

Surah Takweer

Tafseer e Arshadi

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Pahla Hissa - (Soorah ka Umoomi Jaayza)

Surah ka umoomi jaiza pesh karta hai, jis mein saabiqa aur ainda soorton ke sath talluq ko numaya kiya jata hai. Is mein Surah ke mowzu'ati andaaz aur maqasid ka bhi jaiza liya jata hai.

Note: Soorton ke maqati' aur bahami talluq ki ikaiyaan pehle hissa ka khulasa hai.

Surah ka ijmalī taaruf

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

(81) Surah At-Takweer

Lapeetna — Wound Round and Lost its Light — At-Takweer

Maqaam-e-Nozool: Makkah

Baaz Ahdaaf

⌘ Qiyamat waqay hone ka naqsha.

⌘ Ahwaal-e-Qiyamat aur Wahi o Risaalat par mabni yeh Surah hai jo imaan ke laazmi juz' hain.

⌘ Ibtidai 15 aayaat mein ahwaal-e-aakhirat ka zikr hai, phir kuch aayaat mein aakhirat mein falaah aur kaamyabi ko saabit kiya gaya hai, aur is kaamyabi ke husool ka tareeqa yeh hai ke takabbur se baaz aa kar Nabi ﷺ ki taleemaat par amal kiya jaye.

⌘ Yeh shaitaani kalaam nahi balki Allah ka kalaam hai jo Nabi ke zariye insaanon tak pohunchaya gaya hai. Muzahika khez baat yeh hai ke aaj ke dour mein bhi kuch logon ne “satanic verses” kaha jabke Qur’an mein *"Faista'iz billahi min ash-shaitaanir-rajeem"* kaha gaya hai.

Agar yeh shaitaan ka kalaam hai to kya shaitaan apne se panaah sikha sakta hai???

Mukhtasir Taaruf

Surah At-Takweer: Mowzu’aat, Saakht, aur Bahami Rabt:

| **Surah At-Takweer (Qur’an ki 81 win Surah) ek Makki Surah hai jismein 29 aayaat hain. Yeh Qiyamat ke din ke waqiaat ko taaqatwar andaaz mein bayan karti hai, is ke holnaak manazir aur hisaab o kitaab ki na-guzir haqiqat ko ujagar karti hai. Surah ki fasahat iska maqsad wazeh karti hain ke insani shu’oor ko aakhri sachchaa’iyon ki taraf bedaaar kiya jaye.**

Mowzu’aat

1) Qiyamat ki nishaniyaan

Surah ka aaghaz Qiyamat ke waqt hone wale kainati inqilaabaat ki manzarkashi se hota hai, jin mein shaamil hain:

⌘ Suraj ka lapeta jana.

⌘ Sitaaron ka jhar jana.

⌘ Qudrati nizaamon jaise pahaadon, samandaron aur aasmanon ka bigar jana.

⌘ Fitri tarteeb ka ulat jana, jaise wahshi janwaron ka ikattha hona aur insaanon ka apni aulaad se be-parwaah hona.

2) Insani jawab-dehi

-  Surah baad mein insani zimmedari aur jawab-dehi ke tasawwur ki taraf muntaqil hoti hai, jismein zor diya gaya hai:
-  Qiyamat ke din a'maal ka zaahir hona.
-  Mardon ka hisaab ke liye dobara zinda kiya jana.

3) Wahi ka kirdar

-  Surah ke aakhri hisse mein darj zail umoor ko ujagar kiya gaya hai:
-  Qur'an ki sachchai aur iska ilhaami maa'khaz.
-  Farishta Jibreel A.S ka wahi laane mein kirdar.
-  Rasoolullah ﷺ ki amanat daari aur diyanat daari se paighaam pohnachana.

4) Ghour o fikr ki da'wat

-  Surah ke ikhtitaam par Allah ki nishaniyon aur aakhirat ki naguziriyat par ghour o fikr ki da'wat di gayi hai.

Saakht

1) Aayaat 1–14: Qiyamat ki kainati aur zameeni nishaniyaan

-  In aayaat mein duniya ke khaatime aur aakhirat ke aaghaz ke holnaak waqiaat ko bayan kiya gaya hai. Har aayat shartiya jumlay se shuru hoti hai, jo sanjeedgi aur haibat ka ehsaas paida karti hai.

2) Aayaat 15–22: Wahi ki sadaqat

-  Is hisse mein Qur'an ki sadaqat aur is ke ilhaami maa'khaz par zor diya gaya hai. Farishta Jibreel A.S ko ameen aur taaqatwar qarar diya gaya hai, aur Rasoolullah ﷺ ko raast kirdar wala bataya gaya hai.

3) Aayaat 23–29: Imaan ka intikhab

Surah ke ikhtitaam par paighaam ki sachchai ki tasdeeq aur insaan ki marzi par baat ki gayi hai ke woh imaan laaye ya inkaar kare. Taham, yaad dilaya gaya hai ke asal taaqat aur faisla Allah hi ke haath mein hai. Lekin insaan ko aazaadi di gayi hai ke woh khair ya sharr ka rasta ikhtiyaar kare ("*Imma shaakiraan wa imma kafoora*" – Surah Ad-Dahr).

Hisson ka bahami rabt

Surah Kainati nishaniyon se insani jawab-dehi tak

Ibtidai aayaat mein kainati waqiaat sunnay wale ko duniyavi wujood ki na-paayedaari ka ehsaas dilati hain, jo agli aayaat mein jawab-dehi ke mowzu' ki tayyari karti hain.

Surah Wahi se ghour o fikr tak

Qiyamat ki nishaniyon ke baad Surah Qur'an ke kirdar ko in haqaa'iq ko samajhne ke liye rehnuma ke taur par ujar karti hai. Paighaam ke ilhaami maa'khaz ki tasdeeq is ki da'wat-e-fikr o ita'at ko mazboot karti hai.

Surah Masheeyat-e-Ilahi

Surah kainati waqiaat, insani jawab-dehi aur ilhaami wahi ke mowzu'at ko is tarah jorti hai ke Allah ki mukammal qudrat aur ilm ko numaya karti hai. Yeh sunnay wale ko apni haisiyat par ghour karne ki da'wat deti hai.

Nateeja:

Surah At-Takweer dunyawī zindagi ki aarziyat aur aakhirat ki daa’imi haqiqat ki gehri yaad-dahani hai. Is ki manzar kashi aur mantiqi tarteeb—kainati nishaniyon se ilhaami wahi aur insani jawab-dehi tak—ise imaan aur amal ki mazboot da’wat banati hain. Is ke hisson ka bahami rabt is ke paighaam ki hum aahangi ko ujagar karta hai aur ahl-e-imaan ko ghour, taubah aur aakhri haqiqat ki tayyari ki da’wat deta hai.

Doosra Hissa - (Tafseeri Tarjamah)

Doosra Hissa (Tafseeri Tarjuma)

☞ Qur'an ke ma'aani ka tarjuma pesh karta hai, jis ke sath aayat ba aayat tashreeh shaamil hoti hai.

☞ Doosra hissa: Tarjuma

☞ Is hissa mein, hum aayat ba aayat, Qur'an ke har aayat ko aasaan alfaaz mein bayan karen ge taake iska matlab wazeh aur qaabil-e-fehm ho jaye. In sha Allah

☞ Surah At-Takweer: Tarjuma aur saadah wazaahat (aayat ba aayat)

☞ Surah At-Takweer (Surah 81) Qiyamat ke din ke waqiaat ko nihayat wazeh andaaz mein bayan karti hai, jismein kainati nizaam ka khatam hona, insani jawab-dehi, aur wahi ki sadaqat ko ujagar kiya gaya hai. Zail mein har aayat ka

☞ Tarjuma aur is ki saadah wazaahat pesh ki ja rahi hai.

Aayaat 1–14: Qiyamat ki Nishaniyaan

(1) *Izaa ash-shamsu kuwwirat*

Tarjuma: Jab suraj lapait diya jaye ga.

Wazaahat: Suraj apni roshni kho dega aur lapait diya jaye ga, jo duniya ke khaatime ki alamat hai.

(2) *Wa izaa an-nujoomu inkadarat*

Tarjuma: Aur jab sitare jhar jaayein ge (be noor ho jaayein ge).

Wazaahat: Sitar apni jagah chhor denge aur bikhhar jaayein ge, jo kainati inteShaar ki nishani hai.

(3) *Wa izaal-jibaalu suyyirat*

Tarjuma: Aur jab pahaad chalaaye jaayeinge.

Wazaahat: Pahaad, jo mazbooti ki alamat hain, toot kar ghaayib ho jaayein ge.

(4) *Wa izaal-'ishaaru 'uttillat*

Tarjuma: Aur jab das mah ki haamil oontniyaan chhor di jaayein gi.

Wazaahat: Arab mu'ashray mein haamil oontniyaan dolat ki alamat theen. Un ka chhor diya jana Qiyamat ke din ki shadeed ghabraahat ko zahir karta hai.

5. *Wa izaal-wuHooshu hushirat*

Tarjuma: Aur jab wahshi janwar ikatthe kar diye jaayein ge.

Wazaahat: Aam tor par aik doosre se door rehne wale jangli janwar bhi khauf ke maare ikatthe ho jaayein ge.

6. *Wa izaal-biHaaru sujirat*

Tarjuma: Aur jab samandar bharkaaye jaayein ge.

Wazaahat: Samandar ubal parein ge ya aag pakar lenge, jo na-qaabil-e-tasawwur halchal ki alamat hai.

| Yeh azeem samandar jab Qiyamat aayegi to bhadak utthein ge, ya'ni aag ban jaayein ge, badi aag bhadke gi, us waqt zameen khushk ho jaayegi aur is mein paani baaqi nahi rahega kyun ke is ke samandar... aag ban jaayein ge.

7. *Wa izaal-an-nufoosu zuwwijat*

Tarjuma: Aur jab jaanen jor di jaayein gi.

Wazaahat: Roohen apne a'maal ya apni taqdeer ke groohon (naik ya bad) ke sath mil jaayein gi. Aur jab jaanen (jismon se) mila di jaayeingi.

8. *Wa izaal-maw'oodatu su'ilat*

Tarjuma: Aur jab zinda dafn ki gayi ladki se poocha jaye ga.

Wazaahat: Islam se pehle Arab mein ladkiyon ko zinda dafn kiya jata tha. Us din in mazloomon ko insaaf milega.

9. *Bi ayyi zambin qutilat*

Tarjuma: Kis gunaaah par use qatl kiya gaya.

Wazaahat: Ma'soom ladkiyon se un ki be-gunaah maut ki wajah puchhi jaye gi, aur qaatilon ka jurm zaahir ho jaye ga.

10. *Wa izas-suhufu nushirat*

Tarjuma: Aur jab naamah-e-a'maal khol diye jaayein ge.

Wazaahat: A'maal ke record sab ke samne zaahir kar diye jaayein ge.

