

Suratun Naba

Tafseer e Arshadi

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Surah An-Naba ki Tafseer 11 hisson mein pesh ki ja rahi hai:

Pehla hissa

Surat ka jaiza pesh karta hai, is ke pichli aur agli suraton se taluq ko ujagar karta hai. Yeh surat ke mozuaati andaaz aur maqasid ko bhi bayan karta hai.

Dosra hissa

Qur'an ke ma'ani ka tarjama ke zariye, aayat ba aayat wazahat ke sath.

Teesra hissa

Teesre hisse ka pehla hissa: Kitaab as-Siraaj se alfaaz ka majmua.

Teesre hisse ka doosra hissa: Arshad Basheer Madani ki taraf se alfaaz ka majmua.

Yeh hissa alfaaz par markooz hai, jahan hum ism (wahid ya jam') aur fail (maazi ya haal) ki shanakht ka tajziya karte hain. Is amal se humein Qur'an ki gehraai mein ghour o fikr karne mein madad milti hai.

Chautha hissa

Qur'an ki woh aayaat jama karna jo mozoo ya unwan se mutaliq hain.

Yeh hissa humein dikhata hai ke hum kis tarah mozoo ya unwan se mutaliq dusri Qur'ani aayaat ke zariye samajhne ka faida utha sakte hain.

Paanchwa hissa

Tafseer bil-Qur'an

Chhata hissa

Pehla hissa: woh Ahadees jo Arshad Basheer Madani ne jama keen

Doosra hissa: woh Ahadees jo tafaseer mein paai gain

Saatwa hissa

Tafseer bil-Hadees

Aathwa aur Nawwa hissa

Aqwaal-e-Sahaba wa Taabi'een ma'a Tafseer bir-Ra'yi al-Mahmood

Paanch mashhoor tafaseer se Sahaba aur Taabi'een ke kuch aqwaal ke sath sath Tafseer bir-Ra'yi Mahmood ko jama kiya gaya.

Note: Maine do hisse (8 aur 9) ko ek jagah is liye jama kiya ke jab main ne aqwaal jama kiye to un mein se kuch aqwaal tafseer bir-ra'yi Mahmood par mabni paaye.

Daswa hissa

Arabi tafseer se mustanad nuqaat

Gyarhawa hissa

Aam maloomaat

Surat se hasil hone wale asbaaq

Aam maloomaat:

Yeh mukhtalif mozu'at aur Surat ke mazameen par jaame' maloomaat par mushtamil hai, ghair

mutabar Israili riwayat (mangharat riwayat) ka rad, woh zaeef aur ghair sahih Ahadees jo sabit nahin hain unka inkaar, lughwi aur Islami masail se mutaliq ghalat aqaaid, nazriyat aur shukooh o shubhaat ka rad, neez jadeed tahqeeq par mabni ghalat fehmiyon ki tafseeli tared bhi is mein shaamil hai.

1–3: Jadeed zehno ke liye Tauheed, Risaalat aur Aakhirat ko pesh karne ka behtareen tareeqa.

4: Bachon aur naujawano ke liye teen tahqeeq par mabni assignments.

5: “*Wa ja’alna nawmikum subaata*”

Yeh nuqaat meri kitaab “*Time Management*” se liye gaye hain.

6: Qayamat se mutaliq ahem khutba ya mazmoon.

7: Qayamat kya hai? aur dobara zinda hona kya hai?

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Pahla Hissa

(Surah Naba ka taaruf – Ahdaaf, Munasabat, Maqati’, Units aur Mozuaati Rabt ki shakal mein)

(78)

w

An-Naba’

The Great News

Azeem Khabar

Maqaam-e-Nuzool (Makkah)

Yeh hissa Surah ka ijmaali jaiza pesh karta hai, jismein is ke pichli aur agli suraton se taluq ko ujagar kiya jata hai. Is ke sath sath, surat ke mozuaati andaaz aur maqasid ko bhi bayan kiya jata hai.

(Hum sab se pehle Surah ko majmooi tor par dekhenge — yani yeh samjhenge ke yeh apne se pehle aur baad ki suraton se kis tarah judi hui hai. Hum surat ke buniyadi maqasid par bhi baat karenge aur is ke mukhtalif hisson (units) ka taaruf karayenge, taake is ki sakht aur paighaam ka wazeh naqsha samne aa jaaye.)

Baaz Ahdaaf

Is ka naam “*An-Naba’*” is liye hai ke is mein ek ahem khabar hai aur woh Qayamat ka tazkira hai. (mazed tafseel ke liye Tafseer Ibn Kaseer jild 8 / safa 302)

Yeh surat aakhirat ke isbaat par dalaalat karti hai jiska mushrik inkaar kiya karte the.

Is mein bataya gaya ke jis tarah Allah is kinaat ko banane par Qadir hai, usi tarah dobara uthhane par bhi Qadir hai.

Roz-e-Jaza ka tazkira kiya gaya hai. Mushrikon aur kaafiron ke liye Jahannam ke mukhtalif azaabaat ka zikr ke sath muttaqeen ke liye Jannat ki ni’maton ka bhi zikr hai. Goya yeh surat targhib o tarheeb dono par mushtamil hai. (Mazed tafseel ke liye is kitaab ko zaroor parhein:

(Al-Fawz al-Azeem wal-Khusran al-Mubeen fi Dhou’il-Kitaab was-Sunnah: Saeed bin Ali bin Wahf al-Qahtani)

Aakhir mein Qayamat ke manazir aur ahwaal bayan kiye gaye hain.

Kuffar-e-Quraish Allah ki Ruboobiyyat ko maante the magar Uloohiyyat ko nahi; isi tarah Nabi ki amaanat aur sidq ko maante the lekin Risaalat ko nahi; aur Aakhirat ko to bilkul nahi maante the. Is liye yeh mukammal Surah isi ke zikr mein nazil hui.

Kuffar-e-Quraish hi nahi balkay har zamane mein Aakhirat ka mozu’ hassaas raha hai — logon ko Shaitaan aasaani se jhansa mein daalta aaya hai; is liye kasrat se is mozu’ ko mukhtalif pehluon mein takraar ke sath bayan kiya gaya hai — “*Iza takarrara taqarrara.*”

Munasabat / Lata’if at-Tafseer

Har daur mein Shaitaan logon ko aasaani se Qayamat se ghaafil karta aaya hai, aur insaan jald bhool jaata hai; iski yaad dehani ke liye is Surah ka nuzool hua hai.

In tamaam suraton ka aik mushtarak unwan hai — Qayamat ka zikr.

Aakhirat ka mozu’ chunkh nihayat hassaas hai, is liye isay mukhtalif suraton mein kasrat ke sath bayan kiya gaya hai — “*Iza takarrara taqarrara.*”

Kalla saya'lamoona (4) – An-Naba

Yahan ni'maton ke tazkire ke baad Qayamat ka zikr hai; Jannat aur Jahannam dono ka zikr hai, jaise kaha: “*Thumma kalla saya'lamoona (5)*” An-Naba — aur yahan aakhir al-manaazil Jannat wa Jahannam ka tazkira hai.

Mukhtasir Taaruf

Surah An-Naba, Qur'an ki dusri surat ki tarah, apni aayaat aur hisson ke darmiyan mazboot mozuaati rabt ki haamil hai.

Zail mein is baat ka mukhtasir tajziya pesh kiya gaya hai ke kis tarah is ke mukhtalif hisse aapas mein marboot hain:

Ibtida azeem sawal ke sath (Aayaat 1–3):

Surah ek ahem sawal se shuru hoti hai, jisme “Azeem khabar” ke bare mein poocha gaya hai jisme log ikhtilaf karte hain. Yeh ta'aruf sunne wale ki tawajju apni taraf mabzoon karta hai aur is khabar ki haqeeqat jaanne ki justuju paida karta hai.

Kainaat ki nishaniyon ka hawala (Aayaat 4–16):

In aayaat mein Allah Ta'ala ki qudrat kaamila ko yaad dilaya gaya hai — jaise zameen, pahaar, raat o din, aasman aur rizq ki takhleeq. Yeh fitri tameed Qayamat aur hisaab par Allah ki qudrat sabit karne ke liye raah humwaar karti hai.

Yawm al-Qayamah ki yaad dehani (Aayaat 17–30):

Kainaat ki takhleeq ke zikr ke baad, in aayaat mein “Azeem khabar” yani Qayamat ke din ki wazahat ki gayi hai. Yahan Qayamat ke din ka manzar, momineen aur kaafiron ki haalat, aur jaza o saza ke darmiyan wazeh farq ko bayan kiya gaya hai.

Tafakkur ki da'wat par ikhtitaam (Aayaat 31–40):

Surah ke aakhir mein nek logon ki ni'maton ka tafseeli zikr hai, jo Allah ki rehmat aur azmat ki aakaasi karta hai. Phir ek sanjeeda manzar ke sath ikhtitaam hota hai jisme Qayamat ke qareeb hone aur kaafiron ke liye warning di gayi hai, jo poori Surah ko marboot aur is ke paighaam ko mazbooti se bandh deti hai.

Mozuaati Rabt:

Sawal aur wazahat: Surah ek ghour o fikr par mabni sawal se shuru hoti hai, jiske baad kainati nishaniyon ke zariye wazahat ki jati hai.

Qayamat aur hisaab ki yaad dehani: Allah ki takhleeqi qudrat ko murdon ko dobara zinda karne ki qudrat se joda gaya hai.

Tanbeeh aur khushkhabri: Kaafiron ko warning dene ke baad nek logon ki ni'maton ka zikr aata hai, jo umeed aur khauf ke darmiyan tawazun paida karta hai.

Jaame' ikhtitaam: Surah ke buniyadi maqsad yani Qayamat aur jaza ki yaad dehani ko dobara ujar kiya gaya hai.

Yeh mantiqi tasalsul Surah An-Naba ko ibtida se intiha tak ek marboot mozuaati ikaai bana deta hai.

Doosra Hissa (Tafseeri Tarjama)

Yeh hissa Qur'an ke ma'ani ke aur har aayat ki saada aur mukhtasir wazahat par mushtamil hai. Yahan har aayat ko alag alag bayan kiya gaya hai taake iska matlab wazeh aur aam fahm ho jaaye.

Aayaat 1–5: Yawm-e-Qayamat ka Sawal

عَمَّ يَتَسَاءَلُونَ

Tarjama: Woh kis cheez ke baare mein ek doosre se sawal karte hain?

Wazahat: Yeh sawali andaaz Surah ka aaghaz hai, jo munkireen ke Qayamat ke baare mein sawalaat aur hairat ko zahir karta hai.

عَنِ النَّبِيِّ الْعَظِيمِ

Tarjama: Us badi khabar ke baare mein.

Wazahat: Is se muraad Qayamat aur dobara zinda kiye jaane ki khabar hai, jo munkireen ke liye hairan kun aur ahem hai.

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

Tarjama: Jis mein woh ikhtilaf karte hain.

Wazahat: Munkireen Qayamat ke hone mein shak aur ikhtilaf ka shikar the, jo unki kamzor imaan daari ko zahir karta hai.

كَلَّا سَيَعْلَمُونَ

Tarjama: Hargiz nahi! Anqareeb woh jaan lenge.

Wazahat: Yeh ek sakht tanbeeh hai ke woh jald hi haqeeqat ko jaan lenge.

ثُمَّ كَلَّا سَيَعْلَمُونَ

Tarjama: Phir, hargiz nahi! Anqareeb woh jaan lenge.

Wazahat: Iski takraar Qayamat ke yaqini aur laazmi hone ki takeed karti hai.

Aayaat 6–16: Takhleeq mein Allah ki Qudrat ki Nishaniyan

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

Tarjama: Kya humne zameen ko bichhona nahi banaya?

Wazahat: Zameen ko aaram deh aur zindagi ke qabil jagah banana Allah ki rehmat aur hikmat ki nishani hai.

وَالْجِبَالَ أَوْتَادًا

Tarjama: Aur pahadon ko meekhein (khoonte) nahi banaya?

Wazahat: Pahaar zameen ke istehkaam ke liye khoonton ki tarah hain, jo Allah ki hikmat ko zahir karte hain.

وَخَلَقْنَاكُمْ أَزْوَاجًا

Tarjama: Aur humne tumhein joron mein paida kiya.

Wazahat: Insano ko mard o aurat ki soorat mein paida karna Allah ke wahid hone ki daleel aur makhlooqaat mein tawazun aur hum aahangi ki nishani hai.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Tarjama: Aur tumhari neend ko rahat ka zariya banaya.

Wazahat: Neend Allah ki taraf se jism o rooh ke liye aaram aur tajdeed ka zariya hai.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

Tarjama: Aur raat ko (tumhare liye) libaas banaya.

Wazahat: Raat ki tareeki libaas ki tarah hai, jo sukoon aur aaram faraham karti hai.

وَجَعَلْنَا النَّهَارَ مَعَاشًا

Tarjama: Aur din ko rozi kamane ka waqt banaya.

Wazahat: Din ko kaam aur ma'aash ke liye banaya gaya hai, taake insaan apni zaruriyat poori kar sake.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا سِدَادًا

Tarjama: Aur tumhare upar sat mazboot (aasmaan) banaye.

Wazahat: Sat aasman Allah ki azeem qudrat aur tarteeb ki nishani hain.

وَجَعَلْنَا سِرَاجًا وَهَاجًا

Tarjama: Aur (aasmaan mein) ek roshan chiraagh banaya.

Wazahat: Is se muraad sooraj hai, jo zindagi ke liye nihayat zaroori hai aur hararat o roshni faraham karta hai.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

Tarjama: Aur humne baarish walay badalon se khoob behta hua paani barsaya.

Wazahat: Baarish Allah ki rehmat ki nishani hai, jo zameen ko wafar miqdaar mein siraab karti hai.

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

Tarjama: Taake hum iske zariye anaaj aur sabza ugayein.

Wazahat: Baarish ke sabab anaaj aur sabza ugta hai, jo insaan aur janwaron ke liye buniyadi ghiza hai.

وَجَنَّاتٍ أَلْفَافًا

Tarjama: Aur ghane baaghaat.

Wazahat: Sarsabz baaghaat Allah ki qudrat aur khoobsurti ki alamat hain, jo kasrat aur husn ki nishani hain.

Aayaat 17–30: Yawm-e-Qayamat

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

Tarjama: Beshak faislay ka din ek muqarrar waqt hai.

Wazahat: Qayamat ka din ek tay shuda aur yaqini waqt hai.

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

Tarjama: Jis din soor phoonka jaayega aur tum groh dar groh aaoge.

Wazahat: Us din sab log Allah ke hukum se dobara zinda ho kar maidan-e-Hashr mein jama honge.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

Tarjama: Aur aasman khol diye jaayenge aur woh darwaaze ban jaayenge.

Wazahat: Is se muraad hai ke aasman khul jaayenge, jo duniyaavi nizaam ke khaatma ki alamat hai.

وَسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

Tarjama: Aur pahaar chalaye jaayenge aur woh saraab ban jaayenge.

Wazahat: Mazboot pahaar bhi khatm ho jaayenge, jo duniya ki aarzi haqeeqat ko zahir karte hain.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Tarjama: Beshak Jahannam ghaat mein hai.

Wazahat: Jahannam Allah ki nafarmaani karne walon ke liye ghaat laga kar tayyar hai.

لِلطَّاعِينَ مَآبًا

Tarjama: Sarkashon ke liye wapsi ki jagah hai.

Wazahat: Naa-farmaanon ka aakhri thikana Jahannam hai.

لَا يَبِثْنَ فِيهَا أَحْقَابًا

Tarjama: Woh is mein taweel zamaane tak rahenge.

Wazahat: Jahannam mein saza hamesha rahegi.

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

Tarjama: Woh is mein na thandak chakhenge aur na koi peene ki cheez.

Wazahat: Unke liye wahan koi rahat ya sukoon nahi hoga.

إِلَّا حَمِيمًا وَغَسَّاقًا

Tarjama: Siwaaye khaultay hue paani aur peep ke.

Wazahat: Unhein sirf azaab dene wale mashroobaat diye jaayenge.

جَزَاءً وَفَاقًا

Tarjama: Yeh unke a'maal ke mutabiq badla hai.

Wazahat: Unki saza unke a'maal ke ain mutabiq hai.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Tarjama: Beshak woh hisaab ki umeed nahi rakhte the (yaani darte nahi the).

Wazahat: Woh aakhirat mein hisaab kitaab ka inkaar karte the.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

Tarjama: Aur hamari aayaat ko jhutlaya.

Wazahat: Unhone Allah ki nishaniyon ko musalsal jhutlaya.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

Tarjama: Aur humne har cheez ko likh kar shumaar kar rakha hai.

Wazahat: Har amal Allah ke haan mehfooz hai, kisi baat se inkaar nahi ho sakta.

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

Tarjama: Pas (ab) chakho, hum tumhein azaab ke siwa kuch nahi badhaayenge.

Wazahat: Unke liye azaab mein musalsal izafa hi hoga, jo unke a'maal ki sangini ko zahir karta hai.

(“*Falann nazeedakum illa azaaba*”) — har waqt aur har lamha unke azaab mein izafa hota rahega, aur yeh ayat ahl-e-Jahannam ke azaab ki shiddat ke bayan mein sabse sakht aayaat mein se hai. Allah humein is se mehfooz rakhe. (Tafseer Sa'di)

Aayaat 31–40: Nek Logon ke liye In'amaat

إِنَّ لِلْمُتَّقِينَ مَفَازًا

Tarjama: Beshak parhezgaaron ke liye kaamyabi hai.

Wazahat: Nek log aakhirat mein haqeeqi kaamyabi aur khushi hasil karenge.

حَدَائِقَ وَأَعْنَابًا

Tarjama: Baaghaat aur angoor.

Wazahat: Jannat ki ni'maton mein sarsabz baaghaat aur kasrat se phal shaamil hain.

وَكَوَاعِبَ أُنْرَابًا

Tarjama: Aur hum-umar haseen saathi.

Wazahat: Jannat mein nek logon ke liye hum-umar aur khoobsurat saathi tayyar kiye gaye hain.

وَكَأْسًا دِهَاقًا

Tarjama: Aur labalab bhara hua jaam.

Wazahat: Jannat mein paakiza aur lazeer mashroob diya jaayega, jo nasha se paak hoga.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا

Tarjama: Wahan na koi fazool baat sunenge aur na jhoot.

Wazahat: Jannat ka mahaul har tarah ki manfi, fazool aur jhooti baton se paak hoga.

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا

Tarjama: Yeh sab aapke Rab ki taraf se badla aur bharpoor atiyya hai.

Wazahat: Yeh ni'matein Allah ki taraf se nek logon ke a'maal ke badle mein ata ki jaayengi.

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

Tarjama: Aasmanon aur zameen aur jo kuch unke darmiyan hai, sab ke Rab Rahman ki taraf se;

uske huzoor kisi ko baat karne ka ikhtiyaar nahi.

Wazahat: Qayamat ke din Allah ke samne koi baghair ijazat baat nahi kar sakega.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُمِرَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

Tarjama: Jis din Rooh (Jibreel) aur Farishte saf baandh kar kharay honge, koi nahi bolega siwaaye uske jise Rahman ijazat de aur woh durust baat kahe.

Wazahat: Qayamat ke din farishte aur Jibreel bhi khamosh rahenge, sirf wahi shakhs bolega jise Allah ijazat dega.

ذَلِكَ الْيَوْمِ الْحَقِّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

Tarjama: Yehi woh sachcha din hai, pas jo chahe apne Rab ki taraf lautne ka raasta ikhtiyaar kare.

Wazahat: Yawm-e-Qayamat yaqini aur atil hai, is liye har shakhs ko chahiye ke Allah ki taraf rujoo aur tayyari kare.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

Tarjama: Yaqeenan humne tumhein qareeb aanay wale azaab se khabardaar kar diya hai, jis din insaan dekhega ke uske haathon ne kya aagay bheja, aur kaafir kahega: kaash main mitti hota!

Wazahat: Is aayat mein azaab ki warning di gayi hai, aur bataya gaya hai ke Qayamat ke din kaafir ko shadeed hasrat hogi.

Yeh dono aayaat nek logon ke in'amaat aur kaafiron ke anjaam ko wazeh tor par bayan karti hain, aur aakhirat ke liye tayyari aur jawabdehi par zor deti hain.

Teesra Hissa

(at-Tafseer al-Lughawi, Ism o Fail ki Pehchaan)

Teesra Hissa

Teesre Hise ka Pehla Hissa: “at-Tafseer al-Lughawi”
3rd Segment (Part 1 of 3rd Segment: at-Tafseer al-Lughawi)

Tarteeb: 78

Surah: An-Naba

Aayaat: 40

Makkī

Al-Aayah ... Al-Kalima ... Ma'naha ... Urdu mein Ma'ni ... Qur'anic Words ... No.

TRANSLATION IN ENGLISH	TRANSLATION IN URDU	TRANSLATION IN ARABIC	QURANIC WORDS	No
About what	Kis ke baare	'an ayyi shay'	'Amma'	1
The great news	Bari khabar	al-khabar al-'azeem; wahuwa al-Qur'an alladhi fihī khabar al-ba'th	an-naba' al-'azeem	2
A resting place	Farsh banana	mumahhadah kal-firaash	mihaada	3
As stakes	Meekhein banana	tuthabbitu al-ard	awtaada	4
In pairs	Jora jora (paida karna)	asnaafan: dhukuran wa inasaan	azwaaja	5
[a means for] rest	Aaram ka sabab banana	raahatan li-abdaanikum wa qatan li-a'maalikum	subaata	6
As clothing	Parda banana	saatira lakum bi-zulmatihī; kal-libaas	libaasan	7
For livelihood	Rozgaar banana	tahsuloon fihī ma ta'eeshoona bih	ma'aasha	8
A burning lamp	Chamakta hua aur roshan chiraagh (Sooraj)	misbaahan wakkadan, mudee'an	siraajan wahhaajan	9
The rain clouds	Badliyon	as-suhub al-mumtira	al-mu'siraat	10
Pouring abundantly	Bakasrat bahta hua paani	mansaban bikathrah	thajjaajan	11
And gardens of entwined (twisted) growth	Ghane baagh	basaateen multaftah ashjaaruhā	wa jannaat al- faafa	12

TRANSLATION IN ENGLISH	TRANSLATION IN URDU	TRANSLATION IN ARABIC	QURANIC WORDS	No
An appointed time	Waqt muqarrar	waqta wa mee'aadan lil-fasl baina khalq	meeqaata	13
The Horn	Soor (phoonka jaayega)	al-qarn alladhi yunfakhu fihi Israfeel (a.s.)	as-soor	14
Gateways	Darwaaze darwaaze ho jaana	dhaat abwaab kathirah; linuzool al-malaa'ikah	abwaaba	15
And are moved	Chalaya jaaye ga	nusifat ba'd thubootihaa	wusseerath	16
A mirage	Saraab hona	kal-saraab alladhi la haqeeqata lahu	saraaba	17
Lying in wait	Ghaat mein hona	tarusudu ahlihaa wa tarqubuhum	mirsaadan	18
Ages [unending]	Muddatein	duhooran la tanqati'u	ahqaaban	19
Coolness	Thandi ka maza	ma yubarrid harra an-naar 'ala ajsaadihim	bardan	20
Scalding (boiling) water	Garam paani	maa'an haaran baalighan nihayatal haraarah	hameeman	21
And [foul] purulence	Peep	sadeed ahl an-naar	waghassaqa	22
An appropriate	Poora poora badla milna	'a'dilan muwafiqan li-a'maalihim	wifaqa	23
They were not expecting	Tawakku nahi karte hain	la yakhafun	la yarjoon	24
We have enumerated it	Humne isay shumaar kiya	hafiznaahu wa dhabatnaahu maktooban fil-lauh al-mahfuz	ahsainaahu	25
Attainment	Kaamyabi	fawzan bi-dukhoolihim al-jannah aw makaanan yafuzuna bih; wahuwa al-jannah	mafaza	26
Gardens	Baaghaat	basaateen azeemah qad ahdaqat biha al-ashjaar	hadaaiqa	27
Splendid companions/full-breasted	Naujawaan kanwari	hadeesat as-sinn, nawahid	wa kawa'aiba	28
Of equal age	Hum-umar auratein	mustawayaat fi sinnin wahidah	atiraaba	29
Full	Chalakta hua	mamlooa khamran	dahaqa	30
Any vain talk	Behooda	baatila min al-qawl	laghwa	31
[made due by] account	Badla	katheeran, kaafiyan lahum	hisaaba	32

TRANSLATION IN ENGLISH	TRANSLATION IN URDU	TRANSLATION IN ARABIC	QURANIC WORDS	No
Speech	Baat cheet	kalaaman wa su'aalan illa bi-iznih	khitaaban	33
The Spirit	Rooh (Jibreel A.S.)	Jibreel (A.S.)	ar-rooh	34
In rows	Safain baandh kar	mustaffeen	saffa	35
They will not speak	Koi kalaam na kar sakega	la yashfa'oon	la yatakallamoon	36
Correct	Theek baat	haqqan wa saddaadan	sawaaba	37
True	Haq	alladhi la rayba fi wuqo'ih	al-haqq	38
A [way of] return	Thikaana	marja'an bil-'amal as-salih	ma'aaba	39

Teesre Hisse ka Doosra Hissa: Ism o Fail ki Shanakht aur Tajziya

Is hisse mein Surah an-Naba ki aayat ba aayat lughwi tajziya pesh kiya gaya hai, jismein ism (nouns) ki wahid o jama shaklein aur af'aal (verbs) ki maazi o mudari' haalatain, saath hi masdar (verbal noun) aur ma'ani shaamil hain.

Is amal se Qur'an ke gehre paighaam mein tadabbur mumkin hota hai.

Surah an-Naba (78:1)

'Amma yatasa'aloona

⊞ Yatasa'aloona:

⊞ Fail mudari' (present tense verb): "Woh ek doosre se poochhte hain."

⊞ Maazi: *tasa'ala* (us ne poocha)

⊞ Masdar: *tasa'ul* (poochhna / sawal karna) – Baab *tafa'ul*

⊞ Maadah: s-a-l

Surah an-Naba (78:2)

'Ani n-naba'i l-'azeem

⊞ An-naba'i:

⊞ Ism (noun): khabar

⊞ Wahid: *an-naba'u* (khabar)

⊞ Jama: *anba'* (khabrein / reports)

⊞ Al-'azeem:

⊞ Ism sifah (adjective): *azeem*

⊞ Wahid: *'azeem*

⊞ Jama: *'uzama'* (azeem log)

Surah an-Naba (78:3)

Allazee hum feehi mukhtalifoon

⊗ **Mukhtalifoon:**

- ⊗ Ism faa'il (active participle): ikhtilaf karne wale
- ⊗ Maazi: *ikhtalafa* (us ne ikhtilaf kiya)
- ⊗ Mudari': *yakhtalifu* (woh ikhtilaf karta hai)
- ⊗ Masdar: *ikhtilaaf* (ikhtilaf) – Baab *ifti'aal*
- ⊗ Maadah: kh-l-f

Surah an-Naba (78:4)

Kalla saya'lamoon

⊗ **Saya'lamoon:**

- ⊗ Fail mudari' (present tense verb): "Woh jald jaan lenge."
- ⊗ Maazi: *'alima* (us ne jaana)
- ⊗ Masdar: *'ilm* (ilm / jaan'na)
- ⊗ Maadah: 'a-l-m (baab *sami'a*)

Surah an-Naba (78:5)

Thumma kalla saya'lamoon

- ⊗ Tajziya wohi hai jo aayat 4 mein bayan hua.

Surah an-Naba (78:6)

A lam naj'alil arda mihaada

⊗ **Naj'al:**

- ⊗ Fail mudari' (present tense verb): "Humne banaya."
- ⊗ Maazi: *ja'ala* (us ne banaya)
- ⊗ Masdar: *ja'l* (banana)
- ⊗ Maadah: j-'-l

⊗ **Al-ard:**

- ⊗ Ism (noun): zameen
- ⊗ Wahid: *al-ardu*
- ⊗ Jama: *aradi* (zameenein)
- ⊗ **Mihaadan:**
- ⊗ Ism (noun): bichhona / aaraam gaah

Surah an-Naba (78:7)

Wal-jibaala awtaada

⊞ **Al-jibaala:**

⊞ Ism (noun): pahaar

⊞ Wahid: *jabal*

⊞ Jama: *jibaal*

⊞ **Awtaadan:**

⊞ Ism (noun): khoontay

⊞ Wahid: *watad*

⊞ Jama: *awtaad*

Surah an-Naba (78:8)

Wa khalaqnaakum azwaja

⊞ **Khalaqnaakum:**

⊞ Fail maazi (past tense verb): “Humne tumhein paida kiya.”

⊞ Mudari’: *yakhlugu* (woh paida karta hai)

⊞ Masdar: *khalq* (paidaish)

⊞ Maadah: kh-l-q – Baab *nasara yansuru*

⊞ **Azwaja:**

⊞ Ism (noun): joray

⊞ Wahid: *zawj*

⊞ Jama: *azwaja*

Surah an-Naba (78:9)

Wa ja’alnaa nawmikum subaata

⊞ **Ja’alnaa:**

⊞ Fail maazi (past tense verb): “Humne banaya.”

⊞ Mudari’: *yaj’alu* (woh banaata hai)

⊞ Masdar: *ja’l* (banana)

⊞ Maadah: j-’-l – Baab *fatah*

⊞ **Nawmikum:**

⊞ Ism (noun): tumhari neend

⊞ Wahid: *nawm*

⊞ **Subaata:**

⊞ Ism (noun): aaraam / sukoon

Surah an-Naba (78:10)

Wa ja’alnaa al-layla libaasa

⊞ **Al-layl:**

⊞ Ism (noun): raat

⊞ Wahid: *al-layl*

⊞ Jama: *layali*

⊞ **Libaasan:**

⊞ Ism (noun): libaas / parda

⊞ Wahid: *libaas*

⊞ Jama: *albisah*

Surah an-Naba (78:11)

Wa ja'alnaa an-nahaara ma'aasha

⊞ **An-nahaara:** Din

⊞ Wahid: *an-nahaar* (din)

⊞ **Ma'aasha:** Rozi

⊞ Wahid: *ma'aash* (rozi, guzar basar)

Surah an-Naba (78:12)

Wa banaina fawqakum sab'an shidaada

⊞ **Banaina:** Humne ta'meer kiya / banaya

⊞ Maadah: b-n-y

⊞ **Af'aal:**

⊞ Maazi: *banaa* (us ne banaya)

⊞ Mudari': *yabni* (woh banaata hai)

⊞ Masdar: *binaa'* (ta'meer) – Baab *daraba*

⊞ **Sab'an:** Saat

⊞ **Shidaadan:** Mazboot

⊞ Wahid: *shadeed* (mazboot)

⊞ Jama: *shidaad* (mazboot log / cheezein)

Surah an-Naba (78:13)

Wa ja'alnaa siraajan wahhaaja

⊞ **Siraajan:** Chiraagh

⊞ Wahid: *siraaj* (chiraagh)

⊞ Jama: *suruj* (chiraagh)

⊞ **Wahhaajan:** Taiz roshan

⊞ *Wahhaaj* (chamakta hua, sholah zan) – sifah mubalagha

Surah an-Naba (78:14)

Wa anzalnaa minal mu'siraati ma'an thajjaaja

⊖ **Anzalnaa:** Humne naazil kiya

⊖ Maadah: n–z–l

⊖ **Af'aal:**

⊖ Maazi: *nazala* (us ne utaara)

⊖ Mudari': *yanzilu* (woh utaarta hai)

⊖ Masdar: *nuzool* (utarna) – Baab *daraba*

⊖ **Al-mu'siraat:** Baarish walay baadal

⊖ Wahid: *mu'sirah* (baarish ka baadal)

⊖ Jama: *mu'siraat* (baarish ke baadal)

⊖ **Ma'an:** Paani

⊖ Wahid: *maa'* (paani)

⊖ Jama: *miyah* (paani)

⊖ **Thajjaajan:** Khoob bahta hua

⊖ *Thajjaaj* (bahta hua) – sifah mubalagha

Surah an-Naba (78:15)

Linukhrija bihi habban wa nabaata

⊖ **Nukhrija:** Taake hum nikaalein

⊖ Maadah: kh–r–j

⊖ **Af'aal:**

⊖ Maazi: *akhraya* (us ne nikala)

⊖ Mudari': *yukhriju* (woh nikaalta hai)

⊖ Masdar: *ikhraaj* (nikaalna) – Baab *if'aal*

⊖ **Habban:** Daana

⊖ Wahid: *habb* (daana / beej)

⊖ Jama: *hubub* (daanay / beejon)

⊖ **Nabaatan:** Sabza

⊖ Wahid: *nabaat* (poda / sabza)

⊖ Jama: *nabaataat* (pode / sabze)

Surah an-Naba (78:16)

Wa jannaatin alfaafa

⊖ **Jannaatin:** Baaghaat

⊖ Wahid: *jannah* (baagh)

⊖ Jama: *jannaat* (baaghaat)

⊖ **Alfaafa:** Ghane

⊖ Wahid: *liff* (ghanna jhund)

⊖ Jama: *alfaaf* (ghanne jhund)

Surah an-Naba (78:17)

Inna yawmal fasli kaana meeqaata

- ⊖ **Yawma:** Din
 - ⊖ Wahid: *yawm* (din)
 - ⊖ Jama: *ayyaam* (din)
 - ⊖ **Al-fasl:** Faisla / juda karna
 - ⊖ Wahid: *fasl* (faisla, hukm)
 - ⊖ Jama: *fusool* (taqseemaat, faislay)
 - ⊖ **Meeqaata:** Muqarrar waqt
 - ⊖ Wahid: *meeqaat* (waqt muqarrar)
 - ⊖ Jama: *mawaqeet* (awqaat muqarrarah)
-

Surah an-Naba (78:18)

Yawma yunfakhu fis-soor fa-ta'toona afwaaja

- ⊖ **Yunfakhu:** Phoonka jaayega
 - ⊖ Maadah: n-f-kh
 - ⊖ **Af'aal:**
 - ⊖ Maazi: *nafakha* (us ne phoonka)
 - ⊖ Mudari': *yanfukhu* (woh phoonkta hai) – Baab *nasara*
 - ⊖ Masdar: *nafh* (phoonkna)
 - ⊖ **As-soor:** Soor (Qayamat ka bugle)
 - ⊖ **Fa-ta'toona:** Tum aaoge
 - ⊖ Maadah: a-t-y
 - ⊖ Maazi: *ataa* (aaya)
 - ⊖ Mudari': *ya'ti* (aata hai)
 - ⊖ Masdar: *itiyaan* (aana) – Baab *daraba*
 - ⊖ **Afwaajan:** Groh
 - ⊖ Wahid: *fawj* (groh)
 - ⊖ Jama: *afwaaj* (groh)
-

Surah an-Naba (78:19)

Wa futihat is-sama'u fa kaanat abwaaba

- ⊖ **Futihat:** Khol di gayi
- ⊖ Maadah: f-t-h
- ⊖ Maazi: *fataha* (khola)
- ⊖ Mudari': *yafтахu* (kholta hai)
- ⊖ Masdar: *fath* (kholna)
- ⊖ **As-samaa'u:** Aasman

⌘ Wahid: *samaa* ' (aasman)
⌘ Jama: *samaawaat* (aasmaan)
⌘ **Abwaaban:** Darwaaze
⌘ Wahid: *baab* (darwaaza)
⌘ Jama: *abwaab* (darwaaze)

Surah an-Naba (78:20)

Wa suyyirat il-jibaalu fa kaanat saraaba

Alfaaz:

⌘ **Suyyirat:** Chalai gayin / hataai gayin – *Baab taf'eel*

• Maadah: s–y–r

⌘ **Af'aal:**

• Maazi: *sayyara* (chalaya)

• Mudari': *yuseeru* (chalata hai)

• Masdar: *taseer* (chalana)

• Maazi mujarrad: *saara* (chala)

• Mudari' mujarrad: *yaseeru* (chalta hai)

• Masdar: *sair* (chalna)

⌘ **Al-jibaalu:** Pahaar

• Wahid: *jabal* (pahaar)

• Jama: *jibaal* (pahaar)

⌘ **Saraaban:** Saraab

Surah an-Naba (78:21)

Inna jahannama kaanat mirsaada

Alfaaz:

⌘ **Jahannama:** Jahannam

⌘ **Mirsaadan:** Ghaat / chhupa hua maqam

Surah an-Naba (78:22)

Lil-ttaagheena ma'aaba

Alfaaz:

⌘ **At-taagheena:** Sarkash

• Wahid: *taagin* (sarkash)

- Jama: *taagheen* (sarkash log)
- ⌘ **Ma'aaba:** Wapsi ki jagah
-

Surah an-Naba (78:23)

Laabisheena feehaa ahqaaba

Alfaaz:

- ⌘ **Laabisheena:** Rehne wale
- Wahid: *laabith* (rehne wala)
 - Jama: *laabisheen* (rehne wale)
- ⌘ **Ahqaaban:** Taweel zamane
- Wahid: *huqb* (taweel muddat)
 - Jama: *ahqaab* (taweel muddatein)
-

Surah an-Naba (78:24)

La yazooqoona feehaa bardan wa la sharaaba

Alfaaz:

- ⌘ **Yazooqoona:** Chakhte hain / nahi chakh sakenge
- Maadah: dh-w-q
- ⌘ **Af'aal:**
- Maazi: *dhaaqa* (chakkha)
 - Mudari': *yazooqu* (chakkhta hai)
 - Masdar: *dhawq* (chakhna)
- ⌘ **Bardan:** Thandak
- ⌘ **Sharaaban:** Mashroob
- Wahid: *sharaab* (mashroob)
 - Jama: *ashribah* (mashroobaat)
-

Surah an-Naba (78:25)

Illa hameeman wa ghassaqa

Alfaaz:

- ⌘ **Hameeman:** Khaulta hua paani
- ⌘ **Ghassaqa:** Peep / badboodaar mawaad
-

Surah an-Naba (78:26)

Jazaa'an wifaqa

Alfaaz:

⌘ **Jazaa'an:** Badla

⌘ **Wifaqa:** Munasib / mozoon

Surah an-Naba (78:27)

Innahum kaanoo la yarjoona hisaaba

Alfaaz:

⌘ **Innahum:** Beshak woh

⌘ **Kaanoo:** Thay

• Maadah: k-w-n

⌘ **Af'aal:**

• Maazi: *kaana* (tha)

• Mudari': *yakoonu* (hota hai)

• Masdar: *kawn* (hona) – Baab *nasara*

⌘ **Yarjoona:** Umeed nahi rakhte

• Maadah: r-j-w

⌘ **Af'aal:**

• Maazi: *rajaa* (umeed rakhi)

• Mudari': *yarjoo* (umeed rakhta hai)

• Masdar: *rajaa'* (umeed) – Baab *nasara*

⌘ **Hisaaban:** Hisaab

• Wahid: *hisaab* (hisaab)

• Jama: *hisaabaat* (hisaabaat)

Surah an-Naba (78:28–37) ka Lughwi Tajziya

(Aayat 28)

Wa kazzaboo bi aayaatinaa kizzaaba

⌘ **Kazzaboo:** Unhone jhutlaya

• Maadah: k-dh-b

⌘ **Af'aal:**

• Maazi: *kazzaba* (jhutlaya)

• Mudari': *yukazzibu* (jhutlata hai)

• Masdar: *takzeeb* (takzeeb karna) – Baab *taf'eel*

⌘ **Bi aayaatinaa:** Hamari nishaniyon ko

• Wahid: *aayah* (nishani)

• Jama: *aayaat* (nishaniyan)

⌘ **Kizzaaban:** Mukammal inkaar

• *Kizzaab* (jhoot / inkaar)

(Aayat 29)

Wa kulla shay'in ahsainaahu kitaaba

⌘ **Kulla:** Har

- *Kull* (sab / har)

⌘ **Shay'in:** Cheez

- Wahid: *shay'* (cheez)
- Jama: *ashyaa'* (cheezein)

⌘ **Ahsainaahu:** Humne shumaar kar liya

- Maadah: h-s-y

⌘ **Af'aal:**

- Maazi: *ahsa* (ginaa / shumaar kiya)
- Mudari': *yuhsee* (ginta hai)
- Masdar: *ihsaa'* (shumaar karna) – Baab *if'aal*

⌘ **Kitaaban:** Kitaab / record

- Wahid: *kitaab* (kitaab)
 - Jama: *kutub* (kitaabein)
-

(Aayat 30)

Fa zookoo falan nazeedakum illa azaaba

⌘ **Fa zookoo:** Pas (to) chakho!

