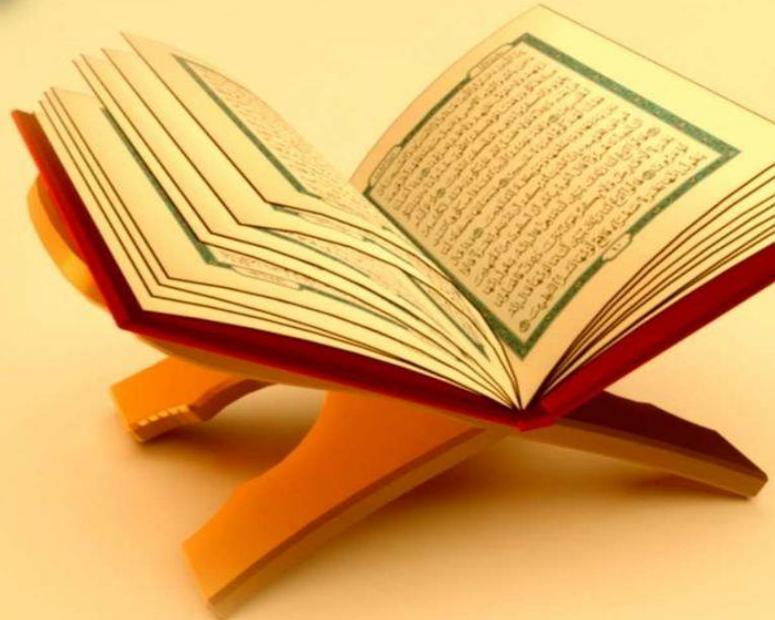


• Siraat-ul-Jinaan, Roman Urdu

# TAFSEER-E-SURAH YASIN



TASNEEF

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Roman Urdu: **Armaan Manjothi Noori**

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## Surah Yasin Ka Ta'aruf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Maqam E Nuzul

Surah Yasin Makka Mukrama Main Nazil Huyi Hai.

## Aayat Kalma Aur Huruf Ki Tadad

Is Main 5 Ruqu, Aayat 83.

## Yasin Naam Rakhne Ki Wajah

Yasin Huruf E Muqatta'at Main Se Hai, Aur Chunke Is Surat Ki Pehli Aayat Main Lafz Yasin Hai Is Wajah Se Is Surat Ka Naam Surah Yasin Rakha Gaya.

## Surah Yasin Ke Fazail

Ahadees Main Surah Yasin Ke Bohat Fazail Bayan Kiye Gaye Hai, Un Main Se 4 Fazail Darj E Zail Hai.

1 Hazrat Anas Bin Malik Radiallahu Ta'ala Anho Se Riwaayat Hai, Sarkar E Do Alam ﷺ Ne Irshaad Farmaya :

" Har Chiz Ke Liye Qalb Hai Aur Quran Ka Qalb Surah Yasin Hai Aur Jisne Surah Yasin Pardi To Allah Ta'ala H Uske Liye 10 Bar Quraan Padne Ka Sawab Likhta Hai. (Tirmizi Sharif)

2 Hazrat Ma'aqil Bin Yasaar Radiallahu Ta'ala Anho Se Riwaayat Hai, Rasoolallah ﷺ Ne Irshad Farmaya : "Jo Allah Ta'ala Ki Raza Ke Liye Surah Yasin Padega To Uske Guzista Gunah Bakhsh Diye Jayege Lihaja Use Marne Wale Ke Pass Pada Karo. (Shoaib Ul Imaan)

3 Hazrat Ata Bin Abi Rabah Radiallahu Ta'ala Anho Farmate Hai : Mujhe Khabar Mili Hai Ke Huzur Purnoor ﷺ Ne Irshad Farmaya : "Jo Din Shuru Main Surah Yasin Pad Le To Uski Tamaam Zarooratein Puri Hogi. (Darmi)

4 Hazrat Anas Bin Malik Radiallahu Ta'ala H Anho Se Riwaayat Hai, Huzur Aqadas ﷺ Ne Irshad Farmaya : " Jo Shakhs Har Rat Surah Yasin Padne Par Humainshgi Ikhtiyar Kare, Phir Wo Mar Jaye To Shahadat Ki Maut Marega.

