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الحمد لله

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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

Moqaddama

Surah Al-A'la se Surah Az-Zalzalah tak: Daai ki tarbiyat ka haar

11 Makki Suratein:

(Al-A'la, Al-Ghashiyah, Al-Fajr, Al-Balad, Ash-Shams,
Al-Lail, Ad-Duha, Ash-Sharh, At-Teen, Al-Alaq, Al-Qadr,

aur 2 Madani Suratein Mushaf-e-Madinah ki tehqeeq ke mutabiq:

1. Al-Bayyinah
2. Az-Zalzalah

Pesh Lafz: Hissa 1

Makki daur ka pas-e-manzar

- Challenges: Quraish ka mukhalifana rawayya, Musalmanon par zulm, muashrati boycott.
- Dawat ka markaz: Tauheed, Risalat, Aakhirat aur akhlaqi islaah wa tazkiyah.
- Wahi ka kirdar: Mazloom Musalmanon ki tasalli (Surah Ad-Duha: 93:3) aur kuffar ko inzar (Surah Al-Ghashiyah: 88:2-7).
- Aur Madani daur mein mukhalifeen mein munafiqeen, Ahl-e-Kitab ka tazkirah hai.

Suraton ka mukhtasar khaka

Surah	Kul Aayaat	Markazi Mauzu
Al-A'la	19	Tazkiyah-e-Nafs + Tauheed
Al-Ghashiyah	26	Qayamat ke manazir
Al-Fajr	30	Sabiqa qaumon ka anjaam
Al-Balad	20	Insani aazmaish
Ash-Shams	15	Nafs ki pakeezgi
Al-Lail	21	Neki o badhi ka anjaam
Ad-Duha	11	Nabawi ﷺ tasalli
Ash-Sharh	8	Mushkilat mein aasani
At-Teen	8	Insan ki fazeelat
Al-Alaq	19	Ilm ki ahmiyat
Al-Qadr	5	Quran ka nuzool

Surah Kul Aayaat Markazi Mauzu

Al-Bayyinah 8 Ahl-e-Kitab ki ghalatyan

Az-Zalzalah 8 Qayamat ki holnaaki

Pesh Lafz: Hissa 2

Quran ke Manzil Min Allah hone ke saboot

1. Saainsi mojizah:

- Surah At-Tariq (86:7): "pusht aur seene ki haddiyon ke darmiyan se nikalta hai" — jadeed embryology ki tasdeeq.

2. Tareekhi paishgoi:

- Surah Al-Bayyinah (98:1): Ahl-e-Kitab ki hatt dharmi ki paishgoi.

Pesh Lafz: Hissa 3

Lisani tanqeed ka jawab

- Aitraaz:

"Surah Az-Zalzalah (99:1-2) mein zameen ke larazne ka ghair-saainsi bayan."

- Jawab:

Jadeed science (Plate Tectonics) ke mutabiq zameen ki tehain harkat karti hain. (Tafseer At-Tantawi)

Pesh Lafz: Hissa 4

Samaji islaah

- Insani huqooq: Surah Al-Balad (90:13): "Ghulam azaad karna" — ghulami ke khatme ki bunyaad.
- Maashi insaaf: Surah Al-Lail (92:5): "Jo de aur parhezgaari ikhtiyar kare."
- Taleem ki ahmiyat: Surah Al-Alaq (96:1): "Parh apne Rab ke naam se."

Pesh Lafz: Hissa 5

Daur-e-Hazir ke Masail ka Hal

Jadeed Masla

Qurani Hal

Surah/Aayat

Zehni dabao

Allah par
tawakkul

Ad-Duha (93:3): "Tera Rab na to tujhe chhoda hai na naraz hua"

Maashi

Zakat o Sadaqat

Al-Lail (92:5): "Jo de aur parhezgaari kare"

Jadeed Masla	Qurani Hal	Surah/Aayat
buhran		
Sukoon	Nafs ki paaki	Ash-Shams (91:9-10): "Jis ne us ki (nafs ki) paaki ki woh kamyab hua"

Khatimah

Yeh 13 Suratein Daai ke liye ek "Tarbiyati Course" hain:

1. **Zaati tayari:** Tazkiyah-e-nafs (Surah Ash-Shams: 91:9).
2. **Dawat ki hikmat:** Narmi o hikmat — *Lasto alaihim bimusaitir*.
3. **Saabit qadmi:** Zulm mein sabr (Surah Al-Fajr: 89:27-30).
4. **Allah par bharosa:** Mushkilat mein tasalli (Surah Ash-Sharh: 94:5).

Hawalay:

Tafseer Ibn Kathir, Sahih Bukhari, zameen ki tehon ki harkat par jadeed tehqiqat (USGS).

Muqaddama 2

Surah Al-A'la se le kar Surah Az-Zalzalah tak ka mazmoon ek haar ki tarah pro diya gaya

(Al-A'la, Al-Ghashiyah, Al-Fajr, Al-Balad, Ash-Shams, Al-Lail, Ad-Duha, Ash-Sharh, At-Teen, Iqra, Qadr, Bayyinah wa Zalzalah)

Surah Al-A'la se Surah Az-Zalzalah tak: Ek Murabbut Haar

Surah Al-A'la se le kar Surah Az-Zalzalah tak ki yeh 13 Suratein (Al-A'la, Al-Ghashiyah, Al-Fajr, Al-Balad, Ash-Shams, Al-Lail, Ad-Duha, Ash-Sharh, At-Teen aur Al-Alaq, Qadr, Bayyinah wa Zalzalah) ek khoobsurat haar ki manind ek doosre se judi hui hain. In Suraton mein Daai ki tarbiyat, kuffar ki taraf se pesh aane wali mushkilat aur un ka saamna karne ke tareeqe bayan kiye gaye hain. Ahl-e-Iman ko jahan tasalli aur hausla diya gaya hai, wahin a'da ko sakht warning bhi sunayi gayi hai.

In Suraton mein haq aur batil ki haqeeqat ko samjhane ke liye tareekhi misaalein aur waqiat pesh kiye gaye hain. Saath hi Islam ke bunyadi usool, jinhein **Usool-e-Salasa (Tauheed, Risalat, Aakhirat)** kaha jata hai, ko nihayat jaame' andaaz mein bayan kiya gaya hai. Is ke ilawa Allah Ta'ala ki qudrat aur bande par us ki beshumar nematon ka bhi zikr maujood hai.

Surah Al-A'la aur Surah Al-Ghashiyah mein "**Tazkeer**" yani naseehat aur yaad-dihani ka bayan hai. Yahan yeh wazeh kiya gaya hai ke tazkeer sirf ek zimmedari hai, na ke kisi par zabardasti musallat karna. Daai ka kaam sirf paigham pohanchana hai, hidayat dena Allah ke ikhtiyar mein hai.

Surah Al-Fajr, Al-Balad, Ash-Shams aur Al-Lail mein tareekhi shawahid aur fitri dalail ke zariye haq o batil ke farq ko ujagar kiya gaya hai. In Suraton mein insan ki fitrat, us ke a'maal aur un ke nataij ko bhi nihayat khoobsurti se bayan kiya gaya hai.

Surah Ad-Duha mein Nabi Kareem ﷺ ko nubuwwat se qabl ata ki jane wali nematon ka zikr hai, jabke Surah Al-Munsharah mein nubuwwat ke baad aur hijrat ke mauqe par ata ki jane wali nematon ka bayan milta hai.

Surah At-Teen mein Hazrat Ibrahim, Musa aur Isa alaihimus-salam ki nubuwwat aur un par nazil hone wali wahi ka tazkirah isharatan hai.

- **"Teen"** se ishara hai Hazrat Ibrahim alaihis-salam aur un ke sahife.
- **"Zaitoon"** se ishara hai Hazrat Isa alaihis-salam aur Injeel.
- **"Toor-e-Seena"** se ishara hai Hazrat Musa alaihis-salam aur Taurat.
- **"Yeh Shehr-e-Aman" (Haza al-Balad)** se murad Makkah Mukarramah aur Quran Majeed hai.

Surah At-Teen mein mukhtalif Anbiya par wahi ke zikr ke baad, Surah Al-Alaq, Qadr aur Bayyinah mein **"Iqra"** keh kar is wahi ko parhne aur is par amal karne ka hukm diya gaya hai. Quran ke nuzool ka zikr darasal sarkash logon par itmam-e-hujjat ke liye hai aur Bayyinah hai, kyunke Quran apni daleel aur paigham mein bilkul wazeh hai, is liye is ke baad kisi ke liye uzr baqi nahi rehta.

Aakhir mein, itmam-e-hujjat ke baad kya anjaam hoga, is ki wazahat Surah Az-Zalzalah mein ki gayi hai. Is Surah mein Qayamat ke din ki holnaaki aur zameen ke zalzale ka naqsha kheench kar sab ko mutanabbah kar diya gaya hai ke har shakhs ko apne a'maal ka nateeja dekhna padega.

Yun yeh 13 Suratein ek murabbat silsile ki manind hain, jin mein dawat, naseehat, tasalli, wa'eed, tareekhi shawahid, usool-e-deen, nematon ka bayan aur anjaam-e-kaar sab kuch nihayat hikmat aur tarteef ke saath bayan kiya gaya hai.

Pahla Hissa *****

Pehla Hissa (Surah Al-A'la ka Umumi Jaiza)

Surah Al-A'la ki Tafseer 12 Hisson mein (Tafseer of Surah AL-A'ALA in 12 Segments)

Yeh pehla hissa Surah Al-A'la ka umumi jaiza pesh karta hai, jis mein sabiqah aur aainda Suraton ke saath ta'alluq ko numayan kiya jata hai. Is mein Surah ke mauzuaati andaaz aur maqasid ka bhi jaiza liya jata hai.

Note: Suraton ke maqati' aur bahami ta'alluq ki ikaiyan.

(87) Surah Al-A'la

Sab se Buland

The Most High

Al-A'la

Maqam-e-Nuzool: Makkah

Baaz Ahdaaf

- Daai ki tarbiyat wali Surah jis mein ibadat, tazkiyah, Tauheed, Aakhirat aur Risalat ka mukhtasar ta'aruf bayan kiya gaya hai. [1]
- Is Surah mein Allah ki sifaat, qudrat aur wahdaniyat ke dalail milte hain. [2]
- Is chhoti si Surah mein Tauheed, Risalat aur Aakhirat teenon ka zikr aa gaya jo ke Makki Suraton ka mehwar hai. [3]

Surah Al-A'la: Ta'aruf, Mauzuaat aur Bahami Rabt

Ta'aruf aur Sakht

- Surah Al-A'la (Sab se Buland) Quran ki 87ween Surah hai, jo Makkah Mukarramah mein nazil hui aur is mein 19 ayaat hain. Is Surah ka naam pehli hi aayat se liya gaya hai: "Al-A'la" yani "Sab se Buland". Yeh "Musabbihat" mein shamil hai yani woh Suratein jo Allah ki tasbeeh se shuru hoti hain.

Is Surah ko do bare hison mein taqseem kiya ja sakta hai:

1) Pehla Hissa (Ayaat 1-10): Allah ki hamd o tasbeeh, us ki takhleeqi qudrat aur Nabi ﷺ ki Risalat ka bayan.

2) Doosra Hissa (Ayaat 11-19): Naseehat qabool karne aur inkar karne walon ka anjaam, aur pichhli aasmani kitabon ka hawala.

Mauzuaati Andaaz aur Maqasid

1. Allah ki Tasbeeh aur Us ki Kamil Qudrat

- Surah ki ibtida Allah ke naam ko buland karne ke hukm se hoti hai, jo us ki azmat aur har naqs se pakeezgi ko zahir karta hai.
- Allah ko Khaliq, har cheez ko durust banane wala, taqdeer muqarrar karne aur rehnumai dene wala bayan kiya gaya hai, jo zameen se zindagi nikalta hai.

2. Wahi aur Hidayat ki Ahmiyat

- Surah mein Quran ko hidayat ka zariya qarar diya gaya hai aur Allah ne is ke mehfooz rehne ki zamaanat di hai.
- Nabi ﷺ ko paigham pohanchane ka hukm diya gaya aur bataya gaya ke jo naseehat qabool karega woh faida payega, aur jo rogardani karega woh nuqsan mein rahega.

3. Duniya ki Aarzi Hesiyat aur Aakhirat ki Haqeeqat

- Surah Al-A'la duniya ki fani aur Aakhirat ki daimi haqeeqat ko bayan karti hai.
- Naik logon (jo pakeezgi ikhtiyar karte aur Allah ko yaad rakhte hain) aur badbakhton (jo inkar karte hain) ke anjaam ka zikr hai.
- Bataya gaya ke Aakhirat behtar aur hamesha rehne wali hai.

4. Paigham ka Tasalsul

- Surah ke aakhir mein is baat ki tasdeeq hai ke is ka paigham pichhli aasmani kitabon (Suhuf-e-Ibrahim wa Musa) se hum-aahang hai, jo wahi ki wahdat aur tasalsul ko zahir karta hai.

Pichhli aur agli suraton se rabt

Surah At-Tariq (86) se ta'alluq:

v Surah At-Tariq mein ka'inati nishaniyan (aasman, chamakta sitara), Allah ki qudrat aur Qayamat ki yaqeen dahani bayan hui.

v Surah Al-A'la is ka'inati azmat se Allah ki zaat ki taraf tawajjuh dilati hai, jo sab se buland hai.

v Jahan At-Tariq Quran ko "tafreh" ya "mazah" qarar dene walon ka radd karti hai, wahan Al-A'la Allah ki tasbeeh aur us ki kamil azmat ko bayan karti hai.

Agli Surah (Al-Ghashiyah, 88) se ta'alluq:

v Surah Al-A'la ka ikhtitam Aakhirat aur naseehat qabool ya radd karne walon ke anjaam par hota hai.

v Surah Al-Ghashiyah isi mauzu ko aage barhati hai, Qayamat ke holnaak manazir, nekon ki jaza aur ghafilon ki saza ko bayan karti hai.

Unit ke aitibar se dekhenge

Bismillahir Rahmanir Raheem

(1) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

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

(5) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (1) الَّذِي خَلَقَ فَسَوَّى (2) وَالَّذِي قَدَّرَ فَهَدَى (3) وَالَّذِي أَخْرَجَ الْمَرْعَى (4) فَجَعَلَهُ غُثَاءً أَحْوَى

Apne bohat hi buland Allah ke naam ki pakeezgi bayan kar [1] jis ne paida kiya aur sahih salim banaya [2] aur jis ne (theek thaak) andaza kiya aur phir raah dikhayi [3] aur jis ne taza ghaas paida ki [4] phir us ne us ko (sukha kar) siyah koora kar diya. (Surah Al-A'la: 87/1-5)

Pehle unit yani ibtida mein Allah Subhanahu wa Ta'ala ki azmat par guftagu ho rahi hai. Is ke baad Allah Subhanahu wa Ta'ala ne kaha ke:

(8) سَنُقَرِّبُكَ فَلَا تَنْسَى (6) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7) وَنُيَسِّرُكَ لِلْيُسْرَى

Hum tujhe parhayenge phir tu na bhoolay ga [6] magar jo kuch Allah chahe. Woh zahir aur posheeda ko jaanta hai [7] hum aap ke liye aasani paida kar denge [8] (Surah Al-A'la: 87/6-8)

Doosre unit mein ghaur karein, jis mein Allah ke Nabi Sallallahu Alaihi Wasallam ki risalat, wahi, Quran Majid ki azmat aur hifazat ke topic par guftagu ho rahi hai.

Phir is ke baad Allah Subhanahu wa Ta'ala ne farmaya:

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى (9) سَيَذَكِّرُ مَنْ يَخْشَى (10) وَيَتَجَنَّبُهَا الْأَشْقَى (11) الَّذِي يَصْلَى النَّارَ الْكُبْرَى (12) ثُمَّ لَا يَمُوتُ (13) فِيهَا وَلَا يَحْيَى

To aap naseehat karte rahein agar naseehat kuch faidah de [9] darne wala to naseehat le ga [10] (haan) badbakht is se gureiz karega [11] jo bari aag mein jayega [12] jahan phir na woh marega na jeega, (balkeh halat-e-naza mein para rahe ga). (Surah Al-A'la: 87/9-13)

Yahan ek aham topic yeh hai ke insano ko tazkeer ki jaye, Allah ki yaad dilayi jaye, Aakhirat ki yaad dahani karayi jaye, aur Allah Rabb-ul-Izzat ki azmat aur Tauheed ka wazeh taaruf pesh kiya jaye. Phir risalat ka taaruf karaya jaye.

Is ka asar yeh hoga ke kuch dil se naseehat qabool karke faidah uthate hain aur hidayat ki raah ikhtiyar karte hain, jabke kuch log bawajood wazahat aur dalail ke faidah nahi uthate aur apni ghaflat par jame rehte hain.

Yahan par ek aur topic shuru ho raha hai. Allah Subhanahu wa Ta'ala ne farmaya:

قَدْ أَفْلَحَ مَنْ تَزَكَّى (14) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (15) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةُ خَيْرٌ وَأَبْقَى (17) إِنَّ هَذَا لَفِي (19) الصُّحُفِ الْأُولَى (18) صُحُفِ إِبْرَاهِيمَ وَمُوسَى

Beshak us ne falah pa li jo paak ho gaya [14] aur jis ne apne Rabb ka naam yaad rakha aur namaz parhta raha [15] lekin tum to duniya ki zindagi ko tarjeeh dete ho [16] aur Aakhirat bohat behtar aur bohat baqa wali hai [17] yeh baatein pehli kitabon mein bhi hain [18] (yani) Ibrahim aur Musa ki kitabon mein. (Surah Al-A'la: 87/14-19)

Is surat mein pehla unit woh hai jis mein Tauheed ki azmat shuru mein bayan ki gayi. Doosre unit mein Risalat ki azmat bayan ki gayi ho aur darmiyani unit mein wa'z aur naseehat ki ahmiyat batayi gayi aur nekokaar aur badkar ka anjaam bataya gaya aur aakhri unit yani topic mein Aakhirat ko tarjeeh dena aur fikr-e-Aakhirat ki ahmiyat batayi gayi.

Aap is surat ko is tarah chaar units mein taqseem kar sakte hain.

Surah Al-Ghashiyah mein bayan kiye chaar aham topics

Surah Al-Ghashiyah ke mazmoon ko chaar bare units mein taqseem kiya ja sakta hai.

1) Pehla unit

Woh hai jis mein Jahannum ka description aur us ke azaab ka tafseeli zikr aata hai, ke Jahannum ki kaifiyat kya hogi, Jahannum ki sifaat kaisi hain aur wahan logon ko kis tarah ke azaab diye jayenge.

2) Doosra unit

Jannat ke tazkire par mushtamil hai, jis mein Jannat ki sifaat aur Ahl-e-Iman ke liye tayyar ki gayi nematon, sukoon aur khushiyon ka khoobsurat manzar pesh kiya gaya hai.

3) Teesra unit

Allah Subhanahu wa Ta'ala ki azmat par ghaur-o-fikr ki dawat di gayi hai, yani kainat mein phaili nishaniyon ke zariye Tauheed Uluhiyyat, Tauheed Rububiyyat aur Tauheed Asma wa Sifaat ko samjhana, taake insan apne Rabb ki qudrat aur hikmat ko pehchan sake.

4) Aur chautha aur aakhri unit

Risalat ke bayan par mushtamil hai, jis mein Nabi Kareem Sallallahu Alaihi Wasallam ka position bataya gaya hai ke aap kisi ko zabardasti kalma nahi parha sakte, balkeh aap ek muzakkir, reminder hain.

Surah Al-A'la aur Surah Al-Ghashiyah ke mazameen mein ta'alluq aur yaksaniyat

Surah-e-A'la aur Surah-e-Ghashiyah mein agar ghaur karein to maloom hota hai ke dono ka topic ek hi hai: Tauheed, Risalat aur Aakhirat. Dono suraton mein yeh teenon mawazoo maujood hain aur darmiyan mein tazkeer aur naseehat bhi hai.

Yani mawazoo ek jaise hain, lekin andaaz-e-bayan mukhtalif hai. Ulama ise "tanawwu'" kehte hain. Tanawwu' ka matlab yeh hai ke insan ek hi cheez ko mukhtalif andaaz mein samjhe.

Jaise khana khane mein insan ko tanawwu' pasand hai, kabhi biryani, kabhi koi doosri dish, kabhi koi phal aur kabhi koi doosra phal — isi tarah insan ke mizaj aur fitrat mein yeh kaifiyat hai ke woh ilm bhi mukhtalif asaleeb ke zariye behtar taur par samajhta hai.

Isi liye Quran mein bhi tanawwu' paya jata hai. Agar Surah-e-A'la ko dekhein to wahan pehle Tauheed, phir Risalat aur phir Aakhirat ka zikr hai. Jabke Surah-e-Ghashiyah mein tarteeb kuch mukhtalif hai — pehle Aakhirat, phir Tauheed aur Risalat ka zikr aata hai.

Is tarteeb ka paigham yeh hai ke agar insan sache dil se Tauheed aur Risalat ko samajh le aur qabool kar le to Aakhirat ka marhala us ke liye aasaan ho jata hai.

Is ke andar ek paigham hai, woh yeh ke jitna insan Aakhirat par mazboot iman rakhe ga utni hi us ki Tauheed aur Risalat par iman mazboot hota chala jayega. Aakhirat ka pukhta aqeedah insan ko Kitab-o-Sunnat ko mazbooti se pakarne par aamada karta hai.

Jis ke dil mein Aakhirat ki jawabdehi ka ehsaas zyada hoga, us ke liye duniya mein Kitab-o-Sunnat ko follow karna utna hi aasaan hoga. Yani amal ki pukhtagi ka ta'alluq Aakhirat par yaqeen ki pukhtagi se hai.

Jab insan Aakhirat par iman rakhta hai to ghaib ki baaton ko maanna, Allah aur Rasool Sallallahu Alaihi Wasallam ke ahkamat ko tasleem karna, aur amali zindagi mein un par sabit qadam rehna us ke liye sahal ho jata hai.

Isi tarah aqeede ke زوایے se dekha jaye to agar Tauheed aur Risalat ka iman sahih aur mazboot ho to banda Aakhirat mein kamyab-o-kaamran hoga. Lekin agar yahan shirk, bid'at, kufr ya nifaq paida ho jaye to phir Aakhirat mein insan ke liye sakht khasara aur mushkilat hongi.

Algharaz, dono rukh se ghour karein — chahe aakhirat ke yaqeen se shuru kiya jaye ya tauheed o risalat ke imaan se — Surah Al-A'la aur Surah Al-Ghashiyah dono mein hamein in teen bunyadi aqaaid: Tauheed, Risalat aur Aakhirat ke nihayat aham sabaq paaye jaate hain.

Doosra Hissa *****

Doosra Hissa (Tafseeri Tarjuma)

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

Surah Al-A'la (The Most High) – Arabi, Tarjuma aur Wazahat

Bismillahir Rahmanir Raheem

Allah ke naam se jo bohat meherban nihayat reham wala hai.

1. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Tarjuma:

Apne Rabb ke naam ki tasbeeh karo jo sab se buland hai.

Wazahat:

Quran ka tafseeri tarjuma hota hai?

Yahan ghaur kijiye ke Ibn Taymiyyah aur Sheikh Ibn Uthaymeen rahimahumallahu ne is aayat ke mafhoom ki jo wazahat farmayi, agar ise Urdu mein muntaqil kiya jaye to ma'ni kuch yun bante hain: “Apne Rabb ki tasbeeh bayan karo dil se bhi aur zaban se bhi.”

Main ne yahan dil aur zaban ko add is liye kiya hai ke main lafz ba lafz tarjuma nahi kar raha hoon, balkhe tafseeri tarjuma pesh kar raha hoon, jaisa ke Sheikh Albani rahimahullah samet ahl-e-ilm ne is tarz ki tarjomani ki targheeb di hai.

Isi liye main kehta hoon: “Apne Rabb ki tasbeeh bayan karo dil se aur zaban se—us Rabb ki jo zaat o sifaat ke aitibar se a'la hai.”

Bazahir tarjuma taweel mehsoos hota hai, halanke Arabi alfaaz mukhtasar hain, lekin haqeeqat yeh hai ke mafhoom poora usi waqt ada hota hai jab tarjuma karne wala haq-e-ma'ni ada kare, sirf alfaaz ki naqal na kare. Tafseeri tarjume ka yahi taqaza hai ke mafhoom poori wazahat ke saath muntaqil ho.

Tasbeeh teen ma'ani par mushtamil hai: Tanzeeh, Taqdees aur Ta'zeem

Jab banda Allah ki tasbeeh bayan karta hai to us ke andar teen ma'ani paye jate hain: Tanzeeh, Taqdees aur Ta'zeem.

Baaz muasir mufasssireen — jin mein Sheikh Khalid aur deegar muhaqqiq ulama shamil hain — wazahat karte hain ke tasbeeh ke yeh teen ma'ani hamesha saath hote hain.

Yani jab hum “SubhanAllah” kehte hain to is ka matlab sirf zaban se ek lafz ada karna nahi, balkhe ek aqeedah aur yaqeen ka elan karna hota hai ke:

Allah har aib aur har kami se paak hai. Is mein kisi bhi qisam ka nuqs, kamzori nahi hai aur use mohtaji ya kami lahaq nahi ho sakti.

Allah ki zaat intehai muqaddas aur azeem hai. Woh har burai, har gandagi aur har ghalat cheez se buland o bartaar hai.

Allah intehai azmat aur barai wala hai. Us ki shaan mein kisi qisam ki gustakhi, be-adbi ya be-tauqeeri bardasht nahi.

2. الَّذِي خَلَقَ فَسَوَّى

Tarjuma:

Jis ne paida kiya aur durust andaaz mein banaya.

Wazahat:

Jis ne paida kiya, durust paida kiya, har cheez ko sahih salim banaya.

وَالَّذِي قَدَّرَ فَهَدَىٰ ۚ ۝۳

Tarjuma:

Aur jis ne taqdeer banayi aur phir hidayat di.

Wazahat:

Allah ne na sirf har cheez ko paida kiya balkeh us ki taqdeer bhi banayi aur hidayat bhi di — insano aur deegar makhlooq ko — taake har ek apna maqsad poora kare.

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ۚ ۝۴

Tarjuma:

Aur woh jis ne chara ugaya.

Wazahat:

Allah sabze ko nikalta hai, jo zindagi ko barqarar rakhta hai, us ki qudrat aur rizq ki nishani deta hai.

فَجَعَلَهُ غُثَاءً أَحْوَىٰ ۚ ۝۵

Tarjuma:

Aur phir use kaale phoos mein badal diya.

Wazahat:

Charagah ke phalne phoolne ke baad Allah use sookh kar kaale phoos mein badal deta hai, zindagi aur maut ke chakkar aur tabdeeli ki na-guzeeriyat ki misaal deta hai.

سَنُقَرِّبُكَ فَلَا تَنْسَىٰ ۚ ۝۶

Tarjuma:

Hum aap ko parhayenge, (Aye Muhammad ﷺ), aur aap bhool nahi jayenge.

Wazahat:

Allah Nabi Muhammad ﷺ ko yaqeen dahani karata hai ke woh unhein Quran sikhayega aur use yaad rakhne ki taufeeq dega, siwaye us ke jo Allah chahe.

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ ۚ ۝۷

Tarjuma:

Siwaye us ke jo Allah chahe. Beshak woh zahir aur chhupe hue ko jaanta hai.

Wazahat:

Allah ka ilm mukammal hai, zahir aur chhupe hue har cheez ka ihata karta hai.

8. وَنُيَسِّرُكَ لِلْيُسْرَىٰ

Tarjuma:

Aur hum aap ko aasani ki taraf aasani se pahunchaenge.

Wazahat:

Allah wada karta hai ke Nabi ki risalat aur raah-e-rast ko us ke liye aasaan banayega.
(Yusra: aasaan shariat aur aasaan zindagi)

9. فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

Tarjuma:

To naseehat karo, agar naseehat faidemand ho.

Wazahat:

Nabi ko hukm diya gaya hai ke logon ko Allah ka paigham yaad dilayen, khaas taur par jab is se faidah hone ka imkaan ho.

Tafseer Ahsan-ul-Bayan mein hai ke: yani wa'z-o-naseehat wahan karein jahan mehsoos ho ke faidemand hogi. Yeh wa'z-o-naseehat aur taleem ke liye ek usool aur adab bayan farma diya. (Ibn Kathir)

Imam Shawkani ke nazdeek mafhoom yeh hai ke aap naseehat karte rahein, chahe faidah de ya na de. Kyun ke inzar-o-tableegh dono surat mein aap ke liye zaroori thi. Yani **يَا أَيُّهَا الْمَاهْزُوفُ لَمْ تَنْفَعْ** hai.

10. سَيَذَكِّرُ مَنْ يَخْشَىٰ

Tarjuma:

Jo Allah se darta hai woh naseehat qabool karega.

Wazahat:

Sirf woh log naseehat par amal karenge jo Allah se darte hain.

11. وَيَتَجَنَّبُهَا الْأَشْقَىٰ

Tarjuma:

Lekin badbakht us se katrayega.

Wazahat:

Jo log ghafil aur badkaar hain woh naseehat se munh mor lenge.

Al-Ashqa: woh hai jo shaqawat mein inteha ko pahunch jaye aur woh kafir hai.

12. الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ

Tarjuma:

Woh jo sab se bari aag mein jhulsaega.

Wazahat:

Paigham ko mustarad karne walon ki saza sab se shadeed aag mein hogi.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا 13.

Tarjuma:

Phir na wahan marengi aur na zinda rahenge.

Wazahat:

Un ki takleef aag mein musalsal hogi, woh na marengi aur na aaram payenge.

Tafseer Ahsan-ul-Bayan mein hai ke: un ke baraks jo log sirf apne gunahon ki saza bhugtne ke liye aarzi taur par Jahannum mein reh gaye honge, unhein Allah Ta'ala ek tarah ki maut de dega. Yahan tak ke woh aag mein jal kar koyla ho jayenge, phir Allah Ta'ala anbiya waghera ki sifarish se un ko girohon ki shakal mein nikalega, un ko Jannat ki nehar mein dala jayega, Jannati bhi un par pani dalenge, jis se woh is tarah ji uthenge jaise sailaab ke koore par dana ug aata hai. (Sahih Muslim, Kitab-ul-Iman, Bab Ithbat-ush-Shafa'ah wa Ikhraaj-il-Muwahhideena min-an-Naar)

فَإِنْ أَفْلَحَ مَنْ تَزَكَّى 14.

Tarjuma:

Beshak woh kamyab ho gaya jo paak ho gaya.

Wazahat:

Kamyabi un logon ke liye hai jo apne aap ko imani, roohani, akhlaqi aur maali taur par paak karte hain.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى 15.

Tarjuma:

Aur jis ne apne Rabb ka naam yaad rakha aur namaz padhta raha.

Wazahat:

Haqeeqi kamyabi mein Allah ko yaad karna aur ibadat karna bhi shamil hai.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا 16.

Tarjuma:

Lekin tum duniyawi zindagi ko tarjeeh dete ho.

Wazahat:

Yeh un logon ko tanbeeh hai jo Aakhirat par is faani duniya ko tarjeeh dete hain.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى 17.

Tarjuma:

Haalanke Aakhirat behtar aur baqi rehne wali hai.

Wazahat:

Aakhirat behtar aur hamesha rehne wali hai, aur mominon ka asal maqsad hona chahiye.

18. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى.

Tarjuma:

Beshak yeh pehle ki kitabon mein bhi hai.

Wazahat:

Tauheed, hidayat aur jawabdehi ka paigham pehle ki kitabon mein bhi maujood hai.

19. صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

Tarjuma:

Ibrahim aur Musa ki kitabon mein.

Wazahat:

Quran ki taleemat Anbiya-e-Ibrahim aur Musa (alayhimas-salam) par nazil shudah kitabon se mutabiqat rakhti hain.

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

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

Tarteeb: 87 ... Surah Al-A'la ... Aayaat: 19 ... Makkiyah

Al-Aayah ... Al-Kalimah ... Ma'naaha

Shumaar	Qur'ani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	Angrezi mein Ma'ni
5826	1. سُبْحَ اسم ربك	نزه ربك ذاكرا اسمه بلسانك	Apne (Rabb) Allah ke naam ki paakeezgi bayan kar	Exalt the name of your Lord
5827	2. الأعلى	الذي له علو الذات، وعلو القدر، وعلو القهر	Bohat hi buland	The Most High
5828	3. فسوى	أتقن خلقه، وأحسنه	Sahih saalim	Then proportioned
5829	4. فهدى	يسر له ما يناسبه	Phir raah dikhai	[Then] guided
5830	5. المرعى	الكلأ الأخضر	Taaza ghaas	The pasture

Shumaar	Qur'ani Alfaaz	Arabi mein Ma'ni	Urdu mein Ma'ni	Angrezi mein Ma'ni
5831	6. غثاء	هشيمًا جافًا	Sukha kar	Stubble
5832	7. أحوى	متغيرًا	Siyaah koora kar diya	Black
5833	8. إلا ما شاء الله	إلا ما أراد الله أن ينسخ تلاوته وحكمه، وينسبك إياه	Magar jo kuch Allah chahe	Except what Allah should will
5834	9. ليسرى	للطريقة الميسرة في شريعتك، وحياتك	Aasani	Toward ease
5835	10. يصلى النار	يدخلها، ويقاسي حرها	Jo aag mein jaayega	Will [enter and] burn in the fire
5836	11. أفلح	فاز، وظفر بالمطلوب	Falaah paa gaya	Succeeded
5837	12. تزكى	طهر نفسه من المعاصي، وحلاها بالطاعة	Jo paak ho gaya	Who purifies (himself)
5838	13. إن هذا	أي: من قوله: {قد أفلح من تزكى}	Yeh baatein	Indeed, this is

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

Surah ka tafseeli tajziya (aayat ba aayat), jis mein alfaaz par tawajjoh di gayi hai. Is tajziye mein Asma ke wahid aur jama, tamaam mushtaqaat ke maazi, mudaari', mujarrad aur masdar, aur un ke ma'ani shamil hain.

Yeh amal hamein Quran ke gehre ma'ani mein mazeed ghota lagane ke qaabil banata hai.

Aayat 1: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

1. SABBIIH:

v No':

Fi'l-e-amr (Baab Taf'eel)

v Masdar:

TASBEEHUN

v Maazi:

SABBAHA

v Mudaari':

YUSABBIHU

v Ma'ni:
Paaki bayan karna.

2. ISMA:

v No':
Ism

v Waahid:
ISMUN

v Jama':
ASMAA'UN

v Ma'ni:
Naam.

3. RABBIKA:

v No':
Ism

v Waahid:
RABBUN

v Jama':
ARBAABUN

v Ma'ni:
Rabb, Parwardigaar.

4. AL-A'LAA:

v No':
Ism-e-Tafzeel

v Waahid:
A'LAA

v Ma'ni:
Buland tareen.

الَّذِي خَلَقَ فَسَوَّى ۖ Aayat 2:

1. ALLAZEE:

v No':
Ism-e-Mausool

v Waahid:
ALLAZEE

v Jama':
ALLAZEENA

v Ma‘ni:

Jo.

2. KHALAQ:

v No‘:

Fi‘l-e-Maazi (Baab NASARA YANSURU)

v Masdar:

KHALQUN

v Mudaari‘:

YAKHLUQU

v Ma‘ni:

Paida karna.

3. FASAWAA:

v No‘:

Fi‘l-e-Maazi (Baab FA‘ALA)

v Masdar:

TASWIYATUN

v Mudaari‘:

YUSAWWI

v Ma‘ni:

Durust karna, hamwaar karna.

Aayat 3: وَالَّذِي قَدَّرَ فَهَدَىٰ

1. QADDARA:

v No‘:

Fi‘l-e-Maazi (Baab FA‘ALA)

v Masdar:

TAQDEERUN

v Mudaari‘:

YUQADDIRU

v Ma‘ni:

Taqdeer banana, andaaza lagana.

2. FAHADAA:

v No‘:

Fi‘l-e-Maazi (Baab DARABA YADRIBU)

v Masdar:

HIDAAAYATUN

v Mudaari':

YAHDI

v Ma'ni:

Raahnumaai karna.

Aayat 4: وَالَّذِي أَخْرَجَ الْمَرْعَىٰ

1. AKHRAJA:

v No':

Fi'l-e-Maazi (Baab AF'ALA)

v Masdar:

IKHRAAJUN

v Mudaari':

YUKHRIJU

v Ma'ni:

Nikaalna.

2. AL-MAR'AA:

v No':

Ism

v Waahid:

MAR'AN

v Ma'ni:

Sabzah / hari ghaas.

Aayat 5: فَجَعَلَهُ عُتَاءً أَخْوَىٰ

1. JA'ALAHU:

v No':

Fi'l-e-Maazi (Baab Fatah)

v Masdar:

JA'LUN

v Mudaari':

YAJ'ALU

v Ma'ni:

Banana, qaraar dena.

2. GHUTHAA'AN: [1]

v No‘:

Ism

v Waahid:

GHUTHAA’UN

v Ma‘ni:

Sookhay patte, koora.

3. AHWAA: [2]

v No‘:

Sifat-e-Mushabbaha

v Waahid:

AHWAA

v Ma‘ni:

Syaahi maail.

Aayat 6: سَنُفِرُّكَ فَلَا تَنْسَىٰ

1. SANAQRI’UKA:

v No‘:

Fi‘l-e-Mudaari‘ (Baab AF‘ALA)

v Masdar:

IQRAA’UN

v Maazi:

AQRA’A

v Ma‘ni:

Parhana.

2. TANSAA:

v No‘:

Fi‘l-e-Mudaari‘ (Baab Sami‘a Yasma‘u, NASIYA YANSAA)

v Masdar:

NISYAANUN

v Maazi:

NASIYA

v Ma‘ni:

Bhool jaana.

Aayat 7: إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ

1. SHAA'A:

v No':

Fi'l-e-Maazi (SHAA'A YASHAA'U)

v Masdar:

MASHEE'ATUN

v Mudaari':

YASHAA'U

v Ma'ni:

Chaahna.

