

BAYAANUL QUR'AN

SURATUN NAHL

(16)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURATRUN NAHL

TAMHEEDI KALIMAAT

Sureh Yunus se shuru hone waale Makki suraton ke taweel silsile ki ab tak hum cheh surtaon ka muta'la kar chuke hain. In cheh surtaon ko bhi humne teen teen surtaon ke mazed do zeili groups mein taqseem kiya tha. Pehle group mein shaamil teen surtain (Yunus, Hood aur Yusuf) nisbatan taweel hain, jabke dusre group ki surtain (Ar-Ra'ad, Ibrahim aur Al-Hijr) nisbatan choti hain. Dusre group ki in surtaon mein pehli do yani Suratun Ra'ad aur Sureh Ibrahim mein nisbat-e-zaujiyat hai jabke Suratun Hijr bilkul munfarid nau'iyat ki surat hai. Ab Suratun Nahl se Makki surtaon ke is taweel silsile ke teesre zeili group ka aghaaz ho raha hai. Is group mein Suratun Nahl, Surah Bani Isra'il aur Suratun Kahaf shaamil hain. Ye teenon surtain bhi nisbatan taweel hain. In mein Suratun Nahl munfarid hai jabke Sureh Bani Isra'il aur Suratun Kahaf mein jode ka ta'luq hai,

Suratun Nahl ka zamana-e-nazool Makkah ka aakhri daur maloom hota hai. Is surat ki khaas ahmiyat ye hai ke is mein Allah ki nemataon ka zikr bahut jamiyat ke saath hua hai aur is ke mazameen ki Suratun An'aam aur Suratun Ruum ke mazameen ke saath gehri mushabihat paaye jaati hai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AAYAAT 1 TO 9

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝ يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرٍ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادٍ ۗ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونَ ۝ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۗ تَعَالَىٰ عَمَّا يُشْرِكُونَ ۝ خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ ۖ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۝ وَاللَّعَامَ خَلَقَهَا ۚ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعٌ وَمِنْهَا تَأْكُلُونَ ۝ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ وَحِينَ تَسْرَحُونَ ۝ وَتَحْمِلُ أَوْثِقَٰلِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلِغِيهِ إِلَّا بِشِقِّ الْأُنْفُسِ ۗ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝ وَالنَّحِيلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۗ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝ وَعَلَىٰ ٱللَّهِ قَصْدُ السَّبِيلِ ۖ وَمِنْهَا جَآئِرٌ ۗ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝

1. 'Ataaa 'Amrullaahi falaa tasta'-jiluuh: Sub-haanahuu wa ta-aalaa 'ammaa yusbri-kuun.
2. Yunazzzilul-malaaa-'ikata bir-ruuhi min` Amrihii `alaa many-yashbaa-'u min `ibaa-di-hiian an `anziruuu `annahuu Laaa `ilaaba `illaaa `ana fat-taquun.
3. Khalaqas-samaa-waati wal-'arza bil-haqq: Ta-aalaa `am-maa yusbrikuun!
4. Khalaqal-'insaana min-nut-fatin-fa-'izaa huwa khasii-mum-mubiin!
5. Wal-'an-aama khalaqabaa lakum fihaa dif-'unwa maa-naafi-'u wa minhaa ta'kuluun.
6. Wa lakum fihaa jamaa-lun hiina turiihuuna wa hiina tas-rahuun.
7. Wa tahmilu `asqaa-lakum `ilaa baladil-lam takuunuu baali-giibi `illaa bi-shiqqil-'an-fus: `inna Rabbakum la-Ra-'uufur-Rabiim.
8. Wal-khayla wal-bigaala wal-hamiira li-tarkabuuhaa wa zii-nah; wa yakhlucu maa la ta'-lamuun.
9. Wa `alallaahi qasdus-Sabiili wa minhaa jaaa-'ir: wa law shaaa-'a lahadaakum `ajma-'iin.

AAYAT - 1

'Ataaa 'Amrullaahi falaa tasta'-jiluuh:

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ

Tarjuma: "Allah ka hukm aan pabuncha hai, pas tum jaldi mat machao".

Jab Humne Apne Rasool ﷺ bhej diya aur is par Apna kalaam bhi naazil karna shuru kar diya hai to goya faislakun waqt aan pahuncha hai. Ab mu'amla sirf mahulat ke dauraniye ka hai ke Hamare Rasool aur Hamare paigham ka inkaar karne waalon ko mashiyat-e-Ilaahi ke mutabiq kis qadar mahulat milti hai. Behr-e-haal ab jaldi machane ki zarurat nahi. Allah ka azaab bas ab aaya hi chaahata hai, is keliye ab bahut zyada waqt nahi reh gaya.

Sub-baanahuu wa ta-'aala 'ammaa
yushri-kuun. ﴿سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ﴾

Tarjuma: "Wo paak aur buland baala hai us shirk se jo wo karte hain".

AAAYAT - 2

Yunazzilul-malaaa-ikata bir-ruuhi
min' Amrihii 'alaa many-yasbaaa-
'u min 'ibaa-di-hiii an 'anziruuu
'annahuu Laaa 'ilaaha 'illaaa 'ana
fat-taquun. ﴿يُنزِلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرٍ عَلٰى مَنْ
يَّشَآءُ مِنْ عِبَادٍ اَنْ اُنذِرُوْا اِنَّهٗ لَآ اِلٰهَ
اِلَّا اَنَا فَاتَّقُوْنَ﴾

Tarjuma: "Wo utaarta hai farishhtaon ko Apne amar ki ruh ke saath Apne bandaon mein se jis par chaahata hai, ke khabardaar kardo (Mere bandaon ko) ke Mere siwa koi ma'bood nahi hai pas tum Mera hi taqwa ikhtiyaar karo".

﴿بِالرُّوْحِ مِنْ اَمْرٍ﴾ bir-ruuhi min' Amrihii se muraad Allah ki Wahi hai. Yani Hazrat Muhammad ﷺ ko Allah ne Apni Wahi keliye chun liya aur Aap ﷺ ki taraf Hazrat Jibra'il ؑ Wahi lekar aaye. Yahan par lafz "Amr" ki wazahat bhi zaruri hai. Suratul Ar'aaf ki aayat 54 mein farmaya gaya: ﴿اَلَا لَهٗ الْخَلْقُ وَالْاَمْرُ﴾ 'Alaa la-hul-Khalqu wal-'Amr. "Agaah hojao, Usi keliye khalq hai aur Usi keliye amr". Yani Aalam-e-khalq aur Aalam-e-Amr do alag alag aalam hain. Aalam-e-Amr ka mu'amla ye hai ke us mein waqt ka aamil bilkul kaar farma nahi. Is aalam mein kisi kaam ke karne ya koi waqiya waquu pazeer hone mein waqt darkaar nahi hota. Pas Allah Ta'ala ka irada hota hai aur is ke ﴿كُنْ﴾ "Kun" farmane se wo kaam ho jaata hai. Jaise ke Sureh Yaseen mein farmaya gaya: ﴿اِنَّمَا اَمْرٌ اِذَا اَرَادَ شَيْئًا اَنْ يَقُوْلَ لَهُ كُنْ فَيَكُوْنُ﴾ 'Innamaa 'Amrubuuu 'izaaa 'araada shay-'an 'anyyaquula lahuu "KUN" fayakuun ! "Uska Amr to yehi hai ke jab wo kisi cheez ka irada karta hai to bas yehi hota ke Wo ise kehata hai ke ho ja to wo ho jaati hai".

Iske bar-aks Aalam-e-Khalq mein kisi kaam ke paaya-e-takmeel tak pahunchne mein waqt darkaar hota hai. Jaise Qur'an mein muta'adad baar farmaya gaya ke Allah ne zameen-o-aasmaan cheh dinon mein

takhleeq kiye. Isi tarah dunya ka saara nizaam aalam-e-khalq ke usulaon par chal raha hai. Maslan aam ki ghutli se konplein phuti hain, phir badhti hain aur phir ahesta ahesta ek tanawar darakht ban jaata hai. Is saare amal mein waqt darkaar hota hai.

Yahan par ruh ke zikr ke hawale se ye baat ahem hai ke ruh ka ta'luq Aalam-e-Amr se hai. Aalam-e-Amr ki sirf teen cheezein hi hamare ilm mein hain. Mala'ika, ruh aur Wahi - Qur'an mein Mala'ika ko bhi ruh kaha gaya hai. Jaise Hazrat Jibra'il عليه السلام keliye ruh al-quds aur ruh al-ameen ke alfaaz aaye hain. Suratush Shura'a mein farmaya gaya: ﴿نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ﴾ Nazala bibir-Ruuhul-'Amin, jabke Suratul Baqarah ki aayat 87 mein irshaad hua: ﴿وَإِيذَنَّهُ بُرُوجَ الْقُدُسِ﴾ wa 'ayyadnaahu bi-ruuhil-qudus. Isi tarah Qur'an mein Wahi ko bhi ruh kaha gaya hai, aur ye Wahi naazil bhi ruh par hoti hai. Jab Muhammad Rasool Allah ﷺ par Wahi naazil hoti to Aap ﷺ is ka idraak tab'ee hawas-e-khamsa se nahi karte the, balke Wahi barah-e-raast Aap ﷺ ke qalb-e-mubarak par naazil hoti thi. Isliye ke Qalb-e-Muhammadi ﷺ Ruh-e-Muhammadi ﷺ ka maskin tha: ﴿نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ﴾ Nazala bibir-Ruuhul-'Amin. 'Alaa qalbika litakuuna minal-munziriin, (Ash-Shura'a). Chunache Wahi bhi Ruh hai, isko laane waale Jibra'il عليه السلام Ameen bhi ruh hain aur iska nazool bhi Ruh-e-Muhammadi ﷺ par ho raha hai. Is silsile mein Jigar Muradabadi ke ye sher inki khaas kaifiyat ka mazhar maloom hota hai.

*Naghma wohi hai naghma ke jis ko
Ruh sune aur Ruh sunaye!*

AAYAT - 3

Khalaqas-samaa-waati wal-arza bil-haqq: ۞ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۞
Ta-aalaa 'am-maa yushrikuun! تَعَالَىٰ عَمَّا يُشْرِكُونَ ۞

Tarjuma: "Usne paida kiya aasmanon aur zameen ko haq ke saath. Wo bahut buland hai is shirk se jo wo karte hain".

AAYAT - 4

Khalaqal-insaana min-nut-fatin-fa-izaa huwa khasii-mum-mubiin! خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۞

Tarjuma: "Usne paida kiya insaan ko gande paani ki boond se, phir eka-ek wo ban gaya khula jhagdalu".

Insaan apne khud saakhta nazriyaat ke haq mein khoob behesain karta hai, aqli-o-naqli daleelein deta hai aur zor-e-khitabat se zameen-o-aasmaan ke qalabe mila deta hai.

AAAYAT - 5

*Wal-'an-aama khalaqahaa lakum
fihaa dif-'un'waa maa-naafi-'u wa
minhaa ta'kuluun.*

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ
وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۝

Tarjuma: "Aur chaupaaiyon ko bhi Usne paida kiya, in mein tumhare liye garmi ka samaan aur kayi dusre faide bhi hain, aur in mein se tum khaate bhi ho".

Baaz jaanwaraon ki oun se tum log libaas bunte ho, jo sardi ke mausam mein tumhein garmi pahunchata hai, baaz jaanwaraon ke baalaon se bahut si dusri cheezein banate ho. Isi tarah ye jaanwar aur bhi bahut si surtaon mein tumhare liye mufeed aur madadgaar hote hain, hattake tumhari khuraak ki beshtar zaruriyaat bhi inhi se puri hoti hai.

AAAYAT - 6

*Wa lakum fihaa jamaa-lun hiina
turiihuuna wa hiina tas-rahun.*

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ
وَحِينَ تَسْرَحُونَ ۝

Tarjuma: "Aur tumhare liye un mein badi shaan-o-shaukat hai jab tum shaam ko unhein chara kar laate ho aur jab (subah ke waqt) charane keliye lejaate ho".

Dehati mahaul mein maweshiyon ki haisiyat bahut qeemti sarmaye ki si hoti hai, isi liye inhein maal maweshi kaha jaata hai. Ye jaanwar jab subah charne keliye jaate hain ya shaam ke waqt jungle se charkar waapas aa rahe hote hain to un ke maalikaon keliye ye bada khush kun manzar hota hai. Jaanwaraon ka ghalla ya rewad jitna bada hoga, uske maalik ki haisiyat aur shaan-o-shaukat isi qadar zyada samjhi jaayegi.

AAAYAT - 7

*Wa tahmilu 'asqaa-lakum 'ilaa
baladil-lam takuunuu baali-giibi
'illaa bi-shiqqil-'an-fus:*

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا
بِلْغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۝

Tarjuma: "Aur wo tumhare bojh uthakar lejaate hain aisi bastiyon ki taraf jin tak tum nahi pahunchne waale hote magar jaan todkar".

Un mein aise jaanwar bhi hain jo saaz-o-samaan ke naqal-o-hamal mein tumhare kaam aate hain aur unke baghair tum ye bhaari cheezein uthakar duur daraaz ilaaqaon tak nahi pahuncha sakte.

'inna Rabbakum la-Ra-'uufur-Rahiim.

إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

Tarjuma: "Yaqeenan tumbara Rab shafaqat farmaane waala, meherbaan hai".

AAYAT - 8

Wal-khayla wal-bigaala wal-hamiira
li-tarkabuuhaa wa zii-nah;

وَالْخَيْلِ وَالْبِغَالِ وَالْجُمَيْرِ لِتَرْكَبُوهُمَا وَزِينَةً

Tarjuma: "Aur (Usi ne paida kiye) ghode aur khachchar aur gadhe, ke tum un par sawari karo aur (tumhare liye hai un mein) zeenat bhi".

In maweshiyon se insaan ko bahut se fawaid bhi haasil hote hain aur ye is keliye ba'as zaib-o-zeenat bhi hain. Khusisi taur par ghoda bahut hasen aur qeemti jaanwar hai aur iska maalik ise apne liye ba'as-e-fakhar-o-tamkanat samajhta hai.

wa yakhluqu maa la ta'-lamuun.

وَيَخْلُقُ مَا لَا تَعْلَمُونَ

Tarjuma: "Aur (aisi cheezein bhi) Wo paida karta hai jin ka tumhein ilm hi nahi".

Yani ye to chand wo cheezein hain jin ke baare mein tum log jaante ho, magar Allah Ta'ala to be-shumaar aisi cheezein bhi takhleeq farmata hai jin ke baare mein tumhein kuch bhi ilm nahi.

AAYAT - 9

Wa 'alallaahi qasdu-Sabiili wa
minhaa jaaa-'ir:

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ

Tarjuma: "Aur Allah tak pahunchane waala seedha raasta hai aur un mein ye kuch tedhe bhi hain".

Ye seedha raasta tauheed ka raasta hai. Yahan is raaste ko "qasdal Sabeel" ka naam diya gaya hai. Qur'an mein ise siraat-e-mustaqeem bhi kaha gaya hai aur سوء السَّبِيلِ Sua'as Sabiili bhi. Yehi ek raasta hai jo insaan ko Allah tak pahunchata hai, magar bahut se log is raaste se bhatak kar ted'hi med'hi pagdandiyon par mud jaate hain jo inhein gumrahi ke gardhaon mein gira deti hain.

wa law shaaa-'a lahadaakum 'ajma-'iin.

لَوْ شَاءَ لَهَدْنَاكُمْ أَجْمَعِينَ

Tarjuma: "Aur agar Allah chaahata to tum sab ko hidayat de deta".

Allah agar chaahata to sab insaanon ko isi ek seedhe raaste par chalne ki tafteeq aur samajh bujh de deta.

AAYAAT 10 TO 23

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالتَّخَيْلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾ وَسَخَّرَ لَكُمْ الَّيْلَ وَالتَّهَارُوتَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأْنَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً حَلِيبَةً تَلْبَسُونَ نَهَاةً وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَالْعَلَمُ كَشْكُرُونَ ﴿١٤﴾ وَالْفِي فِي الْأَرْضِ رَوَاسِي أَنْ تَبِيدَ بِكُمْ وَ أَنْهَرًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَالَمَاتٌ ۗ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا نَعْلَمُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرَ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ ۗ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۗ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾ لَعَجْرًا ۗ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

10. *Huwal-laziii 'anzala minas-samaaa-i maaa-al-lakum-min-hu sharaa-bunwwa minhu shजारun-fibi tasiimuun.*
11. *Yumbitu lakum-bibizzar'a waz-zaytuuna wan-nakhiila wal-a-naaba wa min kullis-samaraat: 'inna fii zaalika la-'Aayatal-li-qaw-miny-yatafak-karuun.*
12. *Wa sakhkhara lakumul-layla wan-nahaara washsham-sa wal-qamar: wan-nujuumu musakh-kharaatum-bi-'Amrih: 'inna fii zaalika la-'Aayaatil-liqaw-minyya'-qiluun.*
13. *Wa maa zara-a lakum fil-'arzi mukhtalifan 'alwaanuh: 'inna fii zaalika la-'aayatal-li-qawminy-yazzakka-ruun.*
14. *Wa Huwal-lazii sakh-kha-ral-babra lita '-kuluu minhu lahman-tariyyanwwa tastakh-rijuu, minhu hilyatan talbasuunahaa: wa taral-fulka marwaakhira fibi wa li-tabta-guu min-fazlibii wa la-'allakum tashkuruun.*
15. *Wa 'alqaa fil-'arzi rarwaa-siya 'an-tamiida bikum wa 'an-haaranwwa subulal-la'allakum tabtaduun:*

16. Wa 'alaamaat; wa binnajmi hum-yahgraduun.

17. 'Afa-many-yakbluqu ka-mallaa yakbluq? 'Afa-laa ta-zakkaruun?

18. Wa 'in-ta'udduu ni'-ma-tallaabi laa tuhsuubaa: 'innal-laaha la-Gafuuruur-Rahim.

19. Wallaahu ya'-lamu maa tusirruna wa maa tu'-linuun.

20. Wallaziina yad-'uuna min duunillaabi laa yakblu-quuna shay-'anwa hum yukhlaquun.

21. 'Amwaatun gayru 'ahyaaa': wa maa yash-'uruuna 'ayyaana yub-'asuun.

22. 'Ilaa-hukum 'Ilaahun-Waahid: fallaziina laa yu'-mi-nuuna bil-'Aakhirati quluu-buhum-munkiratunwa hum-mustak-biruun.

23. Laa jarama 'annallaaha ya'-lamu maa yusirruuna wa maa yu'-linuun: 'innahuu laa yuhibbul-mustak-biriin.

AAYAT - 10

Huwal-laziii 'anzala minas-samaaa-'i maaa-'al-lakum-min-hu sharaa-bunwa minhu shajarun-fihi tasiimuun. هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجْرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

Tarjuma: "Wohi hai Jis ne utaara hai aasmaan se tumbare liye paani, isi se hai (tumbara) peena aur isi se hai darakht (nabataat waghaira) jin mein tum (apne jaanwaraon ko) charaate ho".

Allah Ta'ala hi baarish aur barf ki surat mein baadlaon se paani barsaata hai jis par insaani zindagi ka braah-e-raast inhesaar hai aur phir yehi paani be-shumaar nabataati aur haiwani makhulqaat ko zindagi bakhashta hai jo insaan hi keliye paida ki gayi hai.

AAYAT - 11

Yumbitu lakum-bihizzar'a waz-zaytuuna wan-nakhiila wal-'a-naaba wa min kullis-samaraat: يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ

Tarjuma: "Wo ugaata hai tumbare liye is (paani) se kheti aur zaitun aur kbajurein aur angoor aur har qism ke phal".

'inna fi zaalika la-'Aayatal-li-qa'w-miny-yatafak-karuun. إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

Tarjuma: "Yaqeenan is mein nishaani hai un logaon keliye jo ghaur-o-fikr karte hain".

Allah Ta'ala ki shaan-e-khalaqi ke be-shumaar andaaz hain, is ki takhleeq mein laa mehdood tanu'u, bo-qalmoni aur ranga rangi hai. Chunache ab ek dusre pehlu se Allah Ta'ala ki nemataon ka zikr hone jaa raha hai:

AAYAT - 12

Wa sabbkhara lakumul-layla wan-nahaara وَسَجَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ

Tarjuma: "Aur Usne maskbar kardiya tumahre liye raat aur din ko".

Insaan ki infiraadi aur ijtemayi zindagi mein raat apni jagah ahem hai aur din ki apni ehmiyat hai. Raat mein majmu'i taur par ek sukoon hai. Ye insaanon aur dusre jaandaraon keliye ba'as-e-raahat hai, is mein wo aaraam karte hain, sote hain aur subah taaza dum hokar uthte hain. Dusri taraf din mein bhaag daud, mehnat, jad-o-jahad aur mukhtalif al-nau-e-insaani sargarmiyaan mumkin hoti hain. Agar is pehlu se dunya ki ijtemayi nizaam ko dekha jaaye to ye pura nizaam raat aur din ke wajood ka marhoon-e-manat nazar aata hai. Nabataati nizaam ko hi le lijiye. Iske liye raat aur din dono hi nagauzeer hain. Din ko suraj ki roshni aur tamazat se nabataat keliye Photosynthesis ka amal mumkin hota hai jo in ki nashonuma keliye naguzeer hai. Faslaon aur phalaon ko bhi pakne keliye suraj ki roshni aur hararat ki zarurat hoti hai. Dusri taraf raat ko nabataat respiration ke amal ke zariye se oxygen haasil karte hain. Goya raat aur din ke baghair nabataat ka wajood mumkin hi nahi hai aur insaani zindagi mein nabataat ke amal dakhla ka tasawur karein to is ek misaal se hi ye haqeeqat samajh mein aajaati hai ke Allah Ta'ala ka din aur raat ko insaan keliye maskhar kar dena kitni badi nemat hai.

washsham-sa wal-qamar: wan-nujuumu وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ *musab-kharaatum-bi-Amrih:* مُسَخَّرَاتٍ بِأَمْرِي

Tarjuma: "Aur suraj aur chaand ko aur sitaare bhi maskhar hain Usi ke hukm se".

Pura nizaam shamsi aur tamaam ijraam-e-falki Allah Ta'ala ke hukm se insaan ki nafa risaani mein masroof hain.

'inna fii zaalika la-Aayaatil-liqaw- إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
minyaa'-qiluun.

Tarjuma: "Yaqeenan is mein nishaaniyan hain aqal waalaon keliye".

AAAYAT - 13

Wa maa zara-`a lakum fil-`arzi
mukhtalifan `alwaanuh:

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانًا ۝

Tarjuma: "Aur jo cheezein Usne phaila di hai tumbare liye zameen mein unke mukhtalif rang hain".

Allah Ta'ala ne insaan keliye zameen mein ranga rang qism ke haiwanaat, nabataat aur jamadaat paida kiye hain.

`inna fii zaalika la-`aayatal-li-
qawminy-yazzakka-ruun.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

Tarjuma: "Yaqeenan is mein bhi nishaani hai un logaon keliye jo nasihat akhaz karein".

AAAYAT - 14

Wa Hurwal-lazii sakh-kha-ral-bahra
lita `kuluu minhu lahman-tariyyan

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا ۝

Tarjuma: "Aur Wohi hai Jis ne samundar ko tumhari zaruriyaat puri karne mein laga diya hai taake tum khao is se taaza gosht".

Samundri khuraak hamesha se insaani zindagi mein bahut ahem rahi hai. Daur-e-jadeed mein is ki afadiyat mazeed numayaan hokar saamne aayi hai jiski wajah se iski ehmiyat aur bhi badh gayi hai.

wa tastakh-rijuu, minhu hilyatan
talbasuunahaa:

وَتَسْتَخْرِجُوا مِنْهُ حَلِيَّةً تَلْبَسُونَهَا ۝

Tarjuma: "Aur taake tum nikaalo is mein se banao singhaar ka samaan jo tum pehento ho".

Samundar se moti aur bahut si dusri aisi ashya nikaali jaati hain jin se zewaraat aur ara'ish-o-zaba'ish ka samaan tayaar hota hai.

wa taral-fulka mawaakhbira fihi

وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ

Tarjuma: "Aur tum dekhte ho kashtiyon ko ke paani ko cheerti hui chalti hain is (samundar) mein".

wa li-tabta-guu min-fazlihii wa la-
`allakum tashkuruun.

وَلِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

Tarjuma: "Aur taake tum Uska fazal talaash karo aur taake tum shukr karo".

AAAYAT - 15

Wa 'alqaa fil-'arzi rawaa-siya 'an-tamiida bikum wa 'an-baaranwwa subulal-la'allakum tahtaduun:

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَ
أَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

Tarjuma: "Aur Usne zameen mein langar daal diye hain ke tumhein lekar ludhak na jaaye aur is mein (nadiyaan bahadi hain) aur raaste (bana diye hain) taake tum apne manzilaon tak pahuncha karo".

Yahan ﴿أَنْهَارًا وَسُبُلًا﴾ 'an-baaranwwa subula ke ekhatte zikr ke hawale se agar dekha jaaye to amla taur par bhi unka aapas mein gehra ta'luq hai. Pahadi silsilaon mein aam taur par nadiyaon ki guzargaahaon ke saath saath hi raaste bante hain. Isi tarah pahadaon ke darmiyaan qudrati waadiyaan insaanon ki guzargaahen bhi banti hain aur paani ke relaan ko raaste bhi faraham karti hain.

AAAYAT - 16

Wa 'alaamaat; wa binnajmi hum-yahtaduun.

وَعَلَّمَتِ ۙ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

Tarjuma: "Aur dusri alamatein bhi hain aur wo sitaaraon se bhi rehnumayi haasil karte hain".

Allah Ta'ala ne insaanon ki madad keliye zameen mein tarah tarah ki alamatein banayi taake mukhtalif ilaaqaon aur raastaon ki pehchaan ho sake. Isi tarah aasmaan ke sitaaraon ko bhi samitaon aur raastaon ke ta'yyun ka ek zariya bana diya. Purane zamane mein samundari aur sehrayi safar raat ke waqt sitaaraon ki madad se hi mumkin hote the.

AAAYAT - 17

'Afa-many-yakhluqu ka-mallaa yakhluq? 'Afa-laa ta-zakkaruun?

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

Tarjuma: "To kya jo (ye sab kuch) paida karta hai unki tarah hai jo (kuch bhi) paida nahi karte? To kya tum nasihat haasil nahi karte?"

Mushrikeen-e-Arab ne mukhtalif naamaon se jo *but* bana rakhe the un ke baare mein un ka aqeeda tha ke wo Allah ke haan unki sifarish karenge. Sureh Yunus ki aayat 18 mein unke is aqeede ka zikr in alfaaz mein kiya gaya hai ﴿وَيَقُولُونَ هَؤُلَاءِ شُفَعَاءُ اللَّهِ﴾ wa yaquu-luuna haaa-'ulaaa-'i shufa-'aaa-'unaa 'indallaah. "Aur wo kehte hain ke ye Allah ke haan hamare sifarishi hain". Allah ke baare mein unka maanna tha ke wo kayenaat aur is mein maujood har cheez ka Khaliq hai aur wo ye bhi tasleem karte the ke un ke ma'budaon ka

is takhleeq mein koi hissa nahi aur na hi wo koi cheez takhleeq kar sakte hain. Qur'an mein unke is aqeede ka bhi baar baar zikr aaya hai: ﴿ وَكَيْفَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ كَيْفَ يَقُولُونَ اللَّهُ ﴾ Wa la-'in-sa-'altahum man-khalag-as-samaawaati wal-'arza layaquulunnallaah. (Luqmaan: 25) "Agar Aap ﷺ unse puchenge ke kis ne paida kiya aasmanaon aur zameen ko to laziman ye hi kahenge ke Allah ne!" Un logaon ke isi aqeede ki bunyaad par yahan ye sawaal pucha gaya hai ke tumhare ye khud saakhta ma'bood jo kuch bhi takhleeq karne ki qudrat nahi rakhte, kya Us Allah ki maanind ho sakte hain jo is kayenaat aur is mein maujood har cheez ka Khaliq hai? Aur agar tum tasleem karte ho ke is sawaal ka jawaab nafi mein hai to kya phir bhi tum log nasihat nahi pakadte ho?

AAYAT - 18

Wa 'in-ta'udduu ni'-ma-tallaahi laa وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
 tubsuuhaa:

Tarjuma: "Aur agar tum Allah ki nemataon ko gino to unka ibaata nahi kar sakoge".

Allah Ta'ala ki nemataon ki ginti to kaja Uski be-shumaar nematein aisi hain jin se insaan faizyaab to ho raha hai lekin in tak insaan ke ilm aur sha'oor ki abhi pahunch hi nahi.

'innal-laaha la-Gafuurur-Rahiim. إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

Tarjuma: "Yaqeenan Allah bahut bakhshne waala, nihayat reham karne waala hai".

AAYAT - 19

Wallaahu ya'-lamu maa tusirruna wa وَإِنَّ اللَّهَ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾
 maa tu'-linuun.

Tarjuma: "Aur Allah khoob jaanta hai jo kuch tum chupaate ho aur jo kuch tum zaabir karte ho".

AAYAT-20

Wallaziina yad-'uuna min وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا
 duunillaahi laa yakhlu-quuna shay- يُخْلِقُونَ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿٢٠﴾
 'an-wwa hum yukhlaquun.

