

Surah Inshiqaaq

Tafseer e Arshadi

Prepared by:

فضيلة الشيخ دكتور ارشد بشير عمرى مدنى سلمه الله

Shaikh Dr. Arshad Basheer Umari Madani

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

MBA, PhD from Switzerland.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

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Contents

Pahla Hissa - Surah Al-Inshiqaaq ka Aam Jaiza	3
Doosra Hissa - Tafseeri Tarjuma	7
Daswaan Hissa - Arabi tafasir se mustanad nukaat	15
Gyarhwan hissa - Surah se haasil hone wale asbaq.....	36
2. Insaan ka Rab ki Taraf Safar (Kodah).....	38
4. Hisab e Yaseer aur Hisab e Munaqashah.....	40
5. Duniya ki Sawr se Aakhirah ke Gham tak (Roman Urdu).....	40
Baaz Asbaq	41
Munasibat / Lataa'if al-Tafseer	41
Aayaat aur Hadith baraye Tadabbur wa Hifz wa Tazkeera	42
Aayat 1:.....	42
Aayat 2:.....	42
Hadith:.....	43
Hadith:.....	43
Hadith:.....	44
Hadith:.....	45

Pahla Hissa - Surah Al-Inshiqaaq ka Aam Jaiza

Surah ka aam jaiza paish karta hai, jis mein saabiqa aur aindah suraton ke saath ta'alluq ko numayaan kiya jata hai. Is mein surah ke mauzu'ati andaaz aur maqasid ka bhi jaiza liya jata hai.
Note: Suraton ke muqaat'e aur baahami ta'alluq ki ika'iyat.

Surah Al-Inshiqaaq

Surah Al-Inshiqaaq ki tafseer 12 hisson mein (Tafseer of Surah Al-Inshiqaaq in 12 Segments)

(84) Surah Al-Inshiqaaq

Phat jaana

The Splitting Asunder

AL-INSHIQAAQ

Maqaam-e-Nuzool: Makka

Baaz Ahdaaf

- Qayamat ke roz naamah-e-a'maal paish kiye jaane ka manzar.
- Ahaawal-e-qayamat ka zikr hai.
- Insani amal ka zikr hai jo duniya ki talash mein sargardaani rehta hai aur aakhirat ko bhool jata hai. **يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (٦)** Al-Inshiqaaq
- Yeh surah us waqt nazil hui jab kuffar-e-Quraysh hatdharami mein muta'la the.
- Daur-e-ibtala wa imtihaan mein Musalmanon ko tasalli aur kuffar ko dhamki di gayi.

Mukhtasar Ta'aruf

Is hisse mein surah ka ek jaiza paish kiya gaya hai, jis mein is ka pichli aur aane wali suraton ke saath ta'alluq ujagar kiya gaya hai. Is mein mauzu'ati andaaz aur surah ke maqasid ko bhi bayan kiya gaya hai.

Mawazu', Saakht aur Baahami Rabt

Surah Al-Inshiqaaq ka Jaiza

- Surah Al-Inshiqaaq (Phatna) Quran ki 84veen surah hai, jo 25 aayaat par mushtamil hai aur Makka Mukarramah mein nazil hui.
- Yeh surah Qayamat ke din, insani jawabdehi aur momineen o kuffar ke aakhri anjaam ke mawazu' par roshni daalti hai.
- Surah mein Qayamat ke holnaak manaazir ko nihayat waazeh andaaz mein bayan kiya gaya hai, aur Allah ki ita'at wa aakhirat ki tayyari ki zaroorat ko ujagar kiya gaya hai.

Surah Al-Inshiqaaq ki Saakht

Aaghaz (Aayaat 1–5): Kainati Inqilaab

- Aasman ke phatne, zameen ke phailne aur us ke apne bojh baahar nikaalne ka zikr hai, jo Allah ke hukm ke saamne sar tasleem kham karti hai.
- Ghair jaandaar makhlooqaat ki ita'at ko ujagar kiya gaya hai, jis ka taqabbol insaan ki aksar sirkash fitrat se kiya gaya hai.

Darmiyani Hissa (Aayaat 6–15): Insani Jawabdehi

- Insaan ki mehnat wa mashqat aur Allah se mulaqaat ke naguzir hone par zor diya gaya hai.
- Un logon ke mutazaad anjaam ko bayan kiya gaya hai jo apna naamah-e-a'maal daayen haath mein paayenge (aasani, khushi) aur jo ise apni peeth ke peechhe paayenge (uzaab, mayoosi).

Ikhtitami Hissa (Aayaat 16–25): Quran par Radeamal

Allah Ta'ala kainaat ki nishaniyon (shafaq, raat, aur chaand) ki qasam khaate hain taake Qayamat ki haqeeqat ko ujagar kiya ja sake.

Kuffar ki be-itqeedi aur Quran ke saamne sar na jhukaane par tanqeed ki gayi hai, aur aakhir mein momineen ke liye daimi inaamaat ki basharat di gayi hai.

Ajza ka Baahami Rabt

Kainati Waqiaat aur Insani Jawabdehi mein Wahdat

- Surah nihayat khubsurti se kainati ita'at (" إِذَا السَّمَاءُ انشَقَّتْ ... " وَأَذِنَتْ لِرَبِّهَا وَحَقَّتْ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ " إِلَى رَبِّكَ كَذْحًا فَمُلَاقِيهِ ") ke saath jodti hai.
- Is se yeh paighaam milta hai ke jis tarah kainaat Allah ke hukm ki paband hai, isi tarah insaan bhi lazman us ke huzoor paish hoga.

Momineen aur Kuffar ka Taqabbal

- Surah mein momineen ki aasani aur khushi (" فَسَوْفَ يُحَاسِبُ " حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا " وَيَصْلَى سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ") aur kuffar ki tabahi wa mayoosi ko saath saath bayan kiya gaya hai, jo Quran ke baar baar aane wale inaam wa saza ke mauzu ko mazboot karta hai.

Mawazu' ki Tarteeb

- Surah mein pehle biruni kainati waqiaat ka zikr hai, phir androoni insani jawabdehi ko bayan kiya gaya hai, aur aakhir mein imaan wa amal-e-saleh ki dawat par ikhtitam hota hai.
- Yeh mauzu'ati tarteeb Quran ke is andaaz ki akkasi karti hai jis mein kainaat ki nishaniyon ko rohani haqaiq se joda jata hai.

Doosra Hissa - Tafseeri Tarjuma

(Quran ke ma'ani ka tarjuma paish karta hai, jis ke saath aayat ba aayat tashreeh shamil hoti hai)

Yahaan Surah Al-Inshiqaaq (84veen surah) ki aayat ba aayat tashreeh paish ki ja rahi hai, jis mein tarjuma aur har aayat ki mukhtasar wazahat shamil hai:

Aayat 1: إِذَا السَّمَاءُ انشَقَّتْ

[Tarjuma:] "Jab aasman phat jaayega."

Wazahat:

Yeh aayat Qayamat ke din paish aane wale ek azeem kainati waqiye ko bayan karti hai. Aasman ka phatna kainaat ke maujooda nizam ke tootne ki alamat hai, jo Qayamat ke din ki holnaki ko uजार karta hai.

Aayat 2: وَأَذِنْتُ لِرَبِّهَا وَحَقَّتْ

Tarjuma: "Aur apne Rabb ki baat sune ga aur us ke laaiq bhi yahi hai."

Wazahat:

Aasman apne Khaaliq ke hukm ki taameel kare ga kyunkeh yahi us ka farz aur maqsad hai. Yeh aayat Allah ki marzi ke saamne sar tasleem kham karne ki ahmiyat ko bayan karti hai, jo Quran ka mustaqil mauzu hai.

Aayat 3: وَإِذَا الْأَرْضُ مُدَّتْ

Tarjuma: "Aur jab zameen phail jaayegi."

Wazahat:

Zameen ko phaila diya jaayega, jo Qayamat ke din us ki tabdeeli

ki taraf ishaara hai. Yeh ek hamaawar maidan ban jaayegi taake poori insaniyat hisaab ke liye jama ho sake.

Aayat 4: وَالْقَتِّ مَا فِيهَا وَتَخَلَّتْ

Tarjuma: "Aur jo kuch us mein hai woh baahar nikaal de gi aur khaali ho jaayegi."

Wazahat:

Zameen apne andar chhupai hui har cheez nikaal de gi—chahe woh murde hon jo dobara zinda kiye jaayen ya posheeda raaz. Is se mukammal shifaafiyat aur jawabdehi ke liye tayyari zahir hoti hai.

Aayat 5: وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

Tarjuma: "Aur apne Rabb ki baat sune gi aur us ke laaiq bhi yahi hai."

Wazahat:

Aasman ki tarah zameen bhi apne Khaaliq ke hukm ki baghair kisi muzahimat ke ita'at kare gi kyunkeh yahi us ka aakhri maqsad aur farz hai.

Aayat 6: يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

Tarjuma: "Ae insaan! Yaqeenan tu apne Rabb ki taraf mehnat karta hua ja raha hai aur us se milne wala hai."

