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الحمد لله

فجزاكم هلا خيرا

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Kiunke bohut books ko roman Kia gaya un sab**

**ko Check karna asan nahi, time ka commitment deegar Urdu
books Aur syllabus par laga huva hai is liye badi**

**mazirat ke sat arz hai ke jahan kahin apko pronunciation ya
talaffuz mai Diqqat lage Urdu Janne Waloun se**

asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah

**Askislampedia ki Team ka shukriya ke Roman mai book lane mai
madad faramee**

Khas tour se

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

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

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Pahla Hissa *****

Pehla hissa (Surah At-Taariq ka Umumi Jaiza)

Surah At-Taariq ki Tafseer 12

Hisson mein (Tafseer of Surah in 12 Segments)

Surah At-Taariq ka pehla hissa umumi jaiza pesh karta hai, jis mein sabiqah aur aainda suraton ke saath ta'alluq ko numayan kiya jata hai. Is mein Surah ke mawzoo'ati andaaz aur maqaasid ka bhi jaiza liya jata hai.

Note: Suraton ke maqate' aur bahami ta'alluq ki ikaiyaan.

86. Surah At-Taariq

Raat mein tuloo' hone wala sitara

The Night-Comer

At-Taariq

Maqam-e-nuzool: Makkah

Baaz Ahdaaf

v Insaan ki haqeeqat aur us ka mukhtasar ta'aruf.

v Is Surah mein ba's ba'd al-maut ki yaad dehani karayi ja rahi hai.

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

Surah At-Taariq: Mawzoo'at, Saakht, aur Bahami Rabt ka Mukhtasar Ta'aruf

Surah At-Taariq (Surah At-Taariq) ek Makki Surah hai jo Qayamat, Allah ki nigrani, aur Quran ki sadaqat ke baare mein mazboot paighamaat deti hai.

Surah At-Taariq ke Mawzoo'at

1. Aasmaan aur At-Taariq (Chamakta Sitara) ki Qasam (Aayaat 1-3)

v Allah aasmaan aur chamakte sitare (At-Taariq) ki qasam khata hai, jis ki ahmiyat ko ujagar karta hai.

2. Insaani Takhleeq aur Qayamat (Aayaat 4-10)

v Allah yaad dilata hai ke insaan ki ibtida ek kamzor qatre se hai, jo Allah ki qudrat ki nishani hai.

v Agar insaan ko paida kar sakta hai to Qayamat ka hona aur ba's ba'd al-maut ka hona bhi aasaan hai.

3. Allah ka Kaamil Ilm aur Faisla (Aayaat 11-14)

v Aasmaan ki gardishen (baarish, falaki harkaat) Allah ke kaamil nizaam ki alamat hain.

v Zameen ka phatna aur poday ugna Qayamat ki misaal hai.

v Har chhupi hui baat Qayamat ke din zahir ho gi.

4. Baatil ka Inkaar aur Quran ki Sadaqat (Aayaat 15-17)

v Allah kafiron ke inkaar ko rad karta hai aur unhein aakhirat ke azaab se khabardar karta hai.

v Quran ko faisla-kun (fasl) qarar diya gaya hai, jo tafreeh nahin balki haq hai.

v Allah, Risaalat aur Aakhirat ke munkireen ke liye mohlat di jaati hai, lekin un ka anjaam tabaahi hai.

Surah At-Taariq ki Saakht

1. Ibtidaai Qasam aur At-Taariq ki Nishani (Aayaat 1-3)

v Aasmaani nishaniyon ke zariye tawajju mabzool karayi gayi hai.

2. Insaani Aaghaaz aur Qayamat mein Allah ki Qudrat (Aayaat 4-10)

v Insaani takhleeq ko maut ke baad ji uthne ki daleel banaya gaya hai.

3. Kainati aur Zameeni Nishaniyan (Aayaat 11-14)

v Kainaat mein Allah ka nizaam, hikmat aur adl ko wazeh karti hain yeh aayaat.

4. Allah, Risaalat aur Aakhirat ke Munkireen ke Liye Tanbeeh aur Quran ki Hatmiyat (Aayaat 15-17)

v Surah ka ikhtitaam sakht intebaah par hota hai.

Surah At-Taariq ke Hisson ka Bahami Rabt

1. Falaki Nishaniyan aur Insaani Takhleeq (Aayaat 1-10)

v Chamakta sitara aur insaani takhleeq dono Allah ki daqeeq qudrat ki nishandahi karte hain.

2. Kainati Nizaam aur Qayamat (Aayaat 11-14)

v Jis tarah aasmaan aur zameen Allah ke nizaam ke taabe hain, Qayamat bhi isi hukm ka nateeja hai.

3. Quran ki Hatmiyat aur Allah, Risaalat aur Aakhirat ke Munkireen ka Anjaam (Aayaat 15-17)

v Quran ki qata'iyat ke ba's ba'd al-maut na-guzair hai aur adl ka taqaaza hai.

Surah Al-Burooj, At-Taariq aur Al-A'la ka Bahami Ta'alluq

1. Surah Al-Burooj (Surah 85) → Allah ke Adl ke Qanoon ka Zikr

v Momineen par zulm aur Allah ke inteqaam ka bayaan.

2. Surah At-Taariq (Surah 86) → Qayamat ki Daleel

v Kainati nishaniyon aur insaani takhleeq ke zariye Qayamat saabit ki gayi.

v Maut ke baad ki zindagi par shukook ka izala.

3. Surah Al-A‘la (Surah 87) → Hatmi Kaamyaabi

v Tauheed, Risaalat, Aakhirat aur tazkiyah (paakeezgi) aur zikr (Allah ki yaad) ko kaamyaabi ki kunji bataya gaya.

v Hidayat qabool karne walon aur inkaar karne walon ka muqaabla.

Kaleedi Rabt

v Surah Al-Burooj Allah, Risaalat aur Aakhirat ke munkireen aur zaalimeen ko makaafaat-e-amal, qanoon-e-adl aur badle ke din se daraati hai, jabke Surah At-Taariq Qayamat ki na-guzeeriyat saabit karti hai.

v Surah At-Taariq Qayamat par shukook door karti hai, jabke Surah Al-A‘la Aakhirat mein kaamyaabi ka raasta batati hai.

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

Nateeja

Surah At-Taariq Qayamat ke haq mein falaki aur hayatiyati shawahid pesh karti hai. Yeh Surah Al-Burooj (jo momineen par zulm aur Allah ka adl-o-insaaf bayan karti hai) aur Surah Al-A‘la (jo tazkiyah yani paakeezgi aur zikr-e-ilahi yani yaad-e-Ilahi ki ahmiyat batati hai) ke darmiyan behtareen tarteeb mein hai. Yeh teenon suratein muttahida paighaam deti hain:

v **Allah ka insaaf haqeeqi hai.**

v **Qayamat na-guzeer hai.**

v **Kaamyaabi imaan aur Allah ki yaad mein pinhaan hai.**

Doosra Hissa *****

Doosra Hissa (Surah At-Taariq ka Tafseeri Tarjuma)

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

Surah At-Taariq: Tarjuma aur Aayat ba Aayat Wazahat

Surah At-Taariq (86: 1-17)

Makki Surah – 17 Aayaat

1. وَالسَّمَاءِ وَالطَّارِقِ

Tarjuma:

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

Wazahat:

Allah aasman aur us raat ko zahir hone wale sitare ki qasam khata hai, us ki ahmiyat ko ujagar karta hai.

وَمَا أَدْرَاكَ مَا الطَّارِقُ 2.

Tarjuma:

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

Wazahat:

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

النَّجْمُ الثَّاقِبُ 3.

Tarjuma:

Woh chamakta hua sitara hai.

Wazahat:

At-Taariq ko ek roshan sitare ke taur par bayan kiya gaya hai jo raat ki tareeki ko cheer kar roshni paida karta hai aur andheron ko cheer kar roshni bikher deta hai.

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ 4.

Tarjuma:

Koi jaan nahin magar us par ek nighbaan muqarrar hai.

Wazahat:

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

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ 5.

Tarjuma:

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

Wazahat:

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

خُلِقَ مِنْ مَّاءٍ دَافِقٍ 6.

Tarjuma:

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

Wazahat:

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

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ 7.

Tarjuma:

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

Wazahat:

Insani takhleeq ka amal nihayat daqeeq aur jismani haqeeqat ke mutabiq bayan kiya gaya hai.

8. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ.

Tarjuma:

Yaqeenan Allah use dobara paida karne par qadir hai.

Wazahat:

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

9. يَوْمَ تُبْلَى السَّرَائِرُ.

Tarjuma:

Jis din sab chhupi hui baaton ki jaanch partaal ki jayegi.

Wazahat:

Qayamat ke din har chhupi hui baat aur niyyat zahir ho jayegi aur jaanch partaal ki jayegi.

10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ.

Tarjuma:

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

Wazahat:

Us din insaan apni madad aap nahin kar sakega, na hi koi us ki madad karega.

11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ.

Tarjuma:

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

Wazahat:

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

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ.

Tarjuma:

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

Wazahat:

Zameen ka phatna aur us se nabataat ugna, zindagi aur Qayamat ki ek misaal hai.

13. إِنَّهُ لَقَوْلٌ فَصْلٌ.

Tarjuma:

Yaqeenan yeh (Quran) faisla-kun kalaam hai (haq aur batil mein farq karne wala hai).

Wazahat:

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

14. وَمَا هُوَ بِالْهَزْلِ

Tarjuma:

Aur yeh koi mazaaq nahin.

Wazahat:

Quran sanjeeda aur sachha kalaam hai, na ke tafreeh ya afsana.

15. إِنَّهُمْ يَكِيدُونَ كَيْدًا

Tarjuma:

Yaqeenan woh saazishein kar rahe hain.

Wazahat:

Kuffar Nabi ﷺ aur Quran ke khilaaf saazishein karte the.

16. وَأَكِيدُ كَيْدًا

Tarjuma:

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

Wazahat:

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

17. فَمَهْلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

Tarjuma:

Pas kafiron ko mohlat de do, unhein thori der ke liye chhor do.

Wazahat:

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

Khulasa

Surah At-Taariq takhleeq ke ajaaib aur Qayamat ki yaqini haqeeqat ki taraf tawajjuh dilati hai. Yeh mominin ko Allah ki musalsal nigrani ki yaqeen-dehani karati hai aur kafiron ko un ki saazishon ke anjaam se khabardar karti hai. Quran ka paighaam faisla-kun, do-took aur na-qabil-e-inkaar hai.

Teesra Hissa *****

Teesra Hissa (Lughwi Tashreeh)

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

Tarteebha 86 ... Surah At-Taariq

Aayaatuha 17 ... Makkiyyah

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

Shumaar | Qur'ani Alfaaz | Arabi mein Ma'ni | Urdu mein Ma'ni | Angrezi mein Ma'ni

5813

1. Wattaariq

An-Najmullazee yatlu'u laylan

Qasam hai andhere mein roshan hone wale ki

The night comer (star)

5814

2. Ath-Thaaqib

Al-Mudee' al-mutawajjih

Roshan

The piercing star

5815

3. Inna kullu nafsin lammaa

Maa kullu nafsin illaa

Koi aisa nahin jis par

There is no soul but that

5816

4. Haafiz

Malakun yahfazu a'maalahaa

Nigehbaan farishta

A protector

5817

5. Daafiq

Munsabbun bisur'atin fir-rahim

Uchhalte hue

Ejected

5818

6. As-Sulb

Az-Zahr

Peeth

The backbone

5819

7. Wat-Taraa'ib

'Izhaam as-sadr

Aur seene (pasli ki haddiyan)

The ribs

5820

8. Raj'ahu

Raddahu hayyan ba‘dal-mawt
Us ko pher laane
To return him [to life]

5821

9. Tublas-Saraa’ir

Tukhtabar wa tukshafu damaa’irul-quloob
Posheeda baaton ki jaanch padtaal hogi
When secrets will be put on trial

5822

10. Dhaatur-Raj’

Saahibatul-mataril-mutakarrir
Baarish wala
Which returns [rain]

5823

11. Dhaatus-Sad’

Dhaatut-tashaqquqi bin-nabaat
Phatne wala
Which cracks open

5824

12. Fasl

Faasilun bainal-haqqi wal-baatil
Faisla karne wala
A decisive

5825

13. Ruaidan

Qaleelan
Thore din
Awhile

Hissa Duwum: Arshad Basheer Madani ki taraf se alfaaz ka majmua, kalimah ki saakht ki samajh

Surah ka tafseeli tajziyah (aayat ba aayat), jis mein alfaaz par tawajjoh di gayi hai. Is tajziye mein **asmaa ke wahid aur jama’, tamaam mushtaqaat ke maazi, mudaari’, mujarrad aur masdar**, aur un ke ma’ani shaamil hain. Yeh amal hamein Qur’an ke gehre ma’ani mein mazeed ghota lagane ke qaabil banata hai.

1. وَالسَّمَاءِ وَالطَّارِقِ

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

As-Samaa’i

- Asl maadah: S M W
- Qism: Ism (wahid)

- Ma'ni: Aasmaan
- Jama': As-Samawaat

At-Taariq

- Asl maadah: T R Q
- **Taraqa – Yatraku**
- Qism: Ism faa'il (wahid)
- Ma'ni: Raat ka aane wala / chamakta hua sitara
- Jama': At-Taariqoon ya At-Tawaariq (siyaaq ke mutabiq)
- Fe'l ki wazahat: Is aayat mein koi fe'l nahin hai.

2. وَمَا أَدْرَاكَ مَا الطَّارِقُ

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

Adraaka

- Asl maadah: D R Y
- Fe'l ki qism: Fe'l maazi (maazi zamaana)
- Baab: Mazeed feeh (Baab If'aal – Af'ala)
- Ma'ni: Us ne tumhein bataya
- Masdar: Idraa (Adraa – Yudree)
- Fe'l mudaari': Yudreeka (woh tumhein batata hai)

3. النُّجْمُ الثَّاقِبُ

Tarjumah: Woh chamakta hua sitara hai.

An-Najm

- Asl maadah: N J M
- Qism: Ism (wahid)
- Ma'ni: Sitara
- Jama': An-Nujoom

Ath-Thaaqib

- Asl maadah: Th Q B
- **Thaqaba – Yathqubu**
- Qism: Ism faa'il (wahid)
- Ma'ni: Roshni ke zariye andhere ko cheerne wala, roshni phailane wala

- Jama‘: Ath-Thaaqiboon

4. **إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ**

Tarjumah: Koi jaan nahin magar us par ek nighbaan muqarrar hai.

Nafsin

- Asl maadah: N F S
- Qism: Ism (wahid, mu’annas)
- Ma‘ni: Jaan, nafs
- Jama‘: Anfus ya Nufoos

Haafizun

- Asl maadah: H F Z
- **Hafiza – Yahfazu**
- Qism: Ism faa‘il (wahid)
- Ma‘ni: Muhafiz, nighbaan
- Jama‘: Haafizoon ya Huffaaz

5. **فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ**

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

Yanzur

- Asl maadah: N Z R
- **Nazara – Yanzuru**, Nasara – Yansuru
- Fe‘l ki qism: Fe‘l-e-amr, majzoom
- Baab: Thulaasi mujarrad (Baab Nasr)
- Ma‘ni: Woh dekhe / ghaur kare
- Masdar: Nazar (dekhna, ghaur karna)
- Maazi: Nazara (us ne dekha)

Khuliqa

- Asl maadah: K H L Q
- Fe‘l ki qism: Fe‘l-e-maazi, majhool
- Baab: Thulaasi mujarrad (Baab Nasr)

- Ma‘ni: Use paida kiya gaya
 - Masdar: Khalq (paidaish)
 - Fe‘l-e-mudaari‘: Yukhlaqu (use paida kiya jata hai)
-

6. خُلِقَ مِنْ مَّاءٍ دَافِقٍ

Tarjumah: Woh ek uchhalte hue paani (qatre) se paida kiya gaya.

Maa’in

- Ma‘ni: Paani, sayyaal

Daafiq

- Asl maadah: D F Q
 - **Dafaqa – Yadfiqu**, Nasara – Yansuru
 - Qism: Ism faa‘il (wahid)
 - Ma‘ni: Behne wala, uchhalne wala
 - Jama‘: Daafiqoon
-

7. يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

Tarjumah: Jo reedh ki haddi aur pasliyon ke darmiyaan se nikalta hai.

Yakhruj

- Asl maadah: Kh R J
- Fe‘l ki qism: Fe‘l-e-mudaari‘ (haal)
- Baab: Thulaasi mujarrad (Baab Nasr)
- Ma‘ni: Woh nikalta hai / zaahir hota hai
- Masdar: Khurooj (nikalna)
- Maazi: Kharaja (woh nikla)

As-Sulb

- Asl maadah: S L B
- Qism: Ism (wahid)
- Ma‘ni: Reedh ki haddi
- Jama‘: Al-Aslaab

At-Taraa’ib

- Asl maadah: T R B
- Qism: Ism (jama‘)
- Ma‘ni: Pasliyan ya seene ki haddiyan
- Wahid: Tareebah

Aayaat 8 se 9: Arabi Matn, Tarjumah aur Lisaani Tajziyah

8. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

Tarjumah: Yaqeenan Allah use dobara paida karne par qaadir hai.

Raj‘ihi

- Asl maadah: R J ‘
- Qism: Masdar (ism-e-fi‘li)
- Ma‘ni: Us ki waapsi (Qayamat mein dobara zinda karna)
- Fe‘l-e-maazi: Raja‘a (woh wapas aaya)
- Fe‘l-e-mudaari‘: Yarji‘u (woh wapas aata hai)

Qaadir

- Asl maadah: Q D R
- Qism: Ism faa‘il
- Ma‘ni: Qaadir, taaqatwar
- Jama‘: Qaadiroon

9. يَوْمَ تُبْلَى السَّرَائِرُ

Tarjumah: Woh din jab raazon ko aazmaya jayega.

Tubla

- Asl maadah: B L W
- Fe‘l ki qism: Fe‘l-e-mudaari‘, majhool
- Baab: Thulaasi mujarrad (Baab Nasr – **Balaa Yabloo**)
- Ma‘ni: Aazmaya jayega
- Masdar: Balaa’ (aazmaish)
- Fe‘l-e-maazi: Balaa (us ne aazmaya)

As-Saraa’ir

- Asl maadah: S R R
- Qism: Ism (jama‘)
- Ma‘ni: Raaz, posheeda baatein
- Wahid: As-Sareeratu

Note: As-Sareeratu, As-Sirr ke ma‘ni mein hai aur is ki jama‘ As-Saraa‘ir hai. Yeh ism, mu‘annas aur jama‘ takseer hai.

10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Tarjumah: Phir insaan ke paas na koi taaqat hogi aur na koi madadgaar.

Quwwatin

- Asl maadah: Q W Y / Q W W
- Qism: Ism (wahid)
- Ma‘ni: Taaqat, quwwat
- Jama‘: Quwwan

Naasir

- Asl maadah: N S R
- Qism: Ism faa‘il
- Ma‘ni: Madadgaar, mu‘awin
- Jama‘: Naasiroon

11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ

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

Ar-Raj‘

- Asl maadah: R J ‘
- Qism: Masdar (ism-e-fi‘li)
- Ma‘ni: Lautana, baarish ka chakkar
- Fe‘l-e-maazi: Raja‘a (woh wapas aaya)
- Fe‘l-e-mudaari‘: Yarji‘u (woh wapas aata hai)

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ

Tarjumah: Aur us zameen ki jo phatne wali hai.

As-Sad‘

- Asl maadah: S D ‘
- Qism: Masdar (ism-e-fi‘li)
- Ma‘ni: Phatna, tootna
- Fe‘l-e-maazi: Sada‘a (woh phata)

Chowtha Hissa *****

Chautha Hissa (Surah At-Taariq ke Mauzuaat aur Unwaan se Mutalliq Aayaat)

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

Yeh tareeqa hamein yeh sikhata hai ke jab hum kisi mauzu ya unwaan par ghaur karte hain to Qur’an ki mukhtalif aayaat ko jama‘ karke, un ke darmiyan ta‘alluq ko samajh kar, hum is mauzu ki gehraai mein ja sakte hain aur is se rehnumai haasil 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.

4. **إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ**

Tarjumah: Koi jaan nahin magar us par ek nighbaan muqarrar hai.

Mutalliq Aayaat:

1. **وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ**

“Yaqeenan tum par nighbaan muqarrar hain, mo‘azzaz likhne wale.”

(Surah Al-Infitaar: 10-11)

2. **لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّنْ أَمْرِ اللَّهِ**

“Us ke liye us ke aage aur peechhe se farishte hain jo Allah ke hukm se us ki hifaaizat karte hain.”

(Surah Ar-Ra‘d: 11)

5. **فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ**

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

Mutalliq Aayaat:

1. **فَقُلِ الْإِنْسَانُ مَا أَكْفَرَهُ ۖ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ**

“Halaak ho insaan! Woh kitna na-shukra hai. Kis cheez se use paida kiya? Ek qatre se use paida kiya, phir us ka andaaza muqarrar kiya.”

(Surah ‘Abasa: 17-19)

2. أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ

“Kya hum ne tumhein haqeer paani se paida nahin kiya?”
(Surah Al-Mursalaat: 20)

6. خُلِقَ مِنْ مَّاءٍ دَافِقٍ

Tarjumah: Woh ek uchhalte hue paani (qatre) se paida kiya gaya.

Mutalliq Aayaat:

1. إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ

“Yaqeenan hum ne insaan ko mile-jule nutfe se paida kiya taa-ke hum use aazmaayen.”
(Surah Al-Insaan: 2)

2. وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى ۖ مِنْ نُطْفَةٍ إِذَا تُمْنَى

“Aur yeh ke usi ne jora paida kiya, nar aur maada, ek qatre se jab woh tapkaya jata hai.”
(Surah An-Najm: 45-46)

7. يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

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

Mutalliq Aayaat:

1. خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

“Us ne insaan ko nutfe se paida kiya, phir woh khula jhagralu ban gaya.”
(Surah An-Nahl: 4)

2. ...يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُّطْفَةٍ

“Ae logo! Agar tumhein dobara zinda kiye jaane mein shak hai to hum ne tumhein mitti se, phir nutfe se paida kiya...”
(Surah Al-Hajj: 5)

8. إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

Tarjumah: Yaqeenan woh use dobara paida karne par qaadir hai.

Mutalliq Aayaat:

1. قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

“Keh do: unhein wahi zinda karega jis ne unhein pehli baar paida kiya, aur woh har takhleeq ko khoob jaanta hai.”
(Surah Yaa-Seen: 79)

2. وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

“Aur wahi hai jo takhleeq ki ibtida karta hai, phir use dobara lautaata hai.”
(Surah Ar-Room: 27)

9. يَوْمَ تُبْلَى السَّرَائِرُ.

Tarjumah: Jis din sab raaz zaahir kar diye jaayenge.

Mutalliq Aayaat:

1. يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ.

“Woh aankhon ki khayaanat aur seenon ke raaz jaanta hai.”
(Surah Ghaafir: 19)

2. وَحُصِّلَ مَا فِي الصُّدُورِ.

“Aur jo kuch seenon mein hai woh zaahir kar diya jaayega.”
(Surah Al-‘Aadiyaat: 10)

10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ.

Tarjumah: Phir insaan ke paas na koi taaqat hogi aur na koi madadgaar.

Mutalliq Aayaat:

1. يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ.

“Jis din na maal kaam aayega aur na bete.”
(Surah Ash-Shu‘araa: 88)

2. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا.

“Us din se daro jab koi shakhs kisi doosre ke liye kuch bhi na de sakega.”
(Surah Al-Baqarah: 48)

11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ.

Tarjumah: Qasam hai us aasmaan ki jo lautane wali hai (baarish).

Mutalliq Aayaat:

1. أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ.

“Kya tum nahin dekhte ke Allah aasmaan se paani barsaata hai, phir use zameen mein chashmon ki surat jaari kar deta hai?”
(Surah Az-Zumar: 21)

2. اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا.

“Allah hi hai jo hawaen chalaata hai, phir woh baadal uthaati hain.”
(Surah Ar-Room: 48)

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ

Tarjumah: Aur us zameen ki jo phatne wali hai.

Mutalliq Aayat:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ

“Tum zameen ko murda dekhte ho, phir jab hum us par paani barsaate hain to woh hilti hai aur ubhar aati hai.”

(Surah Al-Hajj: 5)

13. إِنَّهُ لَقَوْلُ فَصْلٍ

Tarjumah: Yaqeenan yeh (Qur'an) faisla-kun kalaam hai.

Mutalliq Aayat:

إِنَّ هَذَا الْقُرْآنَ يَفْصُلُ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

“Beshak yeh Qur'an Bani Israa'eel ko un ke aksar ikhtilaafaat ka faisla sunaata hai.”

(Surah An-Naml: 76)

15. إِنَّهُمْ يَكِيدُونَ كَيْدًا

Tarjumah: Yaqeenan woh (kaafir) saazishein kar rahe hain.

Mutalliq Aayat:

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ

“Unhon ne apni chaalein chaleen, lekin un ki chaalein Allah ke paas (mahfooz) hain.”

(Surah Ibraaheem: 46)

16. وَأَكِيدُ كَيْدًا

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

Mutalliq Aayat:

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“Unhon ne chaal chali aur Allah ne bhi tadbeer ki, aur Allah sab se behtar tadbeer karne wala hai.”

(Surah Aal-e-Imraan: 54)

17. فَمَهْلِ الْكَافِرِينَ أَمْهَلُهُمْ رُويًا

Tarjumah: Pas kaafiron ko mohlat de do, unhein thori der ke liye chhor do.

Mutalliq Aayaat:

1. ذُرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَلِيْلَهُمْ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

“Unhein chhor do ke khaayen aur faayda uthaayen aur umeed unhein ghaflat mein daale rakhe, phir woh jaan lenge.”

(Surah Al-Hijr: 3)

2. وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

“Hargiz yeh na samjho ke Allah zaalim logon ke aamaal se be-khabar hai. Woh to unhein us din tak mohlat de raha hai jis din aankhen pathra jaayengi.”

(Surah Ibraaheem: 42)

A. Aasmaan aur Sitaare / Falaki Nishaaniyaan

﴿وَالسَّمَاءِ وَالطَّارِقِ﴾

[At-Taariq: 1]

“Qasam hai aasmaan ki aur raat ko aane wale sitaare ki.”

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾

[Al-Burooj: 1]

“Qasam hai burjon wale aasmaan ki.”

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ﴾

[Al-An‘aam: 97]

“Wahi hai jis ne tumhare liye sitaare banaaye taa-ke tum khushki aur samandar ki taarikiyon mein un ke zariye raasta paao.”

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

[Al-Mulk: 5]

“Aur yaqeenan hum ne aasmaan-e-duniya ko charaaghon (sitaaron) se aaraasta kiya.”

B. Insaan ki Takhleeq / Haqeeqat-e-Insaan

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ * خُلِقَ مِنْ مَّاءٍ دَافِقٍ﴾

[At-Taariq: 5-6]

“Pas insaan ko dekhna chahiye ke woh kis cheez se paida kiya gaya; woh uchhalte hue paani se paida kiya gaya.”

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا﴾

[Al-Insaan: 1]

“Kya insaan par zamaane ka aisa waqt nahin guzra jab woh koi qaabil-e-zikr cheez na tha?”

﴿يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ﴾

[Al-Hajj: 5]

“Ae logo! Agar tumhein uthaye jaane mein shak hai to socho ke hum ne tumhein mitti se, phir nutfe se paida kiya.”

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِّن سُلَالَةٍ مِّن طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً﴾

[Al-Mu'minoon: 12-13]

“Aur yaqeenan hum ne insaan ko mitti ke khulaase se paida kiya, phir use nutfa banaaya.”

﴿قَتَلَ الْإِنسَانُ مَا أَكْفَرَهُ * مِنْ أَيِّ شَيْءٍ خَلَقَهُ * مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ﴾

[‘Abasa: 17-19]

“Khuda maare insaan ko, woh kitna bada na-shukra hai! Use kis cheez se paida kiya? Nutfe se, phir use theek banaaya aur us ka andaaza muqarrar kiya.”

C. بعث بعد الموت / Qayamat ki Na-Guzairiyat

﴿إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ * يَوْمَ تُبْلَى السَّرَائِرُ﴾ [At-Taariq: 8-9]

“Beshak woh use dobara lautaane par zaroor qaadir hai, jis din chhupi hui baatein aazmaayi jaayengi.”

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ [Ar-Room: 27]

“Wahi hai jo pehli baar paida karta hai, phir dobara paida karega, aur yeh us par (pehli baar se) aasaan-tar hai.”

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ [Al-Anbiyaa: 104]

“Jis tarah hum ne pehli baar paida kiya tha, isi tarah phir i‘aada karenge.”

﴿رَعِمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ﴾ [At-Taghaabun: 7]

“Kaafiron ka gumaan hai ke unhein hargiz nahin uthaaya jaayega. Keh dijiye: Kyun nahin! Mere Rabb ki qasam, zaroor tum uthaaye jaaoge.”

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾ [Yaa-Seen: 51]

“Aur Soor mein phoonka jaayega to yakayak woh qabron se nikal kar apne Rabb ki taraf daurte honge.”

D. Allah ka Kaamil Ilm, Nigrani, Hisaab

﴿إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ﴾ [At-Taariq: 4]

“Koi bhi jaan aisi nahin jis par nigran muqarrar na ho.”

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾ [Al-‘Alaq: 14]

“Kya woh nahin jaanta ke Allah dekh raha hai?”

