

**BAYAANUL QUR'AN**

*SURATUL HAJJ*

**(22)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## SURATUL HAJJ

### TAMHEEDI KALIMAAT

Suratul Hajj ko baaz mufasssireen Madni surat maante hain. Iski wajah ye hai ke is mein munafiqeen ka zikr bhi hai aur jahaad-o-qataal ke ehkaam bhi hain aur ye dono mauzu'at Madni surtaon mein milte hain. Is ke alawa is surat ki baaz aayaat ki Suratul Baqarah (Madni) ki aayaat ke saath bahut gehri mushabihat paayi jaati hai. Lekin is ziman mein mujhe in mufasssireen se itefaaq hai jo ise Makki surat qaraar dete hain. Albatta iski kuch aayaat ya to safr-e-hijrat ke dauraan naazil huiin ya Huzoor ﷺ ke Madina pahunchne ke fauran baad (mutalea ke dauran mutaleqa aayaat ki nishaan-dahi ki jaayegi). Yehi wajah hai ke ye ayaat Makki aayaat se mukhtalif nazar aati hain.

### AAYAAT - 1 TO 10

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ عَبَا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ۝ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَاتَّهَ بِضُلْمٍ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ۝ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِنَبْلُوَكُمْ أَشَدَّكُمْ ۗ وَمِنكُم مَّن يَتَّقِي ۖ وَمِنكُم مَّن يَكْفُرُ بِاللَّهِ ۗ أَرَدْنَا لِكَيْلَا يَعْلَمَ مَن بَعَدَ عِلْمِ شَيْئًا ۗ وَتَرَى الْأَرْضَ هَامِدَةً ۗ فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ ۖ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بَهِيجٍ ۖ ذَٰلِكَ يَأَن اللَّهُ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۖ وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ۖ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ ۖ ثَانِي عَظْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ ۗ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ۝ ذَٰلِكَ بِمَا قَدَّمْتَ يَدَكَ ۖ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝

1. Yaaa-'ayyuban-naasut-taquu Rabbakum! 'Inna zalzala-tas-Saa-'ati shay-'un 'aziim!
2. Yawma tarawnahaa tazhalu kullu murzi-'atin 'ammaaa 'arza-'at wa taza-'u kullu zaati hamlin hamlahaa wa taran-naasa sukaaraa wa maa hum-bi-sukaaraa wa laakinna 'azaaballaahi shadiid.
3. Wa minannaasi many-yu-jaadilu fillaahi bi-gayri 'il-minwwa yattabi-'u kulla shay-taanim-mariid!
4. Kutiba 'alayhi 'annahuu man-tawallaahu fa'-annahuu yuzilluhuu wa yahdiihi 'ilaa 'Azaabis-Sa-'iir.
5. Yaaa-'ayyuhannaasu 'in kun-tum fii raybim-minal-Ba'-si fa-'innaa khalaqnaakum-min-turaabin-summa min-nutfatin-summa min 'alagatin summa mim-muzgatim-mukhallaqatinwwa gayri mukhallaqatilli-nubayyina la-kum. Wa nuqirru fil-'arhaami maa nashaaa-'u 'ilaaa 'ajalim-mu-samman-summa nukhriju-kum tiflan-summa li-tabluguuu 'ashuddakum; wa minkum many-yutawaffaa wa minkum many-yuraddu 'ilaaa 'arzalil-'umuri li-kaylaa ya'-lama mim-ba'-di 'ilmin-shay-'aa. Wa taral-'arza haamidatan-fa-'izaaa 'an-zalnaa 'alayhal-maaa-'abtazzat wa rabat wa 'amba-tat min-kulli zaawjim-bahij.
6. Zaalika bi-'annallaaha Hu-wal-Haqqu wa 'annahuu yuh-yil-mawtaa wa 'annahuu 'alaa kulli shay-'in-Qadiir.
7. Wa 'annas-Saa-'ata 'aatiya-tul-laa rayba fihaa wa 'annal-laaha yab-'asu man-fil-qubuur.
8. Wa minannaasi many-yu-jaadilu fillaahi bi-gayri 'il-minwwa laa Hudanwwa laa Kitaabim-Muniir,-
9. Saaniya 'itfihii li-yuzilla 'an-Sabiilillaah: lahuu fiddun-yaa khizyunwwa nuziiqubuu Yaw-mal-Qiyaamati 'Azaabal-Hariiq.
10. Zaalika bimaa qaddamat yadaaka wa 'annallaaha laysa bi-zallaamil-lil-'abiid.

**AAYAT - 1**

Yaaa-'ayyuban-naasut-taquu Rabbakum! 'Inna zalzala-tas-Saa-'ati shay-'un 'aziim!

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

**Tarjuma:** "Aye logo! Taqwa ikhtiyaar karo apne Rab ka yaqeenan qayamat ka zalzala bahut badi cheez hoga".

Suratul Ambiya ka ikhtemaam ﴿الْفُرْقَانُ﴾ *Fa-za-'ul-'Akbaru* (*qayamat ki azeem pareshani*) ke tazkere par hua tha. Ab Suratul Hajj ka aghaaz bhi is kaifiyat ke zikr se ho raha hai.

### AAYAT - 2

*Yawma tarawnahaa tazhalu kullu murzi-'atin 'ammaaa 'arza-'at* **يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ**

**Tarjuma:** "Jis din tum usko dekhoge, us din (haal ye hoga ke) bhool jaayegi har doodh pilaane waali jise wo doodh pilaati thi".

Maa ki mamta ka jazba zarbul misal hai. Ek maa apni jaan ko khatre mein daalkar apne bachche ki hifazat karti hai aur is par kisi surat aanch nahi aane deti. Apne bachche se mohabbat ka ye jazba haiwanon mein hi isi shiddat ke saath paaya jaata hai. Albatta qayamat ka din aisa sakht hoga ke is ke khauf-o-haraas ke baas doodh pilaane waali maayen, chaahе wo insaan ho ya haiwaan, apne doodh peete bachchaon ko bhool jaayengi.

*wa taza-'u kullu zaati hamlin hamlahaa* **وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا**

**Tarjuma:** "Aur (dehshat ka aalam ye hoga ke) har hamela ka hamal gir jaayega".

*wa taran-naasa sukaaraa wa maa hum-bi-sukaaraa wa laakinna 'azaaballaahi shadiid.* **وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝**

**Tarjuma:** "Aur tum dekhoge logoan ko jaise wo nashe mein hon, halaanke wo nashe mein nahi hongе, balke Allah ka azaab hi bahut sakht hai".

Wo ghadi aisi khaufnaak hogi ke iski dehshat se log be-sudh pade nazar aayenge. Beherhaal hadees mein wazeh taur par ye khushkhabri sunayi gayi hai ke Allah Ta'ala apne momineen saadiqeen bandaon ko is din ki sakhtiyon se duur rakhenge. **اللَّهُمَّ رَبَّنَا اجْعَلْنَا مِنْهُمْ!** *Allaahumma Rabbanaaj Alnaa minhum!*

### AAYAT - 3

*Wa minannaasi many-yu-jaadilu fillaabi bi-gayri 'il-min-wwa yattabi-'u kulla shay-taanim-mariid!* **وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ۝**

**Tarjuma:** "Aur logoan mein se kuch aise bhi hai jo Allah ke baare mein jhagadte hain baghair kisi ilm ke, aur wo pair-wi kar rahe hote hain har sarkash shaitaan ki".

Aaj ke naam nahaad mazhabi scholars aur daaneshawar bhi is aayat ka misdaaq hain, jo amlī taur par ghair muslim maghribi tehzeeb ki niqaali karte nazar aate hain. Ye log zehni taur par maghribi afkaar-o-nazriyaat se mar'ooob hain aur in nazriyaat ka har tariqe se parchaar karna apna farz samajhte hain. In mein aise log bhi hain jo hadees ki zarurat-o-ehmiyat ke sare se munkir hain. In ki raushan khayaali unhein baawar karati hai ke qur'ani ehkaam sirf ek zamane tak qaabil-e-qubool the aur insaan keliye hamesha inka paaband rehna mumkin nahi. Lehaza naye zamane ki zaruriyaat ke mutabiq qura'ni aayaat ko (mu'az Allah!) over rule ke ijtehaad karne ki zarurat hai. Doctor Fazlur Rahman ek aise hi Pakistani scholar the, jo McGill University (Montreal, Canada) se faarighul tehseel the. Inka kehna the Qur'an An-Huzoor ﷺ ka kalaam bhi hosakta hai aur Allah ka bhi. Isi qabeel ke ek Irani scholar Syed Hussain Nasar bhi hain. Aise log yahudi idaraon se alaa degriyaan haasil karte hain aur phir saari umar yahudiyon se haq-e-wafadari nibhane mein lage rehte hain. Aise logaon ko White House se bhi khususi pazeerayi aur housla afzayi ki jaati hai.

#### AAYAT - 4

Kutiba 'alayhi 'annahuu man-tarwallaahu fa'-annahuu yuzilluhuu كَتَبَ عَلَيْهِ أَنْتَهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ

**Tarjuma:** "Is (shaitaan) ke baare mein to likh diya gaya hai ke jo koi bhi iski dosti ikhtiyaar karega, wo ise gumrah karke rahega".

wa yahdihi 'ilaa 'Azaabis-Sa-'iir.

وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ

**Tarjuma:** "Aur isko pahunchakar rahega dozakh ke azaab tak".

#### AAYAT - 5

Yaaa-'ayyuhannaasu 'in kun-tum fii raybim-minal-Ba'-si fa-'in-naa khalaqnaakum-min-turaabin يَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ

**Tarjuma:** "Aye logo! agar tumhein dubarah uthaye jaane ke baare mein shak hai to (zara ghaur karo ke) Humne tumhein mitti se paida kiya".

Insaani jism ki asal mitti hai. Is ki ghiza bhi nabataat aur ma'adiniyaat ki shakal mein mitti hi se aati hai. Agar wo kisi janwar ka gosht khaata hai to iski parwarish bhi mitti se haasil hone waali ghiza se hi hoti hai.

*umma min-nutfatin*

ثُمَّ مِنْ نُطْفَةٍ

**Tarjuma:** "Phir nutfе se".

Aur ye maada bhi isi jism ki paidawaar hai jo mitti se bana aur mitti se faraham hone waali ghiza par pala badha.

*summa min 'alaqatin*

ثُمَّ مِنْ عَلَقَةٍ

**Tarjuma:** "Phir alqah se".

Aam taur par "Alqah" ka tarjuma "jama hua khoon" kiya jaata hai jo durust nahi hai. Is lafz ki wazahat Suratul Momimeen ki aayat 14 ke ziman mein aayegi.

*summa mim-muzgatim-mukhal-  
laqatin wa gayri mukhallaqatil*

ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

**Tarjuma:** "Phir gosht ke lothde se, wazeh shakal wala aur ghair wazeh shakal waala".

Pehle marhale mein is lothre par kisi qism ke koi nishanaat nahi the. Phir rafta rafta mukhtalif muqamaat par nishanaat banne lage. Baazu'aon aur taangaon ki jaghaon par do do nishanaat bane aur isi tarah dusre aza'a ke nishanaat bhi ubharna shuru hue.

*i-nubayyina la-kum.*

لِنُبَيِّنَ لَكُمْ

**Tarjuma:** "Taake Hum khol khol kar bayaan kar dein tumhare liye".

Taake rahme maadar mein insaani janeen par guzarne waale mukhtalif marahel ke baare mein puri wazahat ke saath tum logaon ko bata diya jaaye. Ta'ruf-e-Qur'an (Bayaanul Qur'an, Jild awwal) ke baab panjum mein ilm janeen (Embryology) ke maahir scientist Cath L. Moore (Canada) ka zikr guzar chuka hai. Is mazmoon par is shakhs ki text books dunya bhar mein mustanad maani jaati hain aur university ki sateh tak padhayi jaati hain. Iska kehna hai ke Qur'an ne rahm-e-maadar mein janeen ke mukhtalif marahel ko jis tarah bayaan kiya hai is mauzu par dastiyaab malumaat ki is se behtar tabeer mumkin nahi hai. Mazeed araan wo is amar par hairat ka izhaar bhi karta hai ke sadiyon pehle Qur'an mein in marahel ka durust tareen tazkera kyunkar mumkin hua.

Wa nuqirru fil-'arbaami maa nashaaa-'u 'ilaaa 'ajalim-mu-samman

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى

**Tarjuma:** "Aur Hum tehraaye rakhthe hain rehmaon ke andar jo Hum chaahthe hain ek waqt muyyan tak".

Yani reham ke andar hamal waisa hota hai jaisa Allah Ta'ala chaahta hai. Ye faisla sirf Wohi karta hai ke wo bachcha muzakar hoga ya maunas, zehen-o-fateen hoga ya kund zehen, khubsurat hoga ya bad-surat, tandrust-o-saalim hoga ya beemaar-o-mazoor. Is mu'amle mein kisi ki khuwahish ya koshish ka sare se koi dakhla nahi hota. Is mazmoon ke baare mein Suratul Momineen ke pehle ruku mein mazed tafseel bayaan hogi.

summa nukhrijju-kum tiflan-summa li-tabluguuu 'ashuddakum;

ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ

**Tarjuma:** "Phir Hum nikaalte hain tumhein chote se bachche ki surat mein phir tum pahunchthe ho apni jawani ko".

wa minkum many-yutawaffaa wa minkum many-yuraddu 'ilaaa 'arzalil-'umuri li-kaylaa ya'-lama mim-ba'-di 'ilmin-shay-'aa.

وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُجْرِ لِكَيْلَا يَعْلَمَ مَن بَعَدَ عَلْمِ شَيْئًا

**Tarjuma:** "Aur tum mein wo bhi hain jo pehle hi faut hojaate hain aur wo bhi hain jo nikammi umar tak lautaaye jaate hain ke use kuch bhi ilm na rahe sab kuch jaan ne ke baad".

﴿أَرْذَلِ الْعُجْرِ﴾ 'arzalil-'umuri, ki kaifiyat se Huzoor ﷺ ne Allah ki panaah maangi hai. Budhape mein baaz auqaat aisa marhala bhi aata hai ke insaan demencia ka shikaar hojaata hai. Is haalat mein is ki zehni salahiyatein jawaab de jaati hain, yaadasht zaayel hojaati hai aur wohi insaan jo anpe aap ko kabhi saqraat aur baqraat ke barabar samajhta tha, bachchaon ki si baatein karne lagta hai. Dua karni chaahiye ke Allah Ta'ala is kaifiyat ko pahunchne se pehle hi is dunya se uthaale. Maine zaati taur par Maulana Ameen Ahsan Islaahi Sahab marhoom ko budhape ki is kaifiyat mein dekhta hai. Aakhri umar mein inki kaifiyat aisi thi ke na zindaon mein the, na murdaon mein. Dekhne waale keliye muqaam-e-ibrat tha ke ek aisa shakhs jo alaa darje ka khateeb tha aur iske qalam mein bala ka zor tha, umar ke is hisse mein bechaargi-o-bebasi ki tasweer bankar reh gaya tha aur apne paas baithe logoan ko pehchaane se bhi aajiz tha. Mai is zamane mein unhein milne keliye



unke paas jaata tha magar ek hasrat lekar waapas aajata tha.

Maulana Sahab ki tafseer "Taddabur Qur'an" bila shuba bahut alaa paaye ki tafseer hai. Is mein unhone ne "Nizaamul Qur'an" ke hawale se apne ustaad Hameeduddin Farahi رحمته اللہ علیہ ki fikr aur unke kaam ko aage badhaya hai. Maine zaati taur par is tafseer se bahut istifada kiya hai, lekin mujhe Maulana se bahut si baataon mein ikhtelaaf bhi tha. Mai samajhta hun ke rajam ki saza se muta'liq raaye dene mein un se bahut badi khata hui hai. (Wazahat keliye mulaheza ho Suratun Noor, Tashreeh aayat 2) Allah Ta'ala unhein mu'af farmaye. Maulana ka zikr hua hai to unke liye dua bhi kijiye:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَأَدْخِلْهُ فِي رَحْمَتِكَ وَحَاسِبْنُهُ حِسَابًا يَسِيرًا.  
اللَّهُمَّ تَوَدَّ مَرْقَدًا وَأَكْرَمَ مَنَزِلَةً وَالْحَقُّهُ بِعِبَادِكَ الصَّالِحِينَ. آمِينَ يَا رَبَّ الْعَالَمِينَ!

*Allaahum-magh firlahuu warhamhu wa adkibilhu fii rahmatika wa haasibhu hisaaban yaseera. Allaahumma narwwir marqadhuu wa akrim manzilahuu wa alhiqhu bi'ibaadikas saaliheen. Aameen yaa Rabbul aalameen!*

Zeir-e-nazar aayat ke alfaaz par dubara ghaur karein. Yahan insaani zindagi ka pura naqsha saamne rakhkar baas baadul maut ke munkareen ko dawat-e-fikr di gayi hai ke Hamari qudrat ka mushaheda karna chaaho to tum apni zindagi aur iske mukhtalif marahel par ghaur karo. Dekho! Tumhari ibteda mitti se hui thi. Is mitti se paida hokar tum log kis kis manzil tak pahunchte ho, aur phir aakhir mar kar dubara mitti mein mil jaate ho. Jis Allah ne tumhein ye zindagi bakhshi, tumhein behtareen salahiyataon se nawaza, jis ki qudrat se insaani zindagi ka ye pechidah nizaam chal rah hai, kya tum Uski qudrat aur khilaaqi ke baare mein shak kar rahe ho ke wo tumhein dubara paida nahi kar sakega. Apni zindagi ki is misaal se agar haqeeqat tum par wazeh nahi hui to ek aur misaal par ghaur karo:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ  
Wa taral-'arza haamidatan-fa-  
'izaaa 'an-zalnaa 'alayhal-maaa-  
'abtazzat wa rabat

**Tarjuma:** "Aur tum dekhte ho zameen ko khushk (aur veeraan), phir jab Hum is par paani barsaate hain to wo lehlahaati hai aur ubharti hai".

اهتزاز *abtazzaaz* ke mu'ane harkat aur junbish karne ke hain. Isi se lafz ﴿تَهْتَزُّ﴾ *Tabtazzu* Suratun Naml aayat 10 aur Suratul Qasas, aayat

31 mein Hazrat Musa عليه السلام ke asaa ke baare mein aaya hai ke Hazrat Musa عليه السلام ne jab apna asaa zameen par rakha to is mein harkat paida hui aur wo saanp ki tarah bal khaate hue chalne laga. Chuncha yahan إِبْتَازَاتٍ *ibtazzat* ka mafhoom ye hai ke baarish ke asraat se zameen mein zindagi ki leher daud gayi, murdah zameen eka ek zinda hogayi aur is mein harkat paida hogayi. Mukhtalif nabataat ki an-ginat konplein jagah jagah se zameen ko phaadkar baahar nikalna shuru hogayin aur phir wo sabza lamha-ba-lamha nashonuma paane laga.

*wa 'amba-tat min-kulli zawjim-bahii*      وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥٠﴾

**Tarjuma:** "Aur qism qsim ki tar-o-tazah cheezein uga deti hai".

Nabataat ki zindagi ka dauraniya (cycle) bahut mukhtasar hota hai, isliye tum aksar iska mushaheda karte ho. Apne isi mushaheda ki roshni mein tum log agar apni zindagi ke shab-o-roz ka jaayeza loge to tumhein insaani aur nabataati zindagi mein gehri mushabihat nazar aayegi. Murda zameen mein zindagi ke asaar paida hone, nabataat ke ugne, nashonuma paane, phulne phalne aur sukh kar phir bejaan ho jaane ka amal goya insaani zindagi ke mukhtalif marahel maslan paida'ish, parwarish, jawani, budhape aur maut hi ka naqsha pesh karta hai. Is mein sirf dauriye ka hi farq hai. Nabatati zindagi ka dauraniya chand maah ka hai jabke insaani zindagi ka dauraniya amuman 50, 60, 70 ya 80 saal par mushtamil hai.

#### AAAYAT - 6

*Zaalika bi-'annallaaha Hu-wal-Haqqu*      ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

**Tarjuma:** "Ye isliye hai ke Allah hi haq hai".

Allah Ta'ala ke haq hone mein kisi shak-o-shuba ki koi gunja'ish nahi.

*wa 'annahuu yuh-yil-mawtaa wa 'annahuu 'alaa kulli shay-'in-Qadiir.*      وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥١﴾

**Tarjuma:** "Aur ye ke Wohi murdaon ko zinda karta hai (ya karega) aur ye ke wo har cheez par qadir hai".

Baarish ke paani se murda zameen ke eka ek zinda hojaane ka manzar tum apni aankhaon se dekhte rehte ho. Isi tarah Allah Ta'ala ek din tum logaon ko qabraon se zinda karke utha khada karega.

**AAAYAT - 7**

Wa 'annas-Saa-'ata 'aatiya-tul-laa rayba fiihaa wa 'annal-laaha yab-'asu man-fil-qubuur.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۗ وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

**Tarjuma:** "Aur ye ke qayamat aakar rahegi, is mein koi shak nahi, aur ye ke Allah uthayega unko jo qabraon mein hai".

Baas baadul maut ka ye waqiya laziman hokar rahega.

**AAAYAT - 8**

Wa minannaasi many-yu-jaadilu fillaabi bi-gayri 'il-min'wwa laa Hudan'wwa laa Kitaabim-Muniir

وَمِنَ النَّاسِ مَنْ يَجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

**Tarjuma:** "Aur logaon mein se koi aisa bhi hai jo Allah ke baare mein jhagadta hai, haalanke na uske paas ilm hai, na koi hidayat hai aur na koi roshan kitaab hai".

Aise log baghair kisi ilmi daleel aur alhaami rehnumayi ke Allah Ta'ala ki zaat aur sifaat ke baare mein behes karte hain.

**AAAYAT - 9**

Saaniya 'itfihii li-yuzilla 'an-Sabiilillaah:

ثَأْنِي عَظْفِهِ يُضِلُّ عَنْ سَبِيلِ اللَّهِ ۗ

**Tarjuma:** "(Takabur se) apni karwat modkar (chal deta hai) taake logaon ko Allah ke raaste se gumrah kare".

lahuu fiddun-yaa khizyun'wwa nuziiqubuu Ya'w-mal-Qiyaamati 'Azaabal-Hariiq.

لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

**Tarjuma:** "Uske liye dunya mein ruswayi hai, aur qayamat ke din Hum use jalane waale azaab ka maza chakhayenge".

**AAAYAT - 10**

Zaalika bimaa qaddamat yadaaka wa 'annallaaha laysa bi-zallaamil-lil-'abiid.

ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ ۗ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٠﴾

**Tarjuma:** "(Aur use kaha jaayega ke) ye sab kuch tere apne haathaoon ke kartutaon ki wajah se hai aur ye ke Allah apne bandaon par zulm karne waala nahi hai".

## AAYAT 11 TO 24

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۚ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لِمَن ضَرَّةٌ أَقْرَبُ مِنْ نَفْعِهِمْ ۚ لَيْسَ الْمَوْلَىٰ وَكَافِرٌ الْعَشِيرُ ﴿١٣﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَنْ كَانَ يَظُنُّ أَن لَّنَّ يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمِدُّ ذِرَاعَيْهِ إِلَى النَّهْرِ ۖ فَيُوقَ شَرَّ النَّارِ ۚ وَلْيُؤْتِكُم مِّن فَسْحٍ مَُّن بَيْنَ يَدَيْهِ ۚ إِنَّ اللَّهَ لَذِي فَضْلٍ وَكَرِيمٌ ﴿١٥﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا ۚ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٦﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ ۚ وَكَثِيرٌ مِّنَ النَّاسِ ۚ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَن يُؤْمِن بِاللَّهِ فَمَالَهُ مِنْ مَّكْرَمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٧﴾ هَذَانِ حَصَمِنَ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ شِيَابٌ مِّن تَارِهِمْ ۚ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٨﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجَبُودُ ﴿١٩﴾ وَلَهُمْ مَقَامِعٌ مِّن حديدٍ ﴿٢٠﴾ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ۚ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢١﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ ۚ وَلُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٢﴾ وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدًى إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٣﴾

11. Wa minannaasi many-ya'-budul-laaha 'alaa harf: fa-'in 'asaabahuu khayru-nitma-'an-na bih; wa 'in 'asaabat-hu fit-natu-ningalaba 'alaa wajbih; khasirad-dun-yaa wal-'Aakhi-rah: zaalika hurwal-khusraa-nul-mubiin.

