

Suratu Abasa

Tafseer e Arshadi

Prepared by:

فضيلة الشيخ دكتور ارشد بشير عمرى مدنى سلمه الله

Shaikh Dr. Arshad Basheer Umari Madani

Hafiz, Aalim, Faazil (Madina University, KSA),

MBA, PhD from Switzerland.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

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+91 92906 21633 (whatsapp only)

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Surah Abasa ki tafseer 11 hisson me pesh kee jaa rahi hai

Pehlā hissa — Soorat ka jaiza pesh karta hai, is ke pichhli aur agli soorton se talluq ko ujagar karta hai. Yeh soorat ke mowzuaati andaaz aur maqasid ko bhi bayan karta hai.

Doosra hissa — Qur’ān ke ma’āni ka tarjuma ke zariye, āyat ba āyat wazāhat ke saath.

Teesra hissa

- Teesre hisse ka pehla hissa: Kitāb Al-Sirāj se alfāz ka majmooa.
- Teesre hisse ka doosra hissa: Arshad Basheer Madani ki taraf se alfāz ka majmooa.
- Yeh hissa alfāz par markooz hai, jahan hum ism (wahid ya jama) aur fi'l (maazi ya haal) ki shanakht ka tajziya karte hain. Is amal se humein Qur’ān ki gehraai mein ghour o fikr karne mein madad milti hai.

Chautha hissa

- Qur’ān ki woh āyāt jama karna jo mowzu ya unwan se mutaalliq hain.
- Yeh hissa humein dikhata hai ke hum kis tarah mowzu ya unwan se mutaalliq dusri Qur’āni āyāt ke zariye samajhne ka faida utha saktay hain.

Paanchwa hissa — Tafseer bil-Qur’ān.

Chhata hissa

(Sarbi heading — matn faraham nahin.)

Saatwa hissa

- Pehla hissa: Woh ahadees jo Arshad Basheer Madani ne jama keen.
- Doosra hissa: Tafseer bil-hadith. Woh ahadees jo tafaseer mein payi gayeen.

Aathwa aur Nawān hissa

- Aqwaal Sahabah wa Tabi'een ma'a Tafseer bil-raaye al-mahmood.
- Paanch mashhoor tafaseer se Sahabah aur Tabi'een ke aqwaal (kuch aqwaal) ke saath saath Tafseer bil-raaye al-mahmood ko jama kiya gaya.
- Note: Maine do hisse (8 aur 9) ko aik jaga is liye jama kiya kyun ke maine jab aqwaal jama kiye to un mein se kuch aqwaal, Tafseer bil-raaye al-mahmood par mabni paye.

Daswa hissa — Arabi Tafseer se mustanad nuqat.

Gyarahwa hissa

- Soorat se haasil hone wale asbaaq.
- Aam maloomat.
- Talaba wa talabāt ke liye 3 assignments.

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Pahla Hissa - (Sooraton ke maqaat'a aur baahami taalluq ki ikaa'iyaaan)

Pehla hissa (Suraton ke maqati' aur bahami talluq ki ikaiyan)

Surah ka umoomi jaiza pesh karta hai, jis mein saabiqa aur aayinda suraton ke sath talluq ko numaya kiya jata hai. Is mein surah ke mauzoati andaaz aur maqasid ka bhi jaiza liya jata hai. **Note:** Suraton ke maqati' aur bahami talluq ki ikaiyan pehle hissay ka khulasa hai.

Surah Abasa ka ijmalī taaruf

Hum Surah ko majmooi tor par dekhne se aaghaz karenge — samjhenge ke yeh apne se pehle aur baad ki suraton se kaise marboot hai. Hum is ke aham maqasid par bhi baat karenge aur Surah ke mukhtalif hisson (units) ka taaruf karayenge taake is ki saakht aur paighaam ki wazeh tasveer pesh ki ja sake. In sha Allah

80. Surah Abasa

Tarash Ro – Maqam e Nozool: Makkah – Abasa – The Frowned

Baaz Ahdaf

﷞ Islam mein mâldâri wa ghurbat koi bunyaad nahin, asal bunyaad taqwa hai.

﷞ Yeh soorat Abdullah bin Umm-e-Maktum ke waaqe' ke baad nazil hui.

﷞ Rasoolullah ﷺ zu'maa-e-Quraish ko deen ki da'wat pesh kar rahe the is maqasd se ke agar yeh imaan laayen to un ke peiraw bhi imaan laa lenge, isi jazbe ke saath aap Islam qubool karne walon par tawajjo zyada de na paaye to Allah ne yahan par un kuffar-e-Quraish ko daanta hai, bi zaahir khitaab Nabi ki taraf hai jabke maqsud yeh ke yeh kuffar-e-Quraish mutakabbireen mein se hain, ae Nabi agar un ke andar khashiyat hoti to aap ki baat par tawajjo dete. Un par aap ki zimmedari kalma parhwana nahin, sirf bataana hai. Aap un par zimmedar nahin aur na hi zabardasti kar sakte hain. Bas inzaar, tabshir aur tazkeer hi aap ki zimmedari hai. Arab ke log qabeelay ke sardar ko khitaab karke qoum muraad lete the. Yahan bhi wohi tareeqa apnaya gaya — bi zaahir khitaab wa naarazgi Nabi par maloom hoti hai, darasal muhabbat ke izhaar ka yeh bhi ek tareeqa hai. Ae Nabi, chhodiye un ko — un par aap musallat nahin, na aap ki zimmedari kalma parhwana hai. Jo khashiyat wala hai woh aaye ga, aap us par tawajjo dein.

﷞ Allah apni ne'maton ka tazakkur karte hain: **"Fal yanzuril insaanu ilaa ta'aamihi" (24) Abasa**

﷞ Ikhtitaam par Qayamat ke ahwaal ka tazakkur hai:

"Yawma yafirrul mar'u min akhi-hi (34) wa ummihi wa abihi (35) wa saahibatihi wa bani-hi (36) li kullimri'im minhum yawma'idhin sha'nuy yughni-hi (37)" Abasa

Ab'ad se aqrab ki taraf, ya'ni sab se zyada aulaad qareeb hoti hai.

⌘ Khashiyat ne Ibn Umm Maktum ko sarfaroo kiya aur adam-e-khashiyat ne Abu Jahl aur Abu Lahab ko zaleel kiya. **Khashiyat ka ma'ni ta'zeem ke saath khauf hai.**

⌘ 12 aayaat mein imaan wa taqwa wa khashiyat se guftagu ho rahi hai, aur paanch aayaat baad chhatween aayat se zindagi aur maut par ghour karne ki da'wat di ja rahi hai.

⌘ Mazeed nauveen aayat se **aayaat-e-kauniyah** par ghour karne ka hukum diya gaya hai, jisko Surah Naazi'aat mein sawaal-o-jawaab ki shakal mein pesh kiya gaya tha.

⌘ Surah Abasa mein batlaya gaya hai ke jin rishton ki wajah se duniya mein Haq se doori horahi hai, woh rishte aakhirat mein kaam nahin aayenge.

⌘ Allah Ta'ala ke fi'l aur qawl mein tazad nahi ho sakta.

Surah Abasa: Mowzu'aat, Saakht aur is ke Hisson ki Bahami Rabt

Taaruf

Surah Abasa aik Makki soorat hai jismain 42 aayaat hain. Yeh nabawi mission, insani jawabdahi aur Youm-e-Qayamat se muta'alliq aham mowzu'aat ko bayan karti hai. Yeh soorat apni faseeh saakht ke liye qabil-e-zikr hai, jo aik tasalsul aur marboot framework ke zariye apne gehre paighaam ko bayan karti hai.

Aham Mowzu'aat

⌘ Nabawi mission: hidayat ke paighaam ko samaji tabaqati farq par fauqiyat dene ki ahmiyat ko ujagar karna.

⌘ Insani ghaflat: insan ke takabbur aur nashukri ki nishandahi, bawajood is ke ke woh Allah ki ata par munhasir hai.