﴿مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [Qaaf: 18]

“Woh koi baat zubaan se nahin nikaalta magar us ke paas ek nigran tayyar maujood hota hai.”

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾ [Ghaafir: 19]

“Woh aankhon ki chori aur seenon ke chhupe raaz sab jaanta hai.”

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾ [At-Taariq: 9]

“Jis din raaz zaahir kar diye jaayenge.”

E. Qur’an ki Sadaqat / Kalaam-e-Fasl

﴿إِنَّهُ لَقَوْلُ فَصْلٍ * وَمَا هُوَ بِالْهَزْلِ﴾ [At-Taariq: 13-14]

“Beshak yeh faisla-kun kalaam hai, aur yeh koi hans-mazaah nahin hai.”

﴿إِنَّهُمْ لَيَكِيدُونَ كَيْدًا * وَأَكِيدُ كَيْدًا﴾ [At-Taariq: 15-16]

“Yaqeenan woh (kaafir) chaalein chal rahe hain, aur main bhi (un ke muqaabil) ek tadbeer kar raha hoon.”

﴿تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ [Yusuf: 1]

“Yeh wazeh Kitaab ki aayatein hain.”

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ * لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾ [Fussilat: 41-42]

“Aur beshak yeh badi izzat wali Kitaab hai. Is ke paas baatil na is ke saamne se aa sakta hai aur na peechhe se.”

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ * وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذْكُرُونَ * تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ﴾ [Al-Haaqqah: 41-43]

“Aur yeh kisi shair ka qaul nahin, tum bahut kam imaan laate ho. Aur na kisi kaahin ka kalaam hai, tum bahut kam naseehat pakarte ho. Yeh Rabb-ul-‘Aalameen ki taraf se naazil kiya gaya hai.”

F. Munkireen-e-Aakhirat / Azaab aur Mohlat

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا * وَأَكِيدُ كَيْدًا * فَمَهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُويًا﴾ [At-Taariq: 15-17]

“Beshak woh chaalein chal rahe hain aur main bhi tadbeer kar raha hoon. Pas kaafiron ko mohlat de, unhein zara si dheel de.”

﴿ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾ [Al-Hijr: 3]

“Unhein chhor do, woh khaayen, faayde uthaayen, aur (taweel) aarzu unhein ghaafil rakhe, anqareeb woh jaan lenge.”

﴿وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهْلُهمْ قَلِيلًا﴾ [Al-Muzzammil: 11]

“Aur mujhe aur nemat wale jhutlaane walon ko (akela) chhor de, aur unhein thori mohlat de.”

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ﴾ [Ar-Room: 60]

“Pas sabr kijiye, beshak Allah ka waada sach hai, aur woh log jo yaqeen nahin rakhte aap ko (haq se) halka na kar dein.”

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾ [Ar-Ra'd: 6]

“Aur yaqeenan aap ka Rabb logon par un ke zulm ke bawajood bakhshish wala bhi hai, aur yaqeenan aap ka Rabb sakht azaab dene wala bhi hai.”

Paanchwaan Hissa *****

Paanchwaan Hissa (Tafseer bil-Qur'an)

Tafseer bil-Qur'an: Surah At-Taariq Aayaat 4, 15-16

Aayat 4:

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

Tarjumah:

“Koi jaan nahin magar us par ek nighbaan muqarrar hai.”

Tafseer:

Har nafs par Allah ki taraf se ek muhafiz muqarrar hai jo use masaib se bachata hai, jaisa ke irshaad hai:

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
(Ar-Ra'd: 11)

Yeh aayat qasam ka jawab hai: har insaan par ek muhafiz (farishta) muqarrar hai.

Sawaal: Kya yeh muhafiz aamaal ki nigrani karta hai ya shakhs ki hifazat?

Ibn Katheer rahimahullah:

Farishtay insaan ko taqdeer ke aane tak khatron, shayateen aur masaib se bachate hain, jaisa ke aayat (Ar-Ra'd: 11) mein hai.

Ibn Jareer Tabari rahimahullah:

“Hafiz” se muraad woh farishtay hain jo aamaal likhte aur muhaasabah karte hain, jaisa ke irshaad hai:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ
(Al-Infitaar: 10-11)

Baaz Ulama:

“Hafiz” dar-haqeeqat Allah khud hai jo bandon ke halaat ka ilm rakhta aur un ke aamaal ka muhafiz hai.

Aayaat 15-16:

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا

Tarjumah:

“Yaqeenan woh (kuffaar) saazishein kar rahe hain, aur main (Allah) bhi ek tadbeer kar raha hoon.”

Mutaliqa Aayaat:

1. Surah Al-A‘raaf: 183

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

“Main unhein mohlat deta hoon, beshak meri tadbeer mazboot hai.”

2. Surah Hood: 102

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

“Jis tarah tumhara Rabb bastiyon ko pakarta hai jab woh zaalim hon, yaqeenan us ki pakar dardnaak aur sakht hai.”

3. Hadees (Saheeh Muslim 2583):

إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ، ثُمَّ قَرَأَ: وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ، إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

“Allah zaalim ko mohlat deta hai, lekin jab pakarta hai to chhorta nahin.” Phir Aap ﷺ ne aayat (Hood: 102) tilaawat ki.

Khulaasa:

- Kuffaar ki saazishein Allah ki tadbeer ke saamne be-asar hain.
- Allah zaalimoon ko aarzi mohlat deta hai, lekin us ki pakar na-qabil-e-faraar hai.

Chata Hissa *****

Chata Hissa (Surah At-Tariq ke mawzooat aur unwanat se muta'alliq Ahadees)

Woh Ahadees ka majmua jo Arshad Basheer Madani ne jama ki hain

Unit 27: Creation of Man, Oath by the Heavens and Stars, and Resurrection (Verses 1-10) – (1) HUMAN CREATION FROM FLUID (SPERM)

عن أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةِ قَبْضِهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ جَاءَ مِنْهُمْ الْأَحْمَرُ، وَالْأَبْيَضُ، وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ، وَالْحَزَنُ، وَالْخَبِيثُ، وَالطَّيِّبُ"، زَادَ فِي حَدِيثٍ يَحْيَى وَبَيْنَ ذَلِكَ وَالْإِخْبَارُ فِي حَدِيثٍ يَزِيدُ.

Syedna Abu Musa Ashari razi Allahu anhu kehte hain ke Rasool Allah sallallahu alaihi wasallam ne farmaya: "Allah Ta'ala ne Adam ko ek muthi mitti se paida kiya jisko Us ne saari zameen se liya tha, chunanche Adam ki aulaad apni mitti ki munasibat se mukhtalif rang ki hai, koi safed, koi surkh, koi kala aur koi un ke darmiyan, koi narm-khu, to koi darisht-khu, sakht-geer, koi khabees to koi paak-baaz."

Unit 28: Allah's Oath and the Truthfulness of the Quran (Verses 11-14)

1. Quran's Authenticity and Divine Origin

عن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ".

Syedna Abdullah bin Masood razi Allahu anhu kehte hain ke Rasool Allah sallallahu alaihi wasallam ne farmaya: "Jis ne Kitabullah ka ek harf parha use us ke badle ek neki milegi, aur ek neki das guna barha di jayegi, main nahin kehta 'Alif Laam Meem' ek harf hai, balke 'Alif' ek harf hai, 'Laam' ek harf hai aur 'Meem' ek harf hai."

Unit 29: Warning to Disbelievers and Plotting of the Quraysh (Verses 15-17)

1. Plotting Against the Prophet ﷺ and the Believers

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأَعْطِيَنَّهُ، وَلَئِنْ أَسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ، وَأَنَا أَكْرَهُ مَسَاعَئَهُ".

Syedna Abu Hurairah razi Allahu anhu ne bayan kiya ke Rasool Allah sallallahu alaihi wasallam ne farmaya: "Allah Ta'ala farmata hai ke jis ne mere kisi wali se dushmani ki use meri taraf se elan-e-jang hai aur mera banda jin jin ibadaton se mera qurb hasil karta hai aur koi ibadat mujh ko us se zyada pasand nahin hai jo main ne us par farz ki hai (yani faraiz mujh ko bahut pasand hain jaise namaz, roza, Hajj, zakat) aur mera banda farz ada karne ke baad nafl ibadatein kar ke mujh se itna nazdeek ho jata hai ke main us se muhabbat karne lag jata hoon. Phir jab main us se muhabbat karne lag jata hoon to main us ka kaan ban jata hoon jis se woh sunta hai, us ki aankh ban jata hoon jis se woh dekhta hai, us ka haath ban jata hoon jis se woh pakarta hai, us ka paon ban jata hoon jis se woh chalta hai aur agar woh mujh se mangta hai to main use deta hoon, agar woh kisi dushman ya shaitan se meri panah mangta hai to main use mehfooz rakhta hoon aur main jo kaam karna chahta hoon us mein mujhe itna taraddud nahin hota jitna ke mujhe apne momin bande ki jaan nikalne mein hota hai. Woh to maut ko ba-wajah takleef jismani ke pasand nahin karta aur mujh ko bhi use takleef dena bura lagta hai."

1. Hazrat Abu Hurairah razi Allahu anhu se riwayat hai ke Nabi ﷺ ne farmaya:

"Jis ne mere kisi dost se dushmani ki, main us ke khilaf elan-e-jang karta hoon." Yeh hadees Allah ki taraf se mominon ki hifazat ko zahir karti hai aur un logon ke liye

warning hai jo mominon ke khilaf saizish karte hain, jaise Quraish ne Nabi ﷺ ke khilaf ki thi.

2. Mominon ke liye tasalli aur zalimon ke liye warning

Hazrat Abu Musa razi Allahu anhu se riwayat hai ke Nabi ﷺ ne farmaya: "Allah zalim ko mohlat deta hai, lekin jab use pakarta hai to phir nahin chhorta." Yeh hadees un logon ke liye intibah hai jo Nabi ﷺ aur un ke manne walon ke khilaf saizish karte hain, aur Allah ke adl ko zahir karti hai.

Surah At-Tariq ki Ayaat se Mutalliq Ahadith

4. **إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ**

Tarjuma: - Koi jaan nahin magar us par ek nighban muqarrar hai.

Mutalliq Hadees

Pehli Hadees:

Hazrat Abu Hurairah raziyaallahu anhu se riwayat hai:

"Tum mein raat aur din ke farishte bari bari aate hain, aur woh Fajr aur Asr ki namaz mein jama hote hain. Phir woh farishte jo raat mein tumhare saath rahe, upar charh jate hain. Allah un se poochta hai (halanke woh behtar janta hai): Tum ne mere bandon ko kis haal mein chhoda? Woh jawab dete hain: Hum ne unhein namaz parhte hue chhoda aur jab hum aaye to bhi woh namaz parh rahe the." [1]

Doosri Hadees:

"Baayin taraf wala farishta Musalman bande ke gunah par chhe ghante qalam rok leta hai, agar woh taubah aur istighfar kar le to use mita deta hai, warna ek gunah likh diya jata hai." [2]

6. **خُلِقَ مِنْ مَّاءٍ دَافِقٍ**

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

Mutalliq Hadees

Hazrat Anas bin Malik raziyaallahu anhu se marfoo'an riwayat hai:

"Allah ne rahm par ek farishta muqarrar kiya hai, woh kehta hai: Ae Rabb! Nutfa, Ae Rabb! Alaqah, Ae Rabb! Mudghah. Phir jab Allah us ki takhleeq mukammal karna chahe to farishta poochta hai: Ae Rabb! Yeh larka hoga ya larki? Badbakht ya khush naseeb? Is ka rizq kya hoga? Is ki umr kitni hogi? Yeh sab kuch maa ke pait mein hi likh diya jata hai." (Muttafaqun Alaih: Sahih al-Bukhari)

7. **يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ**

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

Mutalliq Hadees

Hazrat Abdullah bin Masood raziyaallahu anhu se riwayat hai ke Rasoolullah ﷺ ne farmaya:

"Tum mein se har ek ki takhleeq us ki maa ke pait mein chalees din nutfa ke taur par jama ki jati hai, phir itni hi muddat mein woh alaqah (khoon ka lothra) banta hai, phir itni hi muddat mein gosht ka tukra banta hai. Phir Allah ek farishta bhejta hai aur use chaar baton ke likhne ka hukm deta hai: us ke a'maal, us ka rizq, us ki umr, aur yeh ke woh badbakht hoga ya khush naseeb. Phir us mein rooh phoonki jati hai..." [3]

Is Hadees mein insani takhleeq ke marahil bayan kiye gaye hain:

- Pehle chalees din nutfa
- Phir chalees din alaqah
- Phir chalees din mudghah
- Phir farishta aa kar a'maal, rizq, umr aur anjaam likhta hai
- Phir rooh phoonki jati hai

Taqdeer aur anjaam ka muamla Allah ke ilm aur faisle ke mutabiq hai, aur insan ke a'maal ka anjaam isi par munhasir hai ke Allah ne us ke liye kya likha hai.

Yeh Hadees iman bil-qadr (taqdeer par iman) aur a'maal ke anjaam par takeed karti hai.

Surah At-Tariq ki Ayat se Mutaliq Ahadith

8. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

Tarjuma: Yaqeenan woh use dobara paida karne par qadir hai.

Mutaliqa Hadith

Hazrat Aishah رضي الله عنها se riwayat hai:

Nabi ﷺ ne farmaya:

"Tum Qayamat ke din nange paon, nange badan aur ghair makhtoon uthaye jaoge..." [1]

Yeh hadith Qayamat ke din dobara zinda kiye jaane (**ba'th ba'dal maut**) par iman aur us ki shiddat aur holnaaki ko bayan karti hai.

9. يَوْمَ تُبْلَى السَّرَائِرُ

Tarjuma: Jis din sab raaz zahir kar diye jayenge.

Mutaliqa Hadith

Nabi ﷺ ne farmaya:

“Har ghaddar ke liye Qayamat ke din us ki peeth par ek jhanda gaad diya jayega, aur kaha jayega: Yeh falan bin falan ki ghaddari hai.”

(Sahih al-Bukhari)

Yeh hadith is baat ki daleel hai ke Qayamat ke din har chhupi hui baat aur raaz zahir kar diye jayenge, aur har ghaddar ko us ke amal ke mutabiq ruswa kiya jayega.

A. Aasman aur Sitare / Falaki Nishaniyan

1) Suraj-o-Chand ki Nishani aur Qayamat ki Yaad Dehani

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ اللَّهُ بِهِمَا عَبْدَهُ»

(Sahih al-Bukhari, Kitab al-Kusuf, Hadith 1048; Sahih Muslim, Kitab al-Kusuf, Hadith 901)

Tarjuma:

“Yaqeenan suraj aur chand Allah ki nishaniyon mein se do nishaniyan hain. Woh na kisi ke marne ya jeene par grahan lagte hain, balki Allah in dono ke zariye apne bandon ko (Qayamat se) daraata hai.”

2) Aasman Lapete Jaane ki Khabar

[2] «يَطْوِي اللَّهُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

(Sahih Muslim, Kitab Sifat al-Qiyamah wal-Jannah wan-Nar, Hadith 2788)

Tarjuma:

“Allah Qayamat ke din aasmanon ko lapet lega, phir unhein apne daayein haath mein lekar farmayega: ‘Main hi Badshah hoon...’”

3) Aasman ki Zeenat: Sitare

An Qatadah qala:

«إِنَّ اللَّهَ خَلَقَ هَذِهِ النُّجُومَ لثَلَاثِ زِينَةٍ لِلسَّمَاءِ، وَرُجُومًا لِلشَّيَاطِينِ، وَعَلَامَاتٍ يُهْتَدَى بِهَا»

(Atharun Sahih, Bukhari ne apni Sahih mein Kitab Bad' al-Khalq mein Mu'allaqan riwayat kiya hai.)

Tarjuma:

Qatadah kehte hain:

“Allah ne in sitaron ko teen maqsadon ke liye paida kiya: aasman ki zeenat, shayateen par rajm (pathrao), aur raasta paane ki nishaniyan.”

4) Sitaron ke Zariye Hidayat

An Qatadah qala:

«إِنَّ اللَّهَ خَلَقَ هَذِهِ النُّجُومَ لثَلَاثٍ: زِينَةً لِّلسَّمَاءِ، وَرُجُومًا لِّلشَّيَاطِينِ، وَعَلَامَاتٍ يُّهْتَدَىٰ بِهَا»

Tarjuma:

Qatadah kehte hain:

“Allah ne in sitaron ko teen maqsadon ke liye paida kiya: aasman ki zeenat, shayateen par rajm, aur raasta paane ki alamatain.”

5) Tootte Sitare (Shihab) aur Aasmani Hifazat

إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ، ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ... فَيَسْتَرْقُ السَّمْعُ الشَّيْطَانُ فَيُرْمَى، فَيُفْقِئُهُ «عَلَى وَلِيِّهِ، فَيَكْذِبُ مَعَهُ مِائَةَ كَذْبَةٍ»

[3] (Sahih al-Bukhari, Kitab Bad' al-Khalq, Hadith 4800; Sahih Muslim, Hadith 2229)

Tarjuma:

“Jab Allah aasman mein koi hukm ya faisla karta hai to farishte us ke kalaam ke aage par maar kar jhuk jaate hain... phir shaitan us mein se kuch baat chura kar sunne ki koshish karta hai, to us par shihab phenka jata hai. Woh use apne dost ke dil par daal deta hai aur us ke saath sau jhoot mila deta hai.”

B. Insaan ki takhleeq / Haqeeqat-e-Insaan

1. Nutfah se takhleeq

صحيح) «...إِنَّ أَحَدَكُمْ يُجْمَعُ خُلْفُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عِلْقَةً مِّثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِّثْلَ ذَلِكَ» (Hadees 2643؛ صحيح مسلم، Hadees 3208، Kitaab Ahaadees-ul-Anbiyaa، البخاري،

Tarjuma:

“Tum mein se har ek ki takhleeq us ki maa ke pait mein chaalees din tak nutfah ke taur par jama ki jaati hai, phir itni hi muddat tak alaqa, phir itni hi muddat tak mudghah banta hai...”

2. Insaan apni asal bhool jaata hai

صحيح مسلم،) يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتُ فَأَقْنَيْتَ، أَوْ لَبَسْتُ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟ (Kitaab-uz-Zuhd، Hadees 2958)

Tarjuma:

“Ibn-e-Adam kehta hai: Mera maal, mera maal! Haalaanke tere maal mein se haqeeqatan tera wahi hai jo tu ne kha kar fana kiya, pehen kar boosedah kiya, ya sadaqa kar ke aage bhej diya.”

3. Insaan ki kamzori aur us par aasaani

(Hadees 39، Kitaab-ul-Iemaan، صحيح البخاري،) «...إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ»

Tarjuma:

“Yaqeenan deen aasaan hai, aur koi shakhs deen mein sakhti karega (ghulu karega) magar deen use maghloob kar dega (yaani woh khud thak jaayega).”

4. Insaan ki haqeeqat: Chand lamhaat ka musaafir

«كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ» (Hadees Ibn Umar، صحيح البخاري، Kitaab-ur-Riqaaq، Hadees 6416)

Tarjuma:

“Duniya mein aise raho goya tum ajnabi ho, balki (yun samjho ke) ek raah-guzar musaafir ho.”

C. Ba‘as ba‘dal maut / Qayamat ki na-guzeeriyat

1. Qabron se nikalne aur hisaab ke liye kharay hone ki khabar

؛ صحيح مسلم، Hadees 6527، Kitaab-ur-Riqaaq، صحيح البخاري، «...إِنَّكُمْ تُخْشَرُونَ حُفَاءَ عُرَاءَ عُرُلًا» (Hadees 2859)

Tarjuma:

“Tum Qayamat ke din nange paon, nange badan aur be-khatna jama kiye jaaoge...”

2. Insaan se paanch sawaal

«لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ « مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَمَاذَا عَمِلَ فِيمَا عَلِمَ» (حسن، أخرجه الترمذي 2417، وصححه الألباني)

Tarjuma:

“Aadmi ke qadam Qayamat ke din apne Rabb ke saamne se us waqt tak nahin hatenge jab tak us se paanch cheezon ke baare mein sawaal na ho jaaye: umr kis cheez mein guzaari, jawani kis mein boosedah ki, maal kahan se kamaya aur kahan kharch kiya, aur jo ilm haasil kiya us par amal kiya ya nahin?”

3. Allah ka “Kun” kehna aur Qayamat ka barpa hona

؛ Hadees 6530، Kitaab-ur-Riqaaq، صحيح البخاري، «...يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ... أخرج بعث النار» (Hadees 222، صحيح مسلم،

Tarjuma:

“Allah Ta‘ala Qayamat ke din farmayega: Ae Adam! Aag ke hisse walon ko nikaalo...” (phir tafseel aati hai ke Jahannam ke liye kitne log honge).

4. “مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ”

Shafaa‘at wali taweel hadees mein:

«فَيُخْرِجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ» (Hadees 193، صحيح مسلم، Hadees 7510)

Tarjuma:

“Phir Allah Jahannam se us shakhs ko nikaalega jis ke dil mein raai ke daane ke baraabar imaan hoga.”

D. Allah ka kaamil ilm, nigrani, hisaab

1. Mafaateeh-ul-ghaib khams hain

صحیح البخاری، کتاب (قال ﷺ: «مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ...» ثم قرأ: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ...﴾ الآية Hadees 7379 التفسير،

Tarjuma:

“Ghaib ki kunjiyaan paanch hain, jinhein Allah ke siwa koi nahin jaanta... phir Aap ﷺ ne aayat padhi: ‘Yaqeenan Allah hi ke paas Qayamat ka ilm hai...’”

2. Allah ki nazar-o-hifaazat: “Ahfazillaha yahfazka”

Hasan Hadees 2516 سنن الترمذي، («... عن ابن عباس: قال ﷺ: «احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ» Saheeh)

Tarjuma:

“Allah (ki hudood) ki hifaazat karo, Allah tumhari hifaazat karega; Allah (ke huqooq) ki hifaazat karo, tum use apne saamne paoge...”

3. Niyyaton ko jaanne wala Allah

(؛ صحيح مسلم بمعناه 1 Hadees صحيح البخاري،) «... إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

Tarjuma:

“Aamaal ka daar-o-madaar niyyaton par hai...” – Is se maloom hua ke Allah zaahir-o-baatin har cheez se ba-khabar hai, hatta ke niyyatein bhi us ke ilm mein hain.

4. Panj sawaal wali hadees (ilm-o-hisab ki takmeel)

الترمذي 2417، صححه (Wohi hadees: “La tazoolu qadama Ibn-e-Aadam...”)(«وَمَاذَا عَمِلَ فِيمَا عِلْمٌ...» (الألباني)

Tarjuma:

“(Aadmi se) yeh bhi poocha jaayega ke jo ilm us ne haasil kiya, us par kya amal kiya?” – Yeh Allah ke mukammal hisaab aur nigrani ka bayaan hai.

E. Qur'an ki sadaaqat / Kalaamun-fasl

1. Qur'an hujjat hai, tere haq mein ya tere khilaaf

Hadees 223 صحيح مسلم، كتاب الطهارة،) «عن أبي مالك الأشعري: قال ﷺ: «... وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ»

Tarjuma:

“... Aur Qur'an tere haq mein bhi hujjat ho sakta hai aur tere khilaaf bhi.”

2. Qur'an shafee' aur mushaffa'

صحيح مسلم، كتاب صلاة المسافرين،) «عن أبي أمامة: قال ﷺ: «أَقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ» Hadees 804)

Tarjuma:

“Qur'an padha karo, kyunke woh Qayamat ke din apne padhne walon ke liye shafaa'at karne wala ban kar aayega.”

3. Qur'an sab se behtareen kalaam

Hadees 867 صحيح مسلم، كتاب الجمعة،) «قال ﷺ: «خَيْرُ الْكَلَامِ كَلَامُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ»

Tarjuma:

“Sab se behtareen kalaam Allah ka kalaam hai, aur sab se behtareen tareeqa Muhammad ﷺ ka tareeqa hai...”

4. Qur'an ko mazbooti se thaam lo

عن زيد بن أرقم: قال ﷺ: «إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ» (جزء من حديث، أخرجه مسلم 2408)

Tarjuma:

“Main tum mein woh cheez chhor kar ja raha hoon ke agar use mazbooti se thaam lo to hargiz gumraah na hoge: Allah ki Kitaab...”

Saatwaan Hissa *****

Saatwaan hissa (Tafseer bil-Hadees)

Tafseer bil-Hadees: Woh ahaadees jo tafaseer mein paayi jaati hain

Aayaat aur muta'alliq ahaadees ka tarjuma

10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Tarjuma: - Phir insaan ke paas na koi taaqat hogi aur na koi madadgaar.

Muta'alliq Hadees:

Hazrat Abu Barzah Aslami raziyaallahu anhu se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Qayamat ke din bande ke qadam nahin hilenge jab tak us se chaar cheezon ke baare mein na pooch liya jaaye:

1. Umar ke baare mein: Kis tarah guzaari?
2. Ilm ke baare mein: Is par kya amal kiya?
3. Maal ke baare mein: Kahan se kamaya aur kahan kharch kiya?
4. Jism ke baare mein: Kis kaam mein ghisaya?”[1]

11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ

Tarjuma: - Qasam hai us aasmaan ki jo lautane wali hai (baarish).

Muta'alliq Hadees:

Hazrat Anas bin Malik raziyaallahu anhu se riwayat hai:

“Hum Rasool Allah ﷺ ke saath the jab baarish hui. Aap ﷺ ne apna kapra hata liya taake baarish un ki jild ko chhoo le. Hum ne poocha: Ya Rasool Allah! Aap ne aisa kyun kiya? Aap ﷺ ne farmaya: ‘Kyunke yeh abhi apne Rabb ke paas se aayi hai.’”[2]

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ

Tarjuma: - Aur us zameen ki jo phatne wali hai.

Muta'alliq Hadees:

Hazrat Abu Hurairah raziyallahu anhu se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Ek shakhs veeraan zameen se guzar raha tha ke us ne baadal mein awaaz suni: ‘Falaan ke baagh ko sairaab kar.’ Baadal chal pada aur ek pathreeli zameen par paani barsaya. Paani naalon mein behne laga. Woh shakhs paani ke peechhe chala aur ek baagh mein pahuncha jahan maalik paani mod raha tha. Us ne poocha: ‘Ae Allah ke bande! Tumhara naam kya hai?’ Us ne wahi naam bataya jo baadal mein suna tha. Maalik ne poocha: ‘Tum ne mera naam kyun poocha?’ Us ne kaha: ‘Main ne baadal se awaaz suni thi. Tum is baagh se kya karte ho?’ Maalik bola: ‘Main paidawaar ka takhmeena laga kar tihai sadaqah deta hoon, tihai apne aur ahl-e-khana par kharch karta hoon, aur tihai dobara baagh mein laga deta hoon.’”[3]

وَمَا هُوَ بِالْهَزْلِ 14.

Tarjuma: - Aur yeh (Qur'an) koi mazaaq nahin.

Muta'alliq Hadees:

Hazrat Abdullah bin Umar raziyallahu anhuma se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“Jis ne na-haq zameen ka ek tukra liya, Qayamat ke din saat zameenon tak dhansa diya jaayega.”[4]

Tafseer bil-Hadees: Surah At-Taariq

1. Takhleeq-e-insaan aur us ki haqeeqat

Hadees:

Sayyiduna Abdullah bin Masood raziyallahu anhu se riwayat hai ke Rasool Allah ﷺ ne farmaya:

“إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا” [5] “فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيَقَالُ لَهُ: اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٍّ أَوْ سَعِيدٍ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ”

Tashreeh:

- Insaan ki takhleeq maa ke rahm mein 40 din nutfah (sperm) ki soorat, 40 din alaqah (khoon ka lothra), 40 din mudghah (gosht ka tukra) ke maraahil se guzarti hai.
- Phir farishta aa kar chaar baatein likhta hai:
 1. Aamaal
 2. Rizq
 3. Umar
 4. Badbakht ya khush naseeb
- Yeh Hadees Surah At-Taariq ki aayat “خُلِقَ مِنْ مَّاءٍ دَافِقٍ” (Woh uchhalte hue paani se paida kiya gaya) ki amali tafseer hai.

- Imam Ibn Kaseer farmate hain: “Yeh maraahil Allah ki qudrat-e-kaamilah ki nishani hain, jo ibtidaai takhleeq par qaadir hai, wohi maut ke baad dobara zinda karne par bhi qaadir hai.” (Tafseer Ibn Kaseer)
- 2. “إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا” (Beshak woh saazish karte hain aur main (Allah) bhi saazish karta hoon)

Qur’ani Aayaat:

Surah Al-A‘raaf: 183:

“وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ”

(Main unhein mohlat deta hoon, beshak meri tadbeer mazboot hai).

Surah Hood: 102:

“وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ”

(Jis tarah tumhara Rabb bastiyon ko pakarta hai jab woh zaalim hon, beshak us ki pakad dardnaak aur sakht hai).