- Maadah: dh-w-q

⌘ **Af'aal:**

- Maazi: *dhaaqa* (chakkha)
- Mudari': *yazooqu* (chakkhta hai)
- Masdar: *dhawq* (chakhna) – Baab *nasara*

⌘ **Nazeedakum:** Hum tumhein nahi badhaayenge (magar azaab)

- Maadah: z-y-d

⌘ **Af'aal:**

- Maazi: *zaada* (badhaaya)
- Mudari': *yazeedu* (badhaata hai)
- Masdar: *ziyaadah* (izafa) – Baab *daraba*

⌘ **Azaaban:** Azaab / saza

(Aayat 31)

Inna lilmuttaqeena mafaza

⌘ **Lilmuttaqeena:** Parhezgaaron ke liye

- Wahid: *muttaqi* (parhezgaar)
- Jama: *muttaqeen* (parhezgaar log)

⌘ **Mafazan:** Kaamyaabi
• *Mafaaz* (kaamyaabi)

(Aayat 32)

Hadaa'iqā wa a'naaba

⌘ **Hadaa'iqā:** Baaghaat
• Wahid: *hadeeqah* (baagh)
• Jama: *hadaaiq* (baaghaat)
⌘ **A'naaba:** Angoor
• Wahid: *'inab* (angoor)
• Jama: *a'naab* (angoor)

(Aayat 33)

Wa kawa'iba atiraaba

⌘ **Kawa'iba:** Hum-umar haseen saathi (mo'annas)
• Wahid: *kaa'ibah* (haseen saathi)
• Jama: *kawa'ib* (haseen saathi)
⌘ **Atiraaba:** Hum-umar
• Wahid: *tirb* (hum-umar)
• Jama: *atiraab* (hum-umar log)

(Aayat 34)

Wa ka'san dihaaqa

⌘ **Ka'san:** Jaam
• Wahid: *ka's* (jaam)
• Jama: *ku'oos* (jaam)
⌘ **Dihaaqa:** Lab-a-lab bhara hua
• *Dihaaq* (lab-a-lab)

(Aayat 35)

La yasma'oona feehaa laghwan wa la kizzaaba

⌘ **Yasma'oona:** Woh nahi sunenge
• Maadah: s-m-'
⌘ **Af'aal:**
• Maazi: *sami'a* (suna)
• Mudari': *yasma'u* (sunta hai)
• Masdar: *samaa'* (sunna)

- ⌘ **Laghwan:** Fazool baat
• *Laghw* (be-ma'ni kalaam)
⌘ **Kizzaaban:** Jhoot
• *Kizzaab* (jhoot)
-

(Aayat 36)

Jazaa'an mir rabbika 'ataa'an hisaaba

- ⌘ **Jazaa'an:** Badla
• *Jazaa'* (jaza)
⌘ **Rabbika:** Tera Rab
• Wahid: *rabb* (rab)
• Jama: *arbaab* (rab)
⌘ **'ataa'an:** Atiyyah / inaan
• *'ataa'* (ata)
⌘ **Hisaaban:** Hisaab
• Wahid: *hisaab*
• Jama: *hisaabaat*

(Aayat 37)

Rabbis samaawaati wal-ardi wa maa bainahumaa ar-Rahmaan la yamlikoona minhu khitaaba

Alfaaz:

- ⌘ **Rabb:** Rab.
• Wahid: *Rabb* (Rab)
• Jama: *Arbaab* (Rab)
⌘ **As-Samaawaati:** Aasmaanon ke.
• Wahid: *Samaa'* (Aasman)
• Jama: *Samaawaat* (Aasman)
⌘ **Al-Ardi:** Zameen ke.
• Wahid: *Ard* (Zameen)
• Jama: *Araadi* (Zameenein)
⌘ **Maa Bainahumaa:** In ke darmiyan jo kuch hai.
⌘ **Ar-Rahmaan:** Rehmaan.
⌘ **Khitaaban:** Baat karne ka ikhtiyaar.
-

[Surah an-Naba (78:37)]

Rabbis samaawaati wal-ardi wa maa bainahumaa ar-Rahmaan la yamlikoona minhu khitaaba

Alfaaz:

- ⌘ **Rabb:** Rab.
• Wahid: *Rabb* (Rab)

- Jama: *Arbaab* (Arbaab)
- ⌘ **As-Samaawaati:** Aasman.
- Wahid: *Samaa'* (Aasman)
- Jama: *Samaawaat* (Aasman/Aasmaanon)
- ⌘ **Al-Ardi:** Zameen.
- Wahid: *Ard* (Zameen)
- Jama: *Araadi* (Zameenein)
- ⌘ **Maa Bainahumaa:** Jo kuch in dono ke darmiyan hai.
- ⌘ **Baina:** Darmiyan.
- ⌘ **Ar-Rahmaan:** Nihayat Reham karne wala.
- *Ar-Rahmaan* (Rehmaan).
- ⌘ **Yamlikoon:** Woh maalik hain / qaboo rakhte hain.
- Maadah: *M-L-K*
- ⌘ **Af'aal:**
- Maazi: *Malaka* (Us ne maalik hua)
- Mudari': *Yamliku* (Woh maalik hai)
- Masdar: *Milk* (Malkiyat) – Baab *Daraba*
- ⌘ **Khitaaban:** Kalaam / baat.
- Wahid: *Khitaab* (Kalaam)
- Jama: *Khitaabaat* (Kalaamein / Khitaabaat).

[Surah an-Naba (78:38)]

**Yawma yaqoomur roohu wal-malaa'ikatu saffan la yatakallamoon illa man adhina lahur
Rahmaanu wa qaala sawaaba**

Alfaaz:

- ⌘ **Yaqoomu:** Woh kharay honge.
- Maadah: *Q-W-M*
- ⌘ **Af'aal:**
- Maazi: *Qaama* (khara hua)
- Mudari': *Yaqoomu* (khara hota hai)
- Masdar: *Qiyaam* (khara hona) – Baab *Nasara*
- ⌘ **Ar-Roohu:** Rooh (yaani Jibreel alaihissalaam).
- *Rooh* (Rooh).
- ⌘ **Al-Malaa'ikatu:** Farishte.
- Wahid: *Malak* (farishta).
- Jama: *Malaa'ikah* (farishte).
- ⌘ **Saffan:** Saf mein.
- Wahid: *Saff* (Saf).
- Jama: *Suoof* (Safain).

⌘ **Yatakallamoon:** Woh baat nahi karenge.

- Maadah: *K-L-M*

⌘ **Af'aal:**

- Maazi: *Takallama* (baat ki).
- Mudari': *Yatakallamu* (baat karta hai).
- Masdar: *Takallum* (baat karna) – Baab *Tafa'ul*.

⌘ **Sawaaban:** Durust baat.

- *Sawaab* (Durustgi).

[Surah an-Naba (78:39)]

Zaalikal yawmul haqq fa man shaa' ittakhaza ilaa rabbihi ma'aaba

Alfaaz:

⌘ **Al-Yawmu:** Din.

- Wahid: *Yawm* (Din).
- Jama: *Ayyaam* (Din).

⌘ **Al-Haqq:** Haq / Sach.

- Wahid: *Haqq* (Haq).
- Jama: *Huqooq* (Huqooq / Sachaiyaan).

⌘ **Ittakhaza:** Us ne ikhtiyaar kiya.

- Maadah: *A-Kh-Dh*.

⌘ **Af'aal:**

- Maazi: *Ittakhaza* (Ikhtiyaar kiya).
- Mudari': *Yattakhiz* (Ikhtiyaar karta hai).
- Masdar: *Ittikhaaz* (Ikhtiyaar karna) – Baab *If'aaal*.

⌘ **Ma'aaban:** Wapsi ki jagah.

- *Ma'aab* (Wapsi).

[Surah an-Naba (78:40)]

Innaa anzarnaakum 'azaaban qareeban yawma yanzurul mar'u maa qaddamat yadaahu wa yaqoolul kaafir ya laitane kuntu turaaba

Alfaaz:

⌘ **Anzarnaakum:** Hum ne tumhein khabardaar kiya.

- Maadah: *N-Z-R*

⌘ **Af'aal:**

- Maazi: *Anzara* (Khabardaar kiya).
- Mudari': *Yunziru* (Khabardaar karta hai).
- Masdar: *Inzaar* (Inzaar / Khabardari) – Baab *If'aaal*.

⌘ **'Azaaban:** Azaab.

- Wahid: *'Azaab* (Azaab).
- Jama: *A'zibah* (Azaab).

⌘ **Qareeban:** Qareeb.

- Wahid: *Qareeb* (Qareeb).
- Jama: *Qareeboon* (Qareeb log, siyaaq ke mutabiq).

⌘ **Yanzuru:** Woh dekhega.

- Maadah: *N-Z-R*

⌘ **Af'aal:**

- Maazi: *Nazara* (Dekha).
- Mudari': *Yanzuru* (Dekhta hai).
- Masdar: *Nazar* (Dekhna) – Baab *Nasara*.

⌘ **Al-Mar'u:** Insaan.

- *Mar'* (Shakhs).

⌘ **Qaddamat:** Us ne aage bheja (A'maal).

- Maadah: *Q-D-M*

⌘ **Af'aal:**

- Maazi: *Qaddama* (Aagay bheja).
- Mudari': *Yuqaddimu* (Aagay bhejta hai).
- Masdar: *Taqdeem* (Aagay bhejna) – Baab *Taf'eel*.

⌘ **Al-Kaafir:** Kaafir.

- Wahid: *Kaafir* (Kaafir).
- Jama: *Kuffaar* (Kaafir).

⌘ **Turaaban:** Mitti.

- Wahid: *Turaab* (Mitti).
- Jama: *Atribah* (Mitti ke zaraat).

Chautha Hissa

Qur'an ki Aayaat ka majmua jo mauzoo ya unwaan se mutaliq hain.

Yeh hissa humein dikhata hai ke hum kis tarah Qur'an ki doosri aayaat se faida uthaa sakte hain jo mauzoo ya unwaan se mutaliq hain.

Qur'an ki 20 Aayaat jo Jahannam aur uski haulnaakiyon ko bayan karti hain (Arabi aur Urdu mein)

(1: Surah) Surah an-Naba (78:21–23)

Arabi:

Inna jahannama kaanat mirsaadan (21) lill-taagheena ma 'aaban (22) laabisheena feehaa ahqaaban (23)

Urdu:

Beshak Jahannam ghaat mein hai. (21) Sarkashon ke liye thikaana hai, (22) jismein woh taweel zamaane tak rahenge. (23)

(2: Surah) An-Nisaa (4:56)

Arabi:

Innal lazeena kafaroo bi aayaatinaa sawfa nusleehim naaran. Kullamaa nadijath juloothuhum baddalnaahum julooodan ghayrahā liyazooqul 'azaab. Innal laaha kaana 'azeezan hakeemaa (56)

Urdu:

Beshak jinhon ne hamari aayaat ka inkaar kiya, hum unhein aag mein daakhil karenge. Jab bhi unki khaalain jal jaayengi to hum unhein doosri khaalon se badal denge taake woh azaab ka maza chakhain. Beshak Allah ghaalib, hikmat wala hai.

(3: Surah) Surah al-Muddaththir (74:26–30)

Arabi:

Sausleehi saqar (26) wa maa adraaka maa saqar (27) laa tubqee wa laa tazar (28) lawwaahatul lil-bashar (29) 'alayhaa tis 'ata 'ashar (30)

Urdu:

Main use Saqar mein daakhil karoonga. (26) Aur tumhein kya maaloom ke Saqar kya hai? (27) Na chhodti hai aur na baaqi rakhti hai, (28) insaano ki khaal ko siyaah kar dene wali hai. (29) Us par unnees (farishte) muqarrar hain. (30)

(4: Surah) Al-Balad (90:19–20)

Arabi:

Wallazeena kafaroo bi aayaatinaa hum ashaabul mash'amah (19) 'alayhim naarum mu'sadah (20)

Urdu:

Aur jinhon ne hamari aayaat ka inkaar kiya, woh bayein taraf waale hain. (19) Un par aag band kar di jaayegi. (20)

(5: Surah) Az-Zumar (39:16)

Arabi:

Lahum min fauqihim zulalum minan naar wa min tahti him zulal. Zaalika yukhaawwiful laahu bih 'ibaadah. Yaa 'ibaadi fattaqoon (16)

Urdu:

Un ke upar bhi aag ke saaybaan honge aur un ke neeche bhi saaybaan. Allah apne bandon ko isi se daraata hai. Aye mere bandon! Pas mujh se daro.

(6: Surah) Al-Baqarah (2:24)

Arabi:

Fa in lam taf'alo wa lan taf'alo fattaqun naara allatee waqoodu han naasu wal hijaarah, u'iddat lil-kaafireen (24)

Urdu:

Phir agar tum na karo aur har کج na kar sako to us aag se daro jiska eendhan log aur pathar hain, jo kaafiron ke liye tayyar ki gayi hai.

(7: Surah) Surah at-Tawbah (9:35)

Arabi:

Yawma yuhmaa 'alayhaa fee naari jahannama fa tukwaa bihaa jibaa hihim wa junoobihim wa zuhoorihim. Haazaa maa kanaztum li anfusikum fazooqoo maa kuntum taknizoon (35)

Urdu:

Jis din use Jahannam ki aag mein tapaya jaayega, phir us se unki peshaaniyan, unke pehlu aur unki peethein daaghi jaayengi. (Kaha jaayega) Yeh hai jo tumne apne liye jama kiya tha, pas chakho jo tum jama karte the.

(8: Surah) Surah Maryam (19:68–70)

Arabi:

Fa wa rabbika la nahshurannahum wash shayaateena thumma la nuhdhirannahum hawla jahannama jithiyyaa (68) thumma la nanzi 'anna min kulli shee 'atin ayyuhum ashaddu 'alar Rahmaani 'itiyyaa (69) thumma la nahnu a 'lamu billazeena hum awlaa bihaa sliyyyaa (70)

Urdu:

Pas aap ke Rab ki qasam! Hum zaroor unhein aur shaytaanon ko ikattha karenge, phir hum unhein Jahannam ke ird gird ghutnon ke bal haazir karenge- (68) Phir hum har giroh mein se unko zaroor alag karenge jo Rahmaan ke muqaable mein sabse zyada sarkash thay- (69) Phir hum khoob jaante hain ke in mein se kaun us mein daakhil hone ka sabse zyada mustahiq hai- (70)

(9: Surah) Surah al-Ma'aarij (70:15–16)

Arabi:

Kallaa innahaa lazhaa (15) nazzaa 'atan lish-shawaa (16)

Urdu:

Hargiz nahi! Woh bhadakti hui aag hai- (15) Jo khaalain utaar dene wali hai- (16)

(10: Surah) Surah al-A'raaf (7:41)

Arabi:

Lahum min jahannama mihaadun wa min fauqihim ghawaash. Wa kazaalika najzil zaalimeen (41)

Urdu:

Unke liye Jahannam ka bichhona hai aur unke upar se aag ki chaadrein hain- Aur isi tarah hum zaalimoon ko badla dete hain-

(11: Surah) Surah Ibraaheem (14:49–50)

Arabi:

Wa taral mujremeena yawma-izin muqarraneena fil asfaad (49) saraabeeluhum min qatiraan wa taghsha wujoohahumun naar (50)

Urdu:

Aur aap us din mujrimoon ko zanjeeron mein jakra hua dekhenge- (49) Unke libaas taarkol ke hongee aur unke chehron ko aag dhaank le gi- (50)

(12: Surah) Surah al-Hijr (15:43–44)

Arabi:

Wa inna jahannama la maw'iduhum ajma'een (43) lahaa sab'atu abwaab, li kulli baabin minhum juz'un maqsom (44)

Urdu:

Aur yaqeenan Jahannam un sab ka wada ki jagah hai- (43) Uske saat darwaaze hain, har darwaaze ke liye un mein se ek hissa muqarrar hai- (44)

(13: Surah) Surah al-Israa (17:97)

Arabi:

Wa man yahdill laahu fahuwa al-muhtad, wa man yudhlil falan tajida lahum awliyaa'a min doonih, wa nahshuruhum yawmal qiyaamati 'alaa wujoohihim 'umyan wa bukman wa summan. Ma'waahum jahannam, kullamaa khabat zidnaahum sa'eeraa (97)

Urdu:

Aur jise Allah hidaayat de wohi hidaayat yafta hai 'aur jise woh gumraah kar de to aap unke liye uske siwa koi madadgaar na paayenge- Aur hum unhein Qayaamat ke din unke chehron ke bal ikattha karenge — andhay, goongay aur behrey- Unka thikaana Jahannam hai; jab bhi woh bujhne lagegi hum use aur bhadka denge-

(14: Surah) Surah an-Noor (24:57)

Arabi:

Laa tahsabannal lazeena kafaroo mu'jizeena fil ard, wa ma'waahumun naar, wa labi'sal maseer (57)

Urdu:

Kabhi na samjho ke jo log kufr karte hain woh zameen mein Allah ko aajiz kar sakte hain- Unka thikaana aag hai aur woh bahut hi bura thikaana hai-

(15: Surah) Surah al-Ghaashiyah (88:4–7)

Arabi:

Taslaa naaran haamiyah (4) tusqaa min 'aynin aaniyah (5) laisa lahum ta'aamun illa min daree' (6) laa yusminu wa laa yughni min joo' (7)

Urdu:

Woh bhadakti hui aag mein daakhil kiye jaayenge. (4) Unhein khaultay hue chashmay se pilaya jaayega. (5) Unke liye koi khaana nahi siwaaye kaante daar khushk jhaad ke. (6) Jo na mota karega aur na bhook mitayega. (7)

(16: Surah) Surah al-Infitaar (82:14–16)

Arabi:

Wa innal fujaar lafee jaheem (14) yaslawnaaha yawmad-deen (15) wa maa hum 'anhaa bighaa'ibeen (16)

Urdu:

Yaqeenan badkaar log Jahannam mein honge. (14) Woh us mein jaza ke din daakhil honge. (15) Aur woh us se kabhi ghaib nahi honge. (16)

(17: Surah) Surah al-Burooj (85:10)

Arabi:

Innal lazeena fatanul mu'mineena wal mu'minaati thumma lam yatooboo falahum 'azaabu jahannama wa lahum 'azaabul hareeq (10)

Urdu:

Yaqeenan jinhon ne imaan waale mardon aur auraton ko sataya, phir tauba na ki, unke liye Jahannam ka azaab hai aur unke liye jalti hui aag ka azaab hai.

(18: Surah) Surah al-Humazah (104:6-7)

Arabi:

Naarul laahil mooqadah (6) allatee tattali'u 'alal af'idah (7)

Urdu:

Yeh Allah ki bhadakti hui aag hai. (6) Jo dilon tak pahunch jaati hai. (7)

(19: Surah) Surah al-Furqaan (25:11-12)

Arabi:

Bal kazzaboo bis saa'ah, wa a'tadnaa liman kazzaba bis saa'ati sa'eeraa (11) iza ra-athum mim makaanin ba'eedin sami'oo lahaa taghayyuzanw wa zafeeraa (12)

Urdu:

Balkay unhon ne Qayaamat ko jhutlaya, aur humne Qayaamat ko jhutlanay walon ke liye bhadakti hui aag tayyar ki hai. (11) Jab woh unhein door se dekhegi to woh uska ghussa aur dhaarrh sunenge. (12)

(20: Surah) Surah al-Mutaffifeen (83:15-16)

Arabi:

Kallaa innahum 'an rabbihim yawma-izin la mahjooboon (15) thumma innahum la saalul jaheem (16)

Urdu:

Hargiz nahi! Us din woh apne Rab se zaroor parde mein rakhe jaayenge. (15) Phir woh zaroor Jahannam mein daakhil kiye jaayenge. (16)

Yeh aayaat Jahannam ki shiddat aur haulnaaki ko waazeh karti hain

aur kufr o sarkashi ke anjaam ki yaad dilaati hain.

Aur **mandarjah zaeel 20 aayaat** khoobsurti se **Jannat mein neik logon ke liye daaimi khushiyon aur ni'maton ko bayan** karti hain.

(1: Surah) Surah al-Baqarah (2:25)

Arabi:

Wa bashshirillazeena amanoo wa 'amilus saalihaati anna lahum jannaatin tajree min tahtihal anhaar. Kullamaa ruziqoo minhaa min samaratir rizqan qaaloo haazal lazee ruziqnaa min qablu wa uttoo bihi mutashaabihaa. Wa lahum feehaa azwaajum mutahharah, wa hum feehaa khaalidoon (25)

Urdu:

Aur khushkhabri do un logon ko jo imaan laaye aur neik amal kiye ke unke liye baaghaat hain jinke neechे nahrein bahti hain. Jab bhi unhein wahan se koi phal khanay ko diya jaayega to kahenge: "Yeh to wahi hai jo humein pehle bhi diya gaya tha." Aur unhein milta-julta diya jaayega. Aur unke liye wahan paakiza biwiyān hongī aur woh us mein hamesha rahenge.

(2: Surah) Surah an-Nisaa (4:57)

Arabi:

Wallazeena amanoo wa 'amilus saalihaati sanudkhiluhum jannaatin tajree min tahtihal anhaar khaalideena feeha abadaa. Lahum feeha azwaajum mutahharah wa nudkhiluhum zillan zaleelaa (57)

Urdu:

Aur jo log imaan laaye aur neik amal kiye, hum unhein aisay baaghaat mein daakhil karenge jinke neechे nahrein bahti hain. Woh unmein hamesha rahenge. Unke liye wahan paakiza biwiyān hongī aur hum unhein ghani chhaon mein daakhil karenge.

(3: Surah) Surah Aal-e-Imraan (3:15)

Arabi:

Qul a'unabbi'ukum bikhairim min zaalikum. Lillazeena taqaw 'inda rabbihim jannaatun tajree min tahtihal anhaar, khaalideena feeha, wa azwaajum mutahharah wa ridwaanum minallaah. Wallaahu baseerum bil 'ibaad (15)

Urdu:

Keh do: “Kya main tumhein is se behtar cheez ki khabar doon?” Parhezgaaron ke liye unke Rab ke paas baaghaat hain jinke neeche nahrein bahti hain. Woh unmein hamesha rahenge, aur unke liye paakiza biwiyan aur Allah ki raza hai. Aur Allah bandon ko khoob dekhne wala hai.

(4: Surah) Surah al-Kahf (18:31)

Arabi:

Ulaa'ika lahum jannaatu 'adnin tajree min tahtihimul anhaar, yuhallawna feehaa min asaawira min zahabinw wa yalbasoona siyaaban khudram min sundusinw wa istabraq, muttaki'eena feehaa 'alal araa'ik. Ni'mas sawaab wa hasunat murtafaqa (31)

Urdu:

Unke liye hamesha rehne walay baaghaat hain jinke neeche nahrein bahti hain. Woh wahan sonay ke kanganon se aaraasta kiye jaayenge aur sabz bareek aur motay reshmi kapray pehnenge, aur wahan takhton par takiya lagaye baithe honge. Kya hi achha badla aur kya hi khoobsurat aaraamgah hai.

(5: Surah) Surah al-Hajj (22:23)

Arabi:

Innallaaha yudkhillullazeena aamanoo wa 'amilus saalihaati jannaatin tajree min tahtihal anhaar, yuhallawna feehaa min asaawira min zahabinw wa lu'lu'anw wa libaasuhum feehaa hareer (23)

Urdu:

Yaqeenan Allah imaan walon aur neik amal karne walon ko aisay baaghaat mein daakhil karega jinke neeche nahrein bahti hain. Woh wahan sonay aur moti ke kanganon se aaraasta kiye jaayenge aur unke kapray wahan resham ke honge.

(6: Surah) Surah Muhammad (47:15)

Arabi:

Masalul jannatil latee wu'idal muttaqoon, feehaa anhaarum mim maaa'in ghaira asin, wa anhaarum min labanin lam yataghayyar ta'muh, wa anhaarum min khamrin lazzatin lish-shaaribeen, wa anhaarum min 'asalin musaffaa.

Urdu:

Us Jannat ki misaal jiska wada muttaqiyon se kiya gaya hai, us mein paani ki nahrein hain jo badbu daar nahi hotin, doodh ki nahrein hain jiska zaiqa nahi badalta, sharaab ki nahrein hain jo peenay walon ke liye lazeez hai, aur saaf shahad ki nahrein hain.

(7: Surah) Surah ar-Rahmaan (55:46–48)

Arabi:

Wa liman khaafa maqaama rabbihi jannataan (46) fabi ayyi aalaaa'i rabbikumaa tukazzibaan (47) dhawaataa afnaan (48)

Urdu:

Aur jo apne Rab ke samne khara hone se dara, uske liye do baagh hain. (46) Dono shaakh daar hain. (48)

(8: Surah) Surah ar-Rahmaan (55:70,72)

Arabi:

Feehinna khayraatun hisaan (70) hoorum maqsuraatun fil khayaam (72)

Urdu:

Un mein neik seerat aur khoobsurat auratein hongii. (70) Khaimon mein mehfooz hoorain. (72)

(9: Surah) Surah al-Waaqi'ah (56:10–12)

Arabi:

Was-saabiqunas saabiqun (10) ulaa'ikal muqarraboon (11) fee jannaatin na'eem (12)

Urdu:

Aur sabqat le jaane wale, sabqat le jaane wale. (10) Yahi log muqarrab honge. (11) Naimaton walay baaghaat mein. (12)

(10: Surah) Surah al-Waaqi'ah (56:20–21)

Arabi:

Wa faakihatim mimmaa yatakhayyaroona (20) wa lahmi tairim mimmaa yashtahoon (21)

Urdu:

Aur un ke liye woh meway honge jo woh pasand karenge. (20) Aur parindon ka gosht hoga jis ki woh khwahish karenge. (21)

(11: Surah) Surah ad-Dahr (76:13–14)

Arabi:

Laa yarawna feehee shamsanw wa laa zamhariraa (13) wa daaniyatan 'alayhim zilaaluhaa wa dhullilat qutoofuhaa tadleelaa (14)

Urdu:

Wahan na to dhoop dekhenge aur na sardi. (13) Aur un par us ke saaye jhukay honge aur us ke phal qareeb kar diye gaye honge. (14)

(12: Surah) Surah ad-Dahr (76:15–16)

Arabi:

*Wa yutaafu 'alayhim bi aaniyatim min fidhdhatinw wa akwaabin kaanat qawareeraa (15)
qawareeraam min fidhdah, qaddaroohaa taqdeeraa (16)*

Urdu:

Un ke gird chaandi ke bartan aur sheeshe ke pyaale gardish karenge. (15) Sheeshe jo chaandi ke honge aur jinhein unhon ne andaazay se banaya hoga. (16)

(13: Surah) Surah al-Mutaffifeen (83:22–23)

Arabi:

Innal abraara lafee na'eem (22) 'alal araa'iki yanzuroon (23)

Urdu:

Yaqeenan neik log naimaton mein honge. (22) Takhton par baithe dekhtay honge. (23)

(14: Surah) Surah al-Ghaashiyah (88:8–12)

Arabi:

*Wujoohuny yawma'izin na'imah (8) lisa'yihā raadiyah (9) fee jannatin 'aaliyah (10) laa tasma'u
feehaa laaghiyah (11) feehaa 'aynun jaariah (12)*

Urdu:

Us din kuch chehre taro taazah honge. (8) Apni koshish par khush honge. (9) Buland baagh mein honge. (10) Us mein koi fazool baat na suneinge. (11) Us mein ek bahta hua chashma hoga. (12)

(15: Surah) Surah ar-Rahmaan (55:54–56)

Arabi:

*Muttaki'eena 'alaa furushim bataa'inuhā min istabraq, wa janaa al-jannataini daan (54). Fabi
ayyi aalaa'i rabbikumaa tukazzibaan (55). Feehinna qaasiraatut-tarf, lam yatmithhunna insun
qablahum wa laa jaan (56).*

Urdu:

Resham ke istar walay bastaron par takiya lagaye honge aur dono baagon ke phal qareeb latak rahay honge. (54) Un mein nigahein neechi rakhne wali auratein hongy jinhein un se pehle na kisi insaan ne chhua aur na kisi jin ne- (56)

(16: Surah) Surah ar-Rahmaan (55:68–69)

Arabi:

Feehimaa faakihatunw wa nakhlunw wa rummaan (68). Fabi ayyi aalaa 'i rabbikumaa tukazzibaan (69).

Urdu:

In dono mein meway, khajoorain aur anaar hain- (68) Pas tum apne Rab ki kaun kaun si ni'maton ko jhutilaoge? (69)

(17: Surah) Surah adh-Dhaariyaat (51:15–16)

Arabi:

Innal muttaqeena fee jannaatinw wa 'uyoon (15). Aakhizeena maa aataahum rabbuhum, innahum kaanoo qabla zaalika muhsineen (16).

Urdu:

Beshak parhezgaar log baagon aur chashmon mein hongee- (15) Apne Rab ki 'ata ko lete hue- Beshak woh is se pehle neikokaar thay- (16)

(18: Surah) Surah al-Mutaffifeen (83:24–26)

Arabi:

Ta'rifu fee wujoohihim nadratan-na'eem (24). Yusqawna min raheeqim makhtoom (25). Khitaamuhu misk, wa fee zaalika falyatanaafasil mutanaafisoon (26).

Urdu:

Tum un ke chehron mein ni'mat ki ronaq pehchaan loge- (24) Unhein sarbamahar sharaab pilai jaayegi- (25) Jis ki aakhri khushboo kastoori hogi- Pas isi mein muqabla karne walay muqabla karen- (26)

(19: Surah) Surah az-Zumar (39:73–74)

Arabi:

Waseeqal lazeenattaqaw rabbahum ilal jannati zumaraa, hattaa iza jaa 'oohā wa futihat abwaabuhā wa qaala lahum khazanatuhaa salaamun 'alaykum tibutum fadkhulooha khaalideen (73). Wa qaalul hamdu lillahil lazee sadaqanā wa 'dah, wa awrathanal arda natabawwa'u minal jannati haisu nashaa', fani'ma ajrul 'aamileen (74).

Urdu:

Aur jo log apne Rab se dartay thay unko Jannat ki taraf giroh dar giroh le jaaya jaayega- Yahaan tak ke jab woh us ke paas pahunchengay aur us ke darwazay khol diye jaayenge aur us ke

darogha un se kahenge: “Salaam ho tum par, tum paak ho gaye, pas is mein hamesha rehne ke liye daakhil ho jao-” (73) Aur woh kahenge: “Sab ta’reef Allah ke liye hai jis ne hum se apna wada sach kar dikhaya aur humein zameen ka waaris banaya ke hum Jannat mein jahan chahein rahen- Pas neik amal karne walon ka kya hi achha badla hai-” (74)

(20: Surah) Surah at-Toor (52:17–19)

Arabi:

Innal muttaqeenā fee jannaatinw wa na’eem (17). Faakiheena bimaa aataahum rabbuhum, wa waqaahum rabbuhum ‘azaabal jaheem (18). Kuloo washraboo hane’ an bimaa kuntum ta’maloon (19).

Urdu:

Beshak parhezgaar log baagon aur ni’maton mein hongey- (17) Apne Rab ki ‘ata se khush hongey aur un ke Rab ne unhein dozakh ke azaab se bacha liya hoga- (18) (Un se kaha jaayega:) “Khao aur peeyo khushi se us ke badlay jo tum amal kartay thay-” (19)

Yeh aayaat Qayamat ke manazir bayan karti hain.

(1: Surah) Surah az-Zalzalah (99:1–2)

Arabi:

Izā zulzilatil ardu zilzālahā (1) wa akhrajatil ardu athqālahā (2) wa qālal insānu mā lahā (3)

Urdu:

Jab zameen apni poori shiddat ke saath hila di jaayegi (1) aur zameen apne bojh baahar nikaal degi (2)

(2: Surah) Surah al-Qāri’ah (101:1–3)

Arabi:

Al-Qāri’ah (1) māl-Qāri’ah (2) wa mā adrāka māl-Qāri’ah (3)

Urdu:

Kharkharaane wali (Qayamat) (1) kya hai kharkharaane wali? (2) aur tumhein kya maaloome ke kharkharaane wali kya hai? (3)

(3: Surah) Surah al-Hajj (22:1–2)

Arabi:

Yā ayyuhan-nāsu ittaqū rabbakum, innā zalzalatā-sā’ati shay’un ‘azīm (1). Yawma tarawnahā

tazhalu kullu murdi ‘atin ‘ammā arda ‘at, wa tadha ‘u kullu zāti hamlin hamlahā, wa taran-nāsa sukārā wa mā hum bisukārā, wa lākinna ‘azāballāhi shadīd (2).

Urdu:

Ae logon! Apne Rab se daro, beshak Qayamat ka zalzala badi cheez hai (1) jis din tum use dekho ge, har doodh pilane wali apne doodh peete bachche ko bhool jaayegi, aur har haamil apna hamal gira degi, aur tum logon ko madhosh dekho ge halāke woh madhosh nahin honge, lekin Allah ka azaab sakht hai (2)

(4: Surah) Surah at-Takwīr (81:1–6)

Arabi:

Izā sh-shamsu kuwwirat (1), wa izan-nujūmu inkadarat (2), wa izal-jibālu suyirāt (3), wa izal-‘ishāru ‘uttilat (4), wa izal-wuhūshu hushirat (5), wa izal-bihāru sujirāt (6).

Urdu:

Jab sooraj lapait diya jaayega (1) aur jab sitāre be-noor ho jaayenge (2) aur jab pahaad chalaaye jaayenge (3) aur jab das mahinay ki haamil oontniyaan chhod di jaayengi (4) aur jab wehshi jaanwar jama kiye jaayenge (5) aur jab samundar bhadkaaye jaayenge (6)

(5: Surah) Surah al-Inshiqāq (84:3–5)

Arabi:

Wa izal-ardu muddat (3), wa alqat mā fīhā wa takhallat (4), wa azinat li rabbihā wa huqqat (5).

Urdu:

Aur jab zameen phaila di jaayegi (3) aur jo kuchh is mein hai woh baahar nikaal degi aur khaali ho jaayegi (4) aur apne Rab ke hukm ki tameel karegi aur us par laazim ho jaayegi (5)

(6: Surah) Surah al-Ma‘ārij (70:6–8)

Arabi:

Innahum yarawnahu ba ‘īdā (6) wa narāhu qarībā (7) yawma takūnus-samā ‘u kal-muhl (8).

Urdu:

Yaqeenan woh use door samajhtay hain (6) aur hum use qareeb dekhte hain (7) jis din aasmaan pighlay hue teil ki tarah ho jaayega (8)

(7: Surah) Surah al-Hāqqah (69:13–15)

Arabi:

Fa izā nufikha fis-sūri nafkhatun wāhidah (13), wa humilatil ardu wal-jibālu fadukkata dakkatan wāhidah (14), fa yawma 'izin waqa 'atīl wāqī 'ah (15).

Urdu:

Phir jab soor mein ek hi baar phoonka jaayega (13) aur zameen aur pahaad utha liye jaayenge aur ek hi baar reza reza kar diye jaayenge (14) to us din waqia pesh aa jaayega (15)

(8: Surah) Surah az-Zumar (39:67)

Arabi:

Wa mā qadarullāha haqqa qadrih, wal-ardu jamī'an qabzatuhū yawmal-qiyyāmah, was-samāwātu matwiyyātum biyamīnih, subhānahū wa ta 'ālā 'ammā yushrikūn (67).

Urdu:

Unhon ne Allah ki qadr nahi ki jaisa ke us ki qadr karne ka haq tha, aur saari zameen Qayamat ke din us ki mutthi mein hogi aur aasman us ke daahine haath mein lapte hue honge- Woh paak hai aur bohot buland hai us se jo woh us ke saath shareek karte hain-

(9: Surah) Surah al-Wāqī'ah (56:4–6)

Arabi:

Izā rujjatil ardu rajjā (4), wa bussatil jibālu bassā (5), fa kānat habā'am munbaththā (6).

Urdu:

Jab zameen zor zor se hila di jaayegi (4) aur pahaad reza reza kar diye jaayenge (5) aur woh urti hui dhool ban jaayenge (6)

(10: Surah) Surah an-Naba (78:18–20)

Arabi:

Yawma yunfakhu fis-sūr fa ta 'tūna afwājā (18), wa futihatissamā'u fakānat abwābā (19), wa suyyiratil jibālu fakānat sarābā (20).

Urdu:

Jis din soor mein phoonka jaayega aur tum groh dar groh aoge (18) aur aasmaan khol diya jaayega aur woh darwazay ban jaayega (19) aur pahaad chalaaye jaayenge aur woh saraab ho jaayenge (20)

(11: Surah) Surah at-Takwīr (81:7–14)

Arabi:

Wa izan-nufoosu zuwwijat (7) wa izal-ma'oodatu su'ilat (8) bi ayyi zanbin qutilat (9) wa izas-

suhufu nushirat (10) wa izas-samā'u kushitat (11) wa izal-jahīmu su'irat (12) wa izal-jannatu uzlifat (13) 'alimat nafsum mā ahdarat (14).

Urdu:

Aur jab jaanen jor di jaayengi (7) aur jab zinda dafan ki gayi ladki se poocha jaayega (8) ke kis jurm mein use qatal kiya gaya (9) aur jab nāmah-e-a'māl khol diye jaayenge (10) aur jab aasman utaar diya jaayega (11) aur jab jahannum bhadkaayi jaayegi (12) aur jab jannat qareeb kar di jaayegi (13) to har shakhs jaan lega ke us ne kya pesh kiya hai (14)

(12: Surah) Surah al-Muddaththir (74:8–10)

Arabi:

Fa izā nuqira fin-nāqūr (8) fa zālika yawma 'izin yawmun 'asīr (9) 'alal kāfireena ghayru yaseer (10).

Urdu:

Phir jab soor phoonka jaayega (8) to woh din bara sakht din hoga (9) kaafiron ke liye aasaan na hoga (10)

(13: Surah) Surah 'Abasa (80:33–37)

Arabi:

Fa izā jā'atis-sākhkhah (33) yawma yafirru mar'u min akhīh (34) wa ummihi wa abīh (35) wa sāhibatīhi wa banīh (36) likulli imri'im minhum yawma 'izin sha'nuy yughniyh (37).

Urdu:

Phir jab kaan phaad dene wali āwaaz aa jaayegi (33) us din aadmi apne bhai se bhaagega (34) aur apni maan aur apne baap se (35) aur apni biwi aur apni aulad se (36) in mein se har shakhs ko us din apni hi fikr hogi (37)

(14: Surah) Surah al-Inshiqāq (84:6–8)

Arabi:

Yā ayyuhal-insānu innaka kādihun ilā rabbika kadhan fa mulāqīh (6) fa ammā man ūtiya kitābahu biyamīnih (7) fa sawfa yuhāsabu hisāban yaseerā (8).

Urdu:

Ae insaan! Tu apne Rab ki taraf mehnat se chal raha hai aur us se mulaqat karega (6) phir jisko us ka nāmah-e-a'māl us ke daaye haath mein diya jaayega (7) to us se aasaan hisaab liya jaayega (8)

(15: Surah) Surah an-Nāzi'āt (79:6–9)

Arabi:

Yawma tarjufur-rājifah (6) tatba 'uhar-rādifah (7) qulūbun yawma 'izin wājifah (8) absāruhā khāshi 'ah (9).

Urdu:

Jis dīn zalzala larza dega (6) us ke baad doosra (zalzala) aayega (7) us dīn dil kaanp rahe honge (8) un ki aankhen jhuki hui hongī (9)

(16: Surah) Surah al-Hāqqah (69:16–17)

Arabi:

Wan shaqqatis-samā 'u fahiya yawma 'izin wāhiyah (16) wal-malak 'alā arjā 'ihā wa yahmilu 'arsha rabbika fawqahum yawma 'izin thamāniyah (17).

