

Surah Taariq

Tafseer e Arshadi

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Pahla Hissa - Soorah Taariq ka umoomi jaayza

Surah At-Tariq ki tafseer 12 hisson mein (Tafseer fo Surah in 12 Segments)

Surah At-Tariq ka pehla hissa umoomi jaiza pesh karta hai, jis mein saabiqah aur ainda suraton ke saath talluq ko numaya kiya jata hai. Is mein surah ke mozuaati andaaz aur maqasid ka bhi jaiza liya jata hai.

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

86. Surah At-Tariq
Raat mein tulu‘ hone wala sitara
The Night-Comer
At-Taariq
Maqam-e-nuzool: Makkah

Baaz ahdaaf

v Insaan ki haqeeqat aur us ka mukhtasar ta’aruf

v Is surat mein ba’ath ba’dal-mawt ki yaad dehani karai ja rahi hai.

v Allah Ta’ala aasmaan aur taaron ki qasam kha rahe hain, maqsad yeh hai ke yeh makhlooqaat itni zabardast hain jin par hum rashk karte hain to un ke banane wale par imaan kyuñ na laya jaye?

Surah At-Tariq: mozuaat, saakht, aur bahami rabt ka mukhtasar ta’aruf

Surah At-Tariq ek Makki surah hai jo qiyamat, Allah ki nigraani, aur Quran ki sadaqat ke baare mein mazboot peghamaat deti hai.

Surah At-Tariq ke mozuaat

1. Aasmaan aur At-Taariq (chamakta sitara) ki qasam (aayaat 1–3)
v Allah aasmaan aur chamakte sitare (At-Taariq) ki qasam khata hai, jis ki ahmiyat ko ujar karta hai.
2. Insani takhleeq aur qiyamat (aayaat 4–10)
v Allah yaad dilata hai ke insaan ki ibtida ek kamzor qatrey se hai, jo Allah ki qudrat ki nishani hai.
v Jab us ne insaan ko paida kiya to qiyamat ka hona aur ba'ath ba'dal-mawt ka hona bhi aasan hai.
3. Allah ka kaamil ilm aur faisla (aayaat 11–14)
v Aasmaan ki gardishen (baarish, falaki harkaat) Allah ke kaamil nizaam ki alamat hain.
v Zameen ka phatna aur pouday ugna qiyamat ki misaal hai.
v Har chhupi hui baat qiyamat ke din zaahir ho gi.
4. Baatil ka inkaar aur Quran ki sadaqat (aayaat 15–17)
v Allah kaafiron ke inkaar ko rad karta hai aur unhein aakhirat ke azaab se khabardaar karta hai.
v Quran ko faisla-kun (Fasl) qarar diya gaya hai, jo tafreeh nahi balkeh haqq hai.
v Allah, Risaalat o Aakhirat ke munkireen ko mohlat deta hai, lekin un ka anjaam tabaahi hai.

Surah At-Taariq ki saakht

1. Ibtidai qasam aur At-Taariq ki nishani (aayaat 1–3)
v Aasmaani nishaniyon ke zariye tawajjoh mabzool karwai gayi hai.
2. Insani aaghaz aur qiyamat mein Allah ki qudrat (aayaat 4–10)
v Insani takhleeq ko maut ke baad jee uthne ki daleel banaya gaya hai.
3. Kainati aur zameeni nishaniyan (aayaat 11–14)
v Kainaat mein Allah ka nizaam, hikmat aur ‘adl ko yeh aayaat wazeh karti hain.
4. Allah, Risaalat o Aakhirat ke munkireen ke liye tanbeeh aur Quran ki hatmiyyat (aayaat 15–17)
v Surah ka ikhtitaam sakht intibah par hota hai.

Surah At-Taariq ke hisson ka bahami rabt

1. Falaki nishaniyan aur insani takhleeq (aayaat 1–10)
v Chamakta sitara aur insani takhleeq dono Allah ki daqiq qudrat ki nishandahi karte hain.
2. Kainati nizaam aur qiyamat (aayaat 11–14)
v Jis tarah aasmaan o zameen Allah ke nizaam ke taabe’ hain, qiyamat bhi isi hukm ka natija hai.
3. Quran ki hatmiyyat aur Allah, Risaalat o Aakhirat ke munkireen ka anjaam (aayaat 15–17)
v Quran ki qat’iyyat ke baad ba’th ba’dal-mawt na-guzir hai aur ‘adl ka taqaza hai.

Surah Al-Burooj, At-Taariq aur Al-A’laa ka bahami talluq

1. Surah Al-Burooj (Surah 85) → Allah ke ‘adl ke qanoon ka zikr
v Momineen par zulm aur Allah ke intiqam ka bayan.

2. Surah At-Taariq (Surah 86) → Qiyamat ki daleel
 - v Kainati nishaniyon aur insani takhleeq ke zariye qiyamat sabit ki gayi.
 - v Maut ke baad ki zindagi par shukooh ka izalah.
3. Surah Al-A'laa (Surah 87) → Hatmi kamyabi
 - v Tauheed, Risaalat, Aakhirat, tazkiyah (pakeezgi) aur zikr (Allah ki yaad) ko kamyabi ki kaleed bataya gaya.
 - v Hidayat qabool karne walon aur inkaar karne walon ka mawaaznah.

Kalidi rabt

v Surah Al-Burooj, Allah, Risaalat o Aakhirat ke munkireen aur zaalimīn ko makafaat-e-amal, qanoon-e-'adl o badla ke din se darati hai, jabke Surah At-Taariq qiyamat ki na-guzīriyat sabit karti hai.

v Surah At-Taariq qiyamat par shukooh door karti hai, jabke Surah Al-A'laa aakhirat mein kamyabi ka rasta batati hai.

v Surah Al-Burooj imaan se inkaar ke nataij, Surah At-Taariq faisle ki haqeeqat, aur Surah Al-A'laa imaan o zikr ki da'wat deti hai.

Natija

Surah At-Taariq qiyamat ke haq mein falaki aur hayatiyati shawaahid pesh karti hai. Yeh Surah Al-Burooj (jo momineen par zulm aur Allah ka 'adl o insaaf bayan karti hai) aur Surah Al-A'laa (jo tazkiyah yani pakeezgi aur zikr-e-ilahi yani yaad-e-ilahi ki ahmiyat batati hai) ke darmiyan behtareen tarteeb mein hai.

Yeh teenon suratain muttahida pegham deti hain:
v Allah ka insaaf haqeeqi hai.
v Qiyamat na-guzir hai.
v Kamyabi imaan aur Allah ki yaad mein pinhan hai.

Doosra Hissa - Tafseeri Tarjamah

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

Surah At-Taariq: Tarjuma aur aayat ba aayat wazahat

Surah At-Taariq (86: 1–17)

Makki surah – 17 ayaat

1. وَالسَّمَاءِ وَالطَّارِقِ

Tarjuma:

Qasam hai aasmaan ki aur andhere mein roshan hone wale ki.

Wazahat:

Allah aasmaan aur us raat ko zaahir hone wale sitare ki qasam khaata hai, is ki ahmiyat ko ujaagar karta hai.

2. وَمَا أَدْرَاكَ مَا الطَّارِقُ

Tarjuma:

Aur tumhein kya maaloom ke raat ko aane wala kya hai?

Wazahat:

Allah tawajjoh dilata hai ke At-Taariq (sitara) ki haqeeqat aur 'azmat kitni munfarid hai.

3. النَّجْمُ الثَّاقِبُ

Tarjuma:

Woh chamakta hua sitara hai.

Wazahat:

At-Taariq ko ek aisa roshan sitara bayan kiya gaya hai jo raat ki

tareeki ko cheer kar roshni barpa karta hai, jo andheron ko cheer kar roshni bikher deta hai.

4. **إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ**

Tarjuma:

Koi jaan nahi magar us par ek nighbaan muqarrar hai.

Wazahat:

Har insaan par Allah ki taraf se ek muhafiz muqarrar hai, jo us ki zaat ya us ke a'maal ki nigraani karta hai.

5. **فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ**

Tarjuma:

Pas insaan ko chahiye ke dekhe ke woh kis cheez se paida kiya gaya.

Wazahat:

Insaan ko apni kamzor aur haqeer qatre se ibtida par ghour karna chahiye.

6. **خُلِقَ مِنْ مَّاءٍ دَافِقٍ**

Tarjuma:

Woh ek uchhalte hue pani (qatre) se paida kiya gaya.

Wazahat:

Insani zindagi ek haqeer aur kamzor qatre se shuru hoti hai, jis se us ki aajizi zaahir hoti hai.

7. **يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ**

Tarjuma:

Jo (baap ki) reedh ki haddi aur (maan ki) pasliyon ke darmiyan se nikalta hai.

Wazahat:

Insani takhleeq ka amal nihayat daqiq hai aur jismi haqeeqat ke mutabiq bayan kiya gaya hai.

8. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

Tarjuma:

Yaqinan Allah use dobara paida karne par qadir hai.

Wazahat:

Agar Allah insaan ko pani ke qatre se paida kar sakta hai to use dobara zinda karna us ke liye bilkul mushkil nahi.

9. يَوْمَ تُبْلَى السَّرَائِرُ

Tarjuma:

Jis din sab chhupi hui baaton ki jaanch padtaal ki jaayegi.

Wazahat:

Qiyamat ke din har chhupi hui baat aur niyyat zaahir ho jaayegi aur us ka muhaasaba hoga.

10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Tarjuma:

Us din na us ke paas koi taqat hogi aur na koi madadgaar.

Wazahat:

Us din insaan na khud apni madad kar sakega, na hi koi doosra us ki madad kar sakega.

11. Wassamaa-i zaatir-raj‘

Tarjuma:

Qasam hai us aasmaan ki jo baar baar baarish ko lautane wala hai.

Wazahat:

Aasman ki baarish lautane ki salahiyat Allah ki qudrat ki ek aur nishani hai.

12. Wal-ardi zaatis-sad‘

Tarjuma:

Aur us zameen ki jo phatne wali hai (nabātāt ugte waqt).

Wazahat:

Zameen ka phatna aur is se nabātāt ka ugna zindagi aur qiyamat ki ek misaal hai.

13. Innahoo laqawl-ufasl

Tarjuma:

Yaqinan yeh (Quran) faisla-kun kalaam hai (haqq o baatil mein farq karne wala hai).

Wazahat:

Quran ka pegham hatmi, wazeh aur do-took hai, is mein koi shak baqi nahi rehta.

14. Wa maa huwa bil-hazl

Tarjuma:

Aur yeh koi mazaaq nahi.

Wazahat:

Quran sanjeeda aur saccha kalaam hai, na ke tafreeh ya afsaana.

15. Innahum yakeeduna kaidaa

Tarjuma:

Yaqinan woh saazishein kar rahe hain.

Wazahat:

Kuffar Nabi ﷺ aur Quran ke khilaaf saazishein karte thay.

16. Wa akeedu kaidaa

Tarjuma:

Aur main (Allah) bhi ek tadbeer kar raha hoon.

Wazahat:

Allah un ki saazishon ka badla deta hai, aur Allah ki tadbeer un ki saazishon par ghalib hai.

17. Famahhilil kaafireena amhilhum ruwaidaa

Tarjuma:

Pas kaafiron ko mohlat de do, unhein thodi der ke liye chhor do.

Wazahat:

Allah kaafiron ko aarzi mohlat deta hai, lekin un ka anjaam yaqini hai.

Khulasa (Roman):

Surah At-Taariq takhleeq ke ajaab aur qiyamat ki yaqini haqeeqat ki taraf tawajjoh dilati hai. Yeh momineen ko Allah ki musalsal nigraani ki yakeen-dihani karati hai aur kaafiron ko un

ki saazishon ke anjaam se khabardaar karti hai. Quran ka
pegham faisla-kun, do-took aur na-qabil-e-inkaar hai.

Teesra Hissa - Laghwi Tashreeh

Hissa Awwal: Kitaab "As-Siraaj" se alfaaz ka majmooa aur lughwi tashreeh

Tarteebuhaa 86 ... Surah At-Taariq ... Aayaatuhaa 17 ...
Makkiyah

Al-aayah ... Al-kalimah ... Ma'naahaa

Shumaar – Qurani alfaaz – Arabi mein ma'ni – Urdu mein ma'ni
– English mein meaning

No – Quranic Words – Translation in Arabic – Translation in
Urdu – Translation in English

5813 – 1 – **wal-taariq** – an-najmu alladhi yatlu‘u laylan –
qasam hai andhere mein roshan hone wale ki – The night-comer
(star)

5814 – 2 – **ath-thaaqib** – al-mudee‘u al-mutawahhij – roshan –
The piercing star

5815 – 3 – **inna kullu nafsin lammaa** – maa kullu nafsin illaa –
koi aisi nahi jis par... – There is no soul but that...

5816 – 4 – **haafiz** – malakun yahfazu a‘maalaha – nigezbaan
farishta – A protector

5817 – 5 – **daafiq** – mansabbun bisur‘atin fil-rahim – uchhalte
hua (pani ka qatara) – Ejected

5818 – 6 – **as-sulb** – az-zahr – peeth – The backbone

5819 – 7 – **wal-taraa-ib** – ‘izhaamus-sadr – aur seene (pasli ki haddiyan) – The ribs

5820 – 8 – **raj‘ahu** – raddahu hayyan ba‘dal-mawt – us ko phir laane (zinda karne) – To return him [to life]

5821 – 9 – **tubla as-saraa’ir** – tukhtabaru wa tukshafu damaairul-quloob – posheeda baaton ki jaanch padtaal ho gi – When secrets will be put on trial

5822 – 10 – **zaatir-raj‘** – saahibatul-matari al-mutakarrir – baarish wala – Which returns [rain]

5823 – 11 – **zaatis-sad‘** – zaat-ut-tashhaquq bin-nabaat – phatne wala – Which cracks open

5824 – 12 – **fasl** – faasilun baynal-haqqi wal-baatil – faisla karne wala – A decisive [word]

5825 – 13 – **ruwaidaa** – qaleelan – thore din / thori der – Awhile

Hissa Dōm: Arshad Basheer Madani ki taraf se alfaaz ka majmooa, kalimah ki saakht ki samajh

Surah ka tafseeli tajziya (aayat ba aayat), jismeñ alfaaz par tawajjoh di gayi hai. Is tajziye mein asmaa ke wahid o jam‘, tamaam mushtaqaat ke maazi, mudari‘, mujarrad aur masdar, aur un ke ma‘ani shamil hain. Yeh amal hameñ Quran ke gehre ma‘ani mein mazeed ghota lagane ke qaabil banata hai.

1. وَالسَّمَاءِ وَالطَّارِقِ

Tarjuma: Qasam hai aasmaan ki aur raat ko aane wale (sitare) ki.

v السَّمَاءِ

- Asl maadah: س م و
- Qism: Ism (wahid)
- Ma'ni: aasmaan
- Jam': السموات

v الطَّارِقِ

- Asl maadah: ط ر ق
- Fi'l se: طَرَقَ يَطْرُقُ
- Qism: Ism faa'il (wahid)
- Ma'ni: raat ka aane wala / chamakta hua sitara
- Jam': الطارقون ya الطوارق (siyaaq ke mutabiq)
- Fi'l ki wazahat: Is aayat mein lafdan koi fi'l zikr nahi, balkeh qasam ka jumla ismiyyah hai.

2. وَمَا أَدْرَاكَ مَا الطَّارِقُ

Tarjuma: Aur tumhein kya maaloom ke raat ko aane wala kya hai?

v أَدْرَاكَ

- Asl maadah: د ر ي
- Fi'l ki qism: Fi'l maazi (mazi zamanah)
- Baab: Mazeed feeh (baab If'aal – أَفْعَلْ)
- Ma'ni: us ne tumhein bataaya / waqif kiya
- Masdar: إِدْرَاءُ (seigha mashhoor: إِدْرَاكَ – adra yudri / yudreek)
- Fi'l mudari': يُدْرِيكَ (woh tumhein bataata hai)

3. النَّجْمُ النَّاقِبُ

Tarjuma: Woh chamakta hua sitara hai.

v النَّجْمُ

- Asl maadah: ن ج م
- Qism: Ism (wahid)
- Ma'ni: sitara
- Jam': النجوم

v الثَّاقِبُ

- Asl maadah: ث ق ب
- Fi'l: تَقَبَّ يَتَقَبُّ
- Qism: Ism faa'il (wahid)
- Ma'ni: roshni ke zariye andhere ko cheerne wala, roshni phailane wala
- Jam': الثاقبون

4. إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ.

