

Disclaimer:

**Arshad Basheer madani ke urdu books ko Roman English mai
lane wale ahabab Mubarakbadi ke mustahiq hai**

ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم هلا خيرا

**Note : arshad basheer madani ne Word to Word check nahi kia
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 *****

Surah Al-Fajr ki Umumi Tafseer

Surah Al-Fajr ki Tafseer 12 Hisson Mein

(Tafseer of Surah Al-Fajr in 12 Segments)

Pehla Hissa: Surah Al-Fajr ka Umumi Jaiza

Yeh hissa Surah ka umumi jaiza pesh karta hai, jis mein sabiqah aur aainda suraton ke saath ta'alluq ko numaya kiya jata hai. Is mein Surah ke mawzooati andaz aur maqasid ka bhi jaiza liya jata hai.

Note: Suratun ke maqate' aur bahami ta'alluq ki ikaiyan.

(89) Surah Al-Fajr

Fajr

The Break of the Day / The Dawn

Al-Fajr

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Islami taleemat ke mutabiq zindagi guzarne ki koshish karein, taake nafs-e-mutmainnah par maut aa sake. Yeh bhi zaroori hai ke takleefon par sabr karne ki aadat dalein, aur khushi aur nematon ke husool par Allah Ta'ala ka shukr ada karte rahein. Baharhaal jo Rabb-ul-Aalameen ka faisla ho, us se raazi rahein.
- Un guzishtah qaumon ka tazkirah hai jinhon ne Anbiya ko jhutlaya, jaise Aad, Samood aur Qoum-e-Firaun waghera, jis par unhein azaab ka saamna karna pada.
- Khair aur shar ki aazmaishon ka falsafah bayan kiya gaya.
- Ahwaal-e-Qiyamat ka zikr hua. Wahan do qisam ke giroh honge aur jo muamla un se hoga, us ka tazkirah bhi maujood hai.
- Nafs-e-mutmainnah ki tareef bayan ki gayi hai.

Surah Al-Fajr ka Umumi Jaiza:

Mawazee, Saakht aur Bahami Rabt

Surah Al-Fajr Quran ki 89wein Surah hai, jo Makkah mein nazil hui aur is mein 30 aayaat hain. Is mein wazeh qasmon, tareekhi yaad dehaniyon aur gehre akhlaqi sabaq diye gaye hain.

Mawzooati Andaz aur Maqasid

Surah Al-Fajr kai baham jude hue mawazee ko bayan karti hai:

1- Ilahi Insaaf aur Badla

Surah ka aaghaz Allah ki qudrat aur rububiyat ke mazahir — Fajr, das raatein, juft aur taaq, aur raat ke rukhsat hone — ki qasmon se hota hai, jo Allah ke mansoobe aur insaaf ki yaqini aur lazmi haqeeqat ki alamat hain.

Yeh qasmein is yaad dehani ke liye mahaul banati hain ke jaise kainaati mukammal tarteeb ke saath chal rahi hai, waise hi Ilahi insaaf bhi zaroor nafiz hoga.

2- Tareekhii Intibahaat

Surah mein pichhli qaumon — Aad, Samood aur Firaun — ki tabahi ka zikr hai, jo taqatwar magar mutakabbir aur zalim theen.

Un ka zawaal un logon ke liye intibah ke taur par pesh kiya gaya hai jo Allah ki hidayat ko rad karte aur doosron par zulm karte hain.

3- Insani Fitrat aur Aazmaishen

Surah insani rujhanat ko ujagar karti hai: khushhaali mein takabbur aur museebat mein mayoosi.

Is mein un logon par tanqeed ki gayi hai jo nemat milne par khud ko mustahiq samajhte hain, aur aazmaish aane par khud ko chhoda hua tasawwur karte hain.

Woh bhool jaate hain ke dono haalat Allah Ta'ala ki taraf se aazmaish hain.

- **Samaji zimmedari:** Surah yateemon aur ghareebon ki nazar-andazi ki muzammat karti hai, aur is baat ko ujagar karti hai ke sachai iman kamzoron ke saath hamdardi aur insaf mein zahir hota hai.
- **Aakhri ehtisab aur umeed:** Surah ka ikhtitam Qiyamat ke din ke manzarnama par hota hai, jahan badkaron ki pashemani aur “Nafs-e-Mutmainnah” (pur-sukoon rooh) ke liye inaam aur sukoon ka zikr hai, jise Jannat mein dakhle ki dawat di jati hai.

Surah Al-Fajr ki saakht aur ikaiyan

(Surah Al-Fajr ki saakht ko is tarah bayan kiya ja sakta hai)

Section — Ayaat — Mazaameen aur Mawazee

- **Qasmein aur nishaniyan — 1–5:**
Sehar, das raatein, juft-o-taaq aur raat ke rukhsat hone ki qasmein; paigham ki ahmiyat aur Allah ki qudrat ko zahir karti hain.
- **Tareekhii sabaq — 6–14:**
Aad, Samood, Firaun ki kahaniyan; un ka takabbur, zulm aur tabahi — bator-e-intibah.
- **Insani fitrat aur samaji tanqeed — 15–20:**
Nemat aur aazmaish par insani rad-e-amal; laalach, yateemon ki nazar-andazi aur mohtajon se ghaflat ki muzammat.
- **Jaza aur nataij — 21–30:**
Qiyamat ke manazir; badkaron ki pashemani; Nafs-e-Mutmainnah ke liye inaam.

Sabiqah aur aainda suraton se rabt

Surah Al-Fajr se ta'alluq

- **Sabiqah: Al-Ghashiyah (88)**
Dono suratein aakhirat, ilahi jaza aur un logon ke anjaam par markooz hain jo Allah ki nishaniyon ka inkar karte hain. Al-Ghashiyah Qiyamat ke manazir pesh karti hai, jabke Al-Fajr in tasawwuraat ko tareekhii misaalon aur samaji tanqeed ke saath mazboot karti hai.

- **Aainda: Al-Balad (90)**

Al-Fajr aur Al-Balad ko aksar jora jata hai. Al-Fajr takabbur aur ghaflat ke nataij se khabardar karti hai, jabke Al-Balad insani rooh ki jadd-o-jehad, akhlaqi koshish aur hamdardi ki ahmiyat ko ujar karti hai, aur neki aur samaji zimmedari ki dawat ko mazboot karti hai.

Ikaiyon ke Darmiyan Bahami Rabb

- **Qasmein aur tareekhi sabaq:**

Ibtidai qasmein barah-e-raast tareekhi sabaq se juri hui hain; dono paigham ki sadaqat aur Ilahi insaf ki lazmi haqeeqat ko sabit karti hain.

- **Tareekhi sabaq aur insani fitrat:**

Pichhli qaumon ka anjaam muasir insani rawaiyyon par tanqeed ke saath mila kar pesh kiya gaya hai, taake khabardar kiya jaaye ke isi tarah ka takabbur aur ghaflat waise hi nataij ka baais banegi.

- **Samaji tanqeed aur jaza:**

Samaji na-insafi ki muzammata fitri taur par Qiyamat ke din ke manzarname ki taraf le jati hai, jahan har shakhs apne aamaal, khaas taur par kamzoron ke baare mein, jawabdeh hoga.

- **Jaza aur tasalli:**

Aakhri ayaat ahl-e-iman ke liye umeed aur tasalli ka paigham deti hain, aur un logon ke liye Jannat aur sukoon ka wada karti hain jo sabit-qadam aur hamdard rehte hain.

Doosra Hissa *****

Doosra Hissa (Tafseeri Tarjuma)

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

Surah Al-Fajr (Sehar) ke Ma'ani ka Tarjuma ma' Wazahat

1. وَالْفَجْرِ

Tarjuma:

Qasam hai Fajr ki.

Wazahat:

Allah Ta'ala Fajr ke waqt ki qasam khata hai, jo naye aaghaz aur umeed ki alamat hai.

(10 Zul-Hijjah ki Fajr murad hai. Ibn Kathir)

{وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَاللَّيْلِ إِذَا يَسْرِ}

Zahir hai ke jis cheez ki qasam khai gayi hai, wohi maqsood bhi hai, aur yeh jaiz aur maroof usloob hai.

2. وَلَيَالٍ عَشْرٍ

Tarjuma:

Aur das raaton ki.

Wazahat:

Aksar Ulama ke nazdeek yeh Zul-Hijjah ki pehli das raatein hain, jo Islam mein bohat fazeelat rakhti hain.

3. وَالشَّفْعِ وَالْوَتْرِ.

Tarjuma:

Aur juft aur taaq ki.

Wazahat:

Is se murad har woh cheez hai jo joray (juft aur taaq) ki surat mein hai, ya makhsos ibadaat bhi murad ho sakti hain.

8 Zul-Hijjah aur 9 Zul-Hijjah.

4. وَاللَّيْلِ إِذَا يَسْرِ.

Tarjuma:

Aur raat ki jab woh guzar jaaye.

Wazahat:

Allah raat ke guzarne ki qasam khata hai, jo tareeki se roshni ki taraf muntaqili ki alamat hai. (Muzdalifah ki raat)

5. هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ.

Tarjuma:

Yaqeenan is mein sahib-e-aql logon ke liye badi qasam hai?

Wazahat:

Yani kya un ki qasmein ahl-e-aql-o-danish ke waste kaafi nahin hain? Yeh qasmein un logon ko bedaar karne ke liye hain jo ghaur-o-fikr karte hain.

6. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ.

Tarjuma:

Kya tum ne nahin dekha ke tumhare Rab ne Aad ke saath kya kiya?

Wazahat:

Allah humein Qaum-e-Aad ke anjaam ki yaad dilata hai, jo ek taqatwar magar mutakabbir qaum thi.

7. إِرَمَ ذَاتِ الْعِمَادِ.

Tarjuma:

(Yani) Iram, sutoonon wali.

Wazahat:

Is se murad Iram ka shehar hai, jo apni shandaar imaraton aur taqat ke liye mashhoor tha.

8. الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ.

Tarjuma:

Is jaisi koi qaum mulkon mein paida nahin hui.

Wazahat:

Un ki tehzeeb apne waqt mein bemisaal thi.

9. وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ.

Tarjuma:

Aur Samood, jinhon ne waadi mein chatanon ko تراشا.

Wazahat:

Samood ke log pahaaron ko تراش kar ghar banane mein maahir the, magar na-farmaan bhi the.

10. وَفِرْعَوْنُ ذِي الْأَوْتَادِ

Tarjuma:

Aur Fir'aun, mekhon wale.

Wazahat:

Fir'aun zulm aur taqat ki alamat hai, jis ne Bani Isra'il par zulm kiya.

11. الَّذِينَ طَغَوْا فِي الْبِلَادِ

Tarjuma:

Jinhon ne mulkon mein sarkashi ki.

Wazahat:

Yeh qaumein apni na-insafi aur zulm ke liye mashhoor thin.

12. فَأَكْثَرُوا فِيهَا الْفُسَادَ

Tarjuma:

Aur un mein bohat fasaad phailaya.

Wazahat:

Un ki buraiyan aur zulm un ki society mein aam ho gaye the.

13. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Tarjuma:

To tumhare Rab ne un par azaab ka kora barsaya.

Wazahat:

Allah ne un par un ke takabbur aur gunahon ki wajah se sakht azaab bheja.

14. إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Tarjuma:

Beshak tumhara Rab ghaat mein hai.

Wazahat:

Allah har waqt dekh raha hai, aur har amal se ba-khabar hai.

Tafseeli wazahat:

Taaq ya ghaat aisi jagah ko kehte hain jahan koi shakhs kisi ke intezaar mein is liye chhupa baitha hota hai ke jab woh cheez us ki zad mein aaye to us ke jaal mein phans jaaye. Guzarne wala apne anjaam se ghaafil aur be-fikri se ja raha hota hai ke achanak shikaar ho jata hai.

Yahi surat-e-haal Allah ke muqable mein un zalimon ki hai jinhen yeh ehsaas tak nahin hota ke koi hasti unhen dekh rahi hai. Woh bari deedah-dileri se gunahon mein aage hi barhte chale jaate hain, ta-aan-ke woh hadd aa jaati hai jis se aage Allah unhen barhne nahin dena chahta. Us waqt achanak un par Allah ke azaab ka kora bars jaata hai.

Aur agar kisi fard ya qaum par duniya mein aisa waqt na bhi aaye to har shakhs ki maut us ka yaqini waqt hai. Jaisa ke Mujahid rahimahullah kehte hain ke **لَبِالْمِرْصَادِ** ka ma'ni **إِلَيْهِ الْمَصِيرُ** yani sab ko usi ki taraf lautna hai.

(Bukhari, Kitab-ut-Tafseer)

15. فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

Tarjuma:

Pas insan jab us ka Rab use aazmata hai aur use izzat deta hai aur nemat deta hai, to woh kehta hai: Mere Rab ne mujhe izzat di.

Wazahat:

Jab logon ko nematein milti hain to woh samajhte hain ke Allah un se raazi hai.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ. 16

Tarjuma:

Aur jab use aazmata hai aur us ka rizq ghair-wasee kar deta hai, to woh kehta hai: Mere Rab ne mujhe zaleel kiya.

Wazahat:

Jab aazmaish aati hai to log samajhte hain ke Allah un se naraaz hai.

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ. 17

Tarjuma:

Hargiz nahin! Balki tum yateem ki izzat nahin karte.

Wazahat:

Asal aazmaish yeh hai ke hum kamzoron, jaise yateemon ke saath kaisa sulook karte hain.

وَلَا تَخَاضُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ. 18

Tarjuma:

Aur na tum ek doosre ko miskeen ko khana khilane ki targheeb dete ho.

Wazahat:

Muashra us waqt nakaam hota hai jab woh mohtajon ko nazar-andaz karta hai.

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا. 19

Tarjuma:

Aur tum wirasat ko poora poora kha jaate ho.

Wazahat:

Woh doosron, khaas taur par yateemon ka maal laalach se hadap kar lete hain.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا. 20

Tarjuma:

Aur tum maal se be-panah mohabbat karte ho.

Wazahat:

Maal ki hadd se zyada mohabbat akhlaqi zawaal ka sabab banti hai.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا. 21

Tarjuma:

Hargiz nahin! Jab zameen ko ٹ ko ٹ kar barabar kar di jayegi.

Wazahat:

Qayamat ke din ki wazeh manzar kashi, jab zameen hamwaar kar di jayegi.

Yani aisa hargiz nahin ho sakta ke tumhari aisi kartooton ki tum se baaz-purs na ki jaye aur aisa waqt yaqeenan aane wala hai.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا. 22.

Tarjuma:

Aur tumhara Rab aayega aur farishte saf ba saf.

Wazahat:

Allah ka aana uski shaan ke mutabiq hai, baghair kisi taweel ke maanna hai.

Yeh aayat bhi aql-paraston ke liye aazmaish hai aur woh tarah tarah se is ki taweel karte hain. Unhen mushkil yeh pesh aati hai ke Allah to har jagah maujood hai, woh aayega kahan se? Haalanke aayat ke alfaaz itne wazeh hain ke un mein taweel ki koi gunjaish nazar nahin aati. Hamara kaam sirf yeh hona chahiye ke jo kuch Allah Ta'ala farmaye, use man-o-an tasleem kar lena chahiye.

Yeh bhi hamein maloom hai ke Allah Ta'ala ki zaat saat aasmanon ke upar Arsh par hai. Wahan se woh kaise aayega, yeh jaanne ke hum mukallaf nahin. Jaise uski shaan hai waise hi aayega. Aur is haal mein aayega ke farishte safen baandhe, qatar dar qatar us ke saath honge. Yahi woh din hoga jab tum logon se tumhare aamaal ki baaz-purs hogi.

(Tafseer Taisir-ul-Quran)

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى. 23.

Tarjuma:

Aur us din Jahannam laayi jayegi, us din insan naseehat hasil karega, lekin ab naseehat kahan?

Wazahat:

Qayamat ke din log apne aamaal par pachtayenge, magar ab der ho chuki hogi.

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي. 24.

Tarjuma:

Woh kahega: Kaash main ne apni zindagi ke liye kuch aage bheja hota.

Wazahat:

Kaafir tamanna karega ke kaash us ne aakhirat ke liye nek aamaal kiye hote.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ. 25.

Tarjuma:

Pas us din us ke azaab jaisa kisi ka azaab na hoga.

Wazahat:

Us din Allah ka azaab be-misaal hoga.

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ. 26.

Tarjuma:

Aur na us ki qaid jaisi kisi ki qaid hogi.

Wazahat:

Badkaron ke liye saza aur qaid mukammal hogi.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ. 27.

Tarjuma:

Ae itminan wali rooh!

Wazahat:

Allah us jaan se khitab karega jo iman aur nek aamaal ki wajah se mutma'in hai.

28. اَرْجِيْ اِلَى رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

Tarjuma:

Apne Rab ki taraf laut ja, tu us se raazi, aur woh tujh se raazi.

Wazahat:

Us jaan ko Allah ki taraf lautne ki dawat di jayegi, jo khush aur maqbool hogi.

29. فَادْخُلِيْ فِيْ عِبَادِيْ

Tarjuma:

Pas mere bandon mein dakhil ho ja.

Wazahat:

Us jaan ko nek logon mein shamil hone ko kaha jayega.

30. وَاَدْخُلِيْ جَنَّتِيْ

Tarjuma:

Aur meri Jannat mein dakhil ho ja.

Wazahat:

Sab se badi jaza: Jannat mein dakhla.

Teesra Hissa *******Teesra Hissa (Lughwi Tashreeh)**

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

Tarteef: 89 ... Surah Al-Fajr

Aayaat: 30 ... Makkiyah

Aayat ... Kalimah ... Ma'niha

Shumaar Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	English mein Meaning
5854	1. Walfajr	Qasam bil-waqt al-ma'roof awwal an-nahaar	Qasam hai Fajr ki By the dawn
5855	2. Wa layaalin 'ashr	Qasam bi-layaali 'ashr Dhill-Hijjah al-awwal, wa ma shuriffat bihi min a'maal	Aur qasam hai das raaton ki (shuru ke ashra-e-Zil-Hijjah) And [by] starting ten nights (Zilhijjah)
5856	3. Wash-shaf'i wal-watr	Qasam bi-kulli zawj, wa fard	Aur qasam hai jor aur taaq ki And [by] the even [number] and the odd
5857	4. Yasri	Yasri bi-zalaamihi, wa jawaab-ul-qasam mahzoof,	(Raat jab) chalne lage It passes

Shumaar	Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	English mein Meaning
		taqdeeruhu: latub'athunna		
5858	5. Lidhee hijr	Li-saahibi 'aql	Aqalmund	For those who understand
5859	6. Iram	Qabeelatu Iram; nisbatun ila jaddihim	Qabeela Iram	[With] Iram
5860	7. Dhaatil-'imaad	Saahibat-ul-quwwah, wal-abniyah al-marfoo'ah 'alal-a'midah	Sutoonon walay	Who had lofty pillars
5861	8. Jaaboo	Qata'oo	(Pathar) تراشے woh	They carved out
5862	9. Bil-waad	Waadi al-Qura, shimaal gharb al-Jazeerah al-'Arabiyyah	Waadi	In the valley
5863	10. Dh-il-awtaad	Saahib-ul-junood alladheena thabbattoo mulkahu	Meekhon walay	Owner of the stakes
5864	11. Taghaw	Tajaawazoo al-hadd fil-ifsad	Jin logon ne sar utha rakhe	They oppressed
5865	12. Sawt 'adhaab	'Adhaaban shadeedan	Azaab ka korra	A scourge of punishment
5866	13. La-bil-mirsaad	Yurāqib-ul-'aaseen, wa yamhiluhum, thumma ya'khudhuhum	Ghaat mein hai	In observation
5867	14. Ibtalaahu	Ikhtabarahu bin-ni'mah	Aazmata hai use	He tries him, examines, trials
5868	15. Faqaddara	Dayyaqa	Tang kar diya	He restricts
5869	16. Al-yateem	Alladhee maata aboohu qabla bulughhihi	Yateem (jis ka baap us ke baaligh hone se pehle mar jaye)	The orphan
5870	17. Wa la tuhaaddoon	La yahuththu ba'dukum ba'dan	Ek doosre ko targheeb nahin dete hain	And you do not encourage one another
5871	18. At-turaath	Al-meeraath	Meeraas	Inheritance
5872	19. Lamm	Shadeedan	Samet samet	Altogether

Shumaar	Qurani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	English mein Meaning
5873	20. Jamm	Mufritan	Jee bhar kar	Immensely
5874	21. Dukat	Zulzilat	Koot koot kar barabar kar di jayegi	Has been leveled
5875	22. Wa jaa'a rabbuk	Jaa'a rabbuka li-fasl-il-qadaa'i baynal-'ibaad, majee'an yaleequ bi-jalaalihi	Tera Rab (khud) aa jayega (aana Allah ki shaan ke mutabiq)	And your Lord has come
5876	23. Wal-malak	Al-malaa'ikah	Farishte	And the angels
5877	24. Saffan saffan	Sufufan katheerah	Safen baandh kar	Rank upon rank
5878	25. Wa annaa lahudh-dhikraa	La yanfa'uhu at-tadhakkur; faqad faata awanuhu	Is ke samajhne ka faidah kahan	But what good to him will be the remembrance
5879	26. Wa la yoothaq	La yushaddu bis-salaasil wal-aghlaal	Qaid-o-band nahin hogi	And not will bind
5880	27. Wathaaqahu	Mithla eethaaqihi	Us ki qaid-o-band	And not will bind

Hissa Dom: Arshad Basheer Madani ki taraf se Alfaaz ka Majmua, Kalmah ki Saakht ki Samajh

Surah ka Tafseeli Tajziya (Aayat ba Aayat)

Jis mein alfaaz par tawajjoh di gayi hai. Is tajziye mein Asmaa ke Wahid aur Jama, tamam Mushtaqaat ke Maazi, Muzari, Mujarrad aur Masdar, aur un ke ma'ani shamil hain. Yeh amal humein Quran ke gehre ma'ani mein mazeed ghoti lagane ke qabil banata hai.

Surah Al-Fajr: Aayat ba Aayat Lughwi wa Sarfi Tajziya

1. وَالْفَجْرِ

- **Al-Fajr:** Ism, Ma'rifah, Wahid, Muzakkar
- **Maadah:** F J R
- **Ma'ni:** Subah, po phatna
- **Masdar:** فَجَرَ يُفْجِرُ (Baab Nasr)
- **Baab Mujarrad:** Baab Nasr (فَعَلَ يُفْعَلُ)
- **Fi'l Maazi:** فَجَرَ (Us ne phara/phoota)
- **Fi'l Muzari:** يُفْجِرُ (Phootta hai)

- **Mushtaqaat:** Fajr, Faajir, Fujoor

2. وَلَيَالٍ عَشْرٍ

- **Layaalin:** Ism, Jama, Mu'annas
- **Wahid:** لَيْلَةٌ (Raat)
- **Jama:** لَيَالٍ (Raatein)
- **Ashr:** Ism, Adad, Muzakkar
- **Ma'ni:** Das

3. وَالشَّفْعَ وَالْوَتْرَ

Ash-Shaf':

- Ism, Ma'rifah, Wahid
- **Maadah:** Sh F A
- **Ma'ni:** Juft, Jora
- **Masdar:** شَفَعَ يَشْفَعُ (Baab Fath)
- **Fi'l Maazi:** شَفَعَ (Us ne jor diya)
- **Fi'l Muzari:** يَشْفَعُ

Al-Watr:

- Ism, Ma'rifah, Wahid
- **Maadah:** W T R
- **Ma'ni:** Taaq
- **Fi'l Maazi:** وَتَرَ (Taaq banaya)

4. وَاللَّيْلِ إِذَا يَسْرِ

Al-Layl:

- Ism, Ma'rifah, Wahid
- **Maadah:** L Y L
- **Ma'ni:** Raat

Yasri:

- Fi'l Muzari, Mujarrad
- **Maadah:** S R Y
- **Masdar:** سَرَى يَسْرِى (Baab Zarb)
- **Ma'ni:** Chalna, guzarna
- **Baab Mujarrad:** سَرَى (فَعَلَ يَفْعُلُ)
- **Maazi:** سَرَى

- **Muzari:** يَسْرِي

5. هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ.

- **Dhaalika:** Ism-e-Ishaara, Wahid, Muzakkar
- **Qasam:** Ism, Masdar
- **Maadah:** Q S M
- **Ma'ni:** Qasam
- **Dhee:** Ism, Mausool, Wahid
- **Ma'ni:** Wala
- **Hijr:** Ism, Masdar
- **Maadah:** H J R
- **Ma'ni:** Aqal, Sha'oor

6. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ.

Fa'ala:

- Fi'l Maazi, Mujarrad
- **Maadah:** F A L
- **Ma'ni:** Karna
- **Baab Mujarrad:** Baab Fath (فَعَلَ يَفْعَلُ)

Rabbuka:

- Ism, Ma'rifah, Wahid
- **Maadah:** R B B
- **Ma'ni:** Parwardigaar

Aad:

- Ism, Ma'rifah, Wahid
- Qoum ka naam

7. إِرَمَ ذَاتِ الْعِمَادِ.

