

BAYAANUL QUR'AN

SURAH BANI ISRA'IL

(17)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURAH BANI ISRA'IL

TAMHEEDI KALIMAAT

Surah Bani Isra'il aur Suratul Kahaf dono milkar ek haseen-o-jameel joda banati hain. Qur'an Azeem ke wast mein ye do surtain hikmat-e-Qur'ani ke do azeem khazaane hain. In dono ke mabeen kayi hawalaon se mushabihat bhi payi jaati hai aur kayi pehlu'aon se inki aapas mein nisbat-e-zaujiyat bhi zaahir hoti hai. Ye dono surtain kis kis etebaar se complementary haisiyat rakhti hain ye baat inke mutale'a ke dauraan wazeh hojaayegi, taaham is silsile mein ahem nukaat darj zeil hain:

1. Surah Bani Isra'il ka aghaaz Allah ki tasbeeh ﴿سُبْحَانَ الَّذِي.....﴾ *Subhaanallaziii.....* se hota hai, jabke Suratul Kahaf bhi Allah ki tamheed ﴿..... الْحَمْدُ لِلَّهِ الَّذِي﴾ *Alhamdu lillaa-hil-lazii....* se shuru hoti hai. In dono kalimaat ka baahmi ta'luq is hadees se wazeh hota hai jis mein Huzoor ﷺ ne farmaya hai: (الْتَسْبِيْحُ يَضْفُ الْمِيزَانَ وَالْحَمْدُ لِلَّهِ يَمْلَأُهَا) *Attasbiihu nisful miizaani walhamdulilaahi yamla'uhuu*¹ "*Tasbeeh nisf mezaan hai aur ﴿الْحَمْدُ لِلَّهِ﴾ Alhamdu lillaah ise bhar deta hai*". Yani Sub'haan Allah kehne se mu'arifat-e-Khudawandi ki mezaan aadhi hojaati hai aur ﴿الْحَمْدُ لِلَّهِ﴾ *Alhamdu lillaaah* kehne se ye mezaan mukammal taur par bhar jaati hai. Goya ye dono kalimaat milkar kisi insaan ke dil mein Allah Ta'ala ki mu'arifat ke asaase ki takmeel karte hain. Aage chalkar *المُسَبِّحَاتُ Al-Musabbihat* (wo surtain jin ka aghaaz Allah ki tasbeeh se hota hai) ke mutale'a ke dauraan is mazmoon par tafseel se roshni daali jaayegi.
2. Surah Bani Isra'il ki pehli aayat mein mazkoor hai ke "*Allah Apne bande ko le gaya*" jabke Surtaul Kahaf ki pehli aayat mein farmaya ke "*Allah ne Apne bande par kitaab utaari*". Goya dono muqamaat ki baaham mutalaazim (reciprocal) nisbat hai.
3. Dono surataon ki ibtedayi aayaat mein Nabi Akram ﷺ keliye Rasool ke bajaye Abud ka lafz istemaal hua hai.
4. Surah Bani Isra'il ki aakhri do aayat ka aghaaz lafz "قُلْ" *Qul* se hota hai aur isi tarah Suratul Kahaf ki aakhri do aayaat bhi lafz "قُلْ" *Qul* se shuru hoti hain. Neez in dono muqamaat ki do do aayaat ke mazameen mein baaham mutalaazim (reciprocal) nisbat hai.

1. Sunan At-Tirmizi, Abwaabud Dawaat. wa Masnad Ahmed, 21995.

5. Ye dono surtain rail ke dabbaon ki tarah aapas mein judi hui (inter locked) hain. Wo is tarah ke Surah Bani Isra'il ki aakhri ayat ek hukm par khatam ho rahi hai: ﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي..... ﴾ *Wa qulil Hamdu lillaahil-lazii "Aur kebiye ke kul hamd aur kul ta'reef Us Allah keliye hai....."* Jabke Suratul Kahaf ki pehli ayat ke mazmoon se yun lagta hai jaise ye is hukm ki ta'meel main naazil hui hai: ﴿.....﴾ *Alhamdu lillaa-hil-lazii....*

Mazmoon aur mauzu'u ke etebaar se Surah Bani Isra'il ka pehla ruku bahut ahem aur azeem hai. Is ruku mein Bani Isra'il ki tareekh ke un chaar adwaar ka tazkera hai jo Huuzoor ﷺ ki ba'asat tak guzar chuke the. Yahan Bani Isra'il ki do hazaar saala tareekh ko chaar aayaat ke andar samukar goya ummat-e-muslima keliye ek aa'ina faraham kar diya gaya hai. Is aa'ine ko saamne rakhkar hum apne maazi, haal aur mustaqbil ka jayeza le sakte hain. Iski wazahat is hadees-e-Nabawi ﷺ mein milti hai jis mein Huuzoor ﷺ ne farmaya:

(لَيَأْتِيَنَّ عَلَىٰ بَنِي إِسْرَائِيلَ حَذْوُ النَّعْلِ بِالنَّعْلِ.....) *Laya'tiyanna 'alaa Banii Israa'iila hazwan na'li bin na'li, "Meri ummat par bhi wo tamaam halaat waarid hokar rahenge jo Bani Isra'il par waarid hue, bilkul isi tarah jaise ek juti dusri juti ke mushabih hoti hai..."*

Is hadees mein juti ke dono paa'on ki mushabihat ki ye misaal is atal haqeeqat ki taraf ishara karti hai ke urooj-o-zawaal ke jo chaar adwaar Bani Isra'il par guzar chuke hain bilkul aise hi chaar adwaar ummat-e-muslima par bhi waarid honge. Is pehlu se dekha jaaye to Surah Bani Isra'il ki in chaar aayaat (4 to 7) mein ilm-o-mu'arifat aur malumaat ka ek khazana poshida hai, jabke mazkura bala hadees is khazane ki chaabi hai. Mujhe Allah Ta'ala ke fazal aur Uski taufeeq se is chaabi ki madad se is khazane tak risayi mili hai, jiske natije mein mere liye in besh baha ilmi-o-tareekhi malumaat ko zabt tehreer mein lana mumkin hua hai. Chunache is mauzu par mera ek mukhtasar kitaabacha "**Tanzeem Islaami ka Tareekhi Pas Manzar**" ke naam se ek mufasil kitaab "**Sabeqa aur maujuda musalmaan ummataon ka maazi, haal aur mustaqbil**" ke unwaan se dastiyab hain.

In dono matbu'aat ke english tarajim bhi Rise and Decline of the Muslim Ummah aur Lessons from History ke unwaanaat se taba' hote hain. (Is mauzu ko samajhne keliye in kutub ka mutale'a mufeed hoga).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AYAAT 1 TO 10

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بُرِّئْنَا حَوْلَهُ لِنُرِيَهُ مِنَ
الْأَيْتَانِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ آلَا تَتَّخِذُوا مِنْ
دُونِي وَكَيْلًا ۝ ذُرِّيَّةً مِّنْ حَمَلٍ مَّعْ نُوحٍ ۖ إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي
الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ
عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۖ وَكَانَ وَعْدًا مَّفْعُولًا ۝ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ
وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۝ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۖ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا
تَتَّبِيرًا ۝ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۖ وَإِنْ عُدتُّمْ عُدْنَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۝ إِنَّ هَذَا
الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ آخَذْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

1. SUBHAANALLAZIII 'as-*raa bi- 'Abdihii laylam-minal-Masjidil-Haraami 'ilal-Masjidil-Aqsallazii baaraknaa harw-lahuu li-nuriyahuu min 'Aayaatinaa: 'innahuu Hurwas-Samii' ul-Basiir.*
2. *Wa 'aataynaa Muusal-Kitaaba wa ja-'alnaahu Hudalli-Banii 'Israaa-'iila 'allaa tattakhziuumin-duunii Wakiilaa.*
3. *Zurriyata man hamalnaa ma-'a Nuuh! 'Innahuu kaana 'abdan-shakuuraa.!*
4. *Wa qazaynaaa 'ilaa Banii 'Israaa-'iila fil-kitaabi la-tufsi-dunna fil-'arzi marratayni wa lata-'lunna 'uluwwan-kabiiraa!*
5. *Fa-'izaa jaaa-'a wa-'du 'uu-laahumaa ba-'asnaa 'alaykum 'ibaadal-lanaaa 'ulii-ba-'sin-sha-diidin-fa-jaasuu khilalad-diyaar; wa kaana wa-'dam-maf-'uulaa.*
6. *Summa radadnaa lakumul-karrata 'alayhim wa 'amdadnaa-kum-bi-'amwaalin'waa baniina wa ja-'alnaakum 'aksara nafiraa.*
7. *In 'absantum 'absantum li 'anfusikum; wa 'in 'asa'-tum fa-lahaa. Fa-'izaa jaaa-'a wa-'dul-'aakhirati li-yasuu-'uu wujuuhakum wa li-yadkbulul-Masjida kamaa dakhaluuhu 'awwala marratin'waa li-yutab-biruu maa 'alaw tatbiiraa.*

8. 'Asaa Rabbukum 'anyyar-hamakum; wa 'in 'uttum 'ud-naa. Wa ja-'alnaa Jahannama lil-kaafiriina hasiiraa.
9. 'Inna haazal-Qur-'aana yah-dii lillatii biya 'aqwamu wa yubashshirul-Mu'-miniinalla-ziina ya'-maluunas-saalibaati 'anna lahum 'ajran-kabiiraa;
10. Wa 'annallaaziina laa yu'-minuuna bil-'Aakbirati 'a'-tad-naa lahum 'Azaaban 'aliimaa.

AAAYAT - 1

SUBHAAANALLAZIII 'as-raa bi-'
 'Abdihii laylam-minal-Masjidil-
 Haraami 'ilal-Masjidil-'Aqsa

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
 الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Tarjuma: "Paak hai Wo zaat Jo legayi raataon raat Apne bande ﷺ ko Masjid-e-Haram se Masjid-e-Aqsa (duur ki masjid) tak".

Ye Rasool Allah ﷺ ke safar-e-meraj ke pehle marhale ki taraf ishara hai jo Masjid-e-Haram (Makkah Mukaramma) se Masjid-e-Aqsa (Baitul Muqadas) tak ke zameeni safar par mushtamil tha. ﴿سُبْحَانَ﴾ Subhaana tanziyaha ka kalima hai, yani Allah Ta'ala ki zaat har nuqs-o-aib se paak-o-munazza hai. Is kalime se baat ka aghaaz karna khud dalalat karta hai ke ye koi bahut bada khaariq-e-aadat waqiye tha jo Allah Ta'ala ki ghair mehdood qudrat se ronuma hua. Ye mehaz ek ruhani tajruba na tha, balke ek jismani safar aur aini mushaheda tha jo Allah Ta'ala ne Nabi Akram ﷺ ko karaya.

allazii baaraknaa harw-lahuu

الَّذِي بَرَكْنَا حَوْلَهُ

Tarjuma: "Jis ke mahol ko Humne babarkat banaya".

Is ilaaqe ki barkat dunyawii etebaar se bhi hai aur ruhani etebaar se bhi. Duniyawii etebaar se ye ilaaqa bahut zar-khaiz hai aur yahan ki aab-o-hawa khususi taur par bahut achchi hai. Ruhani etebaar se dekhein to ye ilaaqa bahut se jaleel al-qadar Ambiya ﷺ ka maskan raha hai aur Hazrat Ibrahim عليه السلام sameit bahut se ambiya yahan madfoon hain. Haickal Sulaimani Bani Isra'il ki markazi ibadatgah thi. Is lehaaz se na maloom Allah ke kaise kaise naik bande kis kis andaaz mein yahan ibadat karte rahe honge. Iske alawa Baitul Muqadas ko Bani Isra'il ke qible ki haisiyat bhi haasil thi. Chunace maadi-o-ruhani dono etebaar se is ilaaqe ko Allah Ta'ala ne bahut zyada barkataon se nawaza hai.

Safar-e-Meraj ke pehle marahle mein Rasool Allah ﷺ ko Makkah Mukarram se Yerusalem le jaaya gaya, wahan Baitul Muqadas mein tamaam Ambiya ki arwaah ko jama kiya gaya, unhein jasad ataa kiye gaye (hamare huwaas is kaifiyat ka idraak karne se qaasir hain) aur wahan Huzoor ﷺ ne tamaam ambiya ki imamat farmayi. Huzoor ﷺ ke safar-e-meraj ke is hisse ka zikr jis andaaz mein yahan hua hai iski ek khususi ahmiyat hai. Ye goya elaan hai ke Nabi Aakhiruz Zamaan ﷺ aur Aap ﷺ ki ummat ko tauheed ke in dono marakiz (Baitul Allah aur Baitul Muqadas) ka mutawalli banaya jaa raha hai. Isi hawale se Aap ﷺ ko pehle Baitul Muqadas le jaaya gaya aur phir wahan se Aap ﷺ ke aasmaani safar ka marhala shuru hua. Safar-e-Meraj ke is dusre marhale ka zikr bahut ikhtesaar ke saath Suratul Najam mein kiya gaya hai.

*li-nuriyahuu min 'Aayaatinaa:
'innahuu Huwas-Samii' ul-Basiir.*

لِنُرِيَهُ مِنَ الْيَتَاءِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠﴾

Tarjuma: "Taake Hum dikhaayein us (bande Muhammad ﷺ) ko Apni nishaaniyaan. Yaqeenan Wohi hai sab kuch sunne waala, dekhne waala."

Bani Isra'il ke ahem taren tareekh muqaam ka zikr karne ke baad ab aa'inda aayaat mein baat ko aage badhate hue unki tareekh ka hawala diya jaa raha hai.

AAAYAT - 2

*Wa 'aataynaa Muusal-Kitaaba wa ja-
'alnaahu Hudalli-Banii 'Israaa-'iila* وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ

Tarjuma: "Aur Humne Musa ﷺ ko kitaab (Tauraat) di aur Humne use hidayat banaya Bani Isra'il keliye".

Yahan takhsees kardi gayi ke Tauraat tamaan Bani Nau-e-Insaan keliye hidayat nahi thi, balke dar haqeeqat wo sirf Bani Isra'il keliye ek hidayat naama thi.

'allaa tattakhzuumin-duunii Wakiilaa.

أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا ۗ

Tarjuma: "Ke tum mat banao Mere siwa kisi ko kaarsaaz".

Yani Tauraat tauheed ka dars deti thi. Iski taleemaat ka lubb-e-labaab ye tha ke Allah ke siwa kisi bhi dusri hasti ya zaat ko apna kaarsaaz mat samjho, Use chordkar kisi dusre par bharosa ya tawakkal na karo.

AAAYAT - 3

Zurriyyata man hamalnaa ma-'a

Nuuh! 'Innaahu kaana 'abdan- ذُرِّيَّةٌ مِّنْ حَمَلِنَا مَعَ نُوحٍ ۗ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
shakuuraa.

Tarjuma: "Aye un logaon ki aulaad jinbein Humne sawaar karaya tha Nuh ﷺ ke saath. Yageenan wo ﷺ Hamara bahut hi shukr guzaar banda tha".

Hazrat Nuh ﷺ ke teen bete Saam, Haam, Yaafat the jin se baad mein nasl-e-insaani chali. Un mein se Hazrat Saam ki nasal mein Hazrat Ibrahim ﷺ paida hue, jin ki aulaad ko yahan Bani Isra'il ke taur par mukhatib kiya jaa raha hai. Unhein yaad dilaya jaa raha hai ke Hazrat Nuh ﷺ ke saath jin logaon ko Humne bachaya tha unhi mein se ek ki aulaad tum ho aur Nuh Hamara bahut hi shukr guzaar banda tha.

AAAYAT - 4

Wa qazaynaaa 'ilaa Baniii 'Israaaa-
'iila fil-kitaabi la-tufsi-dunna fil-
'arzi marratayni wa lata-'lunna
'uluwwan-kabiiraa!

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّاتٍ بَعَثْنَا لَبَّاسًا إِلَىٰ
بَنِي إِسْرَائِيلَ فَاتَّخَذُوهَا كَأَسَدٍ
كَبِيرٍ ﴿٤﴾

Tarjuma: "Aur Humne mutanabba kar diya tha Bani Isra'il ko kitaab mein ke tum zameen mein do martaba fasaad machaoge aur bahut badi sarkashi karoge".

Yani tum par wo adwaar aise aayenge ke tum zameen mein sarkashi karoge, fasaad barpa karoge, deen se duur hojaoge, lahu-o-lu'ab mein muhtela hojaoge, aur phir is ke natije mein Allah ki taraf se tum par azaab ke kode barsenge.

Yahan par been al-satoor ye ishara bhi hai ke is se pehle Bani Isra'il par ek behtar daur bhi aaya tha jis mein Allah Ta'ala ne unhein Apni rehmaton aur nematon se nawaza tha. Suratul Baqarah mein unke is achche daur ki kuch tafsilaat hum pardh aaye hain. Yaad dihaani ke taur par ahem waaqiyaat ikhtesaar ke saath yahan phir taaza karlein. Hazrat Musa ﷺ 1400 BC mein Bani Isra'il ko Misr lekar nikle the. Sehraye Sena mein Jabal Tour ke paas padao ke zamaane mein Aap ﷺ ko Tauraat ataa ki gayi. Wahan se phir shumaal mashriq ki taraf kooch karne aur Philistine par hamla aaawaar hone ka hukm diya gaya. Jihad ke is hukm se inkaar ki padaash mein Bani Isra'il ko sehra Nordi ki saza mili. Isi dauraan mein Hazrat Musa ﷺ aur Hazrat Haroon ﷺ dono ka ek ke baad deegare inteqaal hogaya. Sehra Nordi ke dauraan parwaan

chardne waali nasal bahadur aur jafakash fateh hogaya. Philistine ka jo sheher sab se pehle fateh hua wo Areeha (Jericho) tha. Philistine ki fateh ke baad ek bunyaadi ghalti ye hui ke ek mazboot markazi hukumat banane ke bajaye ye ilaaqa Bani Isra'il ke 12 qabeelaon ne aapas mein baant liye aur har qabeele ne apni hukumat qaa'im karli. Ye choti choti hukumatein ne sirf bayruni dushmanaon ke muqabile mein bahut kamzor thi balke bahut jald unhone aapas mein bhi ladna jhagadna shuru kardiya, jis ke natije mein unke zeir tasallut ilaaqe bahut jald inteshaar aur tawa'if almaluki ka shikaar hogaye. In halaat ko dekhte hue Shaam aur Jordan ke hamsaaya ilaaqaon mein basne waali mushrik aqwaam ne un par tasallut haasil karke unki beshtar aabadi ko is ilaaqe se nikaal baaher kiya.

Is haalat ko pahunchne par unhone apne Nabi Hazrat Samuel عليه السلام se mutaleba kiya ke unke liye ek baadsha ya sipa salaar muqarrar kardein taake uski qayadat mein tamaam qabeele ekhatte hokar jihaad karein. Is mutaleba ke jawaab mein Allah Ta'ala ki taraf se Hazrat Taloot ko unka baadsha muqarrar kiya gaya. Hazrat Taloot ne dushman afwaaj ke khilaaf lashkar-kashi ki, jin ka sipa salaar Jaloot tha. Is jung mein Hazrat Dawood عليه السلام bhi shaamil the. Aap عليه السلام ne Jaloot ko qatal kar diya, jiske natije mein dushman lashkar par Bani Isra'il ko fatah naseeb hui aur wo ilaaqe mein ek mazbot hukumat qaa'im karne mein kaamyab hogaye. Hazrat Taloot ke baad Hazrat Dawood عليه السلام unke jaanasheen hue aur Hazrat Dawood عليه السلام ke baad Aap عليه السلام ke bete Hazrat Suleman عليه السلام baadsha bane.

Hazrat Yushu Bin Nuun ki qiyadat mein Philistine ke fateh hone se lekar Taloot aur Jaloot ke jung tak teen sau saal ka waqfa hai. Hazrat Suleman عليه السلام ka ahad hukumat is teen sau saala daur ka nuqta-e-urooj tha. Hazrat Taloot, Hazrat Dawood عليه السلام aur Hazrat Suleman عليه السلام ka daur-e-iqtadaar taqriban ek sau saal ke arse par muheet the. 16 baras tak Hazrat Taloot ne hukumat ki, iske baad 40 baras tak Hazrat Dawood عليه السلام aur phir 40 baras tak hi Hazrat Suleman عليه السلام barsar-e-iqtadaar rahe. Ye daur goya Bani Isra'il ki khilafat-e-rashida ka daur tha jo hamare daur-e-khilafat-e-rashida se mimasilat rakhta hai. Agarche unki pehli teen khilafatein ek sau baras ke arse par muheet thi aur hamari ummat ki pehli teen khilafaton ka arsa 24 baras tha, lekin jis tarah unke pehle khalifa ka daur-e-iqtadaar mukhtasar aur baad ke dono khulfa'a ka daur nisbatan taweel tha isi tarah hamare haan bhi Hazrat Abu Bakr رضي الله عنه ka daur-e-khilafat mukhtasar, jabke Hazrat Umar رضي الله عنه aur Hazrat Usman

ﷺ ka daur nisbatan taweel tha. Uske baad Hazrat Ali ﷺ ki khilafat ko Ameer Mu'awiya ﷺ ne qubool nahi kiya tha, chunache Shaam aur Misr ke ilaaqe alaheda rahe the, bilkul isi tarah Bani Isra'il ki mumlikat bhi Hazrat Suleman ﷺ ki wafaat ke baad Aap ﷺ ke do betaon ke darmiyaan taqseem hogayi. Shumali mumlikat ka naam Isra'il tha jiska darul Khilafa Samriya tha, jabke junubi mumlikat ka naam Yahudiya tha aur iska daarul khilaafa Yerusalem tha.

Is azeem saltanat ki taqseem ke baad bhi maadi etebaar se ek arse tak Bani Isra'il ka urooj barqaraar raha, lekin rafta rafta awaam mein mushrikaana aqa'id, auhaam parasti aur hawas-e-dunya jaisi nazriyaati-o-akhlaaqi bimariyaan paida hogayi, aur ehkaam-e-shariyat ka istehza un ka ijtemayi wateerah bangaya. Chunache akhlaaq-o-kirdaar ka ye zawaal muntaqi taur par unke maadi zawaal par muntaj hua. Bani Isra'il ka ye ahd-e-zawaal bhi taqriban 300 saal hi ke arse mein apni inteha ko pahuncha. Sabse pehle aashooriyon ke haathaon unki shumali saltanat "Isra'il" (saat-aath sau BC ke lag bhag) tabah hui. Iske baad 587 BC mein Iraq ke Namrood bakht-e-nasar (Nebukadnezar) ne unki junubi saltanat "Yahudiya" par hamla kiya aur puri saltanat ko tehas nehas karke rakh diya. Yerusalem ko is tarah tabah-o-barbaad kiya gaya ke kisi imarat ki do eintein bhi salammat nahi rehne di gayi. Heckal Sulemani ko masmaar karke uski bunyaadein tak khod daali gayi. Is dauraan Bakht-e-Nasar ne cheh lakh yahudiyon ko qatal kiya jabke cheh lakh, mardaon, aurtaon aur bachchaon ko jaanwaraon ki tarah haankta hua Babil legaya, jahan ye log 125 saal tak aseeri (captivity) ki haalat mein rahe. Zillat ruswayi ke etebaar se ye unki tareekh ka bad-tareen daur tha.

Bani Isra'il ke dusre daur-e-urooj ka aghaaz Hazrat Uzair ﷺ ki islaahi koshishaon se hua. Aap ﷺ ko Bani Isra'il ki nishaath-e-saaniya (Renaissance) ke naqeeb ki haisiyat haasil hai. 539 BC mein Iran ke baadshah Kakhayuras (Cyrus) ya Zul Qurnain ne Iraq (Babil) fateh kiya aur uske dusre hi saal usne Bani Isra'il ki apne watan waapas jaane aur wahan dubara aabaad hone ki aam ijazat dedi. Chunache yahudiyon ke qaafile Philistine jaane shuru hogaye aur ye silsila muddataon jaari raha. 458 BC mein Hazrat Uzair ﷺ bhi ek jila watan giroh ke saath Yerusalem pahuncha aur is sheher ko aabaad karna shuru kiya aur Hackel Sulemani ki az-sar nau tameer ki. Is se qabl Hazrat Uzair ﷺ ko Allah Ta'ala ne sau baras tak sulaaye bhi rakha. Allah Ta'ala ne un par ek sau saal keliye maut taari kardi thi aur phir unhein zinda kiya aur unhein ba-chashm-e-sar ke murda gadhe ke zinda hone ka mushaheda

karaya, jiske baare mein hum Suratul Baqarah (Aayat 259) mein padh aaye hain. Baher haal Hazrat Uzair عليه السلام ne tauba ki manadi ke zariye ek zabardast tajdeedi aur islaahi tahreek chalayi jis ke natije mein in ke nazariyaat aur amaal-o-aqkhlaaq ki islaah hona shuru hui Hazrat Uzair عليه السلام ne tauraat ko bhi yaadashtaun ki madad se azsar-e-nau muratib kiya jo Bakht-e-Nasar ke hamle ke dauraan gum hogayi thi.

Irani Sultanat ke zawaal, Sikander Maqduni ki fatuhat aur phir Yunaanion ke urooj se yahudiyon ko kuch muddat keliye shadeed dhakcha laga. Yunaanii sippe salaar Antiochus III ne 198 BC mein Philistine par qabza karliya. Yunaan fatiheen ne puri jaabiraana taaqat se kaam lekar yahudi mazhab-o-tehzeeb ki beekh kuni karna chaahi, lekin Bani Isra'il is jabar se maghloob na hue aur unke andar ek zabardast tahreek uthi jo tareekh mein "Maccabi Baghawat" (Maccabean Revolt) ke naam se mash'hoor hai. Ye Hazrat Uzair عليه السلام ki phunki hui ruh-e-deendaari ka asar tha ke unhone bil-aakhir yunaanion ko nikaalkar apni ek azeem azaad riyasat qaa'em karli jo "Maccabi Sultanat" (Maccabi Empire) kehlaati hai. Bani Isra'il ke dusre daur-e-urooj mein qaa'em hone waali ye sultanat 170 BC se lekar 67 BC tak puri shaan-o-shaukat ke saath qaa'em rahi. Maccabi Sultanat apne waqt ki maloom dunya ke tamaam ilaaqaon par muheet thi. Chunache raqbe ke etebaar se ye Hazrat Sulemaan عليه السلام ki sultanat se bhi wase'e thi. Is zamana-e-urooj mein phir se unki nazriyaati-o-akhlaaqi haalat bigadne lagi. Mushrikaana aqa'id sameit bahut is akhlaaqi buraiyaan phir se un mein paida hogayin, jinke natije mein ek dafa phir ye qaum azaab-e-Khudawandi ki zad mein aagayi.

Maccabi tahreek jis akhlaaqi-o-deeni ruh ke saath uthi thi wo ba-tadreej fana hoti chali gayi aur iski jagah khaalis dunya parasti aur be-ruh zaahirdaari ne leli. Aakhirkaar unke darimyaan phoot pad gayi aur unhone khud Romi fateh Pompey ko Philistine aane ki dawat di. Chunache Pompey ne 63 BC mein Baitul Muqaddas par qabza karke yahudiyon ki azaadi ka khatima kardiya. Romiyon ne Philistine mein apne zeir-e-saaya ek desi riyasat qaa'em kardi jo bil-aakhir 40 BC mein Herod naami ek hoshyaar yahudi ke qabze mein aayi. Ye Shakhs Herod-e-Aazam ke naam se mash'hoor hai aur uski farmarawayi pure Philistine aur sharq-e-Ardan par 40 to 4 BC tak rahi. Is shakhs ne Romi Sultanat ki wafadaari ka zyada se zyada muzahera karke Ceasar ki khushnaudi haasil karli thi. Us zamane mein yahudiyon ki deeni-o-akhlaaqi haalat girte girte zawaal ki aakhri had ko pahunch gayi thi.

Herod-e-Aazam ke baad uski riyasat uske teen betaon ke darmiyaan taqseem hogayi. Lekin 6 AD mein Ceasar Augustus ne Herod ke bete Archelaus ko ma'zool karke uski puri riyasat apne governor ke matehat kardi aur 41 AD tak yehi intezaam qaa'em raha. Yehi zamana tha jab Hazrat Maseeh ﷺ Bani Isra'il ki islaah keliye uthe to yahudiyon ke tamaam mazhabi peshawa'on ne milkar unki mukhalifat ki aur unhein waajibul qatal qaraar dekar Romi Governor Pontius Pilate se unko sazaye maut dilwane ki koshish aur apne khayaal ke mutabiq to unko sooli par chardwa hi diya.

Romiyon ne 41 AD mein Herod-e-Aazam ke pote "Herod Agrippa" ko un tamaam ilaaqaon ka hukmaraan bana diya jin par Herod-e-Aazam apne zamane mein hukmaraan tha. Us shakhs ne barsar-e-iqtedaar aakar Maseeh ﷺ ke peeraon par muzalim ki inteha kardi. Kuch hi arse baad yahudiyon aur romiyon ke darmiyaan sakht kashmakash shuru hogayi aur 64 AD to 66 AD ke dauraan yahudiyon ne romiyon ke khilaaf khuli baghawat kardi, jo un ke urooj-e-saani ke khaatime par muntaj hui. Yahudiyon ki baghawat ka qile qama karne keliye bil-aakhir Romi sultanat ne ek sakht fauji kaarwayi ki aur 70 AD mein Titus ne bazor-e-shamsheer Yerusalem ko fatah karliya. Heckal Sulemaani ek dafa phir masmaar kar diya gaya. General Titus ke hukm par sheher mein qatl-e-aam hua. Ek din mein ek lakh 33 hazaar yahudi qatal hue, jabke 67 hazaar ko ghulam bana liya gaya. Is tarah romiyon ne puri sheher mein koi muntafis baaqi na chorda. Iske saath hi arz-e-Philistine se Bani Isra'il ka amal dakhil mukammal taur par khatam hogaya. 20th sadi ke shuru tak pure do hazaar baras ye log jilawatni aur inteshaar (Diaspora) ki haalat mein hi rahe. General Titus ke haathaon 70 AD mein Heckal Sulemaani masmaar hua to aaj tak tameer na hosaka. Huzoor ﷺ ki paida'ish (571 AD) ke waqt use masmaar hue 500 baras guzar chuke the.

Ye khulasa hai us qaum ki daastaan-e-ibrat ka jo apne waqt ki ummat-e-muslima thi. Jis ke andar 1400 baras tak nabuwat rahi. Jis ko teen alhami kitaabaon se nawaza gaya aur jiske baare mein Allah Ta'ala ne farmaya: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنَّى فَطَرْنَاكُمْ عَلَى الْعَالَمِينَ﴾ *Yaa-Banii-Israaaa-'iilaz-kurru ni'-mati-yal-latiii' an-'amtu 'alaykum wa 'annii fazzaltukum 'alal-'aalamiin.* (Al-Baqarah) "*Aye Bani Isra'il yaad karo Meri wo nemat jo Maine tum logaon ko ataa ki aur ye ke Maine tumhein fazilati di tamaam jahananon waalaon par*".

Aakhirkaar Bani Isra'il ko ummat-e-muslima ke mansab se ma'zool karke Muhammad Rasool Allah ﷺ ki ummat ko is masnad-e-fazilat par mutamakkan kiya gaya. Huzoor ﷺ ne apni ummat ke baare mein farmaya ke tum logaon par bhi ain wohi halaat waarid hongee jo Bani Isra'il par hue the. Chunache aise hi hua. Musalmanon ko pehla urooj arbaon ke zeir-e-qiyadat naseeb hua. Uske baad jab zawaal aaya to saleebiyon ki yalghaar ki surat mein unpar azaab ke kode barse. Phir taataariyon ne Halaku Khan aur Changez Khan ki qiyadat mein aalam-e-islam ko taakhat-o-taraaj kiya. Uske baad qudrat ne aalam-e-islam ki qiyadat arbaon se cheen kar unhi taataariyon ke haathaon mein dedi, jinhone lakhaon musalmanon ka khoon bahaya tha.