12. Yad-'uu min-duunillaahi maa laa yazurruhuu wa maa laa yanfa-'uh: zaalika hurwaz-zalaalul-ba-'iid!

13. Yad-'uu laman-zarru-huuu 'agrabu min-naf-'ih: labi'-sal-mawlaa wa labi'-sal-'ashiir!

14. 'Innallaaha yudkibilulla-ziina 'aamanuu wa 'amilus-Saalibaati Jannaatin tajrii min tah-tihal-'anhaar: 'innallaaha yaf-'alu maa yuriid.

15. *Man kaana yazunnu 'allany-yansurahullaahu fiddun-yaa wal-'Aakhirati fal-yamdud bi-sababin 'ilas-samaa-'i summal-yaqta fal-yanzur hal yuz-hibanna kaydubuu maa ya-giiz!*
16. *Wa kazaalika 'anzalnaahu 'Ayaatim-Bayyinaatinw-wa 'annallaaha yahdii many-yu-riid!*
17. *'Innallaziina 'aamanuu wallaziina haaduu was-Saabi-'iina wan-Nasaaraa wal-Ma-juusa wallaziina 'ashrakuuu 'innallaaha yafsilu baynahum Ya'wmal-Qiyaamah: 'innallaaha 'alaa kulli shay-'in Shabiid.*
18. *'Alam tara 'annallaaha yasjudu labuu man fis-samaa-waati wa man fil-'arzi wash-shamsu wal-qamaru wan -nu-juumu wal-jibaalu wash-shaja-ru wad-dawaaabbu wa kasiirum-minannaas? Wa kasiirun haqqa 'alayhil-'Azaab. Wa many-yuhinillaahu fama la-huu mim-mukrim: 'innallaaha yaf-'alu maa yashaaa'.*
19. *Haazaani khasmaanikh-tasamuu fi Rabbihim: falla-ziina kafaruu qutti-'at labum siyaabum-min-Naar: yusabbu min-farwqi ru-'uusihimul-ha-miim.*
20. *Yusharu bibii maa fii butuunihim wal-juluud.*
21. *Wa labum-maqaami-'u min hadiid.*
22. *Kullamaaa' araaduuu 'any-yakhrujuu minhaa min gammin 'u-'iiduu fihaa wa zuuquu 'azaabal-Hariiq!*
23. *'Innallaaha yudkibilul-laziina 'aamanuu wa 'amilus-Saalahaati Jannaatin tajrii min-tah-tihal-'anhaaru yuhallaawna fii-haa min 'asaawira min-zaha-binwwa lu'-lu-'aa: wa libaa-subum fihaa hariir.*
24. *Wa huduuu 'ilat-Tayyibi minal-Qawli wa huduuu 'ilaa Siraatil-Hamiid.*

### AAYAT - 11

*Wa minannaasi many-ya'-budul-laaha 'alaa harf:* وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ؕ

**Tarjuma:** "Aur logoan mein se koi wo bhi hai jo Allah ki ibadat karta hai kinare par rehkar".

Insaani dil ke is rog ki nishaandahi Suratul Baqarah ki aayat 10 mein in alfaaz mein ki gayi hai: ﴿ فِي قُلُوبِهِمْ مَّرَضٌ ﴾ *Fii quluubihim -marazun* "Inke dilaon mein marz hai". Ye wo log hain jo haq ka saath dena to

chaahte hain, lekin iske liye apni jaan jokhon mein daalne ko tayyaar nahi. Wo gehre paani mein jaane ka khatra mol lene ke bajaye kinare par rehne ko tarjeeh dete hain. Mabada ke is safar mein koi guzend pahunch jaaye ya koi maali nuqsan uthana pad jaaye. Wo log badi chalaki ke saath is qism ke sab khatraat se khud ko mehfooz faasle par rakh kar haq ke saath chalna chaahte hain, lekin is raaste mein aisa tarz-e-amal qaabil-e-qubool nahi hai. Ye to sarasar qurbani ka raasta hai. Is raaste mein apni jaan aur apne maal ko bacha bacha kar rakhne waale farzanon ki nahi balke qadam qadam par qurbaniyan dene waale deewanon ki zarurat hai. Isi falsafe ko Iqbal ne apne is sher mein bayan kiya hai:

*Tu bacha bacha ke na rakh ise, tera aa'ina hai wo aa'ina  
Ke shakasta ho to azeez tar hai nigah-e-aa'ina saaz mein!*

Aise logaon ke muqabile mein dusri taraf kuch wo log hain jo haq ko qubool karte hi ye naara buland karte hue manjdhaar mein kuud padte hain: "*Har cha baad-abaad, ma-kashti dar'aab anda khateem!*" ke ab jo ho so ho, hum to haq ki is kashti mein sawaar hokar ise darya mein daal chuke hain. Ab ye tairegi to hum bhi tairenge aur agar is raaste mein hamari jaan bhi chali jaaye to hum is qurbani keliye bhi tayyaar hain.

*fa-'in 'asaabahuu khayru-nitma-'an-na bib; فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ؕ*

**Tarjuma:** "*To agar use koi faida pahunchne to is par mutma'yin rehna hai*".

*wa 'in 'asaabat-hu fit-natu-ninqalaba 'alaa wajhib; وَإِنْ أَصَابَتْهُ فِتْنَةٌ ائْتَلَبْ عَلَىٰ وَجْهِهِ*

**Tarjuma:** "*Aur agar ise koi aazma'ish aajaye to apne munh ke bal ulta phir jaata hai*".

Aise log muwafiq halaat mein to har kaam mein ahl-e-imaan ke saath shareek rehte hain, lekin agar kahin Allah ki raah mein nikalne ka marhala aajaye ya kisi aur qurbani ka taqaza hoto chupke se waapsi ki raah lelete hain.

*khasirad-dun-yaa wal-'Aakbi-rah; حَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ*

**Tarjuma:** "*Wo khasare mein raha dunya mein bhi aur aakhirat mein bhi*".

*zaalika huwal-khusraa-nul-mubiin. ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾*

**Tarjuma:** "*Yehi to khula khasara hai*".

Ye bahut hi numayan aur wazeh tabahi hai.

Is aayat mein munafiqana kirdaar ka zikr hai. Isi tarah is surat mein jihaad ka zikr bhi milta hai. Munafiqat aur jihaad chunke Madni surtaon ke mauzu'aat hain isliye Suratul Hajj ko baaz mufasssireen Madni surat maante hain, lekin mere nazdeek ye Makki hai. Tafseer Tabri mein manqool habarul ummat Hazrat Abdullah Bin Abbas رضي الله عنه ke qaul se is khayaal ki tayeed hoti hai ke is surat ki kuch aayaat (38 ta 41) asnaaye safar hijrat mein naazil hui. Chunache in aayaat ko "Barzaqi aayaat" kehna chaahiye. Iske alawa Suratul Hajj ko is bina par bhi Madni samjha jaata hai ke is ki baaz aayaat ki Suratul Baqarah ki baaz aayaat ke saath gehri mushabihat paayi jaati hai. Maslan Suratul Baqarah ki aayat 143 aur Suratul Hajj ki aakhri aayat mein "Shahadat Alal An-Naas" ka mazmoon bilkul ek jaise alfaaz mein bayaan hua hai. Isi tarah zeir-e-nazar aayat mein munafiqeen ki jo kaifiyat bayaan ki gayi hai wo is kaifiyat se bahut mushabihat rakhti hai jiska naqsah Suratul Baqarah ke dusre ruku mein kheencha gaya hai ke jab bijli chamakti hai to ye log kuch chal phir lete hain lekin jab andhera hota hai to khade ke khade reh jaate hain. Beher haal Madina mein Huzoor صلى الله عليه وسلم ke saamne munafiqeen ka bilkul wohi haal tha jiski tasweer Suratul Baqarah ki mazkura tamseel aur zeir mutale aayat mein dikhayi gayi hai. Jab kisi jung ya kisi muhem ka taqaza na hota to ye log Huzoor صلى الله عليه وسلم ki mehfil mein ba-qa'edgi se haazir hote aur bade bade daawe karte, magar junhi kisi qurbani ka marhala aata to goya aundhe munh gir padte the. Dua karein ke Allah hamein is beemari se bachaye aur aqamat-e-deen ki jadd-o-jahad mein pure khuloos ke saath hama-tan aur hama-wajoooh apne aap ko jhonk dene ki himmat aur taufeeq ataa farmaye. *(Ameen ya Rabbul Aalimeen!)*

### AAYAT - 12

Yad-'uu min-duunillaahi maa laa yazurruhuu wa maa laa yanfa-'uh: ط يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ

**Tarjuma:** "Wo pukaarta hai Allah ke siwa unko jo na ise koi zarar pahuncha sakte hain aur na hi nafa de sakte hain".

zaalika hurwaz-zalaalul-ba-'iid!

ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

**Tarjuma:** "Yehi hai bahut duur ki gumrahi".

### AAYAT - 13

Yad-'uu laman-zarru-huuu 'aqrabu min-naf-'ih:

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ط

**Tarjuma:** "Wo pukaarta hai isko jis ka zarar iske nafa se qareebtar hai".

Agar koi shakhs Allah ke siwa kisi aur ko mabood ka darja dekar pukaarega to is se isko kuch nafa to milne waala nahi hai, albatta is se nuqsan ise beher haal mil kar rahega.

labi'-sal-mawlaa wa labi'-sal-'ashiir! ﴿لَيْسَ الْمَوْلَىٰ وَ لَيْسَ الْعَشِيرُ﴾

Tarjuma: "Bahut hi bura hai wo madadgaar aur bahut hi bura hai wo rafeeq".

#### AAYAT - 14

'Innallaaha yudkhillulla-ziina 'aamanuu wa 'amilus-Saalihaati ﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾  
Jannaatin tajrii min tah-tihal-'anhaar:

Tarjuma: "Yaqeenan Allah daakhil karega un logaon ko jo imaan laaye aur jinbone neik amal kiye, un baaghaon mein jinke daaman mein nadiyaan behti hongii".

'innallaaha yaf-'alu maa yuriid. ﴿إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

Tarjuma: "Yaqeenan Allah karta hai jo chaabta hai".

Uske ikhtiyaraat ghair mehdood hain. Wo jo chaah kar guzarta hai.

#### AAYAT - 15

Man kaana yazunnu 'allany-yansurahullaahu fiddun-yaa wal-'Aakhirati ﴿مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ﴾

Tarjuma: "Jis shakhs ko ye gumaan hoke Allah hargiz iski madad nahi karega dunya aur aakhirat mein".

fal-yamdud bi-sababin 'ilas-samaaa-'i summal-yaqta ﴿فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيُقْطَعْ﴾

Tarjuma: "To ise chaahiye ke wo ek rassi aasmaan ki taraf taane, phir use kaat de".

fal-yanzur hal yuz-hibanna kaydubuu maa ya-giiz! ﴿فَلْيَنْظُرْ هَلْ يُدْهَبَ كَيْدُهُ مَا يَعْتَظُّ﴾

Tarjuma: "Phir dekhiye ke kya uski ye tadbeerein is cheez ko duur kardeti hai jo use gusse mein laati hai!"

Ye aayat mushkilaat Al-Qur'an mein se hai aur mukhtalif mufasssireen ne apne apne andaz mein iski ta'beer ki hai. Mere nazdeek "Mauzah Al-Qur'an" mein Shah Abdul Qader Dehelvi رَحْمَةُ اللهِ عَلَيْهِ ki tabeer sab se behter hai. Iski wazahat ye hai ke ek aisa shakhs jo pure ikhlaas



ke saath hama waqt deen ki khidmat mein masroof hai aur is raste mein aane waali mushkilaat ka saamna karte hue Allah se musalsil umeed rakhta hai ke aaj nahi to kal, kal nahi to parsun Allah ki madad zaroor aayegi. Lekin khuda na khuwasta kisi marhale par agar wo Allah ki madad se mayoos hojaaye to iski ye kaifiyat iske liye nakaami ka baas ban jaayegi. Chunache Allah ke raaste mein jadd-o-jahad karne waalaon ko "piyosta reh shajal se ummeed bahaar rakh" ke misdaaq kabhi bhi umeed ka daaman haath se nahi chordna chaahiye aur Allah ki madad se kabhi mayoos nahi hona chaahiye. Suratuz Zumar ki aayat 53 mein Allah Ta'ala ka hukm hai: ﴿لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ *laa taqnatuu mir-Rahmatillaah*: ke tum Allah ki rehmat se mayoos na hojao. Agar kisi khush qismat insaan ko Allah ke raste mein jadd-o-jahad karne ki saa'dat naseeb hui hai to ise Allah ke is hukm ki ta'meel bhi karni chaahiye. Ise ye bhi maloom hona chaahiye ke Allah ke faisle Uski Apni mashiyat ke mutabiq hote hain aur Uski mashiyat mein bandaon ka koi amal dakhil nahi. Bandaon ko to bas ye chaahiye ke wo apne apne hisse ki khosish karein aur Uske waadaon par pukhta yaqeen rakhein. Jaise Uske bahut se waadaon mein se ek khushkun waada ye bhi hai: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ *Wallaziina jaahaduu fiinaa lanah-diyannahum Subulanaa*; (Al-Ankubut: 69), "*Aur jo log hamari raah mein jadd-o-jahad karenge, Hum laziman unhein apne raaste dikhayenge*". Chunache da'iyaa-e-haq ko Allah Ta'ala ke waadaon par yaqeen rakhte hue iske huzoor yun ilteja karte rehna chaahiye: ﴿إِنَّكَ لَا تُخْلِفُ الْعَهْدَ﴾ *'innaka laa tukh-liful-mii-'aad*. (Aale Imraan) "*Yaqeenan Tu Apne waade ke khilaaf nahi karta*". Hamein ye andesha to nahi hai ke Tu Apna waada pura nahi karega, balke hamein ye fikr daamangeer hai ke hum Tere waadaon ka misdaaq banne mein kaamyaab honge ya nahi. Iske liye jo shara'it matloob hain wo shara'it hum puri kar bhi sakege ya nahi!

Aayat zeir-e-nazar mein ye nukta samjhane keliye ek shakhs ki misaal di gayi hai jisne apne upar ek rassi (Allah ki taraf se umeed) ko thaama hua hai. Wo shakhs agar kis marhale par mayoos hokar khud hi rassi ko chord dega to wo apna hi nuqsaaan karega. Jaise ek hadees mein Qur'an ko Allah ki rassi qaraar diya gaya hai. Aise hi Allah ki umeed bhi ek mu'anwi rassi hai jo hamein Allah ke saath wabasta kiye hue hai. Jab tak ye rassi hamare haath mein rahe Allah se hamara taluq qaayem rahega, aur hamare liye ke sahara maujood rahega. Agar hum is rassi ko kaat denge yani Allah se apni umeed munqata karlenge to is mazboot sahare ko goya khud hi apne haath se chord denge. Aisa

karne ka natija iske siwa aur kya niklega ke hum be-yaar-o-madadgaar hojaayenge (Zameen par aundhe munh gir jaayenge). Chunache is aayat ke paighaam ka khulasa ye hai ke Allah ki nusrat ki umeed aur Uske waadaon par yaqeen rakho, tumhare liye bahut mazboot sahara hai.

**AAYAT - 16**

Wa kazaalika 'anzalnaabu **وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ ۖ وَأَنَّ اللَّهَ**  
'Aayaatim-Bayyinaatin wa wa **يَهْدِي مَنْ يَشَاءُ**  
'annallaaha yahdii many-yu-riid!

**Tarjuma:** "Aur isi tarah Humne naazil kiya hai is (Qur'an) ko roshan nishaniyaon ki shakal mein, aur ye ke Allah hidayat deta hai jisko chaahata hai".

Iska dusra tarjuma ye bhi hai ke "Allah hidayat deta hai usko jo (hidayat haasil karna) chaahata hai".

**AAYAT - 17**

'Innallaziina 'aamanuu wallaziina **إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغِينَ**  
haaduu was-Saabi-'iina wan- **وَالنَّاصِرَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا ۗ**  
Nasaaraa wal-Ma-juusa wallaziina  
'asbrakuuu

**Tarjuma:** "Yaqeenan wo log jo (Muhammad ﷺ par) imaan laaye hain aur jo yahudi, majusi aur esayi hain aur jin logaon ne shirk ki rosh ikhtiyaar ki hai".

'innallaaha yafsilu baynabum **إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ**  
Yawmal-Qiyaamah: 'innallaaha **عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ**  
'alaa kulli shay-'in Shahiid.

**Tarjuma:** "Yaqeenan Allah faisla karega unke mabeen qayamat ke din. Yaqeenan Allah har cheez par gawah hai".

Yani har cheez aur har insaan ke dil ki kaifiyat Uski nigahaon ke saamne hai.

**AAYAT-18**

'Alam tara 'annallaaha yasjudu labuu **أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ**  
man fis-samaa-waati wa man fil- **وَمَنْ فِي الْأَرْضِ**  
'arzi

**Tarjuma:** "Kya tum ne dekha nabi ke Allah ke saamne sar basajood hain jo aasmaanon mein hai aur jo zameen mein hai".

wash-shamsu wal-qamaru wan  
-nu-juumu wal-jibaalu wash-shaja- وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ  
ru wad-dawaaabhu wa kasiirum- وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ  
minannaas?

**Tarjuma:** "Aur suraj, chaand, sitaare, pahaad, darakht aur chaupaaye aur logaon mein se bhi bahut saare".

Insaanon ke alawa wo baaqi tamaam makhluqaat qanoon-e-khudawandi aur takwini nizaam ke usool-o-zawabat ki paaband aur har lamha Allah Ta'ala ki ita'at-o-bandagi mein masroof-e-amal hain, albatta is silsile mein insaanon ka mu'amlah mukhtalif hai. Wo sab ke sab ek se nahi hain. Insaanon ko jo mehdood azaadi mili hai is se faida uthakar kuch log Allah se baghawat kar dete hain aur kuch aise bhi hain jo Allah ko chord kar dusri cheezaon maslan suraj, chaand, darakhtaon tak ki parastish shuru kar dete hain. Beher haal Allah Ta'ala jin logaon ko hidayat aur Apni mu'arifah ataa farmata hai wo sirf Usi ke saamne sar basujood hote hain.

Wa kasiirun haqqa 'alayhil-'Azaab. وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ

**Tarjuma:** "Aur bahut se (insaan) aise hain jo azaab ke mustahiq hojate hain".

Wa many-yubinillaahu fama la-huu وَمَنْ يُؤْمِنِ بِاللَّهِ فَمَالَهُ مِن مِّمِّمٍ  
mim-mukrim:

**Tarjuma:** "Aur jis ko Allah hi ruswa karde phir ise izzat dene waala koi nahi".

Allah ne to insaan ko خليفة الله في الارض *Khaleefatullaah fil arz* ka muqaam ataa kiya tha, ise masjood-e-mala'ik banaya tha. Ab agar koi insaan apne aap ko khud hi is muqaam-e-rafi se neechhe girade aur makhloq ke saamne apne sar jhuka kar khud ko zaleel-o-ruswa karle to ise takreem insaani kyunkar haasil hogi!

'innallaaha yaf-'alu maa yashaaa'. إِنَّ اللَّهَ يُفَعِّلُ مَا يَشَاءُ <sup>التَّحْقِيقُ</sup> ١٥

**Tarjuma:** "Yaqeenan Allah karta hai jo chaahata hai".

Is aayat ke andar mukhtalif cheezaon ke tazkare mein upar se neechhe ki taraf ek khubsurat tarteeb-o-tadreej paayi jaati hai. Suraj sab se bada hai, iske baad chaand, iske baad sitaare jo bazahir chaand se chote nazar aate hain. Phir neechhe zameen par pahaad sab se buland hain, phir darakht, phir chaupaaye aur aakhar par insaan.

**AAYAT - 19**

*Haazaani khasmaanikh-tasamuu fii Rabbihim:* هٰذٰنِ خَصَمٰنِ اِخْتَصَمُوْا فِى رَّبِّهِمْ ذ

**Tarjuma:** "Ye do giroh hain jo apne Rab ke baare mein jhagad rahe hain".

Ye surat chunke Rasool Allah ﷺ ki Makki zindagi ke aakhri daur mein naazil hui thi, isliye in girohaon se Makkah ke do giroh muraad hain. Yani ek momineen ka giroh jo Huzoor ﷺ par imaan laa chuka tha aur dusra wo giroh jo ab tak Aap ﷺ ki mukhalifat par ada hua tha. (Qabal azeen aayat 11 ke ziman mein wazahat ki jaa chuki hai ke Suratul Hajj Makki surat hai, albatta is ki kuch aayaat aisi hain jo safr-e-hijrat ke dauraan naazil huin thien).

*falla-ziina kafaruu qutti-'at lahum siyaabum-min-Naar:* فَالَّذِيْنَ كَفَرُوْا قُطِعَتْ لَهُمْ شِيَابٌ مِّنْ نَّارٍ ۗ

**Tarjuma:** "To jo log inkaar kar rahe hain unke liye aag ke kapde qata'a kiye jaayenge".

Kapde ko qata'a karne ka zikr karke libaas tayaar karne ke amal ki taraf ishara karna maqsood hai. Yani jis tarah darzi pehle matluba naap ke mutabiq kapde ko kaat-ta hai aur phir libaas tayaar karta hai isi tarah munkareen-e-haq keliye jahanum ki aag se libaas tayaar kiye jaayenge.

*yusabbu min-fawqi ru-'uusihimul-ha-miim.* يُّصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيْمُ ۗ

**Tarjuma:** "Unke saraon par khaulta hua paani bahaya jaayega".

**AAYAT - 20**

*Yusharu bibii maa fii butuunihim wal-juluud.* يُّصَهِّرُ بِهٖ مَا فِى بُطُوْنِهِمْ وَالْجُلُوْدُ ۗ

**Tarjuma:** "Us se jo kuch unke petaon ke andar hai sab gal jaayega aur unke khaalein bhi".

**AAYAT - 21**

*Wa lahum-maqaami-'u min hadiid.* وَ لَهُمْ مَّقَامِعٌ مِّنْ حَدِيْدٍ ۗ

**Tarjuma:** "Aur un (ki sarkobi) keliye lohe ke hathode bonghe".

**AAYAT - 22**

*Kullamaaa' araaduuu 'any-yakbrujuu minbaa min gammin 'u-'iiduu fiibaa* كَلِمًا اَرَادُوْا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اَعِيْدُوْا فِيْهَا ۗ

**Tarjuma:** "Jab bhi wo chaahenge ke is mein se nikal jaayen gham ke maare, to unhein isi mein waapas lauta diya jaayega".

wa zuuquu 'azaabal-Hariiq!

وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢١﴾

**Tarjuma:** "Aur (unse kaha jaayega ke) chakho ab maza is jalaane waale azaab ka".

Allah aur Uske Rasool ﷺ ke inkaar ki padaash mein ab ye azaab hamesha keliye tumhara muqaddar hai. Ab tumne isi mein rehna hai. Munkareen ke anjaam ka zikr karne ke baad ab dusre giroh yani ahle imaan ka zikr kiya jaa raha hai.

### AAYAT - 23

'Innallaaha yudkibilul-laziina  
'aamanuu wa 'amilus-Saalibaati  
Jannaatin tajrii min-tah-tihal-  
'anbaaru

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

**Tarjuma:** "Yaqeenan Allah daakhil karega un logoan ko jo imaan laaye aur jinhone neik a'amaal kiye aise baghaat mein jin ke necche nebre behti hongy".

yuhallaawna fii-haa min 'asaawira  
min-zaha-binwwa lu'-lu-'aa: wa  
libaa-suhum fibaa hariir.

يُحَلَوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا ط  
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

**Tarjuma:** "Pehnaaye jaayenge is (jannat) mein unhein sone ke kangana aur moti aur is mein unka libaas resham ka hoga".

