

Surah Burooj

# Tafseer e Arshadi

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## Pahla Hissa - Surah Burooj ka umoomi jaayza

Surah al-Burooj

Surah al-Burooj ki tafseer 12 hisson mein (Tafseer of Surah in 12 Segments)

Pehla hissa (Surah al-Burooj ka ‘umoomi jaaizah)

Surah ka ‘umoomi jaaizah pesh karta hai, jis mein saabiqah aur ainda suraton ke saath ta‘alluq ko numayan kiya jata hai. Is mein surah ke mauzu‘ati andaaz aur maqasid ka bhi jaaizah liya jata hai.

Note: Suratons ke maqati‘ aur bahami ta‘alluq ki ikaiyaan.

(85) Surah al-Burooj

Burooj

The Big Stars

Al-Burooj

Maqaam-e-Nuzool: Makkah

Baaz ahdaaf

- Momin mard aur momin auraton ko sataane ka anjaam.
- Ashaab al-Ukhdood ka qissa mazkoor hai. Bataya gaya ke in ahl-e-imaan ne deen wa imaan ki khaatir apni jaan bhi de di.

Mukhtasar ta‘aruf

Mauzu‘aat, saakht aur Surah al-Burooj ki bahami rabt

Surah al-Burooj (Surah 85) ek makki surah hai jo imaan, zulm o sitam, ilahi insaaf aur Allah ki a‘la tareen haakimiyat ke baare mein ek taaqatwar paighaam pesh karti hai. Yeh surah tareekhi

waqiaat ko bayan karti hai taa-ke Allah se badlay ki yaqeeniat aur momineen ki bil-aakhir kaamiabi ko mazboot kiya ja sake. Yeh surah apne se pehle aur baad ki suraton ke saath gehraai se juri hui hai, jis se Qur'an ke bayaan mein mauzu'ati aur saakhti bahao paida hota hai.

Surah al-Burooj ke mauzu'aat

Alif. Allah ki gawaahi aur kaainiati nizaam

- Surah ki ibtida qasmon se hoti hai, jahan Allah aasman ki qasam khata hai jo burooj (an-nujoom) se muzayyan hai aur deegar falaki 'anāsir ki bhi qasam khata hai.
- Yeh kaainiati nishaaniyan Allah ki mutlaq taaqat aur us ke insaaf ke nafaz ki qudrat ki gawaahi hain.

Baa. Mazloom momineen ki kahani (Ashaab al-Ukhlood)

- Surah mein un momineen kialnaak dastaaan bayan ki gayi hai jinhen apne imaan par qaim rehne ki wajah se aag ke gaddhe mein daal diya gaya.
- Yeh nek logon par zulm o sitam ke tareekhi tasalsul ko ujagar karti hai aur momineen ko yaqeen dilati hai ke un ki aazmaishen Allah ke 'ilm mein hain.

Jeem. Zalimoon ka anjaam aur momineen ka inaam

- Surah kaafiron ke zulm ki muzammat karti hai aur unhen aakhirat mein sakht anjaam se khabardaar karti hai.
- Jabke imaan walon se jannat aur daa'imi kaamiabi ka wa'da kiya gaya hai.

- Daal. Allah ki kaamil taaqat aur control
  - v Surah is baat ki tasdeeq karti hai ke Allah hi aasmaanon aur zameen ka waahid maalik hai.
  - v Us ki baadshahi mutlaq hai aur woh har cheez se poori tarah baakhabar hai.
  - v Koi taaqat us ke insaaf se bach nahi sakti.
  
- Hah. Guzashta qaumon se sabaq
  - v Surah un pichhli qaumon ka hawala deti hai jo apni sarkashi aur haqq ke inkaar ki wajah se tabaah ho gain.
  - v Yeh un logon ke liye tanbeeh hai jo imaan ka inkaar karte aur momineen par zulm karte hain.
- Surah al-Burooj ki saakht
 

Surah ek waazeh aur mantiqi saakht ki pairavi karti hai:

  - v Ibtidaai qasmain (aayaat 1–3)
  - v Allah aasmaan burjon waale, qiyaamat ke din aur gawaahi dene waale waqiaat ki qasam khata hai.
  - v Yeh qasmain Allah ke insaaf ki yaqeeniat ke liye bunyaad faraham karti hain.
- Ashaab al-ukhdood ka qissa (aayaat 4–10)
  - v Imaan walon par zulm-o-sitam aur unhein zinda jala dene ka bayaan.
  - v Zaalimon ki muzammat aur momineen ki isteqaamat ko ujagar kiya gaya.
- Momineen aur kaafiron ka anjaam (aayaat 11–14)
  - v Imaan walon se jannat ka waada.
  - v Kaafiron ko Allah ke azaab ka saamna.
- Allah ki haakimiyat aur taaqat (aayaat 15–22)
  - v Allah ki kaainaat par mukammal control ki tasdeeq.
  - v Guzashta qaumon ki tabaahi ka zikr jo apne a'maal ke

nateeje mein halaak hoein.

v Aakhir mein yaad dahani ke Allah sab kuch dekh raha hai aur us se kuch posheeda nahi.

- Pichhli aur agli suraton se bahami rabt
  
- Alif. Surah al-Inshiqaaq (Surah 84) se rabt  
v Surah al-Inshiqaaq qayamat ke din aur a‘maal ke mutabiq logon ki taqseem par baat karti hai.  
v Surah al-Burooj phir ek haqeeqi misaal pesh karti hai ke momineen ko kaise aazmaya jata hai, aur dunya o aakhirat dono mein Allah ke insaaf ko ujagar karti hai.  
v Inaam o saza ka mauzu‘ dono suraton mein marboot andaaz mein chalta hai.
- Baa. Surah at-Taariq (Surah 86) se rabt  
v Surah al-Burooj is baat par khatm hoti hai ke Allah kaainaat par mukammal control rakhta hai.  
v Surah at-Taariq ka aaghaz bhi falaki nishaniyon aur qayamat ki yaad dehani se hota hai.  
v Dono suratien takhleeq aur jaza mein Allah ki taaqat ko ujagar karti hain.
- Ikhtitam  
Surah al-Burooj haqq aur baatil ke darmiyan jaari jidojahd ki yaad dehani hai. Yeh momineen ko yaqeen dilati hai ke Allah ka insaaf ghaalib aayega aur zalimon ko un ke anjaam se khabardaar karti hai. Is ki munazzam saakht—qasmon, tareekhi waqiaat, ilahi intibahaat aur tasalliyon ke zariye—Qur’ani paighaam mein isteqaamat ko mazboot karti hai. Mazeed yeh ke is ka Surah al-Inshiqaaq aur Surah at-Taariq ke darmiyan mahal-e-wuqoo‘ ilahi insaaf,

jawaabdehi aur qayamat ki yaqeeniat ke majmooi mauzu‘  
ko mazboot karta hai.

## Doosra Hissa - Tafseeri Tarjamah

(Qur'an ke ma'ani ka tarjuma pesh karta hai, jis ke saath aayat ba aayat tashreeh shamil hoti hai)

Aayat ba aayat Surah al-Burooj (The Constellations) ki tashreeh, kalidi alfaaz aur un ke ma'ani ke tarjuma ki roshni mein:

Bismillahi al-Rahmaani al-Raheem

Shuru Allah ke naam se jo be-hadd mehrbaan, nihayat raheem wala hai.

Aayat 1: وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

Tarjuma:

Qasam hai burjon wale aasmaan ki.

Wazaahat:

Allah Ta'ala aasmaan ki qasam khata hai jo burjon (sitaron ke jhurmat) se muzayyan hai, is se apni takhleeq ki azmat aur har cheez par apni qudrat ko zaahir karta hai.

Aayat 2: وَالْيَوْمِ الْمَوْعُودِ

Tarjuma:

Aur wa'da kiye gaye din ki qasam.

Wazaahat:

Allah Ta'ala qayamat ke din ki qasam khata hai jo wa'da-shudah aur yaqini hai. Is se hisaab-kitaab ki haqeeqat aur sanjeedgi ko ujagar kiya gaya hai.

Aayat 3: وَشَاهِدٍ وَمَشْهُودٍ

Tarjuma:

Aur gawaah ki aur jis par gawaahi di jaye.

Wazaahat:

Ibn Abi Haatim ne Hazrat Abu Hurayrah R.A. se riwayat kiya ke Rasoolullah ﷺ ne farmaya:

“Al-yawm al-ma‘ood qayamat ka din hai, al-shaahid Jumu‘ah ka din hai, aur sooraj ne na is se behtar din par tulu‘ kiya na ghuroob. Is mein ek ghadi aisi hai ke koi Muslim banda Allah se bhalai nahi maangta magar Allah use ata karta hai, aur na burai se panah maangta hai magar Allah use panah deta hai. Al-mashhood ‘Arafah ka din hai.”

(Is hadees ko Ibn Khuzaymah ne bhi riwayat kiya hai.)

Aayat 4: قُتِلَ أَصْحَابُ الْأُخْدُودِ

Tarjuma:

Khandaq walon par la‘nat ho.

Wazaahat:

Un logon ki taraf ishaara hai jinhon ne khandaqein khodeen aur imaan walon ko un mein jala kar maara. In par la‘nat Allah ke ghazab aur azaab ki ‘alamat hai.

Aayat 5: النَّارِ ذَاتِ الْوُقُودِ

Tarjuma:

Aag waali jo eendhan se bhari hui thi.

Wazaahat:

Khandaq ki aag ka zikr hai jis mein lakri ya deegar madaad daal

kar use bhadkaya gaya taa-ke mominon ki takleef ko barhaya jaye. Yeh aayat kaafiron ki sangdili ko bayan karti hai.

Aayat 6: **إِذْ هُمْ عَلَيْهَا قُعُودٌ**

Tarjuma:

Jab woh is par baithe hue the.

Wazaahat:

Zaalim log imaan walon ko jalta dekh kar khud baithe rahe, jo un ke takabbur aur be-rahmi ko zaahir karta hai.

Aayat 7: **وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ**

Tarjuma:

Aur jo kuch woh imaan walon ke saath kar rahe the, use dekh rahe the.

Wazaahat:

Kaafir khud apne zulm o sitam ko dekh rahe the, jis se un ke iraaade ki pukhtagi aur danistah zulm zaahir hota hai.

Aayat 8: **وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ**

Tarjuma:

Aur mominon ke saath un ki dushmani is wajah se thi ke momin us Allah par imaan laye the jo Zabardast aur laaiq-e-tahmeed hai.

Wazaahat:

Mominon ka waahid “jurm” Allah par imaan lana tha jo ‘Azeez aur Hameed hai. Yeh aayat mominon par hone wale be-jaa zulm ko zaahir karti hai.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ: Aayat 9

Tarjuma:

Jis ke liye aasmaanon aur zameen ki baadshahi hai, aur Allah har cheez par gawaah hai.

Wazaahat:

Allah apni aasmaanon aur zameen par mukammal baadshahi aur har cheez par apni nigrani yaad dilata hai.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ: Aayat 10

Tarjuma:

Beshak jin logon ne musalman mardon aur auraton ko sataya, phir taubah na ki to un ke liye jahannam ka azaab hai aur un ke liye jalne ka azaab hai.

