

**BAYAANUL QUR'AN**

*SURATUN NOOR*

**(24)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## SURATUN NOOR

### TAMHEEDI KALIMAAT

Makki surtaon ke ek taweel silsile (Sureh Yunus ta Suratul Mominuum) ke baad ab hum ek Madni surat ka mutala karne jaa rahe hain, jo is group ki aakhri surat hai. Agarche baaz log 14 surtaon ke is group mein se Surat Ra'ad aur Surat al Hajj ko Madni qaraar dete hain magar jo log Makki aur Madni surtaon ke mizaaj se waqfiyat rakhte hain wo jaante hain ke in mein se koi bhi Madni surat nahi hai, albatta ye mumkin hai ke in mein kahin kahin kuch aayaat Madni hon.

Suratun Noor ka nazool 6 Hijri mein hua. Is mein Hazrat Ayesha رضي الله عنها par tohmat lagaye jaane waali saazish ko bhi be-naqaab kiya gaya hai aur Hazrat Ayesha رضي الله عنها ki be-gunahi saabit ki gayi hai. Is saazish ke peeche Madina ke munafiqeen ka pura giroh tha, lekin is mein bunyadi kirdaar rayeesul munafiqeen Abdullah Bin Ubi ka tha. Bad-qismati se kuch saadah luh musalmaan bhi munafiqeen ke is propaganda se mutasir hogaye the. Bila shuba ye sab kuch Hazrat Ayesha رضي الله عنها aur khud Huzoor ﷺ keliye bahut zyada takleef aur kurb ka ba'is bana.

Nisbat-e-zaujiyat ke etebaar se Suratun Noor ka ta'luq Suratul Ahzaab ke saath hai aur donon surtaon ke mazameen mein gehri mushbihat paayi jaati hai. Suratul Ahzaab chunka Suratun Noor se pehle (5 hijri mein) naazil hui thi isliye uski aayaat Suratun Noor ki aayaat ki nisbat qadre choti hain. Is wajah se Suratul Ahzaab ki aayaat ki tedaad agarche zyada hai magar dono surtaon ke ruku'at ki tedaad (9.9) barabar hai aur hajam bhi taqriban ek jaisa hai. Donon suratun mein number 35 par jo aayaat hain wo imaan aur islaam ki haqeeqat ke hawale se khususi ehmiyat ki haamil hain.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## AAYAAT - 1 TO 10

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ۝ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَةَ عَذَابًا طَائِفَةً مِّنَ الْمُؤْمِنِينَ ۝ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۝ وَحَرَّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ۝ وَالَّذِينَ يُرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۝ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا ۝ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شَهَادَةٌ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ۝ وَالْخَامِسَةَ أَنَّ غَدَّتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ۝ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ۝ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ۝ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ۝

1. Suuratun 'anzalnaahaa wa faraznaahaa wa 'anzalnaa fi-haaa 'Aayaatim-Bayyinaatil-la-'allakum tazakkaruun.
2. 'Azzaaniyatu wazzaanii fajliduu kulla waahidim-minhu-maa mi-'ata jaldah; wa laa ta'-kbuzkum-bihimaa ra'-fa-tun fi Diinillaahi 'inkuntum tu'-minuuna billaahi wal-Yaw-mil-'Aakhir: wal-yash-had-'aazaabahumaa taaa-'ifatum-minal-Mu'-miniin.
3. 'Azzaanii laa yankihu 'illaa zaaniyatan 'aw mushrikah: wazzaaniyatu laa yankihubaaa 'illaa zaanin 'aw mushrik: wa hurrima zaalika 'alal-Mu'-miniin.
4. Wallaziina yarmuunal-mub-sanaati summa lam ya'-tuu bi-'arba-'ati shubadaaaa-'a fajli-duubum samaaniina jalda-tanw-wa laa taqbaluu lahum shahaa-datan 'abadaa: wa 'ul-aaa-'ika humul-faasiqun:-
5. 'Illallaziina taabuu mim-ba'-di zaalika wa 'aslahuu; fa-'innallaaha Gafuurr-Rahiim.
6. Waallaziina yarmuuna 'az-waajahum wa lam yakullahum shubadaaaa-'u 'illaaa 'anfusu-hum fa-shabaadatu 'ahadibim 'arba-'u shabaadaatim-billaahi 'innahuu laminas-saadiqin;

7. *Wal-khaamisatu 'anna la'-natallaahi 'alayhi 'in-kaana minal-kaazibiin.*
8. *Wa yadra-'u 'anhal-'azaaba 'an-tash-hada 'arba-'a shahaa-daatim-billaahi 'innahuu la-minal-kaazibiin:*
9. *Wal-khaamisata 'anna gaza-ballaahi 'alayhaaa 'in-kaana minas-saadiqiin.*
10. *Wa laaw laa fazlullaahi 'alaykum wa rahmatuhuu wa 'annallaaha Taawaabun Hakiim.*

### AAYAT - 1

*Suuratun 'anzalnaahaa wa faraznaahaa*

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا

**Tarjuma:** "Ye ek azeem surat hai, Humne isko naazil kiya hai aur isko (tum par) farz kiya hai".

Surat ke aaghaaz ka ye andaaz tamaam suraton mein munfarid hai. ﴿سُورَةٌ﴾ *Suuratun*, ka lafz yahan par bataur ism-e-nakra istemaal hua hai. Isko agar تفخييم *Tafkbeem* keliye maana jaaye to iske mu'ane yun hongee ke ye ek azeem surat hai.

*wa 'anzalnaa fii-haaa 'Aayaatim-Bayyinaatil-la- allakum tazakkaruun.*

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

**Tarjuma:** "Aur Humne is mein badi roshan aayaat naazil ki hain taake tum nasihat haasil karo".

### AAYAT - 2

*'Azzaaniyatu wazzaanii fajliduu kulla waahidim-minhu-maa mi-'ata jaldab;*

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

**Tarjuma:** "Zina karne waali aurat aur zina karne waale mard, donon mein se har ek ko sau sau kode maaro".

*wa laa ta'-khuzkum-bihimaa ra'-fa-tun fii Diinillaahi*

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

**Tarjuma:** "Aur tumhein na roke inke saath meherbaani Allah ke deen (ki tanfeez) ke mu'amle mein".

Ye Allah ke deen aur Uski shariyat ka mu'amla hai. Aise mu'amle mein had jaari karte hue kisi ke saath kisi ka ta'luq, insaani hamdardi ya fitri naram-dili waghaira kuch bhi aade na aane paaye.

'in-kuntum tu'-minuuna billaahi  
wal-Ya'w-mil-'Aakbir:

إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

**Tarjuma:** "Agar tum imaan rakhte ho Allah par aur yaum-e-aakhirat par".

Ye ghair shaadi-shuda zaani aur zaaniya keliye had hai jo nas-e-Qur'ani se saabit hai. Albatta shaadi-shuda zaani aur zaaniya ki saza rajam hai jo sunnat-e-Rasool ﷺ se saabit hai aur Qur'an ke saath saath sunnat-e-Rasool ﷺ bhi shari'at-e-islami ka ek mustaqil biz-zaat maakhaz hai. Rajam ki saza ka qa'ida aur usool ya hai ke shari'at-e-Muusawi ﷺ mein ye saza maujood thi aur Huzoor ﷺ ne saabeqa shari'at ke aise ehkaam jinki Qur'an mein nafi nahi ki gayi Apni ummat mein jun ke tun jaari farmaaye hain. In mein rajam aur qatal-e-murtad ke ehkaam khaas taur par ahem hain. Shaadi-shuda zaani aur zaaniya keliye rajam ki saza muta'dad ahadees, Rasool Allah ﷺ ki sunnat khulfaye rashideen ke ta'amul aur ijma'a-e-ummat se saabit hai.

wal-yash-had-'azaabahumaa taaa-  
'ifatum-minal-Mu'-miniin.

وَلْيَشْهَدْ عَذَابَهَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٣٠﴾

**Tarjuma:** "Aur chaahiye ke in donon ki is saza ke waqt ahl-e-imaan ka ek giroh maujood rahe".

Is had ko aam public mein khule aam jaari karne ka hukm hai. Is se ye usool zehen-nasheen kar lena chahiye ke islaami shari'at darasal taziraat aur hudood ko dusraon keliye laa'iq-e-ibrat banana chahti hai. Agar kisi mujrim ko jurm saabit hone ke baad chupke se phaansi dedi jaaye aur log ise ek khabar ke taur par sune to unke zehnaon mein iska wo taasir qaa'im nahi hoga jo is saza ke amal ko barah-e-raast dekhne se hoga. Agar kisi mujrim ko sar-e-aam takhtadaar par latkaya jaaye to is se kitne hi logaon ke hosh thikaane aajaayenge. Chunache islaami shari'at saza'on ke tasawur ko mu'ashire mein ek mustaqil sidd-e-raah (deterrent) ke taur par mausar dekhna chahti hai. Is mein bunyaadi falsafa yehi hai ke ek ko saza di jaaye to laakhaon ke liye ba'is-e-ibrat ho.

### AAAYAT - 3

'Azzaanii laa yankihu 'illaa  
zaaniyatan 'aw mushrikah:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً.

**Tarjuma:** "Zaani mard ko rawa nahi ke wo nikah kare magar kisi zaaniya hi se ya mushrika se".

Ye hukm-e-qanoon ke darje mein nahi balke akhlaaq ke darje mein hai. Yani is sharmnaak aur ghinaone jurm ka itekaab karke is shakhs ne

saabit kar diya hai ke wo kisi paak daaman, iffat ma'aab momina ke laa'iq hai hi nahi. Chunache ise chaahiye ke is qanooni bandhan keliye bhi apne jaisi hi kisi badkaar aurat ya phir mushrika aurat ka intekhaab karle.

waazzaniyatuu laa yankihubaaa 'illaa  
zaanin 'aw mushrik: wa hurrima  
zaalika 'alal-Mu'-miniin.

وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۖ وَحَرِّمَ  
ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾

**Tarjuma:** "Aur zaaniya aurat bhi is laa'iq nahi ke is se koi nikah kare magar sirf bad-kaar mard ya koi mushrik aur haraam kar diya gaya hai ye (zaani aur zaaniya se nikah) momineen par".

#### AAYAT - 4

Wallaziina yarmuunal-mub-sanaati

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ

**Tarjuma:** "Aur wo log jo paak daaman aurtaon par zina ki tohmat lagayen".

"Muhsanaat" se muraad khaandani aurtein bhi hain aur mankuha aurtein bhi. Goya aurtaon ke haq mein ehsaan (hifazat ka hisaar) ki do surtein hain. Jo aurtein kisi mu'aziz aur shareef khaadan se ta'luq rakhti hain wo apne is khaandan ki hifazat ke hisaar mein hain aur jo kisi ke nikah ki qaid mein hain unhein apne khawind aur nikah ke is ta'luq ki hifazat haasil hai. Is tarah khaandani mankuha khatoon ko dohra "ehsaan" haasil hota hai. Chunache agar koi shakhs kisi paak-daaman khaandani ya mankuha aurat par zina ka ilzaam lagaye aur:

summa lam ya'-tuu bi-'arba-  
'ati shuhadaaaa-'a fajli-duubum  
samaaniina jalda-tanw

ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ  
ثَمَّانِينَ جَلْدَةً

**Tarjuma:** "Phir wo na laa sakein chaar gawah, to aise logaon ko lagao 80 kode".

wa laa taqbaluu labum shabaa-  
datan 'abadaa: wa 'ul-aaa-'ika  
humul-faasiqun:

وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَئِكَ  
هُمُ الْفَاسِقُونَ ﴿٢٥﴾

**Tarjuma:** "Aur aa'inda kabhi in ki shahadat qubool na karo. Aur yehi log faasiq hain".

Agar koi shakhs kisi paak-daaman khatoon par bad-kaari ka ilzaam lagaye to is par laazim hai ke wo chaar chasham-deed gawah pesh kare. Agar wo is mein nakaam rehta hai to iske is ilzaam ko buhtaan tasawur kiya jaayega aur zina ke buhtaan ki saza ke taur par use 80 kode lagaye jaayenge. Shari'at mein ise "had-e-qazaf" kaha jaata hai.

Dekha jaaye to ye saza zina ki saza (100 kode) ke qareeb hi pahunch jaati hai. Is mein bazaahir ye hikmat nazar aati hai ke khuwah ma-khuwah burayi ki tash'heer na ho. Darasal burayi ka charcha bhi mu'ashire keliye burayi hi ki tarah zeher naak hai aur shari'at ka maqsood is zeher naaki ka sadbaab karna hai. Is silsile mein shari'at ka taqaza ye hai ke agar kahin aisi ghalti ka irtikaab hoto qasoorwaar afraad ko qanoon ke mutabiq saza di jaaye. Lekin agar kisi qanooni suqam ki wajah se ya gawahon ki adam dastyaabi ke ba'is jurm saabit na hosakta ho aur mujrim ko kaifar kirdaar tak pahunchana mumkin na hoto phir behtar hai ke is silsile mein khamoshi ikhtiyaar ki jaaye aur burayi ki tash'heer karke mu'ashire ki fiza mein haijaani kaifiyat paida karne se ijtenaab kiya jaaye.

**AAAYAT - 5**

*'Illallaziina taabuu mim-ba'-di  
zaalika wa 'aslahuu; fa-'innallaaha  
Gafuurr-Rabiim.*

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**Tarjuma:** "Siwaye un logaon ke jo tauba karlein iske baad aur apni islaah karlein, to yaqeenan Allah Ghafoorur Rabiim hai".

Maslan kisi shakhs par qazaf ki had jaari ki gayi aur islaami adalat mein taweel arse tak iski gawahi bhi na-qaabil-e-qubool rahi, lekin saza milne ke baad us shakhs ne Allah ke huzoor tauba karli aur apni purani rosh ko mustaqil taur par tabdeel karliya. Uske masbat rawayye ko dekhte hue mu'ashire mein phir se ek ba-etemaad, saalesh aur parhezgaar musalmaan ke taur par tasleem kar liya gaya. Ab aise shakhs par se gawahi ke na-qaabil-e-qubool hone ki qad-ghan khatam hosakti hai.

**AAAYAT - 6**

*Waallaziina yarmuuna 'az-  
waajahum wa lam yakullahum  
shuhadaaaa-'u 'illaaa 'anfusuhum*

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ  
شُهَدَاءُ إِلَّا أَنْفُسُهُمْ

**Tarjuma:** "Aur wo log jo apni biwiyon par zina ka ilzaam lagayen aur inke paas apni zaat ke siwa aur gawah na hon".

Yani agar koi shakhs apni biwi ko bad-kaari ka irtikaab karte hue dekh le aur iske paas apne alawa mauqe ke teen aur gawah bhi na hon to wo kya kare? Chunke mu'amlah is ki apni biwi ka hai isliye wo khamoshi



ikhtiyaar karke iske saath reh bhi nahi sakta. Aam halaat mein to agar koi shakhs apne alawa teen chasham deen gawahon ke baghair kisi par aisa ilzaam lagaye to ise 80 kodaon ki saza di jaayegi, lekin miya biwi ke mu'amle mein aise surat haal keliye yahan ek khususi qanoon diya gaya hai jise istelaah mein "li'aan" kaha jaata hai.

*fa-shahaadatu 'abadihim 'arba-'u* فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ  
*shahaadaatim-billaahi 'innahuu* لَيِّنُ الضَّادِ قَيْنَ ﴿٧﴾  
*laminas-saadiqiin;*

**Tarjuma:** "To aise ek shakhs ki gawahi ye hai ke Allah ki qasam ke saath chaar baar gawahi deke wo yaqeenan sachcha hai".

Aise shakhs se taqaza ye hai ke wo Allah ki qasam khaakar chaar dafa waqiye ki gawahi de aur dawa kare ke wo jo kuch keh raha hai sach keh raha hai.

#### AAYAT - 7

*Wal-khaamisatu 'anna la'-natallaahi* وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ  
*'alayhi 'in-kaana minal-kaazibiin.* مِنَ الْكَاذِبِينَ ﴿٨﴾

**Tarjuma:** "Aur paanchwein baar ye kabe ke is par Allah ki la'nat ho agar wo jhoota ho".

Is tarah aise shakhs ki mazkura gawahi chaar gawahaon ke barabar samjhi jaayegi.

#### AAYAT - 8

*Wa yadra-'u 'anhal-'azaaba 'an-tash-* وَيَذَرُوا عَنْهَا الْعَذَابَ إِنْ تَشْهَدُ أَرْبَعُ  
*hada 'arba-'a shahaa-daatim-billaahi* شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَيِّنُ الْكَاذِبِينَ ﴿٩﴾  
*'innahuu la-minal-kaazibiin:*

**Tarjuma:** "Aur is aurat se ye baat saza ko taal sakti hai ke wo chaar dafa gawagi de Allah ki qasam ke saath ke wo (iska shauhar) yaqeenan jhoota hai".

#### AAYAT - 9

*Wal-khaamisata 'anna gaza-* وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ  
*ballaahi 'alayhaaa 'in-kaana minas-* مِنَ الضَّادِ قَيْنَ ﴿١٠﴾  
*saadiqiin.*

**Tarjuma:** "Aur paanchwin dafa ye kabe ke mujh par Allah ka ghazab ho agar wo sachcha ho".

Agar shauhar chaar dafa Allah ki qasam khaakar ilzam mein apni sachayi ki gawahi dede aur paanchwein dafa ye bhi kehde ke agar wo jhoota hoto is par Allah ki la'nat hoto iski taraf se chaar gawah pesh karne ka qanooni taqaza pura hogaya. Iske baad mutaleqa aurat ko safayi ka mauqa diya jaayega. Agar wo is ilzaam ko tasleem karle ya khamosh rahe to is par had jaari kardi jaayegi, lekin agar wo is se inkaar kare to ise bhi Allah ki qasam khaakar chaar martaba ye kehna hoga ke is ka shauhar jhoot bol raha hai aur paanchwein martaba ye kehna hoga ke agar wo apne ilzaam mein sachcha hoto mujh par Allah ka ghazab naazil ho. Agar wo aurat aisa kehde to is par had jaari nahi ki jaayegi aur wo dunya ki saza se bach jaayegi. Albatta iske baad inke darmiyaan talaq waqaye hojaayegi aur wo donon bataur miya biwi ekhatte nahi reh sakege.

#### **AAYAT - 10**

*Wa law laa fazlullaabi 'alaykum wa  
rahmatuhuu*

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

**Tarjuma:** "Aur agar tum logaon par Allah ka fazal aur Uski rehmat na hoti".

*wa 'annallaaha Ta'awwabun Hakiim.*

وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

**Tarjuma:** "Aur ye ke Allah bahut tauba qubool karne waala, bahut hikmat waala hai".

Yahan par kuch alfaaz muqaddar (understood) maane gaye hain. Goya taqdeer ibarat yun hai ke agar Allah Ta'ala ka fazal-o-karam aur Uski rehmat tum logaon ke shaamil-e-haal na hoti aur ye baat na hoti ke Allah tauba qubool farmane waala aur saahab-e-hikmat hai to biwiyon par ilzaam ka mu'amlah tumhein ghalat raaste par daal deta aur tum koi bahut bada aqdaam uthalete.

In ibtedayi aayaat ki surat mein is waqiye ki tamheed bayan hui hai to jo aage aaraha hai.

## AAYAAT 11 TO 20

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ  
 مَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ  
 وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءَ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ  
 فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَلَوْلِكَ عِنْدَ اللَّهِ هُمْ الْكَذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا  
 وَالْآخِرَةِ لَبَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِالسَّبْتِ وَ قَالُوا يَا قَوْمِ إِنْ كُنْتُمْ  
 لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ  
 بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَبَيِّنُ  
 اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الدُّنْيَا أَمْنُوا لَهُمْ عَذَابٌ  
 أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ  
 رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

11. 'Innallaziina jaaa-'uu bil-'ifki 'usbatum-minkum: laa tahsabuu-hu sharral-lakum: bal huwa khayrul-lakum: li-kul-lim-ri-'im-minhum-maktasaba minal-'ism, wallazii tarwallaa kibrahuu min-hum lahuu 'Azaa-bun 'aziim.
12. Law laaa 'iz sami'-tumuu-hu zannal-Mu'-minuuna wal-Mu'-minaatu bi-'anfusihim khayranwwa qaaluu haazaaa 'ifkum-mubiin?
13. Law laa jaaa-'uu 'alayhi bi-'arba-'ati shubadaaa'? Fa-'iz lam ya'-tuu bish-shuha daaa-'i fa'ulaaa-'ika 'indal-laahi humul-kaazibuun!
14. Wa law laa fazlullaahi 'alaykum wa rahmatuhuu fid-dunyaa wal-'Aakhirati lamas-sakum fii maaa 'afaztum fihi 'azaabun 'aziim.
15. 'Iz talaqqawnahuu bi-'alsi natikum wa taquuluuna bi-'afwaabikum-maa laysa lakum-bihii 'ilmunwwa tahsabuuna-huu hayyinanw-wa huwa 'in-dallaahi 'aziim.
16. Wa law laaa 'iz sami'-tu-muuhu qultum-maa yakuunu lanaaa 'an-natakallama bi-haa-zaa: Subhaanaka haazaa bub-taanun 'aziim!
17. Ya-'izukumullaahu 'an-ta-'uuduu li-mislibihii 'abadan 'in-kuntum-Mu'-miniin.
18. Wa yu-bayyinullaahu la-kumul-'Aayaat: wallaahu 'Aliimun Hakiim.

19. 'Innallaziina yuhibbuuna 'an-tashii-'al-faabishatu filla-ziina 'aamanuu lahum 'azaa-bun 'aliimun-fiddunyaa 'wal-'Aakhirah: wallaahu ya'-lamu wa 'antum laa ta'-lamuun.
20. Wa laaw laa fazlullaabi 'alaykum wa rahmatuhuu wa 'annallaaha Ra-'uufur-Rahiim.

