

BAYAANUL QUR'AN

SURATUL A'NFAAL

(8)

SURATUL ANFAAL

TAMHEEDI KALIMAAT

Surat-ul-Anfaal Madani surat hai aur is ka Suratul Tauba (Madani) ke saath joda hone ka ta'aluq hai. Is group ki chaaron surtaon mein mu'anwi rabt yun hai ke pehli do Makki surtaon (Al Ana'am aur Al Ara'af) mein mushrikeen-e-Arab par Rasool Allah ﷺ ki musalsil dawat ke zariye itmam-e-hujat hua, aur baad ki do Madani surtaon (Al Anfaal aur Al Tauba) mein is itmam-e-hujat ke jawab mein un logaon par azaab ka tazkerah hai. Mauzu ki is munasibat ki bina par ye chaaron surtein do do ke jodon ke saath ek group banati hain.

Suratul-Anfaal Gazwa-e-Badar ke mutasallan baad aur Surah Aal-e-Imran ke aksar hisse se pehle naazil hui. Chunache is surat se bhi pehle Gazwa-e-Badar ke pas manzar ke baare mein jaanna bahut zaroori hai. Aur is pas manzar ke mutala'e se bhi pehle Nabi Akram ﷺ ki dawat-o-inqilabi tehreek ke manhaj-o-marahal ke hawale se Gazwa-e-Badar ki khusoosi ehmiyat aur haisiyat ka taa'un bhi zaroori hai. Chunache jab hum Gazwa-e-Badar ko Qur'an ke falsafa-e-tazkeer ba-ayaam Allah aur Suratul Anfaal ke khusoosi tanazir mein dekhte hain to is ke min darja zeil do bahut eham pehlu humare saamne aate hain:

1. Mushrikeen-e-Makkah par azaab ka pehla koda: Allah Ta'ala ki sunnat ke mutabiq Rasoolon ka inkaar karne wali iqwal par ijtemayi taur par azaab-e-istesaal naazil hota raha hai. Isi qanoon-e-qudrat ka itlaaq hijrat ke baad mushrikeen-e-Makkah par bhi hone waala tha. Nabi Akram ﷺ ne barah-terah baras tak mukhtalif andaaz mein dawat de kar apni qaum par itmam-e-hujat kar diya tha. Is ke baad Aap ﷺ ke liye hijrat ka hukm goya ek wazeh isharah tha ke mushrikeen-e-Makkah apne musalsil inkaar ke ba'is ab azaab ke mustahiq ho chuke hain, lekin hikmat-e-Ilaahi ke pesh nazar Quresh ka mu'amla apni nuwiyat mein is lehaaz se munfarid raha ke un par azaab ekbaargi toot pardhne ke bajaye bil-iqsaat naazil hua. Lehaza is azaab ki qist-e-awaal un par Badar ke maidaan mein naazil hui. Unhein Harm-e-Makkah se nikaal kar Maidan-e-Badar mein bilkul isi tarah se laya gaya jaise aal-e-Firaun ko un ke mehlaat se nikaala gaya tha aur samunder mein laakar garq kar diya gaya tha.

Maidan-e-Badar mein Quresh ke sattar sardaar maare gaye, sattar afraad qaidi bane aur mu'atad'id zakhmi hue. Ye anjaam un jungiyon ka hua jo fun-e-harb ki maharat aur bahaduri mein poore Arab mein mashhoor the, apne daur ke jadeed tareen islah se lais aur tedaad mein apne hareef lashkar se teen gunah the. In ke muqable mein musalmanon ki be-sar-o-samani ka aalam ye tha ke (313) mein se sirf (8) afraad ke paas talwar thien. In nihatte 313 mujahideen ke haathon ek hazar ke musalleh lashkar ki ye zillat aur hazeemat darasal Quresh-e-Makkah ke liye azaab-e-Ilaahi ki pehli qist thi, jis ka zikr Suratul Anfaal mein hua hai. (Is azaab ka aaakhri marhala san 9 hijri men aaya, jis ka zikr Suratul-Tauba mein hai.)

2. Ghalba-e-deen ki jadd-o-jahad ka khatmi aur nagazeer marhala (iqdaam): Gazwa-e-Badar, Rasool Allah ﷺ ki ghalba-e-deen ki jadd-o-jahad ke paanchwien aur aaakhri marhale yani haq-o-batil ke darmiyaan ba-qaida tasadum ka nuqta-e-agmaaz tha aur is marhale ko sar karne ke baad ye tehreek bil-aakhir tareekh-e-insaani ke azeem tareen aur jama'e tareen inquilaab par muntaj hui. Is tehreek ke ibtedayi chaar marahil yani dawat, tanzeem, tarbiyat aur sabar-e-mahaz to Makkah Mukarrama mein taye ho gaye the. Is silsile ke chauthi marhale (Sabar-e-mahaz) ka tazkerah Suratun Nisa'a ki aayat 77 mein ﴿كُفُّوا أَيْدِيَكُمْ﴾ kuffuuu 'aydi-yakum ke alfaaz mein kiya gaya hai ke apne haath baandh kar rakho, yani tumhare tukde bhi kar diye jayein to bhi tumhein haath uthane ki ijazat nahi hai, hatta ke madafana kaarwayi ki bhi ijazat nahi hai.

In chaar marahal ko kaamyabi se taye karne ka nateeja tha ke Nabi Akram ﷺ ke paas jaan-nisaaron ki ek mukhtasar magar intehayi mazboot jama'at tayyaar ho gayi thi, jo sard-o-garam chasheedah the, har tarah ki sakhtiyon jheil chuke the, har qism ki qurbaniyan de chuke the aur in ke ikhlaas mein Allah mein kisi qism ke shak-o-shuba ki gunja'izh nahi thi. Is tarteeb yafta, munazzam aur mazboot jama'at ki tayyari ke baad ab batil ko lalkarne ka waqt qareeb aachuka tha. Lehaza madina ki taraf ek khadki khol kar daar-ul-hijarat ka intezaam kar diya gaya, taake ye saari quwwat ek jagah mujtama'a ho kar aakhri marhele (qdam) ke liye tayyaar kar sake aur yahi wajah thi ke ye hijrat tamaam ahl-e-imaan par farz kar di gayi thi. Is pas manzar mein agar dekha jaaye to ye hijrat farar (flight) nahi thi, jaisa ke maghribi maurakheen isse ye naam dete hain, balke ek baqaida sochi samjhi, taye shuda hikmat

amli thi, jis ke tehat is tehreek ke head quarters ko mutabadal base ki talaash mein Makkah se Madina muntaqil kiya gaya, ta'ake wahan se faisla kun andaaz mein aqdaam kiya ja sake. (Tafseel ke liye mulaheza ho is mauzu par meri kitaab "manhaj-e-Inqalaab-e-nabawi ﷺ")

Yahan par ek bahut aham nukta wazahat talab hai aur wo ye ke 18th sadi mein maghribi uloom-o-tehzeeb ki shadeed yalgaar ke saamne musalman har maidan mein paspa hote chale gaye, chunache jab maghrib ki taraf se ye ilzaam lagaya gaya ke --- "*Bu-e-khoon aati hai is qaum ki afsaanon se!*" yani ye ke islam talwar ke zor se phaila hai to is ke jawab mein humare kuch buzrogon ki taraf se poore khuloos ke saath mu'azerat khwahana andaaz iktiyar kiya gaya, shayed ye is waqt ke halaat ki wajah se majboori bhi thi. Ye wo zamana tha jab barsageer mein mehkumi wa gulami ki haalat mein musalman khusoosi taur par angrezon ke zulm-o-sitam ka nishana ban rahe the. In halaat mein kuch musalman rehnuma ek taraf apni qaum ke tahafuz ke baare mein fikar mand the to doosri taraf wo islaam aur Seerat-ul-Nabi ﷺ ka dafa bhi karna chaahate the. Chunache is ilzaam ke jawab mein ye maufuq ikhtiyar kiya gaya ke Nabi Akram ﷺ ne khud se koi aisa jarehana iqdaam nahi kiya, balke tamaam jungein Aap ﷺ par musallat ki gayi thien aur Aap ﷺ ne tamaam jungein apne dafa mein ladein.

Hindustan mein in khatoot par sab se zyada kaam Alama Shibli Naumani رحمۃ اللہ علیہ ne kiya hai wo Sir Sayed Ahmed Khan ke zeire asar the aur ye sab log mil kar jadeed maghribi afkaar-o-khayalaat, tehzeeb -o-tamadun aur iqdaar-o-nazreeyat ke toofan ka khuloos-e-neeayat se muqabla kar rahe the, jo bahr-e-haal koi asaan kaam nahi tha. Lehaza is silsile mein unhein mu'azirat khuwahana (apologetic) andaaz ikhtiyar kar na pardha. Yahi wajah hai ke Alama Shibli رحمۃ اللہ علیہ ne "Seerat-ul-Nabi ﷺ" tehreer karte hue Gazwa-e-Badar se pehle ki 8 muhimmat (jin mein char ghazwat aur char saraya thien) ko taqreeban nazar andaaz kar diya hai, ta'ake ye sabit na ho ke pehal ka qdam (initiative) Huzoor Akram ﷺ ki taraf se hua tha.

Mazkurah maslihat ameez hikmat amli ek khaas daur ka taqaza thi, lekin ab halaat mukhtalif hain. Aaj islam ka ye fikr-o-falsafe poori wazahat ke saath dunya ke saamne laane ki zarurat hai ke islam ek mukammil deen hai jo insani mu'ashare mein amli tanfeeze ke liye apna ghalba chaahata hai aur Huzoor ﷺ ka maqsad-a-ba'asat hi deen ko galib karna tha. Isi tarah deen ko galib karne ki is inqalabi jaddo jahad

ki aaj bhi zarurat hai, Ye jaddo jahad jab bhi aur jahan bhi shuru ki jayegi is ke liye munazzam andaaz mein tayyari ki zarurat hogi. Aur jaisa ke pehle zikr ho chuka hai, seerat-e-mutaherah ki roshni mein tayyari ka ye kathin safar batadreej paanch marhale taye karta hai, Yani dawat, tanzeem, tarbeeyat, sabar-e-mahez aur iqdam. Agar pehle char marahel kaamyabi se taye kar liye jayein to is ke baad ye jaddo jahad aakhri aur faisle kun marhale mein dakhil ho jaati hai jis mein batil ko lalkar kar is se takkar li jaati hai. Is ki mantaqi wajah ye hai ke haq aur batil do aisi mutazad aur mutaharab quwatein hain jo mutawazi andaaz mein nahi chal saktein. Donon mein baqaye bahami (co-existence) ke usool par mufahimat nahi ho sakti. In mein se ek quwwat galib hogi to doosri ko lazmi taur par magloob hona pardhega. Lehaza agar haq aur ahl-e-haq taqatwar hain to wo kisi qeemat par batil se samjhota nahi kar sakte. Yah i wajah hai ke Hazrat Abu Baker Siddiq رضي الله عنه ne halaat ki nazakat ke tehat munkareen-e-zakat ke saath ri'ayat karne ke mashaware ke jawab mein farmaya tha. *أَيُّبَدُلُ الدِّينَ وَأَكَا حُجَّ* (*Kya deen mein tarmeem ki jaaye gi jabke mai abhi zindah hoon!*) Lehaza Surat-ul-Anfaal ka mutala'a karte hue is falsafe ko poori wazahat ke saath samjhna aur zahen mein rakhna bahut zaroori hai.

Gazwa-e-Badar ka Pas Manzar:

Madina Tashreef laane ke baad Rasool Allah ﷺ ne dakhili istehkaam par tajreeh taur par tawajjah markooz farmayi. Is silsile mein pehle cheh maah mein aap ﷺ ne teen intehayi aham amoor sar anjam diye. Awwal aap ﷺ ne Masjid-e-Nabawi ki ta'ameer mukammil karwayi, jis ki surat mein aap ﷺ ko ek aisa markaz muyasar aagaya jo bek waqt ek government secretrait bhi tha aur parliament house bhi, daar-ul-uloom aur khanaqah bhi tha aur ibadat gah bhi. Saniyan aap ﷺ ne muhajireen aur ansaar mein muwakhat ka rishta qayem karadiya, jis se na sirf muhajireen ke ma'ashi-o-mu'asharati masa'il hal hogaye, balke Madina mein in donon fareeqon ke afraad par mushtamil ek aisa mu'asharah wajood mein aagaya jis ke afraad bahami mohabbat aur ikhlaas ke gehre rishte mein mansalak the. Is silsile ka teesra aur aham tareen karnama meesaq-e-Madina tha. Yani yahoodi qaba'il ke saath Madina ke mushtarik dafa ka mu'ahidah, jis ke tehat hamle ki surat mein Madina ke yahoodi qaba'il musalmanon ke saath mil kar shaher ka dafa karne ke paband hogaye.

Daakhili mahaaz par in mu'amlaat se faarig hone ke baad hijrat ke saatwein maah se Aap ﷺ ne Madina ke atraaf wa jawanib mein chaapamaar daste bhejne shuru kardiyee. Quresh-e-Makkah ki ma'ashiyat ka daaromad ar tijarat par tha aur Makkah se Yemen aur Shaam ki taraf un ke tijaarti qafile saara saal rawan rawan rehte the. Ye donon tijaarati shaahraah hain quresh Makkah ki ma'ashiyat ke liye shah rag ki haisiyat rakhti thi. Aap ﷺ ne in donon shahraahon par apne fauji daston ki naqal-o-harkat se Quresh ko ye baawar kara diya ke in ki ye ma'ashi shaah rag ab humari zad mein hai aur hum jab chahein use kaat sakte hain. Apni ma'ashiyat ke baare mein aise khadshaat ka tasawwur Quresh ke liye bahut hi bhayanak tha. Gazwa-e-Badar (2 hijri) se pehle, dedh saal ke dauran mein aisi 8 muhimmaat ka bheja jaana tareekh se saabit hai. In mein se 4 muhammad mein Rasool Allah ﷺ ki banafs-e-Nafees shirkat bhi saabit hai. Aap ﷺ jin jin ilaaqon mein tashreef le gaye wahan par aabad qaba'il ke saath Aap ﷺ ne dosti ke mu'ahide karliye, is ka nateeja ye hua ke Madina ke ataraaf wa jawanib mein aabad aksar qaba'il jo pehle quresh ke dost the ab musalmanon ke haleef ban gaye, jabke kuch qaba'il ne ghair janibdaar rehne ka mu'aheda kar liya, aur yun Aap ﷺ ki kaamyab hikmat amla se Madina ke mazafati ilaaqon se Quresh ka da'ira-e-asar sukadne laga. Quresh ke liye Makkah ki mu'ashi naaka bandi ka khadshah hi kuch kum pareshan kun nahi tha ke ab unhein is ilaaqe se apne siyasi asar-o-rasookh ki bisaat bhi lapet-ti hui dikhayi dene lagi, chunche "tang aamad bajung aamad" ke misdaq wo Madina par ek faisla kun hamla karne ke baare mein sanjeedgi se mansooba bandi karne lage. Isi dauran mein do aise waqiyaat hue jin ki wajah se halat tezi se kharab ho kar Gazwa-e-Badar par muntaj hue.

Pehla waqiya yun hua ke Huzoor ﷺ ne ek chota sa dasta Nakhla ke muqam par bheja jo Makkah aur Tayef ke darmiyan waaqe hai. In logoan ko ye mission saunpa gaya ke wo in ilaaqe mein maujood rahein aur Quresh ki naqal-o-harkat ke baare mein mutala'a karte rahein. Ittefaq se is daste ki mudbhed Quresh ke ek tijaarati qafile se hogayi. Muqable mein ek mushrik Abdullah Bin Hazrami mara gaya jab ke ek doosre mushrik ko qaid kar liya gaya. Maal-e-ganeemat aur qaidi ke saath ye log jab Madina pahunche to Nabi Akram ﷺ ne sakht naraazgi ka izhar farmaya, kyunke aisa karne ka unhein hukm nahi diya gaya tha, lekin jo hona tha wo ho chuka tha. Ye goya musalmanon ki taraf se quresh ke khilaaf pehla baqaida masallah iqdam tha jis mein in ka ek shaks bhi qatal hua. Lehaza is waqiye se mahaul ki kasheedgi mein mazeed izafa hogaya.

Doosra waqiya Abu Sufiyan ke qaafile se mutalq hua. Ye ek bahun bada tijarati qafila tha jo Makkah se Shaam ki taraf jaaraha tha. Nabi Akram ﷺ ne is ka ta'aqub kiya, magar wo log bach nikalne mein kaamyab hogaye. Ab ye qafila pachaas hazar deenar ki maliyat ke saaz-o-samaan ke saath Shaam se wapas aaraha tha to mumkina khatre ke peshe nazar Abi Sufiyan ne qafile ki hifazat ke liye dohri hikmat amla ikhtiyaar ki. Unhon ne ek taraf to ek tez raftaar sawar ko apne tahafuz ki khatir madad hasil karne ke liye Makkah rawana kiya aur doosri taraf ma'amool ka raasta jo Badar ke qareeb se ho kar guzarta tha, us ko chordh kar qafile ko Madina se door saahil samundar ke saath saath nikaal kar legaye. Bahr-e-haal ittefaq se Makkah mein ye donon ishta'al angez khabrein ek ke baad deegar pahunchein. Ek taraf Nakhla se jaan bachakar bhaagne waale afraad rote peet-te Abdullah Bin Hazrami ke qatal ki khabar le kar pahunch gaye aur doosri taraf Abu Sufiyan ka ailchi bhi duhayi dete hue aa pahuncha ke bhaago! daudo! kuch kar sakte ho to karo, tumhara qafila musalmanon ke hathon ladne waala hai. In khabron se Makkah mein to goya aag bhadak uti. Chunache fauri taur par ek hazar ka lashkar tayyaar kiya gaya jis ke liye ek sau ghodon par mushtamil risala aur nau sau oonth muhayya kiye gaye, wafar miqdaar mein saaman-e-rasad wagaira bhi faraham kiya gaya.

Mashawarat ke Baare mein Galat Fehmi ki Wazahat:

Gazwa-e-Badar se pehle Rasool Allah ﷺ ki Sahaba-e-Kiram ﷺ ke saath jis mashawarat ka zikr Qur'an Hakeem aur tareekh mein milta hai is ke baare mein aksar log mugalate ka shikar hue hain. Is galat fehmi ki wajah ye hai ke Huzoor ﷺ ne do mauqe aur do muqamaat par alag alag mashawarat ka ine'qaad farmaya tha magar use aksar-obeshtar logaon ne ek hi mashawarat samjha hai.

Pehli majlis-e-mashawarat Madina mein hui aur is ka maqsad ye faila karna tha ke Abu Sufiyan ke qafile ko Shaam se wapasi par rokna chaahiye ya nahi? Aur jab mashwerah ke baad is silsile mein iqdam karna taye paya to Aap ﷺ kuch Sahaba ﷺ ko lekar is maqsad ke liye Madina se rawana hogaye. Chunke is waqt tak jung ke baare mein koi gumaan tak nahi tha is liye is muhim ke liye koi khaas tayyari nahi ki gayi thi. Jis ke haath mein jo aaya to lekar chal pardha. Chunache do ghodon, aat talwaron aur kuch chote mote hathyaron ke saath chand Sahaba ﷺ ki ma'yeet mein jab Aap ﷺ Muqam-e-Sufra'a par pahunch gaye to Aap ﷺ ko ittela mili ke Abu Jahal ek hazar ka lashkar le kar Makkah se chal pardha hai. Aur isi asna mein Allah Ta'ala ki taraf se WAHI bhi aagayi ke junub (Makkah) ki taraf se ek lashkar aaraha hai jo keel

kaante se leis hai jabke shumaal ki janib se qafile, aur mera ye wadah hai ke in donon mein se ek par Aap ﷺ ko zaroor fateh haasil hogi. Lehaza Ahl-e-imaan ko khushkhabri bhi dein aur in se mashwarah bhi karein. Chunche is WAHI ke baad Muqam-e-Sufra'a par Aap ﷺ ne ye faisla karne ke liye doosri mashwarat ka ineqaad farmaya ke pehle lashkar ke muqabile ke liye jaaya jaaye ya qafile ko rokne ke liye? Chunache jin muhaqqiqeen aur mufasssireen se is pas manzar ki tehqeeq mein kotahi hui hai aur unhon ne mashawarat ke do waqiyat ko ek hi waqiya samjha hai, unhein is surat ki muta'leqa aayat ko samajhne aur in ka tarjuma wa tashreeh karne mein bahut khaljaan raha hai.

Surat ke Asloob ka ek Khaas Andaaz:

Ye surat dus raku'at par mushtamil ek mukammil khutba hai, lekin is mein se ek khaas masle ko darmiyan se nikaal kar aghaaz mein laaya gaya hai, yani maal-e-ganeemat ki taqseem ka masla. Is masle ki tafseelat surat ke andar apni jagah par hi bayan hui hain, lekin is mauzu'a ko itni ahmiyat di gayi ke surat ka aghaaz gair ma'amooli andaaz mein is ke zikr se kiya gaya. Yahan maal-e-ganeemat ki taqseem ka masla is liye zyada numayan hokar saamne aaya ke Gazwa-e-Badar jazeeraah numaye Arab mein apni nuweeyat ka pehla waqiya tha. Is se pehle Arab mein kahin bhi kisi baqaida fauj aur is ke discipline ki koi misaal maujood nahi thi. Chunache askari nizam-o-zabt aur jungi mu'amlaat ke baare mein koi zabt aur qanoon bhi pehle se maujood nahi tha. Yahi wajah hai ke is gazwe mein fateh ke baad maidan-e-jung se jo cheez jis ke haath lag gayi, us ne samjha ke bas ye is ki hai. Is surat-e-haal ki wajah se bahut sanjeeda nuwiyat ke masa'il paida ho gaye. Ba'az logaon ne to bhaag daud kar ke bahut zyada maal jama'a kar liya, jabke mukhtalif wajuhat ki bina par kuch logaon ke haath kuch bhi na laga. Kuch log apni buzrugana haiseeyat aur waza daari ki bina par bhaag daud kar maal ekhatta nahi kar sakte the. Kuch log eham muqamat par pehrah de rahe the aur ba'az Rasool Allah ﷺ ki hifazat par mamoor the. Maal-e-ganeemat mein se aise tamaam logaon ke haath kuch bhi na aaya. Yahi wajah thi ke is ziman mein ikhtelafat paida hue. Chunache surat ki pehli aayat mein hi jatla diya gaya ke Allah ke haan is muamle ka khaas notice liya gaya hai aur phir baat bhi is tarah se ki gayi ke masle ki jad hi kaat kar rakhdi gayi. Bilkul do tok andaaz mein batadiya gaya ke maal-e-ganeemat sirf aur sirf Allah aur is ke Rasool ka hai, Kisi aur ka is par kisi qism ka koi haq nahi. Surat-ul-Anfaal ka ye asloob agar achchi tarah se zahen nasheen karliya jaaye to is se humein Surat-ul-Tauba ke mazameen ki tarteeb ko samajhne mein bhi madad milegi.

AYAAT 1 TO 8

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۗ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَاصْبِرُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ
 وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
 عَلَيْهِمُ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۗ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
 يُنْفِقُونَ ۗ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ ۗ وَرِزْقٌ كَرِيمٌ ۗ كَمَا
 أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَاذِبُونَ ۗ يَجَادِلُونَكَ فِي
 الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۗ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى
 الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ
 الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۗ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۗ

1. Yas-aluu-naka 'anil-'AN-FAAL. Qulil-'Anfaalu lillaahi war-Rasuul: fatta-qullaaha wa 'as-libuu zaata-bay-nikum: wa 'atii-'ullaaha wa Rasuu-labuuu 'in-kuntum-Mu'-miniin.

2. 'Innamal-Mu'minuu-nalla-ziina 'izaa zuki-rallaahu waji-latquluububum wa 'izaa tuli-yat 'alay-him 'Ayaatu-huu zaadat-hum 'iimaanaw-wa 'alaa Rabbihim yata-wakka-luun;

3. 'Allaziina yuqii-muunas-Salaata wa mimmaa razaqnaa-hum yunfiqun:

4. 'Ulaaa-'ika humul-Mu'-mi-nuuna haqqaa; lahum dara-jaatun 'inda Rabbihim wa mag-firatunw-wa rizqun-kariim.

5. Kamaaa 'akbrajaka Rab-buka mim-baytika bil-haqqi, wa 'inna fariiqam-minal-Mu'-miniina la-kaaribuun,

6. Yujaadi-luunaka fil-Haqqi ba'-da maa tabayyana ka'-an-namaa yusaa-quuna 'ilal-marwti wa hum yanzuruun.

7. Wa 'iz ya-'idukumul-laahu 'ihdat-taaa-'ifatayni 'annahaa lakum wa ta-wad-duuna 'anna gayra zaat-ish-shawkatu takuunu lakum wa yurii-dullaahu 'any-yu-biqqal-Haqqa bi-Kalimaa-tihii wa yaqta-'a daabiral-kaafiriin;—

8. Li-yubiqqal-Haqqa wa yub-tilal-Baatila wa law karibal-mujrimuun.

AAAYAT - 1

Yas-aluu-naka 'anil-'AN-FAAL.