11. *Wa izas-samaa'u kushitat*

Tarjuma: Aur jab aasmaan ki khaal utar li jaye gi.

Wazaahat: Aasmaan apni asal haalat kho dega aur ek aisi dunya saamne aa jaaye gi jo insani samajh se baahir hai.

12. *Wa izar-jaHeemu su'irat*

Tarjuma: Aur jab jahannam bharkaayi jaye gi.

Wazaahat: Jahannam roshan aur sab ke samne kar di jaye gi, jis se jawab-dehi ka khauf barh jaaye ga.

13. *Wa izar-jannatu uzlifat*

Tarjuma: Aur jab jannat qareeb kar di jaye gi.

Wazaahat: Jannat naik logon ke qareeb kar di jaye gi, jo umeed aur in'aam hai.

14. *'Alimat nafsum maa ahdarat*

Tarjuma: Har jaan jaan le gi jo kuchh woh lekar aayi.

Wazaahat: Har fard ko apne a'maal ke nataayij ka idraak ho jaaye ga.

Aayaat 15–22: Wahi ki Sadaqat

15. *Fala uqsimu bil-khunnas*

Tarjuma: Pas main qasam khata hoon peeche hat jaane wale sitaron ki.

Wazaahat: Allah in aasmani ajsaam ki qasam khata hai jo peeche hattay ya ghuroob hotay hain, un ki ahmiyat ko apni qudrat ki nishani ke tor par zaahir karta hai.

16. *Al-jawaari al-kunnas*

Tarjuma: Phir chalne phirne wale chhupne wale sitaron ki.

Wazaahat: Yeh sitare apne muqarrar raaston par chaltay hain aur phir ghaayib ho jaatay hain, jo kainaat mein ilahi nizaam ko zaahir karta hai.

17. *Wallayli iza 'as'as*

Tarjuma: Aur raat ki jab woh chhaa jaye.

Wazaahat: Raat jab dunya ko dhaanp leti hai, yeh Allah ke waqt aur jagah par ikhtiyaar ko zaahir karti hai. Raat ka aana ya jaana dono ma'ani bayan kiye 'ulama ne — zu-ma'ni hai.

18. *WassubHi iza tanaffas*

Tarjuma: Aur subah ki jab chamakne lage.

Wazaahat: Raat ki tareeki ke baad subah ka numudaar hona tajdeed aur umeed ki alamat hai, jo Allah ki rehmat ko zaahir karta hai.

19. Innahu laqawlu rasoolin kareem

Tarjuma: Yaqeenan yeh ek buzurg Rasool ka kaha hua hai.

Wazaahat: Qur'an ek ilhaami paighaam hai jo farishta Jibreel A.S ke zariye pohinchaya gaya, jo ameen aur mu'azzaz hain.

20. Dhee quwwatin 'inda dhee al-'arshi makeen

Tarjuma: Jo badi quwwat wala hai, 'Arsh walay (Allah) ke haan buland martaba hai.

Wazaahat: Jibreel A.S Allah ke 'Arsh ke qareeb a'ala maqam rakhte hain, jo un ki taaqat aur aitbaar ko zaahir karta hai.

21. Mutaa'in thamma ameen

Tarjuma: Wahan (aasmanon mein) izzat wala aur amanatdaar hai.

Wazaahat: Jibreel A.S farishton mein mu'azzaz hain aur Allah ke ahkaamaat ko mukammal wafa-daari se pohinchate hain.

22. Wa maa saahibukum bi majnoon

Tarjuma: Aur tumhara saathi (Muhammad ﷺ) hargiz deewaana nahi hai.

Wazaahat: Rasool Allah ﷺ par lagaye gaye jhootay ilzaamaat ki tardid ki ja rahi hai; aap sachay aur diyanat-daar Rasool hain.

Aayaat 23–29: Paighaam ki Sachchai aur Insani Ikhtiyaar

23. Wa laqad ra'aahu bil-ufuqil-mubeen

Tarjuma: Aur beshak us ne use wazeh ufuq par dekha.

Wazaahat: Nabi Akram ﷺ ne Jibreel A.S ko un ki asal shakal mein dekha, jo aap ki nabuwwat ki sadaqat ki daleel hai. Nawab Siddiq Hasan Khan ne kaha Ajiyaad Makkah jo mashriq mein waq'a hai.

24. *Wa maa huwa ‘alal-ghaibi bi daneen*

Tarjuma: Aur woh ghaib (ki baatein) batane mein bukheel nahi hai.

Wazaahat: Nabi ﷺ wahi ko poori amanat-daari se pohinchate hain, kuch bhi nahi chupaate.

25. *Wa maa huwa bi qawli shaytaanin rajeem*

Tarjuma: Aur yeh kisi mardood shaitaan ka kalaam nahi hai.

Wazaahat: Qur'an paakeeza aur ilhaami kalaam hai, na ke kisi shaitaani ya fareb dene wale wujood ka banaya hua.

26. *Fa ayna tazhaboon*

Tarjuma: Pas tum kahan ja rahe ho?

Wazaahat: Allah insaniyat ki ghaflat aur Qur'an ki hidayat se inkaar par sawaal karta hai.

27. *In huwa illa zikrul-lil ‘aalameen*

Tarjuma: Yeh to sirf tamam jahaan walon ke liye naseehat hai.

Wazaahat: Qur'an tamam insaanon aur jinnat ke liye ek ‘aalami yaad-dahaani hai.

28. *Liman shaa’a minkum an yastaqeem*

Tarjuma: Tum mein se jo bhi seedhi raah ikhtiyaar karna chaahе.

Wazaahat: Qur'an har us shakhs ke liye hai jo hidayat aur saheeh rasta chahta hai.

29. *Wa maa tashaa’oona illa an yashaa’ Allahu Rabbul ‘aalameen*

Tarjuma: Aur tum nahi chaaoge magar yeh ke Allah, Rabbul ‘aalameen, chaahe.**

Wazaahat:

☞ {Wa maa tashaa’oona illa an yashaa’ Allah} ya’ni tum kuch bhi chaho, woh us waqt tak nahi ho sakta jab tak Allah pehle se na chaahe.

- Insaan ki mashi’at Allah ki mashi’at ke baad hi hai, agar Allah na chahe to insaan bhi na chahe,
- Aur agar Allah chahe ke koi cheez na ho to woh nahi hogi, chaahe tum use chaho.
- Hatta ke agar tum chaho aur Allah na chahe to woh nahi hogi, balkeh Allah us ke darmiyan asbaab paida kar dega jo use hone nahi denge.
- Yeh baat insaan ko achhi tarah samajhni chahiye ke us ka amal us ki apni mukammal marzi se hai, baghair kisi jabr ke,
- Lekin yeh marzi Allah ki mashi’at se judi hui hai.
- Insaan ko maaloom hona chahiye ke woh jo chahta hai, Allah ki mashi’at ke baad hi chahta hai,
- Aur agar Allah na chahe to insaan bhi na chaahe ga,
- Ya insaan chaahe ga magar Allah us ke aur us ke darmiyan asbaab aur rakaawatein paida kar dega.
- {Rabbul ‘aalameen} farmaya: {Rabbul ‘aalameen} is mein Allah ki ruboobiyat ki ‘umoomiyat ki taraf ishaara hai,
- Aur yahan "aalameen" se murad woh nahi jo {In huwa illa zikrul lil ‘aalameen} mein hai,
- Pehli jagah "aalameen" se murad woh log hain jin ki taraf Rasool bheje gaye,
- Aur yahan {Rabbul ‘aalameen} mein "aalameen" se murad har woh cheez hai jo Allah ke siva hai,
- Pas Allah ke siva jo kuchh hai woh sab ‘aalam hai, kyun ke

Allah ke siva bas Rab aur marboob hain.

- Pas jab kaha jaye "Rabbul 'aalameen" to murad yeh hai ke "aalameen" se murad har woh cheez hai jo Allah ke siva hai,
- Jaisa ke Imam Sheikh ul-Islam Muhammad bin Abdul Wahhab rahimahullah ne farmaya:
- "Aur Allah ke siva jo kuchh hai woh 'aalam hai, aur main bhi isi 'aalam mein se ek hoon." (Tafseer Ibn 'Uthaymeen)

Nateeja

Surah At-Takweer Qiyamat ke din ki manzar-kashi ko Qur'an ki ilhaami sadaqat ke pur-asar a'laan ke sath yaksaa karti hai. Yeh insaniyat ko apne aakhri anjaam par ghour karne aur Allah ki di hui hidayat ko apnane ki da'wat deti hai. Apni faseeh saakht ke zariye yeh kainati nizaam, insani jawab-dehi aur wahi ki sadaqat ke darmiyan bahami rabt ko ujagar karti hai.

Daswaan Hissa - (Tafseeli Tafseer)

Hissa Duwwam : Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Haatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, ad-Durr al-Manthoor li-Suyooti aur jadeed tafaseer jaise Tafseer as-Sa'di aur isi tarah Ibn Kathir ke tafseer ke nukaat aur ikhtisaar jo “Al-Misbaah al-Muneer” se moosoom hai, is ke sath deegar Ibn Kathir ki shuroohaat (Sharh Sheikh ar-Raajihi, Sharh Sheikh Khalid as-Sabt, wa Sheikh Muqbil ki Takhreej wa Sheikh Huwayni wa Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se istefaadah karte hue aur isi tarah tahqeekaat Ibn Taymiyyah wa Ibn Qayyim wa Ibn al-Jawzi ka khayaal rakha gaya hai, aur Tafseer Adhwaa’ al-Bayaan, Fath al-Qadeer lish-Shawkaani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn ‘Uthaymeen wa talamizah aur ad-Durar as-Saniyyah ki Mawsoo'at at-Tafseer se rehnumaai haasil karte hue Urdu qaalib mein laaya gaya Alhamdulillah — is se hamein riwaayati aur jadeed nuqta-e-nazar dono ko samajhne mein madad milegi in sha Allah.

Aur Urdu mein Tafseer Ahsanul Bayaan ke mukhtasar khulasaay baray mufeed hain jo tafaseer ma'thoor wa mahmood raaye par mabni hain, in nukaat ko aakhri mein shaamil kiya gaya hai.

Tafseer Surah At-Takweer ki ibtidaa

Izaa ash-shamsu kuwwirat ... 'Alimat nafsum maa ahdarat
Yeh woh ausaaf hain jin ke zariye Allah Ta'ala ne Qiyamat ke din ko bayan kiya hai. Yeh woh kaifiyat hain jin se dil kaanp uthtay hain, gham o pareshani shiddat ikhtiyaar kar leti hai,

badan ke rongte kharay ho jaatay hain, khauf aam ho jata hai, aur ahl-e-baseerat ko un ka tasavvur is din ki tayyaari par ubhaarta hai, neyz un cheezon se rok deta hai jo malammat ka bais banti hain.