### AAAYAT - 11

'Innallaziina jaaa-'uu bil-'ifki  
'usbatum-minkum:

إِنَّ الَّذِينَ جَاءُوا بِالرِّفْقِ عَصَبَةٌ مِّنْكُمْ

**Tarjuma:** "Jo log ye buhtaan ghard laaye hain, ye tum hi mein se ek giroh hai".

laa tahsabuu-hu sharral-lakum: bal  
huwa khayrul-lakum:

لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ

**Tarjuma:** "Ise tum apne liye bura na samjho, balke ye bhi tumhare liye kbair hi hai".

Ye waqiya goya Allah Ta'ala ke bahut se ehkaam aur qawaneen ke nuzool ka zariya ban gaya hai. Isi ki wajah se ummat ko shari'at ke ahem amoor ki ta'leem dijaayegi. Is waqiye ka khulasa yun hai:

6th Hijri mein Rasool Allah ﷺ Ghazwa Bani Mustalaq ke liye tashreef legaye. Is safar mein Hazrat Ayesha ؓ Aap ﷺ ke humrah thein. Aap ؓ ek alag hodaj (kujadah) mein safar karti thein. Waapsi ke safar ke dauraan ek jagah jab qaafle ka padao tha Aap ؓ subah munh andhere qazaye haajat keliye gayi. Waapsi Aap ؓ ka haar kahin gir gaya aur uski talaash mein Aap ؓ ko itni deir hogayi ke qaafle ke kooch ka waqt hogaya. Jin logaan ko Aap ؓ ka hodaj oont par baandhne aur utaarne ki zimmedaari tafweez ki gayi thi unhone hodaj uthakar oonth par baandh diya. Aap ؓ chunke bahut dubli patli thi aur Aap ؓ samait hodaj ka wazan bahut zyada nahi hota tha, isliye uthaate hue wo log ye andaza na kar sake ke hodaj khaali hai aur Aap ؓ is mein maujood nahi hain. Beher haal jab Aap ؓ padao ki jagah par waapas aayen to qaafila kooch kar chuka tha. Waapas aakar Aap ؓ ne socha hoga ke agar paidal qaafle ke peeche jaane ki koshish kaungi to na jaane raat ke andhere mein raasta bhatak kar kis taraf chali jaaon. Isliye behtar hai ke isi jagah par baithi rahun, ta-waqt ye ke logoan ko mere baare mein pata chale ke mai hodaj mein nahi hun aur wo mujhe talaash karte hue waapas is jagah pahunch jaayen. Chunache Aap ؓ wahin baith gayin. Baithe baithe Aap ؓ ko neend aagayi aur Aap ؓ wahin zameen par so gayein.

Is zamane mein aam taur par safar ke dauraan ek shakhs qaafile ke peeche peeche safar karta tha taake bimaari waghaira ki wajah se agar koi saathi peeche reh gaya ho to uski madad kare ya qaafile ki koi giri padi cheez uthaale. Is safar ke dauraan is zimmedaari par Hazrat Safwaan Bin Mu'atal رضي الله عنه mamoor the. Wo ujaale ke waqt qaafile ke padao ki jagah par pahunche to duur se unhein ek ghatdi si padi dikhayi di. Qareeb aaye to Ummul Momineen رضي الله عنها ko zameen par pade paaya. Neend ke dauraan Aap ﷺ ka chehra khul gaya tha aur hijaab ka hukm naazil hone se pehle chunke unhone Aap ﷺ ko dekha tha isliye pehchaan gaye. (Hijab ka hukm Suratul Ahzaab mein hai jo ek saal pehle 5 Hijri mein naazil hochuki thi. Is se pehle khawateen hijab nahi karti thein). Hazrat Safwaan رضي الله عنه ne Aap ﷺ ko dekh kar oonchi awaaz mein *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* 'innaa lillaahi wa 'innaaa ilayhi raaji-uun, padha. Ye sunkar Aap ﷺ ki aankh khul gayi. Unhone Aap ﷺ ke saamne apna oont bitha diya. Aap ﷺ khamoshi se sawaar hogayein aur wo nakail pakde aage aage chalte rahe. Jab wo Aap ﷺ ko lekar qaafile mein pachunche to Abdullah Bin Ubi ne apne khubse-e-baatin ka izhaar karte hue shor macha diya ke Khuda ki qasam, tumhare Nabi ki biwi bachkar nahi aayi! (Mu'az Allah!) baaqi munafiqeen ne bhi uski haan mein haan milayi aur yun ye be-sar wa paa baat badhte badhte ek tufaan ka roop dhaar gayi. Munafiqeen ki is saazish se baaz bahut hi mukhlis musalmaan bhi mutasir hogaye jin mein Hazrat Hassaan Bin Saabit رضي الله عنه (Darbar Nabawi ﷺ ki sha'ir) bhi the. Baad mein Allah Ta'ala ne Hazrat Ayesha رضي الله عنها ki bara'at mein ye aayaat naazil farma kar Aap ﷺ ki paakdamani aur paak-baazi par gawahi di to tab jaakar ye mu'amla khatam hua. ye waqiya tareekh-e-islam mein "waaqiya-e-ifak" ke naam se mash'hoor hai.

*li-kul-lim-ri-'im-minhum-maktasaba  
minal-'ism,*

لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا كَسَبَ مِنَ الْإِثْمِ

**Tarjuma:** "Un mein se har shakhs keliye wohi hai jo gunah usne kamaya".

Jis kisi ka jitna hissa is tufaan ke uthaane mein hai usko usi qadar iska badla milega.

*wallazii tarwallaa kibrahuu min-  
hum labuu 'Azaa-bun 'aziim.*

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

**Tarjuma:** "Aur un mein se jisne uska bada bojh apne sar liya uske liye to bahut bada azaab hai".

Isle muraad Abdullah Bin Ubi hai, jo is buhtaan ke baandhne aur uski tash'heer karne mein pesh pesh tha.

## AAYAT - 12

Law laaa 'iz sami'-tumu-hu  
zannal-Mu'-minuuna wal-Mu'-  
minaatu bi-'anfusihim khayran

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ  
وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا

**Tarjuma:** "Aisa kyun na hua ke jab tum logaon ne ye baat suni to momin mard aur momin aurtein apne baare mein achcha gumaan karte".

wa gaaluu haazaaa 'ifkum-mubiin?

وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

**Tarjuma:** "Aur keh dete ke ye to ek khula buhtaan hai!"

## AAYAT - 13

Law laa jaaa-'uu 'alayhi bi-'arba-  
'ati shuhadaaa'?

لَوْلَا جَاءَ وَعَلَيْهِ بِأَرْبَعَةٍ شُهَدَاءَ

**Tarjuma:** "Kyun nahi wo lekar aaye is par chaar gawah?"

Is tarah ke ilzaam ke suboot keliye chaar gawah pesh karne ka hukm is se pehle Suratun Nisa, ayat 15 mein naazil hochuka tha (Suratun Nisa 4 Hijri mein naazil hochuki thi). Chunache in logao keliye laazmi tha ke chaar gawah pesh karte warna khamosh rehte.

Fa-'iz lam ya'-tuu bish-shuha daaa-  
'i fa'ulaaa-'ika 'indal-laabi humul-  
kaazibuun!

فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ  
هُمُ الْكَذِبُونَ ﴿١٣﴾

**Tarjuma:** "To jab wo gawah nahi laaye to Allah ke nazdeek wohi jhoote hain".

Chaar gawahaon ki adam maujoodgi mein islaami qanoon ke mutabiq wo log jhoote hain.

## AAYAT - 14

Wa law laa fazlullaabi 'alaykum  
wa rahmatuhuu fid-dunyaa wal-  
'Aakhirati lamas-sakum fii maaa  
'afaztum fihi 'azaabun 'aziim.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ  
لَكُنْتُمْ فِي مَا أَقْصَيْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

**Tarjuma:** "Aur agar na hota Allah ka fazal aur Uski rehmat tum par dunya aur aakhirat mein to zaroor tumhein pahunchta bahut bada azaab is mu'amle ke ba'is jiska tumne charcha kiya tha".

## AAYAT - 15

'Iz talaqqawnahuu bi-'alsi natikum

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

**Tarjuma:** "Jab tum le rabe the ise apni zabanon se".

Idhar se baat sunkar udhar pahuncha dena insaani kamzori hai aur isi insaani kamzori ki wajah se koi bhi haijaan angez baat "*munh se nikli kothe chardi*" ke misdaaq dekhte hi dekhte jungle ki aag ki tarah phail jaati hai.

*wa taquuluuna bi-'afwaahikum-  
maa laysa lakum-bihii 'ilmunw*      **وَتَقُولُونَ يَا هَؤُلَاءِ مَا لَيْسَ لَكُم بِهِ عِلْمٌ**

**Tarjuma:** "*Aur tum apne munhaon se wo kuch keh rahe the jiske baare mein tumhein koi ilm nahi tha*".

Is baare mein jitni baatein thein sab suni sunayi thi, inke peeche na koi ilmi suboot tha aur na koi gawah.

*wa tahsabuuna-huu hayyinanw-wa  
huwa 'in-dallaahi 'aziim.*      **وَتَحْسَبُونَهُ هَيِّئًا ۖ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ۝**

**Tarjuma:** "*Aur tum ise ma'muli samajh rahe the, jabke Allah ke nazdeek ye bahut badi baat thi*".

Kisi bhi musalmaan khaton par is tarah ki tohmat laga dena bahut qabeeh harkat hai, che jaayeke, "*baazi baazi baaraish-e-baba hum baazi!*" ke misdaaq ummul momineen عليه السلام zauja-e-Rasool ko aise tohmat ka hadaf bana liya jaaye. Allah ke nazdeek ye harkat kis qadar na pasandeeda hogi!

### AAAYAT - 16

*Wa law laaa 'iz sami'-tu-muuhu  
qultum-maa yakuunu lanaaa 'an-  
natakallama bi-haa-zaa:*      **وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا ۖ**

**Tarjuma:** "*Aur aisa kyun na hua ke jab tum ne use suna to tum kehthe ke hamare liye jaa'iz nahi hai ke hum aisi baat zabaan par laayen!*"

*Subhaanaka haazaa buh-taanun 'aziim!*      **سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝**

**Tarjuma:** "*(Aur kehthe ke) Aye Allah! Tu paak hai, ye to ek bahut bada buhtaan hai!*"

### AAAYAT - 17

*Ya-'izukumullaahu 'an-ta-'uuduu  
li-mislibiii 'abadan 'in-kuntum-  
Mu'-miniin.*      **يَعِظْكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝**

**Tarjuma:** "*Allah tumhein nasihat karta hai ke tum dubara kabhi bhi aisi koi barkat mat karna, agar tum momin ho.*"

**AAYAT - 18**

Wa yu-bayyinullaahu la-kumul-  
'Aayaat: wallaahu 'Aliimun Hakiim.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

**Tarjuma:** "Aur Allah tumhare liye Apni aayaat ko wazeh kar raha hai. Allah sab kuch jaanne waala, bahut bada hikmat waala hai".

**AAYAT - 19**

'Innallaziina yuhibbuuna 'an-  
tashii-'al-faabishatu filla-ziina  
'aamanuu lahum 'azaa-bun  
'aliimun-fiddunyaa 'wal-'Aakhirah:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ  
آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

**Tarjuma:** "Beshak jo log chaahate hain ke able imaan mein behayaa'i ka charcha ho, unke liye dunya aur aakhirat mein dardnaak azaab hai".

Yani wo log jo mukhtalif harbaon se mu'ashire mein behayaa'i ko aam karte hain. Aayat ke alfaaz isha'at-e-fahash ki tamaam surtaon par haawi hain. Aajkal iske bahut bada zariya print media aur electronic media hai. Commercial ishteharaat mein aurtaon ki neem ayaan tasaweer di jaati hain. Iske alawa burayi ki isha'at yun bhi ho rahi hai ke najaa'iz ta'luqaat ke scandals ki tash'heer ki jaati hai aur baghair kisi ma'qool aur munasib tehqeeq ke akhbaraat aur electronic media ki karamat se unki khabrein dunya bhar mein ghar ghar pahunch jaati hai. Hatta ke choti umar ke bachche aur bachiyaa'n bhi aise behuda scandals ko padhte, sunte aur is mauzu par apni malumaat mein izaafa karte hain. Beherhaal aise waaqiyaat ko khabar banakar shaa'e kar dena bahut bada jurm hai aur jo log bhi iske zimmedaar hain wo is aayat ke misdaaq hain. Shari'at ka hukm to ye hai ke agar kahin koi ghalti hui bhi hai to hattal was'aa burayi ka charcha na kiya jaaye. Lekin agar qanooni taqaze pure hote hon to mujrimon ko kat-hare mein zaroor laaya jaaye aur unhein aisi saza dilwayi jaaye ke ek ko saza ho aur hazaraon keliye ba'is-e-ibrat ho.

wallaahu ya'-lamu wa 'antum laa ta'-lamuun.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

**Tarjuma:** "Aur Allah khoob jaanta hai aur tum nahi jaante".

**AAYAT - 20**

Wa law laa fazhullaabi 'alaykum wa  
rahmatuhuu wa 'annallaaha Ra-  
'uufur-Rahiim.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ  
رَءُوفٌ رَحِيمٌ ﴿٢٠﴾

**Tarjuma:** "Aur agar Allah ka fazal aur Uski rehmat logaon par na hoti, aur ye ke yaqeenan Allah bahut meherbaan, nihayat reham karne waala hai".

To ye jo tufaan uthaya gaya tha iske nata'ij bahut duur tak jaate. (Is mafhoom ke alfaaz yahan mehzoof hain).



## AAYAAT 21 TO 26

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ ۖ وَمَنْ يَتَّبِعْ خُطُوتَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ  
وَالْمُنْكَرِ ۗ وَلَوْ أَنَّهُ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا ۚ وَلَئِنِ اللَّهُ يَرْتَبِئَ مِنْ شَيْءٍ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتِلْ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٢﴾  
إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ  
عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُؤْفِكِهِمْ اللَّهُ دِينَهُمُ الْحَقَّ وَ  
يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۖ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

21. Yaaa-'ayyuhallaziina 'aa-manuu laa tattabi-'uu khutu-waataish-Shaytaan: wa many-yattabi' khutu-waataish-Shaytaani fa-'innahuu ya'-muru bil-fab-shaaa-'i wal-munkar: wa law laa fazlullaahi 'alaykum wa rahmatu-huu maa zakaa min-kum-min 'ahadin 'abadan-wa laakinnal-laaha yuzakkii many-yashaaa': wallaahu Samii-'un 'Aliim.
22. Wa laa ya'-tali 'ulul-fazli minkum wassa-'ati' any-yu-'tuuu 'ulil-qurbaa wal-masaa-kiina wal-Muhaajiriina fi Sa-biilillaah: wal-ya'fuu wal-yas-fahuu. 'Alaa tubibbuuna 'any-yagfirallaahu lakum? Wallaahu Gafuurur-Rahiim.
23. 'Innallaziina yarmuunal-muhsanaatil-gaafilaatil-Mu'-minaati lu-'inuu fiddunyaa wal-'Aakhirah: wa labum 'Azaabun 'aziim,-
24. Yarwma tash-hadu 'alay-him 'alsinatuhum wa 'aydiihim wa 'arjuluhum-bimaa kaanuu ya'-maluun.
25. Yarwma-'iziny-yurwaffihibi-mullaahu diinahunul-haqqa wa ya'-lamuuna 'annallaaha Huwal-Haqqul-Mubiin.
26. 'Al-khabiisaatu lil-khabii-siina wal-khabiisuuna lil-khabiisaat; wat-tayyibaatu lit-tayyibiina wat-tayyibuuna lit-tayyibaat: 'ulaaa-'ika mu-barra-'uuna mimmaa yaquu-luun: labum-magfiratun-wa rizqun-kariim.

## AAAYAT - 21

Yaaa-'ayyuhallaziina 'aa-manuu  
laa tattabi-'uu khutu-waatish-  
Shaytaan:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۖ

**Tarjuma:** "Aye able imaan! Shaitaan ke naqsh-e-qadam ki pair-wi na karo".

wa many-yattabi' khutuwaatish-  
Shaytaani fa-'innahuu ya'-muru  
bil-fah-shaaa-'i wal-munkar:

وَمَنْ يَتَّبِعِ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ  
بِالْفَحْشَاءِ وَالْمُنْكَرِ

**Tarjuma:** "Aur jo koi shaitaan ke naqsh-e-qadam ki pair-wi karega to shaitaan to use behayaa'i aur burayi hi ka hukm dega.

wa law laa fazlullaabi 'alaykum wa  
rahmatu-huu maa zakaa min-kum-  
min 'ahadin 'abadanw

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا  
مِنْكُمْ مِنْ أَحَدٍ أَبَدًا ۙ

**Tarjuma:** "Aur agar Allah ka fazal aur Uski rehmat tumhare shaamil-e-baal na hoti to tum mein se koi ek bhi kabhi paak na ho sakta".

Ye Allah Ta'ala ka khaas fazal aur Uski rehmat hai ke Wo tum logaon ki burayi'on ki satar poshi karta rehta hai aur is tarah tumhare raah-e-raast par aane ke imkaanaat maujood rehte hain. Kyunke agar insaan ki burayi ka parda ek dafa chaak hojaaye to wo dheet ban jaata hai aur is mein islaah ki gunja'ish nahi rehte. Chunache ye Allah ki meherbaani hai ke wo gunah aur ma'siyat ka irtekaab karne waalaon ki fauri pakad nahi karta aur is tarah unke liye islaah aur tauba ka darwaza khula rehta hai.

wa laakinnal-laaha yuzakkii many-  
yashaaa': wallaahu Samii-'un  
'Aliim.

وَلَكِنَّ اللَّهَ يُزَكِّي مَنِ يَشَاءُ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

**Tarjuma:** "Lekin Allah jis ko chaahata hain paak karta hai. Aur Allah sab kuch sunne waala, har cheez ka ilm rakhne waala hai".

## AAAYAT - 22

Wa laa ya'-tali 'ulul-fazli minkum  
wassa-'ati'

وَلَا يَأْتِلِ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ

**Tarjuma:** "Aur gasam na khaalein tum mein se fazeelat aur kushaadgi waale log".

any-yu'-tuuu 'ulil-qurbaa wal-  
masaa-kiina wal-Muhaajiriina fii  
Sa-biilillaah:

أَنْ يُؤْتُوا أَوْلَى الْقُرْبَى وَالسَّكِينِ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ

**Tarjuma:** "Is par ke wo (apne amwaal mein se) dein, qurabat daaraon ko, masakeen ko aur mahajireen ko Allah ki raah mein".

Yahan fazeelat aur kushaadgi ke ruhani aur maadi donon pehlu muraad hain, yani wo log jinhein Allah Ta'ala ne imaan, neki aur maal-o-daulat mein fazeelat de rakhi hai. Is aayat mein ishara Hazrat Abu Bakar Siddique رضي الله عنه ki taraf hai. Bad qismati se Aap رضي الله عنه ki ek qareebi azeed Mastah Bin Asaasa bhi mazkura buhtaan ki muhim mein shareek hogaye the. Wo intehayi ghareeb aur nadaar the. Aap رضي الله عنه unke khandaan ki kafalat karte aur har tarah se unki zaruriyaat ka khayaal rakhte the, Hazrat Abu Bakar Siddique رضي الله عنه unke is rawayye se bahut ranjeeda hue ke is shakhs ne na rishtedaari ka lehaz kiya, na mere ehsanaat ko madd-e-nazar rakha aur baghair soche samjhe meri beti par buhtaan lagane walaon ke saath shareek hogaya. Chunache Aap رضي الله عنه ne ghusse mein aakar qasam khaali ke aa'indah mai is shakhs ki bilkul koi madad nahi karunga. Allah Ta'ala ne Aap رضي الله عنه ki is qasam par giraft farmayi ke is shakhs se jo ghalti hui so hui, lekin Aap رضي الله عنه to bhalayi aur ehsaan ki rosh tark karne ki qasam mat kaayein! Ye rawayya kisi tarah bhi Aap رضي الله عنه ki fazeelat-o-martabat ke shayaan-e-shaan nahi.

wal-ya'fuu wal-yas-fahuu.

وَالْيَعْفُوا وَيَصْفَحُوا

**Tarjuma:** "Aur chaahiye ke wo mu'af kardein aur darguzar se kaam lein".

'Alaa tubibbuuna 'any-  
yagfirallaabu lakum? Wallaahu

أَلَا تَتُوبُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

**Tarjuma:** "Kya tum nahi chaahate ke Allah tumhein mu'af kare? Aur Allah bahut bakhshne waala, nihayat meherbaan hai".

Khata to kisi bhi shakhs se ho sakti hai. Tum sab log khatayein karte ho aur Allah tumhari khata'on ko mu'af karta rehta hai. Agar tum log apne liye ye pasand karte ho ke Allah tumhari khatayein mu'af karde to phir tumhein bhi chaahiye ke tum dusraon ki khata'on ko mu'af kar diya karo. Riwayaat mein aata hai ke ye aayat sunte hi Hazrat Abu Bakar رضي الله عنه ne besaakhta kaha: *Balaa wallaahi inna nuhibbu an taghfira lana ya Rabbanaa. "Kyun nahi Allah ki qasam, Aye hamare Parwardigaar! Hum zaroor ye pasand karte hain ke Tu hamein*

*mu'af karde*". Chunache unhone fauri taur par apni qasam ka kafara ada kiya aur Hazrat Mastah ﷺ se pehle ki tarah bhalayi aur ehsaan ka rawayya ikhtiyaar karne lage.

### AAAYAT - 23

*Innallaziina yarmuunal-muhsanaatil-gaafilaatil-Mu'-minaati lu-'inuu fiddunyaa wal-'Aakhirah: wa lahum 'Azaabun 'aziim.* إِنَّ الَّذِينَ يَرْمُونَ الْمُحْسِنَاتِ الْعَفْلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

**Tarjuma:** "Yaqeenan wo log jo tohmat lagaate hain paak daaman be-khabar mominaat par, un par phatkar hai dunya mein bhi aakhirat mein bhi, aur unke liye bahut bada azaab hai.

"*gaafilaat*" se muraad aisi seedhi saadhi, bholi bhaali, masoom aurtain hain jin ke dil paak hain, jo in mamulaat se bilkul be-khabar hain ke bad chalni kya hoti hai. Aisi baatein in ke waham-o-gumaan mein bhi nahi hoti.

### AAAYAT - 24

*Yawmatash-hadu' alay-bim'alsinatuhum wa 'aydihih wa 'arjuluhum-bimaa kaanuu ya'-maluun.* يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَنْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

**Tarjuma:** "Jis din un ke khilaaf gawahi dengi unki zabanein, unke haath aur unke paanon, is baare mein ke jo amal wo karte rahe the.

*Shadida* ke baad jab *Alaa* aata hai to ye kisi ke khilaaf shahadat dene ka mafhoom deta hai. Allah Ta'ala ke is farmaan ke hawale se ye baat achchi tarah zehen nasheen karlein ke insaan ka jism aur iske tamaam azaa Allah Ta'ala ki amanat hain. Agar wo apne kisi azu ko Allah ki nafarmani ya gunah ke kisi kaam mein istemaal karta hai to wo azu apni jagah ehtejaaj to karta hain magar insaan ki hukm aduli nahi karta, kyunke Allah Ta'ala ne insaan ke tamaam azaa ko uske taabe kar rakha hai. Lekin qayamat ke din ye azaa is tarah insaan ke taabe nahi rahenge aur Allah Ta'ala ke hukm se iske khilaaf gawah bankar iske gunahaon ki ek ek tafseel ke baare mein batayenge.

### AAAYAT - 25

*Ya wma-'iziny-yu waffi ihi-mullaabu diinahumul-haqqa* يَوْمَ يَدْعُ نُوفِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ

**Tarjuma:** "Jis din Allah un logaon ko pura pura dega unka waqaye badla".

Yahan par lafz "deen" badle ke mu'ane mein aaya hai, jaise Suratun Fatcha mein *يَوْمَ الدِّينِ* *Yaumid diin* ke mu'ane hain "badle ka din".