Hadees:

Hazrat Abu Musa Ash‘ari raziyaallahu anhu se riwayat hai:

[6]”...إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ“، ثُمَّ قَرَأَ: “وَكَذَلِكَ أَخْذُ رَبِّكَ“

Tashreeh:

- Kuffaar aur zaalim Rasool Allah ﷺ aur Musalmanon ke khilaaf saazishein karte the, lekin Allah ka mansooba un se kahin baala-tar hai.
- Imam Qurtubi farmate hain: “Allah ki tadbeer kaafiron ki saazishon ko nakaam banati hai, aur unhein un ke jaraaim ki saza deti hai.” (Al-Jaami‘ li-Ahkaam-il-Qur’an)
- Sheikh Sa‘di likhte hain: “Allah ka inteqaam zaalimon ko ba-zahir mohlat deta hai, lekin jab pakadta hai to na-qabil-e-faraar hota hai.” (Taisir-ul-Kareem)

Khulasa

1. Takhleeq-e-insaan:
 - Insaani takhleeq ke maraahil Qur’an (Surah Al-Mu’minoos: 12-14) aur Hadees (Saheeh Bukhari wa Muslim) mein tafseel se bayan hue.
 - Yeh Surah At-Taariq ki Aayaat 5-8 ki amali tafseer hai.
2. Allah ki tadbeer:
 - Kaafiron ki saazishein Allah ke mansoobe ke saamne be-asar hain.
 - Surah At-Taariq ki Aayaat 15-16 ko Surah Al-A‘raaf (183) aur Surah Hood (102) ki Aayaat aur Saheeh Muslim ki Hadees (2583) samjhati hain.

“فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ”

(Surah Ar-Room: 60)

(Sabr karo, beshak Allah ka waada sachcha hai).

Al-Jaami‘ Al-Kaamil se
Ba‘z Ahaadees

Surah At-Taariq ki Tafseer

Jaabir raziyaallahu anhu se riwayat hai ke Mu‘aaz raziyaallahu anhu ne Maghrib ki namaaz padhi aur Surah Al-Baqarah aur Surah An-Nisaa padhi, to Nabi ﷺ ne farmaya:

“Ae Mu‘aaz! Kya tum fitne daalne wale ho? Tumhare liye yeh kaafi na tha ke tum padh lete: {وَالشَّمْسُ وَضُحَاهَا} aur {وَالسَّمَاءُ وَالطَّارِقُ}.”

Yeh Hadees saheeh hai: Ise Nasai ne “Al-Kubra” (11600) mein Amr bin Mansoor ke waaste se riwayat kiya hai, unhon ne kaha: Hamein Abu Nu‘aim ne bayan kiya, unhon ne Mis‘ar se, unhon ne Muharib bin Dithaar se, unhon ne Jaabir raziyaallahu anhu se riwayat kiya, aur unhon ne is waaq‘e ka zikr kiya. (Is ki sanad saheeh hai)

Aur ise Bukhari ne Kitaab “Al-Azaan” mein (705) ke taht riwayat kiya hai: Aadam bin Abi Iyaas ne kaha: Hamein Shu‘bah ne bayan kiya, unhon ne Muharib bin Dithaar se riwayat ki, aur is mein ek taweel Hadees hai, jis mein yeh aaya hai:

“Kyun na tum ne padha {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى}, {وَالشَّمْسُ وَضُحَاهَا}, {وَاللَّيْلُ إِذَا يَغْشَى}” Yeh Hadees.

Aur is riwayat mein “Maghrib” ka zikr nahin aaya, balki yeh ziyaadati sirf Mis‘ar ne Muharib bin Dithaar se Jaabir raziyaallahu anhu se riwayat mein zikr ki hai, jo Nasai ke yahan manqool hai, aur Mis‘ar bin Kidaam bin Zuhair Hilaali thiqah wa saabit raawi hain, lehaza un ki ziyaadati maqbool hai.

Aathwaan aur Nawaa Hissa *****

Aathwaan aur Naunwaan Hissa (Tafseer-e-Sahaabah wa Taabi‘een) – (Tafseer bil-Raaye Mahmood)

Tafseer-e-Sahaabah wa Taabi‘een ke aqwaal se (paanch mashhoor tafaseer se kuch aqwaal) aur Tafseer bil-Raaye Mahmood ke saath

Note: Main ne Aathwaan aur Naunwaan Hissa ek jagah jama kiya hai kyunke main ne Aqwaal-e-Sahaabah wa Taabi‘een jama kiye aur un mein se kuch aqwaal Tafseer bil-Raaye Al-Mahmood par mabni paaye.

8- Tafseer baaqwaal-e-Sahaabah wa Taabi‘een paanch mashhoor tafaseer se

9- Tafseer bil-Raaye Al-Mahmood

Hissa Awwal – Ghair tafseeli aur mukhtasar tafseer, Sahaabah wa Taabi‘een ke aqwaal se (Tafseer Hikmat Basheer, Tabari, Ibn Kaseer, Baghawi, Ibn Abi Haatim ki taraf ruju‘ kiya gaya hai) Saare aqwaal Sahaabah, Taabi‘een wa Taba‘ Taabi‘een jo yahan

mazkooor hain woh Sheikh Hikmat Basheer (jo mere Madinah University mein ustaad rahe hain) ki tehqeeq ke mutabiq saheeh ya hasan hain.

Surah At-Taariq ki Tafseer

Aayat 1-3:

Allah Ta'ala aasmaan aur raat ko numoodaar hone wale sitare (At-Taariq) ki qasam khaata hai. Qataadah rahimahullah ke mutabiq At-Taariq raat ko numoodaar hota hai aur din mein chhup jaata hai. Phir Allah ne khud hi wazahat farma di ke At-Taariq se muraad "An-Najm As-Saaqib" yani roshan sitara hai. Ibn Abbas raziyaallahu anhumaa ke mutabiq An-Najm As-Saaqib se muraad chamakta hua sitara hai.

Aayat 4:

Har jaan par ek muhafiz muqarrar hai. Qataadah rahimahullah ke mutabiq yeh muhafiz farishte hain jo tumhare aamaal, rizq aur umr ki hifaazat karte hain. Jab insaan فوت hota hai to use us ke Rabb ke paas pahuncha diya jaata hai. Isi mafhoom ko Surah Al-Infitaar (Aayaat 10-12) mein bhi bayan kiya gaya:

"Tum par mu'azzaz likhne wale muhafiz muqarrar hain jo tumhare aamaal jaante hain."

Aayat 5-7:

Insaan ko chahiye ke ghaur kare woh kis cheez se paida hua hai. Ibn Kaseer rahimahullah ke mutabiq "Maa'in Daafiq" se muraad woh mani hai jo mard aur aurat dono se nikalti hai aur Allah ke hukm se in dono se aulaad paida hoti hai. "Yakhruju min bainis-sulbi wat-taraa'ib" yani mard ki kamar aur aurat ke seene (ya pasliyon) ke darmiyaan se. Mujaahid rahimahullah ke mutabiq "At-Taraa'ib" hansli ki haddiyon ke neeche ka hissa hai, jabke Ibn Abbas raziyaallahu anhumaa ke mutabiq is se muraad aurat ka seena hai.

Aayat 8-10:

Allah Ta'ala har insaan ko dobara zinda karne par qaadir hai. Mujaahid rahimahullah ke mutabiq "Raj'ahu" se muraad mani ka lautna hai, jabke Qataadah rahimahullah ke mutabiq is se muraad Qayamat ke din dobara zinda karna hai. "Yauma Tubla As-Saraa'ir" yani Qayamat ke din sab raaz aazmaaye jaayenge, is liye insaan ko chahiye ke chhup kar bhi bhalai kare. Us din Allah ke siwa koi madadgaar na hoga.

Aayat 11-12:

Allah Ta'ala aasmaan ki qasam khaata hai jo baarish lautaata hai. Mujaahid rahimahullah ke mutabiq "Zaat-ur-Raj'" se muraad baarish laane wale baadal hain. Qataadah rahimahullah ke mutabiq aasmaan har saal bandon ka rizq lautaata hai, agar aisa na ho to woh aur un ke maveshi halaak ho jaayen. "Wal-Ardi Zaat-is-Sad'" yani zameen phat kar phal aur nabataat ugaati hai.

Aayat 13-14:

Qur'an ek faisla-kun kalaam hai, jo mazaaq nahin balki haq hai. Ibn Abbas raziyaallahu anhum ke mutabiq "Qaul-e-Fasl" se muraad haq aur "Bil-Hazl" se muraad baatil hai.

Aayat 15-16:

Kuffaar saazishein karte hain lekin Allah bhi apni tadbeer se un ka muqaabla karta hai. Is ki taa'eed Surah Al-A'raaf (183), Surah Hood (102) aur Saheeh Muslim ki Hadees mein bhi milti hai ke Allah zaalim ko mohlat deta hai lekin jab pakadta hai to chhodta nahin.

Aayat 17:

Allah kaafiron ko thodi der mohlat deta hai, lekin un ka anjaam qareeb hai. Ibn Abbas raziyaallahu anhum ke mutabiq "Ruaidan" se muraad qareeb hai, aur Qataadah rahimahullah ke mutabiq is ka matlab thoda (waqt) hai.

Daswaan Hissa *****

Daswaan Hissa (Arabi Tafaseer se Mustanad Nikaat)

Hissa دوم: Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Haatim, Baghawi, Tafseer Qurtubi, Ibn Kaseer, aur jadeed tafaseer jaise Tafseer As-Sa'di aur isi tarah Ibn Kaseer ke Tafseer ke nikaat aur ikhtisaar jo "Al-Misbaah Al-Muneer" se mausoom hai, us ke saath deegar Ibn Kaseer ki shurooh (Sharh Sheikh Ar-Raajihi, Sharh Sheikh Khaalid As-Sabt aur Sheikh Muqbil ki takhreej aur Sheikh Huwainee wa Hikmat Basheer ki tehqeeq-e-Tafseer Ibn Kaseer) se istefaadah karte hue aur isi tarah Tehqeeqaat Ibn Taimiyah, Ibn Qayyim aur Ibn Al-Jawzi ka khayaal rakha gaya hai, aur Tafseer Adwaa-ul-Bayaan, Fath-ul-Qadeer lil-Shawkani, Tafseer Sheikh Nawaab Siddiq Hasan Khan, Tafseer Sheikh Ibn Uthaimin aur un ke talaamidh aur isi tarah Moosoo'ah Tafseer Ad-Durar wa Moosoo'ah At-Tafseer bil-Ma'thoor ba-ishraaf Sheikh At-Tayyaar se rehnumai haasil karte hue Urdu qaalib mein laaya gaya hai, Alhamdulillah. Is se hamein riwaayati aur jadeed nuqta-e-nazar dono ko samajhne mein madad milegi, In Shaa Allah.

Surah At-Taariq ki Tafseer

Surah At-Taariq Makki soorat hai. Allah Ta'ala ne ibtida mein jo qasmein khaayi hain, un ke baad ek aham nukta bayan kiya hai: "Har jaan par ek nighbaan muqarrar hai." Yeh soorat Allah ke insaan par muheet ilm, us ke aamaal ka muhaasabah, aur us par Allah ki qudrat ko bayan karti hai. Wohi hai jis ne insaan ko ek kamzor aur haqeer qatre se paida kiya, aur wohi use dobara lautaane par qaadir hai. Yahi is soorat ka markazi mauzoo hai.

Sayyiduna Jaabir raziyaallahu anhu se riwayat:

Nasai ne Sayyiduna Jaabir raziyaallahu anhu se riwayat ki hai ke Hazrat Mu'aaz raziyaallahu anhu ne Maghrib ki namaaz padhaai aur Surah Al-Baqarah wa An-Nisaa padhi. Nabi ﷺ ne farmaya:

"Ae Mu'aaz! Kya tum logon ko aazmaate ho? Kya tumhare liye 'وَالسَّمَاءِ وَالطَّارِقِ' (At-Taariq) aur 'وَالشَّمْسِ وَضُحَاهَا' (Ash-Shams) jaisi sooratein padhna kaafi na tha?"

Yeh riwayat Nasai ki “As-Sunan Al-Kubra” mein hai, “As-Sunan As-Sughra” mein nahin. Deegar saheeh ahaadees mein Hazrat Mu’aaz raziyaallahu anhu ke ‘Isha ki namaaz padhaane ka zikr hai, Maghrib ka nahin, neez At-Taariq ka tazkirah nahin milta. Lehaza yeh riwayat deegar mustanad riwayaat se zaaid ilm hai is riwayat mein.

Note: Sheikh Ziyaa-ur-Rahman A’zami rahimahullah ne Al-Jaami‘ Al-Kaamil mein iska jawab diya ke yeh thiqah raawi ki taraf se ziyaadati hai, lehaza yeh maqbool hai.

Aayaat 1-3 ki Tafseer:

Allah Ta’ala ne aasmaan aur is mein maujood chamakte sitaaron ki qasam khaayi: “وَالسَّمَاءِ وَالطَّارِقِ”.

Phir farmaya: “وَمَا أَدْرَاكَ مَا الطَّارِقُ” (Tum kya jaano At-Taariq kya hai?), phir khud hi wazahat farma di: “النَّجْمُ الثَّاقِبُ” (chamakta hua sitara).

- Qataadah rahimahullah: Sitara “Taariq” is liye kehlaata hai ke raat ko dikhaai deta hai aur din mein chhup jaata hai.
- Taariq ka yeh lughwi ma’ni ke raat aana ya darwaaza khatkhataana Hadees “نَهَى أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا” (Aadmi ko raat ko achanak ghar aane se mana kiya) se saabit hai.

Lisaani Wazaahat

“وَالسَّمَاءِ وَالطَّارِقِ” do qasmein hain:

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

Allah ne “At-Taariq” ki wazahat “النَّجْمُ الثَّاقِبُ” se kar ke samjhaya hai, jis mein mufassir ki raaye ki gunjaaish nahin. Balki yeh Tafseer bil-Qur’an ke qabeel se hai.

At-Taariq ki muraad:

- Waahidi rahimahullah: Mufasssireen ke nazdeek “At-Taariq” se muraad woh sitare hain jo raat ko zaahir aur din ko ghaayab hote hain.
- Lisaani nukta: Arabi mein har raat ko aane wali cheez (insaan, jaanwar, sitara) “Taariq” kehlaati hai, lekin yahan siyaaq mein sitara muraad hai.

Surah At-Taariq Aayaat 1-4 ki Tafseer

1. “At-Taariq” ki tashreeh:

Ulama-e-Tafseer, lughat aur mafhoom ke maahir afraad jaise Al-Farraa, Az-Zajjaaj aur Al-Mubarrad ka ittefaaq hai ke:

- “At-Taariq” se muraad woh sitare hain jo raat ko zaahir aur din mein ghaayab hote hain.
- Imam Ibn Jareer Tabari aur Ibn Al-Qayyim rahimahumallah ka yahi mauqif hai.

Ikhtilaafi nukta:

Kya "An-Najm As-Saaqib" (chamakta hua sitara) koi khaas sitara hai ya aam?

- Ibn Al-Qayyim rahimahullah ki tarjih: Yeh sitaaron ki ek qism hai, na ke koi khaas sitara.

- Faisla: Ise kisi khaas sitare tak mehdood nahin karna chahiye.

2. "As-Saaqib" ka ma'ni:

- Ibn Abbas raziyaallahu anhu: "Chamakta hua."
- Ikrimah rahimahullah: "Roshni phailane wala jo shayateen ko jala deta hai."
- Mujaahid rahimahullah: "Bharakta hua."
- Ibn Jareer Tabari rahimahullah: "Is ki roshni bharkti aur chamakti hai."
- Ibn Al-Qayyim rahimahullah: "Is ki roshni cheerti hui guzarti hai."

Khulasa:

"As-Saaqib" ka matlab hai: Tez chamak, bharkne wali roshni, ya shadeed noor.

Note: Suqoob se ma'khuz hai, yani raat ke andhere mein suraakh daalne wala aur andhere ko cheer kar roshni देने wala.

Aayat 4: "In kullu nafs in lamma 'alaiha haafiz"

Tarjuma :- Har jaan par aik nigahbaan muqarrar hai.

Aayat 4 ki tafseer:

"In kullu nafs in lamma 'alaiha haafiz" (Jawaab-e-qasam hai)

- Har insaan par farishte muqarrar hain jo us ke aamaal, rizq aur umr ki nigrani karte hain.
- Jab insaan فوت होता है तो उसे Allah के पास pahuncha diya jata hai.

Ulama ke darmiyan ikhtilaaf: kya yeh "**Haafiz**" aamaal ki nigrani karta hai ya shakhs ki hifazat?

2. Ibn Kathir rahimahullah ka mauqif:

- Haafiz se murad woh farishte hain jo insaan ko masaib se bachate hain, jaisa ke Surah Ar-Ra'd (11) mein hai:

"Lahu mu'aaqqibaatum min baini yadaihi wa min khalfihi yahfazoonahu min amrillah"

(Us ke aage aur peechhe se farishte us ki hifazat karte hain)-

- Yeh farishte taqdeer ke aane tak insaan ko shayateen, khatron aur masaib se bachate hain.

2. Ibn Jareer Tabari rahimahullah ka mauqif:

- "Haafiz" se murad woh farishte hain jo aamaal likhte aur muhasabah karte hain, jaisa ke Surah Al-Infitaar (10-11) mein hai:

"Wa inna 'alaikum lahaafizeen, kiraaman kaatibeen"

(Tum par muazzaz likhne wale muhafiz muqarrar hain)-

- Isi tarah Surah Al-An'aam (61) mein hai: **"Wa yursilu 'alaikum hafazah"**
(Woh tum par muhafiz bhejta hai)-

3. Teesra qoul:

- Baaz ulama ke nazdeek "Haafiz" darhaqiqt Allah khud hai jo bandon ke halaat ka ilm rakhta aur un ke aamaal ka nigahbaan hai.

Nuqta	Ibn Kathir ka mauqif	Ibn Jareer ka mauqif
Haafiz ka kirdar	Jismani hifazat karne wale farishte	Aamaal likhne wale farishte
Daleel	Ar-Ra'd: 11	Al-Infitaar: 10-11, Al-An'aam: 61
Tashreeh	Taqdeer aane tak bachate hain	Aamaal ka record rakhte hain

Baaz ne teesre qoul ke liye yeh daleel di hai:

"Wallahu 'ala kulli shai'in hafeez" (Al-Hajj: 6)

(Aur Allah har cheez ka nigahbaan hai)-

Khulasa Tafaseer: Aayat 1 ta 4

"Allah Ta'ala ne Surah At-Taariq ke aaghaz mein farmaya:

﴾Was-samaa'i wat-taariq * Wa maa adraaka mat-taariq * An-najmuth-thaaqib﴿

Allah Subhanahu wa Ta'ala aasmaan aur at-Taariq ki qasam khata hai, aur at-Taariq se murad an-Najmuth-Thaaqib hai, yani chamakne wala sitara, jis ka noor cheer kar guzarta hai, aasmaanon ko chhedta hua neech tak pahunchta hai, yahan tak ke zameen se dikhai deta hai, aur yeh ism-e-jins hai jo tamam chamakdaar sitaron par mushtamil hai. **"Tafseer As-Sa'di" (safha 919)-**

Imam Tabari rahimahullah ne apni **"Tafseer" (24/351)** mein farmaya:

"Hamare Rabb ne aasmaan ki qasam khai, aur us Taariq ki qasam khai jo raat ke waqt zahir hone wale roshan sitaron mein se hai, jo din ke waqt posheeda rehte hain, aur jo bhi raat ko aaye woh 'Taariq' kehlata hai." Khatm shud.

Aur Qatadah waghera ne kaha:

"Sitare ko Taariq is liye kaha gaya ke woh sirf raat ko nazar aata hai aur din mein posheeda rehta hai." Khatm shud. **"Tafseer Ibn Kathir" (8/374)** se.

Ibn al-Qayyim rahimahullah ne farmaya:

"Allah Ta'ala ne aasmaan aur us ke roshan sitaron ki qasam khai, aur un mein se har aik us ki wahdaniyat par dalalat karne wali nishaniyon mein se aik nishani hai, aur us ne sitare ka

naam Taariq rakha; kyun ke woh sooraj ki roshni se chhup jaane ke baad raat ko zahir hota hai, to use us musaafir ke saath tashbeeh di jo raat ke waqt logon ya ghar walon ke paas aata hai. Farraa ne kaha: jo kuch bhi tumhare paas raat ko aaye, woh 'Taariq' hai. Aur Zajjaaj aur Mubarrad ne kaha: din ke waqt 'Taariq' nahi hota." Khatm shud. **"At-Tibyaan fee Aqsamil-Qur'an" (safha 63)-**

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

﴿Wa maa adraaka mat-taariq﴾

"Allah Ta'ala apne Nabi Muhammad sallallahu alaihi wa sallam se farmata hai: aur aap ko kya maloom ke main ne jis Taariq ki qasam khai hai woh kya hai? Phir Jalla wa 'Ala ne us ki wazahat farmayi aur farmaya: 'Woh an-Najmuth-Thaaqib hai', yani: jis ki roshni bhadakti aur bhadak uthti hai." Khatm shud.

Ibn Kathir rahimahullah ne farmaya:

"Us ke farman **﴿Ath-Thaaqib﴾** (ke baare mein: Ibn Abbas ne kaha: yani 'Al-Mudee' (chamakne wala), aur Suddi ne kaha: jab use shayateen par phenka jaye to unhein chhed deta hai, aur Ikrimah ne kaha: woh aisa hai jo chamakne wala bhi hai aur shaitan ko jalane wala bhi." Khatm shud. **"Tafseer Ibn Kathir" (8/375)-**

Aur jis amr par Allah Jalla Jalaaluhu ne in azeem nishaniyon ke saath qasam khai hai, ke woh zaroor waqay hone wala hai, woh is ke baad wala farman hai:

﴿In kullu nafs in lamma 'alaiha haafiz﴾

Ibn Kathir rahimahullah (8/37) mein farmate hain:

"Yani har jaan par Allah ki taraf se aik nigahbaan muqarrar hai jo use aafaat se bachata hai, jaisa ke Allah Ta'ala ne farmaya:

﴿Lahu mu'aqqibaatum min baini yadaihi wa min khalfihi yahfazoonahu min amrillah﴾ (Ar-Ra'd: 11)."

Aur Ibn al-Qayyim rahimahullah ne farmaya:

"Aur yahan jis amr par qasam uthayi gayi hai woh insani nafs ki haalat, us par tawajjuh aur us par nigahbaanon ko qaim karna hai, aur yeh ke use yunhi bekaar nahi chhoda gaya, balki us par aise (farishte) muqarrar kiye gaye hain jo us ke aamaal ki hifazat karte hain aur un ko shumaar mein laate hain. Pas Allah Subhanahu ne qasam khai ke koi jaan aisi nahi magar us par aik haafiz (nigahbaan) farishta muqarrar hai jo us ke amal aur qoul ko mehfooz karta hai aur jo bhalai ya burai woh kamati hai use shumaar karta hai." Khatm shud. **"At-Tibyaan fee Aqsamil-Qur'an" (safha 64)-**

Surah At-Taariq Aayaat 5-7 ki Tafseer

Aayat 5:

"Fal-yanzuril-insaanu mimma khuliq"

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

Tashreeh:

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

"Wa huwallazee yabda'ul-khalqa summa yu'eeduhu wa huwa ahwanu 'alaihi"

Aayat 6:

"Khuliqa mim maa'in daafiq"

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

Tashreeh:

Lisaani nuqta:

- "Dafq" ka matlab hai paani ka zor-daar bahaao jo mard se nikalta hai.
- "Madhi" (mani se pehle ya shahwat se nikle) jo qatra qatra nikle, "dafq" nahi kehlata, kyun ke is mein zor aur mani ke khurooj ke baad wali lazzat ki tarah hasil nahi hoti. Aur madhi ke khurooj se wuzu lazim hai.
- Ghusl sirf **"daafiq"** (zor-daar ikhraj) par wajib hota hai.

Aayat 7:

"Yakhruju min bainis-sulbi wat-taraa'ib"

(Woh sulb aur pasliyon ke darmiyan se nikalta hai)

Khulasa:

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

Hawala jaat

"Ala ya'lamu man khalaqa wa huwal-lateeful-khabeer" (Al-Mulk: 14)

(Kya woh nahi jaanta jis ne paida kiya? Haalanke woh bareek been aur ba-khabar hai)-

Sawal: Kya "Maa'un daafiq" aurat ki mani ke liye bola jata hai ya sirf mard ki mani ke liye?

Imam Ibn Qayyim aur Sheikh Ibn Uthaymeen ne kaha ke **Maa'un daafiq** jo zor se nikalta hai, is mein mard ke mani ki kaifiyat murad hai:

1. Baaz ulama ne kaha }**Yakhruju min bainis-sulb** {yani mard ki peeth, }**wat-taraa'ib** { yani aurat ki chaati, lekin sahih yeh hai ke jo cheez (dafq yani zor se) nikalti hai woh mard ka paani hai. (**Tafseer Ibn Uthaymeen**)-
2. Allah Ta'ala ne aik se zyada maqamaat par khabar di hai ke us ne insaan ko nutfah se paida kiya hai, aur nutfah mard ka paani hai. Isi tarah ahl-e-lughat ne kaha hai: Jauhari ne kaha: "Nutfah saaf paani ko kaha jata hai, khwah kam ho ya zyada, aur

nutfah mard ka paani hai, aur is ki jama 'Nutaf' aati hai." Aur yeh bhi ke jis cheez ko **dafq** (chhalkne, uchhalne) aur **nadh** (chhantne) se muttasif kiya jata hai woh darhaqiqt mard ka paani hai, yeh nahi kaha jata ke aurat ne (dafq kiya) paani chhanta ya uchhala. Inteha. **"I'laamul-Muwaqqi'een" (1/145-146)-**

Sawal: As-Sulb aur At-Taraa'ib, is mein mard ke sulb aur taraa'ib ka zikr ho raha hai ya aurat ke?

Ibn al-Qayyim rahimahullah ne yeh mauqif ikhtiyar kiya ke is se murad mard ka sulb aur mard ki taraa'ib hain, unhon ne kaha:

"Is mein koi ikhtilaaf nahi ke sulb se murad mard ki kamar (sulb-e-mard) hai, aur taraa'ib ke baare mein ikhtilaaf hua hai:

Chunanche kaha gaya ke is se murad bhi mard ki taraa'ib hain, aur woh seene ki haddiyan hain, tarqwah halaq se le kar chaati ke ubhaar tak. Aur (qeela ka seegah) kaha gaya ke is se murad aurat ki taraa'ib hain, lekin pehla qoul zyada zaahir (raajeh) hai."

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

Sawal: "Min bainis-sulb" hai Qur'an mein, na ke "minas-sulb". Is farq se shubhaat ka kaise jawab diya ja sakta hai?

Naqqadeen yeh aitraaz karte hain: "Jadeed science batati hai ke nutfah (sperm) jism ke kis maqam par 'banaya' jata hai jaise kisi anatomy ki nasabi kitab mein tafseel di jati hai. Doosre alfaaz mein, yeh aayat insaan ki takhleeq aik uchhalte hue toulidi maadday se bayan kar rahi hai jo us khitta-e-badan (bodily zone) se wabasta hai jo sulb aur seene ke hisse ko jorta hai."

Ibn al-Qayyim rahimahullah ne yeh mauqif ikhtiyar kiya:

"Yakhruju min bainis-sulbi wat-taraa'ib"

Aur yeh nahi farmaya: **"minas-sulbi wat-taraa'ib"** — sulb aur taraa'ib se nikalta hai, to zaroori hua ke mard ka paani in do mukhtalif cheezon ke darmiyani hisse se nikalta ho, jaise ke us ne doodh ke baare mein farmaya:

"(Yakhruju min baini farthin wa damin)"

Aur mazeed yeh ke Allah Ta'ala ne aik se zyada maqamaat par khabar di hai ke us ne insaan ko nutfah se paida kiya hai, aur nutfah mard ka paani hai. Isi tarah ahl-e-lughat ne kaha hai: Jauhari ne kaha:

"Nutfah saaf paani ko kaha jata hai, khwah kam ho ya zyada, aur nutfah mard ka paani hai, aur is ki jama 'Nutaf' aati hai."

Aur yeh bhi ke jis cheez ko **dafq** (chhalkne, uchhalne) aur **nadh** (chhantne) se muttasif kiya jata hai woh darhaqiqt mard ka paani hai, yeh nahi kaha jata ke aurat ne (dafq kiya) paani chhanta ya uchhala." Inteha.

"I'laamul-Muwaqqi'een" (1/145-146)

Surah At-Tariq Aayaat 8–17 ki Tafseer

Aayat 8-9:

"إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ . يَوْمَ تُبْلَى السَّرَائِرُ"

Tarjuma:

“Yaqeenan woh use dobara lautane par qadir hai. Jis din raazon ka imtihaan hoga.”

Tashreeh:

- "رَجْعِهِ" se murad Qayamat ke din dobara zinda karna hai.
- "يَوْمَ تُبْلَى السَّرَائِرُ" se murad Qayamat ka din hai jab tamam raaz fash honge.
- Ibn Jarir Tabari aur Ibn al-Qayyim rahimahumallahu: yeh Qayamat hi ka din hai jab chhupi hui baaton ka imtihaan hoga.

Raazon ka ifsha:

Ibn Umar radiyallahu anhuma se riwayat (Sahih Bukhari wa Muslim):

“Har ghaddar ke liye Qayamat ke din uski peeth par jhanda gaad diya jayega, aur elan kiya jayega: yeh falaan bin falaan ki ghaddari hai.”

Ibn Kathir rahimahullah: "As-Sarair" se murad dil ke posheeda umoor hain: aqaaid, niyyatein, shirk, riya, nifaq, jo Qayamat ke din zahir ho jayenge.