- **Iram:** Ism, Ma'rifah, Wahid, Shehar/Qaum
- **Zaat:** Ism, Ma'rifah, Wahid
- **Ma'ni:** Maalik
- **Al-Imaad:** Ism, Jama
- **Wahid:** Amd
- **Ma'ni:** Sutun

8. الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

- **Yukhlaq:** Fi'l Muzari, Majhool, Mujarrad
- **Maadah:** Kh L Q
- **Masdar:** Khalaqa Yakhluqu (Baab Nasr)
- **Ma'ni:** Paida karna
- **Bilaad:** Ism, Jama
- **Wahid:** Balad
- **Ma'ni:** Shehar, Mulk

9. وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

- **Thamood:** Ism, Ma'rifah, Qaum
- **Jaaboo:** Fi'l Maazi
- **Maadah:** J W B
- **Masdar:** Jaab, Joob
- **Ma'ni:** Taraashna, Kaatna
- **As-Sakhr:** Ism, Ma'rifah, Wahid
- **Ma'ni:** Chataan
- **Al-Waadi:** Ism, Ma'rifah, Wahid
- **Ma'ni:** Waadi

10. وَفِرْعَوْنَ ذِي الْأَوْتَادِ

- **Fir'aun:** Ism, Ma'rifah, Wahid
- **Dhee:** Ism, Mausool
- **Al-Awtaad:** Ism, Jama
- **Wahid:** Watad
- **Ma'ni:** Meekh

11. الَّذِينَ طَعَوْا فِي الْبِلَادِ

- **Taghaw:** Fi'l Maazi, Mujarrad
- **Ma'ni:** Sarkashi karna

12. فَأَكْثَرُوا فِيهَا الْفُسَادَ

- **Aktharoo:** Fi'l Maazi, Mazeed Feeh (Baab If'aal)
- **Maadah:** K Th R
- **Masdar:** Ikthaar
- **Ma'ni:** Zyada karna

- **Al-Fasaad:** Ism, Masdar
- **Maadah:** F S D
- **Ma'ni:** Fasaad

13. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

- **Sabba:** Fi'l Maazi, Mujarrad
- **Maadah:** S B B
- **Masdar:** Sabb
- **Ma'ni:** Undelna, Daalna
- **Saut:** Ism, Wahid
- **Ma'ni:** Kora
- **Azaab:** Ism, Masdar
- **Maadah:** A Z B
- **Ma'ni:** Azaab

14. إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

- **Mirsad:** Ism, Masdar
- **Maadah:** R S D
- **Ma'ni:** Ghaat, Nigraani
- **Masdar:** Rasada Yarsudu (Baab Nasr)

15. فَأَمَّا الْإِنْسَانُ...

- **Al-Insaan:** Ism, Ma'rifah, Wahid
- **Ibtalaahu:** Fi'l Maazi, Mazeed Feeh (Baab Ifti'aal)
- **Maadah:** B L W
- **Masdar:** Ibtalaa
- **Ma'ni:** Aazmana
- **Akrama-hu:** Fi'l Maazi, Mazeed Feeh (Baab If'aal)
- **Maadah:** K R M
- **Masdar:** Ikraam
- **Ma'ni:** Izzat dena
- **Na'ama-hu:** Fi'l Maazi, Mazeed Feeh (Baab Taf'eel)
- **Maadah:** N A M
- **Masdar:** Tan'eem
- **Ma'ni:** Ne'mat dena

16. ...وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ.

- **Qadara:** Fi'l Maazi, Mujarrad
- **Maadah:** Q D R
- **Masdar:** Qadr
- **Ma'ni:** Tang karna, naap tol karna
- Ibn Taymiyyah rahmatullahi alaihi ne rizq ki tazyeeq ka ma'ni ka inkaar kiya aur kaha ke zaroorat ke mutabiq ata karte hain aur zaa'id bachta nahin ghani ki had tak, yeh ma'ni kiya hai.
- **Note:** Sheikh Raajihi ne Taabi'een se tazyeeq ka ma'ni ka saboot pesh kiya. Woh bhi durust hai. Lehaza siyaaq ke hisaab se ma'ni liya jaayega.

17. كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ.

- **Tukrimoon:** Fi'l Muzari, Mazeed Feeh (Baab If'aal)
- **Maadah:** K R M
- **Masdar:** Ikraam
- **Ma'ni:** Izzat dena
- **Al-Yateem:** Ism, Ma'rifah, Wahid
- **Jama:** Yataama, Aitaam

18. وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ.

- **Tahāddūna:** Fi'l Muzari, Mazeed Feeh (Baab Tafa'ul)
- **Maadah:** H D D
- **Masdar:** Tahaadd
- **Ma'ni:** Targheeb dena
- **Al-Miskeen:** Ism, Ma'rifah, Wahid
- **Jama:** Masaakeen

19. وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا.

- **Ta'kulūna:** Fi'l Muzari, Mujarrad
- **Maadah:** A K L
- **Masdar:** Akal
- **Ma'ni:** Khaana
- **At-Turaath:** Ism, Masdar
- **Maadah:** W R Th
- **Ma'ni:** Wiraasat
- **Lammā:** Masdar

- **Maadah:** L M M
- **Ma'ni:** Ikattha karna

Note: Tafseer ke daswein hisse mein **Lammā** ki lughwi tafseelaat hain.

20. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

- **Tuhibbūna:** Fi'l Muzari, Mujarrad
- **Maadah:** H B B
- **Masdar:** Hubb
- **Ma'ni:** Mohabbat karna
- **Al-Maal:** Ism, Ma'rifah, Wahid
- **Jama:** Amwaal
- **Jammā:** Sifat, Masdar
- **Ma'ni:** Bohat zyada

Note: Tafseer ke daswein hisse mein **Jammā** ki lughwi tafseelaat hain.

21–30. (Qiyamat aur Nafs-e-Mutma'innah ke Mazaameen)

- **Dukkat:** Fi'l Maazi
- **Maadah:** D K K
- **Masdar:** —
- **Ma'ni:** Kootna
- **Jaa'a:** Fi'l Maazi, Mujarrad
- **Maadah:** J Y A
- **Masdar:** Maji'
- **Ma'ni:** Aana
- **Saffan:** Masdar, Haal
- **Maadah:** S F F
- **Ma'ni:** Saf baandhna
- **Yatadhakkaru:** Fi'l Muzari, Mazeed Feeh (Baab Tafa'ul)
- **Maadah:** Z K R
- **Masdar:** Tadhakkur
- **Ma'ni:** Yaad karna
- **Yaqoolu:** Fi'l Muzari, Mujarrad
- **Maadah:** Q W L
- **Masdar:** Qaul

- **Ma'ni:** Kehna

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

- **Nafs:** Ism, Wahid, Mu'annas
- **Mutma'innah:** Sifat, Ism-e-Faa'il, Mazeed Feeh
- **Masdar:** Itmi'naan
- **Ma'ni:** Mutma'in hona

Chowtha Hissa *****

Chautha Hissa (Surah Al-Fajr ke Mauzuaat aur Unwanat)

Quran ki un aayaat ka majmua jo kisi khaas mauzu ya unwan se muta'alliq hain. Is hisse mein yeh dikhaya gaya hai ke hum kis tarah Quran ki deegar muta'alliq aayaat ke zariye behtar samajh sakte hain is mauzu ko.

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

Al-Aayah 1: وَالْفَجْرِ

﴿وَالصُّبْحِ إِذَا تَنَفَّسَ﴾ (At-Takweer: 18)

﴾Aur subah ki jab woh saans le ﴿(At-Takweer: 18)

Al-Aayah 2: وَلَيَالٍ عَشْرٍ

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا﴾

(Al-Hajj: 27)

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾

(Al-Hajj: 28)

﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾

(Al-Hajj: 28)

﴾Aur logon mein Hajj ka elan kar do, woh tere paas aayenge ﴿(Al-Hajj: 27)

﴾Taake woh apne faide hasil karein aur Allah ka naam muqarrarah dinon mein yaad karein ﴿(Al-Hajj: 28)

﴾Aur Allah ka naam muqarrarah dinon mein yaad karein ﴿(Al-Hajj: 28)

Al-Aayah 3: وَالشَّفْعِ وَالْوَتْرِ

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾ (Adh-Dhariyat: 49)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ (Al-Ikhlâs: 1)

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا﴾ (Ya-Seen: 36)

﴾Aur hum ne har cheez ko jora jora paida kiya ﴿(Adh-Dhariyat: 49)

﴾Keh do: Woh Allah ek hai ﴿(Al-Ikhlās: 1)

﴾Paak hai woh Zaat jis ne sab jore paida kiye ﴿(Ya-Seen: 36)

Al-Aayah 4: وَاللَّيْلِ إِذَا يَسِرُّ

﴿(Ad-Duha: 2)

﴿(Al-Lail: 1)

﴾Aur raat ki jab woh chha jaye ﴿(Ad-Duha: 2)

﴾Aur raat ki jab woh chha jaye ﴿(Al-Lail: 1)

Al-Aayah 5: هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حُجْرٍ

﴿(An-Nahl: 11)

﴿(Al-Baqarah: 44)

﴿(Adh-Dhariyat: 21)

﴾Yaqeenan is mein nishani hai un logon ke liye jo ghour-o-fikr karte hain ﴿(An-Nahl: 11)

﴾Kya tum aql nahin karte? ﴿(Al-Baqarah: 44)

﴾Aur tumhare apne nafsoun mein, kya tum dekhte nahin? ﴿(Adh-Dhariyat: 21)

Al-Aayah 6: أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ﴾

(Al-Qamar: 18)

﴿وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى﴾

(An-Najm: 50)

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا﴾

(Al-A'raaf: 72)

﴾Aad ne jhutlaya to mera azaab aur mera daraana kaisa tha ﴿(Al-Qamar: 18)

﴾Aur yeh ke us ne pehli Aad ko halaak kiya ﴿(An-Najm: 50)

﴾Pas hum ne use aur us ke saathiyon ko apni rehmat se nijaat di aur jinhon ne hamari aayaat ko jhutlaya un ki jar kaat di ﴿(Al-A'raaf: 72)

Al-Aayah 7: إِرْمِ دَاتِ الْعِمَادِ

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّن قَرْنٍ مَّكَّاهُمْ فِي الْأَرْضِ﴾

(Al-An'aam: 6)

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ﴾

(Yusuf: 109)

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ﴾

(Al-Hajj: 45)

﴾Kya unhon ne nahin dekha ke hum ne un se pehle kitni hi qaumein halaak kar deen jinhein hum ne zameen mein mazboot kiya tha ﴿(Al-An'aam: 6)

﴾Kya woh zameen mein chalte phirte nahin ke dekhein un se pehle logon ka anjaam kya hua ﴿(Yusuf: 109)

﴾To kitni hi bastiyan hum ne halaak keen jabke woh zalim theen ﴿(Al-Hajj: 45)

Al-Aayah 8: اَلَّذِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبِلَادِ

﴿وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ﴾

(Al-Fajr: 9)

﴿وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ﴾

(Al-Ankaboot: 38)

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ﴾

(Qaaf: 12)

﴾Aur Samood jin hon ne waadi mein chatanon ko ﴿(Al-Fajr: 9)

﴾Aur Aad aur Samood aur tumhare saamne un ke ghar numayan hain ﴿(Al-Ankaboot: 38)

﴾In se pehle Nooh ki qaum aur Ashaab-ur-Rass aur Samood ne bhi jhutlaya ﴿(Qaaf: 12)

Al-Aayah 9: وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ

﴿كَذَّبَتْ ثَمُودُ بِالنُّذُرِ﴾ (Al-Qamar: 23)

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ﴾ (Al-Hijr: 83)

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْجِبْرِ الْمُرْسَلِينَ﴾ (Al-Hijr: 80)

﴾Samood ne daraane walon ko jhutlaya ﴿(Al-Qamar: 23)

﴾To unhein subah hote hi ek zabardast aawaz ne pakar liya ﴿(Al-Hijr: 83)

﴾Aur bila shuba Hijr walon ne bhi rasoolon ko jhutlaya ﴿(Al-Hijr: 80)

Al-Aayah 10: وَفِرْعَوْنَ ذِي الْأَوْتَادِ

﴿أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾ (Ta-Ha: 24)

﴿فَارَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا﴾ (Al-Isra: 103)

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا﴾ (Yunus: 90)

﴾Firoun ke paas jao, beshak woh sarkash ho gaya hai ﴿(Ta-Ha: 24)

﴾Pas us ne chaha ke unhein zameen se nikaal de to hum ne use aur us ke saathiyon ko gharq kar diya ﴿ (Al-Isra: 103)

﴾Aur hum ne Bani Israeel ko samandar paar kara diya to Firoun aur us ke lashkar ne zulm aur zyadati ke saath un ka peeche kiya ﴿(Yunus: 90)

Al-Aayah 11: الَّذِينَ طَغَوْا فِي الْبِلَادِ

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا﴾ (Al-Qasas: 4)

﴿وَبَوَّلَكَ الْقُرَىٰ أَهْلُكُنَاهُمْ لَمَّا ظَلَمُوا﴾ (Al-Kahf: 59)

﴿فَاسْتَكْبَرُوا فِي الْأَرْضِ﴾ (Al-Ankaboot: 39)

﴾Beshak Firoun ne zameen mein sarkashi ki aur us ke logon ko girohon mein baant diya ﴿(Al-Qasas: 4)

﴾Aur yeh bastiyan jab unhon ne zulm kiya hum ne unhein halaak kar diya ﴿(Al-Kahf: 59)

﴾Pas unhon ne zameen mein takabbur kiya ﴿(Al-Ankaboot: 39)

Al-Aayah 12: فَأَكْثَرُوا فِيهَا الْفَسَادَ

﴿(Ar-Room: 41)﴾(Ar-Room: 41)

﴿(Al-A'raaf: 56)﴾(Al-A'raaf: 56)

﴿(Al-Maa'idah: 33)﴾(Al-Maa'idah: 33)

﴾Khushki aur tari mein fasaad zahir ho gaya ﴿(Ar-Room: 41)

﴾Aur zameen mein islah ke baad fasaad na karo ﴿(Al-A'raaf: 56)

﴾Jo log Allah aur us ke Rasool se larte hain aur zameen mein fasaad phailate hain ﴿(Al-Maa'idah: 33)

Al-Aayah 13: فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

﴿(Aal-e-Imran: 11)﴾(Aal-e-Imran: 11)

﴿(Al-Ankaboot: 40)﴾(Al-Ankaboot: 40)

﴿(Hood: 102)﴾(Hood: 102)

﴾Pas Allah ne unhein un ke gunahon ki wajah se pakar liya ﴿(Aal-e-Imran: 11)

﴾Pas hum ne har ek ko us ke gunah ki wajah se pakar liya ﴿(Al-Ankaboot: 40)

﴾Aur isi tarah tere Rab ki pakar hai jab woh bastiyon ko pakarta hai jabke woh zalim hoti hain ﴿(Hood: 102)

Al-Aayah 14: إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

﴿(At-Tawbah: 78)﴾(At-Tawbah: 78)

﴿(Al-Baqarah: 19)﴾(Al-Baqarah: 19)

﴿(Al-Ahzaab: 52)﴾(Al-Ahzaab: 52)

﴾Kya woh nahin jaante ke Allah un ke raaz aur sargoshiyan jaanta hai ﴿(At-Tawbah: 78)

﴾Aur Allah kafiron ko ghere hue hai ﴿(Al-Baqarah: 19)

﴾Aur Allah har cheez par nighbaan hai ﴿(Al-Ahzaab: 52)

Al-Aayah 15: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

﴿(Al-Isra: 83)﴾(Al-Isra: 83)

﴿(Al-Alaq: 6-7)﴾(Al-Alaq: 6-7)

﴿(Az-Zumar: 8)﴾(Az-Zumar: 8)

﴾Aur jab hum insaan par inaan karte hain to woh munh pher leta hai aur apne pehlu ke saath door ho jata hai ﴿(Al-Isra: 83)

﴾Hargiz nahin! Insaan zaroor sarkashi karta hai, jab woh apne aap ko be-niyaaz dekhta hai ﴿(Al-Alaq: 6-7)

﴾Aur jab insaan ko koi takleef pahunchti hai to woh humein pukarta hai ﴿(Az-Zumar: 8)

Al-Aayah 16: وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

(Yunus: 12) ﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا﴾

(Fussilat: 51) ﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ﴾

(Al-Isra: 67) ﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا﴾

﴾Aur jab insaan ko takleef pahunchti hai to woh humein apne pehlu par ya baithay ya kharay pukarta hai ﴿(Yunus: 12)

﴾Aur jab hum insaan par inaaam karte hain to woh munh pher leta hai aur apne pehlu ke saath door ho jata hai ﴿(Fussilat: 51)

﴾Aur jab tumhein samandar mein takleef pahunchti hai to jinhein tum pukarte ho woh sab gum ho jate hain siwaye us ke ﴿(Al-Isra: 67)

Al-Aayah 17: كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ

(Ad-Duha: 9) ﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

(Al-Insaan: 8) ﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾

(An-Nisaa: 2) ﴿وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ﴾

﴾Pas yateem par sakhti na karo ﴿(Ad-Duha: 9)

﴾Aur woh Allah ki muhabbat mein miskeen, yateem aur qaidi ko khana khilate hain ﴿(Al-Insaan: 8)

﴾Aur yateemon ko un ke maal do ﴿(An-Nisaa: 2)

Al-Aayah 18: وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

(Al-Asr: 3) ﴿وَتَوَاصَوْا بِالْحَقِّ﴾

(Al-Maa'idah: 2) ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

(Al-Balad: 11-14) ﴿فَلَا اقْتَحَمَ الْعَقَبَةَ * وَمَا أَدْرَاكَ مَا الْعَقَبَةُ * فَكُ رَقَبَةً * أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾

﴾Aur unhon ne haq ki wasiyyat ki ﴿(Al-Asr: 3)

﴾Aur neki aur taqwa par ek doosre ki madad karo ﴿(Al-Maa'idah: 2)

﴾Pas us ne ghaati ko paar nahin kiya, aur tum kya jano woh ghaati kya hai? Kisi gardan ko azaad karna, ya bhook ke din khana khilana ﴿(Al-Balad: 11-14)

Al-Aayah 19: وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَّمًّا

(An-Nisaa: 29) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ﴾

(An-Nisaa: 10) ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا﴾

(An-Nisaa: 2) ﴿وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ﴾

﴾Ae imaan walo! Aapas mein ek doosre ka maal na-haq na khao ﴿(An-Nisaa: 29)

﴾Jo log yateemon ka maal zulm se khate hain ﴿(An-Nisaa: 10)

﴾Aur un ke maalon ko apne maal ke saath na khao ﴿(An-Nisaa: 2)

Al-Aayah 20: وَحُبُّونَ الْمَالَ حُبًّا جَمًّا

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ (Al-Fajr: 20)

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ﴾ (Aal-e-Imran: 14)

﴿أَلْهَأَكُمُ النَّكَاتُ﴾ (At-Takaathur: 1)

﴾Aur tum maal se be-panah muhabbat karte ho ﴿(Al-Fajr: 20)

﴾Logon ke liye khwahishat ki muhabbat muzayyan kar di gayi hai: auratein, bete, sone chaandi ke dher ﴿(Aal-e-Imran: 14)

﴾Tumhein zyada ki talab ne ghafil kar diya hai ﴿(At-Takaathur: 1)

Aayat 21: كَلَّا إِذَا دُغَّتِ الْأَرْضُ دَغًّا دَغًّا

﴾YAWMA TARJUFUL-ARDU WAL-JIBAALU ﴿(Al-Muzzammil: 14)

﴾IZA RUJJATIL-ARDU RAJJAA ﴿(Al-Waaqi'ah: 4)

﴾WA IZAL-ARDU MUDDAT ﴿(Al-Inshiqaaq: 3)

﴾Jis din zameen aur pahaad laraz uthhenge ﴿(Al-Muzzammil: 14)

﴾Jab zameen ko zor se hila diya jaayega ﴿(Al-Waaqi'ah: 4)

﴾Aur jab zameen phaila di jaayegi ﴿(Al-Inshiqaaq: 3)

Aayat 23: وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

﴾WA BURRIZATIL-JAHEEMU LIMAY-YARAA ﴿(An-Naazi'aat: 36)

﴾WA SEEQAL-LAZEENA KAFAROO ILAA JAHANNAMA ZUMARAA ﴿(Az-Zumar: 71)

﴾YAWMA'IZIN YATAZAKKARUL-INSAANU WA ANNAA LAHUZ-ZIKRAA ﴿(Al-Fajr: 23)

﴾Aur Jahannum saamne kar di jaayegi har dekhne waale ke liye ﴿(An-Naazi'aat: 36)

﴾Aur jinhon ne kufr kiya unhein giroh giroh karke Jahannum ki taraf haanka jaayega ﴿(Az-Zumar: 71)

﴾Us din insaan naseehat haasil karega, lekin ab naseehat kahaan? ﴿(Al-Fajr: 23)

Aayat 24: يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

﴾RUBAMAA YAWADDUL-LAZEENA KAFAROO LAW KAANOO MUSLIMEEN ﴿(Al-Hijr: 2)

﴾YAWMA LAA YANFA'U MAALUN WA LAA BANOON * ILLAA MAN ATALLAAHA BIQALBIN SALEEM ﴿(Ash-Shu'araa: 88-89)

﴾WA LAW TARAA IZIL-MUJRIMOONA NAAKISOO RU'OOSI HIM 'INDA RABBIHIM ﴿(As-Sajdah: 12)

﴾Shaayad kaafir tamanna karenge ke kaash woh Musalmaan hote ﴿(Al-Hijr: 2)

﴾Jis din na maal faida dega na bete, siwaaye uske jo Allah ke paas paak dil lekar aaye ﴿(Ash-Shu'araa: 88-89)

﴾Aur kaash tum dekho jab mujrim apne Rab ke saamne sar jhukaaye honge ﴿(As-Sajdah: 12)

Aayat 25: فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

﴾INNA 'AZAABA RABBIKA LAWAAQI' * MAA LAHOO MIN DAAFI' ﴿(At-Toor: 7-8)

﴾ZAALIKA YAWMUM-MAJMOO‘UL-LAHUN-NAASU WA ZAALIKA YAWMUM-MASHHOOD ﴿(Hood: 103)

﴾LAA YUJZAA WAALIDUN ‘AN WALADIHEE WA LAA MAWLOODUN HUWA JAAZIN ‘AN WAALIDIHEE SHAY’AA ﴿(Luqmaan: 33)

﴾Yaqeenan tere Rab ka azaab waaqe‘ ho kar rahega, use koi taal nahin sakta ﴿(At-Toor: 7-8)

﴾Yeh woh din hai jis mein sab log jama kiye jaayenge aur yeh din mashhood hai ﴿(Hood: 103)

﴾Na waalid apne bete ke kaam aayega aur na beta apne waalid ke kuch kaam aayega ﴿(Luqmaan: 33)

Aayat 26: وَلَا يُوثِقُ وَثْقَهُ أَحَدٌ

﴾SARAAbeeluhum min qatiraanin wa taghshaa wujoohahumun-naar ﴿(Ibraaheem: 50)

﴾INNAA A‘TADNAA LIZ-ZAALIMEENA NAARAA ﴿(Al-Kahf: 29)

﴾Un ke kurtay qatraan ke honge aur un ke chehron ko aag dhaanp legi ﴿(Ibraaheem: 50)

﴾Hum ne zaalimon ke liye aag tayyar kar rakhi hai ﴿(Al-Kahf: 29)

Aayat 27: يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

Aayat 28: ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Aayat 29: فَادْخُلِي فِي عِبَادِي

Aayat 30: وَادْخُلِي جَنَّتِي

Surah ke mauzoo se muta‘alliq ayaat

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ﴾
(Ar-Ra‘d: 28) بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

﴾Jo log iman laye aur unke dil Allah ke zikr se mutma‘in hote hain, sun lo! Allah ke zikr hi se dilon ko itminan hasil hota hai. ﴿(Ar-Ra‘d: 28)

﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا * وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا﴾
(Al-Inshiqaq: 7–9)

﴾Pas jis shakhs ko us ka nama-e-a‘maal us ke dahne haath mein diya jayega, to us se aasaan hisab liya jayega aur woh khushi khushi apne ghar walon ki taraf lautega. ﴿(Al-Inshiqaq: 7–9)

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾
(Al-Infitar: 13)

﴾Beshak nek log na‘eem mein honge. ﴿(Al-Infitar: 13)

Sharh:

Yeh ayaat Allah ke zikr se mutma‘in aur iman wali rooh ke bayan se muta‘alliq hain, jo aakhirat mein sa‘adat aur abadi ni‘mat paati hai.

