

BAYAANUL QUR'AN

SURATUT TAUBA

(9)

SURATUT TAUBAH

TAMHEEDI KALIMAAT

Suratut Tauba kai khitabaat par mushtamil hai aur in mein se har khutba alag pas manzar mein naazil hua hai. Jab tak in mukhtalif khitabaat ke pas manzar aur zamana-e-nuzul ka alag alag ta'yun durast andaaz mein na ho jaye, muta'leqa ayaat ki durast tauzeeh-o-tashreeh karna namumkin nahi. Chunache jin logaon ne is surat ki tafseer karte hue puri ehtiyaat se tehqeeq nahi ki, wo khud bhi mugalitaon ka shikaar hue hain aur doosron ko bhi shakook-o-shuhabat mein muhtela karne ka ba'is bane hain. Is lehaz se ye surat Qura'an Hakeem ki mushkil tareen surat hai aur is ki tafheem ke liye intehayi mehtaata tehqeeq aur gehre tadabbur ki zarurat hai.

Suratut Tauba aur Huzoor ﷺ ki ba'sat ke do pehlu:

Muhammad Rasool Allah ﷺ se qabl har paighambar ko ek khaas elaaqe aur khaas qaum ki taraf ma'boos kiya gaya, magar Aap ﷺ apni qaum (Banu Isma'il) ki taraf bhi Rasool ban kar aaye aur qiyamat tak ke liye puri dunya ke tamaam insanon ki taraf bhi. Ye fazeelat tamaam ambiya-o-rasal mein sirf Aap ﷺ ke liye makshoos hai ke Aap ﷺ ko do ba'asaton ke saath mab'ooos farmaya gaya, ek ba'asat-e-khususi aur doosri ba'asat-e-amoomi. Aap ﷺ ki ba'asat ke un donon pehluon ke hawale se Suratut Tauba ki ayaat mein bhi ek badi khubsurat taqseem milti hai. Wo is tarah ke is surat ke bhi buniyadi taur par do hisse hain. In mein se ek hissa Aap ﷺ ki ba'asat ke khususi pehlu se muta'aleq hai, jabke doosre hisse ka ta'aluq Aap ﷺ ki ba'asat ke amoomi pehlu se hai. Chunache surat ke in donon hisson ke mauzu'at-o-mazameen ko samajhne ke liye zaruri hai ke pehle Huzoor ﷺ ki ba'asat ke in donon pehluon ke falsafe ko achchi tarah zehan nasheen kar kiya jaye.

Huzoor ﷺ ki ba'asat-e-khususi:

Muhammad Arabi ﷺ ki khususi ba'asat mushrikeen-e-arab ya Banu Isma'il ki taraf thi. Aap ﷺ ka ta'aluq bhi issi qaum se tha aur Aap ﷺ ne in logaon ke andar rehkar, khud in ki zuban mein, Allah ka paigham un tak pahuncha diya aur in par aakhri had tak itmaam-e-hujat bhi kar diya. Isi zaman mein phir mushrikeen-e-arab par Allah ke is qadeem qanoon ka nafaaz bhi amal mein aaya ke jab kisi qaum ki taraf koi Rasool bheja jaye aur wo Rasool apni dawat ke silsile mein is qaum

par itmam-e-hujat karde, phir agar wo qaum apne Rasool ki dawat ko rad karde to ispar azaab-e-istesaal musalat kar diya jaata hai. Is silsile mein mushrikeen-e-arab par azaab-e-istesaal ki nuwiyat ma'aruzi halaat ke pesh-e-nazar pehli qaumon ke muqable mein mukhtalif nazar aati hai. Is azaab ki pehli qist Gazwa-e-Badar mein mushrikeen Makkah ki hazeemat-o-shikast ki surat mein saamne aayi jabke doosri aur aakhri qist ka zikr is surat ke aghaaz mein kiya gaya hai. Behr-e-haal apni ba'asat-e-khususi ke hawale se Huzoor ﷺ ne jazeeraah numaye Arab mein deen ko gaalib kar diya, aur wahan Aap ﷺ ki hayat-e-mubarak hi mein aqamat-e-deen ka amla naqsha apni puri aab-o-taab ke saath jalwagir ho gaya.

Huzoor ﷺ ki ba'asat-e-Amoomi:

Nabi Akram ﷺ ki ba'sat-e-amoomi puri insaniyat ki taraf qiyamat tak ke liye hai. Is silsile mein dawat ka aghaaz Aap ﷺ ne Sulah Hudebiya (2 Hijri) ke baad farmaya. Is se pehle Aap ﷺ ne koi mubalega ya daayi arab se baahar nahi bheja, balke tab tak Aap ﷺ ne apni puri tawajjah jazeeraah numare arab tak markuz rakhi aur apne tamaam wasa'il isi khitte mein deen ko gaalib karne ke liye sarf kiye. Lekin junhi Aap ﷺ ko is silsile mein thos kaamyabi mili, yani quresh ne Aap ﷺ ke bataur-e-fareeq saani ke tasleem kar ke Aap ﷺ se sulah karli, (Qura'an ne Suratut Fatah ki pehli aayat mein is sulah ko "Fatah Mabeen" qaraar diya hai) to Aap ﷺ ne apne ba'asat-e-amoomi ke tehat dawat ka aghaaz karte hue arab se bahar mukhtalif salateen-o-amra'a ki taraf khutoot bhejne shuru kardiye. Is silsile mein Aap ﷺ ne jin farma narwawon ko khutoot likhe, un mein Qaiser-e-Rome, Iran ke baadshah Kasra'a, Misr ke baadshah Maquqas aur Habsha ke farma narwawaon Najashi (ye Esayi hukmaran is najashi ka jaan nasheen tha jinhone islam qubool kar liya tha, aur jin ki gaibana namaz-e-janaza Huzoor ﷺ ne khud padhayi thi) ke naam shaamil hain. [Note: Maazi qareeb mein ye chaaron khutoot asal matan ke saath asal shakal mein daryaft ho chuke hain.] Aap ﷺ ke unhi khutoot ke radd-e-amal ke taur par Saltanat-e-Roma ke saath musalmaanon ke takrao ka aghaaz hua, jis ka nateeja Nabi Akram ﷺ ki hayat-e-tayyiba hi mein Jung-e-Muta aur Gazwa-e-Tabook ki surat mein nikla. Behr-e-haal in tamaam halaat-o-waqiyat ka ta'aluq Aap ﷺ ki ba'asat-e-amoomi se hai, jis ki dawat ka aghaaz Aap ﷺ ki zindagi mubarak hi mein hogaya tha, aur phir khutba hajjatul-wida ke mauqe par Aap ﷺ ne wazeh taur par ye fareeza ummat ke har fard ki taraf muntaqil farma diya. Chunache ab ta-qiyam-e-qiyamat Aap ﷺ par imaan rakhne waala har musalmaan dawat-o-tableeg aur aqamat-e-deen ke liye mehnat-o-koshish ka mukallif hai.

MAUZUA'AT:

Mazameen-o-mauzua'at ke hawale se ye surat do hisson par mushtamil hai, jin ki tafseel darj zeil hai:

Hissa Awwal: Ye hissa surat ke pehle paanch ruku'on par mushtamil hai aur is ka ta'aluq Rasool Allah ﷺ ke ba'sat-e-khususi ke takmeeli marhale se hai. Ayaat ki tarteeb ke mutabiq agarche ye paanch ruku bhi mazeed teen hisson mein ba'te hue hain, magar mauzu ke etebaar se dekha jaye to ye hissa hamein do khutbaat par mushtamil nazar aata hai, jin ka alag alag ta'aruf zeil ki sutur mein diya jaraha hai.

Pehla khutba: Pehla khutba doosre aur teesre ruku par mushtamil hai aur ye fatah Makkah (8 hijri) se pehle naazil hua. In ayaat mein musalmaanon ko fateh Makkah ke liye nikalne par aamadah kiya gaya hai. Ye masla bahut nazuk aur hissaas tha. Musalmaan muhajireen ki mushrikeen-e-Makkah ke saath barahraast qareebi rishtedaariyan thien, in ke khandaan aur qabeele mushtarak the, hatta ke bahut se musalmaanon ke ahl-o-ayaal Makkah mein maujood the. Kuch gareeb, be-sahara musalmaan, jo mukhtalif wajuhat ki bina par hijrat nahi kar sake the, abhi tak Makkah mein phanse hue the. Ab sawaal ye tha ke agar jung hogi, Makkah par hamla hoga to in sab ka kya banega? Kya gandum ke saath gehun bhi pis jaye ga? Doosri taraf Quresh-e-Makkah ka bazahir ye ezaaz bhi nazar aata tha ke wo Baitullah ke mutawalli the aur hujjaj ki khidmat karte the. Is hawale se kahin sadah dil musalmaan apne khadshat ka izhar kar rahe the, to kahin munafiqeen in sawalaat ki aad lekar lagayi bujhayi mein masroof the. Chunache is ayaat ka mutala'a karte hue ye pas manzar madd-e-nazar rehna chaahiye.

Doosra khutba: Doosra Khutba pehle, chauthe aur paanchwein ruku par mushtamil hai aur ye zu'alqa'dah 9 hijri ke baad naazil hua. Mauzu ki ehmiyat ke pesh-e-nazar is mein se pehli cheh ayaat ko muqadam kar ke surat ke aghaaz mein laya gaya hai. Ye wohi ayaat mein jin ke saath Huzoor ﷺ khud hajj par tashreef nahi le gaye the, Is saal Aap ﷺ ne Hazrat Abu Baker Siddique ؓ ko Ameer-e-hajj bana kar bheja tha. Hajj ka ye qafila zu'alqa'adah 9 hijri mein rawana hone ke baad ye ayaat naazil hu'ien. Chunache Nabi Akram ﷺ ne Hazrat Ali ؓ ko bheja ke hajj ke mauqe par alal-elaan ye ehkamaat sab ko suna

diye jaye. San 9 hijri ke is hajj mein mushrikeen-e-Makkah bhi shaamil the. Chunache wahan hajj ke ijtema mein Hazrat Ali عليه السلام ne ye ayaat padh kar suna'ain, jin ke tehat mushrikeen ke saath har qism ke mu'ahide se elaan-e-barat kar diya gaya aur ye wazeh kar diya gaya ke a'indah koi mushrik hajj keliye na aaye. Mushrikeen-e-Arab ke liye chaar maah ki mahulat ka elaan kiya gaya ke is mahulat se faida uthate hue wo imaan laana chahein wo le aayein, warna un ka qatal-e-aam hoga.

Ye ayaat chunke Qura'an Kareem ki sakht tareen ayaat hain, is liye zaruri hai ke in ke pas manzar ko achchi tarah samajh liya jaye. Ye ehkamaat dar-asal is azaab-e-istesaal ke qayem muqaam hain jo qaum-e-Nuuh عليه السلام, qaum-e-Huud عليه السلام, Qaum-e-Saleh عليه السلام, Qaum-e-Sho'eib عليه السلام, Qaum-e-Luut aur aal-e-Firaun par aaya tha. In tamaam qaumon par azaab-e-istesaal Allah ke is atal qanoon ke tehat aaya tha jis ka zikr qabl azein bhi ho chuka hai. Is qanoon ke tehat mushrikeen-e-Makkah ab azaab-e-istesaal ke mustaheq ho chuke the, is liye ke Huzoor صلى الله عليه وسلم ne unhi ke zuban mein Allah ke ehkamaat in tak pahuncha kar un par hujjat tamaam kar di thi. Is silsile mein Allah ki mashi'at ke mutabiq in ko jo mahulat di gayi thi wo bhi khatam ho chuki thi. Chunache in par azaab-e-istesaal ki pehli qist Maidan-e-Badar mein naazil ki gayi aur doosri aur aakhri qist ke taur par an unhein ultimatum de diya gaya ke tumhare paas sochne aur faisla karne ke liye sirf chaar maah hain. Is muddat mein imaan laana chaaho to le aao warna qatal kar diye jaoge. Is hukm ke andar un ke liye ye option khud ba-khud maujood tha ke wo chaahein to jazeera numaye arab se baahar bhi jaskte hain, magar ab is khitte ke andar wo ba-haisiyat mushrik ke nahi reh sakte, kyunke ab jazeerah numaye arab ko shirk se bilkul paak kar dene aur Muhammad Rasool Allah صلى الله عليه وسلم ke ba'asat-e-khususi ki takmeeli shaan ke zahoor ka waqt aan pahuncha tha.

Ek ishkaal ki wazahat: Yahan ek ishkaal is wajah se paida hota hai ke ayaat ki maujuda tarteeb khutbaat ki zamani tarteeb ke bilkul bar-aks hai. Jo khutba pehle (8 hijri mein) naazil hua hai wo surat mein doosre ruku se shuru ho raha hai, jabke baad (9 hijri) mein naazil hone waali ayaat ko muqadam kar ke in se surat ka aghaaz kiya gaya hai phir ye doosra khutba bhi ayaat ki tarteeb ke ba'asat do hisson mein taqseem ho gaya hai. Dar-asal tarteeb ayaat mein is pechidgi ki wajah Qura'an ka wo khaas asloob hai jis ke tehat kisi intehayi aham baat ko mauzu ki muntaqa aur riwayat tarteeb mein se nikaal kar sheh-surkhi (head line) ke taur par pehle bayaan kar diya jaata hai. Is asloob ko samajhne ke

liye Suratul Anfaal ke aghaaz ka andaaza zehan mein rakhiye. Wahan maal-e-ganimat ka masla intehayi aham aur hisaas nuwiyat ka tha, jis par tafseeli behas to baad mein hona maqsood thi, Lekin is ziman mein bunyadi usool surat ki pehli aayat mein bayaan kar diya gaya aur masle ki khususi ehmiyat ke pesh-e-nazar is mauzu se surat ka aghaaz farmaya gaya. Bilkul isi andaaz mein is surat ka aghaaz bhi ek intehayi aham masle ke bayaan se kiya gaya, albatta is masle ki baqiya tafseel baad mein chauthe aur paanchwien ruku mein bayaan hui.

Hissa Duwwam: Is surat ka doosra hissa chete ruku se lekar aakhir tak giyarah ruku par mushtamil hai aur iska ta'aluq Huzoor ﷺ ki ba'sat-e-amoomi se hai. Is liye ke is hisse ka markazi mauzu Gazwa-e-Tabook hai aur Gazwa-e-Tabook tahmeed thi, is jadd-o-jahad ki jis ka aghaaz aqamat-e-deen ke silsile mien jazeeraah numaye arab se baahar bainal aqwami sateh par hone waala tha. In giyarah ruku'on mein se ibtedayi chaar ruku to wo hain jo Gazwa-e-Tabook ke liye musalmaanon ko zehni taur par tayyar karne se mutaleq hain, chand ayaat wo hain jo Tabook jaate hue dauran-e-safar naazil hu'ien, chand ayaat Tabook mein qiyam ke dauran aur chand Tabook se waapsi par raaste mein naazil hu'ien, jabke in mein chand ayaat aisi bhi hain jo Tabook se waapsi ke baad naazil hu'ien.

AAYAAT 1 TO 6

بَرَاءَةً مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۖ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ
 أَشْهُرٍ وَعَالَمُونَ ۗ أَتُكْمَرُ بِكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۖ ﴿١﴾ وَأَذَانٌ مِّنَ اللَّهِ
 وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۗ وَرَسُولُهُ ۗ فَإِن تُبْتُمْ
 فَهُوَ خَيْرٌ لَّكُمْ ۗ وَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ
 آلَيْهِ ۖ إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْتَقِصُواكُمْ شَيْئًا وَلَا يظهروا عَلَيْكُمْ
 أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۖ ﴿٢﴾ فَإِذَا انسَلَخَ الْأَشْهُرُ
 الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ
 فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۖ ﴿٣﴾ وَإِن
 أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْنِغْهُ مَا مَنَعَهُ ۗ ذَلِكَ بِأَنَّهُمْ
 قَوْمٌ لَا يَعْلَمُونَ ۖ ﴿٤﴾

1. Baraaa-`atum-minal-laahi wa Rasuu-libiiii `ilal-laziina `aa-hattum-minal-Mush-rikiin:—

2. Fasiibuu fil-`arzi `arba-`ata `ash-burinw-wa `-lamuuu `anna-kum gayru mu-`jizil-laahi wa `annal-laaha mukh-zil-kaafriin.

3. Wa `azaanum-minal-laahi wa Rasuu-libiiii `ilan-naasi ya`wmal-Hajjil-`Akbari `annal-laaha bariii-`um-minal-mush-rikiina wa Rasuu-luh. Fa-`in-tubtum fa-hurwa khayrul-la-kum: wa `in-ta-wallay-tum fa-lamuuu `anna-kum gayru mu-`jizillaah. Wa bashshi-ril-laziina kafaruu bi-`azaabin `aliim:

4. `Ilal-laziina `aa-hattum-minal-mush-rikiina summa lam yanqu-suukum shay-`anw-a lam yuzaa-hiruu `alay-kum `abadan-fa-`atimmuuu `ilay-him `abdahum `ilaa mudda-tibim: `innal-laaha yuhibbul-Muttaqiin.

5. Fa-`izan-salakhal-`Ash-hu-rul-Hurumu faq-tulul-mush-rikiina haysu wajattu-muubum wa khuzuubum wah-suruu-hum waq-`uduu lahum kulla marsad. Fa-`in-taabuu wa `aqamus-Salaata wa `aata-wuz-Zakaata fa-khalluu sabii-lahum: `innal-laaha Gafuurur-Rahiim.

6. Wa `in `abadum-minal-mush-rikiinas-tajaaraka fa-`ajirhu hattaa yasma-`a Kalaamal-laahi summa `ab-lig-hu ma-`manah. Zaalika bi-`annahum qarwul-laa ya-`la-muun.

AAYAT - 1

Baraaa-`atum-minal-laahi wa بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ
 Rasuu-libhiii `ilal-laziina `aa- مِّنَ الْمُشْرِكِينَ ﴿١﴾
 hattum-minal-mush-rikiin

Tarjuma: "Elaan bara'at hai Allah aur Uske Rasool ﷺ ki taraf se un logaon ki janib se (aye musalmaanon!) tum ne mu'abide kiye the mushrikeen mein se."

Ye Allah Tala'a ki taraf se aise tamaam mu'ahide khatam karne ka do-tok alfaaz mein elaan hai jo musalmaanon ne mushrikeen ke saath kar rakhe the. Ye elaan chunke intehayi aham aur hisaas nuwiyat ka tha par qat'ayi (categorical) andaaz mein kiya gaya tha, is liye is ke saath kuch shara'et ya istasanayi shaqaon ka zikr bhi kiya gaya jin ki tafseel a'indah ayaat mein aayegi. Suratut Tauba ke ziman mein ek aur baat laa'eq tawajjah hai ke ye Qura'an ki wahed surat hai jis ke aghaaz mein "Bismillahur Rabmaanir Raheem" nahi likhi jaati. Is ka sabab Hazrat Ali ؑ ne ye bayaan farmaya hai ke ye surat to nangi talwar lekar yani mushrikeen ke liye qatal-e-aam ka elaan lekar naazil hui hai, lehaza Allah Tala'a ki rehmaniyat aur raheemiyat ki sifaat ke saath is ke mazameen ki munasibat nahi hai.

AAYAT - 2

Fasiibhuu fil-`arzi `arba-`ata `ash-hurin فَسَيَحْضُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

Tarjuma: "To ghoom phir lo is zameen mein chaar maah tak"

Yani is jazeerah numaye arab mein tumhein rehne aur ghoomne phirne ke liye sirf chaar mahine ki mahulat di jaarahi hai.

wa -lamuuu `anna-kum gayru وَأَعْلَمُوا أَنكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ
 mu-`jizil-laahi wa `annal-laaha مُحَمَّدٍ خَيْرٌ مِنَ الْكَافِرِينَ ﴿٢﴾
 mukh-zil-kaafiriin.

Tarjuma: "Aur jaan lo ke tum Allah ko aajiz nahi kar sakte aur ye bhi ke Allah kaafiron ko ruswa karke rahega."

Ab in mushrikeen ke liye Allah ke azaab ki aakhri qist aakar rahagi. Ye qata'ayi elaan to aise mu'ahidon ke ziman mein tha jin mein koi mi'aad mu'ayyan nahi thi, jaise aam dosti ke mu'ahide, jung na karne ke mu'ahide wagairah. Aise tamaam mu'ahidon ko chaar maah ki peshgi warning ke saath khatam kar diya gaya. Ye ek maqool

tareeqa tha jo Suratul Anfaal ki aayat 58 mein bayaan kardah usool ﴿فَأَنْتِذِرْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ﴾ fambiz 'ilay-him 'alaa sawaaa': ke mutabiq ikhtiyaar kiya gaya. Yani mu'ahide ko alal elaan doosre fareeq ki taraf phenk diya gaya, aur phir fauran iqdam bhi nahi kiya gaya, balke chaar maah ki mahulat bi de di gayi.

AAAYAT - 3

Wa 'azaanum-minal-laabi wa Rasuu-libiiii 'ilan-naasi yawmal-Hajjil-'Akbari وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

Tarjuma: "Aur elaan-e-aam hai Allah aur Uske Rasool ﷺ ki taraf se logaon ke liye hajj-e-akbar ke din".

Umrah ko chunke "hajj-e-asghar" kaha jaata hai is liye yahan umrah ke muqable mein hajj ko "hajj-e-akbar" kaha gaya hai. Is silsile mein hamare haan awaam mein jo ye baat mash'hoor hai ke hajj agar jumma ke din ho to wo hajj akbar hota hai, ek be-buniyad baat hai.

'annal-laaba bariii-'um-minal-mush-rikiina wa Rasuu-luh. أَنْ اللَّهُ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

Tarjuma: "Ke Allah bari hai mushrikeen se aur Uska Rasool ﷺ bhi."

Ye elaan chunke hajj ke ijtema mein kiya gaya tha aur hajj ke liye jazeeraah numaye arab ke tamaam atraaf-o-aknaaf se log aaye hue the, lehaza is mauqe par elaan karne se goya Arab ke tamaam logaon ke liye elaan aam ho gaya ke ab Allah aur Uska Rasool ﷺ mushrikeen se bari alzimma hain aur in ke saath kisi bhi qism ka koi mu'ahida nahi raha.

Fa-'in-tubtum fa-huwa khayrul-la-kum: فَإِنْ تَابْتُمْ فَهُوَ خَيْرٌ لَّكُمْ

Tarjuma: "To agar tum tauba kar lo to tumhare liye behtar hai."

wa 'in-ta-wallay-tum fa'-lamuuu 'anna-kum gayru mu'-jizillaah. وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ

Tarjuma: "Aur agar tum rugirdaani karoge to sun rakho ke tum Allah ko aajiz nahi kar sakte."

Wa bashshi-ril-laziina kafaruu bi-'azaaabin 'aliim: وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ آلِيمٍ

Tarjuma: "Aur (Aye Nabi ﷺ!) basharat dede jiye in kaafiron ko dardnaak azaab ki."

AAAYAT - 4

'Illal-laziina 'aa-battum-minal-mush-rikiina

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

Tarjuma: “*Siwaye mushrikeen ke jin se (aye musalmano!) tum ne mu’ahide kiye the.*”

summa lam yangu-suukum shay-anw-a lam yuzaa-hiruu ‘alay-kum ‘abadan-

ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا

Tarjuma: “*Phir unhone kuch kami nahi ki tumhare saath, aur na tumhare khilaaf madad ki kisi ki bhi.*”

Yahan mi'aadi mu'ahide ke silsile mein istasana ka elaan kiya jaa raha hai. Yani mushrikeen ke saath musalmaanon ke aise mu'ahide jo kisi khaas muddat tak hue the, in ke baare mein irshaad ho raha hai ke agar ye mushrikeen tumhare saath kiye gaye kisi mu'ahide ko bakhubi nibha rahe hain aur tamaam shara'et ki pabandi kar rahe hain:

fa-atimmuuu 'ilay-him 'abdahum 'ilaa mudda-tihim:

فَاتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ

Tarjuma: “*To mukammil karo un ke saath un ka mu’ahida muqarara muddat tak.*”

Yani mushrikeen ke saath ek khaas muddat tak tumhara koi mu'ahida hua tha aur in ki taraf se abhi tak is mein kisi qism ki khilaaf warzi bhi nahi hui, to is mu'ahide ki jo bhi muddat hai wo puri karo. Is ke baad is mu'ahide ki tajdeed nahi hogi.

'innal-laaha yubibbul-Muttaqiin.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Tarjuma: “*Yaqeenan Allah taqwa'a ikhtiyaar karne waalon ko pasand karta hai.*”

AAAYAT - 5

Fa-izan-salakhal-'Ash-hu-rul-Hurumu

فَإِذَا نَسَخَ الْأَشْهُرُ الْحُرْمُ

Tarjuma: “*Phir jab ye mohtaram mahine guzar jaayein*”

Yahan mohtaram mahinaon se muraad wo chaar mahine hain jin ki mushrikeen ko mahulat di gayi thi. Chaar mahine ki ye mahulat ya imaan gair mi'aadi mu'ahidaon ke liye thi, jabke mi'aadi mu'ahidaon

ke baare mein farmaya gaya ke un ki taye shuda muddat tak pabandi ki jaaye. Lehaza jaise jaise kisi giroh ki muddat-e-imaan khatam hoti jaayegi is lehaz se is ke khilaaf iqdam kiya jaayega. Behr-e-haal jab ye mahulat aur imaan ki muddat guzar jaye:

faq-tulul-mush-rikiina haysu
wajattu-muuhum wa kbuzuuhum
wah-suruu-hum waq-uduu lahum
kulla marsad.

فَاقْتُلُوا الشُّرَكَيْنَ حَيْثُ وَجَدْتُمُوهُمْ
 وَخُدُّوهُمْ وَأَحْضِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ

Tarjuma: "To qatal karo in mushbrikeen ko jahan pao, aur pakdo un ko, aur gherao karo in ka, aur in ke liye har jagah ghaat laga kar baitho."

In alfaaz mein maujood sakhti ko mehsoos karte hue us manzar aur mahaul ko zehan mein laa'ie jab ye ayaat bataur elaan-e-aam padh kar sunayi jaa rahi thien aur andaza kijiye ke in mein se ek ek lafz is mahaul mein kisi qadar aham aur pur-taseer hoga. Is ijtema mein mushbrikeen bhi maujood the aur in ke liye ye elaan aur ultimatum yaqeenan bahut badi zillat-o-ruswayi ka ba'is tha.

Jab ye 6 ayaat naazil hu'ien to Rasool Allah ﷺ ne Hazrat Ali رضي الله عنه ko qaafile hajj ke peeche rawana kiya aur unhein takeed ki ke hajj ke ijtema mein mere numa'inde ki haisiyat se ye ayaat bataur-e-elaan-e-aam padh kar sunadien. Is liye ke Arab ke riwaaj ke mutabiq kisi badi shaksiyat ki taraf se agar koi aham elaan karna maqsood hota to is shaksiyat ka koi qareebi azeez hi aisa elaan karta tha. Jab Hazrat Ali رضي الله عنه qaafile hajj se jaakar mile to qaafile padao par tha. Ameer-e-qaafile Hazrat Abu Baker Siddique رضي الله عنه the, Junhi Hazrat Ali رضي الله عنه, aap رضي الله عنه se mile to aap رضي الله عنه ne pehla sawaal kiya: **أَمِيرٌ أَوْ مَأْمُورٌ? Ameerun au Mamurun? Aap رضي الله عنه ameer bana kar bheje gaye hain ya mamoor?** Muraad ye thi ke pehle meri aur aap رضي الله عنه ki haisiyat ka ta'ayyun kar liya jaye. Agar aap رضي الله عنه ko ameer bana kar bheja gaya hai to mai aap رضي الله عنه ke liye apni jagah khaali kardoon aur khud aap رضي الله عنه ke saamne mamoor ki haisiyat se baithon. Is par Hazrat Ali رضي الله عنه ne jawaab diya ke mai mamoor hoon, Ameer-e-Hajj aap رضي الله عنه hi hain, albatta hajj ke ijtema mein aayaat-e-Ilaahi par mushtamil aham elaan Rasool Allah ﷺ ki taraf se mai karoonga. Is waqiye se ye zaahir hota hai ke Huzoor ﷺ ne Sahaba-e-Kiraam رضي الله عنهم ki tarteef bahut khubsurat andaaz mein farmayi thi aur Aap ﷺ ki isi tarteef ke ba'is un رضي الله عنهم ki jamati zindagi intehayi munazzam thi. Aur aaj musalmaanon ka ye haal hai ke ye dunya ki intehayi gair munazzam qaum bankar reh gaye hain.

Fa-in-taabuu wa 'aqaamus-Salaata wa 'aata-wuz-Zakaata fa-
 kballuu sabii-lahum: 'innal-laaha فَان تَابُوا وَاَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ
 فَخَلَوْا سَبِيلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ
 Gafuurrur-Rabhiim.

Tarjuma: “Phir agar wo tauba karlein, namaz qayem karein aur zakaat adaa karein to in ka raasta chordh do. Yaqeenan Allah bakhshne waala, rehamb karne waala hai.”

Yani agar wo shirk se taa'ib ho kar musalmaan hojayein, namaz qayem karein aur zakaat dena qubool karlein to phir in se muakheza nahi.

AAAYAT - 6

Wa 'in 'abadum-minal-mush-
 rikiinas-tajaaraka fa-'ajirhu hattaa
 yasma-'a Kalaamal-laahi وَ اِنْ اَحَدٌ مِّنَ الْاِنْسٰنِيْنَ اسْتَجَارَكَ فَاَجْرُهُ
 حَتّٰى يَسْبِغَ كَلِمَةُ اللّٰهِ

Tarjuma: “Aur agar mushrikeen mein se koi shakhs Aap ﷺ se panah talab kare, to use panah de do yahan tak ke wo Allah ka kalaam sun le”

Jazeeraah numaye arab mein bahut se log aise bhi hongee jinhone abhi tak Rasool Allah ﷺ ki dawat ko sanjeedgi se suna hi nahi hoga. Itne bade ultimatum ke baad mumkin hai un mein se kuch log sochne par majboor hue hon ke is dawat ko samjhana chaahiye. Chunache isi hawale se hukm diya jaaraha hai ke agar koi shakhs tum logaon se panah talab kare to na sirf use panah dedi jaye, balke use mauqa bhi faraham kiya jaye ke wo Qura'an ke paigham ko achchi tarah sunle. Yahan par “Kalaam Allah” ke alfaaz-e-Qura'ani goya shahadat de rahe hain ke ye Qura'an Allah ka kalaam hai.

summa 'ab-lig-hu ma'-manah. ثُمَّ اَبْلَغُهُ مَا مَنَعَهُ ؕ

Tarjuma: “Phir use us ki aman ki jagah par pahunchado.”

Yani aise shakhs ko fauri taur par faisla karne par majboor na kiya jaaye ke islaam qubool karte ho ya nahi? Agar qubool nahi karte to abhi tumhari garden udadi jayegi, balke Kalaam Allah sunne ka mauqa faraham karne ke baad ise samajhne aur sochne ke liye mahulat di jaye aur ise ba-hifazat is ke ghar tak pahunchane ka intezam kiya jaye.

Zaalika bi-'annahum qawmul-laa ya'-la-muun. ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ؕ

Tarjuma: “Ye is liye ke ye aise log hain jo ilm nahi rakhte.”

Yani ye log abhi tak bhi gaffat ka shikaar hain. Unhone abhi tak sanjeedgi se socha hi nahi ke ye dawat hai kya! Jis mazmoon se surat ki ibteda hui thi wo yahan aarzi taur par khatam ho raha hai, ab dobarah is mazmoon ka silsila chaute ruku ke saath jaakar milega. Is ke baad do ruku (doosra aur teesra) wo ayeinge jo fateh Makkah se qabal naazil hue aur in mein musalmaanon ko quresh-e-Makkah ke saath jung karne ke liye aamadah kiya jaa raha hai.

AYAAT 7 TO 16

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عٰهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ۗ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ ۗ وَأَكْثَرُهُمْ فَسِقُونَ ﴿٨﴾ اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ۗ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ تَكَشَّفُوا آيَاتَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا ۗ آيَةَ الْكُفْرِ ۗ إِنَّهُمْ لَا آيَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾ أَلَا تَقَاتِلُونَ قَوْمًا نَكَتُوا آيَاتِنَا وَهُمْ يُبَاخِرُ الرَّسُولَ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۗ أَتَخْشَوْنَہُمْ ۗ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُدْهَبُ عَيْظُ قُلُوبِهِمْ ۗ وَيُنُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

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7. Kayfa yakuunu lil-mush-rikiina 'abdun 'indal-laabi wa 'inda Rasuulihiii 'illal-laziina 'aa-battum 'in-dal-Masjidil-Haraam? Fa-mastagaamuu lakum fastaqiimuu labum: 'innal-laaha yuhibbul-Muttaqiin.
8. Kayfa wa 'iny-yaz-haruu 'alay-kum laa yar-qubuu fii-kum 'illanw-wa laa zimmah? Yurzuu-nakum-bi-'afwaa-hi-him wa ta'-baa qulubuhum; wa 'aksarubum faasiqun.
9. 'Ish-taraw bi-'Aayaa-til-laabi samanan-qaliilan-fasadduu 'an-Sabiilih: 'inna-hum saaa-'a maa kaanuu ya'-maluun.
10. Laa yarqu-buuna fii Mu'-minin 'illanw-wa laa zimmah. Wa 'ulaa-ika humul-mu'taduun.

11. *Fa-'in-taabuu wa 'aqaa-mus-Salaata wa 'aata-wuz-Zakaata fa-'ikh-waanukum fid-Diin: wa nufassilul-'Aayaati li-qawminy-ya'-lamuun.*
12. *Wa 'innakasuuu 'ay-maa-nabum-mim-ba'-di 'ab-dihim wa ta-'anuu fi Diinikum fa-qaa-tiluuu'a-'immatal-kufri inna-hum laaa 'ay-maana la-hum la-'allahum yan-tahuun.*
13. *'A-laa tuqaa-tiluuna qaw-man-nakasuuu 'ay-maanabum wa hammuu bi-ikhbraajir-Ra-suuli wa hum-bada-'uukum 'awwala marrah? 'A-takh-shaw-nabum? Fallaahu' a-haqqu'an-takh-shawhu 'in-kuntum-Mu'-miniin.*
14. *Qaati-luubum yu-'azzib-humul-laahu bi-'ay-diikum wa yukh-zihim wa yan-surkum 'alay-him wa yash-fi suduura qawmim-Mu'-miniin,*
15. *Wa yuz-hib gayza quluu-bihim. Wa yatuubul-laahu 'alaa many-yasbaaa'; wallaahu 'Aliimun Hakiim.*
16. *'Am hasib-tum 'an-tutra-kuu wa lammaa ya'-lamil-laa-bullaziina jaabaduu min-kum wa lam yatta-kbizuu min-duunil-laahi wa laa Rasuu-libii wa lal-Mu'-miniina walijah? Wallaahu khabii-ruum-bimaa ta'-maluun.*

Fateh Makkah se qabal surat-e-haal aisi thi ke Makkah Mukarrama par hamla karne ke silsile mein bahut se log taz-ba-zab aur uljhan ka shikaar the. Ba'az musalmaanon ke biwi bachche aur bahut se kamzor musalmaan jo hijrat nahi kar paaye the, abhi tak Makkah mein phanse hue the. Aksar logaon ko khadsha tha ke agar Makkah par hamla hua to bahut khoon kharaba hoga aur Makkah mein maujood tamaam musalmaan is ke zad mein aajayenge. Agarche baad mein bil-fa'el jung ki nuwiyat na aayi magar mukhtalif zehnon mein aise andeshe behr-e-haal maujood the. Is silsile mein zyada be-chaini munafiqeen ne phailayi hui thi. Chunache in ayaat mein musalmaanon ko Makkah par hamla karne ke liye aamadah kiya jaa raha hai.

AAYAT - 7

*Kayfa yakuunu lil-mush-rikiina
'ahdun 'indal-laahi wa 'inda
Rasuu-libiii'*

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ
وَ عِنْدَ رَسُولِهِ

Tarjuma: "Kaise ho sakta hai mushrikeen ke liye koi abad Allah aur Iske Rasool ke nazdeek?"

Yahan par us pas manzar ko zehan mein tazah karne ki zarurat hai jis mein ye ayaat naazil hui. Is se qabal musalmaanon aur mushrikeen-e-Makkah ke darmiyan suleh Hudibiya ho chuki thi, lekin is mu'ahide ko khud quresh ke ek qabeele ne tod diya. Baad mein jab quresh ko apni galti aur mu'amle ki sanjeedgi ka ehसाas hua to unhone apne sardar Abu Sufiyan ko tajdeed sulah ki darkhuwast ke liye Rasool Allah ﷺ ki khidmat mein bheja. Madina pahunch kar Abu Sufiyan sifarish ke liye Hazrat Ali رضي الله عنه aur apni beti Hazrat Umm-e-Habeeba رضي الله عنها (Ummul-momineen) se mile. In donon shaksiyat ki taraf se un ki sire se koi hausla afzayi nahi ki gayi. Balke Hazrat Umme-e-Habeeba رضي الله عنها ke haan to Abu Sufiyan ko ajeeb waqiya pesh aaya. Wo jab apni beti ke haan gaye to Huzoor ﷺ ka bistar bicha hua tha, wo bistar par baithne lage to umme-e-Habeeba رضي الله عنها ne farmaya ke abba jaan zara tehriye! Is par wo khade ke khade reh gaye. Beti ne bistar taye kar diya aur farmaya ke haan aaba jaan ab baith jaayiye. Abu Sufiyan ke liye ye koi mamooli baat nahi thi, wo quresh ke sab se bade sardar aur rayees the aur bistar taye karne waali un ki apni beti thi. Chunache unhone poocha: Beti! Kya ye bistar mere layeq nahi tha ya mai is bistar ke layeq nahi? Beti ne jawaab diya: Abba Jaan! Aap is bistar ke layeq nahi. Ye Allah ke Nabi ﷺ ka bistar hai aur aap mushrik hain! Chunache Abu Sufiyan ab kahein to kya kahein! Wo to aaye the beti se sifarish karwane ke liye aur yahan to mu'amla hi bilkul ulta ho gaya. Chunache mataib ki baat ke liye to zuban bhi na khul saki ho gi.

Behr-e-haal Abu Sufiyan ne Rasool Allah ﷺ se mil kar tajdeed sulah ki darkhuwasht ki magar Huzoor ﷺ ne qubool nahi farmayi. In halaat mein mumkin hai ke kuch logaon ne chah-mi goyaan ki hon ke dekhein ji quresh ka sardar khud chal kar aaya tha, sulah ki bheek maang raha tha, sulah behtar hoti hai, Huzoor ﷺ kyun sulah nahi kar rahe, wagairah wagairah. Chunache is pas manzar mein farmaya jaa raha hai ke Allah aur Uske Rasool ﷺ ke nazdeek in mushrikeen ke liye ab koi mu'ahidah kaise qayem reh sakta hai? Yani in ke kisi ahad ki zimmedaari Allah aur Uske Rasool ﷺ par kis tarah baaqi reh sakti hai?

'illal-laziina 'aa-battum 'in-dal-
Masjidil-Haraam?

إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ

Tarjuma: "Siwaye un logaon ke jin ke saath tum ne mu'ahida kiya tha masjid-e-haraam ke paas."

Is mu'ahide se muraad sulah Hudebiya hai.

Fa-mas-taqamuu lakum fastaqiimuu ﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيْمُوا لَهُمْ﴾
lahum: 'innal-laaha yuhibbul-Muttaqiin. إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Tarjuma: "To jab tak wo tumhare liye (is par) qayem rahein tum bhi in ke liye (mu'ahide par) qayem rabo. Be shak Allah muttaqeen ko pasand karta hai".

Yani jab tak mushrikeen sulah ke is mu'ahide par qayem rahe, tum logaon ne bhi is ki puri puri pabandi ki, magar ab jab wo khud hi ise tod chuke hain to an tumhare upar is silsile mein koi akhlaqi dabao nahi hai ke laziman is mu'ahide ki tajdeed ki jaye. Rasool Allah ﷺ ko maloom tha ke ab in mushrikeen mein itna dam nahi hai ke wo muqabla kar sakein. In halaat mein mu'ahide ki tajdeed ka matlab to ye tha ke kufir aur shirk ko apni mazmoom sargarmiyon ke liye phir se khuli chitti (fresh lease of existance) mil jaye. Is liye Huzoor ﷺ ne mu'ahide ki tajdeed qubool nahi farmayi.

AAAYAT - 8

Kayfa wa 'iny-yaz-haruu 'alay-kum laa yar-qubuu fii-kum 'illan-wa laa zimmah?

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَإِلاَ ذَمَّةً

Tarjuma: "Kaise (koi mu'ahida qayem reh sakta hai in se!) jabke agar wo tum par gaalib aa jeyin to bargiz le haz nahi karenge tumhare baare mein kisi qurabat ka aur na ahad ka."