*wa ya'-lamuuna 'annallaaba*  
*Hurwal-Haqqul-Mubiin.*

وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٦﴾

**Tarjuma:** "Aur wo jaan lenge ke Allah hi haq hai, khol kar bayaan karne waala".

### AAYAT - 26

*'Al-khabiiisaatu lil-khabii-siina*  
*wal-khabiiisuuna lil-khabiiisaat;*

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ

**Tarjuma:** "Na-paak aurtain na-paak mardaon keliye hain aur na-paak mard na-paak aurtaon keliye".

*wat-tayyibaatu lit-tayyibiina wat-*  
*tayyibuuna lit-tayyibaat:*

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۖ

**Tarjuma:** "Aur paakbaaz aurtein paakbaaz mardaon keliye hain aur paakbaaz mard paakbaaz aurtaon keliye".

*'ulaaa-'ika mu-barra-'uuna*  
*mimmaa yaquu-luun:*

أُولَئِكَ مَبَرَّءُونَ مِمَّا يَقُولُونَ ۗ

**Tarjuma:** "Ye log bari hain un baataon se jo log kehthe hain".

*lahum-magfratunwwa rizqun-kariim.*

لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿٢٧﴾

**Tarjuma:** "Unke liye maghfrat hai aur rizq-e-kareem hai".

Ye ek asooli baat farmayi gayi ke na-paak aur bad-kirdaar mard-o-zan ek dusre keliye kashish rakhte hain aur paakbaaz mard-o-zan ek dusre se tab'ee munasibat rakhte hain. Iski nau'iyat bhi darhaqeeqat ek akhlaaqi ta'leem ki hai, jaisa ke qabal azeen aayat 3 mein bhi akhlaaqi ta'leem di gayi thi ke zaani mard sirf zaaniya ya mushrika se hi nikah kare aur isi tarah ek zaaniya bhi sirf kisi zaani ya mushrik se hi nikah kare. Darasal in hidayaat se muraad aur maddua ye hai ke islami mu'ashire ka majmu'i mizaaj is qadar paakeeza ho, iski akhlaaqi his itni jaandaar ho aur iski akhlaaqi iqdaar is had tak astawaar hon ke kisi bhi ghalat kaar fard keliye, chaahe wo mard ho ya aurat, muslim mu'ashire mein koi jagah na ho. Aisa fard khud apni nazraon mein zaleel hokar mu'ashire se mukammal taur kat kar reh jaaye.

## AAYAAT 27 TO 34

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمْ رَجِعُوا فَارْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَعْضُونَ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ الشُّعْبَةَ غَيْرَ أُولَىٰ الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۚ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۗ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلِيَسْتَعْفِفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَآتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا تَكْرَهُوا قِتْلَتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَوةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

27. Yaaa-'ayyuhallaziina 'aa-manuu laa tadhuluu buyuutan gayra buyuutikum hattaa tas-ta'-nisuu wa tusallimuu 'alaaa 'ablihaa: zaalikum khayrul-lakum la-'allakum tazakkaruun.
28. Fa-'illam tajiduu fiibaaa 'ahadan falaa tadhuluubaa hattaa yu'-zana lakum: wa 'in-qiila !akumur-ji-'uu farji-'uu huwa 'azkaa lakum: wallaahu bimaa ta'-maluuna 'Aliim.
29. Laysa 'alaykum junaahun 'an tadhuluu buyuutan gayra maskuunatin-fiihaa mataa-'ul-lakum: wallaahu ya'-lamu maa tubduuna wa maa taktu-muun.
30. Qul-lil-Mu'-miniina yaguz-zuu min 'absaarihim wa yah-fazuu furuujahum: zaalika 'azkaa lahum: innallaaha kha-biirum-bimaa yasna-'uun.

31. *Wa qul-lil-Mu'-minaati yagzuzna min 'absaarihinna wa yahfazna furuujahunna wa laa yubdiina ziinatabunna 'illaa maa zahara minhaa wal-yaz-ribna bi-khumurihinna 'alaa juyyubihinn; wa laa yubdiina ziinatabunna 'illaa libu-'uula-tihinna 'aw 'aabaaa-'ihinna 'aw 'aabaaa-'i bu-'uulatihinna 'aw 'abnaaa-'ihinna 'aw 'ab-naaa-'i bu-'uulatihinna 'aw ab-naaa'i bu-uulatihinna 'aw 'ikhwaanihinna 'aw baniii 'ikhwaanihinna 'aw baniii 'akha-waatihinna 'aw nisaaa-'ihinna 'aw maa malakat 'aymaanu-hunna 'awittaabi-'iina gayri 'ulil-'irbati minarrijaali 'awit-tifllaziina lam yazharuu 'alaa 'awraatin-nisaaa'; wa laa yaz-ribna bi-'arjulihinna liyu'-lama maa yukhfina min-ziinatihinn. Wa tuubuuu 'ilallaabi jamii-'an 'ayyubal-Mu'-minuuna la-'allakum 'tuftihuun.*
32. *Wa 'ankihul-'ayaamaa minkum wassaalibiina min 'ibaadikum wa 'imaaa-'ikum: 'inyyakuunuu fuqaraaa-'a yug-nibimullaahu min-fazlih: wallaahu Waasi-'un 'Aliim.*
33. *Wal-yasta'-fifillaziina laa yajiduuna nikaahan hattaa yugniyahumullaahu min-fazlih. Wallaziina yabtaguunal-Kitaaba mimmaa malakat 'ay-maanukum fa-kaatibuumum 'in 'alintum fi-bim khayranw-wa 'aatuumum-mim-maalillaahil-laziiii 'aataakum. Wa laa tukrihuu fatayaatikum 'alal-bi-gaaa-'i 'in 'aradna tabas-sunal-litabtaguu 'arazal-hayaatid-dunyaa. Wa many-yukrih-hunna fa-'innallaaha mim-ba'-di 'ik-raa-hibinna Gafuurur-Rahiim.*
34. *Wa laqad 'anzalnaa 'ilay-kum 'aayaatim-mubayyinaa-tinwwa masalam-minallaziina khalaw min-qablikum wa ma'w-'izatal-lil-Muttaqiin.*

In aayaat mein mutadad aise mu'ashiraati ehkaam diye gaye hain jo ek saaf suthra insaani mu'ashira qaa'im karne ke liye bunyaad faraham karte hain, jis mein fahashi aur be-haya'i keliye jagah paane ka duur duur tak koi imkaan na ho. Is silsile mein Sureh Bani Isra'il ka ye hukm bada jaame aur bahut bunyadi nau'iyat ka hai: ﴿وَلَا تَقْرَبُوا الرِّبَا إِذْ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا﴾ Wa laa taqrabuz-zinaaa, 'innabuu kaana faahishah: wa saaa-'a sabiilaa. "Tum zina ke qareeb bhi mat bhatko, ye khuli be-haya'i hai aur bahut hi bura raasta hai". Is se islaam ka madda wa mansha wazeh hota hai ke wo insaani mu'ashire mein har is fa'el aur tareeqe ke sadd-e-baab karna chahta hai jo fawahish ke zamre mein aata hai.

Is silsile mein islami nuqta nazar ko achchi tarah samajhne ki zarurat hai. Allah Ta'ala ne insaan ko do alag alag jinson yani aurat aur mard ki surat mein paida karke ek hikmat aur maqsad ke tehat in mein har ek keliye apni mukhalif jins mein be-panah kashish rakhi hai. Ye kashish yani jinsi khuwahish ek aisa munh zor ghoda hai jise har waqt lagaam de kar qaabu mein rakhe ki zarurat hai. Chunache islaam ne har aisa iqdaam kiya hai jo insaan ke jinsi jazbe ko ek khaas discipline ka paaband rakhne mein mu'awan ho aur har wo raasta band karna zaruri samjha hai jis par chal kar insaan keliye jinsi be-raahrawi ki taraf maa'il hone ka zara sa bhi ehtemaal ho. Yehi fikr-o-falsafa islaam ke mu'ashiraati nizaam ka bunyaadi sutoon hai aur is sutoon ko mazboot bunyaadaon par istawaar karne keliye Qur'an mein aise jaame aur daurras qism ke ehkaam jaari kiye gaye hain jo aise mu'amlaat se mutaliq choti choti jazi'yat tak ka ehaata kiye nazar aate hain. In mein ghar ki chaar deewari ka taqadus, shakhsi takhliye (privacy) ka tahafuz, satar ka iltezaam, parde ka ehtemaam, ghazz-e-basar se mutaliq hidayaat, makhloot mahafil-o-mawaqe ki hausla shakni jaise ehkaam-o-iqdamaat shaamil hain.

### AAYAT - 27

Yaaa-'ayyuhallaziina 'aa-manuu  
 laa tadkbuluu buyuutan gayra buyuutikum  
 hattaa tas-ta'-nisuu wa tusallimuu 'alaaa 'ahlihaa:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ  
 حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا ۗ

**Tarjuma:** "Aye Imaan waalo! Apne gharaon ke alawa dusre gharaon mein daakhil na hua karo, hatta ke unki raza maloom karlo aur ghar waalaon ko salaam karlo!"

Ghar ki chaar deewari ke taqadus aur iske makeenaon ke takhliye (privacy) ke adaab ko malhooz rakhne keliye ye taakidi hukm hai, yani kisi ko kisi dusre ke ghar mein uski razamandi aur ijazat ke baghair daakhil hone ki ijazat nahi hai. Is silsile mein ijazat lene aur razamandi maloom karne ka tareeqa ye hai ke mulaqaat keliye aane waala shakhs darwaze ke baahar se oonchi awaaz mein "Assalaam Alaikum" kahe aur puchne par apni pehchaan karaye taake ahl-e-khaana use andar aane ki ijazat dene ya na dene ke baare mein faisla kar sake. Aisa hargiz na ho ke koi kisi ke ghar mein be-dhadak chala aaye.

zaalikum khayrul-lakum la-  
 'allakum tazakkaruun.

ذِكْرُكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

**Tarjuma:** "Ye tumhare liye behtar hai taake tum naseehat haasil karo".



## AAAYAT - 28

*Fa-'illam tajiduu fihaaa 'ahadan falaa tadkhuluuhaa hattaa yu'-zana lakum:* فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۗ

**Tarjuma:** "Phir agar tum is ghar mein kisi ko maujood na paao to is mein daakhil na ho yahan tak ke tumhein ijazat dedi jaaye".

Goya khaali ghar mein bhi is ke maalik ki ijazat ke baghair daakhil hone ki ijazat nahi hai.

*wa 'in-qiila !akumur-ji-'uu farji-'uu huwa 'azkaa lakum:* وَإِنْ قِيلَ لَكُمْ ارجِعُوا فارجعوا هُوَ اَرْجَىٰ لَكُمْ ۗ

**Tarjuma:** "Aur agar tum se kaha jaaye ke laut jaao to tum laut jaaya karo, ye tareeqa tumhare liye bahut paakeeza hai".

*wallaahu bimaa ta'-maluuna 'Aliim.* وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

**Tarjuma:** "Aur jo kuch tum karte ho Allah us se khoob waaqif hai".

Aap kisi se mulaqaat ka waqt taye kiye baghair iske ghar pahunch gaye hain aur samajhte hain ke aap ko waqt dena iska farz hai, halanke mumkin hai is waqt wo saheb araam kar rahe hon, kisi dusre kaam mein masroof hon ya kisi majboori ke ba'is aap se mulaqaat karne se mazoor hon. Chunache agar andar se itela di jaaye ke saaheb-e-khaana keliye is waqt aap se mulaqaat karna mumkin nahi aur ye ke aap phir kisi waqt tashreef laayen to aisi surat mein aap baghair bura maane waapas chale jaayen. Aap ko aise remarks dena ka koi haq nahi pahunchta ke bahut mutakabar shakhs hai, mai is se milne gaya to usne mulaqaat se hi inkaar kar diya. Albatta aise kisi bhi surat-e-haal se bachne keliye behtar hai ke aap peshgi itela dekar aur waqt-e-mulaqaat taye karke kisi se milne keliye jaayen.

## AAAYAT - 29

*Laysa 'alaykum junaahun 'an tadkhuluu buyuutan gayra maskuunatin-fiihaa mataa-'ul-lakum:* لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ ۗ

**Tarjuma:** "Is mein tumhare liye koi harj nahi ke tum ghair ribaishi gharaon mein (baghair ijazat) chale jaao, jin mein tumhare liye kuch samaan ho".

Is se muraad dukaanein, store aur godaam waghaira hain.

wallaahu ya'-lamu maa tubduuna  
wa maa taktu-muun.

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تُكْتُمُونَ ﴿٣٠﴾

**Tarjuma:** "Aur Allah khoob jaanta hai jo kuch tum zaahir karte ho aur jo kuch tum chupate ho".

Qanoon ki asal rooh ko samajhna aur iske mutabiq is par amal karna zaruri hai. Darasal ghar mein bila ijazat daakhil hone se mana karne ka maqsad ghar mein sakunat pazeer khandaan ki privacy ke taqadus ko yaqeeni banana hai. Lehaza kisi dukaan ya godaam par is qanoon ke itelaaq ka koi jawaaz nahi hai ke aadmi dukaan ke darwaze par isliye khada rahe ke jab tak maalik mujhe ijazat nahi dega mein andar nahi jaaunga.

### AAYAT - 30

Qul-lil-Mu'-miniina yaguz-zuu min  
'absaaribhim wa yah-fazuu furuujahum:

قُلْ لِّلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ  
وَيَحْفَظُوا فُرُوجَهُمْ ۗ

**Tarjuma:** "(Aye Nabi ﷺ!) Momineen se kehiye ke wo apni nigabein neechi rakha karein aur apni sharamgaahon ki hifazat karein".

zaalika 'azkaa lahum: 'innallaaha  
kha-biirum-bimaa yasna-'uun.

ذَٰلِكَ أَرْزَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾

**Tarjuma:** "Ye unke liye zyada pakeeza hai. Yaqenan Allah ba-khabar hai us se jo kuch wo karte hain".

### AAYAT - 31

Wa qul-lil-Mu'-minaati yagzuzna  
min 'absaaribhinna wa yahfazna  
furuujahunna

وَقُلْ لِّلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ  
وَيَحْفَظْنَ فُرُوجَهُنَّ

**Tarjuma:** "Aur momin aurtaon se bhi keh dijiye ke wo apni nigabein neechi rakha karein aur apni sharamgahaon ki hifazat karein.

wa laa yubdiina ziinatahunna 'illaa  
maa zahara minhaa

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

**Tarjuma:** "Aur wo apni zeenat ka izhaar na karein, siwaye iske jo is mein se azkhud zaahir hojaaye".

wal-yaz-ribna bi-khumuribinna  
'alaa juyuibihinn;

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ

**Tarjuma:** "Aur chahiye ke wo apne girebanon par apni odhniyon ke bukkal maar liya karein".

Apne mamool ke libaas ke upar wo apni odhniyon ko is tarah lapete rakhein ke unke girebaan aur seene dhake rahein. **خُمْرٌ** *khumur* jama hai, uska waahid **خِمَارٌ** *khimaar* hai aur iske mu'ane odhni (dupatta) ke hain. Suratul Ahzaab, aayat 59 mein khawateen ke libaas ke hawale se **جَلَابِيبٌ** *jalabeeb* ka lafz aaya hai jiski wahid **جِلْبَابٌ** *jilbaab* hai. Hamare haan "Jilbaab" ka mutradaf lafz chaadar hai. Chunache yun samajhiye ke dupatta aur chaadar dono hi aurat ke libaas ka laazmi hissa hai. Arab tamadun mein islaam se pehle agarche aurat keliye chehre ka parda ra'ij nahi tha magar chaadar aur odhni is daur mein bhi aurat ke libaas ka laazmi hissa thi. Odhni wo har waqt odhe rehti thi (ghar ke andar rehte hue bhi) jabke ghar se baahar nikalna hota to chaadar odh kar nikalti thi. Albatta wo odhni is andaaz se leti thi ke girebaan ka ek hissa khula rehta tha jis se gala aur seena saaf numaya hota tha. Is aayat mein hukm diya gaya ke apne girebaanon par apni odhniyon ke bukkal maar liya karein taake unke girebaan aur seene achchi tarah dhanke rahe. Zamana qabal az islaam mein arbaon ke haan chaadar na sirf aurtaon balke mardaon ke libaas ka bhi laazmi hissa thi. Chaadar mard ki izzat ki alamat samjhi jaati aur chaadar ke miyaar se kisi shakhs ke muqaam-o-martabe ka ta'yyun bhi hota tha. Mamuli chaadar waale shakhs ko ek aam aadmi jabke qeemti doshala odhne waale ko mu'aziz aur ahem aadmi samjha jaata tha. Isi tarah kisi ke kaandhe se iski chaadar ka kheenchna ya ghaseetna usko be-izzat wa be-tauqeer karne ki alamat thi. Chaadar ka yehi tasawur is hadees qudsi mein bhi milta hai jis mein Huzoor **ﷺ** ne farmaya ke Allah farmata hai: **أَلْكِبْرِيَاءُ رِدَائِي** *Alkibriyaa'uridaa'ii*" <sup>1</sup> **"Takabur meri chaadar hai"**. Yani jo shakhs takabur karta hai wo goya Meri chaadar ghaseet raha hai.

*wa laa yubdiina ziinatahunna*

**وَلَا يُبْدِينَ زِينَتَهُنَّ**

**Tarjuma:** "Aur wo na zaahir karein apni zeenat ko".

Aage is hukm se istasna ke taur par mardaon ki ek taweel fehrist di jaa rahi hai jin ke saamne aurat baghair hijaab, khule chehre ke saath aasakti hai. Muqaam-e-ghaur hai ke agar aurat ke chehre ka parda laazmi nahi hai to mehram mardaon ki ye taweel fehrist bayaan farmana (mu'az Allah!) kya ek be-maqсад mashq (exercise in futility) hai? Is se saabit hota hai ke islaami shari'at mein aurat ke chehre ka parda laazmi hai aur is hukm se jin mardaon ko istasna haasil hai wo ye hain:

1. Sunan Abi Dawood, Kitaabul Libaas, Baab Maa jaa fil Kabeer, an Abi Hurairah **رضي الله عنه**.

'illaa libu-'uula-tihinna 'aw 'aabaaa-'ihinna إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ

**Tarjuma:** "(Wo apni zeenat zaahir na karein kisi par) siwaye apne shobraon ke ya apne baapaon ke".

Baap ke mafhoom mein chacha, mamu, dada aur nana bhi shaamil hain.

'aw 'aabaaa-'i bu-'uulatihinna 'aw 'abnaaaa- أَوْ أَبْنَائِهِنَّ أَوْ أَبَائِهِنَّ  
'ihinna 'aw 'ab-naaaa-'i bu-'uulatihinna أَبْنَاءُ بُعُولَتِهِنَّ

**Tarjuma:** "Ya apne shobraon ke baapaon ke, ya apne betaon ke, ya apne shobraon ke betaon ke".

Yani shauhar ka wo beta jo uski dusri biwi se hai wo bhi na mehram nahi hai.

'aw 'ikhwaanihinna 'aw baniii أَوْ إِخْوَانِهِنَّ أَوْ بَنِيَّ أَخَوَاتِهِنَّ  
'ikhwaanihinna 'aw baniii 'akha- وَأَخَوَاتِهِنَّ  
waatihinna

**Tarjuma:** "Ya apne bhai'yon ke, ya apne bhai'yon ke betaon (bhatijaon) ke, ya apni behnaon ke betaon (bhaanjaon) ke".

'aw nisaaa-'ihinna أَوْ نِسَائِهِنَّ

**Tarjuma:** "Ya apni (jaan pehchaan ki) aurtaon ke."

Yani aam aurtein bhi na mehram tasawur ki jaayengi. Albatta apne mailjol aur jaan pehchaan ki aurtein is istenayi fehrist mein shaamil hain.

'aw maa malakat 'aymaanuhunna أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

**Tarjuma:** "Ya unke jin ke maalik hain unke daabne haath".

Yani ghulaam aur laundiyaan. Lekin aksar ahl-e-sunnat ulma ke nazdeek ye hukm sirf laundiyaon ke liye hai aur ghulaam is mein shaamil nahi hain.

awittaabi-'iina gayri 'ulil-'irbati أَوْ الشَّيْعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ  
minarrijaali

**Tarjuma:** "Ya aise zeir dast mardaon ke jo is tarah ki gharz nabi rakhte".

Yani aise zeir dast log jo sirf khidmatgaar hon aur apni umar ya zeir dasti wa mehkumi ki bina par khawateen khaana ke mutaliq koi buri niyaat dil mein na laa sakein. Is shart par pura utarne waale mard bhi is istasnayi fehrist mein shumaar honge. Maslan aise khaandani mulazimeen jo kayi pushtaon se gharelu khidmat par mamoor hon.

Pehle baap mulazim tha, phir uska beta bhi isi ghar mein pala badha aur bachpan se hi ghar ki khawateen ki khidmat mein raha. Aise ladke ya mard se ye andesha nahi hota ke wo ghar ki khawateen ke baare mein bura khayaal zehen mein laaye.

'awit-tifillaziina lam yazharuu  
'alaa 'awraatin-nisaaa'; أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ

**Tarjuma:** "Ya un ladkaon ke jo aurtaon ke makhfi mu'amlaat se abhi na-waaqif hain".

Yani wo nabaaligh ladke jin mein aurtaon ke liye fitri rughbat abhi paida nahi hui. Ye un mehram logaon ki fehrist hai jin ke saamne aurat baghair hijab ke aasakti hai. Is ziman mein do baatein mazeed zehen nasheen kar lijiye.

Pehli ye ke is aayat mein ﴿إِلَّا مَا ظَهَرَ مِنْهَا﴾ 'illaa maa zahara minhaa, (siwaye iske jo ismein se az khud zaahir hojaaye) ke alfaaz se baaz log chehra muraad lete hain, jo bil-bidahat bilkul ghalat hai. Suratul Ahzaab mein waarid ehkaam-e-hijab aur ahadees-e-nabwiya ki ru se aurat keliye chehre ka pardah laazmi hai. Ahad Nabawi ﷺ mein hukm-e-hijab aajaane ke baad aurtein khule munh nahi phirti thi. Mere nazdeek in Qur'ani alfaaz se muraad niswaani jism ki saakhat ya iski aisi koi kaifiyat hai jise aurat chupana chaahe bhi to nahi chupa sakti. Maslan kisi khatoon ne burqa pehen rakha hai, chehre ke parde ka ehtemaam bhi kiya hai magar iske liye lambe qad ki kashish ya mutanasib jism ki khubsoorti is sab kuch ke bawajood bhi apni jagah maujood hai, jo beherhaal chupaaye nahi chup sakti.