Tarjuma: "Aur jin ko ye pukaarte hain Allah ke siwa, wo kuch paida nahi karte, balke wo to khud paida kiye gaye hain".

Ambiya-o-Rasal ﷺ hon, mala'ika hon ya auliya Allah, sab makhloq hain, Khaliq sirf Allah ki zaat hai.

AAAYAT - 21

'Amwaatun gayru 'ahyaaa': wa maa
yash-uruuna 'ayyaana yub-asuun.

أَمْوَاتٌ غَيْرٌ أَحْيَاءٌ ۖ وَمَا يَشْعُرُونَ ۗ
آيَاتٍ يُبْعَثُونَ ﴿٢١﴾

Tarjuma: "Murda hain, zinda nahi hain. Aur wo nahi jaante ke kab uthaaye jaayenge".

Jin auliya Allah ke naamon par inhone ne *but* bana rakhe hain wo ab is dunya mein nahi hain, wo faut ho chuke hain aur inhein kuch maloom nahi ke qayamat kab barpa hogi aur kab inhein dubara uthaya jaayega.

AAAYAT - 22

'Ilaa-hukum 'Ilaahunw-Waabid:

إِلَهُكُمْ إِلَهُ وَاحِدٌ

Tarjuma: "Tumhara ma'bood ek hi ma'bood hai".

fallaziina laa yu'-mi-nuuna
bil-'Aakhirati quluu-buhum-
munkiratunwwa hum-mustak-biruun.

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فُلُوبِهِمْ
مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

Tarjuma: "To wo log jo aakhirat par imaan nahi rakhte un ke dil munkir hain aur wo takabur karte hain".

Is nukte ko achchi tarah samajhne ki zarurat hai ke jin logaon ke dilaon mein aakhirat ka yaqeen nahi hai wo haq baat ko qubool karne se kyun jhijhakte hain aur unke andar istakbaar kyun paida ho jaata hai. Is silsile mein Qur'an ka falsafa ye hai ko jo shakhs fitrat-e-saleema ka maalik hai iske andar achchayi aur burayi ki tameez maujood hoti hai. Iska dil is haqeeqat ka qa'il hota hai ke achchayi ka achcha badla milna chaahiye aur burayi ka bura; "*gandam az gandam bar-weed, jau zi jao!*"

Yehi falsafa ya tasawur muntaqi taur par imaan bil-aakhirat ki bunyaad faraham karta hai. Magar dunya mein jab puri tarah neki ki jaza aur burayi ki saza milti hui nazar nahi aati to ek saheb-e-sha'oor insaan laziman sochta hai ke a'amaal aur iske nata'ij ke etebaar se duniyawi zindagi adhuri hai aur is dunya mein insaaf ki farahami kama haqqa mumkin hi nahi. Maslan agar ek 70 saala budha ek naujawan ko qatal karde to is dunya ka qanoon ise kya saza dega? Waise to yahan insaaf tak pahunchne keliye bahut se kathin marahil taye karne padte

hain, lekin agar ye tamaam marahil taye karke insaaf mil bhi jaaye to qanoon zyada se zyada is budhe to phansi par latka dega. Lekin kya is budhe ki jaan waq'e'i is naujawan maqtool ki jaan ke barabar hai? Nahi aisa hargiz nahi hai. Wo naujawan to apne khandaan ka wahed sahara tha, uske chote chote bachche yateem hue, ek naujawan aurat bewa hui, khandaan ka mu'ashi sahara chin gaya. Is tarah uske luwahaqeen aur khandaan keliye is qatal ke asraat kitne ghambeer honge aur kahan kahan tak pahunchenge iska andaza lagana mushkil hai. Dusri taraf wo budha shakhs jo apni tab'ee umar guzaar chuka tha, jis ke bachche khud mukhtaar zindagiyan guzaar rahe hain, jis ki koi mu'ashi zimmedari bhi nahi hai, uske phansi par chardh jaane se uske pasmandgaan par waise asraat muratib nahi honge jaise us naujawan ki jaan jaane se uske pasmandgaan par hue the. Aisi surat mein dunya ka koi qanoon mazloom ko pura pura badla de hi nahi sakta. Aisi misaalein aqli aur muntaqi taur par saabit karti hain ke ye dunya na mukammil hai. Is dunya ke mu'amlaat aur af'aal ka adhurapan ek dusri dunya ka taqaza karta hai jis mein is dunya ke tashna-e-takmeel reh jaane waale mu'amlat pure insaaf ke saath apne apne muntaqi anjaam ko pahunchne. Ab ek aisa shakhs jo fitrat-e-saleema ka maalik hai uske sha'oor mein neki aur badi ka ek wazeh aur ghair mabham tasawur maujood hai, wo laazmi taur par aakhirat ke baare mein mazkura muntaqi natije par pahunchega aur phir wo Qur'an ke tasawur-e-aakhirat ko qubool karne mein bhi pas-o-pesh nahi karega, magar is ke muqabile mein ek aise shakhs jiske sha'oor mein neki aur badi ka wazeh tasawur maujood nahi, wo Qur'an ke tasawur-e-aakhirat par bhi dil se yaqeen nahi rakhta aur fikr-e-aakhirat se be-niyaaz hokar gharoor aur takabur mein bhi muhtela ho chuka hai, uska dil paigham-e-haq ko qubool karne se bhi munkir hoga. Aise shakhs ke saamne hakeemana dars aur aalimana wa'az sab be-asar saabit honge.

AAYAT - 23

Laa jarama 'annallaaha ya'-lamu لَأَجْرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
 maa yusirruuna wa maa yu'-linuun:

Tarjuma: "Koi shak nahi ke Allah khoob jaanta hai jo kuch wo zaahir karte hain aur jo kuch wo chupaate hain".

'innahuu laa yuhibbul-mustak-biriin.

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

Tarjuma: "Yaqeenan wo takabur karne waalaon ko pasand nahi karta".

AAYAAT 24 TO 32

٢٤

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ۚ لِيَجْهَلُوا أَوْرَارَهُمْ كَمَا مَلَأَهُ
يَوْمَ الْقِيَامَةِ ۚ وَمَنْ أَوْرَارَ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا يَزُرُونَ ۗ قَدْ مَكَرَ الَّذِينَ مِنْ
قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ۗ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ
فِيهِمْ ۖ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ۚ الَّذِينَ تَتَوَفَّاهُمْ
الْمَلَائِكَةُ ظَالِمِي النَّفْسِ هَامَاتٌ ۖ فَالْقَوْلُ السَّلَامُ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۖ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا
كُنْتُمْ تَعْمَلُونَ ۗ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خُلْدًا فِيهَا ۖ فَالْقِسْ مَثْوَى الْمُتَكَبِّرِينَ ۗ وَقِيلَ
لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۖ وَكَدَامُ
الْآخِرَةِ خَيْرٌ ۖ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ۚ جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا يُجْرَبُونَ مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ
فِيهَا مَا يَشَاءُونَ ۖ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ۚ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ
سَلَامٌ عَلَيْكُمْ ۖ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ

24. *Wa 'izaa qiila lahum-maa-zaaa 'anzala Rabbukum qaa-luuu 'asaatiirul-'asw waliin?*
25. *Li-yahmiluuu 'awzaara-hum kaamilatany-Yawmal-Qiyaamati wa min 'awzaa-ril-laaziina yuzilluuna-hum-bigayri 'ilm. 'Alaa saaa-'a maa yazi-ruun!*
26. *Qad makarallaziina min qablibim fa-'atallaahu bun-yaanahum-minal-qawaa—'idi fa-kharra 'alay-himus-saqfu min-fawqihim wa ataa-humul-'azaabu min haysu laa yash-uruun.*
27. *Summa Yawmal-Qiyaa-mati yukhziibim wa yaquulu 'ayna shurakaa-'i-yallaziina kuntum tushaaaq-quuna fii-him? Qaalallaziina 'uutul-'ilma 'in-nal-khizyal-yawma wassuuu-'a 'alal-kaafriin,--*
28. *'Allaziina tata-waffaa-hu-mul-malaaa-'ikatu zaalimiii 'anfusihim. Fa-'alqa-wus-sala-ma maa kunnaa na'-malu min suuu'. Balaaa 'innallaaha 'Aliimum-bimaa kuntum ta'-maluun.*
29. *Fad-khuluuu 'abwaaba Jahannama khaalidiina fihaa. Fala-bi'sa maswal-mutakab-biriin.*
30. *Wa qiila lillazii-nattaqaw maa zaaa 'anzala Rabbukum? Qaaluu khayraa. Lil-laziina 'ahsanuu fii haazi-hiddunyaa hasanah. Wa la-Daarul-'Aakbi-rati khayr. Wa la-ni'-ma Daa-rul-Muttaqiin,-*

31. Jannaatu 'Adniny-yadkhuluunabaa tajrii min-tahtibal-'anhaaru lahum fihaa maa ya-shaaa-'uun: kazaalika yajzil-laahul-Muttaqiin,-

32. 'Allaziina tata-waffaahu-mul-malaaa-'ikatu tayyi-biina yaquuluuna Salaamun 'alay-kumud-khulul-Jannata bimaa kuntum ta'-maluun.

AAAYAT - 24

Wa 'izaa qiila lahum-maa-zaaa
'anzala Rabbukum

وَإِذَا قِيلَ لَهُمْ مِمَّاذَا أَنْزَلَ رَبُّكُمْ ۖ

Tarjuma: "Aur jab un se pucha jaata hai ke tumbare Rab ne kya naazil kiya hai?"

Nabi Akram ﷺ ki dawat ka charcha jab Makkah ke atraaf-o-aknaaf mein hone laga to log ahl-e-Makkah se puchte ke Muhammad ﷺ jo keh rahe hain ke mujh par Allah ka kalaam naazil hota hai, tum logaon ne to ye kalaam suna hai, chunache tumhari iske baare mein kya raye hai? Iske mazameen kya hai?

qaa-luuu 'asaatiirul-'awwaliin?

قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ۚ

Tarjuma: "Wo kehthe hain ke pehle logaon ke gisse hain".

Ke ye kalaam to bas puraane qisse kahaniyon par mushtamil hai. Ye sab guzishta qaumaon ke waqiyaat hain jo idhar udhar se sunkar hamein suna dete hain aur phir hum par dhons jamaate hain ke ye Allah ka kalaam hai.

AAAYAT - 25

Li-yahmiluuu 'awzaara-hum
kaamilatany-Yawmal-Qiyaamati

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ

Tarjuma: "Taake ye uthaayein apne (gunahaon ke) bojh pure ke pure qayamat ke din".

Yun unke dil haq ki taraf maa'il nahi ho rahe hai aur iska natija ye niklega ke roze qayamat wo apni is gumrahi aur sarkashi ke wabaal mein giraftaar honge.

wa min 'awzaa-ril-laaziina
yuzilluuna-hum-bigayri 'ilm.

وَمِنَ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ ۖ

Tarjuma: "Aur kuch un logaon ke bojh bhi jinhein ye gumrah kar rahe hain laa-ilm mein".

Yani qayamat ke din wo na sirf apni gumrahi ka khamyaaza bhugtenge, balke bahut se dusre logaon ki gumraahi ka wabaal bhi un par daala jaayega jinhein apne naam nihaad, daanishwarana mashwaraon se unhone gumrah kiya hoga. Jaise qurb-o-jawaar ke log jab ahl-e-Makkah se is kalaam ke baare mein puchte the ya Makkah ke aam log Qur'an se mutasir hokar apne sardaraon se puchte the ke unki is kalaam ke baare mein kya raaye hai? Aisi surat mein ye log apne awaam ko ye kehkar gumrah karte the ke haan humne bhi ye kalaam suna hai, is mein koi khaas baat nahi hai, bas suni sunayi baatein hain aur puraane logaon ki kahaniyaan hain.

'Alaa saaa-'a maa yazi-ruun!

أَلَا سَاءَ مَا يَزُرُونَ ٢٦

Tarjuma: "Aagah raho! Babut bura hoga jo bojh wo uthaaye honge".

AAAYAT - 26

Qad makarallaziina min qablihim

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

Tarjuma: "(Isi tarah ki) chaalein chali thien unhone bhi jo in se pehle the".

In se pehle bhi mukhtalif iqwaam ke logaon ne Hamare Ambiyao-Rasl ki mukhalifat ki thi aur unki dawat ko nakaam karne keliye tarah tarah ke harbe aazmaaye the aur saazishein ki thein.

fa-'atallaahu bun-yaanahum-minal-qawaa—idi fa-kharra 'alay-himus-saqfu min-farwqihim

فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْرِقِهِمْ

Tarjuma: "To Allah hamla-aarwar hua unke qilaon par bunyaadaon se phir gir padein un par chatein unke upar se".

Jab Allah Ta'ala ka faisla aaya to mukhalifeen ki tamaam saazishaan ko jadaon se ukhaad phenka gaya aur unki bastiyon ko talpat kar diya gaya. Sadoom aur Amura ki bastiyon ke baare mein hum pardh aaye hain: ﴿ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهِمْ سَافِلِينَ ﴾ Fa-lammaa jaaa-'a 'amru-naa ja-'alnaa 'aali-yahaa saafi-lahaa (Hood: 82), "Phir jab aagaya Hamara hukm to Humne kardiya is ke upar waale hisse ko iska neeche waala". Yani isko teh-o-baala kardiya. Is silsile mein Qur'an Hakeem ke andar to sirf inhi chand iqwaam ka zikr aaya hai jin se ahl-e-Arab waaqif the, warna Rasool to har ilaage aur har qaum mein aate rahe hain, azruye alfaaz-e-Qur'ani: ﴿ وَكُلٌّ قَوْمٌ مَادٍ ﴾ wa li-kulli qawmin haad. (Ar-Ra'ad) "Aur har qaum keliye ek raahnuma hai".

Khud Hindustan ke ilaaqe mein bhi bahut se Ambiya-o-Rasl ke mab'oos hone ke asaar milte hain. Haryana, Zila Hisaar, jis ilaaqe mein mera bachpan guzra, wahan mukhtalif muqamaat par siyaah rang ki raakh ke bade bade teele maujood the, jin ki khudayi ke dauran bastiyon ke asaar milte the. Aise malumaat hota hai jaise ye apne zamane ki pur raunaq bastiyaan thi, unke baashindaon ne apne Rasulaon ﷺ ki na-farmaniyaan kein aur unhein azaab-e-khudawandi ne jalakar bhasm kar daala, jis tarah Pompiya'i par laawe ki baarish hui aur puri basti jalte hue laawe ke andar doob gayi. Is ilaaqe mein daryaa-e-saraswati behta tha jo Hindustan ka ek bahut bada darya tha aur ise muqadas maana jaata tha. (Darya-e-ganga bahut baad ke zamane mein wajood mein aaya). Aaj darya-e-saraswati ka kuch pata nahi chalta ke ye kahan kahan se guzarta tha aur maahireen-e-asaar-e-qadeema is ki guzargaah talaash kare rahe hain. Ye sab aasaar bataate hain ke Hindustan ke andar mukhtalif zamanaon mein Ambiya-o-Rasl aaye aur unki na-farmaniyon ke sabab unki qaumein Allah ke azaab ka shikaar huiin. Un asaar ki shahadaton ke alawa kuch aise makashifaat bhi hai ke mashriqi Punjab ke jis ilaaqe mein Shaik Ahmed Sarhindi ؒ ka madfan hai is ilaaqe mein 30 Ambiya madfoon hai. *Wallaahu Aalam!*

*wa ataa-humul-`azaabu min haysu
laa yash-`uruun.* وَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٧﴾

Tarjuma: "Aur un par azaab wahan se aaya jahan se unhein gumaan tak na tha".

AAAYAT - 27

*Summa Ya'wmal-Qiyaa-mati yukhziihim
wa yaquulu `ayna shurakaaa-`i-yallaziina
kuntum tushaaaq-quuna fii-bim?* ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِى الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ ۚ

Tarjuma: "Phir qayamat ke din Allah unhein ruswa karega aur kabega: Kahan hain Mere wo shareek jin ki himiyat mein tum jhagadte the".

Qayamat ke din unhein mazeed ruswa karne keliye unse pucha jaayega ke aaj tumhare wo man-ghadat ma'bood kahan hain jin ki himayat aur himiyat ki wajah se tum badi badi jungein ladne par tayaar hojaate the?

*Qaalallaziina `uutul-`ilma `in-nal-
kbizyal-ya'wma wassuuu-`a `alal-
kaafriin,* قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٨﴾

Tarjuma: "Kahenge wo log jinko ilm diya gaya hai ke yaqeenan aaj ke din ruswayi aur bad-bakhti kaafiraon hi keliye hai".

AAAYAT - 28

Allaziina tata-waffaa-hu-mul-
malaaa-`ikatu zaaLimiii `anfusibim. الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ

Tarjuma: "Jin (ki ruhaon) ko qabz karte hain farishte is haal mein ke wo apni jaanaon par zulm karne waale the".

Aise log jinhein apni zindagi mein Allah yaad hai na aakhirat, neki ki rughbat hai na burayi se nafrat, bas apni aish-koshi aur nafs parasti mein magan hain. Isi haalat mein jab farishte unke paas parwana-a-maut lekar aadhamkenge:

Fa-`alqa-wus-sala-ma maa kunnaa
na'-malu min suuu'.

فَالْتَفَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ط

Tarjuma: "To (us waqt) ke wo ita'at pesh karenge ke hum to koi bure kaam nahi kar rahe the".

Balaaa `innallaaha `Aliimum-bimaa
kuntum ta'-maluun.

بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

Tarjuma: "(To farishte kahenge) kyun nahi, Allah khoob jaanta hai ise jo kuch tum kar rahe the".

Maut ke farishtaon ke saamne wo sar tasleem kham karte hue, apne islaam aur ita'at ka izhaar karenge aur is tarah unke saamane bhi jhoot bolne ki koshish karenge.

AAAYAT - 29

Fad-kbuluuu `abwaaba Jahannama
khaalidiina fihaa.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ط

Tarjuma: "Ab tum daakhil hojao jahanum ke darwazaon mein, isi mein hamesha hamesh rehne keliye".

Fala-bi'sa maswal-mutakab-biriin.

فَلَيْسَ مَثْوَىٰ الْمُتَكَبِّرِينَ ﴿٢٩﴾

Tarjuma: "Pas kya hi bura thikaana hai mutakabbireen ka!"

AAAYAT - 30

Wa qiila lillazii-nattaqaw maa zaaa
`anzala Rabbukum?

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ط

Tarjuma: "Aur (jab) pucha jaata hai ahl-e-taqwa se ke ye kya naazil kya hai tumhare Rab ne".

Dusri taraf wo log hain jo Allah se darne waale hain, jinke dilaon mein akhlaaqi his bedaar aur jinki ruhein zinda hain, jab unse pucha

jaata hai ke Muhammad Rasool Allah ﷺ jo kalaam aap logaon ko sunaate hain wo kya hai?

Qaaluu khayraa.

قَالُوا خَيْرًا

Tarjuma: "Wo kehste hain bhalaayi".

Yani ye kalaam khair hi khair hai aur hamari hi bhalayi keliye naazil hua hai.

Lil-laziina 'absanuu fi haazi-biddunyaa hasanab. Wa la-Daarul-'Aakhi-rati khayr. Wa la-ni'-ma Daa-rul-Muttaqiin,

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَكَذَٰلِكَ
الْآخِرَةُ خَيْرٌ ۗ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ۝

Tarjuma: "Jin logaon ne neki ki rosh ikhtiyaar ki unke liye is dunya mein bhi bhalayi hai aur aakhirat ka ghar to kabin behtar hai. Aur kya hi achcha hai wo ghar muttaqiyon ka!"

AAYAT - 31

Jannaatu 'Adniny-yadkbuluunahaa tajrii min-tabtihal-anbaaru lahum fihaa maa ya-shaaa-'uun:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ۗ

Tarjuma: "Baghaat hamesha rehne waale jin mein wo daakhil honge, unke daaman mein nadiyaan behti hongii, unke liye wahan har wo shaye hogi jo wo chaahenge"

kazaalika yajzil-laahul-Muttaqiin,

كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ۝

Tarjuma: "Isi tarah Allah badla dega Apne muttaqi bandaon ko".

AAYAT - 32

Allaziina tata-waffaahu-mul-malaaa-'ikatu tayyi-biina

الَّذِينَ تَتَوَفَّوهُمْ الْمَلَائِكَةُ طَيِّبِينَ ۙ

Tarjuma: "Un (ki ruhaon) ko farishte qabz karte hain daraan haal ye ke wo paak hote hain".

Jin ki ruhein paakiza aur jinki zindagi taqwa ki aa'inadaar hoti hain, jab unke paas maut ke farishte aate hain to:

yaquuluuna Salaamun 'alay-kumud-kbulul-Jannata bimaa kuntum ta'-maluun.

يَقُولُونَ سَلَامٌ عَلَيْكُمْ ۙ ادْخُلُوا الْجَنَّةَ
بِمَا كُنتُمْ تَعْمَلُونَ ۝

Tarjuma: "Kehste hain salaam ho aap par, daakhil hojaaiye jannat mein apne a'maal ke badle mein".

AAYAAT 33 TO 40

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ ۗ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَاصْبِرْ لَهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۗ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا
الْبَلْغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ
مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾ إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ
تُجْرِمِينَ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَمْدًا أَيْبَانِهِمْ ۖ لَا يَبْعَثُ اللَّهُ مَنْ يَسُبُّوا ۗ بَلَىٰ وَعَدَّ اللَّهُ حَقًّا ۖ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ ۖ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَأَنَّهُمْ كَانُوا
كَذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

33. Hal yanzuruuna 'illaaa 'an ta-tiya-humul-malaaa-ikatu 'aw ya-tiya 'Amru Rabbik? Kazaalika fa-'alallaziina min qablihim. Wa maa zalamahu-mullaahu wa laakin-kaanuuu 'anfusahum yazli-muun.
34. Fa-asaabahum sayyi-'aatu maa 'amiluu wa haaqa bihim-maa kaanuu bihii yastabzi-'uun.
35. Wa qaalat-laziina 'ashra-kuu larw shaaa-'allaahu maa 'abadnaa min-duunibii min-shay-'in-nahnu wa laaa 'aabaaa-'unaa wa laa harramnaa min-duunibii min-shay'. Kazaalika fa-'alallaziina min qablihim Fahal 'alar-rusuli 'illal-Balaagul-Mubiin?
36. Wa laqad ba-'asnaa fi kulli 'ummatir-rasuulan 'ani'-budullaaha wajtanibut-Taa-guut; famin-hum-man hadal-laahu wa minhum-man haqqat 'alayhiz-zalaalah. Fasiiruu fil-'arzi fanzuruu kayfa kaana 'aaqibatul-mukazzibiin.
37. In-tabris 'alaa hudaahum fa-'innallaaha laa yahdii many-yuzillu wa maa lahum-min-naasi-riin.
38. Wa 'aqsamuu billaahi jah-d a'aymaanibim laa yab-'asul-laahu many-yamuut: balaa wa-'dan 'alayhi haqqanwwa laakinna 'aksarannasi laa ya'-lamuun.
39. Li-yubayyina lahumullazii yakhtalifuuna fihi wa li-ya'la-mallaziina kafaruuu 'annahum kaanuu kaazibiin.

40. Innamaa qarwlnaa li-shay-'in 'izaaa 'aradnaahu 'an-naaquula lahuu
'Kun-Faya-kuun'.

AAYAT - 33

Hal yanzuruuna 'illaaa 'an ta'-tiya-humul-^۲ الْمَلِكِ كَۡ ۙ
malaaa-'ikatu 'aw ya'-tiya 'Amru Rabbik?
اَوَيَاتِيْ اَمْرُ رَبِّكَ ۗ

Tarjuma: "Ab ye log kis shaye ke muntazir hain siwaye iske ke aa dhamke in par farishte ya aajaye faisla Aap ﷺ ke Rab ka".

Guzishta 12 baras se Rasool Allah ﷺ Quresh-e-Makkah ko dawat de rahe hai, do tihayi ke qareeb Qur'an bhi ab tak naazil ho chuka hai. Chunache in logaon ko ab mazeed kis cheez ka intezaar hai? Ab to bas yehi marhala baaqi reh gaya hai ke farishte Allah ka faisla lekar pahunch jaayen aur wo naqsha saamna aajaye jiski jhalak Suratul Fajr mein is tarah dikhayi gayi hai: ﴿وَجَاءَ رَبُّكَ وَالْمَلِكُ صَفَاً وَجَاءَ يَوْمِيٍّ وَمِنْ بَيْنِهِمْ ۙ يَوْمِيُّ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى ۗ﴾
Wa jaaa-'a Rabbuka wal-malaku-saffan saffaa. Wa jiii-'a Yawma-'izimbi-Jahannam,-Yawma-'iziny-yatazakkarul-'insaanu wa 'annaa lahub-zikraa? "Aur aayega Aap ﷺ ka Rab aur farishte saf ba saf aur laayi jaayegi us din jahanum, us din hosh aayega insaan ko, magar kya faida hoga tab ise is hosh ka".

Kazaalika fa-'alallaziina min
qablihim. Wa maa zalamahu-^۳ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۗ وَمَا ظَلَمَهُمْ
mullaahu wa laakin-kaanuuu
'anfusahum yazli-muun. ۞

Tarjuma: "Yehi rosh ikhtiyaar ki thi inhone bhi jo in se pehle the aur Allah ne in par zulm nahi kiya, balke wo khud apni jaanaon par zulm karte rahe".

Jin guzishta iqwaam ke ibrat naak anjaam ke baare mein tafsilaat Qur'an mein batayi jaarahi hain unhein in ke apne kartutaon ki saza mili thi. Allah Ta'ala ki taraf se un par qata'an zulm nahi hua tha.

AAYAT - 34

Fa-asaabahum sayyi-aatu maa
'amiluu wa haaqa bihim-maa kaanuu
bibii yastabzi-'uun. ۞ فَاصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ۞

Tarjuma: "Phir in par waqiye hokar rahi wo burayan jo wo karte the aur gher liya un ko isi ne jis ka wo istehza karte the".

AAAYAT - 35

Wa qaalal-laziina 'ashra-kuu la'w
shaaa-'allaabu maa 'abadnaa min-
duunihii min-shay-'in-nahnu wa laaa
'aabaaa-'una

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ
دُونِهِ مِنْ شَيْءٍ وَلَا آبَاؤُنَا

Tarjuma: "Aur kehnte hain ye musbrik log ke Allah chaahta to Allah ke siwa kisi ki puja na karte, na hum aur na hamare aba-o-ajdaad".

Unki daleel ye thi ke is dunya mein to jo Allah chaahta hain wohi kuch hota hai, wo «عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» 'alaa kulli shay-'in-Qadiir, hai. Agar wo chaahta ke hum koi dusre ma'bood na banaye aur unki parastish na karein, to kaise mumkin tha ka hum aisa kar paate? Chunache Allah ne hamein is se roka nahi hai to is ka wazeh matlab ye hai ke is mein Uski marzi shaamil hain aur Uski taraf se hamein aisa karne ki ijazat hai.

wa laa harram-naa min-duunihii min-
shay'. Kazaalika fa-'alallaziina min
qablibim

وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ
فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ

Tarjuma: "Aur na haraam qaraar dete hum Uske (hukm ke) baghair kisi bhi cheez ko. Isi tarah kiya tha, un logaon ne bhi jo un se pehle the".

Fahal 'alar-rusuli 'illal-Balaagul-Mubiin? ﴿٥﴾ هَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

Tarjuma: "Pas nahi hai rasulaon par kuch zimmedaari siwaye wazeh taur par pahuncha dene ke".

Hamare Rasool ﷺ is qism ki kat hujjati aur kaj behsi mein nahi ulajhte. Unki zimmedaari Hamara paigham wazeh taur par pahuncha dene ki had tak hai aur ye zimmedaari Hamare Rasool ﷺ hamesha se puri karte aaye hain. Paigham pahunch jaane ke baad ise tasleem karna ya na karna muta'leqa qaum ka kaam hai, jis keliye unka ek ek fard Hamare saamne jawabda hai.

AAAYAT - 36

Wa laqad ba-'asnaa fi kulli 'ummatir-rasuulan
'ani'-budullaaha wajtanibut-Taa-guut;

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ؕ

Tarjuma: "Aur Humne to har ummat mein ek Rasool ﷺ bheja (is paigham ke saath) ke Allah ki bandagi karo aur taaghoot se bacho!"

Taaghoot ka lafz طغى *taga'a* se mushtaq hai jiske mu'ane sarkashi ke hain. Lehaza jo koi Allah ki bandagi aur ita'at se sarkashi aur sartaabi kar raha ho, wo taaghoot hai, chaah wo insaan ho ya jinn, kisi riyasat ka koi idara ho, aa'ain ho ya khud riyasat ho. Behr-e-haal jo bhi Allah ki ita'at se sartabi karke is ki bandagi se baaher nikalne ki koshish karega, wo goya Allah ke muqabile mein haakimiyat ka daawedar hoga aur isiliye taaghoot ke zamre mein shumaar hoga. Taaghoot se kanarakashi ka hukm Suratul Baqarah ki aayat 256 mein is tarah aaya hai: ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾ *Famany-yakfur bit-Taaguuti wa yu'- mim-billaahi faqadis-tamsaka bil-'urwatil-wusqaa, lan-fisaa-ma lahaa*. "Jis kisi ne kufri kiya taaghoot se aur imaan laaya Allah par to yaqeenan us ne thaam liya ek mazboot halqa jisko tootna nahi hai".

famin-hum-man hadal-laahu wa minbum- فَيَسْتَرْفِعُونَ مِنَ هَدَىٰ اللَّهِ وَمِنْهُمْ مَّنْ
man haqqat 'alayhiz-zalaalah. حَقَّتْ عَلَيْهِ الضَّلَالَةُ ط

Tarjuma: "To un mein kuch aise bhi the jinhein Allah ne hidayat dedi, aur kuch wo bhi the jin par musalat hogayi gumrahi".