Aise logaon se aakhir koi mu'ahida kyun kar qayem reh sakta hai jin ka kirdaar ye ho ke agar wo tum par galba haasil karlein to phir na qurabatdaari ka le haz karen aur na mu'ahide ke taqadus ka paas.

Yurzuu-nakum-bi-'afwaa-hi-him

يُرْضَوْنَكُمْ بِأَفْوَاهِهِمْ

Tarjuma: "Razi karna chaahate hain tum logaon ko apne munh (ki baaton) se"

Ab sulah ki tajdeed ki khatir aaye hain to is ke liye bazaahir khushamad aur chaaplusi kar rahe hain. Wo chaahate hain ke is tarah aap logaon ko raazi karlein.

wa ta'-baa quluu-buhum; wa 'aksaruhum faasiqun.

وَتَأْبَى قُلُوبُهُمْ وَأَكْرَهُمْ فَاسِقُونَ

Tarjuma: "Jabke in ke dil (ab bhi) inkaari hain, aur in ki akseeriyat fasiqeen par mushtamil hai."

Jo batein wo zuban se kar rahe hain wo un ke dil ki awaaz nahi hai. Dil se wo abhi bhi neik neeti ke saath sulah par aamadah nahi hain.

AAYAT - 9

‘Ish-taraaw bi-‘Aayaa-til-laabi saman-an-qaliilan اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا

Tarjuma: “Unhone Allah ki ayaat ko farokht kiya haqeer si qeemat ke ewaz.”

Unhone Allah Tala’a ki ayaat ki qadar nahi ki aur in ke badle mein haqeer sa duniyawii faida haasil kar liya.

Unhone Muhammad ﷺ ko Allah ka Rasool jaante hue aur haq ko pehchante hue sirf is lliye rad kar diya hai ke in ki chodarahatein qayem rahein, lekin unhein bahut jald maloom ho jayega ke unhone bahut ghaate ka sauda kiya hai.

*fasadduu ‘an-Sabiilih: ‘inna-hum
saaa-‘a maa kaanuu ya-maluun.*

فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ
مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

Tarjuma: “Pas wo logaon ko rokthe rahe Allah ke raaste se (aur khud bhi rukthe rahe) Yaqeenan bahut hi bura hai jo kuch ye kar rahe hain.”

صَدَّ يَصُدُّ صَدًّا sadda yasuddu saddan, is fa’el ke andar rukne aur rokne donon ke mu’ane paaye jaate hain.

AAYAT - 10

*Laa yarqu-buuna fii Mu’-minin
‘illanw-wa laa zimmah.*

لَا يَرْفُقُونَ فِي مَوْمِنٍ إِلَّا وَلَا ذِمَّةٌ ۗ

Tarjuma: Nabi lebaz karte kisi momin ke haq mein na kisi qurabat ka aur na kisi mu’abide ka.”

Wa ‘ulaaa-ika humul-mu’taduun.

وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

Tarjuma: “Aur yahi log hain jo had se tajarwuz karne waale hain.”

AAYTA - 11

*Fa-‘in-taabuu wa ‘aqaa-mus-Salaata wa ‘aata-
wuz-Zakaata fa-‘ikh-waanukum fid-Diin:*

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ فَخَاوَأُكُمْ فِي الدِّينِ ۗ

Tarjuma: “Phir bhi agar wo tauba karlein, namaz qayem karein aur zakaat dein to wo tumahre deeni bhai hain.”

Allah ne in ke liye ab bhi tauba ka darwazah khula rakha hua hai. Ab bhi agar wo islaam qubool karlein aur sha’ar-e-deeni ko apnalein to wo tumahri deeni bradari mein shaamil ho sakte hain.

wa nufassilul-*Aayaati li-qawminy-ya'-lamuun.* ﴿١١﴾ وَقَفِّصِلْ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Tarjuma: “*Aur Hum Apni ayaat ki tafseel bayaan kar rahe hain un logaon ke liye jo ilm rakhte hain.*”

AAYAT - 12

Wa 'innakasuuu 'ay-maa-nahum-
mim-ba'-di 'ab-dihim wa ta'-anuu
fii Diinikum
وَأَنَّ تَكَشُّوْا أَيَّمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِيْنِكُمْ

Tarjuma: “*Aur agar wo tod daalein apne qaul-o- qaraar ko ahad karne ke baad aur ayeb lagayein tumhare deen mein*”

fa-qaa-tiluuu'a-'immatal-kufri'
inna-hum laaa 'ay-maana la-hum
فَقَاتَلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَأَيْمَانَ لَهُمْ

Tarjuma: “*To tum jung karo kufr ke in imaamon se, in ki qaumon ka koi etebar nahi*”.

Ye bahut aham aur qabil tauwajjah nukta hai. Jazeerah numaye arab ke andar kaafir aur mushrik to bahut the magar yahan khususi taur par kufur aur shirk ke peshwa'on se jung karne ka hukm diya jaaraha hai. Ye ﴿أَيْمَةَ الْكُفْرِ﴾ *a-'immatal-kufri* (*kufur ke imaam*) quresh the. Wo Ka'aba ke mutawalli aur tamaam qaba'il ke butaon ke mujawar the. Doosri taraf siyasi, mu'asharati aur mu'ashi lehaz se Makkah ko “umm-ul Qara'a” ki haisiyat haasil thi aur wo in ke zeir-e-tasullat tha. Us waqt agarche jazeerah numaye arab mein na koi markazi hukumat thi aur na hi koi baqa'ida markazi daarul hukumat tha, magar phir bhi is poore khitte kar markazi shaher aur maanwi sadar muqam Makkah hi tha, aur is markazi shaher aur ummul Qara'a mein waqiye Allah ke ghar ko quresh ne shirk ka adda banaya hua tha. Is liye jab tak in ko shikast de kar Makkah ko kufur aur shirk se paak na kardiya jaata, jazeerah numaye arab ke andar deen ke galbe ka tasawwur nahi kiya jaa sakta tha. Is liye yahan ﴿فَقَاتَلُوا أَيْمَةَ الْكُفْرِ﴾ *fa-qaa-tiluuu'a-'immatal-kufri* ka wazeh hukm diya gaya hai, ke jab tak kufur ke in sarghanon ka sar nahi kuchla jayega aur shirk ke is markazi adde ko khatam nahi kiya jayega us waqt tak sar zameen arab mein deen ke kulli galbe ki raah humwar nahi hogi.

la-'allahum yan-tahuun. ﴿١٢﴾ لَعَلَّهُمْ يَنْتَهُوْنَ

Tarjuma: *Shayed ke (is tarah) wo baaz aajayein.*”

Yani in par sakhti ki jayegi to shayad baaz aajayenge, narmi se ye maanne waale nahi hain.

AAAYAT - 13

'A-laa tuqaa-tiluuna qarw-man-nakasuuu 'ay-maanahum wa hammuu bi-ikbraajir-Ra-suuli أَلَا تَقَاتُلُونَ قَوْمًا نَكَتُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ

Tarjuma: "Tumhein kya ho gaya hai ke tum jung nahi karna chahte aise qaum se jinhone apne qaul-o-qaraar tod diye aur Rasool ﷺ ko jila watan karne ka qasad kiya"

Aye musalmaanon! Mushrikeen-e-Makkah ne sulah Hudebiya ko khud toda hai, jabke tumhari taraf se is mu'ahide ki koi khilaaf warzi nahi hui thi, aur ye wohi log to hain jinhone Allah ke Rasool ﷺ ko Makkah se jila watni par majboor kiya tha. To aakhir kya wajah hai ke ab jab in se jung karne ka hukm diya jaa raha hai to tum mein se kuch log taz-ba-zab ka shikar ho rahe hain.

wa hum-bada-'uukum 'awwala marrah? وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ

Tarjuma: "Aur unhone hi aghaaz kiya tha tumhare saath pehli martaba."

Yani Makkah ke andar musalmaanon ko satane aur takleefein pahunchane ki karastaniyan hon ya Gazwa-e-Badar mein jung chidne ka mu'amlah ho ya sulah Hudebiya ke todne ka waqiya, tumhare saath har ziyadati aur be-usoolon ki pehal hamesha in logaon hi ki taraf se hoti rahi hai.

'A-takh-shaw-nahum? أَتَخْشَوْنَهُمْ

Tarjuma: "Kya tum in se darr rahe ho?"

Ye mutajassana sawaal (searching question) ka andaaz hai ke zara apne girebanon mein jhaanko, apne dilon ko tatolo, kya waqiye tum in se darr rahe ho? Kya tum par koi buzdali taari ho gayi hai? Aakhir Quresh ke khilaaf iqdam se kyun ghabra rahe ho?

Fallaahu 'a-haqqu'an-takh-shawhu 'in-kuntum-Mu'-miniin. قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

Tarjuma: "Allah zyada haqdaar hai ke tum Is se daro agar tum momin ho."

Ab is ke baad iqdaam karne ka aakhri hukm qatayi andaaz mein diya jaa raha hai.

AAAYAT - 14

Qaati-luubum yu-`azzib-humul-laabu
bi-`ay-diikum wa yukh-zihim wa yan-
surkum `alay-him wa yash-fi suduura
qawmim-Mu`-miniin.

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ
وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

Tarjuma: "Tum in se jung karo, Allah unhein azaab dega tumhare haathon, aur in ko ruswa karega, aur tumhari madad karega in ke muqable mein aur bahut se ahl-e-imaan ke seenon ko thandak ataa farmayega."

AAAYAT - 15

Wa yuz-hib gayza quluu-bihim.

وَيُذْهِبُ غِيْظَ قُلُوبِهِمْ ط

Tarjuma: "Aur inke dilon ke gusse ko nikaal dega."

Allah Tala'a is iqdaam ke nata'ij ke taur par musalmaanon ke seenon ki jalan ko door karega aur unhein thandak ataa farmayega. Makkah mein abhi bhi aise log maujood the jin ko quresh ki taraf se takleef pahunchayi jaa rahi thi. Abhi bhi musalmaan bachchon, auraton aur zayefon par muzalim dhaaye jaa rahe the. Chunache jab tumhare hamle ke nateeje mein in zaalimon ki durgat banege to mazloom musalmaanon ke seenon ki jalan bhi kuch kum hogi.

Wa yatuubul-laabu `alaa many-yashaaa';
wallaahu `Alimun Hakiim.

وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ ط
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

Tarjuma: "Aur Allah jis ko chaahega tauba ki taufeeq dega. Aur Allah jaanne waala, hikmat waala hai."

Ab jo aayat ﴿أَمْحَسِبْتُمْ﴾ Am hasib-tum ke alfaaz se shuru ho rahi hai wo apne khaas andaaz aur lehje ke saath Qura'an mein teen martaba aayi hai. Do martaba is se pehle aur teesri martaba yahan. Suratul Baqarah ki aayat 214 mein farmaya:

﴿أَمْحَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ط﴾

'Am hasibtum 'an-tad-khulul-Jannata wa lammaa ya'-tikum-masa-lullaziina khalaaw min-qablikum?

Surah Aal-e-Imraan ki aayat 142 mein farmaya:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾

Am hasibtum 'an-tad- khulul-Jannata wa lammaa ya'-lamillaa-hullaziina jaaha- duu minkum wa ya'-lamas- Saabiriin?

aur yahan (is surat ki aayat 12 mein) farmaya:

﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ﴾

Am hasib-tum 'an-tutra-kuu wa lammaa ya'-lamil-laa-hullaziina jaahaduu min-kum

Ek hi mauzu ki hamil in teenon ayaat ke na sirf alfaaz aapas mein milte hain, balke in mein ek ajeeb-o-gareeb mushabihat ye bhi hai ke har ayaat ke number ke hindson ka haasil jama 7 aata hai.

AAYAT - 16

Am hasib-tum 'an-tutra-kuu wa lammaa ya'-lamil-laa-hullaziina jaahaduu min-kum اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

Tarjuma: “Kya tumne gumaan kar liya hai ke tum yunhi chordh diye jaoge, haanlake abhi to Allah ne ye dekha hi nahi ke tum mein se kaun wo log hain jo jihad karne waale hain.”

Doosri qaumon ke khilaaf bar-sar-peekar hona aur baat hai, tumhein ab apni qaum ke khilaaf jihad karne ke liye jaana hai. Goya is hukm ke andar nisbatan sakht imtehaan hai. Chunache Allah Tumhara ye imtehaan bhi lena chaahata hai.

wa lam yatta-khizuu min-duunil-laahi wa laa Rasuu-libii wa lal-Mu'-miniina waliijah?

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً

Tarjuma: “Aur jo nabi rakhte Allah, Iske Rasool ﷺ aur ahl-e-imaan ke elaaawa kisi ke saath qalbi dosti ka koi ta'aluq.”

Ye duniyawi rishtaon ki khushnuma bandhan jab tak imaan ki talwaar se kateinge nahi, us waqt tak Allah aur deen ke saath tumhara khuloos kaise sabit hoga!

Wallaahu khabiirum-bimaa ta'-maluun.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Tarjuma: “Aur jo kuch tum kar rahe ho Allah is se bakhbar hai.”

AYAAT 17 TO 24

مَا كَانَ لِلْبَشَرِكَيْنِ أَنْ يَعْبُرُوا مَسْجِدَ اللَّهِ شَهِدَيْنِ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ ۗ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ ۖ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَآ إِجْرٌ عَظِيمٌ ﴿٢٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ ۗ إِنَّ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ ۖ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

17. Maa kaana lil-Mush-rikiina 'any-ya'-muruu masaaji-dallaahi shaahi-diina 'alaaa 'an-fusihim-bil-kufr. 'Ulaaa-'ika habitat 'a-maaluhum wa fin-Naari hum khaali-duun.

18. 'Inna-maa ya'-muru ma-saaji-dallaahi man 'aamana bil-laahi wal-Ya'wmiil-'Aakhiri wa 'aqaamas-Salaata wa 'aataz-Zakaata wa lam yakhsba 'illal-laah. Fa-'asaaa 'ulaaa-'ika 'any-yakuunuu minal-Muhtadiin.

19. 'A-ja-'altum siqaa-yatal-Haaajji wa 'imaaratal-Masji-dil-Haraami Kaman 'aamana bil-laahi wal-Ya'wmiil-'Aakhiri wa jaahada fii Sabii-lillaah? Laa yasta-wuuna 'indal-laah: wallaahu laa yahdil-qawmaz-zaalimiin.

20. Alla-ziina 'aamanuu wa haa-jaruu wa jaa-haduu fii Sabii-lillaahi bi-'amwaa-libhim wa 'anfusihim 'a'-zamu dara-jatan 'indal-laah: wa 'ulaaa-'ika humul-faaa-'izuun.

21. Yubash-shiruhum Rab-buhum-bi-rahmatim-minhu wa riz-waanin-wa Jannaatil-lahum fihaa na-'iimum-muqim:

22. Khaa-lidiina fihaaa 'abadaa. 'Innal-laaha 'indahuuu 'ajrun 'aziim.

23. Yaaa-`ayyu-hallaziina `aa-manuu laa tattakhbizuuu `aa-baaa-`akum wa `ikhwaa-nakum `aw-liyaaa-`a `inis-tahabbul-kufra `alal-`iimaan. Wa many yatawwalla-hum-minkum fa-`ulaaa-`ika humuz-zaalimuun.
24. Qul `in-kaana `aabaaa-`u-kum wa `abnaaa-`ukum wa `ikh-waanukum wa `azwaa-ju-kum wa `ashii-ratukum wa `amwaalu-niq-taraf-tumuubaa wa tijaa-ratun-takh-shawna kasaa-dabaa wa masaa-kinu tarza`w-nahaaa` abab-ba `ilay-kum-minal-laabi wa Rasuuli-hii wa Jibaadin-fii Sabiilibii fa-tarab-basuu hattaa ya-`tiyal-laabu bi-`Amrih. Wallaahu laa yahdil-qawmal-faasiqiin.

AAYAT - 17

Maa kaana lil-Mush-rikii-na `any-ya-`muruu masaaji-dallaabi shaahi-diina مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ
 `alaaa `an-fusihim-bil-kufr.` اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ

Tarjuma: “Mushrikon ka ye haq nabi hai ke wo aabad karein Allah ki masjidon ko apne upar kufr ki gawahi dete hue.”

Ye masjid to Allah ke ghar hain, Ye Ka’aba Allah ka ghar aur tauheed ka markaz hai, jabke Iuresh alal elaan kufr par da-te hue hain aur Allah ke ghar ke mutawalli bhi bane hain, aisa kyunkar mumkin hai? Allah ke in dushmanon ka is ki masjid ke upar koi haq kaise ho sakta hai?

Ulaaa-`ika habitat `a-`maaluhum أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ ۖ وَفِي النَّارِ
 wa fin-Naari hum khaali-duun. هُم خَالِدُونَ ﴿١٧﴾

Tarjuma: “Ye wo log hain jin ke saare amaal zaya’a hogaye hain, aur aag hi mein rahenge hamesha hamesha.”

Baitullaah ki dekh bhaal aur haajiyon ki khidmat jaise wo amaal jin par mushrikeen-e-Makkah phoole nahi samaate, imaan ke bagair Allah ke nazdeek un ke in amaal ki koi haisiyat nahi hai. Un ke kufr ke sabab Allah ne in ke tamaam amaal zaya’a kar diye hain.

AAYAT - 18

`Inna-maa ya-`muru ma-saaji-
 dallaabi man `aamana bil-laabi إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
 wal-Ya`wmil-`Aakhiri wa `aqaamas-
 Salaata wa `aataz-Zakaata wa lam الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ
 yakhsba `illal-laah. إِلَّا اللَّهَ تَعَالَى

Tarjuma: “Yaqeenan Allah ki masjidon ko to wo log aabad karte hain jo imaan layein Allah par aur yaum-e-aakhirat par namaz qayem karein’ zakaat adaa karein, aur na darein kisi se siwaye Allah ke.”

Fa-’asaaa ’ulaaa-’ika ’any-
yakuunuu minal-Muhtadiin.

فَعَسَىٰ أَوْلِيٰكَ أَنْ يَكْفُرُوا مِنَ الْإِيمَانِ ۚ

Tarjuma: “To umeed hai ke yahi log raahyaab honge.”

AAYAT - 19

’A-ja-’altum siqaa-yatal-Haaajji
wa ’imaaratal-Masji-dil-
Haraami Kaman ’aamana bil-
laahi wal-Ya’wmiil-’Aakhiri wa
jaahada fii Sabii-lillaah?

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ
الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ

Tarjuma: “Kya tumne haajiyon ko paani pilane aur masjid-e-haraam ko abaad rakhne ko barabar kar diya hai us shakhs (ke amaal) ke jo imaan laaya Allah par aur yaum-e-aakhirat par aur is ne jihad kiya Allah ki raah mein?”

Mushrikeen-e-Makkah is baat par bahut naazaan hain ke unhone Baitullaah ko abaad rakha hua hai aur wo haajiyon ko paani pilane jaisa kaar-e-khair sar anjam dete hain, to kya unke ye amoor imaan Billaah, imaan bil-aakhirat aur jihad fi sabeelillaah ke barabar ho jayenge?

Laa yasta-wuuna ’indal-laah:
wallaahu laa yahdil-qawmaz-
zaalimiin.

لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ۗ

Tarjuma: “Ye barabar nahi ho sakte Allah ke nazdeek. Aur Allah aise zaalimon ko hidayat nahi deta.”

AAYAT - 20

’Alla-ziina ’aamanuu wa haa-jaruu wa
jaa-haduu fii Sabii-lillaahi bi-’amwaa-
lihim wa ’anfusihiim ’a-zamu dara-
jatan ’indal-laah:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ ۗ

Tarjuma: “Wo log jo imaan laaye , jinbone hijrat ki aur jihad kiya Allah ki raah mein apne maalaon aur apni janon ke saath, in ka bahut azeem rutba hain Allah ke nazdeek.”

wa ’ulaaa-’ika humul-faa’-izuun.

وَأُولٰٓئِكَ هُمُ الْفَائِزُونَ ۚ

Tarjuma: “Aur wohi log hain kaamyab hone waale.”

AAAYAT - 21

Yubash-shiruhum Rab-buhum-bi-
rahmatim-minhu wa riz-waaninw-wa
Jannaatil-lahum fiihaa na-iimum-
muqim: يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ
وَّجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

Tarjuma: “Unhein basharat deta hai in ka Rab Apni rehmat-e-khaas aur raza mandi ki aur in baghaat ki jinke andar in ke liye hamesha rehne waali nematein hogi.”

AAAYAT - 22

Khaa-lidiina fiihaaa 'abadaa. Innal-
laaha indahuuu 'ajrun 'aziim. خَلْدِيْنَ فِيْهَا اَبَدًا ۗ اِنَّ اللّٰهَ عِنْدَہٗ
اَجْرٌ عَظِيْمٌ ﴿٢٢﴾

Tarjuma: “Jin mein wo rahenge hamesha hamesha. Yaqeenan Allah hi ke paas hain bahut bada ajar.”

Agli do ayaat apne mauzu aur falsafa-e-deen ke etebaar se bahut aham hain. Jaisa ki is se pehli bhi zikr ho chuka hai, Makkah par chardhayi ke silsile mein ba'az musalmaanon mein taz-ba-zab paaya jaata tha. Is ki ek bahut hi aham wajah ye thi ke mushrikeen-e-Makkah mein se aksar ke saath muhajireen ki bahut qareebi azeezdaariyan thi. Abhi tak to kuch umeed thi ke shayed wo log imaan le ayenge, magar ab saaf nazar aaraha tha ke Makkah par chardhayi ki surat mein apne qareebi azeefon ke khilaaf ladna hoga, apne bhaiyon, betiyon aur baapon ke gale kaatna honge. Insaani sateh par ye koi aasan kaam nahi tha, magar Allah Tala'a ko abhi musalmaanon ka ye mushkil tareen imtehaan lena bhi maqsood tha. Lehaza ye ayaat is ziman mein Allah ki marzi aur deen-e-haq ka usool bahut wazeh aur do took alfaaz mein bayaan kar rahi hain.

AAAYAT - 23

Yaaa-ayyu-hallaziina 'aa-manuu
laa tattakhizuuu 'aa-baaa-akum
wa 'ikhwaa-nakum 'aw-liyaaa-'a
'inis-tahabbul-kufra 'alal-'iimaan. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا اٰبَآءَكُمْ
وَ اٰخْوَانَكُمْ اَوْلِيَآءَ اِنْ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْاِيْمَانِ ۗ

Tarjuma: “Aye ahl-e-imaan! Apne baapon aur bhaiyon ko dili dost aur himayati mat banao agar unhone imaan ke muqable mein kufr ko pasand kiya hai.”

Agar ab bhi tumhare dilon mein apne kaafir aqraba ke liye mohabbat maujood hai to iska matlab ye hai ke phir imaan ke saath tumhara rishta mazboot nahi hai. Allah, is ke deen aur tauheed ke liye tumhare jazbat mein gairat-o-hamiyat nahi hai.

Wa many yatawalla-hum-minkum
fa-'ulaaa-'ika humuz-zaalimuun. ﴿۹﴾

Tarjuma: "Aur tum mein se jo koi bhi in ke saath wilayat (dosti) ka ta'aluq rakhenge to aise log (khud bhi) zaalim tebhenge."

Ab wo ayat aarahi hain jo is mauzu par Qura'an Kareem ki aham tareen ayat hai.

AAYAT - 24

Qul 'in-kaana 'aabaaa-'u-kum
wa 'abnaaa-'ukum wa 'ikh-
waanukum wa 'azwaa-ju-kum
wa 'ashii-ratukum wa 'amwaaalu-
niq-taraf-tumuuhaa wa tijaa-
ratun-takh-shawna kasaa-dahaa
wa masaa-kinu tarzaw-nabaaa'
ahab-ba 'ilay-kum-minal-laahi wa Rasuuli-hii wa Jibaadin-fii Sabiilihii
fa-tarab-basuu hattaa ya'-tiyal-laahu bi-'Amrih.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اِقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرٍ ۝ ط

Tarjuma: "(Aye Nabi ﷺ! in se) keh dijiye ke agar tumare baap, tumhare bête, tumhare bhai, tumhari bewiyan (aur biwiyon ke liye shohar), tumhare risthedar aur wo maal jo tum ne bahut mehnat se kamaye hain, aur wo tijarat jiske mande ka tumhein khatra rehata hai, aur wo makanat jo tumhein bahut pasand hain, (agar ye sab cheezein) tumhein mehboobtar hain Allah, Us ke Rasool aur Us ke rasste mein jihad se, to intezar karo yahan tak ke Allah apna faisla sunade."

Wallaahu laa yahdil-qawmal-faasiqin. ﴿۱۰﴾

Tarjuma: "Aur Allah aise faasiqon ko raah yaab nahi karta."

Yahan 8 cheezein ginwa di gayi hain ke agar in 8 cheezon ki mohabatton mein se kisi ek ya sab mohabatton ka jazba Allah, Iske Rasool aur Iske raaste mein jihad ki mohabatton ke jazbe ke muqable

mein zyada hai to phir Allah ke faisle ka intezaar karo. Ye bahut sakht aur rangote khade kardene waala lehja aur andaaz hai. Hum mein se har shakhs ko chaahiye ke apne baatin mein ek taraazu nasb kare. Is ke ek palde mein ye 8 mohabattein daale aur doosre mein Allah, Iske Rasool ﷺ aur jihad ki teen mohabattein daale aur phir apna ja'izah le ke mai kahan khada hun! Chunke insaan khud apne nafs se khub waaqif hai. ﴿بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۚ﴾ *Balil insaanu alaa nafsihii basiiratun* [Al-Qiyama] is liye ise apne baatin ki sahih surat-e-haal maloom ho jayegi. Behr-e-haal is silsile mein har musalmaan ko maloom hona chaahiye ke agar tu is ki saari khuwahishein, mohabattein aur huqooq (biwi, aulaad, nafs wagairah ke huqooq) in teen mohabatton ke taabe hain to is ke mu'amalaat-e-imaan durast hain, lekin agar mazkurah 8 cheezon mein se kisi ek bhi cheez ki mohabbat ka graph upar chala gaya to bas yun samjhein ke wahan tauheed khatam hai aur shirk shuru! Isi falsafe ko Alama Iqbal ne apne is sha'er mein is tarah pesh kiya hai:

Ye maal-o-daulat duniya, ye rishte-o-pewand

Bataan-e-waham wa guman, Laa ilaaha illallaah!

Aayat zeire nazar mein jo 8 cheezein ginwayi gayi hain in mein pehli paanch "rishta-o-pewand" ke zamre mein aati hain jab ke aakhri teen, "maal-o-daulat dunya" ki mukhtalif shaklein hain. Alama Iqbal farmate hain ke in cheezon ki asal mein koi haqeeqat nahi hai, ye hamare wahem aur ta-wahem ke banaye hue buth hain. Jab tak Laa ilaaha illallaah ki shamsher se in b buthon ko toda nahi jayega, banda-e-momin ke nihaan khana-e-dil mein tauheed ka alam buland nahi hoga.

Doosre aur teesre ruku par mushtmail wo khutba jo Ramzaan 8 hijri se qabl naazil hua tha yahan khatam hua. Ab chauthe ruku ke aghaaz se silsile kalaam phir se surat ki ibtedayi cheh ayaat ke saath joda jaa raha hai.

AYAAT 25 TO 29

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ مُدْبِرِينَ ۗ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۗ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ۗ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۗ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ ذَاكِرُونَ ﴿٢٧﴾

25. *Laqad nasara-kumul-laahu fii ma'waa-tina kasiiratinw-wa yawma Hunaynin 'iz'a'-jabat-kum kasra-tukum falam tugni 'ankum shay-anw-wa zaaqat 'alaykumul-'arzu bimaa rabu-bat summa wallay-tum-mud-biriin!*

26. *Summa 'anza-lallaahu sa-kiina-tabuu 'alaa Rasuulihii wa 'alal-Mu'-miniina wa 'an-zala junuudal-lam-tarawhaa: wa 'azza-ballaziina kafaruu. Wa zaalika jazaaa-'ul-kaafriin.*

27. *Summa yatuubul-laahu mim-ba'-di zaalika 'alaa many-yashaaa': wallaahu Gafuurrur-Rahiim.*

28. *Yaaa-'ayyu-hallaziina 'aa-manuuu 'innamal-Mushri-kuuna najasun-falaa yaq-rabul-Masjidal-Haraama ba'-da 'aamihim haazaa. Wa 'in khiftum 'ay-latan fa-sawfa yugnii-kumul-laahu min-fazlibiini 'in-shaaa'. 'Innal-laaha 'Aliimun Hakiim.*

29. *Qaatilul-laziina laa yu'-mi-nu-una billaabi wa laa bil-yawmil-'Aakhiri wa laa yubarri-muuna maa harra-mal-laahu wa Rasuu-luhuu wa laa yadii-nuuna Diinal-Haqqi minal-laziina 'uutul-Kitaaba hat-taa yu-'tul-Jizyata 'any-yadinw-wa hum saagi-ruun.*

AAAYAT - 25

Laqad nasara-kumul-laahu fii ma'waa-tina kasiiratinw-wa yawma Hunaynin

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۖ

Tarjuma: "(Aye musalmaanon!) Allah ne tumhari madad ki hai bahut se ma'waqe par aur (khaas taur par) hunain ke din"

Jaisa ke qabl azeen bayaan ho chuka hai, pehle, chauthe aur paanchwein ruku par mushtamil ye khutba Zu'alqaidah 9 hijri mein naazil hua tha, jabke is se pehle Gazwa Hunain, Shawwal 8 hijri mein waqu pazeir ho chuka tha.

'iz' a' -jabat-kum kasra-tukum

إِذْ أَعَجَبْتُمْ كَثْرَتَكُمْ

Tarjuma: "Jab tumhein apni kasrat par naaz ho gaya tha."

Ma'amlā yun nahi tha ke lashkar mein shaamil tamaam musalmaanon ko apni kasrat par naaz aur fakhar mehsoos ho raha tha. Gazwa Hunain mein musalmaanon ki teda'ad 12000 thi, jo is se pehle kabhi kisi gazwe mein ekhatti nahi hui thi. In mein se 2000 musalamaanon to wo the jo fateh Makkah ke waqt Huzoor ﷺ ke humrah the, aur 2000 log Makkah se shaamil hue the. Makkah se shaamil hone waalon mein aksiriyat in nau muslimon ki thi jo Makkah fateh ho jaane ke baad imaan laaye the. Ye bhi mumkin hai ki in mein kuch mushrik bhi hon jo ab musalmaanon ki riyaya hone ke ba'is mu'awineen aur khaadimeen ki haisiyat se lashkar mein shaamil ho gaye hon. Musalmaanon ki ye lashkar-kashi Hawazan aur Saqeef ke qaba'il ke khilaaf thi jo Ta'if aur uske ird-gird ki shadaab waadiyon mein aabaad the. Musalmaanon is se qabl baarha qaleel teda'ad aur ma'amooli islaah se kaafir ki badi badi faujon ko shikast de chuke the. Chunache ba'az musalmaanon ki zuban se apni kasrat ke zu'am mein ye alfaaz nikal gaye ke "aaj musalmaanon par kaun gaalib aasakta hai!" Doosri taraf Hawazan aur Saqeef ke qaba'il ne pehle se apne teer andaaz daste pahadiyon aur khadiyon par tainaat kar rakhe the aur mauzon muqamaat par saf arayi karli thi. Ye log bade mahir teer andaaz the. Musalmaanon ka lashkar jab Wadi-e-Hanain mein pahuncha to pahadiyon par maujood teer andaazon ne teeron ki bauchar kardi. Lashkar nasheeb mein tha, teer bulandi se aa rahe the aur donon taraf se aa rahe the, is se lashkar mein bhag-dadh mach gayi aur 12000 ka lashkar jarar titar-batar hogaya. Jab har awal daste se log aztarari kaifiyat mein palat kar bhaage to reile ki surat bahut se doosre logaon ko bhi apne saath dhakelte chale gaye. Ba'az riwayat mein aata hai ke Rasool Allah ﷺ ke saath sirf 30 ya 40 aadmi reh gaye the. Alama Shibli رحمه الله ne "Seerat ul Nabi ﷺ" mein yahi likha hai ke 30, 40 aadmi reh gaye the, lekin Syed Suleman Nadwi رحمه الله ne baad mein apne istedad ki rayi par ikhtelafi note likha ke 300 - 400 aadmi Aap ﷺ ke saath reh gaye the. Lekin 12000 ke lashkar mein se 300 - 400 aadmiyon ka reh jaana bhi koi ma'amooli waqiya nahi

tha. Is surat-e-haal mein Huzoor ﷺ apni sawari se neeche utar aaye, Aap ﷺ ne alam khud apne haath mein liya aur ba-awaaz-e-buland rajaz pardha: *أَنَا النَّبِيُّ لَا كَذِبَ أَتَا ابْنُ عَبْدِ الْمُطَّلِبِ* *Anaa Nabiyyu laa kaziba anaa Ibnu Abdil Muttalib*, ke mai Nabi hoon is mein koi shak nahi! (Yani mai yaqeenan Nabi hoon, chahe ye 12000 log mera saath dein tab bhi, aur agar koi bhi saath na de tab bhi). Aur mai Abdul Mutallib ka beta hoon, yani mai Abdul Mutalib ka pota maidan-e-jung mein banafs-e-nafees maujood hoon. Phir Aap ﷺ ne logoan ko pukara: *إِلٰى يٰٓأَيُّهَا اللّٰهُ!* Ilayya yaa ibaadallaah! *“Allah ke bando, meri taraf aao!”* is ke baad Aap ﷺ ne qareeb hi maujood apne chacha Hazrat Abbas رضي الله عنه ko, jin ki awaaz kaafi buland thi, hukm diya ke ansaar -o-muhajireen ko pukarein. Unhone buland awaaz se pukara: Ashab-e-badar kahan ho? Ashab-e-shijra (ba'eet rizwan waalo) kahan ho? is par log Rasool Allah ﷺ ki taraf palatna shuru hue aur lashkar phir se ekhatta hua. Is ke baad ek bharpoor jung ladne ke baad musalmaanon ko fateh haasil hui. Aayat zeir-e-nazar ka isharah is poore waqiye ki taraf hai.

falam tugini ankum shay-anw-wa zaaqat alaykumul-arzu bimaa rahu-bat summa wallay-tum-mud-biriin! *فَلَمْ تُغِنِ عَنْكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمُ الرِّضْ بِمَا رَحَبْتَ ثُمَّ وَلِيْتُم مَّدْبِرِينَ ۝*

Tarjuma: *“To wo (kasrat) tumhare kuch kaam na aasaki aur zameen puri farakhi ke barwajood tum par tang ho gayi, phir tum peeth mod kar bhaag khade hue.*

AAYAT - 26

Summa anza-lallaahu sa-kiina-tahuu alaa Rasuulihii wa alal-Mu-miniina wa an-zala junuudal-lam-tarawhaa: *ثُمَّ أَنْزَلَ اللَّهُ سَكِيْنَةً عَلَى رَسُوْلِهِ وَعَلَى الْمُؤْمِنِيْنَ وَأَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا*

Tarjuma: *“Phir Allah ne naazil farmayi Apni (taraf se) taskeen Apne Rasool ﷺ aur abl-e-imaan par aur (us waqt bhi) aise lashkar utaare jinhein tum ne nabi dekha”*

wa azza-ballaziina kafaruu. Wa zaalika jazaaa-ul-kaafiriin. *وَعَدَّبَ الَّذِيْنَ كَفَرُوْا وَذٰلِكَ جَزَاءُ الْكَافِرِيْنَ ۝*

Tarjuma: *“Aur azaab diya kaafiron ko. Aur yaqeenan kaafiron ka badla yahi hai.”*

AAAYAT - 27

Summa yatuubul-laahu mim-ba'-
di zaalika 'alaa many-yashaaa':
wallaahu Gafuurur-Rabiim.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ ۗ
وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٧﴾

Tarjuma: "Phir is ke baad (bhi) Allah tauba naseeb farmayega Apne bandon mein se jisko chaahega. Aur Allah bakhshne waala, reham karne waala hai."

AAAYAT - 28

Yaaa-'ayyu-ballaziina 'aa-manuuu
'innamal-Mushri-kuuna najasun-
falaa yaq-rabul-Masjidal-Haraama
ba'-da 'aamihim haazaa.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ
فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۗ

Tarjuma: "Aye ahl-e-imaan! Ye mushrikeen yaqeenan napaak hain, lehaza is saal ke baad ye masjid-e-haram ke qareeb na phatakne paaye."

Yani is saal (9 hijri) ke hajj mein to mushrikeen bhi shaamil hain, magar a'inda kabhi koi mushrik hajj ke liye nahi aasakega aur na kisi mushrik ko Baitulllaah ya masjid-e-haram ke qareeb aane ki ijazat hogi.

Wa 'in khiftum 'ay-latan

وَإِنْ خِفْتُمْ عَيْلَةً

Tarjuma: "Aur agar tumhein andesha ho fuqr ka"

fa-sawfa yugnii-kumul-laahu
min-fazlibiiii 'in-shaaa'. 'Innal-
laaha 'Aliimun Hakiim.

فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَإِنْ شَاءَ ۗ
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

Tarjuma: "To anqareeb Allah tumhein ghani kardega Apne fazal se agar Wo chaahega. Yaqeenan Allah sab kuch sunne waala hikmat waala hai."

Agar kisi ke zehan mein ye khayal aaye ki is hukm ke baad haajiyon ki teda'ad kum ho jaayegi aur inke nazranon aur qurbaniyon se hone waali aamdani mein bhi kami aajayegi, to use Allah ki zaat par pura pura bharosa rakhna chaahiye. Anqareeb is qadar duniyawii daulat tum logaon ko milegi ke tum sambhaal nahi sakoge. Chunache Rasool Allah ﷺ ke wisaal ke baad chand saalon ke andar andar halaat yakseer tabdeel hogaye. Sultanat-e-Faris aur Sultanat-e-Roma ki fatuhaat ke

baad maal-e-ganeemat ka goya sailaab umad aaya aur is qadar maal musalmaanon ke liye sambhalna waqiya mushkil ho gaya. Yahi surat-e-haal thi jis ke baare mein Huzoor ﷺ ne apne zindagi ke aakhri ayaam mein farmaya tha:

فَوَاللَّهِ لَا الْفَقْرَ أَخْشَىٰ عَلَيْكُمْ، وَلَكِنِ أَخْشَىٰ عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بَسَطَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ، فَتَنَّا فُسُوهَا كَمَا تَنَّا فُسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ.

Fawallaahi laa alfaqra akhsbaa alaykum, walaakin akhsbaa alaykum an tubsata alaykumud dunya kama busitat alaa man kaana qablakum, fatana fasuha kama tana fasuha, wa tublikakum kama ahlakathum. ¹

“Pas Allah ki qasam (aye musalmano!) mujhe tum par fuqr wa ibtiyaaj ka koi andesha nahi hai, balke mujhe tum par is baat ka andesha hai ke tum par dunya kushadah kardi jayegi (tumbhare qadmon mein maal-o-daulat ke anbaar lag jayenge) jaise ke tum se pehle logaon par kushadah ki gayi, phir tum is ke liye ek doosre se aage badhne ki koshish karoge jaise ke wo log karte rahe, phir ye tumhein tabah-o-barbaad kar ke rakh degi jaise ke us ne in logaon ko tabah-o-barbaad kar diya.”

AAYAT - 29

Qaatilul-laziina laa yu'-mi-nu-una billaahi wa laa bil-yawmil-'Aa-khiri wa laa yuharri-muuna maa harra-mal-laahu wa Rasuu-luhuu wa laa yadii-nuuna Diinal-Haqqi minal-laziina 'uutul-

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا
يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ
يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ ذَاكِرُونَ ﴿٢٩﴾

Kitaaba hat-taa yu'-tul-Jizyata 'any-yadinw-wa hum saagi-ruun.

Tarjuma: “Jung karo tum in logaon se jo na Allah par imaan rakhte hain, na yaum-e-aakhirat par aur na haraam tehrate hain Allah aur Uske Rasool ki haraam kardah cheezon ko, aur na qubool karte hain deen-e-haq ki taabedari ko, in logaon mein se jin ko kitaab di gayi thi, yahan tak ke wo apne haath se jazya pesh karein aur chote (taabe) ban kar rahein.”

1. Sahih Al-Bukhari, Kitaab Al-Hazya wa Kitaab Al-Maghazi wa Kitaab Al-Riqaq, baab ma yahzur min zehratud dunya wal tanafis fiha. Wa Sahih Muslim, Kitaab Al-Zahad wal Raqa'iq.

