

BAYAANUL QUR'AN

SUREH MARYAM

(19)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SUREH MARYAM

TAMHEEDI KALIMAAT

Sureh Maryam "Makki Madni" surtaon ke teesre group mein shaamil hai. Is group ki Makkiyaat ka aghaaz Sureh Yunus se hua tha. In mein se jin nau surtaon ka ahem ab tak mutale'a kar chuke hain wo teen teen ke teen zeili groups mein munqasim hain. Har zeili group ke andar do do surtain jode ki shakal mein hain, jabke teesri surat munfarad mizaaj ki haamil hai. Maslan pehle zeili group mein Sureh Yunus aur Sureh Hood jode ki haisiyat se hain, jabke Sureh Yusuf (ek hi Nabi yani Hazrat Yusuf عليه السلام) ke halaat par mushtamil) munfarad hai. Dusre zeili group mein Suratul Raad aur Sureh Ibrahim jode ki shakal mein hain, jabke Suratul Hijr munfarad hai, balke Suratul Hijr to is pure group mein hi munfarad mizaaj ki surat hai. Iska andaaza bilkul ibtedayi zamane ki surtaon jaisa hai, yani choti choti aayaat, tez rythm aur malkuti ghina'iyat bahut numayan. Teesre zeili group mein Suratun Nahl munfarad mizaaj rakhti hai, jabke Sureh Bani Isra'il aur Suratul Kahaf ek haseen-o-jameel jode ki shakal mein hain.

Ab Sureh Maryam se "Makki Madni" surtaon ke is bade group ke chauthe zeli group ka aghaaz ho raha hai, jis mein Sureh Maryam, Sureh Taha, Suratul Ambiya shaamil hain. Pichle zeili groups ki tarah yahan bhi do surtaon (Sureh Maryam aur Suratul Ambiya) ki aapas mein gehri mushabihat hai, jabke ek surat (Taha) munfarad hai. Sureh Maryam aur Suratul Ambiya dono mein Ambiya Kiraam عليه السلام ka tazkera Qasasul Nabiyyeen ke andaaz mein hai. In tazkeraon mein "Anba Ar-Rasal" ya "Ayaam Allah" jaisa wo andaaz nahi jo hum Suratul Araaf aur Sureh Hood mein mulaheza kar chuke hain ke Rasool aaye, unhone dawat di, qaum ne inkaar kiya aur wo qaum halaak kardi gayi.

Is zeili group ki munfarad surat yani Sureh Taha mein Sureh Yusuf ki tarah sirf ek hi Rasool ka tazkera hai. Is ke 8 mein se 5 ruku musalsal Hazrat Musa عليه السلام ke halaat par mushtamil hai. Is lehaaz se Sureh Taha,

Sureh Yusuf ke saath mu'anwi nisbat bhi rakhti hai. Yani Hazrat Yusuf عليه السلام ke zamane mein Bani Isra'il Misr mein aakar abaad hue (iska zikr Sureh Yusuf mein hai) jabke Hazrat Musa عليه السلام ke daur mein unhein Firaun ki ghulami se nijaat mili (iska zikr Sureh Taha mein hai) aur wo apne abayi watan Philistine ki taraf rawana hue.

Sureh Maryam hijrat-e-Habsha se qabal naazil hui. Iske dusre ruku mein Hazrat Maryam aur Hazrat Esa عليه السلام ka ta'ruf bayaan farmaya gaya hai. Ye ayaat musalamaan muhajireen ko safar-e-Habsha ke zaad-e-raah ke taur par ataa hui thi. Anqareeb unhein Shah-e-Habsha (Nijashi) ke darbaar mein pesh aane waali mushkil surat-e-haal mein in aayaat ki madad darkaar thi. Habsha ki taraf hijrat karne waale musalmanon ko waapas laane keliye quresh-e-Makkah ne Amro Bin Al-Aas (jo baad mein imaan laakar jaleelul Qadar sahabi bane رضي الله عنه) ki sarkardagi mein Nijashi ke darbaar mein ek sifarat bheji. Un logaon ki shikayat par Nijashi ne musalmaanon ko darbaar mein bulakar in se haqeeqat haal daryaافت ki. Musalmanon ne jawaab mein wo tamaam halaat bataye jin ki wajah se wo apna ghar-baar chord kar Habsha mein panah lene par majboor hue the. Nijashi ne musalmanon ka mauqaf sunne ke baad unhein quresh ke hawale karne se inkaar kardiya aur unhein ijazat dedi ke wo iske mulk mein jahan chaahen reh sakte hain. Uske baad Amro Bin Al-Aas ne ek aur dao khela aur Nijashi ke darbaar mein dobara haazir hokar kaha ke aap in logaon ko bula kar Hazrat Esa عليه السلام ke baare mein unka aqeedah daryaافت karen. Ye log to Hazrat Esa عليه السلام ko ek aam insaan samajhte hain. Is par Nijashi ne musalmanon ko ek baar phir apne darbaar mein talab kiya aur un se pucha ke Hazrat Esa عليه السلام ke baare mein unka aqeedah kya hai. Is par Hazrat Jaffar Tayyaar رضي الله عنه Bin Abi Talib (Huzoor عليه السلام ke chacha zaad aur Hazrat Ali رضي الله عنه ke bhai) ne Hazrat Esa عليه السلام se mutaliq Sureh Maryam ki aayaat padhkar sunaaye. Kalaam-e-Ilaahi sun kar Nijashi bahut mutasir hua. Usne ek tinka uthaya aur kaha ke jo kuch tum ne bayaan kiya hai haqeeqat mein Hazrat Esa عليه السلام is tinke ke barabar bhi is se zayed nahi hain. Iske baad us ne quresh ki sifarat ko ye keh kar waapas bhej diya ke mai un logaon ko tumhare hawale nahi kar sakta, chahe tum log mujhe pahadaon ke barabar sona bhi de do.

AAYAAT 1 TO 15

كَلَيْلِ عَصَى ۖ ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَّرِيًّا ۖ إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ۖ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۖ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ۖ يُزَكِّرُنَا إِنَّا تُبَشِّرُكَ بِعِلْمٍ إِسْمُهُ يُخْفَى ۖ لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَبِيًّا ۖ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۖ قَالَ كَذَلِكَ ۖ قَالَ رَبُّكَ هُوَ عَلِيمٌ هَدِيدٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۖ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ إِنِّي أَنَا اللَّهُ كَلِمَ النَّاسِ ثَلَاثٌ لَيْلٍ سَوِيًّا ۖ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْحَرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۖ لِيَمِيزَ خِذَ الْكِتَابِ بِقُوَّةٍ ۖ وَأَتَيْنَهُ الْحُكْمَ صَبِيًّا ۖ وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۖ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۖ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۖ

1. Kaaaf-Haa-Yaa-'Ayyyn-Saaad.
2. Zikru Rahmati Rabbika 'abdahuu Zakariyyaa.
3. 'Iz naadaa Rabbahuu ni-daaa-'an khafiyaa.
4. Qaala Rabbi 'innii wahanal-'azmu minii washta-'alar-ra'-su shaybanwwa lam 'akum-bi-du'-'ika Rabbi shaqiyyaa!
5. Wa 'innii khiftul-mawaa liya minwwaraaa-'ii wa kaana-timra-'atii 'aaqiran-fahab lii milladunka waliyyaa,-
6. Yarisanii wa yarisu min 'aali Ya'-quuba waj-'alhu Rabbi raziyyaa!
7. Yaa-Zakariyyaaa 'innaa nubashshiruka bi-gulaami-nismu-huu Yahyaa lam naj-'al-lahuu min-qablu samiyyaa.
8. Qaala Rabbi 'annaa yakuu-nu lii gulaamunwwa kaanatim-ra-'atii 'aaqiranwwa qad ba-lagtu minal-kibari 'itiyyaa?
9. Qaala kazaalik: qaala Rabbuka huwa 'alayya hay yinunwwa qad khalaqtuka min-qablu wa lam taku shay-'aa!
10. Qaala Rabbij-'al-liii 'Aayah. Qaala 'Aayatuka 'allaa tukallimannaasa salaasa la-yaalin-sa-wiyyaa.
11. Fa-kharaja 'alaa qawmi-hii minal-mihraabi fa-'awhaaa 'ilayhim 'an sabbihuu bukra-tanwwa 'ashiyyaa.

12. Yaa-Yahyaa khuzil-Kitaaba bi-quwwah: wa 'aataynaahul-Hukma sabiyyaa.
13. Wa hanaanam-milladun-naa wa zakaah: wa kaana ta-qiyyaa,
14. Wa barram-bi-waalidayhi wa lam yakun jabbaaran 'asiyyaa.
15. Wa Salaamun 'alayhi yarw-ma wulida wa yarwma yamuutu wa yarwma yub-'asu hayyaa!

AAYAT - 1

Kaaaf-Haa-Yaa-'Ayyyn-Saaad.

كَلَيْمَاتٍ

Tarjuma: "Kaaaf-Haa-Yaa-'Ayyyn-Saaad.

Qur'an Majeed ki ye wahid surat hai jis ke aghaaz mein ekhatte paanch huroof-e-muqta'at hain. Agarche Suratul Shura'a ke shuru mein bhi paanch huroof-e-muqta'at hain, lekin wahan ye do aayaat mein hai. Do huroof ﴿حَم﴾ Haa-Miiim pehli aayat mein, jabke teen huroof ﴿عَسَق﴾ 'Ayyyn-Siin-Qaaaf dusri aayat mein hai. Beherhaal Sureh Maryam ko is lehaaz se infaradiyat haasil hai ke iske aghaaz mein ekhaate paanch huroof-e-muqta'at aaye hain.

AAYAT - 2

Zikru Rahmati Rabbika 'abdahuu Zakariyyaa. ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

Tarjuma: "Ye zikr hai Aap ﷺ ke Rab ki rahmat ka jo Usne Apne badne Zikriya par ki".

Yahan zikr to Hazrat Esa ﷺ ka karna maqsood hai magar Aap ﷺ ke zikr se pehle Hazrat Yahya ﷺ ka zikr kiya jaa raha hai, kyunke Hazrat Yahya ﷺ ki wiladat bhi to ek bahut bada mu'ajiza thi. Hazrat Zikriya ﷺ bahut budhe ho chuke the aur Aap ﷺ ki ahliya bhi na sirf budhi thi balke umar bhar baanjh bhi rahi thi. In halaat mein unke haan bete ki paida'ish koi mamool ka waqiya nahi tha. Yehi wajah hai ke is waqiye ko yahan Allah Ta'ala ki rehmat-e-khaas ka mazhar qaraar diya gaya hai.

AAYAT - 3

'Iz naadaa Rabbahuu ni-daaa-'an khafiyyaa.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا

Tarjuma: "Jab usne pukara apne Rab ko chupke chupke".

Yani Hazrat Zikriya ﷺ ne dil hi dil mein apne Rab se dua ki.

AAAYAT - 4

Qaala Rabbi 'innii wahanal-'azmu minii قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

Tarjuma: "Usne arz kiya: Aye mere Parwardigaar! bila shuba meri haddiyaan kamzor hogayi hain".

washta-'alar-ra'-su shaybanw وَأَشْتَعَلَ الرَّأْسُ شَيْبًا

Tarjuma: "Aur mera sar bhadak uttha hai budhaye se".

Yani budhaye ke sabab mere sar ke baal mukkamil taur par safed hogaye hain.

wa lam 'akum-bi-du'-'ika Rabbi shaqiyyaa! وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

Tarjuma: "Aur aye mere Parwardigaar! Mai Tujhe pukaar kar kabhi bhi namuraad nahi raha".

Chunache aaj mai badi himmat karke Tujh se ek bahut hi ghair mamuli dua karne jaa raha hun. Duniyawi halaat aur tab'ii qawaneen ke etebaar se to aisa hona mumkin nahi, magar Tu chaahe to namumkin bhi mumkin ho jaata hai.

AAAYAT - 5

Wa 'innii kbiftul-marwaa liya وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي
minwwaraaa-'ii

Tarjuma: "Aur mujhe andesha hai apne bhayi bandaon se apne baad".

Mujhe apne warsaa mein koi aise shakhs nazar nahi aata jo mere baad Haikal Sulemani ka mutawali aur mera jaan nasheen banne ki salahiyat rakhta ho.

wa kaana-timra-'atii 'aaqiran-fabab lii milladunka waliyyaa, وَكَانَتْ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

Tarjuma: "Aur meri biwi baanjh hai, to Tu mujhe khaas apne paas se ek Wali ataa kar".

Yahan "Wali" lafz bahut ahem hai yani mujhe aisa saathi ataa kar jo mere mission mein mera dost wa baazu ban sake.

AAAYAT - 6

Yarisunii wa yarisu min 'aali Ya'-quuba يَرْثِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ

Tarjuma: "Jo waris ho mera aur aal-e-Yaqoob ka".

Mujhe ek aise saathi ki zarurat hai jo meri deeni aur ruhani wirasat ko sambhaal sake, aur meri wirasat kiya! Ye to aal-e-Yaqoob (عليه) ki wirasat hai. Is muqaddas mission ko aage badhane keliye mujhe ek aisa waris ataa kar jo waqiye is mansab ka ahal ho.

waj-'alhu Rabbi raziyyaa!

وَجَعَلَهُ رَبِّ رَضِيًّا ۝

Tarjuma: "Aur aye mere Parwardigaar! is ko banaiyo pasandida".

Razii Fa'el ke wazan par hai, chunache is mein راضى raazi (wo jo raazi ho) aur مرضى marazii (jisko raazi kar diya gaya ho) dono kaifiyataon ka mafhoom paaya jaata hai. Jaise Suratul Bayyinah (aayat 8) mein farmaya gaya: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ raziyal-laahu 'anhum wa razuu 'anh: ke Allah is se raazi hogaye. Isi tarah Suratul Fajr mein nafs-e-mutma'inna ke hawale se farmaya gaya: ﴿ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَُّرْضِيًّا﴾ 'Irji-'iii 'ilaa Rabbiki raa-ziyatam-marziyyah! "To laut ja apne Parwardigaar ki taraf is haal mein ke to is se raazi wo Tujh se raazi", is dua ke jawaab mein Hazrat Zikriya (عليه) ko basharat di gayi:

AAYAT - 7

Yaa-Zakariyyaaa 'innaa nubashshiruka bi-gulaami-nismu-huu Yahyaa lam naj-'al-lahuu min-qablu samiyyaa.

يُذَكِّرُنَا إِنَّا بُشِّرْنَا بِعَلْمٍ إِسْمُهُ يُحْيِي ۝
لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝

Tarjuma: "Aye Zikriya (عليه)! Hum tumhein basharat dete hain ek ladke ki jis ka naam Yahya hoga, Hum ne is se pehle iska koi hum naam nahi banaya".

Is ka dusrat mafhoom ye bhi hosakta hai ke Hum ne is se pehle iska koi nazeer nahi banaya, yani is jaisi sifaat kisi mein paida nahi ki.

AAYAT - 8

Qaala Rabbi 'anna yaakuu-nu lii gulaamun ۞

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ ۝

Tarjuma: "Usne kaha: Aye mere parwardigaar! Mere haan beta kaise hojaayega".

Ye wohi baat hai jo Hazrat Zikriya (عليه) ke hawale se hum Sureh Aal-e-Imraan (Aayat 40) mein bhi padh chuke hain.

۞ wa kaanatim-ra-'atii 'aaqiran ۞
qad ba-lagtu minal-kibari 'itiyyaa?

وَكَانَتْ أُمَّرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ
مِنَ الْكِبَرِ عِتِيًّا ۝

Tarjuma: "Jabke meri biwi baanjh hai aur mein pabunch chuka hun budhaye ke ba'is sukh jaane ki haalat ko!".

Yani budhape ki wajah se mere jism mein hayaat ke saare sute khushk ho chuke hain.

AAAYAT - 9

Qaala kazaalik: qaala Rabbuka huwa
'alayya hay yinunaw

قَالَ كَذَلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ

Tarjuma: "Farmaya: Aise hi hoga! tumhare Parwardigaar ne farmaya hai ke ye Mujh par asaan hai".

wa qad khalaqtuka min-qablu wa
lam taku shay-'aa!

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝

Tarjuma: "Aur tumhein bhi to Mai ne paida kiya is se pehle jabke tum kuch bhi nahi the.

AAAYAT - 10

Qaala Rabbij-'al-liii 'Aayah.

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۞

Tarjuma: "Arz kiya: Aye mere Parwardigaar! Mere liye koi nishaani muqarar farma de".