Dusri ahem baat ye hai ke mazkura mehramaon ke saamne aurat ko sirf chehre ke parde ke baghair aane ki ijazat hai. Satar ke kisi hisse ko unke saamne bhi kholne ki ise ijazat nahi (is mein sirf iske khawind ko istasna haasil hai). Wazeh rahe ke aurat ke chehre, pehchaon se neeche haathaon aur takhnaon se neeche pairaon ke siwa iska tamaam jism iske satar mein shaamil hai. Chunache kisi aurat ko khule baalaon ke saath ya mazkura teen azaa ke alawa jism ke kisi hisse ko khula chordkar apne waalid, bhai ya bete ke saamne bhi aane ki ijazat nahi.

wa laa yaz-ribna bi-'arjulihinna  
liyu'-lama maa yukhfiina min- وَلَا يُضْرَبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ  
ziinatibinn.

**Tarjuma:** "Aur wo apne paaon zameen par maar kar na chalein ke inki is zeenat mein se kuch zaahir hojaaye jise wo chupati hain".

Aurat ki chaal aise na ho jis ki wajah se chaadar ya burqe ke bawajood iske banao singhaar, zewraat waghaira mein se kisi qism ki zeenat ke izhaar ka imkaan ho.

Wa tuubuuu 'ilallaahi jamii-'an 'ayyuhal-Mu'-minuuna la-'allakum 'tuffihuun. وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

**Tarjuma:** "Aur aye able imaan! tum sab ke sab milkar Allah ki janaab mein tauba karo taake tum falah pao".

### AAYAT - 32

Wa 'ankibul-'ayaamaa minkum وَأَنْكِحُوا الْأَيَّامِي مِنْكُمْ

**Tarjuma:** "Aur nikah kar diya karo bewaon ka apne mein se".

Ye bahut ahem hukm hai. Khususi taur par hamare is mu'ashire keliye is mein bahut badi rehnumayi hai jahan hinduwana rasm-oriwaaaj ke asraat ke ba'is bewa ka nikah karna mayoob aur na-pasandidah samjha jaata hai aur iske saath khushi se koi shakhs bhi nikah nahi karna chaahta.

wassaalibiina min 'ibaadikum wa 'imaaa-'ikum: وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۝

**Tarjuma:** "Aur tumhare ghulamaon aur baandiyon mein se jo zi-salahiyat hon".

Tumhare ghulamaon aur baandiyon mein se jo samajhdaar hon aur unke kirdaar ke baare mein bhi tumhein etemaad ho unke aapas mein nikah kardiya karo. Ghulamaon aur kaneezaon ke nikah unke aqaon ki ijazat se hongee aur jab kisi kaneez ka nikah hojaaye ga to phir iske aqa ko uske saath tamatta ki ijazat nahi hogi.

'inyyakuunuu fuqaraaa-'a yug-nibimullaahu min-fazlib: إِنْ يَكُونُوا فُقَرَاءَ يُعْزِهِمُ اللَّهُ مِنْ فَضْلِهِ ۝

**Tarjuma:** "Agar wo tang dast hongee to Allah unhein Apne fazal se ghani kardega".

Chunache ye andesha nahi hona chahiye ke in mein meher waghaira ada karne ki iste'taat nahi to nikah kyunkar karein!

wallaahu Waasi-'un 'Aliim. وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٦﴾

**Tarjuma:** "Aur Allah bahut wusa'at waala, sab kuch jaanne waala hai".

Wo bahut kashaadgi waala hai aur Apne bandaon ke ahwaal waaqe se bakhubi waaqif bhi hai. Is se ye mafhoom bhi nikalta hai ke koi insaan apni tang dasti ko apne nikah ke raaste ki rukawat na samjhe. Use umeed rakhni chahiye ke uski biwi apni qismat aur apna rizq apne saath lekar aayegi aur ye ke nikah ke baad Allah Ta'ala Apne fazal-e-khaas se uske liye rizq ka koi naya darwaza khol deta.

**AAYAT - 33**

*Wal-yasta'-fifillaziina laa yajiduuna nikaahan*

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا

**Tarjuma:** "Aur khud ko bachaye rakhein wo log jo nikah ki qudrat na payein".

Jo log nikah karne ke bilkul isteta'at na rakhte hon, yani unke paas na to meher ada karne keliye kuch ho, na naan nufqe keliye koi zariya-e-ma'ash ho aur na hi sar chupane keliye kisi qism ki chat ka bandobast, to aise logaon ko chahiye ke apni iffat-o-asmata ki hifazat karte rahein aur apni khuwahishaat ko apne qaabu mein rakhein.

*hattaa yugniyahumullaahu min-fazlib.*

حَتَّى يُعْزِبَهُمُ اللَّهُ مِنْ فَضْلِهِ

**Tarjuma:** "Yahan tak ke Allah unhein Apne fazal se ghani karde".

*Wallaziina yabtaguunal-Kitaaba mimmaa malakat 'ay-maanukum*

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ

**Tarjuma:** "Aur jo mukatibat karna chaabein tumbare mumlikaon mein se".

Aaqa aur ghulaam ke darmiyaan azaadi ke mu'ahida ko makatibat kaha jaata hai. Ye mu'ahida ghulaam ki khuwahish aur aaqa ki razamandi se taye paata tha ke aaqa agar apne ghulaam ko azaad karde to wo ek muqararah muddat tak taye shuda raqam apne aaqa ko mu'awaze ke taur par adaa karega.

*fa-kaatibuumhum 'in'alimtum fii-him khayran*

فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

**Tarjuma:** "To un se makatibat kar liya karo, agar tum samjho ke in mein bhalayi hai".

Agar tum mein se kisi ko apne ghulam par etemaad hoke wo apne mu'ahida pura karega aur bhaagne ki koshish nahi karega to use zaroor aise mu'ahida kar lena chahiye. Is hukm se ye bhi zaahir hota hai ke Qur'an ne har is aqdaam ki hausla afzayi ki hai aur har wo raasta kholne ka ihtemaam kiya hai jis se tadrijaan ghulamaon ko azaadi muyasar aaye aur ghulami ka khatima hosake.

wa 'aatuuhum-mim-maalillaabil-  
laziiii 'aataakum.

وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي لَمْ يَكُنْ لَهُ

**Tarjuma:** "Aur unko is maal mein se do jo Allah ne tumhein diya hai",

Yani jin ghulamaon ne mukatibat ki ho tum log Allah ke diye hue maal mein se unki zyada se zyada se maali mu'awinat kiya karo taake wo jald az jald muqararah raqam ada karke azaad ho sakein.

Wa laa tukrihuu fatayaatikum 'alal-  
bi-gaaa-'i 'in 'aradna tabas-sunal

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنِ ارْتَدْنَ تَخَضُّعًا

**Tarjuma:** "Aur apni baandiyon ko badkaari par majboor na kiya karo jabke wo khud paak daaman rehna chaahain".

Iska ye matlab nahi ke agar wo khud paak daaman na rehna chahti hon to unko majboor karne ki ijazat hai. ﴿ إِنِ ارْتَدْنَ تَخَضُّعًا ﴾ 'in 'aradna tabas-sunan ki qaid yahan bataur shart ke nahi balke surat-e-waqiya ki ta'beer keliye hai.

litabtaguu 'arazal-hayaatid-dunyaa.

لِتَبْتَغُوا عَرَصَ الْحَيَاةِ الدُّنْيَا

**Tarjuma:** "Taake tum hasil karo dunya ki zindagi ka samaan".

Arbaon ke haan ye bhi riwaaj tha ke wo apni baandiyon se pesha karwate aur is se haasil hone waali kamayi khud khaate the. Chunache is hukm se zamana jahaliyat ki is sharamnaak riwayat ko bhi khatam kar diya gaya. Isi tarah qabal az islaam arbaon mein ek riwaaj ye bhi tha ke wo apne baap ki bewa'on yani souteli ma'aon se bhi nikah kar liya karte the. Is qabeeh rasam ke khaatme ka hukm Suratun Nisha ki aayat 22 mein diya gaya hai. Goya qabal az islaam arab mu'ashire mein jo mu'ashirati bura'iyaa paayi jaati thein ek ek karke unki islaah kar di gayi.

Wa many-yukrih-hunna fa-  
'innallaaha mim-ba'-di 'ik-raa-  
hibinna Gafuurur-Rahim.

وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ  
غَفُورٌ رَّحِيمٌ

**Tarjuma:** "Aur agar koi unhein majboor karega to yaqeenan Allah unke jabar ke baad bahut bakhshne waala, bahut reham karne waala hai".

Agar koi apni baandi ko badkaari par majboor karega aur khud is baandi ki marzi is mein shaamil nahi hogi to Allah Ta'ala uski majboori ke ba'is uske gunah mu'af farma dega aur is gunah ka wabaal us par hoga jis ne use is kaam keliye majboor kiya hoga.



## AAAYAT - 34

Wa laqad 'anzalnaaa 'ilay-kum 'aayaatim-  
mubayyinaa-tin'waa masalam-  
minallaziina khalaw min-qablikum

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا  
مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ

**Tarjuma:** "Aur Hum ne naazil kardi hain tumhari taraf ye roshan aayaat aur un logoan ke ab'waal bhi jo tum se pehle the".

Jo log tum se pehle ho guzre hain unhone jo ghalat aqa'id ghard rakhe the aur unke andar jo mu'ashirati bura'iyaa paayi jaati thein Hum ne un sab ki nishaan dahi bhi is kitaab mein kardi hai.

wa marw-'izatal-lil-Muttaqiin.

وَمَوْعِظَةً لِّلْمُتَّقِينَ

**Tarjuma:** "Aur abl-e-taqwa keliye nasihat bhi",

Sureh Yunus ki aayat 57 mein bhi Qur'an ko mu'azah (nasihat) qaraar diya gaya hai: ﴿قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ﴾ qad jaaa-'at-kum-marw-'izatum-mir-Rabbi-kum, "Aagayi hai tumhari paas nasihat tumhare Rab ki taraf se".

## AAYAAT 35 TO 40

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِشْكُوَةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ ۖ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۖ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾  
فِي يُبُوتِ أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والصالح رجال لا يلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوما تتقلب فيه القلوب والأبصار ﴿٣٦﴾ ليجزيهم الله أحسن ما عملوا ويزيدهم من فضله ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً ۗ حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٨﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا ۗ وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٣٩﴾

35. 'Allaahu Nuurus-samaa-waati wal-'arz. Masalu Nuur-rihii ka-Misbkaatin-fiihaa Misbaah: 'Al-Misbaahu fii Zujaa-jah: 'az-zujaa-jatu ka-'annahaa kawkabun durriyyuny-yuuqadu min Shajaratin-mubaara-katin-Zay-tuunatil-laa Shargiy-yatinw-wa laa Garbiyyatiny-yakaadu Zay-tubaa yuziii-'u wal law lam tam-sas-hu naar: Nuur-run 'alaa Nuur! Yahdillaahu li-Nuurihii many-yashaaa': wa yazribullaahul-'amsaala linnaas: wallaahu bi-kulli shay-'in 'Aliim.
36. Fii buyuutin 'azinallaahu 'an-turf'a wa yuzkara fiihas-mu-huu yusabbihu lahuu fiihaa bil-guduwwi wal-'aasaal—
37. Rijaaalul-laa tulhihim tijaa-ratunwwa laa bay'un 'an-zikril-laahi wa 'iqaaamis-Salaati wa 'iitaaa-'iz-Zakaah: yakbaa-fuuna Yawman-tataqallabu fiihil-quluubu wal-'absaaru,—
38. Liyajziya-humullaahu 'ab-sana maa 'amiluu wa yaziida-hum-min-fazlih; wallaahu yar-zuqu many-yashaaa'u bigayri hisaab.
39. Wallaziina kafaruuu 'a'-maalu-hum ka-saraabim-bi-qii-'atiny-yahsabuhuz-zam-'aanu maaa-'aa; battaaa 'izaa jaaa-'ahuu lam yajidhu shay-'anwwa wajadallaaha 'indahuu fa'waf-faahu hisaabah: wallaahu Sarii'ul-hisaab.
40. 'Aw kazulumaatin fii babril-lujjiyyiny-yagshaahu marwjum-min-fawqihii marw-jum-min-fawqihii sahaab: zulumaatum-ba'zuhaa fa'wqa ba'z: 'izaaa 'akbraja yadahuu lam yakad yaraa-haa! wa mal-lam yaj-'alil-laahu lahuu nuu-ran-famaa lahuu min-nuur!

Ye is surat ka paanchwan ruku hai jo apne mazameen ke etebaar se bahut ahem hai. Mutalea Qur'an Hakeem ke muntakhab nisaab ke dusre hisse mein imaan ki behes ke ziman mein ek ahem dars (dars 7) is ruku par mushtamal hai. Is ruku ki pehli aayat (aayat 35) Qur'an Majeed ki azeem tareen aayaat mein se hai. Suratul Ahzaab aur Suratun Noor ka aapas mein joda hone ka ta'luq hai. In donon surtaon ke darmiyaan bahut si dusri munasibataon aur mushabihataon ke alawa ek khaas baat ye bhi hai ke Suratul Ahzaab ki aayat 35 bhi isi mauzu par hai, yani imaan aur islaam ki kaifiyat ke hawale se ye donon aayaat Qur'an Majeed ki azeem tareen aayaat mein se hain.

Is ruku mein imaan ke hawale se insaanon ki teen aqsaam zeir-e-behes aayi hain. Is se pehle Suratul Baqarah ke aghaaz mein bhi dawat-e-haq ke radd-e-amal ke hawale se teen qism ki insaanon ka zikr ho

chuka hai. Darasal deen ki dawat aur islami tehreek ke jawaab mein kisi bhi mu'ashire ke andar aamtaur par teen tarah ka radd-e-amal saamne aata hai. Kuch log to nata'ij-o-awaqib se beparwah hokar is dawat par dil-o-jaan se labbaik kehte hain aur phir apne amal se apne imaan aur daawe ki sachchayi saabit bhi kar dikhte hain. Unke muqabile mein kuch log dusri inteha par hote hain. Wo ta'ssub, hasad, zidd aur takabbur ki wajah se inkaar aur mukhalifat par kamar kas lete hain aur aakhir dam tak is par da-te rehte hain. Unke alawa mu'ashire mein ek teesri qism ke log bhi paaye jaate hain. Ye log pure yaqeen aur khuloos ke saath is dawat ko qubool bhi nahi karte aur kuch duniyawi mafadaat aur mutafariq wajuhaat ke pesh-e-nazar mukamal taur par use rad bhi nahi karte. Jab halaat kuch saazgaar ho to ahle haq ke saath dene keliye tayyaar bhi hojaate hain, lekin junhi koi aazma'ish aati hai ya qurbani ka taqaza saamne aata hai to fauran apni raah alag kar lete hain. Aise logoon ki dili kaifiyaat aur kirdaar ka naqsha Suratul Hajj ki aayat 11 mein yun kheencha gaya hai:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۚ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ ذَٰلِكَ هُوَ الْخَسِرَانُ الضَّالِّينَ ﴿١١﴾﴾

*Wa minannaasi many-ya'-budul-laaha 'alaa harf: fa-'in 'asaabahuu khayru-nitma-'an-na bib; wa 'in 'asaabat-hu fit-natu-ningalaba 'alaa wajhib; khasirad-dun-yaa wal-'Aakhi-rah: zaalika huwal-khusraa-nul-mubiin. "Aur logoon mein se koi wo bhi jo Allah ki ibadat karta hai kinaare par rehkar, to agar use koi faida pahunche to iske saath mutma'in rahe aur agar use koi aazma'ish aajaye to munh ke bal ulta phir jaaye. Ye khasara hai dunya aur aakhirat ka, ye babut hi badi tabahi hai".*

Zeir-e-mutalea aayaat mein ek dusre zaawiye se mu'ashire ke teen kirdaraon ka zikr kiya gaya hai. In mein pehli qism aise saleemul fitrat insaanon ki hai jin ke dilaon mein Allah ki mu'arifat fitri taur par paayi jaati hai. Phir jab Wahi ke paigham tak unki rasayi hoti hai to wo iske fayooz-o-barkaat se bhi behtareen andaaz mein mustafez hote hain. Natijatan unka baatin imaan-e-haqeeqi ke noor se jagmaga uthta hai. Aise logoon ki is kaifiyat ko yahan ﴿نُورٌ عَلَىٰ نُورٍ﴾ *Nuurun 'alaa Nuur!* se ta'beer kiya gaya hai. Dusri inteha par wo log hain jin ke dil noor-e-imaan se mehroom hain. Wo khaalis dunya parast insaan hain jin ke daaman jhoot moot ki nekiyon se bhi khaali hain. Unke dilaon mein zindagi bhar nafsiyaati khuwahishaat ke alawa kisi aur khayaal aur jazbe ka guzar tak nahi hota. In logoon ki is kaifiyat ka naqsha

﴿ظَلَمْتُمْ بَعْضُهُمْ فَوْقَ بَعْضٍ﴾ *zulumaatum-ba'zuhaa fawqa ba'z:* ke alfaaz mein kheencha gaya hai. In do inteha'aon ke darmiyaan ek teesra kirdaar bhi hai, jiska zikr yahan kiya gaya hai. Is kirdaar ke haamil wo log hain jin ke dil agarche haqeeqi imaan se mehroom hai, lekin wo apne zameer ko mutma'in karne ya duniyawi aghraaz-o-maqasid keliye neki ke kaam bhi karte rehte hain. Aise logaon ke neik amaal ko yahan saraab se tashbiha di gayi hai.

**AAAYAT - 35**

'Allaahu Nuurus-samaa-waati wal-'arz. ﷲ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۝

**Tarjuma:** "Allah noor hai aasmanaon aur zameen ka".

Masalu Nuur-ribee ka-Mishkaatin مَثَلُ نُورٍ كَمِشْكُوتٍ

**Tarjuma:** "Uske noor ki misaal aise hai jaise ek taaq".

Noor se muraad yahan noor-e-imaan hai, yani Allah par imaan ke noor ki misaal ek taaq ki si hai:

fihaa Misbaah: 'Al-Misbaahu fii Zujaa-jah: ﻓِيهَا مِصْبَاحٌ أَلْمِصْبَاحُ فِي زُجَاجَةٍ ۝

**Tarjuma:** "Is (taaqa) mein ek roshan chiraag hai, wo chiraag sheeshe (ke fanoos) mein hai".

Wo chiraag sheeshe ke fanoos mein rakha gaya hai, jaise pichle zamane mein sheeshe ki chimniyon mein chiraag rakhe jaate the.

'az-zujaajatu ka-'annahaa kawkabun durriyyun أَلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

**Tarjuma:** "Aur wo sheesha ek chamakdaar sitaare ki maanind hai".

Is misaal mein insaani scene ko taaq aur dil ko chiraag se tashbiha di gayi hai. Insaani pasliyon ka dhaancha, jise hum seena kehte hain, ye neeche se chaudi aur upar se tang hone ki wajah se purane zamane ke taaq se mushabihat rakhta hai. Diaphragm jo nichle dhad ke androoni hisse (abdominal cavity) ko scene ke androoni hisse (chest cavity) se alaheda karta hai is taaq ka goya farsh hai jiske upar ye chiraag yani dil rakha gaya hai. Ye dil ek banda-e-momin ka dil hai jo noor-e-imaan se jagmaga raha hai. Ye noor imaan majmua hai noor-e-fitrat (jo is ki ruh ke andar pehle se maujood tha) aur noor-e-Wahi ka.

yuuqadu min Shajaratim-  
mubaara-katin-Zay-tuunatil-  
laa Sharqiy-yatinw-wa laa  
Garbiyyatiny-

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

**Tarjuma:** "Wo (chiraag) jalaya jaata hai zaitun ke ek mubarak darakht se, jo na sharqi hai aur na gharbi".

Kisi darakht par jis simait se dhoop padti ho, isi simait ke hawale se wo sharqi ya gharbi kelata hai. Agar koi darakht kisi aot mein ho ya darkhataon ke jhound ke andar hoto is par sirf ek simait se hi dhoop pad sakti hai. Is lehaz se aisa darakht ya sharqi hoga ya gharbi. Lekin yahan ek misaali darakht ki misaal di jaa rahi hai jo na sharqi hai aur na gharbi. Wo na to kisi aot mein hai aur na hi darakhtaon ke jhound mein, balke wo khule maidaan mein bilkul ek-o-tanha khada hai aur pure din ki dhoop musalsal is par padti hai. Is mazmoon ki ehmiyat ye hai zaitoon ka wo darakht jis par zyada se zyada dhoop padti ho aur mashriq-o-maghrib dono simtaon se padti ho, iske phalaon ka roghan bahut saaf, shafaaf aur alaa miyaar ka hota hai.

yakaadu Zay-tubaa yuziii-'u wal  
law lam tam-sas-hu naar:

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

**Tarjuma:** "Qareeb hai uska roghan (khud ba-khud) roshan hojaaye, chaahke ise aag ne abhi chuwa bhi na ho".

Goya wo aag ke chooye baghair hi bhadak uthne keliye tayyaar hai.

Nuurun 'alaa Nuur!

نُورٌ عَلَى نُورٍ

**Tarjuma:** "Roshni par roshni!"

Yani jab ise aag dikhayi jaaye to wo bhadak uthta hai aur ﴿نُورٌ عَلَى نُورٍ﴾  
Nuurun 'alaa Nuur! ki kaifiyat paida ho jaati hai.

Ye khubsurat misaal imaan ke ajzaaye tarkeebi ke baare mein hai aur mai ne mukhtalif mawaqe par is misaal ki wazahat bahut tafseel se ki hai. Is tafseel ka khulasa ye hai ke fitrat-e-insaani ke andar Allah Ta'ala ki mu'arifat ya is par imaan ki kaifiyat paida'ishi taur par maujood hai, magar dunya mein rehte hue ye mu'arifat mahol aur halaat ke manfi asraat ke ba'is aam taur par ghafflat aur madiyah ke pardaon mein chup kar sha'oor se ojhal hojaati hai. Albatta kuch log is had tak saleemul fitrat hote hain ke unke andar mu'arifat-e-Khudawandi khaarji halaat ke tamaamtar manfi asraat ke bawajood bhi musalsal ujaar aur fa'aal rehti hai.

