

Surah Aala

# Tafseer e Arshadi

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## Surah Al-A'la se Surah Az-Zalzalah tak: daa'i ki tarbiyat ka haar

11 Makki suratein:

(Al-A'la, Al-Ghashiyah, Al-Fajr, Al-Balad, Ash-Shams, Al-Lail, Ad-Duha, Ash-Sharh, At-Tin, Al-Alaq, Al-Qadr, aur 2 Madani suratein Mushaf-e-Madinah ki tahqiq ke mutabiq: 1) Al-Bayyinah, 2) Az-Zalzalah hain)

Pesh lafz: Hissa 1

Makki daur ka pas-e-manzar

v Challenges: Quraish ka mukhalifana rawayya, Musalmanon par zulm, mu'ashrati boycott.

v Da'wat ka markaz: Tauheed, Risaalat, Aakhirat aur akhlaqi islah wa tazkiyah.

v Wahi ka kirdar: mazloom Musalmanon ki tasalli (Surah Ad-Duha 93:3) aur kuffar ko indaaz (Surah Al-Ghashiyah 88:2-7).

v Aur Madani daur mein mukhalifeen mein munafiqeen, Ahl-e-Kitab ka tazkirah hai.

Surat ۞ka mukhtasar khaaka

Surah – Kul aayaat – Markazi mauzoo:

Al-A'laa – 19 – tazkiyah nafs + tauheed

Al-Ghashiyah – 26 – Qayamat ke manazir

Al-Fajr – 30 – saabqa qaumon ka anjaam

Al-Balad – 20 – insani aazmaa'ish

Ash-Shams – 15 – nafs ki paakizgi

Al-Lail – 21 – neki o badi ka anjaam

Ad-Duhaa – 11 – Nabawi ﷺ tasalli

Ash-Sharh – 8 – mushkilaat mein aasani  
At-Tin – 8 – insaan ki fazilat  
Al-Alaq – 19 – ilm ki ahmiyat  
Al-Qadr – 5 – Qur'an ka nuzool  
Al-Bayyinah – 8 – Ahl-e-Kitaab ki ghaltiyan  
Az-Zalzalah – 8 – Qayamat ki haulnaaki

Pesh lafz: Hissa 2

Qur'an ki manzal minallah ke suboot

1. Sciencee mo'jizah:  
v Surah At-Tariq (86:7): "pusht aur seene ki hadiyon ke darmiyan se nikalta hai" – jadeed embryology ki tasdeeq.
2. Tareekhi paishgoi:  
v Surah Al-Bayyinah (98:1): Ahl-e-Kitab ki hatt dharmi ki peshin goi.

Pesh lafz: Hissa 3

Lisani tanqeed ka jawab

v Aitiraaz:

"Surah Az-Zalzalah (99:1-2) mein zameen ke larzne ka ghair-sainsee bayan."

v Jawab:

Jadeed science (plate tectonics) ke mutabiq zameen ki tehain harkat karti hain. (Tafseer At-Tantawi aur doosre mufasssireen ne is ko Qayamat ke shadeed zalzale ke taur par bayan kiya hai.)

Pesh lafz: Hissa 4

Samaji islah

v Insani huqooq: Surah Al-Balad (90:13): "ghulaam aazaad karna" – ghulami ke khaatme ki bunyaad.

v Ma'aashi insaaf: Surah Al-Lail (92:5): "jo de aur parhezgaari ikhtiyar kare."

v Taleem ki ahmiyat: Surah Al-Alaq (96:1): "parh apne Rab ke naam se."

Pesh lafz: Hissa 5

Daur-e-haazir ke masail ka hal

Jadeed maslah – Qur'ani hal – Surah/Aayat

Zehni dabao – Allah par tawakkul – Ad-Duha (93:3): "Tera Rabb na to tujhe chhoda hai na naraz hua."

Ma'ashi buhran – Zakat wa sadaqat – Al-Lail (92:5): "Jo de aur parhezgari kare."

Sukoon – Nafs ki paaki – Ash-Shams (91:9-10): "Jis ne is (nafs) ki paaki ki woh kaamyab hua."

Khatimah

Yeh 13 suratein daa'i ke liye ek "tarbiyyati course" hain:

1. Zati tayyari: tazkiyah nafs (Surah Ash-Shams 91:9).
2. Da'wat ki hikmat: narmi wa hikmat – lasta 'alayhim bi musaytir.
3. Saabit qadmi: zulm mein sabr (Surah Al-Fajr 89:27-30).
4. Allah par bharosa: mushkilat mein tasalli (Surah Ash-Sharh 94:5).

Hawalah jaat: Tafseer Ibn Kathir, Sahih Bukhari, zameen ki tehon ki harkat par jadeed tahqiqat (USGS).

## Muqaddimah 2

Surah Al-A'la se le kar Surah Az-Zalzalah tak ka mazmoon ek haar ki tarah pro diya gaya (Al-A'la, Al-Ghashiyah, Al-Fajr, Al-Balad, Ash-Shams, Al-Lail, Ad-Duha, Ash-Sharh, At-Tin, Iqra, wa Qadr, Bayyinah wa Zalzalah)

Surah Al-A'la se Surah Az-Zalzalah tak: ek marboot haar:

Surah Al-A'la se le kar Surah Az-Zalzalah tak ki yeh 13 suratein (Al-A'la, Al-Ghashiyah, Al-Fajr, Al-Balad, Ash-Shams, Al-Lail, Ad-Duha, Ash-Sharh, At-Tin aur Al-Alaq wa Qadr, Bayyinah wa Zalzalah) ek khubsurat haar ki maanind ek doosre se juri hui hain. In suraton mein daa'i ki tarbiyyat, kuffar ki taraf se pesh aane wali mushkilat aur un ka saamna karne ke tareeqe bayan kiye gaye hain. Ahl-e-iman ko jahan tasalli aur hosla diya gaya hai, wahi a'da ko sakht warning bhi sunai gayi hai.

In suraton mein haqq aur batil ki haqeeqat ko samjhanay ke liye tareekhi misaalen aur waqiat pesh kiye gaye hain. Saath hi Islam ke bunyadi usool, jinhen usool-e-thalathah (Tauheed, Risaalat, Aakhirat) kaha jata hai, ko nihayat jame' andaaz mein bayan kiya gaya hai. Is ke ilaawah Allah Ta'ala ki qudrat aur banday par us ki be-shumaar ni'maton ka bhi zikr maujood hai.

Surah Al-A'la aur Surah Al-Ghashiyah mein "tazkeer" ya'ni naseehat aur yaad dehani ka bayan hai. Yahan yeh wazeh kiya gaya hai ke tazkeer sirf ek zimmedari hai, na ke kisi par zabardasti musallat karna. Daa'i ka kaam sirf paighaam pohanchana hai, hidayat dena Allah ke ikhtiyar mein hai.

Surah Al-Fajr, Al-Balad, Ash-Shams aur Al-Lail mein tareekhi shawahid aur fitri dala'il ke zariye haqq wa batil ke farq ko ujagar kiya gaya hai. In suraton mein insaan ki fitrat, us ke a'maal aur un ke nataij ko bhi nihayat khubsurti se bayan kiya gaya hai.

Surah Ad-Duha mein Nabi Kareem ﷺ ko nubuwwat se qabl ata ki jane wali ni'maton ka zikr hai, jabke Surah Alam Nashrah mein nubuwwat ke baad aur hijrat ke mauqe par ata ki jane wali ni'maton ka bayan milta hai.

Surah At-Tin mein Hazrat Ibrahim, Musa aur Isa عليهم السلام ki nubuwwat aur un par nazil hone wali wahi ka tazkirah ishartaan hai.

v "Teen" se isharah hai Hazrat Ibrahim عليه السلام aur un ke suhuf.

v "Zaitoon" se isharah hai Hazrat Isa عليه السلام aur Injil.

v "Toor-e-Sina" se isharah hai Hazrat Musa عليه السلام aur Taurat.

v "Yeh shahr-e-aman" (haazal-balad) se murad Makkah Mukarramah aur Qur'an Majeed hai.

Surah At-Tin mein mukhtalif anbiya par wahi ke zikr ke baad, Surah Al-Alaq wa Qadr wa Bayyinah mein "Iqra" keh kar is wahi ko parhne aur is par 'amal karne ka hukm diya gaya hai. Qur'an ke nuzool ka zikr dar-asal sarkash logon par itmam-e-hujjat ke liye hai aur bayyinah hai, kyun ke Qur'an apni dalil aur paighaam mein bilkul wazeh hai, is liye is ke baad kisi ke liye 'uzr baaqi nahin rehta.

Aakhir mein, itmam-e-hujjat ke baad kya anjaam hoga, is ki wazahat Surah Az-Zalzalah mein ki gayi hai. Is surah mein Qayamat ke din ki haulnaaki aur zameen ke zalzale ka naqsha

kheench kar sab ko mutanabbih kar diya gaya hai ke har shakhs ko apne a'maal ka natija dekhna padega.

Yoon yeh 13 suratein ek marboot silsile ki maanind hain, jin mein da'wat, naseehat, tasalli, wa'eed, tareekhi shawahid, usool-e-deen, ni'maton ka bayan aur anjaam-e-kaar sab kuch nihayat hikmat aur tarteeb ke saath bayan kiya gaya hai.

## Pehla hissa - Surah Al-A'la ka 'umoomi jaaiza

Surah Al-A'la ki tafseer 12 hisson (segments) mein

Yeh pehla hissa Surah Al-A'la ka 'umoomi jaaiza pesh karta hai, jismein saabqa aur aindah suraton ke saath talluq ko numaya kiya jata hai. Is mein surah ke mauzuaati andaaz aur maqasid ka bhi jaaiza liya jata hai.

Note: suraton ke maqati' aur bahami talluq ki akaaiyaan.

(87) Surah Al-A'la

Sab se buland

The Most High

Al-A'laa

Maqam-e-nuzool: Makkah

Baaz ahdaf

v Daa'i ki tarbiyyat wali surah jismein ibaadat, tazkiyah, tauheed, aakhirat aur risaalat ka mukhtasar ta'aruf bayan kiya gaya hai.

v Is surah mein Allah ki sifaat, qudrat aur wahdaniyat ke dala'il milte hain.

v Is chhoti si surah mein Tauheed, Risaalat aur Aakhirat teeno ka zikr aa gaya jo ke Makki suraton ka mihwar hai.

Surah Al-A'la: ta'aruf, mauzuaat aur bahami rabt

Taaruf aur sakht

v Surah Al-A'la (Sab se buland) Qur'an ki 87veen surah hai, jo Makkah Mukarramah mein naazil hui aur is mein 19 aayaat hain. Is surah ka naam pehli hi aayat se liya gaya hai: "Al-A'la" ya'ni "Sab se buland". Yeh "Al-Musabbihat" mein shamil hai, ya'ni woh suratein jo Allah ki tasbeeh se shuru hoti hain.

Is surah ko do bade hisson mein taqseem kiya ja sakta hai:

1. Pehla hissa (aayaat 1–10): Allah ki hamd o tasbeeh, Us ki takhleeqi qudrat aur Nabi ﷺ ki risaalat ka bayan.
2. Doosra hissa (aayaat 11–19): naseehat qabool karne aur inkaar karne walon ka anjaam, aur pichhli asmaani kitaabon ka hawala.

Mauzuaati andaaz aur maqasid

1. Allah ki tasbeeh aur Us ki kaamil qudrat  
v Surah ki ibtida Allah ke Naam ko buland karne ke hukm se hoti hai, jo Us ki azmat aur har nuqs se paakizgi ko zaahir karta hai.  
v Allah ko khaaliq, har cheez ko durust banane wala, taqdeer muqarrar karne aur rehnumai dene wala bayan kiya gaya hai, jo zameen se zindagi nikalta hai.
2. Wahi aur hidayat ki ahmiyat  
v Surah mein Qur'an ko hidayat ka zariya qarar diya gaya hai aur Allah ne is ke mehfooz rehne ki zimmedari li hai ("Sanuqri'uka fala tansa").  
v Nabi ﷺ ko paighaam pohanchane ka hukm diya gaya aur bataya gaya ke jo naseehat qabool karega woh faida paayega, aur jo rukh mod lega woh nuqsan mein rahega.
3. Dunya ki 'aarzi haisiyat aur Aakhirat ki haqeeqat  
v Surah Al-A'la dunya ki fani aur Aakhirat ki daimi

haqeeqat ko bayan karti hai.

v Neik logon (jo tazkiyah ikhtiyar karte aur Allah ko yaad rakhte hain) aur bad-bakhton (jo inkaar karte hain) ke anjaam ka zikr hai.

v Bataya gaya ke Aakhirat behtar aur hamesha rehne wali hai.

#### 4. Paighaam ka tasalsul

v Surah ke aakhir mein is baat ki tasdeeq hai ke is ka paighaam pichhli asmaani kitaabon (Suhuf-e-Ibrahim wa Musa) se hum-aahang hai, jo wahi ki wahdat aur tasalsul ko zaahir karta hai.

#### Pichhli aur agli suraton se rabt

Surah At-Tariq (86) se ta'alluq:

v Surah At-Tariq mein kainaati nishaniyan (aasmaan, chamakta sitara), Allah ki qudrat aur Qayamat ki yaqeen-dehaani bayan hui.

v Surah Al-A'la is kainaati azmat se Allah ki zaat ki taraf tawajjuh dilati hai, jo sab se buland hai.

v Jahan At-Tariq Qur'an ko "tafreh" ya "mazaq" qarar dene walon ka radd karti hai, wahan Al-A'la Allah ki tasbeeh aur Us ki kaamil azmat ko bayan karti hai.

Agli surah (Al-Ghashiyah, 88) se ta'alluq:

v Surah Al-A'la ka ikhtitam Aakhirat aur naseehat qabool ya rad karne walon ke anjaam par hota hai.

v Surah Al-Ghashiyah isi mauzoo ko aage barhati hai, Qayamat ke haulnaak manazir, neekon ki jaza aur ghaafilon ki saza ko bayan karti hai.

Unit ke i'tibaar se dekhenge

Bismillahir-Rahmanir-Raheem

Sabbih isma rabbikal-A'la (1)

Shuru karta hoon Allah Ta'ala ke Naam se jo bada mehrbaan nihayat raheem hai.

