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الحمد لله

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Allaah in sha Allaaah**

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**Riaz bhai , shaikh abdullah Umeri, faheem
iqbal , Mushtaq ahmed Aur baz sisters bhi
hain jo madad kie Aur**

**kuch brothers bhi madad kie Likin ijazat nahi
hai ke unka naam zikr Kia jae Allaah qabool
farmae sab ki mahant**

Ameen

Shukriya

Shoba e nashro ishaat,

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SURAH ALAQ TO BAYYINAH

Pahla hissa *****

Surah Al-Alaq wal-Qadr wal-Bayyinah wal-Zalzalah

**Surah Al-Alaq wal-Qadr wal-Bayyinah wal-Zalzalah ki Tafseer 12 hisson
mein**

**(Tafseer of Surah Al-Alaq, Al-Qadar, Al-Bayyinah & Az-Zalzalah
in 12 Segments)**

Pehla hissa (Surah Al-Alaq wal-Qadr wal-Bayyinah wal-Zalzalah ka umoomi jaiza)

Yeh hissa Surah ka umoomi jaiza pesh karta hai, jis mein sabiqah aur aainda Suraton ke saath talluq ko numayan kiya jata hai. Is mein Surah ke mawzooati andaaz aur maqasid ka bhi jaiza liya jata hai.

Note: Suraton ke maqati‘ aur bahami talluq ki ikaiyan.

Surah Al-Alaq (96), wal-Qadr (97), wal-Bayyinah (98), wal-Zalzalah (99)

(96) Surah Al-Alaq

Khoon ka lothra — The Clot — AL-ALAQ

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

⌘ **Pehli wahi, ise "Surah Iqra" bhi kaha jata hai.**

⌘ **Yeh Surah ilm, amal aur ibaadaat par mushtamil hai aur ilm ki da‘wat se shuru hokar ibaadat par khatam hoti hai.**

⌘ **Insaan ki sarkashi ko bataya gaya aur is ki wajah yeh hai ke woh apne aap ko be-niyaaz samajhta hai:**

**KALLA INNAL-INSANA LAYATGHAA (6) AN RAAHUSTAGHNAA (7)
INNA ILAA RABBIKAR-RUJ‘AA (8)**

⌘ **Abu Jahl ka qissa aur us par naazil hone wale azaab ka zikr:**

**ARA'AYTALLAZI YANHAA (9) ‘ABDAN IZAA SALLAA (10)
Al-Alaq**

⌘ **Is mein duniya ke nek insaan aur sab se jaahil insaan dono ka zikr hai. Ek Muhammad ﷺ hain jo saare insaanon mein sab se afzal hain, jabke doosri taraf Abu Jahl yani jaahilon ka baap hai aur yeh is wajah se ke us ne haq ka inkaar kiya.**

⌘ **Jo qaum qalam se likhna na jaanti thi, unhein pehli hi wahi mein qalam ki ahmiyat se aagaah kar diya gaya:**

**ALLAZI ‘ALLAMA BIL-QALAM (4)
Al-Alaq**

⌘ **Ilm se muraad Allah ke naam wala ilm aur Allah ki muqarrar kardah hudood mein aane wala ilm hai, warna Abu Jahl bhi dunyadari mein bara**

tez tha lekin aakhirat ke masle mein jahaalat ki wajah se Jahannum raseed hua.

Baaz Ahdaaf

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☞ Yeh Surah ilm, amal aur ibaadaat par mushtamil hai aur ilm ki da‘wat se shuru hokar ibaadat par khatam hoti hai.

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⌘ Is mein duniya ke nek insaan aur sab se jaahil insaan dono ka zikr hai. Ek Muhammad ﷺ hain jo saare insaanon mein sab se afzal hain, jabke doosri taraf Abu Jahl yani jaahilon ka baap hai aur yeh is wajah se ke us ne haq ka inkaar kiya.

⌘ Jo qaum qalam se likhna na jaanti thi, unhein pehli hi wahi mein qalam ki ahmiyat se aagaah kar diya gaya:

**ALLAZI 'ALLAMA BIL-QALAM (4)
Al-Alaq**

⌘ Ilm se muraad Allah ke naam wala ilm aur Allah ki muqarrar kardah hudood mein aane wala ilm hai, warna Abu Jahl bhi dunyadari mein bara tez tha lekin aakhirat ke masle mein jahaalat ki wajah se Jahannum raseed hua.

(97) Surah Al-Qadr

Qadr wali raat — The Night of Decree — AL-QADR

Maqam-e-Nuzool

Is Surah ke maqam-e-nuzool ke baare mein ikhtilaaf hai. Mushaf-e-Madinah ke hisaab se yeh Surah Makki hai.

Baaz Ahdaaf

⌘ Lailatul Qadr ki qadr-o-manzilat bayan ki gayi.

⌘ Is mein Nuzool-e-Quran wa Taqdeer se muta'alliq bahs hai.

(98) Surah Al-Bayyinah

Itmaam-e-Hujjat — The Clear Evidence — AL-BAYYINAH

Maqam-e-Nuzool

Is Surah ke maqam-e-nuzool ke baare mein ikhtilaaf hai. Mushaf-e-Madinah ke aitbaar se yeh Surah Madani hai.

Baaz Ahdaaf

⌘ Waazeh Bayyinah ke saath itmaam-e-hujjat.

⌘ Ikhlāas ke saath ibaadat ki taleem di gayi jo ke deen ki asaas hai.

⌘ Kuffaar ke anjaam-e-bad aur mominon ke anjaam-e-naik ko bataya gaya hai.

(99) Surah Az-Zalzalah

Zalzalah — The Earthquake — AZ-ZALZALAH

Maqam-e-Nuzool

Is Surah ke maqam-e-nuzool ke baare mein ikhtilaaf hai. Mushaf-e-Madinah ke aitbaar se yeh Surah Madani hai.

Baaz Ahdaaf

⌘ Qayamat qaim hote waqt ki holnaakiyon ka ek manzar.

⌘ Is mein Qayamat ke zalzale se muta‘alliq bayan hai. Jis din zameen apni daakhili ashya baahar nikaal phenke gi aur Bani Adam ke a‘maal ki gawaahi degi.

Doosra Hissa *****

Doosra hissa (Tafseer-o-Tarjuma)

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

BISMILLAHIR-RAHMAANIR-RAHEEM

Shuru karta hoon main Allah Ta‘ala ke naam se jo bara meherbaan, nihayat rahm wala hai.

Surah Al-Alaq (Jama hua khoon)

IQRA’ Bismi RabbiKallazi Khalaq

Tarjuma: Apne Rab ke naam se parho jis ne paida kiya.

Wazahat: Wahi ka pehla hukm, ilm ki ahmiyat aur Allah ko Khaliq ke taur par pehchanne par zor.

KHALAQAL-INSAANA MIN ‘ALAQ

Tarjuma: Jis ne insaan ko jame hue khoon se paida kiya.

Wazahat: Allah ne insaan ko ek aajiz aur saada aaghaz se paida kiya, us ki qudrat aur hamari mohtaaji ko zaahir kiya.

IQRA' WA RABBUKAL-AKRAM

Tarjuma: Parho, aur tumhara Rab sab se zyada Kareem hai.

Wazahat: Allah ki sakhawat ilm aur hidayat dene mein zaahir hoti hai.

ALLAZI 'ALLAMA BIL-QALAM

Tarjuma: Jis ne qalam ke zariye sikhaya.

Wazahat: Allah ne insaan ko likhna sikhaya, jis se seekhna aur tehzeeb aage barhi.

'ALLAMAL-INSAANA MAA LAM YA'LAM

Tarjuma: Insaan ko woh sikhaya jo woh nahin jaanta tha.

Wazahat: Saara ilm Allah ki taraf se hai; insaan jaahil paida hota hai aur Allah ke hukm se seekhta hai.

KALLA INNAL-INSAANA LAYATGHAA

Tarjuma: Yaqeenan! Insaan zaroor sarkashi karta hai.

Wazahat: Ne'maton ke bawajood insaan mutakabbir ho sakta hai aur had se barh sakta hai.

Ibn 'Uthaymeen: Allah Ta'ala ka farman hai:

﴾KALLA INNAL-INSAANA LAYATGHAA (6) AN RAAHUSTAGHNAA ﴿
[Al-Alaq: 6, 7]

﴾KALLA ﴿(Quran-e-Kareem mein muta'addid ma'ani ke saath aati hai. Un mein se ek yeh hai ke yeh **“hargiz nahin”** ke bajaaye **“yaqeenan / haqqan”** ke ma'ni mein ho, jaisa ke yahan hai. To is aayat mein **﴾KALLA ﴿**ka ma'ni **“yaqeenan”** hai, yani Allah Ta'ala is baat ko baghair kisi shak ke sabit kar raha hai.

AN RAAHUSTAGHNAA

Tarjuma: Kyunke woh apne aap ko be-niyaaz samajhta hai.

Wazahat: Takabbur tab aata hai jab insaan Allah par apni mohtaaji ko bhool jata hai.

INNA ILAA RABBIKAR-RUJ'AA

Tarjuma: Yaqeenan tumhare Rab hi ki taraf lautna hai.

Wazahat: Sab ko Allah ke paas wapas jana hai, hisaab aur jaza ke liye.

ARA'AYTALLAZI YANHAA

Tarjuma: Kya tum ne us ko dekha jo rokta hai?

Wazahat: Un logon ki taraf ishara hai jo doosron ko Allah ki ibaadat se rokhte hain.

'ABDAN IZAA SALLAA

Tarjuma: Ek bande ko jab woh namaaz padhta hai?

Wazahat: Khaas taur par woh jo namaaz aur ibaadat mein rukaawat bante hain.

ARA'AYTA IN KAANA 'ALAL-HUDAA

Tarjuma: Kya tum ne dekha agar woh hidayat par ho?

Wazahat: Agar ibaadat guzaar hidayat par ho to?

AW AMARA BIT-TAQWAA

Tarjuma: Ya taqwa ka hukm de?

Wazahat: Ya neki aur parhezgaari ki talqeen kare?

ARA'AYTA IN KAZZABA WA TAWALLAA

Tarjuma: Kya tum ne dekha agar woh jhutlaye aur munh mod le?

Wazahat: Woh jo haq ko jhutlata aur imaan se munh modta hai.

ALAM YA'LAM BI-ANNALLAAHA YARAA

Tarjuma: Kya woh nahin jaanta ke Allah dekh raha hai?

Wazahat: Yeh yaad-dehaani hai ke Allah hamesha dekh raha hai.

KALLA LA'IN LAM YANTAHILANASFA'AM BIN-NAASIYAH

Tarjuma: Yaqeenan! Agar woh baaz na aaya to hum zaroor us ki peshani pakar kar ghaseetenge.

Wazahat: Musalsal takabbur par sakht azaab ki warning.

NAASIYATIN KAAZIBATIN KHAATI'AH

Tarjuma: Jhooti, khataakaar peshani.

Wazahat: Peshani mutakabbir aur gunaahgaar insaan ki alaamat hai.

FAL-YAD'U NAADIYAH

Tarjuma: Yeh apni majlis walon ko bula le.

Wazahat: Zaalim apne madadgaaron se madad maange.

SANAD‘UZ-ZABAANIYAH

Tarjuma: Hum bhi Dozakh ke farishton ko bulaayenge.

Wazahat: Allah ka azaab har dunyawī madad par ghaalib hai.

KALLA LAA TUTI‘HU WASJUD WAPTAQIRIB

Tarjuma: Yaqeenan! Us ki baat na maano. Sajdah karo aur Allah ke qareeb ho jao.

Wazahat: Surah ka ikhtitaam is hukm par ke Nabi (aur momin) ibaadat mein saabit-qadam rahen aur Allah ka qurb haasil karein.

Surah Al-Qadr (Shab-e-Qadr)

INNAA ANZALNAAHU FEE LAYLATIL-QADR

Tarjuma: Be-shak hum ne is (Quran) ko Shab-e-Qadr mein naazil kiya.

Wazahat: Quran Shab-e-Qadr mein naazil hua, yeh ek azeem raat hai.

WA MAA ADRAAKA MAA LAYLATUL-QADR

Tarjuma: Aur aap ko kya maaloom ke Shab-e-Qadr kya hai?

Wazahat: Is raat ki azmat aam fehmi se baala-tar hai.

LAYLATUL-QADRI KHAYRUM MIN ALFI SHAHR

Tarjuma: Shab-e-Qadr hazaar mahinon se behtar hai.

Wazahat: Is raat ki ibaadat qeemti hai.

TANAZZALUL-MALAA‘IKATU WAR-RUHU FEEHAA BI-IZNI RABBIHIM MIN KULLI AMR

Tarjuma: Is mein farishte aur Rooh (Jibreel) apne Rab ke hukm se har kaam ke liye utarte hain.

Wazahat: Farishte, Jibreel samait, Allah ke ahkaam ke saath utarte hain.

SALAAMUN HIYA HATTAA MATLA‘IL-FAJR

Tarjuma: Yeh (raat) tuloo-e-fajr tak salaamati hai.

Wazahat: Yeh raat tuloo-e-subah tak aman aur barkat se bhari hai.

Surah Al-Bayyinah (Khula Saboot)

LAM YAKUNILLAZEENA KAFAROO MIN AHLIL-KITAABI WAL-MUSHRIKEENA MUNFAKKINA HATTAA TA'TIYAHUMUL-BAYYINAH

Tarjuma: Ahl-e-Kitaab aur mushrikeen mein se jinhon ne kufr kiya woh (kufr se) baaz aane wale na the, jab tak un ke paas khuli daleel na aa gayi.

Wazahat: Kaafir gumraahi mein rahe jab tak ke khula saboot (Nabi Muhammad ﷺ aur Quran) na aaya.

RASOOLUN MINALLAAHI YATLOO SUHUFAM MUTAHHARAH

Tarjuma: Allah ka Rasool jo paakeeza saheefe padhta hai.

Wazahat: "Khula saboot" woh Nabi hai jo Quran ki tilawat karta hai.

FEEHAA KUTUBUN QAYYIMAH

Tarjuma: Jin mein durust tehreerein (ahkaam) hain.

Wazahat: Quran mein durust aur sachchi taleemaat hain.

WA MAA TAFARRAQALLAZEENA OOTUL-KITAABA ILLAA MIMBA'DI MAA JAA'AT-HUMUL-BAYYINAH

Tarjuma: Aur Ahl-e-Kitaab mutafarriq na hue magar is ke baad ke un ke paas khuli daleel aa gayi.

Wazahat: Pehli ummatein sirf haq wazeh hone ke baad bant gayin.

WA MAA UMIRU ILLAA LIYA'BUDULLAAHA MUKHLISINALAHUD-DEENA HUNAFĀ'A WA YUQEEMUS-SALAATA WA YU'TUS-ZAKAATA WA ZAALIKA DEENUL-QAYYIMAH

Tarjuma: Aur unhein hukm nahin diya gaya tha magar yeh ke Allah ki ibadat karein, deen ko us ke liye khaalis karte hue, yaksoo ho kar, namaaz qaim karein aur zakaat dein. Yahi seedha deen hai.

Wazahat: Bunyaadi paighaam: khaalis ibadat, namaaz aur zakaat.

INNALLAZEENA KAFAROO MIN AHLIL-KITAABI WAL-MUSHRIKEENA FEE NAARI JAHANNAMA KHAALIDEENA FEEHAA UULAA'IKA HUM SHARRUL-BARIYYAH

Tarjuma: Be-shak jinhon ne kufr kiya Ahl-e-Kitaab aur mushrikeen mein se, woh Dozakh ki aag mein honge, hamesha us mein rahenge. Yahi sab makhlooq mein badtareen hain.

Wazahat: Musalsal kufr karne walon ke liye abadi azaab ki warning.

INNALLAZEENA AAMANOO WA ‘AMILUS-SAALEHAATI ULAA’IKA HUM KHAYRUL-BARIYYAH

Tarjuma: Be-shak jo imaan laaye aur nek amal kiye, woh sab makhlooq mein behtareen hain.

Wazahat: Nek amal karne wale momin behtareen makhlooq hain.

JAZAA’UHUM ‘INDA RABBIHIM JANNATU ‘ADNIN TAJREE MIN TAHTIHAL-ANHAARU KHAALIDEENA FEEHAA ABADAA. RADIYALLAAHU ‘ANHUM WA RADOO ‘ANH. ZAALIKA LIMAN KHASHIYA RABBAH

Tarjuma: Un ka sila un ke Rab ke paas hamesha rehne wali jannatein hain jin ke neechे nahrein behti hain, woh hamesha us mein rahenge. Allah un se raazi hua aur woh us se raazi hue. Yeh us ke liye hai jo apne Rab se darta raha.

Wazahat: Nek logon ke liye abadi jannat aur Allah ki raza.

Surah Az-Zalzalah (Zalzalah)

IZAA ZULZILATIL-ARDU ZILZALAHAA

Tarjuma: Jab zameen apni poori shiddat ke saath hila di jaayegi.

Wazahat: Qayamat ke din ke azeem zalzale ka bayan.

WA AKHRAJATIL-ARDU ATHQAALAHAA

Tarjuma: Aur zameen apne bojھ baahar nikaal degi.

Wazahat: Zameen sab kuch zaahir kar degi, murde aur a‘maal ke record bhi.

WA QAALAL-INSAANU MAA LAHAA

Tarjuma: Aur insaan kahega: Is ko kya hua hai?

Wazahat: Log zameen ki is halchal se hairaan honge.

YAWMA’IZIN TUHADDITHU AKHBAA RAHAA

Tarjuma: Us din woh apni khabrein bayan karegi.

Wazahat: Zameen us par hone wale a‘maal ki gawaahi degi.

BI-ANNA RABBAKA AWHAA LAHAA

Tarjuma: Kyunke tere Rab ne use hukm diya hoga.

Wazahat: Zameen Allah ke hukm se sab kuch zaahir karegi.

YAWMA'IZIN YASDURUN-NAASU ASHTAATAL-LIYURAW A'MAALAHUM

Tarjuma: Us din log mukhtalif girohon mein niklenge taa-ke unhein un ke a'maal dikha diye jaayen.

Wazahat: Har shakhs ko us ke a'maal dikhaaye jaayenge aur us ke mutabiq faisla hoga.

FAMAN YA'MAL MITHQAALA ZARRATIN KHAYRAN YARAH

Tarjuma: To jis ne zarrah baraabar neki ki hogi, woh use dekh lega.

Wazahat: Har neki, chahe kitni hi chhoti ho, us ka badla milega.

WA MAN YA'MAL MITHQAALA ZARRATIN SHARRAN YARAH

Tarjuma: Aur jis ne zarrah baraabar buraai ki hogi, woh use dekh lega.

Wazahat: Har buraai, chahe kitni hi chhoti ho, us ka hisaab hoga.

Teesra Hissa *****

Teesra Hissa (Lughwi Tashreeh)

Hissa Awwal: Kitaab "As-Siraaj" se Alfaaz ka Majmua aur Lughwi Tashreeh

Surah Al-Alaq ki Lughwi Tashreeh

Tarteef: 96 ... Surah Al-Alaq ... Aayaat: 19 ... Makki

Aayat ... Kalimah ... Ma'na

Shumaar	Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	Angrezi mein Ma'ni
No	Quranic Words	Translation In Arabic	Translation In Urdu	Translation In English
5955	1. Alaq	Qit'atu damin ghaleez	Khoon ke lothre	Clinging substance
5956	2. Kallaa	Haqqan	Sach much	No! [but]
5957	3. Layatghaa	Li yatajaawazal- hadda fil-'isyaani	Aape se baahar	He transgresses

Shumaar	Qurani Alfaaz	Arabi mein Ma‘ni	Urdu mein Ma‘ni	Angrezi mein Ma‘ni
		wal-kibr		
5958	4. An ra’a-hustaghnaa	Bisababi an ra’aa nafsahu mustaghniyan bimaalihi	Woh apne aap ko be-parwaah (ya tawangar) samajhta hai	Because he sees himself self-sufficient.
5959	5. Ar-Ruj‘aa	Ar-rujoo‘, wal-maseer	Lautna	The return
5960	6. Ara’ayta	Alaa ta‘jab!!	Kya tu ne use dekha	Have you seen
5961	7. Wa tawallaa	A‘rada ‘anil-eemaan	Munh pher-ta hai	And turns away
5962	8. Lanasfa‘an	La na’khuzannahu akhzan ‘aneefan fa natrhahu fin-naar	Baal pakar kar ghaseetenge	We will surely drag him
5963	9. Bin-naasiyah	Bi muqaddami ra’sihi	Peshani	By the forelock
5964	10. Khaati’ah	Aathimah	Jhooti, khataakaar	Sinful
5965	11. Fal-yad‘u	Fal-yuhdir, wa li-yunaad	Bula le	Then let him call
5966	12. Naadiyah	Ahlu majlisihi min qawmihi wa ‘asheeratihi	Majlis wale	His associates
5967	13. Az-Zabāniyah	Malaa’ikatul-‘azaab	(Dozakh ke) piyaade	The angels of Hell
5968	14. Kallaa	Laysal-amru ‘alaa maa yazunnu Abu Jahl	Khabardaar!	No! Do
5969	15.	Idnun minhu bit-	Qareeb ho ja	(Never)

Shumaar	Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	Angrezi mein Ma'ni
	Waqtarib	taa'ah		

Surah Al-Qadr ki Lughwi Tashreeh

Tarteeb: 97 ... Surah Al-Qadr ... Aayaat: 5 ... Makki

Al-Aayah ... Al-Kalimah ... Ma'naha

Shumaar	Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	Angrezi mein Ma'ni
No	Quranic Words	Translation In Arabic	Translation In Urdu	Translation In English
5970	1	Anzalnaahu	Anzaln-al-Qur'aana jumlatan waahidatan minal-Lawhil- Mahfooz ilaa Baytil-'Izzati fis- Samaa'id-Dunyaa	Hum ne is ko naazil farmaya
5971	2	Lailatul-Qadr	Lailatush-sharaf, wal-'azamah, wa kitaabul-maqaadeer	Shab-e-Qadr
5972	3	War-Rooh	Jibreel — 'alayhis-salaam	Aur Rooh (Jibreel 'alayhis-salaam)
5973	4	Amr	Qadaa'un qaddarahu Allahu fee tilkas-sanah	Kaam
5974	5	Salaam	Amn, wa salaamah, wa tasleemum minal-malaa'ikah	Salaamaati

Surah Al-Bayyinah ki Lughwi Tashreeh

Tarteeb: 98 ... Surah Al-Bayyinah ... Aayaat: 8 ... Madaniyyah

Al-Aayah ... Al-Kalimah ... Ma'naha

Shumaar	Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	Angrezi mein Ma'ni
No	Quranic Words	Translation In Arabic	Translation In Urdu	Translation In English
5975	1	Munfakkeena	Taarikeena kufrahum	Baaz rehne wale

5976	2	Al-Bayyinah	Al-‘alaamatul-latee wu‘idoo bihaa fil-kutubis-saabiqah	Zaahir daleel
5977	3	Rasoolum minallaah	Ay: wal-bayyinatul Rasoolum minallaah	Allah Ta‘ala ka ek Rasool
5978	4	Yatloo	Yaqra’u	Padhta hai
5979	5	Mutahharah	Munazzahatun ‘anil-baatil, mahfoozatun minash-shayaateen	Paakeezah
5980	6	Kutubun Qayyimah	Akhbaarun saadiqah, wa awaamirun ‘aadilah	Durust ahkaam
5981	7	Tafarraqa	Ikhtalafa	Ikhtilaaf kar dena
5982	8	Ootul-Kitaab	Al-Yahoodu wan-Nasaaraa	Yahood aur Nasaara
5983	9	Al-Bayyinah	Min ba‘di maa tabayyanū annahu nabiyyun haqqan, tafarraqoo, wa kaanoo mujtami‘eena ‘alaa sihhati nubuwwatihi qabla zaalika	Zaahir daleel
5984	10	Mukhliseen	Qaasideena wajhallaahi wahdah	Khaalis karte hue
5985	11	Hunafaa	Maa’ileen ‘anish-shirki ilal-eemaan	Yak-rukhs ho kar
5986	12	Al-Qayyimah	Al-Istiqamah	Nihayat mazboot
5987	13	Al-Bariyyah	Al-Khaleeqah	Khalaa’iq
5988	14	‘Adn	Iqaamah, wa istiqaraar	Hamesha hamesha rehne wale

Surah Az-Zalzalah ki Lughwi Tashreeh

Tarteef: 99 ... Surah Az-Zalzalah ... Aayaat: 8 ... Madaniyyah

Al-Aayah ... Al-Kalimah ... Ma‘naha

Shumaar	Qurani Alfaaz	Arabi mein Ma‘ni	Urdu mein Ma‘ni	Angrezi mein Ma‘ni
No	Quranic	Translation In	Translation In Urdu	Translation In

	Words	Arabic		English
5989	1	Zulzilat	Rujjat wa harrikat biquwwah	Zor se hilana
5990	2	Zilzaalaha	Tahreequha ash-shadeed	Jhunjhor
5991	3	Athqaalahaa	Maa fee batniha minal-mawtaa wal-kunooz	Apna bojh
5992	4	Maa lahaa	Maa allazee hadatha lahaa?	Ise kya ho gaya hai
5993	5	Tuhaddithu akhbaaraha	Tukhbirul-ardu bimaa ‘umila ‘alayhaa	(Zameen) apni sab khabrein bayan kar degi
5994	6	Bi-anna rabbaka awhaa lahaa	Bisababi anna rabbaka amaraha bi-an tukhbir	Is liye ke tere Rab ne ise hukm diya hoga
5995	7	Yasdurun-naas	Yarji‘oona ‘an mawqifil-hisaab	Log (wapas) lautenge
5996	8	Ashtaatan	Asnaafan mutafarriqeen	Mukhtalif jamaatein
5997	9	Liyuraw a‘maalahum	Liyuriyahumullaahu maa ‘amiloo, wa yujaaziyahum ‘alayh	Taake unhein un ke a‘maal dikha diye jaayen
5998	10	Mithqaala dharrah	Wiznu namlatin sagheeratin aw dharrah	Zarrah baraabar bhi

Hissa Dom: Arshad Bashir Madani ki taraf se Alfaaz ka Majmua, Kalimah ki Saakht ki Samajh

Yeh Surah Al-Alaq ka tafseeli Sarfi Tajziya (Aayat ba Aayat) hai, jis mein har aayat ke aham Asmaa-o-Af‘aal ke sarfi pehlu, Wahid/Jama‘, Maazi/Muzaari‘, Mujarrad/Mazeed Feeh, Masdar aur ma‘ani bayan kiye gaye hain.

(Tawajjuh: Yahan Sarfi Tajziye mein sirf Abwaab-e-Sulaasi Mujarrad par focus kiya gaya hai, aur jahan Mazeed Feeh hai wahan us ka zikr bhi hai.)

Aayat 1:

IQRA’ Bismi RabbiKALLAZI KHALAQ

☞ IQRA’

- Fe‘l-e-Amr, Sulaasi Mujarrad
- Baab Fath: **Fa‘ala Yaf‘alu (Qara’a Yaqra’u)** Baab Fath

- Masdar: **Qiraa'at**
- Ma'ni: Parho

⌘ **BISMI**

- Ism, Wahid
- Jama': **Asmaa**
- Ma'ni: Naam

⌘ **RABBIKA**

- Ism, Wahid
- Jama': **Arbaab**
- Ma'ni: Rab

⌘ **ALLAZI**

- Ism-e-Mausool, Wahid
- Jama': **ALLAZEENA**
- Ma'ni: Jo

⌘ **KHALAQA**

- Fe'l-e-Maazi, Sulaasi Mujarrad
- Baab Nasr: **Fa'ala Yaf'ulu (Khalaqa Yakhluqu)**
- Masdar: **Khalq**
- Ma'ni: Paida kiya

Aayat 2: KHALAQAL-INSAANA MIN 'ALAQ

⌘ **KHALAQA**

(Oper bayan ho chuka)

⌘ **AL-INSAANA**

- Ism, Wahid
- Jama': **An-Naas, Bashar**
- Ma'ni: Insaan

⌘ **'ALAQ**

- Ma'ni: Jama hua khoon

Aayat 3: IQRA' WA RABBUKAL-AKRAM

⌘ **IQRA'**

(Oper bayan ho chuka)

⌘ **RABBUKA**

(Oper bayan ho chuka)

⌘ **AL-AKRAM**

- Ism-e-Tafdeel

- Asl: Karam
- Ma‘ni: Sab se zyada Kareem

Aayat 4: ALLAZI ‘ALLAMA BIL-QALAM

﴿ ALLAZI

(Oper bayan ho chuka)

﴿ ‘ALLAMA

- Fe‘l-e-Maazi, Sulaasi Mazeed Feeh (Fa‘‘ala), Baab Taf‘eel
- Mujarrad: ‘Alima Ya‘lamu
- Masdar: Ta‘leem
- Ma‘ni: Sikhaya

﴿ QALAM

- Ism, Wahid
- Jama‘: Aqlam
- Ma‘ni: Qalam

Aayat 5: ‘ALLAMAL-INSAANA MAA LAM YA‘LAM

﴿ ‘ALLAMA

(Oper bayan ho chuka)

﴿ AL-INSAANA

- (Oper bayan ho chuka)

﴿ YA‘LAM

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Sam‘: Fa‘ila Yaf‘alu (‘Alima Ya‘lamu)
- Masdar: Ilm
- Ma‘ni: Jaanna

Aayat 6: KALLA INNAL-INSAANA LAYATGHAA

﴿ KALLA

- Ma‘ni: Hargiz nahin

﴿ AL-INSAANA

(Oper bayan ho chuka)

﴿ YATGHAA

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Nasr / Fath / Sam‘: (Taghiya Yatghaa, Taghaa Yatghoo, Tughiyaan)

- **Masdar: Tughiyaan**
- **Ma‘ni: Sarkashi karna**

Aayat 7: AN RAAHUSTAGHNAA

⌘ RA’AAHU

- **Fe‘l-e-Maazi, Sulaasi Mujarrad**
- **Baab Fath: (Ra’aa Yaraa)**
- **Masdar: Ru’yat**
- **Ma‘ni: Dekhna**

⌘ ISTAGHNAA

- **Fe‘l-e-Maazi, Sulaasi Mazeed (Istaf‘ala)**
- **Mujarrad: Ghaniya Yaghnā**
- **Masdar: Istighnaa**
- **Ma‘ni: Be-niyaaz hona**

Aayat 8: INNA ILAA RABBIKAR-RUJ‘AA

⌘ RABBIKA

(Oper bayan ho chuka)

⌘ AR-RUJ‘AA

- **Ism, Masdar**
- **Ma‘ni: Lautna**

Aayat 9: ARA’AYTALLAZI YANHAA

⌘ ARA’AYTA

- **Fe‘l-e-Maazi, Sulaasi Mujarrad**
- **Baab Fath: (Ra’aa Yaraa)**
- **Masdar: Ru’yat**
- **Ma‘ni: Kya tum ne dekha**

⌘ ALLAZI

- **(Oper bayan ho chuka)**

⌘ YANHAA

- **Fe‘l-e-Muzaari‘, Sulaasi Mujarrad**
- **Baab Fath: (Nahaa Yanhaa)**
- **Masdar: Nahy**
- **Ma‘ni: Mana‘ karna**

Aayat 10: ‘ABDAN IZAA SALLAA

⌘ ‘ABDAN

- **Ism, Wahid**
- **Jama‘: ‘Ibaad, ‘Abeed**
- **Ma‘ni: Banda**

⌘ SALLAA

- Fe‘l-e-Maazi, Sulaasi Mazeed (Fa‘‘ala), Baab Taf‘eel
- Ma‘ni: Namaaz parhna

Aayat 11: ARA‘AYTA IN KAANA ‘ALAL-HUDAA

⌘ ARA‘AYTA

(Oper bayan ho chuka)

⌘ KAANA

- Fe‘l-e-Maazi Naaqis, Sulaasi Mujarrad
- Baab Nasr: (Kaana Yakoonna)
- Masdar: Kaun
- Ma‘ni: Hona

⌘ AL-HUDAA

- Ism, Masdar
- Ma‘ni: Hidaayat

Aayat 12: AW AMARA BIT-TAQWAA

⌘ AMARA

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Nasr: Fa‘ala Ya‘muru (Amara Ya‘muru)
- Masdar: Amr
- Ma‘ni: Hukm dena

⌘ AT-TAQWAA

- Ism, Masdar
- Ma‘ni: Parhezgaari

Aayat 13: ARA‘AYTA IN KAZZABA WA TAWALLAA

⌘ ARA‘AYTA

(Oper bayan ho chuka)

⌘ KAZZABA

- Fe‘l-e-Maazi, Sulaasi Mazeed (Fa‘‘ala), Baab Taf‘eel
- Mujarrad: Kazaba Yakzibu
- Masdar: Takzeeb
- Ma‘ni: Jhutlana

⌘ TAWALLAA

- Fe‘l-e-Maazi, Sulaasi Mazeed (Tafa‘‘ala)
- Mujarrad: Waliya Yalee
- Masdar: Tawalli
- Ma‘ni: Munh modna

Aayat 14: ALAM YA‘LAM BI-ANNALLAAHA YARAA

⌘ YA‘LAM

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Sam‘: (‘Alima Ya‘lamu)

- Masdar: Ilm
- Ma‘ni: Jaanna

⌘ YARAA

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Fath: (Ra‘aa Yaraa)
- Masdar: Ru‘yat
- Ma‘ni: Dekhna

Aayat 15: KALLAA LA‘IN LAM YANTAHILANASFA‘AN BIN-NAASIYAH

⌘ YANTAHIL

- Fe‘l-e-Muzaari‘, Sulaasi Mazeed (Ift‘aal)
- Mujarrad: Nahaa Yanhaa
- Masdar: Intihaa
- Ma‘ni: Baaz aana

⌘ NASFA‘AN

- Fe‘l-e-Muzaari‘ Mu‘akkad, Sulaasi Mujarrad
- Baab Fath: (Safa‘a Yasfa‘u)
- Masdar: Saf‘
- Ma‘ni: Ghaseetna

⌘ AN-NAASIYAH

- Ism, Wahid
- Jama‘: Nawaasi
- Ma‘ni: Peshaani

Aayat 16: NAASIYATIN KHAATI‘ATIN

⌘ NAASIYAH

(Oper bayan ho chuka)

⌘ KAAZIBAH

- Ism-e-Sifat, Wahid Mu‘annas
- Muzakkar: Kaazib, Jama‘: Kaaziboon
- Ma‘ni: Jhooti

⌘ KHAATI‘AH

- Ism-e-Sifat, Wahid Mu‘annas
- Muzakkar: Khaati‘, Jama‘: Khaati‘oon
- Ma‘ni: Gunahgaar

Aayat 17: FAL-YAD‘U NAADIYAHU

⌘ YAD‘U

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Nasr: (Da‘aa Yad‘oo)
- Masdar: Du‘aa
- Ma‘ni: Bulaana

⌘ NAADIYAHU

- Ism, Wahid
- Jama‘: Andiyah
- Ma‘ni: Majlis / Jama‘at

Aayat 18: SANAD‘UZ-ZABAANIYAH

⌘ NAD‘U

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab: Fa‘ala Yad‘oo (Da‘aa Yad‘oo)
- Masdar: Du‘aa
- Ma‘ni: Bulaana

⌘ AZ-ZABAANIYAH

- Ism, Jama‘
- Mufrad: Zibniyy
- Ma‘ni: Dozakh ke farishte

Aayat 19: KALLAA LAA TUTI‘HU WASJUD WAQTERIB

⌘ TUTI‘

- Fe‘l-e-Muzaari‘, Sulaasi Mazeed (Ataa‘a Yutee‘), Baab If‘aal
- Mujarrad: Taa‘a Yatoo‘
- Masdar: Itaa‘at
- Ma‘ni: Hukm maanna

⌘ USJUD

- Fe‘l-e-Amr, Sulaasi Mujarrad
- Baab Nasr: Fa‘ala Yasjudu (Sajada Yasjudu)
- Masdar: Sajdah
- Ma‘ni: Sajdah kar

⌘ IQTARIB

- Fe‘l-e-Amr, Sulaasi Mazeed (Ifta‘ala), Baab Ift‘aal
- Mujarrad: Qaruba Yaqrubu
- Masdar: Iqteraab
- Ma‘ni: Qareeb ho

Surah Al-Qadr ke Kalimon ki Saakht

Aayat 1: INNAA ANZALNAAHU FEE LAILATIL-QADR

⌘ ANZALNAAHU

- Fe‘l-e-Maazi, Sulaasi Mazeed (Af‘ala Yuf‘ilu), Baab If‘aal
- Mujarrad: NAZALA YANZILU
- Masdar: Inzaal
- Ma‘ni: Hum ne naazil kiya
- "Hu" Zameer-e-Maf‘ooli (use/Qur’an ko)

⌘ FEE

- Harf-e-Jarr

- Ma‘ni: Mein

⌘ LAILATI

- Ism, Wahid, Mu‘annas
- Jama‘: Layaalin
- Ma‘ni: Raat

⌘ AL-QADR

- Masdar bhi hai
- Ma‘ni: Taqdeer / Azmat / Qadr

Aayat 2: WA MAA ADRAAKA MAA LAILATUL-QADR

⌘ WA

- Harf-e-Atf
- Ma‘ni: Aur

⌘ MAA

- Ism-e-Istifhaam
- Ma‘ni: Kya

⌘ ADRAAKA

- Fe‘l-e-Maazi, Sulaasi Mazeed (Af‘ala Yuf‘ilu), Adraa Yudree, Baab If‘aal
- Mujarrad: DARAA YADREE
- Ma‘ni: Tujhe maloom kiya / bataya
- "Ka" Zameer-e-Mukhaatab, ma‘ni: Tujhe

⌘ MAA

- Ism-e-Istifhaam
- Ma‘ni: Kya

⌘ LAILATU

- Ism, Wahid, Mu‘annas
- Jama‘: Layaalin
- Ma‘ni: Raat

⌘ AL-QADR

- (Oper bayan ho chuka)

Aayat 3: LAILATUL-QADRI KHAIRUM MIN ALFI SHAHR

⌘ LAILATU

- (Oper bayan ho chuka)

⌘ AL-QADR

- (Oper bayan ho chuka)

⌘ KHAIRUN

- Ism-e-Tafdeel, Wahid, Muzakkar
- Jama‘: Akhyaar
- Ma‘ni: Behtar

⌘ MIN

- Harf-e-Jarr
- Ma‘ni: Se

⌘ ALFI

- Ism-e-‘Adad, Wahid
- Ma‘ni: Hazaar
- Jama‘: Aalaaf

⌘ SHAHR

- Ism, Wahid, Muzakkar
- Jama‘: Shuhoor, Ashhur
- Ma‘ni: Maheena

Aayat 4: TANAZZALUL-MALAA’IKATU WAR-ROOHU FEEHAA BI-IZNI RABBIHIM MIN KULLI AMR

⌘ TANAZZALU

- Fe‘l-e-Muzaari‘, Sulaasi Mazeed (Tafa‘‘ala)
- Mujarrad: NAZALA YANZILU
- Masdar: Tanazzul
- Ma‘ni: Utarte hain

⌘ AL-MALAA’IKATU

- Ism, Jama‘ Mukassar
- Wahid: Malak
- Ma‘ni: Farishte

⌘ WA

- Harf-e-Atf
- Ma‘ni: Aur

⌘ AR-ROOHU

- Ism, Wahid
- Ma‘ni: Rooh (Jibreel ‘alayhis-salaam)

⌘ FEEHAA

- Jarr wa Majroor
- "Haa" Zameer-e-Mu‘annas (is mein / raat mein)

⌘ BI-IZNI

- Jarr wa Majroor
- "Izn": Ism, Wahid
- Ma‘ni: Hukm / Ijaazat

⌘ RABBIHIM

- Ism, Wahid
- Jama‘: Arbaab
- "Hum" Zameer-e-Jama‘
- Ma‘ni: Un ka Rab

⌘ MIN KULLI

- Jarr wa Majroor
- "Kull": Ism
- Ma'ni: Har

⌘ AMR

- Ism, Wahid
- Jama': Umoor
- Ma'ni: Kaam / Hukm

Aayat 5: SALAAMUN HIYA HATTAA MATLA'IL-FAJR

⌘ SALAAMUN

- Ism, Masdar
- Ma'ni: Salaamati

⌘ HIYA

- Zameer, Wahid, Mu'annas
- Ma'ni: Woh (raat)

⌘ HATTAA

- Harf
- Ma'ni: Yahan tak ke

⌘ MATLA'

- Ism, Wahid
- Jama': Mataali'
- Masdar: Tulu'
- Ma'ni: Tuloo' / Ubharna

⌘ AL-FAJR

- Ism, Wahid
- Ma'ni: Fajr / Subah

Surah Al-Bayyinah ke Kalimon ki Saakht

Aayat 1: LAM YAKUNILLADHEENA KAFAROO MIN AHLIL-KITAABI WAL-MUSHRIKEENA MUNFAKKINA HATTAA TA'TIYAHUMUL-BAYYINAH

⌘ YAKUN

- Fe'l-e-Maazi Naaqis, Sulaasi Mujarrad
- Baab Nasr: (Kaana Yakoona)
- Masdar: Kaun
- Ma'ni: Hona

⌘ ALLAZEENA

- Ism-e-Mausool, Jama'
- Wahid: ALLAZI
- Ma'ni: Jo log

⌘ KAFAROO

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Nasr: Fa‘ala Yaf‘ulu (Kafara Yakfuru)
- Masdar: Kufr
- Ma‘ni: Inkaar kiya

⌘ AHL

- Ism, Jama‘
- Wahid: Ahl
- Ma‘ni: Log

⌘ AL-KITAAB

- Ism, Wahid
- Jama‘: Kutub
- Ma‘ni: Kitaab

⌘ WAL-MUSHRIKEEN

- Ism, Jama‘
- Wahid: Mushrik
- Ma‘ni: Mushrik

⌘ MUNFAKKINA

- Ism-e-Faa‘il, Mazeed Feeh (Infa‘ala), Baab Infi‘aal
- Mujarrad: Fakka Yafukku
- Masdar: Infikaak
- Ma‘ni: Juda hone wale

⌘ TA‘TIYAHUM

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Zarab: (Ataa Ya’ti)
- Masdar: Itiyaan
- Ma‘ni: Aaye

⌘ AL-BAYYINAH

- Ism, Wahid
- Jama‘: Bayyinaat
- Ma‘ni: Waazeh daleel

Aayat 2: RASOOLUN MINALLAAHI YATLOO SUHUFA(N) MUTAHHARAH

⌘ RASOOL

- Ism, Wahid
- Jama‘: Rusul
- Ma‘ni: Paighambar

⌘ ALLAAH

- Ism-e-Jalaalah

⌘ YATLOO

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Nasr: (Talaa Yatloo)

- Masdar: Tilaawat
- Ma‘ni: Padhta hai

⌘ SUHUF

- Ism, Jama‘
- Wahid: Saheefah
- Ma‘ni: Saheefe

⌘ MUTAHHARAH

- Ism-e-Maf‘ool, Mazeed Feeh (Fa‘‘ala), Baab Taf‘eel
- Mujarrad: Tahura Yat-huru
- Masdar: Tatheer
- Ma‘ni: Paakeezah

Aayat 3: FEEHAA KUTUBUN QAYYIMAH

⌘ KUTUB

- Ism, Jama‘
- Wahid: Kitaab
- Ma‘ni: Kitaabein

⌘ QAYYIMAH

- Ism-e-Sifat, Wahid Mu‘annas
- Muzakkar: Qayyim
- Ma‘ni: Durust / Mazboot

Aayat 4: WA MAA TAFARALLAZEENA OOTUL-KITAABA ILLAA MIN BA‘DI MAA JAA’ATHUMUL-BAYYINAH

⌘ TAFARRAQA

- Fe‘l-e-Maazi, Mazeed Feeh (Tafa‘‘ala)
- Mujarrad: Faraqa Yafuqu
- Masdar: Tafarruq
- Ma‘ni: Juda hue

⌘ ALLAZEENA

- (Oper bayan ho chuka)

⌘ OOTOO

- Fe‘l-e-Maazi, Mazeed Feeh (Af‘ala), Baab If‘aal
- Aataa Yu‘tee
- Mujarrad: Ataa Ya’ti
- Masdar: Eetaa
- Ma‘ni: Diye gaye

⌘ AL-KITAAB

- (Oper bayan ho chuka)

⌘ JAA’ATHUM

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Zarab: (Jaa’a Yajee’u)

- Masdar: Majee'
- Ma'ni: Aayi

⌘ AL-BAYYINAH

- (Oper bayan ho chuka)

Aayat 5: WA MAA UMIROO ILLAA LIYA'BUDULLAAHA MUKHLISHEENA LAHUD-DEENA HUNAFAA'A WA YUQEEMUS-SALAATA WA YU'TOUZ-ZAKAATA WA ZALIK DEENUL-QAYYIMAH

⌘ UMIROO

- Mujarrad, Baab Nasr: Amara Ya'muru
- Masdar: Amr
- Ma'ni: Hukm diye gaye

⌘ YA'BUDOO

- Fe'l-e-Muzaari', Sulaasi Mujarrad
- Baab Nasr: Fa'ala Ya'budu ('Abada Ya'budu)
- Masdar: 'Ibaadah
- Ma'ni: Ibaadat karein

⌘ ALLAAH

- (Oper bayan ho chuka)

⌘ MUKHLISHEEN

- Ism-e-Faa'il, Mazeed Feeh (Akhlasa Yukhlisu), Baab If'aal
- Mujarrad: Khalasa Yakhlu
- Masdar: Ikhlaas
- Ma'ni: Khaalis karne wale

⌘ AD-DEEN

- Masdar: Ittaa'at
- Ma'ni: Deen / Ittaa'at

⌘ HUNAFAA

- Ism, Jama'
- Wahid: Haneef
- Ma'ni: Yaksu

⌘ YUQEEMOO

- Fe'l-e-Muzaari', Mazeed Feeh (Af'ala), Baab If'aal
- Mujarrad: Qaama Yaqoomu
- Masdar: Iqaamah
- Ma'ni: Qa'im karein

⌘ AS-SALAAT

- Ism, Wahid
- Jama': Salawaat
- Ma'ni: Namaaz

⌘ YU'TOO

- Fe‘l-e-Muzaari‘, Mazeed Feeh (Af‘ala), Baab If‘aal
- Mujarrad: Ataa Ya’ti
- Masdar: Eetaa
- Ma‘ni: Dein

⌘ AZ-ZAKAAT

- Ism, Wahid
- Ma‘ni: Zakaat

⌘ DEENUL-QAYYIMAH

- Deen: (Oper bayan ho chuka)
- QAYYIMAH: (Oper bayan ho chuka)

Aayat 6: INNAL-LAZEENA KAFAROO MIN AHLIL-KITAABI WAL-MUSHRIKEENA FEE NAARI JAHANNAMA KHAALIDEENA FEEHAA UULAA’IKA HUM SHARRUL-BARIYYAH

⌘ ALLAZEENA

(Oper bayan ho chuka)

⌘ KAFAROO

(Oper bayan ho chuka)

⌘ AHL

(Oper bayan ho chuka)

⌘ AL-KITAAB

(Oper bayan ho chuka)

⌘ WAL-MUSHRIKEEN

(Oper bayan ho chuka)

⌘ NAAR

- Ism, Wahid
- Jama‘: Neeraan
- Ma‘ni: Aag

⌘ JAHANNAM

- Ism, ‘Alam
- Ma‘ni: Jahannam

⌘ KHAALIDEEN

- Ism-e-Faa‘il, Jama‘
- Wahid: Khaalid
- Ma‘ni: Hamesha rehne wale

⌘ UULAA’IKA

- Ism-e-Ishaara, Jama‘
- Ma‘ni: Yeh log

⌘ SHARR

- Ism-e-Tafdeel
- Ma‘ni: Badtareen

⌘ **AL-BARIYYAH**

- Ism, Wahid
- Jama‘: **Baraayaa**
- Ma‘ni: Makhlooq

Aayat 7: INNAL-LAZEENA AAMANOO WA ‘AMILUS-SAALIHAATI UULAA’IKA HUM KHAIRUL-BARIYYAH

⌘ **AAMANOO**

- Fe‘l-e-Maazi, Mazeed Feeh (**Af‘ala**), Baab If‘aal
- Mujarrad: **AMINA YA‘MANU**
- Masdar: Eemaan
- Ma‘ni: Eemaan laaye

⌘ **‘AMILOO**

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Sam‘: (**‘AMILA YA‘MALU**)
- Masdar: ‘Amal
- Ma‘ni: Amal kiye

⌘ **AS-SAALIHAAT**

- Ism, Jama‘ Mu‘annas
- Wahid: **Saalihah**
- Ma‘ni: Nekiyaan

⌘ **UULAA’IKA**

(Oper bayan ho chuka)

⌘ **KHAIR**

- Ism-e-Tafdeel
- Ma‘ni: Behtareen

⌘ **AL-BARIYYAH**

(Oper bayan ho chuka)

Aayat 8: JAZAA’UHUM ‘INDA RABBIHIM JANAATU ‘ADNIN TAJREE MIN TAHTIHAI-ANHAARU KHAALIDEENA FEEHAA ABADAN RADIYALLAAHU ‘ANHUM WA RADOO ‘ANHU ZAALIKA LIMAN KHASHIYA RABBAHU

⌘ **JAZAA’UHUM**

- Masdar
- Ma‘ni: Badla

⌘ **RABBIHIM**

(Oper bayan ho chuka)

⌘ **JANAAT**

- Ism, Jama‘

- Wahid: **Jannah**
- Ma‘ni: Baaghaat

⌘ **‘ADN**

- Ma‘ni: Hamesha rehne ki jagah

⌘ **TAJREE**

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Zarab: (**JARAA YAJREE**)
- Masdar: Jary
- Ma‘ni: Behti hain

⌘ **AL-ANHAAR**

- Ism, Jama‘
- Wahid: **Nahr**
- Ma‘ni: Nahrein

⌘ **KHAALIDEEN**

- (Oper bayan ho chuka)

⌘ **ABADAN**

- Ma‘ni: Hamesha

⌘ **RADIYA**

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Sam‘: (**RADIYA YARDAA**)
- Masdar: Ridaa wa Ridwaan
- Ma‘ni: Raazi hua

⌘ **RADOO**

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Sam‘: (**RADIYA YARDAA**)
- Ma‘ni: Raazi hue

⌘ **ZAALIKA**

- Ism-e-Ishaara, Wahid
- Ma‘ni: Yeh / Woh

⌘ **MAN**

- Ism-e-Mausool
- Ma‘ni: Jo

⌘ **KHASHIYA**

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Sam‘: (**KHASHIYA YAKHSHA**)
- Masdar: Khashyat
- Ma‘ni: Dara

⌘ **RABBAHU**

- (Oper bayan ho chuka)

Bilkul, isi tarteeb mein **Roman Urdu:**

Surah Az-Zalzalah

Aayat 1: IZAA ZULZILATIL-ARDU ZILZAALAHAA

⌘ ZULZILAT

- Fe‘l-e-Maazi Majhool (Passive), Rubaa‘i (**Fu‘lila**), Baab Fa‘lalah
- Masdar: **Zilzaal**
- Ma‘ni: Hilaayi gayi / Zalzala aaya

⌘ AL-ARDU

- Ism, Wahid
- Jama‘: **Araazi**
- Ma‘ni: Zameen

⌘ ZILZAALAHAA

- Ism, Masdar
- Ma‘ni: Is ka zalzala

Aayat 2: WA AKHRAJATIL-ARDU ATHQAALAHAA

⌘ AKHRAJAT

- Fe‘l-e-Maazi, Sulaasi Mazeed (**Af‘ala**), Baab If‘aal
- Mujarrad: **KHARAJA YAKHRUJU**
- Masdar: **Ikhraaj**
- Ma‘ni: Nikaal diya

⌘ AL-ARDU

(Oper bayan ho chuka)

⌘ ATHQAALAHAA

- Ism, Jama‘
- Wahid: **Thiqal**
- Ma‘ni: Is ke bojh

Aayat 3: WA QAALAL-INSAANU MAA LAHAA

⌘ QAALA

- Fe‘l-e-Maazi, Sulaasi Mujarrad
- Baab Nasr: **QAALA YAQOOLU**
- Masdar: **Qaul**
- Ma‘ni: Kaha

⌘ AL-INSAANU

- Ism, Wahid
- Jama‘: **An-Naas, Bashar**
- Ma‘ni: Insaan

⌘ MAA

- Ism-e-Istifhaam

- Ma‘ni: Kya

⌘ LAHAA

- Jarr wa Majroor
- **Haa:** Zameer Mu‘annas (zameen ke liye)

Aayat 4: YAWMA‘IZIN TUHADDITHU AKHBAARAHAA

⌘ TUHADDITHU

- Fe‘l-e-Muzaari‘, Sulaasi Mazeed (**Fa‘‘ala**), Baab Taf‘eel
- Mujarrad: **HADATHA YAHDUTHU**
- Masdar: **Tahdees**
- Ma‘ni: Bayaan karegi

⌘ AKHBAARAHAA

- Ism, Jama‘
- Wahid: **Khabar**
- Ma‘ni: Is ki khabrein

Aayat 5: BI-ANNA RABBAKA AWHAA LAHAA

⌘ RABBAKA

- Ism, Wahid
- Jama‘: **Arbaab**
- Ma‘ni: Tera Rab

⌘ AWHAA

- Fe‘l-e-Maazi, Sulaasi Mazeed (**Af‘ala**), Baab If‘aal
- Masdar: **Wahy**
- Ma‘ni: Wahi ki / Hukm diya

⌘ LAHAA

- Jarr wa Majroor
- **Haa:** Zameer Mu‘annas (zameen ke liye)

Aayat 6: YAWMA‘IZIN YASDURUN-NAASU ASHTAATAL-LIYURAW A‘MAALAHUM

⌘ YASDURU

- Fe‘l-e-Muzaari‘, Sulaasi Mujarrad
- Baab Nasr: **SADARA YASDURU**
- Masdar: **Sudoor**
- Ma‘ni: Niklenge / Wapas jaayenge

⌘ AN-NAASU

- Ism, Jama‘
- Wahid: **Insaan**
- Ma‘ni: Log

⌘ ASHTAATAN

- Ism, Jama‘

- Wahid: **Shateet**
- Ma'ni: Muta'farriq

⌘ **LI-YURAW**

- Fe'l-e-Muzaari', Sulaasi Mujarrad
- Baab Fath: **RA'AA YARAA**
- Masdar: **Ru'yat**
- Ma'ni: Taake woh dekh lein

⌘ **A'MAALAHUM**

- Ism, Jama'
- Wahid: **'Amal**
- Ma'ni: Un ke a'maal

Aayat 7: FAMAN YA'MAL MITHQAALA ZARRATIN KHAIRAN YARAHU

⌘ **YA'MAL**

- Fe'l-e-Muzaari', Sulaasi Mujarrad
- Baab Sam'
- Masdar: **'Amal**
- Ma'ni: Amal kare

⌘ **MITHQAAL**

- Ism, Wahid
- Jama': **Maqaaleel**
- Ma'ni: Wazan

⌘ **ZARRAH**

- Ism, Wahid
- Jama': **Zarraat**
- Ma'ni: Zarra

⌘ **KHAIRAN**

- Ism, Wahid
- Ma'ni: Neki

⌘ **YARAHU**

- Fe'l-e-Muzaari', Sulaasi Mujarrad
- Baab Fath: **RA'AA YARAA**
- Masdar: **Ru'yat**
- Ma'ni: Woh use dekhega

Aayat 8: WA MAN YA'MAL MITHQAALA ZARRATIN SHARRAN YARAHU

⌘ **YA'MAL**

(Oper bayan ho chuka)

⌘ **MITHQAAL**

(Oper bayan ho chuka)

⌘ **ZARRAH**

(Oper bayan ho chuka)

﴿ **SHARRAN**

- Ism, Wahid
- Jama‘: **Shuroor**
- Ma‘ni: Buraai

﴿ **YARAHU**

(Oper bayan ho chuka)

Chautha Hissa (Mauzuaat aur Unwaanaat) *****

Qur’an ki un aayaat ka majmua jo kisi khaas mauzoo ya unwaan se muta‘alliq hain. Is hisse mein yeh dikhaya gaya hai ke hum kis tarah Qur’an ki deegar muta‘alliq aayaat ke zariye behtar samajh sakte hain is mauzoo ko.

