur haram se be-niyaaz ho kar duniyawi mafadat ke peeche pade hue hain. In ko aakhirat ke baare mein kisi qism ka khauf aur dar nahi hai.

wa yaquuluuna sa-yugfaru lanaa.

وَيَقُولُونَ سَيُعْفِرُنَا

Tarjuma: "Aur kehte ye hain ke humein to bakhsh hi diya jayega."

In ka kehna hai ke hum Hazrat Ibrahim عليه السلام ki nasal se hain, paighambaron ki aulaad hain, Allah ke chahite hain, Hamari bakhshish to yaqeeni hai. Hamare liye sab mu'af kar diya jayega.

Wa 'iny-ya'-tibim 'ara-zum-misluhuu
ya'-kbuzuuh.

وَأَنَّ يَأْتِيَهُمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ

Tarjuma: "Agar aisa hi aur samaan bhi in ko de diya jaye to (wo bhi) le lenge."

'Alam Yu'-kbaz 'alayhim-Mii-saaqul-
Kitaabi ' allaa yaquu-luu 'alal-laabi
'illal-haqqa wa darasuu maa fih?

أَلَمْ يُوْحَدْ عَلَيْهِمْ مِّثْلَ الْكِتَابِ أَنْ لَّا
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَدَرَسُوا مَا فِيهِ

Tarjuma: "Kya in se abad nahi liya gaya tha kitaab (Taurat) ki nisbat, ke nahi mansoob karenge Allah se koi baat magar haq, aur unhone padh bhi liya jo kuch is mein tha."

Wad-Daa-rul-'Aakhiratu khayrul-
lillazii-na yattaquun. 'Afalaa ta'-qi-
luun?

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا
تَعْقِلُونَ ﴿١٤٨﴾

Tarjuma: "Aur yaqeenan aakhirat ka ghar to behtar hai in logaon ke liye jinhone taqwa'a ki rosh ikhtiyaar ki, to kya tum aqal se kaam nabin lete?"

AAYAT - 170

Walla-ziina yumassikuu-na bil-
Kitaabi wa 'aqaa-mus-Salaab,--
'innaa laa nuzii-'u 'ajral-Mus-libiin.

وَالَّذِينَ يُسَيِّئُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ
إِنَّا لَآ نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

Tarjuma: "Aur jin logaon ne kitaab ko mazbooti ke saath thame rakha aur namaz qayem ki, to yaqeenan aise musliheen ka ajar Hum zaya nahi karenge."

Bani Isra'el mein neik log aakhri waqt tak zaroor maujood rahe honge. Inke baare mein farmaya jaraha hai ke in ka ajar Hum kisi surat mein zaya nahi karenge.

AAAYAT - 171

Wa 'iz nataqnal-Jabala faʿw-qabum **وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ**
 ka-'annahuu zul-latunw-wa zannuuu **وَوَطَّئُوا أَنَّهُ وَاقِعٌ بِهِمْ ؕ**
 'annahuu waaqi-'um-bibim:

Tarjuma: "Aur yaad karo jabke Humne pabad ko inke upar aise uthadiya tha jaise saayeban ho, aur unhein lagta tha ke ab ye in par girne hi waala hai."

khuzuu maaa 'aatay-naakum-bi-quw **خُدُّوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ**
 watinw-waz-kuruu maa fihi la-'allakum **لَعَلَّكُمْ تَتَّقُونَ ۝**
 tattaquun.

Tarjuma: "(Humne is waqt in se kaha tha ke) thaam lo is ko mazbooti se jo Humne tumhein diya hai aur jo kuch is mein hai is ko yaad rakho ta'ake tum (galat royi se) bachte raho."

Ab aakhri teen ruko'on mein falsafa-e-deen ke etebar se bahut ahem mazameen aarahe hain.

AYAAT 172 TO 174

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ؕ السَّتْ بِرَبِّكُمْ ؕ
قَالُوا بَلَىٰ ؕ شَهِدْنَا ؕ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا
مِّن قَبْلُ وَاكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ ؕ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبِطُونَ ۝ وَكَذَلِكَ نَفْصَلُ
الآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ۝

172. Wa 'iz 'akhaza Rabbuka mim-Baniii-'Aadama min-zuhuu-rihim zur-riyyatahum wa 'ash-hadahum 'alaaa 'anfusi-him: "A-lastu bi-Rabbikum"? Qaaluu "Balaa shahidnaa"! 'An-taquuluu Yaʿwmal-Qiyaa-mati 'innaa kunnaa 'an haazaa gaa-filiin:

173. 'Aw taquuluuu 'inna-maaa 'asbraka 'aabaaa-'unaa min-qablu w akunnaa zurriy-yatam-mim-ba'-dibim: 'afa-tuh-likunaa bima fa-'alal-mub-tiluun.

174. Wa kazaa-lika nufassilul-'Aayaati wa la-'allahum yar-ji-'uun.

AAAYAT - 172

Wa 'iz 'akhaza Rabbuka mim-Baniii-'Aadama **وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ**
 min-zubhuu-rihim zur-riyyatahum

Tarjuma: "Aur yaad karo jab nikala Aap ﷺ ke Rabb ne tamaam Bani Adam ki peithon se in ki nasal ko"

Ye waqiya alam-e-arwah mein waqu'a pazeir hua tha jabke insani jism abhi paida bhi nahi hue the. Ahl-e-Arab jo us waqt Qur'an ke mukhatib the unki us waqt ki zehni estedaad ke mutabiq ye saqeel mazmun tha. Ek surat to ye thi ke unhein pehle tafseel se bataya jaata ke insanon ki pehli takhleeq alam-e-arawah mein hui thi aur duniya mein tabyi ajsaam ke saath ye dusri takhleeq hai aur phir bataya jaata ke ye meesaq alam-e-arwah mein liya gaya tha. Lekin is ke bajaye is mazmun ko asaan peiraye mein bayaan karne ke liye aam faham alfaaz andaaz mein istemaal kiye gaye ke jab Humne nasl-e-Adam ki tamaam zarriyat ko inke peithon se nikaal liya. Yani qayamat tak is duniya mein jitne bhi insaan aane waale the, in sab ki arwah wahan maujood thien.

wa 'ash-hadabum 'alaaa 'anfusi-him: "A- **وَ أَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ؕ أَلَسْتُ بِرَبِّكُمْ ؕ**
 lastu bi-Rabbikum?"

Tarjuma: "Aur in ko garwah banaya khud unke upar, (aur sawaal kiya) kya Mai tumhara Rabb nahi hoon?"

Yani puri tarah hosh-o-hawas aur khud sha'oori (self conciousness) ke saath ye iqraar hua tha. Is nukte ki wazahat is se pehle bhi ho chuki hai ke insaan ki khud sha'oori (self conciousness) hi use haiwanat se mumtaaz karti hai jin mein sha'oor (concious) to hota hai lekin khud sha'oori nahi hoti. Insaan ki is khud sha'oori ka ta'luq is ki ruh se hai jo Allah Ta'ala ne bataur-e-khaas sirf insaan mein phoonki hai. Chunache jab ye ahad liya gaya to wahan tamaam arwah maujood thien aur inhein apni zaat ka pura sha'oor tha. Allah Ta'ala ne tamaam arwah-e-insaaniiyah se ye sawal kiya ke kya Mai tumhara Rabb, tumhara Maalik, tumhara Aaqa nahi hoon?

Qaaluu "Balaa shahidnaa!" **قَالُوا بَلَىٰ ؕ شَهِدْنَا ؕ**

Tarjuma: "Unhone kaha kyun nabi! Hum is par garwah hain."

Tamaam arwah ne yahi jawaab diya ke Tu hi hamara Rabb hai, hum iqraar karte hain, hum is par gawah hain. Ab yahan note kijiye ke ye iqraar tamaam insanon par Allah ki taraf se hujjat hai. Jaise ke is se pehle Suratul Maidah ki aayat 19 mein aachuka hai: “Aye ahl-e-kitaab! Tumhare paas aachuka hai Hamara Rasool jo tumhare liye (deen ko) wazeh kar raha hai, Rasoolon ke ek waqfe ke baad, mubadatam ye kaho ke hamare paas to aaya hi nahi tha koi basharat dene waala aur na koi khabardaar karne waala.” To ye goya itmaam-e-hujjat thi ahl-e-kitaab par. Isi tarah Suratul An'aam ki aayat 152 mein farmaya: “Mubadtam ye kaho ke kitaabein to di gayi thien hum se pehle do girohon ko aur hum to in kitaabon ko (ggair zuban hone ki wajah se) padh bhi nahi sakte the.” To ye itmam-e-hujjat kiya gaya Bani Isma'el par ke ab tumhare liye Humne apna ek Rasool (ﷺ) tum hi mein se bhej diya hai aur wo tumhare liye ek kitaab le kar aaya hai jo tumhari apni zuban hi mein hai. Lehaza ab tum ye nahi keh sakte ke Allah ne apni kitaabein to hum se pehle waali ummaton par naazil ki thien, aur ye ke agar hum par bhi koi aisi kitaab nazil hoti to hum in se kahin badh kar hidayat yaafta hote. Aayat zeir nazar mein jis gawahi ka zikr hai wo puri Nu-e-insani ke liye hujjat hai. Ye ahad har ruh-e-insani Allah se kar ke duniya mein aayi hai aur ukhrawi mu'akhize ke asal buniyad yahi gawahi faraham karti hai. Nabuwat, Wahi aur alhami kutb ke zariye jo itmam-e-hujjat kiya gaya, wo ta'keed mazeed aur takraar ke liye aur logaon ke imtehaan ko mazeed aasan karne ke liye kiya gaya. Lekin haqeeqat mein agar koi hidayat bazariye nabuwat, Wahi wagairah na bhi aati to roz-e-mehshar ke azeem muhasibe (accountability) ke liye alam-e-arwah mein liya jaane waala ahad hi kaafi tha jis ka eshas aur sha'oor har insaan ki fitrat mein samu diya gaya hai.

'An-taquuluu Ya'wmal-Qiyaa-mati
'innaa kunnaa 'an haazaa gaa-filiin: أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Tarjuma: “Mubadatam ye kaho qayamat ke din ke hum to is se gaafil the.”