Sabbih isma rabbikal-A'la (1)

Allazi khalaqa fasawwa (2)

Wallazi qaddara fahada (3)

Wallazi akhrajal-mar'a (4)

Faja'alah ghuthaa-an ahwa (5)

“Apne bohot hi buland Allah ke Naam ki paakizgi bayan kar, jis ne paida kiya aur sahi-salim banaya, aur jis ne (theek-thaak) andaaza kiya aur phir raah dikhai, aur jis ne taazah ghaas paida ki, phir us ne is ko (sukha kar) siyaah kooda kar diya.” (Surah Al-A'la: 1–5/87)

Pehle unit yani ibtida mein Allah Subhanahu wa Ta'ala ki azmat par guftagu ho rahi hai.

Is ke baad Allah Subhanahu wa Ta'ala ne farmaya:

Sanuqri'uka fala tansa (6)

Illa ma sha' Allah, innahu ya'lamul-jahra wa ma yakhfa (7)

Wa nuyassiruka lil-yusra (8)

“Hum tujhe parhwaenge phir tu na bhulega, magar jo kuch Allah chahe. Woh zaahir aur posheeda ko jaanta hai. Hum aap ke liye aasani paida kar denge.” (Surah Al-A'la: 6–8/87)

Doosre unit mein ghour karein: yahan Allah ke Nabi ﷺ ki risaalat, wahi, Qur'an Majeed ki azmat aur hifazat ke topic par guftagu ho rahi hai.

Phir Allah Subhanahu wa Ta'ala ne farmaya:

Fadhakkir in nafa'ati-dh-dhikra (9)  
Sayadhakkaru man yakhsha (10)  
Wa yatajan-nabu-hal-ashqa (11)  
Allazi yaslan-naral-kubra (12)  
Thumma la yamootu fiha wa la yahya (13)

“Tu naseehat karta reh agar naseehat kuch faida de. Darne wala to naseehat le ga. (Haan) bad-bakht is se gurez karega, jo badi aag mein jaega, jahan phir na woh marega na jiye ga (balki haalat-e-na za' mein pada rahega).” (Surah Al-A'la: 9–13/87)

Yahan ek ahem topic yeh hai ke insano ko tazkeer ki jaye, Allah ki yaad dilai jaye, Aakhirat ki yaad-dihani karai jaye, aur Allah Rabbul-'Izzat ki azmat aur tauheed ka wazeh ta'aruf pesh kiya jaye. Phir risaalat ka ta'aruf karaya jaye. Is ka asar yeh hota hai ke kuch dil se naseehat qabool karke faida uthate hain aur hidayat ki raah ikhtiyar karte hain, jabke kuch log wuzuhat aur dala'il ke bawajood faida nahi uthate aur apni ghaflat par jame rehte.

Phir ek aur topic shuru hota hai. Allah Subhanahu wa Ta'ala ne farmaya:

Qad aflaha man tazakka (14)  
Wa zakara isma rabbihi fasalla (15)  
Bal tu'siroonal-hayaatad-dunya (16)  
Wal-aakhiratu khairun wa abqa (17)

Inna haaza lafis-suhufil-oola (18)  
Suhufi Ibraheema wa Musa (19)

“Beshak us ne falaah pa li jo paak ho gaya, aur jis ne apne Rabb ka Naam yaad rakha aur namaz padhta raha. Lekin tum to duniya ki zindagi ko tarjeeh dete ho, aur Aakhirat bohot behtar aur bohot baqa wali hai. Yeh baatein pehli kitaabon mein bhi hain, (ya'ni) Ibrahim aur Musa ki kitaabon mein.” (Surah Al-A'la: 14–19/87)

Is surah mein:

- Pehla unit: tawheed ki azmat ka bayan.
- Doosra unit: risaalat ki azmat, wahi aur Qur'an ki hifazat ka bayan.
- Darmiyani unit: wa'az o naseehat ki ahmiyat, neikokaar aur badkaar ka anjaam.
- Aakhri unit: Aakhirat ko tarjeeh dena, fikr-e-Aakhirat ki ahmiyat, tazkiyah, salah aur suhuf-e-Ibrahim wa Musa ka zikr.

Aap is surah ko is tarah **chaar units** mein taqseem kar sakte hain.

Surah Al-Ghashiyah mein bayan kiye chaar aham topics

Surah Al-Ghashiyah ke mazmoon ko chaar bade **units** mein taqseem kiya ja sakta hai:

1. Pehla unit – Jahannam ka description

Pehla unit woh hai jismein Jahannam ka description aur us ke azaab ka tafseeli zikr aata hai, ke Jahannam ki kefiyat kya hogi, Jahannam ki sifaat kaisi hain aur wahan logon ko kis tarah ke azaab diye jaenge.

2. Doosra unit – Jannat ka tazkira

Doosra unit Jannat ke tazkire par mushtamil hai, jismein Jannat ki sifaat aur Ahl-e-iman ke liye tayyar ki gai ne'maton, sukoon aur khushiyon ka khubsurat manzar pesh kiya gaya hai.

3. Teesra unit – Kainaat par ghour, Tawheed ka dars

Teesra unit Allah Subhanahu wa Ta'ala ki azmat par ghour o fikr ki da'wat deta hai, yani kainaat mein phaili nishaniyon ke zariye Tawheed al-Uloohiyyah, Tawheed ar-Ruboobiyyah aur Tawheed al-Asma wa-Sifaat ko samjhana, taake insan apne Rabb ki qudrat aur hikmat ko pehchan sake.

4. Chautha unit – Risaalat ka bayan

Aur chautha aur aakhri unit Risaalat ke bayan par mushtamil hai, jismein Nabi Kareem ﷺ ka position bataya gaya hai ke aap kisi ko zabardasti kalimah nahi padha sakte, balkeh aap ek *muzakkir* (reminder) hain: “innama anta muzakkir, lasta ‘alayhim bi musaytir.”

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Surah Al-A'la aur Surah Al-Ghashiyah ke mazameen mein talluq aur yaksaniyyat

Surah Al-A'la aur Surah Al-Ghashiyah mein agar ghour karein to maloom hota hai ke dono ka topic ek hi hai: **Tawheed, Risaalat aur Aakhirat**. Dono suraton mein yeh teenon mauzuaat maujood hain aur darmiyan mein *tazkeer* aur naseehat bhi hai.

Yani mazameen ek jaise hain lekin andaaz-e-bayan mukhtalif hai – ‘ulama isay “**tanawwu**” kehte hain, yani ek hi cheez ko

mukhtalif andaazon se samjhana. Jis tarah khane mein insaan ko tanawwu' pasand hai – kabhi biryani, kabhi doosri dish, kabhi koi phal, kabhi doosra phal – usi tarah insan ke mizaj aur fitrat mein yeh hai ke woh ilm bhi mukhtalif asaleeb se behtar taur par samajhta hai. Isi liye Qur'an mein bhi tanawwu' paya jata hai.

Agar Surah Al-A'la ko dekhein to wahan pehle Tawheed, phir Risaalat, phir Aakhirat ka zikr hai. Jabke Surah Al-Ghashiyah mein tarteeb kuch mukhtalif hai – pehle Aakhirat (Jahannam/Jannat), phir Tawheed (kainaati nishaniyan), phir Risaalat ka zikr aata hai.

Is tarteeb ka paighaam yeh hai ke agar insan sache dil se Tawheed aur Risaalat ko samajh kar qabool kar le to Aakhirat ka marhala us ke liye aasaan ho jata hai.

Is ke andar ek paighaam yeh hai ke jitna insan Aakhirat par mazboot imaan rakhega utni hi us ki Tawheed aur Risaalat par imaan bhi mazboot hota chala jaega. Aakhirat ka pukhta aqeeda insaan ko Kitaab o Sunnat ko mazbooti se pakadne par aamada karta hai; jis ke dil mein Aakhirat ki jawab-dehi ka ehsaas zyada hoga us ke liye duniya mein Kitaab o Sunnat ko follow karna utna hi aasaan hoga.

Yani 'amal ki pukhtagi ka ta'alluq Aakhirat par yaqeen ki pukhtagi se hai; jab insan Aakhirat par imaan rakhta hai to ghaib ki baton ko maanana, Allah aur Rasool ﷺ ke ahkaam ko tasleem karna aur 'amali zindagi mein unpar saabit-qadam rehna us ke liye sahal ho jata hai. Isi tarah 'aqeede ke زواوے se dekha jaye to agar Tawheed aur Risaalat ka imaan sahi aur mazboot ho to banda Aakhirat mein kaamyab o kamran hoga, lekin agar yahan

shirk, bid‘at, kufr ya nifaaq paida ho jaye to phir Aakhirat mein insaan ke liye sakht khusara aur mushkilat hongii.

Al-gharaz, dono rukh se ghour karein — chahe Aakhirat ke yaqeen se shuru kiya jaye ya Tawheed wa Risaalat ke imaan se — Surah Al-A’la aur Surah Al-Ghashiyah dono humein in teen bunyaadi ‘aqaid: Tawheed, Risaalat aur Aakhirat ke nihayat ahem asbaaq paaye jaate hain.

## Doosra hissa - Tafseeri tarjuma

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

Surah Al-A'la (The Most High) – Arabi, tarjuma aur wazahat

Bismillahir-Rahmanir-Raheem

Allah ke Naam se jo bohot mehrbaan, nihayat reham karne wala hai.

Sabbi hisma rabbikal-A'la

Ayat:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Tarjuma:

“Apne Rabb ke Naam ki tasbeeh karo jo sab se buland hai.”

Wazahat – Qur'an ka tafseeri tarjuma hota hai?

Yahan ghour kijiye ke Ibn Taymiyyah aur Sheikh Ibn 'Uthaymeen rahimahumallah ne is ayat ke mafhoom ki jo wazahat farmayi, agar use Urdu mein muntaqil kiya jaye to ma'ni kuch yun banta hai:

“Apne Rabb ki tasbeeh bayan karo **dil se bhi** aur **zabaan se bhi**.”

Main ne yahan *dil* aur *zabaan* ko add is liye kiya hai ke main lafz ba lafz tarjuma nahi kar raha, balkeh **tafseeri tarjuma** pesh kar raha hoon, jaisa ke Sheikh Albani rahimahullah samet ahl-e-'ilm ne is tarah ki tarjuma-nawi ki targheeb di hai.

Isi liye main kehta hoon:

“Apne Rabb ki tasbeeh bayan karo dil se aur zabaan se – us Rabb ki jo **zaat** aur **sifaat** ke i‘tibar se a‘la hai.”

Bazahir tarjuma taveel mehsoos hota hai, halanke Arabi alfaaz mukhtasar hain, lekin haqeeqat yeh hai ke mafhoom poora usi waqt ada hota hai jab tarjuma karne wala **haqq-e-ma‘ni** ada kare, sirf alfaaz ki naql na kare. Tafseeri tarjume ka yahi taqaza hai ke mafhoom पूरी wazahat ke sath muntaqil ho.

Tasbeeh teen ma‘ani par mushtamil hai: **tanziyah, taqdees, ta‘zeem**

Jab banda Allah ki tasbeeh bayan karta hai to us ke andar teen ma‘ani paye jate hain: **tanziyah, taqdees** aur **ta‘zeem**. Baaz mu‘asir mufasssireen – jin mein Sheikh Khalid wa ghairah muhaqqiq ‘ulama shamil hain – wazeh karte hain ke tasbeeh ke yeh teen ma‘ani hamesha saath hote hain.

Yani jab hum “Subhanallah” kehte hain to iska matlab sirf zabaan se ek lafz ada karna nahi, balkeh ek ‘aqeeda aur yaqeen ka elan hota hai ke:

Allah har ‘ayb aur har kami se paak hai – is mein kisi qisam ka nuqs, kamzori ya aisi cheez nahi jo usay mohtaaj banaye; us par kisi hadd, aqal ya quwwat ki pabandi laagu nahi hoti.

Allah ki zaat nihayat **muqaddas** aur azeem hai – Woh har burai, har gandagi aur har ghalat cheez se buland o bartar hai; us ki taraf koi na-paak nisbat jaiz nahi.

Allah nihayat ‘azmat aur buzurgi wala hai –  
Us ki shaan mein kisi qisam ki gustakhi, be-adabi ya be-  
tawqeerī bardasht nahi.

2. الَّذِي خَلَقَ فَسَوَّىٰ

Tarjuma:

“Jis ne paida kiya aur durust andaaz mein banaya.”

Wazahat (tafseeri, Roman):

“Jis ne paida kiya – **durust paida kiya** – har cheez ko sahi-  
salim banaya, us ki shakl, nizaam aur miqdar ko behtareen  
andaaz par rakkha.”

3. وَالَّذِي قَدَّرَ فَهَدَىٰ

Tarjuma:

“Aur jis ne taqdeer banai aur phir hidayat di.”

Wazahat:

“Allah ne na sirf har cheez ko paida kiya, balki us ki taqdeer bhi  
muqarrar ki aur hidayat bhi di — insanon aur dusri makhluqat  
ko — taake har ek apna muqarrar maqsad pora kare (fitri  
rehtumai, rizq ka raasta, wa ghairah).”

4. وَالَّذِي أَخْرَجَ الْمَرْعَىٰ

Tarjuma:

“Aur Woh jis ne chaara ugaaya.”

Wazahat:

“Allah sabzah aur chara nikalta hai, jo zindagi ko barqarar  
rakhta hai; yeh us ki qudrat, ruboobiyyat aur rizq dene ki khuli  
nishani hai.”

5. فَجَعَلَهُ غُثَاءً أَحْوَىٰ

Tarjuma:

“Aur phir use kaale phus (sookhe bhus) mein badal diya.”

Wazahat:

“Chara gaahon ke phalne-phoolne ke baad Allah use sookha kar kaala phus bana deta hai; yeh zindagi o maut ke daur, dunya ki fanapazeeri aur tabdeeli ki na-guzir haqeeqat ki misaal hai.”

6. سَنُقَرِّبُكَ فَلَا تَنْسَىٰ

Tarjuma:

“Hum aap ko padhayenge (ae Muhammad ﷺ), aur aap bhool nahi jaenge.”

Wazahat (Roman):

Allah Nabi Muhammad ﷺ ko yaqeen-dihani deta hai ke Woh unhen Qur'an sikhayega aur hifz karwaega; aap apni taraf se koshish karenge, lekin asli kafalat Allah ki hai – is liye aap ka na bhoolna ek ilahi wa'da hai, “illa ma sha' Allah” ke ta'alluqi istisna ke sath.

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7. إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ

Tarjuma:

“Siwa us ke jo Allah chahe. Beshak Woh zaahir aur chhipe hue ko jaanta hai.”

Wazahat:

Yeh istisna Allah ki poori ruboobiyyat aur mashiiyyat ko bayan karta hai – agar koi chiz bhulana hikmat ke liye ho to woh bhi

Allah ki mashiyyat ke tehet hogi. “Innahu ya'lamul-jahra wa ma yakhfa” batata hai ke Allah ka ilm mukammal hai; woh zahiri af'aal, boli hui baatein, aur dil ke khayalat, sab kuch jaanta hai.

