

BAYAANUL QUR'AN

SURATUL KAHAF

(18)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURATUL KAHAF

TAMHEEDI KALIMAAT

Suratul Kahaf aur Sureh Bani Isra'il ka aapas mein jode aur zaujiiyat ka ta'luq hai. Dono surtaon ke baarah baarah ruku hain aur aayaat ki tedaad bhi taqreeban barabar hai. Dono ke ain wast mein Hazrat Adam عليه السلام aur Iblees ka waqiah bayaan hua hai aur is ziman mein is had tak mushabihat hai ke na sirf dono surtaon ke saatwein ruku ka aaghaaz is waqiye se hota hai balke dono jaghaon par waqiye ki ibteda bhi ek hi aayat se ho rahi hai. Inki nisbat-e-zaujiiyat se muta'liq ahem nukaat ka zikr Sureh Bani Isra'il ke aaghaaz mein bhi ho chuka hai, jabke meri kitaab "Qur'an Hakeem ki surtaon ke mazameen ka ajmali tajziya" mein is mazmoon ko mazeed jami'yat ke saath pesh karne ki koshish ki gayi hai. Sureh Bani Isra'il ki aakhri aayat aur Suratul Kahaf ki ibtedayi aayat mein ek khaas rabt-o-ta'luq hai, jis se zaahir hota hai ke dono surtaen ek saath Qur'an mein waarid hui hai aur rail ke dabbaon ke tarah baaham inter locked hain. Sureh Bani Isra'il ki aakhri aayat ka aaghaaz ﴿..... وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي.....﴾ *Wa qulil Hamdu lillaahil-lazii.....*, ke alfaaz se ho raha hai, yani is mein Allah Ta'ala ke hamd ka hukm diya jaa raha hai, jabke Suratul Kahaf ka aaghaz ﴿..... الْحَمْدُ لِلَّهِ الَّذِي.....﴾ *Alhamdu lillaahil-lazii....* ke alfaaz se ho raha hai. Goya yahan is hukm ki takmeel ho rahi hai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AAYAAT 1 TO 8

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُونَهُ وَيُبَيِّنَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ مَا كُنْتُمْ فِيهِ أَبَدًا ۖ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِابَائِهِمْ ۗ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۚ فَلَعَلَّكَ بَاخِعٌ مُتَمَسِّكٌ عَلَىٰ أُنْثَرِهِمْ ۚ إِنَّهُمْ يُؤْمِنُونَ بِهَذَا الْحَدِيثِ ۚ أَسَفًا ۚ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْؤَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۚ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۚ

1. 'Al-Hamdu lillaahil-laziii 'anzala 'alaa 'Abdihil-Kitaaba wa lam yaj-'al-lahuu 'i'wajaa-
2. Qayyimal-li-yunzira Ba'-san-shadiidam-milladunhu wa yubash-shiral-Mu'-minii-nallaziina ya'-maluuna-s-saalibaati 'anna lahum 'Ajrana hasanaa,
3. Maakisiina fihi 'abadaa:
4. Wa yunzirallaziina qaalut-takhaballaahu waladaa:
5. Maa lahum-bibii min 'ilminwwa laa li-'aabaaa-'ihim. Kaburat kalimatan-takhruju min 'af-waahihim. 'Inyyaquuluuna 'illaa kazibaa.
6. Fala-'allaka baakhi-'un-naf-saka 'alaaa aasaarihim 'illam yu'-minuu bi-haazal-Hadiisi 'asafaa.
7. Innaa ja'alnaa maa 'alal-'arzi ziinatal-lahaa linablawa-hum 'ayyu-hum 'absanu 'ama-laa.
8. Wa 'innaa lajaa-'iluuna maa 'alaybaa sa'iidan-juruzaa.

AAYAT - 1

'Al-Hamdu lillaahil-laziii 'anzala
'alaa 'Abdihil-Kitaaba

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

Tarjuma: "Kul hamd-o-sana aur kul shukr Allah hi keliye hai Jisne naazil ki Apne bande par kitaab".

Rasool Allah ﷺ ko Allah Ta'ala ke saath jo ta'luq aur nisbat hai ise yahan lafz "abd" se numaya farmaya gaya hai.

wa lam yaj-'al-lahuu 'iwajaa-

وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝

Tarjuma: "Aur is mein Usne koi kaji nahi rakhi".

AAYAT - 2

Qayyim-al-li-yunzira
shadiidam-milladunbu

Ba'-san-

قَبِيلَيْنِدَّرْ بِأَسًا شَدِيدًا مِّنْ لَّدُنْهُ

Tarjuma: "(Ye kitaab) bilkul seedhi hai, taake, wo ﷻ kharbardaar kare ek bahut badi aafat se Uski taraf se".

Yani Nabi Akram ﷺ par nazool-e-Qur'an ke maqasid mein ek maqsad ye bhi hai ke Aap ﷺ logaon ko ek bahut badi aafat ke baare mein khabardaar kardein. Yahan lafz ﴿بَأَسًا﴾ Ba'-san bahut ahem hai. Ye lafz waahid hoto iska matlab jung hota hai aur jab bataur jama aaye to iske mu'ane sakhti, musibat, bhook, takleef waghaira ke hote hain. Jaise Suratul Baqarah ki aayat 177 (Aayatul Bir) mein ye lafz bataur waahed bhi aaya hai aur bataur jama bhi: ﴿وَالضَّالِّينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ﴾ was-Saabiriina fil-ba'-saaa-'i wazzarraaa-'i wa hiinal-ba's. Chunache wahan dono surtaon mein is lafz ke mu'ane mukhtalif hain: ﴿الْبَأْسَاءِ﴾ ba'-saaa-'i, ke mu'ane fakhr-o-tangdasti aur masa'ib-o-takaleef ke hain jabke ﴿وَحِينَ الْبَأْسِ﴾ wa hiinal-ba's, se muraad jung ka waqt hai.

Behar haal aayat zeir-e-nazar mein ﴿بَأَسًا شَدِيدًا﴾ Ba'-san-shadiidam se ek badi aafat bhi muraad hosakti hai aur bahut shadeed qism ki jung bhi. Aafat ke mu'ane mein is lafz ka ishara is dajjali fitne ki taraf hai jo qayamat se pehle zaahir hoga. Hadees mein hai ke koi Nabi aur Rasool aisa nahi guzra jisne apni qaum ko dajjaal ke fitne se khabardaar na kiya ho, kyunke ye fitna ek momin keliye sakht tareen imtehaan hoga aur puri insaani taareekh mein is fitne se bada koi fitna nahi hai.

Dursi taraf is lafz ﴿بَأَسًا شَدِيدًا﴾ Ba'-san-shadiidam ko agar khaas taur par jung ke mu'ane mein liya jaaye to is se البَلْحَةُ الْعُظْمَى Al-malhamatul uzmaa, muraad hai aur iska ta'luq bhi fitna dajjaal hi se hai. Kutub ahadees كتاب الملاحم, كتاب آثار القيامة, كتاب الفتن, كتاب waghaira) mein is khaufnaak jung ka zikr bahut tafseel se milta hai. Esayi riwayaat mein is jung ko "Harmajjadoon" (Armageddon) ka naam diya gaya hai. Behar haal Hazrat Maseeh ﷺ ke tashreef laane aur unke haathaon dajjaal ke qatal ke baad is fitne ya jung ka khatima hoga.

Bahut is ahadees mein hamein ye wazahat bhi milti hai ke dajjaali fitna ke saath Suratul Kahaf ki ek khaas munasibat hai aur is fitna ke asraat se mehfooz rehne keliye is surat ke saath zehni aur qalbi ta'luq qaa'im karna bahut mufeed hai. Is maqsad keliye ahadees mein juma ke roz Suratul Kahaf ki tilawat karne ki talqeen farmayi gayi hai, aur agar puri surat ki tilawat na ki jaa sake to kam-az-kam iski ibtedayi aur aakhri aayaat ki tilawat karna bhi mufeed bataya gaya hai.

Yahan par dajjaali fitne ki haqeeqat ke baare mein kuch wazahat bhi zururi hai. "Dajjal" ke lafzi mua'ne dhoka aur fareb ke hain. Is mafhoom ke mutabiq "Dajjaal" aise shakhs ko kaha jaata hai jo bahut bada dhokebaaz ho, jisne dusraon ko dhoka dene keliye jhoot aur fareb ka labada oadh rakha ho. Isliye nabuwat ke jhoote daawedaaraon ko bhi dajjaal kaha gaya hai. Chunache Nabi Akram ﷺ ne jin 30 dajjaalaon ki paida'ish ki khabar di hai in se jhoote nabi hi muraad hai. Dajjaaliyat ke is amoomi mafhoom ko madd-e-nazar rakha jaaye to aajke daur mein maada parasti bhi ek bahut bada dajjaali fitna hai. Aaj logaon ke azhaan-o-quloob, nazriyat-o-afkaar aur akhlaaq-o-aqdaar par maadiyat ka is qadar ghalba hogaya hai ke insaan Allah ko bhool chuka hai. Aaj wo masabbab al-asbaab ko bhool kar maadi asbaab par tawakkal karta hai. Wo Qur'an ke is farmaan ko eksir faramosh kar chuka hai ke: ﴿ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعٌ الْغُرُوْرُ ﴾ *Wa mal-hayaa-tuddunyaaa 'illaa mataa-ul-guruur*, (Aale Imraan), yani dunyawii zindagi mehez dhoke ka saamaan hai, jabke asal zindagi aakhirat ki zindagi hai. Aakhirat ki zindagi par pade hue dunya aur iski maadiyat ke parde se dhoka khakar insaan dunyawii zindagi hi to asal samajh liya hai, lehaza is ki tamaam daud dhoop is zindagi keliye hai. Isi zindagi ke mustaqbil ko sanwaarne ki iski fikr hai, aur yun wo madda parasti ke dajjaali fitne mein giraftaar hochuka hai.

Iske alawa dajjaal aur dajjaali fitne ka ek khususi mafhoom bhi hai. Is mafhoom mein is se muraad ek makhsoos fitna hai jo qurb-e-qayamat ke zamane mein ek khaas shakhsiyat ki wajah se zahoor pazeer hoga. Is baare mein kutb-e-ahadees mein badi tafseelaat maujood hain, lekin baaz riwayaat mein kuch pechidgiyaan bhi hai aur tazadaat bhi. Inko samajhne keliye aalaa ilmi sateh par ghaur-o-fikr ki zarurat hai, kyunki zaahri taur par nazar aane waale tazadaat mein mutabiqat ke pehlu'aon ko talaash karna ahl-e-ilm ka kaam hai. Beher haal yahan in tafaseel ka zikr aur in par tabsera karna mumkin nahi. Is mauzu ke baare mein yahan sirf is qadar jaan lena hi kaafi hai ke Rasool Allah ﷺ

ne qurb qayamat ke zamane mein dajjaal ke zaahir hone aur ek bahut bada fitna uthaane ke baare mein khabrein di hain. Jo hazraat is hawale se tafseeli ma'lumaat chaahen hon wo Maulana Manazir Ahsan Gilani ki kitaab "**Tafseer Suratul Kafah**" ka muta'la kar sakte hain. Is mauzu par "Dunya ki haqeeqat" ke unwaan se meri ek taqreer ki recording bhi dastiyaab hai, jis mein maine Suratul Kahaf ke mazameen ka khulasa bayaan kiya hai.

wa yubash-shiral-Mu'-minii-
nallaziina ya'-maluuna-s-saalibaati
'anna lahum 'Ajrjan hasanaa

وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٦﴾

Tarjuma: "Aur (taake) wo basharat de un ahl-e-imaan ko jo neik amal karte hon ke unke liye hoga bahut achcha badla".

AAYAT - 3

Maakisiina fihi 'abadaa:

مَا كُنْتُمْ فِيهِ أَبَدًا ﴿٧﴾

Tarjuma: "Wo is mein rabenge hamesha hamesh".

AAYAT - 4

Wa yunzirallaziina qaalut-
takhbazallaahu waladaa:

وَيُنذِرُ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٨﴾

Tarjuma: "Aur khabardaar karde un logaon ko jinhone kaha ke Allah ne beta banaya hai".

Daur-e-haazir ki dajjaaliyat ki asal jad maujuda maseehat hai jiski buniyaad taslees par rakhi gayi hai aur ab ise maseehat ke bajaye Paulism kehna zyada durust hai. Is mein sab se pehle Hazrat Maseeh عليه السلام ko Allah ka beta qaraar diya gaya. Phir is mein kuffare ka aqeeda shamil kiya gaya ke jo koi bhi Hazrat Maseeh par imaan laayega ise tamaam gunahon se peshgi mu'afi mil jaayegi. Iske baad shariyat ko saaqit karke is silsile mein tamaam ikhtiyaraat Pope ko dediye gaye, ke wo jis cheez ko chaahе halaal qaraar de aur jis chaahе haraam. In tehrifaat ki wajah se Europe mein aam logaon ko lafz "mazhab" se hi shadeed nafrat hogayi. Phir jab Hispania mein musalmanon ke zeir-e-asar jadeed uloom ko farogh mila to France, Italy, Germany waghaira ke be-shumaar naujawanon ne Qurtuba, Gharnata aur Taleetala ki Universities mein dakhila liya. Ye naujawan husool-e-taleem ke baad jab apne apne mumalik mein waapas gaye to Europe mein inki nayi fikr ki wajah se islaah-e-mazhab (Reformation) aur ahyaaе uloom (Renaissance) ki tehreek shuru hui. Unki wajah se Europe ke aam log jadeed uloom ki taraf raaghib to hue magar mu'ashire mein pehle se maujood mazhab mukhalif jazbaat ki

wajah se mazhab dushmani khud-ba-khud is tehreek mein shaamil hogayi. Natijatan jadeed uloom ke saath mazhab se bezaari, ruhaniyat se laa-ta'luqi, aakhirat se inkaar aur khuda ke tasawur se begaangi jaise khayalaat bhi Europi mu'ashire mein mustaqalan jad pakad gaye aur ye sab kuch esa'iyat mein ki jaane waali mazkura tehrifaat ka radd-e-amal tha. Aayat zeir-e-nazar mein unhin logaon ki taraf ishara hai jinhone ye aqeeda ejaad kiya tha ke Maseeh عَلَيْهِ (Na'uzbillaah) Allah ka beta hai.

AAYAT - 5

Maa labum-bihii min 'ilmin wwa laa li-'aabaaa-'ihim.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ

Tarjuma: "Unhein iske baare mein kuch bhi ilm nahi aur na hi unke aba'a-o-ajdaad ko tha".

Unhone ye jo aqeeda ejaad kiya hai iski na to inke paas koi ilmi sanad hai aur na hi unke aba'a-o-ajdaad ke paas thi.

Kaburat kalimatan-takbruju min 'af-waahibim.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Tarjuma: "Babut badi baat hai jo unke munhaon se nikal rahi hai".

Ye log Allah Ta'ala se aulaad mansoob karke Uski shaan mein bahut badi gustaakhi ka irtekaab kar rahe hain.

'Inyyaquuluuna 'illaa kazibaa.

إِنْ يَقُولُونَ إِلَّا كَذِبًا

Tarjuma: "Wo nahi kehte magar sarasar jhoot".

AAYAT - 6

Fala-'allaka baakhi-'un-naf-saka 'alaaa aasaaribim 'illam yu'-minuu bi-haazal-Hadiisi 'asafaa.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ
إِنَّ لَّهُ يَوْمَئِذٍ الْحَدِيثَ آسَفًا

Tarjuma: "To (aye Nabi ﷺ!) Aap shayed apne aap ko gham se halaak karlenge unke peeche, agar wo imaan na laaye is baat (Qur'an) par".

Taslees jaise ghalat aqa'id ke jo bhayanak nata'ij mustaqbil mein nasl-e-insaani keliye mutawaqae the unke tasawur aur idraak se Rasool Allah ﷺ par shadeed dabao tha. Aap ﷺ khoob samajhte the ke agar ye log Qur'an par imaan na laaye aur apne maujooda mazhab par hi qaa'im rahe to unke ghalat aqa'id ke sabab dunya mein dajaliyat ka fitna janam lega, jiske asraat nasl-e-insaani keliye tabahkun honge. Yehi gham tha jo Aap ﷺ ki jaan ko ghulaaye jaa raha tha.

AAAYAT - 7

Innaa ja'alnaa maa 'alal-'arzi
ziinatal-lahaa

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا

Tarjuma: "Yaqeenan Humne bana diya hai jo kuch zameen par hai ise iska banao singhaar".

Yahan ye nukta zehen nasheen kar lijiye ke lafz "zeenat" aur dunyawī aara'ish-o-zaba'ish ka mauzu is surat ke mazameen ka amood hai. Yani dunya ki raunaq, chamak damak aur zeib-o-zeenat mein insaan is qadar kho jaata hai ke aakhirat ka ise bilkul khayaal hi nahi rehta. Dunya ki ye ranginiyaan America aur Europe mein is had tak badh chuki hain ke inhe dekhkar aqal dang rehjaati hai aur insaan is sab kuch se mutasir hue baghair nahi reh sakta. Yehi wajah hai ke aaj hum Americi aur Europi aqwaam ki ilmi taraqi se mutasir aur inke maadi asbaab-o-masa'il se mar'oob hain. Apni isi marbu'iyat ke ba'as hum unki laa-deeni tehzeeb-o-saqafat ke bhi dildada hain aur unke tarz-e-mu'ashiraat ko apnaane ke bhi darpe hain.

linablurwa-hum 'ayyu-hum 'absanu 'ama-laa.

لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

Tarjuma: "Taake unhein hum aazmayen ke un mein kaun behtar hai amal mein".

Dunya ke ye zaahri thaath baath darasal insaan ki aazma'ish keliye paida kiye gaye hain. Ek taraf dunya ki ye sab dilchapsiyaan aur ranginiyaan hain aur dusri taraf Allah aur Uske ehkaam hain. Insaan ke saamne ye dono raaste khule chordkar darasal ye dekhna maqsood hai ke wo un mein se kiska intekhaab karta hai. Dunya ki ranginiyon mein kho jaata hai ya apne Khaaliq-o-Maalik ko pehchaante hue Uske ehkaam ki ta'meel ko apni zindagi ka asal maqsood samajhta hai. Is silsile mein kisi sha'er ka ye sher agarche shaan-e-Baari Ta'ala ke laa'iq to nahi magar is mazmoon ki wazahat keliye bahut khoob hai:

*Rukh-e-raushan ke aage shama rakhkar wo ye kehnte hain
Idhar aata hai dekhein ya udhar parwana jaata hai!*

Ab jis parwaane (insaan) ko is shama ki zaahri roshni aur chamak apni taraf kheench legayi to wo ﴿فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا﴾ faqad khasira khusraanam-mubiinaa. (An-Nisa), ke misdaaq tabah-o-barbaad hogaya aur jo uski zaahri aur waqti chakachaund ko nazar andaaz karke husn azli aur Allah ke jalaal-o-kamaal ki taraf mutawajjeh hogaya wo haqeeqi kaamiyabi aur da'imi nemataon ka mustahiq tehra.

AAAYAT - 8

Wa 'innaa lajaa-'iluuma maa 'alaybaa
sa'iidan-juruzaa.

وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهِمْ صَعِيْدًا جُرُزًا ۝۸

Tarjuma: "Aur yaqeenan Hum banakar rakhdenge jo kuch is (zameen) par hai ise ek chatyal maidaan".

Qayamat barpa hone ke baad zameen ki tamaam aara'ish-o-zaba'ish khatam karke ise ek saaf hamwaar maidaan mein tabdeel kar diya jaayega. Na pahaad aur samundar baaqi rahenge aur na ye haseen-o-dilkash imaraat. Is waqt zameen ki sateh ek aise khet ka manzar pesh kar rahi hogi jiski fasal kat chuki ho aur is mein sirf bacha kucha sukha churaa idhar udhar bhikra pada ho.

AAAYAAT 9 TO 16

اَمْ حَسِبْتُمْ اَنْ اَصْحٰبَ الْكٰفِرِ وَالرَّقِيْبِ ۙ كَانُوْا مِنْ اٰتِنَا عَجَبًا ۝۹ اِذْ اٰوٰى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَا اِنَّا مِنْ لَدُنْكَ رَحِمَةً وَّهِيَ لَنَا مِنْ اَمْرٍ نٰرْشٰدًا ۝۱۰ فَصَرَّفْنَا عَلٰى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ۝۱۱ ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ الْجَزِيْبِيْنَ اَخْطٰى لِمَا لَبِثُوْا اَمَدًا ۝۱۲ نَحْنُ نَقْضُ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ۗ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ هُدًى ۝۱۳ وَرَكَّبْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبَّنَا رَبِّ السَّمُوْتِ وَالْاَرْضِ لَنْ نَّدْعُوْا مِنْ دُوْنِهٖ اِلٰهًا لَقَدْ قُلْنَا اِذَا شَطَطًا ۝۱۴ هٰؤُلَاءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖ الْاِلٰهَةَ ۗ لَوْلَا يَأْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ ۗ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلٰى اللّٰهِ كَذِبًا ۝۱۵ وَاِذْ اَعْتَرَلْتُمْوَهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهُ فَاَوَّلًا اِلَى الْكَهْفِ يَنْشُرْكُمْ رَبُّكُمْ مِنْ رَحْمَتِهٖ وَيَهَيِّئْ لَكُمْ مِنْ اَمْرِكُمْ مَّرْفَقًا ۝۱۶

9. 'Am hasibta 'anna 'As-haa-bal-Kahfi war-Raqiimi kaanuu min 'Aayaatinaa 'ajabaa?
10. 'Iz 'arwal-fityatu 'ilal-Kahfi faqaaluu Rabbanaaa 'aatinaa mil-ladunka Rahmatanwwa hayyi' lanaa min 'amrinaa rashadaa!
11. Fazarabnaa 'alaaa 'aazaa-nihim fil-KAHFI siniina 'ada-daa:
12. Summa ba-'asnaahum li-na'-lama 'ayyul-bizbayni 'ab-saa limaa labisuuu 'amadaa!
13. Nahnu naqussu 'alayka naba-'ahum-bil-Haqq: 'inna-hum fityatun 'aamanuu bi-Rabbihim wa zidnaahum hudaa:

14. *Wa rabatnaa 'alaa quluu-bihim 'iz qaamuu faqaaluu Rabbunaa Rabbus-samaawaati wal-'arzi lan-nad-'uwa min duunihiii -'ilaahal-laqad qulnaaa 'izan-shatataa!*
15. *Haaa-'ulaaa-'i qarwmunat-takbazuu min-duunihiii 'aalibah: Law laa ya'-tuuna 'alay-him-bi-sultaanim-bayyin? Fa-man 'azlamu mimmaniftaraa 'alallaahi kazibaa?*
16. *Wa 'izi'-tazaltumuubum wa maa ya'-buduuna 'illallaaha fa'-wuuu 'ilal-Kahfi yanshur lakum Rabbukum-mir-rahma-tibii wa yuhayyi' lakum-min 'amrikum-mirfaqaa.*

AAAYAT - 9

'Am hasibta 'anna 'As-haa-bal-Kahfi war-Raqiimi kaanuu min 'Ayaatinaa 'ajabaa?

أَمْ حَسِبْتُمْ أَنْ اصْخَبَ الْكَاهِنُ وَالرَّقِيعُ
كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

Tarjuma: "Kya tum samajhte ho ke ghaar aur raqeeem (takhti) waale as'haab Hamari bahut ajeeb nishaniyon mein se the?"

Ab as'haab-e-kahaf ke muta'liq is sawaal ke jawaab ka aaghaaz ho raha hai jo yahood-e-Madina ne Quresh-e-Makkah ke zariye Huzoor ﷺ se pucha tha. Kahaf ke mu'ane ghaar hain aur raqeeem se muraad wo takhti hai jis par as'haab-e-kahaf ke halaat likhkar ise ghaar ke dahane par laga diya gaya tha. Is nisbat se unhein as'haab-e-kahaf bhi kaha jaata hai aur as'haabur raqeeem bhi. Muraad ye hai ke tum log shayed as'haab-e-kahaf ke waqiye ko ek bahut ghair mamuli waqiah aur Hamari ek badi ajeeb nishaani samajhte ho, magar tumhein maloom hona chaahiye ke Hamari takhleeq aur sana'ii mein to is se bhi bade bade aja'ibaat maujodd hain.

Is qisse ke baare mein ab tak jo thos haqa'iq hamare saamne aaye hain unka khulasa ye hai: Hazrat Maseeh ﷺ ki Philistine mein ba'asat ke waqt bazahir yahan ek yahudi baadsha ki hukmaraani thi magar is baadshah ki haisiyat ek kathputli se zyada na thi aur amla taur par ye ilaaqa Roman Empire hi ka hissa tha. Romi hukmaraan mazhaban but parast the jabke Philistine ke muqaami bashinde ahl-e-kitaab (yahudi) the. Hazrat Maseeh ﷺ ke rafa-e-samawi ka waqiah 30 aur 33 eeswin ke lag bhag pesh aaya. Iske baad yahudiyon ki ek baghawat ke jawaab mein Romi General Titus ne 70 eeswi mein Yerushalam par hamla karke is shaher ko bilkul tabah-o-barbaad kar diya, Heckal Sulemani masmaar

kar diya gaya, yahudiyon ka qatal-e-aam hua jo yahudi qatal hone bach gaye unhein mulk badar kar diya gaya. Muqaami esaaniyon ko agarche ilaaqe se be-dakhal to na kya magar Hazrat Esa ﷺ ke perokaar aur mauhhad hone ki wajah se unhein romiyon ki taraf se aksar zulm-o-sitam ka nishaana banaya jaata raha hai. Isi hawale se Romi baadshah Qayanoos (Decius) ke darbaar mein chand raashikh al-aqeedah mauhhad naujawanon ki peshi hui. Baadshah ki taraf se un naujawaan par wazeh kiya gaya ke wo apne aqa'id ko chord kar buth parasti ikhtiyaar karlein warna unhein sooli par charda diya jaayega. Baadshah ki taraf se unhein is faisle keliye munasib mahulat di gayi. Isi mahulat ke dauraan unhone shaher se nikal kar kisi ghaar mein panah lene ka faisla kiya. Jab ye log ghaar mein panah gazeen hue to Allah Ta'ala ne Apni qudrat se unpar aisi neend taari kardi ke wo taqreeban 300 saal tak sote rahe. (Suratul Baqarah aayat 259 mein bhi isi nau'iyat ke ek waqiye ka zikr hai ke Hazrat Uzair ﷺ ko unki maut ke 100 saal baad zinda kar diya gaya) aur unki neend ke dauraan unki karwatein badalne ka bhi ba-qaida ehtemaam raha. Jis ghaar mein as'haab-e-kahaf so rahe the wo aisi jagah par waqiye thi jahan logoan ka aana jaana bilkul nahi tha. Is ghaar ka dahana shumaal ki jaanib tha jis ki wajah se iske andar roshni man'aks hokar to aati thi, lekin barah-e-raast roshni ya dhoop nahi aati thi. Is tarah ke ghaaraon ka ek silsila-e-afas shaher (maujuda Turkey) ke ilaaqe mein paaya jaata hai jabke Hindustan (Ajanta) mein bhi aise ghaar maujood hain.

Baaz azaan Qasatanteen (Constantine) naami farma narwaani esa'iyat qubool karli aur uski wajah se puri Roman Empire bhi esa'iyaati hogayi. Phir 400 AD ke lag bhag Theodosius ke ahead-e-hukumat mein Allah Ta'ala ne as'haab-e-kahaf ko jagaya. Jaagne ke baad unhone apne ek ek saathi ko chaandi ka ek sikka dekar khaana lene keliye sheher bheja aur saath hidayat ki ke wo muhtaata rahe, aisa na ho ke unke ghaar mein chupne ki khabar baadshah tak pahunch jaaye. (Wo apni neend ko ma'mool ki neend samajh rahe the aur unke wahem-o-gumaan mein bhi nahi tha ke wo 300 saal tak soye rahe the.) Behar haal khaana laane keliye jaane waala unka saathi apni 300 saal purani waz'a qat'a aur currency ki wajah se pakda gaya aur yun unke baare mein tamaam malumaat logaon tak pahunch gayein. Jab logaon ko haqeeqat haal ka ilm hua to ham mazhab hone ki wajah se esaayi aabaadi ki taraf se unki bahut izzat afzayi ki gayi. Iske baad wo log ghaar mein phir se hogaye

ya Allah Ta'ala ne un par maut taari kardi. Un logaon ki tab'i maut ke baad ghaar ke dahaane ko band kardiya gaya aur ek takhti par un logaon ka ahwaal likhkar ise is jagah par nasb kardiya gaya. As'haab-e-kahaf ka ye qissa Gobin ki kitaab The Decline and fall of Roman Empire mein bhi Seven Sleepers ke unwaan se maujood hai. Is qisse ka zikr chunke Roman Literature mein tha aur yahudi in tamaam tafsilaat se agaah the, isliye unhone ye sawaal Huzoor ﷺ se imtihaanan puch bheja tha,

AAYAT - 10

'Iz 'aawal-fityatu 'ilal-Kahfi
faqaaluu Rabbanaaa 'aatinaa mil-
ladunka Rahmatanwwa hayyi' ﴿١٠﴾
lanaa min 'amrinaa rashadaa!

