



ARZ-E-MURATTIB

Qur'an Hakeem nau-e-insaani ke liye Allah Ta'ala ka aakhri aur takmeeli paighaam-e-hidayat hai, jise Nabi aakhiruz zamaan Muhammad Rasool Allah ﷺ ki daawat-o-tableegh mein markaz-o-mahwar ki haisiyat haasil thi. Aap ﷺ ne is Qur'an ki bunyaad par na sirf duniya ko ek nizam-e-adal-e-ijtemayi ataa farmaya balke is aadilana nizaam par mubni ek saleh mu,ashirah bhi bilfa,al qayem kar ke dikhaya. Aap ﷺ ne is Qur'an ki rehnumayi mein inqilaab ke tamaam marahil taye karte hue nau-e-insaani ka azeem tareen inqilaab barpa farmadiya. Chunache, Qur'an mehz ek kitaab nahi "Kitaab-e-Inqilaab" hai, aur is sha,oor ke baghair Qur'an Majeed ki bahut si ahem haqeeqatein Qur'an ke qaari par munkashif nahi hosaktein.

Allah Ta'ala jaza-e-khair ataa farmaye Sadar Mausis Markazi Anjuman Khaddaam Al-Qur'an Lahore aur Baani-e-Tanzeem Islami Mohtaram Doctor Israar Ahmed Hifzhu Allah ko jinhone is daur mein Qur'an Hakeem ki is haisiyat ko bade wasee paimaane par aam kiya hai ke ye kitaab apni deegar imtiyazi haisiyaton ke saath saath Muhammad Rasool Allah ﷺ ka aala-e-inqilaab aur Aap ﷺ ke barpa kardah inqilaab ke mukhtalif marahil ke liye bamanzila (manual) bhi hai, lehaza is ka muta,ala Anhuzoor ﷺ ki daawat-o-tahreek aur inqilaabi jaddojahad ke tanazur mein kiya jaana chaahiye aur iske qaari ko khud bhi "Minhaj inqilaab Nabwi ﷺ" par mubni inqilaabi jaddojahad mein shareek hona chaahiye. Basurat-e-deegar wo Qur'an Hakeem ke mu'arif ke bahut bade khazane tak risayi se mahroom rahega.

Mohtaram Doctor Sahab ne apne daura-e-tarjuma Qur'an (Bayaanul Qur'an) mein bhi Qur'an Kareem ki is imtiyazi haisiyat ko pesh-e-nazar rakha hai, jise daawat ruju aalal Qur'an ke intehayi ahem sang mail ki haisiyat haasil hai. Is baat ki zaroorat shiddat se mehsoos horahi thi ke shahra-e-aafaq "Bayaanul Qur'an" ko murattab kar ke kitaabi surat mein pesh kiya jaaye. Chunache, Raaqim Al Haroof ne Allah Ta'ala ki tayeed wa toufееq talb karte hue kuch arsa qabl is kaam ka beda uthaya aur pehle "Ta'aruf-e-Qur'an" aur phir raafata raafata Surat Al-Fateha aur Surat Al-

Baqarah ki tarteeb wa tasweed mukamil ki. Ab tak mukamil hone waala kaam kitaabi surat mein “Bayaanul Qur'an” (hissa awwal) ke taur par pesh kiya jaraha hai. Qaara,en kiraam se ist,ada hai ke wo Allah Ta'ala ke huzoor is aajiz ke liye us himmat wa isteqamat ki dua karein jo is azeem kaam ki takmeel ke liye darkaar hai.

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TAQDEEM

ISRAAR AHMED

In satoor ke nacheez raqam ko Qur'an Majeed mufassar to bahut door ki baat hai, marwajah mafhoom ke etebaar se "Aalim-e-deen" hone ka bhi hargiz koi daawa nahi hai, tahem khalisatan تَحْدِيثًا لِلْعِبَةِ "tahadiisan linnemat" (bifahwaaye وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ), *Wa amma bini'amati Rabbika fahaddis*, Allah Ta'ala ki in nematon ke atraaf wa azhaar mein koi qabahat mehsoos nahi hoti ke usne apne khaas fazal wa karam se aise halaat paida kardiye ke aawail umar hi mein Qur'an-e-Hakeem ke saath ek dilli uns aur zehni munasibat qayem hoti chali gayi. Chunache awwalan bilkul hi nau-umari mein (high school ki ibtedayi saalon ke dauraan) Alama Iqbal ke shayari ke zariye Qur'an ki azmath, millat-e-islami ki nashat-e-saniya ki umeed aur iske ziman mein Qur'an ki ehmiyat ka ek gehra naqsh qalb par qayem farma diya, phir ek khandaani riwayat ke mutabiq high school ki ta'leem ke dauraan ki arbi ko ek izaafi mazmoon ki haisiyat se ikhtiyaar karne ki surat paida farmadi jis se arbi grammar ki asasaat ka ilm haasil hogaya. Aur phir Matric ke imtehaan ke ba'ad faraghat ke dinnon mein, jab ke 1947 ke muslim-kash fasadaat ke nateeje mein hum lagbhag ek maah qasba hasaar (jo ab bharat ki riyasat Haryana mein hai) mein hinduon ke hamlon se dafa ke liye channnd mahellon par mushtamil ek dafayi block mein "Mahsoor" the Qur'an Hakeem se pehle ma'anwi ta'aruf ki ye surat ki ye surat paida farmadi ke mujhe aur mere bade bhai Izhaar Ahmed Sahab marhoom ko ek masjid mein baith kar Maulana Syed Abu Al-Aala Maudoodi marhoom ki marhanama "Tarjumaan Al-Qur'an" mein shaye hone waali tafseer Sureh Yousuf ke ijtemayi muta'ale aur is par bahami muzakire ka mauqa mila, jis se andaza hua ke Qur'an fasahat wa balaghat ki meraj aur sarchashma hidayat hi nahi manba-e-ilm wa hikmat bhi hai, aur waftan is layaq hai ke behtareen zehni wa fikri salahyaton ko iske ilm wa fahem ke husool mein is taur se sarf kiya jaaye ke awwalan is ke amoomi paighaam ko sahi taur par samjhein jo ke ilm wa hikmat ke is bahrezkhaar ki satah par bilkul isi tarah tair raha

hai jaise kisi tail bardar jahaz mein shikast wa rikhat ke bais is se nikal kar behne waala tail satah samundar par tair raha hota hai, aur phir iski gehraiyon mein ghoutazani kar ke is ki tah se is ke falsafa wa hikmat ke asal motiyon ko talaash karein!

Alhamdulillah, summa Alhamdulillah, ke ye in hi amwaar-e-salasa ke natije ka zahoor tha ke jab taqseem hind ke waqt ek sau sattar (170) meel ka safar (hisaar ta head salemanki) paidal qafle ke saath aag aur khoon ke darya aaboor kar ke Pakistan pahunchna naseeb hua to fauran tehreek-e-jamat-e-islami ke saath amli wabastagi hogayi. (Jo awwalan Islami-Jamiat-e-tulba mein shamuliya ki surat mein thi, aur uske ba'ad Jamat-e-Islami i rukniyat ki shakal mein!) aur is poore dus saala arse ke dauraan ine jamiyat aur jamat ke ijtema'at mein "Dars-e-Qur'an" ki zimmedari amooman mujh par aayed hoti rahi. Jise bilumoom bahut istesaan ki nazron se dekha jaata tha- Agarche mai achchi tarah samajhta tha ke samayeen ki janib se ye tehseen wa tareef iqbal ke is shaer ke ain mutabiq hai ke.

Khush aagayi hai jahan ko qalandari meri

Wagarna shaer mara kya hai shayari kya hai!!

Mazeed bar,aan mein hargiz iska daawa nahi karta ke mere is ta'llam wo tadadbur Qur'an ke zauq wa shauq mein roz afzon izaafe mein is kharji pasandegi ki bina par paida hone waali "Himmat afzayi" ko sirre se koi dakhil haasil nahi tha, lekin waqiya ye hai ke mai apne daroos ke liye tayyari ke ziman mein to mutal'a karta aur mukhtalif arbi aur urdu tafaseer se rujuh karta aur phir apne zaati ghaur wa fikr se bhi kaam leta to iske nateeje mein mujh par Qur'an ki azmath mazeed munkashif hoti chali gayi- aur is qaul ko hargiz kisi mubalghe par mubni na samjha jaaye ke Qur'an ne mujhe apna "aseer" (*possess*) karliya. Chunache ye isi aseeri ka mazhar hai ke mai ne 1952 hi mein (bees saal ki umar mein) Medical Education ke ain wasaat mein ye sha'oori faisla karliya tha ke ab ye tibb ki ta'leem bhi aur tibabat ka pesha bhi, sab meri tarjiyaat mein number do (2) par rahenge, awwaleen tajiye khidmat-e-Qur'an Hakeem aur khidmat-e-deen-e-mateen ko haasil rahegi!! Aur phir 1971 mein qamri hisaab se 40 saal ki umar mein jab ye mehsoos hua ke Allah Ta'ala ne apne khusoosi fazal wa karam se mujh par apni shaan-e-"Allamal Qur'an" ke saath saath Allamahul Bayaan" ka bhi kisi darje mein faizan farmadiya hai to apne pesh-e-tibabat ko bilkul khairabaad kehkar apne aapko hamatan aur hamawaqt Qur'an-e-

Mubeen aur Deeni-e-Mateen ki khidmat ke liye waqf kardiya.

Mujh par Allah Ta'ala ka ek khaas fazal wa karam is etebaar se bhi hua ke is ne mujhe kisi ek lakeer ka faqeer hone se bacha liya—Chunache Qur'an ki ilm wa faham ke ziman mein mere istifade ka halqa bahut wasi bhi hai- Aur ba'az etebaraat se tazadaat ka haamil bhi!. Mai ne apni ek ta'leef “Daawat-e-Rujuh Aalal Qur'an ka manzar ko pas manzar” mein iski poori tafseel darj kardi hai ke mere ilm wa faham Qur'an ke “houz” mai tafseer-e-Qur'an ke chaar silsillon ki nehton se pani aata raha, jin par paanchwi izaafa meri ta'leem mein shaamil uloom-e-tabeeyah ke mubadiyaat ka ilm tha. Phir Allah ne mujhe muntaqi zehan ataa farmaya tha is ke zariye in paanch silsillon se haasil shudah maloomaat mein “Tajmeeh wa Tawafuq” (synthesis) qayem kiya. Jis ki bina par bahamdillahi mere “Bayaanul Qur'an” ko ek jaamiyat haasil hogayi. Aur gaaliban yahi iski maqbooliyat ka asal raaz hai. ¹Wallahu aalam!

Ek mustanad “Aalim-e-deen” na hone ke bawajood jis cheez ne mujhe dars wa tadrees-e-Qur'an ki jurrat (balke theeth mazhabi halqon ke nazdeek “Jasarat”) ki himmat ataa farmayi, wo Nabi Akram ﷺ ka ye qaul Mubarak hai ke: *يَلْعَوُا عَنِّي وَلَوْ آيَةً* Ballighuu 'annii waala'u aayatan, yaani “*Pahunchao meri jaanib se khuwah ek hi aayat!*” (Sahih Bukhari, aur iske alawa Tirmizi, Ahmed aur Daarmi ر.ح.ه). Chunache, mere nazdeek jin uloom-e-deeni ki tehseel ko Ulma-e-Kiraam laazmi qaraar dete hain wo kisi ke “Mufti” banne ke liye to laamahala laazmi hain, lekin Qur'an ke daayi aur muballig banne ke liye hargiz zaroori nahi hain. Is liye Qur'an ka paighaam agarche ta qayem-e-qayamat poori nou-e-insaani ke liye tha, taham iske awwaleen mukhatib to “Ummi” the. Chunache Qur'an ke asal paigham ko Allah Ta'ala ne nihayat “Yaseer” surat mein, jaise ke pehle arz kiya gaya, ek ataah samundar ki satah par tairne waale tail ke manind pesh kiya, yahi wajah hai ke Surat Al-Qamar mein chaar baar farmaya gaya:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۚ
fahal mimmuddakir. (Al-Qamar, 40)

1. Is ziman mein ek waqa'e ka zikr karna munasib nahi hoga. Ye us zamane ki baat hai jab mere aur Maulana Islaahi Sahab ke maabeen kuch nazaryaat ekhtelaaf paida hogaya tha. Ek Sahab jin ka naam Dr. Anwar Ahmed Bagwi tha. (Jo subaa'i mehkuma sehat mein alaa uhde per fa'iz rahe, aur ghaaliban ab retire hochuke honge). Jo Maulana Islaahi ke ghaayet darje m'utaqad the aur mujh se shadeed ekhtelaaf rakhte the, inhone ek baar mujh se kaha ke: "Ye baat beherhaal mu'ane padti hai ke aap ke dars se bilkul khaali haath koi bhi nahi uththa, har shakhs zaroor kuch na kuch lekar uththa hai!..

Tarjuma: “Humne nasihat wa hidayat ke liye Qur'an ko bahut asaan banadiya hai, to hai koi jo is se Tazakkur haasil kare!)

Qissa Mukhtesar - Lahore mein 1965 se mere bazaabta halqahaaye mutaal'e Qur'an qayem hue to is ke nateeje mein pehle 1972 mein markazi anjuman Khadim Al-Qur'an Lahore qayem hui, jis ki kokh se zaeli anjumanon ka ek silsila baraamad hua (Karachi, Multaan, Faisalabaad, Jhang, Koyta, Islamabad, Peshawar) phir 1976 mein Lahore mein Qur'an Academy qayem hui, aur iski betiton, ke taur par Karachi, Multaan, Faisalabaad aur Jhang mein bhi academyan wajood mein aayein. Saath hi Pakistan ke taul wa arz mein bade bade shaheron mein mere dars-e-Qur'an ki mehfilein munaqad hone lagein. Phir Qur'ani tarbiyat gaahon (jo ek hafte se lekar ek mahine tak ke arse par muheet hoti thi) ka silsila shuru hua. Idhar Lahore mein salaana Qur'an conferences ka silsila jaari hua aur phir jab Pakistan Television par ye dars-e-Qur'an shuru hua to awwalan الكتب *Al-Kitaab*, phir الـ *Alif*, Laam, Meem, phir Nabi-e-Kamil (ﷺ) aur baala aakhir الهدى *“Alhuda”* ka haftawaar programme jo poore pandrah mahine is shaan se jaari raha ke hafte ke ek hi din, ek hi waqt par, Pakistan ki tamaam tv stationon se nashar hota tha. To us zamane mein jo maqbooliyat haasil hui is ki bina par mujhe apne baare mein wo shadeed andesha lahaq hogaya tha jiska zikr ek hadees mein aaya hai ke Anhuzoor (ﷺ) ne irshaad farmaya: “Kisi shakhs ki tabaahi ke liye ye baat kaafi hai ke is ki jaanib ungliyan uthni shuru hojayein!” is par daryaft ki gaya ke: “Agar ye kisi khair ki buniyaad par ho to kya tab bhi?” To Aap (ﷺ) ne farmaya: “Haan tab bhi, is liye ke is se insaan ke laghzish mein muhtela hone (ya'ni is mein ujab aur takkabur jaisi halakat khaiz beemariyon ke paida hojaane) ka andesha paida hojata hai. Illa ye ke Allah ki rehmat shaamil haal ho!” (is hadees ko muhaddis Zahabi رحمه الله ne Hazrat Imran Bin Haseen رحمه الله se riwayat kiya hai, agarche is ki riwayat mein kisi qadar zu'af maujood hai). Is liye ke zamane mein Fil waqiye kaifiyat ye hogayi thi ke mai jidhar jaata tha log ek dusre ko ishaaron ke zariye meri taraf mutwajah karte the—Ye bhi us zamane ki baat hai ke mujh se matadad logaon ne tafseer Qur'an likhne ki farmayesh ki, aur ek publisher to bahut israar kiya ke aap ek tarjuma Qur'an hi likh dein. Lekin mai ne hamesha aur sab se yahi kaha ke ye mera muqaam nahi hai!

Is dawaat-e-Qur'ani mein agarche mera zyada zor Qur'an ke chedah chedah muqamaat par mushtamil “Mutaal'e Qur'an Hakeem ke ek muntakhab nisaab” ke dars par raha, lekin bahamdillash do baar poore

Qur'an Majeed ka dars dene ki saadat bhi haasil hui, agarche wo saara tape par record shudah maujood nahi hai!

Is dawaat-e-Qur'ani ka nuqta-e-urooj ye tha ke 1984 (1404 hijri) mein namaz-e-taraweeh ke saath dohra tarjuma Qur'an ka agaaz hua. Chunache har chaar rakaat taraweeh se qabl in rakaaton mein padhi jaane waali aayaat ka tarjuma aur mukhtesar tashreeh bayaan hoti thi. Phir namaz mein inki sama'at hoti thi, jis ke nateeje mein, ba'az logaon mein kam aur ba'az mein zyada, wo kaifiyat paida hojaati thi jise Iqbal ne apne is shaer mein bayaan kiya hai ke:

Tere zameer pe jab tak na ho nuzool-e-kitaab

Girah kasha hai raazi na Sahab-e-kashaaf!