[Tafseer as-Sa'di: p. 912]

Surah At-Takweer (Tafseer Sheikh Abdur Rahman as-Sa'di se)

1 – Jo Qiyamat ko aisay dekhna chaahe jaise aankhon ke samne ho, woh {Izaa ash-shamsu kuwwirat} ki tilawat kare. (Tafseer Sa'di)

☞ Qiyamat ki nishaniyaan aur un ki tashreeh: aik jaami' wazaahat

☞ Imam Ahmad ne Hazrat Ibn 'Umar R.A se riwayat kiya ke Rasool Allah ﷺ ne farmaya:

“Jo shakhs Qiyamat ke din ko apni aankhon se dekhna chaahe, woh yeh soortein parhe: Izaa ash-shamsu kuwwirat (Surah At-Takweer), Izaa as-samaau infatarat (Surah Al-Infitar), aur Izaa as-samaau inshaqqat (Surah Al-Inshiqaq).”

(Tirmidhi mein bhi isi tarah ki riwayat mojud hai.)

Surah At-Takweer ka markazi mauzoo'☞ Surah At-Takweer Qiyamat ke holnaak waqiaat aur is din ki haibat ko bayan karti hai.

☞ Is ke doosray hissay mein Allah Ta'ala qasam khaa kar wazeh karta hai ke Rasool Allah ﷺ par naazil hone wala Qur'an ilhaami

Haq hai — na ke kaafiroñ ke ilzaamaat ke mutabiq kisi deewaane ka kalaam ya jhoot.

Takweer (Lapeetne) ka mafhoom

Lafz “**Takweer**” ka matlab hai kisi cheez ko lapetna ya jamaa karna, jaise imaamah baandhna ya kapray teh karna.

“Izaa ash-shamsu kuwwirat” se muraad hai ke **suraj ko lapeet kar us ki roshni khatm kar di jayegi-**

⌘ Imam Bukhari ne Hazrat Abu Hurayrah R.A se riwayat kiya ke Nabi ﷺ ne farmaya:

“Qiyamat ke din suraj aur chaand lapeet diye jaayenge.”

⌘ Salaf Saaliheen (jaise Ibn ‘Abbas R.A) ke mutabiq “*takweer*” ke ma‘ani hain:

- suraj ka tareek hona‘
- ghaayib hona‘
- ya ise phaink dena-

⌘ Ibn Jareer Tabari ne kaha:

“Saheeh tafseer yeh hai ke takweer se muraad kisi cheez ko lapetna hai jaise imaamah lapetna.”

Suraj ke lapeetay jaane ki tafseelaat

1) Tareeki aur roshni ka khatm hona:

⌘ Suraj ki roshni salb kar li jayegi ‘aur kainaata tareeki mein doob jaayegi-

2) Suraj ka apni jagah se hattna:

☞ Suraj ko us ke madar se nikaal kar lapeet diya jayega-

3) Energy ka khatma:

☞ Suraj ki tawani aur hararat mukammal tour par khatam ho jaayegi.

Ibn Jareer ne mazeed wazaahat ki

"Suraj ka lapeta jana us ke wajood ke khatme ki alamat hai, jis se Qiyamat ka aaghaaz hoga. Yeh amal Allah ki kaamil qudrat ko zaahir karta hai."

Qiyamat ki nishaniyaan aur un ki tashreeh: aik jaami' wazaahat

Aayat: *Izaa ash-shamsu kuwwirat* (jab suraj lapait diya jaayega)

Salaf Saaliheen ki tafseeren:

☞ Suraj ka tareek hona, ghaayib hona, is ki roshni ka khatm hona, ya ise lapait kar phaink dena.

☞ Ibn Jareer Tabari: "Takweer" se muraad kisi cheez ko akhatta karna hai, jaise imaamah lapaitna ya kapray teh karna.

☞ Ibn Kathir: yeh tafseer Ibn Jareer ke mauqif se mutaffiq hain.

Aayat: *Wa iza an-nujoomu inkadarat* (aur jab sitaare bikhar jaayenge)

☞ "Inkadarat" ka ma'na: sitaron ka girna ya beh jana.

☞ Rabee' bin Anas (Ubayy bin Ka'b R.A se riwayat): duniya se muta'alliq ahwaal:

1. Suraj ki roshni khatm hogi.
2. Sitaare bikhar jaayenge.
3. Pahaarr reza-reza ho kar gir jaayenge.

4. Insaan, janwar aur parinday khauf se aik doosre mein ghul jaayenge.

5. Haamilah oontniyaan chhor di jaayengi.

6. Samandar aag pakar lenge.

⌘ Ibn Jareer: sitaron ka zameen par girna ya un ki roshni ka khatm hona dono tafseerein durust hain.

Aayat: *Wa iza al-jibaalu suyyirat* (aur jab pahaarr chalaaye jaayenge)

⌘ Pahaarron ko un ki jagah se hata kar zameen hama-war kar di jaayegi.

Aayat: *Wa iza al-‘ishaaru u’ttilat* (aur jab haamilah oontniyaan chhor di jaayengi)

⌘ Arabon ki qeemti haamilah oontniyon ko Qiyamat ke haul se nazar andaaz kar diya jaayega.

Aayat: *Wa iza al-wuhooshu hushirat* (aur jab wohshi janwar akhatte kiye jaayenge)

⌘ Tafseer:

- Wohshi janwar be-khauf ho kar insanoñ ke sath mil jaayenge.
- Ya Qiyamat ke din unhein zinda kar ke insaaf kiya jaayega, phir mitti bana diya jaayega.

Aayat: *Wa iza al-bihaaru suj-jirat* (aur jab samandar bhadak uthain)

- Samandar khushk ho kar aag ban jaayenge ya un ka paani ubal parray ga.

Qiyamat ke marahil (Ubayy bin Ka‘b R.A ki riwayat)

1) Chhay ka ta'alluq duniya ke ahwaal se hai:

- ⌘ Suraj lapaita jaayega.
- ⌘ Sitaare bikhreen gey.
- ⌘ Pahaarr urr jaayenge.
- ⌘ Haamilah oontniyaan chhor di jaayengi.
- ⌘ Janwaron ka afrat-tafri mein milna.
- ⌘ Samandroñ ka bhadakna.

2) Chhay ka ta'alluq aakhirat ke ahwaal se hai:

- ⌘ Roohain a'maal ke mutabiq jodi jaayengi.
- ⌘ Aasmaan phat jaayega.
- ⌘ Jahannum bharkaai jaayegi.
- ⌘ Jannat qareeb kar di jaayegi.
- ⌘ Har shakhs apne a'maal ka hisaab jaan legaa.

Qiyamat ke din ki ayaat ki tafseer

Wa iza al-wuhooshu hushirat (Surah at-Takweer: 5)

Ulamaa ki tafseeren:

1) Wohshi janwaron ka be-khauf ho kar milna:

- ⌘ Ba'z ulama ka kehna hai ke Qiyamat se pehle wohshi janwar aik doosre se ya insanoñ se khauf khaye baghair mil jaayenge.

2) Qiyamat ke din un ka hashr:

- ⌘ Doosri tafseer yeh hai ke Qiyamat ke din wohshi janwaron ko zinda kiya jaayega, un ke darmiyan insaaf kiya jaayega, phir unhein mitti bana diya jaayega.

3) Maut ke zariye jama' karna:

- ⌘ Ibn 'Abbas R.A ke mutabiq "hashr" se muraad un ki maut hai.

Ibn Jareer Tabari ne kaha: "Yeh jama‘ kiye jaayenge aur phir maar diye jaayenge."

Wa iza al-jibaalu suyyirat (pahaarron ka urr jana)

⌘ Pahaarr apni jagah se hata diye jaayenge, reza-reza ho kar zameen hama-war ho jaayegi.

Wa iza al-‘ishaaru u‘ttilat (haamilah oontniyoñ ka chhor dena)

⌘ ‘Ikrimah aur Mujahid:

⌘ Arabon ki qeemti haamilah oontniyaan (jinhein “‘ishaar” kaha jaata hai) ko Qiyamat ke haul ki wajah se chhor diya jaayega.

⌘ Ubayy bin Ka‘b aur Dahhaak:

⌘ Malik unhein bilkul nazar-andaaz kar denge, na baandhenge na doodh dohenge.

⌘ Rabee‘ bin Khuthaim:

⌘ Yeh oontniyaan das maa‘h ki haamil hongy, jo Arabon ke nazdeek sab se qeemti maal theen.

Wa iza al-bihaaru sujjirat (samandroñ ka bhadakna)

Tafseer:

⌘ "Sujjirat" ke ma‘ni hain: aag laga di gayi. Jahannum pehle se maujood hai, jaisa ke Nabi ﷺ ne use dekha aur bataya.

Jahannum ki haqeeqat aur samandroñ ke bhadakne ki tafseer

Jahannum ka wajood:

Jahannum pehle se maujood hai, jaisa ke Nabi Akram ﷺ ne use dekha. Ahadees mein aaya hai ke Allah Ta'ala ne Jahannum ko takhleeq kiya to Jibreel A.S ko use dekhne bheja. Aap ﷺ ne Jahannum mein 'Amr bin Luhayy aur billi ko qaid karne wali aurat jaise logon ko azaab mein dekha.

Samandar aur Jahannum ka farq:

Jahannum samandar nahi hai, balki woh aik alag makhlooq hai jo zameen wa samandar se kahin bari hai. Falkiyaat-daanon ke mutabiq sooraj zameen se sinkron guna bada hai, lehaza samandar (jo zameen ka 75% hissa hai) ko Jahannum samajhna ghalat hai.

“Sujjirat” ke ma‘ni:

1. Bhar jaana aur ubal parna: jaise paani ka labraiz hona.
2. Aag lagna: samandar ka jal kar raakh ho jaana.
3. Khushk ho jaana: paani ka khatm ho jaana.

Ulamaa ki aaraa’:

- ⌘ Hasan Basri: "Samandar khushk ho jaayenge."
- ⌘ Qataadah: "Un ka paani ghaayib ho jaayega."
- ⌘ Al-Farraa’: "Samandar labraiz ho kar phat jaayenge."
- ⌘ Dahhaak: "Samandar phat kar aik ho jaayenge."

﷞ Ubayy bin Ka‘b, Ibn ‘Abbas R.A: "Samandar aag ban jaayenge."

Ibn Jareer Tabari:

﷞ Samandar bhar jaayenge, ubal parenge, aur aag pakar lenge.

Wa iza an-nufoosu zuwwijat (Rohon ka joda banna)

Mafhoom:

Har nafs ko uske mushabeh (aamaal, aqeede, ya saathiyon) ke saath joda jaayega.

﷞ Allah ka farman: "Jama‘ karo zaalimon aur un ke jaison ko" (As-Saffat:22).

﷞ Nabi ﷺ ka irshaad: "Log teen girohon mein honge: dayain walay, baain walay, aur sabqat le jaane walay." (Al-Waqi‘ah:7-10)

Ulamaa ki tafseeren:

1. Hum-khayaal logon ke saath milana:
 - ﷞ Yahood yahood ke saath, Isaai Isaaiyon ke saath.
2. Jannat mein huron aur Jahannum mein shayaateen ke saath jorna.
 - ﷞ Rohon ka ajsaam se milana.