Yeh tareeqa hamein yeh sikhata hai ke jab hum kisi mauzoo ya unwaan par ghaur karte hain to Qur’an ki mukhtalif aayaat ko jama‘ karke, un ke darmiyan ta‘alluq ko samajh kar, hum is mauzoo ki gehraai mein ja sakte hain aur is se rehnumaai haasil kar sakte hain. Is tarah ek hi mauzoo par Qur’an ki mukhtalif aayaat ko jama‘ karna, is mauzoo ki mukammal aur jaame‘ tafheem mein madad deta hai.

1. Wahy aur Parhne ka Hukm

﴿ **Surah An-Nahl 102:**

﴿QUL NAZZALAHU ROOHUL-QUDUSI MIR-RABBIKA BIL-HAQQI
LIYUTHABBITAL-LAZEENA AAMANOO WA HUDAN WA BUSHRAA LIL-
MUSLIMEEN﴾

Keh do: Ise Rooh-ul-Qudus ne aap ke Rab ki taraf se haqq ke saath naazil kiya hai taa-ke eemaan walon ko saabit qadam rakhe aur Musalmanon ke liye hidaayat aur khushkhabri ho.

﴿ **Surah Ash-Shu‘araa 192-193:**

﴿WA INNAHU LATANZEELU RABBIL-‘AALAMEEN * NAZALA BIHIR-ROOHUL-
AMEEN﴾

Aur beshak yeh Rabb-ul-‘Aalameen ka naazil kardah hai. Ise Rooh-ul-Ameen le kar aaya.

﴿ **Surah Al-Kahf 27:**

﴿WATLU MAA OOHIIYA ILAYKA MIN KITAABI RABBIKA﴾

Aur parho jo tumhare Rab ki Kitaab se tumhari taraf wahi ki gayi hai.

﴿ **Surah Taha 114:**

﴿WA QUR RABBI ZIDNEE ‘ILMA﴾

Aur kaho: Aye mere Rab! Mera ilm barha de.

﴿ Surah Al-Jumu‘ah 2:

﴿HUWAL-LAZEE BA‘ATHA FIL-UMMIYYEENA RASOOLAM MINHUM YATLOO
‘ALAYHIM AAYAATIHEE WA YUZAKKEEHIM WA YU‘ALLIMUHUMUL-
KITAABA WAL-HIKMAH﴾

Wohi hai jis ne anparhon mein unhi mein se ek Rasool bheja, jo un par us ki aayaat parhta hai aur unhein paak karta hai aur unhein Kitaab aur Hikmat sikhata hai.

2. Insaan ki Takhleeq aur Taleem

﴿ Surah As-Sajdah 7-9:

﴿ALLAZEE AHSANA KULLA SHAY’IN KHALAQAHU WA BADA’A KHALQAL-
INSAANI MIN TEEN﴾

Jis ne har cheez ko khoobsurat banaya aur insaan ki takhleeq mitti se shuru ki.

﴿ Surah Al-Insaan 2:

﴿INNAA KHALAQNAL-INSAANA MIN NUTFATIN AMSHAAJ﴾

Hum ne insaan ko mile-jule nutfe se paida kiya.

﴿ Surah Ar-Rahmaan 3-4:

﴿KHALAQAL-INSAANA * ‘ALLAMAHUL-BAYAAN﴾

Us ne insaan ko paida kiya, use bayaan sikhaya.

﴿ Surah Al-Mu‘minoos 12-14:

﴿WA LAQAD KHALAQNAL-INSAANA MIN SULAALATIM MIN TEEN﴾

Aur hum ne insaan ko mitti ke khulaase se paida kiya.

﴿ Surah Al-‘Ankaboot 20:

﴿QUL SEEROO FIL-ARDI FANZUROO KAYFA BADA’AL-KHALQ﴾

Keh do: Zameen mein chalo phiro aur dekho ke us ne takhleeq ki ibtida kaise ki.

3. Insaan ki Sarkashi

﴿ Surah Al-Baqarah 15:

﴿ALLAAHU YASTAHZI’U BIHIM WA YAMUDDUHUM FEE TUGYANIHIM
YA‘MAHOON﴾

Allah un se mazaq karta hai aur unhein un ki sarkashi mein bhatakne ke liye chhor deta hai.

﴿ Surah Al-Maa’idah 64:

﴿WA LAYAZEEDANNA KATHEERAM MINHUM MAA UNZILA ILAYKA MIR-
RABBIKA TUGYAANAN WA KUFRAN﴾

Aur jo kuch aap ke Rab ki taraf se aap par naazil hua hai, woh un mein se bahutun ki sarkashi aur kufr mein izafa karega.

﴿ **Surah Al-Israa 60:**

﴿WA MAA YAZEEDUHUM ILLAA TUGYAANAN KABEERA﴿

Aur woh unhein bari sarkashi ke siwa kuch nahin barhata.

﴿ **Surah Al-Kahf 80:**

﴿FAKHASHEENAA AN YURHIQAHUMAA TUGYAANAN WA KUFRAN﴿

To hamein khauf hua ke woh dono ko sarkashi aur kufr mein muftala na kar de.

﴿ **Surah Al-Mu'minoon 75:**

﴿LAL-LAJJOO FEE TUGYAANIHIM YA 'MAHOON﴿

Woh apni sarkashi mein bhatakte hi rahenge.

4. Mukhaalifeen ko Challenge

﴿ **Surah Al-Baqarah 23:**

﴿WA IN KUNTUM FEE RAYBIM MIMMA NAZZALNAA 'ALAA 'ABDINA FA'TOO BISURATIM MIN MITHLIH﴿

Aur agar tumhein is mein shak hai jo hum ne apne bande par naazil kiya hai to is jaisi ek Surah le aao.

﴿ **Surah Yunus 38:**

﴿QUL FA'TOO BISURATIM MITHLIH﴿

Keh do: Is jaisi ek Surah le aao.

﴿ **Surah Hood 13:**

﴿QUL FA'TOO BI'ASHRI SUWARIM MITHLIH﴿

Keh do: Is jaisi das Suratein le aao.

﴿ **Surah Al-Israa 88:**

﴿QUL LA'IN IJTAMA' ATIL-INSU WAL-JINNU 'ALAA AN YA'TOO BIMITHLI HAAZAL-QUR'AN﴿

Keh do: Agar insaan aur jinn sab mil jaayein ke is Qur'an jaisa le aayein.

﴿ **Surah At-Toor 34:**

﴿FALYA'TOO BIHADEESIM MITHLIH﴿

To woh is jaisi koi baat le aayein.

5. Ibaadat par Saabit Qadmi

☞ Surah Al-Hijr 99:

﴿وَا'بُدْ رَبَّكََا هَاتَّآَا يَا'تِيَاْكَآَل-يَاْكَهْنَ﴾

Aur apne Rab ki ibaadat karte raho yahan tak ke tumhare paas yaqeen (maut) aa jaaye.

☞ Surah Taha 132:

﴿وَا'مُرْ أَهْلَكَآَا بِس-سَالَاَاتِيْ وَاسْطَابِرْ 'آَلَاٰيْهَآَا﴾

Aur apne ghar walon ko namaz ka hukm do aur us par saabit raho.

☞ Surah Al-Muzzammil 20:

﴿وَاْكَهْمُس-سَالَاَاتَاْ وَآَاتُْ-زَاْكَآَاتَاْ﴾

Aur namaz qaayam karo aur zakaat do.

☞ Surah Al-Baqarah 238:

﴿هَآَفِْزُؤْ 'آَلَاْس-سَالَاَاَاتْ﴾

Namazon ki hifaazat karo.

☞ Surah Adh-Dhaariyaat 56:

﴿وَاْ مَاَاْ كْهَالَاْكَتُْ-ْجِْْْْآَاْ وَآَل-ْإِنْسَاْ إْلْآَاْ لِيْآَا'ْبُؤْؤُؤْ﴾

Aur main ne jinnaat aur insaanon ko sirf apni ibaadat ke liye paida kiya.

6. Lailatul-Qadr ki Fazilat

☞ Surah Ad-Dukhan 3:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ﴾

Hum ne ise ek ba-barkat raat mein naazil kiya.

☞ Surah Al-Baqarah 185:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

Ramazan ka mahina jis mein Qur'an naazil hua.

☞ Surah Al-Qadr 3:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾

Lailatul-Qadr hazaar mahino se behtar hai.

7. Malaikah ke Beshamar A'maal

☞ Surah Fussilat 30:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ﴾

Beshak jinhon ne kaha hamara Rabb Allah hai, phir us par qayam rahe, un par farishte utarte hain.

☞ Surah Aal-e-Imran 124:

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ﴾

Jab tum mominon se kehte the: Kya tumhare liye kaafi nahin ke tumhara Rabb teen hazaar farishte utaare?

﴿ Surah An-Nisa 97:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾

Beshak jinhen farishte un ki jaanein lete hain, jab woh apne nafs par zulm kar rahe the.

﴿ Surah Al-An'am 61:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا﴾

Yahan tak ke jab tum mein se kisi ko maut aati hai, hamare bheje hue (farishte) us ki jaan lete hain.

﴿ Surah An-Nahl 2:

﴿يُنَزِّلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ﴾

Woh apne hukm se farishton ko Rooh ke saath naazil karta hai.

8. Taqdeer aur Muqaddaraat

﴿ Surah Az-Zukhruf 32:

﴿نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

Hum ne un ke darmiyan duniya ki zindagi mein un ki rozi taqseem ki.

﴿ Surah Al-Hadid 22:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾

Zameen mein ya tumhare nafs mein koi museebat nahin aati magar yeh ke woh ek kitaab mein likhi hui hai.

﴿ Surah Al-Qamar 49:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

Hum ne har cheez ko ek andaze ke saath paida kiya hai.

﴿ Surah At-Talaq 3:

﴿إِنَّ اللَّهَ بِأَمْرِهِ فَدَّ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

Allah apne hukm ko poora kar ke rehta hai, Allah ne har cheez ke liye ek andaza muqarrar kiya hai.

﴿ Surah Al-An'am 59:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

Aur us ke paas ghaib ki kunjiyan hain, unhen us ke siwa koi nahin jaanta.

9. Ahl-e-Kitab aur Mushrikeen ka Mauqif

﴿ Surah Al-Ma'idah 82:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾

Aap zaroor paayenge ke imaan walon ke sab se zyada dushman Yahood aur Mushrikeen hain.

☞ Surah Aal-e-Imran 118:

﴿لَا يَأْلُوكُمْ خَبَالًا﴾

Woh tumhare liye kisi kharabi mein kami nahin karte.

☞ Surah Al-Ma'idah 8:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا﴾

Ae imaan walo! Allah ke liye insaaf par qayam rehne wale aur gawahi dene wale bano, aur kisi qaum ki dushmani tumhen insaaf se na roke.

☞ Surah At-Tawbah 32:

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ﴾

Woh Allah ke Noor ko apne munh se bujhana chahte hain.

☞ Surah Al-Bayyinah 6:

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

Beshak jinhon ne kufr kiya, Ahl-e-Kitab aur Mushrikeen mein se, woh hamesha Jahannam mein rahenge.

10. Mominon ki Fazilat aur Kafiron ka Anjaam

☞ Surah Al-Baqarah 82:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ﴾

Aur jo imaan laaye aur nek amal kiye, wohi Jannat wale hain.

☞ Surah An-Nisa 175:

﴿فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ﴾

To woh unhen apni rahmat aur fazl mein daakhil karega.

☞ Surah Ar-Rum 45:

﴿لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ﴾

Taake woh imaan walon aur nek amal karne walon ko apne fazl se jaza de.

☞ Surah Al-A'raf 36:

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

Aur jinhon ne hamari aayaat ko jhutlaya aur un se takabbur kiya, wohi Dozakh wale hain, woh is mein hamesha rahenge.

☞ Surah Saad 55-56:

﴿وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَأْبٍ جَهَنَّمَ يَصْلَوْنَهَا فَيَنْسِفُ الْمِهَادُ﴾

Aur beshak sarkashon ke liye bura thikana hai, Jahannam jis mein woh daakhil honge, aur woh buri jagah hai.

11. Qayamat ka Manzar aur Us ki Holnaaki

☞ Surah Al-Infitar 1-5:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ ... وَإِذَا الْفُجُورُ بُعْثِرَتْ﴾

Jab aasmaan phat jaayega ... aur jab qabrein ulat di jaayengi.

☞ Surah Aal-e-Imran 185:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ... وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾

Har jaan maut ka maza chakhegi ... aur tumhen tumhare ajr Qayamat ke din poore diye jaayenge.

☞ Surah Al-Hajj 1-2:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

Ae logo! Apne Rabb se daro, beshak Qayamat ka zalzala badi cheez hai.

☞ Surah Al-Waqi'ah 1-6:

﴿إِذَا وَقَعَتِ الْوَاقِعَةُ ... خَافِضَةً رَافِعَةً﴾

Jab waqea pesh aa jaayega ... woh kuch ko neecha karega aur kuch ko ooncha.

☞ Surah Al-Qari'ah 1-5:

﴿الْقَارِعَةُ ... يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

Kharkharaane wali ... jis din log bikhre hue parwanon ki tarah honge.

12. A'maal ka Pesh Hona

☞ Surah Az-Zalzalah 7-8:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

Pas jo zarrah barabar neki karega woh use dekh lega, aur jo zarrah barabar burai karega woh use dekh lega.

☞ Surah At-Tawbah 105:

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

Aur keh do: Amal karo, Allah tumhare amal ko dekhega aur us ka Rasool aur imaan wale bhi.

☞ Surah Aal-e-Imran 30:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾

Jis din har jaan apne kiye hue nek amal ko haazir paayegi.

☞ Surah Al-Kahf 49:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

Aur kitaab rakh di jaayegi, to tum mujrim logon ko dekhoge ke jo kuch us mein hai us se dar rahe honge.

☞ Surah Ghafir 17:

﴿الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ﴾

Aaj har jaan ko us ke kiye ka badla diya jaayega.

13. Insaaf par Mabni Jaza

☞ Surah Al-Ma'idah 8:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ... اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى﴾

Ae imaan walo! Allah ke liye insaaf par qayam raho, gawahi do, insaaf karo, yahi taqwa

ke qareeb hai.

☞ Surah An-Nisa 40:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

Allah zarrah barabar bhi zulm nahin karta.

☞ Surah Ghafir 17:

﴿الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ﴾

Aaj har jaan ko us ke kiye ka badla diya jaayega.

☞ Surah Az-Zumar 70:

﴿وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾

Aur har jaan ko us ke amal ka poora poora badla diya jaayega.

☞ Surah An-Nahl 97:

﴿... (مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً﴾

Jo koi nek amal kare, mard ho ya aurat aur woh momin ho, hum use paakeeza zindagi ata karenge.

Paanchwaan hissa *****

Bilkul — neeche Urdu ko Roman Urdu mein as it is likha gaya hai, jabke Arabic matn jaisa hai waisa hi rakha gaya hai.

Woh Ahadith ka majmua jo Arshad Bashir Madani ne jama ki hain

(1) Surah Al-Alaq

1.1. Nuzool-e-Wahi ki ibtida

رضي الله عنها: «أول ما بدئ به رسول الله ﷺ من الوحي الرؤيا الصادقة في النوم ... حتى جاءه An Aishah ...الحق وهو في غار حراء»

1.2. "اقرأ" ka pehla hukm

«...رضي الله عنها: «...فقال: اقرأ. قلت: ما أنا بقارئ An Aishah»

1.3. Ilm o Qalam ki fazeelat

«رضي الله عنهما: «قيدوا العلم بالكتاب An Abdullah bin Amr»

1.4. Sajdah-e-Tilawat

«...رضي الله عنه: «إذا قرأ ابن آدم السجدة فسجد اعتزل الشيطان يبكي An Abu Hurairah»

2. Surah Al-Qadr

2.1. Lailatul Qadr ki fazeelat

«رضي الله عنه: «من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه An Abu Hurairah»

2.2. Ramadan aur Quran

رضي الله عنهما: «كان رسول الله ﷺ أجود الناس، وكان أجود ما يكون في رمضان حين يلقاه An Ibn Abbas ...جبريل»

2.3. Lailatul Qadr ki dua

رضي الله عنها: «قلت: يا رسول الله، أرأيت إن علمت أي ليلة ليلة القدر ما أقول فيها؟ قال: قل: An Aishah»

«اللهم إنك عفو تحب العفو فاعف عني»

2.4. Quran ki shafaat

«رضي الله عنه: «اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه» An Abu Umamah

3. Surah Al-Bayyinah

3.1. Nabi ﷺ ka Ubayy bin Ka'b ko surat parhana

«...رضي الله عنه: «أن النبي ﷺ قال لأبي بن كعب: إن الله أمرني أن أقرأ عليك: لم يكن الذين كفروا An Anas

3.2. Ikhlas aur Deen-e-Qayyim

«...رضي الله عنه: «قال الله تبارك وتعالى: أنا أغنى الشركاء عن الشرك» An Abu Hurairah

3.3. Ahl-e-Iman ki fazeelat

«رضي الله عنه: «خيركم من تعلم القرآن وعلمه» An Abu Hurairah

4. Surah Az-Zalzalah

4.1. Zarrah barabar amal ka badla

«...رضي الله عنه: «اتقوا النار ولو بشق تمرة» An Adi bin Hatim

4.2. Zameen ki gawahi

رضي الله عنه: «...فإن أخبارها أن تشهد على كل عبد وأمة بما عمل على ظهرها...» -[An Abu Hurairah
قرأ رسول الله ﷺ (يومئذ تحدث أخبارها) قال: أتدرون ما أخبارها؟ قالوا: الله ورسوله أعلم، قال فإن أخبارها أن
تشهد على كل عبد أو أمة بما عمل على ظهرها أن تقول عمل كذا وكذا يوم كذا وكذا، قال: فهذا إخبارها، فهذا أمرها
فهذه أخبارها.

4.3. Neki ko haqeer na samjho

«رضي الله عنه: «لا تحقرن من المعروف شيئا ولو أن تلقى أخاك بوجه طلق» An Abu Dharr

4.4. Chhote gunahon se ijtinab

رضي الله عنها: «يا عائشة إياك ومحقرات الذنوب، فإن لها من الله طالبا» يا عائشة إياك ومحقرات
الأعمال فإن لها من الله طالبا

5. Umumi Ahadith (Mutaliqah Mauzuaat)

5.1. Wahi ki haqeeqat

رضي الله عنه: «إن هذا القرآن مادية الله فتعلموا من ماديته ما استطعتم...» - An Abdullah bin Masood
إنَّ هذا القرآن مادية الله فتعلموا من ماديته ما استطعتم، إنَّ هذا القرآن هو حبل الله والنور المبين والشفاء النافع،
عصمة لمن تمسك به ونجاة لمن تبعه ولا يغوج فيقوم ولا يزيغ فيستعجب ولا تنقضي عجابه ولا يخلق من كثرة
الرد، فاتلوه فإن الله يأجزكم على تلاوته بكلِّ حرفٍ عشرَ حسناتٍ. أما إني لا أقول لكم: {الم} حرفٌ ولكن ألفٌ
حرفٌ ولامٌ حرفٌ وميمٌ حرفٌ ثلاثون حسنةً

Sahih al-Badeel:

- An Rasool Allah ﷺ fima yarwi an Rabbihi Tabaraka wa Ta'ala, qala: إنَّ اللهَ كَتَبَ الحَسَنَاتِ والسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً. وفي رواية: وزاد: وَمَحَاها اللهُ وَلَا يَهْلِكُ عَلَى اللهِ إِلَّا هَالِكٌ.

5.2. Quran ki Tilawat

رضي الله عنهما: «يقال لصاحب القرآن: اقرأ وارتق ورتل كما كنت ترتل في An Abdullah bin Amr

«...الدنيا

5.3. Niyyat ki ahmiyat

«...رضي الله عنه: «إنما الأعمال بالنيات

5.4. Sadaqah ki fazeelat

«...رضي الله عنه: «من سن في الإسلام سنة حسنة فله أجرها

Saatwaab hissa *****

(Tafseer bil-Hadith)

Tafseer bil-Hadees: woh Ahadees jo Tafaseer mein pai jati hain

Surah Al-'Alaq

Qauluhu Ta'ala (Iqra' bismi Rabbika alladhi khalaq)

Anna 'Aishata zawjan-Nabiyyi sallallahu 'alaihi wa sallam, qaalat: "Kaana awwalu maa budia bihi Rasoolullahi sallallahu 'alaihi wa sallam ar-ru'yaa as-sadiqatu fin-nawmi, fakaana laa yaraa ru'yaa illaa jaa'at mithla falaqis-subhi, summa hubbiba ilaihil-khalaa'u, fakaana yalhaqu bighaari Hiraa'in, fayatahannathu feehee, qaala: wat-tahannuthu at-ta'abbudu al-layaaliya zawaatil-'adadi qabla an yarji'a ilaa ahlihi wa yatazawwada lidhhaalika, summa yarji'u ilaa Khadeejata fayatazawwadu bimithlihaa, hattaa faji'ahul-haqqu wa huwa fee ghaari Hiraa'in, fajaa'ahul-malaku, faqaala: Iqra', faqaala Rasoolullahi sallallahu 'alaihi wa sallam: 'Maa ana biqaari'. Qaala: fa-akhadhanee faghatanee hattaa balagha minnil-juhdu, summa arsalanee, faqaala: Iqra', qultu: 'Maa ana biqaari', fa-akhadhanee faghatanee ath-thaaneyata hattaa balagha minnil-juhdu, summa arsalanee, faqaala: Iqra', qultu: 'Maa ana biqaari', fa-akhadhanee faghatanee ath-thaalithata hattaa balagha minnil-juhdu, summa arsalanee, faqaala:

Iqra' bismi Rabbika alladhi khalaq 1

Khalaqal-insaana min 'alaq 2

Iqra' wa Rabbukal-akram 3

Alladhi 'allama bil-qalam 4

al-aayaati ilaa qawlihi 'allamal-insaana maa lam ya'lam

Surah Al-'Alaq, Aayaat 1 - 5.

Faraja'a bihaa Rasoolullahi sallallahu 'alaihi wa sallam tarjufu badaairuhu hattaa dakhala 'alaa Khadeejata, faqaala: "Zammiloonee zammiloonee", fazammaloohu hattaa dhahaba 'anhur-raw'u, qaala li-Khadeejata: "Ay Khadeejatu, maa lee laqad khashitu 'alaa nafsee", fa-akhbarahaa al-khabara, qaalat Khadeejatu: Kallaa abshir, fawallaahi laa yukhzeekallaahu abadan, fawallaahi innaka latasilur-rahima, wa tasduqul-hadeetha, wa tahmilul-kalla, wa taksibul-ma'dooma, wa taqril-dayfa, wa tu'eenu 'alaa nawaa'ibil-haqq.

Fantalaqat bihi Khadeejatu hattaa atat bihi Waraqata bna Nawfal in wa huwa ibn 'ammi Khadeejata akhee abeehaa, wa kaana imra'an tanassara fil-jaahiliyyati, wa kaana yaktubul-kitaabal-'arabiyya, wa yaktubu minal-Injeeli bil-'arabiyyati maa shaa'allaahu an yaktuba, wa kaana shaykhan kabeeran qad 'amiya.

Faqaalat Khadeejatu: Yaa bna 'ammi, isma' min ibn akheeka, qaala Waraqatu: Yaa bna akhee, maadhaa taraa? Fa-akhbarahun-Nabiyyu sallallahu 'alaihi wa sallam khabara maa ra'aa, faqaala Waraqatu: Haadhaan-naamoosulladhee unzila 'alaa Moosaa, laitane feehaa jadha'an, laitane akoonu hayyan dhakara harfan.

Qaala Rasoolullahi sallallahu 'alaihi wa sallam: "Awa mukhrijyahum?"

Qaala Waraqatu: Na'am, lam ya'ti rajulun bimaa ji'ta bihi illaa oodhiya, wa in yudriknee yawmuka hayyan ansurka nasran mu'azzaran.

Summa lam yanshab Waraqatu an tuwuffiya, wa fatral-wahyu fatratan hattaa hazina Rasoolullahi sallallahu 'alaihi wa sallam.

Hum se Yahya bin Bukair ne bayan kiya, kaha hum se Laith bin Sa'd ne bayan kiya, un se Aqeel ne, un se Ibn Shihab ne (doosri sanad) Imam Bukhari rahimahullah ne kaha aur mujh se Saeed bin Marwan ne bayan kiya aur un se Muhammad bin Abdul Aziz bin Abi Razmah ne, unhein Abu Salih Salmuwiyah ne khabar di, kaha ke mujh se Abdullah ne bayan kiya, un se Yunus bin Yazid ne bayan kiya, kaha ke mujhe Ibn Shihab ne khabar di unhein Urwah bin Zubair ne khabar di aur un se Nabi Kareem sallallahu alaihi wa sallam ki paak biwi Aisha raziyaallahu anha ne bayan kiya ke Rasool Allah sallallahu alaihi wa sallam ko nubuwat se pehle sache khwab dikhaye jate the chunanche is daur mein Aap jo khwab bhi dekh lete woh subah ki roshni ki tarah bedari mein numoodar hota. Phir Aap ko tanhai bhali lagne lagi. Is daur mein Aap Ghaar-e-Hira tanha tashreef le jate aur Aap wahan «Tahannuth» kiya karte the. Urwah ne kaha ke «Tahannuth» se ibadat murad hai. Aap wahan kai kai raatein jagte, ghar mein na aate aur is ke liye apne ghar se tosha le jaya karte the. Phir jab tosha khatam ho jata phir Khadijah raziyaallahu anha ke yahan laut kar tashreef late aur itna hi tosha phir le jate. Isi haal mein Aap Ghaar-e-Hira mein the ke dafatan Aap par wahi nazil hui chunanche farishta Aap ke paas aaya aur kaha parhiye! Nabi Kareem sallallahu alaihi wa sallam ne farmaya ke main parha hua nahin hoon. Aap sallallahu alaihi wa sallam ne bayan kiya ke mujhe farishte ne pakar liya aur itna bheenchha ke main be-taqat ho gaya phir unhon ne mujhe chhor diya aur kaha ke parhiye! Main ne kaha ke main parha hua nahin hoon. Unhon ne phir doosri martaba mujhe pakar kar is tarah bheenchha ke main be-taqat ho gaya aur chhorne ke baad kaha ke parhiye! Main ne is martaba bhi yahi kaha ke main parha hua nahin hoon. Unhon ne teesri martaba phir isi tarah mujhe pakar kar bheenchha ke main be-taqat ho gaya aur kaha ke parhiye! Parhiye!

«اقرأ باسم ربك الذي خلق * خلق الإنسان من علق * اقرأ وربك الأكرم * الذي علم بالقلم»

”Apne parwardigar ke naam ke saath jis ne sab ko paida kiya, jis ne insaan ko khoon ke lothray se paida kiya hai, Aap parhiye aur Aap ka Rab Kareem hai, jis ne qalam ke zariye taleem di hai“ se aayat

«علم الإنسان ما لم يعلم»

tak.

Phir Nabi Kareem sallallahu alaihi wa sallam in paanch aayaat ko le kar wapas ghar tashreef laye aur ghabrahat se Aap ke mondhe aur gardan ka gosht pharak (harkat kar) raha tha. Aap ne Khadijah raziyaallahu anha ke paas pahunch kar farmaya ke mujhe chadar

urha do! Mujhe chadar urha do! Chunanche unhon ne Aap ko chadar urha di. Jab ghabrahat Aap se door hui to Aap ne Khadijah raziyaallahu anha se kaha ab kya hoga mujhe to apni jaan ka dar ho gaya hai phir Aap ne sara waqia unhein sunaya. Khadijah raziyaallahu anha ne kaha aisa hargiz na hoga, Aap ko khushkhabri ho, Allah ki qasam! Allah Aap ko kabhi ruswa nahin karega. Allah ki qasam! Aap to silah rehmi karne wale hain, Aap hamesha sach bolte hain, Aap kamzor-o-na-tawan ka boj khud utha lete hain, jinhein kahin se kuch nahin milta woh Aap ke yahan se pa lete hain. Aap mehman nawaz hain aur haq ke raste mein pesh aane wali museebaton par logon ki madad karte hain.

Phir Khadijah raziyaallahu anha Nabi Kareem sallallahu alaihi wa sallam ko le kar Waraqah bin Nawfal ke paas aayin. Woh Khadijah raziyaallahu anha ke chacha aur Aap ke walid ke bhai the. Woh zamana-e-jahiliyyat mein Nasrani ho gaye the aur Arabi likh lete the jis tarah Allah ne chaha unhon ne Injeel bhi Arabi mein likhi thi. Woh bohat boorhe the aur nabina ho gaye the. Khadijah raziyaallahu anha ne un se kaha chacha apne bhatije ka haal suniye. Waraqah ne kaha bete! Tum ne kya dekha hai? Aap ne sara haal sunaya jo kuch Aap ne dekha tha. Is par Waraqah ne kaha yahi woh Naamoos (Jibraeel alaihissalam) hain jo Moosa alaihissalam ke paas aate the. Kaash main tumhari nubuwat ke zamane mein jawan aur taqatwar hota. Kaash main us waqt tak zinda reh jata, phir Waraqah ne kuch aur kaha ke jab Aap ki qaum Aap ko Makkah se nikalegi. Nabi Kareem sallallahu alaihi wa sallam ne poocha kya waqai ye log mujhe Makkah se nikal denge? Waraqah ne kaha haan, jo dawat Aap le kar aaye hain use jo bhi le kar aaya to us se adawat zaroor ki gayi. Agar main Aap ki nubuwat ke zamane mein zinda reh gaya to main zaroor bharpoor tareeqe par Aap ka saath dunga. Is ke baad Waraqah ka inteqal ho gaya aur kuch dinon ke liye wahi ka aana bhi band ho gaya. Aap wahi ke band ho jane ki wajah se ghamgeen rehne lage.

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ (6) أَنْ رَأَاهُ اسْتَعْزَى (7) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (8) أَرَأَيْتَ الَّذِي يُنْهَىٰ (9) عَبْدًا إِذَا صَلَّىٰ (10) أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ (11) أَوْ أَمَرَ بِالْتَّقْوَىٰ (12) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (13) أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (14) كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (16) فَلْيَدْعُ نَادِيَهُ (17) سَنَدْعُ الزَّبَانِيَةَ (18) كَلَّا لَا تَطْعُهُ وَاسْجُدْ (19) وَاقْتَرِبْ

عن أبي هريرة، قال قال أبو جهل هل يعفر محمد وجهه بين أظهركم قال فقل نعم . فقال واللات والعزى لئن رأيته يفعل ذلك لأطأن على رقبته أو لأعفرن وجهه في التراب - قال - فأتى رسول الله ﷺ وهو يصلي زعم ليطأ على رقبته - قال - فما فجئهم منه إلا وهو ينكص على عقبه ويتقي بيديه - قال - فقل له ما لك فقال إن بيني وبينه لخذنقا من نار وهو لا وأجنحة . فقال رسول الله ﷺ " لو دنا مني لاختطفته الملائكة عضوا عضوا " . قال فأنزل الله عز وجل لا ندري في حديث أبي هريرة أو شيء بلغه { كلا إن الإنسان ليطغى * أن رآه استغنى * إن إلى ربك الرجعى * أرايت الذي ينهى عبدا إذا صلى * أرايت إن كان على الهدى * أو أمر بالتقوى * أرايت إن كذب وتولى } - يعني أبا جهل - { ألم يعلم بأن الله يرى * كلا لئن لم ينته لنسفعا بالناصية * ناصية كاذبة خاطئة * فليدع ناديه * سندع الزبانية * كلا لا تطعه } زاد عبيد الله في حديثه قال وأمره بما أمره به . وزاد ابن عبد الأعلى فليدع ناديه يعني قومه .

Abu Hurairah (RA) se riwayat hai ke Abu Jahl ne kaha kya Muhammad tumhare samne apna chehra zameen par rakhte hain. Use kaha gaya haan to us ne kaha Laat aur Uzza ki qasam agar main ne unhein aisa karte dekha to un ki gardan (maazAllah) rond doon ga ya un ka chehra mitti mein milaon ga. Pas woh Rasool Allah ke paas aaya aur Aap (sallallahu alaihi wa sallam) namaz ada kar rahe the is irade se ke woh Aap (sallallahu alaihi wa sallam) ki gardan ko ronde. Jab woh Aap ke qareeb hone laga to achanak apni ediyon par wapas laut aaya aur apne dono hathon se kisi cheez se bach raha tha. Pas use kaha gaya tujhe kya hua to us ne kaha mere aur un ke darmiyan aag ki khai thi, haul aur

(farishton ke) bazu the. To Rasool Allah (sallallahu alaihi wa sallam) ne farmaya agar woh mujh se qareeb hota to farishte us ka ek ek uz noach daalte. Pas Allah Rabb-ul-Izzat ne ye aayaat nazil farmayin:

96 (كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا). Al-Alaq: 6. 7. 8

Hargiz nahin, beshak insaan albattha sarkashi karta hai, us ne apne aap ko mustaghni samajh liya hai, beshak tere parwardigar ki taraf hi lautna hai. Kya Aap ne us ko dekha hai jo (hamare) bande ko rokta hai jab woh namaz padhta hai? Kya khayal hai ke agar woh hidayat par hota ya taqwa ikhtiyar karne ka hukm deta (to ye achha khayal na tha)? Kya khayal hai agar woh jhutlaye aur peeth phere (Abu Jahl to phir kaise giraft se bach sakta hai)? Kya woh nahin janta ke Allah dekh raha hai? Hargiz nahin, agar woh baaz na aaya to hum yaqeenan use peshani ke baalon se pakar kar khenchein ge. Aisi peshani jo jhooti aur gunahgar hai. Pas chahiye ke woh apne madadgaron ko pukare, anqareeb hum bhi farishton ko bulayenge. Hargiz nahin, Aap us ki ita'at na karein.

Aur Ubaidullah ne apni hadees mein ye izafa kiya hai ke aur use wahi hukm diya jis ka unhein hukm diya hai. Aur Ibn Abdul A'la ne apni hadees mein اَلَمْ يَعْلَمُ بِأَنَّ اللَّهَ ka ma'ni bhi darj kiya ke woh apni qaum ko pukare.

Qauluhu Ta'ala (وَاسْجُدْ وَاقْتَرِبْ)

"عن أبي هريرة، قال: "سجدنا مع رسول الله ﷺ في: إذا السماء انشقت و اقرأ باسم ربك الذي خلق

Abu Hurairah raziyaallahu anhu kehte hain hum ne Rasool Allah sallallahu alaihi wa sallam ke saath Surah «Iza as-Sama'u Inshaqqat» aur «Iqra' Bismi Rabbikalladhi Khalaq» mein sajdah kiya. Abu Dawood kehte hain: Abu Hurairah chhe hijri mein Ghazwa-e-Khaibar ke saal Islam laye aur Rasool Allah sallallahu alaihi wa sallam ke ye sajde Aap ke aakhri fail hain.

عن أبي هريرة، أن رسول الله ﷺ قال " أقرب ما يكون العبد من ربه وهو ساجد فأكثرُوا الدعاء "

Abu Hurairah se riwayat hai ke Rasool Allah ﷺ ne farmaya: Banda apne Rab se sajde ki halat mein sab se zyada qareeb hota hai, lehaza zyada se zyada dua karo.

Sura Al-Qadr

Qauluhu Ta'ala (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)

عن ابن عمر، - رضى الله عنهما - أن رجلاً، من أصحاب النبي ﷺ أُرُوا ليلة القدر في المنام في السبع الأواخر فقال رسول الله ﷺ " أرى رؤياكم قد تواطأت في السبع الأواخر فمن كان متحريها فليتحرها في السبع الأواخر " .

Ibn Umar se riwayat hai ke kuch Sahaba mein kuch ko Lailatul Qadr khwab mein dikhai gayi jo aakhri saat dinon mein hai. Rasool Allah ﷺ ne farmaya: Main dekhta hoon ke tumhare khwab aakhri saat dinon ke baare mein mutabiq ho rahe hain, pas jo koi is ko talash karna chahta hai woh aakhri saat raaton mein talash kare.

حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ: "هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ قَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، قَالَ: فَخَرَجْنَا صَبِيحَةَ عَشْرِينَ، قَالَ: فَخَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَبِيحَةَ عَشْرِينَ، فَقَالَ: إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ وَإِنِّي تُسَبِّحُهَا، فَالْتَمَسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وَثَرٍ، فَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، وَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَرْجِعْ، فَارْجِعِ النَّاسُ إِلَى الْمَسْجِدِ وَمَا نَزَى فِي السَّمَاءِ

قَرَعَةً، قَالَ: فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ وَأَقِيمَتِ الصَّلَاةُ، فَسَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الطِّينِ وَالْمَاءِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي أَرْزَنِيهِ وَجَبْهَتِهِ.

Mujh se Abdullah bin Munir ne bayan kiya, unhon ne Harun bin Ismail se suna, unhon ne kaha ke hum se Ali bin Mubarak ne bayan kiya kaha ke mujh se Yahya bin Abi Kaseer ne bayan kiya, unhon ne kaha ke main ne Abu Salma bin Abdur Rahman se suna, unhon ne kaha main ne Abu Saeed Khudri رضى الله عنه se suna, main ne un se poocha tha ke kya aap ne Rasool Allah ﷺ se Shab-e-Qadr ka zikr suna hai? Unhon ne kaha ke haan! Hum ne Rasool Allah ﷺ ke saath Ramadan ke doosre ashre mein aitikaaf kiya tha, Abu Saeed رضى الله عنه ne bayan kiya ke phir bees ki subah ko hum ne aitikaaf khatam kar diya. Isi subah ko Rasool Allah ﷺ ne hamein khitaab farmaya ke mujhe Shab-e-Qadr dikhai gayi thi, lekin phir bhula di gayi, is liye ab use aakhri ashre ki taaq raaton mein talash karo. Main ne (khwab mein) dekha hai ke main keechad, paani mein sajda kar raha hoon aur jin logon ne Rasool Allah ﷺ ke saath (is saal) aitikaaf kiya tha woh phir dobara karein. Chunanche woh log masjid mein dobara aa gaye. Aasman mein kahin baadal ka ek tukda bhi nahin tha ke achanak baadal aaya aur baarish shuru ho gayi. Phir namaz ki takbeer hui aur Rasool Allah ﷺ ne keechad mein sajda kiya. Main ne khud aap ki naak aur peshani par keechad laga hua dekha.

Qauluhu Ta'ala (لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ)

عن أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: "مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ"، تَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ، عَنِ الرَّهْزِيِّ.

Hum se Ali bin Abdullah Madini ne bayan kiya, kaha ke hum se Sufyan bin Uyaynah ne bayan kiya, unhon ne kaha ke hum ne is riwayat ko yaad kiya tha aur yeh riwayat unhon ne Zuhri se (sun kar) yaad ki thi. Un se Abu Salma ne bayan kiya aur un se Abu Hurairah رضى الله عنه ne ke Nabi Kareem ﷺ ne farmaya jo shakhs Ramadan ke roze iman aur ihtisab (husool-e-ajro sawab ki niyyat) ke saath rakhe, us ke agle tamam gunah maaf kar diye jate hain. Aur jo Lailatul Qadr mein iman aur ihtisab ke saath namaz mein khara rahe us ke bhi agle tamam gunah maaf kar diye jate hain, Sufyan ke saath Sulaiman bin Kaseer ne bhi is hadees ko Zuhri se riwayat kiya.

Sura Al-Bayyinah

Qauluhu Ta'ala (لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ)

عن أنس بن مالك رضي الله عنه، قال النبي ﷺ لأبي: "إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ لَمْ يَكُنِ الَّذِينَ كَفَرُوا سُورَةَ الْبَيِّنَةِ آيَةً 1"، قَالَ: وَسَمَّانِي، قَالَ: نَعَمْ، فَبَكَى.

Hum se Muhammad bin Bashshar ne bayan kiya, kaha ke hum se Ghundar ne bayan kiya, kaha hum se Shu'bah ne bayan kiya, main ne Qatadah se suna aur unhon ne Anas bin Malik رضى الله عنه se ke Rasool Allah ﷺ ne Ubay bin Ka'b se farmaya ke Allah Ta'ala ne mujhe hukm diya hai ke tumhein Sura «Lam yakunil-lazina kafaru» parh kar sunaun. Ubay bin Ka'b رضى الله عنه ne arz kiya, kya Allah Ta'ala ne mera naam bhi liya hai? Aap ﷺ ne farmaya ke haan, is par woh rone lage.

عن أبي بن كعب، أن رسول الله ﷺ قال له: "إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فَقَرَأَ عَلَيْهِ لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ فَقَرَأَ فِيهَا: إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْخَنِيفَةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ، وَلَا النَّصْرَانِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ، وَقَرَأَ عَلَيْهِ: وَلَوْ أَنَّ لِبْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ،

" وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ .

Ubay bin Ka'b رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne un se farmaya: "Allah ne mujhe hukm diya hai ke main tumhein parh kar sunaun", phir Aap ne unhein «Lam yakunil-lazina kafaru min ahlil-kitab» parh kar sunaya, aur is mein yeh bhi parha «Inna zatad-deeni 'indallahil-hanifiyyatul-muslimatu la al-yahudiyyatu, wa lan-nasraniyyatu, man ya'mal khairan falan yukfarahu» "Beshak deen wali Allah ke nazdeek tamam adyan o milal se rishta kaat kar Allah ki janib yakso ho jaane wali Musalman aurat hai na ke Yahudi aur Nasrani aurat, jo koi neki ka kaam kare to woh hargiz us ki na-qadri na kare", aur Aap ne un ke saamne yeh bhi parha: «Wa law anna li ibni Adama wadiyan min malin labtagha ilaihi saniyan, wa law kana lahu saniyan labtagha ilaihi salisan, wa la yamla'u jawfa ibni Adama illat-turabu wa yatubullahu 'ala man taba» "Agar Ibn-e-Adam ke paas maal ki ek waadi ho to woh doosri waadi ki khwahish karega aur agar use doosri bhi mil jaye to woh teesri chahega, aur Adam-zad ka pait sirf khaak hi bhar sakegi, aur jo taubah kare to Allah us ki taubah qabool farmata hai".

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (4) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ (5) وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

عن عوف بن مالك، قال: قال رسول الله ﷺ: "افترقت اليهود على إحدى وسبعين فرقة، فواحدة في الجنة، وسبعون في النار، وافتترقت النصارى على ثنتين وسبعين فرقة، فأحدى وسبعون في النار، وواحدة في الجنة، والذي نفس محمد بيده لتفترق أمتي على ثلاث وسبعين فرقة، واحدة في الجنة، واثنتان وسبعون في النار"، قيل: يا رسول الله، من هم؟ "قال: "الجماعة".

Auf bin Malik رضى الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: "Yahood ikahattar (71) firqon mein bat gaye jin mein se ek Jannat mein jayega aur sattar (70) Jahannam mein, Nasara ke bahattar firqe hue jin mein se ikahattar (71) Jahannam mein aur ek Jannat mein jayega, qasam hai us Zaat ki jis ke haath mein Muhammad ki jaan hai! Meri ummat (73) firqon mein bat jayegi jin mein se ek firqa Jannat mein jayega, aur bahattar (72) firqe Jahannam mein." Arz kiya gaya: Allah ke Rasool! Woh kaun honge? Aap صلى الله عليه وسلم ne farmaya: «Al-Jama'ah».

Sura Az-Zalzalah

Qauluhu Ta'ala (إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا)

عن أبي هريرة، قال قال رسول الله ﷺ " تَقِيءُ الْأَرْضُ أَفْلَادَ كِبْدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ . وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَجْمِي . وَيَجِيءُ السَّارِقُ فَيَقُولُ فِي هَذَا قَطَعْتُ يَدِي ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا " .

Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Zameen sone aur chaandi ke apne qeemti khazane (paharon ke manind) nikal phenke gi. Qatil aayega aur kahega: is ke liye main ne qatl kiya, aur qata-e-rahmi karne wala aayega aur kahega: is ke liye main ne rishton ko toda. Aur chor aayega aur kahega: is ke liye mere haath kaate gaye. Phir un ko bulaya jayega lekin un mein se koi is mein se kuch bhi nahin lega.

Qauluhu Ta'ala (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

عَدِيَّ بْنِ حَاتِمٍ - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ " .

Adiyy bin Hatim رضى الله عنه se suna, unhon ne kaha ke main ne Rasool Allah ﷺ ko yeh

kehte suna ke Jahannam se bacho agarche khajoor ka ek tukra de kar hi sahi (magar zaroor sadaqah karke Dozakh ki aag se bachne ki koshish karo).

قِيلَ يَا رَسُولَ اللَّهِ فَالْخَيْلُ قَالَ " الْخَيْلُ ثَلَاثَةٌ هِيَ لِرَجُلٍ وَزُرٌّ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ لِرَجُلٍ أَجْرٌ فَأَمَّا الَّتِي هِيَ لَهُ وَزُرٌّ فَرَجُلٌ رَبَطَهَا رِبَاءً وَفَخَّرًا وَنَوَاءً عَلَى أَهْلِ الْإِسْلَامِ فَهِيَ لَهُ وَزُرٌّ وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي ظُهُورِهَا وَلَا رِقَابِهَا فَهِيَ لَهُ سِتْرٌ وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لِأَهْلِ الْإِسْلَامِ فِي مَرْجٍ وَرَوْضَةٍ فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوْ الرَّوْضَةِ مِنْ شَيْءٍ إِلَّا كُتِبَ لَهُ عِدَّةٌ مِمَّا أَكَلَتْ حَسَنَاتٍ وَكُتِبَ لَهُ عِدَّةٌ أَرْوَائِهَا وَأَبْوَالِهَا حَسَنَاتٍ وَلَا تَقْطَعُ طَوْلَهَا فَاسْتَنْتَبَتْ شَرَفًا أَوْ شَرَفَيْنِ إِلَّا كُتِبَ اللَّهُ لَهُ عِدَّةٌ أَثَارِهَا وَأَرْوَائِهَا حَسَنَاتٍ وَلَا مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيدُ أَنْ يُسَوِّفَهَا إِلَّا كُتِبَ اللَّهُ لَهُ عِدَّةٌ مِمَّا شَرِبَتْ حَسَنَاتٍ " . قِيلَ يَا رَسُولَ اللَّهِ فَالْحُمْرُ قَالَ " مَا أُنْزِلَ عَلَى فِي الْحُمْرِ شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْفَادَةُ الْجَامِعَةُ { فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ } . "

Sahaba ne arz kiya: Ghore ka kya hukm hai ya Rasool Allah ﷺ? Farmaya: Ghore ki peshani mein khair hai. Suhail kehte hain ke mujhe khair Qayamat ke din tak mein shak hai. Aap ﷺ ne farmaya: Ghore ki teen aqsaam hain aur yeh aadmi ke liye sawab, parda aur bojh hai.

Pas woh jo us ke liye sawab hai, woh us shakhs ke liye hai jis ne ghore ko Allah ke raste mein baandha aur Allah hi ke liye use tayyar rakha. Koi bhi cheez us ke pait mein ghayab nahin ki jati magar Allah us ke liye sawab likhta hai. Aur agar us ko kahin charagah mein charaya, us ne us mein jo kuch bhi khaya Allah us ke badle us ke liye sawab likhta hai. Aur agar kisi nehar se us ko pilaya to us ke malik ke liye har qatre ke badle sawab hai jo us ke pait mein ghayab hota hai, yahan tak ke Aap ﷺ ne us ke peshab aur leed ka bhi zikr farmaya. Aur agar woh ek ya do teelon par chadha to har qadam par jo woh rakhega us ke liye sawab likha jata hai.

Aur woh ghora jo us ke liye parda-poshi hai, woh yeh hai jis ko aadmi ehsan aur zeenat ke liye baandhta hai aur us ko us ki sawari ka haq aur us ke pait ka haq apni tangi aur aasani mein nahin bhoola.

Aur woh ghora jo us par bojh hai, woh yeh hai ke jis ko fakhr, sarkashi aur logon ko dikhane ke liye baandha ho. Yeh woh hai jo us par bojh hai.

Sahaba ne arz kiya: Ya Rasool Allah ﷺ! Gadhon ka kya hukm hai? To Aap ﷺ ne farmaya: Is ke baare mein mujh par koi hukm nazil nahin hua magar yeh ayat jaame' aur bemisal hai:

{ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ }

Qauluhu Ta'ala:

(8) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

. عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ - ﷺ - : " يَا عَائِشَةُ إِنَّكَ وَمُحَقَّرَاتِ الْأَعْمَالِ فَإِنَّ لَهَا مِنَ اللَّهِ طَلَبًا " .

Umm-ul-Momineen Aishah رضي الله عنها kehti hain ke Rasool Allah ﷺ ne mujh se farmaya: "Haqar aur mamooli gunahon se bacho, kyun ke Allah Ta'ala ki taraf se un ka bhi muakhazah hoga."

. عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي النَّبِيُّ ﷺ " لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلْقٍ " .

Abu Zar رضي الله عنه se riwayat hai, Nabi Kareem ﷺ ne farmaya: Bhalai mein se kisi neki

ko kamtar na samjho, agarche tum apne bhai se khanda-peshani se milo.

Muntakhab Ahadith al-Jami' al-Kamil se

96 - Surah al-'Alaq ki tafsir, aur yeh Makki hai, aur is ki ayaat ki tadaad 19 hai.

1 - Bab: Allah Ta'ala ke qaul:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا { (لَمْ يَعْلَمْ 5)}

• Aishah radiyallahu 'anha, Nabi sallallahu 'alaihi wa sallam ki zawjah, se riwayat hai, unhon ne kaha: Rasool Allah sallallahu 'alaihi wa sallam par wahi ki ibtida sachche khwabon se hui, to Aap koi khwab na dekhte magar woh subah ki roshni ki tarah zahir ho jata.

Phir Aap ko khalwat (tanhai) mahboob kar di gayi, to Aap Ghaar-e-Hira ki taraf jate aur us mein "tahannus" karte — rawi kehte hain: tahannus se murad ibadat hai — kai kai raatein tanhai mein guzarte, is se pehle ke apne ahl ki taraf lautain, aur is ke liye zaad-e-rah saath le jate, phir Khadijah ke paas lautte aur isi tarah ke dinon ke liye zaad lekar dobara jate, yahan tak ke Haq (wahi) Aap par nazil hua, aur Aap Ghaar-e-Hira mein the.

To farishta Aap ke paas aaya aur kaha: Padho.

Rasool Allah sallallahu 'alaihi wa sallam ne farmaya: "Main parhne wala nahin hoon."

Woh kehte hain: Farishte ne mujhe pakra aur zor se bhaincha, yahan tak ke mujh par sakht mashaqqat aa gayi, phir chhor diya aur kaha: Padho.

Main ne kaha: "Main parhne wala nahin hoon."

To us ne doosri martaba mujhe pakra aur zor se bhaincha, yahan tak ke mujh par sakht mashaqqat aa gayi, phir chhor diya aur kaha: Padho.

Main ne kaha: "Main parhne wala nahin hoon."

To us ne teesri martaba mujhe pakra aur zor se bhaincha, yahan tak ke mujh par sakht mashaqqat aa gayi, phir chhor diya aur kaha:

{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ}

Ayaat, us ke qaul tak:

{عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ}-

Pas Rasool Allah sallallahu 'alaihi wa sallam yeh ayaat le kar wapas lote, Aap ke jor kaanp rahe the, yahan tak ke Khadijah ke paas dakhil hue aur farmaya: "Mujhe orha do, mujhe orha do."

To unhon ne Aap ko chadar mein lapet diya, yahan tak ke Aap se khauf jata raha, phir Aap ne Khadijah se kaha: "Ae Khadijah! Mujhe kya ho gaya hai? Mujhe apni jaan par khauf lahaq ho gaya hai."

Phir Aap ne unhein poora waqia bayan kiya, to Khadijah ne kaha: Hargiz nahin, khushkhabri ho, Allah ki qasam! Allah Ta'ala Aap ko hargiz zaleel nahin karega, Allah ki qasam! Aap silah-rahmi karte hain, sach bolte hain, bojh uthane walon ka bojh uthate hain, mahroom ko kama kar dete hain, mehman ki izzat karte hain, aur Haq ke muamlaat mein madad karte hain.

Phir Khadijah, Rasool Allah sallallahu 'alaihi wa sallam ko le kar Waraqah bin Nawfal ke paas aaein — jo Khadijah ke chacha zad bhai the, us ke walid ke bhai ke bete, aur woh zamana-e-jahiliyyah mein Nasrani ho gaye the, aur woh Arabi mein likhte the, aur Injil ka jo hissa Allah chahta, Arabi mein likh lete the, woh ek boorhe aadmi the, jin ki beenai khatam ho chuki thi — to Khadijah ne kaha: Ae chacha ke bete! Apne bhatije ki baat suno.

Waraqah ne kaha: Ae mere bhatije! Tum kya dekhte ho?

Phir Rasool Allah sallallahu 'alaihi wa sallam ne unhein bataya ke Aap ne kya dekha, to Waraqah ne kaha: Yeh wohi Namus (bara farishta) hai jo Musa par nazil kiya gaya tha, kaash main us waqt jawan hota, kaash main us waqt zinda rehta — unhon ne ek baat ka zikr kiya —

Rasool Allah sallallahu 'alaihi wa sallam ne farmaya: "Kya woh mujhe nikalne wale hain?"

Waraqah ne kaha: Haan, koi aadmi aisi cheez le kar nahin aata jaisi tum le kar aaye ho magar use aziyat di jati hai, aur agar main tumhare us din tak zinda raha to main tumhari bharpoor nusrat karunga.

Phir zyada der na guzri ke Waraqah ka inteqal ho gaya, aur wahi kuch muddat ke liye ruk gayi, yahan tak ke Rasool Allah sallallahu 'alaihi wa sallam ghamgeen ho gaye.

Muttafaqun 'Alaih: Ise Bukhari ne *at-Tafsir* (4953), aur Muslim ne *al-Iman* (160) mein riwayat kiya hai.

2 - Bab: Allah Ta'ala ke qaul:

{ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ (6) أُنْزِلَ إِلَيْهِ رُوحُ رَبِّهِ (7) إِنَّا إِلَىٰ رَبِّكَ الرَّجْعِي (8) أَرَأَيْتَ الَّذِي يَنْهَىٰ (9) عَبْدًا إِذَا صَلَّىٰ (10) أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ (11) أَوْ أَمَرَ بِالْتَّقْوَىٰ (12) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (13) أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (14) كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (16) فَلْيَدْعُ نَادِيَهُ (17) سَنَدْعُ الزَّبَانِيَةَ (18) كَلَّا لَا تَطِعُهُ وَاسْجُدْ (19) وَاقْتَرِبْ (19) }

• Abu Hurairah radiyallahu 'anhu se riwayat hai, unhon ne kaha: Abu Jahl ne kaha: Kya Muhammad tumhare darmiyan apna chehra mitti par ragarta hai? (yani sajdah karta hai)

Logon ne kaha: Haan.

To us ne kaha: Laat aur 'Uzza ki qasam! Agar main use aisa karte hue dekhun to zaroor us ki gardan par paon rakhunga ya zaroor us ke chehre ko mitti mein milaa dunga.