Wazahat:

Yeh aayat insaanon se khtab karti hai aur unhein yaad dilati hai ke zindagi ek musalsal jadd-o-jehad hai, aur ba aakhir unhein Allah ke huzoor paish hona hai. Yeh apne a'maal ke hisaab ki na-guzir haqeeqat ko bayan karti hai.

Aayat 7: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

Tarjuma: "Pas jis ko us ka naamah-e-a'maal us ke daayen haath mein diya jaayega."

Wazahat:

Apna naamah-e-a'maal daayen haath mein milna kamyabi aur niki ki alamat hai. Is se muraad hai ke aise log aakhirat mein inaan paayenge.

Aayat 8: فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Tarjuma: "To us ka hisaab aasaan hisaab hoga."

Wazahat:

Jo log apne a'maal naamay daayen haath mein paayenge, un ka hisaab aasani se liya jaayega, un par koi sakhti nahi.

Aayat 9: وَيُنْقَلَبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

Tarjuma: "Aur woh apne logon ki taraf khushi khushi lotay ga."

Wazahat:

Nek log Jannat mein apne ahl o ayaal ke saath khushi se dobara milenge aur apni kamyabi wa niyamaton ka jashn manayenge.

Aayat 10: وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

Tarjuma: "Aur jis ko us ka naamah-e-a'maal us ki peeth ke peeche diya jaayega."

Wazahat:

Yeh aayat un logon ke baare mein hai jinhen un ka naamah-e-a'maal baayen haath mein diya jaayega, jo un ki nakaami aur saza ki alamat hai. A'maal naamah peeth ke peeche diye jaane ki tasveer zillat wa ruswai ko zahir karti hai.

Aayat 11: فَسَوْفَ يَدْعُو ثُبُورًا

Tarjuma: "To woh halaakat ko pukaray ga."

Wazahat:

Kaafir shadeed peshimani aur uzaab ki wajah se fana ki dua kare ga. Woh chahay ga ke us ka wujood hi khatam ho jaaye taake saza se bacha sake.

Aayat 12: وَيَصْلَى سَعِيرًا

Tarjuma: "Aur woh bhadakti aag mein daakhil hoga."

Wazahat:

Yeh us ke jahannam ke uzaab ki tasdeeq hai, jo us ke kufir aur haq ko jhutlaane ka braah-e-raast natija hai.

Aayat 13: إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

Tarjuma: "Yaqeenan woh apne logon mein khush tha."

Wazahat:

Dunyaavi zindagi mein kaafir ghaflat mein muta'la tha, aarzi khushiyon mein magan, aur jawabdehi ki fikr se be-parwah.

Aayat 14: إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ

Tarjuma: "Yaqeenan woh samajhta tha ke woh kabhi lot kar (Allah ki taraf) nahi jaayega."

Wazahat:

Kaafir Qayamat aur hisaab ka inkaar karta tha, aur is tarah zindagi guzarta tha jaise us ke a'maal ka koi anjaam nahi.

Aayat 15: بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

Tarjuma: "Kyun nahi! Us ka Rabb to usay hamesha dekh raha tha."

Wazahat:

Allah Ta'ala farmate hain ke woh kaafir ke a'maal aur iraadon se hamesha ba-khabar tha, chahe woh haq ka inkaar karta raha ho.

Aayat 16: فَلَا أُقْسِمُ بِالشَّفَقِ

Tarjuma: "Pas main shafaq (sooraj ghuroob hone ke baad ki sarakhi) ki qasam khaata hoon."

Wazahat:

Allah Ta'ala shafaq ki qasam kha kar din se raat mein tabdeeli ki taraf ishaara karte hain, jo takhleeq mein musalsal tabdeeliyon ki yaad dahaani hai.

Aayat 17: وَاللَّيْلِ وَمَا وَسَقَ

Tarjuma: "Aur raat ki aur jo kuch woh sameet leti hai."

Wazahat:

Raat ki qasam khaai gayi hai, ke woh har cheez ko apni tareeki mein chhupa leti hai.

Aayat 18: وَالْقَمَرِ إِذَا اتَّسَقَ

Tarjuma: "Aur chaand ki jab woh poora ho jaaye."

Wazahat:

Poora chaand Allah ki takhleeq mein kamaal aur husn ki alamat hai, jo us ki nishaniyon ki azmat ki taraf mutawajjah karta hai.

Aayat 19: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

Tarjuma: "Yaqeenan tum ek haalat se doosri haalat se guzro ge."

Wazahat:

Tum zaroor mukhtalif haalaat wa shidaaid se guzro ge, insaan

zindagi aur aakhirat mein mukhtalif maraahil se guzarta hai: paidaish, maut, dobara zinda hona aur hisaab, jo tabdeeli aur jawabdehi ki na-guzir haqeeqat ko ujagar karta hai.

Aayat 20: **فَمَا لَهُمْ لَا يُؤْمِنُونَ**

Tarjuma: "To unhein kya hua hai ke woh imaan nahi laate?"

Wazahat:

Yeh sawal kuffar ki zid aur imaan na laane par sarzannish hai, halaanke un ke saamne waazeh nishaniyaan aur tanbeehat maujood hain.

Aayat 21: **وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ**

Tarjuma: "Aur jab un ke saamne Quran parhaya jata hai to woh sajda nahi karte."

Wazahat:

Kuffaron ka Quran ke saamne jhukne se inkaar un ki takabbur aur Allah ke paighaam ko rad karne ki alamat hai.

Baaz ulama ne is aayat se tilaawat-e-sajda ke wujoob par istidlaal kiya hai aur kaha hai ke agar insaan aayat-e-sajda par guzre aur sajda na kare to woh gunaahgaar hoga. Aur yeh qaul Imam Abu Hanifa aur Shaykh al-Islam Ibn Taymiyyah rahimahumallah ka bhi hai, lekin yeh qaul raajih nahi hai. Saheeh baat yeh hai ke tilaawat-e-sajda waajib nahi hai, agarchah us ke wujoob ka qaul Abu Hanifa aur Ibn Taymiyyah rahimahuma Allah ka hai, lekin yeh marjooh hai. Is ki daleel yeh hai ke Saheeh Bukhari mein Hazrat Umar bin al-Khattab radi Allahu anhu se saabit hai ke unhon ne ek din logon ko khutba diya aur Surah an-Nahl ki tilaawat ki, jab aayat-e-sajda par pahunche to minbar se utar kar sajda kiya, phir agle Jumu'ah ko wahi aayat parhi aur sajda nahi kiya, aur farmaya: Allah ne hum

par sajda farz nahi kiya siwaaye is ke ke hum chaahen. Yeh waqia Sahaba-e-Kiram radi Allahu anhum ke saamne hua aur kisi ne inkaar na kiya. Hazrat Umar radi Allahu anhu ki sunnat un sunnaton mein se hai jinh ki ittiba ke humein hukm hai. Is buniyad par raajih qaul yahi hai ke tilaawat-e-sajda waajib nahi balkeh Sunnat-e-Mu'akkadah hai. Pas jab bhi tum aayat-e-sajda par pahuncho to sajda kar lo, chahe subah ho ya shaam, raat ho ya din. Sajda karte waqt takbeer kaho aur jab sar uthaao to na takbeer kaho na salaam phairo, yeh agar namaaz ke baahar sajda kiya jaaye. Agar namaaz mein sajda kiya jaaye to sajde ke waqt bhi takbeer kaho aur uthte waqt bhi, kyunkeh namaaz mein sajde ka yahi hukm hai. (Tafseer Ibn Uthaymeen)

Aayat 22: بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ

Tarjuma: "Balkeh jinhon ne kufr kiya woh jhutlate hain."

Wazahat:

Yeh aayat un ke haq ko jhutlaane aur Quran ke paighaam ko tasleem na karne ki tasdeeq karti hai.

Aayat 23: وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

Tarjuma: "Aur Allah khoob jaanta hai jo kuch woh (jame karte hain) chhupate hain."

Wazahat:

Allah un ke iraadon, khayalaat aur chhupi hui aur khafiya a'maal aur niyaton ko jaanta hai, jo us ke ilm ki hama-giri ko zahir karta hai.

Aayat 24: فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Tarjuma: "Pas unhein dardnaak uzaab ki khushkhabri de do."

Wazahat:

Kuffaron ko un ke takabbur aur inkaar ke natije mein sakht uzaab ki wa'id sunai gayi hai.

Aayat 25: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Tarjuma: "Siwaaye un logon ke jo imaan laaye aur nek amal kiye. Un ke liye aisa ajr hai jo kabhi khatam na hoga."

Wazahat:

Is mein imaan laane aur nek amal karne walon ke liye istisna hai. Un ke liye Jannat mein daimi aur na khatam hone wala ajr hai, jo kuffaron ki saza ke barax hai.

Yeh surah Qayamat ke din ke yaqeeni hone, insani a'maal ki jawabdehi aur momineen o kuffar ke alag alag anjaam ko ujagar karti hai. Yeh Allah ke inkaar karne walon ke liye warning aur us ke raaste par chalne walon ke liye yaad dahaani hai.