Tarjuma: Koi jaan nahi magar us par ek nighbaan muqarrar hai.

v نَفْسٍ

- Asl maadah: ن ف س
- Qism: ism (wahid, muannas)
- Ma'ni: jaan, nafs
- Jam': أَنْفُسُ / نَفُوسُ

v حَافِظٌ

- Asl maadah: ح ف ظ
- Fi'l: حَفِظَ يَحْفَظُ
- Qism: ism faa'il (wahid)
- Ma'ni: muhafiz, nighbaan

• Jam‘: حَافِظُونَ / حُقَاطُ

5. فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

Tarjuma: Pas insaan ko chahiye ke dekhe ke woh kis cheez se paida kiya gaya.

v يَنْظُرِ

- Asl maadah: ن ظ ر
- Fi‘l: نَظَرَ يَنْظُرُ (baab ينصر)
- Qism: fi‘l amr (majzoom, sila: فَلْيَنْظُرِ)
- Ma‘ni: woh dekhe / ghour kare
- Masdar: نَظَرَ (dekhna, ghour o fikr)
- Maazi: نَظَرَ (us ne dekha)

v خُلِقَ

- Asl maadah: خ ل ق
- Qism: fi‘l maazi, majhool
- Baab: salāsi mujarrad (baab ينصر)
- Ma‘ni: use paida kiya gaya
- Masdar: خَلَقَ (paidaish)
- Mudari‘ majhool: يُخْلَقُ (use paida kiya jata hai)

6. خُلِقَ مِنْ مَّاءٍ دَافِقٍ

Tarjuma: Woh ek uchhalte hue pani (qatre) se paida kiya gaya.

v مَاءٍ

- Ma‘ni: pani, seyal

v دَافِقٍ

- Asl maadah: د ف ق
- Fi'l: دَفَّقَ يَدْفُقُ (baab نصر)
- Qism: ism faa'il (wahid, mudaf ilayhi ke taur par majroor)
- Ma'ni: bahne wala, uchhal kar nikalne wala
- Jam': دافِقُون

7. يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

Tarjuma: Jo reedh ki haddi aur pasliyon ke darmiyan se nikalta hai.

v يَخْرُجُ

- Asl maadah: خ ر ج
- Qism: fi'l mudari' (haal / mustaqbil)
- Baab: salāsi mujarrad (baab نصر)
- Ma'ni: woh nikalta hai / zahir hota hai
- Masdar: خُرُوج (nikalna)
- Maazi: خَرَجَ (woh nikla)

v الصُّلْبِ

- Asl maadah: ص ل ب
- Qism: ism (wahid, ma'rifah bil-alif laam)
- Ma'ni: reedh ki haddi, peeth ka sakt hissa
- Jam': الأَصْلَاب

v التَّرَائِبِ

- Asl maadah: ت ر ب
- Qism: ism jam'
- Ma'ni: pasliyan / seene ki haddiyan (clavicle, upper chest bones)
- Wahid: تَرِيْبَةٌ

Aayaat 8 se 12 : Arabi matan, tarjamah aur lisaani tajziyah

8. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ.

Tarjuma:

Yaqinan Allah usay dobara paida karne (wapas laane) par qadir hai.

v رَجْعِهِ

- Asl maadah: ر ج ع
- Qism: masdar (ism fi'li, mudaf)
- Ma'ni: us ki wapsi, yaani qiyamat mein dobara zinda karna
- Fi'l maazi: رَجَعَ (woh wapas aaya)
- Fi'l mudari': يَرْجِعُ (woh wapas aata hai)

v قَادِرٌ

- Asl maadah: ق د ر
- Qism: ism faa'il
- Ma'ni: qadir, taaqatwar
- Jam': قَادِرُونَ

9. يَوْمَ تُبْلَى السَّرَائِرُ.

Tarjuma:

Woh din jab raazon ko aazmaya jaayega.

v تُبْلَى

- Asl maadah: ب ل و
- Qism: fi'l mudari' majhool
- Baab: salaasi mujarrad (بَلَا يَبْلُو)
- Ma'ni: aazmaya jaayega, imtihaan liya jaayega

- Masdar: بَلَاء (aazmaish)
- Maazi: بَلَا (us ne aazmaya)

v السَّرَائِرُ

- Asl maadah: س ر ر
- Qism: ism jam' (sighat muntahā al-jumoo')
- Ma'ni: raaz, posheeda baatein, batini ahwaal
- Wahid: سَرِيرَةٌ

10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Tarjuma:

Phir us ke paas na koi taaqat hogi aur na koi madadgaar.

v قُوَّةٌ

- Asl maadah: ق و ي / ق و و
- Qism: ism (wahid)
- Ma'ni: taaqat, quwwat
- Jam': قُوَى

v نَاصِرٍ

- Asl maadah: ن ص ر
- Qism: ism faa'il (majroor)
- Ma'ni: madadgaar, mu'aawin
- Jam': نَاصِرُونَ

11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ

Tarjuma:

Qasam hai us aasmaan ki jo (baarish ko) lautaane wali hai.

v الرَّجْعِ

- Asl maadah: ر ج ع
- Qism: masdar (ism fi‘li)
- Ma‘ni: wapsi, baarish ka chakkar (uthna, badal banna, phir barasna)
- Maazi: رَجَع
- Mazari‘: يَرْجِعُ

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ

Tarjuma:

Aur us zameen ki jo phatne wali hai.

v الصَّدْعِ

- Asl maadah: ص د ع
- Qism: masdar (ism fi‘li)
- Ma‘ni: phatna, shaqq hona, sakt cheez mein daraar; yahan: zameen ka phat kar nabāt ka nikalna
- Maazi: صَدَع (phata / us ne phaad diya)
- Mazari‘: يَصْدَعُ (woh phatta hai)

Daswaan Hissa - Arabi tafasir se mustanad nukaat

Hissa Duwwam: Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer As-Sa'di, wa Ibn Kathir ke ikhtisaar "Al-Misbah Al-Munir" ke nuqat ke saath, Ibn Kathir ki mukhtalif shurooh (Sharh Sheikh Al-Rajihi, Sharh Sheikh Khalid As-Sabt, Sheikh Muqbil ki takhreej, Sheikh Hawini aur Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se bhi istifada kiya gaya hai. Is ke saath saath Ibn Taymiyyah, Ibn Al-Qayyim, Ibn Al-Jawzi ki tahqiqaat ko madde nazar rakha gaya hai, aur Tafseer Adwa' Al-Bayan, Fath Al-Qadeer lil-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn 'Uthaymeen wa un ke talamzah, aur isi tarah موسوعة تفسير الدرر wa الموسوعة التفسير بالمأثور (bisha'raf Sheikh At-Tayyar) se rehnumai le kar is ko Urdu qaalib mein laya gaya hai, Alhamdulillah.

Is tareeqe se hamein riwayat aur jadeed dono nuqta-e-nazar samajhne mein madad milegi, in shaa Allah.

Surah At-Taariq ki tafseer

Surah At-Taariq Makki surat hai. Allah Ta'ala ne ibtida mein jo qasmein khai hain, un ke baad ek aham nuqta bayan kiya hai: "Har jaan par ek nigezbaan muqarrar hai." Yeh surat Allah ke insaan par muhiit ilm, us ke a'maal ka muhaasaba, aur us par Allah ki qudrat ko bayan karti hai. Wohi hai jis ne insaan ko ek kamzor aur haqeer qatre se paida kiya, aur wohi use dobara lautaane par qadir hai. Yahi is surat ka markazi mauzoo hai.

Sayyiduna Jabir رضى الله عنه se riwayat:

Nasai ne Sayyiduna Jabir رضى الله عنه se riwayat ki hai ke Hazrat Mu‘aaz رضى الله عنه ne Maghrib ki namaz parhai aur Surah Al-Baqarah wa An-Nisa’ parhi. Nabi ﷺ ne farmaya: “Ai Mu‘aaz! Kya tum logon ko aazmate ho? Kya tumhare liye ‘Wassamaa-i wat-taariq’ (At-Taariq) aur ‘Wash-shamsi wa duhaa haa’ (Ash-Shams) jaisi suratain parhna kaafi na tha?”

Yeh riwayat Nasai ki “As-Sunanal-Kubraa” mein hai, “As-Sunanas-Sughraa” mein nahi. Deegar saheeh ahaadees mein Hazrat Mu‘aaz رضى الله عنه ke ‘Ishaa ki namaz parhane ka zikr hai, Maghrib ka nahi, neez At-Taariq ka tazkira nahi milta. Lihaza yeh riwayat deegar mustanad riwayaat se “zaaid ‘ilm” hai is riwayat mein.

Note: Sheikh Diyaur Rahman Azmi رحمہ اللہ ne “Al-Jaami‘ Al-Kaamil” mein iska jawab diya ke yeh thiqqah raawi ki taraf se ziyaadati hai, lihaza yeh maqbool hai.

Aayaat 1–3 ki tafseer:

Allah Ta‘ala ne aasmaan aur is mein maujood chamakte sitaron ki qasam khai: “Wassamaa-i wat-taariq.” Phir farmaya: “Wa maa adraaka mat-taariq?” (Tum kya jaano At-Taariq kya hai?), phir khud hi wazahat farmai: “An-najmus-thaaqib” (chamakta hua sitara).

- Qataadah رحمہ اللہ: Sitara “Taariq” is liye kehlata hai ke raat ko dikhai deta hai aur din mein chhup jaata hai.
- Taariq ka yeh lughwi ma‘ni – raat ko aana ya darwaza khatkhataana – hadith “Naha an yatraqar-rajulu ahlahu laylan” (aadmi ko raat ko achanak ghar aane se mana kiya) se sabit hai.

Surah At-Taariq ayat 1–4 ki lissani o tafseeri wazahat ka Roman nuskha (as it is):

Lissani wazahat

"Was-samaa-i wat-taariq" do qasmein hain:

1. Aasman ki qasam
2. Raat ko aane wale (sitare) ki qasam

Allah ne "At-Taariq" ki wazahat "An-najmus-thaaqib" se kar ke samjhaya hai, jisme mufassir ki rai ki gunjaish nahi. Balki yeh **tafsir bil-Quran** ke qabeel se hai.