Wazaahat:

Yeh aayat imaan walon par zulm karne walon ko khabardaar karti hai ke agar woh taubah na karein to un ke liye daa'imi jahannam aur aag ka azaab hai. Allah apne insaaf aur un ke a'maal ki shiddat ko bayan karta hai.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ: Aayat 11  
ذَلِكَ الْفَوْزُ الْكَبِيرُ

Tarjuma:

Beshak jo log imaan laye aur neik a'maal kiye un ke liye aise baagh hain jin ke neechay nahrein behti hain. Yahi badi kaamyabi hai.

Wazaahat:

Zalimoon ke bar-aks, momin jo aazmaishon mein saabit qadam rehte hain, unhein jannat mein a'la aur daa'imi inaaam diya jayega.

Aayat 12: إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Tarjuma:

Beshak tumhare Rab ki pakad bahut sakht hai.

Wazaahat:

Allah ka saza dena zalimoon ke liye taaqatwar aur sakht hai, jo us ke insaaf ke nafaz ki salahiyat ko zaahir karta hai.

Aayat 13: إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ

Tarjuma:

Beshak wahi paida karta hai aur phir (dobarah) zinda karta hai.

Wazaahat:

Allah hi apni makhlooq ko paida karta hai aur dobara zinda karta hai. Yeh aayat us ki zindagi dene, lene aur wapas laane ki qudrat ko ujagar karti hai.

Aayat 14: وَهُوَ الْعَفُورُ الْوَدُودُ

Tarjuma:

Aur woh bakhshne wala, muhabbat karne wala hai.

Wazaahat:

Bawajood is ke ke woh zalimon ko sakht saza deta hai, Allah taubah karne walon aur imaan walon ke liye bakhshne wala aur muhabbat karne wala hai.

Aayat 15: دُو الْعَرْشِ الْمَجِيدُ

Tarjuma:

Maalik-e-‘Arsh, buzurghi wala.

Wazaahat:

Allah ki baadshahat aur jalalat ko us ke ‘Arsh aur jaleel-ul-qadr hone ki sifat ke zikr se ujagar kiya gaya hai.

Aayat 16: فَعَالٌ لِّمَا يُرِيدُ

Tarjuma:

Jo chahta hai, karta hai.

Wazaahat:

Allah ki marzi mutlaq hai, aur koi cheez usay us ke iraade ko poora karne se rok nahi sakti.

Aayat 17: هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

Tarjuma:

Kya aap ke paas lashkaron ki khabar aayi hai?

Wazaahat:

Allah sawaal karta hai taa-ke maazi ki qaumon aur faujon ki taraf tawajjuh dilaye jo zulm ki wajah se tabaah ho gain.

Aayat 18: فِرْعَوْنَ وَثَمُودَ

Tarjuma:

Fir‘aun aur Thamood.

Wazaahat:

Do zalimon (Fir‘aun aur qaum-e-Thamood) ki misaalein di gayi

hain jo apne takabbur aur Allah ke rusul ke inkaar ki wajah se ‘ibrat bane.

Aayat 19: **بَلِّ الَّذِينَ كَفَرُوا فِي تَكْذِيبِ**

Tarjuma:

Balki jo kaafir hain, woh jhutlanay mein lage hue hain.

Wazaahat:

Wazeh nishaniyon aur intibahaat ke bawajood, kaafir haqq ko musalsal jhutlate rehte hain.

Aayat 20: **وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ**

Tarjuma:

Halaanke Allah ne un ko ghere mein le rakha hai.

Wazaahat:

Allah ka ‘ilm aur qudrat kaafiron ko har taraf se ghere hue hai, aur woh us ki giraft se bach nahi sakte.

Aayat 21: **بَلْ هُوَ قُرْآنٌ مَجِيدٌ**

Tarjuma:

Balki yeh to ek ‘azmat wala Qur’an hai.

Wazaahat:

Qur’an apne mazmoon aur hidayat mein buland-o-bala aur ‘azeem hai, aur Allah ki sachchai ki daleel hai.

Aayat 22: **فِي لَوْحٍ مَحْفُوظٍ**

Tarjuma:

Jo ek mahfooz lauh mein (likha hua) hai.

Wazaahat:

Qur'an Lauh-e-Mahfooz mein mehfooz hai, jo us ki abadi aur ghair-mutabaddil haisiyat ko zaahir karta hai.

## Daswaan Hissa - Arabi tafaseer se mustanad nuqaat

Hissa duwwam: tafseeli tafseer

Tafseer Tabari, Ibn Abi Haatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer al-Sa'di, aur isi tarah Ibn Kathir ke tafseer ke nuqaat aur ikhtisaar jo "al-Misbah al-Muneer" se masoom hai, is ke saath deegar Ibn Kathir ki shurohaat (Sharh Sheikh al-Raajihi, Sharh Sheikh Khalid al-Sabt, wa Sheikh Muqbil ki takhreej, wa Sheikh Huwaini wa Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se istifada karte hue, aur isi tarah tahqiqat Ibn Taymiyyah, Ibn al-Qayyim, Ibn al-Jawzi ka khayaal rakha gaya hai. Aur Tafseer Adwaa' al-Bayan, Fath al-Qadeer li'l-Shawkaani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn 'Uthaymeen se rehnumai haasil karte hue urdu qaalib mein laya gaya, alhamdulillah. Is se hamein roayati aur jadeed nuqtah-e-nazar dono ko samajhne mein madad milegi in shaa Allah.

Allah Ta'ala aasmaan aur us ke burjon (al-burooj) ki qasam khata hai, jo azeem sitare hain, jaisa ke irshad hai:  
"Vohi bada ba-barkat hai jis ne aasmaan mein burj banaye aur us mein charaagh (sooraj) aur chamakta hua chaand rakha." (Surah al-Furqan: 61)

Tafseer "al-Burooj" ke baare mein 'ulama ke aqwaal

1. Ibn 'Abbas, Mujahid, Dahhaak, Hasan Basri, Qatadah aur Suddi rahimahumullah ne kaha: "al-burooj" se murad sitare hain.

2. Munhal bin ‘Amr ne kaha: “wa al-samaai dhaat al-burooj” ka matlab hai haseen takhleeq.
3. Ibn Jarir Tabari ka tarjeeh-yafhta qawl: yeh sooraj aur chaand ki manzilen hain, jo 12 burj hain. Sooraj har burj mein ek mahina rehta hai, jabke chaand har burj mein 2 din aur 8 ghante rehta hai, kul 28 manzilen banti hain, aur chaand do raaton ke liye ghaib rehta hai.

lafz "burooj" ka lughwi wazaahat

Asli maadah: baa, raa, jeem.

- Bunyadi ma‘ni: zaahir hona aur numayaan karna.
- Istilaahi ma‘ni: jo cheez numayaan aur zaahir ho, use "burj" kehte hain.
- Misaal: Allah ka irshaad:  
"Aur (muslim auratein) apne aap ko pehle zamaane jahiliyyat ki tarah numayaan na karein." (Surah al-Ahzaab: 33)

Yani aurat mardon ki nigaahon mein numayaan ho kar apne aap ko zaahir na kare. Isi bunyaad par ba‘az mufasssireen ne "burooj" ki tafseer sooraj o chaand ki manzilon se ki hai.

Ibn al-Qayyim rahimahullah ki tafseer

1. Burooj ki haqeeqat:  
Surah al-Burooj mein "burooj" se murad woh majma‘ al-nujoom hain jin mein sooraj aur chaand safar karte hain. Ba‘azon ne inhein sitare, ba‘azon ne khaas qisam ke sitare, aur ba‘azon ne azeem mahalaat bataya hai. Yeh sab Allah ki qudrat ki nishaniyan aur us ki wahdaniyyat ki daleelein hain.

## 2. Falaki isti'dlaal:

Aasmaan ek kurrah hai jis ke tamaam hisson mein yaksaaniyat hai. Kurrah ki shakal mein lambai, chaurai ya position ka koi farq nahi hota. In burjon ka mukhtalif shaklon, jismon aur tameeraat ke saath wujood is baat ki wazeh daleel hai ke yeh baghair Khaaliq ke wujood mein nahi aa sakte.

## 3. Khaaliq ki sifaat:

Un ka Khaaliq laaziman Qadir, 'Aleem, Mureed, Hayy, Hakeem aur apni makhloq se judaa hai. Yeh aur is qisam ki daleelein tabee'iyat-paraston, mulhidon aur un falasifah ke bunyadi nazariyat ko tabaah karti hain jo ek judaagana, Qadir-e-Mutlaq, ikhtiyaar rakhne wale, tafseeli 'ilm rakhne aur hikmat se nizaam chalane wale Khaaliq ka inkaar karte hain.

## 4. Natija:

Aasmaan ke burooj dar-haqeeqat us ki manzilen ya sayyaron ki manzilen hain jo Allah ki azeem nishaniyon mein se hain. Isi liye Allah ne unhein aasmaan ke saath qasm mein shamil kiya.

qasm ka maqsad (Ibn al-Qayyim ki raaye)

Ibn al-Qayyim rahimahullah farmate hain ke in qasmon ka sareeh jawaab (jaise "inna kaza" ya "la-yuwaf fanna kaza") lafzan bayan nahi hua, balkeh un ka maqsad tawajjuh dilana aur mauzu' ki ahmiyyat ko ujagar karna hai, aur yahi kaafi hai.

Note: yeh tafseer Ibn Jareer al-Tabari, Ibn Kathir aur deegar mufasssireen ke hawalon se mukammal ki gayi hai.

Aayat:

"wa al-yawm al-ma'ood, wa shaahidin wa mashhood" (Surah

al-Burooj: 2–3)

Allah Ta‘ala farmata hai: “Qasm hai wa‘de ke din ki! Aur gawaah ki, aur jis par gawaahi di gayi!”

Hadees ki tashreeh:

Ibn Abi Haatim ne Hazrat Abu Hurayrah R.A. se riwayat kiya ke Rasoolullah ﷺ ne farmaya:

“al-yawm al-ma‘ood qayamat ka din hai. al-shaahid Jumu‘ah ka din hai, aur sooraj ne na is se behtar din par tulu‘ kiya na ghuroob. Is mein ek ghadi aisi hai ke koi Musalmaan banda Allah se bhalai nahi maangta magar Allah use ata karta hai, aur na burai se panah maangta hai magar Allah use panah deta hai. al-mashhood ‘Arafah ka din hai.”

(Is hadees ko Ibn Khuzaymah ne bhi riwayat kiya hai.)