Hai ayaan fitna-e-taa taar ke afsaane se

Paasbaan mil gaye Kaabe ko zam khaane se

Chunache Turkiyon ki qiyadat mein is ummat ko ek dafa phir urooj naseeb hua. Turkaan-e-Taimoori, Turkaan-e-Safawi, Turkaan-e-Saljoogi aur Turkaan-e-Uasmaani ne dunya mein azeemus shaan hukumatein qaa'em kein. Iske baad ummat-e-muslima par dusra daur-e-zawaal aaya. Bani Isra'il par dusra daur-e-azaab yunaaniyon aur romiyon ke haathaon aaya tha jabke ummat-e-muslima par dusra azaab iqwaam-e-Europe ke tasalut ki surat mein aaya aur dekhte hi dekhte angrez, francis, italiwi, hispanwi aur walandezi (Dutch) pure aalam-e-islam par qaabiz hogaye. 20th sadi ke aghaaz mein azeem Osmani Sultanat ka khaatima hogaya.

Ye un halaat-o-waaqiyaat ka khulasa hai jinko Allah Ta'ala ne Apni taraf mansoob karte hue aayat zeir-e-nazar mein farmaya hai ke Humne to pehle hi Bani Isra'il ke baare mein keh diya tha ke tum log apni tareekh mein do dafa fasaad machaoge aur sarkashi dikhaoge.

AAYAT - 5

Fa-izaa jaaa-'a wa'-du 'uu-laahumaa فَإِذَا جَاءَ وَعْدُ أُولَئِهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا
ba'-asnaa 'alaykum 'ibaadal-lanaaa 'ulii- أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۗ وَكَانَ
ba'-sin-sba-diidin-fa-jaasuu khilaalad- وَعَدًّا مَّفْعُولًا ﴿٥﴾
diyaar; wa kaana wa'-dam-maf-'uulaa.

Tarjuma: "Phir jab un donon mein se pehle waade ka waqt aagaya to Humne tum par musalat kardiye Apne sakht jungju bande to wo tumhari aabaadiyon mein ghbus gaye, aur (yun Hamara) jo waada tha to pura hokar raha".

Yani Allah Ta'ala ki taraf se jo tum par wazeh kiya gaya tha ke jab tum log deen se bargashta hojaoge, jab tum Allah ki kitaab aur Uske ehkaam ko hansa mazaq banaloge to tum zaroor Allah ke azaab ka nishana banoge. Chunache unke deen se bargashta hojaane ke baad aashuryaon aur Iraq ke baadshah Bakht-e-Nasar ke haathaon un par azaab ka koda barsa, jiske natije mein dono Isra'ili sultanatein khatam hogayei, Yerusalem mukammal taur par tabah hogaya, Heckal Sulemani masmaar kardiya gaya, 6 lakh yahudi qatal hogaye jabke 6 lakh ko ghulaam bana liya gaya.

AAYAT - 6

Summa radadnaa lakumul-karrata 'alayhim

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

Tarjuma: "Phir Humne tumhari baari lautayi unpar".

Yani iske baad Allah Ta'ala ne ek martaba phir tumhe sahara diya aur un par ghalbe ka mauqa ataa kar diya. Is sahare ka ba'as Irani baadshah Kakhyras (Cyrus) ya Zul-Qurnain bana. Usne Iraq (Babil) par tasalut haasil kar lene ke baad tumhe azaad karke waapas Yerusalem jaane aur is shaher ko ek dafa phir se abaad karne ki ijazat dedi. Phir jab tum ne waapas aakar Yerusalem ko abaad kiya to Humne ek dafa phir tumhari madad ki:

wa 'amdadnaa-kum-bi-'amwaalinw

wa baniina wa ja-'alnaakum 'aksara ﴿وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا﴾
nafiraa

Tarjuma: "Aur Humne madad ki tumhari maal-o-daulat aur betaon ke zariye se aur bana diya tumhe kaseer tedaad (waali qaum)".

Humne tumhe maal-o-daulat mein barkat di aur tumhari tedaad pehle se badhadi. Tum log khoob phale phule aur jald hi ek mazboot qaum bankar ubhre.

AAYAT - 7

'In 'absantum 'absantum li 'anfusikum;

wa 'in 'asa'-tum fa-labaa.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ تَوَّابًا وَإِنْ أَسَأْتُمْ فَلَهَا

Tarjuma: "Agar tumne koi bhalayi ki to khud apne hi liye ki, aur agar koi burayi kamayi to wo bhi apne hi liye kamayi".

Tumhare neik amaal ka faida bhi tumhe hua aur tumhari bura'iyon aur na-farmaniyon ka wabaal dunya mein bhi tum par aaya aur iska wabaal aakhirat mein bhi tum par padega.

Fa-'izaa jaaa-'a wa'-dul-'aakhirati

فَإِذَا جَاءَ وَعَدُ الْآخِرَةِ

Tarjuma: "Phir jab dusre waade ka waqt aaya".

Jab dubara tumne Allah ke deen se sarkashi ikhtiyaar ki, tumhare iteqadaat, nazriyaat aur akhlaaq phir se maskh hogaye to waade ke ain mutabiq tum par azaab ke dusre marhale ka waqt aan pahuncha.

li-yasuuu-'uu wujuuhakum

لِيَسُوُّوا وُجُوهُكُمْ

Tarjuma: "Taake wo tumhare chehre bigaad dein".

Is silsile mein mein aayat 5 mein ye alfaaz aaye the: ﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ﴾ *ba-'asnaa 'alaykum 'ibaadal-lanaaa 'ulii-ba'-sin-sha-diidin* ke "Humne tum par Apne bande musalat kar diye jo sakht jungju the." Is faqre ka mafhoom yahan bhi paaya jaata hai, lekin yahan dubara ise duhraya nahi gaya. Chunache is faqre ko yahan mahzoof samjha jaayega aur aayat ka mafhoom yun hoga ke "Humne phir tum par Apne sakht jungju bande musalat kiye taake wo tumhare hulye bigaad dein".

wa li-yadkhulul-Masjida kamaa
dakhaluuhu 'awwala marratinw

وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

Tarjuma: Aur wo daakhil hojaayein masjid mein jaise ke daakhil hue the pehli martaba".

Yahan ishara hai Baitul Muqadas aur Heckal Sulemani ki baar-e-gird be-hurmati ki taraf. Jaise 587 BC mein Bakht-e-Nasr ne Baitul Muqadas aur Heckal Sulemani ko masmaar kiya tha, waise hi Romi general Titus ne 70 AD mein ek dafa phir unke taqadus ko pamaal kiya.

wa li-yutab-biruu maa 'alaw tatbiiraa.

وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۝

Tarjuma: " Aur tabah-o-barbaad karke rakhdein (har us shaye ko) jiske upar bhi unhein qabza haasil hojaaye".

In aayaat mein Bani Isra'il ke do hazaar saala tareekh ke nasheeb-o-faraaz ki tafsilaat ko samo diya gaya hai. Is arse mein unhone do martaba urooj dekha aur do dafa hi zawaal se dochaar hue. Nabi Aakhiruz Zama ﷺ ki ba'asat ke zamane mein in aayaat ke nuzool ke waqt unke dusre daur-e-zawaal ko shuru hue 500 baras hone ko aaye the. Is siyaaq-o-sabaaq mein unhe mutanabba kiya jaa raha hai ke:

AAAYAT - 8

'Asaa Rabbukum 'anyyar-hamakum;
wa 'in 'uttum 'ud-naa. عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمۥٓ وَإِنْ عُذْتُمْ عُدْنَا

Tarjuma: "Ho sakta hai ke ab tumbara Rab tum par reham kare, aur agar tumne wohi rosh ikhtiyaar ki to Hum bhi wohi kuch karenge".

Agar tumne pehle ki tarah Hamari nafarminiyaan aur ehkaam-e-shariyat se eraaz ki rosh ikhtiyaar ki to hum bhi usi tarah phir tumhe saza denge.

Wa ja-'alnaa Jahannama lil-kaafriina hasiiraa. وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

Tarjuma: "Aur Humne jahanum ko kaafiron keliye qaid khaana bana rakha hai".

Na-farmaniyan ki saza dunya mein to milege hi, jabke jahanum ka azaab iske alawa hoga. Jis tarah jaanwaraon ko gher kar baade mein bandkar diya jaata hai isi tarah aakhirat mein Allah ke na-farmaanon ko ekhatta karke jahanum ke qaid khaana mein dhakel diya jaayega. (اللَّهُمَّ لَا تَجْعَلْنَا مَعَهُمْ!) *Allaahumma laa taj'alnaa ma'ahum!*

AAAYAT - 9

'Inna haazal-Qur-'aana yab-dii
lillatii hiya 'aqwamu إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Tarjuma: "Yaqeenan ye Qur'an rehnumayi karta hai is raah ki taraf jo sab se seedhi hai".

Yaad rakho! Ab raah-e-hidayat wohi hogi jis ki nishaan dahi ye kitaab karegi jise Hum Apne aakhri Rasool ﷺ par naazil kar rahe hain. Ab Allah Ta'ala ke qasr-e-rehmat mein dhaakil hone ka "shahedara" ek hi hai aur wo hai ye Qur'an. Ab agar tum Allah ke daaman-e-rehmat mein panaah lena chaahate ho to is Qur'an ke raaste se hokar aao. Agar aise karoge to Allah ki rehmat ke darwaaze ek baar phir tum tumhare liye khul jaayenge aur jo raf'atein aur barkatein is aakhri Nabi ﷺ ki ummat keliye likhi gayi hain tum bhi in mein hissedaar ban jaoge.

wa yubashshirul-Mu'-miniinalla-
ziina ya'-maluunas-saalihaati 'anna
lahum 'ajran-kabiiraa; وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

Tarjuma: "Aur basharat deta hai un ahl-e-imaan ko jo neik amal bhi karein ke unke liye bahut bada ajar hai".

AAYAT - 10

*Wa 'annallaziina laa yu'-minuuna
bil-'Aakhirati 'a'-tad-naa labum
'Azaaban 'aliimaa.*

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
لَهُمْ عَذَابٌ أَلِيمٌ

Tarjuma: "Aur ye ke jo log imaan nabi rakhte aakhirat par, unke liye Humne tayaar kar rakha hai ek dardnaak azaab".

Yahan ye nukta qaabil-e-ghaur hai ke jahan kahin bhi amaal ki kharaabi ki baat hoti hai wahan imaan bil-aakhirat ka tazkera zaroor hota hai.

Is ruku ke hawale se ye baat bahut ahem hai yahan Bani Isra'il ke urooj-o-zawaal ke aa'ine mein jo tasweer dikhayi gayi hai is mein hamare liye ek dawat-e-fikr hai. Alhumdulillaah! Aaj hum (Ummat-e-Muhammadi ﷺ) Ummat-e-Muslima hain, lekin hamein maloom hona chaahiye ke ek zamane mein Bani Isra'il bhi ummat-e-muslima hi the. Wo ba-haisiyat-e-nasal aaj bhi ek qaum ke taur par maujood hain magar unhein ummat-e-muslima ke mansad se ma'zool kar diya gaya hai. Ab un logan ki haisiyat sabeqa ummat-e-muslima ki hai aur pichle do hazaar bars se ye log bahut zyada sakhtiyon ka shikaar rahe hain. Hamein unki qaumi tareekh ke nasheeb-o-faraaz ka jayeza lekar ye ma'loom karne ki koshish karni chaahiye ke wo kaun se awamil the aur unke aqa'id-o-amaal ki wo kaun se kharabiyaan thien jinke ba'as wo log Allah ke haan maghzoob-o-ma'toob tehre.

Yahan dusra nukta ye zehen nasheen karne ke laayeq hai ke sabeqa aur maujuda ummataon ke darmiyaan muqabile keliye maidaan tezi se tayaar ho raha hai aur yun samajhye ke do patangein upar chard rahi hain, jinke darmiyaan pench padne waala hai. Bani Isra'il apne intehayi zawaal ko pahunchne ke baad ba-haisiyat ek qaum ke pichle ek sau saal se maadi lehaaz se robah taraqi hain. Unki patang 1917 AD mein Balfor decleretation ki manzoori se upar chardna shuru hui aur 1948 AD mein Isra'il ki riyasat ma-arz-e-wajood mein aagayi. 1956 AD mein iski mazeed tausee amal mein aayi aur iske tahafuz ko yaqeeni banane keliye ghair mamuli iqdamaat kiye gaye. Arab dunya ka wahed mulk Iraq tha jis se Isra'il ko khatra hosakta tha, ise ba'qaida ek mansube ke tehat tabah-o-barbaad kar diya gaya hai. Iske baad is pure khatte mein ab koi aisa mulk nahi jo Isra'il ki taaqat ko challenge karne ki salahiyat rakhta ho.

Dusri taraf dekha jaaye to muslim dunya bhi apne zawaal ki aakhri hadaon ko chune ke baad ab bedaari ki taraf maa'il hai aur is ummat ke andar nayi zindagi paida hone ka waqt qareeb nazar aata hai. Pehli jung-e-azeem ke baad 1924 AD mein khilafat-e-Osmania ka khatima goya hamare zawaal ki inteha thi. Iske baad aalam-e-islam mein azaadi ki tehreekein chalein aur muta'adad muslim mumalik Europi iqwaam ke tasalut se azaad hogaye. Mazeed baraan ummat-e-muslima mein bahut si ahyaa'i tehreekein uthein, maslan Paak-o-Hind mein jama'at-e-islami, Misr mein 'Al-Iqwaanul Muslimoon'¹ Iran mein fidayi tehreek aur Indonesia mein Masjumi Party waghaira aur is tarah uski nishaat-e-saaniya ke amal ka aghaaz hogaya. Chunache pichli sadi se ummat-e-muslima ki saffaon mein zawaal aur ahyaa'i amal pehlu ba pehlu chal rahe hain. Jaise Suratur Rahman mein mutawazi chalne waale do darya'aon ki misaal di gayi hai: ﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾﴾

19. *Marajal-bah-rayni yal-taqiyaan:* 20. *Baynahumaa Barzakhullaa yabgi-yaan:* "Usne do darya rawaan kiye jo aapas mein milte hain. Dono mein ek aad hai ke (is se) tajawuz nahi kar sakte". Ab surat-e-haal ye hai ke saabeqa aur maujuda ummat-e-muslima ki surat mein do patangein fiza mein tair rahi hain aur inka aapas mein kisi waqt bhi pench pad sakta hai.

Ye tamaam tafsilaat un logaon ke ilm mein honi chaahiye jo deen ki khidmat mein masroof hain. Unhein zamaan-o-makaan ke etebaar se durust idraak hona chaahiye ke wo kahan khade hain, unke daayen baayen kya haalaat hain? Maazi mein kya hota raha hai, abhi saamne kya kuch hai aur mustaqbil mein kya امکانات hain?

1. Yahan ye bhi malhooz khaatir rahe ke Misr ke maujuda intekhbaat (2012 to 2013AD) mein Al-Iqwaanul Muslimeen wazeh aksiriyat ke saath barsar-e-iqtedaar aachuki hai. (Muratib)

AAYAAT 11 TO 22

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ
 آيَاتٍ فَمَحْوًا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
 وَالْحِسَابِ ۗ وَكُلَّ شَيْءٍ فَضَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنْسَانٍ أَلْمَنَهُ طَيْرُهُ فِي غَنَقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ
 الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾ اِقْرَأْ كِتَابَكَ ۗ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَن اهْتَدَىٰ فَإِنَّمَا
 يَهْتَدِي لِنَفْسِهِ ۗ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ
 حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً قَدَرْنَا مَثَرِهَا ۗ فَمَن قُتِلَ فِيهَا فَهِيَ عَلَيْهَا الْقَوْلُ
 فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ ۗ وَكُلَّمَا بَرَكْنَا بِلَهُ إِبْرَاهِيمَ إِذْ يَبْعَثُ
 عَبْدًا مِّنْ حِينِهِ ۗ قَالَ يَا أُخْرَىٰ ۗ أَتُؤْتِي بِبَنَاتٍ إِنَّمَا يَتَذَكَّرُ أَلَيْسَ لَهُ جَهَنَّمَ يَصْلَاهَا
 مَدْمُومًا مَّدْحُورًا ﴿١٧﴾ وَمَن أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٨﴾
 كَلَّا نُبَدُّ هَوَآءَهُمْ ۗ وَهُوَآءُهُمْ مِّنْ عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٩﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ
 عَلَىٰ بَعْضٍ ۗ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ ۗ وَأَكْبَرُ تَفْصِيلًا ﴿٢٠﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَدْمُومًا مَّخَذُولًا ﴿٢١﴾

11. *Wa yad-'ul-'insaanu bish-sharri du 'aaa-'abuu bil-khayr; wa kaanal-'insaanu 'ajjuulaa.*
12. *Wa ja-'alnal-Layla wan-Nahaara 'Aayatayni fama-hawnaaa 'Aayatal-Layli wa ja-'alnaaa 'Aayatan-Nahaari mubsiratal-litabtaguu fazlam-mir-Rabbikum wa lita-'lamuu 'adadas-siniina wal-hisaab: wa kulla shay-'in fassalnaahu tafiila.*
13. *Wa kulla 'insaanin 'alzam-naahu taaa-'irahuu fii 'unuqih: wa nukhriju lahuu Ya'wmal-Qiyaamati kitaabany-yalqaahu manshuuraa.*
14. *'Iqra' kitaabak: kafaa bi-nafsikal-yawma 'alayka hasiibaa.*
15. *Manihtadaa fa-'innamaa yahtadii li-nafsih: wa man zalla fa'innamaa yazillu 'alay-haa: wa laa taziru waazira-tunw-wizra 'ukbraa: wa maa kunnaa mu-'azzibiina hattaa nab-'asa rasuulaa.*
16. *Wa 'izaaa 'aradnaaa 'an-nublika qaryatan 'amarnaa mutrafihaa fa-fasaquu fiihaa fa-haqqa 'alayhal-qawlu fa-dammar-naahaa tadmiiraa.*
17. *Wa kam 'ablaknaa minal quruuni mim-ba'di Nuuh? Wa kafaa bi-Rabbika bi-zu-nuubi 'ibaadhii Khabiiram Basiiraa.*

18. *Man-kaana yuriidul-'aaji-lata 'ajjalnaa labuu fiibaa maa nashaaa'u liman-nuriidu summa ja-'alnaa labuu Jahannam: yaslaahaa mazmuumam-mad-huuraa.*
19. *Wa man 'araadal-'Aakhirata wa sa-'aa labaa sa'-yahaa wa huwa Mu'-minun-fa-'ulaaa-'ika kaana sa'-yuhum-mash-kuuraa.*
20. *Kullan-numiddu haaa-'ulaaa-'i wa haaa-'ulaaa-'i min 'ataaa-'i Rabbik: Wa maa kaana 'ataaa-'u Rabbika mahzuuraa.*
21. *'Unzur kayfa fazzalnaa ba'-zahum 'alaa ba'z; wa lal-'Aakhiratu 'akbaru darajaa-tinwwa 'akbaru tafziilaa.*
22. *Laa taj-'al ma -'allaahi 'ilaahan 'aakhara fataq-'uda mazmuumam-makhzuulaa.*

AAYAT - 11

*Wa yad-'ul-'insaanu bish-sharri du
'aaa-'ahuu bil-khayr;*

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ

Tarjuma:"*Aur insaan shar maang baithta hai (apne nazdeek) bhlayi maangte hue*".

Yani insaan Allah se dua kar raha hota hai ke Aye Allah! mere liye yun karde, yun karde. Halanke ise kuch maloom nahi hota ke jo kuch wo apne liye maang raha hai wo iske liye mufeed hai ya muzr. Is tarah insaan apne liye aksar wo kuch maang leta hai jo iske liye ulta nuqsanda hota hai. Suratul Baqarah mein farmaya gaya hai:

﴿عَلَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦٠﴾

'asaaa 'an-takrahuu shay-' anw-wa huwa khayrul-lakum. Wa 'asaaa' an-tuhibbuu shay-' anw-wa huwa sharrul-lakum. Wal laahu ya'-lamu wa 'an-tum laa ta'-lamuun. "Mumkin hai ke tum kisi cheez ko napasand karo aur wo tumbare liye behtar ho aur mumkin hai ke tum kisi cheez ko pasand karo aur wo tumbare liye shar ho, Allah jaanta hai aur tum nahi jaante". Chunache behtar laa'iha amal ye hai ke Allah par tawakkal karte hue insaan apne mu'amulaat Uske hawale karde ke aye Allah mere mu'amulaat Tere supurd hain, kyunke mere nafa-o-nuqsan ko Tu mujh se behtar jaanta hai.

Supardam bato maaya-e-khuwaish raa

Tu daani hisaab-e-kum-o-besh raa!

Duaye istekhara mein bhi humein tafweez-e-amr ka yehi andaaz sikhaya gaya hai:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ

*Allaahumma inni astakhiruka bi'ilmika wa astaqdiruka biqudratika wa as'aluka min fazlikal azeemi, fa'innaka taqdiru walaa aqdiru wa talamu walaa a'lamu wa anta 'allamul ghuyuub.*¹ "Aye Allah! mai Tere ilm ki badaulat Tujh se khair chaahata hun aur Teri qudrat ki barkat se taagat maangta hun aur Tujh se sa'waal karta hun Tere fazl-e-azeem ka, be-shak to har cheez par qudrat rakhta hai aur mere ikhityaar mein kuch bhi nahi, Tu sab kuch jaanta hai aur mai kuch bhi nahi jaanta aur Tu har qism ke ghaib ko jaanne waala hai"

Behar haal insaan ka amoomi rawayya yehi hota ke wo Allah par tawakkal karne ke bajaye apni aqal aur soch par inhesaar karta hai aur is tarah apne liye khair ki jagah shar ki dua'en karta rehta hai.

wa kaanal-'insaanu 'ajuulaa.

وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٢﴾

Tarjuma: "Aur insaan bahut jaldbaaz hai".

Apni is jaldi baazi aur kotaah nazri ki wajah se wo shar ko khair aur khair ko shar samajh baithta hai.

AAYAT - 12

Wa ja-'alnal-Layla wan-Nahaara 'Aayatayni fama-bawnaaa 'Aayat-al-Layli wa ja-'alnaaa 'Aayatan-Nahaari mubsiratal-litabtaguu fazlam-mir-Rabbikum

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَبَحُونَا آيَةَ
الَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ

Tarjuma: "Aur Humne banaya raat aur din ko do nishaniyaan, to tareek kar diya Humne raat ki nishaani ko aur roshan bana diya Humne din ki nishaani ko, taake tum talaash karo apne Rab ka fazal".

Din ko roshan banaya taake iski roshni mein tum log asaani se kasb-e-mu'ash keliye daud dhoop kar sako.

wa lita-lamuu 'adadas-siniina wal-hisaab: wa kulla shay-'in fassalnaahu tafsiilaa.

وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ وَكُلَّ شَيْءٍ
فَصَلَّنَاهُ تَفْصِيلًا ﴿١٣﴾

Tarjuma: "Aur taake tum jaanlo saalaon ki ginti aur (nizaamul auqaat ka) hisaab aur har cheez ko Humne khol khol kar bayaan kar diya hai".

1. Sahih Al-Bukhari, Kitab Al-Dawaat' baab Al-Dua indal istekhara wa sunan At-Tirmizi, abwaab Al-Salaat, baab ma jaa fi salaatul istekhara.

Ye din aur raat ka ulat phair hi hai jo nizamul auqaat ka bunyadi dhaancha faraham karta hai aur dinaon se hafte, mahine aur phir saal bante hain.

AAAYAT - 13

Wa kulla 'insaanin 'alzam-naahu
taaa-'irahuu fii 'unuqih:

وَكُلَّ إِنسَانٍ أَلزَمْنَاهُ طَائِرًا فِي عُنُقِهِ ۝

Tarjuma: "Aur har insaan ki qismat chipkadi hai Humne iski gardan mein".

"﴿طَائِرًا﴾ taaa-'irahuu' ka lafz arbi mein aam taur par shagun, nahusat aur bad-qismati keliye bola jaata hai, lekin yahan par khush bakhti aur bad-bakhti dono hi muraad hain. Yani kisi insaan ka jo bhi maqsoom-o-maqdoor hai, zindagi mein achcha bura jo kuch bhi ise milna hai, jaise bhi achche bure haalaat ise pesh aane hain, is sab kuch ke baare mein iska jo khaata "umul kitaab" mein maujood hai iska haasil iski gardan mein chipka diya gaya hai. Gardan mein chipkaane ke alfaaz ka istemaal muhawiratan bhi hosakta hai aur ye bhi mumkin hai ke iski kuch maadi haqeeqat bhi ho. Yani hosakta hai ke Allah Ta'ala ne insaan ki gardan mein kisi gland ki surat mein waqiye koi micro computer nasb kar rakha ho. Wallaahu aalam!

wa nukhriju lahuu Ya'umal-
Qiyamati kitaabany-yalqaahu
manshuuraa.

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٤﴾

Tarjuma: "Aur Hum nikaal lenge uske liye qayamat ke roz (ise) ek kitaab (ki shakal mein) wo paayega ise khuli hui".

In alfaaz se to aisa hi mehsoos hota hai ki insaani jism ke andar hi koi aisa system laga diya gaya hai jis mein us ke tamaam amaal-o-af'aal record horahe hain aur qayamat ke din ek chip ki shakal mein ise uske saamne rakh diya jaayega. Is chip ke andar uski zindagi ki saari film maujood hogi, ek ek harkat jo usne ki hogi, ek ek lafz jo usne munh se nikaala hoga, ek ek khayaal jo iske zehen mein paida hua hoga, ek ek niyyat jo uske dil mein parwaan chardi hogi, sab data puri tafseel ke saath is mein mehfooz hoga. Roz-e-qayamat is chip ko kholkar khuli kitaab ki tarah uske saamne rakh diya jaayega aur kaha jaayega:

AAYAT - 14

'Iqra' kitaabak: kafa'a bi-nafsikal-yawma 'alayka hasiibaa. اِقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝

Tarjuma: "Padhlo apna amaal naama! aaj tum khud hi apna hisaab kar lena keliye kaafi ho".

Tumhari zindagi ki kitaab ka ek ek warq is qadar tafseel se tumhare saamne maujood hai ke tum khud hi apna hisaab kar sakte ho. Tumhara saara debit/credit tumhare saamne hai.

AAYAT - 15

Manibtadaa fa-innamaa yahtadii li-nafsih: wa man zalla fa-innamaa yazillu 'alay-haa. مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ

Tarjuma: "Jis kisi ne hidayat ki raah ikhtiyaar ki to usne apne hi (bhale ke) liye hidayat ki raah ikhtiyaar ki, aur jo koi gumrah hua to uski gumrahi ka wabaal usi par hai".

wa laa taziru waazira-tunw-wizra 'ukbraa: وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۖ

Tarjuma: "Aur koi jaan kisi dusri jaan ka bojh uthaane waali nahi banega".

Roz-e-qayamat har kisi ko apni bad-aamaliyon ka bojh zaati taur par khud hi uthaana hoga. Is silsile mein koi kisi ki kuch madad nahi kar sakega. Sab apne apne aamaal ka ambaar apne apne kandhaon par uthaaye honge.

wa maa kunnaa mu-azzibiina hattaa nab-asa rasuulaa. وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

Tarjuma: "Aur Hum azaab dene waale nahi hain jab tak ke kisi rasool ko na bhej dein".

Ye Allah Ta'ala ki sunnat rahi hai ke kisi bhi qaum par azaab-e-istesaal us waqt tak nahi bheja gaya jab tak ke us qaum ki hidayat keliye aur haq-o-baatil ka faraq wazeh kar dene keliye koi Rasool ﷺ mab'ooos nahi kar diya gaya. Albatta chote chote azaab is qanoon se mashroot nahi. Qur'an mein qaum-e-Nuh ﷺ, qaum-e-Hood ﷺ, qaum-e-Saleh ﷺ waghaira ki misaalein baar baar bayaan ki gayi hain, jin se is usool ki wazeh nishandahi hoti hai ke kisi qaum ko azaab ke zariye is waqt tak mukammal taur par tabah-o-barbaad nahi kiya jaata jab tak Allah ka mab'ooos karda Rasool ﷺ us qaum keliye haq ka haq hona bilkul

wazeh na karde aur is silsile mein us qaum par itmaam-e-hujjat na hojaaye. Yehi mazmoon Suratun Nisa, aayat 165 mein is tarah bayaan hua hai: ﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ Rusulam-mubash-shiriina wa muziriina li-'allaa yakuu- na linnaasi 'alallaahi hujjatum-ba'-dar-rusul: "(Usne bheje) Rasool ﷺ jo kushkhabri dene waale aur khabardaar karne waale taake na rahe logaon keliye Allah ke muqabile mein koi hujjat rasulaon ke baad".

AAAYAT - 16

Wa 'izaaa 'aradnaaa 'an-nublika وَاِذَا ارَدْنَا اَنْ نُهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيهَا
qaryatan 'amarnaa mutrafihaa فَفَسَقُوا فِيهَا

Tarjuma: " Aur jab Hum irada karte ke tabah kardein kisi basti ko to Hum is ke khush-haal logaon ko hukm dete hain aur wo is mein khoob na-farmaniyaan karte".

fa-fasaquu fihaa fa-haqqa 'alayhal- فَحَقَّقَ عَلَيْهَا الْقَوْلَ فَذَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾
qawwulfa-dammar-naabaa tadmiiraa.

Tarjuma: " Pas saabit ho jaati is par (azaab ki) baat, phir Hum isko bilkul neest-o-naabood kar dete".

Yahan kisi basti par azaab-e-istesaal ke naazil hone ka ek usool bataya jaaraha hai ke kisi bhi mu'ashire mein iska sabab wahan ke daulatmand aur khush-haal log bante hain. Ye log alal elaan Allah Ta'ala ke ehkaam ki nafarmaniyaan karte hain. Is silsile mein unki deeda daleri ke sabab unki rassi mazeed daraaz ki jaati hai, yahan tak ke wo apni ayashiyon aur man-maaniyon mein tamaam hadein phalaang kar puri tarah azaab ke mustahiq hojaate hain, awaam unhein unke kartutaon se baaz rakhne keliye koi kirdaar ada nahi karte, balke ek waqt aata hai jab wo bhi unke saath jura'im mein shareek hojaate hain aur yun aisa mu'ashira Allah ke azaab ki lapet mein aajaata hai. Aise mein sirf wohi log azaab se bach paate hain jo nahi anil munkir ka fareeza ada karte rahe hon.

AAAYAT - 17

Wa kam 'ablaknaa minal quruuni وَاِذَا ارَدْنَا اَنْ نُهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيهَا
mim-ba'di Nuuh? Wa kafaa bi- فَفَسَقُوا فِيهَا فَحَقَّقَ عَلَيْهَا الْقَوْلَ بَصِيرًا ﴿١٧﴾
Rabbika bi-zu-nuubi 'ibaadihii ﴿١٧﴾
Khabiiram Basiiraa.

Tarjuma: " Aur kitni hi qaumaon ko Humne halaak kiya Nuh ﷺ ke baad. Aur kaafi hai Aap ﷺ ka Rab Apne bandaon ke gunahaon se bakhabar rehne aur unko dekhne keliye".

AAAYAT - 18

Man-kaana yuriidul-'aaji-lata
 'ajjalnaa labuu fiibaa maa nashaaa'u
 liman-nuriidu

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا
 مَا نَشَاءُ لِئِنْ تُرِيدُ

Tarjuma: "Jo koi aajila ka talabgaar banta hai Hum usko jaldi de dete hain is mein se jo kuch chaahnte hain, jiske liye chaahnte hain".