Tarjuma: "Jabke un naujawaanaon ne ghaar mein panah li aur unhone ne kaha: Aye hamare Rab! Tu hamein ataa farma Apne paas se rehmat aur asaana farma de hamare liye hamare mu'amlaat mein aafiyat ka raasta".

Apne khaas khazana-e-fazal se hamare liye rehmat ka bandobast farma de.

AAYAT - 11

Fazarabnaa 'alaaa 'aazaa-nihim
fil-KAHFI siniina 'ada-daa: ﴿١١﴾

Tarjuma: "To Humne thapki dedi unke kaanon par ghaar mein kayi saal keliye".

Yani Humne ghaar ke andar muta'adad saal tak unhein sulaaye rakha. Yahan par ye behes nahi cherdi gayi ke kitne saal tak unhein neend ki haalat mein rakha gaya.

AAYAT - 12

Summa ba-'asnaabum li-na'-lama
'ayyul-bizbayni 'ah-saa limaa
labisuuu 'amadaa! ﴿١٢﴾

Tarjuma: "Phir Humne unhein uthaya taake Hum dekhen ke do girohaon mein se kisko behtar maloom hai ke kitna arsa wo wahan rabe the".

Un do girohaon se kaun log muraad hain, iska zikr aage aayega.

AAAYAT - 13

Nahnu naqussu 'alayka naba-'abum-bil-Haqq: نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ

Tarjuma: "Hum suna rabe hain Aap ﷺ ko unka qissa haq ke saath".

Ye waqiah jaise waqu pazeer hua tha bilkul waise hi Hum Aap ﷺ ko bila kam-o-kaast sunane jaa rahe hain.

'inna-hum fityatun 'aamanuu bi-Rabbihim wa zidnaahum hudaa: إِنَّهُمْ فَتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۝١٣

Tarjuma: "Wo chand naujawaan the jo imaan laaye apne Rab par aur Humne khoob badhaya tha unhein hidayat mein".

AAAYAT - 14

Wa rabatnaa 'alaa quluu-bihim 'iz qaamuu وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا

Tarjuma: "Aur Humne mazboot kardiya unke dilaon ko jab wo (baadshah ke saamne) khade hue".

faqaaluu Rabbunaa Rabbus-samaawaati wal-'arzi lan-nad-'uwa min duunihiii -'ilaahal-laqad qulnaaa 'izan-shatataa! فَقَالُوا رَبَّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوكَ مِنْ دُونِهَا إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ۝١٤

Tarjuma: "To unhone kaha ke hamara Rab to wo hai jo aasmaanon aur zameen ka Rab hai, hum hargiz nahi pukarenge Uske siwa kisi aur ko ma'bood (agar aisa hua) tab to hum bahut ghalat baat kahenge".

Jis tarah Hazrat Ibrahim عليه السلام ne Namrood ke darbaar mein dat kar haq baat kahi thi waise un naujawanon ne bhi alal elaan kaha ke hum Rab kaayenaat ko chordkar kisi devi ya devta ko apna rab maanne ko tayaar nahi hain.

AAAYAT - 15

Haaa-'ulaaa-'i qaawmunat-tak hazuu min-duunihiii 'aalibah: هَؤُلَاءِ قَوْمٌ اتَّخَذُوا مِنْ دُونِ اللَّهِ ۗ

Tarjuma: "Hamari is qaum ne banaliye hain Uske siwa dusre ma'bood".

Laaw laa ya'-tuuna 'alay-him-bi-sultaanim-bayyin? لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۗ

Tarjuma: "To kyun nahi pesh karte wo unke baare mein koi wazeh daleel".

Allah Ta'ala ki taraf se naazil shuda koi daleel ya sanad apne is daawe ke saath kyun pesh nahi karte?

*Fa-man 'azlamu mimma-niftaraa
'alallaahi kazibaa?*

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ

Tarjuma: "To us shakhs se badhkar kaun zaalim hoga jisne Allah par jhoot baandha".

Shahi darbaar mein is tunad-o-tez mukalime ke baad jab unhein chand din ki mahulat ke saath apna deen chordne ya maut ka saamna karne ke baare mein faisla karne ka ikhtiyaar de diya gaya to wo aapas mein yun mashwera karne lage:

AAAYAT - 16

*Wa 'izi'-tazaltumuuhum wa maa ya'-
buduuna 'illallaaha fa'-wuuu 'ilal-
Kahfi yanshur lakum Rabbukum-mir-
rahma-tihii wa yuhayyi' lakum-min
'amrikum-mirfaqaa.*

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْا إِلَيْ
الْكَهْفِ يُنْشِرْ لَكُمْ رَبُّكُمْ مِّن رَّحْمَتِهِ وَيَهَيِّئْ لَكُمْ
مِّنْ أَمْرِكُمْ مَّرْفَقًا ﴿١٦﴾

Tarjuma: "Aur ab jabke tumne khood ko un logoan se aur jinki wo Allah ke siwa parastish karte hain, un se alaheda kar liya hai to ab kisi ghaar mein panah lelo, tumhara Rab phaila dega tumhare liye Apne rehmat aur tumhare mu'amle mein tumhare liye sabulat ka samaan paida farma dega".

AAYAAT 17 TO 26

وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَرُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِّ ۗ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرِيدًا ۝ وَتَحْسَبُهُمْ آيَاقًا وَهُمْ رُقُودٌ ۗ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۗ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۗ لَوِاطِعَ أَعْيُنِهِمْ لَوَلَّيْتُ مِنْهُمْ فِرَارًا وَكَلَّيْتُ مِنْهُمْ رُعْبًا ۝ وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۗ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ۗ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۗ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَى الْبَدْيَةِ ۗ فَيَنْظُرْ آيَةً بِهَا أُرَىٰ طَعَامًا فَمَا يَأْتِكُمْ مِنْ بَرِّ رِقِّ مَنَّهُ ۗ وَلِيَتَلَطَّفَ ۗ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ۝ وَكَذَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا ۗ إِذِ يَتَنَزَّعُونَ لِيَبْئُرَهُمْ أَمْرَهُمْ ۗ قَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا ۗ رَبُّهُمْ أَعْلَمُ بِهِمْ ۗ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ۝ سَيَقُولُونَ ثَلَاثَةٌ ۗ سَرَابِعُهُمْ كَلْبُهُمْ ۗ وَيَقُولُونَ خَمْسَةٌ ۗ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةٌ ۗ وَثَامِنُهُمْ كَلْبُهُمْ ۗ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ ۗ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۗ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۗ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۗ ۝ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَذَكَرَ رَبُّكَ إِذْ أَسَيْتَ ۗ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنَا رَبُّنَا لِمَنْ هَٰذَا آرْشَادًا ۗ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ ۗ وَسِنِينَ ۗ وَارْءَادُوا نَسْعًا ۗ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمٰوٰتِ وَالْأَرْضِ ۗ أَبْصِرْ بِهِ وَأَسْمِعْ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ ۗ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ۝

17. *Wa tarash-shamsa 'izaa tala 'at-tazaawaru 'an-Kahfihim zaatal-yamiini wa 'izaa gara-bat-taqri-zuhum zaatash-shi-maali wa hum fii fajwatim-minh. Zaalika min 'Aayaatil-laah: many-yahdillaahu fa-huwal-muhtad; wa many-yuz-lil falan-tajida labuu waliyyam-murshidaa.*
18. *Wa tahsabuhum 'ayqaa-zan-wwa hum ruquud: wa nu-qallibuhum zaatal-yamiini wa zaatash-shimaal: wa kalbu-hum baasitun-ziraa-'ayhi bil-wasiid: la-wittala'-ta 'alayhim la-wallayta minhum fraaranw-wa la-muli'-ta minhum ru'baa.*
19. *Wa kazaalika ba-asnaa hum li-yatasaaa-'aluu bayna-hum. Qaala qaaa-'ilum-min-hum kam labistum? Qaaluu labisnaa yawman 'awba'-za yawm. Qaaluu Rabbukum 'a'-lamu bimaa labistum...*

Fab-'asuuu ahadakum-biwa-riqikum haazibiii 'ilal-madii-nati fal-yanzur 'ayyubaaa az-kaa ta-'aaman-fal-ya'tikum-birizqim-minhu wal-yata-LATTAF wa laa yush-'iranna bikum 'ahadaa.

20. *'Innabum 'iny-yazharuu 'alaykum yarjumuukum 'aw yu-'iiduukum fii millatibim wa lan-tufihuuu 'izan 'abadaa.*
21. *Wa kazaalika 'a'-sarnaa 'alay-him liya '-lamuuu 'anna wa'-dallaahi haqqunwa 'annas-Saa-'ata laa rayba fihaa. 'Iz-yatanaaza-'uuna baynahum 'amrabum fa-qaalubnuu 'alay-him bunyaanaa: Rabbuhum 'a'-lamu bihim: qaalallaziina galabuu 'alaaa 'amrihim la-nat-takhizanna 'alayhim-masjidaa.*
22. *Sa-yaquuluuna salaasatur-raabi-'uhum kalbuhum: wa yaquuluuna khamsatun-saadisuhum kalbuhum rajmam-bil-gayb; wa yaquuluuna sab-'a-tunwa saaminuhum kalbu-hum. Qur-Rabbiu 'a'-lamu bi'iddatibim-maa ya'-lamuhum 'illaa qaliil. Falaa tumaari fii-him 'illaa miraaa-'an-zaahiraa, wa laa tastafti fihim-minhum 'ahadaa.*
23. *Wa laa taquulanna lishay-'in 'innii faa-'ilun-zaalika gadaaa.*
24. *'Illaaa 'any-yashaaa'al-laah! Wazkur-Rabbaka 'izaa nasiita wa qul 'asaaa 'any-yah-diyani Rabbii li-'aqraba min haazaa rashadaa.*
25. *Wa labisuu fii Kahfihim salaasa mi-'atin-siniina waz-daaduu tis-'aa.*
26. *Qulillaahu 'a'-lamu bimaa labisuu: lahuu gaybus-samaa-waati wal-'arz: 'absir bihii wa 'asmi!' Maa lahum-min-duu-nihii minw-waliyy; wa laa yushriku fii Hukmihiii 'ahadaa.*

AAAYAT - 17

Wa tarash-shamsa 'izaa tala 'at-tazaawaru 'an-Kahfihim zaatal-yamiini

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرُورُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِينِ

Tarjuma: "Aur tum suraj ko dekhte ke jab wo tuluu hota to unki ghaar se daahni taraf hat jaata"

wa 'izaa gara-bat-taqri-zuhum zaatash-shi-maali

وَإِذَا غَرَبَتْ تَقَرَّرْهُمْ ذَاتَ الشِّمَالِ

Tarjuma: "Aur jab wo gharoob hota to baayen jaanib unse kani katra jaata".

Yani is ghaar ka munh shumaal ki taraf tha jiski wajah se suraj ki barah-e-raast roshni ya dhoop is mein din ke kisi waqt bhi nahi padti thi. Hamare haan bhi dhoop aur saaye ka yehi usool karfarma hai. Suraj kisi bhi mausam mein shumaal ki taraf nahi jaata. Isi usool ke tehat kaarkhanon waghaira ki badi badi imaraat mein yahan north light shells ka ehtemaam kiya jaata hai taake aise shells se roshni to building mein aaye magar dhoop barah-e-raast na aaye.

wa hum fi fajwatim-minh.

وَهُمْ فِي فَجْوَةٍ مِّنْهُ ۗ

Tarjuma: "Aur wo is ki khuli jagah mein (lete hue) the".

Yani ghaar andar se kaafi kushada thi aur as'haab-e-kahaf iske andar khuli jagah mein soye hue the.

Zaalika min 'Aayaatil-laah:

ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ۗ

Tarjuma: "Ye Allah ki nishaniyon mein se hai".

many-yahdillaahu fa-huwal-
muhtad; wa many-yuz-lil falan-
tajida labuu waliyyam-murshidaa.

مَنْ يَهْدِ اللّٰهُ فَهُوَ الرَّهْتِدَ ۗ وَمَنْ يَضِلَّ
فَلَنْ يَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ۗ

Tarjuma: "Jise Allah hidayat deta hai wohi hidayat yaafta hota hai, aur jise wo gumraah karde to uske liye tum nahi paoge koi madadgaar raah par laane waala".

AAYAT - 18

Wa tahsabuhum 'ayqaa-zanwwa
hum ruquud: wa nu-qallibuhum
zaatal-yamiini wa zaatash-shimaal:

وَتَحْسَبُهُمْ اَيْقَاطًا وَهُمْ رُقُودٌ ۗ وَنُقَلِّبُهُمْ
ذٰتَ الْيَمِيْنِ وَذٰتَ الشِّمَالِ ۗ

Tarjuma: "Aur (agar tum unhein dekhte to) tum samajhte ke wo jaag rahe hain haalanke wo so rahe the, aur Hum unki karwatein bhi badalte rahe daayen aur baayen".

Goya Allah Ta'ala ne farishtaon ko unki dekh bhaal keliye nursing duty par mamoor kar rakha tha, jo waqfe waqfe se unki karwatein badalte rahe taake saalha saal tak ek hi pehlu par lete rehne se wo bed sores jaisi kisi takleef se mehfooz rahe.

wa kalbu-hum baasitun-ziraa-'ayhi bil-wasiid: ۗ وَكَأَبْهُمُ بِاسْطٍ ذَّرَاعِيَهُ بِالْوَصِيْدِ ۗ

Tarjuma: "Aur unka kutta apne donon haath phalaaye hue (baitha) tha dehleez par".

Is dauran unka kutta apni agli dono taangein saamne phaila kar kuttaon ke baithne ke makhsoos andaaz mein ghaar ke dahane par baitha raha.

la-wittala'-ta 'alayhim la-wallayta
minhum fraaranaw-wa la-muli'-ta
minhum ru'baa. لَوِاطَلَعْتَ عَلَيْهِمْ لَوَلَّيْتَهُمْ فَرَارًا وَلَمْ تُكَلِّمْتَهُمْ رُبعًا ﴿١٨﴾

Tarjuma: "Agar tum unpar jhaankte to unse peeth pher kar bhaag jaate aur tum par unki taraf se haibat taari hojati".

Ek veerane mein andheri ghaar aur uske saamne apne baazu phalaye baitha hua ek khaufnaak kutta! ye ek aisa manzar tha jise jo bhi dekhta dar ke maare wahan se bhaagne mein hi aafiyat samajhta.

AAYAT - 19

Wa kazaalika ba-asnaa hum li-
yatasaaa-'aluu bayna-hum. وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ط

Tarjuma: "Aur isi tarah Humne unhein uthaya taake wo aapas mein ek dusre se puchein:."

Qaala qaaa-'ilum-min-hum kam labistum? قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِيتُمْ ط

Tarjuma: "Un mein se ek kehne waale ne kaha ke tum kitna arsa yahan rahe hoge?"

Qaalu labisnaa yawman 'awba'-za
yawm. Qaalu Rabbukum 'a'-lamu
bimaa labistum. قَالُوا لَيْسَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبِّكُمْ أَعْلَمُ بِمَا لَبِيتُمْ ط

Tarjuma: "Kuch bole ke hum rahe hain ek din ya din ka kuch hissa. Kuch (dusre) bole ke tumhara Rab khoob jaanta hai tum kitna arsa rahe ho?!"

Jab kuch saathiyon ne apne raaye ka izhaar kiya ke unhone ek din ya is se kuch kam waqt neend mein guzara hai to unke jawaab par kuch dusre saathi bol pade ke is behes ko chord do, Allah ko sab pata hai ke tum log yahan kitna arsa soye rahe ho.

Fab-'asuuu ahadakum-biwa-
riqikum haazihii 'ilal-madii-nati فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

Tarjuma: "Ab tum bhejo apne mein ek (saathi) ko apne is chaandi ke sikke ke saath sheber ki taraf".

*fal-yanzur 'ayyuhaaa az-kaa ta-
'aaman-fal-ya'tikum-birizqim- فَلَيْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ
minhu*

Tarjuma: "To wo dekhe ke sheher ke kis hisse se zyada pakeeza khaana milta hai aur wo wahan se tumbare liye kuch khaana le aaye".

Zaahir hai ke apne eteqaad aur nazriye ke mutabiq unhein pakeeza khana hi chaahiye tha.

wal-yata-LATTAF

وَلْيَتَلَطَّفْ

Tarjuma: "Aur wo narmi ka mu'amlā kare".

Yani jo saathi khaana lene keliye jaaye wo logoan se baat cheet aur len-den karte hue khususi taur par apne rawayya naram rakhe. Aisa na ho ke wo kisi se jhagad pade aur is tarah hum sab keliye koi masla khada hojaaye.

Yahan par note kar lijiye ke Qur'an ke huroof ki ginti ke etebar se lafz ﴿وَلْيَتَلَطَّفْ﴾ *wal-yata-LATTAF* "Taa" par Qur'an ka nasf awwal pura hogaya hai aur iske baad lafz "Laam" se nasf saani shuru ho raha hai.

wa laa yush-'iranna bikum 'abadaa.

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾

Tarjuma: "Aur wo aagaah na karde tumbare baare mein kisi ko".

AAAYAT - 20

*'Innaahum 'iny-yazharuu 'alaykum
yarjumuukum 'aw yu-'iiduukum fii اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعَيِّدُوْكُمْ
millatihim wa lan-tuflihuuu 'izan فِيْ مَلْتِهِمْ وَاَنْ تَفْجُوْا اِذَا اَبَدًا ﴿٢٠﴾
'abadaa.*

Tarjuma: "Kyunke agar unhone tum par qaabu paaliya to wo tumhein sangsaar kardenge ya tumhein waapas lejaayenge apne deen mein aur tab to tum kabhi bhi falaah nahi paasakoge.

Agar unhone tumhein majboor kar diya ke tum phir se unka deen qubool karlo to aise surat mein tum hamesha keliye hidayat se duur hojaoge.

AAAYAT - 21

Wa kazaalika 'a'-sarnaa 'alay-him

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ

Tarjuma: "Aur is tarah Humne mutela'a kar diya (logaon ko) un par".

Chunache as'haab-e-kahaf ka ek saathi jab khaana lene keliye sheher gaya to apne, libaas, hulye aur currency waghaira ke ba'as fauri taur par ise pehchaan liya gaya ke wo maujooda zamane ka insaan nahi hai. Phir jab is se tafteesh ki gayi to saara raaz khul gaya. Is waqt agarche is waqiye ko 300 saal se zayed ka arsa guzar chuka tha magar iske bawajood ye baat abhi tak logaon ke ilm mein thi ke falaan baadshah ke dar se is sheher se 7 aadmi kahin ruposh hogaye the aur puri mumlikat mein talaash-e-basyaar ke bawajood kahin unka suraagh na mil saka tha. Isi tarah ye baat bhi logaon ke ilm mein thi ke is pure waqiye ko ek takhti par likhkar record ke taur par shahi khazane mein mehfooz kar liya gaya tha. Lehaza ashaab-e-kahaf ke saathi se milne waali malumaat ki tasdeeq keliye jab mazkura takhti record se nikalwaayi gayi to us par is waqiye ki tamaam tafsilaat likhi hui mil gayi aur yun ye waqiye puri wazahat ke saath logaon ke saamne aagaya.

liya'-lamuuu 'anna wa'-dallaahi haqqun wa wa لِيَعْلَمُوا أَنَّنَّ وَعَدَّ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ
'annas-Saa-'ata laa rayba fiihaa. لَأَرْيَبَ فِيهَا ۗ

Tarjuma: "Taake wo jaan lein ke Allah ka waada sachcha hai aur ye ke qayamat ke baare mein bargiz koi shak nahi".

Ye waqiah goya ba'as baad al-maut ke baare mein ek wazeh daleel tha ke jab Allah Ta'ala ne 300 saal tak un logaon ko sulaaye rakha aur phir utha khada kiya to Uske liye murdaon ka dubara zinda karna kyunkar mumkin nahi hoga?

'Iz-yatanaaza-'uuna baynahum 'amrahum

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

Tarjuma: "Jab wo log aapas mein jbagad rabe the unke mu'amle mein".

Iske baad as'haab-e-kahaf to apni ghaar mein pehle ki tarah sogaye aur Allah Ta'ala ne unpar haqeeqi maut waarid kardi, lekin logaon ke darmiyaan is baare mein ikhtilaaf paida ho gaya ke unke baare mein hatma taur par kiya mu'amla kiya jaaye.

fa-qaalubnuu 'alay-him bunyaanaa:

Rabbuhum 'a'-lamu bibhim:

فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا ۗ رَبُّهُمْ أَعْلَمُ بِهِمْ ۗ

Tarjuma: "Chunache kuch logaon ne kaha ke ta'meer kardo un par ek imarat (bataur yaadgaar) unka Rab un se behtar waaqif hai".

Kuch logoan ne raaye di ke is mu'amle ki ehmiyat ke pesh nazar yahan ek shaandaar yaadgaar ta'meer ki jaani chaahiye.

qaalallaaziina galabuu 'alaaa 'amrihim la- قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ
nat-takhizanna 'alayhim-masjidaa. عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

Tarjuma: "Jo log ghaalib aaye apne raaye ke etebaar se unhone kaha ke Hum banayega un (ki ghaar) par ek masjid".

AAAYAT - 22

Sa-yaquuluuna salaasatur-raabi-

'uhum kalbuhum: wa yaquuluuna

khamsatun-saadisubum kalbuhum

rajmam-bil-gayb; wa yaquuluuna sab-

'a-tunwa saaminuhum kalbu-hum.

سَيَقُولُونَ ثَلَاثَةٌ رَّآئِهِمْ كَذَّبْنَا ۖ وَيَقُولُونَ

خَمْسَةٌ سَادِسُهُمْ كَذَّبْنَا بِالْغَيْبِ ۖ وَيَقُولُونَ

سَبْعَةٌ ۖ وَثَامِنُهُمْ كَذَّبْنَا ۗ

Tarjuma: "Ab ye log kahenge ke wo teen the, unka chautha unka kutta tha aur kuch log kahenge ke wo paanch the, unka chata unka kutta tha, ye sab teer tukke chala rahe hain andhere mein aur kuch log kahenge ke wo 7 the aur unka aathwaan unka kutta tha".

Qur-Rabbi 'a'-lamu bi'iddatihim-

maa ya'-lamuhum 'illaa qaliil.

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ﴿٢٢﴾

Tarjuma: "Aap kehiye: Mera Rab behtar jaanta hai unki tedaad ko, nahi jaante un (ke mu'amle) ko magar bahut thode log".

Qur'an Majeed mein unki tedaad ke baare mein sarahat to nahi ki gayi magar aksar mufasssireen ke mutabiq been al-satoor mein aakhri raaye ke durust hone ke shuwahed maujood hain. Is mein ek nukta to ye hai ke pehle faqre ﴿ثَلَاثَةٌ رَّآئِهِمْ كَذَّبْنَا﴾ salaasatur-raabi-'uhum kalbuhum: aur dusre faqre ﴿خَمْسَةٌ سَادِسُهُمْ كَذَّبْنَا بِالْغَيْبِ﴾ khamsatun-saadisubum kalbuhum ke darmiyaan mein "wow" nahi hai, jabke teesre faqre mein ﴿سَبْعَةٌ ۖ وَثَامِنُهُمْ كَذَّبْنَا﴾ sab-'a-tunwa saaminuhum kalbu-hum, ke darmiyaan mein "wow" maujood hai. Chunache pehle dono kalimaat ke muqabile mein teesre kalima ka bayaan mein "wow" ki wajah se zyada zor hai.

Is ziman mein dusra nukta ye hai ke jab wo log jaage the un mein se ek ne sawaal kiya tha: ﴿كَمْ لَبِئْتُمْ﴾ *kam labistum?* ke tum yahan kitni deir soye rahe ho? Is sawaal ka jawaab Qur'an Hakeem mein baayen alfaaz naqal hua hai: ﴿قَالُوا لَيْتَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾ *Qaaluu labisnaa yawman 'awba'-za yawm*. Unhone ne kaha ke hum ek din ya ek din ka kuch kam arsa tak soye rahe yahan par ﴿قَالُوا﴾ *Qaaluu* chunke jama ka seegha hai isliye ye jawaab dene waale kam az kam teen log the, jabke is sawaal ke jawaab mein unke jin saathiyon ne dusri raaye di thi wo bhi kam az kam teen hi the, kyunke unke liye bhi ﴿قَالُوا﴾ *Qaaluu* jama ka seegha hi istemaal hua hai: ﴿قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ﴾ *Qaaluu Rabbukum 'a'-lamu bimaa labistum*.. Is tarah unki tedaad 7 hi durust maloom hoti hai. Yani ek puchne waala, teen log ek raye dene waale aur unke jawaab mein teen log dusri raaye ak izhaar karne waale.

Iske alawa qadeem Roman Literature mein bhi jahan inka zikr milta hain wahan unki tedaad 7 hi batayi gayi hai. Qabal azeen Gobin ki kitaab ka hawala bhi diya jaa chuka hai jis mein Seven Sleepers ka zikr hai. Lekin yahan jis baat ki taraf khaas taur par tawajjuh dilayi gayi hai wo ye hai ke is mu'amle mein behes karne aur jhagadne ki zarurat hi nahi hai:

Falaa tumaari fii-him 'illaa miraaa- فَلَا تُمَارِفِيهِمْ إِلَّا مَرَاءً ظَاهِرًا ۖ وَلَا تَسْتَفْتِ فِيهِمْ
'an-zaahiraa, wa laa tastafti fihim- مِّنْهُمْ أَحَدًا ۗ
minhum 'ahadaa.

Tarjuma: "To (aye Nabi ﷺ!) *Aap unke baare mein jhagda mat karein si'waye sarsari behes ke aur na hi Aap puchiye unke baare mein un mein se kisi se*".

Yani jo baat daawat-e-deen aur aqamat-e-deen ke hawale se ahem na ho is mein be-maqсад chaanbein karna aur behes-o-naza'a mein padta, goya waqt zaaye karne aur apne jadd-o-jahad ko nuqsan pahunchane ke mutradaf hai.

AAYAT - 23

Wa laa taquulanna lishay-'in 'innii وَلَا تَقُولَنَّ لِشَايٍ ءِ إِنِّي فَاعِلٌ ذَلِكِ عَدَا ۗ
faa-'ilun-zaalika gadaaa.

Tarjuma: "Aur kisi cheez ke baare mein kabhi ye na kaha karen ke mein ye kaam kal zaroor kardunga".

Is aayat mein ek bahut ahem waqiye ka hawala hai. Jab Ahl-e-Makkah ne Rasool Allah ﷺ se sawalaat kiye to Aap ﷺ ne farmaya ke mai aap logaon ko in sawalaat ke jawabaat kal dedunga. Is mauqe par Aap ﷺ ne sehwan "In Sha Allah" nahi farmaya. Iske baad kayi roz tak Wahi nahi aayi. Ye surat-e-haal Aap ﷺ keliye inte haayi pareshaan kun thi. Mukhalifeen khushi mein taaliyaan peet rahe honge, Aap ﷺ ko nakaami ke taa'ne de rahe honge aur Aap ﷺ ko ye sab kuch bardaasht karna par raha hoga. Is se andaza hota hai ke Allah Ta'ala Apne mehboob bandaon ko kaisi kaisi sakht aazma'ishaon se dochaar karta hai: *"Jinke rutbe hain siwan unki siwa mushkil hai!"*

Aam log apni roz marrah ki guftagu mein kaisi kaisi laa-yani baatein karte rehte hain lekin Allah ke haan unki pakad nahi hoti, isliye ke wo Allah ke haan ahem nahi hote, magar yahan ek inte haayi muqarrab hasti se sehwan ek kalima ada hone se reh gaya to bawajood iske ke mu'amla behad hisaas tha, Wahi rok li gayi. Bil aakhir kayi roz ke baad jab Allah ko manzoor hua to Hazrat Jibra'il ﷺ sawalaat ke jawabaat bhi lekar aaye aur saath mein ye hidayat bhi ke kabhi kisi cheez ke baare mein yun na kahen ke mai kal ye karunga:

AAYAT - 24

'Illaaa 'any-yashaaa'al-laah!

إِلَّا أَنْ يَشَاءَ اللَّهُ ز

Tarjuma: *"Magar ye ke Allah chaabe!"*

Yani mustaqbil ke baare mein jab bhi koi baat karein to *إِنْ شَاءَ اللَّهُ* "In Sha Allah" zaroor kahein ke agar Allah ne chaaha to mai yun karunga. Allah Ta'ala ka musalmanon par ye khususi fazal hai ke unhein apni mu'ashrati zindagi mein roz marrah ke mamulaat ke liye aise kalimaat sikhaaye jin mein tauheed koot koot kar bhari hui hai. Aap ne koi khubsurat cheez dekhi jis se aapka dil khush hua, aap ne kaha *سُبْحَانَ اللَّهِ* *Sub'haan Allah!* goya aap ne iqraar kiya ke ye is cheez ka kamaal nahi aur na hi ye cheez bazaat khud laa'iq ta'reef hai balke ta'reef to Allah ki hai Jisne ye khubsurat cheez banayi. Aap ki koi takleef duur hui to munh se nikla: *أَلْحَمْدُ لِلَّهِ* *Alhamdulillaah !* Yani jo bhi muskhil aasaan hui Allah ki madad, Uski meherbaani aur Us ke hukm se hui, lehaza shukr bhi Usi ka ada kiya jaayega. Aap apne

ghar mein daakhil hue, ahl-o-ayaal ko khush-o-khurram paaya, aapne kaha: مَا شَاءَ اللَّهُ *Masha Allah!* ke is mein mera ya kisi aur ka koi kamaal nahi, ye sab Allah ki marzi aur mashhiyyat se hai. Isi tarah mustaqbil mein kisi kaam ke karne ke baare mein izhaar kiya to saath إِنَّ شَاءَ اللَّهُ *"In Sha Allah"* kaha: Yani mera irada to yun hai magar sirf mere irade se kya hota hai, haqeeqat mein ye kaam tabhi hoga aur mai ise tabhi kar paonga jab Allah ko manzoor hoga, kyunke Allah ki mashhiyyat aur mazri ke baghair kuch nahi ho sakta. Goya in kalimaat ke zariye qadam qadam par aur baat baat mein hamein tauheed ka sabaq yaad dilaya jaata hai. Allah ke ilm, Uske hukm, Uske ikhtiyaar-o-iqtedaar, Uski qudrat, Uski mashhiyyat ke mutlaq aur faa'iq hone ke iqraar ki targheeb di jaati hai. In mein se zyadatar kalimaat إِنَّ شَاءَ اللَّهُ، مَا شَاءَ اللَّهُ، *Alhamdulillah*, *In Sha Allah*, *Masha Allah* is surat mein maujood hain.