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### 8. وَنُيَسِّرُكَ لِلْيُسْرَىٰ

Tarjuma:

“Aur Hum aap ko aasani ke liye aasaan (raaste) par chala denge.”

Wazahat:

“Yusra” se murad aasaan shari'at, seedha deen aur aisi zindagi ka raasta hai jo fitrat ke mutabiq ho. Allah wa'da karta hai ke Risaalat ka bojh aap ﷺ ke liye uthana, tabligh, ‘amal aur sabr – sab ko Woh aasaan kar dega.

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### 9. فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

Tarjuma:

“To naseehat karo, agar naseehat faida mand ho.”

Wazahat:

Nabi ﷺ ko hukm hai ke logon ko Allah ka paigham yaad dilate rahen, khaas taur par wahan jahan umeed ho ke dil mutasir honge. Tafsir Ahsan-ul-Bayan mein hai: “Ya'ni wa'az o naseehat wahan karein jahan mehsoos ho ke faida mand hogi – yeh ta'leem wa naseehat ka usooli adab hai.” Ibn Kathir ne bhi is pe dalil di.

Imam Shawkani ke nazdeek mafhoom yeh hai ke: “Aap

naseehat karte rahen, chahe faida de ya na de,” kyunke inzar wa tabligh har surat mein rasool ki zimmedari thi; yahan “aw lam tanfa” muhazzaf mafhoom ke taur par samjha gaya.

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10. سَيَذَكَّرُ مَنْ يَخْشَى

Tarjuma:

“Jo Allah se darta hai woh zaroor naseehat qabool karega.”

Wazahat:

Naseehat ka waqei faida **ahl-ul-khashyah** ko hota hai – jinke dil mein Allah ka khauf aur Aakhirat ka sha'ur zinda ho, woh hi wa'az se mutasir ho kar ‘amal karte hain.

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11. وَيَتَجَنَّبُهَا الْأَشْقَى

Tarjuma:

“Lekin bad-bakht is se door bhagega.”

Wazahat:

Jo log ghaafil, sar-kash aur badkaar hain woh tazkeer se mooh mod lete hain. “Al-Ashqa” woh hai jo shaqawat mein intiha ko pohanch jaye – mufasssireen ke nazdeek yahan se murad kaafir hai jo haqq ke saamne jhukta hi nahin.

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12. الَّذِي يَصْلَى النَّارَ الْكُبْرَى

Tarjuma:

“Wohi jo sab se badi aag mein jhulsaaya jaega.”

Wazahat:

Yani jo log paigham ko jaan-bujh kar rad karte hain, un ka anjaam “an-naar al-kubra” hai – sakht tareen aag, jahan woh andar ja kar jhelte rahenge.

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13. ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا

Tarjuma:

“Phir na wahan marega aur na (kisi rahat wali) zindagi paega.”

Wazahat:

Yani azaab lagataar hoga; na poori maut aaye gi ke azaab se chutkaara mile, na aisi zindagi hogi jisme sukoon, faragat ya lazzat ho – be-rahm niza' ki haalat jaisi pareshan kun kaifiyat hogi.

Tafsir Ahsan-ul-Bayan mein aata hai ke is ke bar'aks woh log jo sirf apne gunahon ki saza bhugatne ke liye ‘aarzi taur par Jahannum mein honge, Allah Ta'ala unhein aik qisam ki “maut” de dega; woh aag mein jal kar koyla ho jaenge, phir anbiya wa ghaira ki shafaa'at se unhein girohon ki soorat mein nikaala jaega, Jannat ki nahr mein dubaaya jaega, Jannati bhi unpar paani dalenge, aur woh is tarah zinda kiye jaenge jis tarah sailab ke koore par daana ug aata hai (Sahih Muslim, Kitab-ul-Iman, baab ithbat-ish-shafa'ah wa ikhraj-il-muwahhidin min an-naar).

14. قَدْ أَفْلَحَ مَنْ تَرَكَى

Tarjuma:

“Beshak woh kaamyab ho gaya jo paak ho gaya.”

Wazahat (Roman):

Kaamyabi un logon ke liye hai jo apne aap ko **imani, roohani, akhlaqi aur maali** tor par paak karte hain – yaqeen, ‘aqeeda, akhlaq, rawayya aur maal dono ko tazkiyah ke zariye saaf karte hain.

15.      وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

Tarjuma:

“Aur jis ne apne Rabb ka Naam yaad rakha aur namaz padhta raha.”

Wazahat:

Haqiqi kaamyabi mein sirf andar ka tazkiyah nahi, balkeh Allah ko yaad rakhna (zikr) aur us ki ‘ibadat – khaas taur par salah – bhi shamil hai; yaad + ‘amal mil kar falaah dete hain.

16.      بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Tarjuma:

“Lekin tum dunya ki zindagi ko tarjeeh dete ho.”

Wazahat:

Yeh un logon par tanbeeh hai jo is fani dunya, maal o jah, arzi sukh ko Aakhirat ke muqable mein pasand kar lete hain aur apni tarjeeh ghalat jama lete hain.

17.      وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Tarjuma:

“Halaanke Aakhirat behtar aur zyada baaqi rehne wali hai.”

Wazahat:

Aakhirat ka ajr, Jannat ki ne'maten aur Allah ki raza, dunya ke tamam mazay se behtar bhi hain aur hamesha rehne wale bhi; mummin ka asal maqsad yahi hona chahiye.

18. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ

Tarjuma:

“Beshak yeh (baatein) pehle ki suhuf mein bhi (likhi hui) hain.”

Wazahat:

Tauheed, tazkiyah, hidayat aur jawab-dehi ka paighaam sirf Qur'an ka nahi, balkeh pichhli asmaani suhuf mein bhi bar-bar aaya hai – risalat ka silsila mazmoon ke itibar se muttasil hai.

19. صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

Tarjuma:

“Ibrahim aur Musa ki suhuf mein.”

Wazahat:

Yani Qur'an ki yeh ta'leemaat khas taur par Ibrahim aur Musa عَلَيْهِمَا السَّلَام par nazil suhuf ke mazameen se puri mutabiqat rakhti hain.

## Daswan hissa - Arabi tafasir se mustanad nuqaat

Hissa dovum: Tafseeli tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafasir jaise Tafseer as-Sa'di; aur isi tarah Ibn Kathir ke tafseer ke nuqaat aur ikhtisar jo "Al-Misbah al-Munir" se ma'roof hai, ke sath saath, dusri Ibn Kathir ki shuruhat (Sharh Sheikh ar-Rajih, Sharh Sheikh Khalid as-Sabt, Sheikh Muqbil ki takhreej, Sheikh Huwaini aur 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 khayal rakha gaya hai.

Aur Tafseer Adwa' al-Bayan, Fath al-Qadeer li-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn 'Uthaymeen aur un ke talamzah se, aur isi tarah Ad-Durr as-Sunniyyah ki tafseer aur "Mawsoo'at at-Tafseer" bi-ishraf ash-Sheikh At-Tayyar se rehnumai haasil karte hue Urdu qaaleb mein laya gaya, Alhamdulillah. Is se humein riwayat aur jadeed nuqta-e-nazar dono ko samajhne mein madad milegi, in shaa Allah.

Surah Al-A'la ki tafseer

Yeh Makki surat hai, hijrat se pehle bohut pehle ibtidaai zamane mein naazil hui. Is ki daleel woh hai jo Bukhari ne Bara bin 'Azib رضى الله عنه se riwayat ki:

"Sab se pehle hamare paas Rasoolullah ﷺ ke sahaba mein se Mus'ab bin 'Umair aur Ibn Umm Maktum aaye, woh hamein Qur'an padhate the. Phir 'Ammar, Bilal aur Sa'd aaye. Phir

‘Umar bin Khattab bees (afraad) ke sath aaye. Phir Nabi ﷺ tashreef laye. Main ne ahl-e-Madinah ko kisi cheez par itna khush hote nahi dekha jitna un ki aamad par khush hue. Yahan tak ke main ne laundiyon aur bachchon ko yeh kehte suna: ‘Yeh Rasoolullah aa gaye.’ Aap ke aane se pehle main ne Surah Al-A‘la (Subbi hisma rabbikal-A‘la) jaisi suratein padh li thin.”

Aur Sahihain mein sabit hai ke Rasoolullah ﷺ ne Mu‘adh se farmaya:

“Tum ne Surah Al-A‘la, wash-shamsi wa duhaaha, wal-laili iza yaghsha kyun nahin padhein?”

Aur Imam Ahmad ne Nu‘man bin Basheer se riwayat kiya ke Rasoolullah ﷺ ne **Eidain** mein Surah Al-A‘la aur “Hal ataka hadithul-Ghashiyah” (Surah Al-Ghashiyah: 1) padhi. Agar Jumu‘ah ke din Eid aa jati to dono suratein ek saath padhte.

Aur yeh riwayat Muslim ne apni Sahih mein, Abu Dawud, Tirmidhi, Nasai aur Ibn Majah ne bhi naql ki hai. Muslim aur Sunan ke alfaaz yeh hain:

“Rasoolullah ﷺ Eidain aur Jumu‘ah ke din Surah Al-A‘la aur Surah Al-Ghashiyah padhte the, aur agar dono (Eid aur Jumu‘ah) ek din mein jama ho jate to dono (jaga) par yehi suratein padhte.”

Aur Imam Ahmad ne apni Musnad mein Ubayy bin Ka‘b, Ibn ‘Abbas, ‘Abdur-Rahman bin Abza aur Umm-ul-Mu‘minin ‘Aishah رضى الله عنهم se riwayat kiya:

“Rasoolullah ﷺ witr mein Surah Al-A‘la, Qul ya ayyuhal-kafirun, aur Qul huwallahu Ahad padhte the.”

‘Aishah رضى الله عنها ne izafa kiya: “Aur Mu‘awwizatain bhi.”

Is surat ko “Surah Sabbih” bhi kaha jata hai, aur “Subbi hisma rabbikal-A‘la” bhi, aur mashhoor tafseeri kutub mein isay “Surah Al-A‘la” ke naam se zikr kiya jata hai.

Yeh surat Makki surat مومين se hai, jaisa ke Ibn Kathir رحمه الله ne kaha, aur is par Bara’ ki hadith se istidlal kiya; ya‘ni Nabi ﷺ ke sahaba jo aap se pehle hijrat karke Madinah aaye, woh logon ko Qur'an padhate the aur un mein yeh surat bhi shamil thi, is liye yeh hijrat se pehle naazil hui.

Yeh Makki surat hai, barkhilaf us qoul ke jo Dahhak ne kiya ke yeh Madinah mein naazil hui.

Allah ke firmaan -tabaaraka wa Ta‘aala-: **sabbih isma rabbikal-a‘la** ka matlab hai: us ko us ki shaan aur azmat ke khilaaf har cheez se paak qarar do, yahi tasbeeh ka mashhoor ma‘ni hai aur isti‘maal mein bhi yahi ghalib hai. Lekin salaf -radiyallahu ‘anhum- ke aqwaal mein tasbeeh ki tafseer ta‘zeem se bhi ki gayi hai, jaisa ke Suddi waghera se manqool hai ke “sabbih” yani ta‘zeem kar.

Pas tasbeeh ka ma‘ni tanziyah, taqdees, ta‘zeem waghera aata hai. Yahan **sabbih isma rabbikal-a‘la** zikr-e-kamaalaat ke maqam mein hai, yani yahan kisi nuqs ka zikr nahin ke us se tanziyah ki jaye, jaise ke Allah Ta‘ala ke firmaan mein: **wa qaalooh-takhazallaahu waladaa** [al-Baqarah:116], to farmaya: “subhaanah”, yeh nuqs ke zikr ke muqabil hai. Pas Qur'an mein tasbeeh kabhi sifaat-e-kamaal ke zikar ke siyaaq mein aati hai, aur kabhi naqaais ko door karne ke liye.

Allah ke firmaan -tabaaraka wa Ta‘aala-: **sabbih isma rabbikal-a‘la**, kya is se muraad naam ki tasbeeh hai – yani naam ko paak qarar dena, naam ki ta‘zeem karna – ya muraad zaat hai? **sabbih isma rabbik** ya **sabbih rabbak**, yahan hukm naam ko paak qarar dene ka hai ya zaat ko?

Ba‘az kehte hain: yahan *ism* muqahham hai, ta‘zeem ke liye, yani tasbeeh Rabb ki taraf mutawajjih hai; matlab yeh hai ke Allah ki tasbeeh karo, yani **sabbih rabbakal-a‘la**.

Aur jaisa ke ba‘az ahl-e-‘ilm, jaise Sheikh-ul-Islam Ibn Taymiyyah -rahimahullaah- waghera ne kaha ke muraad hai: apne Rabb ki tasbeeh karo **us ka naam lete hue**, aur maqsood sirf dil mein tanziyah nahin balkeh zabaan se zikr bhi hai.

Aur ba‘az ahl-e-‘ilm, jaise Ibn Jareer -rahimahullaah- kehte hain: muraad **naam ko paak qarar dena** hai; apne Rabb ke naam ko is se paak rakho ke us ke siwa koi is naam se musamma ho, yani baatil ma‘boodaat mein se kisi ko is naam se na pukara jaye, ya Allah ke makhsoos naamon mein se kisi naam se makhlooq ko na pukara jaye, jaise “Allah”, “ar-Rahmaan”.

Baaki naamon mein agar koi “Aziz” waghera kehlaye to koi haraj nahin, lekin baatil ma‘boodaat ko in naamon se pukarna kufr aur bara munkar hai, jaisa ke kaha jata hai: “al-Laah” Allah se, “al-‘Uzza” al-‘Aziz se nikla hai; yeh ba‘az ka qoul hai aur is mein ikhtilaaf bhi hai.

Pas Ibn Jareer -rahimahullaah- ke qoul ke mutaabiq yahan *ism* ka zikr muqahham nahin balkeh maqsood hai ke is naam ko paak rakha jaye ke is ke siwa koi is se musamma na ho.

Aur ba‘az kehte hain: apne Rabb ki **tasmiyah** ko paak rakho; “sabbih isma rabbik”: us ki tasmiyah ko paak rakho, aur us ka zikr sirf ta‘zeem, khushoo‘, taqdees aur ehtiraam ke sath karo.