Is aayat mein bhi deen ka bahut aham falsafa bayaan hua hai. Is hukm mein mushrikeen-e-Arab aur nasal-e-insaani ke baaqi logoan ke darmiyan faraq kiya gaya hai. Suratut Tauba ki aayat 5 ki rou se mushrikeen-e-Arab ko jo mahulat ya amaan di gayi thi is muddat ke guzarne ke baad in ke liye to koi aur raasta (option) is ke elaawa nahi tha ke ya wo imaan le aayein ya unhein qatal kar diya jayega, ya wo jazeerah numaye arab chordh kar chale jayein. Un ka mu'amla to is liye khususi tha ke Muhammad Rasool Allah ﷺ ne Allah ke Rasool ki haisiyat se un par aakhri darje mein itmam-e- hujjat kar diya tha, aur Aap ﷺ ka inkaar kar ke wo log azaab-e-istesaal ke haqdaar ho chuke the. Magar yahood wa nasara'a aur baaqi puri nu-e-insani ke liye is ziman mein qanoon mukhtalif hai. Jazeerah numaye arab se baahar ke logaon ke liye aur qiyamat tak tamaam dunya ke insanon ke liye wo challenge nahi ke imaan laao warna qatal kardiye jaoge. Kyunke is ke baad ab Huzoor ﷺ bahaisiyat Rasool ﷺ ma'anuwi taur par to maujood hain magar banafs-e-nafees maujood nahi, ke barah-e-raast koi qaum Aap ﷺ ki dawat ko rad kar ke azaab-e- istesaal ki mustehaq hojaye. Chunache baaqi tamaam nu-e-insani ke afraad ka mu'amla ye hai ke in se qitaal kiya jayega, yahan tak ke wo deen ki bila-dasti ko bahaisiyat ek nizam ke qubool karlein, magar infaradi taur par kisi ko qubool-e-islam ke liye majboor nahi kiya jayega. Har koi apne mazhab par kaar band rehne hue islami riyasat ke ek shehri ke taur par reh sakta hai, magar aisi surat-e-haal mein gair muslimon ko jazya dena hoga. Isi falsafe ke tehat khilaafat-e-Rashidah ke daur mein kisi bhi mulk par lashkar-kashi karne se pehle teen shara'et pesh ki jaati thi. Pehli ye ke imaan le aao, aisi surat mein to hamare barabar ke shehri hogaye. Agar ye qubool na ho to Allah ke deen ki bila-dasti qubool kar ke islami riyasat ke farmabardar shehri ban kar rehna aur jazya dena qubool kar lo. Aisi surat mein tum logaon ko azaadi hogi ke tum yahoodi, esaayi, majoosi hindu wagairah jo chaaho bankar raho. Lekin agar ye bhi qaabil-e-qubool na ho aur tum log is zameen par baatil ka nizam qayem rakhna chaaho to phir is ka faisla jung se hoga.

AAYAAT 30 TO 35

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۖ
يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۖ قَاتَلَهُمُ اللَّهُ ۗ أَتَى يَؤُفَكُونَ ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَ
رُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۗ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ
لَا إِلَهَ إِلَّا هُوَ يُسَخِّتُهُمْ غَمًّا يَشِيرُونَ ﴿٣١﴾ يَرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ
يُتِمَّ نُورَهُ ۖ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَ ۗ عَلَى
الَّذِينَ كَفَرُوا ۖ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهَبَانِ
لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ ۖ فَبِئْسَ لَهُمْ بَعْدَ آيَةِ الْيَوْمِ يُحَىٰ عَلَيْهِمْ فِي نَارِ
جَهَنَّمَ فَتَكَلَّمُوا بِهَا حَبَّ هَبِّمْ وَجُنُوبُهُمْ وظُهُورُهُمْ ۗ هَذَا مَا كُنْتُمْ لَا تَفْقَهُمْ فَذُوقُوا مَا
كُنْتُمْ تَكْنُزُونَ ﴿٣٤﴾

30. *Wa qaa-latil-Yahuudu 'Uzayru-nib-nullaahi wa qaa-latin-Nasaaral-Masihibub-nul-laah. Zaalika qaw-lubum-bi-afwaa-hibhim. Yuzaabi-uuna qaw-lalla-ziina kafaruu min-qabl. Qaatala-humullaah; 'annaa yu-fakuun!*

31. *Itta-khazuuu 'abbaa-ra-hum wa rubbaa-nahum 'ar-baabam-min-duunil-laahi wal-Masii-habna-Maryam. Wa maaa 'umi-ruuu 'illaa li-ya'-buduuu 'Ilaahan-Waabidaa. Laaa 'ilaaha 'illaa Huu. Subhaanahuu 'ammaa yushrikuun.*

32. *Yurii-duuna 'any-yutfi-'uu Nuural-laahi bi-'afwaa-hi-him wa ya-ballaahu 'illaaa 'any-yutimma Nuu-rabuu wa law karihal-Kaa-fruuun.*

33. *Huwal-lazii' arsala Rasuu-labuu bil-Hudaa wa Diinil-Haqqi li-yuzhi-rabuu 'alad-diini kulli-hii wa law karihal-Mush-rikuun.*

34. *Yaaa-'ayyu-hallaziina 'aa-manuuu 'inna kasiiram-minal-'ab-baari war-rub-baani la-ya'-kuluu-na 'amwaa-lan-naasi bil-baatili wa yasudduuna 'an-Sabii-lillaah. Walla-ziina yak-nizuu-naz-zaha-ba wal-fizzata wa laa yunfiquu-nahaa fii Sabiilil-laahi fabash-shirhum-bi-'azaabin 'aliim.*

35. *Ya'wma yubmaa 'alay-haa fii Naari Jahannama fatukwaa bihaa jibaabuhum wa junuu-buhum wa zuhuuruhum. Haa-zaa maa kanaztum li-'anfusi-kum fa-zuuquu maa kuntum taknizuun.*

AAAYAT - 30

Wa qaa-latil-Yahuudu 'Uzayru-nib-nullaabi wa qaa-latin-Nasaaral-Masihub-nul-laah.

وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۗ

Tarjuma: "Aur yahood ne kaha (aqeedah ghad liya) ke Uzair عليه السلام Allah ka beta hai aur nasaara ne kaha (aqeedah ghad liya) ke Maseeh عليه السلام Allah ka beta hai."

Zaalika qaaw-luhum-bi-'afwaa-hibim. Yuzaabi-'uuna qaaw-lalla-ziina kafaruu min-qabl.

ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۗ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ

Tarjuma: "Ye in ke munh baatein hain. Ye naqal kar rahe hain in logaon ki baaton ki jinhone kufr kiya tha is se pehle."

In ki in baaton ya man-ghadat aqeedon ki koi haqeeqat nahi hai, balke ye log apne se pehle waale mushrikeen ke aqaa'id ki naqal kar rahe hain. "Mithraism" ek qadeem mazhab tha jiska markaz Misr tha. Is mazhab mein pehle se ye taslees maujood thi "God the Father, Horus the Son of God and Isis the Mother Goddess." thi. Yani khuda, khuda ka beta aur us ki maa Isis devi. Ye pehli taslees thi jo Misr mein bani. Phir jab Saint Paul ne esaa'iyat ki tableeg shuru ki aur us ka dairah gair isra'iliyon (gentiles) tak waseeh kar diya to ahl-e-Misr ki niqali mein taslees jaise nazaryaat esaa'iyat mein shaamil kar liye gaye taake in naye logaon ko esaa'iyat ikhtiyaar karne mein asaani ho. Chunache esaa'iyat mein jo pehli taslees shaamil ki gayi wo yahi thi ke "Khuda, khuda ka beta Yesu aur Mariyam muqadas". To unhone qadeem mazhab ki niqaali mein ye taslees ejaad ki thi.

Qaatala-humullaah; 'annaa yu'-fakuun!

قَاتَلَهُمُ اللَّهُ ۗ إِنَّهُ يُؤْفِكُونَ ۝

Tarjuma: "Allah unhein halaak kare, ye kahan se bachlaye gaye hain!"

AAAYAT - 31

'Itta-khazuuu 'abbaa-ra-hum wa rubbaa-nahum 'ar-baabam-min-duunil-laabi wal-Masii-habna-Maryam.

إِتَّخَذُوا أَحْبَابَهُمْ وَرُءْبَاءَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۗ

Tarjuma: "Unhone apne abbaar-o-rehbaan ko rabb banaliya Allah ke siwa aur Maseeh عليه السلام Ibne Mariyam ko bhi."

Esayon mein doosri badi gumrahi ye paida hui thi ke unhone apne ulma-o-masha'ikh aur Hazrat Eesa عليه السلام ko bhi aluhi'yat mein hissadaar bana liya tha. Hazrat Eesa عليه السلام to in ke haan ba-qaidah teen khudaon mein se ek the aur is haisiyat mein wo Aap ﷺ ki parastish bhi karte the, magar ahbaar-o-rehbaan ko rab maanne ki kaifiyat zara mukhtalif thi. Hazrat Adi Bin Hatim رضي الله عنه (jinhone esaa'iyat se islam qubool kiya tha) Huzoor ﷺ ki khidmat mein haazir hue aur is aayat ke baare mein wazahat ki darkhuwast ki to Aap ﷺ ne farmaya:

أَمَّا أَنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلَّوْا شَيْئًا اسْتَحَلُّوْهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوْهُ

*Amaa annahum lam yakuunuu y'abuduu nahum walaakinnahum kaanu izaa ahalluu shay'anas tahalluuhuu wa izaa harramuu alayhim shay'an harramuuhu.*¹ "Wo in (ahbaar-o-rehbaan) ki ibadat to nahi karte the, lekin jab wo kisi shaye ko halaal qaraar dete to ye use halaal maan lete aur jab kisi shaye ko haraam qaraar dete to use haraam maan lete."

Yani halaal-o-haram ke baare mein qanoonsaazi ka haq sirf Allah Tala'a ko haasil hai, aur agar koi doosra is haq ko istemaal karta hai to goya wo Allah ki alwahiyat mein hissa daar ban raha hai, aur jo koi Allah ke elawa kisi ka haq tasleem karta hai to goya use Allah ke siwa apna rab tasleem kar raha hai.

Aaj bhi pope ko pura ikhtiyaar haasil hai ke wo jo chahe faisla kare. Jaisa ke us ne ek farmaan ke zariye se yahudiyon ko 2000 saal purane ilzam se bari kar diya, ke unhone Hazrat Maseeh عليه السلام ko suli par chardhaya tha. Goya use tareekh tak badal dene ka ikhtiyaar hai, isi tarah wo kisi haraam cheez ko halaal aur halaal cheez ko haraam qaraar de sakta hai. Is tarah ke tassawuraat hamare haan isma'eeliyon mein bhi paaye jaate hain. In ka imam-e-hazir masoom hota hai aur use ikhtiyaar haasil hai ke wo jis cheez ko chahe halaal karde aur jis cheez ko chahe haraam karde. Is tarah unhone shari'at ko saaqit kar diya hai. Tahum ye mu'amlah bilkhusoos Gujrat (India) ke elaaqe mein basne waale isma'eeliyon ka hai, jabke Hunzah mein jo isma'ali aabad hain un ke haan shari'at maujood hai, kyunke ye purane isma'eeliyon ne jab muqaami aabadi mein apne nazriyat ki tableeg shuru ki to unhone wohi kiya jo Saint Paul ne kiya tha. Unhone shari'at ko saaqit kar diya aur hindu'aon ke aqeede ke mutabiq avtaar ka aqeedah apna liya. Muqami hindu abadi mein apne nazriyat ki asaan tarweej ke liye unhone Hazrat Ali رضي الله عنه ko duswien avtaar ke taur par pesh kiya (hindu'aon ke haan

1. Sunan At-Tirmizi, Kitaab Tafseerul Qur'an, Baab wa min Suratut Tauba.

9 avatar ka aqeedah rayij tha). Lehaza “Dushtam avtaar” ka aqeedah mustaqil taur par un ke haan rayij ho gaya. Is ke elaawa un ke haazir imam ko mukammil ikhtiyaar hai ke wo shari'at ke jis hukm ko chaahe mansukh kar de, kisi halaal cheez ko haraam kar de ya kisi haraam ko halaal kar de.

Wa maaa `umi-ruuu `illaa li-ya`-buduuu وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ وَاجِدًا ۝
 `Ilaahanw-Waabidaa. Laaa `ilaaha `illaa لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣٢﴾
 Huu. Sub-haanahuu `ammaa yusbrikuun.

Tarjuma: “Unhein nabi hukm diya gaya tha magar isi baat ka ke wo poojein sirfek Ilaaha ko, nabi hai koi ma`abud Is ke sirwa. Wo paak hai Is se jo shirk ye log kar rahe hain”.

AAYAT - 32

Yurii-duuna `any-yutfi-`uu يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
 Nuural-laahi bi-`afwaa-hi-bim

Tarjuma : “ye chaahte hain ke Allah ke noor ko bhujadein apne munh (ki phoonkaon) se”

wa ya`-ballaahu `illaaa `any-yutimma Nuu- وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ
 rahuu wa law karibal-Kaa-firuun. وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٣﴾

Tarjuma: “Aur Allah ko bargiz manzoor nabi hai ke Wo Apne noor ka itmaam farma kar rahe, chaabe ye kaafiron ko kitna hi nagawar guzre.”

Is asloob mein yahoodiyon par ek tarah ka tanz hai ke wo khufya saazishon ke zariye se is deen ko neecha dikhaane ki koshish karte hain aur kabhi allal elaan maidan mein aakar muqable karne ki jura'et nahi karte. Is aayat ki tarjumani Maulana Zafar Ali Khan ne apne is sha'er mein is tarah ki hai:

*Noor-e-khuda hai kufr ki harkat pe khandah zan
 Phoonkaon se ye chiraag bhujaya na jaaye ga!*

AAYAT - 33

Hurwal-lazii` arsala Rasuu-lahuu هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
 bil-Hudaa wa Diinil-Haqqi li- الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ
 yuzhi-rahuu `alad-diini kulli-hii الْمُشْرِكُونَ ﴿٣٤﴾
 wa law karihal-Mush-rikuun.

Tarjuma: “Wohi to hai Jisne bheja hai Apne Rasool ﷺ ko alhuda aur deen-e- haq dekar kar taake gaalib karde use kul ke kul deen (nizam-e-zindagi) par, khurwah ye mushrikon ko kitna hi nagawaar guzre.”

Ye aayat bahut wazeh andaaz mein Muhammad Rasool Allah ﷺ ki risalat ki imtiyazi ya takmeeli shaan ka mazhar hai. Jaise ke pehle bhi zikr ho chuka hai, Huzoor ﷺ ki risalat ka buniyadi maqsad to doosre Ambiya-o-Rusal ki tarah tabsheer, inzaar, tazkeer, dawat aur tableeg hai, jis ka tazkerah Suratun Nisa (aayat 165) mein bayein alfaaz maujood hai: ﴿رَسُولًا مُبَشِّرِينَ وَمُنذِرِينَ لِيَاكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةً بَعْدَ الرُّسُلِ﴾ Rusulam-mubash-shiriina wa muziriina li-'allaa yakuu- na linnaasi 'alallaahi hujjatam-ba'-dar-rusul: wa kaanal-laahu 'Aziizan Hakiimaa. Lekin is ke alawa Huzoor ﷺ ki ba'asat ka ek imtiyazi aur khususi maqsad bhi hai aur wo hai takmeel-e-risalat, yani deen ko bil-fa'el qayem aur gaalib karna. In do ayaat mein Aap ﷺ ki risalat ki isi takmeeli shaan ka zikr hai. Ayaat ka ye joda bilkul isi tarteeb se Suratus-Saf (aayat 8 aur 9) mein bhi aaya hai. In mein se pehli aayat Suratus Saf mein thode se faraq ke saath aayi hai: ﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ Yuriiduuna li-yutfi-'uu Nuurallaahi bi-'afwaahihim wallaahu mutimmu Nuurihii wa law karihal-kaafiruun. Jabke doosri aayat jun-ki-tun hai, is mein aur Suratut Tauba ki is aayat men bilkul koi farq nahi hai. Mai ne is aayat par 26 safhaat par mushtamil ek muqala likha tha jo "Nabi Akram ﷺ ka Maqsad-e-Ba'asat" ke unwaan se shaya'a hota hai. Is kitaab mein ye saabit kiya gaya hai ke Huzoor ﷺ ki ba'asat ke khususi ya imtiyazi maqsad ki kulli andaaz mein takmeel yani dunya mein deen ko qayem aur gaalib karne ki jadd-o-jahad hum sab par Huzoor ﷺ ke ummati hone ki haisiyat se farz hai. Agarche bahut se logaon ne is farz se jaan churdane ke liye bhi dala'il diye hain ke deen ko hum insanon ne nahi balke Allah ne gaalib karna hai, lekin is kitaab ke mutale se aap par wazeh hoga ke is farz se faraar ka koi raasta nahi hai.

AAYAT - 34

Yaaa-ayyu-hallaziina 'aa-manuuu
inna kasiiram-minal-'ab-baari
war-rub-baani la-ya'-kuluu-na
'amwaa-lan-naasi bil-baatili

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ
وَالرُّهْبَانِ لَيَاكُفُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

Tarjuma: "Aye ahl-e-imaan, yaqeenan bahut se ulma aur darwesh hadap karte hain logaon ke maal baatil tareeqe se"

Mukhtalif musalmaan ummaton mein maz'habi peshwa'on ke liye mukhtalif naam aur alqaab rayej rahe hain. Bani Isra'eal ke haan

unhein ahbar aur rehban kaha jaata tha. Aayat zeire nazar ke mutabiq is tabqe mein aksiriyat aise logaon ki rahi hai jo baatil aur najayez zariye se maal-o-daulat jama karne aur jaidaad banane ke makruwa dhande mein maloos rahe hain. Ek aam dunyadaar aadmi jayez tareeqe se maal -o-daulat kamata hai ya jaidaad banata hai to is mein koi qabahat nahi, magar ek aisa shakhs jo deen ki khidmat mein masroof hai aur isi haqeeqat se jaana pehchaana jaata hai, agar wo bhi maal-o-daulat jama karne aur jaidaad banane mein mashgul ho jaye, aur mazed ye ke deen ko istemaal karte hue aur apni deeni haisiyat ko nilaam karte hue logaon ke maal hadap karne lage aur maal-o-daulat jama karne hi ko apna maqsad-e-zindagi banale, to aisa insaan asmaan ki chatt ke neeche badtareen insaan hoga. Apni ummat ke ulma ke baare mein Huzoor ﷺ ki ek bahut ibrat angeiz hadees hai:

يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ، مَسْجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى، عَلَيْهِمْ شَرٌّ مِنْ تَحْتِ أَدِيمِ السَّيِّئِ
 مِنْ عِنْدَهُمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ.

*Yuushiku an yaati alan naasi zamaanun laa yabqaa minal islaami illaa asmuhuu, walaa yabqaa minal qu'rani illaa asmuhuu masaajidubum aamiratun wahiya kharaabum minal huda, ulamaa'uhum shaarum man tahta adeemis samaa'i min indahum takbruhul fitnahu wa fiihim ta'uud.*¹

Hazrat Ali رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Mujhe andesha hai ke logoan par ek waqt aisa aayega jab islam mein se is ke naam ke siwa kuch nahi bachega aur Qura'an mein se is ke rasmul khat ke siwa kuch baaqi nahi rahega. In ki masjidain bahut aabad (aur shaandar) hongy magar wo hidayat se khaali hongy. In ke ulma aasmaan ki chatt ke neeche badtareeb makhluq hongy, fitna unhi mein se bar'amad hoga aur in hi mein laut jaayega.”

wa yasudduuna 'an-Sabii-lillaah. وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ

Tarjuma: “*Aur rokhte hain logoan ko Allah ke raaste se.*”

Jab koi deeni tehreek uthti hai, koi Allah ka mukhalis banda logaon ko deen ki taraf bulata hain, to in maz'habi peshawayon ko apni masnadein khatre mein nazar aati hain. Wo nahi chaahte ke in ke

1. Rawah Al-Baihaqi fi Sha'ab Al-Imaan. Mishkaatul Masabeeh, Kitaabul Ilm, Al-Fasal ul Taalith.

aqeedat-mand unhein chordh kar kisi doosri dawat ki taraf mutawajje hon, kyunke unhi aqeedat mandon ke nazraanon hi se to in ke daulat ke ambaaron mein izafa ho raha hota hai aur in ki jaidaadein ban rahi hoti hain. Wo aakhir kyunke chaahenge ke un ke naam lewa kisi doosri dawat par laibak kahein.

Walla-ziina yak-nizuu-naz-
zaha-ba wal-fizzata wa laa
yunfiquu-nahaa fii Sabiilil-laahi
fabash-shirhum-bi-’azaabin ‘aliim

وَالَّذِينَ يَكْنُزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ

Tarjuma: "Aur wo log jo jama karte hain apne paas sona aur chaandi aur kharch nahi karte is ko Allah ki raah mein, to in ko basharat de dejiye dardnaak azaab ki."

Is aayat ke hawale se Hazrat Abuzar Gaffari رضي الله عنه ki zaati raye ye thi ke sona aur chaandi apne paas rakhna muttalaqan haraam hai. Magar doosre Sahaba-e-Kiraam رضي الله عنهم, Hazrat Abuzar Gaffari رضي الله عنه ki is raye se mutafiq nahi the. Chunache deen ka aam qanoon is silsile mein yahi hai ke agar kisi ne koi maal jayez tareeqe se kamaya ho aur wo is mein se zakaat bhi adaa karta ho to is maal ko wo apne paas rakh sakta hai, chaahе iski miqdar kitni hi zyada ho aur chaahе wo sone ya chaandi hi ki shakal mein ho. Aisa maal ek shakhs ki maut ke baad is ke warsa'a ko jayez maal ke taur par qanoon-e-wirasat ke mutabiq muntaqil bhi hoga. Chunache Allah Tala'a ka naazil karda qanoon-e-wirasat kis cheez ki hogi aur qanoon-e-wirasat ka amlan kya maqsad reh jaayega? Is lehaz se Qura'an ke wo ehkaam ruhani aur akhlaaqi taleem ke zamre mein aate hain jin mein baar baar maal kharch karne ki targeeb di gayi hai aur is silsile mein ﴿قُلِ الْعَفْوَ﴾ *Qulil 'afwa* [Al-Baqarah: 219] ke alfaaz bhi maujood hain. Yani jo bhi zyada-az-zyada zarurat ho use Allah ki raah mien kharch kar diya jaaye. Chunache Hazrat Osman رضي الله عنه ke daur-e-khilafat mein Hazrat Abuzar Gaffari رضي الله عنه ki mukhalifat ke bawajood qanooni nuqta nazar se yahi faisla hua tha ke sona, chaandi apne paas rakhna mutalaqan haraam nahi hai, magar Hazrat Abuzar Gaffari رضي الله عنه apni raye mein kisi qism ki lachak paida karne par aamadah na hue. Chunke aap رضي الله عنه ke ikhtelaaf ki shiddat ko ba'is Madina ke mahaul mein ek aztarabi kaifiyat paida ho rahi thi, is liye Hazrat Osman رضي الله عنه ne aap رضي الله عنه ko hukm diya ke wo Madina se baahar chale jayein. Is par aap رضي الله عنه Madina se nikal gaye aur sehra mein ek jhonpdi banakar is mein rehne lage.

Mere nazdeek is aayat ka hukm ahbaar aur rehbaan yani maz'habi peshwa'on ke saath makhsoos hai. Is mein wo sab log shaamil hain jinhone apne waqt aur apni salahiyatein deen ki khidmat ke liye waqf kar rakhi hai aur un ka apna koi zariya aamdani nahi hai. Aise maz'habi peshwa'on ko log hadye dete hain aur un ki maali mu'awinat karte hain taake wo apni zaruriyat-e-zindagi ko pura kar sakein. Jaise Huzoor ﷺ khud baitul maal se apni zaruriyat puri karte the. Azwaj-e-mutaharat ﷺ ko naan nafqa bhi dete the aur apne azeez-o-aqarib ke saath husn-e-salook bhi karte the, magar baitul maal se kuch mayassar na hone ki surat mein faaqe bhi karte the. Isi tarah Khulfa-e-Raashideen ﷺ ki misaal bhi hai. Chunache aise maz'habi peshwa'on par bhi laazim hai ke wo doosron ke hadiye aur waza'if sirf ma'roof andaaz mein apni aur apne zeir kifalat afraad ki zaruriyat-e-zindagi puri karne ke liye istemaal mein layein. Lekin agar ye log apni mazkurah haisiyat se faida uthate hue daulat ekhatti karna aur jaidaadein banana shuru kardein, aur phir ye jaidaadein qanoon-e-wirasat ke tehat un ke warsa'a ko muntaqil hon to aisi surat mein in logaon par is aayat ke ehkaam ka hurf ba hurf intebaaq hoga. Chunache aaj bhi agar aap ulma-e-haq aur ulma-e-suu ke baare mein maloom karna chaahain to mere nazdeek ye aayat iske liye ek tarah ka (limus test) hai. Agar koi maz'habi peshwa ya aalim apne deeni career ke nateeje mein jaidaad bana kar aur apne peeche daulat chordh kar mara ho to wo bila-shak wa shuba ulma-e-suu mein se hai.

AAYAT - 35

Yawma yuhmaa 'alay-haa fii Naari Jahannama fatukwaa bihaa jibaabu-hum wa junuu-buhum wa zuhuuruhum.

يَوْمَ يُحَىٰ عَلَيْهِمْ فِي نَارِ جَهَنَّمَ فُتُكُوٰى بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وَأُخْرُؤُهُمْ ۖ

Tarjuma: "Jis din in (sone aur chaandi) ko tapaya jayega jahanum ki aag mein aur phir daaga jayega in se in ki peshaniyon, in ke pehlu'on aur in ki peethon ko."

*Haa-zaa maa kanaztum li-
'anfusi-kum fa-zuuquu maa
kuntum taknizuun.*

هٰذَا مَا كُنْتُمْ لٰٓءِٓفْسِكُمْ فَذُوقُوْا مَا
كُنْتُمْ تَكْنُزُوْنَ ﴿٣٥﴾

Tarjuma: "(Aur saath kaha jayega) ye hai jo tumne apne liye ekhatta kiya tha, to ab chako maza is ka jo kuch tum jama karte the."

AAYAAT 36, 37

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾ إِنَّهَا النَّبِيُّ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُخَلِّفُونَ عَامًا وَيُحَرِّمُونَ عَامًا لِيُؤْاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ط رَبِّنْ لَهُمْ سُوءَ أَعْمَالِهِمْ ط وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

36. *Inna 'iddatash-shu-huuri 'indal-laabis-naa 'a-shara shah-ran-fii Kitaabil-laahi yawma khalaaqas-samaawaati wal-'arza minhaaa 'arba-'atun hurum: zaalikad-Diinul-Qay-yim. Fa-laa tazlimuu fihinna 'anfusa-kum; wa qaatilul-Mushbrikiina kaaaf-fatan-kamaa yuqaatilihu-nakum kaaaf-fah. Wa'-lamuuu 'annal-laaha ma-'al-Muttaqiin.*

37. *Inna-mannasiii-'u ziyaa-datum-fil-kufri yu-zallu bihil-laziina kafaruu yubilluu-nahuu 'aamanw-wa yuharri-muuna-huu 'aamal-li-yuwaati-'uu 'id-data maa harra-mallaahu fa-yubilluu maa harramallaah. Zuy-yina lahum suuu-'u'a'-maalihim. Wallaahu laa yabdil-qawmal-Kaafi-riin.*

AAAYAT - 36

'Inna 'iddatash-shu-huuri 'indal-laabis-naa 'a-shara shah-ran-fii Kitaabil-laahi yawma khalaaqas-samaawaati wal-'arza

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا

Tarjuma: “Beshak Allah ke haan mahinon ki teda'd 12 hai, Allah ke qanoon mein, jis din se Usne paida kiya aasmanon aur zameen ko.”

Allah ke qayem karda takweeni nizaam aur tashrihee qanoon ke tihat mahinon ki tedaad 12 muqarrar ki gayi hai.

minhaaa 'arba-'atun hurum:

مِنْهَا أَرْبَعَةٌ حُرْمٌ

Tarjuma: “In mein se 4 mahine mohitaram hain.”

In 4 mahinon (Zu'alqaidah, Zu'alhaj, Moharram aur Rajjab) ko “Ash'har Haram” kehte hain aur in mein jung wagairah jayez nahi.

zaalikad-Diinul-Qay-yim. Fa-laa tazlimuu fihinna 'anfusa-kum;

ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

Tarjuma: “Yabi hai seedha deen, to inke mu'amle mein apne upar zulm na karo”

Qanoon-e-Khudawandi ke mutabiq ye 4 mahine shuru se mohtaram hain. Lehaza tum log in mahinon ke baare mein apne upar zulm na karo. Is mein quresh ke is riwaj ki taraf isharah hai jis ke tehat wo mohtaram mahinon ko apni marzi se badalte rahte the. Kisi muheem ya ladayi ke dauran mein agar koi maah-e-haram aajata to is mahine ke ehteram mein jung-o-jadaal band karne ke bajaye wo elaan kar dete ke is saal is mahine ke bajaye falaan mahine maah-e-haram ke taur par manaya jayega. Is tarah unhone pura calendar gud-mud kar rakha tha. Lekin mahinon ke adal badal aur ulat pheir se guzarte hue Quadrat-e-Khudawandi se 10 hijri mein calendar wapas apni asal haalat par pahunch gaya tha. Isi liye Rasool Allah ﷺ ne apne khutba-e-hajjat-ul-wida mein farmaya tha: إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ¹. Yani zamane ki ye taqweem (calender) pura chakkar laga kar saari ghaltiyan aur tarameem mein se guzarte hue ab theek usi jagah par pahunch gayi hai jis par Allah ne aasmanon aur zameen ko paida kiya tha.

wa qaatilul-Mushrikiina kaaaf-fatan-kamaa yuqaatiluunakum kaaaf-fah. Wa-lamuuu 'annal-laaha ma-al-Muttaqiin. وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَعَالِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾

Tarjuma: "Aur mushrikeen se sab mil kar jung karo jaise wo sab ekhatte hokar tum se jung karte hain, aur jaan lo ke Allah parhez gaaron ke saath hai."

AAYAT - 37

Inna-mannasiii-u ziyaa-datun-fil-kufri ye zallu bihil-laziina kafaruu اِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهَا الَّذِينَ كَفَرُوا

Tarjuma: "Ye mahinon ko hata kar aage peeche kar lena to kufr mein ek izaafa hai, jis ke zariye se gumrahi mein muftela kiye jaate hain wo log jinhone kufr kiya"

Yani aman ke mahinon ko apni jagah se hatakar aage peeche kar dena kufr mein mazed ek kaafirana harkat hai.

1. Sahih Al-Bukhari, Kitaab Bid'al khalq wa Kitaab Al-Maghazi wa Kitaab Tafseerul Qur'an, baab qaulahu in 'adatush shahoor andallaah asna ashar shehra fi Kitaabullaah... wa sahih muslim kitaab al-qasama wal mahareen wal qisaas wad dayaat, baab taghleez tehreem Al-Dama'a wal eraaz wal amwaal.

yubilluu-nahuu 'aamanw-wa yuharri-
muuna-huu 'aamal-li-yuwaati-'uu 'id-
data maa harra-mallaahu

يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا
عِدَّةَ مَا حَرَّمَ اللَّهُ

Tarjuma: "Ek saal balaal kar lete hain is (mahine) ko aur ek saal ise haraam qaraar dete hain, ta'ake teda'ad puri karlein iski jo Allah ne haraam tehraye hain."

fa-yubilluu maa harramallaah.

فَيُحِلُّونَ مَا حَرَّمَ اللَّهُ

Tarjuma: "Aur (is tarah) balaal kar lete wo (mahine) jo Allah ne haraam kiya hai."

Yani is tarah ulat peir kar ke wo in mahinon ko halaal kar lete jo asal mein Allah ne haraam tehraye hain. Mushrikeen-e-arab bhi 12 mahinon mein se 4 mahinon ko mohtaram maante the magar apni marzi se in mahinon ko aage peeche karte rehte aur saal ke aakhir tak in ki teda'ad puri kar dete.

Zuy-yina lahum suuu-'u'a-
maalihim. Wallaahu laa yahdil-
qawmal-Kaafi-riin.

زَيْنٌ لَهُمْ سَوْءٌ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ

Tarjuma: "(Isi tarah) in ke liye muzayan kar diye gaye un ke bure amaal. Aur allah kaafiron ko hidayat nahi deta."

Yahan wo 5 ruku khatam hue jinka ta'aluq Nabi Akram ﷺ ki ba'asat khususi se hai. In ayaat mein is silsile mein takmeeli aur aakhri ehkaam de diye gaye hain. Ab chete ruku se Gazwa-e-Tabook ke mauzu ka aghaaz ho raha hai. Is ke pas manzar ke ziman mein chand baatein phir se zehan mein tazaar karlein.

San 2 hijri mein sulah Hudebiya ke fauran baad Rasool Allah ﷺ ne arab se baahar mukhtalif farmanarwaon ki taraf apne khutoot aur eilchi bhejne shuru kiye. Is silsile mein Aap ﷺ ka nama-e-mubarak Basra (Shaam) ke ra'ees Sharhabeel Bin Umro ki taraf bhi bheja gaya. Ye shakhs Roman empire ka baaj-guzaar tha. Is ke paas Huzoor ﷺ ka nama-e-mubarak Hazrat Hasris Bin Ameer Azdi راسد بن اعمير lekar gaye the. Sharhabeel ne tamaam akhlaaqi-o-sifarati aadab ko bala-e-taaq rakhte hue Hazrat Haris راسد بن اعمير ko shaheed kara diya. Lehaza Safeer ke qatal ko elaan-e-jung samajhte hue Huzoor ﷺ ne 3000 Sahaba راسد بن اعمير par mushtamil ek lashkar tayyar kar ke Hazrat Zeid راسد بن اعمير Bin Harisa ki zeir

qiyadat Sham ki taraf bheja. Jab ye lashkar Mutah pahuncha to unhone ek lakh romiyon ka lashkar apne khilaaf saf aara paaya. Mukhalif lashkar ki teda'ad ka andazah karne ke baad musalmaanon mein muqabla karne ya na karne ke baare mein mashwarah hua. Chunache shauq-e-shahadat mein unhone muqable ka faisla kiya.

*Shahadat hai matloob wa maqsood-e-momin
Na maal-e-ganeemat, na kishwar kashayi!* (Iqbal)

Jamadi-al-Awwal 8 hijri ko in donon lashkaron ke darmiyan Mutah ke muqam par jung hui. Musalmaan lashkar ke liye Rasool Allah ﷺ ne Hazrat Zaid Bin Harisa ke alawa khusisi taur par 2 mazed commander bhi muqarrar farmaye the. Aap ﷺ ne farmaya the ke agar Zaid shaheed ho jayein to Jafer Bin Abi Talib (Jafer Tayar) kamaan sambhalenge, aur agar wo bhi shaheed hojaaye to Abdullah Bin Ruwaha Ansari lashkar ke ameer honge. Chunache Aap ﷺ ke muqarrar kardah teenon commander isi tarteeb se ek ke baad deegar shaheed ho gaye. Hazrat Abdullah Bin Ruwaha ki shahadat ke baad Hazrat Khaled Bin Waleed ne az-khud lashkar ki kamaan sambhali, aur kamyab hikmat-e-amli ke tehat apne lashkar ko romiyon ke narge se nikaalne mein kaamyab hogaye.

Jung-e-Mutah se paida hone waali surat-e-haal mein Huzoor ﷺ ne elaan-e-aam farmaya ke Romiyon ke muqable ke liye tamaam mumkina wasa'il baru-e-kaar laate hue ek bada lashkar Tabook ke liye rawana kiya jaaye. Is martaba Aap ﷺ ne khud lashkar ke saath jaane ka faisla farmaya. Tabook, Madina se shumaal ki jaanib taqreeban 350 meel ki musafaat par Hijaaz ka aakhri sheher hai. Ye wo elaaqa tha jahan se aage us zamane mein Roman Empire ki sarhad shuru hoti thi. Gazwa-e-Tabook mein shirkat ke liye Aap ﷺ ne elaan-e-aam farmaya tha. Yani jung ke qaabil har saheb-e-imaan shakhs ke liye farz tha ke wo is muheem mein shareek ho. Ye ahl-e-imaan ke liye sakht imtehaan aur azma'ish ka waqt tha. Qahat ka zamana, shadeed garmi ka mausam, taweel sehayi safar, waqt ki super power se muqabla aur sab par mustazaad ye ke fasal sambhalne ka mausam par par khada tha. Goya ek se badh kar ek masla tha aur ek se badh kar ek imtehaan! Madina ke beshtar logaon ki saal bhar ki ma'ishat ka daar-o-madar khajoor ki fasal par tha, jo us waqt pak kar tayyar khadi thi. Muheem

par nikalne ka matlab ye tha ke paki hui kahjooron ko darakhton par hi chordh kar jaana hoga. Aurtein chunke khajooron ko darakhton se utaarne ka mushkil kaam nahi kar sakti thi, is liye paki pakayi fasal zaaya jaati saaf nazar aarahi thi.

Doosri taraf is muheem ka elaan munafiqeen par bahut bhari saabit hua aur in saari khabasatein is ki wajah se tashat azbam hogayien. Chunache a'indah 11 ruku'on ki aayaat apne andar is silsile ke chote bade bahut se mauzu'at sameete hue hain, magar doosre mazameen ke darmiyan mein ek mazmoon jo musalsil chal raha hai wo munafiqeen ka tazkerah hai. Goya ye mazmoon ek dhaaga hai jis mein doosre mazameen motiyon ki tarah piroye hue hain. Agarche is se pehle Suratun Nisa mein munafiqeen ka zikr badi tafseel se aachuka hai, lekin a'indah 11 ruku is mauzu par Qura'an ke zar'ru-e-sanaam ka darja rakhte hain.

Behr-e-haal Rasool Allah ﷺ 30,000 ka lashkar lekar Tabook tashreef le gaye. Muqabil mein agarche Harqal (Qaiser Rome) banafs nafees maujood tha, lekin shayed wo pehchaan chuka tha ke Aap ﷺ Allah ke Rasool hain, chunache wo muqable mein aane ki jura'et na kar saka. Huzoor ﷺ ne kuch arse Tabook mein qiyam farmaya, is dauran mein ird-gird ke bahut se qaba'il ne aakar Aap ﷺ se mu'ahide kiye. Is muheem mein agarche jung ki nuwiyat na aayi magar musalmaan lashkar ka Madina se Tabook jaakar Roman Empire ki sarhadon par dastak dena aur Harqal ka muqabla karne ki bajaye kunni katra jaana, koi ma'amuli waqiya nahi tha. Chunache na sirf is elaaqe mein musalmaanon ki dhaak baith gayi balke islami riyasat ki sarhadein amla taur par Tabook tak wazeh hogayien. Doosri taraf jung Mutah ki wajah se musalmaanon ki saakh ko jo nuqsan pahuncha tha is ki bharpoor andaaz mein tilaafi hogayi. Sultanat-e-Rome ke saath ched chaad ka ye silsila jo Gazwa-e-Tabook ki surat mein shuru hua, is mein mazeed pesh raft daur-e-Siddiqui رضي الله عنه mein hui. Huzoor ﷺ ke wisaal ke fauran baad Madine se lashkar-e-Osama رضي الله عنه ki rawangi bhi is silsile ki ek aham kadi thi.

AAYAAT 38 TO 42

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ إِلَى الْأَرْضِ ط
 أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۖ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْفِرُوا
 يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۖ وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾
 إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
 لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ ۖ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
 وَجَعَلَ لِكَلِمَةِ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾ أَنْفِرُوا
 خِفَافًا وَثِقَالًا ۖ وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
 تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السَّعَةِ ط
 وَسَيَلِفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ ۗ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

38. Yaaa-ayyu-hallaziina 'aa-manuu maa lakum 'izaa qiila lakumunfiruu
 fii Sabii-lillaabis-saaqal-tum 'ilal-'arz? 'A-razii-tum-bil-hayaa-tid-
 duunyaa mi-nal-'Aakbirah? Famaa mataa-'ul-hayaa-tid-dunyaa fil-
 'Aakbi-rati 'illaa qaliil.

39. Illaa tanfiruu yu-'azzib-kum 'azaaban' aliimanw-wa yas-tabdil qaw-
 man gayra-kum wa laa tazurruuhu shay-'aa. Wal-laahu 'alaa kulli
 shay-'in-Qadiir.

40. Illaa tan-suruuhu faqad nasara-hullaahu 'iz 'akhrajaa-bullaziina
 kafaruu Saani-yas-nayni 'iz humaa fil-Gaari 'iz yaquulu li-Saahi-bihii
 "Laa tabzan 'innal-laaha ma-'anaa" Fa-'anzalal-laahu sakii-natahuu
 'alayhi wa 'ayya-dahuu bi-ju-nuudil-lam taraw-haa wa ja-'ala
 kalimatalla-ziiina kafarus-sufmaa; wa Kalima-tullaahi hi-yal-'Ulyaa:
 wal-laahu 'Aziizun Hakiim.