Wazkur-Rabbaka 'izaa nasiita

وَأَذْكُرُّ رَبَّكَ إِذَا نَسِيتَ

Tarjuma: *"Aur apne Rab ko yaad kar liya kijiye jab aap bhool jaayen".*

Agar kisi waqt bhool jaayen to yaad aane par dubara Allah ki taraf apna dhiyaan laga lijiye.

*wa qul 'asaaa 'any-yah-diyani Rabbii
li-'aqraba min haazaa rashadaa.*

وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ
مِنْ هَذَا رَشَدًا ﴿١٨﴾

Tarjuma: *"Aur kehiye: hosakta hai ke mera Rab meri rehnumayi karde is se behtar bhalayi ki taraf".*

Yani kisi bhi kaam keliye koshish karte hue insaan ko "tafweez al-amr ilallaah" ki kaifiyat mein rehna chaahiye ke agar Allah ko manzoor hua to mai is koshish mein kaamyab hojaonga, warna hosakta hai mera Rab mere liye is se bhi behtar kisi kaam keliye asbaab paida farmaade. Goya insaan apne tamaam mu'amlaat har waqt Allah Ta'ala ke supard kiye rakhe:

Sapardam batomaaya-e-khuwaish raa

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

AAAYAT - 25

*Wa labisuu fii Kahfihim salaasa mi-
'atin-siniina waz-daaduu tis-'aa.*

وَلَبِئْسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأُمْرَادُهُمْ ثَمَانُونَ

Tarjuma: "Aur wo hai apni ghaar mein 300 baras aur uske upar 9 baras".

Yani ghaar mein unke sone ki muddat shamsi calendar mein 300 saal jabke qamri calendar ke mutabiq 309 saal banti hai.

AAAYAT - 26

Qulillaahu 'a'-lamu bima labisuu:

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِئْتُمْ

Tarjuma: "Aap ﷻ kehiye ke Allah behtar jaanta hai us mein jitna (arsa) wo rahe".

Yani is behes mein bhi padne ki zarurat nahi ke wo ghaar mein kitna arsa soye rahe. Iska jawaab bhi Aap ﷻ unko yehi de ke is muddat ke baare mein bhi Allah hi behtar jaanta hai.

*lahuu gaybus-samaa-waati wal-
'arz: 'absir bihii wa 'asmi'!*

لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصُرُهُ وَأَسْعَى

Tarjuma: "Usi keliye hai aasmanon aur zameen ka ghaib. Kya hi khoob hai Wo isko dekhne waala aur kya hi khoob hai Wo sunne waala!"

Maa lahum-min-duu-nihii minaw-waliyy; wa laa yushriku fii Hukmihiii 'ahadaa.

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا

Tarjuma: "Us ke siwa unka koi madadgaar nahi aur wo shareek nahi karta Apne hukm mein kisi ko bhi".

Uske siwa unka koi saathi, kaarsaaz, madadgaar, himayati, aur pusht panah nahi hai. Lafz "wali" in sab mu'ane ka ihaata karta hai.

Wo Apne ikhtiyar aur Apni haakimiyat ke haq mein kisi dusre ko shareek nahi karta. Ye tauheed-e-haakimiyat hai. Is baare mein Sureh Yusuf (aayat 40 wa 67) mein is tarah irshaad hua: ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ inil-Hukmu illaa lillaah: "Ikhtiyar-e-mutlaq to sirf Allah hi ka hai". Jabke Sureh Bani Isra'il ki aakhri aayat mein yun farmaya gaya: ﴿وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾ wa lam yakul-lahuu shariikun fil-mulki, "Aur Uska koi shareek nahi hai baadshahat mein".

AAYAAT 27 TO 31

وَإِثْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَأَمْبَدَلٌ لِكَلِمَتِهِ ۖ وَلَنْ تُحَدِّثَ مِنْ دُونِهِ مُلْتَحَدًا ۝
 وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَىٰ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ
 عَيْنُكَ عَنْهُمْ ۖ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
 وَكَانَ أَمْرُهُ فُرُطًا ۝ وَقُلِ الْحَقُّ مِنْ رَبِّكَ ۖ فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ ۚ إِنَّا أَعْتَدْنَا
 لِلظَّالِمِينَ نَارًا ۚ أَحَاطَ بِهِمْ سُرَادِقُهَا ۖ وَإِنْ يَسْتَعِينُوا يَغَاثُوا بِمَاءٍ كَالْمِهلِ يَشْوِي الْوُجُوهُ ۚ بِئْسَ
 الشَّرَابُ ۖ وَسَاءَتْ مُرْتَفَقًا ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝
 أُولَئِكَ لَهُمْ جَدَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحْمَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَكِلْسُونَ
 ثِيَابًا خَضْرَاءَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَالِكِ ۖ يِعْمُ الثَّوَابُ ۖ وَحَسُنَتْ مُرْتَفَقًا ۝

27. *Watlu maaa 'uubhiya 'ilay-ka min-Kitaabi Rabbik: laa mubaddila li-Kalimaatih: wa lan- tajida min-duunihii multa-hadaa.*
28. *Wasbir nafsaka ma-'allaziina yad-'uuna Rabbahum-bil-gadaati wal-'ashiyyi yuriiduuna Waj-hahuu wa laa ta-'du 'aynaaka 'an-hum: tariidu ziinatal-Hayaa-tiddunyaa; wa laa tuti' man 'agfalnaa qalbahuu 'an-zikri-naa wattaba-'a hawaahu wa kaana 'amruhoo furutaa.*
29. *Wa qulil-Haqqu mir-Rabbi-kum: faman-shaaa-'a fal-yu'-min-wawa man-shaaa-'a fal-yak-fur: 'in-naaa 'a-'adnaa liz-zaalimiina Naaran 'abaata bi-him suraadiqu-haa: wa 'iny-yastagiisuu yugaas-uu bi-maaa-'in kalmuhli yashwil-wujuuh. Bi-'sash-sharaab! wa saaa-'at murtafaqaa!*
30. *Innallaziina 'aamanuu wa 'amilus-saalibaati 'innaa laa nuzii-'u 'ajra man 'absana 'amalaa.*
31. *'Ulaaa-'ika lahum Jannaatu 'Adnin tajrii min tahtibimul-'anbaaru yuhallawna fihaa min 'asaawiraa min zahabin-wa yalbasuuna siyaaban khuz-ram-min-sundusin-wawa 'istab-raqim-muttaki-'iina fihaa 'alal-'araaa-'ik. Ni'-mas-sa-waab! Wa hasunata murtafa-qaa!*

AAYAT - 27

Watlu maaa 'uubiya 'ilay-ka min-
Kitaabi Rabbik:

وَاقْرَأْ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ

Tarjuma: "Aur (aye Nabi ﷺ!) Aap tilawat kijiye jo Aap ki taraf Wahi ki gayi hai Aap ke Rab ki kitaab mein se".

Yani is waqt Aap ﷺ bahut mushkil surat-e-haal ka saamna kar rahe hain. Is kaifiyat mein Aap ﷺ ko sabar-o-isteqaamat ki sakht zarurat hai: ﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾ Was-bir wa maa sabruka 'illaa billaahi (An-Nahl: 127) "Aur (aye Nabi ﷺ!) Aap sabar kijiye aur Aap ka sabar to Allah ke sabaare par hi hai". Ye sahara Aap ﷺ ko Allah ke saath apna qalbi ta'luq aur zehni rishta astuwaar karne se mayyasara hoga aur ye ta'luq mazboot karne ka sab se mausar zariye Qur'an Majeed ki tilawat hai. Tamassak Bil-Qur'an ka ye mazmoon Suratul Ankubaat mein (21st paare ke aaghaaz mein) dubara aayega. Haq-o-baatil ki kash-ma-kash mein jab bhi koi mushkil waqt aaya to Rasool Allah ﷺ ko khususi taur par tamassak bil-Qur'an ki hidayat ki gayi, aur Aap ﷺ ki wasa'tat se tamaam musalmanon ko hukm diya gaya ke wo Qur'an ki tilawat ko apna mamool banaye, Qur'an ke saath apna ta'luq mazboot banane keliye zyada se zyada waqt iske saath sarf karein. Isi tarah wo mushkilaat-o-shada'id ko bardaasht karne aur apne dushmanon ka muqabila karne ke qaabil hosakenge.

laa mubaddila li-Kalimaatih: wa lan-
tajida min-duunihii multa-badaa.

لَا مَبْدَأَ لِكَلِمَاتِهِ ۖ وَكَانَ تَجِدَ مِنْ
دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

Tarjuma: "Uski baataon ko badalne waala koi nahi hai, aur Aap ﷺ nahi paayenge Uske siwa koi jaaye panah".

Yaqaenan ye raasta bahut kathin hai aur is raaste ke musafiraon ne sakhtiyon ko beher haal bardaasht karna hai. Ya Allah ka qanoon hai jo kisi ke liye tabdeel nahi kiya jaata. Is muhim mein waahed sahara Allah ki madad aur nusrat hai. Chunache agar Aap ﷺ ko kahin panah milegi to Allah hi ke daaman mein milegi, Us dar ke alawa koi jaaye panah nahi hai. Allama Iqbal ne is mazmoon ki tarjumaani apne is sher mein ki hai:

Na kabin jahan mein amaan mili, jo amaa mil to kahan mili

Mere jurm-e-khaana kharaab ko, tere afuwe banda nawaaz mein!

AAAYAT - 28

Wasbir nafsaka ma-'allaziina yad-'uuna وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ
Rabbahum-bil-gadaati wal-'ashiyyi رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

Tarjuma: "Aur apne aap ko roke rakhiye un logaon ke saath jo apne Rab ko pukaarte hain subah-o-shaam".

Ye Bilaal habshi, Abdullah Bin Umm Maktoom, Amaar Bin Yasir aur Khubaab رضي الله عنهم jaise log agarche muflis aur nadaar hain magar Allah ki nazar mein bahut ahem hain. Aap صلى الله عليه وسلم un logaon ki rifaqat ko ghanimat samajhiye aur apne dil ko un logaon ki ma'iyat par mutma'in kijiye.

yuriiduuna Waj-habuu wa laa ta'-du يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ
'aynaaka 'an-hum: tariidu ziinatal- تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
Hayaa-tiddunyaa;

Tarjuma: "Wo Allah ki raza ke taalib hain aur Aap صلى الله عليه وسلم ki nigaabein un se hatne na paayen, (jis se logaon ko ye gumaan hone lage ke) Aap صلى الله عليه وسلم dunyawii zindagi ki araa'ish-o-zaba'ish chaabte hain!"

Un ghulaamnon aur be-asar logaon se Aap صلى الله عليه وسلم ki tawajjeh hat kar kahin Makkah ke sardaraon aur Amra'a ki taraf na hone paaye, jis se logaon to ye gumaan ho ke Aap صلى الله عليه وسلم bhi dunya ki zaib-o-zeenat hi ko ehmiyat dete hain. Lehaza Waleed Bin Mughaira bazahir kitna hi ba-asar aur saheb saroot sahi, Aap صلى الله عليه وسلم Abdullah رضي الله عنه Bin Umm Maktoom ko nazar andaaz karke use hargiz ehmiyat na de. Tarjume ke etebaar se ye aayat mushkil aayaat mein se hai. Yahan alfaaz ke ain mutabiq tarjuma mumkin nahi. Huzoor صلى الله عليه وسلم ki ye shaan hargiz na thi ke Aap صلى الله عليه وسلم ki nazrein ghurba'a se hatkar amra'a ki taraf uthti. Chunache in alfaaz se yehi mafhoom samajh mein aata hai ke darasal Aap صلى الله عليه وسلم ko ye batana maqsood hai ke Aap صلى الله عليه وسلم dawat-o-tableegh ki gharz se bhi un amra'a ki taraf is andaaz mein iltefaat na farmaayein jis se kisi ko mughalita ho ke Aap صلى الله عليه وسلم ki nigaah mein dunyawii maal-o-asbaab ki bhi kuch wuq'at aur ehmiyat hai. Suratul Hijr mein yehi mazmoon is tarah bayaan hua hai: ﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾
Laa tamuddanna 'ay-nayka 'ilaa maa matta'-naa bihiiii 'az-waajam-minhurn wa laa tahzan 'alayhim wakhbfiz janaahaka lil-Mu'-miniin. "Aap صلى الله عليه وسلم aankh uthakar bhi na dekhein is maal-o-mitaa ki taraf jo Humne unke mukhtalif girohaon ko de rakha hai aur Aap صلى الله عليه وسلم un (amra'a) ke baare mein fikrmand na hon aur able imaan keliye apne baazu jhukakar rakhein".

Kisi bhi daayi haq keliye ye mu'amla bahut naazuk hota hai. Mu'ashire ke unche tabq ke logaon ka beher haaal apne ek halka asar hota hai. In mein se agar koi ahle haq ki saf mein shammil hota hai to wo akela bahut se afraad ke barabar shumaar hota hai aur iski wajah se kayi dusre log khud-bakhud kheenche aate hain aur pehle se maujood logaon keliye bhi aise shakhs ki shamuliyat taqwiyyat aur itmenaan ka ba'as hoti hai. Jaise Huzoor ﷺ ne Allah Ta'ala se apni khuwahish ka izhaar kiya tha ke Umar Bin Al-Khattab ya Amru Bin Hasham (Abu Jahal) mein se kisi ek ko zaroor meri jholi mein daal de! In dono mein se koi ek imaan le aaye. Zaahir hai ke in jaisi ba-asar shakhsiyaat mein se kisi ka imaan laana islaam keliye ba'es-e-taqwiyyat hoga aur iski rifaqat se in kamzor musalmanon ko sahara milega jin par qaafiya hayaat tang hua jaa raha hai. Aur phir waqetan aisa hua bhi ke Hazrat Umar aur Hazrat Hamza ke imaan laane ke baad Makkah mein kamzor musalmanon par Quresh ke zulm wa ta'adi mein kaafi had tak kami aagayi.

Beher haal is silsle mein ma'ruzi haqa'iq kisi bhi daayi ko is taraf raaghib karte hain ke mu'ashire ke matmool tabqaon aur arbaab-e-ikhtiyaar-o-iqtedar tak paighaam-e-haq tarjeehi buniyaadaon par pahunchaya jaaye aur inhein apni tehreek mein shaamil karne keliye tamaam mumkina wasa'il baroye kaar laaye jaaye. Magar dusri taraf is hikmat amli se tehreek ke nadaar aur aam arkaan ko ye taasir milne ka andesha hota hai ke unhein kam haisiyat samajhkar nazar andaaz kiya jaa raha hai aur is tarah unki hosla shakni hone ka imkaan paida hota hai. Is mu'amle ka ek pehlu ye bhi hai ke jab koi daayi haq asar-o-rusooq ke haamil afraad ki taraf tarjeehi andaaz mein mutawajjeh hoga to awaam mein uski zaat aur uski tehreek ke baare mein ye taasir ubharne ka andesha hoga ke ye log bhi amra'a arbaab-e-ikhtiyar se mar'oob hain aur in ke haan bhi dunyawī thaath baath hi ko tarjeeh di jaati hai. Chunache daulatmand aur asar-o-rasookh ke haamil afraad tak deen ki dawat ko phailane ki koshish ke saath saath is silsile mein mazkura bala do awamil ke manfi asraat se bachna bhi nihayat zaruri hai. Chunache Huzoor ﷺ ko is aayat mein hukm diya jaaya raha hai ke Aap ﷺ is silsile mein ehtiyaat karein, kahin log ye taasir na lilein ke Muhammad ﷺ ke haan bhi daulatmand logaon hi ko khususi ehmiyat di jaati hai.

wa laa tuti' man 'agfalnaa qalbahuu
'an-zikri-naa wattaba-'a haawaahu
wa kaana 'amrubuu furutaa.

وَلَا تُطِيعُ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا
وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٥﴾

Tarjuma: "Aur mat kehna maaniye aise shakhs ka jis ka dil Humne apni yaad se ghaafil kar diya hai aur jo apni khuwahishaat ke peeche pada hai aur iska mu'ama had se mutajawaz ho chuka hai".

Ye baat muta'adad baar bayaan ho chuki hai ki kuffar-e-Makkah Rasool Allah ﷺ ke saath madahinat par musr the aur wo Aap ﷺ ke saath kuch do aur kuch lo ki buniyaad par muzakiraat karna chaahthe the. Is silsile mein sardaraan-e-queesh ki taraf se Aap ﷺ par shadeed dabao tha. Is pas manzar mein yahan phir mutanabba kiya jaa raha hai ke jin logaon ke dilaon ko Humne apni yaad se ghaafil aur mehroom kar diya hai Aap ﷺ aise logaon ki baataon ki taraf dhiyaan bhi mat dijiye!

AAYAT - 29

Wa qulil-Haqqu mir-Rabbi-kum:
faman-shaaa-'a fal-yu'-min-wawa
man-shaaa-'a fal-yak-fur:

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِنْ
وَمَن شَاءَ فَلْيُكْفُرْ ۚ

Tarjuma: "Aur Aap ﷺ keh dijiye ke yehi haq hai tumhare Rab ki taraf se, to ab jo chaabe imaan laaye aur jo chaabe kufr kare".

Kufaar-e-Makkah ki taraf se koi darminyaani raasta nikaanle ki koshish ke jawaab mein yahan Huzoor ﷺ ki zabaan mubarak se wazeh aur do tok andaaz mein elaan karaya jaa raha hai ke tumhare Rab ki taraf se jo haq mere paas aaya hai wo maine tum logaon ke saamne pesh kar diya hai. Ab tumhare saamne do hi raaste hain, min-o-an qubool karlo ya ise rad kardo. Lekin yaad rakho is mein kuch lo aur kuch do ke asool par tum se koi saude baazi mumkin nahi. Ye wahi mazmoon hai jo Suratul Dhar mein is tarah bayaan hua hai: ﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾
'Innaa haday-naabus-sabiila 'immaa shaakiran-wa 'immaa kafuuraa. Yani Humne insaan keliye hidayat ka raasta wazeh kar diya hai aur usko ikhtiyaar de diya hai ke ab chaabe wo shukar guzaar bane aur chaabe na shukra.

'in-naaa 'a'-tadnaa liz-zaalimiina
Naaran 'abaata bi-him suraadiqu-baa:

إِنَّا آتَيْنَاهُم سُرَادِقَهُمْ

Tarjuma: "Humne zaalimon keliye aag tayyaar rakhi hai, uski qanaatein unka ibaata karlengi".

Jahanum ki aag qanaataon ki shakal mein hogi aur wo Allah ke munkareen aur mushrikeen ko ghere mein lelegi.

wa 'iny-yastagiisuu yugaas-uu

bi-maaa-'in kalmuhli yashwil-^{وَأَنَّ يَسْعَيْنُوْا يُعَاثُوْا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوْهَ}
wujjubh.

Tarjuma: "Aur agar wo paani keliye faryaad karenge to unki faryaad rasi aise paani se ki jaayegi jo (khoulte hue) teel ki talchat jaisa hoga, jo chehraon ko bhoon daalega".

Bi'-sash-sharaab! wa saaa-'at murtafaqaa! ﴿٣٠﴾

Tarjuma: "Bahut hi buri cheez hogi peene ki aur wo (jahanum) bahut hi buri jagah hai aaraam ki!"

"Muhli" ka tarjuma teel ki talchat ke alawa lava bhi kiya gaya hai aur phigla hua taanba bhi. Sureh Ibrahim ^{عَلَيْهِ السَّلَامُ} ki aayat 16 mein jahanumiyon ko pilaaye jaane waale paani ko "مَاءٌ صَدِيْدٌ ﴿٣١﴾" maaa-'in-sadiid." kaha gaya hai jiske mu'ane zakhmaon se rasne waali peep ke hain. Beher haal ye siyaal maada jo unhein paani ke taur par diya jaayega is qadar garam hoga ke unke chehraon ko bhoonkar rakh dega. Ab aa'inda aayaat mein fauri taqabal keliye jannat ka zikr aaraha hai.

AAYAT - 30

'Innallaziina 'aamanuu wa 'amilus-saalahaati 'innaa laa nuzii-'u 'ajra man 'ahsana 'amalaa.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

Tarjuma: "Yaqeenan jo log imaan laaye aur unhone achche amal kiye to Hum nabi zaaya karenge ajar us shakhs ka jisne achcha amal kiya".

AAYAT - 31

'Ulaaa-'ika lahum Jannaatu 'Adnin tajrii min tabtihilul-'anhaaru

أُولَئِكَ لَهُمْ جَنَّتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

Tarjuma: " Un hi logaon keliye hain rehne ke aise baaghaat jinke daaman mein nadiyaan behti hongy".

yuhallaawna fihaa min 'asaawiraa min zahabin-wa yalbasuuna siyaaban khuz-ram-min-sundusin-wa 'istab-raqim-

يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ

Tarjuma: "Unhein pehnaaye jaayenge is mein sone ke kangan aur wo pehnenge sabz rang ke kapde baareek resham ke aur mote resham ke".

Yani unka upar ka libaas baareek resham ka hoga jabke neeche ka libaas mote resham ka.

muttaki-'iina fihaa 'alal-'araaa-'ik.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۝

Tarjuma: "Tek lagaye baithe honge takhtaon par".

Ni'-mas-sa-waab! Wa hasunat murtafa-qaa!

نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَعًا ۝

Tarjuma: "Kya hi achcha badla hoga (unke liye) aur kya hi khoob aaraamgah hogi".

AAYAAT 32 TO 44

وَاصْرَبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا رَمًا ۝ كَلَّمَا الْجَنَّتَيْنِ اتَتْهُمَا وَلَمْ تُظَلِّمْ مِنْهُ شَيْئًا ۝ وَفَجَرْنَا خِلَاهُمَا نَهْرًا ۝ وَكَانَ لَهُ نَهْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۝ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ۝ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۝ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۝ وَلَكِنْ رُودَتْ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۝ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ۝ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۝ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ ۝ لَقَوْلًا إِلَّا بِاللَّهِ ۝ إِن تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ۝ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَيُصْبِحُ صَعِيدًا زَلَقًا ۝ أَوْ يُصْبِحُ مَاءً غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۝ وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۝ وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ۝ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۝ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ۝

32. Wazrib lahum-masalar-rajulayni ja-'alnaa li-'ahadibi-maa jannatayni min 'a'-naa-bin'wwa hafaf-naahumaa bi-nakhiln'wwa ja-'alnaa bayna-humaa zar-'aa.

33. Kiltal-jannatayni 'aatat 'ukulahaa wa lam tazlim-min-hu shay-'an'wwa fajjarna kbi-laalahumaa naharaa,

34. *Wa kaana lahuu samar: faqaala li-saabihihii wa huwa yuhaawiruhuuu 'ana 'aksaru minka maalanwwa 'a-'azzu nafaraa.*
35. *Wa dakhala jannatahuu wa huwa zaalimul-li-nafsih: qaala maaa azunnu 'an-tabii-da haazibiii 'abadaa.*
36. *Wa maaa 'azunnus-Saa-'ata qaaa-'imatanwwa la-'irru-dittu 'ilaa Rabbii la-'ajidanna khayram-minhaa munqalabaa.*
37. *Qaalaa lahuu saahibuhuu wa huwa yu-haawiruhuuu 'aka-farta billazii khalaqaka min-turaabin-summa min-nuffatin-summa sawwaaka rajulaa?*
38. *Laakinna Huwwallaahu Rabbii wa laaa 'usbriku bi-Rabbiiii 'ahadaa.*
39. *Wa laa laaa 'iz dakhalta jannataka qulta maa shaaa-'allaahu Laa quwwata 'illaa bil-laah! 'In-tarani 'ana 'aqalla minka maalanwwa waladaa.*
40. *Fa-'asaa Rabbiiii 'any-yu-'tiyani khayram-min-jannatika wa yursila 'alayhaa husbaa-nam-minas-samaaa-'i fa-tusbi-ha sa-'iidan-zalagaa!-*
41. *'Aa yusbiba maaa-'ubaa ga'wran-falan-tastatii-'a lahuu talabaa.*
42. *Wa 'ubiita bi-samarihii fa-'asbaha yuqallibu kaffayhi 'alaa maaa 'anfaqa fiihaa wa hiya khaawiyatun 'alaa 'uruushi-haa wa yaquulu yaa-laytanii lam 'ushrik bi-Rabbiiii 'aha-daa!*
43. *Wa lam takul-lahuu fi-'a-tuny-yansuruunahuu min-duu-nillaahi wa maa kaana muntasiraa.*
44. *Hunaalikal-walaayatu lil-laahil-Haqq. Huwa Khayrun-sawaabanwwa Khayrun 'uqbaa.*

Is ruku mein do ashkhaas ke baahmi mukalime ki tafseel bayan hui hai. Un mein se ek shakhs ko Allah Ta'ala ne maal-o-daulat aur bahut si dusri duniyawi nemataon se nawaz rakha tha. Wo shakhs apni khushhaali mein is qadar magan hua ke uski nigah Allah se hat kar maadi wasa'il par hi jam kar reh gayi aur inhi asbaab-o-wasa'il ko wo apne tawakkal aur bharse ka markaz bana baitha. Uske saath ek dusra shakhs tha jo duniyawi lehaaz se khushhaal to nahi tha magar use Allah ki mu'arifat haasil thi. Usne daulatmand shakhs ko nasihat ki ke Allah ne tumhein bahut si nemtaon se nawaza hai magar tum Use bilkul hi bhule hue ho. Tumhein chaahiye ke tum Allah ka shukr

adaa karo. Daulatmand shakhs ne ghumand mein aakar uski nasihat ka buhut talkh jawaab diya aur kaha ke mujhe to ye saari nematein isliye mile hain ke mai Allah ka chaheeta hun jabke mere muqabile mein tumhari koi haisiyat nahi. Allah ke is bande ne ise phir samjhaya ke dekho apne duniyawi maal-o-asbaab par mat itrao, kyunke Allah agar chahe to tumhare ye saare thaath baath pal bhar mein khatam karke rakhde. Wo chahe to tumhari saari daulat aur maal-o-asbaab ko zaaya kar sakta hai. Us ne jawaban kaha ke ye kaise hosakta hai? Maine apne maal-o-asbaab ki hifazat ka khoob bandobast kar rakha hai. Algarz in tamaam nasihatoun ka us shakhs par kuch bhi asar na hua. Duniyawi asbaab ke nashe ne usko is qadar andha kar rakha tha ke use haqeeqi masabbabul asbaab ki qudrat ka kuch andaazah hi na raha. Bila aakhir uske is rawayye ka nateeja ye nikla ka Allah Ta'ala ne uska sab kuch barbaad karke rakh diya aur wo apne rawayye par kaf -e-afsoos malta reh gaya. Apni barbaadi ke ba'ad jab is shakhs ki aankhein khulein to tab buhut deir ho chuki thi.

Yahan is daulatmand shakhs ka wo fakhra khaas taur par qaabil-e-ghaur hai jo apni barbaadi ke ba'ad pachtate hue uski zabaab se nikla tha" kaash maine apne Rab ke saath shirk na kiya hota!" dekha jaaye to is saare waqiye mein kisi zaahri shirk ka irtekaab nazar nahi aata. Kisi devi ya devta ki puja paat ka bhi koi hawala yahan nahi aaya, Allah ke siwa kisi dusre ma'bood ka bhi zikr nahi hua, to phir sawaal paida hota hai ke wo kaunsa iqdaam tha jis par wo shakhs pachtaya ke kaash maine apne Rab se shirk na kiya hota! is pehlu se agar is saare waqiye ka baareek beeni se jaa'iza liya jaaye to ye nukta samajh mein aata hai ke yahan jis shirk ka zikr hua hai wo "maada parasti" ka shirk hai. Is shakhs ne apne maadi asbaab-o-wasa'il ko hi apna sab kuch samajh liya tha. Jo bharosa aur tawakkal use haqeeqi masabbabul asbaab par karna chaahiye tha wo bharosa aur tawakkal usne apne maadi wasa'il par kar liya tha aur is tarah in maadi wasa'il ko ma'bood ka darja de diya tha. Yehi rawayya aur yehi soch maada parasti hai aur yehi maujooda daur ka sab se bada shirk hai.