Fasiiruu fil-'arzi fanzuruu kayfa kaana فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٧﴾

Tarjuma: "To tum ghumo zameen mein aur dekho ke jhutlaane waalaan ka kaisa anjaam hua".

Tum apne tijarati qaafilaon ke saath as'haab-e-Hijr ki bastiyon se bhi guzarte ho, tum ne Quam-e-Samood ke mehlaat ke khandraat bhi dekhe hain. Tum Qaum-e-Medien ke anjaam se bhi waaqif ho aur tumhein ye bhi maloom hai ke Sadoom aur Aamura ki bastiyon ke saath kya mu'amla hua tha. Ye tamaam tareekhi haqa'iq tumhare ilm mein hain aur tum ye bhi jaante ho ke un sab ko kis jurm ki saza bhugatna padi thi.

AAAYAT - 37

In-tabris 'alaa hudaahum fa- إِنَّ تَحْرِيصَ عَلَيَّ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
'innallaaha laa yahdii many-yuzillu مَن يُضِلُّ وَمَا لَهُم مِّنْ نَّاصِرِينَ ﴿٣٨﴾
wa maa labum-min-naasi-riin.

Tarjuma: "(Aye Nabi ﷺ!) agar aap ko bahut khuwabish hai unki hidayat ki to yaqeenan Allah hidayat nabi deta use jisko Wo gumrah kardeta hai aur unke liye nahi honge koi madadgaar".

Is silsile mein Allah ka qanoon atal hai. Allah ki taraf se logoan tak haq ki dawat pahunchane ka pura bandobast kiya jaata hai, un par hidayat munkashaf ki jaati hai aur baar baar unhein mauqa diya jaata hai ke wo seedhe raaste par aajaayein. Lekin agar koi shakhs haq ko wazeh taur par pehchaan lene ke baad har baar use radd karde to is se hidayat ki taufeeq salb karli jaati hai. Phir wo haq ko pehchaanne ki salahiyat se mehroom ho jaata hai aur uski gumrahi par mohar tasdeeq sabt ho jaati hai. Aise logaon hi ke muta'liq Suratul Baqarah ki aayat 7 mein farmaya gaya hai: ﴿حَتَّمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ﴾ *Khatamallaahu 'alaa quluubihim wa 'alaa sam'ihim, wa 'alaa absaarihim ghishaawah, "Allah ne mohar lagadi hai unke dilaon aur unke kaanaon par aur unki aankhaon par parda (pad chuka) hai".* Chunache isi qism ke logaon ke baare mein aayat zeir-e-nazar mein farmaya jaa raha hai ke aye Nabi ﷺ Aap ki shadeed khuwahish hai ke ye log imaan laakar raah-e-hidayat par aajaayein, magar chunka ye haq ko achchi tarah pehchaan lene ke baad is se rugirdaani kar chuke hain isliye unki gumrahi ke baare mein Allah Ta'ala ka faisla saadir ho chuka hai aur Allah ka atal qanoon hai ke Wo aise gumrahaon ko hidayat nahi deta. Suratul Qasas ki aayat 56 mein isi usool ko wazehtar andaaz mein is tarah bayan farmaya gaya hai: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ *'Innaka laa tahdii man 'ahbabta wa laakinnallaaha yahdii many-yashaaa' "(Aye Nabi ﷺ!) Beshak Aap hidayat nahi de sakte jisko Aap chaahain balke Allah hidayat deta hai jisko Wo chaahata hai".*

AAYAT - 38

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَآ يَبْعَثُ اللَّهُ مَن يَبْهُوتُ
Wa 'aqsamuu billaahi jah-d a'aymaanihim laa yab-asul-laahu many-yamuut:

Tarjuma: " Aur Wo Allah ki qasmein khakar kehate hain, Apni pakkhi qasmein ke Allah hargiz nahi uthaayega usko jo marjaayega".

Mushrikeen-e-Makkah agarche amoomi taur par marne ke baad dusri zindagi ka qaa'il the magar unka is silsile mein aqeeda ye tha ke jin *butaon* ki wo puja karte hain wo qayamat ke din Allah ke saamne unke sifarishi honge aur is tarah roz-e-hashar ki tamaam sakhtiyon se wo unhein bacha lenge. Lekin unke haan ek tabqa aisa bhi tha jo ba'as baadul maut ka munkir tha. Un logaon ke is aqeeda ka tazkera Qur'an mein matedaad baar hua hai. Suratul An'aam mein un logaon ka qaul is tarah naqal kiya gaya hai: ﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِبَعُوثِينَ﴾

Wa gaaluuu 'in biyu 'illaa ha-yaatu-nad-dunyaa wa maa nabnu bimab-'uusiin. "Aur wo kehthe hain ke nabi hai ye hamari zindagi magar sirf dunya ki aur hum (dubara) uthaaye nabi jaayenge".

balaa wa'-dan 'alaybi haqqan wwa laakinna
'aksarannasi laa ya'-lamuun.

بَلَىٰ وَعَدَّآ عَلَيْهِ حَقًّا ۚ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

Tarjuma: " Kyun nabi, ye waada hai Uske zimme sachcha (ke tum zaroor uthaaye jaaoge) lekin aksar log ilm nabi rakhte".

AAYAT - 39

Li-yubayyina labumullazii yakhtalifuuna
fibi wa li-ya'la-mallaziina kafaruuu
'annahum kaanuu kaazibiin.

لِيُبَيِّنَ لَكُمْ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ
الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٤٠﴾

Tarjuma: "Taake wo wazeh karde un par wo tamaam cheezein jin mein wo log ikhtilaaf karte the aur isliye bhi ke kuffaar jaan lein ke wohi jhute the".

Allah Ta'ala puri nau-e-insaani ke ek ek fard ko dubara uthaayega aur unhein ek jagah jama karega. Phir unke tamaam akhlaaq nazriyaat-o-aqa'id ke baare mein hatmi taur par unhein bata diya jaayega. Chunache us waqt tamaam munkireen-e-haq ko iqraar kiye baghair chaara na rahega ke unke khayalaat-o-nazriyaat waqiye jhoot aur baatil par mubni the.

AAYAT - 40

Innamaa qawlunaa li-shay-'in 'izaaa
'aradnaahu 'an-naaquula labuu 'Kun-
'Faya-kuun'.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ
لَهُ كُنْ فَيَكُونُ ﴿٤١﴾

Tarjuma: " Hamara qaul to kisi cheez ke baare mein bas ye hota hai, jab Hum uska irada karte hain ke Hum farmaate hain use hojaa to wo hojaati hai".

Is nukte ko achchi tarah samajh lena zaroori hai ke ye hukm aalam-e-amr ke baare mein hai, jabke aalam-e-khalq mein yun nahi hota (aalam-e-amr aur aalam-e-khalq ke baare mein wazahat is surat ki aayat 2 aur Suratul A'raaf ki aayat 54 ke ziman mein guzar chuki hai). Aalam-e-amr mein kisi waqiye ya kisi cheez ke zahoor pazeer hone keliye asbaab, wasa'il aur waqt darkaar nahi, balke Allah Ta'ala irada farma kar KUN farmaate hain to wo cheez wajood mein aajati hai. Aalam-e-khalq mein bhi kulli ikhtiyaar to Allah hi ka hai magar is aalam ko aam tab'ee qawaneen ke mutabiq chalaya jaata hai. Chunache

aalam-e-khalq mein kisi cheez ko wajood mein aane aur matluba miyaar tak pahunchne keliye asbaab, wasa'il aur waqt ki zarurat pesh aati hai. Ye kaayenaat apne tamaam tab'ee maujudaat ke saath aalam-e-khalq ka izhaar hai. Aayat zeir-e-nazar ke mauzu ki munasibat se yahan mai kayenaat ki takhleeq ke aghaaz se mutaliq apni soch aur fikr ki wazahat zaruri samajhta hun.

Kayenaat ki takhleeq ke baare mein ek taraf to purane falsafiyaana tasawuraat hain aur dusri taraf jadeed scienci nazriyaat (theories). Falsafiyaana tasawuraat ke mutabiq sab se pehle wajood-e-Baari Ta'ala se aql-e-awwal wajood mein aayi. Aql-e-awwal se phir falak-e-awwal aur phir falak-e-awwal se falak-e-saani waghaira. Ye masha'een ke falsafe hain jo Aristo aur uske shaagirdaon ke nazriyaat ke saath dunya mein phaile aur hamare haan bhi bahut se mutakallimeen un se mutasir hue. Behr-e-haal jadeed scienci inkeshafaat ke zariye un mein se kisi bhi nazriye ki kahin koi ta'eed-o-tasdeeq nahi hui.

Dusri taraf jadeed physics ke maidaan mein aala ilmi satah par is silsile mein jitne bhi nazriyaat (theories) hain un mein "azeem dhamake" (Big Bang) ka tasawur paaya jaata hai. Is tasawur ke tehat Big Bang ke natije mein arba-ha-arab darja-e-hararat ke haamil beshumaar zarraat wajood mein aaye. Ye zarraat tezi se harkat karte hue mukhtalif forms mein ekhatte hue to kehkasha'ain (galaxies) wajood mein aayi aur chote bade beshumaar sitaaraon ka ek jahaan aabaad hogaya. Inhi sitaaraon mein ek hamara suraj bhi tha, jiske andar mazeed toot phoot ke natije mein iske sayyaare (planets) wajood mein aaye. Suraj ke in sayaaraon mein se ek sayara hamari zameen hai jo waqt ke saath saath thandi hoti rahi aur bil-aakhir is par nabataati aur haiwani zindagi keliye saazgaar mahaul wajood mein aaya. Aaj ki science fil-haal "Big Bang" se aage koi nazriya qaa'em karne se qaasir hai. Is nazriye se jo malumaat science ne akhaz ki hain wo in tamaam haqa'iq ke saath mutabiqat (corroboration) rakhti hain jin ka ilm is mauzu par hamein Qur'an se milta hai. Is se pehle maade ke baare mein science qanoon baqaye maada (Law of conservation of mass) ki qaa'il thi ke maada hamesha se hai aur hamesha rahega, magar naye nazriye ko apnakar science ne na sirf Big Bang ko kayenaat ka nuqta-e-agmaaz tasleem kar liya hai balke ye bhi maan liya hai ke maada ek khaas waqt tak keliye hai aur ek khaas waqt ke baad khatam hojaayega.

Jahan tak kayenaat ki takhleeq ke aghaaz ke baare mein meri apni soch ka ta'luq hai is ka khulasa ye hai ke iski takhleeq Allah Ta'ala ke ek amr "KUN" se hui (Allah ke hukm se, na ke Uski zaat se). Phir is amr "KUN" ka zahoor ek khunak noor ya thandi roshni ki surat mein hua (ye khunak noor huruf-e-KUN ka zahoor tha na ke zaat-e-Baari Ta'ala ka). Is roshni mein hararat nahi thi, goya he maadi roshni (material light) ke wajood mein aane se pehle ka daur tha. Aaj jis roshni ko hum dekhte ya pehchaante hain is mein hararat hoti hai aur isi hararat ki wajah se e material light hai.

Amr "KUN" se zahoor paane waale is khunak noor se pehle marhale par mala'ika ki pada'ish hui. Jaise ke Muslim Shareef mein Hazrat Ayesha رضي الله عنها se hadees marwi hai ke Allah Ta'ala ne mala'ika ko noor se paida kiya. Isi noor se insaani arwaah paida ki gayi aur sab se pehle Ruh-e-Muhammad صلى الله عليه وسلم paida ki gayi, jaisa ke hadees mein alfaaz aaye hain: *أَوَّلُ مَا خَلَقَ اللهُ نُورِي* *Awwalu maa khalagallahu nuuri* "**Yani Allah Ta'ala ne sabse pehle mera noor paida kiya**". "نُورِي" Nuuri aur "رُوحِي" Ruubi goya do mutradif alfaaz hain, kyunke ruh ka ta'luq bhi noor se hai. Behr-e-haal ye kayenaat ki takhleeq ka marhala awwal hai jis mein farishtaon aur insaani arwaah ki takhleeq hui.

Iske baad kisi marhale par is khunak noor mein kisi nau'iyat ka zordaar dhamaka (explosion) hua jisko aaj ki science "Big Bang" ke naam se pehchaanti hai. Is dhamake ke natije mein hararat ka wo gola wajood mein aaya, jo bahut chote chote zarraat par mushtamil tha. In zarraat ka darja-e-hararat na-qaabil-e-tasawur had tak tha. Ye goya tab'ee dunya (physical world) ka nuqta-e-agmaaz tha. Isi daur mein is aag ki lapet se jinnaat paida kiye gaye aur inhi intehayi garam zarraat se kehkhayein, sitaare aur sayyaare wajood mein aaye.

In sayaaraon mein se ek sayyara ya kurra hamari zameen hain jo ibteda'a mein intehayi garam thi. Iske thanda hone par iske andar se bukharaat nikle jo iske gird ek haale ki shakal mein jama hogaye. In bukharaat se paani wajood mein aaya jo hazaarha baras tak zameen par baarish ki surat mein barasta raha. Iske natije mein tamaam ru-e-zameen par har taraf paani hi paani phail gaya. Is waqt tak zameen par paani ke alawa aur kuch nahi tha. Yehi wo daur tha jiska zikr Qur'an mein bayen alfaaz kiya gaya: ﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾ *wa kaana 'Ar-shuhuu 'alal-Maaa-'i* (Hood: 7) "**Ke Uska arsh (us waqt) paani par tha**". Phir zameen jab mazeed thanda hone par sukdi to iski sateh par nasheeb-o-faraaz namodaar hue. Kahin pahaad wajood mein aaye to kahin samundar. Iske baad nabataati

aur haiwani hayaat ka aghaaz hua. Is hayaat ke irtiqa'a ke buland tareen marhale par insaan ki takhleeq hui aur Hazrat Aadam عَلَيْهِ السَّلَامُ ki ruh inke wajood ko sonpi gayi. Hazrat Aadam عَلَيْهِ السَّلَامُ ki taj poshi ka yehi waqiya hai jahan se Qur'an Aadam عَلَيْهِ السَّلَامُ ki takhleeq ka tazkera karta hai. Is lehaaz se insaan Allah Ta'ala ki takhleeq ka alaa tareen shehkaar bhi hai aur is puri kayenaat ki takhleeq ka asal maqsood-o-matloob bhi.

Yahan ek nukta ye bhi samajh lein ke aalam-e-khalq aur aalam-e-amr bilkul alag alag nahi hai. Yani yun nahi kaha jaasakta ke yahan tak to aalam-e-khalq hai aur yahan se aage aalam-e-amr hai. Aisa hargiz nahi hai, balke ye donaon aalam ek dusre ke saath khalat malat aur baham gundhe hue hain. Maslan is aalam-e-khalq mein tamaam insaanaon ki arwaah maujood hain, jinka ta'luq aalam-e-amr se hai: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ، قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾ *Wa yas-`aluunaka `anir-Ruuh. Qulir-Ruuhu min `Amri Rabbii* (Bani Isra'il: 85), ye ayat wazeh karti hai ke ruh ka ta'luq aalam-e-amr se hai. Shah Wali Ullah Dehelvi رحمته عليه ne apni mash'hoor zamana kitaab "Hujjatul Baaligha" mein likha hai ke Allah Ta'ala Apne ba'az neik bandaon ki arwaah ko farishtaon ke tabqa-e-asfal mein shaamil kar lete hain, chunache ye neik arwaah in farishtaon ke saath sargaram-e-amal rehti hain jo Allah ke ehkaam ki ta'meel-o-tanfeez mein masroof hain. Isi tarah farishte jo ke aalam-e-amr ki makhloq hai wo bhi yahan aalam-e-khalq mein hamare ird-gird maujood hain. Do do farishte to hum mein se har insaan ke saath bataur nigraan muqarrar kiye gaye hain. Hazrat Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah صلى الله عليه وسلم ne irshaad farmaya:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْ لَهُمُ الرَّحْمَةُ وَحَفَّتْ لَهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عَمَدًا

*Maa ajtama'a qaumun fi baytin min buyuutillaahi yatluuna kitaabalaahi wa yatadaa rasuunahu baynahum illaa nazalat alyhimus sakiinatu wa ghashiyathumur rahmatu wa haffathumul mala'ikahu wa zakahumullaahu fiiman indahuu.*¹

Tarjuma: "Allah ke gharaon mein se kisi ghar mein kuch log kitabullaah ki tilawat aur isko samajhne aur samjhane keliye jama nahi hote magar ye ke inke upar sakeenat naazil hoti hai, Allah ki rahmat inhein dhaamp leti hai, farishte inko ghair lete hain aur Allah Ta'ala Apne muqarribeen (mala'a alaa) mein inka zikr karta hai".

1. Sahih Muslim, Kitaabuz Zikr-o-Dua wat Tauba wal Istaghfaar, Baab Fazlul Ijtema'a alaa tilawatul Qur'an wa alal Zikr.

Is hadees ki rau se darse Qur'an ki is mehfil mein yaqeenan farishte maujood hain, wo aalam-e-amr ki shaye hain, hum na inhein dekh sakte hain na in se khitaab kar sakte hain. Ye bhi mumkin hai ke ahl-e-imaan jinnaat bhi maujood hon aur Qur'an sun rahe hon. Chunache arwaah, farishte aur Wahi teenaon ka ta'luq agarche aalam-e-amr se hai magar inka amal dakhil aalam-e-khalq mein bhi hai. Is tarah aalam-e-khalq aur aalam-e-amr ko bilkul alag alag nahi kiya jaa sakta.

Yahan mai Mirza Abdul Qader Bedal ke ek mash'hoor sher ka hawala dena chaahata hun jo takhleeq-e-kayenaat aur takhleeq-e-Aadam ﷺ ke is falsafe ko bahut khubsurti se wazeh karta hai:

*Har do aalam khaak shud ta bast naqsh-e aadmi
Aye bahaar-e-neesti az qadr-e-khud hushyaar baash!*

Mirza Abdul Qader Bedal Hindustan mein Aurangzeb Alamgeer ke zamane mein the. Wo azeem falsafi aur farsi ke bahut bade sha'er the. Unka shumaar dunya ke choti ke falsafiyon mein hota tha. Unki sha'erana azmat ke saamne Mirza Ghalib bhi paani bharte aur unki tarz ko apnane mein fakhr mehsoos karte nazar aate hain:

*Tarz-e-Bedal mein rekhta likhna
Asad Ullah Khan qayamat hai!*

Mauzu ki ehmiyat ke pesh-e-nazar yahan Mirza Bedal ke mandarja bil-asha'ar ki wazahat zaruri hai. Is sher mein wo farmate hain "*har do aalam-e-khaak shad*" yani donaon aalam-e-khaak hogaye. Sha'er ke apne zehen mein iski wazahat kya thi iske baare mein sha'er khud jaanta hai ya Allah Ta'ala. Lekin mai is se ye nukta samjha hun ke Allah Ta'ala ne aalam-e-amr ko tanazul ke mukhtalif marahil se guzaar kar aalam-e-khalq ki shakal di. Phir is ke mazeed tanazulaat ke natije mein zameen (mitti) paida ki gayi. Goya donaon jahanon ne khaak ki surat ikhtiyaar karli, tab jaakar kahin hayaat-e-arzi ka silsila shuru hua aur phir is silsile mein irteqa'a ka wo bulandtareen marhala aaya: "*taa bast naqsh-e-aadmi!*" Jab aadmi ka naqsh banna shuru hua.

Dusre misre mein (*aye babar-e-naseeti az qadr-e-khud hushyaar baash!*) "neest" ke falsafe ko bhi achchi tarah samajhne ki zarurat hai. "Wahdatal Wajood" ke falsafe ke mutabiq haqeeqi wajood sirf Allah ka hai, baaqi jo kuch bhi hamein nazar aata hai is mein se kisi cheez ka

wajood haqeeqi nahi hai. Goya Allah ke alawa is kayenaat ki har cheez "neest" hai "heest" nahi hai:

كُلُّ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِي بَيْنِ يَدَيْهِمْ وَمَا خَلْفَهُمْ أَوْ عَرْشٌ فِي الْمَرَايَا أَوْ ظِلٌّ

Yani Allah ke wajood ke alawa jo wajood bhi nazar aate hain wo wahem hain ya khayali tasweeren. Is tarah ye tamaam aalam goya "neest" hai aur is aalam-e-neest ki "bahaar" insaan hai, jis ke baare mein Allah Ta'ala ne farmaya: ﴿ خَلَقْتُ بِيَدَيَّ ۗ ﴾ *khalaqtu biyadayy?* (Su'ad: 75) ke Maine ise apne donon haathaon se banaya hai. Allah ka ek haath goya aalam-e-amr aur dusra haath aalam-e-khalq hai. Is tarah insaan Allah Ta'ala ke amal takhleeq ka climax, masjid-e-mala'ik aur khaleefatullaah hai. Chunache Mirza Bedal farmate hain: (*Aye bahaar-e-neesti az qadr-e-khud hushyaar baash !*) ke aye insaan! aye is aalam-e-neesti ki bahaar! zara apne muqaam-o-martaba ko pehchaano! tumhein wajood mein laane keliye Allah Ta'ala ne har do aalam ko na jaane tanazzulaat ke kin kin manazil se neechे utaarkar khaak kiya, tab kahin jaakar tumhara naqsh bana.

AAYAAT 41 TO 50

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ لِكُلِّ أَكْبَرٍ
 لَوْ كَانُوا يَعْلَمُونَ ۚ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤١﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ
 إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٢﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
 لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٣﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ
 يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٤﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِيدِهِمْ
 فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ ۗ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٦﴾ أَوْ لَمْ يَرَوْا إِلَىٰ مَا خَلَقَ
 اللَّهُ مِنْ شَيْءٍ يَتَفَتَّهُوا ظُلْمًا عَنِ الْيَمِينِ وَالشَّمَالِ سِجْدًا لِلَّهِ وَهُمْ دَخِرُونَ ﴿٤٧﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ
 وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَدْرَبُونَ ﴿٤٨﴾ يُخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٤٩﴾

41. Wallaziina haajaruu fil-laahi mim-ba`di maa zulimuu lanu-bawwi-
 `annahum fiddun-yaa hasanah; wa la-`ajrul` Aakhirati `akbar. Law
 kaa-nuu ya`lamuun!

42. `Allaziina sabaruu wa`alaa Rabbihim yatawakkaluun.

43. *Wa maaa 'arsalnaa min qabluka 'illaa rijaalan-nuubiii 'ilayhim fas-
'aluuu 'Ahlaz-Zikri 'in-kuntum laa ta'lamuun,-*
44. *Bil-Bayyi-naati waz-Zubur; wa anzalnaaa 'ilaykaz-Zikra li-
tubayyina linnaasi maa nuzzila 'ilayhim wa la-'allahum yatafakka-
ruun.*
45. *'Afa-'aminalla-ziina maka-rus-sayyi-'aati 'anyyakh-sifal-laahu
bihimul-'arza 'aw ya'-ti-ya-humul-'azaabu min haysu laa yash-
'uruun?*
46. *'Aw ya'-khuzahum fii ta-qallubihim famaa hum-bi-mu'-jiziin?-*
47. *'Aw ya'-khuzahum 'alaa takhaw-wuf: fa-'inna Rabba-kum la-Ra-
'uufur-Rabiim.*
48. *'Awa lam yaraw 'ilaa maa khalaqallaahu min-shay-'iny-yatafayya-'u
zilaaluhuu 'anil-yamiini wash-shamaaa-'ili sujjad-al-lillaahi wa
hum daakhi-ruun?*
49. *Wa lillaahi yasjudu maa fis-samaa-waati wa maa fil-'arzi min
daaabba-tinwwal-ma-laaa-'ikatu wa hum laa yastak-biruun,*
50. *Yakbaa-fuuna Rabbahum-min-fawqihim wa yaf-'aluuna maa yu'-
maruun.*

AAYAT - 41

*Wallaziina haajaru fil-laahi mim- وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا
ba 'di maa zulimuu lanu-bawwi- لَنُبَوِّئَهُمْ فِي الدُّنْيَا حَسَنَةً ط
'annahum fiddun-yaa hasanah;*

Tarjuma: "Aur jin logaon ne Allah keliye hijrat ki, uske baad ke un par zulm kiya gaya, Hum unhein dunya mein bhi zaroor achchi jagah denge".

*wa la-'ajrul' Aakhirati 'akbar. Laaw kaa- وَلَا جَزَاءُ الْآخِرَةِ أَكْبَرُ لَوْ كُنَّا يَعْلَمُونَ ﴿٤١﴾
nuu ya'lamuun!*

Tarjuma: " Aur (unke liye) aakhirat ka ajar to bahut hi bada hai. Kaash ke unko maloom hota".

AAYAT - 42

*'Allaziina sabaruu wa'alaa Rabbihim الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾
yatawakkaluun.*

Tarjuma: "Ye wo log hain jinbone sabar kiya aur wo apne Rab par tawakal karne waale hain".

AAAYAT - 43

Wa maaa 'arsalnaa min qablaka
'illaa rijaalan-nuubiii 'ilayhim وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ

Tarjuma: " Aur (Aye Nabi ﷺ!) Humne nahi bheja aap se pehle magar mardaon hi ko (Rasool banakar) jin ki taraf Hum Wahi kiya karte the".

Yani Aap ﷺ pehle Nabi ya Rasool nahi hain balke Aap ﷺ se pehle Hum bahut se Rasool bhej chuke hain. Wo sab ke sab aadmi hi the aur unki taraf Hum isi tarah Wahi bhejte the jis tarah aaj Aap ﷺ ki taraf Wahi aati hai.

fas-'aluuu 'Ablaz-Zikri 'in-
kuntum laa ta'lamuun, فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Tarjuma: " To tum log ahl-e-zikr se puchlo, agar tum khud nahi jaante ho",

Yani aye ahl-e-Makkah! agar tum logaon ko is baare mein kuch shak hai to tumhare pados Madina mein wo log aabaad hain jo silsila-e-Wahi wa Risalat se khoob waaqif hain, unse puchlo ke ab tak jo Ambiya-o-Rasl ﷺ is dunya mein aaye hain wo sab ke sab insaan the ya farishte?

AAAYAT - 44

Bil-Bayyi-naati waz-Zubur;

بِالْبَيِّنَاتِ وَالزُّبُرِ

Tarjuma: "(Humne unhein bheja) khuli nishaaniyon aur kitaabon ke saath".

wa anzalnaa 'ilaykaz-Zikra li-
tubayyina linnaasi maa nuzzila 'ilayhim وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Tarjuma: " Aur Humne naazil kiya Aap ﷺ ki taraf az-zikr, taake Aap ﷺ wazeh kardein logaon keliye jo kuch naazil kiya gaya hai unki jaanib aur taake wo ghaur-o-fikr karein".

Yahan Qur'an keliye phir lafz "Az-Zikr" istemaal hua hai, yani ye Qu'ran ek tarah ki yaad dihaani hai. Ye aayat munkireen sunnat-o-hadees ke khilaf ek wazeh daleel faraham karti hai. Iski ru se Qur'an ki "tabiyyeen" Rasool ﷺ ka farz-e-mansabi hai. Qur'an ke asraar-o-ramooz ko samjhana, is mein agar koi nukta mujamal hai to iski tafseel bayaan karna, agar koi hukm mabham hai to iski wazahat karna Rasool Allah ﷺ ka farz-e-mansabi tha. Ye farz is aayat ki ru se khud Allah

Ta'ala ne Aap ﷺ ko tafweez kiya hai, munkareen-e-sunnat aaj Aap ﷺ ko ye haq dene keliye tayaar nahi hain. Inki raaye ke mutabiq ye Allah ki kitaab hai jo Allah ke Rasool ﷺ ne hum tak pahuncha di hai, ab hum khud isko padhenge, khud samjhenge aur khud hi amal ki jehtein muta'een karenge. Huzoor ﷺ ke samjhane ki agar kuch zarurat thi bhi to wo Apne zamane ki had tak thi.

AAYAT - 45

‘Afa-‘aminalla-ziiina maka-rus-sayyi-‘aati أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ
‘anyyakb-sifal-laahu bihimul-‘arza

Tarjuma: "To kya bekhauf hogaye hain wo log jinhone buri chaalein chalein is baat se ke Allah unhein zameen mein dhansade".

Ye log Hamare Rasool ﷺ ke khilaaf saazishaon ke jaal bunne mein magan hain aur haq ki dawat ka raasta rokne keliye tarah tarah ke hathkande istemaal kar rahe hain. Kya ye darte nahi ke agar Allah chaahe to unhein is jurm ki padaash mein zameen mein dhansade?

‘aw ya-‘ti-ya-humul-‘azaabu min أَوَيَأْتِيهِمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
haysu laa yash-‘uruun?

Tarjuma: " Ya (unhein ye khauf bhi nahi raha ke) un par aadhamke koi azaab jahan se unhein gumaan tak na ho".