(وَشَاهِدٍ وَمَشْهُودٍ)ki tafheem

Makhluqaat mein se kuch aisi hain jo (doosri makhluqaat par) gawaahi dene wali hain, aur duniya ka nizaam isi se mukammal hota hai. To jab ek makhlooq doosri makhlooq par gawaah, nigran aur muhafiz ho sakti hai, to Khaaliq Tabaaraka wa Ta‘ala apne bandon par gawaah, unpar muttali‘ aur unpar nigran kyun na ho? [Ibn al-Qayyim: 3/278]

Mufasssireen ke aqwaal

1. Ibn Jareer Tabari rahimahullah ka mauqif:
  - Is aayat mein muta‘addid tafseeri ihtimalaat hain, aur yeh tamaam ma‘aani aayat ke daayre mein aate hain.
2. Ibn al-Qayyim rahimahullah ka taḥleel:

- Pehla pehlu: “al-yawm al-ma‘ood”, “al-shaahid” aur “al-mashhood” ki makhsoos ta‘yeen.
- Doosra pehlu: in qasmon ke darmiyan rabt aur un ka maqsad.
- Surah al-Burooj ka markazi mauzu‘  
Surah al-Burooj wa‘da aur tanbeeh (darawe aur targheeb) ke gird ghoomti hai:  
v Tanbeeh: munkireen-e-risaalat, munkireen-e-qayamat, aur munkireen-e-Qur’an ko un ke anjaam se khabardaar karna.  
v Maazi ki misaalen: Ashaab al-Ukhlood, Firaun aur qaum-e-Thamood ka zikr, jinhein Allah ne saza di.
- Surat ka ikhtitaam:  
“Balki kaafir jhutlanay mein lage hue hain. Aur Allah unhein har taraf se ghere hue hai. Balki yeh to ek azmat wala Qur’an hai, jo mehfooz takhti mein (likha hua) hai.” (al-Burooj: 19–22)
- Qasam ka maqsad (Ibn al-Qayyim ki raaye)  
Ibn al-Qayyim rahimahullah farmate hain:  
“In qasmon ka sareeh jawab (jaise ‘inna kaza’ ya ‘kaza’) bayan nahi hua. In ka maqsad sirf un cheezon ki azmat ko ujagar karna hai jo qasm khane wali hain, aur yahi kaafi hai. Yeh baat qareen-e-qiyas nahi ke qasm ka jawab ‘qutla ashaab al-ukhdood’ ho, kyunke yeh to Allah ke awliya par zulm karne walon ki mazammat hai.”
- Khulasa:  
Surah al-Burooj ka markazi paighaam yeh hai ke Allah Ta‘ala mazloom momineen ki nusrat karega aur zaalimon

ko sakht saza dega. Qayamat ka din, Jumu‘ah aur ‘Arafah jaise muqaddas auqaat ki qasmen is baat ki ta‘keed hain ke Allah ka wa‘da sachha hai aur us ka nizaam-e-adl har cheez par muheet hai. Wallahu a‘lam bis-sawab.

Aayat: "قُتِلَ أَصْحَابُ الْأُخْدُودِ"

Aayat:

"قُتِلَ أَصْحَابُ الْأُخْدُودِ" (Surah al-Burooj: 4)

- Is ka matlab hai ke woh la‘nat kiye gaye. "Ukhdood" (khandaq) ki jam‘ "akhadeed" hai, yani zameen mein gaddhe.
- Yeh aayat un kaafiron ke ek giroh ki taraf ishaara karti hai jinhon ne Allah ke momin bandon ko pakra, un par zulm o sitam kiya aur unhein imaan se hattane ki koshish ki. Jab woh imaan se na haṭe to unhon ne zameen mein khandaqein khodeen, un mein aag jalai, use musalsal eendhan diya aur mominon ko un mein daal diya.

Allah Ta‘ala is manzar ko yun bayan karta hai:

"قُتِلَ أَصْحَابُ الْأُخْدُودِ، النَّارِ ذَاتِ الْوُفُودِ، إِذْ هُمْ عَلَيْهَا فُعُودٌ، وَهُمْ عَلَىٰ مَا يَفْعَلُونَ" (Surah al-Burooj: 4–7)

- Yani woh khud maujood the aur mominon ke saath jo kuch ho raha tha use dekh rahe the.
- Yahan "la‘nat" se muraad Allah ki rahmat se door aur nikalā jana hai. Ibn Jareer ne isi ma‘ni ko tarjih di. Ba‘az ‘ulama ne isay bad-du‘a ke ma‘ni mein liya hai, yani un ki halakat ki du‘a. Donon ma‘ani qareeb hain, kyunke kisi par la‘nat karna goya us ke liye halakat ki du‘a karna hai.

Allah Ta'ala farmata hai:

"وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ" (Surah al-Burooj: 8)

Mominon ne koi jurm nahi kiya tha, phir bhi un par itna haulnaak aur zaalimana azaab dhaya gaya. Lekin in khandaqein khodne walon ka anjaam kya hua? Momin foran museebat se nikal kar jannat aur nahron ki taraf muntaqil ho gaye, jabke un ke zaalim hamesha ke liye azaab mein muftala rahe.

﴿قَتَلَ أَصْحَابُ الْأُخْدُودِ (4) النَّارِ ذَاتِ الْوُقُودِ﴾

Hamaare 'ulama ne kaha: Allah 'Azza wa Jall ne is aayat mein is ummat ke mominon ko yeh khabar di ke un se pehle muwahhideen ko kis kis qisam ki sakhtiyon ka saamna karna pada, taa-ke woh un se uns (aur tasalli) paayen. Aur Nabi ﷺ ne un ke liye al-ghulaam (ladke) ka waaqia bayan kiya taa-ke woh is aziyyat, takleef aur mushakkat par sabr karein jis se woh do-chaar the, aur is ladke ki tarah ke sabr, haqq par saabit qadam rehne, us se tamassuk, aur apni jaan ko da'wat-e-haqq zaahir karne aur logon ke deen mein daakhil hone ke raste mein qurbaan karne mein ise (apne liye) namoona banayen, haalaanke us ki 'umr kam thi aur sabr 'azeem tha. [al-Qurtubi: 22/192–193]

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

"Allazi lahu mulkus-samawaati wal-ard" yani woh aasmaanon aur zameen ka maalik hai, makhlooqan wa 'ibaadan, woh un mein maalik ki tarah tasarruf karta hai apne mamluk mein. ﴿وَاللَّهُ﴾ yani 'ilm, sunne aur dekhne ke e'tebaar se (har cheez par gawaah hai). To kya yeh sarkash log Allah ke baare mein nahi dare ke Zor-aawar Qadir unko pakad lega?! Kya unhein maaloom nahi ke woh sab ke sab Allah ke mamluk hain, maalik ke izn ke baghair kisi ko kisi par koi ikhtiyaar nahi?! Kya

un par yeh baat makhfi reh gayi ke Allah un ke a‘maal par muheet hai, aur un ke af‘aal ka unhein badla dene wala hai?! Hargiz nahi; kaafir dhokhe mein hai, aur zaalim seedhe raste se jaahil aur andhe hain. [al-Sa‘di: 918]

Imam Ahmad ne Hazrat Suhaib R.A. se riwayat kiya ke Rasoolullah ﷺ ne farmaya:

“Tum se pehle logon mein ek baadshah tha jiska ek jaadugar tha. Jab jaadugar boodha ho gaya to us ne baadshah se kaha: main boodha ho gaya hoon aur mera waqt qareeb hai, to mere paas ek ladka bhej de jise main jaadu sikha sakoon. Baadshah ne ek ladka bhej diya aur jaadugar ne use jaadu sikhana shuru kiya. Jaadugar aur baadshah ke darmiyan ek raahib (‘aabid) tha. Ladka jab bhi jaadugar ke paas jata to raahib ke paas se guzarta, us ki baatein sunta aur us ki ta‘leemaat se mutasir hota. Jab woh jaadugar ke paas der se pahunchta to jaadugar use maarta aur poochhta: kyon der hui? Aur jab woh ghar der se pahunchta to us ke ghar wale use maarte aur poochhte: kyon der hui?

Ladke ne raahib se shikayat ki to raahib ne kaha: jab jaadugar maare to keh dena: mere ghar walon ne der kar di, aur jab ghar wale maarein to keh dena: jaadugar ne der kar di.

Ek din ladke ne ek badi bala dekhi jo logon ke raaaste mein rukawat bani hui thi. Us ne socha: aaj main jaan loonga ke Allah ke nazdeek raahib ka tareeqa zyada pasandeeda hai ya jaadugar ka. Us ne ek pathar uthaya aur kaha: “Ai Allah! Agar raahib ka maamla tere nazdeek jaadugar se zyada pasandeeda hai to is bala ko halaak kar de taa-ke log guzar saken.” Us ne pathar phenka, bala mar gayi aur log guzar gaye.

Us ne raahib ko yeh waaqia bataya to raahib ne kaha: “Ai mere bete! Tu mujh se behtar hai. Tujhe aazmaya jaega, jab aazmaish aaye to mera pata na batana.”

Phir ladka naabina aur kodhiyon ko shifa dene laga aur mukhtalif beemariyon ko theek karne laga. Baadshah ka ek qareebi saathi naabina ho gaya. Jab use ladke ke baare mein maloom hua to woh bahut se tohfe le kar us ke paas aaya aur kaha: mujhe shifa de do, yeh sab kuch tumhara hai. Ladke ne kaha: “Main kisiko shifa nahi deta, shifa to Allah deta hai. Agar tum us par imaan le aao to main Allah se du‘a karoonga, woh tumhein shifa dega.” Woh imaan le aaya, ladke ne du‘a ki aur woh shifa yaab ho gaya.

Phir woh shaks baadshah ke paas gaya aur pehle ki tarah us ke paas baith gaya. Baadshah ne poocha: “Tumhari binaa’i kis ne wapas ki?” Us ne jawab diya: “Mere Rab ne.” Baadshah ne poocha: “Kya mere siwa bhi koi Rab hai?” Us ne kaha: “Haan, mera Rab aur tumhara Rab Allah hai.”

Baadshah ne us par itna tashaddud kiya hatta ke us ne ladke ka pata bata diya. Ladke ko baadshah ke samne pesh kiya gaya. Baadshah ne poocha: “Ai ladke! Kya tera jaadu is had tak pahunch gaya hai ke tu andhon, kodhiyon aur deegar beemariyon ko shifa deta hai?” Ladke ne jawab diya: “Main kisiko shifa nahi deta, shifa to Allah deta hai.” Baadshah ne poocha: “Kya main tera Rab hoon?” Ladke ne kaha: “Nahi, mera Rab aur tumhara Rab Allah hai.”

Baadshah ne phir us par tashaddud kiya hatta ke us ne raahib ka pata bataya. Raahib ko laya gaya aur use imaan tark karne ka hukm diya gaya, lekin us ne inkaar kar diya. Chunanche

baadshah ne us ke sar ke beech mein aara rakhwaya aur use do tukron mein cheer diya. Phir us ne naabina aadmi ko imaan tark karne ko kaha, lekin us ne bhi inkaar kar diya, chunanche use bhi isi tarah cheer diya gaya.

Phir baadshah ne ladke ko imaan tark karne ka hukm diya, lekin us ne inkaar kar diya. Baadshah ne use kuch sipahiyon ke saath ek pahaad par bheja aur kaha: “Jab tum choti par pahuncho, agar yeh imaan tark kar de to chhod dena, warna use neech phaink dena.” Jab woh choti par pahunch gaye to ladke ne du‘a ki:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

“Allahumma ikfניהم bima shi’ta”

(Ai Allah! Tu jo chahe un ke muqable mein mere liye kaafi ho ja.)

Pahaad hil gaya aur woh sab gir kar halaak ho gaye. Ladka baadshah ke paas wapas aaya. Baadshah ne poocha: “Tere saathiyon ka kya hua?” Ladke ne jawab diya: “Allah ne un ka kaam tamaam kar diya.”

Badshah ne phir use doosre sipahiyon ke saath kashti mein bheja aur kaha: “Agar yeh imaan tark kar de to chhod dena, warna ise dobo dena.” Jab woh samandar mein pahunch to ladke ne du‘a ki:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

“Allahumma ikfניהم bima shi’ta”

(Ay Allah! Tu jo chahe un ke muqable mein mere liye kaafi ho ja.)

Kashti ulat gayi aur woh sab doob kar halaak ho gaye. Ladka phir baadshah ke paas wapas aaya. Baadshah ne poocha: “Tere

saathiyon ka kya hua?” Ladke ne jawab diya: “Allah ne un ka kaam tamaam kar diya.”

