

BAYAANUL QUR'AN

SURATUL AMBIYA

(21)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURATUL AMBIYA

TAMHEEDI KALIMAAT

Sureh Maryam ke aghaaz mein tamheedi kalimaat ke tehat teen surtaon par mushtamal is zeili group ka ta'ruf ho chuka hai, jiski aakhri surat Suratul Ambiya hai.

AAYAAT - 1 TO 10

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ
وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبِهِمْ ۗ وَاسْرَأُوا النَّجْوَىٰ ۗ الَّذِينَ ظَلَمُوا ۗ هَلْ هَذَا إِلَّا بَشْرٌ مِثْلُكُمْ ۗ أَفَتَأْتُونَ
السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾ قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ۖ فَلْيَأْتِنَا بِالْبَيِّنَاتِ كَمَا أُرْسِلَ الرَّاوِدُونَ ﴿٥﴾ مَا
أَمَنَّا قَبْلَهُمْ مِنْ قَرِينَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَهُ تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا آلَآءَ يَأْكُلُونَ الطَّعَامَ وَمَا
كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ ۖ وَاهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنْزَلْنَا
إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

1. IQTARABA linnaasi Hisaa buhum wa hum fii gafлатim-mu'-rizuun.
2. Maa ya'-tiibim-min-Zikrim-mir-Rabbihim-muhdasin 'illaa-tama-'uuhu wa hum yal-'a-buun,-
3. Laahiyatan-quluubuhum. Wa 'asarrun-najwallaziina za-lamuu hal-haazaaa 'illaa ba-sbarum-mislukum? 'Afa-ta'-tuunas-sibra wa 'antum tubsi-ruun?
4. Qaala Rabbii ya'-lamul-Qarwla fis-samaaa-'i wal-'arz: wa Huwas-Samii-'ul-Aliim.
5. Bal qaaluuu 'azgaasu 'ah-laamim-balif-taraahu bal huwa shaa-'ir! fal-ya'tinaa bi-Aa-yatin-kamaaa 'ursilal-'awwa-huun!
6. Maaa 'aamanat qab-labum min-qaryatin 'ahlak-naahaa: 'afahum yu'-minuun?

7. Wa maaa 'arsalnaa qab-laka 'illaa rijaalan-nuubiii 'ilayhim fas-'aluuu 'Ablaz-Zikri 'in kuntum laa ta'-lamuun.
8. Wa maa ja-'alnaahum jasa-'dal-laa ya'-kuluunat-ta-'aama wa maa kaanuu khaalidiin.
9. Summa sadaqnaahumul-wa'-da fa-'anjaynaahum wa man-nashaaa-'u wa 'ablaknal-musrifiin.
10. Laqad 'anzalnaaa 'ilaykum Kitaaban fihi Zikrukum: 'afalaa ta'-qiluun?

AAAYAT - 1

Iqtaraba linnaasi Hisaa buhum wa
hum fii gaflatim-mu'-rizuun. اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

Tarjuma: "Logoan keliye unke hisaab ka waqt qareeb aachuka hai, lekin wo ghaflat mein pade eraaz kiye jaa rahe hain".

AAAYAT - 2

Maa ya'-tiibim-min-Zikrim-mir-
Rabbihim-muhdasin 'illas-tama-
'uuhu wa hum yal-'a-buun, مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ
وَهُمْ يَعْجَبُونَ ﴿٢﴾

Tarjuma: "Nabi aati un ke paas unke Rab ki taraf se koi nayi nasihat magar ye usko sunte hain khelte hue".

Jab bhi unki taraf koi nayi Wahi aati hai, koi nayi Surat naazil hoti hai to wo ise apne makhsoos laa abaliyaana andaaz mein hi sunte hain. Wo Allah ke kalaam ki taraf kabhi bhi sanjeedgi se mutawajjeh nahi hote.

AAAYAT - 3

Laahiyatan-quluubuhum. لَاهِيَةً قُلُوبُهُمْ ط

Tarjuma: "Unke dil khel ke kbugar ho chuke hain".

Unka ghair sanjeeda rawayya is had tak unke dilaon mein ghar kar gaya hai ke unhone zindagi ko bhi ek khel hi samajh rakha hai.

Wa 'asarrun-najwallaziina za-lamuu وَأَسْرُوا النَّجْوَىٰ ۗ الَّذِينَ ظَلَمُوا ۗ ﴿٣﴾

Tarjuma: "Aur ye zaalim khufya taur par sargoshiyaan karte hain".

hal-haazaaa 'illaa ba-sharum-mislukum? هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلُكُمْ ۗ

Tarjuma: "Ke nabi hain ye (Muhammad ﷺ) magar tumhari hi tarah ek insaan".

Rasool Allah ﷺ se kalaam Allah sunkar unka koi saathi mutasir hota to ise alag lejaakar bade nasihaana andaaz mein samjhate ke arey tum khuwah makhuwah apne jaise ek insaan ko Allah ka Rasool aur uski baataon ko Allah ka kalaam samajh rahe ho. Iski baataon par sanjeedgi se ghaur karne ki zarurat nahi hai.

'Afa-ta'-tuunas-sibra wa 'antum
tubsi-ruun?

أَفَأَنْتُمْ السَّحَرَةُ وَأَنْتُمْ تُبْصِرُونَ ﴿٥﴾

Tarjuma: "To kya tum jaante bujhte jaadu mein padne jaarabe ho?"

Tum jaante bhi ho ke ye kalaam waghaira sab jaadu ka kamaal hai. To kya tum jaante bujhte hue iska shikaar hone jaa rahe ho? Unki is tarah ki sargarmiyon ki khabrain Huzoor ﷺ tak bhi pahunchti thi. Aap ﷺ ko yaqeenan is se bahut sadma pahunchta hoga ke agar koi Allah ka banda hidayat qubool karne par aamadah hua tha to isko phir warghalakar bhakta diya gaya hai. Chunache Aap ﷺ unke aapas ke shaitani mashwaraon ka sunte to yun farmate:

AAYAT - 4

Qaala Rabbii ya'-lamul-Qawla
fis-samaaa-'i wal-'arz: wa Huwas-
Samii-'ul-Aliim.

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

Tarjuma: "Rasool ﷺ ne kaha ke mera Rab jaanta hai har us baat ko jo aasmaan aur zameen mein hai, aur Wo sab kuch sunne waala , sab kuch jaan ne waala hai".

AAYAT - 5

Bal qaaluuu 'azgaasu 'ab-laamim-

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ

Tarjuma: "Balke wo ye bhi kehte hain ke ye (kalaam) pareshaan khayalaat hain".

Kabhi wo kehte ke ye Allah ka kalaam to hargiz nahi hai, balke Muhammad ﷺ sote mein khuwab dekhte hain aur khuwabaon ke paraganda khayalaat par mabni baatein logoan ko sunate rehte hain.

balif-taraahu

بَلْ أَفْتَرَهُ

Tarjuma: "Balke isne khud ghard liya hai".

Kabhi kehte ke ye kalaam to khud unka apne gharda hua hai magar ye galat taur par ise Allah ki taraf mansoob kar dete hain.

bal huwa shaa-'ir!

بَلْ هُوَ شَاعِرٌ

Tarjuma: "Balke ye to sha'ir hai".

Kabhi kehte ke khuda-daad sha'irana salahiyat ki bina par un par aamad hoti hai aur yun ye kalaam tarteeb paata hai.

fal-ya'tinaa bi-Aa-yatin-kamaaa
'ursilal-'awwa-luum!

فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ ﴿٦﴾

Tarjuma: "To ise chahiye ke wo laaye hamare paas koi mu'ajiza jaise (mu'ajizaat ke saath) pehle rasulaon ko bheja gaya tha".

Aur kabhi kehte ke agar ye waqetan Allah ke Rasool hain to phir pehle rasulaon ki tarah hamein koi mu'ajiza dikhayen.

AAYAT - 6

Maaa 'aamanat qab-lahum min-
qaryatin 'ablak-naahaa:

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا

Tarjuma: "Nabi imaan laayi koi basti un se pehle jis ko Humne halaak kiya".

In se pehle bahut se rasulaon ko hassi mu'ajizaat diye gaye the jo unhone apni qaumaon ko dikhaye, magar un mein se koi ek qaum ya koi ek basti bhi aisi nahi thi jo in mu'ajizaat ko dekhkar imaan laayi ho. Chunache wo log wazeh mu'ajizaat ko dekhkar bhi imaan na laaye aur aakhirkaar halakat hi unka muqadar bani.

'afahum yu'-minuun?

أَفَهُمْ يُؤْمِنُونَ ﴿٧﴾

Tarjuma: "To kya ye log (koi mu'ajiza dekhkar) imaan le aayenge?"

AAYAT - 7

Wa maaa 'arsalnaa qab-laka 'illaa
rijaalan-nuubii 'ilayhim fas-'aluuu
'Ablaz-Zikri 'in kuntum laa ta'-
lamuun.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَهُ تَعْلَمُونَ ﴿٧﴾

Tarjuma: "Aur (aye Nabi ﷺ!) Humne nahi bheja aap se pehle magar mardaon hi ko (bataur Rasool), unki taraf Hum Wahi karte the, (aye Quresh Makkah!) tum able zikr se puchlo agar tumhein maloom nahi".

Aayat ke pehle hisse mein khitaab Rasool Allah ﷺ se hai, magar baad mein khitaab ka rukh un logaon ki taraf hogaya hai jo kehte the ke ye to hamari tarah ke insaan hain, hum inki baat kaise maan lein? Un logaon se kaha jaa raha hai ke ye koi pehle Rasool nahi hain. Aap ﷺ se pehle bhi bahut se Rasool aaye, wo sab bhi insaan hi the. Wo insaanon hi ki tarah paida hue (siwaye Hazrat Esa ﷺ ke wo baghair baap ke paida hue). Wo insaanon hi ki tarah khaate peete aur dusri zaruriyaat-e-zindagi puri karte the. Ye baat agar tumhari samajh se balatar hai to tumhare ird-gird ahle kitaab yani yahood aur nasara maujood hain. Tum log un se puch lo ke pehle Rasool insaan the ya wo kisi mafooqul fitrat makhloq se ta'luq rakhte the?

AAYAT - 8

Wa maa ja-'alnaahum jasa-'dalla-laa ya'-kuluunat-ta-'aama wa maa kaanuu khaalidiin. وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

Tarjuma: "Humne un (Rasulaon) keliye aisa jism nabi banaya tha ke wo khana na khaate hon aur na hi wo hamesha (zinda) rehne waale hote the".

Pehle jo Ambiya aaye the wo sab aam insaanon ki tarah khaate peete the aur un mein se koi bhi abdi zindagi lekar nahi aaya tha. Chunache un mein se har ek par maut kar marhala bhi aaya.

AAYAT - 9

Summa sadaqnaahumul-wa'-da fa-'anjaynaahum wa man-nashaaa-'u ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَّشَاءُ

Tarjuma: "Phir Humne unke saath kiya gaya waada sach kar dikhaya, phir unhein aur (unke saath) jise chaaha ise nijaat di".

Hum ne Nuh ﷺ aur unke maan ne waalon ko sailaab ki aafat se mehfooz rakha. Hood ﷺ aur unke perokaaraon ko amaan bakhshi. Saleh ﷺ aur un par imaan waalaon ko nijaat di. Shoaib ﷺ aur unke saathiyon ko bachaya. Loot ﷺ aur unki betiyon ko maghzoob-oma'toob bastiyon se bahifazat nikala aur Musa ﷺ ke saath Bani Isra'il ko samundar se bach nikalne ka raasta diya. Yun Humne har martaba Apne rasulaon aur ahle imaan ke saath kiye gaye waade ko nibhaya.

wa 'ablaknal-musrifiin.

وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿١٠﴾

Tarjuma: "Aur had se badhne waalaon ko Humne halaak kar diya".

AAYAT - 10

Laqad 'anzalnaaa 'ilaykum Kitaaban
fibi Zikrukum: 'afalaa ta'-qiluun?

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ
أَفَلَا تَعْقِلُونَ ﴿١٠﴾

Tarjuma: "(Aye logo !) Ab Humne tumhari taraf ye kitaab naazil kardi hai, is mein tumhara zikr hai. To kya tum aqal se kaam nabi lete?"

Yahan ﴿ذِكْرُكُمْ﴾ Zikrukum ke do tarjume ho sakte hain, ek to ye ke is mein tumhare hisse ki nasihat aur taleem hai (yani Zikrun lakum) aur dusra ye ke "is mein tumhara apna zikr bhi maujood hai". Is dusre mafhoom ki wazahat ek hadees se milti hai. Jiske raawi Hazrat Ali رضي الله عنه hain. Aap رضي الله عنه farmate hain ke Rasool Allah صلى الله عليه وسلم na farmaya: ((أَلَا إِنَّهَا سِتْرٌ مِّنْ فَتْنَةٍ)) Alaa innahaa satakuunu fitnatun. "Agab ho jao! Anqareeb ek bahut bada fitna ronuma hoga." ((فَقُلْتُ: مَا الْمَخْرُجُ مِنْهَا يَا رَسُولَ اللَّهِ)) Faqultu: Maa al-makbraju minha ya Rasool Allah? "To maine pucha: Aye Allah ke Rasool صلى الله عليه وسلم us se nikalne ka raasta kaunsa hoga?" Yani is fitne se bachne ki sabeel kya hogi? Aap صلى الله عليه وسلم ne farmaya: ((كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا كَانَ قَبْلَكُمْ وَحَدِيثٌ مَا بَعْدَكُمْ وَحُكْمٌ مَا بَيْنَكُمْ))¹ Kitaabullaahi, fibi naba'u ma kaan qablakum wa khabaru ma ba'adikum wa hukmu ma baynakum, "Allah ki kitaab! Is mein tum se pehle logaon ki khabrein bhi hain, tumhare baad aane waalaon ke akhwaal bhi hain aur tumhare baahmi masa'il-o-ikhtelifaat ka hal bhi hai". In mu'ani mein yahan ﴿ذِكْرُكُمْ﴾ Zikrukum se muraad yehi hai ke tumhare har daur ke tamaam masa'il ka hal is kitaab ke andar maujood hai. Mai apne zaati tajrube ki bunyaad par keh sakta hun ke aaj bhi hamein har qism ki surat-e-haal mein Qur'an Majeed se rehnumayi mil sakti hai.

1. Sunan At-Tirmizi, Abwaab Faza'il-ul-Qur'an, Baab Majaa fi fazalul Qur'an wa sunan Al-Darami, kitaab Faza'ilul Qur'an baab fazal min qira'a Al-Qur'an.

AAYAAT 11 TO 15

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَوْا بِأَسَآ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾ قَالُوا يُونُسَ إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِثِينَ ﴿١٥﴾

11. *Wa kam qasamnaa min qaryatin-kaanat zaalimatan* و-وا 'ansha'-naa ba'-daha qaw-man 'aakhariin?
12. *Falammaaa 'ahassuu ba'-sanaaa 'izaa hum-minhaa yarkuzuun.*
13. *Laa tarkuzuu warji-'uuu 'ilaa maa 'utrifum fihi wa masaakinikum la-'allakum tus-'aluun.*
14. *Qaaluu yaa-waylanaaa 'in-naa kunnaa zaalimiin!*
15. *Famaa zaalat-tilka da'-waahum hattaa ja-'alnaahum hasiidan khaamidiin.*

AAYAT - 11

Wa kam qasamnaa min qaryatin-kaanat zaalimatan و-

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

Tarjuma: "Aur kitni hi bastiyon ko Humne pees daala jo zaalim thein".

Unke baasi gunhegaar, sarkash aur nafarmaan the. Chunache unhein saza ke taur par neest-o-nabood kar diya gaya.

wa 'ansha'-naa ba'-daha qaw-man 'aakhariin?

وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

Tarjuma: "Aur phir unke baad Humne utha khada kiya dusri qaumon ko".

Jaise qaum-e-Nuh ﷺ ke baad qaum-e-Aad ko mauqa mila aur qaum-e-Aad ke baad qaum-e-Samoob ne urooj paaya aur isi tarah ye silsila aage chalta raha.

AAYAT - 12

Falammaaa 'ahassuu ba'-sanaaa

فَلَمَّا أَحْسَوْا بِأَسَآ

Tarjuma: "Phir jab unhein mehsoos hua hamara azaab".

Jab azaab ke asaar zaahir hona shuru hogaye aur unhein ehsaas hogaya ke ab waqiye azaab aane waala hai to:

'izaa hum-minhaa yarkuzuun.

إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾

Tarjuma: "To is se bhaagne lage".

AAAYAT - 13

Laa tarkuzuu warji-'uuu 'ilaa maa
'utrifitum fihi wa masaakinikum la-
'allakum tus-'aluun.

لَا تَرْكُضُوا وَأَجْعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٤﴾

Tarjuma: "(Us waqt unhein kaha gaya:) Ab bhaago mat aur waapas jaao apne samaan-e-ta'aish aur mehellaat ki taraf, shayed ke wahan tumhein pucha jaaye".

Shayed wahan tumhein apna koi pursaan-e-haal ya khabargiri karne waala mil jaaye.

AAAYAT - 14

Qaaluu yaa-waylanaaa 'in-naa
kunnaa zaalimiin!

قَالُوا يٰوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥﴾

Tarjuma: "Unhone kaha: Haayehamarishaamat! hum tokhudhizaalimthe".
Chunke us waqt tak haqeeqat un par munkashaf ho chuki thi isliye unhone badi hasrat se eteraaf kiya ke haq ko jhutlakar aur Allah Ta'ala ki nafarmaniyon ka irtekaab karke unhone khud hi apni jaanon par sitam dhaaya tha.

AAAYAT - 15

Famaa zaalat-tilka da'-waahum hattaa ja-
'alnaahum basiidan khaamidiin.

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ
جَعَلْنَاهُمْ حَصِيدًا خُمِيدِينَ ﴿١٦﴾

Tarjuma: "Phir wo baar baar yehee kehte rahe, yahan tak ke Humne kardiyaa unhein kati hui kheti aur raakh ki maanind".

﴿خُمِيدِينَ﴾ basiidan ke mu'ane kati hui kheti ke hain, jabke ﴿حَصِيدًا﴾ khaamidiin se muraad ye hai ke wo bujhi hui aag ki tarah hogaye. Yani unki aabadiyon aisi veeraan huin ke zindagi ki koi ramaq wahan nazar na aati thi.

AAYAAT 16 TO 29

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْعِيبِينَ ﴿١٦﴾ لَوِ ارْزَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَآ تَتَّخِذُهُ مِنْ لَدُنَّا ۗ
 إِنَّ كُنَّا فَعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۗ وَكَلَّمَ الْوَيْلُ
 مِمَّا تَصِفُونَ ﴿١٨﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَنْ عِنْدَهُ لَآ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
 وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَآ يَفْتُرُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ
 هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلُ اللَّهِ لَفَسَدَتَا ۗ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
 يَصِفُونَ ﴿٢٢﴾ لَآ يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِن دُونِهِ إِلَهًا ۗ قُلْ مَا تَأْتُوا بِرَهَانِكُمْ ۗ
 هَذَا إِذْ كُرِمْنَا مَعِيَ وَذِكْرٌ مِّن قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَآ يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا
 مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَآ إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ
 وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَآ يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِ رَبِّهِ يَعْبُدُونَ ﴿٢٧﴾ يَعْلَمُ مَا
 بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّن حَشِيَّتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ
 يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّن دُونِهِ فَذَلِك نَجْرِيهِ جَهَنَّمَ ۗ كَذٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

16. Wa maa khalaqnas-samaaa-'a wal-'arza wa maa baynahumaa laa-
 'ibiin!

17. Law 'aradnaaa 'an-natta-khiza lahwal-lattakhaznaahu mil-
 ladunnaaa 'in-kunnaa faa-'iliin!

18. Bal naqzifu bil-Haqqi 'alal-baatili fa-yadmaghubuu fa-'izaa hurwa
 zaahiq! Wa lakumul-waylu mimmaa tasifuun.

19. Wa labuu man-fis-samaa-waati wal-'arz: wa man 'inda-huu laa
 yastakbiruuna 'an 'ibaadatihii wa laa yastahsi-ruun.

20. Yusabbihuunal-layla wan-nahaara laa yafturuun.

21. 'Amittakbazuuu 'aaliba-tam-minal-'arzi hum yunshi-ruun?

22. Law kaana fihimaaa 'aali-hatun 'illal-laahu la-fasadataa! Fa-
 Subhaanallaahi Rabbil-'Arshi 'ammaa yasifuun!

23. Laa yus-'alu 'ammaa yaf-'alu wa hum yus-'aluun.

24. 'Amittakbazuu min-duuni-hiii 'aalihah? Qul haatuu bur-haanakum:
 haazaa Zikru mam-ma-'iya wa Zikru man-qablii. Bal 'aksaruhum
 laa ya-'lamuunal-Haqqa fabum-mu'-rizuun.