AAYAT - 46

‘aw ya-‘ti-ya-humul-‘azaabu min أَوَيَأْخُذُهُمْ فِي تَقَالِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ
haysu laa yash-‘uruun?

Tarjuma: " Ya wo unhein pakadle unke chalat phirat mein, phir wo (Allah ko) aajiz karne waale nahi hain".

Yun bhi ho sakta hain ke unki roz marrah zindagi mein, mamool ki sargarmiyon ke dauraan hi unki pakad ka hukm aajaaye aur phir Allah ke is hukm ke muqabile mein unki koi tadbeer bhi kaamyab na hosake.

AAYAT - 47

Aw ya-‘khuzahum ‘alaa takhaw-wuf: fa- أَوَيَأْخُذُهُمْ عَلَى تَخَوُّفٍ ۖ فَإِنَّ رَبَّكُمْ
‘inna Rabba-kum la-Ra-‘uufur-Rahiim. لَعَنَ وَفَّ رَجِيمٌ

Tarjuma: " Ya unhein padke khauf dilakar. Hageeqat ye hai ke tumhara Rab bahut bakhshne waala, nihayat reham waala hai.

Agarche Allah Ta'ala Apne nafarmaanaon ko achanak bhi pakad sakta hai, magar chunke Wo bahut Shafeeq aur nihayat reham farmaane waala hai, isliye Uska azaab yunhi bekhabri mein nahi aata balke muta'leqa qaum ko pehle puri tarah agaah kiya jaata hai, un par itmaam-e-hujjat ke tamaam taqaaze pure kiye jaate hain, tab kahin jaakar azaab ka faisla hota hai. Jaise Sureh Bani Isra'il mein farmaya gaya: ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾ wa maa kunnaa mu-'azzibiina hattaa nab-asa rasuulaa. "Aur Hum azaab dene waale nahi hain jab tak ke Hum Rasool ﷺ na bheje." Yani Hamesha aisa hota raha hai ke logaon ki hidayat keliye Rasool ﷺ bheja gaya, jisne un par haq ka haq hona aur baatil ka baatil hona khoob achchi tarah wazeh kardiya, yahan tak ke muta'leqa qaum par hujjat tamaam hone mein koi kasar baaqi na rahi. Is ke baad bhi jo log kufr aur zulm par ade rahe, unpar giraft ki gayi aur azaab ke zariye unhein neest-o-naabud kar diya gaya.

AAYAT - 48

'Awa lam yaraw 'ilaa maa khalaaqallaahu min-shay-'iny-yatafayya-'u zilaaluhuu 'anil-yamiini wash-shamaaa-'ili sujjad-al-lillaahi wa hum daakhi-ruun? ﴿وَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَتَمَّيْنُوهُ إِذْ ظَلَمُوا عَنِ الْيَمِينِ وَالشَّامِلِ سَجْدًا لِلَّهِ وَهُمْ دُخْرُونَ﴾

Tarjuma: "Kya ye dekhte nahi hain Allah ki paida ki hui bar shaye ki taraf, ke jbukte hain uske saaye daayein aur baayein Allah ko sajda karte hue aur wo sab aajizi (ki kaifiyat) mein hote hain".

Is ayat mein hamare irdgird ashya se paida hone waale maahol ki tasweer kashi ki gayi hai jise dekhte hue hum Allah ki kibrayi ka ek naqsha apne tasawur mein laa sakte hain. Jab suraj nikalta hai to tamaam cheezaon ke saamne zameen par biche hue Allah ko sajda karte hue nazar aate hain. Phir suraj ke buland hone ke saath hi saath ye saaye samit-te chale jaate hain. Suraj ke dhalne ke saath dusri samit mein phailte hue ye saaye phir Allah ke huzoor sajda rez hojaate hain.

AAYAT - 49

Wa lillaahi yasjudu maa fis-samaa-waati wa maa fil-'arzi min daaabba-tin wal-ma-laaa-'ikatu wa hum laa yastak-biruun, ﴿وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبَرُونَ﴾

Tarjuma: "Aur Allah hi ko sajda karte hain aasmanon aur zameen mein jitne jaandaar hain aur farishte bhi aur wo takabbur se kaam nahi lete".

AAYAT - 50

Yakbaa-fuuna Rabbahum-min-
fa'wqibim wa yaf-'aluuna maa yu-
maruun.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

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Tarjuma: "Wo darte rehte hain apne upar apne Rab se aur wohi kuch karte hain jiska unhein hukm diya jaata hai".

Ye khususi taur par farishtaon ke baare mein farmaya gaya hai. Jaise Suratut Tahreem mein farmaya gaya: ﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ laa ya'-suunallaaha maaa 'amarahum wa yaf-'aluuna maa yu'-maruun. "Wo Allah ki nafarmaani nahi karte jo hukm Wo unhein deta hai aur wohi karte hain jo hukm unhein diya jaata hai".

AAYAAT 51 TO 60

وَقَالَ اللَّهُ لَا تَتَّخِذُوا آلَ الْهَيْثَيْنِ إِيْتَابًا هُوَ إِلَهُ الْوَاحِدِ ۖ فَآيَاتِي فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي السَّمٰوٰتِ
وَالْأَرْضِ وَلَهُ الدِّينُ وَاصْبَا ۖ أَفَغَيِّرُ اللَّهُ تَتَقَوُّرَ ﴿٥٢﴾ وَمَا يَكُم مِّنْ نَّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضَّرُّ
فَإِلَيْهِ تَجْرَوْنَ ﴿٥٣﴾ ثُمَّ إِذَا كَسَفَ الضَّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيُكْفُرُوا بِمَا
آتَيْنَهُمْ ۖ فَتُمْتَعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لَهَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۖ تَاللَّهِ لَئِن شَاءْنَا
عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَدَنَ سُبْحٰنَهُ ۖ وَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ
بِأَلْحٰنٍ ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۖ أَيُمْسِكُهُ
عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۖ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
مَثَلُ السُّوءِ ۖ وَ لِلَّهِ الْبَشٰرُ الْأَعْلَىٰ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

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51. Wa qaalallaahu laa tattakhi-zuuu 'ilaa-haynis-nayn 'innamaa Hurwa
'Ilaahunw-Waabid: fa-'iyyaaya farha buun.

52. Wa lahuu maa fis-samaa-waati wal-'arzi wa lahud-Diinu waasibaa:
'afa-gayrallaahi tat-taquun?

53. Wa maa bikum-min-ni'-matin-faminallaahi summa 'izaa massakumuz-
zurru fa-'ilayhi taj-'aruun;

54. Summa 'izaa kashafaz-zur-ra 'ankum 'izaa fariiqum-min-kum-bi-Rabbihim yushri-kuun.
55. Li-yakfuruu bimaaa 'aatay-naahum! Fa-tamatta-'uu; fa-sawfa ta'-lamuun!
56. Wa yaj-'aluuna lima laa ya'-lamuuna nasiibam-mim-maa razaqnaahum! Tallaahi la-tus-'alunna 'ammaa kuntum taf-taruun.
57. Wa yaj-'aluuna lillaahil-banaati Sub-haanahu wa la-hum-maa yashta-huun!
58. Wa 'izaa bushshira 'ahadu-hum-bil-'unsaa zalla wajhu-huu muswaddanwwa huwa ka-ziim!
59. Yata-waaraa minal-qa'wmi min-suuu-'i maa bush-shira bih! 'A-yumsikuhuu 'alaa huunin 'am yadussubuu fit-turaab? 'Alaa saaa-'a maa yabhkumuun?
60. Lilla-ziina laa yu'-minuuna bil-'Aakhirati masalus-saw': wa lillaahil-Masalul-'A'-laa: wa Huwal-'Aziizul-Hakiim.

AAAYAT - 51

Wa qaalallaahu laa tattakhi-zuuu 'ilaa-haynis-nayn 'innamaa Huwa 'Ilaahunw-Waahid: fa-'iyyaaya farha buun.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا آلَ الْهَيْئِ اثْنَيْنِ ۚ
إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ ۚ فَإِنِّي آتِي فَاَرْهَبُونَ ﴿٥١﴾

Tarjuma: "Aur Allah ne farmaya hai ke do ma'bood mat banao, yaqeenan Wo to ek hi ma'bood hai, pas tum Mujh hi se daro".

AAAYAT - 52

Wa lahuu maa fis-samaa-waati wal-'arzi wa lahud-Diinu waasibaa: 'afa-gayrallaahi tat-taquun?

وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ
وَاجِبًا ۗ اَفَعَيَّرْتُمُوهُ تَتَّقُونَ ﴿٥٢﴾

Tarjuma: " Aur Usi keliye hai jo kuch aasmaanon aur zameen mein hai aur Usi keliye ita'at hai hamesha hamesh, to kya tum Allah ke siwa kisi aur ka taq'wa ikhtiyaar karte ho?"

AAAYAT - 53

Wa maa bikum-min-ni'-matin-faminallaahi summa 'izaa massakumuz-zurru fa-'ilayhi taj-'aruun;

وَمَا يَكُم مِّنْ نِّعْمَةٍ مِّنَ اللَّهِ ثُمَّ إِذَا
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُدُونَ ﴿٥٣﴾

Tarjuma: " Aur jo nemat bhi tumhein mayassar hai wo Allah hi ki taraf se hai, phir jab tumhein koi takleef pahunchti hai to Usi ke saamne tum faryaad karte ho".

Takleef ki kaifiyat mein tum Allah ko hi yaad karte ho, Usi ki janaab mein gid gidaate, aah wizaari karte aur dua'en maangte ho. Is haalat mein tumhein koi dusra ma'bood yaad nahi aata.

AAYAT - 54

Summa 'izaa kashafaz-zur-ra 'ankum 'izaa **ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ۝**
fariiqum-min-kum-bi-Rabbihim yushri-kuun.

Tarjuma: "Phir jab Wo tum se takleef duur kar deta hai to jab hi tum mein se ek giroh apne Rab ke saath shirk karna shuru kar deta hai".

AAYAT - 55

Li-yakfuruu bimaaa 'aatay-
naahum! Fa-tamatta-'uu; fa-sawfa ۝ **لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَبْتَغُوا ۝ فَيَسْأَلُونَ لِمَ قُلْنَا لَهُمْ**
ta'-lamuun

Tarjuma: "Taake na-shukri karein in (nemataon) ki jo Humne inko di hain. To chand roza maze udaalo, pas anqareeb tum jaan loge".

Kuch dinaon ki baat hai dunya mein tum log maze udaalo. Bahut jald asal haqeeqat khulkar tumhare saamne aajayegi.

AAYAT - 56

Wa yaj-'aluuna lima laa ya'-
lamuuna nasiibam-mim-maa ۝ **وَيَجْعَلُونَ لِمَا لَا يَحْسَبُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ**
razagnaahum!

Tarjuma: " Aur wo bana dete hain unke liye jinke baare mein unhein koi ilm hi nahi, ek hissa is mein se jo rizq Humne unhein diya hai.

Allah Ta'ala hi ke ataa karda rizq mein se wo log Allah ke un shareekaon keliye bhi hisse nikaalte the jinke baare mein koi ilmi sanad ya wazeh daleel bhi unke paas maujood nahi thi. Ye mazmoon Suratul An'aam ki aayat 136 mein bhi aachuka hai ke wo log apni khetiyon ki paidawaar aur jaanwaraon mein se jahan Allah keliye hissa nikaalte the wahan apne jhoote ma'budaon ke hisse keliye bhi khaas ehtemaam karte the.

Tallaabi la-tus-'alunna 'ammaa kuntum **تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ۝**
taf-taruun.

Tarjuma: "Allah ki qasam! Zaroor sawaal kiya jaayega tum se is baare mein jo iftara tum log karte the".

AAAYAT - 57

Wa yaj-`aluuna lillaabil-banaati

Sub-baanahu wa la-hum-maa وَيَجْعَلُونَ لِلَّهِ الْبَدَنَاتِ سُبْحَانَهُ لَا لَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾
yashba-huun!

Tarjuma: "Aur wo banate hain Allah keliye betiyaan, Wo paak hai (is se) aur khud unke liye wo kuch jo unhein pasand hai!"

Allah Ta'ala ki aulaad ke taur par wo log is se betiyaan mansoob karte hain jabke khud apne liye wo bete pasand karte hain. Unhone Allah keliye aulaad tajweez bhi to betiyaan tajweez ki, jo khud apne liye pasand nahi karte.

AAAYAT - 58

Wa `izaa bushshira `abadu-hum-bil-
`unsaa zalla wajhu-huu muswaddan wwa
huwa ka-ziim!

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ
مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

Tarjuma: "Aur jab un mein se kisi ko beti ki khush-khabri di jaati hai to uska chehra siyaah pad jaata hai aur wo (andar hi andar) ranj-o-gham se gbut-ta rehata hai".

AAAYAT - 59

Yata-waaraa minal-qawmi min-suuu-
maa bush-shira bib!

يَكْوَارِي مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ ۖ

Tarjuma: "Wo logoan se chupta phirta hai us buri khabar ki wajah se jo use di gayi".

Jab use khush-khabri di jaati hai ke wo ek beti ka baap ban gaya hai to ise ek manhoos khabar khayaal karta hai aur yun mehsoos karta hai ke ab wo kisi ko munh dhikaane ke qaabil nahi raha. Sharam ke maare logaon se chupta phirta hai aur har waqt is shash-o-panj mein rehata hai ke:

`A-yumsikuhuu `alaa huunin `am
yadussuhuu fit-turaab?

أَيُّمَسِّكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ

Tarjuma: "Kya wo ise zillat ke barwajood roke rakhe ya mitti mein dafan karde?"

`Alaa saaa-`a maa yahkumuun?

أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

Tarjuma: "Agaah ho, bahut hi bura hai jo faisla wo karte hain".

AAAYAT - 60

Lilla-zuina laa yu'-minuuna bil-
`Aakhirati masalus-saw':

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ ۗ

Tarjuma: "Un logoan keliye jo aakhirat par imaan nahi rakhte buri misaal hai".

wa lillaahil-Masalul-'A'-laa: wa
Hurwal-'Aziizul-Hakiim.

وَاللَّهُ الْمَثَلُ الْأَعْلَىٰ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Tarjuma: "Aur Allah ki siffat nihayat buland hai. Aur Wo zabardast hai kamaal hikmat waala".

Aqeeda-e-aakhirat ke hawale se ye haqeeqat laa'iq-e-tawajjeh hai ke ye aqeeda duniyawi zindagi mein insaani a'maal par tamaam awamil se badhkar asar andaaaz hai. Yehi wajah hai ke Qur'an mein aakhirat aur imaan bil-aakhirat ke baare mein bahut takraar paayi jaati hai.

AAYAAT 61 TO 65

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَا كِنَّ يُؤْخِرُهُمْ إِلَىٰ آجَلٍ مُّسَمًّى ۗ فَاِذَا جَاءَ اٰجَلُهُمْ لَا يَسْتَاخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ۝ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ اَلْسِنَتُهُمُ الْكُذْبَ اَنَّ لَهُمُ الْحُسْنٰى ۗ لَاجْرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ مُّفْرَطُونَ ۝ تَاللّٰهِ لَقَدْ اَرْسَلْنَا اِلٰى اُمَمٍ مِّنْ قَبْلِكَ فَرَزَيْنَ لَهُمُ الشَّيْطٰنَ اَعْمٰلَهُمْ فَهَوَوْا لِیْلِهِمُ الْیَوْمَ وَاَلَهُمْ عَذَابٌ اَلِیْمٌ ۝ وَمَا اَنْزَلْنَا عَلَیْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِی اٰخْتَلَفُوْا فِیْهِ ۗ وَهُدًى وَرَحْمَةً لِّقَوْمٍ یُّؤْمِنُوْنَ ۝ وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاحْیٰ بِهٖ الْاَرْضَ بَعْدَ مَوْتِهَا ۗ اِنَّ فِیْ ذٰلِكَ لَاٰیةً لِّقَوْمٍ یَّسْبَعُوْنَ ۝

61. Wa law yu'-aakhizul-laahun-naasa bi-zulmihim-maa taraka `alayhaa min-daaabbatinwa laa-kinyyu-'akbkhiru-hum `ilaaa `ajalim-musammaa: fa-'izaa jaaa-'a `ajaluhum laa yas-ta'-khiruu-na saa-`atanwa laa yastaq-dimuun.

62. Wa yaj-'aluuna lillaahi maa yakrahuuna wa tasifu `al-sinatu-humul-kaziba `anna la-humul-busnaa: laa jarama `anna labumun-Naara wa `an-nahum-mufratuun!

63. Tallaabi laqad 'arsalnaaa 'ilaaa 'umamim-min-qabluka fazay-yana lahumush-Shay-taanu 'a'-maalahum fa-hurwa waliyyu-humul-yawma wa lahum azaa-bun 'aliim.
64. Wa maaa anzalnaa 'alay-kal-Kitaaba 'illaa li-tubayyina lahumullazikh-talafuu fiibi wa hudanwwa rahmatal-liqaw-miny-yu'-minuun.
65. Wallaahu 'anzala minas-samaaa-'i maaa-'an-fa-'abyaa bihil-'arza ba'-da marwtihaa: 'inna fii zaalika la-'Aayatal-li-qawminy-yasma-'uun.

AAYAT - 61

Wa laaw yu-'aakhizul-laahun-naasa وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ ذَاتِهِ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ؕ

bi-zulmihim-maa taraka 'alayhaa min-daaabbatinwwa laa-kinyyu-'akkbhiru-hum 'ilaaa 'ajalim-musammaa:

Tarjuma: "Aur agar Allah (fauran) pakad karta logaon ki unke gunahaon ke sabab to na chordhta is (zameen) par koi bhi jaandar, lekin wo mahulat deta hai unhein ek waqt-e-mu'ayyan tak".

Ye Allah ki khaas rahmat hai ke wo logaon ke zulm-o-ma'siyat ki padaash mein fauri taur par unki giraft nahi karta, balke dheel dekar unhein islaah ka pura pura mauqa deta hai.

fa-'izaa jaaa-'a 'ajaluhum laa yas-ta'-khiruu-na saa-'atanwwa laa yastaq-dimuun. فَلَا إِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

Tarjuma: "Phir jab unka waqt mu'ayyan aajayega to na wo is se ek sa'at peechhe hat sakenge aur na aage badh sakenge".

AAYAT - 62

Wa yaj-'aluuna lillaahi maa yakrabuuna وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ

Tarjuma: "Aur wo tebraate hain Allah keliye jo wo khud pasand nahi karte".

Yani un mein se koi bhi khud beti ka baap banna pasand nahi karta, magar Allah ke saath betiyaan mansoob karte hue ye log aisa kuch nahi sochte.

wa tasifu 'al-sinatu-humul-kaziba وَتَصِفُ أَسْنَتُهُمُ الْكِذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۗ

'anna la-humul-husnaa:

Tarjuma: "Aur unki zabanein jhoot bayaan kar rahi hain ke unke liye yaqeenan bhalayi hai".

Ye log is zu'am mein hai ke dunya mein unhein izzat, daulat aur sardari mili hui hai, to ye daleel hai is baat ki ke Allah un se khush hai aur unhein ye khush fehmi bhi hai ke agar Usne yahan unhein ye sab kuch diya hai to aakhirat mein bhi Wo zaroor unhein Apni nemataon se nawaazega. Chunache dunya ho ya aakhirat unke liye to bhalayi hi bhalayi hai.

laa jarama 'anna lahumun-Naara
wa 'an-nahum-mufratuun!

لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٣﴾

Tarjuma: "Is mein koi shak nahi ke unke liye aag hai aur ye ke wo badbaye jaa rahe hain".

Dunya mein unki rassi daraaz karne ka maqsad ye hai ke wo Allah ki nafarmaani mein jis had tak jari hokar aage badh sakte hain badhte chale jaayen".

AAYAT - 63

Tallaabi laqad 'arsalnaaa 'ilaaa 'umamim-
min-qablaka fazay-yana lahumush-Shay-
taanu 'a'-maalahum

تَاللّٰهِ لَقَدْ اَرْسَلْنَا اِلٰى اُمَّمٍ مِّنْ قَبْلِكَ
فَزَيَّنَّ لَهُمُ الشَّيْطٰنُ اَعْمٰلَهُمْ

Tarjuma: "Allah ki qasam! Hum ne bheja (Apne Rasulaon ﷺ) ko babut si ummataon ki taraf Aap ﷺ se pehle, lekin shaitaan ne unke liye unke amaal ko muzayyan kiye rakha".

Shaitaan ke behkaawe ke sabab wo log is khush fehmi mein rahe ke unka culture, unki tahzeeb aur unki riwayaat sab se aalaa hain.

fa-huwa waliyyu-humul-yawma wa
lahum azaa-bun 'aliim.

فَهُوَ وٰلِيّٰهُمْ الْيَوْمَ وَ لَهُمْ عَذٰبٌ اَلِيْمٌ ﴿٦٤﴾

Tarjuma: "To aaj wohi inka saathi hai aur unke liye dardnaak azaab hai".

AAYAT - 64

Wa maaa anzalnaa 'alay-kal-Kitaaba
'illaa li-tubayyina lahumullazikh-
talafuu fiibi

وَمَا اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ
لَهُمُ الَّذِي اٰخْتَلَفُوْا فِيْهِ ۗ

Tarjuma: "Aur nabi utaari (Aye Muhammad ﷺ) Humne Aap par ye kitaab magar isliye ke Aap wazeh kardein unke liye sab kuch jis mein unhone ikhtilaaf kiya".

wa hudan^{wa} rahmatal-liqaw-miny-yu'-
minuun.

وَهْدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٧﴾

Tarjuma: "Aur ye hidayat aur rahmat hai un logoan keliye jo imaan laane
waale hain".

Is aayat ko pardhte hue Sureh Yunus ki ye do aayaat bhi zehen
mein rakhiye:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوِينُ عِظَتِكُمْ مِن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ ۗ وَهُدًى وَرَحْمَةً
لِّلْمُؤْمِنِينَ ﴿٥٨﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ قَدْ لِكُفِّرُحُوا ۗ هُوَ خَيْرٌ مِنَّا يَجْعَلُونَ ﴿٥٩﴾

57. Yaaa-ayyu-hannaasu qad jaaa-at-kum-maw-izatum-mir-
Rabbi-kum wa shifaaa-ul-limaa fissu-duuri wa Hu-dan^{wa} Rahmatul-
lil-Mu-miniin. 58. Qul bi-Faz-lillaahi wa bi-Rahma-tihii fabi-
zalika fal-yaf-rahuu: hu^{wa} khayrum-mimmaa yajma'uun.

Tarjuma: "Aye logo! Aagayi hai tumbare paas nasibat tumbare Rab ki
taraf se aur tumbare seenaon (ke jo rog hain un) ki shifa aur hidayat aur
abl-e-imaan ke haq mein (bahut badi) rahmat. (Aye Nabi ﷺ un se) keh
dijiye ke ye (Qur'an) Allah ke fazal aur Uski rahmat se (naazil hua) hai, to
chaahiye ke log is par khushiyaan manaye, wo behtar hai un cheezaon se jo
wo jama karte hain".

AAYAT - 65

Wallaahu anzala minas-samaaa-i
maaa-an-fa-ahyaa bibil-arza ba'-
da mawtihaa:

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا ۗ

Tarjuma: "Aur Allah hi ne aasmaan se paani utaara, phir us se zinda
kardiya zameen ko uske murda hojaane ke baad".

inna fii zaalika la-Aayatal-li-
qawminy-yasma-uun.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

Tarjuma: "Yaqeenan is mein nishaani hai un logoan keliye jo sunte hon".

Ye nishaani un logoan keliye hain jinka sunna haiwanaon ka sa
sunna ne ho, balke insaanaon ka sa sunna ho. Allama Iqbaal ne "Zaboore-
e-Ajam" mein kya khoob kaha hai:

Dum chist? Payaam ast, shanedi, nashnedi!

Dar khaak-e-to ek jalwa-e-aam ast nadedi?

Dedan dagar amoz! shanidan dagar amoz!

Yani saans jo tum lete ho ye bhi Allah ka ek paigham hai, ye alag baat hai ke tum is paigham ko sunte ho ya nahi sunte ho. Ye durust hai ke tum khaak se bane ho, magar tumhare isi khaaki wajood ke andar ek noor aur jalwa-e-Rabbani bhi maujood hai. Ye ruh-e-Rabbani jo tumhare wajood mein phunki gayi hai. Ye jalwa-e-Rabbani hi to hai, jise tum dekhte hi nahi ho. Tumhein andaza hi nahi hai ke tumhare andar kya kya kuch maujood hai: ﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾ *Wa fiii 'anfusikum 'afalaa tabsiruun?* (Az-Zariyaat) "*Aur tumhare andar (kya kuch hai), kya tum dekhte nahi ho?*" Zara dusri tarah ka dekhna aur dusri tarah ka sunna seekho! aisa dekhna seekho jo cheezaon ki asliyat ko dekh sake aur aisa sunne ki salahiyat haasil karo jis se tumhein haqeeqat ki pehchaan naseeb ho. Agar aisa nahi to phir ye dekhna aur ye sunna mehez haiwaanaon ka sa dekhna aur sunna hai.

Aye ahl-e-nazar zauq-e-nazar khoob hai lekin

Jo shaye ki haqeeqat ko na dekhe wo nazar kya?

Is surat mein takraar ke saath ahl-e-fikr-o-daanish ko dawat di gayi hai ke wo Allah ki nishaaniyon ko dekhkar, sunkar aur samajhkar sabaq haasil karne ki koshish karein. (Aayat-e-zeir nazar ke alawa mulaheza ho ayat 11, 12, 27, 69 aur 79)

AAYAAT 66 TO 70

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ تُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّرْبِ بَيْنَ ۖ وَمِنْ شَجَرِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ۖ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۖ ثُمَّ كُلِي مِنْ كُلِّ الشَّجَرِ فَاسْبُلِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ۖ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۗ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُجْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۗ

66. *Wa 'inna lakum fil-'an-'aami la-'Ibrah. Nusqikum-mimmaa fi butuunihii mimbayni far-sinwwa damil-laba-nan khaalisan-saa-igal-lish-shaaribiin.*

67. *Wa min-samaraatin-na-khiili wal-‘a-naabi tattakhi-zuuna minhu sakaranwwa rizqan hasanaa: ‘inna fii zaalika la-‘Aayatal-li-qawminyya-qi-luun.*
68. *Wa ‘awbaa Rabbuka ‘ilan-NAHLI ‘anitta-khizii minal-ji-baali buyuutanwwa minash-shajari wa mimmaa ya-ri-shuun;*
69. *Summa kulii min kullis-samaraati faslukii subula Rabbiki zululaa. Yakbruju mim-butuunibaa sharaabum-mukh-talifun ‘alwaanuhuu fiihi shi-faaa-‘ul-linnaas: ‘inna fii zaa-lika la-‘Aayatalli-qawminyya-tafakkaruun.*
70. *Wallaahu khalaqa-kum summa yatawaffaakum wa minkum-manyuraddu ‘ilaaa ‘arzalil-‘umuri li-kay-laa ya-lama ba-da ilmin shay-‘aa” innallaaha ‘Aliimun-Qadiir.*

AAYAT - 66

Wa ‘inna lakum fil-‘an-‘aami la-‘Ibrah. وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ

Tarjuma: "Aur yaqeenan tumhare liye chaupaa'iyon mein bhi ibrat hai".

Chaupaa'iyon ki takhleeq mein bhi tumhare liye bada sabaq hai. Unko dekho, ghaur karo aur Allah ki hikmataon ko pehchaano!

Nusqiikum-mimmaa fii butuunihii mimbayni far-sinwwa damil-laba-nan khaalisan-saaa-igal-lish-shaaribiin. نُسِّقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبًا خَالِصًا سَائِغًا لِّلشَّرِبِ ۚ ۞

Tarjuma: "Hum pilaate hain tumhein us mein se jo un ke petaon mein hota hai, gobar aur khoon ke darmiyaan se kbaalis doodh, peene waalaon keliye nihayat khushgawaar".

AAYAT - 67

Wa min-samaraatin-na-khiili wal-‘a-naabi tattakhi-zuuna minhu sakaranwwa rizqan hasanaa: ‘ وَمِنْ شَبْرِ النَّخْلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا

Tarjuma: "Aur khajuraon aur anguraon ke phalaon se bhi, unse tum nasba-aawar cheezein bhi banate ho aur achcha rizq bhi".

inna fii zaalika la-‘Aayatal-li-qawminyya-qi-luun. إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْتَلُونَ ۞

Tarjuma: "Yaqeenan is mein nishaani hai un logaon keliye jo aqal se kaam lein".

AAAYAT - 68

Wa 'arwaha Rabbuka 'ilan-NAHLI
 'anitta-khizii minal-ji-baali
 buyuutanawwa minash-shajari wa
 mimmaa ya'-ri-shuun;

وَأَوْحَىٰ رَبُّكَ إِلَىٰ النَّحْلِ أَنِ اتَّخِذِي مِنَ
 الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

Tarjuma: "Aur Aap ke Rab ne Wahi ki shehed ki makhi ki taraf, ke ghar bina pahadaon mein, darakhtaon mein aur log (anguraon ki belaaon keliye) jo chatriyaan banate hain in mein".

Yani shehed ki makhi ki fitrat mein ye cheez wadi'yat kardi gayi hai.