Is amal ke nateeje mein namaz-e-isha aur namaz-e-taraweeh ki takmeel mein lag bhag cheh ghante sarf hote the. Aur bahamdillah samayeen ka josh wa kharosh aur zauq wa shauq deedni hota tha. Aur summa alhamdulillah ke ab ye silsila Pakistan ke bahut se muqamaat par meri sulbi aur maanwi aulaad ke zariye jaari hai!

Is silsile mein dohra tarjuma Qur'an ka jo programme 1998 mein Karachi ki Qur'an Academy ki Jama masjid mein hua, is ki audio-video recording aala mayaar par ki gayi thi. Chunche ye bahamdillah audio-video cassetton aur C.S.s aur D.V.D.s aur TV channels ke zariye poori duniya mein nihayat wasee paimaane par phail chuka hai. Aur ab ise kitaabi shakal mein bhi shay'e karne ka silsila shuru ho raha hai, jiski pehli jald aapki khidmat mein haazir hai! Iski taba,at wa isha,at ke silsile mein Anjuman Khaddaam Al-Qur'an, Suba sarhad ke sadar Janab Doctor Iqbal Saafi ne ta'keed ka jo dabao Markazi Anjuman par barqaraar rakha aur maali taw,oon bhi pesh kiya, iski bina par is se istifadah karne waale har shakhs par inka ye haq hai ke inke liye dua-e-khair zaroor karein.

Aakhri baat ye hai ke is “**Bayaanul Qur'an**” ke ziman mein agar As'haab-e-ilm meri ghaltiyon ki nishandahi karein to mai mamnoon rahoonga. Aur aindah taba,at mein taseeh bhi kardi jaayegi. Is baat ko dohraane ki chanda zaroorat nahi hai ke mai na mufasssir hone ka mady'i hoon, na aalim hone ka, balke sirf Allah ke kalam-e-paak aur is ke deen-e-mateen ka adna khaadim hoon. Aur meri sab hazraat se

Bayaanul Qur'an ————— 11 ————— *Ta'aruf-e-Qur'an*
isteda hai ke mere haq mein dua karein ke Allah meri masayi ko sharf-e-qubool ataa farmaye aur najaat-e-ukharwi ka zariya banade. Ameen! Ya Rabbul Alameen!

(Note: Is poori bahes mein mai ne aqmaat-e-deen ki ilmi jad-o-jahed ke liye tanzeem islami ke qayem ka zikr nahi kiya- is liye ke ek mustaqil aur judagana baab hai, aur is mukhtesar “taqdeem” mein na iski gunja'ish hai na zaroorat. Taham is ke liye meri ta'leefaat “Tahreek Jamat-e-Islami: Ek Tahqeeqi Mutala'a” aur “Silsila Isha,at Tanzeem-e-Islami” azawwal ta dahan ka mutala'a mufeed hoga”).

Dua ka Taalib

Khaaksaar Israar Ahmed, رَحْمَةُ اللهِ عَلَيْهَا

26, November 2008





TAQDEEM TAB'A SALIS

“Bayaanul Qur'an” (hissa awwal) ke pehle do edition channnd hi maah mein (ya'ni dekhte hi dekhte!) khatam hogaye. Aur ye baat mere liye bahut hairatangez hai. Is liye ke awwalan to mufsir Qur'an hi nahi hoon, saniyan mera kisi maroof mazhabi farqe ya maslak se koi tanzeemi ta'luq bhi nahi hai. In amwaar ke aala alragham iski is qadar pazerayi yaqeenan Allah Ta'ala ki kisi khusoosi mashiyat ki mazhar hai- Wallah Aalam!!

Qur'an Hakeem ki is tarjumayi mein agar koi khair wajood mein aaya hai to wo sarasar Allah Ta'ala ke fazal wa karam se hai- Aur khalisatan iski ataa wa marhamat ka natija hai. Aur agar kisi muqaam par ghalti hogayi hai to wo sarasar mere ilm ya faham ka qasoor hai, jiske liye Allah Ta'ala se bhi affu wa darguzar ka talb rahoonga- Aur ahel ilm hazraat se bhi tawaqe rakhta hoon ke is par khalisatan farman-e-nabwi “Adeenu Nasihatu” ke mutabiq matanba farma kar sawab haasil karenge-! Aur zaati taur par mai bhi mamnoon hongaa!!

Is jald mein abhi sirf Surat Fateha aur Surat Baqarah ki tarjumani hui hai, goya ke abhi pahad aisa bhaari kaam baaqi hai. Taham Allah Ta'ala ke fazal wa karam se tawaqe hai ke jaise is ne, mere kisi iraade ya mansooba bandi ke baghair aur meri khalis lailmi mein pesh nazar jald shaya karadi, waise hi baaqi shaya karadega,- Khuwah khud meri is duniya se daar-eaakhirat ki jaanib rawangi ke ba'ad hi sahi- aakhir mein dua hai:

*Allahumma taqabbal minni
fainnak khairul muttaqabbiin
wa tub alayya fa'inka anta
attawaabur raheem! Ameen! Ya
Rabbil Aaleemeen!*

اللَّهُمَّ تَقَبَّلْ مِنِّي فَإِنَّكَ خَيْرُ الْمُتَقَبِّلِينَ وَتُبْ
عَلَيَّ فَإِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ! آمِينَ! يَا رَبَّ
الْعَالَمِينَ!

1/8 August 2009

Khaaksaar Israar Ahmed ع

BAAB AWWAL

QUR'AN KE BAARE MEIN HAMARA AQEEDAH

Ta'aruf-e-Qur'an Majeed ke silsile mein sab se pehli baat ye hai ke Qur'an Hakeem ke baare mein hamara imaan, ya istelaah-e-aam mein hamara aqeedah kya hai?

Qur'an Hakeem ke mut'aliq apna aqeedah hum (3) teen saadah jumlaon mein bayaan kar sakte hain:

1. Qur'an Allah ka kalaam hai.
2. Ye Muhammad Rasool ﷺ par naazil hua hai.
3. Ye har etebaar se mahfooz hai, aur kul ka kul man-o-an maujood hai, aur iski hifazat ka zimma khud Allah Ta'ala ne liya hai.

Ye teen jumle hamare aqa'id ki fehrist ke etebaar se, Qur'an Hakeem ke baare mein hamare aqeede par kifayat karenge. Lekin inhi teen jumlon ke baare mein agar zara tafseel se guftagu ki jaaye aur waqt-e-nazar se in par ghaur kiya jaaye to kuch ilmi haqa'iq saamne aate hain. Tamheedi guftagu in mein se ba'az ki taraf ajmalan ishaara munasib maloom hota hai.

1. QUR'AN: ALLAH TA'ALA KA KALAAM

Sab se pehli baat Qur'an Majeed mein Allah ka kalaam hai, khud Qur'an Majeed se saabit hai. Chunache Surat At-Tauba ki aayat mein Allah Ta'ala ne Nabi Kareem ﷺ farmaya:

*Wa in abadam minal mushrikiinas
tajaarak fa'ajirhu hatta yasma'a
kalaamallaabi summa abligh-hu maa
manhu.*

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا مَنَّهُ

Tarjuma: "Aur agar mushrikeen mein se koi shakhs panaah maang kar tumbare paas aana chaabe (ta'ake Allah ka kalaam sune) to ise panaah de do yahan tak ke wo Allah ka kalaam sunle, phir ise iski aman ki jagah tak pahuncha do."

Jab Surat At-Tauba ki pehli cheh (6) ayaat naazil huein, jin mein mushrikeen-e-arab ko aakhiri *ultimatum* de diya gaya ke agar tum imaan na laaye to chaar maah ki muddat ke khaatme ke ba'ad tumhara qatl-e-aam shuru hojaayega, to is ziman mein Nabi Akram ﷺ ko ek hidayat ye bhi di gayi ke ye *ultimatum* diye jaane ke ba'ad agar mushrikeen mein se koi Aap ﷺ ki panaah talab kare to wo Aap ﷺ ke paas aakar muqem hua aur kalaam Allah ko sune, jis par imaan laane ki daawat di jaarahi hai, phir ise iski aman ki jagah tak pahuncha diya jaaye. Ya'ni aisa nahi hona chaahiye ke wahin is se mutalba kiya jaaye ke faisla karo ke ayaa tum imaan laate ho ya nahi. Is waqt mai ne is aayat ka hawala sirf "Kalaam Allah" ke alfaaz ke liye shahadat ke taur par diya hai.

Kalaam-e-Ilaahi: Jumla Sifaat-e-Ilaahiya ka Mazhar

Qur'an Majeed ke kalaam Allah hone mein hi asal azmath ka raaz muzammir hai. Is liye ke kalaam mutakalam ki siffat hota hai aur is mein mutakalam ki poori shakhsiyat huweda hoti hai. Chunache, aap kisi bhi shakhs ka kalaam sunkar andaza kar sakte hain ke is ke ilm aur faham wa sha,oor ki satah kya hai. Aaya wo ta'leem yaafta insaan hai, mohzib hai, mutamadan hai ya koi ajadiya ganwar hai. Is etebaar se darhaqeeqat ye kalaam Allah, Allah Ta'ala ki jumla sifaat ka mazhar hai, isi haqeeqat ko Alama Iqbal ne nihayat khoobsurat andaaz mein bayaan kiya:

Faash goyam aanchah dar dil mazammir ast

Aein kitabe neest cheese deegar ast

Masl-e-haq panhaan wa ham paida sat aein!

Zinda wa paindah wa goya sat aein!

Tarjuma: "Jo baat mere dil mein chupi hui hai wo mai saaf saaf keh deta hoon ke ye (Qur'an Hakeem) kitaab nahi hai, koi aur hi shaye hai. Chunache ye Haq Ta'ala ki zaat ke manind posheedah bhi hai aur zaahir bhi hai. Neiz ye hamehsa zinda aur baaqi rehne waala bhi hai aur ye kalaam bhi karta hai".

Mukhtalif mafahaem wa ma'ane ke liye is shaer ka hawala de diya jaata hai, lekin qaabil-e-ghaur baat ye hai is mein is ke, "cheez-e-deegar" hone ka kaunsa pehlu ujagar kiya jaaraha hai. Is mein darhaqeeqat Surah Al-Hadeed ke is muqaam ki taraf ishaara hogaya hai:

*Huwal awwalu wal aakhiru wazzaahiru
wal baatin.*

[Surah Al-Hadeed, 3]

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Tarjuma: *Allah Ta'ala ki shaan ye hai ke wo awwal bhi hai aur aakhir bhi, wo zaahir bhi hai aur baatin bhi.*

Isi tarah Alama kehte hain ke, is Qur'an ki bhi yahi shaan hai. Neiz jis tarah Allah Ta'ala ki sifat الْحَيُّ الْقَيُّومُ *Alhayyu Qayoom* (Ayatal Kursi, Surah Al-Baqarah) hai, isi tarah ye kalaam bhi zinda wa paidah hai, hamesha rehne waala hai. Phir ye sirf kalaam nahi, khud mutakalam hai.

Yahan kalaam aur mutakalam ke ma'been farq ke hawale se mutakalimeen ki is bahes ki taraf ishaara karna zaroori maloom hota hai ke zaat-e-haq ki sifaat, zaat se alheda aur mustazaad hai ya ain zaat? Alama Iqbal ne bhi apni mashhoor nazm "*Iblees ki majlis-e-shaoor*" mein is bahes ka zikr kiya hai.

Hain sifaat-e-zaat-e-haq, haq se judaya ain zaat?

Ummat-e-marhoom ki hai kis aqeede mein nijaat?

Ye ilm kalaam ka ek nihayat hi pecheedah, ghamiz aur ameeq masaila hai, jis par badi bahesein huein aur bilaakhir mutakalimeen ka is par taqreeban ajmaa hua ke "*Laa Ainun Waala Ghairun*" ya'ni Allah ki sifaat ko na iski zaat ka ain qaraar diya jaasakta hai na iska ghair. Agar is hawale se ghaur karein to Qur'an Hakeem bhi, jo Allah Ta'ala ki sifat hai, isi ke zeil mein aayega, ya'ni na ise Allah ka ghair kaha jaasakta hai na is ka ain. Chunache, is hawale se Surah Al-Hashr ki aayat 21 Qur'an Majeed ki fi nafsihi azmath ke ziman mein ahem tareen hai:

*La'u anzalnaa haazal qur'aana
alaa jabalil ra'aytabu khaashi'am
mutasaddi'am min khashyatillahi,
wa tilkal amsaalu nazribubaa
linnaasi la'allahum yatafakkaruun.*

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ
نَضَرُمُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Tarjuma: *"Agar hum is Qur'an ko kisi pabaad par utaar dete to tum dekhke ke wo Allah Ta'ala ki khashiyat aur khauf se dab jaata aur phat jaata, aur ye misalein hain jo hum logaon ke liye bayaan karte hain ta'ake wo ghaur karein".*

Is tamseel ko Surah Al-Aa'raaf ki aayat 143 ke hawale se samjha jaasakta hai jis mein Allah Ta'ala ki talbi par Hazrat Moosa عليه السلام ke koh-e-Toor par haazir hone ka waqiya bayaan hua hai. Ye wohi talbi thi jis mein Aap عليه السلام ko Taurat at,aa ki gayi. Is waqt Allah Ta'ala ne Hazrat Moosa عليه السلام ko mukhatiba wa mukalima se sarfaraz farmaya to in ki aatish-e-shauq kuch aur bhadki aur inhone farma'ish karte hue

kaha: [رَبِّ ارْنِيْ اَنْظُرْ اَيْنَا], *Rabbi 'arinii 'anzur 'i-layk, "Ae parwardigaar! Mujhe apna deedaar ataa farma"*. Mukhatiba wa mukalima ke sharf se tu ne mujhe musharraf farmaya hai, ab zara mazeed karam farma. Is par jawab mila: [لَنْ تَرِنِيْ], *Lan Taraanii "(Moosa) tum mujhe bargiz nahi dekh sakte!"* [وَلَا اِنْ اَنْظُرْ اِلَى الْجَبَلِ], *Wa laakinin zu ilal jabali, "Lekin zara is pahaad ki taraf dekho"* Mai is par apni ek tajalli daloonga. [فَاِنْ اسْتَفْرَغْتَ مِنْهُ فَسَوْفَ تَرِنِيْ], *Fa'inistaqarra ma-kaanahuu fasawfa taraanii, "Chunache agar wo pahaad apni jagah par qayem reh jaaye to phir tum bhi gumaan karlena ke tum mujhe dekh sakoge"*.

Falamma tajallaa rabbuhuu liljabali ja'alahuu dakkan wa kharra muusaa sa'qan.

Tarjuma: "Phir jab Allah Ta'ala ne is pahaad par tajalli daali to wo "dakka dakka" hogaya aur Moosa (عليه السلام) behosh hokar gir pade".

Yahan [دَكَّا], *Dakka*, ke donon tarjume kiye jaasakte hain, ya'ni rezah rezah hojaana, toot phoot kar tukde tukde hojaana, koot koot kar kisi shaye ko humwaar kardena, barabar kardena. Jaise Surah Al-Fajar ki aayat [كَلَّا اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا], *Kallaa'a izaa dukkatil arzu dakkan dakka*, mein in ma'inon mein waarid hua hai. Wohi lafz yahan pahaad ke baare mein aaya hai. Ya'ni wo pahaad rezah rezah hogaya ya dab gaya, zameen ke saath baith gaya. Moosa (عليه السلام) ne Allah Ta'ala ki ye tajalli dekhi jo bilwaasta thi, ya'ni baraah-e-raast Hazrat Moosa (عليه السلام) par nahi balke pahaad par thi aur Hazrat Moosa (عليه السلام) bilwaasta iska nazarah kar rahe the, lekin khud Hazrat Moosa (عليه السلام) ki kaifiyat ye hui ke [خَرَّ مُوسٰى صَعْقًا], *Kharra muusaa sa'iqan, "Hazrat Moosa (عليه السلام) behosh hokar girpade"*.

Yahan zaat-o-sifaat-e-baari-e-Ta'ala ki bahes ka ek aqdaah hal hojaata hai ke jaise Allah Ta'ala ne apni zaat ki tajalli pahaad par daali to wo pahaad dab gaya ya phat gaya, rezah rezah hogaya, isi tarah Qur'an Majeed ke mutaliq farmaya:

La'u anzalnaa haazal qur'aana alaa jabalil ra'aytahu khaashi'am mutasaddi'am min khashyatillahi. لَوْ اَنْزَلْنٰ هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاٰيَتُهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ

Tarjuma: Kalaam Allah ki bhi wohi kaifiyat aur taseer hai jo kaifiyat wa taseer tajalli zaat-e-Ilaahi ki hai. Is liye ke Qur'an Allah ka kalaam aur Allah ki siffat hai. To tajalli-e-sifaat aur tajalli-e-zaat mein koi farq nahi.

Albatta Alama Iqbal ne ek jagah is baare mein zara mubaligha aarayi se kaam liya hai. Alama ne Huzoor ﷺ ki madah farmate hue ye alfaaz istemaal kiye:

Moosa za hosh raft baik jalwah-e-sifaat

Tu ain-e-zaat mi nagri wa tabsami!