At-Taariq ki muraad:

- Wahidi rahimahullah: Mufasssireen ke nazdeek "At-Taariq" se muraad woh sitare hain jo raat ko zaahir aur din ko ghaib hote hain.
- Lissani nuqta: Arabi mein har raat ko aane wali cheez (insaan, janwar, sitara) "taariq" kehlati hai, lekin yahan siyaaq mein sitara muraad hai.

Surah At-Taariq aayaat 1–4 ki tafseer

1. "At-Taariq" ki tashreeh:
Ulama-e-tafsir, lughat aur mafhoom ke maahireen jaise Al-Farra', Az-Zajjaaj aur Al-Mubarrad ka ittifaq hai ke:
 - "At-Taariq" se muraad woh sitare hain jo raat ko zaahir aur din mein ghaib hote hain.
 - Imam Ibn Jareer Tabari aur Ibnul-Qayyim rahimahumallah ka bhi yahi mauqif hai.

Ikhtilaafi nuqta:

Kya "An-najmus-thaaqib" (chamakta hua sitara) koi khaas sitara hai ya 'aam?

- Ibnul-Qayyim rahimahullah ki tarjeeh: yeh sitaron ki ek qisam hai, na ke koi khaas sitara.
- Faisla: isay kisi aik khaas sitare tak mahdood nahi karna chahiye.

2. "Ath-Thaaqib" ka ma'ni:

- Ibn 'Abbas رضى الله عنه: "chamakta hua".
- 'Ikrimah rahimahullah: "roshni phailane wala jo shayateen ko jala deta hai".
- Mujahid rahimahullah: "bhadakta hua".
- Ibn Jareer Tabari rahimahullah: "is ki roshni bhadakti aur chamakti hai".
- Ibnul-Qayyim rahimahullah: "is ki roshni cheerti hui guzarti hai".

Khulasa: "Ath-Thaaqib" ka matlab hai: tez chamak, bhadakne wali roshni, ya shadeed noor.

Note: "Thuqub" se ma'khuz hai, ya'ni raat ke andhere mein sooraakh daalne wala aur andhere ko cheer kar roshni dene wala.

3. Aayat 4: "In kullu nafsin lammaa 'alaihaa haafiz"
Tarjuma: Har jaan par ek nighbaan muqarrar hai.

Aayat 4 ki tafseer:

"إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ" (jawab-e-qasam hai)

- Har insaan par farishte muqarrar hain jo us ke a‘maal, rizq aur umr ki nigraani karte hain.
- Jab insaan wafaat paata hai to use Allah ke paas pahuncha diya jata hai.

Ulama ke darmiyan ikhtilaaf: kya yeh "haafiz" a‘maal ki nigraani karta hai ya shakhs ki hifazat?

1. Ibn Kathir rahimahullah ka mauqif:

- "Haafiz" se muraad woh farishte hain jo insaan ko musaib se bachate hain, jaisa ke Surah Ar-Ra‘d (11) mein hai:
"لَهُ مَعْقَبَاتٍ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ"
"(Us ke aage aur peeche se farishte us ki hifazat karte hain)."
- Yeh farishte taqdeer ke aane tak insaan ko shayateen, khatarat aur musaib se bachate hain.

2. Ibn Jareer Tabari rahimahullah ka mauqif:

- "Haafiz" se muraad woh farishte hain jo a‘maal likhte aur muhaasaba karte hain, jaisa ke Surah Al-Infitar (10–11) mein hai:
"وَإِنْ عَلَيْكُمْ لِحَافِظِينَ ۖ كَرَامًا كَاتِبِينَ"
"(Tum par yaqinan nighbaan muqarrar hain – izzat wale likhne wale)."
- Isi tarah Surah Al-An‘aam (61) mein hai: "وَيُرْسِلْ عَلَيْكُمْ حَفْظَةً"
(Woh tum par haafiz bhejta hai).

3. Teesra qawl:

- Ba‘z ulama ke nazdeek "Haafiz" dar-haqeeqat Allah khud hai jo bandon ke halaat ka ilm rakhta aur un ke a‘maal ka nighbaan hai.

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Nuqta	Ibn Kathir ka mauqif	Ibn Jareer ka mauqif
Haafiz ka kirdar	jismāni hifazat karne wale farishte	a‘maal likhne wale farishte
Daleel	Ar-Ra‘d: 11	Al-Infitar: 10–11, Al-An‘aam: 61
Tashreeh	taqdeer aane tak bachate hain	a‘maal ka record rakhte hain, muhaasaba

Ba‘az ne teesre qawl ke liye yeh daleel di hai: "Wallahu ‘ala kulli shay’in hafeez" (Al-Hajj: 6) – ya‘ni Allah har cheez ka nighbaan hai.

Khulasa Tafasir: Aayaat 1–4

Allah Ta‘ala ne Surah At-Taariq ke aaghaz mein farmaya: "Was-samaa-i wat-taariq * Wa maa adraaka mat-taariq * An-najmus-thaaqib."

Allah Subhanahu wa Ta‘ala aasmaan aur At-Taariq ki qasam khata hai, aur At-Taariq se muraad "An-najmus-thaaqib" hai, ya‘ni chamakne wala sitara, jis ka noor cheertay hue guzarta hai, aasmaanon ko cheer kar neeche tak pahunchta hai, yahan tak ke zameen se dikhai deta hai, aur yeh ism-e-jins hai jo tamam chamak-daar sitaron par mushtamil hai. (Tafseer As-Sa‘di, p. 919)

Imam Tabari rahimahullah ne "Tafseer" (24/351) mein farmaya: "Hamare Rabb ne aasmaan ki qasam khai, aur us At-Taariq ki qasam khai jo raat ke waqt zaahir hone wale roshan sitaron mein se hai, jo din ke waqt posheeda rehte hain, aur jo bhi raat ko aaye woh 'taariq' kehlaata hai."

Aur Qataadah waghera ne kaha: "Sitare ko Taariq is liye kaha gaya ke woh sirf raat ko nazar aata hai aur din mein posheeda rehta hai." (Tafseer Ibn Kathir 8/374)

Ibnul-Qayyim rahimahullah ne farmaya:

"Allah Ta'ala ne aasmaan aur us ke roshan sitaron ki qasam khai, aur in mein se har ek us ki wahdaniyyat par dalaalat karne wali nishaniyon mein se ek nishani hai, aur us ne sitare ka naam Taariq rakha; kyun ke woh sooraj ki roshni se chhup jan ke baad raat ko zaahir hota hai, to use us musaafir ke saath tashbeeh di jo raat ke waqt logon ya ghar walon ke paas aata hai. Farra' ne kaha: jo kuch bhi tumhare paas raat ko aaye, woh 'Taariq' hai. Aur Zajjaaj wa Mubarrad ne kaha: din ke waqt 'Taariq' nahi hota." (At-Tibyaan fi Aqsaam al-Qur'an, p. 63)

Aur Tabari ne yeh bhi farmaya (24/352):

"Wa maa adraaka mat-taariq" – Allah Ta'ala apne Nabi Muhammad ﷺ se farmata hai: aur aap ko kya maaloom ke jis Taariq ki main ne qasam khai hai woh kya hai? Phir Jal-la wa 'Ala ne us ki wazahat farmayi aur farmaya:

"An-najmus-thaaqib", ya'ni jis ki roshni bhadakti aur bhadak uthti hai."

Ibn Kathir rahimahullah ne farmaya:

Is ke farman "Ath-thaaqib" ke bare mein: Ibn 'Abbas ne kaha: ya'ni "Al-Mudee'" (chamkne wala), aur Siddi ne kaha: jab use

shayateen par phenka jata hai to unhein cheer deta hai, aur 'Ikrimah ne kaha: woh aisa hai jo chamakne wala bhi hai aur shaytan ko jalane wala bhi. (Tafseer Ibn Kathir 8/375)

Aur jis amr par Allah Jal-la Jalaluh ne in 'azeem nishaniyon ke sath qasam khai hai, ke woh zaroor waqi' hone wala hai, woh agla farman hai:

"إِنَّ كُلَّ نَفْسٍ لَمَّا عَلِيَهَا حَافِظٌ"

Ibn Kathir rahimahullah (8/375) mein farmate hain:

"Ya'ni har jaan par Allah ki taraf se ek nighbaan muqarrar hai jo use aafaat se bachata hai, jaisa ke Allah Ta'ala ne farmaya: "له معقبات من بين يديه ومن خلفه يحفظونه من أمر الله" (Ar-Ra'd: 11)."