AAAYAT - 69

Summa kullii min kullis-samaraati faslukii
 subula Rabbiki zululaa.

ثُمَّ كُلِّي مِن كُلِّ الشَّجَرِ فَاسْلُكِي
 سُبُلَ رَبِّكِ ذُلُلًا ۗ

Tarjuma: "Phir har tarah ke mewaon mein se kha aur apne Rab ke hamwaar kiye hue raastaon par chalti reh".

Yakbruju mim-butuunihaa sharaabum-
 mukh-talifun 'alwaanuhuu fihi shi-faaa-
 'ul-linnaas:

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ
 أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ

Tarjuma: "Nikalti hai unke petaon se peene ki ek shaye (shehed), jis ke rang mukhtalif hote hain, is mein logaon keliye shifa hai".

Shehed ki makhi jin jin jadi butiyon aur paudaon ke phoolaon ka ras chusti hai unke khuwaas aur unki taasiraat ko goya wo kasheed karti hai. Is tarah shehed mein mukhtalif adwiyaat ke asraat bhi shaamil hojaate hain aur yehi wajah hai ke is mein bahut si beemariyon keliye shifa hai.

'inna fi zaa-lika la-'Aayatalli-
 qawminy-ya-tafakkaruun.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿٦٩﴾

Tarjuma: "Yaqeenan is mein nishaani hai un logaon keliye jo ghaur-o-fikr karte hain".

AAAYAT - 70

Wallaahu khalaaqa-kum summa
 yatawaffaakum wa minkum-many-
 yuraddu ilaaa 'arzalil-'umuri

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۗ وَمِنْكُمْ
 مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ

Tarjuma: "Aur Allah hi ne tumhein paida kiya, phir Wohi tumhein wafaat dega, aur tum mein se kuch aise bhi hain jo nakaara umar ko lauta diye jaate hain".

Aisi umar jis mein aadmi nakaara hokar dusraon par bojh ban jaata hai.

li-kay-laa ya'-lama ba'-da ilmin shay-'aa' لَيْلَىٰ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا ۗ
'innallaaha 'Aliimun-Qadiir. إِنَّ اللَّهَ عَلَيْهِ قَدِيرٌ ۗ

Tarjuma: "Ke na jaane ilm rakhne ke baad kuch bhi. Yaqeenan Allah jaanne waala, qudrat waala hai".

Budhape mein aksar logaon ki quwwat-e-fikr mutasir hojaati hai aur zyada umar raseeda logoan ko to dementia hojaata hai jis se zehni salahiyatein khatam hojaati hain aur yadasht jawaab de jaati hai. Is kaifiyat mein bade bade falsafi aur danishwar bachchaon jaisi baatein karne lagte hain.

AAYAAT 71 TO 76

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۗ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۗ أَفَبِعَذَابِ اللَّهِ يَجْحَدُونَ ۗ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا ۖ وَجَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ مِنْ الطَّيِّبَاتِ أَزْوَاجًا ۖ لِيُؤْمِنُوا وَيُنْعِمَ اللَّهُ بِهِمْ وَيُكْفُرُونَ ۗ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ۗ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۗ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۗ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ ۖ وَمَنْ رَزَقْنَاهُ مِمَّا رَزَقْنَا حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوِي ۗ أَلْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۗ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ ۖ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ ۖ أَيْمَانًا يُؤَجِّرُهُ ۖ لَا يَأْتِي بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۖ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۗ

71. Wallaahu fazzala ba'-za-kum 'alaa ba'-zin-fir-rizq: fa mallaziina fuzziluu bi-raaaddii rizqihim 'alaa maa malakat 'aymaanuhum fabum fihi sa-waaa'. 'Afa-bi-ni'-matillaahi yajhaduun?

72. Wallaahu ja'-ala lakum-min 'anfusikum 'azwaajanwwa ja'-ala lakum-min 'azwaajikum baniina wa hafadatanwwa ra-zaqakum-minat-tayyibaat: 'afa-bil-baatili yu'-minuuna wa bi-ni'-matillaahi hum yakfu-ruun?-

73. *Wa ya'-'buduuna min-duu-nillaahi maa laa yamliku la-hum rizqam-minas-samaa-waati wal-'arzi shay-'anwawa laa yastatii-'uun?*
74. *Falaa tazribuu lillaabil-'amsaal: 'innallaaha ya'-lamu wa 'antum laa ta'-lamuun.*
75. *Zaraballaahu Masalan 'ab-dam-mamluukal-laa yaqdiru 'alaa shay-'inwawa mar-razag-naahu minnaa rizqan hasanan-fahuwa yun-fiqu minhu sir-ranwawa jahraa: hal yasta-wuun? 'Al-Hamdu lillaah. Bal 'aksaruhum laa ya'-la-muun.*
76. *Wa zaraballaahu Masa-lar-rajulayni 'abaduhumaaa 'ab-kamu laa yaqdiru 'alaa shay-inwawa huwa kallun 'alaa ma'wlaahu 'aynamaa yuwaj-jih-hu laa ya'-ti bi-khayr: hal yastawii huwa wa many-ya'-muru bil-'adli wa huwa 'alaa Siraatim-Mustaqim?*

AAYAT - 71

Wallaahu fazzala ba'-za-kum 'alaa وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ؕ
ba'-zin-fir-rizq:

Tarjuma: "Aur Allah ne tum mein se baaz ko baaz par rizq mein fazilat di hai".

Rizq se muraad sirf maadi asbaab-o-wasa'il hi nahi balke is mein insaan ki jismaani-o-zehni salahiyatein bhi shaamil hain. Maadi wasa'il ki kami beshi ke baare mein to koi socialist ya communist eteraaz kar sakta hai ke ye ghalat taqseem aur ghalat nizaam ka natija hai, jiska zimmedaar khud insaan hai, magar ye amar apni jagah atal haqeeqat hai ke har insaan ki zehni istedaad aur jismaani taaqat ek si nahi hoti. Genes ke zariye wirasat mein milne waali tamaam salahiyatein bhi sab insaanon mein barabar nahi hoti, phir is mein kisi ke ikhtiyaar-o-intekhaab ko bhi koi dakhil nahi hai. Chunache Allah Ta'ala ne maadi asbaab-o-wasa'il ke alawa zaati salahiyataon mein bhi mukhtalif insaanon ko mukhtalif etebaar se ek dusre par fazilat di hai.

fa mallaziina fuzziluu bi-raaaddii فَمَا الَّذِيْنَ فَضِّلُوْا بِرَادِّي رِزْقِهِمْ عَلَىٰ
rizqibim 'alaa maa malakat مَا مَلَكَتْ اَيْمَانُهُمْ فَهِيَ فِيْهِ سَوَاءٌ ۗ
'aymaanuhum fahum fihi sa-waaa'.

Tarjuma: " To nahi hain wo log jinhein (rizq mein) fazilat di gayi hai lautane waale apna rizq apne ghulamaon ko ke wo hojaayein is mein barabar".

Yani aisa to nahi hota ke umra'a apni daulat aur jayedaadein apne ghulamaon mein taqseem kardein aur unhein bhi apne saath in jayedaadaon ka maalik banalein. To agar tum log apne ghulaamaon ko apne saath apni milkiyat mein shareek nahi karte to kya Allah tumhare jhoote ma'budaon ko Apne barabar kar lega? Aur ye jo in logaon ka khayaal hai ke ek bada Khuda hai aur kuch chote chote khuda hain aur ye chote khuda bade khuda se unki sifarish karenge to kiya Allah par un mein se kisi ki dhons chal sakegi ya Allah un mein se kisi ko ye ikhtiyaar dega ke wo Us se koi baat manwaale?

Afa-bi-ni'-matillaahi yajhaduun?

أَفَبِعِبَادَةِ اللَّهِ يَجْحَدُونَ ﴿٥١﴾

Tarjuma: "To kya ye log Allah ki nemat ka inkaar kar rahe hai?"

AAAYAT - 72

*Wallaahu ja'ala lakum-min 'anfusikum
'azwaajanwawa*

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

Tarjuma: "Aur Allah ne tumhare liye tumhari hi nau se biwiyaan banayi".

Arbi mein "zauj" shareek-e-hayaat (spouse) ko kehte hain aur ye lafz biwi aur khawind donon keliye istemaal hota hai. Aurat keliye mard zauj hai aur mard keliye aurat.

*ja'ala lakum-min 'azwaajikum baniina
wa hafadatanwawa ra-zaqakum-minat-
tayyibaat:*

وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ

Tarjuma: "Aur banaye tumhare liye tumhari biwiyon se bete aur pote aur rizq diya tumhein pakeeza cheezon se".

*'afa-bil-baatili yu'-minuuna wa bi-ni'-
matillaahi hum yakfu-ruun?*

أَفَالْبَاطِلِ يُؤْمِنُونَ وَبِعِبَادَةِ اللَّهِ
هُمْ يَكْفُرُونَ ﴿٥٢﴾

Tarjuma: "To kya ye log baatil par imaan rakhte hain aur Allah ki nemat ka wo inkaar karte hain?"

Yani kufraan-e-nemat karte hain. Yahan ye ahem baat laa'eq-e-tawajjuh hai ke is surat mein Allah ki nemataon ka zikr bahut takraar ke saath aaraha hai.

AAYAT - 73

Wa ya'-buduuna min-duu-nillaahi
 maa laa yamiliku la-hum rizqam- وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَبْلُغُ لَهُمْ رِزْقًا
 minas-samaa-waati wal-'arzi shay- مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾
 'an'wwa laa yastatii-'uun?

Tarjuma: "Aur ye parastish karte hain Allah ke siwa unki jinhein kuch ikhtiyaar nahi unke liye kisi rizq ka, na aasamanon se aur na zameen se, aur na wo iski qudrat hi rakhte hain".

Mushrikeen-e-Arab ayaam-e-jahaliyat mein jo talbiya padhte the is mein tauheed ke iqraar ke saath saath shirk ka asbaat bhi maujood tha. Unka talbiya ye tha: لَيْلِكَ اللَّهُمَّ لَيْلِكَ لَا شَرِيكَ لَكَ لَيْلِكَ إِلَّا شَرِيكَ تَهْلِكُهُ وَمَا مَلَكَ. *Labbaik Allahumma labbaik laa shareeka laka labbaik illa shareekan tamlikuhu wamaa malak.* Yani mai haazir hun aye Allah! Mai haazir hun. Mai haazir hun, Tera koi shareek nahi hai, mai haazir hun. Siwaye us shareek ke ke uska aur jo kuch uska ikhtiyaar hai sab ka Maalik Tu hi hai. Yani bil-aakhir ikhtiyaar Tera hi hai aur Tera koi shareek tujh se azaad hokar khud mukhtaar (autonomous) nahi hai. Chunache jis tarah esa'iyon ne tauheed ko taslees mein badla aur phir taslees ko tauheed mein le aaye (one in three and three in one) isi tarah mushrikeen-e-Arab bhi tauheed mein shirk paida karte aur phir shirk ko tauheed mein lauta dete the.

AAYAT - 74

Falaa tazribuu lillaabil-'amsaal: فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ط

Tarjuma: "To Allah keliye misaalein bayaan na kiya karo".

Qabl azeen isi surat (aayat 60) mein hum padh chuke hain: ﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ط﴾ wa lillaabil-Masalul-'A'-laa: "Aur Allah ki misaal sab se buland hai", lekin iska tarjuma bil-amoom yun kiya jaata hai: "Allah ki sifat bahut buland hai". Ya "Allah ki shaan bahut buland hai". Isliye ke Allah keliye koi misaal bayaan nahi ki jaa sakti. Insaani sateh par baat samajhne aur samjhaane keliye kuch na kuch tamseeli alfaaz to istemaal karne padte hain, maslan Allah ka chehra, Allah ka haath, Allah ka takht, Allah ki kursi, Allah ka arsh waghaira, lekin aise alfaaz se hum na to haqeeqat ka izhaar kar sakte hain aur na hi Allah ki sifaat aur Uske af'aal ki haqeeqat ko jaan sakte hain. Isi liye mana kardiya gaya hai ke Allah keliye misaalein bayaan na kiya karo. Iski muntaqi wajah

ye hai ke hum agar Us hasti keliye koi misaal laayenge to aalam-e-khalq se laayenge, jiski har cheez mehdood hai. Ya phir aisi koi misaal hum apne zehen se laayenge, jabke insaani soch, quwwat-e-makhtaliya aur tasawuraat bhi sab mehdood hain. Dusri taraf Allah Ta'ala ki zaat mutlaq (absolute) hai aur Uski sifaat bhi mutlaq hai. Chunache insaan keliye ye mumkin hi nahi ke Aisi mutlaq Hasti keliye koi misaal bayaan kar sake. Isliye Suratush Shura'a ki aayat 11 mein do tuuk andaaz mein farma diya gaya: ﴿كَيْسَ كَيْتَابِهِ شَىْءٌ﴾ *Laysa kamislibhii shay'*; ke *Uski misaal ki si bhi koi shaye maujood nahi*.

'innallaaha ya'-lamu wa 'antum laa ta'-lamuun. ﴿إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Tarjuma: "Beshak Allah jaanta hai, tum nahi jaante".

AAYAT - 75

Zaraballaahu Masalan 'ab-dam- ضَرْبَ اللَّهِ مَثَلًا عَبْدًا مَمْلُوكًا
mamluukal-laa yaqdiru 'alaa shay-'inw لَا يَقْدِرُ عَلَى شَيْءٍ

Tarjuma: "Allah ne misaal bayaan ki hai ek ghulaam mamlook ki, jo ikhtiyaar nahi rakhta kisi cheez par bhi".

Allah Ta'ala unke shirk ke nafi keliye ye misaal bayaan kar raha hai ke ek banda wo hai jo kisi ka ghulaam aur mamlook hai, uska kuch ikhtiyaar nahi, wo apni marzi se kuch bhi nahi kar sakta.

wa mar-razaq-naahu minnaa rizqan وَمَنْ زَرَقْنَاهُ مَتَارِقًا حَسَنًا فَهُوَ يُنْفِقُ
hasanan-fabuwa yun-fiqu minhu sir-ranwawa jahraa: مِنْهُ سِرًّا وَجَهْرًا

Tarjuma: " Aur (ek wo hai) jis ko Hum ne Apne paas se babut achcha rizq diya hai aur wo is mein se kharch karta hai chupkar bhi aur alaniya bhi".

Rizq mein maal, ilm aur salahiyatein sab shaamil hain. Yani wo shakhs maal bhi kharch kar raha hai, logoan ko taleem bhi de raha hai, aur kayi dusre tariqaon se bhi logoan ko mustafeed kar raha hai.

hal yasta-wuun? 'Al-Hamdu هَلْ يَسْتَوْنَ أَجْدَدُ لِلَّهِ ط بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾
lillaah. Bal 'aksarubum laa ya'-la-muun.

Tarjuma: " Kya ye (donon) barabar hai? Kul tareef aur shukr Allah keliye hai, lekin unki aksiriyat ilm nahi rakhti".

Ek taraf Allah ka wo banda hai jo Uske deen ki khidmat mein masroof hai, amar bil-marooif aur nahi anil munkir ke fara'iz sar anjaam de raha hai, logaon mein deen ki taleem ko aam kar raha hai, ya agar sahab-e-saroot hai to apna maal Allah ke deen ki sar bulandi keliye kharch kar raha hai aur mohtaajaon ki madad kar raha hai. Jab ke dusri taraf ek aisa shakhs hai jis ke paas kuch ikhtiyaar-o-qudrat nahi hai, wo apni marzi se kuch kar hi nahi sakta. To ye donon barabar kaise ho sakte hain?

AAYAT - 76

Wa zaraballaahu Masa-lar-raju-layni 'abaduhumaaa 'ab-kamu laa yaqdiru 'alaa shay-in'awwa huwa kallun 'alaa mawlaahu **وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَانٌ عَلَى مَوْلَاهُ**

Tarjuma: "Aur Allah ne (ab ek aur) misaal bayaan ki do ashkhaas ki, un mein se ek gunga hai, wo qudrat nahi rakhta kisi bhi cheez par aur wo apne aaga par bojh hai".

'aynamaa yuwaj-jih-hu laa ya'-ti bi-khayr: **أَيَّمَا يُوَجِّهَهُ لَأَيَّاتٍ بِخَيْرٍ**

Tarjuma: "Jahan kabin bhi wo (aaga) ise bhejta hai wo koi khair lekar nahi aata".

Ek shakhs ke do ghulaam hai. Ek ghulaam gunga hai, kisi kaam ki koi salahiyat nahi rakhta, ulta apne maalik par bojh bana hua hai. Kaam waghaira kuch nahi karta, sirf rotiyaan todta hai. Agar is ka aaga ise kisi kaam se bhej de to wo kaam kharaab karke hi aata hai.

hal yastawii huwa wa many-ya'-muru bil-'adli wa huwa 'alaa Siraatim-Mustaqiim? **هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ**

Tarjuma: "Kya barabar hoga wo aur wo jo hukm deta hai adal ka, aur wo seedhi raah par qaa'im hai?"

Allah Ta'ala ne yahan ek shakhs ke do ghulaamaon ke hawale se do tarah ke insaanon ki misaal bayaan farmayi hai ke sab insaan Mere ghulaam hain. Lekin Mere in ghulaamaon ki ek qism wo hai jo Meri nemataon se luft andoz horahe hain magar Mera koi kaam nahi karte, Mere deen ki kuch khidmat nahi karte, Meri makhlooq ke kisi kaam nahi aate. Ye log is ghulaam ki manind hai jo apne aaga par bojh hain. Dusri taraf Mere wo bande aur ghulaam hain jo din raat Meri raza-joyi

keliye jadd-o-jahad kar rahe hain, neiki ka hukm de rahe hain aur burayi se rok rahe hain, Mere deen ko qaa'im karne ki jadd-o-jahad mein wo apne tan, man aur dhan ki qurbaniyan pesh kar rahe hain. To kya ye dono tarah ke insaan barabar ho sakte hain?

AAYAAT 77 TO 83

وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ ۗ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنَفْحِ الْبَصْرِ أَوْ هُوَ أَقْرَبُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ۗ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلًّا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ۗ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ النَّبِيُّنَ ۗ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يَنْتَكِرُوهَا وَكَثُرُهُمُ الْكٰفِرُونَ ﴿٨٢﴾

77. *Wa lillaahi gaybus-samaa-waati wal-`arz. Wa maaa `am-rus-Saa-`ati `illaa kalambhil-ba-sari `arw hurwa `aqrab: `innal-laaha `alaa kulli shay-`in-Qadiir.*

78. *Wallaahu `akh-rajakum-mim-butuuni `umma-haati-kum laa ta-`lamuuna shay-`anw-wa ja-`ala lakumus-sam-`a wal-`absaara wal-`af-`idata la-`allakum tashkuruun.*

79. *Alam yaraw `ilat-tayri musakhkha-raatin-fi jarwis-sa-maaa? Maa yumsikuhunna `il-lallaah. `Inna fii zaalika la-`Aayaa-til-li-qawminy-yu-`mi-nuun.*

80. *Wallaahu ja-`ala lakum-mim-buyuuti-kum sakananw-wa ja-`ala lakum-min-juluudil-`an-`aami buyuutan-tastakhif-fuunahaa yarwma za-`nikum wa yarwma `iqaamatikum wa min `aswaafihaa wa `arwbaari-haa wa `ash-`aaribaaa `asaa-sanw-wa mataa-`an `ilaa hiin.*

81. Wallaahu ja-´ala lakum mimmaa khalaaqa zilaalan w wa ja-´ala lakum-
minal-jibaali ´aknaanan w wa ja-´ala lakum saraabiila taqiikumul-
harra w wa saraabiila taqiikum-ba-´sa-kum. Kazaalika yutimmu ni-
matahuu ´alaykum la-´allakum tustimuun.

82. Fa-´in-tawallaaw fa-´inna-maa ´alaykal-Balaagul-Mubiin.

83. Ya-´rifuuna ni-matallahi summa yunkiruunahaa w wa ´ak-saruhumul-
kaafriiun.

AAYAT - 77

Wa lillaahi gaybus-samaa-waati wal-´arz. ۞ **وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۞**

Tarjuma: "Aur aasmanon aur zameen ki saari chupi baatein Allah hi keliye hain".

Wa maaa ´am-rus-Saa-´ati ´illaa ۞ **وَمَا اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصْرِ اَوْ هُوَ اَقْرَبُ ۞**
kalambil-ba-sari ´aw huwa ´aqrab:
´innal-laaha ´alaa kulli shay-´in-Qadiir. ۞ **اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۞**

Tarjuma: "Aur qayamat ka mu'amlā to aise hai jaise nigaah ka lapakna, ya (mumkin hai) wo is se bhi qareebtar ho. Yaqeenan Allah har cheez par qaadir hai".

AAYAT - 78

Wallaahu ´akh-rajakum-mim-butuuni ´umma- ۞ **وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهَاتِكُمْ**
baati-kum laa ta-´lamuuna shay-´anw- ۞ **لَا تَعْلَمُوْنَ شَيْئًا ۞**

Tarjuma: "Aur Allah ne tumhein nikaala tumhari maa'on ke petaon se jabke tum kuch nahi jaante the".

Nauzaida bachcha aqal-o-sha'oor aur samajh bujh se bilkul aari hota hai, balke haqeeqat to ye hai ke insaan ka bachcha tamaam haiwanaat ke bachchaon se zyada kamzor aur zyada mohtaaj (dependent) hota hai.

wa ja-´ala lakumus-sam-´a wal- ۞ **وَجَعَلَ لَكُمْ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْئِدَةَ ۞**
´absaara wal-´af-´idata

Tarjuma: "Aur tumhare liye sama'at, basarat aur aqal banayi".

﴿اَفْئِدَةً﴾ ´af-´idata ka tarjuma aam taur par "dil" kiya jaata hai, magar mere nazdeek is se muraad aqal aur sha'oor hai. Is par tafseeli guftagu In sha Allah Sureh Bani Isra'il ki aayat ﴿اِنَّ السَّمْعَ وَالْاَبْصَارَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عِنْدَهُ مُسْمُوْرًا ۝۱۶﴾
´innas-sam-´a wal-basara wal-fu-´aada kullu ´ulaaa-´ika kaana ´anhu

mas-`uulaa, ke ziman mein hogi. Aayat zeir-e-nazar mein kaanon aur aankhaon ka zikr insaani huwaas (senses) ke taur par hua hai aur unke huwaas ka ta'luq aqal ﴿أَفِدَّةٌ﴾ `af-`idata ke saath wohi hai jo computer ke input devices ka uske processing unit ke saath hota hai. Jis tarah computer ka processing unit mukhtalif zaraye se haasil hone waali ma'lumaat (data) ko process karke is se koi natija akhaz karta hai isi tarah huwaas-e-khamsa se haasil hone waali ma'lumaat se insaani dimaag soch bichaar karke koi natija nikaalta hai. Insaan ki isi salahiyat ko hum aqal kehte hain aur mere nazdeek ﴿أَفِدَّةٌ﴾ `af-`idata se muraad insaan ki yehi aqal hai.

la-`allakum tashkuruun.

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٧﴾

Tarjuma: "Taake tum shukr karo".

Ye tamaam salahiyatein insaan keliye Allah Ta'ala ki nemat hain aur Allah ne ye nematein insaan ko isliye ataa ki hain ke wo in par Allah ka shukr adaa kare, aur is silsile mein Allah ke shukr ka taqaza ye hai ke insaan in nemtaon ka istemaal durust taur par kare aur in se koi aisa kaam na le jis se Allah Ta'ala ki na farmaani ka koi pehlu nikalta ho.

AAAYAT - 79

'Alam yaraw `ilat-tayri musakkbha-
raatin-fii jawwis-sa-maaa? Maa
yumsikubunna `il-lallaah.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ۗ
مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ

Tarjuma: "Kya ye dekhthe nabi parindaon ko ke wo aasmaan ki fiza mein maskhar hain, inhein nabi thaama hua kisi ne siwaye Allah ke".

Yani Allah Ta'ala ke hukm aur Uske qanoon ke mutabiq ye parinde fiza mein tair rahe hain.

'Inna fii zaalika la-`Aayaa-til-li-
qawminy-yu-`mi-nuun.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

Tarjuma: "Yaqeenan is mein nishaniyaan hain un logaon keliye jo imaan rakhte hain".

AAAYAT - 80

Wallaahu ja-`ala lakum-mim-
buyuuti-kum sakananaw

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

Tarjuma: "Aur Allah ne tumbare gharaon mein tumbare liye sukunat ki jagah banayi hai".

wa ja-ala lakum-min-juluudil-an-
 'aami buyuutan-tastakhif-fuunahaa وَجَعَلْ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
 yawma za'-nikum wa yawma تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ
 'iqaatikum

Tarjuma: "Aur Usne bana diye tumhare liye chaupa'iyon ki khaalaon se aise ghar (kheeme) jinhein tum bahut halka phulka paate ho apne kooch aur qiyaam ke din".

Jaanwaraon ki khaalaon se banaye gaye kheeme bahut halke phulke hote hain. Chunache dauraan-e-safar bhi inhein uthaana asaan hota hai aur isi tarah jab aur jahan chaahain inhein asaani se gaadkar araamdah qiyaamgah banayi jaasakti hai.

wa min 'aswaafihaa wa 'awbaari-haa wa
 'ash-'aaribaaa 'asaa-san'wwa mataa-'an وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا
 'ilaa hiin. آثَانًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٥١﴾

Tarjuma: "Aur (Usne banaya tumhare liye) un (bhedaon) ki own se aur un (ountaon aur bakriyaon) ke baalaon se samaan aur baratne ki cheezein ek khaas waqt tak keliye".

Qabl azeen aayat 5 mein jaanwaraon ke baalaon ki afadiyat ke hawale se ﴿دِفْءٌ﴾ dif-un ka lafz istemaal hua tha, jis mein sardi ki shiddat se bachne keliye kapda tayaar karne ki taraf isharah tha. Yahan is silsile mein wazahat se bataya gaya hai ke mukhtalif jaanwaraon ki own aur unke baalaon ki surat mein Allah ne tumhare liye qudrati resha (fiber) paida kar diya hai jis se tum log kapde bunte ho aur dusri bahut si mufeed ashya banate ho. Ek muddat tak insaan ke paas kapda banaane keliye jaanwaron se haasil hone waale is reshe ke alawa aur koi cheez nahi thi. Kapaas ki daryaaft bahut baad mein hui. Maujuda zamane mein is maqsad keliye agarche masnawi reshe ki ranga rang iqsaam maujood hain magar is qudrati reshe ki ehmiyat wa afadiyat se aaj bhi inkaar nahi kiya jaa sakta.

AAYAT - 81

Wallaahu ja-ala lakum mimmaa khalaqa
 zilaalan'wwa وَاللَّهُ جَعَلْ لَكُمْ مِنْهَا خَلْقَ ظِلَالٍ

Tarjuma: "Aur Allah hi ne banaya tumhare liye Apni paida karda cheezaon se saaya".

Allah ne darakhtaon aur bahut si dusri cheezaon se saaye ka nizaam waza'a farmaya hai jo insaani zindagi keliye bahut mufeed hai.

ja-`ala lakum-minal-jibaali `aknaanan ۞ وَجَعَلَ لَكُم مِّنَ الْجِبَالِ الْكَانَا

Tarjuma: "Aur Usi ne banaye tumhare liye pahadaon ke andar panaah gaabein".

Pahadaon ke andar qudrati ghaarein paayi jaati hain jin mein log toofani hawa'on waghaira ki shiddat se bachne keliye panaah le sakte hain. Puraane zamane mein to is hawale se in ghaaraon ki bahut ehmiyat thi.

ja-`ala lakum saraabiila taqiikumul-harra ۞ وَجَعَلَ لَكُم سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَ
wa saraabiila taqiikum-ba'-sa-kum. سَرَائِيلَ تَقِيكُم بِأَسْكُم ط

Tarjuma: "Aur banaye tumhare liye aise libaas jo tumhein bachaate hain garmi se aur aise libaas (zar hain) jo tumhein bachaate hain tumhari ladayi mein".

Kazaalika yutimmu ni'-matahuu ۞ كَذَلِكَ يُبَيِّنُ لَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَسْلِمُونَ ﴿٨٢﴾
'alaykum la-`allakum tuslimuun.

Tarjuma: "Isi tarah wo itmaam farmaata hai Apni nemat ka tum par taake tum ita'at ki rosh ikhtiyaar karo".

Jaisa ke qabl azeen bhi ishara kiya gaya hai, is surat mein Allah Ta'ala ki nemataon ke zikr ki takraar bahut zyada hai. (Mazeed mulaheza hon ayat 18, 35, 71, 72, 83 aur 114).

AAAYAT - 82

Fa-`in-tawallaw fa-`inna-maa ۞ فَان تَوَلَّوْا فَاِنَّمَّا عَلَيْكَ الْبَلْغُ الْبَيْيْنُ ﴿٨٣﴾
'alaykal-Balaagul-Mubiin.

Tarjuma: "To (aye Nabi ﷺ!) agar ye log munh pher lein to aap par to sirf saaf saaf pahuncha dene ki zimmedaari hai.

AAAYAT - 83

Ya-`rifuuna ni`matallahi summayunkiruunahaa ۞ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يَنْكُرُونَهَا
wa `ak-saruhumul-kaafiruun. ۞ وَكَثُرُهُمُ الْكٰفِرُونَ ﴿٨٤﴾

Tarjuma: "Ye log Allah ki nemat ko pehchaante hain, phir munkir hojaate hain aur in mein aksar na-shukre hain".