⌘ Aakhirat: Youm-e-Qayamat ki manzarkashi taake jawabdahi

aur shu'oor paida ho.

ﷻ Ilahi hikmat aur tawazun: Allah ki takhleeq mein kaamil nizam o zabt ko us ki qudrat ki yaad dahani ke tor par bayan karna.

Saakht aur Hisson ki Bahami Rabt

Ibtidai Tanbeeh aur Nabawi Zimmedari (Aayaat 1–10)

Soorat ka aaghaz aik narm tanbeeh se hota hai jo Nabi Akram ﷺ ko aik na-bina shakhs (Abdullah bin Umm-e-Maktum) ki taraf se munh pherne aur tewari charhanay par ki gayi, jab woh hidayat ke talab hue. Is hisse mein sachai ke mutalashi har fard ki barabari aur roohani rehnumai ko dunyawī maqam par fauqiyat dene ko ujagar kiya gaya hai.

Bahami Rabt:

Yeh aaghaz soorat ke wasee' tar mowzu' se barah-e-raast juda hua hai ke ilahi hidayat ko tarjeeḥ di jaye aur ikhlaas ko zaahiri imtiyazaat par fauqiyat di jaye.

Insani Na-shukri aur Asal par Ghour (Aayaat 11–23)

Yeh hissa insani takabbur aur ghaflat par tanqeed ki taraf muntaqil hota hai. Logon ko un ki haqeer asal (aik qatra paani) ki yaad dahani karai jati hai aur Allah ke Khaliq aur Razik hone par ghour ki daawat di jati hai.

Bahami Rabt:

Ibtidai tanbeeh se poori insaniyat ki taraf khitaab mein muntaqili

is khayal ko mazboot karti hai ke sab Allah ke samne barabar aur us ki rehmat ke mohtaaj hain.

Takhleeq mein Nishaniyan (Aayaat 24–32)

Is hisse mein Allah ki takhleeq par ghour ki daawat di gayi hai: ghiza ki farahmi, baarish jo zameen ko seyrab karti hai, aur woh ne'maten jo zindagi ko barqarar rakhti hain. Yeh nishaniyan Allah ki parwarish aur qudrat ka saboot hain.

Bahami Rabt:

Insani na-shukri ko ilahi 'ata ke saboot se jor kar soorat shukar-guzari aur inkisaari ke liye mantiqi daleel pesh karti hai.

Youm-e-Qayamat (Aayaat 33–42)

Aakhri hissa Youm-e-Qayamat ki jaandaar manzarkashi karta hai, jab samaji rutbe aur rishtay be-ma'ni ho jayenge. Chehray apne a'maal ke mutabiq ya to khushi se roshan honge ya mayoosi mein doobay honge.

Bahami Rabt:

Yeh nuqta-e-urooj pehlay bayan kardah mowzu'at se jurtā hai, jawabdahi aur takabbur ya duniyawī fakhr ki be-waqati ko ujagar karta hai.

Marboot Framework

Soorat ki saakht is ke mowzu'at ko bakhubi yaksaa karti hai:
⌘ Zaati jawabdahi (nabawi zimmedari aur insani shukar-guzari)
⌘ Ilahi hikmat par ghour (takhleeq mein nishaniyan)

Abadi Nataij (Aakhirat)

Har hissa pichhle hisse par istiwaar hota hai, jis se aik mo'assar bayaniya tashkil paata hai jo inksari, shukar guzari aur aakhirat ki tayyari ki da'wat deta hai.

Nateeja

Surah Abasa aik gehri fikri aur marboot guftagu pesh karti hai, jo insaniyat ko ilahi hidayat ki qadr pehchanne, Allah ki ne'maton par ghour karne aur Youm-e-Qayamat ki tayyari ki talqeen karti hai. Is ki munazzam tarteef is ke paighaam ki wahdat ko mazboot karti hai, jo ise ghour o fikr aur khud saazi ke liye aik bama'ni soorat banati hai.

Doosra Hissa - (Tafseeri Tarjamah)

Dosra Hissa (Tafseeri Tarjama)

Qur'aan ke ma'ani ka tarjuma pesh karta hai, jis ke saath aayat ba aayat tashreeh shamil hoti hai.

Aayaat 1–2: ‘Abasa wa tawallā ﴿١﴾ An jā’ahul-a‘ mā

Tarjuma:

1: "Us ne abroo charhai aur munh mod liya"

2: "Kyunkih us ke paas nabina shakhs aaya, [rukaawat daal raha tha]."

Wazahat:

﴿١﴾ **‘Abasa:** abroo charhane ka matlab hai, jo na-pasandeedgi ki jismani alamat hai.

﴿٢﴾ **Tawallā:** munh modne ka matlab hai, jo be-raghbati ka izhaar hai.

﴿٣﴾ **Al-A‘ mā:** nabina shakhs ki taraf ishara karta hai, is soorat mein, Abdullah bin Umm-e-Maktum, jo hidayat ke taalib the lekin Nabi ﷺ ke mulaqat ke dauran rukaawat daal rahe the.

Aayaat 3–4: Wa mā yudreeka la‘ allahu yazzakkā ﴿٤﴾ Aw yazzakkaru fatanfa‘ ahuz-zikrā

Tarjuma:

3: "Lekin tumhein kya maloom, [Ae Muhammad ﷺ] ke shayad woh pak ho jaye"

4: "Ya yaad kare aur yaad dehani us ke faide mein ho?"

Wazahat:

⌘ **Yazzakkā:** khud ko pak karne ka matlab hai, yahan roohani pakeezi ki taraf ishara hai.

⌘ **Yadhdhakkaru:** yaad karne ya ilaahi haqaiq ki yaad dehani ka matlab hai.

⌘ **Adh-Dhikrā:** yaad dehani, Qur'aan ki hidayat ki taraf ishara karti hai jo ilm ke taalib ko faida pohanchati hai.

⌘ Yahan ek badi naseehat hai, aur yehi rusul ki ba'that, waa'zeen ki naseehat aur yaad dilane walon ka **maqsad** hai:

| *Jo az khud, mohtaaj hokar, aap ke paas aata hai — usi par tawajjo dena zyada munasib aur laazim hai. (Tafsir Sa'di)*

Aayaat 5–7: 'Amma manistaghnā ﴿ Fa anta lahu tasaddā ﴿ Wa mā 'alayka allā yazzakkā

Tarjuma:

5: "Jo khud ko be-niyaz samajhta hai,"

6: "Tum us ko tawajjo dete ho."

7: "Aur tum par koi zimmedari nahi agar woh pak na ho."

Wazahat:

⌘ **Istaghnā:** khud kafeel ya takabbur ka matlab hai, jo ashrafiyah ki taraf ishara karta hai jo ilaahi hidayat ki zaroorat mehsoos nahi karte.

⌘ **Taşaddā:** tawajjo dene ka matlab hai, jo Nabi ﷺ ki ashrafiyah ke saath mashghuliyat ko zahir karta hai.

⌘ **Yazzakkā:** pakeezi ka khayal dohraya gaya hai, jo roohani islaah ki razakarana noiyat ko ujagar karta hai.

| Aap ka is maldaar, be-niyaz shakhs ki taraf mutawajjah hona jo na sawal karta hai na fatwa chahta hai kyunkih usay khair ki

ragbat nahi, aur is ke muqablay mein us shakhs ko chhor dena jo zyada ahem hai, yeh munasib nahi, aur aap par laazim nahi ke woh pak ho. (Tafseer Sa'di)

| Ma'loom faide ko mohoom faide par, aur yaqini maslihat ko khayali maslihat par qurban nahi karna chahiye.

| Ilm ke talabgaar, is ke mohtaaj aur is par harris shakhs par doosron ke muqablay mein zyada tawajjo deni chahiye. (Tafseer Sa'di)

Aayaat 8–10: Wa 'amma man jā'aka yas'ā ◉ Wa huwa yakhshā ◉ Fa anta 'anhu talahhā

Tarjuma:

8: "Lekin jo tumhare paas aaya, ilm ke liye koshāñ,"

9: "Jabke woh Allah se darta hai,"

10: "Tum us se ghaafil ho gaye."