41. Infiruu khifaafanw-wa siqaalanw-wa jaa-hiduu bi-'amwaa-likum
 wa 'anfuskum fii Sabii-lillaah. Zaalikum khay-rul-lakum 'in-kuntum
 ta'-la-muun.

42. Law kaana 'arazan-qarii-banw-wa safaran-qaasidal-lat-tabaa-'uuka
 wa laakum-ba-'uda 'alay-himush-shuqqah. Wa sa-yahli-fuuna billaahi
 la-wista-ta'-naa la-kha-rajnaa ma-'akum. Yubli-kuuna 'anfusa-hum;
 wallaahu ya'-lamu 'in-nahum la-kaazibuun.

AAAYAT - 38

Yaaa-`ayyu-hallaziina `aa-manuu **يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ**
 maa lakum `izaa qiila lakumunfiruu fii **انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ**
 Sabii-lillaabis-saaqal-tum `ilal-`arz?

Tarjuma: "Aye imaan ke da'wedaaro! Tumhein kya ho gaya hai ke jab tum se kaha jaata hai ki niklo Allah ki raah mein to tum dhansne jaate ho zameen ki taraf."

Agarche ye wazahat Suratun Nisa mein bhi ho chuki magar is nukte ko dobarah zehan nasheen karlein ke Qura'an Hakeem mein munafiqeen se khitaab ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ Yaaa-`ayyu-hallaziina `aa-manuu, ke seege mein hi hota hai, kyunke imaan ka da'wa'a to wo bhi karte the aur qanooni aur zaahiri taur par wo bhi musalmaan the.

`A-razii-tum-bil-hayaa-tid-duunyaa **أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ**
 mi-nal-`Aakhirah?

Tarjuma: "(Socho!) kya tumne aakhirat ke bajaye dunya ki zindagi ko qubool kar liya hai?"

Ye bhi ek mutajassana sawaal (searching question) hai. Yani tum daawedar to ho imaan bil-aakhirat ke, lekin agar tum Allah ki raah mein jung ke liye nikalne ko tayaar nahi ho to is ka matlab ye hai ke tum aakhirat haath se de kar dunya ke khareedar banne jaa rahe ho. Tum aakhirat ki nemat'on ko chordh kar dunya ki zindagi par khush ho baithe ho.

Famaa mataa-`ul-hayaa-tid-duunyaa fil-`Aakhi-rati `illaa qaliil. **فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ**

Tarjuma: "To (jaan lo ke) dunya ki zindagi ka saaz-o-samaan aakhirat ke muqable mein bahut qaleel hai."

AAAYAT - 39

Illaa tanfiruu yu-`azzib-kum **إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ**
 `azaaban' aliimanw-wa yas- **عَذَابًا أَلِيمًا ۗ وَيَسْتَبْدِلْ**
 tabdil qaw-man gayra-kum wa **قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ سَيِّئًا ۗ**
 laa tazurruuhu shay-`aa.

Tarjuma: "Agar tum nahi nikloge (Allah ki raah mein to) Wo tumhein azaab dega dardnaak azaab aur tumhein hata kar kisi aur qaum ko le aayega, aur tum Iska kuch bhi nuqsan nahi kar sak ge."

Allah ko to Apne deen ka jhanda uthwana hai, agar tum nahi uthwaoge to tumhein hatakar is maqsad ke liye kisi aur qaum ko aage le aayega.

Wal-laahu 'alaa kulli shay-'in-Qadiir. وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ﴿٩﴾

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

AAYAT - 40

'Illaa tan-suruuhu faqad nasara-hullaahu اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ

Tarjuma: "Agar tum in (Rasool Allah ﷺ) ki madad nabi karoge to (kuch parwah nabi) Allah ne to us waqt Un ﷺ ki madad ki thi."

'iz 'akbraja-hullaziina kafaruu Saani- اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثٰنِيْ اٰثِنِيْنَ
yas-nayni 'iz humaa fil-Gaari اِذْ هُمَا فِي الْغٰرِ

Tarjuma: "Jab Kaafiron ne Un ﷺ ko (Makkah se) nikaal diya tha (is haal mein ke) Aap ﷺ do mein ke doosre the, jab ke wo donon gaar mein the."

Yani wo sirf do ashkhaas the, Muhammad Rasool Allah ﷺ khud aur Abu Baker Siddqui رضي الله عنه.

'iz yaquulu li-Saabi-bihii "Laa اِذْ يَقُوْلُ لِصٰحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا
tabzan 'innal-laaha ma-'anaa"

Tarjuma: "Jabke wo apne saathi se keh rabe the ke gham na karo, Allah hamare saath hai."

Jab Hazrat Abu Baker رضي الله عنه ne kaha tha ke Huzoor ﷺ ye log to gaar ke dahane tak pahunch gaye hain, agar kisi ne zara bhi neeche jhaank kar dekh liya to hum nazar aajayenge, to Huzoor ﷺ ne farmaya tha ke gham aur fikar mat karein, Allah hamare saath hai!

Fa-'anzalal-laahu sakii-natahuu فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ
'alayhi wa 'ayya-dahuu bi-ju- بِجُنُوْدٍ لَّمْ يَشْكُرُوْهَا
nuudil-lam taraw-haa

Tarjuma: "To Allah ne Apni sakeenat naazil farmayi Nn ﷺ par aur Un ﷺ ki madad farmayi in lashkaron se jinhein tum nabi dekhte."

wa ja-'ala kalimatalla-ziina وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوْا السُّفٰلٰى
kafarus-suflaa;

Tarjuma: "Aur kaafiron ki baat ko past kar diya."

Is waqiye ka nateeja ye nikla ke bil-aakhir kaafir zier ho gaye aur poore jazeerah numaye arab ke andar Allah ka deen gaalib ho gaya.

wa Kalima-tullaabi hi-yal-'Ulyaa:
wal-laahu 'Aziizun Hakiim.

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٩﴾

Tarjuma: "Aur Allah hi ka kalimi sab se ooncha hai, aur Allah zabardast hai, hikmat waala hai."

AAAYAT - 41

Infiruu khifaafanw-wa siqaalanw

انْفِرُوا خِفَافًا وَثِقَالًا

Tarjuma: "Niklo khurwah halke ho ya bojhal".

Ye jo halke aur bojhal ke alfaaz istemaal hue hain is se un logaon ki kaifiyat muraad hai, aur is kaifiyat ke do pehlu ho sakte hain. Ek pehlu to dakhili hai, yani bojhal dil ke saath niklo ya aamadgi ke saath, ab nikalna to padega, kyunke ab baat sirf tehreez-o-targeeb tak nahi rahi, balke jihad ke liye nafeer-e-aam ho chuki hai, lehaza ab Allah ke raaste mein nikalna farz-e-ain ho chuka hai. Is ka doosra pehlu khariji hai aur is pehlu se mafhoom ye hoga ke chaahe tumhare paas saaz-o-samaan aur islaah wagairah kaafi hai tab bhi niklo aur agar saaz-o-samaan kam hai tab bhi.

-wa jaa-hiduu bi-'amwaa-likum
wa 'anfusikum fii Sabii-lillaah.
Zaalikum khay-rul-lakum 'in-
kuntum ta'-la-muun.

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ
ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

Tarjuma: "Aur jihad karo Allah ki raah mein apne amwaaal se aur apni jaanon se. Yahi tumhare liye behtar hai agar tum ilm rakhte ho."

AAAYAT - 42

Law kaana 'arazan-qarii-banw-wa
safaran-qaasidal-lat-taba-'uuka wa
laakum-ba-'uda alay-himush-shuqqah.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَتَبِعُوا اللَّهَ
وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ﴿٤٢﴾

Tarjuma: "Agar maal-e-ganeemat qareeb hota aur safar bhi chota hota to (Aye Nabi ﷺ) ye aap ki pairwi karte, lekin in ko to badi bhaari pad rahi hai door ki masafat."

Agar in munafiqeen ko tawaqqe hoti ke maal-e-ganeemat aasani se mil jaayega aur hadaf bhi kahin qareeb hota to ye log zaroor Aap ﷺ ka saath dete, magar ab to haalat ye hai ke Tabook ki musafaat ka sun kar in ke dil baithe jaa rahe hain.

Rasool Allah ﷺ ki aadat-e-mubarak thi ke Aap ﷺ kisi bhi muheem ke hadaf wagairah ko hamesha seega raaz mein rakhte the. Jung ya muheem ke liye nikalna hota to tayyari ka hukm de diya jaata, magar ye na bataya jaata ke kahan jaana hai aur mansuba kya hai. Isi tarah fateh Makkah ke mansuba ko bhi aakhir waqt tak khufya rakha gaya tha. Magar Gazwa-e-Tabook ki tayaari ke hukm ke saath hi Aap ﷺ ne tamaam tafseelat bhi alal elaan sab ko batadi thi ke lashkar ki manzil-e-maqsood Tabook hai aur hamara takrao Sultanat-e-Roma se hai, ta'ake har shakhs har lehaz se apna ja'izah le le aur dakhili wa khariji donon pehluon se tayyari karle. Saaz-o-saman bhi muhya kar le aur apne hausle ki bhi jaanch parakh karle.

Wa sa-yahli-fuuna billaahi la-wista-ta'-naa la-kha-rajnaa ma-'akum. وَسَيَعْلِفُونَ بِاللهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

Tarjuma: "Aur anqareeb ye log qasmein khayenge Allah ki ke agar hamare andar isteta'at hoti to hum zaroor nikalte tum logaon ke saath."

Yani qasmein kha khakar bahane banayenge aur apni farzi majburiyon ka rona royenge.

Yuhli-kuuna 'anfusa-hum; wallaahu ya'-lamu 'in-nahum la-kaazibuun وَيَهْلِكُونَ أَنْفُسَهُمْ ۗ وَاللهُ يَعْلَمُ لَكُمْ كَذِبُونَ ﴿٦٠﴾

Tarjuma: "Ye log apne aap ko halaak kar rahe hain, aur Allah ko maloom hai ke ye bilkul jhoote hain."

AYAAT 43 TO 60

عَفَا اللَّهُ عَنْكَ ۚ لِمَ اذْنَبْتَ لَهُمْ حَتَّى يَتَّبِعَنَ لَكَ الَّذِينَ صَدَقُوا وَ تَعْلَمَ الْكٰذِبِينَ ﴿٤٣﴾ لَا يَسْتَاذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلَيْهِمُ بِالْبَتِّينِ ﴿٤٤﴾ إِنَّمَا يَسْتَاذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً ۗ وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ائْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا ۚ وَلَا أُضْعَفُوا يَحْلِلْكُمْ بِبِعْوَتِكُمُ الْفِتْنَةَ ۚ وَفِيكُمْ سَاعُونَ لَهُمْ ۗ وَاللَّهُ عَلَيْهِمُ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَعُوا الْفِتْنَةَ مِنْ قَبْلِ وَ قَلْبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾ وَمِنْهُمْ مَن يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنْ جِئْتُم بِالْحِجَابِ بِالْكَافِرِينَ ﴿٤٩﴾ إِنْ تُصِيبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَإِنْ تُصِيبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلِ وَيَقُولُوا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۚ هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَتَيْتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا إِحْدَى الْأُسْتِثْيِينَ ۗ وَنَحْنُ نَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بَأْيَدِنَا ۗ فَتَرْتَبِصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۗ إِنَّكُمْ كُنْتُمْ قَوْمًا فَسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفْسُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾ فَلَا تَعْجَبْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَجْلِفُونَ بِاللَّهِ إِيَّاهُمْ لِيُنَكِّمَهُمْ ۗ وَمَا هُمْ بِتَنَكُّهُمْ قَوْمٌ يَشْكُرُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَبًا أَوْ مَدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ ۚ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ ۚ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ عِجًّا ۗ وَرَسُولُهُ ۚ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةَ فَتُؤْتِيهِمْ فِي الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۗ فَرِيضَةٌ مِّنْ اللَّهِ ۗ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٦٠﴾

43. 'A-fallaahu 'ank! Lima 'a-zinta lahum hattaa yata-bay-yana lana lakal-laziina sadaquu wa ta'-lamal-kaazibiin.

44. Laa yas-ta'-zinukal-laziina yu'-mi-nuuna billaahi wal-Yawmil-'Aakhiri any-yujaa-hiduu bi-'amwaa-libhim wa 'an-fusihim. Wallaahu 'Aliimum-bil-Muttaqiin.

45. *Inna-maa yasta'-zinukal-laziina laa yu'-mi-nuuna bil-laahi wal-Yaawmil-'Aakhiri war-taabat quluubuhum fahum fii ray-bihim yataradda-duun.*
46. *Wa law 'araadul-khuruuja la-'a-'adduu labuu 'uddatanw-wa laakin-kari-hallaahum-bi-'aasahum fasabba-tahum wa qiilaq-'uduu ma-'al-qaa-'idiin.*
47. *Law kharajuu fiikum-maa zaa-duukum 'illaa-khabaa-lanw-wa la-'awza-'uu khilaa-lakum yabguuna-kumul-fitnah; wa fiikum sammaa-'uuna la-hum. Wallaahu 'Aliimum-biz-zaalimiin.*
48. *Laqadib-taga-wul-fitnata min-qablu wa qallabuu lakal-'umuura hataa jaaa-'al-Haqqu wa zahara 'Amrul-laahi wa hum kaari-huun.*
49. *Wa minhum-many-yaquu-lu'-zallii wa laa taf-tinnii. 'Alaa fil-fitnati saqatuu? Wa 'inna Jahannama la-muhii-tatum-bil-Kaafi-riin.*
50. *In-tusibka hasanatun-ta-su'-hum; wa 'in-tusibka musii-batuny-yaquu-luu qad 'akhaz-naaa 'amranaa min-qablu wa yata-wallaw-wa hum farihuun.*
51. *Qul-lany-yusii-banaaa 'il-laa maa katabal-laahu lanaa. Hurwa Maw-laanaa: wa 'alal-laahi fal-yata-wakkalil-Mu'-minuun.*
52. *Qul-hal tarabba-suuna bi-naaa 'illaaa 'ihdal-husna-yayn? Wa nahnu natarabbasu bikum 'any-yusiiba-kumullaahu bi-'azaabim-min 'indi-hiii 'aw bi-'aydiinaa. Fa-tarab-basuuu 'innaa ma-'akum-muta-rabbi-suun.*
53. *Qul 'anfiqiu taaw-'an 'aw karhal-lany-yuta-qabbala min-kum: 'innakum kuntum qaaw-man-faasi-qiin.*
54. *Wa maa mana-'ahum 'an-tuqbala minuum nafaqaa-tu-hum 'illaaa 'annahum kafaruu bil-laahi wa bi-Rasuulihii wa laa ya'-tuunas-Salaata 'illaa wa hum kusaalaa wa laa-yun-fiqiuna 'illaa wa hum kaari-huun.*
55. *Falaa tu'-jibka 'amwaalu-hum wa laaa 'awlaa-duhum. 'Innamaa huriidul-laahu liyu-'azzi-bahum-bihaa fil-hayaatid-dunyaa wa tazhaqa 'anfusu-hum wa hum kaafiruun.*
56. *Wa yabli-fuuna billaahi 'innahum laminkum; wa maa hum-minkum wa laa kinna-hum qaawmuny-yafraquun.*
57. *Law yaji-duuna malja-'an 'aw magaaraatin 'aw mudda-khalal-lawallaaw 'ilay-hi wa hum yajma-huun.*
-

58. *Wa minhum-many-yal-mizuka fis-sadaqaat: fa-'in 'u'-tuu minhaa razuu wa 'il-lam yu'-taw minbaaa 'izaa hum yas-khatuun!*
59. *Wa law 'anna-hum razuu maaa 'aataa-humul-laahu wa Rasuu-luhuu wa qaaluu hasbu-nallaahu sa-yu'-tii-nal-laahu min-faz-libii wa Rasuu-luhuuu 'innaaa 'ilal-laahi raagi-buun.*
60. *Innamas-Sadaqaatu lil-fu-qaraaa-'i wal-masaa-kiini wal-'aa-miliina 'alay-haa wal-mu-'allafati quluu-buhum wa fir-rigaabi wal-gaarimiina wa fii Sabii-lillaahi wab-nis-sabiil: farii-zatam-minallah, wallaa-bu 'Alimun Hakiim.*

AAYAT - 43

'A-fallaahu 'ank! Lima 'a-zinta lahum عَفَا اللَّهُ عَنْكَ ۗ لِمَ أَذْنَتْ لَهُمْ

Tarjuma: “(Aye Nabi ﷺ!) Allah aap ko mu'af farmaye (Ya Allah ne aap ko ma'af farma diya) aap ne unhein kyun ijazat de di hai?”

Yani Aap ﷺ ke paas koi munafiq aaya aur apni kisi majboori ka bahana banakar jihad se rukhsat chaahi to Aap ﷺ ne apne naram mizaji ki wajah se use ijazat de di. Ab is shakhs ko to goya sanad mil gayi ke maine Huzoor ﷺ se rukhsat li hai. Jihad ke liye nikalne ka iradah to us ka tha hi nahi, magar ijazat mil jaane se is ki munafiqat ka pardah chaak nahi hua. Ijazat na milti to wazeh taur par maloom ho jaata ke us ne Huzoor ﷺ ke hukm ki na-farmani ki hai. Is tarah kayi munafiqeen aaye aur apni majboori'on ka bahana bana kar Aap ﷺ se rukhsat le gaye.

hattaa yata-bay-yana lana lakal-laziina sadaquu wa ta'-lamal-kaazibiin. وَتَعْلَمَ الْكٰذِبِيْنَ ۝

Tarjuma: “Yahan tak ke Aap ﷺ keliye wazeh ho jaata ke kaun log sachche hain aur Aap ﷺ (ye bhi) jaan lete ke kaun jhoote hain.”

AAYAT - 44

Laa yas-ta'-zinukal-laziina yu'-mi-nuuna billaahi wal-Yaumil-'Aakhiri لَا يَسْتَأْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يُجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۝

Tarjuma: “Wo log jo Allah par aur yaum-e-aakhirat par imaan rakhte hain wo Aap ﷺ se ijazat ke taalib ho hi nahi sakte ke wo jihad na karein apne amwal aur apne jaanon ke saath.”

Sachche momin aisi surat-e-haal mein aisa kabhi nahi kar sakte ke wo jihad se mu'afi ke liye darkhuwast karein, kyunke wo jaante hain ke jihad fi sabeelillaah imaan ka laazmi taqaza hai. Qabal azen bayaan ho chuka hai ke Suratul-Hujuraat ki aayat 15 mein imaan ki jo ta'areef (definition) ki gayi hai is mein tasdeeq qalbi aur jihad fi sabeelillaah ko imaan ke arkan qaraar diya gaya hai. Is aayat ka zikr Suratul Anfaal ki aayat 2 aur aayat 4 ke ziman mein bhi guzar chuka hai. Is mein jihad fi sabeelillaah ko wazeh taur par imaan ki laazmi shart qaraar diya gaya hai.

Wallaahu 'Aliimum-bil-Muttaqiin.

وَاللّٰهُ عَلِيْمٌ بِالْمُتَّقِيْنَ ﴿٥٥﴾

Tarjuma: "Aur Allah mutaqqi bandon se khoob waaqif hai."

AAYAT - 45

'Inna-maa yasta'-zinukal-laziina laa
yu'-mi-nuuna bil-laahi wal-Yawmil-
'Aakhiri war-taabat quluubuhum

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ

Tarjuma: "Aap ﷻ se rukhsat to wohi maang rabe hain jo Allah aur yaum-e-aakhirat par imaan nahi rakhte, aur in ke dil shukook mein padh gaye hain."

Yahan Suratul Hujuraat ki mazkura aayat ke alfaaz ﴿ثُمَّ لَمْ يَزَلْ تَأْتُوا﴾ Summa lam yartaabuu zehan mein dobarah tazah kar lijiye ke momin to wohi hai jo imaan laane ke baad shak mein na padhein, aur yahan ﴿وَارْتَابَتْ قُلُوبُهُمْ﴾ war-taabat quluubuhum ke alfaaz se wazeh farma diya ke in munafiqeen ke dilon ke andar to shukook-o-shubhaat mustaqil taur par deire daal chuke hain.

fahum fii ray-bihim yataradda-duun.

فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٥٦﴾

Tarjuma: Aur wo apne isi shak-o-shuba ke andar matarddad hain."

Apne imaan ke andar paida hone waale shukook-o-shubhaat ki wajah se wo taz-ba-zab mein pade hue hain aur jihad ke liye nikalne ke baare mein faisle nahi kar paa rahe. Kabhi un ko musalmaanon ke saath chalne mein maslehat nazar aati ke na jaane se imaan ka zahiri bharam bhi jaata rahega, magar phir fauran hi musafat ki mashaqat ke tasawwur se dil baith jaata, duniyawi mafadaat ka tasawwur paon ki beidi ban jaata aur phir se jhoote bahane banne shuru ho jaate.

AAAYAT - 46

Wa laʿaw ʿaraadul-khuruuja la-ʿa-
ʿadduu labuu ʿuddatanʿaw-

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

Tarjuma: "Aur agar unhone nikalne ka iradah kiya hota to is ke liye saaz-o-samaan faraham karte."

Aise taweel aur kathin safar ke liye bharpur tayyari ki zarurat thi, bahut sa saaz-o-samaan darkaar tha, magar iske liye unka kuch bhi tayyari na karna aur haath par haath dhare baithe rehna khud hi saabit karta hai ke unhone jaane ka irada nahi kiya.

wa laakin-kari-hallaahum-bi-
ʿaasabum fasabba-tahum wa
qiilaq-ʿuduu ma-ʿal-qaa-ʿidiin.

وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ
أَعَدُّوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

Tarjuma: "Lekin (haqeeqat ye hai ke) Allah ne pasand hi nahi kiya un ka uthna (aur nikalna) to in ko rok diya aur keh diya gaya ke baithe raho tum bhi baithe rehne walon ke saath."

Is farman mein jo hikmat thi is ki tafseel is tarah bayaan farmayi gayi:

AAAYAT - 47

Law kharajuu fikum-maa zaa-
duukum ʿillaa-khabaa-lanʿaw-

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَاءً

Tarjuma: "Aur ye nikalte (aye musalmano!) tumbare saath to hargiz izafa na karte tumbare liye magar kharabi hi ka."

Unke dilon mein chunke rog tha, is liye lashkar ke saath jaakar bhi ye log fitne hi uthaate, ladayi jhagda karane ki koshish karte aur saazishein karte. Lehaza in ke baithe rehne aur safar mein aap logoan ke saath na jaane mein bhi behtari poshidah thi. Goya banda-e-momin ke liye Allah Tala'a ki taraf se har tarah khair hi khair hai, jabke munafiq ke liye har haalat mein shar hi shar hai.

wa la-ʿawza-ʿuu khilaa-lakum
yabguuna-kumul-fitnah;

وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ ۗ

Tarjuma: "Aur ghode daudaate tumbare mabeen, fitna paida karne ke liye."

wa fikum sammaa-ʿuuna la-
hum. Wallaahu ʿAliimum-biz-
zaalimiin.

وَفِيكُمْ سَمْعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

Tarjuma: "Aur tumbare andar in ke jasoos bhi hain. Aur Allah zaalimon se khub waaqif hai."

Iska doosra tarjuma ye hai ke “tumhare darmiyaan inki baatein sunne waale bhi hain”. Yani tumhare darmiyaan aise neik dil aur sadah luh musalmaan bhi hain jo in munafiqeen ke baare mein husn-e-zan rakhthe hain. Aise musalmaanon ke in munafiqeen ke saath dostana marasim bhi hain aur wo in ki baaton ko badi tawajjuh se sunte hain. Chunache agar ye munafiqeen tumhare saath lashkar mein maujood hote aur koi fitna uthaate to ain mumkin tha ke tumahre wo saathi apni sadah luhi ke ba'is un ke uthaaye hue fitne ka shikaar ho jaate.

AAAYAT - 48

Laqadib-taga-wul-fitnata min-qablu لَقَدْ ابْتَعُوا الْفِتْنَةَ مِنْ قَبْلُ

Tarjuma: “Ye pehle bhi fitna uthaate rahe hain.”

Yaad rahe ke yahi lafz “fitna” is hadees mein bhi aaya hai jiska zikr ulma-e-su ke kirdar ke silsile mein qabal azeen ayat 34 ke ziman mein ho chuka hai: *عَلَيْهِمْ هُمْ شَرٌّ مَن تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ.* *Ulama'uhum sharrum man tahta adiimis sammaa'i min indihim takbrujul fitnahu wa fiihim ta'uud.* Yani “in ke ulma aasmaan ke neeche badtareen log honge, fitna in hi mein se bar'amad hoga aur in hi mein palat jaayega.” Yani wo aapas mein ladayi jhagdon, fatwa pardaza'on aur tafirqabaazi'on mein masroof honge.

wa qallabuu lakal-'umuura وَقَالُوا لَكَ الْأُمُورُ

Tarjuma: “Aur (aye Nabi ﷺ!) Aap ke liye mu'amlaat ko ulat palat karne ki koshish karte rahe hain.”

Ye log apni imkaani hadtak koshish karte rahe hain ke Aap ﷺ ke mu'amlaat ko talpat kardein.

hataa jaaa-'al-Haqqu wa zahara حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾
'Amrul-laahi wa hum kaari-huun.

Tarjuma: “Yahan tak ke haq aagaya aur Allah ka amar gaalib ho gaya aur unhein ye pasand nahi tha.”

Yani jazeerah numaye arab ki hadtak in logaon ki khuwahishon aur koshishon ke alal ragam Allah ka deen gaalib hogaya.

AAAYAT - 49

Wa minhum-many-yaquu-lu'-
zallii wa laa taf-tinnii.

وَمِنْهُمْ مَّنْ يَقُولُ اذْنُنِّي وَلَا تَفْتِنِّي ؕ

Tarjuma: "Aur in mein se wo bhi hai jo kehta hai ke mujhe rukhsat de dejiye aur mujhe fitne mein na daaliye."

Ye munafiq aur mardood shakhs Jud Bin Qais tha (La'anat Allah Alaih). Jab Rasool Allah ﷺ ne Gazwa-e-Tabook ke liye tayyari ka elaan farmaya to ye shakhs Aap ﷺ ke paas haazir hua aur ajeeb istehaza'iya andaaz mein Aap ﷺ se rukhsat chaahi ke Huzoor mujhe to rehne hi dein, kyunke mai husn parast qism ka insaan hoon aur lashkar jaa raha hai Shaam ke ellaqe ki taraf, jahan ki auratein bahut haseen hoti hain, mai wahan ki khubsurat auraton ko dekh kar khud par qaabu nahi rakh sakoonga aur fitna mein muftela ho jaonga, lehaza aap mujhe is fitne mein mat daalein aur mujhe peeche hi rehne dein.

'Alaa fil-fitnati saqatuu?

أَلَا فِي الْفِتْنَةِ سَقَطُوا ؕ

Tarjuma: "Aagaah ho jao fitne mein to ye log pad chuke."

Yani ye shakhs aur is ke doosre saathi to pehle hi badtareen fitne ka shikaar ho chuke hain jo is tarah ke bahane tarashne ki jasarat kar rahe hain. In ka ye rawayya jis soch ki gumazi kar raha hai is se mazed bada fitna aur kaun sa hoga!

Wa 'inna Jahannama la-muhii-tatum-
bil-Kaafi-riin.

وَإِنَّ جَهَنَّمَ لَهِيَ حَيْطَةٌ بِالْكَافِرِينَ ﴿٥٠﴾

Tarjuma: "Aur yaqeenan jahanum in kaafiron ka ehaata kiye hue hai."

AAAYAT - 50

In-tusibka hasanatun-ta-su'-hum;

إِنْ تُصِيبْكَ حَسَنَةٌ تَسُؤْهُمْ ؕ

Tarjuma: (Aye Nabi ﷺ) agar aap ko koi achchi baat pahunchti hai to unhein wo buri lagti hai."

Agar Aap ﷺ ko kahin se koi kaamyabi milti hai, ko achchi khabar Aap ﷺ ke liye aati hai to unhein ye sab kuch nagawar lagta hai.

wa 'in-tusibka musii-batuny-yaquu-luu
qad 'akbaz-naaa 'amranaa min-qablu

وَإِنْ تُصِيبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِنْ قَبْلُ

Tarjuma: "Aur agar Aap ﷺ ko koi takleef aajati hai to kehte hain ke hum ne to apna mu'amla pehle hi durast kar liya tha"

Ke hum koi in logon ki tarah bewaqoof thode hain, humne to pehle hi in bure halaat se apni hifazat ka bandobast kar liya tha.

wa yata-wallaw-wa hum farihuun.

وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥١﴾

Tarjuma: "Aur wo laut jaate hain khushyaan manate hue."

Wo is surat-e-haal mein bade shadaan-o-farhaan phirte hain ke musalmaanon par musibat aagayi aur hum bach gaye.

Agli do ayaat mu'arke haq-o-baatil mein ek banda-e-momin ke liye bahut bada hathyaar rahein. Is liye har musalmaan ko ye donon ayaat zubani yaad kar leni chaahiye.

AAYAT - 51

Qul-lany-yusii-banaaa il-laa maa ؕ قَالَ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ؕ كَاتَبَ لَنَا هُوَ مَوْلَانَا
katabal-laahu lanaa. Hurwa Marw-laanaa:

Tarjuma: "Aap ﷺ keh dijiye ke hum par koi museebat nabi aasakti siwaye is ke jo Allah ne hamare liye likh di ho. Wohi hamara Maula hai."

Hum par jo bhi museebat aati hai wo Allah hi ki marzi aur ijazat se aati hai. Is ke izn ke bagair kayenaat mein ek patta bhi nahi hil sakta. Wo hamara kaarsaaz aur parwardigaar hai. Agar is ki mashi'at ho ke hamein koi takleef aaye to sar ankhon par "sar-e-tasleem kham hai jo mizaaj-e-yaar mein aaye". Jo Uski raza ho hum bhi usi par raazi hain. Agar Us ki taraf se koi takleef aajaye to is mein bhi hamare liye khair hai, "har che saaqi-e-mareekhat ain altaaf asat" (hamara saaqi hamare piyaale mein jo bhi daal de Uska lutf-o-karam hi hai). Mehboob ki shamsheer se zubah hona yaqeenan bahut bade ezaaz ki baat hai aur ye ezaaz kisi gair ke naseeb mein kyun ho, jabke hamari gardanein har waqt is sa'adat ke liye haazir hai:

Na shuud naseeb-e-dushman ke shuud balaak-e-taigat

Sar-e-dostan salamat ke tu khanjar azmaayi!

wa 'alal-laahi fal-yata-wakkalil-Mu'-minuun. ﴿٥٢﴾ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Tarjuma: "Aur Allah par tawakkal karna chaahiye ahl-e-imaan ko."

AAAYAT - 52

Qul-hal tarabba-suuna bi-naaa قُلْ هَلْ تَرَبُّوْنَ بِئَا۟لَآءِ اِحْسٰنٍ ؕ
'illaaa 'ihdal-busna-yayn?

Tarjuma: “(In se) kabiye ke tum Hamare baare mein kis shaye ka intezaar kar sakte ho siwaye do nihayat umdah cheezon mein se kisi ek ke!”

﴿اِحْسٰنٍ﴾ *Al-busna-yayn*, *اِحْسٰنٍ* *Al-Husna* ki tasniya hai, jo *اَحْسَن* *Ahsan* ki maunas hai. Ye afa'al altafzeel ka seega hai. Chunache ﴿اِحْسٰنٍ﴾ *Al-busna-yayn*, ke mu'ane hain do nihayat ahsan suratein. Jab koi banda-e-momin Allah ke raaste mein kisi muheem par nikalta hai to is ke liye to donon imkaani suratein hi ahsan hain, Allah ki raah mein shaheed ho jaayein to wo bhi ahsan:

Shahadat hai matloob wa maqsood-e-momin

Na maal-e-ganeemat, na kashor kashayi! (Iqbal)

Aur agar kaamyab ho kar aajayein to bhi ahsan. Donon surtaon mein kaamyabi hi kaamyabi hai. Teesri koi surat to hai hi nahi, lehaza ek banda-e-momin ko khauf kahe ka?

Jo haq ki khatir jeete hain marne se kabin darte hain jigar

Jab waqt-e-shahadat aata hai din seenon mein raqsaan hote hain!

Wa nahnu natarabbasu bikum 'any- وَحٰنُ نَرَبِّصُ بِكُمْ اَنْ يُصِيبَكُمُ اللّٰهُ
yusiiba-kumullaahu bi-'azaabim-min بِعَذَابٍ مِّنْ عِنْدِهٖۤ اَوْ يٰ۟اَيُّدِي۟نَا۟
'indi-hiii 'aw bi-'aydiinaa.

Tarjuma: “(Aye munafiqo!) Hum muntazir hain tumhare baare mein ke Allah tumhein pahunchaye koi azaab Apne paas se ya hamare haathon”

Hamein bhi tumhare baare mein intezaar hai ke tumhare kartuton ke sabab Allah Tala'a tum par khud koi azaab naazil karde ya ain mumkin hai ke kabhi hamein ijazat de di jaye aur hum tumhari gardanein uda'ein.

Fa-tarab-basuuu 'innaa ma-'akum-muta- فَتَرَبُّوْا۟ اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿٥٢﴾
rabbi-suun.

Tarjuma: “To tum bhi intezaar karo, hum bhi tumhare saath intezaar kar rahe hain.”

AAYAT - 53

Qul 'anfiqiu taw-'an 'aw karhal-
lany-yuta-qabbala min-kum: 'inna-
kum kuntum qaw-man-faasi-qiin. ﴿٥٣﴾

Tarjuma: "Keh dijiye ke chaabe khushi se kharch karo ya majboori se, tum se qubool nahi kiya jayega. Is liye ke tum nafarmaan log ho."

Yahan munafiqeen ke ek doosre harbe ka zikr hai ke kuch maal asbab chande ke taur par le aaye aur bahana banaya ke mujhe falaan falaan majboori hai, mai khud to jaane se ma'azoor hoon, mujhe rukhsat de dein aur ye saaz-o-samaan qubool karlein. Aisi surat-e-haal ke jawaab mein faramaya jaa raha hai ke ab jabke jihad ke liye banafs nafees nikalna farz-e-ain hai, is surat-e-haal mein rupiye paise aur saaz-o-samaan is ka badal nahi ho sakta.

AAYAT - 54

Wa maa mana-'ahum 'an-tuqbala minuum
nafaqaa-tu-hum 'illaaa 'annabum kafaruu bil-
laahi wa bi-Rasuulihii ﴿٥٤﴾

Tarjuma: "Aur nahi maane hui koi cheez ke in se in ki nafaqat (amwal ka kharch karna) ko qubool kiya jaata, magar ye ke unhone kufr kiya hai Allah aur Uske Rasool ﷺ ke saath"

wa laa ya'-tuunas-Salaata 'illaa wa
hum kusaalaa wa laa-yun-fiquuna
'illaa wa hum kaari-huun. ﴿٥٥﴾

Tarjuma: "Aur wo namaz ke liye nahi aate magar bahut hi kasal mandi se aur kharch nahi karte magar karabat ke saath."

Yani ab jo chanda ye log pesh kar rahe hain wo to jaan bachane ke liye de rahe hain ke hum se saaz-o-samaan le liya jaaye aur hamein is muheem par jaane se mu'af rakha jaaye.

AAYAT - 55

Falaa tu'-jibka 'amwaalu-hum wa
laaa 'awlaa-duhum. ﴿٥٥﴾

Tarjuma: "To (Aye Nabi ﷺ!) Aap ko in ke amwal aur in ki aulaad se ta'ajub na ho."

In ko dekh kar aap log ye na samajhein ke maal-o-daulat aur aulaad ki kasrat in keliye Allah ki badi nema'atein hain. Aisa hargiz nahi hai, balke aise logaon ko to Allah aisi nema'atein is liye deta hai ke in ka hisaab isi dunya mein be-baaq ho jaaye aur aakhirat mein in ke liye kuch na bache. Aur aisa bhi hota hai ke ba'az auqaat dunya ki inhi nema'aton ko Allah Tala'a insaan ke liye ba'is-e-azaab bana deta hai.

*'Innamaa huriidul-laahu liyu-
'azzi-bahum-bihaa fil-hayaatid-
dunyaa*

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا

Tarjuma: "Allah to chaahata hai ke unhi cheezon ke zariye se unhein duniya'wi zindagi mein azaab de."

Allah Tala'a ki taraf se aise halaat bhi paida ho sakte hain ke yahi aulaad jis ko insaan bade laad pyaar aur armanon se paal pos kar bada karta hai is ke liye sauhan-e-ruh ban jaye aur yahi maal-o-daulat jise wo jaan jokhon mein daal ka jama karta hai is ke jaan ka wabaal saabit ho.

wa tazhaqa 'anfusuhum wa hum kaafiruun. ﴿٥٥﴾

Tarjuma: "Aur in ki jaanein niklien isi kufri ki haalat mein."

Allah Tala'a chaahata hai ke ye log dunya ki zindagi mein apni daulat hi se lapte rahein aur apni aulaad ki mohabbat mein is qadar magan rahein ke jiteji unhein aankh khol kar haq ko dekhne aur pehchanne ki fursat hi naseeb na ho, aur isi halat mein ye log aakhri azaab ke mustaheq ban jayein.

AAYAT - 56

Wa yabli-fuuna billaabi 'innahum laminkum; وَيَجْلِبُونَ بِاللَّهِ إِلَهُكُمْ لِمَنْكُمْ ط

Tarjuma: "Aur wo qasmein kha khakar kehte hain ke hum bhi aap logaon ke saath hai."

Hum bhi musalmaan hain, aap logaon ke saathi hain, hamari baat ka etebaar kijiye.

*wa maa hum-minkum wa laa
kinna-hum qa'wmuny-yafraqun*

وَمَا هُمْ مِنْكُمْ وَلَا كَانُوا قَوْمًا يَفْرَقُونَ ﴿٥٦﴾

Tarjuma: "Lekin (aye musalmano! haqeeqat mein) ye log tum mein se nahi hain, balke asal mein ye dare hue hain."

Asal mein ye log islam ke galbe ke tasawwur se khaufzadah hain aur khauf ke maare apne aap ko musalmaan zaahir kar rahe hain.

AAYAT - 57

Law yaji-duuna malja-`an `aw magaaraatin `aw mudda-khalal-la-wallaw `ilay-bi wa hum yajma-huun. لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مَدْحَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

Tarjuma: “Agar ye paale kabin koi panah gaah ya koi gaar ya koi sar chupaane ki jagah, to ye is ki taraf bhaag jayein apni rasiyaan tudaate hue.”

Jaise koi janwar khauf ke maare apni rassi tod kar bhaagta hai, isi tarah ki kaifiyat in par bhi taari hai. Is aztarari kaifiyat mein agar jazeeraah numaye arab mein unhein kahin bhi koi panah gaah mil jaati ya kisi bhi tarah ka koi thikana jaan bachane ke liye nazar aajata to wo khauf ke maare yahan se bhaag gaye hote.

AAYAT -58

Wa minbum-many-yal-mizuka fis-sadaqaat: وَمِنْهُمْ مَّن يَّاتِرُكَ فِي الصَّدَقَاتِ :

Tarjuma: “Aur (Aye Nabi ﷺ) in mein se to bhi hain jo aap par ilzaam lagate hain sadqaat ke baare mein.”

Zakaat-o-sadqaat ka maal Rasool Allah ﷺ khud taqseem farmate thi. Ek dafa' a yun hua ke maal ki taqseem ke dauran ek munafiq ne Aap ﷺ ko tok diya: يَا مُحَمَّدُ اَعْدِلْ Yaa Muhammadu 'adil, “Aye Muhammad ﷺ insaaf (ke saath taqseem) kijiye!” is ki murad ye thi ke aap na-insafi kar rahe hain. Is par Huzoor ﷺ ko gussa aaya aur Aap ﷺ ne farmaya: وَيْلَكَ وَمَنْ يُعْدِلْ اِذَا لَمْ اَعْدِلْ Waylaka wa man ya'dilu izaalam a'adilu, ¹ “Tum barbaad ho jao, agar mai adal nabi karoonge to aur kaun karega?”

fa-in `u-tuu minbaa razuu wa `il-lam yu-taw minbaaa `izaa hum yas-khatuun فَإِنْ اَعْطَوْا مِنْهَا رِضْوَانًا وَّ اِنْ لَّمْ يُعْطَوْا مِنْهَا اِذَا هُمْ يَسْحَطُونَ ﴿٥٨﴾

Tarjuma: “To agar is mein se unhein (khatir khurwah) de diya jaaye to ye raazi rehte hain aur agar is mein se unhein (is qadar) na diya jaaye to fauran naraaz ho jaate hain.”