Dunya mein resham pehenna mardaon keliye haraam hai magar jannatiyon ke libaas khusisi taur par resham se tayaar kiye jaayenge. Upar waala libaas bareek resham ka hoga jabke iske neeche gaadhe resham ka.

### AAYAT - 24

Wa huduuu 'ilat-Tayyibi minal-Qawli

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ﴿٢٤﴾

**Tarjuma:** "Aur unki rehnumayi kardi gayi hai behtareen baat ki taraf".

Yahanbehtareenbaatse muraadkalima tayyibah: لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ  
Laa ilaaha illallaahu Muhammadur Rasuulullaah ho sakta hai ya phir ye  
kalima: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
Sub'haanallahi walhamdulillaahi walaa ilaaha illallaahu wallaahu akbar walaa haula  
walaa quwwata illa billaah.

wa huduuu 'ilaa Siraatil-Hamiid.

وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

**Tarjuma:** "Aur unki rehnumayi kardi gayi hai Al-Hameed (Allah) ki raah ki taraf".

Unhein Allah Ta'ala ke raaste ki hidayat di gayi hai jo sab ta'reefaon ke laayeq hai aur wo is raaste par chalte hue Allah Ta'ala ki rehmat ﴿فَرُوحٌ وَرِيحَانٌ ۖ وَجَنَّتْ نَعِيمٌ﴾ Fa-Rawhunw-wa Ray-haanunw-a Jannatu Na-'iim. (Al-Waqiyah) ke andar pahunch jaayenge.

## AYAAT 25 TO 33

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْحُرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ  
سَوَاءً بِالْعَاكَفِ فِيهِ وَالْبَادِ ۖ وَمَن يُّرِدْ فِيهِ بِالْحَادِ يُطْلَمُ نُدْقُهُ مِن عَذَابِ الْبَلِيَّةِ ﴿٢٥﴾  
وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ  
وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ  
كُلِّ فَجٍّ عَنِيبٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا  
رَزَقْنَاهُمْ مِّنْ بَهِيمَةٍ ۗ الرَّغَامَ ۗ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا  
نُدُورَهُمْ ۗ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ ۖ وَمَن يُعَظِّمْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ ۖ عِنْدَ رَبِّهِ ۗ  
وَاجْتَلَتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الرُّؤْمِ ۗ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ  
الطَّيْرُ ۗ أَوْ نَهَوَىٰ بِهِ الرَّبْحُ فِي مَكَانٍ سَحِيقٍ ﴿٣٠﴾ ذَلِكَ ۖ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ  
تَقْوَى الْقُلُوبِ ﴿٣١﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحَلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٢﴾

25. 'Innallaaziina kafaruu wa yasudduuna 'an-Sabiilillaahi wal-Masjidil-Haraamillazii ja-'alnaahu linnaasi sarwaaa-'anil-'aakifu fihi wal-baad. Wa manyyurid fihi bi-'ilhaadim-bi-zulmin-nuziqhu min 'Azaa-bin 'aliim.

26. Wa 'iz barwaw-'naa li-'Ib-raabiima Makaanal-Bayti 'al-laa tushrik bii shay-'anwaw tab-hir Baytiya lit-Taaa-'ifina wal-Qaaa-'imiina war-Rukka-'is-Sujuud.

27. Wa 'azzin fnnaasi bil-Hajji ya-'tuuka rijaalanwaw 'alaa kulli zaamiriny-ya 'tiina min-kulli fajjin 'amiiq;

28. Li-yash-haduu manaafi-'a labum wa yazkurus-mallaahi fiii 'Ayyaamim-Ma'-luumaatin 'alaa maa razaqabum-mim-ba-hiimatil-'an-'aam: fakuluu minhaa wa 'at-'imul-baaa-'i-sal-faqiir.

29. *Summal-yagzuu tafa-sahum wal-yuufuu nuzuurahum wal-yat-tawwafuu bil-Baytil-'Atiiq.*
30. *Zaalik: wa many-yu-'az-zim Hurumaatillaahi fabuwa khayrul-lahuu 'inda Rabbih. Wa 'ubillat lakumul-'an-'aamu 'illaa maa yutlaa 'alaykum faj-tanibur-rijsa minal-'awsaani wajtanibuu qarwlaaz-zuur,-*
31. *Hunafaaa-'a lillaahi gayra mushbrikiina bih: wa many-yushrik billaahi faka-'anna-maa kharra minas-samaaa-'i fatakh-tafubut-tayru 'aw tah-wii bibir-riihu fii makaanin-sabiiq.*
32. *Zaalik: wa many-yu-'az-zim Sha-'aaa-'irallaahi fa-'in-nahaa min-taqwal-quluub.*
33. *Lakum fibaa manaafi-'u 'ilaaa 'ajalim-musamman-summa mahilluhaaa 'ilal-Baytil-'Atiiq.*

Ye do ruku manasik hajj ke baare mein hain. Suratul Baqarah ke 24th aur 25th ruku mein bhi manasik-e-hajj ka tazkera hai magar wahan par qurbani ka zikr nahi hua. Sirf qabal az waqt sar mundwaane ki surat mein kafaare ke taur par jaanwar zubah karne (dum-e-jinayat) aur hajj-o-umrah ko jama karne (Qiraan ya tamatta) ki surat mein dum-e-shakal ka tazkera hai. Lekin yahan qurbani aur tawaaf ka khaas taur par zikr hai.

#### AAYAT - 25

*Innallaziina kafaruu wa yasudduuna 'an-Sabiilillaahi wal-Masjidil-Haraamil*

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ

**Tarjuma:** "Yaqeenan wo log jinbone kufr kiya aur wo rokthe hain logoan ko Allah ke raaste se aur masjid-e-haraam se".

Kuffaar-e-Makkah ki mukhalifaana sargarmiyon ki taraf ishara hai jin ke baas musalmaan na sirf jawaar-e-bait Allah ko chordne aur majboor hue balke ek arse tak hajj-o-umrah ki sa'adat haasil karne se mehroom bhi rahe.

*lazi ja-'alnaabu linnaasi sawaaa-'anil-'aakifu fihi wal-baad.*

الَّذِينَ جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ

**Tarjuma:** "Jisko Humne sab logoan keliye masawi qaraar diya hai, khurwah is mein muqem hon ya baahar se aane waale".

In donon aqsaam ke logaon keliye "muqem" aur "afaaqi" ki istelahaat istemaal hoti hain. Chunache muqem hoye afaaqi haram ke andar sab ke huqooq barabar hain, kisi ko kisi par tarjeeh ya bartari nahi di jaasakti. Ab bhi wahan par he masawaat barqaraar hai. Baahar se aane waala koi shakhs pehli saf mein baitha ho to ise koi wahan se nahi utha sakta. Albatta koi najaa'iz tareeqe se apne liye koi ri'ayat haasil karle ya hukumati sateh par kisi koVIP qaraar dekar dusraon ke huqooq mutasir kiye jaayen to ye alag baat hai.

Wa manyyurid fih bi-'ilhaadim-bi-zulmin وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ

**Tarjuma:** "Aur jo koi iraada kare is mein kisi tedhi raah ka zulm ke saath".

Baitullaah ke andar jo koi apni shararat-e-nafs ki bina par ya zulm-o-na-insaafi ki rosh par chalte hue kisi be-deeni ke irtekaab, koi kaji paida karne ya logaon ko seedhe raaste se hataane ki koshish karega:

nuziqhu min 'Azaa-bin 'aliim نَذْفُهُ مِنْ عَذَابِ إِلِيْمٍ

**Tarjuma:** "Use Hum maza chakhayenge dard naak azaab ka".

#### AAYAT - 26

Wa 'iz bawwa'-naa li-'Ib-raahiima  
Makaanal-Bayti

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

**Tarjuma:** "Aur jab Humne mu'ayyan kardi Ibrahim ؑ keliye Apne is ghar ki jagah".

Hazrat Ibrahim ؑ keliye nishaandahi kardi gayi ke theek is jagah par Baitullaah ki ta'meer ki jaaye. Ghaliban ye wohi jagah thi jahan Hazrat Aadam ؑ ne Baitullaah ki ta'meer ki thi. Baad mein sailaab ki wajah se Hazrat Aadam ؑ ki tameershuda deewarein girgayin aur unke asaar bhi naapeed hogaye lekin zameen ke andar bunyaadein maujood thein.

'al-laa tushrik bii shay-'anwaa  
tab-hir Baytiya lit-Taaa-'ifina  
wal-Qaaa-'imiina war-Rukka-'is-  
Sujood. أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرْ بَيْتِي لِلطَّائِفِينَ  
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

**Tarjuma:** "(Aur hukm diya) ke Mere saath kisi cheez ko shareek na karna, aur Mere is ghar ko paak rakhna tawaaaf karne waalaon keliye aur qiyaam, ruku aur sajdah karne waalaon keliye".



Yehi mazmoon Suratul Baqarah ki is aayat mein bhi aachuka hai: ﴿وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾  
 wa 'ahidnaaa 'ilaaa Ibraahiima wa 'Ismaa-'iila 'an-tahbiraa Baytiya littaaa-'ifiina wal-'aa-kifiina war-rukka-'is-sujuud. "Aur abad liye Humne Ibrahim ﷺ aur Isma'il ﷺ se ke paak rakhein Mere ghar ko tawaaf karne waalaon, etekaaf karne waalaon aur ruku-o-sajood karne waalaon keliye".  
 Dono aayaat ke alfaaz bhi milte julte hain, sirf ye farq hai ke Suratul Baqarah mein lafz ﴿الْعٰكِفِيْنَ﴾ Aa-kifiina aaya hai aur aayat zeir-e-nazar mein iski jagah ﴿الْقَائِمِيْنَ﴾ Qaaa-'imiina istemaal hua hai.

**AAAYAT - 27**

Wa 'azzin finnaasi bil-Hajji وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ  
**Tarjuma:** "Aur logaon mein hajj ki manadi kardo".

Is hukm ke baad Hazrat Ibrahim ﷺ ne kaise elaan kiya hoga, kis tarah logaon ko pukara hoga aur Allah Ta'ala ne unke is paigham aur pukaar ko kahan kahan tak pahunchaya hoga, ye mu'amla Allah aur unke darmiyaan hai.

ya'-tuuka rijaalan-wa 'alaa kulli zaamiriny-ya 'tiina min-kulli fajjin يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ  
 'amiiq;

**Tarjuma:** "Aayenge Aap ﷺ ke paas log paidal bhi aur badi laaghar oontniyon par bhi, jo pahunchengi duur daraaz gehri waadiyon mein se hokar".

Pahadaon ke darmiyaan ke raasta ko ﴿فَجِّين﴾ fajjin kehte hain. Is se Makkah ki muzafati waadiyon aur ghaatiyon ki taraf ishara hai ke Aap ﷺ ki is dawat par labaik kehte hue duur-o-nazdeek se log aayenge. Un mein paidal bhi hongee aur sawaar bhi. Wo duur-o-nazdeek ke gehre pahaadi raastaon ko uboor karte hue yahan pahunchenge. Laaghar oontniyon ke zikr se duur daraaz ke safar muraad hain ke taweel safar ki waja se unki oontniyaan laaghar hochuki hongee.

**AAAYAT - 28**

Li-yash-haduu manaafi-'a lahum لِيَسْهَدُوا مَنَافِعَ لَهُمْ  
**Tarjuma:** "Taake wo haazir hon apni manfa'at ki jaghaon par".

wa yazkurus-mallaahi fiii 'Ayyaamim-Ma'-luumaatin 'alaa maa razaqahum-mim-ba-biimatil-'an-'aam:

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ  
عَلَىٰ مَا رَزَقَهُمْ مِن بَيْمَاتِهِ لِيَتَعَارَفُوا

**Tarjuma:** "Aur Allah ka naam lein mu'ayyan dinon mein un ma'weshiyon par jo usne unhein ataa kiye hain.

﴿أَيَّامٍ مَّعْلُومَاتٍ﴾ 'Ayyaamim-Ma'-luumaatin se muraad qurbani (10, 11 aur 12 Zil-Hajjah) ke din hain. Yani ayaam-e-nahar mein wo log Allah ka naam lekar jaanwar zubah karein.

fakuloo minhaa wa 'at-'imul-baaa-'i-sal-faqiir.

فَكُلُوا مِنْهَا وَأَطِعُوا الْبَاسِ الْقَتِيلَ ﴿٢٨﴾

**Tarjuma:** "To is mein se khud bhi khao aur khasta haal muhtaajaon ko bhi khilao".

### AAYAT - 29

Summal-yaqzuu tafa-sahum

ثُمَّ لِيَقْضُوا تَفَثَهُمْ

**Tarjuma:** "Phir chaahiye ke wo duur karein apne mail kuchail".

Is se ehraam kholkar nahana dhona muraad hai, Hajj karne waalaon keliye 10 zil-hajjah ke din chaar af'aal zaruri hain, yani Rami, Nahar, Halq aur Tawaaf. Nahar aur Halq ke baad ehraam kholo, phir naha dhokar saaf libaas pehno aur tawaaf-e-ziyarat keliye jaao.

wal-yuufuu nuzuurahum wal-yat-tarwafuu bil-Baytil-'Atiiq.

وَلِيُؤْفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

**Tarjuma:** "Aur apni nazrein puri karein aur is gadeem ghar ka tawaaf karein".

### AAYAT - 30

Zaalik: wa many-yu-'az-zim Hurumaatillaahi fahuwa khayrul-lahuu 'inda Rabbih.

ذَٰلِكَ ۚ وَمَنْ يُعْظَمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ  
عِنْدَ رَبِّهِ ۗ ط

**Tarjuma:** "Ye sun chuke! aur jo koi ta'zeem kare Allah ki hurmataon ki to wo uske liye behtar hai uske Rab ke nazdeek".

Allah ne jis jis cheez ko muhtaram tehraya hai wo sab "Hurmaatullaah" hain. Is mein khud Baitullaah aur hurmat waale mahine bhi shaamil hain. Phir jaisa ke Suratul Ma'idah mein hum padh chuke hain ke qurbani ke jaanwar jin ki gardanon mein qala de daale

gaye hon wo bhi aur khud aazmeen-e-hajj ﴿أَسْبَغَ الْوُجُوهُ بِالْمَاءِ الْحَامِ﴾ 'aaammii-  
nal-Baytal-Haraama, (Aayat: 2) bhi muhtaram hain. Ye sab hurmaatullaah  
hain aur in sab ki ta'zeem laazmi hai.

Wa 'uhillat lakumul-'an-'aamu وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ  
'illaa maa yutlaa 'alaykum

**Tarjuma:** "Aur halaal kar diye gaye tumhare liye tamaam chaupaaye  
siwaaye iske jo tumhein padhkar suna diya gaya hai".

Yani khanzeer ke baare mein wazeh taur par bata diya gaya hai ke  
wo haraam hai. Baaqi bakri, bhed, gaaye, oont waghaira ki qurbani di  
jaasakti hain.

aj-tanibur-rijsa minal-'awasaani فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا  
wajtanibuu qawlaz-zuur, قَوْلَ الزُّورِ

**Tarjuma:** "To tum bacho, butaon ki gandagi se aur bacho jhoot baat se".

Yani shirk se bachna tumhari pehli tarjeeh honi chaahiye. Makkah  
mein is waqt but-parasti aam thi jo shirk ki badtareen shakal hai.

### AAAYAT - 31

Hunafaaa-'a lillaahi gayra mushrikiina bih: حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

**Tarjuma:** "Yaksu hojao Allah keliye iske saath kisi ko shareek na karte hue",

Allah ki bandagi mein kisi etebaar aur kisi pehlu se shirk ka  
sha'ibah tak na aane paaye. Na zaat mein , na sifaat mein, na huqooq  
mein, na ikhtiyaraat mein.

wa many-yushrik billaahi faka- وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
'anna-maa kharra minas-samaaa-'i

**Tarjuma:** "Aur jo koi Allah ke saath shirk karega to wo aise hai jaise  
aasman se gir pada".

Shirk karne waale insaan ki misaal aise hai jaise wo kisi bulandi par  
rassi ki madad se latka hua tha to uski rassi kat gayi aur wo ekdum tezi  
se neeche aaraha hai.

fatakh-tafubut-tayru 'aw tah-wii فَتَخَطَفُهُ الظَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي  
bihir-riihu fi makaanin-sahiiq. مَكَانٍ سَجِيْقٍ

**Tarjuma:** "To ise parinde uchak len ya hawa uda phenke kisi duur daraaz  
jagah par".

To aise shakhs ki ab kaifiyat ye hai ya to wo baaz aur aqaab jaise shikari parindaon ke rehm-o-karam par hoga ya phir tez hawa ka koi jhonka ise kisi khayi mein patakh dega. Mushrik ka aisa anjaam isliye hota hai ke Allah ka daaman chordkar wo be-sahara hojaata hai, jabke tauheed parast shakhs ek mazboot sahare par qaayem hota hai. Jaisa ke Sureh Ibrahim ki aayat 27 mein farmaya gaya hai: ﴿يُحِبُّ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ Yusabbi-tullaa-hulla-ziina 'aamanuu bil-Qawlis-Saabiti fil-ha-yaatiddunyaa wa fil-'Aa-kbi-rah; "Saabit qadam rakhta hai Allah able imaan ko qaul-e-saabit (Kalima-e-Tauheed) ke saath dunya ki zindagi mein bhi aur aakhirat mein bhi".

### AAAYAT - 32

Zaalik: wa many-yu-'az-zim Sha-'aaa-'irillaahi fa-'in-nahaa min-taqwal-quluub.

ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

**Tarjuma:** "Ye sab kuch (Tum ne sun liya), aur jo Allah ke sha'ayir ki ta'zeem karega to yaqeenan ye dilaon ke taqwa ki baat hai".

Shaa'yir ki waahid "Sha'irah" hai. Laghwi etebaar se is lafz ka ta'luq "Sha'oor" se hai. Is mafhoom mein har wo cheez "Sha'ir Allah" mein se hai jis ke hawale se Allah ki zaat, Uski sifaat aur Uski bandagi ka sha'oor insaan ke dil mein paida ho. Isi hawale se Suratul Baqarah mein Safa aur Marwah ko bhi Shaa'yir Allah kaha gaya hai: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ 'Innas-Safaa wal-Marwata min-Sha-'aaa-'irillaah. (Aayat: 158). Chunache khud Baitullaah, Muqaam-e-Ibrahim, Safa aur Marwah sab Shaa'yir Allah mein shaamil hain.

### AAAYAT - 33

Lakum fihaa manaafi-'u 'ilaaa 'ajalim-musamman

لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى

**Tarjuma:** "Tumbhare liye in (qurbani ke jaanwaraon) mein nafa hai ek waqt-e-mu'ayyan tak".

Yani qurbani ke jaanwaron se faida uthane ki ijazat hai. Maslan un par sawari ki jaa sakti hai, unki oon waghaira ko istemaal mein laaya jaa sakta hai, doodh piya jaa sakta hai aur is tarah ke dusre fawaid bhi haasil kiye jaa sakte hain.

summa mahilluhaaa 'ilal-Baytil-'Atiiq.

ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٤﴾

Tarjuma: "Phir unki asal manzil ye qadeem ghar hai".

Yani phir qurbani ke din in jaanwaraon ko lejaakar Baitullaah mein pesh karna hai. Asal مَنْحَر Manhar (Qurban gaah) to Baitullaah hi hai, magar ise Mina tak wasa'at dedi gayi hai. Purane zamane mein qubangaah Marwah ki pahadi ke paas hua karti thi aur Mina ke jis ilaaqe mein aajkal qurbani ki jaati hai wo bhi darasal isi waadi mein shaamil hai jo Marwah se shuru hoti hai.

### AAYAAT 34 TO 37

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مُنْجِيًا ذُرِّيَّتَهُمْ عَلَىٰ مَا رَزَقْنَاهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۗ وَاللَّهُ عَالِمُ  
 إِلَهُ وَاحِدٌ ۚ فَلَهُ أَسْلَمُوا ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
 وَالضَّالِّينَ عَلَىٰ مَا آصَابَهُمْ وَالْبَاقِي الصَّالِحِينَ ﴿٣٥﴾ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٦﴾ وَالْبَدَانَ جَعَلْنَا  
 لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَادْكُرُوا اللَّهَ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وَجَبَتْ  
 جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَلِكَ سَخَّرْنَا لَكُمْ لَعَلَّكُمْ  
 تَشْكُرُونَ ﴿٣٧﴾ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دَمًا وَهِيَ وَاللَّيْنُ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ كَذَلِكَ  
 سَخَّرَهَا لَكُمْ لِتُكْتَبُوا اللَّهُ عَلَىٰ مَا هَدَىٰكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

34. Wa li-kulli 'ummatin-ja-'alnaa mansakal-liyazkurus-mallaahi 'alaa maa razaqabum-mim-bahiimatil-'an-'aam. Fa-'Ilaabukum 'Ilaahunw-Waabi-dun-falahuuu 'aslimuu: wa bash-shiril-Mukhbitiin,

35. 'Allaziina 'izaa zukirallaa-hu wajilat quluubuhum was-Saa-biriina 'alaa maaa 'asaabahum wal-muqiimis-Salaati wa mim-maa razaqnaabum yunfiqun.

36. Wal-budna ja-'alnaabaa lakum-min-Sha-'aaa-'irillaahi lakum fibaa khayr: fazkurus-mallaahi 'alayhaa sawaaaff: fa-'izaa wajabat junuubuhaa fakuluu minhaa wa 'at-'imul-qaani-'a wal-mu-'tarr: kazaalika sakh-kharnaabaa lakum la-'allakum tashkuruun.

37. Lany-yanaalallaaha luhuu-muhaa wa laa dimaaa-'uhaa wa laakiny-yanaaluhut-Taq-waa minkum; kazaalika sakh-kharabaa lakum litukabbirul-laaha 'alaa maa hadaakum: wa bashshiril-Muhsiniin.

## AAAYAT - 34

Wa li-kulli 'ummatin-ja-'alnaa  
mansakal-liyazkurus-mallaahi 'alaa  
maa razaqabum-mim-bahiimatil-  
'an-'aam.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيذْكُرُوا اللَّهَ  
عَلَىٰ مَا رَزَقَهُمْ مِن بَيْبِئَةٍ الْأَنْعَامِ

**Tarjuma:** "Aur har ummat keliye Humne qurbani ka ek nizaam muqarar kiya hai taake wo Allah ka naam liya karein un marweshiyon par jo Usne unhein ataa kiye hain".

Fa-'Ilaabukum 'Ilaahunw-Waahi-  
dun-falahuuu 'aslimuu:

فَالِهَكُمْ إِلَهُ وَاحِدٌ فَلَا أَسْمَآءَ

**Tarjuma:** "To (jaan lo ke) tumhara ma'bood ek hi ma'bood hai to tum Usi ke saamne sar-e-tasleem kham karo".

Uske har hukm ko tasleem karo aur Uski mukamal ita'at qubool karo. Aisa na ho ke ek taraf to qurbani di jaa rahi ho aur dusri taraf haraam khori bhi jaari ho. Haraam ke maal se hi qurbani ke jaanwar khareede jaayen aur phir photo banwa kar akhbaraon mein khabrein lagwayein jaayen. Ye sab kuch Allah ke haan qaabil qubool nahi hai. Is ko ma'bood manna hai to phir is ki mukamal ita'at qubool karo aur Uski haraam karda cheezaon mein munh na maaro.

wa bash-shiril-Mukhbtiin

وَبَشِّرِ الْمُحْبِتِينَ ﴿٣٤﴾

**Tarjuma:** "Aur (Aye Nabi ﷺ!) basharat de dijiye aajizi ikhtiyaar karne waalaon ko".

"Ikhbaat" ke mu'ane apne aap ko past karne aur tawaze-o-ankesaari ikhtiyaar karne ke hain.