Wazahat:

⌘ **Yas'ā:** koshāñ ya jaldi karne ka matlab hai, jo nabina shakhs ki hidayat ki khwahish ko zahir karta hai.

⌘ **Yakhshā:** Allah ka khauf zahir karta hai, jo inkisari aur taqwa ki akaasi karta hai.

⌘ **Talahhā:** ghaafil hone ka matlab hai, jo mukhlis ki zarooriyat ko ashrafiyah par fouqat na dene ki ghaflat ko zahir karta hai.////

Aayaat 11–12: كَلَّا إِنَّهَا تَذْكِرَةٌ ◉ فَمَنْ شَاءَ ذَكَرْهُ

Tarjuma:

11: "Nahin! Yeh to ek yaad dehani hai;"

12: "Pas jo chahe isay yaad kare (nasīhat haasil kare)."

Wazahat:

⌘ *Kallā*: sakht tanbeeh, tawajjoh ko asal ahmiyat ki taraf modna — Qur'ān ki yaad dehani.

⌘ *Tadhkirah*: yaad dehani, Qur'ān ko sab ke liye hidayat ka zariya qarar dena.

| “{Kallā} yani aisa na karo, isi liye hum kehte hain ke {Kallā} yahan rad‘ aur zajr ka harf hai, yani jaisa tum ne kiya waisa na karo. {Inna-ha tadhkirah} ya‘ni woh Qur’āni ayaat jo Allah ne apne Rasool ﷺ par naazil ki. {Tadhkirah} yani insan ko woh baatein yaad dilati hain jo us ke liye faidemand hain aur us par amal karne ki targeeb deti hain, aur usay woh baatein yaad dilati hain jo us ke liye nuqsān-deh hain aur us se darati hain, aur dil is se nasīhat haasil karta hai.” (Ibn ‘Uthaymeen)

Aayaat 13–16: فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كَرَامٍ بَرَّةٍ

Tarjuma:

13: "Mu‘azzaz suhuf mein,"

14: "Buland martaba aur pakeezah,"

15: "Farishton ke haathon se le jaya jata hai,"

16: "Mu‘azzaz aur naek."

Wazahat:

⌘ *Suhuf*: suhuf ya kitabche, ilahi wahi ki taraf ishara karte hain.

⌘ *Mukarramah*: mu‘azzaz, Qur’ān ki buland martaba haisiyat

ko zahir karta hai.

⌘ *Safarah*: farishte jo ilahi paighaam pohanchate hain, jinhein *kirām* mu‘azzaz aur *bararah* naek kaha gaya hai.

Aayaat 17–19: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

Tarjuma:

17: "Halaak ho insaan, kitna na-shukra hai."

18: "Kis cheez se us ne isay paida kiya?"

19: "Ek nutfah se us ne isay paida kiya aur us ke liye taqdeer muqarrar ki."

Wazahat:

⌘ *Mā Akfarahu*: insani na-shukri par hairat ka izhar.

⌘ *Nutfah*: nutfah, insaan ki asal ko zahir karta hai taake takabbur ko kam kiya ja sake.

⌘ *Faqaddarah*: us ne taqdeer muqarrar ki, Allah ki mansoobabandi ki durusti ko zahir karta hai.

Aayaat 20–22: ثُمَّ السَّبِيلَ يَسَّرَهُ ۚ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۚ ثُمَّ إِذَا شَاءَ أَنشَرَهُ

Tarjuma:

20: "Phir us ke liye rasta aasaan kar diya;"

21: "Phir us ki maut waqeh karta hai aur us ke liye qabr banata hai;"

22: "Phir jab chahe use zinda karta hai."

Wazahat:

⌘ *As-Sabeela*: rasta — zindagi ke safar aur sachai ke raaste dono ke ma'ni mein. Ya paida hone ka rasta muraad hai.

⌘ *Aqbarahu*: us ke liye qabr banai

• Allah ne insan ko dafn karne ka sharaf diya, aur use dighar janwaron ki tarah zameen par paya rahe wali laash nahi banaya. (Tafseer Sa'di)

⌘ *Ansharahu*: zinda karna, Yawm-e-Qayamat par jawab-dehi ki yaad dehani.

Aayaat 23–26: كَلَّا لَمَّا يَقْضِ مَا أَمَرُهُ ۖ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ أَنَا صَبَبْنَا الْمَاءَ صَبًّا

Tarjuma:

23: "Nahin! Insaan ne abhi tak woh kaam nahi kiya jo usay hukm diya gaya hai."

Aayat 24: "Phir insaan apne khane ki taraf dekhe —"

Aayat 25: "Ke hum ne kis tarah khoob pani barsaya."

Wazahat:

⌘ *Lammā Yaqdi*: insaan ke apne faraa'iz poore na karne ki taraf ishara hai.

⌘ *Ta'āmihi*: us ka khana, Allah ki ne'maton ki yaad dehani hai.

⌘ *Ṣababnā*: hum ne barsaya, barish ke kasrat se naazil hone ko bayan karta hai.

Aayaat 27–32: ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

Tarjuma:

"Phir hum ne zameen ko phaarr diya, ise shagaaf kiya, aur is mein anaaj ugaya, aur angoor aur sabzah, aur zaitoon aur khajoor ke darakht, aur ghanay baghaat, aur phal aur chaara — tumhare aur tumhare muweshiyon ke liye samaan-e-zindagi ke tor par."

Wazahat:

⌘ *Shaqaqnā*: hum ne phaara ya khola, zarkhez zameen ki taraf ishara hai.

⌘ *Hadā'iq Ghulban*: ghanay baghaat, qudrati khoobsurti aur wasā'il ko ujagar karte hain.

⌘ *Matā'an*: samaan-e-zeest ya faida, insaan aur janwaron ki ghizā ke liye.

Aayaat 33–42: فَإِذَا جَاءَتِ الصَّاخَّةُ Tarjuma:

"Phir jab kaan phaarr dene wali awaaz aa jaayegi — us din aadmi apne bhai se bhaagega, aur apni maa aur apne baap se, aur apni biwi aur apni aulaad se. Us din har shakhs ko apni hi fikar hogi. Kuch chehre us din roshan honge, hanstey aur khush khabri sun kar khush honge. Aur kuch chehre us din gard-aalood honge. Un par siyahi chha jaayegi. Yahi log kaafir aur badkaar hain."

Wazahat:

⌘ *As-Sākhkhah*: kaan phaarr dene wali awaaz, Qiyāmat ke din ki taraf ishara hai.

⌘ *Wujūhun*: chehre, Qiyāmat ke din insaanon ki haalat (khush ya ghamgeen) ki alamat hain.

⌘ *Al-Kafarah*: kaafir, un logon ko bayan karta hai jinhon ne

imaan ka inkaar kiya.

﴿ *Al-Fajarah*: badkaar, un logon ko bayan karta hai jinhon ne bad-amali ki.///

Daswaan Hissa - Tafseeli Tafseer

Daswaan hissa (Hissa-e-Awwal – Arabi Tafaseer se Mustanad Nuqaat)

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer As-Sa'di aur isi tarah Ibn Kathir ke tafseer ke nuqaat aur ikhtisar jo "Al-Misbah Al-Munir" se mousoom hai us ke saath dheegar Ibn Kathir ki shuruhat (Sharh Shaykh al-Rajhi, Sharh Shaykh Khalid as-Sabt wa Shaykh Maqbil ki takhrij, wa Shaykh Huwayni wa Hikmat Basheer ki tahqiq-e-Tafseer Ibn Kathir) se istifada karte hue aur isi tarah tahqiqat Ibn Taymiyyah wa Ibn Qayyim wa Ibn al-Jawzi ka khayal rakha gaya hai, aur Tafseer Adwaa' al-Bayan, Fath al-Qadeer lil-Shawkani, Tafseer Sheikh Nawab Sadiq Hassan Khan, Tafseer Sheikh Ibn Uthaymeen se rehnumai hasil karte hue Urdu qalib mein laya gaya alhamdulillah, is se hamein riwayat aur jadeed nuqta-e-nazar dono ko samajhne mein madad milegi insha'Allah.