Urdu:

Aur aasman phat jaayega, pas woh us dīn kamzor ho jaayega (16) aur farishte us ke kināron par honge aur tumhare Rab ka arsh us dīn un ke upar aath (farishte) uthaaye honge (17)

(17: Surah) Surah al-Mursalāt (77:8–10)

Arabi:

Fa izan-nujūmu tumisat (8) wa izas-samā 'u furijat (9) wa izal-jibālu nusifat (10).

Urdu:

Phir jab sitāre be-noor kar diye jaayenge (8) aur jab aasmaan phaad diya jaayega (9) aur jab pahaad udaa diye jaayenge (10)

(18: Surah) Surah al-Ma'ārij (70:11–14)

Arabi:

Yubassarūnahum (11) yawaddu-l-mujrimu law yaftadī min 'azābi yawma 'izin bibanīh (12) wa sāhibatīhi wa akhīh (13) wa fasālatihillatī tu 'wīh (14) wa man fil-ardi jamī'an thumma yunjīh (15).

Urdu:

Unhein ek doosre ko dikhaya jaayega, mujrim chahega ke woh us dīn ke azaab se apne beton ke badle fidiya de de (11) aur apni biwi aur apne bhai ke badle (12) aur apne qabeelay ke badle jo usay panaah dete hain (13) aur zameen mein jo kuch bhi hai sab ke badle, phir woh use bacha le (14)

(19: Surah) Surah az-Zalzalah (99:6–8)

Arabi:

Yawma 'izin yasdurun-nāsu ashtātan liyuraw a 'mālahum (6) fa man ya 'mal mithqāla dharratin khayran yarah (7) wa man ya 'mal mithqāla dharratin sharran yarah (8).

Urdu:

Us din log mukhtalif grohon mein niklenge taake unhein un ke a'maal dikhaye jaayen (6) pas jis ne zarah barabar neki ki hogi woh use dekh lega (7) aur jis ne zarah barabar burai ki hogi woh use dekh lega (8)

(20: Surah) Surah al-Infitar (82:1-5)

Arabi:

Izassamā 'un fatarat (1) wa izal-kawākibun tasarat (2) wa izal-bihāru fujjirat (3) wa izal-qubūru bu 'thirat (4) 'alimat nafsum mā qaddamat wa akhkharat (5).

Urdu:

Jab aasman phat jaayega (1) aur jab sitāre bikhar jaayenge (2) aur jab samundar phaad diye jaayenge (3) aur jab qabre in ulat di jaayengi (4) tab har shakhs jaan lega jo kuchh us ne aage bheja aur jo peeche chhoda (5)

Panchwaan Hissa

Tafseer bil Qur'an – min Adhwaa' al-Bayaan

Urdu Tarjama:

"Aur jahan tak insaan ki adam se paidaish ka ta'alluq hai to Allah Ta'ala ke is farmaan mein hai:

(وَحَلَقْنَاكُمْ أَرْوَاجًا) [78/8]

Yani mukhtalif aqsam mein paida kiya, jaisa ke Allah Ta'ala ne farmaya:

(قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ) [36/79]

Aur jahan tak duniya mein mardon ko zinda karne ka ta'alluq hai to Allah Ta'ala ke is farmaan mein hai:

(وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا) [78/9]

Aur *subaat* ka ma'ni hai: harkat se ruk jaana, aur baaz ne kaha ke ye maut hai, yani ye maut ki chhoti si shakl hai. Allah Ta'ala ne ise "wafaat" bhi kaha hai, jaisa ke farmaya:

(اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا) [39/42]

Aur Allah Ta'ala ka farmaan:

(وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثْكُمْ فِيهِ) [6/60]

Ye sab aise hi hai jaise Bani Israeel ke maqtul aur Ibraheem 'alayhis salaam ke parindon ka waaqi'a.

Ye sab *ba'th* (dobarah zinda karne) ki aayaat hain, jo sab ki sab ijmālan bayan hui hain.

Aur Ibn-e-Katheer ne kaha ke ye Allah Ta'ala ke is farmaan ki tarah hai:

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ) [11/105]

Aur isi tarah Allah Ta'ala ka farmaan:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) [2/255]

Haqeeqat ye hai ke ye sab is baat par dalaalat karta hai ke us din kisi ko koi ikhtiyaar ya iqtidaar nahin hoga, hatta ke koi kalima bhi nahin bol sakega, siwaaye us ke jis ki Allah ne ijaazat di, jaisa ke Allah Ta'ala ne farmaya:

(لِمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ) [40/16]

Allah Ta'ala ka farmaan:

(ذَلِكَ الْيَوْمَ الْحَقُّ) [an-Naba: 39]

Ye Qiyaamat ka din hai, yahaan ishārah ke liye "zaalika" (woh) istemaal kiya gaya, haalānke baat ke lihaaz se qareeb tha, lekin ya to is ke zamāne ke i'tibaar se door hone ki wajah se, ya is ki 'azmat aur shān ke i'tibaar se.

Jaisa ke Allah Ta'ala ne farmaya:

(الْم ذَلِكَ الْكِتَابُ) [2/1-2]

Aur is mein Surah ke aaghāz ki taraf ruju' hai, jab woh log Qiyaamat ke din ke baare mein ta'ajjub ya inkaar ke saath ek doosre se sawaal kar rahe the, to unhein haqeeqatan maaloome ho

jaayega, aur yahi hai woh *sacha din*, jismein koi shak ya abhaam nahin, aur woh use apni aankhon se dekh lenge."

Chhata Hissa

Hissa Awwal – Woh Ahadees ka majmua jo *Arshad Basheer Madani* ne jama kiya hai.

Hissa Doem – Woh Ahadees jo *Tafaseer* mein paayi jaati hain. (Hadees aur Quraan ke darmiyaan ta'alluq : Aham nukaat)

Har Surah ke mozu'aat aur mazameen ke saath mutaliq Ahadees ka muta'ala Aayaat ke ma'ani ko zyada wazeh aur roshan karta hai.

Yeh amal Qur'an aur Sunnat ke gehre talluq ko samajhne mein madad deta hai aur Aayaat ki tafseer ko mazeed behtar banata hai.

((**An Anas** – Anna Rajulan min Ahlil Baadiyah ataa an-Nabiyya ﷺ, faqaala: Ya Rasool Allah! mata as-sa'atu qaa'imah?

Qaala: *Waylaka*, wa maa a'dadda laha?

Qaala: maa a'dattu laha illa anni uhibbullaha wa Rasoolah.

Qaala: innaka ma'a man ahbabta.

Faqlna: wa nahnu kadhalik?

Qaala: na'am.

Fa farihna yawma'idhin farahan shadeedan...))

Sayyidna Anas (RA) se riwayat hai ke ek Badawi Nabi Kareem ﷺ ki khidmat mein haazir hua aur poocha:

"Ya Rasool Allah! Qiyaamat kab aayegi?"

Nabi Kareem ﷺ ne farmaya: "*Afsoos* (Waylaka)! Tumne is Qiyaamat ke liye kya tayyari kar li hai?"

Unhon ne arz kiya: "Main ne iske liye to koi tayyari nahi ki, lekin main Allah aur uske Rasool se mohabbat rakhta hoon."

Nabi Kareem ﷺ ne farmaya: "Phir tum Qiyaamat ke din un ke saath hoge jin se tum mohabbat rakhte ho."

Humne arz kiya: "Aur hamare saath bhi yahi maamla hoga?"

Farmaya: "Haan."

Hum us din bohot zyada khush hue... (Sahi Bukhari / kitab : Akhlaaq ke bayaan me / Baab : lafz "wailak" yaani tujh par afsos hai kahna duroost hai. Hadees no : 6167, Sahi Muslim : 2639)

Narrated

Anas:

A bedouin came to the Prophet and said, "O Allah's Apostle! When will The Hour be established?" The Prophet said, "*Wailaka* (Woe to you), what have you prepared for it?"

The bedouin said, "I have not prepared anything for it, except that I love Allah and His Apostle."
The Prophet said, "You will be with those whom you love."
We (the companions) said, "And will we too be so?"
The Prophet said: "Yes."

So we became very glad on that day..... (Sahih Al Bukhari, The Book of Al-Adab (Good Manners, Chapter. What is said about one's saying: "Wailaka (woe to you).", Hadith No: 6167, Sahih Muslim: 2639)

About Hoor (Hoor-ul-‘Ayn)

((‘An Anas qaala: qaala Rasool Allah ﷺ:
"Ghadwatun fi sabeelillah aw rawhatun khayrun minad-dunya wa maa feeha,
wa laqaabu qawsin ahadikum aw mawdi‘u qadam min al-jannah khayrun minad-dunya wa maa feeha,
wa law anna imra’atan min nisaa’i ahlil-jannah ittala‘at ilal-ard la adhaa’at maa baynahuma,
wa lamala’at maa baynahuma reehaan,
wa lanaseefuha ya‘ni al-khimaar khayrun minad-dunya wa maa feeha."))

Sayyidna Anas (RA) se riwayat hai ke Nabi Kareem ﷺ ne farmaya:
"Allah ke raaste mein jihad ke liye ek subah ya ek shaam ka safar karna duniya aur jo kuch is mein hai us se behtar hai.
Aur jannat mein tumhari ek kamaan ke barabar jagah ya ek qadam ke faasle ke barabar jagah duniya aur jo kuch is mein hai us se behtar hai.
Aur agar jannat ki auraton mein se koi aurat royee zameen ki taraf jhaank kar dekhe to aasman se le kar zameen tak roshan kar de aur sab ko khushboo se bhar de, aur uska dupatta (Nasif – ya‘ni khimaar) duniya aur jo kuch is mein hai us se behtar hai."

Narrated Anas: The Prophet said: "A forenoon journey or an afternoon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it." (Sahih Al Bukhari, The Book of Ar-Riqaq (Softening of The Hearts), Chapter. The description of Paradise and the Fire, Hadith No:6567)

Wa law anna imra’atan min nisaa’i ahlil jannati ittala‘at ilal ardi la-adha’at ma baynahuma wa lamala’at ma baynahuma reehaan, wa lanaseefuha ya‘ni al-khimaar khayrun minad-

dunya wa ma feeha.

(Rawaahu al-Bukhari: Kitab ar-Riqaq, Bab Sifati al-Jannah wan-Naar)

“Agar ahl-e-jannat ki auraton mein se koi aurat zameen ki taraf jhaank le to mashriq o maghrib aur jo kuch unke darmiyan hai roshan aur khushbu se ma‘moor ho jaye; aur hoor ke sar ka dupatta duniya aur us mein jo kuch hai, sab se qeemati hai.”

(Law anna imra’atan min ahlil jannati ittal‘at ila ahlil ardi la-adha’at ma baynahuma)

(Rawaahu al-Bukhari: Kitab al-Jihad, Bab al-Hoor al-‘Ain)

“Agar jannat ki hoor asmaan se neeche jhaanke to har cheez roshan ho jaye.”

The Prophet ﷺ said, "If a woman from among the women of Paradise were to look toward the earth, she would illuminate everything between the east and the west, and it would be filled with fragrance. Indeed, the veil on her head is better than the world and all that is in it".

(Sahih al-Bukhari, Book of Heart-Softening Narrations, Chapter on the Description of Paradise and Hell) The Prophet also said, "If a woman of Paradise were to look down upon the people of the earth, everything between them would be illuminated". (Sahih al-Bukhari, Book of Jihad, Chapter on the Women of Paradise)

An Abi Hurairah (Razi Allahu Anhu), anna Rasool Allah (Sallallahu Alaihi Wasallam) qal: "Latu’addunnal huqooqa ila ahliha yawmal qiyamati, hatta yuqada lish-shaati al-jalha’i minash-shaati al-qarnai."

(Sahih Muslim, Kitab al-Birr wa as-Silah wal-Adab, Bab Tahreem az-Zulm — Tarkeem Fuwad Abdul Baqi)

Tarjama:

Sayyiduna Abu Hurairah (Razi Allahu Anhu) se riwayat hai ke Rasool Allah (Sallallahu Alaihi Wasallam) ne farmaya:

“Qiyamat ke din tum sab haqdaaron ke huqooq unko ada karoge, hatta ke us bakri ka badla bhi jis ke seeng toor diye gaye honge, seengon wali bakri se poora poora liya jayega.”

Translation: Abu Huraira reported Allah's Messenger (ﷺ) as saying: “Rights will certainly be restored to those entitled to them on the Day of Resurrection, (to the point that) even the hornless sheep will lay claim upon the horned one.”

‘An Abi Hurairah (Razi Allahu Anhu) qala: qala Rasool Allah (Sallallahu Alaihi Wasallam):

"Latu’addunnal huqooqa ila ahliha yawmal qiyamati hatta yuqada lish-shaati al-jalha’i minash-shaati al-qarnai."

(Rawaahu Muslim: Kitab al-Birr was-Silah, Bab Tahreem az-Zulm)

Tarjama:

Hazrat Abu Hurairah (Razi Allahu Anhu) bayan karte hain ke Rasool-e-Mu‘azzam (Sallallahu Alaihi Wasallam) ne farmaya:

“Tumhein Qiyamat ke din logon ke huqooq unke maalikon ko ada karne padenge, yahan tak ke jis bakri ke seeng nahi hain, usko seeng wali bakri se badla dilaya jayega.”

Narrated Abu Huraira (may Allah be pleased with him): The Messenger of Allah ﷺ said, "The rights will surely be restored to their rightful owners on the Day of Judgment, to the extent that a hornless goat will get retribution from a goat with horns." (Sahih Muslim, Book of Righteousness and Relations, Chapter on the Prohibition of Oppression)

‘An Abi Hurairah (Razi Allahu Anhu), qala: qala Rasool Allah (Sallallahu Alaihi Wasallam):

"Ma baynan-nafkhatayn arba‘oon." Qaaloo: arba‘oona yawman? Qala: abaitu. Qaaloo: arba‘oona shahran? Qala: abaitu. Qaaloo: arba‘oona sanatan? Qala: abaitu. Qala: thumma yunazzilullahu minas-samaa’i maa’an, fa yanbutoona kama yanbutul baql, laisa minal insaani shay’un illa yablaa illa ‘azman waahidan wa huwa ‘ajbuz-zanab, wa minhu yurakkabul khalqu yawmal qiyaamah."

(Rawaahu al-Bukhari wa Muslim)

Tarjama:

Sayyiduna Abu Hurairah (Razi Allahu Anhu) ne bayan kiya ke Rasool Allah (Sallallahu Alaihi Wasallam) ne farmaya:

“Do soor phoonkay jaane ke darmiyan chalis (ka) faasla hoga.”

Sahaba ne poocha: “Kya chalis din?” Unhon ne kaha: “Mujhe maloom nahi.”

Poocha: “Kya chalis mahine?” Kaha: “Mujhe maloom nahi.”

Poocha: “Kya chalis saal?” Kaha: “Mujhe maloom nahi.”

Phir Allah Ta‘ala asmaan se paani barsayega, jisse tamam murde is tarah uthenge jaise sabziyaan paani se ugti hain.

Us waqt insaan ka har hissa gal chuka hoga siwaaye aik haddi ke — ‘ajb uz-zanab (reedh ki haddi) — aur isi se Qiyamat ke din tamam makhlooq dobara banayi jaayegi. (Sahih Bukhari / Kitaab: Qur’an Pak ki Tafseer ke Bayaan mein / Baab: Ayat ki Tafseer — *“Woh din jab Soor phoonka jaayega to tum groh ho kar aaoge,”* “Afwaja” ke ma’ni “Zumara” yani groh groh ke hain. Hadees Number: 4935 Sahih Muslim: 2955)

Narrated Abu Huraira said: "Allah's Messenger said, 'Between the two sounds of the trumpet, there will be forty.'" Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338) .

1. Between the Two Blows of the Trumpet
Narrated Abu Huraira (may Allah be pleased with him): The Messenger of Allah ﷺ said, “Between the two blowings of the Trumpet, there will be forty.” They asked, “O Abu Huraira, forty days?” He said, “I cannot say anything.” They asked, “Forty years?” He said, “I cannot say anything.” They asked, “Forty months?” He said, “I cannot say anything.” Then Allah will send down rain from the sky, and the dead bodies will grow like vegetation grows. Nothing of the human body

remains except one bone, which is the tailbone, and from it, the entire body will be reassembled on the Day of Resurrection.” (Sahi Bukhari 4935, Sahi Muslim 2955)

‘An Abi Sa‘eed (Razi Allahu Anhu), qala: qala Rasool Allah (Sallallahu Alaihi Wasallam): "Kaifa a‘na‘u wa saahibul qarn qad iltaqamal qarn, wastama‘al izna mata yu‘maru bin-nafkh fayanfukh?"

Fa ka‘anna dhalika thaqula ‘ala ashaabin-nabi (Sallallahu Alaihi Wasallam), fa qala lahum: qooloo — “Hasbunallahu wa ni‘mal wakeel, ‘ala Allahi tawakkalna.”

(Rawaahu at-Tirmidhi wa Ahmad)

Tarjama:

Sayyiduna Abu Sa‘eed Khudri (Razi Allahu Anhu) kehte hain ke Rasool Allah (Sallallahu Alaihi Wasallam) ne farmaya:

“Main kaise aaraam kar sakta hoon jabke soor wala (Israfeel Alaihis-Salaam) soor ko apne munh mein liye hue hai, aur is ijazat par gaur se laga hua hai ke kab phoonkne ka hukm diya jaye aur wo phoonk maar de?”

Ye baat Sahaba-e-Kiraam (Razi Allahu Anhum) par sakht guzri, to Aap ﷺ ne farmaya:

“Kaho: Hasbunallahu wa ni‘mal wakeel, ‘ala Allahi tawakkalna.”

Yani: “Allah hamare liye kaafi hai, kya hi behtareen kaarsaz hai Wo; Allah hi par humne bharosa kiya.”

Translation: Abu Sa'eed narrated :The Messenger of Allah (s.a.w) said: 'How can I be comfortable when the one with the horn is holding it to his lip, his ears listening for when he will be ordered to blow, so he can blow.' It was as if that was very hard upon the Companions of the Prophet (s.a.w), so he said to them: 'Say: "Allah is sufficient for us and what a good protector He is, and upon Allah we rely"'.
Jami` at-Tirmidhi , Chapters on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara' , Chapter: What Has Been Related About the Matter of the Sur, Hadith 2431, [Abu' Eisa said:] This Hadith is Hasan. This Hadith has been reported through other routes from 'Atiyyah, from Abu Sa'eed [AlKhudri] from the Prophet SAW, similarly.

2. Angel Israfil's Readiness to Blow the Trumpet
Narrated Abu Sa'id al-Khudri (may Allah be pleased with him): The Messenger of Allah ﷺ said, “How can I be at ease when the Angel of the Trumpet, Israfil, has placed his mouth upon the Trumpet, bent his forehead, and is listening attentively, waiting for the command to blow it?” They asked, “What should we say, O Messenger of Allah?” He replied, “Say: ‘Allah is sufficient for us, and He is the best disposer of affairs (حسبنا الله ونعم الوكيل).’”
(Sunan al-Tirmidhi 2431, Hasan)

Unit 1: Proof for the Day of Resurrection (Ayaat 1-5)

1. Resurrection and Accountability

- Narrated Abu Huraira: The Prophet ﷺ said, "The people will be resurrected on the Day of Judgment barefoot, naked, and uncircumcised." *(Sahih al-Bukhari 6527, Muslim 2859)*

**‘An ‘Aishah (Razi Allahu ‘Anha), qalat: qala Rasool Allah (Sallallahu Alaihi Wasallam):
"Tuhsharoon hufaatan ‘uraatan ghurlan."**

Qalat ‘Aishah: faqultu, ya Rasool Allah! ar-rijaalu wan-nisaa’u yanzuru ba‘duhum ila ba‘din?

Faqala: **"Al-amru ashaddu min an yuhimmahum dhaak."**

(Rawaahu al-Bukhari wa Muslim)

Tarjama:

Ummul Mu’mineen Sayyidah ‘Aishah (Razi Allahu ‘Anha) ne bayan kiya ke Rasool Allah (Sallallahu Alaihi Wasallam) ne farmaya:

“Tum nange paon, nange jism aur bila khatna uthaye jaoge.”

‘Aishah (R.A.) ne arz ki: “Ya Rasool Allah! Kya mard auratein ek doosre ko dekhenge?”

Nabi Kareem ﷺ ne farmaya:

“Us waqt maamla itna sakht hoga ke unhein is ka khayal tak na hoga.”

Translation: Narrated `Aisha: Allah's Apostle said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Apostle! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that"

‘An ‘Aishah (Razi Allahu ‘Anha):

Anna Rasool Allah (Sallallahu Alaihi Wasallam) qal:

"Laysa ahadun yuhaasabu yawmal qiyamati illa halaka."

Fa qultu: ya Rasool Allah! a-laysa qad qaala Allahu Ta‘ala:

(فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ (7) فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا (8) ﴿(Surah al-Inshiqaq: 7–8)

Faqala Rasool Allah (Sallallahu Alaihi Wasallam):

"Innama dhalikal ‘ardh, wa laisa ahadun yunaaqashul hisaaba yawmal qiyamati illa ‘udhhdhiba."

(Rawaahu al-Bukhari wa Muslim)

Tarjama:

Ummul Mu’mineen Sayyidah ‘Aishah (Razi Allahu ‘Anha) ne bayan kiya ke Rasool Allah (Sallallahu Alaihi Wasallam) ne farmaya:

“Jis shakhs se bhi Qiyamat ke din hisaab liya gaya, wo halak ho gaya.”

Main ne arz ki: “Ya Rasool Allah! Kya Allah Ta‘ala ne ye nahi farmaya:

‘Pas jiska naamah-e-a‘maal uske daaye haath mein diya gaya, to us se aasaan hisaab liya jaayega’ (Surah al-Inshiqaq: 7–8)?”

To Nabi Kareem ﷺ ne farmaya:

“Ye to sirf ‘arz’ (aam pesh-kash) hogi. Qiyamat ke din jiska hisaab mein khoj-tahqiqat (gahrayi) ki gayi, uske liye azaab yaqini hai.”

Translation: Narrated `Aisha: Allah's Apostle, said, "None will be called to account on the Day of Resurrection, but will be ruined." I said "O Allah's Apostle! Hasn't Allah said: 'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning? (84.7-8) -- Allah's Apostle said, "That (Ayat) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished".

.1 Questioning about Deeds

o Narrated Aisha: The Prophet ﷺ said, "Whoever is questioned on the Day of Resurrection will be punished." (Sahi Bukhari 6537, Sahi Muslim 2876)

‘An Abi Dharr (Radiyahallahu ‘Anhu):

Qala: Qala an-Nabiyyu (Sallallahu ‘Alaihi Wasallam) li-Abi Dharr hina gharabat-ish-shams:

"Tadri ayna tadhhabu?"

Qultu: *Allahu wa Rasooluhu a‘lam.*

Qala: **"Fa innaha tadhhabu hatta tasjuda tahta al-‘Arsh, fasta’dhinu fa yu’dhanu lahaa, wa yushiku an tasjuda fala yuqbalu minha, wa tasta’dhinu fala yu’dhanu lahaa, yuqalu lahaa: Irji‘i min haythu ji’ti, fatatlu‘u min maghribiha.**

Fadhalika qawluhu Ta‘ala:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ) (Surah Yaseen, Ayah 38)

(Rawaahu al-Bukhari wa Muslim)

Tarjama :

Sayyiduna Abu Dharr Ghifari (Radiyahallahu ‘Anhu) ne bayan kiya ke Nabi Kareem ﷺ ne jab sooraj ghuroob hua to mujh se poocha:

“Kya tum jaante ho ke ye sooraj kahan jaata hai?”

Main ne arz kiya: “Allah aur uske Rasool hi behtar jaante hain.”

Aap ﷺ ne farmaya:

“Ye (sooraj) jaata hai aur ‘Arsh ke neeche sajda karta hai, phir (dobara nikalne ke liye) ijazat chahta hai to use ijazat di jaati hai. Lekin wo waqt qareeb hai jab wo sajda karega to uska sajda qubool na hoga, aur ijazat chahega to use ijazat na milegi. Us se kaha jaayega: ‘Jahan se aaya tha, wahan laut ja.’ To us din wo maghrib se nikal aayega.” Allah Ta‘ala ke farmaan **“Wash-shamsu tajree li mustaqarril lahaa, zaalika taqdeerul ‘Azeezil ‘Aleem”** (Surah Yaseen, Ayat 38) mein isi taraf ishara hai.

Translation: Narrated Abu Dhar: The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36:38) (Sahih Al Bukhari, The Book of The Beginning of Creation, Chapter. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) caculated with measured out stages for each (for reckoning)]. (V.55:5), Hadith No: 3199)

Unit 2: Allah’s Power and His Blessings in the Universe (Ayaat 6-16)

.1 The Sun and Moon as Signs

o Narrated Abu Dharr: The Prophet ﷺ said, "Do you know where the sun goes?" They replied, "Allah and His Messenger know best." He said, "It goes and prostrates beneath the Throne." (Sahih Bukhari 3199)

Unit 3: The Horrors of the Day of Judgment and Punishment for Disobedient People (Ayaat 17-30)

((‘Anil Miqdād binil Aswad qāla: Sami‘tu Rasūlallāhi ﷺ yaqūlu: “Tudnā ash-shamsu yaumal qiyāmati minal khalqi hattā takūna minhum ka miqdāri meel.” Qāla Sulaim bin ‘Āmir: Fawallāhi mā adrī mā ya‘nī bil-meel — a masāfatin fil-ard am al-meel alladhī tuktaḥalu bihil ‘ayn? Qāla: “Fayakūnun-nāsu ‘alā qadri a‘mālihīm fil-‘araq, faminhum man yakūnu ilā ka‘bayhi, wa minhum man yakūnu ilā rukbatayhi, wa minhum man yakūnu ilā ḥaqwayhi, wa minhum man yuljimuhul ‘araqū iljāman.” Qāla: wa ashāra Rasūlullāhi ﷺ biyadihi ilā fih.))

Tarjama:

Sayyidunā Miqdād bin Aswad (رضي الله عنه) riwāyat karte hain, ke main ne Rasūlullāh ﷺ ko farmāte hue sunnā:

“Qiyāmat ke dīn sooraj makhluq ke bahut qareeb lā diyā jāegā, hatta ke woh unse sirf ek *meel* ke faaslay par hoga.”

Sulaim bin ‘Āmir ne kaha: “Allāh ki qasam! Mujhe malūm nahin ke ‘meel’ se unki murād zameen ki masāfat hai ya woh ‘meel’ jisse ānkh mein surma lagāyā jātā hai?”

Aap ﷺ ne farmāyā:

“Log apne a‘māl ke mutābiq pasīne mein doobhe honge —
kisi ka pasīna uske takhnon tak,
kisi ka ghutnon tak,
kisi ka kamar tak,
aur kisi ko pasīna poori tarah mooh tak ghair lega.”

Aur (yih farmāte hue) Rasūlullāh ﷺ ne apne mubārak haath se apne *dahan* (mooh) ki taraf ishāra farmāyā.

Translation: Miqdad b. Aswad reported: I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by "mile" the mile of the (material) earth or the instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (ﷺ) pointed his hand towards his mouth. (Sahih Muslim , The Book of Paradise, its Description, its Bounties and its Inhabitants, Chapter: The Description Of The Day Of Resurrection - May Allah Save Us From Its Terrors, Hadith 2864)

1. The Terror of the Day of Judgment

Narrated Abu Sa'id al-Khudri: The Prophet ﷺ said, "On the Day of Resurrection, the sun will be brought near the people to the extent of a mile, and people will sweat according to their deeds." (Sahih Muslim 2864)

2. The Consequence of Rebellion and Disbelief

- Narrated Abdullah ibn Mas'ud: The Prophet ﷺ said, "The arrogant will be gathered on the Day of Resurrection like ants (*Sahih Muslim 2865*)

((‘An ‘Amr bin Shu‘ayb, ‘an abīhi, ‘an jaddihi, ‘anin-nabiyyi ﷺ qāl: “Yuhsharul mutakabbirūna yaumal qiyāmati amthālal dharr fī suwarir-rijāl, yaghshāhumudh dhullu min kulli makān, fuyusāqūna ilā sijnin fī jahannama yusammā Būlas, ta‘lūhum nārul anyār, yusqawna min ‘uṣārati ahli-n-nār ṭīnatal khabāl.” Qāla Abū ‘Īsā: hādhā ḥadīthun ḥasanun ṣaḥīḥ.))

Tarjama:

Sayyidunā ‘Abdullāh bin ‘Amr bin ‘Āṣ (رضي الله عنه) se riwāyat hai ke Nabī-e-Akram ﷺ ne farmāyā:

“Mutakabbir (ghuroor aur takabbur karne wale) logon ko Qiyāmat ke din ḥashr ke maidān mein chhoti chhoti chiyūntīyōn ke mānand laya jāegā — lekin insānōn ke ḥuliyē mein. Unhein har taraf se zillat ḍhānp legī. Phir unhein Jahannam ke ek qaid khāne ki taraf hānk diyā jāegā jiska nām **Būlas** hai. Us qaid khāne mein un par ‘Anyār’ (bhadakti hui āg) chhā jāegī. Unhein Jahannamiyōn ke zakhmōn ke rīs se pilāyā jāegā, jise **Ṭīnatal-Khabāl** kahā jātā hai — yani sṛī hui badbūdār kichr.”

Imām Tirmidhī ne farmāyā: *Yeh ḥadīth ḥasan ṣaḥīḥ hai.*

'Amr bin Shu'aib narrated from his father, from his grandfather from the Prophet (s.a.w) who said: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called Bulas, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement." (Jami' at-Tirmidhi, Chapters on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara', Chapter: What Has Been Related About the Severe Threat for the Arrogant, Hadith 2492)

Unit 4: Rewards for the Pious in Paradise and Warning of Punishment (Ayaat 31-40)

((‘An Abī Hurairata (رضي الله عنه) qāl: qāla Rasūlullāh ﷺ, qāla Allāh: “A‘dattu li‘ibādīṣ-ṣāliḥīna mā lā ‘aynun ra‘at, wa lā udhunun sami‘at, wa lā khaṭara ‘alā qalbi bashar, faqra‘ū in shi‘tum: ‘Falā ta‘lamu nafsūn mā ukhfiya lahum min qurrati a‘yunin.’”))

Tarjama:

Sayyidunā Abū Hurairah (رضي الله عنه) riwāyat karte hain ke Rasūlullāh ﷺ ne farmāyā:

“Allah Ta‘ālā ne farmāyā: *Main ne apne nek bandon ke liye woh ni‘matēn taiyār kar rakhi hain jinhēn na kisi ānkh ne dekha, na kisi kān ne sunā, aur na kisi insān ke dil mein un kā kabhī khayāl guzrā.* Agar tum chāho to yeh āyat parh lo:

‘**Falā ta‘lamu nafsūn mā ukhfiya lahum min qurrati a‘yunin,**’

yani ‘Koi nafs (insān) nahīn jantā ke un ke liye ānkhōn kī thandak ke kyā kyā (ni‘matēn) chhupā kar rakhi ga’ī hain.’”

Translation: Narrated Abu Huraira: Allah's Apostle said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Ayat from the Holy Qur'an:--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do." (32.17) (The Book of The Beginning of Creation, Chapter. What is said regarding the characteristics of Paradise, and the fact that it has already been created (and does exist now), Hadith No:)3244

1. Rewards in Paradise

- Narrated Abu Huraira: The Prophet ﷺ said, "Allah has prepared for His righteous servants in Paradise what no eye has seen, no ear has heard, and no heart has conceived." (*Sahih al-Bukhari 3244, Muslim 2824*)

((An Anas bin Malik (Razi Allahu Anhu) an in-Nabiyyi (Sallallahu Alaihi Wasallam) qal: "Inna fil-jannati lashajaratan yasiru ar-rakibu fi zillih mi'ata 'aamin la yaqta'uha."))

Tarjama: Sayyiduna Anas bin Malik (Razi Allahu Anhu) ne bayan kiya ke Nabi Kareem (Sallallahu Alaihi Wasallam) ne farmaya: "Jannat mein aik darakht hai jiske saaye mein aik sawar so saal tak chal sakta hai aur phir bhi usay tay na kar sakega."

Translation: Narrated Anas bin Malik: The Prophet said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it." (*Sahih Al Bukhari, The Book of The Beginning of Creation, Chapter. What is said regarding the characteristics of Paradise, and the fact that it has already been created (and does exist now), Sahih Muslim:2826*)

2. Description of Paradise

- Narrated Abu Sa'id al-Khudri: The Prophet ﷺ said, "In Paradise, there is a tree under whose shade a rider could travel for a hundred years and still not cross it." (*Sahih al-Bukhari 3251, Muslim 2826*)

Tarjama: Yeh Ahadees Surah An-Naba ke mozuaat se hum aahang hain, jin mein Qayamat ke din dobara zinda kiye jaane ka tasawwur, Allah ki takhleeq mein Uski qudrat ki nishaniyan, Qayamat ke din ke holnaak manazir aur nekokaron ke liye inaamaat shamil hain. Har Hadees mustanad hawala faraham karti hai, jo in ayaat ke buniyadi paigham ki tafseel se wazahat pesh karti hai.

Surah An-Naba ke kalidi mozuaat se mutaliq 20 Ahadees unke Arabi matn, tarjuma aur hawalon ke sath. Yeh Ahadees Qayamat, fitri nishaniyon par ghour, faislay ka yaqini hona, momineen aur kafiron ke darmiyan farq, aur Allah ki hatmi authority jaise markazi mozuaat se hum aahang hain.

1. Qayamat aur Ba'athat ka Yaqeen

Arabi Matn:

((يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ، رَاغِبِينَ رَاهِبِينَ، وَأَثَانَ عَلَى بَعِيرٍ، وَثَلَاثَةَ عَلَى بَعِيرٍ، وَأَرْبَعَةَ عَلَى بَعِيرٍ، وَعَشْرَةَ عَلَى بَعِيرٍ، وَتَحْسَرُ بَوَيْتَهُمُ النَّارُ تَبِيئَتُ مَعَهُمْ، حَيْثُ بَاثُوا وَتَقْبَلُ مَعَهُمْ حَيْثُ قَالُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا))

Tarjama:

“Logon ko teen tarah se ikattha kiya jaayega: khwahish rakhne wale, darne wale, do ek oont par, teen ek oont par, chaar ek oont par, aur das ek oont par. Baqi logon ko aag ikattha karegi, jo unke sath raat guzaregi jahan woh raat guzarte hain, dopahar karegi jahan woh dopahar karte hain, subah karegi jahan woh subah karte hain, aur shaam karegi jahan woh shaam karte hain.” (Al-Rawi: Abu Hurairah | Al-Muhaddith: Muslim | Sahih Muslim: 2861)
(Al-Rawi: Abu Hurairah | Al-Muhaddith: Al-Bukhari | Sahih Al-Bukhari: 6522)

Tashreeh:

Nabi ﷺ ne Qayamat ki alamat, hashr ke manazir aur ghaibi umoor ke baare mein sahaba ko khabardar kiya taake woh ibrat hasil karen aur tayari karen. Is hadees mein teen grohon ka zikr hai: Allah ki rehmat ke talabgaar, khaufzada, aur woh jinhein aag ghaseet kar le jaayegi.

2. Fitri Nishaniyon par Ghour (Reflection on Natural Signs)

Arabi Matn:

(Sunan Tirmizi 1954, Hasan Sahi) ((من لا يشكر الله ﷻ: "من لا يشكر الناس"))
((لا يشكر الله ﷻ))

(Al-Rawi: Abu Hurairah | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih Abi Dawud | Safha aw Raqm: 4811 | Khulasat Hukm al-Muhaddith: Sahih | Al-Takhreej: Akhrajahu Abu Dawud (4811), wa Ahmad (7939) wal-lafz lahum, wa al-Tirmidhi (1954) bi ikhtilaf yaseer))((لا يشكر الله ﷻ من لا يشكر الناس))

Nabi Kareem ﷺ ne humein sikhaya ke Allah Ta‘ala ki hamd aur shukar har haal mein aur har cheez mein karna chahiye, aur Allah ‘Azza wa Jall ka shukar ada karne ke lawazimat mein se ye bhi hai ke insaan us shakhs ka bhi shukar ada kare jis ne uske saath koi bhalai ki ho.

Is hadees mein Rasoolullah ﷺ farmate hain: **"Jo logon ka shukar ada nahi karta, woh Allah ka shukar ada nahi karta."**

Yani Allah Ta‘ala apne us bande ka shukar qabool nahi karta jiske upar kisi ne ehsaan kiya aur usne us ehsaan ko bhula diya, uski ni‘maton ki nashukri ki aur uska shukar ada na kiya; kyunke ye dono baatein aapas mein judi hui hain.

Aur kaha gaya ke iska matlab ye hai ke jiski aadat aur tab‘iyyat logon ki ni‘maton ki nashukri aur unka shukar ada na karna ho, uski aadat aur tab‘iyyat Allah ki ni‘maton ki nashukri aur uska shukar ada na karna bhi hogi, kyunke woh shukar ka aadi hi nahi.

Aur kaha gaya ke iska matlab ye hai ke jo logon ka shukar ada nahi karta, woh goya Allah ka bhi shukar ada nahi karta, chahe woh Allah ka shukar bhi kare.

Aur logon ka shukar ada karne ki takeed is liye hai ke agarche ni‘mat barah-e-raast unse nahi aayi, magar woh unke zariye mili hai, aur haqeeqi ni‘mat dene wala Allah hi hai.

Agar tum kisi bande ka shukar ada karo ke usne tumhare saath bhalai ki, to uska shukar is liye hai ke shariat ne is ka hukm diya hai, na ke is aqeede se ke woh khud ni‘mat dene wala hai.

Is hadees mein wafadari aur ehsaan ko yaad rakhne ki takeed hai.

3. Faislay ka Yaqeeni Hona (Inevitability of Judgment)

لَأَحَدِيَّتِكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيْرِي؛ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((يَقُولُ: " إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَكْتُرَ الْجَهْلُ، وَيَكْتُرَ الزَّنَا، وَيَكْتُرَ شُرْبُ الْخَمْرِ، وَيَقِلَّ الرَّجَالُ، وَيَكْتُرَ النِّسَاءُ حَتَّى (يَكُونَ لِحَمْسِينَ امْرَأَةً الْقِيمُ الْوَاحِدُ)) (Al-Rawi: Anas bin Malik | Al-Muhaddith: Al-Bukhari | Al-Masdar: Sahih al-Bukhari | Safha aw Raqm: 5231 | Khulasat Hukm al-Muhaddith: [Sahih] | Al-Takhreej: Akhrajahu al-Bukhari (5231), wa Muslim (2671) (Sahih al-Bukhari 80))

4. Momineen aur Kafiron ke Darmiyan Farq (Contrast Between Believers and Disbelievers)

Arabic Text:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ خَلْقِكَ؟ فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحَلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْحَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا (Al-Rawi: Abu Sa'id al-Khudri | Al-Muhaddith: Al-Bukhari | Al-Masdar: Sahih al-Bukhari | Safha aw Raqm: 6549 | Khulasat Hukm al-Muhaddith: [Sahih] | Al-Takhreej: Akhrajahu Muslim (2829))

5. Qayamat ke yaqeen hone ke bare mein

Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasulallah ﷺ ne farmaya:

"Soor mein phoonka jaayega to jo koi aasmanon aur zameen mein hai, sab behosh ho jaayenge siwaay uske jise Allah chahe. Phir dobara is mein phoonka jaayega, to woh sab kharay ho jaayenge aur dekh rahe honge." (Sahi Muslim 2843)

Aik Yahudi ne Madinah ke bazaar mein kaha: "**Us Zaat ki qasam jis ne Musa ko insano par chuna.**" To Ansar mein se ek shakhs ne apna haath uthaya aur use thappar maara.