25. *Wa maaa 'arsalnaa min-qabluka mir-rasuulin 'illaa nuuhii 'ilayhi 'annahuu Laaa-'ilaaha 'illaaa 'Ana fa'-buduun.*
26. *Wa qaaluttakbazar-Rah-maanu waladan-Subhaanah! Bal 'ibaadum-mukramuun.*
27. *Laa yasbiqunahuu bil-qawli wa hum-bi-'amrii ya'-maluun.*
28. *Ya'-lamu maa bayna 'ay-diihim wa maa khalfahum wa laa yashfa-'uuna 'illaa limanir-tazaa wa hum-min khashiyati-hii mushfiqun.*
29. *Wa many-yaqul minhum 'innii 'ilaahum-min-duunihii fazaalika najziibi Jahannam: kazaalika najziz-zaalimiin.*

AAYAT - 16

Wa maa khalagnas-samaaa-'a wal-'arza wa maa baynahumaa laa- وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَادٍ ﴿١٦﴾
'ibiin!

Tarjuma: "Aur Humne aasmaan aur zameen ko aur jo kuch un donon ke mabeen hai, khel keliye nahi banaya hai".

Yani Humne ye dunya khel tamashe aur shughal keliye nahi banayi hai. Hamari har takhleeq ba-maqсад aur atal qawaneen par mabni hai. Isi tarah dunya mein qaumaon ke urooj-o-zawaal ke baare mein bhi "Sunnat Allah" aur quwa'id-o-zuwabat bilkul ghair mubaddal aur naqabil-e-taghayyur hain.

AAYAT - 17

Law 'aradnaa 'an-natta-khiza لَوَأَرَدْنَا أَنْ نَتَّخِذَ لَهُوًا لَّا تَخَذُنُهُ مِنَ الَّذِينَ كَفَرُوا ﴿١٧﴾
labwal-lattakbazaahu mil-ladunnaa 'in-kunnaa faa-'iliin!

Tarjuma: "Agar Hum chaahate ke koi khel banayen to wo zaroor Hum Apne paas se bana lete, agar Hum ye karne waale hi hote".

AAYAT - 18

Bal naqzifu bil-Haqqi 'alal-baatili بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ ﴿١٨﴾
fa-yadmaghuhuu fa-'izaa huwa zaabiq! فَإِذَا هُوَ رَاقٍ ۗ

Tarjuma: "Balke Hum haq ko de maarte hain baatil par to wo iska bheja nikaal deta hai, to jabhi wo nabood hojaata hai".

Ye tareekh-e-insaani ka qur'ani falsafa hai. Dusri taraf ek nazriye spangler ka bhi hai. Iska kehna hai ke qaumaon ki zindagi ek fard ki zindagi se mushabiha hai. Jis tarah ek bachcha paida hota hai, bachpan guzarta hai, jawani ko pahunchta hai, budha hota hai aur phir mar jaata hai, aise hi dunya mein qaumein aur unki tehzibein paida hoti hain, taraqi karti hain, baam-e-urooj par pahunchti hain aur phir kamzoriyon aur kharabiyon ke baas zawal pazeer hokar khatam hojaati hain. Is ziman mein Carl Marks ne jo Dialectical Materialism ka nazarya (wazahat keliye mulaheza ho Ar-Ra'ad: 17 ki tashreeh) pesh kiya hai, wo bhi apni jagah eham hai. Beherhaal aayat zeir-e-nazar mein jo falsafa diya gaya hai iske mutabiq dunya mein haq-o-batil ki kashmakash musalsil jaari hai. Ek taraf Iblees, uski nasal aur uske agent hain, jabke dusri taraf Allah Ta'ala ke neik bande, Ambiya-o-Rasal, Siddiqeen, Shohda aur Momineen Sadiqeen hain. Qur'an ke is falsafa ko Iqbaal ne is tarah bayan kiya hai".

Satezah kaar raba hai azal se taa amroz

Chiraag-e-mustafa se sharaar bolebbi

Mashiyat-e-Ilaahi se kabhi kabhi ye kash makash dhamaka khez hokar baqaida ek mu'arke ki shakal ikhtiyaar kar leti hai. Aise mu'aqe par Allah Ta'ala taalibaan-e-haq ki madad karta hai aur unki taaqat ke zariye baatil ko kuchal kar rakh deta hai.

Haq-o-batil ka aisa hi ek bahut khaufnaak mu'arke qurb-e-qayamat ke zamane mein hone waala hai. Ye jungaon ka ek taweel silsila hoga jis ko Esa'yi riwayaat mein Armageddon jabke ahadees mein *المَلْحَمَةُ الْعُظْمَى* *Al-Malhamatul uzma'a* ka naam diya gaya. Alama Iqbal ne mustaqbil ke is mu'arke ka naqsha in alfaaz mein kheencha hai:

Dunya ko hai phir mu'arke-e-ruh wa badan pesh

Tehzeen ne phir apne darandaon ko ubhara

Allah ko pamardi-e-momin pe bharosa

Iblees ko Europe ki machinon ka sahara

Yahan Alama Iqbal ne lafz "tehzeeb" ke zariye isi makhsoos zehniyat aur soch ki taraf isharah kiya hai jis ke tehat Fir'aun ne apne awaam ko "طَرِيقَتَكُمْ الْمُنَى" *tareeqakumul muslaa*, ke naam par Hazrat Musa *عَلَيْهِ السَّلَام* ke khilaaf ubhaarne ki koshish ki thi ke is waqt tumhare misali tehzeeb-o-tamaddum ko bada khatra darpesh hai. Beherhaal Allah Ta'ala ko jab

bhi manzoor hota hai koi tehreek ya koi jamiyat haq ki alambardaar ban kar khadi hojaati hai aur baatil ise takrakar paash paash hojaata hai. Alama Iqbal ke alfaaz mein aise hi qaum ya jama'at Allah ke dast qudrat ki wo talwaar hai jis se wo batil ka qila qama karta hai:.

Surat-e-shamsbeer hai dast-e-qiza mein wo qaum

Karti hai jo har zamaan apne amal ka hisaab!

Lekin ye muqam-e-rafi sirf wohi qaum haasil kar sakti hai jo qadam qadam par khud apna ehtesaab karne ki policy par amal perahon.

Wa lakumul-waylu mimmaa tasifuun.

وَلَكُمُْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٩﴾

Tarjuma: "Aur tumhare liye tabahi hai iski wajah se jo tum log bayan kar rahe ho".

AAAYAT - 19

Wa lahuu man-fis-samaa-waati

وَلَا مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ

Tarjuma: "Aur Usi ka hai jo kuch aasmanon aur zameen mein hai".

wal-'arz: wa man 'inda-huu laa yastakbiruuna 'an 'ibaadatihii wa laa yastabsi-ruun.

وَمَنْ عِنْدَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿٢٠﴾

Tarjuma: "Aur jo (Mala'ika muqarribeen) Us ke paas hain wo Us ki ibadat se takabur (ki bina par gurez) nahi karte aur na hi wo susti karte hain".

AAAYAT - 20

*Yusabbihuunal-layla wan-nahaara
laa yafturuun.*

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢١﴾

Tarjuma: "Wo raat din (is tarah Uski) tasbeeh mein lage hue hain ke thakte nahi hain".

AAAYAT - 21

*'Amittakbazuuu 'aaliba-tam-
minal-'arzi hum yunshi-ruun?*

أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢٢﴾

Tarjuma: "Kya unhone zameen mein kuch aise mabood bana liye hain jo nasho numa dete hain?"

Kya unka khayaal hai ke wo in baatil ma'budaon ki nazre karam se dunya mein khoob phalen phulenge aur taraqi ki alaa manazil taye kar lenge?

AAAYAT - 22

Law kaana fiihimaaa 'aali-hatun
'illal-laahu la-fasadataa!

لَوْ كَانَ فِيهِمَا آلَ اللَّهِ لَفَسَدَتَا ۗ

Tarjuma: "Agar in donon (zameen-o-aasmaan) ke andar Allah ke siwa koi aur ma'bood bhi hote to laziman ye dono fasaad se bhar jaate".

Is kayenaat ka nazm-o-zabt zabaan-e-haal se gawahi de raha hai ke ye ek wahdat (Unitary System) hai. Iska madabar-o-muntazim ek hi hai aur iske intezaam mein ek se zyada ara'a ki ta'meel-o-tanfeez ka koi imkaan nahi hai. Jaisa ke Sureh Bani Isra'il mein farmaya gaya: ﴿قُلْ لَوْ كَانَ مَعَهُ آلَهُ كَمَا يُقُولُونَ إِذًا لَآتَوَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۗ﴾ *Qul-law kaana ma 'abuuu 'aalihatun-kamaa yaquuluuna 'izallab-tagaw 'ilaa Zil-'Arshi sabiilaa! "Aap ﷺ (in se) kehiye ke agar Allah ke saath dusre ma'bood hote jaisa ke ye kehte hain tab to wo zaroor talaash karte saheb-e-arsh ki taraf koi raasta".* Is se ye daleel bhi niktalti hai ke koi bhi idarah khuwah chota ho ya bada iska sarbarah ek hi hona chahiye aur agar kisi idare ke ek se zyada sarbarah honge to iska nazm-o-nusq tabah hojaayega. Yehi misaal mark ki qaumiyat ki daleel bhi hai. Zaahir hai ke khandaan jaisa eham aur hassaas idara ek jaise ikhtiyaraat ka haamil do sarbarahon ka muhtamil nahi hosakta. Aur jab ye saabit hogaya ke sarbarah ek hi hona chahiye to phir iska zyada haqdaar mard hi hai, kyunke Qur'an ke farmaan ke mutabiq mard hi "quwaam" hai. ﴿الرِّجَالُ قَوِّمُونَ عَلَىٰ النِّسَاءِ ۗ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ ۗ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ﴾ *Ar-rijaalu qarwaamuuna 'alan-nisaaa-'i bima fazzalat-laahu ba'-zahum 'alaa ba'-zinw-wa bima 'anfaquu min 'am-waalibim. (An-Nisa: 34)* "Mard haakim hain aurtaon par is bina par ke Allah ne in mein se baaz ko baaz par fazilat di hai aur isliye bhi ke wo apna maal kharch karte hain". Hamare haan mulki sateh par zyadatar intezami masa'il parliamani nizaam-e-hukumat mein ikhtiyaraat ki sanuwiyat (duality) ki wajah se paida hote hain. Is nizaam mein sarbarah-e-mamlakat aur sarbarah-e-hukumat ke uhde alag alag hain. In do uhdaon ke darmiyaan ikhtiyaraat ki taqseem usooli taur par mumkin hi nahi. Chunache agar vazeer-e-azam ba-ikhtiyaar hoga to sadar ke uhde ki haisiyat laazmi taur par numa'ishi hogi aur agar sadar fa'aal hoga to vazeer-e-azam kathputli bankar reh jaayega. Iske muqabile mein sidarati nizaam muntaqi aur tauhidi nizaam hai jis mein ek hi shakhsiyat sarbarah-e-mamlakat bhi hai aur sarbarah-e-hukumat bhi.

Fa-Subhaanallaahi Rabbil-'Arshi
'ammaa yasifuun! ﴿٢٣﴾ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Tarjuma: "To Allah Jo arsh ka maalik hai Wo in baataon se paak hai jo ye log banate hain".

AAAYAT - 23

Laa yus-'alu 'ammaa yaf-'alu wa
hum yus-'aluun. ﴿٢٤﴾ لَأَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Tarjuma: "Wo jo kuch karta hai Us se jawab dahi nahi hosakti aur in sab ki jawab dahi hogi".

AAAYAT - 24

'Amittakhazuu min-duuni-hiii 'aalihah? ﴿٢٥﴾ أَوِ اتَّخَذُوا مِنْ دُونِ اللَّهِ

Tarjuma: "Kya unhone Us ke siwa dusre ma'bood bana liye hain"?

Qul haatuu bur-haanakum: ﴿٢٦﴾ قُلْ هَاتُوا بُرْهَانَكُمْ

Tarjuma: "Aap ﷺ kehiye ke laao apni daleel!"

haazaa Zikru mam-ma-'iya wa
Zikru man-qablii. ﴿٢٧﴾ هَذَا ذِكْرٌ مَنْ قَبْلِي

Tarjuma: "Ye (Qur'an) zikr hai un logaon ka bhi jo mere saath hain aur unka bhi jo mujh se pehle the".

Bal 'aksaruhum laa ya'-lamuunal-
Haqqa fabum-mu'-rizuun. ﴿٢٨﴾ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ

Tarjuma: "Balke in mein se aksar log haq ko nahi pehchante, isliye wo eraaz kar rahe hain".

AAAYAT - 25

Wa maaa 'arsalnaa min-qablika
mir-rasuulin 'illaa nuubiii 'ilayhi
'annahuu Laaa-'ilaaha 'illaaa 'Ana
fa'-buduun. ﴿٢٩﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيْ
إِلَيْهِ أَنْتَ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Tarjuma: "Aur Humne Aap ﷺ se pehle koi Rasool nahi bheja magar us ki taraf yehi Wahi karte the ke mere siwa koi ma'bood nahi, pas meri hi bandagi karo".

AAYAT - 26

Wa qaaluttakbazar-Rah-maanu waladan- وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ؕ
Subhaanah! Bal 'ibaadum-mukramuun. بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

Tarjuma: "Aur unhone kaha ke Rehman ne (kisi ko Apna) beta bana liya. Wo paak hai (is se) balke wo is ke mukarram bande hain".

Jis kisi ko bhi ye log Allah ki aulaad qaraar dete hain, wo farishte hon, Ambiya hon ya auliya Allah, sab Us ke muqarrab bande hain.

Allah Ta'ala ne unhein Apne bandaon ki haisiyat se Apne haan ba'izzat muqaam ataa kiya hai: ﴿ اِنَّ لَهُمْ قَدْرًا صَدَقِيْ عِنْدَ رَبِّهِمْ ۗ ۝۶ ﴾ *anna labum qadama Sid-qin 'inda Rabbi-him?* (Yunus: 2) "Yaqeenan unke liye hai sachchayi ka martaba unke Rab ke paas".

AAYAT - 27

Laa yasbiquunahuu bil-qawli wa لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِ رَبِّهِمْ يَعْمَلُونَ ﴿٢٧﴾
hum-bi-'amrihii ya'-maluun.

Tarjuma: "Wo sabaqat nahi karte Us se baat mein aur wo Uske hukm hi ki ta'meel karte hain".

AAYAT - 28

Ya'-lamu maa bayna 'ay-diibim wa يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
maa khalfahum

Tarjuma: "Wo jaanta hai jo kuch unke saamne hai aur jo kuch unke peeche hain".

wa laa yashfa-'uuna 'illaa limanir- وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنَ
tazaa wa hum-min khashyati-hii خَشِيَّتِهِ مُشْفِقُونَ ﴿٢٨﴾
mushfiqun.

Tarjuma: "Aur wo shafa'at nahi karenge siwaye iske jiske liye wo raazi hoga, aur wo to khud iske khauf se larzaan-o-tarsaan rehte hain".

AAYAT - 29

Wa many-yaqul minhum 'inniii وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذٰلِكَ
'ilaahum-min-duunibii fazaalika نَجْزِيْهِ جَهَنَّمَ ؕ
najziibi Jahannam:

Tarjuma: "Aur jo koi bhi (bilfarz) in mein se kabe ke mai ilaah hun Allah ke siwa, to ise Hum badla denge jahanum ka".

kazaalika najziz-zaalimiin. كَذٰلِكَ نَجْزِي الظٰلِمِيْنَ ﴿٢٩﴾

Tarjuma: "Isi tarah Hum badla dete hain zaalimon ko".

AAYAAT 30 TO 41

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٠﴾ وَمَا جَعَلْنَا لِشَرِّ مَن
 قَبْلِكَ الْخُلْدَ أَفَإِنَّ مَتَّ فَهُمْ الْخَالِدُونَ ﴿٣١﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبِّئُكُمْ بِالْشَّرِّ
 وَالْخَيْرِ فَمَتْنَةٌ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٢﴾ وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا
 أَهَذَا الَّذِي يَذَّكُرُ إِلَهُكُمْ هُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٣﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ سَأُوبِكُمْ
 آيَتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٤﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٥﴾ لَوْ يَعْلَمُ الَّذِينَ
 كَفَرُوا حِينَ لَا يَكْفُؤُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٦﴾ بَلْ تَأْتِيهِمْ
 بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾ وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِّنْ
 قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٨﴾

30. 'Awwalam yarallaziina kafaruuu 'annas-samaa-waati wal-'arza kaanataa ratqan-fafataq-naabumaa? Wa ja-'alnaa minal-maaa-'i kulla shay-'in hayy. 'Afalaa yu'-minuun?
31. Wa ja-'alnaa fil-'arzi ra-waasiya 'an-tamiida bihim wa ja-'alnaa fihaa fijaajan-subulal la-'allahum yahtaduun.
32. Wa ja-'alnaa-samaaa-'a saqfam-mahfuuzaa: wa hum 'an 'Aayaatihaa mu'-rizuun!
33. Wa Huwallazii khalaqal-Layla wan-Nahaara wash-shamsa wal-qamar: kullun-fii falakiny-yasbahuun.
34. Wa maa ja-'alaa libasha-rim-min-qablikal-kbuld: 'afa-'immita fabumul-khaaliduun?
35. Kullu nafsina-zaaa-'iqatul-marwt: wa nabluukum-bish-sharri wal-khayri fitnah. Wa 'ilaynaa turja-'uun.
36. Wa 'izaa ra-'aakallaziina kafaruuu 'inyyatta-khizuumaka 'illaa huzuwawa. 'Ahaazallazii yazkuru 'aalihatakum? Wa hum-bi-zikirir-Rahmaani hum kaafiruun!
37. Khuliqal-'insaanu min 'ajal: sa-'uriikum 'Aayaatii falaa tasta'-jiluun!
38. Wa yaquuluuna mataa haazal-wa'-du 'in-kuntum saadiiqin?
39. Law ya-'lamullaziina kafa-ruu hiina laa yakuffuuna 'anw-wujuhibhimun-Naara wa laa 'an-zuhuuribim wa laa hum yunsaruun!

40. Bal ta'tiibim bagtatan-fa-tab-hatu-hum falaa yastatii-'uuna raddahaa waa laa hum yunzaruuun.

41. Wa laqadis-tubzi-'a bi-rusulim -min-qabluka fahaaga billaziina sakbiruu minhum-maa kaanuu bibii yastabzi-'uun.

AAYAT - 30

'Awwalam yarallaziina kafaruuu
'annas-samaa-waati wal-'arza
kaanataa ratqan-fafataq-naahumaa?

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

Tarjuma: "Kya dekha nahi un kaafiraon ne ke aasmaan aur zameen band the phir Humne inko khol diya!"

Yani shadeed garmi aur habs ki surat-e-haal jis mein logaon ki jaan par bani hui hoti hai. Is kaifiyat mein bazahir yun mehsoos hota hai ke aasmaan ke darwaze bhi band hain, zameen ke sote bhi khushk hain, baarish ka duur duur tak koi imkaan nahi, har taraf khushk saali ka raaj hai aur phir eka-ek Allah ki Rehmat se ye surat-e-haal tabdeel hojaati hai. Aasmaan ke dahane khul jaate hain aur baarish ke paani se zameen par nabatati aur haiwanati zindagi ki chahal pehla shuru hojaati hai.

Iske alawa is aayat mein ye ishara bhi milta hai ke Big Bang ke baad maade ka jo ek bahut bada gola wajood mein aaya to wo eka-ek ja-wajood (Homogenous mass) ki surat mein tha. Phir maade ke is gole mein taqseem hui, mukhtalif sitaraon aur sayaraon ke guchche bane, kekhshayen (Galaxies) wajood mein aayein, suraj aur uske sayaraon ki takhleeq hui, aur yun hamari zameen bhi paida hui. Goya is saare takhleeqi amal ka izhaar is ek faqre mein hogaya ke aasmaan aur zameen band the, yani baaham mile hue the aur Hum ne unhein khol diya, juda kardiya.

Wa ja-'almaa minal-maaa-'i kulla
shay-'in hayy.

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

Tarjuma: "Aur Humne paani se har jaandaar shaye ko banaya!"

Yahan par *ja-'almaa* farmaya: ﴿وَجَعَلْنَا﴾ ke bajaye *khalaqnaa* ke bajaye Zameen ke upar zindagi jis kisi shakal mein bhi hai, chaahe wo nabatati hayaat ho ya haiwani, har jaandaar cheez ka mada-e-takhleeq mitti aur mabda-e-hayaat paani hai. Mitti *turaab* (تُرَاب) aur paani milkar gaara *طين* (طين) bana. Phir ye *Tiini laazib* (طين لاذب) *Tiini laazib* tabdeel hua. Phir isne *hamim masnuun* (حَيِّ مَسْنُون) *hamim masnuun* ki shakal ikhtiyaar ki. Iske baad *salal min hayy masnuun* (صَلَالٍ مِّنْ حَيٍّ مَسْنُون)

Salsalim min hama'in masnuun ka marhala aaya. Phir كالفخار صالصال Salsalin kalfakh-khaar bana. (Is silsile mein Suratul Hijr, aayat 26) ki tashreeh bhi madd-e-nazar rahe). Goya mitti se har jaandaar cheez ki takhleeq hui aur in sab ki zindagi ka daro-madaar paani par rakha gaya. Chunache har jaandaar keliye mabda-a-hayaat paani hai.