Aur Ibnul-Qayyim rahimahullah ne farmaya:

"Yahan jis amr par qasam uthai gayi hai woh insani nafs ki haalat, us par tawajjoh aur us par nighbaanon ko qaim karna hai, aur yeh ke use yun hi bekār nahi chhoda gaya, balkeh us par aise (farishte) muqarrar kiye gaye hain jo us ke a'maal ki hifazat karte hain aur un ko shumar mein late hain. Pas Allah Subhanahu ne qasam khai ke koi jaan aisi nahi magar is par ek 'Haafiz' (nighbaan) farishta muqarrar hai jo is ke 'amal aur qawl ko mehfuз karta hai aur jo bhalai ya burai woh kamata hai usay likhta, ginata hai." (At-Tibyaan fi Aqsam al-Qur'an, p. 64)

Surah At-Tariq ayat 5-7 ki tafseer

Ayat 5:

"فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ"

(Pas insaan ko chahiye ke ghour kare woh kis cheez se paida hua)

Tashreeh:

Allah Ta'ala insaan ko us ki kamzor takhleeq ki taraf tawajjuh dila kar qiyamat par imaan ki taraf rehnumai karta hai. Jo zaat ibtidaai takhleeq par qadir hai, wahi dobara zinda karne par bhi qadir hai, jaisa ke Surah Ar-Room (27) mein hai:

"وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ"

Ayat 6:

"خُلِقَ مِنْ مَّاءٍ دَافِقٍ"

"Woh ek uchhalte hue paani (mani) se paida kiya gaya."

Tashreeh:

Lissani nuqta:

v "Dafq" ka matlab hai paani ka zordaar bahao jo mard se nikalta hai.

v "Mazi" (mani se pehle ya shahwat se nikle jo qatra qatra nikle) "dafq" nahin kehlata, kyunke is mein zor aur mani ke khurooj ke baad wali lazzat ki tarah haasil nahin hoti. Aur mazi ke khurooj se wuzu laazim hai.

v Ghusl sirf "daafiq" (zordaar ikhraj) par wajib hota hai.

Ayat 7:

"يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ"

(Woh sulb aur pasliyon ke darmiyan se nikalta hai)

Khulasa:

1. Insaan ki haqeer ibtida (nutfa) us ki aajizi aur Allah ki qudrat par ghour karne ki targheeb deti hai.
2. Aayaat 5-7 insaan ki takhleeq aur Allah ki qudrat-e-ihyaa ke darmiyan gehra rabt zaahir karti hain.

(Hawalaat)

"أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ" (Al-Mulk: 14)

(Kya woh nahin jaanta jis ne paida kiya? Halaanke woh bareek been aur khabardaar hai.)

Sawal: kya "maa daafiq" aurat ki mani ke liye bola jata hai ya sirf mard ke mani ke liye?

Imam Ibn Qayyim aur Sheikh Ibn ‘Uthaymeen ne kaha ke "maa daafiq" jo zor se nikalta hai, is mein mard ke mani ki kefiyat murad hai:

1- Ba‘z ‘ulama ne kaha: "يخرج من بين الصلب" yani mard ki peeth, "والترائب" yani aurat ki chaati, lekin sahih yeh hai ke jo cheez (dafq yani zor se) nikalti hai woh mard ka paani hai. (Tafseer Ibn ‘Uthaymeen)

2- Allah Ta‘ala ne ek se zyada maqamaat par khabar di hai ke us ne insaan ko **nutfa** se paida kiya hai, aur nutfa mard ka paani hai. Isi tarah ahl-e-lughat ne kaha hai: Jawhari ne kaha: "Nutfa saaf paani ko kaha jata hai, chaahe kam ho ya zyada, aur nutfa mard ka paani hai, aur is ki jam‘ ‘nutaf’ aati hai." Aur yeh bhi ke jis cheez ko **dafq** (chhalakne, uchhalne) aur **nazh** (chheentne) se muttasil kiya jata hai woh dar-haqeeqat mard ka paani hai, yeh nahi kaha jata ke aurat ne (dafq kiya) paani chheenta ya uchhala." Intaha. "I‘laam-ul-Muwaqqi‘een" (1/145–146)

Sawal: [as-sulb aur at-tara’ib] is mein mard ke sulb aur tara’ib ka zikr ho raha hai ya aurat ke?

Ibn al-Qayyim rahimahullah ne yeh mauqif ikhtiyar kiya ke is se murad **mard** ka sulb aur **mard** ki tara’ib hain, unhon ne kaha: "Is mein koi ikhtilaf nahi ke sulb se murad mard ki kamar (sulb-e-rajul) hai, aur tara’ib ke bare mein ikhtilaf hua hai:

Chunanche kaha gaya ke is se murad bhi mard ki tara'ib hain, aur woh seene ki haddiyan hain, tarquwah halaq se le kar chaati ke ubhaar tak. Aur (qila ka sigha) kaha gaya ke is se murad aurat ki tara'ib hain lekin pehla qawl zyada zaahir (rajih) hai.

Ibn 'Uthaymeen aur Ibn Qayyim ki sabab-e-tarjih yeh hai ke **daafiq** ka lafz mard ke khurooj-e-mani ke liye hota hai, na ke aurat ke khurooj-e-mani ke liye, kyun ke aurat ke khurooj-e-mani ki kefiyat mein dafq ka ma'ni nahi aata.

Sawal: "min bayni-s-sulb" hai Qur'an mein, na ke "min as-sulb" – is farq se shubhaat ka kaise jawab diya ja sakta hai?

Naqideen yeh aitraaz karte hain: "Jadeed science batati hai ke nutfa testes (khusiyon) mein banti hai, reedh ki haddi aur pasliyon se nahi; is liye Qur'an ghalat hai." Na'uzubillah. Yeh istidlaal kai ghalat mafrozaat par qaim hai jo lughwi, tafseeri aur sainsi jaanch partaal ke baad toot jate hain.

Mukhtasar jawab:

Is ayat mein **khetta / zone** ki baat ho rahi hai, na ke **origin** kaha se khurooj ka; ayat mein "min bayni-s-sulb" hai, na ke "min as-sulb".

Tafseeli jawab:

1. Ayat dar-haqeeqat kya keh rahi hai?
Qur'an yeh nahi bata raha ke nutfa (sperm) jism ke kis maqam par "banai" jati hai jaise kisi anatomy ki kitaab mein detail hoti hai. Doosre alfaaz mein, yeh ayat insaan ki takhleeq ek uchhalte hue tawlidi maddah se bayan kar rahi hai jo us **khitta-e-badan (bodily zone)** se wabasta hai jo sulb aur seene ke hisson ko jodta hai.

Ibn al-Qayyim rahimahullah ne yeh mauqif ikhtiyar kiya: "يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ" farmaya, aur yeh nahi farmaya: "من الصلب والترايب" – sulb aur tara'ib se nikalta hai. To zaroori hua ke mard ka paani in do mukhtalif cheezon ke darmiyani hissa se nikalta ho, jaise ke us ne doodh ke bare mein farmaya: "يَخْرُجُ مِنْ بَيْنِ فَرْثٍ وَدَمٍ".

Aur yeh bhi ke Allah Ta'ala ne ek se zyada maqamaat par khabar di hai ke us ne insaan ko nutfa se paida kiya hai, aur nutfa mard ka paani hai. Ahl-e-lughat ne kaha: Jawhari ke mutabiq "nutfa" saaf paani hai, aur shar'ī isti'maal mein mard ka paani hai, jis ki jam' "nutaf" aati hai. Aur jis cheez ko **dafq** (chhalakna, uchhalna) aur **nazh** (chheentna) se muttasil kiya jata hai, woh asal mein mard ka paani hota hai, na ke aurat ka. Intaha. "I'laam-ul-Muwaqqi'een" (1/145–146).

Surah At-Tariq ayaat 8–17 ki tafseer

Ayat 8–9:

"إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ . يَوْمَ تُبْلَى السَّرَائِرُ"

(yaqeenan woh use dobara lautane par qadir hai. jis din raazon ka imtihaan hoga)

Tashreeh:

v "raj'ih" se murad qiyamat ke din dobara zinda karna hai.

v "yawm tubla-s-sara'ir" se murad qiyamat ka din jab tamaam raaz afsha honge.

v Ibn Jarir Tabari wa Ibn al-Qayyim rahimahumallah: yeh qiyamat hi ka din hai jab chhupi hui baton ka imtihaan hoga.

Raazon ka afsha:

v Ibn 'Umar radiyallahu 'anhuma se riwayat (Saheeh Bukhari

wa Muslim):

v "Har ghaddar ke liye qiyamat ke din us ki peeth par jhanda gaad diya jayega, aur ilan kiya jayega: yeh falan bin falan ki ghaddari hai."

v Ibn Kathir rahimahullah: "as-sara'ir" se murad dil ke posheeda umoor hain: 'aqa'id, niyyat, shirk, riya, nifaq, jo qiyamat ke din zahir ho jayenge.