Usne kaha: "**Tum yeh baat kehte ho jabke hamare darmiyan Rasulallah ﷺ maujood hain?**" Yeh baat Rasulallah ﷺ tak pohnci, to aap ﷺ ne farmaya: **Allah 'Azza wa Jall ne farmaya:** "*Aur Soor mein phoonka jaayega to jo koi aasmanon aur zameen mein hai sab behosh ho jaayenge, siwaay uske jise Allah chahe. Phir dobara is mein phoonka jaayega to woh sab kharay ho jaayenge aur dekh rahe honge.*

"Pas main sab se pehla hoon ga jo apna sar uthaye ga, to main Musa ko Arsh ke aik paye ko pakde hue dekhon ga. Mujhe nahi maloom ke us ne mujh se pehle sar uthaya ya woh un logon mein se hai jinhein Allah ne mustasna qarar diya. Aur jis ne kaha: "**Main Yunus bin Matta se behtar hoon**" us ne jhoot kaha. (Al-Rawi: Abu Hurairah | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih Ibn Majah | Safha ya Number: 3467 | Khulasat Hukm: Hasan Sahih | Al-Takhreej: Ibn Majah (4274) wal-lafz lahu, wa akhrajahu al-Bukhari (3416, 7428) mukhtasaran, wa Muslim (2373) aydan rawahu)

Jab aik Yahudi apni koi cheez bech raha tha aur use us ke badlay kuch diya gaya jo use pasand na aaya ya us par raazi na hua (Abdul Aziz ko shak hai), to us ne kaha: "**Nahi, us Zaat ki qasam jis ne Musa Alaihis Salaam ko insano par chuna.**" To Ansar mein se ek shakhs ne us ka chehra thappar mara, aur kaha: "**Tum yeh baat kehte ho ke 'Us Zaat ki qasam jis ne Musa Alaihis Salaam ko insano par chuna' jabke Rasulallah ﷺ hamare darmiyan hain?!**" Phir woh Yahudi Rasulallah ﷺ ke paas gaya aur kaha: "**Ae Abul Qasim! Mera tumhare zimme ahd**

aur zimmedari hai, aur falan shakhs ne mera chehra maara hai." Rasulallah ﷺ ne farmaya: "Tum ne us ka chehra kyun maara?" Us ne kaha: "Ae Allah ke Rasool! Us ne kaha: 'Us Zaat ki qasam jis ne Musa Alaihis Salaam ko insano par chuna' aur aap hamare darmiyan hain!" Rasulallah ﷺ itne naraz hue ke aap ﷺ ke chehre par gussa zahir ho gaya, phir farmaya: "Allah ke Anbiya ke darmiyan farq na karo; kyunke Soor mein phoonka jaayega, to jo koi aasmanon aur zameen mein hai sab behosh ho jaayenge, siwaay uske jise Allah chahe. Phir dobara is mein phoonka jaayega, to main sab se pehla hoon ga jise uthaya jaayega ya un mein se pehla hoon ga jinhein uthaya jaayega. To main Musa Alaihis Salaam ko Arsh ko pakde hue dekhon ga, mujhe nahi maloom ke woh apni behoshi ke badlay mein bacha liya gaya ya woh mujh se pehle uthaya gaya, aur main yeh nahi kehta ke koi Yunus bin Matta Alaihis Salaam se behtar hai." (Al-Rawi: Abu Hurairah | Al-Muhaddith: Muslim | Al-Masdar: Sahih Muslim | Safha ya Number: 2373 | Khulasat Hukm: [Sahih] | Al-Takhreej: Al-Bukhari (3414, 3415), wa Muslim (2373))

6. Fitri Nishaniyon Par Ghour

Abu Zar (Razi Allahu Anhu) se riwayat hai ke Rasulallah ﷺ ne farmaya: "Ae mere bandon! Tum sab gumrah ho siwaye uske jise main hidayat doon, pas tum mujh se hidayat maango main tumhe hidayat doon ga. Ae mere bandon! Tum sab bhookte ho siwaye uske jise main khiloon, pas tum mujh se khana maango main tumhe khiloon ga." (Sahi Muslim 2577)

Abdullah bin Abdur Rahman bin Bahram ad-Darami ne bayan kiya, unhon ne kaha: Humein Marwan (ya'ni Ibn Muhammad ad-Dimashqi) ne bayan kiya, unhon ne kaha: Humein Sa'eed bin Abdul Aziz ne Rabi'ah bin Yazid se, unhon ne Abu Idrees Khulani se, unhon ne Abu Zar se, aur unhon ne Nabi ﷺ se riwayat ki ke Allah Tabarak wa Ta'ala ne farmaya: "Ae mere bandon! Main ne apne upar zulm ko haram kar liya hai aur tumhare darmiyan bhi use haram kar diya hai, pas tum aapas mein zulm na karo.

Ae mere bandon! Tum sab gumrah ho siwaye uske jise main hidayat doon, pas tum mujh se hidayat maango main tumhe hidayat doon ga.

Ae mere bandon! Tum sab bhookte ho siwaye uske jise main khiloon, pas tum mujh se khana maango main tumhe khiloon ga.

Ae mere bandon! Tum sab nange ho siwaye uske jise main pahnaon, pas tum mujh se libaas maango main tumhe pahnaon ga.

Ae mere bandon! Tum din raat gunah karte ho aur main saare gunah maaf karta hoon, pas tum mujh se maafi maango main tumhe maaf kar doon ga.

Ae mere bandon! Tum meri nuqsan pohchane ki taqat nahi rakhte ke mujhe nuqsan pohcha sako, aur na hi mere nufe' ki taqat rakhte ho ke mujhe nufe' pohcha sako.

Ae mere bandon! Agar tum mein se pehla aur aakhri, insaan aur jin sab se zyada muttaqi dil wale ho jaayein to is se meri badshahat mein kuch izafa nahi hoga.

Ae mere bandon! Agar tum mein se pehla aur aakhri, insaan aur jin sab se zyada badkar dil wale ho jaayein to is se meri badshahat mein kuch kami nahi hogi.

Ae mere bandon! Agar tum sab ek maidan mein khade ho kar mujh se maango aur main har insaan ko us ki maangi hui cheez de doon to is se mere paas jo kuch hai us mein itni bhi kami nahi hogi jitni sui samundar mein daali jaaye to us ke sath paani kam hota hai.

Ae mere bandon! Ye tumhare hi a'maal hain jinhein main tumhare liye shumaar karta

hoon, phir main tumhe un ka poora badla doon ga. Pas jis ne bhalai payi wo Allah ka shukar kare, aur jis ne us ke siwa kuch paya to wo apne aap ko hi malammat kare.” Sa‘eed ne kaha: Abu Idrees Khulani jab ye hadees bayan karte to apne ghutnon ke bal baith jaate. (Sahi Muslim 2577)

7. Hisaab Ka Lazmi Hona

Arabi:

((عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَقَّشَ الْحِسَابَ عُذِّبَ)) (Sahi Bukhari 103)

Urdu Tarjama:

Hazrat Ayesha (Razi Allahu Anha) se riwayat hai, Rasulallah ﷺ ne farmaya:

"Jis shakhs se hisaab ki mukammal chhaan been ki jaayegi, wo azaab mein padega."

8. Momin Aur Kafir Mein Farq

Arabi:

((عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَثَلُ الْمُؤْمِنِ كَمَثَلِ النَّخْلَةِ، مَا أَخَذَتْ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ)) Sahi Bukhari 5448)

Urdu Tarjama:

Hazrat Abu Hurairah (Razi Allahu Anhu) se riwayat hai, Rasulallah ﷺ ne farmaya:

"Momin ki misaal khajoor ke darakht jaisi hai, tum us se jo cheez bhi le lo, woh tumhein faida deti hai."

Arabi (Riwayat Digar):

((مَثَلُ الْمُؤْمِنِ كَمَثَلِ النَّخْلَةِ، مَا أَخَذَتْ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ)) ((Al-Rawi: Abdullah bin Umar | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih Al-Jami' | Safha ya Number: 5848 | Khulasat Hukm: Sahih)

Aur doosri riwayat mein:

"Momin ki misaal khajoor ke darakht jaisi hai, us se jo cheez bhi le lo, woh tumhein faida deti hai."

Tashreeh o Wazahat (Arabi Tashreeh):

((Kāna an-nabiyyu ṣallallāhu ‘alayhi wa sallam yaḍribu linnāsi al-amthāl taqrīban lil-ma‘ānī ilā al-afhām, wa qad shabbaha al-mu‘mina fī aḥwālīhi aṭ-ṭayyibati ad-dā‘imati bin-nakhlati al-bāsiqah, fa qāla: "Mathalu al-mu‘min mathalu an-nakhlah," ayy yushbiḥu an-nakhlata fil-mathal, "mā akhadhta minhā min shay‘in nafa‘ak"; fa kulluhā manāfi‘un min thamarihā wa balḥihā wa jarīdihā wa līfihā, wa ashhabat an-nakhlatu al-muslima fī kathrati khayrihā wa dawām ḥillihā wa ṭīb thamarihā, wa yutakhadhu minhā manāfi‘u kathīrah, wa hiya kulluhā manāfi‘un wa khayrun wa jamālun, wal-mu‘min khayrun kulluhu min kathrati ṭā‘ātihī wa makārim akhlāqihī wa muwāzabatihī ‘alā ‘ibādatihī wa ṣadaqatihī wa sā‘ir aṭ-ṭā‘āt. Wa man tanāwala an-nakhlata bil-aḥjār alqat ilayhi bit-tamr wa ath-thamar, wa hiya bāsiqah ‘āliyyah ‘an qādhūrāti al-arḍ, qarībah minas-samā’, wa kadhalika al-mu‘min lā yakhruju minhu illā kullu ṭayyibin minal-aqwāl wal-

af'āl, wa yata'ālā 'an asāfil al-umūr, wa yarjū bihā rabbah, wa qalbuh mu'allaqun bis-samā', wal-ākhirah, wa billāh, wa in kāna yamshī 'alal-arḍ.))

Urdu Tarjamah aur Tashreeh :

Nabi Akram ﷺ logon ko misaalein de kar ma'ani ko zehan nasheen karaya karte the. Aap ne momin ki achi aur mustaqil sifat ko buland qāmat khajoor ke darakht se tashbeeh di aur farmaya: **"Momin ki misaal khajoor ke darakht jaisi hai"** yani momin khajoor ke darakht ki tarah hai — **"Us se jo cheez bhi le lo, woh tumhein faida deti hai"** yani khajoor ka har hissa mufeed hai: iska phal, kachi khajoor (balah), patte aur reshe sab se nafa hota hai.

Khajoor ka darakht musalman se uski bohat zyada bhalai, daimi saya, achhe phal aur mukhtalif qisam ke faido ki wajah se mushabeh hai. Momin bhi apni kasrat-e-'ibadat, ache akhlaq, ibadat aur sadaqa waghera par istiqamat ki wajah se har tarah ka khair hai.

Agar koi khajoor ke darakht par pathar phainke to woh use khajoor aur phal de deti hai. Khajoor ka darakht zameen ki gandagiyon se ooncha aur aasman ke qareeb hota hai. Isi tarah momin bhi apni baton aur kaamon mein sirf achhi cheez hi nikalta hai aur pastiyon se ooncha rehta hai, woh apne Rab ki rehmat ka umeedwar hota hai, uska dil aasman, aakhirat aur Allah ki taraf laga rehta hai, halanke woh zameen par chalta phirta hai.

9. Qiyamat ki Yaqeeni Haisiyat aur Namaz ki Ahmiyat

Arabi:

((‘An Abi Hurairata Radiyallahu ‘Anhu qala: qala Rasulullah ﷺ: *Inna awwala ma yuhasabu bihi al-‘abdu yawma al-qiyamati min ‘amalihi salatuhu.*)) (Sunan Nasayi 465)

Tarjama:

Hazrat Abu Hurairah (رضي الله عنه) se riwayat hai, Rasulullah ﷺ ne farmaya: "Qiyamat ke din bande se sabse pehle jis 'amal ka hisaab hoga, woh namaz hai."

Izafi Tarjuma wa Tashreeh:

Hazrat Abu Hurairah (رضي الله عنه) se marwi hai, main ne Rasulullah ﷺ ko farmate hue suna: "Qiyamat ke din bande se sabse pehle jis 'amal ka hisaab hoga, woh namaz hai. Agar ye sahi ho gayi to woh kamiyab hoga aur najat payega, aur agar kharab hui to woh nakaam aur nuqsan uthane wala hoga. Agar uske faraiz mein kuch kami reh jaaye to Rabb Ta'ala farmayega: Dekho, kya mere bande ke paas koi nafli namaz hai? Phir us se farz ki kami poori ki jaayegi. Phir tamaam a'maal ka aisa hi hisaab hoga." (Yeh riwayat Tirmidhi, Nasai aur dusri kutub mein bhi maujood hai.)

Ulama ki Tashreeh:

- **At-Tayyibi:** Namaz tamaam 'ibadaat ki maa hai, aur yeh insaan ke liye dil ki haisiyat rakhti hai. Agar namaz durust ho to baqi a'maal bhi durust hote hain, aur agar kharab ho to baqi a'maal bhi kharab hote hain.

- **Ibn Baz:** Namaz baqi a‘maal ke liye mizan (paimana) hai. Agar namaz qubool ho to baqi a‘maal bhi qubool hone ki umeed hai, aur agar namaz zaya ho to baqi a‘maal bhi zaya hone ka andesha hai.
- **Ibn ‘Uthaymeen:** Huquq Allah mein sabse pehle namaz ka hisaab hoga, aur *huquq al-‘ibad* mein sabse pehle qatl ka faisla hoga.

10. Hisaab ka Lazmi Hona (Inevitability of Judgment)

Arabi:

((‘An Abi Hurairata Radiyallahu ‘Anhu qala: qala Rasulullah ﷺ: *Man khaafa adlaja, wa man adlaja balagha al-manzil, ala inna sil‘ata Allahi ghaalīyah, ala inna sil‘ata Allahi al-jannah.*)) (Sunan Tirmizi 2450, Hasan Sahi)

Tarjama:

Hazrat Abu Hurairah (رضي الله عنه) se riwayat hai, Rasulullah ﷺ ne farmaya: "Jo shakhs (Qiyamat ke din) ka khauf khata hai, woh raaton raat chalne lagta hai, aur jo raaton raat chalta hai, woh manzil tak pahunch jaata hai- Suno! Allah ki cheez nihayat qeemati hai- Suno! Allah ki cheez Jannat hai-"

Tashreeh wa Wazahat: Tashreeh:

Rasulullah ﷺ aksar sahaba ko aakhirat ki taraf tawajju dilate aur jannat hasil karne ke liye koshish karne ki targhib diya karte the.

Is hadees mein aap ne farmaya: "**Jo shakhs (Qiyamat ke din) ka khauf khata hai woh raaton raat chalne lagta hai,**" ya‘ni jo shakhs apni manzil tak na pohanchne se khaufzada hoga, woh raat mein bhi chalna shuru kar dega taa ke apni manzil tak pohanch sake. "**Aur jo raaton raat chalega woh manzil tak pohanch jaayega,**" ya‘ni jo shakhs mehnat aur koshish karega, woh apni muraad aur manzil tak zaroor pohanch jaayega. Rasulullah ﷺ ne is misaal ke zariye aakhirat ki tayari ki taraf ishara kiya hai. Jo shakhs Allah ke khauf se apne aap ko nek a‘maal mein lagata hai, woh jannat ki manzil tak pohanch jaayega. "**Suno! Allah ki cheez nihayat qeemati hai, suno! Allah ki cheez jannat hai,**" ya‘ni Allah ki ni‘mat, khaas taur par jannat, bahut qeemati hain aur unhein aasani se nahi milta. Jo shakhs jannat chahta hai, usay iske liye koshish, mehnat aur nek a‘maal karna honge. Jannat sirf khwahishon aur tamannaon se haasil nahi hoti, balki iske liye mehnat, ‘ibaadat aur nek a‘maal ki zarurat hoti hai. Iske baad bhi jannat mein daakhila sirf Allah ki rehmat se hi hoga.

Khulasa:

Rasulullah ﷺ ne aakhirat ke khauf aur tayari ki ahmiyat ko ek khoobsurat misaal ke zariye bayan farmaya hai.

Jannat ki taraf jaane ke liye koshish aur mehnat zaroori hai, aur yeh Allah ki ni‘mat hai jo sirf mehnat karne walon ko hi milti hai.

11. Momin aur Kafir ka Farq (Contrast Between Believers and Disbelievers)

Arabi:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيَصْبَغُ فِي النَّارِ ((صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ)) (Sahi Muslim 2807)

Tarjama:

Hazrat Anas bin Malik رضى الله عنه se riwayat hai, Rasulullah ﷺ ne farmaya:

"Qiyamat ke din duniya mein sabse zyada ni'maton wala shakhs, jo jahannamiyon mein se hoga, laya jayega aur use ek baar jahannam mein duboya jayega. Phir us se kaha jayega: 'Ae Ibn-e-Adam! Kya tu ne kabhi koi khair dekhi? Kya kabhi koi ni'mat tere naseeb mein aayi?' Woh kahega: 'Nahin, Allah ki qasam! Ae mere Rabb, maine kabhi koi khair nahi dekhi.'"

Poore Waqi'e ka Tarjuma (Mazeed Tafseel ke sath):

Arabi:

يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ، ((هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ)) ((Al-Rawi: Anas bin Malik | Al-Muhaddith: Muslim | Al-Masdar: Sahih Muslim | Safha ya Number: 2807 | Khulasat Hukm: [Sahih])

Tarjama:

"Qiyamat ke din duniya ke sabse ni'mat yafta shakhs, jo jahannam walon mein se hoga, laya jayega aur use sirf ek martaba jahannam mein duboya jayega. Phir us se kaha jayega: 'Ae Ibn-e-Adam! Kya tu ne kabhi koi khair dekhi? Kya kabhi koi ni'mat tere naseeb me aayi? Woh kahega: 'Nahin, Allah ki qasam! Ae mere Rabb, maine kabhi koi khair nahi dekhi.

Aur duniya mein sabse zyada museebat zadah shakhs ko, jo ke jannatiyon mein se hoga, laya jaega aur use jannat mein duboya jaega. Phir us se kaha jaega: "Ae Ibn-e-Adam! Kya tu ne kabhi koi museebat dekhi? Kya kabhi koi takleef tere naseeb mein aayi?" Woh kahega: "Nahin, Allah ki qasam! Ae mere Rabb! Mujh par kabhi koi museebat nahi aayi aur maine kabhi koi takleef nahi dekhi."

Tashreeh o Wazahat:

Rasool Allah ﷺ ne is hadees mein duniya ki ni'maton aur museebaton ko aakhirat ke muqable mein bahut mamooli qarar diya hai. Duniya mein sabse zyada ni'maton wala shakhs bhi agar jahannam mein daakhil ho jaaye, to aakhirat ki takaleef ke muqable mein usay duniya ki sari ni'matein yaad nahi rahengi. Duniya mein sabse zyada museebat zadah shakhs bhi agar jannat mein pahunch jaaye, to jannat ki ni'maton ke muqable mein duniya ki sari takleefen usay yaad nahi rahengi. Yeh hadees humein yaad dilati hai ke duniya ki khushiyan aur takleefen *aarzi* (temporary) hain; asal zindagi aur asal ni'matein ya azaab aakhirat mein hain. Islam insaan ko duniya ki ni'maton par fakhar karne ya museebaton mein mayoos hone se rokta hai, aur aakhirat ki tayari par zor deta hai. Jo shakhs imaan aur nek a'maal ke saath Allah ki raza hasil kar le, uske liye duniya ki sab takleefen bhi bhalai mein badal jaati hain. Aur jo shakhs kufr o ma'siyat ki zindagi guzare, uske liye duniya ki sari ni'matein bhi aakhirat mein kuch kaam nahi aayengi.

Khusala:

Duniya ki ni'matein aur takleefen *aarzi* hain — asal zindagi *aakhirat* hai. Jo shakhs imaan aur amal-e-saalih ke saath jannat mein daakhil hoga, usay duniya ki saari takleefen yaad nahi rahengi. Aur jo shakhs

kufr o ma'siyat ki wajah se jahannam mein daakhil hoga, usay duniya ki saari ni'matein bhi yaad nahi rahengi.

12- Allah Ta'ala ki Hatmi Authority

Allah Subhanahu wa Ta'ala woh Zaat hai jo tamaam ghaib ko jaanta hai, aur Apne ghaib mein se kisi ko bhi nahi batata siwaaye us ke jo Woh chahe aur jaise chahe. Har woh shakhs jo najumiyon aur jadoogaron ki tarah ghaib ka ilm hone ka da'wa karta hai, woh jhoota hai. Lihaza har aqalmand shakhs ko chahiye ke woh Allah ki Kitaab aur Rasool Allah ﷺ ki batai hui baaton par amal kare. (Sahih al-Bukhari)

Kitab Tafseer al-Qur'an

Kitaab: Qur'an Paak ki Tafseer ke Bayan mein

1. Baab:

{حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ}

Baab:

Ayat ki tafseer — “Yahan tak ke jab un (Farishton) ke dilon se ghabrahat door kar di jati hai to woh aapas mein poochhte hain ke: ‘Tumhare Parwardigaar ne kya farmaya?’ Woh kehte hain: ‘Haqq (sach) farmaya hai,’ aur Woh (Allah) ‘Alishaan’ hai, ‘Sab se Bada’ hai.”

(Hadees No. 4800)

Yuqal: Ma'ajizeen: Musabiqeen, Bimu'jizeen: Bifaitin, Ma'ajizi: Musabiqi, Sabaqoo: Faatoo, La yu'jizoon: La yafutoon, Yasbiqoona: Ya'jizoon, Wa qawluhu: Bimu'jizeen Surah al-An'aam Ayah 134: Bifaitin, wa ma'na Ma'ajizeen: Mughalibeen yureedu kullu waahid minhuma an yuzhir ajza saahibihi, Mi'shaar ush'r, Yuqal: al-akl uth-thamar, Ba'ad: wa Bu'd waahid, Wa qaala Mujahid: La ya'zub Surah Saba Ayah 3: La yagheeb, Sail al-Arim as-sadd maa'un ahmar arsalahullahu fis-sadd fashaqqahu wa hadamahu wa hafara al-waadi, farta'ata 'an al-janibain, wa ghaaba 'anhuma al-maa'u fa yabisat, wa lam yakun al-maa' al-ahmar min as-sadd, wa laakin kaana 'azaaban arsalahullahu 'alayhim min haisu shaa', wa qaala 'Amr ibn Sharhabeel: al-Arim al-masnaah bilahn ahl al-Yaman, wa qaala ghayruhu: al-Arim al-waadi as-saabighaat ad-duruu', wa qaala Mujahid: yujzaa yu'aqab, a'izzukum bi waahidah: bi taa'atillah, mathnaa wa furaadaa: waahid wa ithnain, at-tanaawush: ar-radd min al-aakhirah ila ad-dunyaa, wa bayna ma yashthahoon: min maal aw walad aw zahrah, bi-ashya'ihim: bi-amthaalihim, wa qaala Ibn 'Abbas: kal-jawaab: kal-joubah min al-ard, al-khamt al-araak, wal-athl at-tarfaa', al-Arim ash-shadeed.

"Ma'ajizeen" ke ma'ni aage badhnay walay. "Bimu'jizeen" — hamaray haath se nikal janay walay. "Sabaqoo" ke ma'ni hamaray haath se nikal gaye. "La yu'jizoon" — hamaray haath se nahi nikal saktay. "Yasbiqoona" — hum ko aajiz kar sakain ge. "Bimu'jizeen" — aajiz karne walay (jaisay mashhoor qira'at hai) aur "Ma'ajizeen" (jo doosri qira'at hai) iska ma'ni — ek doosray par ghalabah dhoondhnay walay, ek doosray ka aajiz zahir karne walay.

"Mi'shaar" ka ma'ni — daswaan hissa. "La'kul" — phal. "Ba'ada" (jaisay mashhoor qira'at hai) aur "Bu'da" jo Ibn Kathir ki qira'at hai, dono ka ma'ni aik hi hai.

Aur Mujahid ne kaha "La ya'zub" ka ma'ni — us se ghaib nahi hota.

"Al-'Arim" — woh band ya aik laal paani tha jisko Allah Paak ne band par bheja, woh phat kar gir gaya aur maidan mein garha par gaya. Bagh dono taraf se oonchay ho gaye phir paani ghaib ho gaya. Dono bagh sookh gaye aur yeh laal paani band mein se beh kar nahi aaya tha balkay Allah ka azaab tha jahan se chaaha wahan se bheja.

Aur ‘Amr bin Sharhabeel ne kaha "‘Arim" kehtay hain band ko — Yaman walon ki zabaan mein. Doosron ne kaha "‘Arim" ke ma‘ni — naalay ke hain.

"As-saabighaat" ke ma‘ni — zirhein.

Mujahid ne kaha "Yujaazaa" ke ma‘ni — azaab diye jatay hain.

"A‘izzukum bi waahidah" yani main tum ko Allah ki ita‘at karne ki naseehat karta hoon.

"Mathnaa" — do do ko. "Furaadaa" — aik aik ko kehtay hain.

"At-tanaawush" — aakhirat se phir duniya mein aana (jo mumkin nahi hai).

"Ma yashthahoon" — unki khwahishaat maal o aulad aur duniya ki zeeb o zeenat.

"Bi ashiya‘ihim" — unke jor walay doosray kaafir.

Ibn ‘Abbas (رضي الله عنهما) ne kaha "Kal-jawaab" — jaisay paani bharne ke garhay, jaisay "Joubatuhu" kehtay hain hauz ko.

Imam Bukhari (رحمه الله) ka yeh matlab nahi hai ke "Jawaab" aur "Joubah" ka maadah aik hai, kyunke "Jawabi" "Jaabiyah" ka jam‘ hai, iska ‘ain kalimah "ba" hai, aur "Joubah" ka ‘ain kalimah "wao" hai.

"Khamt" — peelo ka darakht. "Al-athl" — jhao ka darakht. "Al-‘Arim" — sakht zor ki (baarish).

Hadith Number: **4800**

Hadathana Al-Humaydi, hadathana Sufyan, hadathana ‘Amr, qala:

Sami‘tu ‘Ikrimah yaqool: sami‘tu Aba Hurairah yaqool:

"Inna Nabiyya Allahi ﷺ qala:

Iza qadha Allahu al-amra fi as-sama‘i, darabat al-mala‘ikatu bi-ajnihatiha khud‘anan li-qawlihi, ka‘annahu silsilatun ‘ala safwan.

Fa-idha fuzi‘a ‘an quloobihim qaaloo: *Maadha qala Rabbukum?*

Qaaloo: *Lil-ladhi qala al-haqq wa huwa al-‘Aliyyu al-Kabeer.*

Fayasma‘uha mustariqu as-sam‘, wa mustariqu as-sam‘i hakadha —

ba‘duhum fawqa ba‘d, wa wasafa Sufyan bikaffihi fa harrafaha wa baddada bayna asabi‘ihi —

fayasma‘u al-kalimata fa yulqeeha ila man tahtahu,

thumma yulqeeha al-akhar ila man tahtahu,

hatta yulqeeha ‘ala lisani as-sahir aw al-kahin.

Farubbama adrakah ash-shihabu qabla an yulqeeha,

wa rubbama alqaha qabla an yudrikahu,

fayakdhibu ma‘aha mi‘ata kadhbah,

fayuqal: *a-laysa qad qala lana yawma kaza wa kaza, kaza wa kaza?*

fayusaddaqu bitilka al-kalimah allati sami‘a min as-sama‘."

Hum se **Abdullah bin Zubair Humaydi** ne bayan kiya, kaha: hum se **Sufyan bin ‘Uyaynah** ne, kaha: hum se **‘Amr bin Dinar** ne, kaha ke main ne **‘Ikrimah** se suna,

wo bayan karte the ke main ne **Abu Hurairah** (رضي الله عنه) se suna, unhon ne bayan kiya ke

Rasool Allah ﷺ ne farmaya: "Jab Allah Ta‘ala aasman par kisi baat ka faisla karta hai to farishte Allah Ta‘ala ke faislay ko sun kar **jhukte hue, aajizi karte hue** apne baazu phadphadate hain.

Allah ka farmaan unhein is tarah sunai deta hai jaise **saaf chikne pathar par zanjeer chalane se**

awaaz paida hoti hai. Phir jab unke dilon se ghabrahat door ho jaati hai to wo aapas mein poochhte hain: **‘Tumhare Rabb ne kya farmaya?’**

Wo kehte hain: **‘Haqq baat ka hukm farmaya, aur wo bahut ooncha, sab se bada hai.’** Phir unki yeh guftagu **chori chupay sunne wale shayateen** sunte hain. Shayateen aasman ke neeche is tarah neeche ooper hote hain — **Sufyan** ne is mauqe par apni **hathaili mod kar aur ungliyan alag alag kar ke** shayateen ke ek ke upar ek hone ki soorat dikhai. Phir wo shayateen koi **ek kalima** sun lete hain aur apne neeche wale ko batate hain,

phir wo us se neeche wale ko batata hai,

is tarah wo kalima **sahir (jadoo gar)** ya **kahin (ghalat khabrein dene wala)** tak pahunch jata hai. Kabhi to aisa hota hai ke **aag ka gola (shihab)** unhein is se pehle pakad leta hai ke wo apne neeche wale ko batayein,

aur kabhi aisa hota hai ke jab wo bata lete hain to **aag ka angara** unpar padta hai. Is ke baad **kahin** us ek suni hui baat mein **sau jhoot mila deta hai.**

Phir log kehte hain: **‘Kya isi tarah hum se falan din kahin ne nahi kaha tha?’** To **usi ek sahi baat ki wajah se** jo shayateen ne aasman par suni hoti hai, **kahinon aur sahiyon ki baatein logon ko sach lagti hain.** [Sahih al-Bukhari / Kitab Tafsir al-Qur’an / Hadith: 4800]

Tashreeh:

Is hadees mein Nabi Kareem ﷺ bayan farmate hain ke jab Allah Ta’ala aasman mein koi hukm jari farmata hai (ya’ni makhlooqat ke maamlaat ka faisla karta hai), to farishte apne par uske hukm ke samne aajizi se jhuka lete hain, goya wo hukm chikne pathar par padne wali zanjeer ki awaaz ki tarah hota hai. Allah ka ye hukm farishton tak pahunchta hai, aur jab unke dilon se khauf door hota hai, to wo poochhte hain: "Tumhare Rabb ne kya farmaya?" Muqarrab farishte (jaise Jibraeel aur Mikaeel) jawab dete hain: "Usne sachha hukm farmaya, aur wo buland o buzurg hai."

Us waqt jinat aur shayateen mein se kuch chori chhupe sunne ki koshish karte hain. Shaytaanon ke ye "sam’a chor" ek doosre ke ooper charh kar aasmani baaton ko sunne ki koshish karte hain. Kabhi shihab-e-saqib (jalti hui shola bar) in sunne walon ko unke saathi tak baat pahunchane se pehle hi jala deta hai, aur kabhi wo baat zameen tak pahucha dete hain. Ye baat jadoogar ya najoomi ke munh par daal di jati hai, jo iske sath sau jhoot mila kar pesh karta hai. Log uski baaz baaton ko sach samajh lete hain aur kehte hain: "Kya isne falan din ke bare mein sahi paishgoi nahi ki thi?" Haalanki ye sirf us chori ki gayi aasmani baat ki wajah se hota hai.

Hadees se akhz kardah aham nuktaat:

⊖ Allah ka ‘ulu: Allah Ta’ala apni zaat, sifaat aur iqtidaar mein buland hai aur Arsh par mustawi hai.

⊖ Allah ki guftaar: Wo jab chahe, jaise chahe baat karta hai, bagair kisi tahreef ya tashbeeh ke.

⊖ Shayateen ki chori: Shaytaan ghaib ki maloomaat churanay ki koshish karte hain taake insano ko gumrah karein.

⊖ Farishton ki farmanbardari: Farishte Allah ke hukm ke samne mukammal tor par sar-nigoon hain.

Kahinon ka jhoot:

Najoomein aur jadoogar ki paishgoiyan jhoot par mabni hain, un par aitbaar nahi karna chahiye.

Ghaib ka ilm: Sitaron ya digar zaraye se ghaib ka ilm hasil karna naamumkin hai. Ye sirf Allah

ki marzi se hi mumkin hai, jaisa ke Qur'an mein farmaya gaya:

{‘Aalimu-l-ghaibi fala yuzhiru ‘ala ghaibihi ahadan * illa man irtada min rasoolin} (Al-Jinn: 26-27).

Is hadees se wazeh hota hai ke Allah ki hakimiyat mukammal hai, aur Qayamat ke din bhi tamam ikhtiyaraat usi ke haath mein honge, jaisa ke Surah An-Naba mein bayan hua hai.

13. Allah ki aakhri aur mutlaq hakimiyat (Final Authority of Allah)

Hadees:

((‘An Abi Hurairata radiyallahu ‘anhu qala: qala Rasoolullah ﷺ: “Iza aradallahu bi ‘abdihi khayran ‘ajjala lahu al-‘uqoobata fid-dunya, wa iza aradallahu bi ‘abdihi sharran amsaka ‘anhu bidhambihi hatta yuwaafiya bihi yawmal qiyamah.”)) (Sunan Tirmizi2396, Hasan)

Tarjama:

Hazrat Abu Hurairah (R.A.) se riwayat hai, Rasoolullah ﷺ ne farmaya:

"Jab Allah apne bande ke saath bhalai ka irada karta hai to uski saza duniya hi mein jald de deta hai. Aur jab Allah apne bande ke saath burai ka irada karta hai to uske gunah ki saza rok leta hai yahan tak ke wo use Qayamat ke din mukammal taur par de deta hai."

Note: Aap ne riwayat mein “Anas bin Malik” ka zikar kiya hai, lekin hadees ki buniyadi riwayat Abu Hurairah (R.A.) se hai, jaisa ke Sunan Tirmizi mein mazkoor hai. Albani ne ise “Hasan Sahih” kaha hai.

Tashreeh o Wazahat:

Is hadees mein Rasoolullah ﷺ ne ye bataya hai ke Allah Ta‘ala ki hakimiyat aur ikhtiyar har cheez par hai.

Agar Allah kisi bande ke saath bhalai ka irada karta hai to uske gunahon ki saza duniya hi mein de deta hai, taake aakhirat mein uska hisaab halka ho jaye.

Aur agar Allah kisi bande ke saath burai ka irada karta hai to uske gunahon ki saza rok leta hai aur use Qayamat ke din mukammal tor par de deta hai.

Ye hadees Allah ki hakimiyat, uske faislon ki hikmat aur uske ikhtiyar ki azmat ko wazeh karti hai. Allah hi haqiqi Maalik aur Hakim hai, jo jaisay chahe apne bandon ke saath maamla karta hai.

Allah ki Hakimiyat aur Aakhri Ikhtiyar ke Bare Mein Mazeed Nukat:

- Allah Ta‘ala hi asal Hakim aur ikhtiyar rakhne wala hai.
- “Allah hi ko ikhtiyar hasil hai ke wo jisko chahe saltanat de aur jisse chahe saltanat cheen le.”
- Koi bhi shakhs ya idara Allah ke ikhtiyar ko challenge nahi kar sakta.
- Allah ki Kitaab (Qur’an) aur Sunnat-e-Rasool ﷺ hi zindagi ke ma‘amlaat mein hatmi mi‘yar hain.
- Har shakhs, chahe hakim ho ya aam aadmi, Allah ke samne jawabdeh hai aur uske ahkaamaat ki pabandi karna zaroori hai.

Khusala:

Is hadees mein Rasoolullah ﷺ ne Allah ki mutlaq hakimiyat, uske faislon ki hikmat aur uske ikhtiyar ki azmat ko wazeh kiya hai. Allah hi har cheez ka Maalik, Hakim aur aakhri ikhtiyar rakhne wala hai. Uske faislon mein hikmat hoti hai aur har shakhs uske samne jawabdeh hai.

Satwan Hissa (Tafseer bil-Hadees)

1. Tafseer Ayat: مَاءٌ تَجَاجًا

Tafseer:

Allah Ta'ala ka farmaan hai: "مَاءٌ تَجَاجًا"

Mujahid, Qatadah aur Rabee' bin Anas ne kaha hai ke "تَجَاجًا" mansub hai (yani "Thajjājan" ke ma'ni hain "bahut zyada behne wala").

- **Sauri** ne kaha: "Mutatabi'" yani musalsal behne wala.
- **Ibn Zaid** ne kaha: "Kathīr" yani bahut zyada.

Hadees ki roshni mein:

Mustahazah (aisi aurat jise haiz ke ilawa khoon aata rahta hai) ke bare mein riwayat hai ke Rasoolullah ﷺ ne us se farmaya:

"Kya main tumhe kursuf (rooi) bataun?" yani rooi ka istemal karo.

Usne kaha: "Ya Rasoolallah! Yeh to us se bhi zyada hai, main to 'thajj' karti hoon."

- Is mein "Thajj" ke ma'ni hain "musalsal aur zyada miqdār mein behna."
- Yeh hadees **Abu Dawood**, **Tirmizi**, **Ibn Majah** aur **Ahmad** mein marwi hai.
- Is ka sanad baaz muhaddiseen ke nazdeek **zaeef** hai, lekin **Allama Albani** ne isse **sahih** qarar diya hai.

2. Tafseer Ayat: يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

Tafseer:

Imam Bukhari ne is ayat ki tafseer mein **Hazrat Abu Hurairah** (رضي الله عنه) se riwayat ki hai ke Rasoolullah ﷺ ne farmaya:

"Do soor phoonkne ke darmiyan chalis (ka waqt) hoga."

Sahaba ne poocha: "Chalis din?"

Aap ﷺ ne farmaya: "Maine inkaar kiya."

Sahaba ne kaha: "Chalis maheenay?"

Aap ﷺ ne farmaya: "Maine inkaar kiya."

Sahaba ne kaha: "Chalis saal?"

Aap ﷺ ne farmaya: "Maine inkaar kiya."

Phir farmaya:

"Phir Allah Ta'ala aasman se paani naazil farmayega aur log is tarah ugayenge jaise sabza ugta hai. Insaan ka har uzv (jism ka hissa) gal-sad jaayega siwaye ek haddi ke, aur wo hai 'ajb-uz-zanab' (reedh ki haddi ka aakhri jorr), isi se insaan ko dobara paida kiya jaayega."

Khulasa:

- "مَاءٌ نَّجَّاجًا" ka matlab hai *bohot zyada aur musalsal behne wala paani*.
- **Hadees-e-Mustahazah** mein lafz "نَجَّج" ka istemal bhi *musalsal aur zyada miqdār mein behne* ke ma'ni mein hua hai.
- "يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا" ki tafseer mein Rasoolullah ﷺ ne farmaya ke *do soor phoonkne ke darmiyan ka waqt maloom nahi, lekin uske baad Allah Ta'ala paani naazil karega aur insaan us se ugega*.

3. يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

Tashreeh:

Is ayat mein jahan farmaya gaya hai:

"Jab soor phoonka jaayega to tum sab girohon ki shakal mein aoge" —

is mein soor phoonkne se murad "Nafkha-e-Ba'th" hai,

yani jab Allah Ta'ala doosri dafa soor phoonkega to sab log qabron se uth kharay honge aur girohon ki shakal mein mehshar ki taraf aayenge.

Jaise Allah Ta'ala ne doosri jagah farmaya:

"Yawma nad'u kulla unāsin bi-imāmihim"

("Jis din hum har qaum ko uske imam ke saath bulayenge") — Surah Al-Isra: 71

Imam se murad kuch salaf ke nazdeek *un ke Nabi* hain, aur kuch ke nazdeek *un ki kitaab* hai — yani har qaum ko *uske Nabi ya uski kitaab ke saath bulaya jaayega*.

Rasoolullah ﷺ ne farmaya:

"Qiyamat ke din Nabi aayega, uske saath ek shakhs hoga; kisi ke saath do honge, aur kisi ke saath koi nahi hoga. Phir sab girohon ki shakal mein aayenge — sab ek saath nahi, balki har ummat apne Nabi ke saath mehshar mein laayi jaayegi."

Duniya mein logon ki qabrein mukhtalif jagahon par hain, lekin jab soor phoonka jaayega to sab qabrein phat jaayengi, aur log apne apne Nabi ke saath Allah ke huzoor mehshar ki taraf chal padenge.