## AAAYAT - 35

'Allaziina 'izaa zukirallaa-hu  
wajilat quluubuhum

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

**Tarjuma:** "Wo log ke jab Allah ka zikr kiya jaata hai to unke dil larza uthte hain".

Yani tawaze ikhtiyaar karne waale logaon ki ye nishaani hai ke jab unke saamne Allah ka zikr hota hai to unke dil khauf se kaanp uthte hain. Ye mazmoon Suratul An'faal ki dusri aayat mein bhi aaya hai: *Innamal-Mu'minuu-nalla-ziina 'izaa zuki-rallaahu waji-latquluubuhum*, "Momin to bas wohi hain ke jab Allah ka zikr kiya jaaye to unke dil larzaa uthte hain".

was-Saa-biriina 'alaa maaa 'asaabahum وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمُ وَالْبَقِيَّةِ  
 wal-muqimimis-Salaati wa mim-maa الصَّلَاةِ وَمَنَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٥﴾

**Tarjuma:** "Aur unko jo bhi takleef pahunchhe is par sabar karne waale aur namaaz qaayem karne waale hain, aur jo kuch Humne unko diya hai us mein se wo kharch karte hain".

**AAYAT - 36**

Wal-budna ja-'alnaabaa lakum- وَالْأُبْدَانَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ  
 min-Sba-'aaa-'irillaahi

**Tarjuma:** "Aur qurbani ke oontaan ko Humne tumbare liye shaa'ir Allah mein se banaya hai".

Qurbani ke jaanwar khaas taur par oont bhi Allah ke shaa'ir mein se hain.

lakum fiihaa khayr: لَكُمْ فِيهَا خَيْرٌ ﴿١٦﴾

**Tarjuma:** "Tumbare liye in mein bhalayi hai".

Ke inka gosht tum khud bhi khaate ho aur ghurba'a ko bhi khilaate ho.

fazkurus-mallaahi 'alayhaa sawaaaff: فَادْكُرُوا اللَّهَ عَلَيْهَا صَوَافٍ ﴿١٧﴾

**Tarjuma:** "To tum in par Allah ka naam lo unhein safaon mein khada karke".

صَوَافٍ sawaaaff, صَافَّةٌ Saaffah ki jama hai, yani saf mein khade hue. Ye oontaan ki qurbani ka tareeqa bataya gaya hai ke unhein qibla-ru saf basta khade karke nahar karo. Chunke oont ko gira kar zubah karna bahut mushkil hai, isliye khade khade hi iski gardan mein barcha maara jaata hai. Is se iski gardan ki badi rag se khoon ka fawara choont-ta hai aur jab zyada khoon nikal jaata hai to wo khud-ba-khud neeche gir padta hai. Hadees mein aata hai ke Hujjatul Wida'a ke mauqe par Huzoor ﷺ ne 100 oontaan ki qurbani di thi, jin mein se 63 oontaan ko Aap ﷺ ne isi tareeqe se khud apne dast-e-mubarak se nahar farmaya tha. Huzoor ﷺ junhi ek oont ko barcha maarte the agla oont fauran apni gardan haazir kar deta tha. Goya Aap ﷺ ke haathaon zubah hona inke liye bahut bada ezaaz tha.

*Nasho-o-naseeb-e-dushman ke shood halaak-e-teeghar  
 Sar-e-dostan salamat ke tu khanjar aazmayi!*

Ye sha'oor unhein Allah Ta'ala ki taraf se ataa hua tha. Oont to phir jaandar hai, Allah Ta'ala ne to ek sookhi lakdi ko aise sha'oor ataa farma diya tha ke wo Huzoor ﷺ ke firaaq mein beqaraar hokar rone lag padi thi. Ye imaan afroz waqiya ahadees mein tafseel se bayaan hua hai, jiska khulasa yun hai ke shuru shuru mein Masjid-e-Nabwi ﷺ ke andar Huzoor ﷺ jis jagah par khade hokar khutba diya karte the waha khajoor ka ek khushk tana maujood tha. Aap ﷺ khutbe keliye khade hote to iske saath tek laga lete. Baad mein is maqsad keliye jab manbar ban gaya to Aap ﷺ ne is par khade hokar khutba dena pasand farmaya. Lekin jab Aap ﷺ pehle din manbar par tashreef farma hue to is khushk lakdi se aisi awaazein aana shuru hogayein jaise koi bachcha bilak bilak kar ro raha ho. Yani wo khushk lakdi apni mehrumi par ro rahi thi ke aaj ke baad ise Huzoor ﷺ ki ma'yaat naseeb nahi hogi. Is roz se iska naam "Hannanah" (raqat waali) pad gaya. Baad mein is jagah par ek sutoon ta'meer kar diya gaya, jo sutoon-e-Hannanah se mausoom hai. Maulana Rom رحمة الله عليه ne apne is sher mein isi waqiye ki taraf isharah kiya hai:

*Falsafi ko munkar-e-hannanah ast  
Az harwaas-e-ambiya begaana ast*

ke falsafi ko "Hannanah" jaise mu'amle ki samajh nahi aasakti, isliye ke wo ambiya ke muqaam-o-martaba se waaqif nahi hai. Wo to Ambiya-e-Kiraam ﷺ ko bhi aam logaon par hi qiyaas karta hai. Ek aqliyat pasand shakhs to aise waqiye ko tasleem karne se fauran inkaar kar dega. Sir Syed Ahmed Khan bhala kaise tasleem karte ke ek sookhi lakdi se rone ki awaaz aasakti hai. Beherhaal purane zamane mein aisi baataon ka inkaar falsafi kiya karte the, aajkal science daan aur aqliyat parast daanishwar in baataon ke munkir hain.

*fa-'izaa wajabat junuubhaa*

فَإِذَا وَجَبَتْ جُنُوبَهَا

**Tarjuma:** "To jab unke pehlu zameen par tik jaayein".

Jab khoon behne se oont kamzor hojaata hai to phir wo ek taraf koi apni karwat ke bal zameen par gir padta hai.

*fakuluu minhaa wa 'at-'imul-  
qaani-'a wal-mu'-tarr:*

فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْبُعْتَرَّ

**Tarjuma:** "To ab is mein se khud bhi khao aur qina'at se baith rehne waale aur sarwaal karne waale ko bhi khilao!"



Aise mauqe par in safed posh nadaraon ko bhi mat bhulo jo apni khud-daari aur qana'at ke sabab kisi ke aage dast sawaal daraaz nahi karte. Lekin iske saath saath in muhtajaon ko bhi khilao jo apni mehrumi ke haathaon beqaraar hokar maangne keliye Aap ke paas aagaye hain.

kazaalika sakh-kharnaahaa lakum كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾  
la-'allakum tashkuruun.

**Tarjuma:** "Isi tarah Humne unko tumhare liye masakhkhar kar diya hai taake tum shukr adaa karo".

Oont inta bada jaanwar hai magar Allah Ta'ala ne ise tumhare liye is andaaz se masakhkhar kar diya hai ke tum ise barcha maar kar nahar kar lete ho aur phir iska gosht khaate ho. Iske liye tum par laazim hai ke tum Allah ke nemataon ka shukr adaa kiya karo.

### AAYAT - 37

Lany-yanaalallaaba lubuu-muhaa لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دَمًا وَهِيَ وَ  
wa laa dimaaa-'uhaa wa laakiny- لِكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ؕ  
yanaalubut-Taq-waa minkum;

**Tarjuma:** "Allah tak na to unke gosht pahunchte hain aur na unke khood, lekin Us tak pahunchta hai tumhari taraf se taqwa".

Qurbani ka asal falsafa yehi hai, balke har ibadat ka falsafa yehi hai. Kisi bhi ibadat ka ek zaahri pehlu ya dhaancha hai aur ek iski ruh hai. Zaahri dhaancha apni jagah ahem hai aur wo isliye zarur hai ke iske baghair is ibadat ka baja laana mumkin nahi, lekin ye zaahri pekar asal deen aur asal maqsood nahi hai. Kisi bhi ibadat se asal maqsood iski ruh hai. Isi nukte ko Alama Iqbal ne in ash'ar mein wazeh kiya hai:

*Reh gayi rasm-e-azaan, ruh-e-bilal na rahi*  
*Falsafa reh gaya, talqeen-e-ghazali رَحْمَةُ النَّبِيِّ ﷺ na rahi*

aur

*Namaaz wa roza wa qurbani wa haj*  
*Ye sab baaqi hai, tu baaqi nahi hai!*

Chunache qurbani ka asal maqsood hamare dilaon ka taqwa aur ikhlaas hai. Allah ke haan jo cheez ahem hai wo ye hai jo shakhs qurbani de raha hai wo apni mamool ki zindagi mein Uski nafarmani se kitna darta hai? Wo apne roz marrah ke ma'mulaat mein Allah ke ehkaam-o-qawaneen ka kis qadar paband hai? Kis qadar wo apni tawanayi, apni

salahiyatein aur apna maal Allah ki raah mein sarf kar raha hai? Kya qurbani ke jaanwar ka ehtemaam isne rizq-e-halaal se kiya hai? Is qurbani ke peeche iska jazba-e-ita'at-o-esaar kis qadar kaar farma hai? Ye aur isi nau'iyat ki dusri shara'it jo qurbani ki asal ruh aur taqwa ka ta'yyun karti hai agar maujood hain to umeed rakhni chaahiye ke qurbani Allah ke huzoor qaabil-e-qubool hogi. Lekin agar ye sab kuch nahi to theek hai aap ne gosht khaa liya, kuch gharibaon ko bhi is mein se hissa mil gaya, iske alawa shayed qurbani se aur kuch faida haasil na ho.

kazaalika sakh-kharahaa lakum كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى  
litukabbirul-laaha 'alaa maa مَا هَدَاكُمْ  
hadaakum:

**Tarjuma:** "Isi tarah usne unhein tumbare liye masakhkhar kar diya hai taake tum Allah ki takbeer kiya karo us hidayat par jo Usne tumhein bakhsi hai".

Musalmaan saal mein do eidien manate hai. Ek Eidul Fitr hai jo rozaon ke baad aati hai aur dusri eid Al-Azha jo haj ke saath mansalik hai. Is ziman mein ye nukta laayeq-e-tawajjeh hai ke Suratul Baqarah ke 23rd ruku mein rozaon ke zikr ke baad bhi bilkul yehi hukm waarid hua hai: ﴿وَلْيُكَبِّرُوا الْعِدَّةَ وَلْيُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ Wa litukmilul-'iddata wa litukabbirullaaha 'alaa maa hadaakum wa la-'allakum tashkuruun. "Taake tum log Allah ki takbeer bayaan karo us hidayat par jis se Usne tumhein sarfaraaz kiya hai taake tum shukr adaa kiya karo". Yani dono mawaqe par Allah ki takbeer buland karte hue Uski kibrayi ka izhaar karne ki khususi hidayat ki gayi hai. Isi liye eidein ki namazaon keliye aate jaate takbeerein padhne ki takeed ahadees mein milti hai aur eidein ki namazaon ke andar bhi izaafi takbeerein padhi jaati hain.

wa bashshiril-Muhsiniin.

وَبَشِّرِ الْمُحْسِنِينَ ﴿٢٤﴾

**Tarjuma:** "Aur (Aye Nabi ﷺ!) muhsineen ko basharat de dejiye".

Muhsineen se wo log muraad hain jo islaam, imaan aur taqwa ki manzilein taye karte hue darja, ehsaan tak pahunchne ki koshish karte hain aur Allah ki taufeeq se is darja ko haasil kar lete hain. *Allaahumma Rabbanaaj Alnaa minhum! Allaahumma Rabbanaaj Alnaa minhum! Allaahumma Rabbanaaj Alnaa minhum! Ameen! Summa Ameen!*

## AAYAAT 38 TO 41

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُجِبُ كُلَّ خَوَافٍ كُفُورٍ ۗ إِذْ نَالُوا الَّذِينَ يُقْتَلُونَ  
بِأَيْدِيهِمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۚ ۝۳۸ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ  
إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَهَدَمَتِ صَوَامِعُ  
وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَكَيُضْرَبَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ  
إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۚ ۝۳۹ الَّذِينَ إِنْ مَكَرْتَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ ۗ وَآتَوْا  
الزَّكَاةَ ۗ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ۝۴۰

38. 'Innallaaha yudaafi-'u 'anil-laziina 'aamanuu: 'innal-laaha laa yuhibbu kulla khaaf-waanin-kafuur.
39. 'Uzina lillaziina yuqaata-luuna bi-'annahum zulimuu; wa 'innallaaha 'alaa nasrihim la-Qadiir;-
40. 'Allaziina 'ukhrijuu min-diyaaribim-bi-gayri haqqin 'illaaa 'any-yaquuluu Rabbu-nallaah. Wa laaw laa daf-'ul-laahinnaasa ba'-zahum-bi-ba'-zil-lahuddimat sawaami-'u wa biya-'unwwa salawaatunwwa masaajidu yuzkaru fibas-mul-laahi kasiiraa. Wa la-yansu-rannallaahu many-yansuruh: 'innallaaha la-Qawiyyun 'Aziz.
41. 'Allaziina 'im-makkannaa-hum fil-'arzi 'aqaamus-Salaata wa 'aata-wuz-Zakaata wa'ama-ruu bil-ma'-ruufi wa nahaw 'anil-munkar: wa lillaahi 'aa-qibatul-'umuur.

Ab hamein jin aayaat ka mutala karna hai in mein waarid ehkaam Huzoor ﷺ ki dawat-o-tehreek ki jadd-o-jahad mein ek naye mod (turning point) ki haisiyat rakhte hain. Mere khayaal mein ye wohi aayat hain jo hijrat ke safar ke dauraan mein naazil hui thi. (Qabal azeen ayat 11 ke ziman mein Hazrat Abdullah Bin Abbas ﷺ ki riwayat ka hawala guzar chuka hai jis se saabit hota hai ke is surat ki kuch aayaat asnaaye safar hijrat mein naazil hui thien). In aayaat ka mazmoon aur muqaam-o-mehel is pehlu se bhi qaabil-e-ghaur hai ke Suratul Baqarah ke 23 wein ruku mein yani taqriban surat ke wast mein Ramzanul Mubarak aur roze ke ehkaam-o-faza'il ka zikr hai aur iske baad do ruku (24th aur 25th ruku) qataal fi-sabeelullaah aur manasik hajj ke ehkaam par mushtamal hain. Bilkul isi tarah yahan bhi is surat ke taqreeban wast mein do ruku manasik hajj par mushtamal hain aur iske fauran baad ab qataal fi-sabeelullaah ka zikr aaraha hai. Is se agarche Suratul Baqarah

aur Suratul Hajj ki baahmi mushabihat bhi zaahir hoti hai lekin ek bahut ahem haqeeqat ye wazeh hoti hai in dono mazameen (hajj aur qataal fi-sabeelullah) mein bahut gehra rabt hai. Is rabt aur ta'luq ki wajah bazahir ye nazar aati hai ke Kabatullaah jo Khudaye waahed ki ibadat keliye banaya gaya tha wo in aayat ke nuzool ke waqt mushrikeen ke zeir-e-tasallut tha aur tauheed ke is markaz ko unhone shirk ka adda banaya hua tha. Chunache is waqt ummat-e-muslima ka pehla farz-e-masabi ye qaraar paaya ke wo Allah ke is ghar ko mushrikeen ke tasallut se waguzaar karake ise waqayetan tauheed ka markaz banaye. Lekin ye kaam dawat aur wa'az se hone waala to nahi tha, iske liye taaqat ka istemaal nagazeer tha. Yehi wajah hai in dono muqamaat par Hajj baitullah ke ehkaam ke saath saath qataal fi-sabeelullaah ka tazkera hai.

### AAYAT - 38

'Innallaaha yudaafi-'u 'anil-laziina  
'aamanuu:

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

**Tarjuma:** "Yaqeenan Allah madafi'at karega ahle imaan ki taraf se".

Is tehreek mein ab jo naya daur shuru hone jaa raha hai is mein maslah tasadum nagazeer hai. Chunache aayat zeir-e-nazar ka asal paigham ye hai ke is razamgaah mein ahle imaan khud ko tanha samjhein. Unki madad aur nusrat keliye aur unke dushmanaon ko beekh-o-bun se ukhaad phenkne keliye Allah unki pusht par maujood hai.

'innal-laaha laa yuhibbu kulla  
khaaw-waanin-kafuur.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

**Tarjuma:** "Allah bilkul pasand nahi karta har bade khayanat karne waale, na-shukre ko".

Ye yaqeenan mushrikeen-e-Makkah ka tazkera hai, jo ek taraf khayanat ki intehayi hudood ko phalaang gaye to dusri taraf na-shukri mein bhi nanag-e-insaniyat tehre. Ye log Hazrat Ibrahim aur Hazrat Isma'il ؑ ki wirasat ke ameen the. Baitullah goya in logoan ke paas un buzrugaoon ki amanat thi. Ye ghar to ta'meer hi Allah ki ibadat keliye hua tha.

Hazrat Ibrahim ؑ ne iski gawahi in alfaaz mein di thi: ﴿رَبَّنَا لِيُقِيمُوا الصَّلَاةَ﴾ *Rabbanaa liyuqii-mus-Salaata*, (Ibrahim: 37) ke Parwardigaar! *Mai apni aulaad ko is ghar ke pehlu mein is liye basane jaaraha hun ke ye log Teri ibadat karen.* Phir Aap ؑ ne apne aur apni aulaad keliye ye dua bhi ki thi: ﴿وَاجْتَنِبِي وَبَنِيَّ أَنْ تَعْبُدُوا الصَّنَامَ﴾ *waj-nubnii wa ba-niy-ya 'an-na-*

*budal'-asnaam.* (Ibrahim) ke *Parwardigaar! Mujhe aur meri aulaad ko but parasti ki la'nat se bachaye rakhna.* Chunache Mushrikeen-e-Makkah ne Allah ke is ghar aur tauheed ke is markaz ko shirk se aludh karke Allah Ta'ala hi ki nafarmani nahi ki thi balke Hazrat Ibrahim عليه السلام ki mutabarak amanat mein khayanat ka irtekaab bhi kiya tha.

Dusri taraf ye log apne kartutu'aon se Allah ki nashukri ke murtakab bhi hue. Wo khoob jaante the ke pure jazeera-e-numaye Arab mein Makkah ko markazi haisiyat haasil hai wo Baitullah ki wajah se hai. Wo is haqeeqat se bhi achchi tarah waaqif the ke mashriq-o-maghrib ke darmiyaan tijarati maidaan mein inki ajarahdaari Khana-e-Kaba hi ke tufail qaayem hai. Unhein ye bhi maloom tha ke Shaam (mausam garma) aur Yemen (mausam sarma) ke darmiyaan unke qaafle qaba'ili hamlaon aur riwayat loot maar se mehfooz rehte the to sirf isliye ke wo Baitullaah ke mutawali the. Yehi wo haqa'iq the jin ki taraf unki tawajjuh Suratul Quresh mein dilayi gayi hai:

﴿إِن لِّآلِفِ قُرَيْشٍ ۖ الْوَهْمِ ۖ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۖ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۖ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۖ وَآمَنَهُمْ مِنْ خَوْفٍ ۖ﴾

1. Li-'iilaafi Qurayshin, 2. Ilaafihim riblatash-shitaaa-'i was-sayf,- 3. Fal-ya'-buduu Rabba haazal-Bayt, 4. 'Allaziii 'at-'amahum-min-juu-'inw-wa 'aamanahum-min khauf. "Quresh ko manoos karne keliye ! unhein sardiyon aur garmiyon ke safar se manoos karne keliye! Pas unhein chahiye ke wo (is sab kuch ke shukr mein) is ghar ke Rab ki bandagi karein, Jisne unhein bhook mein khaana khilaya aur khauf mein aman bakhsha".

Magar is sab kuch ke bawajood unhone na-shukri ki inteha kardi. Unhone Allah ki bandagi ke bajaye but-parasti ikhtiyaar ki aur Baitullaah ko tauheed ka markaz banane ke bajaye use but-khaane mein tabdeel diya. Is pas manzar ko zehen nasheen karke aayat zeir-e-nazar ka mutale'a kiya jaaye to siyaaq-o-sabaaq bilkul wazeh hojaata hai ke wo khaa'in aur na-shukre log kaun hain jinhein Allah pasand nahi karta.

#### AAAYAT - 39

'Uzina lillaziina yuqaata-luuna bi-'annahum zulimuu;

إِنَّ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ

Tarjuma: "Ab ijazat di jaa rahi hai (qataal ki) un logoan ko jin par jung musallat ki gayi hai, isliye ke un par zulm kiya gaya hai".

Saalha saal se unhein tashadud-o-ta'zeeb ka nishana banaya jaa raha tha. Nit naye tareeqaon se unhein sataya jaa raha tha. Unhein ghar baar chordne par majboor kar diya gaya. Ab tak Allah Ta'ala ne ek hukm ke zariye unke haath baandh rakhe the. Ye hukm agarche Wahi jali ki surat mein Qur'an mein nahi aaya magar Suratun Nisa ki aayat 77 mein ﴿كُفُّوا أَيْدِيَكُمْ﴾ kuffuuu 'aydi-yakum, ke alfaaz mein tasdeeq ki gayi hai ke unhein apne haat rokne ka hukm diya gaya tha. Is se yehi saabit hota hai ke Wahi khafi ke zariye Huzoor ﷺ ko ye hukm diya gaya tha aur Aap ﷺ ne tamaam ahle imaan ko is se mutel'a farma diya tha ke khuwah kuch bhi hojaaye, tumhein tukde tukde kar diya jaaye, tumhein zinda bhoon kar kabaab kar diya jaaye, tum log jawab mein haath nahi uthaoge. Beherhaal ab tak to ye hukm tha, magar ab unke hath khole jaa rahe hain. Ab unhein ijazat di jaa rahi hai ke aa'indah wo eint ka jawab pathar se de sakte hain.

وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٥٠﴾ wa 'innallaaha 'alaa nasrihim la-Qadiir;

**Tarjuma:** "Aur yaqeenan Allah unki nusrat par qaadir hai",

Takeedan yahan phir farma diya gaya ke wo apne aap ko akela na samjhein, yaqeenan Allah unki madad par puri tarah qaadir hai aur Wo zaroor unki bharpur madad farmayega.

**AAYAT - 40**

'Allaziina 'ukbrijuu min- إِلَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ  
 diyaaribim-bi-gayri haqqin

**Tarjuma:** "Wo log jo na haq apne gharaon ne nikaal diye gaye".

Yani mahajireen jinhein apne ahl-o-ayaal aur ghar baar chordkar Makkah se nikal jaane par majboor kardiya gaya tha.

'illaaa 'any-yaquuluu Rabbu-nallaah. إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ ۗ

**Tarjuma:** "Sirf is (jurm) par ke unhone kaha: Hamara Rab Allah hai!"

Unka jurm bas ye tha ke wo ahle Makkah ke baatil ma'budaon ko chordkar sirf ek Allah ko apna Rab aur Ma'bood maante the, jiski padaash mein unhein ghar baar chordne par majboor kar diya gaya.

Wa law laa daf-'ul-laahinnaasa ba'- وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ  
 zahum-bi-ba'-zil

**Tarjuma:** "Aur agar Allah baaz logaon ko baaz dusre logaon ke zariye duur na karta rehta".

Ye mazmoon is se pehle Suratul Baqarah ki aayat 251 mein bhi aachuka hai. Wahan par mushrik baadshah Jaloot ke saath Hazrat Taloot ki jung ka zikr karne ke baad ye usool bayaan farmaya gaya ke Allah Ta'ala waqtan fauqtan zameen ki safayi karta rehta hai. Faasid log hon ya faasid tehzeeb-o-saqafat, jab unka fasaad zameen mein ek had se tajawez karne lagta hai to Allah Ta'ala apni mashiyat se use kisi dusri taaqat ke zariye neest-o-nabood kar deta hai. Suratul Baqarah ki mazkura aayat mein farmaya gaya ke agar Allah aise na karta to: ﴿لَفَسَدَتِ الْأَرْضُ﴾ *lafasadatil-'arzu*, "Zameen mein har taraf fasaad hi fasaad hota". Albatta yahan is bigaad ya fasaad ke ek dusre pehlu ki taraf tawajeh dilayi gayi hai:

*lahuddimat sarwaami-'u wa biya-'unwwa salawaatunwwa masaajidu yuzkaru fibas-mul-laahi kasiiraa.* لَهْدِمَتْ صَوَائِعُ وَبِيعُ وَصَلَوْتُ وَمَسْجِدُ  
يَذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ط

**Tarjuma:** "To daah diye jaate saari khaanqabein, girje, kansiyee aur masjidain, jin mein kasarath se Allah ka naam liya jaata hai".