Aur Urdu mein Tafseer Ahsan al-Bayan ke mukhtasar khulasa bade mufeed hain jo Tafaseer Ma'thoor wa Mahmood-e-Ra'y par mabni hain — in nuqaat ko aakhri shamil kiya gaya hai.

Surah Abasa

Yeh surah aik waaqiye ke pas-e-manzar mein nazil hui jis mein Nabi Akram ﷺ ko narmi se mutanabbih kiya gaya, jaisa ke muta'addid riwayat se saabit hai. Is waaqiye ka markazi kirdar Ibn Umm Maktum (raziyallahu anhu) hain, jo Makka ke Quraishi aur Hazrat Khadijah (raziyallahu anha) ke chacha zad

bhai the. Woh aik nabina shakhs the. Woh us waqt Rasoolullah ﷺ ki khidmat mein rehnumai ke liye aaye jab aap ﷺ Quraish ke kuch baday sardaron se masroof guftagu the. Baaz riwayaat mein Ubayy bin Khalaf, baaz mein Utbah bin Rabee'ah aur Abu Jahl ka zikr hai, jabke baaz mein naam zikr nahin kiye gaye. Sheikh Diyaa ur Rahman Azmi ne Ibn Kathir ki raaye ko tarjeeh dete hue kaha ke Ubayy bin Khalaf ke zikr wali riwayat asahh hai aur Utbah wa Abu Jahl wali mazkuroo sanad shaaz hai (As-Saheeh Al-Kaamil).

Haqeeqat yeh hai ke Allah Ta'ala ne yahan inkaar karne walon aur ziddi logon ko malammat ki hai, aur yeh tanbeeh barah-e-raast Nabi ﷺ ke liye nahin hai. Yeh surah ka ibtidaai hissa hai, jabke baqi hissay mein Allah ki qudrat, us ki dobara zinda karne ki taaqat aur is baat ka bayaan hai ke aisa Qaadir-e-Mutlaq sirf wohi ibadat ke laiq hai. Allah Ta'ala yaad dilata hai ke wohi Quraish ke yeh baday sardaar jo imaan se be-niaaz bane baithe hain, kabhi mahz aik qatra thay aur aakhirkaar be-jaan laash ban jayenge. Phir Allah unhein dobara zinda karega aur unke aamaal ka hisaab lega. Is dauran woh Allah ki ne'maton se faida uthate rehte hain, jaisa ke baarish ka barsna, zameen ka shaq hona aur is se poudon, phalon aur sabzion ka nikalna jo unke aur unke maweshiyon ke liye rizq hai. Jo zaat yeh sab kuch karne par qaadir hai, wohi sab se zyada ibadat ke laiq hai aur wohi dobara zindagi dene par qaadir hai.

"Wa maa yudreeka la'allahu yazzakkaa"

Is ka matlab hai ke shayad woh pakeezgi aur baatini islaah haasil kar le.

"Au yadzdakkaru fatanfaa'ahuz-zikraa"

Yaani woh naseehat haasil kar le aur buraiyon se bach jaye.

"Ammaa manistaghnaa"

Is se muraad woh maldar log hain jinki taraf Nabi ﷺ ne tawajju di, is umeed par ke shayad woh hidayat paa jayein.

"Fa anta lahu tasaddaa wa maa 'alaika allaa yazzakkaa"

Yaani agar woh shakhs pakeezgi haasil na kare to us ka wabal Nabi ﷺ par nahin.

"Waa amma man jaa'aka yas'aa wa huwa yakhshaa" Is se muraad woh shakhs hai jo hidayat ki talab mein Allah ke khauf ke saath Nabi ﷺ ke paas aaya, magar aap ﷺ ne lamha bhar ke liye us se tawajjo hata li.

Is maqam se Allah Ta'ala ne apne Rasool ﷺ ko hukm diya ke woh apni tanbeeh aur naseehat ko kisi khaas tabqe tak mehdood na rakhein balki sab ke saath yaksan bartao karein — khwah woh mu'azzaz hon ya kamzor, ameer hon ya ghareeb, aaqa hon ya ghulaam, mard hon ya aurat, chhote hon ya baday. Aakhirkaar Allah jise chahe hidayat deta hai aur usi ke paas kaamil hikmat aur hujjat hai.

(1)

Yeh ek bohot badi naseehat hai, jo dar-asal ambiya aur rusul ki ba'athat ka maqsad hai, wa'az o naseehat karne walon aur yaad dahaani karane walon ka asal gharz hai.

Pas tumhara aise shakhs ki taraf mutawajjah hona jo khud zarurat mehsoos karte hue tumhare paas aaya, zyada munaasib aur wajib tha.

Aur tumhara aise ghani o beniyaaaz ki taraf tawajjo karna jo na sawal karta hai na rahnumai chahta hai, kyunke uski khair mein

ragbat hi nahin — jabke tumne us waqt us se zyada mustahiq ko chhor diya — yeh munaasib nahin tha.

Tum par laazim nahin ke woh paakeezgi haasil kare hi, agar woh na sanware to tum uske gunaahon par mo'akhaz nahin ho.

Yeh aayat ek usool par dalalat karti hai:

Kisi yaqini amr ko kisi wahmi amr ke liye nahin chhoda jata, aur kisi mutahaqqiq maslihat ko kisi mawhoom maslihat ke liye tark nahin kiya jata.

(Tafseer as-Sa'di: 911)

(3) "Kallā innahā tazkirah (11) fa man shā'a zakarah (12) fī suḥufim mukarramah (13) marfū'atim muṭahharah (14) bi aydi safarah (15) kirāmin bararah"

"Har-giz nahin! Beshak yeh (Qur'an) ek naseehat hai."

"Safarah (farishton) ke haathon mein hai jo izzat walay aur nek hain."

Yani: "Yeh Qur'an ek tazkeer o naseehat hai. Aur jin farishton ke haathon mein yeh aasmani saheefay hain, woh kareem, shareef, nek aur paakeeza sifaat walay hain."

Chunanche yahan se yeh baat akhaz ki ja sakti hai ke **Qur'an ke haamil ko chahiye ke uske akhlaaq o a'amaal bhi durust aur seedhay hon.**

(Tafseer Ibn Kathir: 4/472)

Yeh surah "**Surah 'Abasa**" ke naam se mashhoor hai. Baaz ne is ke deegar naam bhi zikr kiye hain, jaise "**Surah al-A'mā**"

(naabina shakhs wali surah), **"Surah Ibn Umm Maktum"**, **"Surah as-Sākhkhah"** (haulnaak cheekh wali surah), aur **"Surah as-Sufarah"** (farishton wali surah).

Ibaarat **"‘Abasa wa tawallā"** ("us ne tiwari charhai aur munh mod liya") Nabi ﷺ ke liye khitaab ke seegay mein nahin balki **ghaib** ke seegay mein hai, yani **"us ne tiwari charhai"**, yani aap ﷺ ke chehre par us waqt waqti tor par nagawari ke asaar aaye jab naabina shakhs na-munasib waqt par aap ke paas aaya.

Islam musalmanon ko hukm deta hai ke woh doosron ke saath husn-e-suluk aur behtareen akhlaaq se pesh aayen, chaahe doosra shakhs is rawaiye se waaqif ho ya na ho. Aayat **"an jā’ahul-a‘mā"** ka matlab hai ke naabina shakhs us waqt rehnumai ke liye aaya jab Nabi ﷺ kisi aur mein mashghool the.