'Afalaa yu'-minuun?

أَفَلَا يُؤْمِنُونَ ﴿٢٦﴾

Tarjuma: "To kya (ye sab kuch jaan lene ke baad bhi) ye log imaan nahi laayenge?"

AAAYAT - 31

Wa ja-'alnaa fil-'arzi ra-waasiya
'an-tamiida bibim

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ ۖ

Tarjuma: "Aur Hum ne zameen mein mazboot pahaad jama diye taake wo unhein lekar (ek taraf) jhuk na jaaye."

wa ja-'alnaa fihaa fijaajan-subulal
la-'allahum yahtaduun.

وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

Tarjuma: "Aur Humne is ke andar bade kushada raaste banaye taake ye log raahyaab hon".

Maidani raastaon ke alawa bade bade pahadi silsilaon ke andar bhi qudrati raaste rakhe aur waadiyaan banayein taake aise ilaaqaon mein bhi logaon keliye safar karna mumkin ho sake.

AAAYAT - 32

Wa ja-'alnaa samaaa-'a saqfam-
mahfuuzaa: wa hum 'an 'Ayaatihaa
mu'-rizuun!

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۖ

وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

Tarjuma: "Aur Humne aasmaan ko ek mehfooz chat bana diya, lekin ye log is (aasmaan) ki nishaniyon ko dhiyaan mein nahi laate".

Is se pehle ye mazmoon Suratul Hijr mein is tarah bayaan hua hai:
﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿٣١﴾ وَحَفِظْنَاهَا مِنْ كُلِّ سَيْطَانٍ رَاجِمٍ ﴿٣٢﴾﴾ Wa laqad ja-'alnaa fis-samaaa-'i Buruu-jan wwa zayyan-naahaa lin-naazi-riin; Wa hafiz-naahaa min-kulli Shay-taanir-rajiim: "Aur Humne aasmaan mein burj banaye hain aur ise muzayyan kar diya hai dekhne waalaon keliye aur Humne hijfazat ki hai iski har shaitan mardood se". Yani aasmaan-e-dunya par jo sitaare hain wo baas zeenat bhi hain, lekin dusri taraf ye shayateen jinke liye missile centre bhi hain. In mein se jo koi bhi

apni huddod se tajawuz karke ghaib ki khabraon ki toh mein aalam-e-baala ki taraf jaane ki koshish karta hai is par shahaab-e-saaqib ki shakal mein missile dagha jaata hai aur yun in shayateen ki pahunch ke hawale se aasmaan ko ﴿سَفِينًا مَّحْفُوظًا﴾ saqfam-mahfuuzaa: ka darja diya gaya Ab tak ki scienci tehqiqaat ke hawale se ﴿سَفِينًا مَّحْفُوظًا﴾ saqfam-mahfuuzaa: ke do pehlu aur bhi hain. In mein se ek to O-Zone Layer ki faraham karda hifazati chatri hai jisne pure kara-e-arz ko dhaamp rakha hai aur yun suraj se nikalne waali tamaam muzir shua'aon ko zameen tak aane se rokne keliye ye filter ka kaam karti hai (maholiyaati science ke mahireen aajkal iske baare mein bahut fikarmand hain ke mukhtalif insaani sargarmiyon ki wajah se ise nuqsan pahunch raha hai aur ye batadreej kamzor hoti jaa rahi hai). Iske saath saath hamari fiza (zameen ke upar kara-e-hawayi) bhi hifazati chat ka kaam dete hai. Khila mein tairne waale choti badi jasamataon ke be-shumar pathar (ye pather ya pather numa tohs ajsaam mukhtalif sitaraon ya sayaraon mein hone waali toot phoot ke natije mein har waqt khila mein bikhre rehte hain) jab karra-e-hawayi mein daakhil hote hain to apni tez raftaari ke sabab hawa ki ragad se jalkar fiza mein hi tehleel hojaate hain aur yun zameen inke nuqsanaat se mehfooz rehti hai.

AAYAT - 33

Wa Huwallazii khalaqal-Layla wan-Nahaara wash-shamsa wal-qamar: ﴿هُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ﴾

Tarjuma: "Aur Wohi hai Jis ne paida kiya raat, din, suraj aur chaand ko".

kullun-fii falakiny-yasbahuun.

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Tarjuma: "Ye sab ke sab apne apne madaar mein tair rabe hain".

AAYAT - 34

Wa maa ja-'alaa libasha-rim-min-qablikal-khuld:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ﴾

Tarjuma: "Aur (Aye Nai ﷺ!) Aap se pehle Humne kisi insaan keliye durwaam nahi rakha".

'afa-'immitta fahumul-khaaliduun?

﴿أَفَأَيْنَ مَتَّ فَمَهُمُ الْخُلْدُونَ﴾

Tarjuma: "To agar Aap ﷺ faut hogaye to ye log kya hamesha rahenge?"

Aap ﷺ ke ye mukhalifeen Abu Jahal, Abu Lahab waghaira hamesha ki zindagiyaan lekar to nahi aaye. In sab ko ek din marna hai aur Hamare saamne pesh hona hai.

AAAYAT - 35

Kullu nafsin-zaaa- 'iqatul-marwt: .

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Tarjuma: "Har jaandaar ko maat ka maza chakhna hai".

wa nabluukum-bish-sharri wal-khayri fitnah.

وَنَبَلُوكُمْ بِالْشَّرِّ وَالْخَيْرِ فِتْنَةً ط

Tarjuma: "Aur Hum aazmate rehte hain tum logaon ko shar aur khair ke zariye se".

Is dunya mein tumhari aazma'ish keliye tum logaon ko Hum mukhtalif qism ki kaifiyaat se dochaar karte rehte hain. Khair-o-shar aur khushi-o-gham ke baare mein tum logaon ke apne paimane aur apne miyaraat hain aur isi munasibat se in kaifiyaat ke baare mein tumhare manfi ya masbat tasiraat hote hain, magar zaruri nahi ke haqeeqat bhi tumhare hi tasiraat ke mutabiq ho. Ye bhi hosakta hai ke tum log jise shar samajhte ho wo haqeeqat mein khair ho aur jo cheez tumhare nuqta-e-nazar se khair hai wo asal mein shar ho. Suratul Baqarah mein farmaya gaya: ﴿ وَعَلَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٤﴾
Wa 'asaaa 'an-takrahuu shay-' anw-wa huwa khayrul-lakum. Wa 'asaaa 'an-tuhibbuu shay-' anw-wa huwa sharrul-lakum. Wal laahu ya'-lamu wa 'an-tum laa ta'-lamuun. "Aur ho sakta hai ke tum kisi shaye ko na-pasand karo aur wo tumhare liye behtar ho. Aur hosakta hai ke tum kisi cheez ko pasand karo daraan haal ye ke wohi tumhari liye buri ho. Aur Allah jaanta hai, tum nahi jaante". Beherhaal dunya mein pesh aane waale achche bure ye halaat tumhari aazma'ish keliye hain.

Wa 'ilaynaa turja-'uun

وَالْيَنَّا تُرْجَعُونَ ﴿٦٥﴾

Tarjuma: "Aur tum sab log hamari hi taraf lauta diye jaaoge".

AAAYAT - 36

Wa 'izaa ra-'aakallaziina kafaruuu 'inyyatta-khizuunaka 'illaa buzuwwa.

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنَّ يَتَّخِذُونَكَ إِلَّا هُزُوًا

Tarjuma: "Aur (Aye Nabi ﷺ!) ye kaafir log jab bhi aap ko dekhte hain to aapka mazaag udaate hain".

Ye mushrikeen mukhtalif andaaz mein Aap ﷺ par istehzaa'iya faqre kaste hain, Aap ﷺ ko dekhte hain to ek dusre se mukhatib hokar is tarah Aap ﷺ ka tamaskhar udaate hain:

'Abaazallazii yazkuru 'aalihatakum? أَهَذَا الَّذِي يَذْكُرُ إِلَهُتَكُمْ؟

Tarjuma: "Kya ye hai wo shakhs jo tumhare ma'budaon ka zikr karta hai".

Yani kehta hai ke unki koi haqeeqat nahi. Aur is tarah unki shaan mein gustakhi ka irtekaab karta hai!

Wa hum-bi-zikir-Rahmaani hum kaafiruun! وَهُمْ يَذْكُرِ الرَّحْمَنَ هُمْ كُفْرُونَ ﴿٣٧﴾

Tarjuma: "Aur Wo khud Rehmaan ke zikr se munkir hain".

Unhein to apne ma'budaon ka zikr achcha lagta hai. Laat-o-azaa ka zikr hoto ye log khush hote hain aur Allah Ta'ala ke zikr se unke dil bujh jaate hain.

AAAYAT - 37

Khuliqal-'insaanu min 'ajal: خَلِيقَ الْإِنْسَانُ مِنْ عَجَلٍ ﴿٣٨﴾

Tarjuma: "Insaan banaya gaya hai ujlat se".

Yani insaan ki khilqat mein ujlat pasandi rakhi gayi hai. Ujlat pasandi insaan ki sarshat mein daakhil hai. Is hawale se ye nukta achchi tarah samajh lena chahiye ke insaan ki zaat ya shakhsiyat ke do hisse hain. Ek hissa maadi, jismani ya haiwani hai jiski takhleeq zameen yani mitti se hui hai. Is maadi wajood mein bahut si kamzoriyaan aur kotahiyaan rakhi gayi hain. Suratun Nisa ke ye alfaaz is haqeeqat par shaahed hain: ﴿وَخَلَقَ الْإِنْسَانَ ضَعِيفًا﴾ wa khuliqal-'in-saanu za-'iifaa ke bunyaadi taur par insaan kamzor aur za'eef paida kiya gaya hai. Insaani zaat ka dusra pehlu ruhani hai. Insaani ruh chunke Noor se paida ki gayi hai isliye iska ye pehlu bahut buland aur arfa hai. Isj pehlu ke baare mein Suratun Teen mein farmya gaya hai: ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ Laqad khalaqnal-'insaana fiii 'absani taqwiim, "Humne insaan ko bebtareen surat mein paida kiya hai". Goya asal insaan to wo ruh hi hai jo insaani takhleeq ke marhala-e-awwal (wazahat keliye Al-An'aam: 94 ki tashreeh mulaheza ho) mein ﴿أَحْسَنَ تَقْوِيمٍ﴾ 'absani taqwiim ki kaifiyat mein paida ki gayi. Is "Noor" ko phir is insaani jism ke andar rakha gaya jo mitti se bana hai. Aur is wajah se is mein bahut si kamzoriyaan paayi jaati hain jin mein se ek kamzori ye bhi hai ke wo fitri aur jabli taur par ujlat pasand hai.

sa-'uriikum 'Aayaatii falaa tasta'-jiluun! سَأُورِيكُمْ آيَاتِي فَلَا تَسْعَجَلُونَّ ﴿٣٩﴾

Tarjuma: "Jald hi Mai tumhein Apni nishaniyaan dikha dunga, pas tum log Mujh se jaldi na machao".

Kya ajab ke tumhare azaab ke baare mein wa'eedaon ke pura hone ka waqt qareeb hi aalaga ho.

AAAYAT - 38

Wa yaquuluuna mataa haazal-wa'-
du 'in-kuntum saadiqiin?

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن
كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

Tarjuma: "Aur ye log kehthe hain ke ye waada kab pura hoga agar Aap ﷺ sachche hain?"

Is se murad azaab aane ya mu'ajiza dikhaane ka waada hai.

AAAYAT - 39

Law ya'-lamullaziina kafa-ruu hiina
laa yakuffuuna 'anw-wujuuhibimun-
Naara wa laa 'an-zuhuurihim wa
laa hum yunsaruun!

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ ﴿٣٩﴾

Tarjuma: "Kaash! in kaafiraon ko maloom hota (is waqt ke baare mein) jab wo aag ko hata na sakenge apne chehraon se aur na hi apni peethaon se aur na hi unki madad ki jaayegi".

AAAYAT - 40

Bal ta'tihibim bagtatan-fa-tab-hatu-hum

بَلْ تَأْتِيهِمْ بَعَثَةٌ فَتَذَكَّهُمْ

Tarjuma: "Balke wo (qayamat) in par achanak aayegi aur unhein mabhoot kar degi".

Yani unke hosh khodegi. Ye wohi lafz (baa haa taa) hai jo Al-Baqarah: 258 mein Namrood ke baare mein aaya hai: ﴿فَبِمَتِ الَّذِينَ كَفَرُوا﴾ fa-buhital-lazii kafar, "To (ye sunkar) wo kaafir hakka bakka reh gaya".

falaa yastatii-'uuna raddahaa waa
laa hum yunzaruun.

فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

Tarjuma: "To na inki isteta'aat hogi is (qayamat ya azaab) ko taalne ki aur na hi unhein koi mahulat milegi".

AAAYAT - 41

Wa laqadis-tubzi-'a bi-rusulim -min-qablika

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِ مِّن قَبْلِكَ

Tarjuma: "Aur (Aye Nabi ﷺ!) Aap se pehle jo Rasool aaye the unka bhi mazaaq udaya gaya tha.

Lehaza Aap ﷺ is surat-e-haal ko bardasht kijiye aur sabar ka daaman thaam kar apna farz ada karte rahiye.

fabaqa billaziina sakhiruu minhum- فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا
 maa kaanuu bibii yastabzi-uun. بِهِ يَسْتَهْرَءُونَ ﴿٤٢﴾

Tarjuma: "To Phir gher liye in mein se mazaqaq udaane waalaon ko isi (azaab) ne jiska wo mazaqaq udaaya karte the".

Phir jab Allah Ta'ala ki mashiyat ke mutabiq azaab-e-mau'ood ayaa to un mazaqaq udaane waalaon ko neest-o-nabood karke نَسِيًا مَّنْسِيًا nasyam mansiyan, kar diya gaya.

AAYAAT 42 TO 50

قُلْ مَنْ يَكْفُرْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ
 الْإِلَهَةُ تَسْبَعُهُمْ ۚ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِتَّاعِيُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ
 وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾
 قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۗ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَيْنَ مَسَّتْهُمُ نَفْخَةٌ
 مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوْمِئِذٍ إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
 فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا ۗ وَكُفَى بِالنَّاصِيَةِ ﴿٤٧﴾ وَلَقَدْ آتَيْنَا
 مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً ۗ وَذَكَرَ اللَّامِتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ
 مُشْفِقُونَ ﴿٤٩﴾ وَهَذَا ذِكْرٌ مُبْرَكٌ أَنْزَلْنَاهُ ۗ وَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

42. Qul manyyakla-'ukum-bil-layli wan-nahaari minar-Rahmaan? Bal hum 'an-zikri-Rabbihim-mu'rizuun.
43. 'Am lahum 'aalihatun tamna-'uhum-min-duuninaa? Laa yastatii'uuna nasra 'an-fusihim wa laa hum-minnaa yushabuun.
44. Bal matta'-naa haaa-'ulaaa-'i wa 'aabaaa-'ahum hatta taala 'alayhimul-'umur; 'afalaa yarawna 'annaa na'-til-'arza nanqusubaa min 'atraafi-haa? 'Afahumul-gaalibuun?
45. Qul-'innamaaa 'unzirukum bil-wahyi wa laa yasma-'us-summund-du-'aaa-'a 'izaa maa yunzaruun.
46. Wa la-'im-massat-hum nafhatum-min 'Azaabi Rabbi-ka la-yaquulunna yaa-waylanaaa 'innaa kunnaa zaalimiin!
47. Wa naza-'ul-marwaaziinal-qista li-Yawmil-Qiyaamati falaa tuzlamu nafsun-shay-'aa. Wa 'in-kaana misqaala habba-tim-min khardalin 'ataynaa bibaa: wa kafa binaa haasi-biin.

48. *Wa laqad 'aataynaa Muu-saa wa Haaruunal-Furqaana wa Ziyaa-an'awwa Zikral-lil-Muttaqiin.-*
49. *'Allaziina yakh-shawna Rabbahum-bil-gaybi wa hum-minas-Saa-'ati mushfiqun.*
50. *Wa haazaa Zikrum-Mubaa-rakun 'anzalnaah: 'afa-'antum lahuu munkiruun.*

AAAYAT - 42

Qul manyyakla-'ukum-bil-layli wan-nahaari minar-Rahmaan? قُلْ مَنْ يَكْلُوْكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمٰنِ ؕ

Tarjuma: "Aap ^{ke taraf se} in se puchiye ke kaun tumhari hifazat karta hai raat din Rehmaan ke taraf se?"

Yani Allah Ta'ala hi ne tumhare liye muhafiz (Body Guards) muqarar kar rakhe hain. Ye mazmoon do martaba is se pehle bhi aachuka hai. Suratul An'aam: 61 mein farmaya gaya: ﴿وَيُرْسِلْ عَلَيْكُمْ حَفَظَةً﴾ wa yursilu 'alaykum hafazah, ke wo farishtaon ki surat mein tumhare liye muhafiz muqarar karta hai. Suratur Ra'ad: 11 mein irshaad hua: ﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُوْنَهُ مِنْ اَمْرِ اللّٰهِ﴾ Labhuu mu-'aqqi-baatum-mim-bayni ya-dayhi wa min khal-fihii yahfa-zuunahuu min 'amrillaah. "Is (insaan) keliye baari baari aane waale (pehredaar) hain, wo iske saamne aur iske peeche se iski hifazat karte rehte hain Allah ke hukm se". Murad ye hai ke jab tak Allah ko manzoor hota hai wo maut se ya masa'ib-o-haadsaat se khud insaan ki hifazat karta hai.

Bal hum 'an-zikri-Rabbihim-mu'rizuun. بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ

Tarjuma: "Balke ye log apne Rab ke zikr se eraaz kiye hue hain".

AAAYAT - 43

'Am lahum 'aalihatun tamna-'ubum-min-duuninaa? .

اَمْ لَهُمُ الرَّهْمَةُ تَتَّبِعُهُمْ مِّنْ دُوْنِنَا ؕ

Tarjuma: "Kya unke aise ma'bood hain hamare siwa jo unko bachate hain"?

Laa yastatii'uuna nasra 'an-fusihim wa laa hum-minnaa yushabuun

لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَلَا هُمْ مَتَّابُوْنَ

Tarjuma: "Wo to khud apni madad bhi nahi kar sakte aur na hi wo hamare muqabile mein unki masabibat kar sakte hain".

Yani hamare muqabile mein unke khud saakhta ma'budaon ki dosti unke kisi kaam nahi aa sakti.

AAAYAT - 44

Bal matta'-naa haaa-'ulaaa-'i
 wa 'aabaaa-'abum hattaa taala ^ط **بَلْ مَتَّعْنَا هَؤُلَاءِ وَاٰبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ**
 'alayhimul-'umur;

Tarjuma: "Lekin Humne (dunyaawi) nematein ataa kein unko bhi aur unke abaa-o-ajdaad ko bhi, yahan tak ke un par ek muddat guzar gayi.

Hum unhein musalsil dunyawī nemataon se nawaazte rahe, yahan tak ke wo unke aadi hogaye, unhein apni milkiyat samajhne lage aur in par khoob itraane lage.

'afalaa yarawna 'annaa na'-til-
 'arza nanqusubaa min 'atraafi-baa? ^ط **اَفَلَا يَرَوْنَ اَنَّا نَاتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا**

Tarjuma: "Kya ye log dekhte hain ke Hum zameen ko iske kinaaron se ghatate chale aarabe hain?"

Kya mushrikeen-e-Makkah ko ye tohs haqeeqat nazar nahi aarahi hai ke is sar zameen mein unka asar-o-rasookh roz-baroz kam horaha hai. Islaam ka paigham musalsil phail raha hai. Makkah ke andar se bhi is roshni ka dairah wasee ho raha hai aur baaher ke qaba'il mein bhi dawat-e-islam ka ta'ruf rafta rafta badhta chala jaa raha hai. Goya mushrikeen-e-Makkah ke liye zameen musalsil sukadti chali jaa rahi hai aur har aane waale din ke saath ahle imaan ki tedaad aur taaqat mein izaafa horaha hai. In se milte julte alfaaz mein ye mazmoon is se pehle Suratur Ra'ad mein bhi aachuka hai:

^ط **اَوَلَمْ يَرَوْا اَنَّا نَاتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا** ^ط **وَاللّٰهُ يَحْكُمُ لَا مُعْتَبَرٍ وَّلٰكِنّٰهُ هُوَ السَّرِيْعُ الْحِسَابِ ﴿٤٤﴾**

'A-walam ya-raw 'annaa na'-til-'arza nan-qusubaa min 'atraa-fihaa?
 Wallaahu yahkumu laa mu-'aqqiba li-Huk-mih: wa Hurwa Sarii-'ul-bi-saab. "Kya ye log dekhte nahi ke Hum zameen ko ghatate chale aarabe hain iske kinaaron se? aur Allah hi faisla karne waala hai, koi nahi peeche daalne waala Uske hukm ko, aur Wo jald hisaab lene waala hai".

'Afahumul-galibuun? ^ط **اَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾**

Tarjuma: "To kya (ab bhi wo samajhte hain ke) wohi ghalib aane waale hain?"