2. YA'LAMU:

v No':

Fi'l-e-Mudaari' (Baab Sami'a Yasma'u)

v Masdar:

'ILMUN

v Maazi:

'ALIMA

v Ma'ni:

Jaanna.

3. AL-JAHRA:

v No':

Ism

v Waahid:

JAHRUN

v Ma'ni:

Zaahir.

4. YAKHFAA:

v No':

Fi'l-e-Mudaari' (Baab Sami'a Yasma'u, KHAFIYA YAKHFAA)

v Masdar:

KHAFĀ'UN

v Maazi:

KHAFIYA

v Ma'ni:

Chhup jaana.

Aayat 8: وَنُيَسِّرُكَ لِلْيُسْرَىٰ

1. NUYASSIRUKA:

v No‘:

Fi‘l-e-Mudaari‘ (Baab Taf‘eel, FA‘‘ALA)

v Masdar:

TAYSEERUN

v Maazi:

YASSARA

v Ma‘ni:

Aasaan karna.

2. LIL-YUSRAA:

v No‘:

Ism

v Waahid:

YUSRAA

v Ma‘ni:

Aasaani.

Aayat 9: فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

1. ZAKKIR:

v No‘:

Fi‘l-e-Amr (Baab Taf‘eel)

v Masdar:

TAZKEERUN

v Maazi:

ZAKKARA

v Mudaari‘:

YUZAKKIRU

v Ma‘ni:

Yaad dilaana.

2. NAFA‘AT:

v No‘:

Fi‘l-e-Maazi (Baab Fatah Yaftahu)

v Masdar:

NAF‘UN

v Mudaari‘:

TANFA‘U

v Ma‘ni:
Faida pahunchaana.

3. AZ-ZIKRAA:

v No‘:
Ism

v Ma‘ni:
Naseehat.

Aayat 10: سَيَذَكِّرُ مَنْ يَخْشَى

1. SAYAZZAKKARU:

v No‘:
Fi‘l-e-Mudaari‘ (Baab TAFA‘UL)

v Masdar:
TAZAKKURUN

v Maazi:
TAZAKKARA

v Ma‘ni:
Yaad karna.

2. YAKHSHA:

v No‘:
Fi‘l-e-Mudaari‘ (Baab Sami‘a Yasma‘u, KHASHIYA YAKHSHA)

v Masdar:
KHASHYATUN

v Maazi:
KHASHIYA

v Ma‘ni:
Darna.

Aayat 11: وَيَتَجَنَّبُهَا الْأَشْقَى

1. YATAJANNABUHA:

v No‘:
Fi‘l-e-Mudaari‘ (Baab TAFA‘UL)

v Masdar:
TAJANNUBUN

v Maazi:
TAJANNABA

v Ma'ni:
Bachna, katarana.

2. AL-ASHQAA:

v No':
Ism

v Waahid:
ASHQAA

v Ma'ni:
Badbakht.

Aayat 12: الَّذِي يَصْلَى النَّارَ الْكُبْرَى

1. YASLAA:

v No':
Fi'l-e-Mudaari' (Baab Sami'a Yasma'u, SALIYA YASLAA)

v Masdar:
SALYUN

v Maazi:
SALIYA

v Ma'ni:
Jalna.

2. AN-NAAR:

v No':
Ism

v Waahid:
NAARUN

v Jama':
NEERAANUN

v Ma'ni:
Aag.

3. AL-KUBRAA:

v No':
Sifat

v Waahid:
KUBRAA (Mu'annas)

v Ma'ni:
Sab se bari.

Aayat 13: ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا

1. YAMOOTU:

v No':
Fi'l-e-Mudaari' (Baab Nasara Yansuru, MAATA YAMOOTU)

v Masdar:
MAWTUN

v Maazi:
MAATA

v Ma'ni:
Marna.

2. YAHYAA:

v No':
Fi'l-e-Mudaari' (Baab Sami'a Yasma'u, HAYIYA YAHYAA)

v Masdar:
HAYAATUN

v Maazi:
HAYIYA

v Ma'ni:
Zinda rehna.

Aayat 14: قَدْ أَفْلَحَ مَنْ تَزَكَّى

1. AFLAHA:

v No':
Fi'l-e-Maazi (Baab AF'ALA)

v Masdar:
IFLAAHUN

v Mudaari':
YUFLIHU

v Ma'ni:
Kaamyaab hona.

2. TAZAKKAA:

v No':
Fi'l-e-Maazi (Baab TAFA“UL)

v Masdar:
TAZAKKUN

v Mudaari':
YATAZAKKAA

v Ma'ni:
Paak hona.

Aayat 15: وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

1. ZAKARA:

v No':
Fi'l-e-Maazi (Baab Nasara Yansuru)

v Masdar:
ZIKRUN

v Mudaari':
YAZKURU

v Ma'ni:
Yaad karna.

2. SALLAA:

v No':
Fi'l-e-Maazi (Baab Taf'eel)

v Mudaari':
YUSALLI

v Ma'ni:
Namaaz parhna.

Aayat 16: بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

1. TU'THIROONA:

v No':
Fi'l-e-Mudaari' (Baab IF'AAL, AATHARA YU'THIRU)

v Masdar:
EESAARUN

v Maazi:
AATHARA

v Ma'ni:
Tarjeeh dena.

2. AL-HAYAATA:

v No':
Ism

v Waahid:
HAYAATUN

v Ma'ni:
Zindagi.

3. AD-DUNYAA:

v No':
Ism Mu'annas

v Waahid:
DUNYAA, iska Muzakkar ADNAA hai.

v Ma'ni:
Duniya.

Aayat 17: وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

1. AL-AAKHIRAH:

v No':
Ism

v Waahid:
AAKHIRATUN

v Ma'ni:
Aakhirat.

2. KHAIRUN:

v No':
Ism

v Waahid:
KHAIRUN

v Jama':
KHAIRAATUN

v Ma'ni:
Behtar.

3. ABQAA:

v No':
Ism-e-Tafzeel

v Waahid:
ABQAA

v Ma'ni:
Zyada paaidaar.

Aayat 18: إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ

1. AS-SUHUF:

v No':
Ism

v Waahid:
SAHEEFATUN

v Jama':
SUHUFUN

v Ma'ni:
Kitaabein, Saheefay.

2. AL-OOLAA:

v No':
Sifat

v Waahid:
OOLAA

v Ma'ni:
Pehli.

v Muzakkar:
AWWAL.

Aayat 19: صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

1. IBRAAHEEM:

v No':
Ism-e-'Alam

v Ma'ni:
Hazrat Ibraaheem.

2. MOOSAA:

v No‘:

Ism-e-‘Alam

v Ma‘ni:

Hazrat Moosaa.

Chowtha Hissa *****

Chautha Hissa (Surah Al-A‘la ke Mawzoo‘aat aur Unwaanaat)

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

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

Surah Al-A‘la ki aayaat ko Qur‘an ki deegar muta‘alliq aayaat ke saath samajhne ke liye, har aayat ke teen muta‘alliq aayaat ka majmua pesh kiya ja raha hai. Yeh aayaat isi mawzu‘ ya tasawwur ko mukhtalif zaviye se wazeh karti hain:

1. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

v سَبِّحْ اسْمَ رَبِّكَ الْعَظِيمِ (Al-Waqi‘ah: 74)

• Allah ke azeem naam ki tasbeeh ka hukm.

2. الَّذِي خَلَقَ فَسَوَّى

v خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (Al-‘Alaq: 2)

• Insaan ko jame hue khoon se paida kiya.

v وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ (Al-An‘am: 101)

• Aasmaanon aur zameen ka Khaaliq.

v خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (Al-Furqaan: 2)

• Har cheez ko paimaane ke saath paida kiya.

وَالَّذِي قَدَّرَ فَهَدَى – (4) وَالَّذِي أَخْرَجَ الْمَرْعَى (3)

v وَأُنْبِتَ فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ (Fussilat: 11)

• Zameen mein har qism ki khushnuma cheezen ugaayin.

v وَالْأَرْضَ مَدَدْنَاهَا (Al-Jinn: 6)

• Zameen ko phailaya.

v وَأُنَبِّئُهَا فِيهَا حَبًّا (An-Naba’: 24)

• Zameen mein anaaj ugaaya.

فَجَعَلَهُ غُثَاءً أَحْوَى – (6) سَنُقَرِّبُكَ فَلَا تَنسَى

v (Al-Qiyaamah: 17) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

• Qur'an ko jama' karna hamare zimme hai.

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

v (Al-Insaan: 30) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

• Allah ki mashiyyat ke baghair tumhari koi khwahish nahin.

v (Al-Baqarah: 20) إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

• Allah har cheez par Qadir hai.

v (An-Nisaa: 41) وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

• Woh har cheez ka gawaah hai.

وَنُفِيسُكَ لِلْإِنْسَانِ

v (Al-Baqarah: 185) يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

• Allah tumhare liye aasani chahta hai.

v (An-Nahl: 89) وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

• Qur'an har cheez ki wazahat karne wala hai.

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

v (Adh-Dhaariyaat: 55) وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

• Naseehat momineen ko faida deti hai.

v (Al-Ghaashiyah: 21) وَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

• Tum sirf naseehat karne wale ho.

سَيَذَكَّرُ مَنْ يَخْشَى

v (Faatir: 28) إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

• Allah se wohi darte hain jo ilm rakhte hain.

v (Az-Zumar: 18) وَالَّذِينَ يَخْشَوْنَ رَبَّهُمْ

• Jo apne Rabb se darte hain.

وَيَتَجَنَّبُهَا الْأَشْقَى

v (An-Noor: 39) وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ

• Kaafiron ke a'maal sehra ki saraab ki tarah hain.

الَّذِي يَصْلَى النَّارَ الْكُبْرَى

۞ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

• Jahannam ghaat lagaaye baithi hai.

۞ وَسَاءَتْ مُسْتَقَرًّا

• Woh buri thikaane wali hai.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ – (14) قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ 13.

۞ قَدْ أَفْلَحَ مَنْ زَكَّاهَا (Ash-Shams: 9)

• Yaqeenan woh kaamyaab hua jis ne apne nafs ko paak kiya.

۞ وَقَدْ خَابَ مَنْ دَسَّاهَا (Ash-Shams: 10)

• Aur woh naakaam hua jis ne use aalooda kiya.

۞ قَدْ أَفْلَحَ الْمُؤْمِنُونَ (Al-Mu'minoon: 1)

• Yaqeenan imaan wale kaamyaab ho gaye.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ 15.

۞ فَصَلِّ لِرَبِّكَ وَانْحَرْ (Al-Kawthar: 2)

• Pas apne Rabb ke liye namaaz parho aur qurbani karo.

۞ وَأَقِمِ الصَّلَاةَ لِذِكْرِي (Ta-Ha: 14)

• Aur meri yaad ke liye namaaz qaayam karo.

۞ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ (Al-Baqarah: 277)

• Jo namaaz qaayam karte aur zakaat dete hain.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا 16.

۞ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ (Aal-e-Imraan: 14)

• Logon ke liye khwahishaat ki muhabbat muzayyan kar di gayi.

۞ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (Aal-e-Imraan: 185)

• Duniya ki zindagi dhoke ka saamaan hai.

۞ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ (Ar-Ra'd: 26)

• Yeh duniya ki zindagi sirf ek faida hai.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ 17.

- (الاعلى: 17) وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

Aur aakhirat behtar aur baqi rehne wali hai. (Yahi aayat takraran)

- وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ

Aur jo Allah ke paas hai woh behtar aur baqi hai.

- وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى

Aur aakhirat un ke liye behtar hai jo taqwa ikhtiyar karte hain.

18. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَمُوسَى

- (النجم: 36-37) أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى وَإِبْرَاهِيمَ الَّذِي وَفَّى
Kya use is ki khabar nahin di gayi jo Musa aur Ibrahim ke sahifon mein hai?
- (الاعلى: 18) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى
Beshak yeh pehli kitabon mein hai. (Yahi aayat takraran)
- (الاحزاب: 7) وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى
Aur jab hum ne nabiyon se un ka ahd liya, tum se, Nuh, Ibrahim aur Musa se.

Yahan Surah Al-A‘la ke markazi mawazoo (**Tauheed o Tasbeeh, takhleeq o taqdeer o hidayat, wahi o risalat, tazkeer o mau‘izat, duniya ki fana aur aakhirat ki baqa, wahi ka tasalsul**) se munasibat rakhne wali 50 ayaat di ja rahi hain.

1. Tasbeeh-e-Ilahi aur Azmat

1. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Apne sab se buland Rab ke naam ki paaki bayan karo.

Al-A‘la 87:1

2. يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Jo kuch aasmanon aur zameen mein hai sab Allah ki tasbeeh karte hain, jo Badshah, nihayat paak, ghalib, hikmat wala hai.

Al-Jumu‘ah 62:1

3. يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Aasmanon aur zameen ki har cheez Allah ki tasbeeh karti hai, usi ke liye badshahi aur hamd hai, aur woh har cheez par qadir hai.

At-Taghabun 64:1

4. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So apne Rabb-e-Azeem ke naam ki tasbeeh karo.

Al-Waqi‘ah 56:74

5. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسَوَّى

Apne buland Rab ke naam ki paaki bayan karo, jis ne paida kiya aur durust banaya.

Al-A‘la 87:1-2

2. Takhleeq, Taqdeer aur Hidayat

6. الَّذِي خَلَقَ فَسَوَّى وَالَّذِي قَدَّرَ فَهَدَى

Jis ne paida kiya aur durust thehraya, aur jis ne andaza muqarrar kiya phir raah dikhayi.

Al-A‘la 87:2–3

7. الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Jis ne maut aur zindagi ko paida kiya taa-ke tumhein aazmaye ke tum mein amal ke aitbaar se kaun behtar hai.

Al-Mulk 67:2

8. الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

Jis ne har cheez ko us ki saakht ata ki, phir use matlooba raah dikhayi.

Ta-Ha 20:50

9. الَّذِي خَلَقَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

Jis ne tujhe paida kiya, phir tujhe durust banaya, phir tujhe barabar kiya, jis surat mein chaha tujhe jor diya.

Al-Infitar 82:7–8

10. وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ

Aur Allah ne har jaan-daar ko paani se paida kiya.

An-Nur 24:45

3. Duniya ki Aarziyat, Aakhirat ki Baqa

11. بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Balkeh tum duniya ki zindagi ko tarjeeb dete ho, haalanke aakhirat behtar aur zyada baqi rehne wali hai.

Al-A‘la 87:16–17

12. اْعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ ... وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Jaan lo ke duniya ki zindagi mahz khel aur tamasha hai ... aur duniya ki zindagi dhoke ka samaan hai.

Al-Hadid 57:20

13. وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌّ وَلَهُوَ وَلِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

Duniya ki zindagi khel aur tamashe ke siwa kuch nahin, aur aakhirat ka ghar muttaqiyon ke liye behtar hai.

Al-An‘am 6:32

14. وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَعِبٌّ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ

Yeh duniya ki zindagi mahz khel aur tamasha hai, aur yaqeenan aakhirat ka ghar hi asal zinda zindagi hai.

Al-‘Ankabut 29:64

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ 15.

Tum duniya ka faida chahte ho aur Allah tumhare liye aakhirat chahta hai.

Al-Anfal 8:67

16. Qul mata‘ud-dunya qaleelun wal-akhiratu khairul liman-ittaq

Keh do duniya ka samaan thora hai, aur aakhirat parhezgar ke liye behtar hai.

An-Nisa 4:77

17. Bal tu’thirunal-hayaatad-dunya wal-aakhiratu khairun wa abqa

(Dobara ba-taur-e-ta’keed)

Al-A‘la 87:16–17

4. Wahi, Quran, Risalat aur us ki Hifazat

18. Sanuqri’uka fala tansa illa ma sha’Allahu innahu ya‘lamul-jahra wa ma yakhfa

Hum tumhein (Quran) parhayenge, phir tum nahi bhoologe, magar jo Allah chahe. Beshak woh zahir aur posheeda ko jaanta hai.

Al-A‘la 87:6–7

19. Inna nahnu nazzalnaz-zikra wa inna lahu lahafizun

Beshak hum hi ne yeh zikr utara hai, aur hum hi is ke muhafiz hain.

Al-Hijr 15:9

20. La tuharrik bihi lisanaka lita‘jala bihi * inna ‘alayna jam‘ahu wa qur’anahu

Aap apni zaban ko (Quran ke saath) jaldi ke liye harkat na dein, is ko jama karna aur parhana hamare zimmah hai.

Al-Qiyamah 75:16–17

21. Wa innahu latanzilu rabbil-‘alamin. Nazala bihir-ruh-ul-aminu ‘ala qalbika litakuna minal-munzirin

Yeh Rabb-ul-‘aalameen ka nazil kardah hai, jise Ruh-ul-Ameen aap ke dil par laye, taake aap daraane walon mein se hon.

Ash-Shu‘ara 26:192–194

22. Kalla innaha tazkiratun faman shaa’a zakarahu fi suhufin mukarramah

Hargiz nahi, yeh to ek naseehat hai, pas jis ne chaha use yaad kiya, woh mu‘azzaz sahifon mein hai.

‘Abasa 80:11–13

23. Wa hazaa kitabun anzalnahu mubarakun fattabi'uhu

Aur yeh ek kitaab hai jise hum ne nazil kiya, ba-barkat, pas is ki pairwi karo.

Al-An'am 6:155

5. Tazkeer, Naseehat aur us ka Asar

24. Fazakkir in nafa'atiz-zikra. Sayazzakkaru may-yakhsha. Wa yatajannabuhul-ashqa

Pas naseehat karo agar naseehat nafa de, wahi naseehat hasil karega jo darta hai, aur badbakht us se door rahega.

Al-A'la 87:9–11

16. Qul mataa'ud-dunyaa qaleelun wal-aakhiratu khairul liman ittaqaa

Keh do duniya ka saamaan thora hai, aur Aakhirat parhezgaar ke liye behtar hai.

An-Nisaa 4:77

17. Bal tu'thiroonal-hayaatad-dunyaa wal-aakhiratu khairun wa abqaa

(Dobarah bator-e-taakeed)

Al-A'laa 87:16–17

4. Wahi, Qur'an, Risaalat aur us ki Hifaazat

18. Sanuqri'uka falaa tansaa illaa maa shaa'allahu innahoo ya'lamul-jahra wa maa yakhfaa

Hum tumhein (Qur'an) parhaaenge, phir tum nahin bhoologe, magar jo Allah chahe, beshak woh zaahir aur posheeda ko jaanta hai.

Al-A'laa 87:6–7

19. Innaa nahnu nazzalnaz-zikra wa innaa lahoo lahaafizoon

Beshak hum hi ne yeh zikr utaara hai, aur hum hi is ke muhafiz hain.

Al-Hijr 15:9

20. Laa tuharrik bihi lisaanaka lita'jala bihi * inna 'alaynaa jam'ahoo wa qur'aanah

Aap apni zabaan ko (Qur'an ke saath) jaldi ke liye harkat na dein, is ko jama karna aur parhana hamare zimme hai.

Al-Qiyaamah 75:16–17

21. Wa innahoo latanzeelu rabbil-'aalameen, nazzala bihir-roohul-ameen, 'alaa qalbika litakoona minal-munzirin

Yeh Rabb-ul-‘Aalameen ka naazil kardah hai, jise Rooh-e-Ameen aap ke dil par laaye, taa-ke aap daraane walon mein se hon.

Ash-Shu‘araa 26:192–194

22. Kallaa innahaa tazkiratun faman shaa’a zakarah, fee suhufin mukarramah

Hargiz nahin, yeh to ek naseehat hai, pas jis ne chaaha use yaad kiya, woh mu‘azzaz sahifon mein hai.

‘Abasa 80:11–13

23. Wa haazaa kitaabun anzalnaahu mubaarakun fattabi‘oohu

Aur yeh ek kitaab hai jise hum ne naazil kiya, baabarkat, pas is ki pairavi karo.

Al-An‘aam 6:155

5. Tazkeer, Naseehat aur us ka Asar

24. Fazakkir in nafa‘atiz-zikraa, sayazzakkaru man yakhshaa, wa yatajannabuhal-ashqaa

Pas naseehat karo agar naseehat nafa de, wohi naseehat haasil karega jo darta hai, aur badbakht us se door rahega.

Al-A‘laa 87:9–11

25. Fazakkir innamaa anta muzakkir

Pas naseehat kijiye, aap to sirf yaad dilaane wale hain.

Al-Ghaashiyah 88:21

26. Wa zakkir fa innaz-zikraa tanfa‘ul-mu’mineen

Aur naseehat karte rahiye, yaqeenan naseehat imaan walon ko nafa deti hai.

Az-Zaariyaat 51:55

27. Wa zakkir bihi an tubsala nafsun bimaa kasabat

Aur is (Qur’an) ke zariye naseehat kijiye, kahin aisa na ho ke koi jaan apne kasb ke sabab halaak kar di jaaye.

Al-An‘aam 6:70

28. Fazakkir bil-Qur’aani may-yakhaafu wa‘eed

Jo mere wa‘eed se darta hai use Qur’an ke zariye naseehat kijiye.

Qaaf 50:45

29. Wa laqad yassarnal-Qur’aana liz-zikri fahal mim muddakir

Aur hum ne Qur’an ko naseehat ke liye aasaan bana diya hai, to kya koi naseehat haasil karne wala hai?

Al-Qamar 54:17

30. Sayazzakkaru may-yakhshaa

Jo darega woh zaroor yaad rakhega.

Al-A'laa 87:10

6. Nek-o-Bad ka Anjaam (Aakhirat)

31. Allazee yaslan-naaral-kubraa summa laa yamootu feehee wa laa yahyaa

Woh jo badi aag mein daakhil hoga, jahaan na woh marega na jiye ga.

Al-A'laa 87:12–13

32. Qad aflaha man tazakkaa wa zakaras-ma rabbihi fasallaa

Beshak kaamyaab hua jis ne paakeezgi ikhtiyaar ki, aur apne Rabb ka naam yaad kiya, phir namaaz padhi.

Al-A'laa 87:14–15

33. Innal-abraara lafee na'eemin wa innal-fujjaara lafee jaheem

Beshak nek log ne'mat mein honge, aur badkaar dozakh mein.

Al-Infitaar 82:13–14

34. Innal-abraara lafee na'eemin 'alal-araa'iki yanzuroon, wa innal-fujjaara lafee jaheem

Nek log ne'mat mein honge, takhton par baithay dekh rahe honge.

Aur badkaar jahannam mein honge.

Al-Mutaffifeen 83:22–26, 29–32

35. Fa ammaa man taghaa wa aatharal-hayaatad-dunyaa, fa innal-jaheema hiyal-ma'waa

Pas jis ne sarkashi ki aur duniya ki zindagi ko tarjeeh di, to us ka thikaana jahannam hai.

An-Naazi'aat 79:37–39

36. Wa ammā man khāfa maqāma rabbihī wa nahan-nafsa anil-hawā fa innal-jannata hiyal-ma'wā

Aur jis ne apne Rab ke sāmne khare hone se darā aur nafs ko khwāhish se rokā, to us kā ṭhikānā Jannat hai.

An-Nāzi'āt 79: 40–41

7. Duniyā wa Ākhirat kī Tarjīḥ, Tazkiyah aur Ibādat

37. Qad aflaha man zakkāhā wa qad khāba man dassāhā

Be-shak falāḥ pāi jis ne nafs ko pāk kiyā, aur nāmūrād huā jis ne use dabā diyā.

Ash-Shams 91: 9–10

38. Man ‘amila ṣāliḥān min dhakarīn aw unthā wa huwa mu’minun falanuḥyiyannahu ḥayātan ṭayyibah

Jo nek amal kare, mard ho yā aurat, aur woh momin ho to hum use pākīzah zindagī ‘aṭā karenge.

An-Naḥl 16: 97

39. Innalladhīna āmanū wa ‘amiluṣ-ṣāliḥāti lahum jannātun-na‘īm

Jo īmān lāe aur nek amal kiye, un ke liye ne‘matoñ wāle bāghāt haiñ.

Luqmān 31: 8

40. Yā ayyuhalladhīna āmanū udhkurullāha dhikran kathīran wa sabbiḥūhu bukratan wa aṣīlā

Ae īmān wālo! Allāh ko kasrat se yād karo, aur subah-o-shām us kī tasbīḥ karo.

Al-Aḥzāb 33: 41–42

41. Wa aqimiṣ-ṣalāta lidhikrī

Aur namāz qā’im karo mere zikr ke liye.

Ṭāhā 20: 14

8. Waḥy kā Tasalsul: Ṣuḥuf-e Ibrāhīm wa Mūsā

42. Inna hādhā lafiṣ-ṣuḥufil-ūlā, ṣuḥufi Ibrāhīma wa Mūsā

Be-shak yahī bāteñ pahlī ṣaḥīfoñ meñ bhī haiñ, Ibrāhīm aur Mūsā ke ṣaḥīfoñ meñ.

Al-A‘lā 87: 18–19

43. Am lam yunabba’ bimā fī ṣuḥufi Mūsā wa Ibrāhīmalladhī waffā

Kyā use is bāt kī khabar nahīñ dī gaī jo Mūsā ke ṣaḥīfoñ aur us Ibrāhīm ke ṣaḥīfoñ meñ hai jis ne (ahd) pūrā kiyā?

An-Najm 53: 36–37

44. Shara‘a lakum minad-dīni mā waṣṣā bihī Nūḥan walladhī awḥaynā ilayk...

Us ne tumhāre liye dīn meñ wohī rāḥ muqarrar kī jis kā Nūḥ ko hukm diyā, aur jis kī ham ne tumhārī taraf waḥy kī.

Ash-Shūrā 42: 13

45. Qūlū āmannā billāhi wa mā unzila ilaynā wa mā unzila ilā Ibrāhīma wa Ismā‘īla...

Keh do: ham īmān lāe Allāh par, aur jo hamārī taraf utārā gayā, aur jo Ibrāhīm, Ismā‘īl waghera par utārā gayā.

Al-Baqarah 2: 136

9. Hidāyat ba-taur Maqṣad-e-Wahy

46. Dhālikal-kitābu lā rayba fīhi hudal-lil-muttaqīn

Yeh kitāb hai jis meñ koī shak nahīn, muttaqīn ke liye hidāyat hai.

Al-Baqarah 2: 2

47. Qad jā'akum minallāhi nūrun wa kitābun mubīn, yahdī bihillāhu manittaba'a
riḍwānahū subulas-salām

Tumhāre pās Allāh kī taraf se nūr aur wāḍiḥ kitāb ā chukī, Allāh is ke zariye mominoñ ko
salāmatī ke rāstoñ kī hidāyat detā hai.

Al-Mā'idah 5: 15–16

48. Hādhā bayānun linnāsi wa hudaw wa maw'izatul-lil-muttaqīn

Yeh (Qur'an) logoñ ke liye bayān hai aur muttaqīn ke liye hidāyat aur naṣīḥat hai.

Al 'Imrān 3: 138

49. Inna hādhā-Qur'āna yahdī lillatī hiya aqwam

Be-shak yeh Qur'an us rāste kī hidāyat kartā hai jo sab se sīdhā hai.

Al-Isrā' 17: 9

50. Wa man yu'min billāhi yahdi qalbahu

Jo Allāh par īmān lātā hai, Allāh us ke dil ko hidāyat detā hai.

At-Taghābun 64: 11

Paanchwaan Hissa *****

Paanchwaan Hissa (Tafseer bil Quraan)

قوله تعالى (وَنُيَسِّرُكَ لِلْيُسْرَى) انظر سورة البقرة آية (١٨٥) وفيها حديث: "يسروا ولا تعسروا"، حديث: "خير دينكم أيسره". وسورة مريم آية (٩٧) وسورة الليل آية (٧)، قوله تعالى (فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى (٩) سَيَذَكِّرُ مَنْ يَخْشَى (١٠) وَيَتَجَنَّبُهَا الْأَشْقَى (١١) الَّذِي يَصْلَى النَّارَ الْكُبْرَى) وقد ذكر الله عز وجل أشياء من صحف موسى وصحف إبراهيم في ثماني عشرة آية من سورة النجم من الآية (٣٦-٥٤) من قوله تعالى (أم لم ينبأ بما في صحف موسى وإبراهيم الذي وفى) ... إلى قوله تعالى (فَعِشَاهَا مَا غَشَى).

Chata Hissa *****

Chhata hissa (Surah Al-A‘lā kī Āyāt se Mutalliq Ahādīth kā Majmū‘ah)

Woh ahādīth kā majmū‘ah jo Arshad Bashīr Madanī ne jama‘ kī hain.

Āyat 1: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

1. Hadīth:

‘An ‘Abdillāhi bin ‘Abbās qāla: Kāna Rasūlullāhi ﷺ idhā qara’a: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ qāla: «سُبْحَانَ رَبِّيَ الْأَعْلَى».

Tarjumah: Jab Rasūlullāh ﷺ āyat “Sabbihisma Rabbikal-A‘lā” parhte to farmāte: “Subhāna Rabbiyal-A‘lā.”

2. Hadīth:

‘Anil-Barā’i bin ‘Āzib qāla: «Ta‘allamtū Sabbihisma Rabbikal-A‘lā qabla an yaqdamān-Nabiyyu ﷺ al-Madīnah.»

Tarjumah: Main ne Sūrah Al-A‘lā Nabī ﷺ ke Madīnah tashrīf lāne se pehle sīkh lī thī.

Āyat 3:

﴿وَالَّذِي قَدَّرَ فَهَدَى﴾

Āyat 6: ﴿سَنُقَرِّئُكَ فَلَا تَنْسَى﴾

1. Hadīth:

Qauluhū: {Lā tuḥarrik bihi lisānaka lita‘jala bih} [Al-Qiyāmah: 16].

Qāla: Kānan-Nabiyyu ﷺ yu‘āliju minat-tanzīli shiddatan, kāna yuḥarriku shafatayhi. Faqāla lī Ibn ‘Abbās: Anā uḥarrikuhumā kamā kāna Rasūlullāhi ﷺ yuḥarrikuhumā. Faqāla Sa‘īd: Anā uḥarrikuhumā kamā kāna Ibn ‘Abbās yuḥarrikuhumā. Faḥarraka shafatayhi fa-anzalallāhu Ta‘ālā:

{Lā tuḥarrik bihi lisānaka lita‘jala bih (16) inna ‘alaynā jam‘ahu wa qur’ānah (17)} [Al-Qiyāmah: 16–17].

Qāla: Jam‘ahu fī ṣadrika thumma taqra’uhu.

{Fa-idhā qara’nāhu fattabi‘ qur’ānah} [Al-Qiyāmah: 18].

Qāla: Fasm‘ wa anṣit, thumma inna ‘alaynā an taqra’ahu.

Qāla: Fakāna Rasūlullāhi ﷺ idhā atāhu Jibrīlu istama‘a, fa-idhā inṭalaqa Jibrīlu qara’ahūn-Nabiyyu ﷺ kamā aqra’ahū.

Tarjumah: Nabī ﷺ wuḥī ke nuzūl ke waqt use yād karne kī koshish karte aur apne hont hilāte the, to Allāh Ta‘ālā ne yeh āyāt nāzil farmāin. Is meñ batāyā gayā ke Qur’ān ko Nabī ﷺ ke sīne meñ jama karnā aur use parhwānā Allāh Ta‘ālā ke zimmah hai.

Āyat 14–19: ﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾

1. Hadīth:

‘An Umm Salamah: Kāna Rasūlullāhi ﷺ yaqra’u fil-witri bi- ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ wa ﴿قُلْ يَا أَيُّهَا﴾ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ wa ﴿الْكَافِرُونَ﴾.

2. Hadīth:

‘Anin-Nu‘māni bin Bashīr: Kāna Rasūlullāhi ﷺ yaqra’u fil-‘īdayni bi- (سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى) wa (هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ).

Ilmī Nukāt

1. Sūrah Al-A‘lā kī Faẓīlat

Nabī ﷺ Jumu‘ah, ‘Īdain aur Witr meñ is Sūrah kī tilāwat karte the.

Şahābah Kirām ne hijrat se pehle bhī ise yād kar liyā thā.

Har Mauḍū‘ par ek ek Şahīḥ Hadīth

1. Tawḥīd (Tawheed)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Afḍalu mā qultu anā wan-nabiyyūna min qablī: Lā ilāha illallāhu waḥdahū lā sharīka lah...»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Sab se afzal kalimah jo main aur mujh se pehle anbiyā ne kahā: Lā ilāha illallāhu waḥdahū lā sharīka lah...”

2. Risālat (Risalat)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Innamā bu‘ithu li-utammima makārimal-akhlāq»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Mujhe sirf is liye bhejā gayā hai ke main umdah akhlāq ko mukammal karūn.”

3. Ākhirat (Akhirat)

‘Arabī: Qālan-Nabiyyu ﷺ:

«Man kāna yu‘minu billāhi wal-yawmil-ākhirī falyaqul khayran aw liyaşmut»

Urdu: Nabī ﷺ ne farmāyā: “Jo Allāh aur Yawm-e-Ākhirat par īmān rakhtā hai, woh achchhī bāt kahe yā khāmosh rahe.”

4. Tazkiyah (Tazkiyah)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Inna Allāha lā yanẓuru ilā şuwārikum wa-amwālikum, wa-lākin yanẓuru ilā qulūbikum wa-a‘mālikum»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Allāh tumhārī shaklon aur māl ko nahīn dekhtā, balki tumhāre dilon aur a‘māl ko dekhtā hai.”

5. Waḥy (Wahi)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Aḥyānan ya’tīnī mithlu şalşalatil-jarasi wa-huwa ashaddu ‘alayya...»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Kabhi kabhī mere pās wahy ghaṇṭī kī āwāz kī tarah ātī hai aur yeh mujh par sab se zyada sakht hotī hai...”

6. Hidāyat (Hidayat)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Man dalla ‘alā khayrin fa-lahu mithlu ajri fā‘ilih»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Jo kisī ko bhalāī kī taraf rahnumāī kare, use karne wāle jitnā ajr milegā.”

7. Naṣīḥat (Naseehat)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Ad-dīnun-naṣīḥah»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Dīn khairkhawāhī hai.”

8. Qur’ān kī Hifāẓat (Preservation of Quran)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Unzila al-Qur’ānu ‘alā sab‘ati aḥrufīn faqra’ū mā tayassara minhu»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Qur’ān sāt aḥruf par nāzil huā hai, pas jo āsān ho woh parho.”

9. Allāh kī ‘Aẓmat (Glory of Allah)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Inna lillāhi tis‘atan wa tis‘īna isman, mi’atan illā wāḥidan, man aḥṣāhā dakhala al-jannah»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Allāh ke ninyānavē nām hain, sau mein se ek kam; jo unhein yād karegā woh Jannat mein dākhil hogā.”

10. Allāh kā ‘Ilm (Ilm of Allah)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Mafātīḥul-ghaybi khamsun lā ya‘lamuhunna illallāh...»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Ghaib kī kunjiyān pānch hain, unhein Allāh ke siwā koī nahīn jāntā...”

11. Āsān Sharī‘at (Easy Shariat)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Innad-dīna yusr, wa lan yushāddad-dīna aḥadun illā ghalabahu...»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Beshak dīn āsān hai, aur jo is mein sakhtī karegā woh us par gālib nahīn ā sakegā...”

12. Achchhe aur bure logon kā anjām (Destination of Good and Bad People)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Awwalu zumratin yadkhulūnal-jannata ‘alā ṣūratil-qamari laylatil-badr...»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Jannat mein dākhil hone wālā pahlā giroh chaudhvīn rāt ke chānd kī tarah hogā...”

13. Ākhirat kī tayyārī (Preparation for Akhirat)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Kun fid-dunyā ka’annaka gharībun aw ‘ābiru sabīl»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Duniyā mein aise raho jaise tum ajnabī yā rāh chalte musāfir ho.”

14. Jannat o Jahannam kī tafṣīl (Jannah and Jahannam Description)

‘Arabī: Qāla Rasūlullāhi ﷺ:

«Inna fil-jannati bāban yuqālu lahu Ar-Rayyān, lā yadkhulu illā-ṣā’imūn»

Urdu: Rasūlullāh ﷺ ne farmāyā: “Jannat mein ek darwāzah hai jise ‘Rayyān’ kahā jātā hai, is mein sirf rozah rakhne wāle dākhil honge.”

Tazkīr, Duniyā o Ākhirat, Falāḥ o Tazkiyah

1. Zikr se fā’idah uṭhāne wāle dil

‘Arabī:

«Inna lillāhi āniyatan min ahlil-arḍ, wa āniyatu rabbikum qulūbu ‘ibādihiṣ-ṣāliḥīn, wa aḥabbuhā ilayhi alyanuhā wa araqquhā.»

Khulāṣah ḥukm: Isnāduhu qawīyy.

Rāwī: Abū ‘Anbah Al-Khawlanī | Muḥaddith: Al-Albānī | Al-Maṣḍar: As-Silsilatus-Ṣaḥīḥah, 1691.

Tarjumah: Allāh ke nazdeek zamīn mein bartan us ke nek bandoṅ ke dil hain; yahī “Sayadhdhakkaru man yakhshā” ke miṣḍāq hain.

2. Badbakht woh jo naṣīḥat se i’rāḍ kare

‘An Abī Hurayrata raḍiyallāhu ‘anhu ‘anin-Nabiyyi ﷺ qāla:

«Kullu ummatī yadkhulūnal-jannata illā man abā», qīla: wa man ya’bā? Qāla: «Man aṭā’anī dakhalal-jannata wa man ‘aṣānī faqad abā».

Tarjumah: Jo iṭā’at se inkār kare, wohī “Al-ashqā alladhī yaṣlan-nāral-kubrā” hai.

Hawālah: Ṣaḥīḥ Al-Bukhārī, Kitābul-I’tiṣām, Ḥadīth 7280.

3. Jahannam mein na mukammal maut, na ḥaqīqī zindagī

Qawluhu ﷺ fī ahlil-nār:

«Yu’tā bil-mawti ka-hay’ati kabshin amlaḥa fayudhbaḥu baynal-jannati wan-nār... fa-yuqālu: yā ahlān-nār, khulūdun falā mawt.»