Ibn al-Qayyim -rahimahullaah- ne is par mufeed tabsirah kiya, farmaya: “Balkeh sahih jawab yeh hai ke haqeeqi **zikr** dil ka ‘amal hai; kyun ke yeh nisyaaan ke muqabil hai, aur tasbeeh zikr ki ek qism hai; pas agar zikr aur tasbeeh ko mutlaq rakha jaye to is se yahi samjha jaye ga ke yeh sirf dil ka ‘amal hai, zabaan se ada karna muraad nahin hoga, haalanke Allah Ta‘ala ne apne bandon se dono cheezon ka mutaalibah kiya hai, aur imaan aur islaam ki bunyaad bhi inhi dono ke ijtimaa‘ par hai. Pas dono aayaat ka matlab yeh hua ke apne Rabb ki tasbeeh karo **dil aur zabaan dono se**, aur apne Rabb ka zikr karo **dil aur zabaan dono se**. Yahan *ism* ko zikr karne ka maqsad is ma‘ni ki taraf tawajjuh dilana hai taake zikr aur tasbeeh zabaan se bhi khaali na rahen; kyun ke dil ka zikr us *ism* ke ma‘ni se muta‘alliq hai jo is naam se muraad hai, aur zabaan ka zikr lafz aur us ke ma‘ni dono se muta‘alliq hai; kyun ke lafz sirf apne liye nahin bola jata. Is liye koi yeh na samjhe ke sirf lafz hi musabbah hai baghair us ke ma‘ni ke. Mere Sheikh Abu al-‘Abbas Ibn Taymiyyah -qaddasallaahu ruhahu- ne is ma‘ni ko nihayat latif aur mukhtasar andaaz mein bayan kiya, farmaya: ‘Is ka matlab hai: **apne Rabb ke naam ke sath tasbeeh karo, us ka naam zabaan se ada karte hue.**’ Apne Rabb ki tasbeeh karo us ka naam lete hue. Yeh faidah ek safar (kitaab) ke barabar hai magar us ke liye jo is ki qadr jaanta ho. Pas Allah ka shukr hai us ke fazl par, aur hum us ki ni‘mat ki takmeel ki du‘a karte hain.”

Aur farmaya: “Agar poochha jaye ke ayat *‘fa-sabbih bismi rabbikal-‘azim’* [al-Waqi‘ah:74] mein *baa* kyon aayi aur *‘sabbih*

*isma rabbikal-a‘la’* mein kyon nahin aayi? To jawab yeh hai ke tasbeeh se muraad *tanziyah* aur *mahz zikr* bhi hota hai aur is ke sath *namaz* bhi muraad hoti hai, jo ke zikr, tanziyah aur ‘amal hai.”

Namaz ko bhi tasbeeh kaha jata hai, aur Qur’an Majeed mein ba‘az maqamaat par is ki tafseer *namaz* se ki gayi hai, balkeh namaz ke *auqaat* bhi muraad liye gaye hain, isi liye use “*subhat-ud-duha*” bhi kaha jata hai, aur Ibn ‘Umar -radiyallahu ‘anhuma- ne safar mein sunnat-e-muakkadah ke baare mein kaha: “Agar main *musabbih* hota to mukammal karta”, pas namaz ko bhi tasbeeh kaha jata hai.

Aur farmaya: “Isi liye namaz ko tasbeeh kaha jata hai, agar sirf tasbeeh muraad ho to *baa* ka koi matlab nahin; kyun ke yeh harf-e-jar ke sath muta‘addi nahin hota, aap nahin keh sakte: *sabbah tu billaah*, aur agar *fi ‘l* ke sath muqtarin ho yani namaz muraad ho to *baa* daakhil ki jati hai taaki is muraad ki taraf tawajjuh dilayi jaye, goya kaha gaya: tasbeeh karo apne Rabb ke naam se shuru karte hue ya us ke naam ko zabaan se ada karte hue, jaise kaha jata hai: namaz padh<sup>o</sup> us ke naam se shuru karte hue ya us ke naam ko zabaan se ada karte hue; isi raaz ke sabab – wallaahu a‘lam – Qur’an mein ‘*sabbaha lillaahi maa fis-samaawaati wal-ard*’ [al-Hadid:1] mein *laam* daakhil hui, aur muraad woh tasbeeh hai jo sajdah, khushu‘ aur ita‘at hai, aur (agar yeh hota:) *sabbahallaaha maa fis-samaawaati wal-ard*, jaise farmaya: ‘*wa lillaahi yasjudu man fis-samaawaati wal-ard*’ [ar-Ra‘d:15]. Aur ghour karein Allah Ta‘ala ke firmaan par: ‘*inna allazina ‘inda rabbika laa yastakbiroona ‘an ‘ibaadatihi wa yusabbihoonahu wa lahu yasjudoon*’ [al-A‘raaf:206], to yahan farmaya: ‘*wa yusabbihoonahu*’; jab sajde ko us ke khaas

naam se zikr kar diya to tasbeeh se muraad un ka zikr aur us ki tanziyah hai.”

Phir farmaya:

(سبح)yani Allah ko har us cheez se paak qarar dena jo us ki ‘azmat aur jalaal ke laa’iq nahin, kyun ke *tasbeeh* ka matlab hi paakeezgi hai. Jab tum kehte ho “**Subhaanallaah**” to iska matlab hota hai: main Allah ko har burai, har ‘ayb aur har kami se paak qarar deta hoon.

(سبح اسم ربك الأعلى)ka sahih ma‘ni yeh hai: “Apne Rabb ki tasbeeh **us ke naam ke sath** karo” – yani sirf dil se hi nahi, balkeh **dil aur zabaan dono** se Allah ki tasbeeh karo.

Allah ‘Azza wa Jall ki bulandi do qisam ki hai:

- Sifaat ki bulandi: Allah ki sifaat sab se kaamil hain.
- Zaat ki bulandi: Allah apne bandon se upar hai aur apne Arsh par mustawi hai. (Tafseer Ibn ‘Uthaymeen)

الَّذِي خَلَقَ فَسَوَّى

Yani: us ne makhluq ko paida kiya aur har makhluq ko behtareen soorat mein durust kiya.

*Khalaqa fasawwa*: us ne yeh makhluqaat paida ki, insaan ko seedha paida kiya, us ki qaamat ko durust banaya – jaisa ke Zajjaaj kehte hain – aur yeh *tafsir bil-misaal* hai; kyun ke Allah ne takhleeq ko aam rakha hai, kisi khaas no‘ (jaise insaan) ke sath makhsos nahin kiya, balkeh jo kuch us ne paida kiya us ki takhleeq ko durust banaya. Isi liye Dahhak ne kaha: “**fasawwa khalqahu**” yani us ne apni takhleeq ko durust banaya, i’tidal par

rakha aur jis makhluk ke laa'iq tha us par banaya – pas haewaan ko us ke laa'iq paida kiya, insaan ko us ke laa'iq paida kiya, us ki takhleeq aur us ke a'za ko zaahir o baatin mein durust banaya; in pahadon aur aasmano ko paida kiya aur un ki takhleeq ko durust banaya. To “**khalaaq**” ka matlab hai: wujood mein lana, aur “**tasweeyah**” is se ziyadah ma'ni rakhta hai – us ne in makhluqaat ko durust banaya.

وَالَّذِي قَدَّرَ فَهَدَىٰ

Is par Mujahid ne kaha: us ne insaan ko **shaqawat** aur **sa'adat** ki taraf hidayat di, aur chopaaayon ko un ki **charagaahon** ki taraf hidayat di; aur yeh aayat us qoul jaisi hai jo Allah Ta'ala ne Musa ؑbaare mein farmaya ke unhon ne Fir'aun se kaha:

{رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ}[Surah Ta-Ha: 50]

Yani: us ne har cheez ka andaaza muqarrar kiya aur makhluqaat ko us ki taraf hidayat di. Jaise ke Sahih Muslim mein 'Abdullaah ibn 'Amr se sabit hai ke Rasoolullaah ﷺ ne farmaya:

“Allah ne tamaam makhluqaat ki taqdeerein aasmano aur zameen ki takhleeq se **pachaas hazaar saal pehle** likh di thin, aur us waqt us ka Arsh paani par tha.”

Allah ka qoul -tabaaraka wa Ta'aala-: **قَدَّرَ فَهَدَىٰ** isi tarah hai jaisa ke jumhoor ki qira'at mein “qaddar” (tashdeed ke sath) hai, aur doosri mutawaatir qira'at mein Kisai ki qira'at {**qadar fahada**} (takfeef ke sath) hai. “**Qaddara fahada**” se kya muraad hai?

Yahan Mujahid ne kaha: insaan ko shaqawat aur sa'adat ki taraf hidayat di, aur chopaaayon ko un ki charagaahon ki taraf hidayat di; aur Allah -tabaaraka wa Ta'aala- ne is ko mutlaq rakha hai, is

mein woh tamaam ma‘ani daakhil hain jo is lafz mein ehtimaal rakhte hain.

Aur agar kisi mufassir ne kaha – aur yeh bohot se mufasssireen ne kaha hai – aur zaahir hai ke woh is se *tafsir bil-misaal* muraad lete hain, Wahidi ne mufasssireen se naql kiya: “*qaddara fahada*” yani us ne nar o maada paida kiye aur unhein hidayat di – yani jaanwaron, insaanon waghera mein se – pas nar ko maada ki taraf hidayat di ke woh us tak kaise jaye; yeh *tafsir bil-misaal* mein se hai, agarche bohot se mufasssireen ne yahi kaha hai, lekin ma‘ni is par munhasir nahin kiya ja sakta, aur lafz mein bhi is ki koi tahdeed nahin hai.

Isi tarah ba‘z se manqool hai – aur yeh Mujahid hi se ek aur riwayat hai –: us ne sa‘aadat o shaqawat, rushd o dalaalat ka andaaza muqarrar kiya, aur chopayon ko un ki charagaahon ki taraf hidayat di; yeh ‘ibaarat pehli ‘ibaarat ke mushaabih hai lekin is ke ba‘z alfaaz pehli ko wazeh karte hain. Aur ba‘z ne kaha: us ne rizq aur khoraak ka andaaza muqarrar kiya aur unhein un ke ma‘aash ke tareeqe sikhaaye, chaahe woh insaan hon ya jaanwar, aur agar woh charne wale jaanwar hon to un ki charagaahen; aur ‘Ata se manqool hai: us ne har zinda cheez ke liye woh cheez banayi jo us ke liye munaasib hai aur use us ki taraf hidayat di.

Aur ba‘z ne kaha: us ne ashya mein munafa‘ paida kiye aur insaan ko un se faida haasil karne ke tareeqe sikhaaye; aur ba‘z ne – jaisa ke Suddi ne – kaha: us ne rehm mein bachche ki muddat nau mah ya kam ya ziyaadah muqarrar ki, phir use rehm se nikalne ki hidayat di. Yeh sab bhi *tafsir bil-misaal* mein se hain; salaf kabhi misaal ya ma‘ni ke kisi hissen se wazeh karte hain, isi liye Ibn Jareer aur Ibn al-Qayyim ne is ko us ke ‘aam

ma‘ni par rakha hai, pas yeh tamaam ma‘ani is mein daakhil hain: us ne ashyaa ki aqsaam o anwaa‘ ka andaaza muqarrar kiya, un ki sifaat, af‘aal, aqwaal aur ‘umren muqarrar ki, phir har ek ko us ke munaasib kaam ki taraf hidayat di, us ke liye use aasan kiya aur us ke deen o dunya ke umoor ki taraf us ki rehnumaai ki.

قَدَّرَ فَهْدَى: is mein hidayat-e-tawfeeq bhi daakhil hai, hidayat-e-irshaad bhi, aur fitri wa jabilli hidayat bhi; yani Allah -tabaaraka wa Ta‘aala- ne shahd ki makhi ko fitri ilhaam wa rehnumaai farmaai: ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾ [Surah an-Nahl:68] pas yeh makhi jahan bhi jaye, apne thikaane banati hai aur shahd usi tareeqe se aur usi shakal mein rakhti hai.

Aur yeh naya paida hone wala jaanwar jab apni maan ke pait se nikalta hai – hatta ke insaan bhi – to woh baghair sikhaye maan ka doodh peeta hai; woh zameen par girta hai phir maan ke than tak pahunchne ki koshish karta hai, haalaanke us ne yeh na pehle dekha, na seekha. Aur yeh darinde jo gosht-khor hain, woh isi par palte hain aur isi ki talaash karte hain; aur doosre jaanwar aur un jaise makhluk apni khuraak talaash karte hain jo un ke liye munaasib hai. Pas Allah -tabaaraka wa Ta‘aala- ne in cheezon ko un ki khuraak aur thikaanon ki taraf hidayat di, aur un ke afzaaish-e-nasl ke tareeqon mein bhi, un ke tareeqe aur haalaat mukhtalif hain, isi tarah un ke thikaanon ke baare mein bhi, Allah ne unhein is tarah banaya ke woh is ke liye munaasib hain. Aur jo koi makhlukaat ke ahwaal aur un ke af‘aal mein ghour kare woh is ma‘ni ko mushaahadah karega: **“wal-lazi qaddara fahada”**.

Ibn al-Qayyim -rahimahullah- ne jab apni kitaab “*Shifaa’ al-Aleel li-masa’il al-qadaa wal-qadr wat-tanzeel*” mein hidayat ki aqsaam zikr ki to un mein yeh fitri jabilli hidayat bhi bayan ki, makhluqaat ke liye un ke ma’aash aur un ke mufaadaat ke qiyaam ke liye ‘aam hidayat, aur is mein makhluqaat ke ‘ajaibaat bayan kiye.

Aur Ibn al-Qayyim is ke ‘ilaawah bhi ‘ajeeb cheezen bayan karte hain, misal ke taur par kitaab “*Ghareezah am taqdeer ilaahi*” dekhein, “*an-Nahlah tusabbihullaah*” dekhein, Ibn al-Qayyim ki “*at-Tabyaan fi aqsaam il-Qur’an*” aur “*Miftaah Daar-is-Sa’aadah*” dekhein, woh ‘ajeeb cheezen bayan karte hain: ek aadmi shahd ko ek aise bartan mein rakhta hai jis mein paani hota hai taake cheenti na pahunch sake, to cheenti chadhti hai yahan tak ke chhat tak pahunchti hai aur us bartan ke barabar aa kar apne aap ko gira deti hai; aur billi agar chhat mein chooha dekhe – pehle zamaane mein chhatain lakri aur patton ki hoti thin jin mein keede aur choohe hotay – to woh apni peeth ke bal let jaati hai aur apne haath paon hilaati hai, to chooha foran is par gir jata hai, yeh kis ne use sikhaya?!