Ye sab kuch dekhte hue bhi kya unka khayal hai is kash makhsh mein wohi jeetenge"

AAAYAT - 45

Qul-'innamaaa 'unzirukum bil-wahyi قُلْ إِنَّمَا أُنزِرُكُمْ بِالْوَحْيِ

Tarjuma: "Aap ﷺ keh dijiye ke mai tum logaon ko khabardaar karta hun Wahi ke zariye se".

wa laa yasma-'us-summud-du-'aaa- وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنْدَرُونَ ﴿٤٥﴾
'a 'izaa maa yunzaruun.

Tarjuma: "Aur behre nahi sunte kisi pukaar ko jab unhein khabardaar kiya jaata hai".

Agar aap ek behre ko chilla chilla kar khabardaar kar rahe hon ke tumhare peeche ek sher tum par hamla-awar hone jaa raha hai to wo kahan khud ko is khatre se bachayega. Yehi misaal in munkareen ki hai jo dawat-e-haq ki awaaz sunne ki salahiyat se mehroom ho chuke hain.

AAAYAT - 46

Wa la-'im-massat-hum nafhatum- وَلَيْنَ مَسْتَهْمُ نَفْحَةٍ مِّنْ عَذَابِ رَبِّكَ لِيَقُولَنَّ
min 'Azaabi Rabbi-ka la- yaquulunna yaa-waylanaaa 'innaa يُونِيئًا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾
kunnaa zaalimiin!

Tarjuma: "Aur agar unhein Aap ﷺ ke Rab ke azaab ka ek bhakka bhi lag jaaye to fauran cheekh uthenge ke haaye hamari shaamat, hum hi zaalim the".

Yehi log jo ab akad akad kar baatein karte hain aur Aap ﷺ par tanz-o-istehza'a ke teer barsaate hain, azaab-e-ilaahi ka ek jhatka bhi nahi seh sakenge aur duhayi machana shuru kardenge ke qusoorwaar hum khud hi the.

AAAYAT - 47

Wa naza-'ul-mawaaziinal-qista li- وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
Yawmil-Qiyaamati falaa tuzlamu فَلَا تُظْلَمُ نَفْسٌ شَيْئًا
nafsun-shay-'aa.

Tarjuma: "Aur Hum qayamat ke din adal-o-insaaf ki mizaane laakar rakh denge, phir kisi jaan par koi zulm nahi kiya jaayega".

Wa 'in-kaana misqaala habba-tim-min khardalin 'ataynaa bihaa: وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا ط

Tarjuma: "Agar hoga koi (amal) rayi ke daane ke barabar bhi to ise Hum le aayenge".

wa kafa'a binaa haasi-biin.

وَكَفَىٰ بِهَا حِسْبَيْنَ ﴿٢٥﴾

Tarjuma: "Aur hisaab lene keliye Hum kaafi hain".

Is silsile mein Hamein kisi madad ki zarurat nahi hogi.

AAAYAT - 48

Wa laqad 'aataynaa Muu-saa wa Haaruunal-Furqaana wa Ziyaa-'an'awwa Zikral-lil-Muttaqin. وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذَكَرًا لِلْمُتَّقِينَ ﴿٢٦﴾

Tarjuma: "Aur Humne Musa (عليه السلام) aur Haroon (عليه السلام) ko ataa ki thi Furqaan (Kitaab) roshni aur nasihat muttageen keliye".

AAAYAT - 49

'Allaziina yakh-shawna Rabbahum-bil-gaybi wa hum-minas-Saa-'ati mushfiqun. الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴿٢٧﴾

Tarjuma: "Jo darte rehte hain apne Rab se ghaib mein (hone ke ba'wajood) aur wo qayamat (ke tasaan-o-tarsaan rehte hain)".

AAAYAT - 50

Wa haazaa Zikrum-Mubaa-rakun 'anzalnaah: وَهَذَا ذِكْرٌ مُّبْرَكٌ أَنْزَلْنَاهُ ط

Tarjuma: "Aur ab ye ba-barkat zikr (Qur'an) Humne naazil kiya hai".

Is se pehle Humne Tauraat naazil ki jo haq-o-batil ke darmiyaan faisla karne waali thi. Is mein momineen muttageen keliye roshni aur nasihat bhi thi, aur ab Hum ne apne ba-barkat kalaam Qur'an ki surat mein naazil kiya hai.

'afa-'antum labuu munkiruun.

أَفَأَنْتُمْ لَهُ مُكْرُونَ ﴿٢٨﴾

Tarjuma: "To kya tum iska inkaar kar rabe ho?"

AAYAAT 51 TO 75

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ الشَّائِئِلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبْدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾ قَالَ بَلْ رَبِّكُمْ رَبُّ
السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ۗ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ
أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾ فَجَعَلَهُمْ جُذُءًا ۖ إِلَّا كَثِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْئَةِ إِنَّهَ لَبِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذُرُّهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا
فَأْتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا إِنَّكَ أَنْتَ فَعَلْتَ هَذَا بِالْهَيْئَةِ يَا إِبْرَاهِيمُ ﴿٦٢﴾
قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَاءَ لَهُمْ إِنْ كَانُوا يَنْظُرُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْظُرُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ
مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفِي لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا
تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَنَارُ كُونِي بَرْدًا
وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْآخِضِرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى
الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا
صَالِحِينَ ﴿٧٢﴾ وَجَعَلْنَاهُمْ آيَةً يُهَدُّونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فَعَلِ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
وَإِيتَاءَ الزَّكَاةِ ۖ وَكَانُوا لَنَا عِبْدِينَ ﴿٧٣﴾ وَلُوطًا إِتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَنَجَّيْنَاهُ مِنَ الْغُرَيَّةِ الَّتِي
كَانَتْ تَعْمَلُ الْخَبِيثَاتِ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فُضِيلِينَ ﴿٧٤﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

51. Wa laqad 'aataynaaa 'Ibraahiima rushdahuu: min-qablu wa kunnaa bibii 'aalimiin.
52. 'Iz qaala li-'abiibi wa qaw-mibii maa haazibit-tamaasii-lullatii 'antum lahaa 'aaki-fuun.
53. Qaaluu wajadnaaa 'aa-baaa-'anaa lahaa 'aabidiin.
54. Qaala laqad kuntum 'an-tum wa 'aabaaa-'ukum fii za-laalim-mubiin.
55. Qaaluuu 'aji'-tanaa bil-Haqqi 'am'anta minal-laa-'i-biin.
56. Qaala bar-Rabbukum Rabbus-samaa-waati wal-'ar-zillazii fatarabunn: wa 'ana 'alaa zaalikum-minash-shaabi-diin.
57. Wa tallaabi la-'akiidanna 'asnaamakum ba'-da 'antuwal-luu mudbiriin.

58. *Faja-'alabum juzaazan 'il-laa kabiiral-labum la-'allahum 'ilayhi yarji-'uun.*
59. *Qaalu man-fa-'ala haazaa bi-'aalibatinaaa 'innahuu la-minaz-zaalimiin!*
60. *Qaalu sami'-naa fatany-yazkurubum yuqaalu labuuu 'Ibrahiim.*
61. *Qaalu fa'-tuu bibii 'alaaa 'a'-yunin-naasi la-'allahum yash-baduun.*
62. *Qaalu 'a-'anta fa-'alta haazaa bi-'aalibatinaa yaaa-'Ibraahiim?*
63. *Qaala bal fa-'alahuu kabii-rubum haazaa fas-'aluuhum 'in-kaanuu yantiqun!*
64. *Faraja-'uuu 'ilaaa 'anfusi-him faqaahuu 'innakum 'an-tumuz-zaalimuun.*
65. *Summa nukisuu 'alaa ru-'uusihim: laqad 'alimta maa haaa-'ulaaa-'i yantiqun!*
66. *Qaala 'afa-ta 'buduuna min duunillaahi maa laa yanfa-'ukum shay-'anwwa laa yazur-rukum?*
67. *'Uffil-lakum wa limaa ta'bu-duuna min-duunillaab! 'Afalaa ta'qiluun?*
68. *Qaalu harriguubu wansu-ruuu 'aalibatakum 'in-kuntum faa-'illiin!*
69. *Qulnaa yaa-Naaru kuunii bardanwwa salaaman 'alaaa 'Ibraahiim!*
70. *Wa 'araaduu bibii kaydan-faja-'alnaahumul-'akh-sariin!*
71. *Wa najjay-naahu wa Luu-tan 'ilal-'arzillatii baaraknaa fihaa lil-'aalamiin.*
72. *Wa wahabnaa labuuu 'Is-haaq: wa Ya'quuba naafilah: wa kullanja'alnaa Saalibiin.*
73. *Wa ja'alnaahum 'A-'im-matany-yahduuna bi-'Amrinaa wa 'awhaynaaa 'ilayhim fi'lal-khayraati wa 'iqaamas-Salaati wa 'iitaaa-'az-Zakaah; wa kaa-nuu lanaa 'aabidiin.*
74. *Wa Luutan 'aataynaahu Hukmanwwa 'Ilmanwwa naj-jaynaahu minal-qaryatillatii kaanat-ta'malul-khabaaa-'is, 'innahum kaanuu qarwma Saaw-'in-faasiqin.*
75. *Wa 'ad-khalnaahu fii Rab-matinaa: 'innahuu minas-Saa-libiin.*
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AAAYAT - 51

Wa laqad 'aataynaa 'Ibraahiima
rushdahuu: min-qablu wa kunnaa
bibii 'aalimiin.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ
وَكُنَّا بِهٖ عَلِيمِينَ ﴿٥١﴾

Tarjuma: "Aur (Musa ﷺ se bhi) pehle Humne Ibrahim ﷺ ko uski sa'adat ki raah bakhsbi thi aur Hum har tarah se uski khabar rakhte the".

In aayaat mein badi umdagi se Hazrat Ibrahim ﷺ aur Aap ﷺ ki qaum ke darmiyaan hone waali kash ma-kash ki tafseel bayaan horahi hai:

AAAYAT - 52

'Iz qaala li-'abihi wa qaw-mihii
maa haazibit-tamaasii-lullatii
'antum lahaa 'aaki-fuun.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

Tarjuma: "Jab Ibrahim ﷺ ne apne waalid aur apni qaum se kaha ke ye kya murtiyaan hain jinke liye tum log etekaaft kiye rehte ho!"

Zara in pathar ki khud tarasheedah murtiyaon ki asliyat aur haqeeqat to bayaan karo jin ke tum mujawer bane baithe ho aur jinke giyaan dhiyaan mein lage rehte ho!

AAAYAT - 53

Qaaluu wajaadnaaa 'aa-baaa-'anaa
lahaa 'aabidiin.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾

Tarjuma: "Unhone jarwaab diye ke humne apne aba-o-ajdaad ko (isi tarah se) unki ibadat karte paaya tha".

AAAYAT - 54

Qaala laqad kuntum 'an-tum wa
'aabaaa-'ukum fii za-laalim-mubiin.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

Tarjuma: "Ibrahim ﷺ ne kaha: phir to tum bhi aur tumhare aba-o-ajdaad bhi yaqeenan khuli gumrahi mein muftela the".

Aap ﷺ ne alal elaan haq baat sab ke saamne kehdi.

AAAYAT - 55

Qaaluuu 'aji'-tanaa bil-Haqqi
'am'anta minal-laa-'i-biin.

قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

Tarjuma: "Wo kehne lage ke kya Aap ﷺ waaqe hamare paas haq laaye hain ya mehez shugal kar rabe hain?"

Yani kya Aap ﷺ is baat mein waaqe sanjeeda hain aur Aap ﷺ ka ye dawa tohs ilmi haqa'iq par mubni hai ya waise hi tafreeh taba keliye baatein bana rahe hain?

AAAYAT - 56

Qaala bar-Rabbukum Rabbus-samaa-waati wal-'ar-zillazii **قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ۗ**
fatarahunn:

Tarjuma: "Ibrahim ﷺ ne jawaab diya ke nahi, balke fi al-waaqe tumhara Rab Wohi hai Jo aasmanon aur zameen ka Rab hai, Jis ne unhein paida kiya hai".

wa 'ana 'alaa zaalikum-minash-shaahi-diin. **وَأَنَا عَلَىٰ ذُرِّيَّتِكُمْ مِنَ الْغَابِرِينَ ۝**

Tarjuma: "Aur mai khud bhi is par garwah hun!"

Hazrat Ibrahim ﷺ ne jawaab diya ke mai alaa wajah al-baseerat ye baat keh raha hun, mujhe is mein zara bhi shak nahi. Huzoor ﷺ ko bhi Apni dawat ke silsile mein bilkul isi tarah qat'aayi alfaaz mein elaan karne ka hukm diya gaya: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾
Qul haa-zihii sabii-liii 'ad-'uuu 'ilallaah:- 'alaa Ba-sii-ratin 'ana wa manittaba-'anii." (Aye Nabi ﷺ!) Aap keh dijiye ke ye mera raasta hai, Mai Allah ki taraf bula raha hun puri baseerat ke saath, Mai khud bhi aur wo bhi jo Meri pairwi kar rahe hain".

AAAYAT - 57

Wa tallaahi la-'akiidanna 'asnaamakum ba'-da 'anturwal-luu mudbiriin. **وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ۝**

Tarjuma: "Aur Allah ki qasam! Mai tumhare in butaon ke saath zaroor koi chaal chal ke rahunga, jabke tum chale jaoge peeth modkar".

Jaise hinduaon ke haan janam ashtami ka mela hota hai aise hi un logaon ka bhi koi tehwaar tha jis mein wo sab kisi khule maidaan mein jaakar pujapaat karte the. Jab wo din aaya to unke chote bade, mard aurtain sab muqararah muqaam par chale gaye. Hazrat Ibrahim ﷺ unke saath nahi gaye. ﴿فَقَالَ إِنِّي سَقِيمٌ﴾ Faqaala 'innii saqiim! (As-Saffaat) "Unhone kaha ke meri tabiyat nasaaz hai". Mai tumhare saath nahi jaa sakta. Chunache jab sheher khaali hogaya to Aap ﷺ ek taysha haath mein lekar inke but-khaane mein ghus gaye:

AAYAT - 58

Faja-'alabum juzaazan 'il-laa فَجَعَلْنَاهُمْ جُذُذًا إِلَّا كَيْدًا لَّهُمْ لَعَلَّهُمْ
kabiiral-labum la-'allahum 'ilayhi إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
yarji-'uun.

Tarjuma: "To Aap ﷺ ne un sab ko tukde tukde kardiya, siwaye unke bade ke, shayed ke wo iski taraf ruju karein".

Aap ﷺ ne sab se bade but ko chord kar baaqi tamaam, butaon ko tehes nehesh karke rakh diya. Iske baad Aap ﷺ ne apna taysha bhi is bade but ke kandhe par rakh diya taake wo aakar dekhein to sab se bade but saheeh saalam khada ho, baaqi sab ke sab tayshe ka shikaar hue pade hon, aala-e-waardaath bhi is bade ke paas se baramad ho aur yun waqae'aati shahadat (circumstantial evidance) ki had tak uske khilaaf imtaam-e-hujjat bhi hojaaye. Chunache unhone waapas aakar apne butaon ka haal dekha to:

AAYAT - 59

Qaaluu man-fa-'ala haazaa bi- قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتَانِ إِنَّهُ لَكِنَّ الظَّالِمِينَ ﴿٥٩﴾
'aalihatinaaa 'innabuu la-minaz-
zaalimiin!

Tarjuma: "Wo chilla uthe: Kisne kya hai hamare ma'budaon ke saath ye sab kuch? Wo to yaqeenan koi bahut hi zaalim hai!"

Zara tasawur karein, aaj agar Banaras ya Mathura (Bharat) mein aise koi waqiya ronuma hojaaye to kaisi qayamat toot padegi. Aise hi is waqiye se shehroor par goya qayamat toot padi.

AAYAT - 60

Qaaluu sami'-naa fatany- قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
yazkuruhum yuqaalu labuuu
'Ibrahiim.

Tarjuma: "Kuch logaon ne kaha ke humne ek naujaawaan ko unke baare mein (ghalat) baatein karte suna tha, jise Ibrahim kaha jaata hai".

Ibrahim ﷺ hi unke baare mein zabaan daraazi karta hua suna gaya tha ke unki haqeeqat kuch nahi hai, unhein khuwah ma-khuwah ma'bood bana liya gaya hai, waghaira waghaira. Shayed usi ne ye harkat ki ho!

AAYAT - 61

Qaaluu fa'-tuu bibii 'alaaa 'a'-yunin-
naasi la-'allahum yash-haduun. قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُونَ ﴿٦١﴾

Tarjuma: "Logaon ne kaha ke phir laao isko sabke saamne taake wo gaawahi dein".

Taake jin logaon ke saamne usne gustakhana guftagu ki thi wo ise pehchaan kar gaawahi de sakein ke haan yehi hai wo shakhs jo hamare ma'budaon ke baare mein aisi waisi baatein karta tha aur jisne qasam khaakar kaha tha ke mai zaroor unke saath kuch chaal chalunga. Chunache jab Aap ﷺ ko saamne laakar tasdeeq karli gayi to:

AAYAT - 62

Qaaluuu 'a-'anta fa-'alta haazaa bi-
'aalihatinaa yaaa-'Ibraahiim? قَالُوا أَأنتَ فَعَلْتَ هَذَا بِالْهَيْتَةِ يَا إِبْرَاهِيمُ ﴿٦٢﴾

Tarjuma: "Unhone pucha: Aye Ibrahim ﷺ! Kya hamare ma'budaon ke saath ye sab kuch tum ne kiya hai?"

AAYAT - 63

Qaala bal fa-'alahuu kabii-ruhum
haazaa fas-'aluuhum 'in-kaanuu
yantiquun! قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْتَوْفُوا إِن
كأنُوا يَنْطِقُونَ ﴿٦٣﴾

Tarjuma: "Aap ﷺ ne jawaab diya: Balke ye unke is bade ne kiya hai, tum puch dekho un se agar ye bolte hon".

Ye jhoot nahi balke "Torya" ka ek andaaz hai. Yani Hazrat Ibrahim ﷺ ye nahi samajhte the ke meri is baat ko wo log sach samajh lenge aur wo log bhi khoob samajh rahe the ke un se aise kyun kaha jaa raha hai. Beherhaal Aap ﷺ ka maqsad unhein apne girebanon mein jhaankne aur sochne par majboor karna tha.

AAYAT - 64

Faraja-'uuu 'ilaaa 'anfusi-him
faqaaluuu 'innakum 'an-tumuz-
zaalimuun. فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

Tarjuma: "Is par unhone apne andar hi andar socha aur (khud kalami karte hue) kehne lage ke yaqeenan tum khud hi zaalim ho".

Ye goya unke zameer ki awaaz thi ke Ibrahim ؑ ki baat hai to durust! zaalim to tum khud ho jo in bejaan mujassimaon ko ma'bood samajhte ho, jo khud apna difaa bhi na kar sake aur ab ye batane se bhi mazoor hain ke unki ye haalat kisne ki hai.

AAAYAT - 65

Summa nukisuu 'alaa ru-'uusihim:

ثُمَّ نَسُوا عَلَىٰ رُءُوسِهِمْ ۚ

Tarjuma: "Phir wo apne saraon ke bal aundhe kar diye gaye".

Ek lamhe keliye dilaon mein ye khayaal to aaya ke Ibrahim ؑ ki baat durust hai aur hum ghalat hain, magar jaahilana hamiyat-o-aseebat ke haathaon unke aqlein phir se aundhi hogayi aur phir se wo un bejaan butaon ka difaa karne ke thaana kar bole ke unse hum kya puchein:

laqad 'alimta maa haaa-'ulaaa-'i yantiqun.

لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَنْطِقُونَ ۝٦٥

Tarjuma: "Tum to jaante ho ke ye bol nahi sakte!"

AAAYAT - 66

Qaala 'afa-ta 'buduuna min duumillaahi maa laa yanfa-'ukum shay-'anwwa laa yazur-rukum?

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۝٦٦

Tarjuma: "Ibrahim ؑ ne kaha: To kya tum log Allah ko chord kar aise cheezaon ko pujte ho jo na to tumhein kuch nafa de sakti hain aur na hi tumhara kuch nuqsaaan kar sakti hain?"

AAAYAT - 67

'Uffil-lakum wa limaa ta'bu-duuna min-duunillaah! 'Afalaa ta'qiluun?

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ۝٦٧

Tarjuma: "Tuf hai tum par bhi aur unpar bhi jinhein tum Allah ko chord kar pujte ho. To kya tum log aqal se kaam nahi lete?"

AAAYAT - 68

Qaaluu harriguubu wansu-ruuu 'aalibatakum 'in-kuntum faa-'illiin!

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَعَالِينَ ۝٦٨

Tarjuma: "Unhone kaha: Jala daalo ise, aur madad karo apne ma'budaon ki! agar tumhein kuch karna hi hai".

Chunache unhone aag ka ek bahut bada alaa'o tayyaar kiya aur Hazrat Ibrahim عليه السلام ko is mein daal diya.