صَلَوْتُ *Salawaat* صلاة *Salaat* ki jama hai. صَلَوَاتَا *Salaata* ibrani zabaan ka lafz hai aur is se muraad yahudiyon ke ibadat khaane (Cinyoggs) hain. Darasal ibrani aur arbi zabanon mein bahut mushabihat paayi jaati hai. Yun lagta hai jaise ya to in ka aapas mein maa beti ka rishta hai ya phir dono sagi behnein hain. Yani ya to arbi zabaan, ibrani se nikli hai aur ya ye dono kisi ek zabaan ki shaakhein hain. Chunache in dono mein bahut se alfaaz baaham mushaba hain. Maslan arbi ke lafz "salaam" ki jagah ibrani mein "sholom" bola jaata hai. Isi tarah ibrani ke "yaum Kapoor" ko arbi mein "yaum-e-kaffara" kaha jaata hai. Yani lafz "yaum" to jun ka tun waise hi hai jabke "kapoor aur "kaffarah" mein bunyadi farq "paa" aur "faa" ka hai. Arbi mein chunke "paa" nahi hai isliye aksar zabanon ki "paa" ki awaaz arbi mein aakar "faa" se badal jaati hai. Jaise is se pehle Suratul Ambiya ki aayat 75 ke tehet "Zul Kifal" ke hawale se hindi ke lafz "kapil" ka arbi ke "kifal" ki surat ikhtiyaar karne ka zikr hua tha. Beherhaal ibrani aur arbi zabanon ke alfaaz aur unki istelahaat mein aksar mushabihat paayi jaati hai.

To agar Allah Ta'ala Apni mashiyat ke mutabiq kuch logoan ko kuch logoan ke zariye dafa na karta rehta, yani muftid quwwataon ko neest-o-nabood na karta rehta to dunya mein tamaam mazahib ki jitni bhi ibadat gaahein hain wo sab ki sab mandaham kardi jaatein. Zaahir hai ye tamam ibadat gaahein apne apne waqt mein ek Allah ki ibadat keliye banaye gayi thien.

Wa la-yansu-rannallaahu many-  
yansurub:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ

**Tarjuma:** "Aur Allah laaziman uski madad karega jo Uski madad karega".

In alfaaz mein ahle imaan keliye ye bahut badi kush khabri hai. Lehaza aayat ka ye tukda har musalmaan ko azbar hona chaahiye. Is ibarat mein takeed ka jo asloob ikhtiyaar kiya gaya hai wo arbi zabaan mein intehaayi taakeed keliye ikhtiyaar kiya jaata hai. Fa'el mazari'a se pehle laam maftooh (zabar ke saath) bhi huruf-e-takeed hai, jabke aakhir mein nuun mushaddad se mu'ane mein mazeed taakeed paida hoti hai. Jaise أَفْعُلْ *Af'alu* ke mu'ane hain ke *mai ye karunga*, lekin لَا أَفْعَلَنَّ *La af'alanna* ke mu'ane honge ke *mai ye laaziman karke rahunga*.

Lekin is silsile mein ye baat bhi yaad rakhne ki hai ke ye ek tarfa mu'amla nahi hai, balke ye waada mashroot hai. Tum Allah ki madad karoge to Allah tumhari madad karega! Jaise Suratul Baqarah ki aayat 152 mein farmaya gaya hai: ﴿فَادْكُرُونِي أَذْكَرَنَّكُمْ﴾ *Faz-kuruunii 'az-kurkum* ke "Tum Mujhe yaad rakho Mai tumhein yaad rakhunga". Ye nahi ho sakta hai ke tum log Allah ke baaghiyon ke saath dosti ki peengein badhao, tumhari wafadariyaan Allah ke dushmanon ke saath hon aur phir bhi tum chaaho ke Wo tumhari madad kare. Is silsile mein isi surat ki Aayat 15 ka mazmoon bhi madd-e-nazar rakhna zaruri hai, jis mein Allah ki madad par banda-e-momin ke pukhta yaqeen ka mu'amla zeir-e-behas aaya hai. Darasal ye banda-e-momin ka "yaqeen" hi hai jo is ke sabar-o-isteqaamat aur sabaat wa istaqlaal ke liye sahara faraham karta hai. Aur agar dil mein yaqeen ki jagah be-yaqeeni dere jamale aur is be-yaqeeni ke haathaon nusrat-e-Ilaahi ki umeed ki rassi hi kat jaaye to phir aise shakhs keliye dunya mein aur koi sahara nahi rehta.

'innallaaha la-Qawiyyun 'Aziiz.

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝

**Tarjuma:** "Yaqeenan Allah taaqatwar hai, zabardast hai."

Yani Allah ne tumhari madad ka waada kiya hai to jaan lo ke Wo zabardast taaqat ka Maalik aur har waqt, har jagah tumhari madad par puri tarah qaadir hai.

## AAAYAT - 41

'Allaziina 'im-makkannaa-hum fil-'arzi اَلَّذِينَ اِنْ مَكَّنَّاهُمْ فِي الْاَرْضِ

**Tarjuma:** "Wo log ke agar unhein Hum zameen mein tamakkun ataa kardein to".



"Tamakkun" ka zikr is se pehle Hazrat Yusuf عليه السلام ke hawale se Sureh Yusuf عليه السلام ki aayat 21 aur 56 mein bhi aachuka hai: ﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ﴾ *Wa kazaa-lika mak-kaannaa li-Yuusufa fil-'arzi*, "Aur isi tarah Humne Yusuf عليه السلام ko zameen mein tamakkun ataa kiya". To apne in momin bandaon ko agar Hum kisi khata'a zameen ka ikhtiyaar-o-iqtedar ataa karenge to in ka laah-e-amal kya hoga?

'*aqamus-Salaata*

أَقَامُوا الصَّلَاةَ

**Tarjuma:** "Wo namaz qaayem karenge".

Momineen ko agar kisi mulk par hukumat karne ka ikhtiyaar milega to wo apni pehli tarjeeh ke taur par namaaz ka nizaam qaayem karenge. Chunache Rasool Allah صلى الله عليه وسلم ne Madina pahunchte hi jumme ka qiyaam ka ehtemaam farmaya aur iqamat-e-salaat keliye tarjeeh bunyadaon par Masjid-e-Nabwi ki ta'meer ki.

*wa 'aata-wuz-Zakaata*

وَأَتُوا الزَّكَاةَ

**Tarjuma:** "Aur zakaat adaa karenge".

Phir zakaat ka ba-qa'edah nizaam qaayem kiya jaayega taake mu'ashire ke pas maadna tabqe se ta'luq rakhne waale afraad ki kafalat ka bandobast ho sake.

*wa'ama-ruu bil-ma'-ruufi wa nahaw 'anil-munkar:*

وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

**Tarjuma:** "Aur wo neki ka hukm denge aur burayi se rokenge".

*wa lillaahi 'aa-qibatul-'umuur.*

وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٢٥﴾

**Tarjuma:** "Aur tamaam amoor ka anjaam to Allah hi ke qabza-e-qudrat mein hai".

Agar ye riwayat sahih hai ke ye aayat safar hijrat ke dauraan mein naazil hui thi to in mein se khususi taur par ye aayat Huzoor صلى الله عليه وسلم ke Madina tashreef awari ke fauran baad ki surat-e-haal keliye ek manshwar (manifesto) ka darja rakhti hai. Chunke anqareeb Madina mein Aap صلى الله عليه وسلم ka warood ek be-taaj baadshah ki haisiyat se hone waala tha aur Madina pahunchte hi Aap صلى الله عليه وسلم ko ikhtiyaar-o-iqtedar milne waala tha isliye Allah Ta'ala ne peshgi bata diya ke is surat-e-haal mein Aap صلى الله عليه وسلم ki tarjihaat kya hongi. Chunache jis tarah aajkal har siyasi party election se pehle apna manshwar jaari karti hai ke hukumat milne ki surat mein hamari tarjihaat kya hongi, isi tarah Allah Ta'ala ne is aayat

mein ahle imaan ko hamesha keliye ek manshawar ataa kar diya hai ke kisi mulk mein iqtedaar milne ki surat mein unhein kaun kaun se amoor tarjeehi bunyadaon par anjaam dene honge.

Ye wo khaas aayaat (38 ta 41) hain jin ki wajah se baaz log is surat ko Madni surat samajhte hain, albatta durust mauqaf yehi hai ke ye aayat ya to asnaaye safr-e-hijrat mein naazil huiin ya Nabi Akram ﷺ ke Madina pahunchne ke fauran baad. Lekin unhein mazameen Hajj ki munasibat se is Makki surat mein is muqaam par rakh diya gaya. Is ke baad agli aayat se dubara Makki andaaz ke mazameen ka aghaaz ho raha hai.

## AAYAAT 42 TO 48

وَإِنْ يَكْذِبُونَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ۖ وَقَوْمٌ إِبْرَاهِيمَ  
 وَقَوْمُ لُوطٍ ۚ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ۚ فَكَيْفَ  
 كَانَ نَكِيرٍ ۗ فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا  
 وَبُئِرٌ مُعْتَظَلَةٌ ۖ وَقَصْرٍ مَشِيدٍ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ  
 بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي  
 الصُّدُورِ ۗ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ  
 رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ۗ وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ  
 أَخَذْتَهَا ۚ وَالْمَتَّ الْمَصِيرُ ۗ

42. Wa 'iny-yukazzibuuka faqad kazzabat qablahum Qaw-mu Nuuhinwwa 'Aadunwwa Samuud;

43. Wa Qawmu 'Ibraahiima wa Qawmu Luut;

44. Wa 'As-haabu Madyan; wa kuzziba Muusaa fa-' amlay-tu lil-kaafiriina summa 'akbaz-tuhum: fa-kayfa kaana nakiir!

45. Faka-'ayyim-min-qaryatin 'ablaknaahaa wa biya zaa-limatun-fahiya khaa-wiyatun 'alaa 'uruushibaa wa bi'-rim-mu-'attalatinwwa gasrim-ma-shiid?

46. 'Afalam yasiiruu fil-'arzi fatakuuna lahum quluubuny ya'-qiluuna bibaaa 'aw'aazaa-nuny-yasma-'uuna bibaa? Fa-'innahaa laa ta'-mal-'absaaruu wa laakin ta'-mal-quluubul-latii fissuduur.

47. *Wa yasta' -jiluunaka bil-'Azaabi wa lany-yukhlifallaahu wa' -dab. Wa 'inna Yarwman 'inda Rabbika ka-'alfi sanatim-mimmaa ta-'udduun.*

48. *Wa ka-'ayyim-min-qarya-tin 'amlaytu lahaa wa hiya zaal-imatun-summa 'akhaztubaa. Wa 'ilayyal-masiir.*

**AAYAT - 42**

*Wa 'iny-yukazzibuuka faqad kazzabat qablahum Qaw-mu Nuuhinwwa 'Aadunwwa Samuud;* **وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَشُعُوبٌ**

**Tarjuma:** "Aur (Aye Nabi ﷺ!) Agar ye log Aap ko jhutla rabe hain to un se pehle qaum-e-Nuh ﷺ, qaum-e-Aad ﷺ aur qaum-e-Samood ﷺ ke log bhi (Rasulaon ﷺ ko) jhutla chuke hain".

**AAYAT - 43**

*Wa Qawmu 'Ibraahiima wa Qawmu Luut;* **وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ**

**Tarjuma:** "Aur Ibrahim ﷺ ki qaum aur Loot ﷺ ki qaum bhi (Rasulaon ﷺ ki takzeeb kar chuki hai)".

**AAYAT - 44**

*Wa 'As-haabu Madyan; wa kuzziba Muusaa* **وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى**

**Tarjuma:** "Aur Medien ke log bhi (apne paighambar ko jhutla chuke hain) aur Musa ﷺ ki bhi takzeeb ho chuki hai".

*fa-'amlay-tu lil-kaafiriina summa 'akhaz-tubum: fa-kayfa kaana nakiir!* **فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ**

**Tarjuma:** "To Maine in kaafiraon ko kuch dheel di, phir Maine inko pakad liya, to kaisi rabi Meri pakad?"

In aqwaam ke anjaam se muta'liq tafsilaat Qur'an mein baar baar bayaan hui hain.

**AAYAT - 45**

*Faka - 'ayyim - min - qaryatin 'ahlaknaahaa wa hiya zaa-limatun* **فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ**

**Tarjuma:** "Aur kitni hi bastiyaan thi jinhein Humne halaak kar diya aur wo zaalim thi".

Allah Ta'ala ne is se pehle jis jis basti ko halaat kiya unke baasi mujrim aur gunhegaar the. Jab bhi koi basti kufr-o-shirf aur dusre gunahaon ke sabab ma'siyat aur burayi ka markaz ban jaati to is ka wajood mu'ashire keliye khatre ki alamat ban jaata. Chunache jis tarah insaani jism ka koi hissa gal sad kar muta'affin mawaad se bhar jaaye to baaqi jism ko mehfooz rakhne keliye is hisse ya 'azu ko kaat phainkna nagazeer hojaata hai, bilkul isi tarah Allah ki mashiyat se har aisi basti ko safha hasti se mita diya gaya.

*fahiya khaa-wiyatun 'alaa 'uruushibaa* فَهِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا

**Tarjuma:** "To wo giri padi hain apni chattaon par".

*wa bi'-rim-mu-'attalatin* وَبِئْرٍ مُّعَطَّلَةٍ

**Tarjuma:** "Aur kitne hi nakarah kunwein (band pade hain)"

In tabah hone waali bastiyon mein kitne kunwein honge jo kisi waqt badi mehnat se khode gaye honge. Apne apne waqt par in kunwaan par paani bharne waale logaon ke kaise kaise jamgahte raha karte honge, magar ab wo kunwain veeran-o-mu'atal pade hain.

*qasrim-ma-shiid* وَقَصْرِ مَشِيدٍ

**Tarjuma:** "Aur kitne hi mazboot banaye hue mehel (bhi veraan pade hain)".

In qaumaon ke gachkaari kiye gaye mazboot aur aali shaan mehel ab khadaraat mein tabdeel hue pade hain. Spain mein jaakar Al-Hamra ko dekho! kabhi ye mehel musalmaan farmabardaon ka maskan tha, aaj iski kya kaifiyat hai? Qurtuba ki aali shaam masjid ko dekho! Jahan ab na koi sajdah karne waala hai aur na wahan kisi ko sajdah karne ki ijazat hai.

[بئرٍ Birin, قصرٍ Qasrin, قَرْيَةٍ Qareetin pur ataf hain.]

**AAYAT - 46**

*'Afaalam yasiiruu fil-'arzi fatakuuna* أَفَأَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا  
*lahum quluubuny ya'-qiluuna* لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا  
*bihaaa*

**Tarjuma:** "To kya ye log zameen mein ghume phire nahi hain ke hote inke dil jin se ye samajhte!"

Agar ye log aqal aur samajh se kaam lete to paighambaron ko jhutlane waali qaumaon ki bastiyon ke khandaraat ko dekhkar ibrat pakadte aur asal baat ki teh tak pahunchte. Is aayat mein ek bahut ahem nukta bayaan hua hai ke yahan lafz "qalb" ke saath aqal aur samajhne ke ta'luq ki baat hui hai. Ye baat kayi dafa is se pehle bhi mai duhra chuka hun ke insaan ek murakab wajood ka haamil hai. Is murakab ki ek akayi to iska jism hai jo khaalis ek haiwani wajood hai. Is wajood mein haiwanon ki tamaam tar khususiyaat (faculties) maujood hain. Is lehaz se insaan goya alaa tareen haiwaan hai, yani apne jism ki saakhat ke etebaar se wo tamaam haiwanon se afzal hai. Lekin apne is haiwani wajood ke saath saath insaan apna ek ruhani wajood bhi rakhta hai, jo iske haiwani wajood se alaheda aur mustaqil bilzaat wajood hai. Insaan ke in dono wajudaon ke milaap aur imtezaaj ki tarkeeb aur kaifiyat ke muta'liq hum kuch bhi idraak nahi rakhte. Hum to ye bhi nahi jaante ke insaani wajood ke andar jo "jaan" (life) hai wo kahan hai? Kya ye jaan dil main hai? Lekin dil to aajkal badal bhi diya jaata hai aur jaan wahin ki wahin rehti hain. To kya ye jaan dil se muta'liq hai ya dimaagh se muta'liq? Haqeeqat beherhaal yehi hai ke iske muta'liq hum waqaaye nahi jaante. To jab hum jaan ke muta'liq hi kuch nahi jaante to is se aage badhkar "Ruh" ke muta'liq hum kya jaan sakte hain ke insaan ki ruh uske jism ke andar kis taur se sohbat pazeer hain?

*Ittesaale be takayyuf be qiyaas!*

*Hast Rabbun Naas raa ba jaan-e-naas*

Insaan ke haiwani aur ruhani wajood mein baaham musabihat aur ittesaal to hai, lekin iski nau'iyat waaqetan kya hai? Baqaul sha'er ye musabihat aur ittesaal " be-takayyuf wa be-qiyaas" hai. Na iski kaifiyat maloom hosakti hai aur na hi ise kisi aur cheez par qiyaas kiya jaa sakta hai, lekin insaan ke do alaheda alaheda wajood beherhaal maujood hain. In mein se iska ruhani wajood bahut pehle aalam arwah mein paida kiya gaya tha, jis ka hawala Suratul An'aam ki aayat 94 mein is tarah aaya hai: ﴿كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾ *kamaa khalaqnaakum 'awwala marratinw*. Jabke har insaan ke maadi ya jismani wajood ki paida'ish is dunya ya aalam-e-khalq ke andar apne apne waqt par hoti hai.

Is saari tafseel mein siyaaq-o-sabaaq ke hawale se samajhne ki asal baat ye hai ke insaan ke donon wajudaon mein se har wajood ki apni apni salahiyatein aur apne apne zaraye ilm hain. Ruh ki apni aqal, apni basarat aur apni sama'at hai, jabke haiwani wajood ki apni aqal hai, apni aankhein aur apne kaan hain. Sureh Bani Isra'il ki is aayat mein haiwani

wajood hi ke hawaas ka zikr hai: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ مُسْمُورًا﴾  
*'innas-sam'a wal-basara wal-fu-'aada kullu 'ulaaa-'ika kaana 'anhu mas-  
 'uulaa.* Sureh Bani Isra'il ke mutale ke dauraan is aayat ke tehat haiwani  
 wajood ke zaraye se muta'liq tafsilan guftagu ho chuki hai. Ab aayat  
 zeir-e-nazar mein ruhani wajood ke zaraye ilm ki baat ho rahi hai. Is  
 ko mukhtasaran yun samajhlen ke ruh dekhti bhi hai, sunti bhi hai aur  
 samajhti bhi hai. Chunache isi hawale se yahan farmaya gaya hai ke in  
 logaon ke dil hote jin se ye baat samajhte!

*quluubuny ya'-qiluuna bibaaa 'aw'aazaa-  
 nuny-yasma-'uuna bibaa?*

أَوِٰذَانٌ يَّسْمَعُونَ بِهَا ۚ

**Tarjuma:** "Ya (hote unke) kaan jin se ye suntel!"

*Fa-'innahaa laa ta'-mal-'absaaru  
 wa laakin ta'-mal-quluubul-latii  
 fissueduur.*

فَإِنَّهَا لَا تَعْبَىٰ الْأَبْصَارَ وَلَكِن تَعْبَىٰ  
 الْقُلُوبَ الَّتِي فِي الصُّدُورِ ۖ

**Tarjuma:** "To asal mein aankhein andhi nabi hotein, balke dil andhe  
 hojaate hain jo seenon ke andar hain.

Zara ghaur karein, ye kaunsa andhapan hai? Darasal yehi wo  
 andhapan tha jo Abu Jahal, Abu Lahab aur Waleed Bin Mughaira jaise  
 logaon ko laahaq tha. Unki aankhein to andhi nahi thin, lekin unke  
 dil mukamal taur par andhe ho chuke the. Unki ruhaon par duniyawi  
 aghraaz, hat dharmiyon aur aseebataon ke ghaleez parde pad chuke the.  
 Yehi wajah thi ke unki ruhein na dekh sakti thi, na sun sakti thi aur na  
 samajh sakti thi. Aise logaon ka dekhna aur sunna sirf haiwani sateh  
 ka dekhna aur sunna hota hai. Jaise tezi se guzarti hui car ko dekhkar  
 insaan bhi ek taraf hojaata hai aur kutta bhi ise apna bachao kar leta hai.  
 Is hawale se insaan aur kutte ke dekhne mein koi farq nahi. Chunache  
 insaan ko chaahiye ke apni in salahiyataon ke etebaar se haiwanon  
 ki sateh se taraqi karke insaani muqaam-o-martaba haasil karne ki  
 koshish kare. Isi nukte ko Iqbal jaise saheb-e-nazar ne yun bayaan kiya  
 hai: Deedan digar amoz! shanidan digar amoz!" ke zara dusri tarah ka  
 dekhna seekho aur dusre andaaz ka sunna seekho!

Quresh-e-Makkah ke tijarati qaafile aazaab-e-Ilaahi ki zad mein  
 aane waali tabaah shuda bastiyon ke khandaraat ke paas se guzra karte  
 the. Wo log in khandaraat ko dekhte to the lekin wo ye sab kuch haiwani  
 aankhaon se dekhte the. Chunache na wo in se koi sabaq haasil karte  
 the, na ibrat pakadte the. Insaan ki yehi wo kaifiyat hai jiske baare mein  
 aayat zeir-e-mulatea mein farmaya gaya hai ke aankhein andhi nahi hua

kartein balke dil andhe hojaate hain jo seenaon ke andar hain. Isliye ke ruh ka maskan qalb hai. Hum ye to nahi samajh sakte ke is milaap ki nau'iyat aur kaifiyat kya hai aur na hi hum dil ke andar kisi tareeqe se ruh ke asrat ka khoj laga sakte hain, kyunke wo ek ghair mar'ii cheez hai, lekin insaan ke haiwani wajood ke andar ruh ka ta'luq beherhaal iske "qalb" ke saath hi hai.

**AAAYAT - 47**

Wa yasta'-jiluunaka bil-'Azaabi wa وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ  
lany-yukhlifallaahu wa'-dah.

**Tarjuma:**"*Aur (Aye Nabi ﷺ !)* Ye log azaab ke baare mein aap se jaldi macha rahe hain, aur Allah Apne waade ki hargiz khilaaf warzi nahi karega".

Azaab ke baare mein Allah Ta'ala ke sab waade har surat mein pure honge aur in logaon par azaab aakar rahega. Albatta ye azaab kab aayega? Kis shakal mein aayega? Iske baare mein sirf Allah hi jaanta hai. Usne aisi tamaam malumaat khufya rakhi hain. Suratul Ambiya mein is mauzu se mu'taliq Huzoor ﷺ se yun elaan karaya gaya: ﴿وَلَنْ أَدْرِيئَ أَقْرَبِيئَ أَمَّ بَعِيدًا مَّا تُوْعَدُونَ﴾ wa 'in 'adriii 'aqariibun 'amba-'iidum-maa tuu-'aduun. "*Aur mai nabi jaanta ke jis azaab ka tum logaon se waada kiya jaa raha hai wo qareeb hai ya kuch arse baad aayega*".

Wa 'inna yawman 'inda Rabbika وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ  
ka-'alfi sanatim-mimmaa ta- مِمَّا تَعُدُّونَ ﴿٤٧﴾  
'udduun.

**Tarjuma:**"*Aur yaqeenan ek din Aap ﷺ ke Rab ke nazdeek ek hazaar baras ki tarah hai us hisaab se jo ginti tum karte ho*".