Alama, Hazrat Muhammad ﷺ ka Hazrat Moosa ﷺ se taqabal kar rahe hain ke wo tajalli sifaat ke bilwaasta nazaare hi se behosh hokar gir gaye, lekin aye Nabi ﷺ! Aap ne ain-e-zaat ka deedaar kiya aur tabbassum ki kaifiyat mein kiya. Is mein do etebaraat se mughalita paaya jaata hai. Awwal to wo tajalli, tajalli-e-sifaat nahi tajalli-e-zaat thi jo Hazrat Moosa ﷺ ki farma'ish par Allah Ta'ala ne pahaad par daali. Jaisa ke Qur'an Majeed mein hai: [فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ], *Falamma tajallaa Rabbuhuu liljabali*, goya yahan Allah Ta'ala ke liye ye lafz istemaal hua hai ke wo khud mutajalli hua. Dusre ye ke ye khayal bhi mukhtalif fiyah hai ke Nabi Akram ﷺ ne Shab-e-Meraj mein zaat-e-Ilaahi ka mushahedah kiya. Agarche, hamare islaaf mein ye raa'e bhi hai ke Aap ﷺ ne Allah Ta'ala ko dekha hai, lekin aksar-o-beshtar ki raa'e is ke bar-aks hai, is liye ke wahan bhi "Ayaat" ka zikr hai. Jaisa ke Surah Al-Najam mein aaya: [لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى] *Laqad ra'ai min aay'aati Rabbihil kubraa*, is mein koi shak nahi ke wo aayaat jo wahan Huzoor Nabi Akram ﷺ ne dekhein, Allah Ta'ala ki azeem tareen aayaat mein se hain.

*Iz yaghshas sidrata maa yaghshaa. Maa
zaaghal basaru wamaa taghaa. Laqad
ra'ai min aay'aat Rabbihil Kubraa.*

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى مَا رَأَى الْبَصَرُ
وَمَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

Tarjuma: "Us waqt bairi par chaah raha tha jo kuch ke chaah raha tha. Nigaah na channdhiyai aur na hadd se mutajawiz hui. Aur us ne apne Rab ki badi badi nishaniyan dekhi".

Ab us se zyada badi ayaat aur is se zyada badi tajalli-e-Ilaahi aur kahan hogi? Lekin donon etebaar se is shaer mein mubaligha hai. Albatta is aayat-e-mubarika ke hawale se alama ke is shaer:

Masl-e-haq panhaa wa hum paida sat aein!

Zinda wa paindah wa goya sat aein!

mein mere nazdeek qata,an koi mubaligha nahi hai. Aur is aayat-e-mubarika ke hawale se wo baat kahi jaasakti hai jo Alama Iqbal ne is shaer mein kahi hai.

Taurat ki Gawahi

Ab zara Qur'an Majeed ke kalaam Allah hone ke hawale se ek baat zah-nasheen kar lijiye. Taurat mein kitaab-e-istesna ya safr-e-istesna jo sahif-e-Moosa mein se ek sahifa hai, ke atharwein (18) baab mein Nabi Akram ﷺ ke liye jo peshen goyi bayaan ki gayi hai is mein alfaaz yahi hain:

“Mai in ke bhaiyon mein se in ke liye teri maanind ek Nabi barpa karoonga aur iske munh mein apna kalaam daloonga aur wo un se wohi kuch kahega jo Mai is se kahoonga”.

Mai ne yahan khaas taur par in alfaaz ka hawala diya hai ke “Mai us ke munh mein apna kalaam daloonga”. Yahan ek to lafz kalaam aaya hai jaise ke Qur'an Hakeem ki is aayat mein aaya: [حَتَّى يَسْمَعَ كَلَامَ اللَّهِ], *Hatta yasma'a kalaamallaahi*, phir “Kalaam munh mein daalna” ke hawale se Qur'an Majeed mein ek lafz do martaba aaya hai, wo lafz “Qaul” hai ya'ni Qur'an ko qaul qaraar diya gaya hai.

Surah Al-Haaqqah mein hai:

Innahuu laqaulu Rasuulin إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا
kareemn wamaa biqauli sha'irin, تَوْمَنُونَ ﴿٢﴾ وَلَهُ بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾
khaleelam maa tu'uminuun. *Walaah biqauli kaabin, khaleelam maa Tazakkuruun.*

Aur Surat At-Takweer mein ye alfaaz waarid hue hain:

Innahuu laqaulu Rasuulin إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢﴾
Kareem. Zii quwwatin inda مُطَاعٍ ثَمَّ أَمِينٍ ﴿٣﴾ وَمَا صَاحِبُكُمْ بِجُنُودٍ ﴿٤﴾
zil arshi makiinim mutaa'in *summa ameen. Wamaa saahibukum bimajnuun.*

Aur isi Surat mein aage chal kar aaya:

Wamaa hua biqauli shaitaanir rajeem. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿١﴾

Qaabil tawajjeh amar ye hai ke in do muqamaat mein se mu,akhhir az-zikr ke mutaliq taqreeban ajma'a hai ke yahan Hazrat Jibrael عليه السلام muraad hain. Goya Qur'an ko unka qaul qaraar diya gaya. Aur Surah Al-Haaqqah mein ise Nabi Akram ﷺ ka qaul qaraar diya jaaraha hai. Ab zaahir hai yahan jin cheezon ki nafi ki jaarahi hai ke “*Ye kisi shayer ka qaul nabi*” aur “*Ye kisi ke zehan ka qaul nabi*” in se yaqeenan Rasool

Kareem ﷺ muraad hain. Yun samjhiye ke Allah ka kalaam pehle Hazrat Jibrael ﷺ par naazil hua. Agar mai kitaab istesna'a ke alfaaz istemaal karoon to yahan *"Allah ne apna kalaam in ke munh mein daala"*. Taham *"Un ke munh"* ka hum koi tasawur nahi karsakte, wo nihayat jaleel al-qadr farishte hain, bahr-e-haal qaul ka lafz Qur'an Majeed ke liye istemaal hua hai jis se zaahir hai ke ibteda kalaam-e-Ilaahi Hazrat Jibrael ﷺ ke qaul ki shakal mein utra aur phir Hazrat Jibrael ﷺ ke zariye se Hazrat Muhammad ﷺ ke munh mein daala gaya, aur wahan se ye qaul-e-Muhammad ﷺ ki surat mein logaon ke saamne aaya, is liye ke ye Aap ﷺ hi ki zubaan-e-mubarak se adaa hua, logaon ne use sirf Aap hi ki zubaan-e-mubarak se suna. Goya ye qaul, qaul-e-sha'ir nahi, ye qaul-e-kaahin nahi, ye qaul-e-shaitaanir rajeem nahi, balke ye qaul-e-Rasool-e-Kareem hai aur Rasool-e-Kareem awwalan Muhammad Rasool ﷺ hain, ye logaon ke saamne inke qaul ki haisiyat se aaya. Phir saaniyan ye Hazrat Jibrael ﷺ ka qaul hai, is liye ke inhone ye qaul Huzoor ﷺ ko pahunchaya. Aur isko aakhri darje tak pahunchane par ye Allah ka kalaam hai jis ke mutaliq Taurat mein alfaaz aaye ke *"Mai is ke munh mein apna kalaam daloonga"*.

Luh-e-Mahfooz aur Mus'haf mein mutaabiqat

Kalaam hone ke hawale se teesri baat ye note kijiye ke kalaam Allah ki siffat hai aur Allah ki sifaat qadeem hain. Allah ki zaat ki tarah is ki sifaat ka bhi yahi mu'amla hai. Zaahir hai ke Allah Ta'ala maadiyyat aur jismaniyyat se mawara hai. Yahi mu'amla Allah ki sifaat ka bhi hai. Chunache, kalaam Allah, jise hurf wa sout ki mehdoodiyat se aala wa rafa, a khayal kiya jaata hai, ise Allah Ta'ala ne insanon ki hidayat ke liye huroof wa aswaat ka jaam'a pehnaya aur Syedul Mursaleen ﷺ ke qalb-e-mubarak par batareeq-e-tanzeel naazil farmaya. Yahi kalaam luh-e-mahfooz mein Allah ke paas mandarj hai jise Ummul Kitaab ya kitaab-e-maknoon bhi kaha gaya hai. Hamare paas maujood Qur'an Majeed ya mus'haf ki ibarat ba'aina wahi hai jo luh-e-mahfooz ya ummul kitaab mein hai, bilkul isi tarah jaise kisi dastawez ki musaddiq naqal ho, jo baghair kisi shoshe ke farq ke asal ke mutabiq ho. Chunache, Surah Al-Burooj mein farmaya:

Bal hua qur'aanum Majeed. Fii luuhim mahfuuz. ﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۚ فِي لَوْحٍ مَّحْفُوظٍ﴾

Tarjuma: *"Ye Qur'an nihayat buzrug wa bartar hai aur Luh-e-mahfooz mein hai"*.

Isi ke mutaliq Surah Al-Waqiya mein irshaad farmaya gaya:

Innahuu laqu'aanun Kareem. إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَكْنُونٍ ۚ لَا يَبْسُتُ إِلَّا
Fii kitaabim maknuunil الْمُطَهَّرُونَ ۚ
laayamassuhuu illal mutabharuun.

Tarjuma: “Ye to ek kitaab hai badi Kareem, bahut ba-izzat aur ek aisi kitaab hai jo chupi hui hai. Jise choo hi nahi sakte magar wohi jo bahut hi paak kardiye gaye hain”.

Yani Malaika muqarribeen, jinke baare mein ek aur muqaam par farmaya gaya:

Fii subufim mukarrammatim mar فِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ
fuu'atim mutabhara. Bi'aydii safara. كِرَامٍ بَرَرَةٍ ۚ
Kiraamin barara. [Abasa, 13-16]

Tarjuma: “Ye aise sahifon mein darj hai jo mukkaram hain, buland martaba hain, pakeezah hain, mu'aziz aur neik kaatibon ke haathon mein rehte hain”.

Darhaqeeqat ye kitaab maknoon in farishton ke paas hai, wo tumhari rasayi se bayeed wa mawara hai.

Yahi baat Surah Al-Zakhrif mein kahi gayi hai:

Wa innahuu fii ummil kitaabi ladaynaa وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ ۚ
la'aliyyun Hakeem.

Tarjuma: “Ye to darhaqeeqat asal kitaab mein hamare paas mahfooz hai, badi buland martaba aur hikmat se labreiz”.

اُمُّ Umm ka lafz jadd aur buniyaad ke liye aata hai. Isi liye maa ke liye bhi arbi mein lafz اُمُّ “Umm” istemaal hota hai, kyun ke isi ke batan se aulaad ki wiladat hoti hai, wo goya ke bamanzila asaas hai. Chunache, is kitaab ki asal asaas Luh-e-mahfooz mein hai, kitaab-e-maknoon mein hai. Mazeed wazahat kardi gayi ke لَدَيْنَا “Ladaina” ya'ni wo ummul kitaab jo hamare paas hai, is mein Qur'an darj hai. لَعَلٌّ حَكِيمٌ “La'aliyyun Hakeem” is Qur'an ki sifaat ye hai ke wo bahut buland wa bala aur hikmat waala hai.

Mustah'kam hai. Wo Allah ka kalaam aur nihayat mahfooz kitaab hai. Ise luh-e-mahfooz kahein, Kitaab-e-maknoon kahein, ya ummul kitaab kahein, asal kalaam wahan hai. Usi aalim-e-ghaib mein usi

aalim-e-amar mein. Jise siwaye un paak ba'az farishton ke jinki rasayi luh-e-mahfooz tak ho, koi mas nahi karsakta, ya'ni is luh-e-mahfooz ke mazameen par mutale nahi ho sakta. Albatta Allah Ta'ala ne insaanon ki hidayat ke liye Muhammad ﷺ par apne is kalaam ki tanzeel farmayi aur iski ibarat ko taqayam-e-qayamat musahif mein mahfooz farma diya aur napaak haathon se choone se manaa farmadiya.

Kalaam-e-Ilaahi ki (3) Teen Suratein

Jab mai ne arz kiya ke Qur'an Allah ka kalaam hai to yahan sawal paida hota hai ke Allah Ta'ala insaan se kis tarah hamkalaam hota hai! Qur'an Majeed mein iski teen shaklein bayaan hui hain:

Wamaa kaana libasharin any وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ
yukallimahul laahu illaa wahyan au مِنْ وَرَائِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
minw waraa'i hijabin au' yursila رَسُوْلًا فَيُوْحِي
Rasuulan fayuuhibta bi'iznihii maa بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ
yashaa'u, innahuu aliyyun Hakeem.

Tarjuma: "Kisi bashar ka ye muqaam nahi hai Allah is se rubaroo baat kare. Iski baat ya to Wahi (ishaare) ke taur par hoti hai ya parde ke peeche se, ya phir koi paighambar (farishta) bhejta hai aur wo iske hukm se jo kuch wo chaahata hai wohi karta hai. Yaqeenan wo bartar aur sahib-e-hikmat hai".

Note karne ki baat ye hai ke, ye nahi farmaya ke Allah ke liye ye mumkin nahi hai, Allah to har shaye par qaadir hai, wo jo chaah kar sakta hai, Allah ki qudrat se koi cheez ba'eid nahi hai, balke kaha ke insaan ka ye muqaam nahi hai ke Allah is se baraa-e-raast kalaam kare, kisi bashar ka ye martaba nahi hai ke Allah is se kalaam kare, siwaye teen surataon ke, ya to Wahi ya'ni ya makhfi ishaare ke zariye se, ya parde ke peeche se ya wo kisi Rasool (Rasool-e-malk) ko bhejta hai jo wohi karta hai Allah ke hukm se jo Allah chaahata hai.

Ab Kalaam-e-Ilaahi ki mazkoora teen shaklein hamare saamne aayi hain. In mein se do ke liye lafz Wahi aaya hai. Darmiyaan mein ek shakal [مِنْ وَرَائِي حِجَابٍ] "Min Waraaa'i Hijaab bayaan hui hai. Iska tazkera Surah Al-'Araaf ki aayat 143 ke zeil mein ho chuka hai. Aur ye to amar waqiya hai hi ke Hazrat Moosa عليه السلام se Allah Ta'ala ne mutadid mauqe par is Surah mein kalaam farmaya.

Pehli martaba Hazrat Moosa عليه السلام jab aag ki talaash mein Koh-e-Toor par pahunche to wahan mukhatiba hua. Ye mukhatiba aur mukalima-e-Ilaahi Hazrat Moosa عليه السلام ke saath [وَمِنْ وَرَاءِ حِجَابٍ] “Min Waraaa'i Hijaab hua tha isi liye to wo aatish-e-shauq bhadki thi ke.

Kya qayamat hai ke chilman se lage baithe hain

Saaf chupte bhi nahi, saamne aate bhi nahi!

Zaahir hai ke jab hum kalaam hone ka sharf haasil horaha hai to ek qadam aur baqi hai ke mujhe deedaar bhi ataa hojaaye, lekin ye mukhatiba [وَمِنْ وَرَاءِ حِجَابٍ] “Min Waraaa'i Hijaab tha. Nabi Akram صلى الله عليه وسلم se yahi mukhatiba Shab-e-Meraj mein parde ke peeche se hua. Ba'az Hazraat ki raa'e hai ke Huzoor صلى الله عليه وسلم ko Allah Ta'ala ya'ni zaat-e-Ilaahi ka deedaar haasil hua, lekin meri raa'e salf mein se in hazraat ke saath hai jo is ke qaa'il nahi hai. In mein se Hazrat Ayesha Siddiqa رضي الله عنها badi ehmiyat ki haamil hain, unhone Huzoor صلى الله عليه وسلم se laazimman in cheezon ke baare mein istefsaar kiya hoga. Chunache, inki baat ke mutaliq to hum yaqeen ke darje mein keh sakte hain ke wo Muhammad صلى الله عليه وسلم se marf'u hain. Hazrat Ayesha رضي الله عنها bayaan karti hain ke [نُورًا أَنَّى يُرَى] *Nuurun annaaa yuraaa*, ya'ni Allah to noor hai, ise kaise dekha jaasakta hai? (Muslim, Kitaabul Imaan, 'An Abi Zarr رضي الله عنه) noor to dusri cheezon ko dekhne ka zariya banta hai, noor khud kaise dekha jaasakta hai! Bahr-e-haal meri ye raa'e hai ke ye guftagu bhi [وَمِنْ وَرَاءِ حِجَابٍ] “Min Waraaa'i Hijaab thi. Wo waraa'i hijaab guftagu jo Hazrat Moosa عليه السلام ko koh-e-toor par mukalima wa mukhatiba mein naseeb hui, isi waraye hijaab mulaqat aur guftagu se Allah Ta'ala ne Muhammad Rasool Allah صلى الله عليه وسلم ko Shab-e-Meraj mein [عِنْدَ سِدْرَةِ الْمُنْتَهَى] “Inda Sidaratil Munatahaa” musharaf farmaya.

