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hai ke unka naam zikr Kia jae Allaah qabool
farmae sab ki mahant**

Ameen

Shukriya

Shoba e nashro ishaat,

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SURAH FEEL TO NAAS

Hissa Awwal *****

(Surah Al-Feel, Quraish, Al-Ma'un, Al-Kawthar, Al-Kafirun, An-Nasr, Al-Masad, Al-Ikhlās,
Al-Falaq, aur An-Naas)

Pehla Hissa (Surah Al-Feel Ta Surah An-Naas)

(Surah Al-Feel, Quraish, Al-Ma'un, Al-Kawthar, Al-Kafirun, An-Nasr, Al-Masad, Al-Ikhlash, Al-Falaq, aur An-Naas) ki Tafseer 12 Hisson Mein

Surah Feel to Surah Naas in 12 Segments

Yeh hissa Surah ka umoomi jaiza pesh karta hai, jis mein sabiqah aur aainda suraton ke saath ta'alluq 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 ta'alluq ki ikaiyan.

Surah Al-Feel, Quraish, Al-Ma'un, Al-Kawthar, Al-Kafirun, An-Nasr, Al-Masad, Al-Ikhlash, Al-Falaq, aur An-Naas — in ke mawazoo, saakht, bahami ta'alluqaat

Surah Al-Feel (105)

Mawzoo:

Ilahi hifazat aur zalimon ka tabah hona.

Saakht:

Haathiyon ki fauj ke waqia ki dastaan.

Ta'alluq:

Surah Quraish ke saath Surah Al-Feel Allah ki hifazat ko zahir karta hai, jo Quraish ki haisiyat aur salamati ki bunyaad rakhta hai (agla Surah).

Maqsad:

Quraish ko Allah ki nematon ki yaad dehani aur nashukri se khabardar karna.

Surah Quraish (106)

Mawzoo:

Quraish par Allah ki nematein — salamati aur rizq.

Saakht:

Khana-e-Kaaba ke Rabb ki ibadat ki dawat jo un ki hifazat aur rizq ka zariya hai.

Ta'alluq:

Surah Al-Feel ke saath: Hifazat ke qisse ke baad barah-e-raast aata hai aur shukarguzari ki talqeen karta hai.

Surah Al-Ma'un ke saath: Shukarguzari aur ibadat ke misali tasawwur ko Quraish ki muashrati ghaflat ke saath muqabla karta hai.

Maqsad:

Quraish ko Allah ki ibadat ki targheeb dena.

Surah Al-Ma'un (107)

Mawzoo:

Samaji insaf, munafiqat, aur mohtajon ki ghaflat.

Saakht:

Un logon ki mazammat jo samaji ghaflat aur be-imani ke zariye iman se inkar karte hain.

Ta'alluq:

Surah Quraish ke saath: Quraish ki akhlaqi nakami ko ujagar karta hai.

Maqsad:

Sacha iman ibadat aur samaji zimmedari dono ko bayan karta hai.

Surah Al-Kawthar (108)**Mawzoo:**

Nabi Muhammad ﷺ par ilahi fazl aur فراوانی.

Saakht:

Mukhtasar, shukarguzari aur qurbani par zor deta hai.

Ta'alluq:

Surah Al-Kafirun ke saath: Nabi ﷺ ke fazl ki tasdeeq ke baad kufr se bari hone ka elan.

Maqsad:

Nabi ﷺ ko tasalli dena aur shukarguzari aur ibadat ki taleem dena.

Surah Al-Kafirun (109)**Mawzoo:**

Iman aur kufr ke darmiyan alahidagi ka elan.

Saakht:

Iman ke muamlaat mein mudahanat ki sakht tardeed. Albatta Islam rawadari ka mukhalif nahin, baghair deen mein mudahanat ke.

Ta'alluq:

Surah An-Nasr ke saath: Alahidagi ke elan ke baad fatah ka elan aata hai.

Maqsad:

Ghair-samjhauta karne wale Tauheed ke usool ko qayam karna.

Surah An-Nasr (110)**Mawzoo:**

Nabi ﷺ ke mission ki fatah aur takmeel.

Saakht:

Allah ki madad aur Islam mein logon ke dakhil hone ka elan.

Ta'alluq:

Surah Al-Kafirun ke saath: Kufr se bara'at ke baad Islam ki fatah aati hai.

Surah Al-Masad ke saath: Nabi ﷺ ki fatah ko aap ﷺ ke dushmanon ke anjaam ke saath muqabla karta hai.

Maqsad:

Nabi ﷺ ke mission ki takmeel ke qareeb hone aur shukarguzari aur taubah ki zaroorat ka ishara dena.

Surah Al-Masad (111)

Mawzoo:

Abu Lahab ka anjaam, jo Nabi ﷺ ke mukhalif ki alamat hai.

Saakht:

Mazammat aur tabahi ki peshgoi.

Ta'alluq:

Surah An-Nasr ke saath: Islam ki fatah ko us ke dushmanon ki tabahi ke saath muqabla karta hai.

Surah Al-Ikhlās ke saath: Kafir ke anjaam ke baad khalis Tauheed ki tasdeeq aati hai.

Maqsad:

Nabi ﷺ aur aap ﷺ ke paigham ke dushmanon ke nataij ki warning.

Surah Al-Ikhlās (112)

Mawzoo:

Khalis Tauheed.

Saakht:

Tauheed ka mukhtasar aur zor-dar elan.

Ta'alluq:

Surah Al-Masad ke saath: Shirk ke bure nataij aur tabahi ke baad sache iman ki tasdeeq ka zikr.

Surah Al-Falaq aur An-Naas ke saath: Allah ki wahdaniyat mein hifazat ki bunyaad hai.

Maqsad:

Islami aqeede ka bunyadi ta'ayyun karna.

Surah Al-Falaq (113)

Mawzoo:

Baironi buraiyon se panah mangna.

Saakht:

Makhlooq ki aafaat se hifazat ki dua.

Ta'alluq:

Surah Al-Ikhlās ke saath: Tauheed ki tasdeeq-o-isbaat ke baad momin Allah ki hifazat

mangta hai.

Surah An-Naas ke saath: Agle Surah ke saath mil kar "Al-Mu'awwidhatayn" kehlate hain.

Maqsad:

Tamam baironi buraiyon se Allah par bharosa karna sikhana.

Surah An-Naas (114)

Mawzoo:

Androoni buraiyon se panah mangna, khaas taur par waswase ki burai.

Saakht:

Waswasa dalne wale ki burai se hifazat ki dua.

Ta'alluq:

Surah Al-Falaq ke saath: Tamam buraiyon se Allah ki hifazat ke mawzoo ko mukammal karta hai.

Surah Al-Ikhlās ke saath: Teenon suratein jismani aur roohani hifazat aur iman ka khulasa banti hain. Tauheed-e-Uloohiyyat mein ikhlas ki taleem Nabi ﷺ ke ittiba ke saath.

Maqsad:

Roohani aur nafsiyati buraiyon se Allah ki hifazat ki zaroorat ko ujagar karna.

Natija

Yeh suratein, agarche mukhtasar hain, ek mazboot baham-murabbat unit banati hain jo iman, shukarguzari, ibadat, samaji zimmedari, Tauheed, fatah, aur ilahi hifazat ke bunyadi mawazoo ko samet'ti hain.

Quran mein in ki tartib ittefaqi nahin, balkeh ek gehri mawzooati aur saakhti wahdat ki akkasi karti hai, jo momin ko Allah ki nematon ke aitiraf se le kar iman ki tasdeeq aur zindagi ke tamam pehluon mein us ki hifazat ki talash tak rehnumai karti hai.

105. Surah Al-Feel

Haathi

The Elephant

Al-Feel

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Kaaba ki mas'ooliyat ke ahl woh hain jo Tauheed ke ilm-bardar hon, aur is mein baatil ka za'af aur kamzori bhi batlai gayi hai. [1]

- Haathi walon ka qissa bayan kiya gaya hai, jinhon ne Kaaba ko dhaane ka azm kiya tha.
 - Yeh qissa ibrat hai har zamane ke mutakabbir, jabar aur zalim insaanon ke liye. Is liye "tar" ka lafz aaya jo muzari' istimrar ka sighah hai. Is liye unhein jaan lena chahiye ke aise logon ka anjaam Abraha aur us ke lashkar jaisa hoga. [2]
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106. Surah Quraish

Qabeela Quraish

A Famous Arab Tribe

Al-Quraish

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Tauheed-e-khalis Kaaba ki rakhwali ka mustahiq banati hai. [3]
 - Kuffar-e-Quraish ko apne bare mein za'm tha ke un ki siyadat aur martabe ki wajah se un ki jaan-o-maal ki hifazat aur aman naseeb hai, lehaza woh khalis ibadat ko chhor kar shirk wali ibadat mein lag gaye. Allah Ta'ala kuffar-e-Quraish ko yaad dila rahe hain ke tum ghuroor mat karo, tum shukr ada karke khalis ibadat karni chahiye, lekin tumhare andar eligibility khatam hoti ja rahi hai; na hifazat-e-Kaaba ki aur na hifazat-e-Tauheed-o-khalis ibadat ki, na muamlaat mein seedhe, na aakhirat mein seedhe. [4]
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107. Surah Al-Ma'un

Istemal ki Cheezen

The Small Kindnesses

Al-Ma'un

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Aakhirat par iman achhe kaam karne mein aage barhne par ubharta hai, warna woh bad-amali ka shikar hota hai.
 - Is mein do qisam ke afraad ka zikr hai: ek kafir jo Allah ki nematon ki nashukri karta hai aur aakhirat par iman nahin rakhta. Aur doosri qisam munafiqon ki hai jo dikhave ki ibadat karte hain aur Allah ke liye ikhlas ke saath ibadatein nahin karte.
-

108. Surah Al-Kawthar

Hauz-e-Kawthar

A River in Paradise

Al-Kausar

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Rasool Allah ﷺ par Allah Ta'ala ki nematein aur us ka fazl ka zikr hua.
 - Rasool Allah ﷺ ki shaan aur fazilat bayan karne wali Surah hai. Duniya aur aakhirat mein aap ﷺ ka maqam-o-martaba kya hoga, is mein us ka tazkirah hai. [5]
 - Is ke shukrane par aap ﷺ ko Allah ka shukr aur us ki ibadat baja lane ka hukm diya gaya hai.
 - Aap ﷺ duniya aur aakhirat ki kamyabiyan hasil karenge aur aap ke dushman har khair se mehroom rahenge.
 - Kuffar-e-Quraish ki siyadat ka daur khatam hokar Muhammad ﷺ aur un ke manne walon aur ittiba karne walon ki siyadat, qiyadat aur izzat ka daur aata hai.
 - Islam kuffar ke saath ta'alluqaat se nahin rokta, Islam is baat se rokta hai ke aadmi mudahanat aur compromise kar le.
-

109. Surah Al-Kafirun

Kafir

The Disbelievers

Al-Kaafiroon

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Yeh Surah at-Tauheed hai aur shirk aur zalalat se bara'at wali Surah hai. [6]
 - Is mein wazeh alfaaz mein bayan kar diya gaya ke kuffar se muamalat-dari rakhi ja sakti hai, ta'alluqaat rakhe ja sakte hain, lekin Islam par compromise nahin ho sakta.
 - Maan lo aur nijaat pa jao, ya na maano aur daimi azaab mein mubtala ho jao. [7]
 - Surah Al-Kafirun: Yeh ikhlas ki doosri Surah hai ya Tauheed-e-amali-iradi ki Surah hai.
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110. Surah An-Nasr

Madad

The Help

An-Nasr

Maqam-e-Nuzool: Madinah

Baaz Ahdaaf

- Insaniyat ko hidayat milne par da'i ko Allah Ta'ala ka shukr aur us se istighfar karte rehna chahiye.
- Yeh Madani Surah hai, jis mein Fatah-e-Makkah ki khushkhabri hai.
- Musalmanon ki izzat-afzai, Islam ke Jazeera-tul-Arab mein phailne aur haqq ke ghalbe aur baatil ke naist-o-nabood hone aur logon ke Islam mein jhund dar jhund dakhil hone ki khushkhabri hai. (Al-Bukhari 4294)
- Allah ki nusrat aur istighfar mein kya muwafaqat hai? [8]
- Jab koi fatah pata hai to aam tor se kibr aur ghuroor mein muqtala ho jata hai aur Allah ko bhool jata hai. Istighfar isi kaifiyat ko door karta hai. Yeh ehsaas dilata hai ke fatah-o-nusrat kibr aur ghuroor mein muqtala hone ke liye nahin, balkah yeh Allah ki madad hai jis par us ka shukr ada karna chahiye aur istighfar karna chahiye. Jaisa ke har ibadat ke ikhtitam par istighfar ki taleem di gayi hai. Is aitebar se ke hamari ibadaton mein koi kami na reh gayi ho aur yeh kamal-e-tawazu' aur ubudiyyat hai aur Allah ko yeh bahut pasand hai.
- Surah An-Nasr mein bataya gaya ke jeet hamesha haqq ki hoti hai. [9]

111. Surah Al-Masad

Khajoor ki Rassi

The Palm Rope

Al-Masad

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Har us aadmi ki tabahi hai jo is deen ke saath shar ka irada rakhta ho. [1]
- Yeh Makki Surah hai, is ka aur naam Surah Al-Lahab aur Surah Tabat bhi hai.
- Allah ne Abu Lahab aur us ki biwi ko aag ki basharat sunai, us ki biwi ki gardan mein rassi hogi jo ek khaas qisam ka azaab hai, is liye ke woh bhi Rasool Allah ﷺ ko takleef pahunchaya karti thi. [2]
- Saeed bin Al-Musayyib rahimahullah farmate hain: Abu Lahab ki biwi ke gale mein ek shandaar jawahiraat ka haar tha, woh kaha karti thi ke Muhammad ﷺ se dushmani nikalne ke liye waqf karegi. Is liye Allah ne us ke gale mein aag ki rassi daalne ka azaab muntakhab kar diya.

112. Surah Al-Ikhlās

Ikhlas

The Purity

Al-Ikhlaas

Maqam-e-Nuzool:

(Is Surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisaab se yeh Surah Makki hai.)

Baaz Ahdaaf

- Tauheed-e-khalis haq-o-baatil mein farq karne wali cheez hai. Is ke zikr ke saath Allah Ta'ala ki sifaat bhi mazkoor hain.
- Kuffar-e-Quraish bhi Tauheed ka da'wa karte the lekin Tauheed-e-khalis se door the. Is Surah mein yeh paigham hai ke sirf Tauheed nahin balki khalis Tauheed matloob hai nijaat ke liye.
- Yeh Surah Allah ka taaruf pesh karti hai. [3]
- Surah Al-Ikhlās: As-Samadiyyat yeh Rahman ki sifat hai aur is mein Tauheed-e-ilmi khabari hai.
- Imam Razi rahimahullah kehte hain: Jaan lo ke alqaab ki kasrat mazeed fazilat par dalalat karti hai aur hamari is baat ke liye urf shahid hai, jaise is ke kuch alqaab yeh hain: pehla: Surah At-Tafreed, doosra: Surah At-Tajreed, teesra: Surah At-Tauheed, chautha: Surah Al-Ikhlās hai.
- In tamam naamon mein jo cheez mushtarak hai woh Allah Azza wa Jalla ki Tauheed hai. Abhi qareeb mein Ibn Qayyim rahimahullah ka kalaam in do suraton (Surah Al-Kafirun aur Surah Al-Ikhlās) ke ta'alluq se guzar chuka hai.

113. Surah Al-Falaq

Subah ka Phatna

The Day Break

Al-Falaq

Maqam-e-Nuzool:

(Is Surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisaab se yeh Surah Makki hai.)

Baaz Ahdaaf

- Museebaton aur insaan ke khariji halaat ki takaleef se panah mangna.
- Is mein bataya gaya ke har maamle mein Allah ki taraf ruju karna chahiye.

- Surah Al-Falaq zahiri ya khariji shar ke izale aur ta'awwuz ki kaifiyat ke baare mein nazil hui, jaisa ke Allah ne raat ki tareeki ko chhaant kar din ki roshni ko lata hai, woh is baat par bhi qadir hai ke is zahiri shar ko door karke is se khair ko nikale.

114. Surah An-Naas

Log

The People

An-Naas

Maqam-e-Nuzool:

(Is Surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisaab se yeh Surah Makki hai.)

Baaz Ahdaaf

- Dakhili shar yani shaitan ke waswasa se panah talab ki gayi hai.
- Mu'awwizatain ki doosri Surah hai jis mein Allah ki panah talab ki gayi, waswasa daalne wale ke shar se jo dilon mein waswasa daalta hai, khwah woh jinnon mein se ho ya insano mein se. [4]
- Is mein An-Naas ka lafz baar baar aaya hai.
- Yeh Quran ki aakhri Surah hai.
- Shuru "**Alhamdu lillahi Rabbil Aalameen**" Al-Fatiha se aur khatm "**Minal jinnati wan-naas**" An-Naas, ibtida Allah ki hamd se aur ikhtitam shareer jinnaat aur insano ke muqable Allah ki panah mein aane ki dua se. Ek behtareen shuruaat aur behtareen ikhtitam hai.
- Ibtida Surah Fatiha se aur ikhtitam Mu'awwizatain se, is ka matlab hai ke bande ko Allah ki panah shuru aur aakhir har haalat mein maangna zaroori hai. (A'uzu / A'uzu) [5]

Surah An-Naas batini aur dakhili shar ke izale ke silsile mein nazil hui aur ta'awwuz ki kaifiyat ke baare mein nazil hui jo ke batini buraiyan hain. Munasib hai ke in sifaat ke zariye isti'aza kiya jaye (Rabb-in-naas, Malik-in-naas, Ilaah-in-naas).

Shaikh-ul-Islam Ibn Taimiyyah rahimahullah farmate hain: Yeh Surah Naas bande se sadir hone wali burai ko door karne wali hai, aur Surah Falaq bande se us burai ko door karti hai jis mein banda dakhil na ho. Surah Al-Falaq mein aam-o-khaas makhlooqaat ke shar se panah maangne ka zikr hai. Wallahu A'lam.

Aur Ibn Qayyim rahimahullah ne is ki wazahat ki, jis ke baad aur wazahat ki gunjaish baqi nahin rehti. Unhon ne kaha: Yeh Surah (Surah An-Naas) us shar se panah maangne par mushtamil hai jo gunah aur ma'aasi ka sabab hain aur yeh shar insaan ka dakhili maamla hai, jo duniya aur aakhirat mein azaabaat ka sabab hain. (Surah Al-Falaq) is shar se panah maangne par mushtamil hai jis se doosron par zulm hota hai aur woh khariji shar hai. (Surah

An-Naas) us shar se panah maangne par mushtamil hai jo banda apne aap par zulm ka sabab banta hai aur yeh dakhili shar hai.

Pehla shar (khariji shar):

Banda is ka mukallaf nahin hai aur is ke rukne ka is se mutalba nahin kiya gaya hai, is liye ke woh is ke ikhtiyar mein nahin hai.

Doosra shar:

Surah An-Naas mein hai. Banda is ka mukallaf hai aur is ke qareeb jaane se roka gaya (ahkaamaat maujood hain) aur yeh shar ma'aaib hai aur pehla shar masa'ib hai. Har shar mein ma'aaib aur masa'ib hote hi hain, is mein teesri koi qism nahin hai. (Surah Al-Falaq) museebaton ke shar se panah maangne par mushtamil hai, aur Surah An-Naas uyub ke shar se panah maangne par mushtamil hai, kyun ke saare fasaad ki jarr waswasa hai.

Surah An-Naas mein Allah ke teen naamon ka waseela le kar dua sikhai gayi hai, kyun ke fasaad ki jarr waswasa hai aur jitni sakht aazmaish ho utni zyada madad Allah se maangi jaye. Surah Al-Falaq mein ek naam ka waseela liya gaya hai kyun ke khariji shar ka zikr hai jo waswasa ke fasaad se kam hai.

Doosra Hissa *****

جی، میں اسے اردو سے رومن اردو میں اسی ترتیب اور مفہوم کے ساتھ منتقل کر رہا ہوں

Doosra Hissa (Tafseeri Tarjuma)

Doosra Hissa: Quran ke ma'ani ka tarjuma pesh karta hai, jis ke saath ayat ba ayat tashreeh shamil hoti hai.

1. Surah Al-Feel (Haathi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

2. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Kya tum ne nahi dekha ke aap ke Rab ne haathi walon ke saath kya kiya?

Wazahat: Yeh ayat Abraha ki fauj ki taraf ishara karti hai, jo haathiyon ke saath Kaaba ko girane aayi thi, lekin Allah ne unhein shikast di.

3. أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

Kya us ne un ki chaal ko nakaam nahi kar diya?

Wazahat: Allah ne un ke bure mansoobe ko bekaar aur be-asar kar diya.

4. وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

Aur un par parindon ke jhund ke jhund bheje,

Wazahat: Allah ne parinday bheje jo un par kankariyan le kar aaye.

5. تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

Jo un par pakki hui mitti ke kankar phenkte thay,

Wazahat: Un parindon ne un par kankariyan barsayin, jis se un ki tabahi hui.

6. فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Phir Allah ne unhein aisa kar diya jaise khaya hua bhoosa ho.

Wazahat: Woh bilkul tabah ho gaye, jaise khaya hua bhoosa reh jata hai.

2. Surah Quraish

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. لَيْلَافٍ قُرَيْشٍ

Quraish ke manoos hone ki bina par.

Wazahat: Allah Quraish ko un ke mehfooz safar aur nematon ki yaad dehani karata hai.

2. إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

Yani garmi aur sardi ke safaron se manoos hone ki wajah se.

Wazahat: Quraish ke tijarat ke raste sardiyaon mein (Yaman) aur garmiyaon mein (Shaam) thay, jinhein Allah ne mehfooz banaya.

3. فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

Pas (is nemat ke shukr ke liye) unhein chahiye ke is ghar ke Rab ki ibadat karein.

Wazahat: Chunke Allah ne un ki hifazat ki hai, is liye unhein sirf usi ki ibadat karni chahiye.

4. الَّذِي أَطْعَمَهُمْ مِّن جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

Jis ne bhook mein unhein khana diya aur khauf se unhein aman bakhsha.

Wazahat: Allah ne Quraish ko rizq aur salamati di hai, is liye un ka shukr ada karna chahiye.

3. Surah Al-Ma'un

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

Kya aap ne us shakhs ko dekha jo jaza o saza ko jhutlata hai?

Wazahat: Yeh ayat un logon ki taraf ishara karti hai jo Qayamat ke din ka inkar karte hain.

2. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

Yahi woh hai jo yateem ko dhakke deta hai.

Wazahat: Kafir yateemon ke saath badsulooki karte hain aur un ki parwah nahi karte.

3. وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ

Aur na hi miskeen ko khana khilane ki targheeb deta hai.

Wazahat: Woh zarooratmandon ki madad nahi karte aur un ke dil sakht hain.

4. فَوَيْلٌ لِلْمُصَلِّينَ

Pas un namaziyon ki kharabi hai.

Wazahat: Is se murad mukhlis momin nahi, balki munafiqeen hain.

5. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Jo apni namaz se ghafil hain.

Wazahat: Woh baghair ikhlas ya tawajjuh ke namaz padhte hain.

6. الَّذِينَ هُمْ يُرَءَوْنَ

Jo dikhawa karte hain.

Wazahat: Woh sirf logon ko dikhane ke liye namaz padhte hain, Allah ke liye nahi.

7. وَيَمْنَعُونَ الْمَاعُونَ

Aur aam baratne ki cheezen rokhte hain.

Wazahat: Woh mamooli bhalai aur madad bhi rok lete hain.

4. Surah Al-Kausar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Yaqeenan hum ne aap ko Kausar (khair-e-kaseer) ata ki.

Wazahat: Kausar Jannat ki ek nehar hai, Nabi ﷺ ke liye ek azeem nemat.

2. فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Lehaza apne Rab ke liye namaz padhein aur qurbani karein.

Wazahat: Ibadat sirf Allah ke liye honi chahiye.

3. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Yaqeenan aap ka dushman hi lawaris (be-naam-o-nishan) hai.

Wazahat: Jo log Nabi ﷺ ki mukhalifat karte hain woh mit gaye, jabke Nabi ﷺ ko izzat mili.

5. Surah Al-Kaafiroon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. قُلْ يَا أَيُّهَا الْكَافِرُونَ

Keh dijiye: Ae kaafiro!

Wazahat: Yeh Islam ko na maanne walon ke liye wazeh elaan hai.

2. لَا أَعْبُدُ مَا تَعْبُدُونَ

Main un ki ibadat nahi karta jin ki tum ibadat karte ho.

Wazahat: Nabi ﷺ but parasti ko rad karte hain.

3. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Aur na tum un ki ibadat karte ho jis ki main ibadat karta hoon.

Wazahat: Kaafir apni rawish par qaem hain.

4. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

Aur na main un ki ibadat karne wala hoon jin ki tum ne ibadat ki.

Wazahat: Islam aur kufr ikatthe nahi ho sakte.

5. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Aur na tum us ki ibadat karne wale ho jis ki main ibadat kar raha hoon.

6. لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Tumhare liye tumhara deen, aur mere liye mera deen.

Wazahat: Islam tauheed par koi samjhauta nahi karta.

6. Surah An-Nasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

Jab Allah ki madad aur fatah aa jaye,

Wazahat: Is se murad Makkah ki fatah hai.

2. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

Aur tu logon ko Allah ke deen mein jhoq dar jhoq aata dekh le.

Wazahat: Is fatah ke baad bohat se logon ne Islam qubool kiya.

3. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

To apne Rab ki hamd ke saath tasbeeh karo aur us se maafi maango. Beshak woh bohat taubah qubool karne wala hai.

Wazahat: Nabi ﷺ ko Allah ki tareef aur us se maafi maangne ka hukm diya gaya.

7. Surah Al-Lahab (Shola)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Abu Lahab ke dono haath toot gaye aur woh halaak ho gaya.

Wazahat: Abu Lahab, Islam ka sakht dushman, apni dushmani ki wajah se laanat ka mustahiq hua.

2. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

Us ka maal aur us ki kamaai us ke kuch kaam na aayi.

Wazahat: Islam ke khilaaf us ki daulat aur koshishein bekaar raheen.

3. سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Woh bhadakti aag mein dakhil hoga.

Wazahat: Abu Lahab apne kufr ki wajah se Jahannum mein jayega.

4. وَأُمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

Aur us ki biwi bhi (jayegi) jo lakriyan dhoke wali hai.

Wazahat: Us ki biwi, jo Islam ki mukhalifat mein us ki madadgaar thi, woh bhi azaab mein mubtala hogi.

5. فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Us ki gardan mein khajoor ki chhaal ki rassi hogi.

Wazahat: Jahannum mein us ki gardan mein rassi daal kar use azaab diya jayega.

8. Surah Al-Ikhlaas (Khaalis Tauheed)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. قُلْ هُوَ اللَّهُ أَحَدٌ

Aap keh dijiye ke woh Allah Ta'ala ek (hi) hai.

Wazahat: Allah apni zaat mein yakta aur munfarid hai. Zaat mein, naamon mein, sifaton mein, kaamon mein aur ibadaton ki saari qismon mein.

2. اللَّهُ الصَّمَدُ

Allah be-niyaaz hai.

Wazahat: Sab us ke mohtaaj hain, woh kisi ka mohtaaj nahi (Ibn Abbas).

3. لَمْ يَلِدْ وَلَمْ يُولَدْ

Na us se koi paida hua aur na woh kisi se paida hua.

Wazahat: Allah ke na walidain hain na aulaad.

4. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Aur us ka koi humsar nahi.

Wazahat: Allah ki misl koi cheez nahi aur us ke jod ka koi nahi.

9. Surah Al-Falaq (Subah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Kaho ke main subah ke Parwardigar ki panah maangta hoon.

Wazahat: Allah se hifazat maangna, jo har cheez ka Maalik aur control karne wala hai.

2. مِنْ شَرِّ مَا خَلَقَ

Har us cheez ke shar se jisay Us ne paida kiya.

Wazahat: Har qism ke nuqsan aur shar se Allah ki panah maangna.

3. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Aur raat ke andhere ke shar se jab woh chha jaye.

Wazahat: Raat ke waqt ya andhere mein pesh aane wale khatron se panah maangna.

4. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

Aur girhon mein phoonk maarne waliyon ke shar se.

Wazahat: Jadoo aur sifli amal karne walon ke shar se Allah ki panah maangna.

Tafseer Ahsan-ul-Bayan

نَفَّاثَاتِ mu'annas ka seegha hai, jo النَّفُّوسُ (mausoof mahzoof) ki sifat hai:

مِنْ شَرِّ النَّفُّوسِ النَّفَّاثَاتِ

Yani girhon mein phoonkne wale nafsoun ki burai se panah.

Is se murad jadoo ka kala amal karne wale mard aur aurat dono hain. Yani is mein jadugaron ki sharrat se panah maangi gayi hai. Jadugar, parh parh kar phoonk maarta aur girah lagata jata hai. Aam taur par jis par jadoo karna hota hai us ke baal ya koi cheez hasil karke us par yeh amal kiya jata hai.

5. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Aur hasid ke hasad se jab woh apna hasad zahir karta hai.

Wazahat: Hasad aur us ke asraat se Allah ki panah maangna.

10. Surah An-Naas (Log)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shuru karta hoon main Allah Ta'ala ke naam se jo bara meherban nihayat reham wala hai.

Tarjuma aur Wazahat:

1. قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Aap keh dijiye! Ke main logon ke Parwardigar ki panah mein aata hoon.

Wazahat: Allah hi sab insano ka Maalik aur Muhafiz hai.

2. مَلِكِ النَّاسِ

Logon ke (haqiqi) Badshah ki.

Wazahat: Allah hi sab logon ka Badshah hai.

3. إِلَهِ النَّاسِ

Logon ke Ma'bood-e-Barhaq ki.

Wazahat: Sirf Allah hi ibadat ke laiq hai.

4. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

(Shaitan) us waswasa daalne wale, peechhe hat jaane wale ke shar se.

Wazahat: Shaitan ke waswason aur bure khayalat se Allah ki panah maangna.

5. الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Jo logon ke dilon mein waswase daalta hai.

Wazahat: Shaitan insan ke dil-o-dimaagh mein bure khayalat daalta hai.

6. مِنَ الْجِنَّةِ وَالنَّاسِ

Woh jinnaat mein se (ho) ya insano mein se.

Wazahat: Insan aur jinn dono mein se bure waswase daalne walon se panah maangna.

Tafseer Ahsan-ul-Bayan

Yeh waswasa daalne walon ki do qism mein hain. **Shayateen-ul-jinn** ko to Allah Ta'ala ne insano ko gumrah karne ki qudrat di hai. Alawa azeen har insan ke saath ek shaitan us ka saathi hota hai jo us ko gumrah karta rehta hai.

Chunanche hadees mein aata hai ke jab Nabi ﷺ ne yeh baat farmayi to Sahaba رضى الله عنهم ne poocha ke Ya Rasool Allah! Kya woh aap ke saath bhi hai? Aap ﷺ ne farmaya, haan! Mere saath bhi hai, lekin Allah ne is par meri madad farmayi hai aur woh mera muti' ho gaya hai. Mujhe khair ke ilawa kisi baat ka hukm nahi deta.

(صحيح مسلم، كتاب صفة القيامة، باب تحريش الشيطان وبعثه سراياه لفتنة الناس)

Isi tarah hadees mein aata hai ke Nabi ﷺ i'tikaaf farma rahe the ke aap ﷺ ki zawja-e-mutahhara Hazrat Safiyyah رضى الله عنها aap ﷺ se milne ke liye aayin. Raat ka waqt tha. Aap ﷺ unhein chhorne ke liye un ke saath gaye. Raaste mein do Ansari Sahabi wahan se guzre to aap ﷺ ne unhein bula kar farmaya ke yeh meri ahliya, Safiyyah bint Huyayy hain.

Unhon ne arz ki: Ya Rasool Allah ﷺ! Aap ke baare mein humein kya badgumani ho sakti thi?

Aap ﷺ ne farmaya: Yeh to theek hai, lekin shaitan insan ki rag-rag mein khoon ki tarah daurta hai. Mujhe khatra mehsoos hua ke kahin woh tumhare dilon mein kuch shubha na daal de.

(صحيح بخارى، كتاب الأحكام، والشهادة، تكون عند الحاكم في ولاية القضاء)

Doosre shaitan, insano mein se hote hain jo naseh, mushfiq ke roop mein insano ko gumrahi ki targheeb dete hain.

Baaz kehte hain ke shaitan jin ko gumrah karta hai, yeh un ki do qism mein hain, yani shaitan insano ko bhi gumrah karta hai aur jinnaat ko bhi. Sirf insano ka zikr taghleeb ke taur par hai, warna jinnaat bhi shaitan ke waswason se gumrah hone walon mein shamil hain.

Aur baaz kehte hain ke jinnon par bhi Quran mein رَجَال ka lafz bola gaya hai. (سورة الجن: 6) Is liye woh bhi ناس ka misdaq hain.

Teesra Hissa

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

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

Aayat 1

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

• تَرَ

- Fi'l-e-Muzaari
- Maazi: رَأَى (Baab Fatah)
- Ma'ni: Tu ne dekha / Kya tu ne nahi dekha?
- فَعَلَ
 - Fi'l-e-Maazi
 - Muzaari: يَفْعَلُ
 - Ma'ni: Us ne kiya, amal kiya
- رَبُّكَ
 - Ism, Mufrad
 - Ma'ni: Tera Rabb
- أَصْحَابِ
 - Ism, Jama'
 - Mufrad: صَاحِبٌ
 - Ma'ni: Saathi, ahl-e (Ashab-ul-Feel = Haathi walay lashkar ke log)
- الْفِيلِ
 - Ma'ni: Haathi

Aayat 2

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

- يَجْعَلُ
 - Fi'l-e-Muzaari (manfi sawaliya siyaaq mein)
 - Maazi: جَعَلَ (Baab Fatah)
 - Ma'ni: Kya us ne nahi bana diya / qarar diya?
- [1] كَيْدَهُمْ
 - **Kaid:** Ism, Mufrad
 - Ma'ni: Chaal, mansooba, saazish
 - Zameer هُمْ: Un ka
- تَضْلِيلٍ
 - Masdar, Baab Taf'eel
 - Asal fi'l: ضَلَّ (Maazi), يَضِلُّ (Muzaari)

- Ma'ni: Gumraahi, barbaad kar dena, zaya kar dena
-

Aayat 3

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

- أَرْسَلَ
 - Baab Af'aal
 - Fi'l-e-Maazi
 - Muzaari: يُرْسِلُ
 - Ma'ni: Us ne bheja
 - طَيْرًا
 - Ma'ni: Parinda / parinday
 - أَبَابِيلَ [2]
 - Ism, yahan jama' ma'ni mein, ism la wahid laha
 - Ma'ni: Jhund jhund, giroh giroh, toliyon ki surat mein parinday
-

Aayat 4

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

- تَرْمِيهِمْ
 - Fi'l-e-Muzaari (wahid mu'annas ghaib – faa'il: طَيْرًا)
 - Maazi: رَمَى (Baab Zarb)
 - Ma'ni: Woh un par phenkati hai / phenk rahi thi
 - حِجَارَةٍ
 - Ism, Jama'
 - Mufrad: حَجَرٌ
 - Ma'ni: Patthar
 - سِجِّيلٍ [3]
 - Ism, Mufrad
 - Ma'ni: Pakay hue, sakht, khaas qisam ke patthar (azaab walay)
-

Aayat 5

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

- جَعَلَهُمْ

- جَعَلَ: Fi'l-e-Maazi
- Muzaari: يَجْعَلُ (Baab Fatah)
- Ma'ni: Us ne unhein bana diya, kar diya

- عَصْفٍ

- Ism, Jama' istemaal
- Mufrad: عَصْفَةٌ
- Ma'ni: Kheti ke narm pattay, bhoosa, kuchla hua khushk danthal

- مَّأْكُولٍ

- Ism (Ism-e-Maf'ool)
- Asal fi'l: أَكَلَ (Maazi), يَأْكُلُ (Muzaari) (Baab Nasr)
- Ma'ni: Khaya hua, khaya gaya, paamaal shudah (ya'ni bilkul masla hua bhoosa)

Kaid

Kaid - Jama': Kiyaad

1- Masdar hai: كَادَ يَكِيدُ

2- Makr, dhoka aur khubasat.

3- Hila.

4- Jang.

Zallala

يَضِلُّ يَضِلُّ يَضِلُّ، تَضَلُّوا، pas woh Mudallil hai, aur jis par kiya jaye woh Mudallal hai:

ضَلَّ فُلَانًا

1- Use gumrah kar diya, use sahih raste se hata diya, use dhoka diya, use bhatka diya.

2- Use gumraahi ki taraf mansoob kiya, us ke bare mein kaha ke woh gumrah hai.

ضَلَّ الشَّيْءَ: Use zaya kar diya.

{لَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ}

Tair / Taa'ir

Har woh cheez jis ke par hon aur hawa mein urti ho. Kaha jata hai: طار يطير طيراناً (woh ura, urta hai, urna).

Taa'ir ki jama': Tair hai. (Lisan-ul-Arab mein hai: "At-Tair" har urne wali jamaat ka naam hai, mu'annas hai, aur wahid: Taa'ir, mu'annas: Taa'irah), jaise Raakib aur Rakb.

Allah Ta'ala ka farman hai:

{ولا طائر يطير بجناحيه}[Al-An'aam/38]

{والطير محشورة}[Saad/19]

{والطير صافات}[An-Noor/41]

{وحشر لسليمان جنوده من الجن والإنس والطير}[An-Naml/17]

{وتفقد الطير}[An-Naml/20]

{ترميمهم بحجارة من سجيل}

Yani pakki hui mitti (se bane patthar).

Tafseer Al-Muyassar:

Aur Us ne un par jhund ke jhund parinday bheje, jo un par sakht jami hui mitti ke patthar phenk rahe thay.

Hajar

Al-Hajar: Chattan (patthar), aur is ki jama' qillat mein "**Ahjaar**" aur kasrat mein "**Hijaar**" aur "**Hijaarah**" hai.

(Maakhaz: Lisan-ul-Arab)

Raajih Qaul:

"مِنْ سَجِيلٍ" ke baare mein raajih qaul yeh hai ke is se muraad **mitti ke patthar** hain.

Pas woh sakht, mazboot aur jami hui mitti hai.

Mufasssireen ne "مِنْ سَجِيلٍ" ke baare mein chaar aqwaal zikr kiye hain:

Pehla Qaul:

Is se muraad mitti hai. (Ibn Jareer aur Ibn Atiyyah ne is ko tarjih di, aur Shanqeeti ne bhi isi ko ikhtiyar kiya.)

Yeh sakht aur jami hui mitti hai.

Aur yahi qaul raajih hai.

Is ki daleel Surah Az-Zaariyaat ki aayat hai:

﴿النُّسْلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ﴾

Aur kaha gaya hai ke "**Sijjeel**" Farsi lafz hai jo Arabi mein aaya hai. Is ki asal "**Sang Gul**" ya "**Sank Jal**" hai.

Qurtubi ne kaha:

"Is ki asal Sanj aur Jeel hai, aur kaha jata hai Sang aur Gul, aur yeh dono Farsi mein patthar aur mitti ke ma'ni mein hain. Arabon ne in dono ko Arabi bana kar ek lafz kar diya."

Raazi ne kaha: "Yeh Farsi se Mu'arrab hai aur is ki asal 'Sang Gul' hai, aur yeh aisi cheez hai jo patthar aur mitti se murakkab ho, ba-shart-e-ke intehai sakht ho."

Azhari ne kaha: "Jab Arabon ne ise Arabi bana liya to yeh Arabi ho gaya, aur Arabon ne bahut se alfaaz ko Arabi banaya hai jaise Deebaaj, Diwaan aur Istabraq."

Doosra Qaul:

"Sijjeel" ka ma'ni sakht aur mazboot hai. (Ise Ibn Jareer, Ibn Atiyyah, Raazi, Qurtubi aur Ibn Kathir ne zikr kiya hai.)

Teesra Qaul:

Is ka ma'ni "**bheji hui**" hai, yani "**Fa'eel**" ke wazan par, jaise kaha jata hai "**Asjaltuhu**" yani "main ne use bheja". (Ise Ibn Jareer, Zamakhshari, Raazi aur Qurtubi ne zikr kiya, aur Ibn Atiyyah ne ise zaef qarar diya.)

Chautha Qaul:

"Sijil" se muraad **kitaab** hai, yani yeh aisa azaab tha jo pehle se un par likh diya gaya tha. (Ise Zamakhshari aur Qurtubi ne zikr kiya, aur Raazi ne bhi Surah Feel ki tafseer mein zikr kiya, aur Ibn Atiyyah ne ise zaef kaha.)

﴿فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ﴾

Yani kheti ke us bhoose ki tarah jise jaanwar kha kar rond dein aur khatam kar dein.

Yani Allah Ta'ala ne har ek ko us ke naam wala patthar maar kar halaak kar diya, jo daal se bada aur chane se chhota tha, jo insaan aur haathi ko cheerta hua zameen tak pahunch jata tha.

Aur yeh waqia Nabi ﷺ ki paidaish ke saal pesh aaya.

Tafseer Al-Muyassar:

Pas Us ne unhein aisa kar diya jaise sookhe pattay jinhein jaanwar kha kar phenk dete hain.

عَصْفٍ مَّاكُولٍ

(Asf, Asf aur Aseefah): Kheti ka woh hissa jo toot-phoot jaye.

Kaha jata hai: Paudon ka toota hua bhoosa **Asf** kehlata hai.

Allah Ta'ala ka farman hai:

{والحب ذو العصف}[Ar-Rahmaan/12]

{كعصف مأكول}[Al-Feel/5]

{ريح عاصف}[Yunus/22]

Aur "Aasifah" aur "Mu'sifah" woh hai jo kisi cheez ko tor kar bhoose ki tarah kar de.

Kaha jata hai: Hawa ne unhein tabah kar diya, is cheez ke saath tashbeeh dete hue.

عَصَف

1- Masdar hai: عَصَفَ / عَصَفَ بـ

2- Bhoosa aur us ke rezay, kheti ka woh sabzah jis ka dana kha liya jaye aur bhoosa baqi reh jaye:

{وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ}

{فَجَعَلَهُمْ كَعَصْفٍ مَّاكُولٍ}

Yani us pattay ki tarah jis mein se dana nikal liya gaya ho aur woh khaali reh jaye. Aur kaha gaya ke us bhoose ki tarah jise jaanwar kha chuke hon.

Surah Quraish

Pehli Aayat

إِيلَافٍ قُرَيْشٍ

إِيلَافٍ

- **Aalafa yu'allifu** (Baab If'aal)
- Nau': Masdar (Ism)
- Asal fi'l: أَلِف (Maazi), يَأْلِف (Muzaari)
- Ma'ni: Maanusiyat, aadat, aaraam

قُرَيْش

- Nau': Ism-e-Khaas (qabeelay ka naam)

Doosri Aayat

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

- إِيْلَافِهِمْ
 - Nau': Masdar, Baab If'aal
 - Asl-e-Fael: يَأْلِف، أَلِف (Baab Sama')
 - Ma'ni: Un ki maanusiyat, aadat
- رِحْلَةَ
 - Nau': Ism
 - Ma'ni: Safar, safar karna
 - Jama': رِحْلَات، رَحَلَ
- الشِّتَاءِ
 - Nau': Ism
 - Ma'ni: Sardi, jaare ka mausam
- الصَّيْفِ
 - Nau': Ism
 - Ma'ni: Garmi, garmiyon ka mausam

Teesri Aayat

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

- يَعْبُدُوا
 - Nau': Fe'l Muzari' (Jama')
 - Fe'l Maazi: عَبَدَ (Baab Nasr)

- Ma‘ni: Woh ibaadat karein / unhein ibaadat karni chahiye
- رَبِّ
- Nau‘: Ism
- Ma‘ni: Rabb, Parwardigaar
- الْبَيْتِ
- Nau‘: Ism
- Ma‘ni: Ghar, (yahan: Baitullah)

Chauthi Aayat

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

- أَطْعَمَهُمْ
- Nau‘: Fe‘l Maazi (Baab If‘aal)
- Muzari‘: يُطْعِمُ
- Ma‘ni: Us ne unhein khilaya, ghiza di
- جُوعٍ
- (Baab Nasr)
- Nau‘: Ism
- Ma‘ni: Bhook
- آمَنَهُمْ
- Nau‘: Fe‘l Maazi (Baab If‘aal)
- Muzari‘: يُؤْمِنُ
- Ma‘ni: Us ne unhein aman diya, mehfooz rakha
- خَوْفٍ
- Nau‘: Ism (Baab Sama‘) خاف يخاف
- Ma‘ni: Khauf, darr

أَلِف (Fe‘l)

أَلِفٌ يَأْلِفُ، أَلْفَةٌ aur pas woh أَلِف hai, aur is ki jama‘: أَلَف hai, aur woh أَلِف bhi aata hai, is ki jama‘: أَلْفَاءُ aur أَلِيف hai, aur maf‘ool: مَأْلُوف aur إلف hai.

أَلِفٌ وَجُودُهُ مَعَهُ

Us ke saath rehne ka aadi ho gaya, us se maanus ho gaya, us ke saath uthne baithne laga.

أَلَفَ الْمَدِينَةَ:

Shehar ka aadi ho gaya, us se maanus ho gaya.

هَذَا مِنْ أَوَالِفِ الطَّيْرِ:

Yeh gharelu parindon mein se hai.

إِيْلَافٌ

[أ ل ف] (Masdar: أَلَفَ)

1. إِيْلَافُ الْمَكَانِ: Kisi jagah ka aadi hona.

2. (Surah Quraish Aayat 1, 2) إِيْلَافُ قُرَيْشٍ إِيْلَافُهُمْ رَحْلَةً: Husn-e-tadbeer, ahd (mu'aahida).

(إِيْلَافُهُمْ)

Yeh taakeed ke taur par aaya hai aur yeh masdar hai "أَلَفَ" ka (madd ke saath).

(رَحْلَةُ الشِّتَاءِ)

Sardiyon ka safar (Yaman ki taraf).

(وِ)

Aur (رَحْلَةُ)

(الصَّيْفِ)

Garmiyon ka safar (Shaam ki taraf), har saal. Woh in dono safaron ke zariye tijarat mein madad lete the taa-ke Makkah mein qiyam kar saken, Baitullah ki khidmat ke liye jo un ka fakhr tha, aur woh Nadr bin Kinanah ki aulaad the.

Un ke in dono safaron se maanus hone aur Rabb-ul-Bait ki ibaadat chhor dene par ta'ajjub karo.

Tafseer al-Muyassar

Ta'ajjub karo Quraish ki ulfat par, un ke aman par, un ke mu'amlaat ki durustgi par, aur un ke dono safaron ke nizaam par: sardiyon mein "Yaman" ki taraf aur garmiyon mein "Shaam" ki taraf, aur is ki aasani par; taa-ke woh apni zarooriyaat haasil kar saken.

الرَّحْلَةُ

Ar-Rihlah: Safar karna (irtihal), is ki jama': رَحَلَ hai.

Qur'an-e-Majeed mein hai:

(رَحْلَةُ الشِّتَاءِ وَالصَّيْفِ)

Aur aisa oont jis mein safar ki taaqat ho:

بَعِيرٌ ذُو رَحْلَةٍ

(Maakhaz: Al-Mu'jam al-Waseet)

Ibaadat ki Lugwi Tareef

Ibaadat ka ma'ni hai **aajizi aur farotani ikhtiyar karna**.

Kaha jata hai:

"**بعير معبد**" yani aisa oont jo sadhaaya hua ho,

aur

"**طريق معبد**" yani aisa raasta jo hamwaar ho gaya ho, jise qadmon ne rond kar narm kar diya ho.

Isi se Tarafah bin al-'Abd ka qawl (Mu'allaqah mein) hai, woh apni oontni ki tareef karte hue kehta hai:

تباري عتاقاً ناجيات وأتبعث *** وظيفاً وظيفاً فوق مور معبد

Us ke qawl "**فوق مور معبد**" ka matlab hai: aise hamwaar raaste par jo kasrat-e-aamad-o-raft se narm ho gaya ho, aur "**مور**" se murad raasta hai.

Al-Fawaa'id, Safha 183 — Sheikh Saleh Al-Fawzan farmate hain:

"Yeh qawl: '**Pas yeh ibaadat intehai darje ki aajizi ke saath intehai muhabbat ko shaamil hoti hai**' 'yani Allah Ta'ala ki ibaadat do bunyadi ma'ni rakhti hai:

intehai aajizi aur intehai muhabbat.

Sirf aajizi baghair muhabbat ke ibaadat nahin, aur na sirf muhabbat baghair aajizi ke ibaadat hai.

Kyunke insaan jabiron aur taghuton ke saamne jhuk jata hai lekin un se muhabbat nahin karta, to use ibaadat nahin kaha jata.

Isi tarah insaan apni biwi aur aulaad se muhabbat karta hai lekin un ke saamne aajizi ikhtiyar nahin karta, to yeh bhi ibaadat nahin kehlati.

Pas ibaadat woh hai jis mein do cheezen jama hon:

intehai aajizi aur intehai muhabbat,

jaisa ke Ibn al-Qayyim rahimahullah ne Nooniya mein kaha:

**Aur Rahman ki ibaadat us ki intehai muhabbat hai
apne bande ki aajizi ke saath, yahi do mehwar hain
aur inhi dono par ibaadat ka madaar hai
jab tak yeh dono qaim rahen.**

"Abd" uboodiyyat se hai, jis ka matlab hai aajizi zahir karna, aur "ibaadat" is se bhi barh kar hai, kyunke yeh aajizi ki inteha hai, aur yeh sirf usi ka haqq hai jo intehai ehstaan wala ho, aur woh Allah Ta'ala hai.

Isi liye farmaya:

(**إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ**)

Tafseer al-Muyassar

Pas chahiye ke woh shukr ada karein aur is ghar (Ka‘bah) ke Rabb ki ibaadat karein jis ne unhein sharaf bakhsha, aur isi ko ek maanein aur khalis isi ki ibaadat karein.

مفهوم العبادة؟

Jawaab: Ibaadat ka ek aam mafhoom hai aur ek khaas mafhoom.

Aam mafhoom:

"Allah ke liye aajizi ikhtiyar karna, muhabbat aur ta‘zeem ke saath, us ke ahkaam par amal karte hue aur us ki mana ki hui cheezon se bachte hue, us tareeqe ke mutabiq jo us ki shariat mein aaya hai."

Khaas mafhoom:

Is ki tafseel hai. Sheikh-ul-Islam Ibn Taimiyyah farmate hain:

"Yeh ek jaame‘ naam hai har us cheez ka jise Allah pasand karta hai aur jis se woh raazi hota hai, chahe woh aqwaal hon ya a‘maal, zaahir hon ya baatin, jaise khauf, khashiyat, tawakkul, namaaz, zakaat, roza, aur deegar Islami ahkaam."

جوع

Al-Joo‘: Bhook, yani faaqah, aur yeh sair hone ki zid hai.

مَجَاعَةٌ aur جَاع يَجُوع جَوْعًا، جَوْعَةً Fe‘l:

Pas woh جوعى، جِياع، جوع، جُيِعَ: ‘جوع aur jama‘: جوعى، جوعى aur جوعان، جوعان.

(Maakhaz: Lisan-ul-Arab)

خوف

Al-Khauf: Darr, ghabrahat.

مَخَافَةٌ aur خَافَ يَخَافُ خَوْفًا، خِيفَةً

Laith kehte hain: "يَخَافُ" mein waaw alif mein badal gayi kyunke yeh "عمل" ke wazan par hai, to unhon ne waaw ko bhaari samajh kar gira diya.

(Maakhaz: Lisan-ul-Arab)

Surah al-Ma'oon –

Pehli Ayat

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

- أَرَأَيْتَ
 - Nau': Fi'l Maazi
 - Mudaari': يَرَى (Baab Fatah)
 - Ma'ni: Kya tum ne dekha?
- يُكَذِّبُ
 - Nau': Fi'l Mudaari'
 - Maazi: كَذَّبَ
 - Ma'ni: Jhutlata hai, inkaar karta hai
- الدِّينِ (Baab Zarb)
 - Nau': Ism
 - Ma'ni: Deen, jaza, hisaab

Doosri Ayat

فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ

- يَدْعُ
 - Nau': Fi'l Mudaari' (Baab Nasr)
 - Maazi: دَعَّى
 - Ma'ni: Dhakke deta hai, sakhti karta hai
- الْيَتِيمَ
 - Nau': Ism
 - Ma'ni: Yateem (yataama jama' hai)

Teesri Ayat

وَلَا يَخْضُ عَلَى طَعَامِ الْمُسْكِينِ

- يَخْضُ
 - Nau': Fi'l Mudaari' (Baab Nasr)
 - Maazi: خَضَّ
 - Ma'ni: Targheeb deta hai, ubharta hai
- طَعَامِ
 - Nau': Ism
 - Ma'ni: Khana, ghiza

- الْمُسْكِينِ

- Nau': Ism
- Ma'ni: Miskeen, mohtaaj
- Jama': مَسَاكِينُ

Chauthi Ayat

فَوَيْلٌ لِّلْمُصَلِّينَ

- وَيْلٌ

- Nau': Ism
- Ma'ni: Halaakat, tabaahi, afsosnaak anjaam

- الْمُصَلِّينَ

- Nau': Ism (jama')
- Wahid: مُصَلٍّ
- Ma'ni: Namaazi

Paanchween Ayat

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

- صَلَاتِهِمْ

- Nau': Ism
- Ma'ni: Un ki namaaz

- سَاهُونَ

- Nau': Ism Fa'il (jama')
- Wahid: سَاهٍ
- Ma'ni: Ghaafil, laaparwah

Chhatti Ayat

الَّذِينَ هُمْ يُرَاءُونَ

- يُرَاءُونَ

- Nau': Fi'l Mudaari' (Baab Mufa'alah)
- Maazi: رَأَى
- Ma'ni: Dikhawa karte hain, riya karte hain

Saatween Ayat

وَيَمْنَعُونَ الْمَاعُونَ

- **يَمْنَعُونَ**

- Nau': Fi'l Mudaari'
- Maazi: مَنَعَ
- Ma'ni: Rokte hain, mana karte hain

- **الْمَاعُونَ**

- Nau': Ism
- Ma'ni: Chhoti bhalai, mamooli madad, gharelu cheezen jo aariyatan di jaati hain

(أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْأَيْمَانِ)

Yani jaza aur hisaab ko jhutlane wala; kya tum ne use pehchana, agarche tum use na bhi pehchano.

Tafseer al-Muyassar

Kya aap ne us shakhs ki haalat dekhi jo Qayamat aur jaza ko jhutlata hai?

Mafhoom ad-Deen Lughatan

Lafz "Deen" lughat mein kai ma'ani mein aata hai, un mein se:

• Badla (jaza), jaise kaha jaata hai: "كما تدين تدان" yani jaise tum badla doge waisa hi tumhein badla diya jaayega, yani tumhein tumhare amal ke mutabiq jaza di jaayegi, aur "Yawm ad-Deen" yani jaza ka din, aur isi se Deen ba-ma'ni Islam bhi hai.

• Ita'at: Deen ka ma'ni ita'at, farmabardaari aur aajizi bhi aata hai.

(Ibn Manzoor, Lisan al-Arab, jild 13, safha 169, ba-tasarruf)

(فَذَلِكَ)

Yahan "faa" ke baad "هو" muqaddar hai.

(الَّذِي يَدْعُ الْيَتِيمَ)

Yani woh yateem ko us ke haq se sakhti ke saath dhakel deta hai.

Tafseer al-Muyassar

Pas wohi shakhs hai jo yateem ko sakhti aur shiddat ke saath us ke haq se dhakel deta hai, us ke dil ki sakhti ki wajah se.

دَعَا

دَعَا يَدْعُو دَعَا: use sakhti ke saath dhakka diya.

Ibn Dureid kehte hain: دَعَا yani use sakht dhakka diya.

Qur'an mein hai:

(فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ)

Yani woh us ke saath sakhti karta hai, use jharraak kar aur dhakka de kar door karta hai.

Aur ek aur jagah:

(يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً)

Yani unhein sakhti ke saath Jahannum ki taraf dhakela jaayega.

Abu Ubaidah ne is ki tafseer ki: unhein sakht dhakke ke saath dhakela jaayega.

(Maakhaz: Lisan al-Arab)

يَتِيم

يَتِيم, pas woh yateem hai, aur is ki jama': أَيْتَام aur يَتَامَى hai, mu'annas: يَتِيمَة, aur is ki jama': يَتَامَى aur يَتَامَى.

Yateem woh hai jis ka baap bulugh se pehle فوت ho jaaye.

Kaha gaya hai: agar sirf baap فوت ho to yateem, agar sirf maa فوت ho to "عجى", aur agar dono فوت ho jaayen to "لطيم" kaha jaata hai.

(Maakhaz: Mustalahaat Fiqhiyyah, Lisan al-Arab)

Lisan al-Arab mein hai: "الْيَتِيم" ka ma'ni hai tanhaai.

Masaakeen

Masaakeen: miskeen ki jama' hai.

حَضَّ

حَضَّ: use kisi kaam par zor de kar ubhaara, raghbat dilai, targheeb di:

Jaise: Ulama logon ko Kitaab o Sunnat ko mazbooti se thaamne ki targheeb dete the.

(وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ)

(وَيَمْنَعُونَ الْمَاعُونَ)

Jaise sui, kulhaari, haandi aur pyaala waghera.

Tafseer al-Muyassar

Aur woh aisi cheezon ke dene se bhi rok dete hain jin ka dena nuqsan-deh nahin hota, jaise bartan waghera; pas na unhon ne apne Rab ki ibaadat achhi ki aur na hi us ki makhlooq ke saath achha sulook kiya.

مَاعُونَ

Jama': مَوَاعِين

Ma'oon: ghar ke istemaal ki aam cheezon ke liye jaame' naam hai, jaise haandi, kulhaari, pyaala waghera, jinhein aadatan udhaar diya jaata hai.

Qutrub kehte hain: "Ma'oon" ki asal qillat (kami) se hai, Arab kehte hain: "مَالُهُ سَعَةٌ وَلَا مَنَعَةٌ" yani us ke paas na wus'at hai na quwwat, yani thodi cheez; isi liye zakaat, sadaqa aur neki ko "Ma'oon" kaha gaya kyun ke woh zyada mein se thoda hota hai.

Surah al-Kausar –

Pehli Ayat

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

- أَعْطَيْنَاكَ
 - Nau': Fi'l Maazi (Baab If'aal)
 - Mudaari': يُعْطِي
 - Ma'ni: Hum ne aap ko ata kiya, diya
- الْكَوْثَرَ
 - Nau': Ism
 - Ma'ni: Khair-e-kaseer, bohat zyada bhalai, Jannat ki nahar

Doosri Ayat

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

- فَصَلِّ
 - Nau': Fi'l Amr (hukm)
 - Maazi: صَلَّى
 - Mudaari': يُصَلِّي (Baab Taf'eel)
 - Ma'ni: Pas namaaz parhein, ibaadat qaaam karein
- رَبِّكَ
 - Nau': Ism
 - Ma'ni: Aap ka Rab, Parwardigaar
- وَأَنْحَرْ
 - Nau': Fi'l Amr
 - Maazi: نَحَرَ
 - Mudaari': يَنْحَرُ (Baab Fatah)
 - Ma'ni: Qurbani karein, jaanwar zibah karein

Teesri Ayat

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

- شَانِئَكَ
 - Nau': Ism Fa'il

- Ma'ni: Aap se bughz rakhne wala, dushman
- الأَبْر
- Nau': Ism
- Ma'ni: Be-nasl, kata hua, anjaam kaate wala

Tafseer al-Muyassar

Be-shak hum ne aap ko, aye Nabi, duniya aur aakhirat mein bohat zyada khair ata farmaai, aur isi mein Jannat ki nahar Kausar bhi hai jis ke kinaare khokhle motiyon ke khaime hain aur is ki mitti mushk hai.

Al-Kausar fi Lughat al-Arab

Kausar Arabi zaban mein aisi sifat hai jo kasrat mein mubalagha par dalaalat karti hai.

Shar'i Ma'ni:

Is ke do ma'ni hain:

Pehla Ma'ni:

Yeh Jannat mein ek nahar hai jo Allah Ta'ala ne apne Nabi sallallahu alaihi wa sallam ko ata farmaai. Yahi ma'ni is aayat mein murad hai:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾

Jaisa ke Nabi sallallahu alaihi wa sallam ne khud is ki tafseer farmaai, chunanche Muslim (607) mein Hazrat Anas raziyaallahu anhu se riwayat hai:

"Hum Nabi sallallahu alaihi wa sallam ke paas the ke aap ko halki si oongh aayi, phir aap ne muskurate hue sar uthaya. Hum ne kaha: Ya Rasool Allah! Aap ko kis cheez ne hansaya? Farmaya: Abhi mujh par ek surat nazil hui hai. Phir aap ne parha: Bismillahir Rahmanir Raheem, (إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ) phir farmaya: Kya tum jaante ho Kausar kya hai? Hum ne kaha: Allah aur us ke Rasool behtar jaante hain. Farmaya: Yeh ek nahar hai jis ka mere Rab ne mujh se waada kiya hai, is mein bohat zyada khair hai, aur yeh ek haud hai jis par meri ummat Qayamat ke din aaye gi..."

Aur Tirmizi (3284) mein Hazrat Ibn Umar raziyaallahu anhuma se riwayat hai ke Nabi sallallahu alaihi wa sallam ne farmaya:

"Kausar Jannat mein ek nahar hai, is ke kinaare sone ke hain aur is ka bahaaao moti aur yaqoot par hai..."

Tirmizi ne kaha: Yeh hadees Hasan Sahih hai, aur Allama Albani ne bhi ise sahih qarar diya hai.

Doosra Ma'ni:

Yeh ek azeem haud hai — aur haud paani ke jama hone ki jagah ko kehte hain — jo Qayamat ke din maidan-e-hashr mein rakha jaayega, jahan Ummat-e-Muhammadiyah aaye gi. Is haud mein paani Jannat ki nahar Kausar se aaye ga, isi liye ise Haud-e-Kausar kaha jaata hai.

Is ki daleel Muslim (4255) ki hadees hai, Hazrat Abu Zar raziyaallahu anhu se riwayat hai:

"Is haud mein Jannat se do naale behte honge."

Hadees ka zaahir yeh hai ke haud Jannat ke qareeb hoga taake is mein nahar ka paani bahaaya jaaye, jaisa ke Ibn Hajar ne Fath al-Baari (11/466) mein zikr kiya hai. Wallahu a'lam.

Kausar:

Har cheez ki bohat zyada kasrat.

Al-Kausar:

- 1- Jannat mein ek nahar: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾
- 2- Duniya o Aakhirat ki bohat zyada khair: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾
- 3- Meetha mashroob.
- 4- Bohat zyada khair dene wala sardaar ya shakhs.

﴿فَصَلِّ لِرَبِّكَ﴾

Eid-ul-Adha ki namaaz parhein.

﴿وَانْحَرْ﴾

Apni qurbani karein.

Tafseer al-Muyassar

Pas aap apne Rab ke liye khalis namaaz ada karein, aur usi ke naam par qurbani karein.

Nahr

نَحَرَ يَنْحَرُ نَحْرًا: woh nahr karne wala hai, aur jise nahr kiya jaaye woh manhoor ya naheer hai.

نَحَرَ الْكَبْشِ: us ne dumba ko us ke galay (nahr) se zibah kiya.

Shana'a

شَنَّأَ يَشْنَأُ: us se nafrat ki, use na-pasand kiya, us se bughz rakha:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا﴾

شَنَّأَ فَلَانًا: us se nafrat ki, use na-pasand kiya, us se door raha.

Misaal: "مشنوء من يشنؤك" yani jo tum se bughz rakhta hai woh mabghooz hai.

شَنَّأَ شَنْتَهُ: main ne us se nafrat ki aur use na-pasand kiya.

﴿لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ﴾ yani kisi qaum ki dushmani.

﴿إِنْ شَانِئَكَ﴾

Yani aap se bughz rakhne wala.

﴿هُوَ الْأَبْتَرُ﴾

Woh har khair se kata hua hai ya us ki nasal munqati' hai.

Yeh aayat Aas bin Waa'il ke baare mein nazil hui jis ne Nabi sallallahu alaihi wa sallam ko aap ke bete Qasim ki wafaat par "Abtar" kaha tha.

Tafseer al-Muyassar

Be-shak aap se bughz rakhne wala aur aap ke laaye hue hidayat aur noor se dushmani rakhne wala hi be-naam-o-nishaan aur har khair se mehroom hai.

الأبتر

Woh jis ki koi aulaad (nasl) na ho.

Arab us shakhs ko "Abtar" kehte the jis ke bete فوت ho jaayen aur sirf betiyaan baaqi rahen, aur is ka asal ma'ni kat jaana hai.

بتر

Yeh lafz "قطع" ke qareeb-ul-ma'ni hai, lekin zyada tar dum (poonch) ke katne ke liye istemaal hota hai, phir is se nasl ke munqati' hone par bhi itlaaq hone laga.

أبتر (Ism Tafzeel)

Fa'il hai "بتر" se.

أبتر (Fi'l)

أبتره: use kaat diya.

أبتره الله فلاناً: Allah ne use be-aulaad kar diya.

أبتر (Ism Tafzeel Mufraad Muzakkar)

Is ki jama': بتر

Mu'annas: بتراء

Aur mu'annas ki jama': بتر

Surah al-Kaafiroon –

Pehli Ayat

قُلْ يَا أَيُّهَا الْكَافِرُونَ

- قُلْ
 - Nau': Fi'l Amr
 - Maazi: قَالَ
 - Mudaari': يَقُولُ (Baab Nasr)
 - Ma'ni: Keh do
- الْكَافِرُونَ

- Nau': Ism (Jama')
- Wahid: كَافِرٌ
- Ma'ni: Kaafir, inkaar karne wale

Doosri Ayat

لَا أَعْبُدُ مَا تَعْبُدُونَ

- أَعْبُدُ
 - Nau': Fi'l Mudaari'
 - Maazi: عَبَدَ (Baab Nasr)
 - Ma'ni: Main ibaadat nahin karta
- تَعْبُدُونَ
 - Nau': Fi'l Mudaari' (Jama')
 - Maazi: عَبَدَ
 - Ma'ni: Tum ibaadat karte ho

Teesri Ayat

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

- عَابِدُونَ
 - Nau': Ism Fa'il (Jama')
 - Wahid: عَابِدٌ
 - Ma'ni: Ibaadat karne wale

Chauthi Ayat

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

- عَابِدٌ
 - Nau': Ism Fa'il
 - Ma'ni: Ibaadat karne wala
- عَبَدْتُمْ
 - Nau': Fi'l Maazi (Jama')
 - Mudaari': تَعْبُدُونَ
 - Ma'ni: Tum ne ibaadat ki

Paanchween Ayat

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

- عَابِدُونَ
 - Nau': Ism Fa'il (Jama')
 - Ma'ni: Ibaadat karne wale

Chhatti Ayat

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

- دِينُكُمْ
 - Nau': Ism
 - Ma'ni: Tumhara deen, tumhara tareeqa
- دِينِ
 - Nau': Ism
 - Ma'ni: Mera deen, mera tareeqa

Surah an-Nasr –

Pehli Ayat

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

- جَاءَ (Baab Zarb)
 - Nau': Fi'l Maazi
 - Mudaari': يَجِيءُ
 - Ma'ni: Aaya
- نَصْرُ
 - Nau': Ism
 - Ma'ni: Madad, nusrat
- الْفَتْحُ
 - Nau': Ism
 - Ma'ni: Fatah, kaamyabi

Doosri Ayat

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

- رَأَيْتِ
 - Nau': Fi'l Maazi
 - Mudaari': يَرَى

- Ma'ni: Tum ne dekha
- النَّاسِ
 - Nau': Ism (Jama')
 - Ma'ni: Log, insaan
- يَدْخُلُونَ
 - Nau': Fi'l Mudaari' (Jama')
 - Maazi: دَخَلَ (Baab Nasr)
 - Ma'ni: Woh daakhil ho rahe hain
- دِينَ
 - Nau': Ism
 - Ma'ni: Deen
- أَفْوَاجًا
 - Nau': Ism (Jama')
 - Wahid: فَوْجٌ
 - Ma'ni: Giroh, jathe

Teesri Ayat

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

- فَسَبِّحْ
 - Nau': Fi'l Amr
 - Maazi: سَبَّحَ
 - Mudaari': يُسَبِّحُ (Baab Taf'eel)
 - Ma'ni: Tasbeeh karo, paaki bayan karo
- بِحَمْدِ
 - Nau': Ism
 - Ma'ni: Tareef, hamd
- رَبِّكَ
 - Nau': Ism
 - Ma'ni: Aap ka Rabb
- وَاسْتَغْفِرْهُ

- Nau': Fi'l Amr
- Maazi: اسْتَغْفِرْ
- Mudaari': يَسْتَغْفِرُ
- Ma'ni: Us se maafi maango
- تَوَّابًا
 - Nau': Ism (Mubaligha)
 - Ma'ni: Bohat tauba qubool karne wala

Surah al-Lahab –

Pehli Ayat

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

- تَبَّتْ[[1]]
 - Nau': Fi'l Maazi
 - Mudaari': يَتَبُّ
 - Ma'ni: Halaak ho gaye
- يَدَا
 - Nau': Ism Tasniyah
 - Wahid: يَدٌ
 - Ma'ni: Dono haath
- وَتَبَّ
 - Nau': Fi'l Maazi
 - Mudaari': يَتَبُّ
 - Ma'ni: Aur woh khud halaak ho gaya

Doosri Ayat

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

- أَغْنَىٰ
 - Nau': Fi'l Maazi
 - Mudaari': يُغْنِي (Baab If'aal)
 - Ma'ni: Faida na diya, be-niyaaz na kar saka
- مَالُهُ

- Nau': Ism
- Ma'ni: Us ka maal
- كَسَبَ
 - Nau': Fi'l Maazi
 - Mudaari': يَكْسِبُ (Baab Zarb)
 - Ma'ni: Us ne kamaya

Teesri Ayat

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

- [[2]] سَيَصْلَىٰ
 - Nau': Fi'l Mudaari'
 - Maazi: صَلَّى (Baab Sama')
 - Ma'ni: Woh jalega, daakhil kiya jaayega
- نَارًا
 - Nau': Ism
 - Ma'ni: Aag
- ذَاتَ لَهَبٍ
 - Ma'ni: Shola-daar aag, lapakti hui aag

Chauthi Ayat

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

- امْرَأَتُهُ
 - Nau': Ism
 - Ma'ni: Us ki biwi
- حَمَّالَةَ
 - Nau': (Mubaligha)
 - Ma'ni: Lakriyaan dhone wali, baar baar uthane wali
- الْحَطَبِ
 - Nau': Ism
 - Ma'ni: Lakri

Paanchween Ayat

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

- **جِدِّهَا**
 - Nau': Ism
 - Ma'ni: Us ki gardan
- **حَبْلٌ**
 - Nau': Ism
 - Ma'ni: Rassi
- **مَسَدٍ** [[3]] Baab Nasr
 - Nau': Ism
 - Ma'ni: Khajoor ki chhaal ya moti buni hui rassi

”تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ“ yani: Abu Lahab ke dono haath halaak ho gaye, aur woh khud bhi halaak ho gaya. Pehli ayat us par bad-dua hai ke woh khasare mein rahe, aur doosri khabar deti hai ke woh waqai khasare mein par chuka hai. Abu Lahab Nabi ﷺ ka chacha tha, us ka naam Abdul Uzza bin Abdul Muttalib tha, aur woh Nabi ﷺ ka sakht dushman tha.

Surah aage bayan karti hai ke Abu Lahab ko us ka maal aur us ki kamaaiyan kuch faida nahin den gi, aur woh bhadakti hui aag mein daakhil hoga, aur us ki biwi bhi, jo us ki dushmani mein us ki madad karti thi, use ”حَمَّالَةَ الْحَطَبِ“ kaha gaya, yani woh kaante utha kar Nabi ﷺ ke raaste mein daalti thi taa-ke Aap ko takleef pohncchaye.

Yeh surah Rasool ﷺ aur Deen-e-Islam ki dushmani ke anjaam ko wazeh karti hai, aur is baat ki takeed karti hai ke maal aur jaah-o-mansab Allah ke azaab ke muqable mein kisi ko kuch faida nahin de sakte.

تَبَّ

-: تَبَّ تَبَّيْتُ ، يَتَبَّ ، اَتَبَّ / تَبَّ ، تَبَّأً وَتَبَّأً ، فَهُوَ تَابَّ

- تَبَّ الْعَاصِي خَسِرَ وَهَلَكَ وَقُطِعَ عَنِ الْخَيْرِ -: {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ}.

Tafseer al-Muyassar

Us ka maal aur us ki aulaad us ke kisi kaam na aayenge, jab us par Allah ka azaab nazil hoga to woh use kuch bhi nahin bacha saken ge.

Tafseer al-Muyassar

Woh bhadakti hui aag mein daakhil hoga, aur us ki biwi bhi jo kaante utha kar Nabi ﷺ ke raaste mein daalti thi taa-ke Aap ko aziyat de.

لَهَبٍ: (فعل)

لَهَبٌ يَلْهَبُ ، لَهَبًا وَلَهِيْبًا ، فَهُوَ لَاهِبٌ وَلَهْبَانُ / لَهْبَانٌ وَهِيَ لَهْبَى

- لَهَبَتِ النَّارُ: Aag bhadak uthi baghair dhuen ke.

- لَهَبَ الرَّجُلُ: Aadmi ko pyaas lagi.

حَمَلَ: (فعل)

حَمَلَ / حَمَلَ بِ / حَمَلَ عَلَى / حَمَلَ عَنْ يَحْمِلُ ، حَمَلًا ، فَهُوَ حَامِلٌ ، وَالْمَفْعُولُ مَحْمُولٌ - لِلْمَتَعَدِّي وَحَمُولَةٌ - لِلْمَتَعَدِّي وَحَمِيلٌ - لِلْمَتَعَدِّي

- حَمَلَتِ الْمَرْأَةُ: Aurat haamila hui.

الْحَطَبُ

Kaante aur Sa'daan (jhaari) jinhein woh Nabi ﷺ ke raaste mein daalti thi.

حَطَبٌ

Al-Laith: الحَطَبُ maroof hai.

Aur الحَطَبُ: Woh cheez hai jo darakht se aag jalaane ke liye tayyar ki jaye.

حَطَبٌ يَحْطُبُ حَطْبًا وَحَطْبًا: Halka ho to masdar hai, aur jab bhaari ho to ism hai.

وَاحْتَطَبَ احْتِطَابًا: Lakri jama ki.

وَحَطَبَ فَلَانًا حَطْبًا يَحْطِبُهُ وَاحْتَطَبَ لَهُ: Us ke liye lakri jama ki aur laa kar di.

Shaa'ir Zu al-Rummah ka qoul:

...وَهَلْ أَحْتَبِنَ الْقَوْمَ

Al-Mu'jam: Lisaan al-Arab

Tafseer al-Muyassar

Us ki gardan mein mazbooti se bata hua khurdura rassi ka phanda hoga, jis ke zariye use Jahannam mein upar uthaya jayega, phir neeche phenka jayega.

جِدٌ

الْجِدُّ: Gardan, aur kaha gaya hai ke us ka haar, aur kaha gaya hai ke us ka agla hissa. Aur zyada tar aurat ki gardan ke liye istemal hota hai.

Sibawayh ne kaha: Yeh فَعَلَ aur فَعِلَ dono ho sakta hai.

Jama': جِيُودٌ aur أَجِيَادٌ

Al-Mu'jam: Lisaan al-Arab

حَبْلٌ

الحَبْل: Rassi.

اَحْبِلْ، اَحْبَال، حِبَال اور حُبُول: Is ki jama':

وَحَبَلَ الشَّيْءَ حَبْلًا: Use rassi se baandha.

Al-Mu'jam: Lisan al-Arab

مَسَد

المسد: Resha (leef).

Ibn Sayyidah: المسد aisi rassi hai jo leef, khajoor ki shaakh, baal, oon, ya kisi bhi cheez se bati hui ho.

Al-Mu'jam: Lisan al-Arab

المَسَد

المسد: Leef.

Aur Qur'an mein:

(فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ)

Yani: Us ki gardan mein leef ki rassi hogi.

Aur المسد: Mazbooti se bati hui rassi.

Al-Mu'jam: Al-Mu'jam al-Waseet

Surah al-Ikhlās –

Pehli Ayat

قُلْ هُوَ اللَّهُ أَحَدٌ

- قُلْ
 - Nau': Fi'l Amr
 - Maazi: قَالَ
 - Mudaari': يَقُولُ
 - Ma'ni: Keh do

Doosri Aayat

اللَّهُ الصَّمَدُ

- اللَّهُ
 - Ism-e-khaas

- [1] الصَّمَدُ
 - No‘: Ism
 - Ma‘ni: Be-niyaaz, sab ka sahaara, jis ki taraf sab mohtaaj hain
-

Teesri Aayat

لَمْ يَلِدْ وَلَمْ يُولَدْ

- يَلِدْ
 - No‘: Fi‘l-e-muzaari‘
 - Maazi: وَلَدَ Baab Zarb
 - Ma‘ni: Na us ne jana
 - يُولَدْ
 - No‘: Fi‘l-e-muzaari‘ (majhool, manfi)
 - Maazi: وُلِدَ
 - Ma‘ni: Na woh jana gaya, na woh paida hua
-

Chauthi Aayat

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

- كُفُوًا
 - No‘: Ism
 - Ma‘ni: Hamsar, baraabar, misl
- أَحَدٌ
 - No‘: Ism
 - Ma‘ni: Koi bhi, koi hamsar nahin

Tafseer al-Muyassar

Keh dijiye (Ae Rasool): Woh Allah ek hai zaat, uloohiyat, ruboobiyyat, naamon aur sifaat mein yakta, us ka koi shareek nahin.

أَحَدٌ: Hamzah asal mein waaw se badla gaya hai, is ki asal وَحْدٌ hai kyun ke yeh wahdat se hai.

Al-Mu‘jam: Lisan al-Arab

Tafseer al-Muyassar

Allah hi woh hai jis ki taraf tamaam haajaat aur khwahishaat ke liye ruju‘ kiya jaata hai.

Ibn Baaz: “الصمد” ke do ma‘ni ulama ne bayan kiye hain:

Ek yeh ke woh jis ka koi andarooni hissa (pet waghera) nahin, makhlooq ki tarah nahin, kyun ke makhlooq khaati peeti hai, aur Allah be-niyaaz hai.

Doosra ma'ni yeh ke tamaam makhlooq apni haajaat ke liye isi ki taraf ruju' karti hai, isi se maangti hai aur isi ke saamne girgirati hai, aur dono ma'ni durust hain...

Tafseer al-Muyassar

Aur us ka koi hamsar aur mushabah nahin, na us ke naamon mein, na sifaat mein, na af'aal mein, woh ba-barkat aur paak hai.

Surah al-Falaq

- قُلْ
 - Fi'l-e-amr, maazi: يُقُولُ: 'muzaari',
 - Ma'ni: Kaho
- أَعُوذُ
 - Fi'l-e-muzaari', maazi: عَاذَ (Baab Nasr)
 - Ma'ni: Main panaah maangta hoon
- رَبِّ
 - Ism, ma'ni: Rabb, Parwardigaar
- الْفَلَقِ
 - Ism, ma'ni: Subah, fajr, din ka aagaaz
- شَرِّ
 - Ism, ma'ni: Buraai, sharr
- خَلَقِ
 - Fi'l-e-maazi, muzaari': يَخْلُقُ
 - Ma'ni: Paida kiya
- غَاسِقِ
 - Ism, ma'ni: Raat, gehra andhera
- [2] وَقَبْ
 - Fi'l-e-maazi, muzaari': يَقْبُ
 - Ma'ni: Chhaa jaaye, gehra ho jaaye
- [3] النَّفَّاثَاتِ
 - Ism (jama' muannas), ma'ni: Phoonkne waaliyan

- [4] الْعُقَدِ
 - Ism (jama‘), ma‘ni: Gaanthain
- حَاسِدٍ
 - Ism-e-faa‘il, maazi: يَحْسُدُ: muzaari‘, حَسَدَ
 - Ma‘ni: Hasad karne wala
- حَسَدَ
 - Fi‘l-e-maazi, muzaari‘: يَحْسُدُ (Baab Nasr)
 - Ma‘ni: Hasad karna

Surah an-Naas

- قُلْ
 - Fi‘l-e-amr, maazi: يَقُولُ: muzaari‘, قَالَ
 - Ma‘ni: Kaho
- أَعُوذُ
 - Fi‘l-e-muzaari‘, maazi: عَاذَ
 - Ma‘ni: Main panaah maangta hoon
- رَبِّ
 - Ism, ma‘ni: Rabb, Parwardigaar
- النَّاسِ
 - Ism jama‘, waahid: إنسان
 - Ma‘ni: Log, insaan
- مَلِكٍ
 - Ism, ma‘ni: Baadshah
- إِلَهٍ
 - Ism, ma‘ni: Ma‘bood-e-barhaq
- شَرِّ
 - Ism, ma‘ni: Buraai
- [5] الْوَسْوَاسِ بِمَعْنَى صِفَةِ مَبَالِغَةٍ
 - Ism, ma‘ni: Waswasa daalne wala
- [6] الْخَنَاسِ

- Ism, ma'ni: Baar baar peechhe hat jaane wala, chhup jaane wala[7]

- يُوسُوسُ

- Fe'l Muzari, maazi: (Rubai) وَسُوسَ
- Ma'ni: Waswasa daalta hai

- صُدُور

- Ism jama', wahid: صدر
- Ma'ni: Seene, dil ki jagah

- الْجِنَّةُ

- Ism, ma'ni: Jinn
- الْجِنَّةُ : كلمة أصلها الاسم (جِنَّ) في صورة جمع تكسير

- النَّاسُ

- Ism, ma'ni: Insaan
- النَّاسُ
- النَّاسُ : اسم للجمع من بني آدم، واحده: إِنْسَانٌ من غير لفظه، وقد يراد به الفضلاء دون غيرهم، مراعاةً لمعنى الإنسانية، وفي التنزيل العزيز: البقرة آية 13 وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ () .المعجم: المعجم الوسيط

مكية ... Aayaat 5 ... سورة الفيل ... 105 Tarteeb

الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

Have you not considered Kya tu ne nahin dekha 6040 1 ألم تعلم؟ ألم تر

وهم: أبرهة الحبشي، وجيشه الذين أرادوا With the companions of the elephant Haathi walon ke saath
تدمير الكعبة بأصحاب الفيل 6041 2

Their plan Un ke makr 6042 3 تدبيرهم وسعيهم لتخريب الكعبة كيدهم

astray Be-kaar 6043 4 تضییع، وإبطال، وخسار تضليل

flocks (Parindon ke) jhund par jhund 6044 5 جماعات متتابعة أبابيل

Hard (baked) clay Sang-gil (marsoos shudah) 6045 6 طين متحجر سجيل

Like eaten straw Khaaye hue bhoose ki tarah محطمين؛ كأوراق الزرع اليابسة التي أكلتها البهائم، ثم رمت
بها كعصف مأكول 6046 7

Tarteeb 106 ... سورة قريش ... Aayaat 4 ... Makkiyah

الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabī mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

For the familiarity of the quraish Quraish ko maanus karne ke liye اعجبوا لقريش ما ألفوه واعتادوه
من الرحلتين، وتركهم عبادة الله، أو المعنى: لتعبد قريش ربها؛ لإنعامه عليهم باعتياد الرحلتين لإيلاف قريش 1 6047

إلى اليمن رحلة الشتاء 2 6048 Sardi ka safar journey of winter (with the)

And summar Aur garmi إلى الشام والصيف 3 6049

Tarteeb 107 ... سورة الماعون ... Aayaat 7 ... Makkiyah

الآية ... الكلمة ... معناه

Angrezi mein ma'ni Urdu mein ma'ni Arabī mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

The judgment Roz-e-jaza بالدين 1 6050 والبعث، والجزاء

Repluses the orphan Yateem ko dhakke deta hai يدفع اليتيم بعنف عن حقه يدع اليتيم 2 6051

And does not encourage Aur woh targheeb nahin deta لا يحث الناس ولا يحض 3 6052

So woe Wail naam ki Jahannam ki jagah فعذاب شديد فويل 4 6053

heedless Ghaafil 5 6054 غير مباليين بها؛ يؤخرونها عن وقتها، ولا يقيمونها على وجهها ساهون

They Make show Riyakaari karte hain يظاهرون بأعمالهم؛ مراعاة للناس يراؤون 6 6055

And withhold [simple] assistance. Aur baratne ki cheez rokhte hain يمنعون إعارة ما لا تضر إعارته
من الأتنية وغيرها؛ لبلخلمهم ويمنعون الماعون 7 6056

Tarteeb 108 ... سورة الكوثر ... Aayaat 3 ... Makkiyah

الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabī mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

Al-kauthar (Hauz-o-nehar-e-Kausar (aur bohat kuch) 1 6057 الخير الكثير، ومنه نهر الكوثر في الجنة الكوثر

And sacrifice Aur qurbani kar 2 6058 اذبح ذبيحتك لله وحده وانحر

Your enemy Tera dushman 3 6059 مبغضك شانئك

The one cut off La waaris aur be-naam-o-nishaan 4 6060 المنقطع أثره، المقطوع من كل خير الأبتز

Tarteeb 109 ... سورة الكافرون ... Aayaat 6 ... Makkiyah

الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

Nor will I be a worshipper of what you worship. Aur na main ibaadat karunga jis ki tum
ibaadat karte ho 6061 لا أعبد مستقبلا ما عبدتم من الآلهة الباطلة ولا أنا عابد ما عبدتم 1

For you is your religion Tumhare liye tumhara deen 6062 لكم شرككم، وكفركم لكم دينكم 2

And for me is my religion Aur mere liye mera deen 6063 لي إخلاصي، وتوحيدي الذي لا أبغي غيره ولي دين 3

Tarteeb 110 ... سورة النصر ... Aayaat 3 Madaniyah

الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

And the victory

(conquering Makkah) Fatah Makkah 6064 فتح مكة، وكان ذلك في العام الثامن الهجري والفتح 1

In multitudes Jauq dar jauq 6065 جماعات كثيرة تلو جماعات أفواجا 2

Then glory the praises of your god Tu apne Rab ki tasbeeh karne lag 6066 نزه ربك تنزيها مصحوبا بحمده فسبح بحمد ربك 3

Oft-returning Bara hi taubah qubool karne wala 6067 يرجع على المستغفر بالرحمة، ويقبل التوبة ممن تاب توابا 4

Tarteeb 111 ... سورة المسد ... Aayaat 5 Makkiyah

الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

perish Tootna 6068 خسرت، وهلك، وهذا دعاء عليه ثبت 1

And He perish Halaak ho gaya 6069 حصل له الخسار والهلاك، وهذا خبر عنه وتب 2

It will not avail him Na kaam aaya 6070 ما دفع عنه الخسار ما أغنى عنه 3

Nor which he gained Kamaai 6071 وهو ولده وما كسب 4

Soon He wil be burnt in a fire Woh anqareeb aag mein jaayega 6072 سيدخل نارا يقاسي حرها سيصلى نارا 5

Of blazing flames Bhadakne wali 6073 6 نارا متأججة، متقدة ذات لهب

The carrier of firewood Lakriyan dhone wali 6074 7 الحطب
تحمل الشوك، فتطرحه في طريق النبي - ﷺ ؛ لتؤذيه حمالة

Her neck Us ki gardan 6075 8 عنقها جيدها

Of palm-fiber Khajoor ki post se 6076 9 من ليف شديد خشن ترفع به في النار، ثم ترمى من مسد

Tarteeb 112 ... Aayaat 4 ... Makkiyah
سورة الإخلاص ... الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

The eternal the absolute

He is not depended on any one but every one is dependent upon him Be-niyaaz السيد الذي كمل
في سؤدده وغناه، والذي يقصد في قضاء الحوائج
الصمد 1 6077

equivalent Hum-sar 6078 2 مكافئاً، ومماثلاً، ونظيراً كفوا

Tarteeb 113 ... Aayaat 5 ... Makkiyah
سورة الفلق ... الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

I seek refuge Main panaah mein main aata hoon 6079 1 أعتصم، وألتجئ أعوذ

Daybreak Subah 6080 2 الصبح الفلق

Darkness Andhi raat ki tareeki 6081 3 ليل شديد الظلمة غاسق

When it settles Jab us ka andhera phail jaaye 6082 4 إذا دخل ظلامه، وتغلغل إذا وقب

The blowers in the knots Girah (laga kar in) mein phoonkne waliyan 6083 5 الساحرات اللواتي ينفخن بلا
ريق في عقد الخيط؛ بقصد السحر، سواء كن نساء، أو أنفسا خبيثة النفاثات في العقد

An envier Hasad karne wale 6084 6 من يتمنى زوال النعمة عن غيره حاسد

Tarteeb 114 ... Aayaat 6 ... Makkiyah
سورة الناس ... الآية ... الكلمة ... معناها

Angrezi mein ma'ni Urdu mein ma'ni Arabi mein ma'ni Qurani alfaaz Shumaar

TRANSLATION IN ENGLISH TRANSLATION IN URDU TRANSLATION IN ARABIC
QURANIC WORDS NUMBERS

I seek refuge Main panaah mein main aata hoon 6085 1 أعتصم، وألتجئ أعوذ

ربهم، وخالقهم، ومدير أحوالهم برب الناس 2 M6086 Logon ke Parwardigaar ki the Lord of mankind

معبودهم الحق إله الناس 3 6087 (panaah mein) Logon ke mabood ki The God of mankind

الشیطان الذي یلقى شکوکه وأباطیلہ فی القلوب عند الغفلة الوسواس 4 The whisperer Waswasa daalne wale 6088

الذي یختفی ویهرب عند ذکر الله الخناس 5 6089 Chhupta aur bhaagta hai Allah ke zikr se The retreat

الموسوس یكون جنیا. 6090 From among the jinn and mankind Woh jinn mein se ho ya insaan mein se. وإنسیا، أو الموسوس فیهم من الجنة والناس من الجنة والناس 6

Chautha Hissa *****

Qur'an ki un aayaat ka majmua jo kisi khaas mauzu ya unwan 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 mauzu ko.

Yeh tareeqa hamein yeh sikhata hai ke jab hum kisi mauzu ya unwan par ghour karte hain to Qur'an ki mukhtalif aayaat ko jama karke, un ke darmiyan ta'alluq ko samajh kar, hum is mauzu ki gehrai mein ja sakte hain aur is se rehnumai hasil kar sakte hain. Is tarah ek hi mauzu par Qur'an ki mukhtalif aayaat ko jama karna, is mauzu ki mukammal aur jaame' tafheem mein madad deta hai.

1. سورة الفیل

Mauzuha: Baitullah ki hifazat aur hamla aawaron ki halakat

الآية الترجمة

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Beshak hum ne hi yeh zikr (Qur'an) nazil kiya aur hum hi is ki hifazat karne wale hain. (سورة الحجر: 9)

Tashabuh: Jis tarah Allah ne Qur'an ki hifazat ka wada kiya, waise hi Ka'bah ki hifazat farmayi.

﴿ وَمَكْرُؤًا وَّمَكْرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴾

Aur unhone ne (buray) mansoobe banaye aur Allah ne (jawaban) mansooba banaya, aur Allah sab se behtar tadbeer karne wala hai. (سورة آل عمران: 54)

Tashabuh: Allah ne Ashab-e-Feel ki chaal ko bhi nakaam banaya.

﴿ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ﴾

Pas Allah ne unhein un ke gunahon ki wajah se pakar liya. (سورة غافر: 21)

Tashabuh: Zalim qaumon ki tarah Ashab-e-Feel bhi halaak hue.

2. سورة قريش

Mauzuha: Quraish ke liye aman aur rizq

الآية الترجمة

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ﴾

(سورة العنكبوت: 67) Kya unhon ne nahin dekha ke hum ne un ke liye ek mehfooz Haram banaya, jabke un ke ird-gird ke log uchak liye jate hain?

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً﴾

(سورة النحل: 112) Aur Allah ne ek basti ki misaal di jo aman o itminan se thi.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

(سورة البقرة: 126) Aur jab Ibrahim ne kaha: Ae mere Rab! Is shehar ko aman wala bana de.

3. سورة الماعون

Mauzuha: Yateemon aur miskeenon ke saath ehsan

الآية الترجمة

﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾

(سورة الإنسان: 8) Aur woh Allah ki muhabbat mein miskeen, yateem aur qaidi ko khana khilate hain.

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

(سورة الضحى: 9) Pas yateem par sakhti na karo.

﴿لَيْسَ الْبِرَّ أَنْ تُولُؤُوا وَجُوهَكُمْ... وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ﴾

(سورة البقرة: 177) Neki sirf yeh nahin ke tum apne chehre mashriq ya maghrib ki taraf karo... balki neki yeh hai ke aadmi maal de rishtedaron, yateemon aur miskeenon ko.