Qulil-'Anfaalu lillaahi war-Rasuul: يَسْأَلُونَكَ عَنِ الْأَنْفَالِ لِلَّهِ وَالرَّسُولِ

Tarjuma: "(Aye Nabi ﷺ!) ye log aap se amwaal-e-ganeemat ke baare mein pooch rahe hain, aap kehiye ke amwaal-e-ganeemat kul ke kul Allah aur Rasool ﷺ ke hain."

fatta-qullaaha wa 'as-libuu zaata-
 bay-nikum: wa 'atii-ullaaha wa فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ
 Rasuu-labuuu 'in-kuntum-Mu'- وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٠﴾
 miniin.

Tarjuma: “Pas tum Allah ka taqwa'a ikhtiyaar karo, aur apne apas ke mu'amlaat durast karo, aur Allah aur is ke Rasool ﷺ ki ita'at karo agar tum momin ho.”

Yahan maal-e-ganeemat ke liye lafz “Anfaal” istemaal kiya gaya hai. Anfaal jaame hai nafal ki aur nafal ke maine hain izaafi shaye. Maslan namaz-e-nafil jise ada karlein to bais sawab hai aur agar ada na karein to mu'akhaza nahi. Isi tarah jung mein asal matloob shaye to fateh hai jab ke maal-e-ganeemat ek izaafi inaaam hai.

Jaise ke tamheedi guftagu mein bataya jaa chuka hai ke Gazwa-e-Badar ke baad musalmanon mein maal-e-ganeemat ki taqseem ka masla sanjeedah surat ikhtiyaar kar gaya tha. Yahan ek muhkhtasar qat'a aur do-tok hukm ke zariye se is masle ki jad kaat di gayi hai aur bahut wazeh andaaz mein bata diya gaya hai ke anfaal kul ke kul Allah aur us ke Rasool ﷺ ki milkiyat hain. Is liye ke ye fateh tumhein Allah ki khusoosi madad aur Allah ke Rasool ﷺ ke zariye se naseeb hui hai, Lehaza anfaal ke haq daar bhi Allah aur us ke Rasool ﷺ hi hain. Is qanoon ke tehat ye tamam ganeematein islami riyasat ki mikiyat qaraar payein aur tamaam mujahideen ko hukm de diya gaya ke anfaradi taur jo cheez jis kisi ke paas hai wo use laakar baith-ul-maal mein jama'a karade. Is tareeqe se sab logaon ko zero level par laa kar khada kardiya gaya aur yun ye masla ahsan taur par hal ho gaya. Is ke baad jis ko jo diya gaya us ne wo bakhushi qabool kar liya.

Agli aayat is lehaz se bahut eham hain ke in mein banda momin ki shaksiyat ke kuch khad wa khaal bayaan hue hain. Magar in khad wa khaal ke baare mein jaan ne se pehle ye nukta samjhna bhi zaroori hai ke “momin” aur “musalman” do mutaradaf alfaaz ya istelahaat nahi nahi. Qur'an in donon mein wazeh farq karta hai. Ye farq Surat-ul-Hujurat ki aayat 14 mein is tarah bayan hua hai. ﴿قَالَتِ الْأَعْرَابُ أَمَّا قُلُوبُنَا لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ *Qaala-til-'A'-raabu 'aaman-naa. Qul lam tu'-minuu wa laakin-quuluuuu 'aslamnaa wa lamma yadkhulil-'iimaanu fii quluubikum.* “(Aye Nabi ﷺ!) ye baddu log keh rahe hain ke hum imaan le aaye hain, in se keh dijiye ke

tum imaan nabi laye ho, balke yun kaho ke hum musalman hogaye hain jabke imaan abhi tak tumhare dilon mein dakhil nabi hua hai.” Islam aur imaan ka ye farq achchi tarha samjhne ke liye “Arkan-e-islam” ki tafseel zehen mein tazah kar lijiye jo ﴿قُولُوا أَسْلَمْنَا﴾ quuluuu ‘aslamnaa ka marhala aulaa taye karne ke liye zaroori hain. Hazrat Abdullah Bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

يُنْبِئُ الْإِسْلَامَ عَلَى خَمْسٍ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ
الزَّكَاةِ، وَالْحَجَّ، وَصَوْمَ رَمَضَانَ

“Islam ki buniyad paanch cheezon par hai: Is baat ki garwahi dena ke Allah ke siwa koi nabi aur Muhammad ﷺ us ke bande aur Rasool hain, Namaz qayem karna, Zakat ada karna, Baitullah ka haj karna aur Ramzan ke roze rakhna.”

Ye paanch arkan-e-islam hain, jin se har musalman waaqif hai. Magar jab imaan ki baat hogi to in paanch arkaan ke saath mazeed arkaan izaafi taur par shamil ho jayeinge, aur wo hain dil ka yaqeen aur amal mein jihad. Chunache mulaheza ho Surat-ul-Hujurat ki agli ayat mein banda-e-momin ki shakhsiyat ka ye naqsha :

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

‘Innamal-Mu’-minuunal-laziina ‘aamanuu billaahi wa Rasuulihii summa lam yartaa-buu wa jaahaduu bi-‘amwaalihim wa ‘anfusihim fii Sabiilil-laah: ‘ulaaa-‘ika humus-Saadi-quun.

Tarjuma: “Momin to bas wo hain jo imaan layein Allah par aur us ke Rasool ﷺ par, phir un ke dilon mein shak baaqi na rahe aur wo jihad karein apne maalon aur jaanon ke saath Allah ki raah mein. Sirf wohi log (apne darwa-e- imaan mein) sachche hain.”

Yani kalima shahadat pardhne ke baad insaan qanooni taur par musalman ho gaya aur tamaam arkaan-e-islam is ke liye lazmi qaraar paye. Magar haqeeqi momin wo tab banega jab us ke dil ko gehre yaqeen ﴿ثُمَّ لَمْ يَرْتَابُوا﴾ summa lam yartaa-buu waala imaan naseeb hoga aur amlī taur par wo jihad mein bhi hissa lega.

Banda-e-momin ki isi ta’areef (definition) ki roshni mein ahl-e-imaan ki kaifiyat yahan Surat-ul-Anfaal mein do hissaon mein alag alag

bayan hui hai. Wo is tarah ki haqeeqi imaan waale hisse ki kaifiyat ko aayat 2 aur 3 mein bayaan kiya gaya hai, jabke is ke doosre (jihad waale) hisse ki kaifiyat ko surat ki aakhri aayat se pehle waali aayat mein bayaan kiya gaya hai. Is ki misaal aise hai jaise ek parkar (compass) ko khol diya gaya ho, jis ki ek nok surat ke aghaaz par hai (Pehli aayat chordh kar) jabke doosri nok surat ke aakhir par hai (aakhri aayat chordh kar). Is wazahat ke baad ab mulaheza ho banda-e-momin ki ta'areef (definition) ka pehla hissa:

AAYAT - 2

'Innamal-Mu'minuu-nalla-ziina 'izaa zuki-rallaahu waji-latquluubuhum wa 'izaa tuli-yat 'alay-him 'Ayaatu-huu zaadat-hum 'iimaanaw-wa 'alaa Rabbihim yata-wakka-luun;

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمُ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

Tarjuma: "Haqeeqi momin to wohi hain ke jab Allah ka zikr kiya jata hai to in ke dil laraz jaate hain aur jab unhein us ki ayaat pardh kar sunayi jaati hain to in ke imaan mein izafa ho jaata hai, aur wo apne Rab hi par tarwakkal karte hain."

AAYAT - 3

'Allaziina yuqii-muunas-Salaata wa mimmaa razaqnaa-hum yunfiqun;

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

Tarjuma: "Jo namaz ko qayem rakhte hain aur jo kuch hum ne unhein diya hai is mein se kharch karte hain."

Is se infaq fisabeelillaah muraad hai. Yani wo log Allah ke deen ke liye kharch karte hain.

AAYAT - 4

'Ulaaa-'ika humul-Mu'-mi-nuuna haqqaa;

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۝

Tarjuma: "Yehi log hain jo haqeeqi momin hain."

Yahan par ek momin ki ta'areef (definition) ka pehla hissa bayaan hua hai, jab ke is ka doosra aur takmeeli hissa is surat ki aayat 74 mein bayaan hoga, yani aakhri se pehli (second last) aayat mein. Us aayat mein bhi yehi alfaaz ﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾ 'Ulaaa-'ika humul-Mu'-mi-nuuna

haqqaa; ek dafa phir ayenge. Imaan ke in haqa'iq ko taqseem karke surat ke aghaaz aur ikhtetaam par is tarah rakha gaya hai jaise saari surat is mazmoon ki god mein aagayi ho.

lahum dara-jaatun 'inda Rabbihim
wa mag-firatun-wa rizqun- لَّهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
kariim.

Tarjuma: "Un ke liye un ke Rabb ke paas (oonche) darjaat aur magfirat aur izzat waala rizq hai."

Yahan se ab Gazwa-e-Badar ka zikr shuru ho raha hai.

AAAYAT - 5

Kamaaa 'akbrajaka Rab-buka mim- كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ
baytika bil-haqqi, wa 'inna fariiqam- فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ
minal-Mu'-miniina la-kaaribuun,

Tarjuma: "Jaise ke nikaala aap ko (Aye Nabi ﷺ) aap ke Rab ne aap ke ghar se haq ke saath, aur yaqeenan ahl-e-imaan mein se kuch log use pasand nahi kar rabe the.

Ye us pehli mashawarat ka zikr hai jo Rasool Allah ﷺ ne Sahaba رضي الله عنهم se Madina hi mein farmayi thi. Lashkar ke maidan-e-Badar ki taraf rawangi ko napasnad karne waale do qism ke log the. Ek to munafiqeen the jo kisi qism ki azma'ish mein pardhne ko tayyaar nahi the. Wo apne mansoobe ke tehet is tarha ki kisi muheem joi ki riwayat ko "Nip the evil in the bud" ke misdaq ibteda hi mein khatam karna chaahte the. Is ke liye in ke dala'il bazahir bade bhale the ke ladayi jhagda achchi baat nahi hai, humein to achchi baaton aur achche akhlaaq se deen ki tableegh karni chahiye, aur ladne bhidne se bachna chahiye, wagaira wagaira. Doosri taraf kuch neik sarshat sachche momin bhi aise the jo apne khaas mizaaj aur sadah lohi ke sabab ye raye rakhte the ke abhi tak quresh ki taraf se to kisi qism ka koi iqdaam nahi hua, lehaza humein aage badh kar pehal nahi karni chahiye. Zeire nazar aayat mein do tok alfaaz mein wazeh kiya gaya hai ke Huzoor ﷺ ka Badar ki taraf rawana hona Allah Ta'ala ki tadbeer ka ek hissa tha.

AAAYAT - 6

Yujaadi-luunaka fil-Haqqi ba'-da maa يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ
tabayyana

Tarjuma: “*Wo log aap ﷺ se jhagad rahe the haq ke baare mein, is ke baad ke baat (in par) bilkul wazeh ho chuki thi.*”

Ye aayat mere nazdeek doosri mashawirat ke baare mein hai jo Muqam-e-Safra'a par mun'aqad hui thi. Nabi Akram ﷺ Madina se Quresh ke tijarati qafle ka peecha karne ke iraaade se nikle the, aur ye bazahir isi tarah ki ek muhim thi jis tarha ki 8 aath mahamat is elaaqe mein pehle bhi bheji jaa chuki thien. Us waqt tak lashkar-e-Quresh ke baare mein na koi ittela thi aur na hi aisa koi gumaan tha. Lekin jab Aap ﷺ Madina se nikal kar Safra'a ke muqam par pahunche to aap ﷺ ko apne zara'ye se bhi lashkar-e-Quresh ki Makkah se rawangi ki ittela mil gayi aur Allah Ta'ala ne Wahi ke zariye bhi aap ﷺ ko iske baare mein mutala'a farma diya. Chunache jis tarah Hazrat Taluut ne raaste mein apne lashkar ki azma'ish ki thi ke darya ko aboor karte hue jo shaks sair ho kar paani peeye ga us ka mujh se koi ta'akluq nahi rahega aur is tarah mukhlis saathiyon ka khuloos zaahir hogaya, isi tarah aap ﷺ ne bhi Allah ke hukm se saara mu'amlā musalmanon ke saamne mashawirat ke liye rakh diya aur in ko wazeh taur par bata diya ke Makkah se Abu Jahal ek hazar jungiyon par mushtamil lashkar-e-jarar le kar rawana ho chuka hai.

*ka-an-namaa yusaa-quuna 'ilal-
ma'wī wa hum yanzuruun.* كَأَنبَاءٍ يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ

Tarjuma: “*(Wo log aisa mehsoos kar rahe the) jaise unhein maut ki taraf dbakela jaraha ho aur wo ise dekh rahe hon.*”

Zaahir baat hai ye kaifiyat to pakke munafiqeen hi ki ho sakti thi.

AAYAT - 7

*Wa 'iz ya-`idukumul-laahu `ihdat-taaa-
`ifatayni `annahaa lakum* وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ
أَنَّهَا لَكُمْ

Tarjuma: “*Aur yaad karo jabke Allah wadab kar raha tha tum logon se ke in donon girohon mein se ek tumhein mil jayega.*”

Lashkar ya qaafle mein se kisi ek par musalmanon ki fateh ki zamanat Allah Ta'ala ki taraf se dedi gayi thi.

*wa ta-wad-duuna `anna gayra
zaat-ish-shawkatī takuun lakum* وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ

Tarjuma: “(Aye musalmanon!) tum ye chaahate the ke jo bagair kaante ke hai wo tumhare baath aaye.”

Tum logaon ki khuwashish thi ke lashkar aur qafile mein se kisi ek ke magloob hone ki zamanat hai to phir ghair maslah giroh yaani qafile hi ki taraf jaya jaaye kyun ke is mein koi khatrah aur khadsha (risk) nahi tha. Qafile ke saath bamushkil pachas ya sau aadmi the jabke is mein pachas hazar deenar ki maaliyat ke saaz-o-samaan se lade phande sainkadon oonth the, lehaza is qaafile par badi aasani se qaabu paya ja sakta tha aur bazhir aqal ka taqaza bhi yahi tha. In logaon ki daleel ye thi ke humare paas to hathiyaar bhi nahi hain aur saaman-e-rasad wagairah bhi na-kaafi hai, hum poori tayyari kar ke Madine se nikle hi nahi hain, lehaza ye behtar hoga ke pehle qaafile ki taraf jayein, is tarah saaz-o-samaan bhi mil jaayega, ahl-e-qafile ke hathiyar bhi humare qabze mein aajayeinge aur is ke baad lashkar ka muqabla hum behtar andaaz mein kar sakege. To goya aqal-o-mantaq bhi isi raye ke saath thi.

wa yurii-dullaahu ‘any-yu-hiqqal-Haqqa bi-Kalimaa-tihii wa yaqta-‘a daabiral-kaafiriin; وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۗ

Tarjuma: “Aur Allah chaahata tha ke Apne faisle ke zariye se haq ka haq bona sabit karde aur kaafiron ki jad kaat de.”

Ye wohi baat hai jo hum Surat-ul-Ana’am (Aayat 45) mein padh aaye hain: ﴿فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا﴾ Faquti-‘a daabirul-qawmil-laziina zalamuu. ke zaalim qaum ki jad kaat di gayi. Yani Allah ka irada kuch aur tha. Ye sab kuch dunya ke aam qawa'id-o-zawabit (physical laws) ke tehat nahi hone jaa raha tha. Allah Ta'ala is din ko “Yaum Al-Furqan” banana chaahata tha. Wo 313 teen sau terah nihatte afraad ke haathon keel kaante se poori tarah musallah ek hazar jungiyon ke lashkar ko zillat aamez shikasht dilwa kar dikhana chaahata tha ke Allah ki tayeed wa nusrath kis ke saath hai aur chaahata tha ke kafiron ki jad kaat kar rakh de.

AAAYAT - 8

Li-yubhiqqal-Haqqa wa yubtilal-Baatila wa law karihal-mujrimuun. لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۗ

Tarjuma: “Ta’ake sachcha saabit kar de haq ko aur jhoota sabit karde batil ko, khuwa ye mujrimon ko kitna hi naga-war ho.”

AYAAT 9 TO 19

إِذْ سَتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾ وَمَا
 جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ
 حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً ۖ وَمِنَهُ يُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيَطَهَّرَكُم بِهِ
 وَيُدْهَبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحَىٰ
 رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۗ سَأُلْفَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا
 الرَّعَبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاصْرِبُوا مِنْهُم كُلَّ بِنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ
 وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكُمْ فَذُوقُوا ۚ وَإِنَّ
 لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا
 تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُؤَلِّمِهِمْ يُؤَلِّمِهِمْ دُبْرًا ۗ إِنَّهُ مُحَرِّقُ الْقِتَالِ أَوْ مُخَيِّرٌ إِلَىٰ فِتْنَةٍ
 فَقَدْ بَاءَ بِعَصِيبٍ مِنَ اللَّهِ ۗ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾ فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ
 اللَّهَ قَتَلَهُمْ ۖ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَكَّبَهُ ۗ وَلِيُمَلِّكَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا ۗ إِنَّ
 اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ
 الْقِتْحُ ۚ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِنْ تَعُدُّوا نَعْدَ ۚ وَلَنْ تُغْنَىٰ عَنْكُمْ فِتْنَتُكُمْ شَيْئًا ۚ وَلَوْ
 كَثُرَتْ ۚ وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

9. 'Iz tasta-giisuuna Rabbakum fasta-jaaba lakum 'annii mumiddukum-bi-alfim-minal-malaaa-ikati murdifin.

10. Wa maa ja-'alabul-laahu 'illaa bushraa wa li-tatma-'inna bibii quluubukum. Wa man-nasru 'illaa min 'indillaah: 'innallaaha 'Aziizun Hakiim.

11. 'Iz yugashshii-kumunnu-'aasa 'amanatam-minhu wa yunazzilu 'alaykum-minas-sa-maaa-'i maaa-'al-liyu-tabhira-kum-bibii wa yuzhiba 'ankum rijzash-Shaytaani wa li-yarbita 'alaa quluubikum wa yusabbi-ta bihil-aqdaam.

12. 'Iz yuuhii Rabbuka 'ilal-malaaa-ikati 'annii ma-'akum fasabbi-tullaziina 'aamanuu. Sa-'ulqii fii quluu-billaziina kafarur-ru'-ba fazribuu faw-qal-'a'-naaqi wazribuu min-hum kulla banaan.

13. Zaalika bi-'annahum shaaq-qullaaha wa Rasuulah: wa many-yushaaqi-qillaaha wa Rasuulahuu fa- innal-laaha shadiidul-'iqaab.

14. Zaalikum fazuu-quuhu wa 'anna lil-kaafi-riina 'azaaban-Naar.

15. Yaaa-'ayyu-hallaziina 'aa-manuuu 'izaa laqiiitu-mul-lazii-na kafaruu zahfan-falaa tu-wal-luu humul-'adbaar.

16. *Wa many-yu-wallibim yaw-ma-izin-duburahuu illaa mu-ta-harrifal-liqitaalain 'aw muta-hay-yizan ilaa fi'-atin-faqad baaa-'a bi-gazabim-minal-laahi wa ma'-waahu Jahannam,—wa bi'-sal-masiir!*

17. *Falam taqtuluuhum wa laa-kinnal-laaha qatalahum. Wa maa ra-mayta 'iz ra -mayta wa laakinnal-laaha ramaa: wa li-yubli-yal-Mu'-miniina minhu balaaa-'an hasanaa: 'innal-laa-ha Samii-'un 'Aliim.*

18. *Zaalikum wa 'annal-laaha muuhinu kaydil-kaafi-riin.*

19. *'In-tastaf-tibuu faqad jaaaa-'akumul-fat-h. Wa 'in tan-tabuu fa-huwa khayrul-lakum. Wa 'in-ta-'uuduu na-'ud. Wa lan tugni-ya 'ankum fi-'atukum shay-'anw-wa laaw kasurat wa 'annal-laaha ma-'al-Mu'-miin!*

AAAYAT - 9

Iz tasta-giisuuna Rabbakum fasta-jaaba lakum 'annii mumiddukum-bi-'alfim-minal-malaaa-'ikati murdifin.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِنْ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

Tarjuma: “Yaad karo jabke tum log apne Rab se faryaad kar rahe the,, to Usne tumhari dua qabool ki thi, ke Mai tumhari madad karunga ek hazar mala'ika ke saath jo pe-darpe aayein ge.”

Quresh ke ek hazar ke lashkar ke muqable mein tumhari madad ke liye ek hazar farishte aasmanon se qataar dar qataar utreinge.

AAAYAT - 10

Wa maa ja-alahul-laahu illaa bushraa wa li-tatma-'inna bihii quluubukum.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ﴿١٠﴾

Tarjuma: “Aur Allah ne is ko nabi banaya magar (tumbhare liye) basharat, aur ta'ake tumbhare dil is se mutmayin ho jayein.”

Wa man-nasru 'illaa min 'indillaah: 'innallaaha 'Aziizun Hakiim.

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾

Tarjuma: “Aur madad to Allah hi ki taraf se hoti hai. Yaqeenan Allah Ta'ala zabardast, hikmat waala hai.”

Allah Ta'ala to “كُنْ فَيَكُونُ” *Kun Fayakuun*, ki shaan ke saath jo chaahe karde. Wo farishton ko bheje bagair bhi tumhari madad kar sakta

tha, lekin insaani zehen ka chunke sochne ka apna ek andaaz hai, is liye us ne tumhare dilon ki taskeen aur tasalli ke liye na sirf ek hazar fariste bheje balke tumhein in ki aamad ki ittela bhi de di ke khatir jama'a rakho, Hum tumhari madad ke liye farishte bhej rahe hain. Wazeh rahe ke Allah ke waade ke mutabiq Maidan-e-Badar mein farishte utaare zaroor hain lekin unhon ne amlī taur par ladayi mein hissa nahi liya. Amlī taur par jung kafer ke ek hazar aur musalmanon ke teen sau terah afraad ke darmiyān hui aur quwwat-e-imaani se sar-shaar musalman is be-jigri aur be-khaufi se lade ke ek hazar par gaalib aagaye.

AAYAT - 11

‘Iz yugashshii-kumunnu-‘aasa
 ‘amanatam-minhu wa yunazzilu
 ‘alaykum-minas-sa-maaa-‘i maaa
 -‘al-liyu-tabbira-kum-bibii

إِذْ يُغَشِّشِكُمُ اللَّعَّاسُ أَمَةً مِنْهُ وَيُنزِلُ
 عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ

Tarjuma: “Yaad karo jabke Allah tumhari taskeen ke liye tum par neend taari kar raha tha aur tum par aasmaan se paani barsa raha tha ta’ake is se tumhein paak kare”

Badar ki raat tamaam musalman bahut pur sakoon neend suye aur isi raat ghair maamuli andaaz mein baarish bhi hui. Musalmanon ki ye pur sakoon neend aur baarish ka nazul goya do maujuze the, jin ka zahoor musalmanon ki khaas madad ke liye amal mein aaya. Ye Maujuzaat is andaaz mein zahoor pazeir nahi hue the ke Rasool Allah ﷺ ne baqaidah in ke baare mein elaan farmaya ho, ya ye ke ye bilkul kharq-e-aadat waqiyaat hon, balke ye mujuzaat is andaaz mein the ke is waqt in donon waqiyaat se musalmanon ko ghair maamooli taur par madad mili, aur is liye bhi ke aisi cheezein mehez iteafaqat se zahoor pazeir nahi hotien. Haqeeqat mein Gazwa-e-Badar ka ye mu’amla musalmanon ke liye bahut sakht tha, jis ki wajah se har shaks ke liye bazahir fikr mandi, tashweesh aur andesha haye door daraz ki inteha honi chaahiye thi, ke kal jo kuch hone ja raha hai is mein mai zindah bhi bach paon ga ya nahi? Magar amlī taur par ye mu’amle is ke bilkul bar aks hua. Musalman raat ko aaram wa sakoon ki neend suye aur subha bilkul tazah dam aur chaaq-o-chauband ho kar uthe. Isi tarah is raat jo baarish hui wo bhi musalmanon ke liye Allah ki tayid wa nusrat saabit hui. Is baarish se doosre fawa'id ke alaawa musalmanon ko ek ye sahumat bhi maiyassar aagayi ke jin logaon ko gusal ki hajat thi unhein gusal ka mauqa mil gaya.

wa yuzhiba 'ankum rijzash-Shaytaani wa li-yarbita 'alaa quluubikum wa yusabbi-ta bihil-aqdaam.

وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ
عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿٨﴾

Tarjuma: "Aur ta'ake door karde tum se shaitaan ki (daali hui) nijasat ko aur ta'ake tumhare dilon ko mazboot kar de aur is se tumhare paon jamade."

Is baarish mein musalmanon ke liye itemenan-e-qaloob ka ek pehlu ye bhi tha ke unhein is khushk sehra ke andar paani ka waafar zakheerah mil gaya, warna lashkar-e-Quresh pehle aaker paani ke talaab par qabza ka chuka tha aur musalmaan is se mehroom ho chuke the. Baarish hui to nasheeb ki bina par sara paani musalmanon ki taraf jama'a ho gaya, jisse unhon ne baandh wagairah baandh kar zakheerah kar liya. Baarish ki wajah se mitti dab gayi, reit quresh ki tarah hogayi aur chalne mein sahalat ho gayi.

AAYAT - 12

'Iz yuuhii Rabbuka 'ilal-malaaa-
'ikati 'annii ma-akum fasabbi-
tullaziina 'aamanuu.