AAYAAT 84 TO 89

﴿١٤﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿١٥﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿١٦﴾ وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ ۖ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿١٧﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ بِالْسَّلَامِ ۗ وَأَصَلَ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٨﴾ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿١٩﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٢٠﴾

﴿٢٠﴾

84. Wa yawma nab-`asu min-kulli `ummatin Shabiidan-summa laa yu-zanu lillaziina kafaruu wa laa hum justa-tabuun.
85. Wa `izaa ra-`allaziina za-lamul-`Azaaba falaa yukhaffafu `anhum wa laa hum yunzaruun.
86. Wa `izaa ra-`allaziina `ashrakuu shurakaaa-`ahum qaa-luu Rabbanaa haaa-`ulaaa-`i shurakaaa-`unallaziina kunnaa nad-`uu min-duunik. Fa-`al-qaw `ilayhimul-qawla `inna kum la-kaazibuun!
87. Wa `alqaw `ilallaahi yaw-ma-`izinis-salama wa zalla `anhum-maa kaanuu yaftaruun.
88. `Allaziina kafaruu wa sad-duu `an Sabiilillaahi zidnaa-hum `Azaaban fa-wqal-`azaabi bimaa kaanuu yufsiduun.
89. Wa yawma nab-`asu fii kulli `ummatin shabiidan `alay-him-min `anfusihim wa ji-`naa bika shabiidan `alaa haaa-`u-laaa`. Wa nazzalnaa `alaykal-Kitaaba tibyaanal-li-kulli shay-`inwwa Hudanwwa Rahma-tanwwa Bushraa lil-Muslimiin.

AAYAT - 84

Wa yawma nab-`asu min-kulli `ummatin
Shabiidan-

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا

Tarjuma: "Aur jis din Hum uthayenge har ummat mein se ek garwah".

Shahadat-e-haq ka ye mazmoon is surat mein do martaba (mazedd mulaheza ho aayat 89) aaya hai, jabke qabl azeen Suratul Baqarah ki aayat 143 aur Suratun Nisa ki aayat 41 mein bhi iska zikr hai. Aayat

zeir-e-nazar mein har ummat mein se jis gawah ka zikr hai wo is ummat ka Nabi ya Rasool hoga. Jaisa ke Suratul A'araaf mein farmaya gaya: ﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾ *Falanas-'alannal-laziina 'ur-sila 'ilayhim wa lanas-'alannal-mursaliin*: "Hum zaroor puchenge un se jin ki taraf Rasool bheje gaye aur Hum Rasulaon se bhi puchenge". Roz-e-mehshar har ummat ki peshi ke waqt us ummat ka Rasool ﷺ adalat ke sarkaari gawah (procesution witness) ki haisiyat se gawahi dega ke aye Allah! Teri taraf se jo paigham mujhe is qaum keliye mila tha wo maine be-kam-o-kaast un tak pahuncha diya tha. Ab ye log jawabda hain, un se muhaseba hosakta hai. Is tarah tamaam Ambiya-o-Rasl ﷺ apni apni ummat ke khilaaft gawahi denge.

summa laa yu'-zanu lillaziina kafaruu wa laa hum yusta'-tabuun. ﴿ثُمَّ لَا يُؤَدُّنَ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْبَدُونَ﴾

Tarjuma: "Phir kaafiraon ko na (bolne ki) ijaazat milegi aur na hi unko uzr pesh karne ka mauqa diya jaayega".

Us waqt unhein aisa mauqa faraham nahi kiya jaayega ke wo uzr taraash kar apne aap ko bachaane ki koshish kar sakein.

AAYAT - 85

Wa 'izaa ra-'allaziina za-lamul-'Azaaba falaa yukhaffafu 'anhum wa laa hum yunzaruuun. وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفْ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

Tarjuma: "Aur jab ye zaalim dekhenge azaab ko to phir ise unse halka nahi kiya jaayega aur na hi unhein koi mahulat di jaayegi".

AAYAT - 86

Wa 'izaa ra-'allaziina 'ashrakuu shurakaaa-'ahum qaa-luu Rabbanaa haaa-'ulaaa-'i shurakaaa-'unallaziina kunnaa nad-'uu min-duunik. وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ ﴿٨٦﴾

Tarjuma: "Aur jab mushrik log dekhenge apne (banaye hue) shareekaon ko wo kahenge ke aye hamare Rab! Yehi hain hamare wo shareek jinhein hum Tere siwa pukaara karte the".

Fa-'al-qaww 'ilayhimul-qawla 'inna kum la-kaazibuun! ﴿فَالْقَوْلُ إِلَيْهِمُ الْقَوْلُ إِنَّكُمْ لَكَاذِبُونَ﴾

Tarjuma: "To wo phenk denge ye baat unhi ki taraf ke tum log yaqeenan jhoot bol rahe ho".

Shirk ka irtekaab karne waale ye log mehshar mein jab un muqadas hastiyon ko dekhenge jinke naam ki wo dunya mein duhayi diya karte the to pukaar uthenge ke aye Allah! Ye hain wo hastiyaan jinhein hum pukaara karte the Aap ko chord kar. Maslan Hazrat Abdul Qader Jeelani رحمته اللہ علیہ ke naam ki duhayi dene waale jab wahan Aap ﷺ ko buland maratib par fa'iz dekhenge to Aap ﷺ ko pehchaan kar aise kahenge. Aur Hazrat Esa عليه السلام ko Allah ka shareek tehraane waale jab Aap عليه السلام ko dekhenge to pukaar uthenge ke ye hain Esa Ibn-e-Maryam jinhein hum Allah ka chahita beta samajhte the aur hamara aqeeda tha ke wo sooli par chardh kar hamare tamaam gunahaon ka kaffara adaa kar chuke hain.

Ye Tamaam muqadas hastiyaan wahan mushrikeen ke mushrikaana aqa'id se izhaar bara'at karenge ke hamara tum logaon se koi ta'luq nahi hai aur hamein kuch maloom nahi hai ke tum log dunya mein hamari ibadat kiya karte the aur Allah ke siwa hamein pukaara karte the. Qabl azeen ye mazmoon Sureh Yunus ki aayat 28 aur 29 mein bhi guzar chuka hai.

AAAYAT - 87

Wa 'alqaw 'ilallaahi yarw-ma-'izininis-
salama wa zalla 'anhum-maa kaanuu
yaftaruun. وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ بِالسَّلَامِ وَأَضَلَّ
عَنَّهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

Tarjuma: "Aur wo (sab ke sab) us roz Allah ke huzoor aajizi pesh karenge aur gum hojaayenge un se (wo aqa'id) jo wo ghada karte the".

Aisi muqadas hastiyon ke baare mein jo aqa'id aur nazriyaat unhone ghad rakhe the ke wo unhein azaab se bachalenge aur Allah ki pakad se churdalenge, aise tamaam khud saakhta aqa'id mein se is din unhein kuch bhi yaad nahi rahega aur azaab ko dekhkar un ke haathaon ke tote udjaayenge.

AAAYAT - 88

Wa 'alqaw 'ilallaahi yarw-ma-
'izininis-salama wa zalla 'anhum-
maa kaanuu yaftaruun. الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

Tarjuma: "Wo log jinhone kufr kiya aur rokthe rahe (dusraon ko) Allah ke raaste se, Hum unke azaab par azaab ka izaafa karte jaayenge. ba-sabab is fasaad ke jo wo karte the".

Un logoan ka azaab batadreej badhta chala jaayega jinhone na sirf haq ko jhutlaya balke uske khilaaf saazishein ki aur logoan ko warghalakar Allah ke raste se rokthe rahe.

AAYAT - 89

Wa yaawma nab-'asu fi kulli 'ummatin shabiidaan 'alay-him-min 'anfusihim
 وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ

Tarjuma: "Aur (zara tasaawur karo us din ka) jis din Hum har ummat mein khada karenge ek gawah un par un hi mein se".

Ye wohi alfaaz hain jo hum aayat 84 mein padh aaye hain. Qayamat ke din tamaam Rasool ﷺ apni apni ummat par gawah honge. Suratul Ahzaab mein Muhammad Rasool Allah ﷺ ke baare mein is hawale se farmaya gaya: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُبِينًا ۗ﴾ Yaaa-'ayyuban-Nabiyyu 'in-naaa 'arsalnaaka Shabidaan'awwa Mubashshiran'awwa Naziiraa. Wa Daa-'iyan-'ilallaahi bi-'iznihii wa Siraajam-Muniiraa. "Aye Nabi ﷺ! Yaqeenan Humne Aap ﷺ ko bheja hai gawahi dene waala, khush-khabri dene waala aur khabardaar karne waala banakar, aur bulaane waala Allah ki taraf Uske hukm se aur ek roshan chiraag". Isi tarah Suratul Muzammil mein Huzoor ﷺ ke baare mein farmaya: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۗ﴾ 'Innaaa 'arsalnaaa 'ilaykum Rasuulan-shaahidan 'alaykum kamaaa 'arsalnaaa 'ilaa Fir-'aawna Rasuulaa. "Yaqeenan Humne bheja hai tumhari taraf ek Rasool, gawahi dene waala tum par jaise Humne bheja tha Fir'aun ki taraf ek Rasool".

wa ji'-naa bika shabiidaan 'alaa haaa-'u-laaa'. ﴿وَجِنَّا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ﴾

Tarjuma: "Aur Aap ﷺ ko khada karenge gawah (banakar) unke khilaaf".

Qabl azeen hum Suratun Nisa mein bhi is se milti julti ye aayat padh chuke hain: ﴿كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِنَّا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ۗ﴾ Fa-kayfa 'izaa ji'-naa min kulli 'ummatim-bi-shabiidin'aw-wa ji'-naa bika 'alaa haaa-'u-laaa-'i Shabiidaa? "Phir kya haal hoga jab Hum laayenge har ummat mein se ek gawah aur Aap ﷺ ko laayenge un par gawah". Yahan ﴿هَؤُلَاءِ﴾ haaa-'u-laaa-'i ke lafz mein Quresh-e-Makkah ki taraf ishara hai jin tak Huzoor ﷺ ne barah-e-raast Allah ki dawat pahuncha di thi. Lehaza qayamat ke din Aap ﷺ unke khilaaf gawahi denge ke aye Allah maine Aap ka paighaam be-kam-o-kaast un tak pahuncha diya tha aur is mein kisi shak-o-shuba ki gunja'ish nahi chordi thi. Maine is ziman mein barsha bars tak unke darmiyaan har tarah ki mashaqat uthayi.

Unhein tanhayi mein fardan fardan bhi mila aur alal elaan ijtmayi taur par bhi unse mukhatib hua. Maine is silsile mein koi daqeeqa faro guzaasht nahi kiya tha.

Rasool Allah ﷺ ne Allah ka ye paighaam ahl-e-Arab tak baraaah-e-raast pahuncha diya aur baaqi dunya tak gayamat tak keliye ye paighaam pahunchane ki zimmedaari Aap ﷺ ne ummat ko muntaqil farmadi. Ab agar ummat is farz mein kotahi karegi to logaon ki gumrahi ka wabaal afraad-e-ummat par aayega. Chunache ye bahut bhaari aur naazuk zimmedaari hai jo ummat-e-muslima ke afraad hone ke sabab hamare kandhaaon par aapadi hai. Suratul Baqarah ki aayat 143 mein ummat-e-muslima ki is zimmedaari ka zikr tahweel-e-qibla ke zikr ke fauran baad is tarah farmaya gaya: **﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾** *Wa kazaalika ja-'almaa-kum 'Ummatan-w-Wasatal-li-takuunuu shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu alaykum Shabiidaa. 'Tsi tarah Humne tumhein ek ummat-e-wasat banaya hai taake tum logaon par garwah bano aur Rasool tum par garwah bane*". Is bhaari zimmedaari ki adaa'igi ke dauraan bahut mushkil aur jaan gasal marahil ka aana naguzeer hai. Is tarah ke muskhil marahil se guzarne ka tareeqa Suratul Baqarah hi mein aage chalkar is tarah wazeh kiya gaya: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْعَيْنُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾** *Yaaa-'ayyuhallaziina 'aa- manusta-'iinuu bis-Sabri was- Sa-laah; 'innallaaha ma-'as-saabiriin. "Aye able imaan tum madad talab karo namaaz aur sabar ke saath, yaqeenan Allah sabar karne waalaon ke saath hai"*. Aur phir is raah mein jaan ki baazi lagaane waale khush naseeb ahle imaan ki diljoyi is tarah farmayi gayi: **﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾** *Wa laa taquuluu li-many-yuqtalu fii sabiilil-laahi 'amwaat. Bal 'ah-yaaa-'unw-wa laakil-laa tash-'uruun. "Aur mat kabo unhein murda jo Allah ke raste mein qatal kardiye jaayen, balke wo zinda hai magar tumhein (unki zindagi ka) sha'oor nahi"*.

Wa nazzalnaa 'alaykal-Kitaaba tibyaanal-li-kulli shay-'inw-wa Hudanw-wa Rahmatanw-wa Bushraa lil-Muslimiin.

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

Tarjuma: *"Aur (Aye Nabi ﷺ!) Humne utardi hai Aap par ye kitaab wazabat karti hui har shaye ki aur ye hidayat, rehmat aur basharat (bankar aayi) hai musalmaanon keliye"*.

Yani hayaat-e-insaani ke tamaam masa'il ka hal Qur'an mein maujood hai. Qur'an un logaon keliye hidayat, rahmat aur basharat hai jo muslim yani Allah ki farmabardaari karne waale hain.

AAYAAT 90 TO 100

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ
 يَعِظُكُمُ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
 وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۗ إِنَّ اللَّهَ يُعَلِّمُ مَا تَعْلَمُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا
 مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ
 إِنَّمَا يَبْهُوكُمُ اللَّهُ بِهِ ۗ وَلِكَيْبَتِنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾ وَلَوْ شَاءَ اللَّهُ
 لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۗ وَلَٰكِن يُضِلُّ مَنْ يَشَاءُ ۗ وَمَهْدَىٰ مَنْ يَشَاءُ ۗ وَلَسْتَ لَنْ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾
 وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوْءَ بِمَا صَدَدْتُمْ عَنِ
 سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ
 لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنْ نُجْزِيَ الَّذِينَ صَبَرُوا
 أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ
 حَيٰوَةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ
 بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
 إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

١٣
ع
١٤

90. *Innallaaha ya'-muru bil-'adli wal-'ihsaani wa 'iitaaa-'i zil-qurbaa wa yanhaa 'anil-fahs-haaa-'i wal-munkari wal-bagy: ya-'izukum la-'allakum tazakka-ruun.*

91. *Wa 'awfuu bi-'Ahdillaahi 'izaa 'aahattum wa laa tanqu-zul-'aymaana ba'-da tarukiidi-haa wa qad ja-'al-tumullaaha 'alaykum kafilaal: 'innallaaha ya'-lamu maa taf-'aluun.*

92. *Wa laa takuunuu kallatii naqazat gazlahaa mim-ba'-di quwwatin 'ankaasaa. Tattakhi-zuuna 'aymaanakum dakhalam-baynakum 'an-takuuna 'umma-tun hiya 'arbaa min 'ummah; 'innamaa yabluu-kumullaahu bib; wa layu-bayyinanna lakum Yarwmal-Qi-yaamati maa kun-tum fihi takhtalifuun.*

93. *Wa law shaaa-'allaahu la-ja-'alakum 'ummatanw-waahi-datanw-wa laakiny-yuzillu many-yashaaa-'u wa yahdii many-yashaaa': wa latus-'a-lunna 'am-maa kuntum ta'-maluun.*

94. *Wa laa tattakhizuuu 'aymaa-nakum dakhalam-baynakum fata-zilla qadamum-ba'-da su-buutihaa wa tazuuqus-suuu-'a bimaa sadattum 'an-Sabiilil-laa-bi wa lakum 'azaabun 'aziim.*
95. *Wa laa tashtaruu bi-'Ab-dillaahi saman-an-qaliilaa: 'in-namaa 'indallaahi huwa khay-rul-lakum 'in-kuntum ta'-la-muun.*
96. *Maa 'indakum yanfadu wa maa 'indallaahi baaq. Wa la-najzi-yannallaziina sabaruuu 'ajrabum-bi-'ahsani maa kaa-nuu ya'-maluun.*
97. *Man 'amila saalibam-min-zakarim 'aw 'unsa wa huwa Mu'-minun-fala-nuhyi-yanna-huu Hayaatan-Tayyibah, wa la-najzi-yannahum 'ajrabum-bi-'ahsani maa kaanuu ya'-ma-luun.*
98. *Fa-'izaa qara'-tal-Qur-'aa-na fasta-'iz billahi minash-Shaytaanir-Rajim.*
99. *'Innaahu laysa lahuu sul-taanun 'alallaziina 'aamanuu wa 'alaa Rabbihim yataw-wak-kaluun.*
100. *'Innamaa sultaanuhuu 'alallaziina yata-wallaw-nahuu wallaziina hum-bihii mushri-kuun.*

AAYAT - 90

'Innallaaha ya'-muru bil-'adli wal-'ihsaani وَالْإِحْسَانَ
wa 'itaaaa-'i zil-qurbaa وَإِيتَائِي ذِي الْقُرْبَىٰ

Tarjuma: "Yaqeenan Allah hukm deta hai adal ka, ehsaan ka aur qurabatdaaraon ko (unke hugoog) adaa karne ka".

wa yanhaa 'anil-fahs-haaa-'i wal- وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
munkari wal-bagy:

Tarjuma: "Aur Wo rokta hai be-haya'i, burayi aur sarkashi se".

ya-'izukum la-'allakum tazakka-ruun.

يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Tarjuma: "Wo tumhein nasihat karta hai taake tum sabaq haasil karo".

Ye aayat is lehaaz se bahut mash'hoor hai ke aksar Jumatul Mubarak ke khutbaat mein shaamil ki jaati hai. Ye bahut hi jaame aayat hai aur is mein amar bil-ma'roof aur nahi anil munkir ke andaaz mein teen cheezaon ka hukm diya gaya hai aur teen hi cheezaon se mana kiya gaya hai. Pehla hukm adal ka hai aur dusra ehsaan ka. Adal

to ye hai ke jis ka jis qadar haq hai ain isi qadar aap use de dein, lekin ehsaan ek aisa amal hai jo adal se bahut alaa-o-arfa'a hai. Yani ehsaan ye hai ke aap kisi ko is ke haq se zyada dein aur ye amal Allah Ta'ala ko bahut pasand hai. Chunache Allah mohsineen ko mehboob rakhata hai. Teesra hukm qurabatdaaraon ke huqooq ka khayaal rakhne ke baare mein hai, yani un se husn-e-sulook se pesh aana, sila rehmi ke taqaaze pure karna aur anfaaq-e-maal ke silsile mein unko tarjeeh dena. Ye teen ehkaam un amaal ke baare mein hain jo ek achche mu'ashire ki bunyaad ka kaam dete hain.

Jin cheezaon se yahan mana kiya gaya hai un mein sab se pehle be-haya'i hai. Haya goya insaan aur har bure kaam ke darmiyaan parda hai. Jab tak ye parda qaa'em rehta hai insaan amla taur par burayi se bacha rehta hai, aur jab ye parda uth jaata hai to phir insaan besharam hokar azaad hojaata hai. Phir wo "*Be haya baash wa harcha khuwahi kun!*" ka misdaaq bankar jo chaahe karta phirta hai. Be-haya'i ke baad munkir se mana kiya gaya hai. Munkir har wo kaam hai jiske bure hone par insaan ki fitrat gawahi de. Teesra na-pasandida amal ya jazba *Al-bagy* yani sarkashi hai. Ye sarkashi agar Allah ke khilaaf hoto baghawat hai aur yun kufr hai, aur agar ye insaanon ke khilaaf ho to ise "udwaan" kaha jaata hai yani zulm aur zyadati. Behr-e-haal in donaon satahaon par ye intehayi na-pasandida aur mazmoom jazba hai.

Agli chand aayaat mushkilaatul Qur'an mein se hain. Inki tafseer ke baare mein bahut si ara'a hain jo sab ki sab yahan bayaan nahi ki sakti. Mai yahan sirf wo raye bayaan karunga jis se mujhe itefaaq hai. Meri raaye ke mutabiq in aayaat mein ru-e-sakhan ahle kitaab ki taraf hai. Makki surtaon mein agarche ahle kitaab se ﴿يَبِئَاتِ اسْرَائِيلَ﴾ *yaaa Banii Israa'iila* ya ﴿يَا هَلْ كَاتِبٌ﴾ *yaaa-'Ahlal-kitaabi* ke alfaaz se baraah-e-raast khitaab nahi kiya gaya, lekin Suratul An'aam aur iske baad (Makki daur ke aakhri saalaon mein) naazil hone waali surtaon mein ahle kitaab ko bil-waasta andaaz mein mukhtib karne ka silsila shuru ho chuka tha. Us ki wajah ye thi ke us waqt tak Muhammad Rasool Allah ﷺ ke dawa-e-nabuwat ke baare mein khabrein Madina pahunch chuki thi aur yahood Madina in khabraon ko sunkar bahut mutajasaana andaaz mein mazed ma'lumaat ki toh mein the. Un mein se kuch log to Nabi Aakhiruz Zamaan ﷺ ko pehchaan bhi chuke the aur wo is intezaar mein the

ke mazed ma'lumaat se Aap ﷺ ki nabuwat ki tasdeeq hojaaye to wo Aap ﷺ par imaan le aaye. Dusri taraf yahood Madina hi mein se kuch logaon ke dilaon mein Aap ﷺ ke khilaaf hasad ki aag bhi bhadak chuki thi. Is qism ke log Aap ﷺ ki mukhalifat keliye Quresh-e-Makkah se musalsil raabte mein the aur Aap ﷺ ki aazma'ish keliye Quresh-e-Makkah ko mukhtalif qism ke sawalaat bhejte rehte the. Un sawalaat mein ek ahem sawaal ye bhi tha ke Hazrat Ibrahim ؑ aur Hazrat Is'haaq ؑ to Philistine mein aabaad the lekin unki aulaad yani Bani Isra'il ke log wahan se Misr kaise pahunche? Un ka yehi sawaal tha jiske jawaab mein puri Sureh Yusuf naazil hui thi. Chunache ye wo ma'roozii surat-e-haal thi jis ki wajah se Makki daur aakhri surtaon mein kahin kahin ahle kitaab ka zikr bhi maujood hai aur bil-waasta taur par unse khitaab bhi hai. Is pas manzar mein meri raaye yehi hai ke aa'inda ayaat mein ru-e-sakhan ahle kitaab ki taraf hai.

AAYAT - 91

Wa 'awfuu bi-'Abdillaabi 'izaa 'aabattum وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

Tarjuma: "Aur Allah ke ahad ko pura karo jab ke tum ahad kar chuke ho".

Yahan Bani Isra'il ka wo waada muraad hai jis ki tafseel baad mein Madni surtaon mein aayi. Madni surtaon mein unke is ahad ka baar baar zikr kiya gaya hai: ﴿..... وَإِذْ أَخَذْنَا مِيثَاقَكُمْ...﴾ *Wa iz' akhaznaa miisaaqakum...* (Al-Baqarah : 63). Yahan par is ahad ki tafseel mein jaaye baghair sirf iska tazkera kar diya gaya ke "*aaqilaan ra isharah kaafi ast*". Maqsad ye tha ke Bani Isra'il ke sahabaan-e-ilm-o-baseerat baat ko samajhna chaahein to samajhlein.

wa laa tanqu-zul-'aymaana ba'-da tarwkiidi-haa wa qad ja'-al-tumullaaha 'alaykum kafilaa: وَلَا تَنْفُضُوا الْآيَاتِ الْبَيِّنَاتِ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا

Tarjuma: "Aur apni qasmaon ko mat todo mazbooti se baandhne ke baad, jabke tum Allah ko apne upar gawah tehra chuke ho".

'innallaaha ya'-lamu maa taf'-aluun. إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Tarjuma: "Yaqeenan Allah jaanta hai jo kuch tum kar rahe ho".

Yani ye ahad tumne Allah ko gawah banakar aur Allah ki qasmein khaakar baandha hua hai.

AAAYAT - 92

Wa laa takuunuu kallatii naqazat gazlabaa mim-ba'-di quwwatin 'ankaasaa.

وَلَا تَكُونُوا كَالَّذِينَ نَقَظَتْ غَزْلَهَا
مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا ۖ

Tarjuma: "Aur mat hojao us (diwani) aurat ki maanind jis ne apna sout todkar tukde tukde kar daala, mazbooti (se kaatne) ke baad".

Dekho tum to ek muddat se Nabi Aakhiruz Zamaan ﷺ ke muntazir chale aarahe the aur ahl-e-Arab ko is hawale se dhamkaya bhi karte the ke Nabi Aakhiruz Zamaan aane waale hain, jab wo tashreef le aaye to hum inke saath milkar tum logaon par ghaalib aajaayenge. Ab jab ke wo Nabi ﷺ aagaye hain to tum logaon ko kya hogaya hai ke tum un ﷺ ko jhutlaane ke liye bahaane dhoond rahe ho! to kya ab tum log apne mansubaon aur afkaar-o-nazriyaat ke taane baane khud apne hi haathaon taar taar kar dene par tul gaye ho? Kya us dewaani aurat ki tarah tumhari bhi mat maari gayi hai jo badi mehnat aur mashaqat ke saath kaate hue apne sout ki taar taar udhed ke rakhde?

Tattakhi-zuuna 'aymaanukum dakhalam-baynakum 'an-takuuna 'umma-tun hiya 'arbaa min 'umma;

تَتَّخِذُونَ أَيْمَانَكُمْ دَخْلًا بَيْنَكُمْ أَنْ
تَكُونَ أُمَّةٌ هِيَ أَرْبَاةٌ مِنْ أُمَّةٍ ۖ

Tarjuma: "Tum apni qasmaon ko apne mabeen dakhal dene ka zariya banate ho taake na hojaaye ek qaum badhi hui dusri qaum se".

Yani tumne to is mu'amle ko goya do qaumaon ka tanaza bana liya hai. Ye jaante hue bhi ke ye wohi Nabi ﷺ hain jin ki basharat tumhari kitaab mein maujood hai, tum aapas mein ahad-o-paimaan kar rahe ho, qasmein khaa rahe ho ke hum hargiz Aap ﷺ par imaan nahi laayenge. Tumhari is hat dharmi ki wajah iske siwa aur koi nahi ke tum qaumi aseebat mein muhtela ho chuke ho. Chunke is Aakhri Nabi ﷺ ka ta'luq Bani Isma'il yani ummiyyeen se hai, isliye tum log nahi chaahate ke Bani Isma'il ko ab waisi hi fazilat haasil hojaaye jo pichle do hazaar saal se tum logaon ko haasil thi.

innamaa yabluu-kumullaahu bih;

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۖ

Tarjuma: "Yaqeenan Allah tumhein aazma raba hai iske zariye se".

Is mein tumhari aazma'ish hai. Allah Ta'ala dekhna chaahata hai ke tum log haq parast ho ya nasal parast? Agar tum log is mu'amle mein nasal parasti ka suboot dete ho to jaan lo ke Allah se tumhara koi ta'luq nahi aur agar haq parast banna chaahate ho to tumhein sochna chaahiye

ke ek muddat tak Allah Ta'ala ne nabuwat tumhari nasal mein rakhi aur ab Allah Ta'ala ne Bani Isma'il ke ek fard ko iske liye chun liya hai. Lehaza ise Allah ka faisla samajhte hue tumhein qubool karlena chaahiye. Tumhein ye bhi sochna chaahiye ke Bani Isma'il bhi to aakhir tumhari hi nasal mein se hain. Wo bhi tumhare jadd-e-amjad Hazrat Ibrahim عليه السلام hi ki aulaad hain, magar tum log ho ke tumne is mu'amle ko baahmi mukhasimat aur zid ﴿بُغْيًا بَيْنَهُمْ﴾ *bagyam-baynahum*, ki bhent chardh diya hai aur is tarah tum log Allah ki is aazma'ish mein nakaam ho rahe ho.

wa layu-bayyinanna lakum yawmal-Qi-yaamati maa kun-tum fihi takhtalifuun.

وَلَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٦﴾

Tarjuma: "Aur wo zaroor zaahir karega tum par qayamat ke din wo sab kuch jis mein tum log ikhtelaaf karte the".

AAAYAT - 93

Wa law shaaa'-allaahu la-ja'-alukum 'ummatanw-waahi-datanw

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

Tarjuma: "Aur agar Allah chaahata to tumhein ek hi ummat bana deta".

Allah Ta'ala ye bhi kar sakta tha ke puri insaniyat ko ek hi ummat bana deta taake naslaon aur qaumaon ki ye tafreeq hi na hoti aur na hi ek ummat ko ma'zool karke dusri ummat ko nawaazne ki zarurat pesh aati. Phir Jis Allah ne Bakht-e-Nasr ke haathaon tumhari barbaadi ke baad Huzrat Uzair عليه السلام ki dawat-e-tauba ke zariye tumhari nishaat-e-saaniya ki thi, Wo ye bhi kar sakta tha ke ek dafa phir kisi islaahi tehreek ke zariye tumhein Apni hidayat aur rehmat se nawaaz deta. Is tarah aakhri Nabi bhi tum hi mein aate aur ye Qur'an bhi tum hi ko milta. Agar Allah ko manzoor hota to ye sab kuch mumkin tha.

wa laakiny-yuzillu many-yashaaa-'u wa yahdii many-yashaaa':

وَالْكَافِرِينَ يَكُونُ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٤٧﴾

Tarjuma: "Lekin wo gumrah karta hai jise chaahata hai aur hidayat deta hai jise chaahata hai".