AAYAT - 69

Qulnaa yaa-Naaru kuunii
 bardanawwa salaaman 'alaaa قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ
 'Ibraahim!

Tarjuma: "Humne hukm diya ke aye aag! Tu thandi hoja aur salaamti banja Ibrahim عليه السلام par."

Yahan ye nukta zehnaon mein taaza karne ki zarurat hai ke fitrat ke qawaneen Allah Ta'ala ke banaye hue hain aur Allah jab chaahe unhein tabdeel kar sakta hai. Allah Ta'ala ki marzi aur mashiyat in quwaneen se balatar hai, unki paband nahi. Magar ye bhi haqeeqat hai ke ye qawaneen bahut mohkam hain aur Allah Ta'ala unhein roz roz tabdeel nahi karta. Agar ye mahkum aur mustaqil na hote to na science ka koi tasawur hota, na koi technology wajood mein aasakti. Tamaam scienci ejaadaat aur technologies taba'ii aur kimayayi tabdiliyon (Physical and Chemical Changes) ke qawaneen ke mahkum aur mustaqil hone ke baas hi wajood mein aayi hain. Albatta ye samajhna ke Allah Khud bhi in qawaneen ko nahi tod sakta ek khuli himaqaat hai, aur phichli sadi mein hamara padha likha tabqa isi himaqaat ka shikaar hua. Sir Syed Ahmed Khan ne isi soch ke tehat har mu'ajize ki koi na koi scientific tawajiha karne ki koshish ki taake wo mu'ajize ke bajaye fitri amal ka hissa (natural phenomenon) nazar aaye. Maslan unhone Hazrat Musa عليه السلام ke liye samundar ke phatne ka inkaar karte hue iski tabeer is tarah ki ke ye sab kuch madd-o-jazar ke amal ke sabab hua tha. Jazar ke sabab jab samundar ka paani peecha hata hua tha to Hazrat Musa عليه السلام apne saathiyon ko lekar nikal gaye, magar jab Fir'aun apne lashkar ke saath guzar raha tha to is waqt samundar "madd"par aagaya jiski wajah se wo sab gharq hogaye. Is soch ke pas manzar mein beherhaal ye ghalat aqeeda kaar farma hai ke quwaneen-e-fitrat atal hain aur wo tabdeel nahi hote. Iske muqabile mein durust aqeeda ye hai ke qawaneen fitrat muhkam, mustaqbil aur mazboot hain magar atal nahi hai. Allah jab chaahe kisi qanoon ko khatam karde ya tabdeel karde - aur isi ka naam mu'ajiza hai.

AAYAT - 70

Wa 'araaduu bibii kaydan

وَأَرَادُوا بِهِ كَيْدًا

Tarjuma: "Aur unhone iraaada kiya Us عليه السلام ke saath ek chaal chalne ka".

In alfaaz par mai ek taweel arse tak ghaur karta raha ke is saare mansube mein unki "chaal" aakhir kaunsi thi magar mujhe kuch samajh na aaya. Phir eka-ek zehen is khayaal ki taraf muntaqil hogaya ke Hazrat Ibrahim عليه السلام ko wo log dar haqeeqat darana chaahte the, jalana nahi chaahte the. Unhone Aap عليه السلام ko Aap عليه السلام ke mauquf se hatane keliye intehayi khaufnaak dhamki di thi (حَرَقُوهُ) *harriqubuu* ke ise jala daalo! Unka khayaal tha ke abhi to ye bade bahadur bane hue hain, badh chard kar baatein kar rahe hain, magar jab inhein aag ke haibat naak alaa'o ke saamne lejaakar khada kiya jaayega to inke hosh thikaane aajayenge, aur Aap عليه السلام jaan bachane ke liye taubah par aamadah hojaayenge. Yun unhone Aap عليه السلام ke khilaaf chaal chali magar ye chaal unhein ulti pad gayi.

Be-khatar kood pada aatish-e-namrood mein ishq

Aqal hai mahu-e-tamashaye lab-e-baam abhi!

-faja-'alnaahumul-'akb-sariin!

فَجَعَلْنَاهُمْ الْآخِزِينَ ۝

Tarjuma: "Lekin Humne unhi ko kardiya khasarah uthaane waale".

Wo apni chaal mein nakaam hogaye.

AAYAT - 71

*Wa najjay-naahu wa Luu-tan 'ilal-
'arzillatii baaraknaa fihaa lil-
'aalamiin.*

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَدَرْنَا
فِيهَا لِلْعَالَمِينَ ۝

Tarjuma: "Aur Hum Ibrahim عليه السلام ko aur Loot عليه السلام ko bachakar us sarzameen ki taraf nikaal legaye jis mein Humne barkatein rakhi hain sab jahan walaon keliye".

Hazrat Loot عليه السلام Hazrat Ibrahim عليه السلام ke bhatije the. Wo Aap عليه السلام par imaan le aaye. Phir jab Hazrat Ibrahim عليه السلام ne Iraq se Shaam ki taraf hijrat ki to Hazrat Loot عليه السلام bhi Aap عليه السلام ke saath the. Aap عليه السلام log Iraq ke mashriqi ilaaqe ke raaste se hote hue shaam pahunche. Darmiyaan mein chunke Sharq-e-Ardan waghaira ka ilaaqa naaqabil-e-uboor sehra par mushtamal tha isliye Shaam ke shumali ilaaqe se hote hue aur phir neeche ki taraf safar karte hue Philistine pahunche aur wahan mustaqil taur par sakunat ikhtiyaar ki.

AAYAT - 72

*Wa wahabnaa lahuuu 'Is-haaq: wa
Ya'quuba naafilah:*

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۝

Tarjuma: "Aur Humne isko Is'haq عليه السلام ataa farmaya aur Yaqoob عليه السلام is par mazeded.

Allah Ta'ala ne Aap عليه السلام ko Is'haq عليه السلام jaisa beta aur Yaqoob عليه السلام jaisa pota ataa farmaya.

wa kullan-ja'alnaa Saalibiin.

وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٦٧﴾

Tarjuma: "Aur in sab ko Humne saleh banaya.

AAAYAT - 73

Wa ja'alnaahum 'A-'im-matany-
yahduuna bi-'Amrinaa.

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا

Tarjuma: "Aur Humne unhein imaam bana diya, jo hidayat dete the hamare hukm se".

Yani logoan ki rehnumayi aur rehbari karte the.

wa 'awbaynaaa 'ilayhim fi'lal-
kabayraati wa 'igaamas-Salaati wa
'iitaaa-'az-Zakaah;

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
وَإِيتَاءَ الزَّكَاةِ ۚ

Tarjuma: "Aur Humne in ﷺ ki taraf Wahi ki neik kaam karne, namaaz qaa'im karne aur zakaat adaa karne ki".

wa kaa-nuu lanaa 'aabidiin.

وَكَاْنُوا لَنَا عٰبِدِيْنَ ﴿٦٨﴾

Tarjuma: "Aur wo sab ke sab hamari bandagi karne waale the".

Yahan aapko kuch Ambiya ka tazkera aur unke ausaaf par mushtamil aayaat ka guldasta dekhne ko milega. Is ziman mein ye bhi madd-e-nazar rahe ke is surat mein tamaam ambiya ka zikr amba-orasal ki bajaye qasas al-nabiyyeen ke andaaz mein hua hai.

AAAYAT - 74

Wa Luutan 'aataynaahu
Hukman-wwa 'Ilman-ww

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا

Tarjuma: "Aur Loot ﷺ ko Humne hukm aur ilm ataa farmaya".

Hukm se hikmat, faham se quwwat-e-faisla muraad hai.

wa naj-jaynaahu minal-qaryatillatii
kaanat-ta'malul-khabaaa-'is,

وَجَعَلْنَاهُ مِنَ الْقُرَيَّةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَٰتِ ۖ

Tarjuma: "Aur Humne ise nijaat di is basti se jo gande kaam karti thi".

Yani is basti ke log gande kaamaon mein muftela the.

'innahum kaanuu qa'wma Sa'w-'in-faasiqiin.

إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فٰسِقِيْنَ ﴿٦٩﴾

Tarjuma: "Yaqeenan wo nihayet bure aur nafarmaan logaon ki qaum thi".

AAAYAT - 75

Wa 'ad-khalnaahu fii Rah-matinaa:
'innahuu minas-Saa-libiin.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِيْنَ ﴿٧٠﴾

Tarjuma: "Aur Loot ﷺ ko Humne Apni rehmat mein daakhil kiya. Yaqeenan wo (hamare) saaleh bandaon mein se tha".

AAYAAT 76 TO 94

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾ وَنَصْرَهُ
 مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمَ سُوءٍ فَاعْرِفْهُمْ أَمْجَعِينَ ﴿٧٧﴾ وَدَاوُدَ وَسُلَيْمَانَ
 إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ عَنَمُ الْقَوْمِ ۖ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾ فَفَرَّسْنَاهَا
 سُلَيْمَانَ ۖ وَكَلَّمْنَا آتَيْنَا حُكْمًا وَعِلْمًا ۖ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾
 وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَسَلَّمْنَا
 الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِنَا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨١﴾ وَمِنَ
 الشَّيْطَانِ مَنْ يَعُودُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ
 إِذْ نَادَى رَبَّهُ أِنِّي مَسْنِي الصُّرُورِ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
 صُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا ۖ وَذَكَرَى لِلْعَالَمِينَ ﴿٨٤﴾ وَأَسْلَعِيلَ
 وَادْرِيْسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِنَ الضَّالِّينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِنَ الضَّالِّينَ ﴿٨٦﴾
 وَذَا النُّونِ إِذْ ذَهَبَ مُغَاصِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ
 إِلَّا أَنْتَ سُبْحَانَكَ ۖ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ ۖ وَنَجَّيْنَاهُ مِنَ الْعَمِّ ۖ وَكَذَلِكَ
 نُثَبِّحُ الْمُؤْمِنِينَ ﴿٨٨﴾ وَرَكِّيًّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا ۖ وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾
 فَاسْتَجَبْنَا لَهُ ۖ وَوَهَبْنَا لَهُ يَحْيَىٰ ۖ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۖ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرِ
 وَيَدْعُونَ رُغْبًا وَرُهْبًا ۖ وَكَانُوا لَنَا خَشِعِينَ ﴿٩٠﴾ وَالَّتِي أَحْصَيْنَا فَرَجْحًا فَفَنَعْنَا فِيهَا مِنْ زَوْجِنَا
 وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
 وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلُّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَفُرَّانِ
 لِسَعِيهِ ۖ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

76. Wa Nuuban 'iz naadaa min-qablu fastajabnaa lahuu fa-najjay-naahu wa 'ahlahuu minal-karbil-'aziim.

77. Wa nasarnaahu minal-qaw millaziina kazzabuu bi-'Aayaatinaa: 'innahum kaanuu qaw-ma Saw-'in-fa-'agraqnaahum 'ajma 'iin.

78. Wa Daa-wuuda wa Sulay-maana 'iz yah-kumaani fil-harsi 'iz nafashat fihi gana-mul-qawm: wa kunnaa li-huk-mi-him Shaa-hidiin.

79. Fafah-hamnaabaa Sulay-maan: wa kullaan 'aataynaa Hukmanawwa 'Ilmaa; wa sakh-kharna ma-'a Daa-wuudal-jibaala yusabbihna wat-tayr: wa kunnaa faa-'iliin.

80. *Wa 'allamnaahu san-'ata labuusil-lakum lituhsinakum mim-ba'-sikum: fahal 'antum shaakiruun?*
81. *Wa li-Sulaymaanar-riiba 'aasifatan tajrii bi-'amribiii 'ilal-'arzillatii baaraknaa fii-haa: wa kunnaa bi-kulli shay-'in 'aaliimiin.*
82. *Wa minash-shayaatiini many-yaguusuuna labuu wa ya'-maluuna 'amalan-duuna zaalik; wa kunnaa lahum Haafziin.*
83. *Wa 'Ayyuuba 'iz naadaa Rabbahuu 'anii massaniyaz-zurru wa 'Anta 'Arhamur-raa-himiin.*
84. *Fastajabnaa labuu faka-shafnaa maa bibii min-zur-rinwwa 'ataynaahu 'ahlabuu wa 'mislahum-ma-'ahum Rahmatam-min 'Indinaa wa zikraa lil-'aabidiin.*
85. *Wa 'Ismaa-'iila wa 'Idriisa wa Zal-kifl: kullum-minas-Saa biriin;*
86. *Wa 'ad-khalnaahum fii Rahmatinaa: 'innahum-minas-Saalibiin.*
87. *Wa Zan-Nuuni 'iz-zahaba mugaaziban fazanna 'allan-naqdira 'alayhi fanaadaa fiz-zulumaati 'al-"Laaa-'ilaaha 'illaaa 'Anta Subhaanaka 'in-nii kuntu minaz-zaalimiin"!*
88. *Fastajabnaa labuu wa najjajnaahu minal-gamm: wa kazaalika nunjil-Mu'miniin.*
89. *Wa Zakariyyaaa 'iz naadaa Rabbahuu Rabbi laa tazarnii fardanwwa 'Anta Khayrul-waarisiin.*
90. *Fastajabnaa labuu wa wa-habnaa labuu Yabyaa wa 'as-lahnaa labuu zawjah. 'Inna-hum kaanuu yusaari-'uuna fil-khayraati wa yad-'uunanaa ragabanwwa rahabaa: wa kaanuu lanaa khaashi-'iin.*
91. *Wallatii 'ab-sanat farja-haa fanafakhnaa fibaa mir-Ruubinaa wa ja-'alnaahaa wabnahaaa 'Aayatal-lil-'aala-miin.*
92. *'Inna haazihii 'ummatu-kum 'Ummatanw-Waabida-tanwwa 'Ana Rabbukum fa'-bu-duun.*
93. *Wa taqatta-'uuu 'amra-hum-baynahum: kullun 'ilay-naa raaji-'uun.*
94. *Famany-ya'-mal minas-Saalibaati wa hurwa 'Mu'-mi-nun falaa kufraana li-sa'-yih: wa 'Innaa labuu kaatibuun.*
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AAAYAT - 76

Wa Nuuhan 'iz naadaa min-qablu
fastajabnaa lahu وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ

Tarjuma: "Aur Nuh ؑ ko bhi (Humne Apni hidayat bakhsbi) jab Us ؑ ne dua ki thi is se pehle, to Humne uski dua qubool ki".

Ye us dua ki taraf ishara hai jo Suratul Qamar mein naqal hui hai:
﴿فَدَاعَا رَبَّهُ اِنَّ مَعْلُوبًا فَاتَّخِذْ﴾ Fada-'aa Rabbahuuu 'annii magluubun-
fantasir! ke Parwardigaar mai to maghloob hogaya hun, ab Tu meri
madad farma aur Tu hi in kaafiraon se inteqaam le. Aap ؑ ki ye dua
qubool farmayi gayi aur is nafarmaan qaum ko gharq kar diya gaya.

fa-najjay-naahu wa 'ablahuu minal-
karbil-'aziim. فَتَجِدْنَهُ وَاَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

Tarjuma: "To Humne nijaat di usko aur uske ghar waalaon ko bahut bade
karb se".

AAAYAT - 77

Wa nasarnaahu minal-qaw
millaziina kazzabuu bi-'Aayaatinaa: وَوَصَّيْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

Tarjuma: "Aur Humne uski madad ki is qaum ke muqabile mein jihone
Hamari aayaat ko jhutlaya tha".

'innahum kaanuu qaw-ma Saw-'in-
fa-'agraqnaahum 'ajma 'iin. اِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَاعْرِفْهُمْ اَجْمَعِينَ

Tarjuma: "Yaqeenan wo bahut bure log the, to Humne un sabko gharq kar
diya".

AAAYAT - 78

Wa Daa-wuuda wa Sulay-maana 'iz
yab-kumaani fil-barsi 'iz nafashat
fibi gana-mul-qawm: وَدَاوُدَ وَسُلَيْمَانَ اِذْ يَخْتَلِفُ فِي الْحَرِّ
اِذْ نَفَسَتْ فِيْهِ غَمُّ الْقَوْمِ

Tarjuma: "Aur Dawood ؑ aur Suleman ؑ ko (bhi yehi nemat ataa
farmayi) jab wo ek kheti ke baare mein faisla kar rahe the, jab is mein ghus
gai thi kuch logaon ki bakriyaan".

Kisi shakhs ne apni kheti mein badi mehnat se fasal tayaar ki thi
magar kisi dusre qabile ki bakriyon ke rewad ne khet mein ghuskar
tamaam fasal tabah kardi. Ab ye muqadima Hazrat Dawood ؑ ki
adalat mein pesh hua.

wa kunnaa li-huk-mi-him Shaa-hidiin.

وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٢١﴾

Tarjuma: "Aur Hum unke faisle ke waqt wahan maujood the".

AAYAT - 79

Fafah-hamnaabaa Sulay-maan:

فَقَهَرْنَا بِهَا سُلَيْمَانَ ؑ

Tarjuma: "To Humne faham ataa kardiya is (faisle) ka Sulemaan (ﷺ) ko".

Faisle ke waqt Hazrat Suleman (ﷺ) bhi shehzaade ki haisiyat se darbaar mein maujood the. Allah Ta'ala ne is muqadime ka ek hakimaana hal unke zehen mein daal diya. Chunache Hazrat Suleman (ﷺ) ne is masle ka hal ye bataya ke bakriyaan aarzi taur par kheti waale ko dedi jaaye, wo unke doodh waghaira se faida uthaye. Dusri taraf bakriyon ke maalik ko hukm diya jaaye ke wo is kheti ko dubara tayaar kare. Is mein hal chalayee, beej daale, aab-paashi waghaira ka bandobast kare. Phir jab fasal pehle ki tarah tayaar hojaaye to ise is ke maalik ke supurd karke wo apni bakriyaan waapas le le.

wa kullaan 'aataynaa Hukman wa 'Ilmaa;

وَكُلًّا أَتَيْنَا حُكْمًا وَعِلْمًا ذ

Tarjuma: "Aur har ek ko Humne hukm aur ilm ataa kiya tha".

wa sakb-kharnaa ma-'a Daa-
wuudal-jibaala yusabbihna wat-tayr:

وَسَحَرْنَا مَعَ دَاوُدَ الْجَبَالَ يُسَبِّحْنَ وَالطَّيْرَ

Tarjuma: "Aur Humne masakhar kar diya tha Dawood (ﷺ) ke saath pahadaon ko jo tasbeeh karte the aur parindaon ko bhi (masakhar kar diya tha)".

Hazrat Dawood (ﷺ) ki awaaz bahut achchi thi. Isi liye Lahan Dawoodi ka tazkera aaj bhi zarbul misal ke andaaz mein hota hai. Chunache jab Hazrat Dawood (ﷺ) apni dilkash awaaz mein Zaboore ke mazameer (Allah ki hamd ke naghme) alaapte to pahdaad bhi wajad mein aakar Aap (ﷺ) ki awaaz mein awaaz milaate the aur udte hue parinda bhi aise mauqe par unke saath shareek hojaate the.

wa kunnaa faa-'iliin.

وَكُنَّا فاعِلِينَ ﴿٢٢﴾

Tarjuma: "Aur ye sab kuch karne waale Hum hi the".

Zaahir hai ye sab Allah hi ki qudrat ke aja'ibaat the.

AAAYAT - 80

Wa 'allamnaahu san-'ata labuusil-lakum وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤَيْسٍ لِّكُمْ

Tarjuma: "Aur Humne unhein tumbare liye libaas ki sana'at sikhayi".

Yahan libaas se muraad jungi libaas yani zarah baktar hai. Goya zara Hazrat Dawood عليه السلام ki ejaad hai. Allah Ta'ala ne Hazrat Dawood عليه السلام keliye lohe ko naram kar diya tha aur unhein ye hunar barah-e-raast sikhaya tha.

litubsinakum mim-ba'-sikum: fahal لِيُتَّبِعَنَّكُم مِّنْ بَاسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ
'antum shaakiruun? ﴿٨٠﴾

Tarjuma: "Taake wo tumhein bachaye tumhari jung se, to kya tum shukr guzaar bante ho?"

Jung ke dauraan zarah baktal talwaar, neze aur teeraon se ek sipahi ki hifazat karti hai.

AAAYAT - 81

Wa li-Sulaymaanar-riiba 'aasifatan وَسَلِّمَنَّ مِنَ الرِّيحِ عَاصِفَةً تَجْرِي بِأَمْرِآ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا ط
tajrii bi-'amrihiii 'ilal-'arzillatii baaraknaa fii-haa:

Tarjuma: "Aur (Humne masakhar kar diya tha) Suleman عليه السلام keliye tez chalne waali haawa ko, jo Uske hukm se chalti thi is sar zameen ki taraf ke jis mein Humne barkat ataa ki thi.

wa kunnaa bi-kulli shay-'in 'aalimiin. وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

Tarjuma: "Aur Hum tamaam cheezaon ka ilm rakhne waale hain".

AAAYAT - 82

Wa minash-shayaatiini many-yaguuusuuma lahuu وَمِنَ الشَّيْطَانِ مَن يَخُوضُونَ لَهُ

Tarjuma: "Aur shayateen mein se (bhi Humne babutsaon ko masakhar kardiya tha) jo iske liye (samundaraon mein) ghauta khori karte the".