Qaala 'Aayatuka 'allaa
tukallimannaasa salaasa la-yaalin-
sa-wiyyaa.

قَالَ آيَتُكَ إِلَّا تُكَلِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۝

Tarjuma: "Farmaya: Tumhare liye nishaani ye hai ke tum guftagu nahi kar sakoge logaon se teen raatein mutawatir".

Goya bataur nishaani Allah Ta'ala ne teen dinon tak Hazrat Zikriya عليه السلام ki quwwat-e-guyaayi salb karli. Sureh Aal-e-Imraan (aayat 41) mein is mazmoon ko is tarah bayaan kiya gaya hai. **Qaala 'Aayatuka 'allaa tukallimannaasa salaasata 'ayyaamin 'illaa ramzaa.** Yani **Aap عليه السلام teen din tak logaon se guftagu nahi kar sakoge magar isbaraon kunayon mein.**

AAAYAT - 11

Fa-kharaja 'alaa qawmi-hii minal-mihraabi

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Tarjuma: "Phir wo hujre se nikal kar apni qaum ki taraf aaya".

Apni ibadat, raaz-o-niyaaz aur manajaat ke baad Hazrat Zikriya عليه السلام apne hujre se nikal kar apni qaum ke logaon ki taraf aaye.

fa-'arwhaaa 'ilayhim 'an sabbihuu
bukra-tanawwa 'ashiyyaa.

فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝

Tarjuma: "Aur unhein ishaare se kaha ke tum log tasbeeh bayaan karo subah-o-shaam".

Aap ﷺ ne logaon ko isharaon kunayon se samjhaya ke is waqt Allah Ta'ala ki taraf se ek bahut ahem faisla hone jaaraha hai, lehaza tum log subah-o-shaam kasrat se Allah ki tasbeeh-o-tamheed karte raho. Arbi mein "Wahi" ke laghwi mu'ane hai: الإِلهَامُ بِالرُّسُولِ وَالْإِخْفَاءُ *Al-ilaam bis sir wal khifa'a* yani kisi ko ishaare se koi baat is tarah batana ke dusraon ko pata na chale. Ambiya wa rasal ﷺ ki taraf jo Wahi aati hai iski kaifiyat bhi yehi hoti hai. Wahi ki mukhtalif surtaon ka tazkera (Bayaanul Qur'an, jild awwal ke aghaaz mein) "Ta'ruf-e-Qur'an" ke ziman mein aachuka hai. Aage Suratul Shura'a mein bhi is ka zikr aayega.

Hazrat Yahya ﷺ ki wiladat ke baad ab in ko barah-e-raast mukhatib kiya jaa raha hai:

AAAYAT - 12

Yaa-Yahyaa khuzil-Kitaaba bi-quwwah:

يٰٓيٰحْيَىٰ خُذِ الْكِتٰبَ بِقُوَّةٍ

Tarjuma: "Aye Yahya kitaab ko mazbooti se thaam lo!"

Kitaab se muraad yahan Zaboor, Turaat aur deegar sahaif hain jo is waqt Bani Isra'il ke darmiyaan maujood the.

wa 'aataynaahul-Hukma sabiyyaa.

وَآتَيْنَاهُ الْحِكْمَ صَبِيًّا

Tarjuma: "Aur Humne us ko ataa kardi hikmat-o-danayi bachpan hi mein".

Ab Hazrat Yahya ﷺ ke khususi ausaaf bayaan kiye jaa rahe hain. Yun samajhiye ke Hazrat Esa ﷺ aur Hazrat Yahya ﷺ (John the Baptist and Jesus of Nazarat) dono aise ghair mamuli shakhsiyat hain ke un jaise ausaaf dusre Ambiya wa rasal ﷺ mein bhi nahi paaye gaye. Chunache Hazrat Yahya ﷺ ko bachpan hi mein hikmat ataa kar di gayi.

AAAYAT - 13

Wa hanaanam-milladun-naa wa zakaah: wa kaana ta-qiyyaa,

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا

Tarjuma: "Aur Hamari taraf se soz-o-gudaaz waali mohabbat aur paakizgi (use ataa hui) aur wo bahut mutaqi tha".

AAAYAT - 14

Wa barram-bi-waalidayhi wa lam yakun jabbaaran 'asiyyaa.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

Tarjuma: "Aur wo apne walidain ke saath husn-e-sulook karne waala tha, aur khud sar-o-nafarmaan nahi tha".

Ye ausaaf Allah Ta'ala ki khususi ataa ke taur par Hazrat Yahya ﷺ ki ghutti mein daal diye gaye.

AAYAT - 15

Wa Salaamun 'alayhi yaw-ma wulida
wa yawma yamuutu wa yawma yub-
'asu hayyaa!

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا ۝

Tarjuma: " Aur salaam us par jis din uski wiladat hui, jis din use maut aaye aur jis din wo uthaya jaaye zinda karke".

Yahan par Hazrat Zikriya عليه السلام ka qissa ikhtimaam ko pahuncha aur ab aage Hazrat Maryam عليها السلام aur Hazrat Esa عليه السلام ka qissa bayaan kiya jaa raha hai.

AAYAAT 16 TO 40

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۖ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۗ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۗ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۗ قَالَتْ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لِكَ عُلْمًا زَكِيًّا ۗ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَنْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَعْثًا ۗ قَالَ كَذَلِكَ ۗ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۗ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۗ وَكَانَ أَمْرًا مَقْضِيًّا ۗ فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا ۗ فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذُعِ النَّخْلَةِ ۗ قَالَتْ لِيَلْتَنِي مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنَسِيًّا ۗ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۗ وَهَزَيْتِ أَحَدًا فَفَقُوِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۗ فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا لِيَرْزِئَهُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۗ يَاخُذُ هُرُونَ مَا كَانَ مِنْ أَبِيكَ إِمْرًا سَوْوٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا ۗ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۗ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۗ وَجَعَلَنِي مُبْرَكًا آيِنَ مَا كُنْتُ ۗ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۗ وَبَرًّا بِوَالِدِي ۗ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۗ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۗ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۗ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۗ سُبْحٰنَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۗ وَإِنَّ لِلَّهِ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۗ فَاتَّخَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ۗ أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوتُنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ۗ وَأَنْذَرْتَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۗ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ۗ

16. *Wazkur fil-Kitaabi Mar-yam. 'Iznitabazat min 'ablihaa makaanan-sharqiyyaa.*
 17. *Fattakbazat min duunihim hijaabaa. Fa-'arsalnaaa 'ilay-haa ruuhanaa fa-tamassala lahaa basharan-sawiyyaa.*
 18. *Qaalat 'inniii 'a-'uuzu bir-Rahmaani minka 'in-kunta taqiyyaa.*
 19. *Qaala 'innamaaa ana rasuulu Rabbiki li-'ababa laki gulaaman-zakiyyaa.*
 20. *Qaalat 'annaa yakuunu lii gulaamun^{wwa} lam yamsasnii basharun^{wwa} lam 'aku bagiy-yaa?*
 21. *Qaala kazaalik: qaala Rabbuki huwa 'alayya hayyin: wa linaj-'alahuuu 'Aayatal-linnaasi wa Rahmatam-min-naa: wa kaana 'amram-maqziyyaa.*
 22. *Fa-hamat-hu fantabazat bihii makaanan-qasiyyaa.*
 23. *Fa-'ajaaa-'abal-makhaazu 'ilaa jiz-'innakblab; qaalat yaa-laytanii mittu qabla haa-zaa wa kuntu nasyam-man-siyyaa!*
 24. *Fa-naadaahaa min-tahti-haaa 'allaa tabzanii qad ja-'ala Rabbuki tahtaki sariyyaa;*
 25. *Wa huzzii 'ilayki bijiz-'in-nakhlati tusaagiqit 'alayki ruta-ban-janiyyaa.*
 26. *Fa-kulii washrabii wa qar-rii 'aynaa. Fa-'immaa tara-yinna minal-bashari 'ahadan fa-quuliii 'innii nazartu lir-Rahmaani sawman-falan 'ukal-limal-yawma 'insiyyaa.*
 27. *Fa-'atat bihii qarwamaahaa tabmiluh. Qaaluu yaa-Marya-mu laqad ji'-ti shay-'an-fariy-yaa.*
 28. *Yaaa-'ukhta-Haaruuuna maa kaana 'abuukimra-'a saw-'in^{wwa} maa kaanat 'um-muki bagiy-yaa!*
 29. *Fa-'ashaarat 'ilayh. Qaa-luu kayfa nukallimu man-kaa-na fil-mahdi sabiyyaa?*
 30. *Qaala 'innii 'Abdullaah: 'aataaniyal-Kitaaba wa ja-'ala-nii Nabiyyaa;*
 31. *Wa ja-'alanii mubaarakan 'ayna-maa kuntu, wa 'aw-saa-nii bis-Salaati waz-Zakaati maa dumtu hayyaa;*
 32. *Wa barram-bi-waalidatii wa lam yaj-'alnii jabbaaran shaqiyyaa;*
-

33. Was-Salaamu 'alayya yaw-ma wulittu wa yawma 'amuutu wa yawma 'ub-'asu hayyaa!
34. Zaalika 'lisabnu-Mar-yam: qaʼwlaal-haqqillazii fihi yamta-ruun.
35. Maa kaana lillaahi 'any-yattakhiza minwwaladin Sub-haanah! 'Izaa qazaaa amran fa-'innamaa yaquulu labuu "Kun-Fa-yakuun."
36. Wa 'innallaaha Rabbii wa Rabbukum fa'-buduuh: haazaa Siraatum-Mustaqim.
37. Fakhtalafal-'abzaabu mim-baynihim: fa-waylul-lillaziina kafaruu mim-Mash-hadi yaw-min 'aziim!
38. 'Asmi' bihim wa 'absir Yawma ya'-tuunan aa lakiniz-zaalimuunal-yawma fii zalaalim-mubiin!
39. Wa 'anzirhum Yawmal-Hasrati 'iz quziyal-'amr. Wa hum fii gaflatinwwa hum laa yu'-minuun!
40. 'Innaa Nahnu narisul-'arza wa man 'alayhaa wa 'ilaynaa yurja-'uun.

AAYAT - 16

Wazkurfil-Kitaabi Mar-yam. 'Iznitabazat **وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا**
min 'ablihaa makaanan-sharqiyyaa.

Tarjuma: " Aur (ab) zikr kijiye is kitaab (Qur'an) mein Maryam ka, jabke wo apne logaon se alag hokar ek sharqi goshe mein jaa baithi".

Hazrat Maryam (عليها السلام) ne apne logaon se alag thalag hokar Haickal Sulemani ke mashriqi goshe mein khud ko muqayyad kar liya. Ye goya Allah Ta'ala keliye etekaaf ki kaifiyat thi.

AAYAT - 17

Fattakhazat min duunihim hijaabaa. **فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا**

Tarjuma: " To us ne apne aap ko un se parde mein kar liya".

Unhone goshe mein parda taan kar khilwat ka mahaul bana liya taake eksoyi se Allah ki ibadat kar sakein.

Fa-'arsalnaa 'ilay-haa ruuhanaa **فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا**

Tarjuma: " Pas Humne bbeja uski taraf Apna ek farishta".

Yahan par ruh ba-mu'ane farishta hai. Qabl azeen tafsilan bayaan ho chuka hai ke farishta bhi ruh hai, Wahi bhi ruh hai, Qur'an bhi ruh hai aur ruh-e-insaani bhi ruh hai.

fa-tamassala lahaa basharan-sawiyaa.

فَتَبَيَّنَ لَهَا بَشَرًا سَوِيًّا ﴿١٤﴾

Tarjuma: "Tu usne surat ikhtiyaar ki us (Maryam) ke saamne ek mukammil insaan ki".

Yani farishta unke saamne ek mukammil insaan ki surat mein namudaar hua.

AAAYAT - 18

Qaalat 'inniii 'a-'uuzu bir-Rahmaani minka 'in-kunta taqiyyaa.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا ﴿١٥﴾

Tarjuma: "Maryam ne kaha: Mai Rahman ki panah maangti hun tum se agar tum koi mutaqi shakhs ho".

Achanak ek mard ko apni khilwatgah mein dekhkar Hazrat Maryam عليها السلام ghabra gayi ke wo kisi buri niyyat se na aaya ho. Chunache unhone ise mukhatib karke kaha ke mai tum se Allah ki panah chahti hun, aur agar tum Allah se darne waale ho, tumhare dil mein Allah ka kuch bhi khauf hai to kisi bure irade se baaz rehna.

AAAYAT - 19

Qaala 'innamaaa ana rasuulu

Rabbiki li-'ahaba laki gulaaman-

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لِكَ عُلْمًا زَكِيًّا ﴿١٦﴾

Tarjuma: "Usne kaha: Mai to aap ke Rab ka faristada hun taake mai aap ko ek pakeeza beta ataa karun".

AAAYAT - 20

Qaalat 'annaa yakuunu lii gulaamunwwa lam yamsanii basharunwwa lam 'aku bagiy-yaa?

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿١٧﴾

Tarjuma: "Maryam ne kaha: Mere haan beta kaise hoga? Jabke mujhe kisi bashar ne chu'a tak nabi aur na hi mai koi bad-chalan aurat hun".

AAAYAT - 21

Qaala kazaalik:

قَالَ كَذَلِكَ

Tarjuma: "Us (Farishte) ne kaha: aise hi hoga!"

Yani kisi mard ke taluq ke baghair hi Allah Ta'ala aap ko beta ataa farmayega.

qaala Rabbuki huwa 'alayya hayyin:
wa linaj-'alabuuu 'Aayatal-linnaasi
wa Rahmatam-min-naa: wa kaana
'amram-maq-ziyyaa.

قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ ۖ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ
وَرَحْمَةً مِّنَّا ۗ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿١٩﴾

Tarjuma: "Aap ka Rab farmata hai ke ye Mujh par asaan hai, taake Hum ise banaye ek nishaani logaon keliye aur rehmat Apni taraf se, aur ye ek taye shuda amar hai".

Yani is bachche ko hum logaon ke liye mu'ajiza aur Apni rehmat ka zariya banane ka faisla kar chuke hain. Chunache Hazrat Esa ﷺ ki paida'ish bhi mu'ajiza thi, Aap ﷺ ka rafa'a samawi bhi mu'ajiza tha aur is ke alawa bhi Aap ﷺ ko bahut se mu'ajizaat ataa hue the. Gharz aap ﷺ ki shaksiyat har lehaaz se ghair mamuli, mumayyaz aur mumtaz thi.

AAYAT - 22

Fa-hamalat-hu fantabazat bihii
makaanan-qasiyyaa.

فَحَمَلَتْهُ فَانَبَذَتْ بِهٖ مَكَّانًا قَصِيًّا ﴿٢٢﴾

Tarjuma: "To use is (bachche) ka hamal teher gaya, chunache wo ise lekar ek duur jagah par chali gayi".

Is pareshani mein ke hamal badhega to log kya kahenge, Hazrat Maryam tanhayi ki gharz se Baitul Laham chali gayi, jo Haickal Sulemani se 8 meel ke faasle par tha.

AAYAT - 23

Fa-'ajaaa-'ahal-makhaazu 'ilaa jiz-
'innakhlah;

فَآجَأَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ ۗ

Tarjuma: "Phir le aaya is dard-e-zah ek khajoor ke tane ke paas".

Wiladat ke waqt jab dard-e-zah ki shiddat badhi to Hazrat Maryam ne sahare keliye ek khajoor ke tane ko mazbuti se pakad liya. Ye dard ki shiddat ko bardasht karne ka ek tariqa hai. Agar aurat waz'a hamal ke waqt kisi cheez ko mazbuti se thaam le to is mein dard ko bardasht karne ki himmat paida hojaati hai.

qaalat yaa-laytanii mittu qabla haa-
zaa wa kuntu nasyam-man-siyyaa! ﴿٢٣﴾

Tarjuma: "(Is kaifiyat mein) usne kaha: Kaash mein is se pehle mar chuki hoti aur ek bhuli bisri cheez ho chuki hoti".

Allah ki wo bandi mumkina andeshaon se kaanp rahi thi ke ab mai is bachche ka kya karungi? Logaon ko kya munh dikhaongi? Dunya kya kahegi? Kaash ye waqt aane se pehle hi mujhe maut aagayi hoti aur meri yaad tak logaon ke zehnaon se mahu ho chuki hoti.

AAAYAT - 24

Fa-naadaahaa min-tahti-haaa '

فَنَادَاهَا مِنْ تَحْتِهَا

Tarjuma: "To usne pukara ise is ke neeche se".