Dunya mein aam insaani hisaab ke mutabiq ek hazaar baras ka arsa Allah Ta'ala ke nazdeek ek din ke barabar hai. Suratul Sajdah mein yehi mazmoon is tarah bayaan hua hai:

﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ﴾  
Yudabbirul-'amra minas-samaaa-'i 'ilal-'arzi summa ya'-ruju 'ilayhi  
fi yawmin-kaana miqdaaruhuuu 'alfa sanatim-mim-maa ta-'udduun.  
"*Allah aasmaan se zameen tak ke har mu'amle ki tadbeer karta hai, phir ye chardta hai uski taraf ek aise din mein jis ki miqdaar hai ek hazaar saal, jaise tum log ginte ho*". Ye "tadbeer-e-amar" darasal Allah Ta'ala ke in teen kaamaon mein se ek hai jin ke muta'liq qabal azeen Sureh Yunus

ki aayat 3 ke tehet (jild chaharum) Shah Wali Ullah رحمته اللہ علیہ ki tasneef " Hujjatullaah Al-Balighah" ke hawale se bataya jaa chuka hai, yani abda'a khalq aur tadbeer. Chunache is teesre kaam (tadbeer) ke silsile mein Allah Ta'ala ki taraf se farishtaon ko tarah tarah ke ehkaam diye jaate hain aur phir farishtaon ke zariye se hi in ehkaam ki tanfeez (execution) hoti hai. Is mansuba bandi mein Allah ke haan ek din ka arsa insaani ginti ke mutabiq ek hazaar baras ke barabar hai. Yahan ye nukta bhi zehen nasheen kar lijiye ke ye mazmoon chunke bahut wazeh alfaaz ke saath Qur'an mein do martaba aaya hai isliye ye mu'amla "mutashibihaat" mein se nahi balke "muhkumaat" ke darje mein hai.

**AAYAT - 48**

*Wa ka-'ayyim-min-qarya-tin*  
*'amlaytu labaa wa hiya zaal-* **وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ**  
*imatun*

**Tarjuma:** "Aur kitni hi bastiyaan aisi thi ke Maine unhein dheel di thi lekin wo gunbegaar thi".

*summa 'akhaztubaa. Wa 'ilayyal-masiir.* **ثُمَّ أَخَذْتُنَّ ۖ وَاللَّيْلِ الْمَصِيرَةَ** ۞

**Tarjuma:** "Phir Maine unko pakad liya, aur (sab ne) Meri hi taraf lautkar aana hai".

**AAYAAT 49 TO 57**

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا كَمَا نَذِيرٌ مُّبِينٌ ۝ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۖ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ إِلَيْتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ۖ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ۝ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ ۖ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادٍ لِّلَّذِينَ آمَنُوا ۖ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ۝ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً ۖ أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمِ عَقِيمٍ ۝ أَلَمْ تَرَ أَنَّهُمْ لَيَوْمِئذٍ يُؤْمِنُونَ بِاللَّهِ ۖ وَيَحْكُم بَيْنَهُمْ ۖ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَدَّتِ النَّعِيمِ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ۖ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝

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49. *Qul Yaaa-'ayyuhannaasu 'innamaaa 'ana lakum nazii-rum-mubiin.*
50. *Fallaziina 'aamanuu wa 'amilus-Saalibaati labum-mag-firatun᳚wa rizqun-kariim.*
51. *Wallaziina sa-'aw fii 'Aayaatinaa mu-'aajiziina 'ulaaa-'ika 'As-haabul-Jahiim.*
52. *Wa maaa 'arsalnaa min-qabluka mir-rasuulin᳚wa laa nabiiyyin 'illaaa 'izaa tamannaanaa 'alqash-Shaytaanu fii 'umniyyatih: fayansa-kbullaahu maa yulqish-Shaytaanu summa yub-kimullaahu 'Aayaatih: waallaahu 'Aliimun Hakiim:*
53. *Li-yaj-'ala maa yulqish-Shaytaanu fitnatal-lillaziina fii quluubihim-marazun᳚wal-qaasiyati quluubuhum: wa 'innaz-zaalimiina lafii shiqaa-qim-ba-'iid:*
54. *Wa liya'-lamallaziina 'uu-tul-'ilma 'annahul-Haqqu mir-Rabbika fayu'-minuu bihii fa-tukhbitu lahuu quluubuhum: wa 'innallaaha la-Haadillaziina 'aamanuuu 'ilaa Siraatim-Mustaqim.*
55. *Wa laa yazaa-lullaziina kafaruu fii miryatim-minhu hattaa ta'-tiyahumus-Saa-'atu bagtatan 'aw ya'-tiyahum 'azaa-bu Yawmin 'Aqim.*
56. *'Al-Mulku Yawma-'izil-lillaah: yah-kumu baynahum: fallaziina 'aamanuu wa 'ami-lus-Saalibaati fii Jannaatin-Na-'iim.*
57. *Wallaziina kafaruu wa kazzabuu bi-'Aayaatinaa fa-'ulaaa-'ika labum 'Azaabum-mubiin.*

### AAYAT - 49

*Qul Yaaa-'ayyuhannaasu 'innamaaa  
'ana lakum nazii-rum-mubiin.*

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا كَلِمٌ  
مِّنْ دُونِ مَبِينٍ ﴿٤٩﴾

**Tarjuma:"** (Aye Nabi ﷺ!) *Aap elaan kar dijiye ke Mai to tumhare liye bas ek wazeh taur par khabardaar karne waala hun".*

Ke Mujhe to Allah Ta'ala ne bheja hi isi liye hai ke Mai tum logoan ko aane waali zindagi ke marahel ki tamaam tafsilaat se wazeh taur par khabardaar kardun.

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**AAYAT - 50**

Fallaaziina 'aamanuu wa 'amilus-  
Saalibaati lahum-mag-firatunṭwa  
rizqun-kariim.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

**Tarjuma:** "To jo log imaan laaye aur neik amal karein unke liye (Allah ki taraf se) maghfirat aur bahut ba-izzat rozi hai".

**AAYAT - 51**

Wallaziina sa-'aw fii 'Aayaatinaa  
mu-'aajiziina 'ulaaa-'ika 'As-  
haabul-Jahiim.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ  
أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

**Tarjuma:** "Aur jo log Hamari aayaat ko neecha dikhane ki tag-o-du karte hain wohi hain jo jahanum waale hain".

Yani wo log jin ki saari bhaag daud aur tag-o-du Allah Ta'ala ki aayaat ko nakaam aur ghair mausar banane, goya Allah Ta'ala ki mukhalifat aur Uski mansuba bandi ki raah mein rode atkaane mein hai wo jahanum ka eindhan banenge.

**AAYAT - 52**

Wa maaa 'arsalnaa min-qablika  
mir-rasuulinṭwa laa nabiyyin  
'illaaa 'izaa tamannaaa 'alqash-  
Shaytaanu fii 'umniyyatih:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ  
إِلَّا إِذَا تَمَنَّيَ الْشَّيْطَانُ فِي أُمْنِيَّتِهِ ۚ

**Tarjuma:** "Aur Humne nahi bheja Aap ﷺ se pehle koi Rasool aur na koi Nabi, magar ye ke jab usne khud koi khayaal baandha to shaitaan ne uske khayaal mein khalal andaazi ki".

Lafz "tamanna" urdu mein bhi mustamal hai. Laghwi etebaar se is maada mein aarzu aur khawahish ka mafhoom paaya jaata hai. Yani jis tarah ek aam aadmi sochta hai, khuwahish karta hai aur mukhtalif amoor mein mansuba bandi karta hai isi tarah Nabi ﷺ aur Rasool ﷺ bhi sochta hai aur mansuba bandi karta hai. Maslan Abu Talib ki wafaat ke baad jab Abu Lahab banu Hashim ka sardar ban gaya aur iski zaati dushmani ke baas Aap ﷺ ko apne qabile ki pusht panahi haasil na rahi to Aap ﷺ ne socha ke ab kya karun? ("kis taraf jaon, kidhar dekhun, kaise awaaz dun!") Chunache in halaat mein Aap ﷺ ne Ta'if ka safar karne ka mansuba banaya, lekin wahan se koi masbat jawaab na mila aur Aap ﷺ ko bazahir nakaam lautna pada. Balke Hazrat Ayesha ؓ ki riwayat ke mutabiq wo din Aap ﷺ ki zindagi ka sakht tareen din

(yaum-e-uhad se bhi zyada sakht) saabit hua. Beherhaal Aap ﷺ ne mansuba bandi bhi ki aur iske mutabiq koshish bhi ki. Ye alag baat thi ke Allah Ta'ala ki mashiyat mein ye sa'adat ahle Ta'if ke bajaye ahle Yasrab ki qismat mein likhi gayi thi. To jab koi Nabi apni mansuba bandi karta hai to shaitaan apni taraf se unke khayaal mein kuch na kuch khalal zaroor daalta hai.

Asmat-e-Ambiya ke baare mein tamaam ahle imaan chunke bahut hasaas hain isliye aayat zeir mutaleq ke alfaaz se jo mafhoom bazahir saamne aata hai wo goya har musalmaan ke halq mein phans jaata hai. Yehi wajah hai ke aayat ki tafseer-o-tashreeh mein bahut si doraaz-kaar taawilaat bhi laayi gayi hain. Beherhaal mere khayaal mein ye bilkul seedha saada masla hai. Is ko yun samjhein ke kisi Rasool ya Nabi ki shakhsiyat aur khuwashahaat-o-taalimaat ke do pehlu hain. Ek pehlu to wo hai jo barah-e-raast Wahi Ilaahi ke taabe hai. Is pehlu se muta'liq mu'amalat mein Allah Ta'ala ki taraf se Wahi jali ya Wahi khafi ke zariye se barah-e-raast wazeh hidayaat milti rehti hain. In hidayaat ya ehkaam mein kisi khata ya ghalti ka koi imkaan nahi aur na hi is mein shaitaan ya shaitaani quwwatein kisi qism ki dar andaazi kar sakti hain.

Dusri taraf Nabi ﷺ ki shakhsiyat ka ek zaati aur niji pehlu bhi hai. Aisa nahi hai ke Nabi ﷺ ki koi zaati shakhsiyat ya soch hoti hi nahi, balke bahut se mu'amalat mein to Allah Ta'ala ki taraf se Nabi ko ek hukm de diya jaata hai aur is hukm par amal karne ke baare mein Nabi ﷺ khud sochta hai, khud mansuba bandi karta hai aur khud faisla karta hai. Maslan Huzoor ﷺ ko ek hukm de diya gaya: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ *Wa 'anzir 'ashiiratakal-'agrabiin*, (Ash-Shara) ke Aap ﷺ tableegh shuru kijiye aur is silsile mein apne qareebi rishtedaaron ko khabardaar kijiye. Is hukm ki ta'meel keliye Huzoor ﷺ ne Hazrat Ali ﷺ ko ek ziyafat ka intezaam karne ka hukm diya. Aap ﷺ ne Banu Hashim ke tamaam mardaon ko mad'u kiya aur sab ko khaana khilaya. Aap ﷺ ne in tak apne dawati paighaam pahunchane keliye yehi tareeqa munasib khayaal kiya. Goya aise kisi hukm par amal keliye jaza'iyat ki mansuba bandi karne ka ta'luq Nabi ﷺ ke zaati ijtehaad se hai. Chunache in tadbeeri mu'amalat ka wo darja nahi hota jo barah-e-raast Wahi ki hidayat ka hota hai.

Is farq ko Sahaba Kiraam ﷺ bahut achchi tarah samajhte the aur iski bahut se amla misaalein bhi hamein seerat se milti hai. Maslan Ghazwa-e-Badar ke mauqe par Aap ﷺ ne ek jagah ki takhsees

farmakar hukm diya ke lashkar ka camp is jagah par lagaya jaaye. Is par kuch Sahaba رضي الله عنهم ne arz kiya: Ya Rasool Allah ! Agar is jagah ke intekhaab ke baare mein Allah Ta'ala ki taraf se khaas hukm hai to sar-e-tasleem kham hai! Lekin agar ye Aap ﷺ ki raaye hai to hamein bhi apni raaye pesh karne ki ijazat di jaaye. Aap ﷺ ne na sirf unhein raaye dene ki ijazat di balke unki raaye ko qubool bhi farmaya aur lage lagaye camp ko ukhaad kar unki tajweez karda jagah par lagane ka hukm diya. Ye chunke Huzoor ﷺ ki zaati tadbeer thi isliye Sahaba رضي الله عنهم ko bhi is mein ikhtelaaf ki gunja'ish mehsoos hui aur unhone apne amla tajrubaat ki roshni mein raaye di. Dusri taraf agar ye faisla Wahi ki roshni mein kiya gaya hota to camp ke ukhaade jaane ka sawaal hi paida nahi ho sakta tha.

Isi tarah "tabeer-e-nakhal" ke mu'amle ki misaal bhi bahut wazeh hai. Rasool Allah ﷺ jab Madina tashreef laaye to Aap ﷺ ne dekha ke wahan par khajoor ke darakhtaon ko baar-awar karne keliye zeera poshi ka masnawi tareeqa (artificial pollination) ikhtiyaar kiya जाता था, yani nar darakht ke phulaon ko maadah darakht ke phulaon par jhaada जाता था. Aap ﷺ ne kuch logaon ko ye amal karte dekha to farmaya agar tum log aisa na karo to shayed behtar ho! Aap ﷺ ke aisa farmane par logaon ne is saal wo amal na kiya to is ke nateeje mein fasal wazeh taur par kam hui. Is par un logaon ne Huzoor ﷺ se arz kiya ke is saal humne tabeer nakhal ke marwajah tareeqe par amal nahi kiya to hamari fasal kum hui hai. Is par Aap ﷺ ne farmaya: ( *أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ* ) *Antum a'lamu bi'amri duniyakum*,<sup>1</sup> yani "aap log apne duniyawi amoor ke baare mein se mujh se behtar jaante hain". Allah Ta'ala muhaddiseen-e-azaam par Apni khususi rehmatein, barkatein aur nematein naazil farmaaye. Un logaon ki mehnataon aur koshishaon se Huzoor ﷺ ki ahadees mehfooz huin aur phir hum tak pahunch kar hamari rehnumayi ka zariya bani. Huzoor ﷺ ke is farmaan ka maqsad aur mafhoom yehi hai ke duniyawi mu'amlaat ke mukhtalif sh'abaon mein tum logaon ko aise tajrubaat haasil hain jo mujhe haasil nahi aur mai tum logaon ko in mu'amlaat mein taleem dene keliye mab'oos bhi nahi hua. Mai tum logaon ko zar'aat ke asool seekhane keliye nahi aaya. Mai to tum logaon ko hidayat dene keliye aaya hun aur yehi meri risalat ka bunyadi maqsad aur mauzu hai. Chunache risalat se muta'liq amoor mein aap logaon keliye mera itba'a laazmi hai, lekin duniyawi mu'amlaat tum log apne tajrubaati ilm ki bunyaad par hi anjaam do. Agar dekha

1. Sahih Muslim, Kitaabul Faza'il, Baab Wajooab Imtesaal maa qaalah shar'a duun maa zikra min ma'ayash.

jaaye to ahle Madina ka tabeer nakhla se muta'liq mazkura amal scienci usulaon par mabni tha. Science ki bunyaad tajrubaat par rakhi gayi hai aur scienci uloom ka irteqa'a (development) bhi tajrubaat ke zariye se hi mumkin hota hai. Chunache ye farmakar Huzoor ﷺ ne tajrubati ya scienci uloom ki goya hosla afzayi farmayi ke apne duniyawi mu'amlaat ko tum log mujh se behtar jaante ho aur ye ke inke amoor tum log apne tajrubati ilm ki bunyaad par hi anjaam diya karo.

Is saari behes ka khulasa ye hai ke Nabi ﷺ ya Rasool ﷺ ki wo talimaat aur wo hidayaat jo barah-e-raast Wahi Ilaahi ke taabe hon un mein na to kisi qism ki khata ka imkaan hai aur na hi unke andar shaitaani quwwataon ki dar-andazi ka koi ehtemaal hai, lekin aam duniyawi amoor aur unki jaza'iyat ke baare mein faisle karte hue jahan ek Nabi ya Rasool apne zaati ijtehaad se kaam le raha ho wahan par kisi khata ya shaitani khalal andazi ka imkaan maujood rehta hai. Meri ye tawajjihat "Muwazeh Al-Qur'an" mein bayaan kar Shah Abdul Qader ؒ ki raaye ke qareeb tareen hai, lehaza mujhe is par pura itmnaan hai.

*fiyansa-khullaahu maa yulqish-Shaytaanu* فَيَسْخُ اللَّهُ مَا يُلْقَى الشَّيْطَانُ ثُمَّ  
*summa yuh-kimullaahu 'Aayaatih:* يُحْكِمُ اللَّهُ أَيْتَهُ ط

**Tarjuma:** "To Allah mansookh kar deta hai use jo kuch shaitaan ne daala hota hai, phir Allah Apne faislaon ko pukhta kar deta hai".

*waallaahu 'Aliimun Hakiim:*

وَاللَّهُ عَلِيمٌ حَكِيمٌ

**Tarjuma:** "Aur Allah sab kuch jaan ne waala, kamaal hikmat waala hai".

### AAAYAT - 53

*Li-yaj-'ala maa yulqish-Shaytaanu* لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي  
*fitnatal-lillaziina fii quluubihim-* قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ط  
*m a r a z u n w - w a l - q a a s i y a t i*  
*quluubuhum:*

**Tarjuma:** "Taake wo shaitaan ki taraf se ki gayi aamezish ko fitna banade un logaon keliye jin ke dilaon mein marz ho, aur jin ke dil sakht ho chuke hon".

*wa 'innaz-zaalimiina lafii shiqaa-*  
*qim-ba-'iid:*

وَأَنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

**Tarjuma:** "Aur yaqeenan zaalim log mukhalifat aur dushmani mein bahut duur jaa chuke hain".

**AAAYAT - 54**

Wa liya'-lamallaziina 'uu-tul-'ilma وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ  
'annahul-Haqqu mir-Rabbika الْحَقُّ مِنْ رَبِّكَ

**Tarjuma:**"Aur is liye bhi ke wo log jaan jaayen jinhein ilm diya gaya ho, ke yaqeenan ye haq hai Aap ﷻ ke Rab ki taraf se".

Aise log kisi bhi mu'amle mein Allah ke faisle par pure sharhe sadar ke saath imaan aur yaqeen rakhte hain.

fayu'-minuu bibii fa-tukhbitu labuu فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ط  
quluubuhum:

**Tarjuma:**"To wo is par imaan le aaye aur unke dil Us (Allah) ke aage jhuk jaayen".

wa 'innallaaba la-Haadillaziina وَأَنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى  
'aamanuuu 'ilaa Siraatim-Mustaqim. صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

**Tarjuma:**"Aur yaqeenan Allah able imaan ko seedhe raaste ki taraf hidayat dene waala hai".

Yani mukhlis ahle imaan se kisi waqt agar kahin koi laghzhish hojaati hai to Allah Ta'ala unka rukh phair kar durust simat ki taraf mod deta hai.

**AAAYAT - 55**

Wa laa yazaa-lullaziina kafaruu fii وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَّةٍ مِنْهُ  
miryatim-minhu

**Tarjuma:**"Aur kaafir to is baare mein hamesha shak-o-shuba mein hi rahenge".

Unke shukook-o-shubhaat to kabhi khatam hone waale nahi hai.

hattaa ta'-tiyahumus-Saa-'atu حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ  
bagtatan 'aw ya'-tiyahum 'azaa-bu عَذَابٌ يُؤْزِقُهُمْ ﴿٥٥﴾  
Yawmin 'Aqim.

**Tarjuma:**"Yahan tak ke ya to un par qayamat achanak aan-dhamke ya ek baanjh din ka azaab un par musalat hojaaye".

"Banjh din" se muraad aisa din hai jo har khair se khaali ho. Yani wo din jis mein kisi qaum ki barbadi ka faisla hojaaye.

**AAAYAT - 56**

'Al-Mulku Yawma-'izil-lillaah: الْمَلِكُ يَوْمَئِذٍ رَّحِيمٌ ط يَحْكُمُ بَيْنَهُمْ ط  
yah-kumu baynahum:

**Tarjuma:**"Us din baadshahi sirf Allah ki hogi. Wohi unke mabeen faisla karega".

Kayenaat ka haakim haqeeqi to Allah Ta'ala hi hai. Kayenaat mein har jagah, har waqt Usi ka hukm chal raha hai, lekin aaj is haqeeqat par kuch parde pade hue hain. Chunache dunya mein hamein drame ke kirdaraon ki tarah chote chote baadshah, farma narwa, sardar waghaira bhi muqtadar aur ba-ikhtiyaar nazar aate hain, lekin jab qayamat ka din aayega to ye sab parde uth jaayenge. Us din tamaam bani nau-e-insaan ko mukhatib karke pucha jaayega: ﴿لَيْسَ الْمُلْكُ الْيَوْمَ﴾ *Limaniil-Mulkul-Yawm?* (Al-Momin: 16) "Aaj ke din baadshahi kiski hai?" Aur phir khud hi jawab diya jaayega: ﴿لِلَّهِ الْوَأْحَدِ الْقَهَّارِ﴾ *Lillaabil-Waahidil-Qabhaar ! "Sirf Us Allah ki jo Wahid hai, Qabhaar hai!"*

*fallaziina 'aamanuu wa 'amilus-Saalibaati fii Jannaatin-Na-'iim.*

﴿قَالِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ﴾

**Tarjuma:** "To jo log imaan laaye aur unhone neik amaal kiye wo nemataon waale baghaat mein honge".

**AAYAT - 57**

*Wallaziina kafaruu wa kazzabuu bi-'Aayaatinaa fa-'ulaaa-ika labum 'Azaabum-muhiin.*

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

**Tarjuma:** "Aur jin logon ne kufri ki rosh ikhtiyaar ki aur Hamari aayaat ko jhutlaya unke liye ruswakun azaab hoga".

**AAYAAT 58 TO 64**

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُ وَخَيْرُ الرَّزُقِينَ﴾ ﴿لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ﴾ ﴿ذَلِكَ ۗ وَمَنْ عَاقَبَ بِبِئْسَلِ مَا عَوَّقَ بِهِ ۗ سُمْ بُعِيَ عَلَيْهِ لِيُبْصَرْتَهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ﴾ ﴿ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۗ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ ﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ۗ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ ۗ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ ﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ ﴿لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُ الْعَرْشُ الْحَمِيدُ﴾

58. *Wallaziina haajaruu fii Sabiilillaahi summa qutiluuu 'aw maatuu layarzu-qanna-hu mullaahu Rizqan hasanaa: wa 'innallaaha la-Huwa Khayrur-raaziqiin.*

59. *Layud-khilannahum-mud-khalany-yarzaʿwnah: wa 'innal-laaha la-'Aliimun Haliim.*
60. *Zaalik. Wa man 'aaqaba bi-misli maa 'uuqiba bihii summa bugiya 'alayhi layan-surannahullaah: 'innallaaha la-'Afuw-wun Gafuur.*
61. *Zaalika bi-'annallaaha yuulijul-layla finnahaari wa yuulijun-nahaara fil-layli wa 'annallaaha Samii-'um-Basiir.*
62. *Zaalika bi-'annallaaha Hu-wal-Haqqu wa 'anna maa yad-'uuna min-duunibihii huwal-Baatilu wa 'annallaaha Huwal-'Aliyyul-Kabiir.*
63. *'Alam tara 'annallaaha 'anzala minas-samaa-'i maa-'an-fatusbihul-'arzu mukh-zarrab? 'Innallaaha Latiifun Khabiir.*
64. *Lahuu maa fissaamaaʿwaati wa maa fil-'arz: wa 'innallaaha la-Huwal-Ganiyyul-Hamiid.*

### AAYAT - 58

*Wallaziina haajaruu fii Sabiilillaahi* وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ  
**Tarjuma:** "Aur wo log jinbone hijrat ki Allah ki raah mein".

Hijrat ka ye mazmoon yahan par mauqa mehel ki munasibat se aayat hai. Ye Makki daur ke aakhri zamane ki surat hai aur jis tarah hijrat se mutsalan baad Suratul Baqarah ka nuzool hua isi tarah hijrat se mutsalan qabal Suratul Hajj naazil hui.