4. سورة الكوثر

Mauzuha: Nabi ﷺ ke liye khair-e-kaseer aur ne'mat

الآية الترجمة

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

(سورة الشرح: 4) Aur hum ne aap ka zikr buland kar diya.

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾

(سورة الفتح: 1) Beshak hum ne aap ke liye wazeh fatah ata ki.

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

(سورة القلم: 4) Aur beshak aap azeem akhlaq par hain.

5. سورة الكافرون

Mauzuha: Tauheed aur shirk se bara'at

الآية الترجمة

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

(سورة الإخلاص: 1) Keh do: Woh Allah ek hai.

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

(سورة البينة: 5) Aur unhein sirf yeh hukm diya gaya ke Allah ki ibadat karein, us ke liye deen ko khalis karte hue.

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

(سورة آل عمران: 85) Aur jo Islam ke siwa koi aur deen chahega, us se hargiz qubool nahin kiya jayega.

6. سورة النصر

Mauzuha: Nusrat aur logon ka deen mein daakhil hona

﴿وَمَا اللَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ﴾

(سورة آل عمران: 126) Aur madad to sirf Allah hi ki taraf se hai.

7. سورة المسد

Mauzuha: Allah ke dushmanon ki halakat

الآية الترجمة

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾

(سورة المجادلة: 20) Beshak jo Allah aur us ke Rasool se dushmani karte hain woh sab se zyada zaleel hain.

﴿وَسَيَصْلَىٰ سَعِيرًا﴾

(سورة النساء: 10) Aur woh jald hi bhadakti aag mein daakhil honge.

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

(سورة الكوثر: 3) Beshak aap ka dushman hi be-naam o nishan hai.

8. سورة الإخلاص

Mauzuha: Allah ki wahdaniyat aur sifat

الآية الترجمة

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

(سورة البقرة: 255) Allah, us ke siwa koi mabood nahin, woh zinda hai, sab ka qaim rakhne wala hai.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

(سورة الشورى: 11) Us jaisa koi nahin.

﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾

(سورة الحشر: 24) Wohi Allah hai, paida karne wala, wujood mein lane wala, surat banane wala.

9. Al-Mu'awwizatain (Al-Falaq wal-Naas)

Mauzuha: Allah se shuroor aur waswason se panaah

Surah Al-Falaq

Al-Aayah At-Tarjumah

﴿وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ﴾

(Surah Al-A'raaf: 200) Aur agar shaitan ki taraf se koi waswasa aaye to Allah ki panaah maango.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

(Surah An-Naas: 1) Keh do: main logon ke Rab ki panaah maangta hoon.

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ﴾

(Surah Al-Mu'minoon: 97) Aur keh do: Ae mere Rab! Main shaitanon ke waswason se teri panaah maangta hoon.

Surah An-Naas

Al-Aayah At-Tarjumah

﴿إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ﴾

(Surah Al-A'raaf: 27) Beshak woh (shaitan) aur us ka giroh tumhein wahan se dekhta hai jahan se tum use nahin dekhte.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

(Surah Al-Falaq: 1) Keh do: main Falaq (subah) ke Rab ki panaah maangta hoon.

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

(Surah An-Nahl: 98) Aur jab tum Qur'an parho to shaitan-e-mardood se Allah ki panaah maango.

Note:

Har surat ke saath muntakhab aayaat, is surat ke asal mauzu, paigham ya maqsad ke saath ma'nawi rabt rakhti hain. Is tarah Qur'an ki aayaat ek doosre ki tafseer aur takmeel karti hain, aur har mauzu par roshni daalti hain.

Paanchwaan Hissa *****

Tafseer bil-Qur'aan

Surah Al-Feel

Qauluhu Ta'ala (تَرْمِيهِمْ بِحَجَارَةٍ مِنْ سِجِّيلٍ)

Qatadah se riwayat hai: "حجارة من سجيل" yani yeh mitti ke pathar thay.

Adwaa-ul-Bayaan:

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾ (تَرْمِيهِمْ بِحَجَارَةٍ مِنْ سِجِّيلٍ)

Yahan Sijjeel ke ma'ni mein ikhtilaaf kiya gaya hai.

To kuch logon ne kaha: yeh Sijjeen hai, jis mein noon ko laam se badal diya gaya hai, aur Sijjeen aag hai.

Aur kaha gaya ke Sijjeel, Sijill se hai; goya ke yeh us register (diwaan) ka 'alam (naam) hai jis mein kuffaar ka azaab likha hua hai, jis tarah Sijjeen un ke a'maal ke diwaan (register) ka naam hai, aur iska ishtiqaq "Isjaal" se hai, aur Isjaal ka ma'ni hai "irsaal karna" (bhejna); aur isi se "Sijil" us baalti ko kehte hain jo paani se bhari hui ho, aur yeh pathar "mursal" (bheje hue) hain, is ke qaul ke sabab:

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

Aur us ke qaul ka matlab: ke Sijjeen un ke a'maal ke register ke baare mein hai, is se muraad us ka irshaad hai:

﴿كَذَٰلِكَ إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ﴾ [المطففين: 7]

Aur kaha gaya: is ka ma'ni "sakht" (bahut shadeed) hai.

Aur Sheikh (rahimahullahu Ta'ala 'alaina wa 'alayh) se pehle yeh tarjih guzar chuki hai ke yeh (حجارة) sakht quwwat wali mitti se hain.

Aur Qur'an isi ki gawaahi deta hai, jaisa ke Surah Az-Zaariyaat mein hai:

﴿قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ﴾ ﴿لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ﴾ ﴿مُتَسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ﴾ [الذاريات: 32-34]

Pas yahan nass saraahat ke saath aaya ke woh mitti se hain.

Aur mitti ke pathar: aajar (eent) hain, yani woh mitti jo pakaai jaati hai yahan tak ke pathar ban jaaye.

Aur ek doosri nass is baat par aayi ke woh Sijjeel mandood se hain, us ke irshaad mein:

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ﴾ [هود: 82]

Aur un ke baare mein kaha gaya: "chane aur daal ke daanon" ki maanind hain; aur "عَلَيْهِمْ" mein zameer Ashaab-e-Feel ki taraf raaji' hai, aur un ka qissa taweel aur mashhoor hai.

Surah Quraish

Adwaa-ul-Bayaan:

Qauluhu Ta'ala (لَا إِلَٰهَ إِلَّا هُوَ يُرِيهِمْ)

Ibn Abbas se riwayat hai: "إيلافهم رحلة الشتاء والصيف" yani un ka is par qaayam rehna.

Qauluhu Ta'ala (فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ (۳) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ)

Ibn Abbas se riwayat hai: "الذي أطعمهم من جوع" yani Quraish, Makkah ke log, Ibrahim alaihissalam ki dua ke sabab (وارزقهم من الثمرات).

Ibn Abbas se riwayat hai: "وأمنهم من خوف" yani Ibrahim alaihissalam ki dua (رب اجعل هذا البلد آمناً).

Surah Al-Maa'oon

Adwaa-ul-Bayaan:

Qauluhu Ta'ala (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (۱) فَذَٰلِكَ الَّذِي يُدْعُ الْبَيْتَ (۲) وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمُسْكِينِ)

Dekhein Surah Al-Faatihah aayat (4) mein "ad-deen" yani Qayamat aur hisaab. Phir Allah ne in aayaat mein Qayamat ke munkir ki kuch sifaat bayan keen.

Dekhein Surah Al-Muddaththir aayaat (42-46):

ما سلككم في سقر (۴۲) قالوا لم نك من المصلين (۴۳) ولم نك نطعم المسكين (۴۴) وكنا نخوض مع الخائضين (۴۵) "وكنا نكذب بيوام الدين"

Surah Al-Kausar

Adwaa-ul-Bayaan:

Qauluhu Ta'ala (إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

Ibn Abbas se: (إن شائنك هو الأبتَر) kaha: Tumhara dushman.

Dekhein Ibn Abbas ki hadees jo Surah An-Nisa ki aayat (51) ke tehat guzri, aur woh hadees: Jab Ka'b bin Ashraf Makkah aaya.

Surah Al-Kaafiroon

Adwaa-ul-Bayaan:

Qauluhu Ta'ala (قُلْ يَا أَيُّهَا الْكَافِرُونَ)

Qauluhu Ta'ala (وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ)

Ibn Katheer ne kaha: "ولا أنا عابد ما عبدتم ولا أنتم عابدون ما أعبد" yani: Main tumhari ibaadat ka tareeqa ikhtiyar nahin karta, aur na hi us ki pairwi karta hoon, balkeh main Allah ki is tarah ibaadat karta hoon jaisa woh pasand aur raazi hai. Isi liye farmaya: "ولا أنتم" yani: Tum Allah ke ahkaam aur us ki shari'at ki pairwi nahin karte, balkeh tum ne apni taraf se kuch ijaad kar liya hai, jaisa ke farmaya:

"إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى"

Pas aap ne un se mukammal bara'at zahir kar di.

Bukhari ne kaha: "لكم دينكم" yani kufir, "ولى دين" yani Islam. Aur "دينى" nahin kaha kyun ke aayaat noon ke saath hain, is liye yaa hazf ho gayi, jaisa ke "يهدى" aur "يشفين" mein hai.

Aur kisi aur ne kaha: "لا أعبد ما تعبدون" yani ab; aur na hi apni baaqi zindagi mein tumhari baat manoonga.

"ولا أنتم عابدون ما أعبد" woh log hain jin ke baare mein farmaya:

"وليزيدن كثيراً منهم ما أنزل إليك من ربك طغياناً وكفراً" (Surah Al-Maa'idah: 46).

(Dekhein Fath-ul-Baari 8/733)

Surah An-Nasr

Adwaa-ul-Bayaan:

Qauluhu Ta'ala:

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)

Surah An-Nasr

•Adwaa-ul-Bayaan:

Mujahid se (إذا جاء نصر الله والفتح) ke baare mein riwayat hai: Fath-e-Makkah.

Adwaa-ul-Bayaan:

Awwalan: Is par ittefaq hai ke yeh Surah Fath-e-Makkah ke baad nazil hui.

Aur maloom hai ke Fath-e-Makkah se pehle kai fatahaat ho chuki thin.

Un mein se ek Khyber ki fatah hai, aur un mein se ek Hudaibiyyah ka sulah hai, jise Allah Ta'ala ne apni is baat mein fatah qarar diya hai:

﴿فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾ [الفتح: ٢٧]

Nusrat (madad) janghi ma'arokon mein bhi hoti hai, daleel aur hujjat ke zariye bhi, aur dushman ko rok dene ke zariye bhi, jaise Ghazwa-e-Ahzaab mein:

﴿وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾ [الأحزاب: ٢٥]

Aur jaise Yahoodiyon ke baare mein us ka farman:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَافِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا﴾

﴿وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَنْطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾ [الأحزاب: ٢٦ - ٢٧]

Pas nusrat Allah ki taraf se sabit haq hai:

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ [آل عمران: ١٢٦]

Aur Musalmanon ne ise khoob jaan liya, jaisa ke Allah Ta'ala ke is farman mein hai:

﴿مَسْتَهْمُ الْبِأْسَاءِ وَالضَّرَاءِ وَزَلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ﴾ [البقرة: ٢١٤]

Pas woh nusrat ke muntazir hote hain.

Phir unhein jawab aata hai:

﴿أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ [البقرة: ٢١٤]

Aur Nabi ﷺ ka yeh qaul bhi waarid hua:

«نصرت بالرعب مسيرة شهر»

Yani mujhe ek mahine ki musaafat tak dushmanon ke dilon mein ra'b daal kar madad di gayi.

Aur Allah Ta'ala ne Musa aur un ke bhai (Haroon) se farmaya:

﴿لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى﴾ [طه: ٤٦]

To yeh nusrat-e-ma'yyat aur ta'eed hai, pas yahan nusrat aam hai.

Isi tarah deen mein fatah bhi Islam ke phailne ke zariye hoti hai, aur sab se badi do fatahaat hain: Hudaibiyyah ki fatah (sulah) aur Makkah ki fatah.

Chunanche pehli, doosri ke liye tamheed hai, aur doosri Jazeera-e-Arab mein shirk ki hukoomat ka faisla-kun khaatma hai, aur yeh sab nusrat aur fatah ke umoom ke iraade par dalaalat karta hai.

Surah Al-Masad

Adwaa-ul-Bayaan:

Qauluhu Ta'ala (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

- An Qatadah: (تَبَّتْ يَدَا أَبِي لَهَبٍ) kaha: Yani nuqsan uthaya aur halaak hua.

Fazeelat

- An Ibn Abbas (الصمد) kaha:

"Sardaar jis ki sardari mukammal ho, sharaf mein kaamil, azmat mein azeem, hilm mein kaamil, ghina mein kaamil, jabr mein kaamil, ilm mein kaamil, hikmat mein kaamil, har qism ke sharaf aur sardari mein kaamil, yeh sifaat sirf Allah ke liye hain."

- An Ibn Abbas: (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) kaha:

"Us jaisa koi nahin, pas Subhan Allahil-Wahidil-Qahhaar."

Surah Al-Falaq

Adwaa-ul-Bayaan:

Qauluhu Ta'ala (وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ)

- Qaal At-Tirmidhi: Hazrat Aishah radiyallahu anha se riwayat hai ke Nabi ﷺ ne chaand ki taraf dekha aur farmaya:

"Aye Aishah! Is ke shar se Allah ki panaah maango, yahi hai 'غاسقٍ إِذَا وَقَبَ'."

Surah An-Naas

Adwaa-ul-Bayaan:

Farmaya: "Haan, magar Allah ne meri madad farmai, woh Musalman ho gaya, ab woh mujhe sirf bhalai ka hukm deta hai."

- Ek aur hadees mein hai:

"Shaitaan ko bura na kaho, agar tum ne kaha to woh bara ho jayega aur kahega: Main ne apni taaqat se use giraya. Aur agar tum ne kaha: Bismillah, to woh chhota ho kar makkhi ki tarah ho jayega."

- Ibn Katheer ne kaha: Jab dil Allah ko yaad kare to Shaitaan chhota ho jata hai aur maghloob ho jata hai, aur jab Allah ko yaad na kare to woh bara ho jata hai aur ghalib aa jata hai.

Chhatha Hissa *****

Woh Ahadees ka Majmua jo Arshad Bashir Madani ne jama ki hain.

Surah Al-Feel

Ad-Durar As-Saniyyah:

Nabi Muhammad bin Abdullah ﷺ ki wiladat.

Hijri aitbaar se: 53 qabl-e-Hijrat

Miladi aitbaar se: 571

Tafseel-e-Waqia:

Ahl-e-Seer o Tareekh Nabi ﷺ ki wiladat ke din aur mahine ke ta'ayyun mein mukhtalif hue, aur is par muttafiq hain ke Aap ﷺ ki paidaish Peer ke din Aam-ul-Feel mein hui.

Ibn-ul-Qayyim ne kaha: "Is mein koi ikhtilaaf nahin ke Aap ﷺ Makkah ke andar paida hue, aur Aap ki paidaish Aam-ul-Feel mein hui."

Ibn Abbas radiyallahu anhu se riwayat hai ke unhon ne kaha: "Rasool Allah ﷺ Aam-ul-Feel mein paida hue", aur yahi woh baat hai jis mein Ahl-e-Ilm mein se koi shak nahin karta.

Khalifah bin Khayyat, Ibn-ul-Jazzar, Ibn Dihyah aur Ibn-ul-Jawzi ne is par ijma' naql kiya hai.

Jahan tak Peer ke din wiladat ka ta'alluq hai, to Abu Qatadah Ansari radiyallahu anhu se riwayat hai ke unhon ne kaha:

Nabi ﷺ se Peer ke din roza rakhne ke baare mein poocha gaya?

Aap ﷺ ne farmaya: "Yeh woh din hai jis mein meri paidaish hui, aur woh din hai jis mein mujhe mab'ous kiya gaya ya mujh par wahi nazil ki gayi."

Ibn Katheer ne kaha: "Jis ne yeh kaha ke Aap ﷺ Jumma ke din Rabi-ul-Awwal ki satrah tareekh ko paida hue, woh bahut door, balkeh ghalati par hai."

Ikhtilaaf ki jagah mahine aur us ke din ke ta'ayyun mein rahi.

Ibn Ishaq ne chand Sahabah-e-Rasool Allah ﷺ se riwayat ki ke unhon ne Nabi ﷺ se kaha:

"Ya Rasool Allah! Hamein apne baare mein khabar dijiye."

Aap ﷺ ne farmaya:

"(Haan) main apne baap Ibrahim ki dua hoon, aur Isa ki basharat hoon, aur meri walida ne jab mujhe hamal mein liya to unhon ne dekha ke un se ek noor nikla jis ne Shaam ke mehlaat ko munawwar kar diya."

Aur Aap ﷺ ki paidaish Aap ke walid Abdullah ki wafat ke baad hui, is haal mein ke Aap apni walida ke pait mein hamal the jab Aap ke walid فوت hue, to Aap ﷺ yateem haalat mein parwan charhe.

Aur Aap ki paidaish Abu Talib ke ghar Bani Hashim ke Shi'b mein hui.

Sahabah-e-Rasool Allah ﷺ se riwayat hai ke unhon ne kaha:

"Ya Rasool Allah! Hamein apne baare mein khabar dijiye."

Aap ﷺ ne farmaya:

"Main apne baap Ibrahim ki dua hoon, aur Isa ki basharat hoon, aur meri walida ne jab mujhe hamal mein liya to goya unhon ne dekha ke un se ek noor nikla jis ne Busra (Shaam ki zameen ka ek hissa) ko roshan kar diya."

Khulasa Hukm-e-Muhaddith: Is ki sanad jayyid hai.

Raawi: Sahabah Nabi ﷺ

Muhaddith: Ibn Katheer

Maakhaz: Al-Bidayah wan-Nihayah

Safha ya Number: 2/299

Surah Quraish

1- "Quraish khair aur shar mein logon ke Wulaat (sardaar, mutawalli) hain Qayamat ke din tak."

Raawi: Amr bin Al-Aas

Muhaddith: Albani

Maakhaz: Sahih At-Tirmidhi

Safha ya Number: 2227

Khulasa Hukm-e-Muhaddith: Sahih

Takhrij: Ise Tirmidhi (2227) aur Ahmad (17808) ne riwayat kiya hai.

2- "Yeh maamla (yani hukmrani/amar-e-qiyadat) Quraish hi mein rahega, jab tak un mein se do aadmi baaqi rahenge."

Khulasa Hukm-e-Muhaddith: [Sahih]

Raawi: Abdullah bin Umar

Muhaddith: Bukhari

Maakhaz: Sahih Bukhari

Safha ya Number: 7140

Takhrij: Ise Muslim (1820) ne bhi mukhtasar se ikhtilaaf ke saath riwayat kiya hai.

3- Abdullah bin Umar radiyallahu anhuma se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ ne farmaya:

"Aye Allah! Islam ko in do mardon mein se jo tere nazdeek zyada mehboob ho, us ke zariye izzat de; Abu Jahl ya Umar bin Khattab ke zariye."

Raawi kehte hain:

"Aur in dono mein se Allah ke nazdeek zyada mehboob Umar the."

Raawi: Abdullah bin Umar

Muhaddith: Albani

Maakhaz: Sahih At-Tirmidhi

Safha ya Number: 3681

Khulasa Hukm-e-Muhaddith: Sahih

Takhrij: Ise Tirmidhi (3681) ne riwayat kiya aur yahi is ka lafz hai, aur Ahmad (5696) ne bhi riwayat kiya hai.

Surah Al-Maa'oon

Abu Hurairah radiyallahu anhu se riwayat hai, woh kehte hain:

Rasool Allah ﷺ ne farmaya:

"Kya tum jaante ho muflis kaun hai?"

Sahabah ne kaha: Hamare nazdeek muflis woh hai jis ke paas na dirham ho aur na saamaan.

Aap ﷺ ne farmaya:

"Meri ummat ka muflis woh hai jo Qayamat ke din namaz, roza aur zakat lekar aayega, aur yeh bhi aayega ke us ne falan ko gaali di..."

Takhrij: Sahih, dekhein Sahih At-Targheeb (raqam 2189).

Abdullah bin Amr radiyallahu anhu se riwayat hai, woh kehte hain:

Rasool Allah ﷺ ne farmaya:

"Woh hum mein se nahin jis ne hamare chhoton par reham na kiya aur hamare badon ki izzat o shaan ko na pehchana."

Takhrij: Sahih, dekhein Sahih Al-Jaami' (raqam 5444).

Abu Hurairah radiyallahu anhu se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ ne farmaya:

«من لا يؤمن جاره بوائق»

"Jo apne padosi ko apni khabaais (apne shar aur nuqsan pohanchane wali baaton) se aman nahin bakhshata (yani jis ke shar se padosi mehfooz nahin), woh (kaamil) Momin nahin."

Takhrij: Sahih, dekhiye Sahih Al-Jaami' (number 6656).

Surah Al-Kausar

Anas radiyallahu anhu se riwayat hai, unhon ne kaha:

Rasool Allah ﷺ ne farmaya:

«دخلت الجنة فإذا أنا بنهر حافتاه قباب اللؤلؤ، قلت: ما هذا يا جبريل؟ قال: هذا الكوثر الذي أعطاك ربك»

"Main Jannat mein dakhil hua to dekha ke ek nehar hai jis ke kinaaron par moti ke gumbad hain. Main ne kaha: Aye Jibraeel! Yeh kya hai? Unhon ne kaha: Yeh Kausar hai jo aap ke Rabb ne aap ko ata kiya hai."

Takhrij: Sahih, dekhiye Sahih Al-Jaami' (number 3361).

Anas radiyallahu anhu se riwayat hai, unhon ne kaha:

Rasool Allah ﷺ ne farmaya:

«إن الكوثر نهر أعطانيه ربي في الجنة، عليه خير كثير»

"Be-shak Kausar ek nehar hai jo mere Rabb ne mujhe Jannat mein ata ki hai, is par bahut zyada khair hai."

Takhrij: Sahih, dekhiye Sahih Al-Jaami' (number 3354).

Abdullah bin Umar radiyallahu anhumah se riwayat hai:

Rasool Allah ﷺ ne farmaya:

«الكوثر نهر في الجنة حافتاه من ذهب، والماء يجري على اللؤلؤ»

"Kausar Jannat mein ek nehar hai, jis ke dono kinaare sone ke hain, aur us ka paani motiyon par beh raha hai."

Takhrij: Sahih, dekhiye Sahih Al-Jaami' (number 3362).

Surah Al-Kaafiroon

Jaabir radiyallahu anhu se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ tawaaf ki do rak'aton mein «قُلْ يَا أَيُّهَا الْكَافِرُونَ» aur «قُلْ هُوَ اللَّهُ» parhte the.

Takhrij: Sahih, dekhiye Sahih Muslim (number 1216), aur Sahih Sunan Abi Dawood (number 1892).

Tawaaf ke baad dono Surah Ikhlaasain parhne ki munaasabat (Abdul Kareem Al-Khudair)

Tawaaf ke baad dono Surah Ikhlaasain parhne ki munaasabat:

Raka'tain-e-Tawaaf mein Surah Ikhlaasain (yani dono Surah Ikhlaas) parhna mustahab hai; kyunki Nabi alaihissalaatu wassalaam ne in dono rak'aton mein Surah Ikhlaasain hi parheen: {قُلْ يَا أَيُّهَا الْكَافِرُونَ} [Surah Al-Kaafiroon: 1] aur {قُلْ هُوَ اللَّهُ أَحَدٌ} [Surah Al-Ikhlaas: 1]-

Agarche baaz riwayaat mein aaya hai ke Aap ne pehli rak'at mein: {قُلْ هُوَ اللَّهُ أَحَدٌ} aur doosri mein {قُلْ يَا أَيُّهَا الْكَافِرُونَ} parhi; lekin koi shak nahin ke yeh mujmal nass un mufassar, muhkam nusoos ki taraf lautaya jayega; lehaza pehli rak'at mein {قُلْ يَا أَيُّهَا الْكَافِرُونَ} aur doosri mein {قُلْ هُوَ اللَّهُ أَحَدٌ} parhi jaye.

Aur munaasabat bilkul zaahir hai; kyunki jab woh is ghar (Ka'bah) ka tawaaf karta hai jo mehaz pathron ka majmua hai, agarche Allah Jalla wa Ala ki taraf se mu'azzam aur musharraf hai, magar baharhaal pathar hai, to mumkin hai ke insaan ke zehan mein yeh khayal paida ho ke is ka bhi koi hissa ibaadat mein hai, ya is ke liye koi ta'zeem saabit hai jo darasal sirf Allah Jalla wa Ala ka haq hai.

Chunanche is se rokne ke liye, aur is baat ko yaad dilane ke liye ke tamaam ibaadein mehaz Allah Jalla wa Ala ke liye hain, aur kisi ke liye jaaiz nahin ke in mein se kisi cheez ko kisi aur ki taraf phere, chahe woh shar'an mohtaram aur mu'azzam ho, is ke liye Surah Ikhlaasain ki qira'at mashroo' ki gayi, taake banda yaad rakhe ke ibaadat, ikhlaas, aur ta'zeem ka haqeeqi mustahiq sirf Allah hai.

"Rasool Allah ﷺ ne Fajr ki do rak'aton mein {قُلْ يَا أَيُّهَا الْكَافِرُونَ} aur {قُلْ هُوَ اللَّهُ أَحَدٌ} parheen."

Raawi: Abu Hurairah

Muhaddith: Muslim

Maakhaz: Sahih Muslim

Safha ya Number: 726

Khulasa Hukm-e-Muhaddith: [Sahih]

Takhrij: Yeh Hadith Muslim ki infiraadiyaat mein se hai, Bukhari mein nahin.

Rasool Allah ﷺ nawafil mein qira'at ko tool dete the, aur kabhi halaat aur munaasabaat ke mutabiq ise mukhtasar bhi karte the.

Is Hadith mein Abu Hurairah radiyallahu anhu khabar dete hain ke Rasool Allah ﷺ ne Fajr ki Sunnat-e-Muakkadah do rak'aton mein Fatiha ke baad Surah {قُلْ يَا أَيُّهَا الْكَافِرُونَ} aur {قُلْ هُوَ اللَّهُ أَحَدٌ} parheen; kyunki in dono mein andaad (Allah ke shareekon) ki nafi aur Tauheed-e-Khaalis ka isbaat hai, aur is liye bhi ke dono mukhtasar sooratein hain jo un do rak'aton ki khiffat aur Rasool Allah ﷺ ke ma'mool ke munaasib hain; chunanche Sahihain mein hai ke Aap in dono rak'aton ko bahut mukhtasar rakha karte the.

Aur Hadith mein Sunnat-e-Fajr mein Fatiha ke baad qira'at ka bayan hai.

Abdullah bin Umar radiyallahu anhuma se riwayat hai:

"Main ne Rasool Allah ﷺ ko bees martaba dekha ke woh Maghrib ke baad ki do rak'aton aur Fajr se pehle ki do rak'aton mein: «قُلْ يَا أَيُّهَا الْكَافِرُونَ» aur «قُلْ هُوَ اللَّهُ أَحَدٌ» parhte the."

Khulasa Hukm-e-Muhaddith: Hasan

Raawi: Abdullah bin Umar

Muhaddith: Albani

Maakhaz: Sahih An-Nasaai

Safha ya Number: 991

Takhrij: Ise Tirmidhi (417), Nasaai (992) – aur lafz Nasaai ka hai – Ibn Maajah (1149), aur Ahmad (5691) ne riwayat kiya hai.

Usool-ul-Hadith (Sharh)

Is Hadith mein Abdullah bin Masood radiyallahu anhu apne mushahide ke mutabiq un sooraton ka zikr karte hain jo Rasool Allah ﷺ namaz mein Fatiha ke baad parhte the, woh kehte hain: "Main shumaar nahin kar sakta" yani main gin nahin sakta "ke main ne Rasool Allah ﷺ ko kitni martaba suna ke woh Maghrib ke baad ki do rak'aton aur Fajr se pehle ki do rak'aton mein" yani Sunnat-e-Maghrib aur Sunnat-e-Fajr mein: "{قُلْ يَا أَيُّهَا الْكَافِرُونَ}" aur "{قُلْ هُوَ اللَّهُ أَحَدٌ}" parhte the" yani pehli rak'at mein Surah Al-Kaafiroon aur doosri rak'at mein Surah Al-Ikhlās parhte the.

Aur in dono sooraton mein kufr aur ahl-e-kufr se bara'at, Allah ke liye khaalis Tauheed ka iqraar, Allah ke liye sifaat-e-kamaal ka isbaat, aur sifaat-e-naqs ki nafi pai jaati hai; mazeed yeh dono mukhtasar sooratein hain jo in do auqaat mein Rasool Allah ﷺ ki namaz ki khiffat ke saath munaasabat rakhti hain.

Aur Hadith mein is baat ki wazahat hai ke Sahabah radiyallahu anhum Rasool Allah ﷺ ki Sunnat ko lene aur us par amal karne ke maamle mein kis qadar harees the.

Surah An-Nasr

Abdullah bin Abbas radiyallahu anhuma se riwayat hai:

Woh kehte hain: Umar mujhe Badr ke bade buzurgon ke saath (Majlis-e-Mashwarat mein) shaamil karte the, to goya un mein se baaz ne dil mein giraan samjha, aur kaha: Humein bhi to aise bete haasil hain (to phir is naujawan ko hamare saath kyun daakhil karte ho?) To Umar ne kaha: Yeh woh shakhs hai jiske baare mein tum jaante ho (yani us ke ilm o fazl se waaqif ho).

Phir ek din unhon ne Ibn Abbas ko bulaya aur unhein un ke saath daakhil kiya, aur mujhe yun laga ke unhon ne us din mujhe sirf is liye bulaya ke unhein (meri fazeelat) dikhlaayen.

Umar ne kaha: Tum Allah Ta'ala ke is qaul {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} ke baare mein kya kehte ho?

Baaz ne kaha: Humein hukm diya gaya hai ke jab humein nusrat mile aur hamare liye fatah ho to hum Allah ki hamd karein aur us se maghfirat chahein, aur baaz khaamosh rahe, unhon ne kuch nahin kaha.

Umar ne mujh se (Ibn Abbas se) kaha: Kya tum bhi isi tarah kehte ho, aye Ibn Abbas?

Main ne kaha: Nahin.

Unhon ne kaha: Phir tum kya kehte ho?

Main ne kaha: Yeh Rasool Allah ﷺ ki muddat-e-zindagi (wafaat ki khabar) hai jiske baare mein Allah ne unhein khabar di; farmaya: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}, aur yeh Aap ki ajal ki alamat hai, to (is mauqe par) farmaya: {فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ} be-shak woh taubah qubool karne wala hai.

Umar ne kaha: Main is ke siwa is mein aur kuch nahin jaanta jo tum ne kaha.

Raawi: Abdullah bin Abbas

Muhaddith: Bukhari

Maakhaz: Sahih Bukhari

Safha ya Number: 4970

Khulasa Hukm-e-Muhaddith: [Sahih]

Takhrij: Yeh Hadith Bukhari ki infiraadiyaat mein se hai, Muslim mein nahin.

Aishah radiyallahu anha se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ apne ruku aur sujud mein kasrat se yeh farmaya karte the:

«Subhanaka Allahumma Rabbana wa bihamdika, Allahummaghfir li»

"Paak hai Tu, aye hamare Allah! Aye hamare Rab, aur hamd tere hi liye hai, aye Allah! Mujhe bakhsh de" – (yeh sab) Quran ki taweel (amali tatbeeq) ke taur par karte the.

Takhrij: Sahih, dekhein Sahih Muslim (number 484).

Ibn Abbas radiyallahu anhuma se riwayat hai:

Unhon ne kaha: Jab «Iza jaa'a nasrullahi wal-fath» nazil hui to Rasool Allah ﷺ ne farmaya: "Mujhe meri jaan ki khabar de di gayi" (yani meri wafat ki ittila kar di gayi).

Ibn Kathir ne iska zikr kiya hai ke Nabi ﷺ ka yeh farman: "Mujhe meri jaan ki khabar de di gayi jab mujh par «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» nazil hui", is ki sanad mein za'f hai, aur Sheikh Albani

rahimahullah ne ise Darimi ki sanad ke saath hasan qarar diya hai, aur Darimi ke haan iska lafz Imam Ahmad rahimahullah ke lafz se qareeb hai.

Lekin Ibn Abbas ke sabiqah asar, aur isi tarah is Hadith ke doosre alfaaz – jo muta'addid turuq se waarid hue – sab is ma'ni par dalalat karte hain jo Ibn Abbas radiyallahu anhuma ne bayan kiya, aur jis par Umar radiyallahu anhu, jo muhaddith khalifah the, ne unhein barqarar rakha, radiyallahu anhum wa ardahum.

Ibn Kathir ke sharh mein:

Ibn Abbas radiyallahu anhuma ne jo ma'ni bayan kiya, woh Hadith se maloom ho sakta hai, aur istinbatan bhi maloom ho sakta hai; kyun ke yeh Surah is baat ki taraf ishara karti hai ke woh mission jo Nabi ﷺ le kar aaye aur jis ki khatir Aap ko mab'oos kiya gaya, ab apne ikhtitam ko pahunch raha hai; chunanche Aap ke liye yeh alamat muqarrar ki gayi:

«إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا»

Pas jab yeh sab kuch ho jaye, to phir is azeem amal (da'wah wa risalat) ke khatam karne aur risalat ke faraiz aur tabligh ko poora karne ke baad baqi kaam yeh hai ke Aap apne Rab ki hamd ke saath tasbeeh aur istighfar mein mashghool ho jayein, jaisa ke a'maal ke khatme par mashroo' hai.

Surah Al-Masad

Ibn Abbas radiyallahu anhuma se riwayat hai:

Unhon ne kaha: Jab «Wa andhir asheerataka al-aqrabeen» nazil hui, to Nabi ﷺ Safa par chadhe aur nida di: "Ya Sabahah!" (Aye subah ki hungami khabar!) To Quraish Aap ke paas jama ho gaye...

Aap ne unhein mukhatib kiya, to Abu Lahab ne kaha: "Tera bura ho! Kya tu ne humein isi liye jama kiya tha?"

To Allah Ta'ala ne «Tabbat yada Abi Lahabin wa tabb» nazil farmai.

Takhrij: Sahih, dekhein Sahih Bukhari (number 4770).

Rabee'ah bin 'Abbad Deeli radiyallahu anhu se riwayat hai:

Unhon ne kaha: Main ne zamana-e-Jahiliyyat mein Nabi ﷺ ko Bazaar-e-Zil-Majaz mein dekha, Aap farma rahe the:

«يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا»

"Aye logo! La ilaha illallah kaho, tum kamyab ho jaoge."

Aur Aap ke peeche ek aadmi tha jo kehta ja raha tha: "Yeh Sabi (deen-e-aba se phir jaane wala) jhoota hai."

Main ne poocha: Yeh kaun hai? To logon ne kaha: Yeh is ke chacha Abu Lahab hain.

Takhrij: Sahih, dekhiye Sahih as-Seerah an-Nabawiyyah lil-Albani.

Nabi ﷺ ne farmaya:

«أَلَمْ تَرَوْا كَيْفَ يَصْرِفُ اللَّهُ عَلَيَّ لَعْنَ قُرَيْشٍ وَشَتْمَهُمْ! يَشْتُمُونَ مُذَمَّمًا، وَأَنَا مُحَمَّدٌ»

"Kya tum ne nahi dekha ke Allah kaise mujh se Quraish ki laanat aur gaali galoch ko hata deta hai! Woh 'Muzammam' ko gaali dete hain, aur main Muhammad hoon."

Khulasa-e-hukm-e-Muhaddith: Sahih

Ravi: Abu Hurairah

Muhaddith: Shu'aib al-Arna'oot

Makhaz: Takhrij al-Musnad li-Shu'aib

Safhah ya number: 8478

Takhrij: Ise Bukhari (3533), Nasai (3438), aur Ahmad (8478) ne riwayat kiya hai, aur alfaaz Ahmad ke hain.

Usool-ul-Hadith (Sharh):

«أَلَا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللَّهُ عَلَيَّ شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ؟! يَشْتُمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا، وَأَنَا مُحَمَّدٌ»

"Kya tum ta'ajjub nahi karte ke Allah kaise mujh se Quraish ki gaali aur laanat ko rok deta hai! Woh 'Muzammam' ko gaali dete hain aur 'Muzammam' par laanat karte hain, aur main to Muhammad hoon."

Ravi: Abu Hurairah

Muhaddith: Bukhari

Makhaz: Sahih Bukhari

Safhah ya number: 3533

Khulasa-e-hukm-e-Muhaddith: [Sahih]

Takhrij: Yeh Bukhari ki infiradi riwayat hai, Muslim mein nahi.

Allah Subhanahu ne apne Nabi ki hifazat aur us ko shar aur aziyat, zahir-o-batin, madi-o-manawi, se bachane ki zamanat li hai. Is Hadith mein is hifazat ki ek ajeeb kaifiyat bayan hui hai; Abu Hurairah radiyallahu anhu bayan karte hain ke Rasool Allah ﷺ ne Sahabah radiyallahu anhum se farmaya:

"Kya tum ta'ajjub nahi karte ke Allah mere bare mein Quraish ke kafiron ki gaali aur laanat ko kaise pher deta hai? Woh 'Muzammam' ko gaali dete aur us par laanat karte hain" – yani woh mujhe aziyat pohanchane ke irade se naam Muhammad ke bajaye Muzammam bolte the – "aur main Muhammad hoon."

Abu Lahab ki biwi (Umm Jameel) kaha karti thi:

"Muzammaman qaleina, wa deenahu abayna, wa amrahu 'asayna"

Yani: "Hum ne Muzammam ko bura jana, us ke deen ko thukraya, aur us ke hukm ki na-farmani ki."

Nabi ﷺ farmate hain ke "Muhammad" woh hai jo be-shumar hamd-o-sitائش ke ausaaf ka jami' hai; "Muzammam" na mera naam hai, na main is naam se pehchana jata hoon, to un ki

gaali aur laanat dar-haqeeqat mujh par waq‘ nahi hoti, balke kisi aur farzi naam par padti hai; yun un ki murad ke khilaf nateeja paida hota hai aur Allah un ka makr unhi ki taraf lauta deta hai.

Hadith mein Nabi ﷺ ke ism-e-mubarak ko is baat se paak qarar dena hai ke mushrik ki koi aziyat ya gaali us se chimat sake.

Surah Al-Ikhlās

Abu Saeed Khudri radiyallahu anhu se riwayat hai:

Ek aadmi ne doosre shakhs ko suna ke woh «قل هو الله أحد» padh raha hai aur use baar baar dohra raha hai.

Jab subah hui to woh Nabi ﷺ ke paas aaya aur us ka zikr kiya, to Nabi ﷺ ne farmaya:

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثَلَاثُ الْقُرْآنِ»

"Us zaat ki qasam jis ke haath mein meri jaan hai! Yeh (Surah) Quran ke teesre hisse ke barabar hai."

Takhrij: Sahih, dekhiye Sahih Bukhari (number 5013).

Aishah radiyallahu anha se riwayat hai:

Nabi ﷺ jab har raat apne bistar ki taraf jate to dono haathon ko jama karte, phir un mein phoonk marte, phir un mein «قل أعوذ برب الفلق» aur «قل هو الله أحد» padhte, phir un dono haathon se apne jism par jahan tak mumkin hota pherte.

Takhrij: Sahih, dekhiye Sahih Bukhari (number 5017).

Abu Hurairah radiyallahu anhu se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ ne farmaya: Allah Ta‘ala farmata hai:

كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ... وَأَمَّا شَتَمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ «
«ولم أولد ولم يكن لي كفوا أحد».

"Ibn-e-Adam ne mujhe jhutlaya, halanke us ke liye yeh jaiz na tha, aur us ne mujhe gaali di, halanke us ke liye yeh jaiz na tha... aur us ka mujhe gaali dena yeh hai ke woh kehta hai: Allah ne beta bana liya, halanke main Ahad, Samad hoon, na main ne janam diya, na mujhe janam diya gaya, aur na mere liye koi hamsar hai."

Takhrij: Sahih, dekhiye Sahih Bukhari (number 4974).

Abdullah bin Abbas radiyallahu anhumā ki riwayat mein alfaaz yun aaye:

قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ، وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي، وَلَمْ يَكُنْ لَهُ ذَلِكَ؛ فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَرَعَمَ أَيْ لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، «
«وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: لِي وَلَدٌ، فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا»

(Ravi: Abdullah bin Abbas, Muhaddith: Bukhari, Sahih Bukhari 4482)

Is ki sharh mein:

Kufr poori tarah ek hi millat hai, farq sirf us ki sooraton mein hai; sab Allah par jhoot bandhte hain, aur us ke saath un cheezon ko shareek karte hain jin ke liye Allah ne koi daleel nazil

nahi ki. Mushrikeen ke aqwaal mein sab se zyada qabeih Nasara ka yeh qoul hai ke Allah ka beta hai, aur isi tarah ba's ke munkireen ka qoul.

Is Hadith-e-Qudsi mein, jise Rasool Allah ﷺ Rabb عزوجل se riwayat karte hain, Rabb farmata hai:

"Ibn-e-Adam ne mujhe jhutlaya, aur us ka yeh haq na tha, aur us ne mujhe gaali di, aur us ka yeh haq na tha" yani use koi haq nahi ke woh aisa kare.

Takzeeb yeh hai ke mutakallim ke khabar ko khilaf-e-waqea qarar diya jaye; Ibn-e-Adam ki Allah Ta'ala ke bare mein takzeeb yeh hai ke woh guman karta hai ke Maula Subhanahu wa Ta'ala use maut ke baad dobara pehli halat par lautane par qadir nahi, halanke Allah us par qadir hai, aur us ne khabar di hai ke:

"Jis tarah hum ne pehli baar makhlooq ki ibtida ki, isi tarah use dobara lautayenge, yeh hamare zimme wada hai, hum zaroor aisa karne wale hain." (Al-Anbiya: 104)

Aur shatm yeh hai ke kisi shakhs ko uyub aur naqaais ke saath muttصف kiya jaye; Ibn-e-Adam ka Allah ko shatm yeh hai ke woh us ke liye aulaad sabit karta hai, aur yeh Allah ke haq mein shatm hai; kyunke aulaad ka saboot is baat ko mustalzim hai ke koi zawja use hamal mein le, phir use janam de, aur is se pehle nikah ho, aur nikah kisi da'iyah حاجت ki bina par hota hai, aur Allah Subhanahu wa Ta'ala har us cheez se paak hai.

Yahood-o-Nasara is qoul ke qail hain, unhon ne Allah ke liye aulaad sabit ki; Yahood ne kaha: "Uzair Allah ka beta hai", Nasara ne kaha: "Isa Allah ka beta hai", aur Arab mein se baaz ne kaha: "Farishte Allah ki betiyan hain."

Phir Allah Ta'ala ne farmaya:

«إِسْتَبْجَانِي أَنْ أُتَّخَذَ صَاحِبَةً أَوْ وَلَدًا»

Yani: "Mere liye pakeezgi aur tanzih hai; main ne zawja ya aulaad lene se apne aap ko paak rakha hai, pas tum bhi mujhe is se paak samjho."

Allah zalimon ki baton se bohat buland hai.

Allah ne us shakhs ka radd kiya hai jo kehta hai ke woh dobara paida nahi karega, aur us shakhs ka bhi jo kehta hai ke us ki aulaad hai, bohat si ayaat mein; un mein se Surah Maryam mein (Ayaat 66–89).

Hadith mein Allah Subhanahu ke hilm ka bayan hai ke woh un logon ko mohlat deta hai jo us ke buland maqam par jurrat karte hain.

Al-Mu'awwizatain (Al-Falaq aur An-Naas)

Surah Al-Falaq

Aishah radiyallahu anha se riwayat hai:

Nabi ﷺ jab bimar hote to apne upar Mu'awwizat parhte aur phoonk marte.

Takhrij: Sahih, dekhiye Sahih Bukhari (number 5016).

Uqbah bin Amir radiyallahu anhu se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ ne mujh se farmaya:

«يا عقبة، اقرأ بأعوذ برب الفلق، فإنك لن تقرأ بسورة أحب إلى الله وأبلغ عنده منها».

"Aye Uqbah! 'A'oodhu bi Rabbil-Falaq' wali Surah padha karo, kyunke tum koi aisi Surah nahi parhoge jo Allah ke nazdeek is se zyada mahboob aur us ke haan zyada buland darje ki ho."

Takhrij: Sahih, dekhiye Sahih al-Jami' (number 796).

Hadith-e-Uqbah bin Amir radiyallahu anhu (Surah Al-Falaq)

يا عقبة بن عامر ! إِنَّكَ لَنْ تَقْرَأَ سُورَةَ أَحَبِّ إِلَى اللَّهِ ، وَلَا أْبْلَغَ عِنْدَهُ مَنْ أَنْ تَقْرَأَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ، فَإِنْ اسْتَطَعْتَ أَنْ لَا «تَفُوتَكَ فِي صَلَاةٍ فَافْعَلْ»

"Aye Uqbah bin Amir! Tum aisi koi Surah nahi parhoge jo Allah ke nazdeek Surah 'Qul A'oodhu bi Rabbil-Falaq' se zyada mahboob ho, aur na aisi koi Surah jo us ke haan is se zyada mo'assir martaba rakhti ho, is liye agar tum is baat par qadir ho ke woh tumhari kisi namaz mein فوت na ho (yani har namaz mein use parho) to aisa karo."

Khulasa-e-hukm-e-Muhaddith: Sahih

Ravi: Uqbah bin Amir

Muhaddith: Albani

Makhaz: Sahih al-Mawarid

Safhah ya number: 1487

Takhrij: Ise Ibn Hibban (1842) – aur alfaaz Ibn Hibban ke hain –, Ahmad (17452) ne taqreeban isi mafhoom ke saath, aur Muslim (814) ne mukhtasar surat mein riwayat kiya hai.

Qur'an-e-Kareem Allah Ta'ala ka kalaam hai jo us ne Nabi ﷺ par wahi farmaya, aur is ki suratein aur ayaat, Allah Ta'ala ki hikmat ke mutabiq, ek doosre ke muqable mein fazeelat mein mukhtalif hain.

Is hadees mein Uqbah bin Aamir radiyallahu anhu bayan karte hain ke woh ek din Rasool Allah ﷺ ke saath the, aur unhon ne aap se Qur'an seekhne ki darkhwast ki, aur yeh bhi darkhwast ki ke aap unhein Surah Hood aur Surah Yusuf sikhayen. To Nabi ﷺ ne jab un ke Qur'an seekhne ke shauq aur hirs ko jaan liya, to un se farmaya:

‘Aye Uqbah bin Aamir! Tum aisi Surah hargiz nahi parhoge jo Allah ke nazdeek Surah Al-Falaq se zyada mahboob ho, aur na aisi Surah jo us ke haan is se zyada buland darje ki ho’

Yani tum Qur'an mein ta'awwuz (Allah se shuroor se panah talab karne) ke bab mein, ‘Qul a'oodhu bi Rabbil-Falaq’ se zyada kaamil aur zyada jaame' koi cheez nahi parh sakte.

‘Min an taqra’a Qul a'oodhu bi Rabbil-Falaq’ yani Surah Al-Falaq ki qira'at se. Aur ‘Al-Falaq’ se murad subah ki roshni hai. Is Surah mein yeh bayan hai ke panah aur hifazat sirf Allah Subhanahu wa Ta'ala hi se mumkin hai, us ke ma-siwa kisi se nahi.

Phir Nabi ﷺ ne un se farmaya:

‘Fa in istata‘ta alla tafutaka fi salah faf‘al’

Yani agar tum is baat par qadir ho ke apni namazon mein ise chhoro nahi, to ise parha karo.

Hadees mein:

– Surah Al-Falaq ki manzilat-o-fazeelat ka bayan hai.

– Aur is mein Qur‘an ki suraton ke bahami tafawut-e-fazeelat ka saboot hai; kyunke baaz suraton mein aise ma‘ani aur dalail jama hote hain jo deegar suraton mein yakja nahi hote.

Aishah radiyallahu anha se riwayat hai:

Unhon ne kaha:

“Jab ahl-e-khana mein se kisi ko bimari lahiq hoti to Rasool Allah ﷺ us par Mu‘awwizat parh kar phoonk marte the.”

Takhrij: Sahih, dekhein Sahih Muslim (number 2192).

Surah An-Naas

Aishah radiyallahu anha se riwayat hai:

Unhon ne kaha:

“Nabi ﷺ jab har raat apne bistar ki taraf jate, to dono hathon ko jama karte, phir un mein phoonk marte, phir un mein ‘Qul huwa Allahu Ahad’, ‘Qul a‘oodhu bi Rabbil-Falaq’ aur ‘Qul a‘oodhu bi Rabbin-Naas’ parhte, phir un dono hathon se apne jism par jahan tak mumkin hota pherte the.”

Takhrij: Sahih, dekhein Sahih Bukhari (number 5017).

Abu Sa‘eed Khudri radiyallahu anhu se riwayat hai:

Unhon ne kaha:

“Rasool Allah ﷺ jinnon aur insaan ki nazar se panah mangte the, yahan tak ke Mu‘awwizatain nazil hui, pas jab woh nazil hui to aap ne inhi ko lazim pakar liya aur in ke ilawa (deegar azkar-e-ta‘awwuz) ko chhor diya.”

Takhrij: Sahih, dekhein Sahih Tirmidhi (number 2058), aur Albani ne ise sahih qarar diya hai.

Uqbah bin Aamir radiyallahu anhu se riwayat hai:

Unhon ne kaha: Rasool Allah ﷺ ne mujh se farmaya:

«ألم تر آيات أنزلت الليلة لم ير مثلهن قط؟ قل أعوذ برب الفلق وقل أعوذ برب الناس».

“Kya tum ne un ayaat ko nahi dekha jo aaj raat nazil hui hain? Un ki misl kabhi nahi dekhi gayi! ‘Qul a‘oodhu bi Rabbil-Falaq’ aur ‘Qul a‘oodhu bi Rabbin-Naas’ parho.”

Takhrij: Sahih, dekhein Sahih Muslim (number 814).

Matn-e-Muslim mein alfaaz yun hain:

«أَلَمْ تَرَ آيَاتِ أَنْزَلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ! {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}، وَ {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}»

Ravi: Uqbah bin Aamir

Muhaddith: Muslim

Makhaz: Sahih Muslim

Safhah ya number: 814

Khulasa-e-hukm-e-Muhaddith: [Sahih]

Takhrij: Ise Nasai (954), Tirmidhi (2902), aur Darimi ne apni Musnad (3484) mein qareeb-ul-ma'ni alfaaz ke saath riwayat kiya hai.

Sharh mein:

“Islam deen-e-azeem hai, aur is mein woh basharatein bohat azeem hain jo Allah Azza wa Jalla ne apne Nabi Muhammad ﷺ aur aap ki ummat ko ata farmaeen; Allah Subhanahu ne aap par Qur'an ka zikr nazil kiya, aur is ki qira'at ka ajr bohat azeem rakha, ek ek harf par ek neki, aur nekiyan barha di jati hain. Phir kuch suraton aur ayaat ko izafi fazeelat di, taake un ki qira'at par targheeb ho aur log un par harees hon.”

Is hadees mein Uqbah bin Aamir raziyaallahu anhu khabar dete hain ke Nabi ﷺ ne un se farmaya: ‘Kya tum ne un ayaat ko nahin dekha jo aaj raat nazil hui hain, jin ki misl kabhi nahin dekhi gayi?’ Yeh istifhaam-e-ta'ajjub ke taur par hai; Nabi ﷺ in ayaat ki azeem fazeelat par ta'ajjub ka izhar kar rahe hain, ke aisi suratein pehle nazil nahin hui jin mein in jaisi ma'ani aur barkatein jama hon. Phir Aap ne in ayaat ki wazahat farma di ke woh do suratein hain: ‘{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}’ aur ‘{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}’, aur yeh dono Mu'awwizatain hain; in mein ta'awwuz, iltija, aur Allah Rabb-e-Khalq aur Rabb-e-Naas se hifazat talab karne ka zikr hai, aur Nabi ﷺ ne khud in dono ke zariye isti'azah kiya aur apne aap ko in se ruqyah diya.

Surah Al-Falaq Allah Ta'ala ka yeh qaul hai:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Is ka ma'ni yeh hai: keh dijiye – aye Rasool – main subah ke Rabb ki panaah mein aata hoon. Surah mein ibtida isi wasf se hui ke Musta'aaz-bihi Rabb-ul-Falaq hai; kyun ke yeh waqt noor ke bahne, khairaat o barkaat ke nuzool ka waqt hai. Main us Rabb se panaah talab karta hoon jis ka yeh wasf hai, har us cheez ke shar se jo aziyat deti hai, aur us ne Musta'aaz-minhu ko ‘ما خلق’ ke saath khaas kiya.

Pas pehle aam taur par farmaya: ‘{مِنْ شَرِّ مَا خَلَقَ}’ yani us ki makhlooq ke shar se, aur un a'maal ke shar se jo mukallafeen ma'asi ke taur par karte hain, aur ek doosre ko nuqsan pohanchate hain, aur ghair mukallaf haiwanaat ke shar se, jaise darinday, mozi janwar, jo khane, kaatne, dasne, aur kaatne ke zariye aziyat dete hain, aur ghair haiwani cheezon mein rakhe gaye anwaa'-e-zarar se, jaise aag ka jalana, zehar ka maarna waghera.

Phir is ke baad zamane se ta'alluq rakhne wale us shar ka zikr kiya jo ibhaam mein zyada hai, yani andhere ka dakhil hona, jo subah ke infilaq ka naqeez hai, 'وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ'; kyun ke us waqt shar ka phelao zyada aur us se bachao mushkil hota hai.

Phir zamane mein paye jane wale us shar ko khaas kiya jo posheeda kariyan karta hai, jaise 'النَّقَّاتِ فِي الْعُقَدِ' aur 'حاسد', aur haasid ko 'إِذَا حَسَدَ' ke saath muqayyad kiya; kyun ke jab haasid hasad ko zahir kar de to us ka shar zyada, aur us ka zarar mukammal ho jata hai. Allah ne is Surah mein shuroor ko jama kar diya aur hasad par khatam kiya, taake maloom ho ke hasad sab se past tabee'at hai.

Aur Surah An-Naas Allah Ta'ala ka yeh qaul hai:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ

Yani keh dijiye – aye Rasool – main logon ke Rabb ki panaah mein aata hoon, aur isi se panaah maangta hoon, jo logon ka Badshah hai, un mein jo chahe tasarruf karta hai, un ka koi aur Badshah nahin, aur koi Ma'bood-e-Barhaq us ke siwa nahin; main us shaitan ke shar se panaah talab karta hoon jo insaan ke dil mein waswasa daalta hai jab woh Allah ke zikr se ghaafil ho jata hai, aur jab woh Allah ko yaad kare to shaitan paspa aur dab jata hai. Woh apni waswasa andazi logon ke seenon tak pohanchata hai, aur yeh waswasa daalne wala jinnon mein se bhi ho sakta hai aur insano mein se bhi.

Hadith mein:

- Mu'awwizatain ke azeem shaan ka bayan hai.
- Aur is baat ki taraf ishara hai ke Quran mein ma'ani, barkat, aur ta'awwuz ke aitbaar se Mu'awwizatain ki misl koi aur Surah nahin.

Saatwaan Hissa *****

Tafseer bil-Hadees: Woh ahadees jo tafaseer mein pai jati hain.

Surah Al-Humazah

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (1) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (2) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (3) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (4) وَمَا أَدْرَاكَ مَا (9) الْحُطَمَةُ (5) نَارُ اللَّهِ الْمَوْقَدَةُ (6) الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ (7) إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ (8) فِي عَمَدٍ مُمَدَّدَةٍ

عَنْ هَمَّامٍ، قَالَ: كُنَّا مَعَ حُذَيْفَةَ، فَقِيلَ لَهُ: إِنَّ رَجُلًا يَرْفَعُ الْحَدِيثَ إِلَى عُثْمَانَ، فَقَالَ لَهُ حُذَيْفَةُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ". (صحيح البخاري: 6056)

Hum se Abunuaim (Fazl bin Dakeen) ne bayan kiya, kaha hum se Sufyan Sauri ne bayan kiya, un se Mansoor bin Mu'tamir ne, un se Ibrahim Nakha'i ne, un se Hammam bin Haris ne bayan kiya ke hum Huzaifah رضى الله عنه ke paas maujood the, un se kaha gaya ke ek shakhs aisa hai jo yahan ki baatein Usman se ja lagata hai. Is par Huzaifah رضى الله عنه ne kaha ke main ne Nabi Kareem ﷺ se suna hai, aap ﷺ ne batlaya ke Jannat mein chughalkhor nahi jayega.

Qauluhu Ta'ala:

(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (2) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ)

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَزُولُ قَدَمَا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ " ، (سنن الترمذي: 2417)

Abu Barzah Aslami kehte hain ke Rasoolullah ﷺ ne farmaya: "Qayamat ke din kisi bande ke dono paon nahi hatenge yahan tak ke us se yeh na poochh liya jaye: us ki umr ke bare mein ke use kin kaamon mein khatam kiya, aur us ke ilm ke bare mein ke us par kya amal kiya, aur us ke maal ke bare mein ke use kahan se kamaya aur kahan kharch kiya, aur us ke jism ke bare mein ke use kahan khapaya."

Surah Al-Ma'un

وَلَا يَخُضُّ عَلَى طَعَامِ الْمُسْكِينِ (3) فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَاءُونَ (6) وَيَمْنَعُونَ (7) الْمَاعُونَ

عَنْ عَبْدِ اللَّهِ، قَالَ: "كُنَّا نَعُدُّ الْمَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَارِيَةَ الدَّلْوِ وَالْقَدْرِ". (صحيح أبي داود : 1657)

Abdullah bin Masood رضى الله عنه kehte hain ke Rasoolullah ﷺ ke zamane mein hum dol aur degchi aariyatan dene ko "Ma'un" mein shumaar karte the.

Surah Al-Kawthar

Qauluhu Ta'ala:

(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)

عَنْ أَنَسٍ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا مَا أَصْحَاكَ يَا رَسُولَ اللَّهِ قَالَ " أَنْزِلْتُ عَلَى أَنْفَا سُورَةَ " . فَقَرَأَ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَانْحَرْ * إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } " . ثُمَّ قَالَ " أَنْتَدِرُونَ مَا الْكَوْثَرُ " . فَقُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ عَلَيْهِ خَيْرٌ كَثِيرٌ هُوَ حَوْضٌ تَرْدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آتَيْنُهُ عِدَدُ النُّجُومِ فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ رَبِّ إِنَّهُ مِنْ أُمَّتِي . فَيَقُولُ مَا تَدْرِي مَا أَخَذَنْتَ (بِعَدَّتِكَ) " . زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ . وَقَالَ " مَا أَخَذْتُ بِعَدَّتِكَ " . (صحيح المسلم: 400)

Anas bin Malik (رض) riwayat hai ke ek din Rasoolullah ﷺ hamare darmiyan tashreef farma the ke aap ﷺ par ghaflat si tari hui, phir aap ﷺ ne muskurate hue apna sar mubarak uthaya. Hum ne arz kiya: Ya Rasoolullah ﷺ! Aap ﷺ ko kis baat se hansii aa rahi thi? To aap ﷺ ne farmaya: "Mujh par abhi ek surat nazil hui hai." Phir:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

parhi. Phir farmaya: "Kya tum jante ho ke Kausar kya hai?" Hum ne kaha: Allah aur us ka Rasool ﷺ hi behtar jante hain. Farmaya: "Woh ek nahar hai, mujh se mere Rabb ne us ka wada kiya hai. Is mein bahut si khubiyen hain. Woh ek hauz hai jis par Qayamat ke din meri ummat ke log pani peene ke liye aayenge aur us ke bartan ki tadaad sitaron ki tadaad ke barabar hai. Ek shakhs ko wahan se hata diya jayega. Main arz karunga: Ya Allah! Yeh mera ummati hai. To Allah Ta'ala farmayenge: Kya aap ﷺ jante hain ke is ne aap ﷺ ke baad nai baatein ghadi thin?"

Ibn Hajar (رض) ne is mein yeh izafa kiya ke aap ﷺ hamare darmiyan masjid mein tashreef farma the aur Allah Ta'ala ne farmaya: "Yeh woh hai jis ne aap ﷺ ke baad nai baatein nikal li thin."

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى السَّمَاءِ، قَالَ: "أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِيَابُ اللَّوْلُؤِ (مُجَوَّفًا، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟" قَالَ: "هَذَا الْكُوْثَرُ". (صحيح البخاري: 4964

Hum se Adam bin Abi Iyas ne bayan kiya, kaha hum se Shaiban bin Abdur Rahman ne bayan kiya, un se Qatadah ne bayan kiya, un se Anas bin Malik رضى الله عنه ne bayan kiya ke jab Nabi Kareem ﷺ ko Mi'raj hui, Nabi Kareem ﷺ ne farmaya ke main ek nahar par pahuncha jis ke dono kinaron par kholdar motiyon ke dere lage hue the. Main ne poocha: Ae Jibraeel! Yeh nahar kaisi hai? Unhon ne bataya ke yeh Hauz-e-Kausar hai (jo Allah ne aap ﷺ ko diya hai).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَ: "سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى إِنَّا أَعْطَيْنَاكَ الْكُوْثَرَ سُورَةُ الْكُوْثَرِ آيَةٌ 1، قَالَتْ: "نَهْرٌ أُعْطِيَهِ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاطِنَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ أَيْنِئْتُهُ كَعَدَدِ النُّجُومِ". رَوَاهُ زَكَرِيَاءُ، وَأَبُو الْأَخْوَصِ، وَمُطَرِّفٌ، عَنْ أَبِي إِسْحَاقَ. (صحيح البخاري: 4965

Hum se Khalid bin Yazid Kahili ne bayan kiya, unhon ne kaha hum se Israeel ne bayan kiya, un se Abu Ishaq ne bayan kiya, un se Abu Ubaidah ne ke main ne Aishah رضى الله عنها se Allah Ta'ala ke irshad {إِنَّا أَعْطَيْنَاكَ الْكُوْثَرَ} yani "Hum ne aap ko Kausar ata kiya hai" ke mutalliq poocha, to unhon ne batlaya ke yeh (Kausar) ek nahar hai jo tumhare Nabi Kareem ﷺ ko bakhshi gayi hai. Is ke do kinare hain jin par kholdar motiyon ke dere hain. Is ke aabkhore sitaron ki tarah anginat hain. Is hadees ki riwayat Zakariya aur Abul Ahwas aur Mutarrif ne Abu Ishaq se ki hai.

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ (الْمِسْكِ، وَكَيْزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا". (صحيح البخاري: 6579

Hum se Saeed bin Maryam ne bayan kiya, kaha hum ko Nafi bin Umar ne khabar di, un se Ibn Abi Mulaikah ne bayan kiya, un se Abdullah bin Amr رضى الله عنهما ne bayan kiya ke Nabi Kareem ﷺ ne farmaya: "Mera Hauz ek mahine ki masafat ke barabar hoga. Is ka pani doodh se zyada safed aur is ki khushboo mushk se zyada achhi hogi aur is ke koze aasman ke sitaron ki tadaad ke barabar honge. Jo shakhs is mein se ek martaba pee lega, woh phir kabhi bhi (Maidan-e-Hashr mein) pyasa na hoga."

أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ، إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قِيَابُ الدَّرِّ الْمُجَوَّفِ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكُوْثَرُ الَّذِي أُعْطَاكَ رَبُّكَ، فَإِذَا طِينُهُ أَوْ طَبِيبُهُ مِسْكٌ أَذْفَرُ"، شَكَ هُدْبَةُ. (صحيح البخاري: 6581)

Hum se Abul Waleed ne bayan kiya, kaha hum se Hammam ne bayan kiya, un se Qatadah ne, un se Anas رضى الله عنه ne aur un se Nabi Kareem ﷺ ne (doosri sanad) aur hum se Hudbah bin Khalid ne bayan kiya, kaha hum se Hammam ne bayan kiya, kaha hum se Qatadah ne bayan kiya, kaha hum se Anas bin Malik ne bayan kiya aur un se Nabi Kareem ﷺ ne bayan kiya ke main Jannat mein chal raha tha ke main ek nahar par pahuncha. Us ke dono kinaron par kholdar motiyon ke gumbad bane hue the. Main ne poocha: Jibraeel! Yeh kya hai? Unhon ne kaha: Yeh Kausar hai jo aap ke Rabb ne aap ko diya hai. Main ne dekha ke us ki khushboo ya mitti tez mushk jaisi thi. Raawi Hudbah ko shak tha.

Surah Al-Kafirun

(1) قُلْ يَا أَيُّهَا الْكَافِرُونَ

عَنْ فَرْوَةَ بِنِ نَوْفَلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لِنَوْفَلٍ: "اقْرَأْ: قُلْ يَا أَيُّهَا الْكَافِرُونَ، ثُمَّ نَمَّ عَلَى خَاتَمَتِهَا، فَإِنَّهَا (بِرَاءَةٌ مِنَ الشِّرْكِ". (صحيح أبي داود : 5055

Naufal رضی اللہ عنہ kehte hain ke Nabi Akram ﷺ ne un se kaha: "**Qul ya ayyuhal kafirun**" padho (yani poori Surah), aur phir use khatm kar ke so jao, kyun ke yeh Surah shirk se bara'at hai.

Surah An-Nasr

Qauluhu Ta'ala:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Lamma nazalat hazihis-surah {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ} qara'aha Rasoolullah ﷺ hatta khatamaha. Wa qala an-naasu: "Hayyizun wa ana wa ashaabi hayyizun." Wa qala: "La hijrata ba'dal-fath."

(إرواء الغليل : 11/5)

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يُكْنِزُ أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ "سُبْحَانَكَ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَخَذْتَنَهَا تَقُولُهَا قَالَ "جُعِلَتْ لِي عَلَامَةٌ فِي أُمِّي إِذَا رَأَيْتُهَا قُلْتُهَا {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} ". إِلَى آخِرِ السُّورَةِ. (صحيح المسلم: 484)

Aishah (رض) se riwayat hai ke Nabi ﷺ wafat se pehle yeh kalimat kasrat se farmaya karte the:

"Subhanaka wa bihamdika astaghfiruka wa atubu ilaik."

Sayyidah farmati hain ke main ne arz kiya: Ya Rasoolullah ﷺ! Yeh kalimat kya hain jin ko main dekhti hoon ke aap ne in ko kehna shuru kar diya hai? To aap ﷺ ne farmaya: "Mere liye meri ummat mein ek alamat muqarrar ki gayi hai. Jab main us alamat ko dekhta hoon to yeh kalimat padhta hoon:

{إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}

se aakhir-e-surah tak." (Yani is surat par amal karta hoon.)

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاحِ بَدْرٍ، فَقَالَ بَعْضُهُمْ لِمَ تُدْخِلُ هَذَا الْفَتَى مَعَنَا، وَلَنَا أَبْنَاءُ مِثْلُهُ فَقَالَ إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ. قَالَ فَدَعَاَهُمْ ذَاتَ يَوْمٍ، وَدَعَانِي مَعَهُمْ قَالَ وَمَا رُبَيْتُهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مَنِّي فَقَالَ مَا تَقُولُونَ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ {حَتَّى خَتَمَ السُّورَةَ، فَقَالَ بَعْضُهُمْ أَمَرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ، إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا. وَقَالَ بَعْضُهُمْ لَا نَدْرِي. أَوْ لَمْ يَقُلْ بَعْضُهُمْ شَيْئًا. فَقَالَ لِي يَا ابْنَ عَبَّاسٍ أَكْذَاكَ تَقُولُ قُلْتُ لَا. قَالَ فَمَا تَقُولُ قُلْتُ هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ اللَّهُ لَهُ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} فَتُحْ مَكَّةَ، فَذَاكَ عَلَامَةٌ أَجْلِكَ {فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا} قَالَ عُمَرُ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ (صحيح البخاري: 4294)

Ibn Abbas رضي الله عنهما ne bayan kiya ke Umar رضي الله عنه mujhe apni majlis mein us waqt bhi bula lete jab wahan Badr ki jang mein shirkat karne wale buzurg Sahaba رضي الله عنهم baithe hote. Is par baaz log kehne lage: "Is jawan ko aap hamari majlis mein kyun bulate hain? Is ke jaise to hamare bachche bhi hain." Is par Umar رضي الله عنه ne kaha: "Woh to un logon mein se hai jin ka ilm-o-fazl tum jante ho."

Unhon ne bayan kiya ke phir un buzurg Sahaba ko ek din Umar رضي الله عنه ne bulaya aur mujhe bhi bulaya. Bayan kiya ke main samajhta tha ke mujhe us din aap ne is liye bulaya tha taake aap mera ilm bata saken.

Phir aap ne daryaft kiya: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ — "khatm-e-surah tak" — ke mutalliq tum logon ka kya khayal hai?

Kisi ne kaha ke hamein is ayat mein hukm diya gaya hai ke hum Allah ki hamd bayan karein aur us se istighfar karein ke us ne hamari madad ki aur hamein fatah inayat farmai. Baaz ne kaha ke hamein is ke mutalliq kuch maloom nahi hai aur baaz ne koi jawab nahi diya.

Phir unhon ne mujh se daryافت kiya: "Ibn Abbas! Kya tumhara bhi yahi khayal hai?" Main ne jawab diya: "Nahin." Poocha: "Phir tum kya kehte ho?" Main ne kaha: "Is mein Rasoolullah ﷺ ki wafat ki taraf ishara hai ke jab Allah Ta'ala ki madad aur fatah hasil ho gayi, yani Fatah Makkah, to yeh aap ﷺ ki wafat ki nishani hai. Is liye aap apne Rabb ki hamd aur tasbeeh aur us ki maghfirat talab karein ke woh taubah qabool karne wala hai."

Umar رضى الله عنه ne kaha: "Jo kuch tum ne kaha wohi main bhi samajhta hoon."

Surah Al-Masad

Qauluhu Ta'ala:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمَّا نَزَلَتْ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} وَرَهْطَكَ مِنْهُمْ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعَدَ الصَّفَا فَهَتَفَ "يَا صَبَاحَاهُ". فَقَالُوا مَنْ هَذَا، فَاجْتَمَعُوا إِلَيْهِ. فَقَالَ "أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِي". قَالُوا مَا جَرَّبْنَا عَلَيْكَ كَذِبًا. قَالَ "فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ". قَالَ أَبُو لَهَبٍ تَبَّ لَكَ مَا جَمَعْتَنَا إِلَّا لِهَذَا ثُمَّ قَامَ فَتَرَلْتُ {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ} وَقَدْ تَبَّ هَكَذَا قَرَأَهَا الْأَعْمَشُ يَوْمَئِذٍ. (صحيح البخاري: 4971)

Ibn Abbas radiyallahu anhuma ne bayan kiya ke jab yeh ayat nazil hui:

«وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ»

“Apne qareebi rishtedaron ko daraaiye aur apne giroh ke un logon ko daraaiye jo mukhliseen hain.”

to Rasoolullah ﷺ Safa pahari par charh gaye aur pukara:

“Ya Sabahaa!”

Quraish ne kaha: “Yeh kaun hai?”

Phir wahan sab aa kar jama ho gaye. Nabi Kareem ﷺ ne un se farmaya:

“Tumhara kya khayal hai, agar main tumhein bataun ke ek lashkar is pahaar ke peeche se aane wala hai, to kya tum mujh ko sachcha nahin samjho ge?”

Unhon ne kaha:

“Hamein jhoot ka aap se tajurba kabhi bhi nahin hai.”

Nabi Kareem ﷺ ne farmaya:

“Phir main tumhein us sakht azaab se daraata hoon jo tumhare saamne aa raha hai.”

Yeh sun kar Abu Lahab bola:

“To tabah ho, kya tu ne hamein isi liye jama kiya tha?”

Phir Nabi Kareem ﷺ wahan se chale aaye aur aap par yeh surat nazil hui:

«تبت يدا أبي لهب وتب»

Al-khayr, yani:

“Dono haath toot gaye Abu Lahab ke aur woh barbaad ho gaya.”

A'mash ne yun parha:

«وقد تب»

jis din yeh hadees riwayat ki.

Surah Al-Ikhlās

«(4) قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

An Abi Saeed, anna rajulan, sami'a rajulan, yaqra'u:

«قُلْ هُوَ اللَّهُ أَحَدٌ»

zuraddiduha, falamma asbaha jaa'a ila Rasoolillahi ﷺ fazakara zalika lahu, wa ka-ann ar-rajula yataqallaluha, faqala Rasoolullahi ﷺ:

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ»

(Sahih al-Bukhari: 6643)

Abu Saeed Khudri radiyallahu anhu ne bayan kiya ke ek Sahabi ne suna ke ek doosre Sahabi Surah “Qul Huwallahu Ahad” baar baar parhte hain. Jab subah hui to woh Rasoolullah ﷺ ke paas aaye aur Anhzrat ﷺ se us ka zikr kiya. Woh Sahabi is surat ko kam samajhte the, lekin Anhzrat ﷺ ne farmaya:

“Us Zaat ki qasam jis ke haath mein meri jaan hai, yeh Quran Majeed ke ek tihai hisse ke barabar hai.”

Qauluhu Ta'ala:

«قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

An Aishah, annan-Nabiyya ﷺ kana iza awa ila firashihi kulla lailatin jama'a kaffayhi summa nafatha fihima faqara'a fihima:

«قُلْ هُوَ اللَّهُ أَحَدٌ»

wa

«قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ»

wa

«قُلْ أَعُوذُ بِرَبِّ النَّاسِ»

summa yamsahu bihima mastata'a min jasadihi, yabda'u bihima ala ra'sihi wa wajhihi wa ma aqbala min jasadihi, yaf'alu zalika thalatha marrat.

(Sahih al-Bukhari: 5017)

Aishah radiyallahu anha ne bayan kiya ke Nabi Kareem ﷺ har raat jab bistar par aaraam farmate to apni dono hatheliyon ko mila kar:

«قُلْ هُوَ اللَّهُ أَحَدٌ»

«قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ»

aur

«قُلْ أَعُوذُ بِرَبِّ النَّاسِ»

(teenon suratein mukammal) parh kar un par phoonkte aur phir dono hatheliyon ko jahan tak mumkin hota apne jism par pherte the. Pehle sar aur chehre par haath pherte aur saamne ke badan par. Yeh amal aap teen dafa karte the.

An Abi Hurairah radiyallahu anhu anin-Nabiyyi ﷺ qala:

«قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ «الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفًا أَحَدٌ»

(Sahih al-Bukhari: 4974)

Abu Hurairah radiyallahu anhu ne bayan kiya ke Nabi Kareem ﷺ ne farmaya ke Allah Ta'ala farmata hai:

“Mujhe Ibn-e-Adam ne jhutlaya, halaanke us ke liye yeh bhi munasib nahin tha. Mujhe jhutlana yeh hai ke woh kehta hai ke main us ko dobara nahin paida karunga, halaanke mere liye dobara paida karna us ke pehli martaba paida karne se zyada mushkil nahin. Aur us ka mujhe gaali dena yeh hai ke woh kehta hai ke Allah ne apna beta banaya hai, halaanke main ek hoon, be-niyaz hoon, na mere liye koi aulaad hai aur na main kisi ki aulaad hoon aur na koi mere barabar hai.”

An Ubayy ibn Ka'b, annal-mushrikeena qaloo li Rasoolillahi ﷺ:

“Unsub lana Rabbak.”

Fa-anzalallahu:

«قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ»

Fas-samadu allazi lam yalid wa lam yulad, li-annahu laisa shay'un yuladu illa sayamoot, wa laisa shay'un yamoot illa sayurath, wa innallaha azza wa jalla la yamootu wa la yuwarath.

«لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

Qala:

“Lam yakun lahu shabihun wa la idlun, wa laisa kamithlihi shay.”

(Sahih at-Tirmidhi: 3364)

Ubayy ibn Ka'b radiyallahu anhu se riwayat hai ke mushrikeen ne Rasoolullah ﷺ se kaha:

“Aap apne Rabb ka nasab hamein bataiye.”

Is par Allah Ta'ala ne:

«قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ»

nazil farmayi.

Aur “Samad” woh hai jo na kisi se paida hua aur na us se koi paida hua ho. Is liye usool yeh hai ke jo bhi koi cheez paida hogi woh zaroor maregi aur jo bhi koi marega us ka waris hoga. Aur Allah Azza wa Jalla ki zaat aisi hai ke na woh maregi aur na hi us ka koi waris hoga.

«لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

“aur na us ka koi kufu, ham-sar hai.”

Rawi kehte hain ke “kufu” yani us ke mushabeh aur barabar koi nahin hai, aur na hi us jaisa koi hai.

Surah Al-Falaq

(2) قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَنَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ، فَلَمَّا اسْتَنَدَّ وَجَعَهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا. (صحيح البخاري: 5016)

Aishah radiyallahu anha ne kaha ke Rasool Kareem sallallahu alaihi wasallam jab bemaar parte to Mu'awwizat ki suratein parh kar apne upar dam karte (is tarah ke hawa ke saath kuch thook bhi nikalta) phir jab (marz-ul-maut mein) Aap ki takleef barh gayi to main in suraton ko parh kar Anhazrat sallallahu alaihi wasallam ke haathon se barkat ki umeed mein Aap ke jism-e-mubarak par pherti thi.

(5) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى الْقَمَرِ فَقَالَ " يَا عَائِشَةُ اسْتَعِيزِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ " - يعني (القمر) صحيح الجامع: 7916

Umm-ul-Momineen Aishah radiyallahu anha kehti hain ke Nabi Akram sallallahu alaihi wasallam ne chaand ki taraf dekh kar farmaya: "Aishah! is ke shar se Allah ki panah maango, kyun ke yeh 'ghaasiq' hai jab yeh doob jaye."

Qauluhu Ta'ala (وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " لَا تَحَاسَدْ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْفُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، فَهُوَ يَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا، لَفَعَلْتُ كَمَا يَفْعَلُ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ عَمِلْتُ فِيهِ مِثْلَ مَا يَعْمَلُ ". (صحيح البخاري: 7528)

Abu Hurairah radiyallahu anhu ne bayan kiya ke Rasool Allah sallallahu alaihi wasallam ne farmaya: "Rashk sirf do aadmiyon par kiya ja sakta hai. Ek us par jise Allah ne Quran ka ilm diya aur woh us ki tilawat raat din karta hai, to ek dekhne wala kehta hai ke kaash mujhe bhi isi jaisa Quran ka ilm hota to main bhi usi ki tarah tilawat karta rehta. Aur doosra woh shakhs hai jise Allah ne maal diya aur woh use us ke haq mein kharch karta hai, jise dekhne wala kehta hai ke kaash mujhe bhi Allah itna maal deta to main bhi isi tarah kharch karta jaise yeh karta hai."

Surah An-Naas

(4) قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينَهُ مِنَ الْجِنِّ " قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ " وَإِيَّائِيَ إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ " . (صحيح المسلم: 2814)

Abdullah bin Masood radiyallahu ta'ala anhum se riwayat hai ke Rasool Allah sallallahu alaihi wasallam ne farmaya: "Tum mein se har ek aadmi ke saath us ka jinn saathi muqarrar kiya gaya hai." Sahabah-e-Kiram ne arz kiya: "Aap ke saath bhi, aye Allah ke Rasool?" Aap ne farmaya: "Aur mere saath bhi, magar Allah ne mujhe us par madad farmai to woh Musalman ho gaya, pas woh mujhe neki hi ka hukm karta hai."

Fi-l-Isti'azah

عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ، قَالَ كُنْتُ رَدِيفَ النَّبِيِّ ﷺ فَعَزَّزْتُ دَابَّتَهُ فَقُلْتُ تَعَسَ الشَّيْطَانُ . فَقَالَ " لَا تَقُلْ تَعَسَ الشَّيْطَانُ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَعَاطَمَ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ وَيَقُولَ يَقُوْتِي وَلَكِنْ قُلْ بِسْمِ اللَّهِ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَصَاعَرَ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ " . (صحيح الجامع: 7401)

Abu Maleeh ek shakhs se riwayat karte hain ke woh Nabi Kareem ﷺ ke peechhe the to sawari phisalne lagi to main ne kaha: "Shaitan khaak-aalood ho." To is par Rasool Allah ﷺ ne farmaya: "Tum yeh na kaho ke Shaitan khaak-aalood ho. Agar tum aisa kaho ge to woh bara ho jata hai, ghar ke manind, aur kehta hai: meri quwwat ki qasam! Lekin kaho: Bismillah. Jab tum aisa kaho ge to woh chhota ho jata hai yahan tak ke makkhi ke manind ban jata hai."

(6) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ

عَنْ أَبِي ذَرٍّ، قَالَ دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ فِيهِ فَجِئْتُ فَجَلَسْتُ إِلَيْهِ فَقَالَ " يَا أَبَا ذَرٍّ تَعُوذُ بِاللَّهِ مِنْ شَرِّ شَيَاطِينِ الْجِنِّ (وَالْإِنْسِ) " . قُلْتُ أَوْلَا لَإِنْسٍ شَيَاطِينُ قَالَ " نَعَمْ " . (عمدة التفسير: 56/1)

Abu Zar radiyallahu anhu se riwayat hai ke main masjid mein dakhil hua is haal mein ke Allah ke Rasool ﷺ us mein tashreef farma the. To main Aap ke qareeb aa kar baith gaya. To Aap ﷺ ne farmaya: "Aye Abu Zar! tum Allah ki panah talab karo jinnaat aur insano ke shayateen ke shar se." To is par main ne kaha: "Kya insano mein bhi shayateen hote hain?" To kaha: "Haan."

Al-Jami' al-Kamil se Muntakhab Ahadith

105 - Surah Al-Feel ki Tafseer

Yeh Makki surah hai, aur is ki ayaat ki tadaad 5 hai:

{ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (1) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (2) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (3) تَرْمِيهِمْ بِحِجَارَةٍ { (مِنْ سِجِّيلٍ) (4) فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ (5) }

Allah Ta'ala ne Quraish par khaas taur par, aur Ahl-e-Makkah par aam taur par, is baat ke zariye ehsan farmaya ke us ne Ashab-e-Feel ko un se hata diya; yani Abraha aur us ke lashkariyon ko, jo irada kar chuke the ke Ka'bah ko dha dein aur us ke asar ko wajood se mita dein. Woh Makkah ka qasd kar ke aaye, aur un ke saath ek bahut bara feel tha, jis ka jism bahut bara tha, aisa feel us se pehle dekha na gaya tha. Yeh feel Najashi badshah Habsha ne use bheja tha, aur us ke saath doosre feel bhi the.

Jab Abraha Mughammas (jo Makkah ke qareeb hai) par pahuncha to wahin utra, aur us ke lashkar ne Ahl-e-Makkah ke charne wale janwaron, oont waghera par hamla kiya, aur unhein chheen liya. Un janwaron mein Abdul Muttalib ke do sau oont bhi the. Jis ne Abraha ke hukm se in charwahon par hamla kiya woh muqaddamah (pesh-dast) ka ameer tha, aur use "Aswad bin Mafsood" kaha jata tha. Ibn Ishaq ke naql ke mutabiq baaz Arab ne us ki hijw bhi ki.

Abraha ne Hunatah Himyari ko Makkah ki taraf bheja, aur use hukm diya ke Quraish ke sab se mo'azziz shakhs ko us ke paas laye, aur use yeh khabar kare ke badshah tum se larnay ke liye nahi aaya, magar yeh ke tum use Bait (Ka'bah) se rok do.

Hunatah aaya, to use Abdul Muttalib bin Hashim ki taraf rah dikhai gayi, aur us ne Abraha ka paigham unhein pahuncha diya. Abdul Muttalib ne kaha: "Khuda ki qasam! Hum is se jang karna nahi chahte, aur na humein is ki taqat hai; yeh Allah ka Haram ghar hai, aur is ke Khalil Ibrahim ka ghar hai; pas agar woh ise (feel wale se) bacha le to yeh us ka ghar aur us ka Haram hai, aur agar woh is ke aur is ke darmiyan chhor de (yani difa na kare) to Khuda ki qasam! hamare paas is se difa ki koi taqat nahi."

Hunatah ne kaha: "Mere saath chalein, use milein."

To Abdul Muttalib us ke saath gaye.

Jab Abraha ne Abdul Muttalib ko dekha to us ka ehtram kiya; Abdul Muttalib ek jaseem, khoobsurat shakhsiyat ke malik the. Abraha takht se neech utra, aur unhein apne saath farsh par bithaya.

Phir apne tarjuman se kaha: "Is se kaho: tumhari kya حاجت hai?"

Abdul Muttalib ne tarjuman se kaha: "Meri حاجت yeh hai ke badshah mere woh do sau oont wapass kar de jo us ne mujh se le liye hain."

Abraha ne tarjuman se kaha: "Is se kaho: main jab tumhein dekha to tum mujhe achhe lage, phir jab tum ne mujh se baat ki to tumhara martaba mere nazdeek kam ho gaya; tum mujh se aise do sau oonton ke baare mein baat karte ho jo main ne tum se liye, aur us ghar ko, jo tumhara deen aur tumhare baap dada ka deen hai, jise main girane aaya hoon, us ka zikr nahi karte, na us ke baare mein mujh se baat karte ho?!"

Abdul Muttalib ne kaha: "Main oonton ka malik hoon, aur is ghar ka ek Malik hai jo ise bacha lega."

Abraha ne kaha: "Woh mere saamne bacha nahi sakega!"

Abdul Muttalib ne kaha: "Ab tumhara aur us ka maamla hai (yani ab dekh lena)."

Jab Abraha aur us ka lashkar Makkah mein dakhil hona chahte the to Allah ne un par samandar ki taraf se parinde bheje, jo Sanuni (Swift) aur Balsan ke manind the; har parinde ke saath teen pathar the jo woh uthata tha: ek us ki choanch mein, aur do us ke dono paaon mein; yeh pathar chane aur masoor ke dane ke barabar the, aur woh kisi par bhi padte to woh halaak ho jata.

Yun lashkar ki aksariyat halaak ho gayi, aur baqi log peechhe hat gaye aur bhaage.

Un mein se khud Abraha bhi in patharon ka shikar hua; woh use le kar nikle yahan tak ke use Sana'a pahuncha diya, is haal mein ke woh parinde ke bachche ki manind ho chuka tha; aur

woh isi haalat mein raha, yahan tak ke us ke seene ka shigaf khul gaya, aur us ke qalb tak ja pahuncha, tab woh mara.

Quraish ne un ke samaan o aslahah waghera se bahut maal-e-ghaneemat hasil kiya.

Is tarah Allah ne Ahl-e-Makkah ko un ke dushman ke shar se kifayat di; aur yeh waqia Muharram ke mahine mein, February 570 Isawi ke mutabiq, pesh aaya.

Aur is azeem waqia ke taqreeban pachaas din baad, tamam bashar ke sardaar Muhammad bin Abdullah sallallahu alaihi wasallam ki wiladat hui, yahi qaul Ahl-e-ilm ke nazdeek zyada sahih hai.

Allah Ta'ala ke qaul: { أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْاُفَيْلِ } mein khitab Nabi ﷺ ko hai; Ashab-e-Feel ke waqia ke baare mein Ahl-e-Makkah ke darmiyan riwayat is darje tak mutawatir thin ke har koi ise jaanta tha, aur is ke baaz asaar bhi baqi the jo ise zahir karte the. Nabi ﷺ ne khud bhi Quraish ko is qisse ke zariye khitab kiya.

Aur Allah ke qaul: { أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ } ka ma'ni yeh hai ke: "Yaqeenan tumhara Rabb wahi hai jis ne un ke zor aur taqat ke bawajood un ki tadbeer ko baatil aur gumrah kar diya."

Is mein Nabi ﷺ ke liye itminan hai ke Allah har cheez par Qadir hai.

Sahih hadith mein aaya hai:

Abu Hurairah radiyallahu anhu se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Yaqeenan Allah ne Makkah se feel ko rok diya, aur un par Rasool Allah ﷺ aur momineen ko (Fatah ke din) musallat kiya."

Yeh hadith muttafaqun alaih hai; ise Bukhari ne "Al-Ilm" mein (112) aur Muslim ne "Al-Hajj" mein (1355: 448), dono ne Shaiban, Yahya, Abu Salamah, Abu Hurairah ki sanad se, Fatah-e-Makkah ke taweel siyaq mein riwayat kiya hai.

Allah ke qaul: { وَأَرْسَلْنَا عَلَيْهِمْ طَيْرًا أَبَابِيلَ } mein "Ababeel" ism-e-jama hai, jis ka is ke lafz se koi wahid nahi; is ka ma'ni jamaaton, bheeron, toliyon ki surat mein parinde hain.

Aur qaul: { تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ } mein "Sijjeel" bahut sakht aur sakht-mizaaj pathar ko kehte hain; is ka madah teen (keechad) hai, yani aisi pathreeli mitti jo azaab ke liye tayyar ki gayi ho; yeh usi ki manind hai jise Allah ne Surah Hud mein farmaya: { وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ } [Hud: 82], yani woh pathar aam chatani pathar nahi, balkeh makhsoos mutahajjar mitti hai jo un ke azaab ke liye thi; is liye ke jab woh pathar un mein se kisi par padta to use jadri (chechak) nikal aati, halanke jadri is se pehle Makkah mein ma'roof na thi, aur aam chatani pathar jadri paida nahi karte.

Aur qaul: { فَجَعَلْنَاهُمْ كَعَصْفٍ مَأْكُولٍ } mein "Asf" zar' (khet) ke tankay aur patte ko kehte hain; jab janwar is mein dakhil ho kar use kha jaen, aur apne paaon se us ko rond dein, aur use zameen par hara bhara hone ke baad bikhra hua chhor dein; yahi misaal Ashab-e-Feel ki haalat ki hai, ke woh kitna mazboot lashkar the, phir zameen par gire pade bikhre hue ho gaye.

Ibn Abbas radiyallahu anhuma ne kaha: Asf woh chilka hai jo dane par hota hai, jaise gandum par ghilaaf hota hai.

Aishah radiyallahu anha ne kaha: "Main ne Makkah mein feel ka qa'id aur us ke mahaut ko andhe, ma'zoor, aur bheek maangte hue dekha hai."

Yeh riwayat hasan hai; ise Ibn Ishaq ne riwayat kiya, unhon ne kaha: "Humein Abdullah bin Abu Bakr ne Umrah bint Abdul Rahman bin As'ad bin Zurarah se, aur unhon ne Aishah se bayan kiya", Seerat Ibn Hisham (1/57) mein mazkoor hai, aur isi sanad se Bazzar ne "Kashf-ul-Astaar" (2/48) mein riwayat kiya.

Ibn Ishaq ki tasreeh-e-sama' ki wajah se sanad hasan hai.

106 - Surah Quraish ki Tafseer

Yeh Makki surah hai, aur is ki ayaat ki tadaad 4 hai:

{ لِإِيلَافِ قُرَيْشٍ (1) إِيْلَافِهِمْ رَحْلَ الشِّتَاءِ وَالصَّيْفِ (2) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ { (خَوْفٍ) }

Zubair radiyallahu anhu se riwayat hai, woh kehte hain: Rasool Allah ﷺ ne farmaya:

"Allah Ta'ala ne Quraish ko saat khususiyaat ke saath makhsos kiya:

- Unhein is par fazeelat di ke unhon ne das saal tak Allah ki ibadat ki, is haal mein ke is muddat mein Allah ki ibadat koi na karta tha magar Quraishi;
- Unhein is par fazeelat di ke woh din jab woh log (yani Quraish) mushrik the, Allah ne unhein Ashab-e-Feel ke din nusrat ata ki;
- Unhein is par fazeelat di ke un ke baare mein Quran ki ek surah nazil hui, jis mein un ke ilawa koi shamil nahi: { لِإِيلَافِ قُرَيْشٍ };
- Unhein is par fazeelat di ke nabuwwat un mein hai, khilafat un mein hai, hijabat (Ka'bah ki chaabiyan aur pardah-dari) un mein hai, aur siqayat (haajiyon ko pani pilana) bhi un mein hai."

Yeh hadith Hasan hai; ise Tabarani ne "Al-Mu'jam al-Awsat" (9169) mein Mus'ab (yani Mus'ab bin Ibrahim bin Hamzah az-Zubairi) se, unhon ne apne walid se, unhon ne Abdullah bin Mus'ab bin Sabit bin Abdullah bin Zubair se, unhon ne Hisham bin Urwah se, unhon ne apne walid se, unhon ne Zubair se riwayat kiya.

Sanad Abdullah bin Mus'ab bin az-Zubair ki wajah se Hasan hai; woh mukhtalif-fih hai, magar agar is se koi wazeh khata rawa na ho to ise Hasan-ul-hadith kaha gaya hai. Abu Hatim ne kaha: "Yeh Abdur Rahman bin Abu az-Zinad ka Sheikh hai." Ibn Hibban ne ise Thiqaat mein zikr kiya hai, jabke Ibn Mu'in ne ise za'ef kaha; pas aise rawi se istishhad kiya jata hai.