Phir ladke ne baadshah se kaha: “Tum mujhe tab tak qatl nahi kar sakte jab tak tum meri baat na maano. Agar tum woh karoge jo main kehta hoon to mujhe qatl kar loge, warna nahi kar sakoge.” Baadshah ne poocha: “Woh kya hai?”

Ladke ne kaha: “Logon ko khule maidan mein jama‘ karo, mujhe ek lakri ke takhte par sooli do, mere tarkash se ek teer lo, apni kaman mein rakho aur kaho:

بِسْمِ اللَّهِ رَبِّ الْغُلَامِ

‘Bismillah, Rabb il-ghulaam’ (Allah ke naam se jo is ladke ka Rab hai),

phir teer chala dena. Agar tum ne aisa kiya to mujhe qatl kar doge.”

Baadshah ne aisa hi kiya: teer liya, kaman mein rakha aur kaha: “Bismillah, Rabb il-ghulaam” aur teer chala diya. Teer ladke ki kanpatti mein ja laga. Ladke ne zakhm par haath rakha aur shaheed ho gaya.

Is par logon ne ilan kiya:

أَمَّا بِرَبِّ الْغُلَامِ

“Aamannaa bi Rabb il-ghulaam” (Hum is ladke ke Rab par imaan laye)!

Baadshah se kaha gaya: “Jis ka tumhein darr tha woh ho gaya! Tamaam log imaan le aaye.” Chunanche us ne sarkoñ ke daakhilon par khandaqein khudwane, un mein aag lagwane aur

hukm dene ka hukm diya: “Jo imaan tark kar de use chhod dena, warna use aag mein phenk do.”

Log shahadat qabool karte hue aag mein kudne lage. Ek aurat apne sheer-khaar bachche ke saath aayi, hichkichai aur peeche hat gayi. Tab bachche ne bolna shuru kiya:

يَا أُمَّاهُ، أَصْبِرِي فَإِنَّكَ عَلَى الْحَقِّ

“Ya ummah, asbiri fa innaki ‘alal-haqq.”

(Ay meri maa! Sabr kar, beshak tu haqq par hai.)

(Yeh hadees Imam Muslim ne apni Sahih ke aakhir mein riwayat ki hai.)

Tareekhi pas-e-manzar

Ibn Ishaq ne apni Seerat mein is waaqe ko mukhtalif andaaz se bayan kiya aur mazed kaha ke Najraan ke log ladke ki shahadat ke baad apne imaan par qaim rahe aur ‘Isaaiyyat ikhtiyaar kar li. Phir Yaman ka baadshah Zu Nawaas apni fauj ke saath un par chadh aaya, unhein Yahoodiyyat qabool karne ka hukm diya aur ikhtiyaar diya: “Yahoodiyyat qabool karo ya maut.” Unhon ne maut ko chuna.

Us ne khandaqein khodwain, un mein aag lagwai aur logon ko talwaron se qatl kiya. Taqreeban bees hazaar afraad ko us ne qatl aur tukde tukde kar dala. Zu Nawaas aur us ki fauj ke baare mein Allah ne apne Rasool ﷺ par yeh aayatein nazil farmain:

قُتِلَ أَصْحَابُ الْأُخْدُودِ . النَّارِ ذَاتِ الْوُقُودِ . إِذْ هُمْ عَلَيْهَا قُعُودٌ . وَهُمْ عَلَىٰ مَا يَفْعَلُونَ  
بِالْمُؤْمِنِينَ شُهُودٌ . وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ . الَّذِي لَهُ مُلْكُ  
السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (Surah al-Burooj: 4–9)

### Zu Nawaas ki shinaakht

Ibn Ishaq ke mutabiq, ashaab al-ukhdood ka qatil Zu Nawaas tha, jis ka asal naam Zar‘ah tha. Us ke dour-e-hukoomat mein use Yusuf kaha jata tha. Woh Tubba‘ As‘ad Abu Karb ka beta tha, jo Tubba‘ badshah tha jis ne Madinah par hamla kiya, Ka‘bah ko kapde pehnaye, aur Yahudi rabbion ko Yaman laya tha.

### Waqia ka anjaam

Zu Nawaas ne sirf ek subah mein taqreeban bees hazaar afraad ko qatl kiya, aur sirf ek aadmi bacha — Daws Zu Tha‘labaan. Woh peechha kiye jane ke bawajood ghode par sawar ho kar faraar ho gaya. Woh Qaisar, Bazantini badshah ke paas gaya, jis ne Najashi (Habsha ka badshah) ko khat likha. Najashi ne Aryaat aur Abraha ki qiyaadat mein ek fauj bhej kar Yaman ko Yahoodi hukoomat se azaad karaya.

Zu Nawaas faraar hua lekin samandar mein doob kar mar gaya. Habshiyon ne Yaman par sattar saal tak hukoomat ki, yahan tak ke Saif bin Zi Yazan al-Himyari ne Farsi badshah Kisra se madad talabb ki, jis ne apni jailon se saat so Farsi sipahi bheje. Unhon ne Yaman fatah kar ke Himyari hukoomat bahaal ki. Yeh tareekhi bayan Surah “Alam tara kaifa fa‘ala Rabbuka bi ashaab il-feel” (al-Feel: 1) ki tafseer mein tafseel se aayega.

### Waqia se sabaq

Ladke, raahib aur ashaab al-ukhdood ki kahani mein be-shumaar sabaq hain jin par ghour-o-fikr aur ‘amal zaroori hai. Allah Ta‘ala farmata hai:

“Inna allazina fatanu al-mu‘minina wa al-mu‘minat ...”

(al-Burooj: 10)

v Ibn ‘Abbas, Mujahid, Qatadah, Dahhaak aur Ibn Abi Zaydah

ne kaha:

“Unhon ne unhein jala diya.”

Lafz “fitnah” ki tashreeh

v “Fitnah” ka ma‘ni aazmaish hai. Is siyaaq mein yeh aag mein jalane ko kaha gaya hai. Jis tarah dhaaton ko aag mein tapa kar khalis ko na-khalis se alag kiya jata hai, isi tarah mominon ko jalana bhi ek aazmaish aur tatheer thi.

v “Fitn” (fatn) ka lafz aazmaish ya imtihaan ke liye istemal hota hai. Isi liye aag mein jalana “fitnah” kehlata hai, aur dhaaton ko aag mein tapa kar khalis karne ka ‘amal bhi “fitnah” kehlata hai.

v Kaha jata hai: “Fatanatu adh-dhahaba ‘alan-naar” (main ne sone ko aag par parkha), yani main ne us ka imtihaan liya aur na-khalis ko khalis se alag kiya.

v Is tarah, aag mein jalana “fitnah” hai kyunke yeh ek aazmaish aur tatheer hai.

v Lafz “fitnah” aazmaish ke ‘amal aur us ke natije dono par itlaq hota hai.

v Allah ka irshaad: “Zuqoo fitnatakum” (adh-Dhariyat: 14) — yahan “fitnah” se muraad aazmaish ka natija (azaab) hai.

Ibn Jareer kehte hain ke jin logon ne momin mardon aur auraton ko “fitnah” diya, unhon ne aag ke zariye unhein takleef pahunchakar aisa kiya. Chunanche woh un ke imaan ki aazmaish kar rahe the, jaisa ke Allah farmata hai:

“Wal-fitnatu ashaddu min al-qatl” (al-Baqarah: 191).

Agar hum kahein ke unhon ne mominon ko aag mein jala diya, to koi mas’alah nahi. Agar kahein ke unhein is aazmaish mein dala, to bhi koi mas’alah nahi. Dono tafseeren durust hain.

Zalimon ki saza

Allah Ta‘ala zulm karne walon ke liye sakht saza muqarrar karta hai, jaisa ke Surah al-Burooj ki is aayat mein hai:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ  
(الْحَرِيقِ)﴾ (al-Burooj: 10)

“Jo log momin mardon aur auraton ko satate hain phir taubah nahi karte, un ke liye jahannam ka azaab hai aur jalne ka azaab hai.”

Zalimon ke liye saza

Allah Ta‘ala farmata hai: “Un ke liye jahannam ka azaab hai aur un ke liye jalne wali aag ka azaab hai.” (al-Burooj: 10)

Ibn Kathir ki wazaahat

Ibn Kathir ke mutabiq: “Badla waisa hi hai jaisa ‘amal.” Unhon ne mominon ko aag mein jalaya, is liye Allah ne farmaya: “Un ke liye jahannam ka azaab hai aur un ke liye jalne wali aag ka azaab hai.”

Aksar ‘ulama ke nazdeek “jahannam” aur “jalne wali aag” dono se murad aakhirat ka azaab hai, lekin darajaat, martabat aur nau‘iyat ke i‘tibar se mukhtalif hain.

Ba‘az ‘ulama (jin mein Ibn Jareer ka qawl bhi naql hai) kehte hain: “Azaab-e-jahannam” aakhirat, jabke “azaab-ul-hariq” duniya ka woh jalana ho sakta hai, taa ke lafz sirf takraar na ho; jab do muhtamil ma‘ani hon to naya ma‘ni lena be-ma‘ni takraar se muqaddam hota hai.

Yeh bhi maloom hai ke jahannam ka azaab logon ke jurm ke mutabiq mukhtalif hoga, kyun ke jahannam ke mukhtalif darajaat hain. Allah Ta‘ala farmata hai:

﴿لَهَا سَبْعَةُ أَبْوَابٍ﴾ “Us ke sat darwaze hain.” (al-Hijr: 44)

Allah hamein, hamare waalidayn, hamare bhaiyon aur tamam musalmanon ko is se mehfooz rakhe.

Taubah ki da‘wat

Allah Ta‘ala farmata hai: “Phir bhi unhon ne taubah na ki, to un ke liye jahannam ka azaab hai aur un ke liye jalne wali aag ka azaab hai.” (al-Burooj: 10)

Ibn Kathir ki wazaahat aur Hasan Basri ka qawl

“Badla waisa hi hai jaisa ‘amal.”

Hasan Basri rahimahullah ne is aayat par farmaya: “Dekho is karam aur jood ko; unhon ne us ke awliya ko qatl kiya, aur woh (Allah) phir bhi unhein taubah aur maghfirat ki taraf bula raha hai!”

Yeh yaqinan aayat-e-rajā (bohot zyada umeed dilane wali aayaat) mein se hai, kyun ke Allah ne farmaya: “Thumma lam yatubu...” — itna bada jurm karne ke baad bhi Allah taubah ka darwaza khula rakhta hai.

Haqeeqat yeh hai ke yeh aayat un ke haal ka bayan hai, seedha sigha-e-amr se da‘wat nahi, lekin ma‘ni bil-zaroorat yahi nikalta hai ke taubah ka darwaza hatta ke sab se sakht mujrim ke liye bhi khula hai.

Misal ke taur par Fir‘aun ne kaha: “Ana rabbukumul a‘la.” (al-Naazi‘aat: 24), phir bhi Allah ne Musa aur Haroon ‘alayhimas-salaam ko us ke paas bheja aur hukm diya ke us se narmi se baat karein: shayad woh naseehat qabool kare ya dar jaye.

- Agar woh waqai taubah karta, imaan lata aur ita‘at karta to Allah us ki taubah qabool kar leta.