Ayat 28: ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Surah ke mauzoo se muta‘alliq ayaat:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾
(Al-Ma‘idah: 119)

﴾Allah un se raazi hua aur woh Allah se raazi hue. ﴿(Al-Ma'idah: 119)

﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ
عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
﴾(Al-Bayyinah: 8)﴾اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴿

﴾Un ka badla un ke Rab ke paas hamesha rehne ke baagh hain jin ke neeche nehrein behti hain. Woh un mein hamesha rahenge. Allah un se raazi hua aur woh Allah se raazi hue. ﴿(Al-Bayyinah: 8)

Sharh:

Yeh ayaat bande aur Rab ke darmiyan bahami raza ke maqam ko ujagar karti hain, jo ahl-e-jannat ke buland tareen maqamat mein se hai.

Ayat 29: فَادْخُلِي فِي عِبَادِي

Surah ke mauzoo se muta'alliq ayaat:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ
﴾(Az-Zumar: 73)﴾إِلَى الْجَنَّةِ زُمَرًا﴿

﴾Aur jo log apne Rab se darte rahe unhein giroh dar giroh Jannat ki taraf le jaya jayega. ﴿(Az-Zumar: 73)

﴿يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمْ
﴾(Az-Zukhruf: 68)﴾الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴿

﴾Ae mere bandon! Aaj tum par na koi khauf hai aur na tum ghamgeen hoge. ﴿(Az-Zukhruf: 68)

Sharh:

Is mein saleh bande ki izzat-afzai aur use Allah ke mu'azzaz bandon ki jama'at mein shamil kiye jane ka bayan hai, jo ahl-e-jannat hain.

Ayat 30: وَادْخُلِي جَنَّتِي

Surah ke mauzoo se muta'alliq ayaat:

﴿ادْخُلُوا الْجَنَّةَ أَنْتُمْ
﴾(Az-Zukhruf: 70)﴾وَأَزْوَاجُكُمْ تُحْبَرُونَ﴿

﴾Jannat mein dakhil ho jao, tum aur tumhari biwiyan, tumhein khush rakha jayega. ﴿(Az-Zukhruf: 70)

﴿جَنَّاتُ عَدْنٍ الَّتِي

﴾Hamesha rehne ke baagh... ﴿(Maryam: 61)

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ
﴾(At-Tur: 17)﴾وَنُعِيمٍ﴿

﴾Beshak muttaqi log baaghon aur na'eem mein honge. ﴿(At-Tur: 17)

Sharh:

Yeh ayaat momin rooh ke Jannat mein dakhle ki tasdeeq karti hain, jo duniya aur aakhirat mein mutma'in logon ka khush-anjaam hai.

Khulasa:

Surah Al-Fajr ki yeh ayaat (27–30) mutma'in momin nafs ke anjaam ko mukhtasar karti hain aur unhein deegar Qur'ani ayaat se jorti hain jo **raza, itminan, Allah ke bandon ki sohbat aur iman-o-amal-e-saleh par Jannat mein dakhle** ko numayan karti hain.

Panchwaan Hissa *****

Paanchwaan Hissa (Tafseer bil-Qur'an)

Allah Ta'ala ka farman:

﴿الَّذِينَ طَغَوْا فِي الْبِلَادِ فَأَكْثَرُوا فِيهَا الْفُسَادَ﴾

Dekho Surah Al-Baqarah, Ayat (49):

Allah Ta'ala ka farman:

﴿وَإِذْ نَجَّيْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

Al-Aayah 2: وَلَيَالٍ عَشْرٍ

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا﴾

(Al-Hajj: 27)

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾

(Al-Hajj: 28)

﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾

(Al-Hajj: 28)

﴾Aur logon mein Hajj ka elaan kar do, woh tere paas aayenge﴿

(Al-Hajj: 27)

﴾Taake woh apne faide haasil karein aur Allah ka naam muqarrarah dinon mein yaad karein﴿

(Al-Hajj: 28)

﴾Aur Allah ka naam muqarrarah dinon mein yaad karein﴿

(Al-Hajj: 28)

Al-Aayah 3: وَالشَّفْعِ وَالْوَتْرِ

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا رَوْحَيْنِ﴾

(Az-Zaariyaat: 49)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

(Al-Ikhlaas: 1)

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا﴾

(Yaseen: 36)

Chata Hissa *****

(Chhata Hissa) – 11: Al-Fajr, Layaalin 'Ashr, 'Asharah-e-Zul-Hijjah

1. Al-Hadees:

مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ» قَالُوا: «وَلَا الْجِهَادُ؟ قَالَ: «وَلَا الْجِهَادُ... إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ» «فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».

Tarjuma: “Aise din nahin jin mein nek amal Allah ke nazdeek in das dinon (Zul-Hijjah ke) se zyada mehboob ho.” Sahaba ne poocha: “Allah ke raaste ka jihad bhi nahin?” Farmaya: “Allah ke raaste ka jihad bhi nahin, siwaye us shakhs ke jo apni jaan aur maal ke saath nikla aur phir kuch bhi wapas na laaya.”

Takhrij: Sahih al-Bukhari, Kitaab al-‘Eedain, Baab Fadl al-‘Amal fi Ayyaam at-Tashreeq, Hadees 969.

2. Al-Hadees:

«أَفْضَلُ أَيَّامِ الدُّنْيَا أَيَّامُ الْعَشْرِ».

Tarjuma: “Duniya ke sab se afzal din ‘Asharah-e-Zul-Hijjah ke din hain.”

Takhrij: Musnad Ahmad, Hadees 1950; Sahhahu al-Albani bish-Shawaahid, As-Silsilah as-Saheehah, Hadees 1143.

3. Al-Hadees:

‘An Ibn ‘Umar Radhiyallahu ‘Anhumah:

«مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ».

Tarjuma: Abdullah bin Umar Radhiyallahu ‘Anhumah se marwi hai: “Koi din aisa nahin jis mein Allah Ta‘ala Roz-e-‘Arafah se zyada bandon ko Jahannum se azaad farmata ho.”

Takhrij: Sahih Muslim, Kitaab al-Hajj, Baab Fadl Yawm ‘Arafah, Hadees 1348.

4. Al-Hadees:

«مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ خَيْرٍ مِنْ يَوْمِ الْجُمُعَةِ، هَدَانَا اللَّهُ لَهُ، وَضَلَّ النَّاسُ عَنْهُ، فَالْنَّاسُ لَنَا فِيهِ تَبَعٌ، فَهَوْ لَنَا، وَلِلْيَهُودِ يَوْمٌ»
«السَّبَبُ، وَلِلنَّصَارَى يَوْمُ الْأَحَدِ، إِنَّ فِيهِ لَسَاعَةً لَا يُؤَافِقُهَا مُؤْمِنٌ يُصَلِّي بِسَإْلِ اللَّهِ شَيْئًا؛ إِلَّا أَعْطَاهُ»

Ravi: Abu Hurairah | **Muhaddith:** Al-Albani | **Masdar:** Sahih at-Targheeb | **Safhah ya Hadees:** 695 | **Hukm:** Sahih

Takhrij: Isay Muslim (854), Tirmidhi (488), Nasai (1373) ne mukhtalif alfaaz ke saath, Abu Dawood (1046) ne tafseelan, aur Ahmad (10723) ne isi lafz ke saath riwayat kiya hai.

Tarjuma: “Na sooraj kisi din par tuloo hua aur na ghuroob hua jo Jumu‘ah ke din se zyada afzal ho.”

Takhrij: Jaami‘ at-Tirmidhi, Kitaab al-Jumu‘ah, Hadees 488; Sahhahu al-Albani, As-Silsilah as-Saheehah, Hadees 1502.

5. Al-Hadees:

«اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا».

Tarjuma: “Ae Allah! Meri ummat ke subah ke waqt mein barkat ata farma.”

Takhrij: Sunan Abi Dawood, Kitaab al-Jihaad, Hadees 2606; Jaami‘ at-Tirmidhi, Hadees 1212, wa qaala: Hasan.

6–10: Salaat-ul-Fajr aur Qur’aan-ul-Fajr

6. Al-Hadees:

«إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا»

Tarjuma: Aayat “Beshak Fajr ka Qur’aan mashhood hota hai” ki tafseer mein aaya:

“Us (Salaat-ul-Fajr) par raat ke farishte bhi haazir hote hain aur din ke farishte bhi.”

Takhrij: Sahih al-Bukhari, Kitaab at-Tafseer, Tafseer Surah Al-Isra, Hadees 4717; Sahih Muslim, Kitaab al-Masaajid, Hadees 632.

7. Al-Hadees:

«من صَلَّى البردين دخل الجنة»

Tarjuma: “Jo shakhs do thande waqt ki namaz (Fajr aur ‘Asr) padh le, woh Jannat mein daakhil hoga.”

Takhrij: Sahih al-Bukhari, Kitaab Mawaqeeat as-Salaah, Hadees 574; Sahih Muslim, Hadees 635.

8. Al-Hadees:

«لَنْ يَلْجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

Tarjuma: “Woh shakhs Jahannum mein daakhil nahin hoga jis ne sooraj tuloo hone se pehle aur sooraj ghuroob hone se pehle (ya’ni Fajr aur ‘Asr) ki namaz padhi ho.”

Takhrij: Sahih Muslim, Kitaab al-Masaajid, Hadees 634.

9. Al-Hadees:

«ركعتا الفجر خير من الدنيا وما فيها»

Tarjuma: “Fajr ki do (Sunnat) rak‘atein duniya aur us mein maujood har cheez se behtar hain.”

Takhrij: Sahih Muslim, Kitaab Salaat al-Musaafireen, Hadees 725.

10. Hadees-e-Mu‘aaz:

Qaal ﷺ:

«أَفْتَانُ أَنْتَ يَا مُعَاذُ؟ هَلَا قَرَأْتَ؟“سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى“، وَالشَّمْسِ وَضُحَاهَا، وَالْفَجْرِ، وَاللَّيْلِ إِذَا يَغْشَى؟“

Tarjuma: Nabi ﷺ ne farmaya: “Ae Mu‘aaz! Kya tum fitnah daalne wale ho? Tum ne kyun na padheen: ‘Sabbihisima Rabbikal-A‘la’, ‘Wash-Shamsi wa Duhaaha’, ‘Wal-Fajr’ aur ‘Wal-Laili iza Yaghsha’?”

Takhrij (asal qissa): Sahih al-Bukhari, Kitaab al-Azaan, Baab Iza Ataal al-Imaam, Hadees 610; Sahih Muslim, Kitaab as-Salaah, Hadees 465; suraton ki tasreeh: As-Sunan al-Kubra lin-Nasaai, Hadees 10010 (Isnaaduhu Sahih).

11–15: Al-Lail, Qasam bil-Lail aur Tahajjud

11. Al-Hadith:

«Afzalul-Salaati ba‘dal-Fareedhati Salaatul-Laili».

Tarjuma: “Farz namazon ke baad sab se afzal namaz raat ki namaz hai.”

Takhreej: Saheeh Muslim, Kitaab Salaatil-Musaafireen, Hadees 1163.

12. Al-Hadith:

«Yanzilu Rabbunaa Tabaaraka wa Ta’aalaa kulla lailatin ilas-samaa’id-dunyaa heena yabqaa thuluthul-lailil-aakhir, fa yaqoolu: man yad’oonee fa-astajeebu lahu, man yas’alunee fa-u’tiyahu, man yastaghfirunee fa-aghfiru lahu?».

Tarjuma: “Hamara Rabb, bari barkaton wala, har raat ko jab aakhri tihai hissa baqi reh jata hai aasman-e-dunya par nuzool farmata hai, phir kehta hai: Kaun hai jo mujh se dua kare ke main us ki dua qubool karun? Kaun hai jo mujh se maange ke main use ata karun? Kaun hai jo mujh se maghfirat talab kare ke main use bakhsh doon?”

Takhreej: Saheeh Al-Bukhari, Kitaabut-Tahajjud, Hadees 1145; Saheeh Muslim, Kitaab Salaatil-Musaafireen, Hadees 758.

13. Al-Hadith:

«‘Alaikum biqiyaamil-laili; fa-innahuu da’bus-saaliheena qablakum, wa qurbatun ilaa Rabbikum, wa mukaffiratun lis-sayyi’aat, wa minhaatun ‘anil-ithm».

Tarjuma: “Tum par laazim hai ke raat ko qiyaam kiya karo, kyunke yeh tum se pehle saaliheen ka tareeqa raha hai, aur yeh tumhare Rabb ki taraf qurb ka zariya hai, gunahon ka kaffara hai, aur badi se rokne wali cheez hai.”

Takhreej: Jaami’ at-Tirmidhi, Kitaabud-Da’awaat, Hadees 3549, wa qaala: Hasan Saheeh.

14. Al-Hadith:

«Aqrabu maa yakoonur-Rabbu minal-‘abdi fee jawfil-lailil-aakhir; fa-inis-tata’ta an takoona mimman yadhkurullaaha fee tilkas-saa’ati fakun».

Tarjuma: “Bande se us ke Rabb ka sab se zyada qurb raat ke aakhri hisse mein hota hai; pas agar tum mein taufeeq ho ke is ghari Allah ka zikr karne walon mein shaamil raho to zaroor shaamil ho jana.”

Takhreej: Jaami’ at-Tirmidhi, Hadees 3579; sahhahul-Albani, As-Silsilatus-Saheehah, Hadees 1452.

15. Al-Hadith (Amalun-Nabi ﷺ):

«Kaana Rasoolullaahi ﷺ yajtahidu fil-‘ashril-awakhiri maa laa yajtahidu fee ghairihaa».

Tarjuma: “Rasool Allah ﷺ Ramzan ki aakhri das raaton mein itni mehnat karte ke is jaisi mehnat doosri raaton mein nahi karte the.”

Takhreej: Saheeh Muslim, Kitaabul-I’tikaaf, Hadees 1175.

16–20: Asharah-e-Zil-Hijjah, Yaum-e-Arafah, Qurbani

16. Al-Hadith:

«Maa ‘amila Ibn-u Aadama min ‘amalin Yauman-Nahri ahabbu ilallaahi min iraaqid-dam, wa innahuu la-yaatee Yaumal-Qiyaamati biquroonihaa wa ash’aarihaa wa azlaafihaa, wa innad-dama la-yaqa’u minallaahi bimakaanin qabla an yaqa’a ‘alal-ardh, fa teeboo bihaa nafsan».

Tarjuma: “Aadmi Allah ke nazdeek Yauman-Nahr (qurbani ke din) is se zyada mehboob koi amal nahi karta jitna ke khoon bahana (qurbani karna), aur woh jaanwar Qiyamat ke din apne seengon, baalon aur khuron samet aayega, aur yaqeenan khoon zameen par girne se pehle Allah ke haan qubooliyat ki jagah tak pahunch jata hai, lehaza khush-dili se qurbani karo.”

Takhreej: Jaami’ at-Tirmidhi, Kitaabul-Adhaahiyah, Hadees 1493; Hasan li-ghairihi (Al-Albani).

17. Al-Hadith:

«Siyamu Yaumi ‘Arafata ahtasibu ‘alallaahi an yukaffiras-sanatal-latee qablahu was-sanatal-latee ba‘dahu».

Tarjuma: “Main Allah se umeed rakhta hoon ke Arafah ke din ka roza guzishtah ek saal aur aaindah ek saal ke gunahon ka kaffara ho jayega.”

Takhreej: Saheeh Muslim, Kitaabus-Siyaam, Hadees 1162.

18. Hadith Jaabir fi Hajjatil-Widaa‘:

(Taveel Hadees: «Hajjar-Rasoolullaahi ﷺ, fa labbaa...» jis mein Arafaat, Muzdalifah, Mina aur Asharah-e-Zil-Hijjah ke a‘maal ki poori kaifiyat mazkoor hai.)

Tarjuma (Khulaasa): Jaabir raziyallaahu ‘anh bayan karte hain ke Rasool Allah ﷺ ne Hajj kiya, Talbiyah farmaya, Arafaat mein wuqoof kiya, raat Muzdalifah mein guzari, phir Yauman-Nahr ko rami, qurbani, halq aur Tawaaf-e-Ifaazah ada kiya, aur baqi Ayyaam-e-Tashreeq ke a‘maal sikhaye.

Takhreej: Saheeh Muslim, Kitaabul-Hajj, Hadees 1218 (Hadees Jaabir taveel).

19. Al-Hadith:

«Ayyul-Ayyaami afzal? Qaala: Yauman-Nahr, thumma Yaumul-Qarr».

Tarjuma: Kisi ne poocha: “Kaun sa din afzal hai?” Aap ﷺ ne farmaya: “Qurbani ka din (Yauman-Nahr), phir thehrne ka din (Yaumul-Qarr: 11 Zil-Hijjah).”

Takhreej: Sunan Abi Dawood, Kitaabul-Manaasik, Hadees 1765; sahhahul-Albani.

20. (Dobarah bator-e-ta’keed) Al-Hadith:

«Maa min Yaumin aksara min an yu‘tiqallaahu feehee ‘abdan minan-naar min Yaumi ‘Arafah».

Tarjuma: “Koi din aisa nahi jis mein Allah Ta‘aala Roz-e-Arafah se zyada bandon ko Jahannum se azaad karta ho.”

Takhreej: Saheeh Muslim, Hadees 1348.

21–24: Maal, Ibtela, Yateem aur Miskeen

21. Al-Hadith:

«تُرَةُ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ كَيْسَ الْغِنَى عَنْ ل».

Tarjuma: “Ghina (ameeri) maal ki kasrat ka naam nahin, balkeh asal ghina dil ka ghani hona hai.”

Takhreej: Sahih al-Bukhari, Kitab ar-Riqaq, Hadith 6446; Sahih Muslim, Hadith 1051.

22. Al-Hadith:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ؛ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ» «فَكَانَ خَيْرًا لَهُ».

Tarjuma: “Momin ke maamle par hairat hai, us ka har maamla us ke liye khair hi khair hai, aur yeh kisi ke liye nahin siwaye momin ke. Agar use khush-haali mile to shukr karta hai, yeh us ke liye behtar hota hai, aur agar use takleef pahunche to sabr karta hai, yeh bhi us ke liye behtar hota hai.”

Takhreej: Sahih Muslim, Kitab az-Zuhd, Hadith 2999.

23. Al-Hadith:

«السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمَجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمَ النَّهَارَ».

Tarjuma: “Bewah aur miskeen ki kafalat ke liye koshish karne wala Allah ke raste mein jihad karne wale, ya raat ko qiyam karne wale aur din ko roza rakhne wale ke misl hai.”

Takhreej: Sahih al-Bukhari, Kitab an-Nafaqat, Hadith 5353; Sahih Muslim, Hadith 2982.

24. Al-Hadith:

«خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ».

Tarjuma: “Musalmanon ke gharon mein sab se achha ghar woh hai jis mein yateem ho aur us ke saath ehsan ka maamla kiya jaye, aur Musalmanon ke gharon mein sab se bura ghar woh hai jis mein yateem ho aur us ke saath bura sulook kiya jaye.”

Takhreej: Sunan Ibn Majah, Kitab al-Adab, Hadith 3679; Sahih Ibn Majah mein Albani ne sahih kaha.

25–27: “La Tukrimoon al-Yateem” / Yateem ki Kafalat

25. Al-Hadith:

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ وَأُشَارُ بِالسَّبَّابَةِ وَالْوُسْطَى».

Tarjuma: “Main aur yateem ki kafalat karne wala Jannat mein is tarah honge.” Aur Aap ﷺ ne shahadat aur darmiyani ungli ko mila kar ishara farmaya.

Takhreej: Sahih al-Bukhari, Kitab al-Adab, Hadith 5304.

26. Al-Hadith:

اجْتَنِبُوا السَّبْعَ الْمَوْبِقَاتِ». قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالٍ «الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ».

Tarjuma: “Saat halaak karne wali cheezon se bacho.” Poocha gaya: “Ae Allah ke Rasool! Woh kya hain?” Farmaya: “Allah ke saath shirk karna, jadoo, kisi jaan ko na-haq qatl karna jise Allah ne haraam kiya hai, yateem ka maal khana, larai ke din peeth pher kar bhaag jana, aur paak-daaman, bholi-bhaali, momin aurton par tohmat lagana.”

Takhreej: Sahih al-Bukhari, Kitab al-Wasaya, Hadith 2766; Sahih Muslim, Hadith 89.

28–30: Surah Fajr ka Ikhtitam aur Nafs-e-Mutma’inna

28. Hadith al-Bara bin Azib (Taweel):

إِنَّ الْمَلَائِكَةَ إِذَا حَضَرُوا الْعَبْدَ الْمُؤْمِنَ عِنْدَ الْمَوْتِ، قَالُوا: اخْرُجِي أَيُّهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، اخْرُجِي حَمِيدَةً، وَأَبْشِرِي «...بِرُوحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانٍ»

Tarjuma: “Beshak jab momin bande ke paas maut aati hai to farishte aa kar kehte hain: ‘Nikal aa, ae paakeeza jaan! Jo paakeeza jism mein thi. Aisi haalat mein nikal ke tu sarahi ja rahi hai, aur khush ho ja rahat, khushbudar rizq aur aise Rabb ki mulaqat ki basharat se jo tujh par naraz nahin.’”

Takhreej: Musnad Ahmad, Hadith 18534; Sunan Abi Dawud, Kitab as-Sunnah, Hadith 4753; Albani ne Ahkam al-Jana’iz mein sahih kaha.

29. Athar ‘an Ibn Abbas:

”أنه لما تليت عند النبي ﷺ: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ...﴾ قال: “ألا إنها تقول لك يا أبا بكر

Tarjuma: Jab Nabi ﷺ ke saamne yeh ayat tilawat ki gayi: “Ae Nafs-e-Mutma’inna! Apne Rabb ki taraf laut chal...” to Aap ﷺ ne farmaya: “Suno! Yeh kalima tum se kaha jayega, Ae Abu Bakr!”

Takhreej: Al-Hakim ne Al-Mustadrak mein riwayat kiya aur kaha: sanad sahih hai; Zahabi ne bhi is ki muwafaqat ki. Ibn Asakir ne Tarikh Dimashq mein zikr kiya, aur baaz muasir ulama ne shawahid ki bunyaad par ise hasan kaha.

30. Hadith Qudsi:

إن الله تعالى يقول يوم القيامة: يا ابن آدم، مرضت فلم تعطني. قال: يا رب، كيف أعوذك وأنت رب العالمين؟ قال: أما علمت أن «...عبدني فلائنا مرض فلم تعده؟ أما علمت أنك لو عدته لوجدتني عنده؟ يا ابن آدم، استسقيتك فلم تسقني... استطعمتك فلم تطعمني».

Tarjuma: “Allah Ta’ala Qayamat ke din farmayega: ‘Ae Ibn-e-Adam! Main beemar hua tha, tu ne meri iyadat na ki.’ Woh kahega: ‘Ae Rabb! Main Teri iyadat kaise karta jabke Tu Rabb-ul-‘Alameen hai?’ Allah farmayega: ‘Kya tujhe maloom na tha ke mera falaan banda beemar tha, tu ne us ki iyadat na ki? Kya tujhe maloom na tha ke agar tu us ke paas jata to mujhe wahin pata?’ Ae Ibn-e-Adam! Main ne tujh se paani manga, tu ne mujhe nahin pilaya... Main ne tujh se khana manga, tu ne mujhe nahin khilaya...” (Aage aata hai ke banda poochega: “Kaise?” To Allah Ta’ala mohtaj bande ki taraf nisbat kar ke jawab dega.)

Takhreej: Sahih Muslim, Kitab al-Birr was-Silah wal-Adab, Hadith 2569.

Saatwaan Hissa *****

Saatwan Hissa (Tafseer bil-Hadith)

(Tafseer bil-Hadith: Woh Ahadees jo Tafaseer mein pai jati hain)

Hadith:

عن ابن عباس، عن النبي ﷺ أنه قال " مَا الْعَمَلُ فِي أَيَّامِ الْعَشْرِ أَفْضَلُ مِنَ الْعَمَلِ فِي هَذِهِ ". قَالُوا وَلَا الْجِهَادُ قَالَ " وَلَا الْجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ "

Abdullah bin Abbas raziyaallahu anhu ne kaha ke Nabi Kareem sallallahu alaihi wa sallam ne farmaya: In dinon ke amal se zyada kisi din ke amal mein fazeelat nahin. Logon ne poocha: Aur Jihad mein bhi nahin? Aap sallallahu alaihi wa sallam ne farmaya: Haan, Jihad mein bhi nahin, siwa us shakhs ke jo apni jaan-o-maal khatre mein daal kar nikla aur wapas aaya to saath kuch bhi na laya (sab kuch Allah ki raah mein qurbaan kar diya).

(17) كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

Hadith:

عَنْ سَهْلِ، قَالَ رَسُولُ اللَّهِ ﷺ " أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا ". وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا شَيْئًا

Sahl raziyaallahu anhu ne bayan kiya ke Rasoolullah sallallahu alaihi wa sallam ne farmaya: Main aur yateem ki parwarish karne wala Jannat mein is tarah honge. Aur Aap ne shahadat ki ungli aur beech ki ungli se ishara kiya aur in dono ungliyon ke darmiyan thodi si jagah khuli rakhi.

Qauluhu Ta’ala:

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

Hadith:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا " .

Abdullah bin Masood se riwayat hai ke Rasoolullah ﷺ ne farmaya: Qayamat ke din Jahannam ko laya jayega, jis ki sattaar hazaar lagaam hongi, har lagaam par sattaar hazaar farishte honge jo use kheenchenge.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

Al-Jami‘ al-Kamil se Baaz Muntakhab Ahadees

1. Qasam:

{وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ}

Mufasssir likhte hain:

{وَلَيَالٍ عَشْرٍ} se murad **Zil-Hijjah ke das din** hain.

{وَالشَّفْعِ} se murad **Yaum-un-Nahr (10 Zil-Hijjah, yani qurbani ka din)** hai, jo juft hai.

{وَالْوَتْرِ} se murad **Yaum-e-Arafah (9 Zil-Hijjah)** hai, jo taaq hai.

Is ki taeed ek Hadith se hoti hai:

Hadith Jabir bin Abdullah raziyaallahu anhu: Nabi ﷺ ne farmaya:

“Al-Ashr” se murad qurbani ke das din hain,

“Al-Watr” se murad Arafah ka din,

aur “Ash-Shaf” se murad Yaum-un-Nahr hai.

Is Hadith ko Imam Ahmad, Bazzar, Nasai al-Kubra aur Hakim waghera ne riwayat kiya, aur muhaddiseen ne ise **Hasan** qarar diya hai; yani is ki sanad qabil-e-qubool aur qabil-e-istidlal hai.

2. Ayat:

{يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي}

Aur is ke taht Hadith:

Hadith Utbah bin Abd raziyaallahu anhu:

Rasoolullah ﷺ ne farmaya: Agar koi shakhs apne paida hone ke din se lekar maut tak, budhaye ki haalat tak musalsal apne munh ke bal girta rahe (yani sajdon mein gira rahe, ya Allah ki raza ke liye musalsal mehnat karta rahe), tab bhi Qayamat ke din woh is amal ko haqeer aur kam samjhega.

Is Hadith ko Imam Ahmad, Tabarani Kabeer aur Baihaqi ne mukhtalif turuq se riwayat kiya hai, aur sanad ko sahih qarar diya gaya hai; khaas taur par is liye ke rawi **Baqiyyah bin al-Waleed** ne saraahat ke saath “Haddathana” waghera kaha, jis se tadlees ka shuba door ho jata hai.

Is mazmoon ko ek mauqoof asar mazeed mazboot karta hai:

Asar Muhammad bin Abi Umairah raziyaallahu anhu (jo Sahabi hain):

Unhon ne farmaya: Agar koi banda apne paida hone ke din se lekar maut tak, budhaye ki haalat tak musalsal Allah ki ita‘at mein apne chehre ke bal girta rahe, tab bhi Qayamat ke din woh ise kam samjhega, aur yeh tamanna karega ke kaash use duniya mein wapass bhej diya jata taa-ke woh aur zyada ajr-o-sawab jama kar leta.

Yeh asar bhi Imam Ahmad, Ibn-ul-Mubarak fi az-Zuhd, Ibn Abi Asim aur Tabarani ne mukhtalif asaneed ke saath zikr kiya hai, aur is ke rawi thiqah bataye gaye hain.

Aathwaan aur Nawaa Hissa *****

Aathwan aur Nawaan Hissa ("Tafseer Sahaba wa Tabi'een" – "Tafseer bil-Raaye Mahmood")

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

Note: Maine aathwan aur nawain hissa aik jagah jama kiya hai kyun ke maine aqwaal Sahaba wa Tabi'een jama kiye aur un mein se kuch aqwaal Tafseer bil-Raaye al-Mahmood par mabni paye.

8- Tafseer baqwaal Sahaba wa Tabi'een paanch mashhoor tafaseer se

9- Tafseer bil-Raaye al-Mahmood

Hissa Awwal

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

Surah Al-Fajr

Tabari ne apni sahih sanad ke saath Mujahid se naqal kiya: (وَلَيْلٍ عَشْرٍ) kaha: Zul-Hijjah ki das raatein. Dekho Bukhari ki hadees Ibn Abbas se jo Surah Al-Hajj ki ayat (28) ke paas guzri.

Ahmad ne kaha: Hamein Zaid bin Hubab ne bayan kiya, hamein Ayyash bin Uqbah ne bayan kiya, mujh se Khair bin Naeem ne Abu Zubair se, unhon ne Jabir se Nabi ﷺ se riwayat kiya: "Woh das, Ashra Zul-Hijjah hain, Witr Arafah ka din hai, aur Shaf' qurbani ka din hai."

- Mujahid ne (وَالشَّعْ وَالْوَتْرِ) ke baare mein kaha: Allah ki har makhlooq shaf' hai, paani, zameen, khushki, samandar, jinn, insaan, sooraj, chaand, aur Allah Witr hai, woh akela hai.
- Qatadah se riwayat hai ke Ikrimah kaha karte the: Shaf': Qurbani ka din, Witr: Arafah ka din.
- Qatadah ne (وَالشَّعْ وَالْوَتْرِ) ke baare mein kaha: Namaz mein Shaf' bhi hai aur Witr bhi.
- Tabari ne kaha: Is baare mein durust qaul yeh hai ke kaha jaye: Allah Ta'ala ne Shaf' aur Witr ki qasam khai hai, aur Shaf' ya Witr ki kisi khaas qisam ko khabar ya aql se makhsoos nahi kiya, pas har Shaf' aur Witr is mein shamil hai jis ki qasam Allah ne khai, jaisa ke ahl-e-tafseer ne kaha ke yeh is ki qasam mein daakhil hai is ke umum ki wajah se.

Allah Ta'ala ka farman:

(وَاللَّيْلِ إِذَا يَسْرِ)

- Qatadah ne (وَاللَّيْلِ إِذَا يَسْرِ) ke baare mein kaha: Jab woh chalta hai.

Allah Ta'ala ka farman:

(هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حُجْرٍ)

- Mujahid ne (هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حُجْرٍ) ke baare mein kaha: Aql wale ke liye.
- Ibn Abbas ne (لِذِي حُجْرٍ) ke baare mein kaha: Aql walon ke liye.

Allah Ta'ala ka farman:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ)

- Qatadah ne (إِرَمَ ذَاتِ الْعِمَادِ) ke baare mein kaha: Hum se bayan kiya jata tha ke Iram Aad ka ek qabeela hai, Aad ki saltanat ka ghar.
- Mujahid ne (إِرَمَ) ke baare mein kaha: Qadeem.
- Mujahid ne (الْعِمَادِ) ke baare mein kaha: Woh log jo sutoon wale the, qiyam nahi karte the.

Allah Ta'ala ka farman:

(الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ)

- Qatadah ne (الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ) ke baare mein kaha: Kaha jata hai ke woh aasman mein baarah haath lambe the.

Allah Ta'ala ka farman:

(وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ)

- Qatadah ne (وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ) ke baare mein kaha: Unhon ne use تراشا aur us mein ghar banaye.
- Ibn Abbas: (وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ) ke baare mein kaha: Unhon ne us mein سوراخ kiye.

Allah Ta'ala ka farman:

(وَفِرْعَوْنَ ذِي الْأَوْتَادِ)

- Mujahid ne (ذِي الْأَوْتَادِ) ke baare mein kaha: Woh logon ko mekhood se baandhta tha.

Allah Ta'ala ka farman:

(فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ)

- Mujahid ne (سَوْطَ عَذَابٍ) ke baare mein kaha: Woh jis se unhein azaab diya gaya.

Allah Ta'ala ka farman:

(إِنَّ رَبَّكَ لَبِالْمِرْصَادِ)

- Ibn Abbas ne (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ) ke baare mein kaha: Woh dekhta aur sunta hai.

Allah Ta'ala ka farman:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (٥) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ (٦) (كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ)

Sheikh Atiyyah Salim, mukammal kitab **Adwaa-ul-Bayaan**: Allah Ta'ala ne bayan kiya ke woh deta aur rokta hai bande ki aazmaish ke liye. Allah Ta'ala ka farman: "**Kalla**" jo zajr wa rad' ka kalimah hai, aur is ma'ni ki wazahat ke jaisa tum ne kaha waisa nahi, is mein kuffar ke mafahim ki islaah hai, ke dena aur rokna izzat ya zillat ke liye nahi, balke aazmaish hai, jaisa ke Allah Ta'ala ka farman hai: "Har nafs ko maut ka maza chakhna hai aur hum tumhein achhe aur bure halaat se aazmate hain."

- Qatadah ne (وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ) ke baare mein kaha: Ibn-e-Adam ki na-shukri kitni jaldi hai.

Allah Ta'ala ka farman:

(وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا)

- Qatadah ne (وَتَأْكُلُونَ الثَّرَاثَ) ke baare mein kaha: Yani meeras, aur isi tarah Allah Ta'ala ka farman (أَكْلًا لَمًّا) mein bhi.
- Mujahid ne (أَكْلًا لَمًّا) ke baare mein kaha: "Lamm" hai, har cheez ko lapet lena.

Allah Ta'ala ka farman:

(وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا)

- Ibn Abbas ne (وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا) ke baare mein kaha: Bohat zyada.

Allah Ta'ala ka farman:

(كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا)

- Ibn Abbas ne (إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا) ke baare mein kaha: Us ka hilaya jaana.

Allah Ta'ala ka farman:

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)

- Qatadah ne (وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا) ke baare mein kaha: Farishton ki safen.

Allah Ta'ala ka farman:

(وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى)

- Muslim ne apni sanad ke saath Ibn Mas'ud se marfoo'an riwayat kiya: "Us din Jahannum laayi jayegi, us ki sattar hazar lagaamein hongy, har lagaam ke saath sattar hazar farishte honge jo use kheenchenge."

Ibn Abbas: (Wa-annā lahu adh-dhikrā) ke baare mein kaha: Aur us ke liye kaise?

Allah Ta'ala ka farman: (يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي)

v **Mujahid:** (Yā laytanī qaddamtu liḥayātī) ke baare mein kaha: Aakhirat.

Allah Ta'ala ka farman: (يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ)

v **Ibn Abbas:** (Yā ayyatuhan-nafsul-muṭma'innah) ke baare mein kaha: Tasdeeq karne wali.

v **Qatadah:** (Yā ayyatuhan-nafsul-muṭma'innah) ke baare mein kaha: Woh Momin hai jis ki rooh Allah ke waade par mutma'in hai.

Allah Ta'ala ka farman: (فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي)

v **Qatadah:** (Fadkhulī fī 'ibādī) ke baare mein kaha: Mere saleh bandon mein daakhil ho ja (aur meri Jannat mein daakhil ho ja).

Daswaan Hissa *****

Daswan hissa (Arabi tafasir se mustanad nuqaat)

Hissa دوم: Tafseeli tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghwi, Tafseer Qurtubi, Ibn Kathir, aur jadeed tafasir jaise Tafseer As-Sa'di aur isi tarah Ibn Kathir ke tafseer ke nuqaat aur ikhtisar jo "Al-Misbah Al-Muneer" se mosoom hai, us ke saath digar Ibn Kathir ki shurooh (Sharh Sheikh Al-Rajihi, Sharh Sheikh Khalid As-Sabt wa Sheikh Muqbil ki takhreej wa Sheikh Huwayni wa Hikmat Basheer ki tahqeeq-e-Tafseer Ibn Kathir) se istefada karte hue aur isi tarah tahqeeqat Ibn Taymiyyah, Ibn Qayyim, Ibn Al-Jawzi ka khayal rakha gaya hai, aur Tafseer Adwa-ul-Bayan, Fath-ul-Qadeer lil-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn Uthaymeen, talamiza wa Tafseer Ad-Durar As-Saniyyah wa Mausoo'at-ut-Tafseer ba-ishraf Musaa'id At-Tayyar se rehnumai hasil karte hue Urdu qaaliib mein laya gaya, Alhamdulillah. Is se hamein riwayat aur jadeed nuqta-e-nazar dono ko samajhne mein madad milegi, In Sha Allah.

Bismillah-ir-Rahman-ir-Raheem

وَالْفَجْرِ ۝ وَلَيْلٍ عَشْرِ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَاللَّيْلِ إِذَا يَسْرِ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝ إِرْمَ ذَاتِ الْعِمَادِ ۝ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝ وَثُمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝ الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ إِنَّ رَبَّكَ لَبَاسٌ صَادٍ [Surah Al-Fajr: 1-14].

Nasai ne Jabir se riwayat kiya ke Mu'az ne ek namaz padhai, ek shakhs aaya aur us ke saath namaz padhi, Mu'az ne (namaz) lambi kar di, to us shakhs ne masjid ke ek kone mein (alag) namaz padhi, phir wapas chala gaya. Yeh baat Mu'az tak pahunchi to us ne kaha: yeh munafiq hai. Phir yeh baat Rasool Allah ﷺ tak pahunchi, Aap ne is naujawan se poocha, us ne kaha: Ya Rasool Allah! Main is ke saath namaz padhne aaya, is ne namaz lambi kar di, main alag ho gaya aur masjid ke ek kone mein namaz padhi, phir apni oontni ko chara diya. Rasool Allah ﷺ ne farmaya: Mu'az! Kya tum logon ko fitne mein daalte ho? Tum kahan ho "Sabbih Isma Rabbikal A'la", "Wash-Shamsi wa Duhaaha", "Wal-Fajr", "Wal-Laili Iza Yaghsha" se?

Jahan tak Fajr ka ta'alluq hai to woh maroof hai, yani subah, jaisa ke Ali, Ibn Abbas رضى الله عنهما, Ikrimah, Mujahid aur Suddi ne kaha hai.

Masruq aur Muhammad bin Ka'b se manqool hai: is se murad khaas taur par Yawm-un-Nahr (qurbani ke din) ki Fajr hai, jo in das raaton ka ikhtitam hai.

Aur das raaton se murad: Zil-Hijjah ki das raaten hain, jaisa ke Ibn Abbas, Ibn Zubair, Mujahid aur bohat se Salaf wa Khalaf ne kaha hai.

Sahih Bukhari mein Ibn Abbas رضى الله عنهما se marfoo'an sabit hai: in das dinon mein nek amal Allah ko sab se zyada mahboob hai, yani Zil-Hijjah ki das raaten, Sahaba ne poocha: aur Allah ke raste mein jihad bhi nahin? Aap ne farmaya: aur Allah ke raste mein jihad bhi nahin, siwaye us shakhs ke jo apni jaan aur maal ke saath nikla aur kuch bhi wapas na laya.

Imam Ahmad ne Jabir se, Nabi ﷺ se riwayat kiya: "Woh das, Ashra-e-Zil-Hijjah hain, Witr Arafah ka din hai, aur Shaf' qurbani ka din hai", aur Nasai ne bhi riwayat ki, aur is ki sanad ke rijal mein koi haraj nahin, matn mein raf' ke aitibar se nakarat hai, Wallahu A'lam.

Sheikh Khalid As-Sabt: Allah Ta'ala ka farman (وَالْفَجْرِ) ke baare mein: yahan kisi khaas din ki Fajr muta'ayyan nahin ki gayi, balke ise mutlaq rakha gaya hai, aur asal yahi hai ke mutlaq ko us ke itlaq par baqi rakha jaye aur aam ko us ke umum par, yahan tak ke koi qaid ya takhsees warid ho. Allah ne Fajr ki qasam khai jaise Asr ki qasam khai, aur use kisi khaas din ke Asr se muqayyad nahin kiya. To yahan Fajr ko us itlaq par mahmool kiya jayega: ke Allah ne us maroof waqt ki qasam khai hai, jo Fajr ka waqt hai, jo Fajr Sadiq ke tulu' se suraj ke tulu' tak rehta hai, yeh muddat taqreeban dedh ghante ki hoti hai, mausam ke hisab se kuch zyada ya kam ho sakti hai, ise Fajr kaha jata hai, aur yeh namaz-e-Fajr ka waqt hai, jaisa ke Rabb Ta'ala ne farmaya:

وَقُرْآنَ الْفَجْرِ [Surah Al-Isra: 78]

Yani namaz-e-Fajr,

[Surah Al-Isra: 78] إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Yani is par raat aur din ke farishte hazir hote hain.

Balke jo shakhs is ma'ni mein sahih riwayat ko dekhega to baaz riwayat mein yeh bhi milta hai ke Allah Ta'ala har raat ke aakhri tihai hisse mein aasman-e-dunya par nuzool farmata hai, aur yeh nuzool Fajr ki namaz tak baqi rehta hai, aur yeh bhi Allah Ta'ala ke farman mein dakhil ho sakta hai:

[Surah Al-Isra: 78] إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Yani Allah aur us ke farishte is par gawah hote hain, lekin mashhoor yeh hai ke is par farishte gawah hote hain.

Yeh is azeem namaz ka waqt hai, jo din ka sab se afzal waqt hai, aur Nabi ﷺ ne farmaya: "Meri ummat ke liye subah mein barkat rakhi gayi hai", yeh din ka sab se sharaf wala waqt hai, aur sab se zyada ba-barkat waqt hai, aur sargarmi wa harkat aur phailao ka aghaz hota hai, pas Allah ne is ki qasam khai.

Aur jahan tak is qoul ka ta'alluq hai ke yahan Fajr se murad maroof subah hai, to yahi Ibn Jarir ka intikhab hai, aur un logon ke naam liye hain jinhon ne yeh kaha: yani subah, Ali, Ibn Abbas, Ikrimah, Mujahid aur Suddi, aur yahi Ibn Jarir ka intikhab hai. (Khatm shud)

[Al-Fajr: 2] (وَلَيْالٍ عَشْرٍ)

Ibn Uthaymeen: Allah Ta'ala ke farman (وَلَيْالٍ عَشْرٍ) ke baare mein kaha gaya hai ke in das raaton se murad Zil-Hijjah ki pehli das tareekh ki raaten hain, aur dinon par "Layalin" (raaten) ka itlaq is liye kiya gaya ke Arabi zaban wasi' hai; is mein kabhi "Layalin" keh kar din bhi murad liye jate hain, aur kabhi "Ayyam" keh kar raaten bhi murad hoti hain. Ek qoul yeh bhi hai ke in das raaton se murad Ramzan ke aakhri das dinon ki raaten hain.

Pehle qoul walon (jo kehte hain ke murad Zil-Hijjah ki das tareekhen hain) ki daleel yeh hai ke Zil-Hijjah ki yeh das tareekhen bohat fazilat wali hoti hain, Nabi ﷺ ne farmaya:

«ما من أيام العمل الصالح فيهن أحب إلى الله من هذه الأيام العشر»

"Allah ke nazdeek amal-e-salih ke liye in das dinon se zyada mahboob koi din nahin."

Sahaba ne poocha: Allah ki raah mein jihad bhi nahin? Farmaya:

«ولا الجهاد في سبيل الله، إلا رجل خرج بنفسه وماله فلم يرجع من ذلك بشيء»

"Allah ki raah mein jihad bhi nahin, siwaye us shakhs ke jo apni jaan aur maal ke saath nikla aur phir un mein se kuch bhi wapass na laya (yani sab kuch Allah ki raah mein qurban kar diya)."

Aur jin logon ne kaha ke in das raaton se murad Ramzan ki aakhri das raaten hain, woh kehte hain ke lafzi aitar se "layali" asal mein raaton hi ke liye bola jata hai, dinon ke liye nahin, aur yeh ke Ramzan ki aakhri das raaton mein Lailatul Qadr hai, jis ke bare mein Allah ne farmaya: (خَيْرٌ مِنَ أَلْفِ نَسْرَةٍ)

(فِيهَا) "Woh ek raat hazar mahino se behtar hai", aur yeh bhi farmaya ke woh raat "mubarak" hai, aur (يُفَرِّقُ كُلَّ أَمْرٍ حَكِيمٍ) "Us raat har hikmat wale hukm ka faisla kar diya jata hai".

Musannif ke nazdeek yeh doosra qoul pehle qoul se rajeh hai, agarche pehla qoul jumhoor ka hai; lekin alfaaz-e-ayat jumhoor ke qoul ki poori taeed nahin karte, balki doosre qoul ko taqwiyat dete hain ke is se murad Ramzan ki aakhri das raaten hain. Allah Ta'ala ne in raaton ki qasam khai hai in ki

azmat ki wajah se, is liye ke inhi mein Lailatul Qadr hai, aur is liye bhi ke inhi raaton se Musalman Ramzan ke mahine ko khatam karte hain, jo Islam ke faraiz aur arkaan mein se ek rukn ka waqt hai. Isi bina par Allah Ta'ala ne in raaton ki qasam irshad farmayi. (Khatm shud)

Sheikh Khalid al-Sabt: Allah Ta'ala ka farman: **وَلَيْالٍ عَشْرٍ**, is bare mein kaha:

“Is se murad Zulhijjah ki das raaten hain”, yahi aam ahl-e-ilm ka qoul hai, woh kehte hain: Zulhijjah ki das raaten, yahi jumhoor ka qoul hai, aur Ibn Jarir ne ise ikhtiyar kiya hai, aur is qoul ke khilaf ko jaiz nahin samjha, kyun ke yeh ijma hujjat hai, aur Ibn Jarir ke nazdeek ijma se murad jumhoor ka qoul hai, warna digar aqwal bhi hain.

Baaz ahl-e-ilm, jaisa ke Ibn al-Qayyim ne kaha: Zulhijjah ke din afzal hain, aur Ramzan ki aakhri das raaten afzal hain, aur is ki wajah yeh bayan ki ke Zulhijjah ki das raaton ke bare mein Nabi ﷺ ne farmaya: “In dinon mein amal...”, aur Ramzan ki aakhri das raaton mein Lailatul Qadr hai, jo hazar mahino se behtar hai, lekin is mein bhi ishkaal hai, kyun ke Arab jab dinon ka zikr karte hain to us ke saath raaten bhi murad lete hain, aur jab raat ka zikr karte hain to us ke saath din bhi murad lete hain. Wallahu a'lam.

Lail ka matlab yeh us ki niyyat ke mutabiq hai, asal yeh hai ke raat ke baad din aata hai, lekin Arab log raat ko bhi sirf raat ke ma'ni mein istemal karte hain, aur din ko bhi sirf din ke ma'ni mein, aur kabhi raat ke saath din ko bhi murad lete hain. Yeh sab itlaqaat Arabi zaban mein maroof hain; isi liye ise niyyat par chhor diya jata hai, kaha jata hai: tumhari niyyat kya hai? Tumhare dil mein kya hai? (Khatm shud)

Aur aam ahl-e-ilm ka ittefaq hai ke Zulhijjah ki das raaten saal ki sab se afzal raaten hain.

Aur Allah Ta'ala ke farman: **وَالشَّعْءِ وَالْوُثْرِ** [Surah Al-Fajr: 3] ke bare mein pehle mazkur hadees se maloom hua ke Witr Arafah ka din hai kyun ke woh nauwan din hai, aur Shaf' Yaum-un-Nahr hai kyun ke woh daswan din hai, aur Ibn Abbas, Ikrimah aur Dahhak ne bhi yahi kaha, aur un ki tafsir mein digar aqwal bhi maujood hain.

Yeh tafsir is hadees ki roshni mein hai jis mein Witr ko Yaum-e-Arafah aur Shaf' ko Yaum-un-Nahr kaha gaya hai, lekin yeh hadees za'ef hai, is liye ulama ke darmiyan Shaf' aur Witr ke murad hone mein ikhtilaf hai.

Zahir baat yeh hai, Wallahu a'lam, ke yeh mutlaq hai yani har Shaf' aur har Witr, kyun ke Allah Ta'ala ne ise mutlaq bayan kiya hai jaisa Fajr mein bhi kiya, aur kisi khas qisam ko makhsoos nahin kiya, is liye yeh har Shaf' aur Witr par muheet hai, aur is mein woh tamam aqwal shamil hain jo salaf ne Shaf' aur Witr ke bare mein kahe hain, kyun ke yeh un par sadiq aata hai aur un ko shamil karta hai. Yahi tafsir Imam Ibn Jarir rahimahullah ka ikhtiyar hai.

Note: Sheikh Azmi al-Jami' al-Kamil se:

﴿وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّعْءِ وَالْوُثْرِ﴾

Mufasssir likhte hain:

﴿وَلَيَالٍ عَشْرٍ﴾ se murad Zil-Hajj ke das din hain.

﴿وَالشَّعْءِ﴾ se murad Yaum-un-Nahr (10 Zil-Hajj, yani qurbani ka din) hai, jo juft hai.

﴿وَالْوُثْرِ﴾ se murad Yaum-e-Arafah (9 Zil-Hajj) hai, jo taaq hai.

Is ki taeed ek hadees se hoti hai: Hadees Jabir bin Abdullah raziyallahu anhu: Nabi ﷺ ne farmaya:

“Al-Ashr” se murad qurbani ke das din hain,

“Al-Witr” se murad Arafah ka din,

aur “Ash-Shaf” se murad Yaum-un-Nahr hai.

Is hadees ko Imam Ahmad, Bazzar, Nasai al-Kubra aur Hakim waghera ne riwayat kiya, aur muhaddiseen ne ise Hasan qarar diya hai; yani is ki sanad qabil-e-qubool aur qabil-e-istidlal hai.