Maujooda daur sitara parasti aur buth parasti ka daur nahi. Aaj ka insaan sitaraon ki asal haqeeqat jaan lene aur chaand par qadam rakh lene ke ba'ad unki puja kyunkar karega? Chunache aaj ke daur mein Allah ko chordkar insaan ne jo ma'bood banaye hai in mein madah parasti aur watan parasti sab se ahem hain. Aaj daulat ko ma'bood ka darja de diya gaya hai aur maadi wasa'il aur zaraiye ko masabbabul

asbaab samajh liya gaya hai. Ye maujooda daur ka bahut khatarnaak shirk hai aur is se mehfooz rehne keliye ise bahut baareek beeni se samajhne ki zarurat hai.

AAAYAT - 32

Wazrib lahum-masalar-rajulayni

وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ

Tarjuma: "(Aye Nabi ﷺ!) *Aap bayaan kijiye unke liye do ashkhaas ki misaal*".

*ja-'alnaa li-'ahadibi-maa jannatayni
min 'a'-naa-binṛwa hafaf-
naahumaa bi-nakhilnṛ*

جَعَلْنَا لِإِخْوَدِهَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَحَفَفْنَاهُمَا بِنَخْلِ

Tarjuma: "Un mein se ek ko Humne diye the do baagh anguraon ke aur un dono ka gher diye tha Humne khajuraon ke darakhtaon ke saath".

Anguraon ki belaon ke girda-gird khajuraon ke darakhtaon ki baad thi taake naazuk belein aandhi, tufaan waghaira se mehfooz rahe.

ṛwa ja-'alnaa bayna-humaa zar-'aa.

وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ۝

Tarjuma: "Aur Humne un dono (baaghaon) ke darmiyaan kheti ka intezaam bhi kar rakha tha".

Buniyadi taur par wo anguraon ke baaghaat the. Unke atraaf mein khajuraon ke darakht the, jinki dohri afadiyat thi. Un darakhtaon se khajurein bhi haasil hoti thi aur wo hifazati baad ka kaam bhi dete the. Darmiyaan mein kuch zameen kaashtkaari keliye bhi thi, jis se anaaj waghaira haasil hota tha. Goya har lehaaz se misaali baaghaat the.

AAAYAT - 33

*Kiltal-jannatayni 'aatat 'ukula-haa
ṛwa lam tazlim-min-hu shay-'anṛ*

كَلَّمَا الْجَنَّتَيْنِ اِنَّتِ اُكُلِهَآ وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۝

Tarjuma: "Dono baaghaat apna phal khoob dete aur is mein se kuch bhi kam na karte the".

Wo dono baaghaat har saal mausam ke mutabiq khoob phalte the aur unki paidawaar mein kabhi koi kami nahi aati thi. Un baaghaon ka maalik shakhs saalha saal se unki paidawaar se musalsil faida uthaate uthaate unhein daay'imi samajh baithna aur wo bilkul hi bhool gaya ke ye sab kuch Allah ki mashiyat aur ijazat hi se mumkin hai.

wa fajjarnaa khi-laalahumaa naharaa,

وَفَجَّرْنَا خَلَاءَهُمَا نَهَرًا ﴿١٧﴾

Tarjuma: "Aur Humne jaari kardi thi unke darminyaan ek neher".

Un dono baaghaon ke beechaon beech ek neher behti thi. Goya unki aab paashi ka nizaam bhi misaali tha.

AAAYAT - 34

Wa kaana lahuu samar:

وَوَكَانَ لَهُ ثَمَرٌ ﴿١٨﴾

Tarjuma: "Aur uske liye phal bhi tha".

Iska ek mafhoom to yehi hai ke jab in dono ka aapas mein mukalima ho raha tha us waqt wo dono baaghaat phalaon se khoob lade hue the, jabke dusra mafhoom jo mere nazdeek raajeh hai, ye hai ke us shakhs ko Allah ne aulaad bhi khoob de rakhi thi. Isliye ke insaan keliye uski aulaad ki wohi haisiyat hai jo kisi darakht keliye uske phal ki hoti hai.

fafaala li-saabibihii wa huwa
yubaa-wiruhuuu 'ana 'aksaru minka
maalan-wawa 'a-'azzu nafaraa.

فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ
مِنْكَ مَا لَكَ وَأَعِزُّ نَفَرًا ﴿١٨﴾

Tarjuma: "To kaha usne apne saathi se - aur wo aapas mein guftagu kar rabe the - ke mai tum se babut zyada hun maal mein aur babut bada hua hun nafri mein".

Yahan jis fakhar se us shakhs ne apni nafri ka zikr kiya hai uske is andaaz se to ﴿وَوَكَانَ لَهُ ثَمَرٌ﴾ Wa kaana lahuu samar, ka yehi tarjuma behtar mehsoos hota hai ke us shakhs ko aulaad khususan betaon se bhi nawaza gaya the.

AAAYAT - 35

Wa dakhala jannatabuu wa huwa
zaalimul-li-nafsih:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ﴿١٩﴾

Tarjuma: "Aur wo daakhil hua apne baagh mein is haal mein ke wo apni jaan par zulm kar raba tha".

qaala maaa azunnu 'an-tabii-da
baazihiii 'abadaa.

قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿١٩﴾

Tarjuma: "Usne kaha: mai nahi samajhta ke ye (baagh) kabhi bhi barbaad hosakta hai".

Yani mera ye baagh har lehaaz se misaali hai. Ise maine ba-qaida mansuba-bandi ke tehat har qism ke khatraat se mehfooz bana rakha hai. Anguraon ki naazuk belaon ke girda-gird khajuraon ke buland-o-baala darakht santariyon ki tarah khade har qism ke tufaan aur baad-e-sar sar ke thapedaon se uski hifazat kar rahe hain. Aab paashi keliye neher ka waafar paani har waqt maujood hai. Lehaza mai nahi samajhta ke ise kabhi kisi qism ka koi khatra laahaq hosakta hai.

AAAYAT - 36

Wa maaa 'azunnus-Saa-'ata qaaa-'imatan وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ

Tarjuma: "Aur mai ye gumaan nahi karta ke qayamat qaa'im hone waali hai".

Ye qayamat waghaira ki baatein sab dhakosle hain. Mai nahi samajhta ke aisa koi waqiah haqeeqat mein ronuma hone waala hai.

wa la-'irru-dittu 'ilaa Rabbii la-'ajidanna وَلَئِن رُّدِّدْتُمْ إِلَىٰ رَبِّ لَإِجِدَنَّ خَيْرًا
kbayram-minhaa munqalabaa. مِنْهَا مُنْقَلَبًا ۖ

Tarjuma: "Aur agar mujhe lauta hi diya gaya apne Rab ki taraf to mai laaziman paonga is se bhi behtar palatne ki jagah".

Qayamat wa aakhirat ka awwal to mai qaa'il hi nahi, lekin qayamat agar hui bhi to mai beher haal wahan is se bhi behtar zindagi paaonga. In alfaaz se zaahir hota hai ke ye shakhs Allah ka munkir nahi tha magar dunyawii maal-o-daulat aur maadi asbaab wa zaraiye par bharosa karke shirk ka irtekaab kar raha tha. Ye shakhs yahan par jo falsafa bayaan kar raha hai wo aksar maada parast logaon ke haan bahut maqbool hai. Yani agar mujhe dunya mein Allah Ta'ala ne khush-haali wa faarigh al-baali se nawaz rakha hai to iska matlab ye hai ke Allah mujh se khush hai. Isi liye Us ne mujhe khususi salahiyatein ataa ki hain jinki wajah se maine ye asbaab-o-wasa'il ekhatte kiye hain. Chunache Wo aakhirat mein bhi zaroor Apni nemataon se mujhe nawazega. Aur jo log yahan dunya mein jutiyaan chatkhaate phir rahe hain wo aakhirat mein bhi isi tarah be-yaar-o-madadgaar honge.

AAAYAT - 37

Qaalaa lahuu saahibuhuu wa huwa قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
yu-haawiruhuu

Tarjuma: "Uske saathi ne is se kaha aur wo is se guftagu kar raha tha".

'aka-farta billazii khalaqaka min-turaabin-summa min-nutfatin-summa sawwaaka rajulaa?

أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ
ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٨﴾

Tarjuma: "Kya tu ne kufr kiya Us basti ka Jisne paida kiya tujhe mitti se, phir gande paani ki boond se, phir tujhe sabeeh salamat insaan bana diya?"

Yahan ye nukta bahut ahem hai ke wo shakhs bazaahir Allah ka munkir nahi tha magar phir bhi ise Allah se kufr ka murtaqab bataya gaya hai. Wo isliye ke is se pehle wo aakhirat ka inkaar kar chuka tha aur aakhirat ka inkaar darasal Allah ka inkaar hai. Goya jo shakhs aakhirat ka munkir ho uska imaan billaah ka daawa bhi qaabil-e-qubool nahi.

AAAYAT - 38

Laakinna Hurwawallaahu Rabbii wa laaa 'usbriku bi-Rabbiii 'ahadaa.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٩﴾

Tarjuma: "Lekin (mai to maanta hunke) Wo Allah mera Rab hai aur mai apne Rab ke saath kisi ko shareek nahi tehraata".

AAAYAT - 39

Wa laa laaa 'iz dakhalta jannataka qulta maa shaaa-'allaahu Laa quwwata 'illaa bil-laah!

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ﴿٤٠﴾

Tarjuma: "Aur jab tu apne baagh mein daakhil hua to tu ne yun kyun na kaha: Masha Allah: (Yani ye sab Allah ke fazl-o-karam se hai) Allah ke bidoun kisi ko koi taaqat haasil nahi".

Tujhe jab baagh mein har taraf khushkun manazir dekhne ko mile aur pura baagh phalaon se lada hua nazar aaya to teri zabaan se "Masha Allah" kyun na nikla aur tu ne ye kyun na kaha ke ye mera kamaal nahi balke Allah ki dein hai jo asal taaqat aur ikhtiyaar ka Maalik hai, Uski ijazat aur marzi ke baghair kuch nahi hosakta. Ye "Masha Allah" wo kalima hai jis mein tauheed kut kut kar bhari hai, ke jo Allah chahta hai wohi hota hai, kisi aur ke chaahne se ya asbaab-o-wasa'il ke hone se kuch nahi hota.

'In-tarani 'ana 'aqalla minka maalanawwa waladaa.

إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٤١﴾

Tarjuma: "Agar tu mujhe dekhta hai ke mai tum se maal aur aulaad mein kum hun".

AAYAT - 40

*Fa-'asaa Rabbiii 'any-yu'-tiyani
kbayram-min-jannatika*

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ

Tarjuma: "To umeed hai ke mera Rab tere baagh se behtar baagh mujhe de de".

Mujhe yaqeen hai ke mera Rab agar chaahе to tumhare un baaghaon se behtar nemataon se mujhe nawaaz de.

*wa yursila 'alayhaa husbaa-nam-minas-
samaaa-'i fa-tusbi-ha sa-'iidan-zalaaqaa!*

وَيُرْسِلْ عَلَيْهَا حُسْبَانًا مِّنَ
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝

Tarjuma: "Aur Wo bhej de us (tere baagh) par koi aafat aasmaan se to wo saaf chatyal maidaan hokar reh jaaye".

Ye bhi mumkin hai ke tumhare is kufr-o-takabur ke ba'as Allah Ta'ala tumhare baaghaon par koi aisi aafat naazil karde ke is qata'-e-zameen par kisi darakht ya kisi beil waghaira ka naam-o-nishaan tak na rahe.

AAYAT - 41

*'Aw yusbiba maaa-'uhaa gawran-
falan-tastatii-'a lahuu talabaa.*

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن نَسْتَطِيعَ لَهُ طَلَبًا ۝

Tarjuma: "Ya is ka paani gehraayi mein utar jaaye, phir tum is (paani) ko kisi tarah haasil na kar sako".

Allah tumhare baagh par koi aasmani aafat na bhi bheje to yun bhi hosakta ke Uske hukm se iska zeir-e-zameen paani ghair ma'mooli gehrayi mein chala jaaye. Iske natije mein tumhara banaya hua nizaam aab paashi khatam hokar reh jaaye aur is tarah paani ke baghair ye baagh khud ba khud hi ujad jaaye. Yani haqeeqi masabbabul asbaab to Allah hi hai. Usi ne mukhtalif asbaab muhya kar rakhe hain jis se ye kaarobaar-e-dunya chal raha hai. Wo jab chaahе kisi sabab ko salb karle ya uski ha'iyat ko badal de aur iski wajah se ye saara nizaam darham barham hokar reh jaaye. Ye mu'amlā to goya sheesh mehal ki tarah ka hai ke ek hi pathar isko chakna chuur karke rakh dega.

AAYAT - 42

Wa 'ubiita bi-samaribii

وَأُحِيطَ بِثَمَرِهِ

Tarjuma: "Aur uska sara samar sameit liya gaya".

Us shakhs ko Allah Ta'ala ki taraf se jo nematein di gayi thi wo sab us se salb kalri gayi. Baagh bhi ujad gaya aur aulaad bhi chin gayi. Is se andazah hota hai ke dusra shakhs Allah ka khaas muqarab banda tha. Maaldaar shakhs ne use uski nadaari ka ta'ana diya tha: ﴿ اَنَا كَثْرٌ مِّنْكَ مَا لَأَعْرِضُكَ ﴾ 'ana 'aksaru minka maalanawwa 'a-'azzu nafaraa, ke maal-o-daulat mein bhi mujhe tum par fauqiyat haasil hai aur nafri mein bhi mai tum se badhkar hun. Is ta'ane se Allah ke us neik bande ka dil dukha hoga, jiski saza use fauri taur par mili aur Allah ne is se sab kuch cheen liya. Is silsile mein ek hadees qudsi hai: *مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنْتُهُ بِالْحَرْبِ* *Man a'adaa lii waliyyaa faqad aazantuhuu bilharbi*, ¹ "Jo shakhs mere kisi wali ke saath dushmani kare to meri taraf se uske kbilaaf elaan-e-jung hai". Kisi sha'ir ne is mazmoon ko is tarah ada kiya hai:

*Taadil-e-sahab dile naalad ba dard
Heech qaume rakhuda ruswana karo!*

Yani kisi saheb-e-dil wali'ullah ke dil ko jab tehs lagti hai to iske badle mein Allah Ta'ala ki taraf se puri qaum girافت mein aajaati hai.

*fa-'asbaha yuqallibu kaffayhi 'alaa
maaa 'anfaqa fihaa*

فَأَصْحَابُ يُقَلِّبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا

Tarjuma: "To wo haath malta reh gaya is par jo kuch usne is mein karch kiya tha".

Yaqaenan in baaghaon ki mansuba bandi karne, paude lagane aur unki nashonuma karne mein usne zar-e-kaseer kharch kiya tha, musalsil mehnat ki thi aur apna qeemti waqt is mein khapaya tha. Uska ye tamaam sarmaya aan ki aan mein neest-o-nabood hogaya aur wo uski barbaadi par kaf-e-afsos malne ke alawa kuch na kar saka.

wa hiya khaawiyatun 'alaa 'uruushi-haa

وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

Tarjuma: "Aur wo (baagh) gira pada tha apni chatriyon par".

Anguraon ki belein jin chatriyon par chadhayi gayi thi wo sab ki sab aundhi padi thi.

*wa yaquulu yaa-laytanii lam 'ushrik
bi-Rabbii 'aha-daa!*

وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۗ

Tarjuma: "Aur wo keh raha tha: Haaye meri shaamat, kaash maine apne Rab ke saath kisi ko shareek na tehraya hota".

Is maaldaar shakhs ke mukalime se ye haqeeqat puri tarah wazeh hojaati hai ke us shakhs ne Allah Ta'ala ki qudrat aur Uske ikhtiyaar

1. Sahih Al-Bukhari, Kitaabul Riqaaq, Baab Al-Tawaze.

ko bhulakar, zaahri asbaab aur maadi wasa'il par tawakkal kar liya tha aur yehi wo shirk tha jis ka khud usne yahan eteraaf kiya hai. Aaj ki maada parastana zehniyat ka mukammal naqsha is ruku mein pesh kar diya gaya hai. Ye shirk ki jadeed qism hai jisko pehchaanne aur jis se muhtaata rehne ki aaj hamein ashad zarurat hai. (Is hawale se meri kitaab "haqeeqat wa iqsaam-e-Shirk" ka mutal'ea mufeed rahega, jis mein shirk aur iski aqsaam ko tafseel se bayaan kiya gaya hai).

AAYAT - 43

*Wa lam takul-lahuu fi-'a-tuny-
yansuruunahuu min-duu-nillaahi
wa maa kaana muntasiraa.*

وَلَمْ تَكُنْ لَهُ فِئَةً يَتُصَرِّفُونَ مِنْ
دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ۝

Tarjuma: "Aur na hui uske liye koi jama'at jo Allah ke muqabile mein uski madad ko aati aur na wo khud hi inteqaam lene waala ban saka".

Allah ke muqabile mein bhala kaun uski madad kar sakta tha aur is surat-e-haal mein wo kis se inteqaam le sakta tha?

AAYAT - 44

Hunaalikal-walaayatu lil-laabil-Haqq.

هٰذَاكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۝

Tarjuma: "Yahan to tamaam ikhtiyaar Allah hi ka hai Jo al-haq hai".

Walayat ke mu'ane yahan hukumat aur iqtedaar ke hain. "Wali" kisi mulk ya ilaaqe ke maalik ya hukmaraan ko kehte hain isi se ye lafz walayat (wow ki zabar ke saath) bana hai. Is lehaaz se aayat ke alfaaz ka mafhoom ye hai ke kul ka kul iqtedaar-o-ikhtiyaar Allah keliye hai Jo "Al-haq" hai. Isi maada se lafz "wali" bhi hai jiske mu'ane dost aur pushtpanah ke hain. Isi maadde se wilayat (wow ki zeir ke saath) bana hai aur ye dosti aur mohabbat ke mu'ani deta hai. Darj zeil aayaat mein isi walayat ka zikr hai: ﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ *Allaahu Waliy-yullaziina 'aamanuu yukbrijubum-minaz-zulumaati 'ilan-nuur.* (Al-Baqarah: 257) aur ﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ *Alaaa inna Awli-yaaa-allaahi laa khaw-fun 'alay-him wa laa hum yah-zanuun.* (Yunus)

Huwa Khayrun-sawaabanwwa Khayrun 'uqbaa.

هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ۝

Tarjuma: "Wohi behtar hai inaaam dene mein aur Wohi behtar hai aaqibat ke etebaar se".

Inaaam wohi behtar hai jo wo bakhshhe aur anjaam wohi khair bakhair hai jo Wo dikhaaye.

AAYAAT 45 TO 49

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَوَةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ؕ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ الْبَالُ وَالْبَنُونَ زِينَةُ الْحَيَوَةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً ۗ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۝ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۝ وَوَضَعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُؤْيَلِتْنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ؕ وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا ۝

45. Wazrib lahum-masalal-hayaatid-dunyaa kamaaa-'in 'anzalnaabu minas-samaaa-'i fakhtalata bibii nabaatul-'arzi fa-'asbaha hashhiiman-tazruuhur-riyaah: wa kaanal-laabu 'alaa kulli shay-'im-Muq-tadira.
46. 'Al-maalu wal-banuuna ziinatul-hayaatid-dunyaa: wal-baaqiyaatus-saalibaatu khay-run 'inda Rabbika sawaabanw-wa khayrun 'amalaa.
47. Wa yarwma nusayyirul-ji-baala wa taral-'arza haariza-tanw wa hasharnaahum falam nugaadir minhum 'ahadaa.
48. Wa 'urizuu 'alaa Rabbika saffaa. Laqad ji-'tumuunaa ka-maa khalaaqnaakum 'awwala marratim-bal-za-'amtum 'allan-naj-'ala lakum-marw-'idaa:
49. Wa wuzi-'al-Kitaabu ta-taral-mujrimiina mushfiqiina mimmaa fihi wa yaquuluuna yaa-waylatanaa maa li-haazal-kitaabi laa yu-gaadiru sagiira-tanw wa laa kabiiratan 'illaaa 'absaahaa! Wa wajaduu maa 'amiluu haaziraa: wa laa yaz-limu Rabbuka 'ahadaa.

AAYAT - 45

Wazrib lahum-masalal-hayaatid-dunyaa وَاضْرِبْ لَهُم مَّثَلِ الْحَيَوَةِ الدُّنْيَا

Tarjuma: "Aur bayaan kijiye unke liye misaal dunya ki zindagi ki".

kamaaa-'in 'anzalnaabu minas-samaaa-'i كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ
fakhtalata bibii nabaatul-'arzi بِهِ نَبَاتُ الْأَرْضِ

Tarjuma: "Jaise paani ke Humne ise utaara aasmaan se, phir iske saath miljul kar nikal aaya zameen ka sabza".

fa-'asbaha hashhiiman-tazruuhur-riyaah: فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ؕ

Tarjuma: "Phir wo hogaya chura chura udaaye phirti hain ise hawayein".

wa kaanal-laahu 'alaa kulli shay-
'im-Muq-tadira.

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿١٨﴾

Tarjuma: "Aur Allah har cheez par qudrat rakhne waala hai".

Sabze ke ugne, uske nashonuma paane aur phir khushk hokar khas-o-khashaak ki shakal ikhtiyaar kar lene ke amal ko insaani zindagi ki mushabihat ki bina par yahan bayaan kiya gaya hai. Baarish ke baraste hi zameen se tarah tarah ke nabataat nikal aate hain. Phir dekhte hi dekhte zameen sar sabz-o-shadaab ho jaati hai. Jab ye sabza apne joban par hota hai to bada khushkun manzar pesh karta hai. Magar phir jald hi is par zardi chaane lagti hai aur chand hi dinanon mein lehlhata hua sabza khas-o-khashaak ka dher ban jaata hai aur zameen phir chatyal maidaan ki surat ikhtiyaar kar leti hai. Sabze ya kisi fasal ke ugne, badhne aur khushk hone ka ye dauraniya chand haftaon par muheet ho ya chand mahinaon par, iski asal haqeeqat aur kaifiyat bas yehi hai.

Is misaal ko madd-e-nazar rakhte hue dekha jaaye to bilkul yehi kaifiyat insaani zindagi ki bhi hai. Jis tarah nabataati zindagi ka aaghaaz aasmaan se baarish ke barasne se hota hai isi tarah ruh ke nazool se insaani zindagi ka aaghaaz hota hai. Insaani ruh ka ta'luq aalam-e-amr se hai: ﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾ Qulir-Ruuhu min 'Amri Rabbii (Bani Isra'il: 85). Shikam-e-maadar mein jasd-e-khaaki ke andar ruh phoonki gayi, bachcha paida hua, khushyaan manayi gayi, jawaan aur taaqatwar hua, tamaam salahiyaton ko urooj mila, phir adhed umar ko pahuncha, jism aur iski salahiyatein roz baroz zawaal pazeer hone lagi, baalaon mein safedi aagayi, chehre par jhurriyaan pad gayi, maut waarid hui, qabar mein utaara gaya aur mitti mein milkar mitti hogaya. Is cycle ka dauraniya mukhtalif afraad ke saath mukhtalif sahi magar insaani zindagi ke aaghaaz-o-anjaam ki haqeeqat bas yehi kuch hai. Chunache insaan ko ye baat kisi waqt nahi bhulni chaahiye ke dunya ka arsaye hayaat ek waqfaye imtihaan hai jise har insaan apne apne andaaz mein guzaar raha hai.

AAYAT - 46

'Al-maalu wal-banuuna ziiinatul-
hayaatid-dunyaa:

الْبَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

Tarjuma: "Maal aur bete duniyawi zindagi ki zeenat hain".

Is surat mein duniyawi zindagi ki zaib-o-zeenat ka zikr yahan teesri martabaaya hai. Isse pehle hum aayat 7 mein padhaaayehain ker uye zameen ki aara'ish-o-zaba'ish aur tamaam ronaqein insaanon ke imtihaan keliye banayi gayi hain: ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْوَهُمْ أَيْهُمْ أَحْسَنُ عَمَلًا﴾

Innaa ja'alnaa maa 'alal-'arzi ziinatal-lahaa linabluwa-hum 'ayyu-hum 'absanu 'ama-laa. Phir aayat 28 mein Rasool Allah ﷺ ko mukhatib karke farma gaya: ﴿ تَرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ﴾ *tariidu ziinatal-Hayaa-tiddunyaa*; Ke aye nabi ﷺ kahin un logaon ko ye gumaan na ho ke Aap ﷺ ka matloob-o-maqsood bhi dunyawī zindagi ki aara'ish-o-zaba'ish hi hai (Mu'az Allah!). Goya ye mauzu is surat ke mazameen ka amood hai. Lehaza ye haqeeqat har waqt hamare zehen mein mustahzar rehni chaahiye ke ye zindagi aur dunyawī maal-o-mata'a sab aarzi hain. Yahan ke rishte naate aur tamaam ta'luqaat bhi isi chaar rozah zindagi tak mehdood hain. Insaan ki aankh band hote hi tamaam rishte aur ta'luqaat munqata'a hojaayenge aur Allah ki adalat mein har insaan ko tan tanha pesh hona hoga: ﴿ وَكَأَنَّهُمْ إِلَيْهِ يَوْمَ الْقِيَامَةِ قَرْدًا ۝٥٦ ﴾ *Wa kullubum 'aatiibi yawmal-Qiyaamati fardaa*. (Maryam) Wahan na baap aulaad ki madad karega, na beta walidein ko sahara dega, aur na biwi shauhar ka saath degi. Is din ke muhasibe ka saamna har shakhs ko akele hi karna hoga, *wal-baaqiyaatus-saalihaatu khay-run 'inda Rabbika sawaaban-w-wa khayrun 'amala.*

وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٥٦﴾

Tarjuma: "Aur baaqi rehni waali neekiyaan bahut behtar hain tere Rab ke nazdeek, sawaab ke lehaaz se bhi aur umeed ke etebaar se bhi".

Is mukhtasar zindagi ki kamayi mein agar kisi cheez ko baqa haasil hai to wo neik amaal hain. Aakhirat mein sirf wohi kaam aayenge. Chunache dunyawī maal-o-asbaab se umeedein na lagao, aulaad se tawaqi'at mat waabasta karo. Ye sab aarzi cheezein hain jo tumhari maut ke saath hi tumhare liye be-waqu'at hojaayenge. Aakhirat ka sahara chaahiye to neik amaal ka tosha jama karo aur isi punji se apni umeedein wabasta karo.

AAYAT - 47

Wa yawma nusayyirul-ji-baala wa taral-'arza baarizatanw

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزًا ۝٥٧

Tarjuma: "Aur jis din Hum chalayenge pahaadaon ko aur tum dekhoge zameen ko saaf chatyal".

Ab qayamat ka naqsha kheencha jaa raha hai ke us din pahaad apni jagah chord denge, zameen ke tamaam nasheeb-o-faraaz khatam hojaayenge aur pura karah-e-arz ek saaf chatyal maidaan ki shakal ikhtiyaar karlega.

wa hasharnaahum falam nugaadir
minhum 'abadaa.

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ لَهُمْ أَحَدًا ۝

Tarjuma: "Aur Hum sab ko jama karlenge aur un mein se kisi ek ko bhi nabi chordenge".

Hazrat Aadam عليه السلام se lekar aakhri insaan tak paida hone waale nu-e-insaani ke tamaam afraad ko us din ekhatta kar liya jaayega.

AAAYAT - 48

Wa 'urizuu 'alaa Rabbika saffaa.
Laqad ji'-tumuunaa ka-maa
khalaaqnaakum 'awwala marratim

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۝

Tarjuma: "Aur wo pesh kiye jaayenge aap ke Rab ke saamne safein baandhe hue. (Tab unhein kaha jaayega) aagaye hona Hamare paas, jaise Humne tumhein pehli martaba paida kiya tha!"

Yahan "pehli martaba" paida karne se muraad arwaah mein insaani arwaah ki takhleeq hai, jabke is zameen par jism aur ruh ke milaap se ki jaane waali insaani takhleeq darasal takhleeq-e-saani hai. Farz karein is dunya ki umar pandrah hazaar baras hai, to in pandrah hazaar barsaon mein wo tamaam insaan is dunya mein aachuke hain jinki arwaah Allah Ta'ala ne paida ki thi. In tamaam insaanon ko qayamat ke din phir se ekhatta kar liya jaayega. Chunache aayat ka mafhoom ye hai ke tamaam insaan jaise aalam-e-arwaah mein beik waqt ek jagah ekhatte the, isi tarah qayamat ke din bhi Maidaan-e-Hashar mein sab ke sab beik waqt maujood honge.

bal-za-'amtum 'allan-naj-'ala
lakum-marw-'idaa:

بَلْ زَعَمْتُمْ أَنَّنِي جَعَلْتُ لَكُمْ مَوْعِدًا ۝

Tarjuma: "Balke tumne to samajh rakha tha ke Hum tumhare liye waade ka koi waqt muqarrar hi nabi karenge".

Ye un logoan ka zikr hai jo Qur'an ke alfaaz mein ﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ لِقَاءَنَا﴾ 'Innal-laziina laa yar-juuna liqaaa'-anaa, (Yunus, 7) (wo log jinhein Hamari mulaqaat ki umeed nahi) ke zamre mein aate hain. Aise log jab Allah ke huzoor pesh honge to unhein unka waada-e-al-sat ﴿أَلَسْتُ بِرَبِّكُمْ﴾ "A-lastu bi-Rabbikum"? (Al-A'raaf: 172) bhi yaad dilaya jaayega, ke tum logaon ne Mujhe apna Rab tasleem kiya tha, phir tum dunya ki zindagi mein is haqeeqat ko bilkul hi bhoor gaye ke tum ne waapas Hamare paas bhi aana hai. Tumhein gumaan tak nahi tha ke Hum tumhare liye Apne saamne peshi ka koi waqt muqarrar karenge.