Isi mafhoom ki riwayat Umm-e-Hani radiyallahu anha se bhi warid hai; ise Hakim ne (2/536) mein Bakr bin Muhammad bin Hamdan as-Sairafi, Ahmad bin Ubaidullah an-Narsi, Yaqub bin Muhammad az-Zuhri, Ibrahim bin Muhammad bin Sabit bin Sharahbeel, Usman bin Abdullah bin Abu Atiq, Saeed bin Amr bin Jaddah bin Hubeirah, un ke walid, un ki jadah Umm-e-Hani se riwayat kiya.

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

Zahabi ne ta'aqqub karte hue kaha: "Yaqub za'ef hai, aur Ibrahim manakir wale rawi hain, aur yeh un ki munkar tareen riwayaton mein se hai."

Main (musannif) kehta hoon: Yaqub bin Muhammad az-Zuhri mukhtalif-fih hai, aur Ibrahim bin Muhammad ke baare mein Abu Hatim ne kaha: "Yeh saduq hai", aur Ibn Hibban ne ise Thiqat mein zikr kiya hai, pas is darje ka rawi istishhad ke liye qabil-e-qubool hai, agar che asal ihtijaj is se na ho.

Qaul-e-Nabi ﷺ: "فَضَّلَهُمْ بِأَنَّهُمْ عَبْدُوا اللَّهَ عَشْرَ سَنِينَ، لَا يَعْبُدُهُ إِلَّا قُرَيْشِي" ka ma'ni yeh hai ke: Nabi ﷺ ki ba'sat se le kar Bai'at-e-Aqabah tak ke das baras mein, Islam mein dakhil hone wale ghalib log Quraish ke the; is muddat mein taqreeban sirf Quraish hi Islam qabool kar rahe the.

Allah ke qaul: {لَا يَلَافُ قُرَيْشٍ} ka ma'ni yeh hai ke: "Quraish ke ulfat-o-ijtema' ke liye", yani un ke ek jagah jama hone aur ittihad ke liye, aur majroor (لَا يَلَافُ) ko muqaddam zikr karne mein is par ihtimam aur ta'keed zahir karna maqsood hai.

"Quraish" Nabi ﷺ ke jadd-e-a'la ka laqab hai; aur woh "Fihr bin Malik bin an-Nadr bin Kinanah" hain, jumhoor ke qaul ke mutabiq.

Is surah ke kalaam ka nazm yun hai:

"Quraish, jo ke Iilaf-e-Rihlat-ush-Shita'i was-Saif ke malik hain, unhein chahiye ke woh is ghar ke Rabb ki ibadat karein, jis ne unhein bhook mein khana diya, aur khauf mein aman ata kiya."

Quraish ki do tijarati safrein thin:

- Ek Yemen ki taraf, jo "Rihlat-ush-Shita" kehlati thi.
- Doosri Shaam ki taraf, jo "Rihlat-us-Saif" kehlati thi.

Yani tum in dono tijarati safaron mein halakat ke khauf se mehfooz ho; kyunke tum Haram-e-Muhtaram ke rehne wale ho, aur log is Haram ki azmat ki wajah se tumhara ehtram karte hain; lehaza tum par wajib hai ke tum Allah Wahdah ki ibadat karo, us ka shukr ada karo, aur us ke saath kisi ko shareek na thehrao.

Asma bint Yazid radiyallahu anha se riwayat hai ke Nabi ﷺ ne farmaya:

{لَا يَلَافُ قُرَيْشٍ (1) إِلَّا فِيهِمْ رَحْلَةُ الشِّتَاءِ وَالصَّيْفِ}

Ae Quraish! Tum par afsos ho! Rabb-e-is ghar ki ibadat karo, jis ne tumhein bhook mein khana diya aur khauf mein aman ata kiya."

Yeh hadith Hasan hai; ise Ahmad (27607), Tabarani ne "Al-Mu'jam al-Kabir" (24/177–178), Ibn Jarir ne apni tafseer (24/647), aur Hakim ne (2/256) mein, sab ne Shahr bin Haushab, Asma bint Yazid se riwayat kiya.

Sanad Shahr bin Haushab ki wajah se Hasan hai; is mein kalaam hai magar jab is ki hadith munkar na ho, to ise Hasan kaha jata hai.

Hakim ne kaha: "Yeh is baab mein ek ghareeb, buland sanad wala hadith hai, aur Shaikhain (Bukhari wa Muslim) Shahr bin Haushab se ihtijaj nahi karte."

Aur yahi haq hai; kyunke Shahr mukhtalif-fih hai, lekin jab is ke liye nakarah sabit na ho, to is ki hadith Hasan darje ki hoti hai.

107 - Surah Al-Ma'un ki Tafseer

Yeh Makki surah hai, aur is ki ayaat ki tadaad 7 hai:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ (3) فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ { (عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَاءُونَ (6) وَيَمْنَعُونَ الْمَاعُونَ (7)

Allah ke qaul: {أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ} mein un logon ke baare mein sakht istinkar hai jo "Deen" ko jhutlate hain; aur yahan "Deen" se murad ma'ad (Aakhirat mein wapsi), jaza o saza, aur sawab o iqaab hai.

Phir Allah Ta'ala ne in mukazzibeen ki kuch sifat bayan farmai:

{فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ} yani "Wohi woh shakhs hai jo yateem ko dhakke deta hai, us par qahr-o-zulm karta hai, aur us ke haq mein achha sulook nahi karta."

{يَدْعُ} ka ma'ni sakhti aur qahr ke saath dhakelna aur dafa' karna hai; jaisa ke Allah Ta'ala ne farmaya: {يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا} [At-Tur: 13] yani "Jis din unhein Jahannum ki aag ki taraf dhakelte hue le jaya jayega."

Aur Allah ke qaul: {وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ} mein "Hazz" ka ma'ni targheeb-o-tahrees hai; yani woh khud miskeen ko khana nahi khilata, aur na doosron ko is par ubharta.

"Hazz" ki nafi laziman "Ta'aam" ki nafi ko mustalzim hai, aur yeh un logon ka bahut bara ikhlaqi aib hai jo Yaum-ud-Deen ko jhutlate hain.

Aur Allah ke qaul: {فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5)} mein "Wail" ek sakht wa'eed, azaab aur halakat ka elan hai un "namaziyon" ke liye, jo apni namaz ke baare mein "Sahw" yani ghaflat baratte hain.

Is se murad do qisam ke log hain:

Woh munafiqeen jo namaz ko us ke waqt se taakhir kar ke ada karte hain; yani waqt guzar jane ke baad parhte hain, aur waqt ki pabandi nahi karte.

Ya woh log jo namaz ko us ke arkaan, sharaait, khushu', khuzu', aur huzoor-e-qalb ke saath ada nahi karte; yani namaz parhte hain magar dil ghafil, aaza sakin nahi, aur un ki namaz sirf zahiri harkaat tak mehdood hoti hai, haqeeqat-e-ibadat se khaali.

Yeh sab Yaum-ud-Deen ke mukazzibeen ki sifaat mein se hain; jo yateem ko dhakke deta, miskeen ka khana nahi deta, namaz mein ghafil, riya kar, aur "Ma'un" (chhoti chhoti bhalai aur zaroorat ki cheezon, jaise bartan, auzaar, wasail, zakat waghera) ko rokne wala hai.

3- Ya yeh ke woh namaz ko bilkul hi chhor dete hain, jab woh khalwat mein hon aur koi unhein dekh na raha ho.

Aur munafiqeen ki namaz ke baare mein jo ahadith warid hui hain woh bahut zyada hain, un mein se baaz sahih mein hain:

Anas bin Malik radiyallahu anhu kehte hain: Main ne Rasool Allah ﷺ ko farmate hue suna:

"Yeh munafiq ki namaz hai; woh baitha rehta hai, sooraj ko takta rehta hai, yahan tak ke jab sooraj Shaitan ke do seengon ke darmiyan ho jata hai, to khara hota hai aur chaar rakatein thonkain maar kar parhta hai, is mein Allah ko bahut kam yaad karta hai."

Yeh hadith sahih hai; Muslim ne "Al-Masajid" mein (622) Ismail bin Ja'far, Ala bin Abdur Rahman ke tareeq se riwayat ki hai, ke woh Anas bin Malik radiyallahu anhu ke paas Basrah mein un ke ghar gaye, to unhon ne yeh hadith bayan ki.

Allah ke qaul: {الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} mein "an salatihim" farmaya, "fi salatihim" nahi farmaya.

Ata bin Dinar ne kaha: "Alhamdulillah ke us ne farmaya: {عَنْ صَلَاتِهِمْ سَاهُونَ} aur yeh nahi farmaya: 'في صلاتهم ساهون'."

Allah ke qaul: {الَّذِينَ هُمْ يُرَآؤْنَ} ka ma'ni yeh hai ke woh amal is liye karte hain ke log unhein dekhein; woh Allah Azza wa Jalla ke liye nahi karte; yeh munafiqeen ki doosri sifat hai, jaisa ke Surah An-Nisa mein aaya:

{وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤْنَ النَّاسَ} [An-Nisa: 142]

Yani agar namaz parhte hain to mahz riya ke taur par parhte hain, aur agar namaz فوت ho jaye to unhein is par koi afsos nahin hota.

Allah ke qoul: {وَيَمْنَعُونَ الْمَاعُونَ} ka ma'ni yeh hai ke woh sadaqah, zakat aur 'ariyat (a'are par di jane wali cheezen) ko rok rakhte hain; kyunke "Ma'oon" maal ke zariye i'anat (madad) par bola jata hai.

"Ma'oon" qillat (chhoti cheez) par bhi itlaq hota hai; masalan pani, namak, aag waghera; aur yeh munafiqeen ki ek aur sifat hai ke woh doosre logon ki madad se bukhla karte hain, yahan tak ke pani, namak aur aag jaisi mamooli cheez dene par bhi.

108 - Surah Al-Kawthar ki tafsir

Yeh Makki surah hai, aur is ki ayaat ki tadaad 3 hai:

{(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3))}

Allah ke qoul: {الْكَوْثَرَ} ka wazan "Faw'al" hai, aur is ka ma'ni "bahut zyada khair" hai; Arab har us cheez ko, jis ki qadr o miqdaar mein kasrat ho, "Kawthar" kehte hain.

Yahan murad Jannat mein ek nehar hai, jaisa ke sahih ahadith mein aaya hai:

Anas رضي الله عنه se riwayat hai, woh kehte hain: Jab Nabi ﷺ ko aasmanon ki taraf le jaya gaya, to aap ne farmaya:

"Main ek nehar par aaya, jis ke dono kinaron par khokhle motiyon ke gumbad the. Main ne kaha: Aye Jibreel! Yeh kya hai? Unhon ne kaha: Yeh Kawthar hai."

Yeh hadees sahih hai; Bukhari ne "At-Tafsir" mein (4964) Adam, Shaiban, Qatadah, Anas رضي الله عنه ke tareeq se riwayat ki hai.

Anas رضي الله عنه se riwayat hai:

"Ek din Rasool Allah ﷺ hamare darmiyan the, to unhein halki si oongh aayi, phir unhon ne apna sar uthaya aur muskura rahe the. Hum ne kaha: Aye Allah ke Rasool! Aap ko kis cheez ne hansaya?

Aap ne farmaya: 'Abhi abhi mujh par ek surah nazil hui hai.' Phir aap ne parha:

{(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3))}

Phir farmaya: 'Kya tum jaante ho Kawthar kya hai?'

Hum ne kaha: Allah aur us ka Rasool hi behtar jaante hain.

Aap ne farmaya: 'Yeh ek nehar hai jis ka wada mere Rabb عزوجل ne mujh se kiya hai, is par bahut khair hai, yeh ek hawz hai jis par meri ummat Qayamat ke din aayegi, is ke bartan sitaron ki tadaad ke barabar honge, phir un mein se ek bande ko kheench kar nikal diya jayega. Main kahunga: Aye Rabb! Yeh to meri ummat mein se hai. To kaha jayega: Tum nahin jaante ke unhon ne tumhare baad kya bid'atein ijad ki thin.'"

Yeh hadees sahih hai; Muslim ne "As-Salah" mein (400) muta'addid asaneed se, Ali bin Mushir, Mukhtar, Anas رضى الله عنه ke tareeq se riwayat ki hai.

Abu Ubaidah ke wastay se, Aishah رضى الله عنها se riwayat hai, unhon ne kaha: Main ne Allah ke is qoul { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ } ke bare mein poocha, to unhon ne kaha:

"Yeh ek nehar hai jo tumhare Nabi ﷺ ko ata ki gayi hai; is ke dono kinaron par khokhle moti hain, aur is ke bartan sitaron ki tadaad ke barabar hain."

Yeh hadees sahih hai; Bukhari ne "At-Tafsir" mein (4965) Khalid bin Yazid Kahili, Israeel, Abu Ishaq, Abu Ubaidah ke tareeq se riwayat ki hai.

Ibn Abbas رضى الله عنهما se riwayat hai, unhon ne "Kawthar" ke bare mein kaha:

"Yeh woh khair hai jo Allah ne use (Nabi ﷺ ko) ata ki."

Abu Bishr kehte hain: Main ne Saeed bin Jubair se kaha: Log kehte hain ke yeh Jannat mein ek nehar hai?

Saeed ne kaha: "Jannat ki woh nehar bhi isi khair mein se hai jo Allah ne use (Nabi ﷺ ko) ata ki hai."

Yeh hadees sahih hai; Bukhari ne "At-Tafsir" mein (4966) Yaqub bin Ibrahim, Hushaym, Abu Bishr, Saeed bin Jubair, Ibn Abbas رضى الله عنهما ke tareeq se riwayat ki hai.

Allah ke qoul: { فَصَلِّ لِرَبِّكَ وَانْحَرْ } ka ma'ni yeh hai ke: "Is Kawthar ke ata kiye jane par Allah ka shukr ada karo, apne Rabb ke liye namaz parho, aur nahr karo"; yani oont waghera zibah karo, taake tum khud aur tumhare ahl is se khayen, aur tum ise fuqara o masakeen mein taqseem karo; yahan murad Eid-ul-Adha ki qurbaniyan hain.

Baaz fuqaha ne is se istinbat kiya ke yahan "Salah" se murad namaz-e-Eid hai, aur "Nahr" se murad qurbaniyan; pas qurbani namaz-e-Eid ke baad ki jayegi (yani qurbani ka waqt namaz ke baad shuru hota hai).

Allah ke qoul: { إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } mein "Abtar" us ko kehte hain jis ka kuch hissa kata hua ho; phir yeh lafz zyada tar us janwar par bola jane laga jis ki dum kati ho; phir is ka itlaq us

shakhs par hone laga jis ke bete betiyan hon aur bete mar jayen, aur sirf betiyan baqi rahen, ya jis ki nasal munqate‘ ho jaye.

"Shani‘aka" "Shana’an" se fa‘il hai, aur "Shana’an" ke ma‘ni bughz aur adawat hain; yani: "Aye Muhammad! Tumhara dushman, jo tum se aur jo tum le kar aaye ho us hidayat, haq aur burhan se dushmani aur nafrat rakhta hai, wohi haqeeqi taur par abtar, zaleel, aur munqate‘-uz-zikr hai."

Yeh ayat Makkah ke baaz kuffar ke bare mein nazil hui; jab unhon ne Nabi ﷺ ke bare mein kaha: "Use chhor do, woh ek 'Abtar' aadmi hai, us ki koi nasal nahin; jab woh mar jayega to us ka zikr bhi khatam ho jayega." To Allah Ta‘ala ne un ki baat radd karte hue farmaya: { إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } yani "Haqeeqat mein to tumhara dushman hi abtar hai."

Aur waqia bhi isi tarah hua; Abu Lahab, Abu Jahl, aur Quraish ke doosre bade sardaron ki khabar aur naam munqate‘ ho gaye, jabke Allah ne Nabi ﷺ ka zikr aasman mein bhi baqi rakha:

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ }

Aur zameen mein bhi:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا }

Is tarah Nabi ﷺ ka zikr logon ke saron par buland ho gaya; koi lamha aisa nahin guzarta ke rooye zameen par kahin na kahin bulandi ke saath aap ka naam na pukara ja raha ho, jaise azaan mein: "Wa ash-hadu anna Muhammadar Rasoolullah."

Aur Allah ne aap ki shariat ko Hashr o Ma‘ad ke din tak baqi rakha.

Ibn Abbas رضي الله عنهما se riwayat hai:

Jab Ka‘b bin Al-Ashraf Makkah aaya to Quraish ne us se kaha: "Kya tum Madinah ke sab se behtareen aur sardaar ho?"

Us ne kaha: "Haan."

Unhon ne kaha: "Kya tum is 'Munbatar' (be-nasal) aadmi ko nahin dekhte, jo apni qaum se kata hua hai, aur yeh da‘wa karta hai ke woh hum se behtar hai, halanke hum Hajj karne wale, Hijabah (Ka‘bah ki khidmat) karne wale hain?"

Ka‘b ne kaha: "Tum us se behtar ho."

To Allah Ta‘ala ne { إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } nazil farmayi, aur saath hi yeh ayat bhi nazil farmayi:

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ }

(aage tak)

{ فَلَنْ تَجِدَ لَهُ نَصِيرًا } [النساء: 51–52]

Yeh hadees sahih hai; ise Nasai ne "Al-Kubra" (11643), Bazzar ne "Kashf-ul-Astar" (2293) mein, aur Ibn Hibban ne ise sahih (6572) kaha; sab ne Ibn Abi Adi, Dawud bin Abi Hind, Ikrimah, Ibn Abbas رضي الله عنهما ke tareeq se riwayat kiya. Sanad sahih hai.

Yeh Makki surat hai, aur is ki ayaat ki tadaad 6 hai:

{ قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا { (أَعْبُدُ (5) لَكُمْ دِينُ وَلِي دِينِ (6)

Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne Fajr ki do rak'aton mein { قُلْ يَا أَيُّهَا الْكَافِرُونَ } aur { قُلْ هُوَ اللَّهُ أَحَدٌ } parheen.

Yeh hadees sahih hai; Muslim ne "as-Salah" mein (726) Marwan bin Muawiyah, Yazid bin Kaysan, Abu Hazim, Abu Hurairah رضى الله عنه ke tareeq se riwayat ki hai.

Ibn Umar رضى الله عنهما se riwayat hai ke Rasool Allah ﷺ ne Fajr se pehle ki do rak'aton aur Maghrib ke baad ki do rak'aton mein chand bees martabah ya chand das martabah { قُلْ يَا أَيُّهَا الْكَافِرُونَ } aur { قُلْ هُوَ اللَّهُ أَحَدٌ } parheen.

Yeh hadees sahih hai; Ahmad ne (4763) Wakee', Israel, Abu Ishaq, Mujahid, Ibn Umar رضى الله عنهما ke tareeq se riwayat ki hai.

Ek Sahabi رضى الله عنه se riwayat hai, woh kehte hain: Main Nabi ﷺ ke saath safar kar raha tha, to Aap ne ek shakhs ko suna jo { قُلْ يَا أَيُّهَا الْكَافِرُونَ } parh raha tha, yahan tak ke us ne use khatam kiya; to Nabi ﷺ ne farmaya:

"Yeh shakhs shirk se bari ho gaya."

Phir hum chale, to ek doosre shakhs ko suna jo { قُلْ هُوَ اللَّهُ أَحَدٌ } parh raha tha; to Nabi ﷺ ne farmaya:

"Raha yeh shakhs, to is ki maghfirat ho gayi."

Yeh hadees sahih hai; ise Ahmad (1660516617), Nasai "al-Kubra" (7974), Darimi apni "Musnad" (3469) mein, sab ne Abu al-Hasan Muhajir as-Saigh, ek Sahabi Rasool ﷺ ke tareeq se riwayat kiya; sanad sahih hai.

Farwah bin Nawfal Ashja'i, apne walid se riwayat karte hain, woh kehte hain: Nabi ﷺ ne mujhe Umm Salamah ki beti di (yani doodh shareek beti banaya), aur farmaya:

"Tum meri za'iri (doodh shareek) ho."

Woh kehte hain: Woh jitni muddat Allah ne chaha, mere paas rahin. Phir main Nabi ﷺ ke paas aaya, to Aap ne farmaya:

"Is larki (ya chhoti larki) ne kya kiya?"

Main ne kaha: Apni maa ke paas hai.

Aap ne farmaya: "Phir tum kis liye aaye ho?"

Main ne kaha: Mujhe woh kalimat sikhayen jo main sote waqt parhun.

Aap ne farmaya:

"Sone ke waqt { قُلْ يَا أَيُّهَا الْكَافِرُونَ } parha karo, phir us ke khatime par so jao; kyunke yeh shirk se bari hone ka elan hai."

Yeh hadees hasan hai; ise Ahmad (23807), Tirmizi (3403), Hakim (1/565) ne Israel, Abu Ishaq, Farwah bin Nawfal, un ke walid ke tareeq se riwayat kiya; alfaz Ahmad aur Hakim ke hain, aur Tirmizi ne pichhli hadees ki taraf ishara kiya.

Abu Dawud (5055), Ibn Hibban (790), Hakim (2/538) ne Zuhair bin Muawiyah, Abu Ishaq ke tareeq se qareeb alfaz ke saath riwayat kiya; Farwah bin Nawfal Hasan al-Hadees hain, is liye sanad hasan hai.

Sabab-e-nuzool ke bare mein kaha jata hai ke Makkah ke kuffar ne Nabi ﷺ se mutalabah kiya ke woh ek saal un ke buton ki ibadat karein, aur woh ek saal us mabood ki ibadat karein jis ki Nabi ﷺ ibadat karte hain; to Allah ne yeh surat nazil farmayi, aur apne Rasool ko hukm diya ke woh un ke deen se kulli baraat ka elan karein.

Chunanche farmaya:

{ لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ }

Yeh "maazi" ki nafi hai; yani "na main ne kabhi tumhare maboodon ki ibadat ki, na tum ne kabhi us Mabood ki ibadat ki jis ki main ibadat karta hoon."

Phir farmaya:

{ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ }

Yeh "mustaqbil" ki nafi hai; yani "na main aainda kabhi tumhare maboodon ki ibadat karne wala hoon, na tum aainda is Mabood ki ibadat karne wale ho jis ki main ibadat karta hoon", siwaye is ke ke Allah tumhare seenon ko Islam ke liye khol de, pas woh Islam qabool karein, jis ki main ibadat karta hoon us ki ibadat karein, aur tumhare buton ko chhor dein.

Aur aakhir mein farmaya:

{ لَكُمْ دِينُكُمْ وَلِيَ دِينِ }

Yani "tumhara deen tumhare liye, aur mera deen mere liye"; yeh haal aur istimrar par hai, jab tak Islam qabool na ho.

110 - Surah An-Nasr ki tafsir

Yeh Madani surat hai, aur is ki ayaat ki tadaad 3 hai:

{ (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3) }

Allah ke qoul: { وَالْفَتْحُ } ke bare mein ahl-e-ilm ke darmiyan koi ikhtilaf nahin ke yahan "Fatah" se murad Fatah Makkah hai; kyunke Arab ke mukhtalif qabail apne Islam lane mein Ahl-e-Makkah ke Islam par mauqoof the, aur kehte the: "Agar woh (Muhammad ﷺ) apni qaum par ghalib aa gaye to woh Nabi hain."

Chunanche jab Allah ne un ke liye Makkah ko fatah kar diya to woh giroh dar giroh deen-e-Islam mein dakhil hone lage. Sahih hadees mein aaya hai:

Amr bin Salamah رضى الله عنه kehte hain: Unhon ne taweel hadees zikr ki, jis mein yeh bhi aaya:

"Arab apne Islam lane ko Fatah (Makkah) par mu'akhkhar rakhte the, kehte the: Ise aur is ki qaum ko chhor do; agar woh un par ghalib aa gaya to woh sachcha Nabi hai. Jab Fatah walon

ki larai (yani Ahl-e-Fatah ki ma‘rakah arai) hui to har qaum ne Islam lane mein jaldi ki, aur mere walid ki qaum ne bhi Islam mein jaldi ki."

Yeh hadees sahih hai; Bukhari ne "al-Maghazi" mein (4302) Sulaiman bin Harb, Hammad bin Zaid, Ayyub, Abu Qilabah, Amr bin Salamah رضى الله عنه ke tareeq se riwayat ki hai, aur ise taweel hadees ke ضمن mein zikr kiya hai.

Aishah رضى الله عنها se riwayat hai, woh kehti hain:

"Jab surat {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} Nabi ﷺ par nazil hui, to is ke baad Nabi ﷺ ne jo bhi namaz parhte, us mein yeh dua zaroor kehte:

«سبحانك ربنا وبحمدك، اللهم اغفر لي»

"Paak hai Tu ae hamare Rab, aur hamd tere hi liye hai, ae Allah! Mujhe bakhsh de."

Yeh hadees muttafaqun alaih hai; Bukhari ne "at-Tafsir" mein (4967), Muslim ne "as-Salah" mein (484: 219) Ismail bin Ibrahim, al-A‘mash, Abu ad-Duha Muslim bin Subaih, Masruq, Aishah رضى الله عنها ke tareeq se riwayat ki; alfaz Bukhari ke hain aur Muslim ka lafz bhi qareeb hai.

Aishah رضى الله عنها se riwayat hai:

"Nabi ﷺ apne ruku‘ aur sujood mein kasrat se yeh kehte the:

«سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي»

"Paak hai Tu ae hamare Allah, ae hamare Rab, aur hamd tere liye hai, ae Allah! Mujhe bakhsh de" – aur yeh Qur’an ki taweel (yani is ayat par amali amal) tha."

Yeh hadees bhi muttafaqun alaih hai; Bukhari ne "at-Tafsir" mein (4968), Muslim ne "as-Salah" mein (484) Jarir, Mansur, Abu ad-Duha, Masruq, Aishah رضى الله عنها ke tareeq se riwayat ki; dono ke alfaz taqreeban yaksaan hain.

Aishah رضى الله عنها se riwayat hai:

"Rasool Allah ﷺ 'Subhan Allah wa bihamdihi, Astaghfirullah wa atubu ilaih' kasrat se kaha karte the."

Main ne arz kiya:

"Ya Rasool Allah! Main dekhti hoon ke Aap 'Subhan Allah wa bihamdihi, Astaghfirullah wa atubu ilaih' bohat zyada kehte hain?"

Aap ﷺ ne farmaya:

"Mere Rab ne mujhe khabar di ke main apni ummat mein ek nishani dekhunga; jab main use dekhunga to 'Subhan Allah wa bihamdihi, Astaghfirullah wa atubu ilaih' bohat zyada kahunga. Pas main ne use dekh liya, aur woh hai: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} yani Fatah Makkah, {وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا}."

Yeh hadees sahih hai; Muslim ne "as-Salah" mein (484: 220) Muhammad bin al-Muthanna, Abdul A‘la, Dawud, Amir, Masruq, Aishah رضى الله عنها ke tareeq se riwayat ki hai.

Ibn Abbas رضى الله عنهما kehte hain:

"Umar mujhe Ahl-e-Badr ke bare buzurgon ke saath (majlis-e-mashwarat mein) dakhil karte the. Baaz ne kaha: 'Aap is naujawan ko hamare saath kyun dakhil karte hain, halanke hamare paas is jaise bete bhi hain?'"

Umar ne kaha:

"Yeh woh hai jis ke bare mein tum jante ho (yani is ke ilm o fazl se waqif ho)."

Phir ek din Umar ne unhein aur mujhe bulaya; Ibn Abbas kehte hain:

"Mujhe mehsoos hua ke us din unhon ne mujhe is liye bulaya ke unhein meri fazilat dikha dein."

Umar ne kaha:

"Tum { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) } ke bare mein kya kehte ho?"

Yahan tak ke unhon ne poori surat parh di.

Baaz ne jawab diya:

"Hamein hukm diya gaya hai ke jab hamein nusrat mile aur hamare liye Fatah ho to hum Allah ki hamd karein aur us se maghfirat talab karein."

Baaz ne kaha:

"Hum nahin jante."

Aur baaz ne kuch nahin kaha.

Phir Umar ne mujh se kaha:

"Ae Ibn Abbas! Kya tum bhi isi tarah kehte ho?"

Main ne kaha:

"Nahin."

Unhon ne kaha:

"Phir tum kya kehte ho?"

Main ne kaha:

"Yeh Rasool Allah ﷺ ki umr ke khatime ki khabar hai, jis ke bare mein Allah ne Aap ko ittela di; farmaya: { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ }، aur Fatah-e-Makkah Aap ki ajal ki alamat hai; jab yeh waqay ho jaye to { فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ } beshak woh bohat taubah qabool karne wala hai."

Umar ne kaha:

"Main is ayat ke bare mein is ke siwa kuch nahin janta jo tum jante ho."

Yeh hadees sahih hai; Bukhari ne "al-Maghazi" mein (4294) Abu an-Nu‘man, Abu Awanah, Abu Bishr, Saeed bin Jubair, Ibn Abbas رضى الله عنهما ke tareeq se riwayat ki hai.

Ibn Abbas رضى الله عنهما se riwayat hai:

"Jab {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} nazil hui to Nabi ﷺ ko ilm ho gaya ke un ki jaan ki khabar unhein de di gayi hai; yani un ki wafat ki khabar un tak pahuncha di gayi hai."

Yeh riwayat hasan hai; Ahmad (3201), Ibn Jarir (24/709) dono ne Sufyan Thawri, Asim bin Abi an-Najud, Abu Ruzain, Ibn Abbas رضى الله عنهما se riwayat ki; sanad Asim ki wajah se hasan hai, woh Hasan al-Hadees hain.

Ubaidullah bin Abdullah bin Utbah kehte hain: Ibn Abbas رضى الله عنهما ne mujh se kaha:

"Kya tum jante ho ke Qur'an se aakhri surat kaun si hai jo ek saath nazil hui?"

Main ne kaha:

"Haan, {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}."

Ibn Abbas ne kaha:

"Tum ne durust kaha."

Yeh hadees sahih hai; Muslim ne "at-Tafsir" mein (3024) Jafar bin Aun, Abu Umais, Abdul Majid bin Suhail, Ubaidullah bin Abdullah bin Utbah ke tareeq se riwayat ki hai.

Allah ke qoul:

{فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)}

mein har us shakhs ke liye hith (targhib) hai jise apni maut ke qareeb hone ka ilm ho – bemari, burhaye ya kisi alamat ke sabab – ke woh istighfar ko bohat zyada kar le; isi liye Rasool Allah ﷺ ne Qur'an ki taweel karte hue apne ruku' o sujud mein "Subhanaka Allahumma Rabbana wa bihamdika, Allahummaghfir li" bohat zyada kehna shuru kiya, jaisa ke Aishah رضى الله عنها ne zikr kiya.

"إِنَّهُ كَانَ تَوَّابًا" mein "Tawwab" sigha-e-mubalaghah hai; yani woh bandon ki taubah ko bohat baar qabool karne wala hai.

111 - Surah Al-Masad ki tafsir

Yeh Makki surat hai, aur is ki ayaat ki tadaad 5 hai:

{تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي {جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5)}

"Abu Lahab" ka asal naam "Abdul Uzza bin Abdul Muttalib" hai; woh Rasool Allah ﷺ ke chachaon mein se ek the, aur Nabi ﷺ ke saath bohat sakht dushmani aur aziyat ka muamla rakhte the.

Allah Ta'ala ne use is azeem zamm ke saath mazammat ki, jo Qayamat tak us ke liye ruswai hai. Us ki kunyat "Abu Utbah" hai, apne bete ke naam par; aur "Abu Lahab" ki kunyat is liye mashhoor hui ke Allah ne chaha ke us ka anjaam aag ho, to woh jahiliyyat mein isi kunyat se maroof hua, jaisa ke Rabeeah bin Ibad ki hadees mein aaya, aur Qur'an ne bhi isi kunyat se use mukhatab kiya.

Abu az-Zinad Abdullah bin Zakwan kehte hain: Mujhe ek shakhs ne khabar di jis ka naam Rabeeah bin Ibad tha, woh Banu Dil mein se the, aur zamana-e-jahiliyyat ko pa chuke the.

Woh kehte hain:

"Main ne zamana-e-jahiliyyat mein Nabi ﷺ ko Bazaar-e-Zi al-Majaz mein dekha, woh farma rahe the:

'يا أيها الناس! قولوا: لا إله إلا الله تفلحوا'

Ae logo! La ilaha illallah kaho, kamyab ho jaoge.

Log Aap ke gird jama the, aur Aap ke peeche ek khoobsurat chehre wala, bhenga, do lambi laton wala aadmi tha, jo kehta ja raha tha:

'Yeh Sabai jhoota hai.'

Aur jahan bhi Nabi ﷺ jate, yeh shakhs Aap ke peeche peeche yahi kehta rehta.

Main ne poocha: Yeh kaun hai?

Logon ne Rasool Allah ﷺ ka nasab bayan kiya aur kaha:

'Yeh is ka chacha Abu Lahab hai.'"

Yeh hadees hasan hai; Ahmad ne (19004), Hakim ne (1/15) dono ne Abdul Rahman bin Abi az-Zinad, Abu az-Zinad (Abdullah bin Zakwan), Rabeeah bin Ibad ke tareeq se riwayat ki.

Sanad hasan hai, kyunke Abdul Rahman bin Abi az-Zinad par agarche kuch kalam hai, lekin is ki yeh riwayat qabil-e-qabool darje mein hai, aur Abu az-Zinad wa Rabeeah bin Ibad muwatthiq hain.

Aur Abdul Rahman bin Abi az-Zinad ke sabab yeh sanad hasan hai; kyunke woh mukhtalif feeh rawi hain, magar jab un ki riwayat mein koi munkar baat na ho to un ki hadees hasan darje ki shumar hoti hai.

Ibn Abbas رضى الله عنهما se riwayat hai:

Jab yeh ayat nazil hui:

{وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214)} [الشعراء: 214]

"Aur apne qareeb ke rishtedaron ko darao" – aur un mein se apne makhsos giroh ko (jo ikhlas wale hon) – to Rasool Allah ﷺ nikle, yahan tak ke Safa par charhe, aur buland aawaz se pukara:

"Ya Sabahah!" (Ae subah ki hungami khabar!)

Logon ne kaha:

"Yeh kaun hai jo aawaz de raha hai?"

Kaha gaya:

"Muhammad."

Pas woh Aap ke paas jama ho gaye, to Aap ne farmaya:

"Ae Bani Fulan! Ae Bani Fulan! Ae Bani Fulan! Ae Bani Abd Manaf! Ae Bani Abdul Muttalib!"

Pas woh jama ho gaye, to Aap ne farmaya:

"Tumhara kya khayal hai, agar main tumhein khabar doon ke is pahaar ke daaman se ghore nikalne wale hain, to kya tum mujhe sachcha mano ge?"

Unhon ne kaha:

"Hum ne Aap ko kabhi jhoota nahin paya."

Aap ne farmaya:

"Pas main tumhare liye ek shadeed azaab ke samne aane (azaab se pehle ka) darane wala hoon."

Abu Lahab ne kaha:

"Tujh par halakat ho! Kya tu ne hamein isi liye jama kiya tha?"

Phir woh uth kar chala gaya; to yeh surat nazil hui:

{تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1)}

Aise hi al-A'mash ne ise poori surat ke saath parha.

Yeh hadees muttafaqun alaih hai; Bukhari ne "at-Tafsir" mein (4971), Muslim ne "al-Iman" mein (208) Abu Usamah, al-A'mash, Amr bin Murrah, Saeed bin Jubair, Ibn Abbas رضي الله عنهم ke tareeq se riwayat ki hai; alfaz Muslim ke hain, aur Bukhari ka lafz bhi isi ke misl hai.

Allah ke qoul:

{تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1)}

mein pehli "Tabbat" dua-e-halakat hai, yani "halak ho gayein, khasare mein par gayein Abu Lahab ke dono haath"; aur doosri "wa tabb" khabar hai, yani "woh waqai halak aur khasare mein par gaya."

Aur "haathon" ki taraf halakat mansoob karne ki wajah yeh hai ke riwayat mein aaya ke Abu Lahab ne Nabi ﷺ ko pathar marne ke liye ek pathar haath mein liya tha.

Allah ke qoul:

{مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2)}

mein "maal" se murad Arab ke urf mein aksar oont aur bakriyan waghera hote the.

Aur "وَمَا كَسَبَ" ka matlab yeh hai ke jo kuch us ne sona, chandi, aur hathiyar waghera ki shakal mein jama kiya tha; sab us ke liye kisi nafa' ke qabil nahin honge.

Abdullah bin Abbas waghera se riwayat hai ke:

"Is se murad us ki aulaad bhi hai; kyunke aulaad insan ki kamai mein shumar hoti hai."

Ibn Masud رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ ne apni qaum ko iman ki dawat di to Abu Lahab ne kaha:

"Agar mere bhatije ki baat sachchi nikli, to main Qayamat ke din apne maal aur apni aulaad ke zariye apne aap ko azaab se chhura lunga."

To Allah Ta'ala ne yeh ayat nazil farmayi:

{مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2)}

Allah ke qoul:

{سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3)}

mein "يَصْلَىٰ نَارًا" se murad yeh hai ke woh aag mein is tarah dakhil hoga ke goya us mein barya ho raha ho; "صلاه بالنار" ka matlab hai "use aag ke saath barya kiya."

"ذات لهب" yani "shola daar aag, jis mein sharar, shole, aur sakht bharkaa ho."

"Seen" (سَيَصْلَىٰ) yahan tahqeeq ke liye hai, jaise Allah ke is qoul mein:

{قَالَ سَوْفَ أُسْتَعْفِفُ لَكُمْ رَبِّي} [يوسف: 98]

Yeh ayat Abu Lahab ki zindagi mein nazil hui, aur woh kufr par hi mara; pas yeh ayat is baat ki khabardari aur ittila thi ke woh hargiz iman nahin layega, aur "Zaat-e-Lahab" aag se nahin bachega; chunanche yeh Nabi ﷺ ki nabuwwat ki wazeh daleelon mein se ek daleel bani, ke jo khabar di gayi woh waqay ho kar rahi.

Allah ke qoul:

{وَأَمْرًا أَنَّهُ حَمَّالَةَ الْحَطَبِ (4)}

mein "Imra'atuhu" se murad us ki biwi hai; us ka naam "Arwa bint Harb bin Umayyah" hai; woh Abu Sufyan bin Harb ki behen hai.

Woh apne shohar ki tarah kufr, inkar, aur inad par us ki madadgar thi; is liye Qayamat ke din woh Jahannum ke azaab mein bhi us par madadgar hogi; woh lakriyan le kar aayegi aur apne shohar par dalegi taake woh Jahannum ki aag mein aur zyada jalta rahe.

Ek qoul yeh bhi hai ke woh Nabi ﷺ ke ghar se Ka'bah tak ke raste mein kaante bichhaya karti thi.

Allah ke qoul:

{وَأَمْرًا أَنَّهُ}

ka nahwi mahal yeh hai ke woh "سَيَصْلَىٰ" ke andar mustatir zameer par atf hai; yani "woh (Abu Lahab) aag mein dakhil hoga, aur us ki biwi bhi (aag mein) dakhil hogi."

Allah ke qoul:

{(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ (5))}

mein is khabees aurat ki doosri sifat bayan hui hai; yani:

"Us ki gardan mein ek rassi hogi jo Masad (khajoor ki chhaal, ya sakht mota rassi-dar mawaad) se hogi, jis ke zariye woh Jahannum mein lakri uthayegi, aur apne shohar ki aag ko bharkayegi."

"Jaid" gardan ko kehte hain; aur urf mein yeh lafz aurat ki gardan, aur khaas taur par wahan ke liye bola jata hai jahan sone aur moti ki mala parti hai, husn ke izhar ke liye. Yahan isi lafz

ke saath is aurat ki saza bayan ki gayi, taake us ke badan se muta'alliq yahi jagah, jo zeenat ka mahal hoti hai, use zillat o azaab ka mahal banaya jaye; us ki duniya mein bad-amali ke badle.

Yeh aurat bhi kufr o shirk par hi mari; to is mein bhi Nabi ﷺ ki nubuwwat ki daleel poori ho gayi, jis tarah Abu Lahab ke baare mein poori hui; dono zulmat-e-kufr par mare, aur dono Jahannum mein dakhil honge, jaisa ke is surat mein khabar di gayi.

Yeh aurat bahut bad-zaban thi, jaisa ke hadees mein aaya hai:

Asma bint Abu Bakr رضى الله عنها kehti hain:

Jab { تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) } nazil hui to "Awra" Umm Jameel bint Harb (Abu Lahab ki biwi) chillati hui aayi, aur us ke haath mein pathar tha; woh keh rahi thi:

"Muzammaman Abayna, Wa Deenahu Qalaina, Wa Amrahu Asaina"

"Hum ne Muzammam ko napasand kiya, us ke deen ko bura jana, aur us ke hukm ki nafarmani ki."

Aur Nabi ﷺ masjid mein baithe hue the, Quran parh rahe the, aur un ke saath Abu Bakr Siddiq رضى الله عنه bhi the.

Jab Abu Bakr ne use dekha to kaha: "Ya Rasul Allah! Woh aa rahi hai, mujhe khauf hai ke woh aap ko dekh le."

Rasul Allah ﷺ ne farmaya:

"Woh mujhe nahin dekh sakegi."

Phir aap ﷺ ne woh Quran parha jis se aap ne Allah ki panah li, jaisa ke farmaya; aur aap ﷺ ne yeh ayat parhi:

{ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (45) } [الإسراء: 45]

Umm Jameel Abu Bakr ke qareeb tak aayi, aur Rasul Allah ﷺ ko na dekh saki, phir Abu Bakr se kehne lagi: "Ae Abu Bakr! Mujhe khabar di gayi hai ke tumhare sahib ne meri hijw ki hai."

Abu Bakr رضى الله عنه ne kaha: "Nahin, is ghar ke Rabb ki qasam! Unhon ne tumhari hijw nahin ki."

To woh wapas louti, aur jati jati kehti thi: "Ba-khubi Quraish jaante hain ke main apne sardaar ki beti hoon."

Riwayat ke rawi kehte hain (ya kisi doosre ne kaha):

"Umm Jameel Baitullah ka tawaf kar rahi thi, aur apne kapre mein thokar kha kar giri, to kehne lagi: 'Ta'sa Muzammam' (Muzammam halak ho)";

To Umm Hakim bint Abdul Muttalib ne kaha: "Main Hisaan (pakdamn) hoon, main baat nahin karti, aur Saqaaf (samajhdar) hoon, main (is tarah ki) baat nahin jaanti; hum dono Banu Amr mein se hain; aur Quraish baad mein is bare mein behtar jaante hain."

Yeh riwayat Hasan hai; Humaidi (323) – aur un se Hakim (2/361) ne – Sufyan, Walid bin Kaseer, Ibn Tadras, Asma bint Abu Bakr رضى الله عنها ke tariq se riwayat kiya; alfaaz Humaidi ke hain, Hakim ne "qala al-Waleed fi hadeesihi..." wala izafa zikr nahin kiya.

"Ibn Tadras" yani Yazeed bin Tadras hain; woh muta'arif nahin, lekin Baihaqi ne "Dala'il an-Nubuwwah" (2/196) mein use doosre tariq se "Saeed bin Kaseer, us ke walid, Asma bint Abu Bakr" ke zariye riwayat kiya; is mutabi'at ki wajah se sanad Hasan hai. Hakim ne kaha: "Is ki sanad sahih hai."

Isi mafhoom ki ek doosri riwayat Ibn Abbas رضى الله عنهما se bhi hai:

Jab { تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ } (1) nazil hui to Abu Lahab ki biwi Nabi ﷺ ke paas aayi, us waqt aap ﷺ ke saath Abu Bakr رضى الله عنه bhi the.

Abu Bakr ne kaha: "Ya Rasul Allah! Yeh bahut bad-zaban aurat hai, mujhe khauf hai ke woh aap ko aziyat pohanchaye; agar aap is waqt uth jayein?"

Aap ﷺ ne farmaya:

"Woh mujhe nahin dekh sakegi."

Woh aayi aur kaha: "Ae Abu Bakr! Tumhare sahib ne mujhe hijw kiya hai."

Abu Bakr ne kaha: "Woh shair nahin kehte."

Aurat ne kaha: "Tum mere nazdeek sache ho." Phir woh chali gayi.

Abu Bakr ne arz kiya: "Ya Rasul Allah! Woh aap ko kyun nahin dekh saki?"

Aap ﷺ ne farmaya:

"Meri taraf ek farishta musalsal apne dono paron se mujhe us se chhupaye hue tha."

Yeh riwayat Abu Ya'la (25, 2358), Ibn Hibban (6511), Bazzar "Kashf al-Astar" (2294) mein Abu Ahmad Zubairi, Abdul Salam bin Harb, Ata bin Sa'ib, Saeed bin Jubair, Ibn Abbas رضى الله عنهما ke tariq se aayi hai; sanad Ata bin Sa'ib ke sabab za'ef hai, kyun ke woh ikhtilat ka shikar hue, aur Abdul Salam bin Harb ne un se ikhtilat ke baad riwayat ki, jaisa ke Hafiz Ibn Hajar ne "Hadi as-Sari" mein un ka shumaar un logon mein kiya hai "jinhon ne ikhtilat ke baad riwayat ki"; lehaza un ki hadees za'ef hai. Albatta Fath al-Bari (8/738) mein ise Hasan darje ki taraf mail kiya, shayad is ke muta'addid shawahid ki wajah se.

Is mazmoon ka ek aur shahid Zaid bin Arqam رضى الله عنه se bhi Hakim (2/526) ke han maujood hai, magar is mein ek illat hai jise Hakim ne khud bayan kiya hai.

Yeh surat Quran-e-Kareem ke bari mojizaat mein se hai; kyun ke Allah ne ise us waqt nazil farmaya jab Abu Lahab aur us ki biwi dono zinda the, abhi mare na the.

Allah ne khabar di ke dono Jahannum mein dakhil honge, aur wahan azaab mein muhtala honge, kyun ke woh kabhi iman nahin laayenge; pas jis tarah Allah ne, jo ghaib o shahadat ko jaanne wala hai, khabar di thi woh waqay ho kar rahi; dono kufr par mare, aur dono Jahannum ke mustahiq bane; yeh is surat ka azeem i'jaz hai.

Yeh Makki surat hai, aur is ki aayaat ki tadaad 4 hai:

{قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)}

Ubaiy bin Ka'b رضى الله عنه se riwayat hai:

"Mushrikeen ne kaha: 'Ae Muhammad! Hamein apne Rabb ka nasab (ta'reef) bayan karein.'

To Allah عزوجل ne yeh aayat nazil farmayi: {قُلْ هُوَ اللَّهُ أَحَدٌ}

Ubaiy ne kaha: 'As-Samad woh hai jo na jana, na jana gaya, aur na us ke liye koi hamsar hai; kyun ke har woh cheez jo janti hai woh zaroor maregi, aur har woh cheez jo maregi woh zaroor mauruth (wiraasat mein muntaqil) hogi; aur Allah na marta hai, na mauruth hota hai.

ليس كمثله " yani us ka koi mushabah, koi hum-misl, koi hamsar nahin; aur "شياء" - us ki misl koi cheez nahin."

Yeh hadees hasan hai; Tirmizi (3364), Ahmad (21219), Hakim (2/540) ne Abu Ja'far Razi, Rabi' bin Anas, Abu al-Aaliyah, Ubaiy bin Ka'b رضى الله عنه ke tareeq se riwayat ki; Hakim ne kaha: "Is ki sanad sahih hai."

Sanad Abu Ja'far Razi ki wajah se hasan hai; woh hasan-ul-hadees hain, aur un par kalaam kitab "Al-Iman" mein mufassal hai.

Aisha رضى الله عنها, Nabi ﷺ ki zawja, se riwayat hai:

Nabi ﷺ ne ek aadmi ko kisi lashkar (sariyyah) par ameer bana kar bheja; woh apne saathiyon ko namaz parhata, aur har rakat mein qiraat ke baad {قُلْ هُوَ اللَّهُ أَحَدٌ} par khatm karta (yani har rakat mein ise laziman parhta).

Jab woh laut kar aaye to Sahaba ne is baat ka zikr Nabi ﷺ se kiya; Nabi ﷺ ne farmaya:

"Us se poochho ke woh aisa kyun karta hai?"

Sahaba ne us se poocha, to us ne jawab diya:

"Kyun ke yeh Rahman ki sifat hai, aur mujhe pasand hai ke main ise parhta rahoon."

Nabi ﷺ ne farmaya:

"Use khabar de do ke Allah use mehboob rakhta hai."

Yeh hadees muttafaq alaih hai; Bukhari ne "At-Tawheed" mein (7375), Muslim ne "Salat-ul-Musafireen" mein (813) Abdullah bin Wahb, Amr bin Haris, Saeed bin Abi Hilal, Abu ar-Rijal Muhammad bin Abdur Rahman, Amrah bint Abdur Rahman - jo Aisha رضى الله عنها ki parwarish mein thin - Aisha رضى الله عنها ke tareeq se riwayat ki hai.

Abu Hurairah رضى الله عنه kehte hain:

"Main Rasool Allah ﷺ ke saath chal raha tha, to Aap ne ek shakhs ko {قُلْ هُوَ اللَّهُ أَحَدٌ} parhte hue suna; to Rasool Allah ﷺ ne farmaya:

وَجَبَتْ

Main ne poocha: 'Kya cheez, ya Rasool Allah?'

Aap ﷺ ne farmaya:

'Jannat.'

Abu Hurairah kehte hain: "Main ne irada kiya ke us shakhs ke paas ja kar use khushkhabri doon, phir mujhe yeh dar hua ke kahin mujhe Rasool Allah ﷺ ke saath dopahar ka khana milne ka mauqa na chhorna pade, to main ne Rasool Allah ﷺ ke saath khane ko tarjeeh di; phir jab khane ke baad us shakhs ke paas gaya to woh ja chuka tha."

Yeh sanad Abdur Rahman bin Abi az-Zinad ki wajah se hasan hai; kyun ke woh mukhtalif-fih hain, magar jab un ki riwayat mein koi munkar cheez na ho to un ki hadees hasan shumaar hoti hai.

Abu Hurairah رضى الله عنه se riwayat hai:

Malik ne "Kitab-ul-Quran" (18) mein Ubaidullah bin Abdur Rahman, Ubaid bin Hunain - jo Aal-e-Zaid bin Khattab ke azaad kardah ghulam hain - se naql kiya ke unhon ne kaha: "Main ne Abu Hurairah ko yeh kehte hue suna..." phir unhon ne hadees zikr ki (yani Surah Al-Ikhlās ki fazeelat wali riwayat).

Isi sanad se Tirmizi (2897), Nasai (994), Ahmad (8011) ne riwayat kiya, aur Hakim (1/566) ne ise sahih qarar diya.

Tirmizi ne kaha: "Yeh hadees hasan sahih ghareeb hai, hum ise sirf Malik hi ke tareeq se jaante hain."

Anas bin Malik رضى الله عنه se riwayat hai:

"Ansar mein se ek shakhs Masjid-e-Quba mein unhein imamat karata tha. Woh jab bhi namaz mein kisi surat ki qiraat shuru karta to {قُلْ هُوَ اللَّهُ أَحَدٌ} parhta, jab tak ke use khatm na kar leta, phir us ke saath koi doosri surat parhta; aur woh har rakat mein yahi karta tha.

Us ke saathiyon ne use mukhtab karke kaha: 'Tum yeh surat parhte ho, phir tumhari raye mein yeh kaafi nahin, yahan tak ke is ke saath doosri surat bhi parhte ho; to ya to is se iktifa karo, ya ise chhor do aur koi doosri surat parho.'

Us ne kaha: 'Main ise kabhi nahin chhorunga; agar tum pasand karo to main isi ke saath tumhari imamat karta rahoon, aur agar tum napasand karo to main imamat chhor doon.'

Woh use apne mein sab se afzal samajhte the, aur chahte nahin the ke unhein koi aur imamat karaye.

Phir jab Nabi ﷺ un ke paas tashreef laaye to unhon ne Aap ko yeh waqia bataya.

Aap ﷺ ne farmaya: 'Ae fulan! Tumhein apne saathiyon ke hukm maan ne se kya cheez rokti hai, aur tumhein kya baat is baat par aamada karti hai ke tum har rakat mein yeh surat parhte ho?'

Us ne kaha: 'Ya Rasool Allah! Main is surat se muhabbat karta hoon.'

Rasool Allah ﷺ ne farmaya:

'Is surat ki muhabbat tumhein Jannat mein dakhil kar degi.'"

Yeh hadees sahih hai; Tirmizi (2901) ne ise yun riwayat kiya: "Hum se Muhammad bin Ismail (Bukhari) ne bayan kiya, unhon ne kaha: hum se Ismail bin Abi Uwais ne bayan kiya,

unhon ne kaha: hum se Abdul Aziz bin Muhammad ne bayan kiya, unhon ne kaha: hum se Ubaidullah bin Umar ne, unhon ne kaha: hum se Sabit-ul-Bunani ne, unhon ne kaha: hum se Anas bin Malik ne", phir hadees zikr ki.

Tirmizi ne kaha: "Yeh hadees Ubaidullah bin Umar, Sabit ke tareeq se hasan, ghareeb aur sahih hai."

Aur Mubarak bin Fadalah ne Sabit, Anas رضى الله عنه se riwayat kiya ke ek aadmi ne kaha: "Ya Rasool Allah! Main is surat {قُلْ هُوَ اللَّهُ أَحَدٌ} se muhabbat karta hoon."

Aap ﷺ ne farmaya: "Tumhari is surat se muhabbat tumhein Jannat mein dakhil kar degi."

Abu Daud Sulaiman bin Ash'ath ne kaha: "Hum se Abu al-Waleed ne bayan kiya, unhon ne kaha: hum se Mubarak bin Fadalah ne yahi hadees bayan ki."

Isi tareeq se Ahmad (12512), Ibn Hibban (792), Darimi (3478) ne bhi riwayat kiya.

Bukhari ne "Al-Azan" (774) mein ise muallaq surat mein Ubaidullah bin Umar, Sabit, Anas رضى الله عنه se naql kiya; aur yahi woh sanad hai jise Tirmizi ne Bukhari hi ke zariye se (Ismail bin Abi Uwais ki sanad ke saath) mausool surat mein zikr kiya, jaisa ke upar bayan hua.

Abu Saeed Khudri رضى الله عنه se riwayat hai:

"Ek shakhs ne doosre shakhs ko suna ke woh {قُلْ هُوَ اللَّهُ أَحَدٌ} parh raha hai aur use baar baar dohra raha hai.

Jab subah hui to woh Rasool Allah ﷺ ke paas aaya, aur is baat ka zikr kiya; goya woh is surat ko kam samajh raha tha.

To Rasool Allah ﷺ ne farmaya:

'Us zaat ki qasam jis ke haath mein meri jaan hai! Yeh surat Quran ke teesre hisse ke barabar hai.'"

Yeh hadees sahih hai; Bukhari ne "Faza'il-ul-Quran" mein (5013) Abdullah bin Yusuf, Malik, Abdur Rahman bin Abdullah bin Abdur Rahman bin Abi Sa'sa'ah, un ke walid, Abu Saeed Khudri رضى الله عنه ke tareeq se riwayat ki hai.

Qatadah bin Nu'man رضى الله عنه se riwayat hai:

"Nabi ﷺ ke zamane mein ek shakhs tahajjud ke waqt khara hua, aur {قُلْ هُوَ اللَّهُ أَحَدٌ} parhne laga, use dohrata raha aur us par izafa nahin kar raha tha.

Jab subah hui to ek shakhs Nabi ﷺ ke paas aaya, aur arz kiya: 'Ya Rasul Allah! Fulan ne raat mein qiyam kiya, aur sehar ke waqt {قُلْ هُوَ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} parhta raha, use dohrata raha, aur is par koi izafa nahin kiya' – goya yeh baat kehne wala use kam samajh raha tha.

Nabi ﷺ ne farmaya:

'Us Zaat ki qasam jis ke haath mein meri jaan hai! Yeh surat Quran ke teesre hisse ke barabar hai.'"

Yeh hadees sahih hai; Abu Ya'la (1548) ne Abu Ma'mar Huzali, Ismail bin Ibrahim, Ismail bin Ja'far, Malik bin Anas, Abdur Rahman bin Abdullah bin Abdur Rahman bin Sa'sa'ah, un ke walid, Abu Saeed Khudri رضى الله عنه ke tareeq se riwayat ki; Abu Saeed kehte hain: "Mujhe mere bhai Qatadah bin Nu'man ne khabar di", phir hadees ka zikr kiya.

Sanad sahih hai. Qatadah bin Nu'man Abu Saeed Khudri ke maadar-shareek bhai hain; woh Sahaba mein se fazla aur a'yan mein shumaar hote hain, aur 23 Hijri mein wafat pai.

Yahya Laithi ki riwayat mein, jo "Muwatta Malik" (Kitab-ul-Quran, hadees 17) mein hai, yeh hadees Abu Saeed ke tareeq se baghair Qatadah ke naam ke zikr ke hai; jabke Abdullah bin Yusuf ki riwayat (jaisa ke Bukhari ke andar) mein alfaaz "ek shakhs ne doosre shakhs ko suna" hain, yani Abu Saeed ne apne bhai ka naam chhupa kar "rajulan" ke lafz se ta'bir ki.

Ismail bin Ja'far ki riwayat (jaisa ke Abu Ya'la mein) mein Qatadah bin Nu'man ka naam saraahat ke saath aaya; Bukhari ne isi ki taraf ishara karte hue Abu Saeed ki hadees (5014) ke baad mu'allaqan kaha: "وزاد أبو معمر، حدثنا إسماعيل بن جعفر بإسناد مثله" yani Abu Ma'mar ne Ismail bin Ja'far ke tareeq se isi sanad ke saath izafa kiya (jis mein Qatadah ka naam hai).

Abu Saeed Khudri رضى الله عنه se riwayat hai:

"Nabi ﷺ ne apne Sahaba se farmaya:

'Kya tum mein se koi is baat par qadir nahin ke ek raat mein Quran ka teesra hissa parh le?'

Yeh baat Sahaba ko mushkil lagi, aur unhon ne kaha:

'Ya Rasul Allah! Hum mein se kaun is par qadir hoga?'

Aap ﷺ ne farmaya:

"الله الواحد الصمد ثلث القرآن"

"Allah Wahid, Samad (yani yeh surat) Quran ke teesre hisse ke barabar hai."

Yeh hadees sahih hai; Bukhari ne "Faza'il-ul-Quran" (5015) mein Umar bin Hafs, un ke walid Hafs bin Ghiyas, al-A'mash, Zahrak al-Mashriqi, Abu Saeed Khudri رضى الله عنه ke tareeq se riwayat ki hai.

Abu Darda رضى الله عنه se Nabi ﷺ ki riwayat:

"Kya tum mein se kisi ko yeh baat mushkil lagti hai ke woh ek raat mein Quran ke teesre hisse ki qira'at kare?"

Sahaba ne arz kiya: "Woh Quran ke teesre hisse ko kaise parh sakta hai?"

Aap ﷺ ne farmaya:

{قُلْ هُوَ اللَّهُ أَحَدٌ} "Yeh surat Quran ke teesre hisse ke barabar hai."

Yeh hadees sahih hai; Muslim ne "Faza'il-ul-Quran" (811: 259) mein Yahya bin Saeed, Shu'bah, Qatadah, Salim bin Abi al-Ja'd, Ma'dan bin Abi Talhah, Abu Darda رضى الله عنه ke tareeq se riwayat ki hai.

Aur isi sanad se Muslim ne doosri riwayat (811: 260) mein yeh alfaaz bhi naql kiye:

"إن الله جزأ القرآن ثلاثة أجزاء، فجعل {قُلْ هُوَ اللَّهُ أَحَدٌ} جزءاً من أجزاء القرآن"

"Allah ne Quran ko teen hisson mein taqseem kiya, aur {قُلْ هُوَ اللَّهُ أَحَدٌ} ko un mein se ek hissa qarar diya."

Abu Hurairah رضى الله عنه se riwayat hai:

"Rasul Allah ﷺ ne farmaya:

'Jama ho jao, main tum par Quran ka teesra hissa parhne wala hoon.'

To jo jama hona tha woh jama hua; phir Nabi ﷺ bahar tashreef laye, aur {قُلْ هُوَ اللَّهُ أَحَدٌ} parha, phir andar chale gaye.

Baaz hum mein se kehne lage: 'Lagta hai koi nai khabar aasman se un tak pahunchi hai, yahi baat hai jis ne unhein (yakdum) andar jane par majboor kiya.'

Phir Nabi ﷺ bahar tashreef laye, aur farmaya:

'Main ne tum se kaha tha ke main tum par Quran ka teesra hissa parhunga; sun lo, yeh surat Quran ke teesre hisse ke barabar hai.'"

Yeh hadees sahih hai; Muslim ne "Faza'il-ul-Quran" (812: 261) mein Yahya bin Saeed, Yazid bin Kaisaan, Abu Hazim, Abu Hurairah رضى الله عنه ke tareeq se riwayat ki hai.

"Ahshidu" ka ma'ni hai "jama ho jao"; "hashd" jama'at ko kehte hain.

Abu Mas'ud رضى الله عنه se riwayat hai:

Nabi ﷺ ne farmaya:

"Kya tum mein se kisi ko yeh baat mushkil lagti hai ke woh har raat Quran ke teesre hisse ki qira'at kare?"

Hum ne kaha: "Ya Rasul Allah! Hum mein se kaun is par qadir hoga?"

Aap ﷺ ne farmaya:

"{قُلْ هُوَ اللَّهُ أَحَدٌ} Quran ke teesre hisse ke barabar hai."

Yeh hadees Hasan hai; Tiyalisi (651), Ibn Majah (3789), Ahmad (17106) ne Abu Qais, Amr bin Maimun, Abu Mas'ud رضى الله عنه ke tareeq se riwayat ki.

Sanad Abu Qais (Abdur Rahman bin Sarwan Kufi) ke sabab Hasan hai; woh mukhtalif feeh hain, magar jab mukhalifat na karein to Hasan-ul-hadees shumaar hote hain, aur yeh tareeq sab tareeqon mein sab se behtar hai.

Abdullah bin Mas'ud رضى الله عنه se, Nabi ﷺ se riwayat hai:

"Kya tum mein se kisi ko yeh baat mushkil lagti hai ke woh har raat Quran ke teesre hisse ki qira'at kare?"

Unhon ne kaha: "Ya Rasul Allah! Hum mein se kaun is par qadir hoga?"

Aap ﷺ ne farmaya:

"{قُلْ هُوَ اللَّهُ أَحَدٌ} (hi Quran ka teesra hissa hai.)"

Yeh hadees sahih hai; Nasai "Al-Kubra" (10511), Bazzar (1866), Ibn Hibban (2576) ne Shu'bah, Ali bin Mudrik, Ibrahim Nakha'i, Rabi' bin Khuthaim, Ibn Mas'ud رضى الله عنه ke tareeq se riwayat ki; sanad sahih hai.

Yeh hadees mauqoofan bhi aaya hai; Darimi (3476) ne do sanad'on se Aasim, Zarr, Ibn Masood raziyaallahu anhu ke tareeq se ise Ibn Masood raziyaallahu anhu ke qaul ke taur par riwayat kiya; magar jab ek riwayat marfoo ho aur doosri mauqoof, to marfoo ko tarjih hasil hoti hai, lehaza hukm marfoo riwayat ke mutabiq hai.

Anas bin Malik raziyaallahu anhu se riwayat hai:

Rasoolullah ﷺ ne farmaya:

"{قُلْ هُوَ اللَّهُ أَحَدٌ} Qur'an ke teesre hisse ke barabar hai."

Surah Al-Ikhlās ki fazeelat wali ahadees ka tatimmah aur Surah Al-Falaq ki tafseer

"Yeh hadees sahih hai; ise Ibn Majah (3788) ne yun riwayat kiya: Hasan bin Ali bin Al-Khallal ne hamein bayan kiya, kaha: hum se Yazid bin Haroon ne bayan kiya, unhon ne kaha: hum se Jarir bin Hazim ne bayan kiya, unhon ne kaha: hum se Qatadah ne, unhon ne kaha: hum se Anas raziyaallahu anhu ne", phir hadees zikr ki; aur is ki sanad sahih hai.

Ubayy bin Ka'b raziyaallahu anhu – ya ek Ansari Sahabi – se riwayat hai, kehte hain: Rasoolullah ﷺ ne farmaya:

"Jis ne {قُلْ هُوَ اللَّهُ أَحَدٌ} padhi, goya us ne Qur'an ke ek tihai hisse ki qiraat ki."

Yeh hadees sahih hai; Ahmad (21275), Abu Ubaid "Fazail-ul-Qur'an" (safha 268) mein, dono ne Hushaym se riwayat kiya, unhon ne kaha: "Hamein Husain ne khabar di", Husain kehte hain: "Hum se Hilal bin Yasaf ne bayan kiya", Hilal kehte hain: "Hum se Abdul Rahman bin Abu Laila ne bayan kiya, Ubayy bin Ka'b – ya ek Ansari Sahabi – se", phir hadees zikr ki; sanad sahih hai.

Hushaym, Hushaym bin Bashir hain, aur Husain, Husain bin Abdul Rahman Sulami hain.

Haithami ne "Majma-uz-Zawaid" (7/147) mein ise zikr karke kaha: "Ise Ahmad ne riwayat kiya, aur is ke rijal sahih ke rijal hain."

Ravi ka yeh shak "Ubayy bin Ka'b ya rajul min al-Ansar" zarar nahin pohanchata; kyun ke woh Ansari bhi Sahabi hi hain, aur yeh hadees digar turuq se Ubayy raziyaallahu anhu se bila shak bhi aayi hai, aur Ubayy bin Ka'b Sahaba-e-Kiram ke bare Qariyon mein se the, is liye un se marwi tareeq rajeh hai.

Isi ma'ni mein Abu Ayyub Ansari, Umm Kulsum bint Uqbah, aur baaz deegar Sahaba se bhi riwayat aayi hain, magar un ki asanid mein ilal maujood hain.

"{قُلْ هُوَ اللَّهُ أَحَدٌ} ki qiraat ka thuluth-e-Qur'an ke barabar hona" is ma'ni mein hai ke Qur'an majmuei taur par teen bare mauzuaat par mushtamil hai:

- Tauheed,
- Risalat,
- Qayamat aur us ki tafseelaat.

Aur Surah Al-Ikhlās पूरी की पूरी "Tauheed" को nihayat jame', baligh aur mukhtasar alfaaz mein bayan karti hai; to jo shakhs ise padhta hai goya woh Tauheed ke ma'ni ko jaan gaya, jo ke in teen bare mauzuat mein se ek hai, is liye use thuluth-e-Qur'an ki qiraat ke barabar ajr milta hai; albattha yeh ajr us shakhs ke barabar nahin jo पूरी raat Qur'an ki qiraat mein mashghool ho, kyun ke Qur'an ki mukammal qiraat aur tadabbur ke darajaat Allah ke nazdeek alag maratib rakhte hain.

Ahl-e-ilm ne is hadees ki sharh aur taweel mein bohat ikhtilaf kiya, aur aqwaal itne mutaaddid hain ke un ka ihata mushkil hai; yahan tak ke Ibn Abdul Barr rahimahullah ne kaha: "Is masle mein sukoot ikhtiyar karna guftagu karne se behtar hai."

Uqbah bin Aamir raziyaallahu anhu kehte hain:

"Main Rasoolullah ﷺ se mila, to aap ﷺ ne mujh se farmaya:

'Ae Uqbah bin Aamir! Kya main tumhein aisi suratein na sikhaun ke na Taurat mein, na Zaboor mein, na Injeel mein, na Furqan (Qur'an) mein in jaisi suratein nazil hui hon? Aisi ke koi raat tum par na aaye magar tum unhein is mein zaroor parho?'

Phir aap ﷺ ne farmaya:

{قُلْ هُوَ اللَّهُ أَحَدٌ},

aur {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ},

aur {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}.

Uqbah kehte hain: 'Phir koi raat mujh par aisi na aayi magar main ne in suraton ko is mein zaroor padha; aur mujhe haq hai ke main inhein hargiz na chhorun, kyun ke Rasoolullah ﷺ ne mujhe in ka hukm diya tha.'"

Yeh hadees Hasan hai; Ahmad (17542) ne Husain bin Muhammad, (Ibn) Ayyash – yani Ismail bin Ayyash –, Asid bin Abdul Rahman Khuthami (Ramli), Farwah bin Mujahid Lakhmi, Uqbah bin Aamir raziyaallahu anhu ke tareeq se riwayat ki; sanad Ismail bin Ayyash ke sabab Hasan hai, kyun ke woh jab Shaam ke rawiyon se riwayat karte hain to Hasan-ul-Hadees shumaar hote hain, aur yeh sanad Shamiyon se hai.

Allah ke qaul: {اللَّهُ الصَّمَدُ} mein "As-Samad" seegah-e-qasr hai, jo is baat par dalalat karta hai ke haqiqi samadiyyat (be-niyazi, ghina, taraf-e-ruju ka markaz hona) sirf Allah ke liye khaas hai; wohi aisa Malik-o-Sardar hai jis ki taraf sab makhlooq hajat aur zaroorat mein "Samad" (ruju) karte hain, aur woh un sab se be-niyaz hai.

Yeh aqeeda, zamana-e-jahiliyyat ke mushrikeen ke aqeede ko batil karta hai, jo apni hajaat ke liye buton ko pukarte, museebat mein un ki taraf daurte, aur unhein apne nafa aur nuqsan ka malik samajhte the.

"As-Samad" ke baaz ahl-e-lughat ne yeh bhi ma'ni bayan kiye hain ke:

"Woh jis ke andar koi jauf nahin" yani jo na khata hai, na peeta hai, na paida karta hai, na paida hua; kyun ke jo paida hota hai woh zaroor marega, aur Allah Ta'ala na marne wala hai, na kisi ke liye meeras banne wala hai.

Sahih hadees mein aaya hai:

Abu Hurairah raziya'llahu anhu, Nabi ﷺ se riwayat karte hain:

"Rasoolullah ﷺ ne farmaya ke Allah Ta'ala farmata hai:

'Ibn-e-Adam ne mujhe jhutlaya, halanke use yeh haq nahin, aur us ne mujhe gaali di, halanke use yeh haq nahin.

Us ka mujhe jhutlana yeh hai ke woh kehta hai: "Woh mujhe dobara paida nahin karega, jaise pehli baar paida kiya tha", halanke pehli baar paida karna mere liye dobara paida karne se zyada aasan nahin;

Aur us ka mujhe gaali dena yeh hai ke woh kehta hai: "Allah ne aulaad ikhtiyar ki hai", halanke main "Al-Ahad, As-Samad" hoon, na main ne jana, na main jana gaya, aur na mere liye koi humsar hai."

Yeh hadees sahih hai; Bukhari ne "At-Tafseer" (4974) mein Abu Al-Yaman, Shu'aib, Abu Az-Zinad, Al-A'raj, Abu Hurairah raziya'llahu anhu ke tareeq se riwayat ki hai.

Allah ke qaul: {لَمْ يَلِدْ وَلَمْ يُولَدْ} ka ma'ni yeh hai ke "na us ke liye koi aulaad hai", jaisa ke Yahood-o-Nasara ke gumaan mein hai; aur na us ke liye koi walid hai, na koi zawja; aur isi aqeede ko Makkah ke baaz mushrikeen bhi ikhtiyar karte the, jaisa ke Allah Ta'ala ne farmaya:

{وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا} [Maryam: 88]

"Unhon ne kaha: Rahman ne aulaad ikhtiyar ki hai!"

Aur farmaya:

{وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ} [Al-Anbiya: 26]

"Unhon ne kaha: Rahman ne aulaad ikhtiyar ki hai; woh paak hai, balke woh (farishte) us ke izzat wale bande hain."

Sahih hadees mein hai:

Abu Musa Ash'ari raziya'llahu anhu se riwayat hai, Nabi ﷺ ne farmaya:

"Koi shakhs – ya koi cheez – aisi nahin jo suni hui aziyyat par Allah se zyada sabr karne wali ho;

Woh log Allah ke liye aulaad ke da'we karte hain, aur woh unhein afiyat deta, rizq deta rehta hai."

Yeh hadees muttafaq alaih hai; Bukhari ne "Al-Adab" (6099), Muslim ne "Sifat-ul-Qiyamah" (2804) mein A'mash, Saeed bin Jubair, Abu Abdur Rahman Sulami, Abu Musa raziya'llahu anhu ke tareeq se riwayat ki; alfaaz Bukhari ke hain.

Allah ke qaul: {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} mein "Kufu" se murad "humсар, mumasil, musawi" hai; yani koi bhi zaat, sifat, ya wujood aisa nahin jo Allah ke barabar ho ya us ki misl ho.

Is ayat mein mushrikeen ke is qaul ko bhi batil kiya gaya ke "farishte Allah ki betiyan hain", aur Yahood ke is qaul ko bhi ke "Uzair Allah ke bete hain", aur Nasara ke is qaul ko bhi ke "Masih (Isa) Allah ke bete hain"; Allah Ta'ala ne in sab ko jhutlaya, aur apni zaat se har tarah ki wiladat aur mumasalat ki nafi kar di.

113 - Surah Al-Falaq ki Tafseer

Yeh Madani surat hai, aur is ki ayaat ki tadaad 5 hai:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

Aishah raziyaallahu anha se riwayat hai:

"Jab Rasoolullah ﷺ ko koi takleef ya bemari hoti to woh khud apne upar Mu'awwizat parhte aur phoonk marte the;

Jab aap ﷺ ki takleef shadeed ho gayi to main aap par parhne lagi, aur aap ke haath se khud ko masah karti, barkat ki umeed mein."

Yeh hadees muttafaq alaih hai; Bukhari ne "Fazail-ul-Qur'an" (5016), Muslim ne "As-Salam" (2192: 51) mein Malik, Ibn Shihab, Urwah, Aishah raziyaallahu anha ke tareeq se riwayat ki hai.

Aishah raziyaallahu anha se riwayat hai:

Nabi ﷺ jab har raat apne bistar ki taraf jate, to dono hathon ko ikattha karte, phir un mein phoonk marte, phir un mein

{قُلْ هُوَ اللَّهُ أَحَدٌ}،
{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}،
aur {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

parhte, phir un dono hathon se apne jism par jahan tak mumkin hota masah karte; sar aur chehre se shuru karte, phir jism ke samne wale hisse par hath pherte; yeh amal teen martaba karte."

Yeh hadees sahih hai; Bukhari ne "Fazail-ul-Quran" (5017) Qutaibah bin Saeed, Mufaddal, Aqeel, Ibn Shihab, Urwah, Aishah raziyaallahu anha ke tareeq se riwayat ki hai.

Uqbah bin Aamir raziyaallahu anhu se riwayat hai:

"Rasool Allah ﷺ ne farmaya:

'Kya tum ne woh ayaat nahin dekheen jo aaj raat nazil hui hain? In jaisi ayaat kabhi dekhi nahin gayin!'

Phir farmaya:

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}

aur

"{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}."

Yeh hadees sahih hai; Muslim ne "Salat-ul-Musafireen" (814: 264) mein Qutaibah bin Saeed, Jareer, Bayan, Qais bin Abi Hazim, Uqbah bin Aamir raziyaallahu anhu ke tareeq se riwayat ki hai.

Uqbah bin Aamir raziyallahu anhu se riwayat hai:

"Main Rasool Allah ﷺ ke saath chal raha tha, to Aap ﷺ ne farmaya:

'Aye Uqbah! Kaho.'

Main ne arz kiya: 'Ya Rasool Allah! Main kya kahun?'

Aap ﷺ khamosh rahe.

Phir Aap ﷺ ne farmaya:

'Aye Uqbah! Kaho.'

Main ne arz kiya: 'Ya Rasool Allah! Main kya kahun?'

Aap ﷺ phir khamosh rahe.

Main ne dil mein dua ki: 'Aye Allah! Aap ﷺ ko meri taraf mutawajjah farma.'

Phir Aap ﷺ ne farmaya:

'Aye Uqbah! Kaho.'

Main ne arz kiya: 'Ya Rasool Allah! Main kya kahun?'

Aap ﷺ ne farmaya:

'{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}'

Pas main ne ise parha, yahan tak ke aakhir tak pahuncha.

Phir Aap ﷺ ne farmaya:

'Kaho.'

Main ne arz kiya: 'Main kya kahun?'

Aap ﷺ ne farmaya:

'{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}'

Pas main ne ise parha, yahan tak ke aakhir tak pahuncha.

Phir Rasool Allah ﷺ ne is ke baad farmaya:

"Kisi sawal karne wale ne kabhi in dono ke misl (cheez) ka sawal nahin kiya, aur na kisi panah mangne wale ne in dono ke misl (cheez) ke saath panah mangi."

Yeh hadees hasan hai; Nasai (5438) ne Qutaibah, Laith, Ibn Ajlan, Saeed Maqburi, Uqbah bin Aamir raziyallahu anhu ke tareeq se riwayat ki; Darimi (5438) ne bhi Ahmad bin Abdullah, Laith, isi sanad se riwayat ki, magar is mein {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ka zikr nahin; Ibn Ajlan hasan-ul-hadees hain, is liye sanad hasan hai.

Uqbah bin Aamir raziyallahu anhu kehte hain:

"Main ne Rasool Allah ﷺ ke qadam se lipat kar arz kiya:

'Ya Rasool Allah! Mujhe Surah Hud aur Surah Yusuf parha dijiye.'

To Rasool Allah ﷺ ne farmaya:

'Aye Uqbah bin Aamir! Tum aisi surah kabhi nahin parhoge jo Allah ke nazdeek { قُلْ أَعُوذُ بِرَبِّ { الْفَلَقِ } se zyada mahboob ho, aur na Allah ke nazdeek is se zyada buland darje wali ho.'"

Yeh hadees sahih hai; Ahmad (17418), Tabarani "Al-Mujam-ul-Kabeer" (17/312), Darimi (3482) ne Abdullah bin Yazid al-Muqri, Haiwah, Ibn Lahi'ah, Yazid bin Abi Habib, Abu Imran, Uqbah bin Aamir raziyallahu anhu ke tareeq se riwayat ki; sanad sahih hai, aur Abu Imran Aslam bin Yazid Tujeebi hain.

Yazid kehte hain:

"Abu Imran ise (Surah Al-Falaq) kabhi nahin chhorta the, aur hamesha namaz-e-Maghrib mein ise parhte the."

Yazid bin Abdullah bin Shakheer se riwayat hai:

"Unhein apni qaum ke ek aadmi ne khabar di ke Rasool Allah ﷺ un ke paas se guzre, to Aap ﷺ ne farmaya:

'Apni namazon mein in dono suraton ke saath qiraat kiya karo' – yani Muawwizatain (Surah Al-Falaq aur Surah An-Naas)."

Yeh hadees sahih hai; Ahmad (20744) ne Affan, Shubah, Jareeriy, Yazid bin Abdullah bin Shakheer ke tareeq se riwayat ki; "aadmi" mubham hai, magar sabiq hadees ki bina par woh Uqbah bin Aamir raziyallahu anhu hain.

Sanad sahih hai; "Al-Jareeriy" Saeed bin Iyas hain, jo apni wafat se qabl ikhtilat ka shikar hue, magar Shubah ka sama un se ikhtilat se pehle ka hai, is liye is sanad mein ikhtilat ka zarar nahin.

Zarr bin Hubaysh kehte hain:

"Main ne Ubayy bin Kaab se sawal kiya, aur arz kiya:

'Aye Abu Munzir! Aap ke bhai Ibn Masood yun aur yun kehte hain' (yani Muawwizatain ke bare mein mashhoor qoul ki taraf ishara kiya),

to Ubayy ne farmaya:

Main ne khud Rasool Allah ﷺ se sawal kiya tha, to Aap ﷺ ne mujhe farmaya:

'قِيلَ لِي فَقُلْتُ'

'Mujhe (aisa) kaha gaya, to main ne (aisa hi) kaha.'

Pas hum wohi kehte hain jo Rasool Allah ﷺ ne kaha."

Yeh hadees sahih hai; Bukhari ne "Kitab-ut-Tafseer" (4977) mein Ali bin Abdullah, Sufyan, Abdah bin Abi Lubabah, Zarr bin Hubaysh ke tareeq se riwayat ki hai.

Musannif (Sharih) kehta hai:

Mashhoor baat, jo bahut se qurra aur fuqaha ke darmiyan manqool hai, yeh hai ke Ibn Masood raziyaallahu anhu apne mushaf mein Muawwizatain nahin likhte the; balke woh apne mushaf se Muawwizatain ko mita dete, aur kehte the:

"Rasool Allah ﷺ ko in dono ke saath sirf ta'awwuz (panah mangne) ka hukm hua tha."

Lekin sahih baat wohi hai jo jumhoor Sahaba par mabni hai; yani woh Sahaba jinhon ne Muawwizatain ko hifz bhi kiya, aur apne Musahif-e-Imam mein bhi likha, aur phir un Musahif ko atraf-e-aalam ki taraf bheja.

Jahan tak Abdullah bin Masood raziyaallahu anhu ka ta'alluq hai, to ghalib gumaan yeh hai ke ya to unhon ne Rasool Allah ﷺ se yeh baat nahin suni ke yeh dono suratein Quran ka hissa hain, ya woh ise sun kar bhool gaye; halanke yeh sabit hai ke Nabi ﷺ ne namazon mein bhi in dono ke saath qiraat ki hai.

Uqbah bin Aamir raziyaallahu anhu kehte hain:

"Main Rasool Allah ﷺ ki sawari ki baag pakde hue ek ghaati ke raston mein Aap ﷺ ko liye ja raha tha, itne mein Aap ﷺ ne farmaya:

'Aye Uqbah! Kyun nahin khud tum sawar ho jate?'

Main ne Rasool Allah ﷺ ke saath adab ki bina par yeh gawara na kiya ke Aap ki sawari par main sawar ho jaun. Dobara Aap ﷺ ne farmaya:

'Aye Uqbah! Kyun nahin tum sawar ho jate?'

Mujhe khauf hua ke kahin adam-e-qubooliyat ya nafarmani na ho, to Rasool Allah ﷺ khud neech utre aur main thori der ke liye sawar hua, phir Aap ﷺ dobara sawar ho gaye.

Phir Aap ﷺ ne farmaya:

'Aye Uqbah! Kya main tumhein do aisi suratein na sikhaun jo un suraton mein se behtareen do suratein hain jin ke saath log qiraat karte hain?'

Main ne arz kiya: 'Kyun nahin, Ya Rasool Allah!'

To Aap ﷺ ne mujhe {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} aur {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} parhay.

Phir namaz ke liye iqamat kahi gayi, Rasool Allah ﷺ aage barhe aur inhi dono ke saath qiraat ki. Namaz ke baad Aap ﷺ mere paas se guzre, aur farmaya:

'Aye Uqbah! Tum ne kaisa paya?

In dono ko har baar jab tum so, aur jab tum utho (yani raat ko sote waqt aur subah uthte waqt) parha karo."

Yeh hadees sahih hai; Nasai (5427), Ahmad (17296), Ibn Khuzaimah (534) ne Walid bin Muslim, Ibn Jabir (Abdur Rahman bin Yazid bin Jabir), Qasim Abu Abdur Rahman, Uqbah bin Aamir raziyaallahu anhu ke tareeq se riwayat ki; sanad sahih hai, aur Abdur Rahman bin Yazid bin Jabir Azdi, Abu Utbah Shami, thiqah hain, unhein Ibn Muain, Ibn Saad aur deegar ne thiqah kaha hai.

Uqbah bin Aamir raziyaallahu anhu se ek aur riwayat hai:

"Main Rasool Allah ﷺ ki oontni ki baag pakde hue tha; Aap ﷺ ne farmaya:

'Kya main tumhein do aisi suratein na sikhaun ke in jaisi suraton ke saath (kisi ne) qiraat nahin ki?'

Main ne kaha: 'Kyun nahin, sikhayen.'

To Aap ﷺ ne mujhe {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} aur {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} parhaye.

(Riwayat ke rawi kehte hain:) Aap ﷺ ne mere rad-e-amal ko aisa na paya ke main in dono se bahut zyada khushi ka izhar kar raha hoon.

Phir jab subah ki namaz ka waqt aaya aur Aap ﷺ ne in dono ke saath qiraat ki, to Aap ﷺ ne namaz ke baad mujh se farmaya:

'Aye Uqbah! Tum ne kaisa paya?'"

Yeh hadees bhi sahih hai; Abu Dawud (1462), Nasai (5436), Ahmad (17350), Ibn Khuzaimah (535) sab ne Muawiyah bin Saleh, Alaa bin Harith, Qasim bin Abdur Rahman Maula Muawiyah bin Abi Sufyan, Uqbah bin Aamir raziyaallahu anhu ke tareeq se riwayat ki; sanad sahih hai.

Musannif kehta hai:

"Yeh Uqbah bin Aamir raziyaallahu anhu se chand asaneed aur riwayat hain; main taweel hone ke khauf se baqi turuq zikr nahin kar raha; magar inhi se jali taur par wazeh ho jata hai ke Muawwizatain Quran ki suratein hain; aur isi par jumhoor Sahaba o Tabi'een ka amal hai.

Pas ghalib gumaan yeh hai ke Abdullah bin Masood raziyaallahu anhu ne ya to Nabi ﷺ se in ke Qurani hone ka sunna nahin paya, ya agar suna ho to unhein yaad nahin raha; phir baad mein woh Usman bin Affan raziyaallahu anhu ke tayyar kardah 'Mushaf-e-Imam' ki taraf ruju kar gaye, aur apne zaati mushaf ko Ameer-ul-Momineen Usman raziyaallahu anhu ke hukm se jala diya, jaisa ke main ne Tafseer ki muqaddimah mein bayan kiya hai.

Allah ke qoul: {الْفَلَقِ} ka ma'ni 'subah' hai; aur 'falaq' ki haqiqat yeh hai ke kisi cheez ke batin se kuch phat kar zahir ho; chunanche subah, raat ki tariki ke baad 'falaq' (phootna, zahir hona) hai.

{بِرَبِّ الْفَلَقِ} se murad 'subah ka Rabb' yani Allah Ta'ala hai; kyunke wahi hai jo raat aur din ko badalta pherta hai.

{مِنْ شَرِّ مَا خَلَقَ} yani 'har us cheez ke shar se jise Us ne paida kiya'; khususan Iblees aur us ki zurriyat ke shar se.

{وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ} mein 'ghasiq' raat ki wasf hai jab andhera khoob shadid ho jaye; 'ghasiq al-lailu yaghsiq' yani 'raat khoob tareek ho gayi', aur isi se Quran mein hai: {إِلَى غَسَقِ اللَّيْلِ} [الإسراء: 78].

{إِذَا وَقَبَ} yani 'jab woh dakhil ho, doob jaye'; jaise kehte hain 'waqabatish-shams' yani 'suraj ghuroob ho gaya, ojhal ho gaya'.

Murad raat ki tariki ka barh jana aur shiddat ikhtiyar karna hai.

Allah ne ta'awwuz ko khas taur par raat ke is shadeed waqt se muta'alliq kiya, kyunke isi waqt mozi janwar, pareshan karne wali cheezen, aur shayateen ki zurriyat zyada phailti hain, aur log zyada ghaflat mein hote hain.

Aishah raziya'llahu anha kehti hain:

"Rasool Allah ﷺ ne mera haath pakra aur mujhe chand dikhaya jab woh tuloo hua, aur farmaya:

'Allah ki panah mango is ghasiq ke shar se, jab woh dakhil ho (yani jab andhera khoob ho jaye).'"

Yeh hadees hasan hai; Ahmad (24323), Tirmidhi (3366), Hakim (2/540), Baihaqi "Ad-Da'awat" (314), Ibn Jarir (24/748) ne Ibn Abi Zi'b, Harith, Abu Salamah, Aishah raziya'llahu anha ke tareeq se riwayat ki; sanad Harith bin Abdur Rahman Qurashi Aamiri – Ibn Abi Zi'b ke mamoon – ke sabab hasan hai; woh hasan-ul-hadees hain, agarche Ibn Madini ne unhein majhool kaha, aur yeh ghaliban qillat-e-hadees ki bina par hoga.

"Nafth" (النَّفَث) saans aur bhaap ke saath halki phoonk marne ko kehte hain; sahir log jab apne sihr ke "nuskhay" ya amal ko kisi cheez mein nafiz karte, to us par girhein bandhte, phir un par nafth karte.

"النَّفَّاثَاتُ فِي الْعُقَدِ" se murad "girhon par nafth karne wali auratein" yani jadugar auratein hain; Ayat-e-Kareema se ishara milta hai ke zamana-e-jahiliyyat mein sihr karne mein auratein bahut barh charh kar hissa leti thin; un ka aksar sihr mard aur us ki biwi ke darmiyan judai dalne ke liye hota tha, aur ghar ki zimmedariyan poori karne ke baad un mein se baaz ka jhukao isi maqsad ke liye sihr ki taraf hota; woh muashray mein "sahiraat" ke taur par maroof thin.

{وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ} mein "hasad" us baat ka naam hai ke aadmi doosre ki nemat zail hone ki tamanna kare; aur yeh zyada tar mardon mein paya jata hai, kyunke hasid faal taur par asbab-e-nemat ko barbaad karne ki koshish karta hai.

Sahih hadees mein hai:

Abu Saeed raziya'llahu anhu se riwayat hai:

"Jibreel Nabi ﷺ ke paas aaye, aur kaha: 'Aye Muhammad! Kya aap ko takleef hai?'

Aap ﷺ ne farmaya: 'Haan.'

Jibreel ne kaha:

'بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ'

"Allah ke naam se main aap par dam karta hoon; har us cheez ke shar se jo aap ko aziyat de, har jaan ke shar se, ya har hasid ki nazar ke shar se; Allah aap ko shifa de; Allah ke naam se main aap ko dam karta hoon."

Yeh hadees sahih hai; Muslim ne "As-Salaam" (2186) mein Bishr bin Hilal Sawwaf, Abdul Waris, Abdul Aziz bin Suhaib, Abu Nazrah, Abu Saeed raziya'llahu anhu ke tareeq se riwayat ki hai.

Yeh ruqyah us waqt kiya gaya jab Nabi ﷺ ko kuch Yahoodi sahiyon aur hasidon ki taraf se sihr kiya gaya tha; phir Allah ne Aap ko aafiyat o shifa ata farmayi; aur yeh ruqyah har hasid ke shar se aam isti'azah ke taur par bhi mashroo hai.

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{قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ { (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)}}

Is surat mein Allah عزوجل ki teen sifaat ka zikr hai:

- Rububiyyat,
- Malkiyyat,
- Uluhiyyat.

Woh har cheez ka Rabb aur Maalik hai, aur ibadat mein munfarid Ma'bood hai; pas Allah ne isti'azah karne wale ko hukm diya ke woh in sifaat se muttasif Rabb ke daaman-e-rahmat mein us "Waswas-e-Khannas" ke shar se panah mange, jo insaan par muqarrar kiya gaya (Shaitan) hai.

"Al-Khannas" shadeed khunus ka wasf hai; "khunus" ke ma'ni hain "chhup jana, ya peeche hat jana"; yeh Shaitan ka laqab hai, kyunke woh nufoos aur aqool mein waswasa dalta hai, bande ko bura rasta dikhata hai, magar khud nazar nahin aata.

Bani Adam mein se har ek ke saath ek "Qareen" muqarrar hai jo us ke liye fawahish aur gunah muzayyan karta hai; aur jise Allah bachaye wohi mehfooz rehta hai, jaisa ke sahih hadees mein hai:

Abdullah bin Masood raziyaallahu anhu kehte hain:

Rasool Allah ﷺ ne farmaya:

"Tum mein se koi aisa nahin jis ke saath jinnon mein se us ka qareen muqarrar na kiya gaya ho."

Sahaba ne arz kiya: "Ya Rasool Allah! Kya aap ke saath bhi?"

Aap ﷺ ne farmaya:

"Haan, mere saath bhi; magar Allah ne mere qareen par madad farmayi, to woh Muslim ho gaya; ab woh mujhe sirf khair hi ka hukm deta hai."

Yeh hadees sahih hai; Muslim ne "Sifat-ul-Qiyamah" (2814) mein Jarir, Mansoor, Salim bin Abi Al-Jaad, un ke walid, Abdullah bin Masood raziyaallahu anhu ke tareeq se riwayat ki hai.

Aasim kehte hain:

"Main ne Abu Tamimah ko Nabi ﷺ ke peeche sawar hone wale (radeef) shakhs se riwayat karte hue suna; woh kehta tha: Nabi ﷺ ki sawari (gadha) phisal gayi, to main ne kaha: 'تعس الشيطان' (Shaitan halaak ho), to Rasool Allah ﷺ ne farmaya:

'Yeh mat kaho: تعس الشيطان; kyunke agar tum kaho: تعس الشيطان, to Shaitan khud ko bara mehsoos karta hai, aur kehta hai: "Main ne apni quwwat se ise gira diya";

aur agar tum kaho: "بِسْمِ اللَّهِ", to woh itna chhota ho jata hai ke makhi ki tarah ho jata hai."

Yeh hadees sahih hai; Ahmad (20592) ne Muhammad bin Jafar, Shubah, Aasim ke tareeq se riwayat kiya; sanad sahih hai, aur is par tafseeli kalaam kitab ke doosre maqamat mein maujood hai.