Albatta Wahi baraah-e-raast bhi hai, ya'ni baghair farsihthe ke waaste ke. Dusri qism ki Wahi farishte ke zariye se hai aur Qur'an Majeed se jis baat ki taraf zyada rehnumayi milti hai wo ye hai ke Qur'an Wahi hai bawaasta “Malk” jaise Qur'an Majeed mein hai: [نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۖ عَلَى قَلْبِكَ] *Nazala bihir ruuhul ameen. Alaa qablika.....*, “*Ise lekar aapke dil mein rooh-e-ameen utra hai----*” aur [فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ] *Fa'innahuu nazzalahuu qalbik*, “*Pas! ise Jibrael ne hi aapke qalb par naazil kiya hai*”. Albatta farishte ke baghair Wahi, ya'ni dil mein kisi baat ka Allah Ta'ala ki taraf se baraah-e-raast daal diya jaana, ya'ni “Ilhaam” ilhaam ka zikr bhi Huzoor صلى الله عليه وسلم ne kiya hai aur iske liye hadees mein نَفَسٌ فِي الرُّوح *Nafas fir ra'u*, ke alfaaz bhi aaye hain. Ya'ni kisi ne dil mein koi baat daaldi, kisi ne phoonk maardi, baghair iske

ke koi awaaz sunne mein aayi ho. Ek kaifiyat salsalatal jars ki bhi thi. Huzoor ﷺ ko ghamtiyon ki si awaaz aati thi aur iske ba'ad Huzoor ﷺ ke qalb-e-mubarak par Wahi naazil hojaati thi.

Bahr-e-haal tayaqqun ke saath to mai nahi keh sakta lekin mera gumaan-e-ghalib hai ke dusri qism ki Wahi (bazariye farishta) par poore ka poora Qur'an mushtamil hai. Aur Wahi baraah-e-raast ya'ni "Alqaa" to darhaqeeqat Wahi khafi hai, jiski wazahat *angrezi* ke do alfaaz ke darmiyaan farq se bakhoobi hojaati hai. Ek lafz hai *inspiration* aur dusra *revelation*, jiske saath ek aur lafz *verbal revelation* bhi ahem hai. *Inspiration* mein ek mafhoom, ek khayal ya tasawur insaan ke zehan wa qalb mein aajaata hai, jab ke *revelation* baqaidah kisi cheez ke kisi par *reveal* kiye jaane ko kehte hain. Aur is mein bhi essayon ke yahan badi bahes chalrahi hai. Wo *revelation* ko maante hain lekin *verbal revelation* ko nahi maante, balke inke nazdeek ek sirf mafhoom hi Ambiya ke quloob par naazil kiya jaata tha, jise wo apne alfaaz mein adaa karte the. Jab ke hamare haan is baare mein mustaqil ajmayi aqeedah hai ke ye Allah ka kalaam hai jo Muhammad ﷺ par naazil hua. Ye lafzan bhi Wahi hai aur mu'anan bhi, lafzan bhi Allah ka kalaam hai aur mu'anan bhi, ya'ni ye *verbal revelation* hai.

Is ziman mein ek dilchasp waqiya Lahore hi mein ghaliban F.C. College Principal aur Alama Iqbal ke darmiyaan pesh aaya tha. Wo donon kisi daawat mein ekhatte the ke in sahaab ne Hazrat Alama se kaha ke maine suna hai ke aap bhi *verbal revelation* ke qa'il hain! Is par Alama ne jo jawab diya wo unki zahanat par dalalat karta hai. Unhone kaha ke ji haan mai *verbal revelation* ko na sirf maanta hoon, balke mujhe to iska zaati tajruba haasil hai. Chunache, khud mujh par jab shaer naazil hote hain to wo alfaaz ke jaame mein dhale hue aate hain, mai koi lafz badalna chahoon to bhi nahi badal sakta. Maloom hota hai ke wo meri apni takhleeq nahi hain balke mujh par naazil kiye jaate hain. To ye darhaqeeqat kisi ko jawab dene ka wo andaaz hai jisko arbi mein "الاجوبة المسكتة" ya'ni chupkara dene waala jawab kaha jaata hai. Ye wo jawab hai jiske ba'ad fareeq saani ke liye kisi qeel wa qaal ka mauqa hi nahi rehta. Bahr-e-haal kalaam-e-Ilaahi waqatan *verbal revelation* hai jisne awwalan qaul-e-Jibrael ki shakl ikhtiyaar ki. Hazrat Jibrael ke zariye qaul ki shakal mein naazil hua. Aur phir zubaan-e-Mohammedi se qaul-e-Mohammedi ki shakal mein adaa hua. To ye darhaqeeqat *revelation* hai, *inspiration* nahi, aur mahez *revelation* bhi nahi balke *verbal revelation* hai, ya'ni ma'ani mafhoom aur alfaaz sab ke sab Allah Ta'ala ki taraf se hain aur ye bahaisiyat majmu'i Allah ka kalaam hai.

2. QUR'AN KA RASOOL ALLAH ﷺ PAR NUZOOOL

Qur'an Majeed ke Muhammad Rasool Allah ﷺ par nuzool ke ziman mein bhi channnd baatein note karlein. Pehli bahes to “Nuzool” ki laghwi bahes se mutaliq hai. Ye lafz “Nazala, Yanzilu” salaasi mujaarad mein bhi aata hai. Tab ye fa'el laazim hota hai, ya'ni “*khud utarna*”. Qur'an Majeed ke liye in ma'inon mein ye lafz Qur'an mein mutadad baar aaya hai. Maslan: [وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ] *Wa bilhaqqi anzalnaahu wa bilhaqqi nazal*, (Bani Israel:105) “*Humne is Qur'an ko haq ke saath naazil kiya hai aur ye haq ke saath naazil hua hai*”. Yahan ye fa'al laazim aaraha hai, ya'ni naazil hua. Aam taur par fa'el laazim ko mutadi banane ke liye is fa'el ke saath kisi salah (*preposition*) ka izaafa kiya jaata hai. Chunache, ye fa'el nazala “*Bi*” ke saath mutadi hokar bhi Qur'an Majeed mein aaya hai, bama'ina usne utara, jaise *ja,a* “*Wo aaya*” se *ja'a* *bihi* “*Wo laaya*”. Maslan [.... نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ] *Nazala bihir ruuhul ameen. Alaa qalbika...*, ya'ni Ruhul alameen (Jibrael) ne is Qur'an ko utara hai Muhammad ﷺ ke qalb-e-mubarak par.

Nuzool Qur'an Ki Do Kaifiyatein: Inzaal aur Tanzeel

Salaasi mazeed fiya ke do abwaab ya'ni baab-e-afa'al aur baab tafa'el se ye lafz Qur'an Majeed mein bakasrat istemaal hua hai. Donon abwaab se ye fa'el mutadi ke taur par bama'ina “*utarna*” istemaal hota hai, yani *أَنْزَلَ يُنْزِلُ أَنْزَلَا Anzala, yunzilu, inzalaa, aur Nazzala, Yunazzilu, Tanziilaa, نَزَلَ يُنْزِلُ تَنْزِيلًا* In donon ke mabain farq hai ke baab-e-afa'al mein koi fa'el dafatan aur ek dam kardene ke mu'ane hote hain jab ke baab tafa'il mein wohi fa'el tadreejan ehtemaam tawajjeh aur mehnat ke saath karne ke mu'ane hote hain. In donon ke mabain farq ko “*Ilaam*” aur “*Ta'leem*” ke mu'ane ke farq ke hawale se bahut hi numayan taur par aur jamiyat ke saath samjha jaasakta hai. “*Ilaam*” ke mu'ane hain bata dena. Yani aap ne koi cheez poochi to jawab de diya gaya. Chunache “*Information Office*” ko arbi mein “*Maktab Al-Alaam*” kaha jaata hai. Jab ke “*Ta'leem*” ke mu'ane zah-nasheen karana aur thoda thoda kar ke batana hai. Ya'ni pehle ek baat samjha dena, phir dusri baat is ke ba'ad batana aur is tarah darja ba darja mukhatib ke fahem ki satah buland se buland tar karna.

Agarche, Qur'an Majeed ke liye lafz *Inzaal* aur is se mushtiq mukhtalif alfaaz istemaal hue hain, lekin bakasrat lafz "*Tanzeel*" istemaal hua hai. Qur'an Majeed ki asal shaan tanzeeli shaan hai, ya'ni ye isko tadreejan, rafta rafta, thoda thoda aur najman najman naazil kiya gaya. Chunache, Qur'an Majeed ke Huzoor (ﷺ) par nuzool ke liye sahi tar aur zyada mustamal lafz Qur'an Hakeem mein tanzeel hai, taham do muqamaat par لَيْلَةُ الْقَدْرِ *Laylatul qadr*, aur لَيْلَةُ مُبَارَكَةٍ *Laylatum mubaaraka*, ke saath anzaal ka lafz aaya hai. Farmaya: [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ] *Innaa'a anzalnaahu fi laylatil qadr*. (Al-Qadr) aur [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ] *Innaa'a anzalnaahu fi laylatim mubaaraka*, (Ad-Duqaan, 3) isi tarah

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
Shabru Ramazaanallazii unzila fiihil qur'aanu hudal linnaasi wa bayyinaatim minal hudaa wal furqaan. (Al-Baqarah: 185)

mein bhi lafz انزال "*Anzaal*" istemaal hua hai. Phir Huzoor (ﷺ) par nuzool ke liye bhi kahin kahin lafz انزال "*Anzaal*" aaya hai, agarche aksar-o-beshtar lafz تنزيل "*Tanzeel*" hi aaya hai. Iski taqreeban majma alay taweel ye hai ke poora Qur'an dafatan luh-e-mahfooz se samaye duniya tak Lailatul Qadr mein naazil kardiya gaya, jise "*Laila-e-mubarika*" bhi kaha gaya hai jo ke Ramzan Al-Mubarak ki ek raat hai. Lehaza jab Ramzan Al-Mubarak ki Lailatul Qadr ya Laila-e-Mubarak mein Qur'an ka nuzool ka zikr hua to lafz anzaal istemaal hua. Qur'an Majeed samaye dunya par ek hi baar mukamil poora taur par naazil hone ke ba'ad wahan se tadreejan aur thoda thoda kar ke Muhammad (ﷺ) par naazil hua. Lehaza Huzoor (ﷺ) par nuzool ke liye aksar-o-beshtar lafz tanzeel istemaal hua hai.

Lafz تنزيل "*Tanzeel*" ke ziman mein Surah An-Nisa ki aayat 136 nihayat ahem hai. Irshaad hua:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْتَكُونَ فِيهِ آيَاتُ اللَّهِ وَرَسُولُهُ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى
Yaa ayyuhal laziina aa'manuu' aa'minuu billaahi wa Rasuulihii wal kitaabil lazii nazzala alaa Rasuulihii wal kitaabil lazii'i anzala min qabl.

Tarjuma: "Ae Imaan walo! Imaan laao (jaisa ke Imaan laane ka haq hai) Allah par aur iske rasool par aur us kitaab par bhi jo us ne apne Rasool ﷺ par naazil farmayi aur is kitaab par bhi jo us ne pehle naazil ki".

Taurat takhtiyon par likhi hui, maktoob shakal mein Hazrat Moosa عليه السلام ko di gayi thi. Wo chunke dafatan aur jumlatan waahidatan de di gayi, isliye iske liye lafz انزال "Anzaal" aaya hai, jab ke Qur'an thoda thoda kar ke bayees-tewees (22-23) baras mein naazil hua. Lehaza isi ke ziman mein lafz نَزَّلَ "Nazzala" istemaal hua. Chunache, mutazikrah bala aayat mein تنزيل "Tanzeel" aur انزال "Anzaal" ek dusre ke bilkul muqable mein aaye hain. Goya yahan تُعْرِفُ الْأَشْيَاءَ بِأَضْدَادِهَا Tu'raful ashyaa'u bi'azdaadibaa, "cheezein apni azdaad se pehchani jaati hain" ka usool durust baithta hai.

Hikmat-e-Tanzeel

Ab hum ye jaan ne ki koshish karte hain ke tanzeel ki hikmat kya hai? Ye thoda thoda kar ke kyun naazil kiya gaya aur ek hi baar kyun na naazil kardiya gaya? Qur'an Majeed mein iski do hikmatein bayaan hui hain.

Ek to ye ke log shayed is ka tahamul na karsakte. Chunache, logaon ke tahamul ki khaatir thoda thoda kar ke naazil kiya gaya ta'ake wo isko achchi tarah samjhein, is par ghaur karein aur ise harz-e-jaan banayein aur isi ke mutabiq in ke zahn-o-fikr ki sataah buland ho. Ye hikmat Surah Bani Israel ki aayat 106 mein bayaan ki gayi hai:

وَقَرَأْنَا لَهُمْ فُتُورَهُ لِيَتَّقُوا عَلَى النَّاسِ عَلَى مَكَّةٍ
litaqra'ahuu alan naasi alaa muksinw
wanazzalnaahu tanziil. وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

Tarjuma: "Aur hum ne Qur'an ko tukdon tukdon mein munqasam kardiya ta'ake aap thoda thoda kar ke aur waqfa waqfa se logaon ko sunaate rahein aur humne ise bataadreej utaara".

Is hikmat ko samajhne ke liye baarish ki misaal mulahiza kijiye. Baarish agar ek dam bahut musla dhaar ho to is mein wo barkat nahi hotein jo thodi thodi aur tadreejan hone waali baarsih mein hoti hain.

Baarish agar tadreejan ho to zameen ke andar jazb hoti chali jaayegi, lekin agar musla dhaar baarsih horahi ho to is ka aksar-o-beshtar hissa behta chala jaayega. Yahi mu'amla Qur'an Majeed ke anzaal wa tanzeel ka hai. Is mein logaon ki maslihat hai ke Qur'an in ke fahem mein, in ke baatin mein, inke shakhsiyaton mein tadreejan sirayat karta chala jaaye. Sirayat ke hawale se mujhe phir Alama Iqbal ka shaer yaad aaya hai.

Choon Bajan dar raft jaan deegar shood

Jaan choon deegar shad jahan deegar shood!

Tarjuma: “Ye (Qur'an) jab kisi ke baatin mein sirayat kar jaata hai to is ke andar ek ingalaab barpa hojaata hai, aur jab kisi ke andar ki duniya badal jaati hai to is ke liye poori duniya hi ingalaab ki zadd mein aajaati hai!”

To jab ye Qur'an kisi ke andar is tarah utar jaata hai jaise baarish ka paani zameen mein jazb hota hai to iski shakhsiyat mein sirayat karjaata hai aur iski sirayat karne ke liye iska tadreejan thoda thoda naazil kiya jaana hi hikmat par mubni hai. Lekin is se bhi zyada ahem baat Surah Al-Furqan mein kahi gayi hai, is liye ke wahan Kuffar-e-Makkah bilkhusos Sardaran-e-Quresh ka baqaidah ek aitraaz naqal hua hai. Farmaya:

Wa gaalal laziina kafaruu la'ulaa nuzzila alayhil qur'aanu jumlatanw
 waahidatan, kazaalik, linusabbita bihi
 fu'aadaka wa rattalnaahu tartiil. Waala
 yaatuunaka bimasalin illa ji'naaka
 bilhaqqi wa'ahsana tafsiiir.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
 وَاحِدَةً ۖ كَذَلِكَ لِنَتَّبِعَ بِهِ فَعْدَاكَ وَرَحْمَةً
 رَبِّنَا ۖ وَلَئِنْ يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
 وَأَحْسَنَ تَفْسِيرًا ﴿١٦﴾

Tarjuma: “Munkareen kehthe hain: Is shakhs par saara Qur'an ek hi waqt mein kyun na utaar diya gaya? – Haan! aisa is liye kiya gaya hai ke is ko hum achchi tarah (Aap ﷺ) ke zab-nasheen karte rahein aur is ko hum ne bagar-e-tarteel thoda thoda kar ke utaara hai. Aur (is mein maslihat bhi hai ke) jab kabhi wo aap ke saamne koi niraali baat (ya ajeeb sawal) lekar aaye, uska theek jawab bar waqt humne aapko de diya aur behtareen tareeqe se baat khol di”.

Aitraaz ye tha ke ye poora Qur'an ek dam, yak baargi kyun nahi naazil kardiya gaya? Is aitraaz mein jo wazan tha, pehle isko samajh lijiye. Inhone jo baat ki darhaqeeqat is se muraad ye thi ke jaise hamara ek sha'ir dafatan poora dewaan logaon ko faraham nahi kardeta, balke wo ek ghazal kehta hai, qaseedah kehta hai, phir mazed mehnt karta hai, phir kuch aur tabaa azmayi karta hai, phir kuch aur kehta hai, is tarah tadreejan dewaan banjaata hai, isi tareeqe se Muhammad ﷺ kar rahe hain. Agar ye Alalh ka kalaam hota to poore ka poora ekdam naazil hosakta tha. Ye to darhaqeeqat insaan ki kaifiyat hai ke poori kitaab dafatan *produce* nahi kardeta. Poora dewaan to kisi sha'ir ne ek din ke andar nahi kaha balke ise waqt lagta hai, wo musasil mehnt karta hai, kuch takalluf bhi karta hai, kabhi aamad bhi hojaati hai, lekin wo kalaam dewaan ki shakl mein tadreejan madawwan hota hai. To ye to isi tarah ki cheez hai. [لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً] *La'u laa nuzzila alayhil qur'aanu jumlatanw wahidah*, "Kyun nahi ye Qur'an is par ekdam naazil hogaya?"