## Surah Yasin Ke Mazamin

Is Surat Ka Markazi Mazmun Yeh Hai Ke Ismain Quraan Pak Ki Azmat, Allah Ta'ala Ki Quدرات Wahdaniyat, Tajdar E Reissalat ﷺ Ke Mansab Aur Qayamat Main Murdo Ko Zinda Kiye Jane Ko Bayan Kia Gaya Hai Aur Ismain Yeh Chizein Bayan Huyi Hai :

1 Is Surat Ki Ibtedah Main Allah Ta'ala Ne Quraan Ki Qasam Kha Kar Farmaya Ke Nabi Akram ﷺ Sab Jahano Ko Palne Wale Rab Ta'ala Ke Sache Rasool Hai Aur Unki Reissalat Se Log Do Giroho Main Taqsim Ho Gaye, Ek Giroh Anaad Aur Dushmani Karne Wala Jis Ke Imaan Lane Ki Ummid Nahin Aur Dusra Giroh Wo Hai Jis Ke Liye Khair Aur Hidaayat Hasil Hone Ki Tawqauh Hai, Un dono Giroho Ke Amal Mainhfuz Hai Aur Allah Ta'ala Ke Qadim Aur Azli Ilm Main Un Ke Aasaar Maujud Hai.

## Tafseer Surah Yasin

2 Ek Basti Antakya Ke Logo Ki Mainisaal Bayan Ki Gayi Ke Jinhone Yake Bad Digare Rasoolo Ko Jutlaya Aur Unka Mazak Urdya Aur Jo Unhe Rasoolo Ko Jutlane Par Nasiyat Karne Aya To Un Logo Ne Use Shaheed Kar Dia. Nasiyat Karne Wala Jannat Main Dakhil Hua Aur Use Shaheed Karne Walo Par Allah Ta'ala Ka Azab Nazil Hua Aur Wo Jahannum Main Dakhil Hue.

3 Kuffaar E Makka Ko Sabiq Ummato Ki Halakat Ke Bare Main Bata Kar Is Bat Se Daraya Gaya Ke Agar Unhone Bhi Sabiq Kuffaar Jaisi Rawish Na Chhrodi To Un Par Bhi Azaab Nazil Ho Sakta Hai.

4 Murdo Ko Dubara Zinda Karne Par Allah Ta'ala Ki Qudrat Aur Uske Wahdaniyat Par Banjar Zamin Ko Sarsabz Karne , Raat Aur Din Ane Jane, Suraj Aur Chand Ko Muskhkhr Kiye Jane Aur Samndaro Main Kashtiyon Ke Chalne Se Istidalal Kia Gaya Aur Un Haqiq Ka Inkar Karne Wale Kafiro Ko Dunia Wa Akhirat Main Azaab Ki Waheed Sunayi Gayi.

5 Allah Ta'ala Ne Apne Habib ﷺ Ki Shayar Hone Ki Nafi Ki Aur Yeh Bataya Ke Wo To Quraan Ke Zariyeh Allah Ta'ala Ke Azab Se Darane Wale Hai Is Bat Ki Khabar Dene Wale Hai Ke Logo Ko Allah Ta'ala Ki Naimato Par Shukr Ada Karna Chahiye.

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Tarjumah Kajul Imaan

Allah Ke Naam Se Shuru Jo Nihaayat Mainharban Reham Wala

يَس (١) وَ الْقُرْآنِ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤)

#### Tarjumah E Kanzul Imaan

Hikmat Wale Quraan Ki Qasam. Beshak Tum Sidhi Rah Par Bheje Gaye Ho.