Ittifaqi raye:

"Zuwwijat" se muraad har shakhs ko uske mushabeh logon ke saath jama‘ karna hai, jaisa ke "Jama‘ karo zaalimon aur unke saathiyon ko" (As-Saffat:22) mein bayan hua.

Ibn al-Qayyim ne kaha:

﴿Wa iza an-nufoosu zuwwijat﴾

Yani har saahib-e-amal ko uske hum-shakal aur hum-amal ke saath jod diya jaayega.

To jo log Allah ke liye mohabbat karte the, unhein Jannat mein aik saath kiya jaayega, aur jo log Shaytan ki ita‘at mein mohabbat rakhte the, unhein Dozakh mein ek doosre ke saath jama‘ kar diya jaayega.

Lehaza aadmi unhi ke saath hoga jin se woh mohabbat karta hai, chahe use pasand ho ya na ho.

[Ibne Qayyim: 3/257]

Tafseer Sheikh Abdul Rahman as-Sa‘di se:

6- {Wa iza an-nufoosu zuwwijat}

Har amal wale ko uske mushabeh ke saath joda jaayega:

Nek log nekon ke saath, badkaar badkaaron ke saath, momin huron ke saath, kafir shayaateen ke saath.

Tafseer Ibn Uthaymeen se:

⌘ Yeh azeem samundar jab Qiyamat aayegi to bhadak uthenge, yani aag ban jaayenge, bari aag bhadke gi, is waqt zameen khushk ho jaayegi aur is mein paani baqi nahi rahega kyunki iske samundar... aag ban jaayenge.

⌘ Qiyamat ke din har qisam apni jaisi qisam ke saath jama‘ hogi: nek log nekon ke saath, bure log buron ke saath.

⌘ Jis ka kalaam zyada ho uski ghaltiyan bhi zyada hongy, yani jo zyada boleگا us se zyada laghzishen hongy... Apni zubaan ki hifazat karo kyunki sahifon mein tumhari har baat likhi jaayegi

aur Qiyamat ke din tumhare samne pesh ki jaayegi.

☞ Iman-daar aur nek amal karne wala hi duniya mein khushhaal zindagi paata hai aur Aakhirat mein bada ajar paata hai... Tum nek amal karne wale momin ko khush dil aur kashaada seenah wala paoge.

☞ Yeh surat azeem hai, is mein naseehat aur ibarat hai, mumin ko chahiye ke isay tadabbur aur thehr kar padhe aur is mein mojud naseehat se faida uthaye.

Tafseer Qurtubi se chand nukaat:

Surah at-Takweer:

Wa qal Umar bin al-Khattab:

"Yuqran al-faajir ma'a al-faajir, wa yuqran as-saaliḥ ma'a as-saaliḥ."

☞ Aur Hazrat Umar bin Khattab ne farmaya: "Badkaar ka jor badkaar se aur nek-o-kar ka jor nek-o-kar se ho ga."

Surah at-Takweer ki ayaat ki tafseer:

Ayaat 8-9: Zinda dafan ki gayi ladki se sawal

﴿Wa iza al-maw'oodah su'ilat bi ayyhi dhanbin qutilat﴾

☞ Zinda dafan ki gayi ladki: Jaahiliyat ke Arab ladkiyon ko zinda dafan karte the. Qiyamat ke din is mazoor se poocha jaayega: "Kis gunah par use qatl kiya gaya?"

☞ Maqsad: Qatil ko ruswaa karna aur insaaf ka taqaza.

☞ Ibn Abbas R.A (Ali bin Abi Talhah se riwayat): "Su'ilat" ka matlab hai: "Woh insaaf talab karegi."

☞ Abu adh-Dhahi, Sudi, Qatadah: Yeh sawal dar-haqiqat qatil

ke liye malaamat hai.

⌘ Umar bin Khattab R.A: Islam se pehle betiyon ko dafan karne wale ko kafare mein ghulaam azaad karne ya oont zabh karne ka hukum diya gaya.

⌘ Sheikh Shinqiti ne kaha:

﴿Wa iza al-maw‘oodah su‘ilat bi ayyhi dhanbin qutilat﴾
Is sawal mein ishara hai ke is bachi ka koi gunah nahi tha jiske sabab use qatl kiya gaya ho. Jurm dar-haqiqat uske qatil par hai. Lekin jurm ki azmat aur shiddat ki wajah se is se (yaani bachi se) sawal kiya jaayega, taake iske baap ya qatil ko sakht malaamat aur ruswai ka samna ho.

[Al-Shinqiti: 8/438]

Ayah 10: Wa iza as-suhufu nushirat

(Aamaal nama ka kholna)

- **Dhahhak:** Har shakhs ko uska naamah-e-aamaal daayein ya baayein haath mein diya jaayega.
- **Qatadah:** "Ae Ibn Adam! Tu khud apna record likhta hai, Qiyamat ke din woh tere samne hoga. Soch kar dekh kya likh raha hai."

Ayah 11: Wa iza as-samaaa kushitat

(Aasman ka hata diya jana)

- **Mujahid:** "Kheench jaayega."
- **Sudi:** "Khol diya jaayega."
- **Az-Zajjaj:** "Chhat ki tarah utaar diya jaayega."
- **Al-Farra:** "Phaad kar lapet diya jaayega."

Ayah 12: Wa iza al-jahimu su‘irat

(Jahannum ka bhadkaya jana)

- **Sudi:** "Shadeed garm kiya jaayega."

Ayah 13: Wa iza al-jannah uzlifat

(Jannat ka qareeb karna)

- **Dhahhak, Abu Malik, Qatadah, Rabi' bin Khuthaym:**
"Jannat Ahle Imaan ke qareeb kar di jaayegi."

Ayah 14: Alam tu nafus ma ahdarat

(Har nafs ko apne aamaal ka ilm)

- Har shakhs apne tamaam aamaal, chhote ya bade, se aagah hoga.
- **Surah Al-Kahf (49):** "Yeh kitaab koi chhoti ya badi baat nahi chhodegi, sab ginti hai."
- **Salaf Saleheen:** Chhote gunahon par bhi rote the, kyunki Allah har cheez ka hisaab le ga.

Soorah Takweer ki aayaat aur qismon ki tafseer

Hadith aur Ayat ki Talaawat

Imam Muslim aur Imam Nasai ne Amr bin Harith se riwayat ki:

- "Maine Rasool Allah ﷺ ke peeche Fajr ki namaz padhi aur suna ke aap ﷺ ye ayatain tilawat kar rahe the:
Fa la uqsimu bil-khunnas al-jawari al-kunnas wal-layli iza 'as'asa was-subhi iza tanaffasa (Surah Takweer: 15-18)"

Sitaaron ki Qasam: "Fa la uqsimu bil-khunnas al-jawari al-kunnas"

- **Ibn Jarir** ne Khalid bin Ararah se riwayat ki:
 - "Maine Ali R.A se poocha ke iska kya matlab hai? Unhone farmaya: 'Yeh woh sitare hain jo din mein chhup jaate hain aur raat ko zahir hote hain.'"
 - Matlab: Yeh sitare din ke waqt nazron se oojhal ho jaate hain aur raat ko apni roshni ke saath aasmaan par nazar aate hain.
 - Inhe **Khunnas** (chhupne wale), **Jawaar** (chalne wale), aur **Kunnas** (bil mein chhupne wale) kaha gaya.
-

"Fa" ka Rabt aur Mazmoon ki Wahdat

- Ayat mein "**fa**" ka istemal is baat ki taraf ishara karta hai ke agar log Quran par iman laate (jiski haqeeqat par Allah ne qasam khayi), to woh Qiyamat ke sabse bade paigham – **Ba'th ba'd al-mawt** (dobara zinda kiye jaane) – par bhi iman laate.
 - Surah Takweer Qiyamat, dobara zinda kiye jaane aur aakhirat ke ahwaal ko bayan karti hai.
 - Apne ikhtitam par ye wazeh karti hai ke Quran Allah ka haqeeqi paigham hai, na ke kisi diwane ya jhoote ka kalam.
-

1. Qasamon ka Maqsad

- Allah Ta‘ala ne **kainati nishaniyon** (sitaaron ki harkat aur ghaib, raat ka ana aur jana, subah ka nashoor) ki qasam khakar Quran ki haqeeqat aur Qiyamat ke din ki sachai ko wazeh kiya.
- Qasamon ke zariye Allah ne sabit kiya ke yeh wahi **haqeeqi paigham** hai, aur isme jo kuch Qiyamat aur Aakhirat ke baare mein aaya hai, woh bhi barhaq aur yaqini hai.
- Surah Takweer me **Qiyamat ke manazir, insaan ki dobara zindagi, aur aamaal ka hisaab** bayan karke insaan ko aakhirat ki tayari ki dawat di gayi hai.

"Khunnas" Sitare aur unka Ma‘na

- **Hazrat Ali R.A** ne farmaya:
 - "Fa la uqsimu bil-khunnas" ka matlab hai woh sitare jo din mein chhup jaate hain aur raat ko zahir hote hain."
- Ye tafseer **Hasan, Mujahid, Qatadah, Ibn Zaid** aur doosre salaf-e-saleheen se bhi riwayat hai.
- Is tarah Allah ne un sitaron ki qasam khayi jo din me nazron se oojhal (khunnas) rehte hain aur raat ko zahir hote hain.

- Inhein "**Khunnas**" (peechay hatnay wale / chhupnay wale) is liye kaha jata hai ke yeh din mein nazron se ghaib ho jate hain.

- Baaz ulema ne in se murad **paanch sayaray** (Zuhal, Mushtari, Maraq, Zohrah, Utarid) liye hain, jabke doosre ulema ne is wasf ko har us sitare par aam kiya jo din mein chhup jata aur raat ko zahir hota hai.
- **Al-Farra** ne wazahat ki ke yeh paanch sayaray apne madar mein peechay hatte aur "**Kunnas**" (chhupnay wale) hote, jaise wahshi janwar apne bil ya panah gah mein chhup jate hain.

"Al-Jawari al-Kunnas" (Surah Takweer:16)

- Baaz mufasssireen ke mutabiq is se murad woh sitare hain jo suraj aur chaand ke sath apne madar mein daurte hain.
- Baaz ne kaha ke in ka chhup jana suraj ki roshni ki shiddat ki wajah se hai, jabke baaz ke nazdeek yeh din mein ghaib aur shaam ko ghuroob hone ke waqt chhup jate hain.

Kuch ulema jaise **Ibn Masood, Mujahid aur Nakha'i** ne is aayat ki tafseer **wahshi gaayon** se ki hai. Un ke nazdeek yeh janwar insaan ko dekh kar peechay hatte, daurte aur apne bil mein chhup jate hain.

Lafz "**Kunnas**" "kanas" (bil/panah gah) se nikla hai, jo wahshi janwaron ki panah gah hoti hai.