Yahan par "dunya" ki bajaye "aajila" ka lafz aaya hai. Ye dono alfaaz ma'unas hain. "Adna" qareeb ki cheez ko kaha jaata hai, iski ma'unas "dunya" hai jabke "aajil" ke muane jaldi waali cheez ke hain aur iske ma'unas "aajila" hai. Ye dunya naqad ka sauda hai, yahan par rahat bhi fauran aasoodgi deti hai aur iski takleef bhi fauri taur par khud ko mehsoos karati hai. Isi liye ise "aajila" kaha gaya hai. Aajila ke muqabile mein aayat zeir-e-nazar mein "aakhirat" ka lafz istemaal kiya gaya hai jo ke Qur'an Hakeem mein aksar "Dunya" ke muqabile mein bhi aata hai. Dunya ya aajila ke muqabile mein aakhirat ko aakhirat isliye kaha jaata hai ke iska sawaab-o-azaab baad mein aane waali cheez hai.

Aayat zeir-e-nazar mein jo usool bayaan hua hai iski wazahat ye hai jo shakhs dunya ki aish aur dunya ki daulat-o-shohrat haasil karne ka khuwahishmand ho aur sirf isi keliye mansuba bandi, mehnat aur daud dhoop kare, uski mehnat aur daud dhoop ko Allah kisi na kisi darja mein kaamyab kar deta hai, magar zaruri nahi ke jis qadar koi dunya sametna chaahе usi qadre use mil bhi jaaye. Aur ye bhi zaruri nahi ke jo koi bhi is "aajila" ko paane ki daud mein shaamil ho, kaamyaab tehre balke har kisi ko wohi kuch milega jo Allah chaahega, aur sirf usi ko milega jiske liye Wo chaahega. Bahut se log aise bhi hote hain jo husool-e-dunya keliye saari umar apne aap ko halkaan kar dete hain, magar dunya phir bhi haath nahi aati. Chunache ye Allah ka faisla hai ke jis ko Wo chaahta hai aur jis qadar chaahta hai dunya mein uski mehnat ka sila de deta hai.

summa ja-'alnaa labuu Jahannam:
 yaslaabaa mazmuumam-mad-
 huuraa.

ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

Tarjuma: "Phir Hum muqarrar kar dete hain uske liye jahanum. Wo daakbil hoga is mein malamат zada, dbutkaara hua".

Us shakhs ki khuwahish aur mehnat sab dunya keliye ki thi, chunache dunya kisi na kisi qadar use dedi gayi. Aakhirat keliye usne khuwahish ki thi aur na mehnat, lehaza aakhirat mein siwaye jahanum ke iske liye aur kuch nahi hoga.

AAAYAT - 19

Wa man 'araadal-'Aakhirata wa sa-'aa labaa sa'-yabaa wa huwa Mu'-minun وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ

Tarjuma: "Aur jo koi aakhirat ka talabgaar ho, aur uske liye uske shayaan-e-shaan koshish kare aur wo mo'min bhi ho".

Yani uski ye talab sirf zubani dawa tak mehdood na ho, balke husool-e-aakhirat keliye wo thos aur haqeeqi koshish bhi kare, jaisa ke koshish karne ka haq hai. Aur phir ye bhi zaruri hai ke wo ahle imaan mein se ho, kyunke imaan ke baghair Allah ke haan badi se badi neiki bhi qaabil-e-qubool nahi hai.

fa-'ulaaa-'ika kaana sa'-yuhum-mash-kuuraa.

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

Tarjuma: "To yehi log hongee jinki koshish ki qadar afzayi ki jaayegi".

اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ! Allaahumma Rabbanaa aj'alnaa minhum, ye aayat hum mein se har ek keliye litmus test hai. Is test ki madad se har shakhs theek se maloom kar sakta hai ke wo apni zindagi ke kis mod par, kis haisiyat se khada hai? Chunache har insaan ko chaahiye ke wo apni mansuba-bandiyan aur shabana roz bhaag daud ki tarjihaat ka tajziya karke apna ehtesaab kare ke wo kis qadar dunya ka taalib hai aur kis had tak falaah-e-aakhirat ko paane ka khuwahishmand? Beher haal dunya par aakhirat ko tarjeeh dena aur phir apne qaul-o-fa'al se apni tarjihaat ko saabit karna ek kathin aur dushwaar kaam hai. Allah Ta'ala hum mein se har ek ko iski himmar aur taufeeq ataa farmaye. Aameen.

AAAYAT - 20

Kullan-numiddu haaa-'ulaaa-'i wa haaa-'ulaaa-'i min 'ataaa-'i Rabbik:

كَلَّا تَبَدُّهُؤَلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ

Tarjuma: "Hum sab ko madad pahunchaye jaa rahe hain, unko bhi aur unko bhi, Aap ﷻ ke Rab ki ataa se".

Ye dunya chunke daarul imtehaan hai isliye jab tak insaan yahan maujood hain, in mein se koi mujrim ho ya ita'at guzaar, har ek ki bunyaadi zaruriyaat puri ho rahi hain. Ye Allah Ta'ala ki khususi nawazish hai jis mein se Wo Apne nafarmaanon aur dushmanon ko bhi nawaaz raha hai.

Wa maa kaana 'ataaa-'u Rabbika mahzuuraa.

وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

Tarjuma: "Aur Aap ﷻ ke Rab ki ataa ruki hui nahi hai".

Dunya mein Allah Ta'ala ki ye ataa aur bakhshish aam hai. Is mein dost aur dushman ke imtiyaaz ki buniyaad par koi qadghan ya rok tok nahi hai.

AAYAT - 21

'Unzur kayfa fazzalnaa ba'-zahum 'alaa ba'z; أَنْظَرَكَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۝

Tarjuma:" Dekho kaise Humne baaz ko baaz par fazeelat di hai!"

Allah Ta'ala ne is dunya mein baaz logaon ko maal-o-asbaab, zehni-o-jismaani salahiyataon, shakal-o-surat aur muqaam-o-martabe mein baaz dusraon par fazeelat de rakhi hai. Ye Uski marzi aur mashiyyat ka mu'amlah hai.

wa la-'Aakhiratu 'akbaru darajaa-tin^{wa} 'akbaru tafziilaa.

وَلِآخِرَةِ الْكَبْرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ۝

Tarjuma:" Lekin aakhirat ki zindagi darjaat aur fazeelat mein is se bahut badhkar hogi".

Dunya mein to darjaat-o-faza'il jaise bhi hon, jitne bhi hon, mehdood hi honge, magar aakhirat ki nematein aur nawazishein aisi la-mehdood aur la-mutna hongii ke unka mu'azina-o-muqabila dunya ki kisi cheez se mumkin hi nahi hoga. Yahan ek shakhs bees pachees saal kutya mein reh lega aur ek dusra shakhs itna hi arse mehel mein reh lega to kya faraq waqiye ho jaayega? Aakhirkaar to dono ko yahan se jaana hai. Lekin aakhirat ke araam-o-aasaa'ish abdi honge. Wahan ke nemataon ke baghaat ki apni hi shaan hogi: ﴿فَرُوحٌ وَرِجَانٌ وَجَنَّتْ نَعِيمٌ﴾ Fa-Rawhun^{wa} Ray-haanun^{wa} a Jannatu Na-'iim. (Al-Waqiah) "To (iske liye) aaraam aur khushbudaar phool aur nemat ke baagh hain".

AAYAT - 22

Laa taj-'al ma -'allaahi 'ilaahan 'aakhara fataq-'uda mazmuumam-makhzuulaa.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا ۝

Tarjuma:" Allah ke saath kisi aur ko ma'bood na banao' ke phir baithe reh jaoge mazmoom-o-besahara hokar".

Aa'inda wo ruku is lehaaz se bahut ahem hain ke in mein tauraat ke ehkaam-e-asharah (Ten Commandments) ka Qur'ani asloob mein bayaan kiya gaya hai. Hazrat Abdullah Bin Abbas رضي الله عنه ke nazdeek in ehkaam ke andar tauraat ki taleemaat ka nichord hai. In ehkaam ka khulasa hum Suratul An'aam ke aakhri hisse mein bhi padh aaye hain. Yahan par wohi baatein zara tafseel se bayaan hui hain.

AAYAAT 23 TO 40

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا الْآيَاتُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ ۝٢٣ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۖ ۝٢٤ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَقُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ۖ ۝٢٥ وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرِينَ وَالْبَيْنَ السَّبِيلِ ۚ وَلَا تُبَدِّرْ تَبَدِيرًا ۖ ۝٢٦ إِنَّ السُّبْدَرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِمْ كَفُورًا ۖ ۝٢٧ وَإِمَّا تَعْرِضْ عَنْهُمْ فَتَنْوَجَّاهِمْ رَحْمَةً مِّن رَّبِّكَ تَرْجُوهُمَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ۖ ۝٢٨ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۖ ۝٢٩ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۖ ۝٣٠ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۚ نَحْنُ نَرُفُّهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا ۖ ۝٣١ وَلَا تَقْرَبُوا الرِّزْقَ إِذْهُ كَانَ فَاِحْشَةً ۚ وَسَاءَ سَبِيلًا ۖ ۝٣٢ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الثَّمَلِ ۚ إِنَّهُ كَانَ مُنْصُورًا ۖ ۝٣٣ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۖ ۝٣٤ وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَرَثًا بِالْقِسْطِ ۚ أَلَمْ يَكُن لَّكُمْ آيَاتُ مَا تَكْفُرُونَ ۚ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۖ ۝٣٥ وَلَا تَنسِفِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَتَّبِعَ الْجِبَالَ طُولًا ۖ ۝٣٦ كُلُّ ذَلِكُمْ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ۖ ۝٣٧ ذَلِكُمْ جَمَآ أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ۖ ۝٣٨ أَفَأَصْفُكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقْفُونَ قَوْلًا عَظِيمًا ۖ ۝٣٩

23. Wa qazaa Rabbuka 'allaa ta'-buduuu 'illaaa 'iyyaahu wa bil-waa-lidayni 'ihasaanaa. 'Im-maa yabluganna 'indakal-kibara 'ahaduhumaaa 'aw kilaa-humaa falaa taqul-lahumaaa 'uffinwwa laa tanharhumaa wa qul-lahumaa qarwan-kariimaa.
24. Wakhfiz la-humaa janaa-haz-zulli minar-rahmati wa qur-Rabbir-hambumaa kamaa rabba-yaanii sagiiraa.
25. Rabbukum 'a'-lamu bimaa fii nufuusikum: 'in-takuunuu saalihiina fa-'innahuu kaana lil-'awwaabiina Gafuuraa.
26. Wa 'aati zal-qurbaa haq-qahuu wal-miskiina wabnas-sabiili wa laa tubazzir tabziiraa.
27. 'Innal-mubazziriina kaan-uuu 'ikhwaanash-shayaatiin: wa kaanash-Shaytaanu li-Rab-bihii kafuuraa.

28. *Wa 'immaa tu'-rizanna 'anhumub-tigaaa-'a Rahmatim-mir-Rabbika tarjuuhaa faqul-lahum qawlam-maysuu-raa.*
29. *Wa laa taj-'al yadaka mag-luulatan 'illaa 'unuqika wa laa tabsut-haa kullal-basti fataq-'uda maluumam-mahsuuraa.*
30. *'Inna Rabbaka yabsutur-rizqa limany-yashaaa-'u wa yaqdir. 'Innahuu kaana bi-'ibaadibii Khabiiram-Basiiraa.*
31. *Wa laa taqtuluuu 'awlaadakum khashyata 'imlaaq: Nahnu narzuqubum wa 'iyyaakum. 'Inna qatlahum kaana khit-'an-kabiiraa.*
32. *Wa laa taqrabuz-zinaaa 'innahuu kaana faahishah: wa saaa-'a sabiilaa.*
33. *Wa laa taqtulun-nafsallatii haramallaahu 'illaa bil-haqq. Wa man-qutilla maz-luuman faqad ja'alnaa li-waliyyihii sultaanan-falaa yusrif-fil-qatl; 'innahuu kaana mansuuraa*
34. *Wa laa taqrabuu maalal-yatiimi 'illaa billatii hiya 'absanu hattaa yabluga 'ashuddah; wa 'awfuu bil 'ahd: 'innal-'ah-da kaana mas-'uulaa.*
35. *Wa 'awful-kayla 'izaa kil-tum wazinuu bil-gistaasil-mustaqiim: zaalika khayrun-wa 'absanu ta'wiilaa.*
36. *Wa laa taqfu maa laysa laka bibii 'ilm; 'innas-sam'a wal-basara wal-fu-'aada kullu 'ulaaa-'ika kaana 'anhu mas-'uulaa.*
37. *Wa laa tamshi fil-'arzi marahaa: 'innaka lan-takbri-qal-'arza wa lan-tablugal-ji-baala tuulaa.*
38. *Kullu zaalika kaana sayyi-'uhuu 'inda Rabbika makruu-haa.*
39. *Zaalika mimmaaa 'awhaaa 'ilayka Rabbuka minal-hikmah. Wa laa taj'al ma'allaabi 'ilaahan 'aakbara fatul-qaa fii Jahannama maluumam-mad-huuraa.*
40. *'Afa-'asfaakum Rabbukum bil-baniina wattakhaza minal-malaaa-'ikati 'inaasaa? 'Innakum lataquuluuna qawlan 'aziimaa!*

AAYAT - 23

Wa qazaa Rabbuka 'allaa ta'-buduuu

'illaa 'iyyaahu wa bil-waa-lidayni وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ط

Tarjuma: "Aur faisla kar diya hai Aap ﷺ ke Rab ne ke mat ibadat karo kisi ki siwaye Uske, aur walidain ke saath husn-e-sulook karo".

Allah ke huqooq ke fauran baad walidain ke huqooq ada karne ki takeed is se pehle hum Suratul Baqarah ki aayat 83 aur Suratun Nisa ki aayat 36 mein bhi padh aaye hain. Iske baad Sureh Luqmaan ki aayat 14 mein yehi hukm chauthi martaba aayega.

Im-maa yabluganna indakal-kibara
ahaduhumaaa aw kilaa-humaa

وَمَا يَبُغْنَ عِنْدَكَ الْكِبَرَ أَحَدُهُمْ أَوْ كِلَاهُمَا

Tarjuma: "Agar pahunch jaayein tumhare paas budhaye ko un mein se koi ek ya dono".

falaa taqul-lahumaaa uffinwwa
laa tanbarhumaa wa qul-lahumaa
qawlan-kariimaa.

فَلَا تَقُلْ لَهُمْ أَوْفٍ وَلَا تَنْهَرْهُمْ وَأَقُلْ
لَهُمْ قَوْلًا كَرِيمًا ﴿٢٤﴾

Tarjuma: "To unhein uff tak mat kaho aur na unhein jhidko aur unse baat karo narmi ke saath".

Agar kabhi walidain ki baat ko taalna bhi pad jaaye to hikmat aur narmi ke saath kiya jaaye. Aqal aur muntiq ke bal par seena taankar yun jawaab na diya jaaye ke unka dil dukhe.

AAYAT - 24

Wakhfiz la-humaa janaa-haz-zulli
minar-rahmati

وَأَخْفِضْ لَهُمْ جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ

Tarjuma: "Aur jhukaye rakho unke saamne apne baazu aajizi aur niyaazmandi se"

Jab bhi apne walidain ke saamne aao to tumhari chaal dhaal aur guftahu ke andaaz se aajizi wa inkesaari aur adab-o-ehteraam ka izhaar hona chaahiye.

wa qur-Rabbir-hambumaa kamaa
rabba-yaanii sagiiraa.

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَحِمْتَنِي صَغِيرًا ﴿٢٥﴾

Tarjuma: "Aur dua karte rabo: Aye mere Rab in dono par reham farma jaisa ke inhone mujhe bachpan mein paala".

Allah Ta'ala ke huzoor har waqt unke liye dua'gu rehna chaahiye ke aye Allah jab mai za'eef, kamzor aur mohtaj tha to inhone meri ghiza, mere aaraam aur meri dusri zaruriyaat ka intezaam kiya. Meri takleef ko apni takleef samjha aur mere liye apne aaraam-o-ara'ish ko qurbaan kiya. Ab mai to inke un ehsanaat ka badla nahi chuka sakta. Isliye mai Tujhi se darkhuwast karta hun ke Tu in par reham farma aur Apni khususi shafaqat aur meherbaani se un ki khata'on ko mu'af farma de.

AAAYAT - 25

Rabbukum 'a'-lamu bimaa fii nufuusikum:
'in-takuunuu saalihiina fa-innahuu
kaana lil-'awwaabiina Gafuuraa.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۗ إِنَّ تَقُونُوا
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٥﴾

Tarjuma: "Tumhara Rab khoob waaqif hai is se jo tumhare dilaon mein hai. Agar tum waqiye naik hoge to wo (Apni taraf) ruju karne walaon keliye bada bakhshne waala hai".

Budhe walidain ke saath husn-e-sulook ke hukm par kama haqqa amal karna aasaan kaam nahi. Budhaye mein insaan par "arzal-e-umar" ka marhala bhi aata hai, jis ke baare mein hum padh aaye hain: ﴿لِيَكِيَ لَكُمْ يَوْمَ تَعْلَمُونَ شَيْئًا﴾ li-kay-laa ya'-lama ba'-da ilmin shay-aa, (An-Nahl: 70). Aisi kaifiyat mein kabhi bachchaon ki si aadatein laut aati hain aur unki bahut si baatein naqaabil-e-amal aur aksar ehkaam naqaabil-e-ta'meel hote hain. Kahin unhein samjhana bhi padta hai aur kabhi rokne tokne ki naubat bhi aajati hai. In sab marahil mein koshish ke bawajood kahin na kahin koi ghalti ho hi jaati hai aur kabhi na kabhi koi kotahi reh hi jaati hai. Yahan is siyaaq-o-sabaaq mein bataya jaa raha hai ke Allah Ta'ala sirf tumhare zaahiri amal aur rawayye hi ko nahi dekhta balke wo tumhare dilaon ki niyattaon ko bhi jaanta hai. Chunache agar bande ke dil ka ruju Allah ki taraf ho aur niyyat Uski nafarmani ki na ho to choti moti laghzhisaon ko Wo mu'af farmane waala hai.

AAAYAT - 26

Wa 'aati zal-qurbaa haq-qabuu wal-miskiina
wabnas-sabiili wa laa tubazzir tabziiraa.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسُّكَّانَ وَابْنَ
السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا ﴿٢٦﴾

Tarjuma: "Aur haq ada karo qurabat daaraon, miskeenon aur musafiraon ka aur fuzool mein maal mat uadao".

﴿تَبْذِيرًا﴾ tabziiraa ke mu'ane bila zarurat maal udaane ke hain aur ye israaf se bada jurm hai. Israaf to ye hai ke kisi zarurat mein zarurat se zayed kharch kiya jaaye. Maslan khaana khaana ek zarurat hai aur ye zarurat do rotiyon aur thode se saalan se bakhubi puri hojaati hai, magar isi zarurat keliye agar kayi kayi khaanaon par mushtamil dastarkhuwan saja diye jaayen to ye israaf hai. Isi tarah kapda insaan ki zarurat hai jiske liye ek do jode kaafi hain. Ab agar almaariyon ki almaariyaan tarah tarah ke jodaon, suits, aur poshaakaon se bhari padi rahein to ye israaf ke zamre mein aayega. Israaf ke muqabile mein tabzeer se muraad aise be-tahasha ikhrajat hain jinki sire se zarurat hi na ho, maslan shaadi biyaah ki rasmaon par behisaab kharch karna aur naam-o-namood keliye tarah tarah ke mu'waqe paida karke in par maal-o-daulat ko zaaye karna tabzeer hai.

AAYAT - 27

Innal-mubazziriina kaan-uuu
'ikhwaanash-shayaatiin:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط

Tarjuma: "Yaqeenan maal ko fuzool udaane waale shayateen ke bhai hain".

Yahan par mubazzireen ko jo shayateen ke bhai qaraar diya gaya hai, uski muntiq aur buniyaad kya hai? Ye baat jab meri samajh mein aayi to mujh par Qu'ran ke ejaaz ka ek naya pehlu munkashif hua. Suratul Ma'idah ki ayat 91 mein Allah Ta'ala ka farmaan hai: ﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَيْرِ وَالْأَمْرِ..... ﴾ *Innamaa yuriidush-Shay-taanu 'any-yuugi-'a bayna-ku-mul-'adaarwata wal-bagzaaa-'a fil-khamri wal-maysiri* "Shaitaan to yehi chaahata hai ke tumbare darmiyaan dushmani aur bughz paida kare sharaab aur juwe ke zariye se....." Is ayat ke mazmoon par ghaur karne se ye haqeeqat samajh mein aati hai ke sharaab aur juwa shaitaan ke wo khatarnaak hathyaar hain jinki madad se wo insaanon ke darmiyaan bughz-o-adawat ki aag ko bhadka kar apne agende ki takmeel chaahata hai. Chunache agar shaitaan ka hadaf insaanon ke dilaon mein ek dusre ke khilaaf bughz aur adawat ke jazbaat paida karna hai to uska ye hadaf tabzeer ke amal se bhi bakhubi pura hojaata hai aur yun "mubazzireen" is makruha agende ki takmeel keliye shaitaan ke kandhe se kandha aur uske qadam se qadam milaye sargaram-e-amal nazar aate hain. Is talkh haqeeqat ko ek misaal se samjhein. Zara tasawur karein ke ek seth sahab ki beti ki shaadi ke mauqe par uski kothi baq'a noor bani hui hai, khoob dhoom dhadakka hai aur mehez namood-o-numa'ish keliye maal-o-daulat ko be-dareegh lutaya jaa raha hai. Dursi taraf isi seth sahab ka ek mulazim hai jo sirf apni ghurbaat ke sabab apni beti ke haath peele nahi kar paa raha aur seth sahab ke ye tamaam tabzeeri chalan apni aakhaon se dekh raha hai. Ye sab kuch dekhte hue laazmi taur par us ghareeb ke dil mein nafrat, bughz aur dushmani ka laawa josh maarega. Ab agar ise mauqa mile to ye aatish fishaan puri shiddat se phatega aur wo ghareeb mulazim apne maalik ka pet phaad kar uski daulat haasil karne ki koshish karega. Isi tarah fuzool lutaayi jaane waali daulat ki numa'ish se amra'a ke khilaaf mu'ashire ke mehroom logaon ke dilaon mein bughz-o-adawat aur nafrat ki aag bhadakti hai aur yun shaitain ke agende ki takmeel hoti hai. Isi shaitani agende ki takmeel keliye mu'awineen ka kirdaar ada karne ke baas mubazzireen ko yahan ﴿ إِخْوَانَ الشَّيْطَانِ ﴾ *'ikhwaanash-shayaatiin:* qaraar diya gaya hai.

wa kaanash-Shaytaanu li-Rab-bihii kafuuraa.

وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

Tarjuma: "Aur yaqeenan shaitaan apne Rab ka bahut hi nashukra hai".

AAYAT - 28

Wa 'immaa tu'-rizanna 'anhumub-tigaaa-'a Rabmatim-mir-Rabbika وَمَا تُعْرَضْنَ عَنْهُمْ إِبْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا
tarjuuhaa

Tarjuma: "Aur agar tumhein eraaz karna hi pad jaaye un se apne Rab ki rehmat ke intezaar mein jiski tumhe umeed hai".

Kabhi yun bhi hota hai ke koi mohtaj apni kisi haajat bar-aari keliye aise mauqe par aap ke paas aata hai jab aapke paas bhi ise dene keliye kuch nahi hota. Aap ko Allah Ta'ala se achche dinon aur faraaq dasti ki umeed to hai magar waqti taur par aap saa'il ki haajat se eraaz karne par majboor hain aur chaahte hue bhi uski madad nahi kar sakte. Agar tumhein kisi waqt aisi surat-e-haal ka saamna ho:

faqul-lahum qarwlam-maysuu-raa. فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

Tarjuma: "To unse kaho naram baat".

Aise mauqe par saa'il ko jhidko nahi, balke matanat aur sharafat se munasib alfaaz mein us se mu'azirat karlo.

AAYAT - 29

Wa laa taj-'al yadaka mag-luulatan 'ilaa 'unuqika وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

Tarjuma: "Aur na baandhlo apne haath ko apni gardan ke saath".

Ye iste'aara hai bukhl aur kanjusi ka. Yani aap apne haath ko apni gardan ke saath baandh kar kisi ko kuch dene se khud ko ma'zoor na karlein.

wa laa tabsut-haa kullal-basti وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

Tarjuma: "Aur na use bilkul hi khula chord do".

Baaz auqaat insaan ke andar neiki ka jazba is qadar josh khaata hai ke wo apna sab kuch Allah ki raah mein luta dena chaahta hai.

fataq-'uda maluumam-mahsuuraa. فَتَقَعْدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

Tarjuma: "Ke phir baithe raho malamata-zada haare hue".

Aisa na ho ke ek waqt mein to jazbaat mein aakar insaan saara maal qurbaan karde magar baad mein pachtaaye ke ye maine kya kardiya? ab kya hoga? Ab meri apni zaruriyaat kahan se puri hongii? Chunache insaan ko har haal mein e'tedaal ki rosh ikhtiyaar karni chahiye.

AAYAT - 30

'Inna Rabbaka yabsutur-rizqa limany-yashaaa-'u wa yaqdir. إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

Tarjuma: "Yaqeenan tumbara Rab kushada karta hai rizq jis keliye chaahata hai aur tang karta hai (jiske liye chaahata hai)".

Baaz auqaat Allah ka koi banda chaahata hai ke mai koshish karke apne falaan nadaar rishtedaar ke halaat behtar kardun, magar uski puri koshish ke bawajood uske halaat nahi sudharte. Aisi kaifiyat ke baare mein farmaya gaya ke kisi ke rizq ki tangi aur faraaqi ka faisla Allah Ta'ala karta hai, is mein tum logaon ko kuch ikhtiyaar nahi. Lehaza tum log apni si koshish karte raho aur nata'ij Allah par chord do.

'Innaahu kaana bi-'ibaadibii Khabiiram-Basiiraa. إِنَّهُ كَانَ عِبَادًا خَبِيرًا بَصِيرًا

Tarjuma: "Yaqeenan wo Apne bandaon ki khabar rakhne waala (aur unke halaat ko) dekhne waala hai".

AAYAT - 31

Wa laa taqtuluuu 'awlaadakum khashyata 'imlaaq. وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

Tarjuma: "Aur apni aulaad ko qatal na karo muflisi ke andeshe se".

Qadeem zamane mein qatal aulaad ka muharak iflaas ka khuaf hua karta tha. Aajkal hamare haan birth control aur abaadi ki mansuba bandi ke baare mein jo ijtemaayi soch paayi jaati hai aur is soch ke mutabiq infaradi aur ijtemaayi sateh par jo koshishein horahi hain inki kayi surtain bhi is aayat ke hukm mein aati hain. Is silsile mein majmu'i taur par koi ek hukm nahi lagaya jaa sakta. Iski tamaam surtain haraam mutlaq nahi, balke baaz surtain jaa'iz bhi hain, jabke baaz makruu aur baaz haraam. Magar aise soch ko ek ijtemaayi tehreek ki surat mein munazzam karna, beher haal imaan aur tawakkal alal Allah ki nafi hai. Is koshish ka seedha aur saaf matlab ye hai ke insaan ko Allah ke Raaziq hone par imaan-o-yaqeen nahi aur wo khud apni jama tafreeq se hisaab pura karne ki koshish karna chaahata hai. Darasal insaan Allah ke khazanaon aur wasa'il ki wasa'taon ka kuch andaza nahi kar sakta aur use apni is kotahi aur ma'zuri ka idraak hona chaahiye. Maslan kuch arse pehle tak insaan ko andaza nahi tha ke samundar ke andar insaani ghiza ke kis qadar wasee khazane poshida hain aur ise ye bhi maloom nahi tha ke samundari gosht ﴿لَحْمًا طَرِيًّا﴾ *lahman-tariyyanw* (An-Nahl: 14 aur Faatir: 12) ki afadiyat insaani sehat keliye red meat ke muqabile mein kis qadar zyada hai.

Is ziman mein ek ahem baat ye jaanne ki hai ke mukhtalif maana hamal tareeqaon aur koshishaon par "qatl-e-aulaad" ke hukm ka itlaaf nahi hota, lekin ba-qaida hamal teher jaane ke baad ise zaaya karna beher haal qatal ke zamre mein hi aata hai.

Nahnu narzuqubum wa 'iyyaakum.

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ط

Tarjuma: "Hum unko bhi rizq denge aur tumhein bhi".

Tum ye samajhte ho ke tumhein jo rizq mil raha hai wo tumhari apni mehnat aur mansuba bandi ka natija hai. Aisa har giz nahi tumhare haqeeqi Raaziq Hum hain aur jaise Hum tumhein rizq de rahe hain isi tarah tumhari aulaad ke rizq ka bandobast bhi Hamare zimme hai.

'Inna qatlabum kaana khit-'an-kabiiraa.

إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً ﴿٣١﴾

Tarjuma: "Yaqeenan inko qatal karna bahut badi khata hai".

AAAYAT - 32

Wa laa taqrabuz-zinaaa

وَلَا تَقْرُبُوا الزِّنَىٰ

Tarjuma: "Aur zina ke qareeb bhi mat jao".

Yahan "zina mat karo" ke bajaye wo hukm diya jaa raha hai jis mein intehayi ehtiyaat ka mafhoom paaya jaata hai ke zina ke qareeb bhi mat phatko. Yani har us mu'amle se khud ko mehfooz faasle par rakho jo tumhein zina tak lejaane ya pahuchaane ka sabab ban sakta hai.

'innahuu kaana faabishah: wa saaa-'a sabiilaa.

إِنَّهُ كَانَ فَاخِشَةً ط وَسَاءَ سَبِيلًا ﴿٣٢﴾

Tarjuma: "Yaqeenan ye bahut be-hayayi ka kaam hai, aur bahut hi bura raasta hai".

AAAYAT - 33

*Wa laa taqtulun-nafsallatii
harramallaahu 'illaa bil-haqq.*

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ط

Tarjuma: "Aur mat qatal karo us insaani jaan ko jise Allah ne mohtaram tebraya hai magar haq ke saath".

Yahan "haq" se muraad chand wo surtain hain jin mein insaani jaan ka qatal jaa'iz hai. Un mein khoon ka badla khoon, islaami riyasat mein murtid ki saza maut, shadi shuda zaani aur zaaniya ka rajam aur harbi kaafir ka qatal shaamil hai.

*Wa man-qutila maz-luuman faqad
ja'alnaa li-waliyyihii sultaanan*

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا

Tarjuma: "Aur jise qatal kar diya gaya mazlumi mein, to uske wali ko Humne ikhtiyaar diya hai".

Islaami qanoon mein maqtool ke warsa ko ikhtiyaar hai ke wo jaan ke badle jaan ki saza par israar karein ya mu'af kardein ya phir khoon baha lelein. Ye teenon ikhtiyaraat maqtool ke warsa hi ko haasil hain. Kisi adalat ya sarbarah-e-mumlikat ko is mein kuch ikhtiyaar nahi.

falaa yusrif-fil-qatl;

فَلَا يُسْرِفُ فِي الْقَتْلِ

Tarjuma: "To wo bhj qatal mein had se tajarwuz na kare".

Yani jaan ke badle jaan ka faisla hoto is mein tajawuz karne ke ijazat nahi hai. Aisa na ho ke ek aadmi ke badle mukhalif fareeq ke zyada log qatal kar diye jaaye, tareeqa qatal mein kisi qism ki ziyadati ki jaaye ya kisi bhi andaaz mein apne is ikhtiyaar ka na-jaa'iz istemaal kiya jaaye.

innabuu kaana mansuuraa

اِنَّهٗ كَانَ مَنصُورًا

Tarjuma: "Uski madad ki jaayegi".