Yahan aam mufasssireen ka khayaal ye hai ke jis farishte ne pehle basharat di thi usi ne ab bhi unhein awaaz di. ﴿ مِنْ تَحْتِهَا ﴾ *min-tahti-haaa* ka mafhoom yehi liya gaya hai ke is waqt Hazrat Maryam nasbatan buland jagah par hongii aur wo farishta zara nasheeb mein hoga. Waise bhi waz'a hamal ke mauqe par farishte ka aap ke bilkul qareeb rehna munasib nahi tha. Lekin ﴿ مِنْ تَحْتِهَا ﴾ *min-tahti-haaa* ki ek qira'at ﴿ مِنْ تَحْتِهَا ﴾ *min-tahti-haaa* bhi hai, yani ise pukara usne jo iske neeche tha. Is tarjume ke mutabiq mafhoom ye hoga ke wiladat ke fauran baad bachcha bol pada aur mai yahan isi mafhoom ko tarjeeh deta hun. Is liye ke agar is waqt bachche ne kalaam na kiya hota to Hazrat Maryam ko kaise yaqeen aata ke ye bachcha logoan ke sawalaat ka khud hi jawaab dega aur wo bachche ko lekar logaon ke saamne aane par kyunkar tayaar hojaati. Beherhaal wo jo neeche tha isne aap ko pukaar kar kaha:

allaa tabzanii

أَلَّا تَحْزَنِي

Tarjuma: "Ke aap ghamgheen na hon".

Agar ye Hazrat Maseeh ﷺ yani naumaulood hi ka kalaam hai to goya aap ﷺ apni walida ko tassali de rahe hain ke ammi jaan! aap bilkul pareshaan na hon.

qad ja-'ala Rabbuki tahtaki sariyyaa;

قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

Tarjuma: "(Dekhiye) aap ke Rab ne aap ke (qadmaon ke) neeche ek chashma rawaan kardiya hai".

AAAYAT - 25

*Wa huzziii 'ilayki bijiz-'in-nakhlati
tusaaqit 'alayki ruta-ban-janiyyaa.*

وَهَزَمَوْا إِلَيْكَ بِجُنَاحِ الْغَلَّةِ تُسْقِطُ
عَلَيْكَ رُطَبًا جَنِيًّا

Tarjuma: " Aur aap is khajoor ke tane ko apni taraf hila'iye, aap par taaza paki hui khajoorain jhad padengi".

AAAYAT - 26

Fa-kulii washrabii wa qar-rii 'aynaa. فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا ۝

Tarjuma: "Pas aap khaiye aur peejiye aur (apni) aankhein thandi kijiye!"

Hazrat Maryam عليها السلام ne ye tamaam mu'ajizaat apni aankhaon se dekhe. Bachcha bhi bol pada, chashma bhi jaari hogaya, aur khajoor ke sukhe tane ko hilaane se taaza paki hui khajurein bhi inke saamen aan giri. Ye sab kuch dekhne ke baad in mein halaat ka muqabila karne ki jura'it paida hui aur unhone bachchce ko lekar abaadi mein aane ka faisla kiya.

Fa-'immaa tara-yinna minal-bashari 'abadan fa-quuliii 'innii nazartu lir-Rahmaani sawman-falan 'ukal-limal-yawma 'insiyyaa. فَاَمَّا تَرِيْنَ مِنَ الْبَشَرِ اَحَدًا فَقُوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِمَ الْيَوْمَ اَنْسِيًا ۝

Tarjuma: " Aur agar aap dekhein kisi aadmi ko (aur wo aap se puche) to is se (ishaare se) keh dein ke mai ne nazar maani hai Rahmaan keliye roze ki, lehaaza mai baat nahi karongi aaj kisi insaan se".

Unki shariyat mein roze ki haalat mein khaane peene ki pabandi ke alawa baat cheet karne par bhi pabandi thi.

AAAYAT - 27

Fa-'atat bibii qaawmahaa tahmiluh. فَاتَتْ بِهٖ قَوْمَهَا تَحْمِلُهَا ۝

Tarjuma: " Phir wo le aayi isko uthaaye hue apni qaum ke paas".

Hazrat Maryam bade hausle ka muzahera karte hue apne naumaulood bachche ko uthaye hue apni qaum ki taraf aagayi. Bachche ki guftagu wala mu'ajiza dekh lene ke baad aap ko tasalli thi wo khud hi logaon ke sawalaat ke jawaab dega. Aayat 24 ke hawale se bachche ke kalaam karne ka tazkera aam taur par tafaseer mein nahi milta aur ﴿مِنْ تَحْتِهَا﴾ min-tahiti-haaa se yehi samjha gaya hai ke is mauqa par farishte hi ne aap ko pukara tha. Beherhaal meri raaye ye hai ke Hazrat Maryam ko is waqt neeche se pukaarne waale aap ka naumaulood beta tha, jis ki guftagu se aap ko hausla mila aur aap bachche ke saath logaon ka saamna karne par aamadah huin. Wallaahu Aalam!

Qaaluu yaa-Marya-mu laqad ji'-ti shay-'an-fariy-yaa. قَالُوْا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۝

Tarjuma: " Logaon ne kaha: Aye Maryam! Yaqeenan tum ek tufaan ghad laayi ho".

Unko dekhte hi logaon ne tarah tarah ki baatein karna shuru kardi ke tum ne ye kya ghazab kiya! Tumhari goud mein ye kiska bachcha hai? Ye tum ne bahut buri harkat ki hai, waghaira.

AAYAT - 28

Yaaa-'ukhta-Haaruuuna maa kaana
'abuukimra-'a saw-'inwwa maa
kaanat 'um-muki bagiyyaa!

يَاخْتِ هُرُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكَ بَعْثًا ۝

Tarjuma: "Aye Haroon ki behen! Na to tumhara walid bura aadmi tha aur na hi tumhari walida badkaar thi".

Hazrat Maryam ko Haroon ki behen kehne ki wajah ye hosakti hai ke unka Haroon naami koi bhai ho ya ye bhi mumkin hai ke Hazrat Haroon عليه السلام ki nasal se hone ki wajah se ek bargazeedah jadd-e-amjad ke taur par aap عليه السلام ka naam liya gaya ho ke dekho kis azeem shakhsiyat ki nasal se tumhara taluq hai aur harkat tumne kis qadar giri hui ki hai.

AAYAT - 29

Fa-'ashaarat 'ilayh. Qaa-luu kayfa nukallimu
man-kaa-na fil-mahdi sabiyyaa?

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ
مَنْ كَانَ فِي الْأَهْدَادِ صِبيًا ۝

Tarjuma: "To usne is (bachche) ki taraf ishara kar diya. Logaon ne kaha ke hum is se kaise baat karein jo goud mein pada bachcha hai!"

AAYAT - 30

Qaala 'innii 'Abdullaah: 'aataaniyal-
Kitaaba wa ja-'ala-nii Nabiyyaa;

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝

Tarjuma: " Us (bachche) ne kaha: Mai Allah ka banda hun, Usne mujhe kitaab ataa ki hai aur mujhe Nabi banaya hai".

AAYAT - 31

Wa ja-'alani mubaarakan 'ayna-maa
kuntu, wa 'aw-saa-nii bis-Salaati
waz-Zakaati maa dumtu hayyaa;

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝

Tarjuma: "Aur mujhe ba-barkat banaya hai jahan kabhi bhi mai hun, aur mujhe Usne takeed ki hai namaz ki aur zakaat ki jab tak mai zinda hun".

AAYAT - 32

Wa barram-bi-waalidatii wa lam
yaj-'alnii jabbaaran shaqiyyaa;

وَبَرًّا بِوَالِدَاتِيْ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ﴿٣٢﴾

Tarjuma: "Aur (Usne mujhe banaya) bhalayi karne waala apni walida ke saath aur Usne mujhe tundkhu, bad-bakht nahi banaya".

AAYAT-33

Was-Salaamu 'alayya yaw-ma
wulittu wa yawma 'amuutu wa
yawma 'ub-'asu hayyaa!

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

Tarjuma: "Aur salaam hai mujh par jis din mein jana gaya aur jis din mai marunga aur jis din mujhe uthaya jaayega zinda karke".

AAYAT - 34

Zaalika 'lisabnu-Mar-yam: qawal-
haqqillazii fihi yamta-ruun.

ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ
الَّذِي فِيْهِ يَمْتَرُوْنَ ﴿٣٤﴾

Tarjuma: "Ye hain Esa (عليه السلام) Ibn Maryam! Ye hai haq ki baat, jiske baare mein ye log shak karte hain".

AAYAT - 35

Maa kaana lillaahi 'any-yattakhiza
min-wwaladin Sub-haanah! 'Izaa
qazaaa amran fa-'innamaa yaquulu
lahuu "Kun-Fa-yakuun."

مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍۙ سُبْحٰنَهُ ۗ اِذَا
قَضٰۤىۤ اَمْرًاۙ فَاِنَّمَا يَقُوْلُ لَهٗۙ كُنْۙ فَيَكُوْنُ ﴿٣٥﴾

Tarjuma: "Allah ke shayaan-e-shaan nahi ke Wo kisi ko beta banaye Wo (is se) paak hai. Jab Wo kisi kaam ka faisla karta hai to ise kehata hai hoja, to wo hojaata hai".

Yani Hazrat Maseeh (عليه السلام) ki wiladat ke silsile mein baap ka hissa Allah Ta'ala ke ek huruf ﴿كُنْ﴾ Kun ke zariye se pura hua, jabke baaqi saara amal aam fitri aur tabi'i tareeqe se takmeel pazeer hua. Isi liye Aap (عليه السلام) ko ﴿بِكَلِمَةٍ وَّسُوْءٍ﴾ bi-Kalimatim-min, (Aal-e-Imraan: 45) yani Allah ka khaas kalima qaraar diya gaya hai.

AAYAT - 36

Wa 'innallaaha Rabbii wa Rabbukum fa'-
buduuh: haazaa Siraatum-Mustaqim.

وَ اِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٣٦﴾

Tarjuma: "Aur yaqeenan Allah hi hai mera Rab bhi aur tumhara Rab bhi, to tum Usi ki bandagi karo. Yehi seedha raasta hai".

AAAYAT - 37

Fakhtalafal-'ahzaabu mim-baynihim:
fa-waylul-lillaziina kafaruu mim-
Mash-hadi yaw-min 'aziim!

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ، فَوَيْلٌ لِلَّذِينَ
كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

Tarjuma: "Phir ikhtelafaat paida kar liye (mukhtalif) girohaon ne aapas mein. To barbadi hai un kaafiraon keliye is bade din ki peshi se".

Qayamat ke din jab Allah Ta'ala ke huzoor peshi hogi aur tamaam haqa'iq khulkaar saamne aayenge to Hazrat Maseeh عليه السلام ke baare mein bhi haqeeqat wazeh hojayegi. Chunache is baare mein jin logaon ne man ghadat aqeede banaye aur phir un ghalat aqa'id par hi jame rahe hattake isi haalat mein unhein maut aagayi, aise logaon keliye is din halakat-o-barbadi ke siwa kuch nahi hoga.

AAAYAT - 38

'Asmi' bibim wa 'absir Yawma ya'-
tuunan aa lakiniz-zaalimuunal-
yawma fii zalaalim-mubiin!

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونا لِكِنِ
الظَّالِمُونَ الْيَوْمَ فِي ضَلالٍ مُبِينٍ ﴿٣٨﴾

Tarjuma: "Kya hi achcha wo sun rahe honge aur kya hi achcha wo dekh rahe honge jis din wo Hamare paas aayenge, lekin aaj ye zaalim khuli gumrahi mein muftela hain".

AAAYAT - 39

Wa 'anzirhum Yawmal-Hasrati
'iz quziyal-'amr. Wa hum fii
gaflatinwwa hum laa yu'-minuun!

وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ
وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

Tarjuma: "Aur (Aye Nabi ﷺ !) Aap inhein khabardaar kar dijiye is yaum-e-hasrat se, jab har mu'amle ka faisla kar diya jaayega. Albatta (ab) ye log ghaflat mein muftela hain, lehaza ye imaan nahi laayenge".

AAAYAT - 40

'Innaa Nahnu narisul-'arza wa man
'alayhaa

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا

Tarjuma: "Yaqeenan Hum hi waaris honge zameen ke aur jo koi is par maujood hai (is ke bhi)".

Us din ru-e-zameen ki hukmrani aur duniyawi maal-o-mata'a ki milkiyat ke aarzi daawedaar sab ke sab khatam hojayenge aur is sab kuch ki wirsat zaahri taur par bhi Hamein muntaqil hojaayegi.

wa 'ilaynaa yurja-'uun.

وَالْإِنبَاءُ يُرْجَعُونَ ﴿٤٠﴾

Tarjuma: " Aur ye sab log hamari hi taraf lautaye jaayenge".

AAYAAT 41 TO 50

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُعْزِي عَنْكَ شَيْئًا ۗ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۗ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۗ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَبْسُكَكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۗ قَالَ أَرَأَيْتَ إِنْ كُنَّ لِحَدِيثِ لَمْ يَأْتِكَ إِلَّا مِنْ رَبِّكَ إِذْ أَنْتَ عَنِ الْبَيْتِ يَٰٓأَبْرَاهِيمُ ۗ لَنْ نَمُوتَ وَمَا نَكْفُرُ بِكَ ۗ قَالَ سَلِّمْ عَلَيَّ ۖ سَاسْتَعْفِرُكَ رَبِّي ۗ إِنَّهُ كَانَ بِنَدْوَاهِ مُجِيبًا ۗ وَأَعْتَزَّ بِكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّهُ أَنْ يَدْعَا بِرَبِّي سُقْتًا ۗ فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا جَعَلْنَا نَبِيًّا ۗ وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۗ

41. *Wazkur fil-Kitaabi 'Ibraa-hiim: 'innahuu kaana Siddii-qan-Nabiyyaa.*
42. *'Iz qaala li-'abihi yaaa-'abati lima ta'-budu maa laa yasma-'u wa laa yubsiru wa laa yugni 'anka shay-'aa?*
43. *Yaaa-'abati 'innii qad jaaa-'anii minal-'ilmi maa lam ya'-tika fattabi-'niii 'abdika Siraa-tan-sarwiyyaa.*
44. *Yaaa-'abati laa ta'-budish-Shaytaan: 'innash-Shaytaanu kaana lir-Rahmaani 'asiyyaa.*
45. *Yaaa-'abati-'inniii 'akhaa-fu 'any-yamassaka 'Azaabum-minar-Rahmaanifatakuuna lish-Shaytaani waliyyaa.*
46. *Qaala 'araagibun 'anta 'an 'aalibatii yaaa-'Ibraahiim? La-'illam tantabi la-'arjumannaka wahjurnii maliyyaa!*
47. *Qaala Salaamun 'alayk: sa-'astagfiru laka Rabbii: 'in-nahuu kaana bii Hafiiyyaa.*
48. *Wa 'a'-tazilukum wa maa tad-'uuna min duunillaahi wa 'ad-'uu Rabbii 'asaaa' allaaa 'akuuna bi-du-'aaa-i' Rabbii shaqiyyaa.*
49. *Falamma'-tazalalum wa maa ya'-buduuna min-duunil-laahi wahabnaa labuuu 'Is-haaqa wa Ya'-quub: wa kullan-ja-'alnaa nabiyyaa.*
50. *Wa wahabnaa labum-mir-Rahmatinaa wa ja-'alnaa la-hum lisaana sidqin 'aliyyaa.*

AAYAT-41

Wazkur fil-Kitaabi 'Ibraa-hiim: 'innahuu وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ
 kaana Siddii-qan-Nabiyyaa. صِدِّيقًا نَبِيًّا ﴿٤١﴾

Tarjuma: "Aur tazkera kijiye is kitaab mein Ibrahim ﷺ ka. Yaqeenan wo Siddiq Nabi the".