Hafiz Ibn Kathir ne apni Tafseer mein kaha:

"Is hadees ko Ahmad ne munfarid taur par riwayat kiya; is ki sanad jayyid, qawi hai; aur is mein dalalat hai ke jab dil Allah ko yaad kare to Shaitan chhota ho jata hai aur maghloob ho jata hai, aur jab dil Allah ka zikr chhor de to Shaitan barh jata hai aur ghalib aa jata hai."

Allah ke qoul: {مِنَ الْجِنَّةِ وَالنَّاسِ} mein "Jinnah" jinni ki jama hai, aur yahan murad "jinnon ki qism" hai.

Aqwa qoul yeh hai ke yeh Ayat {الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ} ki tafseer hai; yani waswasa dalne wale "Shayateen-ul-Ins wal-Jinn" hain; jaisa ke Allah ne farmaya:

{وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ، يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا، وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ، فَذَرْهُمْ وَمَا يَفْتَرُونَ} [الأَنْعَام: 112]

"Aur isi tarah hum ne har Nabi ke liye dushman muqarrar kiye, insano aur jinnon ke shayateen; woh ek doosre ke paas dhoka dene ke liye muzayyan kiya hua kalaam (khoobsurat jhoot) ilqa karte hain; aur agar tera Rabb chahta to woh aisa na karte; pas unhein aur jo woh jhoot ghadte hain chhor de."

Musannif kehta hai:

"Is tarah Allah Ta'ala ke fazl o karam, aur us ki haseen taufeeq ke saath Quran-e-Kareem ki Tafseer mukammal hui.

Mera manhaj Tafseer mein yeh tha:

Aham maqamat par Quran ki Tafseer Quran hi ke zariye karna,

Quran ki Tafseer sahih ahadees ke zariye karna,

Quran ki Tafseer Sahaba-e-Kiram ke sabit shuda aathaar ke zariye, jabke Ayat un ke qoul ko qubool karne ki gunjaish rakhti ho,

Quran ki Tafseer us fahm ke zariye jo Arabi zaban se – Asr-e-Nuzool-e-Quran aur us ke baad – hasil hota hai.

Raha woh tamam kalaam jo Tafaseer ki kitabon mein baaz Ahl-e-Ilm ki taraf mansoob hai, khasusan woh aqwaal jo ghaibiyat se muta'alliq hain – masalan Jannat o Jahannum ki tool o arz, sakhti o narmi, kasrat o qillat, duniya ki cheezon se tashbeeh ya adam-e-tashbeeh, aur is jaisay masaail – to main ne un se i'raaz kiya; kyunke yeh sirf zann aur ghaib mein andaza aarai (rajm-un-bil-ghaib) hain, aur na un ke paas Kitab o Sunnat se koi daleel hai."

Isi tarah main ne pichhli ummaton ke tawarikh ke baare mein bhi yahi manhaj rakha; jo kuch Quran o Hadees aur mu'tabar tareekh dastavezat se sabit tha use zikr kiya; aur jo cheez na Kitab o Sunnat se sabit thi, na mu'tabar ma'akhiz se tasdeeq shudah, use chhor diya.

Ayaat-e-Ahkaam mein bhi main ne tawassu' nahin kiya; kyunke ahkaam apni asal kitabon aur abwaab mein tafseel ke saath mazkoor hain.

Kutub-e-Ahadees-e-Musnadah ko asl ke taur par lene ke baad, main ne apni Tafseer mein bade masadir-e-Tafseer par aitimad kiya, jo yeh hain:

Tafseer Abdul Razzaq (m 210H),

Tafseer Ibn Jarir Tabari (m 310H),

Tafseer Ibn Abi Hatim (m 327H),

Tafseer Al-Baghawi (m 516H),

Tafseer Al-Qurtubi (m 671H),

Tafseer Ibn Kathir (m 774H),

Tafseer As-Sa'di (m 1376H),

Tafseer "Adwaa-ul-Bayaan" lil-Shanqeeti (m 1393H).

Aur Allah hi taufeeq dene wala hai, aur seedhi raah ki taraf hidayat karne wala hai."

Aathwan aur Nawwan Hissa *****

Tafseer Sahaba o Tabi'een ke Aqwaal se (Paanch Mashhoor Tafaseer se Kuch Aqwaal) aur Tafseer bil-Ra'y al-Mahmood ke Saath

Note: Main ne aathwan aur naw wan hissa aik jagah jama kiya hai kyunke main ne aqwaal Sahaba o Tabi'een jama kiye aur un mein se kuch aqwaal Tafseer bil-Ra'y al-Mahmood par mabni paaye.

8- Tafseer ba Aqwaal Sahaba o Tabi'een Paanch Mashhoor Tafaseer se

9- Tafseer bil-Ra'y al-Mahmood

Hissa Awwal – Ghair Tafseeli aur Mukhtasar Tafseer, Sahaba o Tabi'een ke Aqwaal se (Tafseer Hikmat Basheer, 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 Basheer (jo mere Madinah University mein ustad rahe hain) ki tahqeeq ke mutabiq sahih ya hasan hain.

Surah Al-Feel

Qauluhu Ta'ala:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ)

Qatadah: "Alam tara kaifa fa'ala rabbuka bi-ashabil-feel" yani Abrahah al-Ashram Habshah se aik din Yemen ke logon ke saath Baitullah ko girane ke liye aaya, kyunke un ki aik Bai'ah ko Arabon ne Yemen mein nuqsan pohanchaya tha.

Woh apne haathi ke saath aaye, jab woh As-Safah par pohanche to haathi baith gaya. Jab use Baitullah ki taraf moda jata to woh apni gardan zameen par rakh deta, aur jab apne mulk ki taraf moda jata to tezi se daurta.

Yahan tak ke woh Nakhlah al-Yamaniyyah par pohanche to Allah ne un par safed parinday bheje jo kaseer the, har parinde ke paas teen pathar the: do us ke pairon mein aur aik us ki choanch mein.

Woh un par pathar phainkte rahe, yahan tak ke Allah ne unhein khaaye hue bhoosay ki tarah kar diya.

Kaha: Abu Yaksum (yani Abrahah) bach gaya, lekin jab bhi woh kisi zameen par aata us ka kuch gosht gir jata, yahan tak ke woh apni qaum ke paas pohancha, unhein khabar di aur phir halaak ho gaya.

Is ki aik aur riwayat Hafiz Ibn Hajar ne Ibn Marduyah se Hasan sanad ke saath Ikrimah an Ibn Abbas se mukhtasar taur par naqal ki hai (dekhein Fath al-Bari 12/207).

As-Safah: Saad ke zer aur Fa ki takhfif ke saath, yeh maqam Hunain aur Ansab al-Haram ke darmiyan, Makkah mein dakhil hone wale ke baayen janib, Yemen ke raste se hai (dekhein Mu'jam Ma'alim al-Hijaz 5/144-146).

Qauluhu Ta'ala:

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ)

Zarr ne Abdullah se riwayat kiya: "Tairan Ababeel" yani giroh dar giroh. Is ki sanad Hasan hai.

Ibn Abbas se riwayat hai: "Tairan Ababeel" yani aik ke peechhe aik.

Hafiz Ibn Hajar ne kaha: Tabari ne sahih sanad ke saath Ikrimah se riwayat kiya ke yeh sabz parinday the jo samandar se nikle, un ke sar darindon jaise the (Fath al-Bari 12/207).

Qauluhu Ta'ala:

(تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ)

Qatadah se riwayat hai: "Hijarat min Sijjeel" yani yeh mitti ke pathar the.

Qauluhu Ta'ala:

(فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ)

Qatadah se riwayat hai: "Ka'asfin Ma'kool" yani yeh bhoosa hai.

Surah Quraish

Qauluhu Ta'ala:

(لَا يَلَافُ قُرَيْشٍ)

Qatadah se riwayat hai: "Li-ilaafi Quraish" yani Quraish ki aadat, un ki sardi aur garmi ke safar ki aadat.

Qauluhu Ta'ala:

(إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ)

Mujahid se riwayat hai: "Ilaafihim rihlatash-shita'i was-saif" yani un ka is safar ka aadi hona, is liye un par sardi ya garmi ka safar mushkil nahin hota.

Ibn Abbas se riwayat hai: "Ilaafihim rihlatash-shita'i was-saif" yani un ka is par qaim rehna.

Qauluhu Ta'ala:

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (۳) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ)

Ibn Abbas se riwayat hai: "Alladhi at'amahum min joo" yani Quraish, Makkah ke log, Ibrahim alaihissalam ki dua ke sabab (وارزقهم من الثمرات).

Ibn Abbas se riwayat hai: "Wa aamanahum min khawf" yani Ibrahim alaihissalam ki dua (رب اجعل هذا البلد آمناً).

Tabari ne sahih sanad ke saath Mujahid se riwayat kiya: "Wa aamanahum min khawf" yani Allah ne unhein apne Haram mein har dushman se aman diya.

Surah Al-Ma'oon

Qauluhu Ta'ala (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (۱) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (۲) وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ)

Dekhein Surah Al-Fatihah ayat (4) mein "ad-deen" yani Qayamat aur hisaab. Phir Allah ne in ayaat mein Qayamat ke munkir ki kuch sifaat bayan ki.

Dekhein Surah Al-Muddaththir ayaat (42-46): "Ma salakakum fi Saqar (42) Qaloo lam naku minal-musalleen (43) Wa lam naku nut'imul-miskeen (44) Wa kunna nakhoodu ma'al-khaaideen (45) Wa kunna nukazzibu bi-Yawmid-Deen."

Mujahid se riwayat hai: "**Yadu'ul-yateem**" yani yateem ko dhakelta hai, use khilata nahin.

Qatadah se riwayat hai: "**Fa-zalikal-lazi yadu'ul-yateem**" yani use dabata aur zulm karta hai.

Qauluhu Ta'ala (فَوَيْلٌ لِلْمُصَلِّينَ (۴) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ)

Mus'ab bin Sa'd se riwayat hai: Main ne Sa'd se poocha "**Allazeena hum 'an salaatihim saahoon**" kya is se murad woh khayalat hain jo namaz mein aate hain?

Unhon ne kaha: Nahin, balki susti yani namaz ko us ke waqt se mu'akhhkar karna. Is ki sanad Hasan hai.

Masrooq se riwayat hai: "**Allazeena hum 'an salaatihim saahoon**" yani namaz ko us ke waqt par na parhna. Is ki sanad sahih hai.

Ibn Abbas se riwayat hai: "**Fa-wailul-lil-musalleena allazeena hum 'an salaatihim saahoon**" yani yeh munafiqeen hain, jo logon ke saamne namaz parhte hain aur akele mein chhor dete hain, aur logon ko 'aariyat (aarzi taur par cheez dena) nahin dete, yahi al-Ma'oon hai.

Mujahid se riwayat hai: "**An salaatihim saahoon**" yani ghafil hain.

Qauluhu Ta'ala (الَّذِينَ هُمْ يُرَآءُونَ (٦) وَيَمْنَعُونَ الْمَاعُونَ)

Abu Dawood ne riwayat kiya: Qutaibah bin Sa'eed, Abu 'Awaanah, Aasim bin Abi an-Najood, Shaqeeq, Abdullah se: "Hum Rasoolullah sallallahu alaihi wa sallam ke daur mein al-Ma'oon ko 'aariyat samajhte the: dol aur haandi."

(Sunan Hadees 1657, Kitaab az-Zakaat, Baab fi Huqooq al-Maal) aur Albani ne ise Hasan qarar diya (Sahih Abi Dawood Hadees 1459), aur Bazzar ne bhi ise riwayat kiya (Kashf al-Astaar Hadees 2292).

Hafiz ne kaha: Is ki sanad Hasan hai (Mukhtasar Zawaa'id al-Bazzar 2/121) aur Abu Dawood ki sanad ko bhi sahih kaha (Fath al-Bari 8/731), Khalid bin Yusuf za'eef hai jaisa ke Meezan (1/648) mein hai, aur Tabarani ne Awsat (Majma' al-Bahrain 6/88 Hadees 3419) aur Kabeer (9/235 Hadees 9014) mein Mansoor ke tareeq se Abu Waa'il Shaqeeq an Abdullah se Bazzar ke alfaaz ke mutabiq riwayat kiya, aur Haithami ne kaha: Tabarani ke rijal Sahih ke rijal hain (Majma' az-Zawaa'id 7/143).

Mujahid se riwayat hai: "**Al-Ma'oon**" yani zakaat.

Ibn Abbas se riwayat hai: "**Wa yamna'oonal-Ma'oon**" yani 'aariyat dene se mana karte hain, yahi al-Ma'oon hai.

Surah Al-Kawthar

Qauluhu Ta'ala (إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)

Qauluhu Ta'ala (فَصَلِّ لِرَبِّكَ وَأَنْحَرْ)

An Qatadah: (**Fa-salli li-rabbika wanhar**) kaha: qurbani ke jaanwar zibah karna aur Eid-ul-Adha ke din namaz parhna.

An Ibn Abbas: (**Fa-salli li-rabbika wanhar**) kaha: Yawm an-Nahr (Eid-ul-Adha) ke din zibah karo.

Qauluhu Ta'ala (إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

An Ibn Abbas: (**Inna shaani'aka huwal-abtar**) kaha: tumhara dushman.

Dekhein Ibn Abbas ki hadees jo Surah an-Nisa ki ayat (51) ke taht guzri, aur woh hadees: jab Ka'b bin Ashraf Makkah aaya.

Surah Al-Kafirun

Qauluhu Ta'ala (قُلْ يَا أَيُّهَا الْكَافِرُونَ)

Qauluhu Ta'ala (وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ)

Ibn Kathir ne kaha: "**Wa la ana 'aabidum ma 'abadtum wa la antum 'aabidoona ma a'bud**" yani: Main tumhari ibaadat ka tareeqa ikhtiyar nahin karta, aur na hi us ki pairwi karta hoon, balki main Allah ki is tarah ibaadat karta hoon jaisa woh pasand aur raazi hai.

Isi liye farmaya: "**Wa la antum 'aabidoona ma a'bud**" yani: Tum Allah ke ahkaam aur us ki shariat ki pairwi nahin karte, balki tum ne apni taraf se kuch ijad kar liya hai, jaisa ke farmaya: "**In yattabi'oona illaz-zanna wa ma tahwal-anfusu wa laqad jaa'ahum mir-rabbihimul-huda**", pas aap ne un se mukammal bara'at zahir kar di.

Bukhari ne kaha: "**Lakum deenukum**" yani kufr, "**Wa liya deen**" yani Islam. Aur "deeni" nahin kaha kyunke ayaat noon ke saath hain is liye yaa hazf ho gayi jaisa ke "**Yahdeen**" aur "**Yashfeen**" mein hai.

Aur kisi aur ne kaha: "**La a'budu ma ta'budoon**" yani ab; aur na hi apni baqi zindagi mein tumhari baat manoonga.

"**Wa la antum 'aabidoona ma a'bud**" woh log hain jin ke baare mein farmaya: "**Wa la-yazeedanna kaseeran minhum ma unzila ilaika mir-rabbika tughiyaanaw wa kufran**" (Surah al-Maa'idah: 46).

(Dekhein Fath al-Bari 8/733)

Surah An-Nasr

Qauluhu Ta'ala (وَإِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (۱) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (۲) فَسَبِّحْ بِحَمْدِ رَبِّكَ (وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا)

Surah An-Nasr

- An Mujahid (**Iza jaa'a nasrullahi wal-fath**) kaha: Fath-e-Makkah.
- An Mujahid (**Fi deenillahi afwaja**) kaha: giroh dar giroh.
- An Mujahid (**Wastaghfirhu innahu kaana tawwaba**) kaha: jaan lo ke tum us waqt wafat paoge.

Surah Al-Masad

Qauluhu Ta'ala (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)

- An Qatadah: (**Tabbat yada Abi Lahab**) kaha: yani khasara uthaya aur halaak hua.

Qauluhu Ta'ala (مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ... الخ)

- An Mujahid: (**Wa ma kasab**) kaha: us ki aulaad bhi us ki kamaai mein shaamil hai.
- An Qatadah: (**Wamra'atuhu hammalatal-hatab**) kaha: yani woh logon ke darmiyan baatein phailaya karti thi.
- An Mujahid: (**Hablum mim-masad**) kaha: lohe ki rassi.

Surah Al-Ikhlâs

Fazeelat

- An Ibn Abbas (**As-Samad**) kaha:

"Sardar jis ki sardari mukammal ho, sharaf mein kaamil, azmat mein azeem, hilm mein kaamil, ghina mein kaamil, jabr mein kaamil, ilm mein kaamil, hikmat mein kaamil, har qism ke sharaf aur sardari mein kaamil, yeh sifaat sirf Allah ke liye hain."

- An Ibn Abbas: (**Wa lam yakun lahu kufuwan ahad**) kaha:

"Us jaisa koi nahin, pas Subhanallahil-Wahidil-Qahhar."

Surah Al-Falaq

Fazeelat-e-Mu'awwizatain

- Qala al-Bukhari: Hazrat Aishah radiyallahu anha se riwayat hai ke Rasoolullah sallallahu alaihi wa sallam jab bemaar hote to Mu'awwizaat parh kar apne upar dam karte, aur jab marz zyada ho jata to main parh kar aap par dam karti aur aap ka haath barkat ki umeed mein aap ke jism par pherti.

- Al-Haakim: Hazrat Uqbah bin Aamir radiyallahu anhu se riwayat hai ke Rasoolullah sallallahu alaihi wa sallam ne farmaya:

"Ae Uqbah! **(Qul a'oozu bi-rabbil-falaq)** parha karo, is se zyada Allah ko pasand aur us ke haan zyada pahunchne wali koi surat nahin, agar tum kar sako to ise kabhi na chhorna."

Ayaat ki Tafseer

- An Mujahid **(Qul a'oozu bi-rabbil-falaq)**: Subah.
- An Ibn Abbas **(Al-Falaq)**: Makhlooq.
- An Mujahid **(Ghaasiq)**: Raat, **(Iza waqab)**: jab daakhil ho.
- An Ibn Abbas: **(Iza waqab)** kaha: jab aa jaye.

Qauluhu Ta'ala (وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ)

Qala at-Tirmizi: Hazrat Aishah radiyallahu anha se riwayat hai ke Nabi ﷺ ne chaand ki taraf dekha aur farmaya:

"Ae Aishah! Is ke shar se Allah ki panaah maango, yahi hai 'Ghaasiq iza waqab'."

Qauluhu Ta'ala (وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ)

- An Qatadah: Al-Hasan kaha karte the: "Is se bacho jo jaadu mein shaamil ho."
- An al-Hasan: "An-Naffaathaat" yani jadugar auratein.
- Hafiz Ibn Hajar ne is ki sanad ko sahih qarar diya.

Qauluhu Ta'ala (وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ)

- Qala al-Bukhari: Hazrat Abu Hurairah radiyallahu anhu se riwayat hai ke Rasoolullah ﷺ ne farmaya:

"Do cheezon mein hasad jaa'iz hai: ek woh shakhs jise Allah ne Qur'an diya aur woh raat din us ki tilaawat karta hai, aur doosra woh shakhs jise Allah ne maal diya aur woh use haq mein kharch karta hai."

- Ek aur hadees mein farmaya:

"Badgumani se bacho, kyunke badgumani sab se jhooti baat hai, aur na tajassus karo, na hasad karo, na bughz rakho, na ek doosre se munh modo, aur Allah ke bande bhai bhai ban jao."

Surah An-Naas

Fazeelat

(Is ki fazeelat Surah Al-Ikhlâs aur Surah Al-Falaq mein guzar chuki hai)

Qauluhu Ta'ala (قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ)

- Ibn Kathir ne kaha: Yeh Rab ki teen sifaat hain: Rububiyyat, Malkiyyat aur Ilahiyyat. Woh har cheez ka Rab, Maalik aur Ma'bood hai. Sab cheezen us ki makhlooq aur ghulaam hain.
- Is surat mein Allah ne hukm diya hai ke in sifaat wale Rab ki panaah maango waswasa daalne wale shaitaan ke shar se, jo insaan ke dil mein waswase daalta hai.
- Sahih hadees mein hai:

"Tum mein se har ek ke saath ek shaitaan muqarrar hai."

Sahaba ne poocha: "Ya Rasoolallah! Aap ke saath bhi?"

Farmaya: "Haan, magar Allah ne meri madad farmayi, woh Musalman ho gaya, ab woh mujhe sirf bhalai ka hukm deta hai."

- Ek aur hadees mein hai:

"Shaitaan ko bura na kaho, agar tum ne kaha to woh bara ho jayega aur kahega: Main ne apni taaqat se use giraya. Aur agar tum ne kaha: Bismillah, to woh chhota ho kar makkhi ki tarah ho jayega."

- Ibn Kathir ne kaha: Jab dil Allah ko yaad kare to shaitaan chhota ho jata hai aur maghloob ho jata hai, aur jab Allah ko yaad na kare to woh bara ho jata hai aur ghaalib aa jata hai.

Qauluhu Ta'ala (مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)

- An Mujahid: "Waswaas Khannaas" yani shaitaan insaan ke dil par hota hai, jab insaan Allah ko yaad kare to woh peeche hat jata hai.

Qauluhu Ta'ala (الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ)

- Ibn Kathir ne kaha: "Minal-jinnati wan-naas" yani waswasa daalne wale jinnaat aur insaan dono ho sakte hain, jaisa ke Qur'an mein hai: "Hum ne har Nabi ke liye insaanon aur jinnaat mein se dushman banaye."

- Ek hadees mein hai:

"Ae Abu Zar! Insaanon aur jinnaat ke shaitaan ke shar se Allah ki panaah maango."

Daswan 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 mausoom hai us ke saath deegar Ibn Kathir ki shuruhaat (Sharh Sheikh ar-Rajihi, Sharh Sheikh Khalid as-Sabt aur Sheikh Muqbil ki takhreej aur Sheikh Huwayni wa Hikmat Basheer 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 al-Qadeer lil-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn Uthaymeen wa Talameezah wa Tafseer ad-Durar wa Mooso'at at-Tafseer bil-Ma'thoor lit-Tayyaar se rehnumai hasil karte hue Urdu qaalib mein laya gaya hai, Alhamdulillah, is se hamein riwayat aur jadeed nuqtah-e-nazar dono ko samajhne mein madad milegi In Sha Allah.

Surah Al-Feel

Hadees aur Surah ka Mafhoomi Rabt

An Abi Hurairah radiyallahu anhu, qala:

"Lam-ma fatahallahu 'ala rasoolihi sallallahu alaihi wa sallam Makkah, qaama fin-naasi fa-hamidallaha wa athna alaihi, thumma qala: Innallaha habasa 'an Makkatal-feela, wa sallata 'alaiha rasoolahu wal-mu'mineena, fa-innaha la tahillu li-ahadin kaana qabli, wa innaha uhillat li saa'atan min nahaarin, wa innaha la tahillu li-ahadin ba'di."

An Abi Hurairah radiyallahu anhu qala:

"Lam-ma fatahallahu ta'ala 'ala rasoolihi Makkah, qatalat Khuzaa'atu rajulan min Bani Laithin bi-qatilin kaana lahum fil-jaahiliyyah, faqaaman-nabiyyu sallallahu alaihi wa sallam faqaala:

Innallaha azza wa jalla qad habasa 'an Makkatal-feela, wa sallata 'alaiha rasoolahu wal-mu'mineena, wa innaha lam tahlil-la li-ahadin kaana qabli, wa la tahillu li-ahadin ba'di, wa innama uhillat li saa'atan min nahaarin, wa innaha saa'ati haazihi: haraamun la yu'dadu shajaruhā, wa la yukhtala khalaahaa, wa la yu'dadu shawkukuha, wa la tultaqatu saaqitatuha illa limunshidin, wa man qutila lahu qateelun fahuwa bikhairin-nazarain: imma an yaqtula, wa imma an yudiya.

Faqaama rajulun min ahlil-Yaman, yuqaal lahu: Abu Shaah, faqaala: Ya Rasoolallah, uktuboo li. Faqaala Rasoolullah: Uktuboo li-Abi Shaah.

Thumma qaamal-Abbaasu faqaala: Ya Rasoolallah, illal-idhkhira, fa-innana naj'aluhu fi buyootina wa quboorina. Faqaala Rasoolullah: Illal-idhkhira."

[Sahih] - [Muttafaqun alaih]

Abu Hurairah radiyallahu anhu riwayat karte hue bayan karte hain ke jab Allah Ta'ala ne apne Rasool ﷺ ko Makkah par fatah di to Qabeela Khuza'ah ne Bani Laith ke ek aadmi (Ibn Athwa') ko jahiliyyat ke khoon ke badle mein qatl kar diya. Is par Rasool ﷺ kharay hue aur farmaya: Allah ne Makkah ko haathi walon se rok diya aur wahan ke bashindon par apne Rasool aur mominin ko musallat kar diya. Yeh na to mujh se pehle kisi ke liye halal tha, na mere baad kisi ke liye halal hoga. Yeh din ke thore se waqt ke liye mere liye halal hua aur is waqt woh pehle ki tarah haraam hai. Chunanche na to is ka darakht kaata jaye, na is ka ghaas kaata jaye aur na hi is ka koi kaanta hi ukhaara jaye aur na koi yahan ki giri pari hui cheez uthaye siwaye us shakhs ke jo elan karne ke liye uthaye. Aur jis ka koi aadmi qatl ho jaye to us ko do baton mein se ek ka ikhtiyar hai ke ya to qatil ko bator-e-qisas qatl kiya jaye ya phir woh khoon baha ada kar de. Ahl-e-Yaman mein se ek shakhs jis ka naam Abu Shah tha, khara

hua aur kehne laga ke Ya Rasool Allah! Yeh hamare liye likhwa dein. Rasool Allah ﷺ ne farmaya ke Abu Shah ke liye likh do. Phir Abbas radiyallahu anhu kharay hue aur arz kiya ke Ya Rasool Allah! Izkhar ghaas ko mustasna kar dijiye kyunke hum ise apne gharon aur qabron mein istemal karte hain. Is par Rasool Allah ﷺ ne farmaya: Siwaye Izkhar ke.

[Sahih] - [Muttafaqun Alaih]

Abu Hurairah radiyallahu anhu khabar de rahe hain ke jab Makkah fatah hua to Khuza'ah qabeela ke ek aadmi ne qabeela Huzail ke ek aadmi ko jahiliyyat mein qatl hone wale ek shakhs ke badle mein qatl kar diya. Is par Nabi ﷺ ne kharay ho kar khutbah diya aur woh baatein irshad farmayin jin ka hadees mein zikr hua hai.

Aap ﷺ ne Makkah ki hurmat bayan ki aur wazahat farmayi ke Allah Ta'ala ne Makkah ko haathi walon ki dastaras se door rakha aur use apne Nabi ke liye din ki sirf ek mukhtasar si ghari ke liye mubah kiya. Yahan ghari se murad koi muayyan ghari nahi hai balki is se murad Fatah Makkah ke din ka koi thora sa waqt hai kyunke us din subah se lekar Asr ke waqt tak Nabi ﷺ ke liye Makkah ko mubah kar diya gaya tha.

Aap ﷺ ne farmaya ke is waqt ke baad is ki hurmat phir se waise hi laut aayi hai jaise woh pehle thi, ba-in taur ke ab na to is ka koi kaanta hi ukhaara jayega aur na is ki ghaas kaati jayegi, yani na to is ka koi darakht aur na hi Hudood-e-Haram mein ugi hui ghaas kaati jayegi siwaye Izkhar ke, aur na hi giri pari cheez ko uthaya jayega siwaye us shakhs ke liye jo elan karne ka irada rakhta ho.

Imam Hafiz Ibn Kathir ka Bayan Kardah Qissa

(Is qisse mein Shuruhat Ibn Kathir ke bhi tashreehat shamil hain)

Yeh un nematon mein se hai jo Allah ne Quraish par ehsan ke taur par farmayin, ke us ne un se haathi walon (Ashab-ul-Feel) ka shar door kar diya, jo Ka'bah ko girane aur us ke nishan ko mitaane ka irada rakhte the.

Allah ne unhein halaak kiya, un ki naak khaak mein ragad di, un ki koshish ko nakaam banaya, un ke amal ko zaya kiya aur unhein badtareen nakaami ke saath wapas lauta diya.

Yeh log Nasara (Isai) the, aur us waqt un ka deen Quraish ke but-parasti wale deen se nisbat qareeb-tar tha.

Lekin yeh waqia Rasool Allah ﷺ ki bi'sat ke liye tamheed aur mojiza tha, kyunke mashhoor aqwaal ke mutabiq isi saal Nabi Akram ﷺ ki wiladat hui.

Taqdeer ki zaban-e-haal kehti hai:

"Ae Quraish! Hum ne tumhein Habsha walon par tumhari fazeelat ki wajah se madad nahi di, balki is qadeem ghar (Ka'bah) ki hifazat ke liye kiya, jise hum Nabi Ummi Muhammad ﷺ ki bi'sat se izzat-o-sharaf aur azmat bakhshenge."

Surah Al-Feel, jise "Surah Alam Tara" bhi kaha jata hai, Makki surat hai aur is ka mauzoo sirf ek hai: Ashab-ul-Feel ka waqia.

Yeh Hai Ashab-ul-Feel Ka Qissa Mukhtasar Aur Jaame' Andaz Mein:

Pehle Ashab-ul-Ukhdood ka zikr ho chuka hai ke Zu Nuwas, jo Himyar ka aakhri badshah aur mushrik tha, us ne Ashab-ul-Ukhdood (jo Isai the) ko qatl kiya tha.

Un mein se sirf ek shakhs "Daus Zu Tha'labaan" bach nikla, us ne Qaisar-e-Room (Shaam ke badshah) se madad maangi, jo Isai tha.

Qaisar ne Najashi badshah-e-Habsha ko khat likha, kyunke woh un ke zyada qareeb tha.

Najashi ne us ke saath do sardaar "Aryaat" aur "Abraha bin Sabah Abu Yaksum" ko ek baray lashkar ke saath bheja.

(Yahan baaz ne Abu Yaksum ko Abraha hi qarar diya hai, jabke baaz ne unhein alag shakhsiyat bataya hai. Tareekh mein is tarah ke ikhtilafaat milte hain.)

Unhon ne Yemen mein dakhil ho kar Himyar ki hukoomat khatam ki, Zu Nuwas samandar mein doob kar halaak hua, aur Habshiyon ne Yemen par qabza kar liya.

Habshiyon ke do ameer Aryaat aur Abraha the, un mein ikhtilaf hua aur dono ne ek doosre ko challenge kiya ke faujein takrane ke bajaye dono mein se jo ghalib aaye wohi badshah bane.

Aryaat ne Abraha par hamla kiya aur us ka chehra zakhmi kar diya, phir Abraha ke ghulam ne Aryaat ko qatl kar diya.

Abraha ne badshahat sambhal li, Najashi ko manane ke liye tohfe bheje aur apni peshani ke baal bheje ke badshah us par paon rakh kar apni qasam poori kare.

Najashi khush hua aur Abraha ko Yemen ka haakim barqarar rakha.

Abraha ne Najashi ke liye Yemen mein ek azeem-ush-shaan gurgah (Kaleesa) banwaya, jise "Qullais" kaha gaya, aur irada kiya ke Arabon ke Hajj ko Ka'bah se is gurgah ki taraf pher de.

Arabon ne is par sakht narazgi ka izhar kiya, yahan tak ke Quraish ke kuch naujawanon ne is mein gandagi kar di ya aag laga di (is bare mein mukhtalif riwayat hain).

Abraha ne qasam khai ke woh Ka'bah ko pathar pathar karke gira dega.

Abraha ne ek bara lashkar tayyar kiya, us ke saath ek bahut bara haathi "Mahmood" bhi tha (baaz riwayat mein kai haathiyon ka zikr hai).

Us ka maqsad tha ke Ka'bah ko gira de aur us ke patharon ko Yemen le jaye.

Arabon ne us ki muzahamat ki, lekin Abraha ne sab ko shikast de di aur aage barhta raha.

Is dauran kuch qabail ne us ka rasta roka, lekin woh sab haar gaye aur un ke sardaar aseer ho gaye.

Jab Abraha Ta'if ke qareeb pahuncha to Ahl-e-Ta'if ne us ki madad ki aur use apna rehnuma Abu Righaal diya, jo baad mein raste mein mar gaya aur Arab us ki qabr par pathar marte the.

Abraha ne Makkah ke qareeb "Mughammis" maqam par qayam kiya, us ke lashkar ne Ahl-e-Makkah ke oont aur maal loot liye, jin mein Abdul Muttalib ke do sau oont bhi the.

Abraha ne Abdul Muttalib ko bulaya, us ne kaha:

"Humein tum se larne ki taqat nahi, yeh Allah ka ghar hai, agar woh chahega to khud is ki hifazat karega."

Abraha ne Abdul Muttalib ke oont wapas kiye, aur Abdul Muttalib ne Quraish ko hukm diya ke woh Makkah chhor kar paharon mein panaah le lein.

Abdul Muttalib ne Ka'bah ke darwaze ki angoothi pakar kar dua ki:

"Ae Allah! Insan apne maal ki hifazat karta hai, Tu bhi apne ghar ki hifazat farma."

(Is ke baad waqia-e-Haathi aur Allah ki taraf se Ashab-ul-Feel ki halakat ka waqia pesh aaya.)

"Ae Allah! Jaise insan apne maal ki hifazat karta hai, Tu bhi apne ghar ki hifazat farma. Kabhi un ka saleeb aur un ki tadbeerein Tere muqable mein ghalib na aayein."

Ibn Ishaq kehte hain: Phir Abdul Muttalib ne Ka'bah ke darwaze ki angoothi chhor di, aur Quraish aur Ahl-e-Makkah sab paharon par chale gaye.

Muqatil bin Sulaiman ne zikr kiya ke unhon ne Ka'bah ke paas sau oontniyan bataur-e-nishani chhor di, shayad lashkar mein se koi shakhs un mein se kuch na-haq le le to Allah us se inteqam le.

Jab subah hui to Abraha ne Makkah mein dakhil hone ki tayari ki aur apne haathi "Mahmood" ko bhi tayyar kiya, aur lashkar ko tarteeb diya.

Jab haathi ko Makkah ki taraf moda gaya to Nufail bin Habib us ke paas aaya, us ke kaan ko pakra aur kaha:

"Baith ja Mahmood! Ya wapas laut ja jahan se aaya hai, Tu Allah ke Haram mein hai."

Phir us ka kaan chhor diya to haathi baith gaya. Nufail bin Habib daurta hua pahaar par charh gaya.

Unhon ne haathi ko uthane ke liye maara, lekin woh na utha. Us ke sar par kulhari se maara, phir lohe ke kaante us ke jism mein ghusa kar use uthane ki koshish ki, magar woh na utha.

Jab use Yemen ki taraf moda to woh daurne laga, Shaam ki taraf moda to bhi daura, mashriq ki taraf moda to bhi daura, lekin jab Makkah ki taraf moda to baith gaya.

Allah ne un par samandar ki taraf se parinday bheje jo Ababeel the. Har parinday ke paas teen kankariyan theen: ek chonch mein aur do panjon mein, jo chane ya daal ke danay jitne the.

Yeh kankari jis par bhi girti woh halaak ho jata, sab ko yeh nahi lage, kuch bach bhi gaye.

Habshi lashkar wale raste mein bhaagte hue Nufail ko talash karte the ke woh unhein rasta bataye, aur Nufail pahaar par Quraish aur Ahl-e-Hijaz ke saath khara dekh raha tha ke Allah Ashab-ul-Feel par kaise azaab nazil karta hai.

Tafseer Juz 'Ammah li-Ibn 'Uthaymeen rahimahullah:

Hadm-e-Ka'bah ka Qiyamat ki Nishaniyon se Rabt?

Allah عزوجل ne Ka'bah ko us haathi se mehfooz rakha, halanke aakhir zamane mein isi par Habsha ka ek shakhs musallat kiya jayega jo use pathar pathar karke gira dega, yahan tak ke woh zameen ke barabar ho jayega.

Kyunke Ashab-e-Feel ka waqia Rasool Muhammad ﷺ ki ba'sat ka muqaddimah hai, jis mein Baitullah ki ta'zeem zahir hoti hai.

Lekin aakhir zamane mein jab Ahl-e-Bait (yani log) is ki be-hurmati karenge aur is mein zulm ke saath ilhaad ka irada karenge, aur is ki qadr na pehchanenge, to us waqt Allah un par aise shakhs ko musallat kar dega jo use gira dega, yahan tak ke zameen par is ka koi nishan baqi nahi rahega.

Nasara aur Kuffar-e-Quraish ki Jang mein Nasara ko Azaab Kyun?

Adwa-ul-Bayan:

Unhon ne kaha: Is lashkar ke log Nasara the, aur woh deen aur kitab wale the, jabke Makkah wale but-parast the, un ka koi deen na tha, aur Ka'bah buton se bhara hua tha. To phir Allah ne deen wale Nasara ko kyun halaak kiya aur unhein but-paraston par kyun musallat na kiya?

Is ka jawab kai tarah se diya gaya hai.

Un mein se ek yeh hai ke yeh lashkar zalim aur sarkash tha, aur zulm ka anjaam tabahi hai, chahe mazloom zalim se kamzor hi kyun na ho.

Is par woh hadees bhi dalalat karti hai jis mein mazloom ki madad aur us ki dua ki qabooliyat ka zikr hai, chahe woh kafir hi kyun na ho.

Aur ek yeh ke but-parasti Allah ke haq (ibadat) par ziyadti hai, jabke is lashkar ka hamla bandon ke huqooq par ziyadti tha.

Aur ek yeh ke yeh Nabi ﷺ ki wiladat ki tamheed thi, kyunke Aap ﷺ isi saal paida hue.

Agarche yeh sab baatein apni jagah qabil-e-ghaur hain, lekin mere nazdeek ek aur wajah zyada wazeh hai, aur woh yeh hai ke is ghar (Ka'bah) ki asal bunyad aur is ka qayam Allah ki taraf se hai.

Allah ne is ki bunyadein buland keen, aur is ke sehan mein namaz qaim ki gayi, aur yeh ghar tahir-o-mutahhar tha, ibadat karne walon aur ruku-o-sajood karne walon ke liye.

Jabke but-parasti is par ek aarzi cheez hai, jis ki muddat thori hai aur jis ka khatmah qareeb hai ek naye deen ke aane se.

Aur khud Isaiyat bhi is baat ko janti hai, is ka zikr karti hai aur is ki basharat deti hai. Lehaza woh dono huqooq par ziyadti karne wali thi: Allah ke haq par bhi, us ke ghar ke bare mein jis ki hurmat ko woh janti thi, aur bandon ke haq par bhi jo us ke aas paas the.

Aur agar use (is lashkar ko) is par ghalib kar diya jata to goya ek fasid cheez ko ek sahih usool par ghalib kar diya jata, yani is ghar ki asal sehat aur is ki bunyad ki durustgi ke usool par, woh ghar jis ki khasoosiyat yeh hai ke woh logon ke liye baar baar aane ki jagah aur aman ka markaz hai.

To phir woh khud kaise mehfooz na hota hamla-awaron ke hamle aur sarkashon ki ziyadti se?

Chunanche Allah Ta'ala ne use mehfooz rakha, us ke wajood ke maqsad ki hifazat ke liye, aur zameen mein us ki asal bunyad ko barqarar rakhne ke liye.

Aur us ka Allah ki taraf mansoob hona hi kaafi hai:

"Baitullah."

Ababeel ke Bare Mein

Ibn Hisham ne kaha:

"Ababeel" se murad giroh dar giroh hai, is ka wahid Arabi mein nahi bola jata.

Sajjeel ke Bare Mein

Baaz lughawiyyeen ne kaha: Arabi mein is ka matlab bahut sakht aur mazboot hai, aur baaz mufasssireen ne kaha: Yeh Farsi ke do alfaaz "Sang" (pathar) aur "Gil" (mitti) se mil kar bana hai.

Yani "Sang" pathar aur "Gil" mitti ko kehte hain.

Allah ne un par kankariyle pathar barsaye aur unhein khayee hue bhoose ki tarah kar diya.

Yeh ek da'wa hai, aur is se pehle Mu'arrab (ghair Arabi alfaaz) ke bare mein guftagu ho chuki hai ke kya Quran mein Mu'arrab maujood hai ya nahi.

Aur us waqt teen aqsaam ka zikr kiya gaya tha, aur ikhtilaf sirf ek qism mein hai, aur woh hai: Munkkar (yani woh lafz jo asal mein Arabi na ho balki doosri zaban se aaya ho aur Arabi mein ajnabi ho).

Ibn Jarir rahimahullah jaise buzurg is ko sabit nahi karte, aur ulama mein se baaz kehte hain ke Quran **"Lisanun Arabiyyun Mubeen"** mein nazil hua hai (Surah Ash-Shu'ara: 195), aur Arabi zaban hi is ke liye zyada mo'zoon hai.

Pas woh kehte hain ke ghair Arabi alfaaz bhi asal mein Arabi se hi liye gaye hain, ya woh alfaaz jo zabanon mein mushtarak hain.

Aur baaz is ke khilaf bhi kehte hain, aur Allah hi behtar janta hai.

Kehte hain: Yeh pathar in dono qismon mein se the: pathar aur mitti.

Yeh ek da'wa hai, aur baaz is ko sabit nahi karte, kehte hain ke is ka asal Arabi hai.

Isi liye baaz Ahl-e-Ma'ani jaise Zajjaj ne kaha hai ke yeh **"Sijjeel"** se mushtaq hai, yani woh jis par azaab likha gaya ho, yani **"Sijil"**.

Yahan tak ke baaz ne kaha: Har pathar par us shakhs ka naam likha tha jis par woh phenka gaya.

Unhon ne yeh bhi zikr kiya ke in pathron ki sifat yeh thi ke woh kale the jin mein surkh lakeerein thin ya is tarah ki koi aur baat, aur yeh sab sabit nahin.

Aur baaz kehte hain: **"Tarmīhim bihijāratim min sijjil"** yani mitti se, jo Jahannam ki aag mein pakai gayi thi aur un logon ke naam us par likhe the, jaisa ke Allah Ta'ala ne farmaya:

"Kallā inna kitābal-fujjāri lafi sijjīn" (Surah Al-Mutaffifin: 7),

to baaz kehte hain ke Arab mein is tarah huroof ki tabdeeli hoti hai.

Aur baaz kehte hain: "**Tarmīhim bihijāratim min sijjīl**" yani aasman se, aur yahi woh pathar hain jo Qoum-e-Loot par barsaye gaye the, jaisa ke Allah Ta'ala ne farmaya:

"Wa amṭarnā 'alayhā hijāratam min sijjīlim manḍūd" (Surah Hood: 82),

aur doosri ayat mein farmaya:

"Linursila 'alayhim hijāratam min tīn" (Surah Adh-Dhariyat: 33),

pas yeh Sijjeel ki tafseer mitti se hai, aur yeh Quran ki tafseer Quran se hai, jo sab se wazeh hai.

Pas is aitibar se woh pathar mitti ke the.

Yahi Quran se sabit hai.

Aur baaz kehte hain: woh pathar Jahannam se the, aur woh "**Sijjeen**" (Noon ke saath) hai.

Aur "**Sijjeel**" aur "**Sijjeen**" ek hi cheez hai, yani Noon ko Laam se badal diya gaya hai, aur Allah hi behtar janta hai.

Kaha: "**Al-'Asf**": woh kheti ka patta hai jise nahin kata gaya, is ki wahid "**Asfah**" hai.

Alam tara kaifa fa'ala rabbuka bi-ashabil-feel

Sheikh Nawab Siddiq Hasan Khan rahimahullah:

"**Alam tara kaifa fa'ala rabbuka**" mein istifham, ru'yat-e-Rasool ﷺ ko muqarrar karne ke liye hai, aur adam-e-ru'yat ki nafi ke liye hai.

Yahan ru'yat se murad ru'yat-e-qalb hai, yani ilm; ise ru'yat se is liye ta'bir kiya gaya ke woh yaqeen aur wazahat mein mushahide ke barabar hai.

Aur "**tara**" se alif jazim ki wajah se hazf hui, jaisa ke Farra ne kaha: "**Alam tukhbir**", aur Zajjaj ne kaha: "**Alam ta'lam**".

Yeh Nabi ﷺ ke liye ta'ajjub dilane wala usloob hai, us cheez par jo Allah ne "**Ashab-e-Feel**" ke saath ki, jo Habsha se aaye the aur Ka'bah ko tabah karna chahte the.

Jumla "**Fa'ala rabbuka bi-ashabil-feel**" do maf'oolon ki jagah par qaim hai, khitab Rasool Allah ﷺ se hai, aur yeh bhi jaiz hai ke har us shakhs ko khitab ho jo is ke liye saleh ho.

Matlab yeh hai:

Ae Muhammad, ya ae is zamane aur baad ke sab logon! Tum to mutawatir khabron ke zariye Ashab-e-Feel ke qisse aur Allah ke un ke saath kiye hue maamle ko jaan chuke ho, to phir iman kyun nahin late?

Ashab-e-Feel ke sardar Abraha, Yemen ka badshah tha, jise Ashram kaha jata tha; Qurtubi ke mutabiq yeh laqab us ke munh ya jabeen ke zakhm ki wajah se tha.

Abraha ka ma'ni mein safedi ka ma'ni aata hai aur woh Nasrani tha.

"**Feel**" maroof janwar hai, aur is ki jama' "**Fuyool**", "**Afyāl**" aur "**Feelah**" aati hai; Ibn Sikkait ke mutabiq "**Afeelah**" nahin kaha jata.

Surah mein "**Al-Feel**" ko wahid lane ki taujeeh yeh bhi ki gayi hai ke us ke sab se bade haathi "**Mahmood**" ki taraf nisbat ki gayi, ya yeh ke yeh ru'us-e-ayat ki mufaqat ke liye wahid laya gaya.

Yeh waqia Allah ki qudrat, Bait-e-Haram ki ta'zeem, aur Nabi ﷺ ki ba'sat se pehle ek azeem peshgi nishani ki haisiyat rakhta hai.

(Khatm shud)

Shuroohat Ibn Kathir:

Allah Ta'ala ne farmaya:

"Fa-ja'alahum ka'asfim ma'kool."

Aur sirf "**ka'asf**" nahin kaha, balki "**ka'asfim ma'kool**" farmaya.

Asf se kya murad hai?

Mufasssireen aur lughawiyyeen ke aqwaal is bare mein mukhtalif hain.

Ibn Faris rahimahullah is maddah ki asal ko halkepan aur tezi ki taraf lautate hain.

Aur yahan hamare liye halkepan murad hai.

Tezi to jaise: "**Awasif**" aur hawayein, yani tez chalne wali hawayein.

Ibn Faris ne zikr kiya ke "**Asf**" us chhilke ko kehte hain jo dane par hota hai.

Woh halka hota hai aur urr jata hai.

Aur isi tarah "**Taban**" hai.

Woh bhi halka hai, isi liye is ki tafseer taban se ki gayi hai.

Aur isi tarah khet ke tane par jo patte hote hain, jab woh sookh jayein aur toot jayein to unhein "**Asf**" kaha jata hai.

Aur baaz ne ise aam kiya jaise Ibn Al-A'rabi.

Kaha: Har ugne wale poday ka patta "**Asf**" kehlata hai.

Aur baaz ne kaha: Yeh woh chhilke hain jo dane ya baali par hote hain.

Jab yeh dana kha liya jata hai to yeh halki baqiyyat reh jati hain jo urr jati hain aur un ki koi ahmiyat nahin rehti.

Allah Ta'ala ka farman:

"Fa-ja'alahum ka'asfim ma'kool."

Jaise ke Allah Ta'ala ne farmaya:

"Fa-ja'alahum ghuthaa'an" (Surah Al-Mu'minoon: 41),

to yeh un logon ka haal bayan karta hai jin par Allah ka azaab aur ghazab nazil hota hai.

Woh isi tarah ho jate hain.

Aur "**Ghuthaa**" us cheez ko kehte hain jo halki aur kamzor ho, jaise woh cheez jo pani par tairti hai.

Allah Ta'ala ne farmaya:

"Fa-ammāz-zabadu fa-yazhabu jufā'an wa-ammā mā yanfa'un-nāsa fa-yamkuthu fil-ard" (Surah Ar-Ra'd: 17).

Ghuthaa woh hai jo jhaag ke saath pani par tairta hai, ya woh patte jo pani par tairte hain.

Isi tarah "**Asf**" bhi woh halke patte hain jo poday se girte hain ya dane ke chhilke waghera.

Yani Allah ne unhein isi tarah kar diya, aisi halki cheezein jo pani par tairti hain.

To yeh log jo apne aap ko taqatwar aur mazboot samajhte the, unhon ne haathiyon aur bari taqat ke saath aaye the.

Phir Allah ne unhein "**Ka'asfim ma'kool**" bana diya.

Aur Allah Ta'ala ne farmaya:

"Wal-habbu dhul-'asfi war-rayhaan" (Surah Ar-Rahman: 12).

To yeh dane ke chhilke hain jo halke hote hain aur urr jate hain.

Hammad bin Salamah ne Asim, Zarr, Abdullah aur Abu Salamah bin Abdur Rahman se riwayat kiya:

"Ṭairan abābil."

Kaha: "**Al-firaq.**"

Yani yeh bhi Ibn Hisham ke qoul ke mutabiq hai:

Ababeel: Jama'atein.

Yahan kaha: **Firaq**, yani jama'atein.

Ibn Abbas aur Dahhak ne kaha:

Ababeel woh hain jo ek ke peeche ek aati rahein,

yani **mutawatir jama'atein**.

Yahan unhon ne qaid lagayi hai ke sirf jama'atein nahin, balki mutawatir jama'atein.

Hasan Basri aur Qatadah ne kaha:

Ababeel: Bahut zyada.

Yani yahan qaid hai: **Kasrat**.

Mujahid ne kaha:

Ababeel: Mukhtalif, mutawatir aur jama' shudah.

Yani mutawatir aati rahein, har jama'at jama ho kar aati, aur phir sab ikatthi ho kar un par pathar phenkti theen.

Ibn Zaid ne kaha:

Ababeel: Mukhtalif simton se aane wali.

Har taraf se aayin.

Is mein teesri qaid hai.

Ab yeh sab baatein ek doosre ke khilaf nahin, balki yeh sab sifaat jama ho sakti hain.

Kisai ne kaha:

"Main ne baaz nahwiyyeen ko kehte suna: Ababeel ka wahid '**Abeel**' hai."

Aur Ibn Hisham ne kaha:

"Arab ne is ka wahid istemal nahin kiya."

Yeh bhi ikhtilafi mas'ala hai.

Nahhas ne kaha:

"Ababeel ki haqeeqat yeh hai ke yeh badi badi jama'atein thin in parindon ki."

Ibn Jarir ne in sab aqwaal ko jama karke kaha:

"Mutafarriqah, ek ke peeche ek, mukhtalif simton se aane wali jama'atein."

Yani mutafarriq, mutawatir jama'atein jo mukhtalif simton se aayin.

Yeh sab ikhtilaf **tanawwu'** hai, na ke **tazad**.

Aur yeh sab Ahl-e-Lughat ke aqwaal hain.

Pas yeh sab ma'ani durust hain.

Ibn Jarir ne riwayat kiya:

Ishaq bin Abdullah bin Al-Harith bin Nawfal ne kaha:

"Wa arsala 'alayhim ʔairan abābīl."

Yani: "**Aqāṭī**"

Yani oonton ki tarah jhund.

Ibn Abbas ne kaha:

"Wa arsala 'alayhim ʔairan abābīl."

Un ki choonchein parindon jaisi aur panje kutton jaise the.

Ikrimah ne kaha:

Yeh sabz parinday the jo samandar se nikle, un ke sar darindon jaise the.

Ubaid bin Umair ne kaha:

Yeh siyah samandari parinday the, un ki choonch aur panjon mein kankr the, aur yeh sab sahih asaneed se marwi hain.

Lekin in mein ikhtilaf hai.

Kuch ne kaha: sabz parinday samandar se nikle.

Kuch ne kaha: siyah the.

Ubaid bin Umair ne kaha:

Jab Allah ne Ashab-e-Feel ko halak karna chaha to un par samandar se **Khataṭif** jaise parinday bheje. Har parinde ke paas teen kankr the: do us ke panjon mein aur ek choonch mein.

Mujazza'ah yani: tukde tukde.

Yeh parinday un ke saron par saf bandh kar aa gaye, phir cheekh maari aur apne panjon aur choonch ke kankr phenk diye.

Jis ke sar par kankr gira, woh us ke jism se paar ho gaya.

Aur Allah ne tez hawa bheji jis ne in pathron ko aur tez kar diya.

Pas sab halak ho gaye.

Sheikh Nawab Siddiq Hasan Khan:

"**Wa arsala 'alayhim**" atf hai "**Alam yaj'al**" par, kyun ke is mein istifham-e-taqriri hai.

Is liye ma'ni yeh hai: us ne yeh kiya aur un par bheja.

"**Ṭairan**" ism-e-jins hai jo muzakkar aur mu'annas dono aata hai.

Aur "**Ababeel**" ṭair ki sifat hai, kyun ke yeh ism-e-jama' hai, yani mutafarriq jama'atein, jo ek doosre ke peeche aati hain, jaise "**Al-Ibil Al-Mu'abbalah**".

Phir woh bhagte hue laute, aur har raste mein girte jate the.

Un ki halakat rajih qoul ke mutabiq Arafat se pehle, Haram mein dakhil hone ke qareeb waqeh hui.

Kuch logon ne kaha: yeh **Wadi-e-Muhassir** mein tha, jo Muzdalifah aur Mina ke darmiyan hai, jaisa ke Ibn Hajar ne naql kiya.

Abu Ubaidah ne kaha:

"**Ababeel**" mutafarriq jama'atein hain, yani yahan se aur wahan se aane wale giroh.

Nahhas ne kaha:

Haqeeqat mein yeh badi jama'atein hain, aur yeh "**Al-Ibil**" se mushtaq hai.

Aur yeh un jama'on mein se hai jin ka wahid nahin hota.

Baaz ne kaha: is ka wahid "**Ibool**" hai.

Baaz ne "**Abeel**" kaha.

Aur baaz ne "**Ibalah**" bhi naql kiya hai.

Wahidi ne kaha:

Hum ne kisi ko is ka wahid mante nahin dekha.

Farra ne kaha:

Is ki asal se wahid nahin banta.

Aur Ru'asi ne, jo thiqah the, is ka wahid "**Ibalah**" suna.

Aur Farra ne bhi "**Ibalah**" bil-takhfeef naql kiya.

(Khatm)

"Fa-ja'alahum ka'asfim ma'kool"

Saeed bin Jubair ne kaha:

Yani woh "**Taban**" jise aam log "**Habboor**" kehte hain.

Aur ek riwayat mein kaha:

Gandum ke patte.

Aur ek aur riwayat mein:

Asf: Taban.

Ma'kool: Woh sabz chara jo janwaron ke liye kata jata hai.

Hasan Basri ne bhi yahi kaha.

Ma'kool ka matlab:

Woh sabz chara jo janwaron ke liye kata jata hai.

To yeh sab is baat ki taraf laut'ta hai ke yeh woh halki cheez hai jo urr jati hai.

Ibn Abbas ne kaha:

Asf: Woh chhilka jo dane par hota hai, jaise gandum par chhilka.

Kuch ne kaha:

Jaise khaya hua khet.

Ibn Zaid ne kaha:

Asf: Woh patte jo janwar kha kar gobar bana dete hain.

Aur isi tarah Ibn Jarir ne kaha.

Kaha:

Aur ma'ni yeh hai ke Allah Ta'ala ne unhein halak kiya, tabah-o-barbad kiya, aur un ko un ki chaal aur ghusse ke saath wapas kar diya.

Woh koi bhalai na pa sake.

Aur un ki aksariyat ko halak kar diya.

Aur un mein se koi wapas na aaya magar woh zakhmi tha.

Jaisa ke un ke badshah Abraha ke saath hua.

Ke jab woh apne mulk Sana'a pahuncha to us ka seena us ke dil se phat gaya.

Aur us ne apni qaum ko jo kuch un par guzri thi bataya.

Phir woh mar gaya.

Us ke baad us ka beta Yaksum badshah bana.

Phir us ke baad us ka bhai Masruq bin Abraha badshah hua.

Phir Saif bin Dhi Yazan Al-Himyari Kisra (Badshah-e-Faris) ke paas gaya aur us se Habshiyon ke khilaf madad maangi.

To us ne apni faujon mein se kuch us ke saath bheje.

Unhon ne us ke saath mil kar laraai ki.

Aur Allah ne un ki badshahat unhein wapas louta di.

Aur un ke aba-o-ajdad ki badshahat bhi unhein wapas mil gayi.

Aur Arab ke wufud mubarakbad dene ke liye us ke paas aaye.

Ibn Al-Qayyim:

Is mein koi ihtilaf nahin ke aap ﷺ Makkah mein paida hue, aur aap ki wiladat **Aam-ul-Feel** mein hui.

Waqia-e-Feel Allah ki taraf se apne Nabi aur apne ghar ke liye ek peshgi nishani tha.

Warna Ashab-e-Feel Nasrani, Ahl-e-Kitab the, aur us zamane mein un ka deen Ahl-e-Makkah ke deen se behtar tha, kyun ke Ahl-e-Makkah buton ke pujari the.

Phir Allah ne Ahl-e-Kitab par aise ghalbe se nusrat farmayi jis mein insan ka koi haath nahin tha, taake yeh Nabi ﷺ ke zuhoor ke liye **irhas aur peshgi tamheed** ho, aur is ghar-e-muhtaram ki ta'zeem ho.

(Iqtibas khatm)

Surah Al-Fath ki tafseer mein hai:

Jab Rasool Allah ﷺ Hudaibiyah ke din us ghaati par aaye jo Quraish ki taraf utarti thi, to aap ki oontni baith gayi.

Use uthane ki koshish ki gayi to woh na uthi.

Logon ne kaha:

"Qaswa" (oontni ka naam) ruk gayi hai, yani zid kar gayi hai.

Rasool Allah ﷺ ne farmaya:

"Qaswa ne zid nahin ki, yeh us ki aadat nahin, balki use us ne roka hai jis ne haathi ko roka tha."

Phir farmaya:

"Us zaat ki qasam jis ke haath mein meri jaan hai, aaj agar woh mujh se koi aisi shart maangein jis mein Allah ki hurmaton ki ta'zeem ho to main zaroor qabool karunga."

Phir aap ne oontni ko uthne ka ishara kiya to woh uth gayi.

Aur yeh hadees Bukhari mein mufrad hai.

Aur Sahihain (Bukhari wa Muslim) mein hai ke Rasool Allah ﷺ ne Fatah Makkah ke din farmaya:

"Beshak Allah ne Makkah se haathi ko rok diya tha, aur us par apne Rasool aur momineen ko ghalib kiya, aur aaj us ki hurmat isi tarah laut aayi hai jaise kal thi. Sun lo! Jo yahan maujood hai woh ghair maujood ko bhi yeh baat pahuncha de."

Surah Quraysh

"Li-eelaafi Quraish ﴿﴾ Eelaafihim rihlatash-shitaa'i was-saif ﴿﴾ Falya'budu Rabba haazal-bait ﴿﴾ Allazee at'amahum min joo'in wa-aamanahum min khauf"
(Surah Quraysh: 1-4)

Yeh Surah "**Li-eelaafi Quraish**" hai. Baaz ne ise "**Li-eelaaf**" mukhtasaran kaha, aur baaz ne ise "**Quraish**" kaha. Yeh wahid Surah hai jis mein Allah ne is qabeelay (Quraish) ka zikr kiya hai.

Jumhoor ke nazdeek yeh Makki Surah hai, jabke Dahhak aur Kalbi se manqool hai ke yeh Madani hai. Aur baaz ne is ke mustaqil Surah hone par ijma' naql kiya hai. Is ki daleel yeh hai ke is ke saath Bismillah nazil hui, aur Bismillah suraton ke darmiyan fasl ki alamat hai:

"Hamein Surah ke khatam hone ka ilm na hota tha jab tak Bismillah nazil na ho jaye."

Yeh bhi zikr kiya gaya hai ke Hazrat Ubayy bin Ka'b رضى الله عنه ke Mushaf mein yeh Surah Surah Al-Feel ke saath ek Surah thi, yani dono ko ek Surah samjha gaya.

Aur Hazrat Umar رضى الله عنه se sabit hai ke unhon ne doosri rak'at mein Surah Al-Feel aur **Li-eelaafi Quraish** dono parheen.

Is se baaz ne samjha ke shayad Hazrat Umar رضى الله عنه bhi in dono ko ek Surah samajhte the. Lekin jumhoor ahl-e-ilm ka ittefaq hai ke yeh dono alag alag Suratein hain, aur daleel Bismillah ka nazil hona hai.

Dono Suraton ka Mawzoo'i Rabt

Mawzoo ke lehaaz se dono suraton mein munasabat hai.

Wahan Allah ne Ashab-e-Feel ki halakat ka zikr kiya aur Quraish par is ehsan ka bayan kiya.

Yahan Allah ne Quraish par apni ne'mat ka zikr kiya ke unhein sardi aur garmi ke safar ki sahumat di, unhein bhook mein khana diya aur khauf mein aman diya.

Jo log suraton ke darmiyan munasabat bayan karte hain, woh in dono suraton ko yun jorte hain ke Allah ne Ashab-e-Feel ke saath jo kiya, woh Quraish ke liye tha, yani Ashab-e-Feel ka waqia Quraish ki khatir pesh aaya.

Yeh Surah Mushaf mein alag likhi gayi hai aur dono ke darmiyan "**Bismillahir-Rahmanir-Raheem**" likhi gayi hai, agarche ma'nawi ta'alluq hai.

Jaisa ke Muhammad bin Ishaq aur Abdur-Rahman bin Zaid bin Aslam ne saraahat ki ke:

Hum ne Makkah se haathi ko roka aur us ke saathiyon ko halak kiya, Quraish ki ulfat aur ijtima' ke liye, taake woh apne watan mein aman se rahen.

Ek qoul yeh bhi hai ke is se murad woh aadat hai jo Quraish ko sardi mein Yaman aur garmi mein Shaam ke tijarati safar ki surat mein thi.

Aur woh apne mulk mein aman se wapas aate the, kyun ke woh Haram ke rehne wale the.

Is liye log un ki izzat karte the. Balke jo un ke saath safar karta tha woh bhi un ke sabab aman mein rehta tha.

Yeh un ka haal safar mein tha aur iqamat mein bhi, jaisa ke Allah ne farmaya:

"Kya unhon ne nahin dekha ke hum ne un ke ird-gird ke logon ko khauf mein mubtala kiya aur unhein aman diya?"

(Surah Al-Ankaboot: 67)

Allah ne un logon ko halak kar diya jo us ke saath burai ka irada rakhte the, aur Haram aur us ke rehne walon ki azmat Arabon ke dilon mein daal di.

Yahan tak ke woh un ka ehtram karne lage aur un ke kisi safar mein un par ta'aruz na karte the.

Isi liye Allah ne unhein shukr ka hukm diya:

(فَلْيُغْبِذُوا رَبَّ هَذَا الْبَيْتِ)

Yani woh Allah ko ek manein aur usi ke liye ibadat ko khalis karein.

[As-Sa'di: 894]

Agar Haram mein ma'asi barh jayein to us ke rehne walon ke liye khatra doosron se zyada hai, kyun ke fazeelat wale maqam mein gunah aam maqam se zyada sangeen hai.

(Sheikh Ibn Uthaymeen)

Ayat se Chand Ahm Nuqaat

1.

{الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ}

Rizq ki فراوانی aur khauf se aman duniya ki sab se badi ne'maton mein se hain jo Allah ke shukr ka mojjib hain.

2.

Allah ne Ka'bah ki rububiyyat ko khaas taur par zikr kiya, us ke sharaf aur fazeelat ki wajah se, halaanke woh har cheez ka Rabb hai.

(Sheikh Sa'di)

Lām aur Eelaaf ke Ma'ni mein Ikhtilaf

Ulama ke darmiyan do umoor mein ikhtilaf paida hua:

Pehla: Is "Laam" (لَايْلَافِ) ka mahal kya hai?

Doosra: Eelaaf ka ma'ni kya hai?

Hafiz Ibn Kathir رحمه الله ne Muhammad bin Ishaq aur Abdur-Rahman bin Zaid bin Aslam se naql kiya hai ke yeh pichhli Surah se muta'alliq hai, yani:

"فَجَعَلَهُمْ كَعَصْفٍ مَّاكُولٍ لِّإِيلَافٍ قُرَيْشٍ"

Yani laam **ta'leel** ke liye hai.

Ma'ni yeh hai ke hum ne Ashab-e-Feel ke saath yeh sab kuch Quraish ki ulfat aur ijtimai' ke liye kiya.

Yeh qoul baaz Ahl-e-Ma'ani, jaise Farra aur Zajjaj ka bhi hai.

Is surat mein Eelaaf ka ma'ni hoga:

Un ka ijtimai' aur aman mein rehna.

Doosra Qoul

Doosra qoul yeh hai ke is se murad Quraish ki woh aadat hai jo sardi aur garmi ke safar mein unhein hasil thi.

Yani **Eelaaf** se murad **aadat aur unsiyat** hai.

Pas agar hum Laam ko ta'leel ke liye maanein to ma'ni yeh hoga:

Hum ne Ashab-e-Feel ke saath yeh sab kuch Quraish ke ijtimai' aur baqa-e-aman ke liye kiya.

Ya is liye kiya ke woh apne tijarati safar ki aadat par qaim rahen.

Agar Abraha ghalib aa jata aur Ka'bah ko gira deta to Quraish bhi doosre qabail ki tarah bikhar jate aur apni ma'ash ke liye mukhtalif jagahon par chale jate.

Allah ne Ka'bah ko "**Qiyaaman lin-naas**" qarar diya:

(جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ)

(Surah Al-Ma'idah: 97)

Yani Allah ne Ka'bah ko logon ki ma'ash aur deen ka markaz banaya.

Baaz ulama jaise **Ibn Ashur, Khalil bin Ahmad, aur Sahib-e-Kashshaf** ne kaha ke yeh Laam pichhli Surah se muta'alliq nahin, balki isi Surah ke andar "**فَلْيَعْبُدُوا**" se muta'alliq hai.
Yani:

"Pas unhein chahiye ke woh is ghar ke Rabb ki ibadat karein, is liye ke Us ne unhein Eelaaf (sardi aur garmi ke safar ki sahumlat) di."

Yani agar woh Allah ki baqi ne'maton par us ki ibadat na bhi karein, to kam az kam is badi ne'mat par to zaroor ibadat karein.

Baaz ne kaha ke yeh Laam **ta'ajjub** ke liye hai, yani:

"Ta'ajjub karo Quraish ke Eelaaf par."

Ibn Jareer رحمه الله ne kaha ke durust baat yeh hai ke yeh Laam ta'ajjub ki hai.

Yani:

"Ta'ajjub karo Quraish ke sardi aur garmi ke safar ki aadat par, aur is ke bawajood woh Rabb-e-Ka'bah ki ibadat nahin karte."

Arabi mein jab ta'ajjub ke liye Laam aati hai to fi'l ko zahir karna zaroori nahin hota, Laam hi kafi hoti hai.

"إِيْلَافِ قُرَيْشٍ ○ إِيْلَافِهِمْ"

"Li-eelaafi Quraish, Eelaafihim" — yeh pehle lafz ka badal hai aur us ki tafseer hai.

Yahi Ibn Jareer رحمه الله ne ikhtiyar kiya:

"إِيْلَافِ قُرَيْشٍ ○ إِيْلَافِهِمْ"

Yani pehle **"Li-eelaafi Quraish"** mein qabeelay ka naam liya, phir **"Eelaafihim"** mein zameer laya gaya. Pas yeh badal aur tafseer hai.

Baaz ne kaha ke yeh **ta'keed** hai.

Allah Ta'ala ne farmaya:

"إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ"

Ibn Jareer رحمه الله ne kaha ke durust baat yeh hai ke Laam ta'ajjub ki hai.

Gooya kaha ja raha hai:

"Quraish ke Eelaaf aur un par meri ne'maton par ta'ajjub karo."

Aur is par Musalmanon ka ijma' hai ke yeh dono alag alag Suratein hain.

Isi liye Ibn Jareer رحمه الله un logon par nakir karte hain jo dono Suraton ko ta'leel ke lehaaz se jorte hain, yani:

"Hum ne Ashab-e-Feel ke saath yeh sab kuch Quraish ke Eelaaf ke liye kiya."

Is lehaaz se Ibn Jareer رحمه الله ke qoul ke mutabiq:

"إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ"

mein **"Rihlah"** ma-qabl lafz **"Eelaaf"** ka maf'ool hai.

Yani:

"Quraish ki Eelaaf (aadat) ke liye, yani woh sardi aur garmi ke safar ki aadat rakhte hain."

Baaz ne kaha ke yahan nasb masdar-e-muqaddar par hai, yani:

"Un ka safar karna, sardi aur garmi ka safar."

Aur baaz ne kaha ke yeh **zarf** par mansub hai.

Isi tarah agar iska ma'ni **ijtima'** liya jaye to matlab yeh hoga:

"Quraish ki Eelaaf (aadat) sardi aur garmi ke safar ki wajah se hai."

Yani yahi safar un ke **ijtima'** ka sabab hai.

Warna agar Abraha ghalib aa jata to Quraish bhi doosre qabail ki tarah bikhar jate.

Aur woh aisi wadi mein rehte the jahan kheti baari nahin thi, jaisa ke Allah Ta'ala ne farmaya:

"رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ"
(*Surah Ibrahim: 37*)

Phir Allah ne unhein is azeem ne'mat par shukr ki taraf rehnumai ki aur farmaya:

"فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ"

Yani:

"Unhein chahiye ke woh is ghar ke Rabb ki ibadat karein."

Us Rabb ki ibadat karein jis ne unhein aman ka Haram aur muqaddas ghar ata farmaya.

Jaisa ke Allah Ta'ala ne farmaya:

"إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ"
(*Surah An-Naml: 91*)

Adwaa-ul-Bayaan

Allah Ta'ala ka farman:

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ)

Yahan "**Bait**" se murad **Bait-ul-Haram** hai.

Jaisa ke Ibrahim عليه السلام aur hamare Nabi ﷺ ki dua mein aaya hai:

(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ)

Aur Allah Ta'ala ne farmaya:

"الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ"

Yani:

"Woh Rabb jis ne unhein bhook mein khana diya."

"Bhook" se kya murad hai?

Yahan sawal paida hota hai ke yeh bhook kab thi aur is se kya murad hai?

Baaz ulama kehte hain:

Yeh woh bhook thi jo Quraish ke un dono tijarati safaron se pehle thi. Phir Allah Ta'ala ne unhein ghina aur khushhaali ata farma di.

Aur baaz kehte hain:

Is se murad woh **qaht** hai jo Nabi ﷺ ki dua ke sabab aaya tha aur log bhook mein muhtala ho gaye the, siwaye un logon ke jinhein Allah Ta'ala ne khana ata farmaya.

Aur Allah Ta'ala ne farmaya:

"وَأَمَّنَهُمْ مِنْ خَوْفٍ"

Yani Allah ne unhein khauf se aman diya.

Yeh Khauf Kya Tha?

Yeh sawal paida hota hai ke is se murad kaunsa khauf hai?

Mashhoor qoul yeh hai ke is se murad woh khauf hai jis se baqi Arab darte the, jaise loot maar, daka aur hamle waghera.

Baaz ne kaha ke is se murad **Ashab-e-Feel ka khauf** hai.

Aur baaz Salaf ne kaha ke is se murad **bimari, yani Juzam** hai.

Ibn Jareer رحمه الله ka Mauqif

Ibn Jareer رحمه الله apni aadat ke mutabiq in tamam ma'ani ko jama karte hain.

Woh kehte hain:

Hamare paas koi aisi daleel nahin jo sirf kisi ek ma'ni ki ta'yeen ko zaroori qarar de.

Is liye Allah Ta'ala ne unhein **har tarah ke khauf se aman** diya.

Chahe woh Ashab-e-Feel ka khauf ho, ya loot maar, daka aur hamlon ka khauf ho, ya bimariyon ka khauf ho.

Allah Ta'ala ka farman hai:

﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَهُمْ مِنْ خَوْفٍ﴾

Yani:

"Jis ne unhein bhook mein khana diya aur khauf se aman diya."

In dono ne'maton ko ek saath zikr karna bahut badi ne'mat ki taraf ishara hai.

Kyunke insan na to bhook ke saath khushhaal zindagi guzar sakta hai aur na khauf ke saath aman mein reh sakta hai.

Ne'mat us waqt mukammal hoti hai jab **khana aur aman dono jama hon.**

[Ash-Shanqeeti: 9/112]

Ne'mat ka Shukr aur Ibadat

Allah Ta'ala ne farmaya:

"وَأَمِّنْهُمْ مِنْ خَوْفٍ"

Yani Allah ne unhein aman aur khushhaali ata ki.

Pas unhein chahiye ke woh **sirf Allah ki ibadat karein** aur us ke siwa kisi ko na poojein.

Isi liye jo shakhs is hukm ko maanega, Allah Ta'ala use duniya aur aakhirat dono ka aman ata farmayega.

Aur jo na-farmani karega, Allah us se dono cheezein cheen lega.

Jaisa ke Allah Ta'ala ne farmaya:

اور اللہ نے ایک بستی کی مثال بیان کی جو امن و اطمینان سے تھی، اس کے پاس ہر طرف سے رزق آتا تھا، پھر " اس نے اللہ کی نعمتوں کی ناشکری کی، تو اللہ نے اس پر بھوک اور خوف کا لباس چڑھا دیا اس کے اعمال کے سبب۔ اور ان کے پاس انہی میں سے ایک رسول آیا، تو انہوں نے اسے جھٹلایا، تو اللہ نے انہیں عذاب میں پکڑ لیا اور وہ ظالم تھے۔"

(Surah An-Nahl: 112-113)

Surah Quraish ka Markazi Paigham

Is Surah mein Allah Ta'ala ne Quraish par apni azeem ne'maton ka ehsan bayan farmaya:

- Un ke liye ma'ash ke asbab paida kiye.
- Unhein khauf se aman diya.
- Unhein ghani kiya.
- Unhein khana diya.
- Unhein kifayat aur khushhaali ki halat mein pahuncha diya.

Pas unhein chahiye ke woh is ne'mat par Allah ka shukr ada karein aur **is ghar ke Rabb ki ibadat karein**, jis ne is ghar ko un ke liye aman aur deen-o-duniya ke qiyam ka zariya banaya.

Pas un ke paas Allah ki ibadat chhorne ka koi uzr nahin.

Chahe woh dushmanon ke khauf ka bahana hi kyun na banayein, jaisa ke unhon ne kaha:

"اگر ہم آپ کے ساتھ ہدایت اختیار کریں تو اپنی زمین سے نکال دیے جائیں گے۔"

(Surah Al-Qasas: 57)

Yani:

"Arab hamein apni sarzameen mein rehne nahin denge."

Allah Ta'ala farmata hai:

Jis ne tumhein har tarah ke khauf se aman diya, chahe woh bhook ka khauf ho ya dushmanon ka khauf, **wahi tumhari hifazat karega aur tumhein dushmanon se bachayega.**

Yeh tamam اہل ایمان ke liye naseehat hai, aur khaas taur par **Ahl-e-Haram** ke liye.

Jab Allah Ta'ala ne mushrikeen ke zamane mein bhi un ki hifazat farmayi, to agar woh Allah ki ita'at karein to اہل ایمان ki hifazat اولیٰ بدرجہ hogi.

Tahir bin Ashur رحمہ اللہ ki Tafseel

Tahir bin Ashur رحمہ اللہ ne is ma'ni par umdah kalam kiya hai.

Allah Ta'ala ka farman hai:

"رَحْلَةُ الشَّتَاءِ وَالصَّيْفِ"

Yeh do tijarati safar the:

1. Sardiyon mein **Yaman** ki taraf.
2. Garmiyon mein **Shaam** ki taraf.

Saal mein chaar mausam hote hain:

- **Garmi — Saif (صيف)**
- **Bahar — Rabi' (ربيع)**
- **Khizaan — Khareef (خريف)**
- **Sardi — Shitaa (شتاء)**

Aur Quraish ke tijarati safar in mausamon ke mutabiq hote the.

Taahir bin Aashoorؓ ne kaha:

”Is aayat ka ma’ni hai ke Allah ne Quraish ko apni ne‘mat yaad dilai ke unhein woh kuch ata kiya jo baaqi Arab ko mayassar na tha,

unhein saal bhar dushmanon ke hamlon se aman diya,

unhein Baitullah aur Hajj ki shari‘at di,

unhein Haram ka mutawalli banaya,

Arabon ke dilon mein un ki haibat aur hurmat paida ki,

jis se un ke liye safar aasaan ho gaya,

log un ke saath safar karte,

tajir unhein samaan dete,

Makkah tijarat ka markaz ban gaya,

aur Quraish ne tijarat se khushhaali pai,

haalanke woh waadi ghair zī-zara‘ mein the,
 un ke paas kheti baari na thi,
 woh Yemen se anaaj, kapre aur samaan laate,
 Shaam se bhi samaan aata,
 aur Hajj aur bazaars ki wajah se bhi unhein faidah hua.
 Pas Allah ne farmaya:

”Pas unhein chahiye ke is ghar ke Rabb ki ibaadat karein“
 ya‘ni Allah ki Tauheed ki da‘wat is azeem ne‘mat ke sabab di gai,
 agarche Allah ki aur bhi beshumaar ne‘matein hain,
 lekin yeh Ilaaf (safar ki aadat) sab se badi ne‘mat thi jis par un ki baqa ka daromadaar tha.“

Surat-ul-Maa‘oon

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ ﴿٥﴾ الَّذِينَ ﴿٦﴾ هُمْ يُرَآءُونَ ﴿٧﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٨﴾ (Surat-ul-Maa‘oon: 1-7)

Imaam Haafiz Ibn Kaseer farmate hain:

Allah Ta‘ala farmata hai: ”Kya aap ne dekha (Ae Muhammad ﷺ) us shakhs ko jo deen (ya‘ni Qayamat, jaza aur sawaab) ko jhutlata hai? Wohi hai jo yateem ko dhakke deta hai.“

- ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدينِ (١) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ﴾

Us shakhs ko dekho jo deen ko jhutlata hai, tum us mein yeh buri akhlaaqiyaat aur bure a‘maal paoge, aur yeh isi wajah se hai ke deen insaan ko nekiyon par aamaada karta hai aur buraiyon se rokta hai. [Ibn Jazzi: ٦١٤/٢]"

Yeh surat ”Surat-ul-Maa‘oon“ kehlaati hai.

Aur ise ”Surat-ud-Deen“ bhi kaha gaya.

Kuch ne ise ”Surat-ul-Yateem“ kaha.

Kuch ne iska naam is ke shuru ke alfaaz par ”أَرَأَيْتَ“ ya ”أَرَأَيْتَ الَّذِي“ rakha.

Kuch ne ise ”Surat-ut-Takzeeb“ kaha.

Yeh sab naam Nabi ﷺ se manqool nahin hain.

Asal yeh hai ke suraton ke naam tauqeefi hote hain, ya‘ni Rasool Allah ﷺ se mile hue.

Yeh surat jumhoor ke nazdeek Makki hai, aur yahi Haafiz Ibn Kaseer ne ikhtiyar kiya.

Baaz jaise Qatadah aur Ibn Abbas se doosri riwayat hai ke yeh Madani hai.

Shayad is ki wajah yeh hai ke Allah ne is mein farmaya: ”الَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٨﴾“ aur ise baaz musalliyon ki sifat qarar diya,

baaz ne is ki tafseer mein kaha ke yeh munaafiqeen ki sifat hai, aur nifaaq Madinah mein tha, is liye kaha ke yeh surat Madani hai.

Lekin surat ya aayat ko Makki ya Madani kehna sirf ma'ni ki bunyaad par nahin hona chahiye, balke is ke nuzool ke waqt aur siyaaq ko dekhna chahiye.

Isi wajah se baaz ne kaha ke is surat ka kuch hissa Makki hai aur kuch Madani.

Jinhon ne kaha ke is ka nisf ya teen aayaat tak Makki hain, unhon ne pehle hisse ko dekha aur is ke asbaab-e-nuzool ko mushrikeen par muntaqib kiya,

aur jab chauthi aayat ”فَوَيْلٌ لِلْمُصَلِّينَ“ se munaafiqeen ki sifat dekhi to ise Madani kaha.

Yeh qoul Ibn Abbasؓ se bhi manqool hai aur Taahir bin Aashoor ne ise ikhtiyar kiya.

Umuman ahl-e-ilm ka qoul yeh hai ke yeh surat Makki hai.

Adwaa-ul-Bayaan: Allah Ta'ala ka farmaan: ﴿وَلَا يَحْضُ (أَرَأَيْتَ الَّذِي يَكْذِبُ بِالْإِيمَانِ)﴾ (فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ) ﴿وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ﴾.

Jo deen ko jhutlata hai, is mein ism-e-mausool (الذي) mubham hai jis ki wazahat is ke baad aane wali baat ne kar di, aur woh yeh hai ke woh yateem ko dhakke deta hai, aur miskeen ko khana khilane ki targheeb nahin deta.

Aur Allah Ta'ala ne ek doosri aayat mein yeh wazeh farmaya hai ke Yaum-ud-Deen par imaan insaan ko yateem aur miskeen ko khana khilane par aamaada karta hai, jaisa ke us ka farmaan hai: ﴿وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ [الإنسان: ٨].

Phir us khilane ke muharrik ko bayan karte hue farmaya: ﴿إِنَّمَا نَطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا نَزِيدُ مِنْكُمْ جَزَاءً وَلَا﴾ (Khatm shud) ﴿إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾ [الإنسان: ٩ - ١٠].

Is surat ka mauzu yeh hai ke deen ko jhutlane wale ki sifaat kya hain?

Deen (Qayamat, hisaab o jaza) ko jhutlane ka nateeja kya nikalta hai?

Us jhutlane wale ke aamaal aur buri sifaat kya hain?

Woh yateem ko dhakke deta hai,

Miskeen ke khane par targheeb nahin deta.

Aur ”فَوَيْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ“

Yeh bhi pichhli sifaat se juri hui hai,

Yani aisa shakhs apni namaz zaya karta hai,

Jo aakhirat aur hisaab o jaza par imaan nahin rakhta,

Woh Allah ke huqooq bhi zaya karta hai aur bandon ke bhi.

Us ki Allah se sab se bari nisbat namaz hai,

Jab woh ise zaya karta hai to baqi sab kuch to aur zyada zaya karega.

Aur bandon ke saath taalluq aur ehsan ka maamla bhi yahi hai,

Agar woh yateem ko dhakka deta hai aur miskeen ke khane par bhi nahin ubharta,
To baqi logon ke saath us ka rawayya kaisa hoga?
Miskeen woh hai jis ke paas apni zarooriyat पूरी karne ka koi zariya nahin,
Us ke haq mein bhi yeh shakhs sakhti karta hai,
Use dhakke deta hai,
To phir us ke saath ehsan aur sadaqah kaise karega?
Agar woh miskeen ke khane par targheeb nahin deta to khud khilane ka to sawal hi nahin,
Kyunke us ke liye sirf zaban se kehna hai,
Amal karna to aur bari baat hai.
Aksar log sadaqah देने ki targheeb to dete hain magar khud nahin dete,
Lekin yeh shakhs to zaban se bhi nahin kehta,
Kyunke use us ke ajr par imaan hi nahin,
Jab nafs mein bukhल rasikh ho jaye to insaan na sirf huqooq rok leta hai balki doosron ko bhi
bakheel dekhna chahta hai,
Agar koi sadaqah de to use bhi bura samajhta hai.

Yeh sifaat:

Yateem ko dhakka dena
Miskeen ke khane par ubhar na karna
Yeh sab nafs mein bukhल aur sakhti ki alamat hain,
Woh kamzoron ke huqooq cheen leta hai,
Un par sakhti karta hai,
Jabke woh sab se zyada ehsan aur reham ke mustahiq hain.
Isi tarah woh doosron ko ehsan aur bhalai ki targheeb bhi nahin deta,
Yeh us ke dil ki sakhti aur duniya ki muhabbat ki alamat hai.
Aisi sifaat ahl-e-imaan mein nahin hotin,
Yeh unhi mein pai jati hain jin ki aakhirat ki fikr nahin,
Aur jin ke liye duniya hi sab kuch hai.
Is liye Allah ne unhein ”mukazzib bi yawmid-deen“ ki sifat qarar diya,
Aur miskeen ko khilane ki targheeb na dena Quran mein kai jagah ahl-e-jahannum ki sifat
bayan hui:

”إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۖ وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ“ (Surah al-Haqqah: 33-34).

Is se maloom hua ke fuqara, mohtajon, masakeen, bewaon aur museebat-zadah logon ki khabar-geeri aur un ki madad karna shariat ka aham mutalaba hai,

Aur yeh zimmedari ahl-e-imaan par hai.

Lekin is ka yeh matlab nahin ke yeh kaam sirf makhsos afraad par lazim hai,

Yani yeh na samjha jaye ke shariat ne khaas taur par baaz afraad ko yeh zimmedari di hai ke ”Ae falaan! Sadaqah karo, falaan! Fuqara hain, falaan! Yateem hain un ki kafalat karo“

Kyunke is se logon par bojh parta hai,

Aur jo aisa kare log us se bachne lagte hain,

Ya us se milna pasand nahin karte,

Kyunke logon se baar baar maal maangna un ke liye bojh ban jata hai,

Jaisa ke Quran mein hai:

”Agar woh tum se baar baar maangein to tum bukhl karne lago aur tumhare dilon mein keena paida ho jaye“ (Surah Muhammad: 37)

Aur yeh baat mushahide mein bhi aati hai.

{عن صلاتهم ساهون} yani woh apni namaz se ghafil hain, ise waise nahin parhte jaise chahiye, is ke waqt ko muakhkhar karte hain... jo log jamaat ke saath namaz chhor dete hain, woh yaqeenan apni namaz se ghafil hain. (Ibn Uthaymeen)

{عن صلاتهم ساهون} woh apni namaz ko zaya karte hain, is ke waqt ko chhorta hain aur is ke arkaan ko faut karte hain, aur yeh is liye ke Allah ke hukm ki unhein parwah nahin, halanke namaz sab se aham ibadat aur sab se afzal qurbat hai. (Sheikh Sa‘di)

- ﴿فَوَيْلٌ لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

Yani woh log jo namaz walon mein se hain, aur is ke paband bhi hain, phir bhi woh is se ghafil hain; ya to woh ise bilkul ada hi nahin karte... ya ise is ke muqarrarah shar‘i waqt mein ada nahin karte balki ise is ke waqt se mukammal taur par nikal dete hain. [Ibn Kathir: 4/558]

”فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ“

Ibn Abbasؓ aur digar ne kaha:

Is se murad munafiqeen hain jo logon ke samne namaz parhte hain, akele mein nahin parhte.

Isi liye farmaya: ”لِلْمُصَلِّينَ“ yani woh log jo namaz parhte hain, is ke paband hain, phir bhi woh is se ghafil hain.

Ya to bilkul hi namaz chhor dete hain (Ibn Abbasؓ ka qoul),

Ya is ke muqarrarah waqt se bahar ada karte hain (Masrooq aur Abu ad-Duha ka qoul).

”فَوَيْلٌ لِلْمُصَلِّينَ“

Baaz ke nazdeek is mein shart mahzoof ka jawab hai,

Goya kaha gaya: agar maamla yahi hai ke yateem o miskeen ki parwah nahin,

To phir namaz parhne walon ke liye bhi halakat hai.

Ibn Abbasؓ ke qoul ke mutabiq,

Yahan murad munafiqeen hain,

Isi liye baaz ahl-e-ilm ne ise Madani surat kaha.

Ata bin Dinar ne kaha:

Alhamdulillah ke Allah ne farmaya: ”عَنْ صَلَاتِهِمْ سَاهُونَ“

Aur yeh nahin kaha: ”فِي صَلَاتِهِمْ سَاهُونَ“

Yani ”an“ aur ”fi“ mein farq hai,

Agarche baaz ahl-e-ilm ne kaha ke dono ek hi ma'ni dete hain,

Lekin yahan ”an“ se murad hai ke woh namaz se ghafil hain,

Yani is ke arkaan, sharaait, khushu‘ waghera ko zaya karte hain,

Ya bilkul tawajjuh nahin dete,

Ya waqt se bahar parhte hain,

Ya bilkul hi chhor dete hain.

Aur agar sahw (ghalti) se murad woh bhool hai jo har insaan ko ho jati hai to woh is wa‘eed mein शामिल nahin,

Kyunke Nabi ﷺ ko bhi kabhi sahw hua,

Lekin jo shakhs aadatan namaz ki sharaait o arkaan ko chhor de,

Ya us ka dil namaz mein na ho,

Ya woh sirf logon ko dikhane ke liye namaz parhe,

Ya sirf Eid o janazah mein namaz parhe,

Ya masjid mein sirf is liye aaye ke log use namazi samjhein,

To yeh sab is wa‘eed mein daakhil hain.

Ibn Qayyimؒ ne kaha:

Yeh wa'eed un logon ke liye hai jo namaz parhte hain magar us ke huqooq ada nahin karte,

kyun ke baad mein farmaya: ”الَّذِينَ هُمْ يُرَاءُونَ“

Yani woh log jo riya kari karte hain,

to riya kari karne wala zahir mein to namaz parhta hai,

lekin us ka maqsad Allah ki raza nahin,

balki logon ko dikhana hai.

"سَاهُونَ"

ka matlab hai:

Namaz se ghafil hona,
us ke arkaan o sharaait ko chhor dena,
ya dil mein khushu na hona,
ya namaz ko waqt par ada na karna,
yeh sab is mein shamil hain.

Ibn Masoodؓ ki qira'at mein hai:

"الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ"

Yani jo namaz se ghafil hain.

Is wa'eed mein har woh shakhs shamil hai jo namaz mein ya namaz ke huqooq mein kotahi kare,

jitna zyada kotahi karega utna is wa'eed mein us ka hissa zyada hoga,
aur agar yeh sab sifaat jama ho jaayen to amali nifaq mukammal ho jata hai,
jaisa ke Sahihain mein hai:

Rasool Allah ﷺ ne farmaya:

***"Yeh munafiq ki namaz hai, yeh munafiq ki namaz hai, yeh munafiq ki namaz hai,
woh sooraj ko dekhta rehta hai,
jab sooraj shaitan ke seengon ke darmiyan aa jata hai to chaar rakaatein jaldi jaldi parh leta hai,
is mein Allah ko bahut kam yaad karta hai."***

Yeh woh hai jo Asr ki namaz ko aakhri waqt tak mu'akhkhar karta hai,
aur phir jaldi jaldi parh leta hai,
is mein na itminan hai na khushu,
aur us ka maqsad bhi riya kari hota hai,

Allah Ta'ala ne farmaya:

***"Munafiq Allah ko dhoka dete hain,
aur jab namaz ke liye kharay hote hain to susti se kharay hote hain,
logon ko dikhate hain
aur Allah ko bahut kam yaad karte hain."*** (Surah An-Nisa: 142)

Isi tarah farmaya:

"الَّذِينَ هُمْ يُرَآءُونَ"

Imam Ahmad ne Amr bin Murrah se riwayat ki:

Hum Abu Ubaidah ke paas baithe the,

riya kari ka zikr hua,

ek shakhs ne kaha:

Maine Abdullah bin Amr se suna,

unhon ne kaha:

Rasool Allah ﷺ ne farmaya:

***"Jo shakhs logon ko apne amal ki khabar de,

Allah us ki khabar apne bandon ko dega

aur use haqeer o zaleel karega."**

"الَّذِينَ هُمْ يُرَآءُونَ"

Yani jo amal Allah ke liye kare,

phir log dekhn lein aur use achha lage to yeh riya kari nahin.

Yani yeh riya kari woh amal hai jo "يُرَآءُونَ" mein mazkooor hai: yani insan apni ibadat aur ita'at ko logon ke saamne is liye zahir kare ke log use dekhein. Yehi asal riya hai.

Nawab Siddiq Hasan Khan:

"(وَيَمْنَعُونَ)" log ya maangne walon ko "(الماعون)" se rokne hain. "Ma'oon" "Ma'n" se bana hai jis ke ma'ni thori cheez ke hain, kaha jata hai: **maalun ma'n**, yani thora maal, yeh qoul Qutrub ka hai.

Ya yeh "عانه يعينه" se ism-e-maf'ool hai, aur asal "معاون" tha, aur is surat mein is ka haq yeh tha ke "معون" kaha jata, jaise "مصون" aur "مقول" "صان" aur "قال" ke ism-e-maf'ool hain, lekin lafz ko badal diya gaya, is tarah ke ain ko fa par muqaddam kar diya gaya to "موعون" ho gaya, phir pehli wao ko alif se badal diya gaya, to ab is ka wazan "معقول" ki tarah ho gaya.

Allah Ta'ala ka farman:

"وَيَمْنَعُونَ الْمَاعُونَ"

Yani na to unhon ne apne Rabb ki ibadat achhi tarah ki aur na hi Allah ke bandon ke saath bhalai ki, yahan tak ke woh aisi cheezein bhi aariyatan dene se gureiz karte hain jin se faida uthaya ja sakta hai aur jo wapas bhi aa jati hain.