- Duniya mein bohat si cheezein chhupi rehti hain aur logon par zahir nahin hotin, lekin Qayamat ke din nekon ki neki aur badkaron ki badkari sab zahir ho jayegi. **(Tafseer Sa'di)**
- Yahan murad ibrat ki nazar hai, yani baseerat se dekhna. **(Tafseer Ibn Uthaymeen)**
- {يَوْمَ تُبْلَى السَّرَائِرُ} dilon ke raaz aazmaye jayenge, aur hisaab Qayamat ke din dilon ke haal par hoga... is liye hamein dil ke amal ki zahiri amal se zyada fikr karni chahiye. **(Tafseer Ibn Uthaymeen)**

Aur us ke farman {يَوْمَ تُبْلَى السَّرَائِرُ} yani us din dilon ke raaz aazmaye jayenge, aur **sarair** se murad dil hain, kyun ke Qayamat ke din hisaab dilon ke haal par hoga, jabke duniya mein hisaab zahiri aamaal (aaza ke kaamon) par hota hai.

Isi wajah se Nabi sallallahu alaihi wa sallam ne munafiqeen ke saath Musalmanon jaisa maamla kiya. Jab unke qatl ki ijazat talab ki jati to farmate:

“Log yeh na kahein ke Muhammad apne saathiyon ko qatl karta hai.”

Is liye Aap unhein qatl nahin karte the, halanke jaante the ke falaan munafiq hai, magar duniya mein maamla zahir ke mutabiq hota hai aur Qayamat ke din batin ke mutabiq.

{يَوْمَ تُبْلَى السَّرَائِرُ} yani dilon ka imtihaan hoga, jaisa ke Allah Ta'ala ne farmaya:

{أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ}

[Al-Aadiyaat: 9, 10]

Isi liye hamein chahiye ke dil ke amal ki zahiri amal se zyada fikr karein. Aaza ke amal to zahiri alamat hain, magar asal madar dil ke amal par hai.

Isi liye Nabi alaihissalatu wassalam ne Khawarij ke baare mein Sahaba se farmaya:

“Tum mein se koi apni namaz ko unki namaz ke muqable mein haqeer samjhega, aur apne roze ko unke roze ke muqable mein haqeer samjhega.”

Yani woh zahiri aamaal mein bohat koshish karte the, lekin unke dil khaali the (Allah ki panah), unka Islam unke halq se neeche nahin jata tha, woh Islam se aise nikal jate jaise teer nikal jata hai.

Hasan Basri rahimahullah ne farmaya:

“Allah ki qasam! Abu Bakr radiyallahu anhu ne na namaz mein sabaqat li, na roze mein, balke us iman ki wajah se sabaqat li jo unke dil mein tha.”

Aur jab iman dil mein rasikh ho jaye to woh insaan ko amal par aamada karta hai, lekin zahiri amal insaan ko dil ki islaah par aamada nahin karta.

Is liye hamein apne dilon, unke aamaal, aqaaid, rujhanaat aur islaah o pakeezgi ki fikr karni chahiye, aur dil ko shirk, bidat, keena, bughz, Allah ke nazil kardah ahkaam aur Sahaba Kiraam radiyallahu anhum se nafrat jaisi aaloodgiyon se paak karna chahiye. **(Tafseer Ibn Uthaymeen)**

(يَوْمَ تُبْلَى السَّرَائِرُ)

Yani:

“Us din chhupi hui baatein zahir kar di jayengi aur nikal padengi; yani woh tamam cheezein jo insaan ne apne dil mein chhupaye rakhi thin, chahe khair ki hon ya shar ki, iman ho ya kufr...”

Ibn Umar radiyallahu anhuma ne farmaya:

“Allah Ta'ala Qayamat ke din har chhupi hui posheeda baat ko zahir farma dega, pas woh chehre ke liye zeenat banegi ya aib ka sabab.” **(Al-Qurtubi: 22/212-214)**

(يَوْمَ تُبْلَى السَّرَائِرُ)

Aur aamaal ko “sirr” (batini amr) se taabeer karne mein ek lateef nukta hai:

Aur woh yeh hai ke aamaal darasal batini sarair (dilon ke bawatnon) ke nataij hain. Pas jis ki niyyat aur batin durust ho, us ka amal bhi durust hota hai, aur us ki yeh batini khoobi chehre par noor, chamak aur haya ki surat mein zahir hoti hai.

Aur jis ki niyyat o sarirah faasid ho, us ka amal bhi usi ke taabe hota hai, agarche us ke zahiri amal ki koi khoobsurti nazar aati ho, magar haqeeqat mein us ki koi qadr nahin.

Pas Qayamat ke din us ki batini haalat (sarirah) zahir hogi, aur faisla o zuhoor isi ke mutabiq hoga. **(Ibn al-Qayyim: 3/288-289)**

Ibn al-Qayyim rahimahullah ki tashreeh:

“يَوْمَ تُبْلَى السَّرَائِرُ” ke baare mein farmate hain:

“Allah Ta‘ala ne is ki taraf ishara karte hue farmaya: ‘يَوْمَ تُبْلَى السَّرَائِرُ’ yani raazon ka imtihaan hoga. Muqatil kehte hain: woh zahir aur ayaan ho jayenge. ‘بَلَوْتُ الشَّيْءَ’ ka matlab hai: main ne us ka imtihaan liya taake us ki haqeeqat aur chhupi hui baat zahir ho jaye. ‘السَّرَائِرُ’ (raaz) ‘سَرِيرَةٌ’ ki jama hai, aur yeh Allah aur us ke bande ke darmiyan posheeda umoor hain, khwah zahiri hon ya batini. Iman bhi raazon mein se hai, aur us ke ahkaam bhi. Qayamat ke din un ka imtihaan hoga taake achhe ko bure se, poora karne wale ko ghaflat karne wale se, aur Allah ke liye kiya hua kaam us se jo nahin kiya gaya, alag kiya jaye.”

Aayat 10:

"فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ"

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

Tashreeh:

- Qayamat ke din insaan bebas hoga, na apni zaat se madad kar sakega na doosre us ki madad karenge.
- Surah Al-Baqarah (48) ke mutabiq:
- Na koi kafeel hoga.
- Na sifarish qabool hogi.
- Na fidya liya jayega.
- Na koi madad pahunchaayega.

(فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ)

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

Halaanke duniya mein woh apni qaum o qabeelay ki taqat par bharosa karta tha, un ke zariye apne dushmanon ke shar se bacha rehta tha, aur apne haleef o himayatiyon se madad haasil karta tha jo zulm o sitam ke waqt us ke naasir bante the. (At-Tabari: 24/359)

Surah At-Tariq Aayaat 11-17 ki Tafseer

Aayat 11-12:

"وَالسَّمَاءِ ذَاتِ الرَّجْعِ . وَالْأَرْضِ ذَاتِ الصَّدْعِ"

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

Tashreeh:

- "ذَاتِ الرَّجْعِ": baarish ka chakkar (Mujahid) / rizq ki wapsi (Qatadah).
- "ذَاتِ الصَّدْعِ": zameen ka phat kar pauday ugana (Qatadah).

(وَالسَّمَاءِ ذَاتِ الرَّجْعِ)Raj‘ se murad baarish hai, use Raj‘ is liye kehte hain ke woh baar baar aati hai. (Tafseer Ibn Uthaymeen)

Ibn Abbas radiyallahu anhuma ke mutabiq "ذَاتِ الرَّجْعِ" se murad baarish hai. Unhi ke hawale se: yeh baarish lane wale baadal hain. Nez unhon ne kaha:

"وَالسَّمَاءِ ذَاتِ الرَّجْعِ"

Yani baarish baar baar lautti hai.

Qatadah rahimahullah farmate hain:

"Yeh har saal bandon ka rizq lautati hai, agar aisa na ho to woh aur un ke maveshi halaak ho jayen."

"وَالْأَرْضِ ذَاتِ الصَّدْعِ" **ki Tafseer:**

Ibn Abbas radiyallahu anhuma farmate hain:

"Yeh zameen ka nabataat ke liye phatna hai."

Yahi raaye Saeed bin Jubair, Ikrimah, Abu Malik, Dahhak, Hasan Basri, Qatadah, Suddi aur deegar aksar mufasssireen ki hai. Ibn Jarir Tabari rahimahullah ne isi ko tarjih di hai ke yeh darakhton, paudon aur phalon ke liye zameen ke phatne ko bayan karta hai.

- Mujahid rahimahullah kehte hain: "Yeh paani ke raaste hain jo zameen ko phaarte hain."
- Baaz ka qoul hai: "Yeh murdon ke liye zameen ka phatna hai (Qayamat ke din)," lekin pehla qoul mashhoor hai.

Ibn Kathir rahimahullah ki raaye:

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

Yeh nabataat ki taraf bhi ishara ho sakta hai, goya kaha jaye:

"وَالْأَرْضِ ذَاتِ النَّبَاتِ"

(ugne wali zameen)

Ya phatne ko jo nabataat ke nikalne se hota hai. Dono ma'ni baham marboot hain.

Aayat 13-14:

"إِنَّهُ لَقَوْلٌ فَصْلٌ . وَمَا هُوَ بِالْهَزْلِ"

(Yeh faisla-kun kalaam hai. Aur koi mazaaq nahin.)

- Ibn Abbas radiyallahu anhuma:
- "فصل" = Haq
- "هزل" = Baatil

Qasam ka jawab:

Allah Ta'ala ne aasmaan (baarish lautane wala) aur zameen (phatne wali) ki qasam kha kar farmaya:

"إِنَّهُ لَقَوْلٌ فَصْلٌ"

- Ibn Abbas radiyallahu anhum: “Yeh haq hai.”
- Qatadah rahimahullah: “Yeh faisla-kun kalaam hai.”
- "وَمَا هُوَ بِالْهَزْلِ" yani mazaaq nahin, balki yeh sanjeeda haq hai.

Aayat 15-17:

"إِنَّهُمْ يَكِيدُونَ كَيْدًا . وَأَكِيدُ كَيْدًا . فَمَهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُويًا"

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

{إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا}

Aur is se maloom hota hai ke ghalib kaun hai; kyun ke insaan itna zaeef aur haqeer hai ke woh Qawi o Aleem ke muqable mein barabari nahin kar sakta.

[As-Sa‘di: 920]

Tashreeh:

Kuffar ki saazishein Allah ke mansube ke saamne be-asar hain (Surah Al-A‘raf: 183).

Ibn Abbas radiyallahu anhum:

"رُويًا" = **thodi der (qareeb aane wali saza).**

Khulasa

(Hud: 123) وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

(Aasmaanon aur zameen ka ghaib Allah hi ke liye hai aur tamam muamlaat usi ki taraf lautaye jate hain.)

Kafiron ki saazish aur Allah ka mansuba:

"إِنَّهُمْ يَكِيدُونَ كَيْدًا"

- Yeh log Quran ke khilaf, Islam aur Musalmanon ke khilaf har mumkin saazishein karte hain.

"وَأَكِيدُ كَيْدًا"

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

Sifat-e-Makr aur Kaid ko students ko kaise samjhayein?

Sheikh, Ustad, Zia-ur-Rehman A‘zami Umari Madani rahimahullah ki kitab Al-Jami‘ Al-Kamil ke iqtebas se jawab:

Allah Ta‘ala ka farman:

{إِنَّهُمْ يَكِيدُونَ كَيْدًا (15) وَأَكِيدُ كَيْدًا (16)}

Yani: Kuffar (Ahad-e-Nabawi ﷺ) chahte hain ke logon ko Islam ki da‘wat se rok dein, aur is maqsad ke liye har mumkin tadbeer aur chaal chalte hain, magar Allah Ta‘ala un ke makr o

fareb ko unhi par louta deta hai, chunanche woh apne khabees maqasid mein hargiz kamyab nahin ho sakte.

Aur Allah Ta‘ala ki taraf **“kaid”** (chaal ya tadbeer) ki nisbat bator-e-muqabala ke hoti hai, na ke mutlaq taur par. Lehaza Allah Ta‘ala ko is sifat se mahz muqabala ki haalat mein muttasif kiya ja sakta hai, kyun ke aisi surat mein yeh nisbat quwwat, kamaal aur ghalbe par dalalat karti hai jo Allah Ta‘ala ke shayan-e-shaan hai.

Lekin agar **“kaid”** ki nisbat ibtidaan ya mutlaqan ki jaye to woh mazmoom ma‘ni mein samjha jayega, aur Allah Ta‘ala har qisam ke nuqs aur aib se paak hai.

Pas yeh sifat aur is jaisi doosri sifaat jaise **“makr”** aur **“khudaa”** Allah Ta‘ala ki taraf mutlaq taur par mansub nahin ki jatin, balki sirf muqabale ki surat mein, jaisa ke nusoos mein waarid hua hai. Wallahu a‘lam.

“{يَكِيدُونَ كَيْدًا}” yani bohat bari saazishein karte hain. Woh Rasool Allah sallallahu alaihi wasallam ke khilaf aur Aap ke maanne walon ke khilaf saazishein karte hain. Dekho, Makkah mein imaan walon ke saath kya kya karte the: unhein aziyat dete, malamati karte, jala-watan karte. Musalman do baar Habsha hijrat kar gaye, phir Madinah hijrat ki. Yeh sab apne deen ko un mujrim logon se bachane ke liye tha, jinhon ne har tarah ki saazishon se unhein sataya.

Sab se bari saazish jo unhon ne Nabi sallallahu alaihi wasallam ke saath ki, woh hijrat ke waqt thi.

Aur jo Allah ne khabar di woh ho kar raha. Nabi sallallahu alaihi wasallam un se hijrat kar ke nikle, un ke saath jangain huin, hijrat ke doosre saal Quraysh ke bare bare sardaar aur leader maare gaye. Un mein un ka qaid Abu Jahl bhi tha, aur aath saal ya is se bhi kam mein Nabi sallallahu alaihi wasallam fateh ban kar Makkah mein dakhil hue. Hatta ke jaisa ke tareekh mein aaya hai, Aap Ka‘bah ke darwaze ki chaukhat pakre hue the aur Quraysh Aap ke neech kharay the. Aap ne un se farmaya:

“Tum kya samajhte ho main tumhare saath kya karne wala hoon?”

- Kyun ke ab maamla Aap ke haath mein tha: **“Tum kya samajhte ho main tumhare saath kya karunga?”**
- **(Fath-ul-Bari ke) hawale ke mutabiq**, Quraysh ne kaha: Aap shareef bhai hain aur shareef bhai ke bete hain.
- Aap ne farmaya: **“Main tum se wahi kehta hoon jo Yusuf ne apne bhaiyon se kaha tha: {لَا تَتْرِبَ عَلَيْكُمُ النَّيْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ} [Yusuf: 92]. Jao, tum sab azaad ho.”**

Aap sallallahu alaihi wasallam ne un par yeh ehsaan is liye kiya ke woh Musalman ho gaye the, aur Allah Ta‘ala ne farmaya:

{قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ} [Al-Anfal: 38]

(Tafseer Ibn Uthaymeen)

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

- Kafiron ki saazish ka muqabla momineen nahin, balki khud Allah karta hai.
- Jaisa ke Surah Ibrahim (46) mein hai:

"وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ"

Khulasa:

"وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ"

(Al-Imran: 54)

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

Surah At-Tariq Aayaat 15-17 ki Tafseer ka Khulasa

1. Kafiron ki saazishon ka muqabla Allah khud karta hai

- Kafiron ki Islam aur Musalmanon ke khilaf chaalein be-asar hain, kyun ke:

"وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ"

(Al-Imran: 54)

2. Kafiron ki saazishon ki haqeeqat

- Yeh log apna hi nuqsan karte hain, jaisa ke:

"وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ"

(Al-Baqarah: 9)

- Allah momineen ki hifazat karta hai:

"إِنَّ اللَّهَ يَدَافِعُ عَنِ الَّذِينَ آمَنُوا"

(Al-Hajj: 38)

3. Allah ke noor ko bujhane ki nakaam koshish

- Muanideen-e-Islam “apne munh ki phoonkon” se Allah ke noor ko bujhana chahte hain (At-Tawbah: 32).

4. Islam ki baladasti yaqini hai

- Allah ka faisla:

"هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ"

(At-Tawbah: 33)

- Jo log is ke muqable mein kharay hon, woh apni tabahi khud mol lete hain.

5. Kafiron ko mohlat

- "فَمَهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُويًا": Allah unhein thodi mohlat deta hai.

- Anjaam:

"نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ"
(Luqman: 24)

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

1) Tariq se murad?

Khud Quran ne wazeh kar diya. Roshan sitara Tariq hai jis ke lughwi ma'ni khatkhatanay ke hain, lekin Tariq raat ko aane wale ke liye istemal hota hai. Sitaaron ko bhi Tariq isi liye kaha gaya hai ke yeh din ko chhup jate hain aur raat ko namoodar hote hain.

2) Yani har nafs par Allah ki taraf se farishte muqarrar hain jo us ke achhe ya bure saare a'maal likhte hain. Baaz kehte hain ke yeh insaanon ki hifazat karne wale farishte hain.

3) Yani insaan ke marne ke baad, use dobara zinda karne par qadir hai. Baaz ke nazdeek iska matlab hai ke woh us qatra-e-aab ko dobara sharmgah ke andar lautane ki qudrat rakhta hai jahan se woh nikla tha. Pehle mafhoom ko Imam Shawkani aur Imam Ibn Jarir Tabari ne zyada sahih qarar diya hai.

4) Arab baarish ko **Raj'** kehte hain, is liye baarish ko **Raj'** kaha aur bator-e-shugoon Arab baarish ko kehte the taake woh baar baar hoti rahe.

5) Yani zameen phatti hai to us se poda bahar nikalta hai, zameen phatti hai to us se chashma jari hota hai aur isi tarah ek din aayega ke zameen phategi, saare murde zinda ho kar bahar nikal aayenge. Is liye zameen ko phatne wali aur shigaf wali kaha.

6) Yeh jawab-e-qasam hai, yani khol kar bayan karne wala hai jis se haq aur batil dono wazeh ho jate hain.

7) Yani main un ki chaalon aur saazishon se ghafil nahin hoon, main bhi un ke khilaf tadbeer kar raha hoon ya un ki chaalon ka tod kar raha hoon. Jo bure maqsad ke liye ho to buri aur maqsad nek ho to buri nahin.

Gyaarwaah Hissa *****

Gyaarwaah hissa (Surah At-Tariq se hasil hone wale sabaq)

Aakhir mein, hum har Surah se seekhe jaane wale asbaaq par guftagu karenge. Yeh asbaaq—jo kul chaar hazaar se zyada hain—amali noiyat ke hain aur hamein Quran ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain. Yeh asbaaq Arshad Bashir Madani ki kitab "Ahdaaf wa Asbaaq Quran" se liye gaye hain.

Baaz mauzuaat

v Ba'ath ba'dal maut ke isbaat ka bayan aur farishton mein se "Hafazah" farishton ka tazkirah (10-1)

v Quran ke haq hone par Allah ki qasam (14-11)

v Kafiron ko tanbeeh (17-15)

Baaz asbaaq

v Insaan ko chahiye ke woh apni haqeeqat se waqif ho.

v Is kainaat mein maujood har shai Allah Ta'ala ki qudrat ki daleel hai.

v Insaan ke liye zaroori hai ke woh nek aur achha amal kare kyunke us par Allah Ta'ala ne nigran muqarrar kiya hai, jo us ki nigrani karta hai.

v Beshak insaan ka nafs aur us ki zaat aur woh maddah jis se woh paida kiya gaya aur us ki kaifiyat Allah Ta'ala ki qudrat ke wazeh dalail mein se hai.

v Ta'ajjub hai insaan ke haal par ke itne haqeer maddah se paida hone ke bawajood takabbur karta phirta hai.

v Ba'ath ba'dal maut ke aqeedah ko sabit kiya gaya hai.

v Quran Majeed ke i'jaaz ke mazahir mein se yeh bhi hai ke Quran insaan ki paidaish ki kaifiyat ko bayan karta hai aur yeh is baat ki daleel hai ke Quran Kareem Allah Ta'ala ki janib se nazil shudh hai.

v "Fama lahu min quwwatin wa la nasir..." Allah Ta'ala ki quwwat par koi ghalib nahi aa sakta aur insaan apni quwwat se dhoka na kha jaye.

v Kafiron ko laaziman ek na ek din apne kiye ki saza mil kar rahegi.

v Main kaun hoon? Kahan se aaya hoon? Kis ne mujhe paida kiya? Aur marne ke baad kahan jana hai? Is Surah mein in sab sawaalon ka mukhtasar aur jaame' andaaz mein jawab diya gaya hai.

v Itni azeem makhlooqaat ka Khaliq kaisa hoga? Us ki qadr-o-azmat ko pehchano.

v Marne ke baad hisaab-o-kitaab dena hai, aakhirat ki yaaddehni maqsood hai. ("Yawma tubla as-saraair")

v Aakhir mein bataya gaya ke yeh Quran manzil min Allah hai aur is par imaan na lane walon ko mohlat di ja rahi hai.

v Yeh Surah dhamki se khatam ho rahi hai. Yani kafiron ko tanbeeh aur alert kiya ja raha hai ke woh kufr se baaz aa jaayen.

Munasabat / Lataaif-ut-Tafseer

v Surah Qiyamah se is Surah tak musalsal Qiyamat ke wuqoo' aur us ke barhaq hone ko afaaq aur khud nufos-e-insani aur digar shawahid se wazeh kiya gaya hai. Is par ghour karne se aisa maloom hota hai ke yeh mukammal ek mazmoon hai.

v Surah Burooj aur Surah Tariq mein Kuffar-e-Quraish ki janib se aqeedah-e-aakhirat aur aam ahl-e-Islam ke mazaq uraane ki khabar di gayi hai. In suraton mein mazeed un ki taraf se ki jaane wali takzeeb aur takzeeb ke asbaab par bhi roshni daali gayi hai. Aur in kafiron ko misaalon aur dhamkiyon se aagah kiya gaya hai.

v Surah A'la se baad mein aane wali das suraton tak bhi khitaab sirf da'ee se hai. Dawati kaam mein do pehlu par tawajjoh ki zaroorat hoti hai. Woh yeh ke mad'oo ki taraf se pesh aane wale masaail ko rafa' kiya jaaye, aur asar انداز hone ke zaraaye

dhoonde jaayen. Jabke doosra pehlu yeh hai ke da'ee ko a'la se a'la ausaaf se muttasif karne ki koshish ki jaaye. Da'ee self-development mein tawajjoh de taake opportunity ko avail karne ka ahl ban sake aur mo'assir da'ee ban sake, taake Uswah-e-Rasool ﷺ ki roshni mein behtar se behtar da'ee ban sake.

Aayaat aur Hadees

Aayat 1:

"Fal-yanzuril-insaanu mimma khuliq. Khuliqa min maa'in daafiq. Yakhruju min baynis-sulbi wat-taraa'ib." (At-Tariq: 5-7)

Tarjuma:

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

Hadees:

"Innallaha khalaqa Aadama min qabdatin qabadaha min jamee'il-ard, faja'a Banu Aadama 'ala qadri al-ard: jaa'a minhumul-ahmar, wal-abyad, wal-aswad, wa baina zaalika, was-sahlu, wal-haznu, wal-khabeethu, wat-tayyibu – zaada fi hadeethi Yahya – wa baina zaalika, wal-ikhbaaru fi hadeethi Yazeed."

(Sunan Abi Dawood: 4693)

Tarjuma:

Allah Ta'ala ne Hazrat Adam ko ek muthi bhar khaak se, jise saari zameen se liya tha, paida kiya. Pas Bani Adam zameen ki mitti par aaye, yani har ek ki takhleeq us ki mitti ke hisaab se hui. Pas un mein se koi safed aaya to koi surkh aur koi kaala, aur un ke darmiyan bhi; koi narm-khu hai to koi bad-khuluq hai, koi napaak (kaafir) hai to koi paak (Muslim) hai. Yahya bin Saeed ki riwayat mein "wa baina zaalika" ke bajaye "wa baina zaalika" hai aur ikhbaar Yazeed bin Zurai' ki hadees mein hai.

Baarahwaan Hissa *****

Surah At-Tariq se muta'alliq umoomi maloomat

Mukhtalif mabahis wa 'anawin-e-Surah par seer hasil maloomat aur Surah se muta'alliq mukhalif-e-Islam Israiliyat par radd, mawdoo' ahadith aur ghair munjabar za'ee'f ahadith par radd, aur radd-e-batil 'aqa'id wa nazariyat wa shubuhah dar lughah wa Islami mauzu'aat aur isi tarah jadeed research par mabni shubuhah ka tafseeli radd.

Surah At-Tariq se muta'alliq umoomi maloomat

v Surah number: 86

v Wahi: Makki

v Ayaat: 17

v Quran mein maqam: Juz 30 (aakhri juz, Juz 'Ammah ka hissa)

v Aham mauzuaat:

v Insan ki takhleeq aur Allah ki Qiyamat par qudrat.

v Yawm-e-hisaab ki na-guziriyat.

v Kainati nishaniyon par ghour-o-fikr.

v Kafiron ko un ke anjaam se khabardar karna.

1. Israiliyat

(Yahoodi/Isai riwayat) ki tardeed

Israiliyat (Yahoodi wa Isai riwayat se maakhuz qisse) Islami taleemat ke munafi hain. Surah At-Tariq ke siyaq mein:

At-Tariq ki ghalat ta'beer:

Baaz Israiliyat "At-Tariq" (chamakta sitara) ko ghair Islami 'aqa'id se jorti hain, jaise sitaron ko ma'bood ya fal-geeri ka zariya samajhna. Islam mein sitare sirf Allah ki qudrat ki nishaniyan hain, na ke 'ibadat ya tohmaton ka markaz.

2. Jhoote 'aqa'id, nazariyat aur ghalat fehmiyon ki tardeed

v Qiyamat ka inkar:

Madiyat-parast nazariyat Qiyamat ko "ghair-sainsi" qarar dete hain. Surah At-Tariq ka mantiqi jawab:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (Ayat 5)

Agar Allah haqeer qatre se insan bana sakta hai, to dobara zinda karna us ke liye aasaan hai.

v Nujoomiyat (Astrology) ki tardeed:

Baaz "At-Tariq" ko sitaron ki madad se mustaqbil batane ka jawaz samajhte hain. Islam ise sakhti se rad karta hai:

إِنَّهُ لَقَوْلٌ فَضْلٌ

(Ayat 13)

Quran faisla-kun kalaam hai, na ke tafreeh ya tohmaton ka zariya.

"Matarna bi naw'i kaza" wali hadees se bhi radd hai. Allah asal musabbib-e-haqiqi hai, na ke sitara. Sitara ki 'ibadat karne walon par radd hai ke woh Khaliq nahin, balki Allah ki makhlooq hai.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (37) (38) Surah Fussilat, Ayat 37

3. Jadeed shukook wa i'tirazat ka jawab (Darwinism ki tardeed)

v Surah At-Tariq mein insani takhleeq aur Darwinism ka radd

v Quran ka insani takhleeq par nazariya

Surah At-Tariq insani takhleeq ko Allah ki qudrat ki nishani qarar deti hai:

v Ayat 5-6:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ . خُلِقَ مِنْ مَّاءٍ دَافِقٍ

"Insan ghour kare ke woh kis cheez se paida hua? Ek uchhalte hue pani (mani) se!"

v Sainsi haqeeqat:

Quran ne insan ki takhleeq "Maa-e-Dafiq" (zordar ikhraj wala pani) se bayan ki, jo jadeed science (Sperm Analysis) se mukammal mutabiqat rakhta hai. Yeh Darwin ke "ittifaqi irtiqa" ke nazariye ki nafi karta hai.

v Ayat 7:

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

"Woh kamar aur pasliyon (seene) ke darmiyan se nikalta hai."

• Yeh toulid ki taraf ishara hai, jo Darwin ke "mushtarka hayati maakhaz" ke baraks hai.

Khulasa

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

"Kya woh nahin jaanta jis ne paida kiya? Halaanke woh bareek-been aur ba-khabar hai."

1. Quran ka paigham: Insani takhleeq

v Surah At-Tariq is baat par zor deti hai ke insan ki takhleeq sirf Allah ki qudrat se hai.

v Insan ki saada ibtida (nutfa) ko zindagi ki pecheedgi ke saath bayan kar ke Allah ki qudrat ko numayan kiya gaya hai.

v Yeh takhleeq ka bayan Qiyamat ke isbaat ke liye daleel hai:

"إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ"

"Yaqeenan Allah use dobara lautane par qadir hai."

Agar Allah insan ko nutfa se paida kar sakta hai to dobara zinda karna us ke liye zyada aasaan hai.

2. Surah At-Tariq ke zariye Darwinism ka radd

Darwinism (Charles Darwin ke nazariya-e-irtqa) ke mutabiq zindagi karoron saal mein batadreej, baghair kisi ilahi mudakhlat ke, ittifaqi jenetic tabdeeliyon se wujood mein aayi. Quran ka nazariya is se bilkul mukhtalif hai.

Surah At-Tariq se Darwinism ka radd

A. Ilahi takhleeq ba-muqabla ittifaqi irtiqa

v Surah At-Tariq ka nazariya:

Insan Allah ki iradi aur ba-hikmat takhleeq hai.

Takhleeq ka amal makhsoos, munazzam aur Allah ki mashiyyat ke taabe' hai (Maa-e-Dafiq).

v Darwinism ka nazariya:

Zindagi ittifaqi tabdeeliyon aur qudrati intikhab ke nateeja mein baghair kisi 'aql-o-irade ke wujood mein aayi.

v Radd:

Quran mein takhleeq ko ittifaqi ya be-maqсад nahin kaha gaya, balki Allah ki hikmat aur irade ka nateeja qarar diya gaya hai.

Surah At-Tariq ki tafseel se wazeh hota hai ke insani takhleeq ek munazzam aur ba-maqсад amal hai.

B. Insani Infiradiyat Muqabla Mushtarka Nasab

v Surah At-Tariq ka Nazariya:

Insan Allah ki munfarid makhlooq hai, jise rooh, aql aur maqsad ke saath paida kiya gaya.