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرٍ

Yeh ibarat nihayat daqiq hai:

“Yeh qasam ibadat ke auqat aur khud ibadat dono se hai.” Yani:

- Al-Fajr: Namaz-e-Fajr ka waqt.
- Al-Layali al-Ashr: Zulhijjah ki raaten jin mein Hajj ke a'mal hote hain.
- Ash-Shaf' wal-Witr: Namazon mein Shaf' (juft) aur Witr (taaq) rakaat.
- Al-Layl iza yasr: Raat ka waqt jis mein Maghrib, Isha aur Qiyam ki namazen hoti hain.

Qasam ka jawab:

Ayat (هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرٍ) jawab-e-qasam nahin, balki qasam ki azmat ko wazeh karti hai. Jawab-e-qasam muqaddar hai (masalan: “Tumhein zaroor jaza di jayegi”), jo Surah ke markazi mauzu “jaza o saza” se muta'alliq hai. Baaz ahl-e-ilm kehte hain: yahan mahzuf hai, is ki taqdeer hai: liyujazanna, ya litujazanna, ya is jaisa kuch.

Aur jo yeh kehte hain ke qasam ka jawab: هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرٍ hai, to yeh sab se zyada baeed hai, yani woh kehte hain: “Hal” yahan “Qad” ke ma'ni mein hai, yani: “Qad fi zalik”, aur yeh baeed hai, aur ilm Allah ke paas hai.

﴿هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرٍ﴾

Yani aise shakhs ke liye jo aql, dimagh, deen aur samajh boojh rakhta ho. Aql ko “Hijr” is liye kaha gaya ke woh insaan ko aise af'aal o aqwal se rokta hai jo us ke shayan-e-shan nahin hote. [Ibn Kathir: 4/508]

Fath al-Bayan lil-Qanجۡ — Siddiq Hasan Khan (1307H):

(لِذِي حَجْرٍ) yani (aise shakhs ke liye) jo aql aur lub rakhta ho. Pas jo bhi aql o fahm ka malik ho, woh jaan lega ke jin cheezon ki Allah ne qasam khai hai, woh waqai is laiq hain ke un par qasam khai jaye. Isi ke manind us ka yeh farman hai: ﴿وَأَنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٌ﴾.

Hasan ne kaha: (لِذِي حَجْرٍ) yani sahib-e-hilm. Aur Abu Malik ne kaha: yani woh jo logon se parda / satr rakhne wala ho. Aur jumhoor ne kaha: Hijr se murad aql hai. Farra ne kaha: yeh sab ek hi ma'ni ki taraf laut-te hain; yani sahib-e-aql, sahib-e-hilm, sahib-e-satr, sab ka hasil ma'ni aql hi hai.

Aur **Hijr** (is lafz) ki asal **mani hona (rok dena)** hai; chunanche jis ne apni jaan par qaboo pa liya aur use (gunah se) roka, us ke bare mein kaha jata hai ke woh yaqeenan sahib-e-Hijr hai. Aur isi se (pathar ko) **Hajar** kaha gaya, us ki sakhti ke sabab rok dene (dusron ko mani hone) ki wajah se. Aur isi se hakim ka fulan par **Hajr** karna hai, yani use rok dena. Us ne kaha: Arab kehte hain “woh yaqeenan sahib-e-Hijr hai” jab woh apni jaan par ghalib, aur us ka zabt rakhne wala ho. Ibn Abbas ne farmaya: (لِذِي حَجْرٍ) yani aise shakhs ke liye jo **Hija (samajh boojh), aql aur nahi (khud ko rokne wali aql)** rakhta ho.

Phir Allah Ta'ala ne bator-e-istishhad (gawahi o misaal ke taur par) un cheezon ka zikr kiya jo baaz girohon ke kafiron par un ke kufr, inad aur rasoolon ki takzeeb ke sabab us ke azaab mein se waqay

hui, taa-ke hamare Nabi ﷺ ke zamane ke kuffar ko daraye aur unhein khauf dilaye ke kahin un par bhi wohi (azaab) na aa jaye jo un (pehlon) par aaya tha. (Khatm shud)

Allah Ta'ala ka farman:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ)

“Iram” atf-e-bayan hai jo “Aad” ki wazahat karta hai. Ibn Kathir rahimahullah farmate hain:

Aad al-Ula: Yeh Nuh alaihissalam ki teesri pusht mein hue (Aad bin Iram bin Aws bin Sam bin Nuh).

Zaat-ul-Imad: Un ke khaime lambe sutoon par nasb hote the, kyun ke woh baddu the aur barish ki talash mein muntaqil hote rehte the.

Quwwat o jisamat: Woh apne zamane ke sab se taqatwar aur lambe qad (12 haath) wale the, jaisa ke farmaya: (وَرَأَيْنَا فِي الْخُلُقِ بَسْطَةً) [Al-A'raf: 69].

Samood

(وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ)

- **Jaaboo:** Paharon ko kaat kar ghar banane ka amal, jaisa ke Ibn Abbas raziyaallahu anhumane “Nahatoo” (tarashna) aur “Fakharqoha” (cheerna) kaha.

- **Waadi-ul-Qura:** Yeh maqam aaj bhi maujood hai, jahan Samood ke khandaraat hain.

Fir'awn aur Autaad

(وَفِرْعَوْنَ ذِي الْأَوْتَادِ)

Al-Awtaad ki tashreeh:

- **Sakht-geer fauj:** Ibn Abbas raziyaallahu anhumane ke mutabiq “Junood yashuddoona lahu amrahu” (woh fauj jo us ke hukm ko mazboot karti thi).

- **Zaalimana sazayen:** Mujahid rahimahullah ke mutabiq “Kaana yootidun-naasa bil-awtaad” (logon ko lohe ke keelon se jakar kar saza deta).

- **Azeem-ush-shaan mehalaat:** Baaz mufasssireen ke nazdeek “Khiyaam zaat awtaad” (khaime jin ke sutoon hote the) ki taraf ishara hai.

Ulama ke ikhtilafi aaraa

1. Iram ki haisiyat:

- **Qabeela:** Ibn Jarir Tabari ke nazdeek “Iram” Aad ka qabeela tha.

- **Shehar:** Qatadah aur Suddi ke nazdeek “Bait-e-Mamlakat-e-Aad” (badshahat ka dar-ul-hukoomat).

2. Al-Imad ki ta'beer:

- **Khaimon ke sutoon:** Ibn Kathir ki tarjih.

- **Jismani taqat:** Muqatil bin Sulaiman ke nazdeek “Iambi qamat” (12 haath unche).

3. Fir'awn ke Autaad:

- **Fauji taqat:** Aksar mufasssireen ki raye.

- **Tashrifi sutoon:** Baaz ke nazdeek mehalaat ki shaan o shaukat.

Qur'ani Ibrat

Allah Ta'ala ne in qaumon ka zikr karke wazeh kiya:

(فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ) [Fussilat: 15]

- **Aad:** Taqat par ghuroor.
- **Samood:** Pahaar tarash kar mehalaat banane par naaz.
- **Fir'awn:** Fauji taqat aur zulm par ghuroor.

In sab ko Allah ne halaak kar diya, jaise Aad ko tez hawa aur Samood ko zalzale ne tabah kiya. [1]

Watad, is sab ko watad kaha jata hai, aur Allah Ta'ala ne pahaaron ko awtaad (mekhein) qarar diya hai, ya unhein awtaad kaha hai kyun ke woh zameen ko thaam kar rakhte hain taa-ke woh na dagmagaye, na hile aur na harkat kare. To yahan (**Fir'awn ke awtaad**) ke bare mein ya to yeh hai ke bahut zyada khaime hain jinhein woh mekhood se baandhte hain, aur yeh baat kuch ba'eed nahin - aur Allah Ta'ala behtar jaanta hai - ya yeh ke yeh sipahi (junood) hi awtaad hain jin ke zariye us ki saltanat qayam rehti hai, to yeh un logon ke nazdeek majazi istemal hai, yani unhon ne un logon ko jo us ki saltanat ko mazboot karte hain awtaad qarar diya, jaise khaime ko thaamne wali mekhein.

Aur kisi ne yeh nahin kaha ke yeh awtaad ahraamaat hain, kyun ke woh yeh nahin maante ke ahraamaat banane wale fara'ina hain, to yeh awtaad mumkin hai ke bahut zyada sipahi hon jin ke zariye us ki saltanat mazboot hoti hai, aur yeh bhi mumkin hai ke woh in awtaad ke zariye logon ko azaab deta ho, aur Allah behtar jaanta hai.

(وَفِرْعَوْنُ ذِي الْأَوْتَادِ)

Yani (us Fir'awn ki qasam) jis ne apne lashkaron, faujon aur har us zahiri sabab ke zariye apni badshahat ko aise mazboot kiya goya use kabhi zawal na hoga, pas us ke liye saltanat mein khula hua haath ban gaya tha. [Al-Biq'a'i: 22/30]

(Surah Al-Fajr)

Allah Ta'ala ka farman:

(الَّذِينَ طَغَوْا فِي الْبِلَادِ) [Al-Fajr: 11-12]

Yani yeh qaumein sarkashi, zulm aur zameen mein fasaad phailane par utar aayin.

Sheikh Ibn Uthaymeen:

- Hamein zahir o batin har tarah ke fitnon se bachna chahiye, aur har us cheez se door rehna chahiye jo logon ko ek doosre ke khilaf bharkaaye, hamesha sukoon ikhtiyar karna chahiye, fazool baaton aur zyada sawalaat se door rehna chahiye.
- Kitni baar ek jumle ne woh kuch kar diya jo tez talwarein bhi nahin kar sakteen.
- Fitnon se bachna wajib hai, aur hamein ek aisi ummat banna chahiye jo aapas mein mohabbat kare, aur har ek ko chahiye ke agar apne bhai mein koi na-pasandeeda baat dekhe to us ke liye uzr talaash kare.
- Musalmanon ke aapas mein larne aur ek doosre ko tabah karne ki wajah sirf gunah aur ma'asi hain, Allah baaz ko baaz par musallat kar deta hai, aur yeh Allah ki taraf se saza hoti hai. (Khatm shud)

الَّذِينَ طَغَوْا فِي الْبِلَادِ ka ta'alluq un tamaam aqwaam se hai jin ka is se pehle zikr hua, yani sirf Fir'awn se nahin balki Allah Ta'ala ne jin ka zikr kiya, yani Aad, Samood, Fir'awn aur us ki qaum, yeh sab woh hain jinhon ne zameen mein sarkashi ki aur fasaad phailaya, to yeh woh sifat hai jis ne un ke liye

azaab ko wajib kar diya, aur yahi woh baat hai jise **dalalat-e-imaa o tanbeeh** kehte hain, yani jab sarkashi, hadd se tajawuz aur fasaad ki kasrat ka zikr hua to natija yeh nikla:

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

To is se maloom hua ke yeh azaab zameen mein sarkashi aur fasaad ki kasrat ki wajah se aaya, yani yeh saza in aqwaam ke is mushtarka gunah ki wajah se hai - Allah se aafiyat ki dua hai.

Pas jo zyada fasaad kare aur zameen mein sarkashi kare to woh duniya mein mukammal azaab ka mustahiq ho jata hai, lekin mukammal azaab jaisa ke Sheikh-ul-Islam waghera ne zikr kiya hai, Musa alaihissalam ke baad kisi qaum par nazil nahin hua, yani Samood, Aad waghera par jo azaab aaya woh is ke baad nahin aaya, yani aakhri qaum jis par mukammal azaab aaya woh Fir'awn tha, jo apne lashkar samait samandar mein gharq hua, baqi logon ko kabhi bhook ka saamna hua, kabhi mominin ke saath larai mein shikast hui, ya is tarah ki aur baatein, lekin aisa azaab jo unhein mukammal taur par khatm kar de, woh nahin aaya, aur yeh aakhri baar Musa alaihissalam ke zamane mein hua.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ mein **fa-e-ta'leel** ki daleel hai, aur is ke baad ko is se pehle se jorti hai, jo **dalalat-e-imaa o tanbeeh** kehlati hai. **Fa-sabba** kyun? Is liye ke unhon ne zameen mein sarkashi ki aur fasaad ki kasrat ki.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ka matlab hai: un par azaab nazil kiya, aur un par azaab ka koora barsaya, yani woh azaab jo un par nazil hua, jaise hawa, cheekh aur gharq, to yeh mukammal azaab hai jo in jhutlane wali aqwaam par nazil hua, yahi woh azaab ka koora hai jis se Allah Ta'ala ne unhein azaab diya, pas azaab ka koora un ke azaab ka hissa hai, lekin yahan **“sawt” (koora)** ke lafz mein is dunyawii azaab ki taraf ishara hai jo unhein mila.

Baaz ulama kehte hain: yeh us azaab ke muqable mein jo unhein aakhirat mein milega, dunyawii azaab koore ki manind hai, yani duniya ka azaab aakhirat ke dardnaak azaab ke muqable mein koore ki tarah hai, aur baaz jaise Farra kehte hain: yeh Arabon ka usloob hai ke woh har qisam ke azaab aur saza ko **“sawt”** kehte hain, aur kisi bhi qisam ke azaab ko **“sawt”** se ta'beer karte hain, kyun? Kyun ke koora saza ki alamat hai; isi liye kaha jata hai: jab targheeb aur tarheeb dono jama hon, to asa saza ki alamat hai, agarche saza sirf asa se na ho, balki qatl, muhasara ya kisi aur tarah se bhi ho sakti hai, to kaha: سَوْطَ عَذَابٍ; kyun ke Arab azaab aur saza ko **“sawt”** kehte hain, isi wajah se yeh kaha, aur yahi Ibn Jarir rahimahullah ka qaul hai.

(فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ) [Al-Fajr: 13]

Allah ne un par tabah-kun azaab nazil kiya, jaise:

- **Aad:** Tez hawa ka azaab.
- **Samood:** Zalzala aur cheekh.
- **Fir'awn:** Darya mein gharq kiya.

“سَوْطَ عَذَابٍ” ki tashreeh:

- **Arabi muhavra:** “Sawt” (koora) azaab ki alamat hai, khwah woh qaht ho ya zalzala.
- **Ibn Jarir ka qaul:** Yeh dunyawii azaab aakhirat ke azaab ke muqable mein mahz “koore” ke barabar hai.

(فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ)

Yahan azaab ke liye **“koore”** ki ta'beer isti'ara-tan laayi gayi hai, kyun ke koora aisa azaab hai jo takrar aur baar baar parne ko mutaqazi hota hai, jabke talwar waghera mein yeh ma'ni nahin. Yeh baat Ibn

Atiyyah ne kahi. Aur Zamakhshari ne kaha: koore ka zikr azaab-e-duniya ki taraf ishara hai, kyun ke woh aakhirat ke azaab se halka hai, jaise koora qatl se halka hai. [Ibn Juzay: 2/569]

(إِنَّ رَبَّكَ لَبِالْمِرْصَادِ)

Ibn Abbas ne farmaya:

(yani) woh sunta aur dekhta hai, yani: apne bandon ke aamaal par nigaah rakhe hue hai, jo woh karte hain, aur duniya o aakhirat dono mein har ek ko us ki sa'i ke mutabiq badla dega, aur tamaam makhlooq ko pesh kiya jayega, phir woh un ke baare mein apne adl se faisla farmayega, har ek ke saath wahi muamla karega jis ka woh mustahiq hai, aur woh zulm se paak hai. [Ibn Kathir: 4/510]

Aur Allah Ta'ala ka farman: إِنَّ رَبَّكَ لَبِالْمِرْصَادِ [Surah Al-Fajr:14] Ibn Abbas raziyaallahu anhum ne farmaya: woh sunta aur dekhta hai, yani apne bandon ke aamaal ki nigrani karta hai, aur duniya o aakhirat mein har ek ko us ki koshish ke mutabiq badla deta hai, aur Qayamat ke din sab ko apne saamne pesh karega, phir apne adl se un mein faisla karega, aur har ek ko us ke amal ke mutabiq badla dega, aur woh zulm aur na-insafi se paak hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا بِالْبَيِّنَاتِ وَإِنَّا لَآ إِلَهَ إِلَّا هُوَ يُدَبِّرُ الْأَمْرَ [Surah Al-Fajr:1-2] yani: jo in jaisa amal kare us par bhi in jaisi saza aa sakti hai, yeh sirf inhi ke saath khaas nahin, jaisa ke Allah Ta'ala ne Qawm-e-Lut ke azaab ka zikr karne ke baad farmaya: وَمَا هِيَ مِنْ قَوْمٍ عَادٍ [Surah Hud:83] aur Hasan aur Ikrimah kehte hain: يَا أَيُّهَا الَّذِينَ آمَنُوا yani: woh bandon ke raste par hai, un mein se koi bhi us se bach nahin sakta; kyun ke asal mein jo rasad par ho, woh logon ke raste, guzargahon aur raaston par hota hai, taake unhein pakad sake, jaise kaha jata hai: woh shikaar ki taak mein hai, aur kaha jata hai: yeh marasid hain jin se sitaron aur sayyaron ki nigrani ki jati hai, aur Ibn Jarir rahimahullah kehte hain: woh duniya mein un ke aamaal ki nigrani karta hai, aur isi tarah aakhirat mein Jahannam ke pul par, taake jab woh Qayamat ke din us par aayen to unhein is mein phenk de, to Ibn Jarir ne ise duniya aur aakhirat dono mein qarar diya. Allah Ta'ala un ke aamaal ka hisaab rakhta hai, aur woh un par qadir hai, jab chahe pakad le, aur jaise chahe saza de.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۖ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۖ كَلَّا بَلْ لَا تَهْتَكُمُ الْفِتْنَةُ يَكْفُرُونَ ۖ وَتَوَلَّىٰ وَكَانَ الْكَافِرُ ۚ [Surah Al-Fajr:15-20]

Unhon ne farmaya: Allah Ta'ala insaan ke is aqeede par nakir karta hai ke jab Allah us par rizq kushadah karta hai taake use aazmaye, to woh samajhta hai ke yeh Allah ki taraf se us ke liye izzat hai, halanke aisa nahin, balki yeh aazmaish aur imtihan hai, jaisa ke Allah Ta'ala ne farmaya: [Surah Al-Mu'minun:55, 56] أَيْحَسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَيْنٍ ۖ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ aur isi tarah agar Allah use aazmaye aur us par rizq tang kar de to woh samajhta hai ke yeh Allah ki taraf se us ki zillat hai, Allah Ta'ala ne farmaya: كَلَّا yani: muamla aisa nahin jaisa unhon ne gumaan kiya, na is mein aur na is mein, pas Allah Ta'ala maal us ko bhi deta hai jis se muhabbat rakhta hai aur us ko bhi jis se muhabbat nahin rakhta, aur tangi bhi us par karta hai jis se muhabbat rakhta hai aur us par bhi jis se muhabbat nahin rakhta, asal baat yeh hai ke har haal mein Allah ki ita'at ki jaye: agar woh ghani ho to Allah ka shukr ada kare, aur agar faqeer ho to sabr kare.

Qauluhu Ta'ala: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ aur ahl-e-ilm ki aksariyat kehti hai ke yeh kuffar ki sifat hai, ahl-e-iman ki sifat nahin, aur baaz hazraat jaise Ibn Atiyyah aur Ibn Ashur is taraf ishara karte hain ke yeh baaz kamzor iman walon se bhi waqay ho sakta hai ke un mein bhi is tarah ki kamzori aa jati hai, aur Allah Ta'ala ne Quran mein insaan ki sifaat bayan ki hain jab tak us ka nafs iman ke zariye tarbiyat na paye.

To ghair momin ya kamzor iman wala insaan, us ke mayaar kamzor ho sakte hain, jab use nemat ki aazmaish milti hai aur Allah Ta'ala use deta hai to woh samajhta hai ke yeh Allah ke haan us ki izzat aur maqam ki wajah se hai, aur jab use is ke baraks yani rizq mein tangi, ya aazmaish, ya bimari

waghera hoti hai to woh samajhta hai ke yeh us ke Rab ke haan us ki beqadri ki wajah se hai, ya doosron ko bhi isi mayaar se dekhta hai aur inhi paimanon se naapta hai, to Allah Ta'ala us ko rad karta hai aur farmata hai: كَلَّا yani: muamla aisa nahin hai.

Ata aur mana Allah ki muhabbat ya narazgi ki daleel nahin, ho sakta hai banda maal o daulat aur sehat ki haalat mein ho aur Allah ka dushman ho, Allah kafir ko bhi dheel dene aur istidraj ke taur par deta hai, isi tarah momin ko bhi aazmaish, bimari aur faqr ki haalat mein muhtala kar sakta hai, aur yeh us ke Rab ke haan us ki beqadri ki daleel nahin, balki Nabi ﷺ ne farmaya: sab se zyada aazmaish anbiya par aati hai, phir jo un ke qareeb hon, phir jo un ke qareeb hon, agar kisi ke deen mein kamzori ho to us par aazmaish halki kar di jati hai, aur yeh Allah ki rahmat hai.

Agar aap logon ke halaat aur un ki aazmaishon ko dekhein to woh is mein mukhtalif hote hain, anbiya par aazmaishen zyada hoti hain, hatta ke aam bimariyon mein bhi, jaise bukhar waghera, jaisa ke Nabi ﷺ se is baare mein poocha gaya: kya aap ko bhi bukhar hota hai? Farmaya: haan, aur zikr kiya ke mujhe itna bukhar hota hai jitna do aadmiyon ko hota hai, aur un ke liye ajr bhi doguna hai, jitna bara imtihan, utna bara ajr, hatta ke momin ko agar kaanta bhi chubh jaye to us ke gunah maaf ho jate hain, yeh anbiya ki aazmaish hai, phir jo un ke qareeb hon, phir jo un ke qareeb hon, yani jo un se kam darje ke hon un par bhi bari aazmaishen aati hain.

Yeh surat apne asal mauzu mein jaza ki baat karti hai, to yeh ata o mana, maaldari o faqr waghera ke mayaar Allah ke qurb ke asal mayaar nahin hain, sab se buri baat jo sunne ko milti hai woh yeh hai ke koi kahe: kyun main? Ya Allah! Kyun? Falan ko kyun diya? Woh to us ka mustahiq nahin, na'uzubillah! Yeh taqdeer par narazgi hai, yeh wahi kehta hai jo apne Rab ko nahin jaanta, Allah Aleem o Hakim hai.

Jab banda jaan le ke us ka Rab Aleem o Hakim hai to woh us ke faisle par razi ho jata hai, aur kehta hai: us ka faisla mere faisle se behtar hai, khaas taur par jab woh kisi maamle mein istikhara kare.

Yahi ma'ni Ibn Kathir ne is aayat ki tafsir mein bayan kiya hai, woh kehte hain: "Allah Ta'ala ne farmaya: كَلَّا yani: muamla aisa nahin jaisa tum samajhte ho, na is mein na is mein, Allah Ta'ala maal deta hai jis se muhabbat karta hai aur jis se nahin karta..." waghera, aur asal madar ita'at o ma'siyat aur bande ki islaah o istiqamat par hai, aur Ibn Jarir rahimahullah ne bhi yahi zikr kiya hai.

Unhon ne farmaya: aur Abu Dawud ne Sahl bin Sa'd se riwayat kiya hai ke Rasool Allah ﷺ ne farmaya: main aur yateem ki kafalat karne wala Jannat mein is tarah honge, aur aap ne apni darmiyani aur shahadat ki ungli ko milaya.

(فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ)

Yeh us kafir ki sifat hai jo ba'th (dobarah uthaye jaane) par iman nahin rakhta; us ke nazdeek izzat aur zillat sirf duniyawi hisse ki ziyadati aur kami se wabasta hai. Raha momin to us ke nazdeek haqiqi izzat yeh hai ke Allah use apni ita'at aur us ki taufeeq se nawaze jo aakhirat ke hisse tak pahunchane wali ho, phir agar Allah us par duniya wasee' kar de to woh us par us ki hamd o shukr ada karta hai. [Qurtubi: 22/276]

(فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (١٥) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ (١٦) كَلَّا)

Allah Ta'ala insaan ke is gumaan par nakir karte hue farma raha hai ke jab us ka Rab use aazmata hai, us par rizq wasee' kar deta hai taake use parkhe, to woh samajh baithta hai ke yeh us ke saath Allah ki taraf se ikram hai, halanke baat aisi nahin, balki yeh mahz aazmaish o imtihan hai ... isi tarah doosri taraf jab woh use aazmata aur imtihan mein dalta hai aur us par rizq tang kar deta hai, to woh gumaan karta hai ke yeh Allah ki taraf se us ki ihanat hai; chunanche Allah Ta'ala ne farmaya: كَلَّا yani: muamla aisa nahin jaisa woh gumaan kar raha hai, na is surat mein aur na is surat mein; kyun ke Allah Ta'ala maal us ko bhi deta hai jise woh dost rakhta hai aur use bhi jise woh pasand nahin karta, aur tangi bhi us par karta hai jise pasand karta hai aur us par bhi jise pasand nahin karta, asal madar to is

baat par hai ke insaan dono haalaat mein Allah ki ita'at kare: agar ghani ho to is nemat par Allah ka shukr ada kare, aur agar faqeer ho to sabr kare. [Ibn Kathir: 4/510]

(وَلَا تَحْضُوتُ عَلَى طَعَامِ الْمَسْكِينِ)

Yani tum mein se koi doosre ko mohtajon, miskeenon aur faqeeron ko khana khilane par ubharta nahin; aur yeh sab duniya par bukhil, is se shadeed muhabbat aur is ke dilon mein khoob jam jaane ki wajah se hai. [As-Sa'di: 924]

[Surah Al-Fajr:18] وَلَا تَخَاضُوتُ عَلَى طَعَامِ الْمَسْكِينِ yani: woh fuqara o masakeen par ehsan karne ka hukm nahin dete aur ek doosre ko us par ubharte nahin.