Wa wuzi-'al-Kitaabu

وَوُضِعَ الْكِتَابُ

Tarjuma: "Aur rakh diya jaayega a'maal naama".

Ye puri nau-e-insaani ke ek ek fard ki zindagi ke ek ek lamhe aur ek ek amal ki tafseel par mushtamal record hoga. Goya ye ek bahut bada computer system hai jo kisi jagah par nasb kiya gaya hai aur wahan se laakar Maidan-e-Hashar mein rakh diya jaayega. Aaj se 100 baras pehle to aisi tafseelaat ko tasleem karne keliye sirf imaan bil-ghaib ka hi sahara lena padta tha magar aaj ke daur mein is sab kuch par yaqeen karna bahut aasaan hogaya hai. Aaj hum insaan ke banaye hue computer ke kamalaat apni aankhaon se dekh rahe hai aur apne mu'amlaat-e-zindagi mein ise istefada kar rahe hain. Aaj jab hum ek button jitni jasadat ki chip mein mufasal ma'lumaat par mushtamal record apni aankhaon se dekhte hain to hamein Allah Ta'ala ki waza'a karda database (Al-Kitaab) ke baare mein koi shak nahi reh jaata ke is mein kis tarah ek ek fard ki ek ek harkat ki recording mehfooz hogi aur palak jhapakne ki deir bhi nahi lagegi ke iska print muta'leqa fard ke haath mein thama diya jaayega.

*ta-taral-mujrimiina mushfiqiina
mimmaa fihi*

فَتَرَى الْجُرْمِينَ مُشْفِقِينَ وَمَأْفِيهِ

Tarjuma: "Chunache tum dekhoge mujrimaon ko ke dar rahe honge is se jo kuch is mein hoga".

Mujrim log apni kitaab-e-zindagi ke indrajaat se larzaan-o-tarsaan honge.

*wa yaquuluuna yaa-waylatanaa
maa li-haazal-kitaabi laa yu-
gaadiru sagiira-tanwwa laa
kabiiratan 'illaaa 'ahsaabaa!*

وَيَقُولُونَ يَوْمَئِذٍ إِنَّ هَذَا الْكِتَابُ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

Tarjuma: "Aur kahenge: haaye hamari shaamat! Ye kaisa amaal naama hai? Isne to na kisi choti cheez ko chorda hai aur na kisi badi ko, magar is ko mehfooz kar rakha hai".

*Wa wajaduu maa 'amiluu haaziraa:
wa laa yaz-limu Rabbuka 'ahadaa.*

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۖ

Tarjuma: "Aur wo paayenge jo amal bhi unhone kiya hoga use maujood. Aur Aap ka Rab zulm nahi karega kisi par bhi".

AAYAAT 50 - 53

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝
 مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ۖ وَمَا كُنْتُمْ مُتَّخِذِينَ عِضْدًا ۝
 وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا
 بَيْنَهُمْ مَوْبِقًا ۝ وَرَأَى الْجُرْمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ۝

50. *Wa 'iz qulnaa lil-malaaa-'ikatis-juduu li-'Aadama fasa-jaduuu 'illaaa 'Ibliis. Kaana minal-Jinni fa-fasaqa 'an 'Am-ri Rabbih. 'Afa-tattakhizuu-nabuu wa zurriyyatahuuu 'aw-liyaaa-'a min-duunii wa hum lakum 'aduww! Bi'-sa lizzaa-limiina badalaa!*

51. *Maaa' ash-battuhum khal-qas-samaawaati wal-'arzi wa laa khalqa 'anfusihim: wa maa kuntu muttakhizal-muzillina 'azudaa!*

52. *Wa Ya'wma yaquulu naa-duu shurakaaa-'iyallaziina za-'amtum fada-'awhum falam yastajiibuu lahum wa ja-'alnaa baynahum-mawbiqaa.*

53. *Wa ra-'al-mujrimuunan-Naara fa-zannuuu 'annahum-murwaaqi-'uuhaa wa lam yaji-duu 'anhaa masrifaa.*

AAYAT - 50

Wa 'iz qulnaa lil-malaaa-'ikatis-juduu li-'Aadama fasa-jaduuu 'illaaa 'Ibliis. فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ

Tarjuma: "Aur yaad karo jabke Humne farishtaon se kaha tha ke sajda karo Adam ﷺ ko to unhone sajda kiya magar Iblees ne (na kiya)".

Yahan Sureh Bani Isra'il aur Suratul Kahaf ki mushabihat ke silsile mein ye ahem baat note kijiye ke Suratul Kahaf ke saatwein ruku ki pehli aayat ke alfaaz ba'eenahi wohi hain jo Sureh Bani Isra'il ke saatwein ruku ki pehli aayat ke hain. Hazrat Aadam ﷺ aur Iblees ka ye qissa Qur'an mein 7 muqamat par bayaan hua hai. Baaqi 6 muqamaat par to iska zikr nahi magar yahan ye haqeeqat wazeh ki gayi hai ke Iblees jinnaat mein se tha:

Kaana minal-Jinni fa-fasaqa 'an
'Am-ri Rabbih. كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ

Tarjuma: "Wo jinnaat mein se tha, chunache usne nafarmani ki apne Rab ke hukm ki".

Yahan par "Faa" alat ko zaahir kar raha hai ke chunke wo jinnaat mein se tha isliye nafarmani ka martakab hua. Warna farishte kabhi apne Rab ke hukm se sartaabi nahi karte: ﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ laa ya'-suunallaaha maaa 'amarahum wa yaf-'aluuna maa yu'-maruun, (At-Tahreem), "Wo (farishte) Allah ki nafarmani nahi karte Wo jo bhi hukm unhein de aur wo wohi kuch karte hain jiska unhein hukm diya jaata hai".

Afa-tattakbizuu-nabuu wa
zurriyyatahuuu 'aw-liyaaa-'a min-
duunii wa hum lakum 'aduwwu! أَفَتَتَّخِذُونَكَ ذُرِّيَّةً أَوْ لِيَاءً مِنْ
دُونِي وَهُمْ لَكُمْ عَدُوٌّ

Tarjuma: "To kya tum banate ho use aur uski aulaad ko dost mere siwa, daran haal ye ke wo tumhare dushman hain?"

Aye aulaad-e-aadam ﷺ! zara socho, tum mujhe chordkar is Iblees ko apna wali aur kaarsaaz banate ho jis ne yun meri nafarmani ki thi. Tumhara Khaaliq aur Maalik Mai hun, Maine tumhein ashraful makhluqaat ke martabe par faa'iz kiya, Maine farishtaon ko tumhare saamne sarangun kiya, tumhein khilafat-e-arzi se nawaza, aur tum hoke Mere muqabile mein Iblees aur uski sulbi-o-mu'anwi aulaad se dostiyaan gaanthte phirte ho, jabke fil waqiah wo tumhare dushman hain.

Bi'-sa lizaa-limiina badalaa! بئسَ لِلظَّالِمِينَ بَدَلًا

Tarjuma: "Kya hi bura badal hai un zaalimaon keliye!"

Allah ko chordkar apne dushman shaitaan aur uske chelaon ki rafaqat ikhtiyaar karke un zaalimanon ne apne liye kis qadar bura badal ikhtiyaar kar rakha hai.

AAYAT - 51

Maaa' ash-battuhum khal-gas-samaawaati wal-'arzi wa laa khalqa 'anfushihim: مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ
وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ۗ

Tarjuma: "Maine unhein gaawah nahi banaya tha aasmanon aur zameen ki takhleeq ka aur na hi unki apni takhleeq ka".

wa maa kuntu muttabkizal-
muzillina 'azudaa!

وَمَا كُنْتُمْ مُتَّبَعِينَ عِزًّا ۝

Tarjuma: "Aur mai bebkane waalaon ko apna madadgaar banaane waala na tha".

Ye jo tum shaitaan aur uske giroh ko Mere barabar laa rahe ho aur mujhe chordkar unhein apne dost bana rahe ho to tumhein maloom hona chaahiye ke wo zameen-o-aasmaan ki takhleeq aur khud apni takhleeq ke mauqe ke gawah nahi hain.

AAYAT - 52

Wa Ya'wma yaquulu naa-duu
shurakaaa-'iyallaziina za-'amtum

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ
الَّذِينَ زَعَمْتُمْ

Tarjuma: "Aur jis din wo kabega ke pukaro mere un shareekaon ko jinka tumhein zu'am tha"

fada-'awhum falam yastajiibuu lahum وَجَعَلْنَا
wa ja-'alnaa baynahum-marwbiqaa. بَيْنَهُمْ مَوْبِقًا ۝

Tarjuma: "To wo unhein pukarenghe magar wo unhein koi ja'waab nahi denge aur Hum unke darmiyaan halakat (ki ghaati) haa'il kar denge".

Ye shareek tehrayi jaane waali shaksiyaat chaahе Ambiya hon aur auliya Allah hon ya farishte, roz-e-qayamat unke aur unhein shareek maanne waalaon ke darmiyaan halakat khez khaleej haa'il kardi jaayegi taake unhein maloom hojaaye ke wo unki madad ko nahi aasakte.

AAYAT - 53

Wa ra-'al-mujrimuunan-Naara fa-
zannuuu'annahum-murwaaqi-'uuhaa
wa lam yaji-duu 'anhaa masrifaa.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا
وَلَمْ يَجِدُوهَا عَنْهَا مَصْرِفًا ۝

Tarjuma: "Aur mujrim log aag ko dekhenge aur jaan jaayenge ke wo is mein daale jaane waale hain aur wo nahi paayenge is se bachne ki koi jagah".

AAYAAT 54 TO 59

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۗ وَكَانَ الْإِنْسَانُ أَكْثَرِ شَيْءٍ جَدَلًا ۝
 وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
 الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۗ
 وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِنَا وَمَا نُنذِرُوا هُزُوًا ۝
 وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ ۗ إِنَّا جَعَلْنَا عَلَىٰ
 قُلُوبِهِمُ أَكْثَةً ۚ أَنْ يُفْقَهُوهُ ۚ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝
 وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ ۚ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ
 لَنْ يَجِدُوا مِنْ دُونِهِ مَوْعِدًا ۝ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِبَهْلِكَ مِنْهُمْ

54. *Wa laqad sarrafnaa fii haa-zal-Qur-'aani linnaasi min-kulli masal: wa kaanal-'Insaanu 'aksara shay-'in-jadala.*

55. *Wa maa mana-'annaasa 'any-yu'-minuuu 'iz jaaa-'a-humul-Hudaa wa yastagfiruu Rabbahum 'illaaa 'an-ta-'tiya-hum sunnatul-'awwaliina 'aw ya'-tiyahumul-'Azaabu qubu-laa?*

56. *Wa maa nursilul-mursa-liina 'illaa mubash-shiriina wa munziriin: wa yujaadilulla ziina kafaruu bil-baatili liyud-hizuu bihil-Haqqa waattakhazuuu 'Ayaatii wa maaa 'unziruu huzuwaa!*

57. *Wa man 'azlamu mimman-zukkira bi-'Ayaati Rabbihii fa-'a'-raza 'anhaa wa nasiya maa qaddamat yadaah? 'Innaa ja-'alaaa 'alaa quluubihim 'akinnatan 'anyyafqahuuhu wa fiii 'aazaanihim waqraa. Wa 'in tad-'uhum 'ilal-Hudaa fa-lany-yahtaduuu 'izan 'abadaa.*

58. *Wa Rabbukal-Gafuuru Zur-Rahmah. Law yu-'aakhi-zuhum-bimaa kasabuu la-'aj-jala lahumul-'azaab: bal-la-hum-marw-'idul-lany-yajiduu min-duunihii marw-'ilaa.*

59. *Wa tilkal-quraaa 'ablak-naahum lammaa zalamuu wa ja-'alaaa li-mahlikihim-marw-'idaa.*

AAAYAT - 54

Wa laqad sarrafnaa fii haa-zal-Qur-
'aani linnaasi min-kulli masal:

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ

Tarjuma: "Aur Humne pber pber kar bayaan kardi hain is Qur'an mein logaon (ki hidayat) keliye har qism ki misaalein".

Alfaaz ke ma'muli farq ke saath ye aayat Sureh Bani Isra'il mein bhi (aayat 89) maujood hai.

wa kaanal-'Insaanu 'aksara shay-'in-jadala. ﴿٥٤﴾

Tarjuma: "Lekin insaan tamaam makhbloog se badhkar jhagdalu hai".

Sureh Bani Isra'il ki aayat 89 ke pehle hisse ke alfaaz jun ke tun wohi hain jo is aayat ke pehle hisse ke hain, sirf lafzaon ki tarteeb mein mamuli sa farq hai. Albatta dono ayaat ke aakhri hissaon ke alfaaz mukhtalif hain. Sureh Bani Isra'il ki mazkura aayat ka aakhri hissa yun hai: ﴿فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا﴾ fa-'abaaa 'aksarunnaa-si 'illaa kufuura! "Magar aksar log kufraan-e-nemat par hi adte rehthe hain".

AAAYAT - 55

Wa maa mana-'annaasa 'any-yu-
minuuu 'iz jaaa-'a-humul-Hudaa
wa yastagfiruu Rabbahum

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ

Tarjuma: "Aur nahi roka logaon ko (kisi cheez ne) jab unke paas hidayat aagayi ke wo imaan laayen aur apne Rab se maghfirat maangein".

Is aayat ki mushabihat Sureh Bani Isra'il ki aayat 94 ke saath hai. Dono aayaat ke pehle hissaon ke alfaaz hubahu ek jaise hain.

'illaaa 'an-ta'-tiya-hum sunnatul-'awwaliina ﴿٥٥﴾

Tarjuma: "Magar ye ke un se pehlaon ka tareeq barta jaaye".

Ye log jo hidayat aajaane ke baad bhi imaan nahi laa rahe aur Allah ke huzoor astaghfaar nahi kar rahe hain to iski wajah siwaye uske upar kuch nahi ke unke liye bhi pehli qaumaon ka sa anjaam likha jaa chuka hai.

'aw ya'-tiyahumul-'Azaabu qubu-laa?

أَوْ يَأْتِيهِمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

Tarjuma: "Ya azaab unke saamne aa maujood ho".

AAAYAT - 56

Wa maa nursilul-mursa-liina 'illaa وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
 mubash-shiriina wa munziriin: وَمُنذِرِينَ ؕ

Tarjuma: "Aur Hum nahi bhejte rasulaon ko magar kushkhabri dene waale aur khabardaar karne waale (banakar)".

Ye mazmoon jo yahan sab rasulaon ke mutaliq jama ke seeghe mein aaya hai, Sureh Bani Isra'il mein Huzoor ﷺ keliye seegha-e-waahed mein yun aaya hai: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝٥٦ ﴾ wa maaa 'arsalnaaka 'illaa Mu-bashshiran w wa Naziiraa. "Aur (Aye Muhammad ﷺ !) Humne nahi bheja Aap ko magar Mubashar aur Nazeer banakar".

wa yujaadilulla ziina kafaruu bil- وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
 baatili liyud-hizuu bibil-Haqqa لِيُدْحِضُوا بِهِ الْحَقَّ

Tarjuma: "Aur ye kaafir log jhagadte hain jhoot ki taraf se taake bachlade uske saath haq ko".

Ye log baatil ke saath khade hokar haq ko shikast dene keliye manazire aur kut hujjatiyaan kar rahe hain.

waattakhazuuu 'Aayaatii wa maaa وَاتَّخَذُوا إِلَهًا
 'unziruu huzurwaaa! وَمَا أُتَدْرُؤُوا هُرُؤًا ۝٥٧

Tarjuma: "Aur unhone Meri aayaat ko aur us (us cheez ko) jiske saath unhein khabardaar kiya gaya mazaag bana liya hai".

AAAYAT - 57

Wa man 'azlamu mimman-zukkira وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَاعْرَضَ
 bi-'Aayaati Rabbihii fa-'a'-raza عَنْهَا وَنَبَىٰ مَا قَدَّمَتْ يَدَاهُ ۝
 'anhaa wa nasiya maa qaddamat عَنْهَا وَنَبَىٰ مَا قَدَّمَتْ يَدَاهُ ۝
 yadaah?

Tarjuma: "Aur us shakhs se badhkar zaalim kaun hoga jise naseehat ki gayi ho us ke Rab ki aayaat ke zariye, to usne eraaz kiya un se aur wo bhool gaya ke kya aage bheja hai uske dono haathaon ne".

Bajaye imaan laane ke aur apne saabeqa gunahaon se tauba karne ke us ne Allah ki aayaat se rugardaani ki rosh apnaye rakhi. Is zid aur hat dharmi mein wo apne a'maal ke is jhaad jhankaad ko bhi bhool gaya jo usne apni aakhirat keliye tayaar kar rakha tha.

'Innaa ja-'alnaa 'alaa quluubihim
'akinnatan 'anyyafqabuuhu wa fiii
'aazaanibim waqraa.

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ط

Tarjuma: "Yageenan Humne unke dilaon par parde daal diye hain ke wo is (Qur'an) ko samajh na paayen aur unke kaanaon mein bojh (daal diye hai)".

Ye mazmoon Sureh Bani Isra'il mein is tarah aachuka hai:
﴿ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴾ Wa 'izaa qara'-tal-Qur-'aana ja'alnaa baynaka wa bay-nal-laziina laa yu'minuuna bil-'Aakhirati hijaabam-mastuu-raa; "Aur jab Aap ﷺ Qur'an padhte hain to Hum aap ke aakhirat par imaan na rakhne waale logaon ke darmiyaan par wo haa'il kar dete hain".

Wa 'in tad-'uhum 'ilal-Hudaa fa-lany-yahtaduuu 'izaa 'abadaa. ﴿ وَإِن تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَن يَهْتَدُوا إِذًا أَبَدًا ﴾

Tarjuma: "Aur agarche Aap ﷺ bulaaye unhein hidayat ki taraf tab bhi wo kabhi hidayat nahi paayenge".

Kyunke haq wazeh hojaane baad unki musalsil hat dharmi ke sabab unke dilaon par mohrein lag chuki hain aur is tarah wo Allah ke qanoon-e-hidayat wa zalalat ki aakhri dafa ki zad mein aachuke hain jis ke tehat jaan bujhkar haq se eraaz karne waale ko hamesha keliye hidayat se mehroom kar diya jaata hai.

AAYAT - 58

Wa Rabbukal-Gafuuru Zur-Rahmah. ﴿ وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ ط لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَل لَهُمُ الْعَذَابُ ط ﴾
Laaw yu-'aakhi-zubum-bimaa kasabuu
la-'aj-jala labumul-'azaab:

Tarjuma: "Aur Aap ﷺ ka Rab bahut bakhshne waala, bahut rehmat waala hai. Agar wo mu'akheza karta unka ba-sabbab unke a'maal ke to bahut jaldi bhej deta un par azaab".

Ye mazmoon Suratun Nahl, aayat 61 aur Sureh Faatir, aayat 45 mein bhi badi wazahat se bayaan hua hai ke agar Allah Ta'ala logaon ke zulm aur bure a'maal ke sabab unka mu'akheza karta to ru-e-zameen par koi matanafas zinda na bachta.

bal-la-hum-maw-'idul-lany-yajiduu min-duunihii maw-'ilaa. ﴿ بَل لَّهُمْ مَوْعِدٌ لَّن يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴾

Tarjuma: "Balke unke liye waade ka ek waqt mu'ayyan hai aur wo hargiz nahi paayenge iske sirwa bachne ki koi jagah".

Jab kisi ke waade ki muqarrar ghadi (ajal) aa pahunchegi to use koi jaaye panah nahi milegi aur uske liye is se sarak kar idhar udhar hone ki koi gunja'ish nahi hogi: ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾
fa-'izaa jaaa-'a 'ajaluhum laa yas-ta'-khiruu-na saa-'atanawwa laa yastaq-dimuun. (An-Nahl), "Phir jab aajata hai unka waqt mu'ayyan to na wo peeche reh sakte hain ek lamba aur na aage badh sakte hain".

AAAYAT - 59

*Wa tilkal-quraaa 'ablak-naabum
 lammaa zalamuu*

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا

Tarjuma: "Aur ye hain wo bastiyaan jin (ke baasiyon) ko Humne halaak kar diya jab unhone zulm ikhtiyar kiya".

Ahqaaf mein aabaad Qaum-e-Aad ke afraad hon ya ilaaqa-e-Hijr ke baashinde, as'haabul ayeka hon ya Aamura aur Sadoom ke baasi, sab usi qanoon-e-Ilaahi ke mutabiq halakat se do chaar hue.

wa ja-'alnaa li-mablikihim-maw-'idaa.

وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

Tarjuma: "Aur Humne muqarrar kar diya tha unki halakat keliye waade ka ek waqt".

Waade ke is taye shuda waqt se pehle kisi qaum ya basti par kabhi koi azaab nahi aaya.

AAYAAT 60 TO 82

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِي حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ آتِنَا غَدَاءَنَا ۚ لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ ۚ وَمَا أَنسِينِيهُ إِلَّا الشَّيْطَانُ أَنْ أذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكْ مَا كُنَّا نُبْعَثُ ۗ فَاذْتَدَا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتَكَ عَلَىٰ أَنْ تُوَلِّينِي مِنَّا عَلِيمٌ ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانطَلَقَا ﴿٧١﴾ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ﴿٧٢﴾ قَالَ أَخْرِفْتُهَا لِتُغْرِقَ أَهْلَهَا ۚ لَقَدْ جِئْتُمْنِي شَيْئًا إِمْرًا ﴿٧٣﴾ قَالَ أَلَمْ أَقُلْ إِنَّا لَنْ نَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٤﴾ قَالَ لَا نُؤَاخِذُكَ بِمَا نَسِيتَ وَلَا تُرْهِقُنِي مِنْ أَمْرِي عُسْرًا ﴿٧٥﴾ فَانطَلَقَا ﴿٧٦﴾ حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقتلَهُ ﴿٧٧﴾ قَالَ أَقتَلْتُ نَفْسًا رَّكِبِي ۗ بِغَيْرِ نَفْسٍ ۚ لَقَدْ جِئْتُ شَيْئًا تُنْكِرًا ﴿٧٨﴾ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّا لَنْ نَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٩﴾ قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۚ قَدْ بَلَغْتَ مِنَ لَّدُنِّي عُذْرًا ﴿٨٠﴾ فَانطَلَقَا ﴿٨١﴾ حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ ۖ اسْتَطَعَا أَهْلُهَا فَابُوا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَتَّقَصَّ فَاقَامَهُ ﴿٨٢﴾ قَالَ لَوْ شِئْتُ لَتَّخَذْتُ عَلَيْهِ جِزْرًا ﴿٨٣﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٨٤﴾ أَنَا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٥﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبُوهُ مُمُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٦﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨٧﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا ۚ فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ۚ رَحْمَةً مِّنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٨﴾

60. Wa 'iz qaala Muusaa li-fataahu laaa 'abrabu hattaa 'abluga majma-'al-bahrayni 'aw 'amziya huqubaa.

61. Falammaa balagaa maj-ma-'a baynihimaa nasiyaa huutahumaa fattakhzaa sabiilahuu fil-bahri sarabaa.

62. *Falammaa jaawazaa qaala li-fataahu 'aatinaa gadaa-'a-naa laqad laqiinaa min-safa-rinaa haazaa nasabaa.*
63. *Qaala 'ara-'ayta 'iz 'arway-naaa 'ilas-sakbrati fa-'innii nasiitul-huut? Wa maaa 'ansaanii-hu 'illash-Shaytaanu 'an 'az-kurah: wattakbaza sabiilahuu fil-bahri 'ajabaa!*
64. *Qaala zaalika maa kunnaa nabgi fartaddaa 'alaaa'aa-saari-himaa gasasaa.*
65. *Fa-wajadaa 'Abdam-min 'ibaadinaaa 'aataynaabu Rab-matam-min 'indinaa wa 'allam-naahu mil-Ladunnaa 'Ilmaa.*
66. *Qaala lahuu Muusaa hal-'attabi-'uka 'alaaa 'an-tu-'alli-mani mimmaa 'ullimta rush-daa?*
67. *Qaala 'innaka lan-tasta-tii-'a ma-'iya sabraa!*
68. *Wa kayfa tasbiru alaa maa lam tubit bibii khubraa?*
69. *Qaala satajidunii 'in-shaaa-'allaahu saabiran-wwa laaa 'a'-sii laka 'amraa.*
70. *Qaala fa-'inittaba'-tanii falaa tas-'alnii 'an shay-'in hattaaa 'uhdisa laka minhu zikraa.*
71. *Fantalaqaa: hattaaa 'izaa rakibaa fis-safinati kharagabaa. Qaala 'a-kharagabaa li-tugri-qa 'ahlabaa? Laqad ji'-ta shay-'an 'imraa!*
72. *Qaal 'alam 'aqul 'innaka lan-tastatii-'a ma-'iya sabraa?*
73. *Qaala laa tu-'aakhiznii bimaa nasiitu wa laa turhignii min 'amrii 'usraa.*
74. *Fantalaqaa: hattaaa 'izaa laqiyya gulaaman-faqatalahuu qaala 'aqatala nafsanzakiyyatambigayri nafs? Laqad ji'-ta shay-'annukraa!*
75. *QAALA 'ALAM 'aqul-laka 'innaka lan-tastatii-'a ma-'iya sabraa?*
76. *Qaala 'in-sa-'altuka 'an-shay-'im-ba'-dabaa falaa tu-saabihnii: qad balagta milla-dunnii 'uzraa.*
77. *Fantalaqaa: Hattaana 'izaaa 'atayaaa 'ahla-qaryati-nistat'a-maaa 'ahlabaa fa-'abaw 'any-yuzayyifuuhumaa fa-wajadaa fihaa jidaarany-yuriidu 'any-yanqazza fa-'aqaamah. Qaala laaw shi'-ta lattakbazta 'alaybi 'ajraa.*
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78. *Qaala haazaa fraaqu bay-nii wa baynik: sa-'unabbi-'uka bi-ta'-wiili maa lam tastati'-alayhi sabraa.*
79. *'Ammas-safinatu fakaa-nat li-masaakiina ya'-maluuna fil-babri fa-'arattu 'an 'a-'iiba-haa wa kaana waraaa-'ahum-malikuny-ya'khuzu kulla safii-natin gasbaa.*
80. *Wa 'ammal-gulaamu fa-kaana 'abawaahu Mu'-minay-ni fa-khashiinaaa 'any-yurbi-qahu-maa tug-yaananwwa kuf-raa.*
81. *Fa-'aradnaaa 'any-yubdila-humaa Rabbuhumaa khayram-minhu zakaatanwwa 'agraba ruhmaa.*
82. *Wa 'ammal-jidaaru fakaa-na li-gulaamayni yatiimayni fil-Madii-nati wa kaana tabta-huu kanzul-labumaa wa kaana 'abuuhumaa saalihaa: fa-'araada Rabbuka 'any-yablugaaa'ashuddahumaa wa yastakhrijaa kanzahumaa rahmatam-mir-Rabbik. Wa maa fa-'altuhuu 'an 'amrii. Zaalika ta'-wiilu maa lam-tas-ti' 'alayhi sa-braa.*

In do ruku'aon mein Hazrat Musa عليه السلام ke ek safar ka zikr hai. Is waqiah ka zikr ahadees mein bhi milta hain aur qadeem Isra'ili riwayaat mein bhi, jin mein se bahut si riwayaat Qur'an ke bayaan se mutabiqat bhi rakhti hain. Beher haal in riwayaat se jo malumaat haasil hoti hain unke mutabiq Allah Ta'ala ne Hazrat Musa عليه السلام ko hukm diya ke Aap عليه السلام falaan jagah jaayen, wahan par Aap عليه السلام ko Hamara ek saahab-e-ilm banda milega, kuch arsa uske saath rehkar uske ilm se istifadah karein. Mumkin hai ye Hazrat Musa عليه السلام ki nabuwat ka ibtedaayi zamana ho aur is tareeqe se Aap عليه السلام ki tarbiyat maqsood ho, jis tarah baaz riwayaat se saabit hai ke Huzoor عليه السلام ki tarbiyat keliye ek farishta teen saal tak musalsil Aap عليه السلام ke saath raha.

Is waqiah mein Allah Ta'ala ne Apne jis bande ka zikr kiya hai unke baare mein qata'i malumaat dastiyaab nahi. Is ziman mein ek raaye to ye hai ke wo ek farishte the, jabke ek dusri raaye ke mutabiq wo insaan hi the jinhein Allah Ta'ala ne bahut lambi umar de rakhi hai. Yani jaise jinnaon mein se Iblees ko Allah Ta'ala ne taweel umar ataa kar rakhi hai aise hi Usne insaanon mein se apne ek neik aur bargazeedah bande ko bhi bahut taweel umar se nawaza hai aur unka naam Hazrat Khizar hain. (Wallaahu Aalam!)