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَكَةِ أِنِّي مَعَكُمْ
فَتَّبِعُوا الَّذِينَ آمَنُوا ۗ

Tarjuma: "Yaad karein jab aap ﷺ ka Rabb Wahi kar raha tha farishton ko ke Mai tumhare saath hoon, to tum (jao aur) abl-e-imaan ko saabit qadam rakho."

Wohi ek hazar farishte jin ka zikr pehle guzar chuka hai, unhein maidan-e-jung mein musalmanon ke shaana bashana rehne ki hidayahat ka tazkerah hai.

Sa-`ulqii fi quluu-billaziina kafarur-ru-
ba fazribuu fa-w-qal-`a-`naaqi wazribuu
min-hum kulla banaan.

وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

Tarjuma: "Mai abhi in kafiron ke dilon mein ru'ab daale deta hoon, pas maaro inki gardanon ke upar aur maro inki ek ek poor par."

Allah Ta'ala ne kuffaar ko bhar poor muqable ke dauran dehshat zadah kar diya tha aur jab koi shaks apne hareef ke muqable mein dehshat zadah ho jaaye to is ke andar quwwat-e-muadif'at nahi rehti. Phir wo goya hamlawar ke rehm-o-karam par hota hai, wo jidhar se chaahе use chaot lagaye jidhar se chaahе use maare.

AAYAT - 13

Zaalika bi-annahum shaaq-qullaaha wa Rasuulah: wa many-yushaaqi-qillaaha wa Rasuulahuu fa-innal-laaha shadiidul-`iqaab. ذٰلِكَ بِاَنَّهُمْ شَاقُّوا اللّٰهَ وَرَسُوْلَهٗ ۗ وَمَنْ يُشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٣﴾

Tarjuma: "Aur ye (saza in ki) is liye hai ke unhon ne mukhalifat ki Allah aur Uske Rasool ﷺ ki, aur jo Allah aur Uske Rasool ﷺ ke saath dushmani kare to Allah bhi saza dene mein bahut sakht hai."

Is ke baad ab quresh se barahraast khitaab hai.

AAYAT - 14

Zaalikum fazuu-quuhu ذٰلِكُمْ فَذُوقُوْهُ

Tarjuma: "(Lo) ye to chakho"

Abhi humari taraf se saza ki pehli qist wasool karo.

wa `anna lil-kaafi-riina `azaaban-Naar. وَ اَنَّ لِلْكَافِرِيْنَ عَذَابَ النَّارِ ﴿١٤﴾

Tarjuma: "Aur ye (bhi tumhein maloom rahe) ke kafiron ke liye jahanum ka azaab hai."

Yani ye mat samajhna ke tumhari yahi saza hai, balke asal saza to jahanum hogi, is ke liye bhi tayyaar raho.

AAYAT - 15

Yaaa-ayyu-hallaziina `aa-manuuu `izaa laqaitu-mul-lazii-na kafaruu zahfan يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا لَقِيْتُمْ الَّذِيْنَ كَفَرُوْا رَحُّوْا رَحْمَةً

Tarjuma: "Aye Abl-e-imaan, jab tumhara muqabla ho jaaye kafiron se maidan-e-jung mein"

"رَحْف" zahfa mein baqaidah do lashkaron ke ek doosre ke madd-e-muqabil aaker ladne ka mafhoom paaya jaata hai. Gazwa-e-Badar se pehle Rasool Allah ﷺ ki taraf se ullaq mein 8 aath muhimmat (expeditions) bheji gayi thien, magar in mein se koi muhim bhi baqaidah jung ki shakal mein nahi thi. Zyada se zyada unhein chaapa maar muhimmat kaha jaa sakta hai, lekin Badar mein musalmanon ki kuffar ke saath pehli martaba du-badu jung ke liye tum kuffar ke muqabil aajao:

falaa tu-wal-luu humul-`adbaar. فَلَا تُؤْتُوْهُمْ اِلَادَبَارًا ﴿١٥﴾

Tarjuma: "To tum in se peeth mat pheirna."

Matlab ye hai ke datte raho, muqabla karo. Jaan chali jaaye lekin qadam peeche na hatein.

AAAYAT - 16

*Wa many-yu-wallihim ya'w-ma-'izin-
duburahuuu* وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبرًا

Tarjuma: "Aur jo koi bhi un se us din apni peeth pheraga"

Yani agar koi musalman maidan-e-jung se jaan bachane ke liye bhaage ga.

'illaa mu-ta-harrifal-liqitaalin إِلَّا مُتَحَرِّفًا لِّقِتَالٍ

Tarjuma: "Siwaye is ke ke wo koi dao laga raha ho jung ke liye"

Jaise do aami du-badu muqable kar rahe hon aur ladte ladte koi dayein bayein ya peeche ko hate, behtar dao ke liye peintru badle to ye bhaagna nahi hai, balke ye to ek tadbeerati harkat (tactical move) shumar hogi. Isi tarah jungi hikmat amlu ke tahet commander ke hukm se koi dasta kisi jagah se peeche hat jaaye aur koi doosra dasta us ki jagah le le to ye bhi paspayi ke zamre mein nahi aaye ga.

'aw muta-hay-yizan 'illaa fi'-atin أَوْ مُتَحَرِّفًا إِلَىٰ فِتْنَةٍ

Tarjuma: "Ya kisi (doosri) jameeyat se milna ho"

Yani ladayi ke dauran apne lashkar ke kisi doosre hisse se milne ke liye munazzam tareeqe se peeche hatna (orderly retreat) bhi peeth pheirne ke zamre mein nahi aayega. In do istasnayi suraton ke elaawa agar kisi ne buzdili dikhayi aur bhagdad ke andar jaan bacha kar bhaaga.

*faqad baaa-'a bi-gazabim-minal-laabi
wa ma'-waahu Jabannam,—wa bi'-sal-
masiir!* فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَ مَاؤُهُ
جَهَنَّمَ ۚ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

Tarjuma: "to wo Allah ka gazab le kar lauta aur us ka thikana jahanum hai, aur wo bahut hi bura thikana hai."

Ab agli ayaat mein ye baat wazeh-tar andaaz mein saamne aarahi hai ke Gazwa-e-Badar duniyawi qawa'id wa zawabat ke mutabiq nahi, balke Allah ki khaas maseeyat ke tahet waqu pazeir hua tha.

AAAYAT - 17

Falam taqtuluuhum wa laa-kinnal-laaha qatalahum. فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Tarjuma: "Pas (Aye musalmanon!) tum ne unhein qatal nahi kiya, balke Allah ne unhein qatal kiya"

Waise to har kaam mein fa'al-e-haqeeqi Allah hi hai, hum jo kaam bhi karte hain wo Allah hi ki maseeyat se mumkin hota hai, aur jis shay ke andar jo bhi taseer hai wo bhi Allah hi ki taraf se hai. Aam halaat ke liye bhi agarche yahi qaidah hai: *Laa faa'ila fil haqeeqati wala maussira illalaah*, lekin ye to makhsoos halaat the jin mein Allah ki khusoosi madad aayi thi.

Wa maa ra-mayta 'iz ra -mayta wa laakinnal-laaha ramaa: وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

Tarjuma: "Aur jab Aap ﷺ ne (in par kankariyan) pheinki thien to wo aap ﷺ ne nahi pheinki thien balke Allah ne pheinki thien"

Maidan-e-jung mein jab donon lashkar aamne saamne hue to Rasool Allah ﷺ ne kuch kankariyain apni mithi mein lien aur شَاهَتِ الْوُجُوْهُ (chehre bigad jayein) farmate hue kuffar ki taraf phekien. Allah Ta'ala jaanta hai ke wo kankariyan kahan kahan tak pahunchi hongy aur un ke kaise kaise asraat kuffar par muratab hue honge. Behr-e-haal yahan par aap ﷺ ke is amal ko bhi Allah Ta'ala Apni taraf mansoob kar raha hai ke aye Nabi (ﷺ) jab wo kankariyan aap ne pheinki thien, to wo aap ﷺ ne nahi pheinki thien balke Allah ne pheinki thien. Isi baat ko Iqbal ne in alfaaz mein bayaan kiya hai: "bath hai Allah ka banda-e-momin ka bath!"

wa li-yubli-yal-Mu'-miniina minhu balaaa'-an hasanaa: وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا

Tarjuma: "Ta'ake Allah is se ahl-e-imaan ke jauhar nikhare khoob achchi tarah se."

Allah Ta'ala ki taraf se aisi azma'ish apne bandon ki makhfi salahiyaton ko ujar karne ke liye hoti hain. بَلَاءٌ يُّبْلَىٰ ke muane hai aazmana, takleef aur azma'ish mein daal kar kisi ko parakhna, lekin يُّبْلَىٰ jab baab-e-afa'al se aata hai to kisi ke jauhar nikharne ke muane deta hai.

'innal-laa-ha Samii-'un 'Aliim.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٠﴾

Tarjuma: “Yaqeenan Allah Ta'ala sab kuch sunne waala, jaanne waala hai.”

AAAYAT - 18

*Zaalikum wa 'annal-laaha muubinu
kaydil-kaafi-riin.*

ذُرِّكُمْ وَأَنَّ اللَّهَ مُؤَنُّ كَيْدِ الْكٰفِرِيْنَ ﴿١١﴾

Tarjuma: “Ye to ho chuka, aur (a'indah ke liye bhi samajh lo ke) Allah kuffar ki tamaam chaalaon ko nakaam banadene waala hai.”

Ye goya ahl-e-imaan aur kuffar donon ko mukhatib karke farmaya jaa raha hai. Is ke baad sirf kuffar se khitaab hai. Abu Jahal ko bahaisiyat sippe-salar apne lashkar ki teda'ad, islah aur saaz-o-saman ki farawani ke hawale se poora yaqeen tha ke hum musalmanon ko kuchal kar rakh denge. Chunache unhone pehle hi propaganda shuru kar diya tha ke mu'arke ka din “Yaumul Furqan” saabit hoga aur us din ye wazeh ho jaayega ke Allah kis ke saath hai. Allah ko to kuffar bhi maante the. Chunache tareekh ki kitaabon mein Abu Jahal ki is dua ke alfaaz bhi manqul hain jo Badar ki raat us ne khusoosi taur par Allah Ta'ala se maangi thi. Us raat jab ek taraf Hazoor Akram ﷺ dua maang rahe the to doosri taraf Abu Jahal bhi dua maang raha tha. Is ki dua hairat angez hadtak muhadana hai. Is dua mein laaf, manaat, azza'a aur hubal wagairah ka koi zikr nahi, balke is dua mein wo brahraast Allah se ilteja kar raha hai: **اللَّهُمَّ اقْطَعْنَا لِلرَّجِمِ. فَأَخْبِهِ الْغَدَاةَ** ke aye Allah jis shaks ne humare rahmi rishte kaat diye hain, kal to use kuchal kar rakh de. Is dua se ye bhi pata chalta hai ke Abu Jahal ka Huzoor ﷺ par sab se bada ilzaam ye tha ke aap ﷺ ki wajah se quresh ke khoon ke rishte kat gaye the. Maslan ek bhai musalman ho gaya hai aur baaqi kaafir hain, to na sirf ye ke in mein ikhwat ka rishta baaqi na raha, balke wo ek doosre ke dushman ban gaye. Isi tarah aulaad maa baap se aur biwiyon apne shauhron se kat gayien. Chunke is amal se quresh ki ek jehti, taaqat aur saak buri tarah mutasir hui thi, is liye sab se zyada unhein isi baat ka qalaq tha. Behr-e-haal Abu Jahal sameit tamaam quresh ki khuwahish thi aur wo duagu the ke is chapqalish ka faisla saamne aajaye. In ki isi khuwahish aur dua ka jawab yahan diya jaaraha hai.

AAAYAT - 19

'In-tastaf-tihuu faqad jaaaa-akumul-fat-h. **إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ**

Tarjuma: "Agar tum faisla chaabte the to tumbare paas (Allah ka) faisla aachuka.

Allah Ta'ala ne faisla kun fateh ke zariye batadiya ke us ki ta'eed wa nusrat kis giroh ke saath hai, haq ka haq hona aur baatil ka baatil hona poori tarah wazeh ho gaya.

Wa 'in tan-tabuu fa-huwa
khayrul-lakum. Wa 'in-ta-'uuduu **وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ**
na-'ud. **وَإِنْ نَعُدُّوا نَعُدَّ**

Tarjuma: "Aur agar ab bhi tum baaz aajao to ye tumbare liye behtar hai, aur agar tum phir yahi karoge to Hum bhi yahi kuch dobarah karenge."

Wa lan tugni-ya 'ankum fi-atukum
shay-anw-wa law kasurat wa
'annal-laaha ma-'al-Mu'-mi-niin! **وَلَنْ تَغْنِيَا عَنْكُمْ**
فِي أَعْيُنِنَا **وَأَنَّ اللَّهَ**
مَعَ الْمُؤْمِنِينَ

Tarjuma: "Aur tumbhari ye jameeyat tumbare kisi kaam nahi aasakegi khuwah kitni hi zyada ho, aur ye ke Allah Ahl-e-imaan ke saath hai."

AYAAT 20 TO 28

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنهُ وَانْتُمْ تَسْمَعُونَ **وَلَا تَكُونُوا**
كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ **إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضَّمُّ** **الَّذِينَ لَا**
يَعْقِلُونَ **وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ** **وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ** **يَا أَيُّهَا**
الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ **وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ**
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ **وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً**
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ **وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ**
أَن يَتَخَفَكُمُ النَّاسُ فَارْجِعُوا إِلَى اللَّهِ وَأَتَاكُم بِبَصِيرَةٍ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ تَعْلَمُونَ **وَاعْلَمُوا أَنَّ**
أَمْوَالَكُمْ وَأَوْلَادَكُمْ فِتْنَةٌ **وَأَنَّ اللَّهَ عِنْدَ لَا أَجْرَ عَظِيمًا**

20. Yaaa-ayyu-hallaziina 'aa-manuuu 'atii-'ul-laaha wa Rasuu-lahuu wa laa ta-walla'w 'anhu wa 'antum tasma-'uun.

21. Wa laa takuunuu kal-lazii-na qaaluu sami-'naa wa hum laa yasma-'uun:

22. *inna sharradda-waaabbi indallaabis-summul-buk-mul-laziina laa ya'-qiluun.*

23. *Wa law'alimal-laahu fii-him khayral-la'asma-'ahum: wa law'asma-'ahum la-ta wal-la'w-wa hum-mu'-rizuun.*

24. *Yaaa-'ayyu-hallaziina' aa-manus-tajjiibuu lillaabi wa lir-Rasuuli 'izaa da-'aakum limaa yuh-yiikum; wa '-lamuuu' an-nal-laaha yahuulu baynal-mar-'i wa qal-bihii wa 'anna-huuu 'ilayhi tub-sharuun.*

25. *Wattaquu fitnatal-laa tusii-bannal-laziina zalamuu minkum kbaas-sab: wa '-lamuuu 'annal-laaha shadiidul-'iqaab.*

26. *Wazkuruuu 'iz 'antum qa-liilum-mustaz-'afuuna fil-'arzi takhaafuuna 'any-yatakhatta-fakumun-naasu fa-'aawaakum wa 'ayyadakum-binas-rihii wa razaqakum-minat-tayyi-baati la-'allakum tashkuruun.*

27. *Yaaa-'ayyu-hallaziian 'aa-manuu laa takhuu-nul-laaha war-Rasuula wa takhuu-nuuu 'amaa-naa—tikum wa'antum ta'-lamuun.*

28. *Wa '-lamuuu 'annamaaa 'amwaa-lukum wa 'awlaadu-kum fitnatunw-wa 'annal-laa-ha 'indahuuu 'ajrun 'aziim.*

AAYAT - 20

Yaaa-'ayyu-hallaziina 'aa-manuuu 'atii-'ul-laaha wa Rasuu-lahuu wa laa ta-wallaw 'anhu wa 'antum tasma-'uun.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عَنَّهُ وَ أَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

Tarjuma: *Aye abl-e-imaan! Allah aur Us ke Rasool (ﷺ) ki ita't karo aur Us se meh na modo jabke tum sun rahe ho."*

Yani jab Allah ke Rasool ﷺ ne Badar ki taraf chalne ka iradah kar liya to phir tumhari taraf se radd-o-qadah aur behes-o-istedalaal kyun ho raha tha? Tum sab ko to chaahiye tha ke Allah aur Us ke Rasool ﷺ ki marzi par fauran *سَمِعْنَا وَأَطَعْنَا Sam'ina wa ata'na*, kehte aur Aap ﷺ ke hukm par sar-e-tasleem kham kardete. Ye baat zehen mein rahe ke yahan khaas taur par in logaon ki taraf isharah hai jinhone is mauqe par kamzori dikhayi thi.

AAYAT - 21

Wa laa takuunuu kal-lazii-na qaaluu sami'- قَالُوا سَمِعْنَا- وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

Tarjuma: *"Aur in logaon ki manind mat ho jao jo kehte hain ke hum ne sun liya aur haqeeqat mein wo sunte nahi hain."*

Yani sirf zuban se سَمِعْنَا Sam'ina, kehdetee hain magar un ke dil apne khayalaat aur mafadaat par hi deire jamaye rehte hain. It'aat par in ki tabiyat mein eksuyi paida hi nahi hoti. Chunache is tarah ke sunne ki sarey se koi haqeeqat hi nahi hai.

AAYAT - 22

Inna sharradda-waaabbi 'indallaabis-summum-buk-mul-laziina laa ya-qiluun. إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

Tarjuma: "Yaqeenan tamaam chaupayon mein Allah ke nazdeek badtareen wo bebre gunge (insan) hain jo aqal se kaam nahi lete.

Yahan par wazeh taur par munafiqeen ko badtareen jaanwar qarar diya gaya hai.

AAYAT - 23

Wa law 'alimal-laahu fii-him khayral-la-asma-ahum. وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ

Tarjuma: "Aur agar Allah ke ilm mein hota ke in mein koi khair hai to wo unhein sunwadeta."

wa law asma-ahum la-ta wal-law-wa hum-mu-rizuun. وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

Tarjuma: "Aur agar wo unhein (bhalayi ke bagair) sunwa bhi deta to wo eraaz karte hue peet pheir jaate."

Agar Allah Ta'ala in logaon ke andar koi salahiyat paata to in ko sunne aur samajhne ki taufeeq de deta, lekin agar unhein baghair salaiyat ke ta'ameel-e-hukm mein jung ke liye nikal aane ki taufeeq de bhi di jaati to ye khatre ka mauqa dekhte hi peit pheir kar bhaag khade hote. Ye khaas taur par in logaon ke liye tanbeeha hai jo kaafer ke lashkar ka saamna karne mein pas-o-pesh kar rahe the.

AAYAT - 24

Yaaa-ayyu-hallaziina' aa-manus-tajjibuu lillaahi wa lir-Rasuuli 'izaa da-aakum limaa yuh-yiikum; يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ﴿٢٤﴾

Tarjuma: "Aye abl-e-imaan! Labbaik kaha karo Allah aur Rasool (ﷺ) ki pukar par jab wo tumhein pukarein us shay ke liye jo tumhein zindagi bakhshne waali hai."

Tum jung ke liye jaate hue samajh rahe ho ke maut ke ghaat hai, jabke haqeeqat ye hai ke jihad fi sabeel Allah to asal aur abdi zindagi ka darwazah hai. Jaisa ke Suratul-Baqarah mein shohda ke baare mein farmaya gaya: ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾ *Wa laa taquuluu li-many-yuqtalu fii sabiilil-laahi 'amwaat. Bal 'ab-yaaa- 'unw-wa laakil-laa tash-'uruun.* Chunache Allah aur us ke Rasool ﷺ jis cheez ki taraf tumhein bularahe hain, haqeeqi zindagi wohi hai. Is ke muqable mein is dawat se eraaz kar ke zindagi basar karna goya haiwanon ki si zindagi hai, jis ke baare mein hum Suratul-Ara'af mein padh chuke hain. ﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ﴾ *'Ulaaa-'ika kal-'an-'aami bal hum 'azall: (Al Ara'af: 179)*

wa '-lamuuu' an-nal-laaha yahuulu baynal-mar-'i wa qal-bihii وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

Tarjuma: “*Aur jaan rakho ke Allah bande aur us ke dil ke darmiyan ha'il ho jaaya karta hai*”

Yani agar Allah aur us ke Rasool ﷺ ki pukaar suni an suni kardi jaaye aur un ke ehkamaat se beniyazi ko wateerah banaliya jaaye to Allah Ta'ala khud aise bande aur hidayat ke darmiyan aadh ban jaata hai, jis se aindah wo hidayat ki har baat sunne aur samajhne se ma'azur ho jaate hai. Isi mazmun ko Suratul Baqarah ki aayat 7 mein is tarah bayaan kiya gaya hai: ﴿حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾ *Khatamallaahu 'alaa quluubihim wa 'alaa sam-'ihim*, ke in ke dilon aur in ki sama'at par Allah ne moher kar di hai. Jabke Suratul Ana'am ki aayat 110 mein is usool ko sakht tareen alfaaz mein is tarah wazeh kiya gaya hai. ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾ *Wa nuqallibu 'af-'iidata-hum wa 'absaarahum kamaa lam yu'-minuu bibihii 'awwala marratinw*, Yani haq ke poori tarah wazeh ho kar saamne aajane par bhi jo log fauri taur par ise maante nahi aur is se pehlutahi karte hain wo aise logaon ke dil ulat diye jaate hain aur in ki basarat palat di jaati hai. Chunache ye bahut hisaas aur khauf khaane waala mu'amlai hai. Deen ka koi mutaleba kisi ke saamne aaye, Allah ka koi hukm is tak pahunch jaaye aur is ka dil is par gawahi bhi de de ke haan ye baat durast hai, phir agar wo is se eraaz karega, kanni katrayega, to is ki saza use is dunya mein yun bhi mil sakti hai ke haq ko pehchanne ki salahiyat hi is se salb karli jaati hai, dil aur sama'at par mohar lag jaati hai, aankhon par parde padh jaate hain, hidayat aur is ke darmiyaan aadh kar di jaati hai. Ye Allah Ta'ala ki sunnat aur is ka atal qanoon hai.

wa 'anna-huuu 'ilayhi tub-sharuun.

وَأَنذَرْتُ إِلَيْهِ تُحْشِرُونَ ﴿٢٧﴾

Tarjuma: "Aur ye ke (Bil-aakhir) tum sab ko yaqeenan Usi ki taraf jama kiya jaana hai."

AAYAT - 25

Wattaquu fitnatal-laa tusii-bannal-laziina ظَلَمُوا الَّذِينَ ظَلَمُوا وَأَتَقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا زَالَمُوا مINKUM KHAAS-SAB: مِنكُمْ خَاصَّةً ٢٥

Tarjuma: "Aur daro us fitne se jo tum mein se sirf gunehgaron hi ko apni lapeit mein nahi le ga."

Ye bhi qanoon-e-khudawandi hai aur is se pehle bhi is qanoon ka hawala diya jashuka hai. Yahan ye nukta qabil gaur hai ke kisi jurm ka barah-e-raast irtikaab karna hi sirf jurm nahi hai, balke kisi farz ki ad'am adayegi ka fa'al bhi jurm ke zamre mein aata hai. Maslan ek musalman zaati taur par gunahon se bach kar bhi rehta hai aur neiki ke kaamon mein bhi hattalwasa'a hissa leta hai. Wo sadqa wa khairat bhi deta hai aur namaz, roza ka ehtemaam bhi karta hai. Ye sab kuch to wo karta hai magar doosri taraf Allah aur is ke deen ki nusrat, aqamat-e-deen ki jadd-o-johad mein apne maal aur apne waqt ki qurbani jaise fara'iz se pehlu tahi ka rawayya apnaye hue hai to aisa shaks bhi goya mujrim hai aur azaab ki surat mein wo is ki lapeit se bach nahi paayega. Is lehaz se ye dil dehla dene waali aayat hai.

wa'-lamuuu 'annal-laaba shadiidul-'iqaab. وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

Tarjuma: "Aur jaan lo ke Allah saza dene mein bahut sakht hai."

Ab agli aayat ko khusoosi taur par Pakistan ke musalmanon ke hawale se padhein.

AAYAT - 26

Wazkuruuu 'iz 'antum qa-liilum-mustaz- وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ 'afuuna fil-'arzi

Tarjuma: "Aur yaad karo jabke tum thodi teda'ad mein the aur zameen mein daba liye gaye the."

takhaafuuna 'any-yatakhatta-fakumun-naasu مَا تَخَافُونَ أَنْ يَتَّخِطَفَكُمْ النَّاسُ

Tarjuma: "Tumhein andesha tha ke log tumhein uchak le jayeinge."

Ye aayat khaas taur par musalmanan-e-Pakistan par bhi muntabaq hoti hai. Barsageer mein musalman aqleeyat mein the, Hinduon ki akseeriyat ke muqable mein unhein khauf tha ke wo apne huqooq ka tahafuz karne mein kamzor hai. Apne jaan-o-maal ko darpesh khatraat ke alaawa unhein ye andesha bhi tha ke akseeriyat ke haathon un ka ma'ashi, samaji, siyasi, lisaani, maz'habi wagairah har etebaar se istesaal hoga.

fa-'aawaaikum wa 'ayyadakum-binas-rihii فَأَوْكُمْ وَأَيْدِكُمْ بِنَصْرِهِ وَرَزَقِكُمْ
wa razaqakum-minat-tayyi-baati la- مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾
'allakum tashkuruun.