Daswaan Hissa - Arabi tafasir se mustanad nukaat

Hissa-e-Duwwam: Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer al-Sa'di aur isi tarah Ibn Kathir ke tafseer ke nikaat aur ikhtisar jo "Al-Misbah al-Muneer" se musawwar hai is ke saath doosre Ibn Kathir ki sharhaat (Sharh Shaykh al-Rajihi, Sharh Shaykh Khalid al-Sabt wa Shaykh Muqbil ki takhreej wa Shaykh Hawini wa Hakmat Bashir ki tahqeeq-e-Tafseer Ibn Kathir) se istefaada karte hue aur isi tarah tahqeeqaat Ibn Taymiyyah wa Ibn Qayyim wa Ibn al-Jawzi ka khayal rakha gaya hai, aur Tafseer Adwa al-Bayan, Fath al-Qadeer lil-Shawkani, Tafseer Shaykh Nawab Siddiq Hasan Khan, Tafseer Shaykh Ibn Uthaymeen se rahnumai haasil karte hue Urdu qaalib mein laaya gaya Alhamdulillah, is se humein riwayat aur jadeed nuqta-e-nazar donon ko samajhne mein madad milegi Insha Allah.

Surah Al-Inshiqaaq Maki surah hai jo Qayamat ke din ke baare mein guftugu karti hai

Ibtidaai aayaat mein Qayamat ke manaazir bayan kiye gaye hain, is ke baad insaan ki haalat aur phir us ke a'maal ki jawabdehi aur jaza wa saza ka zikr hai.

Surah ke aakhir mein kuffaron ke inkaar aur un ke liye tayyar karda uzaab ka bayan hai:

Abu Hurayrah radi Allahu anhu ne logon ke saamne

tilaawat ki: "Jab aasman phat jaayega" (إِذَا السَّمَاءُ انشَقَّتْ) aur is mein sajda kiya. Jab woh faarah hue to logon ko bataya ke Rasool Allah ﷺ ne bhi is surat mein sajda kiya tha. (Yeh riwayat Muslim aur Nasa'i ne Malik ki sanad se bayan ki hai)

Bukhari ne Abu Rafi' se riwayat ki: "Maine Abu Hurayrah ke saath Isha ki namaaz parhi, unhon ne 'Jab aasman phat jaayega' ki tilawat ki aur sajda kiya. Maine un se is baare mein poocha to unhon ne kaha: 'Maine Abu al-Qasim رضي الله عنه ke peeche sajda kiya hai, aur jab tak un se na mil jaun is surat mein sajda karta rahunga.'"

"Jab aasman phat jaayega" "Aur apne Rabb ke hukm ko sune ga aur usi ke laaiq hai"

"Jab aasman phat jaayega" se muraad Qayamat ka din hai

- **"Aur apne Rabb ke hukm ko sune ga aur usi ke laaiq hai"** yani aasman apne Rabb ka hukm sun kar us ki ita'at kare ga, jaisa ke Qayamat ke din Allah ka hukm hoga.
- **"Aur usi ke laaiq hai"** yani us ke liye yahi munasib hai ke woh Allah ke hukm ki ita'at kare, kyunkeh woh ghaelib aur be-niyaaz hai, us ke hukm ko koi taal nahi sakta.
- Har cheez usi ke tabay hai.
- **"Aur apne Rabb ke hukm ko sune ga"** ka matlab hai ke aasman पूरी ita'at aur aa'jzi ke saath Allah ka hukm sune ga, aur yahi us ke liye durust hai.
- Allah Ta'ala ne aasman o zameen se farmaya: "Khwah khushi se aao ya majboori se," unhon ne kaha: "Hum khushi se haazir hain." [Surah Fussilat: 11]
Lihaz yeh azeem makhlooqaat apni taqat wa wasee'at ke bawajood Allah ke hukm ke saamne sar tasleem kham karti hain, kyunkeh woh sab se azeem hai.
- **"Aur jab zameen phail jaayegi"**
Yani usay phaila diya jaayega, waase aur hamaawar kar diya jaayega.
Ibn Jarir aur Ibn Kathir ke mutabiq is se muraad yeh hai ke

Qayamat ke din zameen ko is tarah phailaya aur waase kiya jaayega ke tamaam makhlooq us par sama sake. Yeh wasee'at is liye hogi ke har insaan ke liye jagah ho, aur sab ko jama kiya ja sake.

- **"Aur jo kuch us mein hai woh baahar nikaal de gi aur khaali ho jaayegi"**

Is se muraad hai ke zameen apne andar maujood murdon ko baahar nikaal de gi aur un se khaali ho jaayegi, jaisa ke Mujahid, Sa'id aur Qatadah ne bayan kiya.

Kuch mufasssireen ne kaha ke is mein murde aur dafn shuda khazaane, jaise sona waghera, sab baahar aa jaayenge.

Yani zameen apne khazaane aur murde, donon ko nikaal de gi, kyunkeh Allah ka bayan aam hai: **"Aur jo kuch us mein hai woh baahar nikaal de gi."**

Aur apne Rabb ke hukm ko sune gi aur usi ke laaiq hai.

Quran mein koi baat be-maqsad ya takraaran nahi aati

Har bayan pichle se juda hua hai.

Pehle Allah ne aasman ko phatne ka hukm diya, us ne ita'at ki, Isi tarah zameen ko phailne, waase hone aur apne andar ki cheezon nikaalne ka hukm diya,

To us ne bhi Allah ke hukm ke saamne sar tasleem kham kiya, Aur yahi us ke liye durust aur waajib hai.

Jaisa ke hum ne doosre maqamaat par bhi zikr kiya hai, is ki misaalein yeh hain:

"Pas tum apne Rabb ki kon kon si niyamaton ko jhutlaao ge?"

[Surah ar-Rahman]—har jagah is jumle ka ta'alluq us se pehle bayan ki gayi niyamat se hai.

Isi tarah **"Is din jhutlaane walon ke liye halaakat hai"** [Surah al-Mursalat]—har jagah yeh jumla pichle mazmoon se juda hua hai. Quran mein koi baat be-maqsad takraar nahi.

- **"Ae insaan! Yaqeenan tu apne Rabb ki taraf mehnat karta hua ja raha hai"**

Yani tu apne Rabb ki taraf koshish aur amal mein laga hua hai aur apne a'maal se zaroor mile ga, khwah woh nek hon ya bure. Is ki tasdeeq Abu Dawood at-Tayalisi ki riwayat se hoti hai, jo Hazrat Jabir radi Allahu anhu se naql hai ke Rasool Allah ﷺ ne farmaya:

"Jibreel ne kaha: Ae Muhammad! Jitna chaho jiyo, tumhein marna hai; jis se chaho muhabbat karo, us se judai hogi; aur jo chaho karo, tum us se milo ge."

Baaz mufasssireen ne "famulaqihi" (pas tum us se milo ge) mein zaamir ko "Rabb" ki taraf lotaya hai, yani tum apne Rabb se milo ge, jo tumhein tumhare a'maal ka badla de ga aur tumhari koshish ka hisaab le ga. Donon tafseerat aapas mein marboot hain.

Jahaan tak Allah Ta'ala ke khitab "Ae insaan" ka ta'alluq hai, yahaan "insaan" se kon muraad hai? Kyunkeh yeh surah Maki hai, baaz kehte hain ke is se aam insaniyat muraad hai.

Doosre kehte hain ke Maki siyaq mein "insaan" aksar kuffar ke liye aata hai, lekin is nateeje tak pahunchne ke liye siyaq wa sabak ko dekhna zaroori hai.

Yahaan siyaq aam hai aur tamaam insaanon ko mukhatab kiya gaya hai:

- **"Yaqeenan tum apne Rabb ki taraf mehnat karte hue ja rahe ho aur us se milo ge."**
Phir insaanon ko do girohon mein taqseem kiya gaya:

1. Ek woh jinhen un ka naamah-e-a'maal daayen haath mein diya jaayega
2. Aur doosre woh jinhen baayen haath mein diya jaayega.

"Phir jis ko us ka naamah-e-a'maal daayen haath mein diya jaayega, to us ka hisaab aasaan hoga"

Imam Ahmad ne Hazrat Aishah radi Allahu anha se riwayat ki ke Rasool Allah ﷺ ne farmaya: "Jis se hisaab mein baareek beeni ki gayi, usay uzaab diya jaayega." Aishah radi Allahu anha ne kaha: "Kya Allah Ta'ala ne nahi farmaya: 'Phir jis ko us ka naamah-e-a'maal daayen haath mein diya jaayega, to us ka hisaab aasaan hoga?'" Aap ﷺ ne farmaya: **"Yeh hisaab nahi balkeh peshii hai. Jis se baareek beeni se poochh gichh ki gayi, woh uzaab paayega."** Yeh riwayat Bukhari, Muslim, Tirmidhi, Nasa'i aur Ibn Jarir ne bhi naql ki hai.

- **Nabi Kareem ﷺ ki waazeh aur saabit shudah tafseer yahi hai ke yahaan hisaab se muraad sirf a'maal ki peshii hai, tafseeli baazparss nahi.**

{Ae insaan! Be-shak tu apne Rabb ki taraf musalsal mashqat ke saath chalne wala hai, phir tu usi se ja milne wala hai}

"Yeh aayat amal mein ihsaan aur mehnat ki talqeen hai; kyunkeh jo shakhs yaqeen kar le ke usay lazman Baadshaah-e-Haqiqi (Allah) ke saamne paish hona hai, woh isi yaqeen ki buniyad par apni poori taqat us amal mein laga deta hai jis par woh Allah se mulaqaat ke waqt ta'reef ke qaabil ho." [Baq'a'i: 21/339]

"Aur woh apne logon ki taraf khushi khushi lotay ga"

Yani woh Jannat mein apne ahl ki taraf khushi khushi lotay ga,

jaisa ke Qatadah aur Dahhak ne kaha: "**khushi khushi**" yani Allah ke ata karda inaamaat par khush aur mutma'in hoga.