Riwayaat se ye bhi maloom hota hai ke Hazrat Musa عليه السلام ko kisi waqt ye khayaal aaya ke Allah Ta'ala ne shayed mujhe ru-e-zameen ke tamaam insaanon se badhkar ilm ataa farmaya hai. Chunache Allah Ta'ala ne Aap عليه السلام par ye wazeh karne keliye ke ﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿١٨﴾﴾ *wa fa'wqa kulli zii-`ilmin `Aliim*. Aap عليه السلام ko hidayat farmayi ke aap falaan jagah Hamare ek banda-e-khaas se mulaqaat karein aur kuch arse uske saath rehkar us se ilm-o-hikmat seekhein. Is hukm ki ta'meel mein Aap عليه السلام apne naujawan saathi Hazrat Yusha Bin Nun ko saath lekar safar par rawana hogaye.

AAYAT - 60

*Wa 'iz qaala Muusaa li-fataahu laaa
'abrabu hattaaa 'abluga majma-'al-
babrayni 'aw 'amziya huqubaa.*

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَآ أَبْرَحُ حَتَّى
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

Tarjuma: "Aur yaad karo jab Musa عليه السلام ne apne naujawaan (saathi) se kaha ke mai (chalna) nahi chordunga, yahan tak ke do darya'aon ke milne ke muqaam par pahunch jaaon ya mai barson chalta hi rahunga".

Is se maloom hota hai ke Aap عليه السلام ko bataya gaya tha ke wo shakhs majmua Al-Bahrain (do daryaa'on ke sangam) par milega. Majmu'a Al-Bahrain ke is muqaam ke baare mein bhi mufasireen ke haan ikhtelaaf paaya jaata hai. Is silsile mein ek raaye to ye hai ke Baheera-e-Ahmer (Red Sea) ke shumali kone se nikalne waali do khaadiyon (khaleej Suwes aur Khaleej Aqaba) ke muqaam-e-itesaal ko majmu'a Al-Bahrain kaha gaya, jabke ek dusri raaye ke mutabiq (aur ye raaye zyada saheeh maloom hoti hai) ye muqaam daryaaye Neil par waaqe hai, Daryaaye Neil do darya'aon yani Al-Neil Al-Azraq aur Al-Neil Al-Abyaz se milkar bana hai. Ye dono darya Sudaan ki taraf se Misr mein daakhil hote hain. Ek darya ke paani ka rang neela hai jabke dusre ka safed hai (Pakistan mein bhi Atak ke muqaam par daryaaye Sindh ke saaf paani aur daayaye Kabul ke gadle paani ka milaap aisa hi manzar pesh karta hai). Chunache is raaye ke mutabiq jis muqaam par ye donon darya milkar ek darya (Misr ke daryaaye Neil) ki shakal ikhtiyaar karte hain is muqaam ko majmu'a Al-Bahrain kaha gaya hai aur ye muqaam Khartoom ki sarhad ke aas paas hai.

AAYAT - 61

Falammaa balagaa maj-ma-'a baynihimaa

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا

Tarjuma: "Phir jab wo dono pahunch gaye do daryaon ke milne ke muqaam par".

nasiyaa huutahumaa fattakhbaza
 sabiilabuu fil-babri sarabaa. ﴿٦١﴾ نَسِيًا حُوَّتُهُمَا فَاَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

Tarjuma: "To wo apni machli ko bhool gaye aur is (machli) ne apna raasta bana liya tha darya mein surang ki tarah".

Ye bhuni hui machli thi jisko wo khaane ki gharz se apne saath lekar aaye the. Is machli ko Allah Ta'ala ki taraf se nishaani banaya gaya tha aur unhein hidayat ki gayi thi ke jis muqaam par ye machli zinda hokar darya mein chali jaayegi isi jagah matluba shakhsiyat se unki mulaqaat hogi. Chunache majmu'a Al-Bahrain ke qareeb pahunch kar wo machli zinda hokar unke toshadaan se baaher aayi aur usne surang si banakar darya mein apni raahli. Is manzar ko Hazrat Yusha Bin Nun ne dekha bhi magar wo Hazrat Musa ﷺ se iska tazkera karna bhool gaye.

AAAYAT - 62

Falammaa jaawazaa qaala li-fataahu
 'aatinaa gadaa-'a-naa laqad laqiinaa
 min-safa-rinaa haazaa nasabaa. ﴿٦٢﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي جَدَّةٌ آنَا
 لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

Tarjuma: "Phir jab wo dono (wahan se) aage nikal gaye to Musa ﷺ ne apne saathi se kaha ke ab hamara naashta le aao, apne is safar se to hamein bahut takaan hogayi hai".

Yahan mufasireen ne ek bahut ahem nukta bayaan kiya hai ke Aap ﷺ ko thakawat is wajah se mehsoos hui ke Aap ﷺ matluba muqaam se aage nikal gaye the. Warna is muqaam tak pahunchne mein Aap ﷺ ko kisi qism ki thakawat ka ehसाas nahi hua tha.

AAAYAT - 63

Qaala 'ara-'ayta 'iz 'away-naaa
 'ilas-sakhrati fa-'innii nasiitul-huut?
 ﴿٦٣﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ
 فَإِنِّي نَسِيتُ الْحُوتَ

Tarjuma: "Us (naujawan) ne kaha: Dekhiye jab hum tehre the chattaan ke paas to mai bhool gaya machli ko (nigah mein rakhna)".

Wa maaa 'ansanii-hu 'illash-
 Shaytaanu 'an 'az-kurah: watakhbaza
 sabiilabuu fil-babri 'ajabaa! ﴿٦٤﴾ وَمَا أُنْسِنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
 وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

Tarjuma: "Aur nahi mujhe bhulaye rakha magar shaitaan ne ke mai (Aap ﷺ se) iska zikr karun, aur usne to bana liya tha apna raasta darya mein ajeeb tarah se".

Yani is jagah wo machli zinda hokar ajeeb tareeqe se darya mein chali gayi thi.

AAYAT - 64

Qaala zaalika maa kunnaa nabgi

قَالَ ذٰلِكَ مَا كُنَّا نَبْغُ ۝۶۴

Tarjuma: "Musa ﷺ ne kaha: *Yehi to tha jiski hamein talaash thi!*"

Yehi to hamein nishaani batayi gayi thi ke jis jagah machli zinda hokar darya mein chali jaayegi is jagah par Allah ke is bande se hamari mulaqaat hogi. Chunache chalo ab waapas isi jagah par pahunchein.

fartaddaa 'alaaa'aa-saari-himaa qasasaa.

فَارْتَدَّآ عَلٰى اَنۡاٰرِهِمَا قَصَصًا ۝۶۵

Tarjuma: "Pas wo donon waapas laute apne naqoosh-e-pa ko dekhte hue".

Waapas apne qadmaon ke nishanaat par chale hue wo ain usi jagah par aagaye jahan chattaan ke paas machli zinda hokar darya mein kood gayi thi.

AAYAT - 65

*Fa-wajadaa 'Abdam-min
'ibaadinaaa 'aataynaahu Rah-
matam-min 'indinaa wa 'allam-
naahu mil-Ladunnaa 'Ilmaa.*

فَوَجَدَا عَبْدًا مِّنۡ عِبَادِنَا اٰتَيْنٰهُ رَحْمَةً
مِّنۡ عِزِّنَا وَعِلْمًا مِّنۡ لَّدُنَّا عِلْمًا ۝۶۶

Tarjuma: "To paaya unhone (wabaan) hamare bandaon mein se ek bande ko jise Humne rehmat ataa ki thi Apni taraf se aur use sikhaya tha ek ilm-e-khaas Apne paas se".

Yani Allah Ta'ala ne Apne paas se Apne khaas khazana-e-Faiz se use khususi ilm ataa kar rakha tha. "Ilm-e-ladunni" ki istelaah yahin se akhaz ki gai hai. *Ladun* ke mu'ane qareeb ya nazdeek ke hain. Chunache ilm-e-ladunni se muraad wo ilm hai jo Allah Ta'ala Apni khaas rehmat se kisi ko ataa karde. Yani ek ilm to wo hai jo insaan apne huwaas-e-khamsa ke zariye se ba'qaeda mehnat-o-mashaqat ke amal se guzar kar haasil karta hai, jaise madaris-e-arbia mein sirf wa nahu, tafseer-o-hadees aur fiqah waghaira uloom haasil kiye jaate hain, ya school-o-college mein mutadawal imraani-o-scienci uloom seekhe jaate hain, lekin ilm ki ek qism wo bhi hai jo Allah Ta'ala barah-e-raast kisi insaan ke dil mein daal deta hai aur usko uski tafseel keliye koi mashaqat waghaira bhi nahi uthaani padti.

AAAYAT - 66

Qaala lahuu Muusaa hal-'attabi-'uka
'alaaa 'an-tu-'alli-mani mimmaa
'ullimta rush-daa?

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعَكَ عَلَى
أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾

Tarjuma: "Musa عليه السلام ne us se kaha: Kya mai aap ke saath reh sakta hun is shart par ke Aap mujhe sikhayen us mein se jo bhalayi Aap ko sikhayi gayi hai?"

Mujhe Allah Ta'ala ne bataya ke Usne Aap ko khaas hikmat aur daanaayi ataa kar rakhi hai. Agar Aap ijazat dein to mai kuch arsa Aap ke saath rahun aur Aap mujhe bhi is ilm-e-khaas mein se kuch sikha dein.

AAAYAT - 67

Qaala 'innaka lan-tasta-tii-'a ma-
'iya sabraa!

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

Tarjuma: "Usne kaha: Mere saath (reh kar) Aap عليه السلام bargiz sabar nahi kar sakenge".

AAAYAT - 68

Wa kayfa tasbiru alaa maa lam tubit
bihii khubraa?

وَكَيفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

Tarjuma: "Aur Aap عليه السلام kaise sabar karenge us cheez par jiski aap ko puri puri khabar nahi".

Mere saath reh kar aap ko mere kaam bade ajeeb lagenge aur aap sabar nahi kar paayenge, kyunke un kaamaon ki haqeeqi gharz-o-ghaayet ke baare mein aap ko puri tarah aagahi haasil nahi hogi. Jo baatein aap ke दौरا-e-ilm se baahar hongy in par aap kaise sabar kar paayenge!

AAAYAT - 69

Qaala satajidunii 'in-shaaa-'allaahu
saabiranawwa laaa 'a'-sii laka 'amraa.

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا
وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

Tarjuma: "Musa عليه السلام ne kaha: Aap mujhe in sha Allah saabir paayenge aur mai khilaaf warzi nahi karunga aap ke kisi hukm ki".

Yahan par ek ahem nukta laa'iq-e-tawajjeh hai ke jab sabr karne ki baat hui to iske saath Hazrat Musa عليه السلام ne in sha Allah kaha, lekin

narfarmani na karne waade ke saath, in sha Allah nahi kaha. Chunache baad mein hum dekhenge ke usi waade ki khilaaf warzi Aap ﷺ se hui jiske saath in sha Allah nahi kaha gaya tha. Is hawale se isi surat ka wo hukm bhi zehen mein rakhiye jis mein Huzoor ﷺ ko mukhatib karke farmaya gaya hai:

﴿وَلَا تَقُولُوا لِسَائِي ۗ إِنِّي فَاعِلٌ ذَلِكَ عَدَا ۗ إِلَّا أَنْ يَشَاءَ اللَّهُ ذُو ذِكْرٍ رَبِّكَ
إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبٍ مِنْ هَذَا رَشَدًا ۗ﴾

23. *Wa laa taquulanna lishay-'in 'innii faa-'ilun-zaalika gadaaa.* 24. *'Illaaa 'any-yashaaa'al-laah! Wazkur-Rabbaka 'izaa nasiita wa qul 'asaaa 'any-yab-diyani Rabbii li-'aqraba min haazaa rashadaa.* "Aur kisi cheez ke baare mein ye kabhi na kaha karein ke mai kal ye karne waala hun magar ye ke Allah chaabe" aur apne Rab ko yaad kar liya kijiye jab Aap ﷺ bhoor jaayein aur kehiye ke mumkin hai mera Rab meri rehnumayi karde is se zyada bhalayi ki raah ki taraf".

AAAYAT - 70

*Qaala fa-'inittaba'-tanii falaa tas-
'alnii 'an shay-'in hattaaa 'uhdisa
laka minhu zikraa.*

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ
شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ۗ

Tarjuma: "Usne kaha: Agar aap mere saath chalna chahte hain to kisi cheez ke baare mein mujh se khud na puchna yahan tak ke Mai khud hi aapko iske baare mein batadun".

Bas aap mere saath saath rahein aur mai jo kuch karun ya mere saath jo kuch ho aap khamoshi se iska mushaheda karte rahein, magar kisi cheez ke baare mein mujh se sawaal na karein. Mai jab munasib samjhunga un tamaam cheezaon ki haqeeqat aur tafseel aap ko batadunga jo aap ke mushahide mein aayi hongii.

AAAYAT - 71

*Fantalaqaa: hattaaa 'izaa rakibaa
fis-safinati kharaqabaa.*

فَأُتْلَقَتْ أَيْفَةً حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۗ

Tarjuma: "Phir wo dono chal pade, yahan tak ke jab wo dono sawaar hue ek kashti mai, to usne us (kashti) mein shigaaf daal diya".

Hazrat Musa ﷺ ne unki sawaal na karne waali shart tasleem karli aur yun wo donon safar par rawana hogaye. Jab wo darya paar karne keliye ek kashti mein sawaar hue to unhon (un ko saheb-e-Musa ﷺ kahein ya

Hazrat Khizar kahein) ne baithte hi kashti ka ek takhta ukhaad diya. Hazrat Musa عليه السلام ne jab ye dekha to Aap عليه السلام kahan khamosh rehne waale the, fauran unko tok diya.

Qaala 'a-kharaqtabaa li-tugri-qa قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا
'ahlabaa? Laqad ji'-ta shay-'an 'imraa!

Tarjuma: "Musa عليه السلام ne kaha: Kya aap ne ise phaad daala hai taake gharghar kardein iske tamaam saawaaraon ko? Ye to aap ne bahut hi ghalat kaam kiya hai."

AAYAT - 72

Qaal'alam 'aqul'innaka lan-tastatii- قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ
'a ma-'iya sabraa? مَعِيَ صَبْرًا

Tarjuma: "Usne kaha: Mai ne kaha nahi tha ke aap mere saath sabar nahi kar sakenge?"

Is qisse mein mazkoor teen waaqiyaat ke hawale se ek ahem baat samajhne ki ye hai ke Allah ke jin ehkaam ke mutabiq is kaayenaat ka nizaam chal raha hai, unki haisiyat tashree'i (shariyat se muta'liq) nahi balke takweeni (kaayenat ke intezaami amoor se muta'liq) hai. In ehkaam ki tanfeez keliye farishte muqarrar hain. Is silsile mein Shah Wali Ullah رحمته الله عليه ki raaye ye bhi hai ke is maqdad keliye auliya Allah ki arwah ko bhi mala'ika ke tabqe asfal mein shaamil kar diya jaata hai aur wo farishtaon ke saath milkar Allah Ta'ala ke ehkaam ki tanfeez mein hissa lete hain. Beher haal in takweeni ehkaam ki ta'meel ke natije mein jo waaqiyaat ronuma hote hain hum in ke sirf zaahiri pehlu'aon ko hi dekh sakte hain. Kisi waqiye ke peeche Allah ki mashiyat kya hai? Iska idraak hum nahi kar sakte. Zaruri nahi ke koi waqiah ya koi cheez bazahir jaise dikhayi de is ki haqeeqat bhi waisi hi ho. Mumkin hai hum kisi cheez ko apne liye bura samajh rahe hon magar iske andar hamare liye khair ho aur jis cheez ko achcha samajh rahe hon, wo haqeeqat mein achchi na ho. Suratul Baqarah mein hum ye aayat padh chuke hain:

﴿ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾ Wa 'asaaa' an-tuhibbuu shay-'an-wa-huwa sharrul-lakum. Wal laahu ya'-lamu wa 'an-tum laa ta'-lamuun. "Ho sakta hain tum kisi cheez ko bura samjho aur wo tumhare liye behtar ho aur ho sakta hai tum kisi cheez ko pasand karo aur wo tumhare liye buri ho, Allah jaanta hai aur tum nahi jaante".

Chunache ek banda-e-momin ko tafweez al-amr ka rawayya apnana chaahiye ke aye Allah! Mera mu'amla Tere supurd hai, mere liye jo to pasand karega mai is par raazi honga, kyunka Tere haath mein khair hi khair hai: ﴿بِيَدِكَ الْخَيْرُ﴾ *bi-yadi-kal-Khayr*. (Aal-e-Imraan 26)

AAYAT - 73

Qaala laa tu-'aakhiznii bimaa nasiitu wa قَالَ لَا تُوَاخِذْنِي بِمَا نَسِيتُ وَلَا
laa turbiqanii min 'amrii 'usraa. تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

Tarjuma: "Musa عليه السلام ne kaha: Aap mera mu'akheza na kijiye mere bhool jaane par aur na hi mere mu'amle mein zyada sakhti kijiye".

Mai bhool gaya tha ke Aap se maine sawaal na karne ka waada kiya hai, lehaza Aap meri is bhool ki wajah se mera mu'akheza na karein aur darguzar se kaam lein.

AAYAT - 74

Fantalaqaa: hattaaa 'izaa laqiyaa فَأُطْلَقَا فَتَقَاتَلَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَاتَلَهُ ۖ
gulaaman-faqatalahuu

Tarjuma: "Phir wo dono chal pade, yahan tak ke unki mulaqaat hui ek ladke se to us (Khizar) ne usko qatal kar diya".

qaala 'aqaltal nafsan-zakiy-yatam- قَالَ أَقَاتَلْتُ نَفْسًا زَكِيَّةً ۚ بَغَيْرِ نَفْسٍ ۖ
bi-gayri nafs?

Tarjuma: "Musa عليه السلام ne kaha: Aap ne qatal kar diya ek ma'soom jaan ko baghair kisi jaan ke (badle ke)"?

Usne koi gunah nahi kiya tha, kisi ka khoon nahi bahaya tha, phir bhi aap ne use qatal kar diya.

Laqad ji'-ta shay-'an-nukraal! لَقَدْ جِئْتُمْ شَيْئًا كُتْرًا ﴿٧٤﴾

Tarjuma: "Ye to aap ne bahut hi na-maqool harkat ki hai".

AAYAT - 75

QAALA 'ALAM 'aqul-laka 'innaka قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ
lan-tastatii-'a ma-'iya sabraa? تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

Tarjuma: "Us (Khizar) ne kaha: Kya maine aap se kahan nahi tha ke aap mere saath sabar nahi kar sakenge?"

AAAYAT - 76

Qaala 'in-sa-'altuka 'an-shay-'im-
ba'-dabaa falaa tu-saahibnii: قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصِجِبْنِي ۗ

Tarjuma: "Musa ؑ na kaha: Agar mai aap se sawaal karun kisi cheez ke baare mein uske baad to aap mujhe apne saath na rakhiyega".

Ek dafa phir aap meri is bhool ko nazar andaaz kardein, lekin agar teesri martaba aisa hua tab be-shak aap mujhe apne saath rakhne se inkaar kardein.

qad balagta milla-dunnii 'uzraa. قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ۖ

Tarjuma: "Aap pahunch chuke hain meri taraf se hadd-e-uzr ko".

Yani aap ki taraf se mujh par hujjat qaa'im ho chuki hai. Lehaza iske baad aap mujhe saath na rakhne ke baare mein uzr kar sakte hain.

AAAYAT - 77

Fantalaqaa: Hattaaa 'izaaa
'atayaaa 'abla-qaryati-nistat'a-
maaa 'ablahaa فَانطَلَقْنَا وَهُوَ حَدِيثٌ إِذَا آتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلَهَا

Tarjuma: "Phir wo dono chal pade, yahan tak ke jab pahunche ek basti ke logaon ke paas to unhone khaana maanga basti waalaon se".

Ke hum musafir hain, bhooke hain, hamein khaana chaahiye.

fa-'abarw 'any-yuzayyifuuhumaa فَاَبْوَا أَنْ يُضَيَّفُوهُمَا

Tarjuma: "To unhone inkaar kar diya un dono ki mehmaan na-wazi se".

Us basti ke bashinde kuch aise kathor dil the ke puri basti mein se kisi ek shakhs ne bhi unhein khaana khilaane ki haami na bhari.

fa-wajadaa fihaa jidaarany-yuriidu
'any-yanqazza fa-'aqaamah. فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ ۖ

Tarjuma: "To un dono ne wahan ek deewar dekhi jo gira chaahthi thi to us (Khizar) ne use seedha kar diya".

Qaala law shi'-ta lattakhazta 'alayhi
'ajraa. قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ۗ

Tarjuma: "Musa ؑ ne kaha: Agar aap chaahthi to is par kuch ujrat le lete".

Ye aise nanhajaar log hain ke unhone hamein khaana tak khilaane se inkaar kar diya tha aur aap ne baghair kisi mu'aweze ke unki deewaar maramat kardi hai. Behtar hota agar aap is kaam ki kuch ujrath talab karte aur uske ewaz hum khaan hi khaalete.

AAYAT - 78

Qaala haazaa firaagu bay-nii wa baynik: sa-'unabbi-'uka bi-ta'-wiili maa lam tastati'-'alayhi sabraa.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

Tarjuma: "Us (Khizar) ne kaha: Bas ab ye judayi (ka waqt) hai mere aur aap ke darmiyaan, ab mai aap ko bataye deta hun, asal haqeeqat un cheezaon ki jin par aap sabar na kar sake".

AAYAT - 79

'Ammas-safiinatu fakaa-nat li-masaakiina ya'-maluuna fil-babri

أَتَا السَّفِينَةَ فَكَانَتْ لِسَيِّكِينَ يَعْمَلُونَ فِي الْبَحْرِ

Tarjuma: "Jahan tak us kashti ka mu'amla hai to wo ghareeb logaon ki (milkiyat) thi jo mehnat karte the darya mein".

Wo bahut ghareeb aur nadaar log the, sirf wo kashti hi unke mu'ash ke sahara thi. Uske zariye wo logaon ko darya ke aarpaar le jaate aur is mazdoori se apna pet paalte the.

fa-'arattu 'an 'a-'iiba-haa wa kaana waraaa-'ahum-malikuny-ya'khuzu kulla safii-natin gasbaa.

فَارَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

Tarjuma: "To maine chaaha ke ise aibdaar kardun, aur unke aage ek baadshah tha jo pakad raha tha har kashti ko zabardasti".

Baadshah har us kashti ko apne qabze mein le leta tha jo saheeh-o-saalem hoti thi. Un nadaar logaon ki kashti bhi agar be-aib hoti to baadshah un se zabardasti cheen leta. Chunache maine uska ek takhta todkar use aibdaar kar diya. Ab jab baadshah us aib daar kashti ko dekhega to use chord dega aur is tarah unki rozi ka waahed sahara unse nahi chinega. Puri kashti chin jaane ke muqabile mein ek takhte ka toot jaana to ma'muli baat hai. Is takhte ki wo log aasaani se maramat karlenge aur yun wo kashti unki rozi ka zariya bani rahegi. Lehaza wo takhta un logaon ki bhalayi keliye toda gaya tha na ke kisi ko nuqsan pahunchana keliye.

AAYAT - 80

Wa 'ammal-gulaamu fa-kaana 'abawaahu Mu'-minay-ni fa-khashiinaaa 'any-yurhi-qabu-maa tug-yaananwwa kuf-raa. وَأَمَّا الْعُلْمُ فَكَانَ أَبُوهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِمَهَا طُعْيَانًا وَكُفْرًا ۝

Tarjuma: "Raha wo ladka! To Uske walidain dono momin the, to hamein khadsha hua ke wo sarkashi aur nashukri se un par ta'adi karega".

Hazrat Khizar ko apne khaas ilm ki bina par maloom hua hoga ke us bachche ke genes achche nahi hain aur bada hokar apne walidain keliye suhaan-e-ruh saabit hoga aur sarkashi aur na-shukri ki rosh ikhtiyaar karke unko aajiz kardega.

AAYAT - 81

Fa-'aradnaaa 'any-yubdila-humaa Rabbuhumaa khayram-minhu zakaatanwwa 'agraba ruhmaa. فَارَدْنَا أَنْ يُبَدِّلَهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ۝

Tarjuma: "Pas humne chaaha ke un dono ke badle mein de unka Rab us se behtar (aulaad) paakeezgi mein aur qareebtar shafaqat mein".

Bachche ke walidain chunke naek aur saaleh log the isliye unke Rab ne chaaha ke us bachche ki jagah unhein ek aisa farzand ataa farmaye jo paakiza nafsi-o-parhezgaari mein is se behtar aur murawwat-o-dardmandi mein is se badhkar ho. Chunache waqti taur par to bachche ke faut hone se walidain par gham ka pahaad tuut pada hoga lekin haqeeqat mein ye sab kuch unki behtari keliye hi kiya gaya tha.

AAYAT - 82

Wa 'ammal-jidaaru fakaa-na li-gulaamayni yatiimayni fil-Madii-nati wa kaana tahta-huu kanzul-lahumaa wa kaana 'abuuhumaa saalihaa. وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

Tarjuma: "Aur rahi wo deewar! To wo sheber ke do yateem ladkaon ki thi, aur uske neeche khazana tha un dono keliye aur unka baap naik aadmi tha".

Baap ne jab dekha hoga ke mera aakhri waqt qareeb aa laga hai aur mere bachche abhi bahut chote hain to usne apni saari punji ekhatti karke deewar ki buniyaad mein dafan kardi hogi, is umeed par ke jab wo bade honge to nikaal lenge. Lekin agar wo deewar waqt se pehle hi gir jaati to is basti ke nanhijaar log jo kisi musafir ko khaana kihilane ke bhi rawadaar nahi, un yateemaon ka dafeena luut kar lejaate.

fa-'araada

Rabbuka

'any-yablugaaa'ashuddahumaa wa فَارَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ۖ
yastakbrijaa kanzahumaa

Tarjuma: "Lehaza aap ke Rab ne chaaha ke wo dono apni jawani ko pahunch jaayein aur nikaal lein apna khazana".

Baap chunke naik aadmi tha isliye Allah Ta'ala ki taraf se deewar ki maramat ka ehtemaam karke iske kamsin yateem bachchaon ki bhalayi ka saamaan kiya gaya.

rahmatam-mir-Rabbik. Wa maa fa-
'altuhuu 'an 'amrii.

رَحْمَةً مِّن رَّبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ط

Tarjuma: "(Ye sab amoor) Aap ke Rab ki rehmat se (taye hue) the, aur maine apni raaye se unhein sar anjaam nahi diya".

Yani ye tamaam amoor Allah ki rehmat ka mazhar the. Ye Allah hi ke faisle the aur Usi ke hukm se unki tanfeez-o-ta'meel ki gayi. Maine apni marzi se un mein se kuch bhi nahi kiya. Un amoor ke silsile mein Allah ke ehkaam ki tanfeez karne waale Allah ke wo bande Hazrat Khizar the, koi aur Wali Allah the ya koi farishta the, is se faraq nahi padta. Is saare waqiye mein asal baat jo samajhne ki hai wo ye hai ke Allah ke aise tamaam bande kaarkunaan-e-qizaa-o-qadar ki fauj ke sipahi hain aur wo log Allah Ta'ala ke jin ehkaam ki tanfeez kar rahe hain unka ta'luq shariyat se nahi balke takweeni amoor se hai. Dunya mein jo waaqiyaat-o-haadesaat ronuma hote hain hum sirf unke zaahiri pehlu ko dekhkar hi un par khushi ka izhaar karte hain ya dil garifta hote hain. Beher haal hamein yaqeen hona chaahiye ke Allah Ta'ala ki taraf se jo kuch hota hai is mein khair aur bhalayi hi hoti hai. Lehaza hamein apne tamaam mu'amlaat mein "Tafweez al-amr" ka rawayya apnaate hue raazi bar-zaaye Rab rehna chaahiye ke: "Har cha saaqi-e-maarikhat ain ultaaf ast!"

Zaalika ta'-wiilu maa lam-tas-ti'
'alayhi sa-braa.

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۗ ط

Tarjuma: "Ye hai asal haqeeqat in baataon ki jin par aap sabar na kar sake".