Qaatil ko pakadne, us par muqadima chalne aur insaaf dilaane tak ke taweel aur pechida amal mein har marhale par maqtool ke warsa ki madad karna riyasat ki zimmedari hai. Is silsile mein ek ahem nukta ye hai ke qatal ke muqadimaat mein riyasat ya hukumat mad'ai nahi banegi, balke maqtool ke warsa hi mad'ai honge. Hamare haan jo, "sarkaar banaam falaan" ke anwaan se muqadima banta hai wo mu'amlasarasar ghair islaami hai.

AAAYAT - 34

*Wa laa taqrabuu maalal-yatiimi 'illaa
billatii hiya 'absanu*

وَلَا تَقْرُبُوا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِي هِيَ اَحْسَنُ

Tarjuma: "Aur mat qareeb jao yateem ke maal ke magar ahsan tareeqe se".

Ye aayat qabal azeen hum Suratul An'aam (Aayat 152) mein bhi padh chuke hain. Yani yateem ke maal ko hadap karne, us se na-jaa'iz faida uthaane ya ise zaaya karne ki koshish na karo, balke uski hifazat karo aur ise har tarah se sambhaal kar raho.

hattaa yabluga 'ashuddah;

كَيْ يَبْلُغَ أَشُدَّهُ ۝

Tarjuma: "Yahan tak ke wo apni jawani ko pahunch jaaye".

*wa 'awfuu bil 'ahd: 'innal-'ab-da
kaana mas-'uulaa.*

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُورًا ﴿٣٥﴾

Tarjuma: "Aur ahed ko pura karo, yaqeenan ahed ke baare mein baaz purs hogi".

AAYAT - 35

*Wa 'awful-kayla 'izaa kil-tum
wazinuu bil-qistaasil-mustaqiim:*

Tarjuma: "Aur jab tum naapo to paimaana pura bharo, aur wazan karo seedhi tarazu ke saath".

zaalika khayrun wwa 'absanu ta'wiilaa.

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

Tarjuma: "Yehi behtar hai aur anjaam ke etebaar se bhi khoobtar hai".

Agar tum naap tol pura karte ho aur len-den ke tamaam mu'amulaat dayanatdaari se sar anjaam dete hoto Hazrat Sho'eib عليه السلام ke farmaan ke mutabiq : ﴿ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۗ ﴾ *Ba-qiyya-tullaahi khay-rul-lakum 'in-kuntum-Mu'miniin!* (Hood : 86) "Allah ka diya hua munafa hi tumhare liye behtar hain agar tum imaan waale ho". Dayanatdaari se kamaya hua munafa thoda bhi hoga to Allah Ta'ala is mein barkat ataa karega.

AAYAT - 36

Wa laa taqfu maa laysa laka bibii 'ilm;

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ

Tarjuma: "Aur mat peeche pado us cheez ke jis ke baare mein tumhein ilm nahi".

Ba-haisiyat ashraful makhluqaat insaan ka tarz-e-amal khaalis ilm par mubni hona chaahiye. Use zaib nahi deta ke wo apne kisi amal ya nazriye ki bunyaad tohmaat par rakhe ya aise ma'lumaat ko laa'iq-e-i'atnaa samjhe jinki koi ilmi sanad na ho. Magar sawaal paida hota hai ke khud insaani ilm ki bunyaad aur uska manba kya hai? Is silsile mein hum jaante hain ke bunyaadi taur par insaani ilm ki wo aqsaam hain. Ek ektasaabi ilm (acquired knowledge) aur dusra alhaami ilm (revealed knowledge) ektasaabi ilm ki bunyaad wohi ilm al-asma hai jo Allah Ta'ala ne Hazrat Aadam عليه السلام ko seekhaya tha aur jiska zikr hum

Suratul Baqarah ke chauthe ruku mein padh aaye hain. Is ilm ka ta'luq insaani huwaas aur zehen se hai. Insaan apne huwaas ki madad se ye ilm haasil karke apne zehen mein mehfooz karta rehta hai. Jun jun insaan ke tajrube aur mushahide ka दौरا phailta hai is ilm mein bhi tausee hoti jaati hai aur yun ye ilm kurra-e-arz par insaani zindagi ke roz-e-awwal se lekar aaj tak musalsil irteqa pazeer hai. Dusri taraf alhaami ilm hai jiska insaan ke huwaas se qata'an koi ta'luq nahi. Is ilm ke tamaam zaraye maslan Wahi (Jali ya Khafi) "Alhaam" kashaf aur ru'yaa-e-sadqa (sachche khuwaab) ka ta'luq insaan ke haiwaani wajood ke bajaye uske ruhaani wajood se hai. Insaani ruh is ilm ko barah-e-raast mausool karti hai aur uska maskan-o-markaz insaani qalb hai. Is silsile mein dusra ahem nukta ye hai Ambiya ﷺ par naazil hone waali Wahi, chaahе jali ho ya khafi, nabuwat ka hissa hai aur ilmi lehaaz se ek qata'i daleel ya burhan-e-qati'a hai. Lekin kisi aam shakhs ko Wahi khafi, alhaam ya kashaf ke zariye milne waala ilm dusraon keliye koi ilmi daleel faraham nahi karta. Aisa ilm sirf mu'taleqa shakhs keliye daleel hosakta hai aur wo bhi sirf is surat mein jab wo khilaaf-e-shariyat na ho. Is hawale se dekha jaaye to aayat zeir-e-nazar mein insaan ka ektasaabi ilm zeir-e-behes hai.

*'innas-sam'a wal-basara wal-fu-
'aada kullu 'ulaaa-ika kaana 'anhu
mas-'uulaa.*

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ
كَانَ عَنْهُ مَسْئُورًا ﴿١٧﴾

Tarjuma: "Yaqeenan sama'at, basarat aur aqal sabhi ke baare mein baaz purs ki jaayegi".

Allah Ta'ala ne insaan ko ilm ektasaab-o-istemaal keliye huwaas-e-khamsa (jin mein se do ahem tareen huwaas ka zikr yahan kiya gaya hai) aur aqal se nawaza hai aur is lehaaz se uski in salahiyataon ka ehtesaab bhi hoga. Yahan par lafz فؤاد *fu-'aada* bahut ahem hai jiski wazahat zaruri hai. Aam taur par is lafz ka tarjuma "Dil" kiya gaya hai, magar is tarjume keliye koi laghwi bunyaad maujood nahi. Is lafz ka maada wohi hai jis se lafz "*faida*" mushtaq hai aur lafz "*faida*" ke mu'ani kisi cheez ke us jauhar ya *lubbe lubaab* ke hain jo is cheez mein se asal maqsood hota hai. Purane daur ki kutub mein ye andaaz aam milta hai ke koi hikayat ya riwayat bayaan karne ke baad iska natija bayaan karne keliye lafz "*faida*" ya sirf "fa" likh diya jaata tha. Is se ye wazeh hota hai ke kisi tafseel ke khulase ya kisi kaam ke natije ko faida kaha jaata hai. Lafz "فتييد" *fa'eed* bhi isi maada se mushtaq hai. Arbi mein "فتييد" *fa'eed* kisi sabzi ya gosht waghaira ki bhujya ko kaha jaata hai aur is lafz (فتييد)

fa'eed) mein bhi natija ya khulasa waghaira ka mafhoom paaya jaata hai. Yani gosht waghaira ko ubaalne ya bhunne se jab uska faaltu paani khushk hojaata hai tab us mein se bahut thodi miqdaar mein wo cheez haasil hoti hai jis par lafz "فتيد" *fa'eed* ka itlaaq hota hai.

Is laghwi wazahat ke baad lafz فؤاد *fu-'aada* ke mafhoom aur insaani huwaas ke saath uske ta'luq ko samajhne mein asaani hogi. Huwaas-s-insaani apne apne zaraye se malumaat haasil karke dimaagh tak pahuchaate hain. Dimaag ka computer in malumaat ko process karta hai, pehle se maujood apne zakheera-e-malumaat ke saath unka tatabiq (tally) ya taqabil (compare) karke is saare amal se koi natija akhaz karta hai aur phir is natija ko apne zakheera-e-malumaat (memory) mein mehfooz (store) kar leta hai. Isi zakheera-e-malumaat ka naam ilm hai aur insaan ki wo quwwat ya salahiyat jo is saare amal ko mumkin banati hai فؤاد *fu-'aada* kehlaane ki mustahiq hai. Urf-e-aam mein is quwwat ya salahiyat ko aqal ya sha'oor kaha jaata hai. Chunache mere nazdeek "Fawaad" ka durust tarjuma aqal ya sha'oor hi hai.

Is pure tanazar mein is aayat ka mafhoom ye hai ke Allah Ta'ala ne insaan ko mufeed huwaas (sense organs) ataa kiye hain aur in huwaas se haasil hone waali malumaat ka tajziya karne ki salahiyat se ise nawaza hai. Ab agar insaan apne un huwaas se istifada na kare, aqal-o-sha'oor ki salahiyat se koi kaam na le aur apne nazriyat ki buniyaad tohhamaat par rakhle to wo bahut bade zulm ka murtakab hoga. Maslan zalzale ke baare mein kabhi logaon mein ye nazarya mash'hoor tha ke hamari ye zameen ek bail ne apne ek seeng par utha rakhi hai. Jab wo thak jaata hai to ise dusre seeng par muntaqil karta hai, jis se zalzala aajaata hai. Is mazhaka khaiz nazriye keliye na to Qur'an-o-Hadees mein koi daleel maujood hai aur na hi insaan ke ektesaabi aur tajrubaati uloom iske liye koi daleel faraham karte hain. Yehi wajah se ke insaan ko apni in salahiyataon ke hawale se Us Hasti ke saamne jawabdah rakha gaya hai Jisne ise ye sab kuch ataa kiya hai. Chunache insaan ko chaahiye ke jis cheez ya khabar ki buniyaad mein alhaami ya ektesaabi-o-tajrubaati ilm ki koi qata'i daleel maujood na ho, ise qaabil i'atana'a na samjhe aur apne fikaar-o-nazriyaat ki buniyaad aise thos ilmi haqa'iq par rakhe jin ki wo scientific andaaz mein tauseeq-o-tasdeeq bhi karsakta ho. Ye aayat is lehaaz se bahut ahem hai ke isne ilmi maidaan mein nau-e-insaani ki rehnumayi is raaste ki taraf ki hai jo insaan ke shayaan-e-shaan hai.

Yahan par Aristo ke astakhraji falsafe ka zikr karna bhi zaruri maloom hota hai. Ek muddat tak puri dunya mein is falsafe ka danka

bajta raha. Aalam-e-islam mein bhi ye falsafa bahut maqbool raha aur kayi sadiyon ke baad ab jaakar kahin iski girافت dheeli hui hai. Astakhraji muntaq (deductive knowledge) ke mutabiq sirf dastiyaab malumat se hi nata'ij akhaz kiye jaate the. Chunache kisi mauzu par jo thodi bahut malumaat dastiyaab hoti thi, waqt ke falsafi aur hakeem inhi mein se baal ki khaal utaar utaar kar nata'ij akhaz karte rehte the. Is ke muqabile mein Qur'an ne asteqrayi muntaq (inductive knowledge) ka falsafa muta'raf karaya aur insaan ko mushahida aur tajrube ki madad se musalsil ilm haasil karne ki raah dikhaayi:

﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۗ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۗ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۗ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۗ ﴾

17. 'Afalaa yanzuruuna 'ilal-'ibili kayfa khuliqat? 18. Wa 'ilas-Samaaa-'i kayfa rufi-'at? 19. Wa 'ilal-Jibaali kayfa nusibat? 20. Wa 'ilal-'Arzi kayfa sutibat? (Al-Ghashiyah) "Kya ye log dekhte nahi ount ki taraf ke kaise paida kiya gaya hai. Aur aasmaan ki taraf ke kaise buland kiya gaya hai. Aur pahadaon ki taraf ke kaise nasb kiye gaye hain. Aur zameen ki taraf ke kaise ham-waar ki gayi hai!" Allama Iqbal ne is fikr-e-Qur'ani ki tarjumani yun ki hai:

Khol aankh, zameen dekh, falak dekh, fiza dekh

Mashriq se ubharte hue suraj ko zara dekh!

Fitrat aur mazaher fitrat ke baare mein hum musalmaanon ka aqeeda hai ke inke qawaneen bahut mazboot aur mustahakum hone ke bawajood Allah ke hukm ke taabe hain. Allah jab chaahе fitrat ke in qawaneen ko mu'atal karsakta hai ya badal sakta hai. Lekin iske bawajood asal haqeeqat yehi hai ke is kaayenaat ka amoomi nizaam bahut mazboot, muhakum aur atal tab'i asool-o-qawaneen par chal raha hai aur in qawaneen ko mu'atal karne ke mu'ajizaat roz roz ronuma nahi hote. Samundar Hazrat Musa عليه السلام keliye nau-e-insaani ki tareekh mein ek hi dafa phata tha aur aag ne ek hi dafa Hazrat Ibrahim عليه السلام ko jalaane se inkaar kiya tha. Beher haal dunya mein tab'i science (Physical Science) ki mukhtalif technologies ka wajood fitrat ke atal qawaneen ka hi marhoon-e-manat hai aur is wajah se aaj tarah tarah ki scienci taraqi mumkin hui hai. Isi buniyaad par Qur'an in mazahir fitrat ko Allah Ta'ala ki nishaniyaan qaraar deta hai aur insaan ko dawat-e-fikr deta hai ke wo Allah ki in nishaaniyaon ko ghaur se dekhe, inke andar kaarfarma qawaneen ka tajziyaati muta'la karke nata'ij akhaz kare aur phir in nata'ij ko kaam mein laakar apni zindagi mein taraqi ki nayi manazil talaash kare.

Allama Iqbal ne is hawale se apne khutbaat mein farmaya hai: "The inner core of the western civilization is Qur'anic" ke maujooda maghribi tehzeeb ka andruni mahour khaalis Qur'ani hai, kyunke is ki buniyaad science par hai aur science uloom ki taraf insaan ki tawajeh Qur'an ne mabzool karwayi hai. Beher haal Qur'an insaan ko har qism ke tohhamaat, ramal, najoom, palmistry waghaira se bezaar karke apne malummat aur nazriyaat ki buniyaad thos ilmi haqa'iq par rakhne ki hidayat karta hai.

Insaani zindagi ke safar mein tawazun rakhne keliye mazkura dono qism ke uloom (ektesaabi aur alhaami) apne apne दौर-e-amal mein nihayat ahem hain. Dono ki ehmiyat is se bhi wazeh hoti hai ke Hazrat Aadam عليه السلام ki paida'ish ke fauran baad Aap عليه السلام ko ilm al-asma (ye wohi ilm hai jiska ta'luq insaani huwaas se hai aur waqt ke saath saath jiska दौर wasee hota jaa raha hai) se bhi nawaz diya gaya tha aur Aap عليه السلام ko zameen par bhejte waqt alhaami ilm ki itbaa ki hidayat bhi kar di gayi thi: ﴿فَأَمَّا يَا أَيُّهَا النَّبِيُّ فَبَشِّرْهُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٧﴾﴾ *fa-immaa ya-ti-yannakum-minnii Hudan-faman tabi-'a Hudaaya falaa khaufun 'alayhim wa laa hum yahzanuun.* (Al-Baqarah) "Phir agar aaye tumhare paas Meri taraf se koi hidayat, to jis ne pairwi ki Meri hidayat ki to unko na koi khauf hoga aur na hi wo ghamgheen honge".

Europi mu'ashira is silsile mein bahut badi kotahi ka murtakab hua hai ke is mu'ashire mein saari tawajjeh ektesaabi ilm par markooz karke alhaami ilm se bilkul hi sarf-e-nazar kar liya gaya. Goya Allah Ta'ala ne insaan ko do aankhein di thin, un mein ek ektesaabi ilm ki aankh thi aur dusri alhaami ilm ki. Europe mein ek aankh ko mukammal taur band karke har cheez ko dekhne aur parakhne keliye dusri akeli aankh par hi inhesaar kar liya gaya. Natijatan na to insaan ki soch mein etedaal raha na amal mein tawazun, aur yun is pure mu'ashire ne ek chashmi dajaliyat ki shakal ikhtiyaar karli.

AAYAT - 37

Wa laa tamshi fil-'arzi marahaa: وَلَا تَنْبَسْ فِي الْأَرْضِ مَرْكَبًا إِنَّكَ لَنْ تَخْرِقَ
 'innaka lan-takhri-qal-'arza wa الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
 lan-tablugal-ji-baala tuulaa.

Tarjuma: "Aur zameen mein akad kar na chalo, na to tum zameen ko pahaad sakoge aur na hi pahaadaon ki bulandi ko pahunch sakoge".

Tum jis qadar chaaho taqatwar hojao aur Hamari zameen par jitna bhi akad akad kar aur paon maar maar kar chal lo tum apni taqat se zameen ko phaad nahi sakte aur jis qadar chaaho gardan akdalo aur turra-o-dastaar se sar buland karlo tum qad mein Hamare pahaadaon ke barabar to nahi ho sakte.

AAYAT - 38

Kullu zaalika kaana sayyi-`ubhuu`inda Rabbika makruu-baa. كَلِّ ذَلِكْ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

Tarjuma: "In sab baataon ki burayi (ka pehlu) tere Rab ko babut napasand hai".

Yani ye jitne bhi ehkaam hai in mein awamir (Do's) bhi hai aur nawahi (Dont's) bhi. Jahan kisi kaam ke karne ka hukm hai wahan ise na karna burayi hai aur jahan kisi kaam se roka gaya hai is mein maloos hona burayi hai. Aur nafarmaani aur burayi Allah Ta'ala ko har surat mein napasand hai.

AAYAT - 39

Zaalika mimmaaa `awhaaa `ilayka Rabbuka minal-hikmah. ذَلِكْ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ

Tarjuma: "Ye hai jo (Aye Muhammad ﷺ) Aap ke Rab ne Aapki taraf Wahi ki hai hikmat mein se".

Ye ehkaam nau-e-insaani keliye khazeena-e-hikmat hai. Insaani tehzeeb-o-tamaddun sakhafat aur ijtemaa'iyat ke in usoolaon par kaarband hokar insaan isi dunya mein apni ijtemayi zindagi ko jannat bana sakta hai.

Wa laa taj'al ma'allaahi `ilaahan `aakhara fatul-qaa fi Jahannama maluumam-mad-buuraa. وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفِقُ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٣٩﴾

Tarjuma: "Aur mat tehrao Allah ke saath koi dusra ma'bood warna tum jhonk diye jaoge jabanum mein malammat zadab dhutkaare hue".

Yahan qaabil-e-ghaur nukta ye hai ke in ehkaam mein awwal-o-aakhir tauheed ka hukm diya gaya hai. Aghaaz mein ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَا﴾ Wa qazaa Rabbuka `allaa ta'-buduuu `illaaa `iyyaahu ke alfaaz aaye the jabke aakhir mein isi mazmoon ko ﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ laa taj'al ma'allaahi `ilaahan `aakhara phir ke alfaaz mein phir duhraya gaya hai.

AAAYAT - 40

Afa-`asfaakum Rabbukum bil-
baniina wattakhbaza minal-malaaa-
'ikati 'inaasaa?

أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ
الْمَلَائِكَةِ إِنَاثًا

Tarjuma: "To kya tumhein to mutakhab karliya hai tumhare Rab ne betaan ke saath aur Apne liye bana li hai farishtaon mein se betiyaan?"

Ye ahl-e-Arab ke is aqeede ka jawaab hai ke farishte Allah ke betiyaan hain. Ye log betaan par fakhar karte the aur betiyon ko apne liye ba'is-e-aar samajhte the. Unki isi soch ki buniyaad par in se sawaal kiya gaya hai ke jis cheez ko apne liye aar samajhte ho ise aakhir kis mantaq ke mutabiq Allah se mansoob karte ho?

'Innakum lataquuluuna qawlan 'aziimaa!

إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

Tarjuma: "Ye to tum badi (gustaakhi ki) baat kehthe ho!"

AAYAAT 41 TO 52

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَآتَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُفُؤُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ السَّمَوٰتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ﴿٤٦﴾ وَإِذَا ذُكِرْتِ رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّاعِلَىٰ آذَانِهِمْ نُفُورًا ﴿٤٧﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَعْبُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٩﴾ وَقَالُوا ءِذَا كُنَّا عِظَامًا وَرُفَاتًا ءِإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٥٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥١﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ؕ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ؕ فَسَيُنْجِصُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٥٢﴾ يَوْمَ يَدْعُوكُمْ فَتَسْجُدُونَ لِحَمْدِهِ وَتَنْطَوُّونَ إِنَّ لَبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾

41. Wa laqad sarrafnaa fii haa zal-Qur-'aani liyazzak-karuu: wa maa yaziiduhum illaa nufuuraa!

42. Qul-law kaana ma 'abuuu 'aalibatun-kamaa yaquuluuna 'izallab-tagaw 'ilaa Zil-'Arshi sabiilaa!
43. Subhaanahu wa Ta'aalaa 'ammaa yaquuluuna 'Uluwwan Kabiiraa!
44. Tusabbihu lahus-samaa-waatu-sab'u wal-'arzu wa man fihiinn: wa 'immin-shay-'in 'illaa yusabbihu bi-Hamdihii wa laakil-laa tafqahuuna tasbiihahum: Innahuu kaana Haliiman Gafuuraa!
45. Wa 'izaa qara'-tal-Qur-'aana ja'alnaa baynaka wa bay-nal-laziina laa yu' minuuna bil-'Aakhirati hijaabam-mastuu-raa;
46. Wa ja'alnaa 'alaa quluubi-him 'akinnatan 'any-yafqa-huuhu wa fiii 'aazaanibim waq-raa: wa 'izaa zakarta Rabbaka fil-Qur-'aani Wahdahuu wallaw 'alaaa 'adbaarihim nufuuraa.
47. Nabnu 'a'-lamu bima yastami-'uuna bihiii 'iz yasta-mi-'uuna 'ilayka wa 'iz hum najwaaa 'iz yaquuluz-zaa-limuuna 'in-tattabi-'uuna 'illaa rajulam-mas-huuraa.
48. 'Unzur kayfa zarabuu lakal-'amsaala fa-zalluu falaa yastatii-'uuna sabiilaa.
49. Wa qaaluuu 'a-'izaa kunnaa 'izaaman'wwa rufaatan 'a-innaa la-mab-uusuuna khalqan-jadiidaa?
50. Qul kuunuu hijaaratan 'aw hadiidaa,
51. 'Aw khalqam-mimmaa yakburu fii suduurikum! Fasa-yaquuluuna manyyu-'iidunaa? Qulillazii fatarakum 'awwala marrab! Fasa-yun-gizuuna 'ilayka ru-'uusahum wa yaquu-luuna mataa huu? Qul 'asaaa 'any-yakuuna qariibaa!
52. Yawma yad-'uukum fatas-tajiibuuna bi-Hamdihii wa tazunnuuna 'illabistum 'illaa qaliilaa!

AAYAT - 41

Wa laqad sarrafnaa fii haa zal-Qur-'aani liyazzak-karuu:

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا

Tarjuma: "Aur Humne phair phair kar bayaan kiya hai is Qur'an mein (Apni aayaat ko) taake ye sabaq haasil karein".

Unki nasihat keliye Humne Qur'an mein asloob badal badal kar haq ko wazeh kiya hai. Is surah mubarak ke baare mein ek khaas baat ye hai ke is mein Qur'an ka lafz aur zikr baar baar aaya hai. Goya is surat ke mazameen ka taana baana Qur'an se muta'liq hai. Is se pehle aayat

9 mein farmaya gaya: ﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ ﴾ *Inna haazal-Qur-'aana yah-dii lillatii hiya 'aqwamu*. Aayat zeir-e-nazar mein bhi Qur'an ka zikr hai aur ye zikr is andaaz mein aa'inda aayaat mein bhi baar baar aayega.

wa maa yaziiduhum 'illaa nufuuraa! وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿١٧﴾

Tarjuma: "Magar ye nahi badhata inhein magar nafrat hi mein".

Ye un logaon ki bad-bakhti hai ke Qur'an mein gunagu aslubaan mein haq wazeh hojaane ke bawajood unki bezaari aur nafrat hi mein izafa horaha hai aur haq se aur zyada duur bhaage jaa rahe hain.

AAAYAT - 42

Qul-law kaana ma'ahuu 'aalihatun-kamaa yaquuluuna 'izallab-tagaw 'ilaa Zil-'Arshi sabiilaa!

قُلْ لَوْ كَانَ مَعَهُ الرِّهَةُ كَمَا يَقُولُونَ إِذْ آلَا بُنْعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

Tarjuma: "Aap ﷻ kehiye ke agar uske saath kuch dusre mabood bhi hote, jaisa ke ye keh te hain tab to wo zaroor talaash karte sahib-e-arsh ki taraf koi raasta".

Agar waqaye Allah ke saath saath dusre maboodaon ka bhi koi wajood hota to zaroor sarkashi aur baghawat karte hue Uske muqabile mein aane ki koshish karte. Jis tarah chote chote raja'on ki fitri khuwahish hoti hai ke wo kisi na kisi tarah koshish karke maharaja ki kursi tak pahunch jaaye aur apni is khuwahish ki takmeel keliye wo baghawat tak ka khatra mol lete hain, isi tarah agar Allah ke bhi shareek hote to wo bhi Allah ke muqabile mein zaroor muhim jui karte aur agar aisa hota to is kaayenaat ka saara nizaam darham barham hokar reh jaata.

AAAYAT - 43

Subhaanahuu wa Ta'aalaa 'ammaa yaquuluuna 'Uluwwan Kabiiraa!

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿٤٣﴾

Tarjuma: "Wo paak aur bahut hi buland-o-bartar hai un baataon se jo ye keh rahe hain".

AAAYAT - 44

Tusabbihu lakus-samaa-waatus-sab'u wal-'arzu wa man fiihinn:

تُسَبِّحُ لَهُ السَّمَوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ﴿٤٤﴾

Tarjuma: "Usi ki tasbeeh mein lage hue hain saataon aasmaan aur zameen aur (wo tamaam makhloq bhi) jo in mein hai".

Is kaayenaat ki ek ek cheez, chaahе jaandaar hoуа bazahir be-jaan, wo Allah ki tasbeeh karti hai. Tasbeeh ki ek surat to ye hai ke kaayenaat ki har cheez apne wajood se goya apne Khaaliq ki khalaqi aur apne sani'a ki sannaa'i ka elaan kar rahi hai. Jaise ek tasweer apne musawir ke miyaar-e-fun ka izhaar karti hai, lekin tamaam makhluqaat ka ek tarz tasbeeh qauli bhi hai. Allah Ta'ala ne har cheez ko zabaan ataa kar rakhi hai aur wo apni zabaan khaas se Allah ki tasbeeh mein masroof hai.

wa 'immin-shay-'in 'illaa yusabbihu وَإِنَّ مِنْ شَيْءٍ إِلَّا يَسْبُحُ بِحَمْدِهِ وَلَكِنْ لَّا
bi-Hamdihii wa laakil-laa تَفْقَهُونَ تَسْبِيحَهُمْ

tafqahuuna tasbiyahum:

Tarjuma: "Aur koi cheez nahi magar ye ke wo tasbeeh karti hai Uski hamd ke saath, lekin tum nahi samajh sakte unki tasbeeh ko".

Innahuu kaana Haliiman Gafuura! إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٦﴾

Tarjuma: "Yaqeenan Wo bahut tahamul waala, bahut bakhshhne waala hai".

Har cheez ka yehi andaaz-e-tasbeeh hai jiska idraak insaan nahi karsakte. Sureh Haa Meem Sajda ki aayat 21 mein Allah Ta'ala ki is qudrat ka zikr hai ke Usne har cheez ko quwwat-e-naatiqa ataa ki hai. Roz-e-mehshar jab insaanon ke apne a'zaa inke khilaaf shadadat denge to wo hairaan hokar apni khaaloan se poochenge ke ye sab kya hai? ﴿قَالُوا أَنْظِقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ﴾ Qaaluuu 'antaqanallaa-hullaziii 'antaqa kulla shay-'in, "Unke chamde ja'waab mein kabenge ke hamein Us Allah ne quwwat-e-goyaayi ataa ki hai Jisne har cheez ko bolna sikhaya hai".

AAAYAT - 45

Wa 'izaa qara'-tal-Qur-'aana وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ
ja'alnaa baynaka wa bay-nal-laziina لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾
laa yu'minuuna bil-'Aakhirati هَا هِيَ
hijaabam-mastuu-raa;

Tarjuma: "Aur jab Aap ﷺ Qur'an padhte hain to Hum Aap ﷺ ke aur unlogaon ke darmiyaan jo aakhirat par imaan nahi rakhte, ek makhfi parda haa'il kar dete hain".

Is aayat mein ek dafa phir Qur'an ka zikr aaya hai. Yahan ek ghair mar'i parde ka zikr hai jo munkireen aakhirat aur hidayat ke darmiyaan

haa'il hojaata hai. Isliye ke aise logaon ke har amal ka miyaar-o-maqsood sirf aur sirf dunya ki zindagi hai. Wo na to aakhirat ki zindagi ke qaa'il hain aur na hi wahan ke ajr-o-sawaab ke baare mein sanjeeda. Dunya mein wo "Baber ba aish kosh ke aalam dobara neest" ke nazriye par zindagi basar kar rahe hain aur Qur'an ko ya hidayat ki kisi bhi baat ko tawajjeh se nahi sunte. Aise logaon ko unke isi rawayye ki bina par hidayat se mustaqalan mehroom kar diya jaata hai. Aur chunke ye Allah ka qanoon hai isliye aayat zeir-e-nazar mein Allah Ta'ala ne ise Apni taraf mansoob kiya hai ke jab Aap ﷺ unhein Qur'an padhkar sunate hain to un ke ghair sanjeeda rawayye ki bina par Hum Aap ﷺ ke aur unke darmiyaan ek ghair mar'ii parda haa'il kar dete hain>

AAYAT - 46

Wa ja'alnaa 'alaa quluubi-him
'akinnatan any-yafqa-huuhu wa fii
'aazaanihim waq-*raa*:

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا ط

Tarjuma:"*Aur unke dilaon par bhi Hum parde daal dete hain ke wo use samajh na sakein aur unke kaanaon mein saqal (paida kardete hain)*".

wa 'izaa zakarta Rabbaka fil-Qur-
'aani Wahdahuu wallaw 'alaaa
'adbaarihim nufuura.

وَإِذَا ذُكِّرْتُمْ بَلَّغُوا فِي الْقُرْآنِ
وَحَدِيثَهُ أَتَوْا عَلَىٰ
أَذْبَانِهِمْ نُفُورًا ۝

Tarjuma:"*Aur jab Aap ﷺ Qur'an mein tanha apne Rab hi ka zikr karte hain to ye apni peethein modkar chal dete hain nafrat ke saath*".

Ye log apne ta'sub ki wajah se akele Allah ka zikr bataur mabood bardasht hi nahi kar sakte. Wo chaahate hain ke Allah ke saath saath unke mabudaon ka bhi kabhi kabhaar zikr hua kare aur aisa na hone ki surat mein wo akele Allah ka zikr sunne ko tayyaar nahi hain. Chunache wo biddak kar nafrat ke saath peeth modkar chale jaate hain.

AAYAT - 47

Nabnu 'a'-lamu bima yastami-
'uuna bibiii iz yasta-mi-'uuna
'ilayka

نَحْنُ أَعْلَمُ بِمَا يَسْتَعِينُونَ بِهِ إِذْ يَسْتَعِينُونَ إِلَيْكَ

Tarjuma:"*Hum khoob jaante hain jis gharz se wo tawajjeh se sunte hain is (Qur'an) ko jab wo kaan lagaye baithe hote hain Aap ﷺ ki taraf*".