AAYAT - 173

'Aw taquuluuu 'inna-maaa 'ashraka
'aabaaa-'unaa min-qablu w akunnaa أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ
zurriy-yatam-mim-ba'-dihim:

Tarjuma: “Ya tum ye kaho ke shirk to pehle hamare aaba-o-ijadad ne kiya tha, aur hum inke baad in ki nasal mein se the.”

'afa-tub-likunaa bimaa fa-'alal-mub-tiluun. أَفْتُهُلِكُنَا بِمَا فَعَلَ الْبِطْلُونَ ﴿١٧٤﴾

Tarjuma: "To (Parwardigar!) kya Tu humein halaak karega in baatil pasand logaon ke fael ke badle mein?"

Hamare bade jo raasta, jo taur tareeqe chordh gaye the, hum to in par chalte rahe, lehaza hamara koi qusoor nahi, asal mujrim to wo hain jo humein is daldal mein phansa kar chale gaye. Ye baatil taur tareeqe unhone hi ejaad kiye the, hum to sirf inke muqallid the.

AAYAT - 174

Wa kazaa-lika nufassilul-'Aayaati wa la-'allabum yar-ji-'uun. وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٥﴾

Tarjuma: "Aur Hum isi tarah Apni ayaat ko tafseel se bayaan kar dete hain ta'ake wo ruju karein."

Ab aindah ayaat mein ek shaksiyat ka waqiya tamseeli andaz mein bayaan hua hai, magar haqeeqat mein ye mehaz tashbeeh nahi hai balke haqeeqi waqiya hai. Ye qissa darasal hamare liye dars-e-ibrat hai, jis ka khulasa ye hai ke bahut badnaseeb hai wo fard ya qaum jis ko Allah Ta'ala apne besh baha inaan-o-ikram aur qurb-e-khaas se nawaze, magar wo is ki nafarmani ka irtekaab kar ke khud ko in tamaam fazilataon se mehroom kar le aur Allah ki bandagi se nikal kar shaitaan ka chela ban jaye.

AYAAT 175 TO 178

وَاسْأَلْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾
 وَكُوشُنَا لِرَفَعِنَاهُ بِهَا وَلِكَيْتَا أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۖ إِنْ
 تَحَمَّلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ۖ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَاقْصُصِ الْقَصَصَ
 لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾ سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾ مَنْ
 يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ ۖ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

175. Wat-lu 'alay-him naba-'allaziii 'aa-taynaahu 'Aayaati-naa fan-salakha minbaa fa-'at-ba-'abush-Shay-taanu fakaana minal-gaawiin.

176. *Wa la-w shi'-naa la-rafa-naahu bihaa walaa-kinnahuuu 'akhlada 'ilal-'arzi wattaba-'a hawaah. Famasaluhuu kama-salil-kalb: 'in-tabmil 'alayhi yal-has 'aw tat-ruk-hu yalhas. Zaalika masalul-qawmil-laziina kazzabuu bi-'Aayaa-tinna. Faqsusil-qassasa la-'allahum ya-tafakkaruun.*

177. *Saaa-'a masala-nil-qaw-mul-laziina kazzabuu bi-'Aa-yaa-tinaa wa 'anfusahum kaa-nuu yazli-muun.*

178. *Many yabdil-laahu fabu-wal-muhtadii: wa many-yuzlil fa-'ulaaa-'ika humul-khaasi-ruun.*

AAYAT - 175

Wat-lu 'alay-him naba-'allaziii 'aa-taynaahu 'Aayaati-naa

وَأْتَلُّ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ الْيَتِيمَ

Tarjuma: "Aur suna'iye unhein khabar us shaks ki jis ko Humne Apni ayaat ataa ki thi."

Yahan par is waqiye ke liye lafz [نَبَأَ] *Naba'a* istemaal hua hai jis ke lagwi mu'ane "khabar" ke hain. Is se wazeh hota hai ke ye koi tamseel nahi balke haqeeqi waqiya hai. Dusre jo ye farmaya gaya ke is shaks ko Humne Apni ayaat ataa ki thien, is se ye wazeh hota hai ke wo shaks sahib-e-karamat buzrug tha. Is waqiye ki tafseel humein Taurat mein bhi milti hai jis ke mutabiq ye shaks Bani Isra'el mein se tha. Is ka naam Bal'am Bin Ba'ooraa tha aur ye ek bahut bada abid, zahid aur aalim tha.

fan-salakha minhaa fa-'at-ba-'abush-Shay-taanu

فَأَسْلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ

Tarjuma: "To wo in se nikal bhaaga to shaitan is ke peeche lag gaya."

Yahan par ye nukta bahut aham hai ke pehle insaan khud galti karta hai, shaitaan isse kisi burayi par majboor nahi kar sakta, kyunke Allah Ta'ala ke faisle ke mutabiq [لَئِنْ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مِمَّنْ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿١٤٥﴾] *'Inna 'ibaadii laysa laka 'alayhim sultaanun 'illaa ma-nit-taba-'aka minal-gaarwiin*, (Al-Hijr), Shaitaan ko kisi bande par koi ikhtiyaar haasil nahi. Lekin jab banda Allah ki nafarmani ki taraf lapakta hai aur burayi kar baithta hai to wo shaitaan ka asaan shikaar ban jaata hai. Shaitaan aise shaks ke peeche lag jaata hai aur agar wo tauba kar ke ruju'a na kare to isse tadreejan door se door le jaata hai yahan tak ke use burayi ki aakhri manzil tak pahuncha kar dum leta hai.

fakaana minal-gaarwiin.

فَكَانَ مِنَ الْغٰوِيْنَ ﴿١٤٥﴾

Tarjuma: "To wo ho gaya gumrahon mein se."

AAAYAT - 176

Wa law shi'-naa la-rafā-naabu

bihaa walaa-kinnabuuu 'akhlada وَكُنْتُمْ لِرَفَعَتِهَا وَلِكَيْتَآءِ أَخْلَدَ إِلَى الْأَرْضِ

'ilal-'arzi

Tarjuma: "Aur agar Hum chaahste to in (ayaat) ke zariye se use aur buland karte magar wo to zameen ki taraf hi dhansta chala gaya."

Yani Allah ki ayaat aur jo bhi ilm is ko ataa hua tha jis ke zariye se is ko bada buland muqaam mil sakta tha magar wo to zameen hi ki taraf dhansta chala gaya. Yahan par zameen ki taraf dhansne ke isti'are ko bhi achchi tarah samjhne ki zaroorat hai. Insaan darasal haiwani jism aur malkuti ruh se marakab hai. Jism ke ajzaye tarkeebi ka ta'aluq zameen se hai, jaisa ke Surah Taha'a ki aayat 55 mein farmaya gaya: [وَمِنْهَا خَلَقْنَاكُمْ] Yani *Humne tumhein is zameen se paida kiya*. Is ke baraks insaani ruh ka ta'aluq alam-e-bala se hai aur wo Allah se [اَلَسْتُ بِرَبِّكُمْ] waala ahad kar ke aayi hai. Chunache asal ke is tazad ki buniyad par jism aur ruh mein mutawatir kashmakash rehti hai. "كُلُّ شَيْءٍ يَرِيحُ إِلَىٰ أَصْلِهِ" (*Har cheez apne manba ki taraf lautti hai*) ke misdaq ruh upar uthna chaahsti hai taake Allah se qurb haasil kar sake, jabke jism ki saari kashish zameen ki taraf hoti hai. Chunke jism ki taqwiyaat ka sara samaan, giza wagairah zameen hi ke mahoon-e-manat hai, is liye zameeni aur duniyawii lazzaton mein hi use sukoon milta hai aur "babar beaish kosh ke alam dobarah neest" ka naara ise achcha lagta hai. Ab agar koi shaks faisla kar leta hai ke jismani zaruraton aur lazzaton ke husool ke liye is ne zameen ke saath hi chimat kar rehna hai to goya ab is ne apne aap ko Allah ki taufeeq se mehroom kar liya. Ab is ki ruh sisakti rahegi, ehtejaaj karti rahegi aur agar zyada muddat tak is ki ruhani giza ka bandobast nahi kiya jayega to ruh ki maut bhi waqey ho sakti hai. Agar kisi insaan ke jiteji is ki ruh ke saath ye hadsa ho jaye yani is ki ruh ki maut waqey ho jaye to goya wo chalta phirta haiwan ban jaata hai, jo apne saare haiwani taqaze haiwani andaaz mein poore karta rehta hai. Phir zameeni gizayein, sifli arzooyein aur maadi umangein hi is ki zindagi ka maqsad-o-mahwar qaraar paati hain. Natijatan ise faizan-e-samawi aur Taufeeq-e-Ilaahi se kulli taur par mehroom kar diya jaata hai.

wattaba-'a ha'waah.

وَآتَيْتُكَ هُوَهُ

Tarjuma: "Aur is ne pair'wi ki apni khuwabishat ki."

Famasalubuu kama-salil-kalb: 'in-
 tabmil 'alayhi yal-has 'aw tat-ruk-hu
 yalhas. فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۚ إِنْ تَحِمِلْ عَلَيْهِ يَلْهَثْ
 أَوْ تَتْرُكْهُ يَلْهَثْ ط

Tarjuma: "To is ki misaal kutte ki si hai, agar tum is ke upar bhoj rakho tab bhi haanpega aur agar chord bhi do tab bhi haanpta rahega."

Yani is shaks ne Allah ki nematon ki qadar karne ke bajaye khud ko kutte se mashaba kar liya, jo har waqt zuban nikaale haanpta rehta hai aur hirs-o-tama'a ke galbe ki wajah se har waqt zameen ko soongte rehna is ki fitrat mein shaamil hai.

Zaalika masalul-qawmil-laziina
 kazzabuu bi-'Aayaa-tinna. ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا ۗ

Tarjuma: "Yahi misaal hai us qaum ki (bhi) jinbone Hamari ayaat ko jhutlaya."