1. Sahih Al-Bukhari, Kitaabul Adab, baab Maja fi qaulul rajal wa yalak. wa Sahih Muslim, Kitaabuz Zakaat, Baab zikrul khuwariz wa safatihim wal lafz lil muslim. Rawi Jaber Bin Abdullah رضي الله عنه.

AAAYAT - 59

Wa law 'anna-hum razuu maaa
 'aataa-humul-laahu wa Rasuu-luhuu وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ
 wa qaaluu basbu-nallaahu sa-yu'-tii- وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ
 nal-laahu min-faz-libii wa Rasuu- وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾
 luhuuu 'innaaa 'ilal-laahi raagi-buun.

Tarjuma: "Aur agar wo raazi rehte is par jo kuch diya unhein Allah ne aur Iske Rasool ﷺ ne, aur wo kehnte ke Allah hamare liye kaafi hai, anqareeb Allah aur Iske Rasool ﷺ hamein (phir bhi) apne fazal se nawazte raheige, Yageenan hum Allah ki taraf rugbat karne waale hain (to in ke haq mein behtar hota)."

Agar in logaon ki soch masbat hoti aur wo Allah aur Iske Rasool ﷺ ke baare mein achcha gumaan rakhte to in ke liye behtar hota. Ab wo mash'hoor aayat aarahi hai jis mein zakaat ke masarif bayaan hue hain.

AAAYAT - 60

Innamas-Sadaqaatu lil-fu-qaraaa-'i wal- إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
 masaa-kiini wal-'aa-miliina 'alay-haa وَالْعَمِلِينَ عَلَيْهَا

Tarjuma: "Sadqaat to bas muflison aur mohtajon aur aamileen-e-sadqaat ke liye hain."

Sadqaat se murad yahan zakaat hai. ﴿الْعَمِلِينَ عَلَيْهَا﴾ aa-miliina 'alay-haa mein mehkuma zakaat ke chote bade tamaam mulazimeen shaamil hain jo zakaat ekhatti karne, is ka hisaab rakhne aur ise mustahiqeen mein taqseem karne ya is mehkume mein kisi bhi haisiyat mein ma'moor hain, in sab mulazameen ki tankhwahein isi zakaat mein se di jayeingi.

wal-mu-'allafati quluu-buhum وَالْمُؤَلَّفَةِ قُلُوبِهِمْ

Tarjuma: "Aur un ke liye jin ki taleef qaloob matloob ho."

Jab deen ki tehreek aur dawat chal rahi ho to mu'ashare ke ba'az sahib-e-haisiyat afraad ki taleef qaloob ke liye zakaat ki raqam istemaal ki jaa sakti hai ta'ake aise logaon ko kuch de dilakar un ki mukhalifat ka roz kum kiya jaa sake. Fuqaha'a ke nazdeek deen ke gaalib ho jaane ke

baad ye mad khatam ho gayi hai, lekin agar phir kabhi is qism ki surat-e-haal darpesh ho to ye mad phir se bahaal hojayegi.

wa fir-riqaabi wal-gaarimiina

وَفِي الرِّقَابِ وَالْغُرَمِيِّنَ

Tarjuma: "Aur gardanon ke churdane mein, aur jin par tawaan pada ho (un ke liye)."

Aisa maqrooz jo qarz ke bhoj se niklane ki maqdarat na rakhta ho ya aisa shakhs jis par koi tawoon pad gaya ho, aise logaon ki galu khulasi ke liye zakaat ki raqm se madad ki jaa sakti hai.

wa fii Sabii-lillaabi wab-nis-sabiil:

وَفِي سَبِيلِ اللَّهِ

Tarjuma: "Aur Allah ki raah mein"

Yani Allah ki raah mein jihad mein aur dawat wa aqamat-e-deen ki jadd-o-jahad mein bhi ye raqm kharch ho sakti hai. Lekin zakaat aur sadqaat ke silsile mein ye nukta eham hai ke pehli tarjeeh ke par awaleen mustahiqeen wa gurba, yatama, masakeen aur bewa'ain hain jo waqiye mohtaj hon. Albatta agar zakaat ki kuch raqam aise logaon ki madad ke baad bach jaye to wo deen ke doosre kamon mein sarf ki jasakti hai.

*farii-zatam-minallah, wallaa-hu
'Aliimun Hakiim.*

وَأَبْنِ السَّبِيلِ ﴿فَرِيضَةً مِّنَ اللَّهِ﴾ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٠﴾

Tarjuma: "Aur musafiron (ki imdaad) mein. Ye Allah ki taraf se mu'ayyan ho gaya hai. Aur Allah sab kuch jaanne waala, hikmat waala hai,"

﴿فَرِيضَةً مِّنَ اللَّهِ﴾ *farii-zatam-minallah*, ke alfaaz ehkaam-e-wirasat ke silsile mein Suratun Nisa ki aayat 11 mein bhi aaye hain.

AYAAT 61 TO 66

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ الَّذِينَ كَفَرُوا هُمْ أَقْرَبُ إِلَيْهِمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦١﴾

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ الَّذِينَ كَفَرُوا هُمْ أَقْرَبُ إِلَيْهِمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦٢﴾

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ الَّذِينَ كَفَرُوا هُمْ أَقْرَبُ إِلَيْهِمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦٣﴾

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ الَّذِينَ كَفَرُوا هُمْ أَقْرَبُ إِلَيْهِمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦٤﴾

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ الَّذِينَ كَفَرُوا هُمْ أَقْرَبُ إِلَيْهِمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦٥﴾

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ الَّذِينَ كَفَرُوا هُمْ أَقْرَبُ إِلَيْهِمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٦٦﴾

61. Wa minhumul-laziina yu'-zuunan-Nabiyya wa yaquu-luu-na "Hurwa 'uzun." Qul 'uzunu khay-rillakum yu'-minu bil-laahi wa yu'-minu lil-mu'-mi-niinaa wa Rahmatul-lil-laziina 'aa-manuu minkum. Wallaziina yu'-zuuna Rasuu-lallaahi lahum 'azaabun 'aliim.

62. Yahli-fuuna billaahi lakum li-yurzuu-kum: wallaahu wa Rasuu-luhuuu 'abaqqu any-yur-zuuhu 'in-kaanuu Mu'-mi-niin.

63. Alam ya'-lamuuu 'an-nahuu many-yuhaadi-dillaaha wa Ra-suulahuu fa'-anna lahuu naara Jahan-nama khaa-lidan-fihaa. Zaalikal-khizyul-'aziim.

64. Yabzarul-Munaa-fiquuna 'an-tunazzala 'alay-him suura-tun-tunabbi-'uhum-bimaa fii qul-uu-bihim. Qulis-tahzi-'uu! 'Innal-laaha mukbrijum-maa tah-zaruun.

65. Wa la-'in-sa-'altahum la-yaquulunna 'innamaa kunnaa nakhuuzu wa nal-'ab. Qul 'a-billaahi wa 'Aayaa-tihii wa Rasuu-libii kuntum tas-tahzi-'uun.

66. Laa ta'-taziruu qad kafar-tum ba'-da 'iimaa-nikum. 'In-na'-fu 'an-taaa-'ifatim-min-kum nu-'azzib taaa-'ifatam-bi-'annahum kaanuu mujrimiin.

AAYAT - 61

Wa minhumul-laziina yu'-zuunan-Nabiyya wa yaquu-luu-na "Hurwa 'uzun." وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَقْرَبُ إِلَيْنَا

Tarjuma: "Aur in mein wo log bhi hain jo Nabi (ﷺ) ko iza pahunchaate hain aur kehate hain ye nare kaan hain."

Ye to nare kaan hi kaan hain, muraad ye hai ke har ek ki baat sun lete hain aur hum jo bhi jhoota sachcha bahana banate hain use maan lete hain, goya bilkul hi be-baseerat hain (mu'az Allah!) wo aisi baatein kar ke Rasool Allah ﷺ ki tauheen karte the aur Aap ﷺ ko aziyat pahunchte the.

Qul 'uzunu khay-rillakum yu'-
minu bil-laabi wa yu'-minu lil-
mu'-mi-niinaa

قُلْ اذْنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ
لِلْمُؤْمِنِيْنَ

Tarjuma: "Aap ﷺ kabiye ke ye kaan tumhari behtari ke liye hain, wo yaqeen rakhte hain Allah par aur baat maan lete hain abl-e-imaan ki."

Yahan par ﴿يُؤْمِنُ﴾ yu'-minu ke saath ب Ba aur ل laam ke istemaal se mu'ane ka wazeh faraq mulaheza ho. ﴿يُؤْمِنُ﴾ yu'-minu ' ب Ba ke saath imaan laane aur ل laam ke istemaal se mu'ane mein aata hai. Yani hamare Rasool ﷺ jaante hain ke tum jhoot bol rahe ho magar ye Aap ﷺ ki sharafat, najabat aur murawat hai ke tumhari jhooti baatein sun kar bhi tumhein ye nahi kehte ke tum jhoot bol rahe ho, aur sab kuch jaante hue bhi tumahra pol nahi kholte. Ye tumhari himaqqat ki inteha hai ke tum apne zu'am mein Rasool Allah ﷺ ko dhoka de rahe ho, tum logaon ko Allah ke Rasool ﷺ ki baseerat ka kuch bhi andaazah nahi hai. Aap ﷺ to Allah ke Rasool ﷺ hain, jabke ek banda-e-momin ki baseerat ki bhi kaifiyat ye hai ke wo Allah ke noor se dekhta hai, azru-e-hadees-e-Nabawi ﷺ: اِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ: Ittaquu fraasatal muumini fa'innahuu yanzuru binuurillaah.¹

wa Rahmatul-lil-laziina 'aa-manuu minkum. وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ

Tarjuma: "Aur jo tum mein se waqiye momin hain in ke haq mein rehmat hain."

Wallaziina yu'-zuuna Rasuu-
lallaabi labum 'azaabun 'aliim.

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ

Tarjuma: "Aur jo iza pahunchate hain Allah ke Rasool (ﷺ) ko in ke liye bada dardnaak azaab hai."

AAYAT - 62

Yabli-fuuna billaabi lakum li-yurzuu-kum:

يَخْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيَرْضَوْكُمْ

Tarjuma: "(Aye musalmano!) ye tumahre saamne Allah ki qasmein khaate hain taake tumhein raazi karein."

1. Sunan At-Tirmizi, Kitaab Tafseerul Qur'an, Baab wa min Suratul Hijr.

Is muhim ki tayyari ke dauran munafiqeen ka tareeqa kaar ye tha ke wo jhote bahane bana kar Rasool Allah ﷺ se rukhsat le lete, aur phir qasmein kha kha kar musalmaanon ko bhi yaqeen dilaane ki koshish karte ke hum aap ke mukhlis saathi hain, aap log hum par shak na karein.

wallaahu wa Rasuu-luhuuu
‘abaqqu ‘any-yur-zuuhu ‘in-
kaanuu Mu’-mi-niin.

وَاللَّهُ وَرَسُولَهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنَّ
كَانُوا مُؤْمِنِينَ ﴿٦٣﴾

Tarjuma: “Allah aur Uska Rasool ﷺ is baat ke zyada haq daar hain ke wo unhein raazi karein agar wo waqiyatan momin hain.”

AAAYAT - 63

Alam ya’-lamuuu ‘an-nabuu
many-yuhaadi-dillaaha wa Ra-
suulahuu fa’-anna labuu naara
Jahan-nama khaa-lidan-fihaa.
Zaalikal-khizyul-‘aziim.

أَلَمْ يَعْلَمُوا أَنَّهُ مِنَ اللَّهِ وَرَسُولُهُ
فَأَن لَّهُ نَارٌ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ
الْخِزْيُ الْعَظِيمُ ﴿٦٤﴾

Tarjuma: “Kya wo jaante nahi ke jo koi bhi Allah aur Uske Rasool ﷺ ka muqabla karega to us ke liye jahanum ki aag hai, jis mein wo hamesha hamesha rahega. Ye bahut badi ruswayi hai.”

AAAYAT - 64

Yahzarul-Munaa-fiquuna
tunazzala ‘alay-him suura-tun-
tunabbi-‘ubum-bimaa fii qul-uu-bihim.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ﴿٦٥﴾

Tarjuma: “Ye munafiq darte rehte hain ke kabin musalmaanon par koi aisi surat naazil na hojaye jo in ko hamare dilon ki haalat batade.”

In ke dilon mein chunke chor hai isliye unhein har waqt ye dhadka laga rehta hain ke kahin WAHI ke zariye in ke jhoot ka pardah chaak na kardiya jaaye.

Qulis-tabzi-‘uu! ‘Innal-laaba
mukhrijum-maa tab-zaruun.

قُلِ اسْتَهْزِءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٦﴾

Tarjuma: “Aap ﷺ kebiye ke abhi tum istahza’a karte rabo, yaqeenan (ek waqt aayega ke) Allah zaahir kar ke rahega jis se tum dar rahe ho.”

AAAYAT - 65

Wa la-'in-sa-'altahum la-
yaquulunna innamaa kunnaa وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ
nakhbuuzu wa nal-'ab.

Tarjuma: "Aur agar Aap ﷺ in se puchenge to kahenge ke hum to yunhi baat cheet aur dillagi kar rahe the."

Rasool Allah ﷺ se farmaya jaa raha hai ke ye munafiqeen jo aaye din Aap ﷺ aur musalmaanon ke khilaaf harza-sarayi karte rehte hain, agar Aap ﷺ is ke baare mein in se baaz purs karen to fauran kahenge ke hamari guftagu sanjeedah nuwiat ki nahi thi, hum to waise hi hanshi mazaq aur dillagi kar rahe the.

قُلْ أَبِاللّٰهِ وَآيٰتِهِ وَرَسُوْلِهِ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿٦٥﴾
Qul 'a-billaahi wa 'Aayaa-tihii wa
Rasuu-libii kuntum tas-tahzi-'uun.

Tarjuma: "Aap ﷺ kahiye kya tum Allah, Us ki ayaat aur Us ke Rasool ﷺ ke saath istehaza'a kar rahe the?"

To kya ab "baazi baazi bareesh-e-babahum baazi!" ke misdaq Allah, Uski ayaat aur Uska Rasool ﷺ bhi tunmhare istehaza'a aur tamsakhar ka takhta-e-mashq banenge?

AAAYAT - 66

Laa ta'-taziruu qad kafar-tum
ba'-da 'iimaa-nikum. لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ

Tarjuma: "Ab bahaane mat banao, tum kufri kar chuke ho apne imaan ke baad."

'In-na'-fu 'an-taaa-'ifatim-min-kum
nu-'azzib taaa-'ifatam-bi-'annahum
kaanuu mujrimiin. اِنْ تَعْفُ عَنْ طَآئِفَةٍ مِنْكُمْ تُعَذِّبْ
طَآئِفَةٌۭۙ بِآثَمِهِمْ كَاُنُوْا مُجْرِمِيْنَ ﴿٦٦﴾

Tarjuma: "Agar hum tumhari ek jama'at se dar guzar bhi kar lenge to kisi doosri jama'at ko azaab bhi denge, is liye ke wo mujrim hain."

Yani ab wo waqt aa raha hai ke tumhein tumhare in kartuton ke sabab sazayein bhi milengi.

AAYAAT 67 TO 72

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بِعُضْمٍ مِّنْ بَعْضٍ يَا مُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفٰسِقُونَ ﴿٦٧﴾ وَعَدَّ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتُ وَالْكٰفِرَاتُ نَارَ جَهَنَّمَ خٰلِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَ أَكْثَرَ أَمْوَالًا وَ أَوْلَادًا فَاسْتَبَعُوا بِحِلَاقِهِمْ فَاسْتَبَعْتُمْ بِحِلَاقِكُمْ كَمَا اسْتَبَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِحِلَاقِهِمْ وَ حُضِنْتُمْ كَالَّذِي خَاضُوا أُولٰئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أُولٰئِكَ هُمُ الْخٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَ عَادٍ وَ ثَمُودَ ۗ وَ قَوْمِ إِبْرٰهِيمَ وَ أَصْحَابِ مَدْيَنَ وَ الْمَوْثِقَاتِ ۗ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَا مُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقِيمُونَ الصَّلٰوةَ وَ يُؤْتُونَ الزَّكٰوةَ وَ يُطِيعُونَ اللَّهَ وَ رَسُوْلَهُ ۗ أُولٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَدَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خٰلِدِينَ فِيهَا وَ مَسْكَنٌ طَيِّبَةٌ فِي جَدَّتِ عَدْنٌ وَ رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۗ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

67. *Al-Munaafi-quuna wal-Munaa-fiqaatu ba'-zubum-mim-ba'-z. Ya'-muruuna bil-munkari way an-hawna 'anil-ma'-ruufi wa yaqbi-zuuna 'ay-di-yahum. Nasul-laaha fanasi-yahum. Innal-Munaa-fiqiina humul-faasiquun.*

68. *Wa-'adal-laahul-Munaa-fiqiina wal-Munaafiqati wal-Kuffaara naara-Jahan-nama khaalidiina fihaa. Hiya hasbu-hum: wa la-'ana-humullaah, wa lahum 'azaabum-muqim,--*

69. *Kalla-ziina min-qablikum kaanuuu 'ashadda min-kum quw-watanw-wa 'aksara 'am-waa-lanw-wa 'aw-laadaa. Fas-tamta-'uu bi-khalaal-qihim fastam-ta'-tum bi-khalaal qikum kamas-tamta 'alla-ziina min-qabli-kum-bi-khalaal-qihim wa kbuztum kallazii khaazuu. 'Ulaaa-'ika habitat'a'-maalu-hum fid-dunyaa wal-'Aakhi-rab; wa 'ulaaa-'ika humul-khaasiruun.*

70. *Alam ya'-tibim naba-'ul-laziina min-qabli-him qarwmi Nu-uhinw-wa 'Aa-dinw-wa Samuu-da wa qarwmi Ibraahiima wa 'As-haabi Madyana wal-Mu'-tafi-kaat. 'Atat-hum rusulu-hum-bil-bayyinaat. Famaa kaanallaahu li-yaz-limahum wa laakin-kaan-uuu 'anfusahum yazli-muun.*

71. *Wal-Mu'-mi-nuuna wal-Mu'-minaatu ba'-zuhum 'awli-yaaa-'u ba'-z. Ya'-muruuna bil-ma'-ruufi wa yanhawna 'anil-munkari wa yuqii-muunas-Salaa-ta wa yu'-tuunaz-Zakaata wa yutii-uunal-laaha wa Ra-suulah. 'Ulaaa-'ika sa-yarha-mu-humul-laah: 'innal-laaha 'Aziizun Hakiim.*

72. *Wa-'adal-laahul-Mu'-mi-niina wal-Mu'-minaati Jannaa-tin-tajrii min-tahti-hal-'anhaa-ru khaali-diina fihaa wa masaa-kina tayyibatatan-fi Jan-naati 'Adn. Wa Riz-waanum-minallaahi 'akbar: zaalika hu-wal-faw-zul-'aziim.*

AAAYAT - 67

'Al-Munaafi-quuna wal-Munaa-fiqaatu ba'-zuhum-mim-ba'-z. وَالْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ ۗ

Tarjuma: “Munafiq mard aur munafiq auratein sab ek doosre mein se hain.”

In sab munafiqeen ka aapas mein ghat-jod hai, andar se ye sab ek hain.

Ya'-muruuna bil-munkari way an-hawna 'anil-ma'-ruufi يَا مُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْبَعْرُوفِ

Tarjuma: “Ye badi ka hukm dete hain aur neiki se rokne hain.”

Yani Allah ke ehkaam ke khilaaf ye log “Amar bil-munkir aur Nahi 'an al-ma'arof” ki policy par amal kar rahe hain. Doosron se hamdardi jatakar unhein neiki se rokne ki koshish karte hain ke dekho apne khoon paseene ki kamayi ko idhar udhar mat zaya karo, balke use apne aur apne bachchon ke mustaqbil ke liye sambhaal kar rakho.

wa yaqbi-zuuna 'ay-di-yahum. وَيَقْبِضُونَ أَيْدِيَهُمْ ۗ

Tarjuma: “Aur apne haathon ko band rakhkte hain.”

Yani Allah ke raaste mein kharch nahi karte.

Nasul-laaha fanasi-yahum. Innal-Munaa-fiqiina humul-faasiqun. نَسُوا اللَّهَ فَنَسِيَهُمْ ۗ إِنَّ الْمُنَافِقِينَ هُمُ الْفٰسِقُونَ ﴿٦٧﴾

Tarjuma: “Unhone Allah ko bhula diya to Allah ne (bhi) unhein nazar andaaaz kar diya. Yaqeenan ye munafiq hi nafarmaan hain.”

AAYAT - 68

Wa-`adal-laahul-Munaa-fiqiina wal- وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ
Munaafiqaaati wal-Kuffaara naara- نَارًا جَهَنَّمَ خَالِدِينَ فِيهَا
Jahan-nama khaalidiina fihaa.

Tarjuma: "Allah ne waada kiya hai in munafiq mardon, munafiq auraton aur tamaam kaafir se jahanum ki aag ka, jis mein wo hamesha hamesha rahenge."

Hiya hasbu-hum: wa la-`ana- هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ ۗ وَ لَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾
humullaah, wa lahum `azaabum-
muqim,

Tarjuma: "Bus wohi in ke liye kifayat karegi. Aur Allah ne in par la'anat farmadi hain aur in ke liye azaab hain qayem rehne waala."

Aisa azaab jo in ko musalsil diya jaayega aur is ki shiddat kabhi kum na hogi.

AAYAT - 69

Kalla-ziina min-qablikum كَالَّذِينَ مِنْ قَبْلِكُمْ

Tarjuma: "(Tum munafiq log) in logoan ki maanind ho jo tum se pehle the"
kaanuuu `ashadda min-kum quw- كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَ أَكْثَرَ أَمْوَالًا وَ أَوْلَادًا
watanw-wa `aksara `am-waa- lanw-wa `aw-laadaa.

Tarjuma: "Wo tum se kahin badh kar the taaqat mein aur kahin zyada the maal aur aulaad mein."

Tum se pehle jo kaafir qaumein guzri hain, masllan qaum-e-Aad, qaum-e-Samuud wagairah wo taaqat, maal-o-daulat aur teda'ad ke lehaz se tum se bahut badhkar the.

Fas-tamta-`uu bi-khalaa-qihim فَاسْتَبَعُوا بِخَلْقِهِمْ فَاسْتَبَعْتُمْ بِخَلْقِكُمْ
fastam-ta-`tum bi-khalaa qikum

Tarjuma: "To unhone apne hisse se faida utha liya aur ab tumne bhi apne hisse se faida utha liya hai".

Yani tumhari muddat-e-mahulat khatam hone ko hai, ab tum log bahut jald apne anjaam ko pahunchne waale ho.

kamas-tamta 'alla-ziina min-
qabli-kum-bi-khalaa-qihim

كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ

Tarjuma: "Jaise ke in logoan ne apne hisse ka faida utha liya tha jo tum se pehle the"

wa khuztum kallazii khaazuu.

وَخُضْتُمْ كَالَّذِي خَاضُوا ۗ

Tarjuma: "Aur waisi hi behason mein tum bhi padhe jaisi behason mein wo padhe the."

Tum ne bhi isi tarah ki rosh ikhtiyaar ki jaisi unhone ikhtiyaar ki thi.

'Ulaaa-ika habitat' a'-maalu-hum
fid-dunyaa wal-'Aakhi-rah; wa
'ulaaa-ika humul-khaasiruun.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ ۗ وَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٧٠﴾

Tarjuma: "Ye wo log hain jinke tamaam amaal dunya aur aakhirat mien zaya hogaye. Aur yahi log hain khasare mein rehne waale."

AAYAT - 70

Alam ya'-tihim naba-'ul-laziina min-
qabli-him qaumi Nu-uhin-wa wa 'Aa-
din-wa Samuu-da wa qaumi 'Ibraahiima

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ
وَإِدْرِيسَ وَاقْتِيسَ وَجُودَ وَشُعُوبَ وَقَوْمِ إِبْرٰهِيْمَ

Tarjuma: "Kya in ke paas in logoan ki khabrein nahi aachuki hain jo in se pehle the? Qaum-e-Nuuh (عليه السلام), Aad, Samuud aur qaum-e-Ibrahim (عليه السلام)"

Ye Qura'an Majeed ka wahid muqam hai jahan qaum-e-Ibrahim (عليه السلام) ka tazkerah is andaaz mein aaya hai ke shayed Aap (عليه السلام) ki qaum par bhi azaaab aaya ho, lekin wazeh taur par aise kisi azaab ka zikr poore Qura'an mein kahin nahi hai.

wa 'As-haabi Madyana wal-Mu'-tafi-kaat.

وَأَصْحٰبِ مَدْيَنَ وَانۢنۢؤُفِكَتْ ۗ

Tarjuma: "Aur Madyan ke logoan aur in baatiyon ki (khabrein) jo ulat di gayien."

'Atat-hum rusulu-hum-bil-
bayyinaat. Famaa kaanallaahu li-
yaz-limahum wa laakin-kaan-uuu
'anfusahum yazli-muun.

أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۗ فَمَا كَانَ اللّٰهُ لِيُظِلَّهُمْ
وَلٰكِن كَانُوْا اَنْفُسَهُمْ يَظِلُّوْنَ ﴿٧١﴾

Tarjuma: "In ke paas aaye un ke Rasool wazeh nishaaniyan (ya ehkaam) lekar. Pas Allah in par zulm karne waala nahi tha, balke wo apne upar khud hi zulm dhaate rahe."

AAAYAT - 71

Wal-Mu'-mi-nuuna
minaatu ba'-zuhum

wal-Mu'-

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ

Tarjuma: "Aur imaan waale mard aur imaan waali auratein, ye sab ek doosre ke saathi hain."

'awli-yaaa-'u ba'-z. Ya'-muruuna
bil-ma'-ruufi wa yanba'wana 'anil-
munkari wa yuqii-muunas-Salaa-ta
wa yu'-tuunaz-Zakaata wa yutii-
uunal-laaha wa Ra-suulah.

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَ
يُطِيعُونَ اللَّهَ وَرَسُولَهُ

Tarjuma: "Wo neiki ka hukm dete hain, ba-di se rokthe hain, namaz qayem karte hain, zakaat adaa karte hain aur Allah aur Uske Rasool ki ita'at karte hain."

'Ulaaa-'ika sa-yarha-mu-humul-
laah: 'innal-laaha 'Aziizun Hakiim.

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Tarjuma: "Yahi wo log hain jin par Allah rahmat farmayega. Yaqeenan Allah zabardast, hikmat waala hai."

AAAYAT - 72

Wa-'adal-laahul-Mu'-mi-niina
wal-Mu'-minaati Jannaa-tin-
tajrii min-tahti-bal-'anbaa-ru
khaali-diina fihaa wa masaa-kina
tayyi-batan-fii Jan-naati 'Adn.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِحَدِيثٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسْكِنٍ طَيِّبَةٍ فِي جَدْتِ عَدْنٍ

Tarjuma: "Allah ne waada kiya hain momin mardon aur momin auraton se in baghaat ka jin ke neeche nadiyan behti hongy, wo is mein hamesha rahenge, aur bahut umdah makanaat (ka waada) hamesha rehne waale baghaat mein."

Wa Riz-waanum-minallaahi 'akbar:
zaalika hu-wal-faw-zul-'aziim.

وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

Tarjuma: "Aur Allah ki raza to sab se badi ne'mat hai. Yahi to hai bahut badi kamyabi."

Jannat ki saari nema'atein apni jagah, magar ahl-e-jannat ke liye sab se badi ne'mat ye hogi ke Allah un se razi hojayega.

AAYAAT 73 TO 80

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾
يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ۗ وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ
بِمَا كَفَرُوا يَنَاوُوا ۗ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكُ
خَيْرًا لَهُمْ ۗ وَإِنْ يَتُوبُوا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا ۗ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ
فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ لَا يَنْتَهِبُوا مِنْ فَضْلِهِ
لَنْصَدَقَنَّهُمْ وَلَنْ نُحْيِيَنَّهُمْ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا أَتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ
مُعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَ
عَدَوْهُ ۗ وَمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ
الْغُيُوبِ ﴿٧٨﴾ الَّذِينَ يَلْبِسُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا
جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۗ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ اسْتَغْفِرْ لَهُمْ أَوْ
تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ ذَلِكَ بِأَنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

73. Yaaa-`ayyuban-Nabiyyujaahidil-kuffaara. Wal-Munaa-fiqiina wag-luz `alayhim. Wa ma'-waahum Jahannam: wa bi'-sal-masiir.

74. Yahli-fuuna billaahi maa qaaluu, wa laqad qaaluu kali-matal-kufri wa kafaruu ba'-da `Islaa-mihim wa hammuu bi-maa lam yanaaluu: wa maa naqamuuu `illaaa `an `agnaa-humul-laahu wa Rasuu-luhuu min-fazlih! Fa-`iny-yatuu-buu yaku khayral-lahum; wa `iny-yata-wal-law yu-`azzib-humul-laahu `azaaban `aliiman-fid-dunyaa wal-`Aakhirah; wa maa lahum fil-`arzi min-taw-wa-liyyin-taw-wa laa nasiir.

75. Wa minhum-man `aaba-dallaaha la-`in `aataanaa min fazlibii lanas-sadda-qanna wa lanakuu-nanna minas-Saalihii.

76. Falammaa `aataa-hum-min-faz-libii bakhiluu bibii wa tawalla-w-wa hum-mu'-rizuun.

77. Fa-`a-`qabahum nifaaqan-fii quluu-bihim`ilaa ya`wmi yal-qatw-nahuu bimaaa `akhla-fullaaha maa wa-`aduuhu wa bimaa kaanuu yakzibuun.

78. `Alam ya-`lamuuu `annal-laaha ya-`lamu sirra-hum wa naj-waahum wa `annal-laaha `Allaamul-guyuub.

79. `Allaziina yalmi-zuunal-mut-tawwi-iina minal-Mu'-miniina fis-sadaqaati wallaziina laa yajiduuna `illaa jubdahum fa-yaskharuuna minhum,-sakhiral-laahu minhum: wa la-hum `azaabun `aliim.

80. *Istagfir labum 'aw laa tastag-fir labum: 'in-tastag-fir labum sab-iina marratan-falany-yag-fira-l-laabu labum. Zaalika bi-'an-nahum kafaruu billaahi wa Rasuulih: wallaahu laa yah-dil-qawmal-faasiqiin.*

AAAYAT - 73

Yaaa-'ayyuban-Nabiiyyujaahidil-kuffaara. يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
Wal-Munaa-fiqiina wag-luz 'alayhim. وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

Tarjuma: "Aye Nabi ﷺ! Jihad kijiye kuffar aur munafiqeen se, aur in par sakhti kijiye."

Ye aayat in hi alfaaz ke saath Suratut-Tahreem mein bhi aayi hai jo 28th paare ki aakhri surat hai. Yahan qabil-e-gaur nukta ye hai ke is ayaat mein jihad ba-mu'ane qitaal istemaal nahi hua. Munafiqeen ke saath Aap ﷺ ne kabhi jung nahi ki. Lehzaza yahan jihad se murad qitaal se nichle darje ki jadd-o-jahad **دُونِ الْقِتَالِ** *Duunal qitaali* hai ke aye Nabi ﷺ! Aap munafiqeen ki resha-dawaniyon ka tod karne ke liye jihad karein, in ki saazishon ko nakaam banane ke liye jadd-o-jahad karein. Chunache ba'az riwayat mein aata haike jab Rasool ﷺ Gazwa-e-Tabook se wapas aarahe the to isi hawale se Aap ﷺ ne farmaya tha: **رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ** *Raja'naa minal jahaadil asghari ilal jihaadil akbari* ¹ *Yani hum chote jihad se bade jihad ki taraf laut aaye hain*. Ab is ki tabeerein mukhtalif ki gayi hain ke is zamane ki super power Sultanat-e-Roma ke khilaaf jihad ko Aap ﷺ ne "jihad-e-asgar" farmaya aur phir farmaya ke ab "jihad-e-akbar" tumhare saamne hai. Aam taur par is hadees ki taujecha is tarah ki gayi hai ke nafs ke khilaaf jihad sab se bada jihad hai. Jaisa ke ek hadees mein aata hai ke ek dafa jab Aap ﷺ se poocha gaya: **أَيُّ الْجِهَادِ أَفْضَلُ؟** *Ayyul jihaadi afzala?* *Yani sab se azfal jihad kaun sa hai?* To jawaab mein Aap ﷺ ne farmaya: **أَنْ تُجَاهِدَ نَفْسَكَ وَهُوَ الْفِي ذَاتِ اللّٰهِ عَزَّ وَجَلَّ** *An tujaahida nafsaka wahawaaaka fii zaatillaahi azzawajal* ² *"Ye ke tum jihad karo apne nafs aur apni khuwabishat ke khilaaaf Allah Tala'a ki ita'at mein"*. Lehzaza isi hadees ki buniyad par jihad akbar waali mazkurah hadees ki tashreeh is tarah ki gayi hai ke jihad bil-nafs dushman ke khilaaf qitaal se bhi bada jihad hai. Lekin mere nazdeek is hadees ka asal mafhoom samajhne ke liye is ke mauqe mahal aur pas manzar ke halaat ko pesh-e-nazar rakhna zaruri hai. Madina ke andar munafiqeen darasal musalmaanon ke haq mein maar-e-aasteen the. Ab in ke khilaaf Rasool Allah ﷺ ko jihad ka

1. Takhreej Al-Kashaaf Lil-Zai'li 2/395 (Ghareeb jaddan)

2. Hulya Al-Auliya laa bi na'eem 2/282.

hukm diya jaa raha hai, magar ye mu'amlā itna aasan aur sada nahi tha. In munafiqeen ke Aus aur Khizraj ke logaon ke saath taluqat the aur un ke khilaaf iqdaam karne se andruni taur par kayi tarah ke masa'il janam le sakte the. Magar is aayat ke nuzul ke baad Tabook se wapas aakar Aap ﷺ ne munafiqeen ke khilaaf is tarah ke kayi sakht iqdamaat kiye the. Jaise Aap ﷺ ne masjid Zaraar ko girane aur jalane ka hukm diya, aur phir is par amal bhi karaya. Ye bahut bada iqdaam tha. Munafiqeen masjid ke taqaddus ke naam par logaon ko mushta'al bhi kar sakte the. Darasal yahi wo bada jihad tha jis ki taraf mazkurah hadees mein isharah milta hai, kyunke in halaat mein apni saffon ke andar chipe hue dushmanon ke war se bachna aur in ke khilaaf nabard'aazma hona musalmaanon ke liye waqiye bahut mushkil marhala tha.

Wa ma'-waahum Jahannam: wa bi'-sal-masiir. ﴿٧٤﴾ وَأَوْمُهُمْ جَهَنَّمُ ۖ وَيَسُّنُ الْبَصِيرُ ﴿٧٤﴾

Tarjuma: "Aur in ka thikana jahanum hai, aur wo bahut buri jagah hai."

AAAYAT - 74

Yabli-fuuna billaahi maa qaaluu,

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ۖ

Tarjuma: "Wo Allah ki qasam khaa kar kehthe hain ke unhone ye baat nahi ki."

Ye jis baat ka zikr hai is ki tafseel 28th paare ki Surat-ul-Munafiqoon mein aayegi. Behr-e-haal yahan sirf itna jaan lena zaruri hai ke Tabook se waapsi ke safar par Abdullah Bin Abi ke munh se kisi naujawan musalmaan ne galat baat suni to is ne aakar Rasool Allah ﷺ se is ka zikr kar diya. Aap ﷺ ne talab farma kar baaz purs ki to wo saaf mukr gaya ke is naujawan ne khuwamakha fitna uthaane ki koshish ki hai.

wa laqad qaaluu kali-matal-kufri

وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ

Tarjuma: "Halaanke unhone kaha hai kufri ka kalima"

Abdullah Bin Abi ke mukar jaane par ye aayat naazil hui. Allah Tala'a ne is naujawan ko sachcha qaraar diya aur is munafiq ke jhoot ka pardah chaak kar diya.

*wa kafaruu ba'-da Islaa-mihim
wa hammuu bi-maa lam yanaaluu:*

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَتُّوا بِمَا كَرَّمْنَا لَوْ ۖ

Tarjuma: "Aur wo kufri kar chuke apne islaam ke baad, aur unhone iradah kiya tha is shaye ka jo wo haasil na kar sake."

Ye jis waqiye ki taraf isharah hai wo bhi Gazwa-e-Tabook se waapsi ke safar mein pesh aaya tha. Pahadi raaste mein ek mauqe par Rasool Allah ﷺ ka guzar ek aisi tang ghaati se hua jahan se ek waqt mein sirf ek oonth guzra sakta tha. Is mauqe par Aap ﷺ qaafile se alaheda the aur Aap ﷺ ke saath sirf do sahaba Hazrat Huzaifa Bin Yaman aur Ammar Bin Yaser the. Is tang jagah par kuch munafiqeen ne raat ki tareeki se faida uthate hue Aap ﷺ par hamla kar diya. Unhone pehchane jaane ke dar se dhaate band rakhe the aur wo chaahte the ke Huzoor ﷺ ko (na'awooz billaah) shaheed kadein. Behr-e-haal Aap ﷺ ke jaan nisaar Sahaba ne hamla-aawaron ko maar bhagaya aur wo apne napaak mansube mein kaamiyab na ho sake. Is mauqe par Rasool Allah ﷺ ne apne in do Sahaba ko hamla-aawaron mein se har ek ke naam batadiye aur in ke alaawa bhi tamaam munafiqeen ke naam batadiye. Magar saath hi Aap ﷺ ne in donon hazraat ko takeed farmadi ki wo ye naam kisi ko na batayein aur Aap ﷺ ke is raaz ko apne paas hi mehfooz rakhein. Isi wajah se Huzaifa Bin Yaman, Sahaba mein *Sahibu Sirrun Nabi* (Nabi ke raazdan) ke laqab se mash'hoor hogaye the.

وَمَا تَقْمُوا إِلَّا أَنْ أَعْنَهُمُ اللَّهُ
وَأَرْسُولُهُ مِنْ فَضْلِهِ
wa maa naqamuuu 'illaaa 'an 'agnaa-humul-
laahu wa Rasuu-luhuu min-fazlih!

Tarjuma: "Aur ye log apne anaad ka muzahira nahi kar rahe magar isi liye ke Allah aur Uske Rasool ne unhein ghani kar diya hai apne fazal se."

Yani Allah Tala'a ke fazal aur Uske Rasool ﷺ ki meharbani se ye log maal-e-ganimat aur zakaat-o-sadaqat mein se ba-faragat hissa paate rahe.

Fa-'iny-yatuu-buu yaku khayral-lahum; فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ ؕ

Tarjuma: "Ab bhi agar ye tauba karlein to in keliye behtar hain."

وَأِنْ يَتُوبُوا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا
فِي الدُّنْيَا وَالْآخِرَةِ
wa 'iny-yata-wal-law yu-'azzib-
humul-laahu 'azaaban 'aliiman-
fid-dunyaa wal-'Aakhirah;

Tarjuma: "Aur agar wo peeth modeinge to Allah unhein bahut dardnaak azaab dega dunya mein bhi aur aakhirat mein bhi."

وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ
wa maa lahum fil-'arzi min-w-
wa-liyyin-wa laa nasiir.

Tarjuma: "Aur puri zameen mein in ka na koi dost hoga aur na koi madadgar."

Ab wo teen ayaat aarahi hain jinka hawala meri taqareer mein aksar aata rehta hai. In mein Madina ke munafiqeen ki ek khaas qism ka tazkerah hai, magar musalmaan-e-Pakistan ke liye in ayaat ka mutala'a bataur-e-khaas muqam-e-ibrat bhi hai aur lamha-e-fikrya bhi.

AAAYAT - 75

Wa minhum-man 'aaha-dallaaha la-in 'aataanaa min fazlibii lanas-sadda-qanna wa lanakuu-nanna minas-Saalibiin.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِن اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَ لَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾

Tarjuma: "Aur in mein wo log bhi hain jinbone Allah se abad kiya tha ke agar wo hamein Apne fazal se narwazdega to hum khub sadqa-o-khairat karenge aur neik ban jayenge."

AAAYAT - 76

Falammaa 'aataa-hum-min-faz-libii bakhiluu bibii wa tawallaw-wa hum-mu'-rizuun.

فَلَمَّا اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَ تَوَلَّوْا وَ هُمْ مُّعْرِضُوْنَ ﴿٧٦﴾

Tarjuma: "Phir jan Allah ne unhein narwaz diya Apne fazal se (gani kar diya) to unhone is daulat ke saath bukhl kiya aur peeth mod li aur eraaz kiya."