Yani jinnaat Hazrat Suleman عليه السلام ke hukm se samundaraon mein ghaute lagaate the aur unki tehaon se moti aur dusri mufeed cheezen nikaal kar laate the.

wa ya'-maluuna 'amalan-duuna zaalik;

وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ؕ

Tarjuma: "Aur wo is ke alawa bahut se dusre kaam bhi karte the".

wa kunnaa labum Haafiziin.

وَكَانُوا لَهُمْ حَافِظِينَ ﴿٦٧﴾

Tarjuma: "Aur Hum hi in par nigraan the".

Goya wo jin Hazrat Suleman عليه السلام ke taabe the to ye bhi Hamari hi qudrat ka kamaal the.

AAYAT - 83

Wa 'Ayyuuba 'iz naadaa Rabbahuu

وَأَيُّوبُ إِذْ نَادَىٰ رَبَّهُ

Tarjuma: "Aur Ayub (par bhi Hamara fazal hua) jab usne apne parwardigaar ko pukara".

Hazrat Ayub عليه السلام bhi jaleelul qadar Nabi hain aur Qur'an mein Aap عليه السلام ko saabhir kaha gaya hai. Allah Ta'ala ne shadeed bimariyon ke zariye Aap عليه السلام ki aazma'ish ki magar Aap عليه السلام har haal mein saabir aur shaakir rahe. Yehi wajah hai ke "Sabr-e-Ayub" zarbul misal ki haisiyat ikhtiyaar kar gaya hai. Wazeh rahe ke shikwa-o-shikayat aur jaza faza sabar ke manafi hai, jis ka izhaar Aap عليه السلام ne kabhi nahi kiya albatta dua sabar ke manafi nahi hai.

'anii massaniyaz-zurru wa 'Anta
'Arhamur-raa-himiin.

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٨﴾

Tarjuma: "Ke mujhe bahut zyada takleef pabunchi hai aur Tu tamaam reham karne waalaon se badhkar reham karne waala hai".

AAYAT - 84

Fastajabnaa lahuu faka-shafnaa maa
bibii min-zur-rinw

فَأَسْتَجِبْنَا لَهُ فكَفْنَا مَا بِيَهُ مِنْ ضُرِّ

Tarjuma: "To Humne Us عليه السلام ki dua qubool ki aur uski jo takleef thi ise duur kar diya".

Aap عليه السلام ek aisi bimaari mein muftela the jis se Aap عليه السلام ki jild mein ta'affun paida hojaata tha. Zakhmaon aur phodaon se badbu aati thi jis ki wajah se Aap عليه السلام ke ahl-e-khaana tak Aap عليه السلام ko chord gaye the.

wa 'ataynaahu 'ahlahuu wa 'mislahum-
ma-'ahum

وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ

Tarjuma: "Aur Humne ise ataa kiye uske ghar waale aur unke saath itne hi aur bhi".

Yani Aap ﷺ ke ahl-e-khaana bhi Aap ﷺ ke paas waapas aagaye aur Aap ﷺ ko itni hi mazed aulad bhi ataa farmayi.

Rahmatam-min 'Indinaa wa zikraa lil-'aabidiin. ﴿ۛ﴾ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرًا لِلْعٰبِدِيْنَ

Tarjuma: "Apni taraf se khaas rehmat ke taur par aur taake nasihat (yaad dihani) ho ibadat karne waalaon keliye".

AAAYAT - 85

Wa 'Ismaa-'iila wa 'Idriisa wa Zul-kifl: kullum-minas-Saa biriin; ﴿ۛ﴾ وَاسْمٰعِيْلَ وَاِدْرِيسَ وَذَا الْكِفْلِ
كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿ۛ﴾

Tarjuma: "Aur (isi tarah) Isma'il ﷺ aur Idrees ﷺ aur Zul-Kifal ﷺ (par bhi Humne fazal kiya). Wo sab saabireen mein se the".

Hazrat Idrees ﷺ ka zikr Sureh Maryam ki ayat 56 ke ziman mein aachuka hai ke Aap ﷺ Hazrat Aadam ﷺ ke baad aur Hazrat Nuh ﷺ se pehle mab'oos hue the. In se qabl Hazrat Sheesh ﷺ ki ba'asat bhi ho chuki thi. Hazrat Zul Kifal ﷺ ke baare mein kahin se koi malumaat dastiyaab nahi hain ke Aap ﷺ kab aur kis ilaaqe mein mab'oos hue. Ahadees mein bhi Aap ﷺ ka tazkera nahi milta. Albatta maujuda daur ke ek aalim aur muhaqiq Moulana Manazir Ahsan Gilani رحمۃ اللہ علیہ ka khayaal hai ke Zul Kifal se muraad Gautam Budh hain aur ye ke Gautam Budh Allah ke nabi the. Inke is daawe ke baare mein yaqeen se to kuch nahi kaha jaa sakta, lekin is silsile mein Moulana ke dala'il mein beherhaal bahut wazan hai. Gautam Budh ke baare mein tareekhi etebaar se hamein is qadar malumaat milti hain ke wo riyasat "Kapil Dastu" ke shehzada the. Moulana ke mutabiq "Kapil" hi darasal "Kifal" hai yani hindi ki "pa" arbi ki "fa" se badal gayi hai. Is tarah Zul Kifal ka matlab hai: "Kifal (Kapil) waala". Yani Kapil riyasat ka waali (sudhaar ka Buddha ya Gautam Buddha).

Aaj jo aqa'id Gautam Budh se mansoob kiye jaate hain in mein yaqeenan bahut kuch tehreef bhi shaamil ho chuki hogi. Jaise Hazrat Esa ﷺ ki talimaat mein hi Aap ﷺ ke pairokaaraon ne bahut se man ghadat aqa'id shaamil kar liye hain. Mumkin hai ke Gautam Budh ki asal talimaat alhaami hi hon aur baad ke zamane mein in mein tehreef kardi gayi ho. Beherhaal mai samajhta hun ke is ziman mein Moulana Manazir Ahsan Gilani ke dala'il kaafi ma'qool aur tohs hain.

AAYAT - 86

Wa 'ad-khalnaahum fii Rahmatinaa: ﴿وَإِذْ خَلَّيْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ﴾

Tarjuma: "Aur Humne unko Apni rehmat mein daakhil kiya. Yaqeenan wo sab saliheen mein se the".

AAYAT - 87

Wa Zan-Nuuni 'iz-zahaba mugaaziban ﴿وَذَا التَّوْنِ إِذْ ذَهَبَ مُغَاضِبًا﴾

Tarjuma: "Aur machli waale ko bhi (Humne narwaza) jab wo chal diya ghusse mein bhara hua".

Yani Hazrat Yunus عليه السلام. Aap عليه السلام ko "Machli waala" isliye farmaya gaya hai ke Aap عليه السلام ko machli ne nigal liya tha. Aap عليه السلام ko sheher Nenuwa ki taraf mab'oos farmaya gaya tha. Aap عليه السلام ne apni qaum ko but-parasti se roka aur haq ki taraf bulaya. Aap عليه السلام ne baar baar dawat di, har tarah se tableegh-o-tazkeer ka haq ada kiya, magar is qaum ne Aap عليه السلام ki kisi baat ko na maana. Bil-aakhir Allah Ta'ala ki taraf se un par azaab bhejne ka faisla hogaya. Is mauqe par Aap عليه السلام hamiyat-e-haq ke josh mein qaum se barham hokar unko azaab ki khabar sunakar wahan se nikal aaye. Is silsile mein bunyaadi taur par Aap عليه السلام se ek "sahu" sarzard hogaya ke Aap عليه السلام ne Allah Ta'ala ki taraf se ijazat aane se pehle hi apne muqaam-e-ba'asat se hijrat karli, jabke Allah ki baqa'edah ijazat ke baghair koi Rasool apne muqaam-e-ba'asat ko chord nahi sakta. Isi usool aur qanoon ke tehat hum dekhte hain ke Huzoor صلى الله عليه وسلم ne tamaam musalmanon ko Makkah se Madina hijrat karne ki ijazat dedi thi, magar Aap صلى الله عليه وسلم ne khud is waqt tak hijrat nahi farmayi jab tak Allah Ta'ala ki taraf se ba-qa'edah iski ijazat nahi mil gayi.

Bila shuba Allah Ta'ala ke qawaneen bahut sakht hain aur Allah ke muqarab bandaon ka mu'amlah to Allah ke haan khususi ehmiyat ka haamil hota hai. In aayaat ka mutala aur tarjuma karte hue hamein ye baat apne zehen mein rakhni chahiye ke ye mu'amlah Allah Azz-o-jal aur Uske ek jaleel qadar Rasool صلى الله عليه وسلم ke mabeen hai. Ise hum alfaaz ke bazahir mafhoom par mahmool nahi kar sakte. Hazrat Yunus عليه السلام wo Rasool hai jin ke baare mein Huzoor صلى الله عليه وسلم ne farmaya: "Mujhe Yunus Ibn Mataa par bhi fazeelat na do". Beherhaal Hazrat Yunus عليه السلام hamiyat-e-haq ke ba'as apni qaum par ghazabnaak hokar wahan se nikal khade hue.

faz.anna 'allan-naqdira 'alayhi

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

Tarjuma: "Aur usne gumaan kiya ke hum ise pakad nahi sakeenge".

Wallaahu Alam! Ye alfaaz bahut sakht hain. Moulana Shabbir Ahmed Usmani رحمته اللہ علیہ ne in alfaaz ki wazahat karte hue likha hai ke ye matlab nahi ke Mu'az Allah Yunus عليه السلام fil waqiya aisa samajhte the ke wo basti se nikal kar goya Allah Ta'ala ki qudrat se hi nikal gaye, balke Aap عليه السلام ke tarz-e-amal se yun lagta tha. Yani surat-e-haal aise thi ke dekhne waala ye samajh sakta tha ke shayed Aap عليه السلام ne aisa samjha tha ke Allah inko pakad nahi sakeenge, lekin zaahir hai ke iska koi imkaan nahi ke Hazrat Yunus عليه السلام ke dil mein aisa koi khayaal guzra ho. Waqiya ye hai ke Allah Ta'ala Apne kaamil bandaon ki adnaa tareen laghzish ka zikr bhi bahut sakht piraya mein karta hai. Moulana Shabbir Ahmed Usmani رحمته اللہ علیہ ne likha hai ke is se kamileen ki tanfeez nahi hoti, balke jalalat-e-shaan zaahir hoti hai ke itne bade hokar aise choti si farogizasht bhi kyun karte hain! "Jinke rutbe hain siwa, unki siwa mushkil hai!"

fanaadaa fiz-zulumaati

فَنَادَى فِي الظُّلُمَاتِ

Tarjuma: "Pas us ne (Allah Ta'ala ko) taarikiyon ke andar pukara".

Aap عليه السلام apne ilaaqe se nikalne ke baad ek kashti mein sawaar hue aur wahan aise surat-e-haal paida hui ke Aap عليه السلام ko darya mein chalaang lagana padi aur ek badi machli ne Aap عليه السلام ko nigal liya. Machli ke pet aur qa'ar darya ki tarikiyon mein Aap عليه السلام tasbeeh karte aur Allah ko pukaarte rahe:

'al-"Laaa-'ilaaha 'illaaa 'Anta
Subhaanaka 'in-nii kuntu minaz-
zaalimiin!"

أَنْ لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ
مِنَ الظَّالِمِينَ

Tarjuma: "Ke Tere siwa koi ma'bood nahi, Tu paak hai aur yaqeenan mai hi zaalimaon mein se hun.

Aye Allah! Mujh se ghalti hogayi hai, mai khata kaar hun, Tu mujhe mu'af karde! Ye aayat "Aayat-e-kareema" kehlaati hain. Riwayaat mein is aayat ke bahut faza'il bayaan hue hain. Kisi musibat ya pareshani ke waqt ye dua sadq-e-dil se maangi jaaye to kabhi qubuliyat se mehroom nahi rehti.

AAAYAT - 88

*Fastajabnaa lahuu wa najjaynaahu
minal-gamm:*

فَاسْتَجَبْنَا لَهُ وَوَجَّيْنَاهُ مِنَ الْعَمِّ ط

Tarjuma: "To Humne uski dua qubool farmayi aur use gham se nijaat di".

wa kazaalika nunjil-Mu'miniin.

وَكَذَلِكَ نُفَجِّئُ الْمُؤْمِنِينَ ﴿٨٨﴾

Tarjuma: "Aur isi tarah Hum nijaat diya karte hain abl-e-imaan ko".

Yani ye mu'amla Hazrat Yunus عليه السلام ke saath makshoos nahi. Jo ahl-e-imaan bhi Humko isi tarah pukaarenge Hum inko masa'ib se nijaat denge.

AAAYAT - 89

*Wa Zakariyyaaa 'iz naadaa
Rabbahuu*

وَ زَكَرِيَّا إِذْ نَادَى رَبَّهُ

Tarjuma: "Aur Zikriya عليه السلام ko jab usne pukaara apne Rab ko".

Is baare mein tafseel Sureh Maryam mein guzar chuki hai.

Rabbi laa tazarnii fardan و *wa 'Anta Khayrul-waarisiiin.*

رَبِّ لَآ تَذَرْنِي فَرْدًا وَّ أَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

Tarjuma: "Parwardigaar! Mujhe ekela na chord, aur yaqeenan Tu hi behtareen waaris hai".

Aye mere Parwardigaar! Mujhe koi aisa waaris ataa farma jo mere is mission ko zinda rakh sake.

AAAYAT - 90

*Fastajabnaa lahuu wa wa-habnaa lahuu
Yahyaa wa 'as-labnaa lahuu zawjah.*

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ
وَاصْلَحْنَا لَهُ زَوْجَهُ ط

Tarjuma: "To Humne uski dua qubool farmayi aur use Yahya عليه السلام (jaisa beta) ataa farmaya aur uski biwi ko uske liye sehatmand bana diya".

*'Inna-hum kaanuu yusaari-'uuna
fil-khayraati wa yad-'uunanaa
ragaban* و *wa rahabaa:*

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونََنَا رَغَبًا وَرَهَبًا ط

Tarjuma: "Yaqeenan ye log hain jo bhalayi ke kaamaan mein bahut jaldi karte the aur Hamein pukaarte the rughbat aur khauf se".

Allah Ta'ala ke saath unka mu'amla bein al-khauf wal raja'a (khauf aur umeed ke darmiyaan) waala hota tha. Allah ke muwakhize se darte bhi the aur Uski rehmat ke umeedwaar bhi rehte the.

wa kaanuu lanaa khaashi-'iin.

وَكَاْنُوا لَنَا خٰشِعِيْنَ ﴿٤١﴾

Tarjuma: "Aur wo sab Hamare saamne aajizi ikhtiyaar karne waale the.

Ausaaf-e-Ambiya ke is khubsurat guldaste ke aakhir mein ab Hazrat Maryam ؑ ka zikr aaraha hai.

AAAYAT - 91

Wallatii 'ab-sanat farja-baa

وَالَّتِيْٓ اَحْصٰنَتْ فَرْجَهَا

Tarjuma: "Aur wo khatoon jis ne apni sharamgaah ki bifazat ki".

Yani puri tarah se paak daaman rahi.

fanafakbnaa fihaa mir-Ruubinaa

فَفَخْنَا فِيْهَا مِنْ زُوْجِنَا

Tarjuma: "To Humne is mein phoonk diya Apni Rub se".

Yani huruf-e-Kun bete ki paida'ish ka zariya ban gaya.

wa ja-'alnaahaa wabnabaaa
'Aayatal-lil-'aala-miin.

وَجَعَلْنٰهَا وَاِبْنَهَا اٰيَةً لِّلْعٰلَمِيْنَ ﴿٤٢﴾

Tarjuma: "Aur Humne use aur uske bete ko ek nishaani bana diya tamaam jabaan waalaon keliye".

AAAYAT - 92

'Inna haazibiii 'ummatu-kum
'Ummatanw-Waabida-tanw

اِنَّ هٰذِهِ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ﴿٤٣﴾

Tarjuma: "Yaqeenan ye tumhari ummat ek hi ummat hai".

Ummat-e-Ibrahim ؑ Ummat-e-Isma'il ؑ, Ummat-e-Musa ؑ, Ummat-e-Esa ؑ, Ummat-e-Muhammad ؑ aur dusre tamaam ambiya ki ummatein bunyadi taur par ek hi deen ki pairokaar thein aur yun tamaam ambiya aur unke pairokaar goya ek hi ummat ke afraad the. Is mazmoon ko Suratul Baqarah, aayat 213 mein is tarah bayaan farmaya gaya hai: ﴿كَانَ النَّاسُ اُمَّةً وَّاحِدَةً﴾ Kaanan-naasu 'ummatanw-waabidah; Yani shuru mein *tamaam insaan ek hi ummat the aur ek hi deen ke maanne waale the*. Phir logon ne apni apni soch aur apne apne mafadaat ke mutabiq seeraat-e-mustaqeem mein se pagdandiyaan nikaal lein, mukhtalif girohaon ne naye naye raaste bana liye aur in ghalat raastaon par wo itni duur chale gaye ke asal deen maskh hokar reh gaya aur ab in mukhtalif girahaon ke nazriyaat ki ye ma-ghairat is had tak bad chuki hai " Ke pehchani hui surat bhi pehchani nahi jaati!"

Yani aaj bahut se mazaheb ki asli shakal ko pehchanna bhi mumkin nahi raha. In ke bigde hue aqa'id ko dekhkar yaqeen nahi aata ke kabhi inka ta'luq bhi deen-e-haq se tha. Beherhaal haqeeqat yehi hai ke tamaam amba-o-rasal ﷺ ka ta'luq ek hi ummat se tha. Wo sab ek hi Allah ko maanne waale the aur sab ek hi deen lekar aaye the, albatta mukhtalif ambiya ki shari'ataon ke tafseeli ehkamaat mein baaham farq paaya jaata raha hai. Ye mazmoon mazed wazahat ke tehat Suratush Shura mein aayega.

wa 'Ana Rabbukum fa'-bu-duun.

وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٣﴾

Tarjuma: "Aur Mai hi tum sab ka Rab hun, lehaza tum log Meri hi bandagi karo!"

AAYAT - 93

Wa taqatta-'uuu 'amra-hum-baynahum:

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ

Tarjuma: "Aur unhone apne mu'amle ko aapas mein tukde tukde kar liya".

Baqaul-e-Iqbal:

*Udaaye kuch warq laale ne, kuch nargiz ne, kuch gul ne
Chaman mein har taraf bhikri hui hai daastan meri!*

Ye mazmoon Suratul Hijr mein is tarah bayaan hua hai: ﴿كَمَا أَنْزَلْنَا عَلَى الْمُقَسِّمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْبَعِينَ ﴿٩٢﴾﴾
90. Kamaaa 'anzalnaa 'alal-muqtasi-miin,-91. 'Allaziina ja-'alul-Qur-'aa-na 'iziin. 92. Fawa Rabbika lanas-'alan-nahum 'ajma-'iina "(Ye isi tarah ki tambibah hai) jis tarah Humne in taffuruqa baazaon ki taraf bheji thi. Jinhone ne apne Qur'an ko tukde tukde kar diya. To (Aye Muhammad ﷺ) Aap ke Rab ki qasam! Hum in sab se puch kar rahenge". Is kaifiyat ki amla tasweer aaj ummat-e-muslima mein bhi dekhi jaa sakti hai. Aaj hamare haan surat-e-haal ye hai ke har jamaat, giroh ya maslak ke pairokaar ne Qur'an ka koi ek mauzu apne liye makhsoos kar liya hai aur in logaon ke nazdeek bas isi ki ehmiyat hai aur wohi kul deen hai. Maslan ek giroh Qur'an mein se chun chun kar sirf in aayaat ko apni tehreer-o-taqreer ka mauzu banata hai jin mein Huzoor ﷺ ki rafa'at-e-shaan aur mohabbat ka tazkera hai. Goya unhone Qur'an ka sirf wo hissa apne liye allot kara liya hai. Inke muqabile mein ek dusra giroh ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾ Qul 'innamaaa 'ana basba-rum-mislukum. (Al-Kahaf: 110) aur is se milte jutle mazameen ki aayaat par dera daalkar

Huzoor ﷺ ki bashiriyat ko numaya karne aur mushrikana auhaam ki nafi karne koshish mein masroof hai. Agar koi giroh Auliya Allah aur Sufiya se aqeeqad ka daawedaar hai to unki har guftahu aur taqreer ka mahoor ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ *Alaaa 'inna 'Awli-yaaa-'allaabi laa kharw-fun 'alay-him wa laa hum yab-zanuun.* (Yunus) hi hota hai. Al-gharz har giroh ke haan kitaab Allah ki chand aayaat par zor hai aur baaqi talimaat ki taraf koi tawajjeh nahi. Chunache aaj ke is daur mein Qur'an ko ek wahdat ki haisiyat se pesh karne ki ashad zarurat hai jiske liye har saheb-e-ilm ko isteta'at bhar koshish karni chaahiye.

kullun 'ilay-naa raaji-'uun.