Upar tafseel ke saath yahood ki jo sargasht bayaan hui hai is se wazeh hota hai ke qaum shuru se hi Bal'am Bin Ba'oorah bani rahi hai. Aaj iski sab se badi misaal Pakistani qaum hai. Pakistan ka ban jaana aur is ka qayem rehna ek mua'ajaza tha. Angrezaon aur hinduon ko yaqeen tha ke Pakistan ki baqa bahaiseeyat ek azaad aur khud mukhtar mulk ke mumkin nahi hai, is liye ye jaldi hi khatam ho jayega. Lekin ye mulk na sirf qayem raha balke 1925 ki jung jaisi badi badi azma'ishon se bhi surkhru ho kar nikla. Is liye ke humne is mulk ko haasil kiya tha islam ke naam par ke ise islami nizaam ki tajurbe gah banayenge, taake puri duniya islami nizaam ke amla namune aur is ki barkaat ka mushahidah kar sake. Qa'yid-e-Azam ne bhi farmaya tha ke hum Pakistan is liye chaahte hain ke hum ahd-e-hazir mein islam ke usooli huriyat-o-akhuwat-o-masawat ka ek namuna duniya ke saamne pesh kar sakein, lekin amla taur par aaj hamara tarz-e-amal [فَانْسَلَخْ مِنْهَا] Fansalaaqa minha, ki ibratnaak tasweer ban chuka hai. Hum in tamaam waadon se peeche churdha kar nikal bhaage aur shaitaan ki pairwi iktiyaar ki. Phir hamara jo haal hua aur musalsil ho raha hai wo saamne rakhein aur is pas manzar mein is aayat ko dobarah pardhein.

Faqsusil-qassasa la-'allahum ya-
 tafakkaruun. فَاْقْصِبْصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٣٥﴾

Tarjuma: "So (aye Nabi ﷺ!) Aap ye waqiyat sunadijiye, shayed ke ye tafakkur karein."

AAAYAT - 177

Saaa-'a masala-nil-qaw-mul-laziina سَاءَ مَثَلًا لِّقَوْمٍ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
kazzabuu bi-'Aa-yaa-tina wa وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾
'anfusahum kaa-nuu yazli-muun.

Tarjuma: "Kya hi buri misaal hai us qaum ki jinbone Hamari ayaat ko jhutlaya, aur wo khud apni hi jaanon par zulm dhaate rahe."

AAAYAT - 178

Many yahdil-laahu fahu-wal-muhtadii: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ ۚ وَمَنْ يُضِلِّ
wa many-yuzlil fa-'ulaaa-'ika humul- فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٧٨﴾
khaasi-ruun.

Tarjuma: "Jise Allah hidayat deta hai wohi hidayath yafta hota hai, aur jinhein wo gumrah kar de to wohi log tabah hone waale hain."

"Ahd-e-alsat" ke hawale se hum par ye baat wazeh ho gayi ke insaan ka ek wajood ruhani hai aur doosra maadi yani haiwani. Agar insaan ki tawajjah aur saari dilchapsiyan haiwani wajood ki zaruriyat puri karne tak mehdood rahengi to phir wo Bal'am Bin Ba'ooraa ki missal ban jayega. Ye infaradi sateh par bhi ho sakta hai aur qaumi wa ijtemayi sateh par bhi. Is ziman mein hikmat-e-Qur'ani ka teesra nukta agli aayat mein bayan ho raha hai ke insaanon mein se aksar wo hain jo sirf apne haiwani jism ki parwarish mein masroof hain. Wo agarche bazahir to insaan hi nazar aate hain magar haqeeqat mein haiwanon ki sateh par zindagi basar kar rahe hain.

AYAAT 179 TO 183

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا ۚ وَلَهُمْ أَعْيُنٌ
لَّا يُبْصِرُونَ بِهَا ۚ وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلَّغْنَا لَهُمُ آيَاتِنَا ۚ وَلَٰكِن لَّا
يَعْلَمُونَ ﴿١٧٩﴾ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَ ذَرُوا الَّذِينَ يُلْحِدُونَ فِي آسْمَائِهِ ۚ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَا أُمَّةً يَّهْدُونَا بِالْحَقِّ وَ بِيَهٍ يَعْدِلُونَ ﴿١٨١﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمَلِّئُهُم بِآيَاتِنَا
كَيِّدِي مَتِينٌ ﴿١٨٣﴾

179. Wa laqad zara'-naa li-Jabannama kasiiram-minal-jinni wal-'ins: lahum quluu-bul-laa yafqa-huuna bibaa, wa lahum 'a'-yunul-laa yub-siruu-na bibaa, wa lahum 'aazaanul-laa yasma-'uuna bibaa. 'Ulaaa-'ika kal-'an-'aami bal hum 'azall: 'ulaaa-'ika humul-gaa-filuun.

180. Wa lil-laabil-'Asmaaa-'ul-Husnaa fad-'uuhu bihaa. Wa zarul-laziina yul-hiduuna fiii 'Asmaaa-'ih: sa-yuj-zawna maa kaanuu ya'-maluun.
181. Wa minman kbalaqnaaa 'ummatuny-yahduuna bil-haqqi wa bibii ya'-diluun. (Section 22)
182. Wallaziina kazzabuu bi-'Aa-yaatinaa sanas-tadriju-hum-min haysu laa ya'-la-muun.
183. Wa 'umlüi lahum; 'inna kaydii matiin.

AAAYAT - 179

Wa laqad zara'-naa li-Jahannama كَسِيْرًا مِّنَ الْجِنَّةِ وَالنُّسُ ^ط
 kasiiram-minal-jinni wal-'ins:

Tarjuma: “*Aur Humne jahanum ke liye paida kiye hain babut se jin aur insaan.*”

lahum quluu-bul-laa yafqa-huuna لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ذَوْلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ذَوْلَهُمْ اَدَاْنٌ لَّا يَسْمَعُوْنَ بِهَا ^ط
 bihaa, wa lahum 'a'-yunul-laa yub-siruu-na bihaa, wa lahum 'aazaanul-laa yasma-'uuna bihaa.

Tarjuma: “*Inke dil to hain lekin un se gaur nahi karte, in ki ankhein hain magar un se dekhte nahi, aur inke kaan hain lekin un se sunte nahi.*”

'Ulaaa-'ika kal-'an-'aami bal hum 'azall: اُولَٰئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ اُولَٰئِكَ ^ط
 'ulaaa-'ika humul-gaa-filuun. هُمْ الْغٰفِلُوْنَ ^ط

Tarjuma: “*Ye chaupayon ki manind hain, balke un se bhi gaye guzre hain. Yahi wo log hain jo gaafil hain.*”

Yani jab insaan hidayat se munh modta hai aur hat dharmi par utar aata hai to natijatan Allah Ta'ala aise logaon ke dilon par moher kar deta hai. Is ke baad inke dil tafaqqa se yakser khaali ho jaate hain, un ki ankhein insaani ankhein nahi rehti aur na unke kaan insaani kaan rehte hain. Ab un ka dekhna haiwanon jaisa dekhna reh jaata hai aur un ka sunna haiwanon jaisa sunna. Jaise kutta bhi dekh leta hai ke gaadi aarahi hai mujhe is se bachna hai. Jabke insaani dekhna to ye hai ke insaan kisi cheez ko dekhe, us ki haqeeqat ko samjhe aur phir durust nata'ij akhaz kare. Isi falsafe ko Alama Iqbal ne in alfaaz mein bayaan kiya hai.

*Aye Abl-e-nazar zoq-e-nazar khub hai lekin
 Jo shay ki haqeeqat ko na dekhe wo nazar kya!*

Chunache Alama Iqbal kehte hain “Deeran gar aamooz!” Yani dusri tarah ka dekhna seekho, dusri tarah ka sunna seekho! Wo dekhna jo dil ki aankh se dekha jaata hai aur wo sunna jo dil se suna jaata hai. Lekin jab unke dilon par aur inke kanon par mohar hogi aur in ki aankhon par parde daal diye gaye to ab in ka haal ye hai ke ye chaupayon ki manind hain balke in se bhi gaye guzre.

Aise logaon ko chaupayon se badtar is liye kaha gaya hai ke chaupayon ko to Allah Ta'ala ne paida hi kumtar sateh par kiya hai, jabke insaan ka takhliqi muqam bahut ala'a hai, lekin jab insaan is ala'a muqaam se girta hai to phir wo na sirf sharf-e-insaniyat ko kho deta hai balke janwaron se bhi badtar ho jaata hai. Yahi mazmun hai jo Suratut Teen mein is tarah bayaan hua hai:

[لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَفَلِينَ ۝٤] 4. *Laqd khalaaqnal-insana fiii 'absani taqwiiim*, 5. *Summa radadnaabu 'asfala saafiliin*, [Suratun Teen, 4-5]. Yani insaan ko paida kiya gaya behtareen andaaze par, buland tareen sateh par, yahan tak ke apne takhleeqi miyaar ke mutabiq wo masjood-e-malaik tehra, lekin jab wo is muqam se neeche gira to kam tareen sateh ki makhlud se bhi kam tareen ho gaya. Phir is ki zindagi mahez haiwani zindagi ban kar reh gayi, haiwanon ki tarah khaya peeya, duniya ki lazzatein haasil ki aur mar gaya. Na zindagi ke maqsad ka idraak, na apne Khaaliq-o-Maalik ki pehchan, na Allah ke saamne haazri ka darr aur na aakhirat mein ahtesaab ki fikr. Ye wo insaani zindagi hai jo insaan ke liye ba'is-e-sharm hai. Baqaul-e-Sa'adi Sheirazi

Zindagi aamad baraye bandagi

Zindagi be bandagi sharmindagi!

AAYAT - 180

وَاللّٰهُ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۚ وَذُرُّوْا الَّذِيْنَ يُلْحَدُوْنَ فِيْٓ اَسْمَائِهِٗ ۗ
Wa lil-laabil-'Asmaaa-'ul-Husnaa fad-uuhu bihaa.