Baaz ulema (Saeed bin Jubair, Mujahid, Zhahak) ne **hiran** ko bhi is mein shamil kiya. Yeh tafseer siyaq ke lehaaz se mutasadam nahi, kyunke dono ki khususiyaat mushabah hain.

Ta'ham zyada qawi aur siyaq ke mutabiq tafseer yeh hai ke is se murad **sitare** hain, kyunke Surah Takweer mein kainati manazir bayan ho rahe hain:

- "**Wal-layli iza as'as**" – raat ke aane ya jane ki qasam

- **"Was-subhi iza tanaffas"** – subah ke namudar hone ki qasam

Allah Ta‘ala ne in sitaron ki qasam khayi jo apne madar mein daurte aur chhup jate, raat ke mukhtalif marahil aur subah ke tolou hone ki qasam kha kar apni qudrat aur Quran ki haqaniyat wazeh ki.

Ibn Jarir ke tareeqa tafseer ke mutabiq, Allah Ta‘ala ne har us cheez ki qasam khayi jo kabhi zahir hoti, kabhi harkat karti aur kabhi apne thikane mein chhup jati.

Is mein **sitare aur wahshi janwar dono** shamil ho sakte hain, aur yeh **jami‘ usloob-e-bayan** ka azeem misaal hai.

Ibn Jarir ka Umumi aur Tafseeli Tafseer ka Usloob

Ibn Jarir aksar **ma‘ani ka umumi khulasa** bayan karte the, phir **juziyat aur bareekiyaon** ki taraf aate the. Tafseer mein tawazun isi tarah hai ke pehle **majmu‘i mafhoom** bayan kiya jaye, phir **tafseel aur nukat** par roshni dali jaye, **bighair kisi ghair zaruri qiyas ya be-buniyad raaye** ke.

"Wal-layli iza as‘as" (Surah Takweer:17) ki Do Tafsirein

1. Raat ke aane ka mafhoom

- Is se murad hai ke **raat apni tareeki ke sath aati hai.**
- **Mujahid:** "Yeh raat ka siyah hona hai."
- **Saeed bin Jubair:** "Raat ka aaghaz hona."

- **Hasan Basri aur Atiyah Awfi:** "Yeh logon ko dhaanp leti hai."

2. Raat ke jane ka mafhoom

- Is se murad hai ke **raat wapas chali jati hai.**
- **Ali bin Abi Talhah aur Awfi** ne Ibn Abbas se naqal kiya: "Yeh raat ka peechay hatna hai."
- **Mujahid, Qatada, Dhahak, Zaid bin Aslam aur un ke betay** ne bhi yehi tafseer ki: "Yeh raat ka khatm hona hai."

Lughvi aur Siyaqi Pehlu

- **"As'as" lughvi tor par dono ma'ani mein aata hai:** raat ka aana aur jana.
- Bohat se usooliyun ne kaha hai ke yeh lafz **dono moqa'on ke liye istamal hota hai**, is liye **dono tafsirein durust hain.**
- Quran mein bhi yeh dono pehlu milte hain:
 - **Raat ke aane ka zikr:** "Wal-layli iza yaghsha" (Surah Al-Lail:1)
 - **Raat ke jane ka zikr:** "Wal-layli iza adbara" (Surah Al-Muddathir:33)

Dono Ma'ani Ki Sehat aur Hikmat

- Allah Ta‘ala ne **raat ke dono marahil (aana aur jana)** ki qasam khai, kyunke dono uski azmat aur qudrat ki nishaniyan hain.
- Ibn Kathir ne kaha: "Bohat se ulema ne kaha ke '**As‘as**' dono ma‘ani par moheet hai, is liye dono tafseer durust hain."
- Jo ulema raat ke aane ke ma‘ani ko tarjeeh dete hain, woh saath hi **subah ke numoodar hone ki qasam** ko bhi iske sath jortay hain:

“Wa as-subhi iza tanaffas”

- Mafhoom: Raat ka aaghaz aur subah ka aaghaz — yeh jorr siyaq ke lehaz se mauzoon hai.
- Ibn Jarir ne raat ke jane (ikhtitam) ki tafseer ko tarjeeh di aur kaha ke **qudrati tarteeb** yeh hai ke raat ke baad subah aati hai.
 - Agar dono ko ek doosre ka takmila samjha jaye to dono ma‘ani shamil ho jate hain, aur yeh Allah ki takhleeq ki azmat ko zahir karta hai.

“Wa as-subhi iza tanaffas” (Surah Takweer: 18) Ki Tafseer

- Is se murad hai **roshni ka zahir hona aur din ka aaghaz hona**.
- **Dhahak:** "Jab woh tulu‘ ho."
- **Qatada:** "Jab woh roshan aur qareeb ho."
- "**Tanaffas**" yani **subah ki halki hawa aur roshni ka phailna**, jo din ke aaghaz ki alamat hai.
- **Wahidi:** "Jab iski roshni phail jaye aur din ban jaye."

- **Degar mufasssireen:** "Roshni ka phootna aur phailna."
 - Sab ka mafhoom ek hi hai: **subah ki ibtidaai roshni aur iska phailao.**
-

Surah Takweer: Qasmon aur Rasool ki Sifaat ki Tafseer

Ayat: “Wal-layli iza as‘as” (Surah Takweer:17)

- Is ayat mein "**As‘as**" se murad **raat ka peechay hatna ya aana** dono ho sakte hain.
 - Jab dono ma‘ani ke daleel maujood hon, to lafz ko **jami‘ rakhte hue dono tafseer durust hain.**
 - Ba‘az ulema ne kaha ke yeh raat ke **aaghaz aur ikhtitam** dono par moheet hai.
-

Raat ke Peechay Hatne ki Tafseer

- **Ibn al-Qayyim** ne isay tarjeeh di aur kaha ke **raat ke ikhtitam aur subah ke tulu‘ ka tasalsul** fitri tarteeb hai.
 - Unho ne **Surah Al-Muddathir (33-34)** ki ayat **“Wal-layli iza adbara was-subhi iza asfara”** ko daleel banaya, jisme subah ki roshni aur hawa ko numayan kiya gaya hai.
-

“Innahu laqawlu Rasoolin Kareem” (Surah Takweer:19)

- Yeh ayat **qasam ka jawab** hai.
- **Ibn al-Qayyim** ne wazahat ki:

Sitaron ki Harkat aur Chhupne ki Qasam

- Allah ne sitaron ki **zahiriyat, chhupne, harkat aur ghuroob** ki qasam khai, taake unki azmat numayan ho.
- "**Khunnas**" (chhupne wale) se murad **unka zahir hone ke baad ghaib hona** hai, na ke hamesha posheeda rehna.

Sitaron ki Tafseer ki Fawqiat

- **Wahshi janwaron** (masalan hiran ya gaaye) ke bajaye sitaron ki tafseer ziada munasib hai, kyunki:
 1. **Azeem nishani:** Sitaron ki harkat aur chhupne mein Allah ki qudrat ke wazeh nishan hain.
 2. **Aam mushahida:** Sitaron ka ilm tamam logon mein mushtarik hai.
 3. **Wahshi janwaron ka adam ikhtifa:** Ye janwar khule maidanon mein nazar aate hain, jabke sitare mukammal tor par ghaib ho jate hain.
 4. **Lafz "Khunnas" ka sahih mafhoom:** Wahshi janwaron ke liye "Khunnas" ka istemal unki naak ki saakht (chapti naak) se mutaliq hai, jabke sitaron ke liye yeh ghaib hone ke ma'ani mein hai.

Surah Takweer: "Rasool Kareem" ki Sifaat aur Quran ki Sand

Ayat: “Innahu laqawlu Rasoolin Kareem” (Surah Takweer:19)

- Yeh ayat **Quran** ke ilhami hone aur is ke moazzaz **Rasool (Jibra’il ﷺ)** ke zariye nazil hone ki tasdeeq karti hai.
- "**Rasool Kareem**" se murad **Jibra’il ﷺ** hain (Ibn Abbas, Shu‘bi, Maymun bin Mihran, Hasan Basri, Qatada, Rabi‘ bin Anas, Dhahak).

Jibra’il ﷺ ki Sifaat

Allah Ta‘ala ne Jibra’il ﷺ ko **paanch sifaat** se mutasif farmaya:

1. Dhi Quwwah (Taqat wala):

- Jibra’il ﷺ ki **azeem jismani taqat**, jaise ke **Surah An-Najm (5)** mein hai:
“*Allamahu Shadeedul Quwa*”
- Yeh taqat **shayaateen ko wahi mein mudakhlat se rokhti** aur Nabi ﷺ ki **himayat karti hai**.

2. ‘Inda Dhi al-Arsh Makeen (Arsh walay ke nazdeek buland maqam):

- Allah ke **khaas qurb aur a‘la martaba** par faiz.

3. Muta‘a Thamma (Aasmanon mein muta‘a):

- Farishton ke **sardar aur qaabil-e-itaat**.
- **Qatada**: "Woh aam farishton se mumtaz hain."

4. Amin (Amanatdar):

- Wahi ko **bilkul sahih pohanchane mein kaamil amanat**.

Quran ki Sand ki Azmat

Ibn al-Qayyim ne in sifaat ki roshni mein **Quran ke silsila-i-naqal** ko bayan kiya:

- “Yeh sand **Allah** → **Jibra’il** ﷺ → **Muhammad** ﷺ tak hai, jo **be-misaal, mo‘tabar aur shandaar** hai.”
- Jibra’il ﷺ ki yeh sifaat **Quran ki sachai aur is ke ilhami hone ki zinda gawahi** hain.

Kholasa

Surah Takweer mein Allah ne **Jibra’il** ﷺ ki **azmat** ko bayan karke **Quran ki divine origin** ko sabit kiya hai.

Yeh ayat Quran ke **nazil hone ke process ki authenticity** ko wazeh karti hain, jisme Allah khud **gawahi dete hain**.

Surah Takweer: Rasool (Jibra’il ﷺ) ki Sifaat aur Wahi ki Khususiyat

Pehli Sifaat: Rasool ki Sharafat

Quran ko lanay wala farishta (Jibra’il ﷺ) nihayat **mo‘azzaz aur buland martaba** ka hai, jabke kafir ka yeh jhoota daawa ke yeh kisi shaytaan ka kaam hai, **bilkul baatil** hai.

Doosri Sifaat: Taqat

Allah ka farman: "Usay ek **shadeed taqat wale (Jibra'il ﷺ)** ne sikhaya" (Surah An-Najm:5).