"Lo! Mera naamah-e-a'maal parho (19), yaqeenan main jaanta tha ke main apne hisaab se milne wala hoon (20), pas woh khushhaal zindagi mein hoga (21), buland baagh mein (22)" [Surah al-Haqqah: 19-22]

Yahi sab se bari aur aakhri kamyabi hai, haqeeqi falah.

{Aur woh apne ghar walon ki taraf khush ho kar lotay ga}

"Kyunkeh woh duniya mein apne ghar walon ke darmiyaan (rehte hue bhi) Allah ke saamne paish kiye jaane ke khauf se darta rehta tha, ghamgeen aur takleef mein tha, subah o shaam khud apna sakht muhaasba karta tha, halaanke woh apne ghar walon ki taraf se ranj, tang ma'eeshat aur muqaabilon ki sharangiziyon mein ghira hua hota tha." [Baq'a'i: 21/341]

Aur jis ko us ka naamah-e-a'maal us ki peeth ke peeche diya jaayega (hum Allah se aafiyat maangte hain) yeh woh hai jisay na-qaabil-e-tasawwur khusre ka saamna hoga. Woh shadeed hasrat mein kahay ga:

"Kaash mujhe mera naamah-e-a'maal na diya jata (25), aur main na jaanta ke mera hisaab kya hai (26)" [Surah al-Haqqah: 25-26]

Aur us ke farmaan: "Aur jis ko us ka naamah-e-a'maal us ki peeth ke peeche diya jaayega" [Surah Al-Inshiqaaq: 10]

Yani: Us ke baayen haath mein, us ki peeth ke peeche se, us ka haath peeche mor diya jaayega aur is tarah usay us ka naamah-e-a'maal diya jaayega.

"To woh halaakat ko pukaray ga" [Surah Al-Inshiqaaq: 11]
Yani: Nuqsaan aur tabahi ke liye pukaray ga. **"To woh halaakat ko pukaray ga"** yani woh apni awaaz buland kar ke cheekhay ga: 'Haye halaakat! Haye afsoos! Haye barbadi!' Woh fana, halaakat aur barbadi ki dua kare ga, cheekhay ga: 'Haye meri halaakat! Haye mera afsoos! Haye meri barbadi!' Lekin chahe woh itna cheekhay ke us ka gala phat jaaye, usay koi faida na hoga. Chahe woh sabr kare ya mayoos ho jaaye, **"Is mein jalte raho; tum sabr karo ya na karo, tumhare liye sab barabar hai"** [Surah at-Tur: 16]

Na sabr faida de ga, na mayoosi

Chahe woh gham zahir kare ya chhupaye, sab be-ma'ni hai, jaisa ke woh kahenge: **"Hamaare liye sab barabar hai, hum be-sabri karen ya sabr karen; hamaare liye koi raah-e-nija at nahi"** [Surah Ibrahim: 21]

"Aur woh bhadakti aag mein daakhil hoga. Yaqeenan woh apne logon mein khush tha" [Surah Al-Inshiqaaq: 12–13]

Yani woh khush o khurram tha, natije ki parwa na karta tha aur na hi mustaqbil se darata tha. Yeh chhoti aur aarzi khushi lambe gham mein badal gayi.

{Be-shak woh apne ghar walon ke darmiyaan khush tha}

"Yani khush o khurram tha, anjaam ke baare mein sochta hi na tha, aur apne aage aane wale (din) se nahi darata tha, to isi thodi si khushi ne usay lambe gham ka waaris bana diya." [Ibn Kathir: 4/490]

Yahaan **"Aur woh bhadakti aag mein daakhil hoga"** se muraad jaisa ke pehle zikr hua, aag mein daakhil hona aur us ki hararat ko jhelna hai. **"Sa'eera"** se muraad bhadakti hui aag hai.

"Sa'eer" jahannam ke naamon mein se ek hai.

Allah humein, aap ko, hamaare walidain aur tamaam Musalmanon ko is se mehfooz rakhe. **"Aur woh bhadakti aag mein daakhil hoga. Yaqeenan woh apne logon mein khush tha"** yahaan **"yaqeenan"** ta'eel (sabab) ke liye hai. Yeh us baat ki tawkid aur wazahat hai ke woh kyun aag mein daala jaayega? Kyunkeh woh apne logon mein khush o khurram tha.

Yeh gham, aakhirat ke gham ki wazahat hai ke us ke anjaam ka gham hai. Warna duniya ka gham bhi pasandeeda nahi. Jaisa ke Shaykh al-Islam Ibn Taymiyyah rahimahullah ne farmaya: **Gham agar dil par ghalib aa jaaye to usay kharaab kar deta hai, usay kamzor kar deta hai, aur usay dunyawii aur deeni kaamon ke qaabil nahi chhorta.**

- **"Yaqeenan woh samajhta tha ke woh kabhi (Allah ki taraf) nahi lotay ga"** [Surah Al-Inshiqaaq: 14]
- **Yani woh yeh guman karta tha ke Allah ki taraf wapas nahi jaayega aur Allah usay maut ke baad dobara nahi uthaayega.** Yahaan **"يَحُورَ"** se muraad **"wapasi"** hai. Yahi Ibn Abbas, Qatadah aur doosre mufasssireen ne bayan kiya. Isi liye Nabi Kareem ﷺ **"min al-hawr ba'da al-kawr"** achhi haalat ke baad buri haalat ki taraf wapas se paanaah maangte the—yani bhalai aur tawaazun ki haalat ke baad wapas palat jaane se.
- **{Be-shak us ne guman kiya ke woh kabhi lotay ga nahi}** "Yeh guman us baat ki taraf ishaara karta hai ke ba'ath (dobarah uthaaye jaane) ka inkaar ya us mein shak hi har buraai par ubhaar dene wala aur har khair ko zaaiya karne wala sabab hai, aur yeh ke Aakhirat ke din par imaan hi har khair ke liye mohrik aur har shar se rokne wala hai, aur

ba'ath par imaan hi tamaam nek a'maal ka buniyadi mohrik hai." [Shanqeeti: 8/471]

- **Allah Ta'ala ne farmaya:**

"Kyun nahi! Us ka Rabb to usay hamesha dekh raha tha" [Surah Al-Inshiqaaq: 15]

Yani: Yaqeenan Allah usay dobara usi tarah paida kare ga jis tarah pehli baar paida kiya tha aur us ke a'maal ka badla de ga, khwah woh achhe hon ya bure.

- **"Yaqeenan us ka Rabb usay hamesha dekh raha tha"** yani Allah jaanne wala aur ba-khabar hai.

{Harghiz nahi! Balkeh us ka Rabb to hamesha se us ko dekhne wala tha}

"Yani us ko dekhne wala aur us ke haal ko jaanne wala tha, nihayat kaamil nazar aur kaamil ilm ke saath. Phir aise ilm ke bawajood usay yun hi mehmali chhorh dena hikmat, adl aur baadshaahat ke khilaaf hai. ye aisi cheez hai jo aqal ki roo se kisi haal me mumkin nahi." [Baq'a'i: 21/345]

Tafseer Qurtubi se Chand Nukaat

(إِنَّهُ ظَنَّ أَنْ لَنْ يَجُورَ) أَي لَنْ يَرْجِعَ حَيًّا مَبْعُوثًا فَيَحَاسِبُ، ثُمَّ يَثَابُ أَوْ يُعَاقَبُ. يُقَالُ: حَارَ يَجُورُ إِذَا رَجَعَ، قَالَ لَبِيدٌ:

وَمَا الْمَرْءُ إِلَّا كَالشَّهَابِ وَضُوئِهِ . . . يَجُورُ رَمَادًا بَعْدَ إِذَا هُوَ سَاطِعٌ
فَالْحَوْرُ فِي كَلَامِ الْعَرَبِ الرَّجُوعُ، وَمِنْهُ قَوْلُهُ عَلَيْهِ السَّلَامُ: "اللَّهُمَّ إِنِّي أَعُودُ بِكَ مِنَ الْحَوْرِ
بَعْدَ الْكُورِ" يَعْنِي: مِنَ الرَّجُوعِ إِلَى النُّقْصَانِ بَعْدَ الزِّيَادَةِ،

"Innahu zanna an lan yahoora" yani us ne yeh khayaal kiya ke woh wapas zinda ho kar nahi aayega taake us ka hisaab ho aur phir badla ya saza di jaaye.

Kaha jata hai: "Haara yahooro" yani wapas aana. Labid shayar ka she'r hai:

"Aur aadmi bas us taare (shahaab) ki tarah hai ke us ki roshni ke khatam hone ke baad woh raakh mein badal jata hai."