Tarjuma: "To Allah ne tumhein panah ki jagha de di aur tumhari madad ki Apni khaas nusrat se aur tumhein behtareen pakeezah rizq ata'a kiya, ta'ake ke tum shukar ada karo."

AAAYAT - 27

Yaaa-'ayyu-ballaziiian 'aa-manuu يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحُونُوا اللَّهَ وَالرَّسُولَ
laa takhuu-nul-laaha war-Rasuula

Tarjuma: "Aye ahl-e-imaan! Mat khayanat karo Allah se aur Rasool (ﷺ) se"

Allah ki amanat mein khiyanat yaqeenan bahut badi khiyanat hai. Humare paas Allah ki sab se badi amanat is ki wo rooh hai jo is ne humare jimsaon mein phoonk rakhi hai. Isi ke baare mein Suratul Azhaab mein farmaya gaya:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝﴾
إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٢٨﴾

'Innaa 'araznal-'Amaana-ta 'alas-Samaawaati wal-'Arzi wal-Jibaali
fa-'abayna 'anyahmilnabaa wa 'ashfaqna minhaa wa hamalahal-'Insaan:
'innahuu kaana zaluu-man-jahuulaa: [Suratul Ahzaab, 72]

“Hum ne (Apni) amanat ko aasmanon, zameen aur pabadon par pesh kiya to unhone is ke uthane se inkaar kar diya aur wo in se dar gaye magar insaan ne ise uthaliya, yaqeenan wo zaalim aur jaabil tha.” Phir is ke baad; Deen, Qur’an aur Sha’riyat Allah aur is ke Rasool ﷺ ki badi badi amantein hain jo humein saunpi gayi hain. Chunache imaan ka dam bharna, Allah ki ita'at aur is ke Rasool ﷺ ki mohabbat ka dawa’ karna, lekin phir Allah ke deen ko maghloob dekhkar bhi apne karobaar apni jayedaad apni mulazimat aur apne career ki fikr mein lage rehna Allah aur Rasool ﷺ ke saath is se badi bewafayi, gaddari aur khiyanat aur kya hogi!

wa takhuu-nuuu ‘amaa-naa—tikum
wa’antum ta’-lamuun. ﴿٢٤﴾ وَتَحُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ

Tarjuma: “Aur na hi apni (aapas ki) amanaton mein khiyanat karo jaante bhujte.

AAAYAT - 28

Wa ‘-lamuuu ‘annamaaa ‘amwaa-
lukum wa ‘awlaadu-kum fitna-tunw ﴿٢٥﴾ وَأَعْلَبُوا أَمْوَالَكُمْ وَأَوْلَادَكُمْ فِتْنَةً

Tarjuma: “Aur jaan lo ke tumbare amwal aur tumbhari aulaad fitna hain”

Fitna ke mu'ane azma'ish aur is kasauti ke hain jis par kisi ko parkha jaata hai. Is lehaz se maal aur aulaad insaan ke liye bahut badi azma'ish hain. Yaqeenan maal aur aulaad hi insaan ke paon ki sab se badi bediyaan hain jo use nusrat-e-deen ki jadd-o-jahad se rok kar is ki aaqibat karti hain. Chunache wo apni sha'oori aur fa'al zindagi ke shab wa roz maal kamane, use seenat seenat kar rakhne aur aulaad ke mustaqabil ko mehfooz banane mein is andaaz se khapa deta hai ke is mein aur kolhu ke bail mein koi faraq nahi reh jaata. Is ke baad is ke jism mein zindagi ki koi ramaq baqi bacht hi nahi jise wo deen ki jaddo-o-jahad ke liye pesh kar ke apne Allah ke Huzoor surkhru ho sake.

wa ‘annal-laa-ha ‘indahuu ‘ajrun ‘aziim. ﴿٢٦﴾ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Tarjuma: “Aur ye ke Allah hi ke paas hai bada ajar.”

AYAAT 29 TO 40

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ وَإِذْ يَبْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۗ
 وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرٌ الْمَكْرِينَ ۝ وَإِذَا تَشَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ
 نَشَاءُ لَقَتَلْنَا مِثْلَ هَذَا ۖ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ
 هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ اقْتُلْنَا بِعَذَابٍ كَرِيمٍ ۝ وَمَا
 كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۗ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ۝ وَمَا لَهُمْ
 إِلَّا يَعْذِبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَ ۗ إِنْ أَوْلِيَاؤُكَ
 إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَ
 تَصَدِيَةً ۗ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَمْوَالَهُمْ
 لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۗ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ
 كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۗ لِيَبْزِ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضًا عَلَىٰ بَعْضٍ
 فَيَرْكَبُهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ۗ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا
 يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ۗ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ ۝ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ
 فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۗ فَإِنِ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ۝ وَإِن تَوَلَّوْا
 فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلٰكُمْ ۗ نِعْمَ الْمَوْلٰي وَنِعْمَ النَّصِيرُ ۝

29. Yaaa-ayyu-ballaziina 'aa-manuuu 'in-tatta-gullaaha yaj-'al-lakum
 Fur qaanaw-wa yu-kaffir 'ankum sayyi-'aatikum wa yagfir lakum.
 Wallaahu Zul-Fazlil-'azim.

30. Wa 'iz yamkuru bikallazii-na kafaruu li-yusbituuka 'aw yaq-tuluuka
 'aw yukbri-juuk. Wa yamku-ruuna wa yamku-rullaah: wallaahu Kbayrul-
 maakiriin.

31. Wa 'izaa tutlaa 'alayhim 'Aayaatunaa qaaluu qad sami'-naa law
 nashaaa-'u la-qulnaa misla haazaaa 'in haazaaa 'il-laaa 'asaa-tiirul-
 'awwaliin.

32. Wa 'iz qaalul-laahumma 'in-kaana haazaa huwal-Haqqa min 'indika
 fa-'amtir 'alay-naa hijaa-ratam-minas-samaaa-'i 'awi'-tinaa bi-'azaabin
 'aliim.

33. Wa maa kaanal-laahu liyu-'azzi-bahum wa 'anta fiihim; wa maa
 kaanal-laahu mu-'az-zibahum wa hum yastagfiruun.

34. Wa maa lahum 'allaa yu-'azziba-humul-laahu wa hum yasudduuna 'anil-Masjidil-Haraami wa maa kaanuuu 'awliyaaa-'ah? 'In 'awli-yaaa-'uhuuu 'illal-Mutta-quuna wa laakinna 'aksa-rahum laa ya'-lamuun.

35. Wa maa kaana salaatu-hum 'indal-Bayti 'illaa mu-kaaa-'anw-wa tasdiyab: fazzuu-qul-'azaaba bima kuntum takfuruun.

36. 'Innal-laziina kafaruu yunfi-quuna 'amwaa-lahum li-yasudduu 'an-Sabii-lillaah. Fasa-yunfi-quunahaa summa takuunu 'alay-him hasratan summa yug-labuun. Wallaziina kafaruuu 'ilaa Jahannama yuh-sharuuna;-

37. Li-yamii-zallaa-hul-khabiisa minat-tayyibi wa yaj-'alal-khabiisa ba'-zahuu 'alaa ba-zinfa-yar-kumahuu jamii-'an-fa-yaj-'alahuu fii Jahannam. 'Ulaaa-'ika humul-khaa-siruun. (Section 4)

38. Qul-lillaziina kafaruuu 'iny-yan-tabuu yagfar lahum-maa qad salaf; wa 'iny-ya-'uu-duu faqad mazat Sunnatul-'aw-wa-liin.

39. Wa qaati-luu-hum hattaa laa takuuna fit-naturw-wa ya-kuunad-Diinu kullubuu lillaah; fa-'inin-tahaw fa-'innal-laaha bima ya'-maluuna Basiir.

40. Wa 'in-ta-wal-law fa'-la-muuu 'annal-laaha Ma'wlaa-kum-Ni'-mal-Mawlaa wa Ni'-man-Nasiir.

AAAYAT - 29

Yaaa-'ayyu-hallaziina 'aa-manuuu 'in- **يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ**
 tatta-qullaaha yaj-'al-lakum Fur qaanaw **يَجْعَلْ لَكُمْ فُرْقَانًا**

Tarjuma: "Abl-e-imaan! Agar tum Allah ke taqwa'a par barqarar rabo ge to Wo tumhare liye furqan paida kardega"

Agar tum taqwa'a ki rosh ikhtiyaar karo ge to Allah Ta'ala ki taraf se ek ke baad deegar tumhare liye furqan aata rahega. Jaise pehla furqan Gazwa-e-Badar mein tumhari fateh ki surat mein aagaya.

wa yu-kaffir 'ankum sayyi-'aatikum wa **وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ**
 yagfir lakum. Wallaahu Zul-Fazlil-'aziim. **وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ** ﴿٢٩﴾

Tarjuma: "Aur door karde ga tum se tumhari burayim (kamzoriyan) aur tumhein bakhsh dega. Allah bade fazal waala hai."

AAYAT - 30

Wa 'iz yamkuru bikallazii-na kafaruu وَإِذْ يَبْكَرُكَ الَّذِينَ كَفَرُوا

Tarjuma: "Aur yaad kijiye jab kaafir Aap ﷺ ke kbilaaf saazishen kar rahe the"

li-yusbituuka 'aw yaq-tuluuka 'aw يُبْثِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ط

Tarjuma: "Ke Aap ﷺ ko qaid kardein ya (Makkah se) nikaal dein."

Ye in saazishon ka zikr hai jo quresh-e-Makkah hijrat se pehle ke zamane mein Rasool Allah ﷺ ke khilaaf kar rahe the. Aap ﷺ ki mukhalifat mein un ke baaqi tamaam harbe nakaam hogaye to wo (na'oozu billaah) Aap ﷺ ke qatal ke darpe hogaye aur is baare mein sanjeedgi se salah mashware karne lage.

Wa yamku-ruuna wa yamku-rullaah: وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ وَاللَّهُ يُكْرِمُ الْكَافِرِينَ ﴿٣٠﴾

Tarjuma: "Wo bhi chaalein chal rahe the aur Allah bhi mansoobe bandi kar raba tha. Allah behtareen mansoobe bandi karne waala hai."

AAYAT - 31

Wa 'izaa tutlaa 'alayhim Aayaatunaa qaaluu qad sami'-naa la'w nashaaa-'u وَإِذَا تُلِيَتْ عَلَيْهِمُ الْآيَاتُ قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

Tarjuma: "Aur jab unhein Humari ayaat padh kar sunaayi jaati hain to wo kehthe hain bahut sun liya hum ne (ye kalaam) agar, hum chaabein to aisa kalaam hum bhi kehdein, ye kuch nahi siwaye peechle logaon ki kahaniyon ke."

Tareekh aur seerat ki kitaabon mein ye qaul Nazar Bin Harees se mansoob hai. Lekin in ki is tarah ki baatein sirf kehne ki hadtak thien. Allah Ta'ala ki taraf se in logaon ko baar baar ye challenge diya gaya ke agar tum log is Qur'an ko Allah Ta'ala ki taraf se naazil shudah nahi samajhte to tum bhi isi tarah ka kalaam banakar le aao aur kisi saalis se faisla karalo, magar wo log is challenge ko qubool karne ki kabhi jura'at na karsake. Isi tarah pichli sadi tak aam mustasharqeen bhi ye ilzaam lagate rahe hain ke Muhammad (ﷺ) ne Taurat aur Injeel se maloomaat le kar Qur'an banaya hai, magar aaj kal chunki tehqeeq ka daur hai, is liye un ke aise betukke ilzamaat khud bakhud hi kam ho gaye hain.

AAAYAT - 32

Wa 'iz qaalul-laahumma 'in-kaana
 haazaa huwal-Haqqa min 'indika
 fa-'amtir 'alay-naa hijaa-ratam-
 minas-samaaa-'i 'awi'-tinaa bi-
 'azaabin 'aliim. وَإِذْ قَالُوا اللَّهُمَّ إِنَّ كَانَ هَذَا هُوَ الْحَقُّ
 مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ
 أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

Tarjuma: "Aur jab unhone kaha ke aye Allah! Agar ye (Qur'an) Teri hi taraf se barhaq hai to barsaade hum par pathar asman se ya bhej de hum par koi dardnaak azaab."

Jaisa ke pehle bhi zikr ho chuka hai ke sardaraan-e-Quresh ke liye sab se bada masla ye paida ho gaya tha ke Makkah ke aam logaon ko Muhammad Rasool Allah (ﷺ) ki daawat ke asraat se kaise mehfooz rakha jaaye. Is ke liye wo mukhtalif qism ki tadbeerein karte rehte the, jinka zikr Qur'an mein bhi muta'adad bar hua hai. Is aayat mein in ki aisi hi ek tadbeer ka tazkerah hai. Un ke bade bade sardar awaam ke ijtemaat mein alal elaan is tarah ki baatein karte the ke agar ye Qur'an Allah hi ki taraf se naazil karda hai aur hum is ka inkaar kar rahe hain to hum par Allah ki taraf se azaab kyun nahi aajata? Balke wo Allah ko mukhatib kar ke da'eya andaaz mein bhi pukaarte the ke aye Allah! Agar ye Qur'an Tera hi kalaam hai to phir is ka inkaar karne ke sabab humare upar aasman se pathar barsaade, ya kisi bhi shakal mein hum par Apna azaab naazil farmade. Aur is ke baad wo apni is tadbeer ki khub tashheer karte ke dekha humari is dua ka kuch bhi radd-e-amal nahi hua, agar ye waaqe Allah ka kalaam hota to hum par ab tak azaab aachuka hota. Chunache is tarah wo apne awaam ko mutma'in karne ki koshish karte the.

AAAYAT - 33

Wa maa kaanal-laahu liyu-'azzi-
 bahum wa 'anta fiihim; وَمَا لَهُمْ كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ
 ط

Tarjuma: "Aur Allah aisa na tha ke un ko azaab deta jabke (abhi) Aap (ﷺ) un ke darmiyan maujood the."

Agarche wo log azaab ke poori tarah mustahiq ho chuke the, lekin jis tarah ke azaab ke liye wo log dua'en kar rahe the waisa azaab sunnat-e-ilaahi ke mutabiq un par us waqt tak nahi aasakta tha jab tak Allah ke Rasool (ﷺ) Makkah mein in ke darmiyan maujood the, kyun ke aise azaab ke nuzul se pehle Allah Ta'ala Apne Rasool (ﷺ) aur ahl-e-imaan

ko hijrat ka hukm de deta hai aur in ke nikal jaane ke baad hi kisi aabadi par ijtemayi azaab aaya karta hai.

wa maa kaanal-laahu mu-`az-zibahum wa hum yastagfiruun ﴿٣٤﴾

Tarjuma: "Aur Allah in ko azaab dene waala nahi tha jab ke wo astagfar bhi kar rabe the."

Is lehaz se Makkah ki aabadi ka mu'amlah bahut gudmud tha. Makkah mein awaamun-naas bhi the, sadah luh log bhi the jo apne taur par Allah ka zikr kar karte the, talbiya padhte the aur Allah se astagfar bhi karte the. Doosri taraf Allah ka qanoon hai jis ka zikr isi surat ki aayat 37 mein hua hai ke jab tak wo paak ko napaak ko chaant kar alag nahi kar deta ﴿لِيُذِيحَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ﴾ Li-yamii-zallaa-hul-khaba'isa minat-tayyibi, us waqt tak is nuweeyat ka azaab kisi qaum par nahi aata.

AAYAT - 34

Wa maa lahum `allaa yu-`azziba-humul-laahu wa hum yasudduuna `anil-Masjidil-Haraami وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يُصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ

Tarjuma: "Aur kya (rukawat) hai in ke liye ke Allah un ko azaab na de jab ke wo rok rabe hain Masjid-e-Haram se (logaon ko)"

wa maa kaanuuu `awli-yaaa-`ab? In `awli-yaaa-`uhuuu `illal-Mutta-quuna wa laakinna `aksa-rahum laa ya-`lamuun ﴿٣٥﴾ وَمَا كَانُوا اَوْلِيَاءَ ؕ اِنْ اَوْلِيَاؤُكَ اِلَّا الْاَبْتَقُوْنَ وَلَكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ

Tarjuma: "Dar-aanhalaike wo is ke mutawali bhi nahi hain. Is ke (asal) mutawali to sirf muttaqi log hain, lekin in ki aksiriyat ilm nahi rakhti."

AAYAT - 35

Wa maa kaana salaatu-hum `indal-Bayti `illaa mu-kaaa-`anw-wa tas-diyah: وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَاءً وَتَصَدِيَةً

Tarjuma: "Aur nahi hai in ki namaz baitullaah ke paas siwaye seetiyaa bajiyaana aur taliyaan peetna."

Quresh-e-Makkah ne apni ibadat ka hulya is tarah bigada tha ke apni namaz mein seetiyaan aur taaliyon jaisi khurafaat bhi shaamil kar rakhi thien. Isi tarah khana-e-Ka'ba ka sab se ala'a tawaf un ke nazdeek wo tha jo bilkul barhana ho kar kiya jaata.

fazuu-qul-'azaaba bimaa kuntum
takfuruun.

فَدُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٦﴾

Tarjuma: "To ab chakho maza azaab ka apne kufri ki padash mein."

Yahan wazeh kar diya gaya ke Allah ka azaab sirf aasman se pathraon ki surat hi mein nahi aaya karta balke Gazwa-e-Badar mein in ki faisle kun shikast un ke haq mein Allah ka azaab hai.

AAAYAT - 36

Innal-laziina kafaruu yunfi-quuna *amwaa-labum li-yasudduu 'an-Sabii-* **لَا يَصُدُّوْا عَن سَبِيْلِ اللّٰهِ**
lillaah. **اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ**

Tarjuma: "Yaqeenan kaafir log apne amwal kharch karte hain ta'ake (logaon ko) rokein Allah ke raaste se."

Quresh ki taraf se lashkar ki tayyari, saaz-o-samaan ki farahami, islah k khareedi, oonthon, ghodaon aur ration wagairah ka bandobast bhi is qism ke infaq fisabeelul shaitaan aur fi sabeelul shirk ki misaal hai. Wo log goya shaitaan ke raaste ke mujahideen the aur Allah ki makhluk ko is ke raaste se rokna un ka mission tha.

Fasa-yunfi-quunahaa summa takuunu **فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ**
'alay-him hasratan summa yug-labuun. **حَسْرَةً ثُمَّ يُغْلَبُوْنَ ۗ**

Tarjuma: "To wo (aur bhi) kharch karenge, phir ye in ke liye ek hasrat ban jayega, phir ye magloob ho kar rahenge."

Ye kharch karna in ke liye maujab-e-hasrat hoga aur ye pachtawa in ki jaanon ka rog ban jayega ke apna maal bhi khapa diya, jaanein bhi zaya'a kardien, lekin is poori koshish ke bawajood Muhammad ﷺ ka baal bhi baka na kar sake. In ki ye hasratein us waqt aur bhi badh jayeingi jab ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا﴾ *Wa qul jaaa'-al-Haqqu wa zahaqal-Baatil: 'innal-Baatila kaana zabuuqaa.* [Bani Isra'eal] ki tafseer amla taur par un ke saamne aajayegi aur wo magloob ho kar ahl-e-haq ke saamne un ke raham-o-karam ki bheek maang rahe honge.

Wallaziina kafaruuu ilaa Jahannama
yuh-sharuuna;

وَالَّذِيْنَ كَفَرُوْا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ﴿٣٧﴾

Tarjuma: "Aur jo kufri par rahenge wo jahanum ki taraf gheir kar le jaaye jayenge."

Yani un mein se jo log imaan le aayeinge Allah Ta'ala unhein mu'af kardega, aur jo kufr par ade rahenge aur kufr par hi in ki maut aayegi to aise log jahanum ka endhan banenge.

AAYAT -37

Li-yamii-zallaa-hul-khabiisa minat-tayyibi wa yaj-'alal-khabiisa ba'-zabuu 'alaa ba-zinfa-yar-kumabuu jamii-'an-fa-yaj-'alabuu fi Jahannam. لَيْسَ لِلَّهِ الْخَبِيثُ مِنَ الطَّيِّبِ وَيَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكَبُهُ جَبِيحًا فَيَجْعَلُهُ فِي جَهَنَّمَ

Tarjuma: "Ta'ake Allah paak ko napaak se (chaant kar)alбайдah kar de aur napaak ko ek doosre ke upar rakhte hue sab ko ek dheir bana de, phir is ko jahanum mein jhonkde."

'Ulaaa-ika humul-khaa-siruun. أُولَئِكَ هُمُ الْخٰسِرُونَ

Tarjuma: "Yaqeenan yahi log hain khasarah paane waale."

AAYAT - 38

Qul-lillaziina kafaruuu 'iny-yan-tabuu yagfar lahum-maa qad salaf; ma qad safa قُلْ لِلَّذِينَ كَفَرُوا اِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَفَّ

Tarjuma: "(Aye Muhammad ﷺ!) Aap elaan kar dijiye in kaafiron ke saamne ke agar wo ab bhi baaz aajayein to jo kuch pehle ho chuka hai wo in ke liye mu'af kar diya jaayega."

Yani ab bhi mauqa hai ke imaan le aao to tumhari pehli tamaam khatayein mu'af kardi jayeingi.

wa 'iny-ya-'uu-duu faqad mazat Sunnatul-'aw-wa-liin. وَ اِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ

Tarjuma: "Aur agar wo dobarah yahi kuch kareng to pichle ke haq mein sunnat-e-ilaahi guzrar chuki hai."

Unhein sab maaloom hai ke jin qaumon ne apne rasoolon ka inkaar kiya tha un ka kya anjaam hua tha. Suratul Anfaal se pehle makki Qur'an to poore ka poora naazil ho chuka tha, Suratul Ana'am aur Suratul Ara'af bhi naazil ho chuki thien. Lehaza qaum-e-Nuuh, qaum-e-Huud, qaum-e-Sho'eib aur Qaum-e-Luut ke ibratnaak anjaam ki tafseelaat sab ko maloom ho chuki thien.

AAAYAT - 39

Wa qaati-luu-hum hattaa laa takuuna fit-natun^{w-wa} ya-kuunad-Diinu kulluhuu *وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَةً ۖ وَيَكُونَ*
اللِّدِينَ كَلَّةً لِلَّهِ
 lillaab;

Tarjuma: "Aur (Aye musalmanon!) in se jung karte raho yahan tak ke fitna (kufri) baaqi na rahe aur deen kul ka kul Allah hi ka hojaye."

Yahi hukm Suratul Baqarah ki aayat 193 mein bhi aachuka hai. Albatta yahan is ke alfaaz mein "كَلَّةً" kulluhuu ki izaafi shaan aur mazeed takeed paayi jaati hai. Yani Aye musalmano! Tumhari tehreek ko shuru hue pandrah baras hogaye. Is dauran mein daawat, tanzeem, tarbeeyat aur sabr-e-mahez ke marahal kaamyabi se taye ho chuke hain. Chunache ab passive resistance ka daur khatam samjho. Nabi Akram ﷺ ki taraf se iqdam (active resistance) ka aghaaz ho chuka hai aur is aqdam ke nateje mein ab ye tehreek musallah tasadam (armed conflict) ke marhale mein daakhil ho gayi hai. Lehaza jab ek dafa talwarein talwaron se takra chuki hain to tumhari ye talwarein ab wapas niyamaon mein us waqt tak nahi jayeingi jab tak ye kaam mukammil na ho jaaye aur is kaam ki takmeel ka taqaza ye hai ki fitna bilkul khatam ho jaaye. "Fitna" kisi mua'share ke andar baatil ke galbe ki kaifiyat ka naam hai jis ki wajah se is mu'ashare ke logaon ke liye imaan par qayem rehna aur Allah ke ehkamaat par amal karna mushkil ho jaata hai. Lehaza ye jung ab is waqt tak jaari rahegi jab tak baatil mukammil taur par magloob aur Allah ka deen poori tarah se gaalib na ho jaaye. Allah ke deen ka ye galba jazwi taur par bhi qaabil-e-qabool nahi balke deen kul ka kul Allah ke taabe hona chaahiye.

fa'-inin-tabarw fa'-innal-laaha *فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ*
 bima ya'-maluuna Basiir.

Tarjuma: "Phir agar wo baaz aajayein to jo kuch wo kar rahe hain Allah yaqeenan is ko dekh raha hai."

AAAYAT - 40

Wa 'in-ta-wal-law fa'-la-muuu *وَأَنَّ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ ۖ نِعْمَ*
الْبَوْلَىٰ وَنِعْمَ النَّصِيرُ
 'annal-laaha Mawlaa-kum-Ni'-mal-Marwlaa wa Ni'-man-Nasiir.

Tarjuma: "Aur agar wo rugardani karein to (Aye musalmano!) tum ye jaan lo ke Allah tumbara maula'a (himayati) hai. Kya hi khub wo maula'a aur kya hi khub hai wo madad gaar!"