Is ki Tafseel:

1. **Shayateen se Hifazat:** Jibra'il ﷺ ki taqat shayateen ko wahi mein **mudakhlat se rokti hai**. Agar koi shaytaan unhein dekhe to **khauf se bhaag jata hai**.
 2. **Nabi ﷺ ki Madad:** Jibra'il ﷺ Nabi ﷺ ke **muhafiz aur madadgar** hain, jaisa ke Surah At-Tahreem (4) mein hai: "Allah aur Jibra'il ﷺ aur nek momineen aap ke madadgar hain."
 3. **Mukhalifin ki Tabahi:** Jo Jibra'il ﷺ ka muqabla karega, woh **tabahi ke khatre** mein hoga.
 4. **Paigham ki Mukammal Adaigi:** Jibra'il ﷺ Allah ke **hukm ko bilkul sahi pohanchate hain**, koi kami nahi karte. Woh **"taqatwar aur amanatdar"** rasool hain.
-

Tafseer Sheikh Abdul Rahman Al-Sa'di se

1. Is se Quran ki **azmat** zaahir hoti hai ke Allah ne ise **Jibra'il ﷺ** jaise mo'azzaz farishte ke zariye nazil kiya, aur **badshah apne sab se mo'azzaz safeer** ko sirf **ahm tareen paigham** ke liye bhejte hain.
2. **Muhammad ﷺ amanatdar** the, apne Rab ka paigham **wazeh tor par pohanchaya**, aur is mein **na ameer o**

ghareeb, na raees o mar'oos, na mard o aurat kisi par farq kiya.

3. Amanatdar ne paigham pohanchaya, aur aap ﷺ ki wafat tak **ummi qaum 'ulama rabbaniyeen** ban gayi, woh is darjay tak pohanchi ke baqi sab unke **sahaba** ho gaye.
 4. Allah ki **ni'mat** is kitaab ke **nuzool** se mukammal hui, jisme Allah ke **kalaam ki fazilat**, farishte ki **amanat o fazilat**, aur Nabi ﷺ ki **wahi** sab jama ho gayi.
(Tafseer Sa'di)
-

Ibn Qayyim ki Tashreeh

- Jibra'il ﷺ ki har sifaat Quran ke paigham ki **sharaafat** aur is ki **sachai** ko sabit karti hai.
 - Jis tarah **badshah aham paighamat ke liye mo'tabar qaasid** chunte hain, usi tarah Allah ne Quran jaise azeem paigham ko **Jibra'il ﷺ jaise farishte** ke zariye bheja.
 - Yeh is baat ki daleel hai ke **bhejne wala (Allah), Rasool (Jibra'il ﷺ), paigham (Quran), aur wusool karne wala (Muhammad ﷺ)** sab **a'la darjay** ke hain.
-

Khilasa

Jibra'il ﷺ ki sifaat (**sharaafat, taqat, maqam, ita'at, amanat**) Quran ki **sand ko na-qabil-e-tanqeed** banati hain. Yeh sifaat na sirf Jibra'il ﷺ ki **azmat** ko zaahir karti hain balki Quran ki **ilhami haqeeqat** ko bhi mazbooti se sabit karti hain.

Surah Takweer ki Ayat ki Tafseer

Ayat 21: "Ameen" (Amanatdar)

- Yeh Jibra'il ﷺ ki **amanatdari** ki tasdeeq hai, jaise Allah ne apne insani Rasool Muhammad ﷺ ki **sadaqat** ko Surah Takweer (22) mein bayan kiya:
"Wa ma saahibukum bimajnoon" (Tumhara saathi deewana nahi hai).
-

Ayat 23: "Wa laqad raahu bil-ufuqil mubeen"

- **Mafhoom:** Nabi ﷺ ne Jibra'il ﷺ ko unki **asl shakal** (600 paron ke sath) wazeh **ufuq par** dekha. Yeh waqia **Ghaar-e-Hira** mein pehli wahi ke waqt paish aaya, jaise Surah Najm (5-10) mein hai:
"Allamahu shadeedu al-quwaa dhu mirratin fastawa"
 - **Zamana-e-nuzool:**
 - Yeh surah **Me'raj se pehle** nazil hui.
 - Jabke doosra nazara (**Sidratul Muntaha** par) Surah Najm mein hai, jo **Me'raj ke baad** nazil hua.
 - **"Al-Ufuqil Mubeen" ki Tafseer:**
 - **Mashriqi Ufuq:** Jahan suraj **tulu'** hota hai.
 - **Ibn Jarir:** "Yeh **aasman ki wus'at** ko bayan karta hai, jismein **tamam simtoun** ka ahata hai."
-

Ayat 24: "وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ"

- "ظَنِينٍ" (ilzam lagane wala): Nabi ﷺ par wahy chhupane ka ilzam baatil hai.
- "ضَنِينٍ" (bakheel): Aap ﷺ ne Qur'an ka ilm kisi se nahi chhupaya na bakhili ki.
- Sufyan bin 'Ayyinah: Dono qira'at (Zanin/Dhanin) ek hi mafhoom deti hain — Aap ﷺ na jhoote hain na bakheel.
- Qatada, 'Ikrimah, Ibn Zaid: Aap ﷺ ne wahy ko mukammal pohanchaya, kuch nahi chhupaya.

Surah Takweer: Ayat 24-28 ki Tafseer

- **Dhanin/Zanin ki qira'at aur rusool ki bara'at**
- Yeh mafhoom Qatada, 'Ikrimah, Ibn Zaid aur doosre mufasssireen ki tafseer se sabit hai, jabke Ibn Jarir ne "Dhanin" ki qira'at ko tarjeeh di.

Ibn al-Qayyim ne farmaya:

"Yeh ayat dono rusool — Jibra'il ﷺ aur Muhammad ﷺ — ko wahy ke maqsad ke khilaf kisi bhi cheez se baree qaarar deti hai, jaise (dhana) chhupana ya tabdeeli karna, jis se khiyanat (dhana) ka ilzaam lag sakta tha. Paigham ki takmeel isay mukammal taur par, baghair kami-beshi, pohanchane mein hai. Dono qira'at mil kar Muhammad ﷺ ki amanat aur diyanat ko sabit karti hain."

Abu Ali al-Farsi ne wazahat ki:

Is ayat ka mafhoom yeh hai ke Muhammad ﷺ ko jo ghayb ka ilm diya gaya, aap ﷺ ne use zaher aur bayan kiya, barkhalaf kaahin ke kaahin ke jo apne ilm ko zati maqsad ke liye chhupate hain.

Ayat 25: "وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ"

- Is ayat se zor diya gaya ke Qur'an shaytan ka kalam nahi.
- Shaytan na to is paigham ko lane ki taqat rakhta hai aur na hi iski niyat, jaise Allah ne farmaya:
وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَظِيلُونَ إِنَّهُمْ عَنِ السَّمْعِ
" (Surah Ash-Shu'ara:210-212)
- Matlab: Shaytan ke liye na yeh mumkin hai aur na hi woh is wahy tak rasai rakhte hain.

Ayat 19: "إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ * ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ * مُطَاعٍ ثَمَّ * أَمِينٍ"

- Yeh sab osoof is baat ki daleel hain ke Allah ke nazdeek Qur'an ka maqam bohot buland hai, kyunke Allah ne isay aise mukarram aur azeem farishte ke zariye nazil kiya jo kamil sifat se mutasif hai.
- Aur aadat-e-muluk yahi hoti hai ke wo apne nazdeek mohtaram aur mohtaram shaks ko sirf intehai aham aur sharaf wala paigham ke liye bhejte hain.
[As-Sa'di: Safha 913]

Ayat 26: "فَأَيْنَ تَذْهَبُونَ"

- Jo shaks Qur'an aur dono rusool (farishte-e-wahy Jibra'il aur Nabi Muhammad ﷺ) ke osoof se bakhubi waqif ho jaye

— wo laazmi taur par unse mohabbat karega, unki ta'zeem aur taqdeer karega, Qur'an ki tilawat mein raghbat rakhega, uske ahkam par amal karega aur mana'at se door bhagega.

- Taake use istiqamat naseeb ho, aur wo chahe ke jin ke zariye Qur'an pohanchaya gaya, unke saath ka rishta aur Rabb-e-Aqdas ki rooyat hasil kare.

[Al-Buqai: 21/294]

Ayat 27: "إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ * لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ"

- Yeh Qur'an tamam insano ke liye naseehat aur yaad-dihani hai, taake wo is se seekh lein aur wa'iz hasil karein.
- Allah ka farman:
"In huwa illa zikrun lil-'alameen, liman shaa minkum an yastaqeema"
- Matlab: Jo koi hidayat chahta hai, usay is Qur'an ko ikhtiyar karna chahiye, kyunke yahi uske liye nijaat aur rehnumai ka zariya hai, aur iske siwa kisi aur cheez mein hidayat nahi.

[Ibn Kathir: 4/481]

Fa-ayna tadhhaboon ((Ayat 26)

Yeh ayat insani aqal ko challenge karti hai ke Quran ki itni wazahat aur sachai ke bawajood is se ruggardani kaise ki ja sakti hai?

- Qatada ne kaha: "Tum Allah ki kitaab aur us ki ita'at se kahan ja rahe ho?"

In huwa illa zikrul lil-alameen ﴿(Ayat 27)

Yeh ayat bayan karti hai ke Quran tamam insaniyat ke liye ek aalami naseehat aur yaad-dihani hai, jo rehnumai aur tanbeeh ke liye nazil hua hai.

Liman shaa minkum an yastaqeem ﴿(Ayat 28)

Yeh fiqra is baat ki daleel hai ke jo koi bhi hidaayat chahe, use Quran mein rehnumai aur najat milegi.

- Quran sab ke liye naseehat hai, lekin asal faida unhi ko hota hai jo imaan la kar is par amal karein, jaisa ke Allah ne farmaya:

**﴿Dhalikal Kitabu la rayba feehi hudan lil-muttaqeen ﴿
(Surah Baqarah:2)**

Khulasah

- Muhammad ﷺ ne wahi ko mukammal taur par baghair kami-beshi pohanchaya, na chhupaya na badla.
- Quran shaytanon ka kalaam nahi, balki Allah ka sachha paigham hai.
- Quran tamam insaniyat ke liye naseehat hai aur jo hidaayat chahe, uske liye yeh najat aur rehnumai ka zariya hai.

Tafseer Ibn Uthaymeen se

1. **Liman shaa minkum an yastaqeem:** "Liman shaa" yeh jumla pehle wale ka badal hai, lekin is mein 'Amal (illa) ko dobara laya gaya hai. Gooya yeh kaha gaya: "Yeh sirf un ke liye naseehat hai jo tum mein se seedha rehna chahe." Pehle amoom ke baad takhsees ki gayi.
2. Jo insaan istiqamat nahi chahta, woh is Quran se faida nahi utha sakta.