ç Duniya mein bohat si cheezen chhupi rehti hain aur logon par zahir nahi hotin, lekin qiyamat ke din nekon ki neki aur badkaron ki badkari sab zahir ho jayegi. (Tafseer Sa'di)

ç Yahan murad 'ibrat ki nazar hai, ya'ni baseerat se dekhna. (Tafseer Ibn 'Uthaymeen)

ç "yawm tubla-s-sara'ir" – dilon ke raaz aazmaye jayenge, aur hisaab qiyamat ke din **dilon** ke haal par hoga... is liye hamein dil ke 'amal ki zaahiri 'amal se zyada fikr karni chahiye.

(Tafseer Ibn 'Uthaymeen)

Aur us ke farman: "yawm tubla-s-sara'ir" ya'ni us din dilon ke raaz aazmaye jayenge, aur sara'ir se murad dil hain, kyun ke qiyamat ke din hisaab dilon ke haal par hoga, jabke duniya mein hisaab zaahiri a'maal (a'za ke kaamon) par hota hai. Isi wajah se Nabi sallallahu 'alaihi wa sallam ne munafiqeen ke saath musalmanon jaisa mu'amala kiya; jab un ke qatl ki ijazat talab ki jati to farmate: "Log yeh na kahen ke Muhammad apne saathiyon ko qatl karta hai", is liye aap unhein qatl nahi karte the halaanke jaante the ke falan munafiq hai, magar duniya mein mu'amala zaahir ke mutabiq hota hai aur qiyamat ke din baatin ke mutabiq.

"yawm tubla-s-sara'ir" ya'ni dilon ka imtihaan hoga, jaisa ke Allah Ta'ala ne farmaya: "afala ya'lamu idha bu'thira ma fil-

quboor. wa hussila ma fis-sudoor" (Al-'Adiyat: 9, 10). Isi liye hamein chahiye ke dil ke 'amal ki zaahiri 'amal se zyada fikr karein. A'za ke 'amal to zaahiri 'alamat hain, magar asal madar dil ke 'amal par hai.

Isi liye Nabi 'alaihi-salatu was-salam ne Khawarij ke bare mein sahaba se farmaya: "Tum mein se koi apni namaz ko un ki namaz ke muqable mein haqeer samjhega, aur apne rozay ko un ke rozay ke muqable mein haqeer samjhega" – ya'ni woh zaahiri a'maal mein bohat koshish karte the, lekin un ke dil khaali the (Allah ki panaah), un ka Islam un ke hulk se neech nahi jata tha, woh Islam se aise nikal jate jaise teer nikal jata hai.

Hasan Basri rahimahullah ne farmaya: "Allah ki qasam! Abu Bakr ne na namaz mein sabqat li, na rozay mein, balkeh us imaan ki wajah se sabqat li jo un ke dil mein tha." Aur jab imaan dil mein raasikh ho jata hai to woh insaan ko 'amal par aamadah karta hai, lekin zaahiri 'amal zaroori nahi ke insan ko dil ki islaah par aamade kare. Is liye hamein apne dilon, un ke a'maal, 'aqa'id, rujhanaat aur islaah o pakeezgi ki fikr karni chahiye, aur dil ko shirk, bid'at, keena, bughz, Allah ke nazil kardah ahkaam aur sahaba kiram se nafrat jaisi aloodgiyon se paak karna chahiye. (Tafseer Ibn 'Uthaymeen)

"يَوْمَ تُبْلَى السَّرَائِرُ"

Ya'ni: us din chhupi hui batein zahir kar di jayengi aur nikal parengi; ya'ni woh tamaam cheezen jo insan ne apne dil mein chhupaye rakhi thin, chahe khair ki hon ya sharr ki, imaan ho ya kufr...

Ibn 'Umar radiyallahu 'anhuma ne farmaya: Allah Ta'ala qiyamat ke din har chhupi hui posheeda baat ko zahir farma

dega, pas woh chehra ke liye zeenat banegi ya ‘aib ka ba‘is.
[Al-Qurtubi: 22/212–214]

"يَوْمَ تُبْلَى السَّرَائِرُ"

Aur a‘maal ko "sir" (baatini amr) se ta‘beer karne mein ek lateef nuqta hai:

Aur woh yeh hai ke a‘maal dar-asal baatini sara‘ir (dilon ke baaton) ke nataij hain. Pas jis ki niyyat aur baatin durust ho, us ka ‘amal bhi durust hota hai, aur us ki yeh baatini khoobi chehre par noor, chamak aur haya ki soorat mein zahir hoti hai.

Aur jis ki niyyat wa sareerah fāsīd ho, us ka ‘amal bhi usi ke tabe‘ hota hai, agar che us ke zaahiri ‘amal ki koi khoobsurti nazar aati ho, magar haqeeqat mein us ki koi qadr nahi.

Pas qiyamat ke din us ki baatini haalat (sareerah) zahir hogi, aur faisla wa zuhoor usi ke mutabiq hoga.

[Ibn al-Qayyim: 3/288–289]

Ibn al-Qayyim rahimahullah ki tashreeh:

"يَوْمَ تُبْلَى السَّرَائِرُ" ke baare mein farmate hain:

"Allah Ta‘ala ne is ki taraf ishara karte hue farmaya: ‘yawm tubla-s-sara‘ir’ ya‘ni raazon ka imtihaan hoga. Muqatil kehte hain: woh zahir aur ‘ayaan ho jayenge. ‘Balawtu-sh-shay‘a’ ka matlab hai: maine us ka imtihaan liya taa ke us ki haqeeqat aur chhupi hui baat zahir ho jaye. ‘As-sara‘ir’ (raaz) ‘sareerah’ ki jam‘ hai, aur yeh Allah aur us ke bande ke darmiyan posheeda umoor hain, khwah zaahiri hon ya baatini. Imaan bhi raazon mein se hai, aur us ke ahkaam bhi. Qiyamat ke din un ka imtihaan hoga taa ke achchhe ko bure se, poora karne wale ko ghaflat karne wale se, aur Allah ke liye kiya gaya kaam us se jo Allah ke liye nahi kiya gaya, alag kiya ja sake."

Ayat 10:

"فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ"

(Phir na us ke paas koi taqat hogi na madadgaar)

Tashreeh:

v Qiyamat ke din insaan be-bas hoga, na apni zaat se madad kar sakega na doosre us ki madad karenge.

v Surah Al-Baqarah (48) ke mutabiq:

v Na koi kafeel hoga

v Na sifaarish qabool hogi

v Na fidya liya jayega

v Na koi madad pohnchaega

"فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ"

Ya'ni us insaan-e-kaafir ke liye us din na koi taqat hogi jis se woh Allah ke 'azaab aur sakht pakad se bach sake, aur na koi madadgaar hoga jo use pohnchne wali museebat se bacha sake.

Halaanke duniya mein woh apni qaum o qabeele ki taqat par bharosa karta tha, un ke zariye apne dushmanon ke sharr se bacha rehta tha, aur apne haleef o himayatiyon se madad haasil karta tha jo zulm o sitam ke waqt us ke naasir bante the.

[At-Tabari: 24/359]

Surah At-Tariq ayaat 11–17 ki tafseer

Ayat 11–12:

"وَالسَّمَاءِ ذَاتِ الرَّجْعِ . وَالْأَرْضِ ذَاتِ الصَّدْعِ"

(Qasam hai baarish lautane wale aasmaan ki. Aur phatne wali zameen ki)

Tashreeh:

- "zaatir-raj": baarish ka chakkar (Mujahid) / rizq ki wapsi (Qatadah).
- "zaatis-sad": zameen ka phat kar poude ugana (Qatadah).

"wassamaa-i zaatir-raj": *raj* se murad baarish hai, use *raj* is liye kehte hain ke woh baar baar aati hai. (Tafseer Ibn 'Uthaymeen)

Ibn 'Abbas radiyallahu 'anhuma ke mutabiq "zaatir-raj" se murad **baarish** hai. Inhi ke hawale se: yeh baarish lane wale baadal hain. Nez unhon ne kaha: "wassamaa-i zaatir-raj" ya'ni baarish baar baar laut-ti hai. Qatadah rahimahullah farmate hain: "Yeh har saal bandon ka rizq lautati hai, agar aisa na ho to woh aur un ke maweshi halaak ho jayein."

"wal-ardi zaatis-sad" ki tafseer:

Ibn 'Abbas radiyallahu 'anhuma farmate hain:

"Yeh zameen ka nabataat ke liye phatna hai."

Yahi rai Sa'eed bin Jubair, 'Ikrimah, Abu Malik, Dahhak, Hasan Basri, Qatadah, Siddi aur deegar aksar mufasssireen ki hai. Ibn Jareer Tabari rahimahullah ne isi ko tarjeeh di hai ke yeh darakhton, poudon aur phalon ke liye zameen ke phatne ko bayan karta hai.

- Mujahid rahimahullah kehte hain: "Yeh paani ke raste hain jo zameen ko phaadte hain."
- Ba'z ka qawl hai: "Yeh murdon ke liye zameen ka phatna hai (qiyamat ke din)", lekin pehla qawl mashhoor hai.