AYAAT 41 TO 44

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُسْةً وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
 وَابْنِ السَّبِيلِ ۚ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفَقُّعِ ۗ
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾ إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَهُمْ بِالْعُدُوَّةِ الْقُصُوى وَالرَّكْبِ اسْفَلَ
 مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ ۗ وَلَكِنْ لَيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ
 مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيِي مَنْ حَيَّ عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيدُ اللَّهُ
 فِي مَنَامِكَ قَلِيلًا ۗ وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَلْبًا لَفُشِلْتُمْ وَكَلْتَا رُءُوسَهُمْ فِي الْأَمْرِ وَلَئِنَّ اللَّهَ لَسَلَّمَ ۗ إِنَّهُ
 عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيدُكُمْ مَوْتَهُمْ إِذْ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّبُكُمْ فِي
 أَعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَاللَّهُ تَرْجِعُ الْأُمُورَ ﴿٤٤﴾

41. *Wa-lamuuu 'anna-maa ganim-tum-min-shay-in-fa-anna lil-laahi khu-musahuu wa lir-Rasuuli wa li-zilqurbaa wal-yataamaa wal-masaakiini wab-nissa-biili 'in-kuntum' aa-mantum -billaahi wa maaa' anzalnaa 'alaa 'Ab-dinaa Yarwmal-Furqaani Yarw-mal-taqal-jam-aan. Wallaahu 'alaa kulli shay-in-Qadiir.*

42. *'Iz 'antum-bil-'udwatid-dunyaa wa hum-bil-'udwatil-quswaa war-rakbu 'asfala minkum. Wa law tawaa-'attum lakh-talaftum fil-mii-addi wa laakil-liyaqzi-yallaahu 'am-ran-kaana maf-'uulaa; liyah-lika man halaka 'am-Bayyi-natinw-wa yah-yaa man hayya 'am-Bayyinah. Wa 'in-nal-laaha la-Samii-'un -Aliim.*

43. *'Iz yuriika-humul-laahu fii manaa-mika galiilaa: wa law 'araa-kahum kasiiral-la-fashil-tum wa lata-naaza'-tum fil-'amri wa laakinnal-laaha sal-lam: 'innahuu 'Aliimum-bi-zaatis-suduur.*

44. *Wa 'iz yurii-kumuubum 'izilta-qaytum fiii 'a'-yunikum galiilanw-wa yuqallilu-kum fiii 'a'-yunihim liyaqzi-yallaahu' amran-kaana maf-'uulaa. Wa 'ilal-laahi turja-'ul-'umuur.*

AAAYAT - 41

Wa-lamuuu 'anna-maa ganim-tum-min-shay-in-fa-anna lil-laahi khu-musahuu wa lir-rasuuli wa li-zilqurbaa

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ
 خُسْةً وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

Tarjuma: "Aur jaan lo ke jo bhi ganimat tumhein haasil hui hai us ka khums (paanchwaan hissa) to Allah ke liye, Rasool ﷺ ke liye aur (Rasool ﷺ ke) qirabatdaron ke liye hai."

Is aayat mein maal-e-ganimat ka hukm bayaan ho raha hai. Wazeh rahe ke baast ke baad se Rasool Allah ﷺ ka zariye mu'ash koi nahi tha. Shaadi ke baad Hazrat Khadijah رضي الله عنها ne apni saari daulat har qism ke tasaruf ke liye Aap ﷺ ko pesh kar di thi . Jab tak Aap ﷺ Makkah mein rahe, kisi na kisi tarah isi sarmaye se Aap ﷺ ke zaati ikhrajaat chalte rahe, lekin hijrat ke baad is silsile mein koi mustaqil intezaam nahi tha. Phir Aap ﷺ ke qirabatdaar aur ahl-o-ayal bhi the jin ki kifalat Aap ﷺ ke zimme thi. In sab ikhrajaat ke liye zaroori tha ke koi ma'aqul aur mustaqil intezam kar diya jaaye. Chunache gana'em mein se paanchwan hissa mustaqil taur par baitul maal ko dediya gaya aur Aap ﷺ ke zaati ikhrajaat, azwaj-e-mutaharat رضي الله عنهم ka naan nufqa aur Aap ﷺ ke qirabatdaaron ki kifalat baitul maal ke zimme taye payi.

wal-yataamaa wal-masaakiini wab-nissa-biili وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۖ

Tarjuma: “*Aur (is mein hissa hoga) yateemon, miskeenon aur musafiron ke liye (bhi)*”

Isi paanchwien hisse mein se mu'asahre ke mahroom afraad ki madad bhi ki jaaye gi.

in-kuntum' aa-mantum -billaahi wa maa' anzalnaa 'alaa 'Ab-dinaa Yawmal-Furqaani Yaw-mal-taqal-jam-'aan. إِنَّ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقِيَّتِ الْجَمْعِيَّةِ ۝

Tarjuma: “*Agar tum imaan rakhte ho Allah par aur us shay par jo hum ne naazil ki Apne bande par faisle ke din, jis din do faujon ka takrao hua tha.*”

Wallaahu 'alaa kulli shay-'in-Qadiir. وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

Tarjuma: “*Aur Allah har shay par qadir hai.*”

Faisle (Gazwa-e-Badar) ke din jo shaye khusoosi taur par naazil ki gayi wo gayeebi imdaad aur nusrat-e-ilaahi thi. Allah Ta'ala ne wadah farmaya tha ke tumhari madad ke liye farishte aayenge. Wo farishte agarche kisi ko nazar to nahi aate the, lekin jaise tum log bahut si doosri cheezon par imaan bilgayeb rakhte ho, Allah par aur us ki Wahi par imaan rakhte ho, Jibra'eal عليه السلام ke Wahi laane par imaan rakhte ho aur is Qur'an ke munazzil man Allah hone par imaan rakhte ho, isi tarah tumhara ye imaan bhi hona chaahiye ke Allah ne Apna wadah poora kar diya jo is ne Apne Rasool ﷺ aur musulmanon ki madad ke silsile mein kiya tha aur ye ke tumhari ye fateh Allah ki madad se hi mumkin

hui hai. Agar tum logaon ka is haqeeqat par yaqeen-e-kaamil hai to phir Allah ka ye faisla bhi dil ki aamadgi aur khushi se qabool kar lo ke maal-e-ganeemat mein se paanchwan hissa Allah, us ke Rasool ﷺ aur baitul maal ka hoga.

Is hukm ke naazil hone ke baad tamaam maal-e-ganeemat ek jagah jama'a kiya gaya aur is mein se paanchwaan hissa baitul maal ke liye nikaal kar baaqi char hisse mujahideen mein taqseem kar diye gaye. Is mein se har us shaks ko barabar ka hissa mila jo lashkar mein jung ke liye shaamil tha, Qata'a nazar iske ke kisi ne amla taur par qitaal kiya tha ya nahi kiya tha aur qata'a nazar iske ke kisi ne bahut saa maal-e-ganeemat jama'a kiya tha ya kisi ne kuch bhi jama'a nahi kiya tha. Albatta is taqseem mein sawaar ke do hisse rakhe gaye aur paidal ke liye ek hissa. Is liye ke sawariyon ke jaanwar muhiya karne aur un janwaron par uthne waale ikhrajat muta'leqa afraad zaati taur par bardasht karte the.

AAAYAT - 42

'Iz 'antum-bil-'udwatid-dunyaa wa hum-bil-'udwatil-quswaa إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى

Tarjuma: "Jab tum log the qareeb waale kinaare par aur wo log the door waale kinaare par"

Wadi-e-Badar donon ataraaf se tang hai jab ke darmiyan mein maidan ki shakal ikhtiyaar kar leti hai. Is wadi ka ek tang kinara shumal ki taraf hai jahan se Sham ki taraf raasta nikalta hai aur doosra kinara junub ki taraf hai, jahan se Makkah ko raasta jaata hai. Wadi mein se ek raasta mashriq ki simat bhi nikata hai jo Madina ki taraf jaata hai. Lehaza purane zamane mein haajiyon ke zyada tar faqile Wadi-e-Badar se hi guzarte the. Ab Nayi motor ways "طريق الهجرة" *Tareequl hujra*, ban jaane se logaon ko in muqamat se guzarne ka mauqa nahi milta. Gazwa-e-Badar ke mauqe par Allah Ta'ala ki taraf se aise tadbeer ka zahoor hua ke donon lashkar Wadi-e-Badar mein ek saath pahunche. Yahan isi ka zikr hai ke jab quresh ka lashkar wadi ke duur waale (junubi) kinare par aapahuncha aur mashriq ki jaanib se Huzoor ﷺ apna lashkar le kar is kinare par pachunch gaye jo Madina se qareeb tha.

war-rakbu 'asfala minkum.

وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

Tarjuma: "Aur qaafila tum se neeche tha."

Quresh ka tijarati qafila is waqt neeche saahil samunder ki taraf se ho kar guzar raha tha. Abu Sufiyan ne ek taraf to qafile ki hifazat ke liye Makkah waalon ko paigham bhej diya tha aur doosri taraf asal raaste ko chordh diya tha jo Wadi-e-Badar se ho kar guzarta tha aur ab ye qafila saahil samunder ke saath saath safar karte hue aage badh raha tha. Badar ke pahadi silsile se aage Tuhama ka maidan hai jo saahil samunder tak phaila hua hai. Aur qafile is waqt is maidan ki bhi aaakhri hudood par samundar ki jaanib tha. Is liye farmaya gaya ke qafile tum se neechli sateh par tha.

Wa law tarwaa-attum lakh-talaftum fil-mii'-addi وَلَوْ تَرَوْنَا عَدُوَّكُمْ لَا خَافَلْتُمْ فِي الْيَبْيَعِ

Tarjuma: "Aur agar tum log aapas mein miyaad tebra kar nikalte to bhi waqt-e-muqararah (par pahunchne) mein tum zaroor mukhtalif ho jaate."

Yani ye to Allah ki mashyat ke tehat donon lashkar theek ek hi waqt par wadi ke donon kinaron par pahunchne the. Agar aap logaon ne muqam-e-muayyan par pahunchne ke liye aapas mein koi waqt muqarar kiya hota to is mein zaroor taqdeem ka takheer ho jaati, lekin hum ne donon lashkaron ko ain waqt par ek saath aamne saamne laa khada kiya, kyunke hum chaahte the ke ye takrao ho jaaye aur ahl-e-Makkah par ye baat wazeh ho jaye ke Allah Ta'ala ki nusrat kis ke saath hai.

wa laakil-liyaqzi-yallaahu am-ran-kaana maf-uulaa; وَلَكِنْ يَفْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا

Tarjuma: "Lekin (ye sab kuch is liye hua) ta'ake Allah faisla kar de is kaam ka jo hone hi waala tha."

liyab-lika man halaka am-Bayyi-natinw لِيُهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ

Tarjuma: "Ta'ake jise halaak hona hai wo halaak ho baat wazeh ho jaane ke baad"

Yani haq ke wazeh ho jaane mein koi abham na reh jaaye. Ahl-e-Makkah mein se un awaam ke liye bhi haq ko pehchanne mein koi shak-o-shuba baaqi na rahe jinhein ab tak sardaron ne gumrah kar rakha tha. Agar ab bhi kisi ki aankehin nahi khultien aur wo halaakat ke raaste par hi gumazan rehne ko tarjeeh deta to hai ye is ki marzi, magar Hum chaahte hain ke agar aise logaon ko halaak hi hona hai to in mein se har fard haq ke poori tarah wazeh hone ke baad halaak ho.

wa yab-yaa man hayya 'am-Bayyinah. Wa
'in-nal-laaha la-Samii-'un -Aliim.

وَيَحْيِي مَنْ حَيَّ عَنْ بَيْتِهِ ط
وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٧٠﴾

Tarjuma: "Aur jise zinda rehna hai wo zinda rabe wazeh daleel ki bina par. Yaqeenan Allah sab kuch sunne waala aur jaanne waala hai."

Jo seedhe raaste par aana chaahthe hai wo bhi is بَيْتِهِ Bayyinah ki bina par seedhe raaste par ajaye aur hayat-e-ma'anuwi haasil karle.

AAYAT - 43

'Iz yuriika-humul-laahu fii manaa-mika
qaliilaa:

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَاكٍ قَلِيلًا ط

Tarjuma: "Jab Allah aap ko dekh raha tha (Aye Nabi ﷺ) unhein aap ki neend mein kum teda'ad mein."

Rasool Allah ﷺ ne khuwab mein dekha ke Quresh ke lashkar ki teda'ad bahut zyada nahi hai, bus thode se log hain jo Badar ki taraf jung ke liye aa rahe hain, halaanke wo ek hazar afraad par mushtamil bahut bada lashkar tha.

wa law 'araa-kahum kasiiral

وَلَوْ أَرَأَيْتَهُمْ كَاشِرًا

Tarjuma: "Aur agar Aap ﷺ ko dekha taake wo kaseer teda'ad mein hain."

Aur Aap ﷺ ne apne saathiyon ko wo khabar jun ki tun batayi hoti:

la-fashil-tum wa lata-naaza'-tum fil-'amri

لَفَشَلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ

Tarjuma: "(To aye Musalmanon) tum zaroor kamzori dekhate aur muamle mein ikhtelaaf karte"

Dushman ki asal teda'ad aur taaqat ke baare mein jaan kar aap log past himmat ho jaate aur ikhtelaaf mein pad jaate ke humein Badar mein jaakar is lashkar ka muqabla karna bhi chaahiye ya nahi. Is tarah aara'a mein ikhtelaaf ki bina par bhi tumhari jami'at mein kamzori aajati.

wa laakinnal-laaha sal-lam:
'innahuu 'Aliimum-bi-zaatis-
suduur.

وَاللَّيْنُ اللَّهُ سَلَّمَ ط إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧١﴾

Tarjuma: "Lekin Allah ne salamati paida farmadi. Yaqeenan wo waaqif hai is se jo kuch seenon ke andar hai."

Rasool Allah ﷺ ne jo khuwab dekha wo to galat nahi ho sakta tha, kyunke Ambiya ﷺ ke tamaam khuwab sachche hote hain. Is liye mufasssareen ne is nukte ki tawajeeha is tarah ki hai ke Aap ﷺ ko lashkar-e-kuffar ki mu'anwi haqeeqat dikhayi gayi thi. Yani kisi cheez ki ek keemat (quantitative value) hoti hai aur ek is ki kaifiyat aur is ki asal haqeeqat hoti hai. Keemat ke pehlu se dekha jaaye to lashkar-e-kuffar ki teda'ad ek hazaar thi aur wo musalmanon se teen guna the, magar is lashkar ki androoni kaifiyat ekseer mukhtalif thi. Dar haqeeqat Makkah ke awaamun-naas ki aksiriyat Huzoor ﷺ ko apne mu'ashare ka behtareen insaan samajhti thi. Un ki soch ke mutabiq Aap ﷺ ke tamaam saathi bhi Makkah ke behtareen log the. Makkah ka aam aadmi dil se is haqeeqat ko tasleem karta tha ke Muhammad ﷺ aur Aap ﷺ ke saathiyon ne koi jurm nahi kiya hai, balke ye log ek khuda ko maanne waale, neikiyon ka hukm dene waale aur shareef log hain. Chunache Makkah ki khamosh aksiriyat ki hamdardiyan musalmanon ke saath thien. Aise tamaam log apne sardaron aur leadaron ke hukm ki ta'ameel mein lashkar mein shaamil to hogaye the, magar un ke dil apne leadaron ke saath nahi the. Jung mein darasal jaan ki baazi lagane ka jazba hi insaan ko bahadur aur taqatwar banata hai aur ye jazba nazariye ki sachchayi aur nazaryati pokhtagi se paida hota hai. Quresh ke is lashkar mein kisi aise haqeeqi jazbe ka sarey se fuqdan tha. Lehaza tedaad mein agarche wo log zyada the magar mu'anwi taur par un ki jo kaifiyat aur asal haqeeqat thi is lehaz se wo bahut kum the aur Huzoor ﷺ ko khuwab mein Allah Ta'ala ne un ki asal haqeeqat dikhayi thi.

AAYAT - 44

Wa 'iz yurii-kumuuhum 'izilta-qaytum fiii 'a'-yunikum qalilanw-wa yuqallilu-kum fiii 'a'-yunihim

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَاقُتِمْ فِيْ أَعْيُنِكُمْ قَلِيْلًا وَيُقَلِّلُكُمْ فِيْ أَعْيُنِهِمْ

Tarjuma: "Aur jab tum aamne saamne hue to tumhari nazron mein unhein (kuffar ko) thoda kar ke dikhata tha aur in ki nazron mein tumhein thoda kar ke dikhata tha"

Jab donon lashkar muqable ke liye aamne saamne hue to Allah Ta'ala ne aisi kaifiyat paida kar di ke musalmanon ko bhi dekhne mein kuffar thode lag rahe the aur kuffar ko bhi musalman thode nazar aarahe the. Aisi surat-e-haal Allah Ta'ala ne is liye paida farmadi ta'ake ye jung dat kar ho. Is liye ke wo in din ko "Yaumul Furqan" banana chaahta tha aur nahi chaahta tha ke koi fareeq nbhi maidan se kani katraye.

لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

liyaqzi-yallaahu 'amran-kaana maf-'uulaa. ۖ
Wa 'ilal-laahi turja-'ul-'umuur.

Tarjuma: "Ta'ake Allah poora kar de us mu'amle ko jo hone waala hi tha. Aur tamaam mu'amlaat (bilaakbir to) Allah hi ki taraf lauta diye jayenge."

AYAAT 45 TO 48

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُجِيبٌ ۝ وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ۗ فَالْمُتَنَزِّهَاتِ الْفِتْنَةِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

45. Yaaa-ayyu-hallaziina 'aa-manuuu 'izaa laqitum fi-'atan-fas-butuu waz-kurul-laaha kasiiral-la'allakum tufhibuun:

46. Wa 'atii-'ullaaha wa Ra-suu-lahuu wa laa tanaaza-'uu fataf-shahuu wa tazhaba riihu-kum was-biruu: 'innal-laaha ma-'as-Saabiriin.

47. Wa laa takuu-nuu kallazii-na kharajuu min-diyaarihim bat-aran-wa wa ri-'aaa-an-naasi wa ya-sudduuna 'an-Sabii-lillaah: wal-laahu bimaa ya'-ma-luna Mubiit.

48. Wa 'iz zayyana labu-mush-Shay-taanu 'a'-maalahum wa qaala laa gaaliba lakumul-yawma minan-naasi wa 'innii jaarul-lakum. Falammaa ta-raaa-'atil-fi-'ataani nakasa 'alaa 'aqi-bayhi wa qaala 'innii bariii-'um-minkum 'inniii' araa maa laa ta-raawna 'inniii 'akhaa-fulllaah; wallaahu Shaddiidul-'iqaab.

AAYAT - 45

Yaaa-ayyu-hallaziina 'aa-manuuu 'izaa laqitum fi-'atan-fas-butuu

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا

Tarjuma: "Aye Ahl-e-imaan! Jab bhi tumbara muqabla ho kisi giroh se to sabit qadam raho.

Ye wo daur tha jab haq-o-batil mein musallah tasadam shuru ho chuka tha aur deen ke galbe ki jadd-o-jahad aakhri marhale mein dakhil

ho chuki thi. Gazwa-e-Badar is silsile ki pehli jung thi aur abhi bahut si mazeed junglein ladi jaani thien. Is pas manzar mein musalmanon ko maidan-e-jung aur jungi hikmat-e-amli ke baare mein zaroori hidayat di jaa rahi hain ke jab bhi kisi fauj se maidan-e-jung mein tumhara muqabla ho to tum sabit qadam raho, aur kabhi bhi, kisi bhi halat mein dushman ko peet na dikhao. Fauj se maidan-e-jung mein tumhara muqabla ho to tum sabit qadam raho, aur kabhi bhi, kisi bhi halaat mein dushman ko peet na dikhao.

waz-kurul-laaha kasiiral-la-'allakum ۞ *tufthihuun:* **وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ**

Tarjuma: "Aur Allah ka zikr karte raho kasrat ke saath ta'ake tum falaah pao."

Halat-e-jung mein bhi Allah ko kasrat se yaad karte raho, kyunke tumhari asal taaqat ka inhesaar Allah ki madad par hai. Lehaza tum Allah par bharosa rakho: ﴿وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾ *Was-bir wa maa sabruka 'illaa billaahi* [An-Nahl: 127], kyunke ek banda-e-momin ka sabar Allah ke bharse par hi hota hai. Agar tumhare dil Allah ki yaad se munawwar honge, is ke saath qalbi aur ruhani ta'aluq istawoor hoga, to tumhein sabit qadam rehne ke liye sahara milega, aur agar Allah ke saath tumhara ye ta'aluq kamzor pad gaya to phir tumhari himmat bhi jawab de de gi.

AAYAT - 46

Wa 'atii-'ullaaha wa Ra-suu-lahuu **وَاطِيعُوا اللَّهَ وَرَسُولَهُ**

Tarjuma: "Aur hukm maano Allah ka aur Us ke Rasool (ﷺ) ka"

Ye teesra hukm discipline ke baare mein hai ke jo hukm tumhein Rasool ﷺ ki taraf se mile us ki dil-o-jaan se pabandi karo. Agarche yahan Allah aur Us ke Rasool ﷺ ki ita'at ki baat hui hai lekin haqeeqat mein dekha jaaye to amla taur par ye ita'at Rasool Allah ﷺ hi ki thi, kyunke jo hukm bhi aata tha wo Aap ﷺ hi ki taraf se aata tha. Qur'an bhi Huzoor ﷺ ki zuban-e-mubarak se adaa hota tha aur agar Aap ﷺ apni kisi tadbeer se ijtehad ke tehat koi faisla farmate ya koi raye zaahir farmate to wo bhi Aap ﷺ hi ki zuban-e-mubarak se adaa hota tha. Lehaza amalan Allah ki ita'at Aap ﷺ hi ki ita'at mein muzamir hai. Iqbal ne is nukte ko bahut khubsurti se is ek misre mein samo diya hai: "Bamustafa ﷺ barsaan khuwesh raa ke dein hama ost!"

wa laa tanaaza-`uu fataf-shaluu wa tazhaba riibu-kum was-biruu: `innal-laaha ma-`as-Saabiriin.

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾

Tarjuma: "Aur apas mein jhagda na karo warna tum dbeele padh jaoge aur tumhari haawa ukhad jayegi, aur sabit qadam raho. Yaqeenan Allah sabit qadam rahne waalon ke saath hai."

Ye wohi alfaaz hain jo hum Surah Aal-e-Imraan ki aayat 152 mein padh chuke hain. Wahan Gazwa-e-Uhad ke waqiye par tabserah karte hue Allah Ta'ala ne farmaya:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنَيْهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأُمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا آرَأَكُمْ مَا تُجْبُونَ ۝﴾

Wa laqad sadaqaku-mullaahu wa-`dahuuu `iz tabussuu-nahum-bi-`iznih-hattaa `izaa fashiltum wa tanaaza-`tum fil-`amri wa `asaytum-mim-ba-`di maaa `araakum-maa tuhibbuun.

Allah Ta'ala ko to ilm tha ke ek saal baad (Gazwa-e-Uhad mein) kya surat-e-haal pesh aane waali hai. Chunache ek saal pehle hi musalmanon ko jungi hikmat amla ke baare mein bahut wazeh hidayat di jaa rahi hain, ke discipline ki pabandi karo aur ita'at Rasool ﷺ par kaarband raho.

AAAYAT - 47

Wa laa takuu-nuu kallazii-na kharajuu min-diyaarihim bat-aranw-wa ri-`aaa-`an-naasi

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ

Tarjuma: "Aur in logaon ki manind na ho jaana jo nikle the apne gharon se utarte hue logaon ko dikbane ke liye"

Ye Quresh ke lashkar ki taraf isharah hai. Jab ye lashkar Makkah se rawana hua to us ki shaan-o-shaukat waqayi mar'oob kun thi. Is ke saath aish-o-tarb ka samaan bhi tha. Yahi wajah thi ke Abu Jahal aur deegar sardaraan-e-quresh apne garoor aur takkabur ke ba'is is zu'am mein the ke muthi bhar musalman humare is taqatwar lashkar ke saamne khas-o-khashaak saabit honge aur hum unhein kuchal kar rakh denge.

wa ya-sudduuna `an-Sabii-lillaah: wal-laahu bimaa ya-`ma-luna Muhiit.

وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٨﴾

Tarjuma: "Aur wo Allah ke raaste se rok rahe the. Aur jo kuch wo log kar rahe the Allah us ka ihata kiye hue tha."

Wo apni saari koshish aur tawaniyan makhluq-e-khuda ko Allah ke raaste se rokne ke liye sarf kar rahe the, magar un ki koi tadbeer Allah ke qaabu se bahar jaane waali to nahi thi.

AAYAT - 48

Wa 'iz zayyana labu-mush-Shay-taanu 'a'-
maalalum wa qaala laa gaaliba lakumul-
yawma minan-naasi

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
وَقَالَ لَءَاغَابُ لَكُمْ الْيَوْمَ مِنَ النَّاسِ

Tarjuma: "Aur jab shaitan ne un ki liye un ke amaal ko muzayan kar diya tha aur us ne (in se) kaha tha ke aaj tum par insanon mein se koi galib nahi aasakta."

Yani un ke dilon mein shaitaan ne mutakabbirana khayalaat paida kar diye the aur unhein khush fehmi mein muftela kar diya tha ke tumhara ye saaz-o-samaan, ye islaah, ye itna bada lashkar, ye sab kuch gair ma'amuli aur anhoni surat-e-haal hai. Arab ki tareekh mein is tarah ke mauqe bahut kum milte hain. Kis mein himmat hai ke aaj is lashkar ke saamne teher sake aur kis ke paas itni taaqat hai ke aaj tumhare upar galba paa sake?

wa 'innii jaarul-lakum.