Aur aisi cheezen bayan ki hain: loomri jab darya mein maujood parindon ko shikaar karna chahe to paani ki simt se ghaas-phoos aur patte la kar chhod deti hai, paani in parindon ke paas se guzarta hai to woh pehle darr jaate hain phir mutma’inn ho jaate hain, phir dobara bhejti hai, phir teesri baar, phir us ke baad bhejti hai aur khud chhupi rehti hai, to yeh ghaas-phoos aur patte aate hain aur parinday mutma’inn ho jaate hain aur kehte hain yeh pehle jaise hi hain, to woh un mein se jise chahe pakad leti hai – yeh tadbeer kis ne use sikhai?!

Allah ka qoul: **يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ مِمَّا فِي آيَاتِكُمْ كَلِمَاتٍ لِيُذَكَّرَ بِهَا** yani: har qisam ke pouday aur khetiyaan paida ki; **فَجَعَلَهُ غُثَاءً أَحْوَى** Ibn ‘Abbaas ne kaha: “*hasheeman mutaghayyiran*”, aur Mujahid, Qataadah aur Ibn Zayd se bhi isi tarah manqool hai. *Mutaghayyir* ya‘ni sookha hua.

*Al-ghuthaa’* yani sookha, yani woh itna sookh jaye ke toot kar hawa mein udd jaye, haalaanke pehle woh sabz aur narm tha; “*fa ja‘alahu ghuthaa’a*” – aur yeh ghuthaa’ jab sookh kar udne lagta hai to sailaab use baha kar le jata hai aur yeh us ke upar jhaag ki tarah hota hai; aur “*ahwaa*” yani siyaahi ki taraf mutaghayyir, kheti sabz hone ke baad siyaah ho jaati hai; Ibn Jareer waghera ne isi tarah tafseer ki hai.

“*Fa ja‘alahu ghuthaa’*” yani sabz hone ke baad sookh kar siyaahi maa’il ho gaya, siyaah ho gaya, yeh sab Allah Ta‘ala ki qudrat ki nishaaniyan hain, bar-khilaf us qoul ke jo kehta hai: “*fa ja‘alahu ghuthaa’an ahwaa*” yani bohot zyada sabz ho kar siyaahi ki taraf maa’il ho jaye, yani agar is par paani musalsal rahe to is ka sabz rang siyaahi ki taraf maa’il ho jata hai – yeh yahan muraad nahin, aur ‘aam mufasssireen ka qoul is ke khilaaf hai, aur Allah behtar jaanta hai, agar-che bohot zyada sabz bhi sabz rang ko siyaahi ki taraf maa’il kar deti hai agar bohot zyada ho; lekin yahan yeh muraad nahin, warna agar aap hawai jahaaz mein buland maqamaat se un ilaqaon par guzrein jo sabz darakhton se bharay hon to woh aap ko siyaah maidaan ki tarah nazar aayenge, aap samjhenge ke woh siyaah maidaan hai, lekin woh bohot zyada sabz hone ki wajah se siyaahi maa’il nazar aata hai.

Aur Allah Ta‘ala ke is qoul: **سَنُفِّرُكَ أَيُّ: يَا مُحَمَّدُ فَلَا تَنْسَى** – yeh Allah Ta‘ala ki taraf se khabar aur wa‘da hai ke Woh aap ko aisi

qira'at karwayega ke aap use nahin bhoolenge, siwa us ke jise Allah chahe. Qataadah ne kaha: Rasoolullaah ﷺ kuch nahin bhoolte the siwa us ke jo Allah chahe. Aur kaha gaya ke is ke qoul "*fa laa tansa*" se muraad *talab* hai, aur is istisna ka matlab yeh hai ke jo *nasakh* ho jaye – yani jo kuch hum aap ko padhayen use na bhoolen siwa us ke jise Allah chahe ke usay utha le, pas us ke chhorne mein koi haraj nahin.

Yani Nabi ﷺ – jaisa ke hadeeth mein aaya hai – Jibreel ke sath wahy ke dauraan padhte the, is khauf se ke kahin kuch bhool na jayein, to Allah ne unhein is wa'ade se tasalli di: "**sa nuqri'uka fa laa tansaa** **Qillaa maa shaa'allaah**". To kya yahan istisna *muttasil* hai ke aap kuch bhool jayenge us mein se jo aap ko padhaya gaya? Ya yeh istisna *munqati'* hai?

Ba'az ahl-e-'ilm kehte hain: yeh istisna 'aam ahwaal mein se *mufarragh* hai, "**illaa maa shaa'allaah**" 'aam maf'oolaat mein se hai: "*sa nuqri'uka fa laa tansaa Qillaa maa shaa'allaah*" – yani aap is mein se kuch nahin bhoolenge siwa us ke jise Allah chahe ke aap bhool jayein. To kya Allah ne yeh chaha, ya chahega, ke aap kuch bhool jayein?

Ba'az ahl-e-'ilm kehte hain: Allah ne yeh nahin chaha ke aap kuch bhoolen, lekin yahan *mashi'at* par ta'leeq is liye hai ke har cheez Allah ki *mashi'at* se hi hoti hai; jaisa ke Allah Ta'ala ne ahl-e-Jannat ke baare mein farmaya: "**khaalideena feehaa maa daamatis-samaawaatu wal-ard illaa maa shaa'a rabbuk, 'ataa'an ghaira majzoodh**", aur ahl-e-dozakh ke baare mein farmaya: "**khaalideena feehaa maa daamatis-samaawaatu wal-ard illaa maa shaa'a rabbuk, inna rabbaka fa'aalun limaa yureed**"; to yahan woh hamesha rahenge, phir farmaya: "**illaa maa shaa'a rabbuk**", yani sab kuch us ki *mashi'at* se

hai, lekin us ne yeh nahin chaha ke woh nikalain, balkeh un ke hamesha rehne ka faisla kiya.

Yahan ba‘az ahl-e-‘ilm, jaise Farra’, ne is ko Surah Hud ki aayat ki tarah qarar diya ke har cheez us ki mashi’at se hai lekin us ne yeh nahin chaha ke aap us mein se kuch bhoolen jise aap ko padhaya gaya. Aur ba‘az kehte hain: yahan istisna muraad hai, yani siwa us ke jise aap bhool jayein aur baad mein yaad aa jayein; yani Nabi ﷺ ko jo wahy ki gayi us mein se aap tabligh se pehle kuch bhi nahin bhoolte the, lekin jab aap ne ummat ko pahucha diya aur ummat ne is wahy ko mehfooz kar liya to us ke baad aap ko kabhi bhool ho sakti hai; isi liye Nabi ﷺ ne ek namaz mein ek aayat chhor di to farmaya: **"halla zakkartumuunihaa"** – “tum ne mujhe us ki yaad dehani kyon nahin karwai?” – to yeh ho sakta hai ke tabligh ke ba‘d bhool ho aur phir yaad aa jaye.

Lekin bohot se ahl-e-‘ilm ne kaha: **"illaa maa shaa’allaah"** yani jo *mansookh* aur utha liya gaya, us ka koi hukm nahin, aur yahi Ibn Jareer rahimahullaah ka ikhtiyaar hai; aur is ke qareeb un ka qoul hai jinhon ne kaha: **"sa nuqri’uka fa laa tansaa 〇 illaa maa shaa’allaah"**, yani is par ‘amal chhorna nahin siwa us ke jo mansookh ho – is ki tafseer ‘amal ke sath ki, lekin jo mustasna hai woh mansookh mein se hai.

Aur ba‘az ne kaha: siwa us ke jis ka nuzool mu’akhhkar ho; **"sa nuqri’uka fa laa tansaa 〇 illaa maa shaa’allaah"** – ke us ke nuzool ko mu’akhhkar kare, aur yeh ba‘eed hai. Aur is se bhi ba‘eed yeh hai ke *"laa"* nahi hai, ke aap ko bhoolne se roka gaya hai, lekin yeh ba‘eed hai, kyun ke agar aap rasm par nazar daalen to harf-e-‘illat baaqi hai; agar fi‘l majzoom hota to harf-e-‘illat hazf ho jata, to *"laa"* yahan nahi nahin hai, kyun ke us ne

fi'l ko majzoom nahin kiya. Aur jinhon ne *nisyaan* ki tafseer us cheez se ki jo insaan ke ikhtiyaar mein nahin, unhon ne kaha: "Is ki qira'at se ghaafil na hon" – is ki yeh tafseer ki, lekin yeh bhi ba'eed hai, wallaahu a'lam.

Aur jis par aksar ahl-e-'ilm hain, aur Ibn Jareer ka ikhtiyaar bhi yahi hai, woh yeh ke muraad yeh hai:

**"sa nuqri'uka fa laa tansaa Oillaa maa shaa'allaah"** – yani jo utha liya gaya aur mansookh hua. Aur is ke ba'd Farra' waghera ka qoul hai ke yeh aayat Surah Hud ki aayat ki tarah hai: **"khaalideena feehee maa daamatis-samaawaatu wal-ard illaa maa shaa'a rabbuk"**, yani Allah ne yeh nahin chaha ke nisyaan waaqi ho, wallaahu a'lam.

Aur Allah Ta'ala ke is qoul: **"innahu ya'lamul-jahra wa maa yakhfaa"** ka ma'ni yeh hai ke woh jaanta hai jo bande zaahir karte hain aur jo woh apni baaton aur a'maal mein chhupaate hain – is se kuch bhi makhfi nahin.

**"Innahu ya'lamul-jahra wa maa yakhfaa":**

Jo bande zaahir karte hain aur jo chhupaate hain, yani woh is sab ka muheet hai. Is mein woh sab daakhil hai jo kaha gaya ke qira'at, ya sadaqah, ya is jaisi cheezon mein *jahr* ho – yani salaf ne, jaisa pehle zikr hua, misaal se tafseer ki. **"Innahu ya'lamul-jahra wa maa yakhfaa"**: qira'at ho, ya sadaqah, ya a'maal, ya aqwaal – ya sab kuch; Allah Ta'ala ne ise 'aam rakha hai, ise kisi ek ma'ni par mahmool na kiya jaye.

Aur jaisa ke *tadabbur* ke itlaaqaat mein Ibn Hubairah rahimahullaah ka qoul hai ke jab aawaazen buland aur mili-juli ho jayein to sunne wale ke liye samajhna mushkil ho jata hai, lekin Allah sab kuch jaanta hai; isi tarah yahan farmaya, aur

Allah Ta‘ala khabar deta hai ke woh sab kuch jaanta hai – us ke liye sab barabar hai, yani us se *jahr* aur *ikhfaa* mein se kuch makhfi nahin.

(وَنُيَسِّرُكَ لِلْيُسْرَىٰ)

Yani: hum tumhare liye bhalai ke kaamon aur un ki baaton ko aasaan kar denge, aur tumhare liye aisi shari‘at muqarrar karenge jo aasaan, narm, seedhi aur ‘aadilana hogi; jismein na koi tedha-pan hoga, na tangi aur na sakhti. (Ibn Kathir: 4/105)

Yeh Nabi ﷺ ke liye ek aur wa‘da hai ke unhen neki ke kaamon aur aqwaal par aasani ‘ata ki jayegi, aur unpar ek aasaan shari‘at naazil ki jayegi jismein koi tangi nahin, aur is mein woh sab aqwaal daakhil hain jin hon ne kaha: hum aap ke liye Jannat ke ‘amal ko aasaan karenge, ya aap ko shari‘at-i-yusra ki tawfiq denge, ya wahi ki – sab is mein daakhil hai; *yusra* “yusr” se hai.

وَنُيَسِّرُكَ لِلْيُسْرَىٰ:

Yahan *yusra* har cheez mein hai – jo aap par naazil hone wali wahi ke hifz se shuru hoti hai, taake aap ko is mein mashakkat na ho ke aap ko farishte ke sath dohrana pade ya nuzool ke waqt padhna pade. Yeh Allah Ta‘ala ki taraf se aasani hai ke aap ko is ka hifz aasaan kiya, ‘amal aasaan kiya, aur aap par aasaan shari‘at naazil ki, aur aap ko har bhalai, fazl, ihsaan, khair aur ma‘roof ke liye aasaan bana diya. Aur aap ﷺ ko jab bhi do cheezon mein ikhtiyar diya gaya to aap ne hamesha aasaan-tareen ko ikhtiyar kiya jab tak ke woh gunaah na ho. Pas aap ko hidayat, Jannat ke raaste, har fazilat aur ma‘roof ki taraf aasani di, aur aap ke liye use halka kar diya.

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

Agar nasiihat faida na de, balkeh nasiihat se shar barh jaye ya khair mein kami aa jaye to aisi nasiihat karna jaayiz nahin balkeh mana' hai. (Tafseer Sa'di)

Aur Allah Ta'ala ke is qoul: "**fa zakkir in nafa'atit-tazkira**" ka ma'ni hai: nasiihat karo jahan nasiihat faida de; yahan se 'ilm phelaane mein adab ikhtiza hota hai ke use ghair ahl ke saamne na rakha jaye – jaisa ke Ameer-ul-Mu'minin 'Ali radiyallahu 'anhu ne farmaya: "Tum kisi qoum ko aisa kalaam na sunao jo un ki 'aql tak na pahunch sake, warna un mein se ba'z ke liye fitna ho jayega"; aur farmaya: "Logon se wahi baat karo jo woh jaante hain, kya tum chahte ho ke Allah aur us ke Rasool ko jhutlaya jaye?!"

Yeh maqam ahl-e-'ilm ke yahan ma'roof hai ke Allah Ta'ala ne *tazkir* ka hukm diya aur use is qaid ke sath muqayyad kiya: "**in nafa'atit-tazkira**"; to is se kya muraad hai? Ibn Kathir kehte hain: nasiihat karo jahan nasiihat faida de. Ibn Kathir ka yeh kalaam kuch ijmaal rakhta hai – kya muraad yeh hai ke jahan faida de? To agar faida na de, ya ghaalib gumaan ho ke faida nahin de gi, to kya nasiihat na ki jaye? Ba'az ahl-e-'ilm ne yahi samjha ke kyon is haalat ko khaas kiya gaya: "*in nafa'atit-tazkira*"? Kya yahi muraad hai?

Ba'az ne kaha: haan – agar faida de to nasiihat ki jaye, agar faida na de to nasiihat na ki jaye; is liye unhon ne kaha: *amr bil-ma'roof* aur *nahy 'anil-munkar* wajib nahin, aur na hi khitaab aur da'wat us ko di jaye jis ke baare mein gumaan ho ke woh qabool nahin kare ga; "**fa zakkir in nafa'atit-tazkira**" – agar tumhara gumaan ho ke woh qabool nahin kare ga aur faida nahin uthaayega to tum par laazim nahin ke tum usay amr karo, nahi

karo, sikhana, nasiihat karna ya khitaab karna; yeh ba‘az ahl-e-‘ilm ka qoul hai – aur raajih is ke khilaaf hai.