Ibn Kathir rahimahullah ki rai:

"Ibn 'Abbas radiyallahu 'anhuma farmate hain: yeh nabataat ke liye zameen ka phatna hai."

Yeh nabataat ki taraf bhi ishaara ho sakta hai, goya kaha jaye: "wal-ardi zaatin-nabaat" (ugnay wali zameen), ya phatne ko jo nabataat ke nikalne se hota hai. Dono ma'ni baaham marboot hain.

Ayat 13–14:

"إِنَّهُ لَقَوْلٌ فَصْلٌ . وَمَا هُوَ بِالْهَزْلِ"

(Yeh faisla-kun kalaam hai. Aur koi mazaag nahi)

- Ibn 'Abbas radiyallahu 'anhuma:
 - "fasl" = Haqq
 - "hazl" = Baatil

Qasam ka jawab:

Allah Ta'ala ne aasmaan (baarish lautane wala) aur zameen (phatne wali) ki qasam kha kar farmaya: "innahu laqawl-un fasl".

- Ibn 'Abbas radiyallahu 'anhuma: "Yeh Haqq hai."
- Qatadah rahimahullah: "Yeh faisla-kun kalaam hai."
- "wa ma huwa bil-hazl" ya'ni mazaag nahin balkeh yeh sanjeeda Haqq hai.

Ayat 15–17:

"إِنَّهُمْ يَكِيدُونَ كَيْدًا . وَأَكِيدُ كَيْدًا . فَمَهْلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا"

(Woh saazishein karte hain. Aur main (Allah) bhi tadbeer karta hoon. Pas kaafiron ko thodi mohlat de.)

"innahum yakeeduna kaida. wa akeedu kaida":

Aur is se maloom hota hai ke ghaalib kaun hai; kyun ke insaan itna za'eef aur haqeer hai ke woh Qawi-o-'Aleem ke muqable mein barabari nahi kar sakta.

[As-Sa'di: 920]

Tashreeh:

Kuffar ki saazishein Allah ke mansube ke samne be-asar hain (Surah Al-A'raf: 183). Ibn 'Abbas radiyallahu 'anhuma: "ruwaida" = thodi der (qareeb aane wali saza).

Khulasa:

"wa lillahi ghaibu-s-samawaati wal-ard, wa ilaihi yurja'ul-amru kulluhu fa'bud-hu wa tawakkal 'alaihi, wa ma rabbuka bighaafilin 'amma ta'maloon" (Hud: 123)
(Aasmaanon aur zameen ka ghaib Allah hi ke liye hai aur tamaam ma'amlaat usi ki taraf lautaye jate hain.)

Kafiron ki saazish aur Allah ka mansuba

"innahum yakeeduna kaida"

- Yeh log Qur'an ke khilaaf, Islam aur musalmanon ke khilaaf har mumkin saazishen karte hain.

"wa akeedu kaida"

Allah Ta'ala farmata hai: "aur main (Allah) bhi ek tadbeer kar raha hoon."

Sifat *makr* aur *keid* ko kaise sharh karein talabah ko?

Sheikh al-Ustaadh Diyaur Rahman Azmi 'Umri Madani

rahimahullah ki *Al-Jaami' al-Kaamil* kitab ke iqtibaas se jawab:

Allah Ta'ala ka farmaan:

"{innahum yakeeduna kaida (15) wa akeedu kaida (16)}"

Ya'ni: kuffar (ahd-e-nabawi ﷺ) chahte hain ke logon ko Islam ki da'wat se rok dein, aur is maqsad ke liye har mumkin tadbeer aur chaal chalte hain, magar Allah Ta'ala un ke makr o fareb ko unhi par louta deta hai, chunanche woh apne khabees maqaasid mein har-giz kaam-yab nahi ho sakte.

Aur Allah Ta‘ala ki taraf "keid" (chaal ya tadbeer) ki nisbat **bator-e-muqabala** ke hoti hai, na ke mutlaq tor par. Lihaza Allah Ta‘ala ko is sifat se sirf muqabala ki haalat mein muttassif kiya ja sakta hai, kyun ke aisi surat mein yeh nisbat quwwat, kamaal aur ghalba par dalaalat karti hai jo Allah Ta‘ala ke shayan-e-shaan hai.

Lekin agar "keid" ki nisbat ibtida’an ya mutlaqan ki jaye to woh mazmoom ma‘ni mein samjha jaye ga, aur Allah Ta‘ala har qisam ke nuqs o ‘aib se paak hai.

Pas yeh sifat aur is jaisi doosri sifaat jaise "makr" aur "khidaa" Allah Ta‘ala ki taraf mutlaq tor par mansub nahi ki jati, balkeh sirf muqabala ki surat mein, jaisa ke nusūs mein warid hua hai. Wallahu a‘lam.

"{yakiduna kaida} ya‘ni bohat badi saazishen karte hain, woh Rasulullah sallallahu ‘alaihi wa sallam ke khilaaf aur aap ke maanne walon ke khilaaf saazishen karte hain. Dekho, Makkah mein imaan walon ke saath kya kya karte the: unhein aziyat dete, malaamat karte, jalawatun karte, musalman do baar Habsha hijrat kar gaye, phir Madinah hijrat ki, yeh sab apne deen ko in mujrimoon se bachane ke liye tha, jin hon ne har tarah ki saazishon se unhein sataya.

Sab se badi saazish jo unhon ne Nabi sallallahu ‘alaihi wa sallam ke saath ki woh hijrat ke waqt thi.

Aur jo Allah ne khabar di woh ho kar raha, Nabi sallallahu ‘alaihi wa sallam un se hijrat kar ke nikle, un ke saath jangein ho’in, hijrat ke doosre saal Quraysh ke baday baday sardar aur leader maare gaye, un mein un ka qa’id Abu Jahl bhi tha, aur aath saal ya is se bhi kam mein Nabi sallallahu ‘alaihi wa sallam

faatih ban kar Makkah mein daakhil hue, hatta ke jaisa ke tareekh mein aaya hai, aap Ka‘bah ke darwaze ki chaukhat pakde hue the aur Quraysh aap ke neechे khare the, aap ne un se farmaya: "Tum kya samajhte ho main tumhare saath kya karne wala hoon?"

- Kyun ke ab maamla aap ke haath mein tha, "tum kya samajhte ho main tumhare saath kya karun ga?"
- (Fath-ul-Baari ke hawale ke mutabiq) Quraysh ne kaha: aap shareef bhai hain aur shareef bhai ke bete hain.
- Aap ne farmaya: "Main tum se wahi kehta hoon jo Yusuf ne apne bhayon se kaha tha: {la tatriba ‘alaikum-ul-yawm, yaghfirullahu lakum wa huwa arham-ur-raahimeen} [Yusuf: 92]. Jao, tum sab aazaad ho."

Aap sallallahu ‘alaihi wa sallam ne un par yeh ehsaan is liye kiya ke woh musalman ho gaye the, aur Allah Ta‘ala ne farmaya: {qul lillazina kafaru in yantahu yughfar lahum ma qad salaf} [Al-Anfal: 38]. (Tafseer Ibn ‘Uthaymeen)

Jab musalmanon ne Qur’an se munh moda to woh shikast kha gaye aur un ki zilat bhi Qur’an se doori ke mutabiq hui. Jitna insaan Allah ki kitaab se door hoga, utni hi izzat us se door hogi aur utni hi nusrat bhi, yahan tak ke woh Allah ki kitaab ki taraf laut aaye. (Tafseer Ibn ‘Uthaymeen)

- Kafiron ki saazish ka muqabila momineen nahi, balkeh khud Allah karta hai.
- Jaisa ke Surah Ibraheem (46) mein hai: "wa qad makaroo makrahum wa ‘indallahi makruhum."

Khulasa:

"wa makaroo wa makarallahu, wallahu khair-ul-maakireen" (Aal 'Imran: 54)

(Unaon ne chaal chali aur Allah ne bhi chaal chali, aur Allah sab se behtar chaal chalne wala hai.)

Surah At-Tariq ayaat 15–17 ki tafseer ka khulasa

1. Kafiron ki saazishon ka muqabila Allah khud karta hai

- Kafiron ki Islam aur musalmanon ke khilaaf chaalein be-
asar hain, kyun ke:

"wa makaroo wa makarallahu, wallahu khair-ul-maakireen"
(Aal 'Imran: 54).

2. Kafiron ki saazishon ki haqeeqat

- Yeh log apna hi nuqsan karte hain, jaisa ke:
"wa ma yakhda'oon illa anfusahum" (Al-Baqarah: 9).
- Allah momineen ki hifazat karta hai:
"innallaha yudaafi'u 'anil-lazina aamanoo" (Al-Hajj: 38).

3. Allah ke Noor ko bujhane ki nakaam koshish

- Mu'anideen-e-Islam "apne munh ki phoonkon" se Allah ke
Noor ko bujhna chahte hain (At-Tawbah: 32).