وَإِنِّي جَارٌ لَكُمْ

Tarjuma: "Aur mein bhi tumhare saath hi hoon."

Falammaa ta-raaa-'atil-fi-'ataani
nakasa 'alaa 'aqi-bayhi

فَلَمَّا تَرَأَتْهُ الْفُتُتَنُ نَكَصَ عَلَى عَقَبَيْهِ

Tarjuma: "Phir jab donon lashkar aamne saamne hue to wo apni aidiyon ke bal peeche phir gaya"

wa qaala 'innii barii-'um-minkum
'inniii' araa maa laa ta-rawna

وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ

Tarjuma: "Aur kehne laga ke mai tum se la ta'aluq hoon, mai wo kuch dekh raha hoon jo tum nahi dekh rahe ho"

Chunke Iblees (Azazeel) ki takhleeq aag se hui hai, lehaza naari makhluq hone ki wajah se us ne farishton ko naazil hote dekh liya aur ye kehte hue ulte paon bhaag khada hua ke mai to yahan wo kuch dekh raha hoon jo tum logoan ko nazar nahi aa raha hai.

'inniii 'akbaa-fullaah; wallaahu
Shaddiidul-'iqaab.

إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

Tarjuma: "Mujhe Allah ka khauf hai. Aur Allah saza dene mein bahut sakbt hai."

AYAAT 49 TO 58

إِذْ يَقُولُ الْمُبْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
 فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾ وَلَوْ تَرَىٰ إِذْ يَتَوَكَّلُ الَّذِينَ كَفَرُوا لَوْلَا لَكُمُ الْبَصِيرَاتُ ۗ وَجُوهُهُمْ
 أَدْبَارُهُمْ ۗ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ ۖ وَأَنَّ اللَّهَ لَيْسَ بِظَلِيمٍ
 لِلْعَبِيدِ ﴿٥١﴾ كَذَّابٌ إِلِ الْفِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ
 إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِعَمَلِهِ ۖ أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ
 يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۖ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَذَّابٌ إِلِ الْفِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ
 كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْتَهُمْ بِذُنُوبِهِمْ ۖ وَأَغْرَقْنَا آلَ الْفِرْعَوْنَ ۖ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٤﴾
 إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ
 يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ ۖ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَمَا تَتَّقَتَّهُمْ فِي الْحَرْبِ فَشَرِدْ بِهِنَّ
 مَنْ خَلَفَهُمْ لَعَنَهُمُ يَدُكَ وَتَكُونُ ﴿٥٧﴾ وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً ۖ فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ
 اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

49. 'Iz yaquulul-Munaa-fi-quu-na wallaziina fii quluubihim-marazun garra haaa-ulaaa-i Diinuhum. Wa many-yata-wakkal 'alal-laahi fa-innal-laaha 'Aziizun Hakiim.

50. Wa law taraaa 'iz yata-waffal-laziina kafarul-malaaa-'ikatu yazribuuna wujuu-ha-hum wa 'adbaara-hum: wa zuu-quu 'Azaabal-hariiq!

51. Zaalika bima qaddamat 'aydii-kum wa 'annal-laaha lay-sa bi-zallaamil-lil-'abiid:

52. Kada-bi 'Aali-Fir-'awna wallaziina min-qablihim: kafaruu bi-'Aayaa-tillaahi fa-'akha-za-humul-laahu bi-zunuu-bi-him. 'Innal-laaha Qa-wiyyun-Shadiidul-'igaab.

53. Zaalika bi-'annal-laaha lam yaku mugay-yiran-ni-'matan' an-'amahaa 'alaa qaawmin hat-taa yugay-yiruu maa bi-'anfu-sihim wa 'annal-laaha Samii-'un 'Aliim:

54. Kada-bi 'Aali-Fir-'awna wallaziina min-qablihim: kaz-zabuu bi-'Aayaati Rabbihim fa-'ablak-naahum-bi-zunuu-bi-him wa 'agraq-naaa 'Aala-fir-'awna: wa kullun-kaanuu zaa-limiin.

55. 'Inna sharrad-dawaaabbi 'indallaa-hillaziina kafaruu fa-hum laa yu-'mi-nuun.

56. 'Allaziina 'aabatta minhum summa yanqu-zuuna 'abdahum fii kulli marratin-wa-hum laa yatta-quun.

57. *Fa-'imma tasqa-fannabum fil-harbi fasharrid bibim-man khal-fabum la-'allahum yaz-zakka-ruun.*

58. *Wa 'immaa takbaafanna min-qawmin khiyaanatan fambiz 'ilay-him 'alaa sa'waaa': 'innal-laaha laa yubibbul-kbaaa-'iniin.*

AAYAT - 49

'Iz yaquulul-Munaa-fi-quu-na wallaziina إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي
fii quluubihim-marazun قُلُوبِهِمْ مَرَضٌ

Tarjuma: "Jab keh rahe the munafiqeen aur wo log jin ke dilon mein rog tha"

Abhi tak ek taraf ke halaat ka naqsha pesh kiya jaa raha tha. Yani lashkar-e-quresh ki Makkah se rawangi, is lashkar ki kaifiyat, in ke sardaron ke mutakabirana khayalaat, shaitaan ka in ki peet thonkna aur phir ain waqt par bhaag khade hona. Ab is aayat mein Madina ke halaat par tabserah hai ke jab Rasool Allah ﷺ Madina se lashkar lekar nikle to peeche reh jaane waale munafiqeen kiya kiya baatein bana rahe the:

garra haaa-'ulaaa-'i Diinuhum.

عَرَّ هَوَازَاءٍ دِيْنَهُمْ ط

Tarjuma: "In (musalmanon) ko to in ke deen ne bilkul dboke mein daal diya hai"

Yani in logaon ka dimaag kharab ho gaya hai jo quresh ke itne bade lashkar se muqabla karne chal pade hain. Hum to pehle hi in ko سَفْهَاءَ (ahmaq) samajhte the. Magar ab to mehsoos hota hai ke ye log apne deen ke peeche bilkul hi pagal ho gaye hain.

Wa many-yata-wakkal 'alal-laahi وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٩﴾
fa-'innal-laaha 'Aziizun Hakiim.

Tarjuma: "Aur (unhein kiya pata ke) jo koi tarwakkal karta hai Allah par to Allah zabardast hai, hikmat waala hai."

AAYAT - 50

Wa law taraaa 'iz yata-waffal-laziina kafarul-malaaa-'ikatu وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ

Tarjuma: "Aur kaash tum dekh sakte jab qabz karte hain farishte in kaafiron ki jaanon ko"

yazri-buuna wujuu-ha-hum wa 'adbaara-
hum: wa zuu-quu 'Azaabal-hariiq!

يَصْرِبُونَ وُجُوهُهُمْ وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥١﴾

Tarjuma: “Zarbeen lagate hue un ke chebron aur un ki peethaon par, aur (kehnte hain ke ab) chako jalne ka azaab.”

AAYAT - 51

Zaalika bimaa qaddamat 'aydii-kum wa
'annal-laaha lay-sa bi-zallaamil-lil-'abiid:

ذٰلِكَ بِمَا قَدَّمْتْ اَيْدِيكُمْ وَاَنَّ اللّٰهَ
لَيْسَ بِظَلّٰمٍ لِّلْعٰبِدِ ﴿٥٢﴾

Tarjuma: “Ye wo kuch hai jo tumhare apne haathon ne aage bheja hai aur Allah to bargiz apne bandon ke haq mein zaalim nahi hai.”

AAYAT - 52

Kada'-bi 'Aali-Fir-'awna wallaziina
min-qablihim:

كَذٰبٍ اِلٰلٍ فُرْعٰوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ۗ

Tarjuma: “(In ke saath wohi mu'amla hua) jaise ke mu'amla hua aal-e-Firaun ka aur un logaon ka jo un se pehle the.”

Aal-e-Firaun se pehle qaum-e-Sho'eib عليه السلام thi, Qaum-e-Sho'eib se pehle Qaum-e-Luut عليه السلام, us se pehle Qaum-e-Samuud, un se pehle qaum-e-Aad aur un se pehle qaum-e- Nuuh عليه السلام. In saari qaumon ke anjaam ke baare mein hum Surat-ul-Ara'af mein padh chuke hain.

kafaruu bi-'Aayaa-tillaahi fa-'akba-
za-humul-laahu bi-zunuu-bi-him.

كَفَرُوْا بِآيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ يَدُوْهُمْ ۗ

Tarjuma: “Unhone Allah ki ayaat ka kufr kiya, to Allah ne unhein pakad liya un ke gunahon ki padaash mein.”

'Innal-laaha Qa-wiyyun-Shadiidul-
'iqaab.

اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٥٣﴾

Tarjuma: “Yaqeenan Allah qawi hai aur saza dene mein sakht hai.”

AAYAT - 53

Zaalika bi-'annal-laaha lam yaku
mugay-yiran-ni'-matan' an-
'amahaa 'alaa qarwmin hat-taa
yugay-yiruu maa bi-'anfu-sibim

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكْ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا
عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۗ

Tarjuma: “*Ye is liye ke Allah ka ye tareeqa nahi ke koi nemat jo us ne kisi qaum ko di ho us mein tagayur kare jab tak ke wo qaum apni androoni kaifiyat ko mutagayur na karde*”

Allah Ta'ala ne har qaum ki taraf Apna paighambar mab'oos kiya, jisne Allah ki tauheed aur Uske ehkaam ke mutabiq is qaum ko daawat di. Paighambar ki daawat par labbaik kehne waalon ko Allah Ta'ala ne Apni nematon se nawaza, un par Apne ina'amat wa ihsanaat ki barishein kien. Phir Apne paighambar ke baad in logaon ne ahista ahista kufr-o-zalalat ki rosh ikhtiyaar ki aur tauheed ki shaharah ko chordh kar shirk ki pagdandiyen ikhtiyaar karlien to Allah ki nematon ne bhi us se muh mod liya, ina'amat ki jagah Allah ke azaab ne leli aur yun wo qaum tabah-o-barbaad kar di gayi.

Hazrat Nuuh عليه السلام ki kashti par sawaar hone waale momineen ki nasal se ek qaum wajood mein aayi, jab wo qaum gumrah hui to Hazrat Huud عليه السلام ko un ki taraf bheja gaya. Phir Hazrat Huud عليه السلام par imaan laane walon ki nasal se ek qaum ne janam liya aur phir jab wo log gumrah hue to un ki taraf Hazrat Saleh عليه السلام mab'oos hue. Goya har qaum isi tarah wajood mein aayi, magar Allah Ta'ala ne kisi qaum se Apni nemat us waqt tak salb nahi ki jab tak ke khud unhone hidayat ki raah ko chordh kar gumrahi ikhtiyaar nahi ki. Ye mazmoon baad mein Suratul Ra'ad (Aayat 11) mein bhi aayega. Maulana Zafar Ali Khan ne is mazmoon ko ek khubsurat sha'er mein is tarah dhaala hai:

*Khuda ne aaj tak us qaum ki haalat nahi badli
Na ho jis ko khayaal aap apni halat ke badalne ka!*

Is falsafe ke mutabiq jab koi qaum mehnat ko apna sha'ar banaleti hai to us ke zahiri halaat mein masbat tabdeeli aati hai aur yun is ki taqdeer badalti hai. Sirf khush fehmiyon (wishful thoughts) aur dua'on se qaumon ki taqdeerein nahi badla kartien, aur qaum chunke afraad ka majmua hoti hai, is liye tabdeeli ka aghaaz afraad se hota hai. Pehle chand afraad ki qalb-e-maheeyat hoti hai aur unki soch, unke nazriyat, unke khayalaat, unke maqsad, unki dilchapsiyan aur unki umangein tabdeel hoti hain. Jab aise paak baatil logaon ki tedaad rafta rafta badhti hai aur wo log ek taaqat aur quwwat ke taur par khud ko munazzam kar ke baatil ki raah mein seesa pilayi hui deewar bankar khade ho jaate hain to taagauti toofan apna rukh badalne par majboor ho jaate jain. Yun ahl-e-haq ki qurbaniyon se nizaam badalta hai, mu'ashirah phir se raah-e-haq par gamazan hota hai aur inqalaab ki sahr-e-pur nuur

tulu hoti hai. Lekin yaad rakehin is inqalab ke liye fikri-o-amli buniyad aur is kathin safar mein zad-e-raah ki farahami sirf aur sirf Qura'ani ta'aleemat se mumkin hai. Isi se insaan ke andar ki dunya mein inqalaab aata hai. Isi akseer se uski qalb-e-maheeyat hoti hai aur phir mitti ka ye ambaar yeka yak shamsheer be-zanahar ka roop dhaar leta hai. Alaama Iqbal ne is lateef nukte ki wazahat is tarah ki hai:

*Chun bahaan dar raft jan deegar shuud
Jab chun deegar shad jahan deegar shuud*

Yani jab ye Qur'an kisi insaan ke dil ke andar utar jaata hai to is ke dil aur is ke ruuh ko badal kar rakh deta hai. Aur ek banda-e-momin ke andar ka yahi inqalab bil-aakhir aalmi inqalaab ki surat ikhtiyaar kar sakta hai.

wa 'annal-laaha Samii-'un 'Aliim:

وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٤﴾

Tarjuma: "Aur ye ke Allah sab kuch sunne waala janne waala hai."

AAAYAT - 54

Kada'-bi 'Aali-Fir-'awna wallaziina
min-qablihim:

كَذَّابٍ آلِ فِرْعَوْنَ وَ الَّذِينَ مِنْ قَبْلِهِمْ ﴿٥٥﴾

Tarjuma: "Jaisa ke mu'amlas ho aal-e-Firaun ka aur jo un se pehle the."

kaz-zabuu bi-'Aayaati Rabbihim fa-
'ahlak-naahum-bi-zunuu-bi-him

كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ ﴿٥٦﴾

Tarjuma: "Unhon ne apne Rab ki ayaat ko jhootlaya to Humne un ko halaak kar daala un ke gunahon ki padaash mein"

wa 'agraq-naaa 'Aala-fir-'awn: wa
kullun-kaanuu zaa-limiin

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَ كُلُّهُمْ ظَالِمِينَ ﴿٥٧﴾

Tarjuma: "Aur aal-e-Firaun ko hum ne garq kar diya, aur ye sab ke sab zaalim the."

AAAYAT - 55

'Inna sharrad-da'waaabbi 'indallaa-
billaziina kafaruu fa-hum laa yu'-mi-
nuun.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٨﴾

Tarjuma: "Yaqeenan badtareen chaupaye Allah ke nazdeek yahi log hain jo kufri karte hain aur imaan nabi laate."

Yahi baat is se pehle hum Suratul Ara'af ki aayat 179 mein bhi padh chuke hain ke ye log insaan nazar aate hain, haqeeqat mein insaan nahi hain:

﴿لَهُمْ قُلُوبٌ لَّا يَفْقَهُوْنَ بِهَا ۚ وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا ۚ وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ﴾

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:

Yani haqeeqat mein wo log chaupayon ki manind hain balke un se bhi gaye guzre hain. In hi logaon ko yahan ﴿شَرَّ الدَّوَابِّ﴾ sharrad-dawaaabbi kaha gaya hai, ke yahi wo haiwan numa insaan hain jo tamaam janwaron se bure hain. Jo aqal, sha'oor aur imaan ki nematon ke muqable mein kufr ki rosh ikhtiyar kar ke dunya ki lazzaton par reejh gaye hain.

AAAYAT - 56

‘Allaziina ‘aabatta minhum summa الَّذِينَ عٰهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ
 yanqu-zuuna ‘abdahum fii kulli عٰهَدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُوْنَ ﴿٥٦﴾
 marratin-wa-hum laa yatta-quun.

Tarjuma: “Wo log jin se (Aye Nabi ﷺ) Aap ne mu’ahidah kiya tha, phir wo har martaba apna ahad tod dete hain aur wo (is baare mein) darte nahi hain.”

Ye isharah yahood-e-Madina ki taraf hai. Rasool Allah ﷺ jab Madina Munawwarah tashreef laaye to Aap ﷺ ne aate hi yahoodiyon se muzakiraat shuru kiye aur natijatan Madina ke teenon yahoodi qaba'il se sheher ke mushtarika dafa ka mu'aheda kar liya. Professor Mantagamri Watt (1909 to 2002) ne is mu'ahide ko Aap ﷺ ka ek bahut bada madabbarana kaarnama qaarar diya hai. Is ne is silsile mein Aap ﷺ ki mu'amle fehmi aur siyaasi baseerat ko shaandar alfaaz mein khiraj-e-tehseen pesh kiya hai. Zahiri taur par agarche yahoodi is mu'ahide ke paband the magar khufya taur par musalmanon ke khilaaf saazishon se bhi baaz nahi aaye the. Unhone har mushkil marhale par is mu'ahide ka paas na karte hue Aap ﷺ ke dushmanon ke saath saaz baaz ki, hatta ke Gazwa-e-Ahzaab ke intehayi nazuk mauqe par quresh ko khufya taur par paighammat bhijwaye ke aap log bahar se sheher par hamla kardein, hum andar se tumhari madad karenge.

AAYAT - 57

Fa-'imma tasqa-fannabum fil-harbi fasharrid bihim-man khal-fahum la-'allahum yaz-zakka-ruun. فَأَمَّا تَشَقَّقْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ ﴿٥٧﴾

Tarjuma: "To agar Aap ﷺ unhein jung mein pa jayein to in ko aisi saza dein ke jo in ke peeche hain un ko bhi khauf zadah kardein, ta'ake wo ibrat haasil karein."

Ye yahood aap logaon ke khilaaf kuffar-e-Makkah ke saath mil kar khufya taur par saazishein to har waqt karte hi rehte hain, lekin agar in mein se kuch alag maidan-e-jung mein bhi pakde jaayein ke wo quresh ki taraf se jung mein shareek hue hon to aisi surat mein in ko aisi ibratnaak saza do ke quresh-e-Makkah jo peeche baith kar in ki dorein hila rahe hain aur in saazishon ki mansuba bandiyan kar rahe hain un ke hosh bhi thikaane aajayein.

AAYAT - 58

Wa 'immaa takhaafanna min-qawmin kbiyaanatan fambiz 'ilay-him 'alaa sawaaa': وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانذِرْ لَهُمْ عَلَىٰ سَوَاءٍ ۗ

Tarjuma: "Aur agar Aap ﷺ ko andesha ho jaaye kisi qaum ki taraf se bad abdi ka to pheink dijiye (un ka mu'ahidah) un ki taraf khullam khulla."

Peechli ayaat mein anfaradi fa'el ke taur par mu'ahide ki khilaaf warzi ka zikr tha. Masallan kisi qabeele ka koi fard is tarah ki kisi saazish mein maloos paya jaaye to mumkin hai aisi surat mein is ke qabeele ke log ya sardar usae bari-al-zamma ho jaayein ke ye is shaks ka zaati aur anfaradi fa'el hai aur ijtemayi taur par hamara qabeela badastoor mu'ahide ka paband hai. Lekin is aayat mein qaumi sateh par is masle ka hal bataya gaya hai ke aye Nabi ﷺ! Agar aap ko kisi qaum ya qabeele ki taraf se mu'ahide ki khilaaf warzi ka andesha ho to aisi surat mein aap in ke mu'ahide ko alal elaan mansookh (abrogate) kardein. Kyunke Allah Ta'ala ahl-e-imaan ko akhlaaq ke jis miyaar par dekhna chaahate hai us mein ye mumkin nahi ke bazaahir mu'ahida bhi qayem rahe aur androoni taur par in ke khilaaf iqdam ki mansooba bandi bhi hoti rahe, balke aisi surat mein Aap ﷺ khullam khulla ye elaan kardein ke aaj se mere aur tumhare darmiyan koi mu'ahidah nahi.

Maulana Maududi رحمته الله عليه ne 1948 mein jihad-e-Kashmir ke baare

mein apni raye ka izhaar isi Qura'ani hukm ki roshni mein kiya tha, ke Hindustan ke saath humare sifarati ta'aluqaat ke hote hue ye iqdaam Qur'an aur sha'ariyat ki rau se galat hai aur islam ke naam par banne waali mumalikat ki hukumat ko aisi policy zeib nahi deti. Pakistan ko Allah par bharosa karte hue apni policy ka khullam khulla elaan karna chaahiye. Meiz ke upar bahami ta'wun ke mu'ahide karna, dosti ke haath badhana aur meiz ke neech se ek doosre ki taangein kheenchna dunya daaron ka wateerah to ho sakta hai ahl-e-imaan ka tareeqa nahi. Maulana Maududi رحمته عليه ki ye raye agarche is aayat ke ain mutabiq thi magar us waqt un ki is raye ke khilaaf awaam mein khaasa ishtea'al paida ho gaya tha.

'innal-laaha laa yuhibbul-khaaa-'iniin. إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ۝

Tarjuma: "Yaqeenan Allah khiyanat karne waalon ko pasand nahi karta."

AYAAT 59 TO 66

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا يُعْجِزُونَ ۝ ۵۹ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ ۚ وَعَدُوا لِلَّهِ وَعَدُواكُمْ وَآخَرِينَ مِنْ دُونِهِمْ ۗ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝ ۶۰ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ ۶۱ وَإِنْ يَرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آمَنَّا بِكَ بِبَصْرَةَ وَبِالْمُؤْمِنِينَ ۝ ۶۲ وَاللَّفْ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَئِنَّ اللَّهَ لَبَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝ ۶۳ يَا أَيُّهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝ ۶۴ يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا ۚ مِنَ الَّذِينَ كَفَرُوا ۗ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝ ۶۵ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ صَعَقًا ۚ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ۝ ۶۶

59. *Wa laa yahsa-bannal-laziina kafaruu sabaquu: 'innahum laa yu'-jizuum.*

60. *Wa 'a-'idduu lahum-mas-tata'-tum-min-quwwatinw-wa mir-riibaa-til-khayli turhibuuna bibii 'aduww-wal-laahi wa 'aduwwa-kum wa 'aakhariina min-duu-nihim, laa ta'-lamuu-nahum, 'Allaahu ya'-lamuhum. Wa maa tunfiquu min-shay-in-fi Sabii-lillaahi yu-waf-fa 'ilaykum wa'antum laa tuzla-muun.*

61. Wa 'in-janabuu lis-salmi fajnah lahaa wa ta-wakkal 'alallaah: 'innahuu Hurwas-Samii-'ul-'Aliim.

62. Wa 'iny-yurii-duuu 'any-yakhda-'uuka fa-'inna hasba-kallaah. Hurwal-lazii 'ayya-daka binas-ribii wa bil-Mu'-miniin;

63. Wa 'allafa bayna quluu-bihim. Laaw 'anfaqta maa fil-'arzi jamii-'ammaaaa 'allafta bayna quluu-bihim wa laa-kinnal-laaha 'allafa baynabum; 'innahuu Aziizun Hakiim.

64. Yaaa-'ayyuban-nabiyyu hasbu-kallaahu wa manittaba-'aka minal-Mu'-miniin. (Section 8)

65. Yaaa-'ayyuban-Nabiyyu harrizil-Mu'-miniina 'alal-qi-taal. 'Iny-yakum-minkum 'ish-ruuna saabi-ruuna yag-libuu mi-'atayn; wa 'iny-yakum-minkum-mi-'atuny-yag-libuu 'alfam-minalla-ziina kafaruu bi-'annahum qaawmul-laa yaf-qa-huun.

66. 'Al-'aana khaffa-fallaahu 'ankum wa 'alima 'anna fii-kum za'-faa. Fa-'iny-yakum-minkum-mi-'atun-Saabiratuny-yag-libuu mi-'atayn. Wa 'iny-yakum-minkum 'alfuny-yag-libuuu 'al-fayni bi-'Iznillaah: wallaahu ma-'as-Saabiriin.

AAYAT - 59

Wa laa yahsa-bannal-laziina kafaruu sabaquu:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا

Tarjuma: "Aur na samajhein wo log jinbon ne kufr kiya hai ke wo bach nikle hain."

Gazwa-e-Badar mein kuffar ke ek hazaar afraad mein se bahut se log sahih salamat bach bhi nikle the. Ye un ke baare mein farmaya jaa raha hai ke wo is galat fehmi mein na rahein ke wo baazi le gaye hain.

'annahum laa yu'-jizuun.

إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

Tarjuma: "Wo (Allah ko) aajiz nahi kar sakenge."

Wo humare qaabu se baahar nahi jaa sakenge.

AAYAT - 60

Wa 'a-'idduu lahum-mas-tata'-tum-min- قُوَّةٍ مِّنْ فَؤُودٍ
quwwatinw-wa mir-ribaa-til-khayli

وَمِنْ رَبَاطِ الْخَيْلِ

Tarjuma: "Aur tayyaar rakho un ke (muqable ke) liye apni isteta'at ki had tak taaqat aur bandhe hue ghode"

Yahan musalmanon ko wazeh taur par hukm diya jaaraha hai ke ab jabke tumhari tehreek tasadum ke marhale mein daakhil ho chuki hai to tum log apne was'il ke mutabiq, maqdur bhar fan harb ki salahiyat wa ahliyat, islaah aur ghode wagairah jihad keliye tayyaar rakho. Agarche momin ko Allah ki nusrat par tawakkal karna chaahiye, magar tawakkal ka ye matlab hargiz nahi ke wo haath par haath dhare baitha rahe aur umeed rakhe ke sab kuch Allah ki madad se hi ho jayega. Balke tawakkal ye hai ke apni isteta'at ke mutabiq apne tamaam mumkin maadi aur takniki wasa'il muhya rakhe jayein aur phir Allah ki nusrat par tawakkal kiya jaaye.