Rawi kehte hain: Woh Rasool Allah sallallahu 'alaihi wa sallam ke paas aaya, aur Aap us waqt namaz parh rahe the, woh yeh gumaan kar raha tha ke Aap ki gardan par paon rakhega, to woh kya dekhte hain ke achanak woh ulte paon peeche hat raha hai aur apne hathon se bachao kar raha hai.

Logon ne kaha: Tumhein kya hua?

Us ne kaha: Mere aur us ke darmiyan aag ki ek khandaq hai, aur ek haibat hai, aur par (urne wali cheezen/paron wale) hain.

Rasool Allah sallallahu ‘alaihi wa sallam ne farmaya: "Agar woh mere qareeb aata to farishte use ek ek uzwa kar ke noch lete."

Rawi kehte hain: Pas Allah ‘Azza wa Jall ne yeh ayaat nazil farmaein — hamein nahin maloom ke Abu Hurairah ki hadees ke andar hi, ya kisi aur khabar mein jo unhein pahunchi:

{ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ (6) أَنْ رَأَاهُ اسْتَعْزَىٰ (7) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (8) أَرَأَيْتَ الَّذِي يَنْهَىٰ (9) عَبْدًا إِذَا صَلَّىٰ (10) { (أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ (11) أَوْ أَمَرَ بِالْتَّقْوَىٰ (12) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (13)

Yani Abu Jahl:

{ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (14) كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (16) فَلْيَدْعُ نَادِيَهُ (17) سَدَّغُ الرَّبَابِيَّةَ (18) كَلَّا لَا تُطَعُّهُ. }

Ubaidullah ne apni riwayat mein yeh izafah kiya: "Aur (Allah ne) Nabi ko woh hukm diya jis ka unhein hukm diya gaya tha (yani sajdah aur qurbat ka)."

Aur Ibn ‘Abd al-A‘la ne izafah kiya:

{ فَلْيَدْعُ نَادِيَهُ } yani: Apne qaum-o-qabeela ko.

Sahih: Ise Muslim ne "Sifat al-Qiyamah" (2797) mein Mu‘tamir (Ibn Sulaiman) ke mukhtalif turuq se riwayat kiya hai.

- Ibn Abbas raziyaallahu anhum se riwayat hai, unhon ne kaha: Abu Jahl ne kaha: Agar main Muhammad ko Kaaba ke paas namaz padhte hue dekhun to zaroor us ki gardan par paon rakhunga. To yeh baat Nabi sallallahu alaihi wa sallam tak pahunchi, to Aap ne farmaya: "Agar woh aisa karta to farishte use pakar lete."

Sahih: Ise Bukhari ne at-Tafsir (4958) mein riwayat kiya hai.

- Ibn Abbas raziyaallahu anhum se riwayat hai, unhon ne kaha: Nabi sallallahu alaihi wa sallam namaz padh rahe the, to Abu Jahl aaya aur kehne laga: Kya main ne tumhein is se mana nahin kiya? Kya main ne tumhein is se mana nahin kiya? Kya main ne tumhein is se mana nahin kiya?

Phir Nabi sallallahu alaihi wa sallam laut gaye, aur Abu Jahl ko jharka (tanbeeh ki), to Abu Jahl ne kaha: Tu khoob jaanta hai ke yahan mujh se zyada bada majma‘ (nadi) kisi ka nahin.

Pas Allah Ta‘ala ne yeh ayat nazil farmayi:

{ فَلْيَدْعُ نَادِيَهُ (17) سَدَّغُ الرَّبَابِيَّةَ }

To Ibn Abbas ne kaha: Allah ki qasam! Agar woh apna majma‘ (nadi) bulata to Allah ke Zabaniyah use pakar lete.

Sahih: Ise Tirmidhi (3349) ne riwayat kiya hai.

Tirmidhi ne kaha: Yeh hadith Hasan Sahih Gharib hai, aur is mauzu‘ mein Abu Hurairah se bhi riwayat hai.

Allah Ta‘ala ke qaul:

{نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ}

se murad Abu Jahl ki peshani hai, jo apni baat mein jhooti aur apne amal mein khatakaar hai.

Aur Allah Ta‘ala ke qaul:

{فَلْيَدْعُ نَادِيَهُ}

ka matlab hai: apni qaum aur apne qabile ko.

Aur Allah Ta‘ala ke qaul:

{سَنَدْعُ الزَّبَانِيَةَ}

se murad "Zibna" ki jama‘ hai, jo "Zabn" (dhakelna, zor se hatana) se ma‘khuz hai. Aur woh farishte hain jo sakht aur sakht mizaj hain, jo use azaab ki taraf dhakelenge.

97 - Surah Al-Qadr ki tafsir, aur yeh Makki hai, aur is ki ayat ki tadaad 5 hai.

1 - Bab: Allah Ta‘ala ke qaul:

{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1)}

Yani: Beshak Allah ne Quran ko Lailatul Qadr mein nazil kiya, aur yeh ek barkat wali raat hai, jaisa ke Allah Ta‘ala ke is qaul mein hai:

{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ} [الدخان: 3]

Aur Lailatul Qadr Ramadan ke mahine mein hai, jaisa ke Allah Ta‘ala ne farmaya:

{شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ} [البقرة: 185]

Ibn Abbas aur digar hazraat ne kaha: Allah Ta‘ala ne Quran ko Loh-e-Mahfooz se aasman-e-duniya mein "Baitul Izzah" ki taraf ek hi martaba poora ka poora nazil farmaya, phir use halaat-o-waqiat ke mutabiq tafseelan teis saal ke arse mein Rasoolullah sallallahu alaihi wa sallam par nazil kiya gaya.

Aur sahih baat yeh hai ke Lailatul Qadr Ramadan ke aakhri ashre mein, witr wali raaton mein hoti hai.

- Abu Salamah kehte hain: Main ne Abu Saeed se — jo mere dost the — poocha, to unhon ne kaha: Hum ne Nabi sallallahu alaihi wa sallam ke saath Ramadan ke darmiyani ashre mein i‘tikaf kiya, phir beeswein subah Aap bahar tashreef laaye aur hamein khutbah diya, aur farmaya:

"Mujhe Lailatul Qadr dikhayi gayi thi, phir mujhe bhula di gayi — ya farmaya: mujhe bhula di gayi — pas tum ise Ramadan ke aakhri ashre mein, witr wali raaton mein talash karo, aur mujhe yeh bhi dikhaya gaya ke main pani aur mitti mein sajdah kar raha hoon."

Muttafaq alaih: Ise Bukhari ne "Fazl Lailatul Qadr" (2016), aur Muslim ne "As-Siyam"

(1167: 216) mein riwayat kiya hai. Dono ne Hisham se, unhon ne Yahya se, unhon ne Abu Salamah se, phir unhon ne yahi hadith bayan ki.

2 - Bab: Allah Ta'ala ke qaul:

{لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (3)}

Yani: Lailatul Qadr mein kiya jane wala nek amal, is raat ke ilawa hazar mahino ke amal se behtar hai. Aur nek amal mein Quran ki tilawat, Qiyam-ul-Lail (raat ki namaz), zikr-o-dua, sadaqah, silah-rahmi aur digar nekiyan shamil hain.

Aur is bare mein sahih hadith aayi hai:

- Abu Hurairah raziyaallahu anhu se riwayat hai, Nabi sallallahu alaihi wa sallam ne farmaya:

"Jo shakhs iman aur sawab ki umeed ke saath Lailatul Qadr mein qiyam kare, us ke pichhle gunah bakhsh diye jayenge."

Muttafaq alaih: Ise Bukhari ne "As-Saum" (1901), aur Muslim ne "Salatul Musafirin" (760) mein riwayat kiya hai.

Aur Lailatul Qadr ke bare mein bahut si ahadith warid hui hain, jo apne apne maqam par mazkoor hain.

3 - Bab: Allah Ta'ala ke qaul:

{تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرِ (4) سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (5)}

Aur "Ar-Ruh" se murad Jibril alaihissalam hain, aur un ke saath farishte bhi hote hain. Aur yeh us usloob mein hai jise "khaas ka aam par atf" kaha jata hai.

Aur Allah Ta'ala ke qaul:

{بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرِ}

ka matlab hai: un ka zameen ki taraf nuzool har tarah ki bhalai aur barkat ke saath hota hai.

Aur Qatadah wagairah ne kaha: Is raat mein umoor tay kiye jate hain, aur umrein, rizq aur taqdirein likhi jati hain, jaisa ke Allah Ta'ala ne farmaya:

{فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ} [الدخان: 4]

Aur Allah Ta'ala ke qaul:

{سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ}

ka matlab yeh hai ke farishte har namazi par, har masjid mein baith kar zikr karne wale par, aur is mubarak raat mein koi bhi nek amal karne wale par salam bhejte rehte hain, aur un ka yeh nuzool fajr ke tuloo' hone tak jari rehta hai.

98 - Surah Al-Bayyinah ki tafsir, aur yeh Madani hai, aur is ki ayat ki tadaad 8 hai:

{لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (1) رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً (2) فِيهَا كُتِبَ قِيمَةٌ (3) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (4) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ

الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (5) إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (6) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7) جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ (8)

• Anas bin Malik raziyallahu anhu se riwayat hai, unhon ne kaha: Rasoolullah sallallahu alaihi wa sallam ne Ubayy bin Ka'b se farmaya:

"Beshak Allah ne mujhe hukm diya hai ke main tumhein Surah {لَمْ يَكُنِ الَّذِينَ كَفَرُوا} padh kar sunaun."

Ubayy ne kaha: Kya Allah ne mera naam le kar Aap se kaha?

Aap ne farmaya: "Haan."

To woh ro pade.

Muttafaq alaih: Ise Bukhari ne at-Tafsir (4959) aur Muslim ne "Salatul Musafirin" (799: 246) mein riwayat kiya hai.

• Anas bin Malik raziyallahu anhu se riwayat hai ke Nabi Allah sallallahu alaihi wa sallam ne Ubayy bin Ka'b se farmaya:

"Beshak Allah ne mujhe hukm diya hai ke main tumhein Quran padh kar sunaun."

Ubayy ne kaha: Kya Allah ne mera naam le kar Aap se kaha?

Aap ne farmaya: "Haan."

Ubayy ne kaha: Kya mujhe Rabb-ul-Alameen ke paas yaad kiya gaya?

Aap ne farmaya: "Haan."

To un ki dono aankhon se aansu beh nikle.

Sahih: Ise Bukhari ne at-Tafsir (4961) mein riwayat kiya hai.

• Ubayy bin Ka'b raziyallahu anhu se riwayat hai, unhon ne kaha: Rasoolullah sallallahu alaihi wa sallam ne farmaya:

"Beshak Allah ne mujhe hukm diya hai ke main tumhein Quran padh kar sunaun."

Phir Aap ne Surah ki tilawat shuru ki:

{لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ}

Rawi kehte hain: Aap ne is mein yeh bhi padha:

"Aur agar Ibn-e-Adam maal ki ek poori waadi maange aur use de di jaye, to woh doosri waadi maangega; aur agar doosri bhi maange aur use de di jaye to teesri maangega, aur Ibn-e-Adam ke pait ko sirf mitti hi bhar sakti hai, aur Allah jis par chahe taubah qabool karta hai. Aur yahi deen Allah ke nazdeek Hanafiyyah hai, jo shirk se paak hai, na Yahudiyyat hai aur na Nasraniyyat, aur jo koi bhi neki kare, us ki na-qadri nahin ki jayegi."

Hasan: Ise Tirmidhi (3793) aur Ahmad (21202) ne riwayat kiya hai, aur lafz Ahmad ka

hai, aur Hakim ne (2/224) mein ise sahih qarar diya hai.

Allah Ta'ala ke qaul:

{مُنْفِكِينَ}

ka matlab hai: apne kufr, shirk aur gumrahi se baaz aane wale, baaz rehne wale.

Aur Allah Ta'ala ke qaul:

{حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ}

ka matlab hai: jab tak un ke paas wazeh daleel aur roshan burhan na aa jaye, aur woh burhan Quran hai.

Aur Allah Ta'ala ke qaul:

{رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً}

se murad Muhammad sallallahu alaihi wa sallam hain, jinhein Allah Ta'ala ne is liye bheja ke woh unhein "Suhuf-e-Mutahharah" padh kar sunayein, aur woh Quran hai. Aur ise "Suhuf Mutahharah" keh kar kinayah kiya, kyun ke woh Aalam-e-Bala mein likha hua hai, aur shayateen ke qareeb aane se mehfooz hai, ise sirf paak log hi chhoote hain.

Aur Allah Ta'ala ke qaul:

{فِيهَا كُتُبٌ قَيِّمَةٌ}

ka matlab hai: un suhuf mein "kutub" hain, yani suratein aur ayaat.

Aur "Qayyimah" se murad sachi khabrein, aur adilana, seedhe, durust ahkam-o-awamir hain.

Pas jab yeh Bayyinah aa jaye, to tab haq ke talabgar ka haal zahir ho jata hai; jo haq ka talib hai woh use qabool karta hai, aur jo haq ka talib nahin, woh halak ho jata hai, jaisa ke pehle Ahl-e-Ilm ke saath hua. Is liye ke Allah Ta'ala ne farmaya:

{وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ}

Ae woh logo jin ki taraf yeh azeem Rasool bheja gaya, aur jin par yeh jalil-ul-qadr Quran nazil kiya gaya, tum un (Ahl-e-Kitab) ki tarah na bano, jaisa ke Allah Ta'ala ne Surah Aal-e-Imran (ayat 105) mein farmaya:

{وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ}

Halanke unhein sirf is baat ka hukm diya gaya tha ke Allah hi ki ibadat karein, aur deen ko usi ke liye khalis rakhein, aur us ke saath kisi ko shareek na thehrayein. Aur yahi Allah Ta'ala ke is qaul ka ma'ni hai:

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ}

Aur Allah Ta'ala ke qaul:

{حُنَفَاءَ}

ka matlab hai: woh log jo Deen-e-Islam ke mukhalif tamam adyan se i'raaz karein, un se

munh pher lein.

Aur Allah Ta'ala ke qaul:

{وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ}

is liye hai ke ikhlas ke behtareen mazahir mein se ek namazon ki pabandi hai, kyun ke namaz sab se shareef ibadat mein se hai, aur zakat fuqara aur masakeen ke saath muwasaat (maali hamdardi aur ta'awun) hai. Aur woh millat jo in anasir se murakkab ho, woh adil millat ban jati hai, aur haq-o-ehsan par qayam millat banti hai.

Aur jin logon tak yeh "Bayyinah" pahunchi aur unhon ne ise qabool nahin kiya, un ka anjam wohi hai jo Allah Ta'ala ne farmaya:

{إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ}

Yeh is liye ke unhon ne haq ko pehchana magar qabool na kiya, to un ke liye Jahannum ki aag hai, jis mein woh hamesha rahenge, wahan se hataye na jayenge. Aur unhein Allah Ta'ala ne farmaya:

{أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ}

Yani: woh sari makhlooq mein badtareen makhlooq hain.

Aur jo log haq ko qabool kar lete hain, woh neko-kar aur Abrar hain. Allah Ta'ala farmata hai:

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7) جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ { خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ }

Yani: Allah un se razi hua, to un ke liye Jannat aur us ki nematein tayyar ki, aur woh Allah se razi hue us nemat aur azeem fazl par jo Allah Ta'ala ne unhein ata farmaya.

Aur Allah Ta'ala ke qaul:

{ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ}

ka matlab hai: yeh jaza us ke liye hai jo apne Rabb se dare, aur us ka poori tarah taqwa ikhtiyar kare, aur use poore haq ke saath ibadat kare.

99 - Surah Az-Zalzalah ki tafsir, aur yeh Makki hai, aur is ki ayaat ki tadaad 8 hai.

• Abdullah bin Amr raziyaallahu anhu se riwayat hai, unhon ne kaha: Ek aadmi Rasoolullah sallallahu alaihi wa sallam ke paas aaya aur arz kiya: Ae Rasoolullah! Mujhe padhayein (Quran sikhayein).

Aap ne use farmaya: "Teen suratein un mein se padho jin ki ibtida {الر} se hoti hai."

Us shakhs ne kaha: Meri umr bahut ho chuki hai, dil sakht ho gaya hai, aur zaban bhaari hai.

Aap ne farmaya: "To {حم} wali suraton mein se padho."

Us ne phir wohi baat dohrayi jo pehle kahi thi.

Aap ne farmaya: "To Musabbihat (yani Subh Ism Rabbik ki tarah wali suraton) mein se

teen padho."

Us ne phir wohi baat kahi, to us shakhs ne kaha: Lekin ae Rasoolullah! Mujhe koi aisi Surah padh kar suna dein jo jami‘ ho (mukhtasar aur jami‘ ho).

To Aap ne use Surah padh kar sunayi:

{إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا}

Yahan tak ke jab Aap us ko mukammal padh chuke to us shakhs ne kaha: Us Zaat ki qasam jis ne Aap ko haq ke saath bheja! Main is par kabhi kuch izafah nahin karunga (yani isi par iktifa karunga).

Phir woh aadmi peeth pher kar chala gaya, to Rasoolullah sallallahu alaihi wa sallam ne farmaya:

"Yeh chhota sa aadmi kamyab ho gaya, yeh chhota sa aadmi kamyab ho gaya."

Phir Aap ne farmaya: "Ise mere paas bula lao."

Pas woh Aap ke paas laya gaya, to Aap ne use farmaya:

"Mujhe Yaum-ul-Azha (Qurbani ke din) ke bare mein hukm diya gaya hai. Allah ne ise is ummat ke liye Eid banaya hai."

Us aadmi ne kaha: Agar main kuch na paun siwaye apne bete ki doodh dene wali bakri ke, to kya main use qurbani bana doon?

Aap ne farmaya:

"Nahin, balke tum apne sar ke baal le lo (yani thode kaat lo), apne nakhun tarash lo, apni moonchh past kar lo, aur zair-e-naaf baal mundwa lo. Yahi tumhari qurbani Allah ke nazdeek poori ho jayegi."

Hasan: Ise Ahmad (6575) ne riwayat kiya hai, aur yahi is ka asl siyaq hai, aur Abu Dawud (1399, 2789), Nasai (4365) ne bhi riwayat kiya, aur Ibn Hibban (5914) aur Hakim (2/532) ne ise sahih kaha.

Surah az-Zilzal ko do rak‘aton mein parhne ke baare mein waarid ahadith

• Mu‘az bin Abdullah Juhani se riwayat hai ke Juhainah ke ek aadmi ne unhein khabar di ke us ne Nabi ﷺ ko Fajr ki namaz mein Surah

{إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا}

dono rak‘aton mein parhte hue suna, to main nahin jaanta ke kya Rasool Allah ﷺ bhool gaye the ya qasd hi aisa parha tha.

Hasan: ise Abu Dawud (816) ne riwayat kiya hai.

Aur jo fazeelatein Surah az-Zilzal ke baare mein waarid hui hain ke woh "Qur’an ke nisf ke barabar" hai, woh zaef hain.

Yeh baat Anas bin Malik رضى الله عنه se riwayat ki gayi, jise Tirmidhi (2893) waghera ne riwayat kiya, aur is ki sanad mein Hasan bin Salm bin Saleh Ajali hai jo majhool hai, jaisa

ke Uqaili aur deegar ne kaha.

Tirmidhi ne kaha: "Yeh hadees ghareeb hai, hum ise is Sheikh Hasan bin Salm ke ilawa kisi aur ke tareeq se nahin jaante, aur is baab mein Ibn Abbas رضى الله عنهما se bhi riwayat hai."

Phir woh hadees Ibn Abbas رضى الله عنهما se (2894) number par riwayat ki, aur Hakim (1/566) ne bhi ise riwayat kiya, dono ne Yazid bin Harun ke tareeq se, woh kehte hain: hamein Yaman bin Mughirah Anzi ne khabar di, woh kehte hain: hamein Ata se, unhon ne Ibn Abbas se riwayat ki, phir unhon ne yeh hadees bayan ki.

Tirmidhi ne kaha: "Hum ise Yaman bin Mughirah ke tareeq ke ilawa aur kisi se nahin jaante."

Aur Hakim ne kaha: "Is ki sanad sahih hai."

To Zahabi ne un ki ta'qeeb karte hue kaha: "Balke Yaman ko logon ne zaeef kaha hai."

Main kehta hoon: aur maamla waisa hi hai jaisa unhon ne kaha, kyunke Ibn Mu'ain, Abu Hatim aur Abu Zur'ah ne use zaeef qarar diya, aur Bukhari ne kaha: woh munkar-ul-hadees hai.

Aur Tirmidhi ne in dono hadeeson mein se kisi ko bhi Hasan qarar nahin diya, halanke un ke qaide ke mutabiq inhein Hasan keh sakte the, kyunke Anas رضى الله عنه ki riwayat mein za'f shadeed nahin, aur use Ibn Abbas ki riwayat taqwiyat deti hai, agarche is mein bhi za'f hai, magar is mein koi muttahaam rawi nahin; is ke bawajood Tirmidhi ne dono ko Hasan nahin kaha.

Aur "nisf-e-Qur'an" ke ma'ni yeh hain ke Qur'an do bare mazameen par mushtamil hai:

Ek duniya aur is ke ahkam se muta'alliq,

aur doosra aakhirat aur is ke ahkam se muta'alliq.

To Surah az-Zilzal chunka aakhirat ke ahwal o ahkam ko jama kiye hue hai, is i'tibar se "nisf-e-Qur'an" ke barabar qarar di gayi, jaisa ke Ibn-ul-Qayyim ne "Zad-ul-Ma'ad" (1/317, 318) mein kaha, aur unhon ne kaha: "Is hadees ka sahih hona zyada qareeb hai."

2 - Baab: Allah Ta'ala ke qaul:

{ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (1) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُخْبِتُ أَعْيَانَهَا (4) بِأَنَّهُ { رَبِّكَ أَوْحَىٰ لَهَا (5) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ (6) }

Allah Ta'ala ke qaul: { وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا } ka matlab yeh hai ke zameen apne andar jo murde aur khazane hain sab bahar nikaal degi, aur unhein apni satah par phenk degi.

Aur yahi mafhoom Allah Ta'ala ke is qaul mein bhi hai:

{ وَإِذَا الْأَرْضُ مُدَّتْ (3) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ } [الانشقاق: 3 - 4].

Aur is baare mein sahih hadees aayi hai:

• Abu Hurairah رضى الله عنه se riwayat hai, unhon ne kaha: Rasool Allah ﷺ ne farmaya:

"Zameen apne jigar ke tukde nikaal phenke gi, sutoonon jaise sone aur chandi ki daliyaan

nikaale gi, to qatil aayega aur kahega: inhi (maalon) ke baare mein main ne qatl kiya tha, aur rishta kaatne wala aayega aur kahega: inhi ke liye main ne rishta toda tha, aur chor aayega aur kahega: inhi ke liye mera haath kaata gaya tha, phir woh sab use chhor denge aur us mein se kuch na leinge."

Sahih: ise Muslim ne "az-Zakat" (1013) mein Muhammad bin Fuzail, un ke walid, Abu Hazim, Abu Hurairah رضى الله عنه ke tareeq se muta'addid asaneed ke saath riwayat kiya hai.

Aur Allah Ta'ala ke qaul: {يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا} ka matlab yeh hai ke zameen is baat ki khabar degi ke logon ne is ki satah par kya a'maal kiye the.

Aur is baare mein Abu Hurairah رضى الله عنه se riwayat hai, unhon ne kaha: Rasool Allah ﷺ ne yeh aayat tilawat farmai:

{يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا}

Phir farmaya: "Kya tum jaante ho ke is ki khabrein kya hongy?"

Sahaba ne kaha: Allah aur us ke Rasool hi behtar jaante hain.

Aap ne farmaya:

"Pas is ki khabrein yeh hongy ke woh har bande aur har bandi ke baare mein gawahi degi jo is ki satah par amal kiya, woh kahegi: falan bande ne falan din falan kaam kiya, aur falan bande ne falan din falan kaam kiya; bas yahi is ki khabrein hain."

Ise Tirmidhi (2429), Ahmad (8867) ne riwayat kiya, aur Ibn Hibban (7360), Hakim (2/532) aur Baihaqi ne "Shu'ab-ul-Iman" (6915) mein ise sahih qaarar diya hai.

Aur Allah Ta'ala ke qaul: {بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا} ke baare mein Bukhari ne kaha: "أَوْحَىٰ لَهَا" aur "أَوْحَىٰ إِلَيْهَا" aur "وَحَىٰ إِلَيْهَا" sab ek hi ma'ni mein hain.

Aur yahan wahi se murad "amr" hai, yani Allah ne zameen ko hukm diya ke woh un logon ke baare mein shaq ho kar khul jaye aur un ke baare mein gawahi de.

Aur Allah Ta'ala ke qaul: {يَوْمَئِذٍ يَصْنَدُ النَّاسُ أَشْتَاتًا} mein "Ashtat" yani log hisaab ki jagah se mutafarriq ho kar niklenge, mukhtalif qisam aur girohon ki surat mein, kuch shaqi honge aur kuch sa'eed.

Yani woh mauqif-e-hisaab se alag alag hat kar jaayenge, taake woh Jannat aur Dozakh mein apne apne thikanon par utar jaayen; jo daayin taraf wale hain woh Jannat mein dakhil honge, aur jo baayin taraf wale hain woh Dozakh mein dakhil honge.

3 - Baab: Allah Ta'ala ke qaul:

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)}

Yeh aayat "Jawami' ul-Kalim" mein se hai, aur Nabi ﷺ ne ise "jame' aur munfarid aayat" qaarar diya hai, jaisa ke agli hadees mein aata hai:

- Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ se gadhon ke baare mein sawal kiya gaya, to Aap ne farmaya:

"Allah ne mere upar un ke baare mein is ek munfarid aur jame' aayat ke ilawa kuch nazil nahin kiya:

"{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}."

Muttafaqun 'alaihi: ise Bukhari ne at-Tafsir (4962), aur Muslim ne az-Zakat (987) mein Zaid bin Aslam ke tareeq se riwayat kiya, unhein Abu Salih Zakwan Samman ne khabar di ke unhon ne Abu Hurairah رضى الله عنه ko yeh hadees ek taweel siyaq mein bayan karte hue suna.

Aur Abdullah bin Mas'ud رضى الله عنه se manqool hai, unhon ne kaha: yeh Qur'an ki sab se zyada jame' hukm wali aayat hai.

Aur Hasan Basri ne kaha: Sa'sa'ah bin Najiyah, jo Farazdaq ke dada hain, Nabi ﷺ ke paas aaye, taake aap se Qur'an sunein, to Nabi ﷺ ne unhein yeh ayat parh kar sunayi, to Sa'sa'ah ne kaha: Bas mujhe yahi kaafi hai, wa'z o naseehat yahan par khatam ho gayi, mujhe is baat ki parwah nahi ke Qur'an se is ke ilawa kuch na sunoon.

Yeh riwayat mursal hai.

Aathwaan aur Naunwaan Hissa *****

Aathwaan aur Naunwaan Hissa ("Tafseer Sahaba wa Tabi'een" — "Tafseer bil-Ra'y al-Mahmood")

Tafseer Sahaba wa Tabi'een ke aqwaal se (paanch mashhoor tafaseer se kuch aqwaal) aur Tafseer bil-Ra'y Mahmood ke saath

Note: Maine aathwaan aur naunwaan hissa ek jagah jama kiya hai kyun ke maine aqwaal Sahaba wa Tabi'een jama kiye aur un mein se kuch aqwaal Tafseer bil-Ra'y al-Mahmood par mabni paaye.

Hissa Awwal

Ghair tafseeli aur mukhtasar tafseer, Sahaba wa Tabi'een ke aqwaal se (Tafseer Hikmat Bashir, Tabari, Ibn Kathir, Baghawi, Ibn Abi Hatim ki taraf rujoo kiya gaya hai) saare aqwaal Sahaba, Tabi'een wa Taba Tabi'een jo yahan mazkoor hain woh Sheikh Hikmat Bashir (jo mere Madinah University mein ustaad rahe hain) ki tehqeeq ke mutabiq sahih ya hasan hain.

Surah Al-Alaq

Allah Ta'ala ka farman (IQRA' BISMIRABBICAL-LAZI KHALAQ)

Allah Ta'ala ka farman (ALLAZI 'ALLAMA BIL-QALAM)

Qatadah se riwayat hai: (Ilm bil-qalam) farmaya: Qalam Allah ki azeem nematon mein se hai, agar yeh na hota to nizaam qaem na rehta aur zindagi durust na hoti.

Allah Ta'ala ka farman (KALLA INNAL-INSANA LAYATGHA (6) AN RAAHU-STAGHNA (7) INNA ILAA RABBIKAR-RUJ'A (8) ARA'AYTAL-LAZI YANHA (9) 'ABDAN IZA SALLA (10) ARA'AYTA IN KAANA 'ALAL-HUDA (11) AW AMARA BIT-TAQWA (12) ARA'AYTA IN KAZZABA WA TAWALLA (13) ALAM YA'LAM BI-ANNALLAHA YARA (14) KALLA LA'IN LAM YANTAHILANASFA'AM BIN-

NAASIYAH (15) NAASIYATIN KAAZIBATIN KHAATI'AH (16) FALYAD'U NAADIYAHU (17) SANAD'UZ-ZABAANIYAH (18) KALLA LAA TUTTHU WASJUD WAQ-TARIB)

⌘ Mujahid se riwayat hai: (Ara'aytal-lazi yanha 'abdan iza salla) kaha: Abu Jahl Muhammad ﷺ ko namaz se rokta tha. Aur isi tarah Qatadah se bhi riwayat hai.

⌘ Qatadah se riwayat hai: (Ara'ayta in kaana 'alal-huda aw amara bit-taqwa) kaha: Muhammad ﷺ hidayat par the aur taqwa ka hukm dete the.

⌘ Qatadah se riwayat hai: (Ara'ayta in kazzaba wa tawalla) yani: Abu Jahl.

⌘ Mujahid se riwayat hai: (Sanad'uz-zabaaniyah) kaha: Farishte.

⌘ Tirmidhi ne kaha: Hamein Abu Saeed Ashajj ne bayan kiya, hamein Abu Khalid ne, Dawood bin Abi Hind ke wastay se, Ikrimah se, Ibn Abbas se, unhon ne kaha:

Nabi ﷺ namaz parh rahe the, Abu Jahl aaya aur kaha: Kya maine tumhein is se mana nahi kiya? Kya maine tumhein is se mana nahi kiya? Phir Nabi ﷺ ne us ki taraf mutawajjah ho kar use daanta, Abu Jahl ne kaha: Tum jaante ho ke yahan mujh se zyada bada koi naad (majlis) nahi. Phir Allah ne (FALYAD'U NAADIYAHU SANAD'UZ-ZABAANIYAH) nazil farmayi.

⌘ Ibn Abbas ne kaha: Allah ki qasam! Agar woh apni majlis ko bulata to Allah ke farishte use pakar lete.

Kaha: Yeh hadees Hasan Gharib Sahih hai.

Allah Ta'ala ka farman (WASJUD WAQ-TARIB)

Surah Al-Qadr

Allah Ta'ala ka farman (INNA ANZALNAAHU FEE LAYLATIL-QADR)

⌘ Tabari ne muta'addid asaneed se Ibn Abbas se riwayat ki: Qur'an poora ek hi daf'ah Ramadan mein Lailatul Qadr ko aasman-e-duniya par nazil hua, phir Allah jab chahta zameen mein koi hukm nazil karta yahan tak ke sab jama ho gaya.

Allah Ta'ala ka farman (LAYLATUL-QADRI KHAYRUM MIN ALFI SHAHR)

⌘ Qatadah se riwayat hai: (Khayrun min alfi shahr) kaha: un hazaar mahino mein Lailatul Qadr nahi hai.

Lailatul Qadr ke baare mein dekhein: Surah Abasa, Hadith Ibn Khuzaimah 'an Ibn Abbas.

Allah Ta'ala ka farman (TANAZZALUL-MALAA'IKATU WAR-RUHU FEEHAA BI-IZNI RABBIHIM MIN KULLI AMR (4) SALAAMUN HIYA HATTA MATLA'IL-FAJR)

⌘ Qatadah se riwayat hai: (Min kulli amr) kaha: is raat saal bhar ke faisle kiye jaate hain, pas isi par tafseer khatam hoti hai aur "Min kulli amr" par waqf hai.

⌘ Qatadah se riwayat hai: (Min kulli amr salaamun hiya) kaha: yani yeh raat mukammal

khair hai tulū'-e-fajr tak.

Surah Al-Bayyinah

Allah Ta'ala ka farman (LAM YAKUNIL-LAZEENA KAFAROO MIN AHLIL-KITAABI WAL-MUSHRIKEENA MUNFAKKINA HATTAA TA'TIYAHUMUL-BAYYINAH)

☞ Mujahid se riwayat hai: (Munfakkeena) kaha: woh baaz nahi aate jab tak haq wazeh na ho jaye.

☞ Qatadah se riwayat hai: (Munfakkeena hatta ta'tiyahumul-bayyinah) kaha: yani yeh Qur'an.

Allah Ta'ala ka farman (RASOOLUN MINALLAAHI YATLOO SUHUFAM MUTAHHARAH (2) FEEHAA KUTUBUN QAYYIMAH)

☞ Qatadah se riwayat hai: (Rasoolun minallaahi yatloo suhufam mutahharah) kaha: Qur'an ko behtareen zikr ke saath yaad karta hai aur is ki behtareen tareef karta hai.

Allah Ta'ala ka farman (WA MAA TAFARQAAL-LAZEENA OOTUL-KITAABA ILLAA MIM BA'DI MAA JAA'AT-HUMUL-BAYYINAH)

☞ Ibn Kathir ne kaha: Aur Allah Ta'ala ka farman (Wa maa tafarraqaal-lazeena ootul-kitaaba illaa mim ba'di maa jaa'athumul-bayyinah) is farman ki tarah hai: (Wa laa takoonoo kallazeena tafarraqoo wakhtalafoo mim ba'di maa jaa'ahumul-bayyinaatu wa ulaa'ika lahum azaabun azeem), yani is se muraad woh Ahl-e-Kitaab hain jin par Allah ne hujjatein aur wazeh nishaniyan qayam keen, phir woh apni kitabon ke baare mein mukhtalif ho gaye, jaisa ke hadees mein hai: "Yahood 71 firqon mein bat gaye, Nasara 72 mein, aur yeh ummat 73 firqon mein bat jayegi, sab Jahannum mein siwaye ek ke."

Poocha gaya: Woh kaun hain?

Farmaya: "Jo mere aur mere Sahaba ke tareeqe par hain."

Allah Ta'ala ka farman (WA MAA UMIRU ILLAA LIYA'BUDULLAAHA MUKHLISIINA LAHUD-DEENA HUNAFaa'A WA YUQEEMUS-SALAATA WA YU'TUZ-ZAKAATA WA ZAALIKA DEENUL-QAYYIMAH)

☞ Qatadah se riwayat hai: (Wa maa umiroo illaa liya'budullaha mukhliseena lahud-deena hunafaa'a) kaha: aur Haneefiyyah: khatna karna, maaon, betiyon, behnon, phoopiyon, khalaon se nikah haraam karna aur manasik.

☞ Qatadah se riwayat hai: (Wa zaalika deenul-qayyimah) yani woh deen jis par Allah ne apne Rasool ko bheja, apne liye pasand kiya aur us par raazi hua. Dekhein Surah Al-An'aam aayat (161).

Surah Az-Zalzalah

Allah Ta'ala ka farman (IZAA ZULZILATIL-ARDU ZILZAALAHAA)

Dekhein Surah Al-Hajj aayat (1) (zalzale ki wazahat ke liye) aur Surah Al-Waaqi'ah aayat (4).

Allah Ta'ala ka farman (WA AKHRAJATIL-ARDU ATHQAALAHAA (2) WA QAALAL-INSAANU MAA LAHAA (3) YAWMA'IZIN TUHADDITHU AKHBAARAHAA (4) BI-ANNA RABBAKA AWHAA LAHAA)

☞ Mujahid se riwayat hai: (Wa akhrajatil-ardu athqaalahaa) kaha: qabron mein jo hain.

☞ Mujahid se riwayat hai: (Wa akhrajatil-ardu athqaalahaa wa qaalal-insaanu maa lahaa yawma'izin tuhaddithu akhbaarahaa bi-anna rabbaka awhaa lahaa) kaha: us ka hukm, pas us ne jo kuch tha nikaal diya aur khaali ho gayi.

☞ Mujahid se riwayat hai: (Yawma'izin tuhaddithu akhbaarahaa) kaha: logon ko batayegi ke unhon ne is par kya amal kiye.

☞ Mujahid se riwayat hai: (Bi-anna rabbaka awhaa lahaa) kaha: us ka hukm.

Allah Ta'ala ka farman (YAWMA'IZIN YASDURUN-NAASU ASHTAATAN LIYURAW A'MAALAHUM)

☞ Ibn Kathir ne kaha: Aur Allah Ta'ala ka farman (Liyuraw a'malahum) yani: taake woh jaan lein ke unhon ne duniya mein kya neki ya burai ki, isi liye farmaya: (Faman ya'mal mithqaala zarratin khayran yarah, wa man ya'mal mithqaala zarratin sharran yarah).

Allah Ta'ala ka farman (FAMAN YA'MAL MITHQAALA ZARRATIN KHAYRAN YARAHU (7) WA MAN YA'MAL MITHQAALA ZARRATIN SHARRAN YARAHU)

☞ Bukhari ne kaha: Hamein Sulaiman bin Harb ne bayan kiya, hamein Shu'bah ne Abu Ishaq ke wastay se, unhon ne Abdullah bin Ma'qil se suna, unhon ne Adi bin Hatim رضي الله عنه se suna, unhon ne kaha: Maine Rasool Allah ﷺ ko farmate suna: "Aag se bacho agarche khajoor ke tukre se hi kyun na ho."

Momin apni nekiyan aur buraiyan dekhega, Allah us ki buraiyan maaf farma dega, aur kafir ki nekiyan radd kar di jayengi aur us ko us ki buraiyon ki saza di jayegi.

Daswaan hissa *****

Daswaan Hissa (Arabi Tafaseer se Mustanad Nuqaat)

Hissa Dom: Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafaseer jaise Tafseer As-Sa'di aur isi tarah Ibn Kathir ke tafseer ke nuqaat aur ikhtisaar jo "Al-Misbah Al-Muneer" se mausoof hai, us ke saath deegar Ibn Kathir ki shurooh (Sharh Sheikh Ar-Rajihi, Sharh Sheikh Khalid As-Sabt wa Sheikh Muqbil ki takhreej wa Sheikh Huwaini wa Hikmat Bashir ki tahqeeq-e-Tafseer Ibn Kathir) se istifada karte hue aur isi tarah tahqeeqaat Ibn Taymiyyah, Ibn Qayyim, Ibn Al-Jawzi ka khayal rakha gaya hai, aur Tafseer Adwaa-ul-Bayaan, Fath-ul-Qadeer lish-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn Uthaymeen wa Talamizah wa Tafseer Ad-Durar wa Mawsu'at-ut-Tafseer bil-Ma'thoor lit-Tayyar se rehnumai hasil karte hue Urdu قالب mein laya gaya Alhamdulillah, is se hamein riwayati aur jadeed nuqta-e-nazar dono ko samajhne

mein madad milegi in sha Allah.

| Tafseer Surah Iqra, jo Qur'an mein sab se pehle nazil hui.

A'oodhu billahi minash-shaytanir-rajeem

Bismillahir-Rahmanir-Raheem

IQRA' BISMIRABBIKAL-LAZI KHALAQ ○ KHALAQAL-INSANA MIN 'ALAQ ○ IQRA' WA RABBUKAL-AKRAM ○ ALLAZI 'ALLAMA BIL-QALAM ○ 'ALLAMAL-INSANA MAA LAM YA'LAM [Surah Al-Alaq: 1-5].

Ibn Uthaymeen: Allah عزوجل farmata hai: Bismillahir-Rahmanir-Raheem }IQRA' BISMIRABBIKAL-LAZI KHALAQ {[Al-Alaq: 1].

Bismillah ke baare mein ek bahs pehle bhi guzar chuki hai, lekin is ka dobara zikr karne mein koi haraj nahi, aur woh yeh hai ke: kya Bismillah, is Surah ki ayat hai jis ke shuru mein aati hai, ya yeh ek mustaqil ayat hai?

Raajih baat yeh hai ke Bismillah ek mustaqil ayat hai, aur jis Surah se pehle likhi jati hai, us ka hissa nahi, lehaza na woh Fatiha ki ayat hai, na Baqarah ki, na Aal-e-Imran ki, balkeh khud apni jagah mustaqil ayat hai.

Isi liye agar koi shakhs namaz mein Surah Al-Fatiha baghair Bismillah padhe to us ki namaz sahih hai, kyun ke Bismillah Fatiha ka juz nahi.

Albatta Surah Bara'at (Surah At-Tawbah) ke aaghaz mein Bismillah nahi likhi gayi, kyun ke Bismillah, Surah Anfal aur Surah Bara'at ke darmiyan nazil hi nahi hui thi.

Sahaba-e-Kiram رضي الله عنهم ko jab Qur'an-e-Kareem ko jama karne ke waqt is maqam par ishtibah hua, to unhon ne Surah Anfal aur Surah Bara'at ke darmiyan judagani ki alamat to rakh di, lekin Bismillah nahi likhi, kyun ke nuzool ke waqt wahan Bismillah maujood nahi thi.

(Iqtibas khatam hua)

Ma'khuz min Tafseer Ibn Uthaymeen wa Tafseer As-Sa'di

Surah Al-Alaq

Insaan... jab yeh samajhta hai ke woh Allah ki rahmat se be-niyaz hai to woh sarkashi karta hai aur parwah nahi karta.

Momin kabhi nahi samajhta ke woh Allah se ek lamhe ke liye bhi be-niyaz hai, woh hamesha Allah ka mohtaj rehta hai, har zaroorat mein apne Rabb se maangta hai aur har museebat mein isi ki taraf ruju karta hai.

Sajdah karne wala apne Rabb ke sab se zyada qareeb hota hai. Allah se dua hai ke woh hamein apni ita'at aur qurb naseeb kare aur hamein apne nek, kamyab aur saleh bandon mein shamil kare, woh har cheez par Qadir hai.

(Ma'khuz min Tafseer Ibn Uthaymeen)

Surah Iqra

1- Jis ne insaan ko paida kiya aur us ki tadbeer ki, laazmi hai ke woh use hukm o mumaniat se bhi tadbeer kare, yani Rasoolon ko bhejna aur kitabein nazil karna, isi liye parhne ka hukm dene ke baad insaan ki takhleeq ka zikr kiya gaya.

2- {أَرَأَيْتَ الَّذِي يَنْهَى* عِبْدًا إِذَا صَلَّى} {كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعْنِ بِالنَّاصِيَةِ} {كَلَّا لَا تَطْعُهُ وَاسْجُدْ وَاقْتَرِبْ} yeh har us shakhs ke liye aam hai jo khair se roke ya roka jaye. (Maakhooz min Tafseer Al-Sa'di)

Imam Ahmad ne Hazrat Aishah رضى الله عنها se riwayat kiya: Rasool Allah ﷺ par wahi ki ibtida sachay khwab se hui, aap koi khwab nahin dekhte thay magar woh subah ki roshni ki tarah sachha nikalta, phir aap ko khalwat pasand ho gayi, aap Ghaar-e-Hira mein jate aur wahan ibadat karte, kai kai raatein. Is ke liye aap zaad-e-raah le jate, phir Khadijah ke paas wapap aate aur phir isi tarah zaad-e-raah le kar wapap jate, yahan tak ke achanak aap par wahi aayi jab aap Ghaar-e-Hira mein thay, wahan farishta aaya aur kaha: Parho. Rasool Allah ﷺ ne farmaya: main ne kaha: main parhne wala nahin. Us ne mujhe pakar kar zor se dabaya, yahan tak ke meri taqat jawab de gayi, phir chhor diya aur kaha: Parho. Main ne kaha: main parhne wala nahin. Us ne doosri baar pakar kar zor se dabaya, phir chhor diya aur kaha: Parho. Main ne kaha: main parhne wala nahin. Teesri baar bhi aisay hi kiya, phir chhor diya aur kaha:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ... عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Phir aap yeh aayaat le kar wapap aaye, aap ke jism ke jor kaanp rahe thay, yahan tak ke Khadijah ke paas aaye aur kaha: mujhe kambal urha do, mujhe kambal urha do. Unhon ne aap ko kambal urha diya, yahan tak ke khauf door ho gaya. Phir aap ne Khadijah se kaha: Aye Khadijah! Mujhe kya ho gaya hai? Aur unhein waqia sunaya aur farmaya: mujhe apni jaan ka khauf hai.

Khadijah ne kaha: Hargiz nahin, khush ho jaiye, Allah ki qasam! Allah aap ko kabhi ruswa nahin karega, aap silah rehmi karte hain, sach bolte hain, kamzor ka bojh uthate hain, mehmaan nawazi karte hain aur haq ke kaamon mein madad dete hain.

Phir Khadijah aap ko Waraqah bin Nawfal bin Asad bin Abdul Uzza bin Qusay ke paas le gayin, jo Khadijah ke chacha zaad bhai thay. Woh jahiliyyat mein Nasrani ho gaye thay, Arabi mein kitab likhte thay, Injeel bhi Arabi mein likhte thay jitna Allah chahta, woh bohat boorhay aur na-beena ho chuke thay.

Khadijah ne kaha: Aye chacha zaad! Apne bhatije ki baat suno. Waraqah ne kaha: Bhatije! Kya dekhte ho? Rasool Allah ﷺ ne sara waqia sunaya, Waraqah ne kaha: yeh wohi Naamoos (farishta) hai jo Musa par nazil hua tha, kaash main us waqt jawan hota, kaash main us waqt zinda hota jab tumhein tumhari qaum nikal degi. Rasool Allah ﷺ ne farmaya: Kya woh mujhe nikal denge?

Waraqah ne kaha: Haan, jo koi bhi yeh paigham le kar aaya us ko eza di gayi, agar main tumhare din ko paoon to bharpoor madad karunga.

Phir kuch hi arsa baad Waraqah ka inteqal ho gaya aur wahi kuch muddat ke liye ruk gayi jis se Rasool Allah ﷺ ghamgeen ho gaye, yahan tak ke baaz auqaat aisa hota ke aap kai baar pahaar ki choti par jate taa-ke khud ko gira dein, lekin jab bhi aap pahaar ki choti par pohanchte, Jibraeel aap ke samne aa jate aur kehte: Aye Muhammad! Aap Allah ke sachay Rasool hain, is se aap ka dil mutmain ho jata aur aap wapap aa jate. Jab wahi ki muddat

taweel ho jati to aap phir isi tarah karte, aur jab bhi pahaar ki choti par pohanchte Jibraeel aa jate aur wohi baat kehte.

Yeh hadees Sahihain mein Hadees Al-Zuhri se bhi aayi hai.

Hazrat Aishah رضي الله عنها ki hadees: "Rasool Allah ﷺ par wahi ki ibtida sachay khwab se hui, aap koi khwab nahin dekhte thay magar woh subah ki roshni ki tarah sachha nikalta" yani bilkul wazeh, jis mein koi shuba na ho, aur yeh khwab pareshan kun khwabon ya deegar se nahin milte thay.

"Phir aap ko khalwat pasand ho gayi, aap Ghaar-e-Hira mein jate aur wahan ibadat karte" yeh "Tahannuth" ki tafseer hai, yani ibadat karna.

Lekin is riwayat mein hai: "Phir Waraqah ka inteqal ho gaya aur wahi kuch muddat ke liye ruk gayi, yahan tak ke Rasool Allah ﷺ ghamgeen hue, jaisa ke hum tak pohancha" yeh **"jaisa ke hum tak pohancha"** kis ne kaha?

Yeh Al-Zuhri ne kaha hai, jo hadees ke rawi hain, yani **"jaisa ke hum tak pohancha"** yeh muttasil sanad se nahin hai, hadees Sahihain mein hai, lekin yeh hissa us sanad se nahin jis se hadees aayi hai, balkeh yeh Al-Zuhri ke balaghat mein se hai, yani yeh sabit nahin, aur sanad ke aitibar se sahih nahin, Bukhari ne is ko isi tarah naql kiya hai, lekin yeh lafz zahir karti hai ke yeh woh muttasil sanad nahin jo hadees ke aaghaz mein hai, pas yeh hissa sabit nahin, aur Rasool Allah ﷺ se is ka sudoor mumkin nahin, aur is ko kisi taweel mein daalne ki zarurat nahin, balkeh kaha jaye ke yeh sahih nahin, kehte hain:

"Jaisa ke hum tak pohancha, ghamgeen hue yahan tak ke kai baar pahaar ki choti se girne ka irada kiya" yeh Rasool Allah ﷺ ke shayan-e-shan nahin aur na hi sahih hai ke aap ki taraf mansoob kiya jaye.

Allah Ta'ala ka farman:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ yahan Nabi ﷺ ko parhne ka hukm hai. اقْرَأْ kya? Yeh kisi maqroo (parhne ki cheez) ki taraf ishara hai. اقْرَأْ jo tumhari taraf wahi kiya gaya, اقْرَأْ jo tum par nazil kiya gaya, ya jo wahi tum par nazil ho, ya اقْرَأْ yani jo tum sunte ho, ya jis ke parhne ka tumhein hukm diya gaya hai.

اقْرَأْ بِاسْمِ رَبِّكَ ki tafseer

Fath-ul-Bayan lil-Qanouji — Siddiq Hasan Khan (1307 Hijri):

"باء" yahan isti'anat ke liye bhi ho sakti hai, yani Allah ke naam se parho, ya ibtida ke liye, yani Allah ke naam se shuru karo, ya Allah ke naam lekar parho.

Ibn Jarir رحمه الله is ki tafseer mein kehte hain:

"Apne Rab ke zikr ke saath parho."

Is mein insaan ki takhleeq ke aaghaz ki taraf tawajjuh dilayi gayi hai ke insaan ko alaqah (jonk numa khoon ka lothra) se paida kiya, aur yeh bhi ke Allah ki karam nawazi hai ke us ne insaan ko woh sikhaya jo woh nahin jaanta tha, pas ilm ke saath insaan ko sharaf o karam diya, aur yahi woh fazeelat hai jis se Hazrat Adam ko farishton par fazeelat di gayi.

Fath-ul-Bayan lil-Qanouji — Siddiq Hasan Khan (1307 Hijri):

Qala Al-Suyuti رحمه الله ne "Al-Itqan" mein zikr kiya hai ke Surah "Iqra" (Surah Al-Alaq ki ibtidaai aayaat) apni saakht ke aitibar se Surah Fatiha ke mushabeh hai, is aitibar se ke is mein bara'at-e-istihlal payi jati hai, aur yeh ke woh Quran ki sab se pehli nazil hone wali surat hai.

Is mein:

- Qiraat ka hukm hai ﴿اقْرَأْ﴾،
- Ibtida Allah ke naam se hai,
- Ahkam-e-shar'iiyah ke ilm ki taraf ishara hai,
- Rab ki tauheed aur zaat o sifaat ke isbaat se muta'alliq mazameen hain; jin mein sifat-e-zaat bhi hai aur sifat-e-fe'l bhi, aur is mein usool-e-deen ki taraf ishara hai,
- Aur khabar dene wale mazameen bhi hain, jaise is ka farman: ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾.

Isi liye kaha gaya ke yeh surat is baat ki zyada mustahiq hai ke ise "**Unwan-ul-Quran**" kaha jaye; kyun ke kitab ka unwan is ke maqasid ko mukhtasar aur jami' ibarat ke saath aaghaz mein samet leta hai. Yeh kalam Ibn Luqaimah ne "Hashiyat-ul-Baidawi" mein naql kiya hai.

Aur "Rububiyyat" ke unwan ka zikr, jo tarbiyat aur darje ba darje kamal-e-munasib tak pohanchane par dalalat karta hai, Nabi ﷺ ki zameer ((بِاسْمِ رَبِّكَ)) ki taraf izafat ke saath aaya, taa-ke is baat ki taraf ishara ho ke aap ﷺ ko insani kamalat ki intehai buland tareen had tak pohanchaya gaya. Yeh baat Abu Al-Su'ud ne kahi hai.

Phir Rab ki sifat ko Allah Ta'ala ke is qoul ﴿الَّذِي خَلَقَ﴾ ke saath bayan kiya; taa-ke is ne'mat ki yaad dehani ho jo sab se pehli us ke fazl se bande par nazil hui, kyun ke "Khalaq" sab se bari ne'mat hai, aur isi par baqi tamam ne'matein murattab hoti hain.

Kalbi ne kaha: yani makhlooqat ko paida kiya, aur is mein is baat ki tanbeeh hai ke jis ne insaan ko us ki mojudaa ha'iyat par, hayat aur is se muta'alliq kamalat ke saath paida karne par qudrat rakhi hai, woh qiraat sikhane par bhi qadir hai. (Iqtibas khatam)

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

Aur taleemaat mein se qalam ke saath likhne ko khas taur par is liye zikr kiya ke is ke zariye uloom aur deen o duniya ke masalih ko hamesha ke liye mehfooz kiya jata hai.

[Ibn Juzayy: 2/590]

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (۳) الَّذِي عَلَّمَ بِالْقَلَمِ (۴) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

Allah Ta'ala ke karam mein se yeh hai ke us ne insaan ko woh kuch sikhaya jo woh nahin jaanta tha, pas us ne insaan ko ilm ke zariye sharaf aur karamat ata ki, aur yahi woh darja hai jis ke zariye tamam makhlooqat mein se Adam ko farishton par fazeelat di gayi. [Ibn Kathir: 4/530]

Ilm kabhi zehan mein hota hai, kabhi zaban par, aur kabhi qalam se likha jata hai, yani zihni, lafzi aur tehreeri ilm, aur tehreeri ilm dono ko shamil karta hai, is liye farmaya:

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Aur asar mein hai: "**Ilm ko likhne se mehfooz karo**" aur is mein yeh bhi hai: "**Jo apne ilm par amal kare, Allah use woh ilm ata karta hai jo woh nahin jaanta tha.**"

Farmaya: "**Aur ilm kabhi zehan mein hota hai**" yani insaan ke paas mehfooz hota hai, "**kabhi zaban par hota hai**" yani insaan us ka zikr karta hai, "**kabhi likhne mein hota hai**" yahi woh baat hai jis ki taraf ayat ne ishara kiya:

الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Khulasa yeh hai ke Allah Ta'ala ka farman:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Is mein Allah ki insan par ne'mat ka zikr hai aur us ki kamzori ka bhi, phir jab insan ko maal o daulat mil jaye to woh sarkashi karta hai, phir Allah ke bandon par ziyadti karta hai, aur yeh makhlooq jo 'alaqah se paida hui, Allah hi ne use sab kuch diya, nawaza, aur woh sikhaya jo woh nahin janta tha,

Isi liye farmaya:

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Pas hasil yeh hai ke Allah Ta'ala ke is farman:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Mein insan par Allah ki ne'mat ki taraf ishara hai, aur saath hi us ki kamzori ki taraf bhi. Phir us ka maamla is had tak pohanch jata hai jaisa ke zikr kiya gaya ke jab woh maaldar ho jaye to sarkashi karne lagta hai, phir us ke baad Allah ke bandon par ziyadti karne lagta hai, halanke yeh makhlooq ek 'alaqah (khoon ka lothra) se paida hui, aur Allah hi hai jis ne use sab kuch ata kiya, nawaza, aur us par ehsan kiya aur use woh sikhaya jo woh nahin janta tha.