Ayat ke is hisse ka ek tarjuma ye bhi hai ke "Wo gumrah karta hai use jo (gumrahi) chaahata hai aur hidayat deta hai use jo (hidayat) chaahata hai".

wa latus-'a-lunna 'am-maa kuntum ta'-maluun.

وَلَسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٤٨﴾

Tarjuma: "Aur tum se zaroor pucha jaayega us baare mein jo kuch tum karte the".

Yani is waqt tum log ek bahut bade imtihaan se do-chaar ho. Tumhare paas Nabi Aakhiruz Zamaan ﷺ ke baare mein wazeh nishaniyaon ke saath ilm aachuka hai aur tum Allah ki kitaab ke waaris bhi ho. Iske bawajood agar tum ne Hamare Nabi ﷺ ki tasdeeq na ki aur Aap ﷺ ko jhutlaane par tule rahe to is baare mein tum se zaroor jawaab talbi hogi.

Ab zara Suratul Baqarah ki in aayaat ko zehen mein taaza kijiye:

﴿لَيْسَ إِسْرَاءُ يَلِ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِي اَوْفِيْ بِعَهْدِكُمْ وَاِيَايَ فَاهْبُوتُوْنَ ۝ وَاِمْنًا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرِيْهِ ۗ وَلَا تَشْرِكُوْا بِالِاِيْتِيْ شَيْئًا قَلِيْلًا ۗ وَاِيَايَ فَاتَّقُوْنَ ۝ وَلَا تَلْبِسُوْا الْحَقَّ بِالْبٰطِلِ وَتَكْتُمُوْا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ۝﴾

41. Wa 'aminuu bima'aa 'anzaltu musaddiqal-limaa ma-'a-kum wa laa takuunu' 'awwala kaafirim-bih. Wa laa tash-taruu bi-'Aayaatii samanana qaliilaa; wa 'iyyaaya fattaquun. 42. Wa laa talbisul-Haqqa bilbaatili wa taktumul-Haqqa wa 'antum ta'-lamuun.

Tarjuma: "Aye Bani Isra'il! yaad karto tum Meri wo nemat jo Maine tum par inaaam ki aur pura karo Mera ahad, Mai pura karunga tumbare (saath kiye gaye) ahad ko aur Mujh hi se daro. Aur imaan lao us kitaab par jo Maine naazil ki hai, jo tasdeeq karte hue aayi hai us kitaab ki jo tumbare paas hai, aur mat hojao tum hi sab se pehle iska kufr karne waale, aur mat becho Meri aayaat ko thodi se qeemat ke ewaz aur Mera hi taqwa ikhtiyaat karo. Aur na milao haq ko baatil ke saath aur na chupao haq ko jaante boojhte".

In aayaat ko pardh kar yehi mehsoos hota hai ke yahan Suratul Nahl mein jo baat ﴿وَاَوْفُوا بِعَهْدِ اللّٰهِ﴾ Wa 'awfuu bi-'Abdillaahi se shuru hui hai ye goya tamheed hai us mazmoon ki jo Suratul Baqarah ki mandarja baala aayaat ki shakal mein Madina jaakar naazil hone waala tha.

AAYAT - 94

Wa laa tattakhizuuu 'aymaa-nakum وَلَا تَتَّخِذُوْا اِيْمَانَكُمْ دَخْلًا بَيْنَكُمْ دAKHALAM-baynakum fata-zilla qadamum-ba'-da su-buutihaa فَتَرٰلَ قَدَمٌۢ بَعْدَ شَبُوْتِهَا

Tarjuma: "Aur mat banao apni qasmaon ko apne darmiyaan dhoke ka zariya ke phisal jaaye koi qadam pokhtagi ke baad".

Dekho haqeeqat ye hai ke tum Hamare Nabi ﷺ ko achchi tarah pechhaan chuke ho: ﴿يَعْرِفُوْنَكَ كَمَا يَعْرِفُوْنَ اٰبَاءَهُمْ﴾ ya'-rifuunabuu kamaa

ya'-rifuuna 'abnaaa-'ahum: (Al-Baqarah: 146). "Ab is haalat mein agar tum phisloge to yaad rakho seedhe jabanum ki aag mein jaakar giro ge" ﴿فَأَنهَارِهِ فِي نَارٍ جَهَنَّمَ﴾ fan-haara bibii fi naari Jahannam. (At-Tauba: 109)

wa tazuuqus-suuu-'a bima'a sadattum 'an- سَبِيلِ اللَّهِ ۚ وَ لَكُمْ عَذَابٌ عَظِيمٌ ﴿٤٦﴾
Sabiilil-laa-hi wa lakum 'azaabun 'aziim.

Tarjuma: "Aur tumhein azaab ka maza chakhna pade basabab iske ke tumne (logaon ko) roka Allah ke raaste se aur tumhare liye (iski padaash mein) bahut bada azaab hai".

Tumhein to chaahiye tha ka sab se pehle khade hokar gawahi dete ke humne Muhammad ﷺ ko apni kitaab mein di gayi nishaniyon se theek theek pehchaan liya hai, Aap ﷺ waqiye Allah ke Rasool ﷺ hain. Aur tumhein nasihat bhi ki gayi thi: ﴿وَلَا تَكُونُوا أَوَّلَ كَافِرِيهِ﴾ wa laa takuunuu 'awwala kaafirim-bih. (Al-Baqarah: 41) "Aur tum iske pehle munkir na ban jaana". Is sab kuch ke bawajood tum log is gawahi ko chupa rahe ho: ﴿وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ﴾ Wa man 'azlamu mimman-katama shahaadatan 'indahuu minal- laah? (Al-Baqarah: 140) "Aur us shakhs se badhkar kaun zaalim hoga jis ne chupayi wo garwahi jo iske paas hai Allah ki taraf se".

AAYAT - 95

Wa laa tashtaruu bi-'Ah-dillaahi samanan- qaliilaa:

وَلَا تَشْتَرُوا بِعَدْلِ اللَّهِ ثَمَنًا قَلِيلًا ۖ

Tarjuma: "Aur Allah ke us ahad ko haqeer si qeemat ke ewaz farokht na karo".

'in-namaa 'indallaahi huwa kbay-rul- lakum 'in-kuntum ta'-la-muun.

إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

Tarjuma: "Yaqeenan Allah ke paas jo kuch hai wo bahut behtar hai tumhare liye agar tum ilm rakhte ho".

Tumhein dunya ke chote chote mafadaat bahut azeez hain aur in haqeer mafadaat keliye tum log Allah ki hidayat ko thukra rahe ho, magar tumhein maloom hona chaahiye ke agar tum log is hidayat ko qubool karloge to Allah ke haan ukhrawi inaamaat se nawaaze jaoge. Allah ke haan jannat ki dayimi nematein tumhare un mafadaat ke muqabile mein kahin behtar hain jin ke saath tum log aaj chimte hue ho.

AAAYAT - 96

Maa 'indakum yanfadu wa maa 'indallaahi مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۝

baaq.

Tarjuma: "Jo tumbare paas hai wo khatam hojaayega aur jo Allah ke paas hai wo baaqi rehne waala hai".

Wa la-najzi-yannallaaziina sabaruuu وَلَنْجَزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

'ajrahum-bi-ahsani maa kaa-nuu ya'-maluun.

Tarjuma: "Aur Hum laaziman denge sabar karne waalaon ko unka ajar unke behtareen amaal ke mutabiq".

Har nekokaar shakhs ke tamaam amaal ek darje ke nahi hote, koi neki alaa darje ki hoti hai aur koi nisbatan chote darje ki. Magar jin logoan se Allah Ta'ala khush hojaayenge, unki alaa darje ki nekiyon ko saamne rakhkar unke ajr-o-sawaab ka ta'yyun kiya jaayega.

AAAYAT - 97

Man 'amila saalibam-min-zakarin 'aw مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيٰوةً طَيِّبَةً ۚ

'unsaa wa huwa Mu'-minun-fala-nuhyi-yanna-huu Hayaatan-Tayyibah,

Tarjuma: "Jis kisi ne bhi neik amal kiya, khuwah wo mard ho ya aurat, bashart yeke ho wo momin to Hum ise (dunya mein) ek pakiza zindagi basar karayenge".

Aise log beshak dunya mein rukhi sukhi khaakar guzara karein unhein sukoon-e-qalb ki daulat naseeb hogi, un logoan ke dil ghani honge, kyunke Huzoor ﷺ ka farmaan hai: *Al-ghina'a ghina an-nafsi*¹ ke asal ameeri to dil ki ameeri hai. Agar insaan ka dil ghani hai to insaan waqaytan ghani hai aur agar dheraon daulat paakar bhi dil laalach ke phande mein giraftaar hai to aisa shakhs darasal ghani ya ameer nahi, faqeer hai. Chunache nekokaar insaanon ko dunyawii zindagi mein hi ghana aur sukoon-e-qalb ki nemat se nawaaza jaayega, kyunke ye nemat to samra hai Allah ki yaad ka: ﴿اَلَا يَذْكُرُ اللّٰهُ تَصْمِيْنَ الْقُلُوْبِ﴾ *Alaa bi-zik-rillaa-hi tatma-innul-quluub.* (Ar-Ra'ad) "Agaah raho! Dil to Allah ke zikr

1. Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshaad farmaya: (لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَىٰ عَنِ النَّفْسِ) (Sahih Al-Bukhari, Kitaabur Riqaaq, Baabul Ghani, Ghani ul nafs. Wa Sahih Muslim, Kitaabuz Zakaat, Baab Laisul Ghani an Kasratul Arz) "Daulat-mandi asbaab dunyawii ki kasrat se nahi hoti, balke asal daulatmand (ghani) to wo hai jis ka dil ghani hai".

hi se mutma'in hote hain". Aise logaon ka shumaar Allah ke dostaon aur auliya mein hota hai. Unke saath khususi shaffaqat ka mu'ala farmaya jaata hai aur unhein huzn-o-malaal ke saayaon se mehfooz rakha jaata hai:

﴿الَّذِينَ آمَنُوا وَالَّذِينَ هُمْ يَحْرَمُونَ﴾ *Alaaa 'inna 'Awli-yaaa-'allaabi laa kharw-fun 'alay-him wa laa hum yah-zanuun.* (Yunus) *"Agaab rabho! Yaqeenan auliya Allah par na koi khauf hoga aur na wo ghamgeen honge".*

wa la-najzi-yannahum 'ajrahum-bi-
'absani maa kaanuun ya'-ma-luun. ﴿وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

Tarjuma: *"Aur (aakhirat mein) Hum unhein zaroor denge unke ajar, unke behtareen amaal ke mutabiq"*

AAAYAT - 98

Fa-'izaa qara'-tal-Qur-'aa-na fasta-iz فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ
billabi minash-Shaytaanir-Rajim. بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

Tarjuma: *"To jab aap Qur'an padhenge to Allah ki panaah talab karlijiye shaitaan-e-mardood se".*

Is hukm ki ru se Qur'an ki tilawat shuru karne se pehle
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *Aa'uuzu billaabi minash shaytaanir rajiim*, padhna zaruri hai.

AAAYAT - 99

'Innahuu laysa lahuu sul-taanun 'alallaziina إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ
'aamanuu wa 'alaa Rabbihim yatawak- آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
kaluun.

Tarjuma: *"Iska kuch bhi zor nahi chalta un logoan par jo imaan laaye hain aur jo apne Rab par tawakkal karte hain".*

AAAYAT - 100

'Innamaa sultaanubuu 'alallaziina yata- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ
wallaaw-nabuu wallaziina hum-bihii وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾
mushri-kuun. ۱۳
ع
۱۹

Tarjuma: *"Uska zor to unhi logaon par chalta hai jo us se dosti karte hain aur jo usko (Allah ke saath) shareek tehraane waale hain".*

Shaitaan ka zor unhi logaon par chalta hai jo usko apna rafeeq aur sarparast bana lete hain aur Allah ki ita'at ke bajaye us ki ita'at karte hain. Goya us ko Allah ke saath shareek tehra lete hain, ya uske behkane se dusri hastiyon ko Allah ka shareek bana lete hain.

AAYAAT 101 TO 111

وَإِذْ بَدَلْنَا آيَةَ مَكَانٍ آيَةً ۖ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ عَلَّمْتَهُمُ الْقُرْآنَ لِئَلَّا يُعَلِّمَهُ بَشَرٌ ۚ لِسَانَ الَّذِي يُلْحَدُونَ إِلَيْهِ أَجْمَعِي ۖ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ ۖ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكٰذِبُونَ ﴿١٠٥﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ ۖ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا ۖ فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ ۖ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾ أُولَٰئِكَ الَّذِينَ طَعَنَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعْتِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغٰفِلُونَ ﴿١٠٨﴾ لَوْ جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْخٰسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قَدَرُوا ثُمَّ جَهِدُوا وَصَبَرُوا ۖ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٠﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تِجَارِدًا لِنَفْسِهَا ۖ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

101. *Wa 'izaa baddalnaaa 'aa-yatam-makaana 'aayatinw-wal-laahu 'A'-lamu bimaa yu-nazzilu qaaluuu 'innamaaa 'anta muftar: bal-'aksaruhum laa ya'-lamuun.*

102. *Qul nazzalahuu Ruubul-Qudusi mir-Rabbika bil-Haqqi li-yusabbi-tallaziina 'aamanuu wa Hudanw-wa Busbraa lil-Muslimiin.*

103. *Wa laqad na'-lamu 'anna-hum yaquu-luuna 'innamaa yu'-allimuhuu bashar. Lisaanul-lazii yulhiduuna 'ilayhi 'a'-ja-miyyunw-wa haazaa lisaanun-'Arabiyyum-mubiin.*

104. *Innallaziina laa yu'-mi-nuuna bi-'Aayaatillahi laa yahdii-himullaahu wa lahum 'Azaabun 'aliim.*

105. *Innamaa yaftari-l-kazibal-laziina laa yu'-minuuna bi-'Aayaatillaahi wa 'ulaaa-'ika humul-kaazibuun.*

106. *Man-kafara billaahi mim-ba'-di 'limaanihiii 'illaa man 'ukriha wa qalbuuu mutma'-innum-bil-'limaani wa laa-kim-man-sbaraha bil- kufri sadran-fa-'alayhim gazabum-minallaahi wa lahum 'Azaa bun 'aziim.*

107. Zaalika bi-`anna-humus-tababbul-hayaataddunyaa `alal-`Aakhirati wa-`annallaaha laa yabdil-Qaawmal-kaafiriin.
108. `Ulaaa-`ikallaziina taba-`allaahu `alaa quluubihim wa sam-`ihim wa `absaarihim wa `ulaaa-`ika humul-Gaafiluun.
109. Laa jarama `annahum fil-`Aakhirati humul-khaasiruun.
110. Summa `inna Rabbaka lillaziina haajaruu mim-ba`-di maa futinuu summa jaahaduu wa sabaruuu `inna Rabbaka mim-ba`-dihaa la-Gafuurur-Rabiim.
111. Yaawma ta`-tii kullu naf-sin-tujaadilu `an-nafsibaa wa turwaffaa kullu nafsīm-maa `amilat wa hum laa yuzla-muun.

AAAYAT - 101

Wa `izaa baddalnaaa `aa-yatam-makaana
`aayatinw

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ

Tarjuma: "Aur jab Hum badalte hain ek aayat ki jagah dusri aayat".

Qabl azeen ye mazmoon Suratul Baqarah mein bayaan ho chuka hai: ﴿ مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِخُهَا أَوْ مَثَلًا ۗ ﴾ *Maa nansakh min `aayatin `aw nunsibaa na`-ti bikhayrim-minhaaa` aw mislibaa:* (Aayat: 106). Chunache Suratul Baqarah ke muta'le ke dauraan is aayat ke tehat is mazmoon ki wazahat bhi ho chukti hai.

-wal-laahu `A`-lamu bimaa yu-nazzilu

وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ

Tarjuma: "Aur Allah khoob jaanta hai jo Wo naazil karta hai".

Qur'an ka nazool Allah Ta'ala ki hikmat aur mashhiyyat ke ain mutabiq ho raha hai. Agar koi makhsoos hukm kisi ek daur keliye tha aur phir badle hue halaat mein is hukm mein tabdeeli ki zarurat hai to ye sab kuch Allah ke ilm ke mutabiq hai aur kisi khaas zarurat aur hikmat ke tehat hi kisi hukm mein tabdeeli ki jaati hai. Magar aisi tabdeeli ko dekhte hue:

qaaluuu `innamaaaa `anta muftar:

قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ

Tarjuma: "Ye (mushbrieken) kehte hain ke Aap ﷺ khud bi (ise) ghardne waale hain".

Ke pehle yun kaha gaya tha, ab ise badal kar yun keh rahe hain. Agar ye Allah ka kalaam hota to is mein is tarah ki tabdeeli kaise mumkin thi.

bal-`aksarubum laa ya'-lamuun.

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٦﴾

Tarjuma: "Balki un mein se aksar ilm nabi rakhte".

Haqeeqat ye hai ke unki aksariyat ilm se aari hai.

AAAYAT - 102

Qul nazzalahuu Ruuhul-Qudusi mir-Rabbika bil-Haqqi

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ

Tarjuma: "Aap ﷺ kehiye ke ise naazil kiya hai Rubul Qudus ne Aap ﷺ ke Rab ki taraf se haq ke saath".

Yahan par Ruhul Qudus ka lafz Hazrat Jibra'il ﷺ keliye aaya hai ke ek paak farishta is kalaam ko lekar aaya hai.

li-yusabbi-tallaziina `aamanuu

لِيُصَبِّبَ الَّذِينَ آمَنُوا

Tarjuma: "Taake wo saabit qadam rakhe ahle imaan ko".

Suratul Furqaan mein yehi mazmoon is tarah bayaan kiya gaya hai: ﴿ كَذَلِكَ لِنُنذِرَ بِهِ فَؤَادَكَ وَرَتَّلْنَاهُ كَرْتِيلًا ﴾ Kazaalika linusabbita bihii fu-'aadaka wa rattalnaahu tartii-laa. "Taake hum mazboot karen is ke saath Aap ﷺ ke dil ko aur (isi liye) humne padh sunaya ise teher teher kar".

wa Hudan wa Bushraa lil-Muslimiin.

وَهُدًى وَبُشْرَى الْمُسْلِمِينَ ﴿١٧﴾

Tarjuma: "Aur ye hidayat aur kushkhabri ho farmabardaaraon keliye".

Jaise jaise halaat mein tabdeeli aarahi hai, waise is Qur'an ke zariye musalmaanon keliye hidayat-o-rehnumayi ka ehtemaam kiya jaaraha hai. Maslan qissa Aadam ﷺ wa iblees jab pehli dafa bayaan kiya gaya to is mein wo tafseelaat bayaan ki gayi jo is waqt ke makhsoos ma'ruzi halaat mein Huzoor ﷺ aur musalmaanon keliye jaanna zaruri the. Phir jab halaat mein tabdeeli aayi to yehi qissa kuch mazeed tafseelaat ke saath phir naazil kiya gaya aur isi usool aur zarurat ke tehat iska nazool baar baar hua taake har daur ke halaat ke mutabiq ahle haq is mein se apni rehnumayi keliye sabaq haasil kar sakein.

AAAYAT - 103

Wa laqad na'-lamu `anna-hum yaquu-luuna `innamaa yu-`allimuhuu bashar.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّا لَا نَعْلَمُهُ بِشَرِّ

Tarjuma: "Aur Hamein khoob maloom hai ke wo kehte hain ke isko to ek insaan sikhaata hai".

Mushrikeen Rasool Allah ﷺ par ek ilzaam ye laga rahe the ke aap ne kisi ajmi ghulaam ko ya ahle kitaab mein se kisi aadmi ko apne ghar mein chupa rakha hai, jo Tauraat ka aalim hai. Is se aap ye saari baatein seekhte hain aur phir Wahi ke naam par hamein sunaate hain aur hum par dhons jamaate hain.

Lisaanul-lazii yulhiduuna 'ilayhi 'a'-ja-miyyun wa haazaa lisaanun-'Arabiyyum-mubiin. لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾

Tarjuma: "Ye log jiski taraf ghalat taur par mansoob kar rahe hain uski zabaan to (unke baqaul) ajmi hai aur ye (Qur'an) faseeh arbi zabaan hai".

Chunache ye ilzaam lagaate hue unko khud sochna chaahiye ke koi ajmi aisi faseeh-o-baleegh arbi zabaan kaise bol sakta hai!

AAAYAT - 104

Innallaziina laa yu'-mi-nuuna bi-'Aayaatillahi laa yabdhii-himullaahu wa lahum 'Azaabun 'aliim. إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

Tarjuma: "Yaqeenan jo log Allah ki aayaat par imaan nahi rakhte, Allah unhein hidayat nahi dega aur unke liye dardnaak azaab hai".

Allah ka ye tareeqa nahi ke kisi ko zabardasti kheench kar hidayat ki taraf le aaye.

AAAYAT - 105

Innamaa yaftaril-kazibal-laziina laa yu'-minuuna bi-'Aayaatillaahi wa 'ulaaa-ika humul-kaazibuun. إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَذِبُونَ ﴿١٠٦﴾

Tarjuma: "Jhoot to wohi log ghardte hain jo Allah ki aayaat par imaan nahi rakhte, aur wohi log hain jo jhoote hain".

AAAYAT - 106

Man-kafara billaahi mim-ba'-di 'imaanibiii مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ

Tarjuma: "Aur jo koi kufr kare Allah ka apne imaan laane ke baad".

Iska itlaaq imaan ki dnon kaifiyataon par hoga. Ek ye ke dil mein imaan aagaya, baat puri tarah dil mein baith gayi, dil mein yaqeen ki kaifiyat paida hogayi ke haan yehi haq hai magar zabaan se abhi iqraar nahi kiya. Imaan ki dusri kaifiyat ye hai ke dil bhi imaan le aaya aur zabaan se imaan ka iqraar bhi kar liye. Chunache in donon darjaon mein se kisi bhi darje mein agar insaan ne haq ko haq jaan liya, dil mein yaqeen paida hogaya magar phir kisi maslihat ka shikaar hogaya aur haq ka saath dene se kani kutra gaya to is par is hukm ka itlaaq hoga.

‘illaa man ‘ukriha wa qalbuuu mutma-
‘innum-bil-‘limaani إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِإِلَٰهِمَآنٍ

Tarjuma: "Siwaye iske ke koi shakhs majboor kar diya gaya ho aur uska dil imaan par jama hua ho".

Kisi ki jaan par bani hui thi aur is haalat mein koi kalima-e-kufr uski zabaan se adaa hogaya, magar uska dil badastoor haalat-e-imaan mein mutma'in raha to aisa shakhs Allah ke haan ma'zoor samjha jaayega.

wa laa-kim-man-sharaha bil- kufri وَلٰكِنْ مِّنْ شَرَحٍ بِاَلْكَفْرِ صَدْرًا فَعَايَهُمْ
sadr-an-fa-‘alayhim gazabum-
minallaahi wa lahum ‘Azaa bun ‘aziim. غَضَبٌ مِّنَ اللّٰهِ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٥﴾

Tarjuma: "Magar jisne khol diya kufr ke saath (apna) seena to aise logaon par Allah ka ghazab hai, aur unke liye bahut bada azaab hai".

Upar bayaan kiye gaye istasna'a ke mutabiq majboori ki haalat mein to kalima-e-kufr kehne waale ko mu'af kar diya jaayega (bashart yeke uska dil imaan par puri tarah mutma'in ho) magar jo shakhs kisi wajah se pure sharah-e-sadar ke saath kufr ki taraf laut gaya, wo Allah ke ghazab aur bahut bade azaab ka mustahiq hogaya.

AAAYAT - 107

Zaalika ذٰلِكَ بِاَنَّهُمْ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا
hayaataddunyaa ‘alal-‘Aakhirati عَلٰى الْاٰخِرَةِ ۗ

Tarjuma: "Ye isliye ke unhone dunya ki zindagi ko mehboob rakha aakhirat ke muqabile mein".

wa-‘annallaaha laa yahdil-Qawmal-
kaafirin. وَ اَنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِيْنَ ﴿١٦﴾

Tarjuma: "Aur ye (Allah ka qa'ida hai) ke Allah aise kaafiron ko hidayat nahi diya karta".

AAYAT - 108

'Ulaaa-'ikallaziina taba-'allaahu أولئك الَّذِينَ طَبِعَ اللَّهُ عَلَى قُلُوبِهِمْ
'alaa quluubihim wa sam-'ihim wa وَسَمِعِهِمْ وَأَبْصَارِهِمْ
'absaaribim

Tarjuma: "Ye wo log hain jinke dilaon, kaanon aur aankhaon par Allah ne mohar kardi hai".

wa 'ulaaa-'ika humul-Gaafiluun. وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

Tarjuma: "Aur yehi log hain jo ghaafil hain".

AAYAT - 109

Laa jarama 'annahum fil-'Aakhirati لا جرمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾
humul-khaasiruun.

Tarjuma: "Ab is mein koi shak nahi ke yehi log hai jo aakhirat mein khasaare waale honge".

Ye wo log hain jo dunyawii zindagi ki mohabbat mein haq se munh modkar ghaflat mein dube hue hain. Ab unke is tarz-e-amal ka muntaqi natija ye hoga ke aakhirat ki bhalaiyon mein unke liye koi nahi hissa nahi hoga.

Agli aayat mein phir hijrat ka zikr aaraha hai, jo is se pehle aayat 41 mein bhi aachuka hai.

AAYAT - 110

Summa 'inna Rabbaka lillaziina haajaruu ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ
mim-ba'-di maa futinuu summa jaahaduu مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا، إِنَّ رَبَّكَ
wa sabaruuu 'inna Rabbaka mim-ba'- مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾
dibaa la-Gafuurur-Rabhiim.

Tarjuma: "Phir yaqeenan Aap ﷻ ka Rab unke haq mein jinhone hijrat ki, iske baad ke unhein takaleef pahunchayi gayi, phir unhone jihaad kiya aur sabar kiya, yaqeenan Aap ﷻ ka Rab us (sab kuch) ke baad bakhshne waala, nihayat reham waala hai".

Jin momineen par Makkah mein masa'ib ke pahaad tode gaye, un halaat mein unhone hijrat ki, phir wo jihaad bhi karte rahe, is tarah raah-e-haq mein aane waali aazma'ishaon ke tamaam marahil unhone kamaal sabar se taye kiye, Allah Ta'ala unhein unki in qurbaniyon aur sarfaroshiyon ka zaroor ajar dega. Unhein bakhshesh ataa farmayega aur unke taraf nazr-e-rahmat farmaayega.

AAAYAT - 111

Yawma ta'-tii kullu naf-sin-tujaadilu 'an-nafsibaa

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا

Tarjuma: "Jis din aayegi har jaan apni taraf se mudafa'at karte hue".

Roz-e-qayamat har shakhs chaahega ke kisi na kisi tarah jahanum ki saza se uski jaan chhoot jaaye. Lehaza uske liye wo mukhtalif uzr pesh karega.

wa tuwaffaa kullu nafsim-maa 'amilat wa hum laa yuzla-muun.

وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

Tarjuma: "Aur (badle mein) pura pura diya jaayega har jaan ko jo kuch usne kamaya hoga aur un par zara bhi zulm nahi kiya jaayega".

AAYAAT 112 TO 119

وَصَرَبَ اللَّهُ مَثَلًا قَدِيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنِّتَةً يٰٓاٰتِيهَا رَرْقٰهَا رَعْدًا مِّنْ كُلِّ مَكَانٍ
فَكَفَّرَتْ بِاَنعَمِ اللّٰهِ فَاذٰقَهَا اللّٰهُ لِبَاسِ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿١١٢﴾ وَاَلَقَدْ جَاءَهُمْ
رَسُوْلٌ مِنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَهُمْ ظٰلِمُوْنَ ﴿١١٣﴾ فَكَلُوْا مِمَّا رَزَقَكُمْ اللّٰهُ حَلٰلًا طَيِّبًا
وَاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿١١٤﴾ اِنَّمَا حَرَّمَ عَلَيْكُمْ الْمَيْتَةَ وَالدَّمَّ وَلَحْمَ
الْخِنْزِيْرِ وَمَا اُھْلٌ لِّغَيْرِ اللّٰهِ بِهِ ؕ فَمِنَ الَّذِيْنَ اضْطَرَّ عَلٰى بَآغٍ وَّلَا عَادٍ فَاِنَّ اللّٰهَ عَفُوْرٌ رَّحِيْمٌ ﴿١١٥﴾
وَلَا تَقُوْلُوْا لِمَا تَصِفُ السُّنْتُكُمُ الْكُذْبَ هٰذَا حَلٰلٌ وَهٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلٰى اللّٰهِ
الْكُذْبَ ؕ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلٰى اللّٰهِ الْكُذْبَ لَا يُوَفِّيهِمْ اللّٰهُ مَتَاعًا قَلِيْلًا
وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١١٦﴾ وَ عَلٰى الَّذِيْنَ هَادُوْا حَرَمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ؕ وَمَا
ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١١٧﴾ ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوْا السُّوْءَ بِجَهٰلَةٍ
ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَعَفُوْرٌ رَّحِيْمٌ ﴿١١٨﴾

112. Wa zaraballaahu Masa-lan-qaryatan-kaanat 'aamina-tam-mutma-innatany-ya'-tii-baa rizqu-baa ragadam-min-kulli makaanin-fakafarat bi-'an-'umillaahi fa-'azaaqa-hallaahu libaasal-juu-'i wal-khawfi bimaa kaa-nuu yasna-'uun.