AAYAAT 83 TO 101

وَكَيْفَ لَوْ تَكَ عَنْ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ۗ إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَابْتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ۚ فَأَتْبَعَ سَبِيلًا ۖ حَتَّىٰ إِذَا بَلَغَ مَرْجَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَ وَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُتَّخَذُ فِيهِمْ حُسْنًا ۖ قَالَ أَنَا مَن ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ۗ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ ۖ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۗ ثُمَّ أَتْبَعَ سَبِيلًا ۖ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ جَعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ۗ كَذَلِكَ ۖ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۖ ثُمَّ أَتْبَعَ سَبِيلًا ۖ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا ۖ لَكَ يَكَادُونَ يَقْتَهُونَ قَوْلًا ۖ قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوعٌ ۖ وَمَا جُوعٌ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ نَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۖ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۖ آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا ۖ قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ۖ فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ ۖ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۖ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَادْجَأءَ وَعَدَّ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدَ رَبِّي حَقًّا ۖ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمَاعًا ۖ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ۖ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاةٍ عَنْ ذِكْرِي ۖ وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۗ

83. *Wa yas-'aluunaka 'an-Zil-Qarnayn. Qul sa-'athluu 'alay-kum-minhu zikraa.*

84. *'Innaa makkannaa lahuu fil-'arzi wa 'aataynaahu min kulli shay-'in-sababaa.*

85. *Fa-'atba-'a sababaa,*

86. *Hattaanaa 'izaa balaga magri-bashshamsi wajadahaa tagrubu fii 'aynin hami-'atinwwa waja-da 'indahaa Qawmaa. Qulnaa yaa-Zal-Qarnayni 'immaaa 'an tu-'azziba wa 'immaaa 'an tat-takhiza fihim husnaa*

87. *Qaala 'ammaa man zala-ma fa-sawfa nu-'azzibuhuu sum-ma yuraddu 'ilaa Rabbihii fayu-'azzibuhuu 'azaaban-nukraa.*

88. *Wa 'ammaa man 'aamana wa 'amila saalihan-falahuu jazaaa-'anil-husnaa, wa sanaquulu lahuu min 'amrinaa yusraa.*

89. *Summa 'atba-'a sababaa.*

90. *Hattaaa 'izaa balaga mat-li-'ash-shamsi wajadabaa tat-lu-'u 'alaa qawmil-lam-naj-'al-lahum-min-duunihaa sitraa*

91. *Kazaalik: wa qad 'ahat-naa bimaa ladayhi khubraa.*

92. *Summa 'atba-'a sababaa.*

93. *Hattaaa 'izaa balaga bay-nas-saddayni wajada min-duu-nihimaa qawmal-laa yakaa-duuna yafqabuuna qawlaa,*

94. *Qaaluu yaa-Zal-Qarnayni 'inna Ya'-juuja wa Ma'-juuja mufsiduuna fil-'arzi fahal naj-'alu laka kharjan 'alaaa 'an-taj'ala baynanaa wa baynahum sad-daa?*

95. *Qaala maa makkannii fihi Rabbii khayrun-fa-'a- 'iinuunii bi-quwwatin 'aj-'al baynakum wa baynahum radmaa:*

96. *'Aatuunii zubaral-hadiid. Hattaaa 'izaa saawaa baynas-sadafayni qaalanfukhuu: hat-taaa izaa ja-'alahuu naaran qaala 'aatuunii 'ufrig 'alaybi qitraa.*

97. *Famastaa-'uuu 'any-yaz-haruuhu wa mastataa-'uu la-huu naqbaa.*

98. *Qaala haazaa rahmatum-mir-Rabbii: fa-'izaa jaaa-'a wa'-du Rabbii ja-'alahuu dak-kaaa'; wa kaana wa'-du Rabbii haqqaa.*

99. *Wa taraknaa ba'-zahum Ya'wma-'iziny-yamuuju fii ba'-zin'awa nufikba fis-Suuri fa-jama'-naahum jam-'aa.*

100. *Wa 'araznaa Jahannama Ya'wma-'izil-lil-kaafiriina 'ar-zaa,-*

101. *'Allaziina kaanat 'a'-yu-nuhum fii gitaaa-'in 'an zikrii wa kaanuu laa yastatii-'uuna sam-'aa.*

Is ruku mein Zul Qarnain ke baare mein yahood-e-Madina ke sawaal ka jawaab diya gaya hai, Beeswin sadi ke aaghaaz tak aksar mufasssireen Zul Qarnain se naa waaqif the. Chunache 1300 saal tak aam taur par Sikander-e-Azam hi ko Zul Qarnain samjha jaata raha. Iski wajah ye thi ke Qur'an mein Zul Qarnain ki fatuhaat ka zikr jis andaaz mein hua hai ye andaaz Sikander-e-Azam ki fatuhaat se milta julta hai, lekin haqeeqat ye hai ke Zul Qarnain ki seerat ka wo naqsha jo Qur'an ne pesh kiya hai uski Sikander-e-Azam ki seerat ke saath sare se koi munasibat hi nahi.

Behar haal jadeed tehqeeq se maloom hua hai ke Zul Qarnain qadeem Iran ke baadshah Kakhayuras ya Cyrus ka laqab tha. Ye us zamane ki baat hai jab Iran ke ilaaqe mein do alag alag khud mukhtaar mumlikatein qaa'im thi. Ek ka naam Paras tha jis se "Faris" ka lafz bana hai aur dusre ka naam "Maada" tha. Kakhayuras ya Cyrus ne in dono mamlikataon ko milakar ek mulk bana diya aur yun salatanat Iran ke sunhere daur ka aaghaaz hua. Do mamlikataon ke farma narwa hone ki alamat ke taur par usne apne taj mein do seeng laga rakhe the aur is tarah iska laqab Zul Qarnain (do seengaon waala) pad gaya.

AAYAT - 83

Wa yas-'aluunaka 'an-Zil-Qarnayn. وَيَسْأَلُونَكَ عَنِ الَّذِينَ قُلِّ سَاتُوا
Qul sa-'atluu 'alay-kum-minhu zikraa. عَلَيْكُمْ مِنْهُ ذِكْرًا

Tarjuma: "Aur ye log Aap ﷺ se Zul Qarnain ke baare mein puchte hain. Aap ﷺ kehiye ke abhi mai aap logaon ko is ka haal batata hun".

Zul Qarnain ke baare mein jadeed tehqeeq ko ahl-e-ilm ke halqe mein muta'rif karane ka sehra Maulana Abul Kalam Azad ﷺ ke sar hai. Unhone apni tafseer "Tarjumaanul Qur'an" mein is mauzu par bahut tafseel se behes ki hai aur saabit kiya hai ke qadeem Iran ka baadshah Kakhayuras ya Cyrus hi Zul Qarnain tha. Maulana Abul Kalam Azad ﷺ ki tehqeeq ki buniyaad in malumaat par hai jo shahinshah Iran Raza Shah Pehlavi ke daur mein ek khudayi ke dauraan dastiyaab hui thi. Is khudayi ke dauraan is azeem fateh baadshah ka ek mujasima bhi daryaافت hua tha aur maqbara bhi. Is khudayi se milne waali malumaat ki buniyaad par Raza Shah Pehlavi ne uski 2500 saala barsi manane ka khususi ehtemaam kiya tha. Daryaافت shuda mujasime ke sar par jo taj tha us mein do seeng bhi maujood the jis se ye saabit hogaya ke Iran ka yehi baadshah (Kakhayuras ya Cyrus) tha jo tareekh mein Zul Qarnain ke laqab se mash'hoor hai.

Ab ye sawaal paida hota hai ke yahudiyon ne khususi taur par ye sawaal kyun pucha tha aur Zul Qarnain ki shakhsiyat mein unki is dilchaspki ka sabab kya tha? Is sawaal ka jawaab hamein Bani Isra'il ki tareekh se milta hai. Jab 87 BC ke lag bhag Iraq ke baadshah Bakht Nasr ne Philistine par hamla karke Yerusalem ko tabah kiya to is sheher ki aksiriyat ko teh teegh kar diya gaya aur zinda bach jaane waalaon ko wo apni fauj ke saath Babil (Babilonia) le gaya, jahan ye log 150 saal tak aseeri ki haalat mein rahe.

Jab Iran ke baadshah Kakhyuras ya Cyrus (aa'indah satoor mein unhein "Zul Qarnain" hi likha jaayega) ne iran ko mutahad karne ke baad apni fatuhaat ka da'irah wasee kya to sab se pehle Iraq ko fateh kiya. Mashriq wastaa ke maujuda naqshe ko zehen mein rakha jaaye to Philistine, Isra'il, Sharq Ardan, Maghiribi Kinara aur Lebanon ke mumalik par mushtamil pure ilaaqe ko us zamane mein Shaam-e-Arab ya Shaam aur is se Mashriq mein waqaye ilaaqe ko Iraq-e-Arab ya Iraq kaha jaata tha, jabke Iraq ke mazeed Mashriq mein Iran waqaye tha. Iraq par qabza karne baad Zul Qarnain ne Babil mein aseer yahudiyon ko aazaad kar diya aur unhein ijazat de di ke wo apne mulk waapas jaakar apna tabah shudah sheher Yerusalem dubara aabaad karelin. Chunache Hazrat Uzair عليه السلام ki qayadat mein yahudiyon ka qaafila Babil se waapas Yerusalem aaya. Unhone apne is sheher ko phir se aabaad kiya aur Heckal Sulemani ko bhi azsar-e-nau ta'meer kiya. Is par manzar mein yahudi Zul Qarnain ko apna muhsin samajhte hain aur isi sabab se unke baare mein unhone Huzoor ﷺ se ya sawaal pucha tha.

Zul Qarnain ki fatuhaat ke silsile mein teen muhimaat ka zikr tareekh mein bhi milta hai. Is muhimaat mein Iran se lashkar kashi aur shumaal mein Bahira-e-Khazar (Caspian Sea) aur Bahira-e-Aswad (Black Sea) ke darmiyaani pahadi ilaaqe ki fatuhaat shaamil hain. Zul Qarnain ka ye silsila-e-fatuhaat Hazrat Umar رضي الله عنه ke daur-e-khilafat ki fatuhaat ke silsile se mushahibah hai, Hazrat Umar رضي الله عنه ke daur mein bhi jazeera-e-numaye Arab se mukhtalif samitaon mein teen lashkaraon ne pesh qadmi ki thi, ek lashkar Shaam aur phir Misr gaya tha, dusre lashkar ne Iraq ke baad Iran ko fatah kiya tha, jabke teesra lashkar shumaar mein Koh-e-Qaaf (Caucasus) tak jaa pahuncha tha.

Qadeem riwayat mein Zul Qarnain ke baare mein kuch aisi malumaat bhi milti hain ke ibtedayi umar mein wo ek choti si mamlakat ke shehzaade the. Unke apne mulk mein kuch aise halaat hue ke kuch log unki jaan ke darpe hogaye. Wo kisi na kisi tarah wahan se bach nikalne mein kaamiyaab hogaye aur kuch arsa sehra mein ruposh rahe. Isi arse ke dauraan un tak kisi Nabi ki taleemaat pahunchein. Ye bhi mumkin hai ke Zartasht hi Allah ke Nabi hon aur Unhi ki taleemaat se unhone istifadah kiya ho. Beher haal Qur'an mein Zul Qarnain ka jo kirdaar pesh kiya hai wo ek neik aur saleh banda-e-momin ka kirdaar hai aur us kirdaar ki khususiyaat tareekhi etebaar se s zamane ke kisi aur fateh hukmraan par muntabaq nahi hoti.

AAAYAT - 84

'Innaa makkannaa lahuu fil-'arzi wa إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ
'aataynaahu min kulli shay-'in-sababaa. كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

Tarjuma: "Hum ne ise zameen mein tamakkun ataa kiya tha aur use har tarah ke asbaab-o-wasa'il muhyya kiye the.

AAAYAT - 85

Fa-'atba-'a sababaa, فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

Tarjuma: "To usne ek (muhim ka) sar-o-samaan kiya".

AAAYAT - 86

Hattaaa 'izaa balaga magri-bashshamsi حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ

Tarjuma: "Yahan tak ke jab wo suraj ke ghuroob hone ki jagah tak pahuncha".

Ye Zul Qarnain ki maghribi ilaaqaon par lashkar kashi ka zikr hai jab wo pesh qadmi karte hue Bahira-e-Rome (Mediterranean Sea) ke saahil tak jaa pahunche chunke us zamane mein unlogaon ko puri dunya ka naqsha maloom nahi tha isliye wo yehi samajh rahe honge ke hum is simat mein dunya zameen ki aakhri sarhadaon tak pahunch gaye hain aur is se aage bas samundar hi samundar hai. Wahan saahil par khade hokar unhein suraj bazahir samundar mein ghuroob hota hua nazar aaya aur is tarah wo is jagah ko ﴿مَغْرِبَ الشَّمْسِ﴾ magri-bashshamsi (suraj ke ghuroob hone ke jagah) samjhe.

wajadabaa tagrubu fii 'aynin hami-'atin وَجَدَهَا تُعْرَبُ فِي عَيْنِ حِمْيَةَ

Tarjuma: "Usne ise ghuroob hote hue paaya ek gadle chashme mein".

Is se Aegean Sea muraad hai jiska paani bahut gadla hai.

wa waja-da 'indahaa Qawmaa. وَوَجَدَ عِنْدَهَا قَوْمًا

Tarjuma: "Aur usne paaya wahan ek qaum ko".

Yani is ilaaqe ko jab unhone fateh kar liya to wahan basne waali qaum unki ri'aya ban gayi.

Qulnaa yaa-Zal-Qarnayni 'immaaa
'an tu-'azziba wa 'immaaa 'an tat-
takhiza fihim husnaa.

قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ
وَأِمَّا أَنْ نَتَّخِذَ فِيهِمْ حُسْنًا ﴿٥٧﴾

Tarjuma: "Hum ne kaha: Aye Zul Qarnain! Tum chaaho to unhein saza do aur chaaho to un (ke baare) mein husn-e-sulook ka mu'amla karo".

Yani aap is ilaaqe ko bazor-e-baazu fateh kiya hai, ab yahan ke bashinde aap ke rehm-o-karam par hain, aap ko mukammal ikhtiyaar hai. Aap chaahne to un par sakhti karein aur aap chaahne to unke darmiyaan husn-e-sulook ki riwayat qaa'im karein. Aayat ke alfaaz se zaahir hota hai ke ye baat Allah Ta'ala ne barah-e-raast Zul Qarnain ko mukhatib karke farmayi, lekin zaruri nahi ke haqeeqat mein aisa hi hua ho. Agar to wo Nabi the (Wallaahu Aalam) to ye mumkin bhi hai, warna is se muraad alqa'a ya alhaam bhi ho sakta hai. Jaise Suratun Nahl (aayat 68) mein shehed ki makhi ki taraf Wohi kiye jaane ka zikr hai.

AAYAT - 87

Qaala 'ammaa man zala-ma fa-sawfa nu-
'azzibuhuu sum-ma yuraddu 'ilaa Rabbihii
fayu-'azzibuhuu 'azaaban-nukraa.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ
إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٥٨﴾

Tarjuma: "Usne kaha: Jis ne zulm kiya hum ise saza denge, phir wo lautaya jaayega apne Rab ki taraf aur Wo use bahut sakht azaab dega".

Yahan zulm se muraad kufr aur shirk bhi ho sakta hai.

AAYAT - 88

Wa 'ammaa man 'aamana wa 'amila
saalihan-falahuu jazaaa-'anil-husnaa,
wa sanaquulu lahuu min 'amrinaa yusraa.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ
الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٥٩﴾

Tarjuma: "Aur jo koi imaan laaya aur usne neik amaal kiye to uske liye hai achchi jaza, aur us se Hum baat karenge Apne mu'amle mein narmi se".

Yani is maftuha ilaaqe mein Apni ri'aya ke ahl-e-imaan neik logaon se Hum tamaam mu'amlaat mein narmi se kaam lenge aur khiraaj waghaira ki wasooli ke silsile mein un par sakhti nahi karenge.

AAYAT - 89

Summa 'atba-'a sababaa.

ثُمَّ اتَّبَعَ سَبَبًا ﴿٦٠﴾

Tarjuma: "Phir usne ek (aur muhim ka) sar-o-samaan kiya".

Maghribi muhim se faarigh hone ke baad Zul Qarnain ne mashriqi ilaaqaon ki taraf pesh qadmi ka mansuba banaya.

AAYAT - 90

Hattaaa 'izaa balaga mat-li-'ash-
shamsi

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ

Tarjuma: "Yahan tak ke wo suraj ke tulu'u hone ki jagah par pahunch gaya".

Is Muhim ke silsile mein tareekhi taur par Makraan ke ilaaq tak Zul Qarnain ki pesh qadmi saabit hai. (Wallaahu Aalam!). Mumkin hai saahil Makraan par khade hokar bhi inhone mehsoos kiya ho ke wo is simat mein bhi zameen ki aakhri had tak pahunch gaye hain.

wajadahaa tat-lu-'u 'alaa qarwamil-lam-naj-
'al-labum-min-duunibaa sitraa

وَجَدَهَا تَطَّلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ
لَهُمْ مِن دُونِهَا سِتْرًا ۝٩٠

Tarjuma: "Usne is ko tutuu hote paaya ek aisi qaum par jiske liye Humne is (suraj) ke muqabil koi aot nahi rakhi thi".

Is zamane mein ye ilaaqa Gedrosia kehlaata tha. Yahan aise wahshi qaba'il aabaad the jo zameen par sirf deewarein khadi karke apne ghar banate the us zamane tak unke tamaddun mein gharaon par chatein daalne ka koi tasawur maujood nahi tha.

AAYAT - 91

Kazaalik:

كَذَٰلِكَ ۝

Tarjuma: "(Phir) aisa hi hua".

Phir yahan bhi waisa hi mu'amla hua jaisa ke pehli muhim ke silsile mein hua tha ke Allah Ta'ala ne unhein mukammil fateh ataa farmayi aur ilaaq mein aabaad qaba'il ke mu'amlaat mein narmi ya sakhti karne ka pura ikhtiyaar diya. Yahan bhi Zul Qarnain ne zaalim aur shareer logaon ke saath sakhti jabke neik aur shareef logaon ke saath narmi ka rawayya ikhtiyaar karne ke azam ka izhaar kiya.

wa qad 'abat-naa bimaa ladayhi khubraa.

وَقَدْ أَحْطَيْنَا بِمَا لَدَيْهِ خُبْرًا ۝٩١

Tarjuma: "Aur Hum puri tarah bakhabar the us ke ehwaal se".

Jo kuch Zul Qarnain ke paas tha aur jin halaat se isko saabeqa pesh aaya Hum us se puri tarah bakhabar the.

AAAYAT - 92

Summa 'atba-'a sababaa.

ثُمَّ اتَّعَسَبُوا ﴿٩٢﴾

Tarjuma: "Phir usne ek (aur muhim ka) sar-o-samaan kiya".

AAAYAT - 93

Hattaaa 'izaa balaga bay-nas-saddayni

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ

Tarjuma: "Yahan tak ke jab wo deewaraon ke darmiyaan pahuncha".

"Sad" deewar ko kehte hain. Deewaraon se muraad yahan do pahadi silsile hain. Daahni taraf mashriq mein Baheera-e-Caspian tha aur dusri taraf Baheera-e-Aswad. In dono samundaron ke saahilaon ke saath saath do pahadi silsile mutawazi chalte hain. Aur in pahadi silsilaon ki darmiyaani guzargah se shumali ilaaqaon ke wahshi qaba'il (Yajoj Majoj) is ilaaqe par hamla-aawar hote the.

wajada min-duu-nihimaa

qarwal-laa yakaa-duuna ﴿٩٣﴾ وَجَدْنَا مَنْ دُونَهُمَا قَوْمًا ۚ آلَ يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
yafqahuuna qarwlaa,

Tarjuma: "Usne paaya un dono se ware ek qaum (ke afraad) ko jo koi baat samajh nahi sakte the.

Goya ye bhi ek ghair mutamadan qaum thi. Us qaum ke afraad Zul Qarnain aur unke saathiyon ke zabaan se qata'an na-aashna the aur hamla-aawar lashkar ke log bhi is maftufa qaum ki zabaan nahi samajh sakte the. Magar phir bhi unhone kisi na kisi tarah se Zul Qarnain ke saamne apna madu'a bayaan kar hi diya:

AAAYAT - 94

Qaaluu yaa-Zal-Qarnayni 'inna Ya'-juuja wa Ma'-juuja mufsiduuna fil-'arzi

قَالُوا يَا زَلَّيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ

Tarjuma: "Unhone kaha: Aye Zul Qarnain ! Yajoj aur Majoj zameen mein bahut fasaad machane waale log hain".

fahal naj-'alu laka kharjan 'alaaa 'an-taj'ala baynanaa wa baynahum sad-daa?

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

Tarjuma: "To kya Hum aap ko kuch khiraaj ada karen ke iske ewaz aap Hamare aur unke darmiyaan ek deewar banadein?"

Yani aap un pahadaon ke darmiyaan waqiye is wahed qudrati guzargah ko band kardein taake Yajoj-o-Majoj hum par hamla aawar na hosakein. Ye wohi tasawur ya usool tha jiske tehat aajkal darya'on par dam ta'meer kiye jaate hain. Yani wo mutawazi pahadi silsilaon ke darmiyaan agar darya ki guzargah hai to kisi ko munasib muqaam par mazboot deewar banakar paani ka raasta rok diya jaaye taake darya ek bahut badi jheel ki shakal ikhtiyaar karle.

Ye Yajoj Majoj kaun hain? Unke baare mein jaanne keliye nasl-e-insaani ki qadeem tareekh ka muta'ela zaruri hai. Qadeem riwayat ke mutabiq Hazrat Nuuh عليه السلام ke baad nasl-e-insaani Aap عليه السلام ke teen betaon Saam, Haam aur Yaafas se chali thi. Un mein se saami nasal to bahut ma'roof hai. Qaum-e-Aad, Qaum-e-Samood aur Hazrat Ibrahim عليه السلام sab sami nasal mein se the. Hazrat Yaafas ki aulaad ke log wasti Aisa ke pahadi silsile ko uboor karke shumaal ki taraf chale gaye. Wahan se unki nasal badhte badhte shumaali Aisa aur Europe ke ilaaqaon mein phel gayi. Chunache mashriq mein Cheen aur Hind Chini ki Yellow Races, maghrib mein Rus aur Skande Nuyon mumalik ki aqwaam, maghribi Europe ke Anglo Saxons, mashriqi Europe mein khususi taur par shumali ilaaqaon aur sehraye Gobi ke ilaaqaon ki tamam aabadi Hazrat Yaafas ki nasal se ta'luq rakhti hai. Taurat mein Hazrat Yafas ke bahut se betaon ke naam milte hain. Un mein Mosc, Tobal, Gog & Magog waghaira qaabil zikr hain (mumkin hai Rus ka sheher Masco, Hazrat Yafas ke bete Masc ne aabaad kiya ho). Isi tarah Baltic Sea aur Baltic States ka naam ghaliban Tobal ke naam par hai. Behar haal Europe ki Anglo Saxons aqwaam aur tamaam Nordic Races Yajoj Majoj ki nasal se hain. Buniyadi taur par ghair mutamadan aur wahshi log the jin ka pesha lootmaar aur qatal-o-gharat giri tha. Wo apne mulheqa ilaaqaon par hamla aawar hote, qatal-o-ghaarat ka bazaar garam karte aur lootmaar karke waapas chale jaate. Unki is ghaaratgiri ki jhalak maujooda dunya ne bhi dekhi jab Anglo Saxons ne ek sailaab ki tarah Europe se nikal kar dekhte hi dekhte pure Asia aur Africa ko nau aabaadi nizaam ke shikanje mein jakad liya. Baad azaan mukhtalif awaamil ki bina par unhein un ilaaqaon se bazahir paspa to hona pada magar haqeeqat mein dunya ke bahut se mumalik par bil-waasta ab bhi unka qabza hai. IMF aur World Bank jaise idaare unki isi bil-waasta hukmraani ki mazboot karne mein unki madad karte hain.

Qurb-e-qayamat mein in qaumaon ki ek aur yalghaar hone waali hai. Uski tafseelaat ahadees aur riwayat mein is tarah

aayi hain ke qayamat se qabal dunya ek bahut houlnaak jung ki lapet mein aajayegi. Is jung ko ahadees mein "الملاحمة العظمی" *Al-Malhamatul Uzmaa* jabke Bible mein Armageddon ka naam diya gaya hai. Mashriq wasti ka ilaaqa is jung ka markazi maidaan banega. Is jung mein ek taraf esayi dunya aur tamaam Europi aqwaam hongy aur dusri taraf musalmaan hongy. Isi dauraan Allah Ta'ala musalmanon ko ek azeem leader Imaam Mehdi ki surat mein ataa karega. Imaam Mehdi Arab mein paida hongy aur wo mujadad hongy. Phir kisi marhale par Hazrat Esa عليه السلام ka nazool hoga. Kharasaan ke ilaaqe se musalmaan afwaaj unki madad ko jaayengi. Phir is jung ka khatima is tarah joga ke Hazarat Esa عليه السلام dajaal ko qatal kardenge, yahudiyon ka khatima hojaayega aur tamaam isaayi musalmaan hojaayenge. Yun islaam ko urooj milega aur dunya mein islami hukumat qaa'im hojaayegi. (Allah Ta'ala musalmaan-e-Pakistan ko taufeeq de ke is se pehle wo yahan nizaam-e-khilafat qaa'im karlein aur hamsaya ilaaqa Kharasaan se jo faujein Imaam Mehdi ki madad keliye rawana hon un mein hamare log bhi shaamil hon).

Jab haulnaak jung apne anjaam ko pahunch jaayegi to iske baad Yajoj Majoj ki bahut badi yalghaar hogi. Mere khayaal mein ye log Chin aur Hind Chini waghaira ilaaqaon ki taraf se hamla aawar hongy. Ye log Armageddon mein hissa nahi lenge balke iske baad is ilaaqe par yalghaar karke tabahi machaenge. Suratul Ambiya ki aayaat 94, 97 aur 98 mein unki is yalghaar ka zikr qurb-e-qayamat ke waqiyaat ke hawale se kiya gaya hai.

AAAYAT - 95

Qaala maa makkannii fihi Rabbii khayrun قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ

Tarjuma: "Usne kaha: Jo kuch mujhe de rakha hai is mein mere Rab ne wo bahut behtar hai".

Ke mujhe tumhare khiraaj waghaira ki koi zarurat nahi. Is se behtar maal to mere Rab ne mujhe pehle hi ataa kar rakha hai. Beher haal tumhare is masle ko mai hal kiye deta hun. Is jumle se Zul Qarnain ke kirdaar ki akaasi hoti hai.

fa-'a- 'iinuunii bi-quwwatin 'aj-'al فَاعِينُونِي بِقُوَّةٍ أَلْعَلَّ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا
baynakum wa baynahum radmaa:

Tarjuma: "Albatta tum log meri madad karo quwwat (mehnat) ke zariye se, mai tumhare aur unke darmiyaan ek mazboot deewar banadunga".

Deewar banane keliye jo maadi asbaab-o-wasa'il darkaar hain wo mai muhya karlunga. Aap log is silsile mein mehnat-o-mashaqat aur afraadi quwwat (man power) ke zariye mera haath batao.

AAYAT - 96

'Aatuunii zubaral-hadiid.

أَتُونِي زُبَرَ الْحَدِيدِ

Tarjuma: "Lao mere paas takhte lohe ke".

Hattaaa 'izaa saarwaa baynas-sadafayni

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ

Tarjuma: "Yahan tak ke jab usne barabar kar diya dono unchaiyon ke darmiyaan (ki jagah) ko".

Jab lohe ke takhtaon ko jod kar unhone dono pahadaon ke darmiyaani darre mein deewar khadi kardi to:

qaalanfukhuu:

قَالَ انْفُخُوا

Tarjuma: "Usne kaha! Ab aag dehkao".

Usne ne bade paimane par aag jala kar un takhtaon ko garam karne ka hukm diya.

bat-taaa izaa ja-'alahuu naaran

حَتَّىٰ إِذَا جَعَلَهُ نَارًا

Tarjuma: "Yahan tak ke jab bana diya usne us ko aag (ki maanind)".

Jab lohe ke wo takhte garam hokar surkh hogaye to:

qaala 'aatuuniii 'ufrig 'alayhi qitraa.

قَالَ أَتُونِي أَوْرَعُ عَلَيْهِ قَطْرًا ﴿٩٦﴾

Tarjuma: "Usne kaha: Lao mere paas mai daal dun is par pighla hua taanba".

Aur yun Zul Qarnain ne lohe ke takhtaon aur pighle hue taanbe ke zariye se ek intehayi mazboot deewar banadi. Us deewar ke aasaar Baheera-e-Caspian ke maghribi saahil ke saath saath Daryaal aur Darband ke darmiyaan ab bhi maujood hain. Ye deewar 50 meel lambi, 29 feet unchi aur dus feet chaudi thi. Aaj se senkdaon saal pehle lohe aur taanbe ki itni badi (Misr ke Aswan dam se bhi badi jise اسد الاعلى Asaddal a'ala kaha jaata hai) deewar ta'meer karna yaqeenan ek bahut bada kaarnama tha.

AAAYAT - 97

Famastaa-'uuu 'any-yaz-haruuhu
wa mastataa-'uu la-huu naqbaa. ﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

Tarjuma: "Ab na to wo (Yajoj Majoj) uske upar chard sakenge aur na hi us mein naqb laga sakange".

AAAYAT - 98

Qaala haazaa rahmatum-mir-Rabbii: ﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي﴾

Tarjuma: "Usne kaha ke ye rehmat hai mere Rab ki".

Itna bada kaarnama anjaam dene ke baad bhi Zul Qarnain koi kalima-e-fakhar zabaan par nahi laaye balke yehi kaha ke is mein mera koi kamaal nahi, ye sab Allah ki meherbani se hi mumkin hua hai.

fa-'izaa jaaa-'a wa'-du Rabbii ja-
'alahuu dak-kaa'; ﴿فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَهُ دَكَّاءَ﴾

Tarjuma: "Aur jab aajayega waada mere Rab ka to Wo kardega isko reza".

Chunache umtadaad-e-zamana ke sabab ye deewar ab khatam ho chuki hai, sirf iske aasaar maujood hain, jin se iske muqaam aur size waghaira ka pata chalta hai.

wa kaana wa'-du Rabbii haqqaa. ﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

Tarjuma: "Aur mere Rab ka waada sachcha hai".

AAAYAT - 99

Wa taraknaa ba'-zahum Yarwma-
'iziny-yamuujuu fii ba'-zinw ﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾

Tarjuma: "Aur Hum chord denge unko us din wo ek dusre mein gutham gutha hojaayenge".