Isi liye farmaya:

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

عَلَّمَ بِالْقَلَمِ ki tafsir

عَلَّمَ بِالْقَلَمِ ki tafsir is ke baad wale jumle se ki gayi: عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ yani Allah ne insan ko qalam ke zariye likhna sikhaya jis ke zariye woh mukhtalif uloom seekhta hai. Jis tarah Allah ne insan ko likhna sikhaya, yeh bhi ilm ke baqi shu'bon ke mehfooz aur munazzam hone ka zariya bana, phir insan ko is se apni zaroorat hasil ho jati hai, yun uloom zaya nahin hote aur na hi gum ho jate hain.

Agar sab kuch sirf hifz par rehta to bohat sa ilm zaya ho jata, chahe woh deeni ilm ho ya duniyawi, lekin nasl dar nasl log ilm ko likhte hain, phir baad wale apni zaroorat is se hasil kar lete hain.

| Rahi yeh hadith: "من عمل بما يعلم ورثه الله علم ما لم يعلم" to is mein za'f hai.

﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ [العلق: ٤]

Adwa-ul-Bayan — Muhammad al-Amin al-Shanqiti (1394 H):

Tanbeeh

Allah Ta‘ala ke is farman ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ mein ta‘leem ke bab ka ek aham mabhas aur sawal ka maqam hai; aur woh yeh hai ke jab Allah Ta‘ala ne is baat ko bator-e-fakhr o tamjeed zikr kiya ke us ne qalam ke zariye ta‘leem di, aur yeh ke us ne insan ko woh kuch sikhaya jo woh nahin janta tha, to is mein qalam ke shaan ke ta‘aruf aur us ki azmat ki taraf rehnumai hai, is aitar se ke Allah Ta‘ala ne qalam ko zariya-e-ta‘leem banaya, aur yeh sharaf ke sab se buland darajat mein se hai; halanke woh Subhanahu baghair qalam ke bhi ta‘leem dene par qadir hai.

Phir us ko maqam-e-takreem mein bhi zikr kiya, apne is qoul mein:

﴿بِالنَّاسِ وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾ (مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ) [القلم: ١ - ٢]

Aur jis cheez par qasam khai gayi (yani "ما أنت بنعمة ربك بمجنون") woh Rasool Allah ﷺ par wahi ke zariye Allah ki ne‘mat hai, to muqdam ‘alaih ki azmat, muqdam bih ki azmat par dalalat karti hai, aur woh qalam hai aur woh sab kuch hai jo woh qalam ke zariye likhte hain, wahi ki kitabat ho ya digar umoor ki.

Aur Sunnat mein qalam ko muta‘addid aqdam ke saath zikr kiya gaya hai, jo ahmiyat mein ek doosre se mukhtalif hain, aur in sab mein bohat bari ahmiyat hai.

In mein se pehli aur sab se buland qisam:

1. Woh qalam hai jis ne ibtida mein jo kuch ho chuka aur jo kuch Qiyamat tak hone wala hai, sab likha. Isi ke bare mein hadith mein aaya: "Sab se pehle Allah ne qalam ko paida kiya, phir use farmaya: likho" ... hadith.

To jis riwayat mein "أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ" marfoo‘an aaya, us ke mutabiq qalam awwaleen makhlooqaat mein se hai, phir us ne poore qadr ko jari kiya, aur har us cheez ko likha, jis ke wujood ka taqdeer mein faisla ho chuka tha.

2. Doosri qisam: woh qalam hai jo Lailatul Qadr mein har saal ke muqaddaraat ko likhta hai, jis ki taraf Allah Ta‘ala ke is qoul:

﴿فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ﴾ [الدخان: ٤]

mein ishara hai.

3. Teesri qisam: woh qalam hai jis ke zariye rahm mein farishta, bande ke muta‘alliq rizq, amal waghera likhta hai.

4. Chauthi qisam: woh qalam hai jo "Kiraman Katibin" ke haathon mein hai, jis ki taraf Allah Ta‘ala ke is qoul mein ishara hai:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨]

Yani likhne ke zariye, jaisa ke is qoul mein hai:

﴿كِرَامًا كَاتِبِينَ﴾ (يَعْلَمُونَ مَا تَفْعَلُونَ) [الانفطار: ١١ - ١٢]

Bashart-e-ke hum yeh kahen ke wahan "kitabab" (likhne) ka mafhoom qalam ko mulzim karta hai, jaisa ke zahir-e-haal yahi hai.

5. Paanchwi qisam: woh qalam hai jo logon ke haathon mein hota hai, jis ke zariye woh woh sab likhte hain jo Allah unhein sikhata hai, aur sab se aham aqlam, wahi likhne wale katibeen ke qalam hain, jo Rasool Allah ﷺ ke samne wahi ko likha karte the, aur isi tarah Sulaiman alaihissalam ke woh qalam jis ke zariye unhon ne Bilqees ko khat likha.

Allah Ta'ala ka yeh qoul:

﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾

in sab aqsaam ko shamil hai, jab yeh sab qalam hi ke shaan aur us ke amr ki azmat ka hissa hain, aur makhlooq par, balke tamam kainat par qalam ke zariye kiye gaye ehsan ki azmat ka taqaza bhi yahi hai.

Aur risalat ka aghaz qiraat aur kitabab (parhne aur likhne) ke zikr se hua, to sawal paida hota hai: aakhir kyun woh Nabi ﷺ, jis ne qalam ki itni fazilat aur us ke sharaf ka elan kiya, khud qalam se likhne wale na the, na likhne walon mein se the, balke woh "ummi" the, jo na parhte the aur na likhte the, jaisa ke Allah Ta'ala ne farmaya:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾ [الجمعة: ٢]

Is ka jawab yeh hai ke: hum ne pehle hi is pehlu ki taraf ishara kiya tha ke Nabi ﷺ ka ummi hona, mu'jize ke kamal ke liye zyada akmal hai; kyun ke ek ummi Nabi ka mu'allim o murabbi ban jana khud ek azeem mu'jiza hai, jaisa ke Allah Ta'ala ne farmaya:

﴿يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ [آل عمران: ١٦٤]

Doosre pehlu se yeh ke Nabi ummi ﷺ ne qalam ke maamle ko hargiz nazar-andaz nahin kiya, balke is ke saath sab se zyada ehtimam farmaya; aur sab se pehli aur sab se bari surat yeh thi ke unhon ne wahi ke liye khaas katib muqarrar kiye, jo aap ke samne hi aap par nazil hone wali wahi ko likhte rehte the, halanke aap khud is wahi ko hafize mein mehfooz rakhte aur mazbooti se zabt farmate the, aur Allah ne aap ko is wahi ko mehfooz rakhne aur mazbooti se zabt karne ki zamanat di, is qoul mein:

﴿سَنُقَرِّئُكَ فَلَا تَنْسَى﴾ (إِلَّا مَا شَاءَ اللَّهُ) [الأعلى: ٦ - ٧]

Yahan tak ke jis ayat ko aap bhoolte, Allah us ki jagah us se behtar ya us jaisi ayat le aata, jaisa ke farmaya:

﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾ [البقرة: ١٠٦]

Aur Allah ne is kitab ki hifazat ka wada bhi is qoul mein farmaya:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]

Is ke saath saath, aap ﷺ is mehfooz shudah wahi ko likhwane ka hukm bhi dete, aur aap ke kai katib-e-wahi the, aur yeh qalam ke saath ghayat darjah ki 'inayat hai.

Ibn al-Qayyim ne katibeen-e-wahi mein Khulafa-e-Rashideen-e-Arba'ah ka zikr

kiya hai, aur un ke saath mazeed satrah ashkhas ka izafah kiya hai; phir bhi aap ﷺ ka qalam aur ta'leem ke saath ehtimam mahz wahi ki kitabat par mahdood nahin tha, balke aap ne qalam ke zariye ta'leem ko aam banaya, jaisa ke 'Abdullah bin Sa'eed bin al-'As ki khabar mein aaya ke:

"Rasool Allah ﷺ ne use hukm diya ke woh Madinah mein logon ko likhna sikhaye, aur woh khoob likhne wala tha."

Is ko "Al-Tarteebat al-Idariyyah" ke musannif ne Ibn 'Abd al-Barr ki "Al-Isti'ab" se naql kiya hai.

Aur Sunan Abu Dawood mein 'Ubadah bin Samit رضى الله عنه se marwi hai, unhon ne kaha:

"Main ne Ahl-e-Suffah mein se kuch logon ko kitabat aur Qur'an sikhaya."

Aur aap ﷺ ki mulook ko Islam ki da'wat bhi likhne ke zariye thi, jaisa ke ma'roof o mashhoor hai.

Aur is se bhi barh kar, Ghazwah-e-Badr ke qaidiyon ke waqi'ah mein aaya ke aap ﷺ jin qaidiyon ke liye fidyah maal ki surat mein mumkin tha, un se maal liya, aur jo maal na rakhta tha magar likhna parhna janta tha, us ki azadi ka fidyah yeh muqarrar kiya gaya ke woh Madinah ke das bachon ko likhna sikhaye; jis ke nateeja mein Madinah mein kitabat bohat phail gayi.

Aur un mein se jinhon ne likhna seekha, un mein Zaid bin Thabit رضى الله عنه waghera the.

Pas jab Musalman, apni da'wat ke ibtida'i daur mein, is haal mein the ke unhein maal, aslahah, balke qaidiyon ko ghulam banane ki shadeed zaroorat thi, is ke bawajood woh qalam ki ta'leem ko in sab par muqaddam rakh rahe the, aur bachon ko likhna sikhane ko fidyah qarar de rahe the, to is se do baton par dalalat hoti hai:

Pehli baat: Ta'leem ke saath un ki shadeed aur izafi 'inayat.

Doosri baat: Is baat ka jawaz ke kisi kafir se bhi aisi cheez seekhna jo deen ke bab se ta'alluq na rakhti ho, jaiz hai; jaisa ke aaj kal in san'ati, fanni aur takneeki umoor mein paya jata hai, jaise engineering, tib, zara'at, qital (funoon-e-harb), waghera.

Aur is ke nateeja mein muta'allimeen ki ta'dad bohat barh gayi, yahan tak ke katibeen-e-wahi ki ta'dad bayalis par pohanch gayi, phir Islam ke saath kitabat ka da'irah phailta gaya, aur khud Qur'an ne deen ke mu'amlaat ke istehkam ke liye kitabat ke nass ko wazeh taur par zikr kiya, is qoul mein:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾ [البقرة: ٢٨٢]

Jo ke Allah Ta'ala ki kitab mein sab se taweel ayat hai, aur isi mein jadeed adalati o maali kitabat ka poora nizam rasm kar diya gaya hai.

Imam Ibn al-Qayyim rahimahullah ka qoul

Yahan Hafiz Ibn al-Qayyimؒ ka is maqam par tabserah hai, unhon ne farmaya:

"Sura ki ibtida Allah ne ilm se paida hone wali qira'at ke hukm se ki, aur insan ki

takhleeq ko khususan aur umuman zikr kiya, pas farmaya:

الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Aur insan ko makhlooqat mein se khaas is liye kiya ke Allah ne is mein ajeeb o ghareeb cheezen rakhi hain, aur is ki rububiyyat, qudrat, ilm, hikmat aur kamil rahmat ki nishaniyan hain, aur yeh ke is ke siwa koi ma'bood nahin aur na hi koi Rabb hai.

Aur yahan insan ki takhleeq ki ibtida 'alaq (khoon ke lothray) se zikr ki, kyunke 'alaqah woh pehli halat hai jis mein nutfah muntaqil hoti hai, yeh takhleeq ke chimatne ka aghaz hai.

Phir dobara qira'at ka hukm diya aur apne bare mein bataya ke woh sab se zyada karam wala hai, aur "Akram" ka ma'ni hai bohat zyada khair wala, aur is ka sab se zyada haqdar Allah hi hai, kyunke sari bhalai usi ke haath mein hai, sari bhalai usi se hai, sari ne'matein usi ki taraf se hain, tamam kamal, azmat aur buzurgi usi ke liye hai, pas wahi haqiqi Akram hai.

Phir us ne ta'leem ko umumi aur khususi taur par zikr kiya, pas farmaya:

الَّذِي عَلَّمَ بِالْقَلَمِ

Is mein farishton aur insanon dono ki ta'leem shamil hai, phir khas taur par insan ki ta'leem ka zikr kiya, pas farmaya:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

Maqsood yeh hai ke Allah Ta'ala ne apne bandon ko apni hikmat se khatt, lafz aur ma'ni ki ta'leem di, pas ilm us ki taraf rehnumai karne wali nishaniyon mein se hai, balke sab se bari aur wazeh nishaniyon mein se hai, aur is ke liye yahi sharaf aur fazilat kafi hai."

Allah Ta'ala ka farman

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

"'Alaq" jam' hai "'Alaqah" ki, aur "'Alaqah" jame hue khoon ko kehte hain, yeh ma'roof hai.

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ۝ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝ أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝ عَبْدًا إِذَا صَلَّىٰ ۝ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۝ أَوْ أَمَرَ بِالتَّقْوَىٰ ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝ فَلْيَدْعُ نَادِيَهُ ۝ سَنَدْعُ الزَّبَانِيَةَ ۝ كَلَّا لَا تَطَعُهُ ۝ وَأَسْجُدْ وَاقْتَرِبْ ۝ [سورة العلق: 6-19].

Allah Ta'ala insaan ke baare mein khabar deta hai ke woh khushi, takabbur aur sarkashi ka malik hai jab woh apne aap ko maaldaar dekhta hai, aur us ka maal zyada ho jata hai, phir Allah use daraata aur naseehat karta hai, pas farmaya:

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

Yani Allah hi ki taraf lautna aur wapas jana hai, aur woh tum se tumhare maal ke baare

mein poochega ke kahan se kamaya aur kahan kharch kiya.

Allah Ta'ala ka farman:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا

"Kalla" ke baare mein pehle zikr ho chuka hai ke yeh kabhi rad' aur zajr ke ma'ni mein aati hai, aur kabhi "yaqeenan" ke ma'ni mein. Agar is se pehle koi aisi baat ho jo rad' o zajr ka taqaza kare to yeh rad' o zajr ke liye aati hai, warna "yaqeenan" ke ma'ni mein. Yahan dono ma'ni ho sakte hain, jo yeh samjhe ke is se pehle koi aisi baat nahin jo rad' o zajr ka taqaza kare, woh kahega: yeh "yaqeenan" ke ma'ni mein hai.

Yaqeenan insaan sarkashi karta hai, kyunki is se pehle Allah Ta'ala ne insaan par apni ne'mat ka zikr kiya hai ke us ko paida kiya, qalam se sikhaya.

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا (٦) أَنْ رَأَاهُ اسْتَفْتَى (٧) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ﴾

Allah Ta'ala insaan ke baare mein khabar deta hai ke jab woh apne aap ko mustaghni dekhta hai aur apna maal zyada dekhta hai to woh khushi, takabbur, hadd se tajawuz aur sarkashi ka shikar ho jata hai. Phir Allah Ta'ala use daraata, wa'eed sunata aur naseehat karta hai aur farmata hai:

﴿إِن إِلَىٰ رَبِّكَ الرُّجْعَىٰ﴾

Yani: Allah hi ki taraf laut kar jana hai aur usi ki taraf anjaam o marja' hai, aur woh tum se tumhare maal ke baare mein hisaab lega ke tum ne use kahan se jama kiya aur kahan kharch kiya.

[Ibne Kathir: ٥٣١/٤]

Ibn 'Uthaymeen: Allah Ta'ala ka farman hai:

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا (٦) أَنْ رَأَاهُ اسْتَفْتَى﴾ [العلق: ٦، ٧].

﴿كَلَّا﴾ Qur'an-e-Kareem mein muta'addid ma'ani ke saath aati hai, in mein se ek yeh hai ke yeh "hargiz nahin" ke bajaye "yaqeenan / haqqan" ke ma'ni mein ho, jaisa ke yahan hai; to is ayat mein ﴿كَلَّا﴾ ka ma'ni "yaqeenan" hai, yani Allah Ta'ala is baat ko baghair kisi shak ke sabit kar raha hai.

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا﴾ mein ﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا﴾ se murad koi ek khaas shakhs nahin balki insaan ki poori jins (jins-e-insaan) hai; yani har Adam ki aulaad mein se insaan, jab apne aap ko mustaghni dekhta hai to woh sarkashi karta hai. "Tughyan" hadd se tajawuz karne ko kehte hain.

Jab woh apne aap ko Allah ki rahmat se be-niyaz samajhta hai to sarkash ho jata hai aur parwah nahin karta; jab woh samajhta hai ke museebaton ko door karne aur haajaat ko poori karne mein use Allah 'Azza wa Jalla ki zaroorat nahin, to woh Allah ki taraf tawajjuh karna chhor deta hai aur be-parwah ho jata hai.

Jab woh sehat ke saath apne aap ko mustaghni dekhta hai, to bemari ko bhool jata hai; jab woh pait bhar kar mustaghni hota hai, to bhook ko bhool jata hai; jab woh libaas ke zariye mustaghni hota hai, to barahnagi ko bhool jata hai... isi tarah aur bhi.

Pas insaan ki fitrat mein yeh hai ke jab woh apne aap ko ghani samajhta hai to sarkashi

aur baghawat karta hai; lekin is se "momin" mustasna hai, kyunki momin kabhi bhi apne aap ko Allah se ek lamhe ke liye bhi be-niyaz nahin samajhta.

Woh hamesha Allah Subhanahu wa Ta'ala ka mohtaaj rehta hai, har zaroorat mein apne Rab se sawaal karta hai, har na-gawaar cheez mein usi ki taraf panah leta hai, aur yeh samajhta hai ke agar Allah ne use us ke nafs ke supurd kar diya to woh kamzori, aajizi aur kam-himmati mein chhor diya gaya, aur woh apne liye na nafa' ka malik hai aur na nuqsan ka. Yahi hai haqeeqi momin.

Lekin insaan, mahaz insaan hone ke i'tibaar se, us ki tabiyat mein tughyan (sarkashi) hai; aur yeh usi ki tarah hai jo Allah Ta'ala ne farmaya:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ [الأحزاب: ٧٢]

Yani insaan (apni asal par) bahut hi zulm karne wala aur bahut hi jaahil hai.

Imam Ibn al-Qayyim rahimahullah ka qoul

Ibn al-Qayyim rahimahullah ne farmaya:

"Phir Allah ki ne'mat par ghaur karo jo us ne insaan ko do tarah ke bayan de kar di, zabani bayan aur tehreeri bayan, aur Allah ne apni ne'maton mein in dono ko shumaar kiya, pas sab se pehli surat jo Rasool Allah ﷺ par nazil hui us mein farmaya:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

Pas ghaur karo ke kis tarah in kalimaat mein saari takhleeq ke maraahil ko jama kar diya gaya hai, aur kaise in mein chaaron wujoodaat ke maraahil ko sab se mukhtasar, wazeh aur behtareen alfaaz mein bayan kar diya gaya hai.

Sab se pehle umoomi takhleeq ka zikr kiya, aur woh hai khariji wujood dena. Phir doosre number par insaan ki takhleeq ka khususan zikr kiya; kyunki yahi maqam-e-ibrat hai, aur is mein nishani bahut azeem hai, aur is ke mushahide mein mahaz ne'maton ki kasrat hai.

Aur yahan us ki takhleeq ki asal madah "alaqah" (khoon ka lothra) zikr ki, jabke deegar maqamaat par is se pehle ke madah ka zikr hai, ya to asal madah yani mitti aur gaara, ya phir salsaal jo ke theekre jaisa hai, ya phir far'i madah yani haqeer pani. Aur yahan is maqam par takhleeq ke aaghaz ki pehli halat zikr ki, aur woh "alaqah" hai, kyunki is se pehle nutfah thi, aur is ka pehla intiqaal alaqah ki taraf hi hota hai.

Phir teesre number par qalam ke zariye taleem ka zikr kiya, jo Allah ki apne bandon par sab se badi ne'maton mein se hai, kyunki isi ke zariye uloom hamesha ke liye mehfooz ho jate hain, huqooq sabit hote hain, wasiyyatein maloom hoti hain, gawahiyan mehfooz hoti hain, aur logon ke darmiyan mu'amlaat ke hisaabaat munazzam hote hain.

Isi ke zariye pichhlon ki khabrein baad walon ke liye mehfooz rehti hain. Agar kitabah na hoti to baaz adwaar ki khabrein doosre adwaar se munqati' ho jateen, sunnatein mit jateen, ahkaam mein intishaar aa jata, aur baad wale salaf ke mazaahib na jaan pate. Aur logon ke deen o dunya mein jo sab se bada khalal aata hai woh dar-asal isi bhool chook se aata hai jo ilm ki surat ko un ke dilon se mita deti hai. Pas Allah ne un ke liye kitabah ko

ilm ke zaya hone se bachane wala ek bartan bana diya, jaise bartan samaan ko zaya hone aur khatam hone se bachate hain.

Pas Allah ki ne‘mat ke us ne qalam ke zariye taleem di, Qur’an ke baad sab se badi ne‘mat hai. Aur qalam ke zariye taleem agarche insaan fatanat aur tadbeer se hasil karta hai, lekin jis ne use is maqam tak pohanchaya aur is tak rasai di woh Allah ki ata aur bakhshish hai, aur Allah ka fazl hai jo us ne use diya, aur us ki takhleeq o fazeelat mein izafah hai.

Pas wahi hai jis ne use kitabah sikhai agarche woh khud seekhne wala hai. Pas us ka amal us taleem ke mutabiq hai jo sikhane wale ne di. Us ne sikhaya to us ne seekha, jaise us ne use kalaam sikhaya to us ne kalaam kiya. Yeh sab kuch usi ka hai.

Aur jis ne use woh zehn diya jis se woh samajhta hai, aur zaban di jis se woh bayan karta hai, aur ungliyan dein jin se woh likhta hai, aur jis ne ungliyon ko haath se jora, aur haath ko baazu se jora?

Pas Allah ki kitni nishaniyan hain jin se hum qalam ke zariye taleem mein ghaafil hain. Pas ruk kar ghaur karo jab tum likh rahe hote ho, aur dekho tum ne qalam pakra jo jamaad hai, aur use kaaghaz par rakha jo jamaad hai, to in dono ke darmiyan se hikmaton ki qismen, uloom ki asnaaf, maraaslat o khutbaat, nazm o nasr, aur masa’il ke jawaabaat paida ho jate hain.

To kaun hai jis ne ma‘ani ka madaar tumhare dil par jari kiya, aur unhein tumhare zehn mein naqsh kiya, phir un par dalaalat karne wale ibaraat tumhari zaban par jari kiye, phir un se tumhari ungliyon ko harkat di, yahan tak ke woh ek ajeeb naqsh ban gaya, jis ka ma‘ni us ki surat se bhi zyada ajeeb hai.

Is se tum apni haajat poori karte ho, apni zaroorat poori karte ho, use door daraaz ilaqa aur mukhtalif simton mein bhejte ho, to woh tumhari jagah kaam karta hai, tumhari taraf se tarjuma nigari karta hai, tumhari zaban se bolta hai, tumhari taraf se qaasid ban jata hai, aur woh tumhare liye woh faidah deta hai jo tumhara bheja hua na de sake, siwaye us ke jis ne qalam ke zariye taleem di:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

Aur qalam ke zariye taleem teen maraatib ko laazim karti hai:

1. Zehni wujood ka martabah,
2. Lafzi wujood ka martabah,
3. Aur rasmi (tehreeri) wujood ka martabah.

Pas qalam ke zariye taleem ne is baat par dalaalat ki ke wahi Subhanahu in maraatib ka ata karne wala hai, aur us ke farman "**Khalafa**" ne is baat par dalaalat ki ke woh ‘ayni wujood ata karne wala hai."

Pas in ayaat ne apni ikhtisaar, jaami‘iyat aur fasaahat ke bawajood is baat par dalaalat ki ke saare wujood ke maraatib Allah Ta‘ala hi ki taraf mansoob hain, takhleeq aur taleem dono mein, aur is mein do takhleeqin aur do taleemein zikr ki: ek aam takhleeq aur ek

khaas takhleeq, ek khaas taleem aur ek aam taleem.

Aur yahan us ki sifaat mein "**Akram**" ka naam zikr kiya, jis mein har khair aur har kamaal hai. Pas us ke liye har kamaal sifat-an hai, aur usi se har khair fi‘lan hai. Pas woh apni zaat, sifaat aur af‘aal mein Akram hai. Aur yeh takhleeq aur taleem sirf us ke karam, ehsaan aur mehrbani se hai, kisi haajat ki wajah se nahin, aur woh Ghani aur Hameed hai.

Aur farmaya:

"Us ke farman:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿١﴾ أَن رَّآهُ اسْتَغْنَىٰ

aur yeh nahin farmaya: 'jab woh maaldaar ho jaye', balki sarkashi ko apni daulat ko dekhne se paida hone wala qarar diya.

Aur Surah al-Lail mein iska zikr nahin kiya, balki farmaya:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٢﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٣﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٤﴾ [سورة الليل: 8-10]

Aur yeh — wallahu a‘lam — is liye hai ke yahan us ki sarkashi ka sabab zikr kiya, aur woh apni daulat ko dekhna hai, aur Surah al-Lail mein us ki halaakat aur Yusra ke liye adam-e-tayseer ka sabab zikr kiya, aur woh apne Rab se be-niyazi hai, us ki ita‘at aur bandagi ko chhor dena hai.

Kyunki agar woh us ka mohtaaj hota to apne Rab ke qareeb hota aur us ki ita‘at mein lag jata, jaise ghulaam jise apne aaqa se ek pal ke liye bhi be-niyazi nahin, aur us ke ahkaam ki ta‘meel ke siwa us ke paas koi chaara nahin.

Isi liye us ke saath bukhul ka zikr kiya, yani jo us par laazim aqwaal o a‘maal aur maal dene se ruk gaya, aur us ke saath us ke **Husna (Jannat)** ko jhutlana bhi zikr kiya.

Aur yeh woh hai jis ka wa‘dah Allah ne ahl-e-ihsaan ke liye farmaya:

لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ [سورة يونس: 26]

Aur jis ne is ki tafseer "لا إله إلا الله" ki shahadat se ki, to is liye ke woh ihsaan ki asl hai, aur isi ke zariye Husna haasil hoti hai.

Aur jis ne is ki tafseer infaaq mein peeche na rehne se ki, to us ne ma‘ni ka haqq ada nahin kiya, agarche infaaq mein peeche na rehna bhi Husna ka ek hissa hai.

Maqsood yeh hai ke Allah se be-niyazi bande ki halaakat aur us ke liye har tangi ke raste ko aasaan karne ka sabab hai, aur apni daulat ko dekhna us ki sarkashi ka sabab hai, aur yeh dono faqr aur bandagi ke munaafi hain."

Dono maqamaat mein farq wazeh hai. Pas be-niyazi tangi ke raste ko aasaan karne ka sabab hai: takzeeb aur be-niyazi; aur jab insaan apne aap ko maaldaar dekhta hai to yeh us ki sarkashi ka sabab banta hai.

Phir Allah Ta‘ala ne farmaya:

أَرَأَيْتَ الَّذِي يُنْهَىٰ ﴿١﴾ عَبْدًا إِذَا صَلَّىٰ

Yeh Abu Jahl ke baare mein naazil hui — Allah us par la‘nat kare — us ne Nabi ﷺ ko

Baitullah ke paas namaz parhne se roka.

To Allah Ta'ala ne pehle use behtareen andaaz mein naseehat ki, pas farmaya:

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى

Yani tera kya khayal hai agar yeh jise tu rokta hai, apne fi'l mein seedhi raah par ho, ya taqwa ka hukm de raha ho, aur tu use us ki namaz par daant raha hai aur dhamka raha hai.

Isi liye farmaya:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

Yani kya is rokne wale ne nahin jaana ke Allah use dekh raha hai, us ki baat sun raha hai, aur us ke amal ka poora badla dega?

Yani ab baat is rukh par aa gayi hai.

Pas ibtida mein:

أَرَأَيْتَ الَّذِي يُنْهَى ۖ عَبْدًا إِذَا صَلَّى

Yeh Abu Jahl ke baare mein naazil hui, aur yeh har us shakhs par saadiq aati hai jo is sifat mein ho.

Kyunki log maraatib mein hain:

In mein se kuch log imaan aur nek amal par hote hain, aur isi ki da'wat dete hain, yeh sab se a'la darjah hai, aur burai se rokta hai.

Is ke baad woh darjah hai jis mein insaan imaan par to hai, magar na us ki da'wat deta hai, na burai se rokta hai, na munkar se rokta hai, na shirk o kufr se rokta hai, na imaan aur ma'roof ki da'wat deta hai.

Phir teesra darjah yeh hai ke koi shakhs burai aur gumraahi par ho, lekin na apni gumraahi ki da'wat deta hai, na hidayat par chalne wale ko rokta hai.

Is ke baad sab se bura darjah hai:

Ke insaan khud gumraahi par ho, phir us ki da'wat bhi de, aur hidayat par chalne wale ko hidayat se roke, to yeh shayateen ke barabar hai, balki woh shaytan hi hai.

Aur shayateen insaanon aur jinnon mein hote hain, jaisa ke ma'roof hai.

Pas har gumraah jo gumraahi ki da'wat de, ya ma'roof aur fazeelat se roke, aur logon ko us se door kare, woh shaytan hai.

Pas yahan:

أَرَأَيْتَ الَّذِي يُنْهَى ۖ عَبْدًا إِذَا صَلَّى

Jo rokta hai woh Abu Jahl hai, woh Nabi ﷺ ko rokta hai:

أَرَأَيْتَ الَّذِي يُنْهَى

Yahan yeh Nabi ﷺ ke baare mein hai, yani jise tu rokta hai:

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ﴿١٥﴾ أَوْ أَمَرَ بِالتَّقْوَى

Woh Allah ke khauf aur us ki ita'at ki da'wat deta hai, aur us se koi aisi baat saadir nahin hui jis par use roka jaye.

Phir farmaya:

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

Yeh us rokne wale ke baare mein hai.

Pas kalaam in dono ke darmiyan muntaqil hua: pehle manhi (Nabi ﷺ) ki sifat bayan ki, phir us rokne wale ki sifat ki taraf laut aaya.

Phir Allah Ta'ala ne wa'eed aur dhamki dete hue farmaya:

كَأَلَّا لَنْ لَمْ يَنْتَهَ yani agar woh apni mukhalifat aur 'inad se baaz na aaya:

لَنْسَفَعًا بِالنَّاصِيَةِ yani hum us ki peshani ko Qiyamat ke din siyah kar denge.

كَأَلَّا لَنْ لَمْ يَنْتَهَ yahan "كَأَلَّا" rad' aur zajr ke liye hai, kyun ke is se pehle aisi baat aayi hai jo is ka taqaza karti hai:

كَأَلَّا لَنْ لَمْ يَنْتَهَ

Is mein "لا" qasam ke liye hai, agar woh apni mukhalifat aur 'inad se baaz na aaya aur iman walon ko rokta raha, to farmaya:

لَنْسَفَعًا بِالنَّاصِيَةِ yani hum us ki peshani ko Qiyamat ke din siyah kar denge.

Fath al-Bayan lil-Qanوج — Siddiq Hasan Khan (1307H):

﴿كَأَلَّا لَنْ لَمْ يَنْتَهَ لَنْسَفَعًا بِالنَّاصِيَةِ﴾ [العلق: ١٥]

(كَأَلَّا) yeh us nahi karne wale ke liye jhirak aur sakht mana hai, aur use us ke mana karne se rokna hai. Aur (لَنْ لَمْ يَنْتَهَ) mein jo laam hai woh qasam ko tayyar karne wali laam hai, yani: Allah ki qasam! Agar woh is kaam se baaz na aaya jis par woh hai, aur is nahi se baaz na aaya (لَنْسَفَعًا بِالنَّاصِيَةِ) to hum zaroor peshani ke baal (nasiyah) ko pakar kar sakht khenchenge.

"Saf" sakht khenchne ko kehte hain, aur kaha jata hai: "سَفَعْتُ الشَّيْءَ" yani main ne kisi cheez ko pakra aur zor se khencha, aur kaha jata hai: "سَفَعَ بِنَاصِيَةِ فَرَسِهِ" yani us ne apne ghore ki peshani ke baalon ko pakar kar khencha.

Raghib ne kaha: "السَّفْعُ" ghore ki "سَفْعَةٌ" (yani us ki peshani ke siyah hisse) ko pakarne ko kehte hain, aur siyahi ke aitibar se kaha jata hai: "بِهِ سَفْعَةٌ غَضَبٍ" yani us par ghazab ki siyahi zahir ho gayi; is ko us dhuen ke rang se nisbat di gayi jo shadeed ghusse wale ke chehre par ghalib aata hai.

Aur "صقر" (baz) ko "أسفع" kaha gaya, is wajah se jo us mein siyahi ki chamak hoti hai, ya kisi aurat ko "سفعاء اللون" kaha jata hai (yani jis ke rang mein siyahi ghalib ho). Yeh ibarat khatam hui.

Aur yeh bhi kaha gaya ke is ka maakhaz "سَفَعَتُهُ النَّارُ وَالشَّمْسُ" hai, yani aag aur sooraj ne us ke chehre ko badal kar siyah kar diya.

Aur ma'ni yeh hain ke hum us ke "**nasiyah**" ko pakrenge aur use ghaseette hue aag ki taraf le jayenge, aur yeh is qoul ki tarah hai:

(فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ)

Aur yeh bhi kaha gaya ke yeh duniya mein waq'e hua, Badr ke din, jab Musalmanon ne use ghaseet kar qatl tak pohanchaya, to Ibn Mas'ud رضى الله عنه ne use is haalat mein qatl kiya ke woh zakhmiyon ke darmiyan giraya hua tha, us mein abhi jaan ki ramq baqi thi, aur woh zor zor se aawazen nikal raha tha.

Aur "**nasiyah**" ke zariye poore shakhs (ki zaat) ka zikr maqsood hai, aur izafat (yani "nasiyatah" kehne) ke bajaye "**ta'reef-e-ahd**" (yani ma'roof nasiyah) par iktifa kiya, kyun ke maloom tha ke is se murad usi nahi karne wale ki peshani hai.

(Iqtibas khatam)

Mufasssireen ke Aqwaal

Mufasssireen ke aqwaal is maqam par do ma'ani ki taraf lautte hain. Agar salaf aur baad ke aqwaal ko jama kiya jaye to woh do hi ma'ani bante hain, kyun ke "**saf**" ke maadde ki asal do ma'ani par dalalat karti hai.

Pehla:

Rang, yani siyahi. Pas "**saf'ah**" jo chehre mein ho woh siyahi hoti hai, yani rang ke ma'ni mein, aur woh siyahi hai.

Doosra:

Pakadna aur haath se lena, yani kisi cheez ko haath se pakadna. Pas "**saf**" kabhi siyahi ke ma'ni mein aata hai aur kabhi haath se pakadne ke ma'ni mein.

Isi liye mufasssireen ke aqwaal inhi do ma'ani se nikalte hain. Allah us shakhs ko dhamki de raha hai jo bande ko namaz se rokta hai ke us ki peshani ko pakad kar ghaseetega. Aur "**nasiyah**" sar ka agla hissa hai. To baaz ne is ki tafseer pakadne aur sakhti se ghaseetne se ki hai, ke Allah Ta'ala us ki peshani ko pakdega aur Jahannam mein daal dega, jaisa ke Allah ne farmaya:

[فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ] [سورة الرحمن: 41]

Yani peshaniyon aur paon ko ikattha kiya jayega, phir Jahannam mein phenk diya jayega. To doosri ayat is maqam ki tafseer hai:

فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

Yani pakadne aur qabze mein lene ke ma'ni mein.

Doosra ma'ni:

Rang ke aitibar se, jaisa ke Ibn Kathir rahimahullah ne yahan kaha:

لَنَسْفَعًا بِالنَّاصِيَةِ

Yani hum us ki peshani ko Qiyamat ke din siyah kar denge. Jis tarah ahl-e-iman chamakdar chehron se pehchane jayenge, yeh log siyahi se pehchane jayenge.

Ibn Jarir rahimahullah ne pehle ma'ni ko ikhtiyar kiya:

Hum us ke sar ke agle hisse ko pakdenge, use zaleel o ruswa karenge, yani peshani aur paon ko pakad kar sakhti se ghaseetenge. Yeh sarkash, mutakabbir, bara banne wala jo Allah ke bandon aur ahl-e-iman par zyadti karta hai, unhein ta'at se rokta hai, unhein aziyat deta hai, use yun hi pakad kar us ki peshani aur paon se Jahannam mein phenk diya jayega.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ [سورة آل عمران:175]

Shaitan apne doston se darata hai, unhein ek ra'b deta hai.

فَلَا تَخْشَوْهُمْ [سورة المائدة:3]

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِن كُنْتُمْ مُؤْمِنِينَ [سورة التوبة:13]

كَأَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ

Sarkash insan ko peshani aur paon se pakad kar Jahannam mein phenk diya jayega. Woh zarre se bhi chhota hai.

كَأَلَّا لئن لم ينته لنسفعا بالناصية

Yahan farmaya: hum us ki peshani ko Qiyamat ke din siyah kar denge.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

Yani Abu Jahl ki peshani jo apne qoul mein jhooti aur amal mein gunahgar hai.

كَاذِبَةٍ خَاطِئَةٍ

Yani us ke bare mein khabar di ke woh aisa hi fajir aur gunahgar hai. Aur maqsood us ka malik hai, aur yahi mufasssireen ne kaha, aur Ibn Jarir ne bhi yahi kaha hai.

Yeh wa'eed Abu Jahl ke liye hai kyun ke woh sabab-e-nuzool hai, aur yeh baat sahih hai. Lekin yeh us ke saath khaas nahi. Jo koi us ka fi'l kare, us ke liye bhi yahi wa'eed hai. Har woh shakhs jo iman, Allah ki ita'at, us ke Rasool ﷺ ki ita'at aur khair se roke, fazilat se lade, us ke liye bhi yahi wa'eed hai:

لَنَسْفَعًا بِالنَّاصِيَةِ

فَلْيَدْعُ نَادِيَهُ

Yani apni qaum aur qabeelay ko bulaye, unhein madad ke liye bulaye.

فَلْيَدْعُ نَادِيَهُ

"Nadi" woh majlis hai jahan log jama hote hain, apne qareebi, ahl, qabeelay wale, jin par woh fakhr karta hai, un ke saath majlis mein baithta hai, un se madad leta hai, un par

bharosa karta hai.

Farmata hai:

فَلْيَدْعُ نَادِيَهُ

Unhein bulaye jin par woh bharosa karta hai. Aur yeh ma'ni mein wasee' hai. Pehle log apni aulaad aur qabeelay se madad lete the.

سَدْعُ الزَّبَانِيَةِ ki Tafseer

سَدْعُ الزَّبَانِيَةِ

Woh jis se chahe madad maang le.

Allah farmata hai:

سَدْعُ الزَّبَانِيَةِ

Aur woh azaab ke farishte hain.

Qatadah ne kaha:

Zabaniyah Arabi mein "**shurtah**" (**police**) hain, aur "**az-zabn**" asal mein dhakelne ko kehte hain. Arab is lafz ko sakht pakar karne walon ke liye bolte hain.

سَدْعُ الزَّبَانِيَةِ

Aur murad azaab ke farishte hain, jaisa ke Allah ne Jahannam ke darogha farishton ko bayan kiya:

عَلَيْهَا مَلَائِكَةٌ غُلَاظٌ شِدَادٌ [سورة التحريم:6]

Yeh azaab ke farishte hain, yahan tak ke maloom ho jaye ke hamara giroh ghalib hai ya us ka.

Bukhari ne Ibn Abbas رضى الله عنهما se riwayat ki:

Abu Jahl ne kaha: Agar main ne Muhammad ﷺ ko Ka'bah ke paas namaz padhte dekha to main us ki gardan par paon rakhunga. Nabi ﷺ tak yeh baat pohanchi to Aap ﷺ ne farmaya: Agar woh aisa karta to farishte use pakad lete.

Isi tarah Tirmidhi aur Nasai ne apni tafaseer mein riwayat kiya, aur Ibn Jarir ne bhi.

Ahmad, Tirmidhi, Nasai aur Ibn Jarir ne Ibn Abbas رضى الله عنهما se riwayat kiya:

Rasul Allah ﷺ Maqam-e-Ibrahim ke paas namaz padh rahe the. Abu Jahl bin Hisham aaya aur kaha: Aye Muhammad! Kya main ne tumhein is se mana nahi kiya? Aur Aap ﷺ ko dhamki di. Rasul Allah ﷺ ne use sakht jawab diya.

Us ne kaha: Aye Muhammad! Tum mujhe kis cheez se darate ho? Allah ki qasam! Main is wadi mein sab se bara "**nadi**" wala hoon.

To Allah ne yeh ayat nazil farmayi:

فَلْيَدْعُ نَادِيَهُ ۖ سَدَّعُ الرَّبَّانِيَّةِ

Ibn Abbas ne kaha: Agar woh apni majlis ko bulata to azaab ke farishte usi waqt use pakad lete.

Tirmidhi ne kaha: "**Yeh hadees hasan sahih hai.**"

Ibn Jarir ne Abu Hurairah se riwayat kiya:

Abu Jahl ne kaha: Kya Muhammad tumhare darmiyan apna chehra mitti par ragarte hain? Kaha gaya: Haan. Us ne kaha: Laat aur Uzza ki qasam! Agar main ne use aisa karte dekha to us ki gardan par paon rakhunga aur us ka chehra mitti mein ragad dunga.

Phir woh Nabi ﷺ ke paas aaya jab Aap ﷺ namaz padh rahe the, taake Aap ﷺ ki gardan par paon rakhe, lekin achanak woh peeche hatne laga aur apne haathon se bachne laga.

Logon ne poocha: Kya hua?

Kaha: Mere aur us ke darmiyan aag ki khandaq, haul aur par hain.

Rasul Allah ﷺ ne farmaya: Agar woh mere qareeb aata to farishte us ke ek ek uzv ko pakad lete.

Aur Allah ne yeh ayat nazil farmayi — mujhe nahi maloom yeh Abu Hurairah ki hadees mein hai ya nahi:

كَأَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَىٰ

Aakhir-e-surah tak.

Aur Ahmad bin Hanbal, Muslim, Nasai aur Ibn Abi Hatim ne bhi riwayat kiya.

Allah Ta‘ala ka farmān:

كَأَلَّا لَا تُطْعَمُهُ

Yani aye Muhammad! Us ki baat na mano, jo woh tumhein ibadat aur us ki kasrat se rokta hai. Jahan chaho namaz padho, us ki parwa na karo. Allah tumhara muhafiz aur madadgar hai, woh tumhein logon se bachayega.

وَاسْجُدْ وَاقْتَرِبْ

Jaisa ke Sahih Muslim mein Abu Salih se, unhon ne Abu Hurairah رضى الله عنه se riwayat kiya:

Rasul Allah ﷺ ne farmaya:

"Banda apne Rabb ke sab se zyada qareeb sajde ki haalat mein hota hai, pas khoob dua karo."

Aur pehle bhi guzar chuka hai ke Rasul Allah ﷺ:

إِذَا السَّمَاءُ انشَقَّتْ

aur

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

mein sajdah karte the.

Aur us ke farmān:

وَاسْجُدْ وَاقْتَرِبْ

ke bare mein, yahan Hafiz Ibn Kathir ke kalam se zahir hai — jaisa ke un ke kalam se wazeh hai — ke unhon ne is ko sajde par mahmool kiya hai:

وَاسْجُدْ وَاقْتَرِبْ

Yani woh sajdah jis mein peshani zameen par rakhi jati hai, kyun ke yahi is ke shar‘i ma‘ni mein asal hai.

Aur yeh is se wasee‘ ma‘ni mein bhi aata hai, masalan jhukna — ruku‘ — ise bhi sajdah kaha jata hai, jaisa ke Allah Ta‘ala ne farmaya:

وَادْخُلُوا الْبَابَ سُجَّدًا [سورة الأعراف: 161]

Yani ruku‘ ki haalat mein dakhil ho.

Isi tarah namaz ko bhi "sujood" kaha jata hai, kyun ke is ka shumaar us ke sab se ashraf rukn mein hota hai.

Isi liye baaz ahl-e-ilm ne kaha:

Yahan murad hai: **وَاسْجُدْ وَاقْتَرِبْ** yani namaz parho aur Allah Ta‘ala ke qareeb ho jao. Aur baaz ne is ki tafseer sajdah-e-tilawat se ki hai, kyun ke yeh maqam sajdah hai.

Pas yeh Allah Ta‘ala ki ita‘at aur us ke qareeb hone ka hukm hai, aur yeh Abu Jahl tha jo Nabi ﷺ ko dhamki deta tha ke agar unhon ne apna chehra mitti par raga — yani sajdah kiya — to woh Rasool Allah ﷺ ki gardan par paon rakhega, to Allah ne farmaya: **كَلَّا لَا تُطِعْهُ** **وَاسْجُدْ وَاقْتَرِبْ** us ki parwah na karo, apne Rab ki taraf mutawajjah raho apni namaz aur sajde ke saath, pas yahi woh cheez hai jis par momin ko hona chahiye.

(Hawalay jaat)

Surah Al-Qadr ki Tafseer

Tafseer Surah Al-Qadr, aur yeh Makkiyah hai.

Surah Al-Qadr Makkiyah hai, yeh mahall-e-ittifaq nahin, baaz kehte hain: aksar ke qoul par — yani jumhoor ke qoul par — yeh Makki hai, yeh baaz ahl-e-ilm jaise Mawardi ne zikr kiya hai, halanke baaz ne is ke bar‘aks kaha, yani masalan Tha‘labi kehte hain: yeh Madani hai aksar ke qoul par, aur isi tarah Qurtubi ne bhi is ko — yani ke yeh Makki hai — aksar ke qoul ki taraf mansoob kiya hai. Is surat ko Surah Al-Qadr kaha jata hai, aur baaz ne ise Surah Lailatul Qadr bhi kaha hai.

Tafsir Adwa-ul-Bayan:

Phir is baat mein ikhtilaf hua ke "Lailatul Qadr" mein nazil hone wali cheez se murad

poora Quran hai ya kuch hissa?

Chunanche kaha gaya — aur yahi jumhoor ki raye hai — ke is raat mein sirf is surat (Iqra) ki ibtidaai aayaat nazil hui, yani wahi-e-Qurani ki ibtida, aur yahi Ibn Abbas se marwi hai, unhon ne kaha: "Phir is ke baad wahi ka nuzool mutawatir hota raha, aur is ke shuru se aakhir tak bees baras ka arsa raha."

Aur yeh bhi kaha gaya ke is raat nazil hone wali cheez poora Quran hai, jo ek hi martaba majmuei surat mein nazil hua, aur sab ka sab aasman-e-dunya ki taraf muntaqil kiya gaya, phir Rasool Allah ﷺ par waqiat o ahwal ke mutabiq tadreejan aur munajjim (qiston mein) nazil hota raha.

Aur yahi aakhri qoul — jaisa ke pehle zikr kiya gaya — jumhoor ki raye hai, aur isi ko Sheikh (Shanqeeti) rahmatullah Ta'ala alaih ne ayat ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾ [البقرة: ١٨٥] par guftagu karte hue ikhtiyar kiya, aur Alusi ne bhi ise naqal kiya aur is par ijma' zikr kiya.

Aur Ibn Hajar ne "Fath-ul-Bari" mein, aur Sheikh-ul-Islam Ibn Taymiyyah rahimahullah ne ek qoul zikr kiya hai jo in do aakhri aqwal mein jam' o tawfeeq ka pehlu faraham karta hai, aur woh yeh hai ke in dono mein koi munafaat nahin, balke in mein jam' mumkin hai, is tarah ke Quran jumla wahidah ki surat mein "Lailatul Qadr" mein aasman-e-dunya ki taraf nazil hua, aur isi Lailatul Qadr mein is ka ibtidaai nuzool — yani ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ [العلق: ١] — bhi shuru hua.

Is masale ke gird "Nuzool-e-Quran" ki kaifiyat ke hawale se ek kalami no'iyat ka jadal aur bahs bhi uthai gayi, aur is mein "Khalq-e-Quran" ke qoul ko dakhil kar diya gaya, aur yeh kaha gaya ke Jibreel ne Quran ko Lauh-e-Mahfooz se naqal kiya, aur yeh ke Allah ne us waqt kalaam nahin kiya jab Quran Rasool ﷺ par nazil hua.

Is bare mein Sheikh Muhammad bin Ibrahim rahimahullah se sawal kiya gaya, unhon ne is ka tehreeri jawab diya jo matbu' bhi hai, aur woh kafi o shafi hai. Unhon ne is mein Ibn Taymiyyah ka kalaam naqal kiya, aur wazeh kiya ke Allah Ta'ala ne wahi ke waqt khud Quran ke saath kalaam farmaya, aur is bab ki har shubahah ka radd kiya.

Haqeeqat-e-haal yeh hai — jaisa ke pehle guzra — ke Quran ke Lauh-e-Mahfooz mein maujood hone, is ka aasman-e-dunya par jumla wahidah ki surat mein nuzool, aur phir Rasool Allah ﷺ par tadreejan nazil hone ke darmiyan koi taaruz nahin. Is liye ke Lauh-e-Mahfooz mein is ka maujood hona, is ma'ni mein hai ke Lauh mein har woh cheez likhi hui hai jo Qayamat tak hone wali hai, aur unhi mein se Quran bhi hai jise Allah Ta'ala ne Muhammad ﷺ par nazil farmana tha.

Aur is ka majmuei taur par aasman-e-dunya ki taraf nazil hona, Lauh-e-Mahfooz mein maujood cheezon ke ek juz (Quran-e-Majeed) ko wahan muntaqil karne ke darje mein hai; chunanche Quran ab dono jagah maujood ho gaya: Lauh-e-Mahfooz mein bhi, jaise ke digar muqaddarat o maloomat, aur aasman-e-dunya mein bhi, phir wahan se Rasool ﷺ par munajjim nazil hota raha.

Aur maloom hai ke Quran ab bhi Lauh-e-Mahfooz mein maujood hai, Lauh is se khali nahin hua. Aur majmuei nuzool ke baad tadreeji nuzool par istidlal, Allah Ta'ala ke is qoul se bhi kiya ja sakta hai: ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]؛ kyun ke "نَزَّلْنَا"

(tashdeed ke saath) takrar aur tadreej par dalalat karta hai, jaise ke [القدر: ٤] ﴿تَنَزَّلُ الْمَلَائِكَةُ﴾ mein hai, yani har Lailatul Qadr mein farishton ka nuzool hota rehta hai.

Aur "أُنزِلْنَا" bhi aaya hai, jo majmuei nuzool par dalalat karta hai.

Aur Sunnat ne bhi Rasool Allah ﷺ par Quran ke tadreeji nuzool ki tafseel bayan ki hai; masalan Abu Hurairah waghera ki hadees mein hai ke Nabi ﷺ ne farmaya: "Jab Allah aasman mein kisi amr ka faisla farmata hai to farishte us ke qoul ke samne khushu' se apne par marne lagte hain, un par us ki aawaz is tarah ghalib hoti hai jaise kisi saaf pathar par lohe ki zanjeer khadakti ho, jab aisa un par nafiz ho jata hai, phir jab un ke dilon se khauf door kar diya jata hai to woh ek doosre se kehte hain: Tumhare Rab ne kya farmaya? Woh jawab dete hain: Haq farmaya, aur woh buland o buzurg hai." Yeh hadees Sahih Bukhari mein hai.

Aur Abu Dawood waghera mein hai: "Jab Allah wahi ke saath kalaam farmata hai to ahl-e-aasman us ki aisi aawaz sunte hain jaise chatan par zanjeer khadakti ho."

Is bina par Quran Lauh-e-Mahfooz mein bhi maujood tha, jis waqt qalam ne har us cheez ko likha jo hone wali thi, phir "Lailatul Qadr" mein jumla wahidah ki surat mein aasman-e-dunya ki taraf muntaqil hua, phir bees baras mein Rasool Allah ﷺ par tadreejan nazil hua; aur jab bhi Allah Ta'ala is mein se kisi hisse ko nazil farmana chahta, us ke saath kalaam farmata, aur Jibreel alaihissalam use Allah se barah-e-raast sun lete. In teen halaton ke darmiyan koi munafaat nahin, aur Allah Ta'ala hi behtar jaanne wala hai.

Aur hum pehle, wahi ke nuzool ki suraton aur Rasool ﷺ ke wahi wusool karne ke tareeqon par guftagu kar chuke hain.

Yeh bhi kaha gaya ke ﴿أُنزِلْنَا فِي لَيْلَةِ الْقَدْرِ﴾ ka ma'ni yeh hai: "Hum ne Quran ko Lailatul Qadr ke bare mein nazil kiya, taake is ki ta'zeem ho"; is surat mein "fi Lailatil Qadr" zarf nahin hoga balki "shaan-e-Lailatul Qadr" ke liye hoga.

Lekin haqeeqat yeh hai ke is qoul ka usloobi taur par mumkin hona apni jagah, magar is ke baad aane wala bayan, is ki hajat ko khatam kar deta hai; kyun ke Lailatul Qadr ki ta'zeem aur is ke martabah o fazeelat ki wazahat, is mein fe'lan Quran nazil hone ke zariye ho chuki hai, aur woh baad ki aayaat mein barah-e-raast maujood hai, yani: ﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾ [القدر: ٢ - ٣] se surat ke aakhir tak.

Is bina par surat ki ibtidaai aayaat Quran ke nuzool aur is ke zamana-e-nuzool ki ta'yeen ke bare mein hain, aur aakhir-e-surat Lailatul Qadr, aur is ki manzilat o martabah ke bayan mein hai.

Lailatul Qadr ko yahan mujmal taur par zikr kiya gaya hai, lekin Quran mein digar maqam par woh mahina bhi bayan ho gaya hai jis mein woh raat aati hai, aur woh Ramazan hai, Allah Ta'ala ke is qoul ke zariye: [البقرة: ١٨٥] - ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

Aur Sheikh (Shanqeeti) rahmatullah Ta'ala alaih ne Surah Ad-Dukhan mein yeh baat wazeh ki hai ke Lailatul Qadr wohi raat hai jis mein har hikmat wale amr ko mazbooti se likh diya jata hai, aur yeh Sha'ban ki pandrahween shab nahin, jaisa ke baaz log guman karte hain.

Aur isi Sheikh rahmatullah Ta‘ala alaihi ne Surah Saad mein Allah Ta‘ala ke is qoul ﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾ [ص: ٢٩] par guftagu karte hue, Quran ke munajjim taur par nazil hone ki hikmat bhi wazeh ki hai.

* * *

• Mu'allif (Shanqeeti) ne "Daf' Ihami al-Idtirab 'an Ayatil Kitab" mein farmaya:

BISMILLAHIR RAHMANIR RAHEEM

Surah Al-Qadr

Allah Ta‘ala ka qoul: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Is mein aur Allah Ta‘ala ke is qoul [الدخان: ٣] ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ﴾ mein koi taaruz nahin; is liye ke "Lailah Mubarakah" hi "Lailatul Qadr" hai, aur woh Ramazan mein waqay hoti hai, jaisa ke Allah Ta‘ala ke is sareeh qoul se sabit hai: [البقرة: ١٨٥] ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾.

Chunanche bahut se ulama jo yeh guman karte hain ke "Lailah Mubarakah" Sha‘ban ki pandrahween raat hai, un ka yeh guman in Qurani nusoos se radd ho jata hai.

Aur ilm Allah Ta‘ala hi ke paas hai. (Khatm shud)

Yeh surat Quran ke nuzool ko ek mu‘azzaz raat mein bayan karti hai jis ki sifat Allah ne is surat mein zikr ki hain, yahi woh mauzu hai jis par yeh surat ghoomti hai, to is se Quran ki azmat zahir hoti hai ke woh is mu‘azzaz waqt mein nazil hua, aur is se us raat, yani Lailatul Qadr, ki azmat bhi zahir hoti hai.