[Surah Al-Fajr:19] وَتَأْكُلُونَ التُّرَاثَ yani: miras, أَكْلًا لِّمَّا yani: jis tarah bhi unhein mile, halal ya haram. [Surah Al-Fajr:20] وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا yani: bahut zyada, baaz ne kaha: hadd se zyada.

Yani: Allah Ta'ala ne us insaan ke haal ka zikr karne ke baad farmaya: كَلَّا yani: muamla aisa nahin jaisa tum kehte ya samajhte ho, لَا تُكْرِمُونَ الْيَتِيمَ, Ibn Jarir rahimahullah is aayat ki tafsir mein kehte hain: كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ, yani: main ne jis ko zaleel kiya, is liye ke woh yateem ki izzat nahin karta, yahan khitab ke andaaz mein farmaya: tum yateem ki izzat nahin karte, halanke pehle insaan ki jins ya mukazzib insaan ki baat ho rahi thi.

To farmaya: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَغَاهُ رَبُّهُ yeh ghaib ka seegah hai, tadabbur mein iltifat ke baare mein baat ho rahi hai, yahan ghaib ke andaaz mein baat ho rahi hai: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَغَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ: كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ, yani: tum yateem ki izzat nahin karte وَلَا تَخَاضُوتُ عَلَى طَعَامِ الْمَسْكِينِ; is liye main ne tumhein zaleel kiya, yani: un logon ko khitab kiya jo yeh samajhte hain ke ata o mana Allah ke qurb ya doori ki daleel hai, yani: Allah ki muhabbat ya nafarat ki daleel hai.

Khulasa

Yeh hai ke Ibn Jareer jaise baaz ahl-e-ilm ne is ko لَا تُكْرِمُونَ الْيَتِيمَ ke saath jora hai aur is se pehle insaan ki fitrat aur us ke faasid mayaar ka zikr kiya hai, yani: yehi cheez bande ki Allah ke haan be-qadri ka sabab hai, aur in asnaaf ka zikr kiya hai, halaanke ma'ni is se aam hai, yani: Allah se doori, us ki ibaadat ko chhorna, aur makhlooq ke saath ehsaan na karna.

Lekin yahan yateem ka zikr is liye kiya ke us ka dil toota hua hota hai, kamzor hota hai, us ka kamaane wala koi nahin, is liye use izzat aur ehsaan ki zaroorat hai, che jaayeka us par zulm kiya jaye aur us ka maal khaya jaye, isi liye yateem ka maal khaane par sakht wa'eed aayi hai, halaanke aam logon ka maal khaana bhi jaaiz nahin, lekin yateem chunke na kamaane wala hai aur chhota bhi hai to us ka maal aasani se cheena ja sakta hai, is liye us ke haq mein sakhti aur wa'eed aayi hai, is liye yahan yateem aur miskeen ka zikr kiya.

وَلَا تَخَاضُوتُ

Yani: ek doosre ko ubhaarte nahin. Is se maloom hua ke yeh shar'i taqaaza hai ke log ek doosre ko masaakeen-o-fuqara ko khaana khilaane par ubhaaren, is ka Allah ke haan bara maqam hai, jaisa ke Allah Ta'ala ne farmaya:

فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ [Surah Al-Balad: 11-16]

Yeh sab Allah ke haan bari ahmiyat ke haamil hain aur yeh azeem a'maal hain jinhen bohat se log nazar-andaz kar dete hain.

Farmaya:

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا

Yahan farmaya: وَتَأْكُلُونَ التَّرَاثَ yani: meeraas. Turaas yani: meeraas, yehi aksar ahl-e-ilm ne bayan kiya hai aur Ibn Jareer ka bhi yehi intikhaab hai: ke yeh meeraas hai, aur kehte hain: is ki asal **wiraas** hai, phir waao ko taa se badal diya gaya, jaise **tujaah** ki asal **wujaah** hai, yani: falan ke saamne.

Yeh turaas jise woh khaate hain us mein yateemon aur auraton ka maal bhi shaamil hai, yani: woh auraton aur bachon ko meeraas nahin dete, kehte hain: aurat ka koi maqam nahin, aur yeh bachcha bekaar hai, is liye us ka maal le lete hain, is bachche ko meeraas nahin dete, us ka maal kha jaate hain.

أَكْلًا لَمًّا yani: bohat zyada khaate hain.

لَمًّا ke ma'ni mein shiddat bhi aati hai aur jam' bhi aata hai, yani goya woh jo kuch us ke haath mein aata hai sab samet leta hai aur lapet leta hai. Log kehte hain: falan ka haath lamba hai, yani woh har cheez le leta hai aur sab kuch jama kar leta hai. To jis ka haath lamba ho us ka matlab yeh hai ke jo kuch us ke haath lagta hai woh le leta hai; isi liye baaz ne أَكْلًا لَمًّا ko shadeed khaane ke ma'ni mein liya hai, yani bohat zyada khaana, aur baaz ne is ko jama karne ke ma'ni mein liya hai, jaisa ke kaha jata hai: **lamamtu at-ta'aam**, yani jab tum ne use sab ikattha kar ke kha liya.

Aur Ibn Jareer rahimahullah ne ise dono ma'ni mein bayan kiya hai: shadeed aur jam', yani woh apne aur auraton-o-bachon ke maal, yani jo meeraas le sakte hain, sab le lete hain, jaisa ke Hasan ne kaha: woh apna hissa bhi khaata hai aur yateem ka bhi, aur asal **al-lamm** Arabi zaban mein jam' ke ma'ni mein hai, kaha jata hai:

لَمَّ الْقَوْمُ، لَمَّ الْقَبِيلَةُ، لَمَّ الْمَالُ

Yani sab ko jama kiya, aur Laith ne ise shadeed jam' ke saath muqayyad kiya hai, aur aaj tak yeh lafz musta'mal hai.

Allah Ta'ala ne farmaya:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۖ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۚ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۖ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ ۚ وَلَا يُوثِقُ وَثَاقُهُ أَحَدٌ ۚ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي [Surah Al-Fajr: 21-30].

Is aayat mein Allah Ta'ala ke qoul:

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا [Surah Al-Fajr: 20]

mein **جَمًّا** kya ma'ni hai? Yani: bohat zyada, aur **jam** ka ma'ni bohat zyada hai, yani tum maal ko bohat zyada chahte ho, jaisa ke Allah Ta'ala ne farmaya:

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ [Surah Al-'Adiyat: 8]

Isi liye baaz ne is ki tafseer shadeed ke ma'ni mein ki hai, yani tum maal ko bohat zyada chahte ho, aur ma'ni ek hi hai.

وَإِنَّهُ لِحُبِّ الْخَيْرِ

Is aayat mein khair se muraad maal hai, neki, ma'roof aur taa'at ka maal nahin, balki yahan muraad maal hai; kyunke jab Allah Ta'ala Qur'an mein khair ka zikr karta hai to aksar muraad maal hota hai, jaisa ke farmaya:

إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ بِالْمَعْرُوفِ [Surah Al-Baqarah: 180]

Yahan khair se muraad kya hai? Yani maal.

Ibn Katheer ne yahan **كَلَّا** ki tafseer **haqqan** ke ma'ni mein ki hai, phir is ke baad isti'naaf kiya, yani kaha: **kalla**, yani: maamla aisa nahin jaisa tum karte aur samajhte ho, amal aur haal aisa nahin hona chahiye, phir isti'naaf kiya aur farmaya:

إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Yani: is **kalla** ke rad' ke baad yeh wa'eed aayi: إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا aur dakk ka ma'ni hai: torna aur peesna. Kehte hain: dushman ko dakk diya, yani un ko tor diya aur pees diya aur un ka sab kuch khatam kar diya.

Yahan yeh **dakk** kya hai? Is ki tafseer zalzale se ki gayi hai, yani baar baar hilaya gaya, jaisa ke Ibn Jareer rahimahullah kehte hain, to إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا yani: baar baar hilaya gaya, aur Ibn Qutaibah ne is ko pahaadon ke saath khaas kiya hai, yani dakk pahaadon ka hai, to yeh pahaadon ke saath hone wale waqiaat mein se hoga, lekin yahan zameen ke saath is ko mansoob kiya gaya hai. Ibn Qutaibah kehte hain: is ke pahaad dakk diye gaye yahan tak ke zameen ke barabar ho gaye, aur zabaan mein yeh koi ba'eed nahin ke kull ko juz ke saath ta'beer kiya jaye, yani pahaadon ko zameen kaha jaye, yeh ba'eed nahin, lekin yeh zaahir ke khilaaf hai.

To دُكَّتِ الْأَرْضُ دَكًّا دَكًّا yani: zalzala aaya, yeh Ibn Jareer, Zajjaaj aur aksar mufasssireen ka qoul hai, aur Mubarrad ne is ki tafseer Ibn Qutaibah ke qoul ki taraf lautayi hai, woh kehte hain: دُكَّتِ الْأَرْضُ دَكًّا دَكًّا yani: barabar kar di gayi. To yeh barabari kaise hogi? Is ke pahaad dakk diye jaayenge aur toot jaayenge yahan tak ke zameen ke barabar ho jaayenge. Mubarrad kehte hain: barabar kar di gayi, aur is ki unchaaiyaan khatam ho gayin. Woh dakk ki tafseer bulandi ko gira dene se karte hain, yani phailaane se, aur Allah Ta'ala ne jab pahaad par tajalli ki to farmaya:

جَعَلَهُ دَكًّا

[Surah Al-A'raaf: 143]

Yani zameen ke barabar kar diya, to us pahaad ko tor diya, pees diya aur tukre tukre kar diya.

Aur mufasssireen ke aqwaal mein mashhoor yeh hai ke is se muraad is ka zalzala hai, baar baar hilaya jaana, aur دَكًّا pehla masdar hai jo fail دُكَّتِ ki takeed ke liye aaya hai, aur دَكًّا doosra is ki mazeed takeed ke liye hai, yani takeed ke taur par takraar hai.

Pas mufasssireen ya ahl-e-ma'ani ki baaton ka khulasa do baaton mein aata hai:

- 1) Pehla: yeh ke is se muraad zalzala aur hilaana hai.
- 2) Doosra ma'ni: yeh ke pahaadon ko dakk kar ke aur unhein barabar kar ke zameen ke saath barabar kar diya jaayega, to unchaaiyaan khatam ho jaayengi aur zameen hamwaar aur phaili hui ho jaayegi.

(وَجَاءَ رَبُّكَ: Qauluhu Ta'ala: رَبُّكَ)

Yeh Arabi zabaan ka qa'idah hai, aur Allah ke Asmaa-o-Sifaat ke baare mein bhi usool yehi hai ke jo kuch Allah ne apni taraf mansoob kiya hai, woh usi ke liye hai, kisi aur ke liye nahin.

Pas yahan jo aane wala hai woh Allah 'Azza wa Jall hai, na ke jaisa ke Ahl-e-Ta'teel ne tehreef ki aur kaha ke is se muraad Allah ka hukm aana hai. Yeh kalaam ko us ke zaahir se hataana hai baghair kisi daleel ke.

Hamari aqeedah hai ke Allah ke kalaam aur us ke Rasool sallallahu 'alaihi wa sallam ke kalaam ko us ke zaahir par rakha jaye aur is mein tehreef na ki jaye.

Hum kehte hain: Allah Ta'ala Qayamat ke din khud aayega, lekin yeh aana kaisa hoga? Is ka hamein ilm nahin, hum nahin jaante ke woh kaise aayega?

Aur aise sawaal karna bid‘at hai, jaisa ke Imam Maalik rahimahullah se is aayat ke baare mein poocha gaya:

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [Ta-Ha: 5]

To Imam Maalik ne sar jhuka liya, yahan tak ke paseena aa gaya, is sawaal ki shiddat ki wajah se, kyunke yeh bohat bara sawaal tha. Yeh mutakallifana ya bid‘ati sawaal tha, jo buraai chahta tha. Phir sar uthaya aur kaha:

“Istiwa’ ghair majhool hai, kaifiyyat ghair ma‘qool hai, is par imaan laana waajib hai, aur is ke baare mein sawaal karna bid‘at hai.”

Asal baat aakhri jumla hai: **is ke baare mein sawaal karna bid‘at hai.** Aur yehi usool Allah ki tamaam sifaat ke baare mein samjho. (Tafseer Ibn ‘Uthaymeen)

(Surah Al-Fajr) Tafseer Al-Qurtubi

(Qauluhu Ta‘ala: وَجَاءَ رَبُّكَ)

Tafseer Qurtubi se Chand Nuqaat

"Qauluhu Ta‘ala: [الفجر: 22] {وَجَاءَ رَبُّكَ}"

Yani us ka hukm aur faisla aaya, jaisa ke Hasan Basri ne farmaya, aur yeh hazf-e-muzaaf ke qabeel se hai.

Aur kaha gaya ke: un ke paas Rabb badi nishaniyan le aaya, aur yeh is Qaul-e-Ilahi jaisa hai:

{وَلَا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ} [البقرة: 210]

Yani baadalon ki surat mein.

Aur kaha gaya: ayaat ka aana goya Allah Ta‘ala ka aana hai, taake un ki azmat ko bayan kiya jaye. Isi se milta julta hadees mein Allah ka irshad hai:

"Ae Ibn-e-Adam! Main beemar hua to tu ne meri iyadat na ki, main ne paani manga tu ne nahin pilaya, main ne khana manga tu ne nahin khilaya..."

Aur kaha gaya: **"Aur aaya aap ka Rabb"** yani us din tamaam shubhaat door ho jaayengi aur ma‘rifat qat‘i ho jaayegi, kyunke ab woh mushahida hogi jo pehle ghaib thi.

(Tafseer Qurtubi ka iqtibas khatam hua)

Ta‘leeqaat ‘ala Tafseer al-Qurtubi (Ash-Shaikh Al-Khudairi)

1-

Ahl-us-Sunnat wal-Jamaat Allah ‘Azza wa Jall ki sifaat ko isi tarah sabit karte hain jaisa ke Allah aur us ke Rasool ﷺ ne bayan farmaya hai, aur in sifaat mein **Maji‘ (aana)** aur **Ityaan (aana)** bhi shamil hai.

Tafseer Qurtubi:

"Qaal Ahl-ul-Ishaarah: zaharat qudratuhu wastawlat, wallahu jalla thanaa’uhu la yusafu bit-tahawwuli min makaanin ila makaan, wa annaa lahut-tahawwulu wan-tiqaal, wa la makaan lahu wa la awaan, wa la yajri ‘alaihi waqtun wa la zamaan."

Tarjuma:

Ahl-e-Ishaarat ne kaha: Allah ki qudrat numayan aur ghalib hui, aur Allah ‘Azza wa Jall ke liye yeh munasib nahin ke us ko ek jagah se doosri jagah muntaqil ya mutaharrik qarar diya jaye. Woh in tamaam tabdeeliyon se paak hai. Us ke liye na koi jagah hai na zaman, na us par waqt ka guzar hota hai aur na zamane ki qaid.

(Tafseer Qurtubi ka iqtibas khatam hua)

2- Ta‘leeq Ash-Shaikh Al-Khudairi

"Lekin agar us ne ise apne liye sabit kiya hai to hum ise kaise nafi karein? Agar Allah Jalla wa ‘Ala ne ise apne liye sabit kiya aur us ke Rasool ﷺ ne bhi ise us ke liye sabit kiya, jo Allah ko sab se zyada jaanne wale hain, to hum ise kaise nafi karein? Kya hum is tarah tanzeeh ka da‘wa karte hain?! Yeh nihayat khatarnaak maamla hai aur is ke karne wale ke baare mein sakht andesha hai.

Aam logon ke darmiyan yeh cheez maujood hai aur bohat se ulama ke kalaam mein bhi yeh paayi jaati hai. Ta‘weel ka tareeqa maujood hai, aur sifaat ko sabit na karna, siwaye un saat sifaat ke jinhein woh maante hain, ya sifaat ka mutlaqan isbaat na karna — yeh sab nihayat sangin nataij ka sabab hai."

Tarjuma:

Lekin agar Allah Ta‘ala ne kisi sifat ko khud apne liye sabit kiya aur us ke Rasool ﷺ ne bhi aisa hi kiya, jo sab se zyada Allah ko jaante hain, to phir hum ise kaise rad kar sakte hain? Kya hum samajhte hain ke aisa karna tanzeeh yani Allah ko paak qarar dena hai? Yeh bohat khatarnaak maamla hai aur is ke karne wale ke baare mein sakht andesha hai.

Ulama ke kalaam mein yeh rawish aam hai. Ta‘weel yani ma‘ni mein tabdeeli ka tareeqa bhi hai, aur baaz sifaat ko chhor kar sirf saat sifaat ko sabit karna, ya sifaat ka mukammal taur par inkar karna — yeh sab bohat sangin nataij ke haamil hain.

3- Ta‘leeq Ash-Shaikh Al-Qahtani

"Wa haadha manhaj-ul-Ashaa‘irah, thumma zaada haadhal-amr, wa kullu kalaamihi fi haadha munaqid li-madhhabi salaf-il-ummah, bal naqulu: li-Rabbina maji‘un yaleequ bi-jalaalihi subhaanahu kama akhbara huwa ‘an nafsihi."

Tarjuma:

Yeh tareeqa Ashaa‘irah ka hai, aur is maamle mein un ka yeh poora kalaam salaf-e-ummat ke manhaj ke munafi hai.

Balki hum kehte hain: hamare Rabb ki woh sifat yani **aana** hai jo us ki shaan aur jalal ke laaiq hai, jaisa ke us ne khud apne baare mein khabar di hai.

وَجَاءَ رَبُّكَyani: apni makhloq ke darmiyan faisle ke liye. Is ka zaahir yeh hai ke yeh doosri phoonk ke baad hoga.

وَجَاءَ رَبُّكَyani: faisle ke liye aaya, aisa aana jo us ki shaan aur azmat ke laaiq hai.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

Aur Allah Ta‘ala farmata hai:

وَيَوْمَ تَشْقَى السَّمَاءُ بِالنَّعَامِ وَتَنَزَّلُ الْمَلَائِكَةُ تَنْزِيلًا ۝ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
[Surah Al-Furqaan: 25-26]

Us din farishte nazil honge, aur Rabb Ta‘ala aayega.

Aur jaisa ke Allah Ta‘ala ne farmaya:

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

[Surah Al-Haaqqah: 17]

Aur us waqt woh sab kuch hoga jo Allah Ta'ala ne zameen ke Noor se roshan hone ke baare mein farmaya:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

[Surah Az-Zumar: 69]

Yeh sab Allah Ta'ala ke faisle aur bandon ke darmiyan faisla karne ke liye aane se hoga.

يَوْمَئِذٍ يَخْلُقُ رَبُّكَ يَوْمَئِذٍ يَخْلُقُ يَوْمَئِذٍ يَخْلُقُ يَوْمَئِذٍ يَخْلُقُ

Aur yeh us waqt hoga jab log Sayyid Walad-e-Aadam Muhammad ﷺ ke paas shafaa'at ke liye aayenge. Aur jab woh Ulul-'Azm Rasoolon mein se ek ek ke paas jaayenge aur sab kahenge: main is ka ahl nahin.

Yahan tak ke naubat Muhammad ﷺ tak pohanchegi, to woh kahenge: **"Main is ke liye hoon, main is ke liye hoon."**

Phir woh jaayenge aur Allah Ta'ala ke huzoor shafaa'at karenge ke woh faisle ke liye aaye. To Allah Ta'ala un ki shafaa'at qabool karega.

Aur yeh pehli shafaa'at hai, aur yahi **Maqaam-e-Mahmood** hai, jaisa ke Surah Subhaan mein is ki wazahat guzar chuki hai.

Yani:

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

[Surah Al-Israa: 79]

Yani sab se badi shafaa'at.

Aur agar aap shafaa'at ke baare mein sahih riwayat ko dekhein to Nabi ﷺ ne sab mein farmaya:

"Meri ummat, meri ummat."

To is mein yeh ishkaal ho sakta hai ke Nabi ﷺ se kaha gaya: shafaa'at karein, shafaa'at qabool ki jaayegi, to woh farmate hain: **"Meri ummat, meri ummat."**

Yani is mein mawqif ke logon ke darmiyan faisle ka zikr nahin!

Jitni sahih riwayat maine dekhi hain, un mein Nabi ﷺ farmate hain: **"Meri ummat, meri ummat."**

Yani un mein se kisi riwayat mein yeh zikr nahin ke Nabi ﷺ ne logon ke darmiyan faisle ki shafaa'at ki ho, halanke yahi sab se badi shafaa'at hai.

To is ka jawab kya hai?

Jawab

Yeh hai: ke yeh ibtida hai: **"Meri ummat, meri ummat"**. To us waqt Allah Ta'ala hukm dega ke woh Jannat ke daayein darwaze se dakhil hon, aur woh doosre darwazon mein logon ke saath shareek honge. To yahan se faisle ka aaghaz ho raha hai, yani ab mawqif mein makhlooq ke darmiyan faisle ka aaghaz ho raha hai. Yahi jawab hai.

Unhon ne farmaya: Allah Ta'ala apni shaan ke mutabiq faisle ke liye aayega, aur farishte us ke saamne saf dar saf aayenge. Farishton ka aana aur un ka makhlooq ko gher lena bhi us mawqif ki

azmat aur us mein hone wale haul ki shiddat ko zahir karne ke liye hai, aur Rabb Ta'ala ke aane ki ta'zeem ke liye hai, warna makhlooq Allah Ta'ala se bach nahin sakti, aur na hi us ke saamne se nikal sakti hai.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

Imam Muslim bin Hajjaj ne apni Sahih mein Abdullah (yani Ibn Mas'ud) se riwayat kiya hai. Unhon ne kaha: Rasoolullah ﷺ ne farmaya: Qayamat ke din Jahannam ko laya jayega. Us ki sattar hazaar lagaamein hongy, har lagaam ke saath sattar hazaar farishte use kheench rahe honge. Isi tarah Tirmidhi ne bhi riwayat kiya hai.

Is hadees mein Nabi ﷺ ne ayat وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ka zikr nahin kiya, aur hum ne pehle bhi kaha hai ke Nabawi tafseer ki do qismein hain:

1) Pehli qism: Nabi ﷺ ayat ka zikr farmayein, to agar us ki sanad sahih ho to us se hatna jaiz nahin.

2) Doosri qism: Nabi ﷺ hadees mein koi ma'ni bayan karein, ya koi khabar dein, aur ayat ka zikr na karein, to mufassir is hadees ko le kar ayat ke saath jorta hai. Kabhi durust hota hai, kabhi ghalat. Kabhi aisa hota hai ke hadees ka ayat se koi ta'alluq nahin hota, lekin mufassir ijtihaad karke use ayat se jor deta hai, aur ayat ki tafseer hadees se kar deta hai.

Isi wajah se Nabawi tafseer mein ijtihaad ka dakhil bhi do tarah se hai:

1) Pehla: Jis mein ijtihaad ki gunjaish nahin, yani jis mein Nabi ﷺ ne ayat ka saraahatan zikr kiya ho.

2) Doosra: Jis mein ijtihaad dakhil ho, aur yeh doosri qism kai darjon ki hai. Baaz mein rabt wazeh hota hai, jaise is misaal mein:

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

Ke Jahannam kaise laayi jayegi? Kya woh khud chalegi, ya koi farishta laaye ga, ya Allah hukm dega to woh is jagah aa jayegi?

Nahin, balki Qayamat ke din Jahannam ko is haal mein laya jayega ke us ki sattar hazaar lagaamein hongy, har lagaam ke saath sattar hazaar farishte use kheench rahe honge.

Agar aap hisaab lagayein to yeh ek bohat badi tadaad banti hai. Itne farishte Jahannam ko kheench rahe honge. Aur farishte ki taqat kya hai?

Agar ek farishta Qawm-e-Loot ki bastiyan ulat sakta hai:

وَالْمُؤْتَفِكَةَ أَهْوَىٰ

[Surah An-Najm: 53]

Ek hi farishte ne yeh bastiyan ulat dein, to sochein ke itni badi aag ko itne farishte kheench rahe honge!

Aur is aag ke hajm ka andaza karne ke liye yeh kaafi hai ke sooraj aur chaand lapet kar is mein daal diye jayenge, aur woh un se tang nahin hogi, balki woh kahegi:

"Kya aur bhi hai? Kya aur bhi hai?"