Ab iska jawab diya gaya: [كَذَلِكَ أَنْتِيتَ بِهِ فُؤَادَكَ] *Kazaalik, linusabbita bibii fu'aadak*, "Ye is liye kiya hai ta'ake ae Nabi hum iske zariye se *Aapke dil ko tasbiyat (jamao) ataa karein*". Yani wo baat jo aam insaanon ki maslihat mein hai wo khud Muhammad ﷺ ke liye bhi maslihat par mubni hai ke Aap ke liye bhi shayed Qur'an Majeed ka ek baargi tahamul karna mushkil ho jaata. Surah Al-Hashr ke aakhri ruk'oo mein ye alfaaz waarid hue hain:

La'u anzalnaa haazal qur'aana alaa jabalil lara'aytahuu khaashia'am mutasaddi'am min khashyatillah. لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ط

Tarjuma: "Agar hum poore ke poore Qur'an ko dafatan kisi pabaad par naazil kardete to tum dekhte ke wo Allah ke khauf se dab jaata aur phat jaata".

(Note kijiye yahan lafz *Anzaal* انزال aaya hai). Maloom hua ke qalb-e-Mohammedi ko jamao aur tehrao ataa karne ke liye ise batadreej naazil kiya gaya hai: [وَرَتَّلْنَاهُ تَرْتِيلًا] *Warattalnaahu tartiila*, "Aur humne isko to bagarz-e-tarteel thoda thoda kar ke utaara". "Ratal" chote paimaane ko, chote chote tukde karne ko kehte hain.

Agli aayat mein jo irshaad hua is ke donon mafhoom hosakte hain. Ek ye ke aye Nabi! Jo aitraaz bhi ye hum par karenge hum iska behtareen jawab Aapko ataa kardenge. Lekin dusra mafhoom ye bhi hai ke ye ek musasil kasha-kash hai jo Aapke aur mushrikeen-e-arab ke darmiyaan chal rahi hai. Aaj wo ek baat kehte hain, agar isi waqt iska jawab diya jaaye to wo darhaqeeqat Aap ki daawat ke liye mauzu hai. Agar ye saare ka saara kalam-e-Ilaahi ek hi martaba naazil hojaata to haalaat ke saath is ki mutabiqat aur inki taraf se pesh hone waale aitraazaat ka barwaqt jawab na hota aur is ke andar jo asar andaaz hone ki kaifiyat hai wo haasil na hoti. Is tadreej mein apni jagah mauzuniyat hai aur iski apni ta'seer hai. Is etebaar se Qur'an Majeed ko tadreejan naazil kiya gaya.

Qur'an Kareem ka Zamana-e-Nuzool aur Arz-e-Nuzool

Rasool Allah ﷺ par Qur'an ke nuzool ke ziman mein ab do choti choti cheezein aur note karlijiye. Ye sirf maloomaat ke ziman mein hain. Is ka zamana-e-nuzool kya hai? Hum jis hisaab (san eeswi) se baat karne ke aadi hain, isi hisaab se hamare zehan ka sughra-kubra bana hua hai. Is etebaar se note karlijiye ke Qur'an Hakeem ka zamana-e-nuzool 610 se 632 tak 22 baras par mushtamil hai. Qamri hisaab se ye 23 baras banenge. 40 aam-al-feel se shuru karein to 12 saal qabl hijrat aur 11 hijri saal milkar 23 saal qamri banenge. Jinke dauraan ye Qur'an batarz-e-tanzeel thoda thoda kar ke naazil hua. Sahi Ahadees mein ye shahadat maujood hai ke pehle Surah Al-Alaq ki paanch ayaat naazil huein, phir teen saal ka waqfa aaya. Surah Al-Alaq ki paanch ayaat bhi chunke Qur'an Majeed ka hissa hain, lehaza sahi qaul yahi hai ke Qur'an Hakeem ka zamana-e-nuzool 23 qamri ya 22 shamsi saal hai.

Ab ye nuzool ki jagah kaunsi hai? Is ziman mein sirf ek lafz note karlijiye taqreeban poore ka poora Qur'an "Hijaz" mein naazil hua. Is liye ke agaaz-e-Wahi ke ba'ad Huzoor ﷺ ka koi safar hijaz se bahar saabit nahi hai. Agaaz-e-Wahi se qabl Aap ﷺ ne mutadad safar kiye hain. Aap ﷺ Sham ka safar karte the, yaqeenan Yemen bhi Aap ﷺ jaate honge. Isliye ke Alfaaz-e-Qurani [رَحَلَةُ الشَّاءِ وَالْصَّيْفِ] *Rihlatash shitaai*

was-sayfi, ki rau se Quresh ke salaana do safar hote the. Garmiyon ke mausam mein shumal ki taraf jaate the, isliye ke Falasteen ka ilaaqa nasbatan thanda hai, aur sardiyon ke mausam mein wo junooB ki taraf (Yemen) jaate the, is liye ke wo garam ilaaqa hai. To Huzoor Akram ﷺ ne bhi tijaarti safar kiye hain. Ba'az muhhaqaqeen ne to ye imkaan bhi zaahir kiya hai ke Aap ﷺ ne us zamane mein koi behri safar bhi kiya aur gulf ko aboor kar ke mikran ke saahil par kisi jagah Aap ﷺ tashreef laaye. (Wallahu aalam!)

Ye baat mai ne Doctor Hameedullah Sahab ke ek lecture mein suni thi jo inhone Hyderabad (Sindh) mein diya tha, lekin ba'ad mein is par jirah hui ke ye bahut hi kamzor qaul hai aur iske liye koi sanad maujood nahi hai. Albatta "Al-Khubr" jahan aaj abaad hai wahan par to har saal ek bahut bada tijaarti mela lagta tha aur Huzoor ﷺ ka wahan tak aana saabit hai. Bahr-e-haal aapko maloom hai ke Huzoor ﷺ agaaz-e-Wahi ke ba'ad dus (10) saal tak to Makkah Mukkaramah mein rahe, iske ba'ad Ta'if ka safar kiya hai. Phir aas paas "Akaaz" ka mela lagta tha aur mandiyen lagti thi, in mein Aap ne safar kiye hain. Phir Aap ﷺ ne Madina Munawara hijrat farmayi hai. Iske ba'ad sab jungein Hijaaz ke ilaaqe hi mein huein, siwaye Gazwah-e-Tabook ke. Lekin Tabook bhi asal mein Hijaaz hi ka shumali sira hai. Is etebaar se Hijaaz hi ka ilaaqa hai jis mein Qur'an Kareem naazil hua tha. Taham do aayatein is etebaar se mustasna qaraar di jasakti hain ke wo zameen par nahi balke asmaan par naazil huein.

Hazrat Abdullah Bin Masood رضي الله عنه se Sahih Muslim mein riwayat maujood hai ke Shab-e-Meraj mein Allah Ta'ala ne Aap ﷺ ko jo teen tohfe ataa kiye, in mein namaz ki farziyat aur do ayaat-e-Qur'ani shaamil hain. Ye Surah Al-Baqarah ki aakhri do ayaat hain jo arsh ke do khazane hain jo Muhammad ﷺ ko Shab-e-Meraj mein ataa hue. To ye do aayatein mustasna hain ke ye zameen par naazil nahi huwin balke Aap ﷺ ko Sidratul Muntaha par di gayi aur khud Aap ﷺ saatwein asmaan par the, jab ke baaqi poora Qur'an asmaan se zameen par naazil hua hai. Geographiya etebaar se Hijaaz ka ilaaqa mehbat-e-Wahi hai.

3. QUR'AN HAKEEM KI MAHFOOZIYAT

Mai ne arz kiya tha Qur'an ke baare mein (3) teen buniyadi aur i'tteqaadi cheezein hain: **Awwal**, ye Allah ka kalaam hai. **Duwwam**, ye Muhammad ﷺ par naazil hua. **Suwwam**, ye min-o-ann kul ka kul mahfooz hai. Is mein na koi kami hui hai na koi beshi hui hai. Na kami hosakti hai na beshi hosakti hai. Na koi tahreef hui hai na koi tabdeeli. Ye goya hamaare aqeede ka jaz wila yanfak hai. Is mein kuch ishtebah ahl-e-tasheeh ne paida kiya hai, lekin inki baat bhi mai kuch yaqeen ke saath is liye nahi keh sakta ke in ka ye qaul bhi saamne aata hai ke “Hum is Qur'an ko mahfooz maante hain”. Albatta awaam mein jo cheezein mashhoor hain ke Qur'an se falaan ayaat nikaal di gayi, falaan Surat Hazrat Ali ؑ ki madah aur shaan mein thi, wo is mein se nikaal di gayi waghaira, in ke baare mein mai nahi keh sakta ke ye in mein se awaam ka la-in, aam ki baatein hain ya in ke aiteqadaat mein shaamil hain. Lekin ye ke behr-e-haal ahl-e-sunnat ka ajmayi aqeedah hai ke ye Qur'an Hakeem mahfooz hai aur kul ka kul min-o-ann hamare saamne maujood hai. Is ke liye khud Qur'an Majeed se jo gawahi milti hai wo sab se zyada numayan hokar Surah Al-Qiyamah mein aayi hai. Farmaya:

*Laa tuharrik bihi lisaanaka
lit'ajala bihi. Inna alaynaa
jam'ahuu waqur'aanahuu.*

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا
جَمْعَهُ وَقُرْآنَهُ ۚ

Rasool Allah ﷺ ko Allah Ta'ala ne izraah-e-shafaqat farmaya:

Tarjuma: “Aap is Qur'an ko yaad karne ke liye apni zubaan ko tezi se harkat na dein. Isko yaad karwa dena aur padhwa dena hamare zimme hai”.

Aap ﷺ mushaqqat na jhelein, ye zimmedaari hamari hai ke hum ise Aap ﷺ ke seena-e-mubarak ke andar jama kardenge aur iski tarteeb qayem kardenge, isko padhwardenge. Jis tarteeb se ye naazil horaha hai iski zyada fikr na kijiye. Asal tarteeb jis mein iska murattab kiya jaana hamare pesh-e-nazar hai, jo tarteeb luh-e-mahfooz ki hai isi tarteeb se hum padhwardenge. [ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۚ], *Summa inna alaynaa bayaanah*, phir agar aap ko kisi cheez mein ab-haam mahsoos ho aur wazahat ki zaroorat ho to iski tauzeeh aur tadween bhi hamare zimme hai.

Ye saari zimmedari Allah Ta'ala ne khud apne upar li hai. Agar

in ayaat ko koi shakhs Qur'an Majeed ki ayaat maanta hai to is ko manna padhega ke Qur'an Majeed poore ka poora jama hai, iska koi hissa zaya nahi hua. Sarahat ke saath ye baat Surah Al-Hijr ki aayat 9 mein mazkoor hai. Farmaya:

Inna nahnu nazzalnaz zikra wa **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**
inna lahuu labaafizuun.

Tarjuma: “Hum ne hi is “Az-zikr” ko naazil kiya hai aur hum hi is ki bifazat karne waale hain”.

Ye goya hamesha hamesha ke liye Allah Ta'ala ki taraf se guarantee hai ke hum ne ise naazil kiya aur hum hi iske muhafiz hain. Is haqeeqat ko Alama Iqbal ne khoobsurat shaer mein bayaan kiya hai:

Hurf-e-aou raa-raib ne tabdeel ne
Aaya ash sharmidah taaweel ne

Tarjuma: “Is ke lafz mein na kisi shak wa shuba ka sha'eba hai na rad wa badal ki gunja'ish. Aur iski ayaat kisi taaweel ki mohtaj nahi”.

Is shaer mein teen aitebaraat se nafi ki gayi hai:

1. Qur'an ke huroof mein ya'ni is ke matan mein koi shak wa shuba ki gunja'ish nahi. Ye min-o-ann mahfooz hai.
2. Is mein kahin koi tahreef hui ho, kahin tabdeeli ki gayi ho, qata,an aisa nahi.
3. Kya iski ayaat ki ulat sulat taaweel bhi ki jaasakti hai? Nahi! Ye aakhri baat bazahir bahut bada daawa maloom hota hai, is liye ke taaweel ke aitabaar se Qur'an Majeed ke ma'ine mein logaon ne tahreef ki, lekin waqeya ye hai ke Qur'an Majeed mein agar kahin ma'anwi tahreef ki koshish bhi hui hai to wo qata,an darja istenaad ko nahi pahunch saki, ise kabhi bhi isteqlaal aur dawaam haasil nahi hosaka, Qur'an ne khud is ko radd kardiya. Jis tarah doodh mein se makhi nikaal kar phenk di jaati hai, aisi taaweelaat bhi ummat ki tareekh ke dauraan kahin bhi jadd nahi pakad saki hain aur isi tarah nikaal di gayi hain. Is baat ki sanad bhi Qur'an mein maujood hai. Surah Haa, Meem, Sajda ki aayat 42 mein hai:

Laa yaatiihil baatilu mim bayni
yadayhi walaa min khalfihii,
tanziiilum min hakeemin hameed.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا
مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٢٣﴾

Tarjuma: “Baatil is (Qur'an) par hamla awar nahi hosakta, na saamne se na peeche se, ye ek Hakeem wa hameed ki naazil kardah cheez hai”.

Ye baat sare se kharij az-imkaan hai ke is Qur'an mein koi tahreef hojaaye, iska koi hissa nikaal diya jaaye, is mein koi ghair Qur'an shaamil kardiya jaaye. Surah Al-Haaqqah ki ye ayaat mulaheza kijiye jahan goya is imkaan ki nafi mein mubalighe ka andaaz hai:

Wa la'u taqawwala alayna ba'azl
aqaawiil. La'akhaznaa minhu
bil-yameen. Summa laqata'anaa
minhul watiin. Famaa minkum
min abadin anhu haajiziin.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٢٤﴾ لَّا خَذَنَّا
مِنْهُ بِالْيَمِينِ ﴿٢٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٢٦﴾
فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٢٧﴾

Tarjuma: “(Koi aur to is mein izaafa kya karega) agar ye (hamare Nabi Muhammad ﷺ) khud bhi (bafarz-e-mahal) apni taraf se kuch ghad kar is mein shaamil kardein to hum inhein dahine haath se pakadenge aur inki sha rag kaat denge. Phir tum mein se koi (bade se bade muhafiz inka haami wa madadgaar) nahi hoga ke jo inhein hamari pakad se bacha sake”.

Yahan to Muhammad Rasool ﷺ ke liye bhi is shiddat ke saath nafi kardi gayi. Kufaar wa mushrikeen ki taraf se mutaleba kiya jaata tha ke Aap is Qur'an mein kuch narmi aur lachchak dekhayein, ye to bahut rigid hai, bahut hi uncompromising hai, behr-e-haal duniya mein mu'amlaat “Kuch lo, kuch do” (give and take) se taye hote hain, lehaza kuch Aap narm padhein kuch hum narm padhte hain. Is ke baare mein farmaya:

Wadduu la'u tud-hinu fayud-hinuun

وَدُّوْا لَوْ تَدَّهْنُوْنَ فَيُدَّهِنُوْنَ ﴿٢٨﴾

Tarjuma: “Wo to chaahnte hain ke Aap kuch dheele hojayein to ye bhi dheele hojayenge”.

Aur Surah Younus mein irshaad hua:

Wa iza tutlaa alayhim
a'ayaatunaa bayyinaati,
qaalallaziina laa yarjuuna
liqaa'anaa'ati biqur'aanin ghairi
haazaa a'ubaddilhu, qul maa
yakuunu lii an ubaddi lahuu min
tilqaa'i nafsii, in attabi'u illaa

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ ۖ قَالَ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ ۚ
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي ۚ
إِنْ أَشِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

maa yuha'a ilayya, innii'i akhaafu in a'saytu Rabbii azaba yawmin azeem.

Tarjuma: "Jab inhein hamari ayaat-e-beenaat sunayi jaati hain to wo log jo hum se milne ki tawageh nahi rakhte, kehthe hain ke is Qur'an ke bajaye koi aur Qur'an laa'iye ya is mein kuch tarmeem kijiye. (Ae Nabi! in se) keh dijiye mere liye bargiz mumkin nahi hai ke Mai, Apne khayal aur iraade se is ke andar kuch tabdeeli kar sakoon. Mai to khud paband hoon iska jo mujh par Wahi kiya jaata hai. Agar Mai, Apne Rab ki nafarmani karoon to Mujhe ek bade haulnaak din ke azaab ka darr hai".

Ye hai Qur'an Majeed ki shaan ke ye laf'zan, maa'nan, mat'nan kulli taur par mahfooz hai.



BAAB DUWWAM

CHAND MUTAFARRIQ MUBAHIS

Qur'an Majeed Ki Zubaan

Ab aaiye agli bahes ki taraf ke Qur'an Majeed ki zubaan kya hai aur is zubaan ki shaan kya hai. Ye baat bhi Qur'an Majeed ne bahut takraar wa i'adaah ke saath bayaan ki hai ke ye Qur'an arbi mubeen mein hai, ya'ni shasta, saaf, salais, khulli aur wazeh arbi mein hai.