﴿صِدِّيقًا نَبِيًّا﴾ Siddii-qan-Nabiyyaa ek nayi tarkeeb hai, jo Qur'an Hakeem mein yahan pehli martaba aayi hai. Yahan Hazrat Ibrahim ﷺ ko aur aayat 56 mein Hazrat Idrees ﷺ ko ﴿صِدِّيقًا نَبِيًّا﴾ Siddii-qan-Nabiyyaa farmaya gaya hai, jabke aayaat 51 aur 54 mein biltarteeb Hazrat Musa ﷺ aur Hazrat Isma'il ﷺ ko ﴿رَسُولًا نَبِيًّا﴾ Rasuulan-Nabiyyaa ke laqab se nawaza gaya hai. Goya ye do alag alag tarakeeb hain aur zaahir hain ke har ek ka apna alag mafhoom hai. Agarche mere ilm ki had tak in alfaaz ya tarakeeb ki taraf kisi ne tawajjeh nahi ki, balke mujhe is waqt sakht hairat hui jab mai ne ek ma'roof aalam-e-deen aur mufasssir-e-Qur'an se iska tazkera kiya to unhone hairat se pucha ke kya waqae aisa hai? Yani kya waqae Qur'an mein do ambiya ke baare ﴿صِدِّيقًا نَبِيًّا﴾ Siddii-qan-Nabiyyaa aur do ke baare mein ﴿رَسُولًا نَبِيًّا﴾ Rasuulan-Nabiyyaa ke alfaaz istemaal hue hain? Wo khud Qur'an ki mukammil tafseer likh chuke the magar is taraf in ka dhiyaan hi nahi gaya tha. Beherhaal mai chaahata hun ke ye nukta jis had tak Allah Ta'ala ne mujh par munkashaf farmaya hai is had tak mai dusraon tak pahuncha dun.

In do tarakeeb ko samajhne keliye sab se pehle to Suratul Fateha ki ya aayaat madd-e-nazar rakhein jin mein hum Allah Ta'ala se dua karte hain: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝﴾ *Ihdinas-Siraatal-Musta-qiiim. Siraatal-laziina 'an-'amta 'alay-him. "Aye Allah! Hamein seedha raasta dikha, in logaon ka jin par Tu ne inaam kiya".* Aur phir Suratun Nisa ki is aayat par ghaur karein jis mein in logaon ke baare mein wazahat ki gayi hai jin par Allah Ta'ala ka inaam hua hai:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٤١﴾﴾

Wa many-yuti-'illaaha war-Rasuula fa-'ulaaa-'ika ma-'allaziina 'an-'amallaahu 'alay-him-minan-Nabiy-yiina was-Siddii-qiina wash-Shuhadaaaa-'i was-Saali-hiin: wa hasuna 'ulaaa-'ika Rafiiqaa. Is aayat

mein in logaon ke chaar darjaat bayaan hue hain jo *مُنْعَمٌ عَلَيْهِمْ* *Mun'am 'alay-him* ke zamre mein aate hain. In mein sab se upar ambiya ka darja hai, phir siddiqeen ka, phir shuhda ka aur neechे base line par saaliheen hain, yani naik dil, mukhlis musalmaan jo saadiq al-qaul aur saadiqul imaan hain. Agar neechे se upar ki taraf irteqa ke hawale se dekha jaaye to base line par pehla darja momineen saaliheen ka hai. Agar koi is darje se taraqi karega to iske liye darja shahadat hai aur phir is se upar siddiqiyat. Is lehaaz se darja siddiqiyat goya kisi bhi insaan keliye ruhani taraqi ke madaraj mein buland tareen darja hai, kyunke is ke upar nabuwat ka darja hai, jo ektesabi nahi, sarasar wahbi hai aur ab wo darwaza nau-e-insaani keliye mustaqil taur par band ho chuka hai.

Siddiqeen aur shuhda ke farq ko psychology ki do jadeed istelaahaat ke zariye is tarah samajhna chahiye ke Allah Ta'ala ne har insaan ko mukhtalif mizaaj par paida farmaya hai. Mizaaj aur rawayye ke etebaar se jadeed psychology insanon ko bunyadi taur par do girohaon mein taqseem karti hai. Jo log majlis pasand hon, tanhayhi se ghabrate hon, har waqt sair sapate karne, logaon se milne julne aur khush gapyon mein khush rehte hon, unhein beraon mein (extroverts) kaha jaata hai. In ke bar aks tanhayi pasand, ghaur-o-fikr karne waale, apne khayalaon mein magan rehne aur mehfilon se hatta-al-maqdoor ijtenaab karne waale log daraon been (introverts) kehlaate hain. Inke alawa ek teesri kaifiyat in do rawwayon ke khubsurat tawazun se paida hoti hai. Chunache aise log jin ki shakhsiyat mein mazkura dono rawwaye tawazun ke saath maujood hon wo ambiverts kehlaate hain, lekin aisa shaaz-o-naadar hi hota hai ke ek shakhs mein dono rawwaye tawazun ke saath maujood hon. Isliye ambiverts qism ke log amlan bahut hi kam hote hain aur amoomi taur par dunya mein mizaaj ke etebaar se mandarja bala do aqsaam ke log hi paaye jaate hain. Kaayenaat ke baare mein soch bichaar ke nateeje mein Allah Ta'ala ki afaaqi, aayaat un se hum kalaam hoti hain aur is silsile mein ahem haqa'iq un par munkashaf hote hain. Aise log apni fitrat-e-saleema aur aql-e-saleem ki rehnumayi mein Allah ko bhi pehchaan lete hain, aakhirat ki zarurat aur haqeeqat ko bhi samajh lete hain aur ye bhi jaan jaate hain ke bandagi sirf Allah ki karni chaahiye. Lekin bandagi ka tareeqa kya ho? Iska unhein ilm nahi hota. Iske liye wo Allah se rehnumayi ki ilteja karte hain: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Thdinas-Siraatal- Musta-qim. (Al-Fateha). Ye log darasal siddiqeen hote hain aur in ki shaan ye hai junhi koi alhami dawat in tak pahunchti hain wo ise is andaz mein lapak kar qubool karte hain goya muddat se isi ke muntazar baithe the. Hazrat Abu Bakr Siddiq رضي الله عنه ke qubool-e-islam ka waqiya is haqeeqat par shaahid hain. Rasool Allah صلى الله عليه وسلم ka farmaan hai ke mai ne jis ke saamne bhi imaan ki dawat pesh ki isne kuch na kuch tauqif zaroor kiya, siwaye Abu Bakr رضي الله عنه ke. Yani Aap رضي الله عنه ne ek lamhe keliye bhi tauqif nahi kiya aur dawat par aise labbaik kaha jaise wo iske intezaar mein baithe the.

Albatta beraon been (extroverts) qism ke log chunke khud ko khel kud, sair-o-shikaar, mail mulaqaat waghaira mein masroof rakhte hain, isliye unka tab'ii milaan ghaur-o-fikr ki taraf nahi hota. Aise log kisi alhami dawat ko samajhne mein hamesha deir kar dete hain, aur jab wo kisi aise mu'amle ki taraf mutawajjah bhi hote hain to aksar jazbaati andaaz mein hote hain. Lekin jab wo kisi nazarye ya dawat ko qubool kar lete hain to aam taur par zyada mutaharak aur fa'aal saabit hote hain aur yun musabiqat mein bazahir introverts se aage nikal jaate hain. Chunache Huzoor صلى الله عليه وسلم ki dawat ko Hazrat Abu Bakr Siddiq رضي الله عنه ne jahan ek lamhe ke tauqif ke baghair qubool kar liya wahan Hazrat Umar aur Hazrat Hamza رضي الله عنه ko is taraf mutawajjah hone mein 6 saal lag gaye. Hazrat Umar رضي الله عنه to Bano Adi mein se the aur Aap رضي الله عنه ki Huzoor صلى الله عليه وسلم ke saath bazahir zyada qurbat nahi thi, magar Hazrat Hamzah رضي الله عنه to Aap صلى الله عليه وسلم ke sage chacha aur doodh shareek the. Wo bachpan mein Aap صلى الله عليه وسلم ke saath khele the aur Aap صلى الله عليه وسلم se bahut mohabbat bhi karte the, lekin is sab kuch ke bawajood 6 saal tak Aap رضي الله عنه ne Huzoor ki dawat ki taraf kabhi sanjeedi se ghaur nahi kiya aur jab imaan laaye to haadsati aur jazbaati andaaz mein laaye. Ek roz shikaar se wapas aaye to abhi ghar mein daakhil bhi nahi hue the ke laundi ne Huzoor صلى الله عليه وسلم se Abu Jahal ki gustakhi ke baare mein khabar di. Bas ye sunte hi aag bagula hogaye. Ghar jaane ke bajaye seedhe Abu Jahal ke paas pahunchte, jaate hi iske sar par kamaan de maari aur ise lalkaara ke aaj se mai bhi imaan le aaya hun tum mera muqabila kar sakte hoto aao maidaan mein! aise hi Hazrat Umar رضي الله عنه bhi jazbaati andaaz mein imaan laaye. Ghar se Muhammad Rasool Allah صلى الله عليه وسلم ko (Mu'az Allah) qatal karne ke irade se nikle. Jazbaat ki rau mein hi behen aur behnoyi se jaa uljhe. Behen ki ghair mamuli isteqaamat dekhi

to sochne par majboor hue aur jab sanjeedgi se ghaur kiya to ekdum dil ki dunya hi badal gayi. Phir kya tha? Wohi shamsheer barhana jo qatal ke iraaade se lekar nikle the, gardan mein latkaaye ghulamaon ki tarah Dar-e-Nabuwat par haazir hue aur islaam qubool kar liya. Beherhaal is tafseel ka khulasa ye hai daraon been (introverts) qism ke log siddiqeen aur beraon been (extroverts) mizaaj ke afraad shuhda hote hain.

Insaani mizaaj ka ye farq ambiya ki shakhiyaat mein bhi paaya jaata hai. Kuch ambiya ka mizaaj siddiqeen se munabisat rakhta hai aur kuch ka shuhda se. Hazrat Isma'il عليه السلام ke baare mein riwayat hain ke Aap عليه السلام shikaar ke bahut shauqeen the aur isi shauq mein kayi kayi din ghar se baher rehte the. Hazrat Ibrahim عليه السلام do martaba Aap عليه السلام se milne keliye gaye magar Aap عليه السلام ke ghar se baher hone ki wajah se dono martaba baap bete ki mulaqaat na hosaki. Isi tarah Hazrat Musa عليه السلام ka mizaaj bhi jalaali tha. Aap عليه السلام ne Misr mein ek aadmi ko mukka raseed kiya to uski jaan nikal gayi. Insaani mizaaj ki is tashreeh ke etebaar se mera khayaal hai ke Hazrat Ibrahim aur Hazrat Idrees عليه السلام ki shakhsiyaat siddiqiyat ke saath munabisat rakhti thi, isliye wo siddiq nabi qaraar paaye, jabke Hazrat Isma'il aur Hazrat Musa عليه السلام ki shakhsiyaat shuhda jaisi thi, chunache wo rasool nabi kehlaaye. Is silsile mein ye nukta bhi madd-e-nazar rehna chaahiye ke risalat aur shahadat ke alfaaz ki aapas mein khususi munabisat hai. Har rasool ko apni qaum ki taraf shahid bana kar bheja gaya. Kaar-e-Risalat yani dawat-o-tableegh aur itmaam-e-hujjat mein amal ka pehlu ghaalib hai. Huzoor عليه السلام ke baare mein bhi Suratul Ahzaab mein farmaya gaya: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝﴾ *Yaaa-'ayyuban-Nabiyuu 'in-naaaa 'arsalnaaka Shahidanawwa Mubash-shiranawwa Naziiraa, "Aye Nabi! Bila shuba Humne aap ko bheja hai garwahi dene waala aur khushkhabri sunane waala aur khabardaar karne waala".* Isi tarah Suratan Nisa mein bhi hum padh chuke hain: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِرَسُولٍ مِّنْ عِنْدِنَا عَلَيْهَا شَهِيدٌ مُّشِيرٌ ۝﴾ *Fa-kayfa 'izaa ji'-naa min kulli 'ummatim-bi-shahiidinaw-wa ji'-naa bika 'alaa haaa-'u-laaa-'i Shahiidaa? "Phir kya haal hoga jab Hum laayenge har ummat mein se ek garwah aur (Aye Nabi عليه السلام) Aap ko Hum laayenge in par garwah".* Is saari wazahat ka lubb-e-lubaab ye hai ke mazkura aayaat mein shuhda ka mizaaj rakhne waale ambiya ko ﴿رَسُولًا نَّبِيًّا ۝﴾ *Rasuulan-Nabiyyaa* aur siddiqiyat ki mizaaj ke haamil ambiya ko ﴿سِدِّيقًا نَّبِيًّا ۝﴾ *Siddii-qan-Nabiyyaa* ke laqab se yaad farmaya gaya hai. Suratul Hadeed ke muta'lea

ke dauraan iski aayat 19: ﴿أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ۖ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ﴾ 'ulaaa-
'ika humus-Sidiiquuna wash-Shubadaa-'u 'inda Rabbihim: ke hawale se
is mauzu par In Sha Allah mazeed guftagu hogi.

AAAYAT - 42

'Iz qaala li-'abihi yaaa-'abati lima
ta'-budu maa laa yasma-'u wa laa
yubsiru wa laa yugnii 'anka shay-'aa? اِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا
يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

Tarjuma: "Yaad kijiye jab Ibrahim ne apne walid se kaha: Abba Jaan! Aap
kyun bandagi karte hain aise cheezaon ki jo na sun sakti hain aur na dekh
sakti hain aur na hi aap ke kuch kaam aasakti hain".

In aayaat ke hawale se ye nukta laayeq tawajjeh hai ke Hazrat
Ibrahim عليه السلام ka apne walid ko mukhatib karne ka andaaz intehayi
maudubana: ﴿يَا أَبَتِ يَا أَبَتِ﴾ yaaa-'abati, yaaa-'abati (Aye mere abba jaan!
Aye mere abba jaan!). Ek daayi aur mubaligh keliye ye goya ek misaal
hai ke agar ise dawat-o-tableegh ke silsile mein apne se kisi bade ya
kisi buzrug ko mukhatib karna ho to is ka tarz-e-takhatub kaisa hona
chaahiye. Is lehaaz se ye Qur'an Majeed ka behtareen muqaam hai.

AAAYAT - 43

Yaaa-'abati 'innii qad jaaa-'anii
minal-'ilmi maa lam ya'-tika يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعُلَمَاءِ مَا لَمْ يَأْتِكَ

Tarjuma: "Abba jaan! Yaqeenan mere paas wo ilm aaya hai jo aap ke paas
nabi aaya".

Mujhe Allah Ta'ala ne bazariye Wahi haqa'iq se agaah kiya hai.
Mere paas wo hidayat aayi hai jis ke baare mein Allah Ta'ala ne Bani
Nau-e-Insaani se in alfaaz mein waada farmaya tha: ﴿فَأَمَّا يَا تُبَيِّئُكُمْ مِّنِّي هُدًى﴾
Fa-'immaa ya'-ti-yannakum-minnii Huda. (Al-Baqarah: 38)

fattabi'-niii 'ahdika Siraa-tan-sa'wiyyaa. فَأَتَّبَعَنِي أَهْدَاكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

Tarjuma: "Pas aap Meri pair-wi kijiye, Mai aap ko dikhaonga seedha raasta".

Aap Mera kehna maaniya, Mere peeche chaliye, Mai yaqeenan
seedhe raaste ki taraf aapki rehnumayi karunga.

AAAYAT - 44

Yaaa-'abati laa ta'-budish-Shaytaan:
'innash-Shaytaana kaana lir-
Rahmaani 'asiyyaa.

يَا بَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ
كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

Tarjuma: "Abba Jaan! Aap shaitaan ki bandagi na kijiye, shaitaan yaqeenan Rahman ka nafarmaan tha".

Is shaitaan ki farmabardari mat kijiye jo Allah Ta'ala ke saamne baghawat aur sarkashi ka irtekaab kar chuka hai.

AAAYAT - 45

Yaaa-'abati-'inniii 'akhaa-fu 'any-
yamassaka 'Azaabum-minar-Rahmaani-
fatakuuna lish-Shaytaani waliyyaa.

يَا بَتِ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

Tarjuma: "Abba Jaan! Mujhe andesha hai Rahmaan ki taraf se koi azaab aap ko aapakde aur phir aap shaitaan hi ke saathi bankar reh jaaye".

AAAYAT - 46

Qaala 'araagibun 'anta 'an 'aalibatii
yaaa-'Ibraahim?

قَالَ أَرَأَيْتَ أَنتَ عَنْ الرَّهْتَى يَا بَرَاهِيمَ

Tarjuma: " Usne kaha: Aye Ibrahim! Kya tum kinara kashi kar rabe ho mere ma'budaon se?"

Ek taraf Hazrat Ibrahim ؑ ka lajajat bhara tarz-r-takhatub tha to dusri taraf jawab mein baap ka ye Fir'auni andaaz bhi mulaheza ho!

La-'illam tantabi la-'arjumannaka
wahjurnii maliyyaa!