4. INNA JAHANNAMA KANAT MIRSADAN

Tashreeh:

"Beshak Jahannam Mirsad hai."

Mirsad ke bare mein kuch mufasssireen kehte hain ke iska matlab hai Jahannam un ke liye qaid khana hai, jaisa ke Maqatil ne kaha hai. Kuch kehte hain ke Mirsad se murad rasta ya guzar gah hai, jaisa ke Nabi Sallallahu Alaihi Wasallam ne farmaya ke Jahannam par pul bichhaya jaega aur log us par girohon ki shakal mein guzrenge, baaz tezi se, baaz aahista, aur is par kaante honge jo logon ko pakad lenge. Kuch salaf kehte hain ke Mirsad se murad yeh hai ke Jahannam un kafiron ke liye raste mein hai, jo unhein pakad legi aur woh is mein gir jaenge. Baaz mufasssireen kehte hain ke Jahannam khud bhi un logon ko dekh rahi hoti hai aur un ka intezaar kar rahi hoti hai, jaisa ke woh kehti hai: “Kya aur koi hai? Kya aur koi hai?”

Ibn Jarir Rahimahullah kehte hain ke Mirsad ka matlab hai intezaar karne wali, jo guzarnay walon ko dekh rahi hoti hai.

Khilasa yeh ke yeh tamam aqwaal ek doosre ke qareeb hain. Jahannam un kafiron ke liye tayyar hai, maujood hai, Nabi Sallallahu Alaihi Wasallam ne use dekha hai aur us mein azaab paane walon ko bhi dekha hai, misal ke tor par Amr bin Luhayy Khuza'i ko jis ne Deen-e-Ibrahim ko badal diya tha, use apni aantain ghaseet-te hue dekha, aur us aurat ko bhi dekha jo billi ko band kar ke mar gayi thi.

5. Jahannam ka tayyar hona aur us ka intezaar

Tashreeh: Jahannam un kafiron ke liye tayyar hai, abhi maujood hai, aur un ka intezaar kar rahi hai.

Jaisa ke Allah Ta'ala ne farmaya: “*Yeh Jahannam kafiron ke liye tayyar ki gayi hai*” (Surah Aal-e-Imran:131).

“Tayyar karna” ka matlab hai kisi cheez ko khaas tor par tayyar karna, jaise ke aap kehte hain: *Main ne tumhare liye khana tayyar kiya, ya majlis tayyar ki, yani khaas tawajju aur mehnat se tayyar kiya.*

Isi tarah Jahannam bhi kafiron ke liye khaas tor par tayyar ki gayi hai, aur woh un ka intezaar kar rahi hai.

Jaisa ke Allah Ta'ala ne farmaya: “*Jab woh unhein door se dekh leti hai to unhein us ka ghussa aur cheekh sunai deti hai, aur jab woh us ke tang maqam mein daal diye jaate hain to wahan halakat maangte hain.*” (Surah Al-Furqan:12-13)

Yani woh kehte hain: “*Haaye halakat, haaye halakat!*”

6. Aur baaz kehte hain ke yeh shadeed sardi hai.

Jahannam ka azaab do qisam ka hoga: ek “*Hameem*” (jalanay wali garmi) aur doosra “*Zamharir*” (sakht sardi), jaisa ke Nabi ﷺ ne farmaya:

"Jahannam ne apne Rabb se shikayat ki: Aye mere Rabb! Mera ek hissa doosre ko kha raha hai. To Allah ne use do saans lene ki ijaazat di: ek saans sardi mein aur ek garmi mein. Yeh woh sakht garmi aur sakht sardi hai jo tum duniya mein paate ho. Pas woh shadeed sardi aur shadeed garmi se azaab diye jaayenge, siwaaye 'Hameem' (kholta hua pani) aur 'Ghassaq' (peep bhara mawaad) ke."

Ibn-e-Kathir rahimahullah ne yahan in dono ma'ni ko jama kiya hai.

Ise Bukhari ne “*Kitaab Tafseer al-Qur'an*”, baab “*Yawm yunfakhu fis-soor fata'tuna afwaajan*” (Surah An-Naba:18) mein riwayat kiya hai, raqam (4935),

aur Muslim ne “*Kitaab al-Fitan wa Ashraat as-Sa‘ah*”, baab “*Ma baina an-nafkhatain*” mein, raqam (2955).

Ise Muslim ne “*Kitaab al-Jannah wa Sifatu Na‘eemuha wa Ahliha*” ke shuru mein riwayat kiya hai, raqam (2822).

Ise Bukhari ne “*Kitaab Bad’ al-Khalq*”, baab “*Sifatu an-Naar wa annaha makhlooqah*” mein riwayat kiya hai, raqam (3260).

Aur Muslim ne “*Kitaab al-Masaajid wa Mawadi‘ as-Salaah*”, baab “*Istihbaab al-Ibraad biz-Zuhr fi shiddat al-harr liman yamdhi ila al-jamaa‘ah*” mein, raqam (617).

Nabi ﷺ se saheeh tour par sabit hai ke aap ne farmaya:

"Jannat mein koi darakht nahi jiska tana sone ka na ho,"

aur aap ne farmaya:

"Jannat mein ek darakht aisa hai ke ek tez raftaar ghoda us ke saaye mein sau saal tak daurta rahe, phir bhi us ka saaya khatam na ho."

Pas Jannat ki azmat, wus‘at aur raunaq ka koi andaaza nahi lagaya ja sakta.

Ise Tirmizi ne “*Abwaab Sifatu al-Jannah ‘an Rasoolillah ﷺ*”, baab “*Ma jaa‘a fi Sifati Shajar al-Jannah*” (4/671) mein riwayat kiya hai, raqam (2525),

aur Albani ne ise *Saheeh* qarar diya hai.

Ise Bukhari ne “*Kitaab ar-Riqaaq*”, baab “*Sifatu al-Jannah wa an-Naar*” (8/114) mein, raqam (6552),

aur Muslim ne “*Kitaab al-Jannah wa Sifatu Na‘eemihaa wa Ahlihaa*”, baab “*Inna fil Jannati Shajaratan yaseeru ar-raakibu fi zhillihā mi‘ata ‘aam*” (4/2176) mein, raqam (2828) riwayat kiya hai.

Nabi ﷺ ne farmaya: “*Tum mein se koi apne a‘maal ki wajah se Jannat mein daakhil nahi hoga.*”

Ise Bukhari ne “*Kitaab ar-Riqaaq*”, baab “*al-Qasd wal-Mudaawamah ‘alal-‘Amal*” (8/98) mein, raqam (6464) riwayat kiya hai.

Hazrat Jabir bin ‘Abdillah رضي الله عنهما se riwayat hai ke Nabi ﷺ ne farmaya:

"Mujhe Allah ke ek farishte ke baare mein bataane ki ijaazat di gayi hai jo Arsh uthhane walon mein se hai. Uske kaan ki lo se kandhe tak ka faasla saat sau saal ki musaafat ke barabar hai."

Ise Abu Dawood ne “*Kitaab as-Sunnah*”, baab “*Fil Jahmiyyah*” (4/232) mein, raqam (4727) riwayat kiya hai.

Aur jaisa ke saheeh hadees mein sabit hai:

"Us din siwaaye Rasoolon ke koi baat nahi karega."

Ise Bukhari ne “*Kitaab at-Tawheed*”, baab “*Qaul Allah Ta‘ala: Wujoo-hun yawma ‘izin naadirah, ila Rabbihaa naazirah*” (Surah al-Qiyaamah:23) (9/128) mein, raqam (7437),

aur Muslim ne “*Kitaab al-Eemaan*”, baab “*Ma ‘rifatu tareeq ar-ru‘yah*” (1/163) mein, raqam (182) riwayat kiya hai.

Al-Jaami‘ al-Kaamil az al-A‘zami se:

Iska matlab hai:

{وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا}

Roz-e-Qiyaamat kaafir jab azaab dekhega, to is par yeh hasrat karega aur kahega: *kaash main mitti hota, na paida hota, na wujood mein aata.*

Aur kaha gaya: yeh baat us waqt kahega jab Allah Ta'ala duniya ke janwaron ke baare mein faisla farmaayega — yahan tak ke *seeng wali bakri se be-seeng wali ka badla liya jaayega.* Jab janwaron ke darmiyan insaaf ho jaayega to Allah unhein hukm dega: "*Mitti ban jao.*" Us waqt kaafir kahega: "**Kaash main bhi mitti hota!**"

Yaani: *Hewaan hota aur aakhirkar mitti mein tabdeel ho jaata.*

Abu Hurairah رضي الله عنه se riwayat hai:

Allah Ta'ala sab makhluqaat ko jama' farmaayega — har charind, parind, insaan — phir janwaron, parindon aur doosron ko hukm dega: "*Mitti ban jao.*"

Usi waqt kaafir kahega: {يَا لَيْتَنِي كُنْتُ تُرَابًا}

Yeh riwayat **Abdur Razzaq** ne apni *Tafseer* (3/386) mein aur **Ibn Jareer Tabari** ne apni *Tafseer* (24/55) mein bayan ki hai; dono ne **Ma'mar** se, kaha: aur **Ja'far bin Burqaan Jazari** ne bayan kiya **Badeel bin Asam** se, **Abu Hurairah** رضي الله عنه se, pas unhon ne zikr kiya.

Aur isi tarah ke alfaaz *marfoo' tor par* mashhoor **Hadees-e-Soor** mein **Abu Hurairah** رضي الله عنه se **Tabarani** ne *At-Tawalaat* (36) aur **Bayhaqi** ne *Al-Ba'th wan-Nushoor* (669) mein zikr kiya hai; raavi **Isma'eel bin Rafi'** Madinah ke wa'iz hain aur woh *bahut zaeef* hain, aur is hadees ke alfaaz mein *gharaabat aur nakaaraat* hai.

Hafiz Ibn Katheer kehte hain:

"*Is hadees ke nakaaraat ki muta'addid a'immah ne tasreeh ki hai jaise Ahmad bin Hanbal, Abu Haatim Raazi, Amr bin 'Ali Fallaas; aur baaz ne kaha: woh matrook hai.*"
(*Tafseer Surah Al-An'aam: 73*)

Aathwan aur Nawaan Hissa (Tafseer Sahabah wa Taabi'een)

Tafseer Sahabah wa Taabi'een ke Aqwaal se

(*Paanch mashhoor tafaseer se kuchh aqwaal*)

aur **Tafseer bil Ra'y al-Mahmood** ke saath.

Note:

Maine *aathwan* aur *nawaan* hissa ek jagah jama' kiya hai, kyunke maine aqwaal-e-Sahabah wa Taabi'een jama' kiye aur un mein se kuch aqwaal *Tafseer bil Ra'y al-Mahmood* par mabni paaye.

8 – Tafseer bi Aqwaal as-Sahabah wa't-Taabi'een (Paanch mashhoor tafaseer se)

9 – Tafseer bil Ra'y al-Mahmood

Hissa Awwal – Ghair Tafseeli aur Mukhtasir Tafseer

Sahabah wa Taabi'een ke aqwaal se

(*Tafseer Hikmat Basheer, Tabari, Ibn Kathir, Baghawi, Ibn Abi Hatim* ki taraf ruju' kiya gaya hai*)

Saare aqwaal-e-Sahabah, Taabi'een wa Taba' Taabi'een jo yahan mazkoor hain, woh **Shaikh Hikmat Basheer** (jo mere *Madinah University* mein *ustaz* rahe hain) ki tahqeeq ke mutabiq *saheeh* ya *hasan* hain-

Aayat 1:

(Woh kis baat ke baare mein ek doosre se sawal kar rahe hain? (1) Us badi khabar ke baare mein (2) jismein woh ikhtilaaf kar rahe hain-)

Mujahid:

“Badi khabar” se murad *Qur'an* hai-

Qatadah:

“Jismein woh ikhtilaaf kar rahe hain” ka matlab hai ke baaz us par *imaan laate hain*, aur baaz *inkaar karte hain*-

Maut ke baare mein sab muttafiq hain kyun ke unhon ne is ka mushahida kiya, lekin maut ke baad dobara uthaye jaane mein ikhtilaf hai-

Aayat 4:

(Nahin! woh jald jaan lenge- (4) Phir nahin! woh jald jaan lenge-)

Surah at-Takaathur mein mazeed wazahat:

"Tum maal o aulaad ki muhabbat mein ghaafil rahe (1)

yahaan tak ke tum qabron mein jaa pahunche (2)-

Nahin! tum jald jaan loge (3)-

Phir nahin! tum jald jaan loge (4)-

Nahin! agar tum yaqini ilm rakhte (5)

to zaroor dozakh dekh loge (6)-

Phir tum use yaqini aankh se dekh loge-"

Yeh ilm **Qiyamat ke din** khul kar saamne aayega jaisa ke is siyaaq mein bayan hua hai:

"Beshak faislay ka din ek muqarrar waqt hai-"

Aayat 6:

(Kya hum ne zameen ko aaraam gaah nahin banaya?)

Qatadah: “Aaraam gaah” se murad *narm satah* hai-

Aayat 7:

(Aur pahaadon ko mekhon ki tarah?)

Qatadah: “Aur pahaadon ko mekhon ki tarah” ka matlab hai ke pahaad *zameen ko mazbooti se pakray hue hain* taake woh tumhare saath *hil na jaaye*.-

Aayat 11–13:

(Aur din ko rozi kamaane ka waqt banaya (11)-

Aur tumhare oopar saat mazboot aasman banaye (12)-

Aur ek roshan chiraagh banaya (13)-)

Mujahid: “Din ko rozi kamaane ka waqt” ka matlab hai ke woh *din mein Allah ka fazl talaash karte hain*.-

Ali bin Abi Talhah, Ibn Abbas se:

“Roshan chiraagh” se murad *roshan karne wala (Sooraj)* hai-

Aayat 14:

(Aur hum ne baadalon se mousla dhaar paani barsaya-)

Ali bin Abi Talhah, Ibn Abbas se:

“Baadal” se murad *baadal* hain aur “mousla dhaar paani” se murad *waafir paani* hai jo *bahta* hai-

Aayat 16:

(Aur ghane baaghaat-)

Ali bin Abi Talhah, Ibn Abbas se: “Ghane baaghaat” se murad *ek doosre se mile hue* hain-

Aayat 17:

(Beshak, faislay ka din ek muqarrar waqt hai-)

Qatadah se: “Faislay ka din ek muqarrar waqt hai” se murad *Allah ki azmat ka woh din hai jab woh pehle aur aakhri walon ko un ke a’maal ke mutabiq faisla dega-*

Aayat 18:

(Jis din soor phoonka jaayega aur tum grohon ki shakal mein aaoge-)

Surah al-An’aam, Aayat 73 ki taraf ruju karein,

jahaan **Abdullah bin Amr** ne ek marfoo hadees mein bayan kiya hai

ke “Soor” se murad *woh bugle hai jo phoonka jaayega-*

Mujahid: “Grohon” se murad *mukhtalif jamaatein* hain-

Aayat 21:

(Beshak, Jahannam ghaat mein hai (21) — sarkash logon ke liye wapsi ki jagah-)

Qatadah: “Jahannam ghaat mein hai” ka matlab hai

ke Jannat mein jaane ka rasta Jahannam se ho kar guzarta hai-

Qatadah: “Wapsi ki jagah” se murad *panah gaah ya rehaish gaah* hai-

Aayat 23–24:

(Wahan lambe zamane tak rahenge (23)-

Wahan koi thandak ya mashroob nahin chakhengay (24)

siwaaye khaultay hue paani aur peep bharay mawaad ke-)

Qatadah: “Lambe zamane tak rahenge” ka matlab hai *hamesha’*

jab bhi ek zamanah khatam hota hai, doosra shuru ho jaata hai-

Ali bin Abi Talhah, Ibn Abbas se:

“Peep bharay mawaad” se murad *shadeed sardi* hai-

An Qatadah (wa ghassaqa): *Ma yaseelu min bain jildihi wa lahmih* —

Qatadah ne kaha: “*Ghassaqa*” *wo hai jo uski khaal aur gosht ke beech se behta hai-*

Qawluhu Ta’ala:

(Jazaa’an wifaqaa (26) innahum kaanoo la yarjoona hisaabaa)

Ibn Abbas: “Jazaa’an wifaqaa” ka matlab hai *unke a’maal ke mutabiq badla-*

Mujahid: “Innahum kaanoo la yarjoona hisaabaa” ka matlab hai

wo hisaab ki parwah nahin karte the aur na us se darte the-

Qawluhu Ta’ala:

(Wa kulla shay’in ahsainahu kitaabaa)

Shaikh Atiyyah Saalim, mukammal kitaab Azwaa al-Bayaan ne kaha: aur yeh lafz har cheez ke liye aam hai, is ki taa'eed Allah Ta'aala ke is farman se bhi hoti hai: (Inna kullu shay'in khalaqnaahu biqadar) aur "biqadar" mein ihsaa ka mafhoom bhi hai, aur hadees mein: ma'roof hadees al-qalam, aur is ke manaind: (wa kullu shay'in ahsainahu fi imaamin mubeen) aur Surah Jin mein is ke pehle: (wa ahaata bimaa ladaihim wa ahsaa kulla shay'in 'adadaa).

Qawluhu Ta'aala (Inna lilmuttaqeena mafaazaa)

Ibn Abbas ne kaha: (Inna lilmuttaqeena mafaazaa): ya'ni baagh aur tafreeh ki jagah.

Qataadah ne kaha: (Inna lilmuttaqeena mafaazaa): aag se jannat ki taraf najaat.

Mujahid ne kaha: (Faazoo bi-annahum najaw min an-naar): ya'ni woh kaamyaab hue ke aag se bach gaye.

Qawluhu Ta'aala (Wa kawa'iba atraabaa (33) wa ka'san dihaaqaa)

Ibn Abbas ne kaha: (Wa kawa'iba): ya'ni ubhri hui chhatiyaan. Aur (Atraabaa): hum umar.

Qataadah ne kaha: (Atraabaa): umr mein barabar.

Ibn Abbas ne kaha: (Dihaaqaa): bhara hua.

Mujahid ne kaha: (Dihaaqaa): labalab aur lagataar bhara hua.

Qawluhu Ta'aala (Laa yasma'oona feehee laghwan wa laa kizzabaa (35) jazaa'am mir rabbika 'ataa'an hisaabaa)

Qataadah ne kaha: (Laghwan wa laa kizzabaa): na koi behooda baat na gunaah ki baat.

Qataadah ne kaha: ('Ataa'an hisaabaa): bahut zyada 'ataa.

Qawluhu Ta'aala (Rabbis samaawaati wal ardhil wa maa bainahumaa ar-Rahmaani laa yamlikoona minhu khitaabaa)

Mujahid ne kaha: (Khitaabaa): koi baat nahi magar jis ko us ne ijaazat di.

Qawluhu Ta'aala (Yawma yaqoomur roohu wal malaa'ikatu saffan laa yatakallamoona illa man adhina lahur Rahmaanu wa qaala sawaabaa)

Ibn Abbas ne kaha: (Yawma yaqoomur rooh): woh ek farishta hai jo sab farishton mein bada hai.

Qataadah ne kaha: (Ar-rooh): woh Bani Adam hain.

Ibn Abbas ne kaha: (Illa man adhina lahur Rahmaan wa qaala sawaabaa): siwaaye us ke jise Rab ne gawaahi ke liye ijaazat di ke "laa ilaaha illallah", aur yahi sab se badi durust baat hai.

Mujahid ne kaha: (Sawaabaa): duniya mein haqq kaha ho aur us par amal kiya ho.

Qawluhu Ta'aala (Zaalikal yawmul haqq, faman shaa'attakhaza ilaa rabbihi ma'aabaa)

Qataadah ne kaha: (Ma'aabaa): raasta.

Qataadah ne kaha: (Faman shaa'attakhaza ilaa rabbihi ma'aabaa): Allah ki ita'at aur us ki taqarrub ke zariye Allah ki taraf lautne ka raasta ikhtiyaar karo.

Qawluhu Ta'aala (Inna anzarnaakum 'azaaban qareeban, yawma yanzurul mar'u maa qaddamat yadaahu wa yaqoolul kaafiru ya laitani kuntu turaabaa)

Hasan ne kaha: (Yawma yanzurul mar'u maa qaddamat yadaahu): woh momin hai jo samajhdaar aur mohtaath hai.

Qataadah ne kaha: (Yawma yanzurul mar'u maa qaddamat yadaahu wa yaqoolul kaafiru ya laitani kuntu turaabaa): woh badbakht aajiz hai, use yeh baat kehne se koi nahi rok pa raha kyunke us ne apne amal ki buraiyaan dekhi hain aur Allah ki bargah mein us par ghazab hai. Pas woh us din maut ki aarzoo karega haalanke duniya mein maut se barh kar us ko kuch bhi naapasand na tha.

Daswaa Hissa

Arabi tafasir se mustand nuqtat (Hissa Doem: Tafseeli Tafseer)

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafasir jaise Tafseer As-Sa'di aur isi tarah Ibn Kathir ke tafseer ke nuqtat aur ikhtisar jo "Al-Misbah Al-Muneer" se moosoom hai, us ke sath deegar Ibn Kathir ki shuruhat (Sharh Sheikh Ar-Rajihi, Sharh Sheikh Khalid As-Sabt wa Sheikh Muqbil ki takhreej wa Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se istifada karte hue aur isi tarah tahqiqat Ibn Taymiyyah, Ibn Qayyim, Ibn Al-Jawzi ka khayal rakha gaya hai, aur Tafseer Adhwa Al-Bayan, Fath Al-Qadeer lish-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn Uthaymeen se rehnumai hasil karte hue Urdu qaalib mein laya gaya Alhamdulillah.

Is se humein riwayat aur jadeed nuqtah-e-nazar dono ko samajhne mein madad milegi In Sha Allah.

Aur Urdu mein Tafseer Ahsan Al-Bayan ke mukhtasir khulasa baray mufeed hain jo tafasir ma'soor wa mahmood raaye par mabni hai, in nuqtat ko aakhri shamil kiya gaya hai.

'Amma yatasa'aloon'

Hafiz Ibn Kathir rahimahullah ne zikr kiya hai ke Qayamat ke bare mein yeh sawalat darhaqeeqat us ke wuqo' ka inkaar hain. Woh poochhte hain: kya murda jism dobara zinda kiye jaayenge? Allah farmata hai: "Yeh woh azeem khabar hai," jo ayat ke ma'ni ke mutaliq mashhoor aara mein se ek hai. Yeh sawalat "Azeem khabar" (Qayamat) ke bare mein hain, aur is ki daleel yeh hai ke poori soorat Qayamat, hashr, jaza aur hisaab ke mowzuaat par markooz hai.

Qatadah aur Ibn Zaid kehte hain: "Azeem khabar" se murad maut ke baad dobara uthaya jana hai. Mujahid kehte hain: "Yeh Qur'an hai." Pehli raye zyada wazeh hai kyunke ayat mein "jismein woh ikhtilaf karte hain" ka zikr hai.

Phir Allah Ta'ala Qayamat ke inkaar karne walon ko darate hue farmata hai:

"Har-giz nahi! Woh jald jaan lenge. Phir har-giz nahi! Woh jald jaan lenge."

Yeh ek sakht dhamki aur paka intibah hai.

Lafz "Kalla" inkaar aur muzammat ke liye istemal hua hai. Baaz mufasssireen ke mutabiq yeh daant aur sarzanish ke ma'ni mein hai: "Nahi, aisa nahi jaisa woh kehte hain, na jaisa woh khayal karte hain, na jaisa woh gumaan lagate hain. Har-giz nahi! Woh jald jaan lenge. Phir har-giz nahi! Woh jald jaan lenge." Woh Allah ke apne dushmanon se kiye hue wa'de aur un ke saath us ke ma'amale ko jaan lenge, jaisa ke Ibn Jarir rahimahullah farmate hain. Ya phir woh is khabar ki haqiqat ko jaan lenge jise baaz ne jhutlaya aur baaz ne shak ki bunyaad par is ke wuqo' par sawal uthaya. "Har-giz nahi! Woh jald jaan lenge" ke yeh sach hai aur na-guzir.

Amma yatasa'aloon (1) 'ani-n-naba'i-l-'azim

'Allamah Shawkani farmate hain: Allah Ta'ala ne yahan unke aapas mein poochhne ka zikr kiya ke woh kis cheez ke bare mein poochh-guchh kar rahe hain, phir is ko wazeh kar diya ke }'ani-n-naba'i-l-'azim{. Allah Ta'ala ne pehla jumla istifham aur ibham ke andaaz mein zikr kiya taake sab ki tawajju us ki jaanib ho, dil-o-dimag us ko sochein, phir is ko wazeh taur par bayan farmaya ke yeh azmat aur shaan wala maamla hai; goya ke kaha: kis cheez ke bare mein poochh rahe hain? Kya tumhein is ke bare mein khabar doon? Phir jawaban kaha: }'ani-n-naba'i-l-'azim{. [Ash-Shawkani: 5/363]

Yahan mawsool ke sila mein jumla ismiyah zikr ki gayi, na ke “allazi yakhtalifoon fihi” ya is jaisi koi tabeer; taake jumla ismiyah ke zariye ikhtilaf ka dawaam, gehraai aur thabaat zahir ho; ya’ni yeh maamla un mein raasikh hai aur mustaqil taur par un ke saath hai. [Ibn ‘Ashoor: 30/11]

A-lam naj‘alil-ardha mihaada (6) wal-jibaala awtaada (7) wa khalaqnaakum azwaaja (8) wa ja‘alna nawmakum subaata (9) wa ja‘alnaa-l-laila libaasaa (10)

Wa ja‘alna-n-nahaara ma‘aashaa (11) wa banaina fawqakum sab‘an shidaadaa (12) wa ja‘alna siraajan wahhaajaa (13) wa anzalna minal mu‘siraati ma’an thajjaajaa.

Allah Ta‘ala ne yahan in makhluqaat ka zikr daleel ke taur par kiya hai taake kuffar par Qayamat ke inkaar mein hujjat qaa’im kare; goya yeh farmaya ke jis ne itni azeem cheezen paida karne ki qudrat rakhi, woh murdon ko zinda karne ki bhi qudrat rakhta hai. [Ibn Juzzi: 1/2541]

Munasibat

Is ke baad Allah Ta‘ala apni azeem qudrat ke mazahir bayan karte hue farmata hai ke woh ajeeb o ghareeb cheezen paida karne par qaadir hai, jo is baat ki daleel hai ke woh Qayamat samet har cheez ko wujood mein laane par poori tarah qaadir hai. Woh farmata hai:

Allah Ta‘ala farmata hai: “*Kya hum ne zameen ko aaraam gaah nahi banaya?*” ya’ni use makhluq ke liye hamwaar, qaabil-e-iste‘maal, pursukoon aur mazboot banaya. Yeh tamaam tafseelat is khayal ko mazboot karti hain ke yahan muraad Qayamat aur hisaab ka din hai. Allah Ta‘ala Qayamat ki nishaniyan aur apni qudrat ke saboot bayan karte hue farmata hai: “*Beshak faislay ka din ek muqarrar waqt hai.*” In nishaniyon ke zikr ke baad yeh sab is baat ko taqwiat deta hai ke markazi mauzoo Qayamat hi hai.

Phir Allah Ta‘ala farmata hai: “*Aur hum ne tumhein joron mein paida kiya,*” ya’ni mard o aurat taake woh ek doosre se lutf andoz hon aur nasal barhe, jaisa ke us ka farmaan hai:

“*Aur us ki nishaniyon mein se yeh hai ke us ne tumhare liye tum mein se biwiyan banayin taake tum un ke paas sukoon pao, aur us ne tumhare darmiyan muhabbat aur rehmat rakh di.*” (Surah Ar-Room: 21)

Aur us ka farmaan “*Aur tumhari neend ko aaraam ka zariya banaya*” se muraad hai ke harkat ko rok kar jism ko din bhar ki daur dhoop aur rozi ki talash se aaraam diya jaye. Isi tarah ki aayaat Surah Al-Furqan mein pehle bhi bayan ho chuki hain.

Allah Ta‘ala ka farmaan: “*Aur pahaadon ko mekhon ki tarah,*” is se muraad hai ke woh is tarah hain jaise mekhain jo kisi cheez ko mazbooti se thaame hue hon, jaise keel. Yeh zameen ko mazbooti se thaame hue hain taake woh hil na jaye ya harkat na kare.

Allah Ta‘ala ka farmaan: “*Aur hum ne tumhein joron mein paida kiya*”,

is se muraad hai ke mard o aurat ek doosre se lutf andoz hon aur nasal barhe, jaisa ke pehle bayan kiya gaya.

“*Aur us ki nishaniyon mein se yeh hai ke us ne tumhare liye tum mein se biwiyan banayin taake tum un ke paas sukoon pao*”, yeh is siyaaq mein zahiri ma‘ni hai, kyunke yeh shukr guzari ke siyaaq mein hai. Lafz “*jouray*” jaise ke pehle baaz siyaaq mein bayan kiya gaya, is se muraad anwa‘ bhi ho sakti hain, jaise ke:

“Gunahgaaron ko, un ki aqşam aur un ke ma‘boodon ko jama‘ karo” (Surah As-Saffaat: 22). Is se muraad un ke hum misl aur hum jins hain. Taham yahan zahiri ma‘ni mard o aurat hai. Ibn Jarir ne ise zyada ‘umoomi ma‘ni mein liya hai, jismein mard o aurat, lambe chhote, khubsurat aur ghair khubsurat shamil hain. Unhon ne ise do aqşam mein taqseem kiya hai. Taham pehli tafseer zyada zahir hai, aur Allah zyada behtar jaanta hai.

(وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا)

Ya‘ni tumhare liye rahat aur tumhare kaamon ka waqfa, jo agar musalsal jaari rahein to tumhare jism ko nuqsan pahunchayein, is liye Allah Ta‘ala ne raat aur neend ko muqarrar kiya taake insano ki harkaat khatam hon aur unhein faidah mand rahat naseeb ho. [As-Sa‘di: 906]

“Aur tumhari neend ko aaraam ka zariya banaya”, is se muraad hai ke harkat ka tasalsul munqata‘ kar ke jism ko musalsal daur dhoop aur kaam ki koshish se aaraam diya jaye. Ab lafz “Subaat” se muraad rahat hai, aur asal lafz “Subaat” ke muta‘addid ma‘ani hain, jin mein “munqata‘ hona” bhi shamil hai.

Is siyaaq mein muraad “munqata‘ hona” hai, jiska nateeja jismani aaraam hai. Log mehnat, kaam aur sargarmiyon se aaraam karte hain.

Rehnumai ka nukta:

Is mein koi shak nahin ke raat der tak jaagna insaan par asar andaaz hota hai, jo us ki shakal aur chehre se zahir hota hai. Yeh nuqsan deh hai aur sirf zarurat ke waqt hi ikhtiyar karna chahiye. Taham, jis tarah zindagi aaj badal chuki hai, yeh bila shuba masla hai aur is par tawajju, tadāruk aur dobārah ghour o fikr ki zarurat hai.

3. Ibn Kathir rahimahullah yahan farmate hain:

"Yeh ek muqarrar waqt ke sath tay shudah hai, jo na barhta hai aur na ghat‘tā hai, aur is ka sahi waqt Allah ke siwa koi nahi jaanta."

"Aur din ko rozi kamanay ka waqt banaya", is se muraad hai ke use roshan aur manawwar banaya taake log aasani se kaam, tijarat aur deegar sargarmiyon ke liye ā ja saken."

Ya‘ni, rozi kamanay ka waqt, jahan aap rehte hain, aate jaate hain aur zindagi ki zaruriyāt talash karte hain. In ki yahan wazahat yeh hai ke Allah ne ise roshan aur manawwar banaya taake rozi ki talash aasaan ho. Warna yeh "rozi" ka asal ma‘ni nahi hai. Lekin us ne ise rozi kamanay ka waqt kaise banaya? Us ne ise roshan aur manawwar banaya taake log apni rozi talash kar saken. Allah ne in jismon ko bhi, jaisa ke pehle zikr kiya gaya, isi tarteeb ke mutabiq banaya hai.

Allah ne yeh jism, jaisa ke pehle zikr hua, isi tarteeb ke mutabiq banaye hain. Din ke waqt yeh jism harkat, sargarmi aur kaam ke liye tayyar hotay hain, lekin sirf us waqt jab unhein apna hissa aaraam mil chuka ho. Is se un ki tawanai taza ho jati hai taake woh dobārah naye siray se kaam kar saken. Taham, agar yeh tarteeb ulat di jaye to din thakan, kamzori aur tawanai o sargarmi mein kami ka bais ban jata hai. Woh fitrat jis par Allah ne insaan ko paida kiya hai, wahi yahan bayan ki gayi hai.

Allah ka farmaan: "Aur hum ne tumhare upar saat mazboot cheezein banayin",

is se muraad saat aasman hain jo apni wus‘at, bulandi, kamal, durusti aur muqarrar aur mutaharrik sitaron se aaraasta hain. Chunānchah woh farmata hai:

"*Aur ek roshan chiraagh banaya*", is se muraad chamakta hua sooraj hai jo poori duniya ko manawwar karta hai. Us ki roshni zameen ke tamam bashindon ke liye chamakti hai.

"**Aur ek roshan chiraagh banaya**" – yeh sooraj is duniya ko roshan karne wale chiraagh ki manind hai. Yahan "**roshan**" ka lafz is baat ki taraf ishara karta hai ke is ki roshni zameen ke tamaam bashindon ke liye hai. **Maqātil** ke mutabiq "roshan" roshni aur garmi dono ko shamil hai. Is lehaaz se sooraj ek roshan chiraagh ki manind hai — yeh roshan hai, harārat khārij karta hai, aur hum jis kaināt ko dekhte hain use manawwar aur roshan karta hai.

Ibn Jarir rahimahullah "siraajan" ki tafseer "**jalaya hua aur tabān**" ke tor par karte hain. Yeh ma‘ni aapas mein gehra talluq rakhte hain aur koi tazād nahi rakhte — yeh ek roshan chiraagh hai.

Allah ka farmaan: "Aur hum ne baadlon se mousla dhaar paani barsaya" — is ki tafseer mein **Ali bin Abi Talhah, Ibn Abbas (radiyallahu anhuma)** se riwayat karte hain ke "baadlon se" se muraad **baadal** hain. Yeh hi tafseer '**Ikrimah, Abu al-‘Aaliyah, Dahhak, Hasan Basri, Rabee‘ bin Anas,** aur **Sufyan Thawri** ne bhi ki hai, aur **Ibn Jarir** ne isi ko tarjīh di hai.

Al-Farrā kehte hain: "Is se muraad woh baadal hain jo **baarish ke qareeb** hon lekin abhi barse na hon," jaise aurat ko "**mu‘şirah**" kaha jata hai jab us ka **haiz qareeb ho** lekin abhi aaya na ho.

Yeh tafseer **Surah ar-Rum (48)** ki is aayat ke mutabiq hai:

"Allah hi hawāon ko bhejta hai jo baadlon ko utha leti hain, phir woh unhein aasmaan mein jis tarah chahta hai phaila deta hai aur unhein tukde tukde kar deta hai, to tum dekhte ho ke unke darmiyan se baarish nikalti hai."

Yani "baadlon ke darmiyan se" paani barsaya jata hai.

Yahan Allah ka farmaan "baadlon se" se muraad **baadal hi hain**, aur baaz mufasssireen — jaise **al-Farrā** — ne isay khaas tor par un baadlon tak mahdood kiya hai jo abhi baarish nahi barsaye, ya‘ni woh baadal jo **bhare hue hon lekin abhi barsat shuru na hui ho**.

Al-Farrā ke mutabiq yeh tafseer **Rabee‘ bin Anas, Sufyan Thawri,** aur **Abu al-‘Aaliyah** jaise **salaf ke aqwāl** se bhi mutabiqat rakhti hai.

Yahan Allah Ta‘ala farmata hai: "**Aur hum ne baadlon se mousla dhaar paani barsaya**", is se muraad **baadal** hain. **Ibn Jarir** ne bhi isi tafseer ko tarjīh di hai, yani "baadal" aam tour par.

Ibn Kathir ne ibtida mein kaha: "Is aayat mein 'baadlon' (al-mu‘sirah) ka zaahiri ma‘ni **baadal hi hai**, jaise ke Allah ka farmaan hai: '*Allah hi hawaon ko bhejta hai...*'"

Jo unhone yahan zikr kiya hai, us se yeh ma‘ni muta‘arid (mutasadam) nahi — unhone sirf us tafseer ka intekhab kiya hai jo **baadal ke ma‘ni** mein hai, aur yeh **Ibn Kathir ki tarjīh** ke mutabiq hai.

Allah ke farmaan "**mousla dhaar paani**" ki tafseer mein **Mujahid, Qatadah,** aur **Rabee‘ bin Anas** ne kaha hai ke is ka matlab hai "**bohat zyada aur musalsal behne wala**".

Thawri ne kaha: "Is se muraad **lagataar behne wala** hai."

Ibn Zaid ne kaha: "Is se muraad **wafir miqdaar mein behne wala** hai."

Is tarah, aayat mein "**baadlon se mousla dhaar paani**" se muraad **baadal hi hain**, aur "**mousla dhaar**" ka matlab **musalsal, bohat zyada, aur wafir miqdaar mein behne wala paani** hai.

Allah Ta'ala ka farmaan:

"Taake hum is ke zariye anaaj aur sabziyaan aur ghane baagaat ugaayen."

Is se muraad hai ke is **wafir, achhe, mufeed aur barkat wale paani** ke zariye "**anaaj**" paida kiya jaye jo **insaanon aur chopaaayon** ke liye zakhira kiya jata hai.

Anaaj ko sirf insaan ke khaane tak mahdood karne ki zarurat nahi hai, kyunke kuch anaaj **chopaaayon ke liye bhi** istemaal hote hain.

Misal ke tor par **jau (barley)**, jo kabhi insaan bhi khate the aur roti banane ke liye istemaal karte the, lekin aaj kal yeh **jaanwaron ki ghiza** hai.

Lihaza **anaaj insaanon aur chopaaayon dono ke liye faidemand** hai.

"Taake hum is ke zariye anaaj aur sabziyaan ugaayen."

Aur isi tarah "**sabziyaan**", yani woh sabzah jo **taazah khaya jata hai**. **Ibn Jarir** kehte hain ke is se muraad **jaanwaron ki charai hui ghaas, jari bootiyan aur faslaat** hain. Yahan "**sabziyaan**" is ma'ni tak mahdood nahi; is se muraad woh sab kuch hai **jo anaaj ke ilaawa ugta hai** aur **insaanon aur chopaaayon dono** ke zariye khaya jata hai.

"**Nabaata**" ka matlab hai "**taazah khaya jane wala sabzah**".

"**Aur baaghaat**", yani **mukhtalif phalon wale aur sabziyon ke baaghaat**, jin mein mukhtalif rang, mukhtalif zaiqay aur khushboo hoti hai — chahe woh **ek hi zameen ke tukde par** waqeh hon. Isi liye Allah Ta'ala farmata hai: "**Jannatin alfaafa**".

Ibn Abbas (r.a.) aur deegar mufasssireen ne kaha: "**Jannatin alfaafa (hadaan iq ghulba)**" se muraad hai "**ek saath jama' shudah**".

Yeh tafseer Allah ke is farmaan ke mushabah hai:

"Aur zameen mein padosi khet hain, angooron ke baaghaat, khetiyaan aur khajoor ke darakht hain — kuch ek hi jarr se aur kuch alag — jinhein ek hi paani se seirab kiya jata hai, lekin hum in mein se baaz ko phalon ke mayaar mein doosron se barhtar banate hain. Beshak is mein aqal mando ke liye nishaniyaan hain." (Surah Ar-Ra'd: 4)

Yahan **Ibn Abbas (r.a.)** se "ghulba" ki tafseer "**ek saath jama' shudah**" ke tor par manqool hai.

Baaz salaf ne isay "**baaham gundhi hui shaakhein**" se ta'beer kiya hai, jahan darakhton ki shaakhein phelao ke sabab **ek doosre mein ghul mil jaati hain**.