*summa qutiluuu 'aw maatuu layarzu-* ثُمَّ قُتِلُوا أَوْ مَاتُوا لِيُرْتَقْتَهُمُ اللَّهُ  
*qanna-hu mullaahu Rizqan hasanaa:* رِزْقًا حَسَنًا

**Tarjuma:** "Phir wo qatal hogaye ya faut hogaye (dono suraton mein) Allah unko laziman rizq-e-hasna ataa farmaayega".

*wa 'innallaaha la-Huwa Khayrur-raaziqiin.* وَإِنَّ اللَّهَ لَهُ خَيْرُ الرِّزْقِينَ ﴿٥٨﴾  
**Tarjuma:** "Aur yaqeenan Allah hi behtareen rizq dene waala hai".

### AAYAT - 59

*Layud-khilannahum-mud-khalany-yarzaʿwnah:* لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْتَضُونَهُ

**Tarjuma:** "Wo laziman unko aise muqaam mein daakhil karega jis se wo raazi hojaayenge".

*wa 'innal-laaha la-'Aliimun Haliim.* وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

**Tarjuma:** "Aur Allah yaqeenan sab kuch jaan ne waala, tahamul karne waala hai".



## AAAYAT - 60

Zaalik. Wa man 'aaqaba bi-misli  
maa 'uugiba bibii

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّقَ بِهِ

**Tarjuma:** "Ye to hai hi! aur jo shakhs badla le isi qadar jis qadar us par zyadati ki gayi".

summa bugiya 'alayhi layan-  
surannahullaah:

ثُمَّ بُعِيَ عَلَيْهِ لِيَنْصُرْتَهُ اللَّهُ ط

**Tarjuma:** "Phir us par mazeed zyadati ki jaaye to Allah laziman uski madad karega".

'innallaaha la-'Afuw-wun Gafuur.

إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

**Tarjuma:** "Yaqeenan Allah mu'af farmane waala, bakhshne waala hai".

Yani musalmanaon par is se qabal jo zyadatiyaan hochuki hain ab wo unka badla le sakte hain, aur phir mazeed kisi zyadati ki surat mein bhi Allah unki madad farmayega.

## AAAYAT - 61

Zaalika bi-'annallaaha yuulijul-  
layla fannahaari wa yuulijun-  
nabaara fil-layli

ذٰلِكَ يٰۤاَيُّهَا اللّٰهُ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ

النَّهَارَ فِي اللَّيْلِ

**Tarjuma:** "Aur ye isliye ke Allah raat ko din mein daakhil karta hai aur din ko raat mein daakhil karta hai".

Yani is kayenaat ka pura nizaam adal-o-insaaf par mabni hai. Raat din ka ya ulat phair is nizaam ke andar maujood etedaal-o-tawazun ki ek misaal hai jis se zaahir hota hai ke kayenaat ka ye nizaam aise hi chal raha hai jaise ke ise chalna chahiye. Is nizaam ko durust rakhne ke liye qudrat ki taraf se jo tadabeel ikhtiyaar ki jaati hain in se mutaliq qabal azeen aayat 40 mein ek rehnuma usool bataya gaya hai ke Allah Ta'ala dunya ke nizaam mein zaalim aur mufsid quwwataon ko mustaqalan bardasht nahi karta aur dusri quwwataon ke zariye unhein neest-o-nabood karta rehta hai: ﴿وَلَوْلَا دَفَعُ اللّٰهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهَدَمَتْ صَوَابِعُ وَبِيْعٌ وَصَلَوٰتٌ وَمَسٰجِدٌ يُّذَكَّرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۗ﴾ Wa laaw laa daf-'ul-laahinnaasa ba'-zahum-bi-ba'-zil-lahuddimat sarwaami-'u wa biya-'unrwwa salawaatunrwwa masaajidu yuzkaru fiihas-mul-laabi kasiiraa. "Aur agar Allah baaz logoan ko baaz dusre logoan ke zariye duur na karta rehta to dhaa diya jaata khaankhabaon, girjaon, mabudaon aur masjidon ko, jin mein kasar se Allah ka naam liya jaata hai". Chunache jis tarah Allah Ta'ala insaani mu'ashire ke nizaam ko adal par qaayem rakhne keliye intezamaat karta hai isi tarah Usne kayenaati aur afaaqi nizaam ko bhi theek theek chalane ka ehtemaam kar rakha hai.

wa 'annallaaha Samii-'um-Basiir.

وَ أَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

**Tarjuma:** "Aur ye ke Allah sab kuch sunne waala, sab kuch dekhne waala hai".

### AAAYAT - 62

Zaalika bi-'annallaaha Hu-wal-Haqqu

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

**Tarjuma:** "Ye isliye ke Allah hi haq hai".

Allah ki zaat bar-haq hai, jis ka haq hona qata'i aur yaqeeni hai.

wa 'anna maa yad-'uuna min-  
duunihiii huwal-Baatilu wa  
'annallaaha Huwal-'Aliyyul-Kabiir.

وَ أَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ  
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

**Tarjuma:** "Aur ye ke jisko ye log pukaarte hain Uske siwa wo sab baatil hai, aur ye ke yaqeenan Allah hi sab se buland aur sabse bada hai".

### AAAYAT - 63

'Alam tara 'annallaaha 'anzala  
minas-samaaa-'i maaa-'an-  
fatusbihul-'arzu mukh-zarrah?

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَنُصِبَ بِهِ الْأَرْضُ فَخَضِرَتْ وَأَخْرَجَتْ  
بَهْلًا عَرَبِيًّا ﴿٦٣﴾

**Tarjuma:** "Kya tumne nahi dekha ke Allah aasmaan se paani naazil karta hai to zameen sar sabz hojaati hai".

'Innallaaha Latiifun Khabiir.

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾

**Tarjuma:** "Yaqeenan Allah bareek been aur bahut ba-khabar hai".

Yahan par "Lateef" ke ye mu'ane bhi hain ke Allah Ta'ala khufya tadbirein karne waala hai.

### AAAYAT - 64

Lahuu maa fissaamaawaati wa maa fil-'arz: ﴿٦٥﴾

**Tarjuma:** "Usi ka hai jo kuch aasmanaon mein aur jo kuch zameen mein hai".

wa 'innallaaha la-Huwal-Ganiyyul-Hamiid.

وَ إِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ ﴿٦٦﴾

**Tarjuma:** "Aur yaqeenan Allah be-niyaaz, Apni zaat mein khud Hameed hai".

Use koi ehtiyaj nahi, wo satudah sifaat hai, Apni zaat mein khud Mehmood hai, Use kisi hamd ki zarurat nahi.

## AAYAAT 65 TO 72

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۗ وَيُيَسِّدُ السَّمَاءِ  
 أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالتَّائِسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ  
 ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ  
 فَلَا يَنزَعُكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ ۗ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٌ ﴿٦٧﴾ وَإِنْ جَدَلْتَهُمْ فَقُلْ  
 اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۖ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ  
 تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ  
 يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا ۖ وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۖ وَمَا  
 لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا  
 الْمُنْكَرَ ۗ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتَّبِعُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأَنْتُمْ كُمْ بِشْرٍ مِّنْ ذَلِكُمْ  
 أَلَّا تَرَوْا وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا ۗ وَبَشِّرِ الْمَصِيرِينَ ﴿٧٢﴾

65. 'Alam tara 'annallaaha sakh-khara lakum-maa fil-'arzi wal-fulka tajrii fil-babri bi-'amrih? Wa yumsikus-samaaaa-'a 'an-taqa-a'alal-'arzi 'illaa bi-'iznih: 'innallaaha binnaasi la-Ra-'uu-fur-Rabhiim.

66. Wa Huwallazii 'ahyaakum summa yumiitukum summa yuhyiikum: 'innal-'insaana la-kafuur!

67. Li-kulli 'ummatin-ja-'alnaa mansakan hum naasikuubu falaa yunaazi-'unnaka fil-'amri wad-'u 'ilaa Rabbik; 'innaka la-'alaa Hudam-Mustaqiim.

68. Wa 'in-jaadaluuka faqulil-laahu 'A'-lamu bimaa ta'-ma-luun.

69. 'Allaahu yah-kumu bayna-kum yawmal-Qiyaamati fii maa kuntum fiibi takhtalifuun.

70. 'Alam ta'-lam 'annallaaha ya'-lamu maa fissamaaa-'i wal-'arz? 'Inna zaalika fii Kitaab: 'inna zaalika 'alallaahi yasiir.

71. Wa ya'-buduuna min-duu-nillaahi maa lam yunazzil bihii sultaanana wwa maa laysa lahum-bihii 'ilm: wa maa liz-zaalimiina min-nasiir.

72. Wa 'izaa tutlaa 'alayhim 'Ayaatunaa Bayyinaatin-ta'-rifu fii wujuu-hillaziina kafarul-munkar! Yakaaduuna yas-tuuna billaziina yatluuna 'alay-him 'Ayaatinaa. Qul 'afa-'u-nabbi-'ukum-bi-sharrim-min-zaalikum? 'An-Naar! Wa 'a-da-ballaa-hullaziina kafaruu! Wa bi-'sal-masiir.

## AAAYAT - 65

'Alam tara 'annallaaha sakh-khara  
lakum-maa fil-'arzi

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ

Tarjuma: "Kya tumne dekha nahi ke Allah ne zameen ki sab cheezaon ko tumhare liye masakhar kar diya hai".

Yani tumhari khidmat guzaari aur tumhari zaruriyaat ki baham rasaani mein laga diya hai.

والفُلُكَ تَجَرِي فِي الْبَعْرِ بِأَمْرِهِ

وَالْفُلُكَ تَجَرِي فِي الْبَعْرِ بِأَمْرِهِ

Tarjuma: "Aur kashti ko jo chalti hai samundar mein Uske hukm se!"

Wa yumsikus-samaaa-'a 'an-taqah-  
a'alal-'arzi 'illaa bi-'iznih:

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ

إِلَّا بِإِذْنِهِ

Tarjuma: "Aur Wo thaame hue hai aasmaan ko ke wo gir na jaaye zameen par magar Uske hukm se".

'innallaaha binnaasi la-Ra-'uu-  
fur-Rabiim.

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Tarjuma: "Yaqeenan Allah insaanon ke saath bahut hi shafeeq hai, bahut meherbaan hai".

## AAAYAT - 66

Wa Huwallaziii 'abyaakum summa  
yumiitukum summa yuhyiikum:

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

Tarjuma: "Aur Wohi hai Jisne tumbe zinda kiya, phir Wo tumhein maut dega, phir tumhein zinda karega".

'innal-'insaana la-kafuur!

إِنَّ الْإِنْسَانَ لِكَفُورٌ

Tarjuma: "Yaqeenan insaan bada hi nashukra hai".

Yani pehle tum murdah the aur Usne tumhein zinda kiya. Ye aayat Suratul Baqarah ki is aayat se gehri mushabihat rakhti hai: Kayfa takfuruuna billaahi wa kuntum'am-waatan-fa-'abyaakum; summa yumiitukum summa yuhyiikum summa 'ilayhiturja-'unn. - Dono aayaat ke alfaaz bhi milte julte hain. Sirf Suratul Baqarah ke كُنْتُمْ أَمْوَاتًا ﴿﴾ kuntum'am-waatan, ke alfaaz ko zeir muta'le aayat mein duhraya nahi gaya. Mazmoon dono aayaat ka beher haal ek hi hai.

Is mazmoon ka khulasa ye hai Allah Ta'ala ne tamaam insaanaon ki arwah ko aalam-e-arwah mein paida kiya aur un se Apni Rabubiyat ka ahad أَلَسْتُ بِرَبِّكُمْ A'lastu bi-Rabbikum lene ke baat sab ko sula diya,



Mere paas jo hidayat mere Rab ki taraf se aayi hai mai uski pairwi kar raha hun. Agar aap log samajhte hain ke mere muqabile mein aap zyada haq par hain to aap jaanein aur aap ka rab jaane.

**AAYAT - 69**

'Allaahu yah-kumu bayna-kum      اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ  
Yawmal-Qiyaamati fii maa kuntum      فِيهِ تَحْتَلِفُونَ ﴿٦٩﴾  
fibi takhtalifuun.

**Tarjuma:** "Allah faisla kar dega tumhare mabeen qayamat ke din un tamaam cheezaon ke baare mein jin mein tum ikhtelaaf karte rabe the.

**AAYAT - 70**

'Alam ta'-lam 'annallaaha ya'-lamu      أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ  
maa fissamaaa-'i wal-'arz?      وَالْأَرْضِ ط

**Tarjuma:** "Kya tumhein maloom nahi ke Allah jaanta hai jo kuch aasmaan mein aur zameen mein hai?"

'Inna zaalika fii Kitaab:      إِنَّ ذَلِكَ فِي كِتَابٍ ط

**Tarjuma:** "Yaqaenan ye sab kuch ek kitaab mein (darj) hai".

Ye wohi kitaab hai jise "Ummul Kitaab" bhi kaha gaya hai, yani Allah Ta'ala ke ilm-e-qadeem ki kitaab.

'inna zaalika 'alallaahi yasiir.      إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

**Tarjuma:** "Yaqaenan ye Allah par bahut aasaan hai".

Tumhein ye mushkil maloom hota hai ke Allah Ta'ala ek ek cheez ka ilm kaise rakhta hai lekin Allah keliye ye koi mushkil amar nahi hai.

**AAYAT - 71**

Wa ya'-buduuna min-duu-nillaahi      وَ يَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ  
maa lam yunazzil bibii sultaananw      بِهِ سُلْطَانًا

**Tarjuma:** "Aur wo parastish karte hain Allah ke siwa aise cheezaon ki jin ke baare mein Usne koi sanad nahi utaari".

Agarche wo Allah ko maante hain lekin Allah ke alawa bhi bahut si cheezaon ki parastish karte hain, jin ke baare mein unke paas koi sanad nahi hai.

wa maa laysa labum-bihii 'ilm:

وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ

**Tarjuma:** "Aur unhein iska kuch ilm bhi nahi".

Na sirf ye ke Allah ki taraf se naazil shuda koi sanad nahi balke koi asri suboot, koi aqli bunyaad aur koi muntaqi daleel bhi inke paas in man-gadat ma'budaon ki parastish keliye nahi hai.

wa maa liz-zaalimiina min-nasiir.

وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝

**Tarjuma:** "Aur aise zaalimaon ka koi madadgaar nahi hoga".

### AAAYAT - 72

Wa 'izaa tutlaa 'alayhim  
'Aayaatunaa Bayyinaatin-ta'-  
rifu fii wujuu-billaziina kafarul-  
munkar!

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي  
وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ

**Tarjuma:** "Aur jab unko padhkar sunayi jaati hain Hamari roshan aayat to tum dekhate ho un kaafiraon ke chehraon par nagawari ke asaar".

Allah Azz-o-jaal ka kalaam sunkar khushi se khil uthne ke bajaye unke chehraon par bezaari aur nagawari ke asaar paida hojaate hain.

Yakaaduuna yas-tuuna billaziina  
yatluuna 'alay-him 'Aayaatinaa.

يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا

**Tarjuma:** "Qareeb hote hain ke toot padein un par jo unko Hamari aayat padh kar sunaate hain".

Qul 'afa-'u-nabbi-'ukum-bi-  
sharrim-min-zaalikum?

قُلْ أَفَأَتَيْدُكُمْ بِشَرٍّ مِنْ ذَلِكَُمْ

**Tarjuma:** "Aap ﷺ kahiye: Kya mai tumhein is se badtar cheez ki khabar dun?"

Yani jis qadar na-gawari tumhein is waqt ho rahi hai aur jis qadar sakhti tum par is waqt beet rahi hai jab tumhein Allah Ta'ala ki aayaat padh kar sunayi jaa rahi hain, kya mai tumhein bataon ke is se badh kar na-gawar aur sakht cheez tumhare liye kya hogi?

'An-Naar! Wa-'a-da-hallaa-hullaziina  
kafaruu! Wa bi'-sal-masiir.

النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا  
وَبِئْسَ الْمَصِيرُ ۝

**Tarjuma:** "Wo hai aag! Jiska waada kiya hai Allah ne kaafiraon se. Aur wo bahut hi bura thikana hai".

## AAYAAT 73 TO 78

يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَعْوَا لَهُ ؕ اِنَّ الدِّينَ تَدْعَوْنَ مِنْ دُونِ اللّٰهِ لَنْ يَخْلُقُوْا  
 دُبَابًا وَّ لَوْ اَجْتَعُوْا لَهُ ؕ وَاِنْ يَسْئَلُوْهُمُ الدُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ضَعُفَ الطَّالِبِ  
 وَ الْمَطْلُوْبِ ؕ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرٍ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ؕ اللّٰهُ يَصْطَفِيْ مِنَ الْمَلَائِكَةِ  
 رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ؕ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَّ مَا خَلْفَهُمْ ؕ وَاِلَى  
 اللّٰهِ تُرْجَعُ الْاُمُوْرُ ؕ يَأْتِيهَا الَّذِيْنَ اٰمَنُوْا اٰرْكَعُوْا وَاَسْجُدُوْا وَاَعْبُدُوْا رَبَّكُمْ وَاَقْعَلُوْا الْحَيْرَةَ لَعَلَّكُمْ  
 تُفْلِحُوْنَ ؕ وَاَجَاهِدُوْا فِيْ اللّٰهِ حَقَّ جِهَادٍ ؕ هُوَ اَجْتَبَكُمْ وَّمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ  
 حَرَجٍ ؕ مِلَّةَ اٰبِيْكُمْ اِبْرٰهِيْمَ ؕ هُوَ سَمَّكُمْ الْمُسْلِمِيْنَ ؕ مِنْ قَبْلُ وَاِنْ هٰذَا لِيَكُوْنَ  
 الرَّسُوْلُ شٰهِيْدًا عَلَيْكُمْ وَاَتُكُوْنُوْا شٰهَدًا ؕ عَلَى النَّاسِ ؕ فَاَقِيْمُوا الصَّلٰوةَ وَاَتُوْا  
 الزَّكٰوةَ وَاَعْتَصِمُوا بِاللّٰهِ هُوَ مَوْلٰكُمْ ؕ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ؕ

73. Yaaa-'ayyuhannaasu zuriba masalun-fastami-'uu lah! 'Innal-laziina tad-'uuna min-duunil-laahi lany-yakbluquu zubaa-banwwa la-wijtima-'uu lah! Wa 'iny-yaslub-humuz-zubaabu shay-'al-laa yastanqizuuhu minh. Za-'ufat-taalibu wal-mat-luub!
74. Maa qadarullaaha haqqa qadrih: 'innallaaha la-Qarwiy-yun'Aziiz!
75. 'Allaahu yastafii minal-malaaa-'ikati Rusulanwwa minannaas: 'innallaaha Sa-mii'um-Basiir.
76. Ya'-lamu maa bayna 'ay-diihim wa maa khalfahum: wa 'ilallaahi turja-'ul-'umuur.
77. Yaaa-'ayyuhallaziina 'aa-manur-ka-'uu wasjuduu wa'-buduu Rabbakum waf-'alulkhayra la-'allakum tuflihuun.
78. Wa jaahiduu fillaahi haqqa jibaadib. Hurwaj-tabaakum wa maa ja-'ala 'alaykum fiddiini min haraj; Millata 'abiikum 'Ibraaheem. Hurwa sammaakumul-Mus-limiin. Min qablu wa fii haazaa li-yakuu-nar-Rasuulu shabiidan 'alay-kum wa takuunuu shu-hadaaa-'a 'alannaas! Fa-'aqii-mus-Salaata wa 'aatuz-Zakaa-ta wa'-tasimuu billaah! Hurwa Maaw-laakum-fani'-mal-Maawlaa wa ni'-man-Nasiir!

Is Surah-e-Mubarakah ka aakhri ruku apne mazameen ke etebaar se bahut ahem hai. Isi etebaar se ye hamare "mutalea Qur'an Hakeem ke muntakhab nisaab" mein bhi shaamil hai. Chunache is ruku ke mutalea se pehle mai "Muntakhab Nisaab" aur iski gharz-o-ghaayat ke hawale se bhi chand baatein arz karna chaahta hun.



Alhamdulillah! Humne "Ruju Ilal Qur'an" ki jo tehreek shuru kar rakhi hai aur Allah ki taufeeq se ab tak mai is mein apni zindagi ke 35 saal sarf kar chuka hun (wazeh rahe ke ye duroos in par "Bayaanul Qur'an" mushtamal hai, 1998 AD ke hain). Isi tehreek ki kokh se Tanzeem-e-Islami aur Tehreek-e-Khilafat ne janam liya hai, hamari is dawat "Ruju Ilal Qur'an" ki bunyaad "Muta'lea Qur'an Hakeem ka Muntakhab Nisaab" hai. Is muntakhab nisaab ko maine zariya banaya hai logaon ko Qur'an se muta'raf karane ka aur ek musalmaan par deen ki taraf se jo bunyaadi fara'iz aayed hote hain un fara'iz ka ek jaame tasawur unke saamne rakhne ka. Yani deen ke wo fara'iz jin ke baare mein hum se qayamat ke din baaz purs honi hai unka ek sahih tasawur makhtasar alfaaz mein hamare saamne aajaye. Jahan tak namaaz, roza waghaira ka ta'luq hai, iske baare mein to sab jaante hain ke wo bunyaadi fara'iz mein se hain, lekin kya hum par iske alawa bhi kuch fara'iz aayed hote hain? Kya hum kuch aur amoor mein bhi mas'ool hain? Kya bahaisyate musalamaan is se badhkar kuch mazeed bhi hamari zimmedari hai? In sab sawalaat ke jawabaat is muntakhab nisaab ke muta'le mein maujood hain. Ye nisaab taqriban 2 paaraon ke barabar hai. Yani hajam ke etebaar se ye Qur'an Majeed ka 15th hissa hai.

Qur'an Majeed ke ab tak ke muta'le (Bayaanul Qur'an) ke dauraan hum muntakhab nisaab ke kuch hissaon ka muta'la bhi kar aaye hain, lekin chunke is nisaab mein zyadatar aayaat aur surtain Qur'an Hakeem ke nisf saani balke aakhri hisse se shaamil hui hain, isliye zyadatar muqamaat ka muta'la abhi baaqi hai. Agarche in muqamaat aur asbaaq ka intekhaab karte hue ye baat mere zehen mein nahi thi ke Qur'an ke kis hisse se kitna hissa muntakhab kiya jaaye, lekin amla taur par Qur'an ke aakhri hisse se zyada aayaat muntakhab hui hain. Is surat-e-haal ki ek bahut khubsurat mushabihat hurf-e-muqta'at ke saath hai jiski taraf aaj achanak mera zehen muntaqal hua hai aur wo ye ke arbi ke 28 ya 29 huroof tehji ki jo takhti hai iske nisf awwal mein se bahut kam huroof hain jo hurf-e-muqta'at mein shaamil hue hain, jabke is takhti ke nisf saani mein se bahut se huroof hain jo huroof muqta'at mein aaye hain. Ye to beher haal ek izaafi nukta tha. Is waqt muntakhab nisaab ke amumi ta'ruf aur is mein Suratul Hajj ke aakhri ruku ki ehmiyat ke hawale se baat ho rahi hai.

Is muntakhab nisaab ke kuch 6 hisse hain. Pehle hissa "Jaame Asbaaq" par mushtamal hai. Iska aghaaz Suratul Asar se hota hai jo Qur'an Hakeem ki ek mukhtasar intehayi jaame surat hai. Is mein

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insaan ki nijaat-e-ukhrawi ke chaar lawazim yani imaan, amal saleh, tawasi bil-haq aur tawasi bis-sabr bayaan hue hain. Iske baad pehle hisse mein Qur'an ke teen aise jaame muqamaat shaamil kiye gaye hai jin mein nijaat ke inhein charaon lawazim ka zikr tafseel ke saath hai. Pehle hisse ka dusra dars Suratul Baqarah ki aayat 177 (Aayatul Bir) par mushtamal hai jis mein neiki ki haqeeqat par tafseeli behes hui hai ke yun to har shakhs apne zehen mein neiki ka ek apna tasawur rakhta hai lekin asal aur jaame neiki kaunsi hai? Neiki ki ruh kya hai? Iski jad aur bunyaad kya hai? Iska sabse ooncha muqaam kya hai? aur iska muqaam-e-matloob kaunsa hai?