#### يَس

Yeh Huruf E Muqatta'at Main Se Ek Harf Hai, Iski Murad Allah Ta'ala Hi Behtar Janta Hai, Niz Is Ke Barde Mufsinin Ka Ek Qaul Yeh Bhi Hai. Ke Yeh Sayed Ul Murslin ﷺ Ke Asma E Mubaarak Main Se Ek Ism Hai.

#### Yaasin Naam Rakhne Ka Sharai Hukm

Ala Hazrat Imaam Ahmad Raza Khan Rahimahullahu Ta'ala Ne "Yasin" Nam Rakhne Ka Jo Sharai Hukm Bayan Farmaya Iska Khulasa Yeh Hai Ke Kisi Ka Yasin Aur Ta'ha Nam Rakhna Manah Hai Kyon Ke Baqaul E Baaz Ulma Mumkin Hai Ke Yeh Dono Allah Ta'ala Ke Aise Nam Hai Jinke Ma'ani Malum Nahin, Kya Ajab Ke Unke Wo Ma'ani Ho Jo Gair E Khuda Par Sadiq Na Aa Sake. Isliye Un Se Bachna Lazim Hai Aur Ala Hazrat Rahimahullahu Ta'ala Ke Baqaul Yeh Nabi Karim ﷺ Ke Aise Naam Hai Jinke Ma'ani Se Wakif Nahin, Ho Sakta Hai Aisa Ma'ani Jo Huzur Aqdas ﷺ Ke Liye Khas Ho Aur Apke Siwa Kisi Dusre Ke Liye Iska Istemal Durusat Na Ho. In Namon Ki Ala Hazrat Rahimahullahu Ta'ala Ki Bayan Karda Raye Jayada Munasib Hai Kyon Ke In Namon Ka Huzur E Aqdas ﷺ Ke Liye Muqdam Nam Ke Taur Par Hona Jayada Zahir Aur Mash'hur Hai.

Note : Jin Hazrat Ka Naam "Yasin" Hai Wo Khud Ko "Gulam Yasin" Likhein Aur Batayein Aur Dusro Ko Chahiye Ke Use "Gulaam Yasin" Kah Kar Bulaye.

# Tafseer Surah Yasin

## وَالْقُرْآنِ الْحَكِيمِ Hikmat Wale Quraan Ki Qasam

Is Aayat Aur Iske Bad Wali Do Aayat Ka Khulasa Yeh Hai Ke Kafiro Ne Huzur ﷺ Se Kaha Tha Ke Aap Rasool Nahin Hai Aur Na Hi Allah Ta'ala Ne Humari Taraf Koi Rasool Bheja Hai. Un Ke Is Qaul Ka Yaha Allah Ta'ala Ne Rad Farmaya Aur Quraan Majid Ki Qasam Irshad Farma Kar Apne Habib ﷺ Ki Reissalat Ko Bayan Karte Hue Irshad Farmaya "Hikmat Wale Quraan Ki Qasam ! Beshak Aap Un Hastiyon Main Se Hai Jinhe Reissalat Ka Mansab Ata Kia Gaya Hai Aur Beshak Aap Aise Sidhe Raste Par Hai Jo Manzil Maqsud Tak Pohchane Wala Hai. Yeh Rasta Tauheed Aur Hidaayat Ka Rasta Hai Aur Tamaam Ambiyah E Kiram Alaihissallato Salam Isi Raste Par Hai.

## Syed Ul Mursalin ﷺ Ki Shariat Sab Se Jayada Qawi Aur Mu'atadal Hai

Yad Rahe Ke Tamaam Ambiyah E Kiram Alaihissalato Salam Siraat E Mustqim Par Hi Hai Aur Jab Yeh Irshad Farma Dia Ke Huzur E Aqdas ﷺ Rasoolo Main Se Hai Isi Ke Ziman Main Yeh Bhi Malum Ho Gaya Ke Rasool Karim ﷺ Siraat E Mustqim Par Bhi Hai Albata Yaha Huzur E Aqdas ﷺ Ke Bare Main Sarahat Ke Sath Siraat E Mustqim Par Hone Ki Khabar Dene Se Malum Hua Ke Aap ﷺ Ki Shariat Sab Se Jayada Qawi Aur Sab Se Jayada Mu'atdal Hai.