Tarjuma: “*Aur tamaam achche naam Allah hi ke hain, to pukaro use un (achche naamaon) se.*”

Allah Ta'ala ki sifat ke etebar se is ke beshumar naam hain. In mein se kuch Qur'an mein aaye hain aur kuch ahadees mein. Ek Hadees jo Hazrat Abu Hurairah رضي الله عنه se marwi hai, is mein Hazoor Akram صلوات الله عليه

ne Allah Ta'ala ke ninnanwe naam ginwaye hain. In naamaon mein "Allah" sab se bada aur aham tareen naam hai. Yahan farmaya jaaraha hai ke Allah Ta'ala ke sab naam achche hain, in naamaon ke hawale se us ko pukara karo, in naamaon ke zariye se dua kiya karo. Jaise (يَا سَتَّارُ، يَا غَفَّارُ، يَا كَرِيمُ، يَا عَلِيمُ) *Yaa Sattaar, Yaa Gaffaar, Yaa Kariim*. Zamni taur par yahan ek nukta note karlein ke Qur'an Majeed mein Allah ke liye lafz "sifat" kahin istemaal nahi hua, albatta hadees mein ye lafz aaya hai. Qur'an mein Allah ke liye is hawale se asma (naam) ka lafz hi istemal hua hai.

Wa zarul-laziina yul-hiduuna fii سَوْذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْبَابِهِ
'Asmaaa-ih:

Tarjuma: "Aur chordh do un logaon ko jo is ke naamaon mein kaji nikaalte hain."

"*Lahad*" kehte hain tedh ko. '*Lahad*' ba-muane qabar ka mafhoom ye hai ke qabar ke liye ek seedha gadha khod kar is ke andar ek bagli gadha khoda jaata hai. Is gadhe ko seedhe raaste se hate hue hone ki wajah se "*Lahad*" kehte hain. Asmaye Ilaahi ke silsile mein 'alhaad' ek to ye hai ke in ka galat istemaal kiya jaye. Allah ke har naam ki apni taseer hai, is lehaz se muraqibon wagairah ke zariye se Allah ke naamaon ki taseer se kisi ko koi nuqsan pahunchane ki koshish ki jaye. Aur Dusre ye ke Allah Ta'ala ke ba'az naam jodaon ki shakal mein hain, kisi sifat ke do rukh hain to is sifat se naam bhi do honge, jaise *الْمُعِزُّ Al-Mu'iz* aur *الْمُزِيلُ الرَّافِعُ Al-Muzil, Ar-Rafey* aur *الْحَافِظُ الْحَيُّ Al-Khafiz, Al-Hayyu* aur *الْمُمِيتُ Al-Mumiit*, wagairah. Chunache Allah Ta'ala ke jo asma is tarah ke jodon ki shakal mein hain in mein se agar ek hi naam baar baar pukara jaye aur dusre ko chordh diya jaye to ye bhi alhaad hoga. Masallan *الْمُعِزُّ Al-Mu'iz* aur *الْمُزِيلُ Al-Muzil* do naam ek jode mein hain, Yani wohi izzat dene waala aur wohi zillat dene waala hai. Lekin agar koi shaks *يَا مُزِيلُ يَا مُزِيلُ يَا مُزِيلُ Yaa Muzillu, Yaa Muzillu, Yaa Muzillu*, ka wurd shuru karde to alhaad ho jayega. Kyunke "Aye zaleel karne waale! Aye zaleel karne waale!" munasib wurd nahi hai. Lehaza aise tamaam naam jab pukare jayein to hamesha jodon hi ki surat mein pukare jayein.

sa-yuj-zawna maa kaanuu ya' -maluun.

سَيُجْرُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

Tarjuma: "Anqareeb wo badle payenge apne amaal ka."

AAAYAT - 181

Wa mimman khalaqnaaa 'ummatuny- *yabduuna bil-haqqi wa bihii ya'-diluun* وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

Tarjuma: "Aur jo insaan Humne paida kiye hain un mein kuch log wo hain jo haq ki hidayat karte hain aur haq ke saath adal karte hain."

Yaqaenan har daur mein kuch log haq ke alambardar rahe hain aur aise log hamesha rahenge. Jaise Hazoor ﷺ ne zamanat di hai: (لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ) ¹ "Meri ummat mein ek giroh zaroor haq par qayem rahega."

AAAYAT - 182

Wallaziina kazzabuu bi-'Aa-yaatinaa sanas-tadriju-hum-min *haysu laa ya'-la-muun.* وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

Tarjuma: "Rabe wo log jinhone Hamari ayaat ki takzeeb ki hai, to Hum rafta rafta unhein aise pakadenge ke in ko pata bhi nahi chale ga."

Ba'az awqaat yun hota hai ke ek shaks kufr ke raaste par badhta jaata hai to saath hi us ki duniyawi kamyabiyen bhi badhti jaati hain, jis ki wajah se wo samajhta hai ke wo jo kuch kar raha hai, theek kar raha hai aur ye duniyawi kamyabiyen is ki isi rosh ka nateeja hain. Lehaza wo kufr aur ma'siyat ke raaste mein mazeed aage badhta chala jaata hai. Ye kaifiyat kisi insaan ke liye bahut bada fitna hai aur is ko istedaraj kaha jaata hai. Yani koi insaan jo puri deedah dileri aur dhatayi ke saath Allah Ta'ala ki ayaat se eraaz aur inke ehkam se nafarmani karta hai to Allah is ko dheel deta hai aur is ki rassi daraaz kar deta hai, jis ki wajah se wo gunahon ke daldal mein dhansta chala jaata hai.

AAAYAT - 183

Wa 'umlil labum; 'inna kaydii matiin. *وَأَمْلِي لَهُمْ قَبْرًا كَيْدِي مَتِينٌ ﴿١٨٣﴾*

Tarjuma: "Aur Mai in ko dheel doonga, yaqaenan Meri chaal bahut mazbut hai."

Aise mujrimon ko dheel dene ki misaal machli ke shikar ki si hai. Jab kaanta machli ke halaq mein phans jaye to ab wo kahin ja nahi sakti, jitni dor chahein dheeli chordh dein. Jab aap chahenge ise kheench kar qabu karlenge.

1. Sahih Muslim, Kitab Al-Imarat, Baab qaulahu Laa tazaar taa'ifatu min ummati zahaariin alal haqqi.

AYAAT 184 TO 188

أَوَلَمْ يَتَفَكَّرُوا عَمَّا بِصَاحِبِهِمْ مِّنْ جَنَّةٍ ۖ إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنْظُرُوا فِي
 مَلَكَوَاتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ۖ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ
 أَجَلُهُمْ ۚ فَيَأْتِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ مَنْ يُضِلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ ۗ وَيَذَرُهُمْ
 فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا ۗ قُلْ إِنَّمَا عِلْمُهَا
 عِنْدَ رَبِّي ۚ لاَ يُجَلِّيهَا لَوْ قَتَلْتُمَا ۗ هُوَ ۗ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ لاَ تَأْتِيَنَّهُمُ إِلَّا بَغْضَةً ۗ
 يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ ﴿١٨٧﴾
 قُلْ لاَ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبِ لاَ سَتَدَثَّرْتَ مِنَ
 الْخَيْرِ ۗ وَمَا مَسْنَى السُّوءِ ۚ إِنَّ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

184. 'A-walam yatafakkaruu, Maa bi-Saabibihim-min-jin-nah; 'in hua 'illaa naziirum-mubiin.

185. 'A-walam yanzuruu fii Malakuutis-samaawaati wal-'arzi wa maa khalaqal-laahu min-shay-'inw-wa 'an 'asaaa 'any-yakuuna qadiq-taraba 'ajaluhum? Fabi-'ayyi Hadii-sim-ba'-dahuu yu'-minuun?

186. Many-yuzli-lillaahu falaa haa-diya lah: wa yazaruhum fii tug-yaanibihim ya'-mahuun.

187. Yas-'aluunaka 'anis-Saa-'ati 'ayyaana mur-saabaa? Qul 'innamaa 'il-mubaa 'inda Rabb-bii. Laa yu-jalliihaa li-waq-ti-haaa 'illaa Huu. Saqulat fissa-maawaati wal-'arz. Laa ta'-tiikum 'illaa bagtah. Yas-'aluunaka ka-'annaka ha-fiy-yun 'anhaa. Qul 'innamaa 'il-mubaa 'indal-laahi wa laakin-na' aksaran-naasi laa ya'-la-muun.

188. Qul-laaa 'amliku li-nafsii naf-'anw-wa laa zarran 'illaa maa shaaa-'allaah. Wa law kuntu 'a-lamul-gayba lastak-sartu minal-khayri wa maa massani-yas-suuu'. 'In 'ana 'illaa naziirunw-wa bashiirul-li-qawminy-yu'-minuun.

(Section 23)

AAYAT - 184

'A-walam yatafakkaruu, Maa bi-Saabibihim-min-jin-nah; أَوَلَمْ يَتَفَكَّرُوا عَمَّا بِصَاحِبِهِمْ مِّنْ جَنَّةٍ ۖ

Tarjuma: "Kya unhone gaur nahi kiya ke inke saathi (Mohammed ﷺ) ko koi jinnoon nahi hai."

Yani Rasool Allah ﷺ par kisi tarah ke jinaon ke asraat ya kisi jin ka saya wagairah kuch nahi hai. Ye bhi mutajassana sawal (Searching Question) ka andaaz hai ke zara gaur karo, kabhi tum ne socha hai ke Hamare Rasool ﷺ tumhari nigahon ke saamne pale bade hain. Aap ﷺ ki seerat, shaksiyat, taharat, nazafat aur Aap ﷺ ka kirdaar, kya ye sab kuch aap logaon ke saamne nahi hai? Is ke bawajood tumhara is qadar bhonda daawa ke Aap ﷺ par jinnoon ke asraat hain! Kabhi tum ne apne is daawe ke bodepan par bhi gaur kiya hai?

'in huwa 'illaa naziirum-mubiin.

إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾

Tarjuma: "Wo nahi hain magar wazeh taur par khabardar kar dene waale."

AAAYAT - 185

'A-walam yanzururu fii Malakuutis-samaarwaati wal-'arzi wa maa khalaqal-laahu min-shay-'in

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ
وَالْاَرْضِ وَ مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ

Tarjuma: "Aur kya un logaon ne gaur-o-fikr nahi kiya aasmanon aur zameen ki sultanat mein aur Allah ne jo cheezein banayi hain (un mein)"

wa 'an 'asaaa 'any-yakuuna qadiq-taraba 'ajaluhum?

وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۚ

Tarjuma: "Aur ye (nahi socha) ke ho sakta hai un ka muqararah waqt qareeb pahunch gaya ho."

Isse pehle isi surat mein hum pardh aaye hain: [وَلِكُلِّ أُمَّةٍ أَجَلٌ] Wa likulli 'ummatin 'ajal: (Aayat 34) "Aur har qaum ke liye ek waqt mu'ayyan hai." Jis ka ilm sirf Allah ko hai. Lehaza ye log kyunke be-fikr ho sakte hain!

Fabi-'ayyi Haddii-sim-ba'-dahuu yu'-minuun?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٦﴾

Tarjuma: "Aur ab is ke baad wo aur kis baat par imaan layenge?"

AAAYAT - 186

Many-yuzli-lillaahu falaa haa-diya lah:

مَنْ يُضِلِلِ اللّٰهُ فَلَا هَادِيَ لَهُ ۗ

Tarjuma: "Jis ko Allah gumrah kar de use koi hidayat dene waala nahi hai."

Jis ki gumrahi par Allah ki taraf se mohr-e-tasdeeq sabt ho jaye, phir is ke baad use koi rah-e-raast par nahi laa sakta.

wa yazaruhum fi tug-yaanibim ya'-
mahuun. وَيَذُرُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾

Tarjuma: "Aur wo chordh dega in ko un ki sarkashi mein, andhe hokar aage badhte hue."

AAAYAT - 187

Yas-'aluunaka 'anis-Saa-'ati 'ayyaana يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
mur-saabaa? Qul 'innamaa 'il-mubaaa مُرْسِمًا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي
'inda Rab-bii.

Tarjuma: "(Aye Nabi ﷺ) ye aap se qayamat ke baare mein puchte hain ke is ka waq'u'a kab hoga? Aap kahiye ke is ka ilm to mere Rabb hi ke paas hai."

Ye log Aap ﷺ se qayamat ke baare mein sawal karte hain ke kab langar andaaz hogi? Aap in se keh dijiye ke is ke baare mein siwaye mere Allah ke koi nahi jaanta. Kisi ke paas is baare mein koi ilm nahi hai. "مُرْسِي" Mursaa, jahaz ke langar andaz hone ko kaha jaata hai. Jaise "بِسْمِ اللّٰهِ مَجْرِمَهَا وَ مَرْسِيهَا" Bismillaahi majriiha wa mursaaha.

Laa yu-jallihaa li-waq-ti-haaa 'illaa Huu. لَا يُجَلِّيْهَا لَوْ قَتَلْتَهَا إِلَّا هُوَ

Tarjuma: "Wohi zahir karega use us waqt par."

Saqulat fissa-maarwaati wal-'arz. ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ ط

Tarjuma: "Wo aasmanon aur zameen ke andar bada bhari bhoj hai."

Aasman-o-zameen is se bhojhal hain. Jaise ek madah apna hamal liye phirti hai, isi tarah ye kayenaat bhi qayamat ko yani apni fana ko liye liye phirti hai. Har shaye jo takhleeq ki gayi hai is ki ek "ajl-e-musmma" is ke andar maujood hai. Goya har makhloq ki maut is ke wajood ke andar samodi gayi hai. Chunache har insaan apni maut ko saath saath liye phir raha hai aur isi lehaz se puri kayenaat bhi.

Laa ta'-tiikum 'illaa bagtah. لَا تَأْتِيكُمْ إِلَّا بَعْتًا ط

Tarjuma: "Wo nahi aayegi tum par magar achanak."

Yas-'aluunaka ka-'annaka ha-fiy-yun 'anbaa يَسْأَلُونَكَ كَاتِبًا حَفِيٌّ عَنْهَا ط

Tarjuma: “(Aye Nabi ﷺ) aap se to ye is tarah poochte hain goya aap is ki kboj mein lage hue hain.”

Aap ﷺ se to aise poochte hain jaise samajhte hon ke aap ko to bas qayamat ki tareekh hi ke baare mein fikr damangeir hai aur Aap is ki tahqeeq-o-justaju mein lage hue hain. Halaanke aap ka is se kai sarokaar nahi, ye to hamara muamla hai.

Qul 'innamaa 'il-mubaa 'indal-laabi قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٨﴾
wa laakin-na' aksaran-naasi laa ya'-la-muun.

Tarjuma: “Aap kehdiyiye ke is ka ilm to bas Allah hi ke paas hai, lekin aksar log ilm nahi rakhte.”

AAYAT - 188

Qul-laaa 'amluku li-nafsii naf-'anw-wa قُلْ لَّا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ط
laa zarran 'illaa maa shaaa-'allaah.

Tarjuma: “Kehdiyiye ke mujhe koi ikhtiyaar nahi hai apni jaan ke baare mein bhi kisi nafa'a ka aur na kisi nuqsan ka, siwaye is ke jo Allah chaabe.”

Aap ﷺ nahi batayein ke mere paas ilm-e-gayeb nahi hai. Jaisa ke Surat-ul-Ana'am ki aayat 50 mein farmaya gaya ke aye Nabi ﷺ kehdiyiye ke mai na tum se ye kehta hoon ke Allah ke khazane mere qabza-e-qudrat mein hain, na mai ilm-e-gayeb jaanta hoon aur na mai ye kehta hoon ke mai faristha hoon.

Wa law kuntu 'a'-lamul-gayba lastak-sartu لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنْ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ؕ
minal-khayri wa maa massani-yas-suu'.

Tarjuma: “Aur agar mujhe ilm-e-gayeb haasil hota to mai bahut sakheer jama'a kar leta aur mujhe kabhi koi takleef na aati.”

'In 'ana 'illaa naziirun-wa bashiirul- إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾
li-qawminy-yu'-minuun.

Tarjuma: “Nahi hoon mai magar basharat dene waala aur khabardar karne waala, in logaon ke liye jo imaan waale hon.”

AYAAT 189 TO 202

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّيْهَا
 حَبَلَتْ حَمَلًا خَفِيْفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَتَتْكَ دَعَا اللّٰهُ رَبَّهُمَا لِيْنَ اٰتَيْتَنَا صٰلِحًا لَّنُكُوْنَنَّ
 مِنَ الشّٰكِرِيْنَ ﴿١٨٩﴾ فَلَمَّا اٰتٰهُمَا صٰلِحًا جَعَلَا لَهٗ شُرَكَاءَ فِيمَا اٰتٰهُمَا ۖ فَتَعَلٰى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿١٩٠﴾
 اَيُّشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُوْنَ ﴿١٩١﴾ وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَلَا اَنْفُسُهُمْ
 يَنْصُرُوْنَ ﴿١٩٢﴾ وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ۗ سِوَآءَ عَلِيْكُمْ اَدْعٰوْتُهُمْ اَمْ اَنْتُمْ
 صٰمِتُوْنَ ﴿١٩٣﴾ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَاَدْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ
 كُنْتُمْ صٰدِقِيْنَ ﴿١٩٤﴾ اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَا ۗ اَمْ لَهُمْ اَيْدٍ يَّبْتَطِشُوْنَ بِهَا ۗ اَمْ لَهُمْ اَعْيُنٌ
 يُبْصِرُوْنَ بِهَا ۗ اَمْ لَهُمْ اٰذَانٌ يَّمْسَعُوْنَ بِهَا ۗ قُلْ اَدْعُوا شُرَكَاءَكُمْ ثُمَّ كَيْدُوْنَ فَلَا تَنْظُرُوْنَ ﴿١٩٥﴾
 اِنَّ وِلٰىءَ اللّٰهِ الَّذِى نَزَّلَ الْكِتٰبَ ۗ وَهُوَ يَتَوَلٰى الصّٰلِحِيْنَ ﴿١٩٦﴾ وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا
 يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَلَا اَنْفُسُهُمْ يَنْصُرُوْنَ ﴿١٩٧﴾ وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَسْمَعُوْا وَتَرَاهُمْ
 يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ ﴿١٩٨﴾ حٰذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ ﴿١٩٩﴾ وَاَمَّا
 يَنْزَعْتٰكَ مِنَ الشّٰيْطٰنِ نَزْعٌ ۗ فَاسْتَعِذْ بِاللّٰهِ ۗ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ﴿٢٠٠﴾ اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰيْفٌ
 مِّنَ الشّٰيْطٰنِ تَذَكَّرُوْا ۗ فَاِذَا هُمْ مُبْصِرُوْنَ ﴿٢٠١﴾ وَاِخْوَانُهُمْ يَبُدُّوْهُمْ فِي الْغَيِّ ثُمَّ لَا يُغْفِرُوْنَ ﴿٢٠٢﴾

189. *Huwallazii khalaqakum-min-nafsin-wa-wahidatin-wa-wa ja-'ala minhaa zaw-jahaa li-yaskuna 'ilayhaa. Falammaa tagash-shaahaa hamalat ham-lan khafifan-famarrat bih. Falammaaaa 'as-qalad-da-'a-wallaaha Rabbahumaa la-'in 'aatay-tanaa saalihal-lanakuunanna minash-Shaakiriin.*

190. *Falammaaa 'aataa-humaa saalihan ja-'alaa lahuu shura-kaaa-'a fimaaa 'aataahumaa. Fata-'aalal-laahu 'ammaa yush-rikuun.*

191. *'A-yush-rikuuna maa laa yakb-luqu shay-'an-wa-wa hum yukh-laquun?*

192. *Wa laa yastatii-'uuna la-hum nasran-wa-wa laaa 'anfusa-hum yansuruun.*

193. *Wa 'in-tad-'uuhum 'ilal-hudaa laa yattabi-uu-kum. Sa-waaa-'un 'alaykum'ada-'aw-tu-muu-hum 'am'an-tum saa-mituun.*

194. *Innal-laziina tad-'uuna min duunillaahi 'ibaadun 'am-saalukum fad-'uu-hum fal-yastajibuu lakum 'in-kuntum saadiqiin!*

195. 'A-labum 'arjuluny-yam-shuuna bihaaa 'am lahum 'ay-diny-yab-tishuuna bihaaa 'am lahum 'a'-yununy-yub-siruuna bihaaa 'am-labum 'aazaanuny-yasma-'uuna bihaa? Qulid-'uu shurakaaa-'akum summa kii-duuni falaa tunziruun.
196. 'Inna Waliyyi-yallaa-hul-lazii nazzalal-Kitaaba wa Hu-wa yata-wallas-Saalibiin.
197. Wallaziina tad-'uuna min-du-unihii yastatii-'uuna nas-rakum wa laaa 'anfusabum yansuruun.
198. Wa 'in-tad-'uubum 'ilal-hudaa laa yasma-'uu. Wa taraa-hum yanzuruuna 'ilay-ka wa hum laa yubsiruun.
199. Khuzil-'afwa wa'-mur bil-'urfi wa 'a'-riz 'anil-jaahiliin.
200. Wa 'imma yanzaganna-ka minash-Shay-taani nazgun-fas-ta-'iz billaah; 'innahuu Samii-'un 'Aliim.
201. 'Innal-laziinat-taqaw 'izaa massabum taaa-'ifum-minash-Shay-taani tazakkaruu fa-'izaa hum-mubsiruun!
202. Wa 'ikh-waanuhum ya-mudduu-nahum fil-gayyi sum-ma laa yuq-siruun.