Is ke qoul:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ [سورة القدر: 1]، Qadr se kya murad hai?

Baaz kehte hain:

Is se murad "hukm" hai, yani is ko is liye kaha gaya ke Allah Ta‘ala is mein taqdeer farmata hai, faisle karta hai, jaisa ke Allah Ta‘ala ne farmaya: [سورة: ٤] ﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ﴾ [الدخان: 4] yani saal bhar ke faisle isi raat mein tay kiye jate hain, aur yeh Sha‘ban ki pandrahween raat mein nahin hota.

Allah Ta‘ala ne farmaya:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ﴾ [سورة الدخان: 3]

Aur is raat ko us ne yun bayan kiya: ﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ﴾

Aur yeh bhi ihtimal hai jaisa ke baaz ahl-e-ilm ne kaha:

Ke yahan "Qadr" se murad sharaf aur manzilat hai, yani kaha jata hai: fulan shakhs ka "Qadr" hai, yani us ki shaan o manzilat hai, to is ki azmat aur sharaf ki wajah se ise Lailatul Qadr kaha gaya, yeh qoul Imam Zuhri ka hai, aur Ibn Ashur ne bhi isi ko ikhtiyar kiya hai ke is se murad sharaf o manzilat hai; pas is ki azmat ki wajah se is ko yeh naam diya gaya.

Aur baaz ne kaha ke yeh tangi ke ma'ni mein hai, jis par rizq tang kar diya jaye, to is ko Lailatul Qadr is liye kaha gaya ke is mein farishte itne zyada utarte hain ke zameen tang ho jati hai, jaisa ke Khalil bin Ahmad rahimahullah ne kaha, yeh qawl sab se ba'eed hai, lekin yeh ba'eed nahin ke pehla aur doosra ma'ni dono murad hon, dono is par sadiq aate hain, pas yeh woh raat hai jis mein har hakeemana amr ka faisla hota hai, yani yeh raat hukm, faisla aur taqdeer ki raat hai, aur yeh bhi mo'azzaz raat hai,

Jaisa ke Allah Ta'ala ne farmaya:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ [سورة القدر: 1]

Yeh babarkat raat hai, aur is ki barkaton mein se hai ke yeh hazaar mahino se behtar hai, is ki barkaton mein se hai ke is mein farishte aur Rooh nazil hote hain, aur is ki barkaton mein se hai ke yeh tulua'-e-fajr tak salamati hai.

Bismillahir Rahmanir Raheem

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ [سورة القدر: 1-5]

Unhon ne farmaya: Allah Ta'ala khabar deta hai ke us ne Qur'an ko Lailatul Qadr mein nazil kiya.

Yahan Ibn Kathir ne "Qadr" ki tafsir bayan nahin ki, aur is ki tafsir pehle bayan ho chuki hai, Ibn Jarir rahimahullah ne is ko "hukm" par mahmool kiya hai, aur yeh Mujahid ka qawl hai ke Lailatul Qadr yani "hukm".

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Yeh ke Qur'an ko yahan din ke bajaye raat mein nazil karne ka zikr kiya gaya, is mein raat ki khususiyat-o-fazilat ki taraf ishara hai. Qur'an o Sunnat mein is ki kai misaalein aayi hain; Qur'an se masalan Allah Ta'ala ka yeh farman:

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا﴾

Aur:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدُ بِهِ نَافِلَةً لَّكَ﴾

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ﴾

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيْلًا﴾

Aur:

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

Aur Sunnat mein Nabi ﷺ ka yeh irshad:

"Jab aakhri tihai raat baqi rehti hai to hamara Rabb aasman-e-dunya par nuzool farmata hai..." waghera.

Yeh sab is baat par dalalat karte hain ke raat, ilahi inayaat, Rabbani tajalliyat aur rahmat ke jhonkon ke liye zyada khaas hai; is ki wajah dil ka khalwat mein hona, mashaghil o masroofiyat ka munqati' hona, raat ka sukoon, aur is ki haibat o ra'b hai jo dil ko hazir

rakhne aur saaf karne mein zyada mo'assir hai. [al-Shanqiti: 9/38]

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

“Anzalnahu” mein zameer Qur'an ki taraf raji hai; siyaq-e-kalam is par dalalat kar raha hai. Is mein Qur'an ki ta'zeem teen pehluon se hai:

Awwal yeh ke is ka naam sarahat ke saath nahin, balkeh zameer ke saath zikr kiya, is ki shohrat aur is ke ta'aruf ki be-niyazi ki taraf ishara karte hue.

Duwum yeh ke is ke nuzool ke liye behtareen waqt (Lailatul Qadr) ka intikhab kiya.

Sewum yeh ke nuzool ko apni taraf nisbat di: “Hum ne ise nazil kiya.” [Ibn Juzzi: 2/593]

Lailatul Qadr ki tafsir

Yeh woh babarkat raat hai jis ke bare mein Allah Ta'ala ne farmaya:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ﴾ [سورة الدخان: 3]

Aur yeh Lailatul Qadr hai, aur yeh Ramadan ke mahine mein hai, jaisa ke Allah Ta'ala ne farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾ [سورة البقرة: 185]

Ibn Abbas aur digar ne kaha:

Allah ne Qur'an ko ek dafa Lauh-e-Mahfooz se Bait-ul-'Izzah (aasman-e-dunya) par nazil kiya, phir wahan se zarurat ke mutabiq tees saal mein Rasool Allah ﷺ par tadreejan nazil hua.

Ibn Abbas radiyallahu 'anhuma ka yeh qawl aisa hai jo ra'y se nahin kaha ja sakta, aur yeh kai asanid se sabit hai, pas is ko marfu' ka hukm hasil hai, aur agarche Ibn Abbas baaz Isra'ili riwayat bhi bayan karte hain, lekin is maqam par yeh bahut ba'eed hai ke unhon ne yeh baat Isra'iliyyat se li ho, kyun ke jab woh ghaibi umoor mein koi baat bayan karein to us khabar ke mazmoon ko bhi dekha jata hai, aur is ke saath yeh bhi hukm lagaya jata hai ke is ko marfu' ka hukm hasil hai, aur yeh Isra'iliyyat se nahin li gayi.

Woh yahan Qur'an ke Nabi ﷺ par nuzool ka zikr kar rahe hain, kehte hain:

Qur'an ko ek dafa Lauh-e-Mahfooz se Bait-ul-'Izzah par nazil kiya gaya, Allah ne is ke nuzool ka faisla Lailatul Qadr mein kiya:

﴿إِنَّا أَنْزَلْنَاهُ﴾

Yani Qur'an, aur farmaya:

﴿فِي لَيْلَةِ مُبَارَكَةٍ﴾ [سورة الدخان: 3]

Yeh babarkat raat hai, aur farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾ [سورة البقرة: 185]

To is se maloom hua ke Lailatul Qadr Ramadan mein hai.

Agarche ulama ne Lailatul Qadr ke bare mein chalees aqwal zikr kiye hain, jaisa ke Hafiz Ibn Hajar rahimahullah ne Fath-ul-Bari mein zikr kiya, aur digar ne bhi, pas chalees aqwal mein ikhtilaf kiya gaya halanke mahina tees din se zyada nahin hota, aur un aqwal mein se ek yeh bhi hai ke baaz ne kaha:

Yeh sara saal ghoomti rehti hai.

To woh is ka jawab kaise dete hain ke yeh babarkat raat hai, Lailatul Qadr hai, aur Ramadan mein hai?

To woh jawab dete hain:

Is saal woh Ramadan mein thi, lekin baqi saalon mein ghoomti rehti hai.

Yeh qawl bahut kamzor hai, is ki koi haisiyat nahin, balkeh woh Ramadan mein hai, balkeh woh Ramadan ke aakhri ashre mein hai, jaisa ke Nabi ﷺ se sabit hai.

Aur rajih yeh hai ke woh aakhri ashre ki taaq raaton mein ghoomti hai, lekin is mein bhi ikhtilaf hai ke woh baqi rehne ke i'tibar se hai ya guzar chuki raaton ke i'tibar se hai.

Kehte hain:

“Bait-ul-‘Izzah par nazil kiya gaya” yani Allah Ta‘ala ne Qur’an ko ek dafa Lailatul Qadr mein aasman-e-dunya par utara, aur haqeeqat mein Nabi ﷺ par woh tadreejan nazil hua, to dono mein kaise jama kiya jaye?

Yahan ulama ke aqwal hain:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Yani Qur’an ko Lailatul Qadr mein nazil kiya, aur woh mukhtalif auqat mein nazil hua, to Ibn Abbas radiyallahu ‘anhuma ki yeh riwayat is ki wazahat karti hai, yani Qur’an ko ek dafa aasman-e-dunya par utara gaya, aur yahi jumhoor ka qawl hai.

Baaz Salaf ne kaha:

Is se murad hai ke hum ne is ka nuzool shuru kiya, yani is ka pehla hissa, jo ke Surah Al-‘Alaq:

اقْرَأْ

hai, Nabi ﷺ par Ramadan mein Lailatul Qadr ko nazil hua.

Aur baaz ne kaha — aur yeh bhi baaz Salaf se marwi hai, lekin is ke qa’il bahut kam hain — ke is se murad hai ke har saal jo kuch nazil hona hota woh Lailatul Qadr mein nazil hota, phir baad mein tadreejan Nabi ﷺ par nazil hota, lekin is par koi daleel nahin.

Phir in dono aqwal mein jama kiya ja sakta hai — aur is mein koi ishkaal nahin — ke Qur’an ko ek dafa aasman-e-dunya par nazil kiya gaya, jaisa ke Ibn Abbas radiyallahu ‘anhuma ki hadees se zahir hai, aur isi tarah is ka nuzool Nabi ﷺ par bhi Lailatul Qadr mein shuru hua, to dono lihaz se yeh baat poori ho jati hai, ke pehla nuzool bhi Lailatul Qadr mein hua, aur Allah hi behtar jaanta hai.

إِنَّا أَنْزَلْنَاهُ

Zameer yahan ghair mazkoor ki taraf laut rahi hai, yani hum ne kya nazil kiya? Yani Qur'an. Aur zameer ghair mazkoor ki taraf bhi laut sakti hai, lekin woh siyaq se maloom ho jati hai, to yeh sab se wazeh misaal hai ke zameer ghair mazkoor ki taraf laut rahi hai.

Is ke qawl:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Yani poora Qur'an Lauh-e-Mahfooz se aasman-e-dunya par Bait-ul-'Izzah mein ek dafa nazil kiya gaya, aur is se Allah ki Qur'an par khususi tawajjuh zahir hoti hai, ke woh Lauh-e-Mahfooz mein hai. Allah Ta'ala ne farmaya:

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿١﴾ فِي لَوْحٍ مَحْفُوظٍ [سورة البروج: 21، 22]

Aur woh:

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿٢﴾ بِأَيْدِي سَفَرَةٍ ﴿٣﴾ كِرَامٍ بَرَرَةٍ [سورة عبس: 13-16]

Aur woh Bait-ul-'Izzah mein bhi hai.

Imam Ibn Kathir rahimahullah ka qawl

Ibn Kathir rahimahullah ne farmaya:

Phir Allah Ta'ala ne Lailatul Qadr ki azmat bayan karte hue farmaya:

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿١﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Is ke qawl:

خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Hazaar mahine تراسی (83) saal aur chaar mahine se zyada hain.

Allah Ta'ala ne farmaya:

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

Phir bataya aur khabar di ke yeh:

خَيْرٌ مِنْ أَلْفِ شَهْرٍ

hai.

Yeh sawal zehan ko mutawajjah karne ke liye hai aur is ki ahmiyat ko zahir karne ke liye hai.

Fath-ul-Bayan lil-Qanوجي — Siddiq Hasan Khan (1307H)

﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ﴾ [القدر: ٢]

“Wa ma adraka ma Lailatul Qadr” is istifham mein is raat ki shaan ko azeem zahir karna hai, yahan tak ke goya woh makhlooq ki ma'rifat se bahar hai, ise siwaye Allah Subhanahu ke koi nahin jaanta.

Aur is ka ma'ni yeh hai: is ke fazl ki ghayat aur qadr-o-rif'at ke darje ki inteha kya hai?

Sufyan ne kaha: Qur'an mein jahan bhi "Wa ma adraka" aaya hai, wahan Allah ne Nabi ko is ka ilm kara diya, aur jahan "Wa ma yudrika" aaya hai, wahan (is cheez ka) ilm nahin karaya; Farra ne bhi yahi baat kahi hai.

Aur ma'ni yeh hai: kaun si cheez (Allah) tujhe is ke haqq-o-haqeeqat ka jaanne wala banati hai?

Phir us ke fazl ko teen pehluon se bayan kiya (aane wali aayaat mein). (Khatm shud)

Ibn Kathir: Sufyan rahimahullah ne kaha:

Har woh cheez jis ke baare mein Allah ne farmaya: **وَمَا أَدْرَاكَ** to us ki khabar de di, yahan farmaya: **وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ** phir khabar di: **لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ** aur jis ke baare mein farmaya: **وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ** us ki khabar nahin di, Allah Ta'ala ne farmaya: **وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ** [Surah Al-Ahzab: 63]-

Imam Ahmad ne Abu Hurairah radiyallahu anhu se riwayat kiya:

Jab Ramadan aaya to Rasool Allah ﷺ ne farmaya: Tumhare paas Ramadan ka mahina aa gaya hai, ba-barkat mahina, Allah ne is ke roze tum par farz kiye hain, is mein Jannat ke darwaze khol diye jate hain, Jahannam ke darwaze band kar diye jate hain, shayateen ko qaid kar diya jata hai, is mein ek raat hai jo hazar mahino se behtar hai, jo is ki bhalai se mehroom raha woh mehroom raha- Aur Nasai ne bhi is ko riwayat kiya-

Aur jab Lailatul-Qadr ki ibadat hazar mahino ki ibadat ke barabar hai to Sahihain mein Abu Hurairah radiyallahu anhu se riwayat hai:

Rasool Allah ﷺ ne farmaya: **"Jo shakhs Lailatul-Qadr mein iman aur ihtisab ke saath qiyam kare us ke pichhle gunah maaf kar diye jate hain."**

Aur Allah Ta'ala ke farman:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Yani is raat farishte bohat zyada utarte hain; is ki barkat ki wajah se, farishte barkat aur rahmat ke saath utarte hain, jis tarah woh Quran ki tilawat ke waqt utarte hain, aur zikr ki mehfilon ko gher lete hain, aur talib-e-ilm ke liye apne par bichha dete hain us ki ta'zeem ke taur par. Yani: jo shakhs ilm ko sachchi niyyat se hasil karta hai-

Imam Ibn Kathir rahimahullah ka qoul

Ibn Kathir ka qoul: **"يكثر تنزل الملائكة في هذه الليلة"**

Unhon ne yeh baat Allah ke farman **"تَنْزِيلُ"** se li hai, jo **يَنْفَعَلُ** ke wazan par hai, aur yeh kasrat par dalalat karta hai; kyunke jab lafz mein izafah ho to ma'ni mein bhi izafah hota hai, yani Allah ne **"تَنْزِيلُ"** nahin kaha balki **"يَنْفَعَلُ"** kaha, to yeh kasrat-e-nuzool par dalalat karta hai, aur yeh bhi batata hai ke yeh nuzool mutawatir aur musalsal hai, pas is ke farman **"تَنْزِيلُ الْمَلَائِكَةِ"** ka matlab hai ke farishte musalsal aur kasrat se utarte hain-

Aur jahan tak "Rooh" ka ta'alluq hai to kaha gaya hai ke yahan is se murad Jibreel

alaihissalam hain, yeh khaas ko aam par atf karne ke bab mein hai. Is ki daleel Allah Ta'ala ka farman hai:

نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ [Surah Ash-Shu'ara: 193]

Aur yeh Jibreel hain, aur farmaya:

أَفْلَنْ نَزَّلَهُ رُوحُ الْقُدُسِ [Surah An-Nahl: 102]

Yani Jibreel alaihissalam, aur farmaya:

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا [Surah Maryam: 17]

Yani Jibreel alaihissalam, yahi mashhoor hai aur jumhoor ka qoul bhi yahi hai-

Baaz ne kaha ke "Rooh" farishton ki ek qisam hai, aur woh sab se mu'azzaz farishte hain, aur baaz ne is ki tafsir kuch aur ki hai, jaise ke baaz ne kaha: is se murad "rahmat" hai, lekin mashhoor yahi hai ke is se murad Jibreel hain, pas yeh khaas ko aam par atf hai, aur khaas ko aam par atf is ki ahmiyat, manzilat aur sharaf par dalalat karta hai-

Allah Ta'ala ke farman:

مِنْ كُلِّ أَمْرٍ

Mujahid ne kaha: "Salam hai har amr se." Allah Ta'ala farmata hai:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Kehte hain: "Mujahid ne kaha: salam hai har amr se", aur baaz ne kaha: har us amr ke liye jo Allah ne is saal mein muqarrar kiya, yeh Mujahid ke qoul ke khilaf hai, yani Mujahid kehte hain: "Salam hai har amr se" yani har khaufnaak amr se, aur doosra qoul yeh hai ke farishte aur Rooh har us amr ke liye nazil hote hain jo Allah ne is saal mein muqarrar kiya, yani Allah ne jo kuch is saal ke liye muqaddar kiya, farishte us ke liye Allah ke hukm se nazil hote hain-

Baaz ne kaha:

"من" yahan "لام" ke ma'ni mein hai, yani:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Yani har amr ke liye, yani Allah ne jis amr ke liye unhein hukm diya ya jis ke liye woh nazil hue-

Baaz ne kaha:

"من" yahan "باء" ke ma'ni mein hai, aur hum jaante hain ke huruf-e-jar ek doosre ke ma'ni mein aa jate hain, yani:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Yani har us amr ke saath jis ke liye Allah ne unhein nazil hone ka hukm diya, to yeh us ke qareeb hai ke "laam" ke ma'ni mein hai, yani har amr ke liye ya har amr ke saath, agar che ma'ni mein farq hai, lekin maqsood yeh hai ke woh us ke liye ya us ke saath nazil hote hain, aur isi tarah woh qoul jis mein kaha gaya ke har us amr ke liye jo Allah ne is saal

muqarrar kiya-

Ibn Uthaymeen:

Allah Ta'ala ke qoul: [القدر: ٤] ﴿يَاذُنِ رَبِّهِمْ﴾ ka ma'ni hai: "apne Rabb ke hukm se" aur yahan murad "kawni ijazat" hai, kyunke Allah ka izn (yani us ka hukm) do qisam mein taqseem hota hai: **izn-e-kawni** aur **izn-e-shar'i**-

Pas Allah Ta'ala ka yeh farman: [الشورى: ٢١] ﴿شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذُنْ بِهِ اللَّهُ﴾ yani: "unhon ne un ke liye deen mein woh cheezen mashroo' bana dein jin ki Allah ne ijazat nahin di"; yahan "izn" se murad shar'i ijazat hai, kyunke Allah ne in umoor ko taqdiri taur par to waqoo' hone diya, yani woh haqeeqatan waqoo' ho chuke, magar woh us ki shar'i ijazat aur pasand ke mutabiq nahin, balki ghair mashroo' hain- Is liye: "قَدْ أُذِنَ بِهِ قَدْرًا" yani taqdeer ke taur par us ka waqoo' hua, "لَكِنَّهُ لَيْسَ بِإِذْنِ اللَّهِ الشَّرْعِي", yani woh Allah ki shar'i ijazat ke mutabiq nahin-

Aur "**izn-e-qadri**" jaisa ke is ayat mein hai: ﴿يَاذُنِ رَبِّهِمْ﴾ yani: "apne Rabb ke taqdiri hukm aur kawni amr ke saath"-

Allah Ta'ala ke qoul: [القدر: ٤] ﴿مِنْ كُلِّ أَمْرٍ﴾ ke baare mein kaha gaya hai ke yahan (مِنْ) ka ma'ni "باء" ke hai, yani: "بِكُلِّ أَمْرٍ", is mafhoom ke saath ke woh har us amr ke saath nazil hote hain jis ka Allah unhein hukm deta hai- Yeh amr mujmal hai, hamein is ki haqeeqat aur tamam tafseelaat maloom nahin, lekin hum yeh kehte hain ke farishton ka zameen par nuzool, khair, rahmat aur barkat ki nishani aur unwan hai-

[القدر: ٥] ﴿سَلَامٌ هِيَ﴾ yahan jumla muqtada aur khabar se murakkab hai, aur khabar muqaddam hai, yani taqdeer yeh hai: "هي سلام" — "yeh raat salam hai"- Yani yeh raat sarapa salamati hai- Allah Ta'ala ne is raat ko "salam" ke wasf se muttasif kiya, is liye ke is raat mein bohat se log gunahon aur un ki saza se mehfooz ho jate hain, Nabi Kareem ﷺ ne farmaya:

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

Aur gunahon ki maghfirat yaqeenan gunahon ke wabaal aur un ki uqubat se salamati hi hai-

[القدر: ٥] ﴿حَتَّى مَطْلَعِ الْفَجْرِ﴾ yani farishte is mubarak raat mein (حَتَّى مَطْلَعِ الْفَجْرِ) tak nazil hote rehte hain, yani Fajr ke tulu' hone tak- Jab Fajr tulu' ho jati hai to Lailatul-Qadr khatam ho jati hai, aur is raat ka waqt khatam ho jata hai- (Khatm shud)

Imam Ibn Jarir ka qoul

Ibn Jarir rahimahullah kehte hain:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Yani Allah ne is saal jis rizq, ajal waghera ka faisla kiya, masalan is saal paida hone wale bachche, is saal Hajj karne wale log, is saal marne wale log, ajalain, rizq, a'maal, farishte Allah ke hukm se nazil hote hain, jo us ne muqarrar aur muqaddar kiya-

Unhon ne farmaya:

Sa‘eed bin Mansoor ne kaha: hamein Isa bin Yunus ne bayan kiya ‘hamein A‘mash ne Mujahid se bayan kiya:

سَلَامٌ هِيَ

Yani yeh raat salamat hai ‘Shaytan is mein koi burai ya aziyat nahin kar sakta-

Qatadah waghera ne kaha:

Is raat mein umoor tay kiye jate hain ‘ajalain aur rizq muqarrar kiye jate hain ‘jaisa ke Allah Ta‘ala ne farmaya:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ [سورة الدخان:4]

Allah Ta‘ala ke farman:

سَلَامٌ

Yeh ya to is se pehle wale se muta‘alliq hai ‘yani:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۖ سَلَامٌ

Yeh Mujahid ki tafsir hai jo Ibn Kathir ne zikr ki- Woh kehte hain: "Salam hai har amr se" ‘to is ko is se pehle wale se jor diya gaya ‘aur jumhoor is ke khilaf hain-

Yani jumhoor kehte hain:

Yeh us ki ek aur sifat hai ‘yani farishte aur Jibreel is mein utarte hain ‘aur is ki ek aur sifat yeh hai ke yeh tulū‘-e-Fajr tak salamati hai ‘lekin "salam" ka kya matlab hai? Yahan Mujahid ne kaha: yeh raat salamat hai ‘Shaytan is mein koi burai ya aziyat nahin kar sakta ‘aur Qatadah waghera ne kaha: is raat mein umoor tay kiye jate hain ‘ajalain aur rizq muqarrar kiye jate hain ‘jaisa ke Allah Ta‘ala ne farmaya:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ [سورة الدخان:4]

Allah Ta‘ala ke farman:

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Sa‘eed bin Mansoor ne bayan kiya: hamein Hushaym ne Abu Ishaq ke waste se ‘unhon ne Sha‘bi se Allah ke farman:

مِنْ كُلِّ أَمْرٍ ۖ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

ke baare mein kaha: Lailatul-Qadr mein farishte ahl-e-masajid par Fajr tak salam bhejte rehte hain-

Unhon ne farmaya:

Aur is ki taeed Imam Ahmad ki us riwayat se hoti hai ‘jo Ubadah bin Samit se hai ke Rasool Allah ﷺ ne farmaya:

Lailatul-Qadr aakhri das raaton mein hai ‘jo un mein iman aur sawab ki niyyat se qiyam kare ‘Allah us ke agle pichhle gunah maaf kar deta hai ‘aur yeh taaq raat hai: nawein ‘saatwein ‘paanchwein----

Unhon ne farmaya:

Abu Dawood ne apni Sunan mein is par bab bandha hai: "ليلة القدر بر رمضان میں ہے" phir Abdullah bin Umar se riwayat ki: Rasool Allah ﷺ se — aur main sun raha tha — Lailatul-Qadr ke baare mein poocha gaya to Aap ﷺ ne farmaya: "**woh har Ramadan mein hai**" , aur is ki isnad ke rijal thiqah hain ,magar Abu Dawood ne kaha: Shu‘bah aur Sufyan ne Abu Ishaq se riwayat ki aur ise mauqoof rakha ,yani yeh mauqoof hai aur marfoo‘ sahih nahin-

Unhon ne farmaya:

Abu Saeed Khudri raziyaallahu anhu se riwayat hai: Rasool Allah ﷺ ne Ramazan ke pehle ashre mein i'tikaf kiya, hum ne bhi Aap ﷺ ke saath i'tikaf kiya. Phir Jibreel aaye aur kaha: "Jis ko aap talaash kar rahe hain woh aage hai." Phir Aap ﷺ ne darmiyani ashre mein i'tikaf kiya, hum ne bhi Aap ﷺ ke saath i'tikaf kiya. Phir Jibreel aaye aur kaha: "Jis ko aap talaash kar rahe hain woh aage hai." Phir Nabi ﷺ ne beeswein Ramazan ki subah khutbah diya aur farmaya:

"Jo mere saath i'tikaf mein tha woh wapas aa jaye, kyunke main ne Lailatul Qadr ko dekha, phir main bhool gaya, aur woh aakhri ashre ki taaq raaton mein hai. Aur main ne dekha ke main keechad aur paani mein sajdah kar raha hoon, aur masjid ki chhat khajoor ki shaakhon ki thi. Humein aasmaan mein kuch nazar nahin aa raha tha. Phir ek baadal aaya aur baarish hui. Nabi ﷺ ne hamare saath namaz padhi, yahan tak ke main ne Aap ﷺ ki peshani par keechad aur paani ka asar dekha. Yeh Aap ﷺ ke khwab ki tasdeeq thi."

Aur ek riwayat mein hai:

"Ikkeeswein raat ki subah."

Is ko dono Sahihain ne riwayat kiya.

Imam Shafi'i rahimahullahu ka qawl

Imam Shafi'i ne kaha:

"Yeh hadees sab se sahih riwayaat mein se hai."

Aur kaha gaya: "Teiswein raat", Abdullah bin Unais ki hadees ki wajah se jo Sahih Muslim mein hai.

Jab tum Lailatul Qadr ke baare mein sahih ahadees dekhte ho, to har hadees mein shayad kaha jaye ke yahi Lailatul Qadr hai. Is se maloom hota hai ke woh mutaghayyir hoti hai; kabhi ikkeeswein raat, kabhi teiswein raat, kabhi sataiswein raat, waghera.

Aur kaha gaya: "Pachiswein raat hai", kyunke Bukhari ne Abdullah bin Abbas se riwayat kiya ke Rasool Allah ﷺ ne farmaya:

"Use Ramazan ke aakhri ashre ki taaq raaton mein talaash karo: nauwein baqi, saatwein baqi, paanchwein baqi."

Is ka matlab yeh hai ke woh baqi rehne ke aitibar se hai, yani jo raatein guzar chuki hain, agar un ke aitibar se shumaar karo to woh shaf' ki raatein banti hain, aur jo baqi hain un

ke aitibar se woh witr ki raatein banti hain.

Yani hum ise shaf' aur witr dono raaton mein talaash karte hain, kyunke woh witr bhi hai aur shaf' bhi.

Agar hum maah ke baqi dinon ke aitibar se dekhein to ikkeeswein raat baqi kitni rehti hai? Shaf' banti hai. Isi tarah baa'iswein raat baqi kitni rehti hai? Yeh is baat par munhasir hai ke mahina tees din ka hai ya untees ka. Isi liye ise shaf' aur witr dono mein talaash kiya jata hai.

Unhon ne farmaya:

Aksar ne ise taaq raaton mein hi kaha hai, aur yahi zyada zahir aur mashhoor hai.

Aur kaha gaya: "Yeh sataiswein raat hai", kyunke Muslim ne Sahih mein Ubayy bin Ka'b se riwayat kiya ke Rasool Allah ﷺ ne farmaya:

"Woh sataiswein raat hai."

Imam Ahmad ne Zur se riwayat kiya, main ne Ubayy bin Ka'b se poocha:

"Aba Munzir! Aap ke bhai Ibn Mas'ud kehte hain: Jo saal bhar qiyam kare woh Lailatul Qadr ko paa lega..."

Yani is aitibar se ke woh saal mein hai, sirf Ramazan mein nahin.

Unhon ne kaha:

"Allah un par rahm kare, unhein maloom tha ke woh Ramazan mein hai aur woh sataiswein raat hai..."

Yani shayad unhon ne yeh is liye kaha ke insaan ibadat mein koshish kare aur us ki ibadat sirf chand raaton tak mahdood na ho, balke poore saal qiyam kare, agarche baaz ahl-e-ilm ne kaha ke woh poore saal mein hai.

Unhon ne phir qasam khai. Main ne poocha: "Aap ko kaise maloom hua?"

Kaha: "Alamat ya nishani se jo humein batayi gayi, ke us din sooraj baghair shu'aon ke tuloo hota hai."

Aur yeh Muslim ne riwayat kiya.

Yani unhon ne ise dekha aur tehqeeq ki, pas us ki nishani se maloom kiya ke woh sataiswein raat hai.

Yani goya us ne us (sooraj) ko dekha aur ghaur kiya, pas us ne us ki nishani ko jaan liya ke woh sataiswein raat hai.

Unhon ne farmaya:

Aur kaha gaya ke woh unteeswein raat bhi ho sakti hai.

Aur Imam Ahmad bin Hanbal ne Ubadah bin Samit se riwayat kiya ke unhon ne Rasool Allah ﷺ se Lailatul Qadr ke baare mein poocha, to Rasool Allah ﷺ ne farmaya:

"Woh Ramazan mein hai, ise aakhri das raaton mein talaash karo, kyunke woh witr raaton

mein hai: ikkeeswein, teiswein, pachiswein, sataiswein, unteeswein ya aakhri raat."

(Yeh hadees hasan hai, lekin aakhri jumla "ya aakhri raat" is mein izafah hai jo sahih nahin.)

Aur Imam Ahmad ne Abu Hurairah raziyaallahu anhu se riwayat kiya:

Rasool Allah ﷺ ne Lailatul Qadr ke baare mein farmaya:

"Woh sataiswein ya unteeswein raat hai, aur us raat farishte zameen par kankaron se zyada hote hain."

(Is ko sirf Ahmad ne riwayat kiya aur is ki sanad mein koi harj nahin.)

Aur Tirmizi ne Abu Qilabah se riwayat kiya ke unhon ne kaha:

"Lailatul Qadr aakhri das raaton mein muntaqil hoti rehti hai."

Aur yahi baat Malik, Sufyan al-Thawri, Ahmad bin Hanbal, Ishaq bin Rahawiyah, Abu Thawr, Muzani, Abu Bakr bin Khuzaimah waghera ne bhi kahi hai, aur Qazi ne Imam Shafi'i se bhi yahi naql kiya hai, aur yahi zyada munasib hai, aur Allah behtar jaanta hai.

Ramazan-ul-Mubarak ka Aakhri Ashra

Aur mustahabb yeh hai ke har waqt kasrat se dua ki jaye, Ramazan mein zyada, aakhri ashre mein is se zyada, aur is ki taaq raaton mein sab se zyada.

Aur mustahabb yeh hai ke yeh dua zyada padhi jaye:

"Allahumma innaka 'afuwwun tuhibbul-'afwa fa'fu 'anni."

Kyunke Imam Ahmad ne riwayat kiya ke Aishah raziyaallahu anha ne kaha:

"Ya Rasool Allah! Agar mujhe Lailatul Qadr mil jaye to main kya dua karun?"

Aap ﷺ ne farmaya:

"Kaho:

Allahumma innaka 'afuwwun tuhibbul-'afwa fa'fu 'anni."

Aur is ko Tirmizi, Nasai, Ibn Majah ne bhi riwayat kiya, aur Tirmizi ne kaha: "Yeh hadees hasan sahih hai."

Aur Hakim ne apni Mustadrak mein ise Sahihain ki shart par sahih kaha, aur Nasai ne bhi ise doosri sanad se riwayat kiya.

(Yeh Surah Lailatul Qadr ki tafsir ka ikhtitam hai, Allah hi ke liye hamd o shukr hai.)

Note: Kam az kam aakhri ashre ki taaq raaton mein talaash kar le, agar poora ashra mumkin na ho.

Yahan is Surah mein aur har us maqam par jahan Lailatul Qadr ka zikr aaya hai, wahan dua aur us ki qubooliyat ka zikr nahin aaya.

Allah Ta'ala ne farmaya:

"Inna anzalnahu fi lailatil-qadr ﴿﴾ Wa ma adraka ma lailatul-qadr ﴿﴾ Lailatul-qadri khairun min alfi shahr ﴿﴾ Tanazzalul-malaikatu war-roohu feeha bi-izni rabbihim min kulli amr ﴿﴾ Salamun hiya hatta matla'il-fajr."

To yahan dua ka zikr nahin aaya, jabke Musalmanon mein yeh baat mashhoor o maroof hai ke is raat dua qubool hoti hai, aur woh is raat dua karne ki koshish karte hain, to yeh kahan se liya gaya?

Yeh Hazrat Aishah ki hadees se liya gaya hai.

Is se maloom hota hai ke yeh un ke haan maroof aur mustaqir tha, isi liye woh Nabi ﷺ se poochti hain:

"Agar mujhe Lailatul Qadr mil jaye to main kya dua karun?"

Is se maloom hota hai ke is raat dua qubool hone ki umeed hai.

Aap ﷺ ne farmaya:

"Kaho:

Allahumma innaka 'afuwwun tuhibbul-'afwa fa'fu 'anni."

Aur is mein bande ki apne Rab ke saamne aajizi hai — goya woh sirf afw maang raha hai, halanke woh gunahgaar aur kotahkaar hai, aur afw ki kisi ko bhi zaroorat se inkar nahin.

Isi tarah yeh bhi bande ki apne Rab ke saamne aajizi ki daleel hai, aur yeh bhi ke yeh raat babarkat aur azeem hai, is liye dua ki qubooliyat ki umeed hai.

Isi liye Ibn Kathir ne kaha:

"Aur mustahabb hai ke har waqt kasrat se dua ki jaye, Ramazan mein zyada."

Kis aitibar se?

Is aitibar se ke Allah ne ayat-e-siyam ke darmiyan farmaya:

"Wa iza sa'alaka 'ibadi 'anni fa inni qareebun ujeebu da'watad-da'i iza da'an."

[Surah Al-Baqarah: 186]

"To is se maloom hua ke Ramazan mein dua ki khaas fazilat hai."

Aur roze ki haalat mein dua ki khaas fazilat hai.

Aur Nabi ﷺ ne bhi farmaya ke rozedaar ki dua qubool hoti hai, yani us ke roze ke waqt mein, shuru se aakhir tak.

Yeh sirf iftar ke waqt makhsoos nahin, kyunke "iftar ke waqt" wali riwayat sahih nahin, balke roze ki haalat mein: dopahar, Asr, subah, kisi bhi waqt.

Phir agar is ke saath sajdah ho, ya azaan o iqamat ke darmiyan ho, ya kisi aur qubooliyat ke waqt mein ho, to yeh qubooliyat ke zyada qareeb hai.

(Hawalay)

Surah Al-Bayyinah

(Tafsir Surah Lam Yakun, aur yeh Madaniyah hai)

Imam Ahmad ne riwayat kiya:

Anas bin Malik raziyallahu anhu ne kaha: Rasool Allah ﷺ ne Ubayy bin Ka'b se farmaya:

"Allah ne mujhe hukm diya hai ke main tum par yeh Surah padhun:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

[Surah Al-Bayyinah: 1]"

Unhon ne kaha:

"Kya Allah ne mera naam liya hai?"

Aap ﷺ ne farmaya:

"Haan."

To woh ro pade.

Ise Bukhari, Muslim, Tirmizi aur Nasai ne Shu'bah ki riwayat se naql kiya hai.

Is Surah ko Surah Al-Bayyinah kaha jata hai, aur ise "Lam Yakun" bhi kaha jata hai, aur ise Surah Al-Qayyimah bhi kaha gaya hai.

Aur Ubayy bin Ka'b raziyallahu anhu ke Mushaf mein ise "Surah Ahl-ul-Kitab" kaha gaya hai.

Aur is ke aur bhi naam zikr hue hain, jaise Surah Al-Bariyyah, Surah Al-Infikak.

Aur jahan tak is ke nuzool ka ta'alluq hai to Hafiz Ibn Kathir yahan kehte hain: "Yeh Madaniyah hai."

Aur yahi Baghawi ne zikr kiya aur isi par iktifa kiya. Isi tarah Tahir bin Ashur ne bhi, aur yeh jumhoor ka qawl hai, jaisa ke Qurtubi ne naql kiya.

Agarche Ibn Atiyyah sahib "Al-Muharrar Al-Wajiz" mein is ke baraks kehte hain, yani unhon ne kaha ke Makki hona jumhoor ka qawl hai.

Yeh riwayat jo yahan Anas raziyallahu anhu se naql ki gayi hai ke Nabi ﷺ ne Ubayy bin Ka'b se farmaya:

"Allah ne mujhe hukm diya hai ke main tum par yeh Surah padhun:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

[Surah Al-Bayyinah: 1]"

Unhon ne kaha:

"Kya Allah ne mera naam liya hai?"

Aap ﷺ ne farmaya:

"Haan."

To woh ro pade.

Ise Bukhari aur Muslim ne riwayat kiya hai.

Yeh hadees Ubayy bin Ka'b raziyaallahu anhu ke liye azeem fazilat hai.

Lekin kya is se yeh istidlal kiya ja sakta hai ke yeh Surah Madani hai, is liye ke Ubayy bin Ka'b Ansar mein se hain?

Is riwayat se is lafz ke saath yeh saraahat nahin hoti; kyunke yeh mumkin hai ke Surah Makkah mein nazil hui ho aur Allah ne Nabi ﷺ ko hukm diya ho ke Ubayy bin Ka'b par padhein.

Lekin baaz riwayat mein jo Sahihain ke ilawa hain, un mein yeh ishara hai ke iska nuzool isi waqt hua.

Lekin woh hadees Abu Habba se hai, Anas raziyaallahu anhu se nahin.

Aur Abu Habba Al-Badri raziyaallahu anhu ki hadees hai:

"Jab yeh ayat nazil hui:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا

to Jibreel alaihissalam ne kaha:

'Aye Muhammad! Aap ke Rab ne aap ko hukm diya hai ke yeh Surah Ubayy bin Ka'b ko padhayen.'"

To kaha:

"Jab yeh nazil hui."

Is se maloom hota hai ke iska nuzool Madinah mein tha.

Aur Ibn Atiyyah ka jumhoor ki taraf is ka Makki hona mansoob karna ghaliban sahw ya sabaq-e-qalam hai.

(Shuroohat Ibn Kathir)

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

Is se Ahl-e-Kitab ke shadeed tedh aur inhiraf par dalalat hoti hai; kyunke woh jo ilm rakhte the, mushrikeen ke muqable mein hidayat par jama hone ke zyada haqdaar the.

Aur is se yeh bhi wazeh hota hai ke zid, hat-dharmi aur inad ka sudoor "aalim" se zyada hota hai.

[Al-Baq'a'i: 22/192]

﴿وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ﴾

Yahan, Surah ke shuru mein deegar girohon ke saath zikr karne ke baad, Ahl-e-Kitab ko khaas taur par dobara zikr karne ki wajah yeh hai ke woh apni kitabon mein Nabi Kareem ﷺ ka zikr paate the, is liye Aap ﷺ ki nubuwat ki صحت jaante the.

[Ibn Juzzi: 2/597]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾

﴿وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء﴾

Yani: shirk se phir kar Tauheed ki taraf aane wale.

﴿ويقيموا الصلاة﴾

Yani namaz qayam karein, jo badani ibadaat mein sab se afzal hai.

﴿ويؤتوا الزكاة﴾

Yani zakat ada karein, jo fuqara aur mohtajon ke saath ihsan aur ta'awun hai.

﴿وذلك دين القيمة﴾

Yani yeh woh millat hai jo qayim, adil aur seedhi hai, ya woh ummat hai jo raast-ro, mutadil aur mustaqeem hai.

Bahut se a'immah — jaise Zuhri aur Shafi'i — ne is ayat-e-karima se istidlal kiya hai ke a'maal, iman ke andar dakhil hain.

[Ibn Kathir: 4/540]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾

Namaz aur zakat ko yahan alag zikr kiya gaya, halanke woh ﴿ليعبدوا الله مخلصين له الدين﴾ ke umum mein dakhil hain; un ke fazl, sharaf aur is liye ke yeh do aisi ibadatein hain ke jo in ko qayam kar le woh darhaqiqat deen ki tamam shara'i ko qayam kar leta hai.

[Al-Sa'di: 932]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

Aur is mein ibadaat mein niyyat ke wajib hone ki daleel hai; kyunke ikhlas dil ka amal hai.

[Al-Qurtubi: 22/412]

Bismillah hir Rahman nir Raheem

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيَمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ [سورة البينة: 1-5]

Unhon ne farmaya: Ahl-e-Kitab se murad: Yahood o Nasara hain aur Mushrikeen se murad: but parast aur aag ki pooja karne wale Arab o Ajam hain, aur Mujahid ne kaha: "Iam yakoonoo munfakkeena" yani haq zahir hone tak woh baz aane wale na the, aur yahi

Qatadah ne bhi kaha.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَتْلُونَهُ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ رَسُولٌ مِنَ اللَّهِ يَتْلُو ﴿حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾ phir "Al-Bayyinah" ki tafseer apne qaul se ki: يَتْلُو صُحُفًا مُطَهَّرَةً yani Muhammad ﷺ aur jo Quran Aap parhte hain, jo ke Mala-e-A'la mein Suhuf-e-Mutahharah mein likha hua hai, jaisa ke farmaya: ﴿مَرْفُوعَةٍ مُطَهَّرَةٍ﴾ بِأَيْدِي سَفَرَةٍ ﴿كِرَامٍ بَرَرَةٍ﴾ [سورة عبس: 13-16]

Ibn Uthaymeen:

Allah Ta'ala farmata hai ke: yeh log ﴿مُنْفَكِينَ﴾ na the, yani jo shirk aur kufr par woh the, use chhorne wale aur us se alag hone wale nahi the, ﴿حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾ jab tak un ke paas Bayyinah na aa jaye. To Bayyinah kya hai?

"Bayyinah" har woh cheez hai jis se haq wazeh ho jata hai. Har woh cheez jis se haq zahir ho, use "Bayyinah" kaha jata hai; isi liye Nabi alaihissalatu wassalam ne farmaya: «الْبَيِّنَةُ» yani da'wa karne wale par daleel (Bayyinah) hai, aur inkar karne wale par qasam hai. Pas har woh cheez jis se haq zahir ho jaye, Bayyinah hai, aur har maamle mein us ke aitibar se (Bayyinah ki nau'iyat) hoti hai. To yahan jis "Bayyinah" ka Allah ne zikr kiya hai, woh kya hai?

﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً﴾ (٢) فِيهَا كُتُبٌ قَيِّمَةٌ [البينة: ٢، ٣]، ke bare mein farmaya: yeh Rasool Nabi ﷺ hain; Muhammad Rasool Allah; Muhammad bin Abdullah al-Hashimi al-Qurashi, Rizwan-e-Ilahi wa salam ho un par. "Rasool" nakirah (baghair alif laam ke) sighah mein zikr kiya, ta'zeem ke liye; kyun ke woh alaihissalatu wassalam is baat ke zyada laiq hain ke un ki aisi ta'zeem ki jaye jo un ke shayan-e-shan ho, na is mein kami ho aur na ghulu.

﴿رَسُولٌ مِنَ اللَّهِ﴾ yani Allah ne unhein tamam jahan walon ki taraf Rasool bana kar bheja hai, Bashir aur Nazir bana kar; Allah Tabarak wa Ta'ala ne farmaya: ﴿وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا﴾ [النساء: ١٧٩] pas Muhammad ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ [الفرقان: ١]، alaihissalatu wassalam woh hain jo Allah ke paas se bheje gaye, Jibreel alaihissalam ke wastay se; kyun ke Jibreel, Rabb-ul-Alameen ke Rasool hain, jo us ke Rasoolon ki taraf bheje jate hain, aur wahi par muwakkal hain, use Allah ke bandon mein se jis par chahein nazil karte hain.

To phir "Rasool" se murad kaun hua? Muhammad ﷺ. Achha, unhein kis ne bheja? Allah ne; us ke qaul ﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً﴾ se. Rasool aur Allah ke darmiyan wastah kaun hai? Jibreel; kyun ke Jibreel wahi par muwakkal hain, use Allah ke bandon mein se jis par chahein nazil karte hain.

﴿يَتْلُو صُحُفًا مُطَهَّرَةً﴾ yani woh khud bhi parhte hain aur logon ko bhi parh kar sunate hain.

﴿صُحُفًا﴾ "Sahifah" ki jama hai, aur Sahifah kaghaz, takhti ya us jaisi koi cheez hai, jis par likha jata hai.

﴿مُطَهَّرَةً﴾ yani shirk se paak, akhlaq-e-radheelah se paak, aur har us cheez se paak jo buri ho; kyun ke woh buland payah, pakeezah aur muqaddas hain.

﴿كُتُبٌ قَيِّمَةٌ﴾ yani inhi suhufon mein hain.

﴿كُتُبٌ﴾ yani "Maktubat" Qayyimah (seedhi, durust, qaim rakhne wali baatein); pas

"Kitab" ki jama hai, aur "Kitab" yahan "Maktub" ke ma'ni mein hai. Matlab yeh ke in suhufon mein aisi Maktubat-e-Qayyimah hain jinhein Allah Azzawajal ne likha hai. Aur yeh baat maloom hai ke jab insan Quran ko ghaur se parhe, to use bilkul aisa hi pata hai; yani woh dekhega ke Quran ke andar "Kutub" (Maktubat) Qayyimah maujood hain.

Zara dekho to sahi, Quran jo kuch Allah Azzawajal ki Tauheed, us ki sana, us ki hamd aur us ki tasbeeh ke bare mein laya hai, tum use isi se labrez paoge. Dekho Quran mein Nabi ﷺ ki sifat, Muhajireen o Ansar Sahabah ki sifat, aur un ke baad ihsan ke saath un ki pairwi karne walon ki sifat kis tarah bayan ki gayi hain. Dekho Quran ne namaz, zakat, roza, Hajj aur deegar aala akhlaq ke bare mein kya kya ahkam aur targheebat bayan ki hain; tum paoge ke jo kuch bhi Quran laya hai, woh sab "Qayyim" hai; yani khud bhi seedha aur durust hai, aur doosron ko bhi seedha karne wala hai. Yahi ma'ni hai ﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾ ka. (Khatm shud)

Fath-ul-Bayan lil-Qannouji — Siddiq Hasan Khan (1307 Hijri):

"(مُنْفَكِينَ)" ke baare mein kaha jaata hai: "فَكَكْتُ الشَّيْءَ فَأَنْفَكَ" yani woh cheez juda ho gayi, alag ho gayi.

Pas ma'ni yeh hua ke woh log apne kufr se juda hone wale nahin the aur na hi us cheez se baaz aane wale the jis par woh the.

"(حَتَّى تَأْتِيَهُمْ)" yani jab tak ke un ke paas "(الْبَيِّنَةُ)" na aa jaaye, aur "Al-Bayyinah" se murad wazeh hujjat hai.

Aur yeh bhi kaha gaya hai ke "infikaak" se murad "intihā" aur us ghaayat ko paana hai, yani woh apni umr ke ikhtitaam tak nahin pahunchte the aur na hi marte the, yahan tak ke un ke paas "Al-Bayyinah" aa jaati.

Aur yeh bhi kaha gaya ke "(مُنْفَكِينَ)" se murad "zā'ilīn" hai, yani un ki muddat khatam hone wali na thi, jab tak ke un ke paas "Al-Bayyinah" na aa jaaye.

Kaha jaata hai: "ما انفك فلان قائماً" yani "fulan shakhs barabar khara raha, hatta nahin tha."

Aur "فَكَ" ki asal "kholna" hai, aur isi se "فَكَ الْخُلُوعِ" (paazeb kholna) kaha jaata hai.

Aur Azhari ne kaha: yeh "ما انفك، ما برح" ke baab se nahin hai, balki yeh "انفكاك الشيء عن" ke baab se hai, aur iska ma'ni hai ek cheez ka doosri se juda ho jaana.

Aur yeh bhi kaha gaya ke "(مُنْفَكِينَ)" se murad "bāriheen" hai, yani woh log hargiz duniya ko chhorne wale aur use mufāriqat karne wale na the, jab tak ke un ke paas "Al-Bayyinah" na aa jaaye.

Aur Ibn Keesan ne kaha: ma'ni yeh hai ke Ahl-e-Kitaab, Muhammad ﷺ ki sifat ko chhorne wale na the, yahan tak ke aap ko mab'ous kiya gaya; phir jab aap mab'ous kiye gaye to unhon ne hasad kiya aur inkaar kar diya, aur yahi mafhoom Allah Ta'ala ke is qaul mein hai:

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

Aur is bina par "(وَالْمُشْرِكِينَ)" ka ma'ni yeh hoga ke woh log Rasool Allah ﷺ ke baare mein buri baatein karne wale na the, yahan tak ke aap mab'ous kiye gaye; is se pehle woh aap ko "Ameen" kehte the, phir jab aap mab'ous hue to unhon ne dushmani ki aur aap ke baare mein badgoi shuru ki.

Aur yeh bhi kaha gaya ke "(مُنْفَكِينَ)" se murad "hālikīn" hai, aur yeh qaul "انفك صلبه" se maakhuz hai, yani us ki reedh ki haddi juda ho gayi aur dobara jud nahin saki, to woh halaak ho gaya; aur ma'ni yeh hua ke woh log azaab aur halaakat ka shikaar na hone wale the, magar baad is ke ke hujjat un par qa'im ho jaaye.

Aur yeh bhi kaha gaya ke yahan "Mushrikeen" se murad bhi Ahl-e-Kitaab hi hain, aur yeh un ke liye bator-e-wasf hai; kyunke unhon ne kaha ke "Maseeh Ibnuallah" hai, aur "Uzair Ibnuallah" hai.

Abu Saud ne kaha: "(مُنْفَكِينَ)" se murad yeh hai ke woh us waade se juda hone wale nahin the jo unhon ne haqq ki pairwi aur aakhir zamane mein mab'ous hone wale Rasool par imaan laane ke baare mein kiya tha, aur us waade ko poora karne ke azm se; aur Ahl-e-Kitaab ka yeh waada aisi cheez hai jis mein koi shak nahin.

Aur jahan tak "Mushrikeen" ka ta'alluq hai, to ghaaliban yeh waada un ke muta'akhhireen ki taraf se us waqt zahir hua jab Ahl-e-Kitaab ki taraf se iska charcha aam ho chuka tha, aur unhon ne is ko is wajah se sahih maana ke unhon ne dekha ke Ahl-e-Kitaab ko apne aslaaf par nusrat mili.

Aur "انفكاك الشيء عن الشيء" ka ma'ni hai ek cheez ka doosri cheez se juda hona, us ke saath jurne aur milne ke baad; masalan haddi jab apne jor se juda ho jaaye to use "infikaak" kaha jaata hai, aur is mein un ke waade ki kamaal shiddat aur us ke qareeb qareeb poora hone ki taraf ishaara hai. (Abu Saud ka kalaam ikhtisaar ke saath naqal hua).

Wahidi ne kaha: aayat ka mafhoom yeh hai ke Allah Ta'ala ne kafiron ke baare mein khabar di ke woh apne kufr aur Allah ke saath shirk se baaz aane wale na the, yahan tak ke Muhammad ﷺ Qur'an ke saath un ke paas aaye, to aap ne un ke liye un ki gumraahi aur jahalat ko wazeh kar diya, aur unhein imaan ki taraf da'wat di; yeh ne'mat aur jahalat-o-zalaalat se nijaat ka bayaan hai, aur aayat dono girohon (Ahl-e-Kitaab aur Mushrikeen) mein se un logon ke baare mein hai jo imaan laaye.

Unhon ne kaha: yeh aayat Qur'an mein nazm aur tafseer ke aitbaar se sab se mushkil aayaat mein se hai, aur bare bare ulama is mein thokar kha gaye hain, aur unhon ne is ki tafseer mein aisi rahein ikhtiyar ki hain jo unhein sawaab tak nahin pahunchaateen; aur sahih tareeqa wahi hai jo main ne tumhein khabar diya hai, pas Allah ka shukr ada karo ke us ne tumhein is aayat ka bayaan kisi ishtibaah aur uljhan ke baghair ata farma diya.

Unhon ne mazeed kaha: aur is baat par ke "Al-Bayyinah" se murad Muhammad Rasool Allah ﷺ hain, is ki daleel yeh hai ke khud aayat mein baad mein is ki tafseer aur is par badal (tab'eedhi ya bayani) ke taur par yeh qaul aaya... yani:

(رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً)

(Khatm shud)

Ibn Uthaymeen:

Allah ne is aayat mein khabar di ke yeh kuffaar, Ahl-e-Kitaab aur Mushrikeen, us waqt tak apne haal (kufr-o-shirk) se juda nahin ho sakte the jab tak un ke paas "Bayyinah" na aa jaaye.

Phir jab un ke paas Bayyinah aa gayi, kya woh apne deen, yani apne kufr-o-shirk se baaz aa gaye?

Is ka jawab suno; farmaya:

﴿وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ﴾ [البينة: ٤]

Yani jab Bayyinah aayi, to kya woh sab ke sab imaan le aaye? Nahin; balki woh (aapas mein) mutafarriq ho gaye, ikhtilaaf mein pad gaye; un mein se kuch imaan laaye aur kuch kaafir hi rahe.

Nasara mein se kuch imaan laaye, jaise Najashi, jo Habsha ka baadshah tha, aur Yahood mein se bhi kuch imaan laaye, jaise Abdullah bin Salaam رضى الله عنه.

Pas un mein se kuch imaan laane wale the aur kuch kaafir reh gaye; chunanche jis ke baare mein Allah ne jaan liya ke woh khair ka taalib hai aur deen ko Allah hi ke liye chahta hai, woh imaan le aaya aur imaan ki taufeeq paa gaya, aur jo aisa na tha, use kufr hi ki taufeeq (yani isi par chhor diya jaana) mili.

Isi tarah Mushrikeen mein se bhi baaz imaan laaye; balki Quraish ke Mushrikeen mein se imaan laane walon ki tadaad bahut zyada hai.

Is tarah, Rasool عليه الصلاة والسلام ki ba'sat se pehle log jis kufr par the, isi par barqarar rahe, yahan tak ke un ke paas Bayyinah aa gayi; phir jab Bayyinah aa gayi, to kya hua? Woh tafarruq aur ikhtilaaf mein pad gaye; jaisa ke Allah Ta'ala ne farmaya:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ [آل عمران: ١٠٥]

(Khatm shud)

Allah Ta'ala ke farman:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

Is se kya murad hai? Hafiz Ibn Kathir rahimahullah ne yahan Mujahid se naqal kiya:

"Lam yakoonoo munfakkeena"

Yani woh baaz aane wale na the, kis cheez se? Apne kufr-o-zalalat se baaz aane wale na the, woh us par qaim rehte jab tak ke un ke liye haq zahir na ho jaye. "Infikaak" ke kai ma'ani hain, lughat mein is ke mukhtalif ma'ani hain, isi liye mufasssireen ke aqwaal mukhtalif hue. Infikaak ka ma'ni aata hai: alag hona, kisi cheez se juda hona, aur is ke qareeb ma'ni yeh hai ke use kisi cheez se alag hona kaha jaye.