- Islam pichle tamaam gunahon ko mita deta hai, aur sachi taubah se sabiqah gunah ma‘af ho jate hain. ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لَمْ يَكُفُوا لَهُمْ جَزَاءُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾ Hasan Basri ne kaha: “Is karam aur jood ko dekho; unhon ne us ke awliya ko qatl kiya, aur woh (Allah) phir bhi unhein taubah aur maghfirat ki taraf bula raha hai.” [Ibn Kathir: 4/497]

﴿وَهُوَ الْعَفُورُ الْوَدُودُ﴾

unhon ne kaha ke *muwaddat* khaalis muhabbat ko kehte hain, aur is mein nihayat lateef raaz hai ke (Allah Ta‘ala ne) **al-Wadud** ko **al-Ghafur** ke saath joda, taa-ke yeh baat wazeh ho ke gunahgaar jab Allah ki taraf taubah wa inaabat karein to woh un ke gunah ma‘af karta hai *aur* un se muhabbat bhi karta hai. [as-Sa‘di, 919]

Mumineen ke liye inaaam

Allah Ta‘ala farmata hai: “Beshak jo log imaan laye aur neik ‘amal kiye un ke liye aise baagh hain jin ke neechे nahrain bahti hain. Yahi badi kaamyabi hai.” (Surah al-Burooj: 11)

Allah hamein khabar deta hai ke us ke momin bandon ke liye baghat hain jin ke neechे nahrain bahti hain, is ke bar-aks jo us ne apne dushmanon ke liye tayyar kiya hai — aag aur azaab. Isi liye farmaya: "Yahi badi kaamyabi hai."

Allah ki azmat aur taaqat

Phir Allah Ta‘ala farmata hai:

“Beshak tumhare Rab ki pakad badi sakht hai.” (Surah al-Buruj: 12)

Yani us ke Rasoolon ka inkaar karne walon aur us ke ahkam ki

nafarmani karne walon par us ka azaab aur intiqam bohat shadeed, ‘azeem aur taaqatwar hai.

Yaqinan Allah badi quwwat wala hai, woh jo chahe, jaise chahe, jab chahe, ek palak jhapakne se bhi kam waqt mein kar deta hai. “Batsh” (al-batsh) se muraad zor aur shiddat ke saath pakadna hai.

Allah Ta‘ala farmata hai:

“Aur aise hi tumhare Rab ki pakad hai jab woh bastiyon ko un ke zulm par pakadta hai, beshak us ki pakad dardnaak aur sakht hai.” (Surah Hud: 102)

- Hasan Basri rahimahullah ne farmaya: is sakhaawat o karam ko dekho, ashaab al-ukhdood jin hon ne imaan walon ko sataya aur qatl kiya, Allah phir bhi unhein taubah ki da‘wat deta hai.
- ﴿Inna allazina fatanu al-mu’minina wal-mu’minat﴾ (yani unhon ne imaan walon ko Allah ke raaste se roka aur unhein aag mein jala kar sataya.
- Jabroot yeh hai ke insaan dekhe ke log aag mein jal rahe hain aur woh apne bistar par baitha maze se baatein kar raha ho aur parwa na kare.
- Allah... kabhi apne dushmanon ko apne doston par musallat kar deta hai, pas ta‘ajjub na karo agar Allah ‘azza wa jall kaafiron ko musalmanon par musallat kar de aur woh unhein qatl karein... aur un ki ‘izzatein paamaal karein, is mein Allah ki koi hikmat hoti hai.
- Hamare musalman bhaiyon par jo kaafiron ko musallat kiya gaya hai, yeh museebat zadgaan ke darjaat ki bulandi aur gunahon ki maafi hai, aur baqiyon ke liye ‘ibrat hai, aur in kaafiron ke liye mohlat hai taa ke woh hadd se barh jayein aur phir Allah unhein pakad le. (Tafseer Ibn ‘Uthaymeen)

Batsh Allah, yani us ka intiqam, aur us ki pakad bohat sakht aur ‘azeem hai, lekin woh sirf us par aati hai jo us ka mustahiq ho, aur jo mustahiq na ho us ke liye Allah ki rehmat wasee‘ hai, aur woh aksar gunahon ko ma‘af kar deta hai. (Tafseer Ibn ‘Uthaymeen)

{al-Wadud} – jaise us ki sifaat mein koi us jaisa nahi, waise hi us ki muhabbat mein bhi koi us jaisa nahi.

Allah ne {al-Wadud} ko {al-Ghafur} ke saath zikr kiya taa ke wazeh ho jaye ke gunahgaar jab taubah karein to Allah un ke gunah bakhsh deta hai *aur* un se muhabbat bhi karta hai, sirf yeh nahi ke ma‘af kar de aur muhabbat na kare. (Tafseer Sa‘di)

“Wud” khaalis muhabbat hai; pas Allah Jall wa ‘Alaa **Wadud** hai, yani woh *mahboob* bhi hai aur *muhabbat karne wala* bhi, pas is mein dono pehlu jam‘ hain.

- Jitna insaan Rasulullah ﷺ ki ittiba‘ kare, utna hi Allah ke nazdeek mahboob hoga. (Tafseer Ibn ‘Uthaymeen)
- Allah ne Fir‘aun ko usi pani mein gharq kiya jis par woh fakhr karta tha. (Tafseer Ibn ‘Uthaymeen)///pg 25

- Jo is ‘azeem Qur’an ko thaam le, us ke liye ‘izzat, karāmat aur bulandi hai

Insaan jab apne aur apne Rab ke darmiyan talluq ko durust kar leta hai to Allah us ke aur logon ke darmiyan talluq ko durust kar deta hai. Jitna dil Allah se door hoga log bhi us ke maalik se door honge, aur jitna Allah ke qareeb hoga log bhi us ke qareeb honge. (Tafseer Ibn ‘Uthaymeen)

Takhleeq ki ibtida aur i‘aadah ki qudrat  
Phir Allah Ta‘ala farmata hai: "Beshak wahi hai jo pehli baar  
paida karta hai aur dobara paida karega." (Surah al-Buruj: 13)  
Yani apni kaamil qudrat aur mutlaq taqat ke sabab woh takhleeq  
ki ibtida karta hai aur use waisa hi dobara lota deta hai, us ke  
samne koi muzahimat ya rukaawat nahi.

ç Woh kya paida karta aur lotata hai?

Ibn Kathir bayan karte hain: "Woh takhleeq ki ibtida karta hai  
aur use waisa hi dobara lota deta hai, us ke samne koi  
muzahimat ya rukaawat nahi."

Yehi jumhoor ‘ulama ki tafseer hai. Qur’an mein aksar takhleeq  
ki ibtida ko qiyamat ke isbaat ke liye daleel ke tor par pesh kiya  
gaya hai. Taham, is tafseer par sab ka ittefaq nahi.

ç Ibn Jarir ka mauqif:

v Woh kehte hain ke Allah ne duniya mein zalimon par aag ka  
azaab shuru kiya aur aakhirat mein ise dobara dohrayega.

v Ibn Jarir ke nazdeek siyaaq o sabaag ashaab al-ukhdood ke hi  
bare mein hai.

Allah Ta‘ala firmata hai:

"Be-shak tumhare Rab ki pakar bohat sakht hai. Be-shak wahi  
hai jo pehli baar paida karta hai aur dobara paida karega."

Pas Ibn Jarir ke mutabiq:

· "Woh un par duniya mein azaab ka aaghaz karta hai aur  
aakhirat mein ise dobara dohrayega."

· "Us ne unhein duniya mein jalaya aur aakhirat mein phir  
jalayega."

Woh is ibarat ko ashaab al-ukhdood ke bare mein musalsal qissa  
samajhte hain.

Doosri taraf, Ibn Kathir aur jumhoor ‘ulama is aayat ko ‘umoomi ma‘ni mein lete hain ke Allah paida karta hai aur dobara zinda karta hai. **Wa Allah hi behtar jaanta hai.**

v Allah ki rehmat aur muhabbat

Allah Ta‘ala firmata hai:

**"Aur woh bakhshne wala, muhabbat karne wala hai."** (Surah al-Buruj: 14)

Is ka matlab yeh hai ke woh taubah karne aur us ke samne aajizi ikhtiyar karne walon ke gunah ma‘af farma deta hai—chahe un ke gunah kaise hi kyon na hon.

v "Al-Wadud" (muhabbat karne wala) se murad woh zaat hai jo apne momin bandon se muhabbat karti hai.

Ibn Abbas aur digar mufassirin ne wazaahat ki:

v "Al-Wadud" yani "muhabbat karne wala".

v Baaz ulama ne kaha: "Al-Wadud" yani "jis se muhabbat ki jaaye" (mahboob).

Kuch gumrah firqe is baat ka inkaar karte hain ke Allah muhabbat karta hai ya us se muhabbat ki jaati hai. Woh da‘wa karte hain:

v "Allah muhabbat nahi karta aur na hi us se muhabbat ki jaati hai."

v Isi tarah woh is baat ka bhi inkaar karte hain ke Allah muskurata hai, raazi hota hai ya naraaz hota hai.

Lekin koi shaks Allah ki sifaat — muhabbat, rahmat aur raza — ka inkaar karte hue us ki ‘ibaadat kaise kar sakta hai?

Kuch logon ka kehna hai:

**v "Allah se muhabbat ki jaati hai, lekin woh khud muhabbat nahi karta."**

halanke Allah khud firmata hai:

- **"Aur woh bakhshne wala, muhabbat karne wala hai."**  
(وَهُوَ الْغَفُورُ الْوَدُودُ – Surah al-Buruj: 14)
- Aur Musa عليه السلام ke bare mein: **"Aur main ne apni taraf se tujh par muhabbat daal di."** (وَأَلْفَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي) – Surah Ta-Ha: 39) Ibn al-Qayyim رحمه الله ka ma'ni yeh hai ke Allah pehle apne momin dostوں ke in'aam ka zikr karta hai, phir apne shadeed azaab ka, phir apni be-misal qudrat (ibtida aur i'aadah) ka, aur phir saath hi batata hai ke woh sab se zyada bakhshne wala aur sab se zyada muhabbat karne wala hai; jo us ki taraf rujoo' kare, use ma'af bhi karta hai aur us se muhabbat bhi farmata hai.

Umeed aur khauf ke darmiyan tawazun (Allah ki maghfirat aur muhabbat)

Allah us ki taraf taubah karne walon ko maaf karta hai, un se muhabbat karta hai aur un par apni shafqat nazil farmaata hai. Woh ek hi waqt mein sakht azab dene wala bhi hai aur bakhshne wala o muhabbat karne wala bhi. Woh apne bandon par musalsal meharbani farmaata hai aur taubah karne walon ko apni muhabbat se nawazta hai.

Alawah az in, al-Wadud (al-Wadud) ka matlab "mahboob" bhi hai aur "muhabbat karne wala" bhi. Imam Bukhari ne apni Sahih mein kaha:

v "al-Wadud ka ma'ni hai: mahboob".

Sab se durust raye yeh hai ke yeh lafz dono ma'ani apne andar samoye hue hai:

1. Allah apne nek bandon se muhabbat karta hai.
2. Us ke nek banday us se muhabbat karte hain.

Ek ma'ni siraahat ke sath bayan hua hai aur doosra laziman tor par is se sabit hota hai.

Yun Allah sab se zyada mahboob bhi hai aur sab se zyada muhabbat karne wala bhi. Jaisa ke irshad hai:

"Be-shak mera Rab bohot rahm karne wala, muhabbat karne wala hai." (Surah Hud: 90)

"Al-Wadud", "Ar-Rahim" aur "Al-Ghafur" ke darmiyan rabt

Allah Ta'ala ne apne naam "Al-Wadud" (muhabbat karne wala), "Ar-Rahim" (nihayat mehrban), aur "Al-Ghafur" (bakhshne wala) ko ek sath zikr karne mein badi hikmat rakhi hai.