AAAYAT - 189

Hurwallazii khalaaqakum-min-nafsinw-waahidatinw-wa ja-'ala minhaa zaaw-jahaa li-yaskuna 'ilayhaa.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۝

Tarjuma: "Wohi hai Jisne tumhein paida kiya ek jaan se aur isi se banaya is ka joda, ta'ake wo is ke paas sukoon hasil kare."

Is nukte ki wazahat Suratul Baqarah ki aayat 187 [وَأَبْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ] Wabtaguu maa kataballaahu lakum, ke mutale ke dauran guzar chuki hai, shohar aur biwi ke ta'aluqat mein jahan aulaad ka mu'amlai hai wahan taskeen aur sukoon ka pehlu bhi hai.

Falammaa tagash-shaahaa hamalat ham-lan khafifan-famarrat bih.

فَلَمَّا تَعَشَّىهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۝

Tarjuma: "To jab wo (shohar) dhaanp leta hai us (apni biwi) ko to use hamal ho jaata hai halka sa hamal, to wo is ke saath chalti phirti rehti hai."

Ibtada mein hamal itna khafeef hota hai ke pata bhi nahi chalta ke koi hamal tehar gaya hai.

Falammaa 'as-qalad-da-'a-wallaaha
 Rabbahumaa la-'in 'aatay-tanaa
 saalihal-lanakuu-nanna minash-
 Shaakiriin. فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَإِن آتَيْنَا
 صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٥٨﴾

Tarjuma: "Phir jab bojhal ho jaati hai to wo donon apne Rabb ko pukarte hain, ke agar Tu humein sabih salem bachcha ataa kardega to hum Tere shukar guzaron mein se honge."

AAYAT - 190

Falammaa 'aataa-humaa saalihan
 ja-'alaa lahuu shura-kaaa-'a fimaaa
 'aataahumaa. فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ
 فِيمَا آتَاهُمَا ۚ

Tarjuma: "Phir jab Allah ne unhein ataa kar diya sabih salem bachcha, to tegraliye unhone is ke shareek is mein jo Allah ne in ko ataa kiya tha."

Ke hum falaan buzrug ke mazar par gaye the, in ki nigah-e-karam hui hai, ya falaan devi ya devta ki kripa ki wajah se humein aulaad mil gayi hai.

Fata-'aalal-laahu 'ammaa yush-rikuun. فَتَعَلَى اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٥٩﴾

Tarjuma: "Allah bahut buland-o-balaa hai unke is shirk se."

AAYAT - 191

'A-yush-rikuuna maa laa yakh-luqu shay-
 'an-wa hum yukh-laquun? أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ
 يُخْلِقُونَ ۗ ﴿١٦٠﴾

Tarjuma: "Kya wo in ko shareek kar rahe hain (Allah ke saath) jo koi shaye takhleeq karte hi nahi balke wo khud makhlooq hain."

Farishte, Jinnaat, Ambiya aur Auliya-Allah sab ke sab khud Allah ki makhlooq hain.

AAYAT - 192

Wa laa yastatii-'uuna la-hum nasran
 wa laaa 'anfusa-hum yansuruun. وَلَا يَسْتَعِينُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ
 يَنْصُرُونَ ﴿١٦١﴾

Tarjuma: "Aur na wo in ki madad kar sakte hain aur na wo apni madad par qaadir hain."

Wo to sab ke sab khud Allah ke bande hain. Ab yahan baat tadreejan butaon ki taraf layi ja rahi hai. Nazariyati taur par to inke falsafi buth parasti ka jawaz ye batate hain ke wo in pathar ke butaon ki puja nahi karte balke in murtiyon ki haisiyat alaamati hai. Asal devta aur deviyan chunke hamare saamne maujood nahi hain is liye inke baare mein tawajjah ke artakaz ke liye hum butaon ko alaamati ke taur par istemaal karte hain. Ye is falsafe ka khulasa hai jo India ke Doctor Radha Krishnan wagairah bayaan karte rahe hain, magar inke awaam to in butaon hi ko ma'abood maante hain, in hi ki puja karte hain, butaon hi ke aage jhukte hain, nazrane dete hain aur unhi se apni haajat maangte hain.

AAAYAT - 193

Wa 'in-tad-'uuhum 'ilal-hudaa laa *وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ*[۝]
yattabi-uu-kum.

Tarjuma: "Aur agar tum unhein pukaro rahnumayi ke liye (ke tumhein raasta dikhadein) to wo tumhari taraf tawajjah hi nahi kar sakege."

Sawaaa-'un 'alaykum'ada-'aw-tu-
muu-hum 'am'an-tum saa-mituun *سَوَاءٌ عَلَيْكُمْ أَدَعَوْهُمْ أَمْ أَنْتُمْ صَامِتُونَ* ﴿١٩٣﴾

Tarjuma: "Barabar hai tumhare liye ke tum unhein pukaro ya khamosh raho."

AAAYAT - 194

'Innal-laziina tad-'uuna min duunillaabi *إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ*
'ibaadun 'am-saalukum *أَمْثَلُكُمْ*

Tarjuma: "Yaqeenan jinhein tum pukarte ho Allah ke ma-siwa wo bhi tumhari tarah ke bande hain."

Wo farishte hon ya jinnaat, devi devta hon ya auliya Allah, sab tumhari tarah Allah hi ke bande hain.

fad-'uu-hum fal-yastajibuu lakum 'in-*فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ* إِنَّ كُنْتُمْ
kuntum saadiqiin! *صَادِقِينَ* ﴿١٩٤﴾

Tarjuma: "Un ko pukar dekho, phir wo tumhein jawab dein agar tum sachche ho."

Agar tum apne is daawe mein sachche ho ke wo layeq parastish hai aur kuch ikhtiyaar bhi rakhte hain to tumhari pukar ya dua par un

AAAYAT - 196

'Inna Waliyyi-yallaa-hul-lazii nazzalal-*وَهُوَ* الْكِتَابُ الَّذِي نَزَّلَ اللَّهُ الَّذِي إِنَّ وَرِثَةَ اللَّهِ لِلَّذِينَ اتَّقَوْا
 Kitaaba wa Hu-wa yata-wallas-*وَهُوَ* الْكِتَابُ الَّذِي نَزَّلَ اللَّهُ الَّذِي إِنَّ وَرِثَةَ اللَّهِ لِلَّذِينَ اتَّقَوْا
 Saalibiin. ﴿١٩٦﴾

Tarjuma: "Yaqeenan mera Madadgaar to wo Allah hai Jis ne ye kitaab naazil ki, aur saleh bandon ka Wohi pusht panah hai."

AAAYAT - 197

Wallaziina tad-'uuna min-du-unihii لَا يَسْتَطِيعُونَ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ
 yastatii-'uuna nas-rakum wa laaa تَصْرِكُمْ وَلَا أَنْفُسَهُمْ يَتَصَرَّوْنَ ﴿١٩٧﴾
 'anfusahum yansuruun.

Tarjuma: "Aur jinhein tum pukaar rahe ho us (Allah) ko chordh kar wo tumhari madad ki isteta'at hi nahi rakhte, aur na wo khud apni madad kar sakte hain."

AAAYAT - 198

Wa 'in-tad-'uuhum 'ilal-hudaa laa وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا
 yasma-'uu.

Tarjuma: "Aur agar tum unhein rahnumayi ke liye pukaro to wo sun na sakenge."

Wa taraa-hum yanzuruuna 'ilay-ka وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾
 wa hum laa yubsiruun.

Tarjuma: "Aur tumhein aisa nazar aata hai ke wo tumhari taraf dekh rahe hain jab ke wo kuch bhi nahi dekhhte."

AAAYAT - 199

Khuzil-'afwa wa'-mur bil-'urfi خُذِ الْعَنْوُ وَأْمُرْ بِالْعُرْفِ

Tarjuma: "(aye Nabi ﷺ!) aap darguzar ko thaam lijiye aur bhali baat ka hukm dete rahiye."

Jaisa ke Makki suraton ke aakhir mein aksar Huzoor ﷺ se khitaab aur iltefaat hota hai yahan bhi wohi andaaz hai ke Aap ﷺ in logaon se bahut zyada bahes mubahes mein na padhein, inke rawayye se darguzar karein aur apni dawat jaari rakhein.

wa 'a'-riz 'anil-jaabiliin. وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

Tarjuma: "Aur jaabilon se eraaz karein."

Ye jaahil log Aap ﷺ se ulajhna chaahein to Aap ﷺ un se kinarah kashi karlein. Jaisa ke Surat-ul-Furqan mein farmaya: [وَإِذَا مَخَابَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۗ] *Wa 'izaa khaataba-humul jaabiluuna qaaluu Salaamaa!* "Aur jab jaahil log in (Rahman ke bandon) se ulajhna chaabte hain to wo un ko salaam kehete (hue guzar jaate) hain."