Yahan musalmanon ko apne dushmanon ke khilaaf bhar pur dafa salahiyat haasil karne ki hattalwasa'a koshish karne ka hukm diya gaya hai. Tayyari ka ye hukm har daur ke liye hai. Aaj agar Allah Ta'ala ne Pakistan ko atomic salahiyat se nawaza hai to ye salahiyat mulk wa qaum ki quwwat wa taaqat ki alaamat bhi hai aur tamaam aalam-e-islam ki taraf se Pakistan ke paas ek amanat bhi. Agar is silsile mein kisi dabao ke tehat, kisi bhi qism ka koi samjhota (compromise) kiya gaya to ye Allah, us ke deen aur tamaam aalam-e-islam se ek tarah ki khiyanat hogi. Lehaza aaj waqt ki ye ahem zarurat hai ke Pakistani qaum apne dushmanon se hoshiyaar rahte hue is silsile mein jura'et mandana policy apnaye ta'ake is ke dushmanon ke liye atomic hathiyaron ki surat mein quwwat-e-muzahimat ka tawazun (deterrence) qayem rahe.

turhibuuna bibii 'aduww-wal-laahi wa **تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ**
'aduww-wa-kum

Tarjuma: "(Ta'ake) tum is se Allah ke dushmanon aur apne dushmanon ko dara sako"

wa 'aakhariina min-duu-nihim, laa ta'- **وَآخِرِينَ مِنْ دُونِهِمْ ۗ لَا تَعْلَمُونَهُمُ**
lamuu-nahum, 'Allaahu ya'-lamuhum. **اللَّهُ يَعْلَمُهُمْ ۗ**

Tarjuma: "Aur kuch doosron ko (bhi) jo un ke alaawa hain, tum unhein nabi jaante, Allah unhein jaanta hai."

Yani tumhari aastinon ke saanp munafiqeen jo dar pardah tumhari tabahi aur barbadi ke darpe rehte hain. Tumhari nazaron se to wo chupe hue hain magar Allah Ta'ala un ko khub jaanta hai.

Wa maa tunfiqū min-shay'in-fii
Sabii-lillaahi yu-waf-fa ilaykum
wa'antum laa tuzla-muun.

وَمَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ
يُؤْفَاقُ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦١﴾

Tarjuma: "Aur jo kuch bhi tum Allah ki raah mein kharch karoge is ka sawab poora poora tumhein diya jayega aur tum par koi ziyadati nahi hogi."

Yani agar islah khareedna hai, saaz-o-saman faraham karna hai, ghode tayyaar karne hain to is sab kuch ke liye ikhrajat to honge. Lehaza jangi tayyari ke saath hi infaaq fisabeelillaah ka hukm bhi aagaya, is zamanat ke saath ke jo koi jitna bhi is silsile mein Allah ke raaste mein kharch karega is ko waade ke mutabiq poora poora ajar diya jayega aur kisi ki zarrah barabar bhi haq talqi nahi hogi. Yahan infaaq fi sabeelillaah ke baare mein Suratul Baqarah ke ruku 136 aur 37 mein diye gaye ehkaam ko zahren mein dubarah tazah karne ki zarurat hai. Matlab ye hai ke aye musalmano! Ab tumhari tehreek ka wo marhala shuru ho chuka hai jahan tumahra jung ke liye mumkin hadtak tayyari karna aur keel kaante se leis hona nagizeer ho gaya hai. Lehaza ab aage badho aur is azeem maqsad ke liye dil khol kar kharch karo. Allah tumhein ek ke badle saat sau tak dene ka waada ka chuka hai, balke ye bhi aakhir had nahi hai. Jazba-e-isaar wa khuloos jis qadar zyada hoga ye ajar-o-sawab usi qadar badhta chala jayega. Lehaza apna maal seenat seenat kar rakhne ke bajaye Allah ki raah mein kharch kar daalo, ta'ake dunya mein Allah ke deen ke galbe ke liye kaam aajaye aur aakhirat mein tumhari falaah ka zaamin ban jaaye.

AAYAT - 61

Wa 'in-janabuu lis-salmi fajnah lahaa

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

Tarjuma: "Aur (Aye Nabi ﷺ!) Agar wo apne baazu jhukadein aman ke liye to aap bhi jhuk jayein is ke liye."

Agar mukhalif fareeq sulah par amadah nazar aaye to Aap ﷺ bhi aman ki khaatir munasib shara'it par un se sulah karlein.

wa ta-wakkal 'alallaah: 'inna-huu
Hurwas-Samii-'ul-'Aliim.

وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾

Tarjuma: "Aur Allah par tarwakkal kijiye, yaqeenan wo sab kuch sunne waala, jaanne waala hai."

Yani Aap ﷺ un ki manfi chaalon se fikarmand na hon, Allah par takwakkal rakhein aur sulah ka jawan sulah se hi dein.

AAYAT - 62

Wa 'iny-yurii-duuu 'any-yakhda-
'uuka fa-'inna hasba-kallaah. وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ط

Tarjuma: "Aur agar wo iradah rakhte hon Aap ﷺ ko dhoke dene ka, tab bhi (Aap ﷺ) ghabraiye nahi Aap ﷺ keliye Allah kaafi hai."

Goya un ki saazishon aur resha-dawaniyon ke khilaaf Allah Ta'ala ki taraf se zamanat di jaa rahi hai.

Huwal-lazii 'ayya-daka binas-rihii
wa bil-Mu'-miniin; هُوَ الَّذِي آتَاكَ بِبَصِيرَةٍ وَالْمُؤْمِنِينَ

Tarjuma: "Aur wohi to hai (Allah) Jis ne Aap ﷺ ki madad ki hai Apni nurat se aur ahl-e-imaan ke zariye se."

Ye nukta qaabil-e-gaur hai ke Allah Ta'ala ne Rasool Allah ﷺ ki madad ahl-e-imaan ke zariye se ki. Yani Allah Ta'ala ne Apne khaas fazl-o-karam se Aap ﷺ ko aise mukhalis aur jaan nisaar Sahaba ﷺ aata kiye ke jahan Aap ﷺ ka paseena gira wahan unhone apne khoon ki naddiyan baha dien. Allah Ta'ala ki is khusoosi imdaad ki shaan us waqt khub nikhar kar saamne aati hai jab hum Muhammad Rasool Allah ﷺ ke Sahaba ﷺ ke muqable mein Hazrat Musa'a ﷺ ke saathiyon ka tarz-e-amal dekhte hain. Jab Hazrat Musa'a ﷺ ne apni qaum ke logaon se farmaya ke tum Allah ki raah mein jung ke liye niklo, to unhone saaf keh diya tha: ﴿ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا مُعْجِدُونَ ﴾ *faz-hab 'anta wa Rabbuka faqaa-tilaaa 'innaa haa-hunaa qaa-'iduum* [Al-Ma'idah, 24] "To jaayiye Aap ﷺ aur Aap ﷺ ka Rab donon jaaker ladein, hum to yahan baithe hain." Jis par Hazrat Musa'a ﷺ ne bezari se yahan tak keh diya tha: ﴿ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَجْرِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴾ *Rabbi 'innii laaa 'amliku 'illaa nafsii wa 'akbii fafrug bay-nanaa wa baynal-qawmil-faasiqin* [Al-Ma'idah, 25] "Aye mere Rab! Mai to apni jaan aur apne bhai ke alaa-wa kisi par koi ikhtiyaar nahi rakhta, lehaza Aap humare aur us faasiq qaum ke darmiyan alhedgi kardein."

Ek taraf ye tarz-e-amal hai jabke doosri taraf Nabi Akram ﷺ ke Sahaba ﷺ ka andaaz-e-ikhlaas aur jazba jaan nisaari hai. Gazwa-

e-Badar se pehle jab Huzoor ﷺ ne muqame-e-Safra par Sahaba ﷺ se mashawarat ki (aur ye badi kaante daar mashawarat thi) to kuch log musalsil zor de rahe the, magar Huzoor ﷺ baar baar farma dete ke kuch aur log bhi mashwarah dein! Is par muhajireen mein se Hazrat Miqdad ﷺ ne khade hokar yahi baat ki thi ke aye Allah ke Rasool ﷺ! Jidhar aap ka Rab aap ko hukm de raha hai usi taraf chaliye, aap humein Hazrat Musa ke saathiyon ki tarah na samjhiye, jinhone keh diya tha: ﴿ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴾ *faz-hab 'anta wa Rabbuka faqaa-tilaaa 'innaa haa-hunaa qaa-'iduun* [Al-Ma'idah,24]. Hum Aap ﷺ ke saathi hain, Aap ﷺ jo hukm dein hum hazir hain. Is mauqe par Hazrat Abu Baker Siddique aur Hazrat Umar ﷺ ne bhi izhar-e-khayal farmaya, lekin Huzoor ﷺ ansar ki raye maloom karna chaahate the. Is liye ke ba'iet aqba saniya se baahar nikal kar jung karne ka tha, lehaza jung ka faisla ansar ki raye maloom kiye baghair nahi kiya jaasakta tha. Hazrat Sa'ad Bin Mu'az ﷺ ne Aap ﷺ ki mansha ko bhaanp liya, lehaza wo khade hue aur arz kiya: Aye Allah ke Rasool ﷺ shayed Aap ﷺ ka ru-e-sakhin humari (ansar ki) taraf hai. Aap ﷺ ne farmaya: Haan! Is par unhone kaha: لَقَدْ آمَنَّا بِكَ وَصَدَّقْنَاكَ *Laqad aamanna bika wa saddaqanaka* hum Aap ﷺ par imaan laa chuke hain, hum Aap ﷺ ki tasdeeq kar chuke hai, hum Aap ﷺ ko Allah ka Rasool maan chuke hain aur Aap ﷺ se sam'a wa ta'at ka pokhta ahad baandh chuke hain, ab humare paas Aap ﷺ ke hukm ki ta'ameel ke elawa koi raasta (option) nahi hai. Qasam hai Us zaat ki Jis ne aap ko haq ke saath bheja hai, agar aap apni sawari is samunder mein daal denge to hum bhi aap ke peeche apni sawariyan samunder mein daal denge. Aur Khuda ki qasam, agar Aap ﷺ humein kahenge to bark-al-Gumaad (Yemen shaher) tak jaa pahunchenge, chahe is mein humari oonthiniyan laaghar ho jayein. Hum ko ye hargiz na-gawaar nahi hai ke Aap ﷺ kal humein le kar dushman se jaa takrayein. Hum jung mein saabit qadam rahenge, muqable mein sachchi jaan nisaari dikhayenge, aur ba'yeed nahi ke Allah Aap ﷺ ko hum se wo kuch dikhawe jise dekh kar App ﷺ ki aankhein thandi hojayein. Pas Allah ki barkat ke bharose par Aap ﷺ humein le chalein! Hazrat Sa'ad ﷺ ki is taqreer ke baad Huzoor ﷺ ka chehra khushi se chamak utha aur Aap ﷺ ne Badar ki taraf kooch karne ka hukm diya. Ye ek jhalak hai is madad ki jo Allah ki taraf se Aap ﷺ ke intehayi sachche aur mukhlis Sahaba ﷺ ki surat mein Huzoor ﷺ ke shaamil-e-haal thi.

AAAYAT - 63

Wa 'allafa bayna quluu-bihim. Law 'anfaqta maa fil-'arzi jamii-'am-
 maaa 'allafat bayna quluu-bihim

Tarjuma: "Aur in (abl-e-imaan) ke dilon mein Us ne ulfat paida kardi. Agar Aap ﷺ zameen ki saari daulat bhi kharch kar dete to in ke dilon mein ye ulfat paida nahi kar sakte the"

wa laa-kinnal-laaha 'allafa baynahum; وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ ۗ

Tarjuma: "Lekin ye to Allah ne un ke mabeen (aisi) ulfat paida kardi."

Surah Aal-e-Imraan ki aayat 103 mein Allah Ta'ala ne Apne is fazle-e-khaas ka zikr in alfaaz mein kiya hai:

﴿وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ سَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ﴾

Waz-kuruu ni'-matal-laahi 'alay-kum 'iz kuntum 'a'-daaa-'an-fa-'allafa bayna quluubikum fa-'as- bahtum-bi-ni'-matihiii 'ikh-waanaa; wa kuntum 'alaa shafaa huftratim-minannaari fa-'anqazakum-minhaa.

Tarjuma: "Aur apne upar Allah ki is nemat ko yaad karo ke tum log ek doosre ke dushman the, phir Allah ne tumhare dilaon mein baham ulfat paida kardi to iski nemat se tum bhai bhai ban gaye aur tum log to aag ke gad-he ke kinare tak pachunch chuke the jahan se Allah ne tumhein bachaya hai."

'innahuu 'Aziizun Hakiim.

إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٦﴾

Tarjuma: "Yaqeenan wo zabardast hai, hikmat waala hai."

AAAYAT - 64

Yaaa-'ayyuban-nabiyyu hasbu-kallaahu wa
 manittaba-'aka minal-Mu'-miniin.

أَتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٣٧﴾

Tarjuma: Aye Nabi (ﷺ) aap ke liye kaafi hai Allah aur wo jo pair-wi kar rahe hain aap ke ahl-e-imaan mein se."

Agar is aayat ko peechli aayat ke saath tasalsul se padha jaaye to is ka tarjuma yahi hoga jo upar kiya gaya hai, lekin is ka doosra tarjuma

yun hoga: “Aye Nabi (ﷺ) Allah kaafi hai aap ke liye bhi aur jo aap ki pairwi karne waale musalman hain un keliye bhi”. Ibarat ka andaaz aisa hai ke is mein ye donon mafahem aage hain.

AAYAT - 65

Yaaa-`ayyuban-Nabiyyu harrizil-
Mu`-miniina `alal-qi-taal. يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ

Tarjuma: “Aye Nabi (ﷺ) targeeb dilaye ahl-e-imaan ko qitaal ki.”

Hijrat ke baad 9 saal tak qitaal ke liye targeeb, tashweeq aur tehrees ke zariye hi zor diya gaya. Ye tehrees gaadhi ho kar “tehreez” ban gayi. Is daur mein muhajideen ki fazeelat bayaan ki gayi, in se buland darjaat ka waada kiya gaya (An-Nisa: 95) magar qitaal ko har ek ke liye farz-e-ain qarar nahi diya gaya. Lekin 9 hijri mein Gazwa-e-Tabook ke mauqe par jihad ke liye nikalna tamaam ahl-e-imaan par farz kar diya gaya. Us waqt tamaam ahl-e-iman ke liye nafeer-e-aam thi aur kisi ko bila`uzar peeche rehne ki ijazat nahi thi.

‘Iny-yakum-minkum `ish-ruuna saabi-
ruuna yag-libuu mi-`atayn; إِنَّ يَكُنْ مِنْكُمْ عَشْرُونَ صَبْرُونَ
يَعْلَبُوا مَا تَتَّبِعُونَ ۗ

Tarjuma: “Agar tum mein se bees afraad honge sabar karne waale (saabit qadam) to wo do sau afraad par gaalib aa jayeinge.”

wa `iny-yakum-minkum-mi-`atuny-yag-
libuu `alfam-minalla-ziina kafaruu وَإِنْ يَكُنْ مِنْكُمْ مِّائَةٌ يَعْلَبُوا
أَلْفًا مِنَ الَّذِينَ كَفَرُوا

Tarjuma: “Aur agar honge tum mein se sau afraad to wo gaalib aa jayenge kuffar ke ek hazar afraad par”

bi-`annahum qa`wmul-laa yaf-qa-huun. بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۗ

Tarjuma: “Ye isliye ke wo aise log hain jo samajh nahi rakhthe”

Yahan samajh na rakhne se muraad ye hai ke unhein apne mauquf ki sachchai ka yaqeen nahi hai. Ek taraf wo shaks hain jise apne nazriye aur mauquf ki haqaniyat par pokhta yaqeen hai, is ka imaan hai ke wo haq par hai aur haq ke liye lad raha hai. Doosri taraf is ka muqable mein wo shaks hai jo nazriyati taur par daanwa-n dol hai, kisi ka tankhuwa yafta hai ya kisi ke hukm par majboor ho kar lad raha hai. Ab in donon ashkhas ki kar-kardagi mein zameen-o-aasman ka farq hoga. Chunache

kuffar ko jung mein saabit qadmi aur isteqlaal ki wo kaifiyat haasil ho hi nahi sakti jo nazriyati kaifiyat ke isi faraq ki buniyad par kuffar ke ek sau afraad par dus musalmanon ko kamyabi ko naveed sunayi gayi hai. Is ke baad waali aayat agarche zamani lehaz se kuch arse baad naazil ho gayi magar mazmoon ke tasalsul ke ba'is yahan shaamil kar di gayi hai.

AAAYAT - 66

'Al-'aana khaffa-fallaahu 'ankum wa 'alima 'anna fii-kum za'-faa. اَلَنْ خَفَّ اللهُ عَنْكُمْ وَعَلِمَ اَنَّ فِيكُمْ ضَعْفًا ط

Tarjuma: "Ab Allah ne tum par se takhfeef kardi hai aur Allah ke ilm mein hai ke tumbhare andar kuch kamzori aagayi hai."

Ye kis kamzori ka zikr hai aur ye kamzori kaise aayi? Is nukte ko aachhi tarah samajh lein. Jahan tak muhajireen aur ansar mein se un Sahaba-e-Kiraam رضي الله عنهم ka ta'aluq hai jo saabequn al-awwaloon mein se the to in ke andar (mu'az Allah) kisi qism ki bhi koi kamzori nahi thi, lekin jo log naye musalman ho rahe the in ki tarbiyat abhi is andaaz mein nahi ho paayi thi jaise purane logaon ki hui thi. In ke dilon mein abhi imaan poori tarah raasikh nahi hua tha aur musalmanon ki majmuyi teda'ad mein aise naye logaon ka tanasub roz baroz badh raha tha. Masllan agar pehle hazar logaon mein pachaas ya sau naye log hon to ab in ki teda'ad khaasi zyada hoti jaa rahi thi. Lehaza ausat ke etebaar se musalmanon ki safon mein pehle ki nisbat ab kamzori aagayi thi.

Fa-'iny-yakum-minkum-mi-atun-Saabiratuny-yag-libuu mi- فَان يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ؕ

Tarjuma: "Pas agar tum mein ek sau sabit qadam rehne waale honge wo do sau par gaalib aa jayenge."

Wa 'iny-yakum-minkum 'alfuny-yag-libuuu 'al-fayni bi- 'Iznillaah: وَاِنْ يَكُنْ مِنْكُمْ اَلْفٌ يَغْلِبُوا اَلْفَيْنِ بِاِذْنِ اللّٰهِ

Tarjuma: "Aur agar tum mein ek hazar honge to wo do hazar par gaalib aa jayenge Allah ke hukm se."

wallaahu ma-'as-Saabiriin. وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿٦٦﴾

Tarjuma: "Aur yaqeenan Allah sabar karne walon (saabit qadam rehne waalon) ke saath hai."

AYAAT 67 TO 71

مَا كَانَ لِنَبِيِّ أَنْ يَكُونُ لَهُ أُسْرَىٰ حَتَّىٰ يَبْخَرَ فِي الْأَرْضِ ط ثُمَّ يُدُونَ عَرَصَ الدُّنْيَا ۗ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَىٰ ۖ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَعْفُرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَاثَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

67. Maa kaana li-Nabiyyin 'any-yakuuna lahuuu 'asraa hattaa yus-khina fil-'arz. Turii-duuna 'arazad-dunyaa, wallaahu yuriidul-'Aakhirah: wallaahu Aziizun Hakiim.

68. Larw laa Kitaabum-minal-laahi sabaqa lamassakum fimaaa 'akbartzum 'azaabun 'aziim.

69. Fakuluu mimmaa ganim-tum halaalan tayyibaa; watta-qullaah: 'innal-laaha Gafuurur-Rahiim. (Section 9)

70. Yaaa-'ayyuhan-Nabiyyu qul-liman-fii 'aydiikum-minal-'asraaa 'iny-ya'-lamil-laahu fi quluu-bikum khay-rany-yu'-ti kum khayram-mim-maaa 'ukhiza minkum wa yagfr lakum: wallaahu Gafuuru-Rahiim.

71. Wa 'iny-yuriiduu khiyaa-nataka faqad khaanul-laaha min-qablu fa-'amkana minhum. Wallaahu 'Aliimun Hakiim.

AAYAT - 67

Maa kaana li-Nabiyyin 'any-yakuuna lahuuu 'asraa hattaa yus-khina fil-'arz. حَتَّىٰ يَبْخَرَ فِي الْأَرْضِ ط

Tarjuma: "Kisi Nabi ke liye ye zeba nabi ke is ke qabze mein qaidi hon jab tak ke wo (kafiron ko qatal kar ke) zameen mein khub khunrezi na karde."

Ye aayat Gazwa-e-Badar mein pakde jaane waale qaidiyon ke baare mein naazil hui. Gazwa-e-Badar mein Quresh ke sattaar log qaidi bane. In ke baare mein Rasool Allah ﷺ ne Sahaba ﷺ se mashawirat ki. Hazrat Abu Baker ﷺ ki raye thi ke in logaon ke saath narmi ki jaaye aur fida wa gaira le kar unhein chordh diya jaaye. Huzoor ﷺ chunke rauf-o-raheem aur rafeequl qalb the isliye Aap ﷺ ki bhi yahi raye thi. Magar Hazrat Umar ﷺ in etebaar se bahut sakht geer the اَشَدُّهُمْ فِي أَمْرِ اللَّهِ عَمْرُ Aap ﷺ ki raye ye thi ke ye log azaad ho kar phir kufr ke liye taqwiyaat ka

ba'is banenge, is liye jab tak kufr ki kamar poori tarah toot nahi jaati in ke saath narimi na ki jaaye. Aap ﷺ ka israr tha ke tamaam qaidiyon ko qatal kar diya jaaye, balke muhajireen apne qareen tareen azeezon ko khud apne haathon se qatal karein. Baad mein in qaidiyon ko fidya le kar chordhne ka faisla hua aur is par amal dar'amad bhi ho gaya. Is faisle par is aayat ke zariye giraft hui ke jab tak baatil ki kamar poori tarah se tod na di jaaye us waqt tak hamlawar kuffr ko jungi qaidi banana darust nahi. Unhein qaidi banana ka matlab ye hai ke wo zinda rahenge, aur aaj nahi to kal unhein chordhe na hi padega. Lehaza wo phir se baatil ki taaqat ka sabab banenge aur phir se tumhare khilaaf ladenge.

Turii-duuna 'arazad-dunyaa,

تُرِيدُونَ عَرَضَ الدُّنْيَا

Tarjuma: *“Tum dunya ka saaz-o-samaan chaahte ho”*

Ye fidye ki taraf isharah hai. Ab na to Rasool Allah ﷺ ki ye neeyat ho sakti thi (mu'az Allah) aur na hi Hazrat Abu Baker ﷺ ki, lekin Allah Ta'ala ka mu'amla aisa hai ke us ke haan jab Apne muqarrib bandon ki giraft hoti hai to alfaaz bazahir bahut sakht istemaal kiye jaate hain. Chunache in alfaaz mein bhi ek tarah ki sakhti maujood hai, lekin zaahir hai ke ye baat na Huzoor ﷺ ke liye hai aur na Hazrat Abu Baker ﷺ ke liye.

*wallaahu yuriidul-`Aakhirah: wallaahu
Aziizun Hakiim.*

وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Tarjuma: *“Aur Allah ke pesh nazar aakhirat hai. Aur Allah zabardast, hikmat waala hai.”*

AAYAT - 68

*Law laa Kitaabum-minal-laahi sabaqa
lamassakum fiimaaa `akhaztum `azaabun
`aziim.*

لَوْ لَّا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا
أَخَذْتُمْ عَذَابٌ عَظِيمٌ

Tarjuma: *Agar Allah ki taraf se baat pehle se taye na ho chuki hoti to jo kuch (fidya wagairah) tum ne liya hai is ke ba'is tum par bada sakht azaab aata.”*

Is se muraad Surah Muhammad ﷺ ka wo hukm hai (Aayat 4) jo bahut pehle naazil ho chuka tha. Is ki tafseel hum In Sha Allah Aurah Muhammad ﷺ ke muta'ale ke dauran padhenge ke Rasool Allah ﷺ ne is hukm ki ta'abeer (interpretation) mein kis tarah fidya lene ki gunja'ish nikaali thi. Ye dar asal qanoon ki tashreeh-o-tabbeer

ka mu'amlah hai. Jaisa ke Surat-ul-Zumar ki aayat 18 mein irshaad hai: ﴿الَّذِينَ يَسْتَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ 'Allaziina yastami-'uumal Qarwa fayattabi-'uuna 'absanah: , Yani wo log jo kisi baat ko sun kar pairwi karte hain us mein se behtareen ki aur is ke ala'a tareen darje tak pahunchne ko koshish karte hain. Chunache is qanoon ki ta'abeer mein bhi aise hi hua. Chunke mazkurah hukm ke andar ye gunja'ish ya riya'at maujood thi is liye Huzoor ﷺ ne apni tabeeyat ki narmi ke sabab is ko ikhtiyaar farma liya. Aayat zeir-e-nazar ke andar se bhi yahi isharah milta hai ke Surah-e-Muhammad ﷺ mein naazil shudah hukm mein riya'at ki ye gunja'ish maujood thi, isi liye to is hukm ke hawala dekar farmaya gaya ke agar wo hukm pehle naazil na ho chuka hota to jo bhi tumne fidya waghaira liya hai is ke ba'is tum par bada azaab aata. Riwayat mein aata hai ke Huzoor ﷺ aur Hazrat Abu Baker رضي الله عنه is aayat ke nuouul ke baad rote rahe hain. Bahr-e-haal is faisle mein kisi sareeh hukm ki khilaaf warzi nahi thi aur jo bhi raye ikhtiyaar ki gayi thi wo ijtehad thi aur Aap ﷺ ne ijtehad ke zariye is hukm mein se narmi aur riya'at ka ek pehlu ikhtiyaar kar liya tha.