Quresh-e-Makkah ki is chaal ka zikr pehle bhi hochuka hai. Unke baaz bade sardaar apne awaam ko dhoka dene keliye Rasool Allah ﷺ ki majlis mein aate aur bazahir bade inhemaak se sab kuch sunte. Phir waapas jaakar kehte ke lo ji hum to bade khuloos aur ishtiyaaq ke saath gaye the Muhammad ﷺ ki mehfil mein ke wo jo kalaam pesh karte hain is ko sune aur samjhe, magar afsos ke hamein to wahan se kuch bhi haasil nahi hua. Is tarah wo koshish karte ke unke awaam bhi unke hum-nawa ban jaaye aur un mein bhi ye soch aam hojaaye ke ye bade bade sardaar aakhir samajhdaar hain, baat ke teh tak pahunchne ki salahiyat rakhte hain, Muhammad ﷺ ki baat sunne aur samajhne keliye mukhlis bhi hain aur isi ikhlaas mein wo khususi taur par Aap ﷺ ki majlis mein bhi jaate hain. Agar is naye kalaam mein koi khaas baat hoti to wo zaroor unki samajh mein aajaati. Ab jab ye log wahan jaakar aur is kalaam ko sunkar keh rahe hain ke is mein kuch bhi khaas baat nahi hai to yaqeenan ye log sach hi keh rahe hain.

wa 'iz hum najwaaa 'iz yaquuluz-
zaa-limuuna 'in-tattabi-'uuna 'illaa
rajulam-mas-huuraa.

وَأَذْهَمَّ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ
إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٨﴾

Tarjuma: "Aur jab wo alhedgi mein sargoshiyaan karte hain, jab ye zaalim (ek dusre se) keh rahe hote hain ke tum nabi pairwi kar rahe ho magar ek seherzada shakhs ki".

Un mein se kisi ke dil par jab Qur'an ki koi aayat asar karti hai aur wo iska izhaar apne saathiyon ke saath karta hai ke haan bhai Muhammad ﷺ ne aaj falaan baat ki hai is mein bahut wazan hai, is par hamein sanjeedgi se ghaur karna chaahiye to aisi surat mein wo fauran is ka tod karne keliye apne is saathi ko samajhna shuru kardete hain ke ji chordo! tum kahan ek seherzada aadmi ke piche chal pade. Un ﷺ ki baataon par koi sanjeeda tawajjeh dene ki zarurat nahi.

AAAYAT - 48

'Unzur kayfa zarabuu lakal-'amsaala

أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ

Tarjuma: "Dekhiye kaise bayaan karte hain ye log Aap ﷺ keliye misaalain".

Kabhi wo Aap ﷺ ko seherzada aadmi kehte hain, kabhi kaahin aur kabhi sha'ir! dekhein kaisi kaisi behuda baatein karte hain aur is mein bhi kisi ek raaye par itefaaq nahi kar sakte.

fa-zalluu falaa yastatii-'uuna
sabiilaa.

فَضَلُّوا فَلَا يَسْتَتِيْعُونَ سَبِيْلًا ﴿٤٩﴾

Tarjuma: "Chunache wo bhatak gaye hain aur ab raahyaab nahi hosakenge".

AAAYAT - 49

Wa qaaluuu 'a-'izaa kunnaa
'izaaman'awa rufaatan 'a-'innaa la-
mab-'uusuuna khaalqan-jadiidaa?

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْآ
لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٥٠﴾

Tarjuma: "Aur wo kehte hain ke kya jab hum hojaayenge haddiyaan aur chura chura to kya hum uthaaye jaayenge ek nayi takhleeq mein?"

Ye log Aap ﷺ se badi hairat se sawaal karte hain ke Aap ﷺ jo insaanon ki dobara zindagi ki baat karte hain ye kaise mumkin hai? Jab hamari haddiyaan reza hojaayengi aur gosht gal sad jaayega, to iske baad hamein phir se nayi zindagi kaise mil sakti? Goya unki soch ke mutabiq aisa hona bilkul muhaal aur namumkin hai.

AAAYAT - 50

Qul kuunuu hijaaratan 'aw hadiidaa,

قُلْ كُوْنُوْا حِجَارًا اَوْ حَدِيْدًا ﴿٥١﴾

Tarjuma: "(Un se) kehiye ke khuwah tum pathar ban jao ya loha".

AAAYAT - 51

'Aw khaalqam-mimmaa yakburu fii
suduurikum!

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ﴿٥٢﴾

Tarjuma: "Ya aisi makhlooq (ban jao) jo tumhare dilaon mein un se bhi sakht ho".

Aye Nabi ﷺ ! In se kehiye ke Aap to haddiyon ki baat karte ho aur apne jismaon ke reza reza hokar khatam hojaane ka tasawur liye baithe ho. Tum agar pathar aur loha bhi ban jao ya apni soch ke mutabiq is se bhi badhkar kisi ajeeb makhlooq ka roop dhaar lo, tab bhi tumhein azsar-e-nau uthaliya jaayega.

Fasa-yaquuluuna manyyu-'iidunaa?

فَسَيَقُوْلُوْنَ مَنْ يُعِيْدُنَا

Tarjuma: "Phir kehenge ke kaun hamein dubara lotaayega".

Qulillazii fatarakum 'awwala marrah!

قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ﴿٥٣﴾

Tarjuma: "Aap ﷺ kabiye ke Wo hi Jisne pehli martaba tumhein paida kiya tha?"

Fasa-yun-gizuuna 'ilayka ru-
'uusahum wa yaquu-luuna mataa فَسَيُغْضِبُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ
hoo?

Tarjuma: "Phir wo Aap ﷺ ke saamne apne saraon ko matkayenge aur kabenge ke ye kab hoga?"

La-jawaab hokar apne saraon ko matkaate hue bolenge ke chalo maan liya ke ye sab kuch mumkin hai, magar ye to bataiye ke aisa hoga kab?

Qul 'asaaa 'any-yakuuna qariibaa! قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ۝

Tarjuma: "Aap ﷺ kebiye ke hosakta hai (iska waqt) qareeb hi ho".

Ajab nahi ke tumhari shaamat ki wo ghadi aaya hi chahti ho, zyada duur na ho.

AAYAT - 52

Yawma yad-'uukum fatas-tajiibuuna
bi-Hamdihii يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهَا

Tarjuma: "Jis din Wo tumhein pukaarega to tum (Us ki pukaar par) labbaik kaboge Uski hamd karte hue".

Jab wo ghadi aayegi aur tumhara Khaliq tumhe qabraon se baahar aane keliye bulaayega to tumhari haddiyaan aur tumhare jismaon ke bhikre zarraat sab simat kar phir se zinda insaanon ka roop dhaarlenge aur tum Uski hamd karte hue Uski pukaar ki tameel mein bhaage chale jaa rahe hoge.

wa tazunnuuna 'illabistum 'illaa
qaliilaa! وَتَتَذَكَّرُونَ إِنَّ لَكُمْ إِلَّا قَلِيلًا ۝

Tarjuma: "Aur tum gumaan karoge ke tum nahi rahe magar bahut thoda (arsa)".

Us waqt tumhe dunya aur aalam-e-burzaq (qabr) mein apna beeta hua zamana aise lagega jaise ke chand ghadiyan hi tum wahan guzaar kar aaye ho.

AAYAAT 53 TO 60

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَسْأَلُ يَرْحَمَكُمْ أَوْ إِنَّ يَسْأَلُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ بِبَنِي فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زُبُرًا ﴿٥٥﴾ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخْفَوْنَ عَذَابَ اللَّهِ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْدُورًا ﴿٥٧﴾ وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ وَآتَيْنَا نُوحًا الْتِقَاءَ مِجْسَدًا فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُوحُوا فِيهِمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

53. *Wa qul-li-`ibaadii yaquu-lullatii hiya `ahsan: `innash-Shaytaana yanzagu baynahum: `innash-Shaytaana kaana lil-`insaani `aduwwam-mubiinaa.*
54. *Rabbukum `a-`lamu bi-kum: `inyyasha` yarhamkum `aw `inyyasha` yu-`azzibkum: wa maaa `arsalnaaka `alayhim wakiilaa.*
55. *Wa Rabbuka `a-`lamu bi-man-fis-samaawaati wal-`arz: wa laqad fazzalnaa ba-`zan-nabiyyiina `alaa ba-`zinwwa `aataynaa Daarwuuda Zabuu-raa.*
56. *Qulid-`ullaziina za-`am-tum-min-duunihii falaa yamli-kuuna kashfazzurri `ankum wa laa tahwiilaa.*
57. *Ulaaa-`ikallaziina yad-`uuna yabtaguuna `ilaa Rabbi-himul-Wasiilata `ayyuhum `agrabu wa yarj-uuna Rahmata-huu wa yakhaaf- uuna `Azaabah: `inna `Azaaba Rabbika kaana mahzuuraa.*
58. *Wa `immin-qaryatin `illaa Nahnu muhlikuuhaa qabla yaawmil-Qiyaamati `aw mu`azzi-buuhaa `azaaban shadiidaa: kaana zaalika fil-Kitaabi mas-tuuraa.*
59. *Wa maa mana-`anaaa `an-nursila bil-`Aayaati `illaaa `an-kazzaba bihal-`awwaluun: wa `aataynaa Samuudan-Naaqata mubsiratan-fazalamuu bihaa: wa maa nursilu bil-`Aayaati `illaa takhwiifaa.*

60. *Wa 'iz qulnaa laka 'inna Rabbaka 'ahaata binnaas: wa maa ja 'alnar-
'Ru'yallatii 'aray-naaka 'illaa fitnatal-linnaasi wash-Shajaratal-
Mal'uunata fil-Qur-'aan: wa nukhawwifu-hum famaa yaziidubum
'illaa tugyaanan-kabiiraa.*

AAYAT - 53

Wa qul-li-'ibaadii yaquu-lullatii hiya 'absan: وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۗ

Tarjuma: "Aur Aap ﷺ Mere bandaon se keh dijiye ke wohi baat kahe jo bahut achchi ho".

Yahan wo nukta zehen mein taza kar lijiye jiski qabal azeen wazahat hochuki hai ke Makki surtaon mein ahle imaan ko baraah-e-raast mukhatib nahi kiya gaya. Un se baraah-e-raast takhatub ka silsila ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ *Yaaa-'ayyu-hallaziina 'aa manuu*, tehweel-e-qibla ke baad shuru hua, jab unhein ba-qaida ummat-e-muslima ke mansab par faiz kar diya gaya. Is se pehle ahle imaan ko Rasool Allah ﷺ ki wasatat se hi mukhatib kiya jaata raha. Chunache isi usool ke tehat yahan bhi Huzoor ﷺ se farmaya jaa raha hai ke Aap ﷺ mere bandaon (momineen) ko Meri taraf ye batadein ke wo har haal mein khush akhlaaqi ka muzahera karein aur guftagu mein kabhi tarshi aur talkhi na aane dein. Is tarah aapas mein bhi sheer-o-shikr bankar rahe aur mukhalifeen ke saamne bhi behtar akhlaaq ka namuna pesh karein.

Aqamat-e-deen ke is mission ko aage badhane keliye momimeen ke saamne bahut zyada rukawatein hain. Unke mukhatibeen jahalat ki daldal mein phanse hue hain. Unke jaahilana iteqadaat naslaon se chale aarahe hain. Isi tarah unhein apne rasm-o-riwaaj, siyaasi-o-mu'ashi mafadaat aur ghairat-o-hamiyat ki jazbaat bahut azeed hain. Unhein is sab kuch ka dafa karna hai aur iske liye wo har tarah ki qurbanian dene ko tayyar hain. In halaat mein da'yaan-e-haq ko tahamul, burdbaari aur bardaasht ka muzahera karna chaahiye. Aisa na hoke wo ishte'aal mein aakar alaa akhlaaq ka daaman haath se chord baithe.

*'innash-Shaytaana yanzagu
baynahum: 'innash-Shaytaana kaana
lil-'insaani aduwwam-mubiinaa.*

إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنْ الشَّيْطَانَ
كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

Tarjuma: "Yaqeenan shaitaan unke darmiyaan jhagda daalega. Yaqeenan shaitaan insaan ka khula dushman hai".

AAAYAT - 54

Rabbukum 'a'-lamu bi-kum: 'inyyasha' رَبُّكُمْ أَعْلَمُ بِكُمْ ط إِنَّ يَشَاءُ يَرْحَمَكُمُ
 yarhamkum 'aw 'inyyasha' yu- azzibkum: أَوْ إِنَّ يَشَاءُ يُعَذِّبِكُمْ ط

Tarjuma: "Tumhara Rab tum se khoob waaqif hai. Agar wo chaahega to tum par rahem farmayega, ya agar chaahega to tumhe azaab dega".

wa maaa 'arsalnaaka 'alayhim wakiilaa. وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً ﴿٥٤﴾

Tarjuma: "Aur (Aye Nabi ﷺ) Humne Aap ko un par darogha banakar nabi bheja".

Hidayat ko qubool karna ya na karna har shakhs ka zaati mu'amlā aur zaati intekhaab hai. Aap ﷺ un tak paigham pahunchane ke zimmedaar hai, unhein hidayat par laane ke mukallif nahi.

AAAYAT - 55

Wa Rabbuka 'a'-lamu bi-man-fis- samaa'waati wal-'arz: وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ ط

Tarjuma: "Aur Aap ﷺ ka Rab khoob jaanta hai usko jo koi hai aasmaanaon aur zameen mein".

wa laqad fazzalnaa ba'-zan- nabiyyiina 'alaa ba'-zinaw وَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

Tarjuma: "Aur Humne baaz Ambiya ko baaz par fazeelat bakhshi hai".

Yahan is faqre ke siyaaq-o-sabaaq ko achchi tarah samajhne ki zarurat hai. Sureh Bani Isra'il Makki daur ke aakhri barsaon mein naazil hui aur iska aghaaz bhi Bani Isra'il ke tareekh se hua. Is surat ke nuzool se pehle Nabi Aakhiruz Zama ﷺ ki ba'sat aur Qur'an ke baare mein tamaam khabrein Madina pahunch chuki thi aur yahood-e-Madina ek ek baat aur ek ek khabar ka bareek-bini se ja'iza le rahe the. Phir anqareeb Huzoor ﷺ khud bhi Madina tashreef laane waale the. In halaat mein jab musalmaanaon ka yahudiyon ke saath aqa'id-o-nazriyaat ke baare mein tabadla khayalaat hona tha to Ambiya Kiraam ﷺ ke faza'il ke baare mein sawalaat ka uthna naguzair tha, ke agar Muhammad ﷺ Nabi hai to Aap ﷺ aur Musa عليه السلام mein se afzal kaun hai? Ya ye masla ke Muhammad ﷺ afzal hain ya Esa عليه السلام? Chunache is hawale se yahan ek buniyaadi aur usooli baat bayaan farmadi gayi ke Allah Ta'ala zameen-o-aasmaan mein maujood Apni tamaam makhloq ke ahwaal-o-kaifiyaat se khoob waaqif hai aur Usne Apne baaz Ambiya ko

baaz par fazeelat di hai. Suratul Baqarah ki aayat 253 mein yehi baat yun bayaan farmayi gayi hai: ﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مَّا ﴾ *Tilkar-Rusulu faz-zalnaa ba'-zahum 'alaa ba'-z.* "Ye Rasool عليه السلام hain in mein se Humne baaz ko baaz par fazeelat di hai". Aisa na hoke is behes mein padkar aap log apne Nabi ﷺ ki fazeelat is tarah bayaan karen ke mukhalifeen ke manfi jazbaat ko hawa mile aur wo ta'sub se maghloob hokar Aap ﷺ ki baat hi sunne se inkaar karde.

Ye bahut nazuk masla hai aur iski nazakat ko samajhne ki zarurat hai. Hum musalmanon ka aqeeda hai ke hamare Nabi ﷺ tamaam Ambiya Kiraam عليه السلام se afzal hain aur is mein koi shak nahi ke Aap ﷺ sab se afzal hain, magar mauqa mahal dekhe baghair apne is aqeede ka is tarah se charcha karna durust nahi ke is se dusre mushta'al hon aur unke mukhalifaana jazbaat-o-khayalaat ko angkhet mile. Is ziman mein Huzoor ﷺ ki wazeh hadees hai ke لَا تَفْضِلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ *Laa tufazziluu bayna Anbiya'allaabi*¹ "Allah ke nabiyon ke mabeen darja bandi na kiya karo". Aap ﷺ ne mazed farmaya: لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَكْأَحَبُّ مِنْ يُونُسَ بْنِ مَثَى *Laa yanbaghii li'abdin an yaquula ana khayrum min Yunusabni mattaa*² "Kisi shakhs keliye ra'wa nahi hai ke wo yun kabe ke mai (Muhammad ﷺ) Yunus Bin Mattaa se afzal hun". Aap ﷺ ne yahan Hazrat Yunus ka zikr shayed isliye farmaya ke Hazrat Yunus عليه السلام wahed Nabi hain jinki Allah Ta'ala ke haan kuch giraft hui hai. Beher haal Aap ﷺ ne wazeh taur par is se mana farmaya hai ke dusre Ambiya par Aap ﷺ ki fazeelat ka parchaar kiya jaaye.

wa 'aataynaa Daawuuda Zabuu-raa.

وَآتَيْنَا دَاوُدَ زُبُورًا ﴿١٧﴾

Tarjuma: "Aur Humne Dawood عليه السلام ko Zaboora ataa ki thi".

Isi siyaaq-o-sabaaq ki munasibat se yahan Bani Isra'il ke ek Nabi ka tazkera farma diya aur Aap ﷺ ki fazeelat bhi bayaan farma di ke Hazrat Dawood عليه السلام ko Humne Zaboora jaisi jaleelul qadar kitaab ataa farmayi thi. Yahan par ye ishara milta hai ke mauqa mehel ke mutabiq Allah Ta'ala Apne Ambiya-o-Rasal ke faza'il aur alaa maratib ke zikr se unki izzat afzayi karta hai.

1. Sahih Al-Bukhari, Kitaab Ahadees Al-Ambiya, baab Qaul Allah Ta'ala الْيَوْمَ لِيُؤْتِيَنَّكَ الْيَوْمَ لِيُؤْتِيَنَّكَ الْيَوْمَ لِيُؤْتِيَنَّكَ
Wa inna Yunusa laminal mursaleen, wa Sahih Muslim, Kitaab Al-Faza'il, baab min Faza'il Musa عليه السلام.

2. Sahih Al-Bukhari, Kitaab Ahadees Al-Ambiya, baab Qaul Allah Ta'ala الْيَوْمَ لِيُؤْتِيَنَّكَ الْيَوْمَ لِيُؤْتِيَنَّكَ الْيَوْمَ لِيُؤْتِيَنَّكَ
Wa inna Yunusa laminal mursaleen, wa Sahih Muslim, Kitaab Al-Faza'il, baab fii zikr Yunus عليه السلام wa qaul Al-Nabi ﷺ لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَكْأَحَبُّ مِنْ يُونُسَ بْنِ مَثَى *Laa yanbaghii li'abdin an yaquula ana khayrum min Yunusabni mattaa.*

AAAYAT - 56

Qulid-`ullaziina za-`am-tum-min-
duunihii falaa yamli-kuuna kashfazzurri
'ankum wa laa tabwiilaa. قُلْ اَدْعُوا الَّذِيْنَ رَعَمْتُمْ مِنْ دُوْنِهِ فَلَا يَمْلِكُوْنَ
كُتِبَ الصَّرْعُ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿٥٦﴾

Tarjuma: "Aap ﷺ kehiye ke unko pukaar dekho jinko tumne Uske siwa (mabood) gumaan kar rakha hai, to na unhein kuch ikhtiyaar haasil hai tum se koi takleef duur karne ka aur na hi (tumhari haalat) badalne ka".

AAAYAT - 57

'Ulaaa-`ikallaziina yad-`uuna
yabtaguuna ilaa Rabbi-himul-
Wasiilata `ayyuhum `aqrabu اُولَئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلَى
رَبِّهِمْ الْوَسِيْلَةَ اَتَيْهِمْ اَقْرَبُ

Tarjuma: "Wo log jinhein ye pukaarte hain wo to khud apne Rab ke qurb ke mutalaashi hain ke un mein se kaun (Uske) zyada qareeb hai".

Lafz "wasila" ba-mu'ane qurb is se pehle hum Suratul Maida (aayat 35) mein padh chuke hain. Muraad ye hai ke jis tarah is dunya mein Allah ke bande Allah haan apne darjaat badhane ki fikr mein rehte hain isi tarah aalam-e-ghaib ya aalam-e-amr mein bhi taqarub ilallaah ki ye darja bandi maujood hai. Jaise farishtaon mein tabqa-e-asfal ke farishte, phir darja-e-alaa ke farishte aur phir mala'ika muqaribeen hain.

Allah ki shareek tehrayi jaane waali shakhsiyaat mein se kuch to aisi hain jo bilkul khayali hain aur haqeeqat mein unka koi wajood nahi. Lekin unke alawa har zamane mein log Ambiya, Auliya Allah aur farishtaon ko bhi Allah Ta'ala ke ikhtiyaraat mein shareek samajhte rahe hain. Aisi shakhsiyaat ke baare mein yahan farmaya jaa raha hai ke wo chaahе Ambiya-o-Rasal hon ya Auliya Allah, ya farishte, wo to aalam-e-amr mein khud Allah ki raza joyi keliye koshaan aur Uske qurb ke matalaashi hain. Iske alawa Qur'an Hakeem mein muta'adad baar zikr hua hai ke aisi tamaam shakhsiyaat jinhein dunye mein mukhtalif andaaz mein Allah ke siwa pukaara jaata tha qayamat ke din apne aqidatmandaon ke mushrikaana nazriyaat se izhaar bezaari karengi aur saaf keh dengi ke agar ye log hamare peeche hamein Allah ka shareek tehraate rahe the to hamein is baare mein kuch khabar nahi.

wa yarj-uuna Rahmata-huu wa
yakhaaf- uuna `Azaabah: `inna
`Azaaba Rabbika kaana mahzuuraa. وَيَرْجُوْنَ رَحْمَتَهُ وَيَخَافُوْنَ عَذَابَهُ اِنَّ
عَذَابَ رَبِّكَ كَانَ مَحْدُوْرًا ﴿٥٧﴾

Tarjuma: "Aur wo umeedwaar hain Uski rehmat ke aur darte rehte hain Uske azaab se. Waqiyatan Aap ﷺ ke Rab ka azaab cheez hi darne ki hai".

AAYAT - 58

*Wa 'immin-qaryatin 'illaa Nabnu
mublikuubaa qabla yawmil-
Qiyaamati 'aw mu'azzi-buubaa
'azaaban shadiidaa:*

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ
أَوْ مَعَدَّ بُوها عَذَابًا شَدِيدًا ۝

Tarjuma: "Aur nahi hai koi basti magar Hum ise halaak karke rabenge roz-e-qayamat se qabl ya Hum azaab denge use babut hi shadeed azaab".

Ye ishara hai us bahut badi tabahi ki taraf jo qayamat se pehle is dunya par aane waali hai. Suratul Kahaf ki dusri aayat mein iska zikr is tarah kiya gaya hai: ﴿لَيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ﴾ *li-yunzira Ba'-san-shadiidam-milladunhu*, Sureh Bani Isra'il aur Suratul Kahaf ka aapas mein chunke zaujiyat ka ta'luq hai isliye ye mazmoon in dono aayaat ko milakar padhne se wazeh hota hai. Ahadees mein *البلحمة العظلى Al-malhamatul uzmaa*, ke naam se bahut badi jung ki peshan goyi ki gayi hai jo qayamat se pehle dunya mein barpa hogi. Aayat zeir-e-nazar mein usi tabahi ka zikr hai jis se ru-e-zameen par maujood koi basti mehfooz nahi rahegi. Suratul Kahaf mein zyada sarahat ke saath iska tazkera aayega.

Is waqt dunya mein atomi jung chirdne ke imkaan har waqt maujood hai. Agar khuda-na-khuwasta kisi waqt aisa saneha ronuma hojaata hai to atomi hathyaraon ki wajah se dunya par jo tabahi aayegi isko tasawur mein laana bhi mushkil hai. In halaat mein *البلحمة العظلى Al-malhamatul uzmaa*, ke baare peshango'iyaan aaj mujasam surat mein saamne khadi nazar aati hain.

kaana zaalika fil-Kitaabi mas-tuuraa.

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

Tarjuma: "Ye (Allah ki) kitaab mein likha hua hai".

Yani ye taye shuda amoor mein se hai. Ek waqt-e-mu'ayan par ye sab kuch hokar rehna hai.

AAYAT - 59

*Wa maa mana-'anaaa 'an-nursila
bil-'Ayaati 'illaaa 'an-kazzaba
bihaal-'awwaluun:*

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا
أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۝

Tarjuma: "Aur Hamein nahi roka (kisi aur baat ne) ke Hum nishaniyaan bhejein, siwaye iske ke unko jhutla diya tha pehle logaon ne".

Allah Ta'ala ne hissi mu'ajizaat dikhane sirf isliye band kardiye hain ke saabeqa qaumaon ke log aise mu'ajizaat ko dekhkar bhi kufir par da-te rahe aur imaan na laaye. Ye wohi mazmoon hai jo Suratul An'aam aur iske baad naazil hone waali Makki suraton mein tasalsul se duhraya jaa raha hai.

wa 'aataynaa Samuudan-Naaqata
mubsiratan-fazalamuu bibaa: وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ط

Tarjuma: "Aur Humne quam-e-Samood ko ountni di aankhein khole dene waali nishaani (ke taur par) to unhone uske saath bhi zulm kiya".

Qaum-e-Samood ko unke mutalibe par ountni ka baseerat afroz mu'ajiza dikhaya gaya magar unhone is wazeh mu'ajize ko dekh lene ke baad bhi Hazrat Saleh عليه السلام par imaan laane ke bajaye us ountni hi ko maar daala. Isi tarah Hazrat Esa عليه السلام ko mitti se zinda parinde banane aur "قُمْ بِإِذْنِ اللَّهِ" Qum bi'iznillaahi, kehkar murdaon ko zinda karne tak ke mu'ajizaat diye gaye, magar kiya unhein dekhkar wo log imaan le aaye?

wa maa nursilu bil-'Ayaati 'illaa takhwiifaa. وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٧﴾

Tarjuma: "Aur Hum nahi bhejte nishaniyaan magar sirf darane keliye".

Nishaniyaan ya mu'ajize bhejne ka maqsad to logaon ko khabardaar karna hota hai, so ye maqsad Qur'an ki aayaat bakhubi pura kar rahi hai. Is ke baad ab aur kaun si nishaaniyon ki zarurat baaqi hai. Agli aayat mein yehi baat teen misaalaon se mazeed wazeh ki gayi hai ke ye log kis tarah Qur'an ki aayaat ke saath behes baraye behes aur inkaar ka rawayya apnaye hue hain aur ye ke Allah ne hissi mu'ajizaat dikhana kyun band kar diye hain >

AAYAT - 60

Wa 'iz qulnaa laka 'inna Rabbaka
'ahaata binnaas: وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ط

Tarjuma: "Aur jab Hum Aap عليه السلام se kehthe hain ke Aap عليه السلام ke Rab ne logaon ka ihaata kiya hua hai".

Qur'an Hakeem ki bahut si aisi aayaat hain jin mein Allah Ta'ala ne farmaya hai ke wo logaon ka ihaata kiye hue hai, maslan : ﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُجِيطٌ﴾ Wallaahu minw-waraaa-'ibim-Mubiiit? (Al-Burooj) "Aur Allah unka har taraf se ihaata kiye hue hai". Ye log jab aisi aayaat sunte hain to darne ki bajaye fuzool behes par utar aate hain ke iska kya matlab hai? Kahan hai Allah? Hamara ihaata kyunkar hua hai?

Agar falsafiyaana pehlu se dekha jaaye to is aayat mein "haqeeqat wa maahiyat-e-wajood" ke mauzu se mutaliq ishara paaya jaata hai jo falsafe ka mushkil tareen masla hai aur asaani se samajh mein aane waala nahi hai, yani ek wajood Khaliq ka hai, wo har jagah, har aan maujood hai aur ek wajood makhloq yani is kaayenaat ka hai. Ab Khaliq-o-makhloq ke maabeen rabt kya hai? Is silsile mein kuch log "hama ausat" (Pantheism) ke qaa'il hogaye. Inke qayaal ke mutabiq ye kaayenat hi khuda hai, khuda ne hi kaayenat ka roop dhaar liya hai, jaise khuda khud hi insaanon ka roop dhaarkar "avtaar" ki surat mein zameen par aajaata hai. Ye bahut bada kufr aur shirk hai. Dusri taraf agar ye samjhe ke Allah ka wajood is kayenaat mein nahi hai to iska matlab ye hoga ke Uska wajood kahin alag hai aur Wo na'auzubillah kahin mehdood hokar reh gaya hai. Beher haal ye masla asaani se samajh mein nahi aata. Hamein bas is qadar samajh lena chaahiye ke Allah ka wajood mutlaq (Absolute) hai. Wo hadood-o-qayood, zamaan-o-makaan, kisi simat ya jahat ke tasawur se maawara'a, wara'al wara'a, summa wara'al wara'a hai.

wa maa ja 'alnar- 'Ru'yallatii 'aray-
naaka 'illaa fitnatal-linnaasi

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

Tarjuma: "Aur nahi banaya Humne is mushabide ko jo Humne Aap ﷺ ko dikhaya tha magar ek fitna logaon keliye".

Yahan par lafz "Raoya" khuwaab ke mu'ane mein nahi aaya balke is se ru'iyat basri muraad hai. Insaan apni aankhaon se jo kuch dekhta hai is par bhi "Raoya" ka itlaaq hota hai. Allah Ta'ala ne shab-e-meraj mein Huzoor ﷺ ko jo mushahidaat karaye the aur jo nishaaniyaan Aap ﷺ ko dikhayi thi un ki tafseel jab kuffaar-e-Makkah ne suni to ye mu'amla unke liye ek fitna ban gaya. Wo na sirf khud is ke munkir hue, balke iski buniyaad par wo musalmaanoan ko unke deen se bargashta karne ki koshish mein lag gaye. Is waqiye ko buniyaad banakar unhone puri shadd-o-madd se ye parchaar shuru kar diya ke Muhammad ﷺ par jinon ke asraat hochuke hain (Mu'az Allah summa Mu'az Allah). Is zamane mein jab Makkah se Baitul Muqadas pahunchne mein 15 din lagte the, ye dawa intehayi na-qaabil-e-yaqeen maloom hota tha ke koi shakhs raataon raat na sirf Baitul Muqadas se ho aaya hai balke aasmaanon ki sair bhi kar aaya hai. Chunache unhone mauqa ghanimat samajhkar is mauzu ko khoob uchala aur musalmaanon se badh chardh kar behes mubahise kiye. Is tarah na sirf ye baat kuffaar keliye fitna ban gayi balke musalmanon keliye bhi ek aazma'ish qaraar paayi.

Jab yehi naqaabil-e-yaqeen baat unlogaon ne Hazrat Abu Bakr رضي الله عنه se ki aur Aap رضي الله عنه se tabsera chaaha to Aap رضي الله عنه ne bila tauqif jawaab diya ke agar waqaye Huzoor صلى الله عليه وسلم ne aisa farmaya hai to yaqeenan sach farmaya hai, kyunke jab mai ye maanta hun ke Aap رضي الله عنه ke paas aasmanon se har roz farishta aata hai to mujhe Aap صلى الله عليه وسلم ka ye dawa tasleem karne mein aakhir kyunkar taamul hoga ke Aap صلى الله عليه وسلم raataon raat aasmaanon ki sair kar aaye hain! Isi bila taamul tasdeeq ki bina par is din se Hazrat Abu Bakr رضي الله عنه ka laqab "Siddiq-e-Akbar رضي الله عنه " qaraar paaya.

wash-Shajaratal-Mal'uunata fil-Qur-'aan: وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۗ

Tarjuma: " Aur us darakht ko bhi jis par Qur'an mein la'nat waarid hui hai".