Ye qayamat se pehle ronuma hone waale jungi waaqiyaat ki taraf ishara hai. Qurb-e-qayamat ke waaqiyaat mein se ek ahem waqiya Yajoj-o-Majoj ka zahoor bhi hai. Ahadees mein unke baare mein aisi khabrein hain ke wo daryaon aur samundraon ka paani pijaayenge aur har cheez ko hadap kar jaayenge. Ain mumkin hai wo aadam khor bhi hon aur zarurat padne par insaanon ko bhi khaa jaayen. Jaise aaj hum chini qaum ko dekhte hain ke wo saanp, bichu, kutta, billi, har cheez ko

hadap kar jaate hain. Kasrat-e-abaadi ke lehaaz se bhi Yajoj-o-Majoj ki beshtar alamaat ka tatabiq chini qaum par hota nazar aata hai.

Yajoj-o-Majoj ki yalghaar ka naqsha Suratul Ambiya mein is tarah kheencha gaya hai: ﴿ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴾ *wa hum-min-kulli hadabiny-yansiluun.* "Aur wo har pahad ki dhalwaan se utarte hue nazar aayenge". 1962 AD mein Cheen Bharat jung ke dauraan akhbaaraon ne chini afwaaj ke hamlaon ke tafsilaat bataate hue bhi kuch aisi hi tasweer kashi ki thi: "Wave after waves of Chinese soldiers were coming down the slopes". Beher haal jis tarah Yajoj-o-Majoj aaj se 2500 saal pehle apne mulheqa ilaaqaon ki muhzip aabadiyon ko taakhat-o-taraaj karte the, isi tarah qayamat se pehle ek dafa phir wo dunya mein tabahi machayenge aur unka zahoor apni nau'iyat ka ek bahut ahem waqiya hoga.

wa nufikha fis-Suuri fa-jama'-naahum jam-'aa.

وَنُفِخَ فِي الصُّورِ فَمَجَّعْتَهُمُ جَمْعًا ٤٤

Tarjuma: "Aur sur mein phunka jaayega, pas Hum un sab ko jama karlenge".

AAAYAT - 100

Wa 'araznaa Jahannama Yawma-'izil-lil-kaafriina 'ar-zaa,

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ١٠٠

Tarjuma: "Aur us roz Hum jahanum ko kaafiraon ke saamne le aayenge".

Ke dekh lo apni aankhaon se, use Hum ne tumhare anjaam keliye tayaar kar rakha hai.

AAAYAT - 101

'Allaziina kaanat 'a'-yu-nuhum fi gitaaa-'in 'an zikrii wa kaanuu laa yastatii-'uuna sam-'aa.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ١٠١

Tarjuma: "Wo log jinki nigahein parde mein thi Mere zikr se, aur wo sun bhi nabi sakte the".

Wo log jo andhe aur behre hokar dunya sametne mein lage hue the, haqeeqi masababul asbaab ko bilkul faramosh kar chuke the, sirf dunyawii asbaab-o-wasa'il par bharosa karte the aur dunya mein unki saari tug-o-do maadi manfi'at ke husool keliye thi. Yehi mazmoon agle (aakhri) ruku mein bahut teekhe andaaz mein aaraha hai.

AAYAAT 102 TO 110

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾
 قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ صَلَّاهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنََّّهُمْ
 يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ
 الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَلِكَ جَزَاءُ وَهُمْ جَاهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُلْ لَوْ
 كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ
 إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ الْوَحْيُ وَالْهَكْمُ لِلَّهِ الْوَاحِدِ ۗ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
 وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

102. 'Afabasi-ballaziina kafaruuu 'any-yattakhizuu 'ibaadii min-duunii
'awliyaaa'? 'In-naaa 'a'-tadnaa Jahannama lil-kaafiriina nuzulaa.

103. Qul hal nunabbi-'ukum-bil-'akhsariina 'a'-maalaa?

104. 'Allaziina zalla sa'-yuhum fil-hayaatiddunyaa wa hum yah-sabuuna
'annahum yuhsinuuna sun-'aa'?

105. 'Ulaaa-'ikallaziina kafaruu bi-'Aayaati Rabbihim wa Liqaaa-'ihii
fa-habitat 'a'-maa-luhum falaa nuqiimu lahum Ya'wmal-Qiyaamati
waznaa.

106. Zaalika jazaaa-'uhum Jahannamu bimaa kafaruu watta-khazuuu
'Aayaatii wa Rasulii huzuwaa.

107. 'Innallaziina 'aamanuu wa 'amilus-saalihaati kaanat lahum
Jannaatul-Firdawsi nu-zulaa,

108. Khaalidiina fihaa laa yabguuna 'anhaa hiwalaa.

109. Qul-law kaanal-babru midaadal-li-Kalimaati Rabbii lanafidal-
babru qabla 'an-tan-fada Kalimaatu Rabbii wa law ji'-naa bi-
mislibii madadaa.

110. Qul 'innamaaa 'ana basha-rum-mislukum yuuhaaa 'ilayya
'annamaaa 'Ilaahukum 'Ilaahun-w-Waahid: faman kaana yarjuu
Liqaaa-'a Rabbihii fal-'ya'-mal 'amalan saalihan-w-wa laa yushrik bi-
'ibaadati Rabbihii 'ahadaa.

Is aakhri ruku mein bahut wazeh alfaaz mein bata diya gaya hai ke Allah ki nazar mein kaun log haqeeqi gumrahi aur kufr-o-dajal mein muqtela hain. Agar che qurb-e-qayamat ke zamane mein ek shakhs-e-mu'ayyan "Dajjal-e-akbar" ka fitna aur uska zahoor apni jagah ek haqeeqat hai (ye iski tafseel ka mauqa nahi) magar amoomi taur par dajjaliyat ka fitna yehi hai ke insaan husool-e-dunya mein mashghool hokar is had tak ghaafil hojaaye ke use na to apne daar-e-aakhirat ki koi fikr rahe aur na hi apne khaaliq-o-maalik ki marzi-o-mansha ka kuch hosh rahe. Wo is "uroos-e-hazaar damaad" ki zulf-e-girahgeer ka aisa aseer hoke iski zaahri dil farebiyon aur chamak damak hi mein khokar rehjaaye.

AAAYAT - 102

'Afahasi-ballaziina kafaruuu 'any-
yattakbizuu 'ibaadii min-duuni
'awliyaaa'?

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ

Tarjuma: "Kya kaafiraon ne ye samajh rakha hai ke wo Mere hi bandaon ko Mere muqabile mein apne himayati banalenge".

Ye log jin Amba-o-Rasl, Mala'ika aur sulha'a ko mere shareek tehraate hain aur apna kaarsaaz samajhte hain wo sab Mere bande hain. Kya unka khayaal hai ke Mere ye bande Mere muqabile mein unki madad aur himayat karenge? Khuwah Hazrat Esa ؑ hon ya Abdul Qader Jeelani ؑ, Mere ye bane Mere muqabile mein unke haami-o-madadgaar aur haajatraawa saabit hongey?

'In-naaa 'a'-tadnaa Jahannama lil-
kaafiriina nuzulaa.

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۗ

Tarjuma: "Yaqeenan Humne tayaar kar rakha hai jahanum ko aise kaafiraon ki mehmaani keliye".

AAAYAT - 103

Qul hal nunabbi-'ukum-bil-
'akhsariina 'a'-maalaa?

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۗ

Tarjuma: "Aap ﷺ kehiye: Kya Hum tumhein batayen ke apne amaal ke etebaar se sab se zyada khasare mein kaun hai?"

Ye hai wo mazmoon jise ibteda mein is surat ka amood qaraar diya gaya tha, yani dunya aur iski zaib-o-zeenat! is mazmoon ke saibaan ka ek khonta surat ke aaghaaz mein nasb hai jabke dusra khonta yahan

in aayaat ki surat mein. Ibtedayi aayaat mein wazeh taur par bataya gaya tha ke dunya ki zaib-o-zeenat aur raunaqaon par mushtamal ye khubsurat mehfil sajayi hi insaanon ki aazma'ish ke liye gayi hai. Iske zariye se insaanon ke rawayyon ki parakh padtaal karna aur unki jadd-o-jahad ki gharz-o-ghaayat ka ta'yyun karna maqsood hai: ﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾ *Innaa ja'alnaa maa 'alal-'arzi ziinatal-labaa linabluwaa-hum 'ayyu-hum 'ahsanu 'ama-laa.* Ab yahan aayat zeir-e-nazar mein un logaon ki nishaandahi ki jaa rahi hai jo apne amaal, apni mehnat-o-mashaqat, bhaag daud aur sa'yi-o-jahad mein sab se zyada ghaata khaane waale hain. Aur ye wo log hain jo is aazma'ish mein nakaam hokar dunya ki zaib-o-zeenat hi mein kho gaye hain.

Jahan tak mehnat aur mashaqat ka ta'luq hai wo to har shakhs karta hai. Jaise Huzoor ﷺ ne farmaya: (كُلُّ النَّاسِ يَغْلُوبُ فَبَاءُ نَفْسِهِ فَبِعَقْبِهَا أَوْ مَوْبِقِهَا) *Kullun naasi yaghduu faba'i'un nafsabuu, famu'tiqubaa aw muubiqubaa, "Har insaan jab subah karta hai to khud ko bechna shuru karta hai, phir ya to wo use azaad kara leta hai ya (gunaahoan se) halaak kar deta hai".* Chunache har koi apne aap ko bechta hai. Koi apni taaqat aur quwwat bechta hain, koi apni zahanat aur salahiyat bechta hai aur koi apna waqt aur hunar bechta hai. Goya ye dunya mehnat, amal aur koshish ki daud ka maidaan hai aur har insaan apne mafaad keliye baqadr-e-himmat is daud mein shaamil hai. Magar bad-qismati se kuch aise log bhi hain jo apni puri koshish aur mehnat ke bawajood ghaate mein rehte hain. Unke liye khud ko bechne ke is amal mein kuch bhi nafa nahi balke nuqsan hi nuqsan hai, khasara hi khasara hai. To Allah ki nazar mein sab se zyada khasare mein rehne waale ye kaun log hain?

AAYAT - 104

'Allaziina zalla sa'-yubum fil-hayaatiddunya

الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Tarjuma: "Wo log jin ki sa'yi-o-jahad dunya hi ki zindagi mein gum hokar reh gayi".

Aise log jinhein aakhirat matloob hi nahi, unki saari tug-o-du aur soch bichaar dunya kamane keliye hai. Aakhirat keliye unhone na to kabhi koi mansuba-bandi ki aur na hi koi mehnat. Bas baraye naam aur maurusi musalmaani ka bharam rakhne keliye kabhi koi neik kaam kar liya, kabhi namaz bhi padhli aur kabhi roza bhi rakh liya. Magar Allah ko asal mein un se maqsood matloob kiya hai? Is baare mein unhone

kabhi sanjeedgi se sochne ki zehmat hi gawara nahi ki. Aise logaon ko unki mehnat ka sila hasb-e-mashiyat-e-Ilaahi dunya hi mein mil jaata hai, jabke aakhirat mein unke liye siwaye jahanum ke aur kuch nahi. Is mazmoon ka zarooha-e-sanaam Sureh Bani Isra'il ki ye aayaat hain:

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾﴾

18. Man-kaana yuriidul-'aaji-lata 'ajjalnaa lahuu fiihaa maa nashaaa'u liman-nuriidu summa ja-'alnaa lahuu 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'-yubum-mash-kuuraa.* "Jo koi talabgaar banta hai jaldi waali (dunya) ka to Hum usko jaldi de dete hain us mein jo kuch Hum chaahate hain, jiske liye chaahate hain, phir Hum muqarrar kar dete hain uske liye jahanum, wo daakhil hoga is mein malamatzada, dbutkara hua. Aur jo koi aakhirat ka talabgaar ho aur koshish kare uske liye us ki si koshish aur wo momin bhi ho to, wohi log hongee jinki koshish ki qadar ki jaayegi". Chunache nijaat-o-ukhrawi ka umeedwaar banne keliye har banda-e-musalmaan ko wazeh taur par apne raasta muta'yyan karna hoga ke wo taalib-e-dunya hai ya taalib-e-aakhirat? Jahan tak dunya mein rehte hue zaruriyaat-e-zindagi ka ta'luq hai wo to Allah Ta'ala ki taraf se neik-o-bad sab ki puri ho rahi hai: ﴿كُلًّا نُّبَدِّلُهُ هَوْلًا ۖ وَهُؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾﴾ Kullan-numiddu haaa-'ulaaa-'i wa haaa-'ulaaa-'i min 'ataaaa-'i Rabbik: Wa maa kaana 'ataaaa-'u Rabbika mahzuuraa. (Bani Isra'il) "Hum sab ko madad pahunchaye jaa rahe hain, unko bhi aur unko bhi, Aap ﷺ ke Rab ki ataa se, aur Aap ﷺ ke Rab ki ataa ruki hui nabi hai". Lehaza insaan ko apni zaruriyaat-e-zindagi ke husool ke silsile mein Allah Ta'ala par tawakkal rakhna chahiye. Usne insaan ko dunya mein zinda rakhna hai to Wo uske khaane peene ka bandobast bhi karega: ﴿وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٢١﴾﴾ Wa yarzuquhu min haysu laa yahtasib. (Al-Talaaq), "Wo usko wahan se rizq dega jahan se use gumaan bhi na hoga". Chunache ek banda-e-momin ko chaahiye ke fikr-e-dunya se be-niyaaz hokar aakhirat ko apna matloob-o-maqsood banaye, aur un logaon ke raaste par na chale jinhone sarasar ghaate ka sauda kiya hai, jinki saari mehnat aur tug-o-du dunya ki zindagi hi mein gum hokar reh gayi hai:

wa hum yah-sabuuna 'annahum
yuhsinuuna sun-'aa?

﴿وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صَنِيعًا ﴿٢٢﴾﴾

Tarjuma: "Aur wo samajhte hain ke wo bahut achcha kaam kar rahe hain".

Aise log apne kaarobaar ki taraqi, jayedadaon mein izaafe aur deegar maadi kaamyabiyon ko dekhte hue samajhte hain unki mehnatein roz baroz natijakhez aur koshishein baar-aawar ho rahi hain.

AAYAT - 105

'Ulaaa-'ikallaziina kafaruu bi-
'Aayaati Rabbihim wa Liqaaa-'ihii أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ

Tarjuma: "Yehi wo log hain jinhone inkaar kiya apne Rab ki aayaat aur Uski mulaqaat ka".

Aise log beshak iqraar karte hain ke wo Allah ko aur Qur'an ko maante hain, lekin agar haqeeqatan wo aakhirat ko bhulakar din raat dunya sametne hi mein masroof hain to apne amal se goya wo Allah ki aayaat aur aakhirat mein Us se hone waali mulaqaat ka inkaar kar rahe hain. Allah ka faisla to ye hai: ﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ﴾ *Wa 'innad-Daaraal-'Aakhirata lahiyal-Hayawaan.* (Al-Ankubaat: 64), "Yaqeenan aakhirat ki zindagi hi asal zindagi hai". Lekin taalibaan-e-dunya ka amal Allah ki is baat ki tasdeeq karne ke bajaye isko jhutlaata hai. Isliye farmaya gaya ke yehi wo log hai jinhone Allah ki aayaat ko Uske saamne roz-e-mehshar ki haazri ko amla taur par jhutla diya hai.

fa-habitat 'a'-maa-luhum falaa nuqiimu فَحِطَّتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ
lahum Yarwmal-Qiyaamati waznaa. الْقِيَامَةِ وَنَرْنَا ﴿١٥﴾

Tarjuma: "To barbaad hogaye unke amaal aur Hum qaa'im nahi karengye unke liye qayamat ke din koi wazan".

Qayamat ke din aise logaon ke amaal ka wazan nahi kiya jaayega. Agar unhone apne dil ki tasali aur zameer ki khushi keliye bhalayi ke kuch kaam kiye bhi honge to aise nekiyaan jo imaan aur yaqeen se khaali hongy unki Allah ke nazdeek koi haisiyat nahi hogi. Chunache unki aisi tamaam nekiyaan zaaye kardi jaayengi aur meezan mein unka wazan karne ki naubat hi nahi aayegi. Is bhayanak anjaam ki bunyadi wajah yehi hai ke dunya ki aara'ish-o-zaba'ish mein gum hokar insaan ko na Allah ka khayaal rehta hai aur na aakhirat ki fikr daamangeer hoti hai. Wazeh rahe ke dunya ki zaib-o-zeenat ke hawale se ye mazmoon is surat mein baar baar duhraya gaya hai (Mulaheza ho: aayat7, 27 aur 46)

AAAYAT - 106

Zaalika jazaaa-'ubum Jahannamu
 bimaa kafaruu watta-khazuuu
 'Aayaatii wa Rasulii huzurwaa.

ذٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوْا
 وَاتَّخَذُوْا اٰتِيَّ وَّرْسُلِيْ هٰزُوْا ﴿١٠٦﴾

Tarjuma: "Unka badla jahanum hai basabab iske unhone kufri kiya aur Meri aayaat aur Mere rasulaon ﷺ ka mazaag udaaya".

Allah ki aayaat aur rasulaon ke farmodaat ke mutabiq to asal zindagi aakhirat ki zindagi hai aur duniyawi zindagi ki kuch ehmiyat nahi, magar in taalibaan-e-dunya ne samajh rakha tha ke asal kaamyabi isi duniyawi zindagi ki hi kaamyabi hai. Chunache isi kaamyabi ke husool keliye unhone mehnat aur koshish ki aur isi zindagi ko sanwaarne keliye wo khud ko halkaan karte rahe. Aakhirat ko laa'iq i'atna samjha aur na hi uske liye unhone koi sanjeedah tug-o-du ki. Aakhirat ka khayaal kabhi aaya bhi to ye soch kar khud ko tasali de li ke hum ne falaan falaan bhalayi ke kaam bhi tu kiye hain aur phir hum Huzoor ﷺ ke ummati bhi to hain. Aap ﷺ hamari shifa'at farmayenge aur hum kaamyab-o-kaamraan hokar jannat mein pahunch jaayenge. Ye aqeeda yahudiyon ke aqeede se milta julta hai. Wo bhi dawa karte the ke hum Allah ke betaon ke maanind hain, Uske laadle aur chaheete hain.

In aayaat ke hawale se ek ahem nukta ye bhi tawajeh talab hai ke yahan kuffaar se muraad istelaahi kuffaar nahi, balke aise log hain jo qanooni taur par to musalmaan hi hain, magar Allah aur Uske rasool ke ekhaam ko pas pusht daal kar sar-ta-paa dunya ke taalib bane baithe hain. Is silsile mein ye baat yaad rakhni chaahiye ke mazkurah mafhoom mein jo shakhs bhi aakhirat ke muqabile mein dunya ka taalib hai wohi in aayaat ka misdaaq hai, bazahir chahe wo musalmaan ho, musalmanon ka leader ho, mazhabi peshwa ho ya koi bahut bada aalim ho. Isi mazmoon ko kisi buzrug ne "jo dum ghaafil so dum kaafir" ke alfaaz mein bayaan kiya hai. Chunache aakhirat ki nijaat ke silsile mein ye baat taye karna intehayi zaruri hai ke bunyadi taur par insaan taalib-e-dunya hai ya taalib-e-aakhirat!

Aakhri ruku ki in aayaat ka surat ki ibtedayi aayaat ke saath ek khaas ta'luq hai aur dajaali fitne se hifazat keliye unki khususi ehmiyat hai, chunache hadees mein unko fitna dajjal se hifazat ka zariya qaraar diya gaya hai. Is liye behtar hai ke ibtedayi dus aayaat aur in aakhri aayaat ko hifz kar liya jaaye aur kasrat se unki tilawat ki jaaye. Aur agar Allah Ta'ala taufeeq de to juma ke roz puri Suratul Kahaf ki tilawat ko bhi ma'mool banaya jaaye.

AAAYAT - 107

'Innallaziina 'aamanuu wa 'amilus-saalibaati kaanat lahum Jannaatul-Firdawsu nu-zulaa,

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۖ

Tarjuma: "(Uske bar-aks) wo log jo imaan laaye aur unhone neik a'maal kiye unki mehmaani keliye firdaus ke baaghaat honge".

Jin logaon ne imaan ke taqaze bharpur taur par pure kiye aur wo neik a'maal karte rahe unke liye thandi cha'on waale baaghaat honge. Aaj hum tasawur bhi nahi kar sakte ke wo baaghaat kaise honge aur kahan honge. Is kaayenaat ki wus'at be-had-o-hisaab hai aur jannat ki wus'at bhi hamare ihaata-e-khayaal mein nahi sama sakti.

Is kaayenaat mein an-ginat kehkashayen hain aur na maloom Allah Ta'ala ne Apne bandaon keliye kahan kahan jannatein bana rakhi hain. Hadees mein aata hai ke nichle darje waala jannati upar waale jannati ko aise dekhega jaise aaj hum zameen se sitaraon ko dekhte hain. Behar haal maloom hota hai ke ahle jannat ki ibtedayi mehmaan nawazi *لُزِّي* yahin isi zameen par hogi. Yani "qissa zameen bar sar-e-zameen" hi taye kiya jaayega.

AAAYAT - 108

Khaalidiina fihaa laa yabguuna 'anbaa hiwalaa.

خَلِيدِينَ فِيهَا لَا يَبْعُونَ عَنْهَا حَوْلًا ۖ

Tarjuma: "Wo is mein hamesha hamesh rahenge wahan se wo jagah badalna nahi chaahenge".

Yani jannat aisi jagah nahi hai ke jahan rehte rehte kisi ka ji ukta jaaye. Dunya mein insaan har waqt tagayur-o-tabdeeli ka khawahaan hai. Tabdeeli ki isi khuwahish ke tehat buri se buri jagah par bhi kuch deir keliye insaan ka dil behel jaata hai jabke achchi se achchi jagah par bhi mustaqil taur par rehna pade to bahut jald use uktahat mehsoos hone lagti hai. Hum Kashmir aur Switzzland ko "Firdous bar ruye zameen" gumaan karte hain, lekin wahan ke rehne waale wahan ki zameeni-o-aasmani aafaat se tang hain. Ahle jannat mustaqil taur par ek hi jagah rehne ke ba'as uktaayenge nahi aur wahan se jagah badalne ki zarurat mehsoos nahi karenge.

Ab is surat ki aakhri do aayaat aa rahi hain jo goya tauheed ki do bahut bade khazane hain.

AAAYAT - 109

Qul-law kaanal-bahru midaadal-
li-Kalimaati Rabbii lanafidal-
bahru qabla 'an-tan-fada
Kalimaatu Rabbii wa law ji'-naa
bi-mislibii madadaa.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفَذَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَعَكَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Tarjuma: "(Aye Nabi ﷺ!) Aap kehiye ke agar samundar roshnayi banjaaye mere Rab (ke kalimaat ko likhne) keliye to yaqeenan samundar khatam hojaayega is se pehle ke mere Rab ke kalimaat khatam hon agarche isi tarah aur (samundar) bhi Hum (uski) madad keliye le aayen".

Yahan par Sureh Bani Isra'il ki aakhri aayat se pehle aayat ko dubara zehen mein laayen: ﴿قُلْ ادْعُوا اللَّهَ أَدْعُوا الرِّحْمَانَ أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾ Qulid-'ullaaha 'awid-'ur-Rahmaan: 'ayyammaa tad-'uu fala-hul-'Asmaaa-'ul-Husnaa. "Aap ﷺ keh dijiye ke tum pukaro Allah (kehkar) ya pukaro Rehman (kehkar), jis (naam) se bhi tum pukaro, Usi ke hain tamaam naam achche". Sureh Bani Isra'il ki is aayat mein Allah Ta'ala ke asma'a ka zikr hai, jabke yahan aayat zeir-e-nazar mein Allah Ta'ala ke kalimaat ka zikr hai. Allah ke kalimaat se muraad Uski mukhtalif annuu makhluqaat hain aur Uski har makhlooq Uske ek kalima-e-Kun ka zuhoor hai. Chunache Allah Ta'ala ki jumla makhluqaat ka ihaata karna kisi ke bas ki baat nahi. Sureh Luqmaan mein yehi mazmoon is tarah bayaan hua hai:

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدَىٰ سَبْعَةِ آبْحُرٍ مَا نَفِدَتْ
كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١٠﴾﴾

Wa law 'anna maa fil-'arzi min-shajaratin 'aqlaamun wal-bahru yamudduhuu mimba'-dihii sab-'atu 'abhurim-maa nafidat Kalimaatullaah: 'innallaaha 'Aziizun Hakiim. "Aur agar zameen ke tamaam darakht qalmein ban jaayen aur samundar siyahi ho, uske baad saat samundar aur hon tab bhi Allah ke kalimaat khatam nahi hongee. Yaqeenan Allah ghalib, hikmat waala hai".

AAAYAT - 110

Qul'innamaaa 'ana basha-rum-mislukum
yuubaaa 'ilayya 'annamaaa Ilaabukum
'Ilaahun-Waahid:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُؤْتِي إِلَىٰ أَنبَاءِ
الْهُكْمِ اللَّهُ وَوَاحِدٌ

Tarjuma: "(Aye Nabi ﷺ!) Aap keh dijiye ke Mai to bas tumhari hi tarah ka ek insaan hun, mujh par Wahi ki jaati hai ke tumhara ma'bood bas ek hi ma'bood hai".

faman kaana yarjuu Liqaaa-
'a Rabbihii fal-ya'-mal 'amalan
saalihanwa laa yushrik bi-'ibaadati
Rabbihiii 'ahadaa.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٨﴾

Tarjuma: "Pas jo koi bhi umeed rakhta ho apne Rab se mulaqaat ki to use chaahiye ke neik a'maal kare aur apne Rab ki ibadat mein kisi ko bhi shareek na kare".

Yani ibadat khaalis Allah ki ho. Ye tauheed-e-amli hai. Is baare mein Sureh Bani Isra'il aayat 23 mein yun farmaya gaya hai: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ Wa qazaa Rabbuka 'allaa ta'-buduuu 'illaaa 'iyyaahu , "Aur faisla kar diya hai Aap ﷻ ke Rab ne ke tum log nahi ibadat karoge kisi ki siwaye Uske". Suratul Kahaf ki is aakhri aayat aur Sureh Bani Isra'il ki aakhri aayat ka bhi aapas mein mu'anwi rabt-o-ta'uq hai Muwazna keliye Sureh Bani Isra'il ki aayat ka mulaheza kijiye:

﴿ وَقِيلَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبِّرَ تَكْبِيرًا ﴿١٨﴾ ﴾

Wa qulil-Hamdu lillaahilazii lam yattakhiz wala-danwa lam yakul-lahuu shariikun fil-mulki wa lam yakul-lahuu waliyyum-minaz-zulli wa kab-birhu takbiiraa! "Aur keh dijiye ke kul hamd aur kul shukr Allah keliye hai Jis ne nahi banayi koi aulaad aur nahi hai Uska koi shareek baadsbahi mein, aur na hi Uska koi dost hai kamzori ki wajah se aur Uski takbeer karo jaise ke takbeer karne ka haq hai". Is aayat mein Allah Ta'ala ka buland muqaam aur Uski shaan bayaan karke shirk ki nafi ki gayi hai, Darasal Allah ke saath shirk ki wo surtain hain. Ya to Allah ko martaba al-wahiyat se neeche utaar kar makhluqaat ke saath khada kar diya jaata hai ya phir makhluqaat ki saf mein se kisi ko utha kar Allah ke barabar bitha diya jaata hai. Chunache Sureh Bani Isra'il ki aakhri aayat mein Allah ki kibrayi ka elaan karne ka hukm dekar shirk ki pehli surat ka abtaal kiya gaya hai jabke Suratul Kahaf ki aakhri aayat mein shirk ki dusri surat yani makhluqaat mein se kisi ko Allah ke barabar karne ke nafi ki gayi hai.

Dekha jaaye to Allah ki makhlooq mein se Uske shareek banane ki riwayat har zamane mein rahi hai. Esa'iyon ne Hazrat Maseeh ﷺ ko Khuda ka darja de diya aur ahle Arab ne farishtaon ko Khuda ki betiyaan qaraar de diya. Hamare haan bhi baaz logaon ne Huzoor ﷺ ko (Na'uz Billaah) Khuda bana diya:

*Wohi jo mastuwa-e-arsh tha Khuda hokar
Utar pada wo Madine mein Mustafa ﷺ hokar!
Aur kisi ne Hazrat Ali ؑ ko Khuda ki zaat se mila diya:
Har chand Ali ؑ ki zaat nahi hai Khuda ki zaat
Lekin nahi hai zaat-e-Khuda se juda Ali ؑ
Aur Mirza Ghalid to is silsile mein yahan tak keh gaye:
Ghalib nadeem-e-dost se aati hai bu-e-dost
Mashghool-e-haq hon bandagi-e-bu turaab ؑ mein*

Yani jab mai Abu Turaab (Hazrat Ali ؑ) ki bandagi karta hun to dar haqeeqat Allah hi ki bandagi kar raha hota hun. Isi tarah agha khaniyon ke haan Hazrat Ali ؑ ko "dasham avtaar" qaraar diya gaya. Hindu'aon ke haan 9 avtaar tasleem kiye jaate the, unhone Hazrat Ali ؑ ko "duswaan avtaar" maan liya. I'aaznallaah min zaalik!!

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