Ibn Kathir ne kaha: koi insaan kisi ko maaf kar sakta hai jis ne us par zulm kiya ho, lekin zaroori nahi ke woh us se muhabbat bhi kare. Isi tarah woh kisi par reham kar sakta hai, magar muhabbat na kare.

Lekin Allah jab apne bande ki taubah qubool karta hai to na sirf use maaf karta hai balki us se muhabbat bhi karta hai. Woh taubah karne walon se muhabbat karta hai. Agar koi shakhs sacchi taubah kare to Allah us se muhabbat karta hai, chahe us ne maazi mein kuch bhi kiya ho.

Allah ka 'Arsh aur us ki buzurgi

Allah Ta'ala firmata hai:

"Arsh wala, buzurgi wala." (Surah al-Buruj: 15)

Is ka matlab yeh hai ke woh azeem aur buland 'Arsh ka malik hai, jo sari makhluk se upar hai.

Ibn al-Qayyim rahimahullah firmate hain:

"Phir Allah ne apne aap ko 'Al-Majid' (buzurgi wala) ke taur par bayan kiya, jiska matlab hai us ki sifaat ki kasrat aur wus'at."

v Us ki sifaat itni zyada hain ke un ka shumaar mumkin nahi.

v Us ke af'aal wasi', sarasar bhalai se bharpur hain.

Jis hasti mein sifaat-e-kamal aur qaabil-e-ta'reef a'maal na hon, us mein koi buzurgi nahi hoti.

Arabi zaban mein "Majeed" ka ma'ni:

v Woh hasti jis mein kamal ki be-shumaar sifaat hon.

Agar Allah ke 'Arsh ko hi "Majeed" (buzurgi wala) kaha gaya hai to khud 'Arsh ke Malik — Allah — is buzurgi aur azmat ka sab se zyada haqdaar hai.

Nabi Akram ﷺ ne farmaya:

"Saaton aasman aur saaton zameeneñ, Kursi ke muqabile mein aise hain jaise kisi veeran maidan mein ek chhala daal diya jaye."

Allah ki mutlaq qudrat aur irada

Allah Ta'ala firmata hai: "**Jo chahe karta hai.**" (Surah al-Buruj: 16) yani Allah jo chahe wahi hota hai, aur jo woh na chahe woh hargiz nahi ho sakta. Us ke faisle ko koi badal nahi sakta, us ke kaamon par koi sawal nahi kar sakta; wahi kamil taqat, kamil hikmat aur kamil 'adl wala hai.

Bare zalimon ka qissa: Firaun aur Samood

Allah Ta'ala firmata hai: "**Kya tumhare paas lashkaron ki khabar pahunchi? Firaun aur Samood?**" (Surah al-Buruj: 17–18) yeh is baat ki yaad dehani hai ke Allah ne maazi ki sab se taqatwar hukumaton aur badshahon ko bhi sakht saza di. Firaun ne khudai aur rububiyyat ka dawa kiya; woh na kamzor tha na ghareeb, balki us ke paas maal, taqat aur badi faujen thin, lekin takabbur ne use halakat tak pahunchaya. Samood ke nihayat maahir karigar pahadon ko tarash kar khubsurat aur mazboot ghar banate thay; un ki yeh salahiyat aur waseelay un ki technology aur quwwat ki daleel thay, magar is ke bawajood Firaun aur Samood dono apne takabbur aur kufr ki wajah se halaak kar diye gaye.

Mushkil halat mein is surah ki ahmiyat

- v Yeh surah khaas tor par mushkil aur zulm ke dour mein ghaur o fikr ke liye nihayat aham hai.
- v Kuch log mayoosi, izztirab ya Allah ke wa'da-e-nusrat par shak mein par sakte hain.
- v Allah Ta'ala ne Firaun aur Samood ka zikr is liye kiya taa-ke yaad rahe ke sab se bade zalim bhi Allah ke azaab se bach na sake.

Firaun aur Samood se sabaq

- v Firaun ke paas mukammal taqat, be-panah dolat aur zabardast fauj thi, phir bhi woh samandar mein gharq kar diya gaya.
- v Samood ke paas a'la engineering aur sadiyon tak qaim rehne wale ghar the, phir bhi woh tabah kar diye gaye.
- v Un ki halakat ki wajah taqat ya wasail ki kami na thi, balki iman ke inkar aur Allah ke samne takabbur thi.

## Zalimoon ke khilaf Allah ka insaf

Allah Ta'ala un logon ko khabardar karta hai jo mominoñ ko jismaani takleef, nafsiati dabao ya iman ki aazmaish ke zariye satate aur azaab dete hain. Agar woh taubah na karen to un ke liye:

1. Jahannam ka azaab.
2. Jalne wali aag (al-hariq) ka azaab tayyar hai.

Jahannam mein azaab ki kai qisameñ hain, jin mein aag, tapish, zanjireñ aur andhere shamil hain.

Momineen ke liye innaam

Allah Ta'ala is azaab ke muqable mein mominoñ ke liye abadi innaam bayan karta hai:

"Be-shak jo log iman laye aur nek amal kiye un ke liye aise baghat hain jin ke neeche nehreñ bahti hain." (Surah al-Buruj: 11)

Jannat ki nehreñ mahlaat aur darakhton ke neeche bahti hain.

ç "Yahi badi kamiyabi hai."

Yahi asal kamiyabi aur sab se badi khushi hai — hamesha rehne wali aur abadi ni'mat.

Allah ki kamil taqat aur quwwat

Phir Allah Ta'ala farmata hai:

"Be-shak tumhare Rab ki pakar badi sakht hai." (Surah al-Buruj: 12)

v Jab Allah kisi zalim ko pakarta hai to us ki giraft mazboot aur na-qabil-e-tal hai.

v Koi us ke azaab ka muqabila nahi kar sakta.

Jaisa ke Allah Ta'ala farmata hai:

"Aur isi tarah tumhare Rab ki pakar hai jab woh bastiyon ko un ke zulm par pakarta hai, be-shak us ki pakar dardnaak aur sakht hai." (Surah Hud: 102)

Takhleeq aur qiyamat par Allah ki qudrat  
Phir Allah Ta'ala farmata hai:

"Be-shak wahi hai jo pehli baar paida karta hai aur dobara paida karega." (Surah al-Buruj: 13)

Is ka matlab:

- v Allah ne sab kuch 'adam se paida kiya.
- v Woh qiyamat ke din sab ko dobara zinda karega.

Allah ki muhabbat aur maghfirat

**"Aur woh bakhshne wala, muhabbat karne wala hai."** (Surah al-Buruj: 14) — yeh ayat khauf aur umeed ke darmiyan behtareen tawazun hai:

- v Allah badkaron ke liye sakht azaab देने wala hai.
- v Lekin woh taubah karne walon ke liye sab se zyada bakhshne wala aur sab se zyada muhabbat karne wala bhi hai.

Ibn al-Qayyim rahimahullah farmate hain:

"Allah apne momin doston ke in'aaam ka zikr karne ke baad apni shadeed pakar bayan karta hai. Phir is par zor deta hai ke wahi ibtida aur i'aadah karne wala hai — yani us ki qudrat kamil hai. Is ke bawajood woh sab se zyada bakhshne wala aur sab se zyada muhabbat karne wala bhi hai."

Allah ka ilm aur qudrat sab par muheet

Aakhir mein Allah Ta'ala firmata hai:

**"Balke jo kafir hain woh jhutlane mein lage hue hain. Aur**

**Allah unhein har taraf se ghere hue hai."** (Surah al-Buruj: 19–20)

Is ka matlab:

v Kafir shak, inkar aur zid par qaim rehte hain.

v Lekin Allah apni qudrat aur ilm se unhein mukammal tor par ghere hue hai.

v Woh us se bach nahi sakte aur na us ke faisle ko taal sakte hain.

Qur'an ki azmat aur hifazat

Allah Ta'ala firmata hai:

v "**Bal yeh to ek azmat wala Qur'an hai.**" (Surah al-Buruj: 21)  
— yani yeh Qur'an azeem, ba-'izzat aur ba-'azmat hai.

v "**Jo ek mehfooz takhti (Lauh Mahfuz) mein likha hua hai.**" (Surah al-Buruj: 22) — yani yeh Qur'an 'ulwi maqam, Lauh-e-Mahfuz mein muhafiz hai, har qisam ke izafe, kami, tahreef ya tabdili se bilkul mehfooz hai.

Kafiroñ ka inkaar aur zid

Allah Ta'ala firmata hai:

v "Balke jo kafir hain woh jhutlane mein lage hue hain." (Surah al-Buruj: 19)

Ibn Kathir ki wazahat:

v "Woh shak, tarraddud aur zid mein doobe hue hain."

v Lafz "fi" (inkar mein) is baat ki taraf ishara hai ke woh poori tarah kufr mein gharq hain.

Phir Allah Ta'ala firmata hai:

v "Aur Allah unhein har taraf se ghere hue hai." (Surah al-Buruj:

20)

Yani Allah un par poori tarah qadir hai — woh na us se bach sakte hain aur na us par ghalib aa sakte hain.

Ibn Jarir ki wazahat:

"Allah unhein mukammal tor par ghere hue hai, un ke kufr, inkar aur takabbur ko jaanta hai. Woh un ke tamam a'maal likhta hai aur un par poori qudrat rakhta hai. Agar chahe to unhein foran saza de, halak kar de ya mohlat de."

Qur'an: ba-'azmat aur be-misaal wahi

Allah Qur'an ko yuun bayan karta hai:

"Ek azmat wala Qur'an."

Lafz "Majid" (مجيد) ka matlab hai:

v Bhalaai mein wasi'.

v Barkatoñ se bharpur.

v Is mein la-mahdood ilm hai.

v Hidayat, hikmat aur naseehat se mala-mal.

v Is ki wus'at ko Allah ke siwa koi mukammal tor par nahi jaanta, jo iska naazil karne wala hai.

Phir Allah firmata hai:

"Jo ek mehfooz takhti mein (likha hua) hai."

Is se murad "Lauh-e-Mahfuz" hai, jis mein:

v Allah ne makhluqat ki taqdeereñ likh dein.

v Qalam ko hukm diya ke qiyamat tak jo kuch hona hai sab likh de.

**"Aur Allah Ta'ala ke firmaan: {في لوح محفوظ} ka matlab yeh hai ke is se murad Allah 'Azza wa Jall ke paas Lauh-e-Mahfuz hai, jo asl kitaab (Umm-ul-Kitab) hai, jaisa ke Allah**

**Tabaraka wa Ta‘ala ne farmaya: { يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ } (ar-Ra‘d: 39).  
الْكِتَابِ**

Aur is Lauh mein Allah ne har cheez ki taqdeer likh di hai, aur inhi mein yeh bhi likha hai ke yeh Qur’an Muhammad ﷺ par naazil hoga, pas yeh Lauh-e-Mahfuz mein hai.

‘Ulama ne kaha: {محفوظ} yani is tak kisi ka haath nahi pahunch sakta, yeh tabdeeli aur tahreef se mehfooz hai. Tabdeeli aur tahreef to doosri kitaabon mein ho sakti hai; kyun ke Allah ki taraf se likhai ki kai aqam hain:

### **Pehli qisam:**

Lauh-e-Mahfuz mein likhna, aur yeh likhai na badli ja sakti hai na tabdeel ki ja sakti hai, isi liye Allah ne isay *Lauh-e-Mahfuz* kaha; is mein jo kuch likha hai woh badla nahi ja sakta.