Yahan "الماعون" ki tafseer aariyat di jane wali cheezon se ki gayi hai, jaise bartan, baalti, kulhari waghera, jinhein dene se insan ko koi nuqsan nahin hota, balki woh wapas aa jati hain, is ke bawajood woh ise bhi dene se inkar karte hain.

Hazrat Ibn Masoodؓ se marwi hai ke "الماعون" woh cheezein hain jo log aapas mein ek doosre se lete dete hain, jaise kulhari, degchi, dol waghera.

Yani agar yeh log aisi mamooli cheezein dene se bhi gureiz karte hain jin ka dena unhein kuch nuqsan nahin pahunchata, to is se barh kar kisi bari cheez ko dena to un ke liye aur bhi mushkil hai.

Isi tarah agar kisi se maali sadaqah ya zakat maangi jaye to woh is se bhi zyada bukhil karenge.

Salaf Saleheen ke aqwaal mein "الماعون" ki tafseer mein kuch ikhtilaf hai, lekin sab is baat par muttafiq hain ke is se murad har woh cheez hai jis mein doosron ke liye faidah ho, khwah woh chhoti ho ya bari.

Ibn Jarir² ne is ko aam rakha ke "الماعون" har woh cheez hai jis mein faidah ho, yani yeh log doosron ko apne maal ki mamooli se mamooli manfa'at bhi nahin dete.

Baaz mufasssireen ke nazdeek "الماعون" se murad zakat bhi hai, kyun ke zakat maal mein Allah ka haq hai aur is ka na dena bhi "الماعون" mein dakhil hai.

Lughat ke aitibar se bhi "الماعون" har woh cheez hai jis mein faidah ho, chahe woh mamooli ho ya zyada, jaise pani, namak, bartan, degchi, baalti, maachis waghera.

Khulasa yeh ke "وَيَمْنَعُونَ الْمَاعُونَ"

Yani yeh log na to Allah ke huqooq ada karte hain, na bandon ke, yahan tak ke chhoti chhoti cheezein bhi dene se gureiz karte hain,

aur agar un se koi bari cheez maangi jaye to us se bhi zyada inkar karenge.

Yeh log na sadaqah dete hain, na zakat, na kisi ko aariyatan kuch dete hain, na kisi ko faidah pahunchate hain.

Yeh us shakhs ki sifaat hain jo aakhirat par iman nahin rakhta,

us ke dil mein na Allah ka dar hai, na logon se hamdardi.

Isi liye Allah ne farmaya:

"Aur kuch a'raab aise hain jo jo kuch kharch karte hain use ta'wan samajhte hain."
(Surah At-Tawbah: 98)

Kyun ke woh us ke ajr o sawab par iman nahin rakhte.

Yeh surat aise sakht dil, jafa kar aur kamzoron ke huqooq zaya karne wale ki sifaat bayan karti hai,

jo yateem ko dhakke deta hai,

miskin ke khane par targheeb nahin deta,

namaz zaya karta hai,

riya kari karta hai,

aur mamooli si bhalai bhi logon ko nahin deta.

“Surah Al-Kausar”

“INNAA A‘TAYNAAKAL-KAUSAR ﴿١﴾ FASALLI LI-RABBIKA WANHAR ﴿٢﴾ INNA SHAANI‘AKA HUWAL-ABTAR” (Surah Al-Kausar: 1-3)

Yeh surat “Surah Al-Kausar” kehlati hai, ise “Innaa A‘taynaakal-Kausar” aur “Surah An-Nahr” bhi kaha gaya, magar mashhoor naam “Surah Al-Kausar” hai.

Is ke baare mein kaha gaya ke yeh Madani hai, aur yeh qawl Hasan, Ikrimah, Mujahid, Qatadah waghera Salaf se manqool hai.

Jabke jumhoor ka qawl hai ke yeh Makki hai, aur yeh Hazrat Aishahؓ, Ibn Abbasؓ, Ibnuz-Zubairؓ aur Tabi‘een ki ek jama‘at se manqool hai.

Ikhtilaf ki wajah yeh hai ke jinhon ne ise Makki kaha, un ke paas sabab-e-nuzool ki riwayaat thin ke yeh ek khaas shakhs ke baare mein Makkah mein nazil hui.

Lekin agar woh riwayaat sahih bhi hon, tab bhi Imam Ibn Kathirؒ ne Hazrat Anasؓ ki hadees zikr ki hai ke:

“Rasoolullah ﷺ hamare darmiyan masjid mein the ke achanak Aap ko oongh aayi, phir Aap muskurate hue sar uthaya,

hum ne poocha: Ya Rasoolallah! Aap kyun muskuraye?

Aap ne farmaya: Mujh par abhi abhi ek surat nazil hui hai.

Phir Aap ne padha:

“Bismillahir-Rahmanir-Raheem, INNAA A‘TAYNAAKAL-KAUSAR ﴿١﴾ FASALLI LI-RABBIKA WANHAR ﴿٢﴾ INNA SHAANI‘AKA HUWAL-ABTAR”

Phir farmaya:

Kya tum jaante ho ke Kausar kya hai?

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

Aap ne farmaya:

Yeh ek nahar hai jo mere Rab ne mujhe Jannat mein di hai, is mein khair-e-kaseer hai, aur yeh ek hauz hai jis par meri ummat Qayamat ke din aayegi, is ke bartan aasman ke sitaron ki tadaad ke barabar hain.

In mein se baaz ko wahan se hata diya jayega,

to main kahunga: Ae Rab! Yeh to meri ummat mein se hai,

to Allah farmayega: Tum nahi jaante ke unhon ne tumhare baad kya kiya.”

(Muslim, Ahmad, Abu Dawood, Nasai)

Yeh Nabi ﷺ ki taraf se Kausar ki tafseer hai.

Surat ka asal mauzu yeh hai ke Allah ne apne Nabi ﷺ ko Kausar ata kiya, aur Aap ke dushmanon ki haalat bayan ki.

Imam Ahmadؒ ne Hazrat Anasؓ se riwayat kiya:

“Rasoolullah ﷺ ne farmaya:

Main Jannat mein daakhil hua to ek nahar dekhi jis ke kinare moti ke khaime the,
main ne us mein haath dala to us ka paani kastoori se zyada khushboodaar tha,
main ne poocha: Ae Jibreel! Yeh kya hai?

Unhon ne kaha: Yeh Kausar hai jo Allah ne aap ko diya hai.”

Ek aur riwayat mein hai:

“Main Jannat mein ek nahar par aaya jis ke kinare moti ke qubbe the,
poocha: Yeh kya hai?

Kaha: Yeh Kausar hai.”

(Bukhari, Muslim)

In ahadees ki wajah se jumhoor mufasssireen (aur Ibn Jareer³) ka qawl hai ke “Al-Kausar” se murad woh nahar hai jo Allah ne apne Nabi ﷺ ko Jannat mein ata farmayi.

Agarche lafz “Al-Kausar” mein umum hai, lekin yeh hadees is ki tafseer mein nass hai.

Is nahar ki sifat yeh hai ke is ke kinare moti ke khaime hain,
aur baaz riwayaat mein hai ke is ke kinare sone ke hain,
aur is ka paani doodh se zyada safed,
shehad se zyada meetha,
aur is mein parinde hain jin ki gardanein oonton jaisi hain,

Hazrat Umar[ؓ] ne kaha:

Ya Rasoolallah! Yeh parinde kitne narm honge!

Aap ne farmaya:

Un ka gosht is se bhi zyada narm hoga.

Ibn Abbas[ؓ] se marwi hai ke “Al-Kausar” se murad woh khair-e-kaseer hai jo Allah ne apne Nabi ﷺ ko ata ki.

Saeed bin Jubair[ؓ] ne kaha:

Kuch log kehte hain ke Kausar Jannat ki nahar hai,

Saeed ne kaha:

Woh nahar bhi isi khair-e-kaseer mein shamil hai.

Yani Kausar ka asal ma‘na kasrat hai,

aur Arab har us cheez ko “Kausar” kehte hain jo bahut zyada ho,
khwah miqdaar mein ho,

ya qadr-o-manzilat mein,

ya shaan mein.

Pas “INNAA A‘TAYNAAKAL-KAUSAR”

yani “Ae Muhammad ﷺ! Hum ne aap ko khair-e-kaseer ata kiya”

aur is mein sab se numayan Jannat ki nahar hai.

Baaz Salaf ne Kausar ki tafseer mukhtalif misaalon se ki:

kisi ne kaha: Quran

kisi ne kaha: Shariat mein aasani

kisi ne kaha: Aap ki ummat ki kasrat

kisi ne kaha: Islam

kisi ne kaha: Aap ka zikr buland hona

kisi ne kaha: Dil ka noor

kisi ne kaha: Shafa‘at

kisi ne kaha: Mu‘jizaat

kisi ne kaha: Dua ki qabooliyat

kisi ne kaha: La ilaha illallah

kisi ne kaha: Deen ki samajh

kisi ne kaha: Paanch namazein

waghera.

Yeh sab tafseer bil-misaal hai,

asal ma‘na khair-e-kaseer hai,

aur is mein Jannat ki nahar sab se numayan hai.

Imam Ahmad[ؒ] ne Ibn Umar[ؓ] se riwayat kiya:

”Rasool Allah ﷺ ne farmaya:

Kausar Jannat ki nehar hai, us ke kinare sone ke hain,

us par pani motiyon par behta hai,

us ka pani doodh se zyada safed aur shehad se zyada meetha hai.”

(Tirmizi, Ibn Majah, Ibn Jarir, Ibn Abi Hatim, aur Tirmizi ne kaha: Hasan Sahih)

Surah Al-Kausar

Adwa-ul-Bayan: Allah Ta‘ala ka farman: ﴿Inna a‘tainaka al-kausar﴾

"Kausar" "kasrat" se "fau‘al" ke wazan par hai-

Pas kaha gaya: yeh ilm (khaas naam) hai-

Aur kaha gaya: yeh wasf hai-

Ilm hone ki surat mein unhon ne kaha: yeh Jannat mein ek nehar ka naam hai-

Aur wasf hone ki surat mein unhon ne kaha: is ka ma'ni "bohat zyada khair" hai-

Aur ilm hone par jo daleel di gayi hai, woh sahih ahadith hain jo Sunnat mein aayi hain, jinhein Ibn Kathir waghera ne zikr kiya hai-

Aur Sahih Bukhari mein Anas رضى الله عنه se riwayat hai, woh kehte hain:

"Jab Rasool Allah ﷺ ko aasman ki taraf le jaya gaya to Aap ne farmaya: Main ek nehar par aaya jis ke kinare khokhle motiyon ke gumbad the. Main ne kaha: Ae Jibreel! Yeh kya hai? Unhon ne kaha: Yeh Kausar hai."

Aur isi sanad ke saath Aishah رضى الله عنها se riwayat hai ke un se Allah Ta'ala ke is farman ke bare mein poocha gaya:

﴿Inna a'tainaka al-kausar﴾

to unhon ne kaha:

"Yeh ek nehar hai jo tumhare Nabi ﷺ ko di gayi hai, us ke dono kinaron par khokhle moti hain, aur us ke bartan sitaron ki tadaad ke barabar hain."

Aur isi sanad ke saath Ibn Abbas رضى الله عنهما se riwayat hai ke unhon ne Kausar ke bare mein kaha:

"Yeh woh khair hai jo Allah ne unhein ata ki."

Abu Bishr kehte hain:

Main ne Sa'eed bin Jubair se kaha:

"Log kehte hain ke yeh Jannat mein ek nehar hai."

To Sa'eed ne kaha:

"Woh nehar jo Jannat mein hai, woh bhi isi khair mein se hai jo Allah ne unhein ata ki."

Aur Ibn Kathir ne yeh ahadith aur in ke ilawa bhi Imam Ahmad se riwayat ki hain-

In mein se ek riwayat Anas bin Malik رضى الله عنه se hai ke unhon ne kaha:

Rasool Allah ﷺ ko halki si oongh aayi, phir Aap ne sar uthaya aur muskura rahe the 'ya to Aap ne khud farmaya, ya logon ne Aap se poocha:

"Aap kyun hanse?"

To Rasool Allah ﷺ ne farmaya:

"Abhi abhi mujh par ek surat nazil hui hai."

Phir Aap ne parha:

Bismillah-ir-Rahman-ir-Raheem،

﴿Inna a'tainaka al-kausar﴾

yahan tak ke surat mukammal ki-

Phir farmaya:

"Kya tum jaante ho Kausar kya hai?"

Unhon ne kaha:

"Allah aur us ka Rasool zyada jaante hain."

Aap ne farmaya:

"Yeh ek nehar hai jo mere Rab ne mujhe Jannat mein ata ki hai 'is mein bohat zyada khair hai 'meri ummat Qiyamat ke din is par aaye gi 'us ke bartan sitaron ki tadaad ke barabar honge."

Un mein se ek banda alag kar liya jayega 'to main kahunga:

"Ae mere Rab! Yeh meri ummat mein se hai."

To kaha jayega:

"Aap nahi jaante ke unhon ne Aap ke baad kya nai baatein ijad ki thin."

Aur Ibn Kathir ne Haud ki sifaat ke bare mein bhi jo kuch aaya hai zikr kiya hai 'aur yeh nusoos is baat par dalalat karti hain ke Kausar Jannat mein ek nehar hai 'jo Allah ne apne Rasool ﷺ ko ata ki hai-

Aur aakhri hadith mein Imam Ahmad ki riwayat mein jo alfaaz hain:

"Is mein bohat zyada khair hai"

yeh is baat ki taraf ishara karte hain ke wasf wala ma'ni bhi maujood hai-

Isi liye baaz mufasssireen ne kaha:

Is ka ma'ni "bohat zyada khair" hai-

Aur un mein se Ibn Abbas رضى الله عنهما bhi hain 'jaisa ke un se Bukhari ki riwayat mein pehle guzar chuka hai-

Aur unhon ne is ma'ni par shair Kumait ke qoul se bhi istidlal kiya hai-

Aur jis baat par dil ko itminan hota hai woh yeh hai ke "Kausar" se murad "bohat zyada khair" hai 'aur Haud ya nehar bhi isi mein shamil hai-

Aur aisi aayaat bhi aayi hain jo is baat par dalalat karti hain ke Allah ne apne Rasool ﷺ ko bohat zyada khair ata ki hai 'jaisa ke us ke farman mein hai:

﴿Wa laqad aatainaka sab'an minal-mathani wal-Qur'an al-azeem﴾ [Al-Hijr: 87]-

Surah Al-Kausar ki tafseer

Allah Ta'ala ka farman:

”Fa salli li rabbika wanhar“

Yani:

Jis tarah hum ne Aap ko duniya o aakhirat ki beshumar bhalaiyan ata ki hain 'jin mein Jannat ki nehar Kausar bhi shamil hai 'to Aap apne Rab ke liye hi namaz aur qurbani khalis karein-

Namaz farz o nafl sab usi ke liye ho 'aur qurbani bhi sirf usi ke naam par ho 'jaisa ke farmaya:

”Qul inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-‘alameen ﴿﴾ La sharika lahu wa bizalika umirtu wa ana awwalul-muslimeen“

(Surah Al-An'am: 162-163)

Salaf Saleheen ki tafseer

Ibn Abbas ‘Ata ‘Mujahid ‘Ikrimah ‘Hasan ‘Qatadah ‘Muhammad bin Ka‘b al-Qurazi ‘ Dahhak ‘Rabi‘ ‘Ata Khurasani ‘Hakam ‘Isma‘eel bin Abi Khalid waghera ne kaha:

Is se murad oont waghera ki qurbani hai (Nahr-ul-budn)-

Yeh mushrikeen ke is amal ke bar-khilaf hai ke woh ghair Allah ke liye sajdah aur qurbani karte the ‘halanke Allah ne farmaya:

”Wa la ta’kulu mimma lam yuzkar ismullahi ‘alaihi wa innahu lafisq“
(Surah Al-An‘am: 121)

”Fa salli li rabbika wanhar“ mein ”faa“

Yeh faa is baat ki daleel hai ke jo kuch Allah ne apne Nabi ﷺ ko ata kiya, us ke shukrane ke taur par Allah ne namaz aur qurbani ka hukm diya-

Namaz: Islam ka sutoon hai, aur yahan aam namaz murad hai (-)

Nahr (qurbani): maali ibadaat mein sab se afzal hai, yani Allah ke liye qurbani pesh karna-

Sheikh-ul-Islam Ibn Taimiyyah[ؒ] ne is ayat ki azmat ko bayan karte hue kaha ke yeh dono ibadaat (namaz aur qurbani) sab se a‘la hain-

Quran ki doosri ayat ”Qul inna salati wa nusuki...“ bhi isi mafhoom ki tafseer hai-

”Nahr“ ki takhsees

Agarche ”nahr“ umooman oont ke zibah karne ke liye istemal hota hai, lekin lughat mein yeh lafz gaaye ya bakri ke zibah par bhi aa sakta hai, agarche kam istemal hota hai-

Yahan oont ki qurbani ka zikr is wajah se hai ke yeh sab se afzal aur qeemti qurbani hai (jaise Nabi ﷺ ne Hajj mein sau oont qurban kiye)-

Albatta aam qurbani mein bakri ya gaaye bhi shamil hai, aur asal maqsad Allah ke liye qurbani hai, chahe woh kisi bhi jaanwar ki ho jo shariat mein jaiz hai-

﴿Fa salli li rabbika wanhar﴾

Jab Allah Ta‘ala ne yahan namaz ko qurbani par muqaddam kiya apne farman ﴿Fa salli li rabbika wanhar﴾ (mein, aur doosri jagah tazkiyah (sdaqah) ko namaz par muqaddam kiya apne farman ﴿Qad aflaha man tazakka * wa zakara isma rabbihi fasalla﴾ (mein, to Sunnat yeh hui ke Eid-ul-Fitr mein sdaqah (Zakat-ul-Fitr) namaz se pehle ho, aur Eid-ul-Adha mein qurbani namaz ke baad ho. [Ibn Taimiyyah: 7/194]

- ﴿Inna shani'aka huwa al-abtar﴾

Har woh jurm jis ke fa‘il ne aisi saza ka istihqaq hasil kar liya ho jo Allah ki taraf se ho, agar woh jurm hamare samne zahir ho jaye to hum par lazim hai ke hum use saza dein aur us par Allah ki hadd qaim karein, lehaza jo shakhs apne bughz ko zahir kare aur apni dushmani ko numayan kare, use hum par lazim hai ke hum kaat dein (yani us ka asar o shar khatam karein). [Ibn Taimiyyah: 7/196]

﴿Inna shani'aka huwa al-abtar﴾

Ahl-e-Sunnat mar jate hain magar un ka zikr zinda rehta hai, aur Ahl-e-Bid'at mar jate hain to un ka zikr bhi mar jata hai; kyun ke Ahl-e-Sunnat ne us cheez ko zinda kiya hai jo Rasool ﷺ le kar aaye, is liye un ke liye ayat }Wa rafa'na laka zikrak {mein se hissa hai, aur Ahl-e-Bid'at ne us cheez se bughz rakha jisay Rasool ﷺ le kar aaye, is liye un ke liye ayat }Inna shani'aka huwa al-abtar {mein se hissa hai. [Ibn Taimiyyah: 7/198]

Sheikh Nawab Siddiq Hasan Khan:

}Inna shani'aka huwa al-abtar {yani jo shakhs Aap ﷺ se bughz rakhta hai woh har qism ke khair se munqati' hai, aur yeh umoom ke saath hai, is mein duniya o aakhirat dono ki khair shamil hai; ya matlab yeh ke woh shakhs hai jis ki koi nasal nahin; ya woh jis ka zikr us ki maut ke baad baqi nahin rehta-

Ayat ka zahir umoom par dalalat karta hai, aur yeh ke yeh hukm har us shakhs ka hai jo Nabi ﷺ se bughz rakhta hai, aur is baat ki nafi nahin karta ke sabab-e-nuzool 'As bin Wa'il ho, jaisa ke aage aaye ga; kyun ke asal i'tibar lafz ke umoom ka hai na sabab-e-khaas ka, jaisa ke baar baar guzar chuka hai-

"Inna shani'aka huwa al-abtar"

Shani'aka: yani Ae Muhammad ﷺ! Tumhara dushman, tum se bughz rakhne wala-

Al-Abtar: yani kam-tar, zaleel, jis ka zikr munqati' ho jaye-

Lughat mein "abtar" us mard ko kehte hain jis ki nasal na chale, ya jaanwar jis ki dum kaat di jaye, yani har woh cheez jis ka silsila munqati' ho jaye, use "abtar" kehte hain-

Yahan Allah ne elan kiya ke Nabi ﷺ ka dushman hi asal mein munqati' aur zaleel hai, chahe woh duniya mein kitna hi bara ho-

Asbab-e-Nuzool

Ibn Abbas, Mujahid, Sa'eed bin Jubair, Qatadah waghera ne kaha: yeh ayat 'As bin Wa'il ke bare mein nazil hui-

Muhammad bin Ishaq ne kaha: 'As bin Wa'il jab Rasool Allah ﷺ ka zikr sunta to kehta: "Chhor do, yeh to abtar (nasal munqati') hai, jab mar jayega to is ka zikr khatam ho jayega."

Is par yeh surat nazil hui-

Baaz ne kaha: yeh ayat 'Uqbah bin Abi Mu'ait ya Ka'b bin Ashraf ke bare mein nazil hui-

'Ata ne kaha: Abu Lahab ne jab Rasool Allah ﷺ ke bete ki wafat par kaha:

"Aaj Muhammad abtar ho gaya"

to yeh ayat nazil hui-

Ma'ni ki wus'at

Is ayat ka itlaq har us shakhs par hota hai jo Rasool Allah ﷺ ya Aap ke deen se bughz rakhe-

Ahl-e-Iman jaise Abu Bakr, Umar, Uthman, Ali, Bilal, Ammar waghera ka zikr Qiyamat tak baqi rahega jabke Abu Jahl, Abu Lahab jaise dushmanon ka zikr sirf laanat aur burai ke saath hoga-

Lughwi Nuqaat

”Abtar“ ka maddah qata‘ se hai, yani kat jana.

Arab mein jis ke bete na hon ya bete mar jayein use ”abtar“ kehte the, kyun ke woh samajhte the ke us ka naam-o-nishan khatam ho jayega,

lekin Allah ne Nabi ﷺ ka zikr hamesha ke liye baqi kar diya.

Sūrah Al-Kawthar

Rasool ﷺ se bughz rakhne wala, Aap ko aib lagane wala aur Aap ki shaan ghatane wala har khair se mehroom hai, us ka amal bhi kata hua hai aur us ka zikr bhi. (As-Sa‘di)

Surah Al-Kafirun ki Tafseer

Yeh surat Makki hai aur is ka mauzu‘ Tauheed aur mushrikeen se mukammal bara’at (lata‘alluqī) hai.

Ibn Kathir[ؒ] farmate hain ke yeh surat har us amal se bara’at ka elan hai jo mushrikeen karte hain, aur yeh surat ikhlas ka hukm deti hai.

1- ﴿وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ﴾

Yeh tumhare Allah ke liye ibadat mein ikhlas na hone ki wajah se hai; kyun ke tumhari woh ibadat jo shirk ke saath mili hui hai, ibadat kehlane ki mustahiq hi nahin. [As-Sa‘di: 936]

2- ﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

Imam Abu Abdullah Shafi‘i aur deegar A‘immah ne is mubarak ayat se istidlal kiya hai ke kufr ki tamam qismein ek hi millat hain... kyun ke Islam ke ilawa tamam adyan batil hone mein goya ek hi cheez hain. [Ibn Kathir: 4/565]

3- ﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

Adwa-ul-Bayan: Allah Ta‘ala ka farman: ﴿Lakum dinukum wa liya deen﴾

Yeh us ke mushabeh hai jo is se pehle Surah Yunus mein guzar chuka: ﴿Antum bari’una mimma a‘malu wa ana bari’un mimma ta‘malun﴾ [Yunus: 41], aur isi tarah us ke farman ﴿Lana a‘maluna wa lakum a‘malukum﴾ [Al-Qasas: 55] ke mushabeh hai-

Aur is mein un ko un ke deen par, jis par woh hain, barqarar rakhne ka koi iqrar nahin, balki yeh wa‘eed aur dhamki ke qabeel se hai, jaise us ka farman: ﴿Wa qulil-haqqu mir-rabbikum faman shaa’a fal-yu’min wa man shaa’a fal-yakfur inna a’tadna liz-zalimeena naran ahata bihim suradiquha﴾ [Al-Kahf: 29].

Is surat mein ek islahi manhaj bayan hua hai, aur woh yeh hai ke na to aadhe hal qabool hain aur na hi un ki koi islahi salahiyat; kyun ke jo cheez unhon ne Nabi ﷺ ke samne pesh ki, yani ibadat mein shirkat (ke kuch waqt woh tumhare maboodon ki ibadat karein, aur kuch waqt tum Allah ki ibadat karo), woh mantiq ke paimane par ek darmiyani hal shumaar hoti, is ehtimal ke saath ke haqq dono mein se kisi ek janib ho-

Chunanche yahan jawab nihayat faisla-kun, rokne wala aur sakht aaya; kyun ke un ki peshkash mein batil ko haqq ke barabar karne ka mafhoom tha, is mein masale ko mu‘allaq

chhorne ka pehlu tha, aur agar Nabi ﷺ ek lamhe ke liye bhi un ki baat maan lete to is mein batil ko sabit karne ka pehlu tha. [Adwa-ul-Bayan: 9/136]

Aaghaz-e-Surat:

”Qul ya ayyuhal-kafirun“

Yeh khitab har kafir ko shamil hai, lekin sab se pehle is se murad Quraysh ke kafir hain-

Sabab-e-nuzool ke mutabiq, kuffar-e-Quraysh ne Nabi ﷺ ko peshkash ki ke ek saal Aap hamare maboodon ki ibadat karein aur ek saal hum Aap ke mabood ki ibadat karein- Is par yeh surat nazil hui aur Allah ne apne Nabi ko hukm diya ke un ke deen se mukammal bara’at ka elan karein-

Ibn Kathir[ؒ] farmate hain:

Yeh surat mushrikeen ke amal se mukammal bara’at aur deen mein ikhlas ki takeed hai-

Is mein Nabi ﷺ ko hukm diya gaya ke woh mushrikeen ke deen se mukammal taur par juda rahen aur un ke kisi amal mein shareek na hon-

Aham Nuqaat:

”Qul ya ayyuhal-kafirun“ mein ”al-kafirun“ mein alif laam jins ke liye hai, yani har kafir ko shamil hai, lekin sab se pehle Quraysh ke kuffar murad hain-

Is surat mein Islam aur kufr ke darmiyan mukammal judai aur koi samjhauta na karne ka elan hai-

Yeh surat ”Surat-ul-Bara’ah“ bhi kehlati hai, kyun ke is mein mushrikeen ke deen se mukammal bara’at ka elan hai-

Is mein Tauheed-e-amali (yani ibadat mein ikhlas) ka bayan hai, jabke Surah Al-Ikhlash mein Tauheed-e-i’tiqadi (yani Allah ki sifaat) ka bayan hai-

Nabi ﷺ is surat ko aksar Fajr aur Maghrib ki sunnaton mein, aur tawaf ki do rak’aton mein parhte the-

Khulasa:

Surah Al-Kafirun Islam aur kufr ke darmiyan mukammal judai, aur Tauheed o Ikhlas ki taleem deti hai.

Is mein Nabi ﷺ aur Musalmanon ko hukm diya gaya hai ke woh mushrikeen ke deen se mukammal bara’at ka elan karein aur sirf Allah ki ibadat karein.

"لَا أَعْبُدُ مَا تَعْبُدُونَ"

Is se murad hai: Main un cheezon ki ibadat nahin karta jin ki tum ibadat karte ho, jaise ke but, asnaam, aur deegar maboodaat.

Quraish aam taur par buton ki pooja karte the, lekin is mein woh sab bhi shamil hain jo ghair Allah ki ibadat karte hain, chahe woh farishte hon, Isa عليه السلام, Uzair, jinn ya koi aur.

"Ma" ka mauqa aur usloob

Arabi mein "ma" aam tor par ghair aaqil (ghair zawi shu'oor) ke liye istemal hoti hai.

Yahan "ma" se murad woh sab kuch hai jo mushrikeen mabood banate hain, khwah woh ghair aaqil hon ya baaz ke nazdeek aaqil (jaise farishte ya insaan).

Baaz ahl-e-ilm ne kaha ke yahan "ma" mausoolah hai aur iska mafhoom kabhi "man" (jo aaqil ke liye aati hai) ke ma'ni mein bhi ho sakta hai, jaise Ibn Kathir aur Sheikh-ul-Islam Ibn Taymiyyah waghera ne zikr kiya.

Is ki wajah yeh hai ke mushrikeen Allah ko bhi maante the, magar us ki ibadat mein shirk aur ausaaf mein bigaar shamil kar dete the, is liye farmaya:

"Allah jise tum mabood samajh kar ibadat karte ho woh woh nahin jise main (Muhammad ﷺ) Allah maan kar ibadat karta hoon."

"Ma" ke istemal ki hikmat

Agar murad zaat ho to "man" aana chahiye, lekin jab murad sifat ya ibadat ka tareeqah ho to "ma" aati hai.

Mushrikeen Allah ko maante the magar us ki ibadat mein shirk, ausaaf mein bigaar, aur ghair Allah ko shareek karte the, is liye farmaya gaya ke "tum mere mabood ki ibadat nahin karte" yani is tareeqe se, is sifat ke saath, jaisa main karta hoon.

Jumlaat ki takrar — kya yeh takrar hai?

Surah Al-Kafirun mein chaar jumle hain:

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Kya yeh takrar hai?

Jumhoor ahl-e-ilm ke nazdeek Quran mein takrar nahin, balkeh har jumla ek alag ma'ni aur siyaaq rakhta hai.

Baaz ne kaha:

Pehli do jumle haal ya mustaqbil ke liye hain ("ab aur aainda mein tumhare maboodon ki ibadat nahin karunga, aur tum mere mabood ki ibadat nahin karoge").

Aakhri do jumle maazi ya mustaqbil ki nafi ke liye hain ("main kabhi bhi tumhari ibadat ka tareeqah ikhtiyar nahin karunga, aur tum bhi kabhi mere mabood ki ibadat nahin karoge").

Baaz ne kaha:

Pehli do jumle mustaqbil ke liye, aakhri do maazi ke liye hain.

Baaz ne kaha: Har jumla haal aur mustaqbil dono par muheet hai, aur takrar sirf taakeed aur qat'iyat ke liye hai.

Is mein ahl-e-ilm ke darmiyan tafseel hai, magar sab muttfaq hain ke yeh mahz takrar nahin balkeh har jumla ek khaas ma'ni aur taakeed liye hue hai.

Ibadat ki haqeeqat:

Nabi ﷺ aur Ahl-e-Iman Allah ki ibadat is tarah karte hain jaisa Allah chahta hai, jabke mushrikeen apni khwahish ke mutabiq ibadat karte hain, is liye farmaya:

"tumhare liye tumhara deen, mere liye mera deen"

Takrar ka faidah:

Yeh jumla taakeed, qat'iyat, aur mushrikeen ko mayoos karne ke liye hain ke na Nabi ﷺ kabhi shirk karein ge, na mushrikeen kabhi Tauheed par aayenge (jab tak iman na laayein).

Paigham:

Is surat mein Tauheed, ikhlaas, aur deen mein mukammal judai ka elaan hai.

Hawala:

Ibn Kathir, Ibn Taimiyah, Ibn al-Qayyim, al-Zajaj, al-Farraa, al-Akhfash, aur digar mufasssireen ke aqwaal.

Aayaat ke fawasil ki riayat rakhte hue:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Yani: Tumhara apna ek deen o millat hai aur mera apna ek deen o millat hai. Hum dono ek doosre se juda hain, hamare darmiyan kabhi ittehad ya ijtimaa' nahi ho sakta.

Yahan "ad-deen" ka ma'ni "millat" hai, agarche is lafz ke deegar ma'ani bhi hain, lekin yahan yahi ma'ni murad hai.

Agarche baaz ahl-e-ilm ne kaha ke yahan "ad-deen" se murad jaza hai, yani: Tumhare a'maal o kufr ki jaza tumhein milegi aur mere imaan o tauheed ki jaza mujhe milegi, tumhara hisaab tumhare liye aur mera hisaab mere liye.

Lekin jumhoor ahl-e-ilm ke nazdeek yahan "ad-deen" se murad millat hai: Tum apne deen par aur main apne deen par, hamara ijtimaa' mumkin nahi.

Yeh surat adyaan ke darmiyan "taqreeb" ya ittehad ki har da'wat ko baatil qarar deti hai.

Yeh surat is baab ki asal hai:

"Tum mere deen par nahi aaoge aur main tumhare deen par nahi aaunga."

Yani hum juda hain, kabhi ikatthay nahi ho sakte.

Ibn Kathir ne naqal kiya:

"لَا أَعْبُدُ مَا تَعْبُدُونَ"

Is se murad fi'l ki nafi hai, kyunki yeh jumla fi'liyyah hai.

"وَلَا أَنْتُمْ عَابِدُونَ"

Yeh is baat ki nafi hai ke woh is ki taraf ma'il hon ya is ko qabool karein, kyunki jumla ismiyyah se nafi zyada mu'akkad hoti hai.

Goya fi'l aur us ke imkaan dono ki nafi ki gayi hai, yani na wuqoo' hoga aur na hi shar'an mumkin hai.

Ibn Kathirؒ ne kaha: "Yeh qawl hasan hai."

Shaikh-ul-Islam Ibn Taimiyahؒ ne farmaya:

"وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ"

Is mein un ke shirk ki nafi hai, kyunki woh Allah ki ibadat nahi karte, Allah sirf woh amal qabool karta hai jo khalis usi ke liye ho.

Agar woh shirk karein to woh Allah ke aabid nahi, chahe woh Allah ko pukarein ya us ke liye namaz parhein.

Mazeed farmaya:

"Unhon ne us ki ibadat nahi ki jis ki Rasool ﷺ ibadat karte hain, yani us ki zaat aur us ki sifaat ke saath, jis ne us ke baare mein khabar di.

Jo koi us ke baare mein kisi baat ko jhutlata hai, to woh us ki ibadat nahi karta."

Yani yahan sifat-e-ma'bood murad hai:

"وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ"

Shaikh-ul-Islam ne mazeed kaha:

"Fi'l-e-muzaari' zabaan mein haal aur mustaqbil dono ko shaamil hota hai, yani: اَعْبُدُ is mein haal aur mustaqbil dono shaamil hain.

Isi tarah "مَا تَعْبُدُونَ" mein bhi haal o mustaqbil shaamil hai.

Lekin "وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ" yahan ism-e-fa'il hai, aur maazi ka seegha hai.

Yani: Main ne kabhi bhi tumhare ma'boodon ki ibadat nahi ki, aur tum ne kabhi mere ma'bood ki ibadat nahi ki.

Kyunki mushrikeen ke ma'bood badalte rehte the, har qabeela aur har waqt alag alag ma'bood tha.

To is jumle mein maazi ki ibadat se bhi bara'at hai, jaise pehle haal o mustaqbil ki nafi ki gayi thi.

Yun yeh jumle maazi, haal aur mustaqbil har zamane mein mushrikeen ki ibadat se mukammal bara'at par mushtamil hain."

Ism-e-fa'il "عَابِدٌ" mein thabaat aur dawaam ka ma'ni hai,

Yani:

"Meri zaat is qaabil hi nahi ke tumhare ma'boodon ki ibadat kare, na maazi mein, na haal mein, na mustaqbil mein."

Ibn al-Qayyimؒ ne bhi yahi nuqaat bayan kiye:

Is surat mein af'aal ke takraar ki kai hikmatein hain:

"لَا أَعْبُدُ مَا تَعْبُدُونَ"

Haal o mustaqbil ki nafi.

"وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ"

Un ke fi'l ki nafi.

"وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ"

Maazi mein bhi main ne tumhare ma'boodon ki ibadat nahi ki.

"وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ"

Tum ne bhi maazi mein mere ma'bood ki ibadat nahi ki.

Is mein har zamane ki nafi hai,
yani maazi, haal aur mustaqbil mein mukammal bara'at.

Ibn Qayyimؒ ne mazeed kaha:

Quran mein umooman nafi ke saath isbaat bhi hota hai,
yani: "لَا إِلَهَ إِلَّا اللَّهُ"

Lekin yahan sirf nafi hai,
is liye ke yeh surat bara'at aur judai ke maqam mein hai.

"لَكُمْ دِينُكُمْ وَلِيَ دِينِ"

Is mein bhi taakeed hai ke har ek ka deen juda hai,
aur yeh ayat kisi nasikh ya takhsees ke baghair apne umoom par baqi hai,
yani yeh bara'at hamesha rahegi.

Khulasa:

"لَكُمْ دِينُكُمْ وَلِيَ دِينِ"

Yani tumhara deen tumhare liye, mera deen mere liye,
hum hamesha juda rahenge,
is mein adyaan ke darmiyan ittehad ya "taqreeb" ki koi gunjaish nahi.

Is surat mein maazi, haal aur mustaqbil har zamane mein mushrikeen ke deen se mukammal bara'at aur Tauheed par sabit qadmi ka elan hai.

Agar kaha jaye: is mein shart kaise hai jabke is mein fi'l amal kar chuka hai, us ka koi jawab nahi aur yeh mausoolah hai, to shart kahan se aayi?

To hum kahenge: hum ne nahi kaha ke yeh khud shart hai, lekin is mein shart ki khushboo aur ma'ni ka pehlu hai, kyunki yeh ghair mu'ayyan par waqi hoti hai aur ma'boodaat mein umoom aur ibhaam paida karti hai.

Jab tum kisi shakhs se kaho jis se tum har maamle mein ikhtilaf karte ho:

"Main woh nahi karta jo tum karte ho."

To is mein shart ka ma'ni posheeda hai, yani:

"Tum jo bhi karo, main woh nahi karunga."

Isi tarah Allah Ta'ala ka farman:

قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (مریم: 29)

Is mein bhi shart ka ma'ni hai, agarche "مَنْ" ke baad fi'l maazi aaya aur murad mustaqbil hai, yani:

"Jo bhi mahd mein bachcha ho, hum us se kaise baat karen?"

Yahi ma'ni mufasssireen ne yahan bhi bayan kiya ke "كان" yahan shartiyyah ke ma'ni mein hai, agarche is ko is tarah saraahat se bayan nahi kiya.

Isi tarah:

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

mein bhi shart ka ma'ni hai, yani:

"Tum jo bhi ibadat karo, main woh nahi karunga."

Yeh baat Zajjaj waghera jaise nahwiyon ne bhi bayan ki hai.

Isi liye yahan:

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

mein fi'l maazi aaya, jabke:

وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ

mein aisa nahi, taake Nabi ﷺ ki ismat aur sabaat ko zahir kiya jaye ke aap kabhi bhi ma'boodon ki tabdeeli nahi karenge, jaise kuffar karte hain.

Mas'alah Chahaarum:

Yeh ke un (kuffar) ke haq mein nafi sirf ism-e-fa'il se aayi, aur Nabi ﷺ ke haq mein kabhi fi'l mustaqbil aur kabhi ism-e-fa'il se, aur is mein badi hikmat hai:

Asal maqsad Nabi ﷺ ki har haal aur har waqt mein ma'boodaan-e-kuffar se bara'at hai.

Pehle fi'l (hudus o tajaddud) se nafi ki, phir ism-e-fa'il (wasf o shaan) se.

Goya farmaya:

"Ghair Allah ki ibadat na mera fi'l hai, na mera wasf."

Aur kuffar ke haq mein sirf wasf ki nafi ki, kyunki woh kabhi Allah ki ibadat karte bhi the, magar saath shirk bhi karte the.

Is liye woh Allah ke aabid nahi kehla sakte.

Jaisa ke Ahl-e-Kahf ka qawl:

"وَمَا يَعْبُدُونَ إِلَّا اللَّهَ" (كهف:16)

Yani: un ke ma'boodon ko chhor diya, siwaye Allah ke.

Isi tarah kuffar ka qawl:

"مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى" (زمر:3)

Yani woh Allah ko bhi maante the, magar us ke saath doosron ko bhi poojte the.

Is liye un ki ibadat Allah ke liye saabit nahi.

Yeh nukta ghaur talab hai ke **Allah ka aabid wahi hai jo sirf usi ki ibadat kare.**

Jo Allah ke saath kisi aur ko shareek kare, woh Allah ka aabid nahi.

Mas'alah Panjum:

Is surat mein nafi "لا" se ki gayi, "لن" se nahi,
kyunki "لا" nafi mein zyada qawi aur daimi hai,
jabke "لن" sirf mustaqbil ki nafi karti hai,
is liye yahan "لا" ka istemal zyada balegh aur munasib hai.

Mas'alah Shashum:

Is surat mein sirf nafi hai,
kyunki yeh surat bara'at aur judai ke maqam par hai,
agarche is mein isbaat bhi zamnan hai:
"لَا أَعْبُدُ مَا تَعْبُدُونَ" mein bara'at hai,
"وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ" mein isbaat hai ke main ek ma'bood ki ibadat karta hoon,
aur tum is se bari ho.

Yahi Ibrahim عليه السلام ke qawl ki tarah hai:

"إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي" (زخرف:26-27)

aur Ahl-e-Tauheed ka qawl:

"وَمَا يَعْبُدُونَ إِلَّا اللَّهَ" (كهف:16)

Yani "لا إله إلا الله" ki haqeeqat.

Isi liye Nabi ﷺ is surat ko "قُلْ هُوَ اللَّهُ أَحَدٌ" ke saath Fajr aur Maghrib ki sunnaton mein padhte the,

kyunki dono suratein Tauheed ke dono pehluon par mushtamil hain:

"قُلْ هُوَ اللَّهُ أَحَدٌ": Tauheed-e-ilm o i'tiqaad

"قُلْ يَا أَيُّهَا الْكَافِرُونَ": Tauheed-e-qasd o iradah

Mas'alah Haftum:

Pehle apni bara'at bayan ki, phir un ki bara'at bayan ki,
yani pehle kaha:

"Main tumhare ma'boodon se bari hoon,"

phir kaha:

"Tum mere ma'bood se bari ho."

Mas'alah Hashtum:

Yahan "يَا أَيُّهَا الْكَافِرُونَ" kaha,

"يَا أَيُّهَا الَّذِينَ كَفَرُوا" nahi kaha,

taake kufr ko un ki mustaqil sifat ke taur par bayan kiya jaye,
yani un se hamesha ke liye bara'at hai.

Mas'alah Nohum:

"لَكُمْ دِينُكُمْ وَلِيَ دِينِ"

Is mein mazeed taakeed hai ke har ek ka deen juda hai,
jaise do log apni zameenein taqseem karein:

"Tumhari zameen tumhare liye, meri zameen mere liye."

Yani yeh bara'at aur judai mukammal hai.

Mas'alah Dahum:

Pehle un ka hissa zikr kiya, phir apna,
taake un ke ghalat intikhaab aur bure anjaam ki taraf ishara ho,
aur is mein balaghat aur hikmat hai.

Mas'alah Gyarahween:

"لَكُمْ دِينُكُمْ وَلِيَ دِينِ"

kuffar ke deen par iqraar hai?

Kya yeh ayat mansookh hai?

Nahi,

yeh ayat muhkam hai,

is mein sirf bara'at aur judai ka elaan hai,

na ke kuffar ke deen par iqraar ya un ke haq mein jawaaz,

yeh ayat Qayamat tak Ahl-e-Tauheed aur Ahl-e-Kufr ke darmiyan farq aur judai ki asal hai.

=====

1- {لَا أَعْبُدُ مَا تَعْبُدُونَ}

Yani Allah ke siwa jin ki woh ibadat karte hain, un se zahir o baatin mein bara'at hai.

2- {وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ}

Kyunki tumhari ibadat mein ikhlaas nahi, tumhari ibadat mein shirk shaamil hai, is liye woh ibadat shumaar nahi hoti. **(As-Sa'di)**

Surah An-Nasr

Imam Hafiz Ibn Kathir farmate hain:

Tafseer Surah An-Nasr:

"إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ"

Yeh surat Madani hai.

Pehle zikr ho chuka hai ke yeh surat rub' Quran ke barabar hai, aur **"إِذَا زُلْزِلَتْ"** bhi rub' Quran ke barabar hai.

Nasai ne Ubaidullah bin Abdullah bin Utbah se riwayat kiya ke Ibn Abbasؓ ne farmaya:

"Ae Ibn Utbah! Kya tum jaante ho ke Quran ki sab se aakhri surat kaun si nazil hui?"

Maine kaha:

"Haan, إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ"

Unhon ne kaha:

"Tum ne sach kaha."

Yeh surat **"إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ"** hai. Ise **"Surah An-Nasr"**, **"Surah Al-Fath"** aur baaz ne **"Surah At-Tawdi"** bhi kaha hai.

Yeh surat bil-ittifaq Madani hai.

Jab kaha jata hai ke yeh surat aakhri surat hai jo nazil hui, to is mein koi ishkaal nahi, kyunki jab Surah Ma'idah ya Surah Bara'ah ke baare mein bhi "**aakhri nazil shudah**" kaha jata hai to us se murad mukhtas ahkaam ya mawazoo' hote hain.

Yani:

- Aakhri mukammal surat "إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ" hai.
- Aakhri surat jo ahkaam mein nazil hui **Al-Ma'idah** hai.
- Aakhri surat jo jihad ke baare mein nazil hui **Bara'ah** hai.
- Jabke aakhri ayat jo nazil hui woh Surah Al-Baqarah ki ayat "وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ" hai.

Bukhari ki riwayat:

Ibn Abbasؓ farmate hain:

Umarؓ mujhe Badr ke buzurgon ke saath majlis mein bithate the. Kuch logon ko is par aitraaz hua.

Umarؓ ne ek din sab ko jama kiya aur poocha:

"إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ" ke baare mein tumhara kya khayal hai?

Kuch logon ne kaha:

Allah ne humein hukm diya hai ke jab humein fatah mile to hum us ki hamd karein aur istighfar karein.

Umarؓ ne Ibn Abbasؓ se poocha:

"Tum kya kehte ho?"

Ibn Abbasؓ ne kaha:

"Yeh Rasool Allah ﷺ ki wafat ki khabar hai, yani jab fatah aur nusrat aa jaye to aap ka waqt qareeb hai, lehaza Allah ki tasbeeh aur istighfar mein mashghool ho jaiye."

Umarؓ ne kaha:

"Main bhi is se zyada kuch nahi jaanta jo tum ne kaha."

(Bukhari)

Imam Ahmad ki riwayat:

Ibn Abbasؓ se riwayat hai:

Jab yeh surat nazil hui to Rasool Allah ﷺ ne farmaya:

"Meri maut ki khabar mujhe de di gayi hai, aur main is saal, yani Hajjat-ul-Wida ke saal, wafat paunga."

(Ahmad)

Aishahؓ ki riwayat:

Rasool Allah ﷺ ruku‘ aur sajde mein aksar yeh dua padhte:

"سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي"

Aap is tarah Quran par amal karte the.

(Bukhari, Muslim)

Aishah ki ek aur riwayat:

Rasool Allah ﷺ apni zindagi ke aakhri hisse mein kasrat se kehte:

"سبحان الله وبحمده، أستغفر الله وأتوب إليه"

Aur farmaya:

"Mere Rabb ne mujhe khabar di thi ke main apni ummat mein ek nishani dekhunga. Jab woh nazar aaye to main tasbeeh o istighfar karun, aur woh nishani yeh hai:"

"...إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ"

(Muslim)

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

Yeh is baat ki taraf ishara hai ke is deen ki nusrat (madad aur ghalba) jari rahe, aur jab Rasool ki taraf se Allah ki hamd ke saath tasbeeh aur istighfar hasil ho to nusrat mazed barh jaye; kyunki yeh shukr ki ek surat hai.

Aur Allah Ta‘ala farmata hai:

﴿لَنُثَبِّتَنَّ لَكُمْ أَسْوَاقَكُمْ لِتُكْرِمُوا مَسَاجِدَنا بِحَمْدِ اللَّهِ الَّذِي هُوَ أَعْلَمُ بِمَا تُكْرِمُونَ﴾

Yani agar tum shukr karo ge to main tumhein zaroor zyada dunga.

Aur yeh (nusrat o fatah ka silsila) Khulafa-e-Rashideen ke zamane mein aur un ke baad is ummat mein waqea hua. Allah ki nusrat barabar jari rahi, yahan tak ke Islam wahan tak pahunch gaya jahan tak koi aur deen nahi pahuncha.

Aur is mein aise log shamil hue jinhein kisi doosre deen mein dakhil hone ki taufeeq na mili.

Yahan tak ke khud ummat mein Allah ke hukm ki mukhalifatein zahir ho gayin. To Allah ne unhein kalimah ke ikhtilaf aur maamle ke intishar ke saath aazmaish mein muhtala kiya, aur jo kuch hona tha woh ho kar raha.

[As-Sa‘di: 936]

Adwaa-ul-Bayaan:

Awwalan: Is par ittefaq hai ke yeh surat **Fatah-e-Makkah** ke baad nazil hui.

Aur maloom hai ke Fatah-e-Makkah se pehle kai fatahat ho chuki thin.

Un mein se ek **Khaybar ki fatah** hai, aur un mein se ek **Hudaybiyah ka sulh** hai, jise Allah Ta‘ala ne apni is baat mein fatah qarar diya hai:

aur is par tamam mufasssireen ka ittefaq hai.

Surat ka asal mauzoo‘:

Is surat ka asal mauzoo‘ yeh hai ke Allah ne Nabi ﷺ ko fatah aur nusrat ki khabar di, aur jab yeh nishani zahir ho jaye to Aap ﷺ ko hukm diya ke Allah ki tasbeeh aur istighfar mein mashghool ho jayein, kyunki yeh Aap ﷺ ke duniyawi mission ke ikhtitam ki alamat hai.

Amali sabaq:

Jab bhi koi aham kaam ya ibadat mukammal ho jaye to Allah ki tasbeeh aur istighfar karna chahiye, jaise Hajj ke baad, namaz ke baad, ya kisi bari ne‘mat ke baad.

Fatah Makkah ke baad kya hua?

Fatah Makkah ke baad Jazeerat-ul-Arab ke qabail jooq dar jooq Islam mein dakhil hue. Isi liye is saal ko "**Aam-ul-Wufood**" kaha jata hai.

Tafseer ka khulasa:

Is surat mein Nabi ﷺ ki wafat ki taraf ishara hai, aur nusrat o fatah ke baad Allah ki hamd aur istighfar ka hukm hai, aur yeh surat Tauheed, shukr aur taubah ka sabaq deti hai.

Khulasa:

Yeh surat Nabi ﷺ ki ba‘that ke mission ke ikhtitam, Fatah Makkah ke baad Islam ke ghalbe, aur us ke baad Allah ki tasbeeh o istighfar ke hukm par mushtamil hai. Yeh surat har Musalman ko yeh sabaq deti hai ke har ne‘mat aur kamyabi ke baad Allah ki hamd aur taubah o istighfar ko lazim pakre. Yani: yeh sirf Fatah Makkah nahi tha, balki yeh Islam ke liye ek azeem fatah thi, jis ke nateejay mein qabail deen-e-Islam mein dakhil hone lage.

Fatah Makkah mahaz ek shehar ki fatah nahi thi, balki yeh ek aisi rukawat ka hatna tha jis ke baad Islam ka darya saare Arab mein beh nikla.

Yahan Allah ne pehle "**Nusrat**" (madad) ka zikr kiya:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

Phir "**Fatah**" ka zikr kiya, kyunki nusrat fatah ki tamheed hai.

Allah ne apne Nabi ﷺ ko madad di, unhein quwwat ata ki, aur iska nateeja fatah ki surat mein zahir hua.

Fatah hamesha nusrat ke baad aati hai, lekin kabhi nusrat baghair fatah ke bhi ho sakti hai.

Jaise Uhud mein Musalmanon ko ibtidai kamyabi mili, lekin woh fatah na thi.

Asal fatah woh hai jis mein dushman maghloob ho jaye aur mulk ya shehar Musalmanon ke qabze mein aa jaye,

jabke nusrat kisi bhi maidan mein kamyabi ho sakti hai, chahe us ke baad fatah na ho.

Ibn Kathir[ؒ] farmate hain:

“Fatah se murad yahan Fatah Makkah hai, is par sab ka ittefaq hai.”

Arab qabail Fatah Makkah ke intezaar mein the,

woh kehte the: **“Dekho, agar Muhammad ﷺ apni qaum par ghalib aa gaye to woh waqai Nabi hain.”**

Jab Allah ne apne Nabi ﷺ ko Makkah mein fatah ata ki to Arab qabail jooq dar jooq Islam mein dakhil ho gaye.

Do saal ke andar andar poora Jazeera-e-Arab iman le aaya,

aur har qabile mein Islam zahir ho gaya,

Alhamdulillah.

Bukhari mein Amr bin Salamah[ؓ] se marwi hai:

“Jab Fatah (Makkah) hua to har qabila apne logon ko lekar Rasool Allah ﷺ ke paas Islam qabool karne ke liye aane laga,

aur sab qabail Fatah Makkah ka intezaar kar rahe the,

kehte the: **“Dekho, agar woh apni qaum par ghalib aa gaye to woh waqai Nabi hain.”**

Imam Ahmad ne Jabir bin Abdullah[ؓ] se riwayat kiya:

“Rasool Allah ﷺ ne farmaya:

“Log deen-e-Islam mein jooq dar jooq dakhil honge, aur phir jooq dar jooq nikal bhi jayenge.”

Yeh hadith sanad ke aitibar se za'ef hai.

Allah Ta‘ala ka farman:

فَسَبِّحْ بِحَمْدِ رَبِّكَ

Ibn Jarirؒ kehte hain:

Yani apne Rabb ki tasbeeh aur us ki hamd bayan karo,
us ke waade ki takmeel par us ka shukr ada karo.

Aur jaisa ke ahadith mein aaya hai:

“Subhanaka Allahumma Rabbana wa bihamdika, Allahummaghfir li.”

Yahi tasbeeh bihamd hai.

Ibn Qayyimؒ farmate hain:

Ibn Abbasؓ ka istinbat ke is surat mein Nabi ﷺ ki wafat ki khabar hai,
yeh bahut bareek aur lateef fahm hai.

Allah ne istighfar ko kisi amal (jaise namaz ya Hajj) ke baad nahi,
balki apni taraf se fatah aur logon ke Islam mein dakhil hone ke baad muqarrar kiya.
Yani yeh istighfar kisi gunah ya kotahi ke sabab nahi,
balki Allah ki ne‘mat (fatah) ke baad hai.

To istighfar ka sabab yahan **Huzoor-e-Ajal (maut ka qareeb aana)** hai.

Ibn Qayyimؒ mazeed farmate hain:

Yeh is liye hai ke jab bande ki umr ka ikhtitam qareeb ho to Allah ki taraf se taufeeq hoti hai
ke woh taubah o istighfar kare,

taake woh Allah se is haal mein mile ke us ke gunah maaf ho chuke hon,
aur Allah us se razi ho.

Isi liye farmaya:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

Yani fatah aur logon ke Islam lane ke baad

ab tumhari zimmedari hai ke tasbeeh o istighfar mein mashghool raho.

Ibn Qayyimؒ ne yeh bhi farmaya:

Allah ne har bade amal ke baad taubah o istighfar ko mashroo‘ kiya hai,
jaise Hajj ke baad,

Qiyam-ul-lail ke baad,
namaz ke baad,
wuzu ke baad,
taake banda apne amal ko Allah ke huzoor pakizah aur maqbool bana sake.

Khulasa:

Fatah Makkah mahaz ek shehar ki fatah nahi thi,
balki yeh Islam ke phailao aur ghalbe ka aghaz tha,
jis ke baad poore Arab mein Islam phail gaya.
Is ke baad Allah ne Nabi ﷺ ko tasbeeh aur istighfar ka hukm diya,
kyunki yeh Aap ﷺ ki risalat ke ikhtitam aur Aap ﷺ ke duniya se rukhsat hone ki nishani thi.
Yahi wajah hai ke is surat ke nuzool ke baad Nabi ﷺ ne apni ibadat aur dua mein tasbeeh o
istighfar ko aur zyada barha diya,
aur yeh sunnat har Musalman ke liye hai ke jab bhi koi bari ne‘mat ya kamyabi mile,
to Allah ki hamd o tasbeeh aur istighfar mein mashghool ho jaye.

Aur Allah ne farmaya:

**“Aaj main ne tumhare liye tumhara deen mukammal kar diya aur apni ne‘mat tum par
poori kar di.”**

(Al-Ma'idah: 3)

Yani deen ki bunyadein aur usool mukammal ho gaye,
agarche baad mein kuch ahkam bhi nazil hue,
lekin deen ki asal takmeel Fatah Makkah aur us ke baad Islam ke ghalbe se ho gayi.

Surah An-Nasr

1- Is deen ki nusrat jari rahegi aur jab Allah ki hamd ke saath tasbeeh aur istighfar hoga to
nusrat aur barhegi, kyunki yeh shukr mein शामिल hai.

2- Tasbeeh aur istighfar ne‘maton ko barhate aur unhein baqi rakhte hain.

3- Is ummat aur is deen ke liye Allah ki rahmat aur lutf woh hai jo aql o tasawwur mein nahi
aata. (As-Sa‘di)

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا﴾

Fazeelat wale kaamon ka ikhtitam istighfar par hota hai; jaise namaz, Hajj aur deegar
ibadaton mein. Lehaza Allah ka apne Rasool ko is haal mein hamd aur istighfar ka hukm
dena is baat ki taraf ishara hai ke ab Aap ﷺ ki muddat-e-zindagi poori hone ko hai, pas Aap

tayyar ho jayen aur apne Rabb se mulaqat ke liye amadah hon, aur apni umr ka khatima in behtareen a'maal par karein jo Aap ko mayassar hon. Allah ki salawat aur salam Aap ﷺ par hon. [As-Sa'di: 936]

Surah Tabat (Surah Al-Masad) ki Tafsir

Yeh surat “**Surah Tabat**” ya “**Surah Al-Masad**” kehlati hai, baaz ise “**Surah Abi Lahab**” ya “**Surah Al-Lahab**” bhi kehte hain.

Is surat ka mauzu sirf ek hai: **Abu Lahab aur us ki biwi ki mazammat aur un par wa'eed.**

Yeh surat Makki hai aur ittefaqan chauthi saal-e-nubuwwat mein nazil hui.

Shan-e-Nuzool:

Bukhari mein Ibn Abbasؓ se riwayat hai ke Nabi ﷺ **Bathaa (Makkah)** mein ek pahaar par charhe aur Quraysh ko jama karke farmaya:

“Agar main tumhein khabar doon ke dushman subah ya shaam tum par hamla karne wala hai, to kya tum meri baat maanoge?”

Sab ne kaha: **“Haan!”**

Aap ﷺ ne farmaya:

“To main tumhein ek sakht azaab se darane aaya hoon.”

Abu Lahab ne kaha:

“Kya isi liye tune humein jama kiya? Tera sityanass ho!”

Is par Allah ne yeh surat nazil farmayi:

“...تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ”

Abu Lahab kaun tha?

Abu Lahab, Rasool Allah ﷺ ke chacha the.

Un ka asal naam **Abdul Uzza bin Abdul Muttalib** tha,

kuniyat **Abu Utaibah** thi.

Unhein **Abu Lahab (Aag ka baap)** is liye kaha jata tha ke un ka chehra surkh aur chamakdar tha, goya aag ki tarah dahakta tha.

Yeh Nabi ﷺ ke sab se bade dushmanon mein se tha.

Har waqt Aap ﷺ ko aziyat deta,

Aap ﷺ ki tauheen karta aur deen ki mukhalifat karta.

Ayat: تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Ibn Kathir[ؒ] farmate hain:

Pehla jumla “تَبَّتْ يَدَا أَبِي لَهَبٍ” us par bad-dua hai,
aur doosra “وَتَبَّ” us ke anjam ki khabar hai.

Yani:

“**Abu Lahab ke haath toot jayen**” — bad-dua,

aur:

“**Woh halak ho gaya**” — khabar.

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

Is se yeh baat maloom hui ke sirf saliheen ki taraf nisbat (rishta aur ta‘alluq) faida nahi deti,
balki faida usi waqt deti hai jab un ke a‘maal mein un ki pairwi bhi ho;
kyunki Abu Lahab Nabi ﷺ ke chacha the,
nasbat to thi, magar iqtida nahi thi, is liye nahi bach sake. [Al-Baqa‘i: 22/331]

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾

Woh us ki biwi thi aur apne shohar ke kufr, inkar aur inād par us ki madadgar thi.
Isi liye Qiyamat ke din woh Jahannum ki aag mein us ke azaab par bhi us ki madadgar hogi.
Chunanche farmaya:

﴿حمالة الحطب * في جيدها حبل من مسد﴾

Yani woh lakriyan utha kar layegi aur apne shohar par dalegi taake woh Jahannum ki aag
mein aur zyada jalta rahe.

Ghaur karo ke is surat mein Allah ne **nusrat aur fatah** ko **zikr-e-Ilahi aur istighfar** ke saath
jama kiya hai.

Pas yahi har band darwaze ki kunji hai; Allah inhi ke zariye har mushkil ko khol deta hai.

Kya tum nahi dekhte ke jab zameen khushk ho jati hai to aasman ke badal istighfar ke zariye
khulte hain?

Kya tum nahi dekhte ke jab kafiron ki sazish aur un ki taraf se ahl-e-iman par tamaskhur hota
hai to istighfar ke zariye woh sab door ho jata hai?

Kya Rabb Ta‘ala ne yeh nahi farmaya:

﴿وَلَقَدْ نَعْلَمُ أَنَّ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ﴾

Pas Allah ke siwa koi rasta, koi panah aur koi jaye-farar nahi,
sirf Usi ki taraf rujoo hai aur Usi ki taraf bhagne mein najat hai.

“تَبَّاتٌ” ka ma‘ni

“Tabbat” ka ma‘ni hai:

Halak hona, khasara uthana, nakam hona.

Aksar mufasssireen ne yahi ma‘ni bayan kiye hain.

“Yada” (dono haath) se murad us ke tamam a‘maal hain,

kyunki insan zyada tar apne haathon se hi amal karta hai.

Aur Arabi mein “Yeh us ke haathon ka kiya dhara hai” kaha jata hai,

yani jo kuch insan karta hai, us ki nisbat haathon ki taraf ki jati hai.

Arab mein kuniyat aur laqab ka riwaj

Arab kuniyat ko izzat dene ke liye istemal karte hain,

aur laqab ko aam tor par napasand karte hain.

Magar Quran mein Abu Lahab ko kuniyat se pukara gaya,

kyunki yeh us ki pehchan thi,

us ka asal naam kam hi log jaante the.

Abu Lahab ki dushmani

Ek riwayat mein hai ke **Rabi‘ah bin ‘Abbad Daili** (jo jahili daur mein Musalman hue) kehte hain:

“Main ne Nabi ﷺ ko bazar-e-Zul-Majaz mein dekha,

Aap ﷺ keh rahe the:

‘Logo! La ilaha illallah kaho, falah paoge.’

Log Aap ﷺ ke gird jama the,”

Aur Aap ﷺ ke peeche ek khoobsurat, surkh-ru, do chotiyon wala shakhs tha,
jo kehta:

“Yeh Sabi (deen chhorne wala) hai, jhoota hai.”

Main ne poocha: “Yeh kaun hai?”

Logon ne kaha:

“Yeh us ka chacha Abu Lahab hai.”

Tafseer ke Nukat:

(تَبَّتْ يَدَا أَبِي لَهَبٍ)

Baaz ne kaha: dono haathon ki halakat ki dua hai,

baaz ne kaha: yeh us ke a‘maal ki halakat ki dua hai,

baaz ne kaha: us ki zaat ki halakat hai.

Sab aqwal qareeb-ul-ma‘ni hain,

kyunki haathon se murad a‘maal aur khud shakhs bhi ho sakta hai.

(وَتَبَّ)

Us ke anjaam ki khabar hai ke woh bil-fa‘l halak ho chuka hai,

ya yeh bhi dua hai.

Arab mein kuniyat izzat ke liye istemal hoti hai,

lekin yahan Abu Lahab ki kuniyat us ke liye zillat aur ruswai ka sabab bani.

Khulasa:

Yeh surat Abu Lahab aur us ki biwi ki mazammat aur un par Allah ki laanat o wa‘eed hai.

Is mein bataya gaya ke maal o daulat, hasab o nasab, kuch kaam nahi aata.

Jo Allah aur us ke Rasool ﷺ ka dushman hai,

us ka anjaam duniya o aakhirat mein halakat aur zillat hai.

Kuniyat aur Laqab ka Pas-e-Manzar

Arabon mein kuniyat (**Abu Falan, Umm Falan**) aam tor par izzat aur takreem ke liye istemal hoti hai,

jabke laqab kabhi kabhi mazaaq ya aib ke liye bhi aata hai.

Lekin Surah Al-Masad mein “أَبِي لَهَبٍ” ka zikr takreem ke liye nahi,

balki is liye hai ke woh isi kuniyat se mashhoor tha.

Agar us ka asal naam “**Abdul Uzza**” zikr kiya jata to log use pehchan na pate.

Quran mein us ka zikr isi kuniyat se is liye hua ke us ki kuniyat us ke anjaam ke saath munasibat rakhti hai:

“سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ”

Yani us ka naam “**Abu Lahab**” (aag wala) aur us ka anjaam bhi “**aag**” hai.

Jaisa kaha jata hai:

“Har naam wale ko us ke naam ka kuch na kuch hissa milta hai.”

Kabhi mutabiqat ke taur par, kabhi zid ke taur par.

Ibn Qayyim[ؒ] ne is usool ko bayan kiya hai.

﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾ **ki Tafseer**

Ibn Abbas[ؓ] aur deegar Salaf ke mutabiq:

“وَمَا كَسَبَ” se murad us ki aulaad hai.

Baaz ne kaha:

Us ki izzat, wajahat aur Quraysh mein us ka maqam.

Baaz ne kaha:

Us ka woh maal jo us ne khud kamaya,

aur woh maal jo us ne wirasat mein paya.

Lekin sab se qawi qawl woh hai jo Ibn Abbas[ؓ] aur Mujahid waghera se marwi hai:

“**Maal**” se murad us ka maal,

aur “**Kasb**” se murad us ki aulaad,

kyunki aulaad bhi insan ki kamai hai.

Riwayat hai ke Abu Lahab ne kaha:

“Agar mere bhatije Muhammad ﷺ ki baat sach hai to main Qiyamat ke din apne maal aur aulaad se khud ko azaab se bacha loonga.”

Is par yeh ayat nazil hui ke us ka maal aur aulaad kuch kaam na aaye.

“**ما**” yahan nafi ke liye hai,

yani us ka maal aur us ki aulaad (ya kamai) us ke kisi kaam na aayi.

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾

“سَيَصْلَىٰ” yani woh dakhil hoga aur jalega aag mein.

“نَارًا ذَاتَ لَهَبٍ” yani aisi aag jis mein shole aur sakht tapish hogi.

Yeh lafz dono ma‘ni rakhta hai:

1. Dakhil hona

2. Jalna aur azaab mein muhtala hona

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

“واو” yahan atf ke liye hai,

yani us ki biwi bhi isi aag mein dakhil hogi.

Us ki biwi **Umm Jameel (Urwa bint Harb bin Umayyah)**, Abu Sufyan ki behen thi.

Woh apne shohar ke saath kufr aur Nabi ﷺ ki eza-rasani mein shareek thi,

is liye woh bhi azaab mein us ke saath hogi.

“حَمَّالَةَ الْحَطَبِ” ke do mashhoor ma‘ni

(1) Duniya mein:

Woh Nabi ﷺ ke raste mein kaante aur lakriyan dalti thi taake Aap ﷺ ko takleef ho.

Baaz riwayat mein hai ke woh logon mein chughli aur fitne ki aag bharkati thi.

Arabi mein “**hatab uthana**” fitne aur fasad phailane ke ma‘ni mein bhi aata hai.

(2) Akhirat mein:

Baaz mufasssireen, Ibn Kathir² ke mutabiq:

Woh Jahannum mein apne shohar par azaab barhane ke liye aag ka indhan dalegi.

Agarche is ki sarif tafseel qadim mufasssireen mein kam hai,

lekin lafz is ma‘ni ki ta‘eed karta hai.

﴿فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾

“جيد” yani us ki gardan mein.

“حَبْلٌ مِّن مَّسَدٍ” yani khajoor ke reshe ya sakht rassi ka phanda.

Baaz ne kaha:

Duniya mein woh apne gale mein qeemti haar dalti thi,

akhirat mein us ke gale mein Jahannum ki rassi hogi.

“مَسَدٍ” ka ma‘ni:

- Khajoor ke reshe ki rassi
- Ya oont ke baalon ya khaal ki rassi
- Ya aag se bani rassi

Yeh surat is baat ki daleel hai ke Allah ke dushmanon ka anjaam duniya o aakhirat mein zillat aur azaab hai,

chahe un ke paas duniya ki kitni hi daulat, aulaad ya izzat kyun na ho.

Tafseer Surah Al-Masad (Tabbat)

حَمَّالَةَ الْحَطَبِ

Salaf mein se bahut se ulama ne “حَمَّالَةَ الْحَطَبِ” ko **namima (chughli karne wali)** ke ma‘ni mein liya hai.

Arabi shayari mein bhi “**hatab**” (lakri) aur “**hammalat-ul-hatab**” ka istemal **namimah (chughli)** aur **fasad phailane** ke liye hota hai,

jaise sher:

Inna Bani al-Adrami Hammalul-Hatab

Hum al-washatu fir-rida wa fil-ghadab

Yani: woh log jo chughli khori karte hain, wohi khushi aur ghusse mein bhi logon ke khilaf baatein pohanchate hain.

“**Al-hatab ar-ratab**” (geeli lakri) zyada nuqsan-deh hai, kyunki is se zyada dhuan nikalta hai aur logon ko zyada takleef hoti hai, is ke baraks khushk lakri aasani se jal jati hai.

Baaz Salaf jaise Saeed bin Jubair ne kaha: “**Hammalat-ul-hatab**” se murad hai ke woh (Abu Lahab ki biwi) gunah aur khataen apne upar laadti thi, jaise Quran mein aaya:

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ

Yani: woh apne gunahon ka bojh apni peethon par uthaye hue hain.

Lekin yeh tafseer kamzor hai.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

“**Jid**” se murad gardan hai.

“**Masad**” ke bare mein mashhoor qawl yeh hai ke yeh “**leef**” hai, yani us ki gardan mein leef ka rassa hai.

Baaz ne kaha: “**Masad**” soof ya Yemen ke ek khaas darakht se bane rasse ko kehte hain.

Kuch ne kaha: yeh rassa Jannat mein azaab ke taur par us ki gardan mein hoga, aur baaz ne kaha: duniya mein bhi woh isi tarah rassa daal kar kaante aur lakriyan jama karti thi taake Rasool Allah ﷺ ko takleef de.

Mujahid ne kaha: “**Masad**” se murad lohe ka tauq hai.

Duniya ya Aakhirat?

Baaz Salaf ne kaha: yeh duniya mein bhi tha ke woh apni gardan mein rassa daal kar kaante jama karti thi.

Baaz ne kaha: yeh azaab aakhirat mein hoga, yani Jahannum mein us ki gardan mein aag ka rassa hoga.

Baaz ne dono ko jama kiya: duniya mein bhi yeh karti thi aur aakhirat mein bhi isi tarah azaab payegi, yani:

“Al-jazaa’u min jinsil-‘amal”

(Badla amal ke mutabiq milta hai.)

Namoonah aur Hikmat

Baaz ne kaha: “**Hammalat-ul-hatab**” se murad **namam (chughli karne wali)** hai, kyunki woh baatein phaila kar fasad aur aag bharkati thi.

Baaz ne kaha: us ka gunah apne shohar ke kufr mein mu‘awanat karna tha, is liye dono ko ek saath azaab hoga.

Riwayat

Hazrat Asma bint Abi Bakr[ؓ] se riwayat hai:

Jab yeh surat nazil hui to Abu Lahab ki biwi (Umm Jameel) Rasool Allah ﷺ ko bura bhala kehne ke liye aayi, lekin Allah ne Aap ﷺ ko us ki nazron se ojhal kar diya.

Fihi Fawaaid

Is surat se yeh bhi maloom hota hai ke:

- Mushrikeen ke nikah us waqt tak durust maane jate the jab tak woh Islam na laayen.
 - Kuffar ke saath mu‘amlaat aur mu‘ahide Islam se pehle jaiz the.
 - Walid ki kamai mein aulaad ka haqq hai, bashart-e-ke zulm na ho.
-

Sheikh-ul-Islam Ibn Taymiyyah[ؒ] ka Qaul

Agar “**Hammalat-ul-hatab**” ko **namam (chughli)** ke ma‘ni mein liya jaye to yeh is liye hai ke woh logon ke darmiyan fasad bharkati thi.

Aakhirat mein us ko isi ke mutabiq azaab diya jayega, jaisa ke us ke shohar ko aag mein dala jayega.

Aur yeh usool hai:

“Al-jazaa’u min jinsil-‘amal”

(Badla amal ke mutabiq hota hai.)

Yeh surat adaawat, eza-rasani aur chughli ke anjaam ki wa‘eed hai, aur is mein ibrat hai ke jo log burai mein ta‘awun karte hain, un ka anjaam bhi bura hota hai.

Is surat se fiqhi, akhlaqi aur mu‘ashrati kai aham usool akhaz hote hain.

Surah Tabbat

Sheikh As-Sa‘di: Yeh ek roshan nishani hai; surat nazil hui aur Abu Lahab aur us ki biwi abhi zinda the, aur bataya gaya ke woh dono Jahannum mein honge, yani woh iman nahi layenge, aur aisa hi hua jaisa ke ‘**Alimul-Ghaib wash-Shahadah** ne khabar di.

Surah Al-Ikhlās ki Tafseer

Surah Al-Ikhlās

Ibn ‘Uthaymeen:

(الصدق) ke ma‘ni mein sab se jaame‘ baat yeh hai: woh apni sifaat mein kaamil hai, aur tamam makhlooq us ki mohtaj hai.

Yeh surat Rasool Allah ﷺ Fajr ki sunnat ki doosri rak‘at mein, Maghrib ki sunnat mein, tawaf ki do rak‘aton mein aur Witr mein padhte the.

Surah Al-Ikhlās

Sheikh Sa‘di:

Is surat mein Allah ke Asma o Sifaat ki Tauheed shamil hai.

(قُلْ هُوَ اللَّهُ أَحَدٌ)

Nabi ﷺ ke is farman:

(قُلْ هُوَ اللَّهُ أَحَدٌ «تَعْدِلُ ثَلَاثُ الْقُرْآنِ»)

ke ma‘ni mein ikhtilaf hua hai.

Baaz ne kaha ke yeh sawab ke aitibar se hai, yani jo ise padhta hai use itna ajr milta hai jitna ek-tihai Quran padhne wale ko milta hai.

Aur baaz ne kaha ke yeh un ma‘ani aur uloom ke aitibar se hai jo is mein muzmar hain; aur woh yeh ke Quran ke uloom teen qism ke hain:

1. Tauheed
2. Ahkaam
3. Qasas

Aur is surat mein Tauheed ka bayan hai, lihaza is aitibar se yeh Quran ka ek tihai hai.

Aur yahi qawl zyada zahir hai.

[Ibn Juzay: 2/624]

Adwa-ul-Bayan

Baaz mufasssireen ne is ayat mein ek sawal zikr kiya hai, aur woh yeh hai ke yahan “**walad**” ki nafi ko “**wiladat**” (paidaish) ki nafi par muqaddam kyun kiya gaya, halanke mushahide mein asal yeh hai ke pehle koi paida hota hai, phir aage chal kar woh khud aulaad paida karta hai?

Unhon ne jawab diya ke yeh **ahamm ko muqaddam karne** ke qabeel se hai; kyunki is mein Nasara ke is qawl ka radd hai ke:

“**Isa Allah ka beta hai.**”

Aur Yahood ke is qawl ka ke:

﴿عَزِيزٌ ابْنُ اللَّهِ﴾

Aur mushrikeen ke is qawl ka ke:

“**Farishtay Allah ki betiyan hain.**”

Aur is liye bhi ke kisi ne yeh da‘wa hi nahi kiya ke Allah Ta‘ala kisi ka **maulood** (paida kiya hua) hai; to un ka Allah ke liye aulaad sabit karna bahut bada jhoot aur ifтира hai.

Jaisa ke Allah Ta‘ala ne farmaya:

﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا﴾

[Al-Kahf: 5]

Aur us ka farman:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا﴾

﴿لَقَدْ جِئْتُمْ شَيْئًا إِدًّا﴾

﴿تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا﴾

﴿أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا﴾

[Maryam: 88–91]

Pas is ifтира ki haibatnaaki ke sabab us ka zikr muqaddam kiya gaya, phir us ke adam-e-imkaan ka radd is ke farman mein aaya:

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا﴾

﴿إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾

[Maryam: 92–93]

Aur hum aql aur naql dono se is ke batil hone par daleel pehle zikr kar chuke hain.

Aur yahan ek doosra sawal bhi hai, aur woh yeh ke jab aulaad ka da‘wa bil-fe‘l ho chuka aur us par radd bhi aa gaya, to wiladat (us ke khud kisi se paida hone) ka da‘wa to sare se hua hi nahi, phir us ki nafi zikr karne ki kya wajah hai?

Is ka jawab — aur Allah Ta‘ala hi zyada jaanne wala hai — yeh hai ke jis ne Allah ke liye aulaad mumkin jani aur yeh mana ke us ke liye beta hona jaiz hai, woh is par bhi jawaz ka ihtimal rakhta hai ke khud Allah bhi paida kiya gaya ho aur maulood ho.

To is ihtimal ko bhi khatam karne aur tanzih ko mukammal karne ke liye wiladat ki nafi zikr ki gayi.

Jaisa **Hadith-e-Bahr** mein sawal sirf samandar ke pani ke bare mein tha ke kya is se wuzu jaiz hai ya nahi? To jawab mein us ke pani aur us ke murdar dono ka hukm bayan kar diya gaya; kyunki jis cheez mein pani ke bare mein ishkaal ho, wahan murdar ke bare mein bhi ishkaal ka ihtimal rehta hai.

Aur Allah Ta‘ala hi sab se zyada jaanne wala hai.

Yeh surat “**Al-Ikhlās**” kehlati hai.

Ise:

- “**Qul Huwallahu Ahad**”
- “**Surat At-Tauheed**”
- “**Surat As-Samad**”

aur baaz ne “**Surat Al-Asaas**” bhi kaha hai.

Is surat ka asal mazmoon **Tauheed** hai, yani Allah ki wahdaniyat aur us ki sifaat-e-kamaal.

Shan-e-Nuzool

Imam Ahmad, Tirmidhi, Ibn Jarir waghera ne riwayat kiya ke mushrikeen ne Nabi ﷺ se kaha:

“**Aye Muhammad! Humein apne Rabb ka nasab bayan karo.**”

To Allah ne yeh surat nazil farmayi:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Makki ya Madani?

Jumhoor ke nazdeek yeh surat **Makki** hai, yani Hijrat se pehle nazil hui.

Baaz riwayat mein Madani bhi kaha gaya hai, lekin qawi qawl yahi hai ke yeh Makki hai, kyunki mushrikeen ke sawal par nazil hui.

Mazmoon aur Fazilat

Is surat mein Allah ki wahdaniyat aur kamaal-e-sifaat bayan hui hain.

Yeh **Tauheed-e-ilmi wa i‘tiqadi** yani Allah ki zaat o sifaat ki Tauheed ki surat hai.

Is se pehli surat **Surah Al-Kafirun** Tauheed-e-amali yani ibadat mein ikhlas ke bare mein hai.

Dono suratein mil kar Tauheed ke dono pehluon ko mukammal karti hain.

Ahadith mein Fazilat

Nabi ﷺ ne farmaya:

“Qul Huwallahu Ahad” ek tihai Quran ke barabar hai.

(Bukhari, Abu Dawud, Nasai)

Ek Sahabi har namaz mein is surat ko padhte the.

Nabi ﷺ ne farmaya:

“Tumhari is surat se muhabbat tumhein Jannat mein dakhil karegi.”

Ayaat ki Tafseer

(قُلْ هُوَ اللَّهُ أَحَدٌ)

“Keh do: woh Allah ek hai.”

“Ahad” ka ma‘ni hai:

- Yekta
 - La-shareek
 - Be-misaal
-

(اللَّهُ الصَّمَدُ)

Sheikh Nawab Siddiq Hasan Khan:

Aur yeh surat Tauheed aur Sifaat ke liye bilkul makhsoos hai, aur is mein ilm-e-Tauheed ke sharaf par daleel hai.

Aur kyun na ho, jabke har ilm ka sharaf us ke ma‘loom ke sharaf se hota hai, aur us ki pastiyat us ke ma‘loom ki pasti se.

Aur is ilm ka ma‘loom Allah Subhanahu wa Ta‘ala, us ki sifaat, aur woh cheezein hain jo us ke bare mein jaiz hain aur jo jaiz nahi.

To phir is ilm ke maqam ke sharaf aur is ke martabe ki jalalat ke bare mein tumhara kya gumaan hoga?

Tauheed aur Allah Ta‘ala ki Sifaat ke bare mein mustaqil aur alag rasail o kutub likhi gayi hain, jinhein jama‘ karne aur murattab karne ka kaam ek jama‘at-e-ulama ne kiya, jo Kitab-e-Azeez (Quran) aur Sunnat-e-Mutahharah ke ilm wale the.

Un mein Sheikh-ul-Islam **Ahmad bin Abdul Haleem bin Abdul Salam bin Taymiyyah Harrani**, aur un ke shagird Hafiz **Muhammad bin Abi Bakr bin Al-Qayyim**, aur deegar Salaf-e-A'immah wa Khalaf mein se Maqrizi, Shawkani, Muhammad bin Ismail Al-Ameer Al-Yamani, Muhammad bin Ismail waghera shamil hain.

Aur hum dua karte hain ke Allah humein bhi un ulama ki jama'at ke saath hashr kare jo Tere liye amal karne wale, Tere sawab ke umeedwar, Tere azaab se darne wale, aur Tere deedar se mukarram hon.

Hamari taraf se qabool farma.

Beshak Tu hi **Samee'** aur **Aleem** hai.

اللَّهُ الصَّمَدُ

“Allah be-niyaz hai.”

“**As-Samad**” ke kai ma'ni hain:

- Har cheez us ki mohtaj hai,
- Woh kisi ka mohtaj nahi,
- Kaamil,
- Jis ki taraf sab haajatmand ruju' karte hain,
- Jo na khata hai na peeta hai, na sota hai.

لَمْ يَلِدْ وَلَمْ يُولَدْ

“Na us ne kisi ko jana, na woh jana gaya.”

Yani Allah ki koi aulaad nahi, na woh kisi se paida hua.

Yeh Isaiyon, Yahoodiyon aur mushrikeen ke aqaaid ki tardeed hai.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Aur us ka koi hamsar nahi.”

Na us jaisa koi hai, na us ke barabar, na us ki sifaat jaisi kisi ki sifaat.

Amali Pehlu

Is surat ko namaz mein padhna sunnat hai.

Nabi ﷺ Fajr, Maghrib, Witr, sunnaton aur deegar nawafil mein ise padha karte the.

Is surat ki muhabbat Jannat mein le jane ka sabab hai.

Is surat ko baar baar padhna aur is par ghour karna Tauheed aur Ikhlas ko mazboot karta hai.

Bid‘at aur Ijtihad ka Mas‘alah

Baaz Sahaba ne apne ijtiḥad se har rak‘at mein is surat ko padha.

Nabi ﷺ ne jab is ki wajah poochi aur Sahabi ne kaha:

“Mujhe is surat se muhabbat hai.”

To Nabi ﷺ ne is ki ta‘eed ki aur farmaya:

“Allah bhi tum se muhabbat karta hai.”

Is se maloom hua ke jab tak Nabi ﷺ ki taraf se kisi amal ki mumana‘at na ho, aur woh deen ke usool ke khilaf na ho, to ijtiḥad ki gunjaish hai.

Lekin baad mein koi is amal ko sunnat ya lazim na samjhe, warna woh bid‘at ban jayega.

Khulasa

Surah Al-Ikhlās Tauheed-e-khaalis ka elan hai.

Allah ek, be-niyaz, na us ki aulaad hai na woh kisi se paida hua, na us ka koi hamsar hai.

Yeh surat Quran ka tihai hissa hai.

Is surat ki muhabbat Jannat mein le jane ka sabab hai.

Yeh surat Tauheed, Ikhlas aur Allah ki Sifaat-e-Kamaal ka jaame‘ bayan hai.

Allah humein is surat ke ma‘ani ko samajhne, is par iman lane aur is ke mutabiq amal karne ki taufeeq de.

“Qul Huwallahu Ahad” ka Quran ke Tihai ke Barabar Hona

Surah **“Qul Huwallahu Ahad”** ke bare mein bahut si ahadith aayi hain ke yeh Quran ke tihai ke barabar hai. Yeh baat bilkul sabit hai, is mein koi shak nahi.

Lekin sawal yeh hai ke yeh surat kis ma‘ni mein Quran ke tihai ke barabar hai?

Agar koi shakhs **“Qul Huwallahu Ahad”** teen martaba padhe aur doosra shakhs poora Quran khatm kare, kya dono ka ajr barabar hai?

Ibn Abdul Barrؒ ne kaha ke is maamle mein zyada bahs nahi karni chahiye, kyunki hadith mein is surat ki fazilat bayan hui hai, aur is ki tafseelaat mein hamare paas Allah ki taraf se koi qat‘i daleel nahi.

Asal maqsad is surat ki fazilat aur sharaf ko bayan karna hai.

Har Harf ke Badle Das Nekiyan

Ulama ne is par ishkaal kiya hai ke Nabi ﷺ ne farmaya:

“Har harf ke badle das nekiyan milti hain.”

Ab sawal yeh hai ke yahan **“harf”** se murad huroof-e-tahajji (alif, ba, ta...) hain ya ma‘ani wale alfaaz?

Sheikh-ul-Islam Ibn Taymiyyah[ؒ] farmate hain ke Nabi ﷺ ne huroof-e-tahajji ke naam nahi liye, balki un ke **asmaa** bayan kiye, jaise **“Zay”** (ز), jo teen huroof par mushtamil hai.

Arabi mein **“harf”** ka itlaq kabhi lafz par bhi hota hai, jaise kaha jata hai:

“ألقى كلمة”

“Us ne ek taqreer ki.”

Ya:

“كلمة بها كلام قد يؤم”

Yani ek lafz mein poora mazmoon aa jata hai.

Sheikh-ul-Islam ke nazdeek **“harf”** se murad **“lafz”** hai, na ke sirf huroof-e-tahajji.

Bahut se ulama kehte hain ke murad huroof-e-tahajji hain.

Ab agar har harf ke badle das nekiyan milti hain, to **“Qul Huwallahu Ahad”** ke huroof aur poore Quran ke huroof mein koi nisbat nahi banti.

To phir yeh surat **Quran ke tihai ke barabar** kaise hui?

Sheikh-ul-Islam Ibn Taymiyyah[ؒ] ne is ka mukhtasar aur wazeh jawab diya:

Hasanaat (nekian) bhi chhoti aur bari hoti hain.

"Qul Huwallahu Ahad" mein kam huroof hain, magar is ki nekian bohat bari hain.

Yani yeh Surah azeem hasanaat mein se hai, is liye thori miqdaar mein bhi zyada ajr milta hai.

Baaz ulama ne kaha ke yeh Surah ma‘ani ke aitibar se tihai Qur’an ke barabar hai, yani Qur’an ke mazameen teen hain:

Ahkaam

Qasas o Akhbaar

Aqaid

Aur yeh Surah Tauheed o Aqaid par mushtamil hai.

Lekin is par bhi ishkaal hai ke Qur’an mein aur bhi bohat si ayaat aur suratein aqaid par hain, to phir sirf yahi Surah kyun tihai ke barabar qarar paaye?

Baaz ulama ne kaha ke yeh fazeelat aur sawab ke aitibar se hai, lekin is ka matlab yeh nahin ke yeh har lihaz se tihai Qur’an ke barabar hai.

Jaise baaz azkaar ke baare mein aaya hai ke un ka ajr ghulam azaad karne ke barabar hai, lekin agar kisi par kaffarah wajib ho to kya woh yeh zikr parh le aur kaffarah saaqit ho jaye? Yaqeenan nahin.

Isi tarah jo shakhs Qur'an khatm kare, us ne waqt bhi zyada lagaya, use tadabbur, khushu, tazakkur aur naseehat bhi zyada mili, jabke jo sirf "Qul Huwallahu Ahad" teen baar parhe, us ne yeh sab kuch haasil nahin kiya.

Ibn Ashur[ؒ] ne is baare mein chaar tawjeehaat zikr ki hain:

1. Yeh Surah sawab ke aitibar se tihai Qur'an ke barabar hai.
2. Agar koi aur Surah na jaanta ho to yeh Surah us ke liye kaafi hai (lekin is par koi daleel nahin).
3. Ma'ani ke aitibar se tihai Qur'an ke barabar hai (lekin is par bhi ishkaal hai).
4. Yeh Surah sawab ke aitibar se tihai Qur'an ke barabar hai, lekin teen baar parhna poore Qur'an ke barabar nahin.

Ibn Rushd[ؒ] ne kaha:

Ulama ka ijma' hai ke "Qul Huwallahu Ahad" teen baar parhne wala poore Qur'an ke khatm karne wale ke barabar nahin,

yani yeh da'wa ijma' durust nahin, balke is mein ikhtilaf hai.

Abu Umar Ibn Abd al-Barr[ؒ] ne kaha:

Is masale mein khamoshi behtar hai.

Nabi ﷺ ne is Surah ki fazeelat aur sharaf bayan kiya, lekin is ka yeh matlab nahin ke aadmi sirf yahi Surah parhe aur poore Qur'an ko chhor de, ya Ramadan mein sirf yahi parhe aur kahe ke kaafi hai.

Yeh aise hi hai jaise koi kahe:

"Main Masjid Quba mein namaz parh leta hoon, ab mujhe Umrah karne ki zaroorat nahin."

Halaanke har ibadat ki apni jagah ahmiyat hai.

Ahadees:

Imam Malik ne Ubaid bin Hunain se riwayat kiya:

Abu Hurairah[ؓ] kehte hain:

Main Nabi ﷺ ke saath tha, Aap ne ek shakhs ko "Qul Huwallahu Ahad" parhte suna, Aap ne farmaya: "Wajabat" (yani Jannat wajib ho gayi).

Poocha gaya: Kis liye?

Farmaya: "Jannat wajib ho gayi."

(Tirmidhi: Hasan Sahih Gharib)

"Mahabbat" aur ikhlas ke saath parhne wale ke liye Jannat ki basharat hai, lekin yeh har shakhs ke liye nahin, ikhlas aur sharaait ka paaya jana zaroori hai.

Mu'az bin Abdullah bin Khubaib se marwi hai:

Rasool Allah ﷺ ne farmaya:

"Subah aur shaam teen baar Qul Huwallahu Ahad aur Mu'awwizatain parha karo, yeh tumhein har cheez se kaafi hain."

(Abu Dawood, Tirmidhi: Hasan Sahih Gharib)

Dua mein is Surah ke mazameen ke saath Allah ko pukarna (yani: "Allahumma inni as'aluka bi-anni ashhadu an la ilaha illa Anta, al-Ahadus-Samad...")

Nabi ﷺ ne farmaya:

"Us ne Allah se us ke Ism-e-Azam ke saath dua ki, jab us se manga jaye to deta hai, jab pukara jaye to jawab deta hai."

Ism-e-Azam ke baare mein Ahl-e-Ilm ne kaha:

Sab se qawi qoul yeh hai ke "Allah" Ism-e-Azam hai, is ke baad "الحي القيوم"،
aur phir "الأحد الصمد"

Agar koi dua mein yeh sab jama kare to bohat behtar hai.

Khulasa:

"قل هو الله أحد" ki fazeelat apni jagah azeem hai, lekin is ka yeh matlab nahin ke sirf isi par iktifa kiya jaye aur baqi Quran chhor diya jaye.

Is surat ki tilawat, muhabbat aur is ke maani par iman Jannat mein le jane ka sabab hai, lekin ikhlas aur sharaait ke saath.

Surah Ikhlas, Muawwazatain aur in ke zariye Shifa:

Bukhari mein Hazrat Aishahؓ se riwayat hai:

"Nabi ﷺ jab bhi har raat apne bistar par jate to dono hathon ko jama karte, un mein phoonk marte, phir un mein Surah Ikhlas, Surah Al-Falaq aur Surah An-Naas parhte, phir jitna ho sake apne jism par pherte, sar, chehra aur jism ke samne wale hisse se shuru karte, aur yeh amal teen baar dohrate."

Isi tarah yeh riwayat Ahl-e-Sunan mein bhi aayi hai.

Yahan kaha gaya ke yeh shifa ke liye hai, lekin zahir yeh hai ke Nabi ﷺ yeh amal shifa ke liye nahin balki Azkar-e-Sona ke taur par karte the.