## Huzur E Aqdas ﷺ Aur Siraat E Mustqim

Huzur Purnoor ﷺ Khud Bhi Siraat E Mustqim Par Hai Jaeisa Ke Yaha Allah Ta'ala Ne Sarahat Ke Sath Bayan Farmaya Aur Aap Logo Ko Siraat E Mustqim Ki Dawat Bhi Dete Hai Jaisa Ke Allah Ta'ala Irshad Farmata Hai

وَأَنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (مومنون: ٧٣)

Tarjuma :

Beshak Tum Unhein Sidhi Rah Ki Taraf Bulate Ho.

Aur Siraat E Mustqim Ki Taraf Rahnumayi Bhi Karte Hai Jaisa Ke Allah Ta'ala Irshad Farmata Hai

وَأَنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (شورى: ٥٢)

Tarmujah

Aur Beshak Tum Zaroor Sidhe Raste Ki Taraf Rahnumayi Karte Ho.

Aur Aap Ke Zariyeh Allah Ta'ala Siraat E Mustqim Ki Hidaayat Bhi Deta Hai Jaeisa Ke Allah Ta'ala Irshad Farmata Hai

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (مائدہ: ١٦)

Tarjumah

Allah Iske Zariyeh Ise Salamati Ke Rasto Ki Hidaayat Deta Hai Jo Allah Ki Marzi Ka Tabeh Ho Jaye Aur Unhe Apne Hukm Se Taarikiyon Se Roshni Ki Tarf Le Jata Hai Aur Unhe Sidhi Rah Ki Taraf Hidaayat Deta Hai.

Aur Is Aayat Ki Tafseer Main Mufsinin Ne Yeh Bhi Likha Hai Ke Yaha "بِهِ" Ki Zamir Se Sarkar E Do Alam ﷺ Murad Hai.

## Tafseer Surah Yasin

### Surah Yasin Ki Aayat Number 2 Ta 4 Hasil Hone Wali Malumat

In Aayat Se Tin Batein Mazid Malum Huyi :

1 Allah Ta'ala Ki Bargah Main Syed Ul Mursalin ﷺ Ka Maqaam Itna Buland Hai Ke Kafiro Ki Taraf Se Aap Par Hone Wale Aitrazat Ka Jawab Allah Ta'ala Khud Irshad Farma Raha Hai.

2 Allah Ta'ala Ki Bargah Main Huzur ﷺ Azmat Ke Aise Ala Maqam Par Fayz Hai Ke Allah Ta'ala Ne Aapki Risalat Par Apne Muqdas Kalam Quraan Majid Ki Qasam Irshad Farmayi Hai Aur Yeh Khususiyat Aap ﷺ Ke Elawa Aur Kisi Nabi Alaihissalam Ko Hasil Na Huyi.

3 Huzur Aqdas ﷺ Ko Siyadat Aur Sardari Ka Wo Rutba Ata Hua Hai Jo Kisi Dusre Rasool Aur Nabi Allaysllam Ko Ata Nahin Hua.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ ﴿٦﴾

Tarjumah E Kanzul Imaan

Izzat Wale Mainharbaan Ka Utara Hua Taake Tum Us Qaum Ko Dar Sunao Jis Ke Baap Dada Na Daraye Gaye To Wo Bekhabar Hai

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ : Izzat Wale Mainharbaan Ka Utara Hua

Is Aayat Aur Iske Baad Wali Aayat Ka Khulasa Yeh Hai Ke Quraan Hakim Us Rab Ta'ala Ka Nazil Kia Hua Hai Jo Apni Saltnat Main Izzat Wala Aur Apni Makhluq Par Mainharbaan Hai, Taa Ke Aey Habib ! ﷺ Aap Quraan E Majid Ke Jariye Is Qaum Ko Allah Ta'ala Ke Azaab Se Daraye Jis Ke Baap Dada Ke Pass Allah Ta'ala Ke Azaab Se Darane Ke Liye Tawil Arse Se Koi Rasool Alaihissalam Na Pohcha Jiski Wajh Se Yeh Log Imaan Aur Hidaayat Se GafLat Main Pade Hue Hai.