كُلُّ الْيَتَارِعُونَ ﴿٩٤﴾

Tarjuma: "Ye sab ke sab Hamari hi taraf loutkar aane waale hain".

AAYAT - 94

Famany-ya'-mal minas-Saalibaati wa huwa 'Mu'-mi-nun falaa kufraana li-sa'-yih:

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ؕ

Tarjuma: "To jo koi bhi neik amal karega aur wo momin bhi hoga to iski sa'ee-o-koshish ki naqadri nahi ki jaayegi".

Allah Ta'ala "الشكور" *Ash-Shukoor* (qadardaan) hai. Agar kisi ke dil mein imaan billaah aur imaan bil-aakhirat maujood hai to iske ikhlaas aur esaar ke mutabiq iske har neik amal ki jaza di jaayegi. Aise kisi shakhs ke chote se amal ki bhi naqadri nahi ki jaayegi.

Rahe wo log jo Allah aur aakhirat par imaan nahi rakhe lekin neiki aur bhalayi ke mukhtalif kaam bhi karte hain to Allah ko unke aise amal se koi sarokaar nahi. Beherhaal jo koi bhi neiki ka koi kaam Allah ki raza aur aakhirat ke ajar ki niyyat ke bajaye mehez dikhaawe ya kisi aur gharz ki bina par karega to ise is ka koi ajar aakhirat mein nahi milega. Maslan agar koi shakhs election ladna chaahata hai aur iske liye ghar ghar jaakar khairaat baant raha hai to is ke is amal ke peeche iska khaas maqsad aur mafaad hai na ke Allah ki raza. Lehaza Allah ke haan aisa koi bhi amal qaabil-e-qubool nahi hai.

wa 'Innaa lahuu kaatibuun.

وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٥﴾

Tarjuma: "Aur Hum uske liye (iske amaal ko) likh rahe hain".

Khaalis Hamari raza ke husool keliye ya Hamare deen ki sarbulandi keliye jo, jahan aur jab koi amal anjaam paa raha hai Hum ise apne haan likh rahe hain taake aise har ek amal ka pura pura ajar diya jaaye.

AAYAAT 95 TO 112

وَحَرَّمْ عَلَى قَرَبِيِّهِمْ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ
 حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾ وَاقْتَرَبَ الْوَعْدُ الْحَقِّ فَاذْهَبِي شَاخِصَةً أَبْصَارَ الَّذِينَ كَفَرُوا ۖ يُؤْيُونَكُمَا قَدْ
 كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ
 لَهَا وَرُدُّونَ ﴿٩٨﴾ لَوْ كَانَ هُوَ لِآءِ الرَّهَةِ مَّا وَّرَدُّهَا ۖ وَكُلُّ فِيهَا خَالِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ
 فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ
 حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيهِمُ
 الْبَلَلِكَةُ ۖ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ ۖ كَمَا
 بَدَأْنَا أَوَّلَ خَلْقٍ تُعِيدُهُ ۖ وَعَدَّا عَلَيْنَا وَإِنَّا كُنَّا فَعَلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ
 أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ غَيْبِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا
 رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُؤْتِي عِلْمَ الرَّبِّ إِنْ شَاءَ اللَّهُ وَإِحْدَىٰ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾
 فَإِن تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنِ آذَرْتِي فَقَرِيبٌ أَمْرٌ بِعَيْدٍ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ
 يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنِ آذَرْتِي لَعَلَّةَ فَتْنَةٍ لِّكُمْ وَمَتَاعٌ إِلَىٰ
 حِينٍ ﴿١١١﴾ قُلْ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

95. Wa haraamun 'alaa qarya-tin 'ablaknaabaaa 'annahum laa yarji-'uun.

96. Hattaa 'izaa futibat Ya'-juuju wa Ma'-juuju wa hum-min-kulli hadabiny-yansiluun.

97. Waqtarabal-Wa'-dul-Haq-qu fa-'izaa hiya shaakhisatun 'absaarullaziina kafaruu: yaa-waylanaa qad-kunnaa fii gafila tim-min haazaa bal-kunnaa zaalimiin!

98. 'Innakum wa maa ta'-bu-duuna min duunillaahi hasabu Jabannam! 'antum labaa waa-riduun!

99. Law kaana haaa- 'ulaaa-'i 'aalihatam-maa waraduuhaa! wa kullun-fihaa khaaliduun.

100. Labum fihaa zafirun-wwa hum fihaa laa yasma-'uun.

101. 'Innallaziina sabaqat la-hum-minnal-Husnaaa 'ulaaa-'ika 'anhaa mub-'aduun.

102. *Laa yasma-'uuna basiisa-haa: wa hum fii mashtabat 'anfususum khaaliduum.*
103. *Laa yabzunubumul-Fa-za-'ul-'Akbaru wa tatalaqqaa-humul-malaaa-'ikah: haazaa Yarwmukumullazii kuntum tuu-'aduun.*
104. *Yarwma natwis-samaaa-'a katayyis-sijilli lil-kutub: ka-maa bada'-naaa 'awwala khal-qin-nu-'iidub: wa'-dan 'alay-naa: 'Innaa kunnaa faa-'iliin.*
105. *Wa laqad katabnaa fiz-Zab-uuri mim-ba'-diz-Zikri-'an-nal-'arza yarisubaa 'Ibaadiyas-Saalihuun.*
106. *'Inna fii haazaa la- Balaa-gal-li-qarwmin 'Aabidiin.*
107. *Wa maaa 'arsalnaaka 'illaa Rahmatal-lil-'aalamiin.*
108. *Qul 'innamaa yuubaaa 'ilayya 'annamaaa 'Ilaahukum 'Ilaahunw-Waabid: fahal 'an-tum-Muslimuun?*
109. *Fa-'in-tawallaw faqul 'aazantukum 'alaa sarwaaa'; wa 'in 'adrii 'aqariibun 'amba-'iidum-maa tuu-'aduun.*
110. *'Innahuu ya'-lamul-jabra minal-qawli wa ya'-lamu maa taktumuun.*
111. *Wa 'in 'adrii la-'allahuu fitnatullakum wa mataa-'un 'ilaa hiin.*
112. *Qaala Rabbih-kum-bil-Haqq! Wa Rabbunar-Rab-maanul-Musta-'aanu 'alaa maa tasifuun!*

AAYAT - 95

Wa haraamun 'alaa qarya-tin 'ablak-naabaaa 'annahum laa yarji-'uun. ﴿وَحَرْمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾

Tarjuma: "Aur haraam hai har us basti par jisko Humne halaak kiya ke (wo laut aaye) ab wo loutne waale nahi hain".

Is aayat ka ek mafhoom to ye hai ke jin bastiyon par Allah ke azaab ka faisla ho jaata tha, wahan ke log nabi ya rasool ke aane ke baad bhi kufr-o-shirk se lautne waale nahi hote the. Allah Ta'ala unpar itmaame-hujjat keliye rasool to bhej deta tha, lekin Usko khoob maloom tha ke kufr-o-shirk se in logaon ke ruju karne aur imaan laane ka koi imkaan nahi. Iska dusra mafhoom ye bhi hai ke Allah ke azaab se jo basti ek dafa barbaad hogayi phir iske dubara aabaad hone ka koi imkaan nahi.

AAAYAT - 96

*Hattaaa 'izaa futibat Ya'-juuju
wa Ma'-juuju wa hum-min-kulli
hadabiny-yansiluun.*

حَتَّىٰ إِذَا فُجِّتَ يَأْجُوجُ وَمَاجُوجُ
وَهُمْ مِنْ كَلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

Tarjuma: "Yahan tak ke jab khol diye jaayenge Yajooj aur Majooj aur wo har unchayi ke upar se phisalthe hue chale aayenge".

Qur'an mein Yajooj aur Majooj ka zikr is aayat ke alawa Suratul Kahaf mein bhi aaya hai. Suratul Kahaf ke mutale ke dauraan is mauzu par tafseel se behes hochuki hai. Yajooj aur Majooj ki yalghaar se bachao keliye Zul Qarnain ki tameer shuda dewaar se mutaliq bahut wazeh malumaat dunya ke saamne aachuki hain. Dunya ke naqshe mein "darband" wo jagah hai jahan par wo dewaar tameer ki gayi thi. Dewaar ab wahan bil-fa'al to qaa'im nahi, magar iske wazeh asaar is jagah par maujood hain. In asaar se dewaar ki dimensions ka andaza bhi lagaya jaa sakta hai.

Aayat zeir-e-nazar se wazeh hota hai ke qurb-e-qayamat ke zamane mein Yajooj aur Majooj ka sailaab ek baar phir aane waala hai. Is silsile mein ek raaye ye bhi hai ke 18th aur 19th sadi ke dauraan Europi aqwaam ki yalgaar (colonization) bhi is aayat ka misdaaq hai jiske natije main unhone pure Asia aur Africa par batadreej qabza jama liya tha. Yani ek hi waqt mein Francisi, Vilendezi aur Bartaniyawii aqwaam ne Malaya, Indonesia, Hindustan samaeet pure Asia aur Africa ko gulaam bana liya tha. Ye tamaam log Skande Newyan mumalik se utri hui aqwaam ki nasal se the jin ko Nordic Races kehte hain aur Europe ke White Anglo Saxons log bhi inhein ki aulaad hain. Darasal yehi wo aqwaam hain jo mukhtalif adwaar mein muhazzab dunya par hamla-awar hokar zulm-o-sitam aur lootmaar ka bazaar garam karti rahi hain. Alama Iqbal ne bhi apne is sher mein Europi aqwaam ke is nau aabaadyaati iste'maar (colonization) ko Yajooj aur Majooj ke tasalut se tabeer kiya hai:

Khul gaye Yajooj aur Majooj ke lashkar tamaam

Chashm-e-muslim dekh le tafseer-e-hurf Yansiluun!

Waqt guzarne ke saath saath bazahir in aqwaam ki afwaj ko in maqbuza mumalik se nikalna pada, lekin bil waasta taur parwah apne kathputli idaraon aur afraad ke zariye in mumalik par musalsal apna tasalut jamaaye hue hain. Is silsile mein World Bank, IMF aur bahut se deegar multi national idaare inke aala kaar hain.

Albatta ahadees mein qurb-e-qayamat ke zamane ke halaat-o-waaqiyaat ki jo tafseel milti hai iske mutabiq qayamat se qabal ek dafa phir Yajooj aur Majooj ka sailaab aayega. In tafsilaat ka khulasa ye hai ke qurb-e-qayamat ke zamane mein ek bahut khaufnaak jung (ahadees mein iska naam *الملاحمة العظيمة Al-Malhamatul uzma'a* jabke Esayi riwayat mein Armageddon bataya gaya hai) hogi jis mein yahudi aur esayi musalmanon ke muqabil honge. Philistine, Shaam aur Mashriq wastaa ka ilaaqa bundayi taur par maidaan-e-jung banega, jiski wajah se is ilaaqe mein bahut badi tabahi phailegi. Isi zamane mein Hazrat Maseeh عَلَيْهِ السَّلَامُ ka nuzool aur Imaam Mehdi ka zuhoor hoga. Imaam Mehdi Hazrat Fatima رَضِيَ اللَّهُ عَنْهَا ki nasal aur Hazrat Hassan رَضِيَ اللَّهُ عَنْهُ ki aulaad mein se honge. Is se pehle Kharashaan aur Mashriqi mumalik mein islami hukumat qaa'im ho chuki hogi aur in ilaaqaon se musalmaan afwaaj mashriq wastaa mein apne musalmaan bhaaiyon ki madad keliye jaayengi. Is jung mein bil-aakhir fateh musalmanon ki hogi. Hazrat Maseeh عَلَيْهِ السَّلَامُ ke saath Allah Ta'ala ki mu'ajizana taayeed hogi, jis se Aap عَلَيْهِ السَّلَامُ yahudiyon ko khatam kardenge. Aap عَلَيْهِ السَّلَامُ ki aankhaon mein ek khaas taseer (aaj ki laser technology se bhi mausar) hogi, jiski wajah se Aap عَلَيْهِ السَّلَامُ ki nigah padte hi yahudi pighalte chale jaayenge. Phir Aap عَلَيْهِ السَّلَامُ Dajjaal (jo Maseeh hone ka jhuta daawedar hoga) ko qatal karenge. Hadees mein aata hai ke Dajjaal bhaagne ki koshish mein hoga ke Hazrat Maseeh عَلَيْهِ السَّلَامُ isko muqaam-e-Lydda par jaalenge aur qatal kardenge. (Wazeh rahe ke Lydda Isra'il ka sab se bada air base hai).

In sab waaqiyaat ke baad Yajooj aur Majooj ke sailaab ki shakal mein ek dafa phir dunya par musibat toot padegi. Aayat nazr-e-nazar mein Yajooj aur Majooj ki yalgaar ke raastaon (routs) keliye lafz "hadab" istemaal hua hai, jiske mu'ane unchayi ke hain. Mandarja bala araa ke mutabiq jin aqwaam par Yajooj aur Majooj ka itlaaq hota hai in sab ke ilaaqe Himalaya aur wasta Asia ke pahadi silsilaon ke shumaal mein waaqe hain. Ain mumkin hai ke ye log in pahadi silsilaon ko uboor karte hue junubi ilaaqaon par yalgaar karein aur yun ﴿كُلِّ حَدَبٍ يَتَسَلَوْنَ﴾ *kulli hadabiny-yansiluun*, ke alfaaz ki amla ta'beer ka naqsha dunya ke saamne aajaye.

AAYAT - 97

Waqtarabal-Wa'-dul-Haq-qu fa-'izaa hiya shaakhisatun 'absaarullaziina kafaruu:

وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَأِذْأَبَى شَاخِصَةً
أَبْصَارِ الَّذِينَ كَفَرُوا

Tarjuma: "Aur qareeb aa lagega wo sachcha waada, to us waqt kaafiraon ki nigaahain pathra jaayengi".

Intehayi khauf ki wajah se insaan ki aankh harkat karna bhool jaati hai. Kuffaar-o-mushrikeen qayamat ke din isi kaifiyat se dochaar honge.

yaa-waylanaa qad-kunnaa fi
gafla tim-min haazaa bal-kunnaa ﴿٥٦﴾
zaalimiin!

Tarjuma: "(Wo kabenge) haaye hamari shaamat! Hum to iski taraf se gaflat mein hi rahe, balke Hum khud apni jaanaon par zulm karne waale the".

Hum aakhirat ka inkaar karke apni jaanaon par zulm karte rahe. Hamein Allah ke Rasool ﷺ ke zariye tamaam khabrein mil chuki thi lekin humne gaflat aur laaparwahi ka muzahera kiya aur is taraf kabhi tawajjeh hi na ki.

AAYAT - 98

'Innakum wa maa ta'-bu-duuna
min duunillaahi hasabu Jahannam!
'antum lahaa waa-riduun! ﴿٥٧﴾

Tarjuma: "Yaqeenan tum log aur jinhein tum Allah ke sirwa puje ho, sab jabannum ka eindhan banoge. Tumhein is mein pahunch kar rehna hai".

AAYAT - 99

Law kaana haaa- 'ulaaa-'i
'aalihatam-maa waraduuhaa! wa
kullun-fiihaa khaaliduun. ﴿٥٨﴾

Tarjuma: "Agar ye waaqe mabood hote to is (jabannum) mein daakhil na hote. Aur wo sab ke sab is mein hamesha hamesh rahenge".

AAYAT - 100

Lahum fiihaa zafirunwwa hum
fiihaa laa yasma-'uun. ﴿٥٩﴾

Tarjuma: "Unhein is mein cheekhna chillanna hoga, aur wo is mein kuch sun nahi sakege".

Inke mabood jo inke saath hi jal rahe honge, wo inki is cheekh-o-pukar ko sun nahi paayenge.

AAYAT - 101

'Innallaaziina sabaqat la-hum-minnal-
Husnaa ﴿٦٠﴾

Tarjuma: "Yaqeenan wo log jinke liye Hamari taraf se pehle hi bhalayi ka faisla ho chuka hai".

'ulaaa-'ika 'anhaa mub-'aduun.

أُولَئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٢﴾

Tarjuma: "Wo is se duur rakhe jaayenge".

AAAYAT - 102

Laa yasma-'uuna hasiisa-haa:

لَا يَسْمَعُونَ حَسِيصَهَا ﴿١٠٣﴾

Tarjuma: "Wo is ki aabat tak nahi sunenge".

Sureh Maryam ki ayat 71 ﴿وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا﴾ Wa 'imminkum 'illaa waa-riduhaa: ke mutabiq ek dafa jahannum ka mushaheda to sab ko karaya jaayega, lekin phir iske baad isko ahle jannat se bahut duur kardiya jaayega.

wa hum fii mashtabat 'anfusubum khaaliduun.

وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٤﴾

Tarjuma: "Aur wo apni dil pasand khuwabishaon mein hamesha rahenge".

Tamaam marghubaat-e-nafs ahle jannat ko faraham kardi jaayegi aur wo is kaifiyat mein hamesha rahenge.

AAAYAT - 103

Laa yabzunubumul-Fa-za-'ul-'Akbaru

لَا يَحْزَنُهُمُ الْفَرَعُ الْكَبِيرُ ﴿١٠٥﴾

Tarjuma: "Wo badi ghabrahat unhein pareshaan nahi karegi".

Qayamat ki surat-e-haal bahut hi bhayanak hogi. Agli surat (Suratul Hajj) ke aghaaz mein qayamat ki haulnaak kaifiyat ka zikr yun kiya gaya hai: ﴿يَأْتِيهَا النَّاسُ آتِفًا رَبُّكُمْ ۖ وَإِنْ رُزِقَ السَّاعَةَ شَيْءٌ عَظِيمٌ ﴿١٠٦﴾﴾ Yaaa-'ayyuban-naasut-taquu Rabbakum! 'Inna zalzala-tas-Saa-'ati shay-'un 'aziim! "Aye logo! Apne Rab ka taqwa ikhtiyaar karo. Qayamat ka zalzala yaqeenan bahut badi cheez hai". Lekin ayat zeir-e-nazar mein ye khushkhabri di gayi hai ke Allah ke neik bandaon ko is se koi takleef aur pareshani nahi hogi.

"Fiza Akbar" se muraad yahan sirf qayamat ke din ki sakhtiyaan hi nahi balke zamana-e-qurb-e-qayamat ki sakhtiyaan bhi hain. Is surat-e-haal ka zikr ahadees mein kaafi tafseel se milta hai. In tafsilaat ke mutabiq qurb-e-qayamat ke zamane mein musalmaanon ko esaayion aur yuhidiyon ke khilaaf ek bahut khaufnaak jung ladna hogi. Is jung ke kayi marahel honge. Musalmaanon ko is mein bahut bade nuqsan

ka saamna karna padega, lekin Allah ki khususi madad musalmaanon ke shaamil-e-haal hogi. Allah ki ye madad zaahiri aur maadi asbaab ki surat mein bhi saamne aayegi. Inhi asbaab mein se ek sabab sar zameen-e-Arab mein ek mujaddad imaam Mehdi ka zahoor bhi hoga. Phir jab Hazrat Maseeh عليه السلام ka nuzool hoga to musalmaan Hazrat Maseeh عليه السلام aur Imaam Medhi ki qiyadat mein essaayi'on aur yahudiyon ke etehaad ka muqabila karenge. Is se pehle Kharasaan aur Afghanistan ke ilaaqaon mein (mere andaze ke mutabiq is mein Pakistan ka ilaaqa bhi shaamil hoga) Islami hukumat qayem ho chuki hogi aur is hukumat ki taraf se mazkura jung mein musalmaanon ki madad keliye afwaaj bheji jaayengi. Is jung mein musalmaanon ki kaamyabi ke baad azma'ish ka aakhri marhala Yajooj aur Majooj ki yalgaar ki surat mein saamne aayega. Iske baad islaam ka ghalba hoga aur puri dunya mein khilafat Alal Minhaj Al-Nabwa qayem hojaayegi, jo lag bhag 40 saal (mukhtalif riwayaat mein mukhtalif muddat mazkooor hai) tak rahegi. Ye Muhammad Rasool Allah صلى الله عليه وسلم ki ummat ka paanchwwan daur hoga, jiski khabar ahadees mein di gayi hai. Hazrat Noman Bin Basheer رضي الله عنه Hazrat Huzaifah رضي الله عنه se riwayat karte hain ke Rasool Allah صلى الله عليه وسلم ne irshaad farmaya:

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جِ
النَّبُوءَةُ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ مُلْكَاً عَاصِياً. فَيَكُونُ
مَا شَاءَ أَنْ يَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ مُلْكَاً جَبْرِيَّةً. فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ.
ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جِ النَّبُوءَةُ ثُمَّ سَكَتَ.