Yani yeh Ta'awwuz (panah) ke liye hai, insan apne aap ko in suraton ke zariye Allah ki panah mein deta hai,

yeh azkar mein se hai,
aur is mein jism par masah karna bhi shamil hai.

Albatta shifa ke liye:

Hazrat Aishahؓ ki doosri riwayat mein hai ke jab Nabi ﷺ bemar hue to woh Aap par yeh suratein parhtin, phoonktin aur Aap ke haath se Aap ke jism par masah kartin.

Yeh shifa ke liye tha, yani yeh Ruqyah aur ilaj ke taur par tha.

Is se maloom hua ke masah do tarah ka hai:

Ruqyah wa Shifa ke liye:

Mareez par ya apne aap par Quran parh kar, dam karke, haath jism ke us hisse par rakhna jahan takleef ho.

Masalan:

"اللهم رب الناس، أذهب الباس، اشف أنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً"

Ya:

"أسأل الله العظيم رب العرش العظيم أن يشفيك"

waghera.

Azkar wa Ta'awwuz ke taur par:

Sone se pehle ya aam halaat mein, yeh shifa ke liye nahin balki Allah ki panah mein aane ke liye hai.

Pas agar koi shakhs sone se pehle yeh suratein parh kar jism par phere to yeh azkar aur Ta'awwuz mein shumaar hoga,
aur agar mareez ho ya kisi par dam karna ho to yeh Ruqyah aur shifa ke liye hoga.

Farq niyyat aur maqsad ka hai:

Ruqyah: Shifa ki niyyat

Zikr: Ta'awwuz ya ibadat ki niyyat

Tilawat: Mahz ibadat ki niyyat

Ibn-ul-Qayyimؒ farmate hain:

Surah Ikhlas Tauheed-e-I'tiqad aur Ma'rifat par mushtamil hai,
is mein Allah ki Ahadiyyat (Yaktai) bayan hui,
Samadiyyat (har cheez us ki mohtaj, woh kisi ka mohtaj nahin),
aulad aur walid ka inkar,
koi us ke barabar nahin,
is mein Allah ki har kamal sifat ka isbat aur har naqs ka inkar hai,
aur us jaisa koi nahin,
na us ka koi shareek,
yeh sab Tauheed-e-Ilmi I'tiqadi ke usool hain,
jo insan ko har qism ke shirk aur gumrahi se bacha dete hain.

Isi liye yeh surat Sulus-e-Quran ke barabar hai,
kyun ke Quran ya to khabar hai ya insha (hukm, mumani'at, ijazat),
aur khabar bhi do qism ki:

Allah, us ke Asma o Sifaat aur Ahkam ki khabar

Makhlooq ki khabar

Surah Ikhlas ne Allah ki khabar aur us ke Asma o Sifaat ko khalis bayan kiya,
isi liye yeh Sulus-e-Quran ke barabar hai.

Aur yeh surat parhne wala ilmi shirk se paak ho jata hai,
jaise Surah "قل يا ايها الكافرون" parhne wala amali shirk se paak ho jata hai.

Ilm amal se pehle hai,
isi liye Surah Ikhlas Sulus-e-Quran ke barabar hai.

Ibn-ul-Qayyim ne kaha:

Ahadees is bare mein mutawatir ke qareeb hain,
ke "قل هو الله أحد" Sulus-e-Quran ke barabar hai,
"قل يا ايها الكافرون" Rub'-e-Quran ke barabar hai,
aur "اذا زلزلت" Nisf-e-Quran ke barabar hai (lekin yeh riwayat sahih nahin).

Ibn-ul-Qayyim ne kaha:

Amali shirk (irada o maqsad mein shirk) insanon mein zyada paya jata hai,
kyun ke insan apni khwahishat ke peeche chalta hai,
aur kabhi ilm ke bawajood bhi shirk karta hai,
kyun ke use is mein duniyawī faidah, shohrat ya maal milta hai,
isi liye is shirk ko khatam karna zyada mushkil hai,
jabke ilmi shirk ilm o daleel se khatam ho jata hai.

Isi liye Surah "قل يا ايها الكافرون" mein takrar aur takeed zyada hai,
aur "قل هو الله أحد" mein itni takeed nahin,
kyun ke ilmi shirk ko khatam karna nisbat-an aasan hai.

Quran do hisson par mushtamil hai:

Duniya aur us ke ahkam

Aakhirat aur us ke ahwal

Surah "اذا زلزلت" sirf Aakhirat ke ahwal bayan karti hai,
isi liye kaha gaya ke woh Nisf-e-Quran ke barabar hai,
lekin yeh riwayat sahih nahin.

Khulasa:

Surah Ikhlas, Falaq aur Naas ka sone se pehle parhna azkaar o ta'awwuz ke liye hai, shifa ke liye nahin.

Mareez par dam karna, ya khud par parh kar phoonkna aur masah karna shifa o ruqyah ke liye hai.

Surah Ikhlas Tauheed-e-ilmi o i'tiqadi ka jaame' bayan hai,
aur is ka parhne wala ilmi shirk se paak ho jata hai.

"Qul huwa Allahu Ahad" thulth Qur'an ke barabar hai,
aur is ki fazeelat ahadith se sabit hai.[1]

Surah Al-Falaq

Ibn Uthaymeen: Aaj kal logon mein jadugaron aur hasidon ki kasrat... sirf is liye hai ke woh Allah se ghafil hain, is par tawakkul kam hai, aur shar'i azkaar ka istemal kam karte hain jin se woh mehfooz reh sakte hain.

Shar'i azkaar mazboot qila hain... lekin afsos ke bohat se log in azkaar ko jaante hi nahin, aur jo jaante hain woh bhi aksar ghafil rehte hain, aur jo parhte hain un ke dil haazir nahin hote.

Surah Al-Falaq

Ash-Shaikh As-Sa'di: Is surat mein har qism ke shar se, aam aur khaas, Allah ki panaah maangi gayi hai.

Surah Al-Falaq aur Surah An-Naas (Al-Mu'awwizatain) ki Tafseer

Mu'awwizatain ka ma'ni:

Surah An-Naas ki ahmiyat ko samajhne ke liye sab se pehle yeh jaan-na zaroori hai ke yeh "Mu'awwizatain" mein se ek Surah hai. Mu'awwizatain se murad woh do Suratein hain jinhen Allah Subhanahu wa Ta'ala ne bandon ke liye mukhtalif qisam ke shuroor se hifazat ka zariya banaya hai, aur woh hain: **Surah Al-Falaq aur Surah An-Naas.**

Allah Ta'ala ne insaan ko yeh taleem di hai ke woh apni hifazat ke liye shar'i aur dunyawī asbaab ikhtiyar kare. Isi mafhoom ko wazeh karte hue Sheikh Ibn Baz rahimahullah se jab tawakkul ke baare mein sawal kiya gaya to unhon ne farmaya:

"الاعتماد على الله بالأسباب المشروعة"

Yani Allah par bharosa karte hue shar'i asbaab ikhtiyar karna hi haqiqi tawakkul hai.

Is ka matlab yeh hai ke insaan asbaab ko tark nahi karta, balki jaiz dunyawī aur shar'i zaraaye ikhtiyar karta hai, lekin us ka yaqeen yeh hota hai ke asal ta'seer Allah Subhanahu wa Ta'ala ke haath mein hai. Misal ke taur par jab hum kehte hain ke baadal ne barish barsai, to haqeeqat mein baadal sirf ek sabab hai, jabke Musabbib-e-Haqiqi Allah Ta'ala hai, jis ke hukm se barish hoti hai.

Isi usool ke tehat shar'i asbaab apnana jaiz balki matloob hai. Mu'awwizatain ki khususiyaat yeh hai ke yeh insaan ko har qisam ke shar se bachane ka zariya hain, jaise ke bimari, waswase, gunah, shahawaat aur deegar nuqsanaat, aur yeh sab Allah Ta'ala ke hukm se hota hai.

Surah An-Naas: Makki ya Madani?

Ab Surah An-Naas ke nuzool ke baare mein ulama ke darmiyan ikhtilaf paya jata hai ke aaya yeh Makki hai ya Madani. Mushaf-e-Madinah (Majma' Malik Fahad) mein, jo aaj kal ek mayari hawala samjha jata hai, ise Makki Surah qarar diya gaya hai, aur jumhoor ulama ki raye bhi yahi hai. Isi tarah Tafseer Ahsan-ul-Bayan mein bhi ise Makki likha gaya hai.

Doosri taraf baaz muhaqqiqeen ka mauqif yeh hai ke yeh Surah Madinah mein nazil hui, khaas taur par us waqye ke baad jab Labeed bin A'sam ne Nabi Kareem ﷺ par jadoo karne ki koshish ki. Is zimn mein Hazrat Aishah رضى الله عنها aur Hazrat Uqbah رضى الله عنه se marwi ahadees se yeh taassur milta hai ke Surah Al-Falaq aur Surah An-Naas is mauqe par nazil hui taake is jadoo ka ilaaj kiya ja sake.

Ulama ne is ikhtilaf ko hal karne ke liye ek teesri tawjeeh bhi pesh ki hai, aur woh yeh hai ke baaz Suratein ya Ayaat ek se zyada martaba nazil hoti hain. Mumkin hai ke yeh Suratein Makkah mein ibtida'i taur par nazil hui hon, aur phir Madinah mein kisi khaas mauqe, jaise jadoo ke waqye, par dobara nazil ki gayi hon taake un ki amali ahmiyat aur asar ko wazeh kiya jaye.

Isi tarah ki misaalein Quran mein deegar maqamaat par bhi milti hain, jaise namaz ka hukm Makkah mein nazil hua, lekin us ki tafseelaat Madinah mein bayan ki gayin. Zakat aur sadaqaat ka zikr bhi Makki Suraton mein milta hai, jabke un ke ahkaam aur tafseelaat Madani daur mein wazeh ki gayin.

Lehaza Surah An-Naas ke baare mein yeh kaha ja sakta hai ke is ke Makki ya Madani hone ke ikhtilaf ke bawajood is ki ahmiyat, ta'seer aur maqsad bilkul wazeh hai, aur woh hai insaan ko har qisam ke zahiri wa batini shuroor se Allah Ta'ala ki panaah mein dena.

Mu'awwizatain ki ahmiyat

Surah Al-Falaq aur Surah An-Naas (Mu'awwizatain) ki ahmiyat ka andaza is baat se lagaya ja sakta hai ke Ruqyah Shar'iyah karne wale, chahe woh kisi bhi maslak se ta'alluq rakhte hon, in do Suraton ko kabhi nahi chhortay. In Suraton mein Allah Ta'ala ne ghair mamooli ta'seer aur hifazat rakhi hai.

In Suraton ki khususiyaat yeh hai ke yeh sirf aane wali museebaton se panaah hi nahi sikhateen, balki agar koi museebat bil-fe'l aa chuki ho to us ke izale aur ilaaj ka zariya bhi banti hain. Banda jab shar'i asbaab ikhtiyar karta hai, dua karta hai, aur Allah Ta'ala par kaamil bharosa rakhta hai, to mehnat aur dua ke imtizaj se Allah Ta'ala us ki madad farmate hain. Isi ke saath gunahon aur shaitani asraat se bachne ki koshish bhi zaroori hai, kyunke yeh tamam umoor mil kar hifazat ka ek mukammal nizaam banate hain.

Quran-e-Majeed bizaat-e-khud sarasar shifa hai, jaisa ke Allah Ta'ala farmate hain:

"Wa nunazzilu min al-Qur'ani ma huwa shifa'un wa rahmatul lil-mu'mineen"
(Surah Bani Isra'il: 82)

Tarjuma: Hum Quran mein se woh cheez nazil karte hain jo mominin ke liye shifa aur rahmat hai.

Tahum baaz Suraton aur Ayaat mein Allah Ta'ala ne khaas ta'seer rakhi hai, jin mein Mu'awwizatain numayan hain. Is liye in ka ehtimam Kitab o Sunnat ki roshni mein karna chahiye.

Ahadees se maloom hota hai ke Nabi Kareem ﷺ mukhtalif mauqa'at par Sahabah Kiram ko in Suraton ki talqeen farmate the. Ibn Kathir rahimahullah ne muta'addid riwayaat jama ki hain jin se wazeh hota hai ke Aap ﷺ ne in Suraton ko har qisam ke shar—jaise jadoo, jinnat, nazar-e-bad, hasad aur deegar aafaat—se hifazat ke liye nihayat mo'assir qarar diya. Yahan tak ke Aap ﷺ ne farmaya ke is maqsad ke liye in jaisi ta'seer kisi aur dua ya Surah mein nahi milti.

Sahabah Kiram bayan karte hain ke jab yeh Suratein nazil hui to Nabi Kareem ﷺ ne deegar duaaon ke muqable mein in ka zyada ehtimam farmaya. Baaz riwayaat mein yeh taassur milta hai ke Aap ﷺ ne deegar Mu'awwizat ko kam kar diya, lekin is ka matlab yeh nahi ke unhen tark kar diya, balki asal mafhoom yeh hai ke in Suraton ko khaas kasrat ke saath padha jane laga.

Abdullah bin Mas'ud رضى الله عنه ke Mushaf ka mas'alah

Abdullah bin Mas'ud رضى الله عنه ke Mushaf mein Mu'awwizatain ke na hone ka mas'alah bhi baaz logon ki taraf se ghalat andaaz mein pesh kiya gaya hai. Baaz mustashriqeen ne is par aitiraz karte hue yeh da'wa kiya ke yeh Suratein Quran ka hissa nahi thin.

Tahum Ibn Taymiyyah rahimahullah ne is shubhe ka wazeh jawab diya ke Ibn Mas'ud رضى الله عنه ne hargiz in Suraton ka inkar nahi kiya. Is baat ka koi saboot maujood nahi ke unhon ne inhen Quran ka hissa na mana ho.

Asal wajah yeh thi ke yeh Suratein intehai mashhoor aur har Musalman ko yaad thin, is liye unhon ne inhen apne zaati Mushaf mein likhne ki zaroorat mehsoos nahi ki. Us zamane mein kitabat ek mushkil amal tha, lehaza woh cheezein jo aam taur par mehfooz aur maroof thin, baaz auqaat likhne se chhor di jati thin.

Mazeed bar-aan, deegar tamam Masaahif mein yeh Suratein baqaidah taur par shamil thin, jo is baat ki qati daleel hai ke yeh Quran-e-Majeed ka hissa hain.

Nabi ﷺ ke amal se Mu'awwizatain ki ahmiyat

Nabi Kareem ﷺ ke amal se bhi in Suraton ki amali ahmiyat wazeh hoti hai. Ek riwayat mein aata hai ke Aap ﷺ ko namaz ke dauran bichhoo ne dank mara. Namaz ke baad Aap ﷺ ne pani aur namak mangwaya, us par mukhtalif Suratein—jin mein Surah Al-Kafirun, Surah Al-Ikhlās aur Surah An-Naas shamil thin—parhin aur use mutasir jagah par lagaya. (As-Silsilah As-Sahihah)

Ibn Qayyim rahimahullah ne apni maroof kitab "**At-Tibb An-Nabawi**" mein is amal ko zahrile asraat ke ilaaj ke taur par zikr kiya hai, aur likha hai ke agar fauri taur par yeh tareeqa ikhtiyar kiya jaye to zahr ke phelao ko roka ja sakta hai.

Isi tarah baaz mu'asir ahl-e-ilm aur mushahidaat se bhi yeh baat samne aayi hai ke dehati ilaqaon mein is tareeqe ko bator-e-ilaaj istemal kiya gaya, jaisa ke Umarabad mein hamare Ustad Sheikh-ul-Adab Ameen rahimahullah ilaaj kiya karte the, aur Allah ke hukm se is ke mufeed asraat dekhe gaye. Sheikh Albani rahimahullah ne bhi baaz muta'alliq riwayaat ko sahih qarar diya hai (As-Silsilah As-Sahihah).

Tahum yeh baat bhi aham hai ke Mu'awwizatain ki fazilat aur ta'seer ko dekhte hue baaz logon ne za'eeef aur mangharat riwayat bhi bayan kar di hain. Is liye zaroori hai ke insaan sahih aur mustanad ahadees hi par aitimad kare aur ghair sabit shuda riwayat se ijtinab kare.

Nabi Kareem sallallahu alaihi wasallam par Labeed bin A'sam ne jadoo kiya, aur yeh waqia Sahih Bukhari aur Sahih Muslim dono mein maujood hai. Sahih Muslim ki riwayat mein Hazrat Aishah raziya'llahu anha bayan karti hain ke Rasoolullah sallallahu alaihi wasallam par Bani Zareeq ke ek Yahoodi Labeed bin A'sam ne jadoo kiya, yahan tak ke Aap ko baaz auqaat yeh khayal hota tha ke Aap ne koi kaam kar liya hai, halanke Aap ne woh kaam kiya nahi hota tha. Phir Allah Ta'ala ne Aap ko is muamale ki khabar di aur jadoo ki jagah bhi bata di.

Is riwayat se wazeh hota hai ke jadoo ka asar Nabi Kareem sallallahu alaihi wasallam ki **zahiri aur bashari haalat** par hua, na ke Aap ki nubuwat, wahi, Quran, ya deen ki hifazat par. Hadees mein yeh bhi aata hai ke Aap sallallahu alaihi wasallam ne is jadoo ke asar ko khatam karne ke liye tadbeer ikhtiyar ki, aur jadoo ki cheezen ek kuen se nikal kar dafan kar di gayin.

Sahih Bukhari ki riwayat mein bhi yahi mazmoon aaya hai ke Nabi Kareem sallallahu alaihi wasallam ko yeh khayal hota tha ke Aap ne koi kaam kiya hai, halanke haqeeqat mein woh kaam nahi kiya hota tha. Isi riwayat mein lafz "**Matboob**" bhi aaya hai, jis se murad halka jadoo ka asar hua.

Aham baat yeh hai ke is hadees se yeh lazim nahi aata ke Nabi Kareem sallallahu alaihi wasallam ki aql, shariat-fahmi, ya wahi par koi asar pada ho. Sahih riwayat ka daira sirf itna hai ke baaz dunyawii aur jismani umoor mein waqti asar hua tha, jise Allah Ta'ala ne baad mein door farma diya.

Muawwizatain ka Ilaj

Isi waqaye ke mauqe par Allah Ta'ala ne Nabi Kareem sallallahu alaihi wasallam ko khabar di, aur jadoo ki jagah bhi bata di gayi; phir woh cheezen nikaal kar dafan kar di gayin.

Yahi woh mauqa tha jab Surah Al-Falaq aur Surah An-Naas ki azeem taseer zahir hui, aur ummat ko yeh bataya gaya ke yeh dono suratein shar, waswason, jadoo aur har qism ki aafaat se panah ka zariya hain.

Is se yeh bhi samajh aata hai ke Quran sirf tilawat ki kitaab nahi balki shifa, hifazat aur ilaaj ka zariya bhi hai.

Quran aur Jadoo

Quran Majeed mein jadoo ke asar ki asal haqeeqat ki taraf ishara maujood hai, jaisa ke Hazrat Musa alaihissalam ke waqaye mein jadugaron ki rassian saanpon ki surat mein nazar aayin aur Musa alaihissalam ko ek khauf mehsoos hua.

Is se maloom hota hai ke jadoo haqeeqat rakhta hai, lekin woh Allah ke hukm ke baghair mustaqil aur ghalib asar nahi rakhta.

Lehaza jo log is hadees ka inkar karte hain, woh darasal sahih hadees ke ek sabit shuda mazmoon ko radd karte hain, halanke Ahl-e-Sunnat ke nazdeek yeh ek maroof aur sahih waqia hai.

Kitab-us-Salaam: Salamati aur Sehat ka Bayan

Baab-us-Sihr: Jadoo ka Bayan

Tarqeen Abdul Baqi: 2189

Tarqeen Shamila: -- 5703

Haddasana Abu Kuraib, haddasana Ibn Numair, an Hisham, an abihi, an Aishah, qalat:

Sahara Rasoolullahi sallallahu alaihi wasallam Yahudiyyun min Yahoodi Bani Zareeq, yuqalu lahu Labeed bin Al-A'sam.

Qalat: Hatta kana Rasoolullahi sallallahu alaihi wasallam yukhayyalu ilaihi annahu yaf'alush-shai'a wa ma yaf'aluhu.

Hatta iza kana zata yaumin au zata lailatin da'a Rasoolullahi sallallahu alaihi wasallam, summa da'a, summa da'a, summa qala:

"Ya Aishah! Asha'arti annallaha aftani fima istaftaituhu fihi?"

Ja'ani rajulani, faqaa'da ahaduhuma inda ra'si, wal-aakharu inda rijlayya.

Faqalallazi inda ra'si lillazi inda rijlayya, awillazi inda rijlayya lillazi inda ra'si:

"Ma waj'ur-rajul?"

Qala: "Matboob."

Qala: "Man tabbuhu?"

Qala: "Labeed bin Al-A'sam."

Qala: "Fi ayyi shai'in?"

Qala: "Fi mushutin wa mushaatatin, wa juffi tal'ati zakarin."

Qala: "Fa aina huwa?"

Qala: "Fi bi'ri Zi Arwaan."

Qalat: Fa ataha Rasoolullahi sallallahu alaihi wasallam fi unaasin min ashabihi.

Summa qala:

"Ya Aishah! Wallahi laka'anna ma'aha nuqa'atul-hinnaa'i, wa laka'anna nakhlaha ru'usush-shayateen."

Qalat: Faqultu:

"Ya Rasoolallah! Afala ahraq'tahu?"

Qala:

"La, amma ana faqad aafaaniyallahu, wa karihtu an useera alan-naasi sharran, fa amartu biha fadufinat."

Tarjuma:

Ibn Numair ne Hisham se, unhon ne apne walid se, unhon ne Hazrat Aishah raziyaallahu anha se riwayat ki, kaha:

Ke Rasoolullah sallallahu alaihi wasallam par Bani Zareeq ke ek Yahoodi Labeed bin Al-A'sam ne jadoo kiya. Yahan tak ke Aap sallallahu alaihi wasallam ko khayal aata ke main yeh kaam kar raha hoon, halanke woh kaam karte na the.

Ek din ya ek raat Aap sallallahu alaihi wasallam ne dua ki, phir dua ki, phir farmaya:

"Aye Aishah! Tujhe maloom hua ke Allah Jalla Jalaaluhu ne mujhe woh bata diya jo main ne us se poocha tha?"

Mere paas do aadmi aaye, ek mere sar ke paas baitha aur doosra paon ke paas. (Woh dono farishte the.)

Jo sar ke paas baitha tha, us ne doosre se, jo paon ke paas baitha tha, kaha:

"Is shakhs ko kya beemari hai?"

Woh bola:

"Is par jadoo hua hai."

Us ne kaha:

"Kis ne jadoo kiya hai?"

Woh bola:

"Labeed bin Al-A'sam ne."

Phir us ne kaha:

"Kis cheez mein jadoo kiya hai?"

Woh bola:

"Kanghi mein aur un baalon mein jo kanghi se jhare, aur nar khajoor ke gaabhe ke reshe mein."

Us ne kaha:

"Yeh kahan rakha hai?"

Woh bola:

"Zee Arwaan ke kuen mein."

Umm-ul-Momineen Hazrat Aishah Siddiqah raziyaallahu anha ne kaha:

"Phir Rasoolullah sallallahu alaihi wasallam apne chand ashaab ke saath us kuen par gaye aur Aap sallallahu alaihi wasallam ne farmaya:

'Aye Aishah! Allah ki qasam, is kuen ka paani aisa tha jaise mehndi ka zalaal aur wahan ke khajoor ke darakht aise the jaise shaytanon ke sar.'"

Main ne arz ki:

"Ya Rasoolallah! Aap sallallahu alaihi wasallam ne us ko jala kyun nahi diya?"

Yani woh jo baal waghera nikle.

Aap sallallahu alaihi wasallam ne farmaya:

"Mujhe to Allah ne theek kar diya, ab mujhe logon mein fasaad bhadkana bura maloom hua, pas main ne hukm diya aur woh dafan kar diya gaya."

[Sahih Muslim / Kitab-us-Salaam / Hadees: 5703]

Tafseer Surah Al-Falaq:

Is ko "Al-Falaq" kyun kaha gaya?

Unhon ne kaha: Is liye ke yeh raat ko cheer deta hai, subah raat ki tareeki se phat kar nikalti hai, aur is aitbaar se yeh "Fa'al" ke wazan par ba-ma'ni maf'ool hai, yani "Falaq" ba-ma'ni "Maflooq", jo phaara jata hai.

"Qul a'oozu bi Rabbil-Falaq" — pas subah raat se phat kar nikalti hai, aur yeh baat bahut se ulama ne zikr ki hai. Yeh jumhoor ka qaul hai, aur ahl-e-ma'ani mein se ek jama'at jaise Zajjaj ne bhi yahi kaha hai ke: "Falaqas-subh" aur "Faraqas-subh".

Ibn Ashoor kehte hain: Is liye ke raat ko ek band cheez ke mushabah qarar diya gaya hai jis se subah phat kar nikalti hai, aur woh kehte hain ke "Falaq" ka asal ma'ni hai kisi cheez ke andar se shaqq ho kar nikalna, phir ise raat ki tareeki ke baad subah ke zahir hone ke liye bator-e-isti'ara istemal kiya gaya. Yeh aam ahl-e-ilm ka qaul hai.

Aur baaz ne ek zyada aam ma'ni zikr kiya hai, woh kehte hain: "Al-Falaq" se murad "Makhlooq" hai — "Qul a'oozu bi Rabbil-Falaq" yani makhlooq ka Rabb.

Aur baaz kehte hain: Reham janwar ke saath phatti hai, aur baaz kehte hain: Har woh cheez jo phatti hai, jo bhi is ma'ni mein daakhil ho, Allah Ta'ala ki tamam makhlooqaat mein se — to is mein subah bhi daakhil hai, aur is mein nabataat bhi daakhil hain — "Innal-laaha faaliqul-habbi wan-nawaa" [Al-An'aam: 95], "Faaliqul-isbaah" — aur is mein har woh cheez daakhil hai jo Allah Ta'ala ne paida ki ho, chahe woh haiwan ho ya nabat, yeh sab is mein shamil hain. Yeh qaul Hasan aur Dahhaak se manqool hai.

Aur Qurtubi rahimahullah ne is qaul ko is aitbaar se raajih qarar diya ke yeh maadda "inshiqaaq" ke ma'ni mein aata hai, yani "Falaq" ba-ma'ni shaqq aur phaarna hai. Tum kehte ho: "Falaqtuhu" yani main ne use cheer diya.

Pas har woh cheez jo kisi cheez se phat kar nikle — is aitbaar se khwah woh haiwan ho ya subah (jo tareeki aur raat se nikalti hai), isi tarah dana aur guthli — to woh "Falaq" hai.

Is tarah yeh qaul mashhoor qaul (yani jumhoor ka qaul ke is se murad subah hai) ko bhi shamil ho jata hai, balke is se zyada wasee' hai, is aitbaar se ke Allah Ta'ala ne kisi ek khaas

ma'ni ko muta'ayyan nahi kiya, to ise bhi "Falaq" kaha jata hai aur use bhi "Falaq" kaha jata hai, agarche zahir aur zyada maroof ma'ni yahi hai ke "Falaq" ka itlaq subah par hota hai, aur yahi istemal mein zyada hai, isi liye jumhoor ne kaha ke is se murad subah hai, lekin yeh doosra qaul zyada jaame' aur aam hai.

Aur in umoor ke darmiyan munasabat kya hai, chahe woh in cheezon mein se ho jin ke saath qasam khai gayi, ya in cheezon se muta'alliq ho jin se panah maangi ja rahi hai?

"Al-Falaq" ka kya ta'alluq hai "Qul a'oozu bi Rabbil-Falaq ﴿ Min sharri maa khalaq ﴾ se?

Yahan "Al-Falaq" ke zikr ka kya ta'alluq hai jabke panah un cheezon se maangi ja rahi hai jin se bachna maqsood hai?

"Min sharri maa khalaq ﴿ Wa min sharri ghaasiqin iza waqab ﴿ Wa min sharrin-naffaathaati fil-'uqad" — yahan "Al-Falaq" ka zikr kyun kiya gaya?

Yahan "Al-Falaq" ko khaas taur par zikr kiya gaya hai isharah ke taur par ke Allah Ta'ala jo in shadeed tareekiyan ko is poori kainaath se door karne par qaadir hai, woh is baat par bhi qaadir hai ke woh is se shuroor ko dafa' kar de. Yani jo in tareekiyan ko khatam karta hai woh shar ko bhi door karne aur us ke waqoo' se pehle bhi use dafa' karne par qaadir hai.

Aur yahan "Qul a'oozu bi Rabbil-Falaq ﴿ Min sharri maa khalaq" — yeh jumhoor ki tafseer ke mutabiq hai ke is se murad subah hai.

Aur jis ne ise zyada aam ma'ni mein liya, jaisa ke Sheikh-ul-Islam Ibn Taymiyyah rahimahullah ke kalaam se zahir hota hai, to is surat mein yeh isti'aazah us Zaat se hoga jo cheezon ko phaar kar nikaalti hai, yani goya us Zaat se panah maangna hai jis ne unhein paida kiya, kyunke yeh tamam makhlooqaat ko shamil hai, jin mein subah bhi daakhil hai.

Pas wahi nijaat dene wala, hifazat karne wala aur apne bande ko in shuroor aur aafaat se bachane wala hai jin se woh darta hai, aur us ke siwa koi us se bacha nahi sakta.

Isi liye in makhsoos cheezon ka zikr umoomi qaul "Min sharri maa khalaq" ke baad kiya gaya:

"Wa min sharri ghaasiqin" — to "Ghaasiq" ka zikr agar raat ke ma'ni mein kiya jaye ya chaand ke ma'ni mein, to munasabat wazeh hai.

Agar "Al-Falaq" se murad subah li jaye to "Al-Ghaasiq" raat hai, aur agar ise chaand kaha jaye to woh raat ki nishani hai, jaisa ke aage aaye ga, aur yeh dono qaul baham laazim-o-malzoom hain.

Aur raat kyun?

Kyunke is mein jara'im, shar aur aafaat ki kasrat hoti hai, aur shayateen-e-ins-o-jinn bhi (isi waqt zyada sargarm hote hain), aksar aise umoor raat hi mein pesh aate hain.

Isi liye ghamzada, fikrmand, khaufzada, dard mein mubtala aur beemar — yeh sab subah ke muntazir rehte hain.

Chunanche woh raat mein ek tarah ki shiddat aur tangi ki haalat mein hote hain, phir jab subah zahir hoti hai aur Fajr tuloo' hoti hai — jis ka yeh mubtala shakhs shayad taweel intezaar karta rehta hai — to use is se khushi, kushadgi, farhat aur nashaat hasil hota hai.

"Qul a'oozu bi Rabbil-Falaq ﴿ Wa Min sharri maa khalaq ﴿ Wa min sharri ghaasiqin iza waqab" — yeh jo shuroor raat mein hote hain, agar "Ghaasiq" ki tafseer chaand se ki jaye, to us ki saltanat bhi raat hi mein hoti hai, to is aitbaar se maamla raat hi ki taraf laut'ta hai.

Pas yeh shuroor isi mein hote hain, aur badkaar log posheeda andaaz mein phailte hain, tareeki unhein chhupa leti hai.

To kaun hai jo is insaan ko bachata hai jab raat mein us ki taraf woh cheezen sark kar aati hain jin se woh darta hai — jaise zameen ke janwar, aafaat, zehreelay keeraay makoray aur darinday waghera — kisi bayabaan mein, aise maqam par jahan use apne ird-gird ka kuch ilm nahi hota, hatta ke mumkin hai woh saanp ko takiya bana le, kya aisa nahi?

Aur jab subah hoti hai to woh apne ird-gird ko dekhta hai, mumkin hai woh aisi jagah utra ho jo qayam ke laaiq na ho, aur mumkin hai us ke qareeb woh cheez ho jis se woh darta aur bachta hai, ya woh cheez jis se woh bhaaga tha — yeh tareeki in sab ko chhupa leti hai.

To kaun hai jo in sab se hifazat karta hai?

Woh Allah Tabarak wa Ta'ala hi hai:

"Min sharri maa khalaq ﴿ Wa min sharri ghaasiqin iza waqab ﴿ Wa min sharrin-naffaathaati fil-'uqad"

— yeh jadugar auratein, yeh jadoo posheeda tareeqon se pahunchta hai, insaan is se kaise bach sakta hai?

Agar bande ko us ke haal par chhor diya jaye to use maloom hi na ho ke woh kis waadi mein halaak ho gaya, jabke woh khushi, masarrat aur lazzaton mein magan hota hai ke achanak ek lamhe mein us ki haalat ulat jaati hai.

"Wa min sharrin-naffaathaati fil-'uqad" — yeh posheeda umoor hain, jinhein doctor nahi jaante aur na hi un se maamla karte hain, aur mumkin hai woh us ke liye operation karein, tarah tarah ke ilaaj karein, magar kisi nateejay tak na pahunch sakein.

To yahan koi cheez nahi jo hifazat kare siwaye Allah ke, aur koi nahi jo uthaye aur dafa' kare siwaye Allah ke.

"Wa min sharrin-naffaathaati fil-'uqad ﴿ Wa min sharri haasidin iza hasad" — hasad aam hai, lekin yahan is haalat ke saath khaas kiya gaya hai "jab woh hasad kare", is mein nazar-e-bad bhi bila shakk daakhil hai.

Lekin haasil yeh hai ke hamare paas aise khazane hain jin ki qadr ka andaaza nahi lagaya ja sakta; isi liye panah maangne walon ne is se behtar kisi cheez ke saath panah nahi maangi, aur is ke bawajood tum ko kotahi nazar aati hai.

Yani yeh waqoo' se pehle bhi hifazat ka zariya hai, aur waqoo' ke baad ilaaj ka bhi zariya hai.

Unhon ne kaha: Aur Allah Ta'ala ke is qaul "Min sharri maa khalaq" mein murad hai tamam makhlooqaat ke shar se.

Aur Thaabit Al-Bunani aur Hasan Basri ne kaha: (is mein) Jahannum aur Iblees aur us ki aulaad bhi daakhil hain, jo kuch Allah ne paida kiya.

Unhon ne kaha: "Wa min sharri ghaasiqin iza waqab" — Mujahid ne kaha: "Ghaasiq" se murad raat hai jab woh daakhil ho jaye, yani sooraj ka ghuroob hona, ise Bukhari ne un se naqal kiya hai.

Yahan kaha jata hai: Qurazi, Ibn Zaid aur Ibn Jarir ne kaha: "Al-Falaq" se murad subah hai, aur yahi qaul Mujahid, Saeed bin Jubair, Abdullah bin Muhammad bin Aqeel, Hasan, Qatadah, Muhammad bin Ka'b, Ibn Zaid aur Ibn Malik ne Zaid bin Aslam se bhi riwayat kiya hai — yani subah — aur yeh isi tarah hai jaise Allah Ta'ala ka qaul: "Faaliqul-Isbaah".

Yani Ibn Jarir ne ise bator-e-tarjeeh nahi kaha, balke is qaul ko zikr kiya aur is ke dalail bhi bayan kiye ke yeh ek sahih qaul hai — "Faaliqul-Isbaah" — is ke shawahid zikr kiye, lekin ayat ko unhon ne zyada aam ma'ni par mahmool kiya, yani woh kehte hain ke subah is mein bila shakk daakhil hai, aur isi tarah "Faaliqul-habbi wan-nawaa" bhi, pas yeh sab is mein daakhil hain.

Pas Ibn Jarir is ma'ni ko durust qarar dete hain, lekin ise is aitbaar se tarjeeh nahi dete ke yahi ma'ni hasr ke taur par murad hai, balke woh ise ek zyada aam ma'ni par mahmool karte hain ke ayat mein har woh cheez daakhil hai jis par yeh itlaq hota hai, yani "Falaq" — yeh sab kuch jo Allah Tabarak wa Ta'ala ne paida kiya hai — is mein شامل hai.

Yeh Ibn Jarir ka qaul hai, aur yahi Sheikh-ul-Islam Ibn Taymiyyah rahimahullah ke kalaam se bhi zahir hota hai: "Qul a'oozu bi Rabbil-Falaq".

Pas agar hum in ma'ani mein se kisi ek ko raajih qarar dena chahein to "subah" woh ma'ni hai jis par jumhoor hai, aur agarche "Falaq" ka istemal zyada tar isi ke liye mashhoor hai, lekin yeh is se zyada wasee' ma'ni par bhi saadiq aata hai, is aitbaar se ke yahan "Al" jins ke liye hai, na ke ahd ke liye, taake har us cheez ko شامل kare jise "Falaq" kaha ja sakta hai.

Ibn Kathir kehte hain: Yahi sahih hai.

Aur Ibn Jarir ne "subah" ka zikr kiya aur is par "Faaliqul-Isbaah" se istishhad kiya — yeh ek durust ma'ni hai — lekin aakhir mein Ibn Jarir ne ise aam ma'ni par mahmool kiya: har woh cheez jo "Falaq" ke ma'ni mein aati hai.

Unhon ne kaha rahimahullah: Isi tarah ise Ibn Abi Najeer ne bhi un se riwayat kiya, aur isi tarah Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, Dahhaak, Khusayf, Hasan aur Qatadah ne kaha: ke is se murad raat hai jab woh apni tareeki ke saath aaye.

Aur Zuhri ne kaha: "Wa min sharri ghaasiqin iza waqab" — yani sooraj jab ghuroob ho jaye.

Ibn Jarir ne kaha: Aur baaz doosre ahl-e-ilm ne kaha ke is se murad chaand hai.

"Wa min sharri ghaasiqin iza waqab" — "Ghaasiq" ki tafseer raat se ki gayi hai, aur yeh salaf aur un ke baad aane walon ki ek jama'at ka qaul hai, aur yeh ayat ki tafseer mein kahe gaye mashhoor tareen aqwaal mein se hai.

Is ki wajah yeh hai ke shuroor aur shayateen-e-ins-o-jinn raat mein zyada hote aur phailte hain, kyunke is ki tareeki unhein chhupa leti hai.

Yeh qaul ahl-e-ma'ani mein se bhi ek jama'at jaise Farra waghera ne kaha hai, aur isi ko Ibn Ashoor ne raajih qarar diya hai.

Is ke mutabiq "Iza waqab" ka ma'ni hai: jab us ki tareeki shiddat ikhtiyar kar jaye.

Aur baaz sharihīn-e-hadith jaise Sindi kehte hain: "Ghaasiq" ka ma'ni hai tareek — gaur karein ke yeh zyada aam hai.

Nabi ﷺ ne is ki tafseer chaand se farmayi, aur is hadith ko baaz ahl-e-ilm ne hasan aur baaz ne sahih qarar diya hai: "Is ghaasiq (chaand) ke shar se Allah ki panah maango" — pas yeh ek Nabawi tafseer hai, aur Nabawi tafseer se udool karna durust nahi.

Is ko Sheikh-ul-Islam Ibn Taymiyyah rahimahullah aur digar ahl-e-ilm ne bhi zikr kiya hai, is aitbaar se ke chaand raat ki nishani hai — "Fa mahawna ayatal-layl" [Al-Isra: 12] — aur woh chaand hai, "Wa ja'alna ayatan-nahaar" — aur woh sooraj hai jo roshni dene wala hai.

Pas chaand sirf raat mein zahir hota hai, aur us ka ghalba bhi raat hi mein hota hai, lehaza jo use chaand se tafseer karta hai, us ki tafseer raat se karne ke munafi nahi.

Nabi ﷺ ne chaand ka zikr kiya: "Is ghaasiq ke shar se Allah ki panah maango" — pas bila shubah yeh bhi is mein daakhil hai: "Wa min sharri ghaasiq" yani chaand.

Aur isi tarah Allah Ta'ala farmata hai:

"Aqimis-salaata li-dulookish-shamsi ila ghasaqil-layl" [Al-Isra: 78] — aur "Ghasaq-ul-layl" se murad us ki tareeki hai, pas jab us ki tareeki shadeed ho jati hai to shuroor barh jate hain, aur woh badkaar log bhi jo is mein phailte hain.

Agar kaha jaye ke is se murad raat hai "Iza waqab" yani jab us ki tareeki shiddat ikhtiyar kar jaye.

Lekin agar is ki tafseer chaand se ki jaye — "Wa min sharri ghaasiqin iza waqab" — to baaz kehte hain: "Iza waqab" yani jab woh ghaib ho jaye, jab chaand doob jaye.

Woh kehte hain: Jab woh tuloo' o ghuroob ke marhalay mein hota hai to us ka rang madham ho jata hai, woh aisa kyun ho jata hai? Baaz kehte hain: Zameen se uthne wali bukharat aur doori ki wajah se, to yeh us ki safai, chamak aur roshni ki wazahat par asar انداز hota hai.

Pas jab woh ghaib ho jata hai to chor apni chori ke liye, aur faajir apne fujur ke liye phail jate hain waghera — "Wa min sharri ghaasiqin iza waqab" — is tarah baaz logon ne is ki tafseer chaand se ki hai.

Aur yeh dono qaul un aqwaal mein sab se zyada qawi hain jinhon ne is ki khaas ma'ni mein tafseer ki hai.

Jabke baaz ne is mein door ke aqwaal bhi zikr kiye hain, jaise Zajjaj ka qaul ke "Ghasaq" se murad thandak hai — "Wa min sharri ghaasiqin iza waqab" — woh kehte hain: Raat ko "Ghaasiq" kaha jata hai kyunke woh din se zyada thandi hoti hai, aur "Ghaasiq" yani thanda — lekin yeh baed hai ke is maqam par Allah ki kitab mein yahi murad ho.

Aur jinhon ne ise chaand se tafseer kiya, un mein se baaz ne kaha: "Iza ghasaq" yani jab use grahan lag jaye (khusoof ho jaye), aur chaand grahan khatre ki alamat hota hai, aur Nabi ﷺ ne farmaya: "Yeh dono Allah ki nishaniyon mein se hain jin ke zariye Allah apne bandon ko daraata hai."

Isi liye Sheikh-ul-Islam ne is ma'ni ka inkar nahi kiya, agarche unhon ne "Ghaasiq" ke baaz manqool ma'ani ka inkar kiya, lekin is tarah ke ma'ni ko us aam ma'ni ke saath jo unhon ne ikhtiyar kiya hai, marboot kiya.

Aur baaz kehte hain: "Iza ghasaq" yani jab woh ghaib ho jaye, jaisa ke Qatadah se marwi hai.

Aur baaz ne ise nihayat aam ma'ni mein lene ki koshish ki, lekin yeh is maqam ke munasib nahi, jaise yeh kehna ke "Ghaasiq" har woh cheez hai jo achanak hamla karke nuqsan pahunchaye, khwah woh koi bhi ho; jaise kaha jata hai: "Ghasaqatil-qurhah" jab zakhm se peep behne lage.

Aur Sheikh-ul-Islam Ibn Taymiyyah rahimahullah ka is bare mein kalaam hai — jo in sha Allah aage aaye ga — jis mein unhon ne ise tareeki ke saath jorne ki koshish ki, aur yeh ke chaand bhi is tafseer mein daakhil hai.

Unhon ne apni kitabon aur fatawa mein tafseel se zikr kiya hai ke woh raat jis mein chaand zahir hota hai, bahut se shuroor ke saath ta'alluq rakhti hai, aur unhon ne chaand ko bhi bahut se badkaaron ke a'maal ke saath jorne ki koshish ki, is aitbaar se ke jadugar apne sihr ke a'maal ko chaand ke saath marboot karte hain, aur is bab mein un ki gumrahiyan aur tasaneef maujood hain.

Pas unhon ne raat aur tareeki ke saath bhi rabt qaim kiya, aur chaand ke saath bhi.

Yahan Ibn Jarir rahimahullah kehte hain:

"Wa min sharri ghaasiqin iza waqab" — yani raat jab tareek ho jaye, aur "Iza waqab" Ibn Jarir ke nazdeek: jab woh apni tareeki mein daakhil ho jaye.

Phir unhon ne zikr kiya ke jab raat apni tareeki mein daakhil ho jaye to woh "Ghaasiq" hai, aur isi tarah sitara jab ghuroob ho jaye to woh bhi "Ghaasiq" hai, aur isi tarah chaand bhi.

Phir aakhir mein unhon ne ise har "Ghaasiq" par mahmool kiya — yani har woh cheez jo "Ghaasiq" kehlaye, chahe woh raat ho, chaand ho, sitara ho ya koi aur — Ibn Jarir kehte hain: Yeh sab is mein daakhil hain; kyunke Allah Ta'ala ne in mein se kisi ek ma'ni ko muta'ayyan nahi kiya.

Pas har woh cheez jis par "Ghaasiq" ka itlaq hota hai, us se panah maangi jayegi, aur is mein chaand bator-e-khaas daakhil hai; kyunke Nabi ﷺ ne is ki tafseer isi se farmayi.

Unhon ne kaha: Aur Allah Ta'ala ke is qaul mein "وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ" — Mujahid, Ikrimah, Hasan, Qatadah aur Dahhak ne kaha: Is se murad jadugar auratein hain. Mujahid ne kaha: Jab woh dam karti hain aur girhon mein phoonkti hain.

Yahan "**an-naffathati fil-uqad**" se kya murad hai? "**An-naffathat**" ki tafseer mu'annas hone ke aitibar se jadugar auraton se ki gayi hai, aur yahi bazahir mafhoom hai, aur aksar ahl-e-ilm ka yahi qaul hai, aur muhaqqiqeen ki ek jamaat ne bhi yahi kaha hai, aur Sheikh-ul-Islam rahimahullah waghera ne bhi isi ko ikhtiyar kiya hai.

Aur Ibn Kathir kehte hain: "**An-naffathat**" ke baare mein salaf mein se in hazraat se naql hua hai — Mujahid, Ikrimah, Hasan, Qatadah aur Dahhak — ke is se murad jadugar auratein hain. Yani aurat jadugar.

Aur baaz kehte hain: "**An-naffathat**" se murad "**nufuofs**" hain, to is mein mard aur aurat dono daakhil ho jaate hain — "**min sharri an-naffathat**" yani woh nufuofs jo phoonkne wale hain.

"**Nafth**" ka asal ma'ni halki phoonk ke saath thook ka kuch hissa kharij karna hai, aur Ruqyah mein is ki maratib bayan ki jaati hain: nafth ke saath parhna, sirf phoonk ke saath parhna, aur sirf qira'at karna; pehli surat zyada mo'assir samjhi jaati hai.

Isi siyaq mein yeh bhi zikr hua ke Quran o Ruqyah mein niyyat aur yaqeen ka asar hota hai, aur Jibreel alaihissalam ki riwayat mein "**Bismillahi arqeeq...**" jaise alfaaz is ma'ni ki ta'eed karte hain.

"وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ" — Girhon se murad woh cheezen hain jinhein jadugar baandhte hain. Pas yeh jadugar auratein girhein baandhti hain, kabhi dhaagon ke zariye, ya baalon ke zariye, ya un ke ilawa kisi aur cheez ke zariye, aur is mein phoonk maarti hain, saath aise kalimat kehti hain aur burburaati hain, aur Ruqyah aur shayateen ke naamon se madad talab karti hain, aur isi tarah ki cheezen, to is se sihr waq'e hota hai, aur agar Allah Tabarak o Ta'ala chahe to nuqsan pahunch jaata hai, "**وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ**" [Al-Baqarah: 102].

Aur yahan Nabi ﷺ par sihr kiya gaya, aur yeh ek qatai, sabit-shuda amr hai jis mein koi ta'n nahi, lekin is sihr ne Nabi ﷺ par us cheez mein asar nahi kiya jo tabligh se muta'alliq thi, balki sirf us amr mein tha jiska ta'alluq aap ﷺ ke zaati, maaddi aur dunyawī muamlaat se tha, yani jo aap ﷺ auraton ke baare mein kiya karte the; pas yeh ek maaddi, dunyawī muamla tha, risalat aur Allah Ta'ala se khabar dene ke muamle mein hargiz nahi, aur is ne us par koi asar nahi dala, aur Allah Ta'ala aap ﷺ ko is se mehfooz rakhta hai.

Aur yeh bhi is baat par dalalat karta hai ke insan khwah apne Rabb Tabarak o Ta'ala se kitna hi ta'alluq rakhta ho, aur isi tarah awrad o azkar ki hifazat mein bhi ho, lekin jab taqdeer aa jaati hai to woh zaroor waq'e ho kar rehti hai. Aur yeh na kaha jaye ke: azkar ka kya faida?

Yeh azkar ek sabab hain, lekin jab Allah kisi amr ko muqaddar kar de to woh baharhaal waq'e ho kar rehta hai, aur Allah kabhi use ya us ke baaz hisse ko un umoor ke zariye daf'a kar deta hai jinhein woh muqaddar farmata hai, un mein se ek yeh bhi hai ke yeh insan un azkar ki pabandi karta hai. Aur un azkar ki hifazat ke asar ka hargiz inkar nahi kiya ja sakta, balki yeh mushahadah ki jaane wali cheez hai, jaisa ke baaz ahl-e-ilm kehte hain: yeh ek mazboot, na-qabil-e-taskheer qila hai, balki Ya'juj Ma'juj ki deewar se bhi zyada azeem.

To in sab se kaun bachata hai? Woh Allah Tabarak o Ta'ala hai.

Tafseer Surah An-Naas

Ayat ka Mafhoom

Qul a'oozu bi-Rabbin-naas ka seedha tarjuma yeh hai: "Keh dijiye, main logon ke Rab ki panaah mein aata hoon."

Yahan "**Qul**" ke zariye zubaan se elaan bhi sikhaya gaya hai aur "**A'oozu**" ke zariye dil ki aajizi, mohtaaji aur Allah ki taraf ruju' bhi.

"**A'oozu**"

Yeh word nikla hai “**A‘oozaat**” se. A‘oozaat kehte hain woh chhote chhote chooze jo maa ke atraaf mein aap dekhe honge ke murghi aage jaati hai to chooze qareeb qareeb jaate hain, yani woh saare bachche, woh saare jaanwaron ke bachche jo maa ke baghair reh nahin sakte, ya insaanon ke bachche jo maa ke baghair reh nahin sakte, hamesha maa se chipke hue rehte hain, panaah lete hain.

Yani banda apne aap ko Allah ki hifaazat mein de deta hai, jaise ek kamzor bachcha apni maa se chimat jaata hai, balki is se bhi zyada Allah ka mohtaaj hai.

Rabb-un-Naas ka ma‘ni

“Rabb-in-Naas” mein Rabb ka ma‘ni sirf Khaaliq hi nahin balki parwarish karne wala, sanwaarne wala, tadbeer karne wala aur bande ke umoor ko durust karne wala bhi hai. Mufasssireen ne likha hai ke Allah Ta‘ala insaanon ko un ki tamaam haalaat mein paalta, sambhaalta aur un ke muamlaat ki tadbeer farmaata hai.

Is nisbat mein insaan ki kamzori bhi zaahir hoti hai aur Allah Ta‘ala ki Ruboobiyat ki wus‘at bhi.

Malik-in-Naas aur Ilaah-in-Naas

Malik-in-Naas ka matlab hai: “Logon ka haqeeqi baadshah” aur **Ilaah-in-Naas** ka matlab hai: “Logon ka haqeeqi ma‘bood.”

Malik-in-Naas

Malik ke andar kya hai? “**Al-Malik-ul-Kaamil, As-Sultaan-ul-Qaahir**” — yani Allah Subhanahu wa Ta‘ala aise aam baadshahon ki tarah nahin hai, kaamil baadshah hai, woh Sultan hai, bara power hai Allah Subhanahu wa Ta‘ala ke paas, Qaahir hai, Allah Ta‘ala zabardast hai, Allah Ta‘ala ka koi muqaabla kar nahin sakta, aur in saari makhlooqaat par Allah Subhanahu wa Ta‘ala ki saltanat aur hukoomat, Allah Subhanahu wa Ta‘ala ki baadshahat qaa‘im hai.

Yeh teenon sifaat: Ruboobiyat, Malakiyat, aur Uloohiyat ka waseela le kar dua karta hai banda.

Yani jo Zaat insaan ki parwarish bhi karti hai, us ki saltanat bhi usi ke haath mein hai, aur ibaadat ka mustahiq bhi wahi hai.

Yahan Allah Ta‘ala se maangna sikhaya ja raha hai, yani jab Allah Subhanahu wa Ta‘ala tumhara Rabb hai, jab Allah Subhanahu wa Ta‘ala tumhara Maalik hai, to phir Ilaah bhi, Ma‘bood-e-Barhaq bhi wahi hai. To tumhari duaen hon, chahe tumhare sajde hon, ibaadat ki jitni qismen hon, woh sab Allah Subhanahu wa Ta‘ala ke hawale karna tum par laazim hai, is ke alaawa tumhare paas koi option nahin hai.

Agar tum Allah Subhanahu wa Ta‘ala ko chhor kar yeh saare huqooq makhlooqaat ko dete ho, farishton ko dete ho, insaanon ko dete ho, to tum shirk kar rahe ho, shirk! Allah Subhanahu wa Ta‘ala ke huqooq ko tum maar rahe ho, tum zaalim ho, balki be-haya ho — Ulama kehte hain ke yeh zaalim bhi hai aur be-haya hai ke Allah ke haqq ko maar kar ghairullah ko de raha hai, na‘oozu billah!

To yahan par kya bataya ja raha hai? Jab woh Rabb hai, woh poore tasarrufaat ka Maalik hai, woh Baadshah hai, woh haqeeqi kaamil Sultan hai, Qahhaar hai, to zaahir baat hai **“Ilaah-in-Naas”** — tasarruf-e-kulli, ijaad aur adam ka Maalik-e-Kaamil wahi hai. Yani duniya mein kuch bhi ho ya na ho, yeh sab cheezon ka faisla Allah Subhanahu wa Ta‘ala ke haath mein hai, to lehaza wohi kaamil hua na! To phir ibaadat ka mustahiq to wohi hua.

Yahan par hamein aur ek nuqta milta hai ke **“waswasa”** yeh zalzalah ke wazan par hai. Al-waswasah ko Ulama-e-Kiraam ne kaha ke jo khawateen zevaraati pehenti hain, sone ke, us ki jo jhankaar hoti hai, bareek awaaz aati hai, aisi **bareek as-saut al-khafi** ko kehte hain waswasa, pata bhi nahin chalta hai, Shaitaan dil mein khayalaat daal deta hai.

Shayateen-ul-ins aur Shayateen-ul-jinn, in sab ke waswason se aur un ke sharr se bachane ke liye hum ko yeh Surah maloomat deti hai. Ke sirf aane se pehle nahin, agar muhtala ho jaaye tab bhi Allah ke Nabi ﷺ ne inhi suraton ko parh parh kar, phoonk phoonk kar aap ne jaadu ki saari girhein todi thin. Is ka matlab museebat aane ke baad bhi yeh suratein madad dene wali hain, to is ka ehtimaam karna chahiye.

Isti‘aazah ki Hikmat

Is tarteeb se bande ko yeh sikhaya gaya hai ke Shaitaan, waswasa, aur har khufiya sharr se hifaazat sirf Allah se maangi jaaye.

Surah An-Naas mein waswasa daalne wale ke liye **“Al-Waswaas-ul-Khannaas”** ka zikr aata hai, jo chhup kar dil mein asar daalta hai aur Allah ke zikr se dabak jaata hai.

Is liye kisi makhlooq, buzurg, baba, ya ghairullah se panaah maangna aqeede ki kharabi aur shirk ke daayre mein ja sakta hai, jabke asal panaah dene wali Zaat sirf Allah hai.

Shaitaan se Panaah

Surah An-Naas hamein yeh sikhati hai ke insaan ko Shaitaan, us ke waswason, Shayateen-e-Jinn, aur Shayateen-e-Ins sab ke sharr se Allah hi ki panaah maangni chahiye.

Yahan bande ko bataya ja raha hai ke jis Zaat ne Shaitaan ko paida kiya hai, bachane ki qudrat bhi usi ke paas hai.

Is liye ghairullah, babaon, ya makhlooq se hifaazat maangna aqeede ki kharabi hai, jabke sahih tareeqa isti‘aazah hai.

Nabi ﷺ ka Amal

Nabi Kareem ﷺ bhi Mu‘awwazatain ke zariye Allah ki panaah maangte the, aur subah-o-shaam, sone se pehle, aur mukhtalif mauqa‘on par in suraton ka ehtimaam farmaate the.

Qur‘an parhne ke waqt bhi Allah Ta‘ala ne isti‘aazah ka hukm diya hai: jab Qur‘an parho to Shaitaan Rajeem se Allah ki panaah maango. Is se maloom hota hai ke isti‘aazah sirf ek rasmi jumla nahin balki ek zinda deeni amal hai.

Zikr-e-Kaamil

Yeh nuqta bhi aham hai ke zikr sirf tasbeeh, tahmeed, tahlil aur takbeer tak mehdood nahi, balki shaitan se panah maangna bhi zikr ka hissa hai.

Baaz auqaat insaan din mein baar baar waswason, badgumaniyon, aur manfi khayalaat ka shikaar hota hai, is liye “أعوذ بالله من الشيطان الرجيم” ko kasrat se parhna chahiye. Yehi wajah hai ke Muawwizatain aur isti‘aazah dono rozmarrah zindagi mein hifazat ka mazboot zariya hain.

Shirk ki nafi

Surah an-Naas yeh bhi wazeh karti hai ke ibaadat, dua, sajdah, aur isti‘aanat ka haqq sirf Allah Ta‘ala ke liye hai.

Agar koi shakhs in huqooq ko makhlooq, buzurg, ya kisi aur ke liye khaas kare to woh tauheed se hat jaata hai.

Isi liye Surah an-Naas insaan ko tauheed-e-khaalis aur isti‘aazah billah ki taraf wapas laati hai.

Asmaa-e-Surah an-Naas wal-Falaq:

Yeh dono suratein “قل أعوذ برب الفلق” aur “قل أعوذ برب الناس” kehlaati hain.

Baaz ne inhein “al-Mushaqqishatain” kaha hai, aur baaz ne “al-Muqashqishatain” kaha hai, yani woh suratein jo shirk aur nifaaq se paak karti hain.

Jaise “قل يا ايها الكافرون” aur “قل هو الله أحد” ko bhi baaz ne “al-Muqashqishatain” kaha hai ke yeh shirk ko door karti hain,

aur “Surah Bara’at” (at-Taubah) ko bhi “al-Muqashqishah” kaha gaya ke woh munaafiqeen ko ruswa karti hai.

Madani ya Makki?

Jumhoor ke nazdeek yeh dono suratein Madani hain,

kyonke Nabi ﷺ par jab jaadu kiya gaya to yeh suratein naazil huin, aur yeh Madinah ka waqia hai.

Lekin baaz ne inhein Makki bhi kaha hai,

jaise Hasan, Ikrimah, Ata, Jabir aur Ibn Abbasؓ ki ek riwayat.

Ibn Mas‘oodؓ aur Muawwizatain:

Imam Ahmad ne Zirr bin Hubaysh se riwayat ki:

Unhon ne Ubayy bin Ka‘abؓ se kaha:

“Ibn Mas‘oodؓ apne mushaf mein Muawwizatain nahi likhte the.”

Ubayyؓ ne kaha:

“Main gawahi deta hoon ke Rasool Allah ﷺ ne mujhe bataya ke Jibreelؑ ne kaha:

‘قل أعوذ برب الفلق’

to main ne kaha,

phir kaha:

‘قل أعوذ برب الناس’

to main ne kaha,

pas hum wohi kehte hain jo Nabi ﷺ ne kaha.”

Yeh baat saabit hai ke Ibn Mas‘oodؓ ne apne mushaf mein Muawwizatain nahi likhi thin,

agarche baaz ahl-e-ilm (masalan Ibn Hazm) ne is par inkaar kiya,

kyonke woh Nabi ﷺ ko namaz mein aur baahar in suraton ko parhte sunte the.

Baaz ne kaha:

Ibn Mas‘oodؓ ne inhein na likhne ki wajah yeh samjhi ke yeh sab ko yaad thin,

ya woh samajhte the ke yeh sirf ta‘weez hain, Qur’an ka hissa nahi,

lekin ijma‘ hai ke yeh dono suratein Qur’an ka hissa hain,

aur Nabi ﷺ inhein parhte the,

yeh baat qat‘i hai,

agar Ibn Mas‘oodؓ tak yeh baat na pahunchi ho to woh ma‘zoor hain.

Hadees-e-Ubayy bin Ka‘ab:

Jab un se kaha gaya ke Ibn Mas‘oodؓ Muawwizatain ko nahi likhte,

to unhon ne kaha:

“Main gawahi deta hoon ke Rasool Allah ﷺ ne mujhe bataya ke Jibreelؑ ne kaha:

‘قل أعوذ برب الفلق’

to main ne kaha,

phir kaha:

‘قل أعوذ برب الناس’

to main ne kaha,

pas hum wohi kehte hain jo Nabi ﷺ ne kaha.”

Yeh chaar suratein (Qul ya ayyuhal kafiroom, Qul huwa Allahu Ahad, Qul a'oozu bi Rabbil-falaq, Qul a'oozu bi Rabbinaas)

"Al-qawaqil-ul-arba'ah" kehlati hain,

yani woh suratein jo "Qul" se shuru hoti hain.

"Qul" ka lafz:

"Qul" ka lafz Quran mein Nabi ﷺ ko hukm dene ke liye aaya hai ke yeh baat logon tak pohanchayen.

Lekin Mu'awwizatain mein "Qul" ka lafz Nabi ﷺ ke liye hai,

yani aap khud Allah ki panaah maangein,

yahan "Qul" ka lafz ummat ke liye bhi hai ke woh bhi isi tarah Allah ki panaah maangein.

Riwayat aur ijma:

Taabi'een ne Sahabā[ؓ] se mutawatir taur par yeh suratein li hain,
aur yeh Quran ka hissa hain,
Ibn Hazm ne kaha ke Ibn Masood[ؓ] se yeh sabit nahi ke woh inhein Quran ka hissa nahi
samajhte thay,
kyunke un se bhi yeh qira'at mutawatir hai.

Baaz Sahaba se masaa'il ka chhup jana:

Kabhi kabhi baray Sahaba se bhi baaz masaa'il chhup jate thay,
jaise Umar[ؓ] ko janabat mein tayammum ka masla yaad na raha,
ya Ibn Masood[ؓ] ko ruku mein haathon ka masla.

Isi tarah Ibn Masood[ؓ] se Mu'awwizatain ka maamla chhup gaya,
lekin ijma ke baad yeh ishkaal baqi nahi rehta.

Ahadees:

Muslim mein Uqbah bin Aamir[ؓ] se riwayat hai:

"Ka kya tum ne nahi dekha ke aaj raat aisi ayaat nazil hui hain jin ki misl kabhi nahi dekhi
gayi:

'Qul a'oozu bi Rabbil-falaq'
'Qul a'oozu bi Rabbin-naas'"

(Muslim, Ahmad, Tirmidhi, Nasai)

Uqbah bin Aamir[ؓ] ki ek aur riwayat:

"Rasool Allah ﷺ ne farmaya:

Kya main tumhein do behtareen suratein na sikhaun?

Phir aap ne Mu'awwizatain sikhayin,
phir namaz mein in dono ko parha,
aur farmaya:

Har raat aur har subah in ko parha karo."

(Nasai, Abu Dawood)

Ek riwayat mein:

"Logon ne kabhi in jaisi ta'weez se panaah nahi maangi."

(Nasai)

Ibn Aabis al-Juhani se riwayat:

"Rasool Allah ﷺ ne farmaya:

Ae Ibn Aabis! Kya main tumhein na bataun ke sab se afzal ta'weez kya hai?

Qul a'oozu bi Rabbil-falaq, Qul a'oozu bi Rabbin-naas."

(Nasai)

Aishah[ؓ] se riwayat:

"Jab Rasool Allah ﷺ bemaar hote to Mu'awwizatain parh kar apne upar phoonkte, aur jab marz shadeed hua to main aap par parh kar aap ke haath se masah karti."

(Malik, Bukhari, Abu Dawood, Nasai, Ibn Majah)

Abu Saeed[ؓ] se riwayat:

"Rasool Allah ﷺ insaan aur jinn ki nazar-e-bad se Allah ki panaah maanga karte thay, jab Mu'awwizatain nazil huin to aap ne un ko le liya aur baqi sab chhor diya."

(Tirmidhi, Nasai, Ibn Majah)

Fazilat aur Ruqyah:

Nabi ﷺ ne farmaya:

“Un dono suraton jaisi koi taweez nahin, aur na hi un jaisi koi panah maangi gayi.”

Yeh suratein Ruqyah (dam, taweez) ke liye behtareen hain, khaas taur par jinn, jadoo, nazar-e-bad aur har qisam ke shar se bachao ke liye.

Surah An-Naas

Sheikh Sa'di

1- Is surat mein logon ke Rabb, Malik aur Ma'bood ki panah maangi gayi hai shaitan se, jo har shar ki jar aur asal hai, aur jis ki fitna angezi yeh hai ke woh burai ko khoobsurat aur bhalai ko bura bana kar pesh karta hai.

2- Bande ko chahiye ke Allah ki Rububiyyat se panah, madad aur hifazat chahe, kyun ke sab makhlooq usi ki Rububiyyat mein hai aur har jandaar ki peshani us ke haath mein hai.

3- Bande ko chahiye ke Allah ki Uluhiyyat se bhi madad aur panah maange, jis ke liye hi makhlooq ko paida kiya gaya, aur yeh Uluhiyyat us waqt mukammal hoti hai jab banda apne dushman (shaitan) ke shar se bach jaye, jo us ke aur Allah ki ibadat ke darmiyan rukawat banta hai.

(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ)

Hasood ke mafhoom mein 'aa'in (nazar lagane wala) bhi daakhil hai; kyun ke nazar (chashm-e-zakhm) sirf aise hasood, khabees tabiat aur badnafs shakhs se sadir hoti hai. [As-Sa'di: 937]

Adwa-ul-Bayan – Tanbeeh-e-Sani:

Nazar (al-'ain) isi tarah maujood hai jis tarah hasad, aur main ne kisi ko nahin paya jo dono ke darmiyan tafreeq kar ke bayan kare, halanke dono mein farq maujood hai.

Sahih hadith mein aaya hai: «إِنَّ الْعَيْنَ لِحَقٍّ» yani nazar haq hai (asar rakhti hai).

Aur Sunan mein aaya: «لَوْ أَنَّ شَيْئاً يُسَبِّقُ الْقَدْرَ لَسَبَقْتَهُ الْعَيْنَ» yani agar koi cheez taqdeer par sabqat le ja sakti to woh nazar hoti.

Hasad ke bare mein kaha jata hai: **Hasid**, aur nazar ke bare mein: **‘Aa’in**.

Yeh dono asar mein mushtarik hain, magar waseela aur muntaliq (ibtida ke tareeqe) mein mukhtalif hain.

Hasid woh hai jo us cheez par bhi hasad karta hai jise us ne dekha nahin, aur aainda wali cheez par bhi hasad karta hai, us ke waqoo se pehle; us ka manba dil ka jalna, mahsud par ne‘mat ko bahut zyada samajhna, aur yeh tamanna karna hai ke woh ne‘mat us se zail ho jaye ya use sare se hasil hi na ho. Aur yeh nafs ki pasti ki inteha hai.

‘Aa’in woh hai jo sirf usi cheez ko nazar lagata hai jise woh dekhta hai, aur jo bilfe‘l maujood ho; us ka manba aankh ki ek khaas nazar ka phootna hai, aur kabhi woh usi cheez ko nazar laga deta hai jis ke bare mein woh khud nahin chahta ke woh nuqsan ka shikar ho, jaise apne bachche aur apne maal ko.

Aur ‘Aa’in ke bare mein hasad ka lafz bhi bola jata hai, aur hasad ka lafz kabhi ghibtah ke ma‘ni mein bhi istemal hota hai, aur ghibtah se murad yeh hai ke aadmi kisi doosre ke paas maujood ne‘mat ko dekh kar tamanna kare ke woh ne‘mat use bhi mile, magar us ke zawal ki aarzo ke baghair.

Isi par hadith hai:

« لا حسد إلا في اثنتين: رجل آتاه الله مالا فسلطه علىهلكته في الخير، ورجل آتاه الله الحكمة فهو يقضي بها بين الناس »

Yani hasad (ghibtah) sirf do mein hai: woh shakhs jise Allah ne maal diya, to us ne use khair mein kharch karne par mamoor kiya, aur woh shakhs jise Allah ne hikmat di, to woh us ke zariye logon ke darmiyan faisla karta hai.

Qurtubi ne kaha: marfoo‘an riwayat hai:

«المؤمن يغبط، والمنافق يحسد»

Yani momin ghibtah karta hai aur munafiq hasad karta hai.

Aur kaha ke hasad woh pehla gunah hai jis ke zariye aasman mein Allah ki nafarmani ki gayi, aur woh pehla gunah hai jis ke zariye zameen mein Allah ki nafarmani ki gayi; pas Iblees ne Adam ko hasad kiya, aur Qabeel ne Habeel ko hasad kiya.

Tanbeeh:

Main ne Sheikh (rahimahullahu ta‘ala ‘alaina wa ‘alaihi) se yeh baat suni ke: sab se pehli ma‘siyat hasad hi thi, aur us ke shu‘m ne deegar gunahon tak ko kheench liya.

Yeh us waqt hua jab Iblees ne hamare baap Adam ko hasad kiya, un karamaton par jo Allah ne unhein ata ki, jaise unhein apne haathon se paida karna, aur farishton ko unhein sajdah karne ka hukm dena.

Pas hasad ne Iblees ko takabbur par aamada kiya, aur takabbur ne use sajdah ke hukm ki ita‘at se rok diya, to nateejah yeh hua ke woh randa-e-dargah hua, Allah ki panah.

Asbab-e-Hasad

Qissay par ghaur karne se wazeh hota hai ke hasad par aamada karne wali asal do cheezen hain:

Pehli: Mahsud ko haqeer samajhna aur us ki tahqeer.

Doosri: Hasid ka apni zaat par i'jaab (khud pasandi), jaisa ke Iblees ne apne sajdah se inkar ki illat bayan karte hue kaha:

﴿أَنَا خَيْرٌ مِنْهُ﴾ [الأعراف: ١٢]

Yani: "Main is se behtar hoon."

Phir apni khairiyat-e-mawhumah ki tafseel yun ki:

﴿خَلَقْتَنِي مِنْ نَارٍ وَخُلِقْتُ مِنْ طِينٍ﴾ [الأعراف: ١٢]

Yani: "Tu ne mujhe aag se paida kiya aur ise mitti se."

Aur baqi tamam asbab bhi isi ke tabe' hain.

Ulama ne in asbab mein yeh bhi zikr kiya hai:

- Aadmi apne aap ko azeed samajhta hai aur nahin chahta ke koi us par buland ho.
- Khud pasandi, ke aadmi apni zaat par ta'ajjub kare aur kisi ko apne se awla na samjhe.
- Apne maqasid ke فوت ho jane ka khauf, jab woh dekhta hai ke doosra shakhs us qabil hai ke us ke baghair bhi kaam chal jaye.
- Sarbarahi aur bartari ka ishq, jis ke baais woh kisi ko apne se aage barhne dena nahin chahta, na kisi fann mein, na kisi maidan mein.

Razi ne yeh asbab Ghazali se naqal kiye hain.

Aur isi liye hum kisi khud pasand ko nahin dekhte magar yeh ke woh doosron ko haqeer janta hai aur Allah ki taraf se unhein mili hui adna ne'mat par bhi hasad karta hai.

Allah hamein is se mehfooz rakhe.

Tanbeeh

Jab pehli maasiyat Iblees ka hamare baap Adam par hasad thi, un nematon par jo Allah ne unhein ata kiin, aur phir mushrikeen ka Rasool Allah ﷺ par wahi ki nemat par hasad hua, aur Ahl-e-Kitab ka Musalmanon par nemat-e-Islam par hasad hua, aur jab yeh surat (Falaq) Quran ke awakhir mein aayi, to goya woh Quran ke aakhir mein is liye aayi ke Musalmanon ko Allah ki azeem nemat aur un par hone wale shadeed hasad ki yaad-dihani karaaye, taake woh apne dushmanon se hoshiyar rahen, jo un ke deen ke bare mein un ke khilaf saazishein karte hain, khwah woh jinn hon ya insan,

jaisa ke baad wali, aakhri surat mein in sha Allah tafseel aayegi.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ﴾

Surah Falaq mein isti'azah (panah talab karne) ek sifat ke saath aaya hai, aur woh hai "رَبِّ الْفَلَقِ".

Jabke Surah Nas mein isti'azah teen sifaat ke saath aaya hai: "إِلَهِ النَّاسِ"، "مَلِكِ النَّاسِ"، "رَبِّ النَّاسِ"; halanke pehli surat (Falaq) mein jis cheez se panah maangi gayi woh teen umoor hain, aur doosri surat (Nas) mein jis cheez se panah maangi gayi woh ek hi amr hai, to is ek amr ki khatariyat (shiddat-e-khatar) ke pesh-e-nazar teen sifaat zikr ki gayiin. [Al-Shanqeeti: 9/183]

Sheikh Nawab Siddiq Hasan Khan:

Aur Zaid bin Arqam se riwayat hai, woh kehte hain: "Ek Yahoodi shakhs ne Nabi ﷺ par jadu kiya, to Aap beemar ho gaye. Jibreel Aap ke paas aaye, aur Aap par Mu'awwizatain nazil kiin, aur kaha: Ek shakhs ne Aap par jadu kiya hai, aur yeh jadu falan kuen mein hai. To Aap ne Aliؓ ko bheja, woh use le aaye, phir Aap ne unhein hukm diya ke girhein kholen aur har girah par ek ayat parhein aur use kholen, yahan tak ke Nabi ﷺ is tarah uthe jaise ke kisi bandish se azaad kiye gaye hon."

Ise Abd bin Hameed ne apne Musnad mein riwayat kiya, aur Ibn Marduyah ne ise Aishahؓ ki hadees ke taur par mufassal riwayat kiya, isi tarah Ibn Abbasؓ ki hadees ke taur par bhi.

Kaha gaya ke Nabi ﷺ par jadu ki muddat chaalis din thi, aur kaha gaya: chhe mah, aur kaha gaya: ek saal. Hafiz Ibn Hajar ne kaha: Yahi qawl mu'tamad hai.

Raghib ne kaha: Nabi ﷺ par jadu ka asar is haisiyat se nahin tha ke Aap Nabi hain, balki is haisiyat se tha ke Aap bashar hain; jaise Aap khate, qaza-e-hajat karte, ghussa karte, khwahish rakhte aur beemar hote the, to jadu ka asar Aap mein bashariyat ke aitibar se tha, nubuwwat ke aitibar se nahin.

Aur yeh asar us waqt nubuwwat mein qadah (nuqs) hota agar jadu ka asar kisi aise muamale mein zahir hota jo nubuwwat ki taraf lautta ho; jaise Aap ka majrooh hona aur Aap ka dandaan-e-mubarak ka Uhud ke din shaheed hona us ismat mein khalal nahin laya jis ki Allah ne Aap ke liye zamanat di, apne is qawl mein: "والله يعصمك من الناس".

Isi tarah Islam mein baaz mushrikeen ka baaz ilaqaon par ghalib aa jana bhi us kamal-e-Islam ke munafi nahin jo Allah ne farmaya: "اليوم أكملت لكم دينكم".

Qazi ne kaha: Is se yeh lazim nahin aata ke kuffar sachche the jab unhon ne kaha ke woh (Muhammad ﷺ) mashoor hain; kyunke woh is se murad yeh lete the ke Aap majnoon hain aur yeh ke jadugaron ke zariye Aap ki aql zail ho gayi.

Ahl-e-Sunnat ka mazhab yeh hai ke sihr haq hai aur us ki haqeeqat hai, aur woh qawl-o-fi'l ke zariye hota hai, dard deta hai, beemar karta hai, qatl karta hai, aur miyan-biwi mein judai dalta hai.

Is par mukammal kalam Sulaiman al-Jamal ki hashiyah mein hai, us ki taraf rujoo kiya jaye.

Aur Mu'awwizatain ke fazl aur Nabi ﷺ ke in ki qira'at namaz aur digar mauqa'at mein hone ke bare mein ahadees warid hui hain, aur hum ne jo zikr kiya, us mein kaafi hai.

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ)

Agar sawal kiya jaye: Allah Ta'ala ne pehle "Rabb" ki sifat ka zikr kiya, phir "Malik" aur phir "Ilah" ka, to is ki kya hikmat hai?

Jawab yeh hai ke yeh maratib mein tadreej aur bulandi ki taraf irtiqa ke taur par hai; is liye ke "Rabb" ka lafz bahut se logon ke bare mein bola jata hai, kaha jata hai: fulan Rabbud-dar

(ghar wala, malik), aur isi tarah ke doosre ta'abeer. To pehle "Rabb" ka zikr is ke ma'nawi ishtirak ke sabab hua.

Aur "Malik" ka wasf aam logon ke liye nahin, balki khaas logon ke liye hota hai, jo duniya ke badshah hain, aur bila shuba woh digar logon se buland martaba hote hain, lehaza "Rabb" ke baad "Malik" ki sifat aayi.

Aur "Ilah" "Malik" se bhi buland rutbah hai, isi liye badshah khud ko ilah nahin kehte; Ilah to ek hi hai, us ka koi shareek aur koi nazeer nahin; is liye ikhtitam "Ilah" par hua. [Ibn Juzayy: 2/631]

(مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)

Shaitan ki waswasa-andazi insan ke seene mein kai qisam se hoti hai; un mein se ek iman ko kharab karna aur aqaaid mein tashkeek dalna hai, phir agar woh is par qadir na ho to use ma'asi par uksata hai, phir agar is par bhi qudrat na paaye to use ta'aat se rokne aur sust karne ki koshish karta hai, phir agar is mein bhi kamyab na ho to ta'aat mein riya dakhil kar deta hai taake unhein baatil kar de, phir agar insan is se bhi mehfooz rahe to woh is mein khud-pasandi (ujb) aur apne amal ko bahut bada samajhne ka jazbah paida kar deta hai.

Isi tarah woh dil mein hasad, keena aur ghazab ki aag bharkata hai, yahan tak ke insan ko sab se bure a'maal aur badtareen halaat tak pahuncha deta hai. [Ibn Juzayy: 2/63]

Adwa-ul-Bayan:

Aur Sheikh rahmatullah Ta'ala alaina wa alaihi ne lughat aur shar' ke aitibar se "waswasa" aur "waswas" ke ma'ani pehle bayan kiye hain, yani Allah Ta'ala ke is qawl (فوسوس إليه الشيطان قال يا آدم هل أدلك على شجرة الخلد) [طه: ١٢٠] par guftagu ke mauqa par.

Unhon ne dono ke mushtaqaat aur asal ishtiqaq ko wazeh kiya, aur yeh ke in dono ka madar is par hai ke "waswasa" khufiya guftagu aur dil mein dala gaya chhupa hua kalam hai, aur "khunas" peechhe hatne aur paspa hone ko kehte hain. Woh "Daf' Ihaam al-Iztiraab" mein is par guftagu karte hain jahan yeh dono bazahir mutazaad ma'ani jama ho jate hain.

Kyunke "waswas" (hamzah ke saath) kasrat-e-waswasa karne wala hai, taake is ke zariye logon ko gumrah kare, aur "khannas" (shaddah ke saath) kasrat se peechhe hatne aur logon ko gumrah karne se laut aane wala hai.

Is ka jawab yeh hai ke har maqam ke liye ek khaas mazmoon munasib hota hai; to woh bande ki ghaflat ke waqt waswasa karta hai, jab woh apne Rabb ke zikr se ghafil ho, aur banda jab apne Rabb Ta'ala ko yaad kare to woh peechhe hat jata aur dab jata hai, jaisa ke Allah Ta'ala ke is qawl se wazeh hai: (ومن يعيش عن ذكر الرحمن نقبض له شيطاناً فهو له قرين) [الزخرف: ٣٦]، aakhirah. A.H.

(مِنْ الْجِنَّةِ وَالنَّاسِ)

Allah Ta'ala ne khabar di ke waswasa dalne wala insanon mein se bhi ho sakta hai. Hasan Basri ne kaha: Yeh dono shaitan hain; jinn ka shaitan woh hai jo logon ke seenon mein waswasa dalta hai, aur insan ka shaitan woh hai jo alaniya (khule taur par) aata hai.

Qatadah ne kaha: Jinn mein bhi shayateen hote hain, aur insanon mein bhi shayateen hote hain; pas Allah ki panah talab karo insanon aur jinnon ke shayateen se. [Al-Qurtubi: 22/583]

Fawaid:

1- Allah Subhanahu wa Ta'ala ke liye Tauheed aur Ikhlas ki ahmiyat, ﴿Qul huwa Allahu Ahad﴾

2- Nazar (al-'ain) aur sihr ke khatre se Allah ki panah mangne ki ahmiyat, ﴿Wa min sharri an-naffathati fil-'uqad (4) wa min sharri hasidin iza hasad﴾

3- Shaitan ke waswason se Allah ki panah mangne ki ahmiyat, kyunke yeh insano par shar ke sab se wasee darwazon mein se hai, ﴿Min sharri al-waswasi al-khannas﴾

Min al-jinnati wan-naas

Surah An-Naas ki ayat **“Min al-jinnati wan-naas”** ke bare mein mufasssireen ne chand ihtimalat zikr kiye hain. Ek ta'beer yeh hai ke yahan **“min”** ka ma'ni **“bayan”** ya **“tashreeh”** hai, yani waswasa daalne wale do qism ke ho sakte hain: jinn aur insaan.

Is bina par bure insaan bhi waswasa daalte hain, ghalat baatein kaan mein phoonkte hain, aur phir woh baat dil par asar karke aadmi ko bhatka deti hai.

Doosra ihtimal yeh bayan kiya gaya hai ke **“min”** ko **“zariya”** ya sabab ke ma'ni mein liya jaye, yani Shaitan jinn aur insaan dono ko waswasa phailane ke liye istemal karta hai.

Is surat mein insaan aur jinn dono shaitani kaam ke aala-e-kar ban jate hain, aur bande ko dono ke shar se Allah ki panah mangne ki taleem milti hai.

Teesra nukta yeh zikr kiya gaya ke baaz ahl-e-tafseer ne **“allazi yuwaswisu”** aur **“min al-jinnati wan-naas”** ke rabt se yeh samjha ke waswasa daalne wale khud jinn-o-ins dono mein paye jate hain, yani shayateen-e-jinn bhi hain aur shayateen-e-ins bhi.

Is tafseer mein **“naas”** ko taghleeban liya gaya hai, aur is ke tehat jinn aur insaan dono dakhil hote hain.

Ibn Qayyim ka i'tiraz

Ibn Qayyim rahimahullah ne is aakhri tafseer par lughwi ishkaal kiya ke **“naas”** ko pehle ek aam lafz ke taur par lana aur phir isi ke andar jinn-o-ins dono ko taqseem karna Arabi usloob ke lihaz se mushkil maloom hota hai.

Albatta unhon ne is ka maqsad yeh wazeh kiya ke log sirf jinni Shaitan se na panah maangein, balke shayateen-e-ins se bhi bachne ko zaroori samjhein.

Jumhoor ki taujeeh

Imam Tabari, Imam Qurtubi, aur Ibn Kathir rahimahumullah ki taraf manqool tashreehat mein yeh baat maujood hai ke shayateen-e-ins bhi hote hain aur shayateen-e-jinn bhi, is liye ayat ke umum mein dono dakhil hain.

Imam Qurtubi ne khaas taur par kaha ke jinn aur ins dono mein Shaitan paye jate hain, aur insaan ko dono se Allah ki panah mangni chahiye.

Ibn Kathir ki tafseer mein bhi **“min al-jinnati wan-naas”** ko waswasa daalne walon ki tauzeeh ke taur par liya gaya hai.

Ibn Qayyim ki tarjih

Ibn Qayyim rahimahullah ka rujhan yeh hai ke ayat mein shayateen-e-jinn aur shayateen-e-ins dono se panah maqsood hai, aur isi pehlu ko zyada numayan karna chahiye taa-ke log sirf ek qism ke shar se bachne par iktifa na karein.

Unhon ne yeh bhi wazeh kiya ke Quran-e-Kareem ne muta‘addid maqamat par shayateen-e-ins-o-jinn ka zikr kiya hai, jaise Surah Al-An‘am mein.

Is liye asal taleem yeh hai ke banda har us cheez se Allah ki panah maange jo use gumrah kare, khwah woh jinn ho ya insaan.

Amali sabaq

Is bahs se ek amali nateeja yeh nikalta hai ke Musalman ko sirf mawarai shar se nahin balki gumrah insano se bhi hoshiyar rehna chahiye.

Waswasa kabhi kaan mein baat daal kar aata hai, kabhi mahaul ke zariye, aur kabhi bad-batin logon ki sohbat ke zariye.

Is liye Surah An-Naas insaan ko ek jami‘ hifazat sikhati hai: jinni shar, insani shar, aur batini waswason sab se bachao.

Za‘eef riwayat ka hukm

Jahan tak “al-Haal wal-Murtahil” wali riwayat ka ta‘alluq hai woh za‘eef hai.

Surah An-Naas khatam karne ke baad aap dekhe honge baaz log phir Surah Al-Baqarah ki:

الم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

paanch aayatein, Surah Al-Baqarah ki paanch aayatein padhte hain? Kyun?

Tirmizi Shareef ki hadees ke Qur‘an khatam nahin hota, us ko phir shuru karna chahiye, lekin hadees za‘eef hai, aisa koi laazim nahin hai. Isi liye aap dekhein, baaz log Mu‘awwazatain padhte nahin namazon mein, kyunke khatam hua to phir Surah Al-Baqarah padhna padega, is liye nahin padhte. To yeh ghalat-fehmi hai, jo za‘eef hadees ki bunyaad par paida hui hai. Wallahu a‘lam.

Lehaza yeh samajhna chahiye ke Mu‘awwazatain ki tilaawat apni jagah mustaqil fazeelat rakhti hai, aur is ke liye kisi za‘eef riwayat par ta‘kiya karna zaroori nahin.

25 Mufasssireen ki Tafaseer se sarsari khaka Surah An-Naas se muta‘alliq:

Imam Shawkani rahimahullah, Nawab Siddiq Hasan Khan rahimahullah, aur Imam Tabari rahimahullah ke tafseeri nuqaat Surah An-Naas ke baab mein taqreeban ek doosre se milte-julte hain. Albatta Tafseer Ibn Kathir rahimahullah ki imtiyazi khusoosiyat yeh hai ke is mein ahadees badi tadaad mein jama kar di gayi hain, is liye woh tafseer nihayat jaame‘ aur dilkash ban jaati hai. Is lihaaz se Ibn Kathir ki tafseer Tabari ke tafseeri usoolon aur hadeesi mawaad dono ko yakja karti hai, aur yeh ek bahut mazboot ilmi marja‘ hai.

Tafseer Qasimi, yani **Mahasin at-Ta‘weel** mein bhi Surah An-Naas ki tafseer mein Shayateen-e-Ins-o-Jinn se istidlaal kiya gaya hai. Is ziman mein Surah Al-A‘raaf ki aayat:

طَائِفٌ مِّنَ الشَّيْطَانِ

ko bhi daleel banaya gaya hai, jis se maloom hota hai ke Shaitaan ki taraf se insaan ke dil mein waswase aur hamle aate hain. Imam Jamaaluddin Qasimi rahimahullah ne is mas'ale ko nihayat khoobsurati se wazeh kiya hai.

Ibn Taimiyah rahimahullah ne yeh wazeh kiya ke Nabi Kareem sallallahu alaihi wasallam sone se pehle Mu'awwazatain ka ehtimam farmate the, is liye ummat ko bhi in suraton ka khusoosi ehtimam karna chahiye. Unhon ne mustashriqeen ke is i'tiraz ka bhi bahut pehle radd kar diya tha ke Hazrat Abdullah bin Mas'ood raziyaallahu anhu ke mushaf mein Mu'awwazatain ke zikr na hone ka matlab inkar tha. Ibn Taimiyah rahimahullah ke mutabiq aisa hargiz nahin tha, balke wajah yeh thi ke yeh suratein itni mashhoor thin ke likhne ki zaroorat mehsoos nahin ki gayi.

Tafseer Ibn Kathir mein ek aur aham nukta yeh bhi milta hai ke Nabi Kareem sallallahu alaihi wasallam ne Shaitaan ko gaali dene aur us par bad-dua karne se mana farmaya, kyunke is se Shaitaan barhta hai. Is ke bajaaye aap sallallahu alaihi wasallam ne zikr-e-Ilahi, Bismillah, aur isti'aazah ki taleem di. Jab insaan Allah ka zikr karta hai to Shaitaan dabak jata hai, aur **“Khannas”** ki kaifiyat saamne aati hai. Is se maloom hota hai ke Shaitaan ko kamzor karne ka sahih rasta gaali nahin, balke Allah ki taraf ruju' aur zikr hai.

Baa'z mufasssireen ne “Naas” ke lafz ke baare mein guftagu ki hai ke yeh “Uns” se maakhuz hai ya “Nisyaan” se. Ibn Qayyim rahimahullah ke nazdeek “Uns” se nisbat zyada raajih maloom hoti hai, yani insaan ko insaan se unsiyat hoti hai, aur chunke woh makhlooq hai, is liye use “Naas” kaha gaya. Baa'z ahl-e-lughat ne “Nisyaan” se bhi is ki taujeeh ki hai, kyunke insaan bhoolne wala hai. Baharhaal raajih mafhoom “Uns” wala hai, aur isi bunyaad par shayateen-e-ins aur shayateen-e-jinn ka farq bhi wazeh ho jata hai.

Ibn Qayyim rahimahullah ne yeh bhi bayan kiya ke panaah maangne ke muta'addid zaraaye hain, jin mein Mu'awwizatain, Ayat-ul-Kursi, Surah Al-Baqarah, Surah Al-Baqarah ki aakhri do ayaat, “La ilaha illallahu wahdahu la shareeka lah, lahul mulku wa lahul hamd, wa huwa 'ala kulli shay'in qadeer” ka wird, aur Allah ka zikr-e-kaseer shamil hai. Isi tarah unhon ne fazool sohbaton aur bekaar mail-jol se bachne par bhi zor diya. Un ke nazdeek logon ki chaar qisamain hain:

1. Ahl-e-ilm wa naik log, jin ki sohbat ghiza hai.
2. Woh log jin se kaam ki had tak milna parta hai, jaise doctor ya tajir, yeh dawa ki maanind hain.
3. Woh be-faaidah log jin ki sohbat beemari hai, kyunke woh sirf waqt zaya karte hain.
4. Gumrah firqay aur ahl-e-bid'at, jin ki sohbat roohani maut ka sabab banti hai.

Yeh bohat aham tarbiyati nukta hai ke insaan ko aisi sohbat se bachna chahiye jo us ke deen, imaan aur dil ko kamzor kare. Is tarah shaitaan ke hamle se bachne ke liye sirf azkaar hi nahin, balki sohbat aur mahaul ki islaah bhi zaroori hai.

Imam Fakhruddin Raazi rahimahullah ne Surah Al-Falaq aur Surah An-Naas ke farq ko bayan karte hue yeh nukta pesh kiya ke Surah Al-Falaq zaahiri nuqsanaat aur dunyawii shuroor se panaah sikhati hai, jab ke Surah An-Naas baatini aur deeni nuqsan se hifaa'at ka zariya hai. Imam Ibn Qayyim rahimahullah ne bhi kaha ke Surah Al-Falaq mein baironi dushmanon ka

zikr hai, jab ke Surah An-Naas mein andarooni dushman yani shaitaan aur nafs ke fitnon se panaah sikhayi gayi hai. Andarooni dushman zyada khatarnaak hota hai, kyunke woh insaan ke dil aur aqeede tak asar andaaz hota hai.

Tafseer Muyassar, jo Majma' Malik Fahd ki taraf se shaya hui, is mein yeh nukta numayan hai ke Surah An-Naas insaan ko Tauheed-e-Uloohiyyat, Tauheed-e-Ruboobiyyat, aur shirk se bachne ki taleem deti hai. Yahan Allah Ta'ala bande ko yeh sikhate hain ke woh shayateen, insaanon ke shar, aur gunaaah ko khoobsurat dikhane wali quwwaton se Allah ki panaah maange. Shaitaan insaan ke saamne gunaaah ko aasaan aur neki ko bhaari dikhata hai, jis se insaan ibaadat se door ho jata hai. Is liye is surat ka bunyaadi maqsad tauheed aur hifaazat-e-imaan hai.

Isi tarah Tafseer Sa'di mein yeh nukta bohat khoobsurat andaaz mein aaya hai ke jab banda gunaaahon mein muhtala hota hai to Qur'an se faidah uthana bhi mushkil ho jata hai, aur Qur'an ke tadabbur mein rukawat paida hoti hai. Is liye shaitaan se panaah maangna dar-asal us andarooni rukawat ko door karna hai jo gunaaah aur waswasah paida karte hain. Isi bina par Surah Al-Fatihah ke aaghaz mein “A'oozu billahi minash-shaytaanir-rajeem” aur “Bismillahir-Rahmanir-Raheem” sikhaya gaya, taake Qur'an se faidah uthane se pehle shaitaan ki raah roki jaaye.