Fitri mu'arifat ki is roshni ke baad insaani hidayat ka dusra bada zariya ya manba Wahi Ilaahi hai. Wahi ke zariye haasil hone waali hidayat bunyaadi taur par insaani fitrat ke andar pehle se maujood ghair

fa'el aur khuwabeda (dormant) imaan aur mu'arifat-e-Khudawandi ko bedaar aur fa'al (activate) karne mein madad deti hai. Chunache jab Wahi ka paigham logoan tak pahunchta hai to is par har insaan ka radd-e-amal iski fitrat ke mutabiq hota hai. Agar kisi insaan ki fitrat mein takadur hai to wo Wahi ke is paigham ki taraf fauri taur par mutawajah nahi hota. Aise shakhs ki fitrat ki kasafat ko duur karne aur iske andar fitri taur par maujood mu'arifat-e-Khudawandi ko ghaflat ke pardaon se nikaal kar sha'oor ki sateh par laane keliye waqt aur mehnat ki zarurat hoti hai. Dusri taraf ek saleemul fitrat insaan Wahi ke paigham ko pehchaanne mein zarra bhar ta'mal wa takheer nahi karta. Fitri mu'arifat is ke andar chunke pehle se sha'oori sateh par maujood hoti hai isliye noor-e-Wahi junhi iske saamne aata hai iske dil ka aa'ina jagmaga uthta hai aur wo fauran is paigham ki tasdeeq kar deta hai. Aise log paigham-e-Wahi ki fauri tasdeeq ki wajah se "siddiqeen" kehlaate hain. Is hawale se Nabi Mukarram ﷺ ka ye farmaan bhi zehen mein taaza kar lijiye ke: *"Maine jis kisi ko bhi imaan ki dawwat di usne kuch na kuch tauqaf ya taraddud zaroor kiya, siwaye Abu Bakar ؓ ke jinhone ek lambe ka bhi tauqaf nahi kiya"*. Suratut Tauba ki aayat 100 mein jin khush naseeb logoan ko : ﴿ وَالسَّيْقُونَ الْأَوْلُونَ ﴾ *Was-saabi-quunal-'Awwa-luuna*, ka khitaab mila, ye wohi log the jin ki fitrit ke aa'ine ghair mamuli taur par shaffaf the. Dusri taraf isi mahol mein kuch aise log bhi the jin ki fitrat ke takaddur ko duur karne keliye izaafi waqt aur mehnat ki zarurat padi. Aise log baad mein apni apni tabiyat ki kaifiyat aur isteta'at ke mutabiq ﴿ وَالسَّيْقُونَ الْأَوْلُونَ ﴾ *Was-saabi-quunal-'Awwa-luuna* ki pairwi karne waalaon ki saf mein shaamil hote rahe. Un logaon ka zikr isi aayat mein ﴿ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ﴾ *wallazii-nattaba-'uuhum-bi-'ihsaani*, ke alfaaz mein hua hai.

Ayat zeir mutale mein di gayi misaal ko samajhne keliye teil ki mukhtalif aqsaam ke faraq ko samajhna bhi zaruri hai. Purane zamane mein teil ke diye jalaaye jaate the. Hamare haan aam taur par in mein sarsun ka teil jalaya jaata tha jise kadwa teil kaha jaata tha. Ye teil zyada kaseef hone ki wajah se diya silaayi dhikhaane par bhi aag nahi pakad sakta. Chunache ise kapde ya rui ke fateele (batti) ki madad se jalaya jaata tha. Iske muqabile mein petrol bhi ek teil hai jo jalne keliye har waqt betaab rehta hai aur choti si chingaari bhi agar iske qareeb aajaaye to bhadak uthta hai. Jalne ke etebaar se jis tarah kadwe teil aur petrol mein farq hai isi nau'iyat ka farq insaani taba'ia mein bhi paaya jaata hai. Chunache mazkura misaal mein alaa qism ke zaitoon se haasil shuda intehayi shaffaaf teil goya "Siddiqeen" ki fitrat-e-saleem hai jo Wahi Ilaahi ke noor se mustafaiz hone aur ﴿ نُورٌ عَلَى نُورٍ ﴾ *Nuurun 'alaa Nuur!* ki

kaifiyat ko paane keliye har waqt betaab-o-bechain rehti hai. Goya insaani ruh ek noorani ya malkooti cheez hai. Is malkooti ruh se jab Wahi ya Qur'an ke noor ka etesaal hota hai to ﴿نُورٌ عَلَى نُورٍ﴾ Nuurun 'alaa Nuur! ki kaifiyat paida hoti hai aur isi kaifiyat se noor-e-imaan wajood mein aata hai, jis se banda-e-momin ka dil munawwar hota hai.

Yahdillaahu li-Nuurihii many-yashaaa': يَهْدِي اللَّهُ لِنُورٍ مِّنْ نُّورٍ ۗ  
**Tarjuma:** "Allah hidayat deta hai Apne noor ki jis ko chaahata hai".

wa yazribullaahul-'amsaala linnaas: وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ  
 wallaahu bi-kulli shay-'in 'Aliim. شَيْءٍ عَلِيمٌ ۗ

**Tarjuma:** "Aur Allah ye misaalein bayaan karta hai logoan (ki rehnumayi) keliye, jabke Allah to har cheez ka ilm rakhne waala hai".

Ye misaal logoan ko samjhane keliye bayaan ki gayi hai, kyunke insaani zehen aise lateef haqa'iq ko barah-e-raast nahi samajh sakta. Ab aa'indah aayat mein un logoan ke kirdaar wa amal ki jhalak dikhayi jaa rahi hai jin ke dil noor-e-imaan se munawwar hote hain.

**AAYAT - 36**

Fii buyuutin 'azinallaahu 'an- فِي بُيُوتٍ أَذُنُ اللَّهِ أَنْ تَرْفَعَ وَيُذَكِّرَ فِيهَا أَسْمَاءُ ۙ  
 turfa'a wa yuzkara fiihas-mu-huu

**Tarjuma:** "(Us ke noor ki taraf hidayat paane waale) un gharaon mein (paaye jaate hain) jin ke muta'liq Allah ne hukm diya hai ke unko buland kiya jaaye aur un mein uska naam liya jaaye".

Un gharaon se muraad masjid hain aur unhein buland karne ke do mu'ane hain. Ek ye ke masjid ki ta'meer is andaaz aur aise jaghaon par ki jaaye ke wo puri abaadi mein bahut numayan aur markazi haisiyat ki haamil hon aur dusre ye ke in ke mu'anwi taraffa ko yaqeeni banaya jaaye aur har qism ki mu'anwi nijasat se unhein paak rakha jaaye.

yusabbihu lahuu fiihaa bil-guduwawi wal-'aasaal يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۗ  
**Tarjuma:** "Wo tasbeeh karte hain Allah ki in (masajid) mein subah aur shaam".

Ye saaheb-e-imaan log jin ke dilaon mein noor-e-imaan ki qandilein roshan hain wo Allah ke in gharaon mein subah wa shaam Uska zikr aur Uski tasbeeh karte rehte hain.

**AAYAT - 37**

Rijaalul-laa tulhihim tijaa- رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ  
 ratunwwa laa bay'un 'an-zikril- وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۗ  
 laahi wa 'iqaamis-Salaati wa ۗ  
 'iitaaa-'iz-Zakaah:

**Tarjuma:** "Wo jawan mard jinhein ghaafil nahi karti kisi qism ki kai tijarat ya kbareed-o-farokbt Allah ke zikr se, namaaz qaa'im karne se aur zakaat adaa karne se".

yakbaa-fuuna Ya'wman-tataqallabu  
fibil-quluubu wal-'absaaru,

**Tarjuma:** "(Is sab kuch ke barwajood bhi) wo larzaan wa tarsaan rehte hain us din ke tasawur se jis din ulat jaayenge dil aur nigaabein".

### AAYAT - 38

Liyajziya-humullaahu 'ah-sana maa **لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ**  
'amiluu wa yaziida-hum-min-fazlih;

**Tarjuma:** "Taake Allah unhein behtareen jaza de unke amaal ki aur unko Apne fazal se mazeed na'waa'ze".

wallaahu yar-zuqu many-yashaaa'u  
bigayri hisaab.

**وَاللَّهُ يَرِزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ۝**

**Tarjuma:** "Aur Allah jis ko chahta hai ataa karta hai baghair hisaab ke".

Ye to thi ek momin saadiq ke dil aur uski kaifiyat imaan ke baare mein tamseel aur uske kirdaar ki ek jhalak. Ab agli do aayaat mein un logaon ke amaal ke baare mein do tamseelein bayaan ki gayi hain jin ke dil imaan-e-haqeeqi ki roshni se yakseer khaali hain magar wo apne dil ki tasalli aur apne zameer ke itmimaan keliye neiki ke mukhtalif kaam sar anjaam dete rehte hain. In tamseelaon se ye wazeh hota hai aise logaon ki neikiyaan Allah ke haan qaabil-e-qubool nahi hain. In aayaat ka mutalea karte hue Suratul Baqarah ki aayat 177 (Aayatul Bir) ke alfaaz aur in alfaaz ka mafhoom ek dafa apne zehen mein phir se taaza karlein:

**لَيْسَ الدِّبْرَ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الدِّبْرَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ ۚ وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسُّكَّانَ وَابْنَ  
السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ ۚ وَأَتَى الزَّكَاةَ ۚ وَالْمُؤْتُونَ بَعْدَهُمْ إِذَا عَاهَدُوا ۚ  
وَالصِّدِّيقِينَ فِي الْبُيُوتِ وَالصَّرَّاءَ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ۝**

Laysal-birra 'an-tuwalluu wujuuhakum qibalal-Mashriqi wal-Magribi wa laakinnal-birra man 'aama-na billaahi wal-Yawmil-'Aakhi-ri wal-malaaa-ikati wal-Kitaabi wan-nabiyyiin: wa 'aatal-maala 'alaa hubbihii zawil-qurbaa wal-yataamaa wal-ma-saakiina wabnas-sabiili was-saaa-iliina wa fir-rigaab: wa 'agaamas-Salaata wa 'ataaz- Zakaah; wal-muufuuna bi-'ahdihim 'izaa 'ahaduu; was- Saabiriina fil-ba'-saaa-'i wazzarraaaa-'i wa hiinal-ba's. 'Ulaaa-'ikallaziina sadaquu: wa 'ulaaa-'ika humul-Muttaquun.



"Neiki yehi nabi hai ke tum apne chehre mashriq aur maghrib ki taraf phairlo, balke neiki to uski hai jo imaan laaye Allah par, yaum-e-aakhirat par, farishtaon par, kitaabaon par aur nabiyon par. Aur wo maal kharch kare is (maal) ki mohabbat ke barwajood, qarabatdaaron, yateemaon, mohatajaon, musafiraon aur maangne waalaon par aur gardanon ko churdane mein aur qaa'im kare namaaz aur adaa kare zakaat aur jo pura karne waale hain apne ahed ko jab koi ahed karlein, aur sabar karne waale hain faqr-o-faaqa mein, takaleef mein aur jung ki haalat mein. Ye hain wo log jo sachche hain aur yehi haqeeqat mein mutaqa hain".

Ab mulaheza kijiye imaan-e-haqeeqi ke baghair anjaam diye gaye neik amaal ki misaal:

**AAYAT - 39**

Wallaziina kafaruuu 'a'-maalu-  
hum ka-saraabim-bi-qii-'atiny-  
yahsabubuz-zam-'aanu maaa-'aa;

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ  
يَجْسِبُهُ الظَّنُّ مَاءً ۗ

**Tarjuma:** "Aur jo kaafir hain unke amaal aise hain jaise saraab kisi chatyal maidaan mein, piyasa ise paani samajhta hai".

hattaaa 'izaa jaaa-'abuu lam  
yajidhu shay-'anwwa wajadallaaha  
'indahuu fawaf-faahu hisaabah:

حَتَّىٰ إِذَا جَاءَهُ لَعْنٌ مُّجْدَةٌ شَيْئًا وَوَجَدَ اللَّهُ  
عِنْدَهُ فَوْقَهُ حِسَابَهُ ۗ

**Tarjuma:** "Yahan tak ke wo jab uske paas aaya to usne wahan kuch na paaya, albatta usne iske paas Allah ko paaya, to usne pura pura chuka diya use uska hisaab".

wallaahu Sari'ul-hisaab.

وَاللَّهُ سَرِيعُ الْحِسَابِ ۙ

**Tarjuma:** "Aur Allah bahut jald hisaab lene waala hai".

Yani agar kisi shakhs ka dil haqeeqi imaan se mehroom hai to khidmat-e-khalq ke maidaan mein uske kaarnamaon aur dusre neik kaamaon ki Allah ke nazdeek koi wuqa'at nahi. Aisi nekiyaan to goya saraab (dhoka) hain. Jaise sehra mein ek piyasa shakhs saraab (chamakti hui reit) ko paani samajhta hai isi tarah ye log bhi apne amaal ko nekiyon ka dher samajhte hain, lekin roz-e-hisaab in par achanak ye haqeeqat khulegi ke unka koi amal bhi Allah ke haan sharf-e-qubuliyat nahi paa saka. Sureh Ibrahim ki aayat 18 mein aise logoan ke amaal ko raakh ke is dher se tashbiha di gayi hai jo tez aandhi ki zad mein ho.

Is silsile ki dusri misaal in logaon ke baare mein hai jin ki zindagiyaan aise jhoot moot ki nekiyon se bhi khaali hain aur unke baatin sarasar shahwaat-e-nafs aur dunya parasti ki gandagi se bhare pade hain:

**AAAYAT - 40**

*Aw kazulumaatin fii bahril-lujjiyyiny-yagshaahu min-fawqihii maw-jum-min-fawqihii sahaab:* أَوْ كُطِّبَتْ فِي بَحْرِ لُجِيِّ يَعْشُهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ط

**Tarjuma:** "Ya bahut gebre samundar mein andheraon ki manind, use dhaamp leti ho ek moj, iske upar ho ek aur moj, is ke upar ho baadal".

Yani andheri raat hai, samundar ki gehrayi mein moj dar moj ki kaifiyat hai aur upar fiza mein gehre baadal chaaye hue hain. Goya roshni ki kisi ek kiran ka bhi kahin koi wajood nahi.

*zulumaatum-ba'zubaa fawqa ba'z: 'izaaa 'akhraja yadahuu lam yakad yaraa-haa!* طَلَبْتُ بَعْضَهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَهَا ط

**Tarjuma:** "Andhere hi andhere hain ek dusre ke upar, jab wo apna haat nikaalta hai to use bhi nahi dekh sakta".

Mutlaq taariki (absolute darkness) ki is kaifiyat ko urdu muhawere mein yun bayaan kiya jaata hai ke haath ko haath sujhayi nahi deta. Ek French admiral is aayat ko padhkar musalmaan hogaya tha. Uski saari umar samundaraon mein guzri thi aur paani ke neeche absolute darkness ki kaifiyat usne apni aankhaon se dekhi thi. Ye aayat padhkar use baja taur par ye tajassus hua ke kya Muhammad ﷺ ne behri safar bhi kiye the? Aur jab use maloom hua ke Aap ﷺ ne kabhi bhi koi behri safar nahi kiya to usne eteraaf kar liya ke ye Un ﷺ ka kalaam nahi Allah ka kalaam hai, kyunke aise tashbiha to sirf wohi shakhs de sakta hai jo samundar mein ghauta khori karta raha ho aur samundar ki gehrayi mein andheraon ki kaifiyat ko apni aankhaon se dekh chuka ho.

*wa mal-lam yaj-'alil-laahu labuu nuu-ran-famaa labuu min-nuur!* وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ ؕ

**Tarjuma:** "Aur jisko Allah ne hi koi noor ataa na kiya ho to uske liye kahin koi noor nahi hai".

Yani wo log jinki zindagiyaan malma ki nekiyon se bhi khaali hain unke liye andhere hi andhere hain.

## AAYAAT 41 TO 57

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالصَّيْرُطِيُّ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ  
 وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَبِاللَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ اللَّهَ  
 يُرْسِلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ وَيُرْسِلُ مِنَ  
 السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۗ يَكَادُ سَنَا بَرْقِهِ  
 يَذْهَبَ بِالْأَبْصَارِ ﴿٤٣﴾ يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِقَوْمٍ الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ  
 خَالِقُ كُلِّ دَابَّةٍ مِنْ مَاءٍ ۚ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ ۚ وَمِنْهُمْ  
 مَنْ يَمْشِي عَلَى أَرْبَعٍ ۗ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ  
 وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى  
 فِرْقَانَهُمْ مِنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا  
 فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِئْتُ قُلُوبُهُمْ مَرَضًا ۗ  
 إِنَّمَا كَانُوا أَقْبَادًا لِلرِّغَابِ ۚ وَلَٰكِنْ لَمْ يَعْلَمُوا ۗ إِنَّمَا كَانُوا أَقْبَادًا لِلرِّغَابِ ۚ وَلَٰكِنْ لَمْ يَعْلَمُوا ۗ  
 إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٠﴾  
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ الَّذِي يَتَّقُهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥١﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
 لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ ۗ قُلْ لَا تُفْسِدُوا ۖ طَاعَةٌ مَعْرُوفَةٌ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٢﴾ قُلْ  
 أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَإِن تُطِيعُواهُ  
 تَهْتَدُوا ۗ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٣﴾ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
 لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلِيُبَيِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ  
 وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ  
 هُمُ الْفَاسِقُونَ ﴿٥٤﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٥﴾ لَا تَحْسَبَنَّ  
 الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَا لَهُمْ فِي النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٦﴾

41. 'Alam tara 'annallaaha yusabbihu labuu man-fissamaa-waati wal-'arzi wat-tayru saaaftaat? Kullun-qad 'alima salaatabuu wa tasbiibah. Wal-laahu 'Aliimum-bimaa yaf'aluun.

42. Wa lillaabi mulkus-samaa-waati wal-'arz! Wa 'ilillaabil-masiir.

43. *'Alam tara 'annallaaha yuzjii sabaaban summa yu-'allifu baynahuu summa yaj-'alubuu rukaaman-fataraal-wadqa yakbruju min kbilaalih. Wa yunazzilu minas-samaaa'i min jibalin fihaa mim-baradin fayusiibu bihii many-yashaaa'u wa yasrifubuu 'am-many-ya-shaaa'. Yakaadu sanaa barqi-hii yazhabu bil-'absaar.*
44. *Yuqallibullaahul-layla wannahaar: 'inna fii zaalika la-'ibratalli-'ulil-'absaar!*
45. *Wallaahu khalaga kulla daaabbatim-mim-maaa': fa-minhum-many-yamshii 'alaa batnih; wa minhum-many yamshii 'alaa rijlayn; wa minhum-many-yamshii 'alaaa 'arba'. Yakhlugullaahu maa yashaaa'; 'innallaaha 'alaa kulli shay-'in-Qadiir.*
46. *Laqad 'anzalnaaa 'Aayaa-tim-mubayyinaat: wallaahu yahdii many-yashaaa'u 'ilaa Siraatim-Mustaqiim.*
47. *Wa yaquuluuna 'aamannaa billaahi wa bir-Rasuuli wa 'ata'-naa summa yatawallaa fariiqum-minhum-mim-ba'-di zaalik: wa maaa 'ulaaa-'ika bil-Mu'-miniin.*
48. *Wa 'izaa du-'uuu 'ilallaahi wa Rasuulihii li-yahkuma bay-nahum 'izaa fariiqum-minhum-mu'-rizuun.*
49. *Wa 'iny-yakul-labumul-haqqu ya'-tuu 'ilayhi muz-'iniin.*
50. *'Afi quluubihim marazun 'amirtaabuuu 'am yakbaafuuna 'any-yahiifallaahu 'alayhim wa Rasuuluh? Bal 'ulaaa-'ika humuz-zaalimuun.*
51. *'Innamaa kaana qawlal-Mu'-miniina 'izaa du-'uuu 'ilallaahi wa Rasuulihii liyah-kuma baynahum' any-yaqu-luu "Sami '-naa wa 'ata'-naa." wa 'ulaaa-'ika humul-Mufli-huun.*
52. *Wa many-yuti-'illaaha wa Rasuulahu wa yakshallaaha wa yattaqhi fa-'ulaaa-'ika humul-Faaa-'izuun.*
53. *Wa 'aqsamuu billaahi jahda 'aymaanibim la-'in 'amar-tabum layakhrujunn. Qul laa tuqsimuu: taa-'atum-ma'-ruu-fah; 'innallaaha khabiiirum-bimaa ta'-maluun.*
54. *Qul 'atii-'ullaaha wa 'atii-'ur-Rasuul: fa-'in-tawallaaw fa-'innamaa 'alayhi maa hummila wa 'alaykum-maa humiltum. Wa'in tutii-'uubu tahtaduu. Wa maa 'alar-Rasuuli 'illal-Balaagul-mubiin.*
-

55. *Wa-'adallaa-hullaziina 'aa-manuu minkum wa 'amilus-saalibaati layastakh-lifannahum fil-'arzi kamastakh-lafal-laziina min qablihim: wa la-yumakkinanna lahum diina-humullazir-tazaa lahum wa layubaddi-lannahum mim-ba'-di khawfihim 'amnaa: ya'-bu-duunanii laa yusbrikuuna bii shay-'aa. Wa man kafara ba'-da zaalika fa-'ulaaa-'ika hu-mul-faasiquun.*
56. *Wa 'aqiimus-Salaata wa 'aatuz-Zakaata wa 'atii-'ur-Rasuula la-'allakum turhamuun.*
57. *Laa tahsabannallaziina kafaruu mu'-jiziina fil-'arz: wa ma'-waahumun-Naar: wa la bi-'sal-masiir!*

### AAYAT - 41

'Alam tara 'annallaaha yusabbihu  
lahuu man-fissamaa-waati wal-'arzi **أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ**

**Tarjuma:** "Kya tum dekhte nahi ho ke Allah ki tasbeeh karte hain jo koi aasmanon aur zameen mein hain."

Na sirf aasmanon aur zameen ki tamaam makhluqaat Allah ki tasbeeh karti hain balke in donon (asmaan wa zameen) ke mabeen jo makhloq hai wo bhi is mein shaamil hain.

wat-tayru saaaffaat? Kullun-qad **وَالطَّيْرُ طَبَّتْ كُلُّ قَدَعَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ**  
'alima salaatahuu wa tasbiihah.

**Tarjuma:** Aur paraon ko phailaaye hue parinde bhi. Har ek ne jaan li hai apni namaaz aur tasbeeh".

Yehi mazmoon Sureh Bani Isra'il ki aayat 44 mein is tarah aaya hai: **﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِ اللَّهِ وَلَكِنْ لَمْ تُفْقَهُوا تَسْبِيحَهُمْ ﴾** wa 'immin-shay-'in 'illaa yusabbihu bi-Hamdihii wa laakil-laa tafqahuuna tasbiihahum: Ke koi cheez is kaaynaat mein aisi nahi hai jo Allah ki tasbeeh wa tamheed na kar rahi ho, lekin tum logaon ko unke tareeqa-e-tasbeeh ka sha'oor nahi hosakta.

Wal-laahu 'Aliimum-bimaa yaf'aluun.

**وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾**

**Tarjuma:** "Aur Allah khoob jaanta hai jo wo karte hain".

### AAYAT - 42

Wa lillaahi mulkus-samaa-waati **وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾**  
wal-'arz! Wa 'ilallaabil-masiir.

**Tarjuma:** Aur Allah hi keliye hai asmaanon aur zameen ki baadshahi aur Allah hi ki taraf laut jaana hai".

## AAAYAT - 43

'Alam tara 'annallaaha yuzjii sabaaban

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا

**Tarjuma:** "Kya tum dekhte nabi hoke Allah baank kar laata hai baadlaon ko".

Samundar ke bukharaat se baadal bante hain aur hawa'on ke dosh par hazaraon meel ka safar taye karke kahin ke kahin pahunch jaate hain.

summa yu-'allifu baynahuu summa  
yaj-'alubuu rukaaman

ثُمَّ يُؤَلِّفُ بَيْنَهُمْ يَجْعَلُهُ رُكَّامًا

**Tarjuma:** "Phir wo unhein aapas mein jod deta hai, phir unhein teh-bar-teh kar deta hai".

Jin logaon ko hawayi safar ka tajruba hai unhone baadal ke teh-bar-teh ka manzar apni aakhaon se dekha hoga. Abar aalood mausam mein baaz auqaat yun bhi hota hai ke baadlaon ki ek teh se mein jahaaz upar chardta hai aur iske baad fiza saaf hoti hai. Phir upar jaakar baadlaon ki ek aur teh hoti hai. Is tarah muta'adad tehen hosakti hain.

fataral-wadqa yakhruju min khilaalih.