Quran mein Adam alaihissalam ko insanियat ka pehla fard bataya gaya hai.

v Darwinism ka Nazariya:

Insan aur bandar ka jad mushtarak hai aur insan irtiqa'i amal se wujood mein aaya.

v Radd:

Quran insan ko haiwanat se irtifa pane wala nahi, balki munfarid aur barah-e-raast takhleeq shuda makhlooq qarar deta hai.

C. Qiyamat wa Hisab Muqabla Madaniyat

v Surah At-Tariq ka Nazariya:

Insani takhleeq ko qiyamat aur hisab se jora gaya hai:

"إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ"

Yani zindagi maut par khatam nahi hoti, balki har insan ko us ke aamaal ka hisab dena hai.

v Darwinism ka Nazariya:

Irtifa ka nazariya madiyah pasandana hai, jis mein maut ke baad koi zindagi ya jawabdehi nahi.

v Radd:

Quran mahz madiyah ko radd karta hai aur zindagi ke roohani wa akhlaqi maqsad ko markazi haisiyat deta hai.

Surah At-Tariq qiyamat aur hisab ko lazmi qarar deti hai, jis ka Darwinism mein koi tasawwur nahi.

Khulasa:

v Surah At-Tariq insani takhleeq ko Allah ki qudrat qarar deti hai, ittefaq ya haiwani irtiqa ko nahi.

v Insan ki asal aur anjam dono Allah ke irade se wabasta hain.

v Qiyamat, hisab aur roohaniyat Quran ke markazi paighamat hain, jo Darwinism ki madiyah ke barkhilaf hain.

Jadeed Shukook-o-Shubuhah ka Izala

Alif: Qurani Wazahat ki Sainsi Durustgi

Kuch log dawa karte hain ke Quran ki tafseelaat ghair-sainsi ya mahz alamaati hain. Lekin jadeed jiniyat (Embryology) ne Quran ke bayan ki tasdeeq ki hai:

v Maa Dafi (uchhalta hua pani) taulidi amal mein mani ke ikhraj ki durust akkasi karta hai.

B: Sainsi Daryafat aur Qurani Muwafiqat

Darwin ka nazariya-e-irtqa ek mafroza hai jis mein zindagi ki ibtida aur ghairjan-dar se jandar ke darmiyan muntqali jaise sawalon ke jawab nahi hain:

v Quran science se mutazad nahi, balki ilhaad par mabni tashreehat (baghair ilahi maqsad ke) ko radd karta hai.

v Surah At-Tariq takhleeq par ghour ko Allah ki pehchan ka zariya banati hai, na ke be-maqsad amal samajhne ka.

Natija

Surah At-Tariq insani takhleeq ka wazeh ilahi bayaniya pesh karti hai jo Darwinism ke bunyadi nuqaat ki nafi karti hai:

1. Maqsood Takhleeq: Insani zindagi Allah ki danista aur mansooba band takhleeq hai (na ke ittefaq amal).
2. Insani Infiradiyat: Insan rooh, aql aur ilahi maqsad ke saath munfarid makhlooq hai (na ke haiwanat se irtiqa).
3. Qiyamat ki Haqiqat: Maut ke baad jaza o saza ka Islami tasawwur madiyah pasandana Darwinism ke barkhilaf hai.

"إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ" (Aal-e-Imran: 190)

(Aasmanon aur zameen ki takhleeq aur raat din ke badalne mein aql walon ke liye nishaniyan hain).

Assainment

Talaba wa Talibat ke liye 3 Assainment

Note: Bachon aur baron ke liye 3 Assainment

1. Bachon ke liye Assainment (Umar ka group: 8-12 saal)

2. Balighon ke liye Assainment

Assainment 1: Bachon ke liye (Umar: 8-12 saal)

Maqsad:

v Bachon ko Surah At-Tariq ke bunyadi mauzuaat (Allah ki takhleeq, qudrat, aur jawabdehi) samjhana.

1. Hifz ka kaam:

v Surah At-Tariq (Aayaat 1-17) sahih talafuz ke saath yaad karein.

2. Fahmi Sawalat:

v At-Tariq ka kya matlab hai?

v Surah At-Tariq ke mutabiq kaun hamesha hamari nigrani karta hai?

v Insan kis cheez se paida kiya gaya hai?

v Is Surah ke mutabiq Qiyamat ke din kya hoga?

3. Takhleeqi Sargarmi:

v Drawing: Aasman aur sitaron ki tasveer banayein aur us par "At-Tariq (chamakta sitara)" likhein.

v Aksari: 2-3 jumlon mein likhein ke aap kaisa mehsoos karte hain jab aap jante hain ke Allah ne aap ko paida kiya aur woh hamesha aap ki nigrani karta hai.

Assignment 2: Naujawano aur Barhon ke Liye (Umumi Fahm)

Maqsad:

v Surah At-Tariq ke mauzuaat, lisani anasir aur akhlaqi sabaq ko gehrai se samajhna.

1. Mutala'a ka Kaam:

v Surah At-Tariq ka tarjuma aur tafseer parhein.

2. Tajziyati Sawalat:

v At-Tariq ka kya matlab hai aur Allah is ki qasam kyun khata hai?

v Surah At-Tariq Qayamat ke tasawwur ko kaise sabit karti hai?

v "**Yauma tubla as-sara'ir**" (jis din raaz ki jaanch hogi) ki ahmiyat kya hai?

3. Aks ka Kaam:

v Ek mukhtasar mazmoon (150-200 alfaaz) likhein ke Surah At-Tariq ne aap ke jawabdehi aur Qayamat ke din ke tasawwur ko kaise badal diya.

Assignment 3: Barhon ke Liye (Aala Tajziya)

Maqsad:

v Surah At-Tariq ke aqeedati, lisani aur tadabbur wale pehluon par gehrai se ghaur karna, aur jadeed nazariyat ka radd.

1. Tehqeeq-o-Tajziya:

v Surah At-Tariq ki saakht aur lisani usloob ka tajziya karein.

v Dekhein ke yeh Surah insani takhleeq ke tasawwur ko kaise bayan karti hai aur Darwinism jaise maadi nazariyat ka kaise radd karti hai.

2. Tanqeedi Sawalat:

v Surah At-Tariq kaainati aur hayatiati nishaniyon ke zariye Allah ki qudrat ko kaise ujagar karti hai?

v "Fama lahu min quwwatin wa la nasir" (phir us ke paas na koi taqat hogi na madadgar) ko insani takabbur aur duniyawi taqat ke tanazur mein kaise samajhte hain?

v Yeh Surah baad-ul-maut zindagi aur ilahi insaaf ke baare mein jadeed shukook ka kya jawab deti hai?

3. Tehreeri Assignment:

v Ek tafseeli mazmoon (300-500 alfaaz) likhein ke Surah At-Tariq Darwinian irtiqa aur madayat pasand nazariyat ka kaise radd karti hai.

v Apni daleel ke liye klassiki tafaseer aur muasir ilmi kaamon se hawalay zaroor shamil karein.

Yeh assignments bachon, naujawanon aur barhon ke liye Surah At-Tariq ke mutala'e, fahm aur amli itlaq ko farogh dete hain.

Mazmoon (1) — "Kya 'Yakhruju min baina as-sulbi wat-tara'ib' mein koi sainsi khata hai?"

"Kya 'Yakhruju min baina as-sulbi wat-tara'ib' mein koi sainsi khata hai?"

Naqideen aksar yeh dawa karte hain ke Quran 86:6–7 mein insani touseed (human reproduction) ke baare mein sainsi ghalati pai jati hai. Yeh dawa darasal ayat ke mahdood mafhoom lene aur ghalat tarjume par mabni hai, na ke asal Arabi ibarat ya klassiki tafseer par.

Ayat mein farmaya gaya hai:

﴿خُلِقَ مِنْ مَّاءٍ دَافِقٍ * يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

"Wo ek uchhalte hue pani se paida kiya gaya hai, jo reedh ki haddi (as-sulb) aur pasliyon (at-tara'ib) ke darmiyani khitta-e-badan (bodily zone) se nikalta hai."

Phir naqideen yeh aitraaz karte hain: "Jadeed science batati hai ke nutfa khusyon (testes) mein banta hai, reedh ki haddi aur pasliyon se nahin; is liye Quran ghalat hai." Yeh istidlal kai

ghalat mafroozon par qaim hai jo lughwi, tafseeri aur sainsi jaanch partaal ke baad toot jate hain.

Mukhtasar jawab:

Is ayat mein **ZONE** ki baat ho rahi hai, na ke **ORIGIN** ki. Ayat mein "**min baina as-sulb**" hai, na ke "**min as-sulb**".

Tafseeli jawab:

1. Ayat darasal kya keh rahi hai?

Quran yeh nahin bata raha ke nutfa (sperm) jism ke kis maqam par "banaya" jata hai, jaise kisi anatomy ki nisaabi kitab mein tafseel di jati hai. Doosre alfaaz mein, yeh ayat insaan ki takhleeq ek uchhalte hue toulidi madde se bayan kar rahi hai jo us khitta-e-badan (bodily zone) se wabasta hai jo sulb aur seene ke hisse ko jorta hai.

Aham nuqaat:

"**Maa daafiq**" se murad ek uchhalta, chhalakta hua madah hai jo insani takhleeq mein shamil hota hai, yani aisa jinsi/toulidi sayyal jo hamal (conception) ka sabab banta hai.

Yeh ayat insaan ki takhleeq ek uchhalte hue toulidi madde se bayan kar rahi hai jo us khitta-e-badan (bodily zone) se wabasta hai jo sulb aur seene ke darmiyani hisse mein paya jata hai.

Ibn-ul-Qayyim rahimahullah ka mauqif

Ibn-ul-Qayyim rahimahullah ne yeh mauqif ikhtiyar kiya ke is se murad mard ka sulb aur mard ki tara'ib hain. Unhon ne kaha:

"Is mein koi ikhtilaf nahin ke sulb se murad mard ki kamar (sulb-e-mard) hai, aur tara'ib ke baare mein ikhtilaf hua hai.

Chunanche kaha gaya ke is se murad bhi mard ki tara'ib hain, aur woh seene ki haddiyan hain, tarqwa se halaq se le kar chhati ke ubhaar tak.

Aur kaha gaya ke is se murad aurat ki tara'ib hain lekin pehla qoul zyada zahir (rajih) hai.

Kyunke Allah Ta'ala ne farmaya: '**Yakhruju min baina as-sulbi wat-tara'ib**' aur yeh nahin farmaya: '**min as-sulbi wat-tara'ib**', sulb aur tara'ib se nikalta hai. To zaroori hua ke mard ka pani in do mukhtalif cheezon ke darmiyani hisse se nikalta ho, jaise ke us ne doodh ke baare mein farmaya:

'(Yakhruju min baina farsin wa damin)'

Aur mazeed yeh ke Allah Ta'ala ne ek se zyada maqamat par khabar di hai ke us ne insaan ko nutfe se paida kiya hai, aur nutfa mard ka pani hai. Isi tarah ahl-e-lughat ne kaha hai: Jauhari ne kaha:

"Nutfa saaf pani ko kaha jata hai, khwah kam ho ya zyada, aur nutfa mard ka pani hai, aur is ki jama 'nutaf' aati hai."

Aur yeh bhi ke jis cheez ko **dafq** (chhalakne, uchhalne) aur **nadh** (cheentne) se muttasif kiya jata hai, woh darhaqiqat mard ka pani hai. Yeh nahin kaha jata ke aurat ne (dafq kiya) pani chheenta ya uchhala." Intaha.

"I'lam-ul-Muwaqqi'in" (1/145-146)

Aur yahi qoul Sheikh Ibn Ashur, Ibn Sa'di aur Ibn Uthaimin ka intikhab hai, jaisa ke **"Liqa-ul-Bab-il-Maftuh" (number 45)** mein hai, aur isi ke qareeb baat **"Al-Liqa-ush-Shahri" (number 45)** mein mulahiza ki ja sakti hai.

Aur Qurtubi ne Hasan Basri rahimahullah se naqal kiya hai:

"Is ka ma'ni yeh hai ke woh (pani) mard ke sulb aur mard ki tara'ib ke darmiyani hisse se nikalta hai, aur aurat ke sulb aur aurat ki tara'ib ke darmiyani hisse se (bhi)."

Aur isi qoul ko Imam Ibn Juzi rahimahullah ne apni tafseer mein ikhtiyar kiya hai. Mulahiza ho:

"Tafseer-ut-Tashil", Ibn Juzi (785).

Mazmoon (2) – Chaar Anwaa-e-Dalaail: Quran se Ba'th Ba'dal-Maut ke Ithbaat par Al-Barahin-ul-Arba'ah

(Chaar Anwaa-e-Dalaail: Quran se Ba'th Ba'dal-Maut ke Ithbaat par)

Ae Ahl-e-Quran! Allah Azza wa Jalla ki Kitab mein Surah Al-Fatihah se Surah An-Naas tak ghaur-o-tadabbur karo, tum is mein qisse aur tauheed, wa'da aur wa'eed, targheeb aur tarheeb paoge, aur is mein pichhli ummaton ke saath jo kuch pesh aaya, woh ibrat aur naseehat ke liye qalam-band kiya gaya hai:

(فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ)

“Pas aap Quran ke zariye unhein naseehat kijiye jo mere azaab se darte hain.”

Aur tum is mein ba'th-o-nushoor (dobarah zinda kiye jaane) ke isbaat aur tahaqquq ke liye chaar bare daleel bhi paoge, aur har daleel mukhtalif sooraton aur gonagoon misaalon ke saath aati hai:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ)

“Aur yeh misaalein hum logon ke liye bayan karte hain taake woh ghaur-o-fikr karein.”

Pehla Burhan:

Aasmanon aur zameen ki takhleeq.

Kyunke in dono ki takhleeq insano ke marne ke baad dobara uthaye jaane par sab se bari daleelon mein se hai; is liye ke jis ne azeem aur bare ko paida kiya ho, us ki qudrat par is se kam aur chhote ko paida karne mein koi shak nahin rehta.

Aur is par dalalat karne wali ayaat bohat zyada hain, jaise Allah Tabarak wa Ta'ala ka farman hai:

(لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

“Beshak aasmanon aur zameen ki paidaish insano ki paidaish se zyada bari cheez hai, lekin aksar log nahin jaante.”

Doosra Burhan:

Zameen ka murda hone ke baad zinda kiya jaana.

Kyunke jis ne murda zameen ko zinda kiya, woh logon ko un ki maut ke baad bhi zinda karne par qadir hai, jaisa ke Allah Tabarak wa Ta'ala ka farman hai:

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Aur us ki nishaniyon mein se yeh hai ke tum zameen ko past-o-khashi‘ (sookhi aur murda) dekhte ho, phir jab hum us par pani utarte hain to woh harkat mein aa jati hai aur phool jati hai. Beshak jis ne use zinda kiya hai, wohi murdon ko bhi zinda karne wala hai, yaqeenan woh har cheez par qadir hai.”

Teesra Burhan:

Insan ki adam se takhleeq.

Is liye ke jis ne insaan ko baghair kisi sabiq misaal ke paida kiya, woh use dobara paida karne par bhi poori qudrat rakhta hai.

Jaisa ke Allah Tabarak wa Ta'ala ka irshad hai:

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ * وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خُلُقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (* قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

“Kya insaan ne nahin dekha ke hum ne use nutfe se paida kiya, phir yakayak woh khula jhagadalu ban gaya. Aur woh hamare liye misaal bayan karta hai aur apni paidaish ko bhool jata hai, kehta hai: in haddiyon ko kaun zinda karega jab yeh boseeda ho jayengi? Aap keh dijiye: in ko wohi zinda karega jis ne inhein pehli martaba paida kiya tha, aur woh har qisam ki takhleeq ko khoob jaanne wala hai.”

Chautha Burhan:

Duniya mein baaz mardon ko zinda kiya jaana.

Kyunke jis ne ek jaan ko maut ke baad zinda kar diya, woh tamam jaanon ko zinda karne par bhi qadir hai.

Chunanche Allah Tabarak wa Ta'ala farmata hai:

(مَا خَلَقْنَاكُمْ وَلَا بَعَثْنَاكُمْ إِلَّا كُنُفُسًا وَاحِدَةً)

“Tum sab ki takhleeq aur tum sab ka dobara uthaya jaana ek hi jaan (ke paida karne aur uthaye jaane) ki manind hai.”

Aur duniya mein murdon ko zinda kiya jaana, jaisa ke Bani Israeel ke maqtool ke qisse mein hai. Allah Tabarak wa Ta'ala farmata hai:

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ * فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ (لَعَلَّكُمْ تَعْقِلُونَ)

“Aur jab tum ne ek jaan ko qatl kiya to tum ne us mein jhagra shuru kar diya, aur Allah us cheez ko zahir karne wala tha jise tum chhupa rahe the. To hum ne kaha: is maqtool ko gaaye

ke ek hisse se maaro. Isi tarah Allah murdon ko zinda karta hai aur tumhein apni nishaniyan dikhata hai taake tum aqal se kaam lo.”

Aur us shakhs ka qissa jo ek basti par guzra jabke woh apni chaton par giri pari thi. Allah Tabarak wa Ta’ala ka irshad hai:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَاركَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Ya us shakhs ki misaal ki tarah jis ne ek basti par guzar kiya aur woh apni chaton par giri pari thi. Us ne kaha: Allah is ko is ki maut ke baad kaise zinda karega? To Allah ne use sau saal ke liye maut de di, phir use zinda kiya. Aur farmaya: tum kitni muddat thehre rahe? Us ne kaha: main ek din ya din ke kuch hisse ke barabar thehra hoon. Farmaya: balke tum sau saal thehre rahe ho. Pas apne khane aur peene ki cheez ko dekho, woh badli nahin, aur apne gadhe ko dekho, aur taake hum tumhein logon ke liye nishani bana dein. Aur haddiyon ko dekho ke hum unhein kis tarah jorte hain, phir unhein gosht pehnate hain. Jab us ke liye baat wazeh ho gayi to us ne kaha: main jaan gaya ke beshak Allah har cheez par qadir hai.”

Aur Ibrahim alaihissalam ka waqia, parindon ko zinda karne ke baare mein, chunanche Allah Tabarak wa Ta’ala farmata hai:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُتُؤْمِنُ قَالَ بَلَىٰ وَلَكِنَّ لِيُطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ (فَصَرَّهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

“Aur jab Ibrahim ne kaha: Ae mere Rab! Mujhe dikha ke tu murdon ko kaise zinda karta hai? Farmaya: kya tum iman nahin rakhte? Us ne kaha: kyun nahin, lekin is liye (dikha) ke mera dil mutmain ho jaye. Farmaya: chaar parinde le lo, phir unhein apne saath manoos kar lo, phir un ke har hisse ko har pahaar par rakh do, phir unhein pukaro, woh tumhare paas daurte hue aa jayenge, aur jaan lo ke yaqeenan Allah Ghalib, Hikmat wala hai.”

Ayaat ke Hawalay:

1. Ayat:

﴿فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾

Surah Qaaf (Surah number 50), Ayat 45.

2. Ayat:

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

Surah Ghafir (Surah number 40), Ayat 57.

3. Ayat:

﴿وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

Surah Fussilat (Surah number 41), Ayat 39.

4. Ayaat:

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ * وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

Surah Yaseen (Surah number 36), Ayaat 77–79.

5. Ayat:

﴿مَا خَلَقُكُمْ وَلَا بُعْثُكُمْ إِلَّا كَنَفَسٍ وَاحِدَةٍ﴾

Surah Luqman (Surah number 31)

6. Ayaat (Qateel-e-Bani Israeel):

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ * فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

Surah Al-Baqarah (Surah number 2), Ayaat 72–73.

7. Ayaat (Allazee Marra ‘Ala Qaryah):

﴿se ...﴾ (أَو كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
﴿tak ...﴾ (فَالْأَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) ...﴾

Surah Al-Baqarah, Ayat 259 mukammal.

Ayat (Ibrahim Alaihissalam aur Parinday):

﴿...﴾ (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى

Surah Al-Baqarah, Ayat 260.

Mazmoon (3) – Mu‘asir Sainsi Tashreehat Wali Tafseer Ko Qabool Karne Ke Zawabit

Unwan:

Mu‘asir Sainsi Tashreehat Wali Tafseer Ko Qabool Karne Ke Zawabit

Murattib:

Baa‘z Ahl-e-Ilm aur Arabi Website se Manqool

Quran-e-Kareem aisi baatein lata hai jin ke misl lane se bashar aajiz hain, lekin is ke bawajood mojudood soorat mein jise aaj kal “I‘jaz-e-Ilmi” kaha jata hai, us mein shar‘i aitbaar se bhi bara khalal hai aur tajrubi (scientific) aitbaar se bhi.

Mojooda I‘jaz-e-Ilmi ki zyada tar tafseerein mahaz jurrat, guman-arai aur Allah Ta‘ala par bila-ilm baat kehne ke zumre mein aati hain, aur wahi ke nusoos par tajrubi ilm ko munطبق karne mein bohat shadeed no‘iyat ka khalal maujood hai.

Baharhaal; agar hum yeh bhi keh dein ke Quran mein baaz aisi baaton ki taraf ishaare maujood hain jo pehle logon ko maloom na the, phir baad mein munkashif huin, aur isi ko “Quran-e-Kareem ka I‘jaz-e-Ilmi” kaha jata hai; tab bhi jo ghalati aur ifraat amalan pai ja rahi hai, woh yeh hai ke bohat se log Ayaat-e-Quraniyah par is qadar israaf aur takalluf se

taweelaat laadte hain jo Arabi lisaan ke taqaze ke mutabiq ayat mein sare se maujood hi nahin hotin, mahaz is gharz se ke unhein kisi sainsi daryaft, kisi theory ya kisi tajrubi tahqeeq ke mutabiq bana diya jaye!

Aur is baab mein mashghool baaz logon ke haan yeh kharabi bhi pai jati hai ke apni daleel mazboot karne ke liye baaz mauzoo riwayat ya nihayat zaef ahadees ko bhi durust aur qabil-e-istidlal thehra lete hain, aur ta'ajjub ki baat yeh hai ke woh yeh keh dete hain ke muhadditheen aur ulama ne in riwayaat ko is liye zaef kaha ke unhein aaj ki nai sainsi "kashf" ka ilm na tha!!

Haalanke Quran-e-Majeed insaniyat ke liye kitab-e-hidayat hai; woh na falakiyat ki nisaabi kitab hai, na tib aur na physics ki; jo kuch in uloom ki taraf is mein kahin isharatan aa jaye, woh asal maqsad ke taabe' aur ziman mein hai, maqsad bil-zaat nahin.

Allah Ta'ala farmata hai:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ * يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

(Al-Ma'idah: 15–16)

"Tumhare paas Allah ki taraf se ek noor aur ek wazeh kitab aa chuki hai. Allah is (kitab) ke zariye un logon ko salamati ke raston ki hidayat deta hai jo us ki raza ke peeche chalte hain, aur unhein apne hukm se andheron se nikal kar roshni ki taraf lata hai, aur unhein Sirat-e-Mustaqeem ki taraf rehnumai karta hai."

Hum Allama Doctor Muhammad Daraz ka ek nass naql karte hain, woh farmate hain:

"Quran apni da'wat-e-iman wa fazilat mein sirf deeni taleemat aur jaari waqiat ke sabaq hi pesh nahin karta, balki is maqsad ke liye kainaat ke daimi haqaiq ko bhi istemal karta hai, aur hamari aqalon ko un ke sabit aur barqarar qawaneen par ghaur-o-fikr ki taraf bulata hai; lekin yeh sirf is gharz se nahin ke unhein bizaat-e-khud parha aur samjha jaye, balki is liye ke woh Khaliq-e-Hakeem-o-Qadeer ki yaad dilate hain."

Aur woh yeh bhi kehte hain:

"Baaz mu'asir mufasssireen ko josh ne is baat par aamada kar diya ke woh Quran ke haq mein is tawfeeqi (science se tatbeeq karne wali) rawish ka istemal zaroorat se zyada karein, hatta ke yeh tarz-e-amal khud iman ke liye khatra ban gaya; kyunke ya to woh nass ke asal ma'ni par aitimad ko kam kar deta hai, is tarah ke ayat se aise ma'ani kashid kiye jate hain jo is ke alfaaz-o-tarkeeb mein hi nahin, ya phir woh ahl-e-ilm ki araa, balke un ki bahami mutazad farziyat aur aisi baaton par hadd se zyada takar kar leta hai jin ki sehat ka tahaqquq hi mushkil hota hai."

Dekhiye: **"Madkhal ila al-Quran"**, Dr. Muhammad Daraz, safha 175.

In mauzuaat mein dakhil hone ke liye jin kitabon se madad li ja sakti hai, un mein se:

1. **"Al-I'jaz al-Ilmi Ila Aina?"** az Dr. Musaid al-Tayyar.
2. **"Manhaj al-Istidlal bil-Muktashafat al-Ilmiyyah 'ala an-Nubuwwah war-Rububiyah"** az Dr. Saud al-'Arifi.

Ulama ne mu‘asir **“Tafseer-e-Ilmi”** ko qabool karne ke liye kuch zawabit bayan karne mein bari mehnat ki hai, un mein se:

1. Pehla Zabit:

Yeh ke jis qaul ke saath ayat ki tafseer ki ja rahi hai, woh apni zaat mein durust ho, aur is ki do shartein hain:

1. Arabi zaban is ma‘ni par dalalat karti ho.
2. Woh shariat ke kisi qat‘i sabit-shudah usool ke khilaf na ho.

2. Doosra Zabit:

Yeh ke ayat apne zahir aur ihtimal ke aitbaar se is naye paida-shudah qaul ko sahara deti ho, yani woh ma‘ni ayat ke muhtamilat mein dakhil ho.

3. Teesra Zabit:

Yeh ke is naye qaul se Salaf-e-Saliheen ke kisi qaul ki tardeed lazim na aati ho.

4. Chautha Zabit:

Yeh ke ayat ke ma‘ni ko sirf isi naye **“sainsi”** tafseer par munhasir na kar diya jaye, aur digar sabit aur maroof ma‘ani ko batil ya nazar-andaz na kiya jaye.

Tafseel ke liye mulahiza kijiye:

“Al-I‘jaz al-Ilmi Ila Aina?” Dr. Musaid al-Tayyar, safha 131 wa ma ba‘daha.

Aur mazeed faidah ke liye:

“Manhaj al-Istidlal bil-Muktashafat al-Ilmiyyah”, Dr. Saud al-‘Arifi, safha 62–65.

Mazmoon (4) – Islam mein Nujoomiyat (Astrology) ki Tardeed

Islam mein Nujoomiyat (Astrology) ki Tardeed

Tamheed: Nujoom aur Nujoomiyat mein Farq:

Islami taleemat mein aasmani ajraam (sitare, sooraj, chaand) Allah ki azmat, qudrat aur hikmat ki nishaniyan hain, jin se rasta maloom karne, shihab-e-saqib aur tazyeen-e-aasman matloob hai aur maqsad hai Allah ki rububiyat par ghaur karne ki dawat di gayi hai, lekin in ko ghaib jaanne ya taqdeer badalne ka zariya banana sareeh gumrahi aur shirk ki rah hai.

Isi liye ulama-e-ummat ne wazeh farq rakha hai:

Ilm-ul-Falak (Astronomy):

Ajsam-e-falaki ki harkat, manazil aur nizam-e-kainat ka sainsi o mushahidaati mutala‘ah; yeh ilm fi-nafsihi jaiz, balki kabhi farz-e-kifayah bhi ho sakta hai, agar woh shariat ki hudood ke andar ho.

Nujoomiyat / Astrology:

Sitaaron ki bunyaad par mustaqbil batana, qismat khulne/band hone ke aqaaid, burj, zaicha,

horoscope ke zariye naik-o-bad shagun lena, shadi, tijarat, safar waghera ke faisle sitaaron ke “asraat” par munhasir samajhna; yeh sab haraam, aur aqeedah-e-tauheed ke munafi hain.

Surah At-Tariq mein “At-Tariq” aur “An-Najm Ath-Thaqib” ka zikr ghaib batane wale nujoomiyon sitaaron ke liye nahin, balki Allah ki qudrat aur insaan ki nigrani o hisaab ke isbaat ke liye hai, jaisa ke aage wazeh hoga.

Quran-e-Majeed ki roshni mein Nujoomiyat ki Tardeed

1. Quran faisla-kun kalaam hai, tawahhumaat ka nahin

Surah At-Tariq mein Allah Ta‘ala farmata hai:

(إِنَّهُ لَقَوْلُ فَصْلٍ) (At-Tariq: 13)

“Beshak yeh faisla-kun kalaam hai.”

Yeh ayat do bunyadi haqeeqatain wazeh karti hai:

Quran haq-o-batil mein aakhri faisla hai; ghaib, taqdeer, mustaqbil aur anjaam ke baare mein hatmi khabar sirf Allah ki wahi matluww aur ghair matluww se, aur na ke nujoomiyon, zaicha banane walon ya sitaaron ke mudda‘iyan-e-ilm-e-ghaib se.

Quran zanniyat, tawahhumaat, andazon aur khurafaat ka majmua nahin; jabke nujoomiyat sarasar gumaan, mafroozah aur be-bunyaad qiyaas par qaim hai. Insaan ki zindagi ke waqiaat ko aasmani “burooj” se jorna na wahi se sabit hai na qati‘ aql se.