Qaum E Quraish Ka Yahi Haal Hai Ke Unmain Nabi Karim ﷺ Se Pehle Koi Rasool Tashrif Nahin Laye Aur Arab Main Hazrat Ismail Alaihissalam Ke Bad Se Lekar Sarkar E Do Alam ﷺ Tak Unke Pass Koi Rasool Tashrif Nahin Laaya Jab Ke Ahle Kitaab Ke Pass Hazrat Eisa Alaihissalam Ke Bad Se Lekar Huzur Purnoor ﷺ Tak Koi Rasool Tashrif Nahin Laya.

### Rasool Akram ﷺ Ka Nazir Hona Aam Hai

Yaha Aayat Main Bataur E Khas Kuffaar E Quraish Ko Allah Ta'ala E Azaab Se Darane Ka Farmaya Gaya Aur Umumi Taur Par Tajdaar E Reissalat ﷺ Ahle Arab Wagera Sabhi Ko Allah Ta'ala Ke Azaab Se Darane Wale Hai Kyon K Aap ﷺ Tamaam Logo Ke Liye Rasool Hai, Jaeisa Ke Quraan Majid Main Ek Maqaam Par Allah Ta;La Irshad Farmata Hai

Aey Mehboob ! Humne Aapko Tamaam Logo Ke Liye Khushkhabari Dene Wala Dar Sunane Wala Bana Kar Bheja Hai Lekin Bohat Log Nahin Jante.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

Tarjuma E Kanzul Imaan

Beshak Unmain Aksar Par Bat Saabit Ho Chuki Hai To Wo Imaan Na Layege

## Tafseer Surah Yasin

**لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ** : Beshak Unmain Aksar Par Bat Saabit Ho Chuki Hai

Is Aayat Se Pehli Aayat Main Huzur E Aqdas ﷺ Ka Rasool Aur Nazir Hona Bayan Farmaya Gaya Aur Is Aayat Main Is Baat Ki Taraf Ishara Kia Jaa Raha Hai Ke Syed Ul Murslin ﷺ Ki Zimaindari Allah Ta'ala Ke Azaab Se Darana Hai Aur Kisi Ko Hidaayat De Dena Aap ﷺ Ki Zimaindari Nahin Hai (Yeh Isliye Farmaya Gaya Taake Aap ﷺ Kuffaar Ke Imaan Na Laane Par Afrda Aur Gumzada Na Ho). Aayat Ka Khulasa Yeh Hai Ke Kuffaar E Maaka Main Se Aksar Par Allah Ta'ala Ka Azab Wajib Ho Chuka Hai Kyon Ke Allah Ta'ala Apne Azli Ilm Se Janta Hai Ke Yeh Log Apne Ikhtiyar Se Kufar Aur Inkar Par Israar Karege Aur Kufar Ki Halat Main Hi Unhe Maut Ayegi, Isliye Aey Pyaare Habib ﷺ Yeh Log Aapke Azaab E Illahi Se Darane Ke Bawajud Imaan Na Layege.

**إِنَّا جَعَلْنَا فِيّ أَعْنَاقِهِمْ أَغْلًا فَبِئْسَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾**

Tarjumah E Kanzul Imaan

Humne Unki Gardano Main Tauq Kar Diye Hai Ke Wo Thhodiyo Tak Hai To Yeh Ab Uper Ko Muh Utha Ke Rah Gaye.