Qur'an Majeed Allah ka kalaam hai. Is ne jin huroof wa swaat ka jaame pehna, wo huroof wa swaat luh-e-mahfooz mein hain. Iske ba'ad wo kalaam-e-Ilaahi qaul-e-Jibrael عليه السلام aur qaul-e-Muhammad ﷺ ban kar naazil hua aur logaon ke saambe aaya. Chunache, Surah Al-Zakhrif ke agaaz mein irshaad hua:

*Haa Meem. Wal kitaabil mubeen.
Innaa ja'alnaahu qur'aanan 'arabiyal
la'allakum ta'qiluun.*

حَمِّمٌ وَالْكِتَابِ الْمُبِينِ ۚ إِنَّا جَعَلْنَاهُ
قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۚ

Tarjuma: "Haa, Meem. Qasam hai is wazeh kitaab ki! Humne ise Qur'an-e-arbi banaya hai ta'ake tum samajh sako".

Qur'an ki mukhatib awwal qaum Hijaaz mein abaad thi. Is se kaha jaaraha hai ke humne is Qur'an ko tumhari zubaan mein banaya. Is ne awwalan huroof wa swaat ka jaama pehna hai, phir tumhari zubaan arbi ka jaama pahen kar tumhare saamne naazil kiya gaya hai ta'ake tum isko samajh sako.

Yahi baat Sureh Yousuf ke shuru mein kahi gayi hai:

*Alif Laam Raa 'aayaatul kitaabil
mubeen. Inna'a anzalnaahu qur'aanan
arabiyal la'allakum ta'qiluun.*

الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۚ إِنَّا
أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۚ

Tarjuma: "Aleef, Laam, Raa. Ye is kitaab ki aayaat hain jo apna mudda saafsaaf bayaan karti hai. Hum ne ise naazil kiya hai Qur'an banakar arbi zubaan mein ta'ake tum samajh sako".

Surah Al-Shu'ra mein farmaya:

Bilisaanin arabiyyim mubeen.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٤٦﴾

Tarjuma: “*Saaf saaf arbi zubaan mein (naazil kiya gaya).*”

Surah Az-Zumar mein irshaad farmaya:

*Qur'aanan arabiyyan
ghaira zii 'irwajilla'allahum
yattaquun.*

﴿٢٨﴾ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

Tarjuma: “*Aisa Qur'an jo arbi mein hai, jis mein koi tedh nahi hai, ta'ake wo bach kar chalein.*”

Is mein kahin kaji nahi, kahin koi aich pech nahi, iski zubaan bahut salais, shasta aur bilkul wazeh zubaan hai. Is mein kahin pehliyan bujhwaane ka andaaz nahi hai.

Ab note kijiye ke Qur'an ki arbi kaunsi arbi hai? Is liye ke arbi zubaan ek hai magar is ke *dialects* aur iski boliyan beshumaar hain. Khud jazeerah numaye arab mein mutedad boliyan thi, talafuz aur lehje mukhtalif the. Ba'az alfaaz kisi khaas ilaaqe mein mustamil the aur dusre ilaaqe ke log in alfaaz ko jaante hi nahi the. Aaj bhi kehne ko to Misr, Libya, Aljaza'ir, Mauritanya aur Hijaaz ki zubaan arbi hai, lekin unke haan jo faseeh arbi kehlaati hai wo to ek hi hai. Wo darhaqeeqat ek isliye hai ke Qur'an Majeed ne ise duwaam ataa kiya hai. Ye Qur'an Majeed ka arbi zubaan par azeem ehsaan hai. Isliye ke duniya mein dusri koi zubaan bhi aisi nahi hai jo (1400) chaudah sau baras se ek hi shaan aur ek hi kaifiyat ke saath baaqi ho. Urdu zubaan hi ko dekhiye. 100-200 baras puraani urdu aaj hamare liye na-qaabil-e-fahem hai. Deccan ki urdu hamaein samajh mein nahi aasakti, is mein kitni tabdeeli hui hai. Isi tarah Farsi zubaan ka mu'amlah hai. Ek wo farsi thi jo Arbaon ki aamad aur Islam ke zahoore ke waqt thi. Arbaon ke haathon Iran fatah hua to rafta rafta is Farsi ka rang badalta gaya. Ab isko phir badla gaya hai aur is mein se arbi alfaaz nikaal kar is ke lehje bhi badal diye gaye hain. Ek Farsi wo hai jo Afghanistan mein boli jaati hai, wo hamari samajh mein aati hai. Is liye ke jo Farsi yahan padhayi jaati thi wo yahi Farsi thi. Aaj jo Farsi Iran mein padhayi jaarahi hai wo bahut mukhtalif hai, apne lehje mein bhi aur apni alfaaz ke etebaar se bhi. Lekin arbi “Faseeh zubaan” ek hai. Ye asal mein Hijaaz ke badu'aon ki zubaan thi. Poora Qur'an Hakeem Hijaaz mein naazil hua. Hijaaz mein baadiya

nasheen the. Arbaon ka kehna tha ke khalis zubaan baadya-nashinon ki hai, shaher waalaon ki nahi. Jab ke Makkah shaher tha aur wahan bahar se bhi log aate rehte the. Qaafle aarahe hain, jaarahe hain, teher rahe hain. Jahan is tarah ki aamad-o-raft ho wahan zubaan khalis nahi rehti aur is mein ghair zubaanaon ke alfaaz shaamil hokar mustamil hojaate hain aur bol chaal mein aajate hain. Khaas isi wajah se Makkah ke shurfa apne bachchaon ko paida'ish ke fauran ba'ad baadya-nashinon ke paas bhej dete the. Ek to doodh peelaane ka mu'amlā tha. Dusra ye ke in ki zubaan saaf rahe, khaalis arbi zubaan rahe aur har milawat se paak rahe. To Qur'an Majeed Hijaaz ke baadya-nashinon ki zubaan mein naazil hua.

Albatta ye saabit hai ke Qur'an Majeed mein kuch alfaaz dusre qaba'il aur dusre ilaqaon ki zubaanon ke bhi aaye hain. Alama Jalaluddin Sayuti رحمه الله ne aise alfaaz ki fehrist murattib ki hai. Is ke alawa kuch ghair arbi alfaaz bhi Qur'an Majeed mein aaye hain jo mu'arrab hogaye hain. Ibrahim, Ismail, Israel, Is'haq, ye tamaam naam darhaqeeqat Ibraani zubaan ke alfaaz hain. Lafz "Eil" Ibraani zubaan mein Allah ke liye aata hai aur ye lafz hamare haan Qur'an Majeed ke zariye aaya hai. Isi tareeqe se "Sijjeel" ka lafz Farsi se aaya hai. Sehra mein kahin baarish ke natije mein halki si phuwaar padi ho to baarish ke qatron ke saath rait ke chote chote daane ban jaate hain aur phir tezz dhoop padhne par wo aise pak jaate hain jaise bhatte mein einton ko paka diya gaya ho. Ye kankar "Sijjeel" kehlaate hain jo "Sang-e-gal" ka mu'arrab hai. Baaqi aksar-o-beshtar Qur'an Majeed jis mein naazil hua, wo Hijaaz ke ilaaqe ke baadya-nashinon ki arbi hai, jis mein fasahat wa balaghat nuqta-e-urooj par hai aur iska loha maana gaya hai.

Is ke alawa Qur'an Majeed mein ek soti aahang hai. Iska ek "Malkuti Ghana" (*Divine Music*) hai, iski ek aazubat aur mithaas hai. Ye donon cheezein Arab mein poore taur par tasleem ki gayi hain aur logaon par sab se zyada maroobiyat Qur'an Hakeem ki fasahat, balaghat aur aazubat hi se taari hui. In ki apni zubaan mein hone ke etebaar se zaahir baat hai ke Qur'an ke behtareen naaqid bhi wohi hosakte the. Wazeh rahe ke adab mein "tanqeed" donon pehluaon ko muheet hoti hai. Kisi cheez ki qadr-o-qeemat ka andaza lagana, ise jaanchna, parakhna, is mein koi khaami ho to is ko numayan karna aur agar koi muhasan ho to inko samjhana aur bayaan karna. Is etebaar se iski fasahat wa balaghat ko tasleem kiya gaya hai.

Mai arz kar chuka hoon ke arbi zubaan aaj bhi mukhtalif ilaaqaon, mukhtalif lehjaon aur boliyon ki shakal ikhtiyaar kar chuki hai. Ek ilaaqe ki aami (*colloquial*) arbi dusre logaon ki samajh mein nahi aati thi. Khud nuzool-e-Qur'an ke zamane mein Najad ke logaon ki zubaan Hijaaz ke logaon ko samajh mein nahi aati thi. Is ki wazahat ek hadees mein bhi milti hai Najad se kuch log aaye aur wo Huzoor ﷺ se guftagu kar rahe the jo badi mushkil se samajh mein aarahi thi aur log ise samajh nahi paa rahe the. Aaj bhi Najad ke log jo guftagu karte hain wo waaq'e ye hai ke arbi se waqfiyat hone ke bawajood inki arbi hamari samajh mein nahi aati, inka lab-o-lehja bilkul mukhtalif hai. Qur'an Hakeem ki zubaan Hijaaz ke baadya-nashinon ki hai. Lehaza agar tahqeeq wa taddabur Qur'an ka haq aadaa karna ho to jahaliyat ki shayari padhna zaroori hai. A'ima lughat ne ek ek lafz ki tehqeeq kar ke aur badi gehraiyan mein utar kar jaheli shayari ke hawale se jitne bhi isteshad ho sakte the inko khangaal kar Qur'an mein mustamal alfaaz ke maadaon ke mafhoom mu'ayyin kardiye hain. Ek aam qaari ko, jo Qur'an se tazakkur karna chaahe, sirf hidayat haasil karna chaahe, is khekad mein padhne ki chanda zaroorat nahi hai. Albatta tadbeer-e-Qur'an ke liye jab tehqeeq ki jaati hai to jab tak kisi ek lafz ki asal poori tarah maloom na ki jaaye aur is ke baal ki khaal na utaar li jaaye tehqeeq ka haq adaa nahi hota. Is etebaar se shaer jaheli ki zubaan ko samajhna taddabur Qur'an ke liye yaqeenan zaroori hai.

Qur'an ke Asma'a-o-Sifaat

Agli bahes Qur'an Hakeem ke asma-o-sifaat ki hai. Alama Jalaluddin Sayuti رحمه الله ne apni shahra-e-afaaq kitaab "*Al Itqaan fi Uloomul Qur'an*" mein Qur'an Hakeem ke asma-o-sifaat Qur'an Hakeem hi se lekar pachpan (55) naamaon ki fahrist murattib ki hai. Mai ne jab is par ghaur kiya to andaza hua ke wo bhi kaamil nahi hai, maslan lafz "Burhan" inki fehrist mein shaamil nahi hai. Darhaqeeqat Qur'an Majeed ki sifaat, iski shaanon aur is ki ta'seer ke liye mukhtalif alfaaz ko jamaa kiya jaaye to 55 hi nahi is se zyada alfaaz ban jayenge, lekin mai ne inhein do hisson mein taqseem kiya hai. Ek to wo alfaaz hain jo muffarid ki haisiyat se aur mu'arfa ki shakl mein Qur'an Majeed mein Qur'an ke liye waarid hue hain, jab ke kuch sifaat hain jo mausoof ke saath aarahi hain. Maslan "Qur'an Majeed" mein "Majeed" Qur'an ka naam nahi hai, darhaqeeqat siffat hai. Isi tarah "Al-Qur'an Al-Majeed" mein agarche "Aleef, Laam" ke saath "Al-Majeed" aata hai, lekin ye chunke mausoof ke saath milkar aaya hai lehaza ye bhi siffat hai.

Qur'an Majeed ke liye jo alfaaz bataur-e-ism aaye hain, in mein se aksar-o-beshtar wo hain jinke saath Laam ta'reef laga hua hai. Qur'an ke liye ahem tareen naam jo iska imtiyazi aur ikhtesasi (*The exclusive*) naam hai, "Al-Qur'an" hai. (Mai ba'ad mein iski wazahat karoonga) is ke ba'ad kasrat se istemaal hone waala naam "Al-Kitaab" hai. Qur'an ki asal haqeeqat par roshni daalne waala ahem tareen naam "Az-Zikr" hai. Qur'an Majeed ki aafadiyat ke liye sab se zyada jama naam "Al-Huda" hai. Qur'an Majeed ki nawiyat aur haisiyat ke etebaar se ahem tareen naam "An-Noor" hai. Qur'an Majeed ek intehayi ahem shaan jo ek lafz ke taur par aayi hai "Al-Furqan" hai ya'ni (haq wa batil mein) farq kardene waali shaye, doodh ka doodh aur paani ka paani juda kardene waali shaye. Qur'an ka ek naam "Al-Wahi" bhi aaya hai: *قُلْ إِنَّمَا أُنْزِرُكُم بِالنُّوحِيّ* [Al Ambiya: 45]. Isi tarah "Kalaam Allah" ka lafz bhi khud Qur'an mein aaya hai: *حَتَّى يَسْمَعَ كَلَمَ اللَّهِ* [At-Tauba, 6] chunka yahan kalaam muzaaf waq'e hua hai, lehaza ye bhi mu'arfa ban gaya. Mere nazdeek jinhein hum Qur'an ke naam qaraar dein, to yahi bante hain. Agarche, jaisa ke mai ne arz kiya, jo lafz bhi Qur'an ke liye siffat ke taur par ya is ki shaan ko bayaan karne ke liye Qur'an mein aagaya hai Alama Jalaluddin Sayuti رحمته اللہ علیہ ne is ko fehrisht mein shaamil kar ke 55 naam ginwaye hain, lekin ye fehrisht bhi mukamil nahi.

Qur'an Kareem ki mukhtalif shaanon aur sifaat ke liye ye alfaaz aaye hain:

Innahuu laqur'aanun Kareem. [Al-Waqiya, 77]	إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿١﴾	Kareem	كَرِيمٌ	1.
Yaseen. Walqur'anil Hakeem. [Yasin, 1-2]	يَسَّ ۖ وَالْقُرْآنَ الْحَكِيمَ ﴿٢﴾	Al-Hakeem	الْحَكِيمِ	2.
Walaqad aataynaaka sab'am minal masaanii wal Qur'aanal Azeem. [Al-Hijr, 87]	وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٣﴾	Al-Azeem	الْعَظِيمِ	3.
Bal Hua Qur'aanum Majeed. [Al-Burooj, 21]	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٤﴾	Majeed	مَجِيدٌ	4.
Qaaf walqur'anil Majeed. [Qaaf, 1]	اٰر قَ وَالْقُرْآنِ الْمَجِيدِ ﴿٥﴾	Al-Majeed	الْمَجِيدِ	
Haa Meem. Wal Kitaabil Mubeen. [Az-Zukhruf, 1-2]	حَمَّ ۖ وَالْكِتَابِ الْمُبِينِ ﴿٦﴾	Al-Mubeen	الْمُبِينِ	5.

Hudanw wa Rahmatul lil muminiin. [Younus, 57]	هُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾	Rahmath	رَحْمَةٌ	6.
Wa Innahuu fii ummil kitaabi ladayna la'aliyun Hakeem. [Az-Zukhruf, 4]	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّيْ حَكِيمٌ ﴿٤﴾	Ali	عَلَى	7.
Qad jaa'akum Basaa'iru mir Rabbikum. [An-Na'am, 104]	قَدْ جَاءَكُمْ بَصَائِرُ مِّن رَّبِّكُمْ	Basaa'ir	بَصَائِرُ	8.
Basheerunw wa nazeera. [Haa Meem Sajda, 4]	بَشِيرًا وَنَذِيرًا		9. & 10.	
Agarche ye alfaaz Ambiya ke liye aate hain lekin yahan khud Qur'an ke liye bhi aaye hain. Qur'an apni zaat mein fi-nafsihi Basheer bhi hai, Nazeer bhi hai).				
Wa Bushra lilmuslimiin. [An-Nahl, 89, 102]	وَبُشْرَى لِّلْمُسْلِمِينَ	Bushra	بُشْرَى	11.
Wa innahuu lakitaabun azeez. [Haa Meem Sajda, 41]	وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾	Azeez	عَزِيزٌ	12.
Haazaa Balaaghul linnaas. [Ibrahim, 52]	هَذَا بَلَاغٌ لِّلنَّاسِ	Balaaghu	بَلَاغٌ	13.
Haazaa Bayaanul linnaas. [Aal-e-Imran, 138]	هَذَا بَيَانٌ لِّلنَّاسِ	Bayaan	بَيَانٌ	14.
Qad Jaa'atku mau'izatum mir rabbikum wa shifaa'ul limaa fis sudoor. [Younus. 57]	قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ	Mau'izat	مَوْعِظَةٌ	15.
Nahnu naqussu alayka ahsanal qasas. [Yousuf, 3]	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ	Ahsanal Qasas	أَحْسَنَ الْقَصَصِ	17.
	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي	Ahsanal Hadees	أَحْسَنَ الْحَدِيثِ	18.
Allaahu nazzala ahsanal hadeeshi kitaabam mutashaabiham masaani. [Az-Zumr, 23]		Mutashaabihi	مُتَشَابِه	19.
		Masaani	مَثَانِي	20.
Kitaabun anzalnaahu ilayka mubaarak. [Swaad, 29]	كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ	Mubaarak	مُبَارَكٌ	21.
	مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ	Musaddiq	مُصَدِّقٌ	22.