Lehaza jo shakhs Quran ke hote hue burooj, sitaaron ya zaiche se apna mustaqbil poochta hai, woh amalan Quran ke qaul-e-fasl ko chhor kar zanni aur batil baat ko ikhtiyar kar raha hai, jo imaan ke munafi rawayya hai.

2. Khaliq, Musabbib-e-Haqeeqi sirf Allah

Islam ka bunyadi usool yeh hai ke:

Khaliq Allah hai, Mudabbir-e-Kainaat Allah hai, Musabbib-e-Haqeeqi Allah hai.

Sitare makhlooq hain, na ke khaliq; balki sirf itna hai ke Allah ne unhein kainati nizam ka hissa banaya, na ke insaan ki qismat likhne wala aamil.

Isi haqeeqat ki taraf woh mashhoor hadees ishara karti hai jis mein barish ko sitaaron ki taraf mansub karne par mana kiya gaya:

Nabi Kareem ﷺ ne aise shakhs ki mazammat farmayi jo barish ke baad kahe:

“مُطَرْنَا بِنُوءِ كَذَا وَكَذَا”

“Hum par falan najm (sitare) ke sabab barish hui.”

Mafhoom-e-sahih yeh hai ke:

Agar koi barish ko sitare ki mustaqil taaseer se mansub kare (ke sitara khud fa‘il-e-haqeeqi aur musabbib hai), yeh shirk hai.

Nujoomiyat bhi isi usool ki khilaf-warzi karti hai; is mein maal, aulaad, nakaami, kamyabi, haadisaat, bemari, mohabbat aur nafrat ko sitaaron, sayyaron aur burooj ke “asraat” se jora jata hai, aur yeh aqeedah sababiyat-e-shirkiyah ka darwaza kholta hai.

Surah Fussilat ki Ayaat aur Ibadat-e-Nujoom ki Radd

Allah Ta‘ala farmata hai:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ * فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ﴾

(Fussilat: 37–38)

Takabbur-e-Mushrikeen aur Tasbeeh-e-Malaikah

Ayat ke agle hisse mein farmaya:

“فَإِنِ اسْتَكْبَرُوا” – agar woh (mushrik) takabbur karein, yani Rabb ki khalis ibadat se munh morain aur aasmani makhlooqaat ke aage jhukein, to:

“فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ” – jo tere Rabb ke paas hain (malaikah), woh din raat us ki tasbeeh karte hain aur thakte nahin.

Yeh taqabul is amr ki shiddat ko wazeh karta hai ke:

Malaikah jaise ma‘soom aur muqarrab bande bhi sooraj, chaand, sitaaron ki ibadat nahin karte, balki usi Rabb ki ibadat karte hain jis ne unhein paida kiya; jabke insaan jise hidayat di gayi, woh inhi makhlooqaat ke rutbe ko mustaqil mu‘assir samajh kar ibadat aur aqeedah ke maidan mein in ko hissah-daar bana raha hai.

Khulasa:

Hadees “مُطَرَّنَا بَنُوْءٌ كَذَّاءٌ” aur Surah Fussilat ki ayaat (37–38) dono is baat par wazeh nass hain ke:

- Na barish sitaron ke ikhtiyar se aati hai, na rizq, aulaad, kamyabi, nakaami, khushi, gham, bemari ya maut kisi burj, sayyaray ya najm ke “asar” se tay hoti hai, balki sab ka Khaliq aur Musabbib-e-Haqeeqi Allah Wahdahu La Shareeka Lah hai.
- Quran kitab-e-hidayat hai, nujoomi zaicha nahin;
- Woh insaan ko tauheed, ibadat, taqwa, akhirat ki tayari aur akhlaq-e-salehah ki taraf bulata hai,
- Aur sitaron ko “Ayaat” aur “Masabeeh” ke taur par zikr karta hai, na ke mustaqbil ka “code” ya “chaabi” bana kar.

Mazmoon (5)

Islam Tawhumat aur Khurafaat ka Mukhalif

Anasir-e-Khutbah:

Tamheed

1. **Pehla Nukta:** Tawhumat jahalat aur shaitani wasawis hain.
2. **Doosra Nukta:** Tawhumat par yaqeen tawakkul ‘ala Allah ke khilaf hai.
3. **Teesra Nukta:** Tawhumat par yaqeen aqeedah-e-tauheed ke khilaf hai.
4. **Chautha Nukta:** Tawhumat par yaqeen nabawi taleemaat ki mukhalifat hai.
5. **Paanchwa Nukta:** Tawhumat par yaqeen aqeedah-e-aakhirat ke khilaf hai.
6. **Chhata Nukta:** Tawhumat par yaqeen imaan billah ke khilaf hai.
7. **Saatwan Nukta:** Tawhumat par yaqeen bid‘at hai.
8. **Aathwan Nukta:** Tawhumat par yaqeen Islam mein haraam hai.
9. **Nawaan Nukta:** Saare ikhtiyaraat Allah Ta‘ala ke qabze mein hain.
10. **Daswan aur Aakhri Nukta:** Tawhumat par yaqeen aql aur tehqeeq ke khilaf hai.

“**Wahm**” aisi cheez ko kehte hain jis ki koi haqeeqat na ho, aqli aur tareekhi aitbaar se jis ki koi asal na ho aur sab se barh kar deeni aur shar‘i aitbaar se us ki koi haisiyat na ho. Wahm darasal sirf ek khauf aur darr hota hai, jo insaan apne zehan o khayal par sawar kar leta hai. Kisi ne apne aitbaar se kuch soch liya, samajh liya aur apne dimagh mein aisa tasawwur paida kar liya, masalan aankh pharakne se takaleef aayengi, haath mein khujli hone ki wajah se paisa aayega ya jayega. Kawwe ke aane ki wajah se shayad koi bala wala mehmaan aa jayega, ullu aane ki wajah se ghar mein nahusat aayegi, Safar ke mahine mein kaam bigarne lagenge.

Aise khayalat, aisa khauf, aisa phobia, aisa depression aur aisa zehni tanau jo is shakhs ne apni taraf se khud hasil kar liya aur jis ki wajah se bohat si fazool baatein aur cheezen muashray mein raah pa jayein, aisi saari cheezon ko wahm aur khurafaat kaha jata hai.

Khurafaat yani jis ki koi asal na ho aur jis ki koi bunyaad na ho, bas sirf qissay kahaniyan hon aur behooda aqaaid hon jo nasl dar nasl qabool kiye ja rahe hon, inhi ko wahm o khurafaat ki aadat kehte hain aur yeh qadeem zamane se chalta aa raha hai.

(1) Pehla Nukta: Tawhumat Jahalat aur Shaitani Wasawis Hain:

Agar koi Safar ke mahine ko manhoos samajhta hai to woh darasal kuffar-e-Quraish aur jahiliyyat ke raaste par hai. Allamah Ibn Hajar[~] ne kuffar-e-Quraish ke ghalat aqaaid ko **Fath-ul-Bari** mein bayan kiya hai.

Jo log Safar ke mahine ko manhoos samajhte hain, un ka pehla nuqsan yeh hoga ke woh log goya Islam ke raste se nikal kar jahiliyyat ke raste ko apna rahe hain aur kuffar-e-Quraish ke raste par wapas ja rahe hain. Yeh kitna bara nuqsan hai! Yeh kitni bari bad-naseebi hai ke Musalman bhi kehlayein, yani apne aap ko kahein ke main Musalman hoon aur main “**La ilaha illallah Muhammadur Rasoolullah**” ka parhne wala hoon aur Safar ke mahine ko manhoos bhi samajhte hue zabaan-e-haal se iqraar karein ke main jahiliyyat ke raste par, yani Abu Jahl, Abu Lahab aur kuffar-e-Quraish ke raste par hoon.

Jahiliyyat ke raste par chalna bad-naseebi nahin hai to aur kya hai? Hidayat mil jaane ke baad bhi kya aadmi phir gumrahi ke raste par chala jaye?

Ibn Hajar ^{رحمہ اللہ} **Fath-ul-Bari** mein Sahih Bukhari ki sharah karte hue farmate hain ke **“Safar”**, **“Hamāh”** aur **“Tiyarah”** ki haqeeqat yeh hai ke kuffar-e-Quraish ek parinde ko pakar kar hawa mein urate the. Agar woh parinda seedhi janib chala jaye to woh log kehte the ke iska matlab yeh hai ke mujhe yeh kaam karna chahiye. Is ka matlab yeh hai ke main jis safar par ja raha hoon us safar se mujhe bohat faidah hoga, lehaza woh apna safar jari rakhte.

Aur agar woh parinda baayin janib chala jata to woh log kehte the ke yeh safar karna hamare liye achha nahin hai. Yeh safar hamare liye mubarak na hoga. Hum jis kaam ke liye nikle hain woh kaam hamare liye behtar sabit nahin hoga. Lehaza woh wapas apne apne gharon ko laut jaya karte the.

“Fath-ul-Bari, Kitab-ut-Tibb, Qauluhu Bab-ut-Tiyarah.”

Allah Ta‘ala ka Surah At-Tawbah mein irshad hai:

“(51) وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ”

“Momino ko to Allah ki zaat-e-paak par hi bharosa karna chahiye.”

Momino ki sifat yeh hoti hai ke momineen Allah Subhanahu wa Ta‘ala hi par bharosa rakhte hain.

Yeh pehla nukta zehan mein rakhiye! Ke agar hum ghalat khayalat ki wajah se **wahm** mein muhtala hote ja rahe hain to goya kuffar-e-Quraish ke raste par ja rahe hain.

Ek aur tareeqa hai jis ka kuffar-e-Quraish apne safar aur aham kaamon ke liye istemal kiya karte thay, kahin bhi safar ke liye jana hai lekin achanak khauf mehsoos hone lagta hai ke pata nahin! Mera yeh safar ya mera aham kaam ya phir meri jang is mein kamyabi milegi ya nahin? Kuffar-e-Quraish is halat mein but khana mein aate thay aur tarkash se teen teer nikalte thay, ek teer par likhte ke "Amarani Rabbi" mere Rab ne mujhe hukm diya hai, yani is kaam ke liye jao aur doosre teer par yeh likhte ke "Nahanī Rabbi" mere Rab ne mujhe is kaam se roka hai, is ka matlab yeh hai ke is kaam ke liye mat jao aur teesre teer par kuch bhi nahin likhte thay. Un ke bare mein Ibn Hajar ^{رحمہ اللہ} ne irshad farmaya hai ke is ke baad yeh log in teeron ko mila kar ek jagah rakh dete thay aur baghair dekhe ke ek teer nikalte thay. Agar yeh "Amarani Rabbi" wala teer nikalta to kehte thay ke mera Rab mujhe hukm de raha hai, ab main ja sakta hoon. Phir is ke baad agar in kuffar-e-Quraish ka haath kabhi us teer par lagta jis par yeh likha hua hota ke "Nahanī Rabbi" ke "mere Rab ne mujhe mana kiya hai" to kehte thay ke is ka matlab upar wala chahta hai ke main koi kaam na karoon aur woh apne ghar wapas aa jate thay.

In khurafaat ke muqabil hamare paas istikhara ki sunnat hai. Is ke baad hum mashwara bhi karte hain aur mashwara karne ke baad kisi ek faisle par pahunchte hain.

Jahiliyat ka tareeqa tha ke woh log kabhi paanse se, kabhi rait par lakeerein kheench kar, kabhi teeron ke zariye se aur kabhi parindon ke zariye se faal khulwate hain.

Nabi Akram ^ﷺ ne irshad farmaya:

"Man raddat-hut-tiyaratu 'an hajati-hi, faqad ashraha."

(Ar-Rawi: Abdullah bin Amr | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih al-Jami | As-Safhah aw Ar-Raqam: 6264 | Khulasah Hukm al-Muhaddith: Sahih)

"Jis ko badshagooni ne us ke kaam se ya us ki zaroorat se wapas kar diya to us ne shirk kar diya."

Konsa shirk? Us ne jahiliyat wala shirk kiya hai, kyun ke yeh bhi parinday se badshagooni lete thay. Agar parinda right side par jata to nek faal lete aur agar left side jata to us se badshagooni lete thay.

Is jahiliyat wale shirk mein woh insan mu'tala ho jayega jo kabhi badshagooni mein mu'tala tha, kyun ke yeh bohat hi khatarnak rasta hai. Insan ko pata hi nahin chalta ke kab woh tauheed se shirk ke raste par chala gaya hai. Yeh bohat hi gambhir cheez hai jise madde nazar rakhna chahiye. Pehla nukta, Safar ko manhoos samajhna shirk ki taraf le ja sakta hai.

(2) Doosra nukta: Tawahhumat par yaqeen tawakkul 'alallah ke khilaf hai

Yeh sari tawahhumat aur khurafaat mukhalif-e-tawakkul 'alallah hain. Lafz "tawakkul" ka matlab yeh hai ke Allah Subhanahu wa Ta'ala par mukammal bharosa karna, lekin jo bhi aap ehtiyati tadabeer ikhtiyar kar sakte hain kar lijiye. Agar aap ko yeh pata lagta hai ke is ilaqe mein bohat hi khauf ka mahaul hai to aap sharai taur par jo ilaj aur mu'aliye hain unhein istemal kar sakte hain. Jaisa ke Nabi Akram ﷺ ne irshad farmaya:

"Man nazala manzilan faqala: A'udhu bi kalimatillahit-taammati min sharri ma khalaqa, lam yadurrhu shay'un hatta yarhala min manzilihi zalik."

(Ar-Rawi: Khaulah bint Hakim | Al-Muhaddith: Muslim | Al-Masdar: Sahih Muslim | As-Safhah aw Ar-Raqam: 2708, Kitab adh-Dhikr wad-Du'a wat-Tawbah wal-Istighfar, 16 - Bab fi at-Ta'awwudh min su'il-Qada'i wa Darkish-Shaqa'i wa Ghairihi)

"Jab koi kisi nai jagah par utre ya parao dale aur yeh parh le: 'A'udhu bi kalimatillahit-taammati min sharri ma khalaqa' — main Allah Ta'ala ke tamam kalimat ke zariye panah talab karta hoon har us cheez ke shar se jise Allah Ta'ala ne paida kiya hai — to us shakhs ko us waqt tak koi cheez takleef nahin degi jab tak ke woh is jagah se khud na chala jaye."

Tawakkul 'alallah ka matlab Nabi Akram ﷺ se poocha gaya to Nabi Akram ﷺ ne farmaya:

"Pehle tum apni oontni baandho phir Allah Subhanahu wa Ta'ala par bharosa karo."

(Ar-Rawi: Anas bin Malik | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih at-Tirmidhi | As-Safhah aw Ar-Raqam: 2517 | Khulasah Hukm al-Muhaddith: Hasan, Abwab Sifatil-Qiyamati war-Raqa'iqi wal-Wara', Bab)

Lekin ek aadmi wahm-o-khayalat ki duniya mein hai aur aisi cheez se dar raha hai jis ki koi haqeeqat nahin hai to woh tawakkul 'alallah ke khilaf hai.

Ek martaba Ali رضي الله عنه khawarij se larni ja rahe thay to us waqt logon ne Hazrat Ali رضي الله عنه se kaha ke chand Aqrab par hai, aap ruk jaiye! Warna jang haar jayenge. Ali رضي الله عنه ne ghusse se kaha: "Chand Aqrab mein hai" — yeh ilm-e-falakiyat walon ki istilahaat hain, wohi chand aur sitaron ke madarij set karte hain aur is se aage hone wale waqia ka andaza lagate hain — "ab to main zid se jang karunga, ab to main ja kar hi rahunga."

Aur is ke baad Ali رضي الله عنه ne ek tareekhi jumla kaha ke:

"Na hum sooraj dekh kar nikalte hain aur na hum chand dekh kar nikalte hain, hum to Allah Subhanahu wa Ta'ala par bharosa kar ke nikalne wali qaum hain."

"Miftah Dar as-Sa'adah wa Manshur Wilayatil-'Ilmi wal-Iradah", Al-Mu'allif: Abu Abdullah Muhammad bin Abi Bakr/Ibn Qayyim al-Jawziyyah, safhah: 535, Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon.

Isi liye hum apne ghar se nikalne se pehle yeh dua parh kar nikalte hain:

"Bismillahi, tawakkaltu 'alallah, la hawla wa la quwwata illa billah."

(Ar-Rawi: Anas bin Malik | Al-Muhaddith: Al-Albani | Al-Masdar: Sahih al-Jami | As-Safhah aw Ar-Raqam: 6419 | Khulasah Hukm al-Muhaddith: Sahih)

"Allah Ta'ala ke naam se, main ne Allah Ta'ala par hi tawakkul aur bharosa kiya hai, gunah se koi rok nahin aur neki karne ki kuch taqat nahin siwaye Allah Ta'ala ki izn-o-taufeeq ke."

Hum chand dekh kar, sooraj dekh kar ya taron ki harkat dekh kar ya phir "Nishiman" parh kar ya "Deccan Chronicle" parh kar nahin nikalte. Hum in tawahhumat ko le kar ya jhoote aur ghalat qism ke istikhare le kar nahin nikalte, balkeh sahih istikhara le kar sharai cheezon ko apnate hue nikalte hain, sahih soch, sahih mashware aur Allah Subhanahu wa Ta'ala par bharosa-o-tawakkul le kar bahar nikalte hain. Tawakkul 'alallah se hum apne Final Decision lete hain.

Jaisa waqia Ali رضي الله عنه ke saath pesh aaya, waisa hi ek aur waqia Umar bin Abdul Azizؓ ke zamane mein bhi pesh aaya tha, jis mein Umar bin Abdul Azizؓ ne tawakkul ki ek misaal qayam kar di thi.

Isi tarah jab Sa'd bin Abi Waqqas رضي الله عنه Cheen fatah karne ke liye nikle thay aur woh Uzbekistan ke raste par nikle to baaz logon ne kaha ke hamara rasta hirn ne kaat diya hai, ae Sa'd bin Abi Waqqas رضي الله عنه! Wapas laut jaiye! Sa'd bin Abi Waqqas رضي الله عنه kehte hain ke ab to main zaroor jaunga aur woh jate hain, Cheen ka ek hissa fatah hota hai.

Aaj Cheen ke border par hazaron ki tadaad mein masjid hain. Sa'd bin Abi Waqqas رضي الله عنه ke zamane mein jin logon ne is ilaqe ko fatah kiya tha, wahan par bas gaye thay. Us zamane se aaj tak bhi is ilaqe mein Musalman rehte aur baste hain.

Agar woh, yani Sa'd bin Abi Waqqas رضي الله عنه aur Sahaba-e-Kiram عليهم اجمعين hamare aqeede ki tarah aqeeda rakhne wale hote to Allah Subhanahu wa Ta'ala unhein itni badi kamyabi ata na karta. Sahaba-e-Kiram عليهم اجمعين ki qaum tawakkul 'alallah karne wali qaum hai.

(3) – Daswan aur aakhri nukta:

Tawahhumat par yaqeen aql aur tahqeeq ke khilaf hai:

Jis waqt Quran-e-Majeed nazil hua us waqt sari duniya mein tawahhumat aur khurafaat jaga jaga thay, koi tahqeeq ya research nahin thi. Aaj duniya mein jahan bhi research aur tahqeeq ho rahi hai, us research ka khayal aur yeh soch paida karne wala Islam hi hai. Kyun ke Islam ne aa kar logon se yeh kaha ke yeh jo sooraj hai...!! Yeh tumhara Khuda nahin hai, yeh pahaar tumhara Khuda nahin hai, yeh chand tumhara Khuda nahin hai.

Agar koi insan kisi cheez ko Khuda samajh baithta hai to woh insan us par research nahin karta. Misal ke taur par kahin par ek but rakha hua hota hai to koi insan aa kar us but ko sajda kar raha hai, kya wohi sajda karne wala insan us but par koi research karega? Nahin karega.

Isi tareeqe se agar koi insan chand aur sooraj ko dekh kar unhein apna Khuda bana liya ho, kisi darakht ya kisi azeem pahaar ko apna Khuda bana liya ho, ya kuch cheezon ke shar se bachne ya un se koi nafa hasil hone par un sari cheezon ki pooja shuru kar di ho, ya phir samandar ki wus'at ko dekh kar us ki pooja shuru kar di ho, ya phir kisi saanp ya jangli janwar ke dar se us ki pooja shuru kar di ho, to aisa insan apne is banawati Khuda aur mabood se mutalliq research aur tahqeeq nahin karega.

Insan Allah Subhanahu wa Ta'ala ko chhor kar jis kisi ki bhi pooja karta hai, woh do wajihat ki bina par karta hai: ek us se dar kar ya phir us se faida hasil karne ki gharz se.

Islam ne aa kar batlaya. Surah Jathiyah, Surah number 45 ki ayat number 13 mein Allah Subhanahu wa Ta'ala ne irshad farmaya:

"Wa sakhkhara lakum ma fis-samawati wa ma fil-ardi jamee'an minhu, inna fi zalika la-ayatin liqaumiyy yatafakkaroon." (13)

"Aur aasman-o-zameen ki har har cheez ko bhi us ne apni taraf se tumhare liye taabe kar diya hai. Jo ghaur karein yaqeenan woh is mein bohat si nishaniyan pa lenge."

Arey ae insan! Yeh sooraj, yeh chand, yeh pahaar, yeh darakht, yeh samandar aur yeh janwar waghera to kisi se mat dar! Yeh sab teri khidmat ke liye hain aur tu Ashraful-Makhlooqaat hai.

Quran-e-Majeed parhne wala jo tasawwur le kar nikalta hai, use is baat ka yaqeen hota hai ke sari makhlooqaat jo is kainaat mein hain, un sab se ashraf to main hoon, izzat to mujhe mili hai aur farishte ne mere liye sajda kiya hai. Main woh Adam 'ka beta hoon jis ke samne sare farishton ko sajda karwaya gaya. Is liye mera maqam farishton se bhi aage, pahaaron se bhi aage hai.

Quran-e-Majeed parhne wala yeh tasawwur le kar nikalta hai ke main Ashraful-Makhlooqaat hoon. Is yaqeen se us ke dimagh ke darwaze khul jate hain.

Agar koi insan kisi ki pooja karta hai to us par kabhi research nahin karta hai. Jab Quran-e-Majeed nazil hua to sare insanon ka dimagh band tha aur sare chand, tare, sooraj aur doosri makhlooqaat se darte karte thay. Lekin Quran-e-Majeed ne aa kar kaha ke yeh to makhlooq hain aur yeh tumhare naukar hain, in se kya dar rahe ho?

Jis ke baad insanon ke dimagh ke darwaze khul gaye aur unhon ne chand par research ki, sooraj par research ki aur har cheez par unhon ne research karna shuru kar diya.

Sahaba-e-Kiram رضي الله عنهم اجمعين ne yeh kaam shuru kar diya aur is ilm ko le kar Spain gaye aur Africa gaye, jis ki wajah se Europe mein inqilab aaya.

1452 tak bhi Europe mein har taraf andhera tha. 1492 mein America ka inkishaf hua aur us waqt tak bhi log Europe ke is zamane ko Dark Ages kehte thay, yani ke Europe ke bedar hone aur America ke inkishaf hone se saat sau saal 700 pehle Allah Subhanahu wa Ta'ala ne Muhammad ﷺ ko Nabi bana kar bhej chuka tha.

In saat sau saalon tak bhi yeh Europe wale andhere mein jee rahe thay, lekin doosri taraf Arab ke log research kar rahe thay, kyun ke sare ke sare log chand, taron aur sooraj se aur duniya bhar ki mukhtalif cheezon se dar rahe thay.

Sahaba-e-Kiram رضوان الله عليهم اجمعين ko aisa dar nahin tha. Sahaba-e-Kiram رضوان الله عليهم اجمعين yeh research le kar jab Europe pahunche aur Spain pahunche to un Sahaba-e-Kiram رضوان الله عليهم اجمعين se asar le kar Europe ke logon ka bhi zehan khula, tab ja kar sari duniya mein taraqqi hui.

Is ka matlab yeh nikla ke **Islam wahm aur khurafaat ka sakht mukhalif hai.**

Jo mera unwan tha, main samajhta hoon ke main ne aap logon tak pahuncha diya hai.

Aakhir mein Allah Subhanahu wa Ta'ala se main dua karta hoon ke Allah hum tamam ko waqai taur par aur sahih ma'non mein Islam samajhne ki taufeeq ata farmaye, jo Islam Nabi Akram ﷺ aur Sahaba-e-Kiram رضوان الله عليهم اجمعين ke daur mein tha, isi Islam ke mutabiq zindagi guzarne ki taufeeq ata farmaye. Aameen.

Note: Is khutbe ki agar video dekhna chahte hain to meharbani farma kar is link par click karein:

<https://m.youtube.com/watch?v=BPGbt7x7czE>

Mazmoon (6) – Islam ke Sailab ko Rokne ki Ek Sazish

Islam ke Sailab ko Rokne ki Ek Sazish: "Musalmanon ko Mashghool Rakhna" – Tareekh ke Aaine Mein

Daur-e-Nabawi ﷺ Ek Jaiza:

Tareekh ke mutalae se pata chalta hai ke dushmanan-e-Islam ne Musalmanon ko hamesha ghair zaroori kaamon mein masroof aur busy rakhne ki koshish ki hai, taake Musalman apne deen ki tabligh-o-ishaat na kar saken. Jis ke liye kabhi un ke khilaf jang ki gayi, kabhi un ke khilaf kitaben likhi gayin aur kabhi ishtial angez bayan de kar unhein bharkaya gaya.

Nabi Kareem ﷺ terah saal Makkah mein rahe. Kuffar-e-Makkah Aap ﷺ aur Sahaba-e-Kiram ko musalsal satate rahe. Aur jab Aap ﷺ Madinah aaye to taqreeban chhe saal tak Aap ﷺ wahan jangon mein masroof rahe.

San 2 Hijri mein Musalmanon ki tadaad aurton ke ilawa teen sau se kuch zyada thi, kyun ke Jang-e-Badr mein shirkat karne wale Sahaba ki tadaad teen sau terah thi. San 3 Hijri mein Musalmanon ki tadaad aurton aur munafiqeen ke ilawa saat sau se kuch zyada thi, kyun ke Jang-e-Uhud mein shirkat karne walon ki tadaad saat sau thi.

San 5 Hijri mein Musalmanon ki tadaad aurton ke ilawa teen hazar se kuch zyada thi. Lekin san 8 Hijri mein Musalmanon ki tadaad aurton ke ilawa das hazar se zyada ho gayi aur 10 Hijri mein Musalmanon ki tadaad ek lakh se zyada ho gayi thi.

Sirf chaar saalon mein itni badi tadaad ka izafa hua aur iska sab se bada sabab Sulh-e-Hudaibiyah hai. Yani Aap ﷺ ne Kuffar-e-Makkah se san 6 Hijri mein Hudaibiyah ke maqam

par das saal tak jang na karne aur aman ke saath rehne ki jo sulah ki thi, us ke sabab log jhund dar jhund Islam mein dakhil hote gaye.

Dushmanan-e-Islam jante hain ke Musalman agar sukoon aur itminan se rahenge to woh Islam ko badi tezi ke saath phailayenge, kyun ke Islam ek deen-e-fitrati hai aur logon ko badi aasani ke saath samajh mein aa jata hai. Isi liye tareekh ke har daur mein yahi koshish ki gayi ke hamesha Musalmanon ko masroof rakha jaye.

Daur-e-Khilafat-e-Rashidah Ek Jaiza:

Aap ﷺ ki wafat 633ء mein hui. Is ke baad tees saal tak, yani 663ء tak, Khilafat-e-Rashidah ka daur raha, kyun ke Aap ﷺ ne farmaya:

"Al-khilafatu fi ummati thalathuna sanatan, thumma mulkun ba'da zalik."

Tarjuma: "Meri ummat mein khilafat tees saal rahegi, phir us ke baad badshahat ka daur shuru hoga."

(Rawi: Sufainah رضى الله عنه | Masdar: Sunan at-Tirmidhi | Hadith number: 2226 | Khulasah Hukm al-Hadith: Sahih)

Hazrat Abu Bakr Siddiq رضى الله تعالى عنه aur Umar رضى الله تعالى عنه ke zamane mein futuhat zyada huin.

Saudi ke right side (dayein janib) Kisra ki hukumat thi, jis ke taht taqreeban 17 mumalik thay, jaise Iraq, Iran waghera. Musalmanon ne in sari hukumat ko fatah kar liya tha.

Saudi ki left side (bayein janib) Qaisar ki hukumat thi, jis ke taht taqreeban 37 mumalik thay, jaise Syria, Turkey, Italy waghera. Aur is ke bhi aksar ilaqe Musalmanon ne fatah kar liye thay. Lekin baad mein Salibi jangon mein Qaisar ke sare ilaqe Musalmanon ke taht aa gaye.

Daur-e-Banu Umayyah Ek Jaiza:

Khilafat-e-Rashidah ke baad Khilafat-e-Banu Umayyah ka daur shuru hua. Nabi Kareem ﷺ ki wafat ke 90 saal baad 723ء mein Umar bin Abdul Aziz ka daur tha. Un ke daur mein Islami hukumat Asia, Africa aur Europe ke ek bade hisse tak phaili hui thi. Aaj ke zamane ke lihaaz se taqreeban 50 mumalik un ke taht thay.

Un ke daur mein har taraf aman-o-aman aur khushhali rahi. "Wikipedia" mein likha hua hai ke tareekh ki yeh ek wahid hukumat hai jis ke andar ek bhi masoom ko marne ka waqia nahin milta.

Is se maloom hua ke agar aaj bhi Musalman apne iman ko mazboot kiye, shirk se ijtinaab karein, tauheed par qayam rahein aur Kitab-o-Sunnat par amal paira hote rahein to zaroor Allah Ta'ala unhein sare logon par ghalib karega.