**إِنَّا جَعَلْنَا فِيّ أَعْنَاقِهِمْ أَغْلًا** Humne Unki Gardano Main Tauq Dal Diye Hai

Baz Mufsrin Ke Nazdik Is Aayat Main Un Kafirot Ke Kufar Main Pukhta Hone Aur Waiz Wa Nasiyat Se Fayda Na Utha Sakne Ki Ek Misaal Farmayi Gayi Hai Ke Jaise Wo Log Jinki Gardano Main Gull Ki Qisam Tauq Par Ho Jo Ke Thhodi Tak Pohchata Hai Aur Uski Wajh Se Wo Sar Nahin Jhuka Sakta, Isi Tarah Yeh Log Kufar Main Aise Rasikh Ho Chuke Hai Ke Kisi Tarah Haq Ki Taraf Mutwajah Nahin Hote Aur Uske Huzur Sar Nahin Jhukate.

Baz Mufsrin Ne Farmaya Hai Ke Yeh Unke Haqiqi Haal Ka Bayan Hai Aur Jahannum Main Unhe Isi Tarah Ka Azaab Dia Jayega, Jaisa Ke Dusri Aayat Main Allah Ta'ala Irshad Ne Farmaya :

Tarjumah : Jab Unki Gardano Main Tauq Hoge.

Shaan E Nuzul : Yeh Aayat Abu Jahal Aur Uske Do Makhzmi Dosto Ke Bare Main Nazil Huyi, Iska Waqiah Kuch Yun Hai Ke Abu Jahal Ne Qasam Khai Thi Ke Agar Wo Sarkar E Do Alam ﷺ Ko Namaz Padte Dekhega To Pathar Se Sar Kuchal Dalega. Jab Usne Huzur Purnoor ﷺ Ko Namaz Padte Dekha To Wo Isi Fasid Irade Se Ek Bhari Pathar Lekar Aya Aur Jab Usne Pathar Ko Uthaya To Uske Hath Gardan Main Chipak Kar Rah Gaye Aur Pathar Hath Ko Lipat Gaya. Yeh Hal Dekh Kar Wo Apne Dosto Ki Taraf Waps Lauti Aur Une Waqiah Bayan Kia To Uske Dost Walid Bin Mogera Ne Kaha Yeh Kam Main Karuga Aur Unka Sar Kuchal Kar Hi Aauga, Chunache Do Pathar Le Kar Aya Aur Huzur ﷺ Abhi Namaz Padh Rahe They, Jab Wo Qarib Pohcha To Allah Ta'ala Ne Uski Binai Salb Karli, Wo Huzur Aqdas ﷺ Ki Awaz Sunta Tha Lekin Dekh Nahin Sakta Tha. Yeh Bhi Pareshan Hokar Apne Yaro Ki Taraf Lauti Aur Wo Bhi Use Nazar Na Aye, Unhone Hi Aise Pukara Aur Us Se Kaha Tune Kya Kia ? Wo Kahne Laga Maine Unki Awaz Suni Thi Magar Wo Nazar Nahin Aye. Ab Abu Jahal Ke Tisre Dost Ne Dawa Kia Ke Wo Is Ko Injaam Dega Aur Barde Dawe Ke Sath Wo Tajdar E Reisalath ﷺ Ki Taraf Chala Tha Ke Ulte Pao Aeisa Bad Hawas Hokar Bhaga Ke Ondhe Muh Gir Gaya Uske Dosto Ne Hal Pucha To Kahne Laga Mainra Haal Bohat Sakht Hai, Maine Ek Bohat Barda Sand Dekha Jo Mere Aur Huzur ﷺ Ke Darmiyan Hal Ho Gaya, Laath Wa Guzya Ki Qasam ! Agar Main Zara Bhi Aage Bardta To Wo Mujhe Kha Hi Jata, Is Par Yeh Aayat Nazil Huyi.