Hissa duwwam mein imaan se muta'liq mubahis hain ke imaan kya hai aur ye kaise wajood mein aata hai? Is hisse ke duroos mein Suratul Fateha ka dars, Sureh Aal-e-Imraan ke aakhri ruku ki aayaat ka dars aur Suratun Noor ke paanchwein ruku ka dars shaamil hai. Is nisaab ka teesra hissa Aamaal-e-Saleha ke baare mein hai. Is mein infaradi-o-ijtemayi sateh par aur phir mu'ashirati-o-riyasati sateh par aamaal-e-saleha ki ehmiyat, kaifiyat, zarurat waghaira par roshni daali gayi hai. Mu'ashirati sateh par aamaal-e-saleha ki tafsilaat ke silsile mein Sureh Bani Isra'il ke teesre aur chauthi ruku ka ahem dars bhi is hisse mein shaamil hai. (In aayaat mein jo ehkaam mazkoor hain wo Tauraat ke "Ehkaam-e-Ashra" yani Ten Commandments ki Qura'ni tashreeh-ota'beer ka darja rakhte hain).

Muntakhab nisaab ke chauthi hisse ka pehla dars Suratul Hajj ke is ruku par mushtamal hai jo ab hamare zair-e-mutalea aa raha hai. Goya is ki jagah muntakhab nisaab ke ain wast mein hai. Qur'an ki dawat ke etebaar se ye Qur'an Hakeem ka jaame tareen muqaam hai. Is mein Qur'ani dawat ko do hissaon mein taqseem karke bayaan farmaya gaya hai. Yani ek dawat-e-amoomi aur dusri dawat-e-Khususi. Qur'an ki dawat-e-amoomi bani nau-e-insaan ke har fard keliye hai. Koi fard dunya ke kisi goshe ya kisi nasal se ta'luq rakhta ho, kisi baashad! wo Qur'an ki is dawat ka mukhatib hai. Ye amoomi dawat darasal imaan ki dawat hai. Chunke Nabi Aakhiruz Zamaan ﷺ ki ba'sat dunya ke tamaam insaanon keliye hai: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾ *Wa maaa 'arsalnaaka 'il-laa kaaaffatal-linnaasi bashiiran-wwa naziiran.* (Saba: 28), Isliye imaan ki ye dawat tamaam insaanon keliye hai ke logo! Allah par imaan laao, Rasool par laao, aakhirat, ba'as baadul maut, jannat aur dozakh par imaan laao! Ye pehle darje ki dawat hai aur pehle darje mein sirf maanne ki dawat hi di jaa sakti hai. Is darje par amal (namaaz, roza



Yani makhi ko takhleeq karna to bahut duur ki baat hai, ye to apne upar se makhi ko uda bhi nahi sakte. Agar koi makhi unke saamne pade hue halwaon maandaon mein se kuch lekar ude to us se wo cheez waapas bhi nahi le sakte.

Za-'ufat-taalibu wal-mat-luub!

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٢٢﴾

**Tarjuma:** "Kis qadar kamzor hai taalib bhi aur matloob bhi!"

Is mazmoon par ye jumla is qadar jaame hai ke Qur'an Majeed ke nazriya-e-tauheed ka amlu lubb-e-lubaab in teen alfaaz mein sama gaya hai. Haqeeqat ye hai ke har ba-sha'oor insaan ka ek nasbul ain, ideal ya aadarsh hota hai, jis ke husool ke liye wo din raat bhaag daud karta hai. Insaan ki shakhsiyat aur iska ideal aapas mein ek dusre ke pehchaan ke liye miyaar aur kasoti faraham karte hain. Kisi insaan ka miyaar iske ideal se pehchana jaata hai aur kisi ideal ka miyaar iske chaahne waale ke miyaar se parkha jaata hai. Agar kisi insaan ka ideal ghatya hai to laaziman wo insaan khud bhi isi sateh par hoga aur agar kisi ka ideal alaa hoga to wo khud bhi alaa shakhsiyat ka maalik hoga. Is usool par in logoan ke zehnaon ke miyaar aur sochaon ki sateh ka andaza lagaya jaa sakta hai jo pathar ke butaon ko apne ma'bood samajh kar unke aage jhukte hain. Jis taalib ka matloob aur ideal ek aisa bejaan mujassima hai jo apne upar se ek makhi tak ko nahi uda sakta, uski apni shakhsiyat ka kya haal hoga: "Qiyaas kun zagulistaan-e-man bahaar-e-mara!"

Ye mazmoon zaramukhtalifandaaz mein Suratul Baqarah ki aayat 165 mein is tarah aachuka hai: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ﴾  
*Wa minannaasi many-yattakhizu min-duunillaahi 'andaadany-yuhibbuunahum ka-hubb illaah*, ke logaon mein se kuch aise bhi hai jo Allah ke madd-e-muqabil kuch ma'bood banakar un se aise mohabbat karna shuru kar dete hain jaise Allah se mahabbat karni chaahiye. Iske bar-aks tauheed ka sabaq to ye hai: لاَ مَعْبُودَ إِلاَّ اللهُ! لاَ مَقْصُودَ إِلاَّ اللهُ! لاَ مَطْلُوبَ إِلاَّ اللهُ!  
*Laa mahboob illallaaha! Laa maqsooda illallaah! Laa matlooba illallaah!*  
 Yani insaan ka mehboob-o-maqsood matloob sirf aur sirf Allah hi hai. Baaqi koi shaye matloob-o-maqsood nahi hai, baaqi sab zaraye hain. Insaan ko zinda rehne keliye aur apni zaruriyaat-e-zindagi puri karne keliye mukhtalif zaraye se madad leni padti hai. Is silsile mein tauheed ka taqaza yehi hai ke in sab cheezaon ko zaraye ke taur par istemaal zaroor karein magar unhein apne matloob-o-maqsood na banaye. Na khete ko, na dukaan ko, na kisi hunar ko, na kisi peshe ko, na kisi rishtedaar aur na koi aulaad ko! Ye hai tauheed ka lubb-e-lubaad!

Jo shakhs tauheed ke is tasawur tak nahi pahunch sakta aur Allah ki mu'arifat is andaaz mein haasil nahi kar sakta, uske zehen ki pasti use Allah ko chordkar tarah tarah ki cheezaon ki parastish karna seekhati hai aur phir usi dagar par chalte hue koi watan parast teherta hai to koi qaum parast qaraar paata hai. Koi daulat ki devi ka pujari ban jaata hai to koi apne nafs ko ma'bood banakar apne hi hareem zaat ke gird tawaaf shuru kar deta hai. "*Apne hi husn ka deewana bana phirta hun!*"

#### AAAYAT - 74

*Maa qadarullaaha haqqa qadrih:*

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ

**Tarjuma:** "*Unhone Allah ki qadar na ki jaisa ke Uski qadar ka haq tha*".

Aise log Allah ki kama haqqa mu'arifat haasil na karsake aur jalaal-o-jamaal-e-Ilahi ki koi jhalak na dekh sake aur yun dunya aur iski cheezaon ko asal matloob-o-maqsood samajhkar is uroos-e-hazaar damaad ke aashiq ban baithe!

*'innallaaha la-Qawiy-yun' Aziiz!*

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

**Tarjuma:** "*Yaqeenan Allah bahut taaqat waala, sab par ghaalib hai*".

#### AAAYAT - 75

*'Allaahu yastafi minal-malaaa-  
'ikati Rusulanṭwa minannaas:*

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ  
رُسُلًا وَمِنَ النَّاسِ ۗ

**Tarjuma:** "*Allah chun leta hai Apne paighambar farishtaon mein se bhi aur insaanon mein se bhi*".

*'innallaaha Sa-mii'um-Basiir.*

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

**Tarjuma:** "*Yaqeenan Allah sab kuch sunne waala, dekhne waala hai*".

Yahan risalat ke donon waastaon ka zikr kar diya gaya hai jis mein ek "Rasool-e-Mulk" hai aur dusra "Rasool-e-Bashar" hai. Chunache farishtaon mein se Hazrat Jibra'il عليه السلام ko chuna gaya aur insaanon mein se Hazrat Muhammad صلى الله عليه وسلم ko. Aur yun Rasool-e-Mulk ke zariye Rasool-e-Bashar tak paigham pahunchaya gaya taake wo apne abnaaye nau tak ise pahuncha dein.

## AAAYAT - 76

Ya'-lamu maa bayna 'ay-diihim wa  
maa khalfabum:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ

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

wa 'ilallaahi turja-'ul-'umuur.

وَالَى اللّٰهُ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

**Tarjuma:** "Aur Allah hi ki taraf tamaam mu'amlaat lauta diye jaayenge".

Is ayat mein aakhirat ka zikr bhi aagaya aur yun is dawat-e-amoomi mein amoor-e-salasa yani tauheed, risalat aur aakhirat ka zikr kar diya gaya. Yaad rahe ke is dawat mein ﴿يَا أَيُّهَا النَّاسُ﴾ Yaaa-'ayyuhannaasu (Ayat 37) ke alfaaz se nau-e-insaani ke tamaam afraad ko mukhatib kiya gaya hai.

Ab dusre marhale ki dawat in khususi logaon keliye hai jinhone is pehli dawat par labbaik kaha ke hum ek Allah ko ma'bood maante hain, Muhammad ﷺ ko Allah ka Rasool tasleem karte hain, ba'as baadul maut par bhi yaqeen rakhte hain aur ﴿إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ finnaa lillaahi wa 'innaaa 'ilayhi raaji-uun, ke falsafe par bhi imaan rakhte hain, wo log ahle imaan qaraar paaye. Ab agle marhale mein unhi logoan ko amal ki dawat di jaa rahi hai. Is andaaz-e-dawat mein ek wazeh farq ye hai ke is mein fa'el-e-amar ka istemaal kiya gaya hai, yani is dawat ka andaaz hukmiya hai. Pehli dawat mein fa'el-e-amar ka istemaal sirf misaal sunaane ki had tak hua tha: ﴿فَاسْتَمِعُوا لَهُ﴾ fas-tami-'uu labuu ke ye misaal jo bayaan ki jaa rahi hai ise ghaur se suno! lekin jo log is dawat ko maankar islaam ke daire mein aagaye hain unhein ab ba-qa'eda hukm diya jaa raha hai:

## AAAYAT - 77

Yaaa-'ayyuhallaziina 'aa-manur-  
ka-'uu wasjuduu wa'-buduu  
Rabbakum

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا  
وَاعْبُدُوا رَبَّكُمْ

**Tarjuma:** "Aye imaan ke daawedaaro! Jhuk jao aur sar basajood ho jao aur apne Rab ki bandagi karo".

Yahan sirf istelahi ruku aur sajdah hi muraad nahi balke Allah Ta'ala ke har hukm ke saamne mukammal taur par sar-e-tasleem kham kar dene ka hukm hai. Isi tarah "ibadat" ke hukm mein bhi "mukammal bandagi" ka mafhoom panhaan hai.

*Zindagi aamad baraye bandagi*  
*Zindagi be-bandagi sharmindagi*

*waf-'alulkhayra*

وَأَفْعَلُوا الْخَيْرَ

**Tarjuma:** "Aur neik kaam karo".

Yahan ghaur talab baat ye hai ke ﴿وَأَعْبُدُوا﴾ *wa'-buduu* (bandagi karo!) ke hukm mein to goya sab kuch aagaya. Ab iske baad mazeed neik kaam kaun se hain? Darasal "fa'el-e-khair" se yahan muraad khidmat-e-khalq hai. Is hukm se muraad ye hai ke apne aap ko khidmat-e-khalq mein laga do! Aur khidmat-e-khalq sirf bhooko ko khaana khilaane tak hi mehdoon nahi balke sab se bade khidmat-e-khalq ye hai le logaon ki aaqibat sanwaarne ki koshish ki jaaye. Chunache is hukm mein ye bhi shaamil hai ke aye Allah ke bando! Imaan-o-amal ke jo haqa'iq tum par mankashaf hogaye hain un se dusre logaon ko bhi roshnaas karao, taake wo jahanum ke eindhan banne se bach jaayen.

*la-'allakum tuflihuun.*

لَعَلَّكُمْ تَفْلِحُونَ

**Tarjuma:** "Taake tum falaah paao!"

Siyaaq-o-sabaaq ke etebaar se ye bahut ahem baat hai. Matlab ye hai ke aye imaan ke daawedaaro! kahin tum ye na samajh baithna ke imaan ka iqraar kar liya to bas ab falaah hi falaah hai. Bas kalima padh liya aur kaamyabi hogayi. Nahi aisa nahi! "Ye shahdat geh-e-ulfat mein qadam rakhna hai!" Tum logaon ne is shahdatgah mein qadam rakha hai to ab uske taqaze pure karoge to tab kaamyabi hogi. Agar tum ye samjhe baithe ho ke bas hum musalmaan hogaye hain aur ab baithe bithaye hamein jannat mil jaayegi to ye tumhara apna khayaal hai, tumhari apni dil khushkun tammana (wishful thinking) hai. Jaise ke Bani Isra'il ke baare mein farmaya gaya: ﴿تِلْكَ أَمَانِيُّهُمْ﴾ *Tilka 'amaaniyyuhum*. (Al-Baqarah: 111) "Ye in ki tammanayein hain".

Imaam Shafa'i رحمته الله عليه ki raaye hai ke Suratul Hajj ki is aayat ki tilawat par sajdah-e-tilawat karna chaahiye, jabke Imaam Abu Haneefa رحمته الله عليه ke nazdeek ye aayat-e-sajdah nahi hai. Is ziman mein ye bhi wazeh rahe ke aayaat-e-sajdah par sajdah tilawat karna Imaam Abu Haneefa رحمته الله عليه ke nazdeek waajib jabke Imaam Shafa'i رحمته الله عليه ke nazdeek mustahab hai.

## AAAYAT - 78

Wa jaahiduu fillaahi haqqa jibaadib.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۝

**Tarjuma:** "Aur jibaad karo Allah keliye jaisa ke Uske liye jibaad ka haq hai".

Hurwaj-tabaakum

هُوَ اجْتَبَاكُمْ

**Tarjuma:** "Usne tumhein chun liya hai".

Ab nabuwat Muhammad Rasool Allah ﷺ par khatam ho chuki hai. Aa'indah Jibra'il عليه السلام kisi ke paas Wahi lekar nahi aayenge. Unhone jo Wahi pahunchani thi pahuncha di hai aur Allah Ta'ala ke tamaam ehkaam Muhammad ﷺ ne tum logaon tak pahuncha diye hain. Ab in ehkaam ko, is dawat ko tamaam nau-e-insaani tak pahunchane keliye Allah ne tumhara intekhaab kiya hai. Tamaam insaanon mein se tumhein chun liya gaya hai, is azeemush shaan mission keliye tumhara selection hogaya hai. Chunache tum apne naseeb par fakhar karo aur is kaam mein lag jaao.

wa maa ja-'ala 'alaykum fiddiini min haraj;

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۝

**Tarjuma:** "Aur deen ke mu'amle mein tum par koi tangi nahi rakhi".

Millata 'abiikum 'Ibraahiim.

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۝

**Tarjuma:** "Tumhara jadd-e-amjad Ibrahim عليه السلام ki millat".

Hurwa sammaakumul-Mus-limiin.

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ ۝

**Tarjuma:** "Usi ne tumhara naam muslim rakha hai".

Allah Ta'ala ne tum logaon ko "muslim" ka khitaab diya hai aur tumhare jadd-e-amjad Ibrahim عليه السلام ne bhi tumhara yehi naam rakha tha. Suratul Baqarah, aayat 128 mein Hazrat Ibrahim عليه السلام ki dua ke ye alfaaz naqal hue hain: ﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ﴾ Rabbanaa waj-'almaa Muslimayni laka wa min-zur-riyyatinaaaa 'Ummatam-Muslimatal-lak; "Parwardigaar! Hamein bhi Apna farmabardaar (muslim) banakar rakhiyo aur hamari aulaad se bhi ek ummat-e-muslima uthaiyo!"

Min qablu wa fii haazaa

مِنْ قَبْلُ وَفِي هَذَا

**Tarjuma:** "Is se pehle bhi (tumhara yehi naam tha) aur is (kitaab) mein bhi hai".



li-yakuu-nar-Rasuulu shabiidan  
'alay-kum wa takuunuu shu-  
hadaaaa-'a 'alannaas!

لَيَكُونَنَّ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

**Tarjuma:** "Taake paighambar tum par gawah ho aur tum logaon par gawah ho".

Ye wohi mazmoon hai jo Suratul Baqarah ki ayat 143 mein aaya hai:  
﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾  
Wa kazaalika ja-'alnaa-kum 'Ummatanw-Wasatal-li-takuunuu shuha-  
daaaa-'a. "Aur (aye Musalmano!) Isi tarah Humne tumhein ek ummat-e-  
wasat banaya hai, taake tum logoan par gawah ho aur Rasool ﷺ tum par  
gawah ho". Sirf ye farq hai ke wahan pehle ummat ka zikr hai aur phir  
Rasool ka, jabke yahan pehle Rasool aur baad mein ummat ka zikr hai.  
Pas aye ahle imaan! Is zimmedaari ko achchi tarah se samajhlo aur ab  
Bismillaah karo! Qadam aage badhao! aur dekho tumhara sabse pehla  
qadam kaunsa uthna chaahiye"

Fa-'aqii-mus-Salaata wa 'aatuz-  
Zakaa-ta wa '-tasimuu billaah!

فَاقِيُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاعْتَصِمُوا بِاللَّهِ

**Tarjuma:** "Pas namaaz qaayem karo aur zakaat adaa karo aur Allah ke saath chimat jao".

Allah tumhara himayti aur pusht panah hai, tum Uske daaman se waabasta hojao.

Hurwa Marw-laakum-fani'-mal-  
Mawlaa wa ni'-man-Nasiir!

هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

**Tarjuma:** "Wo tumhara Maula hai, to kya hi achcha hai Wo Maula aur kya hi achcha hai madaadgaar!"

"Maula" ke mafhoom mein aaqa, himayati, pusht panah, malja-o-maadah aur muraja ke mu'ane shaamil hain.

Is ruku ke mazameen bahut ahem hain, isliye mai chaahtha hun ke iske ahem nukaat ek dafa phir zehen mein taaza kar liye jaayen. Is ruku mein pehla sabaq tauheed se muta'liq hai aur iska lubb-e-lubaab ye hai ke ek insaan ka matloob-e-haqeeqi, mehboob-e-haqeeqi aur maqsood-e-asli sirf aur sirf Allah hi ho. Iske baad dusra nukta risalat se muta'liq hai. Muhammad Rasool Allah ﷺ ki ba'sat tak risalat ka silsila sirf do waastaon par mushtamal tha, yani Rasool-e-mulk aur Rasool-e-Bashar. Lekin ab daur-e-Muhammadi ﷺ mein ek teesre waaste ka

izaafa kiya gaya aur ummat-e-muslima ko bhi ek mustaqil kadi ke taur par risalat ke silsilatul zahab (sunheri zanjeer) mein mansalak kar diya gaya hai. Is zimmedaari keliye ummat muslima ke intekhaab ka zikr Allah Ta'ala ne is ruku (aayat 78) mein ﴿هُوَ اجْتَبَاكُمْ﴾ *Hurwaj-tabaakum* ke alfaaz se kiya hai, jabke qabal azeen aayat 75 mein Rasool-e-Mulk aur Rasool-e-Bashar keliye اصطفاء *Istifa'a*, ka lafz istemaal hua hai ﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾ *'Allaahu yastafi minal-malaaa-'ikati Rusulanwwa minannaas.* اصطفاء *Istifa'a*, aur اصطفاء *Istifa'a aur اجْتَبَا* *Ijtiba'a* dono alfaaz mu'ane ke etebaar se aapas mein milte julte hain aur khud Huzoor ﷺ keliye (*Muhammad Mustafa aur Ahmed Mujtaba*) bhi mustamal hain.

Is ruku ka teesra mazmoon "Shahadat Alan-Naas" ke baare mein hai. Is ziman mein Suratul Hajj ki aayat 78 ke alfaaz ki Suratul Baqarah ki aayat 143 ke alfaaz se bahut qareebi mushabihat hai, balke dono muqamaat par alfaaz ek jaise hain, sirf tarteeb ka farq hai. Suratul Baqarah ki aayat 143 ke alfaaz ye hain: ﴿لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ *li-takuunuu shuha-daaa-'a 'alan-naasi wa yakuunar-Rasuuluu alaykum Shabiidaa.* Jabke Suratul Hajj ki aayat 78 mein alfaaz ki tarteeb yun hai: ﴿لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ *li-yakuu-nar-Rasuulu shabiidan 'alay-kum wa takuunuu shu-badaaaa-'a 'alannaas!* (Mazmoon aur alfaaz ke etebaar se jo nisbat in do aayaat ki aapas mein hai bilkul wohi nisbat Suratun Nisa ki aayat 135 ke in alfaaz: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَوْمِيْنَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ﴾ *Yaaa-'ayyu-hallaziina 'aa manuu kuunuu qawwaamiina bil-qisti shubadaaaa-'a lillaahi,* ki Suratul Ma'edah ki aayat 8 ke in alfaaz: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَوْمِيْنَ بِالْقِسْطِ﴾ *Yaaa-'ayyu-hallaziina 'aa-manuu kuunuu qawwaa-miina lillaahi shubadaaaa-'a bil-qisti,* ke saath hai.

Chunache is etebaar se ummat-e-muslima par shahadat alan Naas aur paighaam-e-risalat ki dawat-o-tableegh ki bhaari zimmedaari aayed hoti hai, jiske baare mein qayamat ke din bahut sakht jawab-dahi hogi. Is jawab-dahi ke baare mein Suratul A'raaf ki ye aayat bahut wazeh hai: ﴿فَلْتَعْلَنَ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلْتَعْلَنَ الْمُرْسَلِينَ﴾ *Falanas-'alannal-laziina 'ur-sila 'ilayhim wa lanas-'alannal-mursaliin.* Chunache wahan ummat-e-muslima se bahaisiyat-e-majmu'i jawab talbi hogi ke tum logoan ne apni is zimmedaari ko kis had tak nibhaya tha? Yani jo deen tum logoan

tak aakhri Nabi ﷺ ke zariye pahuncha tha kya tum logaon ne ise puri nau-e-insaani tak pahuncha diya tha? Aur agar ye zimmedaari ummat ne kama haqqa puri nahi ki hogi to puri ummat bahaisiyat-e-majmu'i mujrim qaraar paayegi. Aur chunke aaj ummat-e-muslima majmu'i taur par apni is zimmedaari ka haq ada nahi kar rahi hai isliye apne isi jurm ki padaash mein ijtemayi taur par zaleel-o-khuwaar ho rahi hai. Aur baqaul-e-Alama Iqbal aaj iski kaifiyat ye hai ke:

*Hamiyat naam tha jiska, gayi Taimoor ke ghar se!*

Dunya ki zillat-o-khuwari ki yehi saza is se pehle Bani Isra'il ko unke ijtemayi jura'im ki padaash mein mil chuki hai, jiska zikr Suratul Baqarah ki aayat 61 mein is tarah aaya hai: ﴿وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِعَصْيِ اللَّهِ﴾  
*Wa zuribat 'alayhimuz-zillatu wal-mas-kanah; wa baaa-'uubi-gazabim-minallah.* Isliye ke ijtemayi jura'im ki saza qaumaon ko dunya mein hi dede jaati hai.

Ummat-e-muslima ijtemayi taur par to is silsile mein qasoorwaar hai hi, magar ukhrawi muhasibe ke dauraan har shakhs apni infaradi haisiyat mein bhi jawabdah hoga. Chunache iske liye hum mein se har shakhs ko fikarmand hona chaahiye ke wo apne upar aayed hone waale is farz ko kis had tak nibha raha hai aur qayamat ke din usne is silsile mein kya jawab dena hai. Kya wo apni dunya ki zindagi mein sirf daulat kamane aur jayedadden banane ke ek kabhi na khatam hone waale chakkar mein pada raha ya usne dawat-e-Qur'an aur tableegh-e-deen ke fareeze ko ada karne ki bhi koshish ki aur apni daulat, salahiyataon aur jaan ki qurbanion ke zariye isteta'at bhar is kaam mein bhi apna hissa daala?

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

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