AAYAT - 69

Fakuloo mimmaa ganim-tum halaalan tayyibaa;

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا

Tarjuma: "To ab khao jo kuch tumhein mila hai ganeemat mein se (ke wo tumbare liye) halaal aur tayyab (hai)"

Ek maal-e-ganeemat to wo tha jo musalmanon ki ain haalat-e-jung mein mila tha, aur doosre is maal ko bhi ganeemat qaraar de kar bila-karahat halaal aur jayez qarar de diya gaya jo qaidiyon se bataur fidya haasil kiya gaya tha.

watta-qullaah: 'innal-laaha Gafuurur-Rahiim.

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Tarjuma: "Aur Allah ka taqwa'a ikhtiyaar karo, yaqeenan Allah bakhshne waala, raham farmane waala hai."

AAYAT - 70

Yaaa-ayyuban-Nabiyyu qul-liman-fii 'aydiikum-minal-'asraaa

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى

Tarjuma: "Aye Nabi (ﷺ) keh dijiye un logaon se jo aap ke qabze mein qaidi hain".

Is aayat ka mafhoom samajhne ke liye pas manzar ke taur par Gazwa-e-Badar ke qaidiyon ke baare mein do baatein zahen mein rakhiye. Ek to in qaidiyon mein bahut se wo log bhi shamil the jo apni marzi se jung ladne nahi aaye the. Wo apne sardaron ke dabao ya ba'az doosri maslihaton ke tehat ba-dil-e-nakhawasta jung mein shareek hue the. Doosri aham baat un ke baare mein ye thi ke in mein se bahut se log ba'az musalmanon ke bahut qareebi rishtedaar the. Khud Nabi Akram ﷺ ke haqeeqi chacha Hazrat Abbas ؓ Bin Abdul Mutalib bhi in qaidiyon mein shaamil the. In ke baare mein gumaan-e-gaalib yahi hai ke wo imaan to laa chuke the magar us waqt tak unhone apne imaan ka elaan nahi kiya tha. Riwayat mein hai ke Hazrat Abbas ؓ jin rasiyyon mein bandhe hue the un ke band bahut sakht the. Wo takleef ke ba'is baar baar karrahte to Huzoor ﷺ un ki awaaz sun kar bechain ho jaate the, magar qanoon to qanoon hain, lehaza Aap ﷺ ne in ke liye kisi riya'at ki khuwahish ka izhar nahi farmaya. Magar jab un ki takleef tabeeyat par zyada giraan guzri to Aap ﷺ ne hukm diya ke tamaam qaidiyon ke band dheele kar diye jaaye. Isi tarah Aap ﷺ ke damaad Abu Al-Aas bhi qaid ho kar aaye the aur jab Aap ﷺ ki badi sahabzadi Hazrat Zainab ؓ ne apne shoher ko churdhane ke liye apna haar fidye ke taur par bheja, jo un ؓ ko Hazrat Khadijah ؓ ne un ki shaadi ke mauqe par diya tha to Huzoor ﷺ ke liye badi raqt amez surat-e-haal paida ho gayi. Aap ﷺ ne jab wo haar dekha to Aap ﷺ ki aankhon mein aasoon aagaye. Hazrat Khadijah ؓ ke saath guzaari hui saari zindagi, Aap ﷺ ki khidmat guzaari aur fasha'ari ki yaad mujassam ho kar nigahon ke saamne aagayi. Aap ﷺ ne farmaya ke aap log agar ijzat dein to ye haar wapas kar diya jaaye take maa ki nishani beti ke paas hi rahe. Chunache sab ki ijzat se wo haar wapas bhijwa diya gaya. Yun qaidiyon ke saath aksar muhajireen ke khooni rishte the, is liye ye sab log ek hi khandaan aur ek hi qabele se ta'aluq rakhte the.

Yahan Nabi Akram ﷺ se khitaab kar ke kaha jaa raha hai ke aap ke qabze mein jo qaidi hain aap un se keh dijiye:

'iny-ya'-lamil-laahu fii quluu-bikum khay-rany-yu'-ti kum khayram-mim-maaa
 'ukhiza minkum

إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ
 خَيْرًا مِمَّا أَخَذَ مِنْكُمْ

Tarjuma: "Agar Allah tumbare dilon mein koi bhalayi payega to jo kuch tum se le liya gaya hai Wo is se behtar tumhein de dega."

Yani tumhari niyyataon ka mu'amla tumhare aur Allah ke mabeen hai, jabke bartau tumhare saath khalistan qanoon ke mutabiq hoga. Tum sab log jung mein kuffar ka saath dene ke liye aaye the aur ab qanoonan jungi qaidi ho. Jung mein koi apni khushi se aaya tha ya majbooran, koi dil mein imaan le kar aaya tha ya kufr ki haalat mein aaya tha, in sab baaton ki haqeeqat ko Allah khub jaanta hai aur wo dilon ki niyyataon ke mutabiq hi tum sab ke saath mu'amla karega aur jis ke dil mein khair aur bhalayi payega is ko kahin behtar andaaz mein wo is bhalayi ka sila dega.

wa yagfir lakum: wallaahu Gafuuru-Rahiim.

وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥٠﴾

Tarjuma: "Aur tumhein bakhsh dega, aur Allah bakhshne waala, bahut raham karne waala hai."

AAYAT - 71

Wa 'iny-yuriiduu khiyaa-nataka faqad khaanul-laaha min-qablu

وَإِنْ يُرِيدُوا حَيَاتِكَ فَقَدْ حَانُوا اللَّهَ مِنْ قَبْلُ

Tarjuma: "Aur agar ye log Aap (ﷺ) se khiyanat karna chaabain to ise pehle ye Allah se bhi khiyanat karte rahe hain."

fa-amkana minhum. Wallaahu 'Aliimun Hakiim.

فَأَمَكَانَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

Tarjuma: "To Allah ne un ko pakadwa diya. Aur Allah jaanne waala, hikmat waala hai."

Yani in qaidiyon mein aise bhi honge jo Aap (ﷺ) se jhoot bolenge, jhoote bahane banayenge, beja muazaratein pesh karenge. To is nauviyat ki khiyanatein ye Allah se bhi karte rahe hain aur in ke aise hi kartuton ki padaash mein in ko ye saza di gayi hai ke ab ye log Aap (ﷺ) ke qaabu mein hain.

Ab agli ayaat goya is Surah Mubaraka ka "haasil kalaam" yani concluding aayat hain.

AYAAT 72 TO 75

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
 أَوْفُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ
 مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا
 عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ
 أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا ۗ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ۝ وَالَّذِينَ آمَنُوا
 وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْفُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ
 مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ۗ وَأُولُو
 الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

72. Innal-laziina 'aamanuu wa haajaruu wa jaahaduu bi-'amwaa-
 lihim wa 'anfusahim fii Sabii-lillaahi wallaziina 'aa-waw-wa nasaruuu
 'ulaaa-ika ba'-zuhum 'awli-yaaa-'u ba'-z. Walla-ziina 'aamanuu wa
 lam yuhaajiruu maa lakum-minw-walaayatihim-min-shay-in hattaa
 yubaa-jiruu; wa 'inis-tansaruukum fid-diini fa-'alay kumun-nasru 'illaa
 'alaa qaw-mim-baynakum wa bayna-hum-Miisaaq. Wallaahu bi-maa ta-
 maluuna Basiir.

73. Walla-ziina kafaruu ba'-zuhum 'awli-yaaa-'u ba'-z: 'il-laa taf-'aluuhu
 takun-fitnatun-fil-'arzi wa fasaadun-kabiir.

74. Walla-ziina 'aamanuu wa haa-jaruu wa jaahaduu fii Sa-biilil-laahi
 walla-ziina 'aawaw-wa nasaruuu 'ulaaa-ika humul-Mu'-mi-nuuna
 haqqaa: lahum-mag-firatunw-wa rizqun-Kariim.

75. Walla-ziina 'aamanuu mim-ba'-du wa haa-jaruu wa jaahaduu ma-
 'akum fa-'ulaaa-ika minkum. Wa 'ulul-'arbaami ba'-zuhum 'awlaa bi-
 ba'-zin-fii Kitaa-billaah. 'In-nal-laaha bi-kulli shay-'in 'Aliim.

AAAYAT - 72

Innal-laziina 'aamanuu wa haajaruu WAJAHADUWA WAJAHADUWA
 wa jaahaduu bi-'amwaa-libhim wa 'anfusahim fii Sabii-lillaahi wallaziina
 'aa-waw-wa nasaruuu 'ulaaa-ika ba'-zuhum 'awli-yaaa-'u ba'-z.
 وَالَّذِينَ آمَنُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ
 أَوْلِيَاءُ بَعْضٍ ۗ

Tarjuma: "Yaqenan wo log imaan laaye aur jinbone hijrat ki aur jibad kiya
 apne maalon aur apni jaanon ke saath Allah ki raah mein, aur wo log jinbone
 unhein panaah di aur un ki madad ki, ye sab log ek doosre ke saathi hain."

Us waqt tak musalman mu'ashirah do alaheda alaheda girohon mein munqasim tha, ek giroh muhajireen ka tha aur doosra ansaar ka. Agarche muhajireen aur ansaar ko bhai bhai banaya jaa chuka tha, lekin is tarah ke ta'aluq se poora qaba'ili nizaam ek dam to tabdeel nahi ho jaata. Us waqt tak sura-e-haal ye thi ke Gazwa-e-Badar se pehle jo 8 muhimaat Huzoor ﷺ ne mukhtalif elaaqon mein bhejein in mein Aap ﷺ ne kisi ansaari sahabi رَضِيَ اللهُ عَنْهُ ko shareek nahi farmaya. Ansar pehli dafa Gazwa-e-Badar mein shareek hue. Is tareekhi haqeeqat ko madde nazar rakha jaaye to ye nukta wazeh ho jaata hai ke aayat ke pehle hisse mein muhajireen ka zikr hijrat ke elaawa jihad ki tekhsees ke saath kyun hua hai? Yani ansar-e-Madina to jihad mein baad mein shaamil hue, hijrat ke dedh saal baad tak to jihadi muhimat mein hissa sirf muhajireen hi lete rahe the. Yahan ansaar ki shaan ye batayi gayi: ﴿وَالَّذِينَ أُؤْتُوا وَكَسْرُوا﴾ *wallaziina 'aa-waw-wa nasaruuu*, ke unhone apne dilon aur apne gharon mein muhajireen ke liye jagah paida ki aur har tarah se in ki madad ki.

Walla-ziina 'aamanuu wa lam وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ
yubaaqiruu maa lakum-min-w-
walaayatihim-min-shay-'in مِّنْ وَلَايَتِهِمْ مِّنْ شَيْءٍ

Tarjuma: "Aur wo log jo imaan laaye lekin unhon ne hijrat nahi ki, tumhara (ab) un ke saath koi ta'aluq nahi".

hattaa yubaa-jiruu;

حَتَّى يُهَاجِرُوا

Tarjuma: "Hatta ke wo hijrat karein."

Suratun Nisa mein (jo is surat ke baad naazil hui hai) hijrat na karne waalon ke baare mein wazeh hukm (ayaat 89, 90) maujood hai. Wahan unhein munafiqeen aur kuffar jaise sulook ka mustahiq qaraar diya gaya hai ke unhein pakdo aur qatal karo illa ye ke un ka ta'aluq kisi aise qabeele se ho jis ke saath tumhara mu'ahidah ho.

Aayat zeir-e-nazar mein bhi wazeh taur par bataya gaya hai ke jin logaon ne hijrat nahi ki un ke saat tumhara koi rishta wilaayat wa rafaqat nahi hai. Yani imaan-e-haqeeqi to dil ka mu'amlah hai jis ki kaifiyat sirf Allah jaanta hai, lekin qanooni taqazon ke liye imaan ka zahari miya'ar hijrat qarar paya. Jin logaon ne imaan laane ke baad Makkah se Madina hijrat ki, unhone apne imaan ka zahari suboot faraham kar diya, aur in logaon ne hijrat nahi ki magar imaan ke daweerar rahe, unhein qanooni

taur par musalman tasleem nahi kiya gaya. Maslan Badar ke qaidiyon mein se koi shaks agar ye dawa'a karta hai ke mai to imaan laa chuka tha, jung mein to majbooran shamil hua tha, to is ka jawab is usool ke mutabiq yahi hai ke chunke tum ne hijrat nahi ki, lehaza tumhara شمار in hi logaon ke saath hoga jin ke saath mil kar tum jung karne aaye the. Is lehaz se is aayat ka ru-e-sakhan bhi aseeran-e-Badar ki taraf hai.

In mein se agar koi shaks islaam ka dawedaar hai to wo qanoon ke mutabiq fidye de kar azaad ho, wapas Makkah jaaye, phir wahan se baqaidah hijrat kar ke Madina aajaye to ise sahab-e-imaan tasleem kiya jaayega. Phir wo tumhara himayati hai aur tum is ke himayati hoge.

wa 'inis-tansaruukum fid-diini fa- وَإِنْ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ
 'alay kumun-nasru

Tarjuma: *Aur agar wo tum se deen ke mu'amle mein madad maangein to un ki madad kar na tum par waajib hai”.*

Yani wo log jo imaan laaye lekin Makkah mein hi rahe ya apne apne qabeele mein rahe aur un logaon ne hijrat nahi ki, agar wo deen ke mu'amle mein tum logaon se madad maangein to tum in ki madad karo.

'illaa 'alaa qaw-mim-baynakum wa إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ ط
 bayna-hum-Miisaaq.

Tarjuma: *“Magar kisi aisi qaum ke kbilaaf (nabi) ke un ke aur tumhare darmiyan mu'ahidah ho.”*

Agarche Darul-islam waalon par in musalmanon ki himayat wa madafat ki zimmedari nahi hai jinhone darul-kufr se hijrat nahi ki hai, taham wo deeni akhu'at ke rishte se kharij nahi hain. Chunache agar wo apne musalman bhaiyon se is deeni ta'aluq ki bina par madad ke taalib hon to in ki madad karna zaroori hai, ba-shart ye ke ye madad kisi aise qabeele ke muqable mein na maangi jaa rahi ho jisse musalmanon ka mu'ahidah ho chuka hai. Mu'ahidah ka ehteram bahr-e-haal muqaddam hai.

Wallaahu bi-maa ta'-maluuna Basiir. وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٧﴾

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

AAYAT - 73

Walla-ziina kafaruu ba'-zubum 'awli-
yaaa-'u ba'-z: وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

Tarjuma: "Aur wo log jinhone kufr kiya wo aapas mein ek doosre ke saathi hain."

Arab ke qaba'ili mu'ashre mein bahmi mu'ahidon aur wilayat ka mu'amla bahut aham hota tha. Aise mu'ahidon ki tamaam zimmedariyon ko badi sanjeedgi se nibhaya jaata tha. Maslan agar kisi shaks par kisi qism ka tawaan pad jaata tha wo in ke wali aur haleef is ke tawaan ki raqm poori karne ke liye poori zimmedari se apna apna hissa daalte the. Wilayat ki ehmyat ke pesh-e-nazar is ki shara'et aur hudood wazeh taur par batadi gayien ke kuffar baham ek doosre ke haleef hain, jab ke ahl-e-imaan ka risht-e-wilayat aapas mein ek doosre ke saath hai. Lekin wo musalman jinhone hijrat nahi ki, un ka ahl-e-imaan ke saath wilayat ka koi rishta nahi. Albatta agar aise musalman madad ke talab gaar hon to ahle imaan zaroor un ki madad karein, basharti ye ke madad kisi aise qabeele ke khilaaf na ho jin ka musalman ke saath mu'ahidah ho chuka hai.

il-laa taf-'aluuhu takun-fitnatun-fil-'arzi
wa fasaadun-kabiir. إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي
الْأَرْضِ وَفَسَادٌ كَبِيرٌ

Tarjuma: "Agar tum ye (in qawa'id-o-zawabit ki pabandi) nahi karoge to zameen mein fitna phailega aur bahut bada fasaad barpa ho jayega."

Tum logaon ka har kaam qawa'id-o-zawabit ke mutabiq hona chaahiye. Farz karein ke Makkah mein ek musalman hai, wo Madina ke musalmanon ko khat likhta hai ke mujhe yahan sakht aziyat pahunchayi jaa rahi hai, aap log meri madad karein. Doosri taraf is ke qabeele ka musalmanon ke saath sulah aur aman ka mu'ahidah hai. Ab ye nahi ho sakta ke musalman apne is bhai ki madad ke liye is ke qabeele par chardh daudein, kyun ke Allah Ta'ala kisi bhi qism ki wada khilaafi aur na insafi ko pasand nahi karta. Us musalman ko doosre tamaam musalman ki tarah hijrat kar ke dar-ul-islam pahunchna chaahiye aur agar wo hijrat nahi kar sakta to phir wahan jaise bhi halaat hon use chaahiye ke unhein bardasth kare. Chunache wazeh andaaz mein farma diya gaya ke agar tum in muamalaat mein qawaneen wa wazabit ki

paasdari nahi karoge to zameen mein fitna-o-fasaad barpa hojayega. Ab wo aayat aarahi hai jis ka zikr surah ke aghaaz mein parkar (compass) ki tashbeeha ke hawale se hua tha.

AAAYAT - 74

Walla-ziina 'aamanuu wa haa-jaruu **وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي**
 wa jaabaduu fii Sa-biilil-laahi walla-ziina 'aawaw-wa nasaruuu **سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا**

Tarjuma: "Aur wo log jo imaan laaye aur jinhone hijrat ki aur jibad kiya Allah ki raah mein (yani muhajireen) aur wo log (ansar-e-Madina) jinhone unhein panah di aur un ki nusrat ki".

'ulaaa-ika humul-Mu'-mi-nuuna **أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ**
 haqqaa: lahum-mag-firatunw-wa **وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾**
 rizqun-Kariim.

Tarjuma: "Yahi log hain sachche momin. Un ke liye hai maghfirat aur rizq-e-kareem."

Yahan par muhajireen aur ansaar ke in donon girohon ka ekhatte zikr kar ke in momineen saadiqeen ki khasusiyat ke hawale se ek haqeeqi momin ki tareef (definition) ke doosre rukh ki jhalak dikhayi gayi hai, jabke is ke pehle hisse ya rukh ke baare mein hum isi surat ki aayat 2 aur 3 mein padh aaye hain. Lehaza aage badhne se pehle mazkurah ayaat ke mazmoon ko ek dafa phir zahen mein tazah kar lijiye.

Is tafseel ka khulasa ye hai ke islaam ki buniyad paanch cheezon par hai:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ
 الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

Yani kalima-e-shahadat, namaz, roza, hajj aur zakaat. Ye paanch arkan musalman hone ke liye zaroori hain, lekin haqeeqi momin hone ke liye in mein do cheezon ka mazed izafa hoga, jin ka zikr humein Surat-ul-Hujarat ki aayat 15 mein milta hai: "yaqeen-e-qabli" aur "jihad fi sabeelullah". Yani imaan mein zuban ki shahadat ke saath "yaqeen-e-qalbi" ka izafa hoga aur amaal mein namaz, roza, hajj aur zakaat ke saath "jihad fisabeelullah" ka. Goya ye saat cheezein ya saat shartein poori hongy to ek shaks banda momin keh layega. Is banda-e-momin ki shakhsiyat ka jo naqsha is surat ki aayat 2 aur 3 mein diya gaya hai

iske mutabiq is ke dil mein yaqeen waala imaan hai, Allah ki yaad se us ka dil larza uthta hai, ayaat Qura'ani padhta hai ya sunta hai to dil mein imaan badh jaata hai. Wo har mu'amle mein Allah ki zaat par pooro bharosa rakhta hai, namaz qayem karta hai, zakaat ada karta hai aur apna maal Allah ki raah mein kharch karta. In khususiyaat ke saath ﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾ *'ulaaa-ika humul-Mu'-mi-nuuna haqqaa*, ki mohar lagadi gayi aur is mohar ke saath wahan par (aayat 4) momin ki shakhsiyat ka ek rukh ya ek safha mukammil ho gaya.

Ab banda-e-momin ki shakhsiyat ka doosra safah ya rukh aayat zeire nazar mein yun bayaan hua hai ke jihad fi sabeelullaah laazmi shart ke taur par is mein shaamil kar diya gaya aur phir is par bhi wohi mohar sabt ki gayi hai: ﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾ *'ulaaa-ika humul-Mu'-mi-nuuna haqqaa*, Chunache ye donon rukh mil kar banda-e-momin ki tasweer mukammil ho gayi. Ek shakhsiyat ki tasweer ke ye do rukh aise hain jin ko alag alag nahi kiya jaa sakta. Ye do safah hain jin se mil kar ek warq banta hai. Sahaba-e-Kiraam ﷺ ki shakhsiyaton ke andar ye donon rukh ek saath paaye jaate the, magar jaise jaise ummat zawal pazeir hui, banda-e-momin ki shakhsiyat ki khususiyaat ke bhi hisse bakhre kar diye gaye. Baqaul-e-Alama Iqbal:

*Udaaye kuch warq laale ne, kuch nargis ne, kuch gul ne
Chaman mein har taraf bhikri hui hai daastan meri*

Aaj musalmanon ki majmu'i haalat ye hai ke agar kuch halqe zikr ke liye makhsos hain to un ko jihad aur falsafe-e-jihad se koi sarokar nahi. Doosri taraf jihadi tehreekain hain to unko ruhani kaifiyaat se shanasayi nahi. Lehaza aaj ummat ke dhokon ke madawa karne ke liye aise ahl-e-imaan ki zarurat hai jin ki shakhsiyat mein ye donon rang ekhatte ek saath jalwagar hon. Jab tak momineen sadaqeen ki aisi shakhsiyaat wajood mein nahi aayengi., jin mein Sahaba-e-Kiraam ﷺ ki tarah donon pehluon mein tawazun ho, us waqt tak musalman ummat ki bigdi taqdeer nahi sanwar sakti. Agarche Sahaba-e-Kiraam ﷺ jaisi kaifiyaat ka paida hona to aaj namumkinat mein se hai, lekin kisi na kisi had tak un hastiyon ka aks apni shakhsiyat mein paida karne aur ek hi shakhsiyat ke andar in donon khususiyaat ka kuch na kuch tawazun paida karne ki koshish to ki jaa sakti hai. Maslan in mein se ek kaifiyat ek shakhsiyat ke andar 25 fisad ho aur dusri kaifiyat bhi 25 fisad ke lag bhag hoto qaabil-e-qubool hai aur agar aisa ho ke ruhani kaifiyat to 70 fisad ho magar jihad fi sabeelullaah ka jazba sifar hai ya jihad ka jazba to 80 fisad hai magar ruhaniyat kahin doondhe se bhi nahi

milti to aisi shakhsiyat nazaryati lehaz se gair mutawazan hogi. Bahr-e-haal ek banda-e-momin ki shakhsiyat ki takmeel ke liye ye donon rukh nagazeer hain. In ko ekhatta karne aur ek shakhsiyat mein tawazun ke saath jama karne ki aaj ke daur mein sakht zarurat hai.

AAYAT - 75

Walla-ziina 'aamanuu mim-ba'-du wa haa-jaruu wa jaahaduu ma-'akum fa-
 'ulaaa-'ika minkum. وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَ هَاجَرُوا
 وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ۗ

Tarjuma: "Aur jo log baad mein imaan laaye aur unhone hijrat ki aur tumbare saath mil kar jihad kiya, to (Aye musulmano!) wo tum mein se hi hain.

Wo tumhari jama'at, usi ummat aur Habzullaah ka hissa hain.

Wa 'ulul-'arbaami ba'-zubum 'awlaa bi-
 ba'-zin-fii Kitaa-billaah. وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
 فِي كِتَابِ اللَّهِ ۗ

Tarjuma: "Aur rahmi rishtedaar Allah ke qanoon mein ek doosre ke zyada haqdaar hain."

Yani shari'at ke qawanein mein khoon ke rishte muqaddam rakhe gaye hain, Maslan wirasat ka qanoon khoon ke rishton ko buniyad bana kar tarteeb diya gaya hai. Isi tarah shari'at ke tamaam qawa'id wa zawabit mein rahmi rishton ki apni ek tarjeehihi haiseeyat hai. Khooni rishton ki in qanooni tarjeehaat ko bhai chare aur wilayat ke ta'aluqat ke saath gud mud na kiya jaaye.

'In-nal-laaha bi-kulli shay-'in 'Aliim. إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

Tarjuma: "Yaqeenan Allah har cheez ka ilm rakhta hai."