113. Wa laqad jaa-'ahum Rasuulum-minhum fa-kazza-buubu fa-'akbazahumul-'azaa-bu wa hum zaalimuun.

114. *Fa-kuloo mimmaa raza-qakumullaahu Halaalan-Tayyibaa; washkuroo ni'-matal-laabi 'inkuntum 'iyyaahu ta'-buduun.*
115. *'Innamaa harrama 'alay-kumul-may-tata waddama wa lahmal-khinziiri wa maaa 'uhilla li-gayrillaahi bih. Fa-maniz-turra gayra baaginwwa laa 'aadin-fa-'innallaaha Gafuurur-Rahiim.*
116. *Wa laa taquuloo limaa tasifu 'al-sinatukumul-kaziba haazaa halaalunw-wa haazaa haraamul-litaftaruu 'alal-laa-bil-kazib. 'Innallaziina yaf-ta ruuna 'alal-laabil-kaziba laa yufi-huun.*
117. *Mataa-'un-qaliil; wa la-hum 'azaabun 'aliim.*
118. *Wa 'alallaziina haaduu harrammaa maa qasasnaa 'alay-ka min-qabl: wa maa zalam-naahum wa laakin kaanuuu 'anfusahum yazlimuun.*
119. *Summa 'inna Rabbaka lillaziina 'amilu-suuu-'a bi-ja-haalatin summa taabuu mim-ba'-di zaalika wa 'aslahuuu 'inna Rabbaka mim-ba'-dihaa la-Gafuurur-Rahiim.*

AAYAT - 112

Wa zaraballaahu Masa-lan-qaryatan-kaanat 'aamina-tam-mutma-'innatany-ya'-tii-haa rizqu-haa ragadam-min-kulli makaanin **وَضْرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ أَمِنَةً مُّطْبِتَةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ**

Tarjuma: "Aur Allah ne misaal bayaan ki hai ek basti ki jo bilkul aman-o-itmenaan ki haalat mein thi, aata tha uske paas uska rizq ba-faraghat har taraf se".

fakafarat bi-'an-'umillaahi fa-'azaaga-hallaahu libaasal-juu-'i wal-khawfi bimaa kaa-nuu yasna-'uun. **فَكَفَّرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾**

Tarjuma: "To usne na-shukri ki Allah ki nemataon ki, to use chakha (pehna) diya Allah ne libaas bhook aur khauf ka, unke kartutaon ki padaash mein".

Is tamseel ke baare mein mukhtalif ara'a hain. Ek raaye to ye hai ke ye ek aam tamseel hai aur kisi khaas basti se muta'liq nahi. Kuch mufasssireen ka khayaal hai ke ye qaum-e-Saba ki misaal hai jiske baare mein tafseel aage chal kar Sureh Saba mein aayegi. Ek teesri raaye ye hai ke is misaal ke aa'ine mein Makkah aur Ahle Makkah ka zikr hai ke ye sheher hamesha se aman-o-sukoon ka gehwaara chala aaraha tha aur yahan ahle Makkah ki tijarati sargarmiyon aur Haj-o-Umrah ke ijtema'at ke ba'as khush-haali aur faarigh albaali bhi thi. Dunya bhar se anwa'a-o-iqsaam ka rizq farawaani se unke paas chala aata tha, magar

Huzoor ﷺ ki ba'sat ke baad Aap ﷺ ki dawat ka inkaar karne ki padaash mein is sheher ke baashindaon par qehat ka azaab musallat kar diya gaya tha. Makkah mein ye qehat isi qanoon-e-Khudawandi ke tehat aaya tha jiska zikr Suratul An'aam ki aayat 42 aur Suratul A'raaf ki aayat 94 mein hua hai. Is usool ya qanoon ke tehat har Rasool ﷺ ki ba'sat ke baad mutaleqa qaum par chote chote azaab aate hain taake unhein khuwaab-e-ghaflet se jaagne aur sambhalne ka mauqa mil jaaye aur wo Rasool par imaan laakar bade azaab se bach jaayein.

Taweel khaas ke etebar se is misaal mein yaqeenan Makkah hi ki taraf ishara hai magar is ki amoomi haisiyat bhi madd-e-nazar rehni chaahiye ke koi basti bhi is qanoon-e-Khudawandi ki zad mein aasakti hai. Jaise Pakistan ke Uroosul Bilaad Karachi ke halaat ki misaal hamare saamne hai. Ek waqt wo tha jab Karachi mein aman-o-amaan, wasa'il rizq ki farawaani aur khush-haali ki kaifiyat mulk bhar ke logaon keliye ba'as-e-kashish thi, magar phir dekhte hi dekhte ye sheher wohi naqsha pesh karne laga jiski jhalak is aayat mein dikhaayi gayi hai. Yani kufraan-e-nemat ki padaash mein Allah Ta'ala ne uske baashindaon ko bhook aur khauf ka libaas pehna diya.

AAYAT - 113

Wa laqad jaa-'abum Rasuulum-minhum وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ
fa-kazza-buuhu fa-'akbazahumul-'azaa- فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾
bu wa hum zaalimuun.

Tarjuma: "Aur aaya unke paas ek Rasool unhi mein se to unhone jhutla diya, pas aapakda unhe azaab ne aur wo khud hi zaalim the".

AAYAT - 114

Fa-kuluu mimmaa raza-qakumullaahu فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
Halaalan-Tayyibaa;

Tarjuma: "Pas (Aye Able Imaan) tum khaaya karo us mein se jo Allah ne tumbe rizq diya hai halaal aur pakiza cheezein".

washkuruu ni'-matal-laahi وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
'inkuntum 'iyyaahu ta'-buduun.

Tarjuma: "Aur Allah ki nemat ka shukr adaa karo agar tum waqaytan Usi ki bandagi karte ho".

Note kijiye ke Allah ki nemataon ka zikr mukhtalif andaaz mein is surat mein baar baar aaraha hai.

AAAYAT - 115

Innamaa harrama 'alay-kumul-may-tata waddama wa lahmā-khinziiri wa maaa 'ubilla li-gayrillaabi bih. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ؕ

Tarjuma: "Usne to bas haraam kiya hai tum par murdaar, khookh, khaanzeer ka ghosht aur wo cheez jis par naam pukara jaaye Allah ke siwa kisi aur ka".

Fa-maniz-turra gayra baagin-wa laa 'aadin-fa-'innallaaba Gafuurrur-Rahiim. فَبِمَنْ أَضْطَرَّ غَيْرِ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

Tarjuma: "Phir jo koi majboor hojaaye (lekin) na wo taalib ho, na had se badhne waale, to Allah yaqeenan bakhashne waala, nibayat reham waala hai".

Yani intehayi majboori ki haalat mein, jaan bachane keliye waqti taur par baqadr-e-zarurat in haraam ashya ko istemaal mein laakar jaan bachayi jaa sakti hai, magar na to dil mein inki talab ho, na Allah se sarkashi ka irada aur na hi aisi haalat mein wo cheez zarurat se zyada khayi jaaye.

AAAYAT - 116

Wa laa taquuluu limaa tasifu 'al-sinatukumul-kaziba haazaa halaalun-wa haazaa haraamul وَلَا تَقُولُوا لِمَا تَصِفُ السِّتَاتُ كَذِبًا هَذَا حَلَالٌ وَهَذَا حَرَامٌ

Tarjuma: "Aur mat kaho jis ke muta'liq tumhari zabanein jhoot ghardti hain ke ye halaal hai aur ye haraam hai".

Halaal aur haraam ka faisla karne ka haq sirf Allah Ta'ala ko hai. Ye ek sanjeedah mu'amlai hai, isliye is baare mein ghair mohtaata rawwaya ikhtiyaar nahi karna chaahiye ke baghair ilm, daleel aur sanad ke jo munh mein aaya keh diya.

litaftaruu 'alal-laa-hil-kazib. لَتَفْتَرُوْا عَلَى اللَّهِ الْكُذِبَ ؕ

Tarjuma: "Taake tum Allah ki taraf jhoot mansoob karo".

Innallaziina yaf-ta ruuna 'alal-laabil-kaziba laa yufli-huun. إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

Tarjuma: "Yaqeenan jo log Allah ki taraf jhoot mansoob karte hain wo falah nahi paayenge".

AAAYAT - 117

Mataa-'un-qaliil; wa la-hum 'azaabun ⁽¹¹⁷⁾ مَتَاعٌ قَلِيلٌ ۖ وَ لَهُمْ عَذَابٌ أَلِيمٌ
'aliim.

Tarjuma: "Baratne ka samaan hai (dunyawi zindagi mein) thoda sa, aur phir unlogaon keliye dardnaak azaab hai".

AAAYAT - 118

Wa 'alalaziina haaduu harrammaa maa ⁽¹¹⁸⁾ وَعَلَى الَّذِينَ هَادُوا حَزَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۗ
qasasnaa 'alay-ka min-qabl:

Tarjuma: "Aur un logaon par jo yahudi hue Humne haraam ki thi (wo cheezein) jo Hum bayaan kar chuke hain Aap ^(ﷺ) par is se pehle".

Is baare mein tafseel Sureh Aal-e-Imraan: 93, An-Nisa: 140 aur Al-An'aam: 146 mein guzar chuki hai. Hazrat Yaqoob ^(عليه السلام) ne apni marzi se apne upar ount ka gosht haraam kar liya tha, jiski ta'meel baad mein wo puri qaum karti rahi. Iske alawa mukhtalif haiwanaat ki charbi bhi Bani Isra'il par haraam kardi gayi thi.

wa maa zalam-naabum wa laakin ⁽¹¹⁹⁾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ
kaanuuu 'anfusabum yazlimuun.

Tarjuma: "Aur Humne unpar zulm nahi kiya balke wo khud apni jaanon par zulm dhaate rabe".

AAAYAT - 119

Summa 'inna Rabbaka lillaziina ⁽¹¹⁹⁾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهَالَةٍ
'amilus-suuu-'a bi-ja-haalatin شَمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْحَابُوا إِنْ رَبَّكَ
summa taabuu mim-ba'-di zaalika مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ
wa 'aslahuuu 'inna Rabbaka mim-
ba'-dihaa la-Gafuurur-Rahiim.

Tarjuma: "Phir yaqeenan Aap ^(ﷺ) ka Rab un logaon ke haq mein jo jahalat se koi bura kaam kar baithein, phir uske baad wo tauba karlein aur islaah karlein, to yaqeenan Aap ^(ﷺ) ka Rab uske baad bahut bakhshne waala, nihayat reham karne waala hai".

Jo log jazbaat ki rau mein behkar ya nadaani mein koi gunah kar baithein, phir tauba karke apni islaah karlein aur ghalat rosh se baaz aajayein to aise logaon ke haq mein Allah Ta'ala zaroor Ghafoorur Raheem hai.

AYAAT 120 TO 128

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الشُّرَكِيِّنَ ۗ شَاكِرًا لِّرَبِّهِ ۗ إِجْتَبَاهُ
 وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٠﴾ وَاتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢١﴾ إِنَّمَا جَعَلَ السَّبْتُ
 عَلَى الَّذِينَ ائْتَفَقُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَكْفُرُ بِئِنَّهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٢﴾
 أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ
 هُوَ أَعْلَمُ بِمَنْ صَلَّى عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٣﴾ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا
 عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٤﴾ وَاصْبِرْ ۗ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ
 عَلَيْهِمْ وَلَا تَكُ فِي صَبَقِ مَمَّا يَمْكُرُونَ ﴿١٢٥﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ

مُحْسِنُونَ ﴿١٢٦﴾

120. 'Inna 'Ibraahiima kaana 'ummatan-qaanital-lillaahi ha-niifaa: wa lam yaku minal-mushrikiin:
121. Shaakiral-li-'an-'umih: 'ijtabaahu wa badaahu 'ilaa Siraatim-Mustaqiim.
122. Wa 'aataynaahu fiddunyaa Hasanah: wa 'innabuu fil-'Aakhirati laminas-Saalihiin.
123. Summa 'aw-haynaaa 'ilayka 'anittabi' Millata 'Ib-raahiima Haniifaa, wa maa kaana minal-mushrikiin.
124. 'Innamaa ju-'ilas-Sabtu 'alallaziinakh-talafuu fih; wa 'inna Rabbaka layahkumu baynahum Ya'wmal-Qiyaamati fiimaa kaanuu fihi yakbtali-fuun.
125. 'Ud-u 'ilaa Sabiili Rabbika bil-hikmati wal-maw-'izatil-hasanati wa jaadilhum-bil-latii hiya 'ahsan: 'Inna Rabbaka Hurwa 'A'-lamu biman-zalla 'an-Sabiilihii wa Hurwa 'a'-lamu bil-Muhtadiin.
126. Wa 'in 'aaqabtum fa-'aa-qi-buu bimisli maa 'uuqibtum-bih: wa la-'in-sabartum la-hurwa khayrul-lis-Saabiriin.
127. Was-bir wa maa sabruka 'illaa billaahi wa laa tazhan 'alayhim wa laa taku fii zay-qim-mimmaa yamkuruun.
128. 'Innallaaha ma-'allaziinat taqaw wallaziina hum-Mub-sinuun.

AAAYAT - 120

'Inna 'Ibraahiima kaana 'ummatan-
qaanital-lillaahi ha-niifaa: wa lam
yaku minal-mushrikiin: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا
وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

Tarjuma: "Yageenan Ibrahim عليه السلام ek ummat the, Allah keliye farmabardaar aur eksu aur Aap عليه السلام musbrikeen mein se nabi the".

أُمَّةٌ ammā'umma, ke laghwi mu'ane qasad karne ke hain. Sureh Yusuf (ayat 45) mein أُمَّةٌ 'ummatin ka lafz waqt aur muddat keliye bhi istemaal hua hai (وَأَذْكُرُ بَعْدَ أُمَّةٍ) wadda-kara ba'-da'um-matin. Waqt aur zamane ke bhi hum peeche chalte hain to goya iska qasad karte hain. Isi tarah raaste par chalte hue bhi insaan iska qasad karta hai. Is hawale se lafz أُمَّةٌ 'ummatin waqt aur raaste keliye bhi istemaal hota hai. Isi tarah jab bahut se log ek nazriye ka qasad karke ekhatte hojaayein to unhein bhi أُمَّةٌ 'ummatin kaha jaata hai, yani hum-maqсад logaon ki jama'at. Chunache isi mu'ane mein Suratul Baqarah ki ayat 143 mein farmaya gaya: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ Wa kazaalika ja-'alnaa-kum 'Ummatanw-Wasatal-li-takuunuu shuba-daaa-'a 'alan-naasi. Is lehaaz se ayat zeir-e-nazar mein lafz ummat ka mafhoom ye hoga ke Hazrat Ibrahim عليه السلام ek raasta banane waale, aur ek reet daalne waale the, aur is tarah Aap عليه السلام apni zaat mein goya ek ummat the. Jab dunya mein koi musalmaan na tha aur puri dunya kufir ke raaste par gaamzan thi to Aap عليه السلام tan-tanha islam ke alambardaar the.

AAAYAT - 121

Shaakiral-li-'an-'umih: 'ijtabaahu
wa hadaahu ilaa Siraatim- شَاكِرًا لِّرَبِّهِ إِذْ نُجِبَهُ إِجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾
Mustaqiim.

Tarjuma: "Shukr guzaar the Uski nemataon ke. Allah ne unko pasand kar liya tha aur unko hidayat di thi seedhi raah ki taraf".

AAAYAT - 122

Wa 'aataynaahu fiddunyaa Hasanah: wa الْخَيْرَ لِمَنِ الضَّالِّجِينَ ﴿١٢٢﴾
'innahuu fil-'Aakhirati laminas-Saalibiin. وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي

Tarjuma: "Aur unko Humne dunya mein bhi bhalayi ataa ki thi aur yaqenan aakhirat mein bhi wo neik bandaon mein se honge".

AAAYAT - 123

Summa 'aw-haynaaa 'ilayka 'anittabi' **ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ**
 Millata 'Ib-raahiima Haniifaa, wa maa
 kaana minal-mushrikiin. **حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾**

Tarjuma: "Phir (Aye Muhammad ﷺ) Humne Wahi ki Aap ki taraf ke pair-wi kijiye millat-e-Ibrahim ﷺ ki eksu hokar, aur Wo ﷺ hargiz mushrikeen mein se na the".

AAAYAT - 124

'Innamaa ju-'ilas-Sabtu **إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ**
 'alallaziinakh-talafuu fihi;

Tarjuma: "Hafta ka din to unhi logaon keliye mu'ayan kiya gaya tha jinhone is mein ikhtilaaf kiya tha".

Darasal Bani Isra'il keliye Allah Ta'ala ne ibadat keliye jume ka din hi muqarrar farmaya tha, magar unhone apni shararat ki wajah se iski naqadri ki aur use chordkar haftae ka din ikhtiyaar karliya. Chunache baad mein Allah Ta'ala ne unke liye is haisiyat mein haftae ka din hi muqarrar kar diya.

wa 'inna Rabbaka layahkumu baynahum **وَأَنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ**
 Yawmal-Qiyaamati fima kaanuu fihi **فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾**
 yakhtali-fuun.

Tarjuma: "Aur yaqeenan Aap ﷺ ka Rab unke mabeen faisla karega qayamat ke din un cheezaon mein jin mein wo ikhtilaaf karte the".

AAAYAT - 125

'Ud-'u 'ilaa Sabiili Rabbika bil-hikmati **ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ**
 wal-maw-'izatil-hasanati **وَالنُّوعِظَةِ الْحَسَنَةِ**

Tarjuma: "Aap ﷺ dawat dejiye apne Rab ke raaste ki taraf danayi aur achchi nasihat ke saath".

Ye dawat ilal haq ka tareeqa aur uske adaab ka zikr hai, jaisa ke Sureh Yusuf, ayat 108 mein farmaya gaya: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾
 Qul haa-zihii sabii-liii 'ad-'uuu 'ilallaah: 'alaa Ba-sii-ratin 'ana wa manittaba-'anii. "(Aye Nabi ﷺ) Aap keh dijiye ke ye mera raasta hai, mai Allah ki taraf bula raha hun puri baseerat ke saath, mai khud bhi aur mere perokar bhi (is raaste par gaamzan hain)".

wa jaadilhum-bil-latii hiya ahsan:

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ط

Tarjuma: "Aur unse behes kijiye bahut acbche tareeqe se".

'Inna Rabbaka Huwa 'A'-lamu biman-zalla 'an-Sabiilihii wa Huwa 'a'-lamu bil-Muhtadiin. إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٦﴾

Tarjuma: "Yaqeenan Aap ﷺ ka Rab khoob waaqif hai unse jo uske raaste se bhatak gaye hain aur khoob jaanta hai unko bhi jo raah-e-hidayat par hain".

Apne mauzu ke hawale se ye bahut azeem aayat hai. Is mein insaani mu'ashire ke andar insaanon ki teen bunyaadi iqsaam ke hawale se dawat-e-deen ke teen madraj bayaan kiye gaye hai, magar aam taur par is aayat ka tarjuma aur tashreeh karte hue is pehlu ko ujagar nahi kiya jaata.

Kisi bhi mu'ashire mein ilm-o-daanish ki buland tareen sateh par wo log hote hain jinhein is mu'ashire ka danishwar tabqa (intelligentsia) ya zaheen aqliyat (intellectual minority) kaha jaata hai. Is tabqe ki haisiyat is mu'ashire ki majmu'i soch aur iske mizaaj ka rukh muta'een karne mein unka kirdaar ya hissa faislakun haisiyat ka haamil hota hai. Un logaon ko jazbaati taqareer aur khuskun wa'az mutasir nahi kar sakte, balke aise log kisi soch ya nazariye ko qubool karte hain to musadaqa ilmi-o-muntaqi daleel se qubool karte hain aur agar rad karte hain to aisi hi thos daleel se radd karte hain.

Aayat zeir-e-nazar mein bayaan karda pehle darja aise hi logaon keliye hai wo hai "Hikmat". Ye ilm-o-aqal ki pokhtagi ki bahut alaa sateh hai. Suratul Baqara ki aayat 269 mein Allah Ta'ala ne hikmat ko "khair kaseer" qaraar diya hai: ﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ط﴾ wa many-yu'-tal-Hikmata faqad uutiya khayran-kasiiraa. Qur'an mein teen muqamaat (Al-Baqarah 129, Aal-e-Imraan 64 aur Al-Juma 2) par in marahil aur darjaat ka zikr kiya gaya hai jinke tehat Huzoor ﷺ ne apne Sahaba رضوان الله عليهم اجمعين ki tarbiyat farmayi. In mein bulandtareen marhala ya darja hikmat ka hai. Hikmat ke sabab kisi insaan ko soch aur ilm mein pokhtagi aati hai, uski guftagu mein jaamiyat paida hoti hai aur uski tajziyaati ahliyat behtar hojaati hai. Is tarah wo kisi se baat karte hue ya kisi ko deen ki dawat dete hue ma'ruzi surat-e-haal, mukhatib ke zehni ruhjaan aur tarjihaat ka durust tajziya karne ke baad apni guftagu ke nukaat aur dala'il ko tarteeb deta hai. Ise khoob andaza hota hai ke kis

waqt ise kya pesh karna hai aur kis andaaz mein pesh karna hai. Kaunsa nukta bunyadi haisiyat ka darja rakhta hai aur kaunsi daleel saanwi ehmiyat ki haamil hai. Behr-e-haal kisi bhi mu'ashire ke wo log jo ilm, aqal aur sha'oor mein ghair mamuli ahliyat ke haamil hon, unko dawat dene keliye bhi kisi aise daayi ki zarurat hai jo khud bhi ilm-o-hikmat ke alaa muqaam par faa'iz ho aur un se barabari ki sateh par khade hokar baat kar sake. Kyunke jab Qur'an apne mukhalifeen ko challenge karta hai: ﴿هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ *Haatuu burhaanakum 'in-kuntum sadiqiin.* (Al-Baqarah), "*Apni daleel lao agar tum waqiye sachche ho*". To aisi surat mein hamare mukhalifeen ko bhi haq hai ke wo bhi hum se daleel maange aur hamara farz hai ke hum aqal aur muntaq ki alaa se aala sateh par unki tasalli wa tashfi ka samaan faraham karein. Lehaza aayat zeir-e-nazar mein dawat-o-tableegh ka pehle darja hikmat bayaan kiya gaya hai jiska haq adaa karne keliye daayi ka saheb-e-hikmat aur hakeem hona laazmi hai.

Hikmat ke baad dusra darja "mau'iza husna" ka hai, yani achcha khubsurat wa'az. Ye darja awaamun naas keliye hai. Kisi bhi mu'ashire mein aksariyat aise logaon par mushtamil hoti hai jin ke zehnon mein aqal aur muntaq ki chalniyaan nahi lagi hoti. Chunache aise logaon keliye muntaqi mabahas aur falsafasiyaana taqareer "*takleef mal-itaag*" ke mutradif hain. Unke dil khuli kitaab aur zehen saaf slate ki maanind hote hain, aap in par jo likhna chaahein likhlein. Aise logaon ko dawat dene keliye unke jazbaat ko appeal karne ki zarurat hoti hai. Ye purtaaseer wa'az aur khuloos-o-hamdardi se ki gayi baat se mutasir hojaate hain. Unko ehsaas hojaata hai ke daayi hum par apne ilm ka ru'ab nahi daalna chaahta, hum par dhons nahi jamana chaahta, wo hum se izhaar-e-nafrat nahi kar raha hai, hamari tehqeer nahi kar raha, balke iske pesh-e-nazar hamari khair khuwahi hai. Chunache daayi ke dil se nikli hui baat "*az dil khaizad, bar dil rezad*" ke misdaaq seedhi unke dilaon mein utar jaati hai.

Dawat-e-haq ke teesra darja ﴿جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ *jaadilhum-bil-latii biya 'absan:* un anasir keliye hai jo kisi mu'ashire mein khalq-e-Khuda ko gumrah karne ke mission ke alambardaar hote hain. Aaj kal bahut si tanzimaon ki taraf se ba-qaida pesha-warana tarteeb se aise log tayaar karke maidaan mein utaare jaate hain. Ye log khuloos-o-ikhlaas se ki gayi baat ko kisi qeemat par maanne keliye tayaar nahi hote. Har haal mein apne nazriye aur mauquf ki tarafdaari karna un logaon ki majboori hoti hai, chaahe wo kisi ilmi-o-aqli daleel se ho ya

hat dharmi se. Aise logaon ko muskit jawaab dekar laa-jawaab karna zaruri hota hai, warna baaz auqaat awami sateh ke ijtema'at mein unki behes baraye behes ki policy bahut khatarnaak hosakti hai, jis se awaamun naas ke zehen manfi taur par mutasir hosakte hain. Aise logaon se behes-o-mubahisa ke amal ko hamare haan "manazira" kaha jaata hai, jabke Qur'an ne ise "mujadila" kaha hai. Behr-e-haal Qur'an ne apne perokaaraon keliye ismein bhi alaa miyaar muqarrar kar diya hai ke mukhalifeen se mujadila bhi hoto ahsan andaaz mein ho. Agar aapka mukhalif kisi taur se ghatyapan ka muzahera bhi kare tab bhi aap ko jawaab mein achche akhlaaq ka daaman haath se chodne ki ijazat nahi, jaisa ke Suratun An'aam ki aayat 108 mein hukm diya gaya: ﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ *Wa laa tasubbul-laziina yad-'uuna min-duunil-laabi fa-yasubbul-laaha 'adwam-bi-gayri 'ilm.* "Aur jin ko ye (musbrik) Allah ke siwa pukaarte hain unhein bura bhala ne kaho ke kabin ye bhi baghair soche samjhe mukhalifat mein Allah ko bura bhala kehne lag jaayein". Aajkal mukhtalif mazahib ki tanzeemein mislam Esaayi missionaries ba-qaida mansuba bandi ke tehat islaam ko hadaf banane keliye kuch khaas mauzu'at aur masa'il ko ek makhsoos andaaz mein pesh karti hain. Ye log aise mauzu'at-o-masa'il par munazire karne keliye ba-qaida training ke zariye specialist tayyaar karte hain. Aise pesha-waarana logaon ke muqabile aur mujadile keliye da'yaan-e-haq ko khususi taleem-o-tarbiyat ki zarurat hai.

AAYAT - 126

Wa 'in 'aaqabtum fa-'aa-qi-buu وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِّقْتُمْ بِهِ ﴿١٢٦﴾
bimisli maa 'uuqibtum-bih:

Tarjuma: "Aur (Aye musalmano!) Agar tum badla lo to usi qadar jis qadar tumhein takleef di gayi ho".

wa la-'in-sabartum la-huwa khayrul-lis-Saabiriin. وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

Tarjuma: "Aur agar tum sabar karo to ye sabar karne waalaon ke haq mein behtar hai".

AAYAT - 127

Was-bir wa maa sabruka 'illaa billaahi وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ

Tarjuma: "Aur (Aye Nabi ﷺ) Aap sabar kijiye aur Aap ka sabar to Allah hi ke sabaare par hai".

Ye hukm barah-e-raast Rasool Allah ﷺ keliye hai aur Aap ﷺ ki wasatat se tamaam musalmaanon keliye bhi. Is silsile mein haqeeqat ye hai ke Allah par jis qadar etemaad hoga, jaisa is par tawakkal hoga, jitna pukhta Uske waadaon par yaqeen hoga, isi andaaz mein insaan sabar bhi kar sakega.

wa laa tabzan 'alayhim wa laa taku fii zay-qim-mimmaa yamkuruun. وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَكْرُونَ ﴿١٦﴾

Tarjuma: "Aur Aap ﷺ un par gham na karein aur na Aap tangi mein padein is baare mein jo saazishein ye log kar rabe the".

Ye log apne kartutaon ke sabab azaab ke mustahiq hochuke hain. Chunache Aap ﷺ unke anjaam ke baare mein bilkul ranjeeda aur fikarmand na hon aur na hi unki saazishaon aur ghatya mu'andana sargarmiyon ke baare mein soch kar Aap ﷺ apna dil maila karein.

AAYAT - 128

Innallaaha ma'allaziinat taqaw إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا
wallaziina hum-Mub-sinuun. وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

Tarjuma: "Yaqeenan Allah able taqwa aur nekokaaraon ke saath hai".

Jo log taqwa ki rosh ikhtiyar karte hue darja-e-ehsaan par faa'iz hogaye hain, Allah ki ma'yyat, nusrat aur taa'id unke shaamil-e-haal rahegi. Chunache jab Allah Ta'ala aap logaon ke saath hoga to ye mushrikeen aap ko kuch guzeind nahi pahuncha sakte.

Kya darr hai agar saari Khudayi hai mukhalif

Kaafi hai agar ek Khuda mere liye hai!

Baarak Allaah lii walakum fil Qur'an al Azeem wa nafa'ani wa iyaakum bilaayaat waz zikrul Hakeem.