Lihaz "hawr" Arabi zubaan mein **ruju'** (wapas aana) ke ma'ni rakhta hai, aur yahi Nabi ﷺ ki dua se bhi waazeh hai:

"Allahumma inni a'oodhu bika min al-hawri ba'da al-kawri"

yani "Main paanaah maangta hoon **kawr** (barhotri) ke baad **hawr** (kami/ruju' ila nuqsaan) se."

(Tafseer Qurtubi ka iqtibaas khatam hua)

Tafseer Ibn al-Uthaymeen se Chand Nukaat

إنه كان في أهله مسروراً

Innahu kaana fi ahlihi masroraan. Lekin is khushi ke baad hamesha ka nidaamat aur gham hai.

Dil khush ho to chehra roshan ho jata hai.

Aakhri thekana ya to Jannat hai ya Jahannam.

Qayamat ke din... Insan agar us waqt ke logon ka tasawwur bhi

kare to dar aur khauf mein muta'la ho jaaye, agarche woh aqalmand aur mo'min ho aur us din ke liye amal karta ho.

Nind mein waqt bohot kam ho jata hai, maut mein aur bhi zyada, to woh log jo saalon pehle mar gaye, goya aaj hi maray hain.

Insan ko zaroor mukhtalif haalaat se guzarna hai, kabhi aman kabhi khauf, kabhi jang kabhi sulh, kabhi qahat kabhi barish, kabhi sookha saali kabhi khushhaali waghera.

Baaz ulama ne badan ki haalat ko chaand se tashbeeh di hai, chaand pehle hilal ki tarah kamzor hota hai, phir barhta hai hatta ke mukammal roshan ho jata hai, phir aahista aahista ghatta hai hatta ke khatam ho jata hai.

Diloon ke bhi ajeeb haalaat hote hain, kabhi dil duniya se jud jata hai... kabhi ta'alluq Allah ke saath hota hai, aur duniya ko Allah ki ibadat aur ita'at ka zari'ah samajhta hai.

Hum sab ko chahiye ke har lamha apne dil ka jaiza lein: Ae dil! Tu kahan laga? Kahan gaya? Allah se kyun hat gaya? Daayen baayen kyun dekhta hai?

Woh namaaz jo fahashi aur burai se rokhti hai... woh hai jis mein parhne wala Quran, azkaar aur duaon ko samajhta hai aur us ke ruku', sajdah, khushu' aur itminaan ki hifazat karta hai.

Woh namaaz jis mein dil har waadi mein bhataкта hai aur namaaz se nikal kar usay yaad bhi nahi ke kya parha, woh fahashi aur burai se nahi rokṭi.

Jab tum dekho ke koi shakhs wajibaat ya un mein se kuch chhorh raha hai ya haraam kaam kar raha hai to samajh lo ke us ka imaan kamzor hai.

(Tafseer Ibn Usaimin)

Shafaq aur Wasq ka Mafhoom [Surah Al-Inshiqaaq: 16-25]

Hazrat Ali, Ibn Abbas, Ubaadah bin Saamit, Abu Hurayrah, Shaddad bin Aws, Ibn Umar, Muhammad bin Ali bin Hussain, Mukhaul, Bakr bin Abdullah Mazi, Bakir bin Ashaj, Maalik, Ibn Abi Dhi'b, Abd al-Aziz bin Abi Salmah Majaashi (r.a.) se riwaayat hai ke unhon ne kaha: "Shafaq sarakhi ko kehte hain."

Aur Abd ar-Razzaq ne Abu Hurayrah se riwaayat ki ke unhon ne kaha: "Shafaq safedi ko kehte hain."

Is tarah shafaq se muraad ufaq par sarakhi hai, khwah tuloo' aaftaab se pehle ho, jaisa ke Mujahid ne kaha, ya ghuroob aaftaab ke baad, jaisa ke lugat mein mashhoor hai.

Khalil bin Ahmad ne kaha: "Shafaq ghuroob aaftaab se Isha ki

namaaz tak sarakhi ko kehte hain. Jab woh ghaib ho jaaye to kehte hain: 'Shafaq chhat gayi.'

Jawhari ne kaha: "Shafaq sooraj ki roshni ka baqi raandeh hissa aur raat ke ibtidaai hisse mein us ki sarakhi hai, jo taqreeban Isha tak rehti hai."

Isi tarah Akramah ne kaha: "Shafaq Maghrib aur Isha ke darmiyaan ka waqt hai."

Saheeh Muslim mein Hazrat Abdullah bin Amr (r.a.) se riwaayat hai ke Rasool Allah ﷺ ne farmaya: "Maghrib ka waqt shafaq ke ghaib hone tak rehta hai."

Yeh tamam shawaahid Jawhari aur Khalil ke qaul ki ta'eed karte hain.

Yeh tamam nishaniyaan Allah Ta'ala ki azmat aur us ki ghair mamooli qudrat ki daleel hain. Woh shafaq, raat, us ke jama' kiye hue umoor, aur poore chaand ki qasam khaata hai. Yeh sab raat ke waqt hote hain: shafaq is ka aaghaz hai, aur chaand is ki alamat hai. "Aur Hum ne raat ki nishani ko mita diya aur din ki nishani ko zaahir kar diya" [Surah Al-Isra: 12] yani sooraj.

Wasq ka Mafhoom

Ibn Abbas, Mujahid, Hasan Basri aur Qataadah ne kaha: "Aur jo kuch woh sameet leti hai" yani jo kuch raat jama karti hai.

Qataadah ka Qaul

Qataadah ne kaha: "Sitaaron aur makhlooqaat ko jama karti hai."

Akramah ka Qaul

Akramah ne kaha: "Raat aur jo kuch woh sameetti hai yani taareeki."

Raat ka Asar

Jab raat aati hai to har cheez apne thekane par laut jati hai.

Wa al-qamari idha ittasaqa [Surah Al-Inshiqaaq: 18]

Ibn Abbas: "Jab woh jama ho kar mukammal ho jaaye."

Hasan Basri: "Jab woh poora ho jaaye."

Qataadah: "Jab woh gol ho jaaye."

Nateeja

In ke aqaabil se zaahir hai ke yeh chaudhwein aur pandrahwein raat ka chaand hai, jab chaand ki roshni mukammal hoti hai aur woh poori tarah chamakta hai. Baaz ulama ne teesri aur solahwein raaton ko bhi shamil kiya hai. In raaton mein chaand apni mukammal tarin haalat mein hota hai aur us ki roshni sab se zyada tez hoti hai.

"Yaqeenan tum haalat dar haalat guzro ge" [سورة الانشقاق: 19]

Bukhari (via Mujahid from Ibn Abbas):

"Haalat dar haalat se muraad ek haalat ke baad doosri haalat hai."

Aur kaha: "Yeh tumhare Nabi ﷺ ke baare mein hai."

Akramah:

"Haalat dar haalat yani ek haalat ke baad doosri:
Doodh peeta bacha phir jawan, phir boodha."

Hasan Basri:

"Haalat dar haalat yani aasaani ke baad sakhti,

- Sakhti ke baad aasaani,
- Ghurbat ke baad daulat,
- Daulat ke baad ghurbat,
- Sehat ke baad bimari,
- Bimari ke baad sehat."

Yeh aayat qasmon ka jawaab hai. Allah Ta'ala shafaq, raat, us ke jama' kiye hue umoor, aur poore chaand ki qasam kha kar farmata hai ke "tum yaqeenan haalat dar haalat guzro ge."

- **Ibn Jareer**

Ibn Jareer ne is ki tafseer Qayamat ki sakhtiyon se ki hai.

- **Ibn Abbas**

Ibn Abbas ne isay mehdood nahi kiya, sirf yeh kaha:
"Haalat dar haalat."

- **Aam Ma'nay**

Ibn Jareer ne kaha: "Qayamat ki sakhtiyon ki haalat dar haalat" lekin aayat aam hai, kisi cheez se makhsoos nahi.

- **Nisa'i Riwaayat**

Riwaayat Nisa'i, Kitab al-Istiaadha, Bab panaah maangne ki dua mein ruju' (behtari se wapas palatne bigaar ki taraf) se panaah maangna.