"Wa mā yudreeka la‘allahu yazzakkā"

Is mein ishara hai ke shayad woh naabina shakhs baatni paakeezgi haasil kar leta.

"Amma manistaghna"

Is se muraad woh shakhs hai jo apne maal ya samaji haisiyat ki wajah se khud ko be-niyaaz samajhta hai. Ibn Jarir ke mutabiq yeh takabbur ki taraf bhi ishara hai. Ibn Kathir likhte hain ke Nabi ﷺ ne is maaldaar shakhs ki taraf is umeed se tawajjo di ke shayad woh hidayat pa jaye.

"Fa anta lahu tasaddā"

Yani aap ﷺ ne is maaldaar shakhs mein dilchaspi zahir ki, jabke lamha bhar ke liye is ghareeb rehnumai ke talabgaar se tawajjo hata li.

"Wa mā ‘alaika allā yazzakkā"

Ibn Kathir ke mutabiq iska matlab hai ke agar woh shakhs paak na ho to is ki zimmedari Nabi ﷺ par nahin.

"Wa ammā man jā’aka yas‘ā wa huwa yakhshā"

Is se muraad woh mukhlis hidayat ka talabgaar hai.

"Kallā innahā tazkirah"

Is ka matlab hai ke maamla waisa nahin jaisa lamhaati tor par Nabi ﷺ se hua.

"Yeh" se muraad guzashtha aayaat, poori surah ya logon ke saath masawi sulook ki hidayat ho sakti hai. Ibn Jarir ke mutabiq is se muraad Qur’an bhi ho sakta hai, kyunke Qur’an naseehat aur tanbeeh hai.

"Fa man shā’a zakarah"

Yani jo chahe is naseehat se faida utha sakta hai aur Qur’an ki taleemaat ko apni zindagi mein la sakta hai. Baaz ne kaha ke is se muraad wahi hai, yani naseehat har us shakhs ke liye hai jo naseehat پیکرنا chahe.

Ibn ‘Uthaymeen ne farmaya:

{**Fa man shā’a zakarah**} yani jis ne chaaha us ne naazil hone wali nasiḥat ko yaad rakha aur us se naseehat haasil ki, aur jis ne chaaha us ne naseehat na li — jaise Allah Ta’ala ne farmaya:

{**Wa qulil-ḥaqqu mir-rabbikum fa man shā’a fal-yu’min wa man shā’a fal-yakfur**} [Al-Kahf: 29].

Pas Allah ne insaan ko **taqdeer ke aitbaar se ikhtiyaar** diya hai ke woh imaan laaye ya kufr kare, lekin **shari’at ke aitbaar se** Allah apne bandon ke liye kufr ko pasand nahin karta, aur insaan ko shar’an imaan aur kufr ke darmiyan ikhtiyaar nahin diya gaya, balkeh us par imaan laana laazim aur farz hai. Albattah

taqdeer ke lehaz se woh mukhtaar hai.

Aur jaise kuch log samajhte hain ke insaan majboor-e-mahz hai, yeh durust nahin — balkeh yeh **Jabriyah aur Jahmiyyah waghera** ki bid‘at hai. Haqiqat mein insaan mukhtaar hai, isi liye agar koi kaam uski marzi ke baghair ho jaaye jaise majboori, neend ya bhool waghera mein, to us par Allah ke haan hukm laagoo nahin hota.

{**Fa man shā’a zakarah**} yani jis ne chaaha us ne wahi ko yaad rakha aur us se naseehat haasil ki, aur jis ne chaaha us ne yaad na rakha — aur kaamiyaab wahi hai jise Allah ‘Azza wa Jall tawfiq de.

{**Fī ṣuḥufin mukarramah • marfū‘atin muṭahharah**}

Yani yeh zikr jo in aayaat mein hai:

{**Fī ṣuḥufin mukarramah • marfū‘atin muṭahharah**}

woh Allah ke haan **mu‘azzaz aur buland o paakeezah saheefon** mein hai, taaki woh hidayat paayen.”

(Tafseer Ibn ‘Uthaymeen)

"Fīṣuḥufin mukarramah marfū‘atin muṭahharah"

Yeh Qur’ān ya naseehat ki sifat hai ke woh izzat wali aur paakeezah saheefon mein likhi gayi hai. Ibn Jarir ke mutabiq is se muraad **Lauh-e-Mahfooz** bhi ho sakti hai, jabke baaz ke nazdeek is se muraad **farishton ke paas maujood saheefe** hain.

"Bi aydī safarah"

Is se muraad woh farishte hain jo Allah ka paighaam pahunchate aur us ki hifazat karte hain. **"Safarah"** ka lafz un ke is mansab ki taraf ishara hai ke woh Allah aur makhlooq ke darmiyan

waasta hain. Yeh farishte nihayat shareef aur naik hain, a‘laa akhlaaq wa kirdar ke maalik hain.

Rasoolullah ﷺ ne farmaya, jaisa ke Hazrat ‘Aishah رضي الله عنها se marwi hai:

"Jo shakhs Qur‘ān ko rawāni se padhega woh naik aur mu‘azzaz katibon (farishton) ke saath hoga, aur jo dushwari se padhega us ke liye do guna ajr hai."

Aayat **"Qutilal-insānu mā akfarah"** mein qayāmat ke munkireen ki mazeammat ki gayi hai. **"Qutila"** ki tafseer mein baaz ne un ke liye halākat ki du‘ā aur baaz ne un ki lanat-shudah haalat ko bayan kiya hai. Yeh aayat Allah ke inaamaat ke bawajood insaan ki nashukri ko numayan karti hai.

Is ke baad ki aayaat mein insaan ki takhleeq ek haqeer māyi‘ se aur Allah ki qudrat-e-ihyā‘ par roshni daali gayi hai:

"Min ayy shay‘in khalaqah (18) Min nuṭṭatin khalaqahu faqaddarah"

Yeh taqdeer ‘umr, rizq, a‘maal aur anjaam (shaqi ya sa‘eed) ko shamil hai.

"Thumma as-sabeela yassarah" ki tafseer mein Ibn ‘Abbās رضي الله عنهما ne **"wilādat ki āsāni"**, jabke Mujāhid ne **"hidayat wa gumrāhi ke raste ki wazāhat"** batāyi. Dono tafseeren Allah ki rehmat aur wazeh hidayat par dalālat karti hain.

(4)

﴿Min ayy shay'in khalaqah (18) Min nuṭfatin khalaqahu faqaddarah﴾

Yani: "Is (kāfir) ko kis cheez se paida kiya ke yeh takabbur karta hai?!"

"Zara is ki paidaish par ta'ajjub karo! Use nāpāk, bewaqaat aur jumoodi pāni (nuṭfah) se paida kiya, phir bhi yeh apni haqeeqat bhool kar ghuroor karta hai!"

Hasan Basri ne kaha:

"Jo shakhs do martaba peshāb ke raaste se nikla, woh takabbur kaise kar sakta hai?"

(Tafseer al-Qurtubi: 22/79)

(5)

﴿Thumma amātahu fa aqbarah﴾

Yani Allah Ta'ala ne use maara, phir us ke dafn ko sharaf bakhsha, use baaqi janwaron ki tarah zameen par pada rehne wali laash nahi banaya.

(Tafseer as-Sa'di: 911)

(6)

﴿Min ayy shay'in khalaqah (18) Min nuṭfatin khalaqahu faqaddarah (19) Thumma as-sabeela yassarah (20) Thumma amātahu fa aqbarah﴾

Is aayat se ma'loom hua ke insaan ki ibtida nāpāk qatrey se hui, anjaam ek gandi laash par hota hai, aur darmiyani haalat mein woh najāsāt uthaaye phirta hai.

Pas agar ‘ilm se woh sharaf haasil karta hai to sirf usi Khāliq ne use diya jis ne use paida kiya aur durust soorat di.