((Takuunun nubuwatu fikum masha'Allahu an takuuna, summa yarfa'uha iza sha'a any yarfa'aha, summa takuunju khilaafatan alaa minhaajin nubuwwati, fatakuunu masha'Allahu an takuuna, summa yarfa'uha iza sha'a Allahu any yarfa'ahaa, summa takuunu mulkan aazan, fayakuunu masha Allahu an yakuuna, summa yarfa'uha iza sha'aa any tarfa'aha, summa takuunu mulkan jabriyyatan, fatakuunu ma sha'a Allahu an takuuna, summa yarfa'uha iza sha'aa any yarfa'aha, summa takkunu khilaafatan alaa minhaajin nubuwwati))
summa sakata.¹

"Daur-e-nabuwat tum mein us waqt tak rahega jab tak Allah chaahega, phir jab Wo isko khatam karna chaahega isko khatam kardega. Phir nabuwat ki tarz par khilafat ka daur hoga phir wo daur rahega jab tak Allah Ta'ala chaahbe ga, phir wo is ko khatam kar dega jab Wo isko khatam

1. Masnad Ahmed, Kitaab Awwal Masnad Al-Kofeen, Baab Hadees Al-Nomaan Bin Basheer رضي الله عنه An Al-Nabi صلى الله عليه وسلم H-1768.

karna chaahega. Phir kaat khaane waali baadshahat hogi. Wo daur bhi us waqt tak rahega jab tak Allah chaahega, phir jab Wo isko khatam karna chaahega to khatam kardega. Phir jabar ki farma rawayi hogi, wo rahegi jab tak Allah chaahega, phir Wo isko khatam kar dega jab Wo ise khatam karna chaahega. Phir nabuwat ke tarz dubara khilafat qaayem hogi". Phir Aap ﷺ khamosh hogaye.

Is hadees ki ru se pehla daur, daur-e-nabuwat, dusra daur, daur-e-khilafat alal minhaj al-nabwa, teesra daur zaalim malukiyat ka daur, chautha gulaami waali malukiyat ka daur, jabke paanchwaan aur aakhri daur phir khilafat alal minhaj al-nabwa ka hai. Is khilafat ki khabar Aap ﷺ ne is hadees mein bhi di hai jo Hazrat Saubaan رضي الله عنه se marwi hai. Farmaya:

((إِنَّ اللَّهَ زَوَىٰ بِإِلَى الْأَرْضِ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا))

((Innallaaha zarwaa liyal arza fara'ytu mashaariqahaa wa magharibaha, wa inna ummatii sayablughu mulkuha ma zuwiya lii minha))¹

"Allah Ta'ala ne mujhe puri zameen ko lapait kar (ya sukaid kar) dikha diya. Chunache maine iske saare mashriq bhi dekh liye aur tamaam maghrib bhi. Aur yaqaeen rakho ke meri ummat ki hukumat in tamaam ilaqaon par qaayem hokar rahegi jo mujhe lapait kar (ya sukaid kar) dikhaye gaye".

Isi tarah Hazrat Miqdaar Bin Al-Aswad رضي الله عنه se riwayat hai ke unhone Rasool Allah ﷺ ko farmate hue suna:

لَا يَبْقَىٰ عَلَىٰ ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ كَلِمَةَ الْإِسْلَامِ بِعَزِّ عَزِيٍّ أَوْ ذَلِّ ذَلِيلٍ -- إِمَّا يُعَزُّهُمُ اللَّهُ عَزًّا وَجَلًّا فَيَجْعَلُهُمْ مِنْ أَهْلِهَا أَوْ يُدَلُّهُمْ فَيَدِينُونَ لَهَا -- قُلْتُ: فَيَكُونُ الدِّينُ كُلُّهُ لِلَّهِ

((Laa yabqaa alaa zabril arzi baytu madarin walaa wabarin illaa adkhalabullaahu kalimatal islaami bi'izzi azeezin auzulli zaliilin - imma yu'izzuhumullaahu azzarawajalla fayaj'aluhum min ahlihaa au yuzillyhum fayadiinuuna lahaa)) -- qultu: "fayakuunad diine kulluhuu lillaahi."²

"Ru-e-Arzi par na koi eint gaare ka bana hua ghar baaqi rahega na kambalaon ka bana hua khaima jis mein Allah islaam ko daakhil nahi

1. Sahih Muslim, Kitaab Al-Fitan wa ishraat As-sa'at, baab halaak haazal ummat ba'zuhum bi'ba'az.

2. Masnad Ahmad, Kitaab Baaqi Masnad Al-Ansaar, Baab Hadees Al-Miqdaar Bin Al-Aswad رضي الله عنه, H 22697.

kardega, khuwah kisi izzat waale ke ezaaz ke saath khuwah kisi maghloob ki maghlubiyat ki surat mein - (yani) ya log islaam qubool karke khud bhi izzat ke mustahiq ban jaayenge ya islaam ki biladasti tasleem karke iski farmaanbardaari qubool karne par majboor hojaayenge,' mein (raawi) ne kaha: tab to saare ka saara deen Allah keliye hojaayega".

Beherhaal Qur'an mein maujood "Been Al-Satoor" isharaon aur ahadees mein waarid sareeh peshen goyi'on ke mutabiq qayamat se pehle in waaqiyaat ka ronuma hona taye hai, is mein kisi shak-o-shubah ki gunja'ish nahi. Albatta is baare mein yaqeen se kuch nahi kaha jaa sakta ke waaqiyaat ke is silsile ka aghaaz kab hoga.

Iske baad qayamat ka marhala hoga, lekin qayaam-e-qayamat se qabal ek khushgawar hawa chalegi jis se tamaam ahle imaan par maut taari hojaayegi. Is marhale ke baad sirf fussaqa-o-fujaar hi dunya mein baaqi rah jaayenge aur inhi logaon par qayamat qaa'im hogi. Hazrat Abdullah Bin Masood رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: *لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ* ((Laa taquumus sa'atu illaa alaa shiraarin naasi))¹, "Qayamat sirf shareer logaon par hi aayegi".

"Al-Fiza Al-Akbar" aur "Zalzala As-Sa'at" ki sakhtiyon ka saamna bhi inhi logoan ko karna hoga, jabke Allah Ta'ala apne nek bandaon ko qayamat se pehle sukoon-o-itminaan ki maut dekar is din ki sakhtiyon aur haulnaakiyon se bacha lega.

*wa tatalaqqaa-humul-malaaa-'ikah:
haazaa Ya'wumukumullazii kuntum
tuu-'aduum.*

وَتَلَقُّهُمْ الْمَلَائِكَةُ هَذَا يَوْمَ
الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٤﴾

Tarjuma: "Aur farishte in se mulaqaatein karenge (ye kehthe hue ke) ye hai aap logaon ka wo din jis ka aap se waada kiya gaya tha".

Aaj aap logaon ko inamaat se nawaza jaayega, aap ki qadar afzayi hogi, khil'atein pehnayi jaayengi aur alaa darje ki mehmaan nawazi hogi.

AAAYAT - 104

*Ya'wma natwis-samaaa-'a katayyis-
sijilli lil-kutub:*

يَوْمَ نَطْوِي السَّمَاءَ كَفَي السِّجْلِ لِلْكِتَابِ ۝

Tarjuma: "Jis din Hum aasmaan ko lapait denge jaise lapaita jaata hai kaghazaon ka tomaar".

1. Sahih Muslim, Kitaab Al-Fitan- wa Isharaat As-Sa'at, Baab Qurb As-Sa'at.

Yahan par "As-Samawaat" (jama) ke bajaye sirf Assma'a (wahed) istemaal hua hai, jis se is raaye ki gunja'ish paida hoti hai ke ye sirf aasmaan-e-dunya ke lapaite jaane ki khabar hai aur ye ke qayamat ke zalzale ka azeem waqiya : ﴿ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝١٠١ ﴾ 'Inna zalzalat-as-Saa-'ati shay-'un 'aziim! (Al-Hajji) Sirf hamare nizaam shamsi ke andar hi waqu pazeer hoga. Isi nizaam ka andar maujood kurre apas mein takrayenge: ﴿ وَجَمْعَ الشَّمْسِ وَالْقَمَرِ ۝١٠٢ ﴾ Wa jumi-'ash-shamsu wal-qamar, (Al-Qiyamah) aur yun ye pura nizaam teh-o-baala hojaayega. Farmaya ke us din Hum aasmaan ko is tarah lapait denge jaise kitabon ke tomaar (scrolls) lapaite jaate hain.

ka-maa bada'-naaa 'arwala khal-qin-nu-'iiduh:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۝١٠٣

Tarjuma: "Jaise Hum ne pehli martaba ibteda ki thi (waise hi) Hum iska i'adah karenge".

Is surat-e-haal ko samajhne keliye Theory of the Expanding Univese ko bhi madd-e-nazar rakhna chaahiye. Is nazriye (Theory) ke mutabiq ye kaayenaat musalsal wasee se waseetar ho rahi hai. Is mein maujood har kehkashan musalsal chakkar laga rahi hai aur yun har kehkashan ka dairah har lehza phailta jaa raha hai. Is hawale se aayat zeir-e-nazar ke alfaaz se ye mafhoom bhi nikalta hai ke qayamat barpa karne keliye kaayenaat ke phailne ke is amal ko ulta diya jaayega, aur is tarah ye phir se isi haalat mein aajayegi jahan se is ke phailne ke amal ka aghaaz hua tha. Is tasawur ko samajhne keliye ghadi ke "fannar" ki misaal saamne rakhi jaa sakti hai. Jis ka dairah apne nuqta-e-irtikaaz ke gird musalsal phailta rehta hai, lekin jab is mein chaabi bhari jaati hai to ye phir se isi nuqta-e-irtikaaz ke gird lapatkar apni pehli haalat par waapas aajaata hai.

wa'-dan 'alay-naa: 'Innaa kunnaa faa-'iliin.

وَعَدَّا عَلَيْنَا ۝١٠٤ إِنَّا كُنَّا فُعَلَيْنَ

Tarjuma: "Ye waada Hamare zimme hai. Hum ye zaroor karke rahenge".

AAYAT - 105

Wa laqad katabnaa fiz-Zab-uuri mim-ba'-diz-Zikri-'an-nal-'arza yarisubaa 'Ibaadiyas-Saalibuun.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ ۝١٠٥ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

Tarjuma: "Aur Humne likh diya tha Zaboore mein nasihat ke baad ke is zameen ke waaris honge Hamare neik bande".

Alfaaz ke mafhoom ke mutabiq is wirasat ki do imkaani surtain hain. Ek ye ke qayamat se pehle Allah ka deen puri dunya par ghaalib aajayega, Allah ke neik bandaon ki hukumat tamaam ru-e-zameen par qaayem hojaayegi aur yun wo puri zameen ke maalik ya waaris ban jaayenge. Dusri surat ye hogi ke qiyaam-e-qayamat ke baad isi zameen ko jannat mein tabdeel kar diya jaayega aur ahle jannat ki ibtedayi mehmaan nawazi (*Nuzul*) yahin par hogi (mazeed wazahat keliye mulaheza ho tashreeh Sureh Ibrahim: 48). Aur yun Allah ke neik bande jannat ke waaris bana diye jaayenge. Is mafhoom ke mutabiq yahan zameen se muraad jannat ki zameen hogi.

AAAYAT - 106

'Inna fii haazaa la- Balaa-gal-li-
qawmin 'Aabidiin.

إِنَّ فِي هَذَا لَبَلَاءًا لِّقَوْمٍ غِيْبِيْنَ ﴿١٠٦﴾

Tarjuma: "Yaqeenan is mein ek badi khabar hai (Allah ki) bandagi karne waalaon keliye".

AAAYAT - 107

Wa maaa 'arsalnaaka 'illaa
Rahmatal-lil-'aalamiin.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِيْنَ ﴿١٠٧﴾

Tarjuma: "Aur (Aye Nabi ﷺ!) Humne nahi bheja hai Aap ko magar tamaam jahaan walaon keliye rehmat banakar".

Yani Aap ﷺ ki ba'sat sirf jazeera numaye Arab tak mahdood nahi hai. Agar aisa hota to jazeera numaye Arab mein islaam ke amla taur par ghalbe ke baad Aap ﷺ ki ba'sat ka maqsad pura hochuka hota, Magar Aap ﷺ to tamaam ahle aalam keliye bheje gaye hain. Chunache Aap ﷺ ke ba'sat ka maqsad Qur'an mein teen muqamaat (At-Tauba: 33, Al-Fatah: 28 aur As-Saf:9) par in alfaaz mein bayaan farmaya gaya hai: ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾ *Huwal-lazii' arsala Rasuu-lahuu bil-Hudaa wa Diinil-Haqqi li-yuzhi-rahuu 'alad-diini kulli-hii*, "Wohi zaat hai Jisne apne Rasool ﷺ ko bheja Al-Huda aur deen haq ke saath taake ise ghaalib karde tamaam adyaan par". Goya Aap ﷺ ki ba'sat ka maqsad tab pura hoga jab deen islaam kul ru-e-zameen par ghalib hojaayega. Isi mazmoon ko Iqbal ne yun bayaan kiya hai:

*Waqt-e-fursat hai kahan kaam abhi baaqi hai
Noor-e-tauheed ka itmaam abhi baaqi hai!*

Noor-e-Tauheed ka itmaam yani islaam ka bataur-e-deen kulli ghalba jazeera numaye Arab ki had tak to Huzoor ﷺ ki hayaat-e-mubarakaa mein hi hogaya tha. Iske baad khilafat rashidah ke daur mein deen islaam ke is iqtedaar ko mazeed wusa'at dene ka silsila bade shadd-o-madd se shuru hua magar daur-e-Usmani mein ek yahudi Abdullah Bin Saba ne saazish ke zariye aalam-e-islam mein "Al-Fitnatul Kubra" khada kar diya. Iske natije mein Hazrat Usman رضي الله عنه shaheed kar diye gaye aur phir musalmaanon ki baahmi khana jungi ke natije mein ek lakh ke qareeb musalmaan ek dusre ki talwaraon se halaak hogaye. Is fitne ka sab se bada nuqsan ye hua ke na sirf ghalba islaam ki mazeed tasdeer-o-tausee ka amal ruk gaya, balke baaz ilaaqaon se musalmaan ko paspayi bhi ikhtiyaar karna padi. Huzoor ﷺ ki ba'sat chunke taqayam-e-qayamat kul ru-zameen par basne waale tamaam insaanon keliye hai aur Aap ﷺ ki ba'sat ka maqsad "izhaar deenul haq" (deen haq ka ghalba) hai, isliye ye dunya is waqt tak khatam nahi hosakti jab tak Aap ﷺ ki ba'sat ka ye maqsad ba tamaam-o-kamaal pura na ho aur deen islaam kul aalam-e-insaani par ghaalib na hojaaye. Iska sughra-o-kubra Qur'an se saabit hai aur is ki tafsilaat kubt-e-ahadees mein maujood hain.

AAAYAT - 108

Qul 'innamaa yuubaaa 'ilayya 'annamaaa 'Ilaahukum 'Ilaahun-w-Waabid: fahal 'an-tum-Muslimuun?

قُلْ إِنَّمَا يُدْعَىٰ إِلَىٰ آتَمَّ إِلَٰهِكُمْ
إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

Tarjuma: "(Aye Nabi ﷺ!) Aap in ko bataiye ke meri taraf to ye hi Wahi ki jaati hai ke tumhara Mabood bas ek hi Mabood hai, to kya tum (Uski farmabardari ikhtiyaar karte ho?"

AAAYAT - 109

Fa-'in-tawallaw faqul 'aazantukum 'alaa sa-waaa';

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ

Tarjuma: "Pbir agar ye log munh mod lein to keh dijiye ke maine to tum sabko eksaan taur par khabardaar kar diya hai".

Maine tum sab logoan tak barabar Allah ka paigham pahuncha diya hai. Maine tumhare sardaraon par bhi itmaam-e-hujjat kar diya hai aur awaam ke saamne bhi haq wazeh andaaz mein pesh kar diya hai. Al-gharz tumhare mu'ashire ka koi chota, koi bada, koi ameer aur koi ghareeb fard aisa nahi jis tak meri ye dawat na pahunchi ho. Lehaza jo

kaam Allah ne mere zimme lagaya tha maine apni taraf se iska haq ada kar diya hai.

wa 'in 'adrii 'aqariibun 'amba-
'iidum-maa tuu-'aduun. ﴿١٥﴾ وَإِنْ أَدْرَأَيْ أَقْرَبَ أَمْ بَعِيدٌ مَا تُوعَدُونَ ﴿١٥﴾

Tarjuma: "Aur mai nabi jaanta ke jis cheez ka tum se waada kiya jaa raha hai wo qareeb hai ya duur".

Tum logaon ko jo wa'eed sunayi jaa rahi hai, jis azaab ya qayamat ke waqu pazeer hone se mutaliq tum logaon ko khabardaar kiya jaa raha hai, iske baare mein koi "time table" mai tum logaon ko nahi de sakta. Mai nahi jaanta ke Allah ka wo waada kab pura hoga, albatta ye baat taye hai ke apne kartutaon ke nata'ij-o-awaqib beherhaal tum logoan ko bhugatne hongee.

Qayamat ke waqu pazeer hone ke baare mein qata'a ilm to sirf Allah Ta'ala hi ke paas hai, albatta Qur'an mein ja-baja qayamat aur asaar-e-qayamat ke baare mein ishaare milte hain. Ahadees Nabwiya ﷺ ki Kitaabul Malaham, Kitaab Ishraat As-Sa'at aur Kitaab Al-Fitan ke andar bhi qurb-e-qayamat ke zamana ke halaat-o-waaqiyaat bahut tafseel se bayaan hue hain. Is ziman mein saabeqa alhaami kutb ke andar bhi bahut si peshan goiyaan maujood hain. Agarche in kutb mein badi had tak radd-o-badal kar diya gaya hai, lekin unki baaz ibaraat apni asli haalat mein aaj bhi maujood hain. In peshan go'iyion ke hawale se Bible ki aakhri kitaab Book of Revelation bhi bahut ahem hai jo Hazrat Yuhna (John) ke makashifaat par mushtamal hai, jo Hazrat Esa ﷺ ke hawariyon mein se the aur Hazrat Yahya ﷺ paighambar (Yuhna: John the Baptist) ke hum naam the. Maazi qareeb ki shakhsiyat mein Nostradamous, nemat Shah Wali, Gandhi Ji (unki zaati diary ki daryaaft ke baad ye peshango'iyaan saamne aayi hain) aur Vine Burger ki peshan go'iyaan milti hain. Is sab kuch ka khulasa ye hai ke qayamat se pehle is dunya par bahut mushkil halaat aane waale hain. Asaar-o-qara'in se maloom hota hai ke wo waqt ab zyada duur nahi, lekin iske waqu ke baare mein qata'a ilm sirf Allah Ta'ala ko hai.

AAYAT - 110

'Innahuu ya'-lamul-jabra minal-
qawli wa ya'-lamu maa taktumuun. ﴿١٦﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١٦﴾

Tarjuma: "Yaqeenan Wohi jaanta hai buland awaaz se kahi gayi baat ko bhi aur use bhi jaanta hai jise tum chupate ho".

AAYAT - 111

Wa 'in 'adrii la-'allahuu fitnatul-
lakum wa mataa-'un 'ilaa hiin. وَإِنْ أَدْرَبْتُمْ
لَعَلَّكُمْ فَتِنَةً لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

Tarjuma: "Aur mai nabi jaanta, shayed ke (is takheer mein) tumbare liye koi aazma'ish ho aur kuch muddat tak tumhein faida (utbaane ki mahulat) dena maqsood ho".

Shayed is azaab-e-mau'ood ke waaqe hone mein takheer ki wajah ye ho ke Allah Ta'ala is dunya mein kuch arse aur rehne basne ki mahulat dekar tum logaon ko mazeed aazmana chaahta ho aur iske liye Wo tum logaon ko mazeed Fresh lease of existance ataa karde. Lekin bil-aakhir hoga wohi jo mai tumhein bata raha hun. Is mein koi shak nahi ke is azaab ka aana ek shadni amar hai aur wo aakar rahega.

AAYAT - 112

Qaala Rabbih-kum-bil-Haqq! قُلْ رَبِّ احْكُم بِالْحَقِّ ﴿١١٢﴾

Tarjuma: "Rasool ﷺ ne kaha: Parwardigaar! Ab haq ke saath faisla farmade".

Chunke kuffaar ke saath kash-ma-kash aur radd-o-kadah ka silsila bahut tawalat ikhtiyaar kar gaya tha, isliye khud Huzoor ﷺ bhi chaahte the ke Allah Ta'ala ki taraf se ab aakhri faisla aajaana chahiye.

Wa Rabbunar-Rah-maanul-Musta-
'aanu 'alaa maa tasifuun! وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٣﴾

Tarjuma: "Aur hamara Rab rehmaan hai, Jis se madad talab ki jaati hai un baataon ke khilaaf jo tum bana rahe ho".

Is farmaan ke mukhatib mushrikeen-e-Makkah hain. Goya Huzoor ﷺ mushrikeen ko mukhatib karke farma arahe hain ke aye giroh-e-munkareen! Tum logaon ki mukhalifat, hat dharmi aur saazishaon ke khilaaf mai apne Parwardigaar se madad ka talabgaar hun jo mujh par bahut meherbaan hai. Chunache pichle kayi baras se jo rawwaya tum log mere khilaaf, meri dawat ke khilaaf aur mere pairokaaraon ke khilaaf apnaye baithe ho wo Allah se poshidah nahi hai. Wo yaqeenan hamari madad farmayega aur tum logoan ko tumhare kartutaon ki qaraar waaqe saza dega.

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