لَيْسَ لِي مِنْ لَدُنِّيهِ لَمْ تَنْتَبِهْ لَمْ رَجِمْتِكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾

Tarjuma: " Agar tum is se baaz na aaye to mai tumhein sangsaar kardunga, aur tum mujhe chord (kar chale) jao ek muddat tak".

Tumhari ye baatein meri bardhast se baher hain, lehaza tum fauri taur par meri nigahaon se duur ho jao!

AAAYAT - 47

Qaala Salaamun 'alayk: sa-'astagfiru laka
Rabbii: 'in-nabuu kaana bii Hafiyyyaa.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي
إِنَّهُ كَانَ مِنِّي حَفِيًّا ﴿٤٧﴾

Tarjuma: " Ibrahim ؑ ne kaha: Aap par salaam! Mai apne Rab se aap keliye astaghfaar karta rabunga, Wo mujh par bada meherbaan hai".

Ibrahim ؑ ne baap ki taraf se itne sakht jawaab ke baad bhi apne andaaz-e-takhatub intehayi maudubana rakha, is se bhi badhkar Aap

ﷺ ne unke liye apne meherbaan Rab se dua karne ka bhi irada kiya. Isi tarah ek muballigh aur daayi ko bhi chaahiye ke wo madd-e-muqabil ke taraf se intehayi sakht jumlaon ke baad bhi tarsh andaaz ikhtiyaar karne ke bajaye narmi ko hi apnaye.

AAAYAT - 48

Wa 'a'-tazilukum wa maa tad-'uuna
min duunillaahi wa 'ad-'uu Rabbii

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ
اللَّهِ وَأَدْعُوا رَبِّي ۗ

Tarjuma: "Aur mai kinara kashi karta hun aap se bhi aur un (tamaam ma'budaon) se bhi jinhein aap log Allah ke siwa pujte hain aur mai to apne Rab hi ko pukarunga".

Mai to apne Rab hi ki bandgi karunga, isi se dua karunga.

'asaaa' allaaa 'akuuna bi-du-'aaa-i'
Rabbii shaqiyyaa.

عَسَىٰ آلَٰكُفُّونَ بِدَعَائِ رَبِّي سَٰقِيًّا ﴿٤٨﴾

Tarjuma: "Mujhe yaqeen hai ke mai apne Rab ko pukaar kar na-muraad nahi rahunga".

AAAYAT - 49

Falamma'-tazalahum wa maa
ya'-buduuna min-duunil-laahi
wahabnaa lahuuu 'Is-haaqa wa Ya'-
quub: wa kullan-ja-'alnaa nabiiyyaa.

فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

Tarjuma: "Phir jab Ibrahim ﷺ ne in sab se kinara kashi karli aur un se bhi jin ki wo Allah ke siwa ibadat karte the, to Humne Aap ﷺ ko ataa kiya Is'haaq (jaisa beta) aur Yaqoob (jaisa pota), aur har ek ko Nabi banaya".

AAAYAT - 50

Wa wahabnaa lahum-mir-
Rahmatinaa wa ja-'alnaa la-hum
lisaana sidqin 'aliyyaa.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا
لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

Tarjuma: "Aur Humne un sab ko Apni khususi rehmat se hissa ataa farmaya aur unko alaa darje ki sachchi shohrat ataa farmayi".

Jaise Suratul Ansharah mein Nabi Akram ﷺ ko ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ ki sanad ataa farmayi gayi isi tarah yahan Hazrat Ibrahim ﷺ aur Aal-e-Ibrahim ﷺ ke zikr-e-khair ko bahut alaa sateh par dunya mein baaqi rakhne ka zikr hai.

AAYAAT 51 TO 63

وَأَذْكُرُ فِي الْكِتَابِ مَوْسَىٰ إِذْ آتَاهُ كَانٌ مُّخَلَّصًا وَكَانَ رَسُولًا نَّبِيًّا ۗ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۗ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ۗ وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِذْ آتَاهُ كَانٌ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ۗ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ ۖ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۗ وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيْسَ إِذْ آتَاهُ كَانٌ صِدْقًا نَّبِيًّا ۗ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۗ أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ ۖ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ ۖ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ ۖ وَمِمَّنْ هَدَيْنَا وَابْتَدَيْنَا إِذْ اتُّنِّلَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ حَرْوًا سُبْحًا ۖ وَأَوْبَكِيًّا ۗ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يَلْقَوْنَ عَذَابًا ۖ إِلَّا مَنْ تَابَ ۖ وَامِنْ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۖ جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْعَقِيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۗ لَا يَسْمَعُونَ فِيهَا لُعَاؤَ إِلَّا سَلْمًا ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ ثَمَرٍ ۗ وَسِعَتْهَا ۗ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۗ

51. Wazkur fil-Kitaabi Muu-saaa 'innahuu kaana mukh-lasanwawa kaana Rasuulan-Nabiyyaa.
52. Wa naadaynaahu min-jaa-nibit-Tuuril-'aymani wa qar-rabnaahu najiyyaa.
53. Wa wahabnaa lahuu mir-Rahmatinaaaa 'akhaahu Haa-ruuna Nabiyyaa.
54. Wazkur fil-Kitaabi 'Ismaa-'iil; 'innahuu kaana saadiqal-wa'-di wa kaana Rasuulan-Nabiyyaa.
55. Wa kaana ya'-muru 'ahla-huu bis-Salaati waz-Zakaah: wa kaana 'inda Rabbihii mar-ziyyaa.
56. Wazkur fil-Kitaabi 'Idriis: 'innahuu kaana siddiiqan-Nabiyyaa:
57. Wa rafa'-naahu makaanan 'aliyyaa.
58. 'Ulaaa-'ikallaziina 'an-'a-mallaahu 'alayhim-minan-na-biyyiina min-zurriyyati 'Aada-ma, wa mimman-hamalnaa ma-'a Nuuh, wa min zurriyyati 'Ibraahiima wa 'Israaaa-'iil—wa mimman hadaynaa wajta-baynaa. 'Izaa tut-laa 'alayhim 'Aayaatur-Rahmaani kharruu sujjadanwawa bukiyyaa.
59. Fa-khalafa mim-ba'-dihim khalfun 'azaa-'us-Salaata wat-taba-'ush-shahawaati fa-sawfa yalqawna gayyaa,

60. 'Illaa man-taaba wa 'aa-mana wa 'amila saalihan-fa-'ulaaa-'ika yadkhaluunal-Jan-nata wa laa yuzlamuuna shay'aa,-
61. Jannaati 'Adni-nillatii wa-'adar-Rahmaanu 'ibaadahuu bil-Gayb: 'innahuu kaana wa'-dubuu ma'-tiyyaa.
62. Laa yasma-'uuna fiihaa lagwan 'illaa Salaamaa: wa lahum rizqubum fiihaa bukra-tanwwa 'ashiyyaa.
63. Tilkal-Jannatullatii nuurisu min 'ibaadinaa man-kaana ta-qiyjaa.

AAYAT - 51

Wazkur fil-Kitaabi Muu-saaa وَاذْكُرْ فِي الْكِتَابِ مَوْسَىٰ ذَاتَهُ كَانَ
'innahuu kaana mukh-lasanwwa مُخْلِصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾
kaana Rasuulan-Nabiyjaa.

Tarjuma: "Aur kitaab mein tazkera kijiye Musa ﷺ ka yaqeenan wo the khaas kiye gaye aur wo the Rasool Nabi".

Humne inhein khaas Apna bana liya tha. Ye mazmoon Sureh Taha (aayat 41) mein bhi aayega.

AAYAT - 52

Wa naadaynaahu min-jaa-nibit- وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾
Tuuril-'aymani wa qar-rabnaahu ﴿٥٢﴾
najiyyaa.

Tarjuma: "Aur Humne unhein pukara Tuur ki daayen jaanib se aur unhein Apne qareeb kiya sar goshi keliye".

AAYAT - 53

Wa wahabnaa lahuu mir- وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾
Rahmatinaaa 'akhaahu Haa-ruuna ﴿٥٣﴾
Nabiyjaa.

Tarjuma: "Aur Humne unhein ataa kiya Apne rehmat se unke bhai Haroon ko Nabi banakar".

Hazrat Musa ﷺ ne apne bhai Hazrat Haroon ﷺ keliye darkhuwast ki thi ke unhein bhi Mere saath bheja jaaye. Allah ne Apni rehmat se Aap ﷺ ki ye darkhuwast qubool farmate hue Hazrat Haroon ﷺ ko bhi muqaam-e-nabuwat se sarfaraz farmaya. Iski tafseel bhi Sureh Taha mein aayegi.

AAYAT - 54

Wazkur fil-Kitaabi 'Ismaa-'iil; وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ
'innahuu kaana saadiqal-wa'-di كَانَ صَادِقَ الْوَعْدِ

Tarjuma: "Aur tazkera kijiye is kitaab mein Isma'il عليه السلام ka (bhi), yaqeenan wo waade ke sachche the".

Ye khususi taur par is waade ki taraf ishara hai jo Aap عليه السلام ne apne walid majid Ibrahim عليه السلام se in alfaaz mein kiya tha:

﴿ يَا بَتِ اِفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴾ yaaa 'abatif-'al maa tu'-mar: satajiduniii 'in-shaaa-'allaahu minas-Saabiriin! (As-Saffaat)
"Abba Jaan aap kar guzariye jo Aap عليه السلام ko hukm hua hai, mujhe Aap in sha Allah saabireen mein se paayenge". Yun Aap عليه السلام ne zubah hone ke liye apni gardan pesh kardi aur is silsile mein sabar karne ka jo waada kiya tha aakhir waqt tak ise nibhaya.

wa kaana Rasuulan-Nabiyyaa. وَكَانَ رَسُوْلًا نَّبِيًّا

Tarjuma: " Aur wo (bhi) Rasool Nabi the".

Jaise ke "Rasool Nabi" ka mafhoom bayaan karte hue qabal azeen wazahat ki jaa chuki hai ke Hazrat Isma'il عليه السلام mizaaj ke etebaar se bahut mutaharak aur fa'al the isliye Aap عليه السلام ko ﴿ رَسُوْلًا نَّبِيًّا ﴾ Rasuulan-Nabiyyaa ka laqab ataa hua hai. Is ziman mein is se qabal Hazrat Hamzah رضي الله عنه ke mizaaj ki bhi misaal di gayi hai. Hazrat Hamzah رضي الله عنه Hazrat Isma'il ki nasal mein se bhi the aur Aap رضي الله عنه ki shakhsiyat Hazrat Isma'il عليه السلام ki shakhsiyat se bahut mushabihat bhi rakhti thi.

AAYAT - 55

Wa kaana ya'-muru 'abla-huu bis-Salaati waz-Zakaah: wa kaana 'inda Rabbihii mar-ziyyaa. وَكَانَ يَأْمُرُ اَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ
وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا

Tarjuma: "Aur wo hukm dete the apne ghar walaon ko namaz aur zakat ka, aur wo apne Rab ke nazdeek pasandeedah the".

Aap عليه السلام Allah Ta'ala ke bahut manzoor-e-nazar the.

AAYAT - 56

Wazkur fil-Kitaabi 'Idriis: وَاذْكُرْ فِي الْكِتَابِ اِدْرِيسَ

Tarjuma: "Aur tazkera kijiye kitab mein Idrees ka (bhi)".

Hazrat Idrees عليه السلام, Hazrat Aadam عليه السلام ke baad aur Hazrat Nuh عليه السلام se qabal zamane mein mab'oos hue. In se pehle zurriyat-e-Aadam عليه السلام mein

Hazrat Sheesh عليه السلام guzar chuke the. Tauraat mein in ka naam "Hanook" mazkoor hai. Inka zikr Qur'an mein nahi hai. Hazrat Idrees aur Hazrat Sheesh عليه السلام dono Nabi the jabke inke baad Hazrat Nuh عليه السلام pehle Rasool ke taur par mab'ooos hue.

'innahuu kaana siddiiqan-Nabiyyaa:

إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٧﴾

Tarjuma: "Yaqeenan wo siddiq nabi the".

Is se pehle aayat 41 mein Hazrat Ibrahim عليه السلام ko bhi ﴿صِدِّيقًا نَبِيًّا﴾ Siddii-qan-Nabiyyaa ke laqab se nawaza gaya hai. Yani mizaaj ke etebaar se Hazrat Idrees عليه السلام ki munasibat Hazrat Ibrahim عليه السلام ke saath thi. Dono shakhsiyaat siddiqiyat ki mizaaj ke haamil thi.

AAAYAT - 57

Wa rafa'-naahu makaanan 'aliyyaa.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٨﴾

Tarjuma: "Aur Humne unhein uthaya buland muqaam par".

Isra'ili riwayat ke zeir asar baaz logoan ne is se rafa-e-samawi muraad liya hai ke Hazrat Idrees عليه السلام ko bhi Allah Ta'ala ne Hazrat Esa عليه السلام ki tarah zinda utha liya tha. Meraj ke mauqe par Nabi Akram ﷺ ki chautha aasmaan par Hazrat Idrees عليه السلام se mulaqaat hui thi. Lekin Hazrat Esa عليه السلام ke baare mein alfaaz-e-Qur'ani bahut wazeh hain: ﴿رَافِعَكَ إِلَى﴾ raafi-'uka 'i-layya (Aal-e-Imraan: 55) ke *Mai Aap عليه السلام ko apni taraf uthane waala hun*. In alfaaz se rafa-e-samawi ka mafhoom mutayyan hojaata hai, jabke Hazrat Idrees عليه السلام ke baare mein aayat zeir-e-nazar mein lafz رافع raafi'u ke saath *إلى ilaa* ki adam maujoodgi mein ye mafhoom mutayyan nahi hota. Chunache yahan par is lafz ka yehi mafhoom muraad liya jaa sakta hai ke Humne unhein buland muqaam ataa kiya.

AAAYAT - 58

'Ulaaa-'ikallaziina 'an-'a-mallaahu
'alayhim-minan-na-biyyiina

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

Tarjuma: "Ye hain wo log jin par in'aam farmaya Allah ne ambiya mein se".

Suratun Nisa ki aayat 69 mein ﴿مُنْعَمًا عَلَيْهِمْ﴾ Mun'am 'alay-him logoan ke jin chaar tabqaat ka bayaan hai, in mein se alaa tareen tabqe ke afraad Ambiya Kiraam عليه السلام ka yahan Allah ke in'aamaat ke hawale se tazkera farmaya jaa raha hai.

min-zurriyyati 'Aada-ma, wa
mimman-hamalnaa ma-'a Nuuh,

مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ ﴿٥٩﴾

Tarjuma: "Aulaad-e-Aadam عليه السلام mein se aur un logaon (ki nasal) mein se jinhein sawaar karaya Humne (kashti mein) Nuh عليه السلام ke saath".

wa min zurriyyati 'Ibraahiima wa 'Israaa-
'iil—wa mimman hadaynaa wajta-bay-naa.

وَمِنْ ذُرِّيَّتِهِ إِبْرَاهِيمَ وَإِسْرَائِيلَ
وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا

Tarjuma: "Aur Ibrahim عليه السلام aur Yaqoob عليه السلام ki nasal mein se, aur in mein se jinhein Humne hidayat di aur jinhein Humne chun liya".

'Izaa tut-laa 'alyhim 'Ayaatur-
Rahmaani kharruu sujjaadan وَأَمَّا السُّجَّدَةُ وَإِذْ تَنْتَلِي عَلَيْهِمُ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكْيًا
bukiyyaa.

Tarjuma: "Jab tilawat ki jaati in par Rahman ki aayaat to wo gir padte the (Allah ki janab mein) sajdah karte hue aur rote hue".

AAYAT - 59

Fa-khalafa mim-ba'-dihim khalfun

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ

Tarjuma: "Phir jaan nasheen hue inke baad na-khalfog":

"خَلَفَ" Khalfa ka lafz laam sakin ke saath aata hai to is ke mu'ane "na-khalf" ke liye jaate hain. Yani apne islaaf ke kirdaar ke khilaaf amal karne waale aur inki neiki naami aur buzrugi ko batta lagane waale log.

'azaa-'us-Salaata wat-taba-'ush-
shaha^{wa}ati fa-sawfa yalqawna gayyaa, أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ
فَسَوْفَ يَلْقَوْنَ عَذَابًا

Tarjuma: "Unhone namaaz ko zaaya kar diya aur khuwashihaat ki pairwi ki to anqareeb wo milenge gumrahi se".

Yani anqareeb wo gumrahi ke anjaam se dochaar hongee.