AAAYAT - 77

Fa-'a'-qabahum nifaaqan-fii quluu-bibim'

فَاَعْتَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ

Tarjuma: To Allah ne saza ke taur par daal diya in ke dilon mein nifaaq"

Allah se waada kar ke is se phir jaane ki dunya mein ye naqaad saza hai ke Allah aise logoan ke dilon mein nifaaq paida farma dete hain, aur bad qismati se yahi rog aaj musalmaan-e-Pakistan ke dilon mein paida ho chuka hai. Goya Pakistani qaum ba-haisiyat majmu'i is saza ki mustaheq ho chuki hai. Musalmaan-e-barsageer ne tehreek Pakistan ke dauran Allah se ek waada kiya tha aur ye wo waada ek na'rah ban kar bachche bachche ki zuban par aagaya tha? لَا اِلٰهَ اِلَّا اللّٰهُ! *Laa ilaaha illallaah!* Goya dunya ke naqshe par ye naya mulk islam ke naam par bana. Is ziman mein Hindustan ke musalmaanone ne to vote de kar apna farz-e-kifaya adaa kar diya ke tum jaakar Pakistan mein islam ka nizam qayem karo, hum par jo guzregi so guzregi. Magar musalmanane-Pakistan ne is silsile mein ab tak kya kiya hai? Kahan hai islaam aur kahan hai لَا اِلٰهَ اِلَّا اللّٰهُ! *Laa ilaaha illallaah!* Ya Pakistani qaum ki Allah ke saath ijtemayi bewafai aur bad-ahdi ki misaal hai. Is bad-ahdi ka

nateeja ye hua ke Allah ne teen qism ke nifaaq is qaum par musallat kardiye. Ek baahmi nifaaq, jis ke ba'is ye qaum ab qaum nahi rahi firqon mein bat chuki hai aur is mein mukhtalif asibatein paida ho chuki hain. Suba'iyat, mazhabi farqa-wariyat wagairah ne baahmi itehad paarah paarah kar diya hai. Doosre jab ye nifaaq hamare dilon ka rog bana to is se shakhsi kirdaar aur phir qaumi kirdaar ka beda garq ho gaya. Is ke baare mein ek muttafiq alay Hadees mulaheza kijiye. Hazrat Abu Hurairah رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne irshad farmaya:

آيَةُ الْمُنَافِقِ ثَلَاثٌ وَفِي رِوَايَةٍ لِمُسْلِمٍ: وَإِنْ صَامَ وَصَلَّى وَرَعَى أَنَّهُ مُسْلِمٌ إِذَا حَدَّثَ
كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِيَ خَانَ.

Ayatul munaafiqi thalaathun wafii riwayatin limuslim: wa in saama wa sallaa wa za'ama annahuu muslimun izaa haddasa kazaba wa izaa wa'ada akhlaafa wa iza'aw wa tumina khaana. "Munafiq ke teen nishaaniyan hain [aur muslim ki ek riwayat mein ye alfaaz bhi hain: "agarche roza rakhta ho, namaz padhta ho aur apne aap ko musalmaan samajhta ho." (i) Jab bole jhoot bole. (ii) Jab waada kare to khilaaf warzi kare (iii) Jab ameen banaya jaaye to khiyanat kare."

Is hadees ko kasauti samajh kar apni qaum ke kirdaar ko parakh lijiye. Jo jitna bada hai utna bada jhoota hai, utna hi bada waada khilaaf hai aur utna hi bada kha'en (Illa Masha Allah!)

Teesra nifaaq jo in qaum ke hisse mein aaya wo bahut hi bada hai aur wo hai a'ein ka nifaaq. Aap jaante hain ke kisi mulk ki aham tareen dastawez is ka dastoor hota hai, jabke is mulk ke a'ein ko bhi munafiqat ka palandah bana kar rakh diya gaya.

Hamare a'ein mein ek haath se islam daakhil kiya jaata hai aur doosre haath se nikaal liya jaata hai. Alfaaz dekho to islam hi islam hai, ta'ameel dekho to islam kahin nazar nahi aata. Zara in alfaaz ko dekhein, a'ein mein kitni badi baat likh di gayi hai: *No legislation will be done repugnant to the Qur'an and the Sunnah. Yani Qura'an wa sunnat ke khilaaf koi qanoon saazi nahi ho sakti.* In Alfaaz par gaur karein to maloom hota hai ke Surat-ul-Hujurat ki pehli aayat ka tarjuma karke dastoor mein likh diya gaya hai, lekin mulk aur mu'ashare ke andar is ke aml pehlu par nazar daalein to Qura'an wa sunnat ke ehkaam par amal hota kahin bhi nazar nahi aata. Goya ye alfaaz sirf a'eni aur qanooni taqaza pura karne ke liye likh diye gaye hain, in par amal karne ka koi iradah nahi hai. Bas ek islami nazaryati council banadi gayi hai

jo apni sifarishaat pesh karti rehti hai. Ye sifarishat salana reports ke taur par baqa'idgi se pesh hoti rehti hain, magar in ki koi ta'ameel nahi hoti. Isi tarah federal shari'at court bhi dhikaawe ka ek idara hai. Bade bade ulma is ke tehat badi badi tankhwahein aur mara'at le rahe hain, magar amlu pehlu dekho to dastoor-e-Pakistan un ke da'ira-e-amal se hi kharij hai. Isi tarah adalati qawaneen, aa'ili qawaneen, maali qawaneen wagairah sab federal shari'at court ke da'ira-e-ikhtiyaar se baahar hai. Garz dastoor ki sateh par itni badi munafiqat shayed puri dunya mein kahin na ho. Behr-e-haal ye hai ek halki si jhalak Pakistani qaum ki us saza ki jo unhein waada khilaafi ke jurm ke nateeje mein di gayi hai.

ilaa yawmi yal-qaw-nahuu

إِلَى يَوْمٍ يَلْقَوْنَهُ

Tarjuma: “(Aur ye nifaaq ab rahega) us din tak jis din ye log mulaqat karenge us se”

Is nifaaq se ab in ki jaan roze-e-qiyamat tak nahi chootegi. Ye kaanta in ke dilon se niklega nahi.

bimaaa akhla-fullaaha maa wa-`aduubu مَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا
wa bimaa kaanuu yakzibuun كَانُوا يَكْذِبُونَ ﴿٤٤﴾

Tarjuma: “Basabab us waada khilaafi ke jo unhone Allah se ki aur basabab is jhoot ke jo wo bolte rahe.”

AAYAT - 78

Alam ya'-lamuuu `annal-laaha ya'- الْمَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
lamu sirra-hum wa naj-waahum wa وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٤٥﴾
'annal-laaha `Allaamul-guyuub.

Tarjuma: “Kya unhein maloom nahi hai ke Allah jaanta hai in ke bhed'on ko aur in ki sargoshiyon ko, aur ye ke Allah tamaam gayeb ka jaanne waala hai.”

AAYAT - 79

'Allaziina yalmi-zuunal-mut-tarwwi-iina الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ
minal-Mu'-miniina fis-sadaqaati الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

Tarjuma: “Jo ta'an karte hain dil ki khushi se neiki karne waale ahal-e-imaan par (un ke) sadaqat ke baare mein”

Jab Rasool Allah ﷺ ne Tabook ki muheem ke liye infaaq fisabeel Allah ki targeeb di to musalmaanon ki taraf se isaar aur ikhlaas ke ajeeb-

o-ghareeb muzaher dekhne mein aaye. Abu Aqeel رضي الله عنه ek ansari sahabi the, in ke paas dene ko kuch nahi tha. Unhone raat bhar ek yahoodi ke haan mazdoori ki aur saari raat kaunein se paani nikaal nikaal kar is ke bagh ko sairaab karte rahe. Subah unhein mazdoori ke taur par kuch khajoorein melien. Unhone un mein se aadhi khajoorein to ghar mein bachchon ke liye chordhdein aur baaqi aadhi Huzoor ﷺ ki khidmat mein laakar pesh kardien. Aap ﷺ is sahabi ke khuloos-o-ikhlaas aur husn-e-amal se bahut khush hue aur farmaya ke ye khajoorein sab maal-o-asbaab par bhaari hain. Lehaza Aap ﷺ ki hidayat ke mutabiq unhein samaan ke poore dheir ke upar phaila diya gaya. Lekin wahan jo munafiqeen the unhone Hazrat Abu Aqeel رضي الله عنه ka mazaak udaya aur faqre kase ke ji haan, kya kehne! Bahut badi qurbani di hai! In khajooron ke bagair to ye muhim kaamyab ho hi nahi sakti thi, wagairah wagairah.

*wallaaziina laa yajiduuna 'illaa
jubdahum fa-yaskharuuna
minhum, -sakhiral-laahu minhum:
wa la-hum 'azaabun 'aliim.*

وَالَّذِينَ لَا يُجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٠﴾

Tarjuma: “*Aur jinke paas apni mehnat-o-mashaqqat ke siwa kuch hai hi nahi (aur wo is mein se bhi kharch karte hain) to wo (munafiqeen) in ka mazaak udaate hain. Allah in ka mazaak udaata hai, aur in ke liye dardnaak azaab hai.*”

AAYAT - 80

*'Istagfir lahum 'aw laa tastag-fir
lahum: 'in-tastag-fir lahum sab-
'iina marratan-falany-yag-firal-
laahu lahum.*

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ
لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٥١﴾

Tarjuma: “*(Aye Nabi ﷺ!) Aap in ke liye astaghfaar karein ya in ke liye astaghfaar na karein. Agar aap 70 martaba bhi in ke liye astaghfaar karenge tab bhi Allah unhein hargiz mu'af nahi farmayega.*”

Ye aayat Suratun Nisa ki aayat 145: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾
'Innal-Munaa-fiqiina fid-darkil-'asfali minan-naar: ke baad munafiqeen ke haq mein sakht tareen aayat hai.

*Zaalika bi-'an-nahum kafaruu
billaahi wa Rasuulih: wallaahu
laa yah-dil-qawmal-faasiqiin.*

ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٢﴾

Tarjuma: “*Ye isliye ke ye log Allah aur Uske Rasool ﷺ ke saath kufir kar chuke hain, aur Allah aise fasiqon ko hidayath nahi deta.*”

AAYAAT 81 TO 89

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ اللَّهِ وَ كَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَصْحِكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخُلَفَاءِ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾ وَلَا تَعْجَبْ أَمْوَالَهُمْ وَأَوْلَادَهُمْ إِنَّا نَبْرَأُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ الرِّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَذَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

81. Farihal-mukhalla-fuuna bi-maq`adhim khilaafa Rasuu-lillaahi wa kari-huuu `any-yujaa-hiduu bi-`amwaalibim wa `anfusihim fii Sabii-lillaahi wa qaaluu laa tanfiruu fil-harr. Qul Naaru Jahan-nama `ashadu harraa: Law kaanuu yaf-qahuun!

82. Fal-yaz-hakuu qaliilan-w-wal-yabkuu kasiiraa: jazaaa-`am-bimaa kaanuu yaksibuun.

83. Fa-`irraja-`akal-laahu `ilaa taaa-`ifatim-minhum fas-ta-`zanuuka lil-khuruuji fa-gul-lan-takh-rujuu ma-`iya` abadan-w-wa lan-tuqaatiluu ma-`iya` aduw-waa. Innakum raziitum-bilqu-`uudi `aw-wala marratin-faq-`uduu ma-`al-khaalifiin.

84. Wa laa tusalli `alaaa `aha-dim-minhum-maata `abadan-w-wa laa taqum `alaa qabrih. Inna-hum kafaruu billaahi wa Rasuu-libii wa maatuu wa hum faasi-quun.

85. Wa laa tu-`jibka `amwaa-luhum wa `awlaa-duhum! In-namaa yurii-dullaahu `any-yu-`azzi-bahum-bihaa fid-dunyaa wa taz-haqa `anfusubum wa hum kaafi-ruun.

86. Wa `izaaa `unzilata Suuratun `an `aa-minuu billaahi wa jaahiduu ma-`a Rasuuli-his-ta-`zanaka `ulut-tawli minhum wa qaaluu zarnaa nakum-ma-`al-qaa-`idiin.

87. Razuu bi-`any-yakuunuu ma-`al-khawaa-lifi wa tubi-`a `alaa quluu-bihim fahum laa yafqa-huun.

88. Laakinir—Rasuulu walla-zii-na `aamanuu ma-`abuu jaa haduu bi-`amwaa-libhim wa `anfusihim. Wa `ulaaa-`ika labumul-khay-raat: wa `ulaaa-`iika humul-Muf-libuun.

89. `A-`addal-laahu labum Jannaa-tin-tajrii min-tabti-bal-`an-haaru khaali-diina fii-haa: zaalikal-faw-zul-`aziim.

AAYAT - 81

Farihal-mukhalla-fuuna bi-maq-`adibim khilaafa Rasuu-lillaahi wa kari-huuu `any-yujaa-hiduu bi-`amwaa-libhim wa `anfusihim fii Sabii-lillaahi

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ
وَ كَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ

Tarjuma: “Babut khush hogaye peeche reh jaane waale apne baith rehne par Allah ke Rasool ﷺ ke (jaane ke) baad, aur unhone na pasand kiya ke wo jihad karte apne jaanon aur apne maalon ke saath Allah ki raah mein”

wa qaaluu laa tanfiruu fil-harr.

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ

Tarjuma: “Aur (doosron se bhi) kehne lage ke is garmi mein mat niklo.”

Ye log khud bhi Allah ke raaste mein na nikle aur doosron ko bhi rokne ki koshish mein rahe ke hum to rukhsat le aaye hain, tum bhi hosh ke nakhun lo, is qadar shadeed garmi mein safar ke liye mat niklo.

Qul Naaru Jaban-nama `ashad-du harraa: Law kaanuu yaf-qahuun!

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

Tarjuma: “(Aye Nabi ﷺ! in se) kehdijiye jahanum ki aag is se kahin zyada garam hai, kaash in logaon ko faham haasil hota.”

AAYAT - 82

Fal-yaz-bakuu qaliilanw-wal-yabkuu kasiiraa: jazaaa-`am-bimaa kaanuu yaksibuun.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً
بِمَا كَانُوا يَكْسِبُونَ

Tarjuma: “To unhein chaahiye ke hasein kum aur royein zyada, badle us ka jo kamayi unhone ki hai.”

AAAYAT - 83

*Fa-irraja-akal-laahu ilaa taaa-
ifatihim-minhum*

فَإِن رَّجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ

Tarjuma: “Pas (Aye Nabi ﷺ) Agar Allah aap ko lauta kar le jaaye in ke kisi giroh ke paas”

Mazmoon se zaahir ho raha hai ke ye aayat muqame-e-Tabook par naazil hui hai. Surat ke is doosre hisse ke pehle 4 ruku'aon (6th ruku se le kar 9th ruku tak) ke baare mein to yaqeen se kaha jaa sakta hai ke wo Gazwa-e-Tabook par rawangi e qabal naazil hue the. In ke baad ki ayaat mukhtalif mauqe par naazil hu'ien, kuch jaate hue raaste mein, kuch Tabook mein qayem ke dauran aur kuch waapas aate hue raaste mein.

fas-ta'-zanuuka lil-khuruuji

فَاسْتَأْذِنُوا لَلْخُرُوجِ

Tarjuma: “Phir wo Aap ﷺ se ijazat maangein (Aap ﷺ ke saath) nikalne ke liye”

Yani kisi muheem par, kisi aur dushman ke khilaaf Aap ﷺ ke saath jihad mein sahreek hona chaahein:

fa-qul-lan-takh-rujuu ma-iyaa' abadanw-

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا

Tarjuma: “To keh dijiyega ke ab tum mere saath kabhi nahi nikloge.”

Gazwa-e-Tabook ki muheem mein tumhara aakhri imtehaan ho chuka hai aur is mein tum log nakaam ho chuke ho.

*wa lan-tuqaa-tiluu ma-iyaa
'aduwwaa. Innakum raziitum-
bilqu-'uudi 'aw-wala marratin-*

وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِذْ كُنْتُمْ رَاضِينَ
بِالْعُدُوِّ أَوَّلَ مَرَّةٍ

Tarjuma: “Aur ab mere saath ho kar tum kisi dushman ke saath jung nahi karoge. Tum pehli martaba raazi hogaye the baith rehne par”

Jab jihad ke liye nafeer-e-aam hui aur sab par nikalna farz qaraar paaya to tum apne gharon mein baithe rehne par raazi hogaye.

faq-'uduu ma-al-khaalifin.

فَاقْعُدُوا مَعَ الْخُلَفَاءِ

Tarjuma: “To (ab hamesha keliye) baithe raho peeche rehne waalon ke saath.”

AAYAT - 84

Wa laa tusalli 'alaaa 'aba-dim-minhum- **وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا**
 maata 'abadaan-wa laa taqum 'alaa qabrih. **وَلَا تَقُمْ عَلَىٰ قَبْرِهِ**

Tarjuma: "Aur (aye Nabi ﷺ) in mein se koi mar jaye to is ki nama-e-janazah kabhi bhi adaa na karein aur us ki qabar par bhi khade na hon."

Ye goya ab un ki ruswayi ka samaan ho raha hai. Ab tak to munafiqat par parde pade hue the magar is aayat ke nuzul ke baad Rasool Allah ﷺ jab kisi ki namaz-e-janazah padhaane se inkar farmate the to sab ko maloom ho jaata tha ke wo munafiq mara hai.

'Inna-hum kafaruu billaahi wa Rasuu- **إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا تَوْأ**
 libii wa maatuu wa hum faasi-quun. **وَهُمْ فَسِقُونَ** ﴿٨٤﴾

Tarjuma: "Yaqeenan unhone kufr kiya hai Allah aur Uske Rasool ﷺ ke saath aur wo mare hain isi haal mein ke wo nafarman the."

AAYAT - 85

Wa laa tu'-jibka 'amwaa-luhum wa 'awlaa-duhum! **وَلَا تُجِيبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ**

Tarjuma: "Aur Aap ﷺ ko pasand na aayein un ke amwal aur un ki aulaad."

Yani Aap ﷺ in ke maal aur aulaad ko waqi'at mat dijiye. Ye aayat isi surat mein 55 number par maamoli farq ke saath pehle bhi aachuki hai.

'In-namaa yurii-dullaahu 'any-yu- **إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي الدُّنْيَا**
 'azzi-bahum-bihaa fid-dunyaa wa taz- **وَتَرْهَقَ أَنْفُسَهُمْ وَهُمْ كَافِرُونَ** ﴿٨٥﴾
 haqa 'anfusuhum wa hum kaafi-ruun.

Tarjuma: "Allah to yahi chaahata hai ke unhein azaab de unhi cheezon ke zariye se dunya mein aur in ki jaanein nikaalein isi halaat-e-kufri mein."

AAYAT - 86

Wa 'izaaa 'unzilat Suuratun 'an **وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهَدُوا**
 'aa-minuu billaahi wa jaahiduu **مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الصَّلَاتِ مِنْهُمْ**
 ma-'a Rasuuli-his-ta'-zanaka
 'ulut-tawli minhum

Tarjuma: "Aur jab koi surat naazil hoti hai ke imaan lao Allah par aur jihad karo Uske Rasool ﷺ ke saath mil kar to rukhsat maangte hain Aap ﷺ se maqudrat waale bhi."

wa qaaluu zarnaa nakum-ma-al-qaa-idiin. ﴿٥٧﴾ وَقَالُوا دَرْنَا نَكُنْ مَعَ الْمُؤَدِّينَ

Tarjuma: “*Aur kehnte hain ke hamein chordh dijiye ke hum baithe rehne waalon mein shaamil ho jaayein.*”

AAAYAT - 87

Razuu bi-any-yakuunuu ma-al-khawaa-lifi ﴿٥٨﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

Tarjuma: “*Wo is par raazi hogaye ke peeche rehne waali auraton mein shaamil ho jayein’*”

Is andaaz-e-bayaan mein un par gehra tanz hai. Yani jung karna mardon ka kaam hai jabke khawateen aur bachche aise mauqe par peeche gharon mein reh jaate hain. Chunache ab jab tamaam mardon par laazim hai ke wo Gazwa-e-Tabook ke liye niklein, to ye muafiqeen tarah tarah ke bahanon se rukhsat chaahte hain. Goya unhone peeche gharon mein reh jaane waali auraton ka kirdaar apne liye pasand kar liya hai.

wa tubi-a alaa quluu-bihim ﴿٥٩﴾ وَطَبَعَ عَلَى قُلُوبِهِمْ فَأَمْ لَا يُفْقَهُونَ

Tarjuma: “*Aur in ke dilon par mohar kardi gayi hai, pas ab wo samajh nahi sakte.*”

AAAYAT - 88

Laakinir—Rasuulu walla-zii-na ﴿٦٠﴾ لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ
 ‘aamanuu ma-abuu jaa haduu bi-
 amwaa-libhim wa anfusihim. جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

Tarjuma: “*Lekin (is ke bar-aks) Rasool ﷺ aur wo log jo Aap ﷺ ke saath imaan laye, unhone jihad kiya Allah ki raah mein apne amwal se bhi aur apni jaanon se bhi.*”

Wa ulaaa-ika lahumul-khay-raat: ﴿٦١﴾ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Tarjuma: “*Aur yahi wo log hain jin ke liye bhala'iyaaan hain, aur yahi log hain falaah pane waale.*”

Falaah mehaz ek lafz hi nahi balke Qura’an ki ek jaame istelaah hai. Is istelaah par tafseeli guftagu in sha allah Surat-ul Mominun ke aghaaz mein hogi.

AAYAT - 89

'A-'addal-laabu lahum Jannaa-
tin-tajrii min-tabti-hal-'an-haaru
khaali-diina fii-haa: zaalikal-faw-
zul-'aziim. ۞

Tarjuma: "Allah ne in ke liye baghaat tayaar kar rakhe hain jinke daaman mein (ya jin ke neech) nadiyan behti hongi, jin mein wo hamesha hamesha rahenge. Yahi hai babut badi kaamyabi."

AAYAAT 90 TO 99

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۖ سَيُصِيبُ
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ
مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝
وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَتَذُولُنَّ ۚ فُلْتُمْ لَأَاجِدَ مَا أَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيضٌ مِنَ الدَّمْعِ حَرَنًا ۚ أَلَا يَجِدُوا مَا يُنْفِقُونَ ۝ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُ
نُؤُوكَ وَهُمْ أَغْنِيَاءُ ۖ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ ۖ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ
لَا يَعْلَمُونَ ۝ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۗ قُلْ لَا تَعْتَذِرُونَ لَنَا لَوْ كُنَّا قَدْ تَبَيَّنَّا
اللَّهِ مِنْ أَخْبَارِكُمْ ۖ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَنُغْرَضُوا عَنْهُمْ
فَأَعْرَضُوا عَنْهُمْ ۖ إِنَّهُمْ رَجِسٌ رَوْعًا وَهُمْ جَهَنَّمَ جَزَاءً ۖ إِنَّمَا كَانُوا يَكْسِبُونَ ۝ يَحْلِفُونَ لَكُمْ لَنُغْرَضُوا
عَنْهُمْ ۖ فَإِن تَرَضُوا عَنْهُمْ فَإِن اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ۝ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا
وَإَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ
مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَابِرَ ۖ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ وَمِنَ
الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۗ أَلَا
إِنَّهَا قُرْبَةٌ لَّهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

90. Wa jaaa-'al-mu-'az-ziruuna minal-'A-'raabi liyu 'zana lahum wa
qa-'adal-laziina kazabul-laaha wa Rasuu-lah. Sa-yusii-bulla-ziina
kafaruu minhum 'azaabun 'aliim.

91. Laysa 'alazzu-'afaaa-'i wa laa 'alal-marzaa wa laa 'alal-laziina laa
yaji-duuna maa yunfi-quuna harajun 'izaa nasahuu lillaahi wa Rasuu-
lih: maa 'alal-Muhsiniina min-sabiil: wallaahu Gafuurur-Rahiim.

92. *Wa laa 'alal-laziina 'izaa maaa 'ataw-ka litab-milabum qulta laaa 'ajidu maaa 'ab-milukum 'alayhi, ta-wallaw-wa 'a'-yunubum tafizuu minaddam-'i hazanan 'allaa ya-jiduu maa yunfiquun.*
93. *'Inna-massabiilu 'alal-laziina yasta'-zinuu-naka wa hum 'agni-yaaa'. Razuu bi-'any-yakuu-nuu ma-'al-kha-waalifi wa taba-'allaa-hu 'alaa quluu-bihum fahum laa ya'-lamuun.*
94. *YA'-TAZIRUUNA 'ilay-kum 'izaa raja'-tum 'ilay-him. Qul-laa ta'-taziruu lan-nu 'mina lakum qad nabba-'anal-laahu min 'akbbaari-kum: wa sa-yaral-laahu 'amala-kum wa Rasuu-lubuu summa turad-duuna 'ilaa 'Aalimil-gaybi wash-shabaadati fa-yunabbi-'ukum-bi-maa kuntum ta ma-luun.*
95. *Sa-yablifuuna billahi lakum 'izan-qalabtum 'ilay-him litu'-rizuu 'anhum. Fa-'a'-rizuu 'anhum: 'innabum rijsunw-wa ma'-waa-hum Jahannam,-jazaaa-'am-bimaa kaanuu yaksibuun.*
96. *Yablifuuna lakum litar-zaaw 'anhum. Fa-'in-tarzaaw 'anhum fa-'innallaaha laa yarzaa 'anil-qawmil-faasiqiin.*
97. *'Al-'a' raabu 'ashaddu kufranw-wa nifaaqanw-wa 'ajdaru 'allaa ya'-lamuu huduuda maaa 'anzalal-laahu 'alaa Rasuulih: wallaahu 'Aliimun Hakiim.*
98. *Wa minal-'A 'raabi many-yat-takhizu maa yunfiqu magramanw-wa yatarabbasu bikumud-da-waaa-'ir: 'alay-him daaa-'iratus-saw': wallaahu samii-'un 'Aliim.*
99. *Wa minal-'A 'raabi many-yu'-minu billaahi wal-Yawmil-'Aakhiri wa yattakhizu maa yunfiqu quru-batin 'indallaahi wa Salawaatir-Rasuul. 'Alaaa 'innahaa qurbatul-labum: Sa-yud-khilu-humullaahu fii Rah-matih: 'innallaaha Gafuurur-Rahiim.*

AAYAT - 90

Wa jaaa-'al-mu-'az-ziruuna minal-'A'-raabi liyu 'zana labum

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ

Tarjuma: "Aur aaye Aap ﷻ ke paas bahane banane waale badu bhi ke in ko rukhsat de di jaaye"

أَعْرَابِ A'-raab jama hai اعرابي A'-raabi ki, yani badu dehati, baadya nasheen log. Jihad ke liye is nafeer-e-aam ka itelaaq Madina ke atraaf wa jawanab ki aabadiyon mein basne waale musalmaanon par bhi hota

tha. Ab un ka zikr ho raha hai ke un mein se bhi log aa aakar bahane banane lage ke unhein is muheem par jaane se m'uaaf rakha jaye.

wa qa-'adal-laziina kazabul-laaha
wa Rasuu-lah.

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۖ

Tarjuma: "Aur baithe rabe wo log jinhone jhoot kaha tha Allah se aur Uske Rasool ﷺ se."

Unhone jo waade kiye the wo jhoote nikle ya jo uzar wo log rukhsat keliye pesh kar rahe the wo sab be-buniyad the.

Sa-yusii-bulla-ziina kafaruu
minhum 'azaabun 'aliim.

سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾

Tarjuma: "Anqareeb dardnaak azaab pahunche ga in logaon ko jo inse kufr par adhe rehenge."

AAAYAT - 91

Laysa 'alazzu-'afaaa-'i wa laa 'alal-marzaa wa laa 'alal-laziina laa yajiduuna maa yunfi-quuna harajun

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ

Tarjuma: "Kuch gunah (aur ilzam) nahi za'eefon par, na beemaron par, aur na hi in logaon par jinke paas kharch karne ke liye kuch nahi"

Aakhir itna taweel safar karne ke liye zaruri tha ke aadmi tandrust wa tawana ho, is ke paas sawari ka intezam ho, raaste mein khaane peene aur doosri zarooriyat ke liye samaan muhya ho, lekin agar koi shakhs zayeef hai, beemaar hai, ya is qadar naadir hai ke safar ke akhrajat ke liye is ke paas kuch nahi to Allah ki nazar mein wo waqiyetan majboor wa ma'azur hai. Lehaza aise logaon se koi mu'aqizah nahi. In ko is baat ka koi ilzam nahi diya jaa sakta.

'izaa nasahuu lillaahi wa Rasuu-lib:

إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

Tarjuma: "Jabke wo Allah aur Uske Rasool ﷺ ke saath mukhlis hon."

maa 'alal-Muhsiniina min-sabiil:
wallaahu Gafuurur-Rahiim.

مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٢﴾

Tarjuma: "Aise muhsineen par koi ilzam nahi, aur Allah Gafoor aur Raheem hai."

Yani man darje bila wajuhaat mein se kisi wajah se koi shakhs waqiye ma'azur hai magar sachcha aur pakka momin hai. Khuloos-e-dil

se Allah aur Uske Rasool ﷺ ka wafadaar hai, is ka deen darje-e-ahsan tak pahuncha hua hai, to aise sahib-e-imaan aur mohsin logaon par koi malammat nahi.

AAYAT - 92

Wa laa 'alal-laziina 'izaa maaa
'ataw-ka litah-milalum qulta laaa
'ajidu maaa 'ah-milukum 'alaybi,

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّاتُوا لَتَحْمِلَهُمْ
قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ

Tarjuma: "Aur na hi in par (koi ilzam hai) jo aaye Aap ﷺ ke paas ke Aap ﷺ in ke liye sawari ka intezam kardein to Aap ﷺ ne farmaya ke mere paas bhi koi cheez nahi jis par mai tum logaon ko sawaar kar sakoon."

ta-wallaaw-wa 'a'-yunuhum
tafiizu minaddam-'i hazanan
'allaa ya-jiduu maa yunfiqun.

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

Tarjuma: (To majbooran) wo laut gaye aur in ki aankhon se aansoo jaari the, is ranjh se ke in ke paas kuch nahi jisse wo kharch kar sakein."

Yani wo log jo dil-o-jaan se chaahte the ke is muheem mein shareek hon, magar wasa'il ki kami ki wajah se shirkat nahi kar paa rahe the, apni is mahrumi par wo waqiyetan sadme aur ranj-o-gham se halkaan ho rahe the. Ek taraf aise momineen, saadiqeen the aur doosri taraf wo sahib-e-haisiyat **أُولُو الطَّوْلِ** *Uulul tauli* log jinke paas sab kuch maujood tha, wasa'il wa zara'ye ki kami nahi thi, tandrust wa tawana the, lekin is sab kuch ke bawajood wo Allah ki raah mein nikalne ko tayyar nahi the.

AAYAT - 93

Inna-massabiilu 'alal-laziina yasta'-
zinuu-naka wa hum 'agni-yaaa'.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ
وَهُمْ أَغْدِيَاءُ ۚ

Tarjuma: "Ilzam to in logaon par hai jo Aap ﷺ se rukhsat maangte hain jab ke wo gani (maaldaar) hain."

Razuu bi-'any-yakuu-nuu ma-
'al-kha-waalifi

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ ۚ

Tarjuma: "Wo raazi hogaye is par ke ho jayein peeche rehne waali auraton ke saath"

wa taba'-allaa-hu 'alaa quluu-
bikum fabum laa ya'-lamuun.

وَكَطَبَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٢﴾

Tarjuma: "Aur Allah ne in ke dilon par mohar kar di hai, pas wo sabeeh ilm se be-behra ho chuke hain."

AAYAT - 94

Ya'-Taziruuna 'ilay-kum 'izaa raja'-
tum 'ilay-him.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۗ

Tarjuma: "Bahane banayenge wo tumahre paas aakar jab tum log un ke paas laut kar jaoge."

﴿يَعْتَذِرُونَ﴾ Ya'-Taziruuna chunke fa'el muzara'a hai is liye is ka tarjuma haal mein bhi ho sakta hai aur mustaqbil mein bhi. Agar to ye aayaat Tabook se waapsi ke safar ke dauran naazil hui hain to tarjuma wo hoga jo upar kiya gaya hai, lekin agar in ka nuzul Rasool Allah ﷺ ke Madina tashreef laane ke baad hua hai to tarjuma yun hoga: "Bahane bana rabe hain wo tumahre paas aakar jab tum log un ke paas laut kar aagaye ho."

Qul-laa ta'-taziruu lan-nu 'mina
lakum qad nabba'-anal-laahu min
'akhbaari-kum:

قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأْنَا
اللَّهُ مِنْ أَخْبَارِكُمْ ۗ

Tarjuma: "Aap ﷺ keh dijiye (ya keh dijiyega) ke bahane mat banao, hum tumhari baat nahi maanenge, Allah ne hamein puri tarah mutela'a kar diya hai tumahri khabron se."

Muheem par jaane se qabl to Huzoor ﷺ apni tabayi sharafat aur murrawat ke ba'is munafiqeen ke jhoote bahanon par bhi sakoot farmate rahe the, lekin ab chunke ba-zariye WAHI in ke saare parde chaak kar diye gaye the is liye farmaya jaa raha hai ke aye Nabi ﷺ! Ab aap danke ki chot un se keh dijiye ke ab hum tumhari kisi baat par yaqeen nahi karenge, kyunke ab Allah Tala'a ne tumhari baatini kaifiyat se hamein mutala'a kar diya hai.

wa sa-yaral-laahu 'amala-kum wa Rasuu-luhuu وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

Tarjuma: "Ab Allah aur Uska Rasool ﷺ tumhare amal ko dekhenge.

Yani a'indah tumahre tarz-e-amal aur rawayye (attitude) ka ja'ezah liya jaayega.

summa turad-duuna 'ilaa 'Aalimil-gaybi wash-shahaadati fa-yunabbi-
 'ukum-bi-maa kuntum ta ma-luun. **ثُمَّ تَرْدُونَ إِلَىٰ غَلْبِ الْعَيْبِ وَالشَّهَادَةِ ۗ**
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٥﴾

Tarjuma: “Phir tumhein lauta diya jaayega Us (Allah) ki taraf Jo gayeb wa haazir ka jaanne waala hai, phir Wo tumhein bata dega jo kuch tum karte rahe the.”

AAYAT - 95

Sa-yablifuuna billabi lakum 'izan-qalabtum **سَيَحْفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ**
 'ilay-him litu'-rizuu 'anhum. **إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۗ**

Tarjuma: “Abhi ye tumhare saamne Allah ki qasmein khayenge (ya khaa rahe hain) jab ke tum log un ki taraf laut kar jaoge (ya aagaye ho) taake Aap ﷺ un se chashm poshi bartein.”

Fa-'a'-rizuu 'anhum: 'innahum rijsun-wa-
 wa ma'-waa-hum Jahannam,-jazaaa-
 'am-bimaa kaanuu yaksibuun. **فَاعْرَضُوا عَنْهُمْ ۗ إِنَّهُمْ رَجِسٌ زَوَامٍ لَهُمْ**
جَهَنَّمَ جَزَاءُ ۗ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

Tarjuma: “To (theek hai) Aap ﷺ un se eraaz bartein. Ye napaak log hain aur in ka thikana aag hai, badla is ka jo kamayi ye karte rahe hain.”

AAYAT - 96

Yablifuuna lakum litar-zaw 'anhum. **يَحْفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۗ**

Tarjuma: “Ye qasmein khayenge (ya khaa rahe hain, aye musalmano!) tumhare saamne taake tum in se raazi ho jao.”

Ab ye in munafiqeen ki dunyadari ke lehaz se majboori thi. Ek mu'ashare ke andar sab ka ekhatte rehna sehna tha. Aus aur Khijrij ke andar in ki rishtedariyan thi. Aise mahaul mein wo samajhte the ke agar musalmaanon ke dil in ki taraf se saaf na hue to wo is mu'ashare ke andar ek tarah se achool ban kar reh jayenge, is liye wo musalmaanon ke andar apna etemaad phir se bahaal karne ke liye har tarah se daud dhoop kar rahe the, musalmaanon se mulaqaatein karte the, in ko apni majbooriyan batate the aur inke saamne qasmein kha kha kar apne ikhlaas ka yaqeen dilaane ki koshish karte the.

Fa-'in-tarzaaw 'anhum fa-'innallaaha laa **فَإِنْ كَرِهْتُمْ عَنْهُمْ فَإِنَّ اللهَ لَا يَرْضَىٰ**
 yarzaa 'anil-qawmil-faasiqiin. **عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٧﴾**

Tarjuma: “To agar tum in se raazi ho bhi gaye to Allah in nafarmanon se raazi hone waala nabi hai”.

AAYAT - 97

‘Al-‘a’ raabu ‘ashaddu kufran-wa nifaaqan-wa ‘ajdaru ‘allaa ya-lamuu huduuda maaa ‘anzalal-laahu ‘alaa Rasuulih: wallaahu ‘Aliimun Hakiim. الْاَعْرَابُ اَشَدُّ كُفْرًا وَنِفَاقًا وَاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَا اَنْزَلَ اللهُ عَلٰى رَسُوْلِهِ وَاَللهُ عَلِيْمٌ حَكِيْمٌ ﴿٩٧﴾

Tarjuma: “Ye baddu log kufir wa nifaaq mein zyada sakht hain aur zyada is layeq hain ke na-waqif hon us cheez ki hudood se jo Allah ne Apne Rasool ﷺ par naazil farmayi hai. Aur Allah sab kuch jaanne waala, kamaal hikmat waala hai.”

Yani ahl-e-Madina to musalsil Rasool Allah ﷺ ki sohbat se faizyaab ho rahe the, Aap ﷺ se jumma ke khutbaat sunte the aur Aap ﷺ ki nasehat ka ek silsila shab-o-roz in ke darmiyaan chalta rehta tha. Magar in badya nasheen logaon ko ta’aleem wa ta’llum ke aise mawaqe mayassar nahi the. Lehaza fitri aur mantaqi taur par kufir-o-shirk aur nifaaq ki shiddat in logaon mein nisbatan zyada thi.

AAYAT - 98

Wa minal-‘A ‘raabi many-yat-takbizu maa yunfiq magraman-w- وَمِنَ الْاَعْرَابِ مَنْ يَتَّخِذُ مَا يَنْفِقُ مَعْرَمًا

Tarjuma: “Aur in badduon mein aise log bhi hain ke jo kuch unhein kharch karna padhta hai usse wo tawaan samajhte hain”.

Yani zakaat ashar wagairah ki adaayegi jo islaami nizam-e-hukumat ke tehat un par ayed hui hai ye log is ko tawan samajhte hue badi nagawari se adaa karte hain, is liye ke is se pehle is elaaqe mein na to koi aisa nizam tha aur na hi ye log mehshulaat wgairah adaa karne ke aadi the.

wa yatarabbasu bikumud-da-waaa-‘ir: وَيَتَرَبَّصُّ بِكُمْ الدَّاوِاِبِرُط

Tarjuma: “Aur wo muntazar hain tum logaon par kisi gardish-e-zamane ke.”

Ye log badi be-sabri se intezaar kar rahe hain ke gardish-e-zamana ke ba’is musalmaanon ke khilaaf kuch aise halaat paida ho jaayein jin se Madina ki ye islami hukumat khatam ho jaaye aur wo in pabandiyon se azaad ho jaayein.

‘alay-him daaa-‘iratus-saw’:
wallaahu samii-‘un ‘Aliim.

عَلَيْهِمْ ذَرْبُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٥﴾

Tarjuma: “(Asal mein) buri gardish khud in ke upar musallat hai. Aur Allah sab kuch sunne waala, jaanne waala hai.”

In ki munafiqat jo in ke dilon ka rog ban chuki hai, wohi asal buraayi hai jo in par musallat hai.

AAYAT - 99

Wa minal-A ‘raabi many-yu-‘minu
billaahi wal-Yawmil-‘Aakhiri wa
yattakbizu maa yunfiqu quru-batin
‘indallaahi wa Salawaatir-Rasuul.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ
يَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۗ

Tarjuma: “Aur in badduon mein wo log bhi hain jo imaan rakhte hain Allah par aur yaum-e-aakhirat par, aur jo wo kharch karte hain (Allah ke raah mein) us ko samajhte hain Allah ke qurb aur Rasool ﷺ ki dua'on ka zariya.”

Yani ye badya nasheen log sab hi kufr-o-nifaaq par karband aur infaaq fi sabeel Allah ko tawaan samajhne waale nahi hain, balke in mein sachche momin bhi hai, jo na sirf Allah ke raaste mein shauq se kharch karte hain balke is infaaq ko *Taqarrub Illalaah* ka zariya samajhte hain. Unhein yaqeen hai ke deen ke liye maal kharch karne se Allah ke Rasool ﷺ ki dua'ain bhi un ke shaamil-e-haal ho jaayengi.

‘Alaaa ‘innahaa qurbatul-lahum: Sa-
yud-khbilu-humullaahu fii Rah-matih:
‘innallaaha Gafuurur-Rahiim.

أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٩٩﴾

Tarjuma: “Agaah ho jao ye (un ka infaaq) waqiyetan in ke liye ba'is taqarrub hai, anqareeb Allah unhein Apni rehmat mein daakhil karega. Yaqeenan Allah m'uaaf farmane waala, reham farmane waala hai.”