Aur is mein makhlooq daali jayegi, jaisa ke hadees mein aaya:

"Ae Adam! Jahannam ke liye logon ko nikalo."

Kaha: har hazaar mein se nau sau ninnanwe...

To har hazaar mein se sirf ek najat payega. Us waqt bachche boorhe ho jayenge, aur haamila auratein apna hamal gira dengi. To is hazaar mein se kaun bach paayega?

Lekin Nabi ﷺ ne bataya ke Ya'juj aur Ma'juj is ummat mein se hain, da'wat ki ummat mein se, aur yeh jahan bhi hon tadaad mein zyada hote hain.

To kabhi nuqsan-deh cheez bhi faidemand ho jaati hai.

Yeh log aakhir zamane mein niklenge aur bohat fasaad karenge. Har taraf se niklenge. Lekin anjaam Ahl-e-Iman ke haq mein duniya aur aakhirat mein behtar hoga.

To Maqsood

Yeh hai ke yahan farmaya:

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

Yani: Jahannam ko is azeem aur haulnaak haalat mein laya jayega, log use dekhenge:

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا
[Surah Al-Furqaan: 12]

Aur jaisa ke Allah ne farmaya:

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ
[Surah Ash-Shooraa: 45]

Jaise koi zaleel insaan jise zibah ke liye laya gaya ho, woh chhuri ya talwar ko dekhta hai, kanakhiyon se, yani zillat aur bebasi ke saath, aur us aale ko dekhta hai jis se use qatl kiya jayega. Isi tarah yeh log honge. Allah humein mehfooz rakhe.

Aise din ke liye amal aur tayari chahiye, ikhlaas aur sahih niyyatein chahiye, zabaan aur deegar a'za ki hifazat chahiye, aur nafs ko nek a'maal par mujahada chahiye. Ramadan ke baad insaan apne Rabb aur nek a'maal ko na bhoole. Nabi ﷺ ko sab se zyada pasand woh amal tha jis par us ka karne wala hamesha qaayam rahe.

Allah Ta'ala ne farmaya:

يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۖ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

Yahan insaan apni hasraton ka izhaar karta hai. To woh kya tamanna karta hai?

يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

Yani: apni aakhirat ki zindagi ke liye, ya **laam** ba-ma'ni "**fi**" hai, yani: kaash main ne apni dunyawawi zindagi mein kuch aage bheja hota.

Aur zaahir yahi hai ke murad aakhirat ki zindagi hai. Yahi asal zindagi hai. Isi liye Allah ne farmaya:

وَأَنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ
[Surah Al-'Ankaboot: 64]

Yahan **hayawaan** se murad mubaalagha hai, yani aakhirat ki zindagi hi asal zindagi hai. Baqi yeh dunyawawi zindagi to aarzi hai, sab ke liye, chahe sehatmand ho ya beemar, ameer ho ya ghareeb. Yeh to ek guzargaah hai, jaise koi musaafir darakht ke saaye tale kuch der ruke phir chal diya.

Allah Ta'ala ne farmaya:

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

Yani: Allah ki na-farmaani karne walon ko Allah ke azaab jaisa koi azaab dene wala nahin.

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

Yani: Allah ke munkireen ko Allah ke qaid-o-band jaisa koi qaid karne wala nahin. Yeh mujrimoon aur zaalimoon ke haq mein hai.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

Yani: Allah Ta'ala ke azaab jaisa koi azaab nahin.

لَا يُعَذِّبُ عَذَابُهُ

Yani: Rabb Ta'ala ka azaab.

وَلَا يُوثِقُ

Yani: qaid karna, yani rassi, zanjeer aur bediyan. Kyunke yeh log mujrim aur Allah ke baaghi hain. Unhein yunhi nahin chhoda jayega, balki un ki gardanon mein zanjeerein daali jayengi, haath gardan se baandh diye jayenge, paon bhi isi tarah.

Jaisa ke Allah ne farmaya:

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

[Surah Al-Haaqqah: 32]

To lambi zanjeeron se baandh diya jayega, aur yeh zanjeerein aag se tapai jayengi. Is se azaab aur barh jayega. Woh bandha hua bhi hoga aur aag mein bhi hoga.

To yahan farmaya:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

Aur yeh jumhoor ki qira'at par hai: لَا يُعَذِّبُ عَذَابُهُ. Zameer Allah Ta'ala ki taraf lautta hai. Allah ka azaab na bardasht kiya ja sakta hai, na us jaisa azaab koi de sakta hai, na us jaisi qaid koi kar sakta hai.

Maqsood yeh hai ke Allah ka yeh azaab aisa hai ke koi us jaisa azaab nahin de sakta, aur Allah ki taraf se jo qaid hai woh bhi aisi hai ke koi us jaisi qaid nahin kar sakta. Isi tarah un ka azaab aur qaid bhi bemisaal aur benazeer hai.

Unhon ne farmaya:

Pas jo nafs pakeezah aur mutma'in ho, yani pursukoon, saabit-qadam, haq ke saath rehne wali, use kaha jayega:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ

Yani: us ke jiwaar aur sawaab ki taraf, aur jo us ne apne bandon ke liye Jannat mein tayyar kiya hai.

رَاضِيَةً

Yani: apne aap mein raazi.

مَرْضِيَّةً

Yani: Allah us se raazi aur use raazi kar dega.

Yahan Allah Ta'ala ke qaul:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

mein, jab kaafiron ka haal bayan kiya aur un ke liye zanjeeron aur sakht azaab ka zikr kiya, to us ke baad Ahl-e-Iman, yani mutma'in nufoos ka zikr kiya.

Ibn Kathir yahan farmate hain:

"Nafs-e-zakiyyah mutma'innah, yani: pursukoon, saabit-qadam, haq ke saath chalne wali."

Aur yeh durust hai. Yeh haq par mutma'in aur iman par mutma'in hai.

Mufasssireen ke deegar aqwaal bhi qareeb qareeb hain. Ibn Jareer kehte hain: woh nafs jo Allah ke is wa'de par mutma'in ho gayi jo us ne imaan walon se duniya mein aakhirat ki izzat ka wa'da kiya, yani: us ne imaan laya. To yeh imaan se hai. To farmaya: Allah ke wa'de par mutma'in ho gayi, yani: Allah par imaan aur aakhirat par imaan, Allah ke qabool par mutma'in ho gayi, aur us amal-e-saaleh par jo Allah ko pasand hai. Is ke bar'aks woh nufus jo mushawwash hain, yeh nafs pursukoon hai, imaan aur tauheed par aur Allah ke apne awliya se wa'de par yaqeen rakhti hai. Yeh sab ma'ani tuma'ninah ke haal tak pahunch gaye, aur yaqeen ki is haalat mein aa gaye jis mein koi shak ya iztiraab baqi nahin rehta.

Aur Hasan Basri ne is ki tafseer ki: is se murad mominah aur sahib-e-yaqeen nafs hai, aur yeh wohi baat hai jo pehle bayan hui. Aur Mujahid ne kaha: woh nafs jo Allah ke faisle par raazi ho, jis ne jaan liya ke jo cheez us se khata hui woh use pahunchne wali na thi, aur jo use pahunchi woh khata hone wali na thi. Yeh sab tafseer bil-misaal ya ma'ni ke ek hisse ke taur par hai, yani yeh itminaan ka ek hissa hai. Yani mutma'in nafs ko jab koi na-pasandida cheez pahunchti hai to us mein jaza' aur Allah ke faislon par narazgi nahin aati. Yeh mutma'in nafs ke ahwaal aur sooraton mein se hai.

Yeh mutma'in nafs hai jis se kaha jayega:

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Yani: "Apne Rabb ke jiwaar aur us ke sawaab ki taraf, aur jo us ne apne bandon ke liye Jannat mein tayyar kiya hai, raazi yani apne aap mein raazi, marzi yani Allah us se raazi aur use raazi kar dega."

Yahan us ke qaul:

ارْجِعِي إِلَىٰ رَبِّكِ

Yani: Allah ki taraf laut ja, yani sawaab se raazi, marzi yani Allah ke haan pasandeeda. Yahi mashhoor hai jis par jumhoor hain, aur yahi zaahir hai.

Agarche baaz Salaf jaise Ikrimah aur Ata ne kaha:

ارْجِعِي إِلَىٰ رَبِّكِ

Yani: jism ki taraf laut ja. Yani Rabb se murad Maalik aur Aaqa hai, yani apne is jism ki taraf laut ja jis mein tu thi. To Rabb se murad jism hai. Aur ajeeb baat yeh hai ke yahi Ibn Jareer ka intikhaab hai.

Khalid As-Sabt:

Ibn Jareer is qaul par kaise istidlaal karte hain jo hamein bizaahir ajeeb lagta hai?

Woh Baraa bin Aazib ki hadees se istidlaal karte hain jis mein aaya hai: is paakeezah rooh se kaha jata hai: apne is jism ki taraf laut ja jise tu aabaad rakhti thi.

To kaha: yahi is aayat ka matlab hai:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ

Aur is par Ibn Abbas raziyaallahu anhum ki ghair-mutawaatir qira'at se bhi istidlaal karte hain:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي

Jabke mutawaatir qira'at mein hai:

فَادْخُلِي فِي عِبَادِي

Yani: mere nek bandon mein shaamil ho ja.

Aur is ghair-mutawaatir qira'at mein hai:

فَادْخُلِي فِي عِبَادِي

Aise qaul ko jab us ki daleel aur tawjeeh suno to ishkaal aur ta'ajjub door ho jata hai ke kaise kaha ja sakta hai:

ارْجِعِي إِلَىٰ رَبِّكِ

Yani jism ki taraf?!!

Isi tarah aimmah ke aqwaal jab ghaur se dekho aur un ki daleelein samjho to sunne wale ka ta'ajjub khatam ho jata hai, balke baaz auqaat woh us qaul ko apna leta hai. Is liye ahl-e-ilm ki baaton par jaldi mein ta'ajjub ya istehza na karo, balke agar ghaur karo aur un ki daleelein samjho to shayad tumhara bhi khayal badal jaye. Yeh aimmah, ulama aur zaheen log hain, agar tum samjho to shayad tumhara khayal badal jaye.

(Khalid As-Sabt)

فَادْخُلِي فِي عِبَادِي

Yani: un mein shaamil ho ja. Yani jaisa ke Allah Ta'ala ne farmaya:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

[Surah Al-'Ankabut: 9]

Is ke qaul:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

mein, yeh kab kaha jayega? Is mein do qaul hain:

1) Pehla qaul: Yeh us waqt kaha jata hai jab maut ka waqt aata hai, yani maut ke waqt, rooh ke jism se juda hone ke waqt, yani duniya mein qiyamat se pehle. Aur is par Baraa bin 'Aazib ki hadees daleel hai. Jin hon ne kaha ke yeh qiyamat se pehle hota hai, yani rooh ko yeh basharat di jati hai, unhon ne Baraa bin 'Aazib ki hadees se istidlaal kiya.

2) Doosra qaul: Yeh aakhirat mein kaha jayega, jaise ahl-e-dozakh ka haal zikr kiya ke Jahannam lai jayegi aur wahan un ka haal nadamat aur nek amal ki tamanna hogi, to ahl-e-imaan, ahl-e-nufus-e-mutma'innah ka haal bhi wahan bayan kiya ke un se yeh kaha jayega:

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Ibn Jareer kehte hain: is ke qaul:

فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّتِي

yeh us waqt kaha jayega jab qiyamat ke din roohen jismon mein lautai jayengi. Halanke Baraa bin ‘Aazib ki hadees jis se unhon ne istidlaal kiya woh qiyamat se pehle ki hai, yani rooh ke nikalne ke waqt, jab farishte use le jate hain, to yeh qiyamat se pehle hai. Lekin Ibn Jareer rahimahullah ke nazdeek yeh qiyamat ke din roohon ke jismon mein lautne ke waqt kaha jayega:

ارْجِعِي إِلَىٰ رَبِّكَ

Yani: us jism ki taraf laut ja jise tu aabaad rakhti thi, wallahu a‘lam.

Ibn Katheer ne yahan dono ma‘ani jama‘ kiye: "ihtizaar ke waqt" Baraa bin ‘Aazib ki hadees ki wajah se, "aur qiyamat ke din" is liye ke Ibn Katheer ne is aayat ki tafseer qiyamat mein ki hai. To dono nusoos ko jama‘ kiya, aur yeh achhi tatbeeq hai.

Unhon ne farmaya: Ibn Abi Hatim ne Ibn Abbas se riwayat ki is aayat ke bare mein:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Kaha: yeh aayat nazil hui aur Abu Bakr baithe the, to kaha: Ya Rasool Allah, yeh kitni achhi aayat hai. Aap ﷺ ne farmaya: "Sun lo! Yeh tumhein kaha jayega."

Is ke qaul:

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

is nafs se khitaab, jaisa ke Ibn Katheer ne zikr kiya: yeh ihtizaar ke waqt bhi hota hai aur ba‘th ke baad bhi, dono nusoos ko jama‘ karte hue.

Halanke ahl-e-ilm ki ek jama‘at kehti hai: yeh rooh ke nikalne ke waqt hai, aur is par Taabi‘een mein se Abu Saleh aur Zaid bin Aslam ne Baraa bin ‘Aazib ki hadees se daleel li ke us se kaha jata hai:

اخرجي راضية مرضياً عنك

To yeh aayat ki tafseer ke taur par durust hai. Is liye unhon ne isi par iktifa kiya ke yeh ihtizaar ke waqt hai.

Aur jin hon ne siyaaq ko dekha ke pehle ahl-e-dozakh ka haal zikr kiya, phir nafs-e-mutma‘innah se khitaab hua, unhon ne kaha: yeh aakhirat mein hai, qiyamat mein.

To hamare paas Baraa bin ‘Aazib ki hadees hai ke yeh ihtizaar ke waqt hota hai, aur aayat ke siyaaq se maloom hota hai ke yeh qiyamat mein hai. To Ibn Katheer ne kaha: dono maqamaat mein yeh kaha jayega.

Aur Ibn-ul-Qayyim ne is par tabsarah karte hue kaha:

"Allah Ta‘ala ke qaul:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي

[Surah Al-Fajr: 27-30]

is mein Salaf ka ikhtilaaf hai ke yeh kab kaha jayega. Ek jama‘at ne kaha: maut ke waqt, aur zaahir lafz bhi unhi ke muwafiq hai, kyunke yeh us nafs se khitaab hai jo badan se nikal chuki hai, aur Nabi ﷺ ne bhi Baraa bin ‘Aazib ki hadees mein is ki yahi tafseer ki: us se kaha jata hai: nikal, to raazi aur Allah tujh se raazi hai.

Aur is ke qaul:

فَادْخُلِي فِي عِبَادِي

Nabi ﷺ ke qaul:

اللهم الرفيق الأعلى

ke mutabiq hai."

Aur farmaya:

"Pas nafs-e-mutma'innah woh hai jo apne Rabb par mutma'in ho, us ki muhabbat par sukoon paye, us ke zikr se itminan paye, us ke wa'de par yaqeen kare, us ke faisle par raazi ho, aur yeh nafs-e-ammarah bis-soo ke muqabil hai. Is ka itminan sirf tadbeer chhorne se nahin, balke Allah ke haqq ki adaigi, us ki muhabbat aur zikr se itminan hasil karne se hai."

Aur farmaya:

"Aayat se murad yeh hai ke woh Allah ki taraf se milne wali izzat aur us ki taraf lautne par raazi hai, to use Allah ki raza mil gayi aur woh Allah se raazi ho gayi, aur yeh us se duniya se nikalte waqt kaha jata hai, jab woh Allah ke paas pahunchti hai."

Ibn Umar raziyaallahu 'anhuma ne farmaya:

"Jab momin banda فوت hota hai to Allah us ke paas do farishte bhejta hai, aur Jannat ki ek soghaat bhi bhejta hai, to us se kaha jata hai: Ae mutma'in nafs! Nikal, khushboo aur rahat ki taraf, aur tera Rabb tujh se raazi hai."

Aur is qaul ke waqt Salaf ke teen aqwaal hain:

1) Pehla: Maut ke waqt, aur yahi mashhoor hai. Hasan ne kaha: Jab Allah us ki rooh qabz karna chahe to woh apne Rabb par mutma'in ho jati hai, Allah se raazi ho jati hai, to Allah bhi us se raazi ho jata hai.

2) Doosra: Baaz ne kaha: Yeh ba'th ke waqt kaha jayega. Yeh 'Ikrimah, 'Ata, Dahhak aur ek jama'at ka qaul hai.

3) Teesra: Baaz ne kaha: Pehli baat yani:

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Maut ke waqt kahi jati hai, aur doosri baat yani:

فَأَدْخُلِي فِي عِبَادِي ۖ وَأَدْخُلِي جَنَّتِي

Qiyamat ke din kahi jati hai.

Abu Saleh ne kaha:

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Yeh duniya se nikalte waqt hai, aur jab Qiyamat ka din hoga to kaha jayega:

فَأَدْخُلِي فِي عِبَادِي ۖ وَأَدْخُلِي جَنَّتِي

Aur sahih baat yeh hai ke yeh qaul us se duniya se nikalte waqt bhi kaha jata hai aur Qiyamat ke din bhi, kyunke is ka pehla aaghaz duniya se nikalte waqt hai, aur agar woh Allah ki taraf mutma'in ho to woh us waqt Rafiq-e-A'la mein hai, Jannat mein hai, jaisa ke sahih ahadees se sabit hai.

Aur jab Qiyamat ka din hoga to phir bhi us se kaha jayega, aur us waqt Allah ki taraf mukammal ruju' aur Jannat mein dukhool hoga. To is ka aaghaz maut ke waqt hai aur is ki takmeel Qiyamat ke din. To haqeeqat mein koi ikhtilaaf nahin.

Yani: Ibn-ul-Qayyim ka kalaam yahan Ibn Katheer ke qaul ki tarah hai: is se, yani mutma'in nafs se, rooh nikalte waqt bhi yeh kaha jata hai aur Qiyamat mein bhi yeh kaha jata hai.

Is Surah par guftagu mukammal hui, aur tamam tareef Allah Rabb-ul-'Aalameen ke liye hai.

(Hawalay)

Fawaaid-e-Tafseer Ibn-ul-'Uthaymeen

Tafseer Ibn-ul-'Uthaymeen se:

- Fajr... is aur sooraj ke tuloo' ke darmiyan ek ghanta battis minute se ek ghanta satrah minute tak ka farq hai, aur yeh mausam ke badalne se badalta rehta hai.
- Momin jab Allah use izzat aur ni'mat de to shukr karta hai aur samajhta hai ke yeh Allah ka fazl hai... aur jab Allah use aazmaye aur us ka rizq tang kare to sabr karta hai aur kehta hai: yeh mere gunah ki wajah se hai.
- Naafi' imaan woh hai jo ghaib par imaan lata hai:

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) [البقرة:3]

Yani woh sab kuch sach maanta hai jo Rasoolon ne Allah aur Aakhirat ke bare mein bataya.

- Duniya ki zindagi haqeeqat mein zindagi nahin, asal mein yeh gham aur pareshani hai, har khushi ke baad gham, har sehat ke baad bemari, har ijtimaa' ke baad judai.
- Kamzor imaan wala kabhi mutma'in nahin hota, hamesha bechaini mein rehta hai.
- Log aaj kal har jagah jate hain taake apne aap ko rahat dein aur thakan door karein, lekin asal mein yeh rahat imaan ke baghair nahin milti.
- Haqeeqi imaan woh hai jo itminan ata karta hai. Mutma'in nafs woh hai jo momin ho, duniya mein bhi mutma'in aur Qiyamat ke din Allah ke azaab se bhi mehfooz.
- Deen, Allah ka shukr hai, aasaan aur سهل hai, lekin nafs ki burai, shahawaat aur shubhaat hamein apne deen se door kar deti hain.

(Tafseer Ibn-ul-'Uthaymeen)

Fawaaid: Fath-ul-Qadeer aur Ahsan-ul-Bayan se Chand Nuqaat

Surah Fajr

1)

Yani jab aaye aur jab jaye, kyun ke sair (chalna) aate jate dono sooraton mein hota hai.

2)

Iram yeh Qaum-e-Aad ke dada ka naam hai, un ka silsila nasab hai: Aad bin Auwas bin Iram bin Saam bin Nooh. (Fath-ul-Qadeer)

Zaat-ul-Imad se ishara hai un ki quwwat-o-taqat aur daraaz qaamati ki taraf, alawa azeen woh fun-e-tameer mein bhi bari maharat rakhte the aur nihayat mazboot bunyadon par azeem-ush-shaan imaratein tameer karte the. Zaat-ul-Imad mein dono hi mafhoom shamil ho sakte hain.

3)

Yani un jaisi daraaz qamat aur quwwat-o-taqat wali qaum koi aur paida nahin hui. Yeh qaum kaha karti thi: **(مَنْ أَشَدُّ مَقَامًا)** hum se zyada koi taqatwar hai?

4)

Yeh Hazrat Saleh ki qaum thi. Allah ne ise pathar tarashne ki khaas salahiyat-o-quwwat ata ki thi, hatta ke yeh log paharon ko tarash kar un mein apni rehash gahein tameer kar lete the, jaisa ke Quran ne kaha hai: (وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ)

5)

Is ka matlab hai ke bare lashkaron wala tha jis ke paas khaimon ki kasrat thi jinhein mekhein gaar kar khara kiya jata tha. Ya us ke zulm-o-sitam ki taraf ishara hai ke mekhon ke zariye woh logon ko sazayein deta tha.

6)

Yani tamam makhlooqaat ke a'maal dekh raha hai aur us ke mutabiq woh duniya aur aakhirat mein jaza deta hai.

7)

Yani jab kisi ko izzat-o-daulat ki farawani ata farmata hai to woh apni nisbat is ghalat fehmi ka shikar ho jata hai ke Allah us par bohat mehrban hai, halanke farawani imtehan aur aazmaish ke taur par hoti hai.

8)

Yani woh tangi mein muhtala kar ke aazmata hai to Allah ke bare mein badgumani ka izhar karta hai.

9)

Nabi sallallahu alaihi wa sallam ka farman hai: woh ghar sab se behtar hai jis mein yateem ke saath achha bartao kiya jaye aur woh ghar badtareen hai jis mein us ke saath badsulooki ki jaye. Phir apni ungli ke saath ishara karke farmaya, main aur yateem ki kafalat karne wala Jannat mein is tarah saath saath honge jaise yeh do ungliyan saath mili hui hain. (Abu Dawood)

10)

Sattar hazar lagaamon ke saath Jahannam jakri hui hogi aur har lagaam ke saath sattar hazar farishte honge jo use kheench rahe honge. (Sahih Muslim)

Ise Arsh ke baen janib khara kar diya jayega, pas use dekh kar tamam muqarrab aur Anbiya “**Ya Rabbi nafsi nafsi**” pukarenge. (Fath-ul-Qadeer)

11)

Yani us ke ajr-o-sawab aur un ne'maton ki taraf jo us ne apne bandon ke liye Jannat mein tayyar ki hain. Baaz kehte hain Qiyamat wale din kaha jayega, baaz kehte hain ke maut ke waqt bhi farishte khushkhabri dete hain, isi tarah Qiyamat wale din bhi use yeh kaha jayega jo yahan mazkoor hai.

Hafiz Ibn Katheer ne Ibn Asakir ke hawale se naqal kiya hai ke Nabi Kareem ﷺ ne ek aadmi ko yeh dua parhne ka hukm diya:

اللهم إني أسألك نفساً بك مطمئنة، تؤمن بلفانك، وترضى بقضائك، وتقتع بعطائك.

Gyaarahwaan Hissa *****

Gyarhwan Hissa (Surah Al-Fajr se Haasil Hone Wale Asbaaq)

Aakhir mein, hum har Surah se seekhe jaane wale asbaaq par guftagu karenge. Yeh asbaaq — jo kul chaar hazaar se zyada hain — amali no'iyat ke hain aur humein Quran ki taleemaat ko apni rozmarrah zindagi mein nafiz karne mein madad dete hain. Yeh asbaaq Arshad Bashir Madani ki kitab "**Ahdaaf wa Asbaaq-e-Quran**" se liye gaye hain.

In gyarah hisson ke zariye, is silsile ka maqsad humein Quran se bama'ni taur par jorna hai. Yeh riwayati ilm ko jadeed baseerat ke saath yakja karta hai, jo humein is ke azal se paigham par ghaur-o-fikr karne mein madad deta hai. Yeh safar humein targheeb dene, taleem dene aur Allah ke qareeb karne ke liye tarteeb diya gaya hai. Aaiye is safar ka aaghaz karein.