3. Agar poocha jaye: kya insaan ki chaahat uske ikhtiyar se hai?
4. Jawab: Haan, insaan ki chaahat uske apne ikhtiyar se hai.
5. Allah azza wa jal ne insaan ko ikhtiyar aur irada diya hai; agar chahe to amal kare, agar na chahe to na kare. Agar aisa na hota to rasoolon ke bhejne ki hujjat qaim na hoti un qaumon par jin ki taraf rasool bheje gaye.
6. Jo kuch hum karte hain woh hamare ikhtiyar aur irade se hota hai; agar na hota to rasoolon ke bhejne ki hum par koi hujjat na hoti.
7. Insaan haqeeqat mein apne ikhtiyar se amal karta hai, aur har insaan jaanta hai ke agar woh Makkah jana chahe to yeh uske ikhtiyar se hai, agar Madinah jana chahe to yeh uske ikhtiyar se hai, aur isi tarah har jagah.
8. Jo Allah ki ita'at karna chahe woh apne ikhtiyar se karta hai aur jo Allah ki nafarmaani kare woh bhi apne ikhtiyar se karta hai.
9. Insaan ko mashiyat hasil hai, lekin humein yaqeen hona chahiye ke jo kuch hum chahte hain woh Allah ki mashiyat ke baad hi hota hai. **﴿Wa ma tashaa'oon illa an yasha Allah﴾**
10. Jaisa ke Allah ne farmaya: **﴿Walau shaa Allah ma iqtatalal-lazeena min ba'dihim ba'dama ja'athumul-bayyināt walakinna ikhtalafoo﴾** (...)
11. Jo kuch hum karte hain woh hamare ikhtiyar aur irade se hota hai, lekin yeh jaante hue ke yeh mashiyat Allah ki mashiyat ke baad hai.
12. Agar koi kahe: to phir humare paas gunaah mein azr hai kyunke humne wohi chaaha jo Allah ne chaaha.

13. Jawab: Nahi, humare paas koi azr nahi, kyunki humein nahi pata ke Allah ne kya chaaha jab tak hum woh kaam na karen, aur humne woh apne ikhtiyar se kiya.
14. Is liye hum nahi keh sakte ke Allah ne falaan kaam chaaha jab tak woh waqia na ho, aur jab waqia ho to woh hamare ikhtiyar aur irade se hua.
15. Agar unke paas koi azr hota to woh Allah ke azaab se bach jate, lekin nahi to woh azaab mein muhtala hue.
16. Misal: agar kisi ko bataya jaye ke aik mulk pur-aman hai, uska rizq har taraf se aata hai... woh kis mulk mein jayega?
17. Yaqeenan pehle mulk mein jayega, aur koi majboor nahi karega.
18. Allah ne khair aur shar ke raste wazeh kar diye: yeh jahannum ka raasta hai aur yeh jannat ka raasta hai.
19. Hum kis raste par challenge?
20. Zahir hai ke jannat ke raste par, jaise pehle misaal mein pur-aman mulk ka raasta.
21. Agar jahannum ke raste par challenge to malamat aur sarzanash hogi.
22. **Liman shaa an yastaqeem:** Insaan jo kuch karta hai woh apne ikhtiyar aur irade se karta hai, lekin jab woh kuch chahta hai to jaane ke Allah ne pehle se chaaha hai.
23. Aksar insaan kisi kaam ka pakhta irada karta hai aur uski taraf barhta hai, lekin achanak ruk jata hai ya roka jata hai kyunke Allah ne nahi chaaha.
24. Aksar hum masjid jaane aur bayan sunne ki koshish karte hain, lekin kisi wajah ya baghair wajah wapas aa jate hain.
25. Ek Arabi se poocha gaya: Tumne apne Rab ko kaise pehchana?

26. Usne kaha: "Azayem ke tootne aur himmaton ke badalne se."
27. (Azayem ke tootne se) insaan ka pakhta irada toot jata hai, bas Allah ki mashiyat se.
28. (Himmat ke badalne se) insaan kisi kaam ki taraf barhta hai aur achanak wapas ho jata hai.
29. Yeh sab Allah azza wa jal ki taraf se hai.
30. Khulasah: ﴿**Liman shaa minkum an yastaqeem**﴾ (ka matlab hai istiqamat, aur Allah ki shariat mein is se barh kar koi adl nahi.
31. Pichli shariah apni qaum ke waqt, jagah aur halat ke mutabiq thi, aur Rasool ﷺ ki shariah is ummat ke liye hai jo aap ﷺ ki ba'athat se qayamat tak hai.
32. Islam har zamane, har jagah aur har hal ke liye mozon hai.
33. Agar log is par amal karein to Allah sab ki islaah farma de.
34. Insaan pehle khade hokar namaz padhta hai, agar na kar sake to baith kar, agar na kar sake to pehlu ke bal.
35. Shariat insaan ke hal ke mutabiq aasanai deti hai.
36. Janabat wale par paani se taharat farz hai, agar na mile to tayammum kare.
37. Agar na paani ho na mitti, phir bhi namaz parh le.
38. Na paani se taharat, na tayammum se.
39. Yeh is liye ke Allah ki shariat adl par mabni hai.
40. Is liye ﴿**An yastaqeem**﴾ (aur istiqamat ke muqabil do inhirafat:
41. Ek taraf ifraat aur ghulu, doosri taraf tafreet aur koutahi.
42. Log teen qisam ke hain:
43. Ek taraf ghulu karne wale,

44. Doosri taraf koutahi karne wale,
45. Teesri taraf waqti aur adl par qaim.
46. Yehi log qabil-e-tareef hain.
47. Pehla ghulu karne wala aur doosra koutahi karne wala dono halaak hain.
48. Jitna ghulu ya koutahi, utni hi halaakat.
49. Nabi ﷺ ne ghulu, ifraat, tana'at aur tanata' se mana farmaya.
50. Tana'at mein nafs par mushqut aur deen se khurooj hai.
51. Nabi ﷺ ne koutahi karne walon ki muzammamat ki aur munafiqeen ke liye farmaya: **﴾Wa idha qamoo ilaa as-salah qamoo...﴿**
52. Allah ka deen ghulu aur tafreet ke darmiyan itidal hai, is liye **﴾Liman shaa minikum an yastaqeem ﴿** (ka matlab hai na daayan taraf jhuken na baayan, balki Allah ke deen par istiqamat.
53. Logon ke saath bhi do intahao ke darmiyan raho:
54. Ek taraf sakhti, gussa aur tarsh-rooi,
55. Doosri taraf had se zyada narmi, be-tawajohi aur apni izzat girana.
56. Ek taraf pakhta aur mazboot raho, doosri taraf narm aur mula'im.
57. Faqaha ne qazi ke liye farmaya: "Usay chahiye ke narmi dikhaye lekin kamzori na ho, mazbooti dikhaye lekin sakhti na ho."
58. Narmi kamzor na banaye, mazbooti sakht-gir na banaye, dono ke darmiyan ho:
59. Narmi ho lekin kamzori na ho,
60. Mazbooti ho lekin sakhti na ho,
61. Taake maamlaat durust rahen.

62. Kuch log hamesha dusron ke saath tarsh-rooi aur sakhti se pesh aate hain, yeh ghalat hai.
 63. Kuch log apni izzat girate hain aur itna aajiz ho jate hain ke logon mein izzat nahi rehti, yeh bhi ghalat hai.
 64. Wajib hai ke insaan dono ke darmiyan rahe, jaisa Nabi ﷺ ka tareeqa tha.
 65. Aap ﷺ sakhti ke maqam par sakhti karte aur narmi ke maqam par narmi.
 66. Insaan ko chahiye ke hazm-o-azm aur narmi-o-shafqat aur rehmat ko jama kare. (Tafseer Ibn Usaimin)
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Ibn Qayyim ka Khulasah

Ibn Qayyim ne khulasah bayan kiya:

"Quran tamam insano ke liye ek yaad-dihani hai, jo unhein duniya aur aakhirat mein rehnumai faraham karta hai, unke Rab, unki zimmedariyon aur unke aamaal ke nataij ki yaad-dihani karata hai. Yeh unhein unke dushmanon, unki khamiyon aur unse bachne ke tareeqon se khabardaar karta hai, aur unhein mazid naimat aur ajr-o-sawab ki taraf bulata hai. Yeh ek aalami naseehat hai, lekin iska asal faida unhi ko milta hai jo is par amal karte hain, chunancha yeh muttahi logon ke liye khaas hidaayat ban jati hai."

**Wa ma tashaa'oon illa an yashaa Allah rabbul 'alameen {
(Surah Takweer:29)**

- Yeh ayat is haqeeqat ko bayan karti hai ke insaan ki chaahat Allah ki chaahat ke taabi hai. Hidaayat aur gumraahi ka faisla aakhirkar Allah ke irade se hota hai.
- Insaan ko mukammal azadi di gayi hai khair ya shar ke raste apnane ke liye. (Ama shakiran wa ama kafuran — Surah Ad-Dahr)

Ilahi aur Insani Iradah: Ayat ki Tafseer

- Sufyan Ath-Thawri ne Sulaiman bin Musa se riwayat ki ke jab yeh ayat:
)Liman shaa minikum an yastaqeem(
 nazil hui to Abu Jahl ne kaha: "Maamla to humare ikhtiyar mein hai, hum chahein to seedha raasta ikhtiyar karein aur chahein to na karein."
- Is par Allah Ta'ala ne yeh ayat nazil farmayi:
)Wa ma tashaa'oon illa an yashaa Allah rabbul 'alameen(
- Yeh ayat banday ki chaahat aur Rab ki chaahat dono ko sabit karti hai—banday ki chaahat Allah ki chaahat ke baghair azaad nahi.

Tafseer ke Nuqtaat:

- Allah ne farmaya: "**Wa ma tashaa'oon**", yani insano ki bhi ek chaahat hai.
- "**Illa an yashaa Allah rabbul 'alameen**", yani Allah ki chaahat ke baghair kuch nahi ho sakta.
- Is se yeh sabit hota hai ke Allah ki saltanat mein uski marzi ke baghair kuch waqia nahi hota.

Ahle Sunnah ke Ulama ki Wazahat

- Ahle Sunnah aur doosre ulama ne is mozo par tafseel se guftagu ki.
- Ibn Qayyim ne is par aham tashreeh bayan ki:
 - **"Liman shaa minkum"**
 - Yeh jabr (Jabriya) ke rad mein hai, jo kehte hain ke insaan ki koi chaahat nahi, ya iski chaahat sirf ek alamat hai, asal mein iske amal mein koi dakhil nahi.
 - **"Wa ma tashaa'oon illa an yashaa Allah"**
 - Yeh qadariya ke rad mein hai, jo kehte hain ke insaan ki chaahat mukammal tor par azaad hai aur Allah ki chaahat se ghair mutaliq hai.

Khulasah:

1. Quran ek aalami naseehat hai, magar asal faida sirf un logon ko milta hai jo is par amal karte hain.
2. Insaan ki chaahat aur Allah ki chaahat dono sabit hain, magar insaan ki chaahat Allah ki chaahat ke taabi hai.
3. Yeh ayat jabriya aur qadariya dono ke ifraat-o-tafreeq ka rad karti hain aur Ahle Sunnah ke mutawazan aqeede ki taeed karti hain.