Surat-ul-Qasas mein bhi ahl-e-imaan ka yahi tareeqa bayaan kiya gaya hai: [سَلِّمُوا عَلَيْكُمْ ذُرِّيَّتِنَا نَحْنُ الْجَاهِلِينَ ۗ] *Salaamun 'alaykum: laa nabtagil - jaahiliin,* "Tumhein salaam ho, hum jaahilon ke munh nahi lagna chaabte." Aayat zeire nazar mein ek daayi ke liye teen badi buniyadi baatein batayi gayi hain. Afu darguzar se kaam lena, neiki aur bhalayi ki baat ka hukm dete rehna, aur jaahil yani jazbati aur mushta'il mizaaj logaon se eraaz karna."

AAYAT - 200

Wa 'imma yanzaganna-ka minash-³ فَاسْتَعِذْ
Shay-taani nazgun-fas-ta-'iz billaah;
'innahuu Samii-'un 'Aliim. بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝

Tarjuma: "Aur agar kabhi aap ko koi chuk lag hi jaye shaitaan ki taraf se to Allah ki panah talab karein, yaqeenan Wo sab kuch sunne waala aur jaanne waala hai."

³ نَزَعُ *naz'un* aur نَزَعُ *nazgun* milte julte hurf waale do maade hain, in mein sirf "ain" aur "ghain" ka faraq hai. نَزَعُ *naz'un* kheenchne ke mu'ane deta hai jabke نَزَعُ *nazgun* kachaoka lagana, uksana, waswase andaazi karna. Yani agar bar banaye taba'a bashri kabhi jazbat mein ishta'al aur gussa aahi jaye to fauran bhanplein ke ye shaitaan ki jaanib se ek chuk hai, chunache fauran Allah ki panaah maangein. Jaisa ke Gazwa-e-Uhad mein Huzoor ﷺ ko gussa agaya tha aur Aap ﷺ ki zuban-e-mubarak se aise alfaaz nikal gaye the: ¹ [كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا أَوْجَهُ نَبِيِّهِم بِالْدَمِ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ] "Ye qaum kaise falaah payegi jis ne apne Nabi ke chehre ko khoon se rang diya jabke wo unhein Allah ki taraf bula raha tha!"

Ye aayat aage chal kar Surah Haa Meem As-Sajda mein ek lafz [هُوَ] *Hurwa*, ke izaafte ke saath dobarah aayegi: [إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝] *Innahuu Hurwas Samii-ul-Aliim*, ke yaqeenan Wohi hai sab kuch sunne waala aur sab kuch jaanne waala.

1. Sunan Ibn-e-Majah, Kitabul Fitan, Baab Al-Sabar Alal Bala'a wa Masnad Ahmad, 1272. Ye hadees Sahih Muslim aur Sunan At-Tirmizi mein hi qadre mukhtalif alfaaz ke saath waard hui hai.

AAAYAT - 201

Innal-laziinat-taqaw 'izaa massahum إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَإِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
taaa-'ifum-minash-Shay-taani tazakkaruu

Tarjuma: “*Jin logaon ke andar taqwa'a hai un ko jab koi bura khayal choo jaata hai, shaitaan ke asar se wo chokkanne ho jaate hain.*”

Yani jin ke dilon mein Allah ka taqwa'a jagazein hota hai wo har ghadi apne fikr-o-amal ka ihtesaab karte rehte hain aur agar kabhi aarzi taur par ghaflet ya shaitani waswason se koi manfi asraat dil-o-dimaag mein zaahir hon to wo fauran sambhal kar Allah ki taraf ruju karte hain. Jaise khud Nabi Kareem ﷺ ne farmaya :
 (إِنَّهُ لَيَغَانُ عَلَى قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي أَيُّومِ مِائَةِ مَرَّةٍ)¹ “*Mere dil par bhi kabhi kabhi hijab sa aajata hai aur mai rozana sau sau martaba Allah se magfirat talab karta hon.*” Lekin ye samajh lijiye ke hamare dil par hijab aur shaye hai jabke Rasool ﷺ ke qalb-e-mubarak par hijab bilkul aur shaye hai. Ye hijab bhi us Huzoori ke darje mein hoga jo hamari laakhon Huzooriyon se badh kar hai. Yahan sirf baat ki wazahat ke liye is hadees ka zikr kiya gaya hai warna jis hijab ka zikr Huzoor ﷺ ne farmaya hai hum na to is ka andaazah kar sakte hain ke is ki nauwiyat kya hogi aur na hi is ki maushabihat hamari kisi bhi qism ki qalbi kaifiyaat ke saath ho sakti hai. Hum na to Huzoor ﷺ ke ta'aluq ma-Allah ki kaifiyat ka tasawwur kar sakte hain aur na hi mazkurah hijab ki kaifiyat ka. Bas is ta'aluq ma-Allah ki shiddat (intensity) mein kabhi zara si bhi kami aagayi to Huzoor ﷺ ne ise hijab se ta'beer farmaya.

fa-'izaa hum-mubsiruun!

فَإِذَا هُمْ مُبْصِرُونَ ۝

Tarjuma: “*Aur dafa'tan in ki aankhein khul jaati hain.*”

Jab wo chaukkanne ho jaate hain to in ki waqti gaffat door ho jaati hai, aarzi manfi asraat ka bhuj khatam ho jaata hai aur haqa'iq phir se wazeh nazar aane lagte hain.

1. Sahih Muslim, Kitabuz-Zikr wad-Du'a wat-Tauba wal Istaghfaar, Baab Istehbaab Al-Istaghfaar Wal-Istakbaar minh, wa Sunan Dawood, Kitabus Salaat, Baab Fi Al-Istaghfaar.

AAAYAT - 202

Wa 'ikh-waanuhum ya-mudduunahum fil-gayyi sum-ma laa yuq-
وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾
siruun.

Tarjuma: "Aur jo un (shaitanon) ke bhai hain unhein wo ghaseet kar le jaate hain door tak gumrahi mein, phir wo kuch kami nahi karte."

Shaitaan ka jo dost banega phir us par shaitaan ka hukm to chalega. Shayateen apne bhai banduon ko gumrahi mein ghaseet-te hue door tak le jaate hain aur is mein koi kasar utha nahi rakhte. Yani gumrahi ki aakhri had tak pahuncha kar rehte hain. Jaise Bal'am Bin Ba'oorah ko shaitaan ne apna shikaar banaya tha aur use gumrahi ki aakhri had tak pahuncha kar dum liya, lekin jo Allah ke mukhallis aur muttaqi bande hain un par shaitaan ka ekhtiyaar nahi chalta. In ki kaifiyat wo hoti hai jo is se peechli aayat mein bayaan hui hai, yani junhi manfi asraat ka saaya in ko apni taraf badta hua mahsoos hota hai wo ekdum chaunk kar Allah ki taraf mutawajjah ho jaata hain.

AYAAT 203 TO 206

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۖ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۗ هَذَا
بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرَّعًا وَخَيْفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْعُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾
الجمعة

203. Wa 'izaa lam ta'-tihim-bi-'Aayatin qaaluu law lajtabay-tahaa? Qul 'innamaaaa at-tabi-'u maa yuu-haaa 'i-layya mir-Rabbii. Haazaa Basaaa-'iru mir-Rabbikum wa Hudan-wa Rahmatul-li-qaw-miniy-yu'-minuun.
204. Wa 'izaa quri-'al-Qur-'aa-nu fas-tami-'uu labuu wa 'an-situu la-'allakum turhamuun.
205. Wazkur-Rabbaka fii naf-sika tazarru-'anw-wa khiifa-tanw-wa duunal-jabri minal-qawli bil-guduwwi wal-'aasaali wa laa takum-minal-gaafi-liin.
206. Innal-laziina 'inda Rabb-bika laa yastak-biruuna 'an 'ibaa-datibii w ayusabbi-huuna-huu wa labuu yas-juduun.

(Bow Down) (Part Three-fourth)

Aakhir mein in donon suraton ke muzameen ke amood ka khulasa bayaan kiya jaaraha hai. Jis zamane mein ye do suratein naazil hu'ien us waqt kuffar-e-Makkah ki taraf se ye mutaleba takraar ke saath kiya jaraha tha ke koi nishaani lao, koi mu'ajiza dikhao. Jis tarah ke hasi muaji'zat Hazrat Esa aur Hazrat Musa ko mile the, usi nauwiyat ke muajizat ahl-e-Makkah bhi dekhna chaahte the. Jaise jaise un ki taraf se mutalebat aate rahe, saath saath unke jawab bhi diye jaate rahe. Ab is silsile mein aakhri baat ho rahi hai.

AAYAT - 203

Wa 'izaa lam ta'-tihim-bi-'Aayatin qaaluu law lajtabay-tabaa? وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا اجْتَبَيْتُمَا

Tarjuma: "(Aye Nabi ﷺ) jab aap inke paas koi mu'ajiza nabi laate to ye kehnte hain ke aap kyun na use chun kar le aaye?"

Kuffar-e-Makkah ka kehna tha ke jab Aap (ﷺ) ka daawa hai ke aap Allah ke Rasool hain, Uske mehboob hain to Aap ke liye mu'ajizah dikhana kaun sa mushkil kaam hai? Aap hamare itmenaan ke liye koi mu'ajiza chaant kar le aayein! Is silsile mein tafseer kabeer mein Imaam Razi (رحمته الله) ne ek waqiya naqal kiya hai ke Nabi Akram (ﷺ) ka ek phuphi zaad bhai tha, jo agarche imaan to nahi laya tha magar aksar Aap (ﷺ) ke saath rehta aur Aap (ﷺ) se ta'wun bhi karta tha. Is ke is tarah ke rawayye se umeed thi ke ek din wo imaan bhi le aaye ga. Ek dafa kisi mahfil mein sardaran-e-Quresh ne mu'ajizat ke baare mein Aap (ﷺ) se bahut bahes-o-takrar ki ke aap Nabi hain to abhi mu'ajizah dikhayein, ye nahi to wo dikhadein, aise nahi to waise kar ke dikhadein! (Is ki tafseel Surah Bani Isra'el mein bhi aayegi) magar Aap (ﷺ) ne in ki har baat par yahi farmaya ke mu'ajiza dikhana mere ikhtiyaar mein nahi hai, ye to Allah ka faisla hai, jab Allah Ta'ala chaahega dikhadega. Is par unhone goya apne zu'am mein maidan maarliya aur Aap (ﷺ) par aakhri hujjat qayem kardi. Is ke baad jab Huoor (ﷺ) wahan se uthe to wahan shor mach gaya. In logaon ne kya kiya aur kis kis andaaz mein baatein nahi ki hongy aur us ke awaam par kya asraat hue hongy. Is ka andaazah is se lagaya ja sakta hai ke Aap (ﷺ) ke us phuphi zaad bhai ne kaha ke aaj to goya aap ki qaum ne aap par hujjat qayem kardi hai, ab mai aap ka saath nahi de sakta.