- **Tafseer Ibn Abbas (via Mujahid)**
عَنْ مُجَاهِدٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ {الْتَرَكِبْنَ طَبَقًا عَنْ طَبَقٍ} حَالًا بَعْدَ حَالٍ، قَالَ هَذَا نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- **Bukhari 4940 (Mujahid se Ibn Abbas)**
"Mujahid ne kaha ke Ibn Abbas ne farmaya: tem marhala ba marhala aage badho ge... yeh tumhare Nabi ﷺ hain."
Raavi: Abdullah bin Abbas
Muhaddith: Imam Bukhari
Masoord: Sahih Bukhari 4940 (Sahih, Muslim mein nahi).
- Is mein koi shak nahi ke ek hi lafz ya us ke zubt (a'raab waghera) mein qira'at ka ikhtilaaf ma'ni ke rukh aur tafseer par asar andaaz hota hai, kyunke lafz ya zubt badalne se mafhoom mein bhi tabdeeli aati hai.
- **Ibn Abbas (r.a.) ki Tafseer**
Is hadees mein Abdullah bin Abbas (r.a.) Allah Ta'ala ke farman: {الْتَرَكِبْنَ طَبَقًا عَنْ طَبَقٍ} [Al-Inshiqaaq: 19] ki tafseer "Haalan ba'da haalin" yani ek haal se doosri haal mein tabdeeli ke tor par karte hain, aur zikr karte hain ke is mein muraad Nabi ﷺ hain; pas ma'ni yeh hua: Aap ﷺ ke haal ka takdheeb aur sakhti ke baad nasr aur fath ki taraf palat jana. Ya yeh ke muraad Aap ﷺ ka Mi'raj ke safar mein ek aasman se doosre aasman ki taraf muntaqil hona hai.
- **Qira'at ka Farq**
Ibn Abbas (r.a.) ki yeh ta'weel saheeh hai, is liye ke un ki qira'at – jo Qurra Ishr'ah mutawaatirah mein se kai qurra ki bhi qira'at hai – {الْتَرَكِبْنَ} mein baa ke fathah ke saath hai, jis mein khitaab mufrad se hai.
- **Hafص عن عاصم (Mutawaatir)**
Aur doosri mutawaatir qira'aton mein – aur yahi Hafs an Aasim ki riwaayat bhi hai – baa madmoom (الْتَرَكِبْنَ) hai, jis mein khitaab jama ke liye hai. Is surat mein ma'ni yeh ho

ga ke logon ke ahwaal mein tabdeeli muraad hai, misaal ke tor par un mein se har shakhs pehle doodh peeta bacha, phir doodh chhorhne wala, phir bacha, phir jawan, phir boorha hota hai; ya muraad yeh hai ke ghina ke baad faqr aur faqr ke baad ghina, sehat ke baad bimari aur bimari ke baad sehat; ya ma'ni yeh ho sakta hai ke Qayamat ke din ke hoolnaak waqia'at aur us ki sakhtiyaan muraad hain.

- **(Al-Durar as-Saniyyah se iqtibaas khatam hua)**

Aur Allah Ta'ala ke farman: "To unhein kya hua hai ke woh imaan nahi laate? Aur jab un ke saamne Quran parhha jata hai to woh sajda nahi karte" [سورة الانشقاق: 20-21]

Imaan Laane mein Rukawat

Yani: Unhein Allah, us ke Rasool aur Aakhirah ke din par imaan laane se kon si cheez rokti hai? Aur jab un ke saamne Allah ki aayaat tilaawat ki jaati hain, yani yahi Quran, to woh Allah ki azmat, ta'zeem aur adab mein sajda kyun nahi karte?

- **Hafiz Ibn Katheer (r.h.)**

Woh Allah ki azmat, ta'zeem aur adab mein sajda nahi karte. Un ke alfaaz se zaahir hota hai ke yahan sajda se muraad haqeeqat mein zameen par peshani rakh kar sajda karna hai, jo Quran ki ta'zeem aur ihtiraam ke izhaar ke liye hai.

- **Sajda ka Asal Ma'nay**

Islaami shariat mein sajda ka asal ma'nay yahi hai ke peshani zameen par rakhi jaaye.

- **Ejazi ki Tafseer (Ibn Jareer)**

Ba'zon ne is ki tafseer ejazi se ki hai: yani is se muraad Quran ke dalaa'il, nishaniyon aur haqaanit ke saamne jhuk jana aur tasleem karna hai. Ibn Jareer ne kaha: Is ka matlab

hai ke woh us ke dalaa'il aur nishaniyon ke saamne sar tasleem kham nahi karte.

- **Sajda-e-Tilaawat**

Dusron ne kaha ke yahan muraad Sajda-e-Tilaawat hai. Ibn Katheer ne bhi isi tafseer ko ikhtiyaar kiya hai.

- **Dono Pehlu Mumkin**

Aayat ka ma'nay, Allah behtar jaanta hai, dono pehluon ko shamil kar sakta hai.

- **Bal ladeena kafaroo yud-hakoon (v22)**

Balkeh jin hon ne kufr kiya woh jhuthlaate hain yani: Un ki fitrat mein haq ka inkhaar, mukhalifat aur muzahimat hai.

Imaan laane aur jhukne ke bajaee woh kufar ke saath us ka muqabla karte hain. Yeh is tafseer ki daleel bhi ho sakti hai ke yahan muraad tasleem na karna hai, kyunkeh woh Quran ke saamne jhukne aur us ki pairvi karne ke bajaee inkaar karte hain.

Allah Tala ke Farman (v23)

"Aur Allah Ta'ala ke farman: Wa Allahu a'lamu maa yuwaariyoon yani 'Aur Allah khub jaanta hai jo kuch woh apne dilon mein chhupaate hain' [سورة الانشقاق: 23]"

Mujahid aur Qataadah

Mujahid aur Qataadah ne kaha: "Jo woh apne dilon mein chhupaate hain" yani jo kuch un ke dilon mein hai ya jo un ke dilon ke barthan mein hai, jo kuch woh chhupaate hain.

Ibn Zaid ki Tafseer

Ibn Zaid ne is ma'ni ko wasee' karte hue kaha: Is mein un ke jama' kiye hue achhe aur bure amal bhi shamil hain. "Jo woh

apne dilon mein chhupaate hain" yahan sirf dil ya baatin tak mehdood nahi, balkeh is mein woh sab kuch شامل hai jo woh jama karte hain, kyunkeh lafz "yuwaariyoon" (jama karna, barthan mein rakhna) isi ma'ni ko zaahir karta hai.

Ibn Jareer aur Ibn Qayyim

Ibn Jareer (r.h.) ne "jo woh apne dilon mein chhupaate hain" ki tafseer yeh ki hai ke is se muraad woh inkaar hai jo un ke dilon mein hai. Ibn al-Qayyim (r.h.) ne bhi is tarah ki tafseer ki ke is se muraad woh cheez hai jo woh apne dilon mein chhupaate aur chhup kar rakhte hain. Unhon ne mazed kaha: Is mein un ke jama' kiye hue amal bhi شامل hain, jin ka badla unhein Allah ke ilm aur adl ke mutabiq mile ga.

Allah ka Aam Andaaz

Allah ka yahan aam andaaz hai: "Balkeh jin hon ne kufar kiya woh jhuthlaate hain, aur Allah khub jaanta hai jo kuch woh apne dilon mein chhupaate hain" yani jo kuch woh jama karte hain, chahe woh dil mein ho, baatin mein chhupa hua ya zaahiri amal hon, Allah ne sab ka hisaab rakha hai aur woh sab kuch jaanta hai.

Basheer bil 'adhaab al-alee (v24)

"Pas unhein dardnaak adhaab ki khushkhabri de do" yani Aye Muhammad ﷺ! Unhein khabar de do ke Allah ne un ke liye dardnaak adhaab tayyar kar rakha hai. Yahan "khushkhabri" lafz kisi na-pasandeedah cheez ke liye istemaal hua hai. Aam tor par yeh lafz khushi ki khabar ke liye aata hai, kyunkeh us ka asar insaan ki jild par zaahir hota hai, jaise khushi ya masarrat.

Innallezeena amanoo wa 'amilus saalihaat (v25)

"Suae in logon ke jo imaan laaye aur neik amal kiye" yeh istisna'

munqati' hai, yani "Lekin jo imaan laaye" yani dil se imaan laaye "aur neik amal kiye" yani apne azaa se "un ke liye ajr hai" Aakhirah mein "jo kabhi khatam na ho ga" Ibn Abbas ne kaha: "Ghyr mamnoon" yani kabhi kam na ho ga. Mujahid aur Dahhaak ne kaha: "Na guna jaaye" aur khulasa yeh hai ke yeh ajr kabhi khatam nahi ho ga, jaisa ke Allah ne farmaya: "Ata'a ghyr majdhoozh" [Surah Hud: 108]. Suddi ne kaha: Ba'zon ne kaha: "Ghyr mamnoon" yani kabhi kam na ho ga. Ibn Jareer (r.h.) ne "ghyr mamnoon" ke dono ma'ni jama' kiye: "Na guna jaaye" aur "kabhi kam na ho". Ba'zon ne kaha: Is se muraad baghair kisi malamaat ke hai, yani woh isay paane mein bojh mehsoos nahi karenge. Jo cheez kam ho ya guni jaaye woh bojh ban jati hai, kyunkeh mehdood cheezain shumaar ke tabee' hoti hain.

Hafiz Ibn al-Qayyim (r.h.)

"Usi wajah se Allah Ta'ala in do waqton ki qasam khaata hai, jaisa ke us ke farman mein hai: 'Aur raat ki jab woh peechhe hatay, aur subah ki jab woh roshan ho' [سورة المدثر: 33-34] jo shafaq ki qasam ke muqabil hai. Isi tarah us ne farmaya: 'Aur raat ki jab woh chha jaaye, aur subah ki jab woh saans le' [سورة التكوير: 17-18]"

Fath al-Qadeer aur Ahsan al-Bayaan se Chand Nukaat

Yani is ke yeh laaiq hai ke sune ita'at kare, is liye ke woh sab par ghalib hai aur sab us ke maatahat hain. Us ke hukm se siraabi karne ki kis ko majaal hai?

Yani jo us ke ghar walon mein se jannati hongay. Ya muraad woh hoor ain aur dildaan hain jo jannatiyon ko milenge.