Lihāza us par lāzim hai ke woh apne Rab ka shukr ada kare, kufrān-e-ni‘mat na kare.

(Tafseer al-Biqā‘i: 21/262)

"Thumma amatahu fa-aqbarah"

yaani takhleeq ke baad maut di aur qabr ata ki. Arab kehte hain:

"Aqbartur-rajul" jab woh qabr mein rakhne ka zimmedaar ho. Al-Farraa aur Ibn e Jarir rahimahumallah ke mutabiq yeh Arabi zuban ka usloob hai.

"Thumma izha shaa’a ansharah"

yaani maut ke baad dobara zinda karna. **"Nashr"** aur **"Ihyaa"** isi se makhuz hain.

Sahihain mein Abu Hurairah r.a. se marwi hai:

"Aadmi ka tamaam jism gal jata hai siwaaye ‘ajab-uz-zanab ke, jis se woh paida kiya gaya aur isi se dobara tarkeeb paayega."

"Kalla lam’ma yaqdi maa amarah"

Ibn e Jarir rahimahullah ke mutabiq: **"Yeh kaafir insaan ne woh kaam poora nahi kiya jiska use hukm diya gaya tha."**

Ibn e Kathir rahimahullah farmate hain: **"Qiyamat abhi nahi aayi, kyunke muqarrar waqt poora nahi hua."**

"Fal-yanzuril-insaanu ilaa ta’aamihi"

Yeh Allah ke inaamaat aur murdon ko zinda karne ki qudrat ki daleel hai. Jaise banjar zameen ko zindagi bakhshna, waise hi boosida hadiyon ko zinda karna.

"Anna sababn al-maa' sabban"

Baarish zameen mein sarrayat karti hai.

"Thumma shaqaqnal-arda shaqqaa"

Zameen phatti hai, poudhe nikalte hain, aur un se anaaj, phal, sabziyaan paida hoti hain.

"Fa-anbatnaa feeha habban"

Gandum, jaw, chawal waghera.

"Wa 'inaban wa qadbaan"

“Qadb” se murad sabz chaara.

"Wa zaitoonan wa nakhlan"

Zaitoon (tail aur ghiza) aur khajoor (taaza, khushk, sharbat, sirka).

"Wa hadaaiqa ghulbaan"

Yeh ghane aur baaham uljhe hue darakhton wale baag hain, jin mein mazboot aur aali shaan khajoor ke darakht shaamil hain. Yeh unki azmat aur qadr ko zaahir karta hai.

"Wa faakihatn wa abban"

Faakihah se muraad tamaam khane ke qaabil phal hain, jabke **abb** se murad woh ghaas hai jo janwar khate hain magar insaan nahi.

Riwayat hai ke Hazrat Abu Bakr Siddiq r.a. se jab is aayat ke baare mein poochha gaya:

"Wa faakihatn wa abban"

to unhone jawab diya:

"Kaun sa aasman mujh par saya karega aur kaun si zameen

mujhe uthaye gi agar main Allah ki kitaab ke baare mein baghair ilm ke kuch kahoon?"

Isi tarah jab Hazrat Umar r.a. ne yeh aayat padhi to is ke ma'ani par sawal kiya, jo un ke Qur'an ki tafseer ke silsile mein ihtiyaat aur ta'zeem ko zaahir karta hai. Yeh tawaqquf ya to ma'ni ki daqiq samajh na aane ki wajah se tha ya Allah ke kalaam ki tafseer mein ghalti ke khauf se.

"Mata'an lakum wa li-an'aamikum"

Yeh batata hai ke zameen par ugne wali cheezein insaanon aur un ke maweshiyon ke liye rizq hain, jo Qiyamat tak sab ko faida pahunchaati hain.

(7) *Fal-yanzuril insānu ilā ta'āmih*

Yeh hukm ghour o fikr ke liye hai ke insaan apne khane ko dekhe —

Allah Ta'ala ne apni qudrat se ise kis tarah paida farmaya aur apni rehmat se aasaan kiya.

Lehaza bande par laazim hai ke woh ita'at kare aur shukar baja laye, aur us ki nafarmani wa nashukri qabeeh amal hai. (Tafseer Ibn Juzayy: 2/538)

"Fa-iza jaa'atis-saakhkhah"

Yeh Qiyamat ka ek naam hai, jise Ibn Abbas r.a. ne iske naamon mein shumar kiya. Ibn Jarir rahimahullah ne kaha ke shayad yeh soor phoonkne ko kaha gaya hai, kyun ke iski haulnaak awaaz sun kar sab behosh ho jayenge.

"Yawma yafirrul mar'u min akheehi wa ummihi wa abeehi wa saa'hibatihi wa baneeh"

Is din ke khauf aur haulnaaki ki wajah se har shaks apni fikr mein magan hoga.

"Li-kulli-mri'in minhum yawma'izin sha'nun yughneeh"

Ibn Abbas r.a. se riwayat hai ke Nabi ﷺ ne farmaya:

"Tum nange paon, nange badan aur ghair makhtoon uthaye jaoge."

Jab aap ﷺ ki ek zawja ne poocha ke kya log ek doosre ki sharmgahein dekhenge?

To aap ﷺ ne jawab diya:

"Har shaks us din apni hi museebaton mein uljha hoga."

Log do grohon mein taqseem honge:

"Wujoohun yawma'izin musfirah daa'ihkatun mustabshirah"

Yeh Ahl-e-Jannat ke chehre honge, jo imaan aur nek a'maal ki wajah se roshan aur khush nazar aayenge.

"Wa amma man jaa'aka yas'aa wa huwa yakhshaa"

Yeh kaafiron aur gunahgaaron ke chehre honge, jo zillat aur tareeki mein doobe honge.

"Ulaa'ika humul-kaffaratal-fajarah"

Yeh woh log hain jinke dil kufr se bhare hue hain aur a'maal fujoor se aaloogda hain.

Jaisa ke Allah ne farmaya: **"Be-shak jo log kufr karte hain aur fisq karte hain, Allah unhein hargiz maaf nahi karega."**

In do grohon ke darmiyan yeh taqseem imaan aur a'maal ki ahmiyat ko wazeh karti hai, jo aakhirat mein insaan ke anjaam ka faisla karti hai.

Ḥiṣṣa Duwwam : Tafṣīlī Tafsīr (Tafsīr Aḥsan-ul-Bayān)

1. Iman se aur is ilm se jo tere paas Allah ki taraf se aaya hai. Ya doosra tarjuma jo saahib-e-sarwat o ghina hai.
2. Is baat ka talab ban kar aata hai ke tu khair ki taraf us ki rehnumai kare aur use waa'iz naseehat se nawaze.
3. Khuda ka khauf bhi us ke dil mein hai.
4. Yani aisay logon ki qadr afzaai ki zaroorat hai na ke un se be-rukhi baratne ki. In ayaat se yeh maloom hua ke da'wat o tableegh mein kisi ko khaas nahi karna chahiye balki saahib-e-haisiyat aur be-haisiyat, ameer aur ghareeb, aaqa aur ghulaam, mard aur aurat, chhote aur baday sab ko yaksaa haisiyat di jaye aur sab ko mushtarka khitaab kiya jaye.
5. Yani Allah aur Rasool ke darmiyan eilchi ka kaam karte hain. Yeh Qur'an safeeron ke haathon mein hai jo ise Lauh-e-Mahfooz se naqal karte hain.
6. Yani khalq ke aitbaar se woh kareem yani shareef aur buzurg hain aur af'aal ke aitbaar se woh nekookaar aur paakbaaz hain.
7. Yani khair aur shar ke raaste is ke liye wazeh kar diye, baaz kehte hain is se muraad maan ke pait se nikalne ka rasta hai. Lekin pehla mafhoom zyada sahi hai.
8. Yeh ahl-e-iman ke chehray honge, jinhein unke aamal naame unke daayein haath mein milenge, jis se unhein