<i>Musaddiqal limaa bayna yadayhi minal kitaabi wa muhayminan alay. [Al-Maidah, 48]</i>	<i>Muhaymin</i>	مُحَيِّمِينَ	23.
<i>Qayyimal liyunzira ba'asan shadeedam mil ladun. [Al-Kahaf, 2]</i>	<i>Qayyim</i>	قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ	24.

Ye mukhtalif alfaaz hain jo Qur'an Hakeem ki mukhtalif shaanon ke liye aaye hain. Jaisa ke Allah Ta'ala ke niyanwe (99) naam hain, jo iski mukhtalif shaanon ko zaahir karte hain, isi tarah Huzoor ﷺ ke naamon ki fehrist bhi aap ne padhi hogi. Aap ﷺ ki mukhtalif shaanein hain, is ke etebaar se Aap Basheer bhi hain, Nazeer bhi hain, Haadi bhi hain, Mo'alim bhi hain. Qur'an Majeed ke bhi mukhtalif asma-o-sifaat hain.

Lafz "Qur'an" ki Laghwi Behes:

Qur'an Majeed ke naamon mein se sab se ahem naam "Qur'an" hai, jiske liye mai ne lafz *exclusive* istemaal kiya tha ke kisi aur kitaab ke liye istemaal nahi hua, warna Taurat kitaab bhi hai, hidayat bhi thi, aur iske liye lafz Noor bhi aaya hai. Irshaad hua: [إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ] *Inna'a anzalnat tauraata fihaa hudanw wa nuur*, (Al-Maidah:44) "**Humne Taurat naazil ki jis mein hidayat di hai aur noor bhi**". Khud Qur'an Majeed bhi hidayat hai, noor bhi hai, rehmat bhi hai. To baqiya tamaam ausaaf to mushtarik hain, lekin Al-Qur'an ke lafz ka itlaaq kutb-e-samawiya mein se kisi aur kitaab par nahi hota. Ye imtiyazi ekhtasasi aur isteshnayi naam sirf Qur'an Majeed ke liye hai. Isliye ek raaye ye hai ke ye ism-e-ilm hai, aur ism-e-jaamid hai, ism-e-mushtaq nahi hai. Allah Ta'ala ke naam "Allah" ke baare mein bhi ek raaye ye hai ke ye ism-e-zaat hai, ism-e-ilm hai, ism-e- jaamid hai, mushtaq nahi hai, ye kisi aur maadey se nikla hua nahi hai. Jab ke ek raaye ye hai ke ye bhi siffat hai, jaise Allah Ta'ala ke dusre sifaati naam hain. Jaise: *Aleem* **عليم** Allah Ta'ala ki siffat hai aur *Al Aleem* **العليم** naam hai, *Raheem* **رحيم** siffat hai aur *Al Raheem* **الرحيم** naam hai, is tarah Aalaa par *Al* **ال** dakhil hua to *Allallaah* **الله** bangaya aur do laam madgham hone se ye *Allah* **الله** bangaya. Ye dusri raaye hai. Jo mu'amla lafz Allah ke baare mein ikhtelafi hai ba-aina wohi ikhtelaaf lafz Qur'an ke baare mein hai. Ek raaye ye hai ke ye ism-e-jaamid aur ism-e-ilm hai iska koi aur maada nahi hai, jab ke dusri raaye ye hai ke ye ism-e-mushtaq hai. Lekin phir iske maade ki ta'yyun mein ikhtelaaf hai.

Ek raaye ke mutabiq iska maada قرن “Qarn” hai ya'ni Qur'an mein jo Noon ن hai wo bhi huruf-e-asli hai. Dusri raaye ke mutabiq iska maada قاف Raaf “Qaaf Raaf” hai, goya mahmooz hai. Mai ye baatein ahl-e-ilm ki dilchaspi ke liye arz kar raha hoon. Jin logaon ne iska maada قرن “Qarn” maana hai, unki bhi do aaraa hain. Ek raaye ye hai ke jaise Arab kehte hain قَرْنَ الشَّيْءِ بِالشَّيْءِ “Koi shaye kisi dusre ke saath shaamil kardi gayi” to is se Qur'an bana hai. Allah Ta'ala ki aayaat, Allah Ta'ala ka kalaam jo waqtan wa foqtan naazil hua, isko jab jama kardiya gaya to wo “Qur'an” bangaya. Imaam Ashari bhi is raaye ke qayel hain. Jab ke ek raaye Imaam Faraa ki hai, jo lughat ke bahut bade imaam hain, ke ye qareena aur qara'in se bana hai. Qara'in kuch cheezon ke asaar hote hain. Qur'an Majeed ki aayaat chunki ek dusre se mushaba hain, jaisa ke Surah Az-Zumr mein Qur'an Majeed ki ye siffat waarid hui hai [كُتِبَ مُتَشَابِهًا مَثَانٍ] Kitaabam mutashabiham masaani. Is etebaar se appas mein ye ayaat qurnaa hain. Chunache, Qareena se Qur'an bangaya hai.

Jo log kehte hain ke iska maada Qaaf, Raaf hai wo Qur'an ko musaddar maante hain. قرأَ يَقْرَأُ قَرَأَ وَقَرَأَ وَقَرَأَ Qara'a, yaqra'a, qar'an, waqira'atan wa qur'ana. Ye agarche musaddar ka ma'roof wazan nahi hai lekin iski misalein arbi mein maujood hain. Jaise رَجَحَ Rajaha se رُجِحَ Rujhaan aur غَفَرَ Gafara se غُفِرَ Gufraan. Inke maada mein ن “Noon” shaamil nahi hai. To jaise غُفِرَ Gufraan aur رُجِحَ Rujhaan musaddar hain, aise hi Qar'an se musaddar Qur'an hai, ya'ni padhna. Aur musaddar basa auqaat maf'ool ka mafhoom deta hai. To Qur'an ka mafhoom hoga padhi jaane waali shaye padhi gayi shaye. قرأَ “Qara,a” mein jama karne ka mafhoom bhi hai. Arab kehte hain: قرأتُ الباءِ في الحوضِ “Mai ne houz ke andar pani jama karliya” isi se Qariya bana hai, ya'ni aisi jagah jahan log jama hojayein. Goya Qur'an ka matlab hai Allah ka kalaam jahan jama kardiya gaya. Tamaam aayaat jab jama karli gayi to ye Qur'an bangaya. Jaise Qariya wo jagah hai jahan log abaad hojaayen, mil jhul kar reh rahe hon. To jama karne ka mafhoom قرأَ Qara,a mein bhi hai aur Qur'an mein bhi hai. Ye donon maade ek dusre se bahut qareeb hain. Behr-e-haal ye is lafz ki laghwi bahes hai.

Qur'an ka Asloob-e-Kalaam

Ab mai agli bahes par aaraha hoon ke is ka asloob-e-kalaam kya hai! Qur'an Majeed ne shad-o-madd ke saath jis baat ki nafi ki hai wo ye hai ke ye shaer nahi hai: [وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ] Wamaa 'allamnaahush sh'ira wamaa yambaghii lahu, (Yaseen:69) “Hum ne apne is

Rasool ko shaer sikhaya hi nahi, na inke ye shayan-e-shaan hai". Shaur,a ke baare mein Surah Ash-Shur,a mein aaya hai:

Wash-shuraa'u yattabi'uhumul ghaa'un. Ilm
tara annahum fii kulli wadinyyahiimuun.
Wa annhum yaquuluuna maa laa yaf'aluun.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۖ أَلَمْ تَرَأَهُمْ فِي كُلِّ
وَادٍ يَهِيمُونَ ۚ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۚ

Tarjuma: "Aur Sha'iron ki pairwi to wohi log karte hain jo gumraah ho. Kya tu ne nahi dekha ke wo har waadi mein ghoomte rehte hain (har maidaan mein sar-garda(n) rehte hain) aur ye ke wo kehnte hain jo nahi karte".

Agli aayat mein [إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ] Illallaziina 'aamanuu wa 'amilus saalihaat (Surah Ash-Shu'araa, 227), ke alfaaz ke saath istesn'a bhi aaya hai aur istesn'a qaidah-e-kulliya ki touseeq karta hai, (*Exception proves the rule*). Chunache, Qur'an Majeed ke etebaar se shaer goyi koi achchi shaye nahi, koi aisi mahmood siffat nahi hai jo Allah Ta'ala apne Rasool ko ataa farmata. Balke Huzoor Akram ﷺ ka mu'amla to ye tha ke Aap kabhi koi shaer padhte bhi the to ghalti hojaati thi isliye ke Nabi Akram ﷺ par se Allah Ta'ala shayari ki tohmat hataana chaahta tha, lehaza Aap ke andar shayari ka wasaf hi paida nahi kiya gaya. Seerat ka ek dilchasp waqeya aata hai ke Huzoor ﷺ ne ek martaba ek shaer padha aur is mein ghalti hui. Is par Hazrat Abu Bakar رضى الله عنه muskuraye aur arz ki أَشْهَدُ أَنَّكَ لِرَسُولِ اللَّهِ Ash-hadu annaka la-Rasuulul laahi, "Mai garwahi deta hoon ke yaqeenan Aap Allah ke Rasool hain". Isliye ke Allah ne farmaya hai: [وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ] Wamaa 'allamnahush-shi'ra wama yambaghi lahu. To waq'etan Aapko shaer se ya'ni shaer ke wazan aur iski behar waghaira se munasibat nahi thi. Baaqi jahan tak shaer ke mafhoom ka aur aala mazameen ka ta'luq hai to khud Huzoor ﷺ ka farmaan hai: إِنَّ مِنَ الْبَيَانِ لَسِحْرًا وَإِنَّ مِنَ الشُّعْرِ لِحِكْمَةً Inna minal bayaani lasibran wa inna minash shi'ri labikmat, ya'ni bahut se bayaan, bahut se khutbe aur taqreerein jaadu asar hote hain aur bahut se ash'aar ke andar hikmat ke khazaane hote hain. Ba'az shur,a ke ash'aar Huzoor ﷺ ne khud padhe bhi hain aur inki tahseen farmayi hai, lekin Qur'an behr-e-haal shaer nahi hai.

Albatta ek baat kehne ki jurr'at kar raha hoon ke qadeem zamane ki shayari jis mein behar wazan aur radeef wa qafiya ki pabandiyan sakhti ke saath hoti thi, iske etebaar se yaqeenan Qur'an shaer nahi hai, lekin ek shayari jiska riwaaj asr-e-haazir mein hua hai aur iske liye ghaliban Qur'an hi ke asloob ko churaya gaya hai, jise Aap "Azaad Nazm" (*Blank Verse*) kehnte hain, is ke andar jo sifaat aur khusoosiyaat aaj-kal hoti hai

unka manba'a aur sar-chashma Qur'an Hakeem hai. Is liye ke is mein ridham (*Rythm*) bhi hota hai, is mein fawasil bhi hain, quwani ki tarz par sooti aahang bhi hai, lekin wo jo maroof shayari thi is ke etebaar se Qur'an badi takeed ke saath kehta hai ke Qur'an shaer nahi hai.

Qur'an ke asloob ke ziman mein dusri ahem baat ye hai ke aam mu'ane mein Qur'an kitaab bhi nahi hai. Mai yahan Iqbal ka misraa (*quote*) kar raha hoon, agarche is ke wo mu'ane nahi "*Ain kitaabe neest cheeze deegaraast!*"

Aaj hamara kitaab ka tasawur ye hai ke is ke mukhtalif abwaab hote hain. Aap kisi kitaab ya tasneef mein ek mauzoo ko ek baab (*chapter*) ki shakal dete hain. Ek baab mein ek baat mukamil hojaani chaahiye. Agle baab mein baat aage chalegi, koi peechli baat nahi dohrayi jaayegi. Teesre baab mein baat aur aage chalegi. Phir ek kitaab mazmoon ke etebaar se ek wahdat banegi aur iske andar mauzu, aat aur unwanaat ke hawale se abwaab (*chapters*) taqseem hojayenge. Goya hamare haan ma'roof mu'ane mein kitaab ka itlaaq jis cheez par kiya jaata hai, is mu'ane mein Qur'an kitaab nahi hai. Albatta ye "Al-Kitaab" hai ba-mu'ane likhi hui shaye. Allah Ta'ala ne ise kitaab qaraar diya hai aur iske liye sab se zyada kasrat se yahi lafz "Kitaab" hi Qur'an mein aaya hai. Ye lafz saadhe teen sau (350) jagah aaya hai. قرآن *Qur'an* aur قرأنا *Quranaan* taqreeban 70 muqamaat par aaya hai. Lekin قرآن "*Qur'an*" *exclusive* aaya hai, jab ke kitaab ka lafz Taurat, Injeel, Ilm-e-Khudawandi aur taqdeer ke liye bhi aaya hai aur Qur'an Majeed ke hisson aur ehkaam ke liye bhi aaya hai. Behr-e-haal kitaab is mu'ane mein to hai. Mu'azallah koi ye nahi keh sakta ke Qur'an kitaab nahi hai, lekin jis mu'ane mein hum lafz kitaab bolte hain is mu'ane mein Qur'an kitaab nahi hai.

Teesri baat ye ke ye majmua muqalaat (*Collection of Essays*) bhi nahi hai. Is liye ke har muqala apni jagah par khud muktafi aur ek mukamil shaye hota hai. Lekin Qur'an Majeed ke baare mein hum ye baat nahi keh sakte. To phir ye hai kya? Pehli baat to ye note kijiye ke is ka asloob khutbe ka hai. Arab mein do hi cheezein zyada maroof thien, khutaabat ya shayari. Shu'ara in ke haan bade mahboob the. Shayari ka inko bada zauq tha aur wo shu'ara ki badi qadar karte the. In ke haan qaseedah goyi ke muqable hote the. Phir har saal jo sab se bada sha'ir shumaar hota tha iski azmath ko tasleem karne ki alamat ke taur par sab sha'ir iske saamne ba-qaidah sajdah karte the. Phir iska qaseedah Baitullah par latka diya jaata tha. Yahi qasaid "*Sab'at M'allaqat*" ke naam se maroof hain. Chunache,

Arab ya to sha'iron se waaqef the ya khutbaon se. To Qur'an Majeed us daur ki do sab se zyada maroof azaaf (shayari aur khutba) mein khutbe ke asloob par hai. Is etebaar se hum keh sakte hain ke Qur'an Hakeem majmua khutbat-e-Ilaahiya (*A Collection of Divine Orations*) hai, jis mein har surat ek khutbe ki manind hai.

Khutbe ke etebaar se channnd baatein note karlein. Khutbe mein mukhatib aur khateeb ke darmiyaan ek zahni rishta hota hai. Mukhatib ko maloom hota hai ke mere saamne kaun log baithe hain, inki fikr kya hai, inki sonch kya hai, inke aqa'id kya hain, inke nazriyaat kya hain. Wo inka hawala diye baghair apni guftagu ke andar unpar tanqeed bhi karega, inki taseeh bhi karega, lekin koi tamheed kalimaat nahi honge ke ab mai tumhari falaan ghalti ki taseeh karna chaahtha hoon, mai ab tumhari is khayal ki nafi karna chaahtha hoon. Ye andaaz nahi hoga balke wo rawani ke saath aage chalega. Mukhatib aur mukhatab ke mabaen ek zahni hum aahangi hoti hai, wo ek dusre se waaqef hote hain, aur khaas taur par mukhatibeen ke faham, unki samajh, un ke aqa'id, unke nazriyaat se khateeb waqif hota hai. Ye darhaqeeqat khutbe ki shaan hai. Yahi wajah hai ke is mein tehweel khitaab hoti hai aur baghair warning ke hoti hai. Basa auqaat ghaib ko hazir farz kar ke is se mukhatib kiya jaata hai. Chunache, aisa bhi hota hai ke ek khateeb masjid mein khutba de raha hai aur wo mukhatib kar raha hai ke sadar mumalikat ko, halanke wo wahan maujood nahi hote. Isi tarah jo log baithe hue hain basa auqaat in se seegha-e-ghaib mein guftagu shuru hojayegi, aur ye bhi balaghat ka andaaz hai. Kabhi wo ek taraf baat kar raha hai, kabhi dusri taraf kar raha hai, kabhi kisi ghaib se baat kar raha hai aur khutaabat ka wo hi andaaz hoga agarche, wo ghaib wahan maujood nahi hai. Isko tehweel-e-khitaab kehte hain. Qur'an Majeed par ghaur karne ke ziman mein iski bahut ehmiyat hoti hai. Agar khitaab ka rukh mu'ayyan ho ke ye baat kis se kahi jaarahi hai, mukhatib kaun hai, to is baat ka asal mafhoom ujagar hokar saamne aata hai, warna agar mukhatib ka ta'yyun na ho to bahut se bade bade mughilate janam lesakte hain.