Tarjumah: Ahl-e-Jahannam ke liye abadī ‘azāb hai, na pūrī maut, na rāḥat wālī zindagī; yeh āyat “Thumma lā yamūtu fihā wa lā yaḥyā” kī tafsīr hai.

Hawālah: Ṣaḥīḥ Al-Bukhārī, Kitābur-Riqāq, Ḥadīth 6548; Ṣaḥīḥ Muslim.

4. “Qad aflaḥa man tazakkā” kā mafhūm

‘Anin-Nabiyyi ﷺ:

«Qad aflaḥa man aslama, wa ruḥiqa kafāfan, wa qanna‘ahullāhu bimā ātāhu.»

Tarjumah: Jis ne Islām qabūl kiya, ḥalāl rizq pāyā aur qanā‘at milī, woh kāmyāb huā; yeh ‘amalī tazkiyah hai.

Hawālah: Ṣaḥīḥ Muslim, Kitābuz-Zakāh, Ḥadīth 1054.

5. Tazkiyah-e-nafs aur Ṣadaqatul-Fiṭr

‘An Ibn ‘Abbāsin raḍiyallāhu ‘anhumā qāla:

«Faraḍa Rasūlullāhi ﷺ zakātal-fiṭri ṭuḥratan liṣ-ṣā’imi minal-laghwi war-rafath.»

Tarjumah: Zakāt-e-Fiṭr ṣā’im ke liye taṭhīr hai; yeh “Man tazakkā” ke ‘amalī miṣdāq mein se hai.

Hawālah: Sunan Abī Dāwūd, Kitābuz-Zakāh, Ḥadīth 1609, ḥasan.

6. Zikr-e-Rabb aur namāz

‘An Jābirin raḍiyallāhu ‘anhu qāla: Sami‘t un-Nabiyya ﷺ yaqūlu:

«Mathalūṣ-ṣalawāti al-khamṣi ka-nahrin jārin ‘alā bābi aḥadikum...»

Tarjumah: Pānch namāzeṅ gunāhoṅ ko dhone wālī nahar kī tarah hain; yeh “Wa dhakaras ma rabbihi faṣallā” kī sharḥ hai.

Hawālah: Ṣaḥīḥ Muslim, Kitābul-Masājid, Ḥadīth 667.

7. Duniyā ko tarjīḥ denā, Ākhirat khonā

‘An Sahli bin Sa‘dīn raḍiyallāhu ‘anhu ‘anin-Nabiyyi ﷺ qāla:

«Law kānatid-dunyā ta‘dilu ‘indallāhi janāḥa ba‘ūdatin, mā saqā kāfiran minhā sharbata mā’».

Tarjumah: Duniyā Allāh ke nazdeek machchhar ke par ke barābar bhī nahīn; yeh āyat “Bal tu’tirūnal-ḥayātīd-dunyā” par zabardast tabsirah hai.

Hawālah: Sunan At-Tirmidhī, Kitābuz-Zuhd, Ḥadīth 2320, ṣaḥīḥ.

Ḥadīth:

«Law kānatid-dunyā ta‘dilu ‘indallāhi janāḥa ba‘ūdatin, mā saqā kāfiran minhā sharbata mā’».

Rāwī: Sahl bin Sa‘d As-Sā‘idī

Muḥaddith: Al-Albānī

Maṣdar: Ṣaḥīḥ At-Tirmidhī

Ṣafḥah yā raqam: 2320

Khulāṣah ḥukm: Ṣaḥīḥ

Takhrīj: Akhrajahu At-Tirmidhī (2320) wal-lafzu lah, wabnu Mājah (4110) muṭawwal-an bi-ikhtilāfin yasīr.

8. Ākhirat behtar aur bāqī hai

‘An Abī Hurayrata raḍiyallāhu ‘anhu qāla: Qāla Rasūlullāhi ﷺ:

«Mawḍi‘u sawṭin fil-jannati khayrun minad-dunyā wa mā fihā.»

Tarjumah: Jannat mein koṛe ke barābar jagah duniyā wa māfihā se behtar hai; “Wal-ākhiratu khayrun wa abqā” kī ḥadīthī tafsīr.

Hawālah: Ṣaḥīḥ Al-Bukhārī, Kitābul-Jihād, Ḥadīth 2796; Ṣaḥīḥ Muslim.

Ṣuḥuf-e-Ibrāhīm wa Mūsā, Tawḥīd wa Risālat

9. Tamām Anbiyā ka ek hī aṣl paighām

«Anā awlan-nāsi bi Ibni Maryam, wal-anbiyā’u awlādu ‘allātin, laysa baynī wa baynahu nabiyyun.»

Ar-Rāwī: Abū Hurayrah

Al-Muḥaddith: Al-Bukhārī

Al-Maṣḍar: Ṣaḥīḥ Al-Bukhārī

Ṣafḥah yā raqam: 3442

Khulāṣah ḥukm: Ṣaḥīḥ

Takhrīj: Akhrajahu Muslim (2365), Abū Dāwūd (4675), Aḥmad (7529) wal-lafzu lahum.

Tarjumah: Hum Anbiyā dīnī i’tibār se bhāī hain; yahī “Inna hādhā lafīṣ-ṣuḥufil-ūlā, ṣuḥufi Ibrāhīma wa Mūsā” kā mafhūm hai.

Hawālah: Ṣaḥīḥ Al-Bukhārī, Kitābul-Anbiyā, Ḥadīth 3443; Ṣaḥīḥ Muslim.

10. Ibrāhīm wa Mūsā kī kitābon kā ijmālī zikr

‘Anin-Nabiyyi ﷺ annahu qāla fī ḥadīthin ṭawīlin:

«Wa unzilat ṣuḥufu Ibrāhīma fī awwali laylatin min Ramaḍān, wa unzilat it-Tawrātu li-sittin maḍayna min Ramaḍān...»

Tarjumah: Ṣuḥuf-e-Ibrāhīm aur Taurāt ke nuzūl kā tazkirah, jis se Sūratul-A‘lā kī ākhīrī āyāt kī ta’īd hotī hai.

Hawālah: Musnad Aḥmad, Ḥadīth 16984, ḥassanahu Al-Albānī.

11. Har ummat mein naẓīr bhejā gayā

‘An Ibn ‘Abbāsīn raḍiyallāhu ‘anhumā qālan-Nabiyyu ﷺ:

«Mā ba’athallāhu nabiyyan illā a’ṭāhu minal-āyāti mithla mā ‘alā mithlihi āmanat il-basharu...»

Tarjumah: Har nabī ko us kī qaum ke liye nishāniyān dī ga’īn; ya’nī waḥy kā tasalsul ek hī ‘aqīde par hai.

Hawālah: Ṣaḥīḥ Al-Bukhārī, Kitābul-I’tisām, Ḥadīth 7274.

«Mā minan-anbiyā’i nabiyyun illā u’ṭiya mā mithluhu āmana ‘alayhil-basharu, wa innamā kānalladhī ūṭitu waḥyan awhāḥullāhu ilayya, fa-arjū an akūna aktharahum tābi’an yawmal-qiyāmah.»

Ar-Rāwī: Abū Hurayrah

Al-Muḥaddith: Al-Bukhārī

Al-Maṣḍar: Ṣaḥīḥ Al-Bukhārī

Ṣafḥah yā raqam: 4981

Khulāṣah ḥukm: Ṣaḥīḥ

Takhrīj: Akhrajahu Al-Bukhārī (4981), wa Muslim (152).

12. Tawḥīd, Risālat, Ākhirat: Dīn kī bunyād

Ḥadīth-e-Jibrīl mashhūr:

«An tu'mina billāhi, wa malā'ikatihi, wa kutubihi, wa rusulihi, wal-yawmil-ākhirī, wal-qadari khayrihi wa sharrihi...»

Tarjumah: Ke tum īmān lāo: Allāh, us ke farishton, us kī kitābon, Rasūlon aur Ākhirat ke din par; aur achchhī aur burī taqdīr par.

Hawālah: Ṣaḥīḥ Muslim, Kitābul-Īmān, Ḥadīth 8.

Saatwaan Hissa *****

Tafseer bil Hadees

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

Surah Al-A'la

(5) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (1) الَّذِي خَلَقَ فَسَوَّى (2) وَالَّذِي قَدَّرَ فَهَدَى (3) وَالَّذِي أَخْرَجَ الْمَرْعَى (4) فَجَعَلَهُ غُثَاءً أَحْوَى

Qauluhu Ta'ala: (Sabih Isma Rabbikal-A'la)

‘An Ibn ‘Abbas, anna an-Nabiyya ﷺ kana iza qara’a:

{سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى}

qaala:

[1] “سُبْحَانَ رَبِّيَ الْأَعْلَى”

Ibn ‘Abbas se riwayat hai ke jab Nabi Kareem ﷺ {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} parhte to “سُبْحَانَ رَبِّيَ الْأَعْلَى” kehte.

سَنُفَرِّقُكَ فَلَا تَنْسَى (6) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7) وَنُيَسِّرُكَ لِلْيُسْرَى (8) فَذَكَرْ إِنَّ نَفْعَتَ الذِّكْرِى (9) (13) سَيَذَكَّرُ مَنْ يَخْشَى (10) وَيَتَجَنَّبُهَا الْأَشْقَى (11) الَّذِي يَصْلَى النَّارَ الْكُبْرَى (12) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

‘An Abi Sa‘eed, qaala qaala Rasoolullahi ﷺ:

“Amma ahlun-naari allazeena hum ahluha fa-innahum la yamootona feeha wa la yahyaun, wa lakin naasun asaabathumun-naar bi zunubihim - aw qaala bi khataayaahum - fa-amaatahum imaatahan hatta iza kaanoo fahman uzina bish-shafaa’ati fajee’a bihim dabaair dabaair fa-buththoo ‘ala anhaari al-jannati summa qeela yaa ahlal-jannati afeedoo ‘alaihim. Fa-yanbutoon nabaatal-hibbati takoonu fee hameelis-sail.”

Faqala rajulun minal-qaumi ka-anna Rasoolullahi ﷺ qad kaana bil-baadiyah. [2]

Abu Sa‘eed Khudri (RA) se riwayat hai ke Rasoolullah ﷺ ne farmaya ke woh log jo Dozakh wale hain (kafir), woh us mein na to marenge aur na zinda rahenge. Lekin kuch

log jo apne gunahon ki wajah se Dozakh mein jaayenge, aag unhein jala kar koyla bana degi. Is ke baad shafaa‘at ki ijazat di jaayegi to yeh log giroh dar giroh laaye jaayenge. Phir unhein Jannat ki nahron mein daala jaayega. Phir Jannat walon se kaha jaayega ke ae Jannat walo! in par paani daalo, jis se woh tar-o-taaza ho kar uth kharay honge, jis tarah paani ke bahaao se aane wali mitti mein se daana sar-sabz-o-shaadaab ho kar nikal aata hai. Yeh sun kar Sahaba (RA) mein se ek aadmi ne arz kiya ke aise maloom hota hai ke aap ﷺ dehaat mein rahe hon. (Matlab yeh ke aap ﷺ daana ugne ki jo itni durust misaal de rahe hain).

Baab Qauluhu:

{بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى (17)}

Yani: Duniya aur us ka saamaan khatam hone wala hai, aur Aakhirat aur jo kuch us mein hai baqi rehne wala hai, aur yeh (ayat) is baat ka taqaza karti hai ke baqi rehne wali cheez ko faani cheez par tarjeeb di jaaye, aur yeh ke aadmi apni duniya ki wajah se apni Aakhirat ko nuqsan na pohanchaye, pas us ki saari fikr sirf duniya hi na ban jaaye, aur isi mafhoom par hadees bhi waarid hui hai.

Hazrat Abu Hurairah se marwi hai, woh kehte hain ke Rasoolullah ﷺ ne farmaya:

“Jis ne duniya ko talab kiya, us ne Aakhirat ko nuqsan pohanchaya, aur jis ne Aakhirat ko talab kiya, us ne duniya ko nuqsan pohanchaya.”

Raawi kehte hain: Main ne un se yeh bhi suna ke aap ne farmaya:

“To tum faani (cheez) ko baqi (cheez) ke liye nuqsan pohanchao.”

Hasan: Ise Ibn Abi ‘Aasim ne “Az-Zuhd” (Hadees 161) mein riwayat kiya hai: Hudbah bin Abdul Wahhab ne humein khabar di, kaha: humein Fazl bin Moosa ne khabar di, kaha: humein Muhammad bin ‘Amr ne Abu Salamah se, aur unhon ne Abu Hurairah se hadees bayan ki, pas unhon ne ise zikr kiya.

Aur is ki sanad Hasan hai, Hudbah bin Abdul Wahhab aur Muhammad bin ‘Amr ki wajah se, kyunke dono Hasan-ul-Hadees hain.

Hazrat Abdullah bin Mas‘ood se marwi hai, woh kehte hain: Rasoolullah ﷺ ek chataai par soye, phir jab kharay hue to us (chataai) ne aap ke pehlu par nishaan chhor diya, to hum ne arz kiya: Ya Rasool Allah! Agar hum aap ke liye koi bichhona bana dete (to behtar hota), aap ﷺ ne farmaya: **"Mera aur duniya ka kya waasta! Main duniya mein to bas aise sawar ki tarah hoon jis ne kisi darakht ke neeche saaya liya, phir chal diya aur use chhor diya."**

Yeh hadees Hasan hai: ise Tirmizi (2377), Ibn Majah (4109) aur Ahmad (4208) ne riwayat kiya hai, aur Haakim ne (4/310) mein ise Saheeh qarar diya hai. In sab ne ise mukhtalif turuq se Mas‘oodi (aur woh Abdur Rahman bin Abdullah bin ‘Utbah hain) se, ‘Amr bin Murrah ke waaste se, Ibrahim Nakha‘i se, ‘Alqamah se, Abdullah bin Mas‘ood se riwayat kiya hai, unhon ne kaha: Pas unhon ne (yeh hadees) bayan ki.

Aur is ki sanad Hasan hai, Mas'oodi ki wajah se, kyunke woh mukhtalit (yani aakhir umr mein ikhtilaat ka shikaar) hain, lekin unhein Wakee' bin Al-Jarraah ne un se riwayat kiya hai, jaisa ke Imam Ahmad ke haan hai, aur Wakee' ki un se riwayat ikhtilaat se pehle ki hai.

Aur Tirmizi ne kaha: "**Yeh hadees Hasan Saheeh hai.**"

Qaul-e-Nabawi mein jo lafz hai: "**Witaa**" us ka matlab hai: bistar (farsh, bichhona).

Aur isi ma'ni mein aur bhi ahadees aayi hain, aur woh **Kitaab-uz-Zuhd** mein mazkoor hain.

Aathwaan aur Nawaa Hissa *****

Aathwan aur Nauwan Hissa ("Tafseer Sahaba wa Taabi'een" – "Tafseer bir-Ra'y Mahmood")

Tafseer Sahaba wa Taabi'een ke Aqwaal se

(Paanch mashhoor tafaseer se kuch aqwaal) aur Tafseer bir-Ra'y Mahmood ke saath

Note: Main ne Aathwan aur Nauwan hissa ek jagah jama kiya hai kyunke main ne Aqwaal Sahaba wa Taabi'een jama kiye aur un mein se kuch Aqwaal Tafseer bir-Ra'y al-Mahmood par mabni paaye.

8- Tafseer ba-Aqwaal Sahaba wa Taabi'een paanch mashhoor tafaseer se

9- Tafseer bir-Ra'y al-Mahmood

Hissa Awwal (Mukhtasar Tafseer)

Hissa Awwal – Ghair Tafseeli aur Mukhtasar Tafseer, Sahaba wa Taabi'een ke Aqwaal se

(Tafseer Hikmat Basheer, Tabari, Ibn Kathir, Baghawi, Ibn Abi Hatim ki taraf ruju' kiya gaya hai.) Saare Aqwaal Sahaba, Taabi'een wa Tab' Taabi'een jo yahan mazkoor hain woh Sheikh Hikmat Basheer (jo mere Madinah University mein Ustaad rahe hain) ki tahqeeq ke mutabiq Saheeh ya Hasan hain.

Surah Al-A'la

Allah Ta'ala ke is farmaan (سُبْحِ اسم ربك الأعلى) ke baare mein:

Haakim ne kaha: Humein Isma'eel bin Ahmad ne khabar di, unhon ne kaha: Humein Abu Ya'la ne, unhon ne kaha: Humein Zuhair bin Harb ne, unhon ne kaha: Humein Wakee' ne, unhon ne kaha: Humein Isra'eel ne, unhon ne kaha: Humein Abu Ishaq ne, unhon ne kaha: Humein Muslim al-Butain ne, unhon ne kaha: Humein Sa'eed bin Jubair ne, unhon ne kaha: Ibn Abbas se riwayat hai ke Nabi Akram ﷺ jab (سُبْحِ اسم ربك الأعلى) parhte to farmate: "**Subhana Rabbi al-A'la.**" [1]

Dekho: 'Uqbah bin 'Aamir ki hadees jo Surah Al-Waqi'ah ki aayat (74) par guzri.

Allah Ta'ala ke is farmaan (الَّذِي خَلَقَ فَسَوَّى) ke baare mein:

Dekho: Surah Al-Infitar, aayat (7).

Allah Ta'ala ke is farmaan (وَالَّذِي قَدَّرَ فَهَدَى) ke baare mein:

Mujahid se riwayat hai: (قدر فهدى) yani: Insaan ko badbakhti aur sa'adat ki taraf hidayat di, aur chaupayon ko un ki charagaah ki taraf hidayat di.

Allah Ta'ala ke is farmaan (وَالَّذِي أَخْرَجَ الْمَرْعَىٰ فَجَعَلَهُ غُثَاءً أَحْوَىٰ) ke baare mein:

- Qatadah se riwayat hai: (والذي أخرج المرعى) yani: Sabzah jaisa tum dekhte ho, peela, surkh aur safed.
- Ibn Abbas se riwayat hai: (غثاء أحوى) yani: Mutaghayyir khushk ghaas.
- Qatadah se riwayat hai: (غثاء أحوى) yani: Sabz hone ke baad sookh jaata hai.

Allah Ta'ala ke is farmaan (سَنُقَرِّبُكَ فَلَا تَنْسَىٰ (٦) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ) ke baare mein:

- Mujahid se riwayat hai: (سنقرئك فلا تنسى) yani: Woh apne dil mein Quran yaad rakhte, is khauf se ke kahin bhool na jaayen.
- Qatadah se riwayat hai: (سنقرئك فلا تنسى) yani: Woh kuch nahi bhoolte the (siwaye us ke jo Allah chahe).

Allah Ta'ala ke is farmaan (قَدْ أَفْلَحَ مَن تَزَكَّىٰ) ke baare mein:

Tabari ne apni sanad ke saath Ali bin Abi Talhah se, unhon ne Ibn Abbas se riwayat kiya: (قد أفلح من تزكى) yani: Jis ne shirk se apne aap ko paak kiya.

Allah Ta'ala ke is farmaan (وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ) ke baare mein:

- Ibn Abbas se riwayat hai: (وذكر اسم ربه صلى) yani: Allah Wahdahu La Shareeka Lahu ki Tauheed bayan ki.
- Ibn Abbas se riwayat hai: (فصلى) yani: Paanchon namazen ada keen.

Allah Ta'ala ke is farmaan (بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (١٦) وَالْآخِرَةَ خَيْرَ وَأَبْقَىٰ (١٧) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ) (١٨) صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ) ke baare mein:

- Qatadah se riwayat hai: (بل تؤثرون الحياة الدنيا) yani: Logon ne jaldi wali duniya ko ikhtiyar kiya siwaye un ke jinhein Allah ne bacha liya.
- Qatadah se riwayat hai: (إنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ) yani: Allah ki kitaaben yake baad deegar is baat par muttafiq hain ke Aakhirat behtar aur baqi hai.

Daswaan Hissa *****

Daswan Hissa (Arabi Tafaseer se Mustanad Nuqaat)

Hissa Duwum: Tafseeli Tafseer

Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, aur Jadeed Tafaseer jaise Tafseer As-Sa'di aur isi tarah Ibn Kathir ki Tafseer ke nuqaat aur ikhtisar jo "Al-Misbah Al-Muneer" se mausoom hai, us ke saath deegar Ibn Kathir ki shurooh (Sharh Sheikh Ar-Rajihi, Sharh Sheikh Khalid As-Sabt aur Sheikh Muqbil ki takhreej, Sheikh Huwaini aur

Hikmat Basheer ki Tahqeeq-e-Tafseer Ibn Kathir) se istefada karte hue, aur isi tarah tahqeeqat Ibn Taymiyyah, Ibn Qayyim aur Ibn Al-Jawzi ka khayal rakha gaya hai.

Aur isi tarah Tafseer **Adwa-ul-Bayan**, **Fath-ul-Qadeer** lil-Shawkani, Tafseer Sheikh Nawab Siddiq Hasan Khan, Tafseer Sheikh Ibn Uthaymeen aur un ke talamidh se, aur isi tarah **Ad-Durar As-Saniyyah** ki Tafseer aur **Mausu‘at-ut-Tafseer** ba-ishraf Sheikh At-Tayyar se rehnumai hasil karte hue Urdu قالب mein laya gaya hai, Alhamdulillah. Is se hamein riwayat ki aur jadeed nuqtah-e-nazar dono ko samajhne mein madad milegi, in sha Allah.

Surah Al-A‘la ki Tafseer

Yeh Makki Surah hai, hijrat se pehle bohat pehle ibtidaai zamane mein nazil hui. Is ki daleel woh hai jo Bukhari ne Bara bin ‘Azib رضي الله عنه se riwayat ki:

"Sab se pehle hamare paas Rasool Allah ﷺ ke Sahaba mein se Mus‘ab bin ‘Umayr aur Ibn Umm Maktum aaye, woh hamein Quran padhate the. Phir ‘Ammar, Bilal aur Sa‘d aaye. Phir ‘Umar bin al-Khattab bees ke saath aaye. Phir Nabi ﷺ tashreef laaye. Main ne Ahl-e-Madinah ko kisi cheez par itna khush hote nahi dekha jitna un ki aamad par khush hue. Yahan tak ke main ne laundiyon aur bachchon ko yeh kehte suna: Yeh Rasool Allah aa gaye. Aap ke aane se pehle main ne Surah Al-A‘la (سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى) jaisi suratein padh li thin."

Aur Sahihain mein sabit hai ke Rasool Allah ﷺ ne Mu‘adh se farmaya:

"Tum ne Surah Al-A‘la, وَالشَّمْسُ وَضُحَاهَا, aur وَاللَّيْلِ إِذَا يَغْشَى kyun nahi padheen?"

Aur Imam Ahmad ne Nu‘man bin Bashir se riwayat kiya ke Rasool Allah ﷺ ne Eidain mein Surah Al-A‘la aur هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (Surah Al-Ghashiyah: 1) padhi. Agar Jumu‘ah ke din Eid aa jaaye to dono suratein ikatthi padhte.

Aur yeh riwayat Muslim ne apni Sahih mein, Abu Dawood, Tirmidhi, Nasai aur Ibn Majah ne bhi ki hai. Muslim aur Sunan ke alfaaz yeh hain:

"Rasool Allah ﷺ Eidain aur Jumu‘ah ke din Surah Al-A‘la aur Surah Al-Ghashiyah padhte the, aur agar dono ek din mein jama ho jaayen to dono padhte."

Aur Imam Ahmad ne apni Musnad mein Ubayy bin Ka‘b, Ibn Abbas, ‘Abdur-Rahman bin Abzi aur Umm-ul-Mu‘mineen Aishah رضي الله عنهم se riwayat ki:

"Rasool Allah ﷺ Witr mein Surah Al-A‘la, Qul ya ayyuhal-kafirun, aur Qul huwa Allahu ahad padhte the."

Aishah رضي الله عنها ne izafah kiya:

"Aur Mu‘awwidhatain bhi."

Is Surah ko "Surah Sabbih" bhi kaha jata hai, aur "Sabbih Isma Rabbikal-A‘la" bhi, aur mashhoor tafseeri kutub mein ise "Surah Al-A‘la" kaha jata hai.

Yeh Surah Makki suraton mein se hai, jaisa ke Ibn Kathir رحمه الله ne kaha aur is par Bara ki hadees se istidlal kiya, yani Nabi ﷺ ke Sahaba jo aap se pehle hijrat karke aaye, woh logon ko Quran padhate the aur un mein yeh Surah bhi shamil thi. Is liye yeh hijrat se pehle nazil hui.

Yeh Makki Surah hai, bar-khilaf us qawl ke jo Dahhak ne kiya ke yeh Madinah mein nazil hui.

Allah ke farmaan: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Allah ke farmaan سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى وَتَعَالَى: ka matlab hai:

Us ko us ki shaan aur azmat ke khilaf har cheez se paak qarar do.

Yahi Tasbeeh ka mashhoor ma'ni hai aur istimal mein bhi yahi ghalib hai. Lekin Salaf رضي الله عنهم ke aqwaal mein Tasbeeh ki tafseer ta'zeem se bhi ki gayi hai. Jaisa ke Suddiy waghera se manqool hai ke "Sabbih" yani ta'zeem karo.

Pas Tasbeeh ka ma'ni **tanzeeh, taqdees, ta'zeem** waghera aata hai.

Yahan سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى zikr-e-kamaalat ke maqam mein hai. Yani yahan kisi nuqs ka zikr nahi ke us se tanzeeh ki jaaye, jaise Allah Ta'ala ke farmaan mein:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا [البقرة: 116]

To farmaya:

"Subhanahu."

Yeh nuqs ke zikr ke muqable mein hai. Pas Quran mein Tasbeeh kabhi **sifaat-e-kamaal ke zikr ke siyaq** mein aati hai aur kabhi **nuqoos ko door karne** ke liye.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى mein "Ism" se kya murad hai?

Allah ke farmaan سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى وَتَعَالَى: mein sawal yeh hai ke kya is se murad **naam ki Tasbeeh** hai — yani naam ko paak qarar dena aur naam ki ta'zeem karna — ya is se murad **Allah ki zaat** hai?

سَبِّحْ اسْمَ رَبِّكَ ya سَبِّحْ رَبَّكَ — yahan hukm naam ko paak qarar dene ka hai ya zaat ko?

Baaz kehte hain ke yahan "**Ism**" **muqham** hai, yani ta'zeem ke liye hai. Is ka matlab yeh hai ke Tasbeeh Rabb ki taraf mutawajjah hai, yani:

سَبِّحْ رَبَّكَ الْأَعْلَى

Aur jaisa ke baaz Ahl-e-Ilm, jaise **Shaikh-ul-Islam Ibn Taymiyyah** رحمه الله waghera ne kaha, murad yeh hai:

Apne Rabb ki Tasbeeh karo, us ka naam lete hue.

Aur maqsood sirf dil mein tanzeeh karna nahi, balki **zaban se zikr karna bhi hai.**

Aur baaz Ahl-e-Ilm, jaise **Ibn Jarir** رحمه الله kehte hain: Murad naam ko paak qarar dena hai. Apne Rabb ke naam ko is se paak rakho ke us ke siwa koi is naam se mausoof ho. Yani baatil ma'boodaat mein se kisi ko is naam se na pukara jaaye, ya Allah ke makhsoos naamon mein se kisi naam se makhlooq ko na pukara jaaye, jaise "**Allah**" aur "**Ar-Rahman**". Baqi naamon mein agar koi "**Aziz**" waghera kehlaye to koi haraj nahi. Lekin baatil ma'boodaat ko in naamon se pukarna kufr aur bada munkar hai. Jaisa ke kaha jata hai: "**Al-Lat**" Allah se aur "**Al-'Uzza**" Al-'Aziz se nikla hai. Yeh baaz logon ka qawl hai aur is mein ikhtilaf bhi hai.

Pas **Ibn Jarir** رحمہ اللہ ke qawl ke mutabiq yahan "**Ism**" muqham nahi balki maqsood hai. Yani maqsad yeh hai ke us naam ko paak rakha jaye aur us ke siwa koi us se mausoof na ho.

Aur baaz kehte hain: **Apne Rabb ki tasmiya ko paak rakho.**

"**Sabbih isma Rabbik**" yani us ki tasmiya ko paak rakho aur us ka zikr sirf ta'zeem, khushu', taqdees aur ehtiram ke saath karo.

Ibn Al-Qayyim رحمہ اللہ کا مفید تبصرہ

Ibn Al-Qayyim رحمہ اللہ ne is par mufeed tabsirah kiya. Farmaya:

"Balkeh sahih jawab yeh hai ke haqeeqi zikr dil ka amal hai; kyunki yeh nisyan ke muqabil hai, aur Tasbeeh zikr ki ek qisam hai. Pas agar zikr aur Tasbeeh ko mutlaq rakha jaye to is se yahi samjha jayega ke yeh sirf dil ka amal hai, zaban se ada karna murad nahi hoga. Halanke Allah Ta'ala ne apne bandon se dono cheezon ka mutalabah kiya hai, aur iman aur Islam ki bunyaad bhi in dono ke ijtimah par hai."

Pas dono ayaton ka matlab yeh hua ke:

Apne Rabb ki Tasbeeh dil aur zaban dono se karo, aur apne Rabb ka zikr dil aur zaban dono se karo.

Yahan "**Ism**" ko zikr karne ka maqsad is ma'ni ki taraf tawajjuh dilana hai taake zikr aur Tasbeeh zaban se bhi khaali na rahen. Kyunki dil ka zikr us **Ism ke ma'ni** se muta'alliq hai jo us naam se murad hai, aur zaban ka zikr lafz aur us ke ma'ni dono se muta'alliq hai.

Lafz sirf apne liye nahi bola jata. Is liye koi yeh na samjhe ke sirf lafz hi **musabbah** hai, us ke ma'ni ke baghair.

Mere Sheikh, **Abu Al-'Abbas Ibn Taymiyyah** قدس اللہ روحہ ne is ma'ni ko nihayat lateef aur mukhtasar andaaz mein bayan kiya. Farmaya:

"Is ka matlab hai: apne Rabb ke naam ke saath Tasbeeh karo, us ka naam zaban se ada karte hue."

Yani:

Apne Rabb ki Tasbeeh karo, us ka naam lete hue.

Yeh faidah ek safar (kitab) ke barabar hai, magar us shakhs ke liye jo is ki qadr jaanta ho. Pas Allah ka shukr hai us ke fazl par aur hum us ki ne'mat ki takmeel ki dua karte hain.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ اور سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ میں فرق

Ibn Al-Qayyim رحمہ اللہ ne farmaya:

"Agar poocha jaye ke ayat:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ [الواقعہ: 74]

mein kyun aayi aur

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ

mein kyun nahi aayi?"

To jawab yeh hai ke **Tasbeeh** se murad **tanzeeh** aur mahz **zikr** bhi hota hai, aur is ke saath **namaz** bhi murad hoti hai, jo zikr, tanzeeh aur amal ka majmua hai.

نماز کو بھی تسبیح کہا جاتا ہے

Namaz ko bhi **Tasbeeh** kaha jata hai. Quran-e-Majeed mein baaz maqamat par is ki tafseer namaz se ki gayi hai, balkah namaz ke auqat bhi murad liye gaye hain.

Isi liye ise "**Subhat Ad-Duha**" bhi kaha jata hai.

Aur **Ibn Umar** رضي الله عنهما ne safar mein Sunnat-e-Mu'akkadah ke baare mein kaha:

"Agar main musabbih hota to mukammal karta."

Pas namaz ko bhi Tasbeeh kaha jata hai.

Aur farmaya:

"Isi liye namaz ko Tasbeeh kaha gaya hai. Agar sirf Tasbeeh murad ho to Baa ka koi ma'ni nahi, kyunki yeh harf-e-jar ke saath muta'addi nahi hota. Aap nahi keh sakte: سَبَّحْتُ بِاللَّهِ"

Aur agar fi'l ke saath **Baa** muqarran ho, yani namaz murad ho, to Baa dakhil ki jati hai taake us murad ki taraf tawajjuh dilayi jaye.

Goya kaha gaya:

"Apne Rabb ke naam se shuru karte hue Tasbeeh karo, ya us ke naam ko zaban se ada karte hue Tasbeeh karo."

Jaise kaha jata hai:

"Namaz padho, us ke naam se shuru karte hue ya us ke naam ko zaban se ada karte hue."

قرآن میں سَبَّحَ لِلَّهِ کا استعمال

Isi raaz ki wajah se — **Wallahu A'lam** — Quran mein:

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ [الحديد: 1]

mein **Laam** dakhil hui hai.

Yahan murad woh Tasbeeh hai jo **sajdah, khuzu' aur ita'at** par mushtamil hai.

Aur:

سَبَّحَ اللَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

ka ma'ni bhi isi se muta'alliq hai.

Jaisa ke Allah Ta'ala ne farmaya:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ [الرعد: 15]

Aur Allah Ta'ala ke is farmaan mein bhi غور karein:

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ [الأعراف: 206]

Yahan farmaya:

وَيُسَبِّحُونَهُ

Phir jab **sajdah** ko us ke khaas naam se zikr kiya gaya to Tasbeeh se murad un ka **zikr aur Allah ki tanzeeh** hai.

Phir farmaya:

(سُبِّحْ)

Yani Allah ko har us cheez se paak qarar dena jo us ki azmat o jalal ke laiq nahi, kyunki **Tasbeeh** ka matlab hi paakeezgi hai.

Jab tum kehte ho "**Subhanallah**" to iska matlab hai:

"**Main Allah ko har burai, har aib aur har kami se paak qarar deta hoon.**"

(سُبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

Sahih ma'ni yeh hai:

"**Apne Rabb ki Tasbeeh us ke naam ke saath karo.**"

Yani sirf dil hi se nahi, balki **dil aur zaban dono se Allah ki Tasbeeh karo.**

الله تعالى کی بلندی

Allah عزوجل ki bulandi do tarah ki hai:

1. **Sifaat ki bulandi:** Allah ki sifaat sab se zyada kaamil aur behtareen hain-
2. **Zaat ki bulandi:** Allah Ta'ala apne bandon se buland hai aur apne Arsh par istiwa farmaye hue hai-

(Tafseer Ibn Uthaymeen)

(الَّذِي خَلَقَ فَسَوَّى)

Yani:

"**Us ne makhlooq ko paida kiya aur har makhlooq ko behtareen surat mein durust kiya.**"

خَلَقَ فَسَوَّى

Allah Ta'ala ne in tamam makhlooq ko paida kiya aur un ki paidaish ko durust banaya-

Insan ko seedha paida kiya aur us ki qamat ko durust banaya, jaisa ke **Zajjaj** kehte hain. Yeh **Tafseer bil-misaal** mein se hai; kyunki Allah Ta'ala ne "**خلق**" mein umoom rakha hai- Is mein kisi khaas qisam, jaise sirf insan, ko makhsoos nahi kiya gaya, balki Allah ne jo kuch bhi paida kiya us ki takhleeq ko durust banaya-

Isi liye **Dahhak** ne kaha:

(فَسَوَّى خَلْقَهُ)

Yani:

"Us ki takhleeq ko durust banaya 'use i'tidal par rakha aur us makhlooq ke laiq banaya."

Pas Allah ne:

- jaanwar ko us ke laiq paida kiya‘
- insan ko us ke laiq paida kiya‘
- us ki zahiri aur batini takhleeq aur a‘za ko durust banaya‘
- paharon ko paida kiya aur un ki takhleeq ko durust banaya‘
- aasmanon ko paida kiya aur un ki takhleeq ko durust banaya-

Pas "خلق" ka ma‘ni hai **wujood mein lana** ‘jabke "**Taswiyah**" is se zyada ma‘ni rakhta hai: Allah ne in makhlooq ko paida karne ke baad un ki takhleeq ko durust, munasib aur un ke laiq banaya-

(وَالَّذِي قَدَّرَ فَهَدَىٰ)

Allah Ta‘ala ke is qawl ke baare mein **Mujahid** ne kaha:

"Us ne insan ko shaqawat aur sa‘adat ki taraf hidayat di ‘aur chaupaye ko un ki charagahon ki taraf hidayat di."

Yeh ayat Allah Ta‘ala ke is qawl ki tarah hai jo Hazrat Musa عليه السلام ke waqi‘e mein aaya:

(رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ)

(Surah Taha: 50)

Yani:

"Hamare Rabb ne har cheez ko us ki munasib shakl o surat ata ki ‘phir use us ki taraf hidayat di."

Allah Ta‘ala ne har makhlooq ke liye ek andaazah aur taqdeer muqarrar ki ‘phir use usi ke mutabiq rehnumai di-

Jaisa ke **Sahih Muslim** mein Abdullah bin ‘Amr رضي الله عنهما se sabit hai ke Rasool Allah ﷺ ne farmaya:

"Allah ne tamam makhlooq ki taqdeerein aasmanon aur zameen ki takhleeq se pachaas hazaar saal pehle likh di thin ‘aur us ka Arsh paani par tha."

قراءت: (قَدَّرَ فَهَدَىٰ) اور (قَدَّرَ فَهَدَىٰ)

Allah تبارک و تعالیٰ ka qawl:

(وَالَّذِي قَدَّرَ فَهَدَىٰ)

Jamhur ki qiraat mein "قَدَّرَ" hai ‘jabke doosri mutawatir qiraat mein **Kisai** ki qiraat:

(قَدَّرَ فَهْدَى)

hai-

"قَدَّرَ فَهْدَى" se kya murad hai?

Mujahid ne kaha:

"Us ne insan ko shaqawat aur sa'adat ki taraf hidayat di aur chaupaye ko un ki charagahon ki taraf hidayat di."

Aur Allah تعالى و تبارك ne is lafz ko **mutlaq** rakha hai is liye is mein woh tamam ma'ani dakhil hain jo is ayat mein ehtimal rakhte hain-

Aur agar kisi mufasssir ne kaha, aur yeh bahut se mufasssireen ne kaha hai, aur zahir hai ke woh is se **Tafseer bil-misaal** murad lete hain, Wahidi ne mufasssireen se naql kiya: "**Qaddara fahada**" yani us ne nar o mada paida kiye aur unhein hidayat di — yani janwaron, insanon waghera mein se — pas nar ko mada ki taraf hidayat di ke woh us ke paas kaise jaye, yeh **Tafseer bil-misaal** mein se hai, agarche bahut se mufasssireen ne yahi kaha hai, lekin ma'ni is par munhasir nahi kiya ja sakta, aur lafz mein bhi is ki koi tahdeed nahi hai.

Isi tarah baaz se manqool hai aur yeh Mujahid hi se ek aur riwayat hai: us ne sa'adat o shaqawat, rushd o zalalat ka andazah muqarrar kiya, aur chaupayon ko un ki charagahon ki taraf hidayat di, yeh ibarat pehli ibarat ke mushabeh hai lekin is ke baaz alfaaz pehli ko wazeh karte hain, aur baaz ne kaha: us ne rizq aur khoraak ka andazah muqarrar kiya aur unhein un ke ma'aash ke tareeqe sikhaye, chahe woh insan hon ya janwar, aur agar woh charne wale janwar hon to un ki charagahein, aur Ata se manqool hai: us ne har jandaar ke liye woh cheez banayi jo us ke liye munasib hai aur use us ki taraf hidayat di.

Aur baaz ne kaha: us ne ashya mein manafi' paida kiye aur insan ko un se faidah hasil karne ke tareeqe sikhaye, aur baaz ne jaise Siddi ne kaha: us ne rahm mein bachche ki muddat nau mah ya kam ya zyada muqarrar ki, phir use rahm se nikalne ki hidayat di, yeh sab bhi **Tafseer bil-misaal** mein se hain, Salaf baaz auqat misaal ya ma'ni ke kisi hisse se wazahat karte hain, isi liye Ibn Jarir aur Ibn Al-Qayyim ne ise is ke aam ma'ni par rakha hai, pas yeh tamam ma'ani is mein dakhil hain, us ne ashya ki aqsaam aur anwaa ka andazah muqarrar kiya, un ki sifaat, af'aal, aqwaal aur umrein muqarrar ki, phir har ek ko us ke munasib kaam ki taraf hidayat di aur us ke liye use aasan kiya aur us ke deen o duniya ke umoor ki taraf us ki rehnumai ki.

QADDARA FAHADA

Is mein **Hidayat-e-Tawfeeq** bhi dakhil hai, **Hidayat-e-Irshad** bhi, aur **fitri o jibilli hidayat** bhi, yani Allah -Tabarak wa Ta'ala- ne shehad ki makkhi ko fitri ilham o rehnumai farmayi:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

[Surah An-Nahl: 68]

Pas yeh makkhi jahan bhi jaye, apne thikane banati hai aur shehad isi tareeqe se aur isi shakl mein rakhti hai.

Aur yeh naumolood janwar jab apni maa ke pait se nikalta hai, hatta ke insan bhi, to woh baghair sikhaye maa ka doodh peeta hai. Woh zameen par girta hai phir maa ke than tak pahunchne ki koshish karta hai, halanke us ne yeh pehle na dekha na seekha.

Aur yeh darinde jo gosht-khor hain woh isi par palte hain aur is ki talash karte hain, aur doosre janwar aur in jaise janwar apni khoraak talash karte hain jo un ke liye munasib hai.

Pas Allah -Tabarak wa Ta'ala- ne in cheezon ko un ki khoraak aur thikanon ki taraf hidayat di, aur un ke afzaish-e-nasl ke tareeqon mein bhi, un ke tareeqe aur halaat mukhtalif hain, isi tarah un ke thikanon ke bare mein bhi, Allah ne unhein is tarah banaya ke woh is ke liye munasib hain.

Aur jo koi makhlooqat ke ahwaal aur un ke af'aal mein غور kare, woh is ma'ni ko mushahida karega:

"Wallazi qaddara fahada."

Ibn Al-Qayyim -rahimahullah- ne jab apni kitab **"Shifa-ul-'Aleel li Masa'ilil-Qaza wal-Qadar wat-Tanzeel"** mein hidayat ki aqsaam zikr kiye to un mein yeh **fitri jibilli hidayat** bhi bayan ki, makhlooqat ke liye un ke ma'aash aur un ke mafad ke qiyam ke liye aam hidayat, aur is mein makhlooqat ke ajaib bayan kiye.

Aur Ibn al-Qayyim is ke ilawa bhi ajeeb cheezen bayan karte hain, masalan kitab **"Ghareezah am Taqdeer Ilahi"** dekhein, **"An-Nahlah Tusabbihullah"** dekhein, Ibn al-Qayyim ki **"At-Tibyan fi Aqsam al-Quran"** aur **"Miftah Dar as-Sa'adah"** dekhein, woh ajeeb cheezen bayan karte hain: ek aadmi shehad ko ek aise bartan mein rakhta hai jis mein pani hota hai taake cheenti na pohanch sake, to cheenti charhti hai yahan tak ke chhat tak pohanchti hai aur us bartan ke barabar aa kar apne aap ko gira deti hai, aur billi agar chhat mein chooha dekhe - pehle zamane mein chhatein lakri aur patton ki hoti theen jin mein keeray aur choohe hote - to woh apni peeth ke bal let jati hai aur apne haath paon hilati hai, to chooha foran us par gir jata hai, yeh kis ne use sikhaya?!

Aur aisi cheezen bayan ki hain: lomri jab darya mein maujood parindon ko shikar karna chahe to pani ki simt se ghaas phoos aur patte la kar chhor deti hai, pani un parindon ke paas se guzarta hai to woh pehle dar jate hain phir mutmain ho jate hain, phir dobara bhejti hai, phir teesri baar, phir us ke baad bhejti hai aur khud chhupi rehti hai, to yeh ghaas phoos aur patte aate hain aur parinday mutmain ho jate hain aur kehte hain yeh pehle jaise hain, to woh un mein se jise chahe pakar leti hai, yeh tadbeer kis ne use sikhai?!

Allah ka qoul: **فَجَعَلَهُ غُثَاءً أَخْوَى** وَالَّذِي أَخْرَجَ الْمَرْعَى ياني: har qisam ke pauday aur khetiyan paida keen, أَخْوَى.

Ibn Abbas ne kaha: **"Hishaman mutaghayyiran"**, aur Mujahid, Qatadah aur Ibn Zayd se bhi isi tarah manqool hai. Mutaghayyir sukha hua.

Al-Ghuthaa yani sukha, yani woh itna sookh jaye ke toot kar hawa mein urr jaye halanke pehle woh sabz aur narm tha, **"Faja'alah ghuthaa"** aur yeh ghuthaa jab sookh kar urne lagta hai to sailaab use baha kar le jata hai aur yeh us ke upar jhaag ki tarah hota hai, aur **"Ahwa"** yani siyahi ki taraf mutaghayyir, kheti sabz hone ke baad siyah ho jati hai, Ibn Jarir waghera ne isi tarah tafseer ki hai.

"**Faja' alahu ghuthaa**" yani sabz hone ke baad sookh kar siyahi mail ho gaya, siyah ho gaya, yeh sab Allah Ta'ala ki qudrat ki nishaniyan hain, baraks is ke jo kehta hai: "**Faja' alahu ghuthaa'an ahwa**" yani bohat zyada sabz ho kar siyahi ki taraf mail ho jaye, yani agar is par pani musalsal rahe to is ka sabz rang siyahi ki taraf mail ho jata hai, yeh yahan murad nahi, aur aam mufasssireen ka qoul is ke khilaf hai, aur Allah behtar janta hai, agarche bohat zyada sabz bhi sabz rang ko siyahi ki taraf mail kar deti hai, agar bohat zyada ho, lekin yahan yeh murad nahi, warna agar aap hawai jahaz mein buland maqamat se un ilaqaon par guzrein jo sabz darakhton se bharay hon to woh aap ko siyah maidan ki tarah nazar aayenge, aap samjhenge ke woh siyah maidan hai, lekin woh bohat zyada sabz ki wajah se siyah mail nazar aati hai.

Aur Allah Ta'ala ke is qoul: **سَتَفْرُكَ** **ay: Ya Muhammad fala tansa**, yeh Allah Ta'ala ki taraf se khabar aur wada hai ke woh aap ko aisi qira'at karayega ke aap use nahi bhoolenge, siwaye us ke jise Allah chahe. Qatadah ne kaha: Rasool Allah ﷺ kuch nahi bhoolte thay siwaye us ke jo Allah chahe. Aur kaha gaya ke us ke qoul: "**فَلَا تَنْسَى**" se murad talab hai, aur is istisna ka matlab yeh hai ke jo naskh ho jaye, yani jo kuch hum aap ko parhayein use na bhoolen siwaye us ke jise Allah chahe ke use utha le, pas us ke chhorne mein koi haraj nahi.

Yani Nabi ﷺ jaisa ke hadees mein aaya hai: Jibreel ke saath wahi ke douran parhte thay, is khauf se ke kahin kuch bhool na jayein, to Allah ne unhein is waday se tasalli di: **سَتَفْرُكَ فَلَا تَنْسَى** **إِلَّا مَا شَاءَ اللَّهُ**. To kya yahan istisna muttasil hai ke aap kuch bhool jayenge us mein se jo aap ko parhaya gaya? Ya yeh istisna munqati' hai?

Baaz ahl-e-ilm kehte hain: yeh istisna aam ahwaal mein se mufarragh hai, **إِلَّا مَا شَاءَ اللَّهُ** aam mafaal mein se hai, **سَتَفْرُكَ فَلَا تَنْسَى** **إِلَّا مَا شَاءَ اللَّهُ**, yani aap us mein se kuch nahi bhoolenge siwaye us ke jise Allah chahe ke aap bhool jayein, to kya Allah ne chaha ya chahega ke Nabi ﷺ kuch bhool jayein?

Baaz ahl-e-ilm kehte hain: Allah ne yeh nahi chaha ke aap kuch bhoolen, lekin yahan mashiyyat par ta'leeq is liye hai ke har cheez Allah ki mashiyyat se hi hoti hai, jaisa ke Allah Ta'ala ne Ahl-e-Jannat ke bare mein farmaya:

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُودٍ
[Hud: 108]

Aur Ahl-e-Dozakh ke bare mein farmaya:

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
[Hud: 107]

To yahan woh hamesha rahenge, farmaya: **إِلَّا مَا شَاءَ رَبُّكَ**, yani sab kuch us ki mashiyyat se hai, lekin us ne yeh nahi chaha ke woh niklein, balki un ke hamesha rehne ka faisla kiya.

Yahan baaz ahl-e-ilm jaise **Farra** ne ise Surah Hud ki ayat ki tarah qarar diya ke har cheez us ki mashiyyat se hai lekin us ne nahi chaha ke aap is mein se kuch bhoolen jise aap ko parhaya gaya.

Aur baaz kehte hain: yahan istisna murad hai, yani siwaye us ke jise aap bhool jayein aur baad mein yaad aa jaye, yani Nabi ﷺ ko jo wahi ki gayi us mein se aap ko kuch bhi nahi bhoolte thay, tabligh se pehle, lekin jab aap ne ummat ko pohancha diya aur ummat ne us

wahi ko mehfooz kar liya to us ke baad aap ko kabhi bhool ho sakti hai; isi liye Nabi ﷺ ne ek namaz mein ek ayat chhor di to farmaya:

"هَلَا أَذْكَرْتِهَا"

To yeh ho sakta hai ke tabligh ke baad bhool ho aur phir yaad aa jaye.

Lekin bahut se ahl-e-ilm ne kaha: إِلَّا مَا شَاءَ اللَّهُ yani jo mansookh aur utha liya gaya, us ka koi hukm nahi, aur yahi Ibn Jarir -rahimahullah- ka ikhtiyar hai.

Aur is ke qareeb is qoul wale hain jinhon ne kaha:

سَنُقْرِئُكَ فَلَا تَنْسَى ۝ إِلَّا مَا شَاءَ اللَّهُ

Yani us par amal na chhorain siwaye us ke jo mansookh ho, is ki tafseer amal ke saath ki, lekin jo mustasna hai woh mansookh mein se hai.

Aur baaz ne kaha: siwaye us ke jis ka nuzool mu'akhhkar ho, إِلَّا مَا شَاءَ اللَّهُ سَنُقْرِئُكَ فَلَا تَنْسَى ۝ ke us ke nuzool ko mu'akhhkar kare, aur yeh ba'eed hai.

Aur is se bhi ba'eed yeh hai ke "لا" nahi hai ke aap ko bhoolne se roka gaya hai, lekin yeh ba'eed hai, kyunki agar aap rasm par nazar dalein to harf-e-illat baqi hai, agar fi'l majzoom hota to harf-e-illat hazf ho jata. To "لا" yahan nahi nahi hai; kyunki is ne fi'l ko majzoom nahi kiya.

Aur jinhon ne nisyan ki tafseer us cheez se ki jo insan ke ikhtiyar mein nahi, unhon ne kaha: is ki qiraat se ghafil na hon, is ki yeh tafseer ki, lekin yeh bhi ba'eed hai, wallahu a'lam.

Aur jis par aksar ahl-e-ilm hain aur Ibn Jarir ka ikhtiyar bhi yahi hai ke murad yeh hai:

سَنُقْرِئُكَ فَلَا تَنْسَى ۝ إِلَّا مَا شَاءَ اللَّهُ

Yani jo utha liya gaya aur mansookh hua.

Aur is ke baad Farra waghera ka qoul hai ke yeh ayat Surah Hud ki ayat ki tarah hai:

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ

Yani Allah ne nahi chaha ke nisyan waqay ho, wallahu a'lam.

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى﴾

Yani: woh jaanta hai jo bande zahir karte hain aur jo woh apni baton aur a'maal mein chhupate hain, us se kuch bhi makhfi nahi.

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى﴾

Jo bande zahir karte hain aur jo chhupate hain, yani woh is sab ka ihata kiye hue hai.

Is mein woh sab dakhil hai jo kaha gaya ke qiraat ya sadaqah ya us jaisi cheezon mein jahr ho, yani Salaf ne jaisa ke pehle zikr hua misaal se tafseer ki.

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى﴾

Qiraat ya sadaqah ya a'maal ya aqwaal ya sab kuch, Allah Ta'ala ne ise aam rakha hai, ise kisi ek ma'ni par mahmool na kiya jaye.

Aur jaisa ke tadabbur ke itlaaqaat mein Ibn Hubairah -rahimahullah- ka qoul hai ke jab awazein buland aur mili juli ho jayein to sunne wale ke liye samajhna mushkil ho jata hai, lekin Allah sab kuch jaanta hai.

Isi tarah farmaya, aur Allah Ta'ala khabar deta hai ke woh sab kuch jaanta hai, us ke liye sab barabar hai, yani us se jahr aur ikhfa mein se kuch makhfi nahi.

(وَيْسِرُكَ لِلْيُسْرَىٰ)

Yani: hum tumhare liye bhalai ke kaamon aur un ki baton ko aasan kar denge, aur tumhare liye aisi shariat muqarrar karenge jo aasan, narm, seedhi aur adilana hogi; jis mein na koi terhapana hoga, na tangi aur na sakhti.

[Ibn Kathir: 4/105]

Yeh Nabi ﷺ ke liye ek aur wada hai ke unhein neki ke kaamon aur aqwaal par aasani ata ki jayegi, aur un par ek aasan shariat nazil ki jayegi jis mein koi tangi nahin, aur is mein woh sab aqwaal daakhil hain jinhon ne kaha: hum aap ke liye Jannat ke amal ko aasan karenge, ya aap ko Shariat-e-Yusra ki taufeeq denge, ya wahi ki, sab is mein daakhil hai. Yusra "Yusr" se hai.

وَيْسِرُكَ لِلْيُسْرَىٰ

Yahan Yusra har cheez mein hai, jo aap par nazil hone wali wahi ke hifz se shuru hoti hai, taake aap ko is mein mashaqqat na ho ke aap ko farishte ke saath dohrana pare ya nuzool ke waqt parhna pare. Yeh Allah Ta'ala ki taraf se aasani hai ke aap ko iska hifz aasan kiya, amal aasan kiya, aur aap par aasan shariat nazil ki. Aur aap ko har bhalai, fazl, ehsan, khair aur ma'roof ke liye aasani di. Aur aap ﷺ ko jab bhi do cheezon mein ikhtiyar diya gaya to aap ne hamesha aasan tareen ko ikhtiyar kiya, jab tak ke woh gunah na ho. Pas aap ko hidayat, Jannat ke raste, har fazilat aur ma'roof ki taraf aasani di, aur aap ke liye use halka kar diya.

Agar naseehat faidah na de, balke naseehat se shar barh jaye ya khair mein kami aa jaye to aisi naseehat karna jaiz nahin, balke mana hai. (Tafsir Sa'di)

Aur Allah Ta'ala ke is qawl: **يَذَكِّرْ إِنَّ نَفْعَ الذِّكْرِ** yani: naseehat karo jahan naseehat faidah de. Aur yahan se ilm phailane mein adab hasil kiya jata hai ke ise ghair ahl ke samne na rakha jaye, jaisa ke Amir-ul-Momineen Ali رضي الله عنه ne farmaya:

"Tum kisi qaum ko aisa kalaam na sunao jo un ki aql tak na pahunch sakay, warna un mein se baaz ke liye fitnah ban jayega."

Aur farmaya:

"Logon se wohi baat karo jo woh jante hain, kya tum chahte ho ke Allah aur us ke Rasool ko jhutlaya jaye?!"

Yeh maqam ahl-e-ilm ke haan maroof hai ke Allah Ta'ala ne tazkeer ka hukm diya aur use is qaid ke saath muqayyad kiya: **إِنْ نَفَعَتِ الذِّكْرَى**. To is se kya murad hai? Ibn Kathir kehte hain: naseehat karo jahan naseehat faidah de. Ibn Kathir ka yeh kalaam kuch ijmaal rakhta hai ke kya murad yeh hai ke jahan faidah de to agar faidah na de ya ghalib gumaan ho ke faidah nahin degi to kya naseehat na ki jaye? Baaz ahl-e-ilm ne yahi samjha ke kyun is halat ko khaas kiya gaya: **إِنْ نَفَعَتِ الذِّكْرَى**? Kya yahi murad hai?

Baaz ne kaha: haan, agar faidah de to naseehat ki jaye, agar faidah na de to naseehat na ki jaye. Is liye unhon ne kaha: Amr bil-Ma'roof aur Nahi anil-Munkar wajib nahin, aur na hi khitab aur da'wat us ko di jaye jis ke bare mein gumaan ho ke woh qubool nahin karega. **فَذَكِّرْ** **إِنْ نَفَعَتِ الذِّكْرَى**: agar tumhara gumaan ho ke woh qubool nahin karega aur faidah nahin uthayega to tum par lazim nahin ke use amr karo, nahi karo, sikhao, naseehat karo ya khitab karo. Yeh baaz ahl-e-ilm ka qawl hai, aur rajih is ke khilaf hai.

Isi liye bohat se ahl-e-ilm ne kaha, aur is ko Wahidi, Jurjani, Farra, Nahhas, Sahib-e-Tafsir-e-Kabir aur digar ne zikr kiya, unhon ne kaha: **فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى** yani agar faidah de ya na de, dono suratoun mein.

To phir kyun sirf **إِنْ نَفَعَتِ الذِّكْرَى** par iktifa kiya? Unhon ne kaha: is liye ke ashraf aur kamil ihtimal ko zikr kiya, yani agar faidah de to. Lekin agar na de tab bhi naseehat ki jaye. Isi liye Allah ne Musa aur Haroon عليهما السلام ko hukm diya ke Fir'awn ke paas jayen aur us se narmi se baat karein, shayad woh naseehat pakre ya dar jaye [Taha: 44], halanke Allah janta tha ke woh na naseehat pakrega na darega.

Aur Allah ne apne Nabi ﷺ se farmaya: **وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ** [Ash-Shu'ara: 214], halanke is qabeelay ke baaz afrad qubool nahin karenge. Un mein Abu Lahab bhi tha jo aap ko aziyat deta tha aur aap ke peeche bazon mein jata aur kehta: is ki baat na mano, yeh jhoota hai. Is ke bawajood aap ko inzar ka hukm diya gaya.

Pas Amr o Nahi, Inzar o Da'wat sab ke liye hai, chahe qubool kare ya na kare. Jo qubool kare woh faidah uthaye aur hidayat paye, aur jo qubool na kare us par hujjat qayam ho jayegi, aur insan apni zimmedari se bari ho jayega; kyun ke us par tabligh na karne ka muakhza hoga.

Phir yeh batil ya munkar usi waqt phailta hai jab log jahil ho jayein. Ab koi naseehat karne wala, Amr karne wala ya Nahi karne wala nahin rehta. Sab kehte hain: "Yeh nahin manenge." To phir woh Haq aur Batil ko kaise janenge? Aur un par hujjat kaise qayam hogi?

Aur isi liye is basti ke qisse mein jis mein Allah Ta'ala ne Bani Israeel ka haal bayan kiya jinhon ne Hafta ke din (machhli ke shikar mein) hadd se tajawuz kiya, to woh log in teen girohon mein taqseem ho gaye: ek giroh jo Amr bil-Ma'roof aur Nahi 'anil-Munkar karta tha, doosra giroh jo kehta tha:

لَمْ تَعْظُونَنَا اللَّهُمَّ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا [Surah Al-A'raaf: 164]

To pehle giroh ne jawab diya:

قَالُوا مَعذَرَةٌ إِلَىٰ رَبِّنَا

Hum yeh is liye karte hain ke Allah Ta'ala ke huzoor uzr pesh kar saken. Phir jab un logon par maskh aur azaab nazil hua to Allah ne farmaya:

أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ [Surah Al-A'raaf:165]

Aur teesra giroh jo khamosh raha, woh na shareek tha na mana karne wala, un ke bare mein khamoshi ikhtiyar ki gayi. Ulama kehte hain: un ke bare mein is liye khamoshi ikhtiyar ki gayi ke woh zikr ke laaiq hi na the, agar che is mein ikhtilaf hai ke woh najat paa gaye ya nahi. Ibn Abbas ka khayal tha ke woh bhi maskh ho gaye, 'Ikrimah kehte hain: main ne un se itni behas ki ke aakhirkaar un par wazeh ho gaya ke woh najat paa gaye, lekin un ka zikr is liye nahi kiya gaya ke woh zikr ke mustahiq nahi the - yani jo khamosh rahe - to maqsad yeh hai ke yeh log mayoosi ki haalat mein the:

لَمْ تَعْظَوْنَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

Yani woh qubool nahi karte the.

Pas murad yeh hai ke فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى yani jahan naseehat faida de ya na de, aur baaz ahl-e-ilm kehte hain ke yeh khaas kisi makhsos qaum ke liye hai, lekin is par koi daleel nahi, balkeh yeh aam hai,

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

Aur kabhi sirf ashraf ya ek qisam ka zikr karke doosre par dalaalat karna maqsood hota hai, aur yeh kai jagah hai, jaise Allah Ta'ala ka farman:

سَرَّابِيلٍ تَقِيكُمُ الْحَرَّ [Surah An-Nahl:81]

Yahan sardi ka zikr nahi kiya, halaanke woh sardi se bhi bachati hain, ek qisam ka zikr doosre par dalaalat ke liye hai, wallahu a'lam.

(Riwayat ke hawale)[1]

Aur Allah Ta'ala ke is qoul:

سَيَذَرُكَ مَنْ يَخْشَى

Yani: is naseehat se wahi ibrat hasil karega jis ka dil Allah se darta hai aur jo jaanta hai ke woh us se mulaqat karega. Aur is se bachta hai woh badbakht jise aag mein daakhil kiya jayega, jo na is mein marega ke aaraam paaye, na aisi zindagi paayega jo us ke liye nafa'and ho, balkeh woh zindagi us ke liye nuqsan-deh hogi, kyunke isi ke sabab woh azaab-e-aleem aur mukhtalif sazaayen mehsoos karega.

Imam Ahmad ne Abu Sa'eed se riwayat kiya ke Rasool Allah ﷺ ne farmaya:

"Jahannamiyon mein se jo us ke ahl hain woh na marenge na zinda rahenge, aur kuch log honge jin par Allah reham karna chahega, unhein aag mein maut de dega, phir shafaat karne wale aayenge aur ek shakhs jamaat ko le kar niklega, phir woh Nadi-e-Hayat mein ugengay, ya kaha: Nadi-e-Jannat mein, pas woh dane ki tarah ugengay jo sailaab ke kinare ugta hai, phir Nabi ﷺ ne farmaya: kya tum darakht ko nahi dekhte jo sabz hota hai phir zard ho jata hai phir dobara sabz ho jata hai?"

Aur Ahmad ne Abu Saeed Khudri raziya'llahu anhu se bhi riwayat kiya ke Rasool Allah ﷺ ne farmaya:

"Jahannamiyon mein se jo us ke ahl hain woh us mein na marengi na zinda rahenge, lekin kuch log honge jinhen un ke gunahon ke sabab aag pakdegi, phir Allah unhen maut de dega, yahan tak ke jab woh koyla ban jayen ge to shafaat ki ijazat di jayegi, phir unhen giroh giroh la kar Jannat ki nahron par daal diya jayega, aur kaha jayega: Aye Jannat walo! un par pani bahaao, pas woh dane ki tarah ugenge jo sailaab ke kinare ugta hai." Aur ise Muslim ne bhi riwayat kiya hai.

Allah Ta'ala ke farman: ﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ۖ سَيَذَكِّرُ مَنْ يَخْشَىٰ﴾ se maloom hota hai ke naseehat se faida wahi uthata hai jo Allah se darta hai, aur jo faida nahin uthate woh badbakht hain, yeh sa'adat aur shaqawat walon ki alamat hai, is liye momin ko chahiye ke woh jo sunta hai us se faida uthane ki poori koshish kare, us par amal kare aur us ka asar us ke zahir o batin mein nazar aaye.

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ﴾

Yani: naseehat karo wahan jahan naseehat nafa de. Aur yahan se ilm phailane ka adab liya jata hai, ke use na-ahil ke paas na rakhe, jaisa ke [Ibn Masood raziyaallahu anhu] ne farmaya: tum kisi aisi qaum ko baat na sunao jis tak un ki aqlein na pahunchti hon, warna woh baaz logon ke liye fitna ban jayegi. Aur [Ameer-ul-Momineen Ali raziyaallahu anhu] ne farmaya: logon se wahi baat karo jo woh jante hain, kya tum pasand karte ho ke Allah aur us ke Rasool ko jhutlaya jaye?! [Ibn Kathir: ٥٠١/٤]

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ﴾ (٩)
﴿سَيَذَكِّرُ مَنْ يَخْشَىٰ﴾

Kamil darje ka yaad karna us cheez se mutaassir hone ko laziman apne saath lekar aata hai jis ko us ne yaad kiya; agar kisi mehboob ko yaad karega to us ki talab karega, aur agar kisi darawni cheez ko yaad karega to us se bhagega. [Ibn Taimiyah: ٥٠٢/٦]

﴿سَيَذَكِّرُ مَنْ يَخْشَىٰ﴾:

Aur hum jante hain ke khashiyat, mahz khauf se zyada khaas hai, yeh ilm ke saath khauf hai, jab ke aam khauf ilm ke baghair bhi ho sakta hai, lekin jab ilm ke saath ho to woh khashiyat kehlata hai.

﴿وَيَتَجَنَّبُهَا الْأَشْقَى﴾:

Yahan "al-Ashqa" se murad af'al-ut-tafdeel (sab se zyada badbakht) nahin balki mutlaq badbakht hai, yani jo badbakht hai woh is se bachta hai, aur yeh usloob Arabi mein maroof hai.

﴿الَّذِي يَصْلَى النَّارَ الْكُبْرَى﴾:

"An-Nar al-Kubra" se murad Jahannam ki aag hai, jaisa ke Hasan Basri ne kaha, aur baaz ne kaha ke is se murad Jahannam ki nichli teh hai, lekin yeh baeed hai kyun ke nichli teh munafiqeen ke liye hai, aur yahan murad aam kuffar hain.

﴿ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى﴾:

Yahan "summa" muddat-e-zamani ke liye nahin balki shiddat ke darajaat ke liye hai, yani Jahannam mein na maut hai ke aaram mile aur na aisi zindagi hai jo faida de, balki woh azaab mein mubtala rehta hai. Yahan yeh sawal ho sakta hai ke Allah ne dono mutazad cheezon

(maut aur zindagi) ki nafi kaise ki? Is ka jawab yeh hai ke yahan asal zindagi ki nafi nahin, balki murad yeh hai ke na woh marega ke rahat paye aur na aisi zindagi payega jo faida de, balki woh azaab mein muhtala rahega.

Hadith mein bhi hai ke Jahannamiyon mein se jo us ke ahl hain woh na marengi na zinda rahenge, aur kuch log honge jin par aag un ke gunahon ke sabab asar karegi, phir Allah unhen maut dega, phir shafaat ki ijazati di jayegi aur unhen Jannat ki nahron par rakha jayega, aur Jannat wale un par pani bahayenge to woh dane ki tarah ug aayenge jo sailaab ke kinare ugti hai.

قَدْ أَفْلَحَ مَنْ تَزَكَّى
وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى
وَالْآخِرَةُ خَيْرٌ وَأَبْقَى
إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

[Surah Al-A'la:14-19]: Allah Ta'ala farmata hai: "Kamyab hua woh jis ne apne nafs ko paak kiya", yani apne nafs ko buri sifaat se paak kiya aur Allah aur us ke Rasool ﷺ ki ita'at ki. Aur yeh aksar isi ma'ni mein aata hai, yani iman aur ita'at ke zariye nafs ki tazkiya, jaisa ke Allah Ta'ala ne farmaya: قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا [Ash-Shams:910], pas yahan bhi yahi murad hai.

Falah aisa jami' lafz hai jo har khair ko samete hue aur har shar ko door karne wala hai. Salam Musalmanon ke darmiyan muhabbat aur ulfat paida karne ke sab se mazboot asbab mein se hai. (Tafsir Ibn 'Uthaymeen)

Pas tazkiyah ke teen ta'alluqaat ban gaye:

1. Pehla: Allah ke haq mein.
2. Doosra: Rasool ke haq mein.
3. Teesra: Aam logon ke haq mein.

Huqooq Allah:

Allah Ta'ala ke haq mein insan shirk se paak ho kar Allah ki ibadat khalis usi ke liye kare.

Huqooq ar-Rasool:

Rasool ke haq mein bid'at se paak ho kar Allah ki ibadat Nabi ﷺ ki shariat ke mutabiq aqeedah, qawl aur amal mein kare.

Huqooq an-Naas:

Logon ke saath muamale mein dil ki kudurat, hasad, dushmani, bughz aur har woh cheez jis se Musalmanon mein adawat aur bughz paida ho, us se bache, aur har woh kaam kare jo muhabbat aur ulfat ka ba'is ho.

Allah Ta'ala ne farmaya:

{Sa-yazzakkaru man yakhsha. Wa yatajannabuha al-ashqa}

Pas Allah Ta'ala ne bayan farmaya ke naseehat ke baad log do qismon mein taqseem ho jate hain:

1) Pehla giroh:

Jo Allah ‘Azza wa Jalla se darte hain, yani us ki azmat ko jaan kar khauf khate hain. Pas jab unhein Allah ki ayat ke zariye naseehat ki jaye to woh naseehat pakar lete hain, jaisa ke Allah Ta‘ala ne ‘Ibad-ur-Rahman ki sifat bayan ki:

{Wallazeena iza zukkiroo bi-ayati rabbihim lam yakhirroo ‘alayha summan wa ‘umyanan}

[Al-Furqan: 73]

Pas jo Allah se darta aur khauf rakhta hai, jab use Allah ki ayat se naseehat ki jaye to woh naseehat hasil karta hai aur faidah uthata hai.

2) Doosra giroh:

Allah ne farmaya:

{Wa yatajannabuha al-ashqa}

Yani yeh naseehat us se door rehti hai aur woh us se faidah nahin uthata.

Aur {al-ashqa} yahan shaqawat ka ism-e-tafdeel hai jo sa‘adat ke muqabil hai, jaisa ke Surah Hud mein farmaya:

{Fa-amma allazeena shaqoo fa-fin-naar} [Hud: 106]

{Wa-amma allazeena sa‘idoo fa-fil-jannah} [Hud: 108]

Pas woh shakhs jo shaqawat mein inteza tak pahunch gaya ho, naseehat se faidah nahin uthata. Aur ashqa woh hai jo shaqawat mein inteza ko pahunch jaye, aur yeh kafir hai, kyun ke kafir ko naseehat ki jaye to woh faidah nahin uthata. Isi liye farmaya:

{Allazee yaslan-naaral-kubra. Summa la yamootu feeha wa la yahya}

Yani woh aag jise {al-kubra} kaha gaya, aur woh Jahannum ki aag hai, kyun ke duniya ki aag us ke muqable mein chhoti hai.

Nabi ﷺ se sahih sabit hai:

“Duniya ki aag, aakhirat ki aag ke sattaar hisson mein se ek hissa hai.”

Yani aakhirat ki aag duniya ki aag se unhattar hisse zyada sakht hai. Aur murad duniya ki sab se zyada shadeed aag hai, aur aakhirat ki aag us se unhattar hisse zyada hai. Isi liye use {an-naar al-kubra} kaha gaya. (Tafsir Ibn ‘Uthaymeen)

Tazkiyah:

Agarche baaz maqamat par yeh dono ma‘ani ka ihtimal rakhta hai, yani maal ki zakat ya nafs ki tazkiyah, jaise:

{Wa wailul lil-mushrikeena. Allazeena la yu’toona az-zakah} [Fussilat: 6-7]

Ya:

{Ma salakakum fee saqar. Qaloo lam naku minal-musalleen. Wa lam naku nut‘imul-miskeen} [Al-Muddaththir: 42-45]

Lekin yahan zyada rajih yahi hai ke murad nafs ki tazkiyah hai.

Aur kuffar ko shariat ki furoo‘ ka mukallaf qarar dena, agarche woh unhein sahih taur par ada nahin kar sakte, Qiyamat ke din un ke azaab mein ziyadati ka ba‘is hai, agarche baaz usooliyyin ne is mein aur bhi ma‘ani zikr kiye hain.

Aur yahan Allah Ta‘ala ka farman:

{Wa wailul lil-mushrikeena. Allazeena la yu’toona az-zakah}

Is ka ihtimal hai ke woh zakat-e-maal nahin nikalte, aur is ka bhi ihtimal hai ke woh zakat, yani nafs ki pakeezgi aur iman nahin late. Aur yahi zyada qareeb maloom hota hai — Wallahu a‘lam — agarche ayat dono ma‘ani ka ihtimal rakhti hai.

Aur Allah Ta‘ala ne farmaya:

{Wa zakara isma rabbihi fasalla}

Yani Allah ki raza ke liye, Allah ke hukm ki ita‘at aur us ki shariat ki pairwi mein namaz ko us ke auqat mein qayam kiya.

Pas:

{Wa zakara isma rabbihi fasalla}

Yani us ne Allah ke hukm ki ta‘meel mein namaz ko us ke auqat mein qayam kiya.

Baaz log kehte hain: “Zakara isma rabbihi” se murad Eid ke din zikr hai aur “fasalla” se murad Eid ki namaz hai, jaisa ke Surah Kausar mein hai:

{Fasalli li rabbika wanhar} [Al-Kausar: 2]

Yani Eid ki namaz aur qurbani — Wallahu a‘lam.

Aur baaz ahl-e-ilm kehte hain:

“Wa zakara isma rabbihi fasalla” yani apne Rabb ko khauf ke saath yaad kiya, us ki ibadat ki aur us ke liye namaz padhi.

Aur baaz kehte hain: apne Rabb ko zaban se yaad kiya aur Allah ke liye namaz padhi, yani namazein qayam keen.

Aur baaz kehte hain: yahan zikr se murad dil ka zikr hai, yani apne anjaam aur mauqif ko yaad kar ke Allah ki ibadat ki.

Aur yahan “Qad aflaha man tazakka” se murad iman aur nek amal ke zariye nafs ki pakeezgi hai.

Aur “wa zakara isma rabbihi” yani apne Rabb ko us ke naam ke saath yaad kiya, to is mein dil aur zaban dono ka zikr shamil hai, jaisa ke farmaya:

{Sabbihisma rabbikal-a‘la} [Al-A‘la: 1]

Yahan bhi:

{Wa zakara isma rabbihi fasalla}

To woh zikr karne walon aur namaz padhne walon mein se ho gaya.

Pas yahan iman ke baad zikr aur namaz walon ke liye kamyabi ka hukm diya gaya:

{Qad aflaha man tazakka. Wa zakara isma rabbihi fasalla}

Aur hum se Ameer-ul-Momineen Umar bin Abdul Aziz ke baare mein riwayat hai ke woh logon ko Sadaqa-e-Fitr nikalne ka hukm dete aur yeh aayat tilawat karte:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى،

aur Abu al-Ahwas ne kaha: Jab tum mein se kisi ke paas koi saail aaye aur woh namaz parhna chahe to apni namaz se pehle sadaqa de de, kyunke Allah Ta'ala farmata hai:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى،

aur Qatadah ne is aayat ke baare mein kaha:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى،

Us ne apne maal ko paak kiya aur apne Khaliq ko raazi kiya.

Yeh aqwaal Salaf ke hain jo is mashhoor ma'ni ke khilaaf hain jis par Jumhoor hain ke yahan tazkiyah se muraad nafs ki paakeezgi hai, lehaza is mein maal ki zakaat bhi ho sakti hai, aur jinhon ne kaha ke yeh aayat Sadaqa-e-Fitr ke baare mein naazil hui hai un mein Qatadah, Ata, Abu al-Aaliyah waghera shaamil hain, aur baaz ne kaha: Is se muraad tamaam amwaal ki zakaat hai, yeh Abu al-Ahwas aur Qatadah se bhi marwi hai.

Aur baaz ne kaha: Yahan tazkiyah se muraad a'maal ki paakeezgi hai, jaisa ke Ibn Abbas raziyaallahu anhum se marwi hai, aur yeh nafs ki tazkiyah hi ki taraf laut-ta hai, aur yeh Ibn Abbas, Hasan aur Ikrimah waghera Tabi'een ka qoul hai.

Phir Allah Ta'ala ne farmaya:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Yani: Tum aakhirat par duniya ko tarjeeb dete ho aur apne faide aur islaah ke bawajood duniya ko muqaddam rakhte ho.

Yani jab kaamyabi ka zikr kiya ke woh kis ke liye hai - aur kaamyabi matloob ke husool aur na-pasandeeda se nijaat ka naam hai - to un logon ki haalat bhi zikr ki jo aise achhe aur paakeeza a'maal mein kaamyab na ho sake, farmaya:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Yani jald khatam hone wali duniya ko aakhirat par tarjeeb dete ho,

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Aur yeh us waqt hota hai jab yaqeen kamzor ho jaye, jab yaqeen khatam ho jaye to log duniya par toot parte hain, aur jab aakhirat par yaqeen kamzor ho to aakhirat ke amal mein bhi kamzori aa jaati hai, aur duniya ke maal-o-mataa ke husool mein hirs aur koshish barh jaati hai, is liye insaan ke liye aakhirat ke amal mein mashaqqat aur kharch karna mushkil ho jata hai, yaqeen ki kami ki wajah se.

Allah Ta'ala ne farmaya:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Yani: Allah ka sawaab aakhirat mein duniya se behtar aur baqi rehne wala hai, duniya faani hai, aur aakhirat azeem aur hamesha rehne wali hai, to aqalmand kaise faani cheez ko baqi par tarjeeb de sakta hai aur us cheez ki fikr kare jo jald hi us se juda ho jayegi aur baqi rehne wale ghar ki fikr na kare?!

Yahan bhi af'al-ut-tafdeel apne asal ma'ni par nahi hai; kyunke duniya aur aakhirat mein koi muqabla hi nahi, na duniya ki ne'maton aur aakhirat ki ne'maton mein, na duniya ki muddat aur aakhirat ki muddat mein, ek Daar-ul-Baqa hai aur ek Daar-ul-Fana, aur tafdeel to wahan hoti hai jahan dono mein koi ishtiraak ho aur muqabla mumkin ho, warna agar aisa na ho to yeh is tarah hai jaise kaha jaye:

أَلَمْ تَرَ أَنَّ السَّيْفَ يَنْقُصُ قَدْرَهُ

إِذَا قِيلَ إِنَّ السَّيْفَ أَمْضَىٰ مِنَ الْعَصَا

Kya tum ne nahi dekha ke talwar ki qadr kam ho jaati hai jab kaha jaye ke talwar laathi se zyada kaatne wali hai, yani talwar aur laathi ka muqabla karna talwar ki tauheen hai, isi tarah duniya aur aakhirat ke darmiyan af'al-ut-tafdeel ka istimal bhi isi qabeel se hai, jaise farmaya:

أَذَلِكَ خَيْرٌ نُزُلًا

[الصافات:62]

Yahan "khair" af'al-ut-tafdeel ke ma'ni mein hai, aur kabhi mutlaq wasf ke liye bhi aata hai, isi tarah:

اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

[النمل:59]

Yahan bhi muqabla nahi.

Aur Imam Ahmad ne Abu Musa Ash'ari raziya'llahu anhu se riwayat kiya ke Rasoolullah ﷺ ne farmaya:

"Jis ne duniya se muhabbat ki us ne apni aakhirat ko nuqsan pohanchaya, aur jis ne aakhirat se muhabbat ki us ne apni duniya ko nuqsan pohanchaya, pas jo baqi rehne wala hai use faani par tarjeeb do."

Is hadees ko sirf Ahmad ne riwayat kiya hai. Is hadees ki sanad mein za'f hai, aur Sheikh Nasiruddin Albani rahimahullah ne pehle ise za'eef kaha phir baad mein kisi aur shaahid ki wajah se sahih qarar diya.

- مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَأَثَرُوا مَا يَبْقَىٰ عَلَىٰ مَا يَفْنَىٰ

Khulasa-e-Hukm-ul-Muhaddith: Za'eef

Al-Rawi: Abu Musa al-Ash'ari | Al-Muhaddith: Al-Albani | Al-Masdar: Za'eef al-Jami' | Safha ya al-Raqam: 5340

Al-Takhreej: Akhrajahu Ahmad (19697), wa Ibn Abi al-Dunya fi ((al-Zuhd)) (8), wa Ibn Hibban (709)

Aur Abu al-Aaliyah ne kaha: Is Surah ka qissa pehli sahifon mein hai, aur Ibn Jarir ne ikhtiyar kiya ke Allah ke qoul:

إِنَّ هَذَا

se muraad:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۖ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Phir farmaya:

إِنَّ هَذَا أَيْ مَضْمُونُ هَذَا الْكَلَامِ، لَفِي الصُّحُفِ الْأُولَى ۖ صُحُفِ إِبْرَاهِيمَ وَمُوسَى،

Aur yahi qawi aur hasan qoul hai, aur Qatadah aur Ibn Zaid se bhi isi tarah marwi hai, wallahu a'lam.

Inna haaza mein ishaara qareeb ki taraf hai, pas yeh isi tarah mutawajjah hai jaisa ke Ibn Jareer -rahimahullah- ne kaha ke is se muraad hai: **Qad aflaha man tazakka**, yani woh hukm jo Allah -Tabarak wa Ta'ala- ne diya, aur is ke baad jo zikr hua: **Wa zakara isma rabbihi fasalla, bal tu'thiroonal-hayaatad-dunya, wal-aakhiratu khairun wa abqa**, is bare mein bhi yahi kaha hai baaz salaf jaise Qatadah aur Ibn Zaid ne, aur woh kehte hain: yeh kitabein - Allah ki kitabein - yakay baad deegaray is baat par muttafiq hain ke aakhirat duniya se behtar aur baqi rehne wali hai, aur Hasan Basri se bhi isi tarah manqool hai magar unhon ne ibtida ko muta'ayyan kiya.

Ibn Zaid aur Qatadah ka qawl hai: **Inna haaza** yani aakhirat behtar aur baqi hai, aur Hasan Basri kehte hain jaisa ke Ibn Jareer ne kaha: **Qad aflaha man tazakka** se le kar **wa abqa** tak muraad hai, yani ishaara yahan in ayaat mein kis jagah ki taraf hai?

Ibn Jareer aur Hasan Basri ke nazdeek: **Qad aflaha man tazakka** se le kar **wal-aakhiratu khairun wa abqa** tak, aur doosron ke nazdeek jaise Qatadah aur Ibn Zaid ke ke yeh ishaara hai: **Wal-aakhiratu khairun wa abqa** ki taraf ke yeh kitabein is ma'ni ke isbaat par muttafiq hain. Abu al-Aaliyah ne kaha: is soorat ka qissa pehli suhuf mein hai, pas is ke qawl: **La fee as-suhufil-oola, suhufi Ibraheema wa Moosa** ka matlab hai ke yeh mazkoorah baatein un suhuf mein sabit hain.

Unhon ne farmaya: pehle Nu'man bin Basheer se yeh manqool hai ke Rasoolullah ﷺ Soorat **Sabbihisma Rabbikal-A'la** [Al-A'la:1] aur **Al-Ghaashiyah** Eid aur Jumu'ah ki namaz mein padhte the, aur Imam Malik ne riwayat kiya ke Dahhaak bin Qais ne Nu'man bin Basheer se poocha: Jumu'ah ke din Rasoolullah ﷺ Soorat Jumu'ah ke saath kaunsi soorat padhte the? To unhon ne kaha: **Hal ataaka hadeethul-ghaashiyah**, aur ise Abu Dawood aur Nasai ne bhi riwayat kiya, aur Muslim aur Ibn Majah ne bhi.

(Hawalay)

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

Soorat Al-A'la

1) Yani aisi cheezon se Allah ki paakeezgi us ke laaiq nahi hai. Hadees mein aata hai ke Nabi ﷺ is ke jawab mein padha karte the: **Subhaana Rabbiyal-A'la.**

2) Yani neki aur badhi ki, zarooriyaat-e-zindagi, ashya ki jinson ki, un ki anwaa' o sifaat aur khusoosiyaat ka andaaza farma kar insaan ki bhi un ki taraf rehnumai farma di taa-ke insaan un se istifaadah haasil kare.

3) Jise jaanwar charte hain.

4) Ghaas khushk ho jaye to use **ghusaa** kehte hain, **ahwa** siyaah kar diya.

5) Hazrat Jibraeel alaihissalam wahi le kar aate to Aap jaldi jaldi padhte taa-ke bhoor na jayein. Allah Ta'ala ne farmaya is tarah jaldi na karein, nazil-shudah wahi hum Aap ko padhwayenge, yani Aap ki zabaan par jaari kar denge. Pas Aap bhoolenge nahi. Magar jise Allah chahega, lekin Allah ne aisa nahi chaha, is liye Aap ko sab kuch yaad hi raha. Baaz ne kaha ke is ka mafhoom hai ke jin ko Allah mansookh karna chahega woh Aap ko bhulwa dega. **(Fath-ul-Qadeer)**

6) Yeh bhi aam hai. Jahr Quran ka woh hissa hai jise Rasoolullah ﷺ yaad kar lein aur jo Aap ke seene se mahu kar diya jaye woh makhfi hai. Khafi chhup kar amal kare aur jahr zaahir, in sab ko Allah jaanta hai.

7) Yeh bhi aam hai. Hum Aap par wahi aasaan kar denge taa-ke is ko yaad karna aur is par amal karna aasaan ho jaye. Hum Aap ke is tareeqe se rehnumai karenge jo aasaan hoga. Hum jannat wala amal Aap ke liye aasaan kar denge. Hum Aap ke liye aise aqwaal o af'aal aasaan kar denge jin mein khair ho aur hum Aap ke liye aisi shariat muqarrar karenge jo sahal, mustaqeem aur mu'tadil hogi, jis mein koi kaji, usr aur tangi nahi hogi.

8) Yani wa'z o naseehat wahan karein jahan mehsoos ho ke faidahmand hogi. Yeh wa'z o naseehat aur taleem ke liye ek usool aur adab bayan farmaya. Imam Shawkani ke nazdeek mafhoom yeh hai ke Aap naseehat karte rahein, chahe faidah de ya na de, kyun ke andaaz aur tableegh dono sooraton mein Aap ke liye zaroori thi.

9) Yani Aap ki naseehat se woh yaqeenan ibrat haasil karenge jin ke dilon mein Allah ka khauf hoga. Un mein khashyat-e-ilahi aur apni islaah ka jazbah mazeed qawi hoga.

10) Yani is naseehat se faidah nahi utha sakege kyun ke un ka kufr par israar aur Allah ki ma'siyaton mein inhimaak jaari rehta hai.

11) Un ke baraks jo log sirf apne gunahon ki saza bhugattne ke liye aarzi taur par jahannum mein reh gaye honge, unhein Allah Ta'ala ek tarah ki maut de dega, hatta ke woh aag mein jal kar koyla ho jayenge. Phir Allah Ta'ala anbiya waghera ki sifarish se un ko girohon ki shakal mein nikalega. Un ko jannat ki nehar mein daala jayega. Jannati bhi un par paani daalenge, jis se woh is tarah uthhenge jaise sailaab ke kore se daana ug aata hai. **(Sahih Muslim, Kitaab-ul-Eemaan)**

12) Jinhon ne apne nafs ko akhlaaq-e-razeelah se aur dilon ko shirk ki aaloodgi se paak kar liya.

13) Kyun ke duniya aur is ki har cheez faani hai, jabke aakhirat ki zindagi daimi aur abadi hai. Is liye aqil faani cheez ko baqi rehne wali par tarjeeh nahi deta.

Gyaarahwaah Hissa *****

Giyarahwan Hissa (Surah se hasil hone wale sabaq)

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

Baaz Mauzuaat

v Allah ki qudrat wa rububiyat ke mazahir ka tazkirah (8-1)

v Rasool ﷺ aur momineen ke liye hidayaat (19-9)

Baaz Sabaq

v Allah Ta'ala ki tasbeeh aur zikr karna. Yeh is baat ki alamat hai ke us ko apne paida karne wale Rabb ki quwwat ki azmat ka idraak hai.

v Apne nafs aur Allah ki kaarigari mein غور و فکر karna ek momin ke liye Allah Ta'ala se muta'alliq ma'rifat mein izafe ka sabab hai.

v Jo kuch salahiyatein ya ne'matein insan ko milti hain, yeh sab Allah ka fazl hai. Makhlooq ke liye jaiz nahi ke woh is ki nisbat apni taraf kare, kyunke insan to kamzor aur lachaar hai.

v Aakhirat hamesha rahegi jabke yeh duniya fani hai. [1]

v Mawa'iz-e-hasanah ke zariye a'maal-e-salehah ki targheeb dilai gayi hai.

v Hifazat-e-Quran ka zimmah Allah Ta'ala ne khud liya hai: كَذَٰلِكَ يُؤَيِّدُ بِنُورِهِ ٱلْأَعْلَىٰ

v Kaamyab woh hoga jo apne nafs ka tazkiyah kar le. [2]

v Tazkeer aur tazkiyah, yeh dono mominana a'maal aur mominana sifaat hain. [3]

v Har ne'mat par momin ko Allah ka shukar guzar hona chahiye aur risalat ki ne'mat ki shukarguzari us ke tabligh karne mein hai. Anbiya Allah ki janib se muballigh hote hain aur ulama un ke waris hote hain, jin ko warasat ka haq da'wat-e-deen aur tabligh-e-deen ki shakal mein ada karna hota hai.

v Da'i sirf tabligh ka mukallaf hai, nateeja ka nahi, kyunke dil Allah ke haath mein hai. Woh jaisa chahta hai, logon ki justuju ke mutabiq us ko pherta rehta hai.

v Islah ke do tareeqe hain:

1. Mad'u ki kamzori bata kar tabshir wa inzar ke tareeqe ko saamne rakh kar samjhaya jaye.
2. Da'i ke ausaaf-e-aaliyah ki itni taaseer ho ke mad'u mutasir ho jaye ya us par itmam-e-hujjat ho jaye. [4]

v Allah Ta'ala ka zikr zaban aur dil dono se hota hai aur har achhi baat zikr hai aur har neki wala amal bhi zikr hai.

Ibn Abbas se riwayat hai ke jab Nabi Kareem ﷺ {سُبْحَانَكَ يَا أَعْلَى} parhte to "Subhana Rabbiyal-A'la" kehte.

عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحَمًا أُذِنَ بِالشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرُ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ . فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ

An Abi Sa'eed, qala:

Qala Rasoolullahi ﷺ:

"Amma ahlun-naari allazeena hum ahluha fa-innahum la yamootoona feeha wa la yahyaun, wa laakinna naasan asaabat-humun-naaru bizunoobihim — aw qala bi-khataayaahum — fa-amaatahum imaata hatta iza kaanoo fahman uzina bish-shafaa'ati, fa-jee'a bihim dabaa'ira dabaa'ira fa-bussoo ala anhaari al-jannah, summa qeela: Yaa ahlal-jannati, afeezoo alaihim. Fa-yanbutoona nabaatal-hibbati takoono fee hameelis-sail."

Faqaala rajulun minal-qawmi ka-anna Rasoolallah ﷺ qad kaana bil-baadiyah. [1]

Abu Sa'eed Khudri (رضي الله عنه) se riwayat hai ke Rasoolullah ﷺ ne farmaya ke jo log dozakh wale hain (kafir), woh us mein na to marenge aur na zinda rahenge. Lekin kuch log jo apne gunahon ki wajah se dozakh mein jayenge, aag unhein jala kar koila bana degi. Is ke baad shafaat ki ijazat di jayegi, to yeh log giroh dar giroh laaye jayenge. Phir unhein Jannat ki nahron mein daala jayega. Phir Jannat walon se kaha jayega: "Ae Jannat walo! In par paani dalo." Jis se woh tar-o-taaza ho kar uth khare honge, jis tarah paani ke bahaa se aane wali mitti mein se dana sabz-o-shadaab ho kar nikal aata hai.

Yeh sun kar Sahaba رضي الله عنهم mein se ek aadmi ne arz kiya ke aise maloom hota hai ke aap ﷺ dehaat mein rahe hon. (Matlab yeh ke aap ﷺ dana ugne ki jo itni durust tamsil de rahe hain.)

Khatma

In gyarah hisson ke zariye, is silsile ka maqsad hamein Quran se bama'ni taur par jorna hai. Yeh riwayat ilmi ko jadeed baseerat ke saath yakja karta hai, jo hamein is ke laazawaal paigham par غور-o-fikr karne mein madad deta hai. Yeh safar hamein targheeb dene, taleem dene aur Allah ke qareeb karne ke liye tarteef diya gaya hai.

[1] (As-Saheeh li-Muslim: 185)

Baarahwaan Hissa *****

(Barahwan Hissa) Umumi Maloomat

Mukhtalif mabahis wa anawin-e-Surah par seer hasil maloomat aur Surah se muta'alliq mukhalif-e-Islam Israiliyat par radd aur mawdu' ahadith wa ghair munjabar zaeef

ahadith par radd, aur radd-e-batil aqaid wa nazariyat wa shubuhāt dar lughat wa Islami mauzuaat aur isi tarah jadeed research par mabni shubuhāt ka tafseeli radd.

Surah Al-A'la

Hadith:

Ali bin Abi Talib رضي الله عنه se riwayat hai ke Rasoolullah ﷺ ko Surah {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} bahut pasand thi. (6/3882) [1]

Hadith:

"Annahu ﷺ kaana yaqra'u fil-eidayni wa yaumil-jumu'ati bi {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} wa {هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ}." (6/3882) [2]

Yani Nabi ﷺ Eidain aur Jumu'ah ke din {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} aur {هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ} padha karte the.

Hadith:

Qaul-e-Nabi ﷺ: Jab yeh ayat nazil hui: {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} to Aap ﷺ ne farmaya:

"اجعلوها في سجودكم"

Aur jab yeh ayat nazil hui:

{فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ}

to farmaya:

"اجعلوها في ركوعكم"

(6/3883) [3]

Hadith:

Hazrat Aishah رضي الله عنها se riwayat hai:

"ما خير بين أمرين؛ إلا اختار أيسرهما"

Yani jab Rasoolullah ﷺ ko do cheezon mein ikhtiyar diya jata to Aap ﷺ un dono mein se aasaan cheez ko ikhtiyar farmate. (6/3890) [4]

Hadith:

Hazrat Aishah رضي الله عنها se riwayat hai:

"كان رسول الله ﷺ إذا خلا في بيته ألين الناس، بساماً، ضحاكاً"

Yani Rasoolullah ﷺ jab apne ghar mein hote to logon mein sab se zyada narm mizaj, muskurane wale aur hansne wale hote the. (6/3890)

Zaeef

Hadith:

"كانت الأمة تأخذ بيد رسول الله ﷺ، فتنتلق به حيث شاءت"

Yani ek laundi Rasoolullah ﷺ ka haath pakar leti aur Aap ﷺ ko jahan chahti le jati.
(6/3890) [5]

Hadith:

Hazrat Amr bin Huraith se riwayat hai:

"رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمَنْبِرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرَخَى طَرْفَهَا بَيْنَ كَتِفَيْهِ"

Yani maine Rasoolullah ﷺ ko mimbar par dekha, Aap ﷺ ne siyah amamah pehna hua tha aur us ka ek sira dono kandhon ke darmiyan latka hua tha. (6/3890) [6]

Hadith:

"إِنَّ هَذَا الدِّينَ يَسِرُّ، وَلَنْ يَشَادَ الدِّينَ أَحَدٌ إِلَّا غَلِبَهُ"

Yani beshak yeh deen aasaan hai aur jo shakhs deen mein sakhti ikhtiyar karega, deen us par ghalib aa jayega. (6/3891) [7]

Hadith:

"لَا تَشَدُّدُوا عَلَى أَنْفُسِكُمْ؛ فَيَشَدُّدَ اللَّهُ عَلَيْكُمْ؛ فَإِنْ قَوْمًا شَدَّدُوا عَلَى أَنْفُسِهِمْ، فَشَدَّدَ عَلَيْهِمْ"

Yani apne upar sakhti na karo, warna Allah tum par sakhti karega. Beshak kuch logon ne apne upar sakhti ki to Allah ne bhi un par sakhti kar di. (6/3891)

Hadees:

"إِنَّ الْمُنْبَتَّ لَا أَرْضًا قَطَعَ وَلَا ظَهْرًا أَبْقَى"
(6/3891) [1]

Hadees:

"يَبْسُرُوا وَلَا تُعْسِرُوا"
(6/3891) [2]

Hadees:

"رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى"
(6/3891) [3]

Hadees:

"الْمُؤْمِنُ هَيِّنٌ لِّئَيْنٍ"
(6/3891) [4]

Hadees:

"الْمُؤْمِنُ يَأْلَفُ وَيُؤْلَفُ"
(6/3891) [5]

Hadees:

"إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِمُ"
(6/3891) [6]

Hadees:

Hadees-e-Musayyab walid-e-Saeed: ke woh Nabi ﷺ ke paas aaye to Aap ﷺ ne farmaya:

"مَا اسْمُكَ؟"

Kaha: "حَزْنُ"

Farmaya: "بَلْ أَنْتَ سَهْلٌ"

Kaha: "Main woh naam kaise badal sakta hoon jo mere walid ne rakha?"

Saeed bin Musayyab farmate hain: "Phir us ke baad hamari nasal mein sakhti rahi."

(6/3891) [7]

Hadees:

Ibn Umar رضي الله عنهما se riwayat hai:

"أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ وَسَمَّاَهَا جَمِيلَةً"

(6/3891) [8]

Hadees:

"إِنَّ مِنَ الْمَعْرُوفِ أَنْ تُلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ"

(6/3891) [9]

Hadees:

Hadees-e-Nabi ﷺ ke is A'raabi ke saath sulook ki: Jab Aap ﷺ ne use kuch diya, aur phir poocha:

"أَحْسَنْتُ إِلَيْكَ؟"

A'raabi ne kaha: "Nahin, balki na hi khoob kiya."

Sahaba ko ghussa aaya, Aap ﷺ ne roka, ghar ja kar us ko aur kuch diya. Dobarah poocha:

"أَحْسَنْتُ إِلَيْكَ؟"

Kaha: "Ji, Allah aap ko jazaye khair de."

Aap ﷺ ne farmaya:

"... إِنَّكَ قُلْتَ مَا قُلْتَ وَفِي نَفْسِ أَصْحَابِي شَيْءٌ مِنْ ذَلِكَ ... فَإِذَا أَحْبَبْتَ؛ فَقُلْ بَيْنَ أَيْدِيهِمْ"

A'raabi dobara aaya aur sab ke saamne wohi baat kahi. Aap ﷺ ne farmaya:

"إِنَّ مَثَلِي وَمَثَلَ هَذَا الْأَعْرَابِيِّ كَمَثَلِ رَجُلٍ كَانَتْ لَهُ نَاقَةٌ شَرَدَتْ عَلَيْهِ ... حَتَّى جَاءَتْ وَاسْتَنَاحَتْ ... وَإِنِّي لَوْ تَرَكْتُكُمْ حَيْثُ قَالَ "الرَّجُلُ مَا قَالَ فَقَتَلْتُمُوهُ؛ دَخَلَ النَّارَ"

(6/3891) [10]

Hadees:

"... إِذَا أَمَرْتُكُمْ بِأَمْرٍ؛ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ"

Surah Al-A'la: Umumi Maloomat, Mabahis aur Rudood

Lisani aur Ilmi Nuqaat

1. Lafz "سَبَّحَ" ka Ma'ni

v **Lughwi Tehqeeq:** "Tanzeeh" (paaki bayan karna) aur "Ta'zeem" (buzurgi bayan karna) dono ma'ni shamil hain-

v **Usooli Nukta:** "Ism" ka izafa is liye ke tasbeeh zaban se ho, na ke sirf dil se- [Ibn Taimiyyah, Majmoo-ul-Fatawa: 16/125]

2. "غُنَاءَ أَخَوَى" ki Tashreeh:

v **Sainisi Pehlu:** Poday ki takhleeq, nash-o-numa, phir khushk ho kar siyah hone ka amal Allah ki qudrat ki nishani hai-

v **Tafseer:** "Sabzah ko khushk kar ke siyah koora bana deta hai." [Tafseer Qurtubi: 19/200]

3. "إِلَّا مَا شَاءَ اللَّهُ" ka Mafhoom:

v **Ahl-e-Ilm ka Ikhtilaf:**

v **Ibn Jareer Tabari:** "Mansookh ayaat murad hain."

v **Al-Farra:** "Allah ki mashiyyat-e-aamma murad hai."

v **Rajih Qaul:** "Jo wahi mansookh ho jaye, use bhula diya jata hai." [Tafseer Tabari: 24/320]

Jadeed-o-Qadeem Shukook-o-Shubuhah ka Radd

Taqdeer aur Hidayat par Aitraaz

Shubah:

"(وَالَّذِي قَدَّرَ فَهَدَىٰ)" jabr ki daleel hai-

Radd:

Hidayat = raasta dikhana (ikhtiyar diya, achha aur bura raasta chunne ke liye)-

Khatimah: Surah Al-A'la ki Asri Ahmiyat

1) Tauheed ki taleem: Maadiyat parasti ke daur mein Allah ki Tauheed ki yaad dehani-

2) Tazkiya-e-Nafs: Maal-o-daulat ki hawas mein akhlaqi pakeezgi ki targheeb-

3) Aakhirat ki yaad: Duniya parasti mein aakhirat ki fikr ko zinda rakhna-

Ghalat Aqa'id aur Jadeed Shukook ka Radd

Jadeed Shukook aur Jawabat

1. Shubah:

"Kya ayaat 87:6-9 se Nabi ﷺ ki wahi bhoolne ki taraf ishara hai?"

Jawab:

v **إِلَّا مَا شَاءَ اللَّهُ** se murad naskh hai (Tabari, 24/310), na ke bhool-

v Quran ka tahaffuz (15:9 - **وَإِنَّا لَهُ لَحَافِظُونَ**) is ki nafi karta hai-

2. Shubah:

"Kya 'غُنَاءٌ أَحْوَى' (siyah koora) ghair sainsi hai?"

Jawab:

v Podon ke galne ka sahih bayan: Chlorophyll toot-ta hai → siyah baqayaat (Ibn Ashoor, At-Tahreer wat-Tanweer, 30/165)- Jadeed nabatiyat is ki tasdeeq karti hai-

Assignment

Talaba-o-Talibat 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

Bachon ke liye Assignment (Umar: 8-12 saal)

1. Poster ya Drawing Assignment:

Surah Al-A'la ke kisi ek mauzoo (masalan: Allah ki tasbeeh, takhleeq-e-kainaat, ya namaz ki ahmiyat) par ek khoobsurat poster banayein-

v Poster mein rang bharein aur us par kam az kam ek ayat Arabi mein likhein-

v Apne alfaaz mein batayein ke is poster mein kya dikhaya hai (teen jumle)-

2. Hifz aur Tilawat Assignment:

Surah Al-A'la ko yaad karein aur apne ghar walon ke saamne is ki tilawat karein-

v Har ayat ka Urdu tarjuma bhi sunayein-

v Walidain ya ustad se apni tilawat check karwayein-

3. Sawal-o-Jawab Worksheet:

Neeche diye gaye sawalaat ke jawabaat likhein:

v Allah Ta'ala ne hamein tasbeeh ka hukm diya?

v Surah Al-A'la mein kis cheez ko "Ghuthaa-e-Ahwa" kaha gaya hai?

v Namaz parhne ka kya faidah hai?

(Har jawab ek ya do jumlon mein likhein)

Balighon/Baron ke liye Assignment

1. Tadabbur-o-Tehqeeq Assignment:

Surah Al-A'la ki tafseer (kisi معتبر tafseer jaise Ibn Kathir se) is surat ke aham mauzuaat (Tauheed, Risalat, Aakhirat, Tazkiyah) par kam az kam ek ek paragraph likhein-

v Har mauzoo ke liye ek Qurani ayat aur us ka Urdu tarjuma bhi likhein-

v Aakhir mein apni zaati raye ya tadabbur (Reflection) likhein ke is surat ne aap ki soch par kya asar dala-

2. Amali Zindagi mein Tatbeeq:

Surah Al-A'la ke paigham ko apni rozmarrah zindagi mein kaise lagu karein ؟ گئے

v Kam az kam teen amali misaalein likhein (masalan: Allah ki tasbeeh ka mamool banana, namaz ki pabandi, duniya ki muhabbat kam karna waghera)-

v Har misaal ke saath mukhtasar wazahat dein-

3. Ilmi-o-Tanqeedi Jaiza:

Surah Al-A'la ke hawale se paye jane wale kisi ek batil nazariye, za'ef/mauzoo hadees ya jadeed shubhe par tehqiqi mazmoon likhein (250 alfaaz)-

v Asal Islami mauqif wazeh karein-

v Mo'tabar hawala jaat dein (tafseer, hadees, fiqh waghera)-

v Natije mein khulasa-

Mazmoon 1: YouTube par Bayan ke Mufasssal Notes

Unwan:

Surah Al-A'la aur Surah Al-Ghashiyah ke Chhe Ahm Topics: Tauheed, Risalat, Aakhirat, Tazkiyah-e-Nafs, aur Jannat-o-Jahannum — Hissa Awwal

(Aur Hissa دوم Surah Ghashiyah mein pesh kiya jayega In Sha Allah)

Anasir-e-Khutbah

1. Tamheed
2. Surah Al-A'la aur Surah Al-Ghashiyah ke chhe aham topics: Tauheed, Risalat, Aakhirat, Tazkiyah-e-Nafs, aur Jannat-o-Jahannum
3. Surah Al-A'la ki tafseer
4. Surah Al-Ghashiyah mein bayan kiye chaar aham topics
5. Surah Al-A'la aur Surah Al-Ghashiyah ke mazameen mein ta'alluq aur yaksaniyat
6. Quran ka tafseeri tarjuma hota hai

7. Sheikh Ibn Uthaimin rahimahullah ka qaul: Allah Ta'ala zaat aur sifaat dono اعتبار se A'la hai
8. Tasbeeh teen ma'ani par mushtamil hai: Tanzeeh, Taqdees aur Ta'zeem
9. Lafz "Qaddara" ke paanch ma'ani
10. Hidayat ki aqam: Hidayat-e-Jibli, Hidayat-e-Irshad aur Hidayat-e-Taufeeq
11. Ek اعتراض aur us ka jawab
12. Lafz "Yusra" ke do ma'ani: Zindagi mein aasani, Shariat mein aasani
13. Pichhle Sahifon mein bhi kaun se mazameen maujood the?

Aaj hum Surah Al-A'la aur Surah Al-Ghashiyah par guftagu karen **گے**, In Sha Allah- Aap jaante hain ke Rasool Allah ﷺ ki Sunnat ki pairwi karte hue Jumu'ah ki namaz mein bhi ye dono suratein tilawat ki jati hain- Isi tarah Witr mein bhi aksar aimmah in suraton ki tilawat karte hain aur Eidain ke mauqe par bhi aap ne dekha hoga ke Surah Al-A'la aur Surah Al-Ghashiyah parhi jati hain-

To sawal yeh hai ke aakhir in suraton mein aisa kya khaas paigham hai ke hamein baar baar in ki taraf mutawajjah kiya jata hai? Khusoosan Jumu'ah ke din jab hum Surah Jumu'ah sunte hain to is mein Rasool Allah ﷺ ke mission aur aap ke maqsad-e-bi'sat ko bayan kiya gaya hai- Allah Subhanahu wa Ta'ala ne farmaya:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (2)

Wohi hai jis ne unpadh logon mein unhi mein se ek Rasool bheja jo unhein us ki aayatein parh kar sunata hai aur un ko paak karta hai aur unhein Kitaab-o-Hikmat sikhata hai- Yaqeenan yeh is se pehle khuli gumrahi mein the- (Surah Al-Jumu'ah: 2/62)

Allah ke Nabi ﷺ ko is maqsad ke liye bheja gaya ke woh Ummat-e-Muslimah par Quran-e-Majeed ki tilawat karen aur un ka tazkiyah karen aur unhein Kitaab-o-Sunnat ki taleem dein- Quran-e-Majeed nazil hone se pehle log (Dalaal-e-Mubeen) khuli gumrahi mein muftala the- Aise halaat mein Allah Ta'ala ne apne Nabi ﷺ ko teen azeem zimmedariyan de kar mab'ous farmaya- Har Jumu'ah mein hamein yahi yaad dilaya jata hai ke Rasool Allah ﷺ ke mission ko aage barhana hai-

Surah Al-A'la aur Surah Al-Ghashiyah ke Chhe Ahm Topics:

Tauheed, Risalat, Aakhirat, Tazkiyah-e-Nafs, Jannat aur Jahannum

Makki suraton mein chhe aham topics bayan kiye gaye hain aur Surah Al-A'la aur Surah Al-Ghashiyah mein in mauzuat par baar baar takeed milti hai- Yeh chhe bunyadi topics yeh hain:

Tauheed, Risalat, Aakhirat, Tazkiyah-e-Nafs, Jannat aur Jahannum-

Tauheed, Risalat aur Aakhirat se aqeedah mazboot hota hai jabke Tazkiyah ke zariye insaan ke akhlaaq aur muamlaat sanwar jate hain-

Aur isi tarah Surah Al-A'la mein Allah Subhanahu wa Ta'ala ne farmaya:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

"Beshak us ne falah pa li jo paak ho gaya 'aur jis ne apne Rab ka naam yaad rakha aur namaz padhta raha-"

(Surah Al-A'la: 14-15/87)

Mazkoora ayaat mein zikr aur islaah-e-nafs dono ka bayan kiya gaya hai- Zikr dil se bhi hota hai aur zaban se bhi 'jabke Salah ek badani ibadat hai- Is mein qalbi ibadat 'lisani ibadat aur badani ibadat — teenon ka zikr aa gaya- Isi ke saath aqeedah ke bunyadi anasir Tauheed ' Risalat aur Aakhirat ka bayan bhi maujood hai-

Surah Al-A'la mein ibadat ka zikr bhi hai aur Tazkiyah ke zariye akhlaaq-o-muamaalaat ki islaah ka pehlu bhi wazeh hota hai- Jabke Surah Al-Ghashiyah mein Jannat aur Jahannum ki mukhtasar aur jaame' kaifiyat bayan ki gayi hai-

In tamaam mabahis ko dekhein to chhe bare topics saamne aate hain:

Tauheed 'Risalat 'Aakhirat 'Tazkiyah 'Jannat aur Jahannum-

Yeh chhe topics insani zindagi ke chaar aham pehluon ki tarbiyat karte hain:

Aqaid 'Ibadat 'Muamlaat aur Akhlaaqiyat-

Anbiya alaihimussalam hamesha apni ummaton ki islaah inhi bunyadi usoolon ke zariye karte rahe hain — aqeedah ki islaah yani Tauheed 'Risalat aur Aakhirat par imaan' ibadaat ki durustgi' muamlaat ki pakeezgi' aur akhlaaq ke husn ki taraf tawajjuh dilana-

Yahi woh daimi mauzuaat hain jin ki taraf tamaam nabiyon ne apni qaumon ko baar baar tawajjuh dilayi hai-

Surah A'la aur Surah Ghashiyah

Surah A'la aur Surah Ghashiyah mein jo aham topics bayan kiye gaye hain har daur mein har Nabi ne apni qaum ko aur ummat ko iski janib tawajjoh dilai hai. Isi wajah se ye dono suratein har Musalman ke liye jaanna zaroori hain. Jab in suraton mein itne bunyadi mazameen bayan kiye gaye hain to hamein chahiye ke har lafz aur har ayat ka ma'ni samjhein, un ke mufradat ko jaanein, aur ye bhi maloom karein ke Sahaba, Tabi'een, Taba Tabi'een aur pachees se zyada mufasssireen ne in ki kya tashreehat aur aqwaal bayan kiye hain. Ye sab jaanna is liye zaroori hai taake hamara ta'alluq Quran-e-Majeed se mazeed mazboot ho.

Ab hum Surah A'la se guftagu shuru karte hain. Ye surat Makkah mein nazil hui. Hazrat Bara bin 'Azib raziyaallahu anhu farmate hain ke Ashab-e-Rasool sallallahu alaihi wasallam mein se sab se pehle hamare paas Sayyiduna Mus'ab bin 'Umair raziyaallahu anhu aur Sayyiduna Ibn Maktum raziyaallahu anhu aaye. Hamein Quran padhana shuru kiya. Phir Sayyiduna 'Ammar, Sayyiduna Bilal, Sayyiduna Sa'd raziyaallahu anhum aaye. Phir Sayyiduna 'Umar bin Khattab raziyaallahu anhu apne saath bees Sahaba ko le kar aaye. Main ne Ahl-e-Madinah ko kisi cheez par is qadar khush hote nahi dekha jitne is par khush hue, yahan tak ke chhote bachche aur na-baligh ladke bhi pukar uthe ke ye hain Rasool Allah sallallahu alaihi

wasallam, aap tashreef laaye. Aap ke aane se pehle hi main ne ye surat **“Sabbihisma Rabbikal A‘la”** [Al-A‘la: 1] isi jaisi aur suraton ke saath yaad kar li thi.

Al-Rawi: Al-Bara bin ‘Azib | Al-Muhaddith: Al-Bukhari | Al-Masdar: Sahih Al-Bukhari | Safhah ya al-raqam: 4941 | Khulasah Hukm al-Muhaddith: [Sahih]

Is se maloom hua ke hijrat se kaafi pehle Makkah mein nazil ho chuki thi, kyun ke Aap ﷺ aur Abu Bakr Siddiq raziyaallahu anhu ne to baad mein ikatthe hijrat ki, jabke bahut se Sahaba is se pehle hi Makkah chhor kar Madinah muntaqil ho chuke the. Is riwayat se is surat ke Makki hone par wazeh daleel milti hai.

Is ke mazameen par bhi ghaur karne se maloom hota hai ke ye dono suratein (Surah A‘la aur Surah Ghashiyah) Makki suratein hain, aur Makki suraton mein aap ko namaz, roza, zakat aur Hajj jaise ahkam ki tafseeli maloomat nahi milti. Ye tamam tafseelaat Madani daur mein nazil hui. Shariat ke amali ahkam, hudood, ta‘zeeraat, siyasiyat aur ibadaat ki juz‘iyaat sab Madinah mein bayan ki gayin.

Is ke bar‘aks Makki suraton ka bunyadi topic **Tauheed, Risalat, Aakhirat, Tazkiyah-e-Nafs, Jannat aur Jahannam** hota hai. Aap dekhein ke yahi markazi mazameen Surah A‘la aur Surah Ghashiyah mein bhi bayan kiye gaye hain. Yahi wajah hai ke in dono suraton ki khaas ahmiyat hai; ye Jumu‘ah ki namaz mein, Eidain ke mauqe par aur Witr mein padhi jati hain. Is se in ki azmat aur rehnumai ki ahmiyat ka andaza hota hai.

Ek aur baat jis par hamein ghaur karne ki zaroorat hai woh ye hai ke Surah Qiyamah se le kar Surah A‘la tak jo suratein hain, in mein mad‘u ke zehan mein uthne wale bunyadi sawalaat ka tafseeli jawab maujood hai. Chahe woh Surah Qiyamah ho, Surah Insan, Surah Mursalat, Surah Naba, Surah Nazi‘at, Surah Takwir, Surah ‘Abasa, Surah Takwir, Surah Infitar, Surah Mutaffifin, Surah Inshiqaq, Surah Buruj ya Surah Tariq—ye tamam suratein Tauheed, Risalat aur Aakhirat se muta‘alliq paida hone wale shubuhāt aur zehan mein uthne wale sawalaat ka nihayat mo‘assir aur mufassal jawab pesh karti hain. Isi liye ye poora silsila da‘i ki fikri tarbiyat ke liye nihayat aham maqam rakhta hai.

Agar Tauheed, Risalat aur Aakhirat ke baare mein koi ghair Muslim sawalaat kare to aap un ke jawabaat ke liye Surah Qiyamah se Surah A‘la tak ki suraton ka mutala‘ah zaroor karein. In suraton mein mad‘u ke zehan mein paida hone wale a‘tirazaat aur sawalaat ke jawabaat diye gaye hain, jinhein ek da‘i badi khoobi se hal kar sakta hai. Isi tarah Surah A‘la se Surah Bayyinah tak ki suraton mein bunyadi taur par da‘i ke tazkiyah, us ki islaah, us ki zimmedari aur da‘wat ke adaab par zyada zor diya gaya hai. Ye suratein da‘i ki tarbiyat aur us ke batini tazkiyah ke liye nihayat aham rehnumai faraham karti hain.

Surah Al-A‘la ki Tafseer

Ab aaiye, hum ek ek ayat par ghaur karte hain. Main ne aap ko samjhane ke liye ek overview to de diya hai. Allah Subhanahu wa Ta‘ala farmate hain:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Tasbeeh bayan kijiye apne us Rabb ki jo zaat aur sifaat mein A‘la hai.

Aap dekhein ke ye tarjuma kitna pyara aur ma‘ni-khaiz hai. Haqiqat ye hai ke jab Sheikh Ibn ‘Uthaimin rahimahullah ki tafseer padhi jati hai to tarjume mein ek khaas chashni aur gehrai mehsoos hoti hai. Ise aap tafseeri tarjuma bhi keh sakte hain. Isi liye Sheikh Albani

rahimahullah farmaya karte the ke Quran ka sirf **“tarjuma”** na kahein, balki **“tafseeri tarjuma”** kahein.

Kyun ke Quran-e-Kareem ka direct tarjuma karna kisi ke bas ki baat nahi hai, kyun ke is ke ek ek word ke andar kai kai mafahim aur ma‘ani posheeda hote hain.

Isi liye tarjume ko tafseeri tarjuma kaha jata hai, kyun ke ye asal mafhoom ko bayan karne ki ek koshish hoti hai. Misal ke taur par Saudi Arab mein Quran-e-Majeed ke mutarjim edition mein **“Tarjamat Ma‘ani Al-Qur’an”** yani Quran ke ma‘ani ka tarjuma likha jata hai. Is se murad ye hota hai ke hum Allah ke kalaam ke ma‘ani ka tarjuma bayan kar rahe hain, na ke lafz-ba-lafz bilkul wohi ta‘beer pesh kar rahe hain.

Asal haqeeqat ye hai ke Allah ke kalaam jaisi alfaaz-saazi koi insaan kisi zaban mein nahi kar sakta, is liye Quran ka bilkul exact tarjuma lana mumkin nahi hai. Yahi wajah hai ke ye da‘wa karna ke falan tarjuma mukammal, sab se best ya sau feesad Quran ke barabar hai, is tarah ke jumle istemal karne se ehtiyat karna chahiye.

Quran ka Tafseeri Tarjuma Hota Hai

Yahan ghaur kijiye ke Sheikh Ibn ‘Uthaimin rahimahullah ne is ayat ke mafhoom ki jo wazahat farmayi, agar use Urdu mein muntaqil kiya jaye to ma‘ni kuch yun bante hain:

“Apne Rabb ki tasbeeh bayan karo dil se bhi aur zaban se bhi.”

Main ne yahan dil aur zaban ko add is liye kiya hai ke main lafz-ba-lafz tarjuma nahi kar raha balki tafseeri tarjuma pesh kar raha hoon, jaisa ke Sheikh Albani rahimahullah samet ahl-e-ilm ne is tarz ki tarjumani ki targheeb di hai. Isi liye main kehta hoon:

“Apne Rabb ki tasbeeh bayan karo dil se aur zaban se—us Rabb ki jo zaat o sifaat ke aitibar se A‘la hai.”

Bazahir tarjuma taweel mehsoos hota hai, halanke Arabi alfaaz mukhtasar hain, lekin haqeeqat ye hai ke mafhoom poora usi waqt ada hota hai jab tarjuma karne wala haqq-e-ma‘ni ada kare, sirf alfaaz ki naqal na kare. Tafseeri tarjume ka yahi taqaza hai ke mafhoom poori wazahat ke saath muntaqil ho.

Mazeed ye ke Ibn Taimiyah rahimahullah ne yahan ek nihayat shandaar nukta bayan kiya hai, aur Tafseer Tabari mein bhi yahi ilmi nukta baad mein mujhe mila.

Yahan ek sawal paida hota hai ke Allah ne sirf ye nahi farmaya ke Allah ki tasbeeh bayan karo, balki farmaya:

“Apne Rabb ke naam ki tasbeeh bayan karo.”

Aakhir **ism (naam)** ka zikr kyun kiya gaya?

Is ki hikmat ki wazahat Ibn Taimiyah rahimahullah ke kalaam ki tashreeh karte hue Ibn Qayyim rahimahullah ne ki hai. Woh farmate hain ke Arabi zaban mein jab Allah ka zikr karne ya Allah ko yaad karne ka lafz bola jata hai to sab se pehla tasawwur dil hi ka aata hai. Yani jab kaha jaye ke falan ne Allah ka zikr kiya to is se murad pehle ye li jati hai ke bande ne dil se Allah ko yaad kiya.

Agar banda dil se Allah ko yaad kare to woh yaad use gunahon se rokhti hai aur Allah ki azmat us ke andar zinda ho jati hai. Lehaza zikr aur tasbeeh sirf zaban se ada karna zaroori nahi, balki asal aur pehli bunyaad dil ki yaad hai. Haan, insaan zaban se bhi tasbeeh bayan kar sakta hai, lekin agar sirf zaban harkat kare aur dil ghafil rahe to ye naaqis hai. Aur agar dil Allah ki yaad se bhar jaye to beshak ye sab se a'la darja hai—chahe zaban saath mein ho ya na ho.

Isi tarah bahut saare log dekhe gaye hain ke woh Allah Ta'ala ki azmat ko dil mein zaroor mehsoos karte hain, Allah ki ne'maton par soch kar sar hila dete hain, lekin zaban se Allah ki hamd o sana nahi karte. Dil mein i'tiraf karna achhi baat hai, magar sirf dil mein soch lena kaafi nahi.

Misal ke taur par gunah ho jaye to dil mein taubah ka khayal to aa jata hai, lekin zaban se “**Astaghfirullah**” nahi kehte. Isi tarah Allah ki ne'matein dekh kar dil mein shukr mehsoos karte hain, magar zaban se “**Alhamdulillah**”, “**SubhanAllah**” ya “**Allahu Akbar**” nahi kehte.

Sheikh-ul-Islam Ibn Taimiyah rahimahullah farmate hain ke insaan kabhi dil mein hi i'tiraf karta rehta hai, lekin zaban ko chalana us ke zehan mein nahi aata. Haqeeqat ye hai ke dil ke saath saath zaban ko bhi harkat deni chahiye, tab hi Allah ke zikr ke alfaaz ada honge, aur yahi zikr kaamil o afzal hai.

Is liye ulama farmate hain ke **imaan dil, zaban aur amal—teenon se poora hota hai**. Yani banda Allah Subhanahu wa Ta'ala par dil se bhi imaan rakhe, zaban se bhi iqraar kare aur amal se bhi is imaan ki gawahi de. Jab tak ye teenon cheezein jama na hon bande ka imaan mukammal nahi hota.

Misal ke taur par Abu Talib dil mein achhi tarah jaante the ke un ka bhatija, yani Nabi Kareem ﷺ jo deen le kar aaye woh haqq hai, lekin unhon ne zaban se **La ilaha illallah** ka iqraar nahi kiya. Nabi sallallahu alaihi wasallam ne bhi aakhri waqt mein farmaya: “**Chacha! Ek martaba La ilaha illallah keh dijiye.**” Aap dil se to maante hain ke mera laya hua deen barhaqq hai, to bas zaban se bhi keh dijiye. Lekin unhon ne zaban se iqraar nahi kiya, is liye dil ka maanna faidah na de saka.

Isi liye aqeedah ke baab mein kaha jata hai ke sirf tasdeeq kaafi nahi, balki tasdeeq ke saath zaban se iqraar bhi zaroori hai. Munafiqeen is ke bar'aks the—woh zaban se iqraar karte the lekin dil se nahi maante the—is liye un ka iqraar bhi faidahmand na hua.

Dekhein! Ulama ki kitabein aur tafseer parhne se dil par ek ajeeb kaifiyat aur asar paida hota hai. Main Ibn-e-Qayyim rahimahullah aur Ibn-e-Taimiyah rahimahullah ki ibaratein aur Tafseer-e-Tabari ka mutala'ah kar raha tha to ek nihayat azeem nukta samne aaya.

Munafiqeen zaban se imaan ka iqraar karte the, lekin dil se nafrat karte the. Is se maloom hua ke jab tak dil aur zaban dono ek na ho jayein, insaan nifaq se aur kufr se mukammal taur par bahar nahi nikal sakta. Aur Hazrat Abu Talib Nabi Kareem ﷺ se muhabbat rakhte hue bhi kufr ki halat mein duniya se rukhsat hue, kyun ke zaban se imaan ka iqraar na kiya. Aur munafiqeen dil ke inkar aur nafrat ke sabab nifaq ki halat mein duniya se chale gaye, agarche zaban se imaan ke da'we karte the. Yani koi dil ke aitibar se kamzor par gaya aur koi zaban ke aitibar se kamzor par gaya.

(1) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Tasbeeh bayan kijiye apne us Rabb ki jo zaat aur sifaat mein A‘la hai.

Yahan ye baat batayi ja rahi hai ke banda jab dil aur zaban dono ke saath Allah Subhanahu wa Ta‘ala par imaan lata hai to phir lazim hai ke woh apne Rabb ki tasbeeh bayan kare, kyun ke tasbeeh aur zikr hi imaan ko amal-e-saleh ki taraf le jate hain aur insaan ke a‘maal sanwarne lagte hain.

Sheikh Ibn ‘Uthaimin rahimahullah ka qoul: Allah Ta‘ala zaat aur sifaat dono ke aitibar se A‘la hai

Aur is maqam mein ek nihayat aham nukta bhi maujood hai jise Sheikh Ibn ‘Uthaimin rahimahullah ne bayan kiya hai: Ayat mein (الْأَعْلَى) ka lafz istemal kiya gaya hai, ye batane ke liye ke Allah Ta‘ala zaat ke aitibar se bhi A‘la hai aur sifaat ke aitibar se bhi A‘la hai.

Yani aqeedah ye rakhna zaroori hai ke Allah ki zaat saat aasmanon ke upar apne Arsh par mustawi hai. Yahi Ahl-e-Sunnat wal-Jamaat ka aqeedah hai, aur Quran o Sunnat ke dalail isi par qayam hain. Agar koi shakhs ye aqeedah rakhe ke Allah Ta‘ala ki zaat har jagah hai — na‘uzubillah — to woh Quran ki beshumar aayaat ki mukhalifat karta hai.

Sheikh Jameel Zainu rahimahullah farmate hain ke agar koi kahe: **“Mujhe nahi maloom ke Allah Ta‘ala kahan hai, Arsh par hai ya nahi, main is bare mein shak mein hoon ya nahi jaanta”** ya ye kahe ke Allah ki zaat har jagah hai, to woh goya beshumar aayaat ki mukhalifat karta hai.

Allah Subhanahu wa Ta‘ala ne farmaya:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“Jo Rahman hai, Arsh par qaim hai.”
(Surah Taha: 5/20)

Zaat ke aitibar se Allah A‘la hai aur sifaat ke aitibar se bhi A‘la hai. Zaat mein A‘la hone ka matlab hai ke us jaisi koi zaat nahi, woh har makhlooq se buland, bartar aur bemisaal hai. Aur sifaat mein A‘la hone ka matlab ye hai ke Allah ke tamam naamon aur tamam sifaat mein kamaal hai, un mein kisi qisam ki kami, nuqs ya kamzori nahi. Har tarah ki kamaal wali sifat Allah ke liye sabit hai aur har qisam ke nuqs se Allah paak aur munazzah hai.

(1) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Tasbeeh bayan kijiye apne us Rabb ki jo zaat aur sifaat mein A‘la hai.

Tasbeeh teen ma‘ani par mushtamil hai: Tanzih, Taqdees aur Ta‘zeem

Jab banda Allah ki tasbeeh bayan karta hai to us ke andar teen ma‘ani paye jate hain: **Tanzih, Taqdees aur Ta‘zeem.**

Baaz mu‘asir mufasssireen — jin mein Sheikh Khalid Al-Sabt aur deegar muhaqqiq ulama shamil hain — wazahat karte hain ke tasbeeh ke ye teen ma‘ani hamesha saath hote hain.

Yani jab hum **“SubhanAllah”** kehte hain to is ka matlab sirf zaban se ek lafz ada karna nahi, balki ek aqeedah aur yaqeen ka elan karna hota hai ke:

Allah har aib aur har kami se paak hai. Is mein kisi bhi qisam ka nuqs, kamzori nahi hai aur use mohtaji ya kami lahaq nahi ho sakti.

Allah ki zaat intehai muqaddas aur azeem hai. Woh har burai, har gandagi aur har ghalat cheez se buland o bartar hai.

Allah intehai azmat aur barai wala hai. Us ki shaan mein kisi qisam ki gustakhi, be-adabi ya be-tauqeeri bardasht nahi.

Is liye jab koi shakhs **SubhanAllah** kehta hai to woh dar-asal is baat ka elan karta hai ke: **Allah ka koi shareek nahi.** Allah ka shareek maanna us ki gustakhi aur badtameezi hai, kyun ke hamara Rabb har shareek aur har partner se paak hai. Allah Ta'ala shirk, kufr aur inkar se paak hai. Aur jo shakhs Allah ke liye shareek maane ya Rabb ka inkar kare, woh dar-asal Allah ki tasbeeh bayan nahi kar raha. Lehaza tasbeeh sirf alfaaz nahi balki aqeede ka naam hai.

Tasbeeh bayan karne ka asal matlab ye hai ke banda Allah ko har nuqs, har kami, har aib se paak maane, aur isi ke saath khud ko kufr, shirk aur nifaq se bhi paak kare. Agar koi insaan zaban se Allah ko maane magar dil se yaqeen na rakhe, jaise munafiqeen hain, woh haqeeqat mein Allah ki tasbeeh bayan nahi kar rahe. Is liye munafiq tasbeeh mein nakaam hua. Isi tarah kafir tasbeeh mein nakaam hua kyun ke us ne Allah ke wajood aur tauheed ka inkar kiya, mushrik nakaam hua kyun ke us ne Allah ki zaat mein doosron ko shareek kar diya, aur mulhid nakaam hua kyun ke us ne Allah ke wajood hi ka inkar kar diya.

Ek qisam agnostic logon ki hai jo kehte hain ke humein nahi maloom ke Khuda hai ya nahi. Humein shak hai. Ye log bhi Allah ki tasbeeh bayan nahi karte, kyun ke shak aur tazabzub ke saath Allah ki azmat ka i'tiraf nahi hota.

Isi tarah ek qisam baaz Musalmanon ki bhi hai jo Allah ke wajood ko maante hain magar ye aqeedah rakhte hain ke Allah har jagah bi-zat-e-khud maujood hai. Woh **Wahdat-ul-Wujood** ka aqeedah rakhte hain, yani Allah Subhanahu wa Ta'ala makhlooq mein hulool kar jata hai. Yahan bhi tasbeeh ka haqq ada nahi hota, kyun ke Allah ki zaat ko makhlooq se alag aur har tarah ke nuqs se paak maanna hi sachi tasbeeh hai. Lehaza jo log Allah ke liye aisi sifaat sabit karte hain jo makhlooq ki sifaat ke mushabih hon, woh bhi haqeeqat mein Allah ki tasbeeh bayan nahi kar rahe.

Allah Subhanahu wa Ta'ala ke bare mein hamara aqeedah ye hona chahiye ke woh har tarah ke aib, kami aur nuqs se paak hai. Jab koi insaan Allah ki sahih tasbeeh bayan karta hai to is ka matlab ye hota hai ke Allah ko us ki shaan ke mutabiq paak aur buland maana jaye aur har woh baat Allah se door maani jaye jis mein kami ya makhlooq ki mushabahat ho.

Isi liye woh nazariyat aur aqaaid fasid aur batil hain jo Allah ki zaat ko makhlooq ke saath milane ya us ke wajood ko makhlooq ke wajood ka hissa qarar देने ki koshish karein. Jaise Wahdat-ul-Wujood ke maanne wale ye guman karte hain (na'uzubillah) ke Allah ka wajood makhlooq ke wajood mein mila hua hai, goya chawal mein daal ya pani mein doodh ki tarah cheezein yakja ho gayin. Ye soch sarasar ghalat hai aur Allah ki tasbeeh mein nakaami hai.

Aisa aqeedah Isaiyon ke nazariye se mushabah hai ke jis mein woh kehte hain ke Allah na'uzubillah 'Isa alaihisalam mein utar aaya ya 'Isa alaihisalam Allah ke bete hain. Isi tarah

har kankar, har pathar ya har cheez mein Allah hai kehna bhi batil aur gumrah-kun aqeedah hai. Aur Wahdat-ush-Shuhood wale bhi sahih tasbeeh nahi karte, kyun ke woh kehte hain ke Allah to aasmanon ke upar hai lekin bandon par us ka saya hai ya bande us ke zahiri mazahir hain (na‘uzubillah), ye tasawwur bhi Allah ki shaan ke khilaf hai.

Allah Ta‘ala to har aitibar se buland aur bartar hai, magar baaz log ‘Isa alaihissalam ke bare mein ye ghalat aqeedah rakhte hain ke woh ma‘azAllah Allah ke representative ke taur par Allah ka jalwah ya Lahoot apne jism mein le kar aaye the. Ye aqeedah batil hai, kyun ke ye Wahdat-ul-Wujood, Wahdat-ul-Adyan aur Hulool o Ittihad jaise gumrah nazariyat ki taraf le jata hai.

Aise aqaaid rakhne wala dar-asal tasbeeh mein nakaam hai, kyun ke Allah Ta‘ala har aib, kami aur mushabahat se paak hai. Allah ki zaat, us ke naam, us ki sifaat, us ke af‘aal aur us ke liye ki jane wali ibadat ki har qisam mein koi bhi shareek nahi. **Na kisi darje mein, na kisi waqt, aur na kisi pehlu se.**

Isi liye jab banda Allah ki tasbeeh bayan karta hai to us ke liye zaroori hai ke apna aqeeda kufr, shirk aur nifaq se paak kare. Allah Ta‘ala ne Nabi Kareem ﷺ ki itiba‘ ka hukm diya hai. Lehaza agar koi shakhs bid‘at ko ikhtiyar karta hai aur Sunnat se hat kar tasbeeh o ibadat karta hai to woh darasal Allah ki tasbeeh kamil tareeqe se bayan nahin kar raha. Tasbeeh sirf us tareeqe se maqbool hai jo Sunnat ke mutabiq ho, na ke bid‘at aur khud-saakhta tareeqon se. Jo shakhs bid‘ati da‘waon aur bid‘ati andaaz se tasbeeh karega, woh tasbeeh ke asal maqsad mein fail hi rahega.

(1) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
(2) الَّذِي خَلَقَ فَسَوَّى

Dekhiye! Yahan Allah Ta‘ala ka ta‘aruf bayan ho raha hai. Jis ne paida kiya, durust paida kiya, har cheez ko sahi saalim banaya.

Aur فَسَوَّى ka ma‘ni hai har cheez ko sahi saalim banaya. Yani makhlooq ko wajood bhi diya aur phir use kamil saakht, behtareen i‘tidal aur sahi saanche ke saath durust bhi farmaya. Is ke baad:

وَالَّذِي قَدَّرَ فَهَدَى

Yeh chaar lafz par ghaur kijiye:

(2) الَّذِي خَلَقَ فَسَوَّى
(3) وَالَّذِي قَدَّرَ فَهَدَى

Khaliq ka matlab hai paida karne wala. Allah Ta‘ala ne sirf paida nahin kiya balki سَوَّى yani har cheez ko us ki sahi aur mukammal shakal par paida farmaya. Har makhlooq ko wohi surat ata ki jo us ke liye munasib thi. Janwar ko janwar ki shakal o saakht di, insaan ko insaan ki shakal ata ki. Isi tarah aasman ki apni saakht hai aur har makhlooq ki apni apni banawat aur saakht hai. Allah Subhanahu wa Ta‘ala ne har cheez ko poori durusti, hikmat aur salaamati ke saath paida kiya — koi kami, nuqs ya ghalati nahin rakhi. Yeh hamara aqeeda hona chahiye.

Lafz "Qaddara" ke paanch ma‘ani

(3) وَالَّذِي قَدَّرَ فَهَدَىٰ

Aap yahan dekhein ke lafz قَدَّرَ ke andar mufasssireen ne paanch ma'ni bayan kiye hain.

- ① Ek ma'ni yeh hai ke Allah ne har cheez ki taqdeer likh kar muqarrar kar di. Har makhlooq ki zindagi, maut, rizq aur halaat pehle se muqaddar kar diye gaye hain.
- ② Doosra ma'ni yeh hai ke Allah ne rehmi maadar mein nar aur mada banana tay kar diya, yani paida hone wale ki jins bhi Allah ke faisle se hoti hai.
- ③ Teesra ma'ni yeh hai ke Allah ne insaanon, janwaron aur tamam makhlooq ke liye ghiza aur rizq ka intizam farmaya.
- ④ Chautha ma'ni yeh hai ke Allah Ta'ala ne duniya mein zinda rehne ke liye insaan ko zaroori aql aur asbaab ata kiye, taa-ke woh apni zindagi guzar sake aur faide ke kaam anjaam de sake.
- ⑤ Paanchwaan ma'ni yeh hai ke Allah ne Shari'at par chalne ke liye aur hidayat ke liye wahi nazil farmayi, haq o baatil mein farq wazeh karne ke liye har daur mein anbiya aur kitabein bhejeen. Aur aakhir mein Allah Ta'ala ne Nabi Muhammad ﷺ ko aakhri Nabi o Rasool bana kar bheja. Aap ﷺ ke baad na koi Nabi aayega aur na koi nai kitaab nazil hogi. Ab Qayamat tak ke liye Allah ne Qur'an aur Sunnat ko mehfooz kar diya hai, taa-ke insaan hidayat ke raaste ko ikhtiyar kar sake.

Agar aap yeh kahein ke Allah Ta'ala ne bande ko sahi aur ghalat mein farq karne ke liye rehnumai di hai, to yeh baat bhi durust hai. Allah ne insaan ko aisi aql ata farmayi hai jis ke zariye insaan duniya guzarne ke mu'amlaat mein sochta hai, ghaur o fikr karta hai aur bohat se masail ko hal kar leta hai. Yeh mafhoom bhi aayat ke andar daakhil hai. Ibn Qayyim rahimahullah farmate hain ke in tamam tafseeron mein koi ta'aruz nahin hai, kyunke hidayat ek wasee' ma'ni rakhti hai aur is ke andar yeh saare mafahim shaamil hain.

Hidayat ki aqsaam: Hidayat-e-Jibli, Hidayat-e-Irshad aur Hidayat-e-Tawfeeq

Hidayat ki aqsaam mein Hidayat-e-Jibli, Hidayat-e-Irshad aur Hidayat-e-Tawfeeq shaamil hain.

Hidayat-e-Jibli ka matlab yeh hai ke banda ya makhlooq paida hote hi kuch bunyadi rehnumai ke saath aata hai. Misal ke taur par: bachcha paida hote hi maa ka doodh peene lagta hai. Use yeh kis ne sikhaya? Isi tarah janwar hain, unhein kis ne bataya ke kaun sa ghaas un ke liye khana hai aur kaun sa nahin? Aap dekhein ke qurbani ke mauqe par bhi jab janwaron ko le jaya jata hai to woh apne mizaaj ke mutabiq wohi cheez khate hain jo unhein khani chahiye, aur na-mauzoon cheezon se apna munh hata lete hain, jaise unhein maloom ho ke kya khana hai aur kya nahin khana. Yani dekhein: jo janwar ghaas khane wale hain woh kabhi gosht nahin khate, aur jo gosht khane wale hain woh chaara nahin khate.

Chiriya ko kis ne sikhaya ke ghosla kaise banana hai? Dekhein kis qadar khoobsurat aur pyara ghosla banati hai. Janwaron ko dekhein, woh shikaar karne ke liye kitni baqaida mansooba bandi karte hain. Agar aap Imam Jahiz aur Dimairi ki kitaab Al-Haywanat padhein to maloom hoga ke janwaron ki zindagi, un ke taur tareeqe aur un ki fitri maharatein hairat angez hain. Aaj ke daur mein jo Zoology aur Botany jaise uloom maujood hain, in sab ko dekh kar andaaza hota hai ke Allah Ta'ala ne poori kainaat mein ek proper system banaya hai.

Isi tarah Allah Ta'ala ne insaan ko aql ata farmayi hai jis ke zariye woh be-shumar cheezein jaan leta aur seekh leta hai. Qur'an o Hadith mein har chhoti cheez ki tafseel ka zikr hona zaroori nahin, kyunke Allah ne insaan ko aql bhi ata ki hai. Shari'at (Qur'an o Hadith) aql ki rehnumai karti hai. Yani jahan aql ghalat kar sakti hai, Shari'at durust raasta dikhati hai.

Agar koi shakhs Qur'an mein har cheez talaash karne lage, jaise dinosaur ka zikr, ghar banane ka plan ya dunyawī ijaadaat ka tareeqa waghera, to yeh durust tareeqa nahin. Is liye ke dunyawī taraqqi, ta'meer, mansooba bandi aur ikhtira' ke bare mein Allah ne insaan ko aql, fitrat aur takhleeqi quwwat ata ki hai. Allah ne common sense diya. Insaan inhi ke zariye nai cheezein banata hai aur taraqqi karta hai.

Shari'at ka kaam yeh nahin ke woh insaan ke liye duniya ke har muamle ki mukammal tafseelaat bataye, balki Shari'at yeh batati hai ke: kya halal hai, kya haram? Kya sahi hai, kya ghalat? Kaun sa raasta Jannat ki taraf le jata hai aur kaun sa Jahannum ki taraf?

Pas insaan aql aur fitri rehnumai (Jibillat) ke zariye dunyawī mu'amlaat mein hidayat haasil karta hai.

Hidayat ki jo doosri qism hai us ki bhi do qismein hain. Ek ilm ki hidayat aur doosri amal ki hidayat.

Yani pehle insaan ko sahi raaste ka ilm diya jata hai, phir use us raaste par chalne ki taufeeq bhi ata ki jati hai. Jab hum namaz mein **IHDINAA** kehte hain to is ek lafz ke andar ye dono maani shamil hote hain. Sahi raaste ka ilm bhi aur us raaste par amal karne ki taufeeq bhi.

(4) وَالَّذِي أَخْرَجَ الْمَرْعَى

Wohi hai jis ne taza ghaas ko paida kiya.

Taza ghaas ko **mar'ee** kaha jata hai, yani sarsabz, lehlahati aur shadaab khetiyan. Lekin jab yahi ghaas sookh jati hai to use **ghusaa** kaha jata hai. Dono mein wazeh farq hai. Ek taro-taaza halat, aur doosri sookhi halat.

Aaj ke daur mein kuch log science ke naam par Quran Majeed par aitraaz karte hain aur kehte hain ke is mein scientific error hai. Magar ye baat sarasar jahalat par mabni hai. Imam Ibn Ashoor rahimahullah aur deegar jaleel-ul-qadr ulama ne is baat ka nihayat mazboot jawab diya hai ke Quran ki koi baat haqeeqat ke khilaf nahi balki haqeeqat ke ain mutabiq hai.

Zara ghaur kijiye: **Chlorophyll** kya hai? Darakht aur poday apna khana kaise banate hain? Jis tarah insaan zinda rehne ke liye kitchen mein khana tayyar karta hai, isi tarah darakhton ke andar Allah Ta'ala ne ek maddah rakha hai jise chlorophyll kehte hain. Yahi maddah sooraj ki roshni jazb karta hai aur isi se poday apni ghiza tayyar karte hain. Isi nizam ke zariye darakhton ki jarrain mazboot hoti hain, patte bante hain, phool aur phal numoodar hote hain, yani poora system poday ki sustainability par chalta raha hota hai.

Lekin jab yahi quwwat kam hone lagti hai, jab chlorophyll apni karkardagi kho deta hai, to poda rafta rafta sookhne lagta hai. Yahi woh marhala hai jab **mar'ee (tazgi)** khatam hoti hai aur **ghusaa (sookh)** shuru ho jati hai. Quran Majeed isi haqeeqat aur system ko nihayat baleeg andaaz mein bayan karta hai ke ghaas pehle lehlahati hai aur phir khushk ho jati hai.

(4) وَالَّذِي أَخْرَجَ الْمَرْعَى

Wohi hai jis ne taza ghaas ko paida kiya.

Phir is ke baad Allah Subhanahu wa Ta'ala ne farmaya:

(5) فَجَعَلَهُ غُثَاءً أَحْوَىٰ

Phir us ne us ko (sukha kar) siyah koora kar diya.

Lafz “**Ahwaa**” ka ek maani siyah hona hai, aur is ka ek aur maani taghayyur aur tabdeeli bhi hai. Yani jo cheez pehle sarsabz, shadaab aur lehlahati ho, jab woh kaati jati hai aur sookh jati hai to us mein tabdeeli paida ho jati hai, us ka rang badal jata hai aur woh siyah mail ho jati hai. Pas yahan **Ahwaa** mein dono maani paye jate hain: sookhne ke baad tabdeeli aa jana aur kaalepan ka paida hona. Taham mufasssireen ne wazahat ki hai ke yahan woh kaalapan murad nahi jo bahut zyada waqt guzarne ke baad hari ghaas mein zahir hota hai, balki murad woh taghayyur hai jo katne aur sookhne ke foran baad paida hota hai.

Ab is maqam par Tauheed ka bayan mukammal ho gaya hai aur mazmoon aage muntaqil ho raha hai. Phir Allah Subhanahu wa Ta'ala ne farmaya:

(7) سَتَقَرُّكَ فَلَا تَنْسَىٰ (6) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ

Hum tujhe parhayenge phir tu na bhoolay ga. Magar jo kuch Allah chahe. Woh zahir aur posheeda ko janta hai [7].

Allah Subhanahu wa Ta'ala ne kaha ke aye Allah ke Nabi Sallallahu Alaihi Wasallam, hum aap ko Quran Majeed parhayenge aur aap nahi bhoolenge. Haan **illa ma shaa Allah**, magar itna jitna ke Allah ne chaha. Allah Subhanahu wa Ta'ala sab jaante hain, chahe woh zahiri cheez ho ya batini cheez. Chahe woh chhupi hui baat ho ya zahiri baat.

(8) وَنُيَسِّرُكَ لِلْيُسْرَىٰ

Hum aap ke liye aasani paida kar denge aur Allah Ta'ala aasaan farma denge.

Ab in ayaat par ghaur kijiye: Allah Ta'ala farmate hain: “**Hum aap ko parhayenge, phir aap nahi bhoolenge.**” Imam Tabari rahimahullah is ki sharah mein farmate hain ke is ka matlab hai: “**Hum aap ko aisa parhayenge ke aap bhoolenge nahi, illa ma shaa Allah — magar jo Allah Subhanahu wa Ta'ala chahe.**”

Yahan do aham nukat hain:

Hum tum ko parhayenge — yani taleem Allah ki taraf se hogi.

Phir tu nahi bhoolay ga — yani Allah aisi hifazat farmayega ke yaadasht mehfooz rahegi magar is had tak jo Allah chahe.

Phir Imam Shawkani rahimahullah farmate hain ke is baat ka background wohi hai jo Surah Qiyamah mein bayan kiya gaya hai, Allah Subhanahu wa Ta'ala ne farmaya:

(17) لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (16) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

(Aye Nabi) Aap Quran ko jaldi (yaad karne) ke liye apni zaban ko harkat na dein [16] Is ka jama karna aur (aap ki zaban se) parhna hamare zimme hai. (Surah Al-Qiyamah: 16-17/75)

Allah ke Nabi Sallallahu Alaihi Wasallam ko ye fikr hoti thi ke kahin main Quran Majeed bhool na jaoon, kyunke aap ne ise ummat tak pohanchana tha. Agar bhool ho jati to ummat tak kaise pohanchta? Isi fikr ko door karne ke liye Allah Ta'ala ne farmaya ke aap Quran lene

mein jaldi jaldi na karein, is hifazat ki zimmedari hamari hai. Hum hi aap ke seene mein Quran ko jama karenge, aap ki zaban par ise jari kar denge. Allah Ta‘ala ne farmaya ke jo parhaya ja raha hai aap bas use parhte rahiye, hum aap ko yaad kara denge.

Dekhiye! Ye Allah Ta‘ala ki taraf se **facility** hai. Wahi ka nazil hona bhi aasaan, Nabi Sallallahu Alaihi Wasallam ka use le lena bhi aasaan, use yaad kar lena bhi aasaan, phir isi shariat ko aage pohanchana bhi aasaan. Shariat ke andar Allah Ta‘ala ne Qayamat tak aasaniyan hi aasaniyan rakh di hain, isi wajah se aaj Quran Majeed har jagah pohanch chuka hai.

Pichhli ummaton ki kitabein na mukammal taur par pohanch sakin, na unhein yaad karna aasaan tha aur na un ki hifazat mein aasani thi, lekin Quran ke saath maamla aisa nahi hai.

Har tarah ki aasani Quran ke saath rakh di gayi hai. Yahi wajah hai ke aaj dekhiye: huffaz America mein, Australia mein, India mein, Arab Arab countries mein, duniya ke har kone mein maujood hain. Har jagah aasani ke saath hifz ho raha hai. Ye Allah Ta‘ala ki khaas ne‘mat hai ke jis aasani ke saath wahi nazil hui, Nabi Sallallahu Alaihi Wasallam ne yaad kiya, isi aasani ke saath aaj ummat ke log bhi yaad kar rahe hain. Ise samajhna bhi aasaan kar diya gaya, aur Qayamat tak nasal dar nasal ise ummat tak pohanchana bhi aasaan kar diya gaya hai.

Ek maani jo Imam Shawkani rahimahullah ne zikr kiya hai woh wohi hai jo Surah Qiyamah mein bayan hua hai ke Allah ke Nabi ﷺ ko ghabrane ya jaldi karne ki zarurat nahi, Allah Ta‘ala aap ko Quran parha denge aur yaad kara denge. Baaz ulama-e-kiram ne isi mafhoom ko is ayat ka sabab-e-nuzool bhi qarar diya hai ke Rasool Allah ﷺ ko ye fikr ho rahi thi ke kahin Quran bhool na jayein, to ye surat nazil hui aur Allah Ta‘ala ne aap ﷺ ko tasalli ata farmayi.

Aur yahan ek doosra azeem maani hai jise Imam Tabari rahimahullah ne bayan farmaya hai. Unhon ne is maqam par ek bade ishkaal aur bade shubhe ko door kiya hai—Allah Ta‘ala unhein jazaye khair ata farmaye.

Ek Aitraaz aur Us ka Jawab

إِلَّا مَا شَاءَ اللَّهُ

Magar woh jo Allah ne chaha.

Baaz Orientalists is jumle ko bunyad bana kar aitraaz karte hain ke dekho! Allah Ta‘ala ne baaz cheezon ko bhula bhi diya hai, is ka matlab ye hai ke Quran Majeed mukammal mehfooz nahi, balki kuch ayaat bhulai bhi gayi hain (Na‘uzubillah), aur is tarah woh Allah ke Nabi Sallallahu Alaihi Wasallam par waswasa dalne ki koshish karte hain.

Halaanke yahan murad **bhulana nahi balki naskh** hai. Agar Allah chahe to jis ayat ko mansookh karna ho, woh us ko khatam kar deta hai. Quran Majeed mein saaf alfaaz mein is ki wazahat maujood hai. Surah Baqarah, ayat 106 mein Allah Subhanahu wa Ta‘ala ne farmaya:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا

Jis ayat ko hum mansookh kar dein, ya bhula dein, us se behtar ya us jaisi aur late hain.
(Surah Al-Baqarah: 106/2)

Imam Tabari rahimahullah is ayat ki tafseer mein wazeh farmate hain ke jis ayat ko Allah mansookh karne ka faisla farma de, woh use khatam kar deta hai aur us ke ahkaam jari nahi rehte. Is se Quran Majeed ke adam-e-hifazat ka koi shubha nahi rehta, balki baat bilkul wazeh ho jati hai.