**apni ukhrawi sa'adat o kaamiyabi ka yaqeen ho jayega,
jis se unke chehray khushi se timtimate rahe honge.**

- 9. Yani zillat aur azaab se unke chehray ghubaar aaloode,
kadurat zadah aur siyah honge.**
- 10. Yani Allah ka, Rasoolon ka aur Qayamat ka
inkaar karne wale bhi the aur badkirdaar bad-a'twaar
bhi.**

Gyaarwah Hissa - Soorat se haasil hone waale asbaaq / umoomi maaloomaat / talba wa taalibaat ke liye 3 assignment

Giyarahwaan Hissa

**(Soorat se haasil honay walay Asbaaq. / Aamoomi
Maloomaat. / Tulbah wa Talibaat ke liye 3 Assignment.)**

Soorat se haasil honay walay Asbaaq

Aakhir mein, hum har Soorat se seekhay janay walay Asbaaq par guftagu karenge. Yeh Asbaaq — jo kul chaar hazaar se zaaid hain — amali nooi'yat ke hain aur humein Qur'aan ki taleemaat ko apni rozmarrah zindagi mein naafiz karne mein madad dete hain. Yeh Asbaaq Arshad Basheer Madani ki kitaab "**Ahdaf o Asbaaq Qur'aan**" se liye gaye hain.

In giyarah hisson ke zariye, is silsile ka maqsad humein Qur'aan se ba-ma'ni tor par jorna hai. Yeh rivaayati ilm ko jadeed baseerat ke saath yaka-ja karta hai, jo humein is ke la-zawaal peghaam par ghour o fikr karne mein madad deta hai. Yeh safar humein targeeb dene, taleem dene aur Allah ke qareeb karne ke liye tarteeb diya gaya hai.

Baaz Mavzu'aat

⌘ Ibn Um Maktum ke silsile mein Allah Ta'ala ka apne Nabi ﷺ ko tanbeeh karna (10-1)

⌘ Qur'aan Kareem ki ahmiyat (16-11)

⌘ Insaan ki paidaish, us ki zindagi aur us ka dobara uthaya jana Allah ke haath mein hai (23-17)

⌘ Bandon par Allah Ta'ala ke in'aamaat ka tazkira (32-24)

⌘ Qiyamat ke din kaafiron ke liye tayyar ki gayi azaabaat aur ahl-e-iman ke liye tayyar ki na'imaton ka tazkira (42-33)

Baaz Asbaaq

⌘ Ek ghair Muslim ne Islam qabool kiya, sabab poocha gaya to us ne kaha agar Muhammad ﷺ sadiq aur ameen na hotay to yeh apne khilaaf wali aayat chhupa detay lekin aap ne apne khilaaf daantne wali aayat bhi amanat daari ke saath pohancha di.

(Shaikh at-Tafseer Abdul Kabeer rahimahullah)

⌘ Aayaat shar'iiyah aur aayaat kawniyyah donon mein tazad naa mumkin hai kyunke aik Allah ka qawl aur doosra Allah ka fa'il hai, qawl aur fa'il mein takraao kaisa? Isi liye saheeh aql, saheeh naql aur saheeh science (musallamah haqaa'iq / of fact science) kabhi aapas mein nahi takraate.

⌘ Khushiyyat ne aik ghareeb aur naa beena ko sarfuroo kar diya aur takabbur ne quwwat walay ko ibrat naak bana diya.

⌘ Kisi kaafir ke liye kisi momin ko nahi chhorna chahiye. Allah hi hai jo sab ke dilon ke ahwaal jaanta hai.

⌘ Dawat-e-Deen mein musawaat ki taleem di gayi ke dawat mein ameer o ghareeb, afzal o mafzool mein farq na kiya jaye.

⌘ Daai ko chahiye ke dawat-e-deen ke dauran targheeb wa tarheeb donon se kaam le, kufr se imaan ki taraf laane ke liye zabardasti na kare.

⌘ Allah Ta'ala ne Qur'an Majeed ki hifaazat ki zimmedari apne ooper le li hai, kaafir aur haasideen is mein tahreef nahi kar saktay, is ka khauf khanay ki bhi zaroorat nahi.

⌘ Islam insaan ki takreem aur us ko a'la maratib tak pohanchane ke liye aaya hai Allah Ta'ala ne zinda aur murda donon ko izzat se nawaza, musalmano ko chahiye ke woh is azeem ni'mmat ki

qadr kare, is deen ko qaaim karen aur is ki ittibaa' karen.

﷞ Insaan par ta'ajjub is baat ka hai ke Allah Ta'ala ne is ko aik mamooli nutfay se paida kiya aur is ko behtareen dhancha, shakal o surat ata ki, baa-izzat zindagi di phir bhi Allah ka na-shukra ban kar us ke ilawa kisi aur ki ibaadat karta hai.

﷞ Allah Ta'ala ne marne ke baad musalmano ko tadfeen ka hukm de kar musalmano ki ta'zeem ki hai, jabke doosri aqwaam apne murdon ko jala kar un ki be-izzati karti hain.

﷞ Qiyamat ke din soor ki aawaaz se kaan behre ho jayein ge aur dil dehal jayein ge.

﷞ Duniya ki zindagi imtihaan aur aazmaa'ish ke liye hai aur aakhirat badlay ki jagah hai aur hamesha baaqi rehne wali hai, insaan ko chahiye ke woh aakhirat ke liye tosha tayyar kare.

﷞ Qiyamat ke din logon ki do jamaatein hongy aik nek bakht aur doosri badbakht, nek bakht logon ke chehre hashaash bashash chamak rahe honge kyunke woh apni najaat ki khushkhabri sun lein ge. Badbakht logon ke chehron par tareeki chha rahi hogi kyunke un ko maloom hoga ke un ko jannat se mehroom kar diya gaya hai aur badbakhti un par saabit ho chuki hai.

Munasabat / Lataif-ut-Tafseer

- Pehle ki soorat **“Naazi‘aat”** mein tareekhi dalaail par zyada tawajjo di gayi hai jabke **“Abasa”** mein **aafaaq wa anfus** dono par tawajjo hai.
- Soorah Naazi‘aat mein pehle **da‘wa** hai phir **daleel**, jabke Soorah Abasa mein pehle **daleel** hai phir **da‘wa (Aakhirat)** ka zikr hai.

- Soorah Naazi‘aat mein **takabbur** ki a‘laa misaal **Firaun** ki di gayi hai, jabke Soorah Abasa mein **khashiyat** ki a‘laa misaal **Abdullah bin Umm-e-Maktum (r.a.)** ka zikr hai.
- Naazi‘aat mein **Firaun ka zikr** hua aur Abasa mein **Abdullah bin Umm-e-Maktum ka zikr** hua. Aakhirat ki kaamyabi **ameer ghareeb ko nahi dekha jata**, balke **Allah ki ibadat, taqwa aur imaan** ki bunyaad par faislah diya jata hai.

Muntakhab Aayaat aur Hadees baraye Tazkeer wa Tadabbur wa Hidayat wa Tazkiyah wa Hifz

Aayat 1

**“Yawm-a yafirru al-mar’u min akheehi (34)
 Wa ummihi wa abeehi (35)
 Wa saahibatihi wa baneeh (36)
 Li-kulli imri’in minhum yawma’idhin sha’nun yughneeh
 (37) – Abasa”**

Tarjuma:

Us din aadmi apne bhai se bhaagega,
 aur apni maa aur apne baap se,
 aur apni biwi aur apni aulaad se.
 Un mein se har ek ko us din aisi fikr daaman-geer hogi jo uske
 liye kaafi hogi.

Hadees 1

“An ibn-e-Abbas, ‘an-in Nabi (ﷺ) qaala:

‘Tuhsharoon hufaataan ‘uraatan ghurlan.’”