Isi liye bohot se ahl-e-‘ilm ne kaha – aur is ko Wahidi, Jurjaani, Farra’, Nahaas, saahib Tafseer-e-Kabeer waghera ne zikr kiya – unhon ne kaha: "**fa zakkir in nafa‘atit-tazkira**" yani agar faida de **ya na de**, dono sooraton mein (tazkir ka asl hukm baaqi hai).

To phir kyon sirf "**in nafa‘atit-dzikra**" par iktifa kiya? Unhon ne kaha: is liye ke *ashraf* aur *kaamil* ehtimaal ko zikr kiya, yani agar faida de to, lekin agar na de tab bhi nasiihat ki jaye; isi liye Allah ne Musa aur Haroon ‘alayhima-salaam ko hukm diya ke Fir‘aun ke paas jaen aur us se narm baat karen "**shaayad woh nasiihat pakde ya dar jaye**", haalaanke Allah jaanta hai ke woh na nasiihat pakdega na darega.

Aur Allah ne apne Nabi ﷺ se farmaya: "**wa andhir ‘asheerataka al-aqrabeen**" [ash-Shu‘araa:214], haalaanke is qabeele ke ba‘az afraad qabool nahin karenge; un mein Abu Lahab bhi tha jo aap ko azeeyat deta tha aur aap ke peeche baazaaron mein jaata aur kehta: “Is ki baat na maano, yeh jhoota hai.” Is ke bawajood aap ko *indhaar* ka hukm diya gaya. Pas *amr-o-nahi, indhaar-o-da‘wat* sab ke liye hai, chaahe qabool kare ya na kare; jo qabool kare woh faida uthaaye aur hidayat paaye, aur jo qabool na kare us par hujjat qaa‘im ho jaayegi, aur insaan apni zimmedaari se bari-uz-zimmah ho jaayega; kyun ke us par tabligh na karne ka mu’aakhazah hoga.

Phir yeh baatil ya munkar usi waqt phailta hai jab log jaahil ho jaen; ab koi nasiihat karne wala, amr karne wala ya nahi karne wala nahin rehta, sab kehte hain: “Yeh nahin maaneinge.” To

phir woh haq aur baatil ko kaise jaanenge? Aur unpar hujjat kaise qaa'im hogi?

Aur isi liye us basti ke qissay mein jismein Allah Ta'ala ne Bani Isra'eel ka haal bayan kiya jo ne haftay ke din (machhli ke shikaar mein) had se tajaawez kiya, to woh log teen grouhon mein taqseem ho gaye:

- ek groh jo *amr bil-ma'roof* aur *nahy 'anil-munkar* karta tha,
- doosra groh jo kehta tha: "**lima ta'izhoona qawmanillaahu muhlikuhum aw mu'azzibuhum 'azaaban shadeeda**" [al-A'raaf:164],

to pehle groh ne jawab diya: "**qaaloo ma'zira-tan ilaa rabbikum**" – hum yeh is liye karte hain ke Allah Ta'ala ke huzoor 'uzr pesh kar saken. Phir jab un logon par maskh aur azaab naazil hua to Allah ne farmaya: "**anjainallazina yanhawna 'anis-soo'i wa akhaznallazina zalamoo bi 'azaabin ba'eess**" [al-A'raaf:165].

Aur teesra groh jo khaamosh raha – woh na shareek tha na mana' karne wala – un ke baare mein sukoot ikhtiyaar kiya gaya. 'Ulama kehte hain: un ke baare mein is liye sukoot ikhtiyaar kiya gaya ke woh zikr ke laa'iq hi na the, agarche is mein ikhtilaaf hai ke woh najaat paa gaye ya nahin. Ibn 'Abbaas ka khayaal tha ke woh bhi maskh ho gaye; 'Ikramah kehte hain: main ne un se itni bahs ki ke aakhirkar un par waazeh ho gaya ke woh najaat paa gaye, lekin un ka zikr is liye nahin kiya gaya ke woh zikr ke mustahiq nahin the – yani jo khaamosh rahe.

To maqsood yeh hai ke yeh log mayoosi ki haalat mein the: "**lima ta'izhoona qawmanillaahu muhlikuhum aw**

**mu‘azzibuhum ‘azaaban shadeeda”**, yani woh (samajhte the ke) qabool nahin karte.

Pas muraad yeh hai ke **“fa zakkir in nafa‘atit-dzikra”** yani jahan nasiihat faida de **ya na de**; aur ba‘ze ahl-e-‘ilm kehte hain ke yeh khaas kisi makhsoos qawm ke liye hai, lekin is par koi daleel nahin, balkeh yeh ‘aam hai: **“fa zakkir in nafa‘atit-dzikra”**.

Aur kabhi sirf *ashraf* ya ek qisam ka zikr karke doosri qisam par dalaalat maqsood hoti hai – yeh Qur’an mein kai jagah hai – jaisa Allah Ta‘ala ka qoul: **“saraabeela taqeequmul-harr”** [Surah an-Nahl:81], yahan sardi ka zikr nahin kiya gaya, haalaanke woh sardi se bhi bachaati hain; ek qisam ka zikr doosri par dalaalat ke liye hota hai, wallaahu a‘lam. (Riwayat ke hawaale)

Aur Allah Ta‘ala ke is qoul: **سَيَذَرُكَ مِنْ يَخْشَى** yani: is nasiihat se wahi ‘ibrat haasil karega jis ka dil Allah se darta hai aur jo jaanta hai ke woh us se mulaaqaat karega. Aur is se bachta hai woh bad-bakht jise aag mein daakhil kiya jaayega, jo na is mein marega ke aaraam paaye, na aisi zindagi paaye ga jo us ke liye naf‘-bakhsh ho – balkeh woh zindagi us ke liye nuqsan-deh hogi, kyun ke isi ke sabab woh is ‘azaab-e-aleem aur mukhtalif sazaon ko mehsoos karega.

Imam Ahmad ne Abu Sa‘eed se riwaayat ki ke Rasoolullaah ﷺ ne farmaya:

“Jahannamiyon mein se jo is ke ahl hain woh na marenge na zinda rahenge, aur kuch log honge jin par Allah rahm karna chahega, unhein aag mein maut de dega, phir shafaa‘at karne wale aayenge aur ek shakhs giroh ko le kar niklayega, phir woh

nahr-e-hayaat mein ug ayenge – ya kaha: nahr-e-Jannat mein – pas woh dane ki tarah ugte hain jo sayl ke kinaare ugta hai.” Phir Nabi ﷺ ne farmaya: “Kya tum darakht ko nahi dekhte jo sabz hota hai phir zard ho jaata hai phir dubara sabz ho jaata hai?”

Aur Ahmad ne Abu Sa‘eed Khudri radiyallaahu ‘anhu se bhi riwaayat ki ke Rasoolullaah ﷺ ne farmaya:

“Jahannamiyon mein se jo is ke ahl hain woh is mein na marengi na zinda rahenge, lekin kuch log honge jinhein un ke gunaahon ke sabab aag pakad le gi, phir Allah unhein maut de dega; yahan tak ke jab woh koyla ban jaayenge to shafaa‘at ki ijaazat di jaayegi, phir unhein giroh giroh laa kar Jannat ki nahron par daal diya jaayega, aur kaha jaayega: ‘Aey Jannat waloon! In par paani bahaao’, pas woh dane ki tarah ugte hain jo sayl ke kinaare ugta hai.” Aur ise Muslim ne bhi riwaayat kiya hai.

Allah Ta‘ala ke firmaan: "**fa zakkir in nafa‘atit-dzikra** ﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى﴾ **sayadhdhakkaru man yakshshaa**" se maloom hota hai ke nasiihat se faida wahi uthaata hai jo Allah se darta hai, aur jo faida nahin uthaate woh bad-bakht hain; yeh sa‘aadat aur shaqaawat walon ki ‘alaamat hai. Is liye mo‘min ko chahiye ke woh jo sunta hai us se faida uthane ki poori koshish kare, us par ‘amal kare aur us ka asar us ke zaahir o baatin mein nazar aaye.

(فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى)

Yani: nasiihat karo wahan jahan nasiihat naf‘ de. Aur yahi se ‘ilm phailane ka adab liya jata hai, ke use naa-ahl ke paas na rakhe; jaisa ke [Ibn Mas‘ood radiyallaahu ‘anhu] ne farmaya: “Tum kisi aisi qawm ko baat na sunao jis tak un ki ‘aqlein na pahunchti hon, warna woh baat ba‘ze logon ke liye fitna ban jaayegi.” Aur [Ameer-ul-Mu‘minin ‘Ali radiyallaahu ‘anhu] ne

farmaya: “Logon se wohi baat karo jo woh jaante hain; kya tum pasand karte ho ke Allah aur us ke Rasool ko jhutlaya jaye?!”  
(Ibn Kathir: 4/501)

(فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى (٩) سَيَذَكِّرُ مَنْ يَخْشَى)

Kaamil darje ka yaad karna us cheez se muta’assir hone ko laaziman apne sath laata hai jis ko us ne yaad kiya; agar kisi mahboob ko yaad karega to us ki talab karega, aur agar kisi daraawni cheez ko yaad karega to us se bhaagega. (Ibn Taymiyyah: 6/502)

سَيَذَكِّرُ مَنْ يَخْشَى:

Aur hum jaante hain ke *khashyat* mahz *khauf* se zyada khaas hai; yeh ‘ilm ke sath *khauf* hai, jab ke ‘aam *khauf* ‘ilm ke baghair bhi ho sakta hai, lekin jab ‘ilm ke sath ho to woh *khashyat* kehlaata hai.

وَيَتَجَنَّبُهَا الْأَشْقَى:

Yahan “al-ashqaa” se muraad *af’al-ut-tafdeel* (sab se zyada bad-bakht) nahin balkeh mutlaq bad-bakht hai, yani jo bad-bakht hai woh is se bachta hai; aur yeh usloob ‘Arabi mein ma’roof hai.

الَّذِي يَصُلَّى النَّارَ الْكُبْرَى:

“an-naar al-kubra” se muraad Jahannam ki aag hai, jaisa ke Hasan Basri ne kaha; aur ba’ze ne kaha ke is se muraad Jahannam ki nichli tah hai, lekin yeh ba’eed hai kyun ke nichli tah munaafiqeen ke liye hai, aur yahan muraad ‘aam kuffar hain.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى:

Yahan “thumma” muddat-e-zamaani ke liye nahin balkeh shiddat ke darajaat ke liye hai, yani Jahannam mein na maut hai

ke aaraam mile, aur na aisi zindagi hai jo faida de, balkeh woh ‘azaab mein muftala rehta hai.

Yahan yeh sawaal ho sakta hai ke Allah ne dono mutazaad cheezon (maut aur zindagi) ki nafiy kaise ki? Is ka jawab yeh hai ke yahan *asl zindagi* ki nafiy nahin, balkeh muraad yeh hai ke na woh marega ke rahat paaye aur na aisi zindagi paaye ga jo faida de; balkeh woh ‘azaab mein muftala rahega.

Hadees mein bhi hai ke Jahannamiyon mein se jo us ke ahl hain woh na marenge na zinda rahenge, aur kuch log honge jin par aag un ke gunaahon ke sabab asar karegi, phir Allah unhein maut de ga, phir shafaa‘at ki ijaazat di jaayegi aur unhein Jannat ki nahron par rakha jaayega, aur Jannat wale un par paani bahaayenge to woh dane ki tarah ug aayenge jo sailaab ke kinaare ugta hai.

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى  
[Surah al-A‘la:14-19]

Allah Ta‘ala firmaata hai: "**Kaamyaaab hua woh jis ne apne nafs ko paak kiya**", yani apne nafs ko buri sifaat se paak kiya aur Allah aur us ke Rasool ﷺ ki ita‘at ki. Aur yeh aksar isi ma‘ni mein aata hai, yani imaan aur ita‘at ke zariye nafs ki tazkiyah, jaisa ke Allah Ta‘ala ne farmaya: قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا [ash-Shams:9, 10], pas yahan bhi yahi muraad hai.

*Falaah* aisa jaami‘ lafz hai jo har khair ko samete hue aur har sharr ko door karne wala hai. Salaam Musalmanon ke darmiyan muhabbat aur ulfat paida karne ke sab se mazboot asbaab mein se hai. (Tafseer Ibn ‘Uthaymeen)

Pas tazkiyah ke teen ta'alluqat ban gaye:

1. Pehla: **Allah ke haq mein.**
2. Doosra: **Rasool ke haq mein.**
3. Teesra: **'Aam logon ke haq mein.**

**Huququllaah:** Allah Ta'ala ke haq mein insaan shirk se paak ho kar Allah ki 'ibaadat khali usi ke liye kare.

**Huquq-ur-Rasool:** Rasool ke haq mein bid'at se paak ho kar Allah ki 'ibaadat Nabi ﷺ ki shari'at ke mutaabiq 'aqeedah, qoul aur 'amal mein kare.

**Huquq-un-Naas:** Logon ke sath mu'aamale mein dil ki kaduurat, hasad, dushmani, bughz aur har woh cheez jis se Musalmanon mein 'adaawat aur bughz paida ho, us se bache; aur har woh kaam kare jo muhabbat aur ulfat ka ba'is ho.

Allah Ta'ala ne firmaaya: {سَيَذَرُكَ مَنْ يَخْشَى. وَيَتَجَنَّبُهَا الْأَشْقَى}

Pas Allah Ta'ala ne bayaan firmaaya ke nasiihat ke baad log do qisom mein taqseem ho jaate hain:

1. Pehla giroh: jo Allah 'Azza wa Jall se darray hue hote hain, yani us ki 'azmat ko jaan kar khauf khaate hain; pas jab unhein Allah ki aayaat ke zariye nasiihat ki jaaye to woh nasiihat pakar lete hain, jaisa ke Allah Ta'ala ne 'ibaad-ur-Rahmaan ki sifaat bayan farmayi: {وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ {لَمْ يَخْرُوا عَلَيْهَا صَمَا وَعَمِيَاتَا} [al-Furqaan: 73]. Pas jo Allah se darta aur khauf rakhta hai, jab us ko Allah ki aayaat se nasiihat ki jaaye to woh nasiihat haasil karta hai aur faida uthaata hai.