### **Doosri qisam:**

Bani Adam par likhai jab woh apni maaon ke peit mein hote hain; kyun ke insan jab apni maa ke peit mein chaar mah ka ho jata hai, to Allah ek farishta bhejta hai jo arhaam par muqarrar hota hai, woh Allah ke hukm se is mein rooh phoonkta hai, kyun ke jism sirf gosht ka tukda hota hai, jab is mein rooh phoonki jati hai to woh insan ban jata hai, aur use chaar baton ka hukm diya jata hai:

- us ka rizq,
- us ki umr,
- us ka ‘amal,
- aur yeh ke woh bad-bakht hoga ya sa‘eed.

### **Teesri qisam:**

Har saal ki taqdeer likhna, aur yeh woh likhai hai jo Shab-e-

Qadr mein hoti hai; Allah Subhanahu wa Ta'ala is raat mein is saal ke liye jo kuch hona hai us ka faisla farmaata hai; Allah ne farmaya: { فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ } (ad-Dukhan: 4). Is raat mein is saal jo kuch hona hai woh likha jata hai.

### **Chauthi qisam:**

Rozanah ki likhai, jo farishte karte hain; woh insan ke har 'amal ko likhte hain, chahe zaban se kaha ho, jism se kiya ho, ya dil se i'tiqad rakha ho; yeh sab farishton ke suhuf mein likha jata hai, aur yeh likhai 'amal ke baad hoti hai, jab ke pehli teenon likhaiyan 'amal se pehle hoti hain.

Yeh hadith Muslim ne *Kitab-ul-Qadr* mein rivayat ki: ma ke peit mein aadmi ki takhleeq, us ke rizq, umr, 'amal aur bad-bakhti ya sa'adat ki likhai (2641).

**"Lekin yeh aakhri likhai 'amal ke baad hoti hai, insan par woh sab kuch likha jata hai jo woh apni zaban se kehta hai, apne a'za se karta hai, ya apne dil mein i'tiqad rakhta hai. Pas farishte jo Bani Adam ke a'maal ki hifazat par muqarrar hain, woh sab kuch likhte hain. Allah Ta'ala ne farmaya: { كَلَّا بَلْ تُكَدِّبُونَ بِالذِّينِ - وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ مَا تَفْعَلُونَ } (al-Infitar: 9-12).**

Pas jab Qiyamat ka din aaye ga to yeh kitab insaan ko di jae gi, jaisa ke Allah Ta'ala ne firmaya: { Wa kullu insanin alzamnahu ta'irahu fi 'unuqihi wa nukhriju lahu yawma l-qiyamati kitaban yalqahu manshura. Iqra' kitabak, kafa bi-nafsika l-yawma 'alayka hasiba } (al-Isra: 13, 14).

Yani tumhein kitab di jae gi aur tum se kaha jae ga: padhho aur khud apna hisab karo.

v Ba‘az salaf ne kaha: jis ne tumhein khud apna hisab lene wala bana diya, us ne tumhare sath insaf kiya.

Aur yeh baat bilkul durust hai, is se barh kar insaf kya ho sakta hai ke insaan se kaha jae: yeh raha tumhara kiya hua sab kuch, khud hisab kar lo!

Kya yeh insaf nahi? Balke sab se bara insaf yahi hai.

Qiyamat ke din yeh kitab tumhein khuli hui di jae gi, band nahi hogi, tum padhoge aur tumhein maloom ho jae ga ke falan din, falan jagah, tum ne kya kiya tha, sab kuch durust aur ghair mutaghaiyar hoga.

Aur agar tum inkar karoge to tumhare khilaf gawah maujood honge: {Yawma tashhadu ‘alayhim alsinatuhum} zaban kahe gi: main ne yeh kaha tha, {wa aydihim wa arjuluhum bima kanu ya‘malun} (an-Nur: 24) haath kahe ga: main ne yeh pakda tha, paon kahe ga: main ne yeh chalaya tha, balke jild bhi gawahi de gi, jilden bhi us par gawahi dein gi jis ko unhon ne chhua tha: {Wa qalu li-juludihim lima shahidtum ‘alayna qalu antaqana Allahu lladhi anqa kulla shay’in wa huwa khalaqakum awwala marrah wa ilayhi turja‘un} (Fussilat: 21).

Pas maamla mamooli nahi hai — Allah Ta‘ala se dua hai ke woh hamein aur aap ko apni maafi aur maghfirat mein le le — aur yahan is azim surat ki tafsir khatm hoti hai jise Allah Ta‘ala ne asman-e-buruj ki qasam se shuru kiya aur is ko apne is firman par khatm kiya: {Bal huwa Qur’anun majid, fi lawhin mahfuz}.

Pas jo is azim Qur’an ko mazbuti se tham le, us ke liye izzat, karamat aur bulandi hai.

Pas hum Allah se dua karte hain ke woh is Ummat-e-Islamiyyah ko is ka majd aur karamat wapas lutaye, aur Musalmanon ke

dushmanon ko har jagah zaleel kare, unhein shikast de, aur unhein nakaam o namurad wapas lutaye, beshak woh har cheez par qadir hai.

(Tafsir Ibn ‘Uthaymin)

﴾Bal huwa Qur’anun majid (21) fi lawhin mahfuz﴿  
﴾Fi lawhin mahfuz (yani tabdili, ziyadati aur kami se mehfuз, aur shayatin se mehfuз, aur woh Lauh-e-Mahfuz hai jis mein Allah ne har cheez likh rakhi hai. Is se Qur’an ki azmat, is ki fasaahat o balaghat aur Allah Ta’ala ke nazdeek is ke buland martabe par dalalat hoti hai. (as-Sa’di: 919)

Ibn al-Qayyim ki Surah al-Buruj par tafsir

Ibn al-Qayyim rahimahullah farmate hain ke is surah mein, bawujud is ke ke yeh mukhtasar hai, tauhid ke bohot se bunyadi usool bayan hue hain:

1. Allah ko "**al-‘Aziz**" (bohot zabardast) kaha gaya, yani kamil qudrat aur yaktai; us ka koi sharik ya humsar nahi.
2. "**al-Hamid**" (qaabil-e-ta‘rif), yani woh kamil sifaat ka malik hai aur har nuqs se paak hai.
3. "**al-Wadud**" (muhabbat karne wala), yani woh apne bandon ka mahboob bhi hai aur un se muhabbat bhi karta hai.
4. Woh asmaanon aur zameen ki **badshahi** ka Malik hai, jo us ki poori be-niyazi aur la-muhaddood saltanat ko zahir karta hai.
5. Woh har cheez par **gawah** hai, yani zahir o batin, har cheez ka ilm rakhta hai.

6. Woh **sakht ‘azab dene wala** hai, jo us ki be-misaal qudrat aur ikhtiyar ko sabit karta hai.
7. Wohi **takhleeq ki ibtida karta aur dobara lautata** hai, jo us ki rububiyyat aur poore control ko zahir karta hai.
8. Woh "**al-Ghafur**" (bakhshne wala) hai, yani gunahon ko ma‘af karta aur apni rahmat ‘ata karta hai.
9. Woh "**Dhu al-‘Arsh**" (Arsh wala) hai, yani us ki ‘azmat aur sari makhluq par bartari hai.
10. Woh "**al-Majid**" (buzurgi wala) hai, yani us ki sifaat, af‘aal aur badshahi wasi‘ aur la-muhaddood hain.
11. Woh **jo chahe karta hai**, jo us ke kamil ikhtiyar, hikmat aur irade ko sabit karta hai.

Ibn al-Qayyim ke mutabiq yeh surah aqidah (Islami iman) ki ek mustaqil **kitab** hai, jo har us shakhs ke liye kafi hai jo isay samajh le. Aur akhir mein yahi kalam par khatam karte hain ke tamaam ta‘reefain Allah ke liye hain jis ne apne bande par Qur’an naazil kiya.

Qur’an ki mukammal hifazat

Allah Ta‘ala ke is firman: "**Jo ek mehfooz takhti mein (likha hua) hai.**" (Surah al-Buruj: 22) se murad woh *Lauh-e-Mahfuz* hai jo poori tarah mehfooz aur na-qabil-e-rasai hai; aksar qurra is ko izafat ke taur par padhte hain, yani yeh *loh* ki sifat hai (mahfuz loh).

Is se maloom hota hai ke:

- shaytan ko Qur’an ke asal matn tak rasai nahin;
- woh na is mein koi tahrif kar sakta hai, na izafa, na kami

- Allah ne Qur'an ki hifazat teen pehluon se ki:  
 v **Maqam ki hifazat:** Qur'an apne asal maqam, Lauh-e-Mahfuz, mein mehfooz hai.  
 v **Alfaaz ki hifazat:** Allah ne is ke alfaaz ko har qisam ke izafe, kami aur zahiri bigar se mehfooz rakha.  
 v **Ma'ani ki hifazat:** Allah ne is ke ma'ani ko tahrif aur baatil ta'weel se mehfooz rakha 'ahl-e-haqq 'ulama ko tayin karke جو ghalat tafsir ka rad karte rahe.
- Allah Ta'ala farmata hai: "**Yaqeenan hum ne hi yeh Zikr (Qur'an) naazil kiya hai aur hum hi is ke hifazat karne wale hain.**" (Surah al-Hijr: 9)
- Pas Qur'an:  
 v apne maqam (Lauh-e-Mahfuz) mein mehfooz hai  
 v bigar aur tabdili se mehfooz hai  
 v ghalat tafsir aur baatil se bhi mehfooz hai  
 Allah ne nek 'ulama ko muqarrar kiya jo is ke lafz o ma'ni ko ghalat bayani se bachate hain.

Fath ul qadeer aur ahsanul bayaan se chand nukaat :

- **Burooj** – *burj* ki jam' hai. Burj ke asl ma'ni *zuhoor* ke hain. Ye kawakib ki manzileñ hain jinhein un ke mahal aur qusoor ki haisiyat hasil hai. Zaahir aur numayan hone ki wajah se inhein burj kaha jata hai. Tafseel ke liye al-Furqan 61 ka hashia dekhiye. Ba'z ne *burooj* se murad sitare liye hain, yani sitare wale asman ki qasam. Ba'z ke nazdeek is se asman ke darwaze ya chand ki manzileñ murad hain. (Fath al-Qadir)
- Is se murad **Qiyamat ka din** hai.
- **Shahid** aur **mashhud** ki tafsir mein bohot ikhtilaf hai. Imam Shawkani ne ahadith wa athar ki bunyad par kaha hai

ke *shahid* se murad **Jum‘a ka din** hai; is din jis ne jo bhi amal kiya hoga, yeh Qiyamat ke din us ki gawahi dega. Aur *marshud* se ‘**Arafah (9 Dhul-Hijjah)** ka din hai jahan log Hajj ke liye jam‘ aur hazir hote hain.

- Yani jin logon ne **khandakeñ khod kar** un mein Rab ke mannewalon ko halaak kiya, un ke liye halakat aur barbadi hai. *Qutila* yahan la‘nat ke ma‘ni mein hai.
- Kafir badshah ya us ke karinde aag ke kinare baithe ahl-e-iman ke jalne ka tamasha dekh rahe the, jaisa ke agli ayat mein hai.
- Yani woh tamaam makhluqat se **mu‘azzam aur buland** hai, aur ‘Arsh – jo sab se upar hai – us ka mustaqar hai, jaisa ke sahaba, tabi‘een aur muhaddithin ka ‘aqidah hai. *Al-Majid* yani sahib-e-fazl o karam.
- Yani Qur’an **Lauh-e-Mahfuz** mein likha hua hai, jahan farishte is ki hifazat par mamur hain, aur Allah Ta‘ala hasb-e-zarurat ise naazil farmata hai.