Ayat ki Tafseer: Ilahi aur Insani Iradah ka Tawazun

Ibn Qayyim farmate hain:

"Yeh do ayat shari' qanoon (Shar') aur taqdeer ilahi (Qadar) dono ko sabit karti hain, saath hi asbaab o nataij, banday ke aamaal, aur Khaliq ke af'aal par unki wabastagi ko wazeh karti hain. Har ek ki apni ibadat ki ek khaas shakal hai:

1. Pehli ayat (**Liman shaa minkum an yastaqeem**) se makhuz ibadat mein koshish, jidd-o-juhd, intikhab, aur amal shamil hai.
2. Doosri ayat (**Wa ma tashaa'oon illa an yashaa Allah**) se makhuz ibadat mein Allah par bharosa, uski madad talab karna, uski taraf rujoo', aur yeh samajhna shamil hai ke bandah kuch nahi chaah ya kar sakta jab tak Allah usay tawfeeq na de."

Woh mazeed kehte hain:

"Lafz **Rabbul 'Alameen** in tamam ma'ani ko meheet hai. Jo koi bhi in mein se kisi ek pehlu ko rad karta hai, woh Allah ki rububiyat ki takmeel ko naqis thehrata hai. Aur kamyabi sirf Allah ki taraf se hai."

Fa'ain Tadhhaboon (Surah Takweer:26) ka Challenge

- Yeh ayat insani 'aql ko lalkarti hai aur wazeh hidaayat milne ke baad unke rad-e-amal par sawal uthati hai.
- Gooya kaha ja raha hai: "Haq wazeh ho jaane ke baad tum kahan bhaag rahe ho?"
- Aise ghair-mutanaza saboot ke baad koi kahan ja sakta hai? Kya uzr pesh karega?
- Yeh sawal haq se inkaar ki namumkiniyat ko ujagar karta hai.

Ibn Qayyim ki Raye

"Yeh ayat insani zimmedari aur ilahi hakoomat ke darmiyan kamil tawazun ko bayan karti hain. Hidaayat ke liye insani koshish aur Allah ki tawfeeq dono zaroori hain. Yeh ek gehri yaad-dihani hai ke agarche insaan ko amal ka hukum hai, lekin kamyabi aakhirkar Allah ke fazl aur uske hukum par munhasir hai."

Khulasah

- Surah Takweer ki yeh ayat insaan ko uski zimmedari ka ehsas dilati hain, saath hi Allah ki hakoomat ki kamil tasveer pesh karti hain.
 - Hidaayat ek "**donon tarafah amal**" hai — insaan koshish karta hai, aur Allah tawfeeq deta hai.
-

Fathul Qadeer aur Ahsanul Bayaan se ba'az nuqaat

1. Ya'ni is tarah adheer diye jaayenge jis tarah chhat adhri jaati hai.
2. Yeh jawab hai ya'ni mazkoora umoor zuhoor pazeer honge, jin mein se pehle chhe ka talluq duniya se hai aur doosre chhe umoor ka aakhirat se. Is waqt har ek ke saamne us ki haqeeqat aa jaayegi.

3. Yeh sitare din ke waqt apne manzar se peeche hat jaate hain aur nazar nahi aate aur yeh Zohal, Mistri, Mars, Zuhra, Utarid hain; yeh khaas tor par sooraj ke rukh par hote hain. Ba'az kehte hain ke saare hi sitare murad hain, kyun ke sab hi apne ghaib hone ki jagah par ghaib ho jaate hain ya din ko chhupe rehte hain.
 4. Yeh khitaab Ahl-e-Makkah se hai aur **saahib** se murad Rasool Allah ﷺ hain. Ya'ni tum jo gumaan rakhte ho ke tumhara hum nasab aur hum watan saathi, (Muhammad ﷺ) deewana hai. Nau'uzubillah, aisa nahi hai. Zara Quran padh kar to dekho ke kya koi deewana aise haqaiq bayan kar sakta hai aur guzishta qoumon ke sahi sahi haalaat batla sakta hai jo is Quran mein bayan kiye gaye hain.
 5. Ya'ni kyon is se rogardani karte ho? Aur is ki itaat nahi karte.
 6. Ya'ni tumhari chahat, Allah ki tawfeeq par munhasir hai. Jab tak tumhari chahat ke saath Allah ki mashiyat aur uski tawfeeq bhi shamil nahi hogi, us waqt tak tum seedha rasta ikhtiyar nahi kar sakte.
-

Gyarhwan Hissa: Surah se hasil honay walay asbaaq

Aakhir mein, hum har Surah se seekhay jane walay asbaaq par guftagu karen ge. Yeh asbaaq—jo kul chaar hazaar se zyada hain—amali nawiyat ke hain aur humein Quran ki taleemat ko apni rozmarra zindagi mein naafiz karne mein madad dete hain. Yeh asbaaq Arshad Basheer Madani ki kitab "**Ahdaaf wa Asbaaq Quran**" se liye gaye hain.

In gyarah hison ke zariye, is silsile ka maqsad humein Quran se ba-ma'ni tor par jorna hai. Yeh riwayat-i ilm ko jadeed baseerat ke saath yakja karta hai, jo humein iske la-zawaal paigham par ghour o fikr karne mein madad deta hai. Yeh safar humein targeeb dene, taleem dene aur Allah ke qareeb karne ke liye tarteef diya gaya hai. Aaiye is safar ka aaghaz karen.

Ba'az Mozuaat

- Qiyamat ke din ki holnaakiyan (1-14)
- Rasool ﷺ aur Quran ke sache hone par Allah ki qasam ka tazkira (15-29)

Ba'az Asbaaq

- Qiyamat ka zikar ho to insaan ka dil narm ho jata hai; narm qaum ko jis tarah chahe mod sakte hain aur is tarah woh

taraqqi kar pati hai. Is ke baad risalat ka samjhana aasaan ho jata hai.

- *Idha ash-shamsu kuwwirat...* in aayaat mein qiyamat ke holnaak manazir zikr kiye gaye hain taake aqalmand aur samajhdar log qiyamat ke aane se pehle uski tayari kar ke ghaflat se baaz aa jayein.
- Allah Ta'ala ne Quran Majeed ki shaytaan se mukammal hifazat farmadi hai.
- Allah Ta'ala ne Jibraeel Ameen ko unke achay akhlaaq aur achhi khaslaton ki wajah se **Kareem** ke laqab se nawaza aur Jibraeel 'alayhis-salaam saare malaa'ika mein afzal aur unke sardar hain.
- Allah ke paas Quran Majeed ka jo sharaf hai woh bayan kiya; mominoon ko chahiye ke woh Quran Azeem ko jaanen, iski ta'zeem karein, aur isko apne liye **Kitab-e-Hayat** banayein.
- Allah Ta'ala ne Muhammad ﷺ ki tareef bayan ki ke aap par Quran Majeed nazil kiya gaya aur aap logon ko iski taraf bulate hain; aap logon mein zyada aqalmand, ba-akhlaq aur sache hain.
- Allah ke Rasool **Sadiq wa Ameen** hain; aap ne poori wazahat ke saath deen ka paigham pohcha diya hai. Aap is duniya se us waqt tak rahlat nahi farmaye jab tak ke saara deen aap ne ummat tak nahi pohcha diya.

Munasibat / Lataif-ul-Tafseer

- Surah Takweer mein roshni ki qillat ko bayan kiya gaya.

- 15 aayaat mein aakhirat ke ahwaal bayan kiye gaye hain, phir qasam aur gawah ke baad wahi aur risalat ke isbat ke liye aayaat bayan ki gayi hain.
- Teen suraton mein aakhirat ki jis kaamiyabi ka zikar hua hai, us ke liye insaan ko syllabus ki zaroorat hai. Surah Takweer mein **Nisab-e-Falah-e-Aakhirat** ka zikar hua, yani Quran wa Sunnat hi haqq hai, isay follow karo to aakhirat mein kaamiyab honge.
- Guzishta teen suraton mein aqli, mushahadati aur tareekhi **anfus wa afaaq** par tadabbur ke zariye insaan ki haqeeqat aur aakhirat ka matlab samjhaya gaya. (Aakhirat ka matlab **i'aadah-e-takhleeq** hai; tumne pehli takhleeq ka aitiraaf kiya to i'aadah mushkil nahi).
- Teen suraton mein qiyamat ka isbat aur ismein haqeeqi kaamiyabi aur asal target hai — duniya mein maut ki aur aakhirat ke din ki tayari karna.
- **Baatil:** *وَاللَّيْلِ إِذَا عَسْعَسَ* *Takweer* ki tarah hai, jab ke **Haqq:** *وَالصُّبْحِ إِذَا تَنَفَّسَ* ki tarah hai.
- Teen suraton mein aakhirat ki yaad dilakar programming ki ja rahi hai.

Aayaat aur Hadith baraye Hifz, Tadabbur wa Tazkeer

Aayat 1:

Takweer (٩) (٨) بِأَيِّ ذَنْبٍ قُتِلَتْ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

Tarjuma: Aur jab zinda goori hui larki se sawal kiya jaaye ke kis gunaaah ki wajah se woh qatal ki gayi?

Hadith 1:

Man 'aala thalath banat fa adabahunna wa zawwajahunna wa ahsana ilayhinna falahu al-jannah

Tarjuma: Jisne teen betiyon ki parwarish ki, unhein adab sikhaya, unki shaadiyan karwain aur unke saath achha sulook kiya, uske liye Jannah hai.

Hadith 2:

'An Ibn Umar: Yaqul qala Rasulullah ﷺ 'Man sarrahu an yanzura ila Yawm al-Qiyamah ka'annahu ra'yu 'aynin, fal yaqra' (Idha ash-shamsu kuwwirat) wa (Idha as-sama'u infatarat) wa (Idha as-sama'u inshaqat)''

Tarjuma: Ibn Umar (R.A.) kehte hain ke Nabi ﷺ ne farmaya: Jo shakhs qiyamat ka haal apni aankhon se dekhna chahe, woh Surah Takweer, Surah Infitar aur Surah Inshiqaq padhe.

Hadith 3:

'An Judamah bint Wahb, ukht 'Ukashah, qalat: Hadrat Rasulullah ﷺ mein wuh logon ke samne hazir hui aur aap farma rahe the: "Laqad hamantu an anah 'an al-ghilah, fanazartu fi al-Rum wa Faaris, fa idha hum yughiloon awladahum, fala yadhurr awladahum dhalik shay'" ...

Tarjuma: Judamah bint Wahb (R.A.) ki riwayat hai ke woh logon ke samne Nabi ﷺ ke paas gayi to aap farma rahe the: Main ghilah (zinda dafn karna) se rokne ka pachtah irada kar chuka tha, phir maine Roman aur Faarisi logon ko dekha ke woh apni awlad ko ghilah karte hain lekin unki awlad ko is se koi nuqsan nahi hota. Phir Nabi ﷺ ne farmaya: Yeh *posheeda taur par zinda*

dafn karna hai. Ubaidullah ne apni hadith mein Maqri se وَإِذَا
الْمَوْءُودَةُ سُئِلَتْ ka izafa bhi bayan kiya hai. (Sahi Muslim: b1442)