Is waqiye se andaazah lagaya jaa sakta hai ke ye mauzu is mahol mein kis qadar ehmiyat ikhtiyaar kar gaya tha aur is tarha ki surat-e-haal mein aap ﷺ kis qadar dil giraft hue honge. Is ka kuch naqsha Surat-ul-Ana'am aayat 35 mein is tarah keiencha gaya hai: [وَإِنْ كَانَ كِبْرُ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سَلْمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَاتٍ] Wa 'in-kaana kabura 'alayka 'i-raazubum fa-'inis-tata'-ta'an-tabta-giya nafaqan-fil-'arzi 'aw sulla-man-fis-samaaa-'i fata '-ti-yahum-bi-'Aayah. aur (Aye Nabi ﷺ) agar aap par bahut shaaq guzar raha hai in ka eraaz to agar aap mein taaqat hai to zameen mein koi surang banlijiye ya asmaan par seedhi laga lijiye aur inke liye kahin se koi nishani le aayein!" (hum to nahi dikhayein ge!). Ye pas manzar hai in halaat ka jis mein farmaya jaa raha hai ke mu'ajizaat ke mutalebaat mein aap ﷺ in ko batayein ke mu'ajizah dikhane ya na dikhane ka faisla Allah ne karna hai, mujhe is ka ikhtiyaar nahi hai.

Qul 'innamaaa at-tabi-'u maa yuu-
haaa 'i-layya mir-Rabbii. قُلْ إِنَّمَا اتَّبَعْتُ مَا يُؤْتَىٰ إِلَيَّ مِنْ رَبِّي ۚ

Tarjuma: "Kebdijiye ek mai to sirf pairwi kar raha hoon us ki jo meri taraf Wahi ki jaarahi hai mere Rabb ki taraf se."

Haazaa Basaaa-'iru mir-Rabbikum wa
Hudanw-wa Rahmatul-li-qaw-miny-
yu'-minuun. هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٤﴾

Tarjuma: "Ye tumbhare Rabb ki taraf se baseerat afroz baatein hain, aur ye hidayat aur rehmat hai un logaon ke haq mein jo imaan le ayein."

Mai aap logaon ke saamne jo pesh kar raha hoon, ye wohi kuch hai jo Allah ne mujh par Wahi kiya hai aur mai khud bhi isi ki pairwi kar raha hoon. Is se badh kar mai ne kabhi koi daawa kiya hi nahi.

AAYAT - 204

Wa 'izaa quri-'al-Qur-'aa-nu fas-
tami-'uu lahuu wa 'an-situu la-'allakum
turhamuun. وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَعِذْوا لَهُ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

Tarjuma: "Aur jab Qur'an pardha ja raha ho to use puri tawajjah ke saath suna karo aur khamosh raha karo ta'ake tum par rahem kiya jaye."

سَمِعَ يَسْمَعُ Sami'aa, Yasma'u ke mu'ane hai sunna, jabke اِسْتَمَاعَ Istima'a, ke mu'ane hain puri tawajjah ke saath sunna, kaan lagakar

sunna. Jo Hazraat jahri namazon mein imam ke peeche qira'at na karne ke qayil hain wo isi aayat ko bataur daleel pesh karte hain, kyunke is aayat ke ru se tilawat-e-Qur'an ko puri tarah ertakaz-e-tawajjah ke saath sunna farz hai aur saath hi khamosh rehne ka hukm bhi hai. Jabke namaz ke dauran khud tilawat karne ki surat mein sunne ki taraf tawajjah nahi rahegi aur khamosh rehne ke hukm par bhi amal nahi hoga.

AAAYAT - 205

Wazkur-Rabbaka fii naf-sika tazarru- وَإِذْ كُرِّرْتُكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً
'anw-wa khiifa-tan

Tarjuma: "Aur apne Rabb ko yaad karte raha karo apne ji hi ji mein, aajizi aur khauf ke saath."

Is aajizi ke inteza aur abdiyat-e-kamila ka mazher to wo dua-e-masoor hai jo mai ne naqal ki hai "Musalmanon par Qur'an Majeed ke haqooq" naami apne kitabche ke aakhir mein. Un dinon ayaat (Qur'an ki azmath aur dua mein aajizi) ke hawale se is dua ke mandarja zeil alfaaz ko apne qalb ki gehrayiyon mein utaarne ki koshish karein:

اللَّهُمَّ إِنِّي عَبْدُكَ "Aye Allah mai Tera bandah hoon!"

وَإِنُّ عَبْدِكَ وَإِنُّ أَمْتِكَ "Tere ek na cheez gulam aur adna kaneez ka beta hoon!"

وَفِي قَبْضَتِي يَدُكَ نَاصِيَتِي بِيَدِكَ "Aur mujh par Tera hi kaamil ikhtiyaar hai, meri peshani Tere hi haath hai."

مَا ضُيِّقُ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ "Nafiz hai mere baare mein Tera har hukm, aur adal hai mere baare mein Tera har faisla."

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَهُ بِهِ نَفْسَكَ "Mai Tujh se darkhuwast karta hoon Tere har us ism ke waaste se jis se Tu ne Apni zaat-e-muqaadas ko mausoom farmaya".

أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ "Ya Apni kisi kitaab mein naazil farmaya"

أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ "Ya Apni makhlooq mein se kisi ko talqeen farmaya"

أَوْ اسْتَأْتَرْتَهُ بِهَمْ كُنُونِ الْعَيْبِ عِنْدَكَ "Ya ise Apne makhsoos khazana-e-gayab hi mein mahfooz rakha"

۱ أَنْ تَجْعَلَ الْقُرْآنَ رَبِّيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي وَعَمِّي

“Ke Tu bana de Qur'an majeed ko mere dil ki bahaar aur mere seene ka noor aur mere ranj-o-bazan ki jila aur mere tafakkuraat aur ghamon ke izaale ka sabab!”

أَمِين يَا رَبَّ الْعَالَمِينَ *“Aisa hi ho aye tamaam jahanon ke Parwardigar!”*

wa duunal-jabri minal-qawli

وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

Tarjuma: “(aur buland aawaaz se nahi (past aawaaz se))”

Albatta jab aadmi dua maange to is tarah maange ke khud sun sake ta’ake iski sama’at bhi is se istifadah kare. Isi tarah agar koi shaks akela namaz padh raha ho to qira’at aise kare ke khud sun sake, agarche sirri namaz hi kyun na ho.

bil-gudurwi wal-’aasaali

بِالْعُدْوِ وَالْأَصَالِ

Tarjuma: “(aur is tarah aap apne Rabb ka zikr karte rahein) subah ke waqt bhi aur shaam ke aawaaz mein bhi.”

Jaise Surat-ul-Ana’am ki pehli aayat ki tashreeh ke ziman mein zikr aaya tha ke lafz *Nuur* Qur'an mein hamesh wahed aata hai jabke *Zulumaat* hamesha jama hi aata hai, isi tarah lafz *Guddunw* (subah) bhi hamesha wahed aur *Aasaal* (shaam) hamesha jama hi aata hai. Ye *Aseel* ki jama hai. Is mein isharah hai ke subah ki namaz to ek hi hai yani fajr, jabke suraj zara maghrib ki taraf dhalna shuru hota hai to pe-darpe namazein hain, jo raat tak padhi jaati rehti hain yani zohar, asar, maghrib aur isha. Surah Bani Isra'el ki aayat 78 [أَقِمِ الصَّلَاةَ لِلدَّيْنِ وَاللَّيْلِ وَالنَّهَارِ وَالْجَمْعِ وَالنَّوَاحِلِ] *'Aqimis Salaata li-duluukish shamsi 'ilaa gasaqil-layli*, mein bhi isi taraf isharah hai.

wa laa takum-minal-gaafi-liin.

وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٦﴾

Tarjuma: “*Aur gafilon mein se na hojaye.*”

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Innal-laziina 'inda Rab-bika

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ

Tarjuma: “*Beshak wo jo aap ke Rabb ke paas hain.*”

1. Rawah Ahmed wa Razain. Mikhaat Al-Masabih, Kitab Al-Dawaat, Baab Al-Dawaat, fi Al-Awqaat, Al-Fasl Al-Salas, An Abdullah Bin Masood rrr.

Yani Malai-e-aala'a jo malaika muqarribeen par mushtamil hai, jis ka naqsha Ameer Khusru رحمۃ اللہ علیہ ne apne is khubsurat sher mein is tarah bayaan kiya hai:

Khuda khud meer-e-mehfil bod andar la makaan Khusru

Mohammed Sham-e-mehfil bod shab jaye ke man bodam!

Yani la-makaan ki wo mehfil jis ka meer mehfil khud Allah Ta'ala hai aur jahan shurkaye mahfil malaika muqarribeen hain aur Mohammed Rasool Allah صلی اللہ علیہ وسلم (Ruh-e-Mohammedi روح اللہ علیہ) ko is mehfil mein goya chirag aur shama ki haiseeyat haasil hai. Ameer Khusru kehte hain ke raat mujhe bhi is mehfil mein haazri ka shraf haasil hua.

*laa yastak-biruuna 'an 'ibaa-datihii w
ayusabbi-huuna-huwalahuuyas-juduun.*

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

Tarjuma: “Wo Us ki ibadat se istekbar nahi karte, aur Us ki tasbeeh karte rehte hain, aur Us ke liye sajde karte rehte hain.”