2. Doosra giroh: Allah ne firmaaya: {ويتجنبها الأشقى} yani yeh nasihat us se door rehti hai aur woh is se faida nahin uthaata, aur {الأشقى} yahan shaqaawat ka *ism-ut-tafdeel* hai jo sa‘aadat ke muqaabil hai, jaisa ke Surah Hud mein firmaaya: {وأما الذين سعدوا ففي} aur {فأما الذين شقوا ففي النار} {الجنة}. Pas woh shakhs jo shaqaawat mein hadd tak pahunch gaya ho, nasihat se faida nahin uthaata, aur *ashqa* woh hai jo shaqaawat mein intiha ko pahunch jaaye, aur yeh kaafir hai, kyun ke kaafir ko nasihat ki jaaye to woh faida nahin uthaata; isi liye firmaaya: {الذي يصلى النار الكبرى. ثم لا يموت} {فيها ولا يحيى}.

Yani woh aag jise {الكبرى} kaha gaya, aur woh Jahannam ki aag hai, kyun ke duniya ki aag is ke muqaabile mein chhoti hai. Nabi ﷺ se sahi saabit hai: “Duniya ki aag, aakhirat ki aag ke satar hisson mein se ek hissa hai.” Yani aakhirat ki aag duniya ki aag se unhatar hisson zyada sakht hai, aur muraad duniya ki sab se zyada shadeed aag hai, aur aakhirat ki aag us se unhatar hisson zyada hai; isi liye use {an-naar al-kubra} kaha.

**Tazakkā / Tazkiyah:** Agar-chhe ba‘ze maqamaat par yeh dono ma‘niyon ka ihtaimaal rakhta hai, yani maal ki zakaat ya nafs ki tazkiyah, jaise: {وَوَيْلٌ لِّلْمُشْرِكِينَ ۝ الدِّينَ لَا يُؤْتُونَ الزَّكَاةَ} ya: {مَا سَأَلَكُمْ} {فِي سَقَرٍ ۝ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝ وَلَمْ نَكُ نُطْعَمِ الْمَسْكِينِ} [al-Mudaththir:42-45]; lekin yahan zyada raajih yahi hai ke muraad *nafs ki tazkiyah* hai.

Aur kuffar ko shari‘at ki furu‘ ka mukallaf qarar dena – agar-chhe woh unhein sahih taur par ada nahin kar sakte – Qiyaamat ke din un ke ‘azaab mein ziyaadati ka ba‘is hai, agar-chhe ba‘ze usooliyyeen ne is mein aur bhi ma‘aani zikr kiye hain.

Aur yahan Allah Ta‘ala ka firmaan: { وَوَيْلٌ لِّلْمُشْرِكِينَ ۝ الَّذِينَ لَا { يُؤْتُونَ الزَّكَاةَ } is ka ihtaimaal hai ke woh zakaat-e-maal nahin nikaalte, aur is ka bhi ihtaimaal hai ke woh zakaat yani nafs ki paakeezi, imaan nahin laate; aur yahi zyada qareeb ma‘loom hota hai – wallaahu a‘lam – agar-chhe aayat dono ma‘aniyon ka ihtaimaal rakhti hai.

Aur Allaah Ta‘ala ne firmaaya: **وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى** yani Allah: us ne Allah ki Raza ke liye, Allah ke hukm ki ita‘at aur us ke shari‘at ki pairawi mein namaz ko us ke waqton mein qaayam kiya.

Pas **وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى** yani us ne Allah ke hukm ki ta‘meel mein namaz ko us ke waqton mein qaayam kiya. Ba‘ze log kehte hain: “ذکر اسم ربه” se muraad ‘Eid ke din dhikr hai aur “فصلی” se muraad ‘Eid ki namaz hai, jaisa ke Surah Kauthar mein hai: **فَصَلِّ لِرَبِّكَ وَأَنْحَرْ** [al-Kauthar:2], yani ‘Eid ki namaz aur qurbani – wallaahu a‘lam.

Aur ba‘ze ahl-e-‘ilm kehte hain: “**وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى**” yani apne Rabb ko khauf ke saath yaad kiya, us ki ‘ibaadat ki aur us ke liye namaz padhi.

Aur ba‘ze kehte hain: apne Rabb ko zubaan se yaad kiya aur Allah ke liye namaz padhi, yani namazen qaayam ki.

Aur ba‘ze kehte hain: yahan *dhikr* se muraad dil ka dhikr hai, yani apne anjaam aur mauqif ko yaad kar ke Allah ki ‘ibaadat ki, aur yahan “**قَدْ أَفْلَحَ مَنْ تَزَكَّى**” se muraad imaan aur neik ‘amal ke zariye nafs ki paakeezi hai, aur “**وَذَكَرَ اسْمَ رَبِّهِ**” yani apne Rabb ko us ke naam ke saath yaad kiya, to is mein dil aur zubaan dono ka dhikr shaamil hai, jaisa ke firmaaya: **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى**

[al-A‘la:1]; yahan bhi: **وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى**, to woh dhikr karne walon aur namaz padhne walon mein se ho gaya, pas yahan imaan ke baad dhikr aur namaz walon ke liye kaamyaabi ka hukm diya gaya: **قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى**.

Aur hum se Ameer-ul-Mu‘minin ‘Umar bin ‘Abdil ‘Aziz ke baare mein riwaayat hai ke woh logon ko sadaqat-ul-fitr nikaalne ka hukm dete aur yeh aayat tilawat karte: **قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى**, aur Abu-l-Ahwas ne kaha: jab tum mein se kisi ke paas koi sa‘il aaye aur woh namaz padhna chahe to apni namaz se pehle sadaqa de de, kyun ke Allah Ta‘ala firmaata hai: **قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى**; aur Qataadah ne is aayat ke baare mein kaha: **قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى**, us ne apne maal ko paak kiya aur apne Khaaliq ko raazi kiya.

Yeh aqwaal salaf ke hain jo is mashhoor ma‘ni ke khilaaf hain jis par jumhoor hain ke yahan *tazkiyah* se muraad nafs ki paakeezi hai, lihaza is mein maal ki zakaat bhi ho sakti hai; aur jin logon ne kaha ke yeh aayat sadaqat-ul-fitr ke baare mein naazil hui hai un mein Qataadah, ‘Ata’, Abu-l-‘Aliyah waghera shaamil hain, aur ba‘ze ne kaha: is se muraad tamam amwaal ki zakaat hai; yeh Abu-l-Ahwas aur Qataadah se bhi marwi hai.

Aur ba‘ze ne kaha: yahan *tazkiyah* se muraad a‘maal ki paakeezi hai, jaisa ke Ibn ‘Abbaas radiyallaahu ‘anhuma se marwi hai, aur yeh nafs ki tazkiyah hi ki taraf lautaata hai, aur yeh Ibn ‘Abbaas, Hasan aur ‘Ikrimah waghera taabi‘een ka qoul hai.

Phir Allah Ta‘ala ne firmaaya: **يَبْلُغُونَ الْحَيَاةَ الدُّنْيَا**: tum aakhirat par duniya ko tarjeeh dete ho aur apne faide aur islaah ke bawajood duniya ko muqaddam rakhte ho.

Yani jab kaamyabi ka zikr kiya ke woh kis ke liye hai – aur kaamyabi matloob ke husool aur na-pasandeedah se najaat ka naam hai – to un logon ki haalat bhi zikr ki jo aise achhe aur paakiza a‘maal mein kaamyaab na ho sake, firmaaya: **بَلْ تُؤْثِرُونَ** **الْحَيَاةَ الدُّنْيَا**, yani jaldi khatm hone wali duniya ko aakhirat par tarjeeh dete ho, **وَالْآخِرَةُ خَيْرٌ وَأَبْقَى**, aur yeh us waqt hota hai jab yaqeen kamzor ho jaaye; jab yaqeen khatm ho jaaye to log duniya par toot padte hain, aur jab aakhirat par yaqeen kamzor ho to aakhirat ke ‘amal mein bhi kamzoori aa jaati hai, aur duniya ke maal o mataa ke husool mein hirs aur koshish barh jaati hai, is liye insaan ke liye aakhirat ke ‘amal mein mashakkat aur kharch karna mushkil ho jaata hai yaqeen ki kami ki wajah se.

Allah Ta‘ala ne firmaaya: **وَالْآخِرَةُ خَيْرٌ وَأَبْقَى** yani: Allah ka sawaab aakhirat mein duniya se behtar aur baaqi rehne wala hai, duniya faani hai, aur aakhirat azeem aur hamesha rehne wali hai, to ‘aqlmand kaise faani cheez ko baaqi par tarjeeh de sakta hai aur us cheez ki fikr kare jo jald hi us se juda ho jaayegi aur baaqi rehne wale ghar ki fikr na kare?!

Yahan bhi *af‘al-ut-tafdeel* apne asl ma‘ni par nahin hai; kyun ke duniya aur aakhirat mein koi muwaazana hi nahin, na duniya ki ni‘maton aur aakhirat ki ni‘maton mein, na duniya ki muddat aur aakhirat ki muddat mein; ek *daar-ul-baqa* hai aur ek *daar-ul-fana*, aur tafdeel to wahan hoti hai jahan dono mein koi ishtiraak ho aur muqaabala mumkin ho, warna agar aisa na ho to yeh is tarah hai jaise kaha jaaye:

أَلَمْ تَرَ أَنَّ السَّيْفَ يَنْقُصُ قَدْرَهُ  
إِذَا قِيلَ إِنَّ السَّيْفَ أَمْضَىٰ مِنَ الْعَصَا

“Kya tum ne nahin dekha ke talwaar ki qadr kam ho jaati hai jab kaha jaaye ke talwaar laathi se zyada kaatne wali hai” – yani talwaar aur laathi ka muqaabla karna talwaar ki tauheen hai; isi tarah duniya aur aakhirat ke darmiyan *af‘al-ut-tafdeel* ka istemal bhi isi qabeel se hai, jaisa ke firmaaya: **أَذَلِكَ خَيْرٌ نُزُلًا** [as-Saaffaat:62] – yahan “khair” *af‘al-ut-tafdeel* ke ma‘ni mein hai, aur kabhi mutlaq wasf ke liye bhi aata hai; isi tarah: **اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ** [an-Naml:59], yahan bhi muqaabla (barabar darje ka) nahin.

Aur Imam Ahmad ne Abu Musa Ash‘ari radiyallaahu ‘anhu se riwaayat kiya ke Rasoolullaah ﷺ ne firmaaya:

**"Man ahabba dunyaahu adarra bi aakhiratihi, wa man ahabba aakhiratahu adarra bi dunyaahu, fa aathiroo maa yabqaa ‘alaa maa yafnaa."**

“Jis ne duniya se muhabbat ki us ne apni aakhirat ko nuqsan pahunchaaya, aur jis ne aakhirat se muhabbat ki us ne apni duniya ko nuqsan pahunchaaya, pas jo baaqi rehne wala hai use faani par tarjeeh do.” Is hadees ko sirf Ahmad ne riwaayat kiya hai. Is hadees ki sanad mein za‘f hai, aur Shaikh Naasir-ud-Deen al-Albaani rahimahullaah ne pehle ise da‘eef kaha phir ba‘d mein kisi aur *shaahid* ki wajah se saheeh qarar diya.

– **مَنْ أَحَبَّ دُنْيَاهُ أَضَرَ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَ بِدُنْيَاهُ، فَاتَرَوْا مَا يَبْقَى عَلَيَّ مَا يَفْنَى**

Khulaasah hukm-ul-muhaddith: *da‘eef*

Raawi: Abu Musa al-Ash‘ari | Muhaddith: al-Albaani | Masdar:

*Da‘eef al-Jaami‘* raqam: 5340

Takhreej: Ahmad (19697), Ibn Abi ad-Dunyaa fi *az-Zuhd* (8), Ibn Hibbaan (709).

Aur Abu-l-‘Aaliyah ne kaha: is surah ka qissah pehli suhuf mein hai, aur Ibn Jareer ne ikhtiyaar kiya ke Allah ke qoul **إِنَّ هَذَا** se muraad **قَدْ أَفْلَحَ مَنْ تَزَكَّى** **وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى** **بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا** **إِنَّ هَذَا أَيْ مَضْمُونُ هَذَا الْكَلَامِ،** **وَالْأَخْرَةَ خَيْرٌ وَأَبْقَى** **لَفِي الصُّحُفِ الْأُولَى** **صُحُفِ إِبْرَاهِيمَ وَمُوسَى** aur yahi qawi aur hasan qoul hai, aur Qataadah aur Ibn Zayd se bhi isi tarah marwi hai – wallaahu a‘lam.

**إِنَّ هَذَا** mein ishara qareeb ki taraf hai, pas yeh usi tarah mutawajjih hai jaisa Ibn Jareer rahimahullaah ne kaha ke is se muraad hai: **قَدْ أَفْلَحَ مَنْ تَزَكَّى** yani woh hukm jo Allah Tabaaraka wa Ta‘ala ne diya, aur is ke baad jo zikr hua **وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى** **بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا** **وَالْأَخْرَةَ خَيْرٌ وَأَبْقَى**, is baare mein bhi yahi kaha hai ba‘ze salaf ne, jaise Qataadah aur Ibn Zayd ne; aur woh kehte hain: yeh kitaaben – Allah ki kitaaben – yak-e-ba‘d-e-digar is baat par muttafiq rahi hain ke aakhirat duniya se behtar aur baaqi rehne wali hai, aur Hasan Basri se bhi isi tarah manqool hai magar unhon ne ibtida ko mu‘ayyan kiya.

Ibn Zayd aur Qataadah ka qoul hai: **إِنَّ هَذَا** yani aakhirat behtar aur baaqi hai, aur Hasan Basri kehte hain jaisa ke Ibn Jareer ne kaha: **قَدْ أَفْلَحَ مَنْ تَزَكَّى** se le kar **وَأَبْقَى** tak muraad hai, yani ishara yahan in aayaat mein kis jagah ki taraf hai? Ibn Jareer aur Hasan Basri ke nazdeek: **قَدْ أَفْلَحَ مَنْ تَزَكَّى** se le kar **وَالْأَخْرَةَ خَيْرٌ وَأَبْقَى** tak, aur doosron ke nazdeek jaise Qataadah aur Ibn Zayd ke, ke yeh ishara **وَالْأَخْرَةَ خَيْرٌ وَأَبْقَى** ki taraf hai, ke yeh kitaaben is ma‘ni ke isbaat par muttafiq hain; Abu-l-‘Aaliyah ne kaha: is surah ka qissah pehli suhuf mein hai, pas us ke qoul **لَفِي الصُّحُفِ الْأُولَى** **صُحُفِ إِبْرَاهِيمَ وَمُوسَى** ka matlab hai ke yeh mazkoorah baatein un suhuf mein sabit hain.