Is tarah jab Qur'an mein zaqoom ke darakht ka zikr aaya aur iske baare mein ye bataya gaya ke is darakht ki jadein jahanum ki teh mein hongy (As-Safaat: 64) aur wahan se ye jahanum ki aag mein parwaan chardega to ye baat bhi un logaon keliye fitne ka ba'as bangayi. Bajaye iske ke wo log ise Allah ki qudrat samajhkar tasleem kar lete, ulte is baat par tamaskhar aur istehza karne lage ke aag ke andar bhala darakht kaise paida ho sakte hain? Unhein kya maloom ke ye us aalam ki baat hai jis ke tabi'i qawaneen is dunya ke tabi'i qawaneen se mukhtalif honge aur jahanum ki aag ki nau'iyat aur kaifiyat bhi hamari dunya ki aag se mukhtalif hogi.

wa nukhawwifu-hum famaa yaziiduhum illaa tugyaanan-kabiiraa. وَنَحْوَهُمْ ۖ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۗ

Tarjuma: " Aur (in baataon se) Hum to unhein tanbiha karte hain magar ye tanbiha unki sarkashi hi mein izaafa kiye jaa rahi hai".

Qur'an mein ye sab baatein khabardaar karne keliye naazil hui hain, magar ye un logaon ki bad-bakhti hai ke Allah ki aayaat sunkar darne aur imaan laane ke bajaye wo mazeed sarkash hote jaa rahe hain aur unki sarkashi mein roz ba-roz mazeed izaafa hota jaa raha hai.

AAYAAT 61 TO 65

وَأَذِّنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ۖ قَالَ أَرَأَيْتَ إِذَا
 هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْيِيَنَّكَ دُرِّيَّةً إِلَّا قَلِيلًا ۗ قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ
 مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ۗ وَاسْتَفْرَزَ مَنْ اسْتَطْعَتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلَبَ عَلَيْهِمْ
 بِخَيْبِكَ وَرَجِلِكَ وَشَارِكَهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ۗ وَمَا يَعْبُدُهُمُ الشَّيْطَانُ إِلَّا عُرْوًا ۗ إِنَّ عِبَادِي
 لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ۝

61. *Wa 'iz qulnaa lil-malaaa-ikatis-juduu li-'Aadama fasa-jaduuu 'illaaa 'Ibliis: qaala 'a-asjudu liman khalaqta tii-naa?*
62. *Qaala 'ara-aytaka haazallazii karramta 'alayy! La-'in 'akhhbartani 'ilaa Yaawmil-Qiyaamati la-'abtani-kanna zurriyyatahuuu 'illaa galiilaa!*
63. *Qaalazhab faman tabi'aka minhum fa-'inna Jahannama jazaaa-'ukum jazaaa-'am-maw-fuuraa.*
64. *Wastafziz manistata' ta min-hum-bi-sawtika wa 'ajlib 'alayhim-bi-khaylika wa rajili ka wa shaarik-hum fil-'amwaali wal-'awlaadi wa 'idhum. Wa maa ya'iduhumush-Shaytaanu 'illaa guruuraa.*
65. *'Inna 'ibaadii laysa laka 'alayhim sultaan: wa kafaa bi-'Rabbika Wakiilaa.*

AAYAT - 61

Wa 'iz qulnaa lil-malaaa-ikatis-juduu li-'Aadama fasa-jaduuu 'illaaa 'Ibliis:

وَأَذِّنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِآدَمَ
 فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ

Tarjuma: "Aur yaad karo jab Humne kaha tha farishtaon se ke sajda karo Adam ﷺ ko to un sab ne sajda kiya magar Iblees ne (nabi kiya)".

qaala 'a-asjudu liman khalaqta tii-naa?

قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ۖ

Tarjuma: "Usne kaha ke kya mein use sajda karun jise Tu ne paida kiya hai mitti se?"

Hazrat Adam ﷺ aur Iblees ka ye qissa yahan chauthi martaba bayaan ho raha hai. Is se pehle Suratul Baqarah ruku 4, Suratul A'raaf ruku 2 aur Suratul Hijr ruku 3 mein qisse ka zikr ho chuka hai.

AAAYAT - 62

Qaala 'ara-'aytaka haazallazii
karramta 'alayy! La-'in 'akhhartani
'ilaa yawmil-Qiyaamati la-'abtani-
kanna zurriyyatabuuu 'illaa qaliilaa!

قَالَ ارْءَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتَن
إِلَى يَوْمِ الْقِيَامَةِ لَكُنْتُ بِكَ دَرِيَّةً إِلَّا قَلِيلًا ﴿٦٢﴾

Tarjuma: "Usne (mazeed) kaha ke zara dekh to usko jisko Tu ne mujh par fazeelat di hai, agar Tu mujhe mahulat dede qayamat ke din tak, to mai iski puri nasal ko qaabu mein karke chorbunga, siwaye bahut thode se logoan ke".

AAAYAT - 63

Qaalazhab faman tabi'aka minhum
fa-'inna Jahannama jazaaa-'ukum
jazaaa-'am-maw-fuuraa.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ
جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

Tarjuma: "Allah ne farmaya: Jao (dafa ho jao!) in mein se jo bhi Teri pairwi karenge to yaqeenan tum sab ki saza jahanum hogi, waafar saza".

AAAYAT - 64

Wastafziz manistata' ta min-hum-bi-
sawtika

وَأَسْتَفْزِرُ مِنْ أَسْطَعَتَ مِنْهُمْ بِصَوْتِكَ

Tarjuma: "Aur tu phuslale jis par tera bas chalta hai un mein se apni awaaz se".

Arbi mein bakri ke aise nauzaida bachche ko فُزَّr keh-te hain jo abhi theek se chalne ke qaabil na ho aur khada hone ki koshish mein uski taangein ladhkhadati hon. Is munabisat se ye lafz muhawaratan is shakhs keliye bola jaata hai jiski taangein kisi mu'amle mein ladhkhada jaaye, qadam dagmaga jaaye aur himmat jawaab dede.

wa 'ajlib 'alayhim-bi-khaylika wa
rajili ka wa shaarik-hum fil-'am'waali
wal-'awlaadi wa 'idhum.

وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ

Tarjuma: "Aur chardha laa un par apne sawaraon aur piyadaon ko aur shareek banja un ka maalaon mein aur aulaad mein, aur un se (jo chahe) waade kar".

Wa maa ya'idubumush-Shaytaanu
'illaa guruuraa.

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

Tarjuma: "Aur nabi waada karta un se shaitaan magar dhoke ka".

AAYAT - 65

'Inna 'ibaadii laysa laka 'alayhim sultaan: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ

Tarjuma: "Yaqeenan Mere bandaon par tujhe koi ikhtiyaar nahi hoga".

Tum insaanon ko behkaane aur phuslaane keliye jo kuch kar sakte ho karlo, unke dilaon mein waswase daalo, un se jhute sachche waade karo aur unhein sabz baagh dikhao. Ye tamaam harbe to tum istemaal kar sakte ho, lekin tumhein ye ikhtiyaar hargiz nahi hoga ke tum Mere kisi bande ko uski marzi ke khilaaf gumraahi ke raaste par lejao.

wa kafia bi-'Rabbika Wakiilaa. وَكَفٰى بِرَبِّكَ وَكِيْلًا

Tarjuma: "Aur kaafi hai Tera Rab bataur kaarsaaz".

Wo bande jo shaitaan se bachna chaahenge Allah unki madad karega aur jis kisi ka madadgaar aur kaarsaaz Allah ho use kisi aur sahare ki zarurat nahi rehti, Wohi iske liye kaafi hota hai.

AAYAAT 66 TO 72

رَبُّكُمُ الَّذِي يُرِيكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۗ إِنَّكَ كَانَ بِكُمْ رَحِيْمًا ۝ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا بَلَغْنَا جَحْشَكُمْ إِلَى الْبَرِّ اعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُوْرًا ۝ أَفَأَمِنْتُمْ أَن يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَآ تَجِدُوا لَكُمْ وَكِيْلًا ۝ أَمْ أَمِنْتُمْ أَن يُعَيِّدَكُمْ فِيهِ تَارَةً أُخْرٰى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ۗ ثُمَّ لَآ تَجِدُوا لَكُمْ عَلِيًّا بِهِ تَبِيْعًا ۝ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۝ يَوْمَ نَدْعُوا كُلَّ أُنثٰى بِأَمَامِهَا ۗ فَمَنْ أُوْتِيَ كِتَابًا بِيَمِيْنِهِ فَأُوْلَٰئِكَ يَقْرَءُ وَنَ كَتَبَهُمْ ۗ وَلَا يُظْلَمُوْنَ فَتِيْلًا ۝ وَمَنْ كَانَ فِي هٰذِهِ أَعْمٰى فَهُوَ فِي الْآخِرَةِ أَعْمٰى وَأَضَلُّ سَبِيْلًا ۝

- 66. Rabbuukumullazii yuzjii lakumul-Fulka fil-babri litabtaguu min-fazlih. Innahuu kaana bikum Rabiimaa.
- 67. Wa 'izaa massakumuzzur-ru fil-babri zalla man-tad-'uuna 'illaaa 'iyyaah! Falammaa naj-jaakum 'ilal-barri'a'-raztum. Wa kaanal-'insaanu kafuuraa!
- 68. 'Afa-'amintum 'any-yakh-sifa bikum jaanibal-barri 'aw yursila 'alaykum haasiban-summa laa tajiduu lakum wa kiilaa?

69. 'Am 'amintum 'anyyu-'ii-dakum fihi taaratan 'ukbraa fa-yursila alaykum qaasifam-minar-riihi fa-yugriqakum-bi-maa kafartum summa laa tajiduu lakum 'alaynaa bibii ta-bii-'aa?
70. Wa laqad karramnaa Ba-niini 'Aadama wa hamalnaa-hum fil-barri wal-babri wa razagnaahum-minat-tayyibaati wa fazzalnaahum 'alaa kasiirim-mimman khalagnaah tafzii-laa.
71. Ya'wma nad-'uu kulla 'unaasim-bi-'Imaamihim: fa-man 'uutiya kitaabahuu bi-ya-miinihii fa-'ulaaa-'ika yaqra-'uuna kitaabahum wa laa yuz-lamuuna fatiilaa.
72. Wa man-kaana fii haazihiii 'a'-maa fa-hurwa fil-'Aakbirati 'a'-maa wa 'azallu Sabiilaa.

AAYAT - 66

Rabbuukumullazii yuzjii lakumul-Fulka fil-babri litabtaguu min-fazlih.

رَبُّكُمُ الَّذِي يُرْجِي لَكُمْ الْفَلَكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ ۗ

Tarjuma: "Tumhara Rab Wo hai Jo chalata hai tumhare liye kashtiyon ko samundar mein taake tum Uska fazal talaash karsako".

Innahuu kaana bikum Rabiimaa.

إِنَّهُ كَانَ بِكُمْ رَحِيمًا ۝

Tarjuma: "Yaqeenan Wo tum par bahut hi Raheem hai".

AAYAT - 67

Wa 'izaa massakumuzzur-ru fil-babri

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ

Tarjuma: "Aur jab tumhein koi takleef pahunchti hain samundar mein".

Jab kashti toofaan mein ghir jaati hai aur maut saamne nazar aane lagti hai to:

zalla man-tad-'uuna 'illaaa 'iyyaah!

صَلَّ مَنْ تَدْعُونَ إِلَّا آيَاتٍ ۗ

Tarjuma: "Gum hojaate hain wo sab jinhein tum pukaarte ho, siwaaye Us (ek Allah) ke".

Is waqt tumhein apne un ma'budaon mein se koi bhi yaad nahi rehta jinhein tum aam halaat mein apna madadgaar samajhte ho. Is aade waqt mein tum sirf Allah hi ko madad keliye pukaarte ho, ye mazmoon Qur'an mein muta'adad baar aachuka hai.

Falamma naj-jaakum 'ilal-barri'a'-raztum. فَكَلَّمْنَا بَعْضَكُم إِلَى الْبَرِّ اعْرَضْتُمْ
Wa kaanal-'insaanu kafuuraa! وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٨﴾

Tarjuma: "Phir jab wo tumhein bacha laata hai khushki ki taraf to tum munh mod lete ho aur insaan bada hi na-shukra hai".

AAAYAT - 68

'Afa-'amintum 'any-yakh-sifa bikum jaanibal-barri أَلَمْ تَأْمِنْتُمْ أَنْ يُخَيِّفَ بِكُمْ جَانِبَ الْبَرِّ

Tarjuma: "To kya tum is baat se bekhauf hogaye hoke wo dhansade tumhein kabin khushki mein hi?"

Jab tum jaan bachakar samundar se khushki par aate ho to phir Allah ki na-shukri karte hue is se munh modlete. Kya tumhein is baat se khauf nahi aata ke agar Allah tumhein khushk zameen hi ke andar dhansade? Kya khushki par logaon ko maut nahi aati?

Aasuda saabil to hai magar shayed ye tujhe maloom nahi

Saabil se bhi maujeein uthti hain khamosh bhi tufaan hote hain!

'aw yursila 'alaykum haasiban-summa laa tajiduu lakum wa kiilaa?

أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وُكَيْلًا ﴿٦٩﴾

Tarjuma: "Ya Wo tum par bhejde kankar barsaane waali tez hawa, phir tum na pao apne liye koi bachane waala!"

Tumhein maloom hona chaahiye ke Allah chaahne to sangrezaon waali khaufnaak aandhi se bhi tumhein halaak kar sakta hai.

AAAYAT - 69

'Am 'amintum 'anyyu-'ii-dakum fiibi taaratan 'ukhbraa fa-yursila alaykum qaasifam-minar-riihi

أَمْ آمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ

Tarjuma: "Ya tum bekabuf hogaye ho is se ke Wo pher lejaaye tumhein usi (samundar) mein dusri martaba, phir bhej de tum par hawa ka zordaar jhakad".

fa-yugriqakum-bi-maa kafartum summa laa tajiduu lakum 'alaynaa bibii ta-bii-'aa?

فَيَغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْهِ تَابَهُ تَبِيْعًا ﴿٧٠﴾

Tarjuma: "So tumhein gharq karde tumhare kufr ki padaash mein, phir tum na paao apne liye Hamare khilaf is ki wajah se koi ta'qub karne walaa!"

Phir aisa nahi ke koi Hum se baazpurs kar sake ke Humne unlogaon ke saath aisa mu'amla kyun kiya?

AAAYAT - 70

Wa laqad karramnaa Ba-ni'ii 'Aadama

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Tarjuma: " *Aur Humne badi izzat bakhshi hai aulaad-e-aadam ﷺ ko*."

Ye aayat bahut wazeh andaaz mein is haqeeqat ka izhaar kar rahi hai ke Allah Ta'ala ki takhleeq ki meraj (climax) insaan hai. Is falsafe ki wazahat Suratun Nahl ki aayat 40 ki tashreeh ke ziman mein ho chuki hai. Wahan maine bahut tafseel se kayenaat aur insaan ki takhleeq ke baare mein apni raaye ka izhaar kiya hai. Is tafseel ka khulasa ye hai ke is kayenaat ka nuqta aaghaaz Allah Ta'ala ka amar kun hai. Hurf-e-kun se khanak noor ka zahoor hua, is noor se mala'ika aur insaani arwah ki takhleeq hui, phir Big Bang ke natije mein hararat ka gola wajood mein aaya, jis ke mutaharak zarraat se kehkasha'en sitaare aur sayaaare bane. Isi daur mein is hararat se jinnaat ki takhleeq hui. Dusre be-shumaar sitaaraon aur sayyaaraon ki tarah hamari zameen bhi ibteda mein bahut garam thi. Ye ahista ahista thandi hui. Phir is par hazaraon baras musalsil baarish barasti rahi, jis se zameen par har taraf paani phail gaya. Iske baad zameen par nabataati aur haiwani hayaat ka aaghaaz hua. Iske baad phir tamaam makhloq ke baadsha "insaan" ki takhleeq amal mein aayi. Is pure falsafe ko Mirza Bedal ne apne is sher mein badi khubsoorti se bayaan kiya hai:

*Har do aalam khaak shud ta bast naqsh-e-aadmi
aye bahaar-e-naseti az qadr-e-khud hashyaar baash!*

Is khubsurat sher ka mafhoom wa matlab bhi Suratun Nahl ki mazkura aayat ki tashreeh ke tehat bayaan kiya gaya hai.

wa hamalnaa-hum fil-barri wal-babri

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ

Tarjuma: " *Aur Hum uthaaye phirte hain unhein kbushki aur samundar mein*."

Yahan "Hum" se Allah Ta'ala ka nizaam-e-qudrat muraad hai, jis ke tehat behr-o-bar mein insaanon ki mukhtalif nau'iyat ki sargarmiyen mumkin banadi gayi hain aur yun lagta hai jaise ye mu'awan aur dostana mahol insaan ko apni goud mein uthaaye hue hai.

*wa razaqnaahum-minat-tayyibaati
wa fazzalnaahum 'alaa kasiirim-
mimman khalaqnaa tafzii-laa.*

وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝

Tarjuma: " *Aur Humne unhein pakeezah cheezaon se rizq ataa kiya aur unhein fazeelat di Apni bahut si makhloq par, bahut badi fazeelat*."

AAAYAT - 71

Yawma nad-'uu kulla 'unaasim-bi-'Imaamibim: **يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئَانِهِمْ**

Tarjuma:" Jis din Hum bulaayenge tamaan insaanon ko unke sardaraon ke saath".

Phir zara us din ka khayaal karo jis din tamaam insaanon ko Allah Ta'ala ke huzoor peshi keliye is tarah bulaya jaayega ke har giroh apne rahnuma ya leader ke saath haazir hoga. Pichli aayaat mein tamaam makhloq par insaan ki fazeelat ka zikr kiya gaya hai. Chunache jab insaan ko is kayenaat mein is qadar alaa muqaam aur martabe se nawaza gaya hai to phir is ka muhasiba bhi hona chaahiye: *"Jin ke rutbe hain siwa, unki siwa mushkil hai!"*

fa-man 'uutiya kitaabahuu bi-ya-miinihii **فَمَنْ أُوتِيَ كِتَابَهُ بِإِيمَانِهِ فَأُولَئِكَ يُقْرَأُونَ**
fa-'ulaaa-'ika yaqra-'uuna kitaabahum **كُتُبِهِمْ وَلَا يُظْلَمُونَ فَتِيلًا**
wa laa yuz-lamuuna fatiilaa.

Tarjuma:" To jis ko diya jaayega uska amaal naama is ke daabne haath mein to aise log padhenge apne amaal naama ko (khusi ke saath) aur un par zulm na kiya jaayega dhaage ke barabar bhi".

AAAYAT - 72

Wa man-kaana fii haazibiii 'a-maa **فَمَنْ أُوتِيَ كِتَابَهُ بِإِيمَانِهِ فَأُولَئِكَ يُقْرَأُونَ**
fa-hurwa fil-'Aakhirati 'a-maa wa **كُتُبِهِمْ وَلَا يُظْلَمُونَ فَتِيلًا**
'azallu Sabiilaa.

Tarjuma:" Aur jo koi is dunya mein andha raha wo aakhirat mein bhi andha hoga, aur raah se bahut duur bhatka hua".

Jis shakhs ne is dunya mein apni puri zindagi haiwanon ki tarah guzari di, jiska dekhna aur sunna haiwanaon ka sa dekhna aur sunna tha, jis ne na to anfas-o-afaaq mein bikhri hui Allah Ta'ala ki unginat nishaaniyon ko chasham baseerat se dekha na unke zariye se apne Khaliq-o-Maalik ko pehchaana, usne apni zindagi goya andhepan mein guzaardi. Aise shakhs ko qayamat ke din aisi haalat mein uthaya jaayega ke wo andha hoga. Isi andhepan se bachne keliye Allama Iqbal ne kya khoob nasehat ki hai: *Dedan digar aamoz, shanidan digar aamoz!"*

AAYAAT 73 TO 84

وَأَن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً ۖ وَإِذْ لَا تَتَّخِذُ وَكَ حَلِيلًا ۗ وَلَوْلَا
 أَن تَبَتُّنَا لَقَد كُنْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ۗ إِذْ لَا ذُقْنَاكَ ضَعْفَ الْحَيَوَةِ وَضَعْفَ أَلْمَاتِ ثُمَّ لَا تَجِدُ
 لَكَ عَلَيْنَا نَصِيرًا ۗ وَإِن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذْ لَا يَلْبَثُونَ خِلافَكَ إِلَّا
 قَلِيلًا ۗ سُنَّةٌ مِّن قَدِ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۗ أَقِمِ الصَّلَاةَ لِذِكْرِ اللَّهِ الشَّمْسِ
 الْعَسْقِ الْبَيْلِ وَقُرْآنِ الْفَجْرِ ۗ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۗ وَمِنَ اللَّيْلِ فَسَبِّحْهُ بِحَمْدِ رَبِّكَ ۗ وَنَافِلَةً لَّكَ ۗ عَلَيَّ
 أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۗ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
 وَاجْعَلْ لِي مِّن لَّدُنكَ سُلْطٰنًا نَّصِيرًا ۗ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۗ
 وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۗ وَإِذْ أَنْعَمْنَا عَلَى
 الْإِنسَانَ أَعْرَضَ وَنَا بِجَانِبِهِ ۗ وَإِذْ أَمَّسَهُ الشَّرُّ كَانَ يُوسُفًا ۗ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۗ فَرَبُّكُمْ
 أَعْلَمُ بِمَن هُوَ أَهْدَى سَبِيلًا ۗ

73. Wa 'in-kaaduu la-yafiti-nuu-naka 'anillaziii 'awhaynaaa 'ilayka li-taftariya 'alaynaa gayrah: wa 'izal-lattakhazuu-ka khaliilaa!
74. Wa law laaa 'an-sabbat-naaka laqad kitta tarkanu 'ilayhim shay-'an-galiilaa.
75. 'Izalla-'azagnaaka zi-'fal-hayaati wa zi-'fal-mamaati summa laa tajidu laka 'alaynaa nasiiraa!
76. Wa 'in kaaduu la-yasta-fiz-zuunaka minal-'arzi li-yukhri-juuka minhaa wa 'izallaa yal-basuuna khilaafaka 'illaa qaliilaa.
77. Sunnata man-qad 'arsalnaa qablaka mir-rusulinaa wa laa tajidu li-Sunnatinaa tab-wiilaa.
78. 'Aqimis-Salaata li-duluu-kish-shamsi 'ilaa gasaqil-layli wa qur-'aanal-Fajr: 'inna qur-'aanal-Fajri kaana mash-huu-daa.
79. Wa minal-layli fatahajjad bihi naafilatal-lak: 'asaaa 'any-yab-'asaka Rabbuka Ma-qaaamam-Mahmuudaa!
80. Wa qur-Rabbi 'adkhilnii Mudkhala Sidqin wawa 'akhrij-nii Mukhbraja Sidqin w-waj-'al-iii milladunka sultaanan-na-siiraa.
81. Wa qul jaaa-'al-Haqqu wa zahaqal-Baatil: 'innal-Baatila kaana zabuuqaa.

82. *Wa nu-nazzilu minal-Qur-'aani maa huwa Shifaaa-unw-wa Rahmatul-lil-Mu'-miniina wa laa yaziiduz-zaalimiina illaa khasaaraa.*
83. *Wa 'izaaa 'an-'amnaa 'alal-'insaani 'a'-raza wa na-'aa bi jaanibih; wa 'izaa massahush-sharru kaana ya-'uusaa!*
84. *Qul kulluny-ya'-malu 'alaa Shaakilatih: fa-Rabbukum 'a'-lamu biman huwa 'ahdaa Sabiilaa.*

AAYAT - 73

Wa 'in-kaaduu la-yafti-nuu-naka 'anillaziii 'awhaynaaa ilayka li-taftariya 'alaynaa gayrah:

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً ۗ

Tarjuma: "Aur (Aye Nabi ﷺ!) ye log to is baat par tule hue the ke Aap ko fitne mein daalkar us cheez se hatadein jo Humne Aap ki taraf Wahi ki hai taake Aap is ke alawa koi aur cheez ghadkar Hum se mansoob kardein".

Ye aayat is be-panah dabao ki taraf ishara kar rahi hai jiska saamna Rasool Allah ﷺ ko Quresh ki taraf se Makkah mein tha. Ek taraf to Quresh Makkah Aap ﷺ par musalsil dabao daal rahe the ke Aap ﷺ Qur'an ke ghair lachakdaar ahkaam mein kuch narmi paida karein, is kalaam mein kuch tarmeem karlein, kuch apni baat manwa'en aur kuch hamari maanein. Ye mazmoon is se pehle Sureh Yunus (aayat 15) mein bhi aachuka hai.: *«أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ»* 'ana'ti bi-Qur-'aanin gayri haazaaa 'aw bad-dilh. "(Aye Muhammad ﷺ) Aap is ke alawa koi dusra Qur'an pesh karein ya phir is mein kuch radd-o-badal karlein".

Dusri taraf wo musalsil ye mutaleba bhi kiye jaate the ke agar Aap Allah ke Rasool hain to nishaani ke taur par hamein koi mu'ajiza dikhaye. Unka ye mutaleba unke awaam tak mein bahut maqbool ho chuka tha. Yehi wajah thi ke Huzoor ﷺ ki Apni khuwahish bhi yehi thi ke unhein koi mu'ajiza dikha diya jaaye, magar is baare mein Allah Ta'ala ka faisla tha ke unhe koi hissi mu'ajiza nahi dikhaya jaayega. Is se pehle Suratul An'aam (aayat 35) mein hum Allah Ta'ala ka do tok faisla bayen alfaaz padh aaye hain:

﴿ وَإِنْ كَانَ كِبْرُ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سَلْمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِالْبَیِّنَاتِ ۗ ﴾

Wa 'in-kaana kabura 'alayka 'i'-raazuhum fa-'inis-tata'-ta 'antabta-giya nafaqan-fil-'arzi 'aw sulla-man-fis-samaaa-'i fata '-ti-yahumbi-'Aayah "Aur agar Aap ﷺ par unki ye be-i'atanayi giraan guzarti hai to agar Aap ﷺ iste'ta'at rakhte hain to zameen mein koi surang khodein

ya aasmaan mein koi seedhi lagaye aur le aaye unke liye koi mu'ajiza".
Chunache in dono pehlu'aon se Huzoor ﷺ ko shadeed dabao ka saamna tha, aur isi dabao ka izhaar is aayat mein nazar aa raha hai.

wa 'izal-lattakhazuu-ka khaliilaa!

وَإِذَا لَا تَجِدُوكَ خَلِيلًا ﴿١٧﴾

Tarjuma: "Aur agar Aap ﷺ aisa karte tab to ye log Aap ﷺ ko apna gaada dost bana lete".

Tareekh ke safhaat gawah hain ke is nau'iyat ki madahinat (compromise) ke ewaz wo log Aap ﷺ ko apna baadshah bhi tasleem karne keliye tayyaar the.

AAYAT - 74

Wa laaw laaa 'an-sabbat-naaka laqad
kitta tarkanu 'ilayhim shay-an-
qaliilaa.

أَنْ تَبْتَئَكَ لَقَدْ كَدَّتْ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

Tarjuma: "Aur agar Hum Aap ﷺ ko saabit qadam na rakhte to ain mumkin tha ke Aap ﷺ unki taraf kuch na kuch jhuk hi jaate".

Ye bahut naazuk aur ahem mazmoom hai. Hazrat Yusuf عليه السلام ke baare mein Sureh Yusuf, aayat 24 mein isi tarah farmaya gaya tha: ﴿وَلَقَدْ هَمَمْتُ بِهِ ؕ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ؕ﴾ Wa laqad hammat bibii wa hamma bihaa laaw laaa 'arra-aa burhaana Rabbih. Yani Azeez Misr ki biwi ne to qasad kar hi liya tha, aur Yusuf عليه السلام bhi qasad kar lete agar wo Allah ki burhaan na dekh lete. Yani ye imkaan tha ke bar banaye taba'a bashri wo bhi irada kar baithe, magar Allah ne unhe is se mehfooz rakhne ka ehtemaam farmaya. Huzoor ﷺ keliye bhi yahan isi tarah farmaya ke agar Humne Aap ﷺ ke paon jamakar Aap ﷺ ke dil ko achchi tarah se mazboot na kardiya hota to qareeb tha ke Aap ﷺ kisi na kisi had tak unki taraf maa'il hojaate. Behar haal in alfaaz se andaza lagaya jaa sakta hai ke Rasool Allah ﷺ par us daur mein Quresh Makkah ki taraf se kis qadar shadeed dabao tha.

AAYAT - 75

'Izalla-'azaqnaaka zi-fal-hayaati
wa zi-fal-mamaati

إِذَا لَدَقْنَاكَ ضَعْفَ الْحَيَوَةِ وَضَعْفَ الْمَمَاتِ

Tarjuma: " (Agar aisa ho jaata) tab Hum Aap ﷺ ko dugni saza dete zindagi mein aur dugni saza dete maut par".

الرَّبُّ رَبُّ وَإِنْ تَرَكَ
وَالْعَبْدُ عَبْدٌ وَإِنْ تَرَكَ

Ar-Rabbu Rabbun wa 'in tanazzala

Wal'abdu 'abdun wa 'in taraqa'a

"Rab to aakhir Rab hai jitna bhi tanazul farmale aur banda beher haal banda hi hai jis qadar bhi taraqi paale!"

summa laa tajidu laka 'alaynaa nasiiraa!

ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿١٧﴾

Tarjuma: " *Phir na paate Aap ﷺ apne liye Hamare muqabile mein koi madadgaar.*"

Aayat ka mazmoon bahut naazuk hai. Beher haal maine alfaaz ke mutabiq tarjuma karne ki koshish ki hai, lekin mauqa mehel aur siyaaq-o-sabaaq ki nazakat ko dekhte hue asal mafhoom ko waqt nazri se samajhne ki zarurat hai. Agarche ye khitaab Nabi Akram ﷺ se hai magar sakhti ka rukh un logaon ki taraf hai jinhone apni zid aur hat dharmi se Aap ﷺ ke muqabile mein aise halaat paida kar rakhe the. In alfaaz mein un logaon ko sunaya jaa raha hai ke bad-bakhto! tum jo chaaho karlo, Hamare Nabi ﷺ tumhare is dabao mein aakar tumhare mutalibaat maanne waale nahi hai.

AAYAT - 76

*Wa 'in kaaduu la-yasta-fiz-zuunaka
minal-'arzi li-yukhri-juuka minhaa
wa 'izallaa yal-basuuna khilaafaka
'illaa qaliilaa.*

وَإِنْ كَادُ وَالْيَسْتَفِرُّ وَتَكَ مِنْ الْأَرْضِ لِيُخْرِجُوكَ
مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

Tarjuma: " *Aur ye tule hue hain ke Aap ﷺ ke qadam ukhaad dein is zameen se taake Aap ﷺ ko yahan se nikaal baaher karein, aur (agar aisa hua to) tab wo khud bhi nahi tehrenge Aap ﷺ ke baad magar thoda arsa.*"

Ye Makki daur ke aakhri ayaam ke un halaat ki jhalak hai jab is kash-makash ki shiddat inteha ko pahunch chuki thi aur halaat be-had naazuk rukh ikhtiyaar kar chuke the. Yahan par Rasool Allah ﷺ ko (Mu'az Allah) Makkah se nikaalne keliye Quresh ki mansuba bandi ka sirf zikr kiya gaya hai, magar iski nafi karne ke bajaye ye peshen goyi ki gayi hai ke agar aisa hua to Aap ﷺ ke baad wo khud bhi yahan par zyada arsa nahi reh sakenge. Chunache aisa hi hua. Quresh ke aksar sardar to hijrat ke dusre baras hi Jung-e-Badar mein qatal hogaye jabke sirf 8 saal baad Makkah sheher par Aap ﷺ ka ba-qaida tasalut bhi qaa'im hogaya.