Faqaalat imra’atun: **“Ayubsiru aw yara ba’duna ‘aurata ba’din?”**

Qaala (ﷺ): **“Ya fulaanah! Li-kulli imri’in minhum yawma’idhin sha’nun yughneeh.”**

Tarjuma:

Ibn Abbas (r.a.) riwayat karte hain ke Rasoolullah (ﷺ) ne farmaya:

“Qayamat ke din tum nange sar, nange badan aur baghair khatna ke uthaye jaoge.”

Ek aurat ne poochha: “Kya sab ek doosre ka satr dekhenge?”

Aap (ﷺ) ne farmaya:

“Aye fulaan aurat! (Abasa: 37) *Har aadmi ko us din aisi fikr lagi hogi jo uske liye kaafi hogi.*”

Hadees 2

“An ‘Aishah (r.a.) qaalat:

‘Unzila: (Abasa wa tawalla) fi ibn-i Umm-i Maktum al-a‘maa.

Atā Rasoolallahi (ﷺ) faja‘ala yaqoolu:

‘Ya Rasoolallah (ﷺ) arshidni.’

Wa ‘inda Rasoolillahi (ﷺ) rajulun min ‘uzamaa’il mushrikeen,

faja‘ala Rasoolullahi (ﷺ) yu‘rizu ‘anhu, wa yuqbil ‘alal aakhar,

wa yaqoolu: ‘Atara bimaa aqoolu ba’san?’

Fayuqaal: ‘Laa.’

Fafee haaza unzila.”

Tarjuma (as provided):

Hazrat Aishah (r.a.) riwayat karti hain ke Surah Abasa Abdullah bin Umm-e-Maktum (r.a.) — jo na beena Sahabi the — ke muta‘alliq nazil hui. Ek martaba woh Nabi Akram ﷺ ki khidmat mein haazir huay aur arz kiya: “Ya Rasoolallah ﷺ mujhe deen ka rasta bataiye.” Us waqt aap ﷺ ke paas mushrikeen ka ek bada aadmi baitha hua tha. Aap ﷺ us se baatein karte rahe aur Abdullah bin Umm-e-Maktum r.a. se e‘raaz kiya. Unhon ne arz kiya: “Kya meri baat mein koi mazaiqa hai?” Aap ﷺ ne farmaya: “Nahin.” Is par ye Surah **Abasa** nazil hui.

Hadees 4

“An Abu Hurairah (r.a.) ‘anin Nabi ﷺ qaala:

‘Bayna an-nafkhateini arba‘oon.’

Qaaloo: ‘Ya Aba Hurairah — arba‘oona yawman?’

Qaala: ‘Abaitu.’

Qaaloo: ‘Arba‘oona sanatan?’

Qaala: ‘Abaitu.’

Qaaloo: ‘Arba‘oona shahra?’

Qaala: ‘Abaitu.’

Wa yablaa kullu shay’in min al-insaan illa ‘ajb-az-zanab, feehee yurakkabul khalq.”

Tarjuma :

Abu Hurairah (r.a.) se riwayat hai ke Rasoolullah ﷺ ne farmaya:

“Donon nafkhon ke darmiyan chalis ka waqfa hoga.”

Logon ne kaha: *“Ay Abu Hurairah — chalis din?”*

Unhon ne kaha: *“Main nahi kehta.”*

Logon ne kaha: *“Chalis saal?”*

Unhon ne kaha: *“Main nahi kehta.”*

Logon ne kaha: *“Chalis mahine?”*

Unhon ne kaha: *“Main nahi kehta.”*

Phir Allah Azzawajal aasman se pani barsayega jisse log sabzah
ugne ki tarah ug uthenge,
aur insaan ki aik haddi ke siwa sab kuch gal-sar jayega —
aur woh **reerh ki haddi (ajb-uz-zanab)** hogi —
aur isi haddi se Qayamat ke din makhlooq jama ki jayegi.

Talaba wa Talibaat ke liye 3 Assignments

Note: Bachon aur baron ke liye 3 Assignments

1 Bachon ke liye Assignment (umr ka group: 8–12 saal)

2 Balighon ke liye Assignment

Bachon ke liye (umr 7–13 saal)

1. Meharbani aur hamdardi ko samajhna

⌘ Maqsad: Bachon ko meharbani aur doosron ka ehtram karne ki ahmiyat sikhaana.

⌘ Sargarmi:

- Surah Abasa ki ayat 1–10 parhain (saada wazahat ke saath).
- Aik mukhtasar qissa likhein ya khaaka banaayen jis mein unhon ne kisi zarurat mand ki madad ki ho baghair naam liye.

2. Hifz aur Tilawat

⌘ Maqsad: Qur'an hifz karne ki salahiyat ko behtar banana.

☞ Sargarmi:

- Ayat 1–10 hifz karein.
- Tajweed (sahih talafuz) ke saath tilawat ki mashq karein.
- Apni tilawat record karein aur ghar walon ke saath share karein.

3. Shukarguzari ka Journal

☞ Maqsad: Surah Abasa (ayat 24–32) mein bayan kardah ne'maton par ghour karna.

☞ Sargarmi:

- Das cheezon ki fehris banaayen jin par woh shukar guzar hain (misal: khaana, paani, khandaan waghera).
- Apni pasandeeda ne'mat, jaise phal ya barish, ki tasveer banaayen jo Surah mein zikr hui hai.

4. Zaroorat Mandon ki Madad

☞ Maqsad: Hamdardi aur amali iqdam ko farogh dena.

☞ Sargarmi:

- Aik chhota sa khairati kaam tarteeb dein, jaise kisi zaroorat mand ko maal ya kapray dena.
- Apne tajurbe ko group mein bayan karein ya aik paragraph likhein ke doosron ki madad karke kaisa mehsoos hua.

Baron ke liye

1. Tarjeehaat par ghour

☞ Maqsad: Mukhtalif afraad ya tabaqaat ki madad mein tawazan par ghour karna.

☞ Sargarmi:

- Surah Abas ki ayat 1–10 ka mutala'a karein.

- Ek mukhtasar tehreer likhein ke woh rozmarrah zindagi mein dusron ki madad ko kaise tarjee dete hain aur is mein kaise behtari la sakte hain.

2. Jawabdehi ko samajhna

⌘ *Maqsad*: Ayat 33–42 mein bayan kardah Yawm-e-Qayamat par ghour karna.

⌘ *Sargarmi*:

- Qayamat ke din ki tafseel bayan karne wali ayat par ghour karein.
- Likhein ke is din ki tayyari ke liye woh kaun se a'maal kar sakte hain.

3. Shukar guzari aur ne'maten

⌘ *Maqsad*: Allah ki taraf se rizq par shukar ada karna.

⌘ *Sargarmi*:

- Ayat 24–32 mein Allah ki ne'maton (masalan faslein, phal, paani) par ghour karein.
- Rozmarrah ke aise a'maal ki fehrist banayein jin se in ne'maton ki qadr ho aur ziyā' se bacha ja sake (masalan paani ki bachat, khana baantna).

4. Mu'ashrati khidmat

⌘ *Maqsad*: Aajzi aur khidmat ke asbaaq par amal karna.

⌘ *Sargarmi*:

- Ek community service event tarteeb dein, jaise bhookon ko khana khilana ya buzurgon ke ghar ja kar mulaqat karna.
- Is khidmat ke peeche Qurani targeeb ko dusron ke saath share karein.

Khandani Mushtarka Assignment

☞ *Sargarmi*: Khandan ke saath mil kar Surah Abas parhain aur is par guftagu karein.

- Bachay aur baray apni seekha hua aik doosray se share karein.
- Surah se mutasir ho kar aik mushtarka neki ka amal tarteeb dein, jaise ghareebon ko khana khilana ya darakht lagana.

Yeh sargarmiyan bachon aur baron dono ko aajzi, shukarguzari aur jawabdehi ke mozuaat par ghour-o-fikr aur amali iqdamat ke zariye roohani taraqqi ki taraf raghib karne ke liye tayyar ki gayi hain.