Allah Ta'ala ne farmaya:

"Wa'adallahu allazina amanu minkum wa amilus-salihat layastakhlifannahum fil-ardi kamastakhlafallazina min qablihim wa layumakkinanna lahum dinahumullazi irtada lahum wa layubaddilannahum min ba'di khawfihim amna, ya'budunani la yushrikuna bi shay'a, wa man kafara ba'da zalika fa ula'ika humul-fasiqun."

Tarjuma: "Tum mein se un logon se jo iman laaye hain aur nek aamal kiye hain Allah Ta'ala wada farma chuka hai ke unhein zaroor zameen mein khalifa banayega jaise ke un logon ko khalifa banaya tha jo un se pehle thay aur yaqeenan un ke liye un ke is deen ko mazbooti ke saath muhkamat karke jama dega jise un ke liye woh pasand farma chuka hai aur un ke is khauf-o-khatar ko woh aman-o-aman se badal dega. Woh meri ibadat karenge, mere saath kisi ko bhi shareek na thehrayenge. Is ke baad bhi jo log na-shukri aur kufr karein woh yaqeenan fasiq hain."

(Surah An-Noor: 55/24)

Aur jo Allah aur us ke Rasool ﷺ ki nafarmani karte hain, Allah Ta'ala unhein zaleel-o-ruswa kar dega. Allah Ta'ala ne farmaya:

"Innal-lazina yuhaddunallahu wa rasulahu ula'ika fil-azallin."

Tarjuma: "Beshak Allah Ta'ala ki aur us ke Rasool ki jo log mukhalifat karte hain, wohi log sab se zyada zaleelon mein hain."

(Surah Al-Mujadilah: 20/58)

Daur-e-Banu Abbasiyah Ek Jaiza:

750ء se 1258ء tak Banu Abbasiyah ka daur hai. Un ka aakhri khalifa Musta'sim Billah tha. Un ka paya-e-takht Baghdad tha jo ilm-o-hunar, tehzeeb-o-saqafat ka markaz tha.

Tatariyon ne Baghdad par hamla kar ke un ki eent se eent baja di. Is tarah Abbasiyah khilafat ka sooraj doob gaya.

Un ki shikast ka sab se bada sabab yeh tha ke yeh log aapas ke ikhtilaf aur "Khalq-e-Quran" jaise masail mein ulajh gaye thay aur Banu Abbasiyah ka ek Rafizi wazir Tatariyon ko dawat de raha tha taake woh hukumat-e-Banu Abbasiyah par hamle karein.

"Is ghar ko aag lag gayi ghar ke chiragh se."

Khalq-e-Quran ka Fitna

Mamun ke zamane mein Khalq-e-Quran ka fitna utha. Isaiyon ka aqeeda hai, woh kehte hain ke Isa عليه السلام "Word of God" hain. Jab Allah Subhanahu wa Ta'ala ne "Kun" kaha to yeh "Kun" lafz insan ki shakal ikhtiyar kar gaya.

To Mu'tazilah ne socha ke jab ek lafz se Isa عليه السلام insani shakal ikhtiyar kar sakte hain, to phir Allah Subhanahu wa Ta'ala ka Kalam Quran kyun makhlooq nahin ban sakta?

Isi liye unhon ne kaha ke Quran Allah ka Kalam nahin, balkeh woh doosri makhlooqaat ki tarah ek makhlooq hai. Jis tarah doosri makhlooqaat ko fana hai, isi tarah Quran ko bhi fana hai, na'uzubillah.

Lekin Ahl-e-Sunnat wal-Jama'at ka aqeeda hai ke Quran makhlooq nahin, balkeh Kalamullah hai. Jis tarah Allah ko fana nahin, isi tarah us ke Kalam ko bhi fana nahin.

Isi ek masle ki khatir Imam Ahmad bin Hanbal رحمه الله ko bohat takleefain di gayin. Un ki peeth par roze ki halat mein sau aise koore barsaye gaye ke agar ek koora kisi hathi ko mara jata to woh bhi bardasht nahin kar pata. Lekin is azmat ke paikar ne un sari takleefon ko bardasht karte hue kaha ke **Quran Kalamullah hai.**

Aaj hum bhi Allah aur us ke Rasool ﷺ ki shan mein gustakhi kar rahe hain. Hamari ibadaton mein shirk-o-bid'at, muamalat mein bad-akhlaqi, shadi-byah mein ghalat rasm-o-riwaj aa chuka hai. Hamein chahiye ke hum in tamam cheezon se ijtinaab karein, taake Allah Ta'ala ki madad-o-nusrat hamein hasil ho.

1228ء ki do azeem taaqatein

1228ء mein Musalmanon ke do azeem dushman numoodar hue; ek Tatari thay jinhon ne kai Musalmanon ko maar kar Qayamat-e-Sughra barpa kar rakhi thi lekin baad mein Allah Ta'ala ne unhein Islam ki nemat se nawaza, woh musharraf ba-Islam ho gaye aur doosre Qaisar thay jin ke saath Musalmanon ki Saleebi jangain huin aur unhein shikast ka saamna karna pada.

Musalmanon par Tatariyon ka hamla

1258ء mein Changez ka pota Halaku Khan ne Iran ke "border" par mojud pul tor diya. Jis ki wajah se pani beh kar shehar mein aa gaya. Aur is se lakhon Musalmanon ki maut waqay hui. Allama Ibn Atheer rahmatullahi alaihi kehte hain ke kaash main is waqea se pehle mar jata aur meri aankhein is manzar ko na dekhtin.

Phir is ke baad Halaku Khan 1258ء mein Baghdad ka rukh kiya aur is mein dakhil hokar Musalmanon ki eent se eent baja di aur kaafi khoon kharaba kiya. Allama Ibn-e-Katheer rahmatullahi alaihi "Al-Bidayah wan-Nihayah" mein likhte hain ke Musalmanon ka khoon itna beh raha tha ke sadkon ke upar oont chalte waqt "thap thap" ki awaaz aati thi. Ghoron ka chalna mushkil ho gaya. Aur ye log Musalmanon ki laashon aur saron ko teh ba teh jama karke shaam ke waqt aapas mein ek doosre se kehte the: mera minara ooncha hai.

Ibn-e-Katheer rahmatullahi alaihi mazeed farmate hain: mahol "pollution" itna kharab ho gaya tha ke Musalmanon ki laashein sadkon par isi tarah se sar rahi thin. Masoom Musalman jo bemari ka shikar thay woh bhi is pollution ki wajah se mar gaye aur bemari se marne walon ki tadaad shaheedon se zyada thi.

Phir is ke baad Halaku Khan ka pota Ghazan Khan ne Syria ka rukh kiya. Ahl-e-Syria ko jab ye maloom hua ke Tatari hamla karne ke liye Syria ki taraf barh rahe hain to ye log apna ghalla aur anaaj jalane lage. Jab un se poocha gaya ke tum kyun anaaj ko jala rahe ho? To unhon ne kaha ke Tatari aayenge aur yahan par qabza karenge, aur jo hum ne mehnat se ye anaaj ugaya hai ye log ise kha lenge aur hum bhooke mar jayenge. Yani logon ko apne aap par bharosa uth gaya tha aur log intehai dare aur sahme hue thay.

Ibn Taymiyyah rahmatullahi alaihi jawani ke marhale mein thay. Ibn Taymiyyah rahmatullahi alaihi ne hukoomat-e-waqt ko samjhaya ke hamein Tatariyon ka muqabla karna hoga, lekin kyun ke woh Tatariyon se khaufzada thay, larai ke liye tayyar na hue. Ibn Taymiyyah rahmatullahi alaihi ko maloom hua ke Ghazan Khan ne raste mein Aap ﷺ ko gaali di hai. Ibn Taymiyyah rahmatullahi alaihi ne kaha: khush ho jao, hamari hi jeet hogi, kyun ke is ne ek bahut bari ghalti ki hai jis ke sabab ise haarna zaroori hai. Jo bhi Aap ﷺ ki shaan mein gustakhi karega zaroor Allah Ta'ala use zillat o ruswai se dochar karega.

Jab Ghazan Khan Syria pahuncha to Ibn Taymiyyah rahmatullahi alaihi ne use pehle naseehat ki jis se chala gaya, lekin baad mein us ke sipahiyon ne use ghairat dilai ke tumhare aaba-o-ajdaad bare jangu aur laraku thay aur tum buzdil ho. Woh sipahiyon ke bharkane ki wajah se

dobara apni fauj le kar aaya aur Allama Ibn Taymiyyah rahmatullahi alaihi apne sau shagirdon ke saath jo ke sahih-ul-aqeedah thay aur Kitab-o-Sunnat ke haami thay, jang mein shareek hue aur aakhirkar Tatariyon ko shikast ka munh dekhna pada.

Aur Allama Ibn Taymiyyah rahmatullahi alaihi ki dawat aur un ki koshishon se Allah Ta'ala ne un ke dilon ko Islam ki taraf pher diya aur woh sab ke sab Musalman ho gaye. Aur Saltanat-e-USmaniya aur Hindustan mein Mughal saltanat establish ki.

Allama Iqbal ne isi ki taraf ishara karte hue farmaya:

Hai ayaan yuresh-e-Tatar ke afsane se

Pasban mil gaye Kaaba ko sanam-khane se

Dushmanan-e-Islam ka Islam aur Paighambar-e-Islam par hamle ka aham sabab takabbur aur hasad

Makki daur mein Abu Jahl aur Abu Lahab waghera Aap ﷺ aur Musalmanon ko takabbur aur hasad ki wajah se satate aur takleef dete thay. Madani daur mein Yahudiyon ki shararat bhi hasad hi ka nateeja thi. Shah-e-Kisra ne takabbur aur hasad ki wajah se Aap ﷺ ka khat phaar diya tha aur kaha ke: "Meri riaya mein se ek haqeer ghulam apna naam mujh se pehle likhta hai." Jab Aap ﷺ ko is ki ittila hui to Aap sallallahu alaihi wa sallam ne farmaya: "Allah us ki hukoomat ko para para kar de." Jaisa ke Abdullah bin Abbas raziyaallahu anhu farmate hain:

"Ba'asa bi-kitabihi rajulan wa amarahu an yadfa'ahu ila azeemil Bahrain, fadafa'ahu azeemul Bahrain ila Kisra, falamma qara'ahu mazzaqahu, fada'a alaihim Rasoolullahi sallallahu alaihi wa sallam an yumazzaqu kulla mumazzaq."

Tarjuma: "Rasoolullah ﷺ ne ek aadmi ko khat de kar bheja taake woh Haakim-e-Bahrain ko de, Haakim-e-Bahrain ne woh khat Kisra ko diya. Kisra ne us ko parh kar phaar diya, phir Allah ke Rasool ﷺ ne us par baddua ki ke woh bhi taar taar ho jaye."

(Raawi: Abdullah bin Abbas | Masdar: Sahih al-Bukhari | Raqam-ul-Hadith: 64)

Aur hua bhi aisa hi ke beta baap ko qatl karke hukoomat par qabiz ho gaya aur Hazrat Umar raziyaallahu anhu ke zamane mein Musalmanon ne us ko fatah kar liya.

Aahista aahista waqt ke saath yeh dushmani aur hasad "International level" tak barh gaya. Kyun ke Sahaba-e-Kiram aur Tabi'een Rasoolullah ﷺ ke is qoul "Falyuballighish-shahidu al-ghaib" par amal karte hue Islam ke paigham ko international level tak pahuncha diya tha. Islam ki barhti hui sarhadon ko dekh kar un ke pait mein maror ho rahi thi, isi liye woh Islam aur Musalmanon par hamesha hamla karne ki koshish karte hain.

Ibn-e-Taimiyyah rahimahullah ka ek tajziya

Ibn-e-Taimiyyah rahimahullah apni kitab "**As-Sarim al-Maslul Ala Shatim ar-Rasool**" ke safha number 127 mein farmate hain:

"Main tareekh ke aural palat kar dekhta hoon. Kisra jo ke super power tha, us ne Aap ﷺ ka khat phaar diya to Allah Ta'ala ne us ki hukoomat ko bhi jald khatam kar diya. Is ke muqable mein ek aur super power hukoomat Qaisar ki thi. Us ke paas jab Aap ﷺ ka khat pahuncha to us ne ek aadmi bheja aur kaha Arab ka jo bhi aadmi mile use pakar laaye. To us ne Abu

Sufyan ko pakar laya. Badshah ne Abu Sufyan se Aap ﷺ ke baare mein poocha. Abu Sufyan ne saari tafseelaat bataayin. Is ke baad us ne apne darbariyon se kaha: Aye Ahl-e-Room! Tumhari nijaat isi mein hai ke tum is Nabi par imaan le aao. Is par saare darbari naraz ho gaye. To us ne baat ko taalte hue kaha ke yeh baat main tumhein aazmane ke liye keh raha tha. Main dekhna chahta tha ke tumhari is Nabi ke ta'alluq se kya raaye hai."

Abu Sufyan ne darbar se bahar aakar kaha ke Ibn Abi Kabsha (bakriyon ko charane wale bachche) ka asar is qadar barh gaya ke Shah-e-Qaisar bhi is se ghabra raha hai.

Shah-e-Qaisar us waqt Bait-ul-Muqaddas fatah karke aaya tha. Us ne Bait-ul-Muqaddas se khitaab karke kaha: "Aye Bait-ul-Muqaddas! Tujhe mera aakhri salaam. Mere dobara aane tak Muhammad ﷺ aur un ke ashaab ke qaafle tujhe rond daalenge. Main ab dobara laut kar nahi aa sakta." Phir us ne kaha: "Jao aur Muhammad ﷺ se kaho ke aaj main jis jagah par thehra hoon, qareeban woh is par qabiz ho jayega."

Isi tarah Muqawqis Shah-e-Misr jo Kisra ke matahati mein tha, us ne Aap ﷺ ke khat ko ek sanduq mein hifazat se rakha.

Bahraif, us ne Aap ﷺ ke saath izzat ka muamla kiya, jis ki wajah se Allah Ta'ala ne us ki hukoomat ko aaj tak bhi baqi rakha hai. Ibn-e-Taimiyyah rahimahullah ke zamane mein Turkey waghera baqi thay jo Qaisar ke matahati mein thay. Turkey ko Ibn-e-Taimiyyah rahimahullah ki wafat ke sau saal baad Musalmanon ne fatah kiya. Aur Kisra jo Aap ﷺ ka khat phaar diya tha, Allah Ta'ala ne us se us ki hukoomat jald hi cheen li.

Mazmoon (7) – "Khuliqa min Maa'in Daafiq" se Tauheed, Risaalat wa Aakhirat kaise mumkin hai?

Surah Tariq ki aayat "Khuliqa min Maa'in Daafiq" aur Surah Mominoon ki aayat 13 ta 15 se muta'alliq mazmoon ke in aayaat se isbaat Tauheed, Risaalat wa Aakhirat kaise mumkin hai, ghair Muslim jab ilmi sawaalaat karein?

Mere bayaan se chand iqtibaasaat ba-unwaan: **Nafrat bharay 10 sawaalaat ke pyaar bharay ilmi wa academic jawaabaat** (YouTube par 10 sawaalaat ke jawaabaat hain, yahan sirf ek sawaal ka jawaab diya ja raha hai in shaa Allah).

Sawaal:

Ek professor sahib ne sawaal kiya, aap Musalmaan kehte hain ke Allah Subhanahu wa Ta'ala ki zaat hai, Allah Subhanahu Ta'ala ne hi is Qur'an Majeed ko aasmaanon se naazil kiya hai, Muhammad ﷺ ne is ki tashreeh sahih ahadees se ki hai to aap ka aqeeda yeh hai ke Qur'an aur sahih hadees Allah Subhanahu Ta'ala ki taraf se hai, aap yeh baatein kaise maan lete hain? Scientifically aap yeh kaise Prove kar sakte hain? Aur unhon ne kaha ke aayat aur hadees ko bunyaad na banana kyun ke woh main nahin maanta?

Main ne un professor sahib se kaha: **"Done, I am ready, I'm ready."** Main koi aayat aur hadees istemaal kiye baghair science ke jo formulae hain, science ka jo system hai aur science ki jo bunyaadein hain, unhein bunyaad bana kar in shaa Allah aap ke saamne haqaiq saabit kar ke bataunga.

Main ne shuruat ki ke: "Sir! Kya aap Newton ki theory ko maante hain ya nahin?" Us ne kaha: "Haan, main maanta hoon."

Newton ki theory kya hai? Newton ki theory ka naam hai "**Concept of Inference**". Inference ka matlab hota hai jaanne wali cheez ke zariye se na jaanne wali cheez ko maloom kar lena, isi ko infer karna, nateeja nikaalna kehte hain. Agar yeh hai to yeh bhi hoga. Jaise seb darakht se toot kar oopar nahin ja raha balki seb neeche gir raha hai, iska matlab yeh nikla ke zameen mein gravity hai.

Kya aap ne kabhi gravity ko dekha hai? "Nahin! Main ne nahin dekha hai." Phir aap kaise kehte hain ke gravity mojud hai? Lekin girte hue seb se aap ne yeh nateeja akhaz kiya ke zameen ke andar quwwat-e-kashish hai jo har oopar se girne wali cheez ko apni jaanib kheenchti hai. Bilkul isi tarah agar aap Qur'an Majeed ko tehqiqi nazron se dekhenge to woh sab kuch jo parda-e-ghaib mein hai, un par yaqeen karne lag jaayenge.

Nihayat saada sa sawaal hai ke is kitaab ka **Author** kaun hai? Le aaiye, is ka Author dhoond kar laaiye! Agar aap kehte hain ke is ka Author, musannif, muallif aur likhne wale aur originator apni taraf se dene wale Muhammad ﷺ hain, to is ka jawaab hoga ke Encyclopedia Britannica ke mutabiq Muhammad ﷺ to ummi the. Ummi ka matlab hai jin ko dekh kar padhna nahin aata, jin ko likhna nahin aata.

Aur modern educational system ke mutabiq 1492 se pehle ka daur mu'arrif ke nazdeek **Dark Ages** kehlaata hai, jis ka matlab yeh hai ke Europe us waqt tak ilm aur irtiqa ki roshni se mehroom, jahalat aur pasmandagi ki tareekiyon mein bhatak raha tha. Is tareek daur se qareeban paanch sau saal pehle Muhammad ﷺ paida hue, ek sehrai khitte mein jahan ilm-o-tehqiq ke chashme saraab ki haisiyat rakhte the.

Lekin Qur'an Majeed mein 1000 se zyada aisi aayatein hain jin mein bayan ki hui baaton se muta'alliq aaj ke modern scientists keh rahe hain ke hum ne yeh aaj discover kiya hai.

Aakhir chaudah sau saal purani kitaab mein is daur-e-jadeed ki baatein kaise aa gayin?

Yeh alfaaz kehne wala shakhs **William Keith Moore** hai, jis ka naam Embryology ke subject mein reference ke taur par liya jaata hai. Is subject par William Keith Moore ne apne maqale mein Surah Al-Mu'minoon, Surah number 23, aayat number 13 padhne ke baad kaha ke is mein ek jannain (rehm-e-maadar mein mojud bachay) ki nashonuma ke marahil ko kis qadar wazahat aur khoobsurti ke saath bayan kiya gaya:

"Aur hum ne insaan ko mitti ke khulaase se banaya." Allah Ta'ala ka irshaad hai:

"ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ"

Surah Al-Mu'minoon: 13

"Phir use nutfah bana kar mehfooz jagah mein qaraar de diya."

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

"ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا"

Surah Al-Mu'minoon: 14

"Phir nutfah ko hum ne alaqah bana diya, phir alaqah ko mudghah bana diya, phir mudghah ko haddiyan bana diya, phir haddiyan ko hum ne gosht pehna diya."

Yeh jo **7 stages of embryo** hain, jab rehm-e-maadar mein bacha develop hota hai to ise **development of embryo** kehte hain. Yeh jo knowledge hai, yeh jis tareeqe se baanti gayi hai, hum ise maheenon ke hisaab se baant rahe the to hum ghalti kar rahe the. Lekin Qur'an Majeed padhne se humein sahi taqseem samajh mein aati hai.

Is taqseem ko Sahih Muslim mein bhi bataya gaya hai ke 40 din nutfah, 40 din alaqah aur 40 din mudghah ki taqseem hai. Yeh ek **perfect study** hai.

Is ke baad William Keith Moore kehta hai ke sehraa mein rehne wala, Dark Ages ka ek ummi insaan jis ke paas koi asbaab-o-zaraaye the, na modern **micro microscope** tha, phir bhi us ne yeh sab kuch kaise pata laga liya? In baaton ko us waqt hi itni bareeki ke saath kaise pesh kiya gaya? Aaj hum itne advanced daur mein microscopic gadgets rakhte hue bhi itni aasani se define nahin kar pa rahe hain?

Is ka matlab yeh nikla ke Muhammad ﷺ ne apni taraf se yeh Qur'an Majeed nahin likha hai, balki is rehm-e-maadar ko paida karne wale aur is rehm-e-maadar ke andar ke jannain ke Khaaliq Allah ne is kitaab ko naazil kiya hai. Ek **simple logic** hai.

Aakhirkaar mujh se sawaal karne wale professor ne i'tiraaf kar liya ke: "Main maanne ke liye tayyar hoon, yeh saari baatein insaan nahin likh sakta balki paida karne wale hi ne is kitaab ko naazil kiya hoga."

Agar ghour-o-fikr karne wale is simple aur saada si theory ko hi follow kar lein to woh Khaaliq ki ma'rifat ka suraagh paa lenge.

Ek Germany ka **ocean diver** hai, us ne Islam qabool kiya. Logon ne poocha ke aap ne Islam kyun qabool kiya? Saari duniya mein Musalmaanon ko badnaam kiya ja raha hai aur tum kalimah padh rahe ho?

Aise kai log hain jo kalimah padh rahe hain. Logon ne un se poocha: tum kalimah kyun padh rahe ho?

Us aadmi ne kaha: "Main ne Qur'an Majeed ki ek aayat padhi hai. Surah Noor ki aayat hai." Allah Ta'ala ka irshaad hai:

"إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْ رَاهَا"

Surah An-Noor: 40

"Jab apna haath nikale to use bhi qareeb hai ke na dekh sake."

Allah Subhanahu wa Ta'ala samandar ka naqsha kheench rahe hain ke samandar ke andar gehraai mein itna andhera hota hai ke aadmi apna haath dekhna chahe to us ko apna haath nazar nahin aata.

Is manzar ka naqsha samandar ki gehraaiyon ke saath bayan kiya gaya hai. Diver kehte hain ke agar main samandar ki gehraaiyon mein utarne wala, agar is cheez ko bayan karun to baat qaabil-e-fahm hai.

Main ne Musalmaanon se poocha ke kya aap ke Nabi ﷺ samandaron mein ghota lagate the? Musalmaanon ne kaha: "Sir! Kaisi baat kar rahe hain, Muhammad ﷺ to reigistaani ilaqe ke the, jahan paani ke qatre qatre ko log taraste the. Nabi Kareem ﷺ ne kabhi bhi samandar ke andar ghota zani nahin ki."

Jis aadmi ne samandar ke andar ghoti zani nahin ki, ek desert mein rehte hue jahan paani ka tasawwur bhi mushkil se paaya jaata hai, woh aadmi itna wazeh naqsha kheench raha hai. Is ka matlab yeh nikla ke Muhammad ﷺ ne is Qur'an Majeed ko nahin likha, balki samandaron ki gehraaiyon ko paida karne wale ne hi yeh kitaab naazil ki hogi. **Simple logic hai.**

Allah Ta'ala ka irshaad hai:

"أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ"

Surah Al-Mulk: 14

"Kya wohi na jaane jis ne paida kiya? Phir woh bareek been aur ba-khabar bhi ho."

Mazmoon (8) – Zindagi ka Maqsad

“ In kullu nafsin lamma ‘alaiha hafiz ” ki aayat se muta‘alliq ek khutba-e-Jumma pesh-e-khidmat hai.

Ba-unwan: Zindagi ka Maqsad

Aaj jis mauzu par main aap ke samne khutba-e-Jumma pesh karne ki sa‘adat hasil kar raha hoon woh hai “Zindagi ka Maqsad” ya ba-maqsad zindagi. Shair ne kaha:

Meri zindagi ka maqsad tere deen ki sarfarazi

Main isi liye Musalman hoon, isi liye namazi

Aadmi yeh tay kar le ke meri zindagi ka maqsad deen ko farogh dena hai. Aadmi yeh dua kare ke Ae Allah Subhanahu wa Ta'ala! Tu meri zindagi, mera waqt aur mere maal ko deen ki nashr-o-isha‘at mein lagane ki taufeeq ata farma. Ae Allah Subhanahu wa Ta'ala! Meri zindagi, mera maal, mera waqt, meri salahiyaton, skills, zariya gharz meri har cheez ko Islam ke farogh ka zariya bana de.

Yeh ehsaas le kar jo insan jeeta hai, use duniya ki museebatein, chahe woh chhoti hon ya badi, sab ke sab use hech nazar aati hain, yani mamooli nazar aati hain. Woh chhoti chhoti cheezon aur takaleef se nahi ghabrata, balki badi se badi museebat ka woh dat kar muqabla karta hai.

Mauzu ke Intikhab ka Sabab

Is mauzu ko intikhab karne ka maqsad yeh hai ke haal hi mein mere paas chand log apne apne jhagre le kar aaye the. Aur yeh jhagre shohar aur biwi ke mabain, bhai bhai ke mabain, behen aur bhai ke mabain aur jaidad aur izdwaji zindagi se ta‘alluq rakhte the.

Ek aurat kehti hai ke yeh mere shohar hain, woh meri izzat barabar nahi karte, aur shohar kehta hai ke yeh meri biwi hai, woh mera khayal nahi rakhti hai. Main ne in ko wazeh taur par bata diya ke agar tumhara maqsad bada hota to tum itni chhoti chhoti cheezon ke liye jhagra kar ke mere paas nahi aate the. Aur main ne un ko un ki zindagi ke maqaasid bataye aur thori der tak samjhane ke baad unhon ne kaha ke hamara zehan khul gaya hai.

Main ne bohat logon se baat cheet ki aur un se yeh kaha ke itne chhote chhote masail ke liye tum apni aakhirat ko kyun barbaad kar rahe ho.

Ek sahib se main ne baat cheet karte hue yeh kaha ke aap aakhirat ko samne rakh kar bataiye ke yeh zameen aap ki hai ya nahi? Unhon ne kaha ke bhai, is zameen ke maamle mein aakhirat ko mat laiye. Aaj aise hi ho raha hai.

Misal ke taur par Zaid aur Bakr ke mabain zameen ya kisi aur cheez ko lekar jhagra ho gaya aur dono ne mil kar ek teesre aadmi ko hakam (faisla karne wala) bana liya. Aur jab hakam dono ko yeh kehta hai ke Allah Subhanahu wa Ta'ala aur us ke Rasool ﷺ ke khilaf jaate hue tum dono mein se koi zulm karte hue yeh zameen hadapna chahta hai to yaad rakho, aakhirat ke din isi zameen ko lekar tumhein pachtana padega.

Dono mein se koi ek kehta hai ke bhai, yeh aakhirat aur qayamat ko darmiyan mein mat lao. Is zameen ke maamle mein Allah Subhanahu wa Ta'ala aur us ke Rasool ﷺ ko mat lao.

Aisa us waqt hota hai jab zindagi ka maqsad wazeh na ho aur fikr-e-aakhirat wazeh na ho. Agar in dono ke samne zindagi ka maqsad wazeh hota to woh dono is haqeer si zameen ko lekar jhagte aur na hi aakhirat ko nazar-andaz karte.

Allah Subhanahu wa Ta'ala ne Quran Majeed mein irshad farma diya hai:

“Afahasibtum annama khalaqnakum ‘abathan wa annakum ilaina la turja‘oon.”

“Kya tum yeh guman kiye hue ho ke hum ne tumhein yunhi bekaar paida kiya hai aur yeh ke tum hamari taraf lautaye hi na jaoge?”

(Al-Mu'minoon: 23/115)

Agar zehan mein yeh baat rahegi ke ek din humein Allah Subhanahu wa Ta'ala ke paas jana hai, aur wahan par yeh maamla hoga:

“Faman ya‘mal mithqala zarratin khairan yarah. Wa man ya‘mal mithqala zarratin sharran yarah.”

“Pas jis ne zarrah barabar neki ki hogi woh use dekh lega [7] aur jis ne zarrah barabar burai ki hogi woh use dekh lega [8].”

(Az-Zalzalah: 99/7-8)

Aaj agar insan ke zehan mein is aayat ka bayan kardah tasawwur mustahzar rahega aur saath hi yeh tasawwur bhi rahega ke Allah Subhanahu wa Ta'ala “As-Samee” aur “Al-Baseer” hai, yani Allah Subhanahu wa Ta'ala har cheez sun rahe hain aur har cheez har waqt aur har jagah dekh rahe hain, “In kullu nafsin lamma ‘alaiha hafiz”, to woh kabhi kisi par zulm nahi karega, kisi ka haq nahi marega.

Seerat padhne se pata chalta hai ke Makki da‘wat chaar bunyadi cheezon par thi: Tauheed, Risalat, Aakhirat wa Tazkiyah.

Tauheed ka aqeedah insan ko yeh tasawwur deta hai ke Allah Subhanahu wa Ta'ala mujhe har jagah, har waqt dekh rahe hain aur sun rahe hain, lehaza sirf usi ki ibadat karni hai.