AYAAT 100 TO 110

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
 وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾
 وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنْفِقُونَ ۗ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ ۗ لَا تَعْلَمُهُمْ ۗ وَنَحْنُ
 نَعْلَمُهُمْ ۗ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾ ۗ وَالْآخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا
 عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ۗ عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ ۗ خُذْ مِنْ أَمْوَالِهِمْ
 صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ ۗ أَلَمْ
 يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ ۗ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾
 وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
 فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾ ۗ وَالْآخِرُونَ مَرْجُونَ ۗ إِنَّمَا يُعَذِّبُهُمْ ۗ وَإِنَّمَا يَتُوبُ عَلَيْهِمْ ۗ
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾ ۗ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرًّا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ ۗ وَإِذَا
 لَبِنَ حَارَبَ اللَّهُ وَرَسُولَهُ مِنْ قَبْلُ ۗ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾
 لَا تَقُمْ فِيهِ أَبَدًا ۗ لَمْ يَسِدْ أَسَسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۗ فِيهِ رِجَالٌ يُجِبُونَ
 أَنْ يَتَّكِفُوا ۗ وَاللَّهُ يُحِبُّ الْمُتَّكِفِينَ ﴿١٠٨﴾ ۗ أَفَمَنْ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ
 مَنْ أَسَسَ بُنْيَانَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأْتَاهَا بُيُوتُهُمْ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾
 لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

100. Was-saabi-quunaal-`Awwa-luuna minal-Mubaa-jiriina wal-
 `Ansaari wallazii-nattaba-`uubum-bi-`ihsaanir-razi-yallaahu
 `anhum wa razuu `anhu wa `a-`adda lahum Jannaatin-tajrii tahtahal-
 `anhaaru, khaalidiina fihaaa `abadaa: zaa-likal-fawzul-`Aziim.

101. Wa mimman haw-lakum-mina-`A-`raabi Munaafiquun. Wa min
 `ablil-Madiinati ma-raduu `alan-nifaaq: laa ta-`lamubum: nahnu
 na-`lamu-hum: sanu-`azzi-buhum marra-tayni summa yuradduu-na
 `ilaa `azaabin `Aziim.

102. Wa `aakha-ruuna-`tarafuu bi-zunuu-bihim khalatuu `ama-lan-
 saali-hanwwa `aakhara sayyi-`aa. `Asallaahu `anyya-tuuba `alay-
 him: innallaaha Gafuuruur-Rabiim.

103. Khuz min `amwaalibim sadaqatan-tutabhiru-hum wa tuzakkii-him-
 bihaa wa salli `alay-him. `Inna salaataka sakanul-lahum: wallaahu
 Samii-`un `Aliim.

104. *'Alam ya'-lamuuu 'annal-laaha Huwa yaqbalut-TAWBA-TA 'an 'ibaadibii wa ya'-khuzus-sada-qaati wa 'annallaaha Hu-wat-Tawwaa-bur-Rahiim.*
105. *Wa quli'-maluu fasa-yaral-laahu 'amalakum wa Rasuu-luhuu wal-Mu' minuun: wa satu-rad-duuna 'ilaa 'Aalimil-gaybi wash-shahaadati fa-yunabbi-'ukum-bi-maa kuntum ta'-maluun.*
106. *Wa 'aakharuun mur-ja'wna li-'amrillaahi 'immaa yu-'azzibu-hum wa 'immaa yatuubu 'alay-him: wallaahu 'Aliimun Hakiim.*
107. *Wallaziinat-takhazuu masji-dan-ziraaran'waa kuf-ran'waa taf-riiqam-baynal-Mu'-miniina wa 'irsaadal-liman haara-ballaaha wa Rasuulahuu min-qabl. Wa la-yablifunna 'in 'aradnaaa 'illal-husnaa; wallaahu yash-hadu 'innahum lakaa-zibuun.*
108. *Laa taqum fiibi 'abadaa. Lamasjidun 'ussisa 'alat-taqwaa min 'awwali ya'wmin 'abaqqu 'an-taquuma fiib. Fiibi rijaaluny-yuhibbuuna 'any-yatatabharuu, wallaahu yuhibbul-Muttah-hiriin.*
109. *'Afaman 'assasa bunyaana-huu 'alaa taq'waa minallaahi wa Rizwaanin khayrun 'a-man 'asaasa bun-yaanahuu 'alaa shafaa jurufin haarin-fan-haara bibii fii naari Jahannam. Wallaahu laa yahdil-qaw-maz-zaalimiin.*
110. *Laa yazaahu bunyaanu-humullazii ba-naw riibatun-fi quluu-bibim 'illaaa 'antaqatta-'a quluubu-hum. Wal-laahu 'Aliimun Hakiim.*

Ab ahl-e-imaan ke maabeen hifze-e-maratib ka mazmoon aaraha hai, kyunke kisi bhi mu'ashare mein tamaam insaan barabar nahi hote:

Khuda panj angasht yeksaan na kard

Na har zan zan ast wa na har mard mard!

Madina ke is mu'ashare mein bhi sab log nazariyati taur par barabar nahi the, hattake jo munafiqeen the wo bhi sab ek jaise munafiq the. Chunke insaani fitrat to tabdeel nahi hoti is liye a'indah bhi jab kabhi kisi musalmaan mu'ashare mein koi deeni tehreek uthegi to usi tarah ki surat-e-haal pesh aayegi. Tehreek ke arkaan ke darmiyaan darja bandi ka ek wazeh aur gair mabhum idraak nagazeer hoga. Lehaza ye darja bandi hikmat-e-qura'ani ka ek bahut aham mauzu hai aur is etebar se ye ayaat bahut aham hain.

AAYAT - 100

Was-saabī-quunal-ʿAwwa-luuna minal-Muhaa-jiriina wal-Ansaari wallazii-nattaba-uuhum-bi-ihsaanir

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ۖ

Tarjuma: “*Aur pehle pehal sabqat karne waale muhajireen aur ansaar mein se, aur wo jinhone un ki pair-wi ki neikokari ke saath.*”

-razi-yallaahu ʿanhum wa razuu ʿanhu wa ʿa-adda lahum Jannaatin-tajrii tahtabal-ʿanhaar, khaalidiina fiihaaa ʿabadaa:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ

Tarjuma: “*Allah in se raazi ho gaya aur wo Allah se raazi ho gaye, aur Us ne in ke liye wo baaghaat tayyar kiye hain jinke neeche naddiyan behti bongi, un mein wo hamesha hamesha rahenge.*”

zaa-likal-fawzul-ʿAzim.

ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

Tarjuma: “*Yahi hai bahut badi kaamyabi.*”

Is darja bandi ke mutabiq ahl-e-imaan ke ye do maratib buland tareen hain. Yani sab se upar ﴿السَّابِقُونَ﴾ *Awwa-luuna*, aur is ke baad in ke peerokar. (Is se pehle ek darja bandi hum Suratun Nisa ki aayat 29 mein Ambiya. Siddiqeen, Shuhda aur Saleheen ke maratib mein bhi dekh chuke hain. Magar wo darja bandi kisi aur etebar se hai jis ki tafseel ka ye mauqe nahi). Buniyadi taur par in donon girohon ke log neik seerat hain jo fitrat-e-saleema aur aqal-e-saleem se nawaze gaye hain. Albatta in ke aapas ki darja bandi mein jo farq hai wo in ke tabeeyat aur himmat ke farq ke ba'is hai. In mein se darja awaal ﴿السَّابِقُونَ﴾ *saabi-quunal-Awwa-luuna*, par faiz darasal wo log hain jo haq ko saamne aate hi fauran qubool karlete hain. Haq in ke liye is qadar qeemti mata'a hai ke iski qabooliyat mein zara si takheer bhi unhein gawara nahi hoti. Wo itne ba-himmat log hote hain ke qubool-e-haq ka faisla karte hue wo in ke nate'ij wa awaqib ke baare mein soch bichaar mein nahi padte. Wo is khayaal ko khatir mein nahi laate ke is ke baad inhein kya kuch chordhna hoga aur kya kuch bhugatna padega. No wo log ye dekhte hain ke un ky aage is raaste par pehle se koi chal bhi raha hai ya nahi aur agar nahi chal raha to kisi aur ke aane ka intezar karlein, sab se pehle, akele wo kyunkar is pur khatar wasdi mein kuud padein! Wo in sab pehluon par sochne mein waqt zaaya nahi karte, haq ko qubool

karne mein koi samjhota nahi karte, kisi maslihat ko khaatir mein nahi laate, aqal ke dala'il ke manaq mein nahi padte aur "har cha ba-dabaad. Makashi daraab andakhateem" ke misdaq aatish-e-ibtelaa mein kud jaate hain. Baqaul-e-Iqbal:

*Bekhtar kuud pada aatish-e-namrud mein ishq
Aqal hai ke mahw-e-tamashaye lab-e-baam abhi!*

Doosre darje mein wo log hain jo in ﴿السِّقُونُ الْأَوْثُونُ﴾ *saabi-quunal-'Awwa-luuna*, ke itba mein daayi haq ki pukar par labbaik kehete hain. Ye bhi saleem al-fitrat log hote hain, haq ko pehli nazar mein pehchanne ki salahiyat rakhete hain aur is ki qabooliyat ke liye aamadah bhi hote hain, magar in mein himmat qadre kam hoti hai. Ye "har cha ba-da-baad" waala nara'a bulanad nahi kar sakte aur chaahte hain ke ye nayi pagdandi zara raaste ki shakal ikhtiyaar karle, hamare aage koi do chaar log chalte hue nazar aaye to hum bhi unke peeche chal padein. Yani is mein mu'ama niyaat ke kisi khalal ka nahi, sirf himmat ki kami ka hai. Aur wo bhi is liye ke in ki tabayi hi is nahaj par banayi gayi hain, jaise Huzoor ﷺ ne farmaya: *التَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ* *Annaasu ma'aadinu kama'aadinil fizzati wazzahabi'* insaan (ma'adiniyat ki) kaanon ki tarah hain, jaise chaandi aur sone ki kaanein hoti hain". Yani jis tarah ma'adiniyat ki qism mein hoti hain isi tarah insanon ki bhi mukhtalif aqsham hain. Zaahir hai aap sone ki kach dhaat (ore) ko saaf karenge to khali sona haasil hoga. Chaandi ki ore ko khuwah kitna hi saaf karlein wo sona nahi ban sakti. Isi tarah insanon ke tabayi mein jo buniyadi faraq hota hai is ke sabab sab insaan barabar nahi so sakte.

Behr-e-haal yahan par Allah Tala'a ne ﴿السِّقُونُ الْأَوْثُونُ﴾ *saabi-quunal-'Awwa-luuna*, aur unke itba mein haq ko qubool karne waalon ka zikr ek saath kiya hai, kyunke in mutba'een ne bhi haq ko haq samajh kar qubool kiya hai, puri neik niyyati se qabool kiya hai aur sirf Allah ki raza ke liye qubool kiya hai. Is silsile mein koi aur garz, koi aur aamil, koi aur mafaad inke pesh nahi tha. Bas thodi si himmat ki kami thi jis ke wajah se wo sabqat na le sake, magar doosre darje par fa'iz hogaye.

Ab yahan ek aham baat ye note karne ki hai ke ﴿السِّقُونُ الْأَوْثُونُ﴾ *saabi-quunal-'Awwa-luuna*, muhajireen mein se bhi hain aur ansaar mein se bhi, aur phir in mein in ke apne apne mutba'een hain. Ansaar chunke kahin dus saal baad imaan laaye the, is liye agar zamani etebar se dekha jaaye to giroh-e-muhajireen mein se jo as'haab-e-mutba'een

1. Sahih Muslim, Kitaabul Bir-o-Sila wal Adaab, Baab Al-Arwah Junood Mujanda.

qaraar paaye hain wo ansaar ke ﴿السَّيْقُونُ الْأَوْلُونَ﴾ *saabi-quunal-'Awwa-luuna*, se bhi pehle imaan laaye the, magar is darja bandi aur maratib mein wo in se peeche hi rahe. Is liye ke yahan pehle ya baad mein aane ka etebaar zamani lehaz se nahi, balke ye mizaj ka mu'amlai hai aur is pehle radd-e-amal ka mu'amlai hai jo kisi ke mizaj se us waqt zahoor pazeir hua jab us ne pehli dafa haq ko pehchana. Lehaza agarche ahl-e-Madina (jo baad mein ansaar kehlaye) bahut baad mein imaan laaye the magar in mein bhi wo log ﴿السَّيْقُونُ الْأَوْلُونَ﴾ *saabi-quunal-'Awwa-luuna*, hi qaraar paaye the jinhone haq ko pehchan kar fauran labbaik kaha, phir nata'ij ki parwa ki aur na koi maslihat in ke aade aayi.

AAAYAT - 101

Wa mimman haw-lakum-mina-'A'-raabi Munaafiquun. وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ؕ

Tarjuma: "Aur jo tumare aas paas ke baadya nasheen hain in mein munafiq bhi hain."

Ala'a tareen maratib waale as'haab ke zikr ke baad ab bilkul nichli sateh ke logaon ka tazkerah ho raha hai.

Wa min 'ahlil-Madiinati ma-raduu 'alan-nifaaq: وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ النَّفَاقِ ؕ

Tarjuma: "Aur able-e-Madina mein bhi, jo nifaaq par ad chuke hain"

Ye wo log hain jin ke nifaaq ka marz ab aakhri marhale mein pahunch kar laa ilaaj ho chuka hai aur ab is marz se in ke shifayaab hone ka koi imkaan nahi hai. Munafiqat ke marz ki bhi TB ki tarah 3 stages hoti hain. Jhoote bahane banana is marz ki ibteda hai, jabke baat baat par jhooti qasmein khaana doosri stage ki alamat hai, aur jab ye marz teesri aur aakhri stage mein pahunchta hai to is ki wazeh alamat munafiqeen ki ahl-e-imaan ke saath zid aur dushmani ki surat mein zaahir hoti hai. Isliye ke ahle imaan to deen ke tamaam mutalebaat khushi khushi poore karte hain, jis muheem se bachne ke liye munafiqeen bahane tarashne mein masroof hote hain ahl-e-imaan bila heel wa hujjat is ke liye dil-o-jaan se hazir ho jaate hain. Momineen sadiqeen ka ye rawayya munafiqeen ke liye ek azaab se kam nahi hota, jis ke ba'is aaye din in ki subki hoti hai aur aaye din in ki munafiqat ka pol khulta rehta hai. Yahi wajah hai ke munafiqeen ko musalmaanon se nafrat aur aduwat ho jaati hai aur yahi is marz ki aakhri stage hai.

laa ta'-lamuhum: nahnu na'-lamu-
hum: sanu-'azzi-buhum marra-tayni لَا تَعْلَمُهُمْ طَحْنُ نَعْلَمُهُمْ سَعَدَّ بِهِمْ مَرَّتَيْنِ

Tarjuma: "Aap ﷺ unhein nabi jaante, Hum unhein jaante hain. Hum unhein dohra azaab denge."

Munafiqeen-e-Madina to har roz naye azaab se guzarte the. Har roz kahin na kahin Allah ki raah mein nikalne ka mutaleba hota tha aur har roz unhein jhooti qasmein kha kha kar, jhoote bahane bana bana kar jaan churdhana padti thi. Is lehaz se in ki zindagi musalsil azaab mein thi.

summa yuradduu-na 'ilaa 'azaabin 'Aziim. ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ

Tarjuma: "Phir wo lauta diye jayenge ek bahut bade azaab ki taraf."

Dunya ka azaab jitna bhi ho aakhirat ke azaab ke muqable mein to kuch bhi nahi. Lehaza dunya ke azaab jhelte jhelte ek din unhein bahut bade azaab ka saamna karne ke liye pesh hona padega.

﴿السَّيْقُونَ الْأَوْكُونَ﴾ aabi-quunal-'Awwa-luuna, in ke mutba'een aur phir munafiqeen ke zikr ke baad ab kuch aise logaon ka zikr hone jaa raha hai jo in donon intehaon ke darmiyaan hain. In logaon ka zikr bhi do alag alag darjon mein hua hai. In mein pehle jis giroh ka zikr aaraha hai wo agarche mukhalis musalmaan the magar in mein himmat ki kami thi. Chalna bhi chaahte the magar chal nahi paate the. Kisi qadar chalte bhi the magar kabhi kotahi bhi ho jaati thi. Himmat karke aage badte the lekin kabhi kasal mandi aur susti ka galba bhi ho jaata tha.

AAYAT - 102

Wa 'aakha-ruuna'-tarafuu bi-zunuu-bibim وَالْآخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ

Tarjuma: "Aur kuch doosre log hain jo apne gunahon ka eteraaf karte hain"

Ao apni kotahiyon ko chupane ke liye jhoot nahi bolte, jhooti qasmein nahi khaate, jhoote bahane nahi banate, balke khule aam eteraaf kar lete hain ke hum se galti hogayi, mu'amoolat-e-zindagi ki masroofiyat aur ahl-o-ayaal ki mashgulyat ne hamein is qadar uljhaya ke hum deeni fara'iz ki adayegi mein kotahi ka irtakaab kar baithe. Jab galti ka aisa khula eteraaf ho gaya to nifaaq ka ehtemaal jaata raha. Lehaza unhein tauba ki taufeeq mil gayi.

khalatuu 'ama-lan-saali-han'wwa
'aakbara sayyi-'aa.

حَاطُوا عَمَلًا صَالِحًا وَآخِرَ سَيِّئًا

Tarjuma: "Unhone achche aur bure amaal ko gud-mud kar diya hai.

Neik amaal bhi karte hain magar kabhi koi galti bhi kar baithte hain. Isaar-o-infaaq bhi karte hain magar dunya-daari ke jhamelon mein ulajh kar kahin koi taqseer bhi ho jaati hai.

'Asallaahu 'anyya-tuuba 'alay-him:
'innallaaha Gafuuru-Rabiim.

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٥﴾

Tarjuma: "Umeed hai ke Allah in ki tauba ko qubool farmayega. Yaqeenan Allah bakhshne waala, nihayat reham karne waala hai."

Ek riwayat ke mutabiq ye ayat Hazrat Abu Lababah رضي الله عنه aur in ke chand saathiyon ke baare mein naazil hui. In logaon se susti aur dunya daari ki masrufiyat ke ba'is ye kotahi hui ke wo Gazwa-e-Tabook par na jaa sake, magar jald hi unehin ehसाas ho gaya ke in se bahut badi galti sarzad ho gayi hai. Chunache unhone shadeed ehसाas-e-nadamat ke ba'is Rasool Allah ﷺ ke waapas Madina tashreef laane se pehle apne aap ko Masjid-e-Nabwi ke sutunon se baandh liya ke ab ya to Huzoor ﷺ tashreef laa kar hamari tauba ki qubooliyat ka elaan farmayenge aur hamein apne dast-e-mubarak se kholenge ya phir hum yahin bandhe bandhe apni jaanein de denge. Huzoor ﷺ ki waapsi par ye ayat naazil hu'ien to Aap ﷺ ne tashreef lejaakar unhein khola aur khushkabri sunayi ke in ki tauba qubool ho gayi hai. Tauba karne aur tauba ki qabuliyat ka ye wohi usool tha jo hum Suratun-Nisa mein padh aaye hain:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٥٠﴾ ﴾

'Innamat-tawbatu' alal-laahi lillaziina ya'-maluunas- suuu-'a bi-jahaalatin summa yatuubuuna min-qariibin-fa-'ulaaa-'ika yatuu-bullaahu 'alayhim: wa kaanallaahu Aliiman Hakiimaa. Yani koi galti ya kotahi sarzad hone ke fauran baad insaan ke andar imaani jazbat laut a'ein, use ehसाas-e-nadamat ho aur wo tauba karle to Allah Tala'a ne aisi tauba ko qubool karne ka zimma liya hai. Magar in As'haab رضي الله عنهم ko ye ezaaz naseeb hua ke in ki tauba ki qubuliyat ke baare mein khususi hukm naazil hua.

AAYAT - 103

Khuz min 'amwaalihim sadaqatan-
tutabhiru-hum wa tuzakkii-him-bihaa

حُدِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Tarjuma: “In ke am’waal mein se sadqaat qubool farma lijiye, is (sadqe) ke zariye se Aap ﷺ unhein paak karenge aur inka tazkiya karenge”

Riwayat mein aata hai ke ye As'haab رضي الله عنهم apne amwaal ke saath khud Huzoor ﷺ ki khidmat mein haazir hue the ke tauba ki qabuliyat ke shukrane ke taur par hum Allah ki raah mein ye amwaal pesh karte hain. Chunke ye log mukhalis momin the, sirf susti aur kamzori ke ba'is kotahi hui thi, is liye Allah Tala'a ne kamaal maherbani se Aap ﷺ ko ye sadqaat qubool karne ki ijazat farmayi. Jabke numafiqeen ke sadqaat qubool karne se Aap ﷺ ko mana'a farma diya gaya tha.

*wa salli 'alay-him. Inna salaataka
sakanul-lahum:*

وَصَلِّ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ

Tarjuma: “Aur in ke liye dua kijiye, yaqeenan Aap ﷺ ki dua in ke haq mein sukoon bakhsh hai.”

Aap ﷺ ki dua in ke liye ba'is-e-itmenaan hogi aur unhein tasalli ho jayegi ke un ki khata m'uaf hogayi hai aur un ki tauba qubool ki jaa chuki hai.

wallaahu Samii-'un 'Aliim.

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٠﴾

Tarjuma: “Aur Allah sab kuch sunne waala aur jaanne waala hai.”

AAAYAT - 104

*'Alam ya'-lamuuu 'annal-laaha Huwa
yaqbalut-TAWBA-TA 'an 'ibaadibii
wa ya'-khubuzus-sada-qaati*

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ
عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

Tarjuma: “Kya wo nahi jaante ke Allah apne bandon ki tauba qubool farmata hai aur in ke sadqaat ko qubuliyat ataa farmata hai.”

Yani Allah ke bandon ko maloom hona chaahiye ke wo التَّوَابِ at-Tawwaa-bu bhi hai aur apne bandon ke sadqaat ko shraf-e-qubuliyat bhi bakhshata hai. Rasool Allah ﷺ ne sadqa-o-khairat wagairah ke maal ko apne liye aur apni aulaad ke liye haraam qaraar diya hai. Magar Allah ka apne bandon par ye khaas ehsaan hai ke wo *alghani* hai, be-niyaz hai, use kisi cheez ki zarurat nahi, magar phir bhi wo apne bandon se in ke nifaqaat -o-sadqaat ko qubool farmata hai.

wa 'annallaaha Hu-wat-Tawwaa-bur-Rahiim.

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠١﴾

Tarjuma: “Aur ye ke wo bahut hi tauba qubool farmane waala, bahut reham farmane waala hai.”

AAAYAT - 105

Wa quli'-maluu fasa-yaral-laahu
 'amalakum wa Rasuu-lubuu wal- وَقُلْ اَعْمَلُوا فَاَسِيْرِي اللّٰهُ عَمَلِكُمْ وَرَسُوْلُهُ وَالْمُؤْمِنُوْنَ
 Mu' minuun:

Tarjuma: "Aur Aap ﷺ in se keh dijiye ke tum amal karo, ab Allah aur is ka Rasool ﷺ aur ahl-e-imaan tumahre amal ko dekhenge."

Ab phir se mehnat karo, sarfaroshi aur jaan fashani ka muzaherah karo, a'indah tumhare amaal ka jayezah liya jaayega ke mutalebaat-e-deen ke baare mein tumhara kya rawayya hai aur ye ke phir se kai kotahi, largish wagairah to nahi hone paa rahi.

wa satu-rad-duuna 'ilaa 'Aalimil-gaybi وَسُتْرَدُّوْنَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
 wash-shahaadati fa-yunabbi-'ukum-bi- فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٠٥﴾
 maa kuntum ta'-maluun.

Tarjuma: "Aur anqareeb tumhein lauta diya jaayega Us ki taraf jo har gayeb aur hazir ka jaanne waala hai, phir Wo tumhein batadega jo kuch tum karte rabe the."

Qiyamat ke din tumhein Allah Tala'a ke Huzoor pesh hona hai, jo tumhare saare kiye dhare se tum ko agaah kar dega. Wahan tumhare saare amaal tumhare saamne pesh kar diye jayenge. Is baare mein Suratul Zilzaal mein yun farmaya gaya: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾
 7. Famanya-ya'-mal misqaala zarratin khayrany-yarab! 8. Wa many-ya'-mal-misqaala zarratin-sharrany-yarab. "To jis ne zarra bhar neiki ki hogi to use (bachasham khud) dekhlega. Aur jis ne zarra bhar burayi ki hogi wo use (bachashm khud) dekh lega." Is ke baad wahan doodh ka doodh paani ka paani ho jayega.

AAAYAT - 106

Wa 'aakharuun mur-jawna li- وَالْاٰخِرُوْنَ مُرْجُوْنَ لِاَمْرِ اللّٰهِ اِمَّا يَعْلَمُهُمْ
 'amrillaahi immaa yu-'azzibu- هُمْ وَاِمَّا يَنْتَوِبْ عَلَيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠٦﴾
 hum wa immaa yatuubu 'alay-him: ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠٦﴾
 wallaahu 'Aliimun Hakiim.

Tarjuma: "Aur kuch doosre log hain jinke mu'amle ko Allah ke faisle tak mu'akhar kar diya gaya hai, chaabe unhein azaab de aur chaabe to in ki tauba qubool farmale. Aur Allah sab kuch jaanne waala, hikmat waala hai."

Ye zu'afa mein se doosri qism ke logaon ka zikr hai, jin ka mu'amla mu'akhar kar diya gaya tha. Ye 3 As'haab رضاعين the: Ka'ab Bin Malik, Bilal

Bin Ummaiya aur Mararah Bin Al-Rabee رضي الله عنه, In mein se ek sahabi Hazrat Ka'ab Bin Malik Ansari رضي الله عنه ne apna waqiya badi tafseel se bayaan kiya hai jo kutb ahadees aur tafaseer mein manqool hai. Maulana Maududi ne bhi Tafheem Al-Qura'an mein Bukhari Shareef ke hawale se ye taweel hadees naqal ki hai. Ye bahut sabaq aamoz aur ibrat-angeiz waqiya hai. Ise padhne ke baad Madina ke is mu'ashare Huzoor رضي الله عنه ke zeire tarbiyat afraad ke andaaz-e-fikr aur jama'ati zindagi ke nazm-o-zabt ki jo tasweer hamare saamne aati hai wo hairaan kun bhi hai aur imaan afroz bhi.

Ye teenon hazraat sachche musalmaan the, muheem par jaana bhi chaahte the magar susti ki wajah se takheer ho gayi aur is tarah wo jaane se reh gaye. Hazrat Ka'ab Bin Malik رضي الله عنه khud farmate hain ke mai is zamane mein bahut sahat mand aur khushhaal tha, meri oontni bhi bahut tawana aur tez raftaar thi. Jab susti ki wajah se mai lashkar ke saath rawana na ho saka to bhi mera khayal tha ke mai aaj kal mein rawana ho jaonga aur raaste mein lashkar se jaa milunga. Mai isi tarah sochta raha aur rawana na ho saka. Hattake waqt nikal gala aur phir ek din achanak mujhe ye ehsaas hua ke ab mai kitni hi koshish karloon, lashkar ke saath nahi mil sakta.

Jab Rasool Allah صلى الله عليه وسلم Tabook se wapas tashreef laaye to Aap صلى الله عليه وسلم ne peeche reh jaane waalon ko bula kar baaz purs shuru ki. Munafiqeen Aap صلى الله عليه وسلم ke saamne qasmein kha kha kar bahane banate rahe aur Aap صلى الله عليه وسلم in ki baton ko maante rahe. Jab Ka'ab Bin Malik رضي الله عنه ki baari aayi to Huzoor صلى الله عليه وسلم ne un ko dekh kar tabassum farmaya. Zaahir baat hai ke Huzoor صلى الله عليه وسلم jaante the ke Ka'ab رضي الله عنه sachche momin hain. Aap صلى الله عليه وسلم ne un se dariyaft farmaya ke tumhein kis cheez ne roka tha? Unhone saaf keh diya ke log jhooti qasmein kha kha kar chooht gaye hain, Allah ne mujhe bhi zuban di hai, mai bhi bahut si baatein bana sakta hoon, magar haqeeqat ye hai ke mujhe koi uzar mana nahi tha. Mai un dinon jitna sehatmand tha utna pehle kabhi na tha, jitna ghani aur khush haal tha pehle kabhi na tha. Mujhe koi uzar mana nahi tha siwaye is ke ke shaitaan ne mujhe wargalaya aur takheer ho gayi. In ke baaqi do sathiyon ne bhi isi tarah sach bola aur koi bahana na banaya.

In teenon hazraat ke baare mein Nabi Akram صلى الله عليه وسلم ne hukm diya ke koi shakhs in teenon se baat na kare aur yun in ka mukammil taur par mu'asharati maqata'a (social boycott) ho gaya, jo pure 50 din jaari raha. Hazrat Ka'ab رضي الله عنه farmate hain is dauran in ek din unhone apne chacha

zaad bhai aur bachpan ke dost se baat karna chaahi to us ne bhi jawaab na diya. Jab unhone us se kaha ke Allah ke bande tumhein to maloom hai ke mai munafiq nahi hoon to is ne jawaab mein sirf itna kaha ke Allah aur Uska Rasool ﷺ hi behtar jaante hain. 40 din baad Huzoor ﷺ ke hukm par unhone apni biwi ko bhi alaheda kar diya. Isi dauran Waali Gusaan ki taraf se unhein ek khat bhi mila, jis mein likha tha ke hum ne suna hai ke aap ke saathi aap par zulm dhaa rahe hain, aap ba-izzat aadmi hain, aap aise nahi hain ke aap ko zaleel kiya jaaye , lehaza aap hamare paas aajayein, hum aap ki qadar karenge aur apne haan ala'a maratab se nawazenge. Ye bhi ek bahut badi azma'ish thi, magar unhone wo khat tandoor mein jhonk kar shaitaan ka ye waar bhi nakaam banadiya. In ki is saza ke 50th din in ki muafi aur tauba ki qabuliyat ke baare mein hukm naazil hua (aayat 118) aur is tarah Allah ne unhein is azma'ish aur ibtala mein surkhuru farmaya. Boycott ke ikhtetaam par har fard ki taraf se in hazraat ke liye khuloos wa mohabbat ke jazbaat ka jis tarah se izhaar hua aur phir in teenon As'haab رضي الله عنهم ne apni azma'ish aur ibtala ke dauran ikhlaas wa isteqamat ki dastaan jis khubsurti se raqam ki, ye ek deeni jama'ati zindagi ki misaali tasweer hai.

AAYAT - 107

Wallaziinat-takhazuu masji-dan- وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا
ziraaran-wwa kuf-ran-wwa taf-riiqam- وَتَفْرِيْقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْصَادًا لِّلْبَنِّ
baynal-Mu'-miniina wa 'irsaadal-liman
haara-ballaaha wa Rasuulahuu min-qabl. حَارَبَ اللّٰهَ وَرَسُوْلَهُ مِنْ قَبْلُ

Tarjuma: "Aur wo log jinhone ek masjid banayi hai zarar (nuqsan) aur kufri ke liye aur ahl-e-imaan mein tafreeq paida karne ke liye aur in logaon ko ghaat faraham karne ke liye jo pehle se Allah aur Uske Rasool ﷺ se jung kar rahe hain."

﴿ضَرَارًا﴾ ziraaran Baab Mafa'la hai, yani unhone masjid banayi hai ziddam zada, muqable mein aur dawat-e-haq ko nuqsan pahunchane ke liye. Ye masjid munafiqeen ne Masjid Quba ke qareebi elaaqe mein banayi thi. Is ki taameer ke peeche Abu Amer Rahab ka haath tha. Is shakhs ka ta'aluq qabeele Khizraj se tha. Wo zaman-e-jahiliyat mein esaa'iyat qubool karke Rahab ban gaya tha aur arab mein ahl-e-kitaab ke bahut bade aalim ke taur par jaana jaata tha. Jaisa ke Warqa Bin Naufil, jo qureshi the aur unhone bhi buth parsti chordh kar esaa'iyat ikhtiyaar kar li thi, aur apne zamane ke itne bade aalim the ke Taurat Abarani zuban mein likha karte the. Wo bahut neik aur saleem al-fitrat

insaan the. Jab Hazrat Khadijah رضي الله عنها Huzoor صلى الله عليه وسلم ko lekar un ke paas gayi to unhone Aap صلى الله عليه وسلم ki tasdeeq ki aur bataya ke Aap صلى الله عليه وسلم ke paas wohi namoos aaya hai jo Hazrat Musa aur Hazrat Esa عليه السلام ke paas aata tha. Unhone to yahan tak kaha tha ke kaash mai us waqt tak zinda rahun jab aap ki qaum aap ko yahan se nikaal degi. Huzoor صلى الله عليه وسلم ne jab hairat se poocha ke kya ye log mujhe yahan se nikaal denge? To unhone bataya ke haan! Mu'amla aisa hi hai, aap ki dawat ke nateeje mein aap ki qaum aap ki dushman ban jaayegi.

Magar Abu Amer Rahab ka rawayya is ke bar-aks tha. Wo Rasool Allah صلى الله عليه وسلم ka shadeed tareen dushman ban gaya. Quresh-e-Makkah ki Badar mein shikast ke baad ye shakhs Makkah mein jaakar aabad ho gaya aur ahl-e-Makkah ko Huzoor صلى الله عليه وسلم aur musalmaanon ke khilaaf uksata raha. Chunache Gazwa-e-Uhad ke peeche bhi isi shakhs ki saazishein kar farma thi, balke Maidan-e-Uhad mein jab donon lashkar aamne saamne hue to is ne lashkar se bahar nikal kar ansar-e-Madina ko khitaab kar ke unhein wargalane ki koshish bhi ki thi. Is ke baad bhi tamaam jungon mein musalmaanon ki khilaaf barsar-e-peekar raha, magar Hanain ki jung ke baad jab use mehsoos hua ke ab jazeeraah numaye arab mein is ke liye koi jagah nahi rahi to wo mayoos ho kar Sham chala gaya aur wahan jaakar bhi musalmaanon ke khilaaf saazishon mein masroof raha. Is ke liye is ne munafiqeen-e-Madina ke saath musalsil rabt rakha aur isi ke kehne par munafiqeen ne masjid-e-zaraar ta'ameer ki jo naam ko to masjid thi magar haqeeqat mein saazish anasar ki kameengah aur fitne ka ek markaz thi.

Wa la-yablifunna 'in 'aradnaaa 'illal-husnaa; wallaahu yash-hadu 'innahum lakaa-zibuun. وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٥﴾

Tarjuma: "Aur wo qasmein kha kha kar kahenge ke hum ne to neiki hi ka iradah kiya tha, magar Allah garwahi deta hai ke ye bilkul jhoote hain."

Ab jawaab talbi par ye munafiqeen qasmein kha kha kar apni safayi pesh karne ki koshish kareng ke hamari koi buri niyyat nahi thi, hamara iradah to neiki aur bhalayi hi ka tha, asal mein doosri masjid zara door padti thi jis ki wajah se hum tamaam namazein jama'at ke saath ada nahi kar sakte the, is liye hum ne socha ke apne mohalle mein ek masjid banalein ta'ake tamaam namazein aasani se bajama'at adaa kar sakein, wagairah wagairah.

AAAYAT - 108

Laa taqum fiibi 'abadaa.

لَا تَقُمْ فِيهِ أَبَدًا ط

Tarjuma: “(Aye Nabi ﷺ!) *Aap is mein kabhi khade na hon.*”

Masjid banane ke baad ye munafiqeen Huzoor ﷺ ke paas ye darkhuwast le kar aaye the ke Aap ﷺ masjid mein tashreef le aayein to badi barkat hogi. Magar Allah Tala'a ne Aap ﷺ ko bar-waqt rok diya ke Aap ﷺ wahan tashreef na le jayein.

Lamasjidun 'ussisa 'alat-taqwaa min 'awwali لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ
yawmin 'abaqqu 'an-taquma fiib. يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ط

Tarjuma: “*Yaqeenan wo masjid jiski buniyad pehle din se hi taqwa'a par rakhi gayi thi, wo zyada mustahiq hai ke Aap ﷺ is mein khade hon (namaz padhein).*”

Is se murad Masjid-e-Quba hai jo qareeb hi thi aur jis ki buniyad Rasool Allah ﷺ ne apne dast-e-mubarak se rakhi thi. Ye muqam us waqt ke Madina ki aabadi se teen meel ke faasle par tha. Jab Aap ﷺ hijrat kar ke Madina tashreef le gaye to ye Aap ﷺ ka pehla padao tha. Aap ﷺ ne is muqam par qiyam farmaya tha aur yahan is masjid ki buniyad rakhi thi.

Fiibi rijaaluny-yuhibbuuna 'any-yatatabharuu, فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّرُوا ط
wallaahu yuhibbul-Muttah-hiriin. وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

Tarjuma: “*Is mein wo log hain jo pasand karte hain ke wo bahut paak rahein. Aur Allah aise logaon ko pasand karta hai jo bahut zyada paak rehte hain.*”

Masjid Quba waale musalmaanon se poocha gaya ke aap logaon ke is amal ki wajah se Allah Tala'a ne aap ki taharat ki ta'areef farmayi hai? To unhone jawaab diya ke hum log qaza-e-haajat ke baad dhele bhi istemaal karte hain aur phir paani se bhi taharat haasil karte hain. Chunache aam taur par yahi samjha gaya hai ke Allah Tala'a ne yahan taharat ke is miyaar ki ta'areef farmayi hai.

AAAYAT - 109

Afaman 'assasa bunyaana-huu

'alaa taqwaa minallaahi wa أَفَمَنْ أَضَلُّ مِنْ أُولَئِكَ الَّذِينَ هَجَرُوا اللَّهَ وَرَسُولَهُ أَعْتَبُوا
Rizwaanin khayrun رِزْوَانًا مِنْ اللَّهِ وَاللَّهُ خَيْرٌ مِمَّا يَشْرُونَ ط

Tarjuma: “*To kya bhala jis ne apni imarat ki bunyad rakhi ho Allah ke taqwa'a aur Uski raza par, wo behtar hai.*”

'a-man 'asaasa bun-yaanabuu 'alaa shafaa
 jurufin haarin-fan-haara bihii fii naari
 Jahannam.

أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ
 هَائِرٍ فَأَنْهَارُهُ فِي نَارِ جَهَنَّمَ ۗ

Tarjuma: “*Ya wo ke jis ne apni ta’ameer ki bunyad rakhi ek aisi khaayi ke kinare par jo gira chahti hai, to wo is ko le kar gir gayi jahanum mein?*”

Yani jab insaan koi imarat ta’ameer karna chaahta hai to is ke liye kisi mazboot aur thos jagah ka intekhaab karta hai. Agar wo kisi khokli jagah par ya kisi khaayi wagairah ke kinaare par imarat ta’ameer karega to jald ya badeir wo imarat gir kar hi rahegi. Darasal ye munafiqeen ki tadbeeron aur saazishon ki misaal di gayi hai ke in ki misaal aisi hai jaise wo jahanum ki gehri khaayi ke kinaare par apni imaartein ta’ameer kar rahe hon, chunache wo kinara bhi gir kar rahega aur khud in ko aur in ki ta’ameerat ko bhi jahanum mein girayega.

Wallaahu laa yahdil-qaw-maz-zaalimiin.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

Tarjuma: “*Aur Allah aise zaalim logaon ko raah yaab nahi karta.*”

AAYAT - 110

Laa yazaalu bunyaanu-humullazii
 ba-naaw riibatan-fii quluu-bihim
 illaaa 'antaqatta-'a quluubu-
 hum. Wal-laahu 'Aliimun Hakiim.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ
 إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

Tarjuma: “*Ye imaatat jo unhone banayi hai in ke dilon mein shukook-o-shahabat paida kiye rakhegi, illa ye ke in ke dilon ke tukde kardiye jaayein. Aur Allah sab kuch jaanne waala, hikmat waala hai.*”

In munafiqeen ke dilon ke andar munafiqat ki jadein itni gehri jaa chuki hain ke is ke asraat ka zayel hona ab mumkin nahi raha. Is ki misaal yun samajhye ke agar kisi ke poore jism mein cancer phail chuka ho to ma’amooli operation karne se wo theek nahi ho sakta, kyunke cancer ke asraat to jism ke ek ek reshe mein sarayat kar chuke hain. Ab agar saare jism ko tukde kar diya jaaye tab shayed is ki jadon ko nikaalna mumkin ho. Lehaza in munafiqeen ke dil hamesha shukook wa shahabat ke andheron mein hi dube rahenge, unhein imaan wa yaqeen ki roshni kabhi naseeb nahi hogi, illa ye ke in ke dil tukde tukde kar diye jayein.