AAYAT - 60

'Illaa man-taaba wa 'aa-mana
wa 'amila saalihan-fa-'ulaaa-'ika
yadkbuluunal-Jan-nata wa laa
yuzlamuuna shay'aa,

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يظْمَأُونَ شَيْئًا

Tarjuma: "Siwaye unke jinhone tauba ki aur wo imaan laaye aur unhone naik amaal kiye to wobi log jannat mein daakbil hongee aur un par qata'an koi zulm nahi kiya jaayega".

Unke amaal ka unhein pura badla diya jaayega aur unki zarrah bhar bhi haq talfi nahi ki jaayegi.

AAYAT - 61

Jannaati 'Adni-nillatii wa-'adar-
Rahmaanu 'ibaadahuu bil-Gayb:

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ

Tarjuma: " (Unhein milenge) aish-e-duwaam ke baghaat jin ka waada kiya tha Rahmaan ne Apne bandaon se ghaib mein".

Allah Ta'ala ki taraf se Qur'an mein aise waade jagah jagah kiye gaye hain. Duniyawi zindagi mein na to kisi ne jannat ko dekha hai aur na hi Allah Ta'ala ko. Ye saara mu'amla ghaib hi ka hai. Chunache jo shakhs Allah ko aur iske aise tamaam wadaon ko maanta hai wo **يُؤْمِنُونَ بِالْغَيْبِ Yuuminuuna bil-Gayb** ke misdaaq ghaib par imaan laata hai.

'innahuu kaana wa'-dubuu ma'-tiyyaa. ﴿١٧﴾ إِنَّكَ كَانَ وَعْدُهُ مَأْتِيًا

Tarjuma: "Yaqeenan Us ka waada to pura hone waala hai".

Wo apne waqt par pura hokar rahega.

AAYAT - 62

Laa yasma-'uuna fihaa lagwan 'illaa Salaamaa: ﴿١٨﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا

Tarjuma: "Wo nabi sunenge is mein koi laghu baat magar sirf salaam".

Jannat mein har taraf se salaam salaam ki awaazein aarahi hongy. Har taraf se farishtaon ka durood hoga aur wo ahle jannat ko salaam keh rahe hongy. Suratul Waqiya mein is mazmoon ko aise bayaan farmaya gaya hai: ﴿١٨﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيْلًا سَلَامًا سَلَامًا ﴿١٩﴾ Laa yasma-'uuna fihaa lag-wanw-wa laa ta'-siimaa, - 'Illaa qiilan-Salaaman-Salaamaa. "Wo is mein koi laghu aur gunah ki baat nabi sunenge, magar ek hi baat: salaam! salaam!"

wa labum rizqum fihaa bukra-tanwwa 'ashhiyyaa. ﴿٢٠﴾ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

Tarjuma: " Aur unke liye unka rizq hoga is mein subah aur shaam".

AAYAT - 63

Tilkal-Jannatullatii nuurisu min 'ibaadinaa man-kaana ta-qiyaa. ﴿٢١﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٢٢﴾

Tarjuma: " Ye hai wo jannat jis ka Hum waris banayenge apne bandaon mein use unko jo mutaqi hongy".

AAYAAT 64 TO 82

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ۗ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۗ وَيَقُولُ الْإِنْسَانُ إِذَا مَاتَ لَسَوْفَ أُحْرَجُ حَيًّا ۗ أَوْلَايَ كُذِّبُوا الْإِنْسَانُ أَلَا خَلَقْنَاهُ مِنْ قَبْلُ وَكَمْ يَكُ شَيْئًا ۗ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۗ ثُمَّ لَنَنْزِعَنَّهُ مِنْ كُلِّ شَيْعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ۗ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۗ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ۗ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۗ وَإِذْ أَتَىٰ عَلَىٰ آلِيَّانَا بَنَاتِنَا قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا ۗ أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ۗ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَتَاكَ وَرِعْيًا ۗ قُلْ مَنْ كَانَ فِي الصَّلَاةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَشِيَ إِذَا رَأَوْا مَا يُوعَدُونَ ۗ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ۗ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ۗ وَيُرِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَلْقِيتُ الصَّلْحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۗ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۗ أَظَلَعَ الْغَيْبُ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ كَلَّا ۗ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّهُ مِنَ الْعَذَابِ مَدًّا ۗ وَ نَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۗ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۗ كَلَّا ۗ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۗ

64. *Wa maa natanazzalu 'illaa bi-'amri Rabbik: labuu maa bayna 'aydiinaa wa maa khalfa-naa wa maa bayna zaalik: wa maa kaana Rabbuka nasiyyaa,*

65. *Rabbus-samaawaati wal-'arzi wa maa baynahumaa fa'-budhu wastabirli-'ibaadatih" hal ta'-lamu labuu samiyyaa?*

66. *Wa yaquulul-'insaanu 'a-'izaa-maa-mittu la-sawfa 'ukbraju hayyaa?*

67. *'Awalaa yazkurul-'insaanu 'annaa khalaqnaahu min-qablu wa lam yaku shay-'aa?*

68. *Fawwa Rabbika lanah-shu-rannahum wash-shayaatiina summa lanuhzi-rannahum hawla Jahannama jisiiyyaa;*

69. *Summa lananzi-'anna minkulli shii-'atin 'ayyuhum 'ashaddu 'alar-Rahmaani 'itiiyyaa.*

70. *Summa la-nahnu 'a'-lamu billaziina hum 'awlaa bihaa siliyyaa.*

71. *Wa 'imminkum 'illaa waa-ridubaa: kaana 'alaa Rabbika Hatmam-maqziyyaa.*
72. *Summa nunajjil-laziinatta-qaaw-wa nazaruz-zaalimiina fiihaa jisiyyaa.*
73. *Wa 'izaa tutlaa 'alayhim 'Aayaatunaa bayyinaatin-qaa-lallaziina kafaruu lillaziina 'aamanuuu 'ayyul-fariiqayni khayrum-Maqaamanawwa 'ah-sanu Nadiyyaa?*
74. *Wa kam 'ablaknaa qabla-hum-min-qarnin-hum 'absanu 'asaasanawwa ri'-yaa?*
75. *Qul man-kaana fizzalaala-ti falyamdud lahur-Rahmaanu maddaa: hattaaa 'izaara-'aw maa yuu-'adduna 'immal-'azaaba wa 'immas-Saa-'ah. Fasaya'-lamuuna man huwa sharrum-makaanawwa 'az-'afu jundaa!*
76. *Wa yaziidul-laahul-lazii-nahtadaw Huda; wal-Baaqi-yaatus-Saalahaatu khayrun 'inda Rabbika saawaabanawwa khayrum-maraddaa.*
77. *'Afara-'aytallazii kafara bi-'Aayaatinaa wa qaala la-'uutayanna maalanawwa wala-daa?*
78. *'Attala-'al-Gayba 'amitta-khaza 'indar-Rahmaani 'abdaa?*
79. *Kalla! Sanaktubu maa yaquulu wa namuddu lahuu minal-'azaabi maddaa.*
80. *Wa narisuhuu maa yaquu-lu wa ya'tiinaa fardaa.*
81. *Wattakhazuu min-duunil-laahi 'aalibatal-liyakuunuu la-hum-'izzaa!*
82. *Kallaa! sayakfuruuna bi-'ibaadatihim wa yakuunuuna 'alayhim ziddaa.*

AAYAT - 64

Wa maa natanazzalu 'illaa bi-'amri Rabbik:

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۗ

Tarjuma: " *Aur (Aye Nabi ﷺ) Hum (farishte) nahi naazil hote magar aapke Rab ke hukm se".*

Yahan se ek bahut ahem mazmoon ka aghaaz horaha hai aur ye baat is silsile ki pehli kadi hai. Waqiya ye hai ke Rasool Allah ﷺ ko Qur'an ke saath jo walehaana mohabbat thi, jo ishq tha, iska jo shughaf aur shauq tha, iski bina par Wahi mein waqfa Aap ﷺ par bahut shaaq

guzarta tha. Aap ﷺ ki khuwahish hoti thi ke Wahi jald az jald aati rahe taake is se Aap ﷺ apne wajood-e-pur-noor ko mazeed munwwar karte rahein. Is hawale se Aap ﷺ ne Jibra'il ﷺ se shikwa kiya ke Aap ki aamad waqfe waqfe se hoti hai, hum intezaar karte rehte hain. Aap ﷺ ke is shikwe ka yahan Jibra'il ki taraf se jawab diya jaa raha hai ke aye Nabi ﷺ hum apni marzi se naazil nahi hote, hum to Aap ke Rab ke hukm ke paband hain. Uska izn hota hai to hum naazil hote hain.

lahuu maa bayna 'aydiinaa wa maa
khalfa-naa wa maa bayna zaalik: لَهٗ مَا بَيْنَ اَيْدِيْنَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ۝

Tarjuma: "Usi ke ikhtiyar mein hai jo hamare aage hai jo hamare peeche hai aur jo kuch is ke darmiyaan hai".

In alfaaz mein bahut gehrayi hai. Aage aur peeche ke darmiyaan mein kaun hai? Wahi jo yahan mutakallam hain, yani khud Jibra'il! muraad ye ke mai bilkuliya Allah Ta'ala ke hukm ke taabe hon aur farishte ki yehi shaan hai. Farishte Allah Ta'ala ke ehkaam se sar-e-musartaabi nahi karte, jaise ke Suratut Tahreem mein farmaya gaya hai: ﴿لَا يَعْصُونَ اللّٰهَ مَا اَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ *laa ya'-suunallaaha maaa 'amarahum wa yaf-'aluuna maa yu'-maruun.* "Wo Allah ki nafarmani nahi karte jis ka Wo unhein hukm de aur wohi kuch karte hain jis ka unhein hukm diya jaata hai".

wa maa kaana Rabbuka nasiyyaa. وَمَا كَانَ رَبُّكَ نَسِيًّا ۝

Tarjuma: "Aur Aap ﷺ ka Rab bhulne waala nahi hai".

Aye Nabi ﷺ hum Aap ke Rab ki ijazat aur mashiyat se Wahi lekar naazil hote hain. Is mein jo takheer hoti hai wo kisi nisyaaan ki wajah se nahi hoti balke Uski marzi aur hikmat se hoti hai. Suratul Furqan mein is hikmat ki wazahat in alfaaz mein bayaan farmayi gayi hai: ﴿كَذٰلِكَ لِنُنۡذِرَکَ بِهٖ فَاُوۡدِکَ وَرَتَّلۡنٰهٗ کَرۡتِيۡلًا ۝۱۰﴾ *Kazaalika linusabbita bihii fu-'aadaka wa rattalnaahu tartii-laa.* "Isi tarah (Hum ne ise naazil kiya) taake mazboot kardein iske saath Aap ﷺ ka dil aur (isi liye) Humne ise padhkar sunaya hai thoda thoda karke". Aur Sureh Bani Isra'il mein ye mazmoon yun bayaan hua hai: ﴿وَقَرۡاٰنَا فَرَقۡنٰهٗ لِتَقۡرَاۡهٗ عَلٰی النَّاسِ عَلٰی مَكۡنٰثٍ وَنَزَّلنٰهٗ نَزۡلِيۡلًا ۝۱۰﴾ *Wa Qur-'aanan-faraq-naahu litaqra-'abuu 'alannaasi 'alaa muksinawwa nazzalnaahu tanziilaa.* "Aur Qur'an ko Humne tukde tukde (karke naazil) kiya hai, taake Aap ﷺ ise logaon ko padhkar sunaye teher teher kar aur Humne is ko utaara hai thoda thoda karke".

AAAYAT - 65

Rabbus-samaarwaati wal-'arzi
wa maa baynahumaa fa'-budhu
wastabirli-'ibaadatih" hal ta'-lamu
lahuu samiyyaa?

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدُوْهُ
وَاصْبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝۶۵

Tarjuma: "Wo Rab hai aasmanon aur aur zameen ka aur iska jo in donon ke mabeen hai, pas Aap ﷻ Usi ki ibadat karein aur jame rahein Uski ibadat par. Kya Aap jaante hain koi iska hum naam?"

Zaahir hai jo Allah ki sifaat hain, jo Us ki shaan hai, aise sifaat aur aise shaan rakhne waali koi hasti kayenaat mein maujood nahi.

AAAYAT - 66

Wa yaquulul-'insaanu 'a-'izaa-maa-
mittu la-sawfa 'ukbraju hayyaa?

وَيَقُوْلُ الْاِنْسَانُ ؕ اِذَا مَاتَ لَسَوْفَ اُخْرَجُ حَيًّا ۝۶۶

Tarjuma: "Aur insaan kehata hai ke jab mai mar jaonga to phir mujhe zinda karke nikaal liya jaayega?"

Ye un logaon ka qaul naqal hua hai jo ba'as baad-al-maut ke munkir the. Mushrikeen-e-Makkah ke aqa'id ke baare mein pehle bhi kayi baar bataya jaa chuka hai ke un mein se aksar-o-beshtar aakhirat ke qaa'il the, isi liye to butaon ke baare mein unke is aqeede ka Qur'an mein zikr hua hai: ﴿ وَيَقُولُونَ هُوَ اِلٰهٌ شَفَعَاؤُنَا عِنْدَ اللّٰهِ ﴾ wa yaquu-luuna haaa-'ulaaa-'i shufa-'aaa-'unaa 'indallaah. (Yunus: 18) "Aur kehate hain ke ye Allah ke paas hamare sifarishi honge".

AAAYAT - 67

'Awalaa yazkurul-'insaanu 'annaa
khalaaqnaahu min-qablu wa lam yaku
shay-aa?

اَوَلَمْ يَذْكُرِ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ
قَبْلُ وَاَمْ يَكُ شَيْئًا ۝۶۷

Tarjuma: "Kya insaan ye baat yaad nahi karta ke Hum ne hi ise paida kiya tha is se pehle jabke wo kuch bhi nahi tha!"

Aaj jo insaan hairaan hokar puchta hai ke bhala mar jaane ke baad mai phir se kaise zinda karke uthakar khada kiya jaonga, kya wo ye nahi jaanta ke Allah ne ise is waqt ek insaan ki surat mein paida kiya tha jab wo kuch bhi nahi tha. To ab Allah ke liye ise dobara zinda kar dena kyunkar mushkil hoga?

AAYAT - 68

Fawa Rabbika lanah-shu-rannahum ثُمَّ لَنْحَضِرَهُمْ وَالشَّيْطِينَ ثُمَّ لَنْحَضِرَهُمْ
wash-shayaatiina summa la-nubzi-
rannahum ha'wla Jabannama jisiyyaa; حَوْلَ جَهَنَّمَ جِدِّيًّا ۝

Tarjuma: "To Aap ﷻ ke Rab ki qasam! Hum zaroor jama karenge unhein aur tamaam shaitaon ko bhi, phir Hum zaroor haazir karenge unhein jahanum ke gard ghutnaon ke bal gire hue".

AAYAT - 69

Summa lananzi-'anna minkulli ثُمَّ لَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
shii-'atin 'ayyuhum 'ashaddu 'alar-
Rahmaani 'itiyyaa. الرَّحْمَنِ عَذَابًا ۝

Tarjuma: " Phir Hum zaroor chaant kar nikaal lenge har giroh mein se har is shakhs ko jo un mein sab se zyada sakht tha Rahman ke khilaaf sarkashi mein".

Is ijtemayi mein se har har giroh ke aise sarkardah leadaraon ko chun chun kar alaheda kiya jaayega jo Allah Ta'ala ke mu'amle mein zyada akadne waale the aur iske muqabile mein sarkashi aur gustakhi mein pesh pesh rehte the. Chunache Abu Jahal aur Uqba Bin Abi Mu'eet jaise bade bade mujrimaon ko chaant kar alag kar liya jaayega.

AAYAT - 70

Summa la-nahnu 'a'-lamu billaziina ثُمَّ لَنْحَنُّنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝
hum 'awlaa bibaa siliyyaa.

Tarjuma: " Phir Hum khoob jaante hain un logaon ko jo is mein pehle daakbil hone ke laa'iq honge".

AAYAT - 71

Wa 'imminkum 'illaa waa-ridubaa:
kaana 'alaa Rabbika Hatmam- وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝
maqziyyaa.

Tarjuma: " Aur tum mein se koi bhi aisa nahi jo is par warid na ho. Ye Aap ke Rab ka hatmi faisla hai".