Baaz Mauzuaat

- Umam-e-sabiqa ne anbiya ki takzeeb ki thi, un ki halakat par Allah Ta'ala ne qasam khai hai. (1-14)
- Apne Rab ko bhool jaane wale insaan ki tabiyat ka tazkirah. (15-20)
- Qiyamat ke din ki halaakatein aur us din nafarmanon ke haal ka tazkirah. (21-26)

Baaz Asbaaq

- Achhe halaat bhi aazmaish aur bure halaat bhi aazmaish hua karte hain, lekin is baab mein aam insaan se yeh ghalati ho jaati hai ke woh yeh samajhta hai ke ne'matein mujhe is liye mil rahi hain ke Allah Ta'ala ke haan main nihayat mehboob hoon. Agar maal-o-daulat na ho to samajhta hai ke main dhutkara hua hoon. Aazmaishon se do-chaar hokar hi anbiya aur aam ahl-e-iman nikhar kar saamne aate hain. [1]
- Allah Ta'ala apni makhlooq mein jis ki chahe qasam kha sakta hai. Allah Ta'ala ka kisi cheez ki qasam khana us cheez ki ahmiyat ko batana aur us ki behtareen kaari-gari ki taraf insano ki nazron ko pherna hota hai.
- Jin logon ki aql sahih salamat ho, qudrat ke dalail aise logon ko hi faida dete hain. Jin logon ki aqleyn maari gayi hon, un ke saamne kitni bhi nishaniyan bayan ki jaayein, woh ibrat aur naseehat hasil nahin kar sakte.
- *Fa amma iza ma ibtalahu rabbuhu...* Duniya aazmaish aur imtehan ki jagah hai. Jo aadmi Allah Ta'ala ke is qanoon ko samajh kar zindagi guzarega, wahi kamyab hoga.
- Jab ek aadmi maal mein sahih tasarruf aur Shariat ke mutabiq kharch kare to yeh maal us ke haq mein ne'mat hai, jabke maal ka ghalat tasarruf badbakhti ka zariya hai.
- Haqiqi sa'adat ya haqiqi badbakhti-o-mahroomi bande ko aakhirat mein milne wali hai. Raha duniyawi ne'mat ya mahroomi, yeh waqti aur dhalti chhaon ke manind hai.

Munasabat / Lataaif-ut-Tafseer

- Surah Fajr mein insaan ke halaat mauzu'-e-guftagu hain. Surah Balad ka mehwar insaan ki takaleef.
- Surah Fajr mein insaniyat aur madad-o-ta'awun na karne par nakair ki gayi, jabke Surah Balad mein insaniyat, hamdardi aur ta'awun ki azmat bayan ki gayi hai. Dono suratein insaniyat ki ahmiyat ka turrah-e-imtiyaz hain. (Human Rights)

Aayaat aur Hadees

Aayat 1:

ثُمَّ نَزَّلْنَاهُ عَلَىٰ نَبِيِّهِ بِمَا كُنْتَ عَلَيْهُ فِي الْأَوَّلِينَ

Tarjuma:

Insaan (ka yeh haal hai ke) jab use us ka Rab aazmata hai aur izzat-o-ne'mat deta hai to woh kehne lagta hai ke mere Rab ne mujhe izzat-daar banaya. Aur jab woh us ko aazmata hai, us ki rozi tang kar deta hai to woh kehne lagta hai ke mere Rab ne meri ihanat ki (aur zaleel kiya). Aisa hargiz nahin, balke (baat yeh hai) ke tum (hi) log yateemon ki izzat nahin karte.

Aayat 2:

ط ڈ ژ و ؤ ق و و ژ الفجر

Tarjuma:

Aur maal ko ji bhar kar azeez rakhte ho.

Hadees:

‘Anin-Nabiyyi sallallahu ‘alaihi wa sallam, fima rawa ‘anillahi tabaraka wa ta‘ala annahu qala:

"Ya 'ibaadi! Inni harramtuz-zulma 'ala nafsi wa ja'altuhu bainakum muharraman, fala tazalamoo. Ya 'ibaadi! Kullukum dallun illa man hadaituhu, fastahdooni ahdikum. Ya 'ibaadi! Kullukum jaa'i'un illa man at'amtuhu, fastat'imooni ut'imkum. Ya 'ibaadi! Kullukum 'aarin illa man kasawtuhu, fastaksooni aksukum. Ya 'ibaadi! Innakum tukhti'oona billaili wannahaari, wa ana aghfiruz-zunooba jamee'an, fastaghfirooni aghfir lakum. Ya 'ibaadi! Innakum lan tablughū durri fatadurrooni, wa lan tablughū naf'ee fatanfa'ooni. Ya 'ibaadi! Lau anna awwalakum wa aakhirakum wa insakum wa jinnakum kaanoo 'ala atqa qalbi rajulin wahidin minkum, ma zaada zaalika fi mulki shai'an. Ya 'ibaadi! Lau anna awwalakum wa aakhirakum wa insakum wa jinnakum kaanoo 'ala afjari qalbi rajulin wahidin, ma naqas zaalika min mulki shai'an. Ya 'ibaadi! Lau anna awwalakum wa aakhirakum wa insakum wa jinnakum qamoo fi sa'eedin wahidin fas'alooni, fa'ataitu kulla insaanin mas'alatahu, ma naqas zaalika mimma 'indi illa kama yanqusul-mikhyatu iza udkhila al-bahr. Ya 'ibaadi! Innama hiya a'maalukum uhseeha lakum, summa uwaffEEKUM iyyaaha. Faman wajada khairan falyahmadillah, wa man wajada ghaira zaalika fala yaloomanna illa nafsahu."

Tarjuma:

Hazrat Abu Zar radiyallahu Ta'ala anhu se riwayat hai ke Nabi sallallahu alaihi wa sallam se riwayat hai ke Allah 'Azza wa Jalla ne farmaya:

"Aye mere bando! Maine apne upar zulm ko haraam qarar diya hai aur maine tumhare darmiyan bhi zulm ko haraam qarar diya hai, to tum ek doosre par zulm na karo.

Aye mere bando! Tum sab gumrah ho siwaye us ke jise main hidayat doon. Tum mujh se hidayat maango, main tumhein hidayat doonga.

Aye mere bando! Tum sab bhooke ho siwaye us ke jise main khilaoon. To tum mujh se khana maango, main tumhein khana khilaoonga.

Aye mere bando! Tum sab nange ho siwaye us ke jise main pehnaoon. To tum mujh se libaas maango, main tumhein libaas pehnaoonga.

Aye mere bando! Tum sab din raat gunah karte ho aur main saare gunahon ko bakhsta hoon. To tum mujh se bakhshish maango, main tumhein bakhsh doonga.

Aye mere bando! Tum mujhe hargiz nuqsan nahin pahuncha sakte aur na hi hargiz mujhe nafa pahuncha sakte ho.

Aye mere bando! Agar tum sab awwaleen-o-aakhireen aur jinn-o-ins sab se zyada muttaqi ek aadmi ke dil ki tarah ho jao to bhi tum meri saltanat mein kuch bhi izafa nahin kar sakte.

Aur agar sab awwaleen aur aakhireen, jinn-o-ins us ek aadmi ki tarah ho jao jo sab se zyada badkaar hai, to phir bhi tum meri saltanat mein kuch kami nahin kar sakte.

Aye mere bando! Agar tum sab awwaleen-o-aakhireen aur jinn-o-ins ek saaf chatyal maidan mein kharay ho kar mujh se maangne lago aur main har insaan ko jo woh mujh se maange ata kar doon, to phir bhi mere khazanon mein is qadar bhi kami nahin hogi jitni ke samandar mein sui daal kar nikalne se.

Aye mere bando! Yeh tumhare a‘maal hain jinhein main tumhare liye jama kar raha hoon, phir main tumhein un ka poora poora badla doonga. To jo aadmi behtar badla paaye woh Allah ka shukr ada kare, aur jo behtar badla na paaye to woh apne nafs hi ko malammat kare."

Hazrat Sa‘d radiyallahu Ta‘ala anhu farmate hain ke Hazrat Abu Idrees Khulani jab yeh hadees bayan karte the to apne ghutnon ke bal jhuk jaate the.

Hadees:

‘An Ibn ‘Abbaas, ‘anin-Nabiyyi sallallahu alaihi wa sallam annahu qala:

"Maa al-‘amalu fi ayyaamil-‘ashri afdalu minal-‘amali fi haazihi?"

Qaaloo: **"Wa lal-jihad?"**

Qaala: **"Wa lal-jihad, illa rajulun kharaja yukhaatiru binafsihi wa maalihi falam yarji‘ bishay’in."**

Abdullah bin Abbas radiyallahu anhu ne kaha ke Nabi Kareem sallallahu alaihi wa sallam ne farmaya:

Zil-Hijjah ke ibtidaai das dino ke amal se zyada kisi din ke amal mein fazeelat nahin. Logon ne poocha: Aur Jihad mein bhi nahin? Aap sallallahu alaihi wa sallam ne farmaya: Haan, Jihad mein bhi nahin, siwaye us shakhs ke jo apni jaan-o-maal khatre mein daal kar nikla aur wapas aaya to saath kuch bhi na laya (sab kuch Allah ki raah mein qurban kar diya).

Hadees:

‘An Sahlin, qaala Rasulullahi sallallahu alaihi wa sallam:

"Ana wa kaafilul-yateemi fil-jannati haakazaa."

Wa ashaara bissabba‘ati wal-wustaa, wa farrja bainahumaa shai’an.

Sahl radiyallahu anhu ne bayan kiya ke Rasulullah sallallahu alaihi wa sallam ne farmaya:

"Main aur yateem ki parwarish karne wala Jannat mein is tarah honge."

Aur Aap sallallahu alaihi wa sallam ne shahadat ki ungli aur beech ki ungli se ishara kiya aur in dono ungliyon ke darmiyan thori si jagah khuli rakhi.

Hadees:

‘An ‘Abdillahi, qaala qaala Rasulullahi sallallahu alaihi wa sallam:

"Yu’taa bijahannama yauma’izin lahaa sab‘oona alfa zimaamin, ma’a kulli zimaamin sab‘oona alfa malakin yajurruunahaa."

Abdullah bin Mas‘ood se riwayat hai ke Rasulullah sallallahu alaihi wa sallam ne farmaya:

"Qiyamat ke din Jahannam ko laya jayega, jis ki sattar hazaar lagaamein hongi. Har lagaam par sattar hazaar farishte honge jo use kheenchenge."

Baarahwaan Hissa *****

(Barahwan Hissa) Umumi Maloomat

Mukhtalif mabaahis wa ‘anaween-e-Surah par seer haasil maloomat aur Surah se muta‘alliq mukhalif-e-Islam Israiliyaat par radd-o-mawzu‘ ahadees wa ghair munjabar za‘eef ahadees par radd aur radd-e-baatil ‘aqaaid wa nazariyaat wa shubuhaat, dar lughat wa Islami mauzuuat aur isi tarah jadeed research par mabni shubuhaat ka tafseeli radd.

SURA-TUL-FAJR

46 - Hadees Imran bin Husain radiyallahu anhu marfoo‘an:

((Wa minas-salaatish-shaf‘u wal-witr)) [1]

(1) Ibn Kathir ne jin asaneed ko za‘eef kaha

23 - ‘An Jaabir, ‘anin-Nabiyyi sallallahu ‘alaihi wa sallam

Arabi matn:

((Innal-‘ashra ‘ashrul-adhhaa, wal-witru yaumu ‘Arafah, wash-shaf‘u yaumun-nahr.))

Tarjuma:

"Das raatein Zul-Hijjah ki (yani ‘Ashrah Zul-Hijjah), Witr (taaq) Yaum-e-‘Arafah hai, aur Shaf‘ (jorha) Yaum-un-Nahr (Eid-ul-Adha) hai."

- Is ko Nasai, Ahmad, Ibn Jarir, Ibn Abi Hatim ne riwayat kiya;
- Sanad ke rawi qaabil-e-qabool hain, lekin baaz ahl-e-ilm ne matn mein raf‘ (yani riwayat ko Nabi sallallahu alaihi wa sallam tak pahunchane) ki nakaarat ki taraf ishara kiya hai.

Note: Sheikh Azmi Al-Jami‘ Al-Kamil se:

(وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ)

Mufasssir likhte hain:

(وَلَيَالٍ عَشْرٍ)

Se muraad Zil-Hijjah ke das din hain.

(وَالشَّفْعِ) se muraad Yaum-un-Nahr (10 Zil-Hijjah, yani qurbani ka din) hai, jo juft hai.

(وَالْوَتْرِ) se muraad Yaum-e-‘Arafah (9 Zil-Hijjah) hai, jo taaq hai.

Is ki taeed ek hadees se hoti hai:

Hadees-e-Jabir bin Abdullah radiyallahu anhu:

Nabi sallallahu alaihi wa sallam ne farmaya:

“Al-‘ashr” se muraad qurbani ke das din hain,

“Al-witr” se muraad ‘Arafah ka din,

aur “Ash-shaf‘” se muraad Yaum-un-Nahr hai.

Is hadees ko Imam Ahmad, Bazzar, Nasai Al-Kubra aur Hakim waghera ne riwayat kiya, aur muhaddiseen ne ise **hasan** qarar diya hai; yani is ki sanad qaabil-e-qabool aur qaabil-e-istidlaal hai.

24 - ‘An Jaabir

Arabi matn:

((Ash-shaf'ul-yaumaani, wal-witrul-yaumuth-thaalith.))

- Yeh riwayat bhi Jabir se waarid hai.
- Yeh alfaaz pehli riwayat (Ahmad, Nasai waghera) se mukhtalif hain.

Tarjuma:

"Shaf' (jorha) do din hain, aur Witr (taaq) teesra din hai."

25 - 'An Qatadah, 'An 'Imran bin Husain

{وَالشَّفْعُ وَالْوَتْرُ} قَالَ: هِيَ الصَّلَاةُ الْمَكْتُوبَةُ، مِنْهَا شَفْعٌ وَمِنْهَا وَتْرٌ.

Arabi matn:

((Hiya as-salaatul-maktubah, minha shaf'un wa minha witr.))

- Yeh munqati' aur mauqoof riwayat hai, yani Sahabi par mauqoof.
- Is riwayat ka matn farz namazon ke makhsos auqaat par saraahat rakhta hai.

Tarjuma:

"Yeh farz namazein hain, in mein se kuch Shaf' (jori) hain aur kuch Witr (taaq)."

Mukammal marfoo' muttasil alfaaz (Imam Ahmad, Tabari, Tirmidhi waghera):

Arabi matn:

((Hiya as-salaah, ba'duha shaf', wa ba'duha witr.))

- Imam Ahmad ne:

حدثنا أبو داود - هو الطيالسي - حدثنا همام، عن قتادة، عن عمران بن عصام: أن شيخا حدثه من أهل البصرة، عن عمران بن "حصين: أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سئل عن الشفع والوتر، فقال: "هي الصلاة، بعضها شفع، وبعضها وتر

- Isi ko baghair 'Sheikh' ke baaz ne "'An 'Imran bin 'Isam, 'an 'Imran bin Husain" tak muttasil bhi riwayat kiya.

Tarjuma:

"Woh namaz hai, is mein se kuch (rak'atein) Shaf' hain aur kuch Witr."

26 - 'An Mu'az bin Jabal: Hadees Ghareeb

Arabi matn:

(("Ya Mu'az, innal-mu'mina ladal-haqqi aseer. Ya Mu'az, innal-mu'mina la yaskunu rau'uhu wa la ya'manu idtirabuhu hatta yukhal-lafa jisru Jahannama khalfa zahrihi. Ya Mu'az, innal-mu'mina qayyadahu al-Qur'anu 'an katheerin min shahawaatihi, wa 'an yahliku feeha huwa bi-iznillahi, 'Azza wa Jalla, fal-Qur'anu daleeluhu, wal-khaufu mahajjatuhu, wash-shawqu matiyyatuhu, was-salaatu kahfuhu, was-sawmu junnatuhu, was-sadaqatu fekaakuhu, was-sidqu ameeruhu, wal-hayaa'u wazeeruhu, wa rabbuhu, 'Azza wa Jalla ..."))

- Yeh hadees nihayat ghareeb hai aur asnaad mein nazar hai.

Tarjuma:

"Aye Mu'az! Momin Haqq Ta'ala ke saamne qaidi hota hai. Aye Mu'az! Momin ka khauf door nahin hota aur na hi us ka iztirab khatam hota hai jab tak ke woh Pul-Siraat ko apne peechhe chhor na de.

Aye Mu'az! Momin ko Quran us ki khwahishaat se qaid kar leta hai, aur use un mein halaakat se bachata hai, Allah ke izn se.

Quran us ka rahnuma hai, khauf us ki raah hai, shauq us ki sawaari hai, namaz us ka qila hai, roza us ki dhaal hai, sadaqah us ka fidyah hai, sachchai us ka ameer hai, haya us ka wazir hai, aur Allah us ka Rab hai..."

Maqalah 1

"Ashra Layaalin" aur Najoomi Nazariyaat ka Ilmi Radd

Aayat ka Sahih Mafhoom:

Allah Ta'ala ka irshad:

وَلَيَالٍ عَشْرٍ
(Al-Fajr: 2)

Se muraad Zil-Hijjah ki pehli das raatein hain, jin mein Hajj ke azeem a'maal anjaam diye jaate hain. Yeh tafseer muttafiq 'alaih hai:

Ibn Abbas, Ibn Az-Zubair, Mujahid aur jumhoor mufasssireen is par muttafiq hain (*Tafseer Ibn Kathir*).

Hadees-e-Sahih:

[1] "ما من أيام العمل الصالح أحب إلى الله من هذه الأيام"

Najoomi Nazariyaat ka Radd

Kuch jaahil "عشر ليالٍ" ko Zaicha (*Zodiac*) ya sitaron se munsalik karte hain, jo sarasar ghalat hai:

• Qurani Tanbeeh:

Quran ne sitaron ko "**zeenat-e-aasman**" (*As-Saffaat: 6*) aur "**rehnumai ka zariya**" (*An-Nahl: 16*) aur shihab-e-saaqib bataya hai, na ke taqdeer ka ta'ayyun karne wala.

• Israiliyaat ki Muzammammat:

Yeh nazariya Yahoodi riwayaat (*Israiliyaat*) se maakhuz hai, jise Imam Ibn Taymiyyah ne "**Tafseer bir-Ra'y al-Mazmoom**" qarar diya.

• Ilmi Saboot:

Aayat ka siyaaq "**Hajj**" se wazeh ta'alluq rakhta hai, na ke nujoom se. Surah Al-Fajr ki poori tafseel zameeni waqiaat (*Qaum-e-'Aad, Samood*) aur aakhirat ke manazir par mabni hai.

Khulasa:

Quran ka maqsad insaan ko sitaron ki pooja nahin, balki Hajj jaisi amali ibaadaat ki targheeb dena hai.

Maqalah 2

Maal ka Jaiz wa Na-Jaiz Tasawwur

Maal ke jaiz wa na-jaiz tasawwur wazeh hone ke liye hamari kitab parh sakte hain, in sha Allah –
Uloom-ul-Buyoo‘

Zaicha kya hai?

- **Zaicha (Horoscope):**

Sitaron aur sayyaron ki harkaat ki bunyaad par mustaqbil ki peshgoi karne ka naam hai. Is mein:

- **12 Burooj (Zodiac Signs):**

Hamal, Saur, Jauza waghera.

- **12 Ghar (Houses):**

Har ghar zindagi ke mukhtalif pehluon (*maal, sehat, shaadi*) se mansoob hai.

- **Sayyaron ki Position:**

Sooraj, Chaand, Mirrikh waghera ki harkaat ko "**taaseer**" ka zariya samjha jata hai (*Jantari*).

Islami Nuqta-e-Nazar:

Bunyadi Usool

Ilm-e-Ghaib Sirf Allah ka Khaassa Hai:

- Quran sareehan farmata hai:

"قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ"
(*An-Naml: 65*)

- Sitaron ko "**zeenat-e-aasman**"

"زَيْنَ السَّمَاءِ الدُّنْيَا بِمَصَابِيحَ"

aur "**rehnumai ka zariya**"

"وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ"

bataya gaya hai aur shihab-e-saaqib, na ke taqdeer ka maalik (*An-Nahl: 16*).

Nujoom (Ilm-e-Tanjeem) ki Mumani‘at

- Nabi ﷺ ne farmaya:

"مَنْ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ"
(*Sunan Abi Dawood: 3905*)

Taqdeer par Imaan ka Taqaza

- Zaiche par yaqeen "**taqdeer par imaan**" ke manaafi hai. Quran kehta hai:

"إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ"
(*Al-Qamar: 49*)

- Sitaron ki harkaat ko asbaab-e-shar‘iyyah nahin banaya ja sakta.

Zaiche ke Nuqsanaat

Tauheed par Hamla:

Sitaron ko "mu'assir" maanna "ta'seer biz-zaat" ka aqeedah hai, jo sirf Allah ki sifat hai.

Waqt ka Ziya':

Nabi ﷺ ne farmaya:

"Do bhooke bheiriye bakriyon ke rewar mein itna nuqsan nahin pahunchate, jitna maal-o-jaan ka lalach insaan ke deen ko nuqsan pahunchata hai."

(Tirmidhi: 2376)

Zaicha bhi isi lalach ka shaakhsaana hai.

Amali Zindagi par Asar:

Rozmarrah faisle (*shaadi, karobaar*) zaiche par chhor dena "**tawakkul**" ke khilaaf hai.

Islami Mutabadil

Istikhara:

Faislon ke liye Dua-e-Istikhara (*Bukhari: 1166*).

Tauqeet-e-Shar'i:

Sitaron ko sirf mausam, waqt aur simt ki pehchan ke liye istemal kiya ja sakta hai.

Ilm-e-Nafi':

Falakiyaat ka ilm jaiz hai, jabke ise taqdeer ki peshgoi se alag rakha jaye.

Khulasa

Zaicha ka Islami radd-e-amal chaar nuqaat par mabni hai:

- Ilm-e-ghaib sirf Allah ke paas hai.
- Sitaron ko mu'assir maanna shirk hai.
- Taqdeer par imaan zaiche ki nafi karta hai.
- Faislon ke liye istikhara aur tawakkul hi Islami tareeqa hai.

Assignment

Talaba wa Talibaat ke liye 3 Assignments

Note: Bachon aur baron ke liye 3 assignments

1. Bachon ke liye assignment
(*Umar ka group: 8-12 saal*)
2. Balighon ke liye assignment

Talaba wa Talibaat ke liye 3 Assignments Surah Al-Fajr

Note: Bachon aur baron ke liye 3 assignments

1. Bachon ke liye assignment
(Umar ka group: 8-12 saal)
2. Balighon ke liye assignment

Aur talaba wa talibaat ke liye 3 assignments Surah Al-Fajr

Note: Bachon aur baron ke liye 3 assignments

1. Bachon ke liye assignment
(Umar ka group: 8-12 saal)
2. Balighon ke liye assignment

Bachon ke liye Assignment

(Umar: 8-12 saal)

Assignment 1:

Surah Al-Fajr ko parhein aur is mein aane wale paanch alfaaz ya mauzuaat ki fehrisht banayein jin ka zikr Allah Ta'ala ne qasam ke taur par kiya hai (*jaise: Fajr, das raatein waghera*).

Hadaf:

Bachon ko Quran ke alfaaz aur aham mauzuaat se waqif karana.

Assignment 2:

Surah Al-Fajr mein jin qaumon ka zikr aaya hai (*Qaum-e- 'Aad, Samood, Fir'aun*) un mein se kisi ek par mukhtasar para likhein:

Woh kaun the?

Allah Ta'ala ne unhein kyun azaab diya?

Hadaf:

Bachon mein ibrat aur sabaq-aamozi paida karna.

Assignment 3:

Surah Al-Fajr ki aakhri chaar aayaat (27-30) ko yaad karein aur Urdu tarjuma likhein.

Hadaf:

Bachon mein hifz-e-Quran aur tarjuma-fahmi ki aadat daalna.

Balighon ke liye Assignment

Assignment 1:

Surah Al-Fajr ki roshni mein "**Urooj-o-Zawaal**" ke Islami usool par ek mazmoon likhein ke Allah Ta'ala ne kin asbaab ki bunyaad par qaumon ko azaab diya aur aaj ke muashre ke liye is mein kya sabaq hai?

Hawala:

Assignment 2:

Surah Al-Fajr mein insaan ki nafsiyaat (*ne'mat milne par ghuroor, tangi par mayoosi*) aur is ke radd par mukhtasar note likhein.

Quran ne is soch ko kaise radd kiya?

Is se hamari amali zindagi mein kya tabdeeli aa sakti hai?

Hawala:

Assignment 3:

Surah Al-Fajr mein mazkoora samaji buraiyon (*yateem ki be-hurmati, miskeen ki madad na karna, maal ki hirs*) par Islami taleemaat ki roshni mein ek safha likhein aur batayein ke ek Musalman ko in se kaise bachna chahiye?

Hawala:

Umumi Note

(Bachon aur baron dono ke liye)

Assignments mein Quran ke asal matn aur tarjuma se madad lein.

Sawaalaat ko apni zaban aur andaaz mein hal karein.

Assignments ko walidain/asaatiza ke saath discuss karein taake behtar rehnumai mil sake.

Yeh assignments bachon aur baron dono ke liye Surah Al-Fajr ke fahm aur amali paighaam ko mazboot banane ke liye tarteeb di gayi hain.