Andhera hote hi har cheez apne maskan ki taraf jama aur sumat aati hai yani raat ka andhera jin cheezon ko apne daaman mein sameet leta hai.

Yahan muraad shidaa'id hain jo Qayamat wale din waqe hongay. Yani us roz ek se barh kar ek haalat taari ho gi (yeh jawaab qasm hai).

Ahadees se yahan Nabi ﷺ aur Sahabah karam ka sajda karna saabit hai.

Yani imaan laane ki bajaae jhuthla rahe hain.

Gyarhwan hissa - Surah se haasil hone wale asbaq

Aakhir mein, hum har surah se seekhe jaane wale asbaq par guftagu karenge. Yeh asbaq—jo kul chaar hazaar se zyada hain—amli tabiyat ke hain aur hamein Quran ki taleemaat ko apni rozmarra zindagi mein naafiz karne mein madad dete hain. Yeh asbaq Arshad Bashir Madni ki kitab "Ahdaaf o Asbaq Quran" se liye gaye hain.

Baaz mauzu'at

- Qayamat ke din ki hoolnakiayaan (6-1)
- Ashaab e Yaméen ki jaza ka bayan (9-7)
- Ashaab e Shimaal ki jaza ka bayan (15-10)
- Qayamat ke din ke waqoo hone aur kaafiron ke thekaane par Allah ki ta'kidee qasam (24-16)
- Momineen ki jaza ka bayan (25)

Qayamat ke kauni manaazir: Aasman ka phatna, zameen ka pheilna, dífinoñ aur mardon ka nikalna, aur kaainaat ki Allah ke hukm ke saamne kaamil ita'at.

Insaan ka Rab ki taraf safar: "Kodah" ke zariye musalsal mushkila wala safar, aur apne Rab ya apne amal se laazmi mulaqaat ka tasawwur.

Imaan bil Aakhirah ki akhlaqi bunyaad: Ba'ath wa hisaab par yaqeen ko tamaam khair ka mohrik, aur inkár e ba'ath ko har shar wa zawaal ki jad qarar dena.

Hisab e Yaseer wa Hisab e Munaqashah: Naama e Amal ki sirf peshii aur kaamil durguzar ba muqaabil baariik beenai, isteقسaai baazparsi aur halakat khiz hisaab.

Naama e Amal daayen aur baayen/peeth ke peechhe: Ahl e

Imaan ka aasaan hisaab wa sawr ke saath ahl e Jannat ki taraf lautna, aur munkireen ka nidaamat wa hasrat ke saath jahannam mein jaana.

Duniya ki sawr se Aakhirah ke gham tak: Ahl e Kufr ka duniya mein be fikri aur anjaam se ghaafil sawr, jis ke badle daa'imi huzn wa azaab milna.

Shafaq, layl, wasaq aur Qamar e Atsiq ki qasmein: Raat ke aaghaz, us ki tareeki, us ke jama karda umoor aur poore chaand ko Allah ki qudrat wa rububiyat ki nishaanian banaana.

Qira'aton ka asar tafseer par: "La tarkabanna / La tarkabunna" ke ikhtilaaf se khitab e mufrad (Nabi SAW) aur khitab e jama (tamaam insaan/ahwaal) ke mukhtalif ma'ani ka isbaat.

Lughwi wa balaaghi nikaat: Shafaq, wasaq, tabq, yahoor, yoo'un, ghair mamnoon waghera ke ma'addi wa ma'nawi pehlu'on se aayaat ke daqeeq ma'ni kholna.

Tarbiyati wa imani dars: Dil ka musalsal muhaasaba, duniya ki haalaat ki tabdeeli, namaaz wa zikr mein huzoor e qalb, aur har museebat ko gunaahon ke kafaare aur imaan ki islaah ka zariya samajhna.

1. Qayamat ke kauni manaazir.

Mutalliqa aayaat Surah Al-Inshiqaaq aur deegar suraton mein aasman ke phatne, zameen ke pheilne ki tasveer kheinchti hain, jo insaan ko aakhirah ke yaqeeni waqoo par yaqeen dilati hain.

Nabi SAW ne farmaya: (Ma'ni: Soor phoonkne wala farshta hukm ke intezaar mein hai) – Yeh poori kaainaat ke ik baar gi inqilaab ki khabar hai.

Ek aur hadith mein aaya: «YUH SHARU ANNAASU YAWMA ALQIYAAMATI A L A ARDIN BAY DHA'I AFRA'A KA QURSATI ANN AQIYY, LAISA FIHA MA'LAMUN LI AHAD.» Yani qayamat ke din ek chikni safed zameen par jama honge, jis par koi nishaan na hoga – Yahi "Idhaa al-ardu muddat" ki amlī tafseel hai.

In dono nusoos se waadh hai ke Qur'ani "Inshiqaaq e samaa" aur "Madd al-ard" haqeeqi kauni waqia'at hain, mahaj adbi iste'aara nahi, aur kaainaat apni tamaam quwaton ke bawajood Allah ke hukm ke saamne bilkul masr ho gai hai.

«Y A AYYUHA AL-INS A NU INNAKA KAADIHUN IL A RABBIKA KADHAA FA MUL AQEEH.» Insaan ka safar.

Hadith: «M A MINKUM MIN AHADIN ILL A SAYUKALLIMHU RABBUHU LAISA BAYNAHU WA BAYNAHU TARJUMAANUN, FA YANZURU A YMANA MINHU FA L A YAR A ILL A M A QADDAMA...» (Har shakhs apne Rab se tanha kalaam karega) – Yeh "Fa mulaqeehi" ka waadh bayan hai ke mulaqaat laazmi hogi.

Yeh manzar e imaan wale ko khauf aur umeed, dono haalaaton mein amal ke liye bedaar karta hai, aur ma'addi kaainaat par etmaad e mutlaq ke bajaye Rabb e kaainaat par tawakkal sikhata hai.

2. Insaan ka Rab ki Taraf Safar (Kodah)

«Y A AYYUHA AL-INS A NU INNAKA KAADIHUN IL A RABBIKA KADHAA FA MUL AQEEH.» Insaan ka safar.

Hadith: «M A MINKUM MIN AHADIN ILL A SAYUKALLIMHU RABBUHU LAISA BAYNAHU WA BAYNAHU TARJUMAANUN, FA YANZURU A YMANA MINHU FA L A YAR A ILL A M A QADDAMA...» (Har shakhs apne Rab se tanha kalaam karega) – Yeh “Fa mulaqeehi” ka waadh bayan hai ke mulaqaat laazmi hogi.

3. Eemaan bil aakhirat ki akhlaaqi bunyaad

Shanqiti ne “INN A HU Z ANNA AN LAN YAHURA” se istehsaal kiya ke ba'ath ka inkár har buraai ka mohrik aur imaan bil aakhirah har khair ka asal mohrik hai; yahi baat muta'addid ahadith mein aayi hai.

Hadith: «Law ta'lamoona maa a'lamu la dahik tum qaleelan wa labakaytum kaseeraa, wa maa talazzaz tum bin nisaai a'laa al-furush, wa lakhraj tum ila al-su'udaati tajarroona ilallah» – Yeh aakhirah ke yaqeen ka insaan ki mazeed aur tarjeehaat par asar batati hai.

Doosri hadith: «Man kaana yu'minu billahi wal yawmil aakhir fal yaqul khayran aw lasaktum, wa man kaana yu'minu billahi wal yawmil aakhir falikrim jaara hu...» – Yahan akhlaqi ahkaam ki bunyaad sarahatan “imaan billah wa bil yawmil aakhir” par rakhi gayi hai.

In nusoos se waadh hota hai ke imaan bil aakhirah koi sirf nazari aqeedah nahi balkeh akhlaq, zubaan, aur ma'ashrati masooliyat ka bunyadi mohrik hai; jab ba'ath wa hisaab zehan se utar jaayein to zubaan azaad, haath zaalim aur dil ghaafil ho jaate hain.

4. Hisab e Yaseer aur Hisab e Munaqashah

Aisha R.A. ki hadith mein Nabi SAW ne "Al-hisab al-yaseer" ko mahaj aaradh e amal aur foori afw se ta'beer kiya, jabkeh "Man nuqisha al-hisab u'dhdhaba" farmaya – Yeh "Fa sawfa yuhasabu hisaban yaseera" ki sab se sarih sharah hai.

Doosri hadith: «Yadnu ahadukum min rabbihi hatta yad'a alayhi kanafahu fa yaqoolu: Amalta katha wa katha... fa yaqoolu: Na'am, fa yaqoolu: Satartuha alayka fid-dunya wa ana aghfiruha lakal yawm» – Yeh bhi hisab e aaradh aur satr wa maghfirat ki keyfiyat ko waazeh karti hai.

5. Duniya ki Sawr se Aakhirah ke Gham tak (Roman Urdu)

"Innahu kaana fee ahlihi masroora" ko Ibn Katheer ne duniya mein anjaam se ghaafil, befikri wali khushi se ta'beer kiya; ahadith mein bhi duniya ki faani raahat ke badle daa'imi hasrat ke manaazir hain.