Ek aur aham ilmi baat yeh hai ke baaz ahl-e-ilm ne “Mu'awwizat” ke lafz ke taht Surah Al-Ikhlaas, Surah Al-Falaq aur Surah An-Naas teenon ko shamil kiya hai.

Tafseer Baghawi mein bhi ahaadees ke zariye Mu'awwizatain ke ihtimam aur subah-o-shaam ke azkaar ke fawaid bayan kiye gaye hain. Isi tarah Tafseer Qurtubi mein “Naas” ke taht jinn aur insaan dono ke ma'ni ki bhi guftagu milti hai, aur Tafseer Jalaalain mein waswasay ki haqeeqat par mukhtasar magar mufeed kalaam maujood hai. Tafseer Baizaawi, Tafseer Ibn Al-Jawzi, Tafseer Adwaa-ul-Bayaan, aur deegar tafaseer mein bhi mukhtalif zaviye se yeh mazmoon wazeh hota hai ke insaan ko Allah ki panaah mein aane, zikr-e-ilahi barhane, aur shaitaani hamlon se bachne ki zaroorat hai.

Ibn Qayyim rahimahullah ke mutabiq shaitaan insaan par kai darajaat mein hamla karta hai:

- Pehle aqeede mein shak daalta hai.
- Phir gunaaahon mein muhtala karta hai.
- Phir chhote gunaaahon ki taraf le jata hai.
- Phir ita'at se door karta hai.
- Phir riyaakaari daalta hai.
- Phir shohrat ki bhook paida karta hai.

Yeh tamaam maraahil ek munazzam shaitaani hikmat-e-amali ki shakal mein saamne aate hain, aur in sab ka ilaaj Allah ka zikr, dua, Mu'awwizatain, aur Qur'an ki hifaazat hai. Isi liye subah-o-shaam, namaaz ke baad, sone se pehle, aur ruqyah ke mauqe par in suraton ka ihtimam nihayat zaroori hai.

Aakhir mein yeh baat bhi aham hai ke jadeed taleemaat aur tadreesi nazm “Ahdaaf aur Asbaaq-e-Qur'an” aur mujawwazah “Tafseer-e-Irshadi” jaise kaam in tamaam tafseeri nukaat

ko ek munazzam, tadreesi, aur amali surat mein pesh karne ki ek koshish hain. Allah Ta'ala in kaamon mein barkat ata farmaaye, aur hamein bhi shaitaan ke shar, waswason, shubhaat, shahawaat, aur baatini aafaat se mehfooz rakhe.

Wa aakhir da'waana anil-hamdu lillahi Rabbil-'aalameen.

Bachon, ahl-e-khana, aur khud par in suraton ko parhna aur phoonkna sunnat hai.

Fatah-ul-Qadeer aur Ahsan-ul-Bayan se Chand Nuqaat:

Surah Feel

1. Jo Yemen se Khanah Ka'bah ki takhreeb ke liye aaye thay, “**Alam tara**” kya tujhe maloom nahin? Istifham-e-taqreeri ke liye hai, yani tu jaanta hai ya woh sab log jaante hain jo tere hum-asr hain. Yeh is liye farmaya gaya ke Arab mein yeh waqia guzre abhi zyada arsa nahin hua tha. Mashhoor tareen qaul ke mutabiq yeh waqia us saal pesh aaya jis saal Nabi ﷺ ki wiladat hui thi, is liye Arabon mein is ki khabrein mashhoor aur mutawatir thin. Yeh waqia mukhtasar hasb-e-zail hai:

Waqia Ashab-ul-Feel:

Habshah ke badshah ki taraf se Yemen mein **Abraha al-Ashram** governor tha. Us ne Sana'a mein ek bohat bara girja (ibadat-gah) tameer kiya aur koshish ki ke log Khanah Ka'bah ki bajaye ibadat aur Hajj-o-Umrah ke liye idhar aaya karein. Yeh baat Ahl-e-Makkah aur deegar qabail-e-Arab ke liye sakht nagawar thi.

Chunanche un mein se ek shakhs ne Abraha ke banaye hue ibadat-khane ko ghalazat se paleed kar diya, jis ki ittila us ko kar di gayi ke kisi ne is tarah girja ko napaak kar diya hai. Jis par us ne Khanah Ka'bah ko dhaane ka azm kar liya aur ek lashkar-e-jarrar le kar Makkah par hamla-awar hua. Kuch haathi bhi us ke saath thay.

Jab yeh lashkar **Wadi Muhassar** ke paas pahuncha to Allah Ta'ala ne parindon ke ghoual bhej diye, jin ki chonchon aur panjon mein kankariyan thin jo chane ya masoor ke barabar thin. Jis fauji ko bhi yeh kankari lagti woh galta jata aur us ka gosht jhar jata. Khud Abraha ka bhi Sana'a pahunchte pahunchte yahi anjaam hua.

Is tarah Allah ne apne ghar ki hifazat farmayi. Makkah ke qareeb pahunch kar Abraha ke lashkar ne Nabi ﷺ ke dada ke, jo Makkah ke sardaar thay, oonton par qabza kar liya. Jis par Abdul Muttalib aa kar Abraha se kaha ke tu mere oont wapas kar de jo tere lashkariyon ne pakre hain.

Baqi raha Khanah Ka'bah ka masla jis ko dhaane ke liye tu aaya hai, to woh tera maamla Allah ke saath hai. Woh Allah ka ghar hai, wohi muhafiz hai. Tu jaane aur Baitullah ka Maalik Allah jaane.

(Aysar-ut-Tafaseer)

2. Yani woh Khanah Ka'bah dhaane ka irada le kar aaye thay, is mein un ko nakaam kar diya. **Istifham-e-taqreeri** hai.

3. **Ababeel** parinday ka naam nahin, balkeh is ke ma'ni **ghol dar ghol** hain.

4. **Sijjeel** mitti ko aag mein paka kar us se banaye hue kankar. In chhote chhote pathron ya kankaron ne top ke golon aur bandook ki goliyon se zyada muhlik kaam kiya.

5. Yani un ke ajzaye jism is tarah bikhar gaye jaise khai hui bhoosi hoti hai.

Surah Quraish

Isay **Surah Eelaaf** bhi kehte hain. Is ka ta'alluq bhi pichhli Surah se hai.

1. **Eelaaf** ke ma'ni hain: maanus aur aadi banana, yani is kaam se kolfat aur nafrat ka door ho jana.

Quraish ka guzran ka zariya tijarat thi. Saal mein do martaba un ka tijarati qafila bahar jata aur wahan se ashya-e-tijarat lata. Sardiyon mein Yemen, jo garam ilaqa tha, aur garmiyon mein Shaam ki taraf, jo thanda tha.

Khanah Ka'bah ke khidmat-guzar hone ki wajah se Ahl-e-Arab un ki izzat karte thay. Is liye yeh qafile bila rok-tok safar karte.

Allah Ta'ala is Surah mein Quraish ko batla raha hai ke tum jo garmi, sardi mein do safar karte ho, to hamare is ehsan ki wajah se ke hum ne tumhein Makkah mein aman ata kiya hai aur Ahl-e-Arab mein muazzaz banaya hua hai.

Agar yeh cheez na hoti to tumhara safar mumkin na hota. Aur Ashab-ul-Feel ko bhi hum ne isi liye tabah kiya hai ke tumhari izzat bhi barqarar rahe aur tumhare safaron ka silsila bhi, jis ke tum khugar ho, qaim rahe.

Agar Abraha apne mazmoom maqsad mein kamyab ho jata to tumhari izzat-o-siyadat bhi khatam ho jati aur silsila-e-safar bhi munqate ho jata.

Is liye tumhein chahiye ke **sirf isi Baitullah ke Rabb ki ibadat karo.**

- (١) Mazkoorah tijarat aur safar ke zariye se.

- ٤ (٢) Arab mein qatl-o-gharat-gari aam thi lekin Quraish-e-Makkah ko Haram-e-Makkah ki wajah se jo ehtiram hasil tha, us ki wajah se woh khauf-o-khatre se mehfooz thay.

Surah Ma'un

Is Surah ko **Surah Ad-Deen, Surah Ara'ayta aur Surah Al-Yateem** bhi kehte hain. (**Fath-ul-Qadeer**)

- ١ Rasool Allah ﷺ ko khitab hai aur istifham se maqsad izhar-e-ta'ajjub hai. **Ru'yat** ma'rifat ke mafhoom mein hai aur **deen** se murad aakhirat ka hisaab aur jaza hai. Baaz kehte hain ke kalaam mein hazf hai. Asal ibarat hai:

“Kya tu ne us shakhs ko pehchana jo Roz-e-Jaza ko jhutlata hai? Aaya woh apni is baat mein sahih hai ya ghalat?”

- ٢ Is liye ke ek to bakheel hai, doosra Qayamat ka munkir hai. Bhala aisa shakhs yateem ke saath kyunkar husn-e-sulook kar sakta hai? Yateem ke saath wohi shakhs achha bartao karega

jis ke dil mein maal ke bajaye insani qadron aur akhlaqi zawabito ki ahmiyat-o-mohabbat hogi. Doosre use is amr ka yaqeen ho ke is ke badle mein mujhe Qayamat wale din achhi jaza milegi.

•❧ Yeh kaam bhi wohi karega jis mein mazkooorah khubiyan hongi, warna yateem ki tarah miskeen ko bhi dhakka hi dega.

•❧ Is se murad woh log hain jo namaz ya to padhte hi nahin, ya pehle padhte rahe phir sust ho gaye, ya namaz ko us ke apne masnoon waqt mein nahin padhte. Jab ji chahta hai padh lete hain, ya taakhir se padhne ko mamool bana lete hain, ya khushu-o-khuzu ke saath nahin padhte. Yeh saare hi mafhoom is mein aa jate hain. Is liye namaz ki mazkooorah saari hi kotahiyon se bachna chahiye.

Kahan is maqam par zikr karne se yeh bhi wazeh hai ke namaz mein in kotahiyon ke murtakib wohi log hote hain jo aakhirat ki jaza aur hisaab-kitaab par yaqeen nahin rakhte. Isi liye munafiqeen ki ek sifat yeh bhi bayan ki gayi hai:

“Wa iza qamu ilas-salati qamu kusala yura'una an-naasa wa la yazkurunallaha illa qaleela.”

(An-Nisa)

•❧ Yani aise logon ka shewa hota hai ke logon ke saath hue to namaz padh li, warna namaz padhne ki zarurat hi nahin samajhte. Yani sirf numood-o-numaish aur riya-kaari ke liye namaz padhte hain.

•❧ **Ma'un** shay-e-qaleel kehte hain. Baaz is se murad zakat lete hain, kyunke woh bhi asl maal ke muqable mein bilkul thodi si hoti hai (dhai feesad), aur baaz is se gharon mein baratne wali cheezen murad lete hain jo padosi ek doosre se aarzi taur par maang lete hain.

Matlab yeh hai ke gharelu cheezen aarzi taur par de dena aur is mein kabitgi mehsoos na karna achhi sifat hai, aur is ke baraks bukhl aur kanjoosi baratna, yeh munkireen-e-Qayamat hi ka shewa hai.

Surah Kausar

Is ka doosra naam **Surah An-Nahr** hai.

•❧ Kausar, kasrat se hai. Is ke muta'addid ma'ni bayan kiye gaye hain. Ibn Kathir ne **“Khair-e-Kaseer”** ke mafhoom ko tarjeeh di hai, kyunke is mein aisa umoom hai ke jis mein doosre ma'ni bhi aa jate hain.

Masalan sahih hadith mein batlaya gaya hai ke is se ek nehar murad hai jo Jannat mein aap ﷺ ko ata ki jayegi. Isi tarah baaz ahadith mein misdaq **Hawd** bataya gaya hai, jis se Ahl-e-Iman Jannat mein jane se qabl Nabi ﷺ ke dast-e-mubarak se pani piyenge. Is Hawd mein bhi pani isi Jannat wali nehar se aa raha hoga.

Isi tarah duniya ki fatahat aur aap ﷺ ka raf'o-dawam zikr aur aakhirat ka ajr-o-sawab, sab hi cheezen **“Khair-e-Kaseer”** mein aa jati hain.

(Ibn Kathir)

•❧ Yani namaz bhi sirf Allah ke liye aur qurbani bhi sirf Allah ke liye hai. Mushrikeen ki tarah is mein doosron ko shareek na karo.

Nahr ke asl ma'ni oont ke halqoom mein chhuri ya neza maar kar use zibah karna hain. Doosre janwaron ko zameen par lita kar un ke galon par chhuri pheri jati hai, ise zibah karna kehte hain.

Lekin yahan **nahr** se murad mutlaq qurbani hai. Alaawah azeen is mein bator sadaqah-o-khairat janwar qurban karna, Hajj ke mauqe par Mina mein aur Eid-ul-Adha ke mauqe par qurbani karna, sab شامل hain.

• **Abtar** aise shakhs ko kehte hain jo maqtoo'-un-nasl ya maqtoo'-uz-zikr ho, yani us ki zaat par hi us ki nasl ka khatma ho jaye ya koi us ka naam-levah na rahe.

Jab Nabi ﷺ ki aulaad-e-nareena zinda na rahi to baaz kuffar ne Nabi ﷺ ko **Abtar** kaha, jis par Allah ne aap ﷺ ko tasalli di ke Abtar to nahin, tere dushman hi honge.

Chunanche Allah Ta'ala ne aap ﷺ ki nasl ko baqi rakha, go us ka silsila larki ki taraf se hi hai. Isi tarah aap ﷺ ki ummat bhi aap ﷺ ki aulaad-e-ma'nawi hi hai, jis ki kasrat par aap ﷺ Qayamat wale din fakhrr karenge.

Alaawah azeen aap ﷺ ka zikr poori duniya mein nihayat izzat-o-ehtram se liya jata hai, jabke aap ﷺ se bughz-o-inad rakhne wale sirf safhaat-e-tareekh par hi maujood reh gaye hain, lekin kisi dil mein un ka ehtram nahin aur kisi zaban par un ka zikr nahin.

Surah Kafiroon

Sahih ahadith se sabit hai ke Rasool Allah ﷺ tawaf ki do rak'aton aur Fajr aur Maghrib ki sunnaton mein “**Qul ya ayyuhal kafiroon**” aur **Surah Ikhlas** padhte the. Isi tarah aap ﷺ ne baaz Sahaba رضى الله عنهم ko farmaya ke raat ko sote waqt yeh Surah padh kar so'oge to shirk se bari qarar paoge. Baaz riwayat mein khud aap ﷺ ka amal bhi yeh batlaya gaya hai.

(Ibn Kathir)

• **Al-Kafiroon** mein alif-laam jins ke liye hai, lekin bator-e-khaas sirf un kafiron se khitab hai jin ki babat Allah ko ilm tha ke un ka khatma kufr-o-shirk par hoga. Kyunke is Surah ke nuzool ke baad kai mushrik Musalman hue aur unhon ne Allah ki ibadat ki.

(Fath-ul-Qadeer)

• Baaz ne pehli ayat ko haal ke aur doosri ko istiqbal ke mafhoom mein liya hai, lekin Imam Shaukani ne kaha hai ke in takallufaat ki zarurat nahin hai. Ta'keed ke liye takrar, Arabi zaban ka aam usloob hai, jise Quran Kareem mein kai jagah ikhtiyar kiya gaya hai. Jaise Surah Rahman aur Surah Mursalat mein hai.

Isi tarah yahan bhi ta'keed ke liye yeh jumla dohraya gaya hai. Maqsad yeh hai ke yeh kabhi mumkin nahin ke main Tauheed ka rasta chhor kar shirk ka rasta ikhtiyar kar loon, jaisa ke tum chahte ho.

Aur agar Allah ne tumhari qismat mein hidayat nahin likhi hai, to tum bhi is Tauheed aur ibadat-e-Ilahi se mehroom hi rahoge.

Yeh baat us waqt farmayi gayi jab kuffar ne yeh tajweez pesh ki ke ek saal hum aap ﷺ ke Ma'bood ki aur ek saal aap ﷺ hamare ma'boodon ki ibadat karen.

•❧ Yani agar tum apne deen par raazi ho aur use chhorne ke liye tayyar nahin ho, to main apne deen par raazi hoon, main ise kyun chhorun?

“Lana a'maluna wa lakum a'malukum.”

Surah An-Nasr

Nuzool ke aitibar se yeh aakhri Surah hai.

(Sahih Muslim, Kitab-ut-Tafseer)

Jis waqt yeh Surah nazil hui to baaz Sahaba رضى الله عنهم samajh gaye ke ab Nabi ﷺ ka aakhri waqt aa gaya hai. Isi liye aap ﷺ ko tasbeeh-o-tahmeed aur istighfar ka hukm diya gaya hai, jaisa ke Hazrat Ibn Abbas aur Hazrat Umar رضى الله عنهما ka waqia Sahih Bukhari mein hai.

(Tafseer Surah An-Nasr)

•❧ Allah ki madad ka matlab Islam aur Musalmanon ka kufr aur kafiron par ghalba hai, aur fatah se murad **Fatah Makkah** hai, jo Nabi ﷺ ka maulid-o-maskin tha, lekin kafiron ne aap ﷺ ko aur Sahaba-e-Kiram ko wahan se hijrat karne par majboor kar diya tha.

Chunanche jab 8 Hijri mein yeh Makkah fatah ho gaya to log fauj dar fauj Islam mein dakhil hone shuru ho gaye, jabke is se qabl ek-ek, do-do fard Musalman hote the.

Fatah Makkah se logon par yeh baat bilkul wazeh ho gayi ke aap ﷺ Allah ke sache Paighambar hain aur Deen-e-Islam Deen-e-Haq hai, jis ke baghair ab nijat-e-ukhrawi mumkin nahin.

Allah Ta'ala ne farmaya: jab aisa ho to...

•❧ Yani yeh samajh le ke tabligh-e-risalat aur ihqaq-e-haq ka farz, jo tere zimme tha, poora ho gaya aur ab tera duniya se kooch karne ka marhala qareeb aa gaya hai. Is liye hamd-o-tasbeeh-e-Ilahi aur istighfar ka khoob ehtimam kar.

Is se maloom hua ke zindagi ke aakhri ayyam mein in cheezon ka ehtimam kasrat se karna chahiye.

Surah Lahab

Is **Surah Al-Masad** bhi kehte hain.

Is ki shan-e-nuzool mein aata hai ke jab Nabi ﷺ ko hukm hua ke apne rishtedaron ko inzar-o-tabligh karein, to aap ﷺ ne Safa pahari par charh kar **“Ya Sabahah!”** ki aawaz lagayi.

Is tarah ki aawaz khatre ki alamat samjhi jati thi. Chunanche is aawaz par log ikatthe ho gaye.

Aap ﷺ ne farmaya: “Zara batao, agar main tumhein khabar doon ke is pahaar ki pusht par ek ghursawar lashkar hai jo tum par hamla-awar hua chahta hai, to tum meri tasdeeq karoge?”

Unhon ne kaha: “Kyun nahin. Hum ne kabhi aap ﷺ ko jhoota nahin paya.”

Aap ﷺ ne farmaya: “To phir main tumhein ek bade azaab se darane aaya hoon.”

(Agar tum kufr-o-shirk mein mubtala rahe.)

Yeh sun kar Abu Lahab ne kaha:

“Tabban laka!”

“Tumhare liye halakat ho! Kya tum ne humein is liye jama kiya tha?”

Jis par Allah Ta'ala ne yeh Surah nazil farma di.

(Sahih Bukhari, Tafseer Surah Tabbat)

Abu Lahab ka asal naam **Abdul Uzza** tha. Apne husn-o-jamal aur chehre ki surkhi ki wajah se use **Abu Lahab (Shu'la-e-Farozan)** kaha jata tha.

Alaawah azeen, apne anjaam ke aitibar se bhi use Jahannum ki aag ka indhan banna tha.

Yeh Nabi ﷺ ka haqiqi chacha tha, lekin aap ﷺ ka shadeed dushman tha aur is ki biwi **Umm Jameel bint Harb** bhi dushmani mein apne khawand se kam na thi.

•¹ Yada, yad (haath) ka tasniya hai, murad is se us ka nafs hai, juz bol kar kul murad liya gaya hai, yani halak aur barbaad ho jaye. Yeh bad-dua un alfaaz ke jawab mein hai jo us ne Nabi ﷺ ke muta'alliq ghusse aur adawat mein bole the.

“Wa tabba” (aur woh halak ho gaya) yeh khabar hai, yani bad-dua ke saath hi Allah ne us ki halakat aur barbadi ki khabar de di. Chunanche Jang-e-Badr ke chand roz baad yeh **adsiya** bimari mein muhtala ho gaya, jis mein taa'un ki tarah gulti si nikalti hai, isi mein is ki maut waqea ho gayi. Teen din tak is ki laash yun hi pari rahi, hatta ke sakht badbudaar ho gayi. Bilakhir is ke larkon ne bimari ke phailne aur aar ke khauf se, is ke jism par door se hi pathar aur mitti daal kar use dafan kar diya.

(Aysar-ut-Tafaseer)

•² Kamai mein is ki rai'sana haisiyat aur jaah-o-mansab aur is ki aulaad bhi shamil hai, yani jab Allah ki girift aayi to koi cheez is ke kaam na aayi.

•³ Yani Jahannum mein yeh apne khawand ki aag par lakriyan la la kar dalegi, taake mazed aag bharke. Yeh Allah ki taraf se hoga. Yani jis tarah yeh duniya mein apne khawand ki, is ke kufr-o-anad mein madadgaar thi, aakhirat mein bhi azaab mein is ki madadgaar hogi.

(Ibn Kathir)

Baaz kehte hain ke woh kaantedar jhariyan dho dho kar laati aur Nabi Kareem ﷺ ke raste mein la kar bichha deti thi. Aur baaz kehte hain ke yeh is ki chughli-khori ki aadat ki taraf ishara hai. Chughli-khori ke liye yeh Arabi muhavra hai. Yeh Kuffar-e-Quraish ke paas ja kar Nabi ﷺ ki gheebat karti aur unhein aap ﷺ ki adawat par uksati thi.

(Fath-ul-Bari)

Jaid: Gardan.

Masad: Mazboot bati hui rassi. Woh munj ki ya khajoor ki post ki ho ya ahani taaron ki, jaisa ke mukhtalif logon ne is ka tarjuma kiya hai.

Baaz ne kaha hai ke yeh woh duniya mein daalti rehti thi jise bayan kiya gaya hai. Lekin zyada sahih baat yeh maloom hoti hai ke Jahannum mein is ke gale mein jo tauq hoga, woh ahani taaron se bata hua hoga. **Masad** se tashbeeh is ki shiddat aur mazbooti ko wazeh karne ke liye di gayi hai.

Surah Ikhlas

Yeh mukhtasar si Surah bari fazilat ki haamil hai. Ise Nabi ﷺ ne **thuluth (ek tihai 1/3)** **Quran** qarar diya hai aur ise raat ko parhne ki targheeb di hai.
(Bukhari)

Baaz Sahaba رضی اللہ عنہم har rak‘at mein deegar suraton ke saath ise bhi zaroor parhte the, jis par Nabi ﷺ ne unhein farmaya:

“Tumhari is ke saath muhabbat tumhein Jannat mein dakhil kar degi.”
(Bukhari)

Is ka sabab-e-nuzool yeh bayan kiya gaya hai ke mushrikeen ne Rasool Allah ﷺ se kaha:
“Apne Rabb ka nasab bayan karo.”
(Musnad Ahmad)

- ❶ Yani sab is ke mohtaj hain, woh kisi ka mohtaj nahin.
- ❷ Yani na koi cheez us se nikli hai na woh kisi cheez se nikla hai.
- ❸ Is ki zaat mein, is ki sifaat mein aur na is ke af‘aal mein. **(Laisa kamithlihi shay’)**

Hadith-e-Qudsi mein hai ke Allah Ta‘ala farmata hai:

“Insan mujhe gaali deta hai, yani mere liye aulaad sabit karta hai, halanke main ek hoon, be-niyaz hoon. Main ne kisi ko jana hai na kisi se paida hua hoon aur na koi mera hamsar hai.”
(Sahih Bukhari)

Is Surah mein un ka bhi radd ho gaya jo muta‘addid khudaon ke qa’il hain, aur jo Allah ke liye aulaad sabit karte hain, aur jo us ko doosron ka shareek gardante hain, aur un ka bhi jo sira se Wajood-e-Bari Ta‘ala hi ke qa’il nahin.

Surah Falaq

Is ke baad **Surah An-Naas** hai. In dono ki mushtarka fazilat muta‘addid ahadith mein bayan ki gayi hai.

Masalan ek hadith mein Nabi ﷺ ne farmaya:

“Aaj ki raat mujh par kuch aisi ayaat nazil hui hain jin ki misl main ne kabhi nahin dekhi.”

Yeh farma kar aap ﷺ ne yeh dono suratein parheen.
(Sahih Muslim)

Abu Habis Jahni رضی اللہ عنہ se aap ﷺ ne farmaya:

“Ae Abu Habis! Kya main tumhein sab se behtareen ta‘weez na bataun jis ke zariye se panah talab karne wale panah maangte hain?”

Unhon ne arz kiya: “Haan, zaroor batlaiye!”

Aap ﷺ ne dono suraton ka zikr karke farmaya:

“Yeh dono Mu‘awwazatan hain.”
(Sahih An-Nasai)

Nabi ﷺ insano aur jinnon ki nazar se panah manga karte the. Jab yeh dono suratein nazil ho gayin to aap ﷺ ne in ke parhne ko mamool bana liya aur baqi doosri cheezein chhor dein.
(Sahih At-Tirmidhi)

Hazrat Aishah رضى الله عنها farmati hain:

“Jab aap ﷺ ko koi takleef hoti to Mu‘awwazatain (Qul a‘uzu bi Rabbil-Falaq) aur (Qul a‘uzu bi Rabbil-Naas) parh kar apne jism par phoonk lete. Jab aap ﷺ ki takleef zyada ho gayi to main yeh suratein parh kar aap ﷺ ke haathon ko barkat ki umeed se aap ﷺ ke jism par pher-ti.”
(Bukhari)

Jab Nabi ﷺ par jadoo kiya gaya to Jibraeel عليه السلام yahi dono suratein le kar haazir hue aur farmaya ke ek Yahoodi ne aap ﷺ par jadoo kiya hai aur yeh jadoo falaan kunwein mein hai.

Aap ﷺ ne Hazrat Ali رضى الله عنه ko bhej kar use mangwaya. Yeh ek kanghi ke dandanon aur baalon ke saath ek danton ke andar gayi hui girhein pari hui thin aur mom ka ek putla tha jis mein suiyan chubhoi hui thin.

Jibraeel عليه السلام ke hukm ke mutabiq aap ﷺ in dono suraton mein se ek-ek ayat parhte jaate aur girah khulti jaati aur sui nikalti jaati. Khatme tak pahunchte-pahunchte sari girhein bhi khul gayin aur suiyan bhi nikal gayin. Aap ﷺ is tarah sahih ho gaye jaise koi shakhs jakar-bandi se azaad ho jaye.

(Sahih)

Aap ﷺ ka yeh mamool bhi tha ke raat ko sote waqt **Surah Ikhlas aur Mu‘awwazatain** parh kar apni hatheliyon par phoonkte aur phir unhein poore jism par malte. Pehle sar, chehre aur jism ke agle hisse par haath pherte, us ke baad jahan tak aap ﷺ ke haath pahunchte, teen martaba aap ﷺ aisa karte.

(Sahih Bukhari)

-^١ **Falaq** ke ma‘ni subah ke hain. Subah ki takhsees is liye ki ke jis tarah Allah Ta‘ala raat ka andhera khatam karke din ki roshni la sakta hai, woh Allah isi tarah khauf aur dehshat ko door karke panah maangne wale ko aman bhi de sakta hai. Ya insan jis tarah raat ko is baat ka muntazir hota hai ke subah roshni ho jayegi, isi tarah khauf-zadah aadmi panah ke zariye se subah kamyabi ke tuloo‘ ka umeedwaar hota hai.

(Fath-ul-Qadeer)

-^٢ Yeh aam hai, is mein shaitan aur us ki zurriyat, Jahannum aur har us cheez se panah hai jis se insan ko nuqsan pahunch sakta hai.

-^٣ Raat ke andhere mein khatarnak darinde apni kuchaaron se aur mozi janwar apne bilon se aur isi tarah jaraim-pesha afraad apne mazmoom iradon ko amali jama pehnane ke liye nikalte hain. In alfaaz ke zariye se un tamam se panah talab ki gayi. **Ghaasiq**: raat, waqt mein daakhil ho jaye, chha jaye.

-^٤ **Naffaasaat**, mu‘annas ka seegha hai, jo **an-nufoos** (mausoof mahzuf) ki sifat hai: *min sharr-in-nufoosin-naffaasaat*, yani girahon mein phoonkne wale nafs ki burai se panah. Is se murad jadoo ka kaala amal karne wale mard aur aurat dono hain. Yani is mein jadugaron ki shararat se panah maangi gayi hai. Jadugar parh parh kar phoonk maarte aur girah lagate jaate

hain. Aam taur par jis par jadoo karna hota hai, us ke baal ya koi cheez haasil karke us par yeh amal kiya jata hai.

-۵ **Hasad** yeh hai ke hasid, mahsud se zawal-e-ne‘mat ki aarzoo karta hai. Chunanche is se bhi panah talab ki gayi hai, kyunki hasad bhi ek nihayat buri akhlaqi bimari hai jo nekiyon ko kha jati hai.

Surah Naas

Is ki fazilat guzashta Surah ke saath bayan ho chuki hai. Ek aur hadith jis mein aata hai ke Nabi ﷺ ko namaz mein bichhoo das gaya. Namaz se faraghat ke baad aap ﷺ ne pani aur namak mangwa kar us ke upar mala aur saath saath **Qul ya ayyuhal-kaafiroon, Qul huwallahu ahad aur Qul a‘uzu bi Rabbin-naas** parhte rahe.

-۶ **Rabb (Parwardigar)** ka matlab hai jo ibtida se hi, jab insan abhi maa ke pait mein hi hota hai, us ki tadbeer-o-islah karta hai, hatta ke woh baaligh, aaqil ho jata hai. Phir woh yeh tadbeer chand makhsoos afraad ke liye nahin, balki tamam insano ke liye karta hai aur tamam insano ke liye hi nahin, balki apni tamam makhlooq ke liye karta hai. Yahan sirf insano ka zikr insan ke us sharaf-o-afzal ke izhar ke liye hai jo tamam makhlooq par us ko haasil hai.

-۷ Jo Zaat tamam insano ki parwarish aur nighedasht karne wali hai, wohi is laiq hai ke kainaat ki hukmarani aur baadshahi bhi usi ke paas ho.

-۸ Aur jo tamam kainaat ka Parwardigar ho, poori kainaat par usi ki baadshahi ho, wohi Zaat is baat ki mustahiq hai ke us ki ibadat ki jaye aur wohi tamam logon ka ma‘bood ho. Chunanche main isi azeem-o-bartar hasti ki panah haasil karta hoon.

-۹ **Al-Waswaas**, baaz ke nazdeek ism-e-fa‘il **al-muwaswis** ke ma‘ni mein hai aur baaz ke nazdeek yeh **zuwil-waswaas** hai. **Waswasa**, makhfi aawaz ko kehte hain. Shaitan bhi nihayat ghair mahsus tareeqon se insan ke dil mein buri baatein daal deta hai, isi ko waswasa kehte hain.

Al-Khannaas (khisak jane wala) yeh shaitan ki sifat hai. Jab Allah ka zikr kiya jaye to yeh khisak jata hai aur Allah ki yaad se ghaflat barti jaye to dil par chha jata hai.

-۱۰ Yeh waswasa daalne walon ki do qismein hain. **Shayateen-ul-jinn** ko to Allah Ta‘ala ne insano ko gumrah karne ki qudrat di hai. Alaawa azeen har insan ke saath ek shaitan us ka saathi hota hai jo us ko gumrah karta rehta hai.

Chunanche hadith mein aata hai ke jab Nabi ﷺ ne yeh baat farmayi to Sahaba-e-Kiram ne poocha:

“Ya Rasool Allah! Kya woh aap ke saath bhi hai?”

Aap ﷺ ne farmaya:

“Haan! Mere saath bhi hai, lekin Allah ne is par meri madad farmayi hai aur mera muta‘i ho gaya hai. Mujhe khair ke alaawa kisi baat ka hukm nahin deta.”
(Sahih Muslim)

Isi tarah hadith mein aata hai ke Nabi ﷺ i‘tikaf farma rahe the ke aap ﷺ ki zawja-e-mutahhara Hazrat Safiyyah رضى الله عنها aap ﷺ se milne ke liye aayin. Raat ka waqt tha. Aap ﷺ unhein chhorne ke liye un ke saath gaye.

Raaste mein do Ansari Sahabi wahan se guzre to aap ﷺ ne unhein bula kar farmaya:

“Yeh meri ahliya, Safiyyah bint-e-Huyayy, hain.”

Unhon ne arz kiya:

“Ya Rasool Allah! ﷺ ke baare mein humein kya badgumani ho sakti thi?”

Aap ﷺ ne farmaya:

“Yeh to theek hai, lekin shaitan insan ki rag-rag mein khoon ki tarah daurta hai. Mujhe khatra mehsoos hua ke kahin woh tumhare dilon mein kuch shubah na daal de.”
(Sahih Bukhari)

Doosre shaitan, insano mein se hote hain, jo naasih, mushfiq ke roop mein insano ko gumrahi ki targheeb dete hain.

Baaz kehte hain ke shaitan jin ko gumrah karta hai, yeh un ki do qismen hain, yani shaitan insano ko bhi gumrah karta hai aur jinno ko bhi. Sirf insano ka zikr **taghlib** ke taur par hai, warna jin bhi shaitan ke waswason se gumrah hone walon mein shamil hain.

Aur baaz kehte hain ke jinnon par bhi Quran mein **“Rijaal”** ka lafz bola gaya hai **(Surah Al-Jinn, ۹)**, is liye woh bhi **“Naas”** ka misdaq hain.

Giyarhwan 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 humein Quran ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain.

Yeh asbaaq Arshad Bashir Madani ki kitab **“Ahdaaf wa Asbaaq-e-Quran”** se liye gaye hain.

In gyarah hisson ke zariye, is silsile ka maqsad humein Quran se ba-ma‘ni taur par jorna hai. Yeh riwayati ilm ko jadeed baseerat ke saath yakja karta hai, jo humein is ke la-zawaal paigham par غور-o-fikr karne mein madad deta hai. Yeh safar humein targheeb dene, taleem dene aur Allah ke qareeb karne ke liye tarteef diya gaya hai. Aaiye is safar ka aaghaz karein.

105. Surah Al-Feel

Al-Feel — The Elephant — Haathi

Maqam-e-Nuzool: Makkah

Baaz Mauzuat

- Ashab-ul-Feel ka qissa bayan kiya gaya (5-1).

Baaz Asbaaq

- In aayaat mein is baat ko bataya gaya ke Ka‘bah ko Allah ne hurmat wala banaya hai aur jo bhi yahan bure irade se aayega us ka bura anjaam hoga, aur jo apne aap ko jitna zyada

taqatwar samjhega us ke muqable mein sab se kamzor makhlooq ke zariye un ko halaak karega aur un ke bharam ko tor dega.

- Is Surah mein kuffar ke bharam ko bhi tora gaya ke tum apne aap ko bohat bahadur aur taqatwar samajhte ho aur is ka izhar Allah, us ke Rasool aur deen ke muqable mein karne ki koshish kar rahe ho, to pehle Ashab-ul-Feel ka haal tumhare saamne hai. Is se ibrat le lo. Mazeed yeh bhi batlaya gaya hai ke agar tum Allah Ta'ala aur us ke deen ke muqable mein aane ki koshish karoge, tumhara anjaam bhi Ashab-ul-Feel ki tarah ho jayega.

- Allah Ta'ala Nabi ﷺ ko tasalli de raha hai ke aap ko un ki dhamkiyon se khauf khane ki zarurat nahin. Hasidon aur mutakabbiron ke takabbur-o-makr ko Allah kaise torta hai, yeh khud haathi walon ke waqia mein dekh chuke hain. Aye Nabi! Aap bhi pur-himmat aur pur-azm ho jaiye, yeh bhi un waqiaat ke baad jaan jayenge.

- Haathi walon ka waqia tareekhi aatibbar se bohat aham hai aur yeh waqia 570ء mein hua, jis saal Muhammad ﷺ ki paidaish hui.

Aayaat aur Hadith

Aayat:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

Tarjuma: Kya tu ne nahin dekha ke tere Rabb ne haathi walon ke saath kya kiya?

106. Surah Quraish

Al-Quraish — A Famous Arab Tribe — Qabeela Quraish

Maqam-e-Nuzool: Makkah

Baaz Mauzuaat

- Quraish par Allah ki nematon ka tazkirah aur un ko nematein nazil karne wale ki ibadat ki da'wat di gayi hai. (4-1)

Baaz Asbaaq

- Rasool Allah ﷺ ko tasalli di gayi ke yeh kuffar-e-Quraish aap ko sata rahe hain, in se dilbardashta na hon, itmam-e-hujjat tak haq pahunchate rahein.

- Quraish ko Allah ki nematon ko yaad dilaya ja raha hai ke kitni zyada nematein tumhein Allah ne ata ki hain, is ke bawajood tum us ki ibadat se munh pher rahe ho.

- Allah ne Ashab-ul-Feel ko halaak kiya aur un ke makr se tumhari hifazat ki. Kya yeh Allah ki nemat nahin hai?

- Allah ne tumhein rizq aur maal-o-asbaab se nawaza. Sardi ke zamane mein tum Yemen ja kar aur garmi ke zamane mein mulk-e-Shaam ja kar tijarat karte ho. Tumhari tijarat bohat faidemand hoti hai kyunki tum Allah ke ghar ke mutawalli aur padosi ho. Kya yeh Allah ki nemat nahin hai?

- Allah ne Makkah walon ko khauf se aman diya aur Makkah ko aman ka shehar banaya, jabke atraaf-e-Makkah ke log uchak liye jate aur tijarati qafile loot liye jate the. Bait-ul-Haram ki wajah se tum log aman mein ho. Kya yeh Allah ki nemat nahin?
- Insan ko jab nemat milti hai to woh yeh nahin dekhta ke yeh kis ki janib se ata ki gayi hain, aur phir ata karne wale ka shukr aur tareef nahin karta. Bataya gaya ke yeh nematein Allah ki taraf se tumhein ata ki gayi hain, jis par tumhein us ka shukr baja lana chahiye.
- Aman aur khana yahi do zaruratein thin us zamane ki jo Allah ne Quraish ko ata ki thin.
- Imam Malik رحمه الله ne is Surah se ek baat batayi ke zamane ki do qismen hain:
 1. **Shitaa'un** — sardi ka zamana
 2. **Saif** — garmi ka zamana
Teesra koi zamana nahin.
- **فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ**... Imam Razi farmate hain Allah ki nematein do qism ki hain:
 1. **Daf'-uz-zarar** — nuqsan se bacha liya jana ek nemat hai.
 2. **Jalb-un-naf'** — nafa' ka haasil hona ek nemat hai.

Dono mein pehli zyada aham hai, kyunki jab woh nuqsan se bachega to faide wali cheez istemal karega. Allah ne Surah Al-Feel mein pehli wali nemat ka zikr kiya ke Quraish ko Ashab-ul-Feel ke makr se bachaya aur is Surah mein nafa' wali, yani faidemand tijarat aur Bait-ul-Haram ki khidmat ka sharaf ata kiya. In dono ka taqaza yeh hai ke sirf aur sirf Allah hi ki ibadat ki jaye.

Munasabat / Lataif-ut-Tafseer

- Inaam do tarah ka hota hai: ek **daf'-e-mazarrat**, jo Surah Al-Feel mein bayan kiya gaya, aur doosra **jalb-e-munfa'at**, jis ka Surah Quraish mein tazkirah hai. In nematon par Allah ne us ka shukr aur us ki hamd aur us ki ibadat karne ka hukm diya hai.

Aayaat aur Hadith

Aayat 1:

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۚ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ)

Tarjuma: Pas unhein chahiye ke isi ghar ke Rabb ki ibadat karte rahein, jis ne unhein bhook mein khana diya aur dar aur khauf mein aman-o-amaan diya.

107. Surah Al-Maa'oon

Al-maa-oon — The Small Kindnesses — Istemaal ki Cheezen

Maqam-e-Nuzool: Makkah

Baaz Mauzoo'at

- Hisaab ke din ka inkaar karne wale aur munaafiq ki sifaat ka tazkirah (7-1)

Baaz Asbaaq

- Dobarah uthaye jaane ke aqeedah ko saabit kiya gaya aur hisaab-o-kitaab aur badla ke jhutlane wale ki mazammat ki gayi-
- Yateemon ke maal ko na-haq kha jaane walon aur unhein haqeer samajh kar un ke huqooq ko zaya karne walon ki mazammat ki gayi- Nabi Kareem ﷺ ne yateem ki kafaalat par ubhara aur us ki fazeelat batayi aur yateem ki kafaalat karne walon ko Jannat mein apni rafaqat ka paighaam diya-
- Yateem aur miskeen ka khayal na rakhna Allah ki rahmat se mehroom logon ki alamat hai-
- Jo aadmi Aakhirat ke din ko jhutlata hai woh yateem ko jhirakta hai ‘un ka haq maarta hai aur un par zulm-o-zabardasti karta hai- Masakeen aur fuqara ko na khud khilata hai aur na doosron ko ubharta hai- Is ki do wajah hain:

1. Bukhli

2. Yaum-e-Jazaa ka inkaar

Rahe jo log istita'at nahi rakhte woh is mazammat mein shaamil nahi hain-

- Jo log namaz mein susti karte hain ya riya-kaari se namaz ya sadaqah-o-khairaat karte hain ya deegar naik a'maal karte hain aur istemaal karne ki cheezon se rokte hain ‘aise logon ke liye **Wail** yani Jahannum ka sakht azaab hai-
- **Wa yamna'oonal maa'oon** — istemaal karne ki cheezon se rokte hain ‘jis ki aam taur par ghareeb-o-fuqara-o-masakeen ko zaroorat padti hai ‘masalan paani ‘namak ‘dol waghera ‘jo zaroorat se zyada hoti hain- Is se bukhli karna sakht azaab ka mojiib hai-

Munasabat / Lataa'if-ut-Tafseer

- Abdullah bin Abbas رضي الله عنهما farmate hain ke Allah Ta'ala ne "عن" istemaal kiya "في" nahi عن صلاتهم -se muraad munaafiq hai ‘agar في صلاتهم hota to mominon par baat aa jaati-

Aayaat aur Hadees

Aayat 1:

ثُمَّ لِيُذْجِرَ الَّذِينَ كَفَرُوا فِي سُلْطَانٍ مُّكْرَمٍ

Tarjumah:

In namaziyon ke liye afsos (aur Wail naam ki Jahannum ki jagah) hai ‘jo apni namaz se ghaafil hain-

Hadees:

Inna athqalu salaatin 'alal-munaafiqeena salaatul-'ishaa'i wa salaatul-fajr. Wa law ya'lamoona maa fee-himaa la-atahumaa wa law habwan. Wa laqad hamamtu an a'muras-salaata fatuqaama. Thumma a'mura rajulan fa-yusalliya bin-naasi. Thumma antaliqu ma'iya birijaalin ma'ahum hizamun min hatabin ‘ilaa qawmin la yashhadoonas-salaata ‘fa-u harriku 'alayhim buyootahum bin-naar.

(Saheeh Muslim: 651)

Tarjumah:

Rasoolullah ﷺ ne farmaya ke munaafiqon par sab se zyada bhaari namaz Isha aur Fajr ki namaz hai ‘aur agar woh jaan lein ke in namazon mein kitna ajr hai to yeh in namazon ko padhne ke liye zaroor aayein ‘agarche unhein ghutnon ke bal chal kar aana pade- Aur main ne

iraada kar liya hai ke main namaz ka hukm doon ‘phir woh qaayam ki jaaye ‘phir main ek aadmi ko hukm doon ke woh logon ko namaz padhaye ‘phir main aise logon ko apne saath le kar chaloon ke lakdiyon ke dher un ke saath hon ‘un logon ki taraf jo (jaan boojh kar) namaz mein haazir nahi hote ‘un ke gharon ko aag ke saath jala daaloon-

108. Suratul Kausar

Al-Kausar A River in Paradise Hauz-e-Kausar

Maqam-e-nuzool: Makkah

Baaz mauzuaat

- Rasool Allah sallallahu alaihi wasallam par Allah Ta'ala ka fazl aur aap par aa'id kiye gaye wajibat ke zikr ke saath yeh bhi mazkoor hai ke aap se bughz rakhne walon ka anjaam kya hoga. (3-1)

Baaz sabaq

- Allah Ta'ala ne is surat ke zariye Muhammad ﷺ ko bade i'zaaz aur khair-e-kaseer se nawaza hai, jis mein se Qayamat ke roz Hauz-e-Kausar aur Jannat mein sab se a'la nehar, Nehar-e-Kausar ka zikr hai.
- "Fasalli lirabbika wanhar" is surat mein aap ﷺ aur ummat-e-Muhammadiyah ko farz namazen aur qurbani khalis karne aur nahr karte hue Allah ka naam lene aur kisi ko shareek na karne ka hukm diya gaya.
- "Fasalli lirabbika wanhar" yeh ayat Eid ki namaz pehle, us ke baad khutbah aur us ke baad qurbani karne ki daleel hai, balkah yeh tarteef wajib hai.

Munāsabat / Lata'if-ut-Tafseer

- Kuffar-e-Quraish aur kafiron ki nafarmani ka zikr karne ke baad Surah Kausar mein kaha "Inna shaani'aka huwal-abtar". Aur woh kuffar jin par itmam-e-hujjat ho chuki hai, un ke liye bara'at ka izhar zaroori hai: "Lakum deenukum wa liya deen."

Ayat aur Hadith

Ayat: اَلْاٰیٰتُ الْاٰزٰیٰرُ اَلْاٰیٰتُ الْاٰزٰیٰرُ Al-Kausar

Tarjuma: Pas tu apne Rabb ke liye namaz parh aur qurbani kar.

Hadith: Ara'aytum law anna nahran bibabi ahadikum yaghtasilu minhu kulla yawmin khamisa marratin. Hal yabqa min daranihi shay'un? Qalu: La yabqa min daranihi shay'un. Qala: Fazaalika mithlu as-salawati al-khamisi. Yamhu Allahu bihinna al-khataya. (Sahih Muslim: 667)

Tarjuma: Hazrat Abu Hurairah raziyallahu ta'ala anhu se riwayat hai ke Rasool Allah sallallahu alaihi wa sallam ne farmaya aur Abu Bakr ki hadees mein hai ke unhon ne Rasool Allah sallallahu alaihi wa sallam se suna, aap sallallahu alaihi wa sallam ne farmaya ke tumhara khayal hai ke agar tum mein se kisi ke darwaze par koi nehar ho aur woh rozana us mein se paanch martaba ghusl karta ho, kya us ke badan par koi mail kuchail baqi rahega?

Sahaba ne arz kiya ke us par se kuch bhi baqi nahin rahega. Aap sallallahu alaihi wa sallam ne farmaya ke yahi misaal paanchon namazon ki hai ke Allah Ta'ala in namazon ke zariye se us ke gunahon ko mita deta hai.

109. Suratul Kafiroon

Al-Kaafiroon The Disbelievers Kaafir

Maqam-e-nuzool: Makkah

Baaz mauzuaat

- (Ahkam ki ayaten) kafiron ki ibadat aur un ke deen se bara'at ke wujub ka zikr (6-1)

Baaz sabaq

- Ahl-e-ilm muhaqqiqeen kehte hain ke is surah ka hukm bhi baqi hai. Ayat-e-qital se mansookh nahin. "Lakum deenukum wa liya deen" mein mushrikeen aur un ke deen se bezaari ka izhar hai.

- Yeh surat teen awamil par dalalat karti hai:

1. Musalman aur ghair Muslim mabood ke i'tibar se alag hain.
2. Donon ke darmiyan ibadat bhi mukhtalif hai.
3. Islam ke muqable mein kufr ek millat hai.

Aur yeh teenon awamil is baat par dalalat karte hain ke kufr aur iman mein samjhauta nahin ho sakta.

- Musalman aur ghair Muslim ke mabood ke farq ka ma'ni yeh hai ke Musalman khalis Allah ki ibadat karta hai aur us ke saath kisi ko shareek nahin karte, jabke ghair Muslim Allah ke ilawa buton, authan aur shufa'a, sifarishon ki ibadat kar rahe hain, jo insanon, farishton, sitaron aur pathron mein se hain.

- Ahl-e-iman aur ghair ahl-e-iman mein ibadat ka farq yeh hai ke ahl-e-iman sirf Allah ki ibadat karte hain, jin mein kisi qisam ka shirk nahin hota, mabood se ghaflat nahin hoti, ibadat ka tareeqa aur kaifiyat mein Rabb ki marzi hoti hai, jabke ghair ahl-e-iman, kuffar-o-mushrikeen apne maboodon ki manmaani tareeqe se ibadat karte hain.

- Islam ke muqable mein kufr ek hi millat hai, jis ka matlab yeh hai ke Tauheed ko Allah ke liye khalis kar dena hai, jabke kufr-o-shirk Tauheed ki zid hai, jis mein ya to Allah ka inkar hota hai ya phir us ke saath kisi aur ko shareek kiya jata hai.

Munāsabat / Lata'if-ut-Tafseer

- Ibn Qayyim Suratul Kafiroon aur Suratul Ikhlas ke baare mein farmate hain: Allah Tabarak wa Ta'ala ne Tauheed ki in do qisam ko ikhlas ki do suraton mein jama kiya aur woh do suraten yeh hain: Suratul Kafiroon Tauheed-e-amali iradi par mushtamil hai, aur Suratul Ikhlas Tauheed-e-amali khabari par mushtamil hai. Suratul Ikhlas mein Allah ke liye jo kamil sifat laaiq hain aur jin nuqos aur misaal se munazzah karna hai, us ka bayan hai. Suratul Kafiroon mein sirf ek Allah ki ibadat jis ka koi shareek nahin hai aur us ko us ke siwa tamam maboodon ki ibadat se paak karna. In dono ke milne se Tauheed mukammal hoti hai.

Aayaat aur Hadees

Aayat:

اَلْكَافِرُوْنَ ذٰلِكَ الَّذِيْ تَدْعُوْاۤ اِلَيْهِ لِيُوْثِقَۤ اِلَيْكُمْ اَبْرَارًاۚ لِيُثْبِتَۤ اِلَيْكُمْ اَبْرَارًاۚ L

Tarjuma:

Aur na main ibaadat karunga jis ki tum ibaadat karte ho. Aur na tum us ki ibaadat karne wale ho jis ki main ibaadat kar raha hoon. Tumhare liye tumhara deen hai aur mere liye mera deen hai.

110. Surah An-Nasr

An-Nasr — The Help — Madad

Maqam-e-Nuzool: Madinah

Baaz Mauzuaat

- Fatah-e-Makkah aur is ke muta‘alliq Nabi ﷺ ki zimmedari ka tazkirah kiya gaya (3-1).

Baaz Asbaaq

- Muhammad ﷺ par Allah ki bari bari ne‘maton ka zikr kiya gaya ke Allah ne dushmanon par ghalib kiya, Fatah-e-Makkah ata ki, Ka‘batullah ko qiblah banaya aur is baat ki bhi khushkhabri di ke log fauj dar fauj Islam mein daakhil honge. Lehaza Allah ki hamd-o-thana aur us ki tasbeeh bayan ki jaye jaisa ke us ka haq hai.
- Allah ki itni bari bari ne‘matein milne ke baad Muhammad ﷺ ko Allah ki hamd aur tasbeeh bayan karne aur istighfar karne ka hukm diya aur yeh hukm hamesha ke liye hai, jis mein Ummat-e-Muhammadiyah bhi shaamil hai.
- Allah ke deen se murad Islam hai. **Innad-deena ‘indallahil-Islam..., wa man yabtaghi ghairal-Islami deenan falan yuqbala minhu wa huwa fil-aakhirati minal-khaasireen...**
- Jahan sirf mutlaqan **al-Fath** ka lafz aaya hai, us se murad Fatah-e-Makkah hai, jaisa ke Nabi Kareem ﷺ ne farmaya: **“La hijrata ba‘dal-fath...”**
- Is mein pehle tasbeeh ka, phir hamd-o-istighfar ka hukm diya, taake apne nafs se pehle apne Khaliq ki buzurgi bayan ki jaye, kyun ke yeh khayal na aaye ke Allah ki madad aane mein kai saal lag gaye, ke Allah ne haq ke muamle mein ihmaal se kaam liya, jis se Allah paak hai. Aur istighfar ka hukm diya taake doosron ke inteqam lene ki fikr na ho.
- **Fasabbih bihamdi rabbika wastaghfirhu...** Yeh aayat hamd-e-Baari Ta‘ala ki fazeelat par dalalat kar rahi hai ke Allah ki jo ne‘mat hai, yani Fatah-e-Makkah aur madad, us ki shukarguzari tasbeeh ke zariye kaafi ho jayegi. Aur saath hi yeh istighfar ki ahmiyat par bhi dalalat karti hai.

Aayaat aur Hadees

- Is surah mein nek logon ki jeet ka bayan hai, jabke is ke baad wali surah mein kuffar ke giroh mein se Abu Lahab ko bator-e-misaal zikr kiya gaya aur us ke anjaam ko bayan kiya gaya.

• Ghaur kijiye, Khalid bin Waleed, Amr bin Aas aur Sufyan — yeh teenon Islam aur Musalmanon ke liye bohat bari rukawat bane hue the, lekin kisi ne Fatah-e-Makkah se pehle aur kisi ne Fatah-e-Makkah ke dauran Islam qabool kiya. Phir in teenon ne sabiqah rukawat ke nuqsan ki talaafi is azeem taubah se ki ke:

1. Amr bin Aas رضى الله عنه wapas Misr fatah karke dete hain.
2. Khalid bin Waleed رضى الله عنه Bait-ul-Muqaddas.
3. Sufyan رضى الله عنه aur un ki family ne 60 saal Musalmanon ki khidmat ki (Banu Umayyah ke naam se).

• Islam is daur mein Uzbekistan se Yemen aur Hindustan se Maghribi Sahara tak jagmaga raha tha. Aur phir Europe aur Africa ka aksar hissa Zer-e-Islam tha.

Aayaat aur Hadees

Aayat:

an-Nasr ﴿ثُمَّ جَاءَكَ أَنْصَارُكَ فَكَرِهْتَ أَنْ تَبْعَ أَهْلَ مُدَيَّنَ﴾

Tarjuma:

Jab Allah ki madad aur Fatah aa jaye. Aur tu logon ko Allah ke deen mein jhoq dar jhoq aata dekh le. To apne Rab ki tasbeeh karne lag hamd ke saath aur us se maghfirat ki dua maang, beshak woh bara hi taubah qabool karne wala hai.

Hadees:

”سُبْحَانَكَ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ“: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ

Tarjuma:

Rasoolullah ﷺ apni wafaat se pehle aksar yeh farmaya karte the: “Aye Allah! Tu paak hai aur teri hi hamd hai. Main tujh se maghfirat talab karta hoon aur teri taraf taubah karta hoon.”

Hazrat Aishah رضى الله عنها ne kaha: Maine arz kiya: “Ya Rasoolallah! Yeh kaun se kalimaat hain jo main aap ko naye taur par kehte hue dekh rahi hoon?” Aap ﷺ ne farmaya: “Meri ummat mein mere liye ek alamat muqarrar ki gayi hai. Jab main use dekhun to yeh kalimaat kahun: ‘Iza jaa’a nasrullahi wal-fath’ se le kar aakhir-e-surah tak.”

(Sahih Muslim: 484)

Tarjuma: Hazrat Aisha رضى الله تعالى عنها se riwayat hai ke Nabi ﷺ wafat se pehle ye kalimat kasrat se farmaya karte the:

(سُبْحَانَكَ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ)

Sayyidah farmati hain ke main ne arz kiya: Ya Rasool Allah ﷺ! Ye kalimat kya hain jin ko main dekhti hoon ke aap ne in ko kehna shuru kar diya hai? To aap ﷺ ne farmaya: Mere liye meri ummat mein ek alamat muqarrar ki gayi hai.

111. Surah Al-Masad

Al-masad — The Palm Rope — Khajoor ki rassi

Maqam-e-nuzool: Makkah

Baaz mauzuaat:

- Abu Lahab aur us ki biwi ko zair aur in dono ke thikane ka tazkira (5-1)

Baaz sabaq:

- Is surah mein Abu Lahab aur us ki biwi ke Jahannum jane ki khushkhabri sunayi gayi, is ke baad bhi woh Muhammad ﷺ aur un ki dawat ko jhoota batane ke liye iman ka jhoota dawa bhi na kar sake, jo is baat ki daleel hai ke ye Kalam Allah ki janib se hai jo tamam bandon ki taqdeeron ko jaanta hai.

- **Aqbalt Ummu Jameel wa laha walwalah** [Mustadrak al-Hakim m2/361] — is hadees se ahl-e-ilm ne kaha ke waqt-e-zarurat ta'reez karna jaiz hai. Yahan un ki hajw nahi ki gayi balki un ki taqdeer bayan ki gayi ke ye log marte dam tak haqq ki justuju nahi karenge.

- **Wa ma kasab...** Is se murad aulaad hai, kyun ke Allah ne farmaya: **ما أَغْنَىٰ مَالُهُ وَمَا كَسَبَ**. Insan ke kasb mein do cheezen hain: ek us ka maal, doosra us ki aulaad. Jab maal ka zikr aa chuka to **وما كَسَبَ** se murad aulaad hai.

- Dawati marhalay mein Nabi ﷺ ne jo amali sabr, istiqamat aur tahammul ka namoona pesh kiya, ye namoona har da'i-e-deen aur muballigh ke liye tosha-e-dawat hai ke qaum ki ta'n-o-tashni' ka jawab na diya jaye.

- Nijat ke liye qareebi rishtedari koi kaam nahi aa sakti jab tak banda tauheed ka manne wala na ban jaye. Jaisa ke Abu Lahab aur Abu Talib Muhammad ﷺ ke chacha the, magar tauheed ka iqrar na karne ki wajah se Jahannum raseed hue.

- Insan ki zindagi bhar ki kamai, chahe woh maal ho ya aulaad, agar tauheed par maut na hui to kuch bhi faida dene wali nahi. Kyun ke mushkil waqt mein insan ye sochta hai ke us ka maal aur aulaad us ke kaam aayegi, ye muamla aakhirat mein nahi hoga.

Ayat aur Hadees

Ayat: **ثُمَّ لَآتِيكَ يَوْمًا مَّاءٌ سَالِبٌ يُغْرِيكَ فَاَتَّبَعْتَهُ فَنَضَّاهُ وَنَافَّاهُ فَبُذِّقْتَ فِيهِكَ يَوْمَئِذٍ الْمَسَدُ**

Tarjuma: Na to us ka maal us ke kaam aaya aur na us ki kamai. Woh anqareeb bhadakne wali aag mein jayega. Aur us ki biwi bhi (jayegi,) jo lakriyan dhoke wali hai. Us ki gardan mein post-e-khajoor ki bati hui rassi hogi.

112. Surah Al-Ikhlās
Al-Ikhlaas — The Purity — Ikhlas

Maqam-e-nuzool:

Is surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisab se ye surah Makki hai.

Baaz mauzuaat:

- Allah Ta'ala ki tauheed ki ahmiyat ujagar ki gayi hai, aur shirk aur aqeedah-e-ibniyat yani us ke liye aulaad batlana badtareen aqeedah hai. Allah Ta'ala ka koi barabar bhi nahi hai. (3-1)

Baaz sabaq:

• **Lam yalid wa lam yoolad...** Is ke zariye Yahood-o-Nasara aur mushrikeen ke aqaaid ka radd kiya gaya ke Yahood Uzair ko Allah ka beta kehte the aur Nasrani Isa عليه السلام ko Allah ka beta kehte the aur mushrikeen farishton ko Allah ki betiyan kehte the.

- **Wa lam yakun lahu kufuwan ahad...** Is ke zariye mushrikeen ke aqeedah ko radd kiya gaya, is liye ke unhon ne buton ko Allah ka muawin qarar diya tha.

- Allah ne har gunah ke liye maghfirat ka darwaza khula rakha, siwaye us ke jo shirk par mare, kyun ke shirk Allah ki shaan mein zulm aur na-insafi hai. Aur gunahon mein sab se bada gunah hai.

Ayaat aur Hadees

Ayat: ٹ ڈ ژ ا ب ب ب ب پ پ پ پ ی ی ی ی ن ذ ذ ت ث ز ا ل خ ل ص

Tarjuma: Aap keh dijiye ke woh Allah Ta'ala ek (hi) hai. Allah Ta'ala be-niyaz hai. Na us se koi paida hua na woh kisi se paida hua. Aur na koi us ka humsar hai.

Hadees: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ، جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهِمَا : {قُلْ هُوَ اللَّهُ أَحَدٌ} . و {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} . و {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} . ثُمَّ يَمْسُحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ . (صحيح البخاري: 5017)

Tarjuma: Hazrat Aisha رضي الله عنها riwayat karti hain ke Rasool Allah ﷺ jab apne bistar par aaram farmate to rozana raat ko apne dono haathon ko mila kar un par Surah Ikhlas aur Mu'awwazatain parh kar dam karte aur apne dono haath apne tamam badan par pher lete, pehle apne sar aur chehre mubarak par pherte, us ke baad apne tamam upar ke jism par jahan tak ke aap ka haath pohanchta aur ye amal aap teen martaba karte the.

Hadees: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَخْتِمُ بِ: قُلْ هُوَ اللَّهُ أَحَدٌ . فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ) . فَسَأَلُوهُ فَقَالَ: لِأَنَّهُ صِفَةُ الرَّحْمَنِ، (وَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ .(البخارى 7375

Tarjuma: Allah ke Rasool ﷺ ne ek shakhs ko ek sariyyah par bheja. Woh apne saathiyon ko apni namaz mein Surah Ikhlas par khatm kiya karta tha. Jab woh laute to unhon ne Rasool ﷺ se iska zikr kiya, to aap ﷺ ne kaha: Us se poocho ke woh kis liye aisa karte hain. To unhon ne un se poocha, to us ne kaha: Is liye ke woh Rahman ki sifat hai aur main is ko parhna pasand karta hoon. To aap ﷺ ne kaha: Is ko batao ke Allah un se muhabbat karta hai.

113. Surah Al-Falaq

Al-Falaq — The Day Break — Subah ka phatna

Maqam-e-nuzool:

Is surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisab se ye surah Makki hai.

Baaz mauzuaat

- Makhlooqat ke shar se Allah ki panah maangna zaroori hai, iska tazkira (5-1).

Baaz sabaq

- Is aur aage wali surah ko Mu'awwazatain kaha jata hai, jis ke zariye Allah ke Rasool panah talab karte the.
- Is surah mein teen qisam ke shar se Allah ki panah talab ki gayi hai:

1. **Min sharri ghaasiqin iza waqab...** Andheri raat jab woh chha jaye. Is liye ke raat mein hi darinde, zehreelay janwar apne thikanon se nikalte hain, chori aur makr-o-fareb raat ke andhere ka ghalat faida utha kar hote hain.
2. Doosra un jadugarniyon se jo girhon mein phoonk maar kar jadoo karti hain.
3. Teesra un logon se jo doosron ki nematon ke zawal ki tamanna karte hain. Hasad karna bahut bada gunah hai, jabke rashk aur tanaafus karna jaiz hai.

Munasabat / Lataif-ut-Tafseer

Ayaat aur Hadees

Tarjuma: Aur hasad karne wale ki burai se bhi jab woh hasad kare.

Tarjuma: Hazrat Abu Hurairah رضى الله تعالى عنه se riwayat karte hain, unhon ne bayan kiya ke Rasool Allah ﷺ ne farmaya ke (hasad) rashk sirf do shakhs par kiya ja sakta hai: ek woh shakhs jis ko Allah ne Quran diya ho aur woh us ko raat din tilawat karta ho aur doosra kahega: Kaash mujhe bhi diya jata to main bhi waisa hi karta jaisa woh karta hai. Doosra woh aadmi jis ko Allah ne maal diya ho aur woh use us ke haq mein kharch karta ho aur doosra kahe ke kaash mujhe bhi yeh milta jo ise diya gaya hai to main bhi wohi karta jo yeh karta hai.

Tarjuma: Hazrat Abu Hurairah رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Badgumani se bachte raho, badgumani aksar tahqiq ke baad jhooti baat sabit hoti hai aur kisi ke ayoob dhoondhne ke peechhe na pado, kisi ka aib khwah-makhwah mat tatolo aur kisi ke bhao par bhao na barhao aur hasad na karo, bughz na rakho, kisi ki peeth peechhe burai na karo, balki sab Allah ke bande aapas mein bhai bhai ban kar raho.

114. Surah An-Naas

An-Naas — The People — Log

Maqam-e-Nuzool

Is surah ke maqam-e-nuzool mein ikhtilaf hai. Mushaf-e-Madinah ke hisab se ye surah Makki hai.

Baaz Mauzuaat

- Jinn aur insano ke shayateen se Allah ki panah maangne ke wujub ka tazkira (6-1).

Baaz Sabaq

- Insanon o jinnat mein se jo shayateen hain un se Allah ki panah mein aana zaroori hai, kyun ke har insan ko us ka shaitan waswasa daalta hai. Ibn Masood رضى الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: **أما منكم من أحد إلا ومعهم قرينه**... Ahmad: 3591
- Is surah mein Allah ki rububiyyat, mulukiyyat aur uluhiyyat ko logon ke liye sabit kiya gaya hai. Jis ki yeh shaan ho woh ek hi zaat hai jis ki taraf sare insan o jinnat ruju karte hain aur panah talab karte hain. Aur woh zaat Allah ki zaat hai.
- Yeh Allah ki rahmat hai ke us ne panah maangne ke alfaaz bhi sikhaye, jaisa ke **اعوذ بالله من الشيطان الرجيم**. Ahadith-e-sahiha mein bahut se tareeqe aur alfaaz sikhaye gaye hain, masalan Bukhari: 5650.
- Qatadah farmate hain: Jinnat mein bhi shayateen hote hain aur insanon mein bhi shayateen hote hain, pas dono qisam ke shayateen se panah talab karo.

Ayaat aur Hadees

Ayat 1: نَاسِ

Tarjuma: Aap keh dijiye! Ke main logon ke Parwardigar ki panah mein aata hoon. Logon ke Malik ki (aur) logon ke Mabood ki (panah mein).

Hadees: **أما منكم من أحد إلا قد وكل به قرينه قالوا و أنت يا رسول الله؟ قال نعم إلا أن الله أعانني عليه فأسلم فلا يأمرني إلا بخير.** (مسلم: 2814)

Tarjuma: Tum mein se har ek aadmi ke saath us ka jinn saathi muqarrar kiya gaya hai. Sahaba-e-Kiram ne arz kiya: Aap ﷺ ke saath bhi, aye Allah ke Rasool? Aap ﷺ ne farmaya: Aur mere saath bhi, magar Allah ne mujhe us par madad farmai, to woh Musalman ho gaya, pas woh mujhe neki hi ka hukm karta hai.

Umumi Maloomat

Mukhtalif mabahis-o-anawin-e-Surah par seer hasil maloomat aur Surah se muta'alliq mukhalif-e-Islam Israiliyat par radd, mauzu ahadith aur ghair munjabar zaeef ahadith par radd, aur radd-e-batil aqaaid-o-nazariyat-o-shubuhah, dar lughah wa Islami mawzuaat aur isi tarah jadeed research par mabni shubuhah ka tafseeli radd.

سُورَةُ الْفِيلِ

Hadees:

((ما خلأت القصواء، وما ذاك لها بخلق، ولكن حبسها حابس الفيل))

- (6/3975)
- Sahih
- Ise Bukhari aur Abu Dawood ne Miswar bin Makhramah aur Marwan bin Abdul Malik رضى الله عنهما se riwayat kiya hai.
- Dekhein: Jami al-Usul (8/287)

Tarjuma:

"Qaswa (oontni) ne rukna nahi chaha, na hi us ka yeh aadat hai, lekin use bhi wahi rokne wale (Allah) ne roka, jis ne haathi ko roka tha."

Hadees:

((إن الله حبس عن مكة الفيل، وسلط عليها رسوله والمؤمنين، وإنه قد عادت حرمتها بالأمس، ألا فليبلغ)) (الشاهد الغائب)

- (6/3975)
- Sahih
- Ise Bukhari, Muslim aur Abu Dawood ne Abu Hurairah رضى الله عنه se riwayat kiya, lekin is jumle "... وإنه قد عادت" ke baghair.
- Yeh izafah Ahmad ne "Al-Musnad" mein Abu Shuraih Khuza'i رضى الله عنه se sahih sanad ke saath riwayat kiya hai.
- Dekhein: Jami al-Usul (8/379), Al-Musnad (4/32), Al-Irwa (7/278)

Tarjuma:

"Beshak Allah ne Makkah se haathi (fauj) ko rok liya, aur is par apna Rasool aur iman walon ko musallat kar diya. Aaj is ki hurmat phir isi tarah laut aayi hai jaise kal thi. Sun lo! Jo maujood hai woh ghaib tak yeh baat pahuncha de."

سُورَةُ الْكَوْثَرِ

85 – Sabab-e-Nuzool:

Qauluhu Ta'ala: {إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ}

Aur yeh baaz Quraish ke jahilon ke bare mein nazil hui, jab unhon ne kaha:

"Isay chhor do, yeh bila aulaad mar jayega aur is ka charcha khatam ho jayega."

- (6/3987)
- Maqtu'

- Ibn Jarir ne ise sanad-e-sahih ke saath Qatadah se mauqoofan riwayat kiya.
- Ibn Abdul A'la: Muhammad bin Abdul A'la; Ibn Thawr: Muhammad bin Thawr; Ma'mar: Ma'mar bin Rashid — sab thiqah hain.
- Ibn Abbas رضي الله عنهما se ek aur sabab bhi marwi hai, jise Bazzar ne bayan kiya aur Ibn Kathir ne sahih qarar diya.
- Isi sanad se Ibn Jarir aur Nasai ne bhi tafsir mein riwayat kiya.
- Dekhein: Tafsir al-Tabari (3/329-330), Tafsir al-Nasai (2/560), Tafsir Ibn Kathir (8/525)

Tarjuma:

"Yeh ayat baaz Quraish ki taraf se aayi, jab woh kehte the: Isay chhor do, yeh bila aulaad mar jayega aur is ka zikr khatam ho jayega."

Surah An-Nasr

Haddees-e-Aishah رضي الله عنها:

((كان رسول الله ﷺ يكثر في آخر أمره من قوله: سبحان الله وبحمده، أستغفر الله وأتوب إليه))

Aur farmaya:

إن ربي كان أخبرني أنني سأرى علامة في أمتي، وأمرني إذا رأيتها أن أسبح بحمده وأستغفره؛ إنه كان تواباً؛ فقد رأيتها، (({ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ... }))

- (6/3994)
- Sahih
- Bukhari, Muslim, Ahmad
- Dekhein: Al-Musnad (6/184), Jami al-Usul (4/375)

Tarjuma:

"Rasool Allah ﷺ apni zindagi ke aakhri marhale mein 'Subhan Allah wa bihamdihi, Astaghfir Allah wa atubu ilaih' bakasrat parhte the.

Aur Aap ﷺ ne farmaya: 'Beshak mere Rab ne mujhe khabar di ke main apni ummat mein ek nishani dekhunga aur jab woh aaye to Allah ki tasbeeh aur us se maghfirat kasrat se maango kyun ke woh bara taubah qabool karne wala hai, aur is Surah ke nazil hote hi main ne use dekh liya.'"

Asar-e-Amr bin Salamah رضي الله عنه:

لما كان الفتح؛ بادر كل قوم بإسلامهم إلى رسول الله ﷺ، وكانت الأحياء تتلوم بإسلامها فتح مكة؛ يقولون: دعوه وقومهم؛ (((فإن ظهر عليهم؛ فهو نبي))

- (6/3995)
- Sahih
- Bukhari
- Dekhein: Fath-ul-Bari (8/22/raqam 4302)

Tarjuma:

"Jab Fatah (Makkah) hui to har qaum apne Islam ki taraf dauri, aur qabail apne Islam lane ke liye Fatah Makkah ka intezaar karte the, aur kehte the: Ise aur is ki qaum ko chhor do, agar yeh ghalib aa gaya to waqai Nabi hai."

Asar-e-Ibn Abbas رضي الله عنهما:

كان عمر يدخلني مع أشياخ بدر ... فقال عمر: ما تقولون في قول الله عز وجل: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} ؟ ... فقلت: ((هو أجل رسول الله ﷺ أعلمه له؛ قال: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} ؛ فذلك علامة أجلك))

- (6/3995)
- Sahih
- Bukhari, Tirmidhi, Nasai (Tafsir)
- Dekhein: Jami al-Usul (2/440), Tafsir al-Nasai (2/566)

Tarjuma:

"Umar mujhe (Ibn Abbas) Badr ke Sahaba ke saath bithate the.

Ek din poocha: Is ayat {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} ke bare mein tum kya kehte ho?

Kuch ne kaha: Allah ne hum par Fatah de di, to Hamd o Istighfar karein.

Main ne kaha: Is ayat mein Rasool Allah ﷺ ki wafat ki khabar hai, yeh Aap ﷺ ki ajal ka ishara hai."

Hadees-e-Ibn Abbas رضي الله عنهما:

لما نزلت: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} ؛ دعا رسول الله ﷺ فاطمة، وقال: "إنه قد نعت إلي نفسي". فبكت، ثم ضحكت ((...))

- (6/3995)
- Isnad mein nazar
- Ise Baihaqi ne Dala'il an-Nubuwwah mein riwayat kiya hai.
- Rijal-us-sanad baaz mo'tabar aur baaz ghair-ma'tarif hain.

Tarjuma:

"Jab {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} nazil hui to Rasool Allah ﷺ ne Hazrat Fatimah ko bulaya aur farmaya: 'Mujhe meri maut ki khabar de di gayi hai.' Woh ro parin.

Phir farmaya: 'Sabr karna, tum mere Ahl-e-Bait mein sab se pehle mere paas aogi.' To woh hans parin."

Asar-e-Umm-e-Salamah رضي الله عنها:

دعا رسول الله ﷺ فاطمة عام الفتح، فناجاها فبكت، ثم ناجاها فضحكت ... قالت: أخبرني أنه يموت فبكت، ثم أخبرني ((أني سيدة نساء أهل الجنة؛ إلا مريم بنت عمران، فضحكت))

- (6/3995)
- Tirmidhi ne sanad mein Muhammad bin Khalid bin Uthmah (Saduq, magar ghaltiyon wale),

Musa bin Yaqub az-Zam'i (Saduq, magar kamzor yaad-dasht)

- Yeh qissa Sahihain mein bhi Hazrat Aishah رضي الله عنها se sahih sabit hai (magar wahan maraz-ul-wafat ke saath khaas hai, na ke Fatah wale saal mein)
- Dekhein: Sunan at-Tirmidhi (5/701), Jami al-Usul (9/128, 129)

Tarjuma:

"Rasool Allah ﷺ ne Fatah ke saal Fatimah ko bulaya, un se sargoshi ki to woh royin, phir dobara sargoshi ki to woh hans parin ... Jab Aap ﷺ ki wafat ho gayi to Umm-e-Salamah ne Fatimah se sabab poocha, unhon ne bataya: Aap ﷺ ne pehle apni wafat ki khabar di to main roi, phir bataya ke tum jannati aurton ki sardaar hogi siwaye Maryam bint Imran ke, to main hans pari."

Surah Al-Masad

Khbar-e-Rabi'ah bin Abbad Ad-Daili

إني لمع أبي، رجل شاب، أنظر إلى رسول الله ﷺ يتبع القبائل، ووراءه رجل أحول، وضيء الوجه، ذو جمعة، يقف رسول ((
الله ﷺ على القبيلة، فيقول: يا بني فلان! إني رسول الله إليكم، أمركم أن تعبدوا الله، ولا تشركوا به شيئاً، وأن تصدقوني
وتمنعوني حتى أنفذ عن الله ما بعثني به. وإذا فرغ من مقالته؛ قال الآخر من خلفه: يا بني فلان! هذا يريد منكم أن تسلخوا
اللات والعزى وحلفاءكم من الجن من بني مالك بن أقمس إلى ما جاء به من البدعة والضلالة؛ فلا تسمعوا له ولا تتبعوه.
(فقلت لأبي: من هذا؟ قال: عمه أبو لهب))

- (6/3999)
- Hasan
- Riwayat: Ibn Ishaq ba-isnad mein Husain bin Abdullah (zaeef); neez Abdullah bin Imam Ahmad (Al-Musnad), Tabarani (Al-Kabeer) mein muta'addid asaneed se, jo ek doosre ko taqwiya deti hain.
- Hawalah: As-Seerah An-Nabawiyyah (2/74), Al-Musnad (3/492), Al-Mu'jam Al-Kabeer (5/55-59), Al-Qasimiya (1/338-340)

Tarjuma:

"Rabi'ah bin Abbad Daili kehte hain: Main jawan tha aur apne walid ke saath Huzoor ﷺ ko dekh raha tha ke Aap ﷺ mukhtalif qabail ke paas jate. Aap ﷺ ke peechhe ek ahwal aadmi (Abu Lahab), roshan chehre aur lambe baalon wala hota.

Aap ﷺ jis qabeelay ke paas jate, un se farmate: 'Ae Bani Falaan! Main Allah ka Rasool tumhari taraf hoon, tumhein hukm deta hoon ke Allah ki ibadat karo, us ke saath kisi ko shareek na karo aur meri tasdeeq karo, aur meri madad karo yahan tak ke main Allah ka paigham pahuncha doon.'

Jab Aap ﷺ baat mukammal karte to peechhe se Abu Lahab aa kar kehta: 'Ae Bani Falaan! Yeh chahta hai ke tum Laat-o-Uzza aur apne maboodon se hat jao aur is deen mein aa jao jo yeh laya hai, jo bid'at aur gumrahi hai. Is ki baat mat suno aur is ki pairwi na karo!'

Main ne apne walid se poocha: 'Yeh kaun hain?'

Walid ne kaha: 'In ke chacha Abu Lahab.'"

Hadees-e-Ibn Abbas رضی اللہ عنہما

أن النبي ﷺ خرج إلى البطحاء، فصعد الجبل، فنادى: يا صباحاه! فاجتمعت إليه قريش، فقال: أرأيتم إن حدثتكم أن العدو مصبحكم أو ممسيكم؛ أكنتم مصدقي؟ قالوا: نعم. قال: فإني نذير لكم بين يدي عذاب شديد. فقال أبو لهب: ألهذا جعنتنا؟ تباً ((... لك. فأنزل الله: ثبت يدا أبي لهب وثب

- (6/3999)
- Sahih
- Riwayat: Bukhari, Muslim, Tirmidhi
- Hawalah: Jami' Al-Usul (2/286-287)

Tarjuma:

"Nabi Akram ﷺ bahar nikle, pahaar par charhe aur awaaz di: 'Ae subah walo!' Sab Quraish ikattha ho gaye.

Farmaya: 'Agar main tumhein ittila doon ke koi dushman tum par subah ya shaam hamla karne wala hai to kya tum meri tasdeeq karoge?' Sab ne kaha: 'Haan.'

Farmaya: 'Main tumhein bade azaab se pehle khabardar karta hoon.'

Is par Abu Lahab ne kaha: 'Kya isi liye tune hamein ikattha kiya? Teri halakat ho.'

Tab Allah Ta'ala ne { ...تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ } nazil farmayi."

Waqia Umm-e-Jameel

فذكر لي أن أم جميل، حمالة الحطب، حين سمعت ما نزل فيها وفي زوجها من القرآن؛ أتت رسول الله ﷺ، وهو جالس ((في المسجد عند الكعبة، ومعه أبو بكر الصديق، وفي يدها فهر من حجارة، فلما وقفت عليهما؛ أخذ الله ببصرها عن رسول الله ﷺ، فلا ترى إلا أبا بكر. فقالت: يا أبا بكر! أين صاحبك؟ قد بلغني أنه يهجوني. والله؛ لو وجدتته؛ لضربت بهذا الفهر فاه ... ثم قالت: مذمماً عصينا، وأمره أبينا. ثم انصرفت. فقال أبو بكر: يا رسول الله! أما تراها رأتك؟ فقال: ما رأنتي؛ لقد أخذ ((الله ببصرها عني))

- (6/4001)
- Zaeef
- Ibn Ishaq ne baghair sanad ke mu'allaq bayan kiya
- Hawalah: As-Seerah An-Nabawiyyah (1/437)

Tarjuma:

"Ibn Ishaq se manqool hai: Jab Umm-e-Jameel (Abu Lahab ki biwi) ne apne aur apne shohar ke muta'alliq Qur'an ki aayaat sunin to woh Rasool Allah ﷺ ke paas aayi. Aap ﷺ masjid mein Abu Bakr ke saath baithe hue the. Us ke haath mein pathar the.

Jab woh wahan pahunchi to Allah ne us ki aankhon ko band kar diya, woh sirf Abu Bakr ko dekh saki aur kaha: 'Ae Abu Bakr! Tumhara saathi kahan hai? Us ne meri hajw ki hai. Agar main use paa loon to is pathar se us ka munh tor doon.'

Phir woh shayari parhti hui chali gayi.

Abu Bakr ne poocha: 'Ya Rasool Allah! Kya us ne Aap ko nahi dekha?'

Aap ﷺ ne farmaya: 'Nahi, Allah ne us ki nigah mujh se hata di thi.'"

Note: Sahih Bukhari mein iska kuch hissa sahih manqool hai.

• **Hadees Ibn Abbas رضي الله عنهما**

لما نزلت {تَبَّتْ يَدَا أَبِي لَهَبٍ} ؛ جاءت امرأة أبي لهب، ورسول الله ﷺ جالس، ومعه أبو بكر ... قال رسول الله صلى الله عليه وسلم: إنه سيحال بيني وبينها ... فلما ولت؛ قال أبو بكر: ما رأيتك؟ قال: لا؛ ما زال ملك يسترني حتى ولت ((عليه وسلم: إنه سيحال بيني وبينها ... فلما ولت؛ قال أبو بكر: ما رأيتك؟ قال: لا؛ ما زال ملك يسترني حتى ولت

- (6/4001)
- Qabil lit-tahseen
- Riwayat: Bazzar, Abu Ya'la, Ibn Hibban, Abu Nu'aim (Ad-Dalail); Ibn Abbas se
- Sanad Ata bin As-Sa'ib baad ke daur mein ikhtilat ka shikar, magar deegar shawahid se taqwiyat
- Hawalah: Musnad Al-Humaidi (1/153/323 رقم), Musnad Abi Ya'la (1/33 wa 53, 4/246), Kashf-ul-Astar (3/83), Al-Mustadrak (2/361), Ad-Dalail li-Abi Nu'aim (1/247 wa 248), Al-Bayhaqi (2/195), Al-Fath (8/738)

Tarjuma:

"Jab Surah 'Tabbat yada...' nazil hui, Abu Lahab ki biwi aayi. Rasool Allah ﷺ aur Abu Bakr saath baithe the. Abu Bakr ne kaha: Aap hat jayein taake woh Aap ko koi aziyat na de sake.

Aap ﷺ ne farmaya: Mere aur us ke darmiyan parda hai.

Jab woh palat gayi to Abu Bakr ne kaha: Kya us ne Aap ko nahi dekha?

Farmaya: Nahi, farishta mere aur us ke darmiyan aar ban gaya tha yahan tak ke woh wapas chali gayi."

Surah Al-Ikhlās

Hadees

An-Nass Al-Arabi:

أن رجلاً سمع رجلاً يقرأ: {قُلْ هُوَ اللَّهُ أَحَدٌ} ؛ يرددها، فلما أصبح؛ جاء إلى النبي ﷺ، فذكر ذلك له (وكان الرجل) ((("يتقالها)، فقال النبي ﷺ: "والذي نفسي بيده؛ إنها لتعدل ثلث القرآن

- (6/4002)
- Sahih
- Rawi: Bukhari, Abu Dawood, Nasai, Abu Sa'eed Khudri رضي الله عنه se
- Hawalah: Jami' Al-Usul (8/485)

Tarjuma:

"Ek aadmi ne doosre ko baar baar {QUL HUWALLAHU AHAD} parhte suna. Subah Nabi ﷺ ki khidmat mein iska zikr kiya (go'ya ke woh ise kam samajh raha tha), to Aap ﷺ ne farmaya:

Qasam hai us Zaat ki jis ke haath mein meri jaan hai! Yeh Surah ek tihai Qur'an ke barabar hai."

Surah Al-Falaq

Hadees Uqbah bin Aamir رضى الله عنه

An-Nass Al-Arabi:

((ألم تر آيات أنزلت هذه الليلة، لم ير مثلهن قط: {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} و {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ؟))

- (6/4006)
- Sahih
- Rawi: Muslim, Tirmidhi, Abu Dawood
- Hawalah: Jami' Al-USul (8/489)

Tarjuma:

"Kya tum ne nahi dekha ke aaj raat aisi aayaat nazil hui hain jin ki misaal is se pehle kabhi nahi dekhi gayi:

{QUL A'UZU BI RABBIL-FALAQ}

aur

{QUL A'UZU BI RABBIN-NAAS}?"

Hadees Jabir رضى الله عنه

An-Nass Al-Arabi:

قال لي رسول الله ﷺ: "اقرأ يا جابر!" قلت: ماذا بأبي أنت وأمي؟ قال: "اقرأ: {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} و {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}"
((.)) "فقرأتهما، فقال: "اقرأ بهما فلن تقرأ بمثلهما"

- (6/4006)
- Hasan
- Rawi: Nasai, Ibn Hibban
- Hawalah: Sahih Sunan An-Nasai (3/1107), Sahih Ibn Hibban (3/76)

Tarjuma:

"Rasool Allah ﷺ ne farmaya: Ae Jabir! Parho.

Main ne arz kiya: Mere maa baap Aap par qurban!

Aap ﷺ ne farmaya:

{QUL A'UZU BI RABBIL-FALAQ}

aur

{QUL A'UZU BI RABBIN-NAAS}

Parho.

To main ne dono parheen.

Aap ﷺ ne farmaya:

In dono se behtar tum kabhi kuch na parhoge."

Asar Zarr bin Hubaysh

An-Nass Al-Arabi:

سألت أبي بن كعب عن المعوذتين، قلت: يا أبا المنذر! إن أخاك ابن مسعود يقول كذا وكذا. فقال: سألت رسول الله ﷺ ((فقال: "قيل لي: قل. فقلت". فنحن نقول كما قال رسول الله ﷺ

• (6/4006)

- Sahih
- Rawi: Bukhari, Abdullah bin Imam Ahmad, Tayalisi, Abdul Razzaq, Ibn Abi Shaybah
- Hawalah: Jami' al-Usul (2/443), Zawa'id al-Musnad (346)

Tarjuma:

"Main ne Ubayy bin Ka'b رضي الله عنه se Mu'awwazatain ke muta'alliq sawal kiya aur zikr kiya ke Ibn Mas'ud رضي الله عنه is bare mein yeh raaye rakhte hain.

Unhon ne kaha: Main ne Rasool Allah ﷺ se poocha to Aap ﷺ ne farmaya:

'Mujhe kaha gaya: Kaho, to main ne bhi kaha.'

So hum bhi wahi kehte hain jo Rasool Allah ﷺ ne farmaya."

Khabar Jadoo ke Mutalliq

An-Nass Al-Arabi:

((.خبر سحر النبي ﷺ على يد لبيد بن الأعصم اليهودي))

- (6/4008)
- Sahih
- Rawi: Bukhari, Muslim
- Hawalah: Jami' al-Usul (5/65)

Tarjuma:

"Yeh khabar ke Nabi Kareem ﷺ par Labeed bin Al-A'sam Yahudi ne jadoo kiya tha, Sahihain (Bukhari wa Muslim) mein Aishah رضي الله عنها se marwi hai.

Yaad rahe, yeh jadoo sirf jism par asar انداز hua, aql aur dil par nahi."

Hadees Aishah رضي الله عنها

An-Nass Al-Arabi:

كان إذا أوى إلى فراشه كل ليلة جمع كفيه، ثم نفث فيهما، وقرأ فيهما: {قُلْ هُوَ اللَّهُ أَحَدٌ} ، و {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} ، و {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ، ثم مسح بهما ما استطاع من جسده؛ يبدأ بهما على رأسه ووجهه وما أقبل من جسده؛ يفعل ذلك ((ثلاث مرات))

- (6/4009)
- Sahih
- Rawi: Bukhari, Muslim, Tirmidhi, Abu Dawood waghera
- Hawalah: Jami' al-USul (4/259)

Tarjuma:

"Rasool Allah ﷺ jab har raat bistar par jate to apne dono hathon ko mila kar un mein phoonk marte,

phir un mein:

{QUL HUWALLAHU AHAD}

{QUL A'UZU BI RABBIL-FALAQ}

{QUL A'UZU BI RABBIN-NAAS}

parhte,

phir apne dono hathon se jitna jism par pher sakte pherte,

shuru sar aur chehre se karte,

aisa amal Aap ﷺ teen martaba karte."

Surah An-Naas

Hadees Ibn Abbas رضي الله عنهما

An-Nass Al-Arabi:

((الشيطان جاثم على قلب ابن آدم؛ فإذا ذكر الله تعالى؛ خنس، وإذا غفل؛ وسوس))

- (6/4011)
- Hasan
- Rawi: Marfu'an, baaz turuq mein mauqoof, baaz munqati' sanad se
- Hawalah: Al-Fath (8/741), Tafsir At-Tabari (30/355), Musnad Abi Ya'la (7/279), Al-Mustadrak (2/541), Makaid Ash-Shaytan (ص43), Taghleeq At-Ta'leeq (4/381)

Tarjuma:

"Shaitan Ibn-e-Adam ke dil par chipak kar baitha rehta hai.

Jab woh Allah ko yaad kare to Shaitan peeche hat jata hai,

aur jab woh ghafil ho to Shaitan waswasa dalta hai."

(Ibn Kathir ne jin asaneed ko zaeef kaha.)

Surah Al-Feel

Usman bin Al-Mughirah se Ashab-ul-Feel ka Qissa

Arabi Matn:

عن عثمان بن المغيرة قصة أصحاب الفيل، ولم يذكر أن أبرهة قدم من اليمن، وإنما بعث على الجيش رجلاً يقال له: ((شمر بن مفسود، وكان الجيش عشرين ألفاً، وذكر أن الطير طرقتهم ليلاً فأصبحوا صرعى. وهذا السياق غريب جداً، وإن كان أبو نعيم قد قواه ورجحه على غيره. والصحيح أن أبرهة الأشرم الحبشي قدم مكة كما دل على ذلك السياقات والأشعار. وهكذا روى ابن أبيهية، عن الأسود، عن عُرْوَة: أن أبرهة بعث الأسود بن مفسود على كتيبة معهم الفيل، ولم يذكر قنوم ((أبرهة نفسه، والصحيح قدومه، ولعل ابن مفسود كان على مقدمة الجيش، والله أعلم

Roman:

"Usman bin Al-Mughirah se Ashab-ul-Feel ka qissa hai. Is mein yeh zikr nahi kiya gaya ke Abraha Yemen se aaya tha, balki us ne lashkar par ek shakhs ko muqarrar kiya jise Shimar bin Mafsood kaha jata tha. Lashkar bees hazar ka tha. Aur zikr kiya gaya ke parinday raat ko un par aaye aur subah woh halak hue pade the.

Yeh riwayat nihayat ghareeb hai, agarche Abu Nu'aim ne ise mazboot qarar diya aur doosri riwayaton par is ko tarjih di.

Aur sahih baat yeh hai ke Habshi Abraha Al-Ashram Makkah aaya tha, jaisa ke riwayaton aur ash'aar se wazeh hota hai.

Isi tarah Ibn Lahia ne Aswad se, aur unhon ne Urwah se riwayat ki hai ke Abraha ne Aswad bin Mafsood ko ek dasta par muqarrar kiya tha, jiske saath haathi tha. Is riwayat mein Abraha ke khud aane ka zikr nahi hai.

Aur sahih baat yahi hai ke Abraha khud aaya tha. Mumkin hai ke Ibn Mafsood lashkar ke agle hisse par muqarrar tha.

Wallahu a'lam."

Tarjuma:

Usman bin Al-Mughirah ki riwayat hai ke Ashab-ul-Feel ke waqye mein yeh zikr aata hai ke Abraha khud Yemen se nahi aaya, balki us ne ek shakhs Shimar bin Mafsood ko fauj ke saath bheja. Fauj ki tadaad bees hazar thi, aur kaha jata hai ke parinday raat mein un par aaye aur woh subah ko murda paye gaye.

Yeh tareeq bahut ghareeb hai. Sahih qawl yahi hai ke Abraha Ashram Habshi bizaat-e-khud Makkah aaya, jaisa ke baqi riwayat aur she'ri shawahid mein warid hai. Baaz riwayat qawal mein aaya hai ke Abraha ne apne lashkar ki qiyadat Ibn Mafsood ko di thi jo lashkar ke aage tha, aur asal aamad Abraha hi ki thi.