Ab agli do aayaat mein bahut aham mazmoon aa raha hai.

AYAAT 111, 112

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۗ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدَّ اللَّهُ عَلَيْهِمْ حَقًّا فِي التَّوْبَةِ وَالْجَمِيلِ ۗ وَالْقُرْآنُ ۗ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾
 الْحَمْدُ لِلَّهِ السَّامِعُونَ الرَّكْعُونَ السَّجِدُونَ ۗ وَالْمُرُونَ بِالْمَعْرُوفِ ۗ وَالنَّاهُونَ عَنِ الْمُنْكَرِ ۗ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

111. 'Innallaa-hashtaraa minal-Mu'-miniina 'anfusahum wa 'amwaa-lahum-bi-'anna lahumul-Jannah: yuqaa-tiluuna fii Sabii-lillaahi fayaq-tuluuna wa yuqta-luun: wa'-dan 'alay-hi Haqqan-fit-Tawraati wal-'Injiili wal-Qur-'aan: wa man 'awfaabi-'Abdihii minillaahi fastabshiruu bi-bay-'i kumulla-zii baaya'-tum-bih: wa zaalika huwal-fawzul-'aziim.

112. 'At-Ta'aa-'ibuunal-'aabi-duunal-haami-duunas-saaa-'ihuunar-raaki-'uu-nas-saaji-duunal-'aami-ruuna bil-ma 'ruufi wannaa-huuna 'anil-munkari wal-haafizuuna li-huduu-dillaah. Wa bash-shiril-Mu'-miniin.

AAYAT - 111

'Innallaa-hashtaraa minal-Mu'-miniina 'anfusahum wa 'amwaa-lahum-bi-'anna lahumul-Jannah:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۗ

Tarjuma: "Yaqeenan Allah ne khareed li hain ahl-e-imaan se un ki jaanein bhi aur un ke maal bhi is qeemat par ke in ke liye jannat hai."

Ye do tarfa sauda hai jo ek sahab-e-imaan bande ka apne Rab ke saath ho jaata hai. Banda apne jaan-o-maal bechta hai aur Allah us ke jaan-o-maal ko jannat ke ewaz khareed leta hai.

yuqaa-tiluuna fii Sabii-lillaahi fayaq-tuluuna wa yuqta-luun:

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ

Tarjuma: "Wo jung karte hain Allah ki raah mein, phir qatal karte bhi hain aur qatal hote bhi hain."

Jaise jung-e-Badar mein musalmaanon ne 70 kaafiron ko jahanum raseed kiya, aur Maidan-e-Uhad mein 70 ahl-e-imaan shaheed hogaye.

wa'-dan 'alay-hi Haqqan-fit-Tawraati wal-Injiili wal-Qur-'aan: وَعَدَّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۗ

Tarjuma: "Ye waada Allah ke zimme hai sachcha, Taurat, Injeel aur Qura'an mein."

Yahan bain al-satoor mein dasaal ye yaqeen dahani karayi gayi hai ke ye sauda agarche udhaar ka sauda hai magar ye ek pokhta ahad hai jis ko pura karna Allah ke zimme hai. Is liye is ke baare mein koi waswase tumhare dilon mein na aane paye. Dasaal ye is ka jawaab hai jo tab'a bashri ki kamzori ke sabab insaani zehan mein aati hain. Insaan ko buniyadi taur par "nau naqad na tera udhaar" waala falsafa hi achcha lagta hai ke kaamyab sauda to wohi hota hai jo ek haath do aur doosre haath lo ke usool ke mutabiq ho. Magar yahan to duniyawi zindagi mein sab kuch qurbaan karne ki targeeb di jaa rahi hai aur is ke inaan ke liye waada-e-farda ka intezar karne ko kaha jaraha hai ke is qurbani ka inaan marne ke baad aakhirat mein milega. Lehaza ek aam insaan is "jannat mawoodah" ka halka sa tasawur hi apne zehan mien laa sakta hai. Is silsile mein yaqeen ki pokhtagi to sirf khuwas ko hi naseeb hoti hai. Chunache ahl-e-imaan ko udhaar ke is saude par itmnaan dilaaya jaa raha hai ke Allah ki taraf se is waade ki tauseeq teen dafa ho chuki hai, Taurat mein, Injeel mein aur phir Qura'an majeed mein bhi.

wa man 'awfaabi-Abdihii minallaahi fastabshiruu bi-bay-'i kumulla-zii baaya'-tum-bih: wa zaalika hurwal-fawzul-'aziim. وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠١﴾

Tarjuma: "Aur Allah se badh kar Apne ahad ko wafa karne waala kaun? Pas khushiyan manao apni is bee'a par jiska sauda tum ne Uske saath kiya hai. Aur yahi hai badi kaamyabi."

﴿بَايَعْتُمْ بِهِ﴾ baaya'-tum-bih: Yani aapas mein jo sauda tum ne kiya. Mabaye'e'at baab-e-mafal'a بَايَعُ يُبَايِعُ baaya'a yubaayi'u (aapas mein sauda karna) salasi mujarad بَاعَ يَبِيعُ baa'a yabii'u (bechna) se hai. Yahin se lafz "ba'it" nikla hai. Ek banda jo ba'it karta hai is mein wo apne aap ko Allah ke hawale karta hai. Lehaza Huzoor ﷺ ke haath par Sahaba ﷺ ne jo ba'it ki, is ka matlab yahi tha ke unhone khud ko Allah ke supurd kar diya hai. Allah to chunke saamne maujood nahi tha is liye bazahir ye ba'it Huzoor ﷺ ke haath mubarak par hui thi, magar Allah ne use Apni taraf mansoob karte hue farmaya ke aye Nabi (ﷺ) jo log aap se ba'it karte hain dasaal wo Allah se hi ba'it karte hain aur waqt ba'it in

ke haathon ke upar ek teesra gair marayi haath Allah ka bhi maujood hota hai. (Al-Fatah: 10)

Ye sauda aur ye bee'a jiska zikr aayat zeire nazar mein hua hai imaan ka laazmi taqaza hai. Dua hai ke Allah Tala'a hum mein se har ek ko ye sauda karne ki taufeeq ataa farmaye ke hum Allah ke haath apni jaanein aur apne amwaal bech dein. Ab is saude ke asraat amlī taur par jab insaani shakshiyat par mutartib honge to is mein se amaal-e-saleha ka zahoor hoga. Lehaza is kaifiyat ka naqsha a'indah aayat mein kheencha gaya hai.

AAAYAT - 112

*'At-Taaa-`ibuunal-`aabi-duunal-
haami-duunas-saaa-`ihuunar-raaki-
'uu-nas-saaji-duun*

التَّائِبُونَ الْعِبْدُونَ الْحَمْدُونَ
السَّائِحُونَ الرُّكَّعُونَ السَّجِدُونَ

Tarjuma: "Tauba karne waale, (Allah ki) bandagi karne waale, (Allah ki) hamd karne waale, duniyawī asaa'ishon se la-ta'aluq rebne waale ruku karne waale, sajdah karne waale."

سَائِحُونَ *saaa-`ihuuna* ka mu'ane hai, *siyahat karne waale*". Lekin is se muraad mehez sair-o-siyahat nahi balke ibadat-o-riyazat ke liye ghar baar chordh kar nikal khade hona hai. Peechli ummaton mein ruhani tarqi ke liye log lizzaat-e-duniyawī ko tarak kar ke aur insaani aabadiyon se la-ta'aluq ho kar jungalon mein chale jaate the aur rahbaniyat ikhtiyaar kar lete the, magar hamare deen mein aisi siyahat aur rahbaniyat ki ijazat nahi. Chunache Huzoor ﷺ ne farmaya: لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ وَلَا سِيَاحَةَ *Laa rahbaaniyyata fil islaami walaa siyaabata*¹ *Islaam mein na rahbaniyat hai na siyahat*. Sabeqa adyan ke bar-aks islam ne siyahat aur rahbaniyat ka jo tasawwur mutaraf karaya hai is ke liye Abu Umama Bahli رضي الله عنه se marwi ye hadees mulaheza kijiye ke Rasool Allah ﷺ ne irshaad farmaya:

إِنَّ لِكُلِّ أُمَّةٍ سِيَاحَةً وَإِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ. وَإِنَّ لِكُلِّ أُمَّةٍ رَهْبَانِيَّةً
وَرَهْبَانِيَّةُ أُمَّتِي الرِّبَاظُ فِي نُحُورِ الْعُدُوِّ.

*Inna likulli ummatin siyahata wa inna siyaabata ummatil jibaadu fi sabilillaahi, wa inna likulli ummatin rahbaaniyyatun wa rahbaaniyyatu ummatir ribaatu fi nuhuuril 'aduwwi.*² "Har ummat ke liye siyahat ka

1. Fatah Al-Bari Laa Bin Rahab: 1/102, wa maraseel Abi Dawood: 287.
2. Majmuaz Az-Zuwaid Lil Haithmi: 5/281 Wal Al-Sagheer Lil Sayooti, H: 2408

ek tareeqa tha aur meri ummat ki siyahat jibad fi sabeel Allah hai aur har ummat ki ek rabhaniyat thi, jabke meri ummat ki rabhaniyat dushman ke saamne dat kar khade hona hai.”

Ek Sahabi رضي الله عنه ke arz kiya ke ya Rasool Allah, mujhe siyahat ki ijazat dejiye to Aap ﷺ ne farmaya:

إِنَّ سِيَّاحَةَ أُمَّةٍ الْجِهَادُ فِي سَبِيلِ اللَّهِ *Inna siyaahata ummatil jibaadu fi sabilillaah* ¹ Goya hamari ummat ke liye, ‘siyahat’ ka itlaaq jihad-o-qitaal ke liye ghar se nikalne aur us raaste mein saubatein uthaane par hoga.

Ye 6 ausaaf jo upar ginwaye gaye hain in ka ta’aluq insaani shakshiyat ke nazaryati pehlu se hai. Ab is ke baad 3 aisi khususiyaat ka zikr hone jaaraha hai jo insaan ki amlī jadd-o-jahad se mutaleq hai aur dawat-o-tehreek ki surat mein mu’ashare par asar andaaz hoti hain.

al-‘aami-ruuna bil-ma’ruufi wannaa-huuna ‘anil-munkari wal-haafizuuna li-huduu-dillaah. Wa bash-sbiril-Mu’-miniin. وَالْمُرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٠﴾

Tarjuma: “Neiki ka hukm dene waale, ba’di se rokne waale, Allah ki hudood ki hifazat karne waale. Aur (Aye Nabi ﷺ) aap in ahl-e-imaan ko basharat de dijiye.”

Amar Bil-Ma’roof goya deen ke liye amlī jaddo jahad ka nuqta-e-agmaaz hai. Ye jaddo jahad jab aage badh kar *Nabi An Al-Munkar* baleed ke marhale tak pahunchti hai to phir in khuda’i faujdaron ki zarurat padti hai jin ko yahan ﴿ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ﴾ *wal-haafizuuna li-huduu-dillaah*, ka laqab diya gaya hai. Ye log agar puri tarah munazzam hon to apni tanzeemi taaqat ke bal par khade ho kar elaan kare ke ab hum apne mu’ashare mein munkiraat ka sikka nahi chalne denge aur kisi ko Allah ki hudood ko todne ki ijazat nahi denge. اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ! *Allahumma rabbanaj’alnaa minhum*, Inqalaab Nabawi ﷺ mein is marhale ke ziman mein aaj ijtehad ki zarurat hai ke maujuda halaat mein *Nabi An Al-Munkar* baleed ke liye ijtemayi aur munazzam jaddo jahad ki surat kya hogi.

1. Sunan Abi Dawood, Kitabul Jihad, Baab Fi Al-Nahi An Al-Siyaha, Wa Sahih Al-Jama Lil-Al-Bani, H: 2093

AAYAAT 113 TO 118

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْهُ بَعْدَ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۗ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۗ إِنَّهُمْ بِهِمْ رَؤُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

113. Maa kaana lin-Nabiyyi wal-laziina 'aamanuuu 'anyyastag-firuu lil-Mushri-kiina wa law kaa-nuuu 'ulii-qurbaa mim-ba'di maa ta-bayyana lahum 'annahum 'as-haabul-Jahiim.

114. Wa maa kaanas-tigfaaru 'Ibraa-hiima li-'abiibi 'illaa 'am-maw-'idatinwaa-'ada-baaa 'iy-yaah. Falammaa ta-bayyana lah-uuu 'annahuu 'adu-w-wul-lillaahi tabarra-'a minh: 'inna 'Ibraa-hii-ma la-'awwaa-hun haliim.

115. Wa maa kaanallaahu li-yuzilla qa'wamam-ba'-da 'iz hadaa-hum hattaa yubayyi-na lahum-maa yattaquun, -'innal-laaha bikulli shay-'in 'Aliim.

116. 'Innal-laaha lahuu mul-kus-samaa-waati wal-'arz. Yuh-yii wa yumiit. Wa maa lakum-min-duunil-laahi minw-wa-liyyinw-wa laa nasiir.

117. Laqattaa-ballaahu 'alan-Nabiyyi wal-Muhaa-jiriina wal-Ansaaril-lazii-nattaba-'uuhu fii saa-'atil-'usrati mim-ba'di maa kaada yaziigu quluubu farii-qim-minhum summa taaba 'alay-him: 'innahuu bihim Ra-'uufur-Rahiim.

118. Wa 'alas-salaa-satil-laziina khullifuu: hattaa 'izaa zaaqat 'alay-himul-'arzu bimaa rabu-bat wa zaaqat 'alay-him 'an-fusu-hum wa zannuuu 'allaa malja-'a minal-laahi 'illaa 'ilayh. Summa taaba 'alay-him li-yatuubuu: 'innal-laaha Hurwat-Ta'awwaa-bur-Rahiim.

AAAYAT - 113

Maa kaana lin-Nabiyyi wal-laziina *مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا*
 'aamanuuu 'anyyastag-firuu lil-Musbri- *لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ*
 kiina wa law kaa-nuuu 'ulii-qurbaa

Tarjuma: "Nabi ﷺ aur ahl-e-imaan ke liye ye ra'wa nabi ke wo astaghfaar karein mushrikeen ke liye khuwah wo in ke qurabatdar hi hon"

mim-ba'di maa ta-bayyana lahum
 'annahum 'as-haabul-Jahiim.

﴿مَنْ بَعْدَ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

Tarjuma: "Is ke baad jabke in par wazeh ho chuka ke wo log jahanumi hain."

AAAYAT - 114

Wa maa kaanas-tigfaaru 'Ibraa-biima li- *وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا*
 'abihi 'illaa 'am-maw-'idatinwaa-'ada- *عَنْ مَّوَدَّةٍ وَعَدَّهَا أَيَاةً*
 haaa 'iy-yaah.

Tarjuma: "Aur nabi tha astaghfaar karna Ibrahim ﷺ ka apne walid ke haq mein magar ek waade ki buniyad par jo unhone use kiya tha.

Jab Hazrat Ibrahim ﷺ ke walid ne Aap ﷺ ko ghar se nikaala tha to jaate hue Aap ﷺ ne ye waada kiya tha, is waade ka zikr Surah Maryam mein is tarah kiya gaya hai: ﴿سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ فِي حَقِّي﴾ sa-'astagfuru laka Rabbii: 'in-nabuu kaana bii Hafiyyaa. "Mai apne Rab se aap ke liye bakhshish ki darkhust karoonga, be-shak wo mujh par bada meharbaan hai."

Falammaa ta-bayyana lah-uuu 'annahuu *فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَأَ مِنْهُ*
 'adu-wul-lillaahi tabarra-'a minh: 'inna *إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ*
 'Ibraa-bii-ma la-'awwaa-hun haliim.

Tarjuma: "Aur jab ﷺ par wazeh ho gaya ke wo Allah ka dushman hai to Aap ﷺ ne is se laan-e-bezaari kar diya. Yaqeenan Ibrahim ﷺ bahut dard-e-dil rakhne waale aur haleem altaba the."

Hazrat Ibrahim ﷺ waade ke mutabiq apne walid ki zindagi mein is ke liye dua karte rahe ke jab tak wo zinda tha to umeed thi ke shayed Allah Tal'a ise hidayat ki taufeeq de de, lekin jab is ki maut waaqe ho gayi to Aap ﷺ ne astaghfaar band kar diya ke zindagi mein jab wo kufar par hi ada raha aur usi halat mein is ki maut waaqe ho gayi to saabit ho gaya ke ab is ke liye tauba ka darwazah band ho gaya hai.

AAYAT - 115

Wa maa kaanallaahu li-yuzilla qawmam-ba'-da 'iz hadaa-hum hattaa yubayyi-na lahum-maa yattaquun,- وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۝

Tarjuma: “*Aur Allah ka ye tareeqa nahi hai ke kisi qaum ko gumrah kar de is ke baad ke unhein hidayat di ho jab tak un par wazeh na karde ke unhein kis cheez se bachna hai.*”

Ye goya mu'afi ka elaan hai un logaon ke liye jo is hukm ke naazil hone se pehle apne mushrik waalidein ya rishtedaron ke liye dua karte rehte the.

'innal-laaha bikulli shay-'in 'Aliim. إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

Tarjuma: *Yaqeenan Allah har shaye ka jaanne waala hai.*”

AAYAT - 116

'Innal-laaha lahuu mul-kus-samaa-waati wal-'arz. Yub-yii wa yumiiit. إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعْجِبُ وَيُؤْتِي ۝
Wa maa lakum-min-duunil-laahi min-taw-wa-liyyin-taw-wa laa nasiir. وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ دُونِ اللَّهِ مِنْ دُونِ اللَّهِ وَلَا تَصْبِرْ ۝

Tarjuma: “*Yaqeenan Allah hi ke liye hai aasmanon aur zameen ki baadshahi. Wohi zinda rakhta hai aur Wohi maut deta hai. Aur tumbare liye Allah ke siwa nabi koi himayati aur na koi madadgaar.*”

AAYAT - 117

Laqattaa-ballaahu 'alan-Nabiyyi wal-Muhaa-jiriina wal-Ansaaril-lazii-nattaba-'uuhu fii saa-'atil-'usrati لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ۝

Tarjuma: “*Allah Meharban hua Nabi (ﷺ) par, aur muhajireen wa anasar par bhi, jinhone aap ka itteba kiya (saath diya) mushkil waqt mein.*”

Ye Tabook ki muheem ki taraf ishara hai. Tareekh mein ye muhim “Jaesh Al-Usra” ke naam se mash'hoor hai. Ye wo zamana tha jab khushk saali ke ba'is Madina mein qahat ka samaa tha. In halaat mein itne bade lashkar ka itni lambi musafaat par waqt ki super power se nabardaaзма hone ke liye jaana waqiye bahut badi azma'ish thi. Jo log is azma'ish mein saabit qadam rahe, ye in ke liye rahmat wa shafqat ka ek elaan-e-aam hai.

mim-ba'di maa kaada yaziigu quluubu farii-qim-minhum مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ

Tarjuma: "Is ke baad ke in mein se ek giroh ke dil mein kuch kaji aane lagi thi"

Bar banaye taba bashri kahin na kahin, kabhi na kabhi insaan mein kuch kamzori aahi jaati hai. Jaise Gazwa-e-Uhad mein bhi do musalmaan qaba'il Banu Harisa aur Banu Salma ke logaon ke dilon mein aarzi taur par thodi se kamzori aagayi thi.

summa taaba 'alay-him: 'innahuu bibim Ra-'uufur-Rabiim. ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رُءُوفٌ رَّحِيمٌ

Tarjuma: "Phir Allah ne nazar-e-rahmat farmayi. Yaqeenan Wo in ke haq mein bahut meharban, reham farmane waala hai."

AAYAT - 118

Wa 'alas-salaa-satil-laziina khullifuu: وَعَلَى الثَّائِلَةِ الَّذِينَ خَلَفُوا

Tarjuma: "Aur in teen par bhi (Allah ne rehmat ki nigah ki) jinka mu'amlam mu'akhar kar diya gaya tha."

Ye teen sahaba Ka'ab Bin Malik, Bilaal Bin Ummaya aur Mararah Bin Rabiya ربيعة ke liye elaan-e-mu'afi hai. In teen As'haab صحابة ka zikr aayat 102 mein hua tha aur wahan in ke mu'amle ko mu'akhar ka diya gaya tha. 50 din ke mu'asharati maqata ki saza ke baad in ki mu'afi ka bhi elaan kar diya gaya aur unhein is hukm ki surat mein qubuliyat-e-tauba ki sanad ataa hui.

hattaaa 'izaa zaaqat 'alay-himul-'arzu bimaah rabu-bat wa zaaqat 'alay-him 'an-fusu-hum wa zannuuu 'allaa malja-'a minal-laahi 'illaaa 'ilayh. حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الرُّضُ بِمَا رَحَبَتْ وَصَافَتْ عَلَيْهِمُ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

Tarjuma: "Yahan tak ke zameen apni tamaam kushaadgi ke barwajood in par tang padh gayi aur in par apni jaanein bhi bojh ban gayien aur unhein yaqeen ho gaya ke Allah ke siwa koi aur jaaye panah hai hi nahi."

Ye aisi kaifiyat hai ke koi bachcha maa se pit-ta hai magar is ke baad usi se lapatta hai. Allah ke bandon par bhi agar Allah ki taraf se sakhti aati hai, koi saza milti hai to na sirf wo is sakhti ko khush dili aur sabar se bardasht karte hain, balke panah ke liye ruju bhi Usi ki taraf karte hain, kyunke unhein yaqeen hota hai ke unhein panah milegi to

Usi ke huzoor milegi, in ke dukha'on ka madawa hoga to Usi ki jaanab se hoga. Alama Iqbal ne is haqeeqat ko kaise khubsurat alfaaz ka jama pehnaya hai:

*Na kahin jahan mein amaan mili, jo amaan mili to kahan mili
Mere jurm-e-khaana kharab ko, tere afw-e-banda nazwaaz mein*

Summa taaba 'alay-him li-yatuubuu: 'innal-
laaha Hurwat-Tawwaa-bur-Rahiim. ﴿١١٩﴾

Tarjuma: "To Usne in ki tauba qubool farmayi taake wo bhi phir mutawajjah ho jayein. Yaqeenan Allah bahut tauba qubool karne waala, bahut zyada reham karne waala hai."

Taake wo Allah se apne ta'aluq ko mazboot karlein aur apni kamzoriyon aur kotahiyan ko door karlein.

AAYAAT 119 TO 122

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ
مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلَا يَرْعَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ۗ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ
ظُلْمٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِن عَدُوِّ
نَيْلًا إِلَّا كَتَبَ لَهُم بَيْعًا مَّالِحًا إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْحَسَنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً
صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كَتَبَ لَهُم لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا
كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۗ فَلَوْلَا نُفِرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
﴿١٢٢﴾ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٣﴾

119. Yaaa-ayyu-hallaziina 'aama-nuttaqul-laaha wa kuu-nuu ma-as-Saadiqiin.

120. Maa kaana li-ahlil-Madii-nati wa man haaw-lahum-minal-'A-raabi 'anyyata-khallafuu 'ar-Rasuu-lillaahi wa laa yargabuu bi-'anfusibim 'an-nafsib: zaalika bi-'anna-hum laa yusii-bubum zama-unawwa laa nasabunawwa laa makh-masatun-fii sabii-lillaahi wa laa yata-uuna maawti-'anyyagii-zul-kuffaara wa laa yanaa-luuna min 'aduwwin-naylan 'illaa kutiba lahum-bihii'amalun-saalib: 'innal-laaha laa yuzzii-'u 'ajral-Mubsiniin.

121. Wa laa yunfi-quuna nafa-qatan-sagii-ratanawwa laa kabii-ratanawwa laa yaqta-uuna waadi-yan 'illaa kutiba lahum li-yajzi-yahumullaahu 'absana maa kaanuu ya'-ma-luun.

122. *Wa maa kaanal-Mu'-mi-nuuna li-Yanfiruu kaaaf-fah: fa-law laa nafara min-kulli firqatim-min-hum taaa-ifatul-li-yatafaqqahuu fiddiini wa li-yunziruu qaaw-mahum 'izaa raja-'uuu 'ilay-him la-'allahum yabzaruun.*

AAYAT - 119

Yaaa-ayyu-ballaziina 'aama-nuttaqul-laaha wa kuu-nuu ma'-as-Saadiqiin. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

Tarjuma: “*Aye abl-e-imaan! Allah ka taqwa ikhtiyaar karo aur sachche logaon ki ma'iat ikhtiyaar karo.*”

Ye goya jama'ati zindagi ikhtiyaar karne ka hukm hai. Neik logaon ki sohbat ikhtiyaar karne aur jama'ati zindagi se munsalak rehne ke bahut se fawayed aur bahut si barkatein hain, jaisa ke is se pehle hum Suratul-Ana'am ki aayat 71 mein padh aaye hain:

﴿لَا أَصْحَبُ يُدْعُونَكَ إِلَى الْهَدَىٰ أَنتَ بَاطِلٌ﴾ *Lahuuu' as-haabuny-yad-'uunahuuu' ilal-hudaa'-tinaa.* Jama'ati zindagi darasal ek qaafle ki manind hai. Qafile mein dauran-e-safar agar kisi saathi ki himmat jawaab de rahi ho ya koi ma'zuri aade aarahi ho to dusre saathi ise sahara dene, haath pakadne aur himmat bandhane ke liye maujood hote hain.

AAYAT - 120

Maa kaana li-'abliil-Madii-nati wa man haaw-labum-minal-'A'-raabi 'anyyata-khallafuu 'ar-Rasuu-lillaahi wa laa yargabuu bi-'anfusihim 'an-nafsih: مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنِ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ۗ

Tarjuma: “*Ahle-e-Madina aur in ke ird-grid ke baddu logaon ke liye rawa nahi tha ke wo Allah ke Rasool (ﷺ) ko chordh kar peeche baithe rehte aur na ye ke apni jaanon ko Aap (ﷺ) ki jaan se badh kar azeez rakhte.*”

Gazwa-e-Tabook ke liye nikalte hue Madina ke mahaul mein “*tapti raabein mujh ko pukarein, daman pakde chaon ghaneeri*” waala mu'amlah tha. Lehaza jab Allah ke Rasool (ﷺ) in tapti raahon ki taraf kooch farma rahe the to kisi imaan ke dawedar ko ye zeb nahi deta ke wo Aap (ﷺ) ka saath chordh kar peeche reh jaye, Aap (ﷺ) ki jaan se badh kar apni jaan ki aafiyat ki fikr kare aur Aap (ﷺ) ke safar ki sa'ubaton par apni aasa'ishon ko tarjeeh de.

zaalika bi-anna-hum laa yusii-bubum **ذٰلِكَ بِاَنَّهُمْ لَا يُصِيبُهُمْ ظَمًا وَلَا نَصَبٌ وَلَا**
 zama-unwwa laa nasabunwwa laa makh-
 masatun-fii sabii-lillaahi wa laa yata-
 'uuna marwti-anyyagii-zul-kuffaara wa **مَخْمَصَةٌ فِي سَبِيلِ اللّٰهِ وَلَا يَطْوُونَ مَوْطِئًا**
 laa yanaa-luuna min 'aduw-win-naylan **يَعِظُ الْكُفَّارَ وَلَا يَتَالَوْنَ مِنْ عَدُوٍّ نَّيِّرًا اِلَّا**
 'illaa kutiba labum-bihii'amalun-saalih: **كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ**

Tarjuma: "Ye is liye ke unhein pyaas, mashaqqat aur faaqe ki (surat mein) jo bhi takleef pabunchti hai Allah ki raah mein, aur jahan kabin bhi wo wo qadam rakhthe hain kuffar (ke dilaon) ko jalaate hue aur dushman ke muqable mein koi bhi kaamyabi haasil karte hain, to in ke liye is (sab kuch) ke ewaz nekiyon ka indaraaj hota rehta hain."

'innal-laaha laa yuzii-u 'ajral-Muhsiniin **اِنَّ اللّٰهَ لَا يُضِيعُ اَجْرَ الْمُحْسِنِيْنَ**

Tarjuma: "Yaqeenan Allah neik logaon ke ajar ko zaaya nahi karta."

AAYAT - 121

Wa laa yunfi-quuna nafa-qatan-sagii-
 ratanwwa laa kabii-ra-tanwwa laa yaqta-
 'uuna waadi-yan 'illaa kutiba labum **وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا**
يَقْطَعُونَ وَاِدْيًا اِلَّا كُتِبَ لَهُمْ

Tarjuma: "Aur jo bhi wo khrach karte hain koi nuqta, chota ho ya bada aur taye karte hain koi wadi to (in ka ek ek amal) un ke liye likh liya jaata hai"

li-yajzi-ya-humullaahu 'ahsana
 maa kaanuu ya'-ma-luun.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ

Tarjuma: "Ta'ake Allah badla de unhein bahut hi umdah is ka jo amal wo karte rahe."

AAYAT - 122

Wa maa kaanal-Mu'-mi-nuuna li-Yanfiruu
 kaaaf-fab:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً ؕ

Tarjuma: "Aur abl-e-imaan ke liye ye to mumkin nahi hai ke wo sab ke sab nikal aayein."

Madina ke mazafaat mein basne waale baddu qaba'il ka tazkerah peechli ayaat mein ho chuka hai: ﴿ اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَ نِفَاقًا ﴾ Al a'raahu ashaddu kufraan wa nifaaqan, Ye baddu log kufur aur nifaaq mein bahut zyada sakht the aur is ka sabab ilm-e-deen se in ki nawaqfiyat thi. Is liye ke unhein Huzoor ﷺ ki sohbat se faizyaab hone ka mauqa nahi mil raha tha. Ab iske liye ye to mumkin nahi tha ke saare badya nasheen

log apni apni aabadiyan chordhte aur Madina mein aakar aabaad ho jaate. Chunache yahan is masle ka hal bataya jaa raha hai.

fa-law laa nafara min-kulli firqatim-min-hum taaa-ifatul-li-yatafaqqahuu fiddiini فَاُولَٰئِكَ لَمْ يَكُنْ لَهُمْ مِنَ اللَّهِ مَقَرٌ وَلَا يَشْفَعُ لَهُمْ الشَّاكِرُونَ

Tarjuma: “To aisa kyun na hua ke nikalta in ki har jama’at mein se giroh ta’ake wo deen ka faham baasil karte.”

Yahan is mushkil ka hal ye bataya gaya ke har elaaqe aur har qabeele se chand log aayein aur sohbat-e-Nabawi ﷺ se faizyaab hon.

wa li-yunziruu qaw-mahum izaa raja-uuu ilay-him la-allahum yabzaruun. وَلَيُنزِلُنَّ آيَاتٍ كَثِيرًا مِّنَ السَّمَاءِ لِكُلِّ قَوْمٍ مَّا كَانُوا يَعْبُدُونَ

Tarjuma: “Aur wo apne logaon ko khabardar karte jab in ki taraf wapas lautte ta’ake wo bhi nafarmani se bachte.”

Yahan is silsile mein baqaidah ek nizaam wazeh karne ki hidayat kar di gayi ke mukhtalif elaaqon se qaba'il ke numa'inde aayein, Madina mein qiyam karein, Rasool Allah ﷺ ki sohbat mien rahein, Akabir Sahaba رضی اللہ عنہم کی tarbiyat se istifadah karein, ehkaam-e-deen ko samjhein aur phir apne apne elaaqon mein wapas jaakar is ta'aleem ko aam karein.

AYAAT 123 TO 129

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً ۗ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنَهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أَنْزَلْنَا سُورَةً نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ ۗ هَلْ يَرِيكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

123. Yaaa-ayyu-ballaziina ‘aamanuuu qaati-lullaziina ya-luu-nakum-minal-kuffaari wal-yajiduu fii-kum gilzah: wa-lamuuu ‘annal-laaha ma-al-Muttaqiin.

124. *Wa 'izza maaa 'unzilat suu-ratun-faminhum-many-yaquulu 'ayyukum zaadat-hubaa-zibiii 'ii-maanaa? Fa-'am-mallaziina 'aamanuu fazaa-dat-hum 'iimaan-wwa hum yastab-shiruun.*
125. *Wa 'ammal-laziina fii quluu-bibim-marazun-fazaa-dat-hum rijsan 'ilaa rijsibim wa maatuu wa hum kaafiruun.*
126. *'A-walaa ya-rarwna 'anna-hum yufta-nuuna fii kulli 'aamim-marratan 'aw marra-tayni summa laa yatuubuuna wa laa hum yazzak-karuun.*
127. *Wa 'izaa maaa 'un-zilat suuratun-nazara ba'-zubum 'ilaa ba'z: hal yaraa-kum-min 'abadin-summan-sarafuu: sara-fal-laahu quluu-bahum-bi-'an-nahum qarwum-laa yaf-qa-huun.*
128. *Laqad jaaa-'akum Rasuu-lum-min 'anfu-sikum 'aziizun 'alay-hi maa 'anit-tum hariisun 'alay-kum-bil-Mu' mi-niina ra-'uufur-rahiim.*
129. *Fa-'in-ta-wallaw faqul Hasbi-yallaahu Laaa 'ilaaha 'illaa Huu: 'alay-hi-ta-wakkal-tu wa Huwa Rabbul-'Arshil-'Aziim!*

AAYAT - 123

Yaaa-'ayyu-hallaziina 'aamanuuu qaati-lullaziina ya-luu-nakum-minal-kuffaari wal-yajiduu fii-kum gilzah: يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً

Tarjuma: "Aye *ahl-e-imaan!* Jung karo in kaafiron se jo tum se qareeb hain aur wo tumhare andar sakhti paayein."

Is hukm mein ishara hai ke Rasool Allah ﷺ ki dawat ke bain al-iqwaami aur aafaqi daur ka aghaaz ho chuka hai, ab is dawat ko chaarsu phailana hai aur daar-ul-islam ki sarhadon ko waseeh hona hai. Chunache hukm diya jaa raha ke islami hukumat ki sarhadon par jo kuffar baste hain in se qitaal karo, aur jaise jaise ye sarhadein aage badhti jayein tumhare qitaal ka silsila bhi un ke saath saath aage badhta chala jaaye hattake Allah ka deen puri dunya par gaalib aajaye. Jaise Suratul-An'faal mein jazeeraah numaye arab ki had tak qitaal jaari rakhne ka hukm hua tha: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ *Wa qaati-luu-hum hattaa laa takuuna fit-naturw-wa ya-kuunad-Diinu kulluhuu lillaah;* [Aayat 39], Yani jab tak jazeeraah numaye arab se kufr wa shirk ka khatima nahi ho jaata aur Allah ka deen is poore elaaqe mein gaalib nahi ho jaata ye jung jaari rahegi. Behr-e-haal aayat zeire nazar mein

galba-e-deen ke liye bainul iqwami sateh par jaddo jahad ke liye Allah ka wazeh hukm maujood hai aur is silsile mein islam ka charter bhi. Isi par amal karte hue jazeerah numaye arab se islami afwaaj jihad ke liye nikli thi aur phir islami sarhadon ka दौरा waseeh hota gaya tha.

wa'-lamuuu 'annal-laaha ma-'al-Muttaqiin. ﴿١٢٣﴾ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Tarjuma: "Aur jaan lo ke Allah muttaki'on ke saath hai."

AAAYAT - 124

Wa 'izza maaa 'unzilat suu-ratun-faminhum-many-yaquulu 'ayyu-kum zaadat-hubaa-zihiii 'ii-maanaa? وَإِذَا مَا أَنْزَلَتْ سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا؟

Tarjuma: "Aur jab koi surat naazil hoti hai to in mein se ba'az (munafiqeen aapas mein) kehnte hain ke is ne tum mein se kis ke imaan mein izafa kiya?"

Is se pehle Suratul Anfa'al (aayat 2) mein ahl-e-imaan ka zikr is hawale se ho chuka hai ke jab in ko Allah ki ayaat padh kar sunayi jaati hain to in ke imaan mein izafa ho jaata hai. Munafiqeen is par istehaza karte the aur jab bhi koi tazah WAHI naazil hoti to is ka tamsakhar udate hue ek doosre se poochte ke haan bhai is surat ko sun kar kis kis ke imaan mein izafa hua hai.

Fa-'am-mallaziina 'aa-manuu fazaa-dat-hum 'iimaan-an-wa wa hum yastab-shiruun. ﴿١٢٤﴾ فَأَمَّا الَّذِينَ 'AMَنُوا فَرَّادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

Tarjuma: "To jo log waqiye imaan waale hain wo in ke imaan mein to yaqeenan izafa karti hai aur wo khushiyan manate hain."

Allah ka kalaam sun kar haqeeqi momineen ke imaan mein yaqeenan izafa bhi hota hai aur wo har WAHI ke naazil hone par khushiyan bhi manate hain ke Allah ne Apne kalaam se mazeed unhein nawaza hai aur in ke imaan ko ja'la bakhshi hai.

AAAYAT - 125

Wa 'ammal-laziina fii quluu-bibim-marazun-fazaa-dat-hum rijsan 'ilaa rijsibim wa maatuu wa hum kaafiruun. ﴿١٢٥﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

Tarjuma: "Rabe wo log jinke dilon mein rog hai to wo in (ke andar) ki gandagi par mazeed gandagi ka izafa kar deti hai aur wo marte hain usi haal mein ke wo kaafir hote hain."

AAYAT - 126

A-walaa ya-rawna 'anna-hum yufta-nuuna **أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ**
fii kulli 'aamim-marratan 'aw marra-tayni **عَاوِرَةً أَوْ مَرَّتَيْنِ**

Tarjuma: "Kya ye (munafiqeen) dekhte nahi hain ke har saal unhein azmaya jaata hai ek baar ya do baar."

Qitaal ka marhala ho ya kisi aur azma'ish ka mauqa, waqfe waqfe se saal mein ek ya do martaba munafiqeen ke imtehaan ka samaan ho hi jaata hai, jis se in ki munafiqat ka pardah chaak hota rehta hai.

summa laa yatuubuuna wa laa hum **ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾**
yazzak-karuun.

Tarjuma: "Phir bhi na to ye log tauba karte hain aur na hi naseehat akhaz karte hain."

AAYAT - 127

Wa 'izaa maaa 'un-zilat suuratun- **وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ**
nazara ba'-zuhum 'ilaa ba'z:

Tarjuma: "Aur jab koi surat naazil hoti hai to ye log aapas mein ek doosre ko dekhte hain"

Jab qitaal ke baare mein ehkaam naazil hote hain to Rasool Allah ﷺ ki mehfil mein maujood munafiqeen kankheeyon se ek doosre ko ishaare karte hain.

hal yaraa-kum-min 'ahadin-summan-sarafuu: **هَلْ يَرَىٰكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا**

Tarjuma: "Ke tumhein koi dekh to nahi raha, phir wo wahan se khisak jaate hain."

sara-fal-laahu quluu-bahum-bi-'an- **صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾**
nahum qaawmul-laa yaf-qa-huun.

Tarjuma: "(Darasal) Allah ne in ke dilon ko pheir diya hai, is liye ke ye aise log hain jo samajh nahi rakhte."

Is surat ki aakhri do ayaat Qura'an Majeed ki azeem tareen ayaat mein se hain.

AAYAT - 128

*Laqad jaaa-akum Rasuu-lum-
min 'anfu-sikum 'aziizun 'alay-hi
maa 'anit-tum*

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ

Tarjuma: “(Aye logo dekho!) aachuka hai tumbhare paas tum hi mein se ek Rasool, bahut bhaari guzarti hai Aap ﷺ par tumahari takleef.”

Haqeeqat ye hai ke har wo shaye jo tumhein museebat aur halakat se do chaar karne waali ho wo in ke dil par nihayat shaaq hai. Aap ﷺ tumhein dunya aur aakhirat donon ki halakaton aur museebaton se mehfooz aur donon ki sa'adaton se behramand dekhna chaahte hain.

*hariisun 'alay-kum-bil-Mu' mi-niina
ra-uufur-rahiim.*

حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Tarjuma: “Tumbhare haq mein Aap ﷺ (bhalayi ke) bahut harees hain. Abl-e-imaan ke liye shafeeq bhi hain, raheem bhi.”

Aap ﷺ ki shadeed khuwahish hai ke Allah Tala'a tamaam khair, saari khubiyon aur saari bhala'iyaa tum logon ko ataa farmade.

AAYAT - 129

*Fa-in-ta-wallaw faqul Hasbi-
yallaahu Laaa 'ilaaha 'illaa Huu:*

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Tarjuma: “Phir bhi agar ye log rugardani karein to (Aye Nabi ﷺ!) keh dijiye ke mere liye Allah kaafi hai, Uske siwa koi ma'abud nahi .”

*'alay-hi-ta-wakkal-tu wa Huwa
Rabbul-'Arshil-'Aziim!*

عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Tarjuma: “Uss par maine ta-wakkal kiya aur Wo bahut bade arsh ka maalik hai.”

Allah Tala'a ke arsh ki kaifiyat aur azmath hamare tasawwur mein nahi aasakti.