4. Islam ki baala-dasti yaqini hai

- Allah ka faisla:
"huwa-l-lazi arsala rasoolahu bil-huda wa deen-il-haqq li-
yuzhirahu 'alad-deeni kullih" (At-Tawbah: 33).
- Jo log is ke muqabil kharay hon, woh apni tabahi khud mol
lete hain.

5. Kafiron ko mohlat

- "famahhil-il-kaafireena amhil-hum ruwaida": Allah unhein thodi mohlat deta hai.
- Anjaam:
"numatti'uhum qaleelan thumma nadtarruhum ila 'azaabin ghaleez" (Luqman: 24).

(Hawalaat)

Fath-ul-Qadeer aur Ahsan-ul-Bayaan se chand nuqaat

1. *Tariq* se murad? Khud Qur'an ne wazeh kar diya. Roshan sitara *tariq* hai jiske lughwi ma'ni khatkhatane ke hain, lekin *tariq* raat ko aane wale ke liye istemal hota hai. Sitaron ko bhi *tariq* isi liye kaha gaya hai ke yeh din ko chhup jate hain aur raat ko numoodar hote hain.
2. Ya'ni har nafs par Allah ki taraf se farishte muqarrar hain jo is ke achhe ya bure sare a'maal likhte hain. Ba'z kehte hain ke yeh insanoñ ki hifazat karne wale farishte hain.
3. Ya'ni insaan ke marne ke baad, use dobara zinda karne par qadir hai. Ba'z ke nazdeek is ka matlab hai ke woh is qatre-aab ko dobara sharm-gaah ke andar lautane ki qudrat rakhta hai jahan se woh nikla tha. Pehle mafhoom ko Imam Shawkani aur Imam Ibn Jareer Tabari ne zyada sahih qarar diya hai.
4. Arab baarish ko *raj'* kehte hain is liye baarish ko "raj'" kaha, aur bator shagun Arab baarish ko kehte the taa-ke woh baar baar hoti rahe.
5. Ya'ni zameen phatti hai to is se poda bahar nikalta hai, zameen phatti hai to is se chashma jaari hota hai, aur isi tarah ek din aayega ke zameen phategi, sare murde zinda

ho kar bahar nikal aayenge. Is liye zameen ko phatne wali aur shagaaf wali kaha.

6. Yeh jawab-e-qasam hai, ya'ni khol kar bayan karne wala hai jisse Haqq aur baatil dono wazeh ho jate hain.
7. Ya'ni main un ki chaalon aur saazishon se ghaafil nahin hoon, main bhi un ke khilaaf tadbeer kar raha hoon, ya un ki chaalon ka to ُ kar raha hoon; jo bura maqsad ho to bura, aur maqsad nek ho to bura nahin.

Giyarhwan hissa - Surah se hasil hone wale asbaaq

Aakhir mein, hum har Surah se seekhe jaane wale asbaaq par guftagu karenge. Yeh asbaaq — jo kul chaar hazaar se zaa'id hain — 'amali no'iyat ke hain aur hameñ Qur'an ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain. Yeh asbaaq Arshad Basheer Madani ki kitaab "Ahdaf o Asbaaq Qur'an" se liye gaye hain.

Ba'z mozuaat

- Ba'th ba'd-al-mawt ke isbaat ka bayan aur farishton mein se "Hafazah" farishton ka tazkira (10-1)
- Qur'an ke haqq hone par Allah ki qasam (14-11)
- Kafiron ko tanbeeh (17-15)

Ba'z asbaaq

- Insaan ko chahiye ke woh apni haqeeqat se waqif ho.
- Is kainaat mein maujood har shai Allah Ta'ala ki qudrat ki daleel hai.
- Insaan ke liye zaroori hai ke woh nek aur achha 'amal kare kyun ke is par Allah Ta'ala ne nigraan muqarrar kiya hai jo is ki nigraani karta hai.
- Beshak insan ka nafs aur us ki zaat aur woh maadah jis se woh paida kiya gaya aur us ki kefiyat Allah Ta'ala ki qudrat ke wazeh dala'il mein se hai.
- Ta'ajjub hai insan ke haal par ke itne haqeer maadah se paida hone ke bawajood takabbur karta phirta hai.
- Ba'th ba'd-al-mawt ke 'aqeede ko sabit kiya gaya hai.
- Qur'an Majeed ke i'jaaz ke mazahir mein se yeh bhi hai ke Qur'an insan ki paidaish ki kefiyat ko bayan karta hai aur

- yeh is baat ki daleel hai ke Qur'an Kareem Allah Ta'ala ki jaanib se nazil shudah hai.
- "fama lahu min quwwatin wa la naasir" ... Allah Ta'ala ki quwwat par koi ghalaba pa nahi sakta aur insan apni quwwat se dhokha na kha jaye.
 - Kafiron ko la-mahaala ek na ek din apne kiye ki saza mil kar rahe gi.
 - Main kaun hoon? Kahan se aaya hoon? Kis ne mujhe paida kiya? Aur marne ke baad kahan jana hai? Is Surah mein in sab sawalaat ka mukhtasar aur jaame' andaaz mein jawab diya gaya hai.
 - Itni 'azeem makhlooqat ka Khaliq kaisa hoga? Us ki qadr o 'azmat ko pehchano.
 - Marne ke baad hisaab-o-kitaab dena hai, aakhirat ki yaad-dihani maqsood hai (yawm tubla-s-saraair).
 - Aakhir mein bataya gaya ke yeh Qur'an munzal min Allah hai aur is par imaan na laane walon ko mohlat di ja rahi hai.
 - Yeh Surah dhamki se khatam ho rahi hai, ya'ni kafiron ko tanbeeh aur alert kiya ja raha hai ke woh kufr se baaz aa jaayen.

Munasibat / Lataif-ut-Tafseer Surah Qiyamah se is Surah tak musalsal qiyamat ke wuqu', aur is ke bar-haqq hone ko aafaaq aur khud nufuos-e-insani aur deegar shawaahid se wazeh kiya gaya hai, is par ghour karne se aisa maloom hota hai ke yeh mukammal ek mazmoon hai.

- Surah Burooj aur Surah Tariq mein kuffar-e-Quraysh ki jaanib se 'aqeedah-e-aakhirat aur 'aam ahl-e-Islam ka mazaq udaane ki khabar di gayi hai, in soorton mein mazeed un ki taraf se ki jane wali takzeeb aur takzeeb ke

asbaab par bhi roshni daali gayi hai, aur in kuffar ko misaalon aur dhamkiyon se aagah kiya gaya hai.

- Surah A‘la se baad mein aane wali das soorton tak bhi khitaab sirf da‘ee se hai, da‘watee kaam mein do pehlu par tawajjuh ki zarurat hoti hai:
 1. yeh ke mad‘oo ki taraf se pesh aane wale masail ko raf‘ kiya jaye, aur asar andaaz hone ke zaraae‘ dhoonde jayeñ;
 2. jabke doosra pehlu yeh hai ke da‘ee ko a‘la se a‘la awsaaf se muttassif karne ki koshish ki jaye – da‘ee **self development** mein tawajjuh de taa-ke opportunity ko avail karne ka ahl ban sake aur mu‘assir da‘ee ban sake taa-ke uswah-e-Rasool ki roshni mein behtar se behtarda‘ee ban sake.

Ayaat aur Hadees

Ayat 1:

"fal-yanzur-il-insaanu mimma khuliq * khuliqa min ma-in daafiq * yakhruju mim bain-is-sulbi wat-taraa'ib" (At-Tariq 5–7)

Tarjuma:

Insaan ko dekhna chahiye ke woh kis cheez se paida kiya gaya hai. Woh ek uchhalte paani se paida kiya gaya hai, jo peeth aur seene ke darmiyan se nikalta hai.

Hadees:

"innallaha khalaqa Adama min qabdatin qabazahaa min jamee‘-il-ard, fa ja’a banu Adam ‘ala qadri-l-ard: ja’a minhum-ul-ahmar, wal-abyad, wal-aswad, wa baina zalik, was-sahl, wal-hazn, wal-khabeeth, wat-tayyib – zaada fi hadeeth Yahya – wa

baina zalik wal-ikhbaar fi hadeeth Yazid." (Sunan Abi Dawood: 4693)

Tarjuma:

Allah Ta'ala ne Hazrat Adam ko muthi bhar khaak se, jise saari zameen se liya tha, paida kiya; pas Bani Adam zameen ki mitti par aaye (ya'ni har ek ki takhleeq us ki mitti ke hisaab se hui). Pas un mein se koi safed aaya, koi surkh aur koi kaala, un ke darmiyan; koi naram-khu hai to koi bad-khuluq, koi napaak (kaafir) hai to koi paak (musalman) hai. Yahya bin Sa'eed ki riwayat mein "(bain zalik)" ke bajaaye "wa baina zalik" hai, aur akhbar Yazid bin Zurai' ki hadees mein hai.