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ؕ

**Tarjuma:** "To tum dekhte hoke baarish unke darmiyaan mein se barasti hai".

Wa yunazzilu minas-samaaa'i min  
jibaalin fihaa mim-baradin

وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ

**Tarjuma:** "Aur Allah aasmaan se - uske andar ke pahadaon se - ole barsaata hai".

Jab zameen par ole pur shiddat se baras rahe hon to yun ma'loom hota hai jaise aasmaanon mein olaon ke pahdaad hain.

fayusiibu bihii many-yashaaa'u wa  
yasrifuhuu 'am-many-ya-shaaa'.

فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ؕ

**Tarjuma:** "To wo pahunchata hain un (olaon) ko jis par chaahta hai aur unka rukh pher deta hai jis se chaahta hai".

Jab kisi kheti ko kisi wajah se barbaad karna maqsood to is par Allah ki mashiyat se ye ole baras padte hain aur jis kheti ko wo tabah karna nahi chaahta uski taraf se unke rukh pher deta hai. Baaz auqaat dekhne mein aata hai ke ek khet olaon se tabah hogaya, lekin iske saath hi dusra khet bilkul salamat raha.

Yakaadu sanaa barqi-hii yazhabu  
bil-'absaar.

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ۖ

**Tarjuma:** "Qareeb hai ke uski bijli ki kond logoan ki nigahaon ko uchak lejaaye".

## AAAYAT - 44

Yuqallibullaahul-layla wannahaar:  
'inna fii zaalika la-'ibratalli-'ulil-  
'absaar!

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

**Tarjuma:** "Allah adalta badalat rehata hai raat aur din ko. Yaqeenan is mein ibrat ka samaan hai aankhaon waalaon keliye".

## AAAYAT - 45

Wallaahu khalaqa kulla daaabbatim-  
mim-maaa': fa-minhum-many-  
yamsbii 'alaa batnih;

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۖ فَمِنْهُمْ  
مَّن يَّسْتَشِي عَلَى بَطْنِهِ ۖ

**Tarjuma:** "Aur Allah ne banaya hai har jaandar ko paani se, to un mein se kuch aise (jaanwar) hain jo apne pet ke bal chalte hain".

Ye wo jaandar hain jinhein hum reptiles kehte hain. Inki taangein waghaira nahi hoti aur wo pet ke bal rengte hain.

wa minhum-many yamsbii 'alaa rijlayn;

وَمِنْهُمْ مَّن يَّسْتَشِي عَلَى رِجْلَيْنِ ۖ

**Tarjuma:** "Aur un mein kuch wo hain jo do taangaon par chalte hain".

Khud hum insaan bhi isi makhlooq mein shaamil hain. Insaanaon ke alawa parinde, ban maanus (chimpanzies) aur gorille bhi do taangaon par chalte hain. Koi aur makhlooq bhi aisi hosakti hain jo do taangaon par chalti ho.

wa minhum-many-yamsbii 'alaaa 'arba'.

وَمِنْهُمْ مَّن يَّسْتَشِي عَلَى أَرْبَعٍ ۖ

**Tarjuma:** "Aur un mein kuch aise hain jo chaar taangaon par chalte hain".

Zameeni haiwanaat mein se chaar taangaon waalaon ki tedaad sab se zyada hai.

Yakbluqullaahu maa yashaaa';  
'innallaaha 'alaa kulli shay-'in-  
Qaadir.

يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

**Tarjuma:** "Allah paida karta hai jo chaahata hai. Yaqeenan Allah har cheez par qaadir hai".

Aa'indah aayaat mein munafiqeen ka zikr hone jaa raha hai. Is se pehle Sureh Yunus se lekar Suratul Mominoon tak chaudah surtain musalsal Makkiyaat thi. Makkah mein munafiqeen to the nahi lehaza tamaam Makki suraton mein na to nifaaq ka zikr aaya aur na hi

munafiqeen ka tazkera hua. In Makki surtaon mein guftafu ka rukh zyadatar mushrikeen-e-Makkah ki taraf hi raha hai. Kahin kahin ahl-e-kitaab ka zikr bhi aaya hai, lekin unhein barah-e-raast mukhatib nahi kiya gaya. Iske alawa in surtaon mein Huzoor ﷺ ko aur Aap ﷺ ki wasatat se ahl-e-imaan ko bhi mukhatib kiya jaata raha hai. Suratun Noor ka nuzool Madni daur ke ain wast yani 6 Hiri mein hua tha aur us waqt Madina ke andar achchi khaasi tedaad mein munafiqeen maujood the. Yehi wajah hai ke unke kirdaar ka tazkera is surat mein aaya hai.

#### AAYAT - 46

Laqad 'anzalnaaa 'Aayaa-tim-  
mubayyinaat: wallaahu yahdii many-  
yashaaa'u 'ilaa Siraatim-Mustaqim. لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

**Tarjuma:** "Humne naazil kardi hain roshan aayaat. Aur Allah hidayat deta hai jisko chahta hai seedhe raaste ki taraf".

#### AAYAT - 47

Wa yaquuluuna 'aamannaa billaahi  
wa bir-Rasuuli wa 'ata'-naa وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا

**Tarjuma:** "Aur (kuch log wo bhi hain jo) kehte hain hum imaan laaye Allah aur Rasool ﷺ par aur hum ne ita'at qubool ki".

summa yatawallaa fariiqum-  
minhum-mim-ba'-di zaalik: ثُمَّ يَتَوَلَّى فِرْقٍ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ ۗ

**Tarjuma:** "Phir iske baad un mein se ek fareeq peeth pher jaata hai".

Ye log Allah aur Uske Rasool ﷺ par imaan ka iqraar bhi karte hain, ita'at ka dum bhi bharte hain lekin is ke baad unka tarz-e-mal kuch aur hota hai.

wa maaa 'ulaaa-'ika bil-Mu'-miniin. وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

**Tarjuma:** "Aur ye log dar haqeeqat momin nahi hai".

#### AAYAT - 48

Wa 'izaa du-'uuu 'ilallaahi wa  
Rasuulibii li-yahkuma bay-nahum إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا  
'izaa fariiqum-minhum-mu'-  
rizuun. فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

**Tarjuma:** "Aur jab unhein bulaya jaata hai Allah aur Uske Rasool ﷺ ki taraf ke Wo ﷺ unke mabeen faisla karein, to us waqt un mein se ek giroh kanni katra jaata hai".



Munafiqeen ke is rawayye ka zikr Suratun Nisa mein bhi aaya hai. Ye log faislaon keliye apne tanaza'at Rasoolullaah ﷺ ke bajaye yahudiyon ke paas le jaane ko tarjeeh dete the. Isliye ke Huzoor ﷺ ke faisle mubna bar-insaaf hone ki wajah se aam taur par unke khilaaf hi jaate the.

**AAAYAT - 49**

Wa 'iny-yakul-lahumul-haqqu ya'-  
tuuu 'ilayhi muz-'iniin. وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعَبِينَ ﴿٤٩﴾

**Tarjuma:** "Aur agar haq unke liye ho to wo aate hain Rasool ﷺ ki taraf bade ita'at kesh bankar".

Agar kisi mu'amle ya tanaza'a mein wo haq bajanib hon aur unhein yaqeen hoke faisla unhi ke haq mein hoga to is mu'amle ko lekar bade ita'at sha'ar bante hue pure etemaad aur yaqeen ke saath Huzoor ﷺ ke paas aajaate hain.

**AAAYAT - 50**

'Afi quluubihim marazun  
'amirtaabuuu 'am yakhaafuuna  
'any-yahiifallaahu 'alayhim wa  
Rasuuluh? أَفِ قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ  
أَنْ يَخِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ

**Tarjuma:** "Kya unke dilaon mein rog hai? Ya ye log shak mein muabta hain? Ya unhein andesha hai ke Allah aur Uska Rasool ﷺ unke saath na insaafi karenge?"

Bal 'ulaaa-'ika humuz-'zaalimuun. بَلْ أَوْلِيكُمُ الظَّالِمُونَ ﴿٥٠﴾

**Tarjuma:** "Balke haqeeqat mein ye log zaalim hain".

Chunke ye log haqeeqi imaan se mehroom hain, isliye is khot ka aks inke kirdaaron mein numayaan hain.

**AAAYAT - 51**

'Innamaa kaana qawlal-Mu'-  
miniina 'izaa du-'uuu 'ilallaahi wa  
Rasuulihii liyah-kuma baynahum' إِذَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ  
لِيُحْكَمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا  
'ata'-naa. "Sami '-naa wa

**Tarjuma:** "Haqeeqi momineen ko to jab Allah aur Uske Rasool ﷺ ki taraf bulaya jaata hai ke wo unke mabeen faisla karen to unka qaul bas ye hi hota hai ke humne suna aur humne maana!"

Ke hum to faisle keliye Rasoolullaah ﷺ ke huzoor haazir hain. Aap ﷺ jo bhi faisla karenge hamein basar-o-chashm qubool hoga.

wa 'ulaaa-'ika humul-Muflī-huun.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

**Tarjuma:** "Aur wohi log hain falaah paane waale".

### AAAYAT - 52

Wa many-yuti-'illaaha wa Rasuulahuu  
wa yakhsballaaha wa yattaqhi fa-'ulaaa-  
'ika humul-Faaa-'izuun.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ  
فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

**Tarjuma:** "Aur jo koi Allah aur Uske Rasool ﷺ ki ita'at karta hai aur Allah ka khauf rakhta hai uska taqwa ikhtiyaar karta hai, to wohi log hain jo kaamyaab hone waale hain".

### AAAYAT - 53

Wa 'aqsamuu billaabi jabda  
'aymaanibim la-'in 'amar-tabum  
layakhrujunn.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَإِنْ أَمَرْتَهُمْ  
لَيَخْرُجْنَ ۗ

**Tarjuma:** "Aur wo Allah ki qasmein khaakar kehthe hain, apni imkaani had tak pakki qasmein ke agar Aap ﷺ unhein hukm denge to zaroor nikalenge".

Munafiqeen se jab bhi kisi qurbani ka taqaza kiya jaata ya jihaad keliye nikalne ka marhala aata to wo bahane tarashte hue qasmein khaate ke hamein falaan majboori hai, falaan masla dar pesh hai, lekin agar Aap ﷺ hukm denge to hum beher haal Aap ﷺ ke saath zaroor niklenge. Jamati zindagi mein ye namuma aaj bhi dekhne ko milta hai. Ameer ki taraf se ek wazeh hukm aajane ke baad bhi kuch log bahane banate hain, apni ma'zoori ka izhaar karte hain aur majbooriyan ginwane ke baad yun bhi kehthe hain ke "Waise agar Aap hukm den to hum haazir hain!" Goya jo pehle hukm diya gaya hai wo hukm nahi hai? Ameer ki baat ko aap hukm kyun nahi samajh rahe?

To kya jihaad keliye ek wazeh hukm ke baad munafiqeen ye tawaqe rakhte hain ke Huzoor ﷺ un mein se har ek ki alag alag khushamad karke ise raazi karen ke aji! Aap zaroor jihaad keliye tashreef le jaayein!

Qul laa tuqsimuu: taa-'atum-ma'-ruu-fah;

قُلْ لَا تَقْسِمُوا بِطَاعَةِ مَعْرُوفٍ ۗ

**Tarjuma:** "Aap ﷺ unse kehiye ke tum log qasmein na khao, bas maroof tareeqe se ita'at ikhtiyaar karo".

Jab tum log mujhe Allah ka Rasool tasleem karne aur mujh par imaan laane ka dawa karte hoto baaqi tamaam ahl-e-imaan ki tarah meri ita'at ikhtiyaar karo. Meri taraf se jo hukm tumhein diya jaata hai ise qubool karo.

'innallaaha khabiirum-bimaa ta'-maluun. ﴿٥٤﴾ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

**Tarjuma:** "Yaqeenan jo kuch tum kar rahe ho Allah is se bakhabar hai".

**AAYAT - 54**

Qul 'atii-'ullaaha wa 'atii-'ur-Rasuul: ﴿٥٥﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

**Tarjuma:** "(Aye Nabi ﷺ!) Aap kehiye ke tum log ita'at karo Allah ki aur ita'at karo Rasool ﷺ ki".

Qabal azeem Suratun Nisa ke mutale ke dauraan wazahat ki jaa chuki hai ke munafiqeen par teen amoor bahut bhaari the. Yani Huzoor ﷺ ki shakhsi ita'at, jihaad-o-qataal keliye nikalana aur hijrat. Chunache aayat zeir nazar mein in teen mein se pehle mu'amle yani Allah aur Rasool ﷺ ki ita'at ke baare mein takeed ki jaa rahi hai.

fa-'in-tawallaaw fa-'innamaa 'alayhi maa hummila wa 'alaykum- ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حَبِئْتُمْ  
maa humiltum.

**Tarjuma:** "Phir agar tum munh modte ho to sun rakho ke Hamare Nabi ﷺ par sirf wobi zimmedaari hai jo Un ﷺ par daali gayi hai aur tum par wo zimmedaari hai jo tum par daali gayi hai".

Rasoolullaah ﷺ ki zimmedaari logaon tak Allah ka paigham pahunchane ki had tak hai aur Aap ﷺ se isi zimmedaari ke silsile mein pucha jaayega. Ab jab Aap ﷺ ne tum logaon tak Allah ka paigham pahuncha kar apni ye zimmedaari ada kardi hai to is ke baad in ehkaam ki ta'meel karna aur Allah ke deen keliye tan man dhan qurbaan karna tum logoan ki zimmedaari hai aur tum log apni isi zimmedaari ke baare mein Allah ke haan mas'ool hoge.

In alfaaz mein jama'ati zindagi ke nazm-o-zabt ke baare mein ek bahut hi ahem aur bunyadi raahnuma asool faraham kiya gaya hai ke har koi apni is zimmedaari ki fikr kare jiske baare mein wo mas'ool hai. Jama'ati zindagi mein infaradi sateh par aksar shikayaat paida hojaati hain, yahan tak ke ek ghazwe ke mauqe par Huzoor ﷺ jab maal-e-ghanimat taqseem kar rahe the to Bani Tameem ke ek shakhs ne kaha:

إِعْدِلْ يَا رَسُولَ اللَّهِ *Idil ya Rasoolallaah! "Aye Allah ke Rasool, Aap adal karen!"* Goya (na'uzbillaah) Aap ﷺ adal nahi kar rahe the. Is gūstaakhi ke jawaab mein Aap ﷺ ne ghusse mein farmaya: *وَيْلَكَ وَمَنْ يَعْدِلْ إِذَا أَمَرَ أَعْدِلْ*؛ *Waylaka waman ya'dilu izaalam a'dil?*<sup>1</sup> *"Tum barbaad hojao, agar mein adal nahi karunga to phir kaun adal karega?"* Isi tarah jama'ati zindagi ke mu'amlaat mein kisi shakhs ko bhi apne ameer se shikayat ho sakti hai ke ameer ne iske saath zyadati ki hai. Aisi surat mein is aayat mein diye gaye usool ko madd-e-nazar rakhna chaahiye ke jis shakhs ki jo zimmedaari hai iske baare mein wo Allah ke haan jawaabdah hai. Agar koi shakhs apni zimmedaari mein kami ya kotahi karega ya koi kisi ke saath zyadati karega to Allah ke haan har kisi ka theek theek hisaab hojayega. Chunache jama'at ke andar ek shakhs ko kisi shikayat ki surat mein naraaz hokar baith rehne ke bajaye ye sochna chaahiye ke mai apni zimmedaari ki fikr karun jiska mujh se hisaab liya jaana hai. Jahan tak ameer ki zyadati ka mu'amla hai to is silsile mein wo khud hi Allah ke haan jawaabdah hoga. Use ye bhi yaqeen hona chaahiye ke Allah ke haan har kisi ke saath zyadati ki talaafi bhi kardi jaayegi.

Is surat ki aakhri aayaat mein jama'ati zindagi se muta'liq bahut ahem hidayaat di gayi hain. In aayaat par mushtamal ek ahem dars hamare "Mutalea Qur'an Hakeem ke muntakhab nisaab 2" mein shaamil hai. "Muntakhab nisaab 2" ke mauzu'at jama'ati zindagi aur iske mu'amlaat wa masa'il se hi muta'liq hain. Zahir hai aqamat-e-deen ka kaam infaradi taur par to ho nahi sakta. Iske liye ek jama'at ya tanzeem ki tashkeel to beher haal nagazeer hai. Qur'an ne aise jama'at ko "*Hazbullab*" ka naam diya hai aur iski kaamyabi ki zamanat bhi di hai: ﴿فَإِنْ حُزِبَ اللَّهُ هُمُ الْغَالِبُونَ﴾ *Fa-'inna Hiz-ballaabi humul-gaali-buun.* (Al-Ma'idah). Hadees mein bhi is baare mein *يَدُ اللَّهِ عَلَى الْجَمَاعَةِ* *Yadullaahi 'alal jama'at*<sup>2</sup>, ki khushkhabri di gayi hai ke jama'at ke upar Allah ka haath hai. Yani jama'at ko Allah Ta'ala ki ta'eed aur nusrat haasil hai.

Jaise aqamat-e-deen keliye jama'at ka qiyaam nagazeer hai isi tarah jama'at keliye nazm aur discipline bhi zaruri hai aur discipline keliye qawa'id-o-zawabat ki paabandi bhi laazmi hai. Phir jama'at ke andar paida hone waale masa'il ke tadraak aur hal keliye kuch tadabeel ikhtiyaar karne ki zarurat hai. Chunache in sab amoor se muta'liq rehnumayi ke liye agar hum Qur'an se ruju karen to mukhtalif muqamaat par

1. Ye hadees Sahih Bukhari aur Sahih Muslim ki muta'adad kutub aur abwaab mein naqal hui hai.
2. Sunan Al-Nisayi, Kitaab Tahreem Al-Dum, Baab min Faariqul Jama'at.

hamein badi umdah rehnumayi milti hai. Aise hi muqamaat se aayaat ka intekhaab karke muntakhab nisaab 2 muratib kiya gaya hai.<sup>1</sup>

Wa'in tutii-'uubu tahtaduu. Wa وَأِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ  
 maa 'alar-Rasuuli 'illal-Balaagul- إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾  
 mubiin.

**Tarjuma:** "Aur agar tum Un ﷺ ki ita'at par kaarband rahoge to tabhi tum hidayat yaafta hoge. Aur (Hamare) Rasool ﷺ par koi zimmedaari nahi hai siwaye saaf saaf pahuncha dene ke".

Agli aayat ko "aayat-e-astekhilaaf" ka naam diya gaya hai. Ye ek taweel aayat hai aur Qur'an ki azeem tareen aayaat mein se hai.

### AAAYAT - 55

Wa-'adallaa-hullaziina 'aa-manuu وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
 minkum wa 'amilus-saalihaati

**Tarjuma:** "Allah ka waada hai tum mein se un logaon ke saath jo imaan laayen aur neik amal karen".

Ye waada mehez maurusi aur naam ke musalmanon keliye nahi hai, jo Allah ke ehkaam ki kulli ta'meel ko apne sha'ar banane aur Uske raaste mein jaan-o-maal ki qurbani dene keliye sanjeedah na hon, balke ye waada to un momineen-e-saadiqeen keliye hai jo imaan aur amal-e-saleha ki shara'it puri karen. Yani jo imaan-e-haqeeqi ke tamaam taqazaon ko pura karne keliye har waqt kamar basta rehte hon.

layastakh-lifannahum لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ  
 kamastakh-lafal-laziina min qablihim: الَّذِينَ مِنْ قَبْلِهِمْ

**Tarjuma:** "Ke wo zaroor unhein zameen mein khilafat (ghalba) ataa karega, jaise Usne un se pehle waalaon ko khilafat ataa ki thi".

Yani aye Ummat-e-Muhammad ﷺ ! Agar tum log imaan-e-haqeeqi aur amaal-e-saleha ki do shara'it puri karoge to Allah Ta'ala tumhein zameen mein is tarah ghalba aur eqtedaar ataa karega jis tarah is se pehle Usne Hazrat Taloot, Hazrat Dawood aur Hazrat Suleman ﷺ ko khilafat ataa ki thi ya Hazrat Suleman ﷺ ke baad Bani Isra'il ko makkabi sultanat ki surat mein eqtedaar ataa kiya tha. Is aayat mein khilafat ke waade ko teen mukhtalif andaaz mein bayaan kiya gaya hai. Awwal to ya takeedi waada hai ke Allah laziman musalmanon ko bhi

1. Mohtaram Dr. Sahab ﷺ ki taleef "Hazbullaah ke ausaaf aur ameer wa mamooreen ka baahmi ta'luq: Muntakhab Nisaab (2) ke duroos par hi mushtamal hai. (Muratib)

khilafat ataa farmayega jaise Usne sabeqa ummat ke ahl-e-imaan ko khilafat ataa ki thi. Phir farmaya:

*wa la-yumakkinanna lahum diina-  
humullazir-tazaa lahum*

وَلْيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

**Tarjuma:** "Aur wo zaroor unke is deen ko ghalba ataa karega jo unke liye Usne pasand kiya hai".

Allah Ta'ala Apne pasandidah deen ko laziman ghalib karega. Zaahir baat hai ke jahan musalmanon ki khilafat hogi wahan laziman Allah ke deen ka ghalba hoga aur agar kisi hukumat mein Allah ka deen ghalib hoga to wo laziman musalmanon hi ki khilafat hogi. Goya bunyadi taur par to ye ek hi baat hai, lekin sirf khilafat ki ehmiyat ujagar karne ke liye pehli baat ko yahan dusre andaaz mein duhraya gaya hai. Albatta yahan is deen ka khususi taur par zikr kiya gaya hai jo Allah ne musalmanon keliye pasand farmaya hai. Suratul Ma'idah ki aayat 3 mein baqaidah naam lekar bataya gaya hai ke Allah ne tumhare liye deen islaam ko pasand farmaya: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ *'Al-yawma 'ak-maltu lakum Diina-kum wa 'at-mam-tu 'alaykum ni'-matii wa razii-tu lakumul-'ISLAAMA Diinaa.* "Aaj ke din Maine tumhare liye tumhare deen ki takmeel farmadi hai, aur tum par Apni nemat ka itmaam farma diya hai, aur tumhare liye Maine pasand kar liya hai islaam ko bahaisyat deen ke". Beher haal dusri baat yahan ye batayi gayi ke khilafat milegi to iske natije ke taur par Allah ka deen laziman ghalib hoga. Aur teesri baat:

*wa layubaddi-lannahum mim-ba'-  
di khaufihim 'ammaa:*

وَلْيُبَدِّلْ لَهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

**Tarjuma:** "Aur wo unki (maujudah) khauf ki haalat ke baad isko laziman aman se badal dega".

Ye is kaifiyat ki taraf isharah hai jo hijrat ke fauran baad ke zamane mein musalmanon par taari thi. Is zamane mein Madine ke andar musalsal emergency ki si haalat thi. Falaan qabele ki taraf se hamle ka khatra hai! Falan qabeela jung ki tayariyon mein masroof hai! Kal Quresh Makkah ki taraf se ek khaufnaak saazish ki khabar pahunchi thi! Aaj Abu Aamer Raaheb ke ek shaitani mansube ki itela aan pahunchi hai! Gharz hijrat ke baad paanch saal tak musalmaan musalsal ek khauf ki kaifiyat mein zindagi basar karne par majboor rahe. Is surat-e-haal mein unhein khushkhabri sunayi jaa rahi hai ke ab khauf ki wo kaifiyat aman se badalne waali hai.