Ibn Abbas ki tafseer "ek saath jama' shudah" ma'ni ke ehtibaar se hai, kyunke jab shaakhein aapas mein gundh jaati hain to woh **qareeb aur judi hui nazar aati hain**, jo unki nazdeeki aur ikatthay hone ki taraf ishara karti hai.

"Jannatin alfaafa" se muraad aise **baaghaat** hain jahan **darakhton ki kasrat, shaakhon ki bharmar, aur unka aapas mein gundh jana** shamil hai.

Munasabat:

Phir Allah Ta'ala ne jismon ke dobara uthaye jaane par apni qudrat ki nishaniyon ko bayan karne ke baad **roz-e-faisal (ya'ni Qayamat ke din)** ka zikr kiya. Jis zaat ne yeh kaam kiye — jo baarish naazil karta hai aur nabataat paida karta hai — to yeh bhi murdon ke dobara zinda kiye jaane ki tarah hai. Hum rozana yahi manzar apni aankhon se dekhte hain: baarish utarti hai, nabataat ug aate hain, yeh zameen pehle banjar thi, is mein koi sabzah na tha, phir yeh nabataat kahan se aa gaye? To jisne yeh sabzah paida kiya, **woh dobara murdon ko bhi nikaal sakta hai.**

"Beshak faislay ka din ek muqarrar waqt hai. Jis din soor phoonka jaayega to tum giroh dar giroh aaogay. Aur aasman khol diya jaayega to woh darwazay ban jaayega. Aur pahaar chalaye jaayenge to woh saraab ban jaayenge. Beshak jahannam ghaat mein hai, sarkashon ke liye tikana. Jis mein woh taweel zamanay tak paray rahenge. Na us mein woh thandak paayenge, na koi peenay ki cheez, siwaaye khaultay hue paani aur peep ki. Yeh saza unke a'maal ke ain mutabiq hogi. Beshak woh log hisaab ka yaqeen nahi rakhte thay, aur hamari aayaat ko jhutlatay thay. Aur hum ne har cheez ko ek kitaab mein shumaar kar rakha hai. Pas chakho! Ab hum tumhari saza mein izafa hi karenge."

(Surah An-Naba: 17–30)

Allah Ta'ala bata rahe hain ke **roz-e-faisal (ya'ni Qayamat)** ek **mu'ayyan waqt** par hoga — na us mein kami ki ja sakti hai, na ziyadati — aur **us ka haqiqi waqt Allah Ta'ala ke siwa koi nahi jaanta**, jaise ke Allah ka farmaan hai:

"Aur hum use muqarrar muddat ke siwa mo'akhhkar nahi karte." (Surah Hud: 104)

Allah Ta'ala ka farmaan: **"Beshak roz-e-faisal"** — woh din hai **jis mein bandon ke darmiyan faislay honge-** Allah Ta'ala unke darmiyan unke **ikhtilaafaat mein faisla farmaayega, zalim aur mazloom** ke darmiyan faisla hoga **‘ahl-e-imaan aur kuffar wa munkir-e-rasool** girohon ke darmiyan faisla hoga- Lihaza yeh **"al-fasl"** ka din hai.

Yeh bhi farmaya ke yeh din un logon ke liye ek **muqarrar waqt** hai jo **ba'th (ya'ni dobara jee uthne)** ke inkaari hain, jaise ke **Ibn Jareer (rahimahullah)** ne kaha: yeh din unke **hisaab, jaza aur azaab** ke liye mu'ayyan hai.

Inna Yawmal-Fasl

Ibn 'Uthaymeen ne kaha: ya'ni **Qayamat ka din**, aur use **Yawmul-Fasl** is liye kaha gaya ke **Allah us din bandon ke darmiyan unke ikhtilaafaat aur tanaz'aat mein faisla karega**, aur **Haq o Baatil walon** ke darmiyan bhi faisla hoga-

Jahannam aag ke naamon mein se ek naam hai... use yeh naam is liye diya gaya ke **woh siyahi aur gehraai ki wajah se bohut andheri aur khaufnaak hai...** aur yeh **sarkashon ke liye ghaat**

hai-

Allah ‘Azza wa Jall ne use unke liye **abhi se tayyar kar rakha hai**, yeh **maujood hai**-

Jo shakhs **Qur’an o Sunnat** mein **Ahl-e-Jahannam** ke liye sakht wa‘eed** (wa‘eed = warning)** par ghour kare to jaise ke **ba‘az salaf** ne kaha:

“Mujhe ta‘ajjub hai ke **Jahannam se bhaagne wala kaise so sakta hai**, aur **Jannat ka talabgaar kaise so sakta hai**.”

Jis azaab se **Allah ne humein daraaya hai** woh **qareeb hai** — **insaan aur uske darmiyan sirf maut ka faasla hai**, aur **insaan nahi jaanta ke woh kab marega**-

Surah An-Naba mein **naseehatain, hikmatein**, aur **Allah ‘Azza wa Jall** ki **aayaat hain jo yaqeen o imaan** ka sabab banti hain-

Allah se dua hai ke woh **humein aur aapko apni Kitaab se faida de**-
(*Tafseer Ibn ‘Uthaymeen*)

"Jis din soor phoonka jaayega to tum giroh dar giroh aaogay."

Mujahid (rahimahullah) ne farmaya: "**Giroh giroh**",
aur **Ibn Jareer (rahimahullah)** ne kaha: "**Har ummat apne Nabi ke saath aayegi**,"
jaise ke **Allah Ta‘ala** ne farmaya:

"Jis din hum har qaum ko unke Imam ke saath bulaayenge."
(Surah Al-Isra: 71)

Sahih Bukhari mein **Hazrat Abu Hurairah (radiyallahu ‘anhu)** se riwayat hai ke **Nabi ﷺ** ne irshaad farmaya:

“Dono sooron ke darmiyan **chalees (muddat)** hogi.”

Sahaabah ne poocha: “Chalees din?”

Farmaya: “Nahi maaloom.”

Poocha: “Chalees mahine?”

Farmaya: “Nahi maaloom.”

Poocha: “Chalees saal?”

Farmaya: “Nahi maaloom.”

Phir farmaya:

“Phir Allah aasmaan se paani barsaayega aur log aise ug aayenge jaise sabzah ugta hai-
Aadmi ke badan mein sirf ek hadhi (عَجْبُ الدَّنْبِ – *ajbuz-zanab*, ya‘ni reedh ki haddi ka aakhri hissa) aisi hai jo fana nahi hogi,
aur usi se **Qayamat ke din** naye siray se **insaan ka jism banaya jaayega**.”

Jis din soor mein phoonka jaayega, soor ek seeng hai jismein farishta phoonk maarega. Ise do nafkhe shumaar kiya gaya hai: ek nafkha-e-sa‘q jiske muta‘alliq Qur’an mein hai: “Aur soor

mein phoonka jaayega to zameen o aasmaan wale sab be-hosh ho jaayenge siwaaye jise Allah chahe” (Surah Az-Zumar: 68), is mein saari makhlooq mar jaayegi. Doosri nafkha hai nafkha-e-ba‘th (dobara uthne ki), ke log dobara uthenge. Ba‘az ahl-e-ilm teen nafkhon ka qoul bhi karte hain, jin mein nafkhat-ul-faza‘ (ghabrahat), nafkhat-us-sa‘q (be-hoshi/maut) aur nafkhat-ul-ba‘th (dobara jee uthna) shamil hain.

Yahan muraad hai ke soor ka jo nafkha hai woh ba‘th ka nafkha hai, sab is par muttahid hain ke is nafkha se sab qabron se nikal aayenge, guroh guroh ki soorat mein aayenge, jaise ke Allah ne farmaya: “Hum har qaum ko unke imam ke saath bulaayenge” (Surah Al-Isra: 71). Imam se muraad: Nabi, kitaab, ya qaid, sab aa sakta hai. Jaise ke Nabi ﷺ ne farmaya: “Nabi aayega aur uske saath ek shakhs hoga, ba‘az ke saath do honge, aur ba‘az ke saath koi na hoga.”

“Aasman khola jaayega to woh darwaze ban jaayega” — is se muraad hai raaste aur shagaaf, taake farishte nazil hon. Aur Qur’an mein kai maqamaat par aasman ke phatne aur shagaaf ka zikr aaya hai, jaise: “Jab aasman phat jaayega” (Surah Ar-Rahman: 37).

Yeh jo darwaze lagain ge, haqeeqat mein shagaaf aur daraarein hongi jo us din ki haulnaakiyon ki wajah se aasman mein paida hongi. Is ke baad farmaya: “Aur pahaad chalaaye jaayenge to woh saraab ho jaayenge” — ya‘ni Allah Ta‘ala pahaadon ko chalaayega, woh jame hue nazar aayenge magar asal mein tezi se guzarte honge, bal aakhir saraab (wahn) ki tarah ho jaayenge, ab na koi ooncha pahaad hoga na nashib o faraz, sab bilkul zameen ho jaayenge.

Qur’an Majeed mein pahaadon ke mukhtalif halaat ko bayan kiya gaya hai, jo qiyamat ke din unki tabahi ke marahil ko wazeh karte hain:

1. **Pahaadon ka uthha kar reza reza hona:**

Surah Al-Haqqah (69:14) mein irshaad hai: *"Aur zameen aur pahaad utha liye jaayenge aur ek hi zarb se reza reza kar diye jaayenge."*

Tashreeh: Yeh qiyamat ke ibtidaai marhale ki taraf ishaara hai jab mazboot aur thos pahaad apni jagah se uthha liye jaayenge aur ek hi waar mein tukde tukde ho jaayenge.

2. **Pahaadon ka oon ki tarah bikhar jaana:**

Surah Al-Qari‘ah (101:5) mein farmaya gaya: *"Aur pahaad oon ki tarah ho jaayenge."*

Tashreeh: Yeh marhala pahaadon ke mukammal tahleel hone ki taraf ishaara karta hai. Jis tarah oon halki aur bikri hoti hai, pahaad apni saakht kho kar bewazan aur muntashir ho jaayenge.

3. **Pahaadon ka reza reza ho kar ghubaar ban-na:**

Surah Al-Waqi‘ah (56:5-6) mein zikr hai: *"Aur pahaad tukde tukde ho kar ghubaar ban jaayenge, phir woh udte hue zarre ki tarah ho jaayenge."*

Tashreeh: Yeh aakhri marhala hai jab pahaad mukammal tor par pees kar ghubaar mein tabdeel ho jaayenge, jo hawa mein udta nazar aayega.

Nateeja aur paighaam:

Yeh aayaat Allah ki kaamil qudrat ko zaahir karti hain. Pahaad, jo duniya mein mazbooti aur istehkaam ki alamat hain, qiyamat ke din ek ishaare se neist-o-nabood ho jaayenge.

Yeh tasveer insaan ko is haqeeqat ki taraf mutawajjih karti hai ke duniya ki har shay fani

hai, aur sirf Allah ki zaat hi baaqi rehne wali hai. In aayaat ka maqsad insaan ko aakhirat ke din par yaqeen aur uski tayyari ki targhib dena hai.

Yeh "ghubaar" us bareek zarraat se mushabah hai jo hum kamre mein sooraj ki roshni padne par hawa mein tairte hue dekhte hain, jo nanhe aur wazan se khaali hotay hain.

Yeh zarraat itne naazuk hotay hain ke unhein haath se nahi pakda ja sakta, aur yeh is baat ki alamat hain ke pahaad kis qadar haqeer aur mamooli ho jaayenge.

Pahaadon ko pees kar hawaon ke zariye uda diya jaayega. Jaise ke ek aur aayat mein bayan hua hai: "*Aur tum pahaadon ko dekhte ho, unhein thos samajhte ho, lekin woh baadalon ki tarah guzar jaayenge*" (Surah An-Naml: 88). Woh bilkul ghaib ho jaayenge, koi nishan tak na chhodenge, aur aakhir kar saraab ki maanind ho jaayenge — ek aisa wahm jiske koi haqeeqi buniyaad nahi. Is ka matlab yeh bhi ho sakta hai ke pahaad dekhnne wale ko saraab ki tarah mehsoos honge, ya yeh ke woh mukammal tor par ghaib ho jaayenge, jaise saraab jo darhaqeeqat kuch bhi nahi hota.

Is tarah, yeh pahaadon ke woh halaat hain jinhein Allah Ta'ala ne apni kitaab mein bayan kiya hai.

Surah An-Naba ki aayat "Kaanat Mirsada" ki tafseer:

(إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا)

Yaani: koi shakhs jannat mein daakhil nahi hoga jab tak ke woh jahannum se guzar na jaaye, agar uske paas najat ka parwana hoga to bach jaayega, warna waheen rok liya jaayega. [Ibn Kathir: 4/464]

Ulama ne is jumlay ki mukhtalif tashreehaat ki hain:

Maqaam-e-Habs (Jahannum ki Ghaat):

Muqatil ke mutabiq, "**Kaanat Mirsada**" se muraad woh maqam hai jahan kaafiron ko roak kar rakha jaayega.

Yeh tafseer Jahannum ko ek aisi jagah ke tor par pesh karti hai jo kaafiron ke liye tayyar hai aur unka intezaar kar rahi hai.

Raasta ya Guzargah:

Baaz mufasssireen ke nazdeek yeh Jahannum ke raaste ki taraf ishaara hai. Nabi ﷺ ne farmaya:

"Jahannum par ek pul (Siraat) bichhaya jaayega, aur log grohon ki shakal mein us par se guzrein ge." (Saheeh Bukhari)

Is pul par kaante (*Kalaaleeb*) honge jo logon ko pakar kar Jahannum mein gira denge. Baaz salaf ka kehna hai ke "**Mirsada**" isi guzargah ko bayan karta hai jahan kuffar pakde jaayenge.

Quraani Hawala:

Allah ka farmaan: "**Tum mein se har shakhs is (Jahannum) tak pohnchega. Yeh tumhare Rab ka tay shuda faisla hai.**" (Surah Maryam: 71)

Is aayat ke mutabiq Jahannum har insaan ke raaste mein hai, aur uske khazanchi (*Khazanat Jahannam*) kaafiron ke aane ka intezaar kar rahe hain.

Surah An-Naba ki aayat "Kaanat Mirsada" ki tafseer:

Baaz ulama ke nazdeek "**Kaanat Mirsada**" ka matlab yeh hai ke Jahannum khud in kaafiron ka be-chaini se intezaar kar rahi hai aur unki ghaat mein hai, bilkul us tarah jaise koi pehredaar

guzarnay walon ko dekhta hai.

Woh baar baar poochti hai: "**Kya aur koi hai? Kya aur koi hai?**"

Ibn Jareer Rahimahullah ne "**Mirsada**" ki tafseer "**Maqaam-e-Muraaqabah**" ke tor par ki hai, jahan Jahannum guzarnay walon par nazar rakhti hai aur unki ghaat mein rehti hai.

In tamaam tafaseer ka khulasa yeh hai: "**Beshak Jahannum ghaat mein hai.**" Yeh kaafiron ke liye tayyar hai, pehle se maujood aur makhlooq hai. Nabi ﷺ ne ise dekha aur us mein azaab paane walon mein se baaz ko bhi dekha. Aap ne 'Amr bin Luhayy Khuzā'ī ko dekha, jo sabse pehla shakhs tha jis ne **Deen-e-Ibrahim** ko badla aur buton ke naam par jaanwaron ko azaad chhorne ki rasam shuru ki. Nabi ﷺ ne use Jahannum mein apni aantain ghaseet-te hue dekha. Aap ne ek aurat ko bhi dekha jo **billi ko qaid karne ki paadaash mein azaab** bhugat rahi thi.

Yeh Jahannum in kaafiron ke liye pehle se tayyar hai. Yeh ab maujood hai aur inka intezaar kar rahi hai, ghaat mein leti hui hai. Jaisa ke Allah farmata hai: "**Beshak Jahannum ghaat mein hai.**" Yeh unka intezaar karti hai jab woh is par se guzarte hain. Kaante unhein pakad lenge jin ke bare mein Allah ne faisla kar diya hai ke woh is mein daakhil hon. Isi tarah Jahannum ke khazanchi bhi un par nigah rakhte hain jo is mein laaye jaate hain ya jo is mein pehle se maujood hain.

Is tarah, Jahannum in kaafiron ke liye ghaat mein hai. Jaisa ke Allah farmata hai: "**Yeh kaafiron ke liye tayyar kar di gayi hai.**" (*Surah Aal-e-Imran: 131*)

Aayat "Laabitheena feeha Ahqaaba" (Surah An-Naba: 23) ki tafseer:

Is aayat ka matlab hai ke yeh log Jahannum mein "**lambe zamaano tak**" rahenge, jahan "**Ahqaaba**" (zamaano) lafz "**Huqub**" ki jam' hai jo waqt ke ek daur ko zaahir karti hai.

Salaf ulama ne "Huqub" ki khaas muddat ke bare mein mukhtalif aaraa di hain, lekin yeh tafseeri ikhtilafaat qabil-e-zikr nahi. Agar tafaseer ki kutub mein is ki tafseel mile to kaha ja sakta hai ke yeh **la mahdood** aur **inteha ke baghair** zamaano ki taraf ishara hai, chahe "Huqub" ki asal muddat kuch bhi ho.

Ya phir yeh **azaab ki mukhtalif qisam** — jaise **kholta hua paani (Hameem)** aur **peep (Ghassaq)** — ke dauraniye ko bayan karta hai. In zamaano tak azaab bardasht karne ke baad unhein doosri qisam ka azaab diya jaayega, jaisa ke Allah farmata hai: "**Aur is jaisi doosri [sazaaen] jo joron mein hain.**" (*Surah Saad: 58*)

Jahannum ki hameshgi:

Yeh har-giz nahi ke Jahannum ka wujood khatam ho jaayega. **Ahl-us-Sunnah** ke *ijma'* ke mutabiq Jahannum **hamesha baaqi rahegi** aur kabhi fana nahi hogi. Jaise **Arsh** aur **Kursi** (Allah ki makhlooq) fana nahi honge, aur **Jannat ki ni'matain** jaise *Hoor* aur *Wildaan* hamesha rahenge, **ussi tarah Jahannum bhi abadi hai.**

Jannat aur Jahannum dono hamesha qaaim rahenge. Yeh khayal ke Jahannum ka ikhtitaam ho jaayega, **ghalat hai** aur un dalaail ke khilaaf hai jo *hameshgi* ko saabit karte hain.

Aayat-e-Surah Hud (11:107) ki tafseer:

Allah Ta'ala ka farmaan:

"Jahannum mein hamesha rahenge jab tak aasmaan aur zameen qaaim hain, siwaaye iske jo tumhara Rab chahe" —

is mein *istithna* ('siwaaye') Allah ki mashiyyat ko mu'akkad karne ke liye hai, na ke kisi *sharti imkaan* (possibility) ko zaahir karne ke liye.

Yeh usi tarah hai jaise Surah Al-Fath (27:48) mein aaya:

"Tum zaroor Masjid-e-Haram mein daakhil hoge, agar Allah ne chaaha, bilkul mehfooz hokar, sar mundwa kar ya baal katwa kar."

Yeh daakhila yaqini tha, lekin Nabi ﷺ ne Allah ki mashiyyat ka zikr **aajzi aur adab** ke liye kiya. Ussi tarah Surah Hud mein *istithna* ka maqsad **Allah ki mutlaq haakimiyat aur ikhtiyaar** ko wazeh karna hai, na ke Jahannum ki hameshgi mein shak paida karna.

Tafseer al-Qurtubi se (لَا بَيْتِينَ فِيهَا أَحْقَابًا):

Yaani:

"Woh Dozakh mein hamesha rehne waale hain jab tak ke *Ahqaab* baaqi hain, aur yeh munqati' (khatm) nahi hotay; jab bhi ek *Huqub* (zamaanah) guzarta hai to doosra aa jaata hai."

Yani, yeh aisa silsila hai jo **kabhi rukta nahi** — har daur ke baad doosra daur shuru hota hai — is tarah azaab **lagataar aur daimi** hai.

Aayat (إِلَّا حَمِيمًا وَغَسَّاقًا) — Surah An-Naba: 25 — ki tafseer:

Hameem (Kholta paani):

Abu al-'Aaliyah aur Rabi' bin Anas ke mutabiq, yeh *sardi (bard)* se *istithna* hai — yaani Jahannum mein **thandak nahi hogi**, balki **intihaai garam, ubalta hua paani** hoga.

Ibn Kathir ke mutabiq, yeh aisa paani hai jo **apni had aur ubalne ki inteha ko pahunch chuka hoga**.

Ghassaq (Peep bhara mawaad):

Abu al-'Aaliyah ke mutabiq, yeh *peene (sharaab)* se *istithna* hai — yaani **Jahannum mein peene ke liye sirf yeh ganda mawaad hoga**.

Ibn-e-Kaseer ne is ki wazahat karte hue kaha ke yeh jahannum walon ke peep, paseena, aansu,

aur zakhmon se jama hone wala intehai badbu daar aur thanda mawaad hoga. Is ki thandak aur badbu dono na-qabil-e-bardasht hongy.

Ibn-e-Kaseer ki imtiazī khasūsiyat:

Ibn-e-Kaseer rahimahullah ne salaf (Abu al-‘Aaliyah, Rabī‘ bin Anas) ki dono tafseeron ko yakja kiya hai:

"Hameema" garmi ki intiha ko zahir karta hai.

"Ghassaqa" sardi aur gandagi dono pehluon ko shaamil hai.

Yeh tafseeri hama aangi Ibn-e-Kaseer ke manhaj ki khasiyat hai, jismain woh mukhtalif araa ko Qur’an o Sunnat ki roshni mein jortay hain.

Baaz ulama kehtay hain ke "Ghassaqa" jahannum walon ke jism se nikalne wala ganda mawaad hai, jaise peep aur is jaisi dusri ratobatein, jo un ke jism se bahti hain. Dusre ulama ke nazdeek yeh intehai thanda mawaad hai. Is tarah jahannum ka azaab do qisam ka hai:

Jalanay wali garmi (al-ihraaq), jis ki numaindagi "hameem" (kholta pani) karta hai.

Sakht sardi (az-zamhareer), jaisa ke Nabi ﷺ ne farmaya: "Jahannam ne apne Rab se shikayat ki: 'Mere hisse ek dusre ko kha rahe hain.' To Allah ne use do saansen deen: ek sardiyon mein aur ek garmiyon mein. Tumhari shadeed garmi us ki garmi se hai, aur tumhari intehai sardi us ki sardi (zamhareer) se hai" (Sahih Muslim). Yeh is baat ki daleel hai ke jahannum walon ko tapti garmi aur yakh basta sardi dono se azaab diya jaye ga.

Ibn-e-Kaseer rahimahullah ne apni tafseer mein "illa hameeman wa ghassaqa" ke dono maani ko yakja kiya hai. Ibn-e-Jareer rahimahullah ne wazahat ki ke "ghassaqa" ka asal maani "bahnay ya tapaknay wali koi cheez" hai. Lihaza, "ghassaqa" se muraad woh ganda mawaad hai jo jahannum walon ke zakhmon, jalte hue jism, aankhon, naak, aur masamon se tapakta hai. Yeh un ke jinsi azaa, jild, aur masamon se kharij hota hai, jo na-qabil-e-bardasht thanda hone ke sath sath intehai badbu-dar bhi hota hai.

Lihaza, Allah Ta’ala ne ise "illa hameeman wa ghassaqa" (siwaye kholte pani aur ganday mawaad ke) ke taur par bayan kiya hai. Hameeman apni intehai garmi par kholta hua pani hai, jab ke ghassaqa peep, paseena, aur aansuon ka intehai thanda ikhraj hai. Abu al-‘Aaliyah ne is tafreeq ko wazeh kiya: Hameem (kholta pani) "sardi (bard)" se istisna hai, aur ghassaqa "peene (sharaab)" se istisna hai. Rabee‘ bin Anas ne bhi isi tafseer ki taeid ki.

Lafz **Ghassāq** ka talluq "**Ghasaq al-Layl**" (raat ki sard tāreeki) se bhi hai, jo intihaai thand ko zaahir karta hai. Isi tarah "**Ghasaq al-Jurh**" zakhmon se peep aur deegar ratoobaton ke bahne ko bayan karta hai.

Is tarah, "**Illā Hamīman wa Ghassāqan**" na-qābil-e-bardāsht garmi aur yakh basta thandi dono ke ma’ni ko yakja karta hai.

"Jazā’an Wifāqan" (munāsib badla): yeh azaab unke fāsīd a’maal ke ain mutābiq hai, kyunke badla a’maal ke barabar hota hai. Unki saza unke hālāt aur a’maal ka mantiqī natija hai. **Allah Ta’ala apne fazl aur rehmat se humein mehfooz rakhe.**

"Yaqaenan woh hisaab ki tawakk’o nahi rakhte thay."

Is ka matlab hai ke woh kisi aise thikānay par imaan nahi rakhte thay jahan unhein unke a’maal ka badla diya jaayega aur hisaab liya jaayega.

"Woh hisaab ki tawakk’o nahi rakhte thay" ki tafseer yeh bhi ki gayi hai ke woh **usse darte**

nahi thay.

Halānke "**Rajaa**" (tawakk'o) ka asal ma'ni kisi matloob cheez ki umeed rakhna hai, to phir yahan khauf ka mafhoom kaise nikala gaya?

Baaz ulama wazāhat karte hain ke jab "**Rajaa**" ko **nafi** mein istemāl kiya jaaye to us se **khauf** ka izhaar hota hai.

Lihāza, "**woh hisaab ki tawakk'o nahi rakhte thay**" ka matlab hai ke woh **hisaab se nahi darte thay.**

Yeh tafseer **Mujāhid** aur **Qatādah** jaise ulama ki taraf se muwafiq hai.

Dusre ulama jaise **Al-Farrā** aur **Az-Zajjāj** ke mutābiq "**Rajaa**" ka talluq kisi **nākām umeed** se bhi ho sakta hai,

jo **khauf-e-adam-e-pūraai** se ham-āhang hai.

Aayat "**Jazā'an Wifāqan**" (munāsib badla) ke baare mein, is se muraad hai ke unhein jo azaab diya gaya woh duniya mein unke fāsīd a'maal ke ain mutābiq tha. Yeh rāye **Mujāhid**, **Qatādah**, aur deegar ulama** ki taraf se muwāfiq hai.**

Is ke baad aayat duhrāi gayi hai: "**Beshak woh hisaab ki tawakk'o nahi rakhte thay,**" jo is baat par zor deti hai ke unhon ne kabhi apne a'maal ke liye jazā ya saza ke imkān par ghour hi nahi kiya.

Mazeed farmāya gaya: "**Aur unhon ne hamāri nishāniyon ko jhūtlāya,**" jo unke inkaar ki taraf ishāra hai ke unhon ne Allah ke Rasoolon ke zariye bheje gaye daleel aur nishāniyon ko mukammal tor par jhūtlā diya aur sarkashi ki.

Yahan "**Kiddāban**" (jhūtlāna) ka lafz *takrāri inkaar* ko zaahir karta hai, jo **masdar** (fail ki ismi shakal) ke tor par mushtaq hua hai.

﴿**Wa Kulla Shay'in Ahşaynāhu Kitābā**﴾

Har cheez, chhoti ho ya bari — "**Ahşaynāhu Kitābā**" yani hum ne use *Lauh-e-Mahfooz* mein likh liya hai,

is liye mujrimōn ko yeh khauf nahi hona chahiye ke hum ne unhein kisi aise jurm par saza di jis ka irtikāb unhon ne nahi kiya,

aur na hi yeh gumān karna chahiye ke unke a'maal zāya ho jaayenge ya ek zarray ka bhi hisaab nahi rakha jaayega.

[**As-Sa'dī: 907**]

Aayat "**Aur hum ne har cheez ko ek kitaab mein shumār kar liya hai**" (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا) ke baare mein,

is ka matlab hai ke Allah apne bandon ke tamaam a'maal se wāqif hai aur unhein mehfooz kar liya hai.

Woh un a'maal ka badla dega — *neki ko neki se, aur burāi ko burāi se.*

Baaz ulama ne "**Kitāban**" (kitaab) ki tafseer ek **ism** ke tor par ki hai, jiska matlab hai:

"Hum ne har cheez ko ek jāme' record ke tor par shumār kar liya hai."

Is surat mein yeh lafz "**Ahşaynāhu**" (hum ne shumār kiya) ka **masdar** (fail ki ismi shakal) ban jaata hai.

Dusre ulama ise "**haal**" (haal) ke tor par lete hain, yani *har cheez likhi aur muqaddar ho chuki hai*.

Baaz ulama ka kehna hai ke yeh aayat "**Lauh-e-Mahfooz**" ki taraf ishāra karti hai, jahan Allah ne har cheez ko tahreer kar rakha hai — *jahnmiyōn ke a'maal aur unke azaab tak*. **Ibn Jarīr (rahimahullah)** isi rāye ki taraf mā'il hain aur kehte hain ke aayat mein *har cheez ke daqeeq, tafseeli, aur miqdār ke sath record hone* ki taraf ishāra hai.

Dusre mufassirīn "**Kitāban**" ki tafseer *farishton ke zariye a'maal ke record karne* se karte hain, jaisa ke deegar aayaat mein zikr hai.

"Woh koi baat nahi karta magar yeh ke uske paas ek tayyar nigraan maujood hota hai" (Surah Qāf: 18).

"Lekin hamāre farishte unke paas hain, jo likh rahe hain" (Surah Az-Zukhruf: 80).

"Beshak hum tumhāre a'maal likh rahe thay" (Surah Al-Jāthiyah: 29).

Dusri tafseer *hisaab-o-kitaab* ke siyaaq ke mutābiq hai, kyun ke Allah **jazā o sazā** se darāte hue farmātā hai ke tamaam a'maal mehfooz hain. Har chhote bare amal ka record maujood hai. Bilāshubah Allah ne **Lauh-e-Mahfooz** mein har cheez likh rakhi hai, bushmool bandon ke a'maal aur unke mutābiq **jazā ya azaab**. Farishte bhi yeh a'maal likhte hain, yaqeeni banāte hue ke har amal ka hisaab hoga.

Amali tadabbur:

Yeh aayat mominon ko khud ko jawābdeh thehrāne ki yaad dehāni karāti hai. Har lafz aur amal farishton ke zariye record kiya ja raha hai. Yeh records fard ke faide ke liye nahi balki unke khilāf likhe jaate hain, aur Qiyāmat ke din yeh unhein sounp diye jaayenge taake mīzān mein tole jaayen.

Fazool baaton ya gunāh mein mashghool hone ki bajāye, insān ko Allah ki tareef aur zikr par tawajjo deni chahiye, aur aise a'maal mein waqt sarf karna chahiye jo naf'a bakhsh hon.

Jab kisi mamnoo' cheez ko dekhne ya karne ka khayāl aaye, to yeh yaad rakhein ke har cheez Allah aur farishton ke zariye record ho rahi hai. Yeh woh bojh hain jo insān Qiyāmat ke din apni peeth par uthaayega, aur uske badle mein use jazā ya sazā milegi.

Ek momin jo is haqeeqat se āgāh hai, woh taqwā, chaukannāhī aur khud ehtisābī ki taraf mā'il hoga, apne gunāhon ko kam karega aur nekīyon mein izāfah karega.

Jaise ke Allah farmātā hai:

"Aur tum koi kām nahi karte, na Qur'an ki koi āyat parhte ho, aur na koi amal karte ho magar hum tumhāre is mein mashghool hone waqt tum par gawāh hote hain" (Surah Yūnus: 61).

Yeh jaan kar ke Allah aur farishte har lamha gawāhī de rahe hain aur record kar rahe hain — agar koi Allah ki nāfarmaani karna chahe to kahān ja sakta hai? Agar woh Allah ki razā ki bajāye logon ko khush karne ke irāde se soche ya amal kare to uska thikānā kahān hoga?

(فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا)

Abdullah bin Amr (RA) ne kaha: Ahl-e-Jahannam par is aayat se zyada sakht koi aayat nazil nahi hui: (فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا); yaani woh hamesha izāfi azaab mein rahenge. [At-Tabari: 24/169]

{ فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا }

Har waqt aur har lamha unka azaab barhta rahega, aur yeh aayat Ahl-e-Jahannam ke azaab ki shiddat mein sabse zyada sakht aayat hai. Allah humein is se mehfooz rakhe. (Tafseer Sa'di)

Irshaad hua: **“Ab chakho, hum tumhein azaab ke siwa kuch nahi barhaayenge”** — yeh khitaab Jahannam walon se hai. Yeh elaan hai ke unka azaab sirf shiddat ikhtiyaar karta jaayega. Jaise ke Abdullah bin Amr (RA) ne kaha: *“Jahannam walon ke liye is aayat se zyada sakht koi aayat nahi: ‘Ab chakho, hum tumhein azaab ke siwa kuch nahi barhaayenge’”* (Surah Saad: 58). Woh hamesha barhte hue azaab mein rahenge, jiska koi ikhtitaam nahi hoga.

Phir Allah Ta'ala ne nekokaaron ke liye tayyar ki gayi izzat aur hameshgi ki khushiyon ka zikr karte hue farmaya:

“Beshak parhezgaaron ke liye kaamiyabi hai” (Surah An-Naba: 31).

Ibn Abbas aur Ad-Dahhak ne **“مَفَازًا”** (kaamiyabi) ki tafseer *“aaraam o sukoon ki jagah”* ke tor par ki hai, jabke Mujahid aur Qatadah ke mutabiq iska matlab hai *“woh kaamiyab ho gaye aur Jahannam se bach gaye”*.

Yahan Ibn Abbas ki tafseer zyada wazeh hai, kyunke aayat ke baad **“baaghaat aur angoor ke baag”** (Surah An-Naba: 32) ka zikr hai. “Baaghaat” se muraad khajoor aur doosre darakhton se bharpoor baag hain.

Allah ka farmaan **“Beshak parhezgaaron ke liye kaamiyabi hai”** mein **“مَفَازًا”** ki tafseer Ibn Abbas aur Ad-Dahhak ne *“aaraam ki jagah”* batai hai, lekin lafz **“مَفَازًا”** lughwi tor par *“tafreeh gaah”* ko nahi balki **“فَازًا”** (kaamiyab hona) se makhuz hai, jiska matlab hai maqsood haasil karna aur khaufnaak cheezon se nijaat paana.

Misal ke tor par jab kaha jaata hai **“فَازًا فَلَانًا”** (Falaan shakhs kaamiyab hua), to iska matlab hota hai ke usne apna hadaf haasil kar liya aur nuqsan se bach gaya.

Isi tarah **“الْفَلَاحُ”** (kaamiyabi) ka matlab hai matlooba cheez haasil karna aur khaufnaak cheezon se bachna.

Is tarah **“Mafāz”** se muraad matlooba maqsad ko haasil karna aur khaufnaak cheezon se nijaat paana hai, jaise ke Abu Ja'far Ibn Jarir (rahimahullah) ne bayan kiya hai. Apni asal mein yeh kaamiyabi ki jagah yani **Jannat** ko bhi zaahir kar sakta hai. Allah Ta'ala agli aayat mein iski ni'maton ke pehluon ko bayan farmata hai: **“Baaghaat aur angoor ke baag”** (Surah An-Naba: 32). Yahan baaghaat aur angoor ke baag "kaamiyabi" ki tafseer hain. Isi liye Ibn Abbas aur Ad-Dahhak ne iski tafseer **“aaraam o sukoon ki jagah”** ke tour par ki hai.

"Be shak parhezgaaron ke liye kaamiyabi hai, baaghaat aur angoor ke baag" ke jumlay se yeh zaahir hota hai ke **baaghaat aur angoor ke baag "kaamiyabi" ke badal (substitution)** hain. Yeh badal is baat ko samjha ja sakta hai ke yeh kaamiyabi ka hissa hai, ya yeh ke Jannat ki ni'maton ki kasrat par zor deta hai. Taham yeh waazeh hai ke **Jannat sirf baaghaat aur angoor ke baag tak mehdood nahi**; is mein **nahrain, mahlaat, saathi, jawaan khaadim aur woh**

ni‘maten bhi shaamil hain jo sirf Allah ko maaloom hain. Agar hum is badal ko jaami‘ samjhein to yeh mubalagha aaraai hai jo baaghaat aur angoor ke baag ki azmat ko wazeh karti hai.

Ibn Jarir (rahimahullah) ne wazahat ki: goya Allah Ta‘ala ne farmaya — *"Be shak parhezgaaron ke liye kaamiyabi hai"*, jismein woh matlooba cheez ya‘ni baaghaat aur angoor ke baag haasil karte hain, jo unke matlooba badlay aur khaufnaak cheezon se nijaat ki alamat hain.

"Baaghaat aur angoor ke baag" ki tafseer **Ibn Kathir (rahimahullah)** ne *"khajoor aur deegar darakhton walay baaghaat"* ke tor par ki hai. Lekin har baag ko **"Hadeeqah"** (garden) nahi kaha jaata. **"Hadeeqah"** khaas tor par us baag ko kaha jaata hai jo **deewaar se ghira hua ho.** Arabi lafz **"Hadeeqah"** ka maakhez **"Ihdaaq"** (gheyrna) hai, kyunke yeh deewaar se ghira hota hai, jo ise aam baag se mumtaaz karta hai.

Angoor ke baaghaat ka khaas tor par zikr is liye hai ke **angoor behtareen, sab se zyada faidemand aur khubsurat phalon aur darakhton mein se hai.** Lekin **Jannat ki ni‘maten is se kahin barh kar hain** — jo kisi ne na dekhi, na suni, na kabhi dil mein sochi ho. Jaise ke Allah Ta‘ala doosri jagah farmata hai:

"Jab bhi unhein wahan se phal khanay ko diya jaayega, woh kahenge: 'Yeh wahi hai jo humein pehle diya gaya tha,' aur yeh unhein mushaabahat mein diya jaayega" (Surah Al-Baqarah: 25).

Baaz ‘ulama ke mutabiq is se murad yeh hai ke **phal aapas mein mushaabah honge,** jabke doosron ka kehna hai ke **woh duniya ke phalon se shakal mein mushaabah honge lekin hajm, zaiqe aur asal mein nahi.** Misal ke tor par, woh anaar ya angoor ko pehchaan lenge, lekin **Jannat ke phal duniya ke phalon se bilkul mukhtalif honge.**

Baaghaat aur angoor ke baag Jannat mein **ahl-e-Jannat ke liye tayyar ni‘maton** ka ek hissa hain. Qur’an Majeed Jannat ki tafseelaat ko **be-maqsad dohrata nahi,** balki har siaaq mein Allah Ta‘ala **khaas pehlu** ko numaya karta hai jo us mawzoo ke mutabiq hota hai.

Misal ke tor par, Allah ne **"teh bah teh kaile"** (at-talih al-manzood), **"bahta hua paani"** (al-maa’ al-maskub), aur **"la-zawal phal jo na mawsemi had bandi ke taabe hain na mamnoo"** (Surah Al-Waqi‘ah: 31–33) ka zikr kiya hai. **Jannat mein na mausam ki pabandiyan hain na rok tok,** uski ni‘maten **hameshgi aur be-qaid** hain.

Jaise ke Allah farmata hai:

"Aur us mein woh sab kuch hai jo dilon ko bhaye aur aankhon ko lubhaye, aur tum hamesha us mein raho ge" (Surah Az-Zukhruf: 71).

Ek aur aayat mein farmaya:

"Unke liye wahan phal honge, aur jo kuch woh maangenge woh mil jaayega" (Surah Yaseen: 57).

Jo kuch woh chaahenge, bila taakhir aur bila had ata kiya jaayega.

Is tarah, **baaghaat aur angoor ke baag parhezgaaron ke liye Jannat mein tayyar la-mehdood ni‘maton ka ek hissa hain.**

"Aur [saathi] hum ‘umr, buland aur ubharay hue seenon waaliyan" (Surah An-Naba: 33).

Is se muraad **Jannat ki hoorain (Hoor 'Een)** hain, jinhein "**Kawa'ib**" (ubharay hue, mazboot seenon waliyan) ke tor par bayan kiya gaya hai. **Ibn 'Abbas, Mujahid** aur doosre mufasssireen ne "**Kawa'ib**" ki tafseer "**Nawaahid**" (ubharay hue, mazboot seenon waliyan) ke tor par ki hai — yani jin ke seenay bhare hue aur mazboot hain, na ke latke hue, kyunke woh **kanwari, naazuk aur hum 'umr** hain.