Khutbe aur muqale mein ek wazeh farq ye hota hai ke muqale mein aam taur par sirf aqal se appeal ki jaati hai. Is mein mantiq aur aqli dala'il hote hain, jabke khutbe mein aqal ke saath saath jazbaat se bhi appeal hoti hai. Goya ke insaan ke andar jhaank kar baat ki jaati hai. Logaon ko daawat di jaati hai ke apne andar jhaanko. Aur: [وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٦٠﴾] *Wa fii anfusikum, afalaa tubsiruun.* "Aur khud tumhare andar bhi (nishaniyan

hain) to kya tum ko soojhta nahi hai?" Aur: [أَفِي اللَّهِ شَكٌّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ] Afī allahī shakun faatiris samaawaati wal-arg. (Ibrahim:10) "(Zara ghaaur karo) kya Allah ke baare mein shak karte ho jo zameen-o-asmaan ka banane waala hai?" Ye andaaz behr-e-haal kisi tehreer ya muqale mein nahi hoga, ye khutbe ka andaaz hai.

Ek aur baat jo khutbe ke etebaar se is ke khasais mein se hai wo ye ke ek mausar khutbe ke shuru mein bahut jam'e guftagu hoti hai. Kamiyab khutba wohi hoga jiska aghaaz aisa ho ke muqarir aur khateeb apne mukhtabeen aur sama'een ki tawajeh apni taraf mabzool karalein. Aur phir agarche khutbe ke dauraan mazmoon daayein bayein phailega. Idhar jaayega, udhar jaayega, lekin aakhir mein aakar phir kisi mazmoon ke upar martakaz hojayega. Ye agar nahi hai to goya ke waqt zaya ho gaya. Hamare haan bade bade khateeb paida hue hain. Khaas taur par majlis-e-ahraar ne bade awaami khateeb paida kiye, jin mein se Ataullah Shah Bukhari رحمه الله बहुत बड़े खतेब थे. In ki taqreer ka ye aalam hota tha ke guftagu chaar chaar ghante, paanch paanch ghante chal rahi hai. Is mein kabhi mashriq ki, kabhi maghrib ki, kabhi shumaal ki, kabhi junooob ki baat aajati. Kabhi hansaane ka aur kabhi rulaane ka andaaz hota, kahin lateefa goyi bhi hojaati. Lekin awwal wa aakhir baat bilkul wazeh hoti. Khoob ghooma phira kar bhi mukhatib ko kisi ek baat par le aana ke uthe to koi ek baat, koi ek paighaam lekar uthe, koi ek jazba is ke andar jaag chuka ho, ek paighaam is tak pahunch chuka ho, ye khutbe ke ausaaf hain.

Aap ko maloom hai khuwah ghazal ho ya qaseedah, shayari mein mutlah aur muqta donon ki badi ehmiyat hai. Mutlah jaandaar hai to aap poori ghazal padhenge aur agar mutlah hi phusphusa hai to aage aap kya padhenge! Isi tarah muqtah bhi jaandaar hona chaahiye. Isi liye muqtah aur mutlah ke alfaaz alheda se wazeh kiye gaye hain. Khutbaat ke andar bhi ibteda aur ekhtetaam par nihayat jam'e aur ahem mazmoon hota hai. Qur'an Majeed ki surataon ki ibteda aur ekhtetaam bhi nihayat jama muzameen par hoti hain. Chunache, Qur'an Majeed ki surataon ki ibtedaayi aayaat aur ekhtetaami aayaat ki fazilat par bahut si ahadees milti hain. Surah Al-Baqarah ki ibtedayi aayaat aur ekhtetaami aayaat, isi tarah Surah Al-e-Imran ki shuru ki aayaat aur phir ekhtetaami aayaat nihayat jam'e hain. Ye andaaz aksar-o-beshtar surataon mein milega. Ye hai asal mein bil-umoom Qur'an Majeed ka asloob, jo zaahir baat hai shayari ka nahi hai. Aam mu'ane mein wo kitaab nahi, majmua muqaalaat nahi. Iska asloob agar hai to wo khutbe se milta hai. Ye goya khutbaat-e-Ilaahiya hain jinka majmua hai Qur'an!

BAAB SUWWAM

QUR'AN MAJEED KI TARKEEB WA
TAQSEEM

Ayaat aur Surataon ki Taqseem

Bahut si cheezon se milkar koi shay murrakab banti hai. Qur'an Kalaam murrakab hai. Is ki taqseem surataon aur aayaat mein hai. Phir is mein ahzaab aur group hain. Aam tasveer-e-kitaab to ye hai ke iske abwaab hote hain. Lekin Qur'an Hakeem par in istelahaat ka itlaaq nahi hota. Qur'an Hakeem ne apni istelahaat khud wazeh ki hai. In istelahaat ki duniya mein maujood kisi bhi kitaab ki istelahaat se koi mushabihat nahi hai. Chunache, Alama Jahiz ne ek bada khoobsurat unwaan qayem kiya hai. Wo kehte hain ke Arab is se to waqif the ke inke bade bade shu'ara ke diwaan hote the. Sara kalaam kitaabi shakal mein jama hogaya to wo diwaan kehlaya. Lehaza kisi bhi darje mein agar misaal aur tashbeeh se samajhna chahein to diwaan ke muqabile mein lafz Qur'an hai. Phir diwaan bahut se qasaid ka majmua hota tha. Hamare haan bhi kisi sha'ir ka diwaan hoga to is mein qasaid honge, ghazalein hongi, nazmein hongi. Qur'an Hakeem mein is satah par jo lafz hai wo surat hai. Allah Ta'ala ka ye kalaam surataon par mushtamil hai. Agar koi nasr ki kitaab hai to wo jumlaon par mushtamil hogi aur agar nazm ki hai to ash'aar par mushtamil hogi. Is ki jagah Qur'an Majeed ki istelah aayaat hai. Shayari mein ash'aar ke khatime par radeef ke saath saath ek lafz qafiya kehlaya hai aur ghazal ke tamaam ash'aar hum-qafiya hote hain. Qur'an Majeed phir bhi aam taur par is lafz ka itlaaq kardete hain, is liye ke Qur'an Majeed ki ayaat mein bhi aakhri alfaaz ke andar sooti aahang hai. Yahan inhein fawasil kaha jaata hai, Qafiya ka lafz istemaal nahi kiya jaata ke kisi bhi darje mein shaer ke saath koi mushabihat na paida hojaaye.

Qur'an Majeed ka sab se chota unit aayat hai. Yani Qur'an Majeed ki ibtedayi ekayi ke liye lafz aayat akhaz kiya gaya hai. Aayat ke mu'ane nishaani ke hain. Qur'ani aayat goya Allah ke ilm wa hikmat ki nishani hai. Aayat ka lafz Qur'an Majeed mein bahut se ma'ane mein istemaal hua hai. Maslan ayaat-e-afaqi aur ayaat-e-anfasi. Is kayenaat mein har taraf Allah Ta'ala ki nishaniyan hain. Kayenaat ki har shay Allah Ta'ala

ki qudrat, iske ilm aur iski hikmat ki gawahi de rahi hain. Goya har shaye Allah ki nishaani hai. Phir kuch nishaniyan hamare andar hain. Chunache farmaya:

Wa fil-arzi 'aayaatulilmuuginiin. Wa ۞ وَفِي أَنْفُسِكُمْ ۞
fii'i anfusikum, afalaa tubsiruun. أَفَلَا تُبْصِرُونَ ﴿٢١﴾
(Al-Jaariat, 20-21)

Tarjuma: “*Aur zameen mein nishaniyan hai yakeen laane walaon ke liye. Aur khud tumhare apne wajood mein bhi. Kya tumko soojta nahi?*”

Mazeed farmaya:

Sanuriihim 'aayaatinaa fil 'aafaqi wa ۞ وَسُئِرْتُمْ فِي الْأَفَاقِ ۞ وَفِي أَنْفُسِهِمْ حَتَّىٰ
fii anfusihim hatta yatabayyana lahum يَتَبَيَّنَ لَهُمْ أَنَّ الْحَقَّ
annahul haq. (Haa, Meem, Sajda, 53)

Tarjuma: “*Angareeb hum unko apni nishaniyan afaaq mein bhi dikhayenge aur inke apne nafs mein bhi yahan tak ke un par ye baat wazeh hojayege ke ye Qur'an waqiye barhaq hai*”.

Angrezi mein aayat ke liye hum lafz *verse* boldete hain, magar *verse* to shaer ko kehte hain jab ke Qur'an ki aayaat na to shaer hain, na misre hain, na jumlein hain. Pas! ba-aina lafz aayat hi ko aam karna chahiye. Behr-e-haal kuch aayaat-e-afaqi hain, ya'ni Allah ki nishaniyan, kuch ayaat-e-anfasi hain, wo bhi Allah ki nishaniyan hai aur ayaat-e-Qur'aniya bhi dar- haqeeqat Allah Ta'ala ki hikmat-e-baligha aur ilm-e-kaamil ki nishaniyan hain. Ye lafz Qur'an ki ekayi ke taur par istemaal hua hai.

Jaana lena chahiye ke aayaat ka ta'yyun kisi grammar, bayaan ya nahu ke usool par nahi hai, is mein koi ijtehaad daakhil nahi hai, balke is ke liye ek istelah “Tauqeefi” istemaal hoti hai, ya'ni Rasool Allah ﷺ ke batane par mauqoof hai. Chunache, hum dekhte hain ke aayaat bahut taweel bhi hai. Ek aayat, aayat-al-kursi hai jis mein mukkamil dus jumle hain, lekin ba'az aayaat huruf-e-muqta'at par bhi mushtamil hai. [حَم] Haa meem, Ek aayat hai, hanlanke iska koi mafhoom maloom nahi hai, aam zubaan ke etebaar se is ke mu'ane mu'ayyan nahi kiye jaasakte. Ye Huroof-e-tehji hain. Isko murrakab kalaam bhi nahi kehsakte, kyun ke isko alheda alheda padha jaata hai. Isliye ye huroof-e-muqta,at kehlaate hain. [حَم عَسَق] Haa meem. *Ad'in seen qa'af*, inko jama nahi

karsakte, ye todh todh kar alheda alheda padhe jaayenge. Isi tarah [الم] *Alif, laam, meem*, ko اَلَمْ *alam*, nahi padha ja sakta. Lekin ye bhi aayat hai. Is ziman mein ek baat yaad rakhiye ke jahan huroof-e-muqta,at mein se ek ek huruf aaya hai jaise م وَالْقُرْآنِ ذِي الذِّكْرِ *Swaad wal-qur'aani zizikr*. ق وَالْقُرْآنِ الْمَجِيدِ *Noon wal-qalmi wamaa yasturuun*, ن وَالْقَلَمِ وَمَا يَسْطُرُونَ *Qaaf, wal-qur'aanil Majeed*. Yahan ek huruf par aayat nahi bani, lekin do do huroof hai par aayatein bani hain. [حَم] *Haa meem* Qur'an mein saat jagah aaya hai aur ye mukamil aayat hai. [الم] *Alif, laam, meem*, aayat hai. Albatta [الر] *Alif, laa, raa*, Teen huroof hain aur wo ayaat nahi hai. Maloom hua ke iski bunyaad kisi usool, qaide ya ijtehaad par nahi hai, balke ye amoor-e-kulliyatan tauqeefi hai ke Huzoor ﷺ ke bataane se maloom hue hain. Albatta phir Huzoor ﷺ se chunke mukhtalif riwayaat hain, isliye is pehlu se kahin kahin farq waq'e hua hai. Chunache, ayaat-e-Qur'ania ke tedaad muttafi-q-e-aaliya nahi hai. Is par to itfaq hai ke ayaat ki tedaad cheh hazaar se zayed hai. Lekin ba'az ke nazdeek kam-o-besh 6216, ba'az ke nazdeek 6236 aur ba'az ke nazdeek 6666 hai. Is ke mukhtalif asbaab hain. Ba'az surataon ke andar ayaat ke ta'yyun mein bhi farq hai. Lekin ye sab kisi ka apna ijtehaad nahi hai, balke sab ke sab edaad wa shumaar Huzoor ﷺ se naqal hone ki bunyaad par hain. Ek farq ye bhi hai ke aayaat *Bismillah* Qur'an Hakeem mein 113 martaba surataon ke shuru mein aati hai (kyun ke surataon ki kul tedaad 114 hai aur in mein se sirf ek surat Surat At-Tauba ke shuru mein *Bismillah* nahi aati.) Agar isko har martaba shumaar kiya jaaye to 113 tedaad badh jaayegi, har martaba shumaar na kiya jaaye to 113 tedaad kam hojayege. Is etebaar se ayaat-e-Qur'ania ki tedaad muttafi-q-e-aaliya nahi hai, balke is mein ikhtelaaf hai. Jaisa ke pehle zikr ho chuka ke huroof muqta,at par bhi aayat hai, murkabaat-e-naqisa par bhi aayat hai, jaise وَالْعَصْرِ *Wal-asr*, kahin aayat mukamil jumla bhi hai, aur aisi ayaatein bhi hain jin mein dus-dus jumle hain.

Qur'an Hakeem ki aayatein jama hoti hain to suratein wajood mein aati hain. Surat ka lafz “Soor” se makhooz hai aur ye lafz Surah Al-Hadeed mein faseel ke mu'ane mein aaya hai. Pichle zamane mein har shaher ke bahar, girda gird ek faseel hoti thi jo shaher ka ehata karleti thi, shaher ki hifazat ka kaam bhi deti thi aur had bandi bhi karti thi. Aayaat ko jab jama kiya gaya to is se faslein wajood mein aayi wo suratein hain. Fasal alhedah karne waali shaye ko kehte hain. To goya ek surat dusri surat se alhedah horahi hai. Faseel alhedgi ki bunyaad hai. Faseel ke liye “Soor” ka lafz mustamil hai, phir is se surat bana hai. Albatta ye suratein

“Abwaab” nahi hai, balke jis tarah aayat ke liye lafz *verse* munasib nahi, isi tarah surat ke liye lafz “Baab” ya *chapter* durust nahi.

Ab jaan lijiye ke jaise ayaat ka mu'amlā hai aise hi surataon ka bhi hai. Chunache, suratein bahut choti bhi hain. Qur'an Majeed ki teen suratein sirf teen teen ayaat par mushtamil hain: Surah Al-Asr, Surah Al-Nasr aur Surah Al-Kausar. Jab ke teen suratein 200 se zayad ayaat par mushtamil hain. Surah Al-Baqarah ki 285 ya 286 ayaat hain. (Surah Al-Baqarah ki ayaat ki tedaad ke etebaar se raaye mein farq hai). Sab se zyada ayaat Surah Al-Baqarah mein hain. Phir Surah Al-Shu'ra mein 227 aur Surat Al-'Araaf mein 206 ayaat hain. Muhaqqaqeen wa ulama ka is par ajma hai ke aayaat ki tarah surataon ka ta'yyun bhi Huzoor ﷺ ne khud farmaya. Agar che, ek zayeeef sa qaul milta hai ke shayad ye kaam Sahaba-e-Kiraam رضی اللہ عنہم ne kisi ijtehaad se kiya ho, magar ye mukhtar qaul nahi hai, zayeeef hai. Ajma isi par hai ke aayatun ki ta'yyun bhi tauqeefi aur surataon ki ta'yyun bhi tauqeefi hai.

Qur'an Hakeem ki Saat Manzil

Daur-e-Sahaba رضی اللہ عنہم mein hammein ek taqseem aur milti hai aur wo hai saat manzilon ki shakal mein surataon ki grouping. Inhein ahzaab bhi kehte hain. “Hazb” ka lafz ahadees mein milta hai, lekin wo ek hi mu'ane mein nahi hota. Ye lafz is mu'ane mein bhi istemal hota tha ke har shakhs apne liye tilawat ki ek miqdaar mu'ayyan karleta tha ke mai itni miqdaar rozana padhunga. Ye goya ke iska apna hazb hai. Chunache, Hazrat Omer Bin Khattab رضی اللہ عنہ se marwi ek hadees mein aaya hai ke Rasool Allah ﷺ ne irshaad farmaya:

Man naama 'an hizbihii au' 'an shay'in minhu, faqara'ahuu maa bayna salaatil fajri wa salaatzubri, kutiba lahuu ka'annamaa qara'ahuu minallayli. مَنْ تَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّهُ قَرَأَهُ مِنَ اللَّيْلِ.

Tarjuma: “Jo shakhs neend (ya beemari) ki wajah se raat ko (tahajjud mein) apne hazb ko poora na kar sake, phir wo fajr aur zohar ke darmiyaan iski tilawat karlein to iske liye itna hi sarwab likha jaayega goya isne isi raat ke dauraan padha hai”. (Ye hadees Bukhari ke sirwa deegar aa'ima-e-hadees ne riwayat ki hai)

Yani jo shakhs kisi wajah se kisi raat apne hazb ko poora na kar sake, jitna bhi nisaab is ne mu'ayyan kiya ho, kisi beemari ki wajah se, ya neend ka ghalba hojaaye, to ise chaahiye ke apni is qiraat ya tilawat