Baaz ne is ka ma'ni "intiha" yani khatam hona bhi kiya hai, aur is ka ta'alluq bhi pichhle ma'ni se hai, yani woh apne kufr-o-shirk-o-zalalat se baaz nahin aate, lekin is baaz aane se kya murad hai? Kya is se murad yeh hai ke woh apni umr ke aakhir tak nahin pahunchte jab tak ke un ke paas "Al-Bayyinah" na aa jaye, aur "Al-Bayyinah" se murad

ek qawl ke mutabiq Rasool ﷺ hain? Ya is se murad yeh hai ke woh us waqt tak azaab ya halakat ke mustahiq nahin hote jab tak ke un par hujjat qaim na ho jaye? Aur yeh ma'ni ba'eed nahin.

Yeh ayat: kya yeh un ke is qawl ki khabar hai jo unhon ne Muhammad ﷺ ki bi'that se pehle kaha, aur jo un ka haal tha, aur jo woh kehte the ke woh apne deen ko us waqt tak nahin chhorenge jab tak ke woh Rasool na aa jaye jis ka wada kiya gaya hai? Hum jaante hain ke Madinah ke Yahood Aws-o-Khazraj ko Nabi ﷺ ki bi'that se daraate the, ke jab woh aayenge to hum tumhein 'Aad ki tarah qatl karenge, aur un ki bi'that ka intezaar karte the, to kya is ayat ka yahi matlab hai ke:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Yani woh is ke muntazir the ke woh Rasool aaye aur woh us ke madadgaar ban jayein, kya yeh un ki khabar hai? Ya yeh un ke haal ki khabar hai ke woh isi haal par rahenge jab tak ke Allah yeh Rasool na bheje, aur jab "Al-Bayyinah" aa jaye to woh is ke zariye hidayat paayen?

Yani yeh khabar hai un logon ki jo mushrikeen aur Ahl-e-Kitab mein se hidayat paaye, yani woh apni gumrahi-o-kufr-o-shirk par rahenge yahan tak ke woh cheez aa jaye jo unhein is se nikale, aur woh hai is Nabi ﷺ ki bi'that, phir jab woh mab'oods hue to jis ko Allah ne chaha hidayat mili.

Yeh ma'ni bhi baaz mufasssireen ne zikr kiya hai. Lekin Ibn Jarir rahimahullah ne is ko doosre ma'ni par mahmool kiya hai, aur woh yeh hai ke Allah Ta'ala ke farman:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ

Yani woh Muhammad ﷺ ke muamale mein mutafarriq na the jab tak ke un ke paas "Al-Bayyinah" na aa jaye, aur woh hai Allah ka unhein Rasool bana kar bhejna, yani un ka Muhammad ﷺ ke muamale mein tafarruq is ki bi'that ke baad hua. Yani is se pehle sab kehte the ke jab woh aayenge to hum un ke pairvi karenge, to un mein us waqt tak tafarruq nahin hua jab tak ke woh mab'oods na hue, phir jab woh mab'oods hue to baaz ne un ki dushmani ki, un ko jhutlaya, un par badtareen tohmatain lagayin, aur baaz iman le aaye, pas is se tafarruq hua, aur un ki bi'that se pehle woh un ke maamle mein mutafarriq na the, bi'that ke baad tafarruq hua, jaisa ke 'Isa alaihissalam ke maamle mein hua:

فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ [سورة الصف: 14]

Yeh ayat baaz mufasssireen jaise Wahidi ke nazdeek tafseer ke mushkil tareen maqamaat mein se hai, aur unhon ne kaha ke bade ulama bhi is mein mutahayyir hue.

Bahrahaal is mein bahut se aqwaal hain, jo das se zyada hain, Allamah Alusi ne Rooh-ul-Ma'ani mein zyada tar zikr kiye, aur Imam Qurtubi ne bhi. Wahidi ne kaha ke yeh ayat mushrikeen aur Ahl-e-Kitab ke baare mein khabar hai ke woh apne kufr-o-shirk-o-zalalat se baaz na aaye yahan tak ke Muhammad ﷺ aa gaye, unhon ne un ki gumrahi aur inhiraf ko wazeh kiya, unhein iman ki da'wat di, to yeh un dono girohon mein se un logon ke baare mein hai jo iman le aaye, yani woh zalalat par rahe yahan tak ke woh cheez aa gayi jo unhein nikale.

(Shuroohat Ibn Kathir)

Pas Allah Ta'ala ke farman:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ

Yani woh apne kufr-o-zalalat se juda na hue yahan tak ke "Al-Bayyinah" aa gayi aur unhein nijaat di. Allah ne apne Rasool ko mab'ooos kiya aur un ke liye haq ko wazeh kiya, unhein us ki taraf bulaya, Allah ne is ke zariye bandon ko zalalat se hidayat di, aur is ke zariye apne bandon par azeem ne'mat ki, aur jis ko chaha us noor se hidayat di.

Bahrahaal "Al-Bayyinah" se murad رَسُولٌ مِنَ اللَّهِ hai, aur Nabi ﷺ ka suhuf-e-mutahharah padhna—halanke aap Ummi the—yani aap woh sab kuch zubani padhte the jo un mein tha, aur yeh Qur'an Lauh-e-Mahfooz mein hai, aur woh:

فِي صُحُفٍ مُكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُطَهَّرَةٍ ۖ بِأَيْدِي سَفَرَةٍ [سورة عبس: 13-15]

Aur yahi ahl-e-ilm ki aksariyat ka qawl hai ke "Al-Bayyinah" se murad Muhammad ﷺ hain, agarche baaz ne "Al-Bayyinah" ki tafseer kuch aur ki hai. Baaz ne kaha: yeh Qur'an hai, lekin pehla qawl Qur'an ke zahir se zyada qareeb hai, kyunke farmaya:

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً

Taher bin Ashoor rahimahullah ne in kaseer aqwaal ko paanch mein sameta hai, woh kehte hain:

"Pehla:

Poori ibarat ki tafseer, ke khabar ka ma'ni toubikh aur ta'ajjub hai..." Yani yeh khabariya seegha hai jis se toubikh aur ta'ajjub murad hai, aur is par Farra, Naftawiyah aur Zamakhshari gaye hain.

Doosra:

"Munfakkeena" ka ma'ni Allah ki mohlat se nikalna aur un ka hisaab ki taraf jana hai, aur yeh Ibn Atiyyah ka qawl hai... Yani un ko azaab dena aur halaak karna.

Teesra:

"Munfakkeena" ka ma'ni kufr ya kufr par ittefaq se nikalna hai, aur yeh Fakhr aur Abu Hayyan ka qawl hai, ya Nabi ﷺ ki sachchai ki gawahi dene se nikalna, ya zindagi se nikalna, yani halaak hona... Yani un ki umrein khatam na hon.

Chautha:

"Hatta" ki tafseer ke woh "in" itisaliyah ke ma'ni mein hai, aur taqdeer yeh hai: aur agarche un ke paas "Al-Bayyinah" aa jaye... Is ka matlab hai: woh apne kufr par qaim rehte hain chahe woh is ke khilaf koi daleel bhi dekh lein. Unhon ne kaha:

"Paanchwaan:

Ma'ni yeh hai ke 'Rasool' se murad farishton mein se ek Rasool hai jo un par Allah ki taraf se sahife padhta hai, yeh is ayat ki tarah hai:

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ [سورة النساء: 153]

Yani yeh goya un ke saath istihza ke taur par hai, un ki shiddat-e-zid aur i'raaz ki wajah se.

Lekin yeh aqwaal—jaisa ke zahir hai—un mein se kai ba'eed nahin hain, aur sab se qareeb-tar qawl—Wallahu a'lam—yeh hai ke:

Ya to yeh un ke baare mein khabar hai bi'that-e-Nabawi ﷺ se pehle, jab woh un ki sifaat par muttahir the aur maante the ke woh Rasool hain, phir jab woh mab'oos hue to un ke maamle mein ikhtilaf hua, jaisa ke Ibn Jarir ne kaha.

Ya is ka matlab yeh hai ke woh isi haal par rahenge jab tak ke woh cheez na aa jaye jo unhein nijaat de, aur woh Nabi ﷺ ki bi'that hai. Pas Allah ne un ke zariye zalalat se hidayat di, haq ko wazeh kiya, aur un umoor mein faisla kiya jin mein Ahl-e-Kitab aapas mein ikhtilaf karte the. Pas yeh kitab baqi tamam kitabon par haakim ban kar aayi, aur Allah hi behtar jaanta hai.

Bahrahaal Ibn Kathir yahan kehte hain:

"Mujahid ne kaha: Lam yakoonoo munfakkeena yani haq zahir hone tak woh baaz nahin aate."

Yani woh apne kufr ko nahin chhorta jab tak ke woh cheez na aa jaye jo hujjat qaim kare, aur woh Nabi ﷺ ki bi'that hai.

Unhon ne kaha: "Aur yahi Qatadah ne kaha" aur Ibn Zayd waghera ne bhi yahi kaha.

Munfakkeena ka ma'ni: (Adwa-ul-Bayan)

Allah Ta'ala ke qawl:

﴿مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

ke baare mein "Munfakkeena" par mufasssireen ke darmiyan bahut zyada ikhtilaf hua hai, hatta ke sab mufasssireen ke haan is mein bahs hui.

Yahan tak ke Fakhr Razi ne is Surah ke aaghaz mein yeh nass likha:

Wahidi ne apni kitab "Al-Baseet" mein kaha: "Yeh ayat, nazm aur tafseer ke aitibar se poore Qur'an-e-Azeem ki sab se mushkil ayaat mein se hai, aur bade bade ulama yahan thokrein kha gaye hain."

Phir (Fakhr Razi) rahimahullah ne khud is mein ishkaal ki kaifiyat ko mukhtasar nahin kiya.

Main (Shanqeeti) kehta hoon: Is ishkaal ka rukh yeh hai ke ayat ki taqdeer yun hai:

﴿لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

Aur "Al-Bayyinah" se murad khud Rasool ﷺ hain; phir yeh ke yahan yeh zikr nahin kiya gaya ke woh kis cheez se "munfakk" yani juda hone wale hain, lekin yeh maloom aur

mafhoom hai, kyunke murad wahi kufr hai jis par woh the.

Chunanche taqdeer yun hui: "Jo log kafir hue, woh apne kufr se juda hone wale na the, yahan tak ke un ke paas 'Al-Bayyinah' aaye, jo ke Rasool ﷺ hain."

Phir us ke baad farmaya:

﴿وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ﴾

Aur yeh is baat ko lazim karta hai ke Rasool alaihissalam ke aane ke baad, un ka kufr barh gaya; to is surat mein pehli aur doosri ayat ke darmiyan zahiri taur par tanaquz lazim aayega; aur mere khayal mein yahi ishkaal ki intiha hai. Khatm hua, harfan ba harf.

Main ne is ka kalaam is liye naql kiya hai ke in dono ayaat mein ishkaal ki satah wazeh ho jaye, aur yeh ishkaal is bunyaad par hai ke "Munfakkeena" ka ma'ni "tarikeen" (chhorne wale) liya jaye, aur isi ma'ni par taqreeban tamam mufasssireen gaye hain.

Sheikh rahmatullah Ta'ala alaih (Shanqeeti) ke imla mein "Munfakkeena" ka ma'ni yeh aaya hai ke: "Murtadi'een anil-kufri wad-dalal", yani kufr-o-gumrahi se baaz aane wale, "hatta ta'tiyahumul-bayyinah" yani jab tak ke "Al-Bayyinah" un ke paas na aa jaye, yani "Al-Bayyinah" bil-fe'l un tak pahunch gayi.

Albatta "Munfakkeena" mein ek aisa rukh hai jo is ishkaal ko door kar deta hai, aur woh yeh ke "Munfakkeena" ka ma'ni "matrookeen" liya jaye, na ke "tarikeen", yani:

"Woh sab ke sab, is haal par jis mein woh kufr-o-shirk par the, chhor diye jaane wale na the, hatta ke un ke paas 'Al-Bayyinah' aa jaye."

Is ma'ni ke saath, jo Allah Ta'ala ke is qawl ke mushabih hai:

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُذًى﴾ [القيامة: ٣٦]

Aur is qawl ke mushabih hai:

﴿الْم﴾ ﴿أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ [العنكبوت: ١ - ٢]

Yani: "Kya log yeh guman karte hain ke unhein chhor diya jayega, is haal mein ke woh kehte hain: hum iman laaye, aur unhein aazmaish mein muhtala nahin kiya jayega?" Yani: hargiz nahin, unhein chhora nahin jayega.

Aur is ma'ni ke qareeb hai Allah Ta'ala ka yeh qawl:

﴿قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ﴾ [هود: ٥٣]

Abu Hayyan ne Ibn Atiyyah se ek qawl naql kiya hai, jis mein Ibn Atiyyah kehte hain:

"Aur ayat ke ma'ni mein ek teesra qawl bhi hai jo ma'ni ke lihaz se nihayat umdah hai, aur woh yeh hai ke murad yeh ho:

'Yeh log, Allah Ta'ala ke amr, us ki qudrat aur us ki nigrani se juda chhor diye jaane wale na the, yahan tak ke Allah Ta'ala un ki taraf ek Rasool-e-Munzir bheje, jis ke zariye un par hujjat qaim ho jaye, aur jo iman laye, us par Allah ki ne'mat mukammal ho jaye.'

Goya yun farmaya gaya ho ke: 'Woh sudda (be-hisaab-o-kitab, be-takleef) chhor diye jaane wale na the', aur is ma'ni ke kalaam-e-Ilahi mein muta'addid nazaair hain. Khatm

hua."

Pas Ibn Atiyyah ka qawl, hamare bayan kardah ma'ni ke muwafiq hai, aur woh is bade ishkaal ko mufasssireen ke sar se door kar deta hai, jaisa ke pehle zikr ho chuka.

Sheikh-ul-Islam Ibn Taymiyyah rahimahullah ka bhi is bare mein ek jaame' qawl hai, jise hum is liye naql karte hain ke woh bahut shumooliyat rakhta hai. Woh "Majmoo' al-Fatawa" ke jild 61, safhah 594 mein is Surah ke baare mein guftagu ke zumn mein farmate hain:

"Allah Ta'ala ke qawl:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ﴾

ke ma'ni mein teen aqwaal hain, jinhein muta'addid mufasssireen ne naql kiya hai:

1. Kya murad yeh hai ke woh kufr se juda hone wale na the?
2. Ya murad yeh hai ke woh Muhammad ﷺ ko jhutlane wale na the, yahan tak ke aap mab'ooos hue; yani woh Muhammad ﷺ aur aap ki nubuwat ki tasdeeq karne se munfakk (baaz) hone wale na the, yahan tak ke aap ko mab'ooos kiya gaya?
3. Ya murad yeh hai ke woh us waqt tak chhoray jaane wale na the, jab tak ke un ki taraf Rasool na bheja jaye?"

Phir unhon ne in aqwaal par bahs ki aur sab ko radd kiya, aur aakhir mein farmaya:

"Pas Allah Ta'ala ke qawl:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ﴾

ka ma'ni yeh hai ke woh apni khwahish-e-nafs ke bal-boote par, jis kaam ko chahein, be-rok-tok karne ke liye azaad chhor diye jaane wale na the, jaisa ke 'munfakk' shakhs azaad hota hai, us par koi rukawat nahin hoti; halanke yahan 'mafkooken' nahin farmaya, balki 'Munfakkeen' farmaya, aur yahi zyada achha hai."

Phir aage chal kar farmate hain:

' Aur maqsud yeh hai ke woh log aise chhoray jaane wale na the ke jinhein na hukm diya jaye, na mana kiya jaye, na un ki taraf Rasool bheje jayen; yani Allah unhein hargiz nahin chhorega aur na hi unhein be-takleef aur be-hujjat karega, woh unhein hargiz nahin chhorta, balki woh unhein nahin "fakk" (azaad) karega, jab tak ke un ki taraf Rasool na bheje; aur yahi, Allah Ta'ala ke is qawl ki tarah hai:

﴿أَيُخْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾

Yani: woh na ma'moor ho, na manhiyya; yani kya woh gumaan karta hai ke yeh mumkin hai? Hargiz nahin; balki lazim hai ke use hukm bhi diya jaye aur mana bhi kiya jaye.

Aur isi ke qareeb Allah Ta'ala ka yeh qawl hai:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾
﴿وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ﴾

﴿أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ﴾ [الزخرف: ٣ - ٥]

Yahan استفهام "inkaar" ke liye hai, yani: "Kya hum mahz is liye ke tum israaf karne wali qaum ho, tum se zikr (wahy) rok dein, aur tumhari taraf Rusul bhejne se phir jayen?"

Pas in sab se wazeh hua ke "MUNFAKKINA" ke ma'ni mein asah qawl yahi hai ke is ka ma'ni "matrukin" hai; aur isi se woh ishkaal, jo Fakhr Razi ne zikr kiya tha, door ho jata hai, aur siyaaq durust ho jata hai, aur ma'ni wazeh ho jata hai; aur Allah Ta'ala hi taufeeq ata farmane wala hai.

Allah Ta'ala ke qawl:

﴿حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾
﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً﴾

Allah Ta'ala ne "al-Bayyinah" ko awwalan mujmal taur par zikr kiya, phir baad mein tafseelan bayan kiya:

﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا﴾

Is bare mein kaha gaya ke "al-Bayyinah" se murad khud Rasool ﷺ ki zaat hai; is liye ke woh Rasool, jin ka zikr aur basharat un ke paas pehle se maujood thi, jaisa ke Allah Ta'ala ne Isa alaihissalam ke qawl ko naql kiya:

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ [الصف: ٦]

Aur farmaya:

﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ [البقرة: ١٤٦]

Goya un ke liye Rasool ﷺ ka wajood bazat-e-khud "bayyinah" tha.

Isi liye sahih aathaar mein aaya hai ke woh aap ﷺ ke maulood hone ke din, "Nabi-e-Khitaan" ke sitare ke zuhoor se aagah ho gaye; aur aap ke digar ahwaal ke bare mein bhi bohat si riwayaat hain; aur woh aap ke zariye kafiron ke khilaf fatah ki duaen karte the.

Isi tarah mushrikeen bhi, Ahl-e-Kitab ke zariye Rasool ﷺ ko jaante the, aur un sifaat ke zariye bhi, jin se aap muttasif the, aur jin mein aap ke akhlaaq-e-karimah ka bayan hai; jaisa ke Khadijah radiyallahu anha ne ibtida-e-wahy aur aap ﷺ ke khauf o pareshani ke waqt aap se kaha tha:

"Har giz nahin, Allah ki qasam! Allah aap ko hargiz ruswa nahin karega; Allah ki qasam! Aap to bojh uthane walon ka bojh uthate hain, mohtajon ke kaam aate hain, mehmaan nawazi karte hain, aur haqq ke muamale mein madad karte hain..." (wagherah)

Isi tarah, aap ke chacha Abu Talib ka qawl:

"Allah ki qasam! Main ne use kabhi bachon ke saath khelta nahin dekha, aur na hi kabhi us par koi jhoot ki baat jaani hai..."

Aur yeh bhi ke unhon ne aap ko "Al-Ameen" ka laqab diya.

Aur bachpan mein "Shaqq-e-Sadr" ka waqia, balki baaz riwayaat ke mutabiq yeh waqia aap ke walid Abdullah ke saath bhi hua, jab ek aurat ne unhein apne liye haasil karne ki

koshish ki, to unhon ne inkaar kiya, phir jab unhon ne Aaminah ke saath nikah kiya aur un ke paas gaye, baad mein wahi aurat unhein mili aur kaha:

"Ab mujhe aap se koi haajat nahin."

To unhon ne kaha:

"To pehle mere peeche pari thi, ab tum mera inkaar karti ho?"

To us ne jawab diya:

"Main ne tumhare chehre mein ek noor dekha tha, aur chahti thi ke woh mera ho; jab tum ne Aaminah se nikah kiya, to woh noor tum ne Aaminah mein rakh diya, aur ab main woh noor tum mein nahin dekhti, lehaza ab mujhe tum se koi haajat nahin."

Yeh sab dalaail is baat par dalalat karte hain ke Rasool ﷺ apni zaat mein hi un ke liye "bayyinah" the; phir Allah ne aap ko risalat ke sharaf se nawaza, to aap woh Rasool bane jo "Suhuf-e-Mutahharah" tilawat karte the, jo har baatil, kaji aur ghair-munasib baat se paak thin, aur Qur'an ke shayan-e-shaan thin.

Is par istidlaal ke liye Allah Ta'ala ka yeh qawl bhi pesh kiya jata hai:

﴿وَدَاعِيَا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾ [الأحزاب: ٤٦]

Is bina par "al-Bayyinah" (رَسُولٌ مِنَ اللَّهِ) ka badal hoga, aur "Rasoolun" marfoo', badal ke taur par, ya yeh ke "al-Bayyinah" se murad woh cheez hai jo Rasool ﷺ un ke paas laate hain, yani woh Suhuf-e-Mutahharah, jin ki woh tilawat karte hain, aur jin mein kutub-e-qayyimah darj hain.

Chunanche in sahifon mein maujood tashree' aur khabrein, jo woh elaan karte hain, "al-Bayyinah" qarar paati hain; aur har haal mein "al-Bayyinah" in sab par sadiq hai, aur majmue par bhi; kyun ke koi Rasool, risalat ke baghair nahin hota, jise woh tilawat kare, aur koi risalat aisi nahin jis ki tilawat ho, magar us ke liye Rasool ka hona zaroori hai, jo use tilawat kare.

Aur "al-Bayyinah" ka lafz mu'arraf (bil-laam) is liye laya gaya ke is se is baat ki taraf ishara ho ke un ke liye is "bayyinah" ke bare mein pehle se ilm maujood tha; goya yun farmaya gaya ke:

"Hatta ke woh 'bayyinah' aaye, jo un ke liye un ki apni kitabon mein pehle se wasf ke saath mazkoor hai."

Aur is ki taraf, Isa alaihissalam ki aap ﷺ ke bare mein khabar, aur Surah Al-Fath ke aakhir mein yeh qawl bhi ishara karta hai:

﴿ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ﴾ [الفتح: ٢٩]

Imam Ibn Kathir ka qawl

Ibn Kathir rahimahullah farmate hain:

"Allah Ta'ala ke farman:

﴿حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

Yani yeh Qur'an; isi liye farmaya:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

Phir 'al-Bayyinah' ki tafsir apne qawl se ki:

﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً﴾

Dekhein: Ibn Kathir ka qawl Ibn Jarir ke qawl se mukhtalif hai, aur baharhaal Ibn Jarir aur Ibn Kathir ke aqwaal hi ayat ki tafsir mein sab se qareeb hain, aur Ibn Kathir ka qawl Ibn Jarir ke qawl se zyada qareeb maloom hota hai, wallahu a'lam.

Yani woh is kufr o dalalat par rahenge jab tak ke woh cheez na aa jaye jo unhein nijat de, aur un par haqq wazeh kare, aur un ke darmiyan faisla kare jin mein woh ikhtilaf karte the, aur ilm Allah ke paas hai.

Unhon ne kaha:

"Phir 'al-Bayyinah' ki tafsir apne qawl se ki:

﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً﴾

Phir kaha: jaisa ke Allah Ta'ala ne farmaya:

[Surah 'Abasa: 13-16] ﴿فِي صُحُفٍ مُكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُطَهَّرَةٍ ۖ بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ﴾

Yani: yeh is aitar se hai ke Nabi ﷺ koi kitab nahin parhte the, yani aap par woh kitab nazil nahin hui jaisa ke pehle anbiya par nazil hui thi ke woh likhi hui ho aur parhi jaye, balki aap ﷺ woh sab kuch zabani parhte the jo Allah ne wahi kiya, to yeh suhuf-e-mutahharah hain jin ki Allah ne is tarah sifat bayan ki:

﴿فِي صُحُفٍ مُكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُطَهَّرَةٍ﴾

Aur un ka mutahharah hona yani har qism ki najasat se paak hona, un tak shaitan nahin pahunch sakte, aur na hi kisi tarah ka batil un mein dakhil ho sakta hai."

Ibn Kathir farmate hain:

"Aur Allah Ta'ala ke farman:

﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾

Ibn Jarir ne kaha: yani un suhuf-e-mutahharah mein Allah ki taraf se sahih, adl wali, seedhi kitabein hain, jin mein koi khata nahin, kyun ke woh Allah ki taraf se hain."

Kutub-e-Qayyimah ka matlab kya hai?

Qayyimah yani: **seedhi**.

Allah Ta'ala ne farmaya:

﴿دِينًا قَيِّمًا﴾ [Surah Al-An'am: 161]

Yani: seedha deen.

Aur aaj kal jo log "qayyim" ko "qeemat" ke ma'ni mein lete hain—masalan: sadaqat ki qeemat, amanat ki qeemat—to yeh ma'ni lughat ki qadeem kitabon mein nahin milta, sirf Mu'jam al-Wasit wagherah mein hai, lekin asl Arabi mein "qayyim" ka matlab **seedha aur durust** hai.

(Shuruhat Ibn Kathir)

Allah Ta'ala ne farmaya:

﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

Yani: yeh Qur'an.

Aur farmaya:

﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾

Yani: is mein likhi hui cheezen, yani is ke mazameen; isi liye is ki tafsir ayat aur ahkam se ki gayi hai, kyun ke "kutub" ka asl ma'ni "likhna" hai, pas is mein jo ahkam aur ayat hain woh murad hain.

Aur farmaya:

﴿قَيِّمَةٌ﴾

Yani: seedhi.

Allah Ta'ala ne farmaya:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ﴾ [Surah Al-Kahf: 1-2]

Yani: seedha.

To is se istiqamat aur seedhe raste par hone ka ma'ni nikalta hai, wallahu a'lam.

Aur jis ne "kutub" ki tafsir ahkam se ki hai to woh is ayat se liya hai:

﴿كَتَبَ اللَّهُ لَأُعَلِّينَ أَنَا وَرُسُلِي﴾ [Surah Al-Mujadilah: 21]

Yani: faisla kiya.

To "kutub" is ma'ni mein bhi aata hai, aur is ki wajah yeh hai ke Nabi ﷺ parhne wale na the, lekin is ki zarurat nahin, agarche yeh lughat mein durust hai.

Aur unhon ne ek aur baat ka bhi khayal rakha, aur woh **takrar** ka muamla hai, yani:

﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۖ فِيهَا كُتُبٌ قَيِّمَةٌ﴾

To "suhuf" aur "kutub" ka ma'ni ek hi hai, to unhon ne kaha ke agar "kutub" ko sahifon ke ma'ni mein liya jaye to yeh takrar ho jayega, lekin agar is se murad is ke mazameen hain—yani "kutub" se murad is mein likhi hui cheezen—to phir koi ishkaal nahin, wallahu a'lam.

Adwa-ul-Bayan

﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾ [Al-Bayyinah: 3]

Allah Ta'ala ke qawl ﴿فِيهَا كُتُبٌ﴾ mein "kutub" lafz "kitab" ki jama' hai.

Sheikh rahmatullahi ta'ala 'alayh (Muhammad al-Amin al-Shanqeeti) ne apne imla mein farmaya: "كُتُبٌ" yani "maktubat" ke ma'ni mein hai.

Ibn Jareer ne kaha: "Un sahifon-e-mutahharah mein Allah ki taraf se kutub-e-qayyimah maujood hain, jo Qur'an ko behtareen andaaz se zikr karti hain aur us par behtareen darje ki sana karti hain."

Ibn Katheer ne ise naql kiya aur isi par iktifa kiya.

Qurtubi ne kaha: "كُتُبٌ" se murad "ahkam" hain, aur is par istidlal Allah Ta'ala ke is jaise aqwaal se kiya: ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ [البقرة: ١٨٣] aur ﴿المجادلة: ٢١﴾- [أنا ورُسُلِي]

Aur yeh bhi kaha gaya ke "كُتُبٌ قَيِّمَةٌ" se murad khud Qur'an hai, aur ise "كُتُبًا" is liye kaha ke Qur'an bayan ke kai abwab par mushtamil hai (yani muta'addid mazameen o aqsaam ko jama kiye hue hai).

Fakhr Razi ne zikr kiya ke "كُتُبٌ" se murad Mushaf mein likhi hui ayaat ho sakti hain, aur yeh ma'ni, Sheikh rahmatullahi Ta'ala 'alayh ke qawl ke qareeb hai.

Shawkani ne kaha: murad, un sahifon mein likhi hui ayaat aur ahkam hain.

Yeh sab ma'ani agarche sahih hain, lekin lafz ka zahir, "كُتُبٌ" ke is ma'ni par zyada dalalat karta hai ke in sahifon mein "kutub" (asl kitabein) shamil o muzmar hain, ba-nisbat is ma'ni ke ke un mein sirf ahkam ki kitabat ho.

Jo cheez zahir hoti hai woh yeh hai ke "كُتُبٌ" ka madlul apne zahir par hai, aur is se murad yeh hai ke woh "sahife-e-mutahharah" sabiqah "kutub-e-qayyimah" ko mutazim hain, jaisa ke Allah Ta'ala ke is qawl se wazeh hota hai:

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا﴾ (وَالْآخِرَةُ خَيْرٌ وَأَبْقَى) [الأعلى: ١٦ - ١٧]

Phir farmaya:

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى﴾ (صُحُفِ إِبْرَاهِيمَ وَمُوسَى) [الأعلى: ١٩]-

Isi tarah pehli kitabon ke umoom ke bare mein Allah Ta'ala ka yeh qawl:

﴿قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ﴾ [الأحقاف: ٣٠],

aur is ka qawl:

﴿نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأُنْزِلَ النُّورُ وَالْإِنْجِيلَ مِنْ قَبْلُ﴾ [آل عمران: ٣ - ٤]-

Chunanche farmaya:

﴿وَالَّذِينَ آمَنُوا هُمُ الْكِتَابُ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ﴾ [الأنعام: ١١٤]

Yani woh is baat ko jaante hain ke yeh kitab (Qur'an) tumhare Rabb ki taraf se haqq ke saath nazil hui hai, is se ke yeh un kutub-e-qayyimah ko mutazim hai jo pehle un par nazil ki gayi thin; jaisa ke Allah Ta'ala ne farmaya:

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ﴾ [النور: ٣٤]

aur farmaya:

﴿إِنَّ هَذَا الْقُرْآنَ يَنْصُصُ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ [النمل: ٧٦].

Aur farmaya:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ﴾ [الأنعام: ٩٢]

aur isi tarah ki digar ayaat, jo dalalat karti hain ke Qur'an ki ayaat, pehle nazil shudah kutub-e-qayyimah ko mutazim hain.

Yeh baat amali taur par Surah ar-Rahman ki ayat mein bhi aayi hai, aur Allah Ta'ala ke is qawl mein:

﴿أَنَّ النَّفْسَ بِالنَّفْسِ – وَكُنْتُمْ عَلَيْهِمْ فِيهَا﴾ yani: "Hum ne un par is mein likh diya" – yani Taurat mein – والعَيْنَ بِالْعَيْنِ).

Pas yeh, inhi kutub-e-qayyimah mein se hai jinhein Qur'an-e-Kareem ne apne andar jama kar liya hai, jaisa ke farmaya:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ﴾ [البقرة: ١٧٩].

Aur shayad yahi baat is ma'ni ka pehlu wazeh karti hai, us riwayat mein jise mufasssireen ne Imam Ahmad se naql kiya hai ke "Rasulullah ﷺ ne Ubayy bin Ka'b se farmaya: 'Mujhe hukm diya gaya hai ke main tum par Surah al-Bayyinah parhun,' to unhon ne kaha: 'Kya mera zikr wahan hua?'"

Ravi kehte hain: phir Ubayy raziyaallahu 'anhu ro pade; is liye ke is surat mein, un ke iman par mazed itminan ka bayan hai, is i'tibar se ke woh us kitab par iman laaye hain jo sabiqah kutub-e-qayyimah ko mutazim hai, aur woh kutub wohi hain jinhein Abdullah bin Salam jaante the, ke rajm ka hukm Taurat mein maujood hai, jab use lane wale ne chhupaya tha, jaisa ke qissa ma'roof hai.

Aur ilm Allah Ta'ala hi ke paas hai. (Khatm shud)

Imam Ibn Katheer rahimahullah ka qawl

Ibn Katheer farmate hain:

jaisa ke Allah ne فرمان: وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ النَّبِيُّهُ" farmaya:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ [سورة آل عمران: 105]

Yani is se murad woh Ahl-e-Kitab hain jin par Allah ne hujjatein aur wazeh nishaniyan qaim kin, phir woh apni kitabon ke bare mein mukhtalif ho gaye, jaisa ke hadith mein hai:

"Yahood 71 firqon mein bat gaye, Nasara 72 mein, aur yeh ummat 73 firqon mein bat jayegi, sab Jahannum mein siwaye ek ke."

Poocha gaya: woh kaun hain? Farmaya: "Jo mere aur mere Sahaba ke tareeqe par hain."

Isi liye Ibn Jareer—jaisa ke pehle guzra—is ayat ko pichhli ayat se jorte hain, aur is ki

tafseer is tarah karte hain:

Woh Nabi ﷺ ke maamle mein muttafiq the, phir jab woh mab‘oos hue to ikhtilaf hua, to yeh ikhtilaf ilm aur haqq wazeh hone ke baad hua, aur yahi is ummat mein bhi waqi‘ hua, aur Allah Ta‘ala ne Ahl-e-Kitab ke ikhtilaf ka zikr kiya, aur bataya ke yeh ikhtilaf us waqt hua jab ilm aa gaya, aur yeh ikhtilaf aur tafarruq baghawat, zulm, hasad aur digar aafaat ki wajah se hota hai.

Ibn Katheer farmate hain:

جاء في تفسيره: وَمَا أَمُرُوا إِلَّا لِیَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ "jaisa ke Allah ne farmaya:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ [سورة الأنبياء: 25]

Isi liye farmaya:

حُنَفَاءُ

Yani shirk se hat kar tauheed ki taraf ma‘il, jaisa ke Allah ne farmaya:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ [سورة النحل: 36]

Asal "Hanaf" lughwi i‘tibar se "ma‘il hona" hai, isi liye kaha jata hai: falan shakhs ki taangein "Hanaf" hain, aur riwayat hai ke Umm-e-Ahnaf bin Qais use bachpan mein jhulati thin aur kehti thin: "Allah ki qasam! agar is ki taangon mein Hanaf na hota to tumhare naujawanon mein is jaisa koi na hota." To yahan "Hanaf" ka ma‘ni yeh hai ke woh baqi adyan se hat kar Islam ki taraf ma‘il hai, aur shirk se hat kar tauheed ki taraf ma‘il hai.

Ibn Katheer farmate hain:

وَيُقِيمُوا الصَّلَاةَ

Yani: badan ki sab se afzal ibadat,

وَيُؤْتُوا الزَّكَاةَ

Yani: fuqara aur mohtajon par ehsan,

وَذَلِكَ دِينُ الْقَيِّمَةِ

Yani: qa‘im aur adil millat, ya seedhi aur mu‘tadil ummat.

Yani: دِينُ الْقَيِّمَةِ is i‘tibar se sifat hai kisi mahzuf mausoof ki, yani: qa‘im aur mu‘tadil ummat ka deen, ya qa‘im millat ka deen, aur yahan dono baatein zikr ki gayi hain, aur hum jaante hain ke "Qayyimah" yani: seedhi, aur "Qa‘imah" yani: adl o haqq par qa‘im, aur makhlooq par gawah, to yeh sifat hai kisi mahzuf mausoof ki, aur yeh mausoof mahzuf millat hai ya ummat? Yani: qa‘im aur adil millat, jaisa ke Khalil bin Ahmad ne kaha.

Dekhein Allah Ta‘ala ka farman:

دِينُ الْقَيِّمَةِ

To yahan deen ko sifat ki taraf muzaf kiya gaya, yani: deen al-mustaqeem, yeh sifat ki taraf izafat hai, aur jab alfaaz mukhtalif hon to yeh izafat jaiz hai, to kya yeh apni taraf izafat hai? Asal mein yeh apni taraf izafat hai, lekin jab alfaaz mukhtalif hon to yeh izafat wazahat ke liye aati hai, aur "Qayyimah" mein "ha" ta'keed aur madh ke liye dakhil hui hai, aur Ibn Jareer ne bhi yahi kaha hai, yani: yeh sifat ki taraf izafat hai jab alfaaz mukhtalif hon, to "Deen al-Qayyimah" yani: seedha deen, yani: deen al-istiqaamat, aur is ke siwa sab dalalat aur inhiraf hai. (Shuroohat Ibn Katheer)

Yahan Surah Lam Yakun mein, Allah Ta'ala ne ibtida mein un ke bare mein khabar di:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَفَكِّينَ حَتَّى تَأْتِيَهُمُ النَّبِيُّ

Phir is "Al-Bayyinah" ko wazeh kiya aur is ki tafseer Rasool ﷺ se ki:

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً

Aur un sahifon ki sifat bayan ki:

فِيهَا كُتُبٌ قَيِّمَةٌ

Phir un ka haal bayan kiya ba'at ke baad:

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ النَّبِيُّ

Phir is haqeeqat ko bayan kiya jis ki taraf unhein bulaya gaya, yani is Rasool ﷺ ki da'wat kya thi?

Unhein kisi aisi cheez ki taraf nahin bulaya gaya tha jis se woh nafrat karein, balki farmaya:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

Phir unhein wa'eed sunayi:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Pas yahan kafiron aur ahl-e-iman ka zikr kiya, yani jo iman laya aur jo kufr par raha, aur hum ne is ki tafseer mein kaha: yeh Allah ki taraf se un ke haal ki khabar hai aur woh jo woh Muhammad ﷺ ke maamle mein muttafiq the, phir jab woh mab'oos hue to un mein ikhtilaf hua, ya yeh ke woh isi haal par rahenge jab tak ke woh cheez na aa jaye jo unhein najat de, to Allah ne is azeem Nabi ﷺ ko mab'oos kiya, to jis ne chaha iman laya aur hidayat payi, aur kuch kufr par hi rahe, phir kafiron aur mominon dono ka anjaam zikr kiya.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٩﴾ جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ [سورة البينة: 6-8]

Ibn Katheer rahimahullah ne farmaya:

Allah Ta'ala kafir Ahl-e-Kitab aur mushrikeen ke anjaam ki khabar deta hai, jo Allah ki nazil kardah kitabon aur us ke Rasoolon ki mukhalifat karte hain: ke Qayamat ke din woh

Jahannum mein honge, hamesha us mein rahenge, yani us se na niklenge na hatenge,

أُولَٰئِكَ هُم شَرُّ الْبَرِيَّةِ

Yani woh sari makhlooq mein sab se badtar hain jise Allah ne paida kiya aur wujood bakhsha.

Phir Allah Ta‘ala ne nek logon ka haal bayan kiya jinhon ne dil se iman laya aur badan se nek amal kiye, ke woh خَيْرُ الْبَرِيَّةِ hain.

Isi ayat se Abu Hurairah aur baaz ulama ne istidlal kiya ke momineen makhlooq mein farishton se bhi afzal hain; kyunke farmaya:

أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ

Allah Ta‘ala ne kafiron ke bare mein farmaya:

أُولَٰئِكَ هُم شَرُّ الْبَرِيَّةِ

Yani woh makhlooq mein sab se badtar hain, yani woh sab janwaron se bhi badtar hain, khwah woh darinday hon ya saanp, kyunke yeh sab "al-bariyyah" mein dakhil hain, aur kafir in sab se badtar hain, jaisa ke Allah ne farmaya:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ [سورة الأنفال: 55]

Aur farmaya:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ [سورة الأنفال: 22]

Yeh kafiron ki halat aur sifat hai, pas jab yeh maloom ho jaye to yeh sab se bari wajah hai ke insan un se alag rahe aur un jaisa na bane, na zahir mein na akhlaq mein, balki un se mumtaaz rahe, kyunke yeh sab se badtar hain, yahi haqeeqi ashraar hain.

Hairat hai ke yeh ummat, jise Allah ne behtareen ummat aur logon par gawah banaya, aur jise muntakhab kiya, woh maghzoob ‘alaihim aur daalleen ki mushabihat ikhtiyar kare, yeh ma‘ni Sheikh-ul-Islam ne bhi bayan kiya hai (kitab "Iqtiza-us-Sirat-il-Mustaqeem" mein).

Hum un logon se kehte hain jo ummat mein kami, kotahiyan, ghaltiyan aur inhirafaat dekhte hain: doosron mein yeh sab is se kahin zyada hai, jaise Ahl-e-Sunnat mein jo kami ya ghaltiyan pai jati hain, doosri jama‘aton mein is se kahin zyada hain.

Allah Ta‘ala ke farman:

أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ

Ibn Katheer ne kaha:

Baaz ne is se istidlal kiya ke insanon mein se momineen farishton se afzal hain, aur Qur’an mein aur bhi maqamat hain jahan baaz ulama ne yahi samjha, lekin is masale par koi amal murattab nahin hota, is liye is mein mashghool hona ilm ke fazool mein se hai, yani yeh na to asal ilm hai na is ki chashni, balki ilm ke fazool mein se hai, yani farishton

aur nek insanon mein se kaun afzal hai?

Is par koi amal murattab nahin hota, momin ko to wahi ikhtiyar karna chahiye jis par amal ho, aur jo nafa de, aur jis ka asar ho, aur woh masail jo sirf bahs o jadal ke liye hon un mein mashghool hona faidemand nahin, agarche yahan "al-bariyyah" ko baaz ne "baraa" (mitti) se liya hai to is mein farishte dakhil nahin, balki wahi jo mitti se paida hue, lekin yeh baed hai.

Aur zyada qareeb yeh hai ke yeh asal mein "bara'a" se hai, yani paida karna, aur is mein hamzah kabhi halki ho jati hai, isi liye kaha jata hai: "baraitu al-qalam" yani main ne use tarasha, to asal mein hamzah hai, lekin kabhi halki ho jati hai, aur yahi Ibn Katheer aur Ibn Jareer ka qawl hai, yani: "khair-ul-makhlooqeen".

Aur Allah "al-Baari" yani paida karne wala, adam se wujood mein lane wala hai.

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

Is liye ke un ke liye koi bhi aarzoo baqi nahin rehti magar Allah unhein woh ata farma deta hai, is yaqeen ke saath ke woh un sab ni'maton mein mahz fazl o ehsan karne wala hai, is par kisi ka kuch lazim nahin, aur koi us ka haqq jaisa ke us ka haqq hai, ada nahin kar sakta; agar woh makhlooq ko un ke istihqaq ke mutabiq pakre to unhein halak kar de. Aur un par Allah ki sab se bari ni'mat woh hai jis ka ehsan us ne un par Rasool Allah ﷺ ki iqtida o mutaba'at ke zariye kiya; kyunke yahi mutaba'at har khair ka sabab bani. [Al-Baq'a'i: ۱۹۸/۲۲]

﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

Pas jo shakhs apne Rabb se is darje ka khauf rakhta hai, woh apne paas maujood har us cheez se alag ho jata hai jo Allah ki shan-e-kibriyai ke laiqa nahin, aur woh "bayyinah" (wazeh daleel) mein na qadh karta hai, na us ke bare mein tawaqquf karta hai.

Aur jis dil se khauf juda ho jaye woh dil laziman veeran ho jata hai. [Al-Baq'a'i: ۱۹۹/۲۲]

Allah Ta'ala ke farman: جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ

Yani hamesha rehne ke baghaat, جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ yani un ke mahalon aur darakhton ke neech nahrein bahti hain, yahan "Jannat-e-Adn" yani hamesha rehne ki jagah, aur "khulood" ka zikr hai, aur yeh ne'maton mein se sab se badi ne'mat hai, phir Allah ki raza ka zikr kiya ke Allah un se hamesha ke liye raazi ho jayega aur kabhi un se naraz nahin hoga, aur yeh bhi sab se badi ne'mat hai, farmaya: رَضِيَ اللَّهُ عَنْهُمْ yani yeh ne'mat us waqt tak mukammal nahin hoti jab tak abadi baqa aur Malik ki raza na ho, aur Allah Ta'ala ka un se raazi hona sab se badi ne'mat hai, aur farmaya: وَرَضُوا عَنْهُ yani jo Allah ne unhein diya woh us se raazi honge, phir Allah un se poochega: "Kya tum raazi ho?" Jaisa ke hadees mein aaya hai.

Phir farmaya: جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا yani Qiyamat ke din,

يَايانی baghair kisi judai, khatam ya faraagh ke, رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ aur Allah ki raza un ke liye hamesha ki ne‘maton se bhi barh kar hai, aur woh Allah ke diye hue par raazi honge.

Allah Ta‘ala ke farman: ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Yani yeh jaza us ke liye hai jo Allah se dare, aur us ki sachi taqwa ikhtiyar kare, aur us ki ibadat kare goya woh use dekh raha hai, aur agar woh use na dekh sake to woh jaanta hai ke Allah use dekh raha hai.

Imam Ahmad ne Abu Hurairah radiyallahu ‘anhu se riwayat kiya:

Rasoolullah ﷺ ne farmaya: "Kya main tumhein behtareen makhlooq na bataoon?" Sahaba ne kaha: "Kyun nahin," Aap ne farmaya: "Woh shakhs jo Allah ke raste mein apne ghere ki lagaam thaame rehta hai, jab bhi koi khatra ho, woh us par sawar ho jata hai, kya main tumhein us ke baad wale na bataoon?" Unhon ne kaha: "Kyun nahin," Aap ne farmaya: "Woh shakhs jo apni bakriyon ke rewar mein ho, namaz qayam kare aur zakat de, kya main tumhein badtareen makhlooq na bataoon?" Unhon ne kaha: "Kyun nahin," Aap ne farmaya: "Woh shakhs jis se Allah ke waste maanga jaye aur woh na de."

Yani yeh hamesha ki ne‘matein, hamesha rehne ke baghaat, Allah ki raza aur khulood, yeh sab kis ke liye hai? ذَلِكَ لِمَنْ خَشِيَ رَبَّهُyani ahl-e-khashyat ke liye, aur khashyat hum jaante hain ke khaas khauf hai, yani ilm ke saath khauf, yeh us ki azmat aur iman mein us ke maqam ko zahir karta hai, aur yeh iman ki sab se badi shaakhon mein se hai.

Yeh khashyat hi hai jo insan ko nekiyon par ubhaarti hai aur buraiyon se rokhti hai, aur use munkaraat se bachati hai, aur yahi insan ko Allah ki nigrani mein rakhti hai, aur use gunahon se rokhti hai chahe us ki taraf raghbat kitni hi zyada kyun na ho, aur aaj ke daur mein is ki zaroorat aur bhi zyada hai kyunke fitnon, raghbaton aur mashghool karne wali cheezon ki kasrat hai, aur jab insan ko koi nahin dekh raha hota to woh mukhtalif aazmaishon mein muhtala ho sakta hai, chahe woh haraam nazar ho ya koi aur cheez jo aaj sab se qareeb ho gayi hai aur log apne gharon mein baithe baithe us tak pahunch sakte hain, to us ke liye na koi mashaqqat hai na aur kuch.

Pas jab yeh khashyat dil mein ho to insan Allah ke har hukm par amal karta hai aur us ki hudood ki hifazat karta hai jahan bhi ho, woh taqwa se nahin hatta, Allah ki ita‘at par qayam rehta hai, iman ko zahir o baatin mein mehfooz rakhta hai, khwah logon ke saamne ho ya tanhai mein, ya kisi aise shehar mein jaye jahan koi use na jaanta ho, us ka haal ek hi rehta hai — aur Allah hi behtar jaanta hai.

(Hawalah jaat)

Tafseer Surah: Iza Zulzilat, aur yeh Makkiyah hai

Imam Ahmad ne Hazrat Abdullah bin Amr radiyallahu ‘anhuma se riwayat kiya:

Ek shakhs Rasoolullah ﷺ ke paas aaya aur kaha: "Ya Rasool Allah! Mujhe parhaiye." Aap ne farmaya: "Teen suratein jo Alif Laam Ra se shuru hoti hain, parho." Us ne kaha: "Meri umr zyada ho gayi hai, mera dil sakht ho gaya hai, meri zaban bhaari ho gayi hai." Aap ne farmaya: "To Ha Meem wali suraton mein se teen parho." Us ne phir wahi kaha, Aap ne

farmaya: "Teen Musabbihat parho." Us ne phir wahi kaha, phir us ne kaha: "Ya Rasool Allah! Mujhe ek jaame' surah parhaiye." To Aap ne use "إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا" (Surah Az-Zalzalah) parhai, jab Aap ne use mukammal kiya to us shakhs ne kaha:

"Us zaat ki qasam jis ne aap ko haqq ke saath Nabi bana kar bheja, main is par kabhi izafah nahin karunga."

Phir woh shakhs wapas chala gaya, to Rasoolullah ﷺ ne farmaya: "Woh chhota aadmi kaamyab ho gaya, woh chhota aadmi kaamyab ho gaya."

Phir Aap ne farmaya: "Ise mere paas lao."

To woh aaya, Aap ne farmaya: "Mujhe Yawm-ul-Adha ka hukm diya gaya hai, Allah ne ise is ummat ke liye Eid banaya hai."

Us ne kaha: "Agar mere paas sirf ek mada jaanwar ho to kya main is ki qurbani kar sakta hoon?"

Aap ne farmaya: "Nahin, balki tum apne baal kaato, naakhun تراشو moonchhein chhoti karo, zer-e-naaf baal saaf karo, yahi tumhari qurbani Allah ke haan poori ho gi."

Ise Abu Dawood aur Nasai ne bhi riwayat kiya hai. Yeh hadees sanad mein kuch za'f rakhti hai, aur baaz ahl-e-ilm ne ise hasan kaha hai.

Surah Az-Zalzalah

Yeh Surah "**Iza Zulzilat**" hai. Ibn Kathir rahimahullah farmate hain: "Yeh Makkiyah hai."

Aur is par ittifaq nahin hai. Yeh Ibn Abbas radiyallahu 'anhuma se marwi hai aur ek jama'at ne bhi yahi kaha hai, aur yeh Ibn Mas'ood, 'Ata, Mujahid, Dahhak se bhi marwi hai, aur Baghawi aur Wahidi ne bhi isi par iktifa kiya, aur Ibn Ashoor ne bhi isi ko rajih qarar diya.

Lekin Ibn Abbas se yeh bhi marwi hai ke yeh Madani hai, aur Qatadah aur Muqatil ne bhi yahi kaha hai.

Yeh Surah zameen, us ke haal aur us ke rehne walon ke baare mein Qiyamat ke din bayan karti hai, jab is mein zalzalah aayega, woh apni khabrein bayan karegi, aur log jab woh apne pait se murdon ko nikaal degi, to mukhtalif halaat mein uthhenge aur apne a'maal ka badla paayenge.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَى ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۝ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ [سورة الزلزلة: 1-8]

Ibn Abbas ne kaha:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

Yani: zameen apni jarr se hilaai jaayegi.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

Yani: us ne apne andar ke murde nikaal diye. Yeh baat kai salaf se manqool hai.

Aur yeh Allah Ta'ala ke is qaul ki tarah hai:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زُلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ [سورة الحج:1]

Aur is qaul ki tarah:

وَإِذَا الْأَرْضُ مُدَّتْ ۖ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ [سورة الانشقاق:3، 4]

Aur Muslim ne apni Sahih mein Abu Hurairah se riwayat kiya:

Rasoolullah ﷺ ne farmaya:

"Zameen apne jigar ke tukre nikaal degi, sone aur chaandi ke sutoon ki tarah. Phir qatil aayega aur kahega: isi mein main ne qatl kiya tha. Rishta todne wala aayega aur kahega: isi mein main ne rishta toda tha. Chor aayega aur kahega: isi mein mera haath kaata gaya tha. Phir woh use chhor denge aur us mein se kuch na lenge."

Allah Ta'ala ke farman:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

Ibn Abbas radiyallahu 'anhuma ne kaha: "Apni jarr se hilaai jaayegi." [Surah Az-Zalzalah]

Yeh woh alfaaz hain jin mein huroof ki takraar hoti hai:

Jaljalah, salsalah, zalzalah waghera. Yeh takraar ma'ni mein takraar par dalalat karti hai, kyunke huroof ki takraar ma'ni mein takraar ko zahir karti hai. To jab zameen zalzalah se do-chaar ho to is ka matlab hai ke woh harkat aur izтираab mein aa gayi hai.

Isi tarah "jaljal" yani musalsal hilna, "salsalah" yani musalsal aawaaz, jaise zanjeer ki aawaaz. To saad aur laam ki takraar: زَلْزَلْ، جَلْجَلْ، صَلْصَلْ waghera, yeh sab takraar par dalalat karte hain. To yeh shadeed aur musalsal harkat hai, aur yahi zalzalah hai, jo maroof hai.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

Yeh woh zalzalah hai jis ke baare mein Allah Ta'ala ne khabar di. Baaz ahl-e-ilm ne kaha ke yeh Qiyamat ke waqt nafkhah ke waqt hoga. Zameen mein zalzalah aur izтираab hoga.

Mujahid ne — aur yahi Ibn Jarir ke kalaam se zahir hai — kaha ke yeh pehli nafkhah ke waqt hoga, jab is aalam-e-bala o sufla ke halaat badal jaayenge aur yeh zalzalah hoga.

Aur is se pehle:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۖ تَتَّبِعُهَا الرَّادِفَةُ

ka zikr guzar chuka hai. Aur "Rajifah" pehli nafkhah hai, aur "Radifah" doosri.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

Yahan masdar ke saath ta'keed ki gayi hai, to is se maloom hota hai ke yeh haqeeqi

zalzalah hai, yeh ma'nawi nahin. Yani yeh is tarah nahin ke logon ke dilon mein khauf ho, balki yahan haqeeqi zalzalah murad hai. Aur masdar ke saath ta'keed majaaz ke imkaan ko khatam kar deti hai.

Yeh qa'idah hai:

Masdar ke saath ta'keed majaaz ke imkaan ko khatam kar deti hai.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

Yani zameen ne apna haqeeqi zalzalah bardasht kiya. Aur yahan "Zilzaalaha" mein masdar ko faa'il ki taraf mudaaf kiya gaya hai.

Aur yahan Allah Ta'ala ne farmaya:

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا

Yeh doosri nafkhah ke baad hoga, jab log qabron se uthenge. Aur yeh bhi ihtimaal hai ke pehli nafkhah hi murad ho aur:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

se murad doosri nafkhah ho. To is ke baad murdon ka uthna hoga aur zameen apne bojh nikaal degi.

Yahan "Athqaal" ke baare mein Ibn Kathir ne kaha: "Us ne apne andar ke murde nikaal diye." Aur yahi Ibn Jarir ne bhi ikhtiyar kiya, aur Ibn Abbas aur Mujahid ne bhi kaha ke is se murad murde hain.

Aur yeh ba'eed nahin ke is ki tafseer baaz ma'ni se ho, yani yeh sirf murdon tak mahdood na ho, balki woh apne pait se murde bhi nikaal degi aur dafeene bhi nikaal degi, to apne khazane bhi nikaal degi.

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا

Yani: apne pait mein jo murde aur khazane ya dafeene aur kunooz waghera hain, woh nikaal degi.

Yeh "Athqaal" (bojh) ke baare mein: baaz ahl-e-lughat, aur un mein Ibn Jarir rahimahullah bhi kehte hain: jab murda zameen ke pait mein ho to woh us ke liye bojh hai, aur jab woh us ke oopar zinda hai — yani insan — to woh us ke oopar bojh hai.