Is aayat ka jo mafhoom aam taur par samjha gaya hai mujhe is se itefaaq hai aur wo ye hai ke nau-e-insaani ke tamaam afraad ko jahanum ke upar "pul siraat" par se guzarna hoga. Goya ye wohi "al-siraat" hoga jise "Siraat-e-musataqem" kaha gaya hai, jis par gamzan hone ke hum

daawedar hain. Yehi siraat-e-mustaqeem qayamat ke din "pul siraat" ban jaayega. Ahle jannat us roshni mein chalte hue jo unhein ataa ki jaayegi badi sar'at aur asaani ke saath pul siraat ko paar karke jannat mein daakhil hojaayenge, jabke ahle jahanum andhere mein thokrain kha kha kar neeche aag mein girte jaayenge. Ye mazmoon Suratul Hadeed aur Suratut Tahreem ke muta'lea ke dauraan zyada wazahat se bayaan kiya jaayega. Beherhaal aayat zeir-e-nazar ke mutabiq har insaan ko is tareeqe se jahanum par se guzarna hoga. Ahle jannat ko is par se guzaarne ka maqsad ye hai ke wo apni aankhaon se jahanum ka mushaheda karlein aur unhein andaza hojaaye ke Allah Ta'ala ne Apni rehmat se unki maghfirat karke unhein kisi haulnaak anjaam se bachaya hai.

AAYAT - 72

*Summa nunajjil-laziinatta-qaw-wa
nazaruz-zaalimiina fihaa jisiiyaa.*

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذُرُ الظَّالِمِينَ
فِيهَا جثيًا ﴿٧٢﴾

Tarjuma: "Phir Hum bacha lejaayenge unhein jinhone taqwa ki rosh ikhtiyaar ki thi aur chord denge zaalimaon ko isi mein ghutnaon ke bal gire hue".

Yani ahle imaan aur ahle taqwa pul par se guzarte jaayenge aur mujrim log neeche jahanum mein girte jaayenge.

AAYAT - 73

*Wa 'izaa tutlaa 'alayhim 'Ayaatunaa
bayyinaatin-qaa-lallaziina kafaruu
lillaziina 'aamanuuu 'ayyul-
fariiqayni khayrum-Maqaamanwwa
'ah-sanu Nadiyyaa?*

وَإِذَا تُلِيَا عَلَيْهِمُ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا ﴿٧٣﴾

Tarjuma: " Aur jab unhein padh kar sunayi jaati hain hamari roshan ayaat, to ye kaafir able imaan se kehte hain ke (dekho!) dono girohaon mein se kiska muqaam behtar hai aur kiski majlis achchi hai!"

Kufaar-e-Makkah musalmanon ko mukhatib karke tazheek-o-istehza'a ke andaaz mein sawaal karte the ke zara dekho to sahi majlisi shaan-o-shaukat aur mu'ashirati muqaam-o-martaba ke etebaar se hum dono girohaon mein se kon sa giroh behtar hai. Ek taraf Muhammad ﷺ chand fuqra-o-masakeen ko lekar baithe hain to dusri taraf Abu Jahal aur Waleeb Bin Mughaira ki chaupalaon mein amra'a-o-rausa'a ki chahal pahal hai. In dono girohaon ki haisiyat-o-ehmiyat ka bhala

aapas mein kya taqabul aur mu'azana! Kahan farsh khaak par baithe Bilal, Khubbab, Abu Fakiha, Amaar aur Yaser رضي الله عنهم jaise muflis-o-qalaash aur ghulaam aur kahan shahana mehfilaoon mein sardaraan-e-Quresh ki saaj dhaj aur shaan-o-shaukat! ye wohi andaaz hai jo Suratul Kahaf mein do afraad ke mukalime ke dauraan dekhne mein aata hai. Wahan bhi ek daulat mand mutakabir shakhs ne Allah ke bande ko mukhatib karke bade tamtaraaq se kaha tha: ﴿ اَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴾ 'ana 'aksaru minka maalanwwa 'a-'azzu nafaraa. "Mai tum se bahut zyada hun maal mein aur bahut bada hua hun nafri mein!"

AAYAT - 74

Wa kam 'ablaknaa qabla-hum-min-qarnin-hum 'absanu 'asaasanwwa ri'-yaa?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئِيًّا ﴿٧٤﴾

Tarjuma: "Aur Hum kitni hi qaumon ko in se pehle halaak kar chuke hain, jo in se kabin badhkar thin saaz-o-samaan aur shaan-o-shaukat mein!"

Quresh-e-Makkah ko maloom hona chahiye ke Qaum-e-Hood عليه, Qaum-e-Saleh عليه aur Qaum-e-Shoeib عليه jo apne Rasool ki dawat ko thukrakar halakat se dochaar huin wo duniyawi shaan-o-shaukat aur maal-o-asbaab ke etebaar se in se kahin badhkar thi.

AAYAT - 75

Qul man-kaana fizzlealaala-ti falyamdud labur-Rahmaanuu maddaa: قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ﴿٧٥﴾

Tarjuma: "(Aye Nabi ﷺ!) Aap in ko bata dijiye ke jo koi gumrahi mein pad jaata hai to Rahman ise bahut zyada dheel de deta hai".

Ye Allah Ta'ala ka qaida aur qanoon hai ke jo shakhs faham-o-shaoor ke bawajood gumrahi mein padna pasand kar leta hain to Wo iski rassi daraaz karta hai aur ise duniyawi nemataon se nawazta chala jaata hai.

hattaaa 'izaara-'aw maa yuu-'adduna 'immal-'azaaba wa 'immas-Saa-'ah.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
إِنَّمَا الْعَذَابُ وَإِنَّمَا السَّاعَةُ ۖ

Tarjuma: "Yahan tak ke jab wo dekh lenge jis ki unhein wa'eed di jaari hai, kbhwaab azaab ho ya qayamat!"

Fasaya'-lamuuna man huwa sharrum-makaanawwwa 'az-'afu jundaa!

فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا
وَأَضْعَفُ جُنْدًا ﴿٧٦﴾

Tarjuma: "Tab unhein maloom hojaayega ke kon hai muqaam-o-martaba mein badtar aur (kaun hai) lau lashkar ke etebaar se kamzortar".

Dunyawi zindagi to ek saraab ki manind hai. Ya is ki misaal ek stage drama ki si hai jis mein mukhtalif kirdaraon ke mukhtalif behroop nazar aate hain. Magar jab aakhirat mein haqeeqat khulkar saamne aayegi tab unhein pata chalega ke asal mein muqaam-o-martaba aur taaqat-o-quwwat ke lehaaz se kaun badhkar tha? Muhammad ﷺ ya Abu Jahal?

AAYAT - 76

Wa yaziidul-laahul-lazii-nahtadaw Huda; وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ط

Tarjuma: " Aur Allah badhata hai un logaon ko hidayat mein jinhone hidayat ikhtiyaat ki".

wal-Baaqi-yaatus-Saalibaatu وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ
khayrun 'inda Rabbika ثَوَابًا وَخَيْرٌ مَرَدًّا ۝
sawaabanwwa khayrum-maraddaa.

Tarjuma: " Aur baaqi rehne waali neikiyaan behtar hain Aap ﷺ ke Rab ke nazdeek badle ke etebaar se bhi aur behtar hai anjaam ke etebaar se bhi".

Ye maal-o-daulat dunya sab yahin ki cheezen hain aur yahin reh jaayegi. Baqa aur duwaam agar kisi cheez ko hai to wo naik amaal hain. Insaan ke saath aalam-e-aakhirat mein bhi naik amaal hi jaayenge. Ye badle ke etebaar se bhi behtar hai aur is etebaar se bhi ke bil-aakhir har kisi ne laut kar apne unhi amaal ke paas hi jaana hai. Jab koi naik shakhs jannat mein pahunchega to apne naik amaal ko jannat ki nemataon ki shakal mein apna muntazir paayega. Wahan ise bataya jaayega ke ye nematein darasal tumhare wo naik amaal hain jo tum ne dunya mein sar anjaam diye the. Allah Ta'ala ki rehmat aur meherbaani se unhone jannat ki in nemataon ki shakal ikhtiyaar karli hai.

AAYAT - 77

'Afara-'aytallazii kafara bi- أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ
'Ayaatinaa wa qaala la-'uutayanna لَأُوتِينَ مَالًا وَوَلَدًا ۝
maalanwwa wala-daa?

Tarjuma: " Kya aap ne us shakhs ko dekha jis ne hamari aayaat ka kufri kiya aur kaha ke mujhe (aakhirat mein bhi) maal aur aulaad se laziman narwaza jaayega!"

Ye bhi wohi mazmoon hai jo Suratul Kahaf ke paanchwin ruku mein do ashkhaas ke mukalime ke silsile mein guzar chuka hai. Wahan bhi bilkul isi soch ke haamil maaldar shakhs ka zikr hai jis ne Allah ke naik bande ko mukhatib karke kaha tha: ﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ حَيْرًا مِّنْهُا مُتَقَلِّبًا ۝۱۹﴾ *Wa maaa 'azunnus-Saa-'ata qaaa-'imatan wwa la-'irru-dittu 'ilaa Rabbii la-'ajidanna khayram-minhaa munqalabaa, ke mai to nahi samajhta ke qayamat waqae barpa hogi, lekin bil farz agar aisa hua bhi to mai dunya ki tarah wahan bhi nawaza jaonga aur tum jo yahan jutiyaaan chatkhaate phirte ho wahan bhi isi haal mein rahoge.*

Aayat zeir-e-nazar mein yehi nazariye Quresh-e-Makkah ke hawale se dohraya gaya hai. Unka khayal tha ke hum jo pur ta'ais zindagi ke maze le rahe hain to is ka matlab ye hai ke Allah hum se khush hai. Chunache hamein aakhirat mein bhi isi tarah se kasrat-e-maal-o-aulaad se nawaza jaayega. In alfaaz ka ek mafhoom ye bhi muraad liya jaa sakta hai ke wo isi dunya mein aa'inda hi kasrat-e-maal-o-aulaad ki tauqe liye baithe the, magar mujhe in mufasssireen ki raaye se intefaaq hai jin ke nazdeek ye in ki aakhirat ki tauqe ka zikr hai.

AAAYAT - 78

'Attala-'al-Gayba 'amitta-khaza اَطَّلَعَ الْغَيْبِ اَوْ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿۷۸﴾
'indar-Rahmaani 'ahdaa?

Tarjuma: "Kya wo ghaib par mutla ho chuka hai? Ya us ne Rahman se koi abad le rakha hai"?

Jo shakhs aise daawe karta hai aakhir uske un dawaon ki daleel kiya hai? Kya is ne ghaib mein jhaank kar dekh liya hai? Ya Allah Ta'ala se wo koi qaul-o-qaraar le chuka hai?

AAAYAT - 79

Kalla! Sanaktubu maa yaquulu كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ

Tarjuma: "Hargiz nahi! Hum likh rakhenge jo kuch wo keh raha hai".

Hum aise shakhs ki ek ek baat ko likh kar mehfooz karlenge taake is se puri tarah jawaabdahi ki jaasake.

wa namuddu lahuu minal-'azaabi maddaa. وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿۷۹﴾

Tarjuma: "Aur uske liye azaab ko hum badhate chale jaayenge".

AAYAT - 80

*Wa narisubuu maa yaquu-lu wa
ya'tiinaa fardaa.*

وَنَرِثُهَا مَا يُقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

Tarjuma: " *Aur Hum waris hongee, us sab kuch ke jis ka wo zikr kar raha hai aur wo aayega hamare paas akela hi*".

Iska duniyawi maal-o-mata'a to sab hamari wirasat mein aajayega aur jab ise hamari adalat mein pesh hone keliye laaya jaayega to wo bilkul ek-o-tanha hoga. Maal-o-aulaad, khadam-o-hasham, qaum-o-qabeela, hum musharab-o-haashiya nasheen waghaira mein se koi bhi is ke saath nahi hoga.

AAYAT - 81

*Wattakbazuu min-duumil-laahi 'aalihatal-
liyakuunuu la-hum-'izzaa!*

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
رِيبًا لَّهُمْ عِزًّا ﴿٨١﴾

Tarjuma: " *Aur unhone bana rakhe hain Allah ke siwa dusre ma'bood taake wo unke liye madadgaar bane*".

Unka khayaal hai ke unke ye ma'bood unke liye pusht panah hongee aur unhein Allah ke azaab se churda lenge".

AAYAT - 82

Kallaa! sayakfuruuna bi-'ibaadatibim

كَلَّا ۖ سَيَكْفُرُونَ بِعِبَادَتِهِمْ

Tarjuma: " *Hargiz nahi! Wo to un logaon ki ibadat ka inkaar kardenge*".

Ye mazmoon Qur'an mein baar baar aaya hai ke wo hastiyaan jinhein ye log Allah ka shareek tehraate rahe hongee, wo farishte hon, Auliya Allah hon ya Ambiya hon, qayamat ke din wo sab aise mushrikeen se izhaar-e-bara'at kardenge aur kahenge ke hamein to maloom hi nahi tha ke tum log dunya mein hamari parastish karte rahe ho, hum se dua'en maangte rahe ho aur samajhte rahe hoke hum tum logaon ko Allah ke azaab se churda lenge!

wa yakuunuuna 'alayhim ziddaa.

وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

Tarjuma: " *Aur (wahan) wo un logaon ke mukhalif hojaayenge*".

AAYAAT - 83 TO 98

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيْطِينَ عَلَى الْكَافِرِينَ تَؤْمُرُهُمْ أَنَّ ۖ فَلَا تَعْبُدُوا إِلَهُكُمْ إِلَّا مَا نَعُدُّ لَهُمْ عَدًّا ۗ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا ۗ وَنَسُوقُ الْبُجُورِ مِنَ إِلَىٰ جَهَنَّمَ وَرِدًّا ۗ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ۗ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۗ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۗ وَمَا يُنْبِئُكَ لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ۗ لَقَدْ أَحْضَرْتَهُمْ وَعَدَّهُمْ عَدًّا ۗ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۗ إِنْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۗ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۗ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۗ

83. 'Alam tara 'annaaa 'arsal-nash-shayaatiina 'alal-kaafiriina ta-
'uzzuhum 'azzaa?
84. Falaa ta'-jal 'alayhim: 'innamaa na-'uddu labum 'addaa.
85. Ya'wma nah-shurul-Mutta-qiina 'ilar-Rahmaani wafdaa,
86. Wa nasuuqul-mujrimiina 'ilaa Jahannama wirdaa,
87. Laa yamilikuunash-shafaa-'ata 'illaa manittakhaza 'indar-Rahmaani 'abdaa.
88. Wa qaaluttakhazar-Rah-maanu waladaa!
89. Laqad ji'-tum shay-'an 'iddaa!
90. Takaadus-samaawaatu ya-tafattarna minhu wa tanshaq-qul-'arzu wa
takhirrul-jibaalu haddaaa,
91. 'An-da-'aw lir-Rahmaani waladaa.
92. Wa maa yambagii lir-Rahmaani 'any-yattakhiza waladaa.
93. 'In-kullu man-fis-samaa-waati wal-'arzi 'illaaa 'aatir-Rahmaani 'abdaa.
94. Laqad 'ab-saahum wa 'ad-dahum 'addaa.
95. Wa kulluhum 'aatihi ya'wmal-Qiyaamati fardaa.
96. 'Innallaziina 'aamanuu wa 'amilus-saalibaati sayaj-'alu labumur-
Rahmaanu wuddaa.
97. Fa-'innamaa yassarnaahu bi-lisaanika li-tubash-shira bi-hil-
Muttaqiina wa tunzira bi-hii qarwmal-ludaa.
98. Wa kam 'ahlaknaa qabla-hum-min-qarn? Hal tubissu minhum-min
'abadin 'aw tas-ma-'u labum rikzaa?

AAAYAT - 83

'Alam tara 'annaaa 'arsal-nash-shayaatiina 'alal-kaafiriina ta-'uzzubum 'azzaa?

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيْطِينَ عَلَى
الْكَافِرِينَ تَؤْتُهُمْ أَزًّا ۝

Tarjuma: "Kya Aap ﷺ ne dekha nahi ke Hum kafiraon par shayateen ko bhejte rehte hain aur wo unhein khoob khoob uksaate hain!"

Chunke aise log khud shayateen ki rifaqat ikhtiyaar karte hain isliye Hum shayateen ko in par mustaqil taur par musalat kardete hain taake wo unhein gunahon aur sarkashi par musalsil ubharte rahein.

AAAYAT - 84

Falaa ta'-jal 'alaybim:

فَلَا تَعْجَلْ عَلَيْهِمْ ۝

Tarjuma: "To Aap ﷺ unke khilaaf (faisle keliye) jaldi na kijiye".