## Gyaarwah Hissa - Surah se haasil hone walay asbaaq

Aakhir mein, hum har Surah se seekhe jaane walay asbaaq par guftagu karen ge.

Yeh asbaaq — jo kul chaar hazaar se zaa'id hain — amali noiyat ke hain aur humein Qur'an ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain.

Yeh asbaaq Arshad Bashir Madani ki kitaab "Ahdaaf o Asbaaq Qur'an" se liye gaye hain.

Baaz mauzoo 'āt

- v Ashāb al-Ukhdūd kī la'nat par Allāh kī qasam (9-1)
- v Un logon ko wa'id sunāi ga'ī jo mominīn ko satāte hain (10)
- v Mominon ke sawāb kā tazkira (11)
- v Kāfiroñ ko tanbīh ke Allāh Ta'ālā har chīz par qudrat rakhne wālā hai (16-12)
- v Fir'aun aur Thamūd kī halākat kā tazkira (20-17)
- v Qur'ān Karīm kī 'aẓmat kā bayān (22-21)

Baaz asbāq

- v Allāh Ta'ālā jo chāhe kar saktā hai.
- v Ādmī kā imān itnā pukhta ho ke agar imān ke liye jān bhī denī pare to qurbān kar de.
- v Sābit-qadam mominōñ kī misāl bayān kī ga'ī hai.
- v Mo'minōñ par zulm karne walōñ ke liye dardnāk anjām kā mujda sunāyā gayā.
- v Fir'aun kā qiṣṣa bayān huā jo sarkashī aur tughyānī kī wajah

se halāk-o-barbād huā.

v Tārīkh ke zālīmōn kā tazkira, infirādī taur par Fir‘aun aur bahaiṣiyat qaum Thamūd.

v Is sūrah mein is nukte ko behtar ṭarīqe se samjhā diyā gayā hai ke jab takhlīq-e-awwal mumkin hai to i‘ādah-e-takhlīq kyā mushkil hai?

v Is sūrat mein qarībī zamīn kī tārīkhī misāl aur wāqi‘a sunā kar dhamkī dī ga‘ī hai.

v Yānī insān ko tabshīr-o-indhār donoṅ ṭarīqōn se samjhāyā gayā; kuch log wo hote hain jo ‘ilmī aur ‘aqlī dalā’il se mān jātē hain aur kuch log indhār se hī mānte hain; in donoṅ ṭarīqōn se bhī jo na māne us par itmām-e-hujjat ho jātā hai aur wo jahannam rasīd hotā hai.

v Shaykh al-Albānī raḥimahullāh ne ye fatwā diyā ke wo log jin tak Islām ṣaḥīḥ taur par na pahuñchā un ke sāth Ahl-e-Fatrah kā mu‘āmila kiyā jā’e gā. Qiyāmat mein un ko ek mohlat dī jā’e gī; agar wahan wo kāmyāb hu’e to ṭhīk warna jahannam rasīd hoñge.

v Ākhir mein is Qur‘ān ko jo jhuṭlāte hain unhen batāyā gayā ke ye ‘azīm ush-shān kalām hai jo Lauḥ-e-Maḥfūz mein maḥfūz hai.

v Kuffār jab ḥasad aur dushmanī par utar āte hain to wo darindoṅ se zyādah be-raḥm ho jātē hain.

v Kufr insān ke dil mein sakhtī paidā kartā hai.

v Taubah kā darwāza taubah karne walōn ke liye hamesha khulā huā hai.

v Allāh Ta‘ālā ke qānūn-e-imhāl ko wāzīḥ kiyā gayā aur jab mohlat khatam hotī hai to phir Allāh kī janib se barī sakht pakar hotī hai.

v Sabr karne wale mominōn se Allāh kā bahut barā wa‘da hai.

v Qur‘ān-e-Majīd ye Allāh kī kitāb hai jis mein kisī qism kā

shak nahīn ho saktā.

v Qur'ān-e-Majīd ke nuzūl ke marāḥil zikr kiye ga'e ke sab se pehle is ko Lauḥ-e-Maḥfūz mein utārā gayā, phir āsmān-e-dunyā par utārā gayā, phir waqt-e-ẓarūrat 23 sāl kī muddat mein Jibrīl Amīn ke ẓarī'e āp ﷺ ke dil par is kā nuzūl waḥy kī shakal mein huā.

### Munāsibat / Laṭā'if at-Tafsīr

v Sūrah Inshiqāq mein jo ishārah kiyā gayā aur musalsal sūron mein takzīb wa asbāb-e-takzīb, i'tirāzāt ke jawābāt, 'aqlī, mushāhadātī, tārikhī misālōn se samjhā dene ke ba'd Sūrah Burūj aur Sūrah Ṭāriq mein dhamkiyōn aur *warning* kī shakal mein *alert* kiyā gayā.

v Sūrah Qiyāmah se le kar musalsal Qiyāmat ke inkār kā zikr, asbāb aur Qiyāmat ke isbāt, anfus wa āfāq ke shawāhid, sāre maḥaul kā zikr mukhtalif marāḥil ma'a shawāhid wa dalā'il ke sath; aisā lagtā hai ek maẓmūn hai. Sūrah Qiyāmah se Sūrah Inshiqāq tak ek hī maẓmūn ko motiyōn ke hār kī tarah parō diyā gayā hai.

v Sūrah Burūj aur Sūrah Ṭāriq mein ye batlāyā gayā hai ke kuffār-e-Quraysh Qiyāmat ke inkār ke sāth Rasūl aur aṣḥāb-e-Rasūl par ṭḥṭhā karne kī bīmārī mein mubtalā the. Is mein mazed takzīb aur iske asbāb par bhī roshnī ḍālī ga'ī hai.

v Takzīb ko misālōn aur dhamkiyōn kī roshnī mein samjhāyā gayā hai Sūrah Burūj aur Ṭāriq mein.

v Sūrah A'lā se musalsal 10 sūrah tak khuṭāb *mad'ū* se haṭ kar *dā'ī* par hai. Da'watī kām mein do pehlu'ōn par tawajjuh kī ẓarūrat hotī hai: ek ye ke mad'ū kī taraf se pesh āne wale masā'il

ko rafa‘ kiyā jā’e aur asar-andāz hone ke zarā’i‘ dhoondhe jā’en, jabke dūsra pehlu ye hai ke dā’ī ko a‘lā se a‘lā awṣāf se mutṭṣif karne kī koshish kī jā’e. Dā’ī *self development* par tawajjuh de tāke *opportunity* ko *avail* karne kā ahl ban sake aur uswah-e-Rasūl kī roshnī mein behtar se behtar dā’ī ban sake.

## Ayāt aur Hadīth

### Āyat 1

Qutila aṣḥāb al-ukhdūd.

An-nāri dhāt il-waqūd.

Idh hum ‘alayhā qu‘ūd.

Wa hum ‘alā mā yaf‘alūna bil-mu‘minīn shuhūd.

Wa mā naqāmū minhum illā an yu‘minū billāh il-‘azīz il-ḥamīd.

Alladhī lahu mulk-us-samāwāti wal-arḍ, wallāhu ‘alā kulli shay’in shahīd.

Inna alladhīna fatanu al-mu‘minīna wal-mu‘mināti thumma lam yatūbū falahum ‘adhābu jahannam wa lahum ‘adhāb ul-ḥarīq.

Inna alladhīna āmanū wa ‘amiluṣ-ṣāliḥāt lahum jannātun tajrī min taḥṭihā al-anhār, dhālika al-fawz ul-kabīr.

### Tarjumah (Roman Urdu)

Khandqon walay halāk kiye gaye.

Woh aik āg thī eendhan wālī.

Jab ke woh log us ke ird-gird baithay hu’e the.

Aur musalmānoñ ke sāth jo kar rahe the use apnī ānkhoñ se dekh rahe the.

Yeh log un musalmānoñ ke (kisī aur gunāh kā) badla nahīn le rahe the siwā is ke ke woh Allāh, Gālib, lā’iq-e-ḥamd zāt par īmān lā’e the.

Jis ke liye āsmān-o-zamīn kā mālikānā ikhtiyār hai, aur Allāh ke sāmne har chīz (zāhir) hai.

Be-shak jin logoñ ne musalmān mardoñ aur auratoñ ko satāyā, phir taubah bhī na kī, to un ke liye Jahannam kā ‘azāb hai aur jalā dene kā ‘azāb hai.

Be-shak jo log īmān lā’e aur neik ‘amal kiye un ke liye wo baghāt haiñ jin ke neechay nadiyān beh rahī haiñ. Yihī baṛī kāmyābī hai.

Hadīth:

ad-dunyā sijñ-ul-mu’min wa jannat-ul-kāfir.

Tarjumah: Dunyā mo’min ke liye qaid khānah hai aur kāfir ke liye jannat.

Hadīth:

‘an Abī Hurayrata qāla, qāla Rasūlullāh ﷺ:

“Al-yawmu al-ma’ūd yawm-ul-qiyāmah, wa al-yawmu al-mashhūd yawm-u ‘Arafah, wa ash-shāhid yawm-ul-jumu‘ah, wa mā tala‘at-ish-shamsu wa lā gharabat ‘alā yawmin afḍala minhu. Fīhi sā‘ah, lā yuwāfiqūhā ‘abdon mu’minun yad‘ullāha bi khayrin illā istajāba Allāhu lah, wa lā yasta‘īdhu min sharrin illā a‘ādhahullāhu minhu.”

Tarjumah

Abū Hurayrah رضي الله عنه se rivāyat hai ke Rasūlullāh ﷺ ne firmāyā: “ ‘Al-yawm-ul-ma’ūd’ se murād Qiyāmat kā din hai, ‘al-yawm-ul-mashhūd’ se murād ‘Arafah kā din, aur ‘ash-shāhid’ se murād Jumu‘ah kā din hai. Jumu‘ah ke din se afḍal ko’ī din nahīñ jis par sūraj ṭal‘u’ aur ghurūb hotā ho. Is din ek aisī gharī (waqt) hai ke is mein ko’ī mo’min bandah apne Rab se ko’ī bhīrī (bhala’ī) māngtā hai to Allāh us kī du‘ā qabūl kartā

hai, aur jo is gharī mein kisī burā’ī se panāh māngtā hai to Allāh us ko us se bachā letā hai aur panāh detā hai.”

Hadīth:

‘an Suhayb, anna Rasūlallāh ﷺ qāl:

“Kāna malikun fīman kāna qablakum wa kāna lahu sāhir,  
falammā kabura qāla lil-malik: innī qad kaburtu ...”

In gyārah ḥiṣṣon ke zārī‘e, is silsilay kā maqsad hamen Qur’ān se bā-ma‘nā taur par jorṇā hai. Yeh ravāyatī ‘ilm ko jadīd baseerat ke sāth yakjā kartā hai, jo hamen is ke lā-zawāl paighām par ghour-o-fikr karne mein madad detā hai. Yeh safar hamen targīb dene, ta‘līm dene aur Allāh ke qarīb karne ke liye tartīb diyā gayā hai.

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