Aur jinn-o-ins ko "As-Saqalan" kaha jata hai.

﴿وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا﴾

Is mein shak nahin ke sab se pehle murad murde hi hain.

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا﴾

Yahan dekhein: izmaari maqam par izhar kiya gaya hai, yani yeh nahin kaha: "Iza zulzilatil-ardu zilzalaha, wa akhrajat athqaalaha." Agar aisa kaha jata to wazeh hota. Is ko kehte hain: "Izhar fi mawdi'il-idmaar." Aur yeh sirf kisi nukte ke liye hota hai; jaise is mein zyada azmat ho, ya is mazkooorah cheez ki ahmiyat ho, ya mazeed ta'keed ke liye ke

woh unhein zaroor nikalegi.

﴿وَأُخْرِجَتِ الْأَرْضُ أَنْفَالَهَا﴾

Aur us waqt sawal uthega:

﴿وَقَالَ الْإِنْسَانُ مَا لَهَا﴾

Pas us ke farman:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأُخْرِجَتِ الْأَرْضُ أَنْفَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا﴾

ka jawab kahan hai?

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Yani jab zameen yeh zalzala bardasht karegi aur apne bojh nikaal degi, tab woh apni khabrein sunayegi.

Allah Ta'ala ke farman:

﴿وَقَالَ الْإِنْسَانُ مَا لَهَا﴾

Yani:

Us ne us ke haal par ta'ajjub kiya, jabke pehle woh pursukoon, saakin aur saabit thi aur woh us par mutma'in tha. Yani ab haal badal gaya, ab woh mutaharrik aur muztarib ho gayi. Us par Allah Ta'ala ka woh hukm aa gaya jo us ke liye zalzale ki surat mein muqaddar tha. Phir us ne apne pait se tamam murde nikaal diye, pehle aur baad ke sab. Tab log us ke haal par ta'ajjub karenge. Aur zameen badal jayegi aur aasman bhi, aur sab Allah Wahid Qahhar ke saamne pesh honge.

Allah Ta'ala ke farman:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Yani:

Woh us par kiye gaye a'maal ki khabar degi.

Imam Ahmad, Tirmidhi aur Abu Abdur-Rahman Nasai ne Abu Hurairah رضى الله عنه se riwayat kiya:

Rasool Allah ﷺ ne yeh ayat padhi:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Phir farmaya: "Kya tum jaante ho is ki khabrein kya hain?"

Sahabah ne kaha: "Allah aur us ka Rasool behtar jaante hain."

Aap ﷺ ne farmaya: "Is ki khabrein yeh hain ke woh har bande aur bandi par us ke kiye ki gawahi degi. Kahegi: is ne falan falan din falan falan amal kiya. Yeh is ki khabrein hain."

Phir Tirmidhi ne kaha: "Yeh hadith hasan sahih gharib hai."

Allah Ta'ala ke farman:

(يَوْمَئِذٍ)

Yani usi waqt:

(تُحَدِّثُ أَخْبَارَهَا)

Yeh tahdeeth is hadith se wazeh ho jati hai ke woh bolegi aur gawahi degi, aur yeh apne zahir par hai. Kahegi: us ne falan falan kiya, falan din, falan jagah. Woh zameen gawahi degi jaise a'za gawahi denge.

Yeh hadith agar sahih ho to is ayat ki tafsir mein nass hai, aur us ke baad kisi aur tafsir ki taraf tawajjuh nahin ki jati. Lekin hadith mein kuch za'f hai, aur baaz ahl-e-ilm ne ise hasan kaha hai.

Ayat ka zahir bhi isi par dalalat karta hai, aur asal yeh hai ke kalaam ko us ke zahir par rakha jaye: yani woh haqeeqatan baat karegi. Aur is mein kya maani hai?

Allah Ta'ala ne farmaya:

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)[Surah Al-Isra: 44]

To yeh tasbeeh apne zahir par hai. Jaisa ke Musabbihat ke shuru mein aur deegar maqamat par guzar chuka hai ke yeh makhlooqat haqeeqatan tasbeeh karti hain. Aur Allah unhein itna idraak de deta hai jitna un ke liye munasib ho, to woh Allah ki tasbeeh karti hain.

Aur Nabi ﷺ se hadith mein aaya hai:

"Main Makkah mein ek pathar ko jaanta hoon jo mujhe nubuwwat se pehle salam kiya karta tha, main ab bhi use pehchanta hoon."

Aur khajoor ke tane ne aap ﷺ ke liye giriya kiya, jaisa ke Anas bin Malik رضى الله عنه se marwi hai:

Rasool Allah ﷺ khajoor ke tane ke paas khutbah dete the. Jab mimbar banaya gaya to aap ﷺ mimbar par chale gaye. To woh tana rone laga, yahan tak ke aap ﷺ ne use seene se laga liya, to woh khamosh ho gaya.

Aap ﷺ ne farmaya:

"Agar main ise na thaamta to woh Qiyamat tak rota rehta."

Aur Sahih Muslim mein Jabir ki hadith hai:

"Hum Rasool Allah ﷺ ke saath ek kushadah wadi mein gaye. Aap ﷺ qaza-e-hajat ke liye gaye. Aap ne dekha ke wahan do darakht hain. Aap ek darakht ke paas gaye aur us ki shaakh pakar kar farmaya: Allah ke hukm se mere paas aa ja. To woh aise aa gaya jaise oont apne malik ke peeche chalta hai.

Phir doosre darakht ke paas gaye aur us ki shaakh pakar kar farmaya: Allah ke hukm se mere paas aa ja. Woh bhi aise aa gaya.

Phir aap ﷺ ne dono ke darmiyan baith kar farmaya: Allah ke hukm se aapas mein mil jao. To woh dono mil gaye. Phir aap ﷺ wapas aaye aur woh dono juda ho gaye."

Aur Nabi ﷺ ne aakhir zamane mein Yahood se qital ke bare mein khabar di:

"Ae Musalman! Yahoodi mere peeche hai, aa kar use qatl kar."

To yeh cheezen bolengi, to zameen ke bolne mein kya mani hai?

Isi se maloom hota hai ke jinhon ne is ki tafsir "lisaan-e-haal" se ki hai, woh kamzor hai. Yani baaz ne kaha: us ka bojh nikaalna hi us ki khabrein sunana hai. Lekin yeh zahir ke khilaf hai. Balkeh woh bolegi, aur insan ke a'za gawahi denge, aur woh us par kiye gaye a'maal batayegi.

Aur Allah Ta'ala ne insan ke saath farishte muqarrar kiye hain jo us ke har qoul-o-fe'l ko likhte hain:

﴿مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [Surah Qaf: 18]

Aur Allah is se bhi buland hai. Woh use dekhta aur jaanta hai. Us ke haal mein koi cheez us se chhupi nahin.

Pas jab insan is haalat mein hai ke woh qaid hai, us ka haal zahir hai, us ki kamzori aur uryani sab wazeh hai, to woh Allah ki nafarmani kaise karta hai jab woh tanhai mein ho aur log use na dekh rahe hon?!

Yeh zameen gawahi degi, yeh ungliyan gawahi dengi, yeh paon, aankhen aur kaan sab gawahi denge. Zameen bolegi, farishta sab kuch likh raha hai. Logon ko is ka ilm nahin, farishta sab kuch likhta hai.

Pas yeh ﴿تُحَدِّثُ أَخْبَارَهَا﴾ haqeeqi tahdees hai, aur isi par salaf aur baad ke ulama chale hain, aur yeh Ibn Masood, Mujahid, Sauri, Ibn Zaid se manqool hai.

Allah Ta'ala ke farman:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Yani: woh us par kiye gaye a'maal ki khabar degi.

Imam Ahmad, Tirmidhi aur Abu Abdur-Rahman Nasai ne Abu Hurairah رضى الله عنه se riwayat kiya:

"Rasool Allah ﷺ ne yeh ayat padhi:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Phir farmaya: Kya tum jaante ho is ki khabrein kya hain?

Sahabah ne kaha: Allah aur us ka Rasool behtar jaante hain.

Aap ﷺ ne farmaya: Is ki khabrein yeh hain ke woh har bande aur bandi par us ke kiye ki gawahi degi. Kahegi: is ne falan falan din falan falan amal kiya. Yeh is ki khabrein hain."

Phir Tirmidhi ne kaha: "Yeh hadith hasan sahih gharib hai."

Allah Ta'ala ke farman:

﴿يَا أَيُّهَا رَبَّنَا بِكَ أُوْحَىٰ لَهَا﴾

Bukhari ne kaha:

"'Awhā lahā', 'awhā ilayhā', 'wahā lahā' aur 'wahā ilayhā' ek hi ma'ni rakhte hain."

Aur isi tarah Ibn Abbas ne kaha:

"'Awhā lahā' yani 'awhā ilayhā'."

Aur zahir yeh hai ke is mein "izn lahā" yani "use ijazat di" ka ma'ni bhi shamil hai.

Shabib bin Bishr ne Ikrimah ke wasite se Ibn Abbas se riwayat kiya:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Kaha: "Us ke Rab ne use kaha: 'Kaho', to us ne kaha."

Imam Mujahid ne kaha:

"'Awhā lahā' yani: use hukm diya."

Aur Qurazi ne kaha:

"Use hukm diya ke woh un par shaq ho jaye."

Allah Ta'ala ke farman:

﴿يَوْمَئِذٍ تُحَدِّثُ الْأَرْضُ أَخْبَارَهَا﴾

Yahi woh ma'ni hai jo Hafiz Ibn Kathir رحمه الله ne zikr kiya ke is se murad hai: woh us par kiye gaye a'maal bayan karegi.

Yahi Qur'an ka zahir hai, aur yahi ayat ka zahir hai, aur isi par jumhoor mufasssireen hain. Pas salaf aur baad ke aksar logon ne isi tarah tafsir ki hai.

Aur Ibn Kathir رحمه الله ne jo hadith zikr ki, Abu Hurairah رضي الله عنه ki, ke Rasool Allah ﷺ ne farmaya:

"Kya tum jaante ho is ki khabrein kya hain?"

Phir is ki tafsir mein farmaya:

"Ke woh har bande aur bandi par us ke kiye ki gawahi degi" wagherah.

Agar yeh hadith sahih ho to yeh ayat ki tafsir mein nass hai aur us ke baad kisi aur tafsir ki taraf ruju nahin kiya jata. Aur hadith mein kuch za'f hai.

Aur yahi ayat ka zahir hai, agarche baaz ne kaha ke yeh zaban se nahin balki haal ke mutabiq hoga. Lekin yeh ba'eed hai.

Yani baaz ne kaha: us ka amal ke woh apne pait se murde aur dafine nikale:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا﴾

To us ka yeh amal hi us ki khabrein sunana hai.

Lekin yeh zahir ke khilaf hai aur is ki zarurat nahin.

Aur yahi ma'ni jo Ibn Kathir ne zikr kiya, Ibn Masood, Mujahid, Sauri, Ibn Zaid aur deegar ne bhi kaha hai.

Haan, woh Allah ke hukm se un par shaq hui. Isi tarah woh Allah Ta'ala ke hukm se us par kiye gaye a'maal bayan karegi.

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

Zameen, apne upar amal karne walon ke bare mein gawahi degi ke unhon ne us ki satah par kya nek aur bure a'maal kiye; kyunke zameen bhi un gawahon mein se hai jo bandon ke a'maal par Qiyamat ke din gawahi denge. [As-Sa'di: 932]

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ﴾

Qiyamat ke din koi shakhs aisa nahin hoga magar woh khud apne aap par malamat karega. Agar woh nekoar ho to kahega: "Mujhe mazeed neki kyun na karni chahiye thi?!" Aur agar us ke siwa ho to kahega: "Main ne gunahon se baaz kyun na aaya?!"

Yeh us waqt hoga jab woh sawab aur azaab ko aankhon se dekhega.

Aur Ibn Abbas رضى الله عنهما farmaya karte the:

"أَشْتَاتًا" yani: apni apni a'maal ke darajaat ke mutabiq mutafarriq.

[Al-Qurtubi: 22/437]

Allah Ta'ala ke farman:

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا﴾

Yani: woh hisab ke maqam se wapas aayenge.

"أَشْتَاتًا" yani: mukhtalif qisam aur girohon mein. Koi badbakht, koi khushnaseeb, koi Jannat ki taraf bheja jayega aur koi Jahannam ki taraf.

Saddi ne kaha:

"أَشْتَاتًا" yani: giroh giroh.

﴿يَوْمَئِذٍ﴾

Yani jab woh din aayega, jab zameen un par shaq ho jayegi aur woh hisab-o-jaza ke liye jayenge, tezi se:

﴿كَانَتْهُمْ إِلَىٰ نُصَبٍ يُوْفَضُونَ﴾ [Surah Al-Ma'arij: 43]

Us waqt woh mukhtalif halaat mein lautenge, mukhtalif andaz mein, mukhtalif maqamat par.

"صدر" ka ma'ni hai: wapas jana, "wurud" ke muqabil mein.

Kehnte hain:

"وَرَدَ الْمَاءَ"

Yani: pani par aaya.

Aur:

"صَدَرَ عَنْهُ"

Yani: wahan se wapas gaya.

{وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ} [Surah Al-Qasas: 23]

Phir jab wahan se wapas aaya to use "sadr" kehte hain. Yahi ruju hai.

"يَصُدُّرُ النَّاسُ" yani log wapas jayenge.

Kahan se?

{أَشْتَاتًا يُلِيرُوا أَعْمَالَهُمْ}

Yani hisab ke maqam se wapas jayenge, taake apne a'maal ka badla dekhein, taake woh us jaza ko dekhein jo unhon ne duniya mein ki thi, ya to Jannat ya Jahannam.

{يُلِيرُوا أَعْمَالَهُمْ}

Yani: taake woh jaan lein ke unhon ne duniya mein kya neki ya burai ki.

Isi liye farmaya:

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}

Bukhari ne Abu Hurairah رضى الله عنه se riwayat kiya:

Rasool Allah ﷺ ne farmaya:

"Ghode teen qisam ke hain: ek aadmi ke liye ajr, ek ke liye parda, aur ek par wabaaal.

Jis ke liye ajr hai woh woh hai jo use Allah ke raste mein baandhta hai. Us ki rassi lambi chhor deta hai ke woh charagah ya baagh mein charay. Us ki har harkat, us ke qadam, us ka gohar, sab us ke liye neki hai.

Agar woh rassi tod kar kisi oonchi jagah chala jaye ya azaad ho jaye, to bhi us ki har harkat us ke liye neki hai.

Agar woh kisi nehar par jaye aur us se pee le aur malik ne use pilane ka irada na kiya ho, to bhi woh us ke liye neki hai.

Yeh sab us ke liye ajr hai."

Aur jis ne use maaldari aur iffat ke liye baandha aur Allah ka haq na bhoola to woh us ke liye parda hai. Aur jis ne use fakhr, riya aur dushmani ke liye baandha to woh us ke liye wabaaal hai. Poocha gaya: Ya Rasool Allah! Gadhon ke baare mein kya hukm hai? Aap ﷺ ne farmaya: Allah ne un ke baare mein kuch nahi nazil kiya siwaye is jaame' aayat ke:

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ}

Ise Muslim ne bhi riwayat kiya.

Yahi asl hai, aur yeh har us jagah pesh ki ja sakti hai jahan kisi khaas amal ka khaas

sawab waarid na ho, to poocha jaye: Is amal ka kya badla hai? Ka‘bah ke andar namaz padhne ka kya sawab hai? Agar is par koi khaas cheez waarid na ho to yahi kaha jaye:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Agarche is par koi khaas cheez waarid na ho to bhi Allah ke haan woh zaya nahi hota.

Isi liye insaan ko kisi neki ko haqeer nahi samajhna chahiye, aur isi tarah kisi ma‘siyat ko bhi halka nahi lena chahiye. Hazrat Aishah ki hadees mein hai: Maine Nabi ﷺ se kaha: "Safiyyah ke baare mein itna kehna kaafi hai—" (rawi ne kaha: yani woh past qad hai) Aap ﷺ ne farmaya: "Tum ne aisi baat kahi hai ke agar woh samandar ke paani mein mil jaye to use bhi badal de."

Aur Sahih Bukhari mein Adi رضى الله عنه se marfoo‘an hai: "Aag se bacho, agarche khajoor ke tukre se ho, ya achhi baat se ho."

Aur Sahih mein bhi hai: "Kisi neki ko haqeer na samjho, agarche apne dol se paani kisi pyase ke bartan mein daal do, ya apne bhai se khanda-peshani se milo."

Aur Sahih mein yeh bhi hai: "Ae momin auraton ki jamaat! Koi padosan apni padosan ko haqeer na samjhe, agarche bakri ke khur hi kyun na hon."

Aur ek aur hadees mein hai: "Saail ko louta do, agarche jala hua khur hi kyun na ho."

Aur Hazrat Aishah se riwayat hai ke unhon ne angoor ka ek dana sadaqah kiya aur kaha: "Is mein kitne zarrah barabar nekiyan hain!"

Aur Imam Ahmad ne Auf bin Harith bin Tufail se riwayat kiya: Aishah ne unhein khabar di ke Nabi ﷺ farmaya karte the: "Ae Aishah! Chhote gunahon se bacho, kyunki un ka bhi Allah ke haan hisaab hai." Aur Nasai aur Ibn Majah ne bhi ise riwayat kiya.

Aur Imam Ahmad ne Abdullah bin Masood رضى الله عنه se riwayat kiya: Rasool Allah ﷺ ne farmaya: "Chhote gunahon se bacho, kyunki woh jama ho kar insaan ko halaak kar dete hain."

Aur Rasool Allah ﷺ ne un ki misaal aise logon se di jo kisi veeran jagah utre. Jab khana pakane ka waqt aaya to har shakhs ek lakri laya, yahan tak ke unhon ne bahut saari lakriyan jama kar leen, aag jalai aur jo kuch us mein dala tha woh pak gaya.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

"Mithqaal" ka matlab wazan hai, aur "zarrah" se murad chhoti cheenti hai. Yahan "dekhne" se murad aankh se dekhna nahi, balki is se murad "jaza" hai. Allah Ta‘ala ne "mithqaale zarrah" ka zikr bator-e-tanbeeh kiya hai, is se zyada par tanbeeh awla aur ba-tareeq-e-awla hai; goya yun farmaya ho: jo thoda ya zyada jo bhi amal karega, us ka badla zaroor payega. [Ibn Juzay: ٦٠٠/٢]

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

Anas رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Beshak Allah iman wale par koi neki zulm ke taur par zaya nahi karta; use duniya mein us neki ke badle rizq se nawazta hai, aur aakhirat mein bhi us par use jaza deta hai; aur jahan tak kafir ka maamla hai, to use duniya mein us neki ka badla de diya jata hai, phir

jab Qayamat ka din hoga to us ke liye koi neki baqi nahi rahegi (jis par aakhirat ka sawab mile)."

[At-Tabari: ٥٥٣/٢٤]

(Hawalay jaat)

Ibn Uthaymeen:

﴿يَصْنَدُ النَّاسُ أَشْتَاتًا﴾ yani: us din jab zameen ko us ke zalzale ke saath hila diya jayega, [الزلزلة: ٦] yani: log toliyon ki soorat mein muntashir ho kar niklenge, har giroh apne thikane ki taraf rawana hoga.

Pas Ahl-e-Jannat – Allah hamein aur aap ko un mein shamil kare – Jannat ki taraf rukh karenge, aur Ahl-e-Naar – wal-iyazu billah – Jahannam ki taraf dhakelay jayenge; jaisa ke Allah Ta‘ala ne farmaya:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾ (٨٥) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا (٨٦) لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ [مریم: ٨٥ - ٨٧].

Chunanche log girohon aur jamaaton ki soorat mein, mukhtalif asnaaf aur tabaqon ki shakal mein, jis mein bahut bada tafawut hoga, niklenge; jaisa ke Allah Ta‘ala ne farmaya:

﴿انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾ [الإسراء: ٢١].

﴿لِيُرَوْا أَعْمَالَهُمْ﴾ [الزلزلة: ٦] yani: woh is tarah mutafarriq ho kar niklenge taake unhein un ke a‘maal dikhaye jayen; Allah Ta‘ala unhein un ke a‘maal dikhayega, agar khair hon to khair ke taur par, aur agar sharr hon to sharr ke taur par.

Yeh, hisaab aur kitaab ke zariye hoga; insaan ko us ka nama-e-a‘maal diya jayega, ya to us ke daayein haath mein, ya us ke baayein haath mein, phir isi kitaab ke andar jo kuch darj hai, us ki roshni mein us ka hisaab liya jayega, aur Allah عزوجل us ka muhasabah karega.

"Momin" ke baare mein, Nabi ﷺ se marwi hai ke:

"Allah Ta‘ala use tanhai mein le ja kar, us ke saath khaas khalwat farmata hai, aur us ke gunahon ka ek ek kar ke zikr karta hai, aur farmata hai: tu ne falan din falan kaam kiya, aur falan din falan kaam kiya, yahan tak ke banda iqraar aur aitiraaf kar leta hai; phir jab use yaqeen ho jata hai ke woh halaak ho chuka, to Allah عزوجل farmata hai: main ne duniya mein to unhein tum par chhupa rakha tha, aur aaj ke din main unhein tumhare liye bakhsh deta hoon."

Aur "kafir" – wal-iyazu billah – ke saath yeh maamla nahi hota, balke use logon ke saamne, sab ke majma‘-e-aam mein pukara jata hai:

﴿هُوَ لَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨].

Allah Ta‘ala ke qaul ﴿لِيُرَوْا أَعْمَالَهُمْ﴾ mein "a‘maaluhum" mudaf hai, aur mudaf umoom ka muqtazi hota hai; is ka zahir yeh hai ke unhein un ke chhote aur bade a‘maal sab dikhaye jayenge, aur haqeeqat bhi yahi hai, siwaye un gunahon ke jinhein Allah Ta‘ala pehle hi

hasanaat, dua, ya deegar asbaab ke zariye maaf kar chuka ho, to aise a‘maal nama-e-a‘maal se mahv kar diye jate hain; jaisa ke Allah Ta‘ala ne farmaya:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ [هود: ١١٤].

Chunanche insaan apne amal ko dekhega; woh apne thode aur zyada amal ko, sab kuch dekhega, yahan tak ke us ke liye maamla bilkul wazeh ho jaye, phir use us ka nama-e-a‘maal diya jayega, aur kaha jayega:

﴿أَفَرَأَى كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾ [الإسراء: ١٤].

Isi liye insaan par lazim hai ke woh kisi aise kaam ka irtikaab na kare jo Allah عزوجل ko razi nahi karta; kyunki woh janta hai ke har amal us par likha ja raha hai, aur woh us ke baare mein muhasabah kiya jayega.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧، ٨]

Yahan "man" shartiyah hai, jo umoom par dalalat karti hai; yani: koi bhi insaan, agar zarrah ke barabar khair ka amal karega to use (us ka nateeja) dekhega, aur agar zarrah ke barabar sharr ka amal karega to use bhi dekhega, khwah woh amal khair ho ya sharr.

Ibn Uthaymeen:

﴿مِثْقَالَ ذَرَّةٍ﴾ yani zarrah ke wazan ke barabar, aur yahan "zarrah" se murad chhoti cheenti hai, jaisa ke ma‘roof hai, aaj kal jis "atom" ko zarrah kaha jata hai, woh murad nahi, jaisa ke baaz logon ne da‘wa kiya hai; kyunki yeh "zarrah" (atom) us zamane mein logon ke liye ma‘roof na thi, aur Allah عزوجل logon ko unhi alfaaz aur misaalon ke saath khitab farmata hai jinhein woh samajhte hain.

Allah Ta‘ala ne "zarrah" ka zikr is liye kiya ke woh qillat aur kami ke liye zarb-ul-masal hai; jaisa ke farmaya:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً بُضَاعَهَا﴾ [النساء: ٤٠].

Aur yeh bhi maloom hai ke jo shakhs zarrah se bhi kam darje ka koi amal karega, woh bhi us ka nateeja payega; lekin chunki "zarrah" qillat ki misaal hai, is liye Allah Ta‘ala ne farmaya:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾.

Allah Ta‘ala ka farman ﴿مِثْقَالَ ذَرَّةٍ﴾ is baat par bhi dalalat karta hai ke "jo cheez toli jayegi woh amal hai"; yahan ek masla hai jis mein Ahl-e-Ilm ka ikhtilaf hai:

Kya Meezan mein "amal" tola jayega?

Ya "a‘maal ke sahife (register/daftar)"?

Ya "khud aamil (insaan)"?

Har qaul ke liye dalail hain:

1. Jinhon ne kaha ke jo cheez toli jayegi woh "amal" hai, unhon ne is aayat ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ﴾ se istidlal kiya; kyunki aayat ki taqdeer yun hai: "Jo zarrah ke wazan ke barabar amal karega."

Unhon ne Nabi ﷺ ke is qaul se bhi daleel li:

«كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ»

(Do kalimat aise hain jo Rahman ko mehboob hain, zaban par halke hain, magar Meezan mein bahut bhaari hain.)

Yeh qaul, jaisa ke aap dekh rahe hain, Quran aur Sunnat dono se daleel rakhta hai.

Lekin is par yeh ishkaal waarid hota hai ke amal to koi jism nahi jo Meezan par rakha ja sake; amal to ek harkat aur ma'nawi cheez hai, jo ho kar khatam ho jati hai.

Is ishkaal ka jawab do tarah se diya ja sakta hai:

Pehla jawab: Musalman par lazim hai ke woh ghaib ke umoor ke baare mein Allah aur us ke Rasool ke khabar ko bila choon-o-chara tasleem kare, agarche us ka aql kabhi hairan ho ya ta'ajjub kare aur kahe "yeh kaise hoga?"; use chahiye ke "kaise" na pooche, balki tasdeeq kare, kyunki Allah ki qudrat, aql ki tasawwur karda had se bahut upar hai-

Yeh pehla jawab hua, aur ishkaal (jo aap jaan chuke) yeh hai ke: "Amal jo ke ek ma'nawi cheez aur khatam ho jaane wali harkat hai, woh Meezan mein kaise tola jayega?"

Doosra jawab: Allah Ta'ala in a'maal ko "ajsaam" ki surat dega, jo Meezan par rakhe jayenge, aur bhaari honge ya halke; aur Allah Ta'ala Qaadir hai ke ma'nawi cheezon ko ajsaam bana de; jaisa ke Nabi ﷺ se sahih sabit hai ke:

"Maut laai jayegi, ek bade mendhe ki shakal mein, aur Jannat o Jahannam ke darmiyan khari kar di jayegi, phir kaha jayega: Ae Jannat walo! To woh gardanein utha kar dekhenge ke unhein kyun bulaya gaya, aur kaha jayega: Ae Jahannam walo! To woh bhi gardanein utha kar dekhenge, phir un se kaha jayega: Kya tum ise pehchante ho? Woh kahenge: Haan, yeh maut hai."

Halaanke woh ek "mendhe" ki shakal mein hogi, aur maut to ek "ma'nawi" cheez hai, jism nahi; lekin Allah Ta'ala use Qayamat ke din jism bana dega, aur phir "us maut ko zibah kar diya jayega", aur elan kiya jayega:

"Ae Jannat walo! Hamesha ke liye zindagi, maut nahi; aur ae Jahannam walo! Hamesha ke liye maut nahi, daimi azaab."

Is tarah is qaul par waarid hone wala ishkaal zaail ho jata hai ke "jo cheez toli jayegi woh amal hai."

2. Jin logon ne kaha ke "Sahaif-e-A'maal" tole jayenge, unhon ne "Sahib-e-Bitaqah" wali hadees se istidlaal kiya; jis mein mazkoor hai ke ek shakhs ko Qayamat ke din laya jayega, aur kaha jayega: "Apne amal ko dekho", to us ke saamne bade bade register khol diye jayenge, jin mein us ke bure a'maal likhe honge; register bahut zyada aur azeem honge; jab woh dekhega ke woh halaak ho gaya, to ek chhoti si "Bitaqah" laai jayegi, jis mein likha hoga: "لا إِلَهَ إِلَّا اللَّهُ", woh kahega: "Ae Rabb! Yeh chhoti si Bitaqah, in bade registers ke muqable mein kya haisiyat rakhti hai?"

To use kaha jayega: "Tum par kisi qisam ka zulm nahi hoga", phir Meezan qayam hogi, Bitaqah ek palde mein, aur register doosre palde mein, aur woh "Bitaqah" un sab registers par bhaari sabit hogi; aur isi Bitaqah mein "لا إله إلا الله" hai-

Unhon ne kaha: Yeh is baat par daleel hai ke jis cheez ko tola jata hai woh "A'maal ke Sahaif" hain-

3. Aur jin logon ne kaha ke "khud insaan (aamil) tola jayega", unhon ne Abdullah bin Masood رضى الله عنه ki hadees se istidlaal kiya; jis mein hai ke ek din woh Nabi ﷺ ke saath the, achanak tez hawa chali, Ibn Masood khade ho gaye, aur un ki patli pindliyan aur taangein hawa mein hilne lagin, to log hansne lage; Nabi ﷺ ne farmaya:

"Tum kis baat par hans rahe ho – ya farmaya: kis cheez par ta'ajjub kar rahe ho? – Qasam hai us zaat ki jis ke haath mein meri jaan hai! In dono pindliyon ka wazan Meezan mein, Uhud pahad se zyada hoga."

Yeh hadees is baat par dalaalat karti hai ke khud aamil tola jayega-

Is majmue ko saamne rakhte hue yun kaha ja sakta hai ke "asal" yeh hai ke jo tola jayega woh "amal" hai, jabke baaz logon ke baare mein, un ke "Sahaif-e-A'maal" tole jayenge, aur baaz ke baare mein, khud un ki "zaat" Meezan mein rakhi jayegi; yani yeh sab ek doosre ke munafi nahi-

Agar koi kahe: "Is qaul ke mutabiq ke jo tola jayega woh 'aamil' hai, kya duniya ke ajsaam par bhi yeh baat qayam hogi? Yani duniya mein jis ka jism bada, bhaari aur taqatwar ho, kya us ka Meezan Qayamat mein laziman bhaari hoga?"

To jawab hoga: Nahi, duniya ke jismon ka Qayamat ke Meezan se koi lazim ta'alluq nahi; Qayamat ke din, ek mota taza, bhaari bharkam badan wala aadmi laya jayega, magar Allah ke haan us ka wazan "مِثْقَالِ جَنَاحِ بَعُوضَةٍ" se bhi kam hoga; aur Abdullah bin Masood رضى الله عنه ke baare mein Nabi ﷺ farmate hain ke "un ki dono pindliyon ka wazan Meezan mein Uhud pahad se zyada hoga."

Pas Meezan ke bhaari ya halka hone ki bunyaad, duniya ke jism ki jisamat nahi, balki us ke saath maujood nek a'maal ki kasrat aur wazan hai; aur Allah عزوجل farmata hai:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

(Khatm shud)

Sheikh Sa'di:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧-٨]

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

Yeh aayat khair o shar, dono ke baare mein mukammal aur aam hai; is liye ke jab insaan "zarrah" ke barabar amal ko dekh lega, jo ke ashya mein sab se haqeer aur chhoti cheez hai, aur us par jaza payega, to us se upar har darje ke amal ka dekha jana aur us par jaza milna اولى بدرجه اور zyada mustahiq hoga; jaisa ke Allah Ta'ala ne farmaya:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا﴾

aur farmaya:

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾.

Yeh aayat, kam se kam darje ke khair ki bhi targheeb ki inteza par mushtamil hai, ke insaan zara sa bhi nek amal karne se ghaafil na ho; aur adna tareen darje ke shar se bhi shadeed tareen daraane par mushtamil hai, ke insaan haqeer se haqeer gunah ko bhi mamooli na samjhe-

(Khatm shud)

Muallif ne "Daf' Ihām al-Iztirāb 'an Āyāt al-Kitāb" mein farmaya:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah al-Zalzalah

Allah Ta'ala ka qaul:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾.

Yeh mubarak aayat is baat ka taqaza karti hai ke har insaan, khwah kafir ho ya Musalman, use khair aur shar ke mamooli se mamooli amal par bhi jaza (ya saza) milegi-

Halaanke digar aayaat aisi waarid hui hain jo is umum ke khilaaf par dalaalat karti hain-

Kafir ke kiye hue khair ke baare mein, aayaat us ke butlaan aur ziya' par sraahat karti hain, jaise:

• Allah Ta'ala ka qaul: ﴿أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِاطِلٌ مَا كَانُوا يَعْمَلُونَ﴾ [هود: ١٦]

• Aur Allah Ta'ala ka qaul: ﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾ [الفرقان: ٢٣]

• Aur us ka qaul: ﴿أَعْمَالُهُمْ كَرَمَادٍ﴾ [الآية: إبراهيم: ١٨]

• Aur us ka qaul: ﴿أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ﴾ [الآية: النور: ٣٩]

Waghaira bahut si aayaat-

Aur Musalman ke kiye hue shar ke baare mein, aayaat is par sraahat karti hain ke us ki laziman muakhazah nahi hogi, kyunki maghfirat ka ihtimaal maujood hai, ya Allah ki taraf se us ki maghfirat ka wa'da hai; jaise:

• Allah Ta'ala ka qaul: ﴿وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ٤٨]

• Aur us ka qaul: ﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾ [النساء: ٣١]

Waghaira bahut si aayaat-

Is (zahiri ta'aruz) ka jawab teen tareeqon se diya jata hai:

Pehla jawab:

Yeh ke Surah al-Zalzalah ki yeh aayat "Aam Makhsus" mein se hai; aur ma'ni yun hoga:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ — bashart-e-ke is khair ko kufr barbaad na kar de; aur yeh

takhsees, kafiron ke a‘maal ke ibtaal par dalaalat karne wali aayaat ki daleel se hai-

Aur ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾— bashart-e-ke Allah us sharr ko us ke liye maaf na farma de; aur yeh takhsees, maghfirat ke ehtimal aur us ke waade par dalalat karne wali ayaat ki daleel se hai.

Doosra jawab:

Yeh ke ayat apne umum par hai; aur kafir, apne har nek amal ki jaza duniya mein dekh leta hai; jaisa ke Allah Ta'ala ke is qaul se dalalat hoti hai:

﴿تُؤْتِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا﴾ al-ayah [Hud: 15]

Aur us ka qaul:

﴿وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا﴾ al-ayah [Ash-Shura: 20]

Aur Allah Ta'ala ka qaul:

﴿وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابَهُ﴾ [An-Noor: 39]

Aur momin, apne bure amal ki jaza duniya mein museebaton, bemariyon aur takaleef ke zariye dekhta hai.

Is par dalalat, us riwayat se bhi hoti hai jise Tabrani ne "Al-Awsat" mein, Baihaqi ne "Shu'ab-ul-Iman" mein, Ibn Abi Hatim aur deegar ne, Anas raziya'llahu anhu se naql kiya ke:

"Abu Bakr raziya'llahu anhu, Rasool Allah ﷺ ke saath khana kha rahe the ke achanak yeh ayat nazil hui: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ﴾, to Abu Bakr raziya'llahu anhu ne apna haath (khane se) rok liya aur kaha: 'Ya Rasool Allah! Main to woh sab dekhne wala hoon jo main ne zarrah ke barabar bhi sharr kiya ho.'

To Rasool Allah ﷺ ne farmaya: 'Ae Abu Bakr! Kya tum us cheez ko nahin dekhte ho jo tum duniya mein napasand karte ho? To wohi (duniya ki museebatein) zarrah zarrah bhar sharr ke badle hain.'" (Hadith)

Teesra jawab:

Yeh ke ayat bhi apne umum par hai, aur us ka ma'ni yeh hai ke momin, jo kuch bhi khair-o-sharr us ne pehle kiya hai, sab ko dekh lega; phir Allah Ta'ala us ke sharr ko maaf farma dega, aur khair ke badle use sawab ata karega.

Aur kafir bhi, jo kuch khair-o-sharr us ne pehle kiya hai, sab ko dekh lega; phir Allah Ta'ala us ke kiye hue khair ko barbaad kar dega, aur us ke kiye hue sharr ke badle use saza dega.

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

Surah Al-Alaq

1. Yeh sab se pehli wahi hai jo Nabi ﷺ par us waqt aayi jab aap Ghar-e-Hira mein mashghool-e-ibadat the, farishte ne aa kar kaha, "Parho". Aap ﷺ ne farmaya, "Main to parha hua nahin hoon." Farishte ne aap ﷺ ko pakar kar zor se bheencha aur kaha "Parho", aap ﷺ ne phir wohi jawab diya. Is tarah teen martaba us ne aap ﷺ ko bheencha. (Tafseel ke liye dekhiye Sahih Bukhari, Bad'ul-Wahi, Muslim, Bab Bad'ul-Wahi, Iqra)

Jo teri taraf wahi ki jati hai woh parh, jis ne tamam makhlooq ko paida kiya.

2. Makhlooqat mein se bator-e-khaas insaan ki paidaish ka zikr farmaya jis se us ka sharaf wazeh hai.

3. Aap ﷺ ne farmaya main to qari hi nahin, Allah ne farmaya, Allah bohat karam wala hai parho, yani insano ki kotahiyon se darguzar karna us ka wasf-e-khaas hai.

4. Qalam ka ma'ni qata' karna, tarashna hai, qalam bhi pehle zamane mein tarash kar hi banaye jate the. Is liye aala-e-kitabt ko qalam se ta'beer kiya.

5. Peshani ki yeh sifatain bator-e-majaz hain, jhooti hai apni baat mein, khatakaar hai apne fe'l mein.

6. Hadith mein aata hai ke Nabi ﷺ Khanah Ka'bah ke paas namaz parh rahe the. Abu Jahl guzra to kaha: "Ae Muhammad ﷺ! Main ne tujhe namaz parhne se mana nahin kiya tha?" Aur aap ﷺ se sakht dhamki-aamez baatein ki. Aap ﷺ ne kara jawab diya to kehne laga: "Ae Muhammad ﷺ! Tu mujhe kis cheez se darata hai? Allah ki qasam, is wadi mein sab se zyada mere himayati aur majlis wale hain."

Jis par yeh ayat nazil hui. Hazrat Ibn Abbas raziyaallahu anhum farmate hain, agar woh apne himayatiyon ko bulata to isi waqt malaikah-e-azaab use pakar lete.

(Tirmizi, Tafseer Surah Iqra, Musnad Ahmad 329/1 wa Tafseer Ibn Jarir)

Aur Sahih Muslim ke alfaaz hain ke us ne aage barh kar aap ﷺ ki gardan par pair rakhne ka irada kiya ke ek dam ulte paon peechhe hata aur apne hathon se apna bachao karne laga. Us se kaha gaya, "Kya baat hai?" Us ne kaha ke "Mere aur Muhammad ﷺ ke darmiyan aag ki khaandhaq, haulnaak manzar aur bohat saare par hain."

Rasool Allah ﷺ ne farmaya, "Agar yeh mere qareeb hota to farishte us ki boti boti noch lete."

(Kitab Sifat-ul-Qiyamah, Bab Anna al-Insana La-Yatgha)

Az-Zabaniyah: Daroghe aur police. Yani taqatwar lashkar, jis ka koi muqabla nahin kar sakta.

Surah Al-Qadr

Is surat ke Makki aur Madani hone mein ikhtilaf hai. Is ki wajah-e-tasmiya mein bhi ikhtilaf hai. Qadr ke ma'ni qadar-o-manzilat bhi hain, is liye ise Shab-e-Qadr kehte hain. Is ke ma'ni andaza aur faisla karna bhi hain, is mein saal bhar ke liye faisle kiye jate hain, isi liye ise Lailatul-Hukm bhi kehte hain. Is ke ma'ni tangi ke bhi hain. Is raat itni kasrat se zameen par farishte utarte hain ke zameen tang ho jati hai. Shab-e-Qadr yani tangi ki

raat, ya is liye yeh naam rakha gaya ke is raat jo ibadat ki jati hai, Allah ke haan is ki badi qadr hai aur is par bara sawab hai.

Is ki ta'yeen mein bhi shadeed ikhtilaf hai. (Fath-ul-Qadeer) Taham ahadith-o-asaar se wazeh hai ke yeh Ramadan ke aakhri ashre ki taaq raaton mein se koi ek raat hoti hai. Is ko mubham rakhne mein yahi hikmat hai ke log paanchon hi taaq raaton mein is ki fazilat hasil karne ke shauq mein Allah ki khoob ibadat karein.

1. Yani utarne ka aaghaz kiya, ya Loh-e-Mahfooz se Bait-ul-Izzat mein, jo aasman-e-duniya par hai, ek hi martaba utaar diya, aur wahan se hasb-e-waqia Nabi ﷺ par utarta raha, ta-aan-ke 23 saal mein poora ho gaya. Aur Lailatul-Qadr Ramadan mein hi hoti hai, jaisa ke Quran ki ayat:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

(Al-Baqarah, 185) se wazeh hai.

2. Is istifham se is raat ki azmat-o-ahmiyat wazeh hai, goya ke makhlooq is ki teh tak poori tarah nahin pahunch sakti, yeh sirf ek Allah hi hai jo is ko janta hai.

4. Rooh se murad Hazrat Jibreel hain, yani farishte Hazrat Jibreel samet, is raat mein zameen par utarte hain un kaamon ko sar-anjaam dene ke liye jin ka faisla is saal mein Allah farmata hai.

5. Yani is mein shar nahin. Ya is ma'ni mein salamati wali hai ke momin is raat ko shaitan ke shar se mehfooz rehte hain, ya farishte ahl-e-iman ko salam arz karte hain, ya farishte hi aapas mein ek doosre ko salam karte hain.

Shab-e-Qadr ke liye Nabi ﷺ ne bator-e-khaas yeh dua batlai hai:

وَاللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ

Surah Al-Bayyinah

Is ka doosra naam Surah **Lam Yakun** bhi hai. Hadith mein hai, Nabi ﷺ ne Hazrat Ubayy bin Ka'b raziyaallahu anhu se farmaya: Allah ne mujhe hukm diya hai ke main Surah:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾

tujhe parh kar sunaun.

Hazrat Ubayy raziyaallahu anhu ne poocha: Kya Allah ne aap ke samne mera naam liya hai? Aap ﷺ ne farmaya: "Haan." Jis par (maare khushi ke) Hazrat Ubayy raziyaallahu anhu ki aankhon mein aansu aa gaye.

(Sahih-ul-Bukhari, Tafseer Surah Lam Yakun)

1. (1) Is se murad Yahood-o-Nasara hain.

1. (2) Mushrik se murad Arab-o-Ajam ke woh log hain jo buton aur aag ke pujari the.

Munfakkeen: baaz aane wale. **Bayyinah (daleel)** se murad Nabi Kareem ﷺ hain.

Yani Yahood-o-Nasara aur Arab-o-Ajam ke mushrikeen apne kufr-o-shirk se baaz aane

wale nahin hain, yahan tak ke un ke paas Muhammad ﷺ Quran le kar aa jayein aur woh un ki zalalat-o-jahalat bayan karein aur unhein iman ki dawat dein.

2. (1) Hazrat Muhammad ﷺ.

2. (2) Yani Quran Majeed jo Loh-e-Mahfooz mein paak sahifon mein darj hai.

3. Yahan kutub se murad ahkam-e-diniyah, qayyimah, mutadil aur seedhe.

4. Yani Ahl-e-Kitab, Hazrat Nabi Kareem ﷺ ki aamad se qabl ikatthe the, yahan tak ke aap ﷺ ki ba'sat ho gayi, us ke baad yeh mutafarriq ho gaye. Un mein se kuch momin ho gaye lekin aksariyat iman se mehroom hi rahi.

Nabi ﷺ ki ba'sat-o-risalat ko daleel se ta'beer karne mein yahi nuqta hai ke aap ﷺ ki sadaqat wazeh thi jis mein majal-e-inkar nahin thi. Lekin in logon ne aap ﷺ ki takzeeb mahaz hasad aur inad ki wajah se ki.

Yahi wajah hai ke yahan tafarruq ka irtikab karne walon mein sirf Ahl-e-Kitab ka naam liya hai, halanke doosron ne bhi is ka irtikab kiya tha, kyunke yeh beharhaal ilm wale the. Aur aap ﷺ ki aamad aur sifaat ka tazkira un ki kitabon mein maujood tha.

5. (1) Yani un ki kitabon mein unhein hukm to yeh diya gaya tha ke.....

5. (2) **Haneef** ke ma'ni hain, mail hona, kisi ek taraf yaksoo hona. **Hunafa** jama hai. Yani shirk se Tauheed ki taraf aur tamam adyan se munqate' ho kar sirf Deen-e-Islam ki taraf mail aur yaksoo hote hue. Jaise Hazrat Ibrahim alaihissalam ne kiya.

5. (3) **Qayyimah** mahzoof mausoof ki sifat hai. *Deen-ul-Millat-il-Qayyimah*, yani *al-mustaqeemah*, ya *al-ummatul-mustaqeematul-mu'tadilah*. Yahi is millat ya ummat ka deen hai jo seedhi aur mutadil hai.

Aksar a'immah ne is ayat se is baat par istidlal kiya hai ke **a'maal, iman mein dakhil hain**. (Ibn Kathir)

6. Yeh Allah ke Rasool aur us ki kitabon ka inkar karne walon ka anjaam. Nez unhein tamam makhlooqat mein badtareen qarar diya gaya.

7. Yani jo dil ke saath iman laaye aur jinhon ne aaza ke saath amal kiye, woh tamam makhlooq se behtar aur afzal hain. Jo ahl-e-ilm is baat ke qail hain ke momin bande malaika se sharaf-o-fazl mein behtareen hain, un ki ek daleel yeh ayat bhi hai.

Al-Bariyyah, *bara'a (khalaqa)* se hai. Isi se Allah ki sifat **Al-Baari** hai. Is liye **bariyyah** asal mein **bari'ah** hai, hamzah ko ya se badal kar ya ka ya mein idgham kar diya gaya.

8. (1) Un ke iman-o-ta'at aur a'maal-e-salehah ke sabab. Allah ki razamandi sab se badi cheez hai:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

8. (2) Is liye ke Allah ne unhein aisi ne'maton se nawaz diya, jin mein un ki rooh aur badan dono ki sa'adatein hain.

8. (3) Yani yeh jaza aur razamandi un logon ke liye hai jo duniya mein Allah se darte rahe aur us ke dar ki wajah se Allah ki nafarmaani ke irtikab se bachte rahe. Agar kabhi nafarmaani kar li bhi to taubah kar li, aur aaindah ke liye apni islaah kar li, hatta ke un ki maut isi ita'at par hui na ke ma'siyat par.

Is ka matlab hai ke Allah se darne wala ma'siyat par israr aur dawaam nahin kar sakta, aur jo aisa karta hai, haqeeqat mein us ka dil Allah ke khauf se khaali hai.

Surah Zalzal

Is ke Madani aur Makki hone mein ikhtilaf hai. Is ki fazilat mein muta'addid riwayat manqool hain lekin un mein se koi riwayat sahih nahin hai.

1. Is ka matlab hai sakht bhonchaal se saari zameen laraz uthegi aur har cheez toot-phoot jayegi. Yeh us waqt hoga jab pehla nafkhah phoonka jayega.

2. Yani zameen mein jitne insaan dafn hain, woh zameen ka bojh hain, jinhein zameen Qiyamat wale din bahar nikal phenke gi aur Allah ke hukm se sab zinda ho kar bahar nikal aayenge. Yeh doosre nafkhay mein hoga. Isi tarah zameen ke khazane bhi bahar nikal aayenge.

3. Yani dahshat-zadah ho kar kahega ke ise kya ho gaya hai, yeh kyun is tarah hil rahi hai aur apne khazane ugal rahi hai.

4. Hadith mein hai ke Nabi Kareem ﷺ ne jab yeh ayat tilawat farmayi aur Sahaba se poocha ke jaante ho ke is ki khabrein kya hain? Sahaba ne arz kiya ke Allah aur us ka Rasool hi zyada jaante hain. Aap ﷺ ne farmaya: Is ki khabrein yeh hain ke jis bande ya bandi ne zameen ki pusht par jo kuch kiya hoga, us ki gawahi degi. Kahegi: Falan falan shakhs ne falan falan amal, falan falan din mein kiya tha.

5. Yani zameen ko yeh quwwat-e-goyai Allah Ta'ala ata karega, is liye is mein ta'ajjub ki baat nahin. Jis tarah insani aaza mein Allah Ta'ala yeh quwwat paida farma dega, zameen ko bhi Allah Ta'ala mutakallim bana dega aur woh Allah ke hukm se bolegi.

6. (1) *Yasdur, yarji'u* (lautenge). Yeh *wurud* ki zid hai, yani qabron se nikal kar mauqif-e-hisaab ki taraf, ya hisaab ke baad Jannat aur Dozakh ki taraf lautenge.

Ashtaatan, mutafarriq, yani toliyan toliyan. Baaz be-khauf honge, baaz khauf-zadah. Baaz ke rang safed honge jaise Jannatiyon ke honge aur baaz ke rang siyah, jo un ke Jahannami hone ki alamat hogi. Baaz ka rukh daayin janib hoga to baaz ka baayin janib.

Ya yeh mukhtalif giroh adyaan-o-mazahib aur a'maal-o-af'aal ki bunyaad par honge.

6. (2) Yani zameen apni khabrein is liye bayan karegi taake insano ko un ke a'maal dikha diye jaayen.

7. Pas woh is se khush hoga.

8. Woh is par sakht pasheman aur muztarib hoga.

Zarrah: Baaz ke nazdeek cheenti se bhi chhoti cheez hai. Baaz ahl-e-lughat kehte hain, insaan zameen par haath marta hai, is se us ke haath par jo mitti lag jati hai woh zarrah

hai. Baaz ke nazdeek suraakh se aane wali sooraj ki shu'aon mein gard-o-ghubaar ke jo zarraat nazar aate hain, woh zarrah hai. Lekin Imam Shawkani ne pehle ma'ni ko awla kaha hai.

Imam Muqatil kehte hain ke yeh surat un do aadmiyon ke baare mein nazil hui hai jin mein se ek shakhs, saail ko thoda sa sadaqah dene mein taammul karta aur doosra shakhs chhota gunah karne mein koi khauf mehsoos na karta tha.

(Fath-ul-Qadeer)

Surah Al-Qadr

1. Shab-e-Baraat (Nisf Sha'ban) ke qiyam ki fazilat mein jo kuch aaya hai woh sab zaef ahadith hain jin se hujjat nahin banti.
2. Isi tarah is din (Nisf Sha'ban) ko khaas taur par roza rakhne ki jo riwayat aayi hain woh bhi zaef hain aur un se hujjat nahin banti.
3. Baaz ulama zaef ahadith ko faza'il-e-a'maal, mahino ya maqamaat ke faza'il mein bayan karne mein aasani karte hain, lekin yeh munasib nahin.
4. Zameen par farishton ka nuzool rahmat, khair aur barkat ki alamat hai.
5. Sattaisween raat ko Umrah ke liye khaas karna bid'at hai, kyunke Rasool Allah ﷺ ne is raat ko na apne fe'l se aur na apne qaul se Umrah ke liye khaas kiya.
6. Khashiyat Allah ka woh khauf hai jo haibat aur ta'zeem ke saath ho.

(Ma'khuz min Tafseer Ibn Uthaymeen)

Surah Lam Yakun (Al-Bayyinah)

1. Jab wazeh dalail aa jaayen to us waqt haq ke talib aur ghair mukhlis mein farq zahir ho jata hai. Pas jis ne halaak hona hai woh daleel ke baad halaak ho aur jo jeena hai woh daleel ke baad jiye.

(Ma'khuz min Tafseer As-Sa'di)

Surah Iza Zulzilat

1. ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

Is mein khair ke chhote se chhote amal par bhi targheeb aur sharr ke mamooli se mamooli amal se bhi daraya gaya hai.

(Ma'khuz min Tafseer As-Sa'di)

Gyaarwaah hissa *****

Gyarahwan Hissa (Surah se Haasil Hone Wale Asbaaq)

Aakhir mein, hum har Surah se seekhe jaane wale asbaaq par guftagu kareinge. Yeh asbaaq — jo kul chaar hazaar se zyada hain — amali nau'iyat ke hain aur hamein Quran ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain.

Yeh asbaaq Arshad Bashir Madani ki kitab "**Ahdaaf-o-Asbaaq-e-Quran**" se liye gaye hain.

In gyarah hisson ke zariye, is silsile ka maqsad hamein Quran se ba-ma'ni taur par jorna hai. Yeh riwayat ilmi ko jadeed baseerat ke saath yakja karta hai, jo hamein is ke la-zawaal paigham par غور-o-fikr karne mein madad deta hai. Yeh safar hamein targheeb dene, taleem dene aur Allah ke qareeb karne ke liye tarteeb diya gaya hai.

(96) Surah Al-Alaq

Khoon ka lothra

The Clot

AL-ALAQ

Maqam-e-Nuzool: Makkah

Baaz Mauzuat

- Likhne parhne aur ilm hasil karne ka hukm diya gaya (5-1)
- Insan ki tabiyat aur us ka aakhirat ko bhool jaane ka tazkirah (8-6)
- Un sarkash logon ko tanbeeh jo raah-e-haq se rokhte hain (19-9)

Baaz Asbaaq

- Ilm seekhne par ubhara gaya hai. Pehli wahi mein (اقرا) taleem ka hukm, taleem ki ahmiyat ko wazeh karta hai.
- Buniyadi ilm hasil karna Shariat-e-Islamiyyah mein farz qarar diya gaya hai.
- **الذي علم بالقلم** Is mein is baat ki taraf ishara hai ke jis tarah zaban baat ko samajhne aur samjhane ka ek aham zariya hai, isi tarah qalam ki afham-o-tafheem mein badi ahmiyat hasil hai. Masalan door ke logon ko likh kar paigham diya jata hai, jaisa ke Rasool Allah ﷺ ne badshahon ko khutoot likhe.
- Maal ki be-ja muhabbat insan ko sarkash bana deti hai aur woh Allah ki ne'maton ki nashukri karne lagta hai. Allah ke bandon par zulm aur Allah ki nafarmaani mein us ko kharch karne lagta hai.
- Yeh Surah Allah Ta'ala ki qudrat ki azmat ko bayan kar rahi hai ke Allah Ta'ala ne insan ko khoon ke lothre se paida kiya aur us ki paidaish ke baad us ko ilm wala bhi banaya, jis se Allah ki qudrat ki azmat bhi zahir hoti hai.
- Insan ko Allah Ta'ala ne khoon ke lothre se paida kiya, is se yeh baat bhi maloom

- Surah ki ibtida mein Allah Ta'ala ki khalqat ki azmat ko bayan kiya gaya ke Allah Ta'ala ki zaat woh hai jis ne insan ko khoon ke lothre se paida kiya, aur jab Allah ki itni azeem zaat hai to Surah ke ikhtitam par kaha gaya:

Ke sajdah-e-ibadat sirf Allah hi ko karo. Tauheed-e-Rububiyyat ke zariye sabit kiya gaya ke Tauheed-e-Uluhiyyat ka haqdar bhi wahi hai.

- Allah ki farmanbardari aur sajdah Allah ki qurbat ka zariya hai, jaisa ke Muhammad ﷺ ne kaha:

(Muslim)

- Yeh Surah aur isi tarah Surah Ash-Sharh aur Surah Al-Kausar Allah ki Muhammad ﷺ se muhabbat par nishandahi karti hain.
- Surah Ad-Duha mein qabl-e-nubuwwat ne'maton ka zikr kiya gaya hai. Surah Ash-Sharh mein ba'd-e-nubuwwat aur hijrat ke waqt ki ne'maton ka zikr kiya gaya hai.
- Surah At-Teen mein Ibrahim عليه السلام، Isa عليه السلام aur Musa عليه السلام ki wahi ki taraf ishara.
- **At-Teen** se murad Ibrahim عليه السلام aur un ke suhuf hain.
- **Zaitoon** se murad Isa عليه السلام aur un ki Injeel hai.
- **Toor-e-Seena** se murad Musa عليه السلام aur un ki Taurat hai.
- **وَهَذَا الْبَلَدِ** se murad Makkah aur Quran-e-Majeed hai.
- Taleem ki ahmiyat bayan ki gayi.