## Tafseer Surah Yasin

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

Tarjumah :

Aur Humne Unke Aage Diwar Bana Di Aur Unke Piche Ek Diwaar Aur Unhe Uper Se Dhaank Dia To Unhe Kuch Nahin Sujta

**Aur Humne Unke Aage Diwar Bana Di** وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

Yeh Bhi Mainisaal Ka Bayan Hai Ke Jaise Kisi Shakhs Ke Liye Dono Taraf Diwaare Ho Aur Har Taraf Se Rasta Band Kar Dia Gaya Ho To Wo Kisi Tarah Manzil Maqsud Tak Nahin Pohch Sakta, Yahi Haal Un Kuffaar Ka Hai Ke Un Par Har Taraf Se Imaan Ki Rah Band Hai, Unke Samne Dunia Ke Guroor Ki Diwar Hai Aur Unke Piche Akhirat Ko Jutlane Ki Aur Wo Jahalat Ke Qaid Khana Main Qaid Hai Jiski Wajh Se Aayat Aur Dalail Main Gaur O Fikr Karna Unhe Muysar Nahin.

Yaad Rahe Ke Azli Kuffaar Par Hidaayat Aur Imaan Ki Rah Band Kar Ke Unpar Jabar Nahin Kia Gaya Balke Unhone Khud Ja Kufr Par Israr Kia, Takbur, Anaad Aur Sarkashi Ki Rah Ko Mustqal Ikhtiyar Kia, Is Azim Jurm Ki Saza Ke Taur Par Unke Liye Imaan Ka Rasta Band Kar Dia Gaya Hai, Lehaja Is Par Kisi Tarah Ka Aitraz Nahin Kia Ja Sakta.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

Tarjumah E Kanzul Imaan

Tum To Usi Ko Dar Sunate Ho Jo Nasiyat Par Chale Aur Rehmaan Se Bedikhe Dare To Use Bakhshish Aur Izzat Ke Sawab Ki Basharat Do

**Tum To Sirf Use Darate Ho Jo Nasiyat Ki Pairwi Kare)** إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ

Yani Aey Mainhboob ﷺ Aap Ke Dar Sunane Se Wahi Nafa Uthata Hai Jo Quraan Majid Ki Pairwi Kare Aur Us Main Diye Gaye Ahkamat Par Amal Kare Aur Allah Ta'ala Ke Gaibi Azaab Se Poshida Aur Elaniyah Har Haal Main Dare Aur Jiska Yeh Haal Hai To Aap Use Gunah Ki Bakhshish Aur Izzat Ke Sawab Jannat Ki Basharat De De.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Tarjuma E Kanzul Imaan

Beshak Hum Murdo Ko Jilayege Aur Hum Likh Rahe Hai Jo Unhone Aage Bheja Aur Jo Nishaaniyah Piche Chordh Gaye Aur Har Chiz Humne Gin Rakhi Hai Ek Batane Wali Kitaab Main

**Beshak Hum Murdo Ko Zinda Kareng** إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ

Is Se Pehli Aayat Main Deen Ke Ek Buniyadi Usool Yani Risalat Ka Zikr Hua Aur Ab Yaha Se Ek Aur Buniyadi Usool Yani Qayamt Ka Zikr Kia Ja Raha Hai, Chunache Is Aayat Ka Khulasa Yeh Hai Ke Beshak Qayamat Ke Din Hum Apni Kamil Quadrat Se Murdo Ko Zinda Kareng Niz Dunia Ki Zindgi Main Unhone Jo Jo Naik Aur Bure Aamaal Kiye Wo Hum Likh Rahe Hai Taak Unke Mutabiq Unhe Jaza Di Jaye Aur Hum Unki Wo Nishaniyah Aur Wo Tariqe Bhi Likh Rahe Hai Jo Wo Apne Bad Chordh Gaye Khawa Wo

## Tafseer Surah Yasin

Tariqe Naik Ho Ya Bure, Aur Ek Zahir Kar Dene Wali Kitaab Lauh E Mehfuz Main Har Chiz Humne Shumar Kar Rakhi Hai.

### اَثَارِئِمِ و Aur Unke Piche Chhode Hue Nishanaat

Aayat Ki Tafsir Main Bayan Hua Ke Log Jo Tariqe Apne Piche Chhordh Gaye Wo Likhe Jaa Rahe Hai, Yeh Tariqe Ache Bih Hai Aur Bure Bhi, Dono Ka Hukm Juda Juda Hai Lihaja Lag Jo Naik Tariