

TAFSEER SURATUL FATIHA (تفسیر سورۃ الفاتحہ)

زکوٰۃہا 1	1 سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ 5	آیتاں 7
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الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
بہت رحم کرنے والا ہے	جو نہایت مہربان	اللہ کے نام سے (شروع کرتا ہوں)
bahot raham karne wala	Jo nihaayat maherbaan	Allah ke naam se (shuru' karta hu)

الرَّحِيمِ ٢	الرَّحْمَنِ	رَبِّ الْعَالَمِينَ ١	لِلَّهِ	الْحَمْدُ
بہت رحم کرنیوالا ہے	نہایت مہربان	(جو) تمام جہانوں کا رب ہے	اللہ کے لیے	ہر قسم کی تعریف
bahot reham karne wala	Nihaayat maherbaan	(jo) tamaam jahano ka Rab hai	Allah ke liye	Har qism ki ta'areef

إِيَّاكَ	وَ	نَعْبُدُ	إِيَّاكَ	يَوْمَ الدِّينِ ٣	مَلِكٍ
صرف تجھ سے ہی	اور	ہم عبادت کرتے ہیں	صرف تیری ہی	بدلے کے دن کا	مالک ہے
Sirf tujh se hi	aur	Hum ebaadat karte hai	Sirf teri hi	Badle ke din kaa	Maalik hai

صِرَاطَ الَّذِينَ	الصِّرَاطَ الْمُسْتَقِيمَ ٤	إِهْدِنَا	نَسْتَعِينُ ٥
راستہ ان لوگوں کا جو	سیدھے راستے کی	ہمیں ہدایت دے	ہم مدد مانگتے ہیں
Raasta un logo kaa jo	Seedhe raaste ki	Hame hidaayat de	Hum madad mangte hai

الضَّالِّينَ ٦	وَلَا	عَلَيْهِمْ	الْمَغْضُوبِ	غَيْرِ	عَلَيْهِمْ ٧	أَنْعَمْتَ
(وہ) سب گمراہ ہوئے	اور نہ	ان پر	غضب کیا گیا	نہ	ان پر	تو نے انعام کیا
(wo) sab gumrah huwe	Aur naa	Un par	Ghazab kiya gaya	naa	Un par	Toone ina'am kiya

## WAJAH TASMIYAH:

Is ke mazmoon ki munasibat se ise Fatiha ka naam diya gaya hai, kyio ke isse Quran e Kareem ki ibtidaa (shuru'aat) hoti hai, aur isliye ke ye wo pehli surat hai jo mukammal naazil huwi.

## Is ke doosre Naam:

(1) As-Sab-ul-Mathani (السَّبْعُ الْمَثَانِي) - Jaisa ke irshad e Baari Ta'ala hai :

(2) Ummul Quraan (أُمُّ الْقُرْآنِ) (3) Ummul Kitab (وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمِ)

(أُمُّ الْكِتَابِ) - Jaisa ke Hadees me hai : (لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْكِتَابِ), aur mazeed ye ke ye surat Tawheed, Ahkam, Jazaa, aur logo ke mukhtalif tareeqo par mushtamil hai, isliye bhi is Ummul Kitab Kaha gaya hai. (4) As-Salaat (الصَّلَاةُ) Jaise ke Hadees e Qudsi me hai:

(الرُّقِيَّةُ) (5) Ar-Ruqyah (قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي) Jaise ke Hadees e Abi Saeed Khudri me hai: (6) Al-Wafiyah (الْوَفِيَّةُ) (7) Al-Kafiyah (الكَافِيَّةُ) Kyio ke ye surat har cheez ke liye kaafi hai jab ke doosri surate is ke qayem muqam nahi ho sakti.

## AHMIYAT WA FAZEELAT:

Jo surat ek din me (30) martaba se ziyada Farz aur Sunnat namaazo me dohrayi jaati ho, is ke bagair koi namaaz bhi qabool nahi hoti, aur ALLAH Rabul Izzat ki Sifat e Kamaal aur Jalaal par mushtamil ho, aur raahe hidayat (hidayat ka raasta) paane ka sar chashma (buniyadi zariya) ho, har musalman ka farz hai ke iske ma'ani wa tafseer maalom kare, Sahi Muslim ki Hadees me Rasool Allah (ﷺ) ne farmaya: (Jis ne farz wa nafil ki har raka'at me Fatiha nahi padhi uski namaaz nahi hai), aur Imaam Dar Qutni ki Sahi Hadees hai ke Rasool Allah (ﷺ) ne farmaya:

(لَا تُجْزَى صَلَاةٌ لَّا يَقْرَأَ الرَّجُلُ فِيهَا بِفَاتِحَةِ الْكِتَابِ) (Yani jis namaaz me koi shakhs Surah Fatiha na padhe uski namaaz nahi hogi), Sahi Bukhari me Abu Saeed bi Mu'alla ki Hadees:

(لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ) (Mai tumhe masjid se nikalne se qabl (pehle) Quraan ki sabse azeem surat sikhaaunga. phir aapne Aapne unhe Surah Fatiha sikhayi) , is jaisi Hadees Ubai Bin Ka'ab se bhi marwi hai. Mazeed Aap (ﷺ) ne iss surat ke baare me farmaya: Ye surat aisi hai jis jaisi Tawraat, Injeel, Zaboor aur Quraan me naazil nahi huwi. Aur Sahi Muslim ki Hadees me hai, Jibreel (Alai Salaam) ne Aap (ﷺ) ko farmaya: Aapko do aise Noor diye gaye hai jo Aap se qabl (pehle) kisi aur ko nahi mile: Surah Fatiha aur Surah Baqra ki aakhiri do aayaat.

## Mazmoon aur Bunyadi Maqсад:

Allah Ta'ala ne hame is surat me ek azeem dua sikhayee hai, aur wo dua raah e hidayat paane ki hai, jis me insaan ki dunya wa aakhirat ki falah wa kamyabi hai, aur Quraan ke ibtidaa me ye dua mangne ka ma'anaa ye hai ke Allah Ta'ala ne hidayat ke (ﷺ)al par mukammal Qurran samne rakh diya ke ye wo Qurran hai jis se tumhe hidayat mil sakti hai.

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

## Ayaat ki Tafseer:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

Bismillah Fatiha ki aayat hone me ulma ka ekhtilaaf hai, ahtiyat ye hai ke ise namaz me Surah Fatiha se qabl padhna chahiye. Bismillah ki fazeelat ye hai, jis kaam me Bismillah padhi jaaye us me Allah ki madad shamil hoti hai aur khair wa barkat paida hoti hai. Aur Shaitan ki sharr angezio se mahfooz huwa jaata hai. Jin mawqo par Bismillah padhni zaroori hai us me jaanwar zabah karte waqt, wazu ki ibtidaa me, khana khate huwe aur hambistari ke waqt.

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

Duaa ki ibtidaa us hasti ki tareef se ki jaarahi hai jis se duaa mangna chahiye, aur haqeeqat me wahi zaat har tarah ki duaao ki mustahaq hai, jise kuch bhi ataa karne se koi manaa karne wala nahi, na hai uske khazaano me kisi tarah ki koi kami paida hoti hai, aur taareef sif Allah hi ke liye hai, kyio ke kaaenaat me jis shakl wa surat me koi khubsurati ya kamaal hai to uska sar-chashma Allahi hi ki zaat hai. RAB ka lafz: Mailk wa Aaqa, Parwarish karne aur Haakim wa Mudabbir wa Munazzam ke liye istemaal hota hai. Aur ye sab ma'ani Allah ke layeq hai. (الحمد لله) Alhamdulillah ki fazeelat me Sahi Muslim ki Hadees hai: (وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ) Ye wo kalma hai jo nekiyo ka taraazu bhar deta hai.

(الرَّحْمَنِ الرَّحِيمِ)

Rahman wa Raheem dono ka masdar rahmat hai, lekin Rahman ki wo ki wo rahmat jo har kaafir wa momin ke liye aam hai, jab ke Raheem ki wo rahmat jo sirf ahle imaan ke liye hai. Isi liye uski Rahmat ko is mubaliga ke andaaz me bayan kiya gaya hai.

(مَالِكِ يَوْمِ الدِّينِ)

Deen ke ma'ani ma'amlu, jazaa wa sazaa, Kaha jata hai (كَمَا تَدِينُ تَدَانُ) ( Jaisa karoge waisa bharoge), qayamat ke din ka maalik qarar dene ka maqsad ye hai ke us din tamaam milkiyate khatm hojayegi, (لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ) Aaj ke din kis ki milkiyate hai? Sirf ek hi Gaalib wa Qahir Allah ki zaat ke liye, wahi poore iqtidar ka maalik hoga, na uski sazaa me koi rukawat ban sakega, aur na uski jazaa me koi maan'e hoga, au rye wo din jisme tamaam agli phichhli naslo ka hisab liya jayega, jis se ye Aayat e Mubaraka tilawat karne wale ko us din ki tayari ke liye hoshiyar aur mutanabba kiya jaarahai.

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

Baaz ulma ka farman hai: Surah Fatiha Quraan ka khulaasa, aur ye aayat Surah Fatiha ka khulaasa hai. Lafz ibaadat ke mafhoom me, pooja wa parastish, ita'at wa farmabardari, bandagi wa ghulaami, aur har wo qawl wa amal shamil hai jo neki wa (ﷻ)ab wa rizaa e Elahi ke maqsad se kiya jata ho, aur in sab cheezo ka sirf Allah Ta'ala hi layeq hai. Chunancha aise aamaal sirf

Allah hi ke liye hone chaihiye. Madad wa isti'aanat ki do qisme: Wo madad jo zaahiri asbaab wa wasaa'el ke tahat aise shakhs se li jaaye jo haazir aur madad karne ki zaahiri qudrat rakhta ho, aisi madam us shakhs se li jaa sakti hai. Jab ke aisi madam jo zaahiri asbaab se hat kar Ma Fawqul Fitrat tareeqe se ho sirf Allahi ki zaat se jaayez hai.

(إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

Ye hai is surat ka bunyadi maqsad aur wo ye ke Allah Rabbul Ezzat se seedhi raah ki hidayat mangna, jis hidayat ko paane me dunya wa aakhirat ki fallah wa kaamyabi hai, hidayat ki do qisme hai: (1) Hidayat Tawfeeq wa Amal, aur ye hidayat bakhshne wala sirf Allah Ta'ala hi hai, kaaenaat ki koi hasti ye hidayat dene par qaadir nahi jaise ke irsha e Baari Ta'ala hai:

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) (Bila shuba (Ai Nabi) Aap jisko chahhe hidayat nahi de sakte), (2) Jab ke hidayat ki doosri qism: Hidayat Dalaalat wa Rahnumaayi hai, jo Ambiya wa Rusul aur unke manhaj par chalne wale de sakte hai, jaisa ke Quraan me irshaad hai:

(وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ) (Beshak Aap seedhi raah ki rehnumayi karte ho).

Is se ma qabl aayaat is duaa ke muqaddamat hai, jo qabool e duaa ke liye waseele ki haisiyat rakhte hai, jisme Allah Rabbul Ezzat ke naam, uski siffat aur apne nek amal ka waseela pesh kiya gaya hai, aur yahi wo waseela jis ka Allah Ta'ala ne hukm dete huwe farmaya:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) Jabke is ke ilawa kisi zaat wa ashkhaas ya unke aamaal wa jaah ka waseela yahi wo shirk hai jis me har daur ke mushrik mubtilaa rahe hai, kuffar makkah se bhi jab kaha jaata ke ghairullah se duaaye faryaade kyio karte ho to jawaab dete:

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى) (Hum to sirf is liye in ki ebaadat karte hai ke ye (buzrug) Allah ki nazdiki ke martabe tak rasaayi karde). Aur siraat e mustaqeem Allha ki Kitaab aur Nabi Kareem ﷺ ki sunnat ki ittibaa hai.

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ)

Dunya me tarah tarah ke mazaahib wa afkaar hai, aur har koi apne ko sahee aur doosro ko galat hone ka dawedar hai, is liye Allah Ta'ala ne siraat e mustaqeem paane walo ki wazaahat ki ke wo aise log hai jin par Allah ka ina'am huwa, aur Allah ka ina'am paane wale wo hai jin ka Allah Ta'ala ne bayaan karte huwe farmaya:

(وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ) ( Aur jo Allah aur Rasool ki ita'at kare to aise logo ka شمار Nabiyo, Siddiqo, Shuhada aur Saliheen ke saath hoga jin par Allah ne Ina'am kiya. Aur asal ina'am aakhirat ki kaamyabi aur jannato paa lena hai, kyio ke yahi haqeeqi aur daayimi nemat hai. Is ke muqable me dunya ki nemate aarzzi aur natamaam hai, jin ko paane wale umooman aakhirat ke daayimi azaab ko paane wale hote hai.

(غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

Sahi Ibn Habban me Adi Bin Hatim se riwayat hai Nabi Kareem ﷺ ne farmaya:

(الْمَغْضُوبِ عَلَيْهِمْ) se muraad yahood hai aur (الضَّالِّينَ) se muraad nasaara hai. Aur Allah Ta'ala Qurran e Kareem me ek se ziyada jaga pe yahood ke (الْمَغْضُوبِ عَلَيْهِمْ) hone ka ailaan kiya hai. Jaisa ke irshaad e Baari Ta'ala hai (وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ) ( Aur Allah ke ghazab ke saath laute), Doosri aayat me farman hai: (وَعَضِبَ اللَّهُ عَلَيْهِمْ) (Allah ka un par ghazab huwa). Aur yahood par Allah ka ghazab hone ki waja ye thi in logo ne haq jaanne pechanne ke baawajood is par amal na kiya. Aur nasaara ke gumraah hone ki wajah ye ke in logo ne haq na to jaana aur na hi is par amal paira ho sake.

Aameen:

Ma'ana (Qabool farmaale) Ye Fatiha ka hissa nahi hai, lekin Fatiha me ki jaane wali dua par ye lafz kahna masnoon hai, Sahi Bukhari wa Muslim me Abu Huraira (رضي الله عنه) se riwayat hai Rasool Allah (ﷺ) jab imaam (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) kahe to aameen kaho, kyio ke jis ki aameen farishto ki aameen se mil gayi us ki sabiqah gunah maaf ho gaye. Mazed aap ka farman hai: (Yahood tum se sab se ziyada hasad aameen kahne par karte hai, chunancha ziyada se ziyada aameen kaha karo) (Ibn Maja an Ibn Abbas).

## TAFSEER SURAH AN-NAAS (سورة الناس)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ	أَعُوذُ	بِرَبِّ النَّاسِ ﴿١﴾	مَلِكِ النَّاسِ ﴿٢﴾
کہہ دیجئے	میں پناہ میں آتا ہوں	لوگوں کے رب کی	لوگوں کے بادشاہ کی
Kah dijiye	Mai panaah me aata hu	Logo ke Rab ki	Logo ke Baadshah ki

إِلٰهِ النَّاسِ ﴿٣﴾	مِن شَرِّ الْوَسْوَاسِ	الْخَفَّاسِ ﴿٤﴾	الَّذِي ﴿٥﴾
لوگوں کے معبود کی	وسوسہ ڈالنے والے کی شر سے	(جو) پیچھے ہٹ جانے والا ہے	جو
Logo ke Ma'abud ki	Waswasaa daalne wale ki shar se	(jo) peeche hat jaane waala hai	jo

يُوسُوسُ ﴿٦﴾	فِي صُدُورِ النَّاسِ ﴿٧﴾	مِنَ الْجِنَّةِ ﴿٨﴾	وَ النَّاسِ ﴿٩﴾
وسوسہ ڈالتا ہے	لوگوں کے سینوں میں	جنوں سے	انسانوں میں سے
Waswasaa daalta hai	Logo ke seeno me	Jinno se	Insaano me se

Surah An-Naas ki fazeelat me Imaam Haithami riwayat farmate hai: Rasool Allah (ﷺ) ko darane namaaz bichchu ne das liya, Aap ne namaaz se faarig ho kar paani me namak daal kar us par malaa aur saath saath (قل يا أيها الكافرون. قل هو الله أحد. قل أعوذ برب الناس) padte rahe.

(قُلْ) (Kah dijiye)

Us paigham ka hissa hai jo tableeg ke liye Nabi Kareem (ﷺ) par naazil huwa. Aur Aap ke baad har musalman bhi is ka mukhatib hai.

(أَعُوذُ) (Mai panaah leta hu)

Panaah mangne se murrad kisi cheez se khauf mahsoos karke apne aap ko us se bachane ke liye kisi doosre ki hifazat me aana, uski aad lena. Panaah lenewala mahsoos karta hai ke jis cheez se wo dar raha hai wo khud uska muqabla nahi kar sakta, aur us se bachne ke liye doosre ki zarurat hai jo usay panaah dene par qadir ho.

Panaaha ki ek qism ye ke: taba'yi qawaneen ke mutabiq aalam-e-asbaab ke andar rahte huwe kisi mahsoos wa maaddi taaqat se panaah haasil karna, jo usay panaah dene par zaahiri taaqat

rakhti ho, jaisa ke dushman se bachne ke liye qila-band hona ya haazir ya maujood logo se madad haasil karna.

Aur panaah ki doosri qism wo hai jisme kisi fuaqul fitri hasti se panaah lena, ye samajhte huwe ke ye hasti aalame asbaab par hukmaran hai. Jo sirf Allah Rabul Ezzat se jaayez hai.

Allah Ta'ala se us ki teen sifaat se yaad karke panaah mangne ki talqeen: (بِرَبِّ النَّاسِ) Rab ka maana: Parwardigar, Murabbi wa Aaqa. (ملك الناس) Tamaam insaano ka Badshaah aur Haakim wa Farma-rawaa. (إله الناس) Insaano ka Haqeeqi Ma'abood. Ye teeno sifaat ba-tadreej bayaan farmayi gayi, sab se pehle Allah Rabbul Ezzat ki Ruboobiyat (رب الناس) ka bayaan jis par imaan har daur ke logo ki zaroorat rahi hai, kyu ke wo Allah Ta'ala ki kaayenaat me uski azmat aur kibriyayi ke aasaar dekh kar uske Khaaliq wa Maalik hone ka inkaar nahi kar sakte, aur jo har cheez ka Khaaliq wa Maalik hai wahi Haqeeqi Badshaad hai (وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ) (Jiski badshaahat me koi shareek nahi) Usi ka hukm naafiz hona chahiye, (ملك الناس) aur jo zaat khalaq wa malak aur haakmiyat aur farma-rawayi in sifaat e azeema ki maalik ho wahi haqeeqi taur par ebaadat ke layeq hai. Isi liye wo (إله الناس) hai.

Aur ye isti'aaza aisi zaat se hai jo bando ki hifazat par puri tarah qadir hai aur jo unhe apni makhlooqat ke har tarah ke shar se bachaa sakta hai aur iske siwa koi nahi jo haqeeqat me panaah de sakta ho. (وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ) (Wahi panaah deta hai aur uske muqable me koi panaah nahi diya jata.)

(مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ) (Al-Khannas ke waswaso ke shar se)

Al-Khannas wo shaitan hai jo har insaan par muqarrar kiya gaya hai, jise Quraan wa Hadees me qareen ka naam diya gaya hai, Irshaad e Baari Ta;ala hai: (وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِصَ لَهُ شَيْطَانًا) (Aur jo Rahman ki yaad se ghafil ho hum us par shaitan muqarrar kar dete hain jo us ke hamraah hota hai.) Sahi Muslim me Rasool Allah (ﷺ) ka farman hai: (Tum me se har ek shaitan muqarrar kiya gaya hai. Sahaba ne farmaya: Rasool Allah (ﷺ) kya Aap ke saath bhi? Aap (ﷺ) ne farmaya: Haa, lekin Allah ne us par meri madam farmayi hai aur wo mera mutee'a hogaya hai, lihaza wo mujhe sirf bhalaayi ka hi hukm deta hai.) Haafiz Abu Yayla Ans bin Maalik se riwayat farmate hai ke Rasool Allah (ﷺ) ne farmaya: (Shaitan insaan ke dil par lagaam daale huwe hai, jab insaan Allah ka zikr karta hai to wo peeche hat jata hai, aur jab zikr se ghafil hota hai to dil par qabza jamaa leta hai aur yahi Al-Was Al-Khannas hai), Chunanche khannas wo shaitan hai jo ghair mahsoos tareeqe se waswasa dalne wala hai.

(الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ) (Jo logo ke seeno me waswase paida karta hai)

Waswasa se muraad bura khayal jis ka maqsad bahkaane ka hia. Shaitan ki taraf se logo ke seeno paida kiye jaane wale waswase mukhtalif andaaz se hote hai, Allah ki zaat ke baare me bahkana, Allah Ta'ala aur uski tauheed ke baare me shak wa shub'haat paida karke shirk me mubtila karna, bando ke baare me ek doosre ko badgumaani jaise bure khayalat me mubtila

karke bahkana aur tafarruqa-bazi paida karna. Jaisa ke Sahi Bukhari me Rasool Allah (ﷺ) ka Ummul Momineen Safiya رضي الله عنهما ke saath do sahaba ka qissa bayaan huwa jis me Aap (ﷺ) ne farmaya: (Beshak shaitan insaan me khoon ki tarah daudta hai aur mujhe khadsha hai ke wo tumhare dil me koi ghalat waswasa daal de). Mazeed shaitan ka waswasa ye hai ke wo buraayi ko muzayyan karke pesh karta hai aur phir uske irtikaab par uksaata hai, us ke madde-muqabil neki aur bhalaayi se nafrat dilata hai aur us se door karne ki koshish karta hai, yahi us ka wateraa rahta hai jab tak insaan Allah ke zikr me mashghool hokar usay door nahi kar deta. Jaisa ke Allah Ta'ala ka farman hai: (وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ) (Aur agar Aapko shaitan ki taraf se koi waswasa aane lage to Allah ki panaah mang liya karo)

(وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ) (Aur dua kare ke Ai mere Rab: Mai shaitan ke waswaso se teri panaah chahta hu.)

(مِنَ الْجِنَّةِ وَالنَّاسِ) (Wo jinno aur insaano me se hai) Yani waswasa anddazi ka ye kaam shayaateen jinn bhi karte hai, aur shayateen ins bhi.

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا) Aur isi tarah hum ne har Nabi ke jino aur insaano me se dushman banaaye jo shaitan ek doosre ki taraf waswasa daalte hai). Musnad e Ahmad, Nisaayi aur Ibn Habban waghaira Hazrat Abu Zar se riwayat karte hai ke Rasool Allah (ﷺ) ne unhe farmaya: (Ai Abu Zar: Allah Ta'ala se insaani aur jinni shaitano se panaah mango, Abu Zar ne farmaya: Kya insaano me se bhi shaitan hote hai? App (ﷺ) ne farmaya: Haa ) Insaano me se wo shaitan hai jo mukhtalif andaaz se insaano ko gumraahi ki targheeb dete hai, kabhi deen ka libada odh kar shirk wa bidda'at ki taleem dete hai, to kabhi naaseh mushfiq aur khair-khwahi ke roop me haraam-khori aur fahaashi wa uryaani ki daawat dete hai.



## TAFSEER SURAH AL-FALAQ (سورة الفلق)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ الْفَلَقِ ﴿١﴾	أَعُوذُ	قُلْ
صبح کے رب کی	میں پناہ میں آتا ہوں	کہہ دیجئے

Subah ke Rab ki	Mai panaah me aata hu	Kah dijiye
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مِنْ شَرِّ حَاسِقٍ	وَ	مَا خَلَقَ ﴿٢﴾	مِنْ شَرِّ
اندھیری رات کے شر سے	اور	جو اس نے پیدا کیا	(ہر) اس چیز کے شر سے

Andheri raat ke shar se	Aur	Jo us ne paida kiya	(har) us cheez ke shar se
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فِي الْعَقَدِ ﴿٣﴾	مِنْ شَرِّ النَّفَّاثِ	وَ	وَقَبِ ﴿٤﴾	إِذَا
گرہوں میں	پھونکنے مارنے والیوں کے شر سے	اور	وہ چھا جائے	جب

Giroh me	Phunke marne waliyo ke shar se	aur	Wo chaa jaye	jab
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حَسَدٍ ﴿٥﴾	إِذَا	مِنْ شَرِّ حَاسِدٍ	وَ
وہ حسد کرے	جب	حسد کرنے والے کے شر سے	اور

wo hasad kare	jab	Hasad karne wale ke shar se	aur
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(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) (Kah Dijiye: Main subah ke Rab ki panaah me aata hu)

Allah Rabul-Ezzat tamaam makhlooqat ka Rab hai, jab-ke yaha usay Rabbul-Falaq kaha gaya hai, aur falaq ke asal maani phaadne ke hai. Aksar mufasssireen ne isse muraad raat ki taariky ko phaad kar subah ka sapaida nikalna hai. Ta-ke wo aafaat ke hujoom ko chaa'n't kar mere liye aafiyat paida karde. Aur (Falaq) ka doosra mana tamaam makhlooqat bhi hai.

(مِنْ شَرِّ مَا خَلَقَ) (Tamaam makhlooqat ke shar se mai uski panaah mangta hu)

Un makhlooqat me shaitan, insaan, jin, haiwan hatta-ke insaan ka nafse-ammara bhi hai jo use burayi pe uksata hai. Aur shar ki nisbat Allah ki taraf nahi, lekin uski nisbat makhlooqat ki taraf hai. Aur makhlooqaat ke shar se panaah hasil karne ke liye agar koi mauzu tareen isti'aaza ho sakta hai to wo ye hai ke unke khaaliq ki panaah mangi jaye. Kyu ke wo apni makhlooq par ghalib hone ki wajah se panaah dene par qaadir hai. Aur unke shuroor se bhi waqif hai.

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ) (Aur andheir raat ki taariky ke shar se jab uska andhera phail jaye)

Makhlooqaat ke shar se umooman panaah mangne ke baad ab baaz khaas makhlooqaat ke shar se khusoosan panaah mangne ki talqeen. Ghaasiq ke laghwi maani taariky ke hai. Waqab: ke maani chhaa jaane ke hai. Taariky ke shar se panaah mangne ki hikmat me hadees me bayaan huwi hai. (Jab suraj ghuroob hojaye to shayaateen phail jate hai, lihaza apne bachcho ko gharo me samet lo aur apne jaanwaro ko baandh rakho....)

(وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ) (Aur Girah (laga kar un) me phoonkne waliyo ke shar se)

Uqad jamaa uqda ki hai. Jis ke maani girah ke hai. Girah me phoonkne la lafz tamaam mufasssireen ke yaha jaadu ke liye istemaal huwa hai.

Rasool Allah(ﷺ) par jaadu ka waqiya:

7 Hijri me yahood ek wafad madeena aaya aur Labaid bin Aasam yahoodi se mutaliba kiya ke Nabi Akram (ﷺ) par jaadu kiya jaye. Baaz riwaayaat me hai ke usne khud jaadu kiya tha. Aur baaz me hai ke uski bahno ne Aap (ﷺ) ke baal mubarak aur kanghi ek nar khajoor ke khoshe ke ghilaaf me rakh kar zarwan naami kuwway ki taih me ek patthar ke neechे daba diye. Is jaadu ka asar sirf is had tak tha ke Aap kisi kaam ke mutalliq khayaal farmate ke wo kar liya hai magar nahi kiya hota. Aur ye asraat sirf Aapki zaat ki had tak mahdood thay. Hatta-ke doosre logo ko iski khabar tak na thi. Aur na-hi shariyat aur ebaadat ke hawale se iska koi asar tha.

Ye asraat kuch arse tak rahe hatta-ke ek roz jab ke Aap Hazrat Ayesha ke paas thay, Aapne baar baar Allah se dua mangi aur phir sogaye. Bedar hone par Aapne Hazrat Ayesha se farmaya : Maine jo baat apne Rab se poochi thi wo usne mujhe bataa di hai. Aur wo is tarah ke neend ki haalat me do farishte Aap ke paas aaye. Ek sar ki taraf aur doosra paaw ki taraf khada huwa. Ek ne doosre se poocha: Inhe kya huwa. doosre ne jawab diya: In par jaadu huwa hai. Aur phir jaadu skarne ki tafsilaat zikr karte hai. Is ke baad Nabi Kareem (ﷺ) ne Hazrat Ali, Hazrat Ammar aur Hazrat Zuber ko bheja, jinhone kuwway se ghilaaf baraamad kiya. Usme kanghi aur baalo ke saath ek taant me gyarah(11) girahe di huwi thi. Aur mom ka ek putla bhi tha jisme suiyya chubhoyi huwi thi. Aap (ﷺ) mawoozatain padte jaate jisse girahe khulti jaati aur suiyya nikalti jaati. Aur phir uske baad Aap (ﷺ) jaadu ke asar aise nikle jaise koi shakhs bandha hota hai. Labaid ko bulakar baaz-purs ki to usne aitaraf kar liya, aur Aap ne bagair intiqam liye usay chod diya.

Jaadu haqeeqat hai ya waham hai? Baaz log ise waham qarar dete hai. Wo is liye ke iske asraat ki koi scientific tawjiya nahi ki jaasakti, lekin bahotsi cheeze aisi bhi hoti hai jo mushahide me aati hai lekin unhe scientific tareeqe se bayaan nahi kiya jaasakta. Aur jaadu ke asar se jism aur nafs dono hi mutaasir ho sakte hai. Aur aksar wa beshtar aankho ki nazar aur khayaal ki had tak hota hai. Jaisa ke Firaun ke jaadugaro ke baare me irshade Baari Ta'ala hai:

(يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى) (Moosa (Alaihi Salaam) ko unke jaadu se ye khayaal hone lagaa

ke rassiya aur chadiya bhaag rahi hai), Doosri jaga irshaad hai: (سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ)

(In (Jaadugaro ne) logo ki nazar-bandi kardi, aur un par haibat taari kardi) magar ye asraat Allah Ta'ala ke hukm ke baghair mumkin nahi.

Jaadu ka asar khatm karne ka tareeqa:

Jaadu ka jaadu se tod karna haraam hai. Lekin jaadu ko sharayi adiyi aur azkar ke zariye khatm karna jayez hai. Jaisa ke Surah Baqarah ke mutalliq Rasool Allah (ﷺ) ka farman hai:

(لَا تَسْتَطِيعُهَا الْبَطَلَةُ) (Yani baatil quwwate is surat ka muqabla nahi kar sakti). Mazeed farman hai: (Jis ghar me Surat Baqarah padhi jaaye teen (3) din tak shaitan waha daakhil nahi hota). Is ke saath saath mazeed Ayatul kursi, Teeno Qul, Subah shaam ke azkar ka ahtamaam kiya jaaye. Aur ghar ko shaitani aalaat se paak kiya jaye.

Jaadu ka hukm:

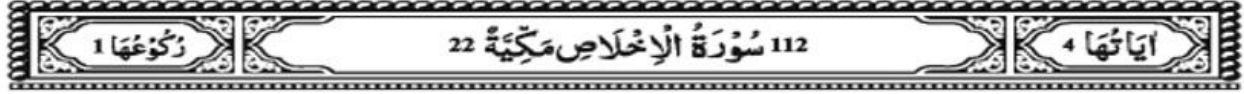
Jaadu seekhna, sikhana aur karna kufr hai. Irshaade Baari Ta'ala hia:

(وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ) Sulaiman (Alaihi Salaam) ne to kufr na kiya, bal-ke ye kufr shaitano ka tha jo logo ko jaadu sikhate the.

(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ) (Aur hasad karne walo ke shar se jab wo hasad kare) Hasad ka matlab kisi shakhs ko Allah ki di huwi na'emat ya khoobi par usse jalna. Aur hasad karne walo me wo shakhs bhi shaamil hai jo apni nazro se kisi ko nuksaan pohncaye, kyu ke aisi nazar kisi shar pasand hasid se hi saadir hoti hai, Hasad ka jurm bayan karte huwe nabi Kareem (ﷺ) ne farmaya: (Hasad karne se bacho kyu ke hasad aise hi nekiyo ko khaa jaata hai jaise aag lakdiyo ko jalaa deti hai)

In shuroor se bachne ka ye tareeqa haike: (1) Allah Ta'ala par haqeeqi tawakkul aur uski taraf apne ma'amlat ko sop dena. (2) Zikr wa azkar aur subah wa shaam ke vird karna. (3) Quraane-Kareem ki tilwat aur khusoosan teeno Qul, Ayatul Kursi, Suratul Baqarah, Suratul Fatiha ki tilwat ka kasrat se ahtamaam karna.

## TAFSEER SURATUL IKHLAS (تفسیر سورۃ الإخلاص)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ	هُوَ اللَّهُ	أَحَدٌ ①	اللَّهُ الصَّمَدُ ②	لَمْ يَلِدْ ③
کہہ دیجئے	وہ اللہ	ایک ہے	اللہ بے نیاز ہے	نہ اس نے (کسی کو) جنا
Kah dijiye	Wo Allah	Ek hai	Allah beniyaaz hai	Na us ne (kisi ko) jana

وَلَمْ ④	يُولَدْ ③	وَلَمْ	يَكُنْ ⑤	لَهُ	كُفُورًا	أَحَدٌ ④
اور نہ	وہ (خود) جنا گیا	اور نہیں	ہے	اس کا	ہمسر	کوئی ایک
Aur na	Wo (khud) jana gaya	Aur nahi	hai	Us kaa	Hamsar	Koi ek

### Wajah Tasmiya:

Har surat ka naam usme mazkoor hota hai, Jab-ke is surat ka naam is ke mauzu ke aitabar se hai, kyu ke is me khaalis tauheed aur Allah Rabbul-Ezzat ki sift bayaan ki gayi hai. Jis ke liye ise Surate Ikhlaas ka naam diya gaya hai, doosra ye ke jo shakhs is surat ko amal me laate huwe aur isme bayaan aqeeda tauheed ko apnate huwe tilwat kare to use shirk se khalaasi ho jaati hai.

### Fazeelat wa Ahmiyat:

Bukhari wa Muslim ki sahi riwayat me hai ke Aap (ﷺ) ne farmaya ke ye surat ek tihayi(1/3) Qura'an ke baraabar hai, Abu Huraira (رضي الله عنه) ki sahi hadees hai ke Rasool Allah (ﷺ) ne ek shakhs ko ye surat tilwat karte huwe suna to farmaya ke us ke liye jannat wajib hogayi, is ki ahmiyat aur fazeelat ke pesh-e-nazar hi Rasool Allah (ﷺ) fajr wa maghrib ki sunnato aur vitar wa tawaf ki rak'ato me is surat ke padhne ka ahtamam karte. Sahi Bukhari ki riwayat me hai ke baaz sahaba jamaat karwate huwe is surat se apni qira'at khatm karte. Aap ne un se poocha to unhone kaha ke isme Rahman ki sift bayaan ki gayi hai is liye mujhe iska padhna mahboob hai to Aap (ﷺ) ne farmaya (أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ) usay batado ke Allah Ta'ala usse muhabbat karta hai. Aur doosre waqiye me Aap (ﷺ) ne farmaya (حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ) Tumhari is surat se muhabbat ne tumhe jannat me dakhil kardiya. Is fazeelat ka raaz us tauheed me hai jo is surat ka mauzu wa Labb-Lubab hai, jis se maloom huwa ke Tauheed-e-Baari Ta'ala hi wo amal-e-jaleel hai jis se har us cheez ki qadr wa shaan badh jati hai jo tauheed par mabni ho.

### Zamana-e-Nuzool:

Makkah ke Ibtidaayi daur me naazil huwi. Jab mushrikeen-e-makkah ne Aap (ﷺ) se Aapke Rab ke baare me sawaal kiya.

### Sabab-e-Nuzool:

Tirmizi aur Masnad-e-Imaam Ahmad me mukhtalif sahaba se riwayat hai ke ke mushrikeen-e-quraish ne Rasool Allah (ﷺ) se kaha ke hame apne Rab ka nasab batayiye, jis par ye surat naazil huwi. Aur Ibn Abbas aur Anas Bin Malik waghaira se riwayat hai ke is tarah ka sawaal yahood wa nasara ne Aap (ﷺ) se kiya tha.

### Mauzu wa Mazmoon:

Jab Rasool Allah (ﷺ) tauheed ki dawat lekar uthhe us waqt mushrikeen un khudaaoki pooja kar rahe the jo lakdi, patthar, sone chandi waghaira ke bane huwe the. Un ki baqaaida nasal chalti thi. Aur unhe khane peeni ki zaroorat bhi lahaq hoti thi. Yahood wa nasara bhi is tarah ke tasawwurat se paak na the. Is haalat me jab Allah-wahdahu la shareek ko maanne ki dawat di gayi to mushrikeen ke zahan me ye sawalat paida huwe ke wo Rab kis qism ka hai jise tamaam maaboodo ko chhod kar tasleem karne ki dawat di jaarahi hai. Chunancha Qura'an-e-Kareem ne in ka jawaab chand alfaaz me dekar Allah ki hasti ka tasawwur wazeh kiya jo tamaam mushrikana tasawwurat se mukhtalif tha.

### Ayaat ki Tafseer:

Lafz-e- (قُلْ) (Kah dijiye) ke sab se pahle mukhathib Rasool Allah (ﷺ) hai. Aur Aap ke baad har musalman is ka mukhatib hai.

(هُوَ اللَّهُ أَحَدٌ) (Wo Allah yakta hai)

Yani jis Allah ki ebaadat ki taraf tumhe daawat de raha hu wo wahi hasti hai jise tum Allah ke naam se jaante ho. Kyu ke arbo ke yaha lafz-e-Allah jana pehchana tha. Zaman-e-qadeem se wo khaliq-e-kaainat ko isi lafz se jaante the. Aur apne doosre o ke liye ye lafz istemal nahi karte the. Qura'an-e-Kareem me mukhtalif jagho pe Allah Talah ke baare me ye aqeeda bayaan kiya gaya hai. Surat Yunus me hai:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ

(In se pucho, kaun hai jo tumko aasaman wa zameen se rozi deta hai? Sunne dekhne ki taaqate kis ke ikthiyar me hai? Aur kaun zinde ko murda aur murde ko zinde se nikalata hai? Aur kaun is nizaam-e-aalam ki tadbeer karta hai? To ye zaroor kahenge: Allah). (Ayat 31). Isi tarah ka bayaan Surat Bani Israael, Muminoon, Ankaboot, Zukhruf waghaira me hai. Is jawaab se ye matlab wazeh ho jata hai ke jise tum saari kaainat ka Khaliq, Maalik, Raaziq, Mudabbir wa Muntazim maante ho, aur sakht waqt aane par sab khudao ko bhool kar usi ko pukarte ho, wahi mera Rab hai aur usi ki bandagi ki taraf tumhe bulata hu.

Laf-e-Ahad (أَحَدٌ) Ghair izafi taur par sirf Allah ki zaat ke liye istemal hota hai, wo zaat jis ke baare me tum sawaal karte ho wo Allah yakta wa yagana hai, uska koi saani nahi, jaise tum is baat ka iqraar karte ho ke kisi doosre ka usko Ruboobiyat me koi hissa nahi, aise hi Uloohiyat me bhi koi uska shareek nahi.

Wahi akela har cheez ka Khaliq wa Maalik wa Mudabbir wa Muntazim hai, na wo kisi ka mohtaj hai aur nahi uska koi shareek wa saajhi hai, wahi mukhtar-e-kul hai jiske ikhtiyarat me kisi ka koi dakhil nahi, hatta-ke Sarwar-e-Kaunain Imaamul-Ambiya ko bhi farma diya:

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ) ((Ai Muhammad (ﷺ)) Aap ke ikhtiyar me kuch nahi) (Surah Aal-e-Imran :128), Surah Jin me Irshaad-e-Baari Ta'ala hai:

(قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (21) قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدًا وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا)

(Kah dijiye ke mujhe tumhare kisi nuqsan ka ikhtiyar nahi, (Ayat :21) Kah dijiye ke mujhe hargiz koi Allah se bachaa nahi sakta, (Ayat:22)). Agar jahaano ke Imaam, Nabiyo ke sardaar ka Allah ke ikhtiyarat me kuch hissa nahi to phir doosra kaun hoga jise istarah ikhtiyarat ho?!!!, aur jo Mukhtar-e-Kul, Rabbul-Aalameen, Ahkamul-Hakimeen hai wahi har tarah ki ebaadato ke layeq hai, uske siwa koi Maabood-e-Barhaq nahi hai, magar afsos ke aaj masjid khaali aur aastane wa dargahe aabaad hai, ghairullah ko mushkil-kusha aur hajat-rawa samjh kar pukara jaata hai, kaainate ki tadbeer aur maut wa hayat ke ikhtiyarat Allah Ta'ala se chheen kar bando ke haat me dediye gaye hai, bal-ke jannat wa jahannam se bhi Allah Ta'ala ko be-ikhtiyar karke us ki chaabiya peer wa mullao ke haat me thamaa di hai. Kisi ne khoob kaha hai:

Ghairo se tujhe ummide Allah se na-ummidi  
Mujhe bataa to sahi ke aur kaafiri kya hai?

(اللَّهُ الصَّمَدُ) (Allah be-niyaz hai)

Samad ke maani me jaame tareen ebaarat ye hai ke: Wo zaat jo har tarah ki kaamil sifaat ki haamil hai, aur tamaam makhlooqat uski mohtaaj hai, Sahaba wa Tabayeen se is lafz ke baare me manqool tafaaseer ka khulasa ye hai: Buland maqaam, badi zakhamat wala, har cheez se balatar, wo sardaar jis ki ita'at ki jati ho, aur uske baghair kisi ka faisla na chalta ho, wo thos cheez jis me koi khaul jhol na ho, Qabil-e-tajziya wa taqseem naho, jo khaata peeta na ho, wo jo sabse beniyaz ho, aur sab uske mohtaj ho.

(لَمْ يَلِدْ. وَلَمْ يُولَدْ) (Na uski koi aulaad hai aur na wo kisi ki aulaad hai)

Ye mushrikeen ke un tasawwuraat ka rad hai jin me wo khayaal karte the ke khudao ki koi jins hoti hai, aur tawalud wa tanasul ka silsila chalta hai, mushrikeen makkah ne farishto ko Allah ki betiya qaraar diya, yahood ne Uzair (Alaihissalam) ko aur nasara ne Isa (Alaihissalam) ko Allah ka beta bana diya.

(إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ) Allah to sirf ek hi maabood hai, wo paak hai ke uski koi aulad ho. (أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ وَلَدَ اللَّهِ وَإِنَّهُمْ لَكَاذِبُونَ) (Khabardar ye log Allah Ta'ala par iftara-baazi karte huwe uski aulad qaraar dete hai aur beshak ye jhoote log hai), Allah Rabbul-

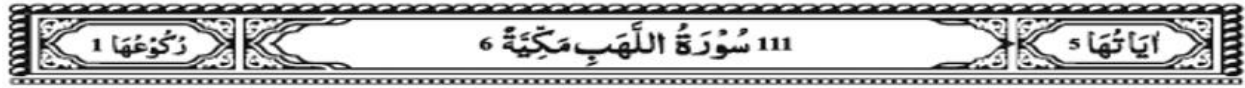
Ezzat ki koi aulaad na hona us ke liye ke (1) Us ke misal koi nahi, jab ke aulad maa baap jaisi aur unka hissa hi hoti hai, (2) Aulaad ta'aun wa madad aur baqaa-e-nasal jaisi haajat wa zaroorat ke liye hoti hai, jab ke Allah Ta'ala kisi ka mohtaj nahi aur na usko kabhi zawaal hai.

(وَلَمْ يُولَدْ) Kyu ke Allah Ta'ala (Al-Awwal) hai jis se qabl kuch nahi, to wo kaise kisi ka beta ho sakta hai.

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) (Aur koi us ki baraabari karne wala nahi)

Kufu ka istemaal: Nazeer, Mushaba, Hum-Rutba, Masaawi aur baraabari ke liye huwa hai. Jis ka maana ye ke kaainat me koi na tha aur na ho sakta hai jo Allah ki maanind, uska hum-palla, ya apni sifaat wa ikhtiyarat me uska mushaba ho. Sahi Bukhari me Hadees-e-Qudsi hai, Allah Ta'ala ne farmaya: (Insaan mujhe gaali deta hai, yaani mere liye aulaad saabit karta hai, hala'n'-ke mai ek hu, beniyaz hu, maine na to kisi ko janaa hai, aur na mai kisi se paida huwa hu, aur na koi mera hum-sar hai). Aur jab kaainat me uski baraabari karne wala koi nahi to usse badh kar kyu-kar ho sakta hai?

## TAFSEER SURATUL LAHAB / AL-MASAD (تفسیر سورة اللہب - المسد)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

<b>تَبَّتْ</b>	<b>يَدَا ابْنِي لَهَبٍ</b>	<b>وَتَبَّتْ</b>	<b>مَا أَغْنَى</b>	<b>عَنْهُ مَالُهُ</b>	<b>وَمَا كَسَبَ</b>
ٹوٹ جائیں	دونوں ہاتھ ابولہب کے	اور وہ ہلاک ہو گیا	نکام آیا	اس کے اسکا مال	اور (نہ) جو اس نے کمایا
Toot jaye	Dono haath Abu Lahab ke	Aur wo halaak ho gaya	Na kaam aya	Us ko uska maal	Aur (na) jo us ne kamayaa

<b>سَيَصْلَى</b>	<b>نَارًا</b>	<b>ذَاتِ لَهَبٍ</b>	<b>وَ</b>	<b>امْرَأَتُهُ</b>
عنقریب وہ داخل ہوگا	آگ میں	شعلے والی	اور	اس کی بیوی (بھی)
Anqareeb wo daakhil hoga	Aag me	Shoale wali	aur	Us ki biwi (bhi)

<b>حَمَانَةَ الْحَطَبِ</b>	<b>فِي جِيدِهَا</b>	<b>حَبْلٌ</b>	<b>مِنْ مَّسَدٍ</b>
(جو) ایندھن اٹھانے والی ہے	اس کے گلے میں	رسی ہوگی	مضبوط مٹی ہوئی
(jo) eindhan uthane wali hai	Us ke gale me	Rassi hogi	Mazboot bati huwi

### Wajah Tasmiya:

Pehli aayat se liya gaya hai. Jisme lafz (Lahab) aaya hai, iska doosra naam (Al-Masad) hai, jo is surat ka aakhiri lafz hai.

### Zamana-e-Nuzool:

Is ke makki hone me mufasssireen me koi ikhtilaf nahi, lekin iske nuzool ke waqt ki taa'yun agarcha wazeh nahi, magar ye kaha ja sakta hai ke ye surat un haalaat me naazil huwi jab Abu Lahab ki mukhalifat had se guzar gayi thi.

### Mauzu wa Mazmoon:

Qura'an-e-Kareem ka ye wo ek hi muqaam hai jaha dushmanan-e-Islaam me se kisi shakhs ka naam lekar uski muzammam ki gayi hai, agarcha Nabi Kareem (ﷺ) ke kayi doosre duhman Abu Lahab se kam na the, lekin is ka bator-khaas naam lene ki wajah ye hai ke arabi ma'shree me sila-rahmi ko badi ahmiyat haasil thi, aur qata'a-rahmi bahot bada gunah samjha jata tha, yahi wajah hai ke quraish ke doosre tamaam khandano ki shadeed mukhalifat rahi, lekin Bani Hashim aur Bani Mutallib ne Aap (ﷺ) par imaan na laane ke ba-wajood Aap ki himayat ki, is ikhlaqiki usool ko jise jaahiliyat me bhi log wajibul-ahtram samajhte the sirf Abu Lahab ne toda, jo ke Aap (ﷺ) ka haqeeqi chachaa tha, aur arab me chachaa baap ki jagah samjha jata hai.



Bukhari wa Muslim ki riwayat me hai ke jab Aap ko dawat-e-aam dene ka hukm diya gaya to Aapne safaa pahadi par chadkar (وَ صَبَّاحَاهُ) (Haai subah ki aafat) ki awaz lagayi, jo kisi bade pesh aanewale khatre ki awaz thi, ye sunkar quraish ke tamaam khandan Aap ki taraf daude, jab sabhi jamaa hogaye to Aap ne farmaya: Agar mai tumhe ye bataau ke pahaad ke peeche ek lashkar tum par hamla karne ko tayyar hai to tum meri baat sach manoge? Logo ne kaha: Haa, hume tumse jhoot sunne ka tajruba nahi huwa. To is par Aap (ﷺ) ne farmaya: Mai tumhe khabardar karta hu ke aage sakht azaab araha hai. Jis par Abu Lahab ne kaha: (تَبَّأ لَكَ آلِهَذَا؟ جَمَعْتَنَا؟) (Sattyanas jaye tera, kya tune hame is liye jamaa kiya tha).

Mazeed Abu Lahab Rasool Allah (ﷺ) ka qareeb tareen hamsaya tha, is ke ilawa Uqba Bin Abi Mueet aur Hakam Bin Aas bhi Aap ke hamsaye the, in logo ne Aap ko tang karne me koi kami na chodi, Aap ke ghar me galaazate phenkte, Abu Lahab ki biwi Umm-e-Jameel Aap ke darwaze par kaante phenk deti, hatta-ke Aap (ﷺ) un logo se farmate ai Bani Abd Munaf ye kaisi hamsaigy hai?

Naboowat se qabl Aap ki do betiyo: Ruqayya aur Umm-e-Kulsoom ki shaadi Abu Lahab ke do beto Utba aur Utaiba se ho chuki thi, jab Aap dawat lekar uthhe to Abu Lahab ne unse kaha ke mere liye tumse us waqt tak milna haraam hai jab tak tum Muhammad ki betiyo ko talaq na do, chunancha unhone unko talaq dedi, bal-ke Utaiba to jahaalat me is qadr badha ke usne Aap (ﷺ) ke muh par thook diya, jo Aap par nahi pada, aur Aap ki bad-duaa ki wajah se safar-e-shaam ke dauran use sher ne phaad khaya.

Abu Lahab ki dushmani ki intihaa ye thi ke jab Aap daawat dene ke liye nikalte to ye shakhs Aap ke peeche peeche rahta ke logo ko Aap ki baat sunne se roke, Masnade Ahmad waghaira me Rabi'a Bin Abaad Ad-Dely bayaan karte hai ke mai zul-majaaz ke bazar me apne baap ke saath tha, jahaa Aap (ﷺ) ko dekha ke Aap kah rahe the: Logo: La ilaha illAllah kah do falaah paa-jaaoge, aur Aap ke peeche peeche ek shakhs kahta jaraha tha: Ye jhoota hai, deen-e-aabayi se phira huwa hai, iski baat na maano, baaz riwaayaat me hai ke wo Aapko patthar marta hatta-ke Aap ki ediyaa khoon se tar hogayi, maine poocha ye kaun shakhs hai? Logo ne kaha ye inka chachaa Abu Lahab hai. Abu Lahab ki inhi harkaat ke pesh-e-nazar ye mukammal surat uski muzammal me naazil huwi, surat ke naazil hone par usne ghusse se aul-faul bakna shuru kardiya to logo ko maaloom tha ye shakhs Rasool Allah (ﷺ) ki mukhalifat me deewana huwa hai, isliye uski koi baat qabil-e-aitbar nahi, aur saath hi ye bhi wazeh hogaya ke Aap (ﷺ) deen ke ma'amle me kisi ke saath madahinat nahi baratnewale.

Abu Lahab ka naam Abdul Uzza tha, use Abu Lahab isliye kaha jata tha ke uska rang surkh wa safed shoala marta tha, lahab aag ke shoale ko kahte hai.

**Ayaat ki Tafseer:**

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ) (Toot gaye Abu Lahab ke dono haat aur wo tabah hogaya)

Ye ek peshan-goyi hai jise maazi ke seege me bayaan kiya gaya hai, jisme uske yaqeeni hone ka maana hai, haat tootne se muraad jismani haat tootna nahi, bal-ke jis maqsad ke liye wo edi-

choti ka zor laga raha tha us me mukammal taur par nakam hojana hai, chunacha Abu Lahab ne Rasool Allah (ﷺ) ki jis daawat ko mitaane ki pur-zor koshishe ki thi Allah Ta'ala ne usay buri tarah naa-kaam kardiya, Ma'arka Badar me kufar ke bade bade sardaar maare gaye, ye khabar sun kar Abu Lahab bahot ranj huwa, aur wo Adsaa (Maliganant Pustule) ki beemari me mubtila hokar ebrat-naak tareeqe se halaak hogaya.

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ) (Uska maal aur jo kuch usne kamaya uske kaam na aaya)

Abu Lahab zar-parast aur kaseerul-maal shakhs tha hattake wo quraish ke un char(4) aadmiyo me se tha jo ek qintar (Taqreeban 7.5 Kilo) sone ke maalik the, lekin ye maal uske hargiz kaam na aasaka, (وَمَا كَسَبَ) se muraad uski aulaad hai, jinhone use bekasi ki maut marne ke liye chhod diya, aur ghulaamo ke zariye uski laash ghadhe me phinkwadi. Aur Deen-e-Islaam qabool karke Abu Lahab ke deen ki jad kaat di.

(سَيَصْبَىٰ نَارًا ذَاتَ لَهَبٍ) ( Zaroor wo shoala-zan aag me daala jayega)

Ye uski aakhirat ka anjaam hai, jo uski kufar par maut aur jahannami hone ki wazeh daleel hai.

(وَأْمُرْ أَتُهُ حَمَّالَةَ الْحَطَبِ) (Aur (uske saath) uski biwi bhi, lagayi bujhayi karne wali)

Is aurat ka naam Arwa aur uski kuniyat Umm-e-Jameel thi, jo Islaam dushmani me apne shohar ke shana-ba-shana thi, jab usne ye surat suni to biphri huwi muthhi me patthar liye Nabi Kareem (ﷺ) ki talaash me nikli. Haram pohnchi to waha Aap (ﷺ) Abu Bakar (رضي الله عنه) ke saath tashreef farma the. Waha aakar Abu Bakar se kahne lagi: Maine sunah hai ke tumhare sahab ne meri hijjo(tauheen) ki hai, Abu Bakar ne farmaya: Is ghar ke Rab ki qasam, unhone tumhari koi hijjo nahi ki. Aur phir Aap (ﷺ) ko dekhe baghair wapas chali gayi.

(حَمَّالَةَ الْحَطَبِ) (Jo (eindhan) uthhane wali hai)

Mufasssireen ne iske mutaadid maane bayaan kiye hai, Ibn Abbas waghaira ka kahna hai ke: Wo raato ko kahrदार tahniya lakar Rasool Allah (ﷺ) ke darwaze par lakar daalti thi, baaz ka kahna hai ke chugliya khaati phirti thi, baaz ka kahna hai ke jahannam me Abu Lahab par aag tez karne ke liye lakdiya daalegi.

(فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ) (Uski gardan me moonjh ki rassi hogi)

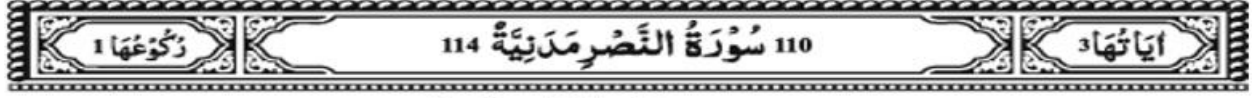
Jeed arabi me aisi gardan ke liye istemal hota jis me zewar pahna gaya ho, aur ye aurat apni gardan me bahot qeemti haar pahanti thi aur qasam khaati thi ke usay bechkar Muhammad ki adaawat me istemal karegi, to yaha jeed ka lafz bator tanz istemal kiya gaya hai ke uski is muzaiyan gardan me dozakh me moonjh ki rassi padi hogi, jisme uski tauheen aur azaab dono hi hai.

**Surah Lahab ka aham tareen sabaq:**

Asr-e-Naboowat me hamare saamne do shakhs aur unka kirdar hai, ek taraf mazkoora surat me Abu Lahab, jo ke na-sirf Quraishi Hashmi, Ahle Makkah ke sardaro me se ek maaldar shakhs tha, bal-ke Rasool Allah (ﷺ) ka haqeeqi chachaa, Aap ka hamsaya, aur Aap ki do betiyo ka sasur bhi tha, khubsurati aur husn wa jamaal me uska rang surkh wa safed shoala marta tha, lekin ye jab Imaan wa Hidayat wa Taqwa wa Ta'at se bahrawar ne huwa to uska hasab wa nasab, maal wa

zar aur sardaari hargiz kaam na aayi, bal-ke uski muzammat karte huwe Qur'aan me ek mukammal surat naazil huwi, aur rahti dunya bal-ke aakhirat me bhi zillat wa khwari ki misaal ban gaya. Doosri Shakhsiyat: Sayyidina Bilal رضي الله عنه ki hai, jo siyah faam, mote mote naqoosh ke habshi nasab, zar-khareed ghulaam the, qasam-pursi ki ye haalat ke gale me rassi daal kar makkah ki galiyo me ghaseete jaate, dahakte angaaro par litaa kar seene par bhaari patthat rakh diya jaata, lekin jab ye seena Imaan wa Tauheed aur Taqwa wa Ta'at se muzaiyan tha, to zameen par chalne wale Bilal ke qadmo ki aahat Jannat me sunayi deti thi, wo hasti jiski Jannat shiddat se munstazir thi wo Bilal the, Makkah fatah hota hai to Kaaba ki chhat par chadhkar kalma Tauheed buland karne wale yahi Bilal the, Kaaba ke aas paas maboodan-e-kufar ko neest wa naabood karne wale yahi Bilal the. To is surat se haasil hone wala aham tareen sabaq ye hai ke Allah Ta'ala ke yaha bartari aur fazeelat ka meyaar Imaan wa Taqwa hai, na ke hasab wa nasab ya maal wa jamaal, kyu ke ye to wo cheeze hai jo mahaz Ataa-e-Khudawandi, hai, kisi insaan ka in me koi kasab wa ikhtiyar nahi.

(تفسیر سورۃ النصر) TAFSEER SURAH AN-NASR



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

<b>إِذَا</b>	<b>جَاءَ</b>	<b>نَصَرَ اللّٰهُ</b>	<b>وَ الْفَتْحُ</b>	<b>وَ رَأَيْتَ</b>	<b>النَّاسَ</b>
جب	آجائے	اللہ کی مدد	اور فتح	اور آپ دیکھیں	لوگوں کو
Jab	Aa jaye	Allah ki madad	Aur fatah	Aur aap dekhe	Logo ko

<b>يَدْخُلُونَ</b>	<b>فِي دِينِ اللّٰهِ</b>	<b>أَفْوَاجًا</b>	<b>فَسَبِّحْهُ</b>
(کہ) وہ سب داخل ہو رہے ہیں	اللہ کے دین میں	فوج در فوج	تو آپ تسبیح بیان کیجئے
(ke) wo sab daakhil ho rahe hai	Allah ke deen me	Fauj dar fauj	To Aap tasbeeh bayan kijiye

<b>بِحَمْدِ رَبِّكَ</b>	<b>وَاسْتَغْفِرْهُ</b>	<b>إِنَّهُ</b>	<b>كَانَ</b>	<b>تَوَّابًا</b>
اپنے رب کی تعریف کے ساتھ	اور بخشش مانگیے اس سے	بیشک وہ	ہے	بہت توبہ قبول کرنے والا
Apne Rab ki tareef ke saath	Aur bakhshish mangiye us se	Beshak wo	hai	Bahot tauba qabool karne wala

Wajah Tasmiyah:

Surat ki pehli aayat mein mazkura lafz (NASR) se liya gaya hai.

Zamana-e-Nuzool

Sahih Muslim waghaira ki riwayat me Abdullah Bin Abbas (رضي الله عنه) ka farman hai ke ye Quraan-e-Kareem ki aakhri surat hai, is ke baad koi mukammal surat naazil nahi huwi, yani is surat ke baad sirf baaz aayaat nazil huwi, Sunan Tirmizi waghaira me Abdullah Bin Umer (رضي الله عنه) ne mazed wazahat karte huwe farmaya ke ye surat Hajjatul-Wida ke mauqe par Ayyam-e-Tashreeq ke darmiyan Mina me nazil huwi, Jab-ke Aap (صلی اللہ علیہ وسلم) untni par sawar ho kar khutbaa irshad farma rahe the.

## Mauzu aur Mazmoon

Is Surath me Allah Ta'ala ne Rasool Allah (ﷺ) ko ye farmaya hai ke jab Makkah fatah ho jaye, aur log deen me fauj-dar-fauj dakhil hone lage to is ka ye maana hai ke jis maqsad ke liye Aap (ﷺ) ko duniya mein bheja gaya thaa woh mukammil ho chuka, chunancha apne maqsad ke ikhtitam ko pahunchne par Allah ki hamd wo sana bayaan kare aur aakhirat ki tayari karte huwe istighfaar kare. Is baat ki wizahat Sahih Bukhari me Ibn Abbas رضي الله عنه ke is farman se hoti hai ke Hazrat Umar رضي الله عنه mujhe ghazwa-e-badar me shirkat karne wale bade bade Shuyukh ki majlis me bulate the, jis par baaz buzrugo ko naagawari guzri aur kaha ke hamare ladke bhi to isi ladke jaise hai, to is ko khaas taur par kyu hamare saath majlis me shareek kiya jata hai? Hazrat Umar رضي الله عنه ne farmaya ke ilm ke lehaz se is ko jo muqam hasil hai wo aap nahi jaante. Phir ek roz unho ne Shuyukh-e-Badar ko bula bheja aur mujhe bhi bulaya. Mai samajh gaya aaj mujhe is majlis me shirkat ki wajah dikhane ke liye bulaya gaya hai, duran-e-guftagu Hazrat Umar رضي الله عنه ne Shuyukh-e-Badar se pucha ke aap Hazraat (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ) ke bare me kya jaante hai? Baaz ne kaha ke is me hame hukm diya gaya hai ke Allah ki nusrat ajaye aur hum ko fatah naseeb ho to hum Allah ki Hamd aur is se istighfaar kare. Baaz ne is se shahro aur qilo ki fatah bayaan farmayi, is ke baad Hazrat Umar رضي الله عنه ne kaha: Ibn Abbas, kiya tum bhi yahi kahte ho? Maine kaha: nahi. unho ne kaha: phir tum kya kahte ho? Maine arz kiya: is se muraad Rasool Allah (ﷺ) ki wafaat hai. Is me Nabi Kareem (ﷺ) ko khabar di gayi hai ke Jab Allah ki nusrat ajaye aur fatah naseeb ho jaye toh is baat ki alaamat hai ke Aap ka waqt qareeb aa-pahuncha to Aap Allah ki hamd wo istighfaar kare. Is par Hazrat Umar رضي الله عنه ne farmaya: mai bhi is ke siwa kuch nahi jaanta.

Yahan qabil-e-ghaur cheez yeh hai ke Nabi Kareem (ﷺ) aur kisi aam dunyawawi rahnuma ke darmiyan kitna azeem farq hai. Dunyawawi rahnuma agar apni zindagi me hi inqelaab barpa karne me kaamyab ho jaye to wo is khushi ka iz'haar jashn manakar aur apni qiyadat par fakhar karke karta hai, jabke Nabi Kareem (ﷺ) (23) saal ki anthak mahnato aur mashaqqato me qaum ke aqaaid wo afkaar, aadaat wo akhlaaq, tahzeeb wa tamaddun, ma'eshat wo mua'shirat ko bilkul badal kar kisi jashn manane ki bajay puri aajizi wa inkasari ke saath Allah Ta'ala ki hamd wo sana aur isteghfaar kartey hai. Bukhari wa Muslim me Ayesha رضي الله عنها farmati hai ke Rasool Allah (ﷺ) apni wafaat se pehle ruku wa sajda me ba-kasrat (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ) padha karte the, yeh Quraan (Surah Nasr) ki taweel thi jo Aap ne farmayi thi. Lehaza ruku wa sajjood me yeh dua padhna sunnat hai.

Ibn Abbas رضي الله عنه farmate hai ke is surat ke nazil hone ke baad Rasool Allah (ﷺ) ebaadat wa riyazat karne me is qadar mashghool hogaye jis qadar is se qabl na the.

## Ayaat ki Tafseer

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ) (Jab Allah ki Madad aur fatah ajoye)

Baaz mufasssireen ne fatah se murad Fatah Makkah li hai, kyu ke is fatah ke baad mushrikeen-e-arab ki himmate past hogayi. Aur Aap (ﷺ) ki dawat wa Deen-e-Islam ke khatam hojane ki ummide khatm hogayi. Mazeed ye ke bahot se arabo ki nazre Makkah Mukarrama par thi ke agar to ye shahar musalmano ke zere-nagi hojata hai to ye Islaam ki haqqaniyat ki daleel hai, aur yahi wajah hai ke Makkah Fatah honay ke baad in logaon ke islam se mutaliqa shukook wa shub'haat door hogaye aur wo joq-dar-joq Islam me dakhil hona shuru hogaye. Jabke baaz doosre mufasssireen ne is se murad wo faislakun fateh li hai jis ke baad mulk me koi taqat Islam se takkar lene ke liye baqi na rahi, aur Deen-e-Islam jazirat-ul-arab me ghalib hogaya – Dono maane wajih aur sahih hai.

(وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا)

(Aur tum logo ko Allah ke deen me fauj dar fauj dakhil hote dekho)

Kabhi wo zamana tha ke log ek ek, do do kar ke islam me dakhil hote the, Lekin fatah makkah ke baad puray puray qabilay aur khandano ke khandan musalman honay lage, isiliye (9 Hijri) ko Aam-ul-Wafood kaha jata hai, aur phir (10 Hijri) tak pura arab islam ke zere-nagi ho chuka tha.

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)

(To apne Rab ki Ta'areef ke saath us ki tasbeeh bayan karo aur us se maghfirat ki dua mango, beshak wo bada hi tauba qabool karne wala hai), tasbeeh se murad Allah Ta'ala ko har lehaz se aur har aisi cheez se paak wa munazza qaraar dena hai jo Allah Ta'ala ki zaat ke layeq na ho, ya is ki sifaat me kisi nuqs wa kamzori par dalaalat karti ho. Aur Allah Ta'ala ko har aib se paak qaraar dena jo kafir wa mushrik Allah Ta'ala ke baare me tasawwur rakhte ho.

Shaikh-ul-Islam Ibn Taimiyah (Rahimahullah) farmate hai: Allah Ta'ala ki tasbeeh bayaan karne se ye murad hai ke use har aib wa burayi se paak qaraar dena aur uske liye sifaat-e-kamila saabit karna hai. Tasbeeh tanziyah wa ta'azeem ka taqaza karti hai aur Ta'azeem ka taqaza hai ke us ki hamd wa sana bayaan ki jaye, chunancha lafz Tasbeeh me: Paakeezgi, Taareef, Badaayi, aur Tauheed sabhi shamil hai. (Majmua Al Fatawa (16/125)).

(Hamd) se murad Allah Ta'ala ka shukr ada karte huwe us ke taareef wa sana bayaan karna hai. Jis me Aap (ﷺ) ko is baat ki taaleem di jarahi hai ke ghalba-e-islam ki is azeem kamiyabi ke mutaliq tumhare dil me kabhi ye khayal paida na ho ye tumhare apne kamaal ka nateeja hai, bal-ke ise sirf Allah Ta'ala ka fazl wa ahsaan samjho, aur is par us ka shukr ada karo, Allah Ta'ala chahta to ye kaam kisi aur se bhi le sakta tha. Magar us ka ahsaan hai ke us ne ye khidmat Aap (ﷺ) se li, aur Aap (ﷺ) ke haatho is deen ka ghalba kiya. Jis se ye sabaq hasil hota hai ke agar Allah Rabbul-Izzat kisi shakhs ko apne deen ke liye ikhtiyar karta hai aur usse deen ka kaam leta hai to ye mahaz Allah Ta'ala ka us par ina'am hai, na ke us shakhs ka deen par koi ahsaan hai. (بَلِ اللَّهِ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ) (Bal-ke Allah Ta'ala tum par ahsaan karta hai ke jo tumhe imaan ki hidayat di).

(وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)

Istighfaar ke maane maghfiraat yaani bakhshish talab karna hai, aur bakhshish ius waqt talab ki jati hai jab koi ghalti sarzad hojaye. Dawat-e-deen ki takmeel aur ghalba ka fariza sar anjam dene par Nabi Kareem (ﷺ) ko istighfaar karne ka hukum diya jaraha hai ke mansab-e-dawat wa risalat me jo bhool chook ya kami kamzori rah gayi ho to Allah Ta'ala us par chashm poshi aur darguzar farmaye, aur Jab ye adab Rasool Allah (ﷺ) ko sikhaya jaraha hai, jinho ne Deen-e-Haq ki khatir apni jaan wo maal aur lail wa nahar har cheez sarf kardi. (يَا أَيُّهَا الْمُدَّثِّرُ . قُمْ فَأَنذِرْ)

(Ai kapda odhne wale, Utho aur (Azab-e-Elahi) se darao), ka hukum milne se lekar is qadar Juhad-e-musalsil (musalsil mehnat) aur amal-e-paiham raha jo Rafeeq-u- Aala (Allah Ta'ala) se milne par khatm huwa. Jis me ek musalman ke liye is baat ka sabaq hai ke khwah us ne kitni hi qurbaniya di ho, aur deen ki kitni badi hi khidmat sar-anjam di ho, aur ibadat wo riyazat me jis qadar bhi jaanfishaniya ho, bal-ke apni jaan Allah ki rah me luta dene ke baad yahi samjhe ke: (Haq to ye hai ke haq ada na huwa), kyu ke Allah Ta'ala ka haq us se bahot balatar hai ke koi makhloq use ada kar sake. Isi liye Aap (ﷺ) Sahaba ko mukhatib karte huwe farmate hai: (Tum me se koi bhi apne amal se jannat me dakhil nahi hosakta), Sahaba ne farmaya: Rasool Allah, Hatta-ke Aap bhi? Aap (ﷺ) farmaya: (Hatta-ke me bhi, magar ye ke Allah Ta'ala mujh par apni rahmat ki nawazishe karde).

Deen-e-islam ka ye adab humay mukhtalif ebadaat ke ikhtitam par sikhaya gaya hai: Chunacha namaz se salam pher kar teen (3) bar (أَسْتَغْفِرُ اللَّهَ) (Astaghfirullah) kahna sunnat hai, ta-ke namaz ke amal me koi kotahi ka izala hojaye, Haj jaisi ebadat-e-jaleela kar ke bakasrat zikr wa istighfaar karne ka hukm diya jata hai, ta-ke is me paida ho jaane wale khalal wa nuqs ko pura kiya jasake, yahi hukm rozo aur doosri ebadato me hai.

Is adab me jis aur baat ki taaleem hai wo ye ke zindagi ke aakhri ayyam me Allah Ta'ala ki hamd wa sana, tasbeeh wa tahlil aur tauba istighfaar ka kasrat se ahtamam kiya jaye.

## (تفسیر سورة الكافرون) TAFSEER SURAH AL-KAAFIROON



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ	يَا أَيُّهَا	الْكَافِرُونَ	لَا	أَعْبُدُ
آپ کہہ دیجئے	اے	سب کافرو!	نہیں	میں عبادت کرتا

Mai ebaadat karta	Nahi	Sab Kaafiro	Ai	Aap kah dijiye
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مَا	تَعْبُدُونَ	وَلَا	أَنْتُمْ	عِبِدُونَ
جس کی	تم سب عبادت کرتے ہو	اور نہ	تم	سب عبادت کرنے والے ہو

Sab ebaadat karne wale ho	tum	Aur na	Tum sab ebaadat karte ho	Jis ki
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وَلَا	أَنْتُمْ	عِبِدُونَ	مَا	أَعْبُدُ
اور نہ	تم	سب عبادت کرنے والے ہو	جس کی	میں عبادت کرتا ہوں

Mai ebaadat karta hu	Jis ki	Sab ebaadat karne wale ho	tum	Aur na
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لَكُمْ	وَدِينُكُمْ	وَ	لِي	دِينِي
تمہارے لیے	تمہارا دین	اور	میرے لیے	میرا دین

Mera deen	Mere liye	aur	Tumhara deen	Tumhare liye
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**Wajah Tasmiyah:**

Pahli aayat se liya gaya hai jis mein lafz (Kaafiroon) aya hai.

**Zamana-e-Nuzool:**

Aksar mufsireen ke nazdeek ye makki surat hai, iska mazmoon bhi makki hone par dalaalat karta hai.

**Fazilat wa Ahmiyat:**

Ye surat shirk se bara'at wa bezaari hai, isi liye Rasool Allah (ﷺ) fajr aur maghrib ki sunnato, witar aur tawaf ki pahli raka'at mein Surat-e-Ikhlaas aur doosri raka'at me is surat (kaafiroon) ke padhne ka ahtamam karte. Neez raat ko sote huwe bhi ise padhte aur iski fazilat ke baare me farmaya: (Ye surat padhkar sowoge to shirk se bari qaraar pawoge). Jaisa ke Hazrat Ma'az, Khabaab, Ibn Abbas waghaira ki Sahih Ahadees me hai.

**Mauzu aur Mazmoon:**

Kuffar-e-quraish Aap (ﷺ) se musalihat ke liye waqtan-fawaqtan Aap ko tajweeze pesh karte rahte, ta'ke Aap unki baat qabool kar ke haq wo baatil ka niza'a khatm karde, in tajweezao me



ye bhi tha ke ek saal Aap hamare maaboodo ki pooja karle aur doosre saal hum tumhare maabood ki ebadat karliya karenge, unke jawab ye surat nazil huwi (قُلْ يَا أَيُّهَا الْكَافِرُونَ. لَا أَعْبُدُ مَا) (تَعْبُدُونَ...) is tarah ki tajweeze mukhtalif auqaat me pesh hoti rahti, jiska taqaza ye tha ek dafa do-tok jawab de kar unki istarah ki ummeede khatm kardi jaaye.

Chunacha ye surat kisi tarah ki maz'habi rawadari aur mudahinat ki talqeen nahi karti, jaisa ke aaj kal baaz roshan khayalo ka tasawwur hai. Bal-ke kuffar aur kufr ke maaboodo se qata'yi bara'at wa bezaari ka ailaan hai, aur ye ke kufr wa islaam do alag alag nazriyat hai jo baaham kabhi ikhatte nahi ho sakte. Aur qayamat tak ke musulmano ko taleem hai ke deen-e-kufr jaha aur jis shakal me bhi kyu na ho us se qaul wa amal me bara'at karna chahiye, aur kufr wa shirk se ye bara'at imaan ki bunyad, aur Kalma-e-Tauheed (لَا إِلَهَ إِلَّا اللَّهُ) ka pahla hissa hai, jis ka bayaan Rab-ul-Ezzat ne is andaaz se farmaya:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ) (Aur yaqeenan hum ne har qaum me Rasool bheja ke Allah ki ebadat karo aur taghoot (Ghairullah) se bacho), is aayat me Allah Ta'ala ki ebadat ke saath saath taghoot se bachne ka hukm diya gaya hai, jo ke imaan ki bunyadi shart hai, aur taghoot har wo cheez hai jis ki Allah ke siwa Ebadat, Ita'at, ya Ittiba'a ki jaati ho.

**Ayaat ki Tafseer:**

(قُلْ يَا أَيُّهَا الْكَافِرُونَ) (Kah do ke ai kaafiro) ye khitab jaise Rasool Allah (ﷺ) ke liye hai aise hi har musulman ke liye hai ke wo deen-e-kufr aur kuffar se bara'at ka ailaan kare. Kufr ka lafzi maana inkar karne aur na maanne ke hai, aur murad wo log hai jinhe ne Rasool Allah (ﷺ) ki layi huwi wahi ka inkar kiya. Aur kufr ka lafz shirk se ziyada aam hai, jis me communist wa mulhid waghaira bhi shamil hai.

(لَا أَعْبُدُ مَا تَعْبُدُونَ) (Mai unki ebadat nahi karta jin ki ebadat tum karte ho) is me wo tamaam maabood shamil hai jin ki dunya bhar ke kaafir wa mushrik ebadat karte rahe hai. Jin me Allah Ta'ala ki zaat bhi shamil hai. Lekin chunke mushrikeen Allah ki ebadat me doosro ko shareek karte the, isliye unki is ebadat ka koi aitabar nahi. Aur tauheed parast log aisi ebadat se bara'at ka iz'haar karte hai. (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءً), Jis se ye sabaq haasil hota hai ke imaan jab tak Allah ke liye khalis na ho to aisa imaan ghair muatabir aur na qabil-e-qabool hai, jaisa ke Hadees-e-Qudsi me irshad hai: (Jis ne apne amal me mere saath kisi aur ko shareek karliya to me usay aur uske is shirk ko tark kar deta hu.

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ) (Aur na tum us ki ebadat karne wale ho jis ki mai ebadat karta hu) yaani jin sifaat se mutsaf maabood ki me ebadat karta hu tum apne shirk par qayam rahte huwe us maabood ki ebadat karne wale nahi ho jo har aib, kamzori, nuqs aur ghalti se paak hai, jiski zaat wa sifaat aur ikhtiyarat me koi shareek nahi, jo duaee sunta hai, nafa wa nuqsaan aur qismato ke banao wa bigaad ka wahi tanha maalik hai. Jabke tumhare khayal me us ki sifaat wa

ikhtiyarat aur hajat rawai wa mushkil kushai me aur bhi shareek hai, nafa wo nuqsaan ke doosre bhi maalik hai.

(وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ) (Aur na mai un ki ebadat karnewala hu jin ki ebadat tum ne ki hai) Aayat No: (2) me is baat ka bayaan tha ke mai uski ebadat nahi karta jiski tum ab ebadat karte ho ya aayenda karoge. Jabke is aayat me ye bayaan ho raha ke mai uski ebadat nahi karonga jiski tum ebadat karte rahe ho. Kyu ke kaafiro ke maaboodo me hamesha raddo-badal aur hazaf wo izafa hota rahta hai.

(وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ) (Aur na tum uski ebadat karnewale ho jiski mai ebadat karta hu) Yaha wahi alfaaz dohraye gaye hai jo aayat No: (3) me hai. Baaz mufasssireen ke yaha ye alfaaz dohrane ka maqsad takeed karna hai, mazeed ye ke ahle iman ka maabood hamesha ek hi rahta hai. Jo azal se abtak hai, is liye is maabood se mutaliqa jumla inhi alfaaz se dohraya gaya.

(لَكُمْ دِينُكُمْ وَلِي دِينِي) (Tumhare liye tumhara deen aur mere liye mera deen) Yaani mai tumhare maaboodo ki ebadat nahi karta aur tum mere maabood ki, lehaza humara deen ek doosre se alag hai, mai tumhare deen se bari hu, chunacha is aayat me kisi maz'habi rawadari ka paigham nahi bal-ke hamesha ke liye kufr aur kaafir se bara'at wa bezari ka ailaan hai, isi tarah ka mazmoon Surah Qasas me in alfaaz se aya hai: (لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ) (Humare liye humare amal aur tumhare liye tumhare amal), Jis se doosro ke amal ko sahara banana aur peer-zaadgi , sayyad-zaadgi ki jad kat-ti hai, ke har insaan ka amal us ke saath hai, neki ka ajar us ke liye, aur burayi ka wabaal usi par hai, aulado ya anewali naslo ka us me kuch hissa nahi, Sahih Muslim me hai ke Rasool Allah (ﷺ) ne apni beti Fatima رضي الله عنها ko farmaya: (Ai Muhammad (ﷺ) ki beti Fatima amal karo, kyu ke mai Allah Ta'ala ke yaha tumhare kuch kaam na asakunga, Ai Rasool Allah ki phuphi Safiya amal karo kyu ke mai Allah Ta'ala ke yaha tumhare kuch kaam na asakunga, Ai Rasool Allah (ﷺ) ke chacha Abbas amal karo kyu ke mai Allah Ta'ala ke yaha tumhare kuch kaam na asakunga.

Mazeed Irshad-e-Bari Ta'ala hai:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

(Ai Musalmano tumhare liye Ibrahim (Alaihissalaam) aur unke saathiyo me behtareen namuna hai jab unho ne apni (mushrik) qaum se kaha: Hum tum se bari hai aur jin ko tum Allah ke siwa poojte ho, humara tum se boycott hai, aur humari tum se khullam-khulla dushmani hai jabtak tum ek Allah par imaan na lao.

## TAFSEER SURAH AL-KAUTHAR (تفسیر سورة الكوثر)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْكَوْثَرُ ﴿١﴾	أَعْظَمْتَكَ	إِنَّا ﴿٣﴾
کوثر	ہم نے عطا کی آپ کو	بے شک ہم نے

kausar	Hum ne ataa ki aap ko	Beshak hum ne
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انْحَرِ ﴿٢﴾	وَ	لِرَبِّكَ ﴿١﴾	فَصَلِّ
قربانی کریں	اور	اپنے رب کے لیے	تو آپ نماز پڑھیں

Qurbani kare	Aur	Apne Rab ke liye	To aap namaz padhe
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هُوَ الْآبِتْرُ ﴿٣﴾	شَانِكَ	إِنَّ ﴿٣﴾
ہی لا ولد (بے نام و نشان) رہے گا	آپ کا دشمن	بے شک

Hi "la walad" (be naam wa nishaan) rahega	Aap ka dushman	Beshak
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**Wajah Tasmiyah:**

Is ka naam pahli aayat me lafz kausar se liya gaya hai, iska doosra naam: Suratun-Nahar bhi hai.

**Zamana-e-Nuzool:**

Jamhur mufsiireen ka qaul hai ke ye surat Makki hai, yahi qaul Ibn Abbas, Ibn Umar, Ibn Al Zuber aur Hazrat Ayesha رضي الله عنها ka hai. Lekin Hasan Basri aur baaz doosre mufasssireen ise Madni qarar dete hai. Jis ki daleel Sahih Muslim me Anas Bin Maalik رضي الله عنه ki wo hadees hai jis me farmate hai ke: Rasool Allah (ﷺ) hamare darmiyan maujood the ke Aap par ungh taari huwi, phir Aap ne muskurate huwe Sar Mubarak uthaya aur farmaya: Is waqt mere upar ek surat naazil huwi hai, phir Aap (ﷺ) ne (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) padhkar Surah Kausar ki tilawat farmayi. In dono aqwal ki ye taujiyah hai ke kayi ek surte aisi hai jo agarche Makkah Mukarrama me naazil huwi. Lekin Madina Nabwiya me kisi munasibat par ise dobara nazil kiya gaya, ya isi ki taraf tawajju dilayi gayi, lekin asal nuzool Makkah me hi hai.

**Tareekhi Pas-Manzar:**

Jab Rasool Allah (ﷺ) aur Aap ke Sahaba ke khilaf dushmani inteha ko pahunch chuki aur unhe shadeed mushkilaat ka samna tha, phir ye ke kisi khatir-khwa kamiyabi ke asaar nazar nahi aate they. Is tarah ke pur-aashob haalaat me Allah Ta'ala Aap (ﷺ) ko tasalli dene ke liye waqtan-fawaqtan aisi surate aur Aayaat nazil farmata rahta jin me Aap (ﷺ) ko hausla dena aur himmat bandhna maqsood tha, aise hi haalaat me Surah-Ad-Duha, Surah Alam Nashrah, aur Surat-ul-Kausar nazil huwi. Kuffar-e-quraish ka propaganda tha (بِتَرْمُحَمَّدٍ مِنَّا) Muhammed (ﷺ) sari qaum se kat kar be-sahara wa be-yaar wa madadgar hogaye, mazeed ye ke Aap (ﷺ) ke

bete Qasim ke baad doosre bete Abdullah ki wafat huwi to abu jahal, abu lahab, aur ba'az doosre mushrikeen ne kaha: Muhammad abtar hai, iska koi beta nahi jo is ka qayem muqam bane, jab ye mar jayenge to duniya se is ka naam bhi mit jayenga, to in pareshankun haaalat me is surat me Aap (ﷺ) ko Al-Kausar ki kushkhabri dene ke saath saath ye faisla bhi sunaya gaya ke Aap ki mukhalifat karne walaon ki hi jad katne wali hai.

Ayaat ki Tafseer:

(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ) (Hum ne tumhe Al-Kausar ata kiya)

Al-Kausar se murad (الْخَيْرُ الْكَثِيرُ) be inteha khair wa bhalayi aur dunya wa aakhirat ki neymato ki kasrat hai, jis me Nabuwat wa Risaalat, ilm wa Hikmat, Tauheed wa Imaan aur Akhlaaq wa kirdaar ki wo azeem neymate hai jo Aap ko ataa ki gayi, Islaam ke is alamgir deen ki neymat jise rahti dunya ke liye puri ruye-zameen par phailna aur ghalib aana tha, jis Deen-e-Haq ka ghalba Aap (ﷺ) ne apni Hayat-e-Mubarak me hi dekhliya, Aur Aap (ﷺ) ke haatho wo jamaat tayaar huwi jis ki misaal insaani tareekh me nahi milti, Aulad-e-Nareena ki wafat par dushman to samjhte the ke Aap ka naam wa nishaan mit jayega, lekin Allah Ta'ala ne Aap (ﷺ) ka naam aur zikr kuch is andaz se buland kiya ke jise qayamat tak ke liye dunya ke goshay goshay me buland hote rahna hai. Aap (ﷺ) ko wo ruhani aulad ataa ki jis ne ruye-zameen par Aap (ﷺ) ka naam roshan kardiya, bal-ke Aap (ﷺ) ki ek hi Sahib Zaadi Fatima رضي الله عنها se jismani aulad ka bhi aisa silsila chalaya ke jo dunya bhar me phaili huwi hai.

In duniyawi neymato ke ilawa aakhirat ki be-baha aur haqeeqi wa dayimi neymate hai jo Allah Ta'ala Aap (ﷺ) ko ata farmane wale hai, jin ka waada in alfaaz se kiya hai:

(وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ) (Yaqeenan tumhare liye akhirat duniya se behtar hai, aur tumhara Rab tumhe bahot inaam dega hatta-ke Aap khush ho jayenge), inhi neymato me se Muqam-e-Mahmood (Shifaat-e-Kubra), Lewa-Al-Hamd (Allah ki Taareefo ka wo jhanda jis ke neechे tamam Ambiya honge), Sab se pehle jannat ka darwa khulna, jannat me sab se aala muqam Al Waseela wal Fazilah paa-lene ke ilawa hauz-e-kausar aur nahr-e-kausar hai jis ke mutaliq (50) se ziyada Sahaba se marvi mutawatir wa bakasrat ahadees hai jin me shak wa shubah ki gunjayish nahi. Sahih Bukhari wo Muslim ki mukhtalif Ahadees mein hai ke ye wo Hauz hai jo roz-e-qayamat us waqt Aap (ﷺ) ko ataa hoga jab har shakhs pyaas se nidhaal horaha hoga, Aap is hauz par sab se pahle pahunchenge, aur apne Dast-e-Mubarak se Quraan wa Sunnat ki ittiba'a karne walo ko paani pilayenge. Ek baar is ka paani peene ke baad kabhi pyaas na lagegi. Us hauz ki wasa'at Yilaa (Palestine ki bandargah) se Adan (Junoobi Yemen ki bandargah) tak hai, Uska paani doodh se ziyadah safed, barf se ziyada thanda aur shahad se ziyada meethha hoga, Us ki taih ki mitti mushkh se ziyada khushboo-daar hogi, uske jaam aasmano ke sitarao ki manind ba kasrat honge. Aur usay jannat ki nahar-e-kausar se sairaab

kiya jayega, jo nahar Meraj ki raat Aap ko dikhayi gayi, us ke kinaro par tarashe huwe heeray motiyo ke qubbe bane huwe the.

Deen me naye kaam (bid'aat) ejaad karne walo ke liye lamh-e-fikr: Bukhari wa Muslim ki mutaadid riwayaat me hai ke jabke Aap (ﷺ) apne Dast-e-Mubarak se apni ummat ke logo ko paani pila rahe honge, Aap dekhenge ke kuch logo ko hauz se hataya jaraha hai, Aap (ﷺ) farmayenge: Ye meri ummat ke log hai, inhe aane do. To Aap (ﷺ) se kaha jayega ke Aap ko maloom nahi ke Aap ke baad inho ne kya kya bid'aat ejaad kee. To is par Aap bhi farmayenge: Mere baad deen badalne walo ko dafaa wa door kardo.

(فَصَلِّ لِرَبِّكَ وَانْحَرْ) (Pas tum apne Rab hi ke liye namaz padho aur qurbani karo)

Namaz se murad har namaz hai, aur khususan panjagana farz namaze hai, aur (nahar) se muraad zabah karna hai. Hazrat Ali رضي الله عنه aur baaz Salaf Saliheen ka farman ke is se murad: Namaz me daaya haath baaye haath par rakh kar seene par haath baandhna hai, kyu ke lughat arabi me (nahar) seene ko kahte hai. Jis ka maana ye huwa ke namaz padhte huwe haath seene par rakho. Baaz mufasssireen kahte hai ke: Is se muraad: Baqra Eid ki namaz padhna aur uske baad qurbani karna hai. Ye sabhi aqwal baja aur sahih hai. Mazeed ke surat ke siyaaq wa sabaq se is aayat ki munasibat ye hai ke jab Allah Ta'ala ne Aap (ﷺ) ko dunya wa akhirat ki khair wa bhalayian ataa farmayi, to ye hukm mila ke apne Rab ka shukr adaa karte huwe usi ke liye namaz padho aur usi ke liye qurbani karo. Mushrikeen ke bar-aks jo apne khud saakhta maaboodo ki ebadat karte aur unhi ke liye zabah karte aur bhaint chadhate hai. Surath-ul-Anaam mein isi baat ke hukm dete huwe farmaya:

(قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ)

(Kahdo ke meri namaz aur meri qurbani aur mera jeena aur mera marna sab us Allah Rabbul a'alameen ke liye hai jis ka koi shareek nahi, isi ka mujhe hukm diya gaya hai, aur me sab se pehla Sar-e-Ita'at jhukane wala hu).

Dars-e-Tauheed:

Surat-ul-Kausar aur Al-Anaam ke dono aayatao me jis baat ki bunyadi taur par taaleem di jarahi hai wo: ebadat ko Allah ke liye khalis karna hai. Jis me kisi tarah ka amal dakhla na ho, kyu ke shirk aisa ghinaona jurm hai ke jis ke saath har amal barbad ho jata hai. Aur phir namaz ke saath hi zabah ka hukm dekar ye wazeh kardiya ke jis tarah namaz sirf Allah hi ke liye hoti hai, kisi ghairullah ke liye namaz padhna shirk hai, isi tarah zabah bhi sirf Allah hi ke liye hona chahiye. Ghairullah ke liye zabah karna bhi Shirk-e-Akbar hai. Sahih Muslim me Sayyedna Ali رضي الله عنه Rasool Allah (ﷺ) se riwayat farmate hai: (Allah ki laanat ho aise shakhs par jog ghairullah ke liye (ya is ke naam par) zabah karta hai), aur Musnad-e-Ahmad ki Sahih Hadees me Aap ne aise shakhs ke baare me zikr farmaya jo sirf ek makhkhi ghairullah ke liye nazrana chadhane ki wajah se jahannum wasil hogaya, jis me: Aastano, Dargaho, Jinnat waghaira: ghairullah ke naam par ya un ke liye zabah karne walon ke liye muqam-e-ebrat hai, in ahadees se wo apna anjaam bhi maloom karle.

(إِنَّ شَانِئَكَ) (Beshak tumhara dushman)

Lafz (شَانِء) intihayi bughaz wa adawat wa dushmani ke liye istemal hota hai, yehi lafz Quraan-e-Kareem me ek doosri jagah is tarah se aya hai:

(وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَنْ لَا تَعْدِلُوْا) (Kisi qaum ki adawat (dushmani) tumhe is baat par amadah na karde ke tum insaaf na karo.

(هُوَ الْاَبْتَرُ) (Wohi jad kata hai)

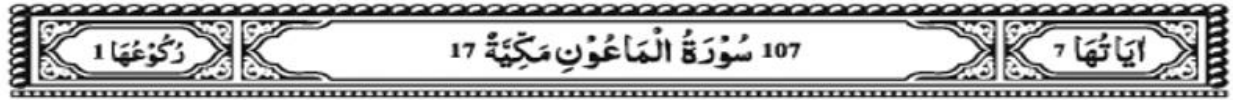
(اَبْتَر) ka mafhoom bohat wasee hai, ek Hadees mei hai: (Har ahmiyat rakhne wala kaam agar Allah ki hamd ke baghair shuru kiya jaye wo abtar hai) yaani is me koi khair nahi, zaraye wa wasayel se mahroom aur namurad aadmi ko bhi abtar kaha jata hai. Beyaar wo madadgaar shakhs ko bhi abtar kaha jata hai, jis aadmi ki koi aulad-e-nareena na ho ya baqi na rahi ho to bhi us ke liye bhi abtar ka lafz istemal kiya jata hai, kyu ke aulad na hone ki wajah se uski nasal baqi nahi rahti aur naam kat jata hai, isi tarah ke maani me kuffar-e-quraish Aap (صلی اللہ علیہ وسلم) ke liye abtar ka lafz istemal karte, is par Allah Ta'ala ne farmaya: (abtar tum nahi bal-ke tumhare ye dushman hi abtar hone wale hai), puray arab me ye namwar log jo kaaba ke mutawalli, haj ki sarparasti karne wale, jin ki maal wa daulat ke charche the, har jagah unke a'awaan wa ansaar, jung-e-khandaq san 5 (Hijri) me yahudiyo aur mukhtalif qabaael-e-arab se (10) hazaar ka jamm-e-ghafeer lakar madine ka muhasira karne wale aise abtar huwe ke Fatah Makkah san 8 (Hijri) me in ka koi yaar wa madadgaar na tha, aur bebasi ki halat me hathyar dalne par majboor hogaye, Rabb-e-ZulJalaal ki ye peshangoi sirf chand saal mein hi is tarah puri huwi ke:

(1) Millat-e-abu jahal neest wa nabud hogayi, wo aise benaam wa nishaan huwe ke dunya me un ka koi naam lewa baqi na raha, un ki aulad me se jo zinda bhi rahe wo apni nisbat islaaf-e-kufr se karne ko tayaar na the, lehaza kisi ko abu jahali ya abu lahbi ki nisbat se na dekh paayenge, jabke Millat-e-Rasool-e-Hashmi zinda wa payindah hai. Aap (صلی اللہ علیہ وسلم) ki Aal-e-mutahhirah dunya ke goshay goshay me hai. Jin par darood wa salaam bhejna har musalmaan ke deeni sha'ayir me se hai, aur na ke sirf Aap (صلی اللہ علیہ وسلم) balke Aap ke Sahaba se intesab ko bhi ba'as-e-sa'adat wa sharf samajhte huwe: Hashmi, Alwi, Hussaini, Abbasi aur Siddiqi kehlate hai.

(2) Abu jahal ka deen-e-kufr bhi mit gaya, pura jazira-e-arab Aap (صلی اللہ علیہ وسلم) ki hayat-e-mubaraka me hi Deen-e-Islaam me dakhil hogaya, aur sirf pahli sadi hijri ke ikhtitam tak islam ke jiyale cheen (china) wa france ko Islaam ka paigham suna rahe the, jis se Allah Ta'ala ka waada:

(هُوَ الَّذِي اَرْسَلَ رَسُوْلَهُ بِالْهٰدِي وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلٰى الدِّيْنِ كُلِّهِ) (Isi (Allah ki) zaat ne apne Rasool ko hidayat wa deen-e-haq dekar bheja ta'ke is ko tamaam deeno par ghalib karde), aur Rasool Allah (صلی اللہ علیہ وسلم) ki peshangoi (ruye-zameen par koi mitti pathar ka ghar ho ya khaime ka, magar Kalma-e-Islaam is me zaroor dakhil hokar rahega) haqeeqat ban gayi.

(تفسیر سورۃ الماعون) TAFSEER SURAH AL-MAA'OON



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

آ <sup>1</sup>	رَعَّيْتِ	الَّذِي	يُكَذِّبُ	بِالَّذِينَ	فَذَلِكِ	الَّذِي
کیا	دیکھا آپ نے	(اے) جو	جھٹلاتا ہے	جزا کو	تو (یہ) وہی ہے	جو

jo	To (ye) wahi hai	Jaza ko	Jhutlata hai	(usay) jo	Dekha aapne	kya
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يَدْعُ	الْيَتِيمَ	وَلَا	يَحْضُ	عَلَىٰ	طَعَامِ	الْمِسْكِينِ
دھکے دیتا ہے	یتیم کو	اور نہیں	وہ ترغیب دیتا	مسکین کو کھانا کھلانے پر		

Miskeen ko khana khilaane par	wo trageeb deta	Aur nahi	Yateem ko	Dhakke deta hai		
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فَوَيْلٌ	لِلْمُصَلِّينَ	الَّذِينَ هُمْ	عَنْ صَلَاتِهِمْ	سَاهُونَ		
پس ہلاکت ہے	ان نمازیوں کیلئے	جو وہ سب	اپنی نماز سے	سب غفلت کرنیوالے ہیں		

Sab ghafalat karne wale hai	Apni namaz se	Jo wo sab	Un namaziyo ke liye	Pas halakat hai		
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الَّذِينَ	هُمْ يَرَاءُونَ	وَ	يَمْنَعُونَ	الْمَاعُونَ		
(اور) وہ لوگ جو	وہ سب دکھلاوا کرتے ہیں	اور	وہ سب روکتے ہیں	عام استعمال کی چیزیں		

A'am istemaal ki cheeze	Wo sab rokte hai	aur	Wo sab dikhlawa karte hai	(aur) wo log jo		
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**Wajah Tasmiyah:**

Is surat ko Surat-Al-Deen, Surah-Iraayet, aur Surat-ul-yateem bhi kehte hai. Is ka naam Surat ke aakhri lafz (Al-Maa'oon) se liya gaya hai.

**Zamana-e-Nuzool:**

Is ke Makki ya Madani hone ke barey mein mufsireen ka ikhtilaf hai, baaz ulma ne is ke mauzu ke aitabar se is ke madani hone ki tarjeeh ki hai, kyu ke is me un munafiqeen ka zikr aaya hai jo namaze dikhlawe riyakari ke liye adaa karte the, aur ye surat-e-hal sirf Madeena Munawwara me pesh aayi, Makkah Mukarrama me to musalmanao ko namaze chup-chupa kar padhna padti thi, lekin ye baat iske madani hone ki koi hatmi daleel nahi, kyu ke kisi aayat ka nuzool

mustaqbil me pesh aane wale halaat ke bayan me bhi hosakta hai. Jaisa ke Quraan-e-Kareem ki muta'addid aayaat me maujood hai.

### Mauzu Wa Lab-Lubab:

Is surat me do gruho ka bayaan huwa hai: Surat ki ibtida me un kuffar ka bayan hai jo alaniyatan aakhirat ko jhutlate hai, aur aakhri char (4) aayato me un munafiqeen ka bayaan hai jo aakhirat par yaqeen na hone ki wajah se kisi sawab wo eqab ka tasawwur nahi rakhte jis se maloom huwa ke roz-e-qayamat aur jaza wa saza aqeedah insaan me mazboot aur paakizah kirdar paida karta hai aur aakhirat par imaan na lane se insaan me kis tarah ki deeni wa ikhlaaqi burayiya paida hojati hai.

### Aayaat Ki Tafseer:

**(أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّنِّ)** Ye khitab Rasool Allah (ﷺ) ke baad har Quraan ki tilawat karne sunne wale ke liye.

Sawal ta'ajjub ke andaz me hai. Jis ka maqsad padhne sunne wale ko is baat par ghaur wa fikar ki dawat dena hai ke aakhirat ki jaza wa saza ka inkaar aadmi me kis qism ka kirdar paida karta hai aur is aqeede ko jhutlane wale kaise log hote hai, ta-ke wo imaan Bil-Aakhir ki ikhlaaqi ahmiyat samajhne ki koshish kare.

Ibtidayi aayaat ka ta'alluq ruwaiyat-e-ilm wa maarifat ke maani se hai, jis ka matlab samjhna aur ghaur karna hai, aur maani ye ke tum ne ghaur kiya is shakhs ke haal par jo jaza-e-aamaal ki takzeeb karta hai, jab-ke aakhri aayaat me ruwaiyat aankhaon ki basarat hai kyu ke munafiqeen ki ye haalat har dekhne wala apni aankho se dekh sakta hai.

Aksar mufsiheen ke nazdeek deen se murad aakhirat ka hisab wa jaza hai. Aur Ibn Abbas رضي الله عنه ne is se murad Deen-e-Islaam li hai, aur dono maane ek doosre ke lazim wa malzoom hai, maqsad ye ke Islaam aur aakhirat par yaqeen aisi seerat wa kirdar paida karta hai jo is par imaan na lane walo me nahi payi jati . jis se imaan-bil-aakhira ki ikhlaaqi ahmiyat wazeh hoti hai.

**(فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ)** Huroof (Fa) yaha poore jumle ki haisiyat rakhta hai, jis ka maana ye hai ke inkaar-e-aakhirat ki wajah se wo aisa shakhs hai jo mazkurah qabahato me mubtila hai aur maane ye ke jo shakhs bakheel hone ke saath saath qayamat ka bhi munkar ho to aise shakhs se kis khair wa bhalayi ki ummeed ki jasakti hai, aur aisa shakhs yateem wa nadar aur be-sahara logo ke saath kyu kar husn-e-sulook karsakta hai? Yateem ke saath to wahi achcha sulook karega jis ke dil me maal ki bajaye insaani qadro aur ikhlaaqi zaabto ki ahmiyat ho, aur apne nek amal ka badla qayamat ke roz paane ki ummeed rakhta ho. Jabke qayamat ka munkir shakhs jaise chahe zulm wa sitam dhaye, yateemo be-baso ka haq khaye, unki paayi huwi wirasat hadap kar jaye, aur agar wo raham ki appeal le kar aaye to dhutkar diya jaye, kyu ke:

**(إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا)** (Unhe kisi hisab wa kitab ki tawaqqa hi na thi) Mawardi ka Aalaam-un-Nabuwat me Nabi-e-Kareem (ﷺ) aur abu jahal ke ma'bain yateem bachche ke barey me waqiya naqal kiya hai.



(وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ) Aur yateem ko khana khilane ke targheeb nahi deta aur jo shakhs kisi doosre ko aisi baat na kahe wo khud kaha aisa karega? Baaz mufasssireen ne is ka maana ye kiya hai ke (wo miskeen ka khana dene par nahi uksaata) yaani jo khana miskeen ko diya jaata hai wo denewale ka khana nahi balke usi miskeen ka khana aur us ka haq hai jo denewala adaa karaha hai, yahi baat Surat Zariyat me is andaz se bayaan farmayi gayi: (وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ) (Aur unke maalo me saayil wa mahroom ka haq hai), ye bhi sabiq aasbaab par mubni hai ke insaaniyat par neki wa ahsaan ke jazbe se mahroom aur roz-e-jaza ka munkir gharibo miskeeno ko khana khilane ki targheeb nahi desakta.

Aakhirat ke munkir me yahi do kharabiya paida nahi hoti, balke wo beshumaar kharabiyo aur qabahato ka shikaar hota hai, in do ka zikr bataur misaal hai, jin ko har shareefu-ttab'a wa saleemul-fitrat shakhs tasleem karta hai ke ye bohat giri huwi aur kamini harkate hai. Isi mazmoon ka bayan suratul-fajr me in alfaaz ke saath kiya gaya hai:

(كَلَّا بَلْ لَأَ تَكْرُمُونَ الْيَتِيمَ. وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمَسْكِينِ . وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا) (Ye baat nahi (sabeqa aayat me mazkur) balke tum yateem ki khatirdaari nahi karte aur muhtaj ko khana khilane apna tai aur doosro ko targheeb nahi dilate aur wirasat ka sara maal hadap kar jateho.

(فَوَيْلٌ لِّلْمُصَلِّينَ) Wail ke maana tabahi wa barbadi, aur jahannam ki waadi jis se jahannam khud bhi panaah mangti hai.

(الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ) Anas bin Malik aur Ataa bin Dinar farmate hai: Allah Ta'ala ka shukr hai ke jis ne (عَنْ صَلَاتِهِمْ سَاهُونَ) (Namaz se ghafil) farmaya na ke: ( فِي صَلَاتِهِمْ سَاهُونَ ) (Namaz me ghafil), kyu ke hum namaz me bhoolte to zaroor hai lekin ghafil nahi hai, is liye humara shumaar un munafiqo me nahi hai, kyu ke dauran-e-namaz bhool jana, nifaq to dar-kinar gunah bhi nahi hai, balke siray se koi qabil-e-giraft aib nahi, sajda-e-sahu se iski talaafi hojati hai.

Jabke Namaz se ghafil aise log hai jo na sirf musalman kahlate hai balke kisi hadtak namaz bhi padhte hai, lekin iski paabandi nahi karte, namaz padhi na padhi dono in ki nigaah me barabar hai, agar baaz namaze adaa karle to doosri chhod di, aur namaz ke auqat, is me khushu wa khuzu, ikhlaas wa sunnat ki mutabiqat, aur ba-jamaat adayegi ka koi ahtamam nahi, namaz ka waqt aataa hai to unhe is ka ahsaas bhi nahi hota, Mu'azzin ki awaz par unhe khayal tak bhi nahi aataa ke ye kis ki taraf se pukar raha hai? Aur kis ke liye pukar raha hai? Aur yahi aakhirat par imaan na hone ki alamat , roz-e-jaza ke inkar ke siyaq wa sibaq me aise logo ka zikr karne ka maqsad ye bayaan karna hai ke namaz me wahi shakhs kotahi karta hai jo aakhirat ke hisab wa kitab par yaqeen nahi rakhta.

Namaz me doosre khayalat ka ajaana badi baat nahi, yahi bashriyat ka taqaza hai, lekin namaz ki taraf mutawajja hi na hona aur doosri baate hi sochte rahna, namaz ko jaldi jaldi sar se utaar kar chal dena bhi namaz mein ghaflet hai, aisa karne wala dar asal warzish (Exercise) kar raha

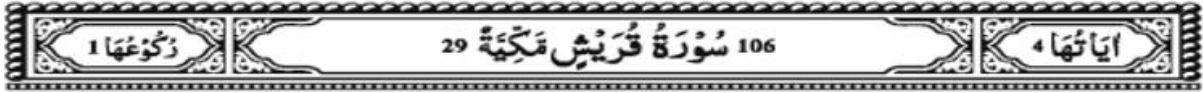
hota hai, Sahih Bukhari wa Muslim ki Hadees me Rasool Allah (ﷺ) ne teen (3) baar farmaya: (Ye munafiq ki namaz hai, Asar ke waqt baithha suraj ko dekhta rahta hai, yaha tak ke jab wo shaitaan ke do singo ke darmiyan hota hai (yaani ghuroob hone wala hota hai) to uthh kar char thhonge maar leta hai jin me Allah ko kam hi yaad karta hai.

**(الَّذِينَ هُمْ يُرَاءُونَ)** Ye Aayat sabiqah Aayat se mutaliq bhi hosakti hai jaisa ke aksar mufasssireen ka qaul hai, aur mustaqil jumla bhi hosakta hai, sabiqah aayat se mutaliq hone ke aitabar se Ibn Abbas رضي الله عنه ka farman hai: is se muraad munafiqeen hai jo dikhlawe ki namaz padhte hai. Koi dekhne wala ho to padh lete hai warna nahi padhte, jaisa ke Irshad-e-Bari Ta'ala hai:

**(وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالِي يُرَاءُ وَنَ النَّاسِ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)** (Jab namaz ke liye khade hote hai to susti aur kahili ke saath, dikhlawa karte huwe aur Allah ka zikr thoda hi karte hai). Mustaqil jumla hone ke aitabar se is ka matlab ye hoga ke in munafiqoon ka koi amal bhi khali niyat se nahi hota, balke jo kuch karte hai doosro ko dikhane ke liye karte hai, ta-ke in ke kar-e-khair dhindora peete, aur is ka faaida kisi na kisi surat me duniya me hi hasil hojaye.

**(وَيَمْنَعُونَ الْمَاعُونَ)** Lafz (m'an) kisi manfi'at wali thodi cheez ke liye istemal hota hai, baaz sahaba wa taaba'een ke yaha is se muraad zakat hai, kyu ke wo bhi asal maal ke muqabley me sirf (2.5%) bahot thodi hai, jabke baaz doosre sahaba wa taaba'een ne is se murad gharelu istemal ki mamooli cheezey li hai, masalan: Dol, Handiya, Kulhadi, Tarazu, Chhalni waghaira, matlab ye ke gharelu istemal ki mamooli cheeze aariyatan na dena aur bukhal wa kanjusi karna bhi aakhirat par imaan na lane wale logo ki sifat hai jo akhlaaqan ek zaleel aur kameeni harkat hai, kyu ke aisi cheezo ka aam taur par humsayo me len-den rahta hai, aur sabhi ko kisi na kisi waqt in ki zaroorat pesh aati rahti hai.

## (تفسیر سورۃ قریش) TAFSEER SURAH AL-QURAIISH



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

<b>لَا يَلْفِ قُرَيْشٍ ①</b>	<b>الفهم</b>	<b>رِحْلَةً ②</b>	<b>الشِّتَاءِ</b>
قریش کے دل میں محبت ڈالنے کیلئے	انکے دل میں محبت ڈالنے (کیلئے)	سفر پر	سردی
Quraish ke dil me muhabbat daalne ke liye	Unke dil me muhabbat daalne (ke liye)	Safar par	Sardi
<b>وَ الصَّيْفِ ②</b>	<b>فَلْيَعْبُدُوا ③</b>	<b>رَبِّ</b>	<b>هَذَا الْبَيْتِ ③</b>
اور	تو چاہیے کہ وہ سب عبادت کریں	رب کی	اس گھر کے
Garmi ke	To chaahiye ke wo sab ebaadat kare	Rab ki	Is ghar ke
<b>الَّذِي ④</b>	<b>أَطَعَهُمْ</b>	<b>وَمِنْ جُوعٍ</b>	<b>مِنْ خَوْفٍ ④</b>
جس نے	کھانا دیا انہیں	بھوک سے (بچا کر)	خوف سے (بچا کر)
Jis ne	Khana diya unhe	Bhook se (bachakar)	Khauf se (bachakar)

**Wajah Tasmiyah:**

Pahli ayat me mazkoor lafz ( Quraish) se is ka naam liya gaya hai.

**Zamana-e-Nuzool:**

Siwai ikka dukka ke sabhi mufasssireen ne ise makki qaraar diya hai. Aur khud is ke lafz bhi is ke makki hone ki gawahi dete ha. Khusoosan ( رَبِّ هَذَا الْبَيْتِ ) ( yani Is ghar ke Rab ) ke alfaz me waze taur per makki hone ka bayan hai , balke is ka mazmoon sabika sura “Feel” se bohot gehra ta’luq hai , jis se maloom hota hai ke is ka nazool sura feel ke mutasil baad hua hai . yahan tak ke hazrat Ubay bin Ka’ab ke mushaf ( quran) me dono surtain aik hi surat ke andaz se likhi hui thi, darmiyan me ( بِسْمِ اللّٰهِ ) nahi thi, lekin ulama e ummat ka ijma hai ke dono alag alag surtain hain, aur jin ka sahaba se mutaliq is surat ko aik saath perne ka zikr hai, wo in ke mauzu ke aetibaar se hai.

## Taarikhi pas-e-manzar:

Qabila Quraish Aap ﷺ ke jad-e-ala Qusai Bin Qilab ke zamane tak hijaz ke mukhtalif ilaqa me muntashir tha, Qusai ne inhe makkah ma jama kiya aur Baitullah ki sarparasti ka mansab sambhala, hajio ki khidmat ka bahtareen intazam kiya, jis waja se arab ke tamaam ilaqa me Quraish ka asar wa rusookh qayam ho gaya , is ke baad Aap ﷺ ke dada Hashim bin Abd Munaf bin Qusai ne bainul-aqwami tijarat ki bunyad rakhi , jis se Makkah ek bainul-aqwami market ban gaya, mukhtalif ilaqa se ane wale hujjaj apne saath saman late aur usay Makkah me farokht karke yaha ki mandiyo me shaam wa Yemen se aane wala saman khareedte, usi maqsad ke liye Hashim ne ne apne tino 3 bhayiyo : Abdul Shams , Mutalib, aur Naufil ko bhi shareek kiya, jinho ne mukhtalif mumalik se tijarati mu'ahidat kiye, aur phir arab me quraish ki mazhabi sayadat ki wajah se un ki tijarti qafle bhi baghair kisi khatre wa rukawat ke safar karte , balke raste ke qabaa'el un se wo bhari tax bhi wasool na karte jo doosre qafalon se karte the. Inhi wajuhaat se Hashim aur us ke bhayiyo ko as'habul- elaaif kaha jata hai, yani ulfat paida karne wale.

Phir mazeed ye ke mukhtalif mumalik se tijarti ta'alluqat ki wajah se quraish in mumalik ki tahzeeb wa tamaddun se bhi bahra-wer huwe, jis wajah se wo aam arab qaba'el se apni tahzeeb wa saqafat me bhi faa'eq the, isi zaman me Musnad Ahmad me Rasool ALLAH ﷺ ka farman hai : (Quraish logo ke leader hai.)

Aur phir qissa as'haab-e-feel ne quraish ki arab me mazeed dhaak bithhadi , abraha ke habshi lashkar ki ebratnaak andaz se tabahi se arbo ko yaqeen ho gaya ke quraish par Allah ka khaas fazl hai , aur wo us ke hifz wa aman ma hai.

Chunancha surat ka mauzu wa lab-e-lubab ye hai ke quraish par ALLAH ne ijtimaa wa aman wa aasoodghi ke in'aamat jatlaate huwe unhe tawheed ka sabaq diya hai , ke jis ghar ki wajah se unhe is qadr nemate mil rahi hai, unhe chahiye ke is ghar ke rab ki ebadat kare.

## Aayat ki Tafseer:

(لَا يُلَاقِيَنَّكُمْ) (Quraish ke manoos hone ke sabab )

(اِيْلَافِ) Lafz (اَلْفِ) se hai , jis ke mani ulfat aur manoosi ke hai, aur bikharne aur muntashir hone ke baad mil jana hai. Aur elaaif se pahle (لَامِ) (laam) ke bare mufasssireen ka kahna hai ke ye laam ta'ajjub ke mani me hai , yani quraish ka rawayya bada hi qabil-e-ta'ajjub hai , ke wo muntashir hone ke baad ALLAH ke fazl se jama huwe, aur usi ke fazl aur phir baitullah ki waja se unhe ruhani sayadat aur mali khush-hali hasil huwi, phir bhi wo ALLAH ki bandaghi se rugardani karte hain?

(اَلْفِ) (un ka manoos hona garmi aur sardi ke safar se )

Quraish ke tijarti qafle garmi ke mosam me Shaam wa Falasteen ki taraf safar karte kyu ke wo thande ilaqe the, aur sardi me junooob-e-arab ke ilaqe Yemen ki taraf un ke qafle chalte kyu ke wo nisbatan garam ilaqa tha. Is aayat me quraish ko is nemat ka ahsaas dilaya ja raha hai ke un ke ye qafle baghair rok-tok apne tijarti saman ke saath lambe safar tai karte jo mahaz ALLAH ka

fazl aur phir baitullah ki waja se hai, isi liye agli aayat me is nemat ka shukar adaa karte huwe ek ALLAH ki ebadat ka hukm diya ja raha hai.

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ) (Lihaza un ko chahiye ke usi ghar ke rab ki ebadat kare)

Ghar se murad khana kaba hai, yaha qabil-e-ghaur baat ye hai ke barah-e-rast ALLAH ki ebadat ka hukm dene ki bajaye khana kaba ke Rab ( ALLAH TA'LA ) ki ebadat ka hukm diya jaraha hai, aur is me ye raaz hai ke khana kaba (Baitullah) ki waja se unhe jo sahoorate hasil ho rahi thi , unhe kisi tarha bhi is ka inkar karna mumkin na tha, khana kaba ki waja se hi unhe arab me qayadat wa siyadat aur izzat wa takreem hasil huwi, aur phir isi ghar (Baitullah) ki taraf nisbat ki waja se unhe arab me amn wa aman hasil huwa jis se un ki ma'ashi halat behtar huwi , balke usi ghar ke saaye me aane ke baad unke bikhre huwe khandan ko ijtimayi haisiyat hasil huwi, to agar unhe Baitullah ki badaulat itne bade ina'amat hasil ho rahe hai to phir unhe chahiye ke is ghar ke Rab ki ibadat kare.

Yahan ye bhi qabil-e-ghaur baat hai ke khana kaba agarcha ALLAH ka ghar hai, aur ruye zameen par afzal wa at'har hai, aur ALLAH Ta'ala ne us me deen wa dunya ki bahot si khair wa bhalayiya rakh di hai, lekin phir bhi us ghar ki nahi balke us ghar ke Rab ki ebadat ka hukm diya , jis me un logo ke liye bahot bada sabaq hai jo mukhtalif zawat wa ashkhaas me kisi tarah ki koi fazilat wa buzurgi dekh kar unhe ye buzurgi ataa karne wale ke bajaye unhi buzurgo ki hi ebadat shuru kar dete hain, aur yahi shaitaan ka wo hathkanda hai jis se zamana-e-qadeeem se wo logo ko ghumrah karta chala aya hai, isi baat ko Nabi ﷺ ne gulu ka naam dete huwe farmaya :

(إِيَّاكُمْ وَالْغُلُوفَ ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوفِ الَّذِينَ) (Ziyadti se bacho, kyu ke tum se pahle qaumo ki halakat deen me ziyadti ki waja se thi)

(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ) (Jis ne unhe bhook se bacha kar khana dia, aur khauf se bacha kar amn ata kiya), Quraish-e-makkah me aane se pahle arab ke mukhtalif ilaqa me muntashir the, jahaa wo bhook se mar rahe the , ALLAH ne unhe jama kar ke Makkah me la basaya, aur be-aab wa geya sehra aur sanglakh pahaado me taza phalo ka rizq ataa kiya, jo Ibrahim (Alaihissalaam) ki us duaa ka misdaq hai: ( رَبِّ اجْعَلْ بَدَأَ بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ) (Ai parwardigar, is jagah ko amn wala shahar bana de aur is ke bashindo ko phalo ka rizq ata farma)

Islaam se qabl arab na ke sirf akhlaqi aur deeni abtari ka shikar the balke siyasi tor par bhi bahot buri tarah bigad ka shikar the, kisi basti ko amn wa aman hasil na tha, koi kafla itminan se safar na kar sakta tha, aur kisi shakhs ki jaan wa maal mahfooz na the. In halat me quraish-e-makkah ke wo log the jinhe is tarah ke koi khatrat na the, un ke qafle khair wa salamti se apni manzile tai karte, Makkah to kya balke Makkah ke door daraz ilaqa me bhi kisi quraishi par koi haath uthane ki jurrat na kar sakta tha, aur ye bhi Ibraheem (Alaihissalaam) ki dua ka natija hai.

Amn wa amaan ki ye nemat is qadr aham hai ke Ibraheem (Alaihissalaam) ne apni duaa me ise rozi par bhi muqaddam kiya hai, kyu ke amn wa amaan ho to rozi ki tangi bhi mahsoos nahi hoti, jabke khazano ke dher bhi bad-amni me bekaar wabal-e-jaan hote hai, amn wa amaan ki nemat chhin jane ki wajah se qaumo ki mayishat barbad ho jati hai, aur un ke taraqqiyati mansube nakam ho jate hai, hanste baste ghar wirano me badal jate, aur masjid wa mehrab

khali ho jate hai, yahi waja hai ke Islaam ne tawheed wa imaan ke saath saath amn wa amaan ka nihayat ahtimam kiya hai, aur har mumkin tarike se ise hasil karne ki targheeb di hai, aur amn wa amaan ki kharabi ko sakht jurm qarar diya hai , ek din Rasool ALLAH ﷺ ne khana kaba per nazar dalte huwe farmaya ke ai kaba, ai kaba teri kis qadr azmat hai, aur teri hurmat kis qadr azeem hai, lekin jis zaat ke haath me Muhammad ﷺ ki jaan hai ek Musalmaan ke maal wa khoon ki hurmat Allah Ta'la ke yaha tum se bhi bahot ziyada hai.

## TAFSEER SURAH AL-FEEL (تفسیر سورة الفیل)

ذُكُوعَهَا 1	105 سُورَةُ الْفِيلِ مَكِّيَّةٌ 19	آيَاتُهَا 5
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّكَ	فَعَلَ	كَيْفَ	تَرَ	أَلَمْ
تیرے رب نے	سلوک کیا	کیا	تو نے دیکھا	کیا نہیں
Tere Rab ne	Sulook kiya	Kya	Tune dekha	Kya nahi

كَيْدَهُمْ	لَمْ يَجْعَلْ <sup>①</sup>	أ	يَأْصُخِبِ الْفَيْلِ <sup>①</sup>
ان کی چال کو	نہیں اس نے کر دیا	کیا	ہاتھی والوں کے ساتھ
Un ki chaal ko	Nahi usne kardiya	Kya	Haathi waalo ke saath

تَرْمِيهِمْ <sup>②</sup>	أَبَابِيْلَ <sup>③</sup>	طَيْرًا	عَلَيْهِمْ	أَرْسَلَ	وَ	فِي تَضْلِيلٍ <sup>②</sup>
(جو) پھینکتے تھے ان پر	جھنڈ کے جھنڈ	پرندے	ان پر	بھیجے	اور	بے کار میں
(jo)phenkte the un par	Jhund ke jhund	parinde	Un par	bheje	aur	Be kaar me

مَأْكُولٍ <sup>③</sup>	كَعْصِفٍ	فَجَعَلَهُمْ	مِنْ سِجِّيلٍ <sup>④</sup>	يُجَارَى <sup>⑤</sup>
کھائے ہوئے	بھس کی طرح	پھر کر دیا انہیں	کھنگر کی	کنکریاں
Khaye huwe	Bhus ki tarah	Phir kar diya	Khingar ki	kankariya

Surat ka Naam: Pahli aayat me mazkoor hai.

Zamana-e-Nuzool:

Is surat ke makki hone ka sabhi ka ittefaq hai.

Tarikhi pas-manzar:

San 525 Eswi me habsha ki Esaayi saltanat ne Yemen par hamla karke waha habshi hukumat qayem kardi, jis ka baad me abraha bin ashram khud mukhtaar hukamran ban gaya, Yemen par mukammal qabza karne ke baad abraha ne Yemen ke darul-hukumat San'aa me alqulais naami azeemush-shan kaleesa ta'meer karwaya, aur arbo me munaadi karwadi ke log Baitullah ki bajaye is church ka hajj kare. Jis se is ka maqsad arbo ko ghussa dilana tha ta-ke wo koi aisi karwai kare jis se is ko makkah par hamla karne aur kaaba ko munhadim karne ka bahana mil

sake, chunacha is ailaan se gazabnaak ho kar aik arbi ne kaleesa me ghus kar qaza-e-hajat kar dali aur baaz riwayat me hai ke quraish ke kuch nawjawano ne is kaleesa me aag laga di thi, jis par abraha ne qasam khayi ke us tak chain na lega jab tak kaaba ko gira na de.

Is ke baad wo San 571 Eswi me (60) hazaar fauj aur (13) haati lekar Makkah ki taraf rawana huwa, raaste ke baaz arab qabael ne us ki mazahimat ki lekin unho ne shikast khaayi, makkah me 3 meel qabl Almuammas nami jaga par abraha ne padaaw dala aur quraish ke bahot se maweshi loot liye, jin me Rasool ALLAH ﷺ ke Dada Abdul Mutallib ke bhi 200 uunt the, us ke baad us ne ek elchi bhej kar makkah walo ko paigaam diya ke mai tum se ladne nahi aaya hu, balke is ghar (kaaba) ko girane aaya hu, elchi ne ye paigham Makkah ke sardar Abdul Mutallib ko pohanchaya, jab Abdul Mutallib abraha ke paas aaye to unki wajahat se mutaassir ho kar apni jaga se uthh kar Abdul Mutallib ke paas aa baithha aur poochha ke tum kya chahte ho? Abdul Mutallib ne kaha ke mujhe mere uunt wapas kardo, jis par abraha ne baham hokar kaha: App apne uunto ka mutalba kar rahe ho, jabke ye ghar jis ki wajah se tumhari ezzat wa waqaar hai is ki baat nahi karte, Abdul Mutallib ne kaha: (أَنَا رَبُّ الْإِبِلِ. وَلِلْبَيْتِ رَبُّ يَحْمِيهِ) mai uunto ka maalik hu, jab ke is ghar ka ek Rab hai jo is ki hifazat karega, ye kah kar Abdul Mutallib uthh kar chale aaye, aur abraha ne unke uunt unhe wapas kardiye. Aur baaz doosri riwayat me hai ke Abdul Mutallib khud abraha ke paas aaye aur us se kaha ke tum jo bhi kuch lena chahte ho le lo lekin ka'ba ko na girao lekin abraha ne kaha ke hum zaroor ise gira kar hi jayenge, albatta haqeeqat ye hai ke quraish me abraha ke itne bade lashker ka muqabla karne ki taaqat na thi, is liye Abdul Mutalib ne wapis aakar quraish se kaha ke wo apne baal bachcho ko lekar pahado me chale jaye, ta-ke khoonrezi se bach jaaye.

Phir Abdul mutalib aur quraish ke sardar Baitullah me aaye, aur apne 360 buto ko bhula kar sirf ek Allah se faryaade karne lage, mo'arrikheen ne un ke duaayiya ash'aar naqal kiye hai, jin ka mafhoom ye hai: Ai Allah tu apne ghar ki hifazat kar aur ahle saleeb ke muqaable me unhe ghalib kar, aur hum tere siwa un ke muqable me kisi se ummeed nahi rakhte.

Ye duaaye mang kar wo log pahado me nikal gaye aur doosre roz hi abraha makkah par hamla karne ke liye aage badhaa, lekin mina aur muzdallifa ke darmiyan wadi muhassar me us ka khaas haathi Mahmood baithh gaya unho ne usay har qeemat aage badhaane ki kosish ki lekin wo Makkah ki taraf badhne ke liye tayaar na hota, aur jab usay Makkah se doosri taraf chalaate to daudta huwa aage badhta, isi dauraan parindo ke jhund ke jhund apni choncho aur panjo me sangreze liye huwe aaye aur unho ne abraha ke lashkar par sangrezo ki baarish barsaadi jo kankariyaa un ke sar se daakhil ho kar peethh se nikalti aur jise bhi ye kankar lagta us ka jism galna shuru ho jata usay sakht khujli lahaq hoti aur khujate hi jild phat jaati aur gosht jhadna shuru ho jata, is afra tafri me un logo ne Yemen ki taraf bhagna shuru kar kiya aur Mashiat-e-Baari Ta'la thi ke habshi lashkar ke ye log wahi malya-met na hoye balke Makkah se Yemen tak girte chale gaye take dunya ke liye ebrat ban sake aur khud abraha bhi Yemen se qabl qabila khash'am me jakar halaq huwa aur baaz doosri riwayat me hai ke wo Sa'naa pohanch kar halaq huwa, jabke is ka jism sukad kar ek chuze ki manind ho chuka tha.



## Sura feel ka dars e Tawheed:

Agarcha Allah Ta'la ne barahe-rast is surat me tawheed ka bayan nahi farmaya, lekin waqiya feel ka zikr hi bazat-e-khud tawheed-e-Baari Ta'la ka bayaan hai, ke khana Kaaba aur Makkah walo ko abraha ke hamle se kisi devi devta ne nahi balke sirf Allah Ta'la ne bachaya tha, yahi wajah hai ke quraish is waqiye ke kuch arse baad tak sirf Allah hi ki ebadat karte rahe the, chunacha is surat me quraish ko bil-khusoos aur baaqi logo ko bil-umoom dawat di ja rahi hai ke Muhammad ﷺ jis Rab ki taraf dawat de rahe hai wo wahi Allah wahdanhu-la-shareek hai jis ki qudrat wa azmat ke nazare tum dekh chuke ho. Aur is dawat se ru-gardani ke nateeje me unka bhi wahi anjaam ho sakta hai jo as'hab-e-feel ka huwa. Aur mazeed ye ke ye surat Allah Ta'la ki azeem qudrat ka maz'har hai, jis ne in kamzor parindo se (60) hazar ke lashkar-e-jarrar ko tahas nahas kar diya.

## Ayaat Ki Tafseer:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ) (Kya tum ne nahi dekha ke tumhare Rab ne haathi walo ke sath kya kiya?)

Ye khitaab sirf Nabi Kareem(ﷺ) ko nahi balke quraish ke elawa tamaam log bhi is se mukhatib hai, (أَلَمْ تَرَ) (Kya tum ne nahi dekha) is liye farmaya kyu ke waqiya feel surat ke nuzool se (40-45) saal qabl hi pesh aaya tha, aur dekhne wale aksar wa beshtar log abhi tak ba-hayaat the, aur is ke baad paida hone walo ke yaha bhi ye waqiya kuch is tarah se mash'hoor wa maroof tha ke jaise un ke samne paish aaya ho. Is liye as'hab-e-feel ki koi tafseel bayaan nahi ki ke wo kon log the? Aur kis garz se aaye the? Kyu ke ye sab baate arab ke yaha maloom shuda thi, aur is lihaz se (أَلَمْ تَرَ) ka maana: (أَلَمْ تَعْلَم) (kya app ne nahi jaana?) aur arabi lugat me aksar wa beshtar dekhne ka lafz jaanne ke maani me istemal kiya jata hai.

(أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ) (Kya un ki tadbeer ko nakaam na bana diya?)

(كَيْدٍ) Ka lafzi maana kisi khufya saazish ka hai, aur abraha ki khufya saazish khana kaaba ko girakar arab ko apni taraf mutawajja karna ke sath sath tijarat ka wo raasta arbo se cheen lena tha jo Yemen se shaam wa misr ko jaata tha. Chunacha Allah Ta'la ne us ki saazish ko nakam banate hue use aur us ki fauj ko tabaah wa barbaad kar diya. Jabke khana Kaaba mahfooz wa salamata raha, aur na sirf arab balke puri ruy-e-zameen ka ruhani markaz ban gaya.

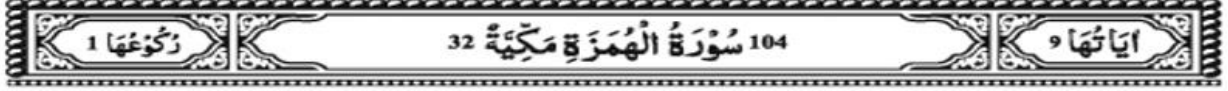
(وَأَرْسَلَ عَلَيْنَهُمْ طَيْرًا أَبَابِيلَ) (aur un par parindo ke jhund ke jhund bheje)

(أَبَابِيلَ) Ka maana: Pe-dar-pe mukhtalif simto se ane wale mutafarriq gruho ke hai, chunacha mufasssireen ka farman hai ke ye jhund ke jhund parinde Bahr-e-Ahmar (Red Sea) ki taraf se aaye the, is tarah ke parinde na pahle kabhi dekhe gaye the aur na baad me, har parinde ki chonch aur panjo me ek kankar thi, jo matar ke chhote dane ke barabar siyahi-mayel surkh thi, riwayat me aata hai ke ye kankariya Makkah walo ke paas ek arsaa tak mahfooz rahi.

(تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ) (Jo un par pakki huwi mitti ke kankar phenkte the)  
Lafz (سِجِّيلٍ) farsi ka lafz (sang-gill) se arabi ma aaya hai, jis ka maana : wo patthar hai jo mitti ke gaare se banaa ho aur pak-kar sakht ho gaya ho, unhi pattharo ko surah al zariyat me (حِجَارَةٌ مِّن طِينٍ) Yani (Mitti ke gaare se bane huwe patthar) ka naam diya gaya hai. Aayat ka maana ye hai: in parindo ne jo apne sath teen teen kankariya le kar aaye the abraha ki fauj par ye kankariya barsayi jo khangari paki huwi mitti ke patthar the, aur in kankario ne kalashan ki golio se ziyada muhlik kirdar ada kiya.

(فَجَعَلَهُمْ كَعَصْفٍ مَّا كُولٍ) Phir in ko khaaye huwe bhusay ki manind kar diya)  
(عَصْفٍ) Ko samajne ke liye hum Surah Rahman ki taraf ruju karte hai, Irshad-e-Baari Ta'la hai: (وَالْحَبُّ ذُو الْعَصْفِ) (aur bhus wala anaj), chunacha maaloom huwa ke (عَصْفٍ) is chilke ka naam hai jo daano ke uper ho, aur safayi karte huwe usay daano se alag karke chaupayo ko chaare ke taur par pesh kiya jaata hai, yani Allah Ta'la ne un parindo se abraha ki fauj par aisi kankariya barsayi jo un ke sar se dakhil ho kar pet se nikalti aur jise bhi ye kankar lagta us ka jism galne shuru ho jata, usay sakht khujli lahiq hoti aur khujate hi jild phat jati aur ghosht jhadna shuru ho jata, aur is tarah se un ke ajza-e-jism is andaz se bhikar gaye jaise khaayi huwi bhusi hoti hai.

(تفسیر سورۃ الہمزۃ) TAFSEER SURAH AL-HUMAZAH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ	تَكْلِ هُمَزَةٍ ①	لَمَزَةٍ ②
ہلاکت ہے	ہر طعنہ دینے والے کے لیے	عیب لگانے والے (کے لیے)
Halaakat hai	Har ta'ana dene wale ke liye	A'yeb lagane wale (ke liye)

الَّذِي	جَمَعَ	مَالًا ③	وَ	عَدَدَهُ ④
جس نے	جمع کیا	مال	اور	گن گن کے رکھا اسے
Jis ne	Jama kiya	Maal	Aur	Gin gin ke rakha use

يَحْسَبُ	أَنَّ	مَالَهُ	أَخْلَدَهُ ⑤	كَلًّا	لَيُتَبَدَّنَ ⑥
وہ گمان کرتا ہے	کہ بے شک	اس کا مال	ہمیشہ زندہ رکھے گا اسے	ہرگز نہیں	البتہ ضرور وہ پھینکا جائیگا
Wo gumaan karta hai	Ke beshak	Uska maal	Hamesha zinda rakhega usay	Hargiz nahi	Albatta zaroor wo phenka jayega

فِي الْخُطْمَةِ ⑦	وَ	مَا آذَمَكَ ⑧	مَا الْخُطْمَةُ ⑨
خٹمہ میں	اور	آپ کیا جانیں	خٹمہ کیا ہے
Hutama me	Aur	Aap kya jaane	Hutama kya hai

تَارَ اللَّهُ	الْمُوقَدَّةُ ⑩	الَّتِي	تَطْلَعُ ⑪	عَلَى الْأَقْدَةِ ⑫
اللہ کی آگ ہے	بھڑکائی ہوئی	جو	پہنچے گی	دلوں پر
Allah ki aag hai	Bhadkayi huwi	Jo	pohanchegi	Dilo par

إِنَّهَا	عَلَيْهِمْ	مُؤَصَّدَةٌ ⑬	فِي عَمَدٍ مُّمَدَّدَةٍ ⑭
بے شک وہ	ان پر	بند کر دی جائے گی (ہر طرف سے)	لمبے لمبے ستونوں میں
Beshak wo	Un par	Band kar di jayegi (har taraf se)	Lambe lambe sutuno me

Surat ka Naam: : Surat ki pahli aayat me lafz (بُؤْرَة) se liya gaya hai.

Zaman-e-Nuzool:

Is sura ke makki hone par tamaam mufasssireen ka ittefaq hai, jab ke is ka mazmoon bhi isi baat par dalalat karta ha, jis me aakhirat ke munkireen aur un ke anjam ka bayaan hai.

Mauzu wa Mazmoon:

Is surat me chand akhlaqi burayio ka zikr kiya gaya hai jo jahiliyat se chali aarahi hai, aur wo hai madda-parasti aur is ke deen, akhlaq aur muasharat par bure asaraat, jab maal wa daulat ke nashe me insaan insaanियat ko faramosh kar ke firauniyat ikhtiyar kar leta hai, doosro ko haqeer jaanta hai, maal samet-samet kar rakhta hai aur usi maal hi ko apni baqaa aur ezzat wa waqar ka sabab gardanta hai, chunacha is surat me is ghinawni aur razela khaslat ka anjaam bayaan farmaya ke aise log kis anjaam se do-char hone wale hai.

Aayat ki Tafseer:

(وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ) (Tabahi hai har us shakhs ke liye jo aib tatolne wala gheebat karne wala hai) (وَيْلٌ) Ka lafz tabahi afsos aur kharaabi ke maani me aata hai, (لُّمَزَةٍ) aur (هَمَزَةٍ) baaz ulama ke yaha ek hi maani me hai, aur baaz doosre mufasssireen ke yaha (هَمَزَةٍ) wo shakhs jo rubaru burayi kare, aur (لُّمَزَةٍ) wo jo peeth piche gheebat kare. Aur baaz ulama ne (هَمَزَةٍ) ka maani aankhon aur haatho ke ishara se burayi karna, aur (لُّمَزَةٍ) ka maani zubaan se burayi karna liya hai. Maani ye ke logo ko haqeer samajh kar unhe taane dene, aib nikalne , aur gheebat karne walo ko tabahi wa barbadi ki waheed hai.

(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ) (Jo maal ko jama karta aur gin-gin ke rakhta hai)

Ye aayat pahli aayat me mazkoor shakhs ke takabbur wa guroor ka sabab bayaan kar rahi hai ke doosro ki tahkeer wa tazleel karne wale ka ghamand is ke maal wa daulat ki wajah se hai, jo maal jama karta aur usay gin-gin ke rakhta hai, jo is ke bukhl wa kanjoosi aur zarparasti ki daleel hai, aur ye aam mushahidaat ki baat hai ke maaldaro aur zarparasto ko maal jamaa karne aur usay gin-gin kar rakhne me ek khaas lazzat mahsoos hoti hai.

(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ) ( Wo samajhta hai ke us ka maal us ke paas hamesha rahega)

Madda-Parasti me ye shakhs is qadr munhamik ho chuka ke usay apni maut bhi yaad nahi rahi, balke samajhta hai ke ye maal us ke paas hamesha ke liye hai aur wo khud bhi hamesha rahne wala hai, zaroori nahi ke wo aisi baate zabaan se karta ho, lekin kisi shakhs ki maal se is qadr muhabbat aur madda-parasti me is qadr aage badh jaana ke usay aakhirat bhool jaaye aur us ke liye koi tayaari na ho is baat ki daleel hai ke us ke yaha dunya se jaane ka koi tasawwur nahi hai.

(كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ) (Har giz nahi wo to zaroor chakna choor kar dene wali me phenka jayega) (كَلَّا) Yaani baat aisi nahi jo wo tasawwur kiye huwe hai, aur (نَبَذَ) ke maani kisi cheez ko

raddi aur bekaar samajhte huwe phenk dena, ya kisi cheez ki parwa na karte huwe usay pas-e-pusht daal dena, lafz (الْحُطْمَةِ) (حطم) se hai, jis ke maani tod-phod aur tukde-tukde kar dena hai jahannam ki ye sift is liye hai ke is me padne wali har cheez jahannam ki shiddat ki waja se chakna choor ho jane wali hai, jaisa ke sahihain ma Rasool Allah ﷺ ka farman hai: (Maine jahannam ko dekha jis ke baaz hisse doosre hisso ko tahas nahas kar rahe the) Matlab ye hai ke un madda-parast logo ko nihayat haqeer wa zaleel halat me jahannam me phenk diya jayega.

(وَمَا أَدْرَاكَ مَا الْحُطْمَةُ) (Aur tumhe kya maloom ke wo chakna-choor karne wali kya hai?)

Ye sawaal jahannam ki holnaki ke bayaan ke liye hai, yani wo itni holnak hai ke jis ka tumhari aqal idraak nahi kar sakti aur us ki sakhti tumhare waham wa ghuman me bhi nahi hai.

(نَارُ اللَّهِ الْمُوقَدَةُ) (Wo Allah Ta'la ki bhadkayi huwi aag hai)

Quraan Kareem me yahi ek muqaam hai jahaan jahannam ki aag ko Allah Ta'la ki taraf mansoob kiya gaya hai, ke Allah Ta'la ne ye aag bhadkayi hai, jis se aag ki shiddat ka andaza hota hai, ke jis aag ko Rabb-e-Zuljalal, Azeezun-Zuntyam ne bhadkaya ho wo kaisi alam-naak hol-naak aag hogi, balke mazeed ye ke in alfaz me madda-parast magroor wa mutakabbir par Allah Ta'la ke ghaiz wa ghazab ka izhaar hota hai, jo kisi insaan ko khwab-e-ghaflat se jagaane ke liye kafi hai.

(الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ) (Jo dilo par chadti chali jayegi)

(فؤاد) Dil ka wo hissa hai jo insaan ke sha'oor wa idraak, aur jazbaat wa khwahishaat aur jazbaat ki shiddat wa taaseer se taalluq rakhta hai, matlab ye ke Allah ki bhadkayi huwi ye aag dil ke us hisse tak ponche ghi jo jazbaat ka markaz hai, aisa dil jo zarparasti aur maal ki muhabbat se ma'moor hai. Jo doosro ko haqeer wa zaleel aur apne aap ko bada samajhta hai, ye aag us ke un jazbaat aur dil ke us hisse ko bhoon kar rakh degi jo bure khayalat, fasid aqaaed aur napak azaaie ka markaz tha.

(إِنَّمَا عَلَيْهِمْ مُّؤَصَّدَةٌ) (Aur un par har taraf se band kardi jayegi)

(فِي عَمَدٍ مُّمدَدَةٍ) (Unche unche satuno me (ghire) honge)

Yani aise magroor wa mutakabbir, madda-parast logo ko zaleel wa haqeer samajh kar jahannam me phenkne ke baad unhe lambe sutuno me band kar diya jayega, jahaan un ke liye koi darwaza khidki to darkinar koyi suraakh bhi nahi hoga, aur jahaan un ka koi pursan-e-haal na hoga, aur ye jahannam ki aag ke elawa mazeed aziyat-naak azaab hai.

(اللَّهُمَّ اجْرِنَا مِنَ النَّارِ) Allah hume aag ke azab se panah de.

Surah Al-Humazah ka paigham:

Ye surat aaj ke madda-parasto aur maal wa zar ki hawas rakhne walo ke liye lamha-e-fikr hai, jo maal ki muhabbat me is qadr andhe ho chuke hain ke wo maqsad hi faramosh kar chuke hai jis

ke liye paida huwe hai. Agar maaldar hai to apne bank balance badhane ki koshish aur us ke hisab wa shumar me must hain, aur agar tangdast hai to har lamha maal hasil karne ki koshish , jise sote-jagte sirf apne ma'ash ki fiqr hai, be-namaz ko to apne deen ki kya fikr ho ghi? Hatta-ke namaz roze ka ahtamaam karne wale aksar wa beshtar log bhi apni ebadat ke peeche dunya hi ki talab karte nazar aate hai, hala-ke Quraan ne ja-ba-ja maal ke fitne se bachne ki taaleem di jaisa ke Irshad-e-Baari Ta'la hai (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ) (Tumhare maal wa aulaad to mahaz aazmaaesh hai) Sahih Bukhari me Nabi Akram ﷺ ne maal wa daulat ki hawas rakhne wale ko dirham wa dinar ka banda qaraar dete huwe us ke liye dua ki hai, aur phir Rahmatul-lil-Aalameen ki bad-duaaye lene wale kaise mumkin hai khushi wa musarrat aur sa'adat ki zindagi basar kar sake?

**TAFSEER SURAH AL-`ASR (تفسير سورة العصر)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

و <sup>١</sup>	الْعَصْرِ <sup>١</sup>	إِنَّ <sup>٢</sup>	الْإِنْسَانَ	لَفِي خُسْرٍ <sup>٣</sup>
قسم ہے	زمانے کی	بے شک	انسان	یقیناً خسارے میں ہے
Qasam hai	Zamane ki	Be shak	Insaan	Yaqeenan khasare me hai

إِلَّا	الَّذِينَ	و	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ <sup>٤</sup>
سوائے	ان لوگوں کے جو	اور	سب ایمان لائے	ان سب نے اعمال کیے	نیک
Siwaye	Un logo ke jo	Aur	Sab Emaan laye	Un sab ne A'amal kiye	nek

و	تَوَاصَوْا <sup>٥</sup>	و	بِالْحَقِّ	تَوَاصَوْا <sup>٥</sup>	بِالصَّبْرِ <sup>٦</sup>
اور	ایک دوسرے کو وصیت کی ان سب نے	اور	حق بات کی	ایک دوسرے کو وصیت کی ان سب نے	صبر کی
Aur	EK doosre ko wasiyat ki un sab ne	Aur	Haq baat ki	Ek doosre ko wasiyat ki un sab ne	Sabr ki

**Wajah Tasmiya:** Is ka naam pahli ayat ke lafz (asr) se lia geya ha

**Zamana-e-Nuzool:**

Baaz tabaeen ne ise madani qaraar diya hai, lekin jamhoor mufasssireen is ke makki hone ke qaael hai.

**Mauzu wa Mazmoon:**

Ye surat jaame aur mukhtasar kalaam ka be-nazeer namuna hai. Jis me chand jhache-tule alfaaz me maani ki ek dunya bhar di gayi hai. Insaan ki falaah wa kamyabi ka raasta aur uski tabahi wa barbadi ka raasta bataa diya gaya hai. Is ke mazmoon ki ahmiyat ke pesh-e-nazar as'hab-e-Rasool ﷺ ek doosre se milte to us tak juda na hote jab tak ek-dooosre ko surat Al-Asr na suna lete (Tabrani) aur Imam Shafayi (Rahmatulla) farmate hain: Agar log is surat par gaur wa fikr kar le to un ke liye kafi ho.

**Ayaat Ki Tafseer:**

( وَالْعَصْرِ ) ( و ) Qasam ke liye, aur arabi lughat me harf ( و ) ke muta'addid istemalat me ise qasam ke maani me bhi istemal kiya jata hai. Qasm ke ta'alluq se: Qasm khane ka maqsad kisi cheez ki haqeeqat bayaan karna, ya usay saabit karna maqsood hota hai. Lafz qasam ke baad ka jumla umooman jawaab-e-Qasam hota hai.

Mazeed ye ke Allah Ta'la apni makhlooqat me se jis ki chahe qasam kha sakta hai, lekin insano ke liye Allah ki qasam ke elawa kisi cheez ki qasam khana jaye nahi hai, Rasool Allah ﷺ ka farman hai: ( مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ ) (Jisne ne ghairullah ki qasam khaayi us ne shirk kiya)

**Asr se murad:** Zamana jaisa ke Ibn Abbas ne tafseer farmayi hai aur baaz doosre mufasssireen ne is se murad Namaz-e-Asr li hai, jis ki takeed karete huwe Allah Ta'la ne farmaya :

( حَافِظُوا عَلَى الْمَوَلَّاتِ وَالصَّلَاةِ الْوُسْطَى ) (Namazo ki hifazat karo aur khusoosan darmiyani namaz (asr) ki )

**Lafz Zamana:** Zamane ki 3 aqsaam hain: Mazi, Hazir aur Mustaqbil, yaha maazi wa hazir dono tarah ke zamane muraad hain, zamana hazir se muraad shab wa roz ki ye gardish hai jo Allah Ta'la ki qudrat aur us ki tadbeer-e-aalam ki daleel hai.

Guzre huwe zamane ki qasam se murad ye hai ke insaani tareekh is baat par gawaah hai ke jin logo ne ye sifaat na apnayi wo bil-aakhir khasaare me pad gaye, jaisa ke Quraan Kareem sabiqqa qaumo ki tabaahi wa barbaadi ki dastane bayaan karta hai aur guzarte huwe zamane ki qasam se murad ye ke guzarta huwa waqt kisi bhi shakhs ke liye dunya me ebadat karne ke liye diya gaya hai. Jaisa ke talib-e-ilm ko kamra-e-imtihan (Examination Hall) me paper hal karne ka waqt mila ho, jis ka har lamha us ke liye bahot qeemti hai. Agar wo ye waqt zaya kar deta hai to nateejatan imtihan me fail ho jata hai, isi tarah Allah ki ebadat na karna, aur shab wa roz dunya ki mastiyo aur madda-parasti me guzar dena, bahot bada khasara hai.

( إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ) Ye jawab-e-qasam hai. Lafz insaan isme jins ke taur par istemal kiya gaya hai. Jis se murad puri no-e-insaniyat hai.

**Khasare ka lafz:** Nafa ke zid hai: Jis se muraad kisi ek cheez me nuksaan hota hai. Aur karobar mukammal tor par tabaah ho jana bhi hai. Quraan Kareem me ise falaah ke muqable me istemal kiya gaya hai. Jis me dunya wa aakirat ki falaah shamil hai. Aur yaha khasare se muraad bhi dunya wa aakirat dono ka khasara hai, Fakhruddeen Razi ne kisi buzurg ka qaul naql kiya hai ke mai ne Sura Al-Asr ka Matlab ek baraf farosh se samjha jo bazar ma awaz laga raha tha ke us shakhs par raham karo jis ka sarmaya ghula ja raha hai. Aur wo is tarah ke zindagi qeemti-tareen sarmaya hai, har guzarne wale lamha ise khatm kar raha hai, aur har qadam insaan ko qabr ke qareeb kar raha hai, chunancha agar wo in lamhat ko zindagi ke maqsad (sirf ek Allah ki ebadat) par surf nahi karta to us jahannam ki taraf ja raha hai jis ka wo hamesha ke liye eindhan banne wala hai, saath hi nemato bhari jannat se mahroom ho raha hai jis se badh kar koi khasara wa nuqsan nahi ho sakta. Irshad-e-Baari Ta'la hai:



(قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ) (Kah dijiye: haqeeqee nuqsaa paane wale wo log hai jo apne app ko aur apne ahl ko qayamat ke din kho baithenge, yaad rahe ke yahi khulam khula nuksan hai).

(إِلَّا الَّذِينَ آمَنُوا) Yaani siwai un logo ke jo iman laye aur nek amal kiye, un ki zindagi chahe jaise bhi ghuzri ho, lekin maut ke baad wo jannant ki abdi aur pur-asaa'ish nemato se bahrawar honge.

**Lafz Emaan:** Sachche dil se maanne aur yaqeen karne ke hai, jis me zabaan se iqraar aur dil ka yaqeen aur phir ise amali jaama pahnana hai, na ke sirf zabani iqraar. Allah Rabbul-Ezzat ne iman ki haqeeqat in lafzo se bayaan farmai :

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ)

(Momin to sirf wo log hai jo Allah aur us ke Rasool par (dil se) imaan laye, phir unhe (iman ki baato me kisi tarah ka ) shak nahi raha, aur unho ne apni jano aur malo se Allah ki raah me jihaad kiya, aise hi log sachche imaan dar hai.

Jin cheezo par imaan lana zaruri hai : **(1)** Allah Ta'la par **(2)** Rasoolo par **(3)** Farishto par **(4)** aasmani kitabo par **(5)** Akhiraat ke din aur **(6)** Achchi buri taqdeer par.

Ye imaan ikhlaq aur seerat wa kirdaar ke liye ek mazboot bunyaad faraham karta hai jis par ek pakeeza zindagi qaayem ho sakti hai. Jis me insaan bila-khauf wa khatar apni zindagi ke shab wa roz ghuzarta hai. Aur Is imaan ke baghair zindaghi kitni bhi khushnuma kyun na ho us ka haal us be-langar jahaaz ka sa hai jo kahi qaraar na pakad sakta ho.

(وَعَمِلُوا الصَّالِحَاتِ) (الصالحات) Ka lafz tamaam nekiyo ka Jaama hai. Lekin Quraan wa sunnat ki istalaah me koi amal saleh nahi hota jab tak us me 3 sharte na ho: **(1)** Amal Allah Ta'la ke liye khaalis ho **(2)** Allah aur uske Rasool ﷺ ke diye huwe tariqe par ho **(3)** Amal karne wala momin ho, chunacha imaan wohi mo'atabir aur mufeed hai jis ke sadiq hone ka saboot insaan apne amal se pesh kare. Imaan aur amal ka ta'alluq beej aur darakht ka hai. Beej ke baghair darakht paida nahi ho sakta. Aur agar beej zameen me hai aur darakht nahi to beej ke bekaar hone ki daleel hai.

(وَتَوَصَّوْا بِالْحَقِّ) Haq ki wasiyat me puri shariyat hai jis me sabhi usool wa faroo (deen ke chote bare masaael) shamil hain. Maani ye hain ke imaan lane walo ko fard-fard ban kar nahi rahna, balke un ke ijtimaa se aik momin wa saleh muashara wajood me aana chahiye, aur muashara ko bigad se bachaane ke liye har fard doosre ko haq baat ki talqeen kare. Aur jo log khud to haq par qayem ho lekin muashara me haq ko pamal hote huwe dekhte rahe to wo log khasare se bach nahi sakte. Allah Ta'la ne Bani Israeel ke 3 guroho ka zikr kia: **(1)** Ghunahgar **(2)** Gunah se bachne wale lekin gunahgaro ko manaa na karne wale **(3)** Gunah se bach kar doosro

ko bhi bachne ka hukm dene wale, to azaab-e-ilahi aane par sirf teesre guroh ko azab se bachaya.

(فَأَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ بَيِّنٍ بِمَا كَانُوا يَصْنَعُونَ) (Pas hum ne gunah se manaa karne walo ko bacha liya, aur zulm (gunah) karne walo ko un ke kartooto ki wajah se badtareen azaab me mubtila kar diya.

**Lafz (Haq) se murad :** Sirat-e-Mustaqeem, Saheeh sachchi aur mutabiq Adal wa Insaaf baat , khwa wo aqeedah wa iman se ta'alluq rakhti ho ya duniyawi ma'amalaat se.

(وَتَوَّاصُوا بِالصَّبْرِ) Sabr ki talqeen ki munasibat ye hai ke mazkura teeno amal sabr ke baghair mumkin nahi hai , iman lane walo ko azmaayish wa imtihanat se do-chaar hona padta hai, jaisa ke Irshad-e-Baari Ta'la hai:

( الم . أَحْسَبَ النَّاسُ أَنْ يَتْرُكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ . وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ )

(Kya logo ne ye guman kar rakha hai ke unhe sirf imaan ke daawe par hi baghair azmaayish ke chhod diya jayega, un se pahle logo ko bhi humne khoob aazmaya, chunancha Allah Ta'la sachcho aur jhooto ko zaroor zahir kare ga) aur imaan ke baad saleh amal ke liye sabr ki zarurat hai, jis sabr ke saath aadmi ko neki ke aamaal par istiqamat ikhtiyaar kar sakta hai, warna wo jald hi unhe chhod baithta hai. Aur teesra amal : is imaan wa amal ki daawat dena hai. Jis ke liye to sabr-e-jameel ki ashad zarurat hai, sabr ka ajar wa sawab: (إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ) (Sabr karne walo ko ( aakhirat me ) baghair hisab ajar diya jayega.

Sabr ki teen aqsaam hai: **(1)** Neki par Sabr **(2)** Burayi se bachne ke liye Sabr **(3)** Allah ki taraf se muqaddar Aalaam wa Aafaat par Sabr.