Risalat aur Aakhirat ka aqeedah insan ko yeh tasawwur deta hai ke agar main duniya mein Nabi Akram ﷺ ki sunnat ke mutabiq faisla nahi karunga to phir qayamat ke din mera anjaam bura hoga. Is ka khauf laga rehta hai aur tazkiyah hota rehta hai.

Jis ke paas yeh tasawwur nahi hota woh ghaflat mein par kar lahu wa la‘ab mein mubtala ho jata hai.

Lahu wa La‘ab aur Ghaflat ka Matlab

“Lahu”, “La‘ab” aur “Ghaflat” yeh Quran Majeed ki istilahaat hain. Allah Subhanahu wa Ta‘ala ne Quran Majeed mein bahut sari jagahon par kaha hai ke yeh dunyawī zindagi ke saman sirf “Lahu” wa “La‘ab” hai.

“Lahu” kehte hain:

“Yalhu al-insanu bil-khaseesi ‘an-in-nafees.”

Yani aisi cheez jo insan ko ek aala cheez se hata kar ek buri aur chhoti cheez ke peeche laga deti hai.

Jaise ke ek chhote bachche ko jab aap kisi bade kaam ke liye bhejte hain to woh bade kaam ko chhor kar apne ham-umar ladkon ke saath khelna shuru kar deta hai. Aap us ko pakar kar daantte hue kehte hain: Main ne tum ko itne bade kaam ke liye bheja tha, lekin tum ne is mamooli khel mein par kar is azeem kaam ko chhor diya hai!

Lekin aap us ki umr ko dekh kar nazar-andaz kar dete hain. Lekin yahi bachcha jab bada ho jata hai to us ka yahi khel jurm ban jata hai.

Bilkul isi tarah agar hum aakhirat ko chhor kar is haqeer duniya mein muftala ho jayen to Allah Ta‘ala humein is nuqsan se bachane ke liye Quran mein mukhtalif jagahon par tanbeeh karta hai.

Surah Al-A'raf, Surah number 7, Ayat number 172 mein irshad farmaya:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ " (172) الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Aur jab aap ke Rab ne aulaad-e-Adam ki pusht se un ki aulaad ko nikala aur un se unhi ke muta'alliq iqar liya ke kya main tumhara Rab nahin hoon? Sab ne jawab diya: Kyun nahin! Hum sab gawah bante hain. Taake tum log Qayamat ke roz yun na kaho ke hum to is se mahaz be-khabar the. (Al-A'raf: 7/172)

Is ayat mein Allah Subhanahu wa Ta'ala bata raha hai ke tum Qayamat ke din isi ghaflat ka bahana banane na lag jao. (Is liye hum tumhare paas Rasool bhejte jayenge.)

Quran ki ro se ghaflat ka matlab yeh hai ke makhlooq mein itna busy ho jana ke Khaliq ko bhool jayein. Aur isi ghaflat ko Quran Majeed mein "**lahw**" aur "**la'b**" se ta'beer kiya gaya hai.

Jab aadmi ki zindagi mein koi bada maqsad nahin hota hai to woh mamooli mamooli cheezon se ghabrata hai. Aur woh mamooli cheezon mein apne aap ko mashghool karke badi cheezon se ghaflat barat leta hai.

Quran Majeed mein dunyawī cheezon ko "**mata**" kaha gaya hai. Surah Aal-e-Imran, Surah number 3 ki ayat number 185 mein Allah Subhanahu wa Ta'ala ne irshad farmaya:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا " (185) مَتَاعُ الْغُرُورِ

Har jaan maut ka maza chakhne wali hai aur Qayamat ke din tum apne badle poore poore diye jaoge. Pas jo shakhs aag se hata diya jaye aur Jannat mein dakhil kar diya jaye, beshak woh kamyab ho gaya, aur duniya ki zindagi to sirf dhoke ki jins hai. (Aal-e-Imran: 3/185)

Jab hum sab ko yeh maloom hai ke tamam insaniyat ka mustaqbil maut hai, to phir yeh bhagdaud kis baat ki hai? Baaz log sirf is baat ki rat lagaye hue hote hain ke **future planning** kya hogi.

Agar kisi se poocha jaye ke aap ka mustaqbil ka mansooba, future planning kya hai? To woh kehte hain ke ab main 30 saal ka hoon aur aane wale 30 saal, yani jab meri umar 60 saal ki hogi, to main apne aap ko falaan post par dekhna chahta hoon. Ya main aane wale 5 saal mein apne aap ko falaan post par dekhna chahta hoon.

Aaj main ek Junior Employee hoon. To aane wale itne saalon mein apne aap ko ek Senior Employee dekhna chahta hoon. Is company ke andar mera ek bahut ooncha ohda hona chahiye. Main is company ka **C.E.O.** banna chahta hoon. Main Director banna chahta hoon, main Manager banna chahta hoon. Ab main ek Teacher hoon, mustaqbil mein ek Principal banna chahta hoon.

Hum kahenge ke aap ki yeh **Incomplete Future Planning** hai, kyun ke hamare mustaqbil mein maut bhi aane wali hai. Is ki tayari kab karoge?

Hamare Future mein ek qabr ka gaddha bhi aane wala hai. Is ki tayari kaun karega?

Hamare mustaqbil Future mein ek Barzakh ki zindagi aane wali hai. Is ki Future Planning kaun karega?

Hamare mustaqbil Future mein Hashr ka maidan barpa hone wala hai. Is ki Future Planning kaun karega?

Hamare mustaqbil Future mein hisaab-o-kitab ka maidan aane wala hai. Is ki Future Planning kaun karega?

Hamare mustaqbil Future mein hamari aankhon ke samne ek tarazu rakh kar hamare kiye hue aamaal tole jayenge. Is ki Future Planning kaun karega?

Hamare mustaqbil Future mein Jannat aur Jahannum ke faisle kiye jane wale hain. Pul Sirat par se guzarne ka ek nazuk marhala aane wala hai. Is ki Future Planning kaun karega?

Ek aisa din aane wala hai jis mein janwaron ke huqooq bhi un ko dilaye jayenge. To us din ki tayari kaun karega?

"وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ"

Aur beshak tum ko tumhare kiye hue aamaal ka poora poora badla Qayamat ke din diya jayega.

"فَمَنْ رُخِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ"

Aamaal ka badla diye jane ke baad jo koi Jahannum se bacha liya gaya aur Jannat mein dakhil kar diya gaya to wohi aadmi asal kamyab insaan hai.

Isi aadmi ko aaj ki jadeed istilah mein kamyab insaan, ya **Complete Man**, ya **Successful Man**, ya **Branded Personality**, ya **Young Achiever** kaha jata hai.

In tamam alqaab ka agar koi mustahiq hai to woh shakhs hai jis ko Jahannum se bacha liya jaye aur Jannat mein dakhla de diya jaye.

Asal kamyab, asal Complete Man, asal Successful Man, asal Branded Personality, asal Young Achiever to yahi shakhs hai jo Jahannum se nikal gaya aur Jannat mein chala gaya.

Allah Subhanahu wa Ta'ala aage farmaya:

"وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ"

Ke is duniya ki sari cheezen **mata'** hain, aur woh bhi "**mata'ul-ghuroor**", dhoke ka saman hain.

Mata' kis ko kehte hain?

Allah Subhanahu wa Ta'ala ne ek aur jagah is lafz ko istemal kiya hai, farmaya:

"(73) نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ"

Hum ne ise sabab-e-naseehat aur musafiron ke faide ki cheez banaya hai. (Al-Waqi'ah: 56/73)

Is ayat se **mata'** ka ma'ni bakhoobi samajh mein aata hai.

Misal ke taur par aap kisi jangal se guzar rahe hain, shaam ho gayi hai, andhera chhane wala hai, to aap us jangal ki sookhi aur be-jaan lakriyan aas paas se jama karte hain aur us ko jalate hain aur use us shaam ke liye sardi se bachne ke liye ya phir ek raat ki roshni ke liye istemal karte hain aur guzar jate hain.

Wahan jate waqt aap us aag aur un chhoti lakriyon ki taraf na tawajju karte hain aur na ise saath le jane ke bare mein sochte hain. Kyun ke aap ka maqsad apni manzil hai aur aap un haqeer cheezon par tawajju dene ki koshish bhi nahin karte. Inhi chhoti cheezon ko **mata'** kaha jata hai.

Is ko Arabi zaban mein "**ash-shay'ut-taafih**" kaha gaya hai. Yani woh chhoti cheezen jinhen insaan kabhi kabhi istemal kar liya karta hai aur is par zyada tawajju nahin deta.

Bilkul isi tarah Allah Subhanahu wa Ta'ala ki nazar mein yeh sari duniya aur is ke sare saz-o-saman **mata'** hain.

Duniya ki Haqiqat ko Samajhne ka Faida

Agar insaan ko duniya ki haqiqat samajh jaye to woh apni sari mehnatein aakhirat ki tayari mein laga dega.

Misal ke taur par agar duniya mein koi shakhs zyada mashhoor ho gaya, zyada maal-daar ho gaya aur use sari cheezen mayassar ho jayen to woh takabbur-o-ghuroor ka shikar ho jayega aur isi maal-o-mata' ko sab kuch samjhega.

Lekin is ke bar-aks jis ke paas aakhirat ka tasawwur ho, woh samajhta hai ke sari duniya ek **mata'** se zyada nahin hai. Is ki koi bhi qeemat nahin hai.

Aur agar use us ki man-chaahi cheezen, jaise maal, daulat aur shohrat nahin milti to woh itna nervous aur ghamgeen nahin hota ke khudkushi karne ki naubat aa jaye, balki woh kahega:

"Itni chhoti cheez mujhe nahin mili to koi baat nahin, main Jannat mein is se badi cheez Allah Subhanahu wa Ta'ala se hasil kar lunga."

Is tasawwur se aadmi apne aap ko jahan takabbur se bhi bachayega, wahin duniya ki sari takaleef ko sehne ka jazba aur malka paida kar lega.

Duniya aur Aakhirat ka Mafhoom

Allah Subhanahu wa Ta'ala is duniya aur aakhirat ke darmiyan muqabla aur mawazana compare karte hue farmaya:

"(17) **بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى**"

Lekin tum to duniya ki zindagi ko tarjeeb dete ho, aur aakhirat bahut behtar aur bahut baqa wali hai. (Al-A'la: 87/16-17)

Yani tum log is haqeer duniya ko tarjeeb de rahe ho, jabke duniya ke badle aakhirat zyada behtar aur hamesha rehne wali hai.

Aur is duniya ke liye bhi Allah Subhanahu wa Ta'ala ne jo lafz "**duniya**" ka istemal kiya hai, us par tawajju dena zaroori hai ke lafz "**duniya**" ka ma'ni hai qareeb wali cheez. Aur lafz "**aakhirat**" ka ma'ni hai baad mein aane wali cheez.

Aur "**Al-Hayat-ud-Dunya**" ka matlab hota hai woh zindagi jo tum ko qareeb mein mil chuki hai. Aur "**Al-Hayat-ul-Aakhirah**" ka matlab yeh hota hai ke woh zindagi jo tum ko marne ke baad milne wali hai.

Is ka matlab yeh nikla ke meri poori zindagi do hisson mein taqseem ho chuki hai: ek **dunyawi zindagi** aur doosri **ukhrawi zindagi**.

Ek aadmi ek hisse mein itna busy ho gaya hai ke woh aane wali zindagi ka plan nahin kar saka, to us aadmi ne apne mustaqbil ki **Incomplete Future Planning** ki hai.

Jab mere paas bahut sare log dukh-dard le kar aate hain to main un se yahi poochta hoon ke agar aap ne dunyawī zindagi ka maqsad behtar tareeqe se jana hota aur aap ki zindagi ka maqsad bahut ooncha hota, Quran Majeed ka tarjuma aap ne achhe tareeqe se samajh kar padha hota, to zindagi ke kai faisle lene mein aap ko aasani hoti.

Duniya kya hai? Quran Majeed padh kar dekhiye.

Aakhirat ki haqiqat jan'ni hai to Quran Majeed padhiye.

Shohrat ki kya had hai? Quran Majeed padh kar dekhiye.

Izzat, maal-o-daulat, kapde, rehan-sehan ki haqiqat jan'ni hai to Quran Majeed padh kar dekhiye.

Hum ne apni zindagiyan ko jo **branding** karne ki koshish ki hai, us ki koi qeemat hi nahin hai, jis ko hum itni tawajju ke saath sanwarne ki koshish karte hain.

Asal brand to yeh hai ke aadmi soche:

"Main is duniya mein reh kar Jannat hasil kar raha hoon ya nahin? Kya mera amal aur mera aqeedah mujhe aakhirat mein Jahannum se bachayega ya nahin? Meri aane wali zindagi mein mujhe sukoon milega ya nahin?"

Agar yeh fikr aur yeh soch paida ho jaye to aadmi ki soch aur andaz-e-fikr bahut aala aur arfa ho jayega.

Zindagi ka Maqsad

Zindagi ka maqsad Quran Majeed ko parhne se pata chalta hai. Surah Mulk, Surah number 67 ki ayat number 2 mein Allah Subhanahu wa Ta'ala irshad farmaya:

"(2) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ"

Jis ne maut aur hayat ko is liye paida kiya ke tumhein aazmaye ke tum mein se achhe kaam kaun karta hai, aur woh Ghalib aur Bakhshne wala hai.

(Al-Mulk: 67/2)

Insan ka Maqsad-e-Zindagi se Hatne ke Do Aham Sabab

Pehla Sabab: Maa Baap

Nabi Akram ﷺ ne irshad farmaya:

"كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَثَلِ الْبُهَيْمَةِ تُنْتَجِجُ الْبُهَيْمَةُ، هَلْ تَرَى فِيهَا "جَذَعَاءَ"

Har bachche ki paidaish fitrat par hoti hai, phir us ke maa baap use Yahudi ya Nasrani ya Majusi bana dete hain. Bilkul is tarah jaise janwar ke bachche sahih-saalim hote hain. Kya tum ne paidaishi taur par un ke jism ka koi hissa kata hua dekha hai?

Al-Rawi: Abu Hurairah

Al-Muhaddith: Bukhari

Al-Masdar: Sahih Bukhari

Hadith number: 1385

Hukm: Sahih

Hadith se maloom hua ke maa baap bachche ko bhatkane ka zariya ban sakte hain.

Jo log shirk o bid'at karte hue kehte hain ke hamare aaba-o-ajdaad se yeh chala aa raha hai, isi liye hum yeh kar rahe hain. Agar yeh ghalat hota to hamare aaba-o-ajdaad nahin karte the. Unhein chahiye ke woh is Hadith Shareef ko parhein aur is mein ghaur karein.

Hamesha maa baap ka sahih hona zaroori nahin hai. Maa baap agar ghalati kar rahe hain to iska matlab yeh nahin hai ke haq wazeh hone ke baad tum bhi ghalati karo.

Hamari zindagi ka maqsad yeh nahin hai ke hum apni zindagi apne maa baap ke mutabiq follow karein. Hum Quran aur Sahih Hadith ko Nabi Akram ﷺ aur Sahaba ke fahm ke mutabiq apni zindagi ko dhalain.

Doosra Sabab: Shaitan

Insan Shaitan ke behkawe ki wajah se apne maqsad-e-zindagi se hat jata hai. Nabi Akram ﷺ ne farmaya:

"وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ، فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَّلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ "يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا"

"Main ne apne sab bandon ko Musalman banaya (ya gunahon se paak, ya istiqamat par aur hidayat ki qabiliyat par). Aur baaz ne kaha: murad woh ahd hai jo duniya mein aane se pehle liya tha: «أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ» (Al-A'raf: 7/172). Phir un ke paas Shaitan aaye aur un ke deen se un ko hata diya, aur jo cheezen main ne un ke liye halal ki thin unhein haram kar diya, aur unhein mere saath shirk karne ka hukm diya jis ki main ne koi daleel nahin utari."

Al-Rawi: Iyaz bin Himar

Al-Muhaddith: Muslim

Al-Masdar: Sahih Muslim

Hadith number: 2865

Hukm: Sahih

Is Hadith se pata chala ke bachche ke bhatkne ka maa baap zariya ban sakte hain. Agar maa baap ki tarbiyat sahih na ho to Shaitan zariya banta hai.

Surah A'raf, Surah number 7 ki ayat number 172 mein Allah Ta'ala ne farmaya:

وإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Aur jab aap ke Rab ne aulaad-e-Adam ki pusht se un ki aulaad ko nikala aur un se unhi ke mutalliq iqrar liya ke kya main tumhara Rab nahin hoon? Sab ne jawab diya: kyun nahin! Hum sab gawah bante hain. Taake tum log Qiyamat ke roz yun na kaho ke hum to is se mahaz be-khabar the.

(Al-A'raf: 7/172)

Is ayat se pata chalta hai ke jab insan makhlooq mein busy ho jata hai aur Khaliq ki parwah nahin karta, Khaliq ki baton aur us ki taleemat ki parwah nahin karta, to woh ghaflat ka shikar hokar apni zindagi ka maqsad kho deta hai.

Maidan-e-Dawat ke Teen Aham Points

Main aap ko teen points bata deta hoon. Yeh teen points da'wati maidan mein bare aham hote hain. Kyun ke bahut sare ghair Muslimon ke dil mein yeh sawalat hote hain ke main kaun hoon, main kahan se aaya hoon, main marne ke baad kahan jaunga, marne ke baad mere saath kya hoga.

In sab sawalat ke jawab jitni tafseel ke saath Quran Majeed aur Sahih Ahadith mein maujood hain, duniya ki kisi bhi mazhabi kitab mein nahin hain. Isi wajah se kai ghair Muslim in sawalat ko lekar aksar pareshan rehte hain ke main kaun hoon? Main kahan se aaya hoon? Marne ke baad mujhe kahan jana hai? Duniya mein karna kya hai?

In ke tafseeli jawab aap ko sirf aur sirf Quran Majeed aur Sahih Ahadith mein milenge. Aur yeh insan ki zindagi mein kabhi na kabhi uthne wale sawalat hain.

Agar hum yeh teen points maloom kar lein ge to In Sha Allah ghair Muslim hazraat ko badi aasani se Islam ki haqaniyat samajh mein aa jati hai. Aur kai Musalman jab in cheezon par ghaur karte hain to khudkushi se baaz aa jate hain, gham aur mayusi un se chhut jati hai aur un ke jhagre khatam ho jate hain.

Kyun ke aadmi ko jab aala cheez ya badi cheez ki talash rahegi to woh in chhoti chhoti cheezon ko nazar-andaz karta chala jayega. Lekin is ke bar-aks jab aadmi chhoti cheezon ko badi samajhne lagta hai, ek ek cheez par thehrta hai, jhagra karta hai, to woh duniya ke sare umoor mein jhagaralu ban jata hai. Aur aakhirat jaisi badi cheez se apne aap ko mehroom kar deta hai aur apne aap ko aakhirat se ghaflat mein mubtala kar leta hai.

Pehla Point

Pehle point ki wazahat karte hue Allah Ta'ala ne farmaya:

"(24) وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ"

"Kya ab bhi tum naseehat nahin pakarte. Unhon ne kaha ke hamari zindagi to sirf duniya ki zindagi hi hai. Hum marte hain aur jeete hain aur hamein sirf zamana hi maar dalta hai. (Dar-asl) unhein is ka kuch ilm hi nahin. Yeh to sirf (qiyas aur) atkal se hi kaam le rahe hain." (Al-Jathiyah: 45/24)

Yani kuch log the jo yeh mante the ke is duniya ko paida karne ka koi maqsad nahin hai, balki is duniya mein hum marte hain aur paida hote hain, bas yahi zamane ka her-pher hai.

Nabi Akram ﷺ ke zamane mein bhi aise log the jin ko Arabi mein "**Dahriyyah**" kaha jata hai.

Un se kaha jaye agar woh office ya kisi sadak par ya phir kahin baithe hue hon, un se poochhein: aap ke samne computer hai jo bara shandaar hai aur yeh building hai jo badi khoobsurat aur shandaar hai. Yeh building ya computer aise hi khud-ba-khud ban gaye ya in ko banane ke liye logon ne mehnat ki?

Woh kahega: computer aur building banane wala koi hai aur woh bara aqalmand, maahir hai.

Is ke baad aap us se kahein ke itni badi shandaar kainat, yeh chand, yeh suraj, yeh sitare, yeh sayyare, yeh darya, yeh pahad, yeh samandar, yeh zameen ke behtareen dilkash manazir — kya in sab ko koi banane wala hai? Aur woh azeem-ush-shan hai, aur woh **Rabb-ul-Alameen** hai.

Doosra Point

Aap ghair Muslimon se poochhein ke aap yeh khana kyun khate ho?

Woh jawab denge ke yeh ek insani zaroorat hai.

Ya un se poochhein ke aankh ka maqsad kya hai?

Woh kahenge ke main is se dekhta hoon.

Ya un se poochhein ke kaan ka maqsad kya hai?

Woh kahenge ke main is se sunta hoon.

Yeh jawabat sare ghair Muslimon ke alag alag honge.

Agar aap un se poochhein ke tumhari zindagi ka maqsad kya hai? To sab ke alag alag jawabat honge.

Koi walidain ne jo sikhaya hai wohi kahega. Koi ustad ne jo sikhaya wohi kahega. Kisi ko is church ke father ne kuch bata diya, wohi kahega.

Hum unhein batayein ke **hamari zindagi ka maqsad Allah ki ibadat karna hai.**

Teesra Point

Teesra point yeh hai ke agar koi aadmi jate jate aap ko 100 dollar de kar chala gaya, to aap us se poochenge: bhai aap mujhe yeh dollar kyun de rahe ho? Ya kam se kam aap **Thank you** kahenge ke us ne mere poochhe baghair 100 dollar diya.

Ab us se sawal karein ke aap ko aankh kis ne di? Kaan kis ne diya? Haath paon kis ne diya? Naak kis ne di? Jism kis ne diya?

Aur us se poochhein jis ne yeh cheezen free di hain, kabhi aap ko us Zaat ka shukr ada karne ka ehssaas hua hai? Kabhi aap ne us ke bare mein socha? Aur use batayein ke sab kuch dene wala Allah Subhanahu wa Ta'ala hai.

Agar tum Allah Subhanahu wa Ta'ala ke Asma ko hi nahin samajh sake, aur Allah Subhanahu wa Ta'ala ki nematon ko hi nahin samajh sake, to tum is duniya ke maqsad ko bhi nahin samajh sakoge.

Agar tum is duniya ke maqsad ko nahin samjhoge, to tumhari jo fitrat ki maang hai ke kahin bhi ja kar apna matha tekna padega, fitrat ki maang jab पूरी nahin hogi to tumhare dil ka sukoon ujad jayega.

Jab dil ka sukoon agar ujad jayega to duniya ka koi hakeem, koi doctor, koi maahir-e-nafsiyat tumhari bechaini ko door nahin kar sakta aur na tumhare andar haqeeqi sukoon daal sakta hai, kyun ke tum ne fitrat ki maang ko पूरा nahin kiya.

Hamari fitrat mein sajde hain, hamari fitrat mein ruku hain, hamari fitrat mein namaz hai, hamari fitrat mein roza hai, hamari fitrat mein zakat hai, hamari fitrat mein Hajj hai. Istatatat agar hogi to us ke mutabiq ada karna hoga.

Agar fitrat ki maang पूरी nahin karoge to be-sukooni mein muftala ho jaoge. Jabke Allah Subhanahu wa Ta'ala ne keh diya:

"الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ"

Jo log iman laaye, un ke dil Allah ke zikr se itminan hasil karte hain. Yaad rakho Allah ke zikr se hi dilon ko tasalli hasil hoti hai.

(Ar-Ra'd: 13/28)

Allah Subhanahu wa Ta'ala ko yaad karne se hi dil ko sukoon milta hai aur is ke ilawa sukoon kahin bhi nahin hai.

Agar Malik-e-Haqiqi ka taaruf hi nahin hoga, to shukr kis ka ada karoge? Agar Malik ka taaruf hi nahin hoga, to sajdah kis ko karoge? Agar Malik ka taaruf hi sahih nahin hoga, to ruku kis ke liye karoge?

Fitrat ki maang poori karne ke liye dar-dar thokrein khaoge to mulhid **atheist** ho jaoge, **agnostic** ho jaoge. Islam ko chhor kar jis raste ko bhi ikhtiyar karo, wahan sukoon nahin milega.

Hamari zindagi ka maqsad **Tauheed** hai, hamari zindagi ka maqsad **ittiba-e-Sunnat** hai, hamari zindagi ka maqsad **Aakhirat ki tayari** hai.

Hamein agar ba-maqsad zindagi guzarna hai to in cheezon ki taraf tawajjuh dena hoga. Tab hi ja kar aadmi duniya mein har tarah ki museebaton se apne aap ko bacha lega aur Aakhirat ki haqeeqi zindagi mein kamyab hoga.

In Sha Allah.

Aakhir mein Allah Subhanahu wa Ta'ala se dua-goon hoon ke Allah Subhanahu wa Ta'ala mujhe aur aap sab ko zindagi ka haqeeqi maqsad samajh kar Aakhirat ki tayari karne wala banaye. Aameen.

Mazmoon (9) — Ba's Ba'd al-Maut

(Marne ke baad dobara uthaya jana)

"إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ" se mutalliq mere ek bayan se chand اقتباسات.

Ba's Ba'd al-Maut par Kuffar-e-Makkah ka Aitraaz aur Us ka Jawab

Ba's Ba'd al-Maut ka matlab yeh hai ke marne ke baad dobara uthaya jayega.

Allah Subhanahu wa Ta'ala Quran Majeed mein is **Ba's Ba'd al-Maut** ko baar baar aise dalail ke saath pesh karta hai ke jis ka inkar nahin kiya ja sakta.

Aur Kuffar-e-Makkah ne hamesha se us din ke inkar ko apna wateera bana liya tha.

Nabi Akram ﷺ ke zamane mein ek shakhs tha jis ka naam **Nazr bin Harith bin Kaldah** tha. Woh qabr khod kar ek martaba haddi nikal laya aur Nabi Akram ﷺ ke samne masal kar reza-reza bana diya, yani powder ki shakal mein bana diya aur kehne laga:

"Ae Muhammad ﷺ! Yeh haddi jo reza-reza ho chuki hai, yeh dobara banayi jayegi? Yeh kaisi baat hai? Yeh ho hi nahin sakta."

Allah Subhanahu wa Ta'ala ne Kuffar ke aitraaz ko zikr karte hue Surah Yaseen mein irshad farmaya:

"(78) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ"

Tarjuma: "Kehte hain ke yeh Ibn-e-Adam hamein misaal de raha hai aur apni takhleeq ko bhool gaya hai. Allah Subhanahu wa Ta'ala haddi ko kaise zinda kar sakta hai jabke woh reza-reza ho chuki hai."

(Surah Yaseen: 36/78)

Pehla Jawab

Allah Ta'ala unhein jawab dete hue aage farmata hai:

"قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ"

Tarjuma: "Ae Nabi Akram ﷺ! Aap un se keh dijiye ke jis ne pehli martaba un ko paida kiya aur banaya, wahi Rab un ko dobara zinda bhi karega, kyun ke Allah Subhanahu wa Ta'ala har ek makhlooq ke bare mein bakhooobi jaante hain."

(Surah Yaseen: 36/79)

Jab is ka duniya mein naam-o-nishan tha hi nahin, Allah Subhanahu wa Ta'ala ne is ko paida kiya aur ab duniya mein aa gaya. Jab ek martaba ban gaya to dobara banane mein Allah Subhanahu wa Ta'ala ko kya mushkil pesh aayegi?

Jab computer ek martaba ban gaya hai to dobara us ko banane mein koi dushwari nahin hoti hai. Jab koi bhi cheez ek martaba zuhoor-pazeer ho jati hai to us ke dobara lakhon nuskhe nikal jate hain.

Ek nayi kitab shuru mein likhna bahut mushkil hota hai, lekin jab ek martaba woh likh di jati hai to us ke lakhon nuskhe chapna kya mushkil hai?

To Allah Subhanahu wa Ta'ala farmata hai ke tumhara wajood hi nahin tha to Allah Ta'ala ne tumhein pehli martaba paida kiya, to tumhein dobara paida karna us ke liye koi mushkil kaam nahin hai.

Doosra Jawab

Allah ka maamla to aisa hai ke agar woh kisi cheez ka irada karta hai to us se kehta hai ke ho ja, to woh cheez ho jati hai. Jaisa ke Allah Ta'ala ne farmaya:

"إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ"

Tarjuma: "Jab kisi cheez ka irada Allah Subhanahu wa Ta'ala karta hai to bas kehta hai ke ho ja, to woh ho jati hai."

(Surah Yaseen: 36/82)

Teesra Jawab

Surah Qiyamah mein Allah Subhanahu wa Ta'ala irshad farmata hai:

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (1) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2) أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ (3) بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ (4) نُسَوِّيَ بَنَانَهُ

Tarjuma: "Main qasam khata hoon Qiyamat ke din ki aur qasam khata hoon nafs-e-malumatgar ki. Kya insan yeh samajhta hai ke hum kabhi us ki haddiyan jama nahin kar payenge? Kyun nahin! Hum un ke por-por theek karne par bhi qadir hain."

(Surah Al-Qiyamah: 75/1-4)

Allah Subhanahu wa Ta'ala is ayat mein keh rahe hain ke aadmi kehta hai ke hum us ki haddiyan jama nahin kar sakenge. Haddiyon ko chhoro, hum to un ki ungliyon ke poron ko bhi waise hi dobara banayenge jaise duniya mein the.