Teenon waadaon ke baare mein ek ahem nukta ye hai ke yahan baar baar huroof-e-takeed istemaal hue hain. Teenon af'aal mein mazare se laam maftooh aur baad mein "noon" mushadad aaya hai, goya teenon waade nihayat takeedi waade hain.

ya'-bu-duunanii laa yushrikuuna bii shay-'aa. يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا

**Tarjuma:** "Wo Meri hi ibadaat karenge aur Mere saath kisi cheez ko shareek nahi tehrayenge".

Mere nazdeek ye hukm mustaqbil se mutaliq hai. Yani jab Mera deen ghalib aajayega to phir musalman khaalis Meri bandagi karenge aur kisi qism ka shirk gawara nahi karenge. Iska matlab ya hai ke jab tak Allah ki hukumat qaa'im nahi hogi to mu'ashira shirk se kulli taur par paak nahi hosakega. Jaise hum Pakistan ke musalman shehri aaj qaumi aur ijtemayi etebaar se kufr-o-shirk ke mahol mein zindagi basar kar rahe hain. Aaj agar hum sab infaradi taur par apne zaati aqa'id bilkul durust bhi karlein aur apne aap ko tamaam mushrikaana auhaam se paak karke aqeeda-e-tauheed ko raasikh bhi karlen to bhi hum khud ko shirk se kulli taur par paak karne ka daawa nahi kar sakte. Yani jab tak mulk mein Allah ka qanoon naafiz aur Allah ka deen amlī taur par ghaalib nahi hojaata aur jab tak mulk mein dusre qawaneen ke bajaye Allah ke qanoon ki bala dasti qaa'im nahi hojaati us waqt tak us mulk ke shehri hone ke etebaar se hum kufr aur shirk ki ijtimai'iyat mein barabar ke shareek rahenge. Chunache kisi mulk ya ilaaqe mein amalan tauheed ki takmeel us waqt hogi jab Allah ke farmaan ke mutabiq deen kul ka kul Allah keliye hojaayega: ﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ *wa ya-kuunad-Diinu kullubuu lillaah*; (Al-An'faal: 39).

*Wa man kafara ba'-da zaalika fa-* وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ ﴿٣٩﴾  
*'ulaaa-'ika hu-mul-faasiqun.*

**Tarjuma:** "Aur jo uske baad bhi kufr kare to aise log hi faasiq hain".

Iska ek mafhoom to ye hai ke deen ke ghalbe ke mahol mein bhi jo shakhs kufr karega to iske andar goya khair ka maada sire se hai hi nahi. Dusra mafhoom ye ke hai baatil ke ghalbe mein kisi shakhs ka imaan laana, is par qaa'im rehna aur iske mutabiq amal karna intehayi mushkil hai, lekin jab deen ghalib hojaaye aur saari rukawatein duur hojaye to is ke baad sirf wohi shakhs deen se duur rahega jiski fitrat hi bunyadi taur par masakh hochuki hai.

In do mafaheem ke alawa mere nazdeek is faqre ka ek teesra mafhoom bhi hai aur is mafhoom ke mutabiq ﴿بَعْدَ ذَلِكَ﴾ *ba'-da zaalika*, ke alfaaz ka ta'luq mazkura teen waadaon se hai, ke jab Allah ne waada kiya hai ke wo laziman tumhein khilafat se nawazega, wo laziman tumhare deen ko ghaalib karega aur wo laziman tumhare khauf ki kaifiyat ko aman se badal dega to iske baad bhi jo shakhs kamr-e-himmat na baandhe aur aqamat-e-deen ki jaddo jahad keliye uth khada na hoto ise goya Hamare wadaon par yaqeen nahi aur wo amlī taur par Hamare in ehkaam se kufr ka murtaḳab ho raha hai!

Ye aayat 6 Hijri mein naazil hui aur iske nuzool ke fauran baad hi iske misdaq ka zahoor shuru hogaya. 7 Hijri mein sulah Hudebiya taye paa gayi jise khud Allah Ta'ala ne Huzoor ﷺ keliye "Fatah-e-Mubeen" qaraar diya: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾ *Innaa fatahnaa laka Fatham-Mubiinaa*, (Al-Fatah). Sulah Hudebiya ke fauran baad 7 Hijri mein hi Khaibar fatah hua, jiske natije mein musalmanon ko Allah Ta'ala ne kasarāt se maal-e-ghanimat ataa kiya. 8 Hijri Makkah fatah hogaya. 9 Hijri ko haj ke mauqe par operation mopping up ka elaan kar diya gaya. Is elaan ke mutabiq aa'indah keliye Masjid-e-Haraam ke andar mushrikeen ka daakhila mamnu qaraar dediya gaya. Jazeera numa Arab ke tamaam mushrikeen ko miy'aadi mu'ahadaon ki surat mein ikhtemaam-e-mu'aheda tak aur amoomi taur par chaar maah ki mahulat dedi gayi aur iske saath hi wazeh hukm de diya gaya ke is muddat-e-mahulat mein agar wo islaam qubool nahi karenge to sab ke sab qatal kar diye jaayenge. Yun 10 Hijri tak jazeera numa Arab mein Allah ka deen ghaalib hogaya, Allah ki hukumat qaa'im hogayi aur Hazrat Dawood ﷺ ki tarah Muhammad Rasoolullaah bhi Allah ke khalifa ban gaye.

Huzoor ﷺ ke baad khilafat-e-rashidah qaa'im hui aur phir is ke baad rafta rafta halaat mein bigaad aana shuru hogaya jo musalsal jaari hai. Suratul Ambiya ke aakhri ruku ke mutale ke dauran maine Hazrat Nomaan Bin Basheer ؓ se marwi ek hadees bayaan ki thi jis mein ummat-e-muslima ke qayamat tak ek halaat ki wazeh tafseel milti hai. Zeir mutalea aayat ke mazmoon ke siyaad-o-sabaaq mein Aap ﷺ ka ye farmaan bahut ahem hai, lehaza hum iska ek baar phir mutalea kar lete hain. Huzoor ﷺ ne farmaya: تَكُونُ النَّبِيُّوَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ *Takuunun nubuwwatu fiikum maa sha'allaahu an takuuna*, "Tumhare darmiyaan nubuwwat maujood rahegi jab tak Allah chaahega ke wo rahe". Yani jab tak Allah chaahega mai banafs-e-nafees tumhare darmiyaan



maujood rahunga. ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا Summa yarfa'uhaa iza sha' any yarfa'ahaa, "Phir Allah usko utha lega jab Use uthana chaahoga". Yani jab Allah chaahoga mera inteqaal hojaayega aur yun ye daur khatam hojaayega. ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِئْتُمُوهَا Summa takuunu khilafatan 'alaa minhaajin nubuwwati, "Phir khilafat hogi nabuwat ke naqsh-e-qadam par". Yani Mere qaa'im kardah nizaam ke mutabiq khilafat alaa minhaajul nabuwa ke zariye ye nizaam ek baal ke farq ke baghair jun ka tun qaa'im rahega. فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ Fatakuunu maa sha'allahu an takuuna, "Phir ye daur bhi rahoga jab tak Allah chaahoga ke rabe". ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا Summa yarfa'uhaa iza sha' allahu any-yarfa'ahaa, "Phir is daur ko bhi Allah uthalega jab uthana chaahoga". ثُمَّ تَكُونُ مُلْكًا عَاصِمًا Summa takuunu mulkan 'aazan, "Phir kaat khaane waali zaalim malukiyat hogi". فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ Fayakuunu maa sha' allahu an yakuuna, "Pas ye daur bhi rahoga jab tak Allah chaahoga". ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا Summa yarfa'uhaa iza sha' allahu any-yarfa'ahaa, "Phir isko bhi Allah uthalega jab uthana chaahoga". ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً Summa takuunu mulkan jabriyyatan, "Phir ghulami ki malukiyat ka daur aayega". Ye chautha daur hamara daur hai. Teese daur ki malukiyat mein sab ke sab hukmran (Banu Ummiya, Banu Abbas aur Turk baadshah) musalmaan the. Un mein achche bhi the aur bure bhi magar sab kalimago the, jabke chauthe daur ki malukiyat mein mukhtalif musalmaan mumalik ghair muslimaon ke ghulam hogaye. Kahin musalman taj-e-Bartania ki ri'aya ban gaye, kahin walandiziyon ke tasalut mein aagaye aur kahin Francisiyon ke ghulaam ban gaye. Is tarah pura aalam-e-islam ghair muslimaon ke zeir tasalut aagaya.

Ekisween sadi ka maujudah daur aalam-islam keliye مُلْكًا جَبْرِيَّةً mulkan jabriyya, ka hi tasalsul hai. Agarche muslim mumalik par se ghair mulki qabza bazahir khatam hochuka hai aur in mumalik par qaabiz aqwaam ki barah-e-raast hukumataon ki bisaat lapet di gayi hai lekin amla taur par ye tamaam mumalik ab bhi unke qabze mein hain. Iste'maari quwwaten aaj bhi remote control eqtedaar ke zariye in mumalik ke mu'amlaat sambhale hue hain. World Bank, IMF, aur dusre bahut se idaare inke mohraon ke taur par kaam kar rahe hain aur yun wo apne maaliyat istemaar ko ab bhi qaa'im rakhe hue hain.

Iske baad Huzoor ﷺ ne farmaya ke ye chautha daur bhi khatam hojaayega: ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا Summa yarfa'uhaa iza sha' allahu any-yarfa'ahaa, "Phir Allah ise bhi uthalega jab uthana chaahoga". Aur

phir ummat ko ek bahut badi khushkhabri dete hue Aap ﷺ ne farmaya: *ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جِ التَّائِبَةِ* Summa takuunu khilafatan 'alaa minhaajin nubuwwati, "Uske baad phir khilafat alaa minhaajul nabuwa ka daur aayega". Ye khushkhabri sunane ke baad raawi kehte hain: *ثُمَّ سَكَتَ* Summa sakata, "Phir Rasoolullaah khamosh hogaye". Aap ﷺ shayed isliye khamosh hogaye ke iske baad dunya ke khatime ka mu'amla tha.

Iske alawa hum Hazrat Soban رضي الله عنه se marwi ye hadees bhi padh aaye hain jis mein ye wazahat bhi milti hai ke khilafat alaa minhaajul nabuwa ka nizaam tamaam ru'e arzi keliye hoga. Hazrat Soban رضي الله عنه (Huzoor ﷺ ke azaad karda ghulaam) riwayat karte hain ke Rasoolullaah ne farmaya: *أَنَّ اللَّهَ زَوَىٰ لِي إِلَى الْأَرْضِ* Annallaah zawaa liyal arza, "Allah ne mere liye tamaam zameen ko lapet diya". *فَرَأَيْتَ مَشَارِقَهَا وَمَغَارِبَهَا* Fara aytu mashaari qahaa wamaghaari bahaa, "To maine iske saare mashriq aur maghrib dekh liye". *وَإِنَّ أُمَّتِي سَيَبْلُغُ مَلِكُهَا مَا زَوَىٰ لِي مِنْهَا* Wa inna ummatii sayablughu mulkuhaa maazuwiya lii minhaa, "Aur meri ummat ki hukumat in tamaam ilaqaon par qaa'im hogi jo mujhe dikhaye gaye".

Isi tarah hum ne Hazrat Miqdaar Bin Aswad رضي الله عنه se marwi is hadees ka mutalea bhi kiya tha jis mein Huzoor ﷺ ne farmaya: "Ru'e arzi par koi eent gaare ka bana hua ghar aur koi kamblaon ka bana hua kheema aisa nahi rahega jis mein deen islaam daakhil na hojaaye, khurwah kisi izzat waale ke ezaaz ka saath khurwah kisi maghloob ki maghlubiyat ki surat mein". Yani ya to is ghar waala islaam qubool karke ezaaz haasil karlega ya phir ise zillat ke saath islaam ki bala dasti qubool karna padegi. Deen ke ghalbe ki surat mein ghair muslim ri'aya keliye ye wo usool hai jo Suratut Tauba mein is tarah bayaan hua: *حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدَيْهِمْ وَهُمْ صَبِرُونَ* hat-taa yu-tul-Jizyata any-yadinw-wa hum saagi-ruun. Yani wo apne haath se jazya dein aur chote ban kar rahein.

Aane waale is daur ke baare mein Rasoolullaah ﷺ ke in farmodaat ke saath saath is mu'amle ko muntaqi taur par yun bhi samajh lijiye ke Qur'an Majeed mein teen muqamaat (At-Tauba: 33, Al-Fatah: 28 aur As-Saff:9) par wazeh alfaaz mein elaan farma diya gaya hai: *هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ* Hurwal-lazii' arsala Rasuu-lahuu bil-Hudaa wa Diimil-Haqqi li-yuzhi-rahuu 'alad-diini kulli-hii, "Wohi to hai Jisne bheja hai Apne Rasool ﷺ ko Al-Huda aur deen haq dekar taake ghaalib karde ise kul ke kul deen (nizaam-e-zindagi) par". Iske alawa Qur'an Hakeem mein paanch martaba Huzoor ﷺ ki ba'sat ke baare mein ye bhi wazeh farma diya gaya hai ke

Aap ﷺ ko puri nu-e-insaani keliye Rasool banakar bheja gaya hai. Is mazmoon mein Sureh Saba ki ye aayat bahut wazeh aur numayan hai: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ۚ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾ Wa maaa 'arsalnaaka 'il-laa kaaaffatal-linnaasi bashiiran-wawa naziiranwawa laakinna 'ak-saran-naasi laa ya'-lamuun. "Humne Aap ﷺ ko puri nu-e-insaani keliye basbeer aur nazeer banakar bheja hai, lekin aksar logaon ko iska idraak nahi hai". Suratul Ambiya mein yehi mazmoon ek nayi shaan se is tarah aaya hai: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ Wa maaa 'arsalnaaka 'illaa Rahmatal-lil-'alamiin. "Humne to Aap ko tamaam jahanaon keliye rehmat hi banakar bheja hai". In donon aayaat ka mushtarak mafhoom yehi hai ke Huzoor ﷺ ki ba'sat ka maqsad tab pura hoga jab pure aalam-e-insaniyat par Allah ka deen ghaalib hoga. Chuncha qayamat se pehle tamaam ru'e arzi par deen haq ka ghalba ek taye shuda amar hai.

**AAYAT - 56**

Wa 'aqiimus-Salaata wa 'aatuz-Zakaata wa 'atii-'ur-Rasuula la-'allakum turhamuun.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

**Tarjuma:** "Aur namaaz qaa'im karo aur zakaat adaa karo, aur Rasool ﷺ ki ita'at karo taake tum par reham kiya jaaye".

Yahan ru'e sakhan munafikheen ki taraf hai. Jaise ke pehle bataya jaa chuka hai ke Huzoor ﷺ ki shakhsi ita'at waala mu'amlah in par bahut shaaq guzarta tha aur aise har hukm par wo baar baar yehi kehthe the ke Aap ﷺ Qur'ani aayaat ke nuzool ke baghair hi apni ita'at ke baare mein ehkaam jaari karte rehte hain!

**AAYAT - 57**

Laa tahsabannallaziina kafaruu mu'-jiziina fil-'arz:

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ

**Tarjuma:** "In kaafiron ki nisbat ye gumaan na karo ke wo zameen mein Allah ko aajiz kardenge".

Inke muta'liq kisi ko ye ghalat fehmi na rahe ke ye zameen mein Allah ke qaabu se baahar nikal jaayenge.

wa ma'-waahumun-Naar: wa la bi'-sal-masiir!

وَمَا لَهُمْ النَّارُ ۖ وَكَئِنَّ الْمَصِيرُ ﴿٥٧﴾

**Tarjuma:** "Aur inka thikaana aag hai, aur wo bahut hi bura thikaana hai".

## AAYAAT 58 TO 61

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ ۚ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَدْخُلْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۚ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرْبُوعِ حَرْجٌ وَلَا عَلَى الْأَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ فَفَاتِحَةً أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

58. Yaaa-'ayyuballaziina 'aa-manuu liyasta'-zinkumullaziina malakat 'aymaanukum wallaziina lam yablugul-huluma minkum salaasa marraat: min-qabli Salaatil-fajri wa hiina taza-'uuna siyaabakum-minaz-zahiirati wa mim-ba'-di Sa-laatil-'Ishaa'; salaasu 'awraatil-lakum: Laysa 'alaykum wa laa 'alayhim junnaabum-ba'-dahunn: tarwwaafuuna 'alaykum ba'-zukum 'alaa ba'z: kazaalika yubayyinullaahu la-kumul-'Aayaat: wallaahu 'Aliimun Hakiim.

59. Wa izaa balagal-'atfaalu min-kumul-huluma falyasta'-zinuu kamasta'-zanallaziina min-qablihim; kazaalika yu-bayyi-nullaahu lakum 'Aayaatih: wallaahu 'Aliimun Hakiim.

60. Wal-qawaa-'idu minan-nisaaa-'illaatii laa yarjuuna nikaah-ban-falaysa 'alayhinna junaahun 'any-yaza 'na siyaa-bahunna gayra mutabarri-jaa-tim-biziinah: wa 'any-yasta'-fifna khayrul-lahunn: wallaahu Samii-'un 'Aliim.

61. Laysa 'alal-'a'maa hara-junwwa laa 'alal-'a'-raji hara-junwwa laa 'alal-mariizi harajunwwa laa 'alaaa 'anfusikum 'an-ta'-kuluu mim-buyuutikum 'aw buyuuti 'aabaaa-'ikum 'aw buyuuti 'ummahaatikum

'aw buyuuti 'ikhwaanikum 'aw buyuuti 'akhaawaatikum 'aw buyuuti 'a'-maamikum 'aw buyuuti 'ammaatikum 'aw buyuuti 'akhwaalikum 'aw buyuuti 'kbaalaatikum 'aw maa malaktum-mafaatihabuuu 'aw sadiiqikum: laysa 'alaykum junaahun 'an-ta'-kuluu jamii-'an 'aw 'ashbaataa. Fa-'izaa dakhaltum-buyuutan fasalli-muu 'alaaa 'anfusikum tabiyyatam-min 'indillaahi mubaarakatan-tayyibah. Kazaalika yubayyinul-laahu lakumul-'Aayaati la-'allakum ta'-giliun.

Ab surat ke aakhir mein mu'ashirati wa samaji mu'amlaat ke baare mein dubara kuch hidayaat di jaa rahi hain. Mazameen ki tarteeb ke etebaar se is surat ki misaal ek aise khubsurat haar ki si hai jiske darmiyaan mein ek bahut bada heera hai aur iske dono atraaf mein moti jade hue hain. Surat ka paanchwan ruku (jo is ka wasti ruku hai) is tarah shuru hota hai: ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ ۖ مِثْلُ نُورٍ ۖ كَمِشْكَاوَةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ﴾ 'Allaahu Nuurus-samaa-waati wal-'arz. Masalu Nuu-rihii ka-Mishkaatin-fiihaa Misbaah: 'Al-Misbaahu fii Zujaa-jah: Ye is surat ki aayat 35 hai jo surat ke taqriban wast mein kohenoor heere ki manind hai aur iske dono atraaf mein mu'ashirati wa samaji ehkaam motiyon ki tarah jade hue hain. In mein se kuch ehkaam pehle chaar ruku'aat mein hain aur kuch aakhri chaar ruku'aat mein.

### AAYAT - 58

Yaaa-'ayyuhallaziina 'aa-manuu liyasta'-zinkumullaziina malakat *يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ* 'aymaanukum

**Tarjuma:** "Aye imaan waalo! chaahiye ke tum se ijazat liya karen tumhare ghulaam aur loundiyan".

wallaziina lam yablugul-huluma  
minkum salaasa marraat:

وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ

**Tarjuma:** "Aur tumhare wo bachche bhi jo abhi balughat ki umar ko nahi pahunchte, teen auqaat mein".

Din raat mein teen auqaat tumhari khilwat (privacy) ke auqaat hain. In auqaat mein tumhare ghulaam, baandiyaaan aur bachche bhi bila ijazat tumhari khilwat mein makhal na hon. In auqaat ki tafseel ye hai:

min-qabli Salaatil-fajri wa hiina taza- *مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ*

**Tarjuma:** "Fajar ki namaaz se pehle aur jab tum apne kapde utaar dete hoo dopahar ke waqt".

wa mim-ba'-di Sa-laatil-'Ishaaa';

وَمِنَ بَعْدِ صَلَاةِ الْعِشَاءِ ط

**Tarjuma:** "Aur Isha ki namaaz ke baad".

salaasu 'awraatil-lakum:

تِلْكَ عَوَاتِرُ لَكُمْ ط

**Tarjuma:** "Ye teen auqaat tumhare parde ke hain".

Yani ye tumhari khilwat (privacy) ke auqaat hain. In auqaat mein tumhare khadimaon aur tumhare bachchaon ka achanak tumhare paas aajaana munasib nahi, lehaza unhein ye hidayat kardi jaaye ke wo in auqaat mein tumhari khilwat ki jagah aane lagein to pehle ijazat leliya karen.

Laysa 'alaykum wa laa 'alayhim  
junnaahum-ba'-dahunn:

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ ط

**Tarjuma:** "In auqaat ke baad (wo bila ijazat aaye to) tum par aur in par koi harj nahi".

Yani in auqaat ke alawa tumhare ghulaam, baandiyaan ya bachche agar tumhare paas baghair ijazat aayen jaayen to is mein koi harj nahi hai.

ta'waaafuuna 'alaykum ba'-zukum  
'alaa ba'z:

طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ط

**Tarjuma:** "To ek dusre ke paas phirte phirate hi rehne ho".

Yani ghar ke andar idhar udhar mukhtalif kaamaon keliye mukhtalif afraad ko waqtan fauqtan aana jaana hota hai. Is tarah ki aamad-o-raft par in khaas auqaat ke alawa koi pabandi nahi hai.

kazaalika yubayyi-nullaahu la-  
kumul-'Aayaat: wallaahu 'Aliimun  
Hakiim.

كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ط

**Tarjuma:** "Isi tarah Allah wazeh karta hai tumhare liye Apni aayaat aur Allah Aleem hai, Hakeem hai".

### AAYAT - 59

Wa iza balagal-'atfaalu min-  
kumul-huluma falyasta'-zinuu  
kamasta'-zanallaziina min-  
qalibhim;

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا  
كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ط

**Tarjuma:** "Aur jab tumhare bachche baloghat ki umar ko pahunch jaaye to chaahiye ke wo bhi ijazat lein jaise in se pehle log ijazat lete hain".

Gharaon mein daakhile ke adaab ke silsile mein ek amoomi hukm is se pehle (isi surat ki aayat 27 mein) naazil ho chuka hai. Tumhare bachche jab baaligh hojaayen to wo bhi is hukm ki ta'meel karein.

kazaalika yu-bayyi-nullaahu

lakum 'Aayaatih: wallaahu ۞ وَاللَّهُ عَلَيْكُمْ حَكِيمٌ

'Aliimun Hakiim.

**Tarjuma:** "Is tarah Allah tumbare liye Apni aayaat ki wazabat karta hai. Aur Allah Aleem hai, Hakeem hai".

#### AAAYAT - 60

Wal-qaawaa-'idu minan-nisaaa-  
'illaatii laa yarjuuna nikaa-han

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

**Tarjuma:** "Aur (gharaon mein) baith rehne waali aurtein jo ab nikah ki umeedwaar na hon".

Jin aurtalon ki nikah karne ki umar na rahi ho aur wo ma'umar hochuki hon.

falaysa 'alayhinna junaahun 'any-  
yaza 'na siyaa-bahunna

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ

**Tarjuma:** "To in par koi harj nahi agar wo apne (izaafi) kapde utaar diya karen".

Yani aisi aurtalon keliye zaruri nahi ke wo badi chaadar hi oadh kar ghar se baahar niklein. Isi tarah ghar ke andar baithe hue in par jawan aurtalon ki tarah har waqt dopatte oadhe rakhne ki pabandi nahi hai.

gayra mutabarri-jaa-tim-biziinah:

غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ

**Tarjuma:** "Bashart ye ke zeenat ki numa'ish karne waali na hon".

Apni chaadrein utaar kar rakh dene se unki zeenat dusraon par apni zeenat zaahir karne ki na ho aur na wo bazahir aise karein.

wa 'any-yasta'-fifna khayrul-  
labunn: wallaahu Samii-'un 'Aliim.

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۞

**Tarjuma:** "Aur agar wo is mu'amle mein ehtiyaar hi karein to ye unke liye behtar hai. Aur Allah sab kuch sunne waala, har cheez ka jaanane waala hai".

Unke san raseeda hone ki wajah se unhein jo ri'ayaat di jaa rahi hai agar wo is ri'ayat se faida na uthayen aur apne kapdaon ke baare mein hattal wasa ehtiyaar hi karen to ye unke liye behtar hai, kyunke shaitaan to har waqt insaan ki taak mein rehta hai. Kya khabar kisi waqt wo koi fitna khada karde.

## AAAYAT - 61

Laysa 'alal-'a'maa hara-jun

لَيْسَ عَلَى الرَّعْمَى حَرَجٌ

**Tarjuma:** "Kisi andhe par koi tangi nabi".

Yahan par is sawaal ka jawaab diya jaa raha hai ke agar kisi khadaan, ghar biradari mein koi ma'zoor shakhs ho jo ma'zoori ke sabab apni azaad ma'ash ka ahel na ho to aise shakhs keliye sha'riat ki in pabandiyon ke baare mein kya hukm hoga? Chunache aise logaon ke baare mein yahan wazeh taur par bata diya gaya ke agar wo tumhare gharaon mein rahein to is mein muzaiqa nahi.

wa laa 'alal-'a'-raji hara-jun  
 laa 'alal-mariizi harajun  
 'alaaa 'anfusikum

وَلَا عَلَى الرَّعْمَى حَرَجٌ وَلَا عَلَى الْفَرْيَضِ  
 حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ

**Tarjuma:** "Aur na kisi langde par koi tangi hai aur na kisi mareez par koi tangi hai aur na khud tumbare apne upar (is ziman mein) koi tangi hai".

'an-ta'-kuluu mim-buyuutikum 'aw  
 buyuuti 'aabaaa-'ikum 'aw  
 buyuuti 'ummahaatikum 'aw  
 buyuuti 'ikhwaanikum 'aw buyuuti  
 'akharwaatikum 'aw buyuuti 'a'-  
 maamikum 'aw buyuuti 'ammaatikum  
 'aw buyuuti 'akhwaalikum 'aw  
 buyuuti 'khaalaatikum

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ الْبَاطِنِ أَوْ  
 بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ  
 أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ  
 أَوْ بُيُوتِ أُخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ

**Tarjuma:** "Ke tum khaana khaaya karo apne gharon se ya apne baapaon ke gharaon se ya apni maa'on ke gharaon se, ya apne bhaiyon ke gharaon se, ya apni behnaon ke gharaon se, ya apne chicha'on ke gharaon se ya apni phuphiyon ke gharaon se ya apne mamu'on ke gharaon se, ya apni khala'on ke gharaon se".

'aw maa malaktum-mafaatihahuuu  
 'aw sadiiqikum:

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ مَفَاتِحَ أَوْ صَدِيقِكُمْ ط

**Tarjuma:** "Ya (aise gharaon se) jin ki chaabiyaan tumbare paas hon ya apne dostaon ke gharaon se".

Jaise koi kaarkhana ho aur iske maalik ke paas iski chaabiyaan hon, wo jab chahe wahan jaaye aur baithkar khaaye piye.

laysa 'alaykum junaahun 'an-ta'-  
 kuluu jamii-'an 'aw 'ashtaataa.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ط

**Tarjuma:** "Tumbare upar koi harj nabi ke tum sab milkar khao ya alag alag".



Baaz logaon ne in alfaaz se khuwah ma-khuwah ye mafhoom nikaalne ki koshish ki hai ke yahan mardaon aur aurtaon ko ekhatte khaane ki ijazat di gayi hai. Darasal ye majlisi ehkaam hain aur khususi taur par is hukm mein aisi surat-e-haal muraad hai jis mein kuch log khaane ki jagah par pahunch jaate hain jabke baaz dusre log abhi nahi pahunchte aur pehle aane walaaon ko is se sakht takleef ka saamna karna padta hai. Is liye aisi surat mein ijazat di gayi hai ke jaise sahulat ho waise khaa pi liya jaaye, sab ka ekhatte khaana hi zaroori nahi. Alag alag girohaon mein bhi khaana khaaya jaa sakta hai aur alag alag afraad bhi khaa sakte hain. Is mein khuwah ma-khuwah takaluf ya takleef ki zarurat nahi hai. In majlisi ehkaam se aise mafhoom nikaalne ki koshish karna sarasar zyadati hai ke yahan satar-o-hijaab ke ehkaam bhi na'uzbillaah mu'atal kar diya gaye hain aur khaane peene ki makhloot partiyon ki ijazat dedi gayi hai. Mu'az Allah!

*Fa-'izaa dakhaltum-buyuutan* فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ  
*fasalli-muu 'alaaa 'anfusikum*

**Tarjuma:** "To jab tum gharaon mein daakhil ho to apne (logaon) par salaam bheja karo".

Yani jis ghar mein tum bataur mehmaan jaa rahe ho is mein maujood log tumhare apne hi log hain, wo tumhare azeez aur rishtedar hain. Chunache tum apne in logaon ko zaroor "Assalaam Alaikum" kaha karo. Khud apne ghar mein bhi daakhil hoto "Assalaam Alaikum" kaha karo.

*tahiyyatam-min 'indillaahi* تَحِيَّاتٍ مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً  
*mubaarakatan-tayyibah.*

**Tarjuma:** "Ye dua hai Allah ki taraf se mubarak bhi aur paak bhi".

"Assalaam Alaikum" ek aisi ba-barkat aur pakeezah dua hai jo aise muwaqe keliye Allah Ta'ala ne tum logaon ko khususi taur par sikhayi hai.

*Kazaalika yubayyinul-laahu* كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥١﴾  
*lakumul-'Ayaati la-'allakum ta'- qiluun.*

**Tarjuma:** "Isi tarah Allah tumhare liye Apni aayaat wazeh kar raha hai taake tum log aqal se kaam lo".

## AAYAAT 62 TO 64

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوا ۗ إِنَّا الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۗ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن بَشِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْثُونَ مِنْكُمْ رِوَادًا ۗ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرٍ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَمْ تَرَ أَنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۗ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

62. 'Innamal-Mu'-minuunal-laziina 'aamanuu billaahi wa Rasuulihii wa 'izaa kaanuu ma'abuu 'alaaa 'amrin-jaami-'il-lam yazhabuu hattaa yasta'-zINUUH: innallaziina yasta'-zINUUNAKA 'ulaaa-'ikallaziina yu'-minuuna billaahi wa Rasuulih; fa-'izasta'-zANUUKA liba'zisha' nihim fa'zal-liman-shi'-ta minbum wastagfir lahumul-laah: 'innallaaha Gafuurur-Rabiim.
63. Laa taj'-aluu du'-aaa-'ar-Rasuuli baynakum kadu'aaa-'i ba 'zikum ba'zaa: qad ya'la-mullaahul-laziina yatasallaluuna minkum liwaa-zaa: falyah-zarillaziina yukhaali-fuuna 'an 'amrihiiii 'an tusiibahum fitna-tun 'aw yusiibahum 'azaabun 'aliim.
64. 'Alaaa 'inna lillaahi maa fis-samaawaati wal-'arz. Qad ya'lamu maaa 'antum 'alayh: wa yawma yurja-'uuna 'ilayhi fayunabbi-'uhum-bimaa 'amiluu. Wallaahu bikulli shay-'in 'Aliim.

Aakhri ruku jo sirf teen aayataon par mushtamal hai, is mein khaalis jamati zindagi se muta'liq ehkaam hain.

### AAYAT - 62

'Innamal-Mu'-minuunal-laziina  
'aamanuu billaahi wa Rasuulihii

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

**Tarjuma:** "Momin to sirf wohi hai jo imaan laaye Allah par aur Uske Rasool par".

wa 'izaa kaanuu ma'abuu 'alaaa  
'amrin-jaami-'il-lam yazhabuu  
hattaa yasta'-zINUUH:

وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا  
حَتَّىٰ يَسْتَأْذِنُوا ۗ

**Tarjuma:** "Aur jab wo kisi ijtemayi kaam ke ziman mein Rasool ﷺ ke saath hote hain to wahan se jaate nabi jab tak ke Un ﷺ se ijazat na lele".

Nabi Mukarram ﷺ ke baad yehi hukm Aap ﷺ ke janashinaon aur islaami nazm jama'at ke amra'a keliye hai. Is hukm ke tehat kisi jama'at ke tamaam arkaan ko ek nazm (discipline) ka paband kar diya gaya hai. Agar aisa nazm-o-zabt is jama'at ke andar nahi hoga to kisi kaam ya muhim par jaate hue koi shakhs idhar khisak jaayega, koi udhar chala jaayega. Aisi surat-e-haal mein koi bhi ijtemayi kaam paya takmeel ko nahi pachunch sakta. Chunache is hukm ke tehat laazmi qaraar de diya gaya ke kisi majboori ya uzar waghaira ki surat mein agar koi rukhsat chaahta ho to mauqe par maujood ameer se baqaidah ijazat lekar jaaye.

innallaziina yasta'-zинуunaka      إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ  
'ulaaa-'ikallaziina    yu'-minuuna      يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ  
billaahi wa Rasuulih;

**Tarjuma:** "Yaqeenan jo log Aap ﷺ se ijazat talab karte hain wohi hain jo imaan rakhte hain Allah par aur Uske Rasool ﷺ par".

fa-'izasta'-zanuuka    liba'zisha'nibim      فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنْ  
fa'zal-liman-shi'-ta minhum      لِمَنْ شِئْتَ مِنْهُمْ

**Tarjuma:** "Phir jab wo Aap ﷺ se ijazat maangein apne kisi uzar ki wajah se to Aap ﷺ in mein se jisko chaahein ijazat de dijiye".

Rukhsat dene ka ikhtiyaar to Aap ﷺ hi ke paas hai. Yani islaami nazm jama'at keliye ye usool de diya gaya ke ijtemayi mu'amlaat mein rukhsat dene ka ikhtiyaar ameer ke paas hai. Chunache ameer ya commander apne mission ki zarurat aur darpesh surat-e-haal ko dekhte hue agar munasib samjhe to rukhsat maangne waale ko ijazat dede aur agar munasib na samjhe to ijazat na de. Chunache koi bhi ma-tehat ya mamoor shakhs ijazat maangne ke baad rukhsat ko apna laazmi istehqaq na samjhe.

wastagfir lahumul-laah:      وَاسْتَغْفِرْ لَهُمْ اللَّهُ ۗ

**Tarjuma:** "Aur unke liye Allah se astaghfaar kijiye".

Isliye ke wo ijtemayi kaam jiske liye Huzoor ﷺ ahl-e-imaan ki jama'at ko saath lekar nikle hain, Aap ﷺ ka zaati kaam nahi balke deen ka kaam hai. Ab agar is deen ke kaam se koi shakhs rukhsat talab karta

hai to iska matlab ye hai usne apne zaati kaam ko deen ke kaam par tarjeeh di hai aur zaati kaam ke muqabile mein deen ke kaam ko kam ahem samjha hai. Bazahir ye ek bahut sanjidah mu'amla aur naazuk surat-e-haal hai, isliye farmaya jaa raha hai ke aise logaon ke liye Allah se maghfirat ki dua karein.

'innallaaha Gafuurrur-Rabiim.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**Tarjuma:** "Yaqeenan Allah babut bakhshne waala, babut reham karne waala hai".

Yahan ye nukta note kijiye ke yehi mazmoon Suratut Tauba mein bhi aaya hai, lekin wahan iski nau'iyat bilkul mukhtalif hai. Is farq ko yun samajhye ke Suratun Noor 6 Hijri mein naazil hui thi, jabke Suratut Tauba 9 Hijri mein. Islami tehreek lahma ba lamha apne hadaf ki taraf aage badh rahi thi. Halaat batadreej tabdeel ho rahe the aur halaat ke badalne se taqaze bhi badalte rehte the. Chunache yahan (6 Hijri) farmaya jaa raha hai ke jo log Aap ﷺ se baqaidah ijazat talab karte hain wo waqiye imaan waale hain, jabke teen saal baad Suratut Tauba mein Ghazwa-e-Tabook ke mauqe par farmaya gaya ke jo imaan rakhte hain wo ijazat lete hi nahi. Darasal wo emergency ka mauqa tha aur is mauqe par Ghazwa-e-Tabook keliye nikalna har musalmaan keliye laazim kar diya gaya tha. Aise mauqe par kisi shakhs ka rukhsat talab karna hi is baat ki alamat thi ke wo shakhs munafiq hai. Chunache wahan (Suratut Tauba mein) rukhsat dene se mana farmaya gaya: ﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذْنُتَ لَهُمْ﴾ *A-fallaabu 'ank! Lima 'a-zinta lahum*, (Aayat 43) "Allah Aap ﷺ ko mu'af farmaye (ya Allah ne Aap ﷺ ko mu'af farma diya) Aap ﷺ ne aise logaon ko kyun logoan ko kyun ijazat dedi?" Agar Aap ﷺ ijazat na bhi dete to ye log phir bhi na jaate lekin is se in ka nifaaq ka parda to chaak hojaata! Is ke bar aks yahan Huzoor ﷺ ko ikhtiyaar diya jaa raha hai ke Aap ﷺ jise chaahein rukhsat deden.

Is mazmoon ko ek dusre zawiye se dekhen to aise muwaqe par kisi islaami jama'at ke afraad ke darmiyaan hamein teen satehaon par darja bandi hoti nazar aati hai. Pehle darja in arkaan ka hai jo apne aap ko deen ke kaam keliye hamatan waqf kar chuke hain. Unke liye dunya ka koi kaam is kaam se zyada ahem aur zaruri nahi hai. Lehaza unke rukhsat lene ka koi mauqa-o-mehel hai hi nahi. Is se nichla darja un arkaan ka hai jo aise mawaqe par kisi zaati majbori aur zarurat ke tehat baqaidah ijazat lekar rukhsat lete hain, jabke is se nichle darje par wo log hain jo ijazat ke baghair hi khisak jaate hain. Goya unka deen ke is

kaam se koi ta'luq hi nahi tha. Is darja bandi mein upar waale zeene ke etebaar se agarche darmiyaan waala zeena kamtar darje mein hai lekin nichle zeene ke muqabile mein beher haal wo bhi behtar hai.

Ye baat hamare mushahide mein hai ke islaami jamataon ke ijtema'at ke mauqe par baaz rufqa'a na to ijtema mein shaamil hote hain aur na hi apne nazm se rukhsat lete hain. Na wo pehle batate hain na hi baad mein mu'azirat karte hain. Goya unhein koi ehsaas hi nahi, na nazm ki pabandi ka aur na apni zimmedaari ka. Un se wo rufqa'a yaqeenan behtar hain jo apna uzar pesh karke apne ameer se baqaidah rukhsat lete hain. Lekin in sab darjaat mein sab se ooncha darja beher haal yehi hai ke deen ke kaam ke muqabile mein dunya ke kisi kaam ko tarjeeh na di jaaye. Is darje par faa'iz logaon ke zaati kaam Allah ke zimme hote hain. Wo apne kaamaon ko pas pusht daalkar Allah ke kaam keliye nikalte hain to unke kaamaon ko Allah khud sanwaarta hai.

#### AAYAT - 63

Laa taj'-aluu du'-aaa-'ar-Rasuuli **لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ**  
*baynakum kadu'aaa-'i ba 'zikum ba'zaa:* **بَعْضِكُمْ بَعْضًا**

**Tarjuma:** "Tum log Rasool ﷺ ke bulane ko aisa na samajhlo jaise tumhara aapas mein ek dusre ko bulana".

Yani Rasoolullaah ﷺ ka bulawa ghair mamuli ehmiyat rakhta hai. Kisi dusre shakhs ke bulane par tum na jao to koi badi baat nahi, lekin Rasool ﷺ ke bulane par tum labbaik na kaho to apne imaan ki khair mano. Ab ek bulana ye bhi hai ke kisi shakhs ko iske kisi dost ne apne ghar khaane ki dawat di aur dusri taraf Rasoolullaah ﷺ ne bhi kisi ko apne haan khaane ki dawat di. Aisi surat mein Rasoolullaah ﷺ ki dawat kaja aur ek aam aadmi ki dawat kaja! Lekin ek bulana Allah ke raste mein jihaad keliye bulana hai ke ek taraf Rasoolullaah ﷺ logaon ko bula rahe hain ke aao Allah ki raah mein mere saath chalo aur dusri taraf koi aam shakhs kisi dusre shakhs ko apni madad keliye bula raha hai to Rasoolullaah ﷺ ke bulane aur ek aam aadmi ke bulane mein zameen-o-aasmaan ka farq hai.

﴿دُعَاءَ الرَّسُولِ﴾ *du'-aaa-'ar-Rasuuli*, ka ek mafhoom "Rasool ﷺ ko pukarna" bhi hai. Yani jaise tum log aapas mein ek dusre ko mukhatib karte ho, Rasoolullaah ﷺ ko tum aise mukhatib nahi kar sakte. Aap ﷺ ke adab aur ehtraam ke baare mein Suratul Hujuraat mein bahut

wazeh hidayat di gayi hain:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٦٤﴾

Yaaa-'ayyu hallaziina 'aa-manuu laa tarfa-'uuu 'aswaata-kum farwqa sawtin-Nabiyyi wa laa tajharuu lahuu bil-qawli kajahri ba'-zikum li-ba'-zin 'an tabbata 'a'-maalukum wa 'an-tum laa tash-'uruun. "Aye imaan waalo! Apni awaazein Nabi ﷺ ki awaaz par buland na karo aur na Aap ﷺ se oonchi awaaz mein baat karo jaise tum ek dusre se oonchi awaaz mein baat karte ho, kahin tumbare saare amaal barbaad na hojaayen aur tumhein pata bhi na chale". Suratul Hujuraat ke mutale ke dauraan is baare mein mazeed tafseel se baat hogi.

qad ya'la-mullaahul-laziina yatasallaluuna minkum li'waa-zaa: قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونُ مِنْكُمْ لَوْ أَدَّٰءُ

**Tarjuma:** "Allah kboob jaanta hai tum mein se in logaon ko jo ek dusre ki aot lekar khisak jaate hain".

Ye aise logaon ka zikr hai jin ki niyyat mein pehle se hi fatoor hota hai. Aise logaon ka mu'amlayun hota hai ke jab log kisi muhim keliye nikle to ye bhi nikal pade. Phir jab dekha ke unka naam jaane waalaon mein shaamil hochuka hai to is ke baad aankh bacha kar chupke se ek dusre ki aad lete hue khisak gaye. Ya is ki ek surat ye bhi ho sakti hai ke kisi ijtema mein shareek hue, wahan achanak kisi muhim keliye kuch razakaaraon ki zarurat pad gayi to ab is se pehle ke razakaaraon ke naam puchne ka marhala aata, ye aankh bacha kar wahan se khisak gaye.

falyah-zarillaziina yukhaali-fuuna 'an 'amrihiii 'an tusiibabum fitnatun 'aw yusiibabum 'azaabun 'aliim. فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرٍ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٥﴾

**Tarjuma:** "To jo log Rasool ﷺ ke hukm ki mukhalifat karte hain unhein darna chaahiye ke un par koi aazma'ish aajaye ya unko koi dardnaak azaab aapakde".

**AAYAT - 64**

'Alaaa 'inna lillaahi maa fis-samaawaati wal-'arz. Qad ya'lamu maaa 'antum 'alayh: أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قَدْ يَعْلَمُ مَا اَنْتُمْ عَلَيْهِ ؕ

**Tarjuma:** "Agaah hojao! Yaqeenan Allah hi keliye hai jo kuch aasmaanon mein aur zameen mein hai. Wo kboob jaanta hai tum jis haal par ho".

Alla ko khoob maloom hai ke tum imaan-o-yaqeen ke hawale se kis muqaam par khade ho. Wo tumhare imaan ki kaifiyat, niyyat ke ikhlaas aur amal ki tadap ko bahut achchi tarah jaanta hai.

*wa yawma yurja-'uuna 'ilayhi*  
*fayunabbi-'uhum-bimaa 'amiluu.* وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا

**Tarjuma:** "Aur jis din ye log lautaye jaayenge uski taraf to wo unhein jatla dega jo kuch bhi amal unhone kiye honge".

*Wallaahu bikulli shay-'in 'Alim.*

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

**Tarjuma:** "Aur Allah har cheez ka ilm rakhne waala hai".

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