Ibn Jarir ne bhi kaha ke "**Kawa'ib**" se muraad woh seenay hain jo ubhar chuke aur gol ho chuke hain, goya ke **gained** ki maanind. **Arab** iski tashbeeh "**Ka'b**" (gol ubhaar ya haddi) se dete the, jo unki **sha'iri aur wasf** mein aam isti'ara tha. Yeh khususiyaat **Arab aur ghair-Arab dono ke nazdeek** aurat ki khubsurti ki numaya alamat thi.

Ad-Dahhak ne "**Kawa'ib**" ki tafseer "**'Azaara**" (kanwariyaan) ke tor par ki hai, agarche yeh lafzi nahi balki **isharay ya lazmi ma'ni** par mabni hai. Lekin "**Kawa'ib**" ka **bunyadi ma'ni seenon ka ubhaar aur bharpoori** hai — aur wahi yahan murad hai. *Wallahu a'lam.*

"**Atraaban**" (hum 'umr) se muraad yeh hai ke woh sab ek hi 'umr ya **qarib 'umr** ki hain, **jawani ki ranai** mein — na boodhi, na jhuriyon wali, aur na kisi aisi haalat mein jo unki khubsurti ya kashish ko kam kare. Unki **yaksaan 'umriyat** unke husn ka hissa hai, kyunke 'umr mein farq kashish ko kam kar deta hai. Duniyawii zindagi mein auratein 'umr barhnay se khaufzadah hoti hain, khaas tor par teesri dasak ke qareeb, kyunke mu'ashra jawani aur khubsurti ko waqt ke sath kam hota samajhta hai — lekin **Jannat ki saathiyen hamesha jawani ki ranai mein rahengi.**

Ibn al-Qayyim (رحمه الله) ne farmaya:

Aayat "*Inna lil-muttaqeen mafaza, hadaa'iqah wa a'naaba, wa kawa'iba atraaba*" (Surah An-Naba: 31–33) ki tafseer mein unhon ne bayan kiya ke "**Kawa'ib**" lafz "**Ka'b**" ki jama' hai, jo us kanwari ke liye aata hai jiske seenay **puri tarah ubhar chuke hon. Qataadah, Mujahid** aur doosre mufasssireen, jin mein **Al-Kalbi** bhi shamil hain, ne tafseer ki ke unke seenay **gol aur ubharay hue hain, anaar** ki maanind — na ke latke hue ya dheelay. Lafz ki asal ma'ni **golai aur ubhaar** se ta'alluq rakhti hai, jo unki **soorat aur shakal ke kamaal** ko numaya karti hai.

Aur Allah Ta'ala ka farman:

"**Wa ka'san dihaaqa**" (Surah An-Naba: 34) —

Ibn 'Abbas (رضي الله عنه) ne kaha: yeh **bhari hui aur paay dar paay peene wali** hai.

'Ikrimah (رحمه الله) ne kaha: **saaf aur shafaaf** hai.

Mujahid, Hasan, Qataadah aur **Ibn Zaid** ne kaha: "**Dihaaqa**" yani **bharpoor, labraiz** hai.

Yeh ni'maton ki mukhtalif qisamon mein se aik hai: **baghaat aur sabza zaarein**, intehai sarsabz-o-shaadaab, sab se haseen manzar, sab se khoobsurat shakl mein, aur biwiyan intehai khoobsurat, hum 'umr doshezaayein, aur **pyaale**, jo saaf shafaaf aur pae dar pae, bharpoor honge. Is **pyaale** ko yahan Allah Ta'ala ne "**Dihaaqa**" farmaaya.

Baaz ahl-e-'ilm kehte hain: us ko **pyaala** tab hi kaha jaata hai jab us mein mashroob ho, aur kuch ise makhsoos karte hain ke **pyaala** wahi kaha jaata hai jab us mein **sharaab-e-khamr** ho. Kaha jaata hai: **ahl-e-pyaala** ko chahiye ke woh aapas mein ek doosre ko neki aur bhalai ki talqeen karein, aur burai se rokein.

Arab ke haan pyaala ‘aam tor par **sharaab** ke liye bola jaata hai; isi liye baaz **salaf** ne ise *khamr* se ta‘beer kiya.

Dihaaqan — **Mujahid, Hasan, Qataadah** aur **Ibn Zaid** ne kaha: **bhari hui, labraiz.**
Ibn ‘Abbas ne kaha: **bharpoor aur pae dar pae pee jaane wali.**

‘Ikrimah aur **Zaid bin Aslam** se bhi aaya ke iska matlab **saaf shafaaf** hai — agarche is tafseer mein *Dihaaqan* ke ma‘ni shamil nahi, magar ghaliban yeh un ‘umoomi awsaaf mein se hai jo **Jannat ki sharaab** ke liye ma‘roof hain. Wagarna *Dihaaqan* ka asal ma‘ni yahi hai: **pae dar pae aur bharpoor**, inhi do sifaat ke sath.

Aur Allah Ta‘ala ka irshaad:

“Laa yasma‘oona feehaa laghwan wa laa kizzaaban” [Surah An-Naba: 35]

jaise ke farmaya: **“Laa laghwun feehaa wa laa ta‘theem”** [Surah At-Tur: 23]

Yani: wahan na koi **fazool baat** hogi, na **gunaaah ka kalaam**, balkeh woh **Daar-us-Salaam** hai — har cheez **salaamat aur nuqs se paak** hai.

Zameer **“Laa yasma‘oona feehaa laghwan”** ghaliban **Jannat** ki taraf raaji‘ hai, kuch log kehte hain: **sharaab** ki taraf hai; kyunke duniya mein sharaab ki majlisein **laghw, gaali galoch aur bakwaas** se bhari hoti hain, **‘aqlen ma‘oof** ho jaati hain.

Saabiqah zamaane ke baaz log, jaise ke **Muhammad al-Ameen ash-Shanqeeti** ne likha, sharaab ke inhi asraat ke sabab **khud par isko haraam kar lete the.** Unhon ne **Surah al-Ma‘idah** ki aayat *“Innamal-khamru wal-maysir...”* ke zail mein aik shakhs ka zikr kiya jo **sharaab mein wudhu apne pishaab se** karne laga, aur phir kaha: *“Alhamdulillah, jis ne namaaz ko roshni aur paani ko paakeezah banaya.”*

Dosra shakhs **nashe mein zameen par gir pada**, ghar walon ne poocha: *“Tum yahan kaise aa gaye?”* to jawab mila: *“Raat bhar chaand pakadne ki koshish karte karte thak kar gir gaya.”* Hoosh mein aaya to apni haalat pehchaan li.

Yeh **sharaab ke asraat** hain.

Hamaare zamaane mein bhi baaz log **sharaab chhod dete hain** jab unki biwi unhein **sharaab ke baad gay karte hue** dekhti hai, aur woh usi **gandagi ko chaatte** hain. Jab use **hosh aata hai** to woh **sharaab se taubah** kar leta hai.

To Allah ka farmaan ke **Jannat mein laghw aur jhoot ki awaaz nahi sunai degi**, is baare mein baaz kehte hain: yeh **sharaab ki majlis** ka zikr hai, magar **sahih yeh hai** ke Jannat mein **laghw ki koi baat sunai nahi degi**, chahe woh sharaab ki majlis ho ya doosri, wahan **laghw koi na sun sakega**, kyunke **Jannat laghw se paak** hai, aur yeh Allah ne **ni‘maton ke zikr** mein farmaaya hai, is se maaloom hua ke **laghw azaab hai** aur **majlis-e-laghwa se bachna chahiye.**

Laghwa har **baatil baat** hai, Jannat mein sirf **paakeeza kalaam** sunai dega. Jo duniya mein **sukoon aur ni‘mat** chahta hai, use chahiye **apni majaalis ki hifazat** kare, aur is baat ki ri‘ayat kare ke majlis **zarurat ke mutabiq** ho — zyada taweel ya zyada tadaad mein ho to woh **fazool**

baaton ka shikaar ho jaayegi, aur **Shaitaan** us mein daakhil ho jaayega. **Fazool, baatil aur laghw** baaton se **ijtinab laazmi** hai.

Aksar insaan **khud nuqsan uthaata hai**, jab woh **laghw ke markaz** ki taraf jaata hai, taake maaloom kare ke log kya kehte hain, ya **sunna chahta hai**, to phir woh **khud pareshan aur bechain** ho jaata hai. Yeh **maqamaat**, khususan **deen, imaan aur ahl-e-deen par a'traaz karne walon ke maqamaat**, aisi **badboodaar laash** ki tarah hain, jo insaan **ult-pult karta rehta hai**.

Wa laa kizzaaban [Surah An-Naba: 35] ya'ni: **na koi aik doosre ko jhoota kahega**, jaise ke **Ibn Jareer (rahimahullah)** ne kaha: **Jannat mein sirf sach hoga — husn, zeebai, kamaal, lazzat, khushi, raahat — har shay mein.**

Aur Allah Ta'ala ka irshaad: **Jazaa'an mir rabbika 'ataa'an hisaaban [Surah An-Naba: 36]** ya'ni: **yeh sab ni'maten Allah ne unke a'maal ke badle apne fazl, ihsaan aur rehmat se 'ataa farmai hain.**

'Ataa'an hisaaban ya'ni: **kaafi, mukammal, waafir, faraakh.**

Arab kehte hain: *"A'taani fa ahsabani"* ya'ni *usne mujhe itna diya ke kaafi ho gaya.*

Aur *"Hasbiyallaah"* ya'ni *Allah kaafi hai.*

Ibn Katheer (rahimahullah) ne ahl-e-'ilm ke aqwaal mein *"hisaaban"* ke ma'aanee bayan kiye:

Yeh ni'maten Allah ki taraf se amal ke badle hain, magar asal mein **Allah ka fazl aur rehmat** hai, kyunke **koi bhi amal** apne aap mein **Jannat mein daakhil hone ke liye kaafi nahi**, asal mein **Allah Ta'ala ki rehmat hi asal hai.**

'Ataa'an hisaaban ya'ni: **kaafi, mukammal, waafir, kaseer.**

Baaz ne **Ibn Quteibah** ke qoul ke mutabiq kaha: *'Ataa'an hisaaban* ya'ni **bohota zyada.**

Ibn Jareer (rahimahullah) kehte hain: **muhaasabah** ke ma'nee mein; **Allah ne unko itna 'ataa kiya ke woh kaafi aur raazi ho gaye**, jaise ke Allah ka farmaan hai:

"Raziya Allahu 'anhum wa razoo 'anhu" [Surah Al-Ma'idah: 119].

Aayat "Woh Jannat mein koi behuda baat ya jhoot nahi sunenge" (Surah An-Naba: 35) ke baare mein:

Yeh aayat **Surah At-Tur (52:23)** ke ma'nee ke qareeb hai:

"Wahan na to koi behuda baat sunenge, na jhoot."

Iska matlab yeh hai ke **wahan koi fazool guftagu ya nuqsan deh baat jo be faida ho nahi suni jaayegi**, aur **na hi koi jhoot ya baatil guftagu hogi.**

Jannat "Daar-us-Salaam" hai, jahan har cheez **nuqs aur kami se paak** hai. Jannat mein **sirf paakeeza aur khushgawaar guftagu** sunai deti hai.

Surah An-Naba (78:37-38) ki tafseer:

Aayat *"Aasmanon aur zameen aur jo kuch unke darmiyan hai, sab ka Rab, Rahman. Woh uske samne baat karne ka ikhtiyar nahi rakhte."*

Is mein *"Aasmanon aur zameen ke Rab"* ka zikr **pichhli aayat "Tumhare Rab ki taraf se badla" (78:36)** se marboot hai, jo batata hai ke yeh **badla aur jazaa Allah ki ruboobiyyat ka**

mazhar hai.

Yeh aayat is baat par **zor deti hai ke Allah ki ijaazat ke baghair koi usse khitaab nahi kar sakta**, jaise ke **Surah Al-Baqarah (255)** mein farmaya:

“Uski ijaazat ke baghair kaun uske huzoor shafaa‘at kar sakta hai?”

Aur **Surah Hud (105)** mein irshaad hai:

“Jis din Qiyaamat aaye gi, koi jaan Allah ki ijaazat ke baghair bol nahi sake gi.”

Ibn Jareer aur **Ibn Katheer (rahimahumallah)** is baat par muttafiq hain ke *“Woh uske samne baat karne ka ikhtiyaar nahi rakhte”* ka matlab yeh hai ke **Allah ki ijaazat ke baghair na koi guftagu shuru kar sakta hai, na shafaa‘at (sifarish) kar sakta hai.**

Yeh hukm **shafaa‘at, sawaalaat, ya kisi bhi qisam ki guftagu** par laagu hota hai.

Surah An-Naba (78:38) ki Tafseer:

Aayat:

“Jis din rooh aur farishte saf band kar kharay honge; woh baat nahi kar sakegi siwaaye uske jise Rahman ijaazat de aur woh sahi baat kahe.”

Is mein **“Rooh”** ki tafseer **Jibreel (alayhis salaam)** ke tour par ki gayi hai, jaise ke **Sha‘bi, Saeed bin Jubair**, aur **Dahhaak** ne kaha.

Jaise ek aur aayat mein farmaya gaya:

“Ameen Rooh (Jibreel) ne ise aapke dil par naazil kiya taake aap darane walon mein se hon.”
(Surah Ash-Shu‘araa: 193–194)

Kuch ulema, jaise **Muqaatil bin Hayyaan**, ke mutabiq **“Rooh”** se murad Allah ka **sabse mo‘azzaz aur qareeb farishta** hai, jo wahi ka haamil hai.

Khaah kisi bhi tafseer ko liya jaaye, yahaan **Jibreel ka zikr farishton ke sath unke buland maqam** ko numaya karta hai.

“Saf band kar kharay hona” **Qiyaamat ke din ki azeem shaan** ko zaahir karta hai — jab yeh azeem farishte, jo kabhi gunaah ya na-farmaani nahi karte, bhi **khamosh aur aajiz** kharay honge.

Agar aise azeem aur taqatwar makhloq bhi **Allah ki ijaazat ke baghair bol nahi sakti**, to phir **gunaahgaar aur na-farmaan insaan** kya kar sakta hai?

Nabi ﷺ ne farmaya:

“Mujhe Arsh uthaanay walay farishton mein se ek farishte ki sifat bayan karne ki ijaazat di gayi hai. Uske kaan ki lo aur kandhay ke darmiyan saat sau saal ki masafat hai.”

Phir bhi aise farishte bhi us din **Allah ki ijaazat ke baghair baat nahi kar sakege**, aur agar ijaazat mile to **sirf sach aur theek baat** kahenge-

Surah An-Naba (78:39) ki tafseer:

Aayat "Yehi sachcha din hai; lehazaa jo chahe, apne Rab ki taraf wapsi ka rasta ikhtiyaar kare" mein "sachcha din" se murad qiyamat ka naguzir aur atal din hai. Allah Ta'ala logon ko da'wat deta hai ke woh taubah aur Allah ki taraf lautne ka rasta ikhtiyaar karein. Ibn Katheer ne wazahat ki ke is aayat mein do ma'ni jama hain: "Waseelah aur Ma'aab" mein "Ma'aab" se murad Allah ki taraf lautna jaise kisi panaah gaah ki taraf jaana, aur ek aisa rasta jo Allah tak le jaaye.

Surah An-Naba (78:40) ki tafseer:

Aayat "Beshak hum ne tumhein ek qareeb aane wale azaab se daraya hai, jis din insaan apne haathon se pesh kiye hue a'maal dekhega, aur kaafir kahega: Aey kaash! main khaak hota" mein "qareeb aane wala azaab" ki tafseer Qataadah ne duniyawī azaab ke tor par ki hai, jabke Muqaatil ne use Ghazwah-e-Badr se ta'beer kiya hai. Taham Ibn Katheer ne iski tafseer qiyamat ke din se ki hai, kyunke Islami ta'lemaat mein qiyamat ka din qareeb qarar diya gaya hai: "Beshak jo kuch aane wala hai, woh qareeb hai."

Surah An-Naba (78:40) ki tafseer ka ikhtitaam:

Us din har shakhs apne kiye hue a'maal, khwah achhe hon ya bure, ko dekhega. Allah farmata hai: "Aur a'maal ka record pesh kar diya jaayega, aur tum mujrimoon ko dekhoge ke woh us mein likhi hui cheezon se khaufzada honge" (Surah Al-Kahf:49). Raha kaafir, to woh aarzoo karega ke kaash woh kabhi paida hi na hua hota, aur kahega: "Aey kaash! main mitti ho jaata!" Yeh khwahish us waqt janm legi jab woh Allah ke jaanwaron par faislay ko dekhega aur dekhega ke Allah unhein mitti banane ka hukm deta hai. Yeh manzar dekh kar kaafir bhi isi anjaam ki khwahish karega, kyunke woh abadi azaab ke muqaable mein fana ko tarjeeh dega. Yeh wazeh tasveer kufir aur gunaah ke anjaam ki taraf sanjeeda ghour o fikr ki da'wat deti hai, taake insaan apni tayyari kare aur aakhirat ki naguzir haqeeqat ko samjhe.

Shaykh Ibn 'Uthaymeen ne farmaya:

{ذَلِكَ الْيَوْمِ الْحَقِّ} ya'ni woh din jiske baare mein hum ne tumhein bataya hai, wohi asal din hai, aur haq baatil ka zid hai, ya'ni woh sabit din hai jismein haq qaa'im hoga aur 'adl barpa hoga, woh din jab maal aur aulaad kuch faida nahi denge, siwaaye us ke jo Allah ke paas paak dil lekar aaye.

{فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَأًا} ya'ni jo chahe aisa 'amal kare jis ke zariye woh Allah ki taraf lautay aur uski taraf ruju' kare, aur woh 'amal saalih hai jo Allah ki raza ke mutabiq ho.

Aur uske farmaan {فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَأًا} ko ek aur aayat ne muqayyad kiya hai, aur woh Allah Ta'ala ka farmaan hai:

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ} [At-Takweer: 28, 29].

Yani hamare paas ikhtiyaar hai ke hum jis taraf chahein jaayein, koi humein kisi cheez par majboor nahi karta; lekin iske bawajood hamara ikhtiyaar, iraadah aur chahat Allah ki taraf laut'ti hai {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ}.

Allah ne yeh is liye bayan kiya hai taake insaan apni zaat aur apni chahat par bharosa na kare balki jaan le ke yeh sab Allah ki mashiyat ke saath juda hua hai, yahaan tak ke woh Allah se hidaayat maange jise woh pasand farmata hai aur jisse raazi hota hai.

Insaan yeh na kahe ke main azaad hoon, jo chaahoon karoon aur jaise chaahoon tasarruf karoon, hum kahenge maamla aisa hi hai magar tum Allah 'Azza wa Jall ki mashiyat ke saath bandhe hue ho.

{إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا} ya'ni hum ne tumhein qareeb aane wale azaab se daraaya hai aur woh Qiyaamat ka din hai.

Aur Qiyaamat ka din qareeb hai, chahe duniya laakhon saal baaqi rahe, woh qareeb hi hai {كَانَهُمْ {يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} [An-Naazi'aat: 46].

Pas yeh azaab jisse Allah ne humein daraaya hai qareeb hai, insaan aur uske darmiyaan sirf maut ka faaslah hai, aur insaan nahi jaanta ke woh kab marega.

“Subah kare aur shaam na paaye, ya shaam kare aur subah na paaye, is liye humein chahiye ke apne a'maal mein sanjeeda hon aur mauqa haath se jaane se pehle us se faida utha lein.”

(Tafseer Ibn 'Uthaymeen)

Surah An-Naba ki Tafseer ka Ikhtitam

Fath al-Qadeer aur Ahsan al-Bayaan se chand nukaat:

1. Jab Rasool Allah ﷺ ko khal'at-e-nabuwwat se nawaza gaya aur aap ne tauheed, qiyamat waghera ka bayaan farmaaya aur Qur'an ki tilawat farmaayi to kuffar o mushrikeen baaham ek doosre se poochhte ke yeh qiyamat kya waqai mumkin hai, jabke yeh shakhs da'wa kar raha hai — ya yeh Qur'an waqai Allah ki taraf se naazil kardah hai jaisa ke Muhammad ﷺ kehte hain. Istifhaam ke zariye se Allah ne pehle in cheezon ki woh haisiyat numayan ki jo in ki hai. Phir khud hi jawab diya ke.
2. Baaz ne iska mafhoom yeh bayaan kiya hai ke har ummat apne Rasool ke saath maidan-e-hashr mein aaye gi. Yeh doosra nafkhah hoga, jismein sab log qabron se zinda uth kar nikal aayenge. Allah Ta'ala aasman se paani naazil farmaayega jisse insaan kheti ki tarah ug aayega. Insaan ki har cheez boosedah ho jaayegi, siwaaye reedh ki haddi ke aakhri sire ke — is se qiyamat wale din tamaam makhlooqaat ki dobara tarkeeb hogi. (Saheeh Bukhari)
3. Yaani farishton ke nuzool ke liye raaste ban jaayenge aur woh zameen par utar aayenge.
4. Woh reet jo door se paani mehsoos hoti ho, pahaad bhi door se nazar aane wali cheez ban kar reh jaayenge.
5. Yaani yeh saza unke a'maal ke mutabiq hai jo woh duniya mein karte rahe hain.
6. Yaani *Lauh-e-Mahfooz* mein. Ya woh record muraad hai jo farishte likhte rahe. Pehla mafhoom zyada saheeh hai.
7. *Kawaa'ib* — *Ka'ibah* ki jam' hai. Yeh *Ka'b* (takhna) se hai — ubhara hua hota hai. Inki chhaatiyon mein bhi aisa hi ubhaar hoga jo unke husn o jamaal ka ek mazhar hai. *Atraab* — hum umar.
8. Yaani iski azmat, haibat aur jalaalat itni hogi ke ibtidaa is se kisi ko baat karne ki himmat na hogi. Isi liye uski ijaazat ke bagair koi shafaa'at ke liye lab kushayi nahi kar sakega.
9. Yaani jab woh apne liye haulnaak azaab dekhega to yeh aarzu karega. Baaz kehte hain ke Allah haywanaat ke darmiyaan bhi 'adl o insaaf ke mutabiq faisla farmaayega, hatta ke ek seeng wali bakri ne be-seeng wali par koi ziyaadati ki hogi to uska bhi badla dilaayega. Is se faraghat ke baad Allah Ta'ala jaanwaron ko hukm dega ke “mitti ho jao.” Chunanche woh mitti ho jaayenge. Us waqt kaafir bhi aarzu karega ke kaash woh bhi haywaan hota aur aaj mitti ban jaata. (Tafseer Ibn Katheer) ////

Gyaarahwaan Hissa

Surah se akhz kardah asbaaq

Aakhir mein hum har surah se akhz kiye jane wale asbaaq par baat kareinge. Yeh asbaaq — jin ki tadaad chaar hazaar se zyada hai — amali noi'at ke hain aur humein Qur'an ki taleemaat ko apni roz marrah zindagi mein laagu karne mein madad dete hain. Yeh asbaaq kitaab "*Ahdaf wa Asbaaq al-Qur'an*" az Arshad Basheer 'Umri Madani se liye gaye hain.

In gyarah hisson ke zariye, yeh silsila humein Qur'an se ek ma'ni khez rabt qaim karne ki koshish karta hai. Yeh riwayatil ilm ko jadeed baseeraton ke sath milata hai, taake hum is ke la-zawaal paighaam par ghour karein. Yeh safar humein mutasir karne, taleem dene aur Allah se qareeb karne ke liye tarteeb diya gaya hai. Aaiye, is ka aghaaz karein.

Ba'z mozuuat:

⊖ Ba'th ba'd al-maut ka isbaat (5-1)

⊖ Kainaat mein Allah ki qudrat aur us ki ni'maton ka tazkira (16-6)

⊖ Qiyamat ke qiyaam aur us ke ahwaal ka tazkira aur jahannum mein sarkash logon ka anjaam aur us ka sabab (30-17)

⊖ Jannat mein muttaqeen ki jazaa ka tazkira (36-31)

⊖ Qiyamat ke din ki haulnaakiyon ke zariye kaafiron ko daraya gaya hai (40-37)

Ba'z asbaaq:

⊖ Allah Ta'ala ba'th ba'd al-maut par qaadir hai, is ke dala'il pesh kiye gaye.

⊖ Arkaan-e-imaan mein se aakhirat par imaan bhi hai jis ke baghair imaan mukammal nahi hota. Allah Ta'ala ne apne bandon se qiyamat ke waqt ko chhupa rakha hai jismein us ki azeem hikmat posheeda hai, lekin Allah ne is ki kuch alaamaat bata di hain taake musalmaan is ke liye taiyaari karte rahein.

⊖ Har daur mein shaitaan insaanon ko aakhirat ke baare mein kaafi aasaani ke sath jhaanse mein daal deta hai.

⊖ Poonar janm ke nazriye mein Khuda ka martaba ghatt-ta hai ke upar waala sirf dekhta hai, insaaf nahi dilaa sakta, jabke Islam mein hai "*jazaa'an wifaaqaa*" — ek doosre ko poora poora insaaf dilaya jaayega, poora poora. (*Maalik-e-Yawm-id-Deen*)

⊖ Kuffar o mushrikeen aapsi sawalaat ke zariye qiyamat ka mazaq uda rahe hain, lekin jab qiyamat waqeh hogi tab pata chalega ke yeh kitna bada aur kitna khatarnaak din hai.

⊖ "*Alam naj'alil arda mihaadaa*" — Allah Ta'ala ki qudrat ke dala'il ko zikr kiya gaya ke Allah Ta'ala ki zaat woh zaat hai jo zameenon mein aajiz hai na aasmanon mein aajiz hai; itni saari makhluqaat ka Maalik tumhein qiyamat ki khabar de raha hai phir bhi tum jhutla rahe ho!

⊖ Qiyamat ka din faislay ka din hai jismein kaun khush naseeb hai aur kaun badbakht hai, is baat ka faisla kar diya jaayega, aur is ka waqt muqarrar hai lekin woh sirf Allah Ta'ala ke hi ilm mein hai.

⊖ "*Laabitheena feeha ahqaabaa*" — mushrikeen aur kuffar hamesha hamesha jahannum mein rahenge jismein bhook lagne par pait ko rahat dene wali ghizaa nahi di jaayegi, balkay aise khanay aur aisi peenay ki cheezein di jaayengi jo mazed unki takleef ko badha dengi.

Umoomi Maloomat

Mukhtalif Mabahis o Anwane Surah par sair haasil maloomat aur Surah se mutaliq mukhalif-e-Islam Israiliyat par rad, mawdu Ahadees aur ghair munjabar zaef Ahadees par rad, aur rad-e-batil aqaaid o nazariyat o shubuhāt dar lughat wa Islami mozu’aat, aur isi tarah jadeed research par mabni shubuhāt ka tafseeli rad.

Surah An-Naba – Ibn Kathir ne jin asaneed ko zaef kaha:

1. An Abi Umamah, ‘an an-Nabi ﷺ

An-nas al-‘Arabi:

((Fal-ḥuqb [alf] shahr, ash-shahr thalāthūna yawman, as-sanah ithnā ‘ashara shahran, as-sanah thalāth mi’ah wa sittūna yawman, kullu yawmin minhā alf sanah mimmā ta‘addūn, fal-ḥuqb thalāthūna alf alfa sanah.))

- Yeh hadees bohot hi munkar hai.
- Rawi al-Qasim aur Ja’far bin az-Zubair dono matruk hain.
- (*An-Naba: 23*)

Tarjamah:

“Huqub: aik hazaar maheenay, aik maheena tees din, saal barah maheene, saal teen so saath din, har din tumhare shumaar se hazaar saal, is aitbaar se huqub tees lakh saal banta hai.”

2. ‘An al-Hasan qal: sa’altu Aba Barzah al-Aslami...

An-nas al-‘Arabi:

((Sami‘tu Rasulallāh ﷺ qara’a: {Fazūqū falan nazeedakum illā ‘adhābā} faqāla: “Halaka al-qawm bi ma‘āsihim Allāh ‘azza wa jall.”))

- Jisr bin Farqad zaef al-hadees bilkul.
- (*An-Naba: 30*)

Tarjamah:

“Rasulullah ﷺ ne yeh aayat tilawat ki: {Fazūqū falan nazeedakum illā ‘adhābā} phir farmaya: Qaum apne gunahon ke bais halaak ho gayi.”

3. ‘An Ibn Mas‘ūd qal: ar-Rūḥ...

An-nas al-‘Arabi:

((Ar-Rūḥ: fi as-samā’ ar-rābi‘ah huwa a‘zamu mina as-samāwāt wa minal-jibāl wa minal-malā’ikah, yusabbihu kulla yawmin ithnay ‘ashara alfa tasbīhah, yakhlūq Allāhu min kulli tasbīhah malakan.))

- Yeh qawl bohut hi ghareeb hai.

(An-Naba: 38)

Tarjamah: “Rooh chauthe aasman par hai, aasman, pahaar aur farishton se bhi bara hai, rozana barah hazaar tasbeehaat parhta hai, har tasbeeh se Allah ek farishta banata hai.

**4 – ‘An Abdullah bin Abbas:
Sami‘tu Rasulallah ﷺ yaqool...**

An-nas al-‘Arabi:

((“Inna lillāhi malakan law qeela lahu: iltaqim as-samāwāti as-sab‘a wal-arḍeenā biluqmah wāḥidah, lafa‘al, tasbīhuhu: subḥānaka ḥaythu kunta.”))

- Yeh hadees bhi bohut ghareeb hai, aur iski bulandi (raf‘) mein nazar hai; mumkin hai ke yeh Ibn Abbas par mauqoof ho, aur shayad yeh Israiliyaat mein se ho.
- *(An-Naba: 38)*

Tarjamah:

“Allah ke liye ek farishta hai, jisse kaha jaaye ke saat aasman aur zameen ek luqma mein nigal le to kar guzre; uski tasbeeh hai: *Subhanaka ḥaythu kunta*” /////

Muzmoon 1: Jadeed Zehnoñ ke liye Tauheed, Risaalat aur Aakhirat ki Paishkash ka Behtareen Tareeqa

1. Afaqī Sawalaat se Aaghaz karein:

Aise sawalaat se shuru karein jo har insaan se jude hoñ:

- “Kainaat ko kis ne banaya?”
- “Zindagi ka maqsad kya hai?”
- “Maut ke baad kya hota hai?”

Yeh sawalaat saami‘een ke fitri tajassus se rabt qaim karte hain.

2. Tauheed (Allah ki Wahdaniyat) ki Wazahat karein

Markazi Peghaam:

- Tauheed ek waahid, munfarid aur qaadir-e-mutlaq Khaaliq ke wujood par zor deti hai.
- Tauheed-e-Ruboobiyat se Tauheed-e-Uloohiyat ke isbaat par zor dein.

Paishkash ke Nuqaat:

- **Science ke misaalein istemaal karein:**

- Kainaat mein tartīb aur durusti ko numaya karein (maslan: tabi‘iyat ke mustaqil ‘awaamil ki bareek tartīb).
- Tasaddufi waqiaat se paicheeda nizaamaat ke wujood par guftagu karein.
- **Aqli daleel pesh karein:**
 - Wazeh karein ke ek Khaaliq hi zindagi aur qudrati qawaneen ke tanavvu‘ ko yakja karta hai.

Qabil-e-fahm misaalein:

- Tauheed ko ek rehnuma nizaam (leader ship) se muqaabla karein — aur is ke bar‘aks inthshaar (mut‘addid rehnuma nizaamaat) ki kaarkardagi ka haal bayaan karein.

3. Risaalat (Nubuwwat) par Guftagu karein

Markazi Peghaam:

- Anbiya Allah ke muntakhab paighambar hain jo insaaniyat ko ikhlaaqi aur roohani kamaal ki taraf rehnumaai karte hain.

Paishkash ke Nuqaat:

- **Tareekhi Tanazur:**
 - Ibraheem, Moosa, aur ‘Eesa (‘alaihiim as-salaam) jaise anbiya ke peghaamaat ko Huzoor ﷺ ke paighaam ke saath yaksaa qarar dein.
- **Nabi ki haisiyat ek Role Model:**
- ﷻ **Huzoor ﷺ ke ikhlaaqi, samaaji aur qiyaadti oṣaaf ko numaya karein.**
Amali asraat:
 - Dikhavein ke Nabawi rehnumaai ne samaaji masa’il (jaise insaaf, nasl parasti ka khatma, khawateen ko ba-ikhtiyar banana) ko kaise hal kiya.
- **4. Aakhirat (Qiyaamat) ko wazeh karein**
Markazi peghaam:
 - ﷻ Aakhirat par imaan zindagi ko ma‘ni aur jawaabdehi ata karta hai.
- **Paishkash ke nuqaat:**
 - ﷻ **Akhlaaqi jawaabdehi:**
 - Wazeh karein ke jazaa o sazaa ka ‘aqeeda mazloomon ke liye insaaf ko yaqini banata hai.
 - ﷻ **Insaani tajurbe se rabt:**
 - Use insaan ki la-faani hone aur insaaf ki khwahish se jor kar samjhaayein.
- **5. Jadeed hasaasiat ko madde-nazar rakhein**
 - **Istilaahaat se parhez karein:** Saada aur qabil-e-fahm zabaan istemaal karein.
 - **Shumooliyat ko numaya karein:** Zahir karein ke ye usool sirf musalmaanon ke liye nahi balki aafaaqi haqaaiq hain.
 - **‘Asr-e-haazir ke masa’il se rabt:**
 - ﷻ Wazeh karein ke Tauheed, Risaalat aur Aakhirat jadeed buhraanon (jaise maaḥauliyaati akhlaaqiyaat, samaaji insaaf, zehni sehat) ka hal pesh karte hain.

- **6. Ta‘aamuli tareeqe istemaal karein**
- ☞ **Tasveeri mu‘aawin:** Infographics, videos ya slides ke zariye tasavvurat ko mehsoos karayein.
☞ **Sawaal o jawaab:** Saami‘een ko shubhaat ka izhaar karne aur mudallal jawaabaat dene ka mauqa dein.
☞ **Zati kahaniyaan:** In ‘aqaid ke zariye zindagiyan mein tabdeeli ki misaalein pesh karein.
- **7. Amali itlaq par khatm karein**
- ☞ **Tauheed ke liye:** Rozmarra zindagi mein Allah ki yaad ko farogh dein.
- ☞ **Risaalat ke liye:** Akhlaaq aur rawaiye mein Nabawi namoone ki pairavi par zor dein.
- ☞ **Aakhirat ke liye:** A‘maal mein umeed aur jawaabdehi ko ubhaarein.

Mazmoon 2

Jadeed Zehnoñ ke liye Islaami Tasawwuraat ki Paishkash — Tauheed, Risaaalat aur Aakhirat Jadeed zehan aksar mazhabi ‘aqaid ko samajhne ke liye man‘iqi aur sciencee buniyadain talaash karta hai. Neeche **Tauheed (Khuda ki Wahdaniyat wa Uloohiyyat) Risaaalat (Nubuwwat) aur Aakhirat (Qiyaamat)** ko sciencee daleelon aur misaalon ke sath paish karne ka tareeqa bayan kiya gaya hai.

1. Tauheed (Khuda ki Wahdaniyat)

Sciencee Saboot:

1. **Kainaat ki bareek tarteeb:** Kainaat durust tabi‘iyaati mustaqilaat (misal ke tor par kashish-e-saqal ka mustaqil, roshni ki raftaar) par chalti hai. In mustaqilaat ka tasadufi tor par mojud hona na qabil-e-yaqeen hai, jo zeheen design ki taraf ishara karta hai. *Stephen Hawking* ne kaha:

“Science ke qawaneen mein bohut se buniyadi adad mojud hain... agar ye qadrain thodi si bhi mukhtalif hotin to kainaat mein zindagi mumkin na hoti.”

2. **Big Bang Theory:** Big Bang kainaat ke ek aaghaz ki taraf ishara karta hai, jo Qurani aayat se mutabiqat rakhta hai:

“Kya kaafiron ne nahi socha ke aasman aur zameen ek mila hua maadah the, aur humne unhein juda kar diya...” (21:30)

Ye ek **Khaaliq** ke wujood ki taraf daleel hai.

3. **DNA bator ma‘lumat:** DNA mein pechida ma‘lumat mehfooz hoti hain. Information science ke mutabiq, ma‘na rakhne wali ma‘lumat ka maakhaz ek **zeheen zariya** hota hai. Qur’an kehta hai:

“Usne har cheez ko paida kiya aur use durust andaaz mein naapaa...” (25:2)

4. **Qudrati qawaneen mein wahdat:** Kainaat ki tanav' ke bawajood, ye muttahir tabi'yaati qawaneen par chalti hai. Ye wahdat ek **wahid ikhtiyaar** ki taraf ishara karti hai — jo Tauheed ke saath puri tarah mutabiq hai.
5. **Insaani shu'oor:** Shu'oor aur khud aagahi ka zuhoor sirf maadi 'amaal se mukammal tor par bayan nahi hota. Ye ek **ilaahi maakhaz** ki taraf ishara karta hai, jaisa ke Qur'an mein hai:

“Aur usne usse banaaya aur usmein apni rooh se phoonk di...” (32:9)

Misal: Zameen ke maholiyaati nizaam ka pechida tawazun ilaahi mansooba bandi ko zahir karta hai. Misal ke tor par, paani ke ma'iyar e halat (liquid state) ke liye darkaar khaas haalaat maqsood design ki taraf ishara karte hain. ///

2. Risaalat (Nubuwwat)

Sciencee Saboot:

1. **Paish-goi ki durustgi:** Anbiya, jaise Muhammad ﷺ, ne aisi paish-goiyan dein jo jadeed daryaftaon se mutabiqat rakhti hain. Misal ke tor par, Qur'an mein jaree (embryo) ki nash-o-numa ki tafseel bayan ki gayi hai:

“Phir humne nutfa ko loathra banaya, aur loathre ko gosht ka loathra banaya...” (23:14)

2. **Ikhlaaqi aqdaar ki aafaqiyat:** Huzoor ﷺ ki ikhlaaqi taleemaat insaani nafsiyaat aur samaajiyat ke mutaala'at se hum aahang hain, jin mein insaaf, humdardi aur samaaji hum aangi shamil hai.
3. **Paighaam ki yaksaaniyat:** Mukhtalif anbiya ke paighaam ka markaz **Tauheed** hai, jo iske ilaahi maakhaz ko zahir karta hai. Qur'an kehta hai:

“Aur humne har qaum mein aik rasool bheja ke Allah ki ibaadat karo aur taaghoot se bacho...” (16:36)

4. **Tareekhi asar:** Anbiya, khususan Muhammad ﷺ, ne Arab aur us se baahar gehri aur paaidaar tabdeeliyan laayin, jo Allah ki himaayat ko zahir karti hain.
5. **Qur'ani mo'jiza:** Qur'an ka lisaani aur perayah-e-infiradiyat ne 'ulama ko hairaan kar rakha hai. Jadeed computational tajziya is ke namoonon ko insaani adab se munfarid qarar deta hai.

Misaal: Huzoor ﷺ ki samaaji islaahaat, jaise bachiyon ko maarne par pabandi aur khawateen ke huqooq ki ta'eed, jadeed insaani huqooq ke framework se hum aahang hai.