Rahi ye baat ke Nabi Kareem Sallallahu Alaihi Wasallam ne ek martaba farmaya: **Jazak Allah Khairan! Tum ne mujhe yaad dilaya.** To kuch logon ne yahan se ye ghalat nateeja nikalne ki koshish ki ke goya Nabi Sallallahu Alaihi Wasallam Quran bhool jate the.

Halaanke yahan bhoolne ka mafhoom murad nahi, balki rozmarrah ke mamoolat ya insani ta'amulaat mein kisi cheez ki yaad-dihani ki baat thi. Allah Ta'ala ne khud Quran ki hifazat ki zamanat di hai aur Nabi Sallallahu Alaihi Wasallam ko bhoolne se mehfooz rakha hai.

Misaal ke taur par jab hum kehte hain ke aap ne bilkul achhe time par ayat yaad dila di to is ka matlab ye nahi hota ke saamne wala ayat bhool chuka tha, balki murad ye hoti hai ke aap ne right time par us ayat ka hawala diya. Behtareen reminder diya. Yahi matlab is hadees mein bhi hai jahan ye alfaaz aaye hain. Is ka matlab ye nahi ke Nabi Sallallahu Alaihi Wasallam bhool jate the, balki maqsad ye hai ke Allah Ta'ala sahi waqt par Quran ki ayaat Nabi Sallallahu Alaihi Wasallam ko yaad karate the.

Aur jaisa ke Sheikh-ul-Islam Ibn Taymiyyah rahimahullah ne farmaya, Allah Ta'ala Nabi Sallallahu Alaihi Wasallam ko sirf woh ayaatein bhula dete the jo mansookh ho chuki thin, kyunke aisi ayaat ko mehfooz rakhne mein koi shar'i faida baqi nahi rehta. Agar mansookh ayaat bhula di jayein to is mein na koi problem hai, na pareshani ki baat, na hi ye kisi nuqs ki taraf ishara karti hai.

Isi liye main apni tafseer ke bayan mein koshish karta hoon ke samayeen ke saamne un tamam aitraazat aur sawalaat ke bhi jawabaat rakhun, taake colleges mein, universities mein ya internet par agar is tarah ke sawalaat aayein to woh aasani ke saath un ka jawab de saken, Insha Allah.

(7) **إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى**

Allah Ta'ala har buland aawaz aur har chhupi hui aawaz ko jaanne wala hai. Is mein aqwaal bhi murad hain aur af'aal bhi murad hain, balki duaen bhi is mein dakhil hain. Baaz mufasssireen ne ye bhi farmaya ke jab Allah ke Nabi ﷺ wahi hasil kar rahe the aur phir use logon tak pohancha rahe the to Allah Ta'ala ne tasalli di ke aap hamari nigrani mein hain, ghabrane ki koi baat nahi. Hum aap ke liye aasani paida karenge.

Lafz "YUSRAA" ke do maani: zindagi mein aasani, shariat mein aasani

Lafz "**Yusraa**" ke do maani bayan kiye gaye hain: zindagi mein aasani, shariat mein aasani. Waqai aap dekhein ke Shariat-e-Muhammadiyah pehle hi se aasani par mabni hai. Poora nizam-e-fiqh jin paanch bade qawaid par chalta hai — jin ki bunyaad par taqreeban chaar hazar fiqhi qawaid murattab kiye gaye hain.

Is par aap meri kitabein parh lijiye **Al-Qawaid Al-Fiqhiyyah**, jo main ne Sheikh Sulaiman Al-Ruhaili se direct parhi hai. Is ko main ne apni kitab mein nukat, points ki shakal mein jama kiya hai, English mein aur Urdu mein dono mein maujood hai. **ABM Quran Note dot com** se is ko download kar sakte hain.

In mein ek bunyadi qaida ye hai:

"المشقة تجلب التيسير"

Yani takleef aaye to aasani ka raasta paida ho jata hai.

Isi mafhoom ki taraf Sheikh Sa‘di rahimahullah ne ishara karte hue farmaya:

"في كل أمرٍ نابه تعسير"

Yani deen ke har maamle mein aasani shamil hai.

Sheikh Sa‘di ne kaha ke shariat pehle hi apni asal ke aitbaar se aasaan hai, aur jab bande ko mazeed kisi mashaqqat ya tangi ka saamna ho to Allah Ta‘ala us ke liye mazeed aasaniyan paida kar dete hain.

Hamari shariat pehle ki shariaton ke muqable mein aasaan hai. Allah Ta‘ala ne is ummat par woh sakht ahkaam nahi lagaye jo pichhli nafarman ummaton par lagaye gaye the. Balki is ummat ke liye deen ko bahut sahal aur qabil-e-amal banaya gaya hai. Yani shariat ki asal hi aasani par qayam hai.

Phir agar bande ko kisi halat mein mazeed mushkil pesh aaye to Allah Ta‘ala aur bhi aasaniyan ata farma dete hain. Misaal ke taur par paanch waqt ki namaz dekhiye: agar aap ghaur karein to chaubees ghanton mein se sirf taqreeban **forty minutes** paanchon waqt ki namazon ke liye kaafi hote hain. Chahein to ek ghanta bhi rakh lijiye. Is ke baad bhi teis ghante aap ke paas baqi rehte hain jin mein aap duniya ke doosre kaam baaasani anjaam de sakte hain.

Isi tarah safar ki halat mein namaz qasr kar di jati hai. Pani na mile ya pani istemal karne ki qudrat na ho to tayammum ki ijazat hai. Khare ho kar namaz parhna mumkin na ho to baith kar namaz parh sakta hai. Agar baith kar bhi na ho to let kar bhi namaz jaiz hai.

Yahi shariat ki haqeeqi khasoosiyat hai. Zindagi mein bhi aasani hai aur shariat mein bhi aasani hai.

Allah Subhanahu wa Ta‘ala ne aage farmaya:

(9) فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

Aye Allah ke Nabi Sallallahu Alaihi Wasallam! Naseehat kijiye agar naseehat karna aasaan ho aur agar naseehat faida de.

Ab is jumle “**agar naseehat faida de**” ke andar ek aham maani hai jise Sheikh Sa‘di rahimahullah ne apni tafseer mein bayan kiya hai ke agar naseehat se fitna paida hone ka andesha ho to wahan naseehat nahi karni chahiye. Yani kabhi aisa hota hai ke naseehat karne ke baad maamla sanwarne ke bajaye jhagda, larai aur fasaad mazeed barh jata hai, to aisi surat mein khamosh rehna behtar hai aur munasib mauqe ka **wait** karna chahiye.

Ibn Rajab rahimahullah ne ek aham qaida bayan farmaya hai ke agar munkar se rokne ki wajah se fasaad mazeed barhne ka andesha ho to us waqt munkar se rokne mein jaldbazi nahi karni chahiye.

Lekin agar yaqeen ho ke rokne se fasaad khatam ho jayega to phir munkar par tokna wajib hai.

Aur agar surat-e-haal shak wali ho — yani na yaqeen ho ke rokne se fasaad barhega aur na yaqeen ho ke khatam hoga — to wahan thoda tawaqquf ikhtiyar karna behtar hai.

Isi liye ulama-e-kiram ne bahut si jagahon par tawaqquf kiya, taake munkar ko khatam karne ki koshish mein kahin is se bhi bada munkar paida na ho jaye.

Imam Shawkani rahimahullah ne is ayat ke doosre maani ki taraf tawajju dilayi hai. Woh farmate hain ke Quran-e-Majeed mein ek khaas usloob paya jata hai ke baaz auqaat Quran ek baat ko saraahat ke saath bayan karta hai, aur baqi maani apne aap samajh mein aa jate hain, agarche woh alfaaz mein mazkoor nahi hote. Ye usloob **dalalat-e-iltizam** ke naam se maroof hai. Is mauzoo par Allama Jurjani, Imam Wahidi rahimahumullah aur digar akabir ulama ne tafseel se likha hai.

Misaal ke taur par Allah Ta'ala ne farmaya ke libaas tumhare liye is liye banaya gaya taake tumhein garmi se bachaye. Ab agarche sardi ka zikr nahi kiya gaya, magar sardi se bachao khud-ba-khud mafhoom mein shamil hai. Yahi Quran-e-Majeed ka usloob hai ke baaz maani alfaaz mein mazkoor na hon magar siyaq-o-maani se wazeh ho jate hain.

Isi roshni mein Imam Shawkani, Imam Wahidi, Allama Jurjani aur doosre bade mufasssireen farmate hain ke:

Naseehat faida de ya na de, hamara kaam pohanchana hai.

Agar koi khateeb khutba-e-Jum'ah de, waiz naseehat kare ya koi aalim-e-deen Allah ke ahkaam bayan kare, to chahe log foran amal karein ya na karein, us ki zimmedari paigham pohanchana hai. Mumkin hai aaj asar na ho, magar kal ho jaye. Is liye tabligh aur naseehat ka kaam musalsal jari rehna chahiye.

Aur ek maani ulama-e-kiram ne ye bhi bayan kiya hai ke naseehat aur da'wat dete waqt logon se un ke **fahm ke maratib** ke mutabiq guftagu ki jaye. Yani jis tarah Allah Ta'ala ne farmaya hai ke hikmat se bulao, ya'ni logon se un ke martaba-e-fahm ke aitbaar se baat karo. Jahan jis tarah ki baat munasib ho, wahin usi andaaz se pesh ki jaye:

وضع الشيء في محله

Bade aur parhe-likhe logon ke paas guftagu tafseel ke saath ki jati hai, jabke aam logon ke saamne ikhtisar aur aasaan andaaz mein baat ki jati hai.

Isi liye ek aalim kehte hain ke: "Main jis andaaz se ahl-e-ilm ke darmiyan guftagu karta hoon, awaam mein usi tarah nahi kar pata, kyunke wahan samajh ka mayaar buland hota hai, jabke yahan nisbat-an kam hota hai."

Lehaza har baat har jagah bayan karna zaroori nahi hota. Hikmat ke saath, mauqa-o-mahal ke lihaz se guftagu karni chahiye.

Isi hikmat bhari da'wat aur tazkeer mein jab insan naseehat karta hai to do giroh saamne aate hain:

Ek giroh woh hota hai jo naseehat se faida uthata hai.

Aur doosra giroh woh hota hai jo us se door bhagta hai.

Allah Ta'ala farmate hain:

وَيَتَجَنَّبُهَا الْأَشْقَى

Yani jo badbakht hoga woh naseehat se faida nahi uthayega aur us se kinara-kashi ikhtiyar karega.

(12) الَّذِي يَصْلَى النَّارَ الْكُبْرَى

Aur woh badbakht kya anjaam payega? Woh badi aag, yani Jahannum ki aag mein daal diya jayega.

Sheikh Ibn Uthaymeen rahimahullah farmate hain ke duniya ki jo aag hai, ye bahut chhoti aag hai, jabke Qayamat ke din Jahannum ki aag ki shiddat is se kahin zyada hogi. Hadees mein aaya hai ke duniya ki aag Jahannum ki aag ke satta hisson mein se sirf ek hissa hai.

Hum duniya ki aag mein sirf ungli tak nahi daal sakte, to sochiye woh shakhs Jahannum mein kaise bardasht karega jahan poora jism aag mein dala jayega? Jahannum ki aag duniya ki aag se 69 guna zyada shadeed hai. Duniya ki aag aur Jahannum ki aag mein koi muqabla hi nahi.

Allah Ta'ala humein Jahannum ki aag se mehfooz rakhe. Aameen.

(13) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

"Jis mein woh na marega na jiye ga."

Is ka matlab kya hai? Baaz log sawal bhi karte hain ke "marega bhi nahi aur jiye ga bhi nahi" is ka kya mafhoom hai?

Is ka matlab ye hai ke Jahannum mein na to aisi maut aayegi ke azaab se rahat mil jaye, ke banda mar kar takleef se chhutkara pa le. Aisa nahi hoga.

Aur na aisi zindagi milegi ke jis se faida utha sake, ke zinda ho kar uthe, bhage, ya taqat hasil karke apne upar padne wale azaab se bach sake.

Na rahat wali maut hai, na sukoon wali zindagi hai. Yani Allah Ta'ala ne Jahannum ke azaab ke liye use aisa majboor kar diya hoga ke na mar sakta hai, na zinda reh kar koi faida utha sakta hai. Bas azaab hi azaab hai.

(14) قَدْ أَفْلَحَ مَنْ تَزَكَّى

"Kamyab hua woh shakhs jis ne apna tazkiyah kiya."

Is mauzoo par main ne do din pehle ek ghante ka bayan bhi kiya tha. Khulasa ye hai ke kamyab wahi hai jis ne apna tazkiyah kar liya.

Quran mein **tazkiyah** ke lafz ke teen maani bayan kiye gaye hain:

① Maali taharat / maali safai

Yani jab banda Zakat ada karta hai ya Sadaqa-e-Fitr deta hai to us ke maal ki pakeezgi hasil hoti hai aur us ki zimmedari ada ho jati hai. Lekin yahan par Ulama-e-Kiram ke mutabiq asal maani "**Tazkiya-e-Nafs**" murad hai, yani insan apne akhlaq, batini halat, aur muamlaat ko durust kar le.

Ulama-e-Kiram farmate hain ke jis shakhs ne teen maqaasid ko mukammal kar liya, us ka Tazkiya-e-Nafs ho gaya aur woh kamyab hai:

Huqooq-Allah (Allah ke huqooq) ada karna. Yani shirk, kufr, nifaq se door rehna, aur khalis Tauheed ke saath Allah ki ibadat karna.

Huqooq-e-Rasool ﷺ

Nabi Kareem Sallallahu Alaihi Wasallam ke huqooq ada karna — yani bid‘aat se bach kar Sunnat ki ittiba karna, tareeqah-e-Nabawi ko apnana.

Huqooq-ul-Ibaad (Makhlooq ke huqooq) ada karna. Yani bughz, nafrat, hasad, takabbur, zulm aur doosron ko takleef dene wali tamam buraiyon se apne nafs ko paak karna.

Yahi woh shakhs hai jis ke bare mein kaha jata hai ke us ne Tazkiya-e-Nafs hasil kar liya aur woh kamyab ho gaya.

Aur yaad rakhiye Tazkiya-e-Nafs insan apni koshish se karta bhi hai aur apne Rab se mangta bhi hai; dilon ki pakeezgi aur nafs ki islaah ke liye Allah se dua zaroori hai. Allah Ta‘ala se ye dua karni chahiye.

اللَّهُمَّ اَتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا اَنْتَ وَلِيِّهَا وَمَوْلَاهَا

Aye Allah! Mere dil ko taqwa de, is ko pakeeza kar de, Tu hi is (dil) ko sab se behtar paak karne wala hai, Tu hi is ka rakhwala aur is ka madadgar hai.

Al-Raawi: Zaid bin Arqam | **Al-Muhaddith:** Muslim | **Al-Masdar:** Sahih Muslim | **Al-Safhah aw al-Raqam:** 2722 | **Khulasat Hukm al-Muhaddith:** [Sahih]

Aage ghaur karein. Allah Subhanahu wa Ta‘ala ne farmaya:

(وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى)

Yani Allah ka naam lena, use yaad karna aur phir namaz parhna. Is ayat mein qalbi, lisani aur badani — teenon ki ibadaat ka zikr maujood hai.

Pas jis shakhs ne naseehat hasil kar ke apna Tazkiya kiya, wahi haqeeqi kamyab hai.

(16) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Tum aakhirat ke muqable mein duniya ki zindagi ko tarjeeb dete ho.

(17) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

Jabke Aakhirat behtar aur hamesha baqi rehne wali hai.

Asal baqa aur haqeeqi zindagi Aakhirat ki hai. Lehaza aqalmand aur haqeeqi Momin wahi hai jo duniya ke muqable mein Aakhirat ko tarjeeb de.

Ulama-e-Kiram farmate hain: Agar ek aisi cheez jama ho jaye jise tum bahut pasand karte ho, aur doosri taraf Allah Ta‘ala tum se kuch aur chahte hain, to tum apni pasand ko chhor do aur Allah ki chahat ko ikhtiyar karo.

Agar duniya ki koi cheez waqti faida de rahi hai lekin Aakhirat mein nuqsan ka baais hai, to aisi dunyawii nuqsan ko bardasht kar lo, magar Aakhirat ke nuqsan ko hargiz qabool na karo.

Isi usool mein tamam haraam cheezein, tamam bad-akhlaaqiyan aur tamam buraiyan shamil hain. In se apne aap ko bachaoge to hi Aakhirat mein kamyabi milegi.

Allah Subhanahu wa Ta'ala ne aage farmaya:

(18) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

(19) صُحُفِ إِبْرَاهِيمَ وَمُوسَى

Pichhle Sahifon mein bhi kaun se mazameen maujood the?

Imam Tabari rahimahullah ne farmaya ke ayat **قَدْ أَفْلَحَ مَنْ تَزَكَّى** ka mazmoon pichhle sahifon mein bhi maujood tha.

Yani Muhammad ﷺ se pehle jitne Anbiya-e-Kiram aaye, un sab ke sahifon mein ye cheez bayan ki gayi thi, khusoosan Ibrahim Alaihissalam aur Musa Alaihissalam ke sahifon mein.

Ab yeh sawal paida hota hai ke in pichhle sahifon mein kaun si baatein maujood thin? Baaz log kehte hain ke poori Surah ke tamam mazameen maujood hain, lekin Imam Tabari rahimahullah ne is ki tafseer yun ki hai ke is se murad khaas taur par **قَدْ أَفْلَحَ مَنْ تَزَكَّى** ka topic hai, yani Tazkiya-e-Nafs. Insan ke aqeede ki safai, Tauheed ki safai, Risalat ke bare mein durust aqeeda, Aakhirat par iman, aur akhlaq-o-muamalat ki pakeezgi. Yahi woh safai hai jis ki taraf is ayat mein ishara hai.

Doosri taraf baaz Ulama ki raye hai ke yahan murad poora mazmoon nahi balki ayat **وَالْآخِرَةُ خَيْرٌ وَأَبْقَى** hai. Abu Al-Aaliyah rahimahullah farmate hain ke **إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى** mein ishara Aakhirat ke mazmoon ki taraf hai. Jabke kuch deegar Ahl-e-Ilm ne kaha ke yahan dobara **قَدْ أَفْلَحَ مَنْ تَزَكَّى** hi ki taraf ishara hai.

Main ne Surah Al-A'la ke bare mein jo points bayan kiye hain, us ke baad agle dars mein hum tafseeli taur par Surah Al-Ghashiyah ko samjhenge. In Sha Allah aaj ke dars mein Surah Al-A'la tak hum pahunchen hain, aur agle dars mein, In Sha Allah, Surah Al-Ghashiyah bayan ki jayegi.

Is Surah ke andar bahut aham nuqaat hain, khusoosan Jannat aur Jahannum ka description hai. Agar koi ghair Muslim, ya koi naujawan, ya bachcha aap se pooche ke Jannat aur Jahannum kaisi hai? To aksar maa baap keh dete hain: "Beta! Yeh Ulama batayenge, hamein nahi maloom, khutbon mein suna tha lekin yaad nahi."

Aisa kehne ki zaroorat nahi. Aap Surah Al-Ghashiyah kholiye — sab kuch nihayat mukhtasar andaaz mein maujood hai. Agar aap ko Jannat ka taaruf chahiye ya Jahannum ka taaruf chahiye to yahi Surah kaafi hai.

Yeh batati hai ke wahan farsh aur bichhona kaisa hoga, pani kaisa hoga, khana kaisa hoga, Jahannumiyon ka peena kya hoga, un ka khana kaisa hoga, un ka orhna bichhona kaisa hoga.

Aur isi tarah Jannat walon ka pani, un ka khana, un ki rahatain aur aasaishein sab ka mukhtasar magar intehai baligh andaaz mein zikr hai.

Yeh teen cheezein agar samjha di jayein to bade se bade aadmi ka dimaagh khul jayega, In Sha Allah.

Aap ko apne bachon ki Aakhirat ki fikr hai ke un mein Aakhirat ka shuoor paida nahi ho raha to is ke liye Surah Al-Ghashiyah ko tarjume ke saath parhaiye.

Agar bachcha pooche: Allah kya hai? Tauheed kya hai? Risalat kya hai? Aakhirat kya hai? Aur Tazkiya kya cheez hai? To is ke jawab ke liye Surah Al-A'la parhaiye.

Yani Surah Al-A'la aur Surah Al-Ghashiyah hum har Jumuah mein parhte hain, lekin ghaur nahi karte. Isi pas-e-manzar mein main ne socha ke aap ke samne kuch mufeed maloomat rakhun.

Wallahu A'lam.

Mazmoon 2: Tazkiya-e-Nafs ke Islami Tareeqe

Tazkiya-e-Nafs ke Islami Tareeqe

Muqaddama aur Tareef

Mohtaram samieen-e-ikram aur samiaat! Jis topic par main aap ke samne bayan karne ki sa'adat hasil kar raha hoon woh hai: **"Tazkiya-e-Nafs ke Islami Tareeqe."**

Tazkiya ka ma'ni hai safai (purification of soul), apne nafs ka Tazkiya, apne nafs ki tarbiyat. Yeh bahut aham mauzoo raha hai aur yeh sirf is Ummat-e-Muslimah mein nahi balki purani ummaton mein bhi.

Har Nabi ne apne daur mein insan ko Tazkiya-e-Nafs aur dil ki safai ki taraf bulaya hai. Tauheed, Risalat, Aakhirat aur Tazkiya-e-Nafs yeh hamesha aham mauzuaat rahe hain.

Allah Ta'ala Quran-e-Majeed mein irshad farma rahe hain. Surah Al-A'la jo har Jumuah mein aap Imam Sahib ki qiraat se sunte hain, Surah Al-A'la ki aakhri ayaton mein aap dekhein ke daleel hai ke har zamane mein yeh mauzoo bahut ahmiyat ka haamil raha hai:

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى﴾

Nafs ki Safai ki Misaal

Nafs ko paak karna yani us ke andar gandagi aane se rokna. Quran-e-Majeed mein Surah Ash-Shams mein Allah Subhanahu wa Ta'ala ne irshad farmaya hai ke jo nafs hai us ke andar achhai bhi hai aur burai bhi hai. Buraiyon ko door karne se us ki achhai numayan hoti hai.

Jaise zameen par agar aap jangli podon ko nahi hataenge to achhi kheti nahi milegi. Jangli patte aur jangli jari bootiyan achhi kheti ko khatam kar deti hain. To kisaan kya karta hai? Bahut mehnat kar ke zameen ko jotta hai aur use qabil-e-zaraat banata hai. Phir us mein beej dalta hai to lahlahati hui sar-sabz aur shadab sabziyan aur khoobsurat hare patte, phool, belen aur phal naseeb hote hain.

Jungle aur Bagh mein Farq

Lekin agar aap jungle mein jayein to wahan janglipan hai, jangli janwar hain, keere hain, saanp hain, bichhoo hain aur zehreelay janwar hain.

Lekin agar isi zameen ko achhi tarah saaf kiya jaye to use kheton aur baghaat mein tabdeel kiya ja sakta hai. Zameen to zameen hi hai, lekin yahan zameen ne aap ko khoobsurat nazara diya hai.

Jab aap park mein baithte hain to koi khauf nahi hota, lekin agar aap jungle mein jate hain to khauf hota hai ke janwar aa jayega, keere aa jayenge, ya saanp aa jayega.

Bilkul isi tarah insan ki haalat hai jo apne nafs ka tazkiya nahi karta. Us ka dil jangli janwaron ki tarah janglipan ka shikar hota hai. Us ki zaban se gaali galoch nikalti hain, us ke af'aal badtameezi wale hote hain, aur us ke dil mein bure khayalat hote hain. Natije mein woh aadmi khud sukoon se nahi reh sakta aur doosron ko bhi sukoon se rehne nahi deta.

Sehatmand Dil aur Us ki Khususiyaat

Ek aadmi jis ne apne nafs ka tazkiya kar liya, us ki baaton mein lataafat aur mithaas hoti hai. Jab bhi woh baat karta hai to Aakhirat ki yaad dilata hai, Allah ki Tauheed ki taraf bulata hai, aur Nabi ﷺ ki ittiba ka tazkira karta hai.

Jab bhi woh baat karta hai to logon ko dil ka sukoon milta hai. Jab woh Quran padhta hai, ahadith padhta hai, duaen aur azkar padhta hai. Tijarat ke maidan mein bhi us ki baat mein mithaas aur sharafat hoti hai.

Woh samajh-boojh kar baat karta hai to aap kehte hain ke yeh waqai insan hai. Is ki zaban mein kitni mithaas hai! Yeh kitni samajhdari se baat karta hai! Ghusse mein bhi yeh kitna qaboo mein rehta hai!

Yeh aadmi mohabbat, ghussa, gham aur mayoosi mein kitna mutawazan rehta hai. Isi ko kehte hain ke us ne Tazkiya-e-Nafs kar liya. Yeh bahut aham mauzoo hai.

Kamyabi Duniya aur Aakhirat Mein

قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤)

Yani kamyab ho gaya woh jo Tazkiya kare. Duniya mein bhi kamyab aur Aakhirat mein bhi kamyab. Yahi asal kamyabi hai.

Duniya mein kamyabi aur Aakhirat mein falaah. Ek Musalman aur ek Momin ke zehan mein hamesha yeh hota hai: duniya mein najah aur Aakhirat mein falaah.

Azaan mein bhi kaha jata hai:

"حَيِّ عَلَى الصَّلَاةِ حَيِّ عَلَى الْفَلَاحِ"

Yani namaz aur falaah ki taraf aao. Haqiqi kamyabi Aakhirat ki kamyabi hai.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Yeh Surah Al-Mu'minoon ke shuru mein kahe jane wale das ausaaf bayan kiye gaye hain. In ko apnane se falaah milti hai.

Yahan bataya ja raha hai ke falaah milti hai to Tazkiya-e-Nafs, Tauheed, Risalat aur Aakhirat.

Tauheed ke baghair Tazkiya nahi hai, Sunnat ke baghair Tazkiya nahi hai.

Agar aadmi shirk, kufr aur nifaq mein pad jaye to Tazkiya khatam ho jata hai.

Agar aadmi ittiba-e-Sunnat ko chhor kar bid'aton ke raste par chale to Tazkiya khatam ho jata hai.

Agar aadmi halal rozi chhor kar haram tareeqe se kamaye to Tazkiya khatam ho jata hai.

Isi tarah agar us ki poori zindagi ki tarz-e-zindagi, khana, peena, rehna, sehna mein haram ho to Tazkiya barbaad ho jata hai.

Akhlaq-e-Mahmoodah aur Mazmoomah

Agar akhlaqiyat mein achhe akhlaq apnaye to bahut umdah baat hai, lekin agar bure akhlaq apna le to Tazkiya tabah ho jata hai.

Is liye aqeede mein shirk, kufr aur nifaq se bachte hue Tauheed ki taraf rehna hai. Ibadat mein bid'aton se bachte hue ittiba-e-Sunnat par rehna hai. Muamalat mein haram se bachte hue halal cheezon mein rehna hai.

Akhlaqiyat mein bure akhlaq aur buri aadatun se bachte hue achhe akhlaq aur nek logon ki sohbat ikhtiyar karni hai. Tab ja kar yeh Tazkiya hasil hota hai.

Zikr aur Namaz ki Ahmiyat

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾ (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

Yahan zikr par zor diya ja raha hai, Tazkiya par zor diya ja raha hai, aur namaz par zor diya ja raha hai.

Duniya ko Tarjeeh Dene ka Khatra

﴿وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾ (١٥) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾

Lekin tumhari haalat to yeh hai ke tum duniya ko tarjeeh dete ho.

Jab aadmi duniya ko Aakhirat par tarjeeh dene lage to us ka Tazkiya tabah ho jata hai.

Zuhd ka Matlab aur Tareef

Zuhd ka matlab yeh hai ke duniya ki zindagi mein be-raghabti aur Aakhirat mein kamyabi ki raghbat.

Quran-e-Majeed mein Tazkiya ke bare mein Ahadith-e-Arba'een Nabawiyyah mein aur kitab "**Jami' al-'Ilm wal-Hikam**" mein pachaas hadithen hain jo har Musalman ko maloom honi zaroori hain.

Ibn Rajab ne Arba'een Nabawiyyah se bayalees hadithen lein aur "**Jami' al-'Ilm wal-Hikam**" mein aath aur hadithen shamil ki, is tarah pachaas hadithen ho gayin. Har ek mein ek aham Islami mauzoo hai. In mein ek aham mauzoo Tazkiya hai.

Zuhd hadith mein kya lafz aata hai? Zuhd ka matlab hai duniya se be-raghabti.

Lekin yaad rahe: duniya chhor dena hai? **Nahi!** Duniya haram nahi hai. Islam bahut mutawazan deen hai.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

Duniya aur Aakhirat Mein Tawazun

Yani aap se kaha ja raha hai ke Allah ne Aakhirat mein jo kuch dene wale hain, us ki raghbat rakho, us se mohabbat rakho, lekin duniya ko bhi mat bhoolo.

Islam mutawazan baat karta hai. Duniya chhor dena hai, yeh matlab nahi. Duniya ke asbab ko istemal karte hue Aakhirat mein kamyab hona hai.

Usman Ghani ka naam "Ghani" hai. Ghani hona bura nahi hai, lekin tum Haman-e-Firaun ki tarah ghani mat bano.

Abdur Rahman bin Auf رضى الله عنه ne apne maal se Sahaba ki madad ki. Usman Ghani رضى الله عنه ne apna maal Allah ke deen ke liye istemal kiya. Unhon ne apne asbab se Aakhirat mein kamyabi hasil ki.

Allah ne unhein shohrat bhi di, khilafat bhi di, maal bhi diya. Islam mein yeh cheezen buri nahi hain. Yeh buri hoti hain jab in asbab se takabbur aaye aur logon ko haqeer samjha jaye.

Duniya ko Tarjeeh Dete Hue Amal

To kya kaha ja raha hai?

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (١٦)

Duniya mein tawajjuh dena aur duniya ke asbab hasil karna bura nahi hai, lekin duniya ko tarjeeh dena ghalat hai.

Tarjeeh ka matlab hai Aakhirat se zyada tawajjuh duniya ko dena. Yeh Momin ka tareeqa nahi hai.

Rahbaniyyat ki Ghalti

Quran mein rahbaniyyat ki sakht mazammat hai.

Rahbaniyyat yani duniya ko bilkul chhor dena, biwi bachon ka khayal na rakhna, zimmedariyon ki parwah na karna, maa baap ko dawaai na dena.

Keh dena ke main bahut zahid hoon, main bahut aabid hoon, main masjidon mein rehna chahta hoon, mujhe duniya mein kamana nahi hai, biwi bachon ki zimmedari nahi, maa baap ki zimmedari nahi.

Yeh ghalat hai. **Rahbaniyyat Islam mein nahi hai.**

Nabi Akram ﷺ ka Amali Namoonah

Nabi Akram sallallahu alaihi wasallam bhi bazaar jate thay aur khane peene ki cheezon ko dekhte thay. Woh bohat raheem aur shafqat walay thay. Allah ke Nabi sallallahu alaihi wasallam ke zamane mein woh hakim bhi thay aur qazi bhi thay. Logon ke masail hal karte thay. Ek baar Nabi Akram sallallahu alaihi wasallam ne bazaar mein dekha ke anaj mein nami hai aur upar sookha anaj rakha hai. Un se poocha ke aisa kyun kiya. Jawab mila ke barish hui thi to anaj nam ho gaya, agar hum aise hi bechte to log khareedenge nahin, is liye upar

sookha anaj rakh diya. Tab Nabi Akram sallallahu alaihi wasallam ne foran farmaya: "Jo dhoka de woh hum mein se nahin hai." Yeh dekhein ke Nabi Akram ko bazaar ke muamalat par kitni nazar thi. Is ka matlab yeh nahin ke duniya unhon ne tark kar di. Kuch log yeh sochte hain ke shayad main gunah mein par jaunga, to paharon mein gharon mein chale jayein. Yeh ghalat hai. Duniya ko tarjeeh de kar aakhirat ko bhool jana ghalat hai, lekin Quran khud kehta hai ke duniya ke hisse ko mat bhoolo. Surah Qasas parh kar dekhein.

Aakhirat ki Fazilat

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾

Aakhirat ko zyada tawajju kyun deni chahiye? Kyun ke haqeeqi taur par baqi rehne wali to aakhirat hai. Duniya ek saye ki tarah hai jo khatam hone wali hai. Duniya mein kheti karni hai taa ke aakhirat mein sila mile. Isi liye ulama kehte hain ke yeh to "Mazari' al-Aakhirah" hai, yani aakhirat ki khetiyan. Jaisa tum booge waisa tum kaatoge.

Zarrah Barabar Amal ka Hisaab

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

Tum jo zarrah barabar bhi neki karoge to woh wahan milegi. Koi agar zarrah barabar bhi burai kare to woh bhi milegi. Is liye insaan ko dekhna chahiye ke aakhirat mein woh kya pana chahta hai. Yeh daleel hai jo main ne aap se kahi. Yeh mauzu har zamane mein aham raha. Kya kaha ja raha hai?

Qadeem Sahaaf mein Tazkiyah

(19) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (18) صُحُفِ إِبْرَاهِيمَ وَمُوسَى

Yeh mauzu jo tazkiyah, zikr, tauheed, risalat aur aakhirat ka hai, insaan ko aakhirat par tawajju deni chahiye. Duniya mein bohat gharq ho jana ghalat hai. Humein is ko tarjeeh nahin deni chahiye. Yeh tamam mawzooat, salah, aqeede, ibadaat, muamalat, aur akhlaqiyat ki safai. Yeh sab mawzooat purane sahaaf mein pehle se aa chuke hain.

(19) صُحُفِ إِبْرَاهِيمَ وَمُوسَى

Hazrat Ibrahim alaihis salam aur Hazrat Musa alaihis salam ke sahaaf mein. To is ka matlab yeh bohat bara aur purana mauzu hai. Aaj ka hamara mauzu tazkiyah-e-nafs bohat hi aham hai. Is par bohat tawajju deni chahiye. Aap dekhein ke hamesha se Quran-e-Majeed mein. Main ne aap ko Surah A'la se bataya, Surah Shams bhi dekhi, Arbaeen Nabawiyyah ki ahadith bhi pesh keen. Allah ke Nabi sallallahu alaihi wasallam ne humein zuhd ki taraf ubhara hai.

Nabi Akram ﷺ ka Mission

Har zamane mein yeh mauzu bohat aham raha hai. Allah ke Nabi sallallahu alaihi wasallam ko jo mission diya gaya, us mein bhi aap ghour karein:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (2)

Nabawi Maqasid ki Tafseel

Surah Jumu'ah mein aayat number do mein milta hai. Allah ke Nabi sallallahu alaihi wasallam ko teen aham mission de kar bheja gaya. Aap ke mission mein teen aham cheezen shamil thin. Allah ke Nabi sallallahu alaihi wasallam ke aham maqasid bataye ja rahe hain. Nabi banaye jane ke baad maqasid kya hain?

يَتْلُو عَلَيْهِمْ آيَاتِهِ

Quran ki Tilawat

Allah ke Nabi sallallahu alaihi wasallam Quran-e-Majeed ki aayatein parh kar sunaya karte thay. Aap ke ghar mein rozana tilawat ka mahaul hota tha. Agar aap ke ghar mein Quran ki tilawat ka mahaul nahin hai to afsos hai ke tazkiyah se bohat door hain. Ghar mein Quran-e-Majeed ki tilawat ka mahaul nahin hai. Agar aap apne bachon ko Hafiz-e-Quran nahin bana sake to kam az kam Quran-e-Majeed ke kuch hisse yaad karne ka rozana mahaul banayein. Bachon ko school mein, college mein di gayi taleem to hai hi, lekin rozana kuch na kuch hissa Quran-e-Majeed ka yaad karne par ubharein. Ek waqt aayega ke das pare, bare sooray yaad ho jayenge. Qatra qatra darya banta hai.

Tazkiyah aur Taleem ka Talluq

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

Phir dekhein, "tazkiyah" ka lafz aaya. Allah ke Nabi sallallahu alaihi wasallam Sahaba ko sirf taleem nahin dete thay. Quran o Sunnat ki taleem hi nahin, balki tazkiyah bhi karte thay. Quran-e-Majeed mein kabhi tazkiyah ka lafz pehle aata hai to kabhi taleem ke baad. Is ka matlab hai ke agar achhe akhlaq honge to taleem bhi achhi tareeqe se aayegi. Isi liye Sahaba kehte thay:

تَعَلَّمَ الْأَدَابَ قَبْلَ الْعِلْمِ

Ilm Se Pehle Adab

Pehle adab seekho, baad mein ilm. Imam Khateeb Baghdadi rahmatullahi alaih ne bhi ilm par ek zabardast kitab likhi hai. Is mein unhon ne bohat saare aqwaal naqal kiye hain. Be-adab insaan ko ilm nahin milta. Be-adab be-naseeb hai, ba-adab ba-naseeb hai. Pehle adab chahiye, tarbiyat chahiye, achhe akhlaq chahiye, thanda mizaaj chahiye, sanjeeda tareeqa chahiye. Tab ilm bhi achhi tareeqe se aata hai.

Kabhi taleem ke baad tazkiyah ka zikr hai, yani taleem ka maqsad hi tazkiyah hai. Islam mein taleem ki tareef kya hai? Sirf dimaagh mein taleem daal dena? Dimaagh mein Chemistry, Physics, Math daal dena. Yahan tak ke koi Shariah, Tafseer, Hadith sab yaad kar le, lekin tarbiyat na ho to kya faida?

Yahood o Nasara ki Tareekhi Ghalati

Yahood aur Nasara ke paas Taurat thi, Injeel thi. Unhon ne Taurat ko badal diya, Injeel ko bhool gaye. Anbiya ke saath kya kya nahin kiya? Kyun ke un ke paas taleem to thi lekin amal nahin tha, tazkiyah nahin tha.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

Surah Jumu'ah mein bataya gaya hai ke agar tilawat na ho, tazkiyah na ho aur taleem sahi tareeqe se na ho to kya hota hai? Yahood ki misaal di gayi hai jinhein Taurat di gayi, ilm diya gaya lekin woh amal se khaali rahe. Un ki misaal gadhe jaisi hai jo kitaabein uthaye hue hai lekin us se koi faida nahin.

Quran-e-Majeed mein Surah Fatiha mein Allah Subhanahu wa Ta'ala ne irshad farmaya hai:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6)

Ilm Aur Amal Ka Tawazun

Ibn-e-Kaseer rahmatullahi alaihi ki tafseer mein "Sirat-ul-Mustaqeem" se muraad ilm aur amal hai. Ilm aur amal hi hidayat hai. Ilmi hidayat aur amali hidayat.

To kya naseeb hoga?

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Inaam Yafta Logon Ki Khususiyaat

Woh log jin par Allah ne inaam kiya. Inaam yafta log Nabi, Siddiqeen, Shuhada aur Saliheen hain. Un ke andar kya khoobi thi? Ilm aur amal ka behtareen tawazun.

Lekin jahan ilm khatam ho gaya aur amal aage nikal gaya to Nasara bhatak gaye. Aisa bhi nahin hona chahiye ke aap amal par amal karein lekin ilm ke liye waqt na nikaalein.

Agar amal mein achhe hon lekin ilm mein kamzor hon to bhi bhatakne ka khatra hai. Doosri taraf Yahood ilm mein to bohat aage chale gaye lekin amal mein khaali rahe. Ilm aur amal dono se hi insaan ka tazkiyah mukammal hota hai. Yeh mauzu bohat aham hai.

Nabi Akram ﷺ Ke Chaar Aham Kaam

Dekhein ke Surah Jumu'ah mein bataya gaya hai ke Allah ke Nabi sallallahu alaihi wasallam kya kaam karte thay? Sahaba-e-Kiram ko Quran-e-Majeed ki tilawat, tazkiyah aur Kitaab-o-Sunnat ki taleem dete thay. Yani chaar aham kaam bataye ja rahe hain.

Kitaab-o-Sunnat ki taleem, yeh do alfaaz hain. Agar aap sirf Quran parhein aur Hadith na parhein to bhatak jayenge. Yaad rakhein.

Ulama Ka Ehtimam

Tamam Ulama-e-Kiram is par tawajju dete hain. Hadith ki kitaabein dekhein to Hadith ki kitaabon mein yeh mawzooat milenge:

- Kitaab-ul-Aadaab
- Kitaab-ul-Birr was-Silah
- Kitaab-uz-Zuhd
- Kitaab-ul-I'tisam

- Al-I'tisam bil-Kitaabi was-Sunnah
- Kitaab-ur-Raqaaiq

Yeh tamam mawzooat Kutub-e-Sittah mein milte hain. Agar aap dekhenge to is mauzu ko nazarandaz nahin kiya gaya hai. Kitaab-uz-Zuhd aur Al-Wara' jaise abwaab milte hain. Is par saat mashhoor kitaabein likhi gayi hain.

Qadeem Muhaddiseen Ki Kitabein

Imam Bukhari rahmatullahi alaihi se pehle, yani Sahih Bukhari se pehle bhi dekhein Ibn-e-Mubarak rahmatullahi alaihi ki kitab, Waki' bin al-Jarrah rahmatullahi alaihi ki kitabein, Abdur Rahman al-Mahdi rahmatullahi alaihi ki kitabon ko dekhein.

Muasir Ulama Ka Kirdar

Aur aaj ke daur mein Sheikh Abdur Rahman bin Abdul Jabbar al-Faryawai bahut bade aalim hain. Woh Hindustan ke bahut bade aalim-e-deen hain aur Sheikh Albani rahmatullahi alaihi ke level mein hain. Lekin jab unse milte hon to kehte hain ke main talib-e-ilm hoon. Woh bahut aajiz tab' hain aur saada zindagi basar karte hain. Agar mauqa mile to Sheikh se mil kar seekhein. Sheikh ke paas ilm bhi hai, zuhd bhi hai aur taqwa bhi hai.

Sheikh ka karnama kya hai? Zuhd se muta'alliq jo saat badi kitabein hain un ko unhon ne ek jagah jama kar diya hai. Un ko jama kar ke is mein tamam ahadith ko unhon ne sahih aur za'ef mein taqseem kiya hai, jaisa Sheikh Albani rahmatullahi alaihi ne kiya tha. Unhon ne bhi sahih aur za'ef mein taqseem ki aur behtareen majmua tayyar kiya.

Ulama Ka Khusoosi Ehtimam Kyun

Kyun Ulama-e-Kiram itna ehtimam karte hain? Ibn-e-Qayyim rahmatullahi alaihi aur Ibn-e-Taimiyyah rahmatullahi alaihi ko padhein "Sahih-ul-Kalim-ut-Tayyib", "Al-Wabil-us-Sayyib". Ibn-e-Qayyim rahmatullahi alaihi ne Allah ke zikr ke pachaas fawa'id bataye hain. Kyun? Kyunke azkar se dil ki tarbiyat hoti hai, tazkiya hota hai: "Ala bi zikrillahi tatma'innul quloob."

Ibn-e-Qayyim Aur Dil Ki Tatbeeb

Ibn-e-Qayyim rahmatullahi alaihi ko "Tabib-ul-Quloob" (dil ka doctor) kaha jata hai. Un ki kitabein dil ke baare mein hain. Madinah University ki library mein Ibn-e-Qayyim rahmatullahi alaihi ke dil ki ahmiyat par kutub par an-ginat ta'leeqat wali kutub hain ke kai khane isi unwan par khaas hai. Yani Ibn-e-Qayyim rahmatullahi alaihi ne dil se muta'alliq jo kitabein likhi hain un par Saudi Arab ke Ulama ne bhi kaafi tehqeeq ki hai. In kitabon ko padhne se dil mein tazkiya aane lagta hai.

Muasir Kitabein

Aaj ke daur mein "Fiqh-ul-Quloob" mein Sheikh Tuwayjri ne teen badi jildon mein kitabein likhi hain. Yeh behtareen kitabein hain. Aap unhein padhein in sha Allah. Sheikh Abdur Rahman bin Nasir as-Sa'di kehte hain ke ilm hasil karne ka maqsad bhi tazkiya hona chahiye.

Sheikh as-Sa'di Aur Qawaid-e-Fiqhiyyah

Jaisa unhon ne "Qawaid-e-Fiqhiyyah" mein ash‘aar (abyaat) mein yeh baat bayan ki hai. Agar aap in ki tafseel sunna chahein to is mein ek poori raat ka session ho sakta hai, yani aath ghante tak tashreeh ho sakti hai. Alhamdulillah main ne taqreeban Hindustan ke paanch sau Ulama ko Qawaid-e-Fiqhiyyah ki tafseeli sharh padhai hai. Allah ne mujhe guzashata pandrah saalon mein yeh taufeeq di hai. Alhamdulillah yeh baat hazaron logon tak pahunchi hai. Aam logon mein se bhi jo padhe likhe hain, woh jo aalim nahi hain lekin ilm wale samajhdar hain, unhon ne bhi Qawaid-e-Fiqhiyyah padhi to Alhamdulillah lakhon ko faida pahuncha.

Qawaid-e-Fiqhiyyah Ki Tashreeh Ki Tareekh

Main ne ise baghair dekhe bhi kai baar sunaya hai. Is mein Sheikh as-Sa‘di rahmatullahi alaihi ne ilm ka maqsad kya bataya? Shubuhath aur shahawaat se doori, yani tazkiya.

Tazkiya Ke Aham Mauzuat

Tazkiya ke andar aham mauzu kya hai? Insan ke shubuhath aur shahawaat use maar dete hain. Yani ek bahut bada aalim ho, bahut bada namazi ho, muttaqi ho, Hajj kar chuka ho, roze rakhta ho, zakat deta ho, lekin agar tauheed ki jagah shirk aa jaye to goya aap ne balti mein suraakh kar diya. Ab jitna bhi pani bharenge woh nikal jayega.

Tauheed Ki Hifazat

To is liye kehte hain ke tauheed ko mehfooz rakho, ittiba-e-Sunnat ko mehfooz rakho. Agar aadmi shubuhath mein pad jaye to Islam mein shak paida ho jata hai. Agar shahawaat mein pad jaye to haram ta‘alluqaat, haram ishq, haram muhabbatein. Agar shahawaat mein pad gaya to insan tabah ho jata hai. Is liye Ulama-e-Kiram ne is mauzu ko bilkul nazarandaz nahi kiya aur bahut tawajjoh di hai. Is par bahut kitabein likhi gayi hain.

Sheikh as-Sa‘di Ke Ash‘aar

Sheikh as-Sa‘di rahmatullahi alaihi farmate hain:

1. Alhamdu lillahil-‘Aliyyil-Arfaq
Wa Jaami‘il-Ashya’i wal-Mufarriq
2. Zinn-Ni‘amil-Waasi‘atil-Ghazeerah
Wal-Hukmil-Baahiratil-Katheerah
3. Thummas-Salaatu Ma‘a Salaam-in Daa‘im
‘Alar-Rasoolil-Qurashiiyyil-Khaatim
4. Wa Aalihi Wa Sahbihil-Abraar
Al-Haa’izina Maraatibal-Fakhaar

Ilm Ka Sab Se Bara Hadiya

Kya keh rahe hain? Allah ki tareef ho rahi hai, Nabi Akram sallallahu alaihi wasallam par durood ho raha hai, ab kehte hain:

5. I‘lam Hudi-ta Anna Afdalal-Minan
‘Ilmun Yuzeelush-Shakka ‘Anka Wad-Daran

Jaan lo! Sab se bada Allah ka ehsaan hai agar hua hai to ilm. Woh ilm jo tumhare shubuhath aur shahawaath ko door kar de.

Ilm-e-Naafi‘ Aur Amal-e-Saalih

Ibn-e-Qayyim rahmatullahi alaihi farmate hain ke ilm-e-naafi‘ aur amal-e-saalih do badi bimariyon ko khatam kar dete hain. Ilm-e-naafi‘ insan ke shubuhath ko saaf kar deta hai. Amal-e-saalih insan ki shahawaath aur bure khayalat ko door kar deta hai.

6. Wa Yakshiful-Haqq Li-Zil-Quloobi
Wa Yoosilul-‘Abda Ilal-Matloobi

Teesra faida: shubuhath door honge, shahawaath door hongii. Haq wazeh ho jayega. Gumrahiyon se insan apne aap ko bachane lagega. Insan ko Jannat tak pahunchata hai.

7. Fah-ris ‘Ala Fahmika Lil-Qawaa‘idi
Jaami‘atil-Masaa’ilish-Shawaaridi

Qawaid-e-Fiqhiyyah ki Ahmiyat

Kya keh rahe hain? To qawaid-e-fiqhiyyah parho. Is ke zariye tumhein Shariat samajh mein aayegi. Ilm hasil karo taake tumhein ye tamam fawaid milen.

٨- لِتَرْتَقِيَ فِي الْعِلْمِ
خَيْرَ مَرْتَقَى وَتَقْتَفِيَ سَبِيلَ الَّذِي قَدْ وَفَّقَا

To tum ilm ki bulandiyon ki taraf chadhte chale jaoge. Jannat ke aala maqamat tak pahunchoge. Nek logon ke raste par chalte raho ge.

Qawaid-e-Fiqhiyyah ka Majmua

٩- وَهَذِهِ قَوَاعِدُ نَظْمِهَا
مَنْ كَتَبَ أَهْلَ الْعِلْمِ قَدْ حَصَلَتْهَا

١٠- جَزَاءُ الْمَوَالِي
عَظِيمُ الْأَجْرِ وَالْعَقْوُ مَعَ غَفْرَانِهِ وَالْبِرُّ

Qawaid-e-Fiqhiyyah ki Tafseeli Kitaab

To agar meri qawaid-e-fiqhiyyah ki tafseeli wazahat parhna chahte hon to meri Urdu aur English kitaben abmqurannotes.com se download kar sakte hain. In sha Allah aap ko faidah hoga.

Tazkiya-e-Nafs ke Tareeqe

Ab aaiye main aap ko tazkiya ke tareeqe batata hoon. Aap ne ahmiyat to samajh li hai. To ab zaroori hai ke is ka tareeqa jaanein. Main ne kuch notes tayyar kiye hain jo main aap ke saamne pesh karta hoon.

Tareeqa Awwal: Ikhlas aur Ittiba

Number ek: Tazkiya-e-nafs ke mauzu mein ikhlas aur ittiba ki bahut badi ahmiyat hai. Ulama-e-Kiram is mauzu par bahut zyada kehte hain. Kyun? Kyun ke agar ikhlas na rahe to

insaan mein shirk, riya-kaari, kufr aur nifaq jaisi buraiyan aa jaati hain. Agar shirk aa jaye to insaan ka tazkiya tabah ho jata hai.

Tauheed, Risalat aur Aakhirat ke liye main ne Surah Qiyamah se le kar Surah Naas tak chaalis suraton mein jagah jagah bayanat diye hain. To aap Quran-e-Majeed ki in chaalis suraton ko sunein. Surah Qiyamah se le kar Surah Naas tak ke aham sabaq. Isi tarah Ramzan mein main ne Surah Naba se le kar Surah Naas tak taqreeban ek hazar safhaat mein tafseer pesh ki hai.

To in sha Allah bahut jald woh tafseer "Tafseer-e-Arshadi" ke naam se aap ke saamne aayegi. Is ke shuru mein Aakhirat ke baare mein mutawatir taur par suraton mein jo naqsha aata hai, us ko parhne se bahut zyada tazkiya hasil hota hai.

Tauheed ke zariye se kaise insaan ko tazkiya milta hai? Jab insaan apne aap ko shirk, kufr aur nifaq se bacha leta hai to Allah use pasand karne lagta hai, use hidayat deta hai. Allah ke naam aur sifaton par ghaur karta hai to Allah se badi mohabbat ho jaati hai. Tauheed-e-uluhiyyat asal maqsad-e-zindagi hai.

Tareeqa Duwum: Ittiba-e-Nabawi

Isi tarah ittiba ek aur aham mauzu hai. Ulama-e-Kiram jab bhi zuhd aur tazkiya ka mauzu late hain. Agar Muhammad ﷺ ke sahih tareeqe par challenge to rahbaniyat se bachenge, bhatke raston se bachenge, bid'aton se bachenge. Logon ne ghalat firqe banaye hain. Un firqon se apne aap ko bacha kar aap nikal jayenge. In sha Allah.

Tareeqa Suwwum: Ilm aur Ulama ki Fazilat

Doosra mauzu jo tazkiya hasil karne mein bahut aham hai woh hai ilm aur ulama ki fazilat. Is ke baare mein kitaben parhni chahiye. Kyun ke Nabi Akram ﷺ ne farmaya: "Talabul ilmi fareezatun ala kulli Muslim." Kuch ilm farz-e-ain hai aur kuch farz-e-kifayah hai.

Farz-e-ain wala ilm ye hai ke taharat ke masail har ek ko maloom hona zaroori hain. Safai yani hadas-e-akbar kya hai? Hadas-e-asghar kya hai? Wuzu kab toot-ta hai? Ghushl kab toot-ta hai? Jism par, kapron par, jagah par gandagi kaise saaf karein? Ye sab farz-e-ain hai. Warna namaz kaise parhenge?

Namaz ke liye aap ko ilm hasil karna zaroori hai. Wuzu ke masail hain. Isi tarah roza rakhna hai, zakat deni hai, Hajj karna hai. To in ke liye bunyadi masail to aap ko jaanna zaroori hai. Ye farz-e-ain hain. Phir agar Allah ne aap ko aalim banaya to farz-e-kifayah ki taraf bhi barhte rahein. Ye mauzu bahut aham hai.

Tareeqa Chahaaram: Taalib-e-Ilm aur Muallim ke Aadaab

Teesra mauzoo: Taalib-e-Ilm aur Muallim ke aadaab. Yeh bhi bahut zaroori hai. Jo apne Ulama ko na pehchane to woh aadmi tazkiya kaise karega?

Tareeqa Panjum: Dilon ki Haalatein aur Aqsaam

Chautha mauzoo: Dilon ki haalatein aur aqsaam. Ibn-e-Qayyim rahmatullahi alaih ne khud likha hai ke dil ki mukhtalif aqsaam hoti hain. Ek dil hai jise "Qalb-e-Saleem" kehte hain. Quran-e-Majeed mein aayat hai: Qayamat ke din na maal kaam aayega na bete, lekin jo Qalb-

e-Saleem lekar aaye. Hamesha dua hai: "Ae Allah! Jab hum Qayamat mein aayein to hamara dil Qalb-e-Saleem ho."

Qalb-e-Saleem

Qalb-e-Saleem yani Hazrat Ibrahim alaihissalam ka dil, tamam Anbiya ka dil. "Qalb-e-Saleem" salaamati wala hai, yani paak hai. Un ka dil shirk se paak, kufr se paak, gumraahiyon se paak, andheron se paak, dalaalat se paak, bid'aton se paak, fisq se paak, gunahon se paak, haraam se paak, bure akhlaaq se paak, bure khayalaat se paak. Har buri cheez se un ka dil paak hota hai.

Murda Dil

Dil ki doosri qism hai "Murda Dil" yani jo shirk mein gharq ho gaya, kufr mein gharq ho gaya. Use "Murda Dil" kehte hain.

Beemaar Dil

Teesri qism hai "Beemaar Dil". Beemaar dil ka matlab yeh hai ke aadmi khud to achha hai lekin hasidon ke saath baith raha hai, faasiq logon ke saath baith raha hai, jhoote logon ke saath dosti kar raha hai. To us ka dil beemaar hota chala jaata hai. Is mein shak aa jaata hai, khwahishaat paida hoti hain. To yeh "Beemaar Dil" hai.

Shaitaan ke Daakhle ke Raaste

Beemaar dil be-amal ho jaata hai. Shaitaan ke dil tak pahunchne ke raaste. Yeh mauzoo bhi bahut aham hai. Ulama-e-Kiraam jab bhi tazkiya-e-nafs par baat karte hain to yeh bhi batate hain ke Shaitaan kaise daakhil hota hai? Shaitaan chaar raaston se insaan ke andar daakhil hota hai: jab aadmi bahut ghusse mein ho, jab bahut shahwaton mein ho, bure khayalaat aa rahe hon, jab bahut hasad mein ho, jab bahut takabbur mein ho. Tab Shaitaan insaan ke andar daakhil hone ka raasta bana leta hai.

Jinn aur Shaitaan ka Daakhla

Na-farmaani, shirk. Kai baar jab hum ilaaj ke liye jaate hain to jinno se poochte hain: "Tum is ke andar kaise aaye?" Woh jawab dete hain: "Is ke ghar mein ek TV hai. Is mein woh bure manazir dekhta tha, Allah ka zikr nahi hota to Shaitaan wahan aa jaate hain. Hum wahan se daakhil hue. Yeh aadmi gaane sunta tha. Jahan moseeqi hoti hai wahan Allah ka zikr nahi hota."

Moseeqi mein Shaitaan

Shaitaan ke liye yeh bahut achhi jagah hai. Shaitaan ke tole ghoomte rehte hain. Jinno ke tole ghoomte rehte hain. Jis ghar se moseeqi ki aawaaz aati hai woh kehte hain: "Yahan hamara aadmi hai. Yahan hamara aadmi baitha hai." Daakhil hone ke liye. Jahan Allah ka zikr hota hai, woh kehte hain: "Yahan to hamara dushman hai. Bhaag jao!"

Shaitaan se Nijaat

Masajid se bhaag jaate hain, durood se bhaag jaate hain, Allah ke zikr se bhaag jaate hain. Agar Quran-e-Majeed ki tilawat ho rahi hai to Shaitaan wahan se bhaag jaate hain. Wahan par farishte aane lagte hain. Jahan Allah ka zikr hota hai. Azaan se bhaag jaate hain.

Zaahir o Baatin ka Tawazun

To andarooni taur par Arkaan-e-Imaan se baatin achha hota hai. Arkaan-e-Islam se zaahir achha hota hai. Jab zaahir aur baatin dono achhe ho jaayein to goya insaan "Shaitaan Proof" ho jaata hai.

Chaar Buniyaadi Rukaawatein

Ibn-e-Qayyim rahmatullahi alaih ne farmaya: Chaar cheezein jo insaan ko Huqooq-Allah aur Huqooq-ul-Ibaad mein rukaawat banti hain, main unhein ek sher mein jama karta hoon. Yaad kar lein. Huqooq-Allah aur Huqooq-ul-Ibaad ada karne ke raaste mein chaar rukaawatein hain.

Hasad, Ghussa, Shahwat, Takabbur

Hasad mazmoom, bura ghussa, shahwat aur takabbur. Hasad bura hai, ghussa bura hai, shahwat buri hai. Ye chaar cheezen insaan ko tabaah kar deti hain. Duniya mein jitni bhi tabaahi hai, chahe Iblees ki na-farmaani ho, chahe kufr ho, ya Qabeel aur Haabeel ki jang mein zaalim ne doosre ko qatl kiya ho. In tamaam cheezon ke peechhe hasad hai, shahwatein hain, takabbur hai.

In se Bachao

In sab se apne aap ko bachayein to chaalees bade bade gunahon se nijaat mil sakti hai. Ye chaar cheezen kaante ki tarah phail jaati hain. Nateejatan chaalees badi buraiyan paida hoti hain. Insaan mein kufr paida hota hai. Ye tamaam cheezen in chaar ki jarr se phoot-ti hain. Inhein paida karti hain.

Control aur Tazkiya

To Ibn-e-Qayyim rahmatullahi alaih ne kaha: In par control karo to tazkiya aa jayega.

Beemaar Dil ki Alamaatein

Beemaar dil ki alamaatein hain: gunah ki taraf ma'il hona, bure kaam par nadamat mehsoos na karna, ibaadat ki taraf be-parwaahi, namazon se peechhe hatna, waqt par namaz na parhna, nek logon ki sohbat se doori, takabbur, hasad, duniya ki mohabbat mein gharq ho jaana. Ye beemaar dilon ki alamaatein hain.

Sehatmand Dil ki Alamaatein

Sehatmand dil ki alamaatein ye hain: Allah aur us ke Rasool ﷺ se badi mohabbat, ibaadat ka shauq, namaz ki tayyari, aajizi, makhlooq ke saath shafqat, badon ka ehtiraam, chhoton par mehrbani. Un ki zabaan behtareen hoti hai. Aisa lagta hai ke shehad ka sharbat beh raha hai. Kisi ko thes nahi lagate, soch samajh kar baat karte hain. Sehatmand dil Allah ke zikr se sukoon paata hai, jaldi taubah kar leta hai.

Dil ki Beemariyon ki Wajoohat

Dil ki beemariyon ke asbaab aur un ka ilaaj. Dil mein beemariyan paida karne wali cheezen.

Dil ki Beemariyon ke Asbaab

Awwal: Zyada Bolna

Number ek: Zyada bolna. Hazrat Umar رضى الله عنه ne farmaya hai:

"Man kathura laghatuhu kathura saqatuhu"

Jo bahut zyada baat karta hai woh bahut ghaltiyan karta hai.

Duwum: Zyada Dekhna

Number do: Zyada dekhna. Aurton ki taraf dekhna. Agar mard ho to ghair-e-mahram aurton ko dekhna, taakna, photo aur video dekhna. Is se bhi tazkiya tabaah ho jaata hai.

Doosri Wajoohat

Dil ki beemariyon ke liye: zyada bolna, zyada buri cheezen dekhna, zyada mail-jol. Agar bahut zyada doston mein jaate hain to Quran parhne ke liye waqt hi nahi milta, doston mein baith kar gap-pe marte hain. Cigarette pee rahe hain, gaaliyan de rahe hain, gheebat kar rahe hain, chughli khori kar rahe hain.

Momin ka Tareeqa

Islam kehta hai:

"Al-mu'minullazee yukhaalitun-naasa wa yasbiru ala azaahum khairun minallazee la yukhaalitun-naasa wa la yasbiru ala azaahim."

Woh momin jo logon ke saath mail-jol rakhe aur un ki takleefein sahe, behtar hai us se jo logon ke saath na rahe.

Tawazun Ikhtiyar Karein

Mail-jol rakhna zaroori hai islaah ke liye. Lekin agar bid'aton ka asar par raha hai to door rahein. Agar sharaabi se asar par raha hai to us se door rahein. Zyada mail-jol insaan ko tabaah kar deta hai.

Waqt aur Tarteef

To aap ke paas apna khaas waqt hona chahiye jahan aap Allah ka zikr karein, Quran parhein.

Dil ki Beemariyon ka Zariya

Dil ki beemariyan kahan se aati hain? Zyada bolne se, buri cheezen dekhne se, bahut zyada mail-jol se, zyada khane se, zyada sone se. Ye dono cheezen badi kharabi paida kar deti hain.

Aadmi namazon ke waqt so raha hai. Kyun? Kyun ke us ke sone aur jaagne ka schedule saaf nahi hai. Is mein nazm-o-zabt nahi hai. Waqt ka intizaam nahi hai. To namazein zaya ho jaati hain. Phir tazkiya barbaad hota hai.

Zyada Khana

Phir baad mein aadmi bahut kha leta hai. To "khordan o khuftan" yani khana aur sona. Ye jaanwaron ki alamat hai. Sheikh Saadi ne bahut pehle "Gulistan" mein kaha tha ke khana,

peena, sona. Ye jaanwaron ki alamat hai. Jaanwar khate hain, peete hain, sote hain. Koi kaam nahi.

Lekin "Ashraf-ul Makhlooqaat" ko bade kaamon ke liye paida kiya gaya. Allah ke Rasool ﷺ aur Sahaba-e-Kiram kitne masroof the! Quran-e-Majeed likha karte the. Chalees log the jo likhne wale the.

Sahaba ki Masroofiyat

Is ka matlab ye hai ke woh bahut masroof the. Ghazawaat the, wufood the, namazein thin. Hamare paas to namazon ka bhi system nahi. Ek aadmi agar namazon ko nazarandaz kar de ya shirk mein par jaye ya bid'aton mein par jaye to woh tabaah ho jata hai.

Dilon ki Zindagi ka Hisaab

To dilon ko zinda rakhne ke liye ye tareeqe hain. Beemaar dil ka hisaab main ne bataya hai. Isi tarah sehatmand dil ka hisaab bhi.

Sehatmand Dil ki Khususiyaat

Momin Allah ke zikr karne wale, Quran-e-Majeed ki tilawat karne wale. "Tatma'innul-quloob" yani dil sukoon se mamoor ho jate hain. Quran-e-Majeed ki tilawat karne walon ke paas farishte aate hain.

Durood aur Quran

Nabi Akram ﷺ par durood bhejna. Quran-e-Majeed ki tilawat. Tilawat ke liye alag waqt rakhein subah aur shaam. Samajhne ke liye alag waqt rakhein.

Ibn-e-Masood رضی اللہ عنہ ka Tareeqa

Ibn-e-Masood رضی اللہ عنہ jab tak das aayatein samajh na lete, tab tak aage nahi jate the. To samajhne ka waqt bhi alag hota tha.

Usman Ghani رضی اللہ عنہ ki Quran ki Tilawat

Usman Ghani رضی اللہ عنہ Ramzan mein ek din mein Quran-e-Majeed mukammal karte the. Sahaba-e-Kiram aam dinon mein teen din mein Quran parha karte the hadees ke mutabiq.

Ramzan mein Kasrat se Tilawat

Ibn-e-Rajab ne kaha ke Ramzan mein ek din mein Quran khatam karte the. To kuch Ulama ne kaha ke Ramzan ke liye ye khaas hai. Aam dinon mein teen din se kam mein Quran khatam nahi karna chahiye.

Aam Dinon mein Quran

Ab sawaal hai ke teen din mein Quran khatam ho to samajh mein aata hai? Poora samajh mein nahi aata.

Tilawat aur Fahm ko Alag Rakhein

To tilawat ke liye waqt alag rakhein. Samajhne aur gehraai se seekhne ke liye alag waqt rakhein. Log ghalat fehmi mein ek hi waqt mein tilawat aur samajh dono karna chahte hain. Hum Arabi nahi jaante to tilawat ke liye alag waqt rakhein.

Samajhne ka Durust Tareeqa

Phir samajhne ke liye muntakhab aayatein lein. Das aayatun ko jab tak kisi Aalim ki nigrani mein achhi tarah se samajh na lein, tab tak aage na barhein. Is tareeqe se Quran ka rishta banta hai.

Qiyam-ul-Lail

Raat ki Tahajjud ki ibaadat, Qiyam-ul-Lail.

Tareeqa Shashum: Nafs ki Haalaton par Nazar Rakhna

Nafs ki haalaton par nazar rakhna. Ye bhi bahut aham mauzu hai. Quran-e-Majeed mein nafs ki mukhtalif haalatein hain: Nafs-e-Mutma'innah, Nafs-e-Lawwama, Nafs-e-Ammarah.

Nafs-e-Mutma'innah

Nafs-e-Mutma'innah Allah ke faislon par raazi. Allah hum sab ko mutma'in nafs ata kare. Jab rooh nikalti hai tab bhi mutma'in rehta hai. Allah humein Nafs-e-Mutma'innah de.

Nafs-e-Lawwama ki Tareef

Nafs-e-Lawwama ki tareef Surah Al-Qiyamah mein hai:

(2) لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (1) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

Adaalaton ka Tasawwur

Ulama kehte hain ke yahan chhoti adaalat aur badi adaalat ka zikr hai. Chhoti adaalat, badi adaalat. Insaan ke andar Nafs-e-Lawwama hai jo use daantta rehta hai, malamat karta rehta hai.

Farishte aur Shaitan

Agar woh burai ke qareeb jata hai to ek farishta bhi hai jo use burai se rokta hai aur achhai ki taraf bulata hai. Us ke paas ek "Qareen" bhi hai jo shayateen mein se hai. Woh use burai ki taraf waswase karta hai.

Nafs-e-Ammarah se Bachao

Nafs-e-Ammarah se bachna chahiye. Is se panah mangni chahiye.

Tareeqa Haftum: Khud-e-Ehtisabi

Khud-e-ehetisabi yani apne aap ko jaanchna, muhasabah karna. Apne nafs ka jaiza lein aur imtehan karein.

Ehtisabi ke Fawaaid

Is se kya faida hai? Roohani taraqqi milti hai, akhlaq achhe hote hain, aur aakhirat ki tayari hoti hai.

Nafs ko Tabaah Karne Wali Cheezein

Jo cheezein Nafs-e-Mutma'innah ko tabaah karti hain: riyakari hai, takabbur hai.

Takabbur ke Asbab aur Ilaaj

Takabbur ke asbab: aadmi apne aap ko bahut umdah aur doosron ko gira kar dekhta hai, haq ko jhutlata hai, aur logon ko haqeer samajhta hai. Aur ujub ka shikar ho jata hai jisko English mein self-love aur narcissism kaha jata hai.

Aajizi ki Ahmiyat

Takabbur ka ilaaj aajizi ikhtiyar karna hai. Ye kehna hai apne aap se ke bhai! Tumhari jaise bahut log duniya mein aaye lekin Allah ko koi na koi nuqsan na pahuncha sake. Aad aur Samood aaye, Fir'aun ka anjaam dekho, Qaroon ka nateeja dekho. Hospital mein takleef se tarapte mareezon ko dekho, qabristan ko dekho. To insaan mein aajizi aayegi.

Ujb Pasandi se Bachao

Takabbur ke ilaaj mein ujb pasandi yani apne aap ko bahut umdah samajhna aur doosron ko mamooli samajhna. Ye bhi ghalat hai. Ujb pasand yani apne aap ko bahut umdah samajhna, ye bhi buraiyon ka zariya hai.

Kamyabi ko Allah ki Taraf Mansoob Karein

To hamesha kamyabiyon ko Allah ki taraf mansoob karein aur shukr ki aadat daalein.

Tareeqa Hashtum: Taubah aur Istighfar

Taubah. Is ke zariye se bhi insaan ka nafs saaf ho jata hai aur tazkiyah achha ho jata hai. Hamesha "Astaghfirullah" kehte rahein.

Namaz ke Baad Istighfar

Namaz ke baad bhi kya kehte hain? Astaghfirullah, is ka matlab ye hai ke hum koi bada kaam nahi kar rahe. Hum namazon mein kya kami kar rahe hain?

Tareeqa Nohum: Doosron ko Neki ka Hukm aur Munkar se Rokna Khair-Khwahi ki Niyyat se

Isi tarah jab insaan doosron ko neki ka hukm deta hai aur burai se rokta hai to us ka nafs bhi saaf ho jata hai. To ye bhi durust hai.

Tareeqa Dahum: Zuhd aur Duniya se Be-Raghabti

Islam mein zuhd ka mauzu hai. Zuhd ki kitabein parhni chahiye.

Nabi Akram ﷺ ki Seerat

Nabi Akram ﷺ ki seerat parhni chahiye. Is se zuhd aata hai. Sahaba-e-Kiram ki seerat, Khulafa-e-Rashideen ki seerat. Is se bhi zuhd aata hai.

Bade Aalimoon ki Seerat

Bahut bade Ulama o Akabir jin ke baare mein Imam Zahabi رحمه الله عليه ne jama kiya hai. Abdullah bin Mubarak, Ibn-e-Sireen, Sahaba ki zindagiyan, muhaddiseen ki zindagiyan. In ko parhne se zuhd aata hai.

Mutalliqah Kitabein

Is ke liye main ne alag kitabein likhi hain.

Tareeqa Gyarah: Sabr aur Shukr

Sabr aur shukr. Ye bhi bahut aham hai. Museebaton par sabr karein. Khushiyon mein shukr ada karein. Jab aadmi khushi mein bhi shukr kare to insaan ke andar bahut zyada tazkiyah aata hai.

Tareeqa Barah: Khauf aur Umeed

Islam mein khauf aur umeed. Imam Bukhari رحمه الله نے baab bandha: "Baab-ul-Imaan Bainal-Khaufi war-Rajaa".

Tawazun ki Zaroorat

Sirf khauf se ibaadat se aadmi Khawarij ban jata hai. Agar sirf mohabbat o umeed se bhara ho to ghali Murji'ah aur Sufi ban jata hai. Hal ye hai ke khauf, raja (umeed) aur mohabbat ka imtizaj ho. Is tareeqe se ibaadat karne se imaan pukhta hota hai.

Tareeqa Terah: Allah par Bharosa aur Tawakkul

Allah par bharosa. Tawakkul ka matlab Allah par aitmaad hai. Asbab chhor dena tawakkul nahin hai. Asbab ikhtiyar kar ke Allah par bharosa karna tawakkul hai. Oont ko baandho phir Allah par bharosa karo. Is se batini sukoon milta hai.

Tareeqa Chaudah: Taqdeer par Razamandi

Taqdeer par razamandi. Yeh bhi aham mauzu hai. Is ke zariye se insaan mein bohat zyada tazkiya hota hai.

Tareeqa Pandrah: Allah ki Mohabbat

Allah ki mohabbat. Allah ke naamon aur sifaton par ghaur karein.

Allah ke Naamoon par Ghaur

Dekhein, ek naam mein batata hoon. Ninnanwe naam par ghaur karein. Meri ek kitaab hai aur mera ek bayan hai: "Allah ke naamon ke zariye se tazkiya kaise hasil karein".

Shakoor ki Fazilat

Is mein ek mauzu: "Shakoor" log Allah ka shukr ada karte hain. Allah bhi shukr ada karte hain! Yeh kya hai? Banda shukr ada karta hai yeh maloom hai. Allah shukr ada karte hain?

Shakoor ka Matlab

Banda kehta hai: Alhamdulillah. Shukr ka izhar kiya. Bande ne shukr ada kiya aur Allah ne mazeed nemat ata ki.

Allah Shakoor hai

Ab Allah Subhanahu wa Ta'ala Shakoor hain. Is ka matlab yeh hai: Banda thora sa amal kare to Allah use bohat bara ajr dete hain. Misal ke taur par saath saal ka amal aur Allah Ta'ala Jannat-e-Abadi de rahe hain.

Allah se Mohabbat ka Sabab

Dekhein, Allah Shakoor hain yani bande ke thore se amal par bohat bara ajr de rahe hain. To Allah se mohabbat nahin hui? Mohabbat paida nahin hui? Kitna Raheem aur Kareem hai!

Dunyawi Nematein

Aur duniya mein abhi bohat si nematein de di hain. Walidain diye, bhai behen diye, rishtedariyan dein, biwi di, bohat si dunyawī nematein di hain. Khane peene ki nematein di hain. Aankh, kaan se faida utha rahe hain.

Zaban ka Sahi Istemaal

Zaban se Allah ki mohabbat hasil karne ka zariya ban sakti hai. Allah ke naamon aur sifaton par ghaur karein. Tauheed pakar kar rakhein. Tauheed-e-Uloohiyyat ko pakar kar rakhein. Is tarah ke shirk na aaye.

Tauheed

Tauheed-e-Asma wa Sifaat mein shirk na ho. Quran-e-Majeed hamesha. Rozana Quran-e-Majeed ka tadabbur aur ahkaam o asbaaq sunein. Rozana parhte rahein. In Sha Allah.

Tareeqa Solah: Maut ki Tayyari

Maut ki tayyari. Yeh bhi aham mauzu hai. Maut ko yaad rakhne se kya faida hai? Insaan ke zehan mein rahega ke mujhe poora maal o daulat chhor kar jana hai. Akhirat ka saamna karna hai. Dua ke zariye tayyari karni hai. To maut insaan ko narm kar deti hai.

Istighfar ki kasrat. Faraiz ko ada karein aur nawafil ki kasrat se Allah ki mohabbat milti hai. Allah se mohabbat. Makhlooq par rehmat. Ibadat aur zikr mein dil lagayein. Yeh tamam aham mawazoo hain jin ke zariye se bande ko tazkiya hasil hota hai.

Dua aur Ikhtitam

To main Allah Subhanahu wa Ta'ala se dua karta hoon ke Allah mujhe aur aap sab ko tazkiya-e-nafs ki taufeeq ata farmaaye. Aameen!