AAYAT - 77

*Sunnata man-qad 'arsalnaa qablaka
mir-rusulinaa*

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا

Tarjuma:" *Yehi (Hamara) tareeqa raha unke baab mein jinhein Humne Aap ﷺ se pehle bheja Apne Rasulaon mein se".*

Yani Aap ﷺ se pehle jitne bhi Rasool ﷺ aaye unke baare mein Hamara qaida aur qanoon yehi raha hai ke Rasool ﷺ ki hijrat ke baad muta'leqa qaum par se Allah ki amaan uthaali jaati hain aur is ke baad wo qaum bahut jald azaab ki giraft mein aajaati hai.

wa laa tajidu li-Sunnatinaa tab-wiilaa.

وَلَا تَجِدُوا لِي سُنَّتِنَا تَبْوِيلًا ﴿٧٧﴾

Tarjuma:" *Aur Aap ﷺ Hamare tareeqe mein koi tabdeeli nahi paayenge".*

AAYAT - 78

*'Aqimis-Salaata li-duloo-kish-shamsi 'ilaa
gasaqil-layli wa qur-'aanal-Fajr:*

أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِيِّ
إِلَى الْعَشِيِّ وَالْفَجْرِ

Tarjuma:" *Namaz qaa'im rakhiye suraj ke dhalne se lekar raat ke tareek hone tak, aur Qur'an ka padha jaan fajar ke waqt".*

Ye hukm punchgana namaz ke nizaam ke baare mein hai. Suraj ke dhalne ke saath hi zohar ki namaz ka waqt hojaata hai. Phir asar, maghrib aur isha ki namazaon ka silsila hai jo raat gaye tak jaari rehta hai. Paanchween namaz yani fajar ko yahan par "Qur'an Alfajar" se ta'beer kiya gaya hai, kyunke is mein taweel qira'at ki jaati hai. Wazeh rahe ke namaz punchgana ke auqaat ke baare mein ye hukm amoomi nau'iyat ka hai, jabke har namaz ke waqt ki khususiyat ke saath nishandahi baad mein Hazrat Jibra'il ﷺ ne ki jis ki tafseel kutub ahadees mein milti hai.

'inna qur-'aanal-Fajri kaana mash-huu-daa.

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

Tarjuma:" *Yaqeenan fajar ke waqt Qur'an padha jaana mash'hood hai".*

Goya fajar ka waqt namaz aur qira'at ke etebaar se khususi ehmiyat ka haamil hai. Raat bhar jismani aur zehni aaraam ke baad fajar ke waqt insaan taaza dum hota hai. Is wajah se namaz mein iski hazru'e'qalb ki kaifiyat bhi behtar hoti hai. Iske alawa fajar ka waqt farishtaon ki haazri ke etebaar se bhi ahem hai. Dunya ke mu'amlaat ki nigraani karne waale farishtaon ki dutiyaan subah aur asar ke auqaat mein tabdeel hoti hai. Chunache in dono namazaon mein dono jamataon ke farishte maujood

hote hain. Duty se faarigh hokar jaane waale farishte bhi aur aa'inda duty ka charge lene waale bhi. Lehaza farishtaon ki is haazri ki wajah se bhi namaz-e-fajar khususi ehmiyat ki haamil hai.

AAYAT - 79

Wa minal-layli fatahajjad bibii

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

Tarjuma: "Aur raat ke is hisse mein Aap ﷺ jaagiye is (Qur'an) ke saath".

Yahan lafz "بِ" *bibii* mein wohi andaaz hai jiski takraar is se pehle hum Suratul An'aam mein dekh chuke hain. ﴿أَنْذَرْتَهُ﴾ ﴿ذَكَرْتَهُ﴾ *Anzir bibii, zakkir bibii*, yani *andaaz, tazkeer, tabsheer, tableegh* sab Qur'an ke zariye se ho. Chunache yahan par Rasool Allah ﷺ ko tahajud ka hukm diya gaya to farmaya gaya ke raat ka ek hissa Aap ﷺ Qur'an ke saath jaagiye. Tahajud ki namaz Aap ﷺ Qur'an ke saath padhein. Goya tahajud ka maqsad aur iski asal ruh yehi hai ke is mein zyada se zyada Qur'an padha jaaye. Choti choti suraton ke sath raka'ataon ki makhsos teadaad puri karlene se ye maqsad pura nahi hota.

naafilatal-lak: 'asaaa 'any-yab-'asaka
Rabbuka Ma-qaamam-Mahmuudaa!

نَافِلَةٌ لَّكَ ۚ عَلَىٰ أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

Tarjuma: "Ye izaafi cheez hai Aap ﷺ keliye, umeed hai ke Aap ﷺ ka Rab Aap ﷺ ko Muqaam-e-Mahmood par faa'iz farmayega".

"Muqaam-e-Mahmood" bahut hi alaa aur arfa muqaam hai jis par Aan Huzoor ﷺ ko Maidaan-e-Hashar mein aur jannat mein faa'iz kiya jaayega. Hum is muqaam ki azmat aur kaifiyat ko andaza apne tasawur se nahi kar sakte.

AAYAT - 80

Wa qur-Rabbi 'adkhillnii Mudkbala
Sidqinwwa 'akhrij-nii Mukbraja Sidqinw

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ
وَ اَخْرِجْنِيْ مَخْرَجَ صِدْقٍ

Tarjuma: "Aur dua kijiye ke aye mere Rab mujhe daakhil kar izzat ka daakhil karna aur mujhe nikaal izzat ka nikaalna".

Ye hijrat ki dua hai. Jab hijrat ka izn aaya to saath hi ye dua bhi taleem farma di gayi ke aye Allah! Tu mujhe jahan bhi daakhil farmaaye yani Yasrab (Madina) mein, izzat-o-takreem ke saath daakhil farma, wahan par mera dakhila sachcha dakhila ho, aur yahan Makkah se

mujhe nikaalna hai to ba-izzat tareeqe se nikaal. Yaad kijiye Sureh Yunus ki aayat 93 mein Bani Isra'il ko achcha thikana ataa kiye jaane ka zikr bhi "مُبَوَّأً صِدْقٍ" *Mubawwa a'sidqin*, ke alfaaz se hua hai.

waj-al-iii milladunka sultaanan-na-siiraa. ﴿٨١﴾ **وَجَعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نّٰصِيْرًا**

Tarjuma: "Aur mujhe khaas Apne paas se madadgaar quwwat ataa farma".

Yani Madina mein jis naye daur ka aaghaaz hone waala hai is mein apne deen ke ghalbe ke asbaab paida farma, aur mujhe wo taaqat, quwwat aur iqtedaar ataa farma jis se deen ki amlī tanfeez ka kaam asaan hojaaye. Is dua mein Rasool Allah ﷺ ko bilkul wohi kuch maangne ki talqeen ki jaa rahi hai jo anqareeb Aap ﷺ ko milne waala tha. Chunache tareekh gawah hai ke Madina mein Aap ﷺ ka istaqbaal ek baadshah ki tarah hua. Ous aur Khazraj ke qaba'il ne Aap ﷺ ko apna haakim tasleem kar liya. Yahudiyon ke teenon qaba'il ek mu'ahide ke zariye Aap ﷺ ki marzi ke taabe hogaye aur yun Aap ﷺ Madina mein daakhil hote hi wahan ke be-taaj baadshah ban gaye.

AAAYAT - 81

Wa qul jaaa-al-Haqqu wa zahaqal-Baatil: ﴿٨٢﴾ **وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ**

Tarjuma: "Aur Aap ﷺ keh dijiye ke haq aagaya aur baatil bhaag gaya".

Bazahir to abhi is inquilaab ke asaar namudaar nahi hue the, abhi 8 saal baad jaakar kahein Makkha fatah hone waala tha, lekin aalam-e-amr mein chunke iska faisla ho chuka tha lehaza abhi se Aap ﷺ ki zaban mubarak se haq ki aamad aur baatil ke faraar ka elaan karaya jaa raha hai.

'innal-Baatila kaana zahuuqaa. ﴿٨٣﴾ **اِنَّ الْبٰطِلَ كَانَ زَهُوْقًا**

Tarjuma: "Yaqeenan baatil hai hi bhaag jaane waala".

Baatil ko sabaat nahi. Jab bhi iska haq ke saath mu'arika hoga to haq ke muqabile mein baatil hamesha paspayi ikhtiyaar karne par majboor hojaayega.

AAAYAT - 82

Wa nu-nazzilu minal-Qur-'aani ﴿٨٤﴾ **وَنُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاؤٌ**
maa huwa Shifaaa-unw-wa **وَ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ**
Rahmatul-lil-Mu'-miniina

Tarjuma: "Aur Hum Qur'an se wo kuch naazil karte hain jo shifa aur rehmat hai able imaan ke haq mein".

Yahan par phir Qur'an ka lafz mulaheza ho. Note kijiye ke khud Qur'an ka zikr is surat mein jitni martaba aaya hai kisi aur surat mein nahi aaya. Is aayat mein Qur'an ke ehkaam ko ahle imaan keliye shifa aur rehmat qaraar diya gaya hai. Is se qabal yehi mazmoon Sureh Yunus mein is tarah bayaan hua hai:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿١٧﴾﴾

Yaaa-ayyu-hannaasu qad jaaa-at-kum-maw-izatum-mir-Rabbi-kum wa shifaaa-ul-limaa fissu-duuri wa Hu-danwwa Rahmatul-lil-Mu-miniin. "Aye logo! Aagayi hai tumbare paas nasihat tumbare Rab ki taraf se aur tumbare seenaon (ke amraaz) ki shifa aur able imaan keliye hidayat aur rehmat". Yani Qur'an ek momin ke scene ko tamaam aala'ishaon aur bimaariyon (maslan kufr, shirk, takabur, hasad, hubbil maal, hubbil jaah, hubbil aulaad waghaira) se saaf aur paak kardeta hai.

wa laa yaziiduz-zaalimiina 'illaa khasaaraa. ﴿وَلَا يَزِيدُ الظَّالِمِينَ الْاِخْسَارًا ﴿١٨﴾﴾

Tarjuma: "Lekin ye zaalimon ko nahi badhata magar khasaare hi mein".

Jaise ke Suratul Baqarah mein farmaya gaya:

﴿يُضِلُّ بِهِ كَثِيرًا مِّمَّنْ هَدَىٰ بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿١٧٥﴾﴾ Yuzillunibii kasiiranw- wa yahdii bibii kasiiraa: wa maa yu-zillu bibiii 'illal-Faasi-giin

AAAYAT - 83

Wa 'izaaa 'an-'amnaa 'alal-'insaani ﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَمَّ جَانِبِهِ ﴿٨٣﴾﴾ 'a'-raza wa na-aa bi jaanibih;

Tarjuma: "Aur jab Hum insaan ko nemataon se nawaazte hain to wo eraaz karta hai aur (Hum se) kani katraane lagta hai".

wa 'izaa massabush-sharru kaana ya-'uusaa! ﴿وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُوسًا ﴿٨٤﴾﴾

Tarjuma: "Aur jab is par koi takleefaapadi hai to maayus hokar reh jaata hai".

AAAYAT - 84

Qul kulluny-ya'-malu 'alaa Shaakilatib: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ﴿٨٤﴾﴾

Tarjuma: "Aap ﷺ keh dijiye ke har shakhs kaam karta hai apne shakila ke mutabiq".

"*Shakila*" se muraad har insaan ki shakhsiyat ka makhsoos saancha hai, jaise aap ko kisi dhaat se koi shaye banani hai to pehle iska ek saancha (pattern) banate hain aur is dhaat ko pighlakar is mein daal dete hain to wo dhaat wohi makhsoos shakal ikhtiyar kar leti hai. Insaani shakhsiyat ke makhsoos saanche ki tashkeel mein insaan ke maurusi genes aur iska khaariji mahaul buniyadi kirdaar adaa karte hain. Goya maurusi awamil aur maholiyaati awamil ke haasil zarb se insaan ki shakhsiyat ka jo hayulaa banta hai wohi iska shakila hai. Kisi shakhs ne neiki aur burayi keliye jo bhi mehnat aur koshish karni hai wo apne is shakila ke andar reh kar hi karne hai. Goya kisi insaan ka shakila is ka da'ira amal ki hudood ka ta'yyun karta hai. Wo na to in hudood se tajawuz kar sakta hai aur na hi in se badhkar amal karne ka wo mukallif hai. Jaise angrezi mein kaha jaata hai: One cannot grow out of his skin, yani kisi ne mota hone ki jitni bhi koshish karni hai apni khaal ke andar reh kar hi karni hai. Wo apni khaal se baaher beher haal nahi nikal sakta. Chunache har shakhs apne shakila ke mutabiq amal karta hai aur Allah ko khoob ilm hai ke Us ne kis ko kis tarah ka shakila de rakha hai. Aur wo har shakhs se is ke shakila ke munabisat se hi hisaab lega. (Is mazmoon ki mazed wazahat keliye mulaheza ho Bayaanul Qur'an, Jild Awwal, Suratul Baqarah, tashreeh aayat 286).

*fa-Rabbukum 'a'-lamu biman hurwa
'ahdaa Sabiilaa.*

قَرُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ۚ

Tarjuma: "Pas Aap ka Rab khoob jaanta hai use jo zyada seedhe raaste par hai".

Is mazmoon ki wazahat karte hue Rasool Allah ﷺ ne farmaya: (النَّاسُ مَعَادِينُ) *Annaasu ma'adinyu*¹ ke insaan ma'adniyaat ki tarah hain. Ma'adniyaat mein se har ek ki apni apni khususiyaat (properties) hoti hain. Sone ki ore, chaandi ki ore se bilkul mukhtalif khususiyaat ki haamil hai. Isi tarah har insaan ki apni apni khususiyaat hain aur Allah Ta'ala har ek khususiyaat se khoob waaqif hai.

1. Sahih Al-Bukhari, Kitaab Ahadees Al-Ambiya wa Kitaab Al-Munafiq. wa Sahih Muslim, Kitaab Al-Bir wal Sila wal Adab, Baab Al-Arwah Junood Mujanada.

AAYAAT 85 TO 93

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ سَأَلْتُمْ لَسَدَّ هَبْنِ
بِالَّذِي أَوْحَيْنَا إِلَيْكَ شَيْءٌ لَمْ يَجِدْ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ
كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَئِنْ اجْتَمَعَتِ إِنْهَسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِثَبْتٍ هَذَا الْقُرْآنِ لَآ يَأْتُونَ
بِهِمْ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ﴿٨٩﴾
فَأَلَىٰ أَكْثَرِ النَّاسِ إِلَّا كُفُورًا ﴿٩٠﴾ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾ أَوْ تَكُونَ
لَكَ بَحْنَةٌ مِنْ تَحِيْلٍ وَعَذِبٌ فَتَفْجُرَ الْأَنْهَارَ خِلَافَهَا تَفْجِيرًا ﴿٩٢﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا
كِسْفًا أَوْ تَأْتِي بِنَاغٍ وَالْمَلَائِكَةَ قَبِيلًا ﴿٩٣﴾ أَوْ يَكُونُ لَكَ يَدٌ مِنْ ذُرْفٍ أَوْ تُرْفِ فِي السَّمَاءِ ۗ وَلَنْ
نُؤْمِنَ لِرُفْيِكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾

85. *Wa yas-`aluunaka `anir-Ruuh. Qulir-Ruuhu min `Amri Rabbii wa maaa `uutiitum-minal-`ilmi `illaa qaliilaa.*

86. *Wa la-`in-shi-`naa lanazha banna billaziii `aw-haynaaa `ilayka summa laa tajidu laka bihii `alaynaa wakiilaa,-*

87. *`Illaa Rahmatam-mir-Rabbika `inna Fazlahuu kaana `alayka kabiiraa.*

88. *Qul-la-`inijtama-`atil-`Insu wal-Jinnu `alaaa `any-ya-`tuu bi-misli haazal-Qur-`aani laa ya-`tuuna bimislibii wa law kaana ba-`zuhum li-ba-`zin-zahiiraa.*

89. *Wa laqad sarrafnaa linnaasi fii haazal-Qur-`aani min-kulli masal: fa-`abaaa `aksarunnaa-si `illaa kufiuraa!*

90. *Wa qaaluu lan-nu-`mina laka hattaa taf-jura lanaa minal-`arzi yambuu-`aa;*

91. *`Aw takuuna laka janna-tum-min-nakhiilinwawa `inabin-fa-tufajjiral-`anhaara kbilaala-haa taf-jiiraa;*

92. *`Aw tusqitas-samaaa-`a kamaa za-`amta `alaynaa kisafan `aw ta-`tiya billaahi wal-malaaa-`ikati qabiilaa;*

93. *`Aw yakuuna laka baytum-min-zukhrufin `aw tarqaa fis-samaaa`. Wa lan-nu`mina li-ruqiyyika hattaa tunazzila `alaynaa kitaaban-naqra-`uuh. Qul Subhaana Rabbii hal kun-tu `illaa basharar-Rasuulaa?*

AAAYAT - 85

Wa yas-`aluunaka `anir-Ruuh.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ

Tarjuma: "Ye log *Aap se puchte hain ruh ke baare mein*".

*Qulir-Ruuhu min `Amri Rabbii wa maaa`
`uutiitum-minal-`ilmi `illaa qaliilaa.*

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ
مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

Tarjuma: "Aap ﷺ *farma dijiye ke ruh mere Rab ke amr mein se hai aur tumhein nahi diya gaya ilm magar thoda sa*".

Ruh ke baare mein ye sawaal in teen sawalaat mein se tha jo ek martaba Madina ke yahudiyon ne Quresh-e-Makkah ke zariye Rasool Allah ﷺ se puch bheje the. In mein se ek sawaal As'haab-e-Kahaf ke baare mein tha aur dusra Zul Qarnain ke baare mein. In dono sawalat ke tafseeli jawabaat Suratul Kahaf mein diye gaye hain, magar ruh ke mu'taliq sawaal ka intehaayi mukhtasar jawaab is surat mein diya gaya hai.

Is baare mein yahan sirf itna bataya gaya hai ke ruh ka ta'luq aalam-e-amr se hai aur aalam-e-amr chunke aalam-e-ghaib hai isliye iske baare mein tum log kuch nahi jaan sakte. Insaan ke ilm ka zariya uske huwaas hain aur apne in huwaas ke zariye wo sirf aalam-e-khalq ki cheezaon ke baare mein jaan sakta hai, aalam-e-ghaib (aalam-e-amr) tak iska ilm risaayi haasil nahi kar sakta. Chunache aalam-e-ghaib ki baataon ko ise waise hi maanna hoga jaise Qur'an aur Rasool ﷺ ke zariye se batayi gayi hon. Isi ka naam imaan bil ghaib hai, jiska zikr Qur'an Majeed ke aaghaaz mein hi kar diya gaya hai: ﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ (Al-Baqarah). Qabl azeen Suratul A'raaf ki aayat 54 aur Suratun Nahl ki aayat 40 ki tashreeh ke ziman mein aalam-e-khalq aur aalam-e-amr ke baare mein tafseeli behes ki jaa chuki hai. Wahan ye bhi bataya jaa chuka hai ke farishtaon, insaani arwah aur Wahi ka ta'luq aalam-e-amr se hai.

AAAYAT - 86

*Wa la-`in-shi'-naa lanazha banna
billaziii `aw-haynaaa `ilayka summa
laa tajidu laka bibii `alaynaa wakiilaa,*

وَلَيْنِ شِئْنَا لَنَدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
شَمَّ لَكَ تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

Tarjuma: "Aur (Aye Nabi ﷺ) *agar Hum chaahein to lejaayein is (Qur'an) ko jo Humne Wahi kiya hai Aap ki taraf, phir Aap na paayenge apne liye is par Hamare muqabile mein koi madadgaar*".

AAYAT - 87

'Illaa Rahmatam-mir-Rabbika 'inna
Fazlahuu kaana 'alayka kabiiraa.

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ
كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

Tarjuma: "Magar ye to Rehmat hai Aap ﷻ ke Rab ki taraf se. Is mein koi shak nahi ke Uska fazal Aap ﷻ par bahut bada hai".

Ye Qur'an ka khaas asloob hai jiske mutabiq bazahir khitaab to Huzoor ﷻ se hai magar asal mein logaon ko ye baawar karana maqsood hai ke Aap ﷻ ka asal muqaam-o-martaba kya hai. Isi maqsad keliye Aap ﷻ se baar baar اَنَا بَشَرٌ مِّثْلُكُمْ *Anaa basharum mislukum* ka elaan karaya gaya ke aye logo! mein tumhari tarah ek insaan hun, mujh par Allah ki taraf se Wahi aati hai. Yahan isi baat ki takeed keliye ye asloob ikhtiyaar kiya gaya hai ke ye hamari ataa aur meherbaani hai ke Humne bazariye Wahi Aap ﷻ par ye azeemush shaan kalaam naazil kiya hai. Agarche iska hargiz koi imkaan nahi tha, magar mehez ek asooli baat samjhane keliye farmaya gaya ke jis tarah Humne ye kalaam naazil kiya hai isi tarah Hum ise waapas bhi le sakte hain, ise salb bhi kar sakte hain. Ye kalaam na to Aap ﷻ ka khud saakhta hai aur na hi Aap ﷻ ise apne paas rakhne par qaadir hain. Ye to sarasar Allah ki meherbaani aur Uski rehmat ka mazhar hai aur Wohi ise Aap ﷻ ke seene mein jama karke mehfooz farma raha hai.

AAYAT - 88

Qul-la-'inijtama-'atil-'Insu wal-Jinnu
'alaaa 'any-ya'-tuu bi-misli haazal-Qur-
'aani laa ya'-tuuna bimislihi wa law
kaana ba'-zuhum li-ba'-zin-zahiiraa.

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن
يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانُ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

Tarjuma: "Aap ﷻ keh dijiye ke agar jama hojaayen tamaam insaan aur tamaam jinn is baat par ke wo is Qur'an ki maanind le aayen to wo nahi laa sakenge iski maanind, agarche wo ek dusre ke madadgaar bhi ban jaayen".

Is mauzu par Qur'an ka apne mukhatibeen se ye sab se pehla mutaleba hai jis mein in se pure Qur'an ka jawaab dene ko kaha gaya hai.

AAYAT - 89

Wa laqad sarrafnaa linnaasi fi
haazal-Qur-'aani min-kulli masal:

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ﴿٨٩﴾

Tarjuma: "Aur Humne pher pher kar bayaan ki hain logaon keliye is Qur'an mein har tarah ki misaalein".

fa-`abaaa `aksarunnaa-si `illaa kufuuraa! ﴿١٧﴾ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا ﴿١٧﴾

Tarjuma: "Lekin aksar log inkaar (aur kufraan-e-nemat) hi par ade hue hain".

AAAYAT - 90

Wa gaaluu lan-nu'-mina laka وَقَالُوا لَنْ نُؤْمِنَ لَكَ

Tarjuma: "Aur unhone kaha ke hum bargiz Aap ﷺ ki baat nahi maanenge".

hattaa taf-jura lanaa minal-`arzi hathy tafjura lanaa min ar-ri`dhi yambuu-`aa; ﴿١٨﴾ حَتَّى تَفْجُرَ لَنَا مِنَ الارْضِ يَنْبُوعًا ﴿١٨﴾

Tarjuma: "Yahan tak ke Aap ﷺ jaari kardein hamare liye zameen se ek chashma".

Mushrikeen-e-Makkah ki taraf se is tarah ke mutalebaat baar baar kiye jaate the ke jab tak Aap ﷺ hamein koi mu'ajiza nahi dikhayenge hum Aap ﷺ ko Rasool nahi maanenge.

AAAYAT - 91

`Aw takuuna laka janna-tum-min-nakhiilinwwa `inabin-fa-tufajjiral-`anhaara khilaala-haa taf-jiiraa; ﴿١٩﴾ أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ تَخْيِيلٍ وَوَعْدٍ فَتَفْجُرَ الْاِنْهَارَ خَلالِهَا تَفْجِيرًا ﴿١٩﴾

Tarjuma: "Ya Aap ﷺ ke liye ban jaaye khajuraon aur anguraon ka ek baagh, phir Aap jaari kardein iske andar nehrein".

AAAYAT - 92

`Aw tusqitas-samaaa-`a kamaa za-`amta `alaynaa kisafan أَوْ تُسْقِطَ السَّمَاءُ كَمَا زَعَمَتَ عَلَيْنَا كِسْفًا

Tarjuma: "Ya Aap ﷺ giradein aasmaan hum par tukde tukde karke jaisa ke Aap ﷺ darwa karte hain".

Yani Aap ﷺ hamein qayamat ke hawale se khabrein suna suna kar jo darate rehte hain ke us waqt aasmaan phat jaayega aur pahaad reza reza hojaayenge, to Aap ﷺ aasmaan ka koi tukda abhi hum par girakar dikhdein.

`aw ta-`tiya billaahi wal-malaaa-`ikati qabiilaa; ﴿٢٠﴾ أَوْ تَأْتِي بِلِاللهِ وَالْمَلٰئِكَةِ قَبِيلاً ﴿٢٠﴾

Tarjuma: "Ya Aap le aayen Allah ko aur farishtaon ko (hamare) saamne".

AAAYAT - 93

'Aw yakuuna laka baytum-min-zukbrufin 'aw tarqaa fis-samaaa'.

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرٍ
أَوْ تَرْقَى فِي السَّمَاءِ ط

Tarjuma: "Ya Aap ﷺ keliye sone ka ek mehel (tameer) hojaaye, ya Aap ﷺ aasmaan mein chardh jaayen".

Wa lan-nu'mina li-ruqiyyika hattaa tunazzila 'alaynaa kitaaban-naqra-'uub.

وَلَنْ نُؤْمِنَ لِرُقْيِكَ حَتَّى تُنَزَّلَ
عَلَيْنَا كِتَابًا تَفْرُقُا ط

Tarjuma: "Aur hum Aap ﷺ ke (aasmaan mein) chardhne ko bhi nahi maanenge yahan tak ke Aap ﷺ utaar laayein ek kitaab jise hum khud padhein".

Un logaon ke in tamaam mutalebaat ke jawaab mein sirf ek baatfarmayi gayi:

Qul Subhaana Rabbii hal kun-tu 'illaa basharar-Rasuulaa?

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ط

Tarjuma: "Aap ﷺ kehdiyiye ke mera Rab paak hai, mai nahi hon magar ek bashar Rasool".

Yani mai bhi tumhari tarah ka ek insaan hun. Mai bhi isi tarah paida hua hun jis tarah tum sab log paida hue ho. Mai tumhari hi tarah khaata peeta hun, dunya ke kaam kaaj karta hun, bazaraon mein chalta phirta hun aur Maine har sateh par karobaar bhi kiya hai. Mai tumhare darmiyaan ek umar guzaar chuka hun aur Meri seerat aur akhlaaq-o-kirdaar roz-e-roshan ki tarah tumhare saamne hai. Mujh mein aur tum mein buniyaadi faraq ye hai ke Mere paas Allah ki taraf se Wahi aati hai aur Allah ka wo paigham jo bazariye Wahi Mujh tak pahunchta hai wo Mai tum logaon tak pahunchane par maamoor hun.

Agarche seerat-o-kirdaar aur martaba risalat-o-nabuwat ke etebaar se aam insaanon se Nabi Akram ﷺ ki koi munasibat nahi, magar aam bashri taqazaon ke hawale se unhein ye jawaab diya gaya ke Mai bhi ek insaan hi hun.

AAYAAT 94 TO 100

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَبْسُتُونَ مُظْهِرِينَ لَنَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ هَادٍ ۖ وَمَنْ يَظْلِمْ فَلَنْ يَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا ۖ وَبُكْمًا ۖ وَصُمًّا ۖ مَا وَهَمُ بِهِمْ ۗ كُلُّهَا خَبَتْ زُرَّتُهُمْ سَعِيرًا ﴿٩٧﴾ ذَلِكَ جَزَاءُ هُمُ بَاتِهِمْ كَفَرُوا بِالْإِيتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرَفَاتًا ء إِنَّا لَنَبْعُوْتُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۖ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ ۗ فَبِأَيِّ الظَّالِمِينَ إِلَّا كُفُورًا ﴿٩٩﴾ قُلْ لَوْ أَنَّكُمْ تَعْلَمُونَ خَيْرًا مِنْ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۖ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٠٠﴾

94. *Wa maa mana-`annaasa `any-yu`-minuuu `iz jaaa-`a-humul-Hudaaa `illaaa `an-gaa-luuu `aba-`asallaahu basharar-Rasuulaa?*
95. *Qul-law kaana fil-`arzi malaaa-`ikatuny-yamshuuna mutma-`inniina la-nazzalnaa `alayhim-minas-samaaa-`i malakar-rasuulaa.*
96. *Qul kafaa billaabi shabii-dam-baynii wa baynakum: `innahuu kaana bi-`ibaadihii khabiiram-Basiiraa.*
97. *Wa many-yabdillaahu fa-huwal-muhtad; wa many-yuz-lil falan-tajida lahum `awli-yaaa-`a min duunih. Wa nah-shuruhum Yarwmal-Qiyaamati `alaa wujuuhihim `umyanawwa bukmanawwa summaa: ma-`waahum Jahannam: kullamaa khabat zidnaahum Sa-`iiraa.*
98. *Zaalika jaaaa-`uhum-bi-`annahum kafaruu bi-`Aayaati-naa wa gaaluuu `a-`izaa kunnaa `izaamanawwa rufaatan `a-`in-naa la-mab-`uusuuna khalqan-jadiidaa?*
99. *`Awwalam yaraw `annallaa-hallazii khalaqas-samaa`waati wal-`arza Qaadirun `alaaa `any-yakhluga mislahum wa ja-`ala lahum `ajalal-laa rayba fiih. Fa-`abaz-zaalimuuna `illaa kufuuraa.*
100. *Qul-law `antum tamli-kuuna khazaaa-`ina Rahmati Rabbiin `izalla-`amsaktum khash-yatal-`infaaq: wa kaa-nal-`insaanu qatuuraa.*

AAAYAT - 94

Wa maa mana-annaasa 'any-yu-
minuuu 'iz jaaa-'a-humul-Hudaaa
'illaaa 'an-qaa-luuu 'aba-asallaahu
basharar-Rasuulaa?

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

Tarjuma: "Aur nabi roka logaon ko imaan laane se jab ke un ke paas hidayat aagayi, magar is baat ne ke unhone kaha: Kya Allah ne bheja hai ek bashar ko Rasool banakar!"

Unka kehna tha ke is kaam keliye unki taraf koi farishta bheja jaata to bhi koi baat thi. Ab wo apni hi tarah ke ek insaan ko aakhir kyunkar Allah ka Rasool maanle? Unke is eteraaz ke jawaab mein jo daleel di jaa rahi hai wo bahut ahem hai:

AAAYAT - 95

Qul-law kaana fil-'arzi malaaa-
'ikatuny-yamshuuna mutma-
'inniina la-nazzalnaa 'alayhim-
minas-samaaa-'i malakar-rasuulaa.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يُنَبِّئُونَ مُطَهَّرِينَ
لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَكًّا رَسُولًا ﴿٩٥﴾

Tarjuma: "Aap ﷺ farmayen ke agar zameen mein farishte (aabaad hote aur wo) itmenaan se chalthe phirte hote to Hum zaroor un par aasmaan se kisi farishte hi ko rasool banakar bhejte".