Hadith: «Yutaa bi ana'ami ahli ad-dunya min ahli an-naar yawma al-qiyaamati fa yusbaghu sabghatan fin-naar, thumma yuqaal: Yaa ibn Aadama hal ra'ayta khayran qattu? Hal marra bika na'eemun qattu? Fa yaqoolu: Laa wallahi yaa rabbi» – Ek dabki saari saabiqa na'mat bhula deti hai.

Ba muqaabil: «Wa yutaa bi ashadin naasi bu'san fid-dunya min ahli al-jannah fa yusbaghu sabghatan fil-jannah... fa yuqaalu lahu: Yaa ibn Aadama hal ra'ayta bu'san qattu? Fa yaqoolu: Laa wallahi maa marra bee bu'sun qattu» – Jo aakhirah ki khushi duniyawi ghumon ko mita deti hai.

Yeh dono ahadith "Qaleel sawr" ba muqaabil "Tawil huzn" aur "Qaleel huzn" ba muqaabil "Tawil sawr" ke Qur'ani usool ko nihayat waadh andaaz mein saamne laati hain, aur taalib e ilm ko duniya ke sawr wa huzn ke haqeeqi wazan ka shu'oor deti hain.

Baaz Asbaq

- Insaan ki naseehat ke liye qayamat ki baaz hoolnaki yaan ka zikr kiya gaya taake insaan is ki tayyari kar le.
- Har cheez Allah Ta'ala ke haath mein hai, koi cheez us ke qabza e qudrat se nikal nahi sakti chahe woh kitni hi bari kyun na ho, to laazmi baat hai insaan bhi Allah ki pakad se nikal kar bhaag nahi sakta.
- Nek logon ko daayen haath mein naama e amal diya jaayega, bure logon ko peeth peechhe se baayen haath mein diya jaayega.
- Khush qismat aadmi woh hai jis ko naama e amal daahne haath mein mile ga aur badbhagt woh hai jis ko naama e amal baayen haath mein mile ga.
- Insaan ke haalaat ki tabdeeli aur us ki taraqqi, us par Allah ki na'mat hone ki daleel hai.
- Aqalmand woh hai jo Allah ki na'maton ka sahi iste'maal karta hai.
- Aksar insaan daleelon ke waadh na hone ki wajah se kufr nahi karta balkeh kabro ghuroor ki wajah se karta hai.

Munasibat / Lataa'if al-Tafseer

Surah Mutaffifeen mein naama e amal ka zikr hai, woh naama e amal kis shakal mein diya jaayega is ka hoolnak, ubratnak

manzar is surat mein kheencha gaya hai. Na'oodhu billahi min khizi ad-dunya wal aakhirah.

Aayaat aur Hadith baraye Tadabbur wa Hifz wa Tazkeera

Aayat 1:

«Y A AYYUHA AL-INS A NU INNAKA KAADIHUN IL A RABBIKA KADHAA FA MUL AQEEH.» (6) Al-Inshiqaaq
Tarjuma: Ae insaan! Tu apne Rab se milne tak yeh koshish aur tamaam kaam aur mushkatein karke us se mulaqaat karne wala hai.

Aayat 2:

«Fa ammaa man ootiya kitaabahu bi yameenihi fa sawfa yuhasabu hisaban yaseeraa wa yanqalibu ila ahlihi masroora. Wa ammaa man ootiya kitaabahu waraa'a zahrihi fa sawfa yad'oo thubooraa wa yaslaa sa'eeraa. Innahu kaana fee ahlihi masroora. Innahu zanna an lan yahoor. Bala innarabbahu kaana bihi baseeraa.» (7-15) Al-Inshiqaaq
Tarjuma: To (is waqt) jis shakhs ke daahne haath mein amal naama diya jaayega. Us ka hisaab to bari aasani se liya jaayega. Aur woh apne ahl ki taraf hanshi khushi loot aayega. Haan jis shakhs ka amal naama us ki peeth ke peechhe se diya jaayega. To woh maut ko bulaane lagega. Aur bharkti hui jahannam mein dakhil hoga. Yeh shakhs apne mutalliqaan mein (dunya mein) khush tha. Us ka khayal tha ke Allah ki taraf loot kar hi na jaayega. Kyun nahi, haalaanki us ka Rabb usay bukhubi dekh raha tha.

Hadith:

Hadith:

«Man ahaba liqaa Allahi ahaba Allahu liqaaahu, wa man kariha liqaa Allahi kariha Allahu liqaaahu.»

Ubaydah bin Saamit R.A. ne farmaya ke Rasool Allah SAW ne irshad farmaya: Jo shakhs Allah se milne ko mehboob rakhta hai, Allah bhi us se milne ko mehboob rakhta hai aur jo Allah se milne ko pasand nahi karta, Allah bhi us se milne ko pasand nahi karta.

Aisha R.A. ya ba'z azwaaj ne arzoo ki: Hum to marne ko pasand nahi karte. Farmaya: "Yeh woh nahi, balkeh mu'min ko jab maut haazir ho to Allah ki ridhwaan aur karaamat se basharat मिली है, phir us ke liye aage jo kuch hai woh sab se zyada mehboob ho jaata hai, is liye woh liqaa Allah ka tamaam karne wala ho jaata hai aur Allah bhi us ka liqaa pasand karta hai. Aur kaafir ko jab maut haazir hoti hai to Allah ke azaab aur uqubat se basharat मिली है, phir us ke liye aage jo kuch hai woh sab se zyada na-mehboob ho jaata hai, is liye woh liqaa Allah se nafrat karta hai aur Allah bhi us ka liqaa na-pasand karta hai.»

Abu Dawood Tayalisi aur Amr bin Murzuq ne is hadith ko Shu'bah se mukhtasar rawayat ki hai. Aur Saeed ne Qataadah se, un se Zurarah bin Abi Aufi se, un se Saad se aur un se Aisha R.A. ne Nabi SAW se rawayat ki. (Sahih Bukhari: 6507)

Hadith:

Hadith:

«Laisa ahadun yuhasabu illaa halaka.» Aisha R.A. ne farmaya:

Rasool Allah SAW ne irshad farmaya: "Koi shakhs hisaab liya jaayega to woh halak ho jaayega."

Qaalat: "Ya Rasool Allah! Jaa'alani Allahu fidaaka, alaysa yaqoolu Allahu azza wa jall {Fa ammaa man ootiya kitaabahu bi yameenihi fa sawfa yuhasabu hisaban yaseeraa}?"

Qaal: «Dhaalika al-ar dh yu'radhoona, wa man nuqisha al-hisaba halaka.» (Yeh to bas peshii hai, jis ka hisaab nuqsha kiya jaayega woh halak ho jaayega.)

Aisha R.A. ne farmaya: Maine suna Nabi Kareem SAW ne farmaya: "Qayamat ke din jis ka hisaab liya jaayega woh halak ho jaayega." Maine kaha: Ae Allah ke Rasool SAW, meri jaan aap par qurban! Kya Allah Ta'ala ne yeh nahi farmaya (jis ka naama e amal daayen haath mein de diya jaaye us ka aasaan hisaab hoga)? Tab SAW ne farmaya: "Woh to peshii hai, jis ki hisaab kitaab mein grift ki jaaye woh to halak ho gaya." (Sahih Bukhari: 4939)

Hadith:

Hadith:

«La tatba'unna sanna man kaana qablakum shibraan bi shibarin wa dhiraan bi dhiraan, hatta law daakhaloo juhra dabbin tatba'utumoomum.»

Abu Saeed Khudri R.A. ne bayan kiya ke Nabi Kareem SAW ne farmaya: "Tum apne se pehli ummaton ki ek ek balisht aur ek ek gaz mein ita'at karoge. Yahaan tak ke agar woh kisi gouh ke suraakh mein dakhil hue honge to tum bhi us mein un ki ita'at karoge."

Hum ne poocha: "Ya Rasool Allah! Kya Yahood wa Nasara maraad hain?" Farmaya: «Faman?» (Phir aur kaun?) (Sahih Bukhari: 7320)

Hadith:

Hadith:

«Sallaytu ma'a Abi Hurayrata al-'atamata fa qara'a {Idhaa as-samaa'u inshagat} fa sajada fa qultu lahu qaala sajadtu khalfa Abi al-Qaasimi sallallahu alayhi wa sallam falaa azaalu asjudu bihaa hattaa alqahu.»

Abu Raafi ne bayan kiya: Maine Abu Hurayrah R.A. ke saath Isha ki namaaz padhi. Us mein unhone «Idhaa as-samaa'u inshagat» padhi aur sajdah (tilaawat) kiya. Maine unse poocha to farmaya: "Maine Abu al-Qasim SAW ke peechhe bhi (is aayat mein tilaawat ka) sajdah kiya hai aur zindagi bhar is mein sajdah karta rahunga, yahaan tak ke unse mulaqaat kar loon."

In giyarh hisson ke zariye, is silsile ka maqsad humein Quran se ba-ma'ni tor par jodna hai. Yeh roayati ilm ko jadeed baseerat ke saath yakja karta hai, jo humein is ke laazawal pegham par ghor o fikr karne mein madad deta hai. Yeh safar humein targhib dene, taleem dene aur Allah ke qareeb karne ke liye tarteeb diya gaya hai.