Surah Quraish

53 - Fazl-e-Quraish (Hadees)

Arabi matn:

عن أم هانئ بنت أبي طالب؛ أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: "فضل الله قريشاً بسبع خلال: أني منهم وأن النبوة ((فيهم، والحجابه، والسقاية فيهم، وأن الله نصرهم على الفيل، وأنهم عبدوا الله، عز وجل، عشر سنين لا يعبدونه غيرهم، وأن الله أنزل فيهم سورة من القرآن" ثم تلاها رسول الله: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {لَا إِلَهَ إِلَّا اللَّهُ... الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ((وَأَمَنَّهُمْ مِنْ خَوْفٍ}}

Tarjuma:

Umm-e-Hani bint Abi Talib رضي الله عنها se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Allah Ta'ala ne Quraish ko saat khususiyaat se nawaza:

1. Main khud Quraish mein se hoon.
2. Nabuwwat inhi mein hai.
3. Hajiyon ke liye hijab/pardah in ke supurd hai.
4. Hajiyon ko pani pilana inhi mein hai.
5. Allah ne inhen Ashab-ul-Feel par fatah di.
6. Woh das saal Allah ki ibadat karne wale rahe jab aur koi Allah ko na poojta tha.
7. Allah ne in par Quran mein Surah Quraish nazil ki."

Phir Rasool Allah ﷺ ne {لَا إِلَهَ إِلَّا اللَّهُ} पूरी Surah tilawat farmayi.

Surah Al-Ma'un

54 - An Abi Hurairah: Ajr-e-Sirr wa Alaniyah

Arabi matn:

عن أبي هريرة قال: كنت أصلي، فدخل علي رجل، فأعجبني ذلك، فذكرته لرسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فقال: "كتب لك أجران: أجر السر، وأجر العلانية". وقال: قال رجل: يا رسول الله، الرجل يعمل العمل يَسْرُهُ، فإذا أُطْلِعَ عليه أعجبه. ((قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "له أجران: أجر السر وأجر العلانية"))

Tarjuma:

Abu Hurairah رضي الله عنه se riwayat hai ke main namaz parh raha tha, ek shakhs aaya aur us ka aana mujhe pasand aaya, to main ne yeh baat Rasool Allah ﷺ se zikr ki. Aap ﷺ ne farmaya:

"Tumhare liye do ajr likhe gaye: ek khufiya amal ka aur ek alaniya amal ka."

Nez ek aur shakhs ne Aap ﷺ se poocha: Aadmi koi amal kare aur us par khufiya khush ho, phir ilm ho jaye to alaniya khush ho?

Aap ﷺ ne farmaya:

"Us ke liye bhi do ajr hain, ek khufiya aur ek alaniya."

55 - An Abi Barzah Al-Aslami: Saahoon 'An Salatihim

Arabi matn:

لما نزلت هذه الآية: {الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} قال: "الله أكبر، هذا خير لكم من أن لو أعطي كل رجل منكم مثل ((.)) "جميع الدنيا، هو الذي إن صلى لم يَزُجْ خير صلاته، وإن تركها لم يخف ربه"

Tarjuma:

Abu Barzah Aslami رضي الله عنه se riwayat hai ke jab yeh ayat nazil hui:

{الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ}

to Aap ﷺ ne farmaya:

"Allahu Akbar! Yeh tumhare liye is se behtar hai ke tum mein se har ek ko duniya bhar ki daulat mil jaye.

Yani woh shakhs jab namaz parhe to us ki bhalai ki umeed na rakhe, aur agar chhor de to Allah se na dare."

56 - An Sa'd bin Abi Waqqas: Saahoon 'An Salatihim

Arabi matn:

سألت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عن: {الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} قال: "هم الذين يؤخرون الصلاة عن ((وقتها))".

Tarjuma:

Sa'd bin Abi Waqqas رضى الله عنه se riwayat hai:

"Main ne Rasool Allah ﷺ se {الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} ke bare mein poocha to Aap ﷺ ne farmaya:

'Is se murad woh log hain jo namaz ko us ke waqt se taakhir karte hain.'"

57 - Hadees Ghareeb: Ma'un ka Mafhoom

Arabi matn:

ما تعهد إلينا؟ قال: "لا تمنعون الماعون". قالوا: يا رسول الله، وما الماعون؟ قال: "في الحجر، وفي الحديد، وفي ((الماء)). قالوا: فأى حديدة؟ قال: "قدوركم النحاس، وحديد الفأس الذي تمتهنون به". قالوا: وما الحجر؟ قال: "قدوركم الحجارة".

Tarjuma:

"Rasool Allah ﷺ se poocha gaya:

"Aap hamein kya wasiyyat karte hain?"

Aap ﷺ ne farmaya: "Ma'oon (yani chhoti moti cheezon ka qarz dena) se mana na karna."

Poocha: "Ya Rasool Allah, Ma'oon kya hai?"

Farmaya: "Tumhare bartan, tumhare lohe ke auzaar aur paani."

Poocha: "Lohe ke kaun se auzaar?"

Farmaya: "Tumhare tanbe ke hande aur kulhaari ke woh auzaar jo tum rozmarraah istemal karte ho."

Poocha: "Pathar?"

Farmaya: "Tumhare pathreelay bartan."

Surah Al-Kawthar

(58) Hadith: "...يا جبريل، ما هذه النخيرة"

Arabi matn:

عن علي بن أبي طالب قال: لما نزلت هذه السورة على النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ}

وَأُحْزِرُ} قال رسول الله: "يا جبريل، ما هذه النحيبة التي أمرني بها ربي؟" فقال: ليست بنحيبة، ولكنه بأمرك إذا تحرمت للصلاة، ارفع يديك إذا كبرت وإذا ركعت، وإذا رفعت رأسك من الركوع، وإذا سجدت، فإنها صلاتنا وصلاة الملائكة الذين ((في السموات السبع، وإن لكل شيء زينة، وزينة الصلاة رفع اليدين عند كل تكبيرة

• Sanad zaef hai, Ibn Hibban, Shawkani aur Ibn Hajar ne ise batil o mawdoo qarar diya.

Tarjuma:

"Ali bin Abi Talib farmate hain:

Jab Surah Al-Kawthar nazil hui to Nabi ﷺ ne farmaya: "Ae Jibraeel! Yeh qurbani kya hai jis ka mere Rab ne mujhe hukm diya hai?"

Jibraeel ne kaha: Yeh asal mein woh zabah nahin jis ka tum samajh rahe ho, balkeh Allah Ta'ala tumhein hukm deta hai ke jab tum namaz shuru karo to takbeer kehte hue, ruku karte waqt, ruku se uthte, sajdah karte waqt apne haath uthao;

Yehi hamari aur saat aasmanon ke farishton ki namaz hai.

Har cheez ki zeenat hai aur namaz ki zeenat takbeer par haath uthana hai."

Surah An-Nasr

:عن أم سلمة - 59

Arabi matn:

عن أم سلمة قالت: كان رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ في آخر أمره لا يقوم ولا يقعد، ولا يذهب ولا يجيء، إلا قال: (("سبحان الله وبحمده". فقلت: يا رسول الله، إنك تكثر من سبحان الله وبحمده، لا تذهب ولا تجيء، ولا تقوم ولا تقعد إلا ((قلت: سبحان الله وبحمده؟ قال: "إني أمرت بها"، فقال: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} إلى آخر السورة

Tarjuma:

"Umm Salmah رضی اللہ عنہا farmati hain:

Nabi Akram ﷺ apne aakhri ayyam mein na uthte, na baithte, na aate na jaate, balkeh hamesha:

"Subhanallahi wa bihamdihi"

parha karte thay.

Main ne sawal kiya: Ya Rasool Allah, aap yeh zikr kyun bohat zyada kehte hain?

Farmaya:

"Mujhe iska hukm diya gaya hai."

Aur phir farmaya:

"... {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}"

Surah Al-Ikhlās

:عن أنس قال - 60

Arabi matn:

سمعت رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يقول: "أما يستطيع أحدكم أن يقرأ: "قُلْ هُوَ اللَّهُ أَحَدٌ" ثلاث مرات في ليلة فإنها (("تعدّل ثلث القرآن؟

• Isnad zaef.

Tarjuma:

"Anas رضى الله عنه se riwayat hai:

Rasool Allah ﷺ ne farmaya:

"Kya tum mein koi aisa nahin jo ek raat mein teen baar {قُلْ هُوَ اللَّهُ أَحَدٌ} padhe?

Yeh Surah tihai Quran ke barabar hai."

:عن سعيد بن المسيب - 61

Arabi matn:

إن نبي الله صَلَّى الله عَلَيْهِ وَسَلَّمَ قال: "من قرأ {قُلْ هُوَ اللَّهُ أَحَدٌ} عشر مرات، بنى الله له قصرًا في الجنة، ... عشرين ((
... مرة قصرين ... ثلاثين مرة ثلاثة قصور
قال عمر: إذا لتكثر قصورنا؟
((. قال النبي ﷺ: "الله أوسع من ذلك

• Isnad mursal hasan.

Tarjuma:

"Nabi ﷺ ne farmaya:

Jo {قُلْ هُوَ اللَّهُ أَحَدٌ} das baar padhe, Allah us ke liye Jannat mein ek mahal banayega;

bees baar padhe do mahal;

tees baar padhe to teen mahal.

Umar رضى الله عنه ne kaha:

"To phir hamare mahalat bohat zyada ho jayenge?"

Aap ﷺ ne farmaya:

"Allah Ta'ala bohat wus'at wala hai!"

:عن أنس بن مالك - 62

Arabi matn:

((من قرأ {قُلْ هُوَ اللَّهُ أَحَدٌ} خمسين مرة غُفرت له ذنوب خمسين سنة))

• Isnad zaef.

Tarjuma:

"Jo {قُلْ هُوَ اللَّهُ أَحَدٌ} pachaas baar padhe, pachaas saal ke gunah maaf ho jayenge."

:عن عبد الله بن بريدة، عن أبيه قال - 63

.{الصَّمَدُ} الذي لا جوف له

Tarjuma:

"Ibn Buraidah se manqool hai:

"الصمد" woh hai jis ke andar khokhlapan nahin."

Yeh riwayat ghareeb aur mawqoof hai.

Surah Al-Falaq

:عن أبي هريرة - 64

Arabi matn:

((."عن أبي هريرة، عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: " {الْفَلَقُ} جُبَّ فِي جَهَنَّمَ مَغْطًى))

- Sanad ghareeb, raf'ah sahih nahin.

Tarjuma:

"Surah Al-Falaq mein {الْفَلَقُ} se murad Jahannam ka ek dhaka hua kuan hai."

:عن ابن عباس وعائشة - 65 Sihr-un-Nabi ﷺ

Arabi matn (mukhtasar):

غلام من اليهود يخدم رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... فأعطى اليهود مشاطة رأس النبي ﷺ و... فسحروه ... وكان ((الذي تولى ذلك لبيد بن أعصم ... فكان مرض رسول الله ﷺ ... ونزلت هاتان السورتان (الفلق والناس)، فجعل يقرأ فيزول (... السحر))

Tarjuma:

"Yahoodiyon ke ek ladke ne Nabi ﷺ ke baalon aur kanghi ke chand daanton par jadoo kiya, yeh jadoo Labeed bin A'sam naamiy Yahoodi ne kiya tha ...

Is jadoo ke ilaaj ke taur par Aap ﷺ par yeh suratein

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}

Aur

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

nazil huin.

Aap ﷺ jab har ayat padhte, ek ek girah khulti jati,

aur aakhri girah khulte hi Aap ﷺ ko sehatyab mehsoos hone laga."

Surah An-Naas

:عن أنس بن مالك - 66

Arabi matn:

قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الشَّيْطَانَ وَاضِعَ خَطْمَهُ عَلَى قَلْبِ ابْنِ آدَمَ، فَإِنْ ذَكَرَ خَنَسَ، وَإِنْ نَسِيَ التَّقَمَ قَلْبَهُ، (("فَذَلِكَ الْوَسْوَاسُ الْخَنَاسُ))

- Sanad ghareeb o zaeef.

Tarjuma:

"Rasool Allah ﷺ ne farmaya:

Shaitan apni thuthni Ibn-e-Adam ke dil par rakh deta hai.

Jab woh zikr kare to Shaitan paspa ho jata hai,

aur jab ghafil ho to us ke dil ko jakar leta hai,

yehi "Waswas Khannas" hai."

Khatm shud

(Ibn Kathir ne jin asaneed ko zaeef kaha)

Aur talabā wa talibāt ke liye 3 Assignment

Note: Bachon aur baron ke liye 3 Assignments

1. Bachon ke liye Assignment (umar ka group: 8-12 saal)
2. Balighon ke liye Assignment

Surah Al-Feel ka Assignment

Assignment 1: Bachon ke liye (umar 8-12 saal)

1. Mutaddid Intikhab-e-Sawalat (MCQs):

a) "Al-Feel" ka kya matlab hai?

- A. Parinday
- B. Haathi
- C. Oont
- D. Ghar

Jawab: B. Haathi

b) Allah ne Ka'bah ki hifazat ke liye kya bheja?

- A. Sher
- B. Baray badal
- C. Pathron walay parinday
- D. Makkah ke sipahi

Jawab: C. Pathron walay parinday

2. Khali jagah par likhein:

a) "Kya tum ne nahin dekha ke tumhare Rab ne _____ walon ke saath kya kya?"

b) "Aur un par bheje parinday _____ mein."

3. Sahih/Ghalat:

a) Surah Al-Feel us saal ke bare mein hai jab haathiyon ne Ka'bah ko girane ki koshish ki.
(Sahih/Ghalat)

b) Parinday fauj par phool girate thay. (Sahih/Ghalat)

4. Alfaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

a) Feel - ()

b) Tayr - ()

c) Sijjeel - ()

Ikhtiyarat:

5. Parinday

6. Haathi

7. Pakki mitti ke pathar

8. Aksari sawal:

• Yeh Surah kaise batati hai ke Allah apni aham cheezon ki hifazat khud karta hai?

Jawab ki chaabi (bachon ke liye):

9. MCQs:

a) B. Haathi

b) C. Pathron walay parinday

10. Khali jagah:

a) Haathi

b) Jhund

11. Sahih/Ghalat:

a) Sahih

b) Ghalat

12. Alfaz ka mail:

a) 2. Haathi

b) 1. Parinday

c) 3. Pakki mitti ke pathar

Assignment 2: Baray logon ke liye

13. Mutaddid Intikhab-e-Sawalat (MCQs):

a) Abraha ki haathiyon wali fauj ka maqsad kya tha?

• A. Makkah mein tijarat karna

• B. Ka'bah ko girana

• C. Makkah ki hifazat karna

• D. Nai masjid banana

Jawab: B. Ka'bah ko girana

b) Surah Al-Feel mein "Sijjeel" se kya murad hai?

- A. Baray pathar
- B. Qeemti jawahiraat
- C. Pakki mitti ke pathar
- D. Lakri ki chhariyan

Jawab: C. Pakki mitti ke pathar

2. Khali jagah par likhein:

- a) "Kya us ne un ki tadbeer ko _____ nahin kar diya?"
- b) "Aur unhein bana diya jaise khaya hua _____."

3. Sahih/Ghalat:

- a) Surah bayan karti hai ke Abraha ki fauj ne Kaaba ko gira diya. (Sahih/Ghalat)
- b) Allah ne hathiyon ki fauj ko shikast dene ke liye parinday bheje. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Feel - ()
- b) Tayr Abaabeel - ()
- c) Asf Ma'kool - ()

Ikhtiyaraat:

1. Jhund mein parinday
2. Haathi
3. Khaya hua bhus

4. Alfaaz ka tajziya:

Darj zail alfaaz Ism (Noun) hain ya Fe'l (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- a) Feel - ()
- b) Tarmihim - ()
- c) Ja'alahum - ()

6. Aks-e-rawaiya sawalat:

- Surah Al-Feel ki kahani Ilahi mudakhlat ke tasawwur ko kaise zahir karti hai?
- Kisi aise waqt par ghour karein jab aap ghair mutawaqqa taur par mehfooz rahe hon. Is se aap ke imaan par kya asar hua?

Jawab ki chaabi (Balighon ke liye):

1. MCQs: a) B. Ka'bah ko girana b) C. Paki mitti ke pathar

2. Khali jagah: a) Naakam b) Bhus
3. Sahih/Ghalat: a) Ghalat b) Sahih
4. Alfaaz ka mail: a) 2. Hathi b) 1. Jhond mein parinday c) 3. Khaya hua bhus
5. Alfaaz ka tajziya:
 - a) Feel - Ism (Wahid)
 - b) Tarmihim - Fe'l (Haal)
 - c) Ja'alahum - Fe'l (Maazi)

Assignment 3: Mushtarka Jaiza (Bachon aur Balighon dono ke liye)

6. Jawab:

a) Surah Al-Feel se hamein kya sabaq milta hai?

Jawab: J) Allah ki hifazat har dunyawī taqat se bari hai.

7. Khali jagah par likhein:

a) "Aur un par bheje parinday _____ mein."

b) "Jo un par phainkte thay _____ ke pathar."

Sahih/Ghalat:

a) Surah Al-Feel yaad dilati hai ke jis cheez ko Allah bachana chahe, use koi nuqsan nahin pahuncha sakta. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

Tayr - ()

Sijjeel - ()

Asf Ma'kool - ()

Ikhtiyaraat:

Parinday

Pakki mitti ke pathar

Khaya hua bhus

5. Aks-e-reflection sawal:

- Jab halaat namumkin lagain tab bhi Allah ki hifazat par bharosa karna kyun zaroori hai?

Jawab ki chaabi (Mushtarka Jaiza):

1. Jawab: J) Allah ki hifazat har dunyawī taqat se bari hai
2. Khali jagah: a) Jhund b) Pakki mitti
3. Sahih/Ghalat: a) Sahih

4. Alfaaz ka mail: a) 1. Parinday b) 2. Pakki mitti ke pathar c) 3. Khaya hua bhus

Surah Quraish ka Assignment

Assignment 1: Bachon ke liye (umar 8-12 saal)

1. Mutaddid Intikhab-e-Sawalat (MCQs):

a) Quraish kaun thay?

- A. Musafir giroh
- B. Makkah ka aik qabeela
- C. Madinah ka aik khandan
- D. Misr ke tajir

Jawab: B. Makkah ka aik qabeela

b) Allah ne Quraish ko kaun si nematein dein?

- A. Khana aur hifazat
- B. Sona aur chandi
- C. Baray ghar aur gariyan
- D. Kitabein aur qalam

Jawab: A. Khana aur hifazat

2. Khali jagah par likhein:

a) "Qabeela _____ ki hifazat ke liye."

b) "Pas unhein chahiye ke is _____ ke Rab ki ibadat karein."

3. Sahih/Ghalat:

a) Quraish apne tijarati safar ke douran mehfooz thay. (Sahih/Ghalat)

b) Surah Quraish hamein sikhati hai ke Allah ki ibadat karein kyun ke woh khana aur hifazat deta hai. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Quraish - ()
- b) Aamanahum - ()
- c) Bait - ()

Ikhtiyaraat:

1. Makkah ka qabeela
2. Ghar
3. Unhein hifazat di

4. Aks-e-reflection sawal:

- Hamare paas jo khana aur hifazat hai, us par shukar guzar hona kyun zaroori hai?

Jawab ki chaabi (Bachon ke liye):

5. MCQs:

- a) B. Makkah ka qabeela
- b) A. Khana aur hifazat

6. Khali jagah:

- a) Quraish
- b) Ghar

7. Sahih/Ghalat:

- a) Sahih
- b) Sahih

8. Alfaaz ka mail:

- a) 1. Makkah ka qabeela
- b) 3. Unhein hifazat di
- c) 2. Ghar

Assignment 2: Baray logon ke liye

9. Mutaddid Intikhab-e-Sawalat (MCQs):

- a) Surah Quraish qabeelay ke tijarati safar ke baare mein kya zor deti hai?
 - A. Woh taweel aur khatarnak thay
 - B. Woh Allah ki taraf se mehfooz aur ba-barkat thay
 - C. Woh aham nahin thay
 - D. Woh sirf Makkah mein tijarat karte thay

Jawab: B. Woh Allah ki taraf se mehfooz aur ba-barkat thay

- b) Is Surah mein "Bait" kis cheez ki taraf ishara hai?

- A. Nabi ﷺ ka ghar
- B. Makkah ka Kaaba
- C. Makkah ki mandi
- D. Qaflay ka stop

Jawab: B. Makkah ka Kaaba

10. Khali jagah par likhein:

- a) "Quraish ki aadat-shudah hifazat - un ki sardiyaon aur garmiyaon ke _____ mein hifazat."
- b) "Pas unhein chahiye ke is ghar ke Rab ki ibadat karein, jis ne unhein _____ se bacha kar khilaya aur khauf se mehfooz kiya."

11. Sahih/Ghalat:

- a) Surah Quraish yeh zahir karti hai ke Quraish apni hifazat khud kar sakte thay baghair Allah ki madad ke. (Sahih/Ghalat)

b) Surah Quraish qabeelay ko khane aur tahaffuz ki nematon par shukar guzari ki dawat deti hai. (Sahih/Ghalat)

12. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Ilaaf - ()
- b) Aamanahum - ()
- c) Khauf - ()

Ikhtiyaraat:

- 13. Manoosiyat ya hifazat
- 14. Khauf
- 15. Unhein hifazat di

16. Alfaaz ka tajziya:

Darj-e-zail alfaaz **Ism (Noun)** hain ya **Fe'l (Verb)**, aur yeh **wahid/jama** ya **maazi/haal** hain:

- a) Quraish - ()
- b) Aamanahum - ()
- c) Liilaaf - ()

6. Aks-e-reflection sawalaat:

- Surah Quraish hamari rozmarrah zindagi mein Allah ki nematon ko pehchanne ki ahmiyat kaise bayan karti hai?
- Kisi aise waqt par ghaur karein jab aap ne khud ko mehfooz ya faraham shudah mehsoos kiya. Is se aap ke imaan mein kya farq aaya?

Jawab ki chaabi (Baron ke liye):

1. MCQs:

- a) B. Mehfooz aur ba-barkat
- b) B. Makkah ka Kaaba

2. Khali jagah:

- a) Safar
- b) Bhook

3. Sahih/Ghalat:

- a) Ghalat
- b) Sahih

4. Alfaaz ka mail:

- a) 1. Manoosiyat ya hifazat
- b) 3. Unhein hifazat di
- c) 2. Khauf

5. Alfaaz ka tajziya:

- a) Quraish - Ism (wahid)
- b) Aamanahum - Fe'l (maazi)
- c) Liilaaf - Ism (wahid)

Assignment 3: Mushtarka Jaiza

(Bachon aur baron dono ke liye)

6. Jawab:

- a) Surah Quraish ka bunyadi paigham kya hai?

Jawab:

B) Allah ki nematon — khane aur hifazat — par us ki ibadat karna

7. Khali jagah par likhein:

- a) "Jis ne unhein _____ se bacha kar khilaya."
- b) "Aur khauf se mehfooz kiya."

8. Sahih/Ghalat:

- a) Surah Quraish hamein hifazat aur rizq ki nematon par shukar guzar hona sikhati hai.
(Sahih/Ghalat)

9. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Khauf - ()
- b) Bait - ()
- c) Ilaaf - ()

Ikhtiyaraat:

- 10. Ghar
- 11. Manoosiyat ya hifazat
- 12. Khauf

13. Aks-e-reflection sawal:

- Woh bunyadi nematein jinhein hum aam tor par mamooli samajhte hain, unhein pehchanna aur un par shukar ada karna kyun zaroori hai?

Jawaab ki Chaabi (Mushtarka Jaiza):

- 1. Jawaab: b) Allah ki nematon—khanay aur hifazat—par us ki ibadat karna
- 2. Khali jagah: a) Bhook b) Khauf
- 3. Sahi/Ghalat: a) Sahi
- 4. Alfaaz ka mail: a) 3. Khauf b) 1. Ghar c) 2. Maanusiyat ya hifazat

Surah Al-Ma'oon ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Mutadid Intikhaabi Sawalat (MCQs):

a) "Al-Ma'oon" ka kya matlab hai?

- A. Namaz
- B. Chhotay ehsanaat
- C. Baray tohfay
- D. Masjid

Jawaab: B. Chhotay ehsanaat

b) Is Surah mein Allah kin logon ke baare mein baat karta hai?

- A. Jo mehrbaan aur sakhi hain
- B. Jo doosron ki parwah nahin karte
- C. Jo hamesha doosron ki madad karte hain
- D. Jo kitabein parhte hain

Jawaab: B. Jo doosron ki parwah nahin karte

2. Khali jagah par likhein:

- a) "Kya tum ne us ko dekha jo _____ ko jhutlata hai?"
b) "Aur chhoti _____ madad dene se inkaar karta hai."

3. Sahi/Ghalat:

- a) Surah Al-Ma'oon un logon ke baare mein baat karti hai jo doosron ki madad nahin karte.
(Sahi/Ghalat)
- b) Yeh Surah humein ghareebon aur mohtajon ko nazar-andaz karne ki targheeb deti hai.
(Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Ma'oon - ()
b) Yateem - ()
c) Musalleen - ()

Ikhtiyaraat:

5. Yateem
6. Namaz parhne walay
7. Chhotay ehsanaat

8. Aks-e-dari Sawal:

- a) Doosron ke saath—even chhotay andaaz mein—meharbani karna kyun zaroori hai?

Jawaab ki Chaabi (Bachon ke liye):

9. MCQs: a) B. Chhotay ehsanaat b) B. Jo doosron ki parwah nahin karte
10. Khali jagah: a) Jaza/Qayamat b) Chhoti
11. Sahi/Ghalat: a) Sahi b) Ghalat
12. Alfaaz ka mail: a) 3. Chhotay ehsanaat b) 1. Yateem c) 2. Namaz parhne walay

Assignment 2: Baray logon ke liye

13. Mutadid Intikhaabi Sawalat (MCQs):

a) Surah Al-Ma'oon ka markazi mauzoo kya hai?

- A. Namaz ke tareeqay
- B. Mohtajon ki madad aur ibadat mein ikhlaas ki ahmiyat
- C. Bari masjid ki tameer
- D. Roza aur sadaqah

Jawaab: B. Mohtajon ki madad aur ibadat mein ikhlaas ki ahmiyat

b) Surah ke siyaaq mein "Al-Ma'oon" kin logon ki taraf ishara karta hai?

- A. Jo bari raqmein atiya karte hain
- B. Jo chhotay ehsanaat ko nazar-andaz karte hain
- C. Ulama aur asatiza
- D. Musafir aur tajir

Jawaab: B. Jo chhotay ehsanaat ko nazar-andaz karte hain

2. Khali jagah par likhein:

- a) "Pas halaakat hai un namaziyon ke liye jo apni namaz se _____ hain."
b) "Aur mamooli _____ rok lete hain."

3. Sahih/Ghalat:

- a) Surah un logon par tanqeed karti hai jo sirf dikhaway ke liye namaz parhte hain. (Sahih/Ghalat)
b) Surah Al-Ma'oon un logon ki tareef karti hai jo apni community ki zarooriyaat ko nazar-andaz karte hain. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Yad'u al-yateem - ()
b) Saahoon - ()
c) Ma'oon - ()

Ikhtiyaraat:

1. Ghafil
2. Chhotay ehsanaat
3. Yateem ko dhakkay deta hai

4. Alfaaz ka tajziya:

Darj-e-zail alfaaz Ism (Noun) hain ya Fe'l (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- a) Yateem - ()
- b) Yad'u - ()
- c) Saahoon - ()

5. Aks-e-reflection sawalaat:

- a) Surah Al-Ma'oon hamein ibadat aur samaji zimmedari mein tawazun kaise sikhati hai?
- b) Kisi aise waqt par ghaur karein jab aap ne koi chhota ehshan kiya. Is se aap aur jis ki madad ki, us par kya asar hua?

Jawaab ki Chaabi (Baron ke liye):

1. **MCQs:**
 - a) B. Mohtajon ki madad aur ikhlaas
 - b) B. Jo chhotay ehsanaat ko nazar-andaz karte hain
2. **Khali jagah:**
 - a) Ghafil
 - b) Madad
3. **Sahih/Ghalat:**
 - a) Sahih
 - b) Ghalat
4. **Alfaaz ka mail:**
 - a) 3. Yateem ko dhakkay deta hai
 - b) 1. Ghafil
 - c) 2. Chhotay ehsanaat
5. **Alfaaz ka tajziya:**
 - a) Yateem - Ism (wahid)
 - b) Yad'u - Fe'l (haal)
 - c) Saahoon - Ism (jama)

Assignment 3: Mushtarka Jaiza

(Bachon aur baron dono ke liye)

6. Jawaab:

- a) Surah Al-Ma'oon hamein kya sabaq deti hai?

Jawaab:

B) Ibadat aur meharbani saath saath honi chahiye

7. Khali jagah par likhein:

- a) "Jo apni _____ se ghafil hain."
- b) "Aur chhoti _____ madad dene se inkaar karte hain."

8. Sahih/Ghalat:

a) Surah Al-Ma'oon sikhati hai ke Islam mein chhotay ehsanaat bhi aham hain.
(Sahih/Ghalat)

9. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Saahoon - ()
- b) Yateem - ()
- c) Ma'oon - ()

Ikhtiyaraat:

- 10. Ghafil
- 11. Yateem
- 12. Chhotay ehsanaat

13. Aks-e-reflection sawal:

a) Yeh kyun zaroori hai ke hamari ibadat ikhlaas ke saath ho aur saath hi hum doosron ke saath meharbani bhi karein?

Jawaab ki Chaabi (Mushtarka Jaiza):

14. **Jawaab:** B) Ibadat aur meharbani saath saath honi chahiye

15. Khali jagah:

- a) Namazein
- b) Chhoti

16. Sahih/Ghalat:

- a) Sahih

17. Alfaaz ka mail:

- a) 1. Ghafil
- b) 2. Yateem
- c) 3. Chhotay ehsanaat

Surah Al-Kausar ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Muta'addid Intikhaabi Sawalaat (MCQs):

a) "Al-Kausar" ka kya matlab hai?

- A. Ek pahaar
- B. Jannat mein ek nehar
- C. Makkah ka ek shehar
- D. Ek qisam ka darakht

Jawaab: B. Jannat mein ek nehar

b) Is Surah mein Allah hamein kya karne ka hukm deta hai?

- A. Door door safar karna
- B. Namaz parhna aur qurbani (sadqa) dena
- C. Daulat jama karna
- D. Baray ghar banana

Jawaab: B. Namaz parhna aur qurbani (sadqa) dena

2. Khali jagah par likhein:

a) "Ya qeenan hum ne aap ko, [Ae Muhammad], _____ ata kiya."

b) "Pas apne Rab ke liye namaz parho aur _____."

3. Sahih/Ghalat:

a) Surah Al-Kausar Allah ki nematon par shukarguzari ki baat karti hai. (Sahih/Ghalat)

b) Surah yeh sikhati hai ke doosron ki madad ko nazar-andaz karo. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Kausar - ()
- b) Salli - ()
- c) Wanhari - ()

Ikhtiyaraat:

- 5. Jannat mein ek nehar
- 6. Namaz parhna
- 7. Qurbani dena

8. Aks-e-reflection sawal:

a) Hamare paas jo nematein hain, un par Allah ka shukr ada karna kyun zaroori hai?

Jawaab ki Chaabi (Bachon ke liye):

9. MCQs:

- a) B. Jannat mein ek nehar
- b) B. Namaz parhna aur sadqa dena

10. Khali jagah:

- a) Al-Kausar
- b) Qurbani

11. Sahih/Ghalat:

- a) Sahih
- b) Ghalat

12. Alfaaz ka mail:

- a) 1. Jannat mein ek nehar
- b) 2. Namaz parhna
- c) 3. Qurbani dena

Assignment 2: Baron ke liye

13. Muta'addid Intikhaabi Sawalaat (MCQs):

a) "Al-Kausar" ki Nabi Akram ﷺ ki zindagi mein kya ahmiyat hai?

- A. Yeh un ki haasil kardah daulat ki numaindagi karta hai
- B. Yeh un ko ata ki gayi beshumaar nematon ki alamat hai
- C. Yeh un ki jeeti hui jangon ki taraf ishara karta hai
- D. Yeh un ke pairokaar ki tadaad ko zahir karta hai

Jawaab: B. Yeh un ko ata ki gayi beshumaar nematon ki alamat hai

b) Is Surah mein "Wanhar" ka kya matlab hai?

- A. Safar karna
- B. Allah ke liye jaanwar qurbaan karna
- C. Daulat jama karna
- D. Doosron ko taleem dena

Jawaab: B. Allah ke liye jaanwar qurbaan karna

2. Khali jagah par likhein:

- a) "Yaqeenan aap ka dushman hi _____ hai."
- b) "Pas apne Rab ke liye namaz parho aur _____."

3. Sahih/Ghalat:

- a) Surah Al-Kausar hamein milne wali nematon par shukr aur ibadat ki targheeb deti hai. (Sahih/Ghalat)
- b) Surah sirf maadi daulat par tawajjoh deti hai. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Kausar - ()
- b) Wanhar - ()
- c) Abtar - ()

Ikhtiyaraat:

- 1. Kasrat
- 2. Qurbani
- 3. Kata hua (baghair nasal ke)

5. Alfaaz ka tajziya:

Darj zail alfaaz Ism (Noun) hain ya Fe'l (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- a) Kausar - ()
- b) Salli - ()
- c) Abtar - ()

6. Aks-e-reflection sawalaat:

- a) Surah Al-Kausar hamein shukarguzari aur ibadat mein tawazun kaise sikhati hai?
- b) Kisi aise lamhe par ghaur karein jab aap ko beshumaar nematein milein. Aap ne shukr kaise ada kiya?

Jawaab ki Chaabi (Baron ke liye):

6. MCQs:

- a) B. Beshumaar nematon ki alamat
- b) B. Allah ke liye jaanwar qurbaan karna

7. Khali jagah:

- a) Kata hua
- b) Qurbani

8. Sahih/Ghalat:

- a) Sahih
- b) Ghalat

9. Alfaaz ka mail:

- a) 1. Kasrat
- b) 2. Qurbani
- c) 3. Kata hua (baghair nasal ke)

10. Alfaaz ka tajziya:

- a) Kausar - Ism (Wahid)
- b) Salli - Fe'l (Haal, Amr)
- c) Abtar - Ism (Wahid)

Assignment 3: Mushtarka Jaiza

(Bachon aur baron dono ke liye)

11. Jawaab:

a) Surah Al-Kausar se kya bunyadi sabaq milta hai?

Jawaab: B) Allah ki nematon par shukr ada karna aur us ki ibadat karna

12. Khali jagah par likhein:

a) "Yaqeenan hum ne aap ko, [Ae Muhammad], _____ ata kiya."

b) "Yaqeenan aap ka dushman hi _____ hai."

13. Sahih/Ghalat:

a) Surah Al-Kausar hamein namaz aur qurbani ke zariye shukarguzari sikhati hai.
(Sahih/Ghalat)

14. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Kausar - ()
- b) Wanhar - ()
- c) Salli - ()

Ikhtiyaraat:

- 1. Kasrat
- 2. Qurbani
- 3. Namaz parhna

4. Aks-e-reflection sawal:

a) Islam mein shukarguzari ibadat ka aham hissa kyun hai?

Jawaab ki Chaabi (Mushtarka Jaiza):

- 5. **Jawaab:** B) Allah ki nematon par shukr ada karna aur us ki ibadat karna
- 6. **Khali jagah:**
 - a) Al-Kausar
 - b) Kata hua
- 7. **Sahih/Ghalat:**
 - a) Sahih
- 8. **Alfaaz ka mail:**
 - a) 1. Kasrat
 - b) 2. Qurbani
 - c) 3. Namaz parhna

Surah Al-Kafiroon ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Muta'addid Intikhaabi Sawalat (MCQs):

"Al-Kafiroon" ka kya matlab hai?

- A. Imaan walay
- B. Kaafir
- C. Madadgaar
- D. Asatiza

Jawaab: B. Kaafir

2. Khali jagah par likhein:

- a) "Kaho, Ae Kaafiro! Main is ki _____ nahin karta jis ki tum ibadat karte ho."
- b) "Tumhare liye tumhara deen, aur mere liye mera _____."

3. Sahih/Ghalat:

- a) Surah Al-Kafiroon hamein sirf Allah ki ibadat ki taleem deti hai. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Kaafiroon - ()
- b) Deen - ()
- c) A'bud - ()

Ikhtiyaraat:

- 5. Deen
- 6. Kaafir
- 7. Main ibadat karta hoon

Jawaab ki Chaabi (Bachon ke liye):

- 8. **MCQs:** a) B. Kaafir
- 9. **Khali jagah:**
 - a) Ibadat
 - b) Deen
- 10. **Sahih/Ghalat:**
 - a) Sahih
- 11. **Alfaaz ka mail:**
 - a) 2. Kaafir
 - b) 1. Deen
 - c) 3. Main ibadat karta hoon

Assignment 2: Baron ke liye

12. Muta'addid Intikhaabi Sawalat (MCQs):

Surah Al-Kafiroon mein "Deen" se kya muraad hai?

- A. Daulat
- B. Taaqat
- C. Deen ya tarz-e-zindagi
- D. Khandaan

Jawaab: C. Deen ya tarz-e-zindagi

2. Khali jagah par likhein:

- a) "Main is ki ibadat nahin karta jis ki tum _____ karte ho."
- b) "Aur na main us ka _____ hoon jis ki tum ibadat karte ho."

3. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) A'bud - ()
- b) Ta'budoon - ()
- c) Deen - ()

Ikhtiyaraat:

1. Main ibadat karta hoon
2. Tum ibadat karte ho
3. Deen

4. Alfaaz ka tajziya:

Darj zail alfaaz Ism (Noun) hain ya Fe'l (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- a) Kaafiroon - ()
- b) A'bud - ()
- c) Deen - ()

Jawaab ki Chaabi (Baron ke liye):

5. MCQs:

- a) Deen ya tarz-e-zindagi

6. Khali jagah:

- a) Ibadat
- b) Ibadat karne wala

7. Sahih/Ghalat:

- a) Sahih

8. Alfaaz ka mail:

- a) 1. Main ibadat karta hoon

- b) 2. Tum ibadat karte ho
- c) 3. Deen

9. Alfaaz ka tajziya:

- a) Kaafiroon - Ism (Jama)
- b) A'bud - Fe'l (Haal)
- c) Deen - Ism (Wahid)

Assignment 3: Mushtarka Jaiza

(Bachon aur baron dono ke liye)

10. Khali jagah par likhein:

- a) "Tumhare liye tumhara _____ aur mere liye mera deen."
- b) "Main is ki ibadat nahin karta jis ki tum _____ karte ho."

11. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Kaafiroon - ()
- b) Deen - ()
- c) Ta'budoon - ()

Ikhtiyaraat:

- 12. Kaafir
- 13. Deen
- 14. Tum ibadat karte ho

15. Aks-e-reflection sawal:

- a) Apne imaan par saabit-qadam rehna kyun zaroori hai?

Jawaab ki Chaabi (Mushtarka Jaiza):

16. Khali jagah:

- a) Deen
- b) Ibadat

17. Alfaaz ka mail:

- a) 1. Kaafir
- b) 2. Deen
- c) 3. Tum ibadat karte ho

Surah An-Nasr ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Muta'addid Intikhaabi Sawalat (MCQs):

- a) "An-Nasr" ka kya matlab hai?

- A. Roshni
- B. Madad ya Fatah
- C. Hidayat
- D. Sabr

Jawaab: B. Madad ya Fatah

b) Jab Allah ki taraf se fatah aaye to Allah hamein kya hukm deta hai?

- A. Kamyabi par fakhr karein
- B. Aaraam karein aur zindagi ka lutf uthayein
- C. Allah ki hamd bayan karein aur us se maafi maangein
- D. Mazeed daulat aur taaqat jama karein

Jawaab: C. Allah ki hamd bayan karein aur us se maafi maangein

2. Khali jagah par likhein:

- a) "Jab Allah ki madad aur _____ aa jaye."
- b) "To apne Rab ki hamd ke saath us ki tasbeeh bayan karo aur _____ maango."

3. Sahih/Ghalat:

- a) Surah An-Nasr hamein kamyabi ke waqt aajiz aur shukarguzar rehne ki taleem deti hai.
(Sahih/Ghalat)
- b) Yeh Surah logon ko fatah ke baad Allah ko nazarandaz karne ki targheeb deti hai.
(Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Nasr - ()
- b) Fatah - ()
- c) Wastaghfir - ()

Ikhtiyaraat:

1. Fatah
2. Maafi maango
3. Madad

5. Aks-e-reflection sawal:

- a) Jab hamari zindagi mein achhe waqiat hon to Allah ka shukr ada karna kyun zaroori hai?

Jawaab ki Chaabi (Bachon ke liye):

5. MCQs:

- a) B. Madad/Fatah
- b) C. Allah ki hamd aur maafi

6. Khali jagah:

- a) Fatah
- b) Maafi

7. Sahih/Ghalat:

- a) Sahih
- b) Ghalat

8. Alfaaz ka mail:

- a) 3. Madad
- b) 1. Fatah
- c) 2. Maafi maango

Assignment 2: Baron ke liye

9. Muta'addid Intikhaabi Sawalat (MCQs):

a) Surah An-Nasr ke nuzool ke saath kaun sa aham waqia mansoob hai?

- A. Madinah ki taraf hijrat
- B. Hudaibiyah ka muahida
- C. Makkah ki fatah
- D. Pehli wahi

Jawaab: C. Makkah ki fatah

b) Yeh Surah Nabi Akram ﷺ ke mission ke baare mein kya ishara deti hai?

- A. Yeh abhi shuru ho raha tha
- B. Yeh ikhtitam ke qareeb tha
- C. Mazeed pairavi karne walay jama karne ki zaroorat thi
- D. Makkah chhorne ki zaroorat thi

Jawaab: B. Yeh ikhtitam ke qareeb tha

2. Khali jagah par likhein:

- a) "Jab Allah ki madad aur fatah aa jaye, aur aap logon ko Allah ke deen mein _____ daakhil hote dekhein."
- b) "To apne Rab ki hamd ke saath us ki tasbeeh bayan karo aur maafi maango, beshak woh bahut zyada _____ qubool karne wala hai."

3. Sahih/Ghalat:

- a) Surah An-Nasr badi kamyabi ke lamhaat mein bhi aajizi par zor deti hai. (Sahih/Ghalat)
- b) Surah se zahir hota hai ke maafi sirf gunah ke baad maangna zaroori hai. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Nasr - ()
- b) Fatah - ()
- c) Tawwab - ()

Ikhtiyaraat:

- 1. Fatah
- 2. Taubah qubool karne wala
- 3. Madad

5. Alfaaz ka tajziya:

Darj zail alfaaz Ism (Noun) hain ya Fe'l (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- a) Nasr - ()
- b) Wastaghfir - ()
- c) Fatah - ()

6. Aks-e-reflection sawalat:

a) Surah An-Nasr hamein apni kamyabiyon aur kaamraniyon ko sambhalne mein kaise rehnumai karti hai?

b) Kisi aise lamhe par ghour karein jab aap ne koi aham kamyabi hasil ki ho. Aap ne is kamyabi mein Allah ka kirdar kaise tasleem kiya?

Jawaab ki Chaabi (Baron ke liye):

6. MCQs:

- a) C. Makkah ki fatah
- b) B. Ikhtitam ke qareeb tha

7. Khali jagah:

- a) Giroh dar giroh
- b) Taubah

8. Sahih/Ghalat:

- a) Sahih
- b) Ghalat

9. Alfaaz ka mail:

- a) 1. Madad
- b) 2. Fatah
- c) 3. Taubah qubool karne wala

10. Alfaaz ka tajziya:

- a) Nasr - Ism (Wahid)
- b) Wastaghfir - Fe'l (Haal, Amr)
- c) Fatah - Ism (Wahid)

Assignment 3: Mushtarka Jaiza

(Bachon aur baron dono ke liye)

11. Jawaab:

a) Surah An-Nasr ka bunyadi sabaq kya hai?

Jawaab: C) Kamyabi ke baad Allah ki hamd aur maafi maangna

12. Khali jagah par likhein:

a) "Jab Allah ki madad aur _____ aa jaye."

b) "Beshak woh bahut zyada _____ qubool karne wala hai."

13. Sahih/Ghalat:

a) Surah An-Nasr sikhati hai ke badi kamyabiyon ke baad bhi aajiz aur shukarguzar rehna chahiye. (Sahih/Ghalat)

14. Alfaaz ka mail:**Arabi lafz ko us ke ma'ni se milayein:**

a) Nasr - ()

b) Fatah - ()

c) Tawwab - ()

Ikhtiyaraat:

1. Madad

2. Fatah

3. Taubah qubool karne wala

4. Aks-e-reflection sawal:

a) Zindagi mein sab kuch achha chal raha ho tab bhi maafi maangna aur Allah ki hamd kyun zaroori hai?

Jawaab ki Chaabi (Mushtarka Jaiza):**5. Jawaab:**

C) Kamyabi ke baad Allah ki hamd aur maafi maangna

6. Khali jagah:

a) Fatah

b) Taubah

7. Sahih/Ghalat:

a) Sahih

8. Alfaaz ka mail:

a) 1. Madad

b) 2. Fatah

c) 3. Taubah qubool karne wala

Surah Al-Lahab ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Muta'addid Intikhaabi Sawalat (MCQs):

a) Abu Lahab kaun tha?

- A. Hazrat Muhammad ﷺ ka dost
- B. Nabi ﷺ ka chacha jo un ke mukhalif tha
- C. Makkah ka badshah
- D. Nabi ﷺ ka sahabi

Jawaab: B. Nabi ﷺ ka chacha jo un ke mukhalif tha

b) Surah Al-Lahab ka markazi paigham kya hai?

- A. Kamyabi ke liye zyada daulat jama karna
- B. Ke Abu Lahab aur us ka maal use azaab se nahin bacha sakega
- C. Abu Lahab ki izzat aur ehtram karna
- D. Bade ghar banana aur taaqat hasil karna

Jawaab: B. Ke Abu Lahab aur us ka maal use azaab se nahin bacha sakega

2. Khali jagah par likhein:

- a) "Tabah hon _____ ke dono haath aur woh khud bhi halaak ho!"
- b) "Us ka maal use kuch bhi _____ na dega."

3. Sahih/Ghalat:

- a) Abu Lahab Hazrat Muhammad ﷺ ka himayati tha. (Sahih/Ghalat)
- b) Surah yeh sikhati hai ke daulat insaan ko Allah ke azaab se nahin bacha sakti. (Sahih/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Lahab - ()
- b) Tabb - ()
- c) Masad - ()

Ikhtiyaraat:

1. Shola
2. Tabah
3. Mudi hui rassi

4. Aks-e-reflection sawal:

a) Doosron ke saath meharban aur madadgar rehna kyun zaroori hai, khaas taur par jab woh achhe kaam kar rahe hon?

Jawaab ki chaabi (bachon ke liye):

5. MCQs:

- a) B. Nabi ﷺ ka chacha jo un ke mukhalif tha
- b) B. Ke Abu Lahab aur us ka maal use azaab se nahin bacha sakega

6. Khali jagah:

- a) Abu Lahab
- b) Faida

7. Sahih/Ghalat:

- a) Ghalat
- b) Sahih

8. Alfaaz ka mail:

- a) 1. Shola
- b) 2. Tabah
- c) 3. Mudi hui rassi

Assignment 2: Barhon ke liye

9. Muta'addid intikhaabi sawalat (MCQs):

- a) Surah Al-Lahab ghuroor aur haq ki mukhalifat ke baare mein kya sabaq deti hai?
 - A. Daulat aur martaba logon ko nataij se bacha lenge
 - B. Haq ki mukhalifat insaan ki halakat ka sabab banti hai
 - C. Taaqat imaan se zyada aham hai
 - D. Khandani ta'alluq hamesha hifazat ki zamanat hain

Jawaab: B. Haq ki mukhalifat insaan ki halakat ka sabab banti hai

b) Surah Al-Lahab mein "Masad" kis cheez ki taraf ishara hai?

- A. Jannat ka baagh
- B. Khajoor ke reshe ki rassi
- C. Ek qisam ka qeemti pathar
- D. Sunehri taaj

Jawaab: B. Khajoor ke reshe ki rassi

10. Khali jagah par likhein:

- a) "Us ka maal aur jo kuch us ne _____ kuch kaam na aayega."
- b) "Ek bhadakti hui _____ aag mein."

11. Sahih/Ghalat:

a) Surah Al-Lahab yeh wazeh karti hai ke dunyawii maal-o-daulat imaan aur neki ke baghair be-ma'ni hain. (Sahih/Ghalat)

**b) Abu Lahab ki biwi ne Nabi ﷺ ki madad ki aur is Surah mein us ki tareef ki gayi.
(Sahih/Ghalat)**

12. Alfaaz ka mail:

Arabi lafz ko us ke ma'ni se milayein:

- a) Tabb - ()**
- b) Lahab - ()**
- c) Masad - ()**

Ikhtiyaaraat:

13. Tabah

14. Shola

15. Khajoor ke reshe ki rassi

16. Alfaaz ka tajziya:

Darj-e-zail alfaaz ism (Noun) hain ya fail (Verb), aur yeh wahid/jama ya maazi/haal hain:

- a) Tabb - ()**
- b) Lahab - ()**
- c) Masad - ()**

17. Aks-e-reflection sawalat:

a) Surah Al-Lahab ghuroor aur haq ki mukhalifat ke nataij ko kaise ujagar karti hai?

b) Kisi aise waqt par ghaur karein jab aajizi aur haq ki himayat ne aap ki zindagi mein musbat nataij laaye hon.

Jawab ki Chaabi (Baron ke liye):

- 1. MCQs:**
 - a) B. Haq ki mukhalifat insaan ki halakat ka sabab banti hai**
 - b) B. Khajoor ke reshe ki rassi**
- 2. Khali jagah:**
 - a) Kamaya**
 - b) Bhadakti**
- 3. Sahi/Ghalat:**
 - a) Sahi**
 - b) Ghalat**
- 4. Alfaaz ka mail:**
 - a) 1. Tabah**
 - b) 2. Shola**
 - c) 3. Khajoor ke reshe ki rassi**

5. Alfaaz ka tajziya:
 - a) Tab - Fail (Maazi)
 - b) Lahab - Ism (Wahid)
 - c) Masad - Ism (Wahid)

Assignment 3: Mushtarka Jaiza (Bachon aur Baron dono ke liye)

6. Jawab:
 - a) Surah Al-Lahab ka bunyadi paigham kya hai?
 Jawab: b) Haq ki mukhalifat aur ghuroor halakat ka sabab bante hain
7. Khali jagah par likhein:
 - a) "Tabah hon _____ ke dono haath aur woh khud bhi halaak ho!"
 - b) "Ek bhadakti hui _____ aag mein."
8. Sahi/Ghalat:
 - a) Surah Al-Lahab yeh sikhati hai ke Allah ke paigham ki mukhalifat sangeen nataij laati hai. (Sahi/Ghalat)
9. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Lahab - ()
- b) Tab - ()
- c) Masad - ()

Ikhtiyaraat:

1. Shola
2. Tabah
3. Muri hui rassi
4. Aksasi sawal:

a) Mushkilaat ke bawajood haq ki himayat aur aajizi kyun zaroori hai?

Jawab ki chaabi (Mushtarka Jaiza):

5. Jawab: b) Haq ki mukhalifat aur ghuroor halakat ka sabab bante hain
6. Khali jagah:
 - a) Abu Lahab
 - b) Bhadakti
7. Sahi/Ghalat:
 - a) Sahi
8. Alfaaz ka mail:
 - a) 1. Shola

- b) 2. Tabah
- c) 3. Muri hui rassi

Surah Al-Ikhlâs ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Mutadid Intikhaabi Sawalaat (MCQs):

a) "Al-Ikhlâs" ka kya matlab hai?

- A. Khuloos
- B. Maafi
- C. Rehmat
- D. Meherbani

Jawab: A. Khuloos

b) Surah Al-Ikhlâs ka markazi paigham kya hai?

- A. Allah ke kai shareek hain
- B. Allah wahid hai aur Rububiyat, Uluhiyat, aur Asma o Sifaat mein yakta hai
- C. Hamein kai khudaon ki ibadat karni chahiye
- D. Allah ko hamari madad ki zaroorat hai

Jawab: B. Allah wahid hai aur Rububiyat, Uluhiyat, aur Asma o Sifaat mein yakta hai

2. Khali jagah par likhein:

a) "Kaho, woh Allah hai, _____."

b) "Na us ka koi beta hai aur na woh _____."

3. Sahi/Ghalat:

a) Yeh Surah bayan karti hai ke Allah wahid hai aur us ka koi barabar nahi. (Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Ahad - ()
- b) Samad - ()
- c) Yoolad - ()

Ikhtiyaraat:

- 1. Wahid
- 2. Hamesha ka sahara
- 3. Paida hona
- 4. Aksasi sawal:

a) Kyun yeh imaan rakhna zaroori hai ke Allah wahid hai aur us ke koi shareek nahi?

Jawab ki chaabi (Bachon ke liye):

5. MCQs:
 - a) A. Khuloos
 - b) B. Allah wahid hai aur yakta hai
6. Khali jagah:
 - a) Wahid
 - b) Paida hota
7. Sahi/Ghalat:
 - a) Sahi
8. Alfaaz ka mail:
 - a) 1. Wahid
 - b) 2. Hamesha ka sahara
 - c) 3. Paida hona

Assignment 2: Baron ke liye

9. Mutadid Intikhaabi Sawalaat (MCQs):

a) Surah Al-Ikhlâs ka Islami Aqaid mein kya mazhabi ahmiyat hai?

- A. Yeh kasrat-e-ilahiyat par zor deti hai
- B. Yeh Allah ki Rububiyat, Uluhiyat, aur Asma o Sifaat mein yaktai ko sabit karti hai
- C. Yeh namaz ke tareeqe bayan karti hai
- D. Yeh roze ke usool batati hai

Jawab: B. Yeh Allah ki Rububiyat, Uluhiyat, aur Asma o Sifaat mein yaktai ko sabit karti hai

b) "As-Samad" Allah ke baare mein kya zahir karta hai?

- A. Woh doosron par munhasir hai
- B. Woh khudkafeel aur abadi hai
- C. Us ke walidain aur aulaad hain
- D. Woh apni taqat doosron ke saath baantta hai

Jawab: B. Woh khudkafeel aur abadi hai

10. Khali jagah par likhein:

- a) "Allah, hamesha ka _____."
- b) "Na us ke liye koi _____ hai."

11. Sahi/Ghalat:

a) Surah Al-Ikhlâs Tauheed (Allah ki yaktai) ka elaan hai. (Sahi/Ghalat)

12. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Ahad - ()
- b) Samad - ()
- c) Kufuwan - ()

Ikhtiyaraat:

- 1. Wahid
- 2. Hamesha ka sahara
- 3. Barabar
- 4. Alfaaz ka tajziya:

Munderja zail alfaaz Ism (Noun) hain ya Fail (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- a) Ahad - ()
- b) Yalid - ()
- c) Samad - ()

5. Aksasi Sawalaat:

- a) Surah Al-Ikhlas Islam mein Tauheed ke fahm ko kaise mazboot karti hai?
- b) Allah ki yaktai par imaan aap ki rozmarrah zindagi aur faislon par kaise asar انداز hota hai?

Jawab ki Chaabi (Baron ke liye):

- 6. MCQs:
 - a) B. Allah ki yaktai aur yaktai ko sabit karna
 - b) B. Woh khudkafeel aur abadi hai
- 7. Khali jagah:
 - a) Sahara
 - b) Barabar
- 8. Sahi/Ghalat:
 - a) Sahi
- 9. Alfaaz ka mail:
 - a) 1. Wahid
 - b) 2. Hamesha ka sahara
 - c) 3. Barabar
- 10. Alfaaz ka tajziya:
 - a) Ahad - Ism (Wahid)
 - b) Yalid - Fail (Maazi)
 - c) Samad - Ism (Wahid)

Assignment 3: Mushtarka Jaiza (Bachon aur Baron dono ke liye)

11. Jawab:

a) Surah Al-Ikhlās ka bunyādī paigham kya hai?

Jawab: b) Allāh wahid hai aur yakta hai, us ka koi barabar nahi

12. Khali jagah par likhein:

a) "Kaho, woh Allāh hai, _____."

b) "Na us ke liye koi _____ hai."

13. Sahi/Ghalat:

a) Surah Al-Ikhlās sikhātī hai ke Allāh khudkafēel hai aur us ke koi shareek nahi.
(Sahi/Ghalat)

14. Alfaaz ka mail:

Arabī lafz ko us ke maani se milayein:

a) Ahad - ()

b) Samad - ()

c) Kufuwan - ()

Ikhtiyarat:

1. Wahid

2. Hamesha ka sahara

3. Barabar

4. Aksasi sawal:

a) Allāh ki yaktai par imaan kyun zaroori hai, aur yeh hamari ibadaat aur zindagi ke intikhaab ko kaise mutasir kartā hai?

Jawab ki Chaabi (Mushtarka Jaiza):

5. Jawab: b) Allāh wahid hai aur yakta hai, us ka koi barabar nahi

6. Khali jagah:

a) Wahid

b) Barabar

7. Sahi/Ghalat:

a) Sahi

8. Alfaaz ka mail:

a) 1. Wahid

b) 2. Hamesha ka sahara

c) 3. Barabar

Surah Al-Falaq ka Assignment

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Mutadid Intikhaabi Sawalaat (MCQs):

a) "Al-Falaq" ka kya matlab hai?

- A. Raat
- B. Subah ka ujala
- C. Andhera
- D. Roshni

Jawab: B. Subah ka ujala

b) Hum Surah Al-Falaq mein Allah se kis cheez se hifazat maangte hain?

- A. Achhi cheezen
- B. Makhlooqaat ke shar se
- C. Hamare doston se
- D. Hamare khandaan se

Jawab: B. Makhlooqaat ke shar se

2. Khali jagah par likhein:

a) "Kaho, main panaah maangta hoon Rab ki _____ se."

b) "Us _____ ke shar se jab woh chha jaye."

3. Sahi/Ghalat:

a) Surah Al-Falaq raat ke andhere se hifazat maangti hai. (Sahi/Ghalat)

b) Yeh Surah hamein apni hifazat ke liye sirf apne aap par bharosa karne ki taleem deti hai. (Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- Al-Falaq - ()
- Hasad - ()
- Sharr - ()

Ikhtiyaraat:

1. Sharr
2. Hasad
3. Subah ka ujala
4. Aksasi sawal:

a) Nuqsan se bachne ke liye Allah se panaah maangna kyun zaroori hai?

Jawab ki Chaabi (Bachon ke liye):

5. MCQs:
a) B. Subah ka ujala
b) B. Makhlooqaat ke sharr se
6. Khali jagah:
a) Subah ka ujala
b) Andhera
7. Sahi/Ghalat:
a) Sahi
b) Ghalat
8. Alfaaz ka mail:
a) 3. Subah ka ujala
b) 2. Hasad
c) 1. Sharr

Assignment 2: Baron ke liye

9. Mutadid Intikhaabi Sawalaat (MCQs):

a) Surah Al-Falaq ka bunyadi mauzoo kya hai?

- A. Daulat aur kamyabi ki talaash
- B. Dua karna aur Allah se har qisam ke bairuni sharr se hifazat maangna
- C. Gunaahon ki maafi maangna
- D. Subah ka jashn manana

Jawab: B. Dua karna aur Allah se har qisam ke bairuni sharr se hifazat maangna

b) Surah Al-Falaq mein kin khaas qisam ke nuqsan ka zikr hai?

- A. Sirf jaanwaron se nuqsan
- B. Makhlooqaat, andhere, jaadu aur hasad se nuqsan
- C. Bhook aur pyaas se nuqsan
- D. Safar se nuqsan

Jawab: B. Makhlooqaat, andhere, jaadu aur hasad se nuqsan

10. Khali jagah par likhein:

- a) "Un ke sharr se jo _____ mein girhein daalti hain."
b) "Aur hasad karne wale ke sharr se jab woh hasad kare."

11. Sahi/Ghalat:

- a) Surah Al-Falaq jismani aur roohani dono nuqsanaat se hifazat ki dua hai. (Sahi/Ghalat)
b) Yeh Surah sirf daulat aur maal ki hifazat par tawajjo deti hai. (Sahi/Ghalat)

12. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- Al-Falaq - ()
- Naffasaat - ()
- Hasad - ()

Ikhtiyaraat:

1. Subah ka ujala
2. Girhein daalne wale (jadugar)
3. Hasad
4. Alfaaz ka tajziya:

Darj zail alfaaz Ism (Noun) hain ya Fail (Verb), aur yeh Wahid/Jama ya Maazi/Haal hain:

- Al-Falaq - ()
- Naffasaat - ()
- Hasad - ()

5. Aksasi Sawalaat:

a) Surah Al-Falaq hamein zindagi mein khauf aur nuqsan-deh asraat se nimatne mein kaise rehnumai karti hai?

b) Kisi aise waqt par ghour karein jab Allah ki panaah maangne se aap ko sukoon aur tahaffuz mehsoos hua ho.

Jawab ki Chaabi (Baron ke liye):

6. MCQs:
 - a) B. Har qisam ke bairuni sharr se hifazat maangna
 - b) B. Makhlooqaat, andhera, jaadu aur hasad se nuqsan
7. Khali jagah:
 - a) Phoonk maarne wale
 - b) Hasad karne wala
8. Sahi/Ghalat:
 - a) Sahi
 - b) Ghalat
9. Alfaaz ka mail:
 - a) 1. Subah ka ujala
 - b) 2. Girhein daalne wale (jadugar)
 - c) 3. Hasad
10. Alfaaz ka tajziya:
 - a) Al-Falaq - Ism (Wahid)
 - b) Naffasaat - Ism (Jama)
 - c) Hasad - Ism (Wahid)

Assignment 3: Mushtarka Jaiza (Bachon aur Baron dono ke liye)

1. Jawab:

a) Surah Al-Falaq ka bunyadi sabaq kya hai?

Jawab: Allah se har qisam ke sharr se hifazat maangna

2. Khali jagah par likhein:

a) "Kaho, main panaah maangta hoon Rab ki _____ se."

b) "Aur hasad karne wale ke sharr se jab woh hasad kare."

3. Sahi/Ghalat:

a) Surah Al-Falaq hamein hasad aur jaadu se Allah ki panaah maangne ki taleem deti hai.
(Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- Al-Falaq - ()
- Hasad - ()
- Sharr - ()

Ikhtiyaraat:

5. Subah ka ujala

6. Hasad

7. Sharr

8. Aksasi sawal:

a) Allah se baqaiddgi se panaah maangna kyun zaroori hai, aur yeh aap ki zindagi mein kaise sukoon laata hai?

Jawab ki Chaabi (Mushtarka Jaiza):

9. Jawab: Allah se har qisam ke sharr se hifazat maangna

10. Khali jagah:

- a) Subah ka ujala
- b) Hasad karne wala

11. Sahi/Ghalat:

- a) Sahi

12. Alfaaz ka mail:

- a) 1. Subah ka ujala
- b) 2. Hasad
- c) 3. Sharr

Assignment 1: Bachon ke liye (Umar 8-12 saal)

1. Mutadid Intikhaabi Sawalaat (MCQs):

Mutadid Intikhaabi Sawalaat (MCQs) Jawab ke saath

a) "Naas" ka kya matlab hai?

- A. Farishte
- B. Log
- C. Nabi
- D. Baadshah

Jawab: B. Log

b) Hum Surah An-Naas mein Allah se kya maang rahe hain?

- A. Hamein zyada daulat dene ke liye
- B. Hamein waswason ke sharr se bachane ke liye
- C. Hamein mashhoor karne ke liye
- D. Hamein safar mein madad dene ke liye

Jawab: B. Hamein waswason ke sharr se bachane ke liye

2. Khali jagah par likhein:

a) "Kaho, main panaah maangta hoon Rab ki _____ se."

b) "Waswasa daalne wale ke sharr se jo _____ jaata hai."

3. Sahi/Ghalat:

a) Surah An-Naas logon aur jinnaat ke sharr se hifazat maangti hai. (Sahi/Ghalat)

b) Surah hamein sirf apne aap par inhisaar karne ki taleem deti hai. (Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Naas - ()
- b) Waswasa - ()
- c) Khannaas - ()

Ikhtiyaraat:

1. Log
2. Sargoshi
3. Woh jo peechhe hat jaye
4. Aksasi sawal:

a) Buray khayalaat aur waswason se bachao ke liye Allah se panaah maangna kyun zaroori hai?

Jawab ki Chaabi (Bachon ke liye):

1. MCQs:
 - a) B. Log
 - b) B. Hamein waswason ke sharr se bachane ke liye
2. Khali jagah par likhein:
 - a) Log
 - b) Withdraws
3. Sahi/Ghalat:
 - a) Sahi
 - b) Ghalat
4. Alfaaz ka mail:
 - a) 1. Log
 - b) 2. Sargoshi
 - c) 3. Woh jo peechhe hat jaye

Assignment 2: Baron ke liye

1. Mutadid Intikhaabi Sawalaat (MCQs):

a) Surah An-Naas ka markazi mauzoo kya hai?

- A. Jismani nuqsan se hifazat ki darkhwast
- B. Dil ko mutasir karne wale chhupe hue waswason ke sharr se panaah maangna
- C. Maadi daulat ki darkhwast
- D. Karobari muamlaat mein madad ki darkhwast

Jawab: B. Dil ko mutasir karne wale chhupe hue waswason ke sharr se panaah maangna

b) Surah An-Naas mein 'Khannaas' kis ki taraf ishara karta hai?

- A. Ek Nabi
- B. Ek naik shakhs
- C. Chalaak waswasa daalne wala (Shaitaan)
- D. Logon ka rehnuma

Jawab: C. Chalaak waswasa daalne wala (Shaitaan)

2. Khali jagah par likhein:

a) "Peechhe hatne wale _____ ke sharr se."

b) "Jo insaanon ke _____ mein sargoshi karta hai."

3. Sahi/Ghalat:

a) Surah An-Naas bairuni khatron ki bajaye andarooni roohani nuqsan se hifazat ki darkhwast karti hai. (Sahi/Ghalat)

b) Surah yeh zahir karti hai ke waswase sirf logon se aate hain, jinnaat se nahi. (Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

a) Naas - ()

b) Waswasa - ()

c) Khannaas - ()

Ikhtiyaraat:

1. Log

2. Waswasa daalne wala

3. Woh jo peechhe hat jaye

4. Alfaaz ka tajziya:

Yeh shanakht karein ke darj zail alfaaz Ism hain ya Fail, aur yeh Wahid/Jama ya Maazi/Haal hain:

a) Naas - ()

b) Waswasa - ()

c) Khannaas - ()

5. Aksasi Sawalaat:

a) Surah An-Naas hamein yeh samajhne mein kaise madad deti hai ke apne dil aur dimaagh ko nuqsan-deh asraat se bachana kyun zaroori hai?

b) Kisi aise waqt par ghour karein jab aap manfi khayalaat se mutasir hue the. Allah ki madad maangne se kya farq pada?

Jawab ki Chaabi (Baron ke liye):

1. MCQs:

a) B. Dil ko mutasir karne wale chhupe hue waswason ke sharr se panaah maangna

b) C. Chalaak waswasa daalne wala (Shaitaan)

2. Khali jagah par likhein:

a) Waswasa daalne wala

b) Dil

3. Sahi/Ghalat:

a) Sahi

b) Ghalat

4. Alfaaz ka mail:

a) 1. Log

- b) 2. Waswasa daalne wala
 - c) 3. Woh jo peechhe hat jaye
5. Alfaaz ka tajziya:
- a) Naas - Ism (Jama)
 - b) Waswasa - Ism (Wahid)
 - c) Khannaas - Ism (Wahid)
-

Assignment 3: Mushtarka Jaiza (Bachon aur Baron dono ke liye)

1. Jawab:

a) Surah An-Naas ka bunyadi sabaq kya hai?

Jawab: Allah ki panaah maangna buray waswason aur chhupe hue sharr se

2. Khali jagah par likhein:

a) "Kaho, main panaah maangta hoon Rab ki _____ se."

b) "Waswasa daalne wale ke sharr se jo _____ jaata hai."

3. Sahi/Ghalat:

a) Surah An-Naas hamein logon aur jinnaat dono ke waswason se hifazat maangne ki taleem deti hai. (Sahi/Ghalat)

4. Alfaaz ka mail:

Arabi lafz ko us ke maani se milayein:

- a) Naas - ()
- b) Waswasa - ()
- c) Khannaas - ()

Ikhtiyaraat:

- 5. Log
- 6. Sargoshi
- 7. Woh jo peechhe hat jaye
- 8. Aksasi sawal:

a) Manfi khayalaat se apne dil aur dimaagh ko bachana kyun zaroori hai, aur Surah An-Naas hamein is mein kaise rehnumai karti hai?

Jawab ki Chaabi (Mushtarka Jaiza):

- 9. Jawab: Allah ki panaah maangna buray waswason aur chhupe hue sharr se
- 10. Khali jagah par likhein:
 - a) Insaaniyat
 - b) Peechhe hatna

11. Sahi/Ghalat:

a) Sahi

12. Alfaaz ka mail:

a) 1. Log

b) 2. Sargoshi

c) 3. Woh jo peechhe hat jaye

Mazmoon Number 1

Jis cheez se banda Shaitaan se bachta hai, aur jis ke zariye us ke sharr ko door karta hai, aur us se mehfooz rehta hai, woh das asbaab hain.

Pehla sabab: Allah ki panaah maangna Shaitaan se. Allah Ta'ala ne farmaya:

Wa-imma yanzaghannaka minash-shaytaani nazghun fasta'iz billahi innahu huwas-samee'ul-'aleem.

Aur Sahih Bukhari mein Adi bin Thabit se riwayat hai, unhon ne Sulaiman bin Surad se naql kiya:

"Main Nabi ﷺ ke paas baitha tha aur do aadmi gaaliyan de rahe the. Un mein se ek ka chehra surkh ho gaya aur us ki gardan ki ragein phool gayin. Nabi ﷺ ne farmaya: Mujhe ek kalimah maloom hai, agar yeh keh de to us ka woh ghussa jaata rahe. Agar yeh kahe: '**A'oozu billahi minash-shaytaanir-rajeem**' to us ka ghussa jaata rahega."

Doosra Hirz: In do suraton ki tilaawat, yani **Al-Mu'awwizatain**. In ka Allah ki panaah mein aane, Shaitaan ke sharr ko daf'a karne aur us se bachaao mein ajeeb asar hai. Isi liye Nabi ﷺ ne farmaya:

"Panaah maangne walon ne in dono jaisi kisi cheez ke zariye panaah nahi li."

Aur pehle guzar chuka hai ke Aap ﷺ har raat sote waqt in dono se panaah farmate the, aur Uqbah ko hukm diya ke har namaz ke baad in ki tilaawat kare. Nez Aap ﷺ ka farman hai:

"Jis ne inhein Surah Al-Ikhlâs ke saath teen martaba shaam ke waqt aur teen martaba subah ke waqt padha to yeh har cheez se us ke liye kaafi hongî."

Teesra Hirz: Ayat-ul-Kursi ki tilaawat.

Sahih Hadith mein hai ke Muhammad bin Sirin se riwayat hai, woh Abu Hurairah se naql karte hain:

"Rasool Allah ﷺ ne mujhe Ramzan ke sadaqah ki nigrani par muqarrar kiya. Koi aaya aur khaane se lene laga. Main ne use pakad liya aur kaha: Main tujhe Rasool Allah ﷺ ke paas le jaaunga. Phir us ne kaha: Jab tum apne bistar par jao to Ayat-ul-Kursi padho, to tum par Allah ki taraf se ek muhafiz rahega aur Shaitaan tumhare qareeb na aa sakega hatta ke tum subah kar lo."

Nabi ﷺ ne farmaya:

"Us ne sach kaha, halanke woh bohat jhootha hai, woh Shaitaan tha."

Chautha Hirz: Surah Al-Baqarah ki tilaawat.

Sahih Hadith mein Abu Hurairah se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Apne gharon ko qabristan na banao. Jis ghar mein Surah Al-Baqarah padhi jaati hai, wahan Shaitaan daakhil nahi hota."

Paanchwaan Hirz: Surah Al-Baqarah ki aakhri do aayaat.

Sahih Hadith mein Abu Masood Ansari se riwayat hai ke Rasool Allah ﷺ ne farmaya:

"Jis ne raat ko Surah Al-Baqarah ki aakhri do aayaat padheen, woh us ke liye kaafi ho jaayengi."

Aur Tirmidhi mein Nu'man bin Bashir se Nabi ﷺ ne farmaya:

"Allah ne makhlooq paida karne se do hazaar saal pehle ek kitaab likhi, jis mein se do aayaat utaareen jo Surah Al-Baqarah ke aakhir mein rakhi gayin. Koi ghar in dono ko teen raaton tak na padhe aur wahan Shaitaan daakhil ho."

Chhata Hirz: Surah Ha-Meem Al-Mu'min ki ibtida se **Ilayhil-Maseer** tak, saath Ayat-ul-Kursi.

Tirmidhi mein Abu Hurairah se riwayat hai ke Nabi ﷺ ne farmaya:

"Jis ne subah ko Surah Ha-Meem Al-Mu'min se **Ilayhil-Maseer** tak aur Ayat-ul-Kursi padhi to shaam tak in ke zariye mehfooz raha. Aur jis ne shaam ko yeh padheen to subah tak mehfooz raha."

Note: Yeh hadees zaef hai, Sheikh Albani ki tahqeeq ke mutabiq.[1]

Saatwaan Hirz: Yeh kalimah sau martaba parhna:

La ilaha illallahu wahdahu la shareeka lah, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadeer.

Sahihain mein Abu Hurairah se Nabi ﷺ ka farman hai:

"Jo shakhs ek din mein yeh kalimah sau martaba kahe, us ke liye das ghulaam azaad karne ke barabar sawaab likha jaayega, sau nekiyan likhi jaayengi, sau gunaah mita diye jaayenge, yeh us din shaam tak Shaitaan se bachaao ka zariya hoga. Koi shakhs is se behtar amal na karega siwaaye us ke jo is se zyada kare."

Aathwaan Hirz: Allah ka kasrat ke saath zikr karna.

Nabi ﷺ ne farmaya ke banda sirf zikr ke zariye Shaitaan se bach sakta hai, jaisa ke Surah **Qul A'oozu bi-Rabbin-Naas** mein mazkoor hai ke Shaitaan "**Al-Khannaas**" hai, yani jab banda Allah ko yaad karta hai to woh dabak jaata hai, aur jab banda ghaafil ho jaata hai to woh dil ko pakad leta hai aur waswasa daalta hai.

Nauwaan Hirz: Wuzu aur namaz.

Yeh Shaitaan se bachne ka sab se azeem zariya hai, khaas taur par jab ghusse aur shahwat ka ghalba ho. Nabi ﷺ ne farmaya:

"Ghusa aadmi ke dil mein ek angara hai, kya tum ne us ki aankhon ki surkhi aur gardan ki ragoon ke phoolne ko nahi dekha? Jise yeh kaifiyat mehsoos ho woh zameen par chipak jaaye."

Doosri riwayat mein hai:

"Shaitaan aag se paida kiya gaya aur aag ko sirf paani se bujhaya jaata hai."

Wuzu ghusse ki aag ko bujhata hai aur namaz, jab khushu ke saath padhi jaaye, us ke asar ko zaail kar deti hai.

Daswaan Hirz: Fazool nazar, fazool baatein, fazool khaana aur fazool mail-jol ko chhor dena.

Shaitaan insaan par inhi darwazon se ghalba paata hai. Fazool nazar fitna paida karti hai, fazool kalaam gunaahon ke darwaze kholta hai, fazool khaana ma'siyat ki raghbat paida karta hai aur ita'at ko bhaari banata hai, fazool mail-jol dilon mein keena o adaawat daalti hai.

Nabi ﷺ ne farmaya:

"Nazar Shaitaan ka zehreela teer hai. Jo shakhs Allah ke liye nazar jhukata hai, Allah us ke dil mein halaawat paida karta hai."

Isi tarah Nabi ﷺ ne farmaya:

"Kya logon ko un ke chehron ke bal Jahannum mein giraane wali cheez un ki zubaan ki kataai ke siwa kuch aur hai?"

Aur zyada tar gunaah fazool baat aur fazool nazar se paida hote hain. Bilkhusoos khaane ke, ke jab pait bhar jaaye to mazeed na chahe. Lekin aankh aur zubaan kabhi sair nahi hotin.

Salaf fazool kalaam aur fazool nazar se bohat darte the. Woh kaha karte:

"Koi cheez itni lambi qaid ki mohtaaj nahi jitni ke zubaan."

Fazool khaane ki wajah se bad-aamaaliyan barhti hain aur bhook bande ko aajizi aur khushu ki taraf laati hai. Nabi ﷺ ne farmaya:

"Aadmi ne pait se zyada bura koi bartan nahi bhara."

Aur farmaya:

"Shaitaan ke raaste roze se tang karo."

Isi tarah fazool mail-jol dilon ko beemar karta hai aur dushmani paida karta hai. Is ki wajah se duniya aur aakhirat dono ka nuqsan hai.

Ulama ne logon ko chaar qisam mein taqseem kiya hai:

1. Woh log jo ghiza ki tarah hain, jin ki sohbat laazim hai, jaise Ulama-e-Rabbani.
2. Woh log jo dawa ki maanind hain, zaroorat ke waqt hi un se milna chahiye.
3. Woh log jo marz ki tarah hain, un ki sohbat nuqsan-deh hai.

4. Woh log jo zehar ki tarah hain, yani Ahl-e-Bid'at aur gumraah log.

Jo shakhs ne in chaar darwazon (fazool nazar, kalaam, khaana, mail-jol) ko band kar diya aur un nau asbaab ko apnaya jo Shaitaan se bachaate hain, us ne kaamyaabi paa li, apne liye Jahannum ke darwaze band kar diye, rehmat ke darwaze khol diye, aur apni zindagi o dil ko roshan kar liya. Qareeb hai ke maut ke waqt woh us ke achhe anjaam par Allah ki hamd kare.

Mazmoon Number 2 (Mufarrighaat)

Ruqyah se beemaari kaise door hoti hai?

Ek zaef riwayat hai ke jis tarah parinda choanch paani mein dubota hai, waisa tumhare dil ke andar aur khoon ke andar choanch Shaitaan rakhta hai, is hadd tak. To yeh zaef hadees hai, lekin sahih hadees kya hai?

Inna ash-shaytaana yajree min ibni Aadama majrad-dam.

Ke Allah Ta'ala ne Adam alaihissalaatu wassalaam ke beton mein, khoon jo rag o pay mein jaisa daur raha hai, Shaitaan tum mein waise daur raha hai. To Shaitaan ko Allah Subhanahu wa Ta'ala ne taaqat di ke woh tumhare jism mein waswason ko daal sakta hai, us ke waswason ko tumhare dil mein daal sakta hai. Dekhiye kitna khatarnaak control hai!

Lekin ek chhoti Surah ka muqabla nahi kar sakta! Itna powerful hai na, itna taaqatwar hai na woh, lekin ek chhoti Surah ka muqabla nahi kar sakta! Isi liye Qur'an Majeed shifa hai. Hum ko Qur'an Majeed ki suraton ka, namazon ka kitna ehtimam karna chahiye, subah aur shaam ke azkaar ka kitna ehtimam karna chahiye! To hum ko yeh sahih hadees se... Yeh sahih hadees hamare liye kaafi hai, zaef hadeeson ke peechhe na jaayein.

Ibn Abbas رضى الله تعالى عنه ne irshaad farmaya ke jab insaan ghaafil ho jaata hai to Shaitaan hamla karta hai, isi liye din mein aap azkaar karte rahein—Subhan Allah, Alhamdulillah—aur jab bhi koi manfi khayalaat (negative thought) aaye kisi ke baare mein, to **A'oozu billahi minash-Shaitaanir-Rajeem** padh ke decision lijiye.

Ek martaba ek naujawan bachche ne mujh se sawaal kiya ke Sheikh! Yeh kaise work hota hai? Aap kehte hain ke beemaariyan door ho jaati hain Allah ka zikr karne se, yeh beemaariyan door hoti hain, jaadu door hota hai, nazar-e-bad door hoti hai, yeh hasad door hota hai?

Sheikh Sadhan ne, jo Sheikh Ibn Baz رحمه الله ke shagird the, 24 beemaariyon ke naam ginaaye, jis mein cancer ginaaya unhon ne, aur isi tarah paralysis, aur isi tareeqe se Parkinson's disease ho jaati hai, aur isi tareeqe se schizophrenia ho jaata hai, aur hypertension hai, BP, ghussa aur sugar, yeh jo saari beemaariyon ka zikr kar rahe the, taqreeban 24 badi badi beemaariyon ka.

Is ke baad kaha ke mere paas saikron, hazaaron log aaye aur un mein se kai beemaar the, kabhi kabhi paralysis wale aate, kabhi haathon mein larza wale aa jaate, cancer wale to bohat aaye aur woh fourth stage par pahunch jaane wale cancer! Jab Mu'awwizatain khoob padhte hain, Ruqyah khoob padhte hain to un ko beemaariyon se chhutkaara milta hai.

Aap to jaante hain ke Sahaba-e-Kiraam ne thook jama karke Surah Al-Fatihah ko jab phoonka to ek qabeelay wale ko saanp ne ya kisi zehreelay jaanwar ne dasa tha, to unhon ne thook jama karke Surah Al-Fatihah padh ke us jagah par mala to us ka zehar wahin reh gaya, phaila nahi, nateejatan jaan jaane se jaan bach gayi us ki.

To main ne kaha: Dekhein bhai! Ke Allah Subhanahu wa Ta'ala qaadir hai beemaariyon ko taalne ke liye, aap us ki madad le rahe hain, aap Allah ka zikr karte hain, Allah Ta'ala beemaari ko nikaal deta hai, ek tareeqa yeh hai samjhane ka.

Doosra tareeqa yeh hai ke main ne un ko samjhaya ke beta! Aap ne suna hoga aksar ke zero cholesterol khao, zero cholesterol khao, to aap hamesha kya ehtimam karte hain? Baaz badi badi umr wale dekhte honge: tel kam bhai, oil kam bhai, zero sugar! Kyun bolte hain? Nahi bhai, woh khaane se mujh ko nuqsan hota hai. To zero zero zero ka concept ho raha hai.

To beta! Tum decision jab lena chah rahe ho life mein, to aap "**zero Shaitaan**" decision lena chah rahe ho ya "**with Shaitaan**" lena chah rahe ho?

Main ne us se poocha, bachche se poocha—us naujawan bachche ki umr 16, 17 saal— to main ne kaha: Ab zero jaise cholesterol-free hota hai, main ne kaha: Shaitaan-free decision lena chah rahe hain ya Shaitaan ko saath mein rakh ke decision lena chah rahe hain life mein?

To Qur'an Majeed mein to Shaitaan ka zikr hai, tum Musalman ho to Shaitaan, jinn ko to tum ko maanna hi padega!

Kyunke baaz log to kehte hain ke bhai yeh sab bekaar baatein hain, Musalmanon mein yeh sab cheezen phaila de rahe hain Munkireen-e-Hadith aur aql-parast log, Mu'tazilah, ke jinn insaan... insaan mein jinn daakhil nahi hota, bol kar Mu'tazilah aqeede mein kitaabein likhte hain. Ahl-us-Sunnah wal-Jama'ah ne un ke radd mein kitaabein likheen ke bhai insaan mein bhi Allah ne jinn ko aur Shaitaan ko jaane ki taaqat di, Qur'an Majeed mein:

مِنَ الْمَسِّ

Is se bhi istidlaal kiya.

To naujawan bachche se poocha: Beta! Shaitaan, jinn is ko to aap maante hain na Qur'an Majeed se?

Kaha: Sahib! Main Musalman hoon, khair kaise nahi maanunga!

To aap bataiye ke aap decision lete waqt aap ke saath Shaitaan bhi jo hai waswasa daal raha hai, phoonk raha hai, aap ke decision mein khalal daal raha hai, to Shaitaan-free decision lena chah rahe hain ya with Shaitaan?

To bachche ne kaha: Nahi nahi, main chahta hoon ke decision loon to Shaitaan se free ho kar sahi decision loon.

To phir beta aap ko duaain padhni padeingi na! Kyunke is ke andar aap Shaitaan se panaah maangte hain. Duaon mein kya hota hai? Shaitaan se panaah maang kar Allah Ta'ala ki madad talab karte hain Allah ke naamon aur waseelon ke zariye se. To yeh is ka framework hai, yeh work karta hai.

Aur Shaitaan ki jab pakad dheeli ho jaati hai to cancer se nijaat kyun milti hai? Kyunke khoon par Shaitaan ki pakad, kyunke Shaitaan pakad banaya hua hai, Qur'an Majeed mein:

يَتَخَبَّطُهُ الشَّيْطَانُ

Jo dimaagh par pakad banata hai, Qur'an ke alfaaz padhiye aap! Is se pata chalta hai ke Shaitaan khoon par, dimaagh par pakad banata hai na!

Sheikh Sadhan kehte hain ke jab Allah ka zikr khoob hota hai to hum dekhte hain ke mareez achha hone lagta hai. Kyun? Is liye ke Shaitaan ki pakad dheeli hoti hai.

To ab yeh dheeli hoti hai, yeh word, yeh word ka tasawwur log kehte hain ke Qur'an Majeed se is ki daleel do ke Shaitaan ki pakad dheeli hoti hai, to aap "**Khannaas**" par ghour karna!

Un ko kya kehna hai? To aap lafz **Khannaas** par ghour kijiye.

Jab koi Orientalist aa jaaye ya koi Munkireen-e-Hadith aa jaaye, to aap ke paas behtareen debating points hain na! Aap foran bolna: **Khannaas ke word par ghour kijiye!** Mujahid الله ne kya kaha? Aap ko nahi maloom, jab Allah ka zikr hota hai to yeh bhaag jaata hai, is ki pakad dheeli ho jaati hai. Lekin jab Allah ka zikr nahi hota hai to yeh phail jaata hai, tumhare khoon mein, tumhare jism mein.

Aise bohat saari hadeesein hain, main to is par poora bayan de sakta hoon. "Khauf kya, sach kya, jhoot kya"—11 ghante ka mera jo bayan hai us ko aap dekhein, us ke andar main ne Shaitaan ke, jinnon ke, jaadu ke poore detail, khwabon ke andar buray khwab, sahih khwab, poori detail main ne bataayi hai. Ek insaan ko khaufnaak zindagi se baahar nikaalne ki, Allah ki madad se main ne poori koshish ki ke logon ki main rehnumai karoon Alhamdulillah, to woh suniye detail mein, to is se pata chal jaayega Shaitaan kaisa pakad banata hai.

Balke aur ek aayat par aap ghour kijiye, Surah Al-A'raaf ki aayat number 201 ke baad aap padhiye, to us ke andar kya hai?

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Taqwa wale ko sataata hai Shaitaan?

To bhai! Shaitaan ka asal target to aap hain na! Ke Shaitaan to aap se zyada nafrat mein rahega jo Tauheed phailaayega aur Shirk ko radd karega, jo Sunnat zyada phailaayega, Bid'at ko radd karega, jo Halaal ko zyada phailaayega, Haraam ko radd karega, jo achhe akhlaaq ko phailaayega, bad-akhlaaqi ko jo radd karega. Shaitaan ke asal dushman to aap hain na! To aap ke peechhe to aur padega!

Achha, to hum jo Tauheed mein hain aur jo hum raat din Qur'an Majeed padh rahe hain, sahih hadees padh rahe hain, to woh kaafi nahi hai kya?

Bhai! Agar woh kaafi hota to phir Allah Subhanahu wa Ta'ala Mu'awwizatain kyun naazil karta? Aap ko special subah aur shaam ka azkaar ka ehtimam Allah ke Nabi ﷺ kyun karte? Aap aise kaun se special hain ke Nabi ﷺ, Sahaba-e-Kiraam, Ulama, A'immah sab to jo ehtimam karein, aur aap keh rahe hain ke main subah aur shaam ka ehtimam nahi karunga, Shaitaan se panaah ka ehtimam nahi karunga!

Ab yahan aayat dekhein Surah Al-A'raaf mein: Beshak woh log jo taqwa wale hain, jab Shaitaanon ki toli un ko mass karti hai—jaate jaate Shaitaan jo hai, Shaitaan toliyon ke saath ghoomte rehte hain, Shaitaan jaate jaate kya karte hain, kisi ko aisa mass karte hain, dard hona shuru hota hai.

Aap ne... Allah ke Nabi ﷺ ke paas ek aurat ko laaya gaya, boodhi aurat ko, to us ke chehre par jo hai aisa daagh ki tarah tha, to Allah ke Nabi ﷺ ne kaha ke is ko mass hua, Shaitaan ne chhua hai. Phir jab duaain padhi gayin to Alhamdulillah chala gaya.

To kabhi kabhi kya hota hai, kahin sar mein dard, jism mein kahin dard, kahin achanak dhabbe dhabbe, achanak kaale kaale dhabbe, to aap kya karna hai? Wahan par aap jo bhi cream ya dawa laga rahe hain, us ko duaain ke saath milate rahiye—

**A'oozu billahi minash-Shaitaanir-Rajeem,
A'oozu billahis-Samee'il-'Aleem minash-Shaitaanir-Rajeem min hamzihi wa nafkhihi
wa nafthihi,
Mu'awwizatain (Falaq aur Naas),
Surah Al-Fatihah,
Surah Al-Baqarah ki aakhri do aayatein,
Ayat-ul-Kursi.**

Aise jo jahan jahan bhi aise fazeelat wale hain, is ke liye main ne kitaab bhi likh di Ruqyah Shar'iyah ki na, to woh aayatein, woh hadeesein jama karke, kam az kam Mu'awwizatain to padh sakte hain! Padh ke jo hai na aap lagaaiye, kuch hi dinon mein dekhein khatam! **Bi-iznillah.**

Baaz log kehte hain: Taqwa walon, Tauheed walon ko bhi Shaitaan mass karta hai kya?

To bhai! Aam jo Bid'at mein hain, gunaaah mein hain, us ko to ek Shaitaan kaafi hai! Yahan par Allah Ta'ala kya keh rahe hain?

"Taa'ifum minash-Shaitaan" — Shaitaanon ki toli lagti hai Taqwa wale ke peechhe!

Haafiz hain, Aalim hain, ilm wale hain, deendaar hain, to ek Shaitaan nahi, Shaitaanon ki toli lag jaati hai! Phir aap ko to aur chokanna rehna chahiye mere bhai! Kahan se ghaafil ho rahe hain?

Yahan par dekhein aap, Khannaas ka word samjha raha tha main ke kaise bhaagta hai. To log kehte hain: Bhai, yeh jo Sheikh Sadhan ne kaha ke khoon par pakad dheeli hone se aadmi cancer se bach jaata hai, aur isi tareeqe se paralysis, Parkinson's, yeh bade bade beemaariyan, schizophrenia aur jo hai na Alzheimer's—

Log aa rahe hain, "bechaara, bechaara, bechaara" bol rahe hain, chale ja rahe hain, lekin aap log Ruqyah ka ehtimam nahi kar rahe! Do duaain kar de rahe hain, chhoti duaain, nahi! Khoob khoob Qur'an padhna hai, itna padhna hai ke Shaitaan ki pakad dheeli ho jaaye.

Khannaas ke word par ghour kijiye! Ek word par ghour karenge to Ummat-e-Muslimah ki poori qabr-parasti khatam ho jaati hai! Poora Khannaas pakda hua hai hum ko, chhup kar jaata hai yeh, chhup kar hamla karta hai, jab Allah ka zikr hota hai to bhaag jaata hai. Is ko bhagao!

Is ke andar bhaagne ki sifat hai, waswasa daalne ki sifat bhi hai, bhaagne ki sifat bhi hai, to is ko bhagao apni zindagiyan se!

Badi percent Ummat Shirk mein hai, qabr-parasti, qabron ke paas jaa kar jhuk ja rahe hain, ilaajon ke liye pareshan hain log!

Jaise Arab ke log kehte hain ke oont mar gaya jabke oont ke andar paani ki theli thi, woh pee na saka! To bilkul aaj Ummat-e-Muslimah ka haal yeh hai ke hum mar rahe hain, Shirk kar rahe hain, Bid'at kar rahe hain, lekin Qur'an se faida nahi utha rahe!

Qur'an par ghour kijiye aap, **Khannaas!**

To ab is word se aap bohat kuch maani nikaal sakte hain aur bohat bada concept samjha sakte hain logon ko ke bhai duniya kaisi work karti hai, aur is duniya mein apne aap ko kaisa protection bana kar chalna hai.

Poora aap ek naqsha kheench kar samjha sakte hain naujawano ko, bachon ko, boodhon ko, aurton ko, aur Tauheed par la sakte hain! Chhoti Surah ke zariye se Tauheed jaisi badi ne'mat mein apne aap ko la sakte hain.