Rasool ka kaam hai Allah ke paigham ko insaanon tak pahunchana, iski ek ek baat ko samjhana aur phir Allah ke ehkaam ke mutabiq amal karke apni zindagi ko unke saamne bataur namuna pesh karna. Ab zaahir hai insaanon keliye namuna to ek insaan hi hosakta hai, farishta to unke liye namuna nahi ban sakta. Chunache agar unke paas ek farishta rasool banakar aajaata to yehi log kehte ke ye to farishta hai, iski koi khuwahish hai na zarurat na rishta hai na naata, na jazbaat hain na ehsasaat, hamari is se kya nisbat? Hamari to ghar gharasti hai, ahl-o-ayal hain, majburiyaan hain, zaruratein hain, tarah tarah ke janjaal hain, hum iski seerat aur iske kirdaar ki pairwi kaise kar sakte hain? Albatta agar zameen mein farishte baste hote aur unki tarah rasool bhejna hota to zaroor kisi farishte hi ko is kaam par mamoor kiya jaata, magar ab mu'amlah chunke insaanon ka hai lehaza in par hujjat qaa'im karne keliye laaziman kisi insaan hi ko bataur rasool bheja jaana chaahiye tha, so aisa hi hua.

AAYAT - 96

*Qul kafa billaabi shabii-dam-baynii
wa baynakum:*

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ط

Tarjuma: "Aap ﷻ keh dijiye ke Allah kaafi hai garwah Mere aur tumhare darmiyaan".

Radd-o-qadah bahut ho chuki. Ab Mai ye mu'amlā Allah Ta'ala ke supurd karta hun, jo Mere aur tumhare darmiyaan gawah hai. Ab wohi faisla karega.

*'innahuu kaana bi-ibaadibii
khabiiiram-Basiiraa.*

إِنَّهُ كَانَ بِعِبَادِي خَبِيرًا بَصِيرًا ﴿٩٦﴾

Tarjuma: "Yaqeenan Wo Apne bandaon se ba-khabar aur un par nazar rakhne waala hai".

AAYAT - 97

Wa many-yahdillaahu fa-huwal-muhtad;

وَمَنْ يَهْدِ اللَّهُ فَبِهِدَاهِيهِ

Tarjuma: "Aur jise Allah hidayat deta hai bas wohi hidayat yaafta hota hai".

*wa many-yuz-lil falan-tajida lahum
'awli-yaaa-'a min duunih.*

وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ط

Tarjuma: "Aur jise Wo gumrah karde to bargiz nahi paayenge aap aise logaon keliye koi madadgaar Uske siwa".

*Wa nah-shuruhum Ya'wmal-
Qiyaamati 'alaa wujuuhibim
'umyan'awa bukman'awa summaa:*

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا وَصَمًّا ط

Tarjuma: "Aur Hum unhein jama karenge qayamat ke din unke munh ke bal (chalaate hue) andhe, gunge aur behre".

*ma'-waabum Jahannam: kullamaa
khabat zidnaahum Sa-'iiraa.*

مَا وَهُمْ جَهَنَّمُ كَلِمًا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

Tarjuma: "Unka thikaana jahanum hai. Jab bhi uski aag dheemi hone lagegi Hum ise unke liye mazeed bhadka diya karenge."

AAYAT - 98

*Zaalika jazaaa-'uhum-bi-'annahum
kafaruu bi-'Ayaati-naa*

ذَٰلِكَ جَزَاؤُهُمْ بِآثِمِهِمْ كَفَرُوا بِآيَاتِنَا

Tarjuma: "Ye saza hai unki is bina par ke unhone ne Hamare aayat ke saath kufri kiya".

wa qaaluuu 'a-'izaa kunnaa وَقَالُوا إِذْ أَنْزَلْنَا عَصَمًا وَرَفَاتًا إِنَّا لَمَبْعُوثُونَ
'izaamanwwa rufaatan 'a-'in-naa
la-mab-'uusuuna khalqan-jadiidaa? حَلَقًا جَدِيدًا ﴿٩٨﴾

Tarjuma: "Aur unhone kaha ke kya jab hojaayenge hum haddiyaan aur chura chura, to kya hum dubara utha liye jaayenge ek nayi makhloq ki surat mein?"

AAYAT - 99

'Awwalam yaraw 'annallaa-hallazii الْوَالِدُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
khalaaqas-samaa'waati wal-'arza
Qaadirun 'alaaa 'any-yakhluga mislabum قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ

Tarjuma: "Kya unhone ghaur nabi kiya ke wo Allah Jis ne aasmaanaan aur zameen ko paida kiya wo is par qadir hai ke un jaise phir paida karde".

Jab tumhein Usne ek dafa paida kiya hai to ab tumhari tarah ke insaanon ko dubara paida karna Uske liye kyunkar mushkil hoga?

wa ja-'ala lahum 'ajalal-laa rayba fiih. وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ ۗ فَإِنِ الظَّالِمُونَ
Fa-'abaz-zaalimuuna 'illaa kufuuraa. إِلَّا كُفُورًا ﴿٩٩﴾

Tarjuma: "Aur Usne muqarar kiya hai unke liye ek waqt-e-muyyan jis mein koi shak nahi, magar un zaalimon ne inkaar hi kiya siwaye kufri (aur kufraan-e-nemat) ke".

Unhone Allah ke har hukm aur Uski har aayat se kufri aur inkaar ki rosh apnaye rakhi.

AAYAT - 100

Qul-law 'antum tamli-kuuna قُلْ لَوْ أَنْتُمْ تَبْلِكُونَ حَزَائِنَ رَحْمَةِ رَبِّي
khaaaaa-ina Rahmati Rabbii

Tarjuma: "Aap ﷻ kehiye ke agar tumhein ikhtiyaar hota Mere Rab ki rehmat ke khazanon par".

'izalla-amsaktum khash-yatal-'infaaq: قُلْ لَوْ أَنْتُمْ تَبْلِكُونَ حَزَائِنَ رَحْمَةِ رَبِّي

Tarjuma: "Tab bhi tum zaroor rok rakhte (unhein) kharch hojaane ke dar se".

Agar Allah ki rehmat ke be-hisab khazane tumhare ikhtiyaar mein hote to tum log apne fitri bukhl ke sabab un ke darwaze bhi band kardete ke kahin kharch hokar khatam na hojayein.

wa kaa-nal-'insaaanu qatuuraa.

وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

Tarjuma: "Aur insaan bahut hi tang dil hai".

AAYAAT 101 TO 111

وَلَقَدْ آتَيْنَا مُوسَى سَعَةَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ لِبَئِىِ اسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّى لَأَكْظَمُكَ يَمُوسَى
 مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَالْأَرْضِ بِصَٰبِرٍ ۖ وَإِنِّى لَأَكْظَمُكَ يَفِرْعَوْنُ
 مَسْحُورًا ﴿١٠٢﴾ فَأَرَادَ أَنْ يَسْتَفِىَهُمْ مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمِن مَّعَدَٰئِمْ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ
 اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْخُرُوجِ جَمِيعًا ﴿١٠٤﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلُوهُ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا
 وَنَذِيرًا ﴿١٠٥﴾ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مَكَّةٍ ۖ وَنَزَّلْنَاهُ تَنزِيلًا ﴿١٠٦﴾ قُلْ آمَنَّا بِهِ أَوْلًا ثُمَّ مِمَّنَّوْا
 إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَجِرُونَ لِذِكْرِهِمْ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحٰنَ رَبِّنَا
 إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَجْرُونَ لِذِكْرِهِمْ حُشُوعًا ﴿١٠٩﴾ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا إِلَهًا
 أُدْعُوا الرَّحْمٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ وَلَا تَجْهَرُوا بِصَلٰتِكُمْ وَلَا تَخَافُتُمْ بِهَا وَابْتَغِ بَيْنَ
 ذٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِى لَمْ يُخَيِّدْ وَلَدًا ۖ وَلَمْ يَكُن لَّهُ شَرِيكٌ فِى الْمُلْكِ ۖ وَلَمْ يَكُن
 لَهُ وَلِيٌّ مِّنَ الدُّنْيَا ۖ وَكَبِّرَ تَكْبِيرًا ﴿١١١﴾

101. Wa laqad 'aataynaa Muu-saa tis-'a' Aayaatim-Bayyi-naa-tin-fas-'al Baniii-Israaaa-'iila 'iz jaaa-'abum fa-qaala lahuu Fir-'awnu 'innii la-'a-zunnuka yaa-Muusaa mas-huuraa.
102. Qaala laqad 'alimta maaa 'anzala haaa-'ulaaa-'i 'illaa Rabbus-samaawaati wal-'arzi basaaa-'ir: wa 'innii la-'azun-nuka yaa-Fir-'awnu masbuu-rraa!
103. Fa-'araada 'any-yastafiz-zahum-minal-'arzi fa-'agraq-naahu wa mam-ma'ahuu ja-mii-'aa.
104. Wa qulnaa mim-ba'-dihii li-Baniiii-Israaaa-'iilas-kunu-l-'arza fa-'izaa jaaa-'a Wa'-dul-'akhirati ji'-naa bikum lafii-faa.
105. Wa bil-Haqqi 'anzalnaa-hu wa bil-Haqqi nazal: wa maaa 'arsalnaaka 'illaa Mu-bashshiranwwa Naziiraa.
106. Wa Qur-'aanana-faraq-naahu litagra-'ahuu 'alannaasi 'alaa muksinwwa nazzalnaahu tanziilaa.
107. Qul 'aaminuu bihiii 'aw laa tu'-minuu: 'innallaziina 'uutul-'ilma min qablibiii 'izaa yutlaa 'alayhim yakbirruuna lil-'azqaani sujjadaa,
108. Wa yaquuluuna Subhaana Rabbinaaa 'in-kaana wa-'du Rabbinaa la-maf-'uulaa!

109. *Wa yakhbiruuna lil-'az-qaani yabkuuna wa yaziidu-hum khushuu-'aa.*
110. *Qulid-'ullaaha 'awid-'ur-Rahmaan: 'ayyammaa tad-'uu fala-hul-'Asmaaa-'ul- Husnaa. Wa laa tajbar bi-Salaatika wa laa tukhaafit bihaa wabtagi bayna zaalika Sabiilaa.*
111. *Wa qulil-Hamdu lillaahilazii lam yattakhiz wala-danw-wa lam yakul-labuu shariikun fil-mulki wa lam yakul-labuu waliyyum-minaz-zulli wa kab-birhu takbiiraa!*

AAYAT - 101

*Wa laqad 'aataynaa Muu-saa tis-'a'
Aayaatim-Bayyi-naa-tin*

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ

Tarjuma: "Aur Humne Musa ﷺ ko nau (9) wazeh nishaniyaan ataa ki thi".

Un mein se do nishaniyaan to wo thi jo Aap ﷺ ko ibteda mein ataa hui thi, yani asaa ka asdhaha ban jaana aur yad-e-beza. Unke alawa saat (7) nishaniyaan wo thi jinka zikr Suratul A'raaf ki aayat 130 aur 133 mein hua hai. Ye Allah Ta'ala ki taraf se mukhtalif qism ke azaab the (qehat saali, phalaon aur faslaon ka nuqsaan, tufaan, taddi dal, chichdiyaan, mendak aur khoon) jo Misr mein qaum-e-Firaun par mukhtalif auqaat mein aate rahe. Jab wo log azaab ki takaleef se tang aate to ise taalne keliye Hazrat Musa ﷺ se dua ki darkhuwast karte aur Hazrat Musa ﷺ ki dua se wo azaab tal jaata.

Yahan ye nukta laa'iq-e-tawajjeh hai ke surat ke aaghaaz mein bhi Hazrat Musa ﷺ ka zikr hua tha aur ab aakhir mein bhi Aap ﷺ ka zikr hone jaa raha hai. Ye asloob hamein Qur'an Hakeem ki in suraton mein milta hai jo ek khutbe ke taur par ek hi tanzeel mein naazil hui hain. Aisi surtaon ki ibtedayi aur aakhri aayaat khususi ehmiyat aur fazeelat ki haamil hoti hain aur unke mazameen mein ek khaas rabt paaya jaata hai. Surat ke aaghaaz mein Hazrat Musa ﷺ ki hayaat-e-mubarakaa ke us daur ka zikr kiya gaya hai jab Aap ﷺ Misr se nikal kar sehrae Sena mein aachuke the aur wahan se Aap ﷺ ko Koh-e-Toor par bulakar Taurat ataa ki gayi thi: ﴿وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا يَتَّخِذُوا مِن دُونِي وَكَيْلًا ۗ﴾ *Wa 'aataynaa Muusal-Kitaaba wa ja-'alnaahu Hudalli-Banii 'Israaa-'iila 'allaa tattakhizuumin-duunii Wakiilaa.* "Aur Humne Musa ﷺ ko kitaab (Taurat) di aur Humne use banaya hidayat Bani Isra'il keliye, ke tum mat banao Mere siwa kisi ko kaarsaaz". Ab aakhir mein Bani Isra'il ke zamana-e-Misr ke halaat ke hawale se phir Hazrat Musa ﷺ ka zikr kiya jaa raha hai:

fas-al Baniiii-Israaa-'iila 'iz jaaa-'abum فَسَلَّ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ
fa-qaala lahuu Fir-'awnu 'innii la-'a- فِرْعَوْنُ إِنِّي لَأَكْظُمُكَ يَمْوَسَىٰ مَسْحُورًا ﴿١٠٢﴾
zunnuka yaa-Muusaa mas-huuraa.

Tarjuma: "To zara puchein Bani Isra'il se (is zamane ka haal) jab ke Musa عَلَيْهِ السلام unke paas aaye to Firaun ne unse kaha ke aye Musa عَلَيْهِ السلام mein to tumhein ek seherzada aadmi samajhta hun".

Dekhiye jo alfaaz Firaun ne Hazrat Musa عَلَيْهِ السلام se kahe the ain wohi alfaaz Huzoor ﷺ keliye Aap ﷺ ke mukhalifeen ki taraf se istemaal kiye gaye hain. Isi surat mein hum padh aaye hain ke Quresh-e-Makkah Aap ﷺ ke baare mein kehte the ﴿إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا﴾ 'in-tattabi-'uuna 'illaa rajulam-mas-huuraa. "Tum nahi pairwi kar rabe magar ek seherzada shakhs ki".

AAAYAT - 102

Qaala laqaad 'alimta maaa 'anzala قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبَّ
haaa-'ulaaa-'i 'illaa Rabbus- السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ
samaawaati wal-'arzi basaaa-'ir:

Tarjuma: "Musa عَلَيْهِ السلام ne kaha: Tujhe khoob maloom hai ke nahi naazil kiya in (nishaniyon) ko magar aasmanon aur zameen ke Rab ne aakhein khol dene keliye".

wa 'innii la-'azun-nuka yaa-Fir- وَإِنِّي لَأَكْظُمُكَ يَمْوَسَىٰ مَسْحُورًا ﴿١٠٣﴾
'awnu masbuu-aaa!

Tarjuma: "Aur aye Firaun! Mai to tumhein halakat zada samajhta hun".

Ek to Hazrat Musa عَلَيْهِ السلام ka mizaaj jalaali tha, dusre Aap ﷺ bachpan se is Firaun ke saath pale badhe the, is tarah is ki haisiyat Aap ﷺ ke chote bhai ki si thi. Chunache Aap ﷺ ne bade ba-ru'ab andaaz mein bila jhijhak jawaab diya ke tumhein to mujh par jaadu ke asar ka gumaan hai magar mai samajhta hun ke tu Rabb-e-kayenaat ki baseerat afroz wazeh nishaniyon ko jhutlakar apni halakat aur barbadi ko yaqeeni bana chuka hai.

AAAYAT - 103

Fa-'araada 'any-yastafiz-zahum-minal-'arzi فَأَرَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ

Tarjuma: "To Usne irada kiya ke unhein ukbaad phenke zameen se".

Firaun ba-qaida mansuba bandi ke tehat Bani Isra'il ki nasal kashi

kar raha tha. Wo unke ladkaon ko qatal karwa deta aur ladkiyon ko zinda rehne deta tha aur kisi bhi qaum ke mukammal istesaal ka is se zyada mausar tareeqa bhala aur kya ho sakta hai!

*fa'-agraq-naahu wa mam-ma'abuu
ja-mii'-aa.*

فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٧﴾

Tarjuma: "Lekin Humne gharq kardiya usko aur jo uske saath the sabko".

AAYAT - 104

*Wa qulnaa mim-ba'-dihii li-Baniii-
'Israaa-'iilas-kunu-l-'arza*

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ

Tarjuma: "Aur iske baad Humne Bani Isra'il ko hukm diya ke tum log zameen mein abaad hojao".

*fa'-izaa jaaa-'a Wa'-dul-'aakhirati
ji'-naa bikum lafii-faa.*

فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٨﴾

Tarjuma: "Phir jab aayega pichle waade ka waqt to Hum le aayenge tum sab ko samet kar".

Aksar-o-beshtar mufasssireen ne ﴿وَعْدُ الْآخِرَةِ﴾ *Wa'-dul-'aakhirati*, se aakhirat yani qayamat muraad li hai. Yani jab qayamat aayegi to tum log jahan kahin bhi hoge sab ko ekhatta karke Hum Maidan-e-Hashar mein le aayenge. Lekin mere khayaal mein in alfaaz mein ye ishara bhi maujood hai ke jab aakhirat ka waqt qareeb aayega to Bani Isra'il ko har kahin se ekhatta karke ek jagah jama kar liya jaayega. Ye log Hazrat Esa عليه السلام ki takzeeb karke bahut bade jurm ke murtaakab hochuke the. Iske baad Nabi Aakhiruz Zama عليه السلام ki risalat ko jhutlakar unhone apne is jurm ki mazeed tauseeq bhi kardi. Chunache ab Allah Ta'ala ke nazdeek is qaum ki haisiyat is qaidi ki si hai jisko iske jurm ki saza sunayi jaa chuki ho, magar is saza ki takmeel (execution) abhi baaqi ho.

Is surat ke nazool ke waqt Bani Isra'il ke daur-e-inteshaar (Diaspora) yani Philistine se be-dakhal hue saade paanch sau saal hochuke the. Pichli sadi tak bhi unki kaifiyat ye thi ke ye log puri dunya mein bikhre hue the. Chunke kisi ijtemayi saza ya azaab keliye unka ek jagah ekhatte hona zaruri tha isliye qudrat ki taraf se Isra'il ki riyasat ka qayaam amal mein laaya gaya aur aayat zeir-e-nazar ke alfaaz ke ain mutabiq dunya ke kone kone se tamaam yahudiyon ko ekhatta karke yahan aabaad kiya gaya. Ab apne zu'am mein to in logaon ne azeem tar Isra'il (Greater Israel) ka mansuba aur naqsha tayaar kar rakha hai aur ain mumkin hai inka ye mansuba pura bhi hojaaye, magar bil-aakhir

azeem tar Isra'il inke liye azeemtar qabaristaan saabit hoga (Wallaahu Aalam!) Aakhri zamane mein Hazrat Esa ؑ dubara is dunya mein tashreef laayenge aur Aap ؑ hi ke haathaon is qaum ki halakat hogi.

Ab aakhri aayaat mein phir se Qur'an Majeed ka zikr bade azeemush shaan andaaz mein aa raha hai:

AAYAT - 105

Wa bil-Haqqi 'anzalnaa-hu wa bil-Haqqi nazal: وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ نَزَلٌ

Tarjuma: "Aur is (Qur'an) ko Humne haq ke saath naazil kiya hai aur ye haq ke saath naazil hua hai".

Yahan "haq" ka lafz khususi ehmiyat ka haamil hai aur is lafz ki mu'anwi taasir ko wazeh karne keliye zaruri hai ke ise dono dafa khaas taur par zor dekar aur wazeh karke padha jaaye. Is aayat ka andaaz bilkul wohi hai jo Sutarul Taariq ki in aayaat mein paaya jaata hai: ﴿ إِنَّكَ لَقَوْلٌ فَضْلٌ وَمَا هُوَ بِالْهَزْلِ ﴾ 13. 'Innaahu la-qawlun-fasl: 14. *Wa maa huwa bil-hazl. "Yaqeenan ye (Qur'an) Qaul-e-Faisal hai aur ye koi hansii mazaag nahii hai"*. Ismafhoom ki wazahat hamein Hazrat Umar ؓ semarwi is hadees Nabawi mein milti hai: إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْأُخْرَى 1. *Innallaaha yarfa'uu bihazal kitaabi aqwaaman wa yaza'uu bihii aakhariin.* "Yaqeenan Allah is kitaab ki badaulat kayi qaumaan ko uthayega aur kayi dusri qaumon ko girayega". Chunache Qur'an ki barkat se Allah Ta'ala ne musalmanon ko urooj bakhsha aur jab hum iske taarik hue to isi jurm ki padaash mein hamein zameen par patakhi diya gaya:

*Khuwaar az mehjuri-e-quraan shudi
Shikwa sinj gardish-e- dauraan shudi
Aye chun shabnam bar zameen aftanda
dar baghal daari kitaab-e-zinda (Iqbal)*

wa maaa 'arsalnaaka'illaa Mu- وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا
bashshiranwaa Naziiraa.

Tarjuma: "Aur (Aye Nabi ﷺ) Nabi bheja Humne Aap ﷺ ko magar basharat dene waala aur khabardaar karne waala".

1. Sahih Muslim, Kitaab Salaat Al-Musafreen wa qasarha, Baab Fazal min Yaqaum Bil-Qur'an wa ya'ilmih... Wa Sunan Ibne Majah, Al-Muqadima, Baab Fazal min Ta'lumul Qur'an wa Ilmih. Wa Sunan Al-Darami, Kitaab Faza'ilul Qur'an, Baab An Allah yarfa bi-haaza Al-Qur'an iqwaama wa yaza'a aakhireen.

AAAYAT - 106

Wa Qur-'aanan-faraq-naahu litaqra-
'abhuu 'alannaasi 'alaa muksinw وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ

Tarjuma: "Aur Qur'an ko Hum ne tukde tukde (karke naazil) kiya hai, taake Aap ﷺ ise logaon ko teher teher kar sunaye".

wa nazzalnaahu tanziilaa. وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

Tarjuma: "Aur Humne isko utaara hai thoda thoda karke!"

Qur'an ke mukhtalif ehkaam halaat ke ain mutabiq mukhtalif muwaqe par naazil kiye jaate rahe taake jin aayaat ya ehkaam ki jis waqt zarurat ho wohi logaon ko padhkar sunaye jaayen. Jaise jaise Rasool Allah ﷺ ki tehreek aur dawat aage badhti gayi waise waise Qur'an ke ehkaam ke zariye iske liye fikri rehnumayi mohayya ki jaati rahi. Yehi wajah hai ke pura Qur'an ekbaargi naazil nahi kiya gaya.

AAAYAT - 107

Qul 'aaminuu bibiii 'aw laa tu'-minuu: قُلْ آمِنُوا بِآيَةِ أَوْلَىٰ تَوْحِيدًا

Tarjuma: "Aap ﷺ keh dijiye ke tum is par imaan laao ya na laao".

'innallaziina 'uutul-'ilma min
qablibiii 'izaa yutlaa 'alayhim إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ
yakhbirruuna lil-'azqaani sujjadaa, عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سُجَّدًا ﴿١٠٧﴾

Tarjuma: "Yaqeenan wo log jinhein is se pehle ilm diya gaya tha jab ye (Qur'an) unko padhkar sunaya jaata hai to wo apni thodiyon ke bal sajde mein gir padte hain".

Is ayat mein yahood ke baas ulma ki taraf ishara hai.

AAAYAT - 108

Wa yaquuluuna Subhaana
Rabbinaaa 'in-kaana wa'-du وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
Rabbinaa la-maf-'uulaa!

Tarjuma: "Aur wo kehate hain ke paak hai hamara Rab, yaqeenan hamare Rab ka waada to pura hona hi tha".

Jab Qur'an keh raha hai to iska matlab hai ke ulmaye yahood mein laaziman kuch log aise honge jo is tarah ke khayalaat ke haamil honge.

Hijrat se qabl Rasool Allah ﷺ ki Nabuwat ke baare mein itela'at to yahood-e-Madina ko milti rehti thi. Iske saath hi Qur'an ki kuch aayaat bhi un tak zaroor pahunch chuki hongi. Is pas manzar mein ho sakta hai ke unke baaz ahle ilm na sirf Qur'an ko pehchaan kar Allah ke huzoor sajdaon mein gire hon balke unki zabanon par be-ikhtiyaar ye alfaaz bhi aagaye hon ke Allah ne jo aakhri Nabi bhejne ka waada kar rakha tha wo to aakhir pura hona hi tha. Ye Allah Ta'ala ke is waade ki taraf ishara hai jo Bibel ki kitaab istasna'a ke 18th baab ki aayat 18 aur 19 mein in alfaaz mein aaj bhi maujood hai ke aye Musa عليه السلام Mai unke bhai'yon (Bani Isra'il ke bhai yani Banu Isma'il) mein teri maanind ek nabi uthaonga aur uske munh mein Apna kalaam daalunga aur wo logaon se wohi kuch kahega jo Mai ise bataunga.

AAAYAT - 109

Wa yakhirruuna lil-az-qaani
yabkuuna wa yaziidu-hum ^{السجدة} وَيَجْرُونَ لِأَذْقَانٍ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾
khushuu-aa.

Tarjuma: "Aur wo gir padte hain apni thodiyon ke bal rote hue aur ye (Qur'an) izaafa karta hai unke khushu mein".

Ab wo do aakhri aayaat aarahi hai jinke muta'liq aaghaaz mein bataya gaya tha ke wo mu'arifat-e-Khudawandi aur Tauheed-e-Rabbani ke azeem khazane hain. Is ke baad Suratul Kahaf ke aakhir mein bhi do aayaat aayengi jo in aayaat ki tarah bahut azeem hain.

AAAYAT - 110

Qulid-ullaaha arwid-ur-Rahmaan: قُلْ اِدْعُوا اللَّهَ اَوْ اِدْعُوا الرَّحْمٰنَ ۗ

Tarjuma: "Aap ﷺ keh dijiye ke tum Allah kehkar pukaro Ya Rehmaan kehkar".

ayammaa tad-uu fala-hul-
Asmaaa-ul-Husnaa. اَيُّمَا تَدْعُوا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى ۗ

Tarjuma: "Jis naam se bhi tum pukaro sab achche naam Usi ke hain".

Har khair, har khoobi, har bhalayi, har husn, har kamaal, har jamaal jis ka tum tasawur kar sakte ho, wo ba-tamaam-o-kamaal Allah Ta'ala ki zaat mein maujood hai.

Wa laa tajbar bi-Salaatika wa laa tukhaaft
bihaa wabtagi bayna zaalika Sabiilaa. وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافُتْ
بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

Tarjuma: "Aur mat buland karo awaaz apni namaz mein aur na hi bahut past rakho is mein, balke iske been been rosh ikhtiyaar karo".

Tumhari namazein aur dua'en na to bahut zyada jahri hon na bilkul hi sarri, balke unke been been ki raah ikhtiyaar karo.

AAAYAT - 111

Wa qulil-Hamdu lillaahi وَقُلِّلِ الْحَمْدُ لِلَّهِ

Tarjuma: "Aur keh dijiye ke kul hamd aur kul shukr Allah hi keliye hai".

Ye aayat apne mazmoon ke etebaar se Suratul Iqlaas ki hum-wazan hai. Is mein paanch mukhtalif andaaz mein Allah Ta'ala ki azmath aur tauheed ka bayaan hai. Is ziman mein ye pehli baat hai, yani Huzoor ﷺ ki zabaan mubarak se ye elaan ke tamaam ta'reefein aur har qism ka shukr Allah hi keliye hai.

lazi lam yattakhiz wala-danw الْأَذَى لَمْ يَتَّخِذْ وَلَدًا

Tarjuma: "Jisne nabi banayi koi aulaad".

Ye dusri baat hai, jise Suratul Iqlaas main ﴿لَمْ يَلِدْهُ وَلَمْ يُولَدْهُ﴾ Lam yalid, wa lam yuulad; ke alfaaz mein bayaan kiya gaya hai.

wa lam yakul-labuu shariikun fil-mulki وَالَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

Tarjuma: "Aur nabi hai Uska koi shareek baadshahi mein".

Teesri baat iqtedaar-o-ikhtiyaar se muta'liq hai. Allah Ta'ala tanha har cheez ka Maalik-o-Mukhtaar aur Maalikul Mulk hai. Iske alawa kisi ke paas kisi qism ka koi ikhtiyaar nahi.

wa lam yakul-labuu waliyyum-minaz-zulli وَالَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ

Tarjuma: "Aur na hi Uska koi dost hai kamzori ki wajah se".

Ye chauthi baat hai ke Allah Ta'ala ki dosti ko apni dostiyon par qiyaas mat karo. Tum to dostiyaan isliye paalte hoke tum apne dostaan ke mohtaaj hote ho. Insaan dost isliye banata hai ke wo zarurat ke waqt kaam aayega. Baaz dafa insaan apne kisi dost ki intehayi na-jaa'iz baat sirf isliye maanne par majboor hota hai ke kal wo meri bhi koi zarurat puri karega. Insaan ki yehi kamzori ise dost banane aur dostana ta'luq nibhane par majboor karti hai, magar Allah Ta'ala ki zaat aisi tamaam

kamzoriyon se paak hai. Wo kisi ka mohtaaj nahi balke sab Uske mohtaaj hain. Chunache Allah ki dosti kisi zarurat ki buniyaad par nahi hoti aur na hi Allah ka koi dost Us se apni koi baat zabardasti manwa sakta hai. Paanchwein aur aakhri baat bahut ahem hai:

wa kab-birhu takbiiraa!

وَكَبِيرَةٌ تَكْبِيرًا ۝

Tarjuma: "Uski takbeer karo jaise ke takbeer karne ka haq hai".

Ye tarjuma (takbeer karo) bahut ahem aur tawajjeh talab hai. Sirf zabaan se "Allahu Akbar" keh dene se Allah ki takbeer nahi hojaati, iske liye amla taur par bhi bahut kuch karne ki zarurat hai. Zabaan se Allahu Akbar kehna to takbeer ka pehla darja hai ke kisi ne zabaan se iqraar kar liya ke Allah sab se bada hai. Is ke baad ahem aur kathin marhala apne tamaam infaradi aur ijtemayi mu'amlaat mein Allah ko amla taur par bada karne ka hai. Ye marhala tab taye hoga jab hamare ghar mein bhi Allah ko bada tasleem kiya jaayega aur ghar ke tamaam mu'amlaat mein Usi ki baat maani jaayegi, jab hamari parlamant mein bhi Uski badayi ko tasleem kiya jaayega aur koi qanoon Uski shariyat ke khilaaf nahi ban sakega, jab hamari adalataon mein bhi Uski badayi ka danka bajega aur tamaam faisle Usi ke ehkaamaat ki roshni mein kiye jaayenge. Gharz jab tak har chote bade mu'amle mein aur har kahin Uska hukm aakhri hukm ke taur par tasleem nahi kiya jaayega, Allah ki takbeer ka haq adaa nahi hoga. Allah ke ehkaam ko amla taur par naafiz na karne waalaon keliye Suratul Ma'ida ka ye hukm bahut wazeh hai:

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾ *Wa mallam-yah-kum-bimaa*
 'an-zalal-laahu fa-'ulaaa-'ika hu-mul-kaafiruun..... ﴿ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ *fa-*
 'ulaaa-'ika humuz-zaalimuun..... ﴿ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ ﴾ *fa-'ulaaa-'ika humul-*
faasiquun..... Aaj humne Allah ko (na'uzbillaah) apne tayein masjidaoon mein band kar diya hai ke aye Allah Aap yahin rahein, hum yahin par aakar Aap ki takbeer ke tarane gaayenge, Aap ki tasbeeh-o-tamheed karenge. Lakin masjid se baahar hamari majbooriyan hain. Kya karein market mein maali mafadaat ke haathaon majboor hain, ghar mein biwi badi hai, kisi aur jagah koi aur bada hai. Aise halaat mein hamare haan Allah ki takbeer ka mafhoom hi badal kar reh gaya hai aur ab takbeer faqat do alfaaz (Allahu Akbar) par mushtamil ek kalima hai, jise zabaan se adaa kardein to goya Allah ki badayi ka haq adaa hojaata hai.

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