3. Aakhirat (Qiyamat)

Sciencee Saboot:

1. **Thermodynamics aur Entropy:** Thermodynamics ka doosra qanoon kehta hai ke tawanai ke nizaam be-tarteebi ki taraf jaate hain. Yeh Qur'an ke qiyamat ke baad dobara uthaye jaane ke tasawwur se mutabiqat rakhta hai (75:6-12).
2. **Kainati chakkar:** Falakiyaati shawaahid batate hain ke kinaat ke ikhtitaam par waqiyaat honge. Qur'an mein kainati tabaahi ka zikr hai:

“Jab aasman phat jaayega...” (84:1)

3. **Maut ke qareeb tajurbaat (NDEs):** Maut ke qareeb tajurbaat par tehqeeq mein logon ne jism se baahar nikalne aur barhi hui aagahi ki rodaad bayan ki hai, jo roohani pehlu ki himayat karti hai.
4. **Tawanai ka tahaffuz:** Yeh usool ke tawanai na paida hoti hai na fanaa hoti hai, rooh ki musalsal hayaat ki taraf ishara karta hai.
5. **Ikhlaaqi jawaabdahi:** Mu'ashray insaaf ke nizaam par phalte hain. Hatmi jawaabdahi ka tasawwur insaani fitrat se hum aahang hai, jaisa ke Qur'an mein hai:

“Aur jo neki karega use uska badla diya jaayega...” (99:7-8)

Misaal: Maut ke qareeb tajurbaat mein log roshni, surang aur hisaab kitaab ka zikr karte hain, jo Islaami matoon mein aakhirat ki tasveer se mutabiqat rakhta hai.

Nateeja: Tauheed, Risaalat aur Aakhirat ko sciencee daleelon aur mushahadati haqaiq se jor kar jadeed saami'een in Islaami tasawwuraat ki ahmiyat ko behtar tor par samajh sakte hain. Qur'an baar baar ghour o fikr ki da'wat deta hai:

“Beshak aasmanon aur zameen ki takhleeq aur raat din ke badalne mein aqal walon ke liye nishaniyaan hain...” (3:190)

Yeh tareeqa na sirf emaan ko mazboot karta hai balki Islam ke saath 'ilmi mashghooliyat ko bhi farogh deta hai.

Muzmoon 3

Jadeed Science Kinaat ke Ikhtitaam aur Sooraj ki Maut ke baare mein kya kehti hai?

Harhar kiyaat (Thermodynamics) tabee'yaat ki woh shaakh hai jo hararat (heat), kaam (work), darja-e-hararat (temperature), aur tawanai (energy) ke baahmi talluqaat ka mutaala'a karti hai. Yeh ek bare paimane par framework muhaiya karti hai jisse yeh samjha ja sakta hai ke tawanai kis tarah muntaqil hoti hai ya ek shakal se doosri shakal mein badalti hai.

Is ke **chaar bunyaadi qawaneen** hain:

1. **Sifar ka Qanoon-e-Harhar kiyaat:** Agar do nizaam teesray nizaam ke saath hararati tawazun mein hon, to woh aapas mein bhi hararati tawazun mein honge. Yeh usool darja-e-hararat ki tareef karne mein madad deta hai.
(Maakhaz: *Encyclopaedia Britannica*)

2. **Pehla Qanoon-e-Harhar kiyaat:** Tawanai na to paida ki ja sakti hai na fanaa, sirf ek shakal se doosri shakal mein badli ja sakti hai. Isay “tawanai ke tahaffuz ka qanoon” bhi kehte hain.
(Maakhaz: *Encyclopaedia Britannica*)
3. **Doosra Qanoon-e-Harhar kiyaat:** Kisi bhi qudrati harhar kiyaati ‘amal mein, nizaam aur us ke maahol ki kul *entropy* (be-tarteebi ya intishar) hamesha barhti hai. Yeh qanoon batata hai ke tawanai ki tabdeeliyan 100% kaar aamad nahi hotin.
(Maakhaz: *Encyclopaedia Britannica*)
4. **Teesra Qanoon-e-Harhar kiyaat:** Jab kisi nizaam ka darja-e-hararat *mutlaq sifr* (-273.15°C) ke qareeb pohanchta hai, to ek kaamil *crystal* ki *entropy* kam se kam ho jaati hai. Yeh qanoon batata hai ke mutlaq sifr tak pohanchna mumkin nahi.
(Maakhaz: *Encyclopaedia Britannica*)

Har harkiyaat ke *engineering, chemistry, hayatiyaat (biology)*, aur *maholiyati science* jaise shu‘baat mein wasee‘ itlaaqaat hain. Yeh *engines, refrigerators* ki designing aur hayatiyaati ‘amalaat ko samajhne mein ahem kirdar ada karti hai.

Kainaat ka Ikhtitaam (Heat Death):

Doosray Qanoon-e-Har harkiyaat ke mutabiq, ek alag thalag nizaam mein *entropy* waqt ke saath barhti hai. Agar hum kainaat ko ek alag thalag nizaam maan lein, to yeh bil-aakhir “**hararati maut**” (**Heat Death**) ki taraf jaayegi, jahan tawanai yaksaa tor par phel jaayegi, aur koi bhi harhar kiyaati ‘amal mumkin nahi rahega. Is haalat mein tamam sitaare apna eendhan khatam kar chuke honge, aur na to zindagi hogi na koi munazzam dhaancha.

(Maakhaz: *Wikipedia*)

Sooraj ki Maut:

Sooraj is waqt apni *main sequence* marhalay mein hai, jahan yeh *hydrogen* ko *helium* mein tabdeel kar raha hai. Jab sooraj ka hydrogen khatam ho jaayega, to yeh helium ko *carbon* aur *oxygen* jaise bhari ansuron mein tabdeel karne lagega. Yeh ‘amal sooraj ko **Surkh Deo (Red Giant)** mein tabdeel kar dega.

Aakhir kar, sooraj apni baironi teh ko phenak kar ek ghane **Safed Bona (White Dwarf)** sitaray ki shakal ikhtiyar kar lega, jismein *nuclear fusion* ke ‘amalaat ruk jaayenge.

(Maakhaz: *Popular Science*)

Note: Helium kabhi “khatam” nahi hoga, balki yeh bhari ansuron mein tabdeel ho jaayega.

Khulasa:

Harhar kiyaat kainaat aur sitaron (jaise sooraj) ke anjaam ko samajhne ka ek *framework* muhaiya karti hai. **Hararati maut** ka tasawwur batata hai ke kainaat ek aisi haalat tak pohanch jaayegi jahan tawanai yaksaa ho jaayegi aur koi mufeed ‘amal mumkin nahi rahega.

Sooraj ka irtiqaah bhi *nuclear fusion* ke marahil se guzr kar **Safed Bona sitaray (White Dwarf)** mein tabdeel ho jaayega. /////

Mazmoon 4 aur 5

"Wa ja'alna nawmikum subaatan"

(*Aur Hum ne tumhari neend ko aaraam ka zariya banaya*) **Mere kitaab "Time Management"** se ikhza kardah nuqaat:

1. Neend ki Ahmiyat

Tehqeeq:

"Islami Nuqtah Nazar se Neend"

Ahmad S. Bahmam

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Tareekh-e-jama karai: 26 March 2011

Tareekh-e-qubooliyat: 21 May 2011

Jadeed Science ke mutabiq:

⊖ Neend ki kami zehni yaksui, yaad dasht, mood aur zindagi ke mayaar par manfi asraat daalti hai.

⊖ Haaliya data batate hain ke neend ki kami hormones aur metabolic af'aal ko mutasir karti hai.

Islami Nuqtah Nazar:

Islam neend ki mukammal miqdar hasil karne par zor deta hai.

⊖ Hadees: Rasul Allah ﷺ ne farmaya: "Agar tum mein se kisi ko namaz parhte waqt neend aaye to woh so jaaye yahan tak ke neend door ho jaaye" (Sahih Bukhari: 210).

⊖ Hadees: Aap ﷺ ne apne ek sahabi (Abdullah bin Amr) se farmaya jo raat bhar ibadat karte the: "Namaz parho aur raat ko so bhi, kyunke tumhare jism ka tum par haq hai" (Sahih Bukhari: 1874).

⊖ Hadees: Ek moqa par aap ﷺ ne masjid mein latki rassi dekhi to poocha: "Yeh kya hai?" logon ne bataya: "Yeh Zainab ke liye hai jo thak jaane par ise pakad leti hain (ibadat jari rakhne ke liye)" Aap ﷺ ne farmaya: "Ise hata do. Tumhe chahiye ke jab tak chust mehsoos karo ibadat karo, aur thak jao to so jao" (Sahih Bukhari: 1099).

⊖ Hadees: Hazrat Aisha R.A se riwayat hai ke ek khaton raat bhar ibadat karti thi. Rasul Allah ﷺ ne farmaya: "Jitni taqat rakho utna hi nek kaam karo, kyunke Allah tumhe ajar dene se nahi thakta jab tak tum khud thak na jao" (Musnad Ahmad: 25244).

2. Neend ke Aadaab

Nabi ﷺ ki Sunnat ke mutabiq:

⊖ Jaldi sona aur jaldi uthna:

⊖ Rasul Allah ﷺ ne Isha ki namaz (ghuroob ke taqreeban 1.5-2 ghante baad) ke baad kisi sargarmi mein mashghool hone se mana farmaya: "*Isha ki namaz ke baad na to sona chahiye aur na hi baatein karni chahiye*" (Sahih Bukhari: 574).

⊖ Fajr ki namaz (tulu'-e-afab se taqreeban ek ghanta pehle) ke liye uthna zaroori hai. Aap ﷺ Fajr ki namaz ke baad nahi sotay thay.

Neend ki deegar sunnatein:

⊖ Qibla rukh daein karwat sona.

⊖ Sonay se pehle wuzu karna aur dua parhna.

⊖ Bistar ko jhaad kar sona taake keere makoray door hon.

Yeh adaab na sirf roohani balkay jismani sehat ke liye bhi mufeed hain, jo jadeed science se bhi mutabiqat rakhte hain.

Is ke ilawa, Nabi ﷺ ne apne sahaba ko bataya ke subah soeray ka kaam Allah ki barkat se hota hai.

Sonay se pehle wuzu aur dua karna:

Sahih Muslim (2710) mein riwayat hai ke ek sahabi ne kaha ke Nabi ﷺ ne unse farmaya: "*Jab bhi tum sonay jao, namaz ki tarah wuzu karo aur daein karwat leit jao.*" Aur phir aap ﷺ ne raat ki namaz parhne ki bhi takeed farmai.

Sonay se pehle bistar ko jhaarna:

Nabi ﷺ ne farmaya: "*Jab tum mein se koi sonay jaaye to apni chadar ka kona pakar kar bistar ko jhaare aur phir Allah ka naam le.*" (Sahih Muslim: 271)

Sonay ki position:

Islami saqaafat mein kuch sonay ke andaaz ki hosla afzai ki gayi hai jabke kuch se mana kiya gaya hai, jo Nabi ﷺ ki sunnat aur hidayaat par mabni hai. Chunanche aksar musulman daein karwat sotay hain, khaas tor par sonay ke ibtidaai hisse mein. Nabi ﷺ ne farmaya: "*Jab bhi tum sonay jao, namaz ki tarah wuzu karo aur daein karwat leit jao.*" (Sahih Muslim 2710)

Nabi ﷺ ki neend ki kefiyat bayan karte hue ek hadees mein aaya hai: "*Jab Nabi ﷺ sonay ka irada karte to apna dahina haath apne rukhsar ke neech rakhte.*" (Sahih Muslim 2713)

Jadeed tibi mutali'at ne bataya hai ke daein karwat sonay se dil ko faida hota hai. Ek tehqeeq mein teen sonay ki positions (peeth ke bal, baein karwat aur daein karwat) ka jaiza liya gaya to maaloom hua ke daein karwat sonay walay afraad mein dil ki sehat behtar hoti hai.

Daein karwat sonay se dil ki karkardagi behtar hoti hai aur dil ki dhadkan mein betarteebi ka khatra kam hota hai.

Musulman pait ke bal sonay ko na-pasand karte hain, aur Islami kutub mein is se mana kiya gaya hai, hatta ke bachon ke liye bhi.

Nabi ﷺ ne ek shakhs ko jo pait ke bal leita hua tha, farmaya: "*Allah aur uske Rasool is position ko napasand karte hain.*" (Sunan al-Tirmidhi 2768)

Jadeed tibi mutali'at ne bataya hai ke jo bachay pait ke bal sotay hain, un mein achanak maut ka

khatra saat guna barh jata hai. Is ke baad Bartania (1991) aur America (1994) mein "*Back to Sleep*" muhim chalai gayi.

Sonay se pehle roshni band karna:

ﷺ Nabi ﷺ ne farmaya: "*Jab sonay jao to charagh gul kar do, darwazay band kar do, aur paani aur khanay ke bartan dhank do.*" (Sahih Bukhari 5301)

ﷺ Is ka talluq jadeed scientific samajh se hai ke neend ke dauran andhera rakhna zaroori hai taake jismani ghari (circadian rhythm) mein khalal na pare.

Jamahi lena:

ﷺ Nabi ﷺ ne farmaya: "*Jamahi shaitaan ki taraf se hai. Agar tumhein jamahi aaye to use roknay ki koshish karo. Agar jamahi aa jaye to shaitaan hanstayga.*" (Sahih Bukhari 3115)

Qailolah (dopahar ki neend):

ﷺ Nabi ﷺ Dopahar ki mukhtasir neend (qailolah) ek bain-us-saqaafati amal hai, aur jadeed science daano ka khayal hai ke yeh tamam umron ke afraad ke liye faidemand hai.

ﷺ Nabi ﷺ Qailolah Muslim saqaafat mein gehra raasikh hai aur kuch musalmanon ke liye yeh ek mazhabi amal (sunnat) hai. Nabi ﷺ ne farmaya: "*Dopahar ki mukhtasir neend lo, kyunke shayateen qailolah nahi karte.*" (Sahih al-Jaami': Albani 1647)

ﷺ Sahih Bukhari mein ek aur hadees hai: "*Hum Nabi ﷺ ke saath jumma ki namaz parhtay aur phir dopahar ko sotay.*" (Sahih Bukhari 5923)

ﷺ Nabi ﷺ Tehqeeq se sabit hua hai ke dopahar ki mukhtasir neend chusti, dimaaghi karkardagi aur yaadasht ko behtar karti hai.

ﷺ Nabi ﷺ Sirf 10 minute ki neend bhi daur dhoop aur performance ko 2.5 se 4 ghante tak behtar kar sakti hai.

ﷺ Nabi ﷺ Ek haaliya tehqeeq mein 23,681 sehatmand Greek balighon par 6 saal tak qailolah ke asraat ka jaiza liya gaya. Natija yeh nikla ke jo log haftay mein kam az kam teen baar aadha ghanta so letay hain, un mein dil ke amraaz se maut ka khatra 37% kam hota hai.

Circadian rhythm (jismani ghari):

Qur'an baar baar "*din*" aur "*raat*" ko Khaliq ki nishani ke tor par pesh karta hai. Qur'an mein *din* aur *raat* ke badalne ka zikr 37 jagah aaya hai aur kai maqamat par musalmanon ko is par ghour karne ki talqeen ki gayi hai.

Misaal ke tor par: "*Aur wahi hai jis ne raat aur din ko ek ke baad ek banaya, us ke liye jo naseehat hasil karna chahe ya shukar karna chahe.*" (Surah al-Furqan: 62)

Qur'an mein "*raat*" ka zikr hamesha "*din*" se pehle aata hai: "*Aur hum ne raat ko aur din ko muqarrar kar diya...*"

(Aap ne mukammal aayat pesh nahi ki, lekin yeh baat durust hai ke Qur'an mein *raat* ka zikr pehle aata hai.)

Aur "*Din ko do nishaniyan banaya. Phir hum ne raat ki nishani ko andhere se dhaank diya, jabke din ki nishani ko roshan kar diya.*" (Surah Bani Isra'il: 12)

Qur'an wazeh karta hai ke insaan *din* ke waqt roshni aur *raat* ko andhere ki zarurat rakhne wali

makhlooq hai:

"Aur wahi hai jis ne tumhare liye raat ko parda aur neend ko aaraam banaya, aur din ko uth kar kaam karne ka waqt thehraya." (Surah al-Furqan: 47)

Qur'an roshni aur andhere ke rozana chakkar ko Allah ki rehmat qarar deta hai:

"Kaho: batao, agar Allah tum par qayamat tak raat ko musallat kar de to Allah ke siwa kaun hai jo tumhein roshni de? Kya tum suntay nahi? Kaho: batao, agar Allah tum par qayamat tak din ko musallat kar de to Allah ke siwa kaun hai jo tumhein raat laaye jismein tum aaraam karo? Kya tum dekhte nahi? Uski rehmat hai ke usne tumhare liye raat aur din banaye taake tum usmein aaraam karo aur uska fazl talash karo, aur shukar guzar bano." (Surah al-Qasas: 71-73)

Musalmanon par din mein paanch farz namazain hain. Pehli namaz (*Fajr*) tulu'-e-aftaab se taqreeban ek ghanta pehle hoti hai, is liye musalmanon ko haftay ke tamam dinon mein jaldi uthna zaroori hai. Aakhri namaz (*Isha*) ghuroob-e-aftaab ke taqreeban 1.5-2 ghante baad hoti hai. Garmiyon ki raaten jaldi tulu'-e-fajr aur chhoti hoti hain, is liye musalman garmiyon mein raat ki neend kam le paate hain.

Science daano ne ab tak is ke jismani asraat ka tafseeli mutaala nahi kiya, lekin maujooda shawahid batatay hain ke sonay aur jaagne ke auqaat mein mosemi asraat ho saktay hain.

Honma aur saathiyon ne Japan ke 10 sehatmand mardon par tehqeeq ki aur bataya ke garmiyon mein jaagne ka waqt sardi ke muqable mein 60 minute pehle hota hai, aur sonay ka waqt bhi garmiyon mein pehle hota hai, jis ki wajah se sardi mein neend ka kul waqt thoda zyada hota hai. Unhon ne yeh bhi bataya ke jism ke buniyadi darja hararat aur melatonin hormone ki circadian choti (circadian maximum) mausam ke saath badalti hai, jismein sardi mein 2 ghante ki takheer hoti hai.

Ek aur tehqeeq mein Antarctic zone ke 9 mardon ka 15 mah tak jaiza liya gaya. Sardi mein melatonin rhythm ki choti garmiyon ke muqable mein 4.1 ghante takheer se hui. Mazeed baran, teen mein se do afraad ke rectal temperature ki choti mein taqriban 2 ghante ki takheer dekhi gayi. Taham, is tehqeeq mein sardi aur garmiyon ke kul neend ke waqt mein koi farq nahi paya gaya. Circadian rhythm mein mosemi tabdiliyaan aam tor par roshni ki shiddat aur ghuroob/tulu'-e-aftaab ke auqaat mein tabdili ki wajah se hoti hain.

2. Raat 9:30 se 1 ya 3 bajay tak neend ki ahmiyat

Sonay se pehle:

(Sonay se pehle dua karna, munh aur jism ki safai, bistar aur takiye ki safai, madhham roshni aur khushbu ka istemal, aur neend ko 4 marahil mein manana)

⊞ *Jaldi sona kyun zaroori hai?*

Haqiqi jaanch:

⊞ *Medical Review* az Dr. Alex Dimitriu

⊞ *Musannif*: Eric Suni

⊖ *Melatonin*, jise “neend ka hormone” kaha jata hai, jism ke *sleep-wake cycle* ka ahem hissa hai. Andhere mein is ki paidaawar barh jati hai, jo sehatmand neend ko farogh deti hai aur hamare circadian rhythm ko munazzam karti hai.

⊖ *Melatonin kya hai?*

Melatonin dimaag mein waqeh *Pineal Gland* se kharij hone wala ek qudrati hormone hai. Andhera is gland ko melatonin banane ka ishara deta hai, jabke roshni is amal ko rok deti hai. Yeh hormone circadian rhythm ko control karta hai aur hamare neend-jaagne ke chakkar ko raat aur din ke saath hum aahang karta hai, jis se neend mein aasani aur mayari aaraam milta hai. (Maakhaz: <https://www.sleepfoundation.org/melatonin>)

Yeh baat note karna zaroori hai ke “*andhera*” *Pineal Gland* ko melatonin kharij karne ka muharrik hai, jabke *roshni* is amal ko rok deti hai.

(Makhaz: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4334454/>)

Neend ke 4 marahil:

1. NREM neend ke teen marahil:

⊖ *Pehla marhala*: Halkee neend, jismein aankhein band hoti hain aur aasani se jag sakte hain.

⊖ *Doosra marhala*: Dil ki dhadkan aur saans ki raftar kam hoti hai, jism ka darja hararat girta hai.

⊖ *Teesra marhala*: Gehri neend, jismein jism ki marammat aur nash-o-numa ka amal taiz hota hai.

2. REM neend:

⊖ Yeh woh marhala hai jab khawab aate hain. Dimaghi sargarmiyan taiz hoti hain, lekin pathay aaram ki halat mein hotay hain.

⊖ Yeh marahil raat bhar baar baar dohraye jaate hain, jo sehatmand neend ke liye zaroori hain.

Neend ki do buniyadi aqsam hain:

1. Ghair taiz aankhon ki harkat wali neend (NREM), jise *khamosh neend* bhi kaha jaata hai.
2. Taiz aankhon ki harkat wali neend (REM), jise *fa‘aal neend* ya *mutazad neend* bhi kaha jaata hai.

Electroencephalogram (EEG) karwanay ka tajurba:

Neend mein daakhil hotay waqt aap phir bhi nisbatan bedaar aur chokas hotay hain. Dimag us waqt *beta lehren* paida karta hai, jo chhoti aur taiz hoti hain. Jaise jaise dimag aaram aur sust hota hai, ahista lehren jaise *alpha lehren* paida hoti hain.

Is waqt jab aap mukammal taur par soye nahi hotay, to aapko ajeeb aur bohat wazeh ehsaas (*hypnagogic hallucinations*) ho sakte hain. Is ki aam misaalen yeh hain ke aapko lagay ke aap gir rahe hain, ya kisi ne aapka naam le kar pukara hai.

Is doraniye mein ek aur aam waqiya *myoclonic jhatka* hai. Agar aapne kabhi bagair kisi wajah ke achanak chonak kar uthne ka tajurba kiya hai, to yahi *myoclonic jerk* hai. Yeh jhatkay zahiri tor par ajeeb lagte hain lekin bohat aam hain.

Pehle maahireen neend ko *paanch marahil* mein taqseem karte thay, lekin ab teesra aur chautha marhala mila kar sirf *teen NREM marahil* aur ek *REM marhala* reh gaya hai.

NREM marhala 1:

Yeh neend ka pehla marhala hai aur nisbatan halkee neend hai. Isay *bedari aur neend ke darmiyan intiqal ka doraniya* samjha ja sakta hai.

Is marhalay mein dimag *theta lehrein* paida karta hai, jo bohat ahista dimaghi lehrein hoti hain. Yeh doraniya bohat mukhtasir hota hai (taqreeban 5 se 10 minute). Agar kisi ko is marhalay mein jagaya jaye to woh keh sakta hai ke woh mukammal soye nahi thay.

NREM marhala 2:

Yeh neend ka doosra marhala hai aur taqreeban 20 minute tak rehta hai.

Is marhalay mein:

⊖ Aap apne mahaul se kam waqif hotay hain.

⊖ Jism ka darja hararat kam ho jata hai.

⊖ Saans aur dil ki dhadkan baqaida ho jati hai.

Dimag is waqt taiz, laidaar dimaghi lehrein (*sleep spindles*) paida karta hai.

Jism ka darja hararat kam hota hai aur dil ki dhadkan sust ho jati hai.

American Sleep Foundation ke mutabiq, log apni kul neend ka taqreeban 50% is marhalay mein guzarte hain.

NREM marhala 3:

Is marhalay mein:

⊖ Pathay aaram ki haalat mein aa jatay hain.

⊖ Blood pressure aur saans ki raftaar kam ho jati hai.

⊖ Gehri neend aati hai.

Is marhalay ko pehle teesray aur chauthe marhalay mein taqseem kiya jata tha.

Gehri, ahista dimaghi lehrein (*delta waves*) ka aaghaz hota hai.

Is liye isay *delta neend* bhi kaha jata hai.

Is marhalay mein log kam rad-e-amal dikhate hain aur aas paas ke shor aur harkat ka koi asar nahi hota.

Yeh marhala halki neend aur bohat gehri neend ke darmiyan intiqal ka kaam karta hai.

Purane mutaali'on ke mutabiq, bistar par pishaab karna (*bed-wetting*) aksar isi gehri neend ke marhalay mein hota hai, lekin kuch naye shawaahid batatay hain ke yeh deegar marahil mein bhi ho sakta hai.

Neend mein chalna (*sleepwalking*) bhi aksar isi gehri neend ke marhalay mein hota hai.

REM neend:

Is marhalay mein:

- ⊖ Dimag zyada fa‘aal ho jata hai.
- ⊖ Jism aaram ki haalat mein aa jata hai aur ghair mutaharrik ho jata hai.
- ⊖ Khawab aatay hain.

⊖ Aankhein tezi se harkat karti hain.

Zyada tar khawab chauthe marhalay yaani *REM neend* mein aatay hain. *REM neend* aankhon ki taiz harkat, saans ki barhi hui raftaar aur dimaghi sargarmiyon mein izafay se pehchani jati hai. *American Sleep Foundation* ke mutabiq, log apni kul neend ka taqreeban 20% is marhalay mein guzarte hain.

REM neend ko *mutazaad neend (paradoxical sleep)* bhi kehte hain, kyun ke is mein dimagh aur deegar jismani nizaam zyada fa‘aal hotay hain, lekin razakarana pathay ghair mutaharrik ho jatay hain. Khawab zyada dimaghi sargarmi ki wajah se aatay hain, lekin razakarana pathay harkat nahi karte.

(Makhaz: <https://www.verywellhealth.com/the-four-stages-of-sleep-2795920>)

Neend ke sahi aur ghalat namoone

1. Neend shuru karne ka behtareen waqt:

Melatonin ka marhala (shaam 9 baje se raat 12 baje tak):

Is waqt neend shuru karna behtar hai, kyun ke is waqt jism mein *melatonin* hormone zyada miqdaar mein kharij hota hai jo gehri aur maiyaari neend ko farog deta hai.

2. Neend shuru karne ka ghair mozon waqt:

Raat 12 baje se subah 3 baje tak:

Is waqt neend shuru karna munaasib nahi, kyun ke yeh pareshaan kun neend ka marhala hota hai. Is waqt sonay se neend ka mayar mutasir ho sakta hai aur jagne ke baad thakaawat mehsoos ho sakti hai.

3. Tahajjud ki ahmiyat duniya o aakhirat mein:

Raat/Tahajjud ki namaz | aik sainsi tajziya

Tahajjud ka matlab hai neend se jaag kar raat ke aakhri hisay mein namaz parhna.

Yeh sirf namaz hi nahi balkay apni aaraam deh neend ko chhod kar apne Khaliq ke samne kharay hone ki mashq hai. Jo shakhs baqaiddgi se Tahajjud parhta hai, woh kisi bhi mushkil ka muqabla kar sakta hai.

Tahajjud ki namaz ka matlab:

Tahajjud ki namaz aik nafli namaz hai jiska waqt raat ke aakhri hisay mein hota hai. “Tahajjud” ka matlab hai “neend chhod dena.”

Yeh namaz tamam nafli namazon mein sabse zyada ajr-o-sawaab wali hai. Tahajjud ki namaz mein duayen qubool hoti hain kyu ke us waqt insaan Allaah ke bahut qareeb hota hai.

Tahajjud ki namaz ka sainsi tajziya:

1990 mein *Scientific American* ne aik tehqiqi maqalah shaya kiya. Yeh tehqiqat *Barcelona University* mein ki gayi, jismain janwaron aur insano ke dimagh ki neend ke douran *electrodes* ki madad se jaanch ki gayi. Is test ko *EEG* kaha jata hai jo khopdi par lagay chhotay *electrodes* ki madad se dimagh ki barqi sargarmi ko record karta hai. Dimagh ke khalye har waqt fa‘aal rehte hain aur barqi isharon ke zariye baat cheet karte hain. Yeh sargarmiyan *EEG* recording par lahton ki shakal mein nazar aati hain. Is tehqiqat ka maqsad neend ke baad yaad-dasht ke namoonon ka mutaala karna tha.

Aik aur tehqiqat *International Journal of Advances in Medical Sciences* mein shaya hui. Is tehqiqat ka maqsad *Tahajjud* ki namaz ke jismani aur zehni sehat par asraat ka mutaala karna tha. Is mein pichhli tehqiqat ke data ko jama kiya gaya taake raat ki namaz aur tanaav ke darmiyan talluq ko wazeh kiya ja sake.

Nataij:

Tehqiqat se pata chala ke neend ke baad insani yaad-dasht barh jati hai. Raat ke aakhri hisay mein namaz parhna maafi maangne ka behtareen waqt hai. Hum aasani se apne gunahon ko yaad kar sakte hain aur pak dil se tauba kar sakte hain.

Mutala‘at se yeh bhi sabit hua ke *Tahajjud* ki namaz parhne se pehle aur baad mein tanaav ke rad-e-amal mein farq aata hai. Namaz ke baad tanaav ka rad-e-amal kam ho jata hai.

Jism ka tawazun hormones ke nizaam ke zariye control hota hai jo madaf‘ati nizaam ko bhi munazzam karta hai. Hormone *Cortisol* ki satah tanaav, pareshani aur afsurdgi ko zahir karti hai. *Tahajjud* ki namaz jism ke bare mein positive tasur paida karti hai, jisse hormones mutawazan hotay hain.

Raat mein sajdah karne se dimagh ko oxygen se bharpur khoon milta hai. Is liye *hypothalamus* se kharij hone wale hormone *ACTH* ka ikhraj mustahkam rehta hai. Mustahkam *ACTH alpha* aur *beta receptors* ko mustahkam rakhta hai aur *Cortisol* ki satah ko kam karta hai. Is se positive madaf‘ati nizaam banta hai.

Tahajjud ki namaz tanaav ke rad-e-amal par numaya asar dalti hai, yaad-dasht barhati hai, positive jazbaat ko farog deti hai, aur jismani sehat ko behtar banati hai. Isi tarah ki tehqiqat se pata chala hai ke raat ki namaz *high blood pressure* ko bhi mustahkam kar sakti hai.

Is pursukoon waqt mein apne Khaliq se mulaqat roohani talluq ko mazboot banati hai. Yeh zehni, jismani aur roohani sehat ko behtar banati hai.

Allah hum sab ko Tahajjud ki namaz baqaaidgi se ada karne ki taufeeq ata farmaaye.

(Makhaz: <https://subjecteducator.com/tahajjud/>)

Bachon aur Naujawano ke liye Surah An-Naba par Teen Tehqeeqi Assignments

(*Zaban aur Science ke Nuqtah Nazar se*)



Assignment 1: Surah An-Naba ka Lisani Tajziya

Maqsad: Surah An-Naba ke lisani andaaz, saakht aur mozo‘aat ka jaaiza lena.

Aqdamat:

1. Alfaaz ka Tajziya:

- Surah An-Naba se **10 ahem Arabi alfaaz** pehchaan kar likho.
- Inka tarjuma **Angrezi** aur kisi doosri zaban (jaise Urdu ya Roman Urdu) mein karo.
- In alfaaz ki **jad (root)** aur unke ma'ani kis tarah madadgar hain, is par likho.

2. Mozo' ki Pehchaan:

- Surah An-Naba ke **bunyadi mozo'aat** ka khulasa likho.
- Bayaan karo ke Qur'an **sawaliya andaaz** ka istemal kar ke kis tarah mutakhatib ko mutawajjah karta hai.

3. Bayaniya Tareeqay:

- **Takraar** aur **qudrati waseelay** (jaise zameen, paahad, raat aur din) ke zikar ki misaalein dhoondo.
- Inke samajhne aur **jazbaati asar** par likho.



Assignment 2: Surah An-Naba mein Science ke Tasawuraat

Maqsad: Surah An-Naba mein maujood sainsi tasawuraat ko daryaft karna.

Aqdamat:

1. Zameen aur Pahaad:

- Aayat: “*Aur pahaadon ko mekhon ki tarah?*” (78:7) ka mutaala karo.
- Tahqeeq karo ke **pahaad** zameen ki **plates (plate tectonics)** ko kaise mustahkam karte hain.
- Qur'an ki tafseer aur **scientific research** ka muqabla karte hue ek **mukhtasir paragraph** likho.

2. Neend ba-haisiyat Aaraam:

- Aayat: “*Aur humne tumhari neend ko aaraam ka zariya banaya*” (78:9) par kaam karo.
- Neend ke **jismani aur zehni sehat** par asraat par tahqeeq karo.
- **Neend ki ahmiyat** ko ujar karte hue ek **poster** banao.



Assignment 3: Aks aur Amli Samajh

Maqsad: Surah ke asbaaq par ghour karna aur unhein rozmarrah zindagi mein lagu karna.

Aqdamat:

1. Ikhlaiqi Asbaaq:

⊞ Surah An-Naba ke ahem ikhlaqi paighamaat (masalan jawabdehi, qiyamat) ki shanakht karein.

⊞ Ek akasi journal likhein ke ye taleemaat rozmarra aamaal ko kaise mutasir kar sakti hain.

2. Mubahisa Sargarmi:

⊞ Khandaan ya doston ke saath Surah ki aaj ki ahmiyat par mubahisa karein.

⊞ Mubahise ke ahem nuqaat ko report ki shakal mein likhein.

Ye assignments tanqeedi soch, takhleeqi salahiyat aur tehqeeq ke zariye samajh ko farogh dene ke liye banai gayi hain. /////

Assignment 4: Surah An-Naba mein Ghizai Ajza ki Daryaft

Maqsad: Bachon aur naujawano ko Surah An-Naba mein maujood ahem ghizai ajza (carbohydrates, proteins, vitamins & minerals, fats aur pani) ki pehchaan aur insani ghiza se unke talluq ko samajhne mein madad dena.

Asaignment ke Aqdamat:

1. Surah mein Ghizai Ajza ki Pehchaan

Surah An-Naba ko ghour se padho aur un aayaat ko talaash karo jahan ghizai ajza ya un se mutaliq qudrati ansar (elements) ya amal (processes) ka zikar hai.

Niche di gayi guide istemal karen : ///

1. Carbohydrates

⊞ Anaaj aur sabzion ka zikr (Ayat 15: "taake hum is ke zariye anaaj aur sabziyaan ugayen")-

⊞ Tehqeeq karein ke gandum, chawal, makai jaise anaaj carbohydrates se bharpoor hotay hain aur jism ko tawanai faraham karte hain-

2. Proteins

⊞ Sabzion ka zikr aur un ka daalon, phalion aur giri daar mewon ki pedaawaar mein kirdar (Ayat 15)-

⊞ Tehqeeq karein ke ye pouday protein ki miqdaar barhate hain aur nashonuma aur marammat ke liye zaroori hain-

3. Vitamins aur Minerals

⊞ Baghaat aur ghane baghaat ka zikr (Ayat 16: "aur ghane baghaat")-

⊞ Tehqeeq karein ke baghaat mein phal aur sabziyaan vitamins (jaise Vitamin C) aur minerals (jaise iron aur calcium) se bharpoor hotay hain-

4. Chiknai

⊗ Sabzion aur anaaj ka zikr aur un ke beejon aur poudon se teil ki pedaawaar mein kirdar-
⊗ Tehqeeq karein ke sehatmand chiknai dimaghi afaal aur umoomi sehat ke liye zaroori hai-

5. Pani

⊗ Baarish ka zikr (Ayat 14: "aur hum ne baadlon se mosla dhaar pani barsaya")-
⊗ Wazahat karein ke pani faslon ki nashonuma aur insanon mein hydration ke liye kitna zaroori hai-

2. Tehqeeq aur Tahreer

Har juz ke liye:

⊗ Ek mukhtasir paragraph likhein ke Surah is ghizai juz se kaise mutaliq hai-
⊗ Ayat ka hawala aur insani sehat ke liye is ki ahmiyat ki wazahat karein-

3. Takhleeqi Sargarmi

⊗ Option A: Ek diagram banayen jo baarish, sabzah aur ghizai ajza ke darmein taluk ko dikhaye (misalan, ek flowchart jo baarish se shuru ho kar anaaj, phal aur un ke ghizai ajza tak jaye)-
⊗ Option B: Ek collage ya poster banayen jis mein in paanch ghizai ajza wali ghizaaon aur un se mutaliq ayaat ki tasaveer shamil hon-

4. Presentation

⊗ Ek mukhtasir 2–3 minute ki presentation tayyar karein jis mein aap ne Surah An-Naba aur ahm ghizai ajza ke darmein taluk ke baare mein jo kuch seekha, us ki wazahat karein-
⊗ Apne khandaan ya class ke saath share karein ke Qur'an roohani aur jismaani sehat dono se kaise jura hua hai-

Ye assignment Qur'ani mutalaay ko science aur sehat ki taaleem se jordti hai, jo bachon aur naujawano ko takhleeq mein ilahi hikmat ko sarahne ki targheeb deti hai-

Surah An-Naba (Qur'an ki Surah number 78) mukhtalif qudrati mazahir aur kainati haqaiq par roshni dalti hai jo mominin aur scientists dono ke liye dilchaspi ka bais hain. Yahaan is Surah se mutaliq kuch mozuat aur alfaaz ki wazahat pesh hai:

1. Zameen baisiyat insaan ki buniyadi rehaish gaah

⊗ "Zameen ka naqsha": Qur'an zameen ko qaleen ki tarah phela hua bayan karta hai (wal-ardha mihadan), jo insano ke liye mauzoon rehaish gaah ki nishandahi karta hai. Is ki khasoosiyat mein paani aur oxygen ki mojudgi, mustahkam mausam, hifazati maqnaatisi maidan, aur sooraj ke qareeb hona shamil hai jo darja hararat ko mo'tadil rakhta hai.

⊗ *Mareekh ya Mushtari nahi*: Mareekh mein mauzoon mahaul aur ma'e paani nahi hai, aur Mushtari gas ka deo hai jo insani zindagi ke liye na-munasib hai.

2. Sooraj aur Chaand: Asal roshni aur mun'akis roshni

⊗ *Sooraj ki roshni*: Qur'an mein sooraj ko *siraj* kaha gaya hai, jo tawanai aur roshni ka zariya hai, jo nuclear fusion ke zariye paida hoti hai. Science ke mutabiq, sooraj barqi maqnaatisi shu'aen ikhraaj karta hai jo zameen par zindagi ke liye zaroori hain.

⊖ *Chaand ki roshni*: Chaand ko *muneer* kaha gaya hai, jo sooraj ki roshni ki aks bandi (reflection) karta hai — jo jadeed science se mutabiqat rakhta hai.

3. Saat aasman

⊖ Qur'an mein *saba' samaawaat* (saat aasmanon) ka zikr baar baar aata hai, lekin science ne zameen ke mahaul (atmosphere) ki tehein batayi hain jo saat hain, magar yeh Qur'an ke saat aasmanon se mukhtalif hain-

⊖ *Note*: Science abhi tak saat aasmanon ke baare mein wazeh maloomat faraham nahi kar saki, jo is baat ka saboot hai ke Qur'an science se kahin aage hai, *Alhamdulillah!*

⊖ Science zameen ki faza ki tehon ke baare mein batati hai, lekin yeh saat aasmanon se mukhtalif hain, kyunke koi bhi in tehon ko asaani se paar kar sakta hai- Saat aasmanon ke ma'ni Qur'an aur Sunnat ki roshni mein samajhne chahiye-

⊖ Science zameen ki faza ki tehon ke baare mein batati hai jo mukhtalif faiday faraham karti hain, misal ke taur par:

⊖ Zameen ki faza ki tehein: *Troposphere, Stratosphere, Mesosphere, Thermosphere, Exosphere, Ionosphere*, aur *Magnetosphere*.

4. Kainati nizaam aur insani zindagi

⊖ Surah An-Naba qudrati mazahir ki bareekiyon par ghour karti hai, jaise din aur raat ka aana jaana, zameen ki mustahkami, aur aasmani ajza ka kirdar. Yeh science ke mushahidaat se mail khate hain:

⊖ Zameen ka mehwar (tilt) mausamon ka sabab banta hai-

⊖ Sooraj, chaand aur zameen ke darmiyan kashish-e-saqal (gravity) ke talluqaat samundari lehron aur istehkaam ko control karte hain-

Qur'ani ayaat aur science ki aik aakasi:

⊖ Qur'an aik science ki kitaab nahi hai, lekin is ki tafseelaat aksar science ki daryaftoon se hum-ahang hoti hain, jo insano ko kainaat ki nishaniyon aur apne Khaliq ki hikmat par ghour karne ki da'wat deti hain- ////