Aayat:

Tarjuma: Parh apne Rab ke naam se jis ne paida kiya.

عَنْ أَبِي أُمَامَةَ النَّبَاهِلِيِّ، قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا: عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَضَّلَ الْعَالِمُ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ"، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةُ فِي جُحْرِهَا، وَحَتَّى الْحَوْتُ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ"

Qaal Abu Isa: Haza hadeesun hasanun ghareebun sahih...

Tarjuma:

Abu Umamah Bahili kehte hain ke Rasool Allah sallallahu alaihi wa sallam ke saamne do aadmiyon ka zikr kiya gaya, in mein se ek aabid tha aur doosra aalim, to Rasool Allah sallallahu alaihi wa sallam ne farmaya: "Aalim ki fazeelat aabid par aisi hai jaise meri fazeelat tum mein se ek aam aadmi par hai." Rasool Allah sallallahu alaihi wa sallam ne farmaya: "Allah aur us ke farishte aur aasman aur zameen wale, yahan tak ke cheentiyan apne suraakh mein aur machhliyan, us shakhs ke liye jo neki aur bhalai ki taleem deta hai, khair o barkat ki duaen karti hain."

Hadees:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بُيُوتَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَقَّتْ لَهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

Tarjuma:

Hazrat Abu Hurairah raziyallahu ta'ala anhu se riwayat hai ke Rasool Allah sallallahu alaihi wa sallam ne farmaya: jis aadmi ne kisi momin se duniya mein museebaton ko door kiya, Allah Ta'ala us se Qayamat ke din ki museebaton ko door karega, aur jis ne tangdast par aasani ki, Allah us par duniya mein aur aakhirat mein aasani karega, aur Allah us bande ki madad mein hota hai jo apne bhai ki madad mein laga hota hai, aur jo aise raaste par chala jis mein ilm ki talaash karta ho, Allah Ta'ala us ke liye Jannat ka raasta aasaan farma dete hain, aur jo log Allah ke gharon mein se kisi ghar mein Allah ki Kitaab ki tilawat karte aur us ki taleem mein masroof hote hain, un par sakeenat nazil hoti hai aur rahmat unhein dhaanp leti hai aur farishte unhein gher lete hain aur Allah un ka zikr apne paas maujood farishton mein karte hain, aur jis shakhs ko us ke apne aamaal ne peechhe kar diya to use us ka nasab aage nahin barha sakta.

(97) Surah Al-Qadr

Qadr wali raat

The Night of Decree

AL-QADAR

Maqaam-e-Nuzool

Is surat ke maqaam-e-nuzool ke baare mein ikhtilaaf hai. Mushaf-e-Madinah ke hisaab se yeh surat Makki hai.

Baaz Mauzuaat

v Laylatul Qadr ke fazaail (1-5)

Baaz Asbaaq

v Is surat mein Laylatul Qadr ki azmat bayan ki gayi hai. Jis mein nuzool-e-Quran ki ibtida hui ya phir kaamil Quran Loh-e-Mahfooz se aasman-e-duniya par utaara gaya, jis mein Jibreel farishton ke saath zameen par utarte hain, bakasrat farishte utarte hain yahan tak ke zameen tang ho jaati hai. Aur isi raat agle ek saal ki taqdeer farishton ke hawale ki jaati hai. Aur yeh saari karwai ibtidaai raat se le kar tul-e-fajr tak chalti rehti hai.

v Laylatul Qadr maghfirat wali raat hai. Nabi ﷺ ne Hazrat Aishah رضى الله عنها ko is raat mein maghfirat maangne par mushtamil dua sikhai.

v Is raat ke ajr ki mehroomi goya ke har khair se mehroomi hai.

v Yeh is ummat ki khususiyaat hai ke yeh raat is ummat ko ata ki gayi, is se qabl doosri ummaton ko ata nahin ki gayi.

v Jis tarah Allah ne baaz maqamaat ko doosre maqamaat par fazeelat di, isi tarah baaz auqaat (din o raat) ko doosre auqaat par fazeelat di. Raat ke aakhri hisse ko tamam hisson par fazeelat di, isi tarah Laylatul Qadr ko saal ki baqi raaton par fazeelat di hai.

v Sawal ke zariye Laylatul Qadr ki ahmiyat aur fazeelat ko wazeh kiya gaya. Is sawal se jawab matloob nahin, balkeh is se us ki azmat ko batana hai. Yeh kisi baat ki fazeelat ko batane ka usloob hai jo kalaam-e-Arab mein musta'mal hai.

Munāsabat / Latā'if-ut-Tafseer

v Yeh surat aur isi tarah Surah Ash-Sharh aur Surah Al-Kausar Allah ki Muhammad ﷺ se muhabbat par nishandahi karti hain.

v Surah Ad-Duha mein qabl-e-nubuwwat ne'maton ka zikr kiya gaya hai. Surah Ash-Sharh mein baad-e-nubuwwat aur hijrat ke waqt ki ne'maton ka zikr kiya gaya hai.

v Surah At-Teen mein Ibrahim alaihis-salaam, Isa alaihis-salaam aur Musa alaihis-salaam ki wahi ki taraf ishara hai.

v At-Teen se murad Ibrahim alaihis-salaam aur un ke suhuf hain.

v Zaitoon se murad Isa alaihis-salaam aur un ki Injeel hai.

v Toor-e-Sina se murad Musa alaihis-salaam aur un ki Taurat hai.

v “Wa haazal-balad” se murad Makkah aur Qur'an Majeed hai.

v Surah Teen mein wahi ka zikr aaya, us ke baad Qur'an ki pehli wahi ka zikr Surah Iqra mein kiya gaya, Surah Qadr mein bataya gaya ke pehli wahi kab nazil hui, us ke baad Surah Bayyinah mein bataya gaya ke Qur'an ke zariye itmam-e-bayyina ho chuka hai. Surah Teen mein ishara kiya gaya aur Surah Qadr mein bataya gaya ke Lailatul-Qadr is wahi ke nazil hone ka waqt tha.

Ayaat aur Hadees

Ayat:

ثُذِرَ بِثَنٍّ ذُنُوبٌ ثَلَاثُونَ

Tarjuma: Shab-e-Qadr ek hazaar mahinon se behtar hai.

Hadees:

“Man saama Ramadaana eemaanan wahtisaaban, ghufira lahu maa taqaddama min zanbihi, wa man qaama Lailatal-Qadri eemaanan wahtisaaban ghufira lahu maa taqaddama min zanbihi.”

Tarjuma:

Abu Hurairah raziyaallahu anhu Nabi sallallahu alaihi wasallam se riwayat karte hain, Aap ne farmaya jis ne eemaan ke saath sawaab ki niyyat se Ramazan ke roze rakhe uske agle gunah bakhsh diye jaate hain aur jo Shab-e-Qadr mein eemaan ke saath sawaab ki niyyat se (ibaadat ke liye) khara hua to us ke agle gunah maaf kar diye jaate hain.

(98) Surah Al-Bayyinah

Itmaam-e-Hujjat

The Clear Evidence

AL-BAYYINAH

Maqam-e-Nuzool

Is surat ke maqam-e-nuzool ke baare mein ikhtilaf hai. Mushaf-e-Madinah ke aitbaar se yeh surat Madani hai.

Baaz Mauzuat

v Rasool ﷺ ki muhim aur Qur'an ki fazeelat aur Ahl-e-Kitaab ki tafreeq ka tazkirah (5-1)

v Kaafiron ko azaab ki wa'eed (6)

v Mominon ko Jannat ki khushkhabri (8-7)

Baaz Asbaaq

v Sharr-ul-bariyyah bhi insaan hai aur Khair-ul-bariyyah bhi insaan hai.

v Khaalis aqeedah aur saheeh a'maal se insaan insaan mein farq qa'im ho jaata hai.

v Itmaam-e-Hujjat wali surat hai.

v Is surat se maloom hota hai ke saare aqwaam ki kaamyabi Rasool Allah ﷺ ki risaalat ko tasleem karne mein aur Qur'an par amal karne mein hai. Aur jo Aap ﷺ ki risaalat ka inkaar kare agarche ke woh doosre anbiya se apna rishta jore, woh bhi abadi Jahannum ka mustahiq qarar paayega.

v Is surat se is Shariat ke naazil karne wale ki azmat-o-jalaalat ka andaaza hota hai.

v Qur'an Majeed baatil ki aamezish aur tehreef se paak hai aur ta-qayamat paak rahega

jabke saabqa kitabon mein tehreef ho chuki hai.

v Allah ki nazar mein behtareen log woh hain jo eemaan aur amal-e-saaleh karne wale hain aur duniya ke badtareen log woh hain jin ki zindagiyan eemaan aur amal-e-saaleh se khaali hain.

v Mushrikeen aur naafarmaan logon ko gumraahi se bachane ke liye Nabi Kareem ﷺ ki ba'sat aur wahi-e-samaawi ka hona zaroori hai.

v Deen asal mein ek hai aur deen firqa-parasti ki taraf nahin bulata balki wahdat ki taraf laata hai. Ibaadat sirf ek Allah ki hogi, risaalat Qayamat tak sirf Muhammad ﷺ ki chalegi.

Munāsabat / Latā'if-ut-Tafseer

v Surah At-Teen mein wahi ka zikr aaya, us ke baad Qur'an ki pehli wahi ka zikr Surah Iqra mein kiya gaya, Qur'an naazil hote hi Bayyinah yani itmaam-e-hujjat ki daleelen qaa'im ho gayin aur yeh pehli wahi naazil hone ki jagah Makkah hai, Surah Teen mein ishara kiya gaya aur Surah Al-Qadr mein bataya gaya ke Lailatul-Qadr is wahi ke naazil hone ka waqt tha.

Ayaat aur Hadees

Ayat:

ثُمَّ نَزَّلْنَاهُ فِي لَيْلِ الْقَدْرِ ۚ وَمَا أَكْبَرُ الْقَدْرَ ۚ

Tarjuma: Unhein is ke siwa koi hukm nahin diya gaya ke sirf Allah ki ibaadat karein, isi ke liye deen ko khaalis rakhein. Ibrahim Haneef ke deen par aur namaz ko qaa'im rakhein aur zakat dete rahein, yahi hai deen seedhi millat ka.

Hadees:

Fa'an Abi Umaamah Al-Baahili qaala: Jaa'a rajulun ilan-Nabiyyi ﷺ faqaala: Ara'aita rajulan ghazaa yaltamisul-ajra wadh-dhikra, maa lahu? Faqaala Rasoolullahi ﷺ: "Laa shai'a lahu." Fa'aadahaa thalaatha marratin yaquulu lahu Rasoolullahi ﷺ: "Laa shai'a lahu." Thumma qaala: "Innallaaha laa yaqbalu minal-'amali illaa maa kaana lahu khaalisan, wabtughiya bihi wajhuhu."

Tarjuma:

Hazrat Abu Umaamah raziyallahu anhu se riwayat hai ke ek shakhs khidmat-e-Nabawi ﷺ mein haazir hua aur us ne arz kiya: agar koi aadmi jihaad kare mazdoori ke laalach mein (ke daulat haasil hogi) aur naam-aawari ke waaste jihaad kare? Hazrat Rasool Kareem ﷺ ne irshaad farmaya: us ko kisi qisam ka sawaab na milega. Phir us aadmi ne daryaft kiya aur yahi sawaal poocha to us ko Aap ﷺ ne yahi jawab diya ke aise shakhs ke waaste koi ajr nahin hai. Aap ﷺ ne irshaad farmaya ke Allah Ta'ala qubool nahin farmata magar woh amal jo khaalis isi ke waaste ho aur us ke karne se khaalis Raza-e-Ilaahi maqsood ho aur maal-daulat aur naam aur shohrat haasil karna maqsood na ho, warna Allah Ta'ala ke nazdeek us shakhs ki neki bekaar balki baa'is-e-azaab hogi.

(99) Surah Az-Zalzalah

Zalzalah

The Earthquake

Az-Zalzalah

Maqam-e-Nuzool

Is surat ke maqam-e-nuzool ke baare mein ikhtilaf hai. Mushaf-e-Madinah ke aitbaar se yeh surat Madani hai.

Baaz Mauzuaat

v Qayamat ke din ki holnaakiyan aur us din khair-o-sharr ke hisaab ki bareeki ka tazkirah (8-1)

Baaz Asbaaq

v Ba'th ba'dal-maut ke aqeedah ko saabit kiya gaya aur bataya gaya ke a'maal ke aitbaar se thikaana Jannat hoga ya phir Jahannum, aur us waqt ke halaat bayan kiye gaye.

v Aakhirat par eemaan lana ek Momin ke eemaan ka hissa hai balki eemaan ke chhe arkaan mein se ek rukn hai, kisi Musalman ka eemaan is ke baghair qaabil-e-qubool nahin.

v Us din insaan do girohon mein munqasim honge. Ek Sa'eed (neik-bakht), doosre Shaqee (bad-bakht).

v Is surat mein Kuffar-e-Quraish ke teen sawaalon ke jawaabat diye gaye hain, woh sawaal yeh the:

A. Marne ke baad dobara kaise uthaya jaayega?

B. Hamare woh gunaah jo hum ne chhup kar kiye kaise maloom ho jaayenge?

C. Dobara uthaaye jaane ke baad kya hamare kiye ka badla bhi milta hai?

v Har chhoti badi neki aur badi ka badla diya jaayega.

v Qayamat ke din zameen-o-aasmaan ke halaat badal jaayenge, pehle soor ke saath hi saari kaainaat mein zalzalah aa jaayega aur zameen apne khazaane nikaal kar phenk degi aur jab doosra soor phoonka jaayega to saare murde qabron se zinda ho kar hisaab-o-kitaab ke liye Maidan-e-Mahshar mein jama honge.

v "Yawma'izin tuhaddithu akhbaaraha..." ke us roz zameen apni poori khabar bayan karegi, jamaadaat bhi baat karenge aur un ka baat karna Allah ki shaan-e-qudrat, ilm aur hikmat ko zaahir karta hai aur is se us ki ulohiyyat bhi saabit hoti hai.

v "Faman ya'mal mithqaala..." Qayamat ke din bandon ke a'maal ka hisaab is qadar insaaf se liya jaayega ke zarrah baraabar neki aur zarrah baraabar gunaah nahin chhoda jaayega, jabke zarrah ka duniyawi aitbaar se kuch maqam nahin, lekin Allah ka kamaal-e-adl hai ke woh is ka bhi badla dega.

“Hasan bin Ali ko Muawiyah se sulah ke baad ek shakhs ne ta‘na diya:

‘Tum ne imaan walon ke chehron ko siyah kiya hai.’

(Unhon ne jawab diya:) ‘Nabi ﷺ ne Banu Umayyah ko mimbar par dekha to na-khush hue, tab yeh ayaat naazil huin:

{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ} aur {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ}

Jis ki muddat 1000 mahine thi, aur hum ne ginti ki to woh Banu Umayyah ki baadshahi thi, na ek din zyada na kam.”

Surah Al-Qadr

- Riwayat Ali raziyaallahu anhu aur Ka‘b Al-Ahbaar

Arabi Matn:

“Rawal-Bayhaqi fi ‘Fazaa’ilil-Awqaat’ ‘an Aliyyin atharan ghareeban fi nuzoolil-malaa’ikati, wa mururihim ‘alal-musalleena Lailatal-Qadri, wa husoolil-barakati lil-musalleen.

Wa rawaa Ibnu Abi Haatim ‘an Ka‘bil-Ahbaari atharan ghareeban ‘ajeeban mutawwalān jiddan fi tanazzulil-malaa’ikati min Sidratil-Muntahaa suhbat Jibreel, alaihis-salaam, ilal-ardi, wa du‘aa’ihim lil-mu’mineena wal-mu’minaat.”

Tarjuma:

“Baihaqi ne apni kitaab ‘Fazaa’ilul-Awqaat’ mein Hazrat Ali raziyaallahu anhu se ek ajeeb athar riwayat kiya hai, jis mein Lailatul-Qadr mein farishton ke nuzool aur namaziyon par un ke guzarne, neez namaz guzaaron ke liye barkat ke husool ka zikr hai.

Ibn Abi Haatim ne Ka‘b Al-Ahbaar se ek nihayat taweel aur ajeeb athar bayan kiya hai, jis mein kaha gaya hai ke Sidrat-ul-Muntaha se farishte Jibreel alaihis-salaam ke saath Lailatul-Qadr mein zameen par naazil hote hain, aur momin mard-o-aurat ke liye dua-e-maghfirat karte hain.”

- Hadees Ubadah bin Saamit raziyaallahu anhu

Arabi Matn:

“Lailatul-Qadri fil-‘ashril-bawaqi, man qaamahunna ibtighaa’a hisbatihinna, fa innallaha yaghfiru lahu maa taqaddama min zanbihi wa maa ta’akhhara, wa hiya lailatu witr: tis’in aw sab’in, aw khaamisatin, aw thaalithatin, aw aakhirati lailah.

Wa qaala Rasoolullahi ﷺ: ‘Inna amaraata Lailatil-Qadri annahaa saafiyatun baljah, ka’anna feehaa qamaran saati’an, saakinatun sajiyah, laa bard feehaa wa laa harr, wa laa yahillu likawkabin yurmaa bihi feehaa hattaa tusbih.

Wa anna amaraatahaa annash-shamsa subhihataa takhruju mustawiyah, laisa lahaa shu‘aa’un mithlal-qamari lailatal-badr, wa laa yahillu lish-shaytaani an yakhruja ma’ahaa yawma’idh.”

v Sanad hasan, magar baaz matoon mein gharaabat aur baaz alfaaz mein nakaaraat hai.

Tarjuma:

“Lailatul-Qadr Ramazan ke aakhri das dinon mein hai, jo shakhs in raaton ko qasd-o-niyyat ke saath qiyaam karega, Allah us ke agle pichhle gunaahon ko maaf farma dega.

Yeh raat taaq hoti hai: nauveen, saatveen, paanchveen, teesri ya aakhri raat.

Rasool Allah ﷺ ne farmaya:

‘Is ki alamat yeh hai ke woh roshan, pursukoon, chaandni raat jaisi hoti hai, na is mein garmi hoti hai na sardi, koi sitara girne wala nahin hota yahan tak ke subah ho jaaye.

Aur is ki ek aur alamat yeh hai ke is ki subah sooraj baghair shu‘aa ke numoodaar hota hai jaise ke Badr ka chaand.

Aur us din Shaitaan tulu‘-e-shams ke waqt nahin nikalta.”

- Hadees Abdullah bin Umar raziyallahu anhuma

Arabi Matn:

“Suila Rasoolullahi ﷺ wa ana asma‘u ‘an Lailatil-Qadri, faqaala: ‘Hiya fee kulli Ramadaan.”

v Sanad ke rijaal thiqah hain, magar Abu Dawood kehte hain: Shu‘bah aur Sufyaan ne ise Abu Ishaaq se mauqoof riwayat kiya.

Tarjuma:

“Rasool Allah ﷺ se Lailatul-Qadr ke baare mein poocha gaya aur main khud sun raha tha, Aap ﷺ ne farmaya:

‘Yeh Ramazan ke har saal hoti hai.”

- Hadees Bilaal raziyallahu anhu

Arabi Matn:

“Qaala Rasoolullahi ﷺ: ‘Lailatul-Qadri lailatu arba‘in wa ‘ishreen.”

v Raawi Ibn Lahi‘ah zaeef hai.

v Sehatatan yeh riwayat mauqoof hai:

“Annahaa awwalus-sab‘i minal-‘ashril-awaa khir.”

Yeh riwayat Bilaal, Ibn Mas‘ood, Ibn Abbas, Jaabir, Hasan, Qataadah, Abdullah bin Wahb se bhi aayi.

Aur Surah Baqarah mein Waasilah bin Al-Asqa‘ raziyallahu anhu se marfoo‘an hadees bhi hai:

“Innal-Qur’aana unzila lailata arba‘in wa ‘ishreen.”

Tarjuma:

“Rasool Allah ﷺ ne farmaya: Lailatul-Qadr chaubeesveen raat hai.”

88. Athar Abdullah bin Abbas aur Umar bin Khattab raziyaallahu anhum

Arabi Matn:

“Qaala Ibn Abbas: Faqultu li-Umar: Inni la-a‘lamu — aw: inni la-azunnu — ayyu lailatil-qadri hiya?

Faqaala Umar: Ayya lailatin hiya?

Faqltu: Saabi‘atun tamdi — aw: saabi‘atun tabqaa — faqaala Umar: Wa min aina alimta zaalika?

Faqltu: Khalaqallahu sab‘a samaawaatin, wa sab‘a aradeen, wa sab‘ata ayyaam, wa innash-shahra yadooru ‘alaa sab‘, wa khalaqal-insaana min sab‘, wa ya’kulu min sab‘, wa yasjudu ‘alaa sab‘, wat-tawaafu sab‘, wa ramyul-jimaari sab‘...

Faqaala Umar: Laqad fataanta li-amrin maa fataanaa lahu.”

Tarjuma:

“Ibn Abbas ne kaha: Main ne Umar se kaha: mujhe yaqeen hai (ya gumaan hai) ke Lailatul-Qadr kaun si raat hai.

Umar ne poocha: Kaun si?

Main ne kaha: Saatveen guzar chuki ho ya saat baqi ho.

Umar ne poocha: Tumhein yeh kaise maloom hua?

Main ne kaha: Allah ne saat aasmaan banaaye, saat zameenein, saat din, mahina saat par ghoomta hai, insaan saat se paida hota hai, saat a‘za se sajdah karta hai, saat chakkar tawaaf ke, aur saat kankariyaan ramy ki...

Umar ne kaha: Tum ek aise maamle ko samajh gaye ho jo hum nahin samjhe.”

Athar Ka‘b Al-Ahbaar

Arabi Nass:

“Inna Sidrat-al-Muntahaa ‘alaa haddi as-samaais-saabi‘ah... fayanzilu Jibreelu kulla Lailati Qadrin ma‘a ahli Sidratil-Muntahaa minal-malaa’ikah...

Wa laa tabqaa buq‘atun illaa wa ‘alaihaa malak, ... yaqbidu Jibreelul-asmaa’a wa yas‘ad...

Faman qaala: ‘Laa ilaaha illallaah’ thalaatha marrat, ghafarallaahu lahu waahidah, wa najjaahu minan-naari bi-waahidah, wa adkhalahul-jannata bi-waahidah...

Fa-izaa tala‘atish-shamsu subhiyatahā, basata Jibreelu janaahaihil-akhdarain...

Thumma yas‘adoona ilas-samaawaati tabaqatan tabaqatan hatta Sidratil-Muntahaa...

Tas’aluhumus-sidratu ‘anin-naas, fatuhibbu man ahabballaah, thummal-jannatu tad‘oo lahum wa taqoolu: Allaahumma ‘ajjilhum ilayya...

Wa taqoolu hamalatul-‘arsh: ‘Rahmatullaahi ‘alaa fulaan’...

Fa-in kaana min haa’ulaa’i man ahdatha, fAllaahu yaqoolu: In taaba qabla an yamooto bi-thalaathi saa’aatin ghafartu lah.

Faqaala Jibreel: Anta arhamu bi-‘ibaadika min ‘ibaadika bi-anfusihim...

Wa iza saama Ramadaana wa nawaa an laa ya’siy ba’dahu, dakhala al-jannata bighairi su’aalin wa laa hisaab.”

Tarjuma:

“Ka‘b Al-Ahbaar se manqool hai ke Sidrat-ul-Muntaha saatwein aasmaan ki aakhri sarhad par hai, is ke andar laakhon farishte ibaadat karte hain.

Jab Lailatul-Qadr aati hai to Jibreel in sab farishton ko le kar zameen par aate hain.

Zameen mein aisi koi jagah nahin bachti jahan koi farishta sajde ya qiyaam mein na ho.

Jibreel sab momineen se musaafaha karte hain. Jis ka dil laraz jaaye, aankhon se aansoo aa jaayen, wohi musaafaha ki alamat hai.

Jis ne is raat ‘Laa ilaaha illallaah’ teen baar kaha: Allah ek se gunaaah maaf karta hai, ek se Jahannum se azaad karta hai aur ek se Jannat mein daakhil karta hai.

Fajr ke waqt Jibreel apne sabz paron ko phailaate hain aur sooraj bilkul baghair shu‘aa ke tulu‘ hota hai.

Farishtay aasmaanon par charhte hain. Sidrat-ul-Muntaha un se momineen ka haal poochti hai aur un se muhabbat karti hai.

Phir Jannat bhi dua karti hai aur Allah Ta‘ala un ki maghfirat ki dua sun kar rahmat farmata hai.

Jo Ramazan ki niyyat kare ke woh dobara gunaaah nahin karega, Allah use baghair hisaab-o-kitaab Jannat mein daakhil karta hai.”

Neeche aap ke diye hue matn ko **Urdu se Roman Urdu mein, as-is** convert kiya gaya hai. Arabic matn ko jaisa hai waisa hi rakha gaya hai.

Surah Al-Bayyinah

- Hadith Ubayy bin Ka'b radiyallahu anhu

Arabi matn:

يا أبا المنذر، إني أمرت أن أعرض عليك القرآن. قال: بالله آمنت، وعلى يدك أسلمت، ومنك تعلمت. قال: فرد النبي ((صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ القول. فقال: يا رسول الله، أذكرت هناك؟ قال: نعم، باسمك ونسبك في الملاء الأعلى. قال: فاقرأ إذا ((.يا رسول الله

▼ Yeh riwayat ghareeb hai, lekin is se zyada sahih riwayat Bukhari, Muslim mein maujood hai ke Rasool Allah ﷺ ne farmaya:

"إن الله أمرني أن أقرأ عليك: {لَمْ يَكُنِ الَّذِينَ كَفَرُوا ...}

Ubayy radiyallahu anhu ne ro kar poocha: "Kya Allah ne mera naam liya?"

Farmaya: "Haan."

Tarjuma:

"Aye Abu al-Mundhir! Mujhe hukm diya gaya hai ke main tumhein Quran sunaun. Ibn Ka'b ne kaha: Allah ki qasam, main ne aap ke haath par Islam qubool kiya, aur aap se seekha.

Nabi Kareem ﷺ ne farmaya: Haan, tumhara naam Jannat ke aala darbar mein liya gaya."

- Hadith Ismail bin Abi Hakim

Arabi matn:

((.إن الله ليسمع قراءة "أَلَمْ يَكُنْ الَّذِينَ كَفَرُوا" فيقول: أبشر عبدي، فوعزتي لأمكنه لك في الجنة حتى ترضى))

v Yeh hadith ghareeb hai, baaz turuq mein yeh bhi aaya hai:

"لا أنساك على حال من أحوال الدنيا والآخرة"

Tarjuma:

"Allah Ta'ala Surah {أَلَمْ يَكُنْ الَّذِينَ كَفَرُوا} ki tilawat sunta hai aur farmata hai: Aye mere bande! Khush ho ja, meri izzat ki qasam! Main tujhe Jannat mein is qadar nemat dunga ke tu khush ho jayega."

Surah Az-Zalzalah

- Hadith Anas radiyallahu anhu

Arabi matn:

((.من قرأ "إِذَا زُلْزِلَتْ" عدلت له بنصف القرآن))

v Tirmizi ne kaha: "Yeh hadith ghareeb hai, sirf Hasan bin Salim se marwi hai, jo majhool hai."

Tarjuma:

"Jis ne Surah Zalzalah padhi, use aadhe Quran ka sawab milega."

- Hadith Ibn Abbas radiyallahu anhuma

Arabi matn:

((.إِذَا زُلْزِلَتْ" تعدل نصف القرآن، و"قُلْ هُوَ اللَّهُ أَحَدٌ" تعدل ثلث القرآن، و"قُلْ يَا أَيُّهَا الْكَافِرُونَ" تعدل ربع القرآن))

v Yeh hadith ghareeb hai, sirf Yaman bin Mughirah se marwi hai, jis ke bare mein muhaddiseen ne "Munkar al-Hadith" kaha hai.

Tarjuma:

"Surah Zalzalah aadhe Quran ke barabar, Surah Ikhlas tehai Quran ke aur Surah Kafirun chauthai Quran ke barabar hai."

Khatam shud (Ibn Kathir ne jin asaneed ko zaef kaha)

Surah Al-Alaq

52- Khabar Abu Bakr Siddiq wa Umar wa Umm-e-Aiman:

قال أبو بكر لعمر رضي الله عنهما بعد وفاة رسول الله ﷺ: انطلق بنا إلى أم أيمن رضي الله عنهما نزورهما كما كان رسول الله ﷺ يزورها، فلما أتيا إليها بكت. فقالا لها: ما يبكيك؟ أما تعلمين أن ما عند الله خير لرسول الله ﷺ؟ قالت: بلى؛ إني لأعلم أن ما عند الله خير لرسول الله ﷺ، ولكن أبكي أن الوحي قد انقطع من السماء. فهيجتهما على البكاء، ((فجعلتا يبكيان معها))

Tarjuma:

"Abu Bakr ne Umar se kaha: Aao, hum dono Umm-e-Aiman ki Rasool Allah ﷺ ki tarah ziyaarat ke liye chalein.

Jab dono gaye to woh rone lagin.

Dono ne kaha: Tum kyun ro rahi ho? Kya tum nahin jaantain ke Allah ke paas jo kuch hai woh Allah ke Rasool ﷺ ke liye behtar hai?

Unhon ne kaha: Ji haan, main jaanti hoon ke Allah ke paas jo Rasool Allah ﷺ ke liye hai woh behtar hai, lekin main is liye roti hoon ke aasman se wahi munqate' ho gayi hai.

Yeh sunte hi dono bhi rone lage, yahan tak ke woh un ke saath rone lagin."

(6/3938). [1]

Hadith

(("كان إذا استيقظ؛ قال: "الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور"))

Jab Nabi Akram ﷺ sote se bedaar hote to yeh dua padhte:

"Tamam tareefein Allah ke liye hain, jis ne hamein maut ke baad zinda kiya, aur usi ki taraf lautna hai."

(6/3939) Sahih [2]

54 - Hadith Aishah radiyallahu anha

كان إذا هبَّ من الليل؛ كبر عشراً، وهَلَّلَ عشراً، ثم قال: اللهم! إني أعوذ بك من ضيق الدنيا وضيق يوم القيامة ((عشراً، ثم يستفتح الصلاة))

Nabi Kareem ﷺ jab neend se jaagte aur raat mein uthte:

Das baar "Allahu Akbar" kehte,

Das baar "La ilaha illallah" kehte,

phir kehte:

"Allahumma! Inni a'uzu bika min zeeqid-dunya wa zeeqi yaumil-qiyamah"

(das martaba)

Is ke baad namaz ki ibtida karte.

(6/3939) Sahih li-ghairihi [3]

- Hadith Aishah radiyallahu anha

كان إذا استيقظ من الليل؛ قال: لا إله إلا أنت، سبحانك، اللهم! أستغفرك وأسألك رحمتك، اللهم! زدني علماً، ولا تزغ ((
((قلبي بعد إذ هديتني، وهب لي من لدنك رحمة؛ إنك أنت الوهاب

Nabi Akram ﷺ jab raat mein bedaar hote to yeh dua padhte:

"Tere siwa koi mabood nahin, aye Allah! Main teri hamd bayan karta hoon, tujh se maghfirat, rahmat, ilm mein izafa, aur hidayat ke baad dil ke na palatne ki dua aur teri taraf se rahmat chahta hoon."

(6/3939) Zaeef [4]

- Hadith

من استيقظ من الليل، فقال: لا إله إلا الله وحده، لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، الحمد لله، وسبحان الله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله العلي العظيم. ثم قال: اللهم! اغفر لي، أو دعاء ((آخر؛ استجيب له؛ فإن توضأ وصلى؛ قبلت صلاته

Jo shakhs raat mein bedaar ho kar yeh azkaar aur dua kare, Allah us ki dua qubool farmata hai, agar wuzu karke namaz padhe, namaz qubool hoti hai.

(6/3940) Sahih [59]

- Hadith Ibn Abbas raziyallahu anhuma

((... أن النبي ﷺ لما استيقظ؛ رفع رأسه للسماء، وقرأ العشر الخواتيم من سورة آل عمران))

Nabi Kareem ﷺ bedar ho kar aasman ki taraf sar uthate aur Surah Aal-e-Imran ki aakhri das aayaat parhte. (6/3940) Sahih [\[1\]](#)

- Dua

((... اللهم! لك الحمد؛ أنت نور السماوات والأرض ومن فيهن. ولك الحمد؛ أنت قيم السموات والأرض ومن فيهن))

Nabi ﷺ bedari ya raat ke waqt dua karte: "Ae Allah! Tere hi liye sab hamd hai, Tu aasman-o-zameen aur jo un mein hain sab ka noor hai ... Tu mera mabood hai, Tere siwa

koi ilah nahin ... Allahumma lakal hamd ..." (Arabi dua mukammal) Sahih [2]

- Hadith Aishah raziyaallahu anha

كان إذا قام من الليل؛ قال: اللهم! رب جبريل وميكائيل وإسرافيل! فاطر السموات والأرض! عالم الغيب والشهادة! ((أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اختلف فيه من الحق بإذنك؛ إنك تهدي من تشاء إلى صراطٍ مستقيم))

Nabi Akram ﷺ raat mein qiyam ke waqt yeh dua farmate. (6/3940) Sahih [3]

- Amal baad Witr ki namaz

((وكان إن أوتر؛ ختم وتره بعد فراغه بقوله: سبحان الله القدوس (ثلاثاً) ، ويمد بالثالثة صوته))

Aap ﷺ Witr ki namaz khatam karne ke baad teen martaba "Subhanallahil Quddus" (teesri dafa lambi aawaz ke saath) parhte. (6/3940) Sahih [4]

- Hadith Umm Salmah raziyaallahu anha

كان إذا خرج من بيته؛ يقول: بسم الله، توكلت على الله، اللهم! إني أعوذ بك أن أضل أو أضل، أو أزل أو أزل، أو ((أظلم أو أظلم، أو أجهل أو أجهل عليّ))

Ghar se nikalte waqt Nabi ﷺ yeh dua parhte. (6/3940) Sahih [5]

- Hadith Anas bin Malik raziyaallahu anhu

من قال إذا خرج من بيته: بسم الله، توكلت على الله، ولا حول ولا قوة إلا بالله، يقال له: هديت وكفيت ووقيت. ((وتنحى عنه الشيطان))

Jo shakhs ghar se nikalte waqt yeh dua parh le, farishte kehte hain: "Teri hidayat, kifayat aur hifazat ho gayi" aur shaitan door ho jata hai. (6/3940) Hasan ya Sahih [6]

- Hadith Ibn Abbas raziyaallahu anhum

أن النبي ﷺ خرج إلى صلاة الفجر، وهو يقول: اللهم! اجعل في قلبي نوراً، واجعل في لساني نوراً، واجعل في ((سمعي نوراً، واجعل في بصري نوراً، واجعل من خلفي نوراً، ومن أمامي نوراً، واجعل من فوقني نوراً، ومن تحتي نوراً. اللهم! أعظم لي نوراً))

Nabi ﷺ Fajr ko jate waqt yeh dua parhte: "Ae Allah! Mere dil mein noor ata farma ... (dua mukammal Arabi matn maujood)" (6/3940) Sahih [7]

- Hadith Abu Saeed Khudri raziyaallahu anhu marfoo'an:

((ما خرج رجل من بيته إلى الصلاة، فقال: اللهم! إني أسألك بحق السائلين عليك، وبحق ممشاي إليك؛ فإني لم أخرج بطراً ولا أشراً ولا رياء ولا سمعة، وإنما خرجت اتقاء سخطك، وابتغاء مرضاتك، أسألك أن تتقذني من النار، وأن تغفر لي ذنوبي؛ فإنه لا يغفر الذنوب إلا أنت. إلا وكل الله به سبعين ألف ملك يستغفرون له، وأقبل الله عليه بوجهه حتى يقضي صلاته)) (3940/6) ضعيف

Ise Ibn Majah, Tabrani (ad-Du'a), Ahmad, Ibn al-Ja'd sab ne Ata al-Aufi (jo ke zaef hain) ke tareeq se riwayat kiya. Ibn as-Sunni ne "Amal al-Yaum wal-Lailah" mein do sanad se riwayat kiya, ek mazkoorah sanad aur doosri Wazi' bin Nafi' al-Uqaili (jo muttafiqa taur par zaef hain) ke tareeq se.

- Hadith:

((كان إذا دخل المسجد؛ قال: أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ؛ فَإِذَا قَالَ ذَلِكَ؛ قَالَ الشَّيْطَانُ: حَفِظَ مِنِّي سَائِرَ الْيَوْمِ)) (3940/6) صحيح

Ise Abu Dawud aur un ke tareeq se Baihaqi (ad-Da‘awat al-Kabir) ne Abdullah bin Amr bin al-Aas raziyaallahu anhumah ki riwayat se bayan kiya.

- Hadith:

((إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ؛ فَلْيُصَلِّ وَلْيَسْلَمْ عَلَى النَّبِيِّ ﷺ، وَلْيَقُلْ: اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ؛ فَإِذَا خَرَجَ؛ فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ)) (3940/6) صحيح

Ise Muslim, Abu Dawud, Nasai aur digar ne riwayat kiya.

- Hadith:

((كان إذا صلى الصبح؛ جلس في مصلاه حتى تطلع الشمس؛ يذكر الله عزَّ وجلَّ)) Sahih (6/3941)

Muslim, Tirmizi, Abu Dawud, Nasai ne Simak bin Harb an Jabir bin Samurah raziyaallahu anhu se milte-julte alfaaz mein riwayat kiya.

- Hadith:

((كان إذا دخل المسجد؛ صلى على محمد وآله وسلم، ثم يقول: اللَّهُمَّ! اغفر لي ذنوبي، وافتح لي أبواب رحمتك. فإذا خرج؛ صلى على محمد وآله وسلم، ثم يقول: اللَّهُمَّ! اغفر لي ذنوبي وافتح لي باب فضلك)) (3940/6 و 3941) حسن لغیره

Is ko Tirmizi, Ibn Majah, Ahmad, Ismail bin Ishaq Qazi (Fadl as-Salati alan-Nabi), Tabrani (al-Kabir, ad-Du‘a), Baihaqi (ad-Da‘awat al-Kabir) ne Fatimah bint Husain an jaddatiha Fatimah al-Kubra ke tareeq se riwayat kiya (isnad munqati‘ hai). Is mazmoon mein Abu Hurairah, Anas aur Abu Usaid se digar ahadith sabit hain.

- Hadith:

((كان يقول إذا أصبح: اللَّهُمَّ! بَكْ أَصْبَحْنَا، وَبَكْ أَمْسَيْنَا، وَبَكْ نَحْيَا، وَبَكْ نَمُوتُ، وَإِلَيْكَ النُّشُورُ)) Sahih (6/3941)

Bukhari ne "Al-Adab al-Mufrad" mein "... كان إذا أصبح؛ قال" ke sighah mein, Tirmizi, Abu Dawud, Ibn Majah, Ibn as-Sunni ne Abu Hurairah raziyaallahu anhu se yeh alfaaz bhi zikr kiye hain: "...- إذا أصبح أحدكم؛ فليقل

- Hadith:

((أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ! أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ. رَبِّ! أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ. رَبِّ! أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. وَإِذَا أَمْسَى قَالَ: أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ ...)) Sahih (6/3941)

Muslim, Tirmizi, Abu Dawud ne Abdullah bin Masood raziyaallahu anhu se riwayat kiya.

- Hadith:

((أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلنَّبِيِّ ﷺ: مَرِنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ. قَالَ: قُلْ: اللَّهُمَّ! فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ! عَالِمَ الْغَيْبِ وَالشَّهَادَةِ! رَبِّ كُلِّ شَيْءٍ مَلِيكُهُ وَمَالِكُهُ! أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ. قَالَ: قُلْهَا إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتُ))

((Sahih (6/3941) وإذا أخذت مضجعتك))

Ise Tirmizi, Abu Dawud, Nasai, Ibn as-Sunni, Tabrani (ad-Du'a), Hakim, Baihaqi (ad-Da'awat al-Kabir) ne riwayat kiya.

- Hadith Abu Saeed Khudri raziyaallahu anhu:

((كان إذا استجد ثوباً؛ قال: اللهم! لك الحمد؛ أنت كسوتني، أسألك خيره وخير ما صنع له، وأعوذ بك من شره وشر ما صنع له)) Sahih (6/3941)

Tirmizi, Abu Dawud, Nasai, Ibn as-Sunni (Amal al-Yaum wal-Lailah), Tabrani (ad-Du'a) ne riwayat kiya. Jab Aap ﷺ naya kapra pehente to yeh dua parhte.

- Hadith Abdullah bin Amr bin al-Aas raziyaallahu anhu:

((كان يقول إذا انقلب إلى بيته: الحمد لله الذي كفاني وآواني، والحمد لله الذي أطعمني وسقاني، والحمد لله الذي منّ عليّ، أسألك أن تجيرني من النار)) Zaeef (6/3941)

Ibn as-Sunni (Amal al-Yaum wal-Lailah), Bazzar, Ibn Abi Shaibah ne is sanad se riwayat kiya jis mein ek naamaloom shakhs hai.

Hadith:

((Sahih (6/3941) كان يقول عند دخوله الخلاء: اللهم! إني أعوذ بك من الخبث والخبائث))

Ise Bukhari, Muslim, Tirmizi, Abu Dawud, Nasai ne Hazrat Anas bin Malik raziyaallahu anhu se riwayat kiya hai. Dekhein: Jami al-Usul (4/312)

Tarjuma:

"Jab Aap ﷺ bait-ul-khala mein dakhil hote to yeh dua parhte:

اللهم! إني أعوذ بك من الخبث والخبائث

Ae Allah! Main teri panah mangta hoon khabees jinn aur jinnyon (nar-o-madah) se."

- Hadith Aishah raziyaallahu anha:

((Sahih (6/3941) كان إذا خرج من الخلاء؛ قال غفرانك))

Ise Tirmizi, Abu Dawud, Ibn Majah waghera ne riwayat kiya hai. Dekhein: Jami al-Usul (4/313), Sahih Sunan Abi Dawud (1/9)

Tarjuma:

"Aap ﷺ jab bait-ul-khala se bahar nikalte to farmate:

Ghufranak

(Ae Allah! Main tujh se maafi chahta hoon)."

- Hadith:

((Zaeef marfoo'an (6/3941) الحمد لله الذي أذهب عني الأذى وعافاني))

Ise Ibn Majah ne Ismail bin Muslim ki sanad se riwayat kiya hai, jo zaeef hai. Ibn as-Sunni (Amal al-Yaum wal-Lailah) mein bhi aayi, sanad mein Abu al-Faiz hai jo ghair

maroof hai. Ibn Abi Shaibah aur Tabrani ne ise Abu Zar raziyaallahu anhu, Huzaifah aur Abu Darda raziyaallahu anhuma se mauqoofan bhi riwayat kiya hai. [1]

Tarjuma:

"Tamam tareefen us Allah ke liye hain jis ne mujh se aziyat door ki aur mujhe afiyat di."

- Hadith Anas bin Malik raziyaallahu anhu marfoo'an:

((توضؤوا باسم الله))(6/3941) Sahih [2]

Tarjuma:

"Wuzu Allah ke naam se karo."

- Hadith Aishah raziyaallahu anha marfoo'an:

((إذا أكل أحدكم فليذكر اسم الله تعالى، فإن نسي أن يذكر اسم الله في أوله؛ فليقل: باسم الله في أوله وآخره))(6/3941) Hasan [3]

Tarjuma:

"Jab tum mein se koi khana khaye to Allah ka naam le, agar ibtida mein Allah ka naam lena bhool jaye to baad mein yun kahe:

بسم الله في أوله وآخره

(Shuru aur aakhir mein Allah ke naam se)."

– Asar:

((كان الرجلان من أصحاب رسول الله ﷺ، إذا التقيا؛ لم يتفرقا حتى يقرأ أحدهما على الآخر سورة العصر، ثم يسلم))(6/3971) Isnad sahih hai.

Tabarani (Al-Awsat), Ibn al-Athir (Usud al-Ghabah), Suyuti (Ad-Durr al-Manthur) waghera mein manqool hai.

Chaar Suraton (Al-Alaq, Al-Qadr, Al-Bayyinah, Az-Zalzalah) ke bare mein jami' maloomat, un ke mauzuaat, mukhalif-e-Islam Israiliyat, mauzu' wa zaeef ahadith aur batil aqa'id o shubuhāt ke radd aur jadeed research ki roshni mein

1. Surah Al-Alaq

Ta'aruf o Mauzuaat

Mauzuaat:

☞ **Wahi ki ibtida:** "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ" se wahi aur nabuwwat ka aaghaz.

☞ **Ilm o qalam:** Taleem, ilm ki ahmiyat, insan ki takhleeq (alaq/khoon ka lothra).

☞ **Insan ka tughyān:** Maal, ilm ya taqat ki wajah se sarkash hona.

☞ **Sajdah o qurbat:** Aakhri ayat mein sajdah aur Allah se qurbat ki talqeen.

2. Surah Al-Qadr

Ta'aruf o Mauzuaat

Makki surat (baaz ke nazdeek Madani), kul 5 aayaat, Quran ke 97wein number par 132.

Mauzuaat:

☞ **Quran ka nuzool:** "إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ" — Quran ki azmat aur us ka Ramzan ki Qadr wali raat mein nuzool.

☞ **Lailatul Qadr ki fazeelat:** "خَيْرٌ مِنْ أَلْفِ شَهْرٍ" — is raat ki ibadat hazar mahinon se afzal hai.

☞ **Malaikah ka nuzool:** Is raat barkat aur salamati ka nuzool.

☞ **Sahih Hadith:** "من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه" (Bukhari, Muslim) — is ke ilawa koi khaas fazeelat ki riwayat sahih nahin.

3. Surah Al-Bayyinah

Ta'aruf o Mauzuaat

Mauzuaat:

☞ **Ahl-e-Kitab o mushrikeen ki toubikh:** Haq wazeh hone ke bawajood inkar.

☞ **Rasool aur Quran ki wazahat:** "رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً" — Rasool aur Quran ki sifaat.

☞ **Kafiron aur mominon ka anjaam:** "شَرُّ الْبَرِيَّةِ" aur "خَيْرُ الْبَرِيَّةِ"

4. Surah Az-Zalzalah

Ta'aruf o Mauzuaat

Mauzuaat:

☞ **Qayamat ka zalzalah:** Zameen ka shadeed zalzalah aur us ka apne bojh (murday, khazane) ko nikalna.

☞ **Zameen ki gawahi:** "تُخْبِثُ أَعْيَارَهَا" — zameen insan ke aamaal ki gawahi degi.

☞ **Jaza o saza:** "فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ" — zarrah barabar neki ya burai ka badla.

Jadeed Research par Mabni Shubuhat ka Radd

☞ Baaz mustashriqeen ya jadeediyat pasand Quran ke nuzool, wahi, mojizat, ya qayamat ke ahwal ko sainsi ya aqli bunyad par radd karte hain. Is ka jawab yeh hai ke Quran ek ilhami kitab hai, is ke mazameen wahi aur ghaib par mabni hain aur in ka aqli ya sainsi paimanon se poori tarah ihata mumkin nahin.

☞ "Quran ka tadreeji nuzool" aur "Lailatul Qadr mein nuzool" ke bare mein jo shubuhat uthaye jate hain, un ka jawab yeh hai ke Quran ka asal nuzool Lailatul Qadr mein "ijmali taur par" hua, phir tadreejan waqiat ke mutabiq nazil hua.

Assignment

Aur talaba o talibaat ke liye 3 assignments

Note: Bachon aur baron ke liye 3 assignments

1. Bachon ke liye assignment (umar ka group: 8-12 saal)
2. Balighon ke liye assignment

Assignment 1: Surah Al-Alaq

Bachon ke liye: Umar 8-12 saal

Section 1: Multiple Choice Questions (MCQs)

Surah Al-Alaq mein "Alaq" ka kya matlab hai?

- A. Pahaar
- B. Khoon ka lothra
- C. Roshni
- D. Kitab

Jawab: B) Khoon ka lothra

Surah Al-Alaq mein sab se pehla lafz kya nazil hua?

- A. Dua karo
- B. Parho
- C. Likho
- D. Do

Jawab: B) Parho

Surah Al-Alaq hamein ilm ke bare mein kya sikhati hai?

- A. Yeh aham nahin
- B. Yeh Allah ki taraf se tohfa hai
- C. Sirf kuch logon ko ilm hasil karna chahiye
- D. Is ki zarurat nahin

Jawab: B) Yeh Allah ki taraf se tohfa hai

Section 2: Khali Jagahen Pur Karein

Hazrat Muhammad ﷺ par sab se pehla lafz _____ nazil hua.

(Jawab: Parho)

Allah ne insan ko _____ se paida kiya.

(Jawab: Khoon ka lothra)

Allah sab se zyada _____ hai aur woh qalam ke zariye sikhata hai.

(Jawab: Kareem)

Section 3: Durust Ya Ghalat

Surah Al-Alaq Hazrat Muhammad ﷺ par aakhri wahi thi. **(Ghalat)**

Yeh Surah ilm hasil karne ki targheeb deti hai. **(Durust)**

Allah insanon ko qalam ke zariye sikhata hai. **(Durust)**

Section 4: Durust Jawab Muntakhab Karein

Ilm hasil karne ke liye hamein kya karna chahiye?

⌘ Nazar-andaz karein

⌘ **Parhein aur seekhein (✓ Durust jawab)**

⌘ Sirf doosron ki sunein

Surah Al-Alaq hamein Allah ke bare mein kya yaad dilati hai?

⌘ **Ke Allah ne sab kuch paida kiya (✓ Durust jawab)**

⌘ Ke woh nahin sikhata

⌘ Ke woh hum se door hai

Assignment 1: Surah Al-Qadr

Bachon ke liye: Umar 8-12 saal

Section 1: Multiple Choice Questions (MCQs)

Surah Al-Qadr mein "Qadr" ka kya matlab hai?

A. Qadr-o-manzilat aur taqdeer

B. Raat

C. Aman

D. Chaand

Jawab: A) Qadr-o-manzilat aur taqdeer

Quran kis mahine mein Lailatul Qadr par nazil hua?

A. Rajab

B. Muharram

C. Ramadan

D. Zulhijjah

Jawab: C) Ramadan

Lailatul Qadr kitne arse se behtar hai?

A. 100 din

B. 1000 mahine

C. 10 saal

D. 1 zindagi

Jawab: B) 1000 mahine

Section 2: Khali Jagahen Pur Karein

Quran _____ ki raat nazil hua. (Jawab: Qadr)

Lailatul Qadr _____ mahino se behtar hai. (Jawab: 1000)

Farishtay aur _____ is ba-barkat raat mein utarte hain. (Jawab: Rooh (Jibreel))

Section 3: Durust Ya Ghalat

v Lailatul Qadr Ramadan ke mahine mein aati hai. (Durust)

v Yeh Surah raat ko barkaton aur rehmaton se bharpoor batati hai. (Durust)

v Qadr ki raat poore haftay tak rehti hai. (Ghalat)

Section 4: Durust Jawab Muntakhib Karein

Lailatul Qadr par kya hota hai?

v Quran nazil hua (✓ Durust jawab)

v Chaand ghaib ho jata hai

v Sitare aasman se girte hain

Lailatul Qadr kitni der tak rehti hai?

v Ek poori raat (✓ Durust jawab)

v Ek poora mahina

v Ek hafta

Assignment 1: Surah Al-Bayyinah

Bachon ke liye: Umar 8-12 saal

Section 1: Multiple Choice Questions (MCQs)

1. Surah Al-Bayyinah mein "Bayyinah" ka kya matlab hai?

A. Sach

B. Wazeh daleel (Muhammad ﷺ ki nabuwat aur un ki Quran o Hadith ki taleem)

C. Roshni

D. Ilm

Jawab: B) Wazeh daleel (Muhammad ﷺ ki nabuwat aur un ki Quran o Hadith ki taleem)

2. Is Surah mein wazeh daleel ke taur par kaun bheje gaye?

A. Hazrat Musa

B. Hazrat Muhammad ﷺ

C. Hazrat Isa

D. Hazrat Ibrahim

Jawab: B) Hazrat Muhammad ﷺ

3. Jo log iman laaye aur nek amal kiye un ka anjaam kya hoga?

A. Woh Jannat mein jayenge

B. Unhein saza milegi

C. Woh hamesha zameen par rahenge

D. Un ka hisaab nahi hoga

Jawab: A) Woh Jannat mein jayenge

Section 2: Khali Jagahen Pur Karein

1. "Bayyinah" ka matlab _____ hai.

(Jawab: Wazeh daleel (Muhammad ﷺ ki nabuwat aur un ki Quran o Hadith ki taleem))

2. Kafir _____ mein rahenge.

(Jawab: Jahannum)

3. Jo iman laaye aur nek amal kiye un ke liye _____ hai.

(Jawab: Jannat)

Section 3: Durust Ya Ghalat

1. Hazrat Muhammad ﷺ wazeh daleel ke taur par bheje gaye.

(Durust)

2. Kafiron ko Jannat mein inaam milega.

(Ghalat)

3. Ahl-e-Kitab ne daleel milne ke bawajood paigham ko rad kiya.

(Durust)

Section 4: Durust Jawab Muntakhib Karein

1. Nek momineen ka inaam kya hai?

v Saza

v Jannat (✓ Durust jawab)

v Kuch nahi

2. Islam ke paigham ko kis ne rad kiya?

v Ahl-e-Kitab (✓ Durust jawab)

v Momineen

v Nekk log

Assignment 1: Surah Az-Zalzalah (Bachon ke liye: Umar 8-12 saal)

Section 1: Multiple Choice Questions (MCQs)

1. Surah Az-Zalzalah mein "Zalzalah" ka kya matlab hai?

- A. Toofan
- B. Zalzala
- C. Garaj
- D. Aag

Jawab: b) Zalzala

2. Qayamat ke din zameen kya karegi?

- A. So jayegi
- B. Zor se hilegi
- C. Darakht ugayegi
- D. Ghaib ho jayegi

Jawab: b) Zor se hilegi

3. Qayamat ke din log kya dekhenge?

- A. Apne achhe aur bure aamaal
- B. Aasman girta hua
- C. Naya chaand
- D. Farishte larte hue

Jawab: a) Apne achhe aur bure aamaal

Section 2: Khali Jagahen Pur Karein

1. "Zalzalah" ka matlab ek bara _____ hai.

(Jawab: Zalzala)

2. Qayamat ke din zameen apni saari khabrein _____ karegi.

(Jawab: Zahir)

3. Jo koi zarrah barabar _____ karega woh use dekhega.

(Jawab: Neki)

Section 3: Durust Ya Ghalat

1. Qayamat ke din zameen bolegi. (Durust)

2. Qayamat ke din achhe aamaal shumaar nahin honge. (Ghalat)

3. Sab se chhote amal ka bhi badla ya saza milegi. (Durust)

Section 4: Durust Jawab Muntakhab Karein

1. Jab zameen zor se hilti hai to kya hota hai?

- Woh apni khabrein batayegi (✓ **Durust jawab**)
- Woh pursukoon ho jayegi
- Woh ghaib ho jayegi

2. Surah Az-Zalzalah hamein kya sabaq deti hai?

- Apne aamaal ko nazarandaz karo
- Ke har chhota amal bhi aham hai (✓ **Durust jawab**)
- Sirf bare aamaal aham hain