Ujlat ki nafi par mubni ye mazmoon is surat mein yahan dusri martaba aaya hai. Ayat 64 mein Rasool Allah ﷺ ko Qur'an Majeed ke baare mein jaldi karne se mana farmaya gaya tha ke Wahi ke silsile mein Aap ﷺ ka shauq apni jagah magar Allah ki hikmat aur mashiyat yehi hai ke is ki tanzeel ek khaas tadreej se ho. Ab aayat zeir-e-nazar mein farmaya jaa raha hai ke Aap ﷺ kufaar-e-Makkah ke baare mein aisa khayaal apne dil mein na laayen ke unhone zulm-o-sarkashi ki inteha kardi hai, is liye unka faisla chuka dena chahiye. Suratul An'aam aur iske baad sab Makki surtaon mein musalsil Quresh Makkah ki saazishaon, kut hujjiyataon aur mukhalifana sargarmiyon ki tafsilaat bayaan hui hain, magar is ke bawajood farmaya jaa raha hai ke abhi Aap ﷺ unke baare mein faisle keliye jaldi na kijiye.

'innamaa na-'uddu labum 'addaa.

إِنَّمَا نَعْدُو لَهُمْ عَدًّا ۝

Tarjuma: "Hum inki puri puri ginti kar rahe hain".

Hamare haan har kaam ek fitri tadreej aur ba-qaida nizamul auqaat ke tehat taye paata hai. Chunache unke baare mein faisla bhi Hum Apni mashiyat aur hikmat ke mutabiq karenge. Unka ek ek amal likha jaa raha hai, unki ek ek harkat record horahi hai, isi record ke mutabiq un se jawabdahi hogi aur bil aakhir unke kartutaon ki saza unhein mil kar rahegi.

AAAYAT - 85

Yawma nah-shurul-Mutta-qiina
'ilar-Rahmaani wafdaa,

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

Tarjuma: " (Zara tasawur karein us din ka) jis din able taqwa ko hum jama karke laayenge Rahman ki taraf wafood ki surat mein".

Allah Ta'ala ke haan ahle taqwa ka mehmanon ki tarah istaqbaal kiya jaayega, jaise sarkari sateh par wafood ka istaqbaal kiya jaata hai.

AAAYAT - 86

Wa nasuuqul-mujrimiina 'illaa
Jabannama wirdaa,

وَسَوْقُ الْجُرِمِينَ إِلَىٰ جَهَنَّمَ وَرْدًا ﴿٨٦﴾

Tarjuma: " Aur mujrimaon ko hum haank kar lejaayenge jahanum ki taraf piyase".

Us din mujrimaon ko janwaraon ki tarah haank kar jahanum ke ghaat par le jaya jaayega, is haalat mein ke piyaas ki shiddat se unki jaan par bani hogi.

AAAYAT - 87

Laa yamlikuunash-shafaa-'ata 'illaa
manittakbaza 'indar-Rahmaani 'abdaa.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ
اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

Tarjuma: " Us din kisi ko shifa'at ka ikhtiyaar nahi hoga siwaye is ke jisne Rahman se koi ahad haasil kar liya ho".

Us din koi kisi ki shifa'at na kar sakega aur koi shifa'at kisi ke kaam nahi aayegi, siwaye us shakhs ke jisne Allah Ta'ala ke saath apna ahad nibhaya ho. Jisne apni zindagi Allah Ta'ala ki farma bardari, ita'at aur bandagi mein basar ki ho (siwaye un kotahiyon aur laghzishaon ke jo bashri kamzoriyon ke tehat sarzad hui hon). Aise logaon keliye to shifa'at mufeed ho sakti hai, lekin wo log jo apni zindagiyon mein mustaqalan Allah ke ahad ki khilaaf warziyaan karte rahe, jinhone apni zindagiyon ka rukh mutayyan karte hue Allah ki marzi aur Uske ehkaam ko musalsil nazar andaaaz kiye rakha, aise logaon keliye kisi ki koi shifa'at kaaramad nahi hosakti. Shifa'at ke baare mein ye musallima usool hum aayatul kursi ke zeil mein mulaheza kar chuke hain ke jis ko Allah ki taraf se izn-e-shifa'at haasil hoga wo Uske haq mein shifa'at kar sakega jiske liye izn hoga.

AAAYAT - 88

Wa qaaluttakbazar-Rah-maanu waladaa! وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ

Tarjuma: " Aur wo kehte hain ke Rahman ne (Apne liye) aulaad ikhtiyaar ki hai".

AAAYAT - 89

Laqad ji'-tum shay-'an 'iddaa! لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۙ

Tarjuma: " (Dekho!) Tum ye ek bahut bhari baat laaye ho".

Ye aqeeda ghard ke tum log Allah ke huzoor ek bahut badi gustakhi ke murtakab hue ho aur tumhari is gustakhi ki wajah se:

AAAYAT - 90

Takaadus-samaawaatu ya-tafattarna minhu wa tanshaq-qul-'arzu wa takhirrul-jibaalu haddaaa, تَكَادُ السَّمَوَاتُ يَتْفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخَذَّ الْجِبَالُ هُدًى ۙ

Tarjuma: " Qareeb hai ke asmaan phat padein, zameen shaq hojaaye aur pahaad dhamake ke saath gir padein".

AAAYAT - 91

'An-da-'aw lir-Rahmaani waladaa. أَنْ دَعَا الرَّحْمَنَ وَلَدًا ۗ

Tarjuma: " Ke unhone Rahman keliye aulaad qaraar di".

Yahudiyon ne Hazrat Uzair عليه السلام aur esaiyon ne Hazrat Maseeh عليه السلام ko Allah ka beta qaraar diya, jabke Quresh-e-Makkah farishtaon ko Allah ki betiyaan maante the.

AAAYAT - 92

Wa maa yambagii lir-Rahmaani 'any-yattakhiza waladaa. وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ

Tarjuma: " Aur ye baat Rahman ke shayaan-e-shaan nabi hai ke Wo (kisi ko Apni) aulaad banaye".

Darasal aulaad ki khuwahish aur zarurat ek kamzori hai. Is baat ki wazahat pehle bhi ki jaa chuki hai ke aulaad ki zarurat insaan ko hai aur isliye hai ke wo khud faani hai. Hum jaante hain ke hamein marna hain, is dunya se hamara naam-o-nishan mit jaana hai. Apni is kamzori ke

tehat hum aulaad ki khuwahish karte hain. Hum apni aulaad ke zariye darasal apni hasti ka tasalsal chaahte hain, aulaad ki shakal mein hum is dunya mein ani baqa chaahte hain, mandarja zeil alfaaz mein Pyramids (ehraam-e-Misir) ke hawale se yehi falsafa bayaan hua hai:

*Calam and self possessed,
Still and resolute,
The Pyramids echo into eternity,
They define cry of man's will,
To survive and conquer the storms of time.*

Yani Fira'ana Misr ne azeemush shaan ahraam is khuwahish ke tehat tameer kiye the ke unki wajah se unka naam is dunya mein zinda rahega. Beherhaal insaan ye samajhte hue bhi ke wo faani hai, kisi na kisi tareeqe se is dunya mein apna duwaam chaahta hai. Isi khuwahish ke tehat wo dunya mein apne anmit naqoosh chordna chaahta hai aur isi liye wo aulaad ki zarurat mehsoos karta hai. Beherhaal aisi koi zarurat hum insaanaon ko hi laahaq ho sakti hai. Allah Ta'ala aisi har kamzori se paak hai. Ise kisi aise sahare ke zarurat bhala kyunkar hogi!

AAAYAT - 93

*'In-kullu man-fis-samaa-waati wal-
'arzi 'illaaa 'aatir-Rahmaani 'abdaa.*

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
إِلَّا إِيَّ الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

Tarjuma: "Nabi hai koi aasmanon aur zameen mein magar wo aayega Rahmaan ke huzoor bande ki haisiyat se".

Har insaan kisi baashad! Allah Ta'ala ki adalat mein ek mateer farmaan bande ki haisiyat se pesh hoga. Huzoor ﷺ bhi ek bande ki haisiyat mein Allah ke huzoor haazir honge. Hum Aap ﷺ ko عَبْدُهُ وَرَسُولُهُ *Abduhu wa Rasuluhuu* kehte aur maante hain. Aap ﷺ ka farmaan hai: لِيُؤَدَّ الْعَبْدُ بِيَدِي *Liwaahul hamadu biyadii* ke is roz maidaan-e-hashar mein hamd ka jhanda mere haath mein hoga. Huzoor ﷺ Allah ki adalat mein khade hokar iski hamd bayaan karenge. Aap ﷺ ne farmaya ke is roz mai Allah ki jo hamd bayaan karunga wo aaj bayaan nahi kar sakta. Chunache maloom hua ke is roz har koi Allah ke huzoor Allah ka banda bankar haazir hoga. Is mein kisi ko koi istasna'a haasil nahi hoga. Chunache Hazrat Esa عَلَيْهِ السَّلَام se ye sawaal kiya jaayega ﴿يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾ *yaa - 'Isabna -*

Maryama 'a-'anta qulta linnaa-sittakhi-zuunii wa 'ummi-ya 'ilaa-hayni min-duunii-laah? (Al-Ma'edah: 116) "Aye Maryam ke bete Esa ﷺ! Kya tum ne kaha tha logaon se ke mujhe aur meri maa ko bhi mabood bana lena, Allah ke siwa?"

AAAYAT - 94

Laqad 'ah-saabum wa 'ad-dahum 'addaa. لَقَدْ أَحْضَرْتَهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤

Tarjuma: "Usne in sab ka ibaata kar rakha hai aur puri puri ginti kar rakhi hai."

In mein se ek ek is ki nazar mein hai. Wo sab insaanon ka puri tarah ihaata kiye hue hai. Koi ek fard bhi is se bach kar kahin idhar udhar nahi hosakega.

AAAYAT - 95

Wa kulluhum 'aatiibi yaumul-Qiyaamati fardaa. فَاتَّبَعُوا بِسَرِّهِمْ يَوْمَ الْقِيَامَةِ فَرْدًا ۝٩٥

Tarjuma: " Aur qayamat ke din sab ke sab aane waale hain Iske paas akele akele".

Is din har fard ka muhasiba zaati haisiyat mein hoga. Na maa baap saath hongee, na aulaad, na behen bhai. Na shauhar ke saath biwi aur na biwi ke saath shauhar. Na koi himayati, na madadgaar, na koi sifarishi. Har taraf nafsi nafsi ka shor hoga, har shakhs ko fikar hogi to sirf apni jaan ki!

Meri kitaab "Sabeqa aur maujuda musalmaan ummataon ka maazi, haal aur mustaqbil" ke ek baab ka unwaan hai: "Qur'an ka qanoon-e-azaab". Is baab mein di gayi tafseel ka khulasa ye hai ke Allah Ta'ala ka ijtemayi azaab jo qaumaon par aata hai wo sirf dunya mein aata hai, aakhirat ka azaab fardan fardan hoga. Yani qaumaon ka ijtemayi muhaseba dunya mein kiya jaata hai, jabke aakhirat mein har shakhs ka muhaseba is ki zaati aur anfaradi haisiyat mein hoga.

AAAYAT - 96

'Innallaziina 'aamanuu wa 'amilus-saalibaati sayaj-'alu labumur-Rahmaanuu wuddaa. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٩٦

Tarjuma: " Yaqeenan jo log imaan laaye aur unhone naik amaal kiye, angareeb inke liye Rahmaan (logaon ke dilaon mein) mohabbat paida kardega".

Ye farmaan Makkah ke kathin halaat mein momineen keliye ek khush khabri thi ke bila shuba abhi ahle imaan keliye bahut mushkil waqt hai, unhein har taraf se mukhalifat aur ta'an-o-tashnee ka saamna hai, lekin bahut jald wo waqt aane waala hai jab yehi log muhibbaan-e-khala'iq hongee. Abu Bakr رضي الله عنه ki shakhsiyat par log aqeedat-o-mohabbat ke phool nichawar karenge, aur Bilal رضي الله عنه ki ta'zeem-o-takreem dilaon par raaj karegi. Ek hadees mein aata hai ke "*Jab Allah kisi bande se mohabbat karta hai to wo Jibra'il عليه السلام ko bulakar farmata hai: Mujhe Apne falaan bande se mohabbat hai, lehaza tum bhi ise mehboob rakho. Chunache Jibra'il ise mehboob rakhte hain, phir wo aasmaan mein elaan kar dete hain ke Allah Ta'ala falaan shakhs ko mehboob rakhta hai, pas tum sab bhi isko mehboob rakho. Chunache aasmaan waale is se mohabbat karne lag jaate hain*". Aap ﷺ ne farmaya: "Phir is ki maqbuliyat zameen mein rakh di jaati hai"¹. Yani ahle zameen ke dilaon mein iski mohabbat daal di jaati hai aur is tarah Allah ka mehboob banda khalq-e-Khuda ka bhi mehboob ban jaata hai.

AAYAT - 97

Fa-'innamaa yassarnaahu bi-lisaanika

فَاتِمَّا يَسِّرُنَهُ بِلِسَانِكَ

Tarjuma: " *To Humne aasaan kar diya hai is (Qur'an) ko Aap ﷺ ki zabaan mein*"

Qur'an ki zabaan sahl-e-mumtana'a ka khubsurat namuna hai. Aam Qur'ani ibarat sulais aur asaan arbi zabaan mein hai. Is mein saqeel aur mushkil alfaaz shaaz hi kahin nazar aate hain.

*li-tubash-shira bi-hil-Muttaqiina
wa tunzira bi-hii qawmal-luddaa.*

لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾

Tarjuma: " *Taake Aap ﷺ basharat dein iske saath mutaqeen ko aur khabardaar karein iske saath jhagdalu qaum ko*".

Yani Aap ﷺ ki dawat ka zariya aur wasila, Aap ﷺ ki taleemaat ka markaz-o-mehwar aur Aap ﷺ ka alaa inqalaab yehi Qur'an hai. Aap ﷺ isi ke zariye se wa'az-o-tazkeer ka fareeza anjaam dein aur isi ki madad se andaaz-o-tabsheer ka haq ada karein: ﴿فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾ *Fa-zakkir bil-Qur-'aani many-yakhaafu Wa-'iid!* (Qaaf) "*To Aap ﷺ nasihat karte rahein Qur'an ke saath har is shakhs ko jo darta hai Meri wa'eed se*". Qur'an ek mausar aur jaame wa'az bhi hai aur tazkiya nafs keliye shafi-

1. Sahih Al-Bukhari, Kitaab Bida' Al-Khalq, Baab Zikr Al-Mala'ikah. Wa Sahih Muslim, Kitaab Al-Bir-o-Al-Silaa wal Adaab Baab iza Ahabbullaah Abda Habbibah alaa Ibadah.

o-kaafi dawa bhi. Is haqeeqat ka elaan Sureh Yunus mein is tarah kiya gaya hai:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ ۗ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٨٢﴾﴾

Yaaa-ayyu-hannaasu qad jaaa-at-kum-maw-izatum-mir-Rabbikum wa shifaaa-ul-limaa fissu-duuri wa Hu-dan-wwa Rahmatul-lil-Mu-miniin. "Aye logo! Aagayi hai tumbhare paas nasibat tumbhare Rab ki taraf se aur tumbhare seenon (ke rog) ki shifa aur hidayat aur able imaan ke haq mein (bahut badi) rehmat". Aur Sureh Bani Isra'il ki aayat 82 mein yehi mazmoon in alfaaz mein bayaan hua hai:

﴿وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ﴾ Wa nu-nazzilu minal-Qur-aani maa huwa Shifaaa-un-wwa Rahmatul-lil-Mu-miniina, "Aur Hum naazil karte hain Qur'an se (wo cheez) jo shifa aur rehmat hai momineen keliye".

AAYAT - 98

Wa kam 'ahlaknaa qabla-hum-min-qarn? Hal tubissu minhum-min 'ahadin 'aw tas-ma-'u labum rikzaa?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ تُحِسُّ
مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمِعُ لَهُمْ رِكْرًا ﴿٩٨﴾

Tarjuma: "Aur in se pehle Humne kitni hi qaumaon ko halaak kar diya. Kya Aap mehsoos karte hain in mein se kisi ko bhi ya Aap ﷻ sunte hain unki koi bhanak bhi?"

Kya aaj Qaum-e-Samood ki kahin aahat sunayi deti hai? Ya Qaum-e-Aad ka koi naam-o-nishaan nazar aata hai? Maazi ki tamaam nafarmaan qaumaon ko safha hasti se neest-o-nabood karke nasyan mansayan kar diya gaya hai. Chunache Quresh-e-Makkah jo aaj kufr-o-sarkashi mein had se badhe jaa rahe hain wo bhi isi anjaam se do chaar hosakte hain.

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