Unhon ne firmaaya: pehle Nu‘maan bin Basheer se yeh manqool hai ke Rasoolullaah ﷺ [al-A‘la:1] **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** **الْغَاشِيَةِ** ‘Eid aur Jumu‘ah ki namaz mein padhte the; aur Imam Maalik ne riwaayat kiya ke Dahhaak bin Qays ne Nu‘maan bin Basheer se poochha: Jumu‘ah ke din Rasoolullaah ﷺ Surah Jumu‘ah ke sath kaun si surah padhte the? To unhon ne kaha: **هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ**, aur ise Abu Dawood aur Nasaai ne bhi riwaayat kiya, aur Muslim aur Ibn Maajah ne bhi.

### (Hawalah jaat)

Fat hul qadeer aur ahsanayul bayaan se chand nukaat

Soorah Aala

1. **“Yani aisi cheezon se Allah ki paakeezi us ke laaiq nahin hai”** – hadees mein aata hai ke Nabi ﷺ is ke jawaab mein padha karte the: **“Subhaana Rabbiyal-A‘laa.”**
2. **“Yani neki aur badi ki, zaruriyat-e-zindagi, ashya ki jinson ki, un ki anwaa‘ o sifaat aur khusoosiyyaat ka andaaza farma kar insaan ki bhi un ki taraf rehnumaai farma di taa-ke insaan un se istifada haasil kare.”**
3. **“Jise jaanwar charte hain.”**
4. **“Ghaas khushk ho jaaye to use ‘ghuthaa’ kehte hain, ‘ahwā’ siyaah kar diya.”**
5. **\*\*“Hazrat Jibreel عليه السلام wahi le kar aate to aap jaldi jaldi padhte taa-ke bhool na jaayein; Allah Ta‘ala ne firmaaya is tarah jaldi na karein, naazil shudah wahi hum aap ko padhwaayenge, yani aap ki zubaan par jaari kar denge, pas aap bhoolenge nahin, magar jise Allah chahe ga – lekin Allah ne aisa nahi chaaha, is liye aap ko sab kuch**

yaad hi raha. Ba‘zon ne kaha is ka mafhoom hai ke jin ko Allah mansookh karna chahega woh aap ko bhula dega (Fath-ul-Qadeer).”

6. **“Yeh bhi ‘aam hai: jahr Qur’an ka woh hissa hai jisey Rasoolullah ﷺ یاد کر لیں اور جو آپ کے سینے سے محو کر دیا جائے۔ وہ مخفی ہے۔  
Khafi’ chhup kar ‘amal kare aur ‘jahr’ zaahir – in sab ko Allah jaanta hai.”**
7. **\*\*“Yeh bhi ‘aam hai: hum aap par wahi aasaan kar denge taa-ke is ko yaad karna aur is par ‘amal karna aasaan ho jaaye; hum aap ko us tareeqe se rehnumaai karen ge jo aasaan ho ga; hum jannat waala ‘amal aap ke liye aasaan kar denge; hum aap ke liye aise aqwaal o af‘aal aasaan kar denge jin mein khair ho, aur hum aap ke liye aisi shari‘at muqarrar karen ge jo sahl, mustaqeem aur mu‘tidil ho gi jismein koi kaji, ‘usr aur tangi nahin ho gi.”**
8. **\*\*“Yani wa‘az o nasiihat wahan karen jahan mahsus ho ke faayda mand ho gi; yeh wa‘az o nasiihat aur ta‘leem ke liye ek usool aur adab bayan farmaya. Imam Shawkaani ke nazdeek mafhoom yeh hai ke aap nasiihat karte rahen chahe faayda de ya na de, kyun ke andaaz o tableegh dono sooraton mein aap ke liye zaroori the.”**
9. **“Yani aap ki nasiihat se woh yaqeenan ‘ibrat haasil karen ge jin ke dilon mein Allah ka khauf ho ga; un mein khashyat-e-Ilahi aur apni islaah ka jazba mazeed qawi ho ga.”**
10. **“Yani is nasiihat se faida nahin utha saken ge, kyun ke un ka kufr par israr, Allah ki ma‘siyaton mein inhimaak jaari rehta hai.”**
11. **\*\*“In ke bar‘aks jo log sirf apne gunaahon ki saza bhugatne ke liye ‘aarzi tor par Jahannam mein reh gaye honge unhein Allah Ta‘ala ek tarah ki maut de de ga hatta**

ke woh aag mein jal kar koila ho jaayenge, phir Allah Ta‘ala anbiyā vaghairah ki shafaa‘at se un ko girohon ki shakal mein nikaalega, un ko Jannat ki nehr mein daala jaayega, Jannati bhi un par paani daalein ge jis se woh is tarah uthenge jaise sailaab ke khore se daana ug aata hai. (Saheeh Muslim, Kitab-ul-Imaan).”

12. \*\*“Jinhon ne apne nafs ko akhlaaq-e-razilah se aur dilon ko shirk ki aaloodgi se paak kar liya.”

13. \*\*“Kyun ke duniya aur is ki har cheez faani hai, jab ke aakhirat ki zindagi daa‘imi aur abadi hai, is liye ‘aaqil faani cheez ko baaqi rehne waali par tarjeeh nahin deta.”

## Giyaarwaan hissa - Surah se haasil hone waale asbaaq

Aakhir mein, hum har Surah se seekhe jaane waale asbaaq par guftagu karein ge. Yeh asbaaq — jo kul chaar hazaar se zaa'id hain — ‘amali no‘iyat ke hain aur humein Qur’an ki taleemaat ko apni rozmarrah zindagi mein naafiz karne mein madad dete hain. Yeh asbaaq Arshad Basheer Madani ki kitaab “**Ahdaaf o Asbaaq-e-Qur’an**” se liye gaye hain.

### **Baaz mawzuaat**

- Allah ki qudrat o ruuboobiyyat ke mazahhir ka tazkira (8-1)
- Rasool ﷺ aur momineen ke liye hidaayaat (19-9)

### **Baaz asbaaq**

- Allah Ta‘ala ki tasbeeh aur zikr karna yeh is baat ki ‘alaamat hai ke us ko apne paida karne waale Rab ki quwwat ki ‘azmat ka idraak hai.
- Apne nafs aur Allah ki kaarigari mein ghour o fikr karna ek momin ke liye Allah Ta‘ala se muta‘alliq ma‘rifat mein izafay ka sabab hai.
- Jo kuch salaahiyatein ya ni‘matain insaan ko milti hain yeh sab Allah ka fazl hai; makhlooq ke liye jaayiz nahin ke woh is ki nisbat apni taraf kare, kyun ke insaan to kamzor aur laa-chaara hai.
- Aakhirat hamesha rahe gi jab ke yeh duniya faani hai.
- Mawā‘iz-e-hasanah ke zariye a‘maal-e-saalihah ki targheeb dilaai gayi hai.
- Hifz-e-Qur’an ka zimma Allah Ta‘ala ne khud liya hai: **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** (al-Hijr:9).

- Kaamyaab woh hoga jo apne nafs ka tazkiyah kar le.
- Tazkir aur tazkiyah yeh dono mominaana a‘maal aur mominaana sifaat hain.
- Har ni‘mat par momin ko Allah ka shukr-guzaar hona chahiye, aur Risaalat ki ni‘mat ka shukr us ki tableegh karne mein hai; Anbiya Allah ki jaanib se muballigh hote hain aur ‘ulama un ke waaris hote hain, jin ko viraasat ka haqq da‘wat-e-Deen o tableegh-e-Deen ki shakal mein ada karna hota hai.
- Da‘ee sirf tableegh ka mukallaf hai, nateeje ka nahin, kyun ke dil Allah ke haath mein hai; woh jaisa chahta hai logon ki justujoo ke mutabiq use phirta rehta hai.
- Islaah ke do tareeqe hain:
  1. Mad‘oo ki kamzori bata kar *tabshir o inzaar* ke tareeqe ko saamne rakh kar samjhaya jaaye.
  2. Da‘ee ke awsaaf-e-aaliyah ki itni taseer ho ke mad‘oo muta’aththir ho jaaye ya us par itmaam-e-hujjat ho jaaye.
- Allah Ta‘ala ka zikr zubaan aur dil dono se hota hai, aur har achhi baat zikr hai aur har neki waala ‘amal bhi zikr hai.
- Saare Anbiya ka ‘aqeedah ek tha aur woh hai tauheed; zamaan o makaan ki wajah se ‘aqeedah nahin badla gaya, lekin har zamaanay mein munaasib halaat ke mutabiq shari‘aten mukhtalif aati thin.

### **Munasibat / Lataif-ut-Tafsir**

- **Surah Qiyaamat 75 se Surah Burooj 85 tak** aakhirat ka zikr *mujmal o mufassal* andaaz mein apnaya gaya hai; bareek se bareek juz’iyyaat aur marahil ka zikr alag alag

pehraaye mein kiya gaya, jaise: hisaab, hashr, qiyaamat, ba‘th, naamah-e-a‘maal, Sijjeen, ‘Illiyyeen, Abraar, Fujjaar, ‘uyoon, Tasneem, Jannat, Jahannam, jazaa, na‘eem, jaheem – taareekhi o mushaahidaati, aafaaqi wa anfus ke zariye tafheem ke saath.

- **Surah A‘la** se andaaz badal gaya hai; *mad‘oo* se *daa‘ee* ki taraf rukh phair diya gaya.

## Aayaat aur Hadees

### Aayat 1:

(سَنُقَرِّبُكَ فَلَا تَنْسَىٰ ۝ إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ) al-A‘la

Tarjuma: “*Hum tujhe padhaayenge phir tu nahin bhoolega, magar jo kuch Allah chahe. Woh zaahir aur posheeda ko jaanta hai.*”

### Hadees:

«*Yushiku al-umamu an tadaa‘a ‘alaykum kamā tadaa‘al-aklatu ilā qaṣ‘atihā. Faqāla qā’ilun: wa min qillatin nahnu yawma’idhin? Qāla: bal antum yawma’idhin kathīr, wa lākinnakum ghuthā’un ka ghuthā’is-sail, wa layanzi‘anna-llāhu min ṣudūri ‘aduwwikum-ul-mahābata minkum, wa la-yaqdhifanna-llāhu fī qulūbikum-ul-wahn. Qīla: yā Rasūlallāh, wa mal-wahn? Qāla: hubb-ud-dunyaa wa karāhiyyat-ul-mawt.*»

Tarjuma: “*Qareeb hai ke tum par duniya ki aqwaam chadhh aayengi (tumhein khaane aur khatam karne ke liye), jaise khane waale ko khane ke pyaale par da‘wat di jaati hai.*” Kisi ne arz ki: “*Yaa Rasoolallaah, kya hum us waqt bahut kam honge?*” Farmaya: “*Nahin, bal tum us waqt bahut zyada hoge, lekin tum*

sail ke upar chhayee hue kor-e-kabare (jhag, kachre) ki tarah hoge. Allah Ta'ala tumhaare dushman ke seenon se tumhaari haibat nikaal dega, aur Allah Ta'ala tumhaare dilon mein wahn (buzdili) daal dega.” Poocha gaya: “Yaa Rasoolallaah, wahn kya cheez hai?” Farmaya: “Duniya ki muhabbat aur maut se bizaari.”

### Aayat 2:

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ﴾  
Al-A'la

Tarjuma: “Lekin tum to duniya ki zindagi ko tarjeeh dete ho, aur aakhirat bahut behtar aur bahut baqa wali hai. Yeh baatein pehli kitaabon mein bhi hain, (yani) Ibraaheem aur Moosa ki kitaabon mein.”

### Hadees:

«'An Ibn 'Abbaas, anna an-Nabiyya ﷺ kāna idhā qara'a (سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَىٰ) qāla: **Subhāna Rabbiyal-A'la.**»

Tarjuma: Ibn 'Abbaas se riwaayat hai ke jab Nabi Kareem ﷺ (سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَىٰ) padhte to “**Subhaana Rabbiyal-A'laa**” kehte.

### Hadees:

“'An Abī Sa'id, qāla: qāla Rasūlullāh ﷺ:

'Ammā ahlun-nār alladhīna hum ahluha fa innahum lā yamūtūna fihā wa lā yaḥyawn, wa lākin nāsun aṣābat-humun nāru bi dhunūbihim – aw qāla: bi khaṭāyāhum – fa amātahum imātatan ḥattā idhā kānū fahman udhina bish-shafā'ah, faji'a bihim ḍabā'ira ḍabā'ir, fa buththū 'alā anhāril-jannah, thumma qīla: yā

**ahlal-jannah, afīdū ‘alayhim, fayanbutūna nabāta-l-ḥibbati takūnu fī ḥamīlis-sail.’ Qāla rajulun min-al-qawm: ka’anna Rasūlallāh ﷺ qad kāna bil-bādiyah.”**

Tarjuma:

Abu Sa‘eed Khudri رضى الله عنه se riwaayat hai ke Rasoolullaah صلى الله عليه وسلم ne farmaya ke woh log jo dozakh waale hain (kafir) woh us mein na to marenge aur na zinda rahenge, lekin kuch log jo apne gunaahon ki wajah se dozakh mein jaayenge, aag unhein jala kar koila bana degi. Us ke baad shafaa‘at ki ijaazat di jaayegi, to yeh log giroh dar giroh laaye jaayenge, phir unhein Jannat ki nahron mein daala jaayega, phir Jannat walon se kaha jaayega ke: “Aye Jannat waloo, in par paani daalo.” Is se woh tar-taza ho kar uth khare honge, jis tarah paani ke bahao se aane wali mitti mein se daana hara-bhara ho kar nikal aata hai. Ye sun kar Sahaabah رضى الله عنهم mein se ek aadmi ne arz kiya ke aise maaloom hota hai ke aap صلى الله عليه وسلم dehaat mein rahe hon (matlab ye ke aap صلى الله عليه وسلم daana ugne ki jo itni durust misaal de rahe hain).

**“In giyaarah hisson ke zariye, is silsile ka maqsad hamein Qur’an se baa-ma‘ni taur par jodna hai. Yeh rawaayati ‘ilm ko jadeed baseerat ke saath yakjaa karta hai, jo hamein is ke laa-zawaal peghaam par ghour-o-fikr karne mein madad deta hai. Yeh safar hamein targheeb dene, ta‘leem dene aur Allah ke qareeb karne ke liye tarteef diya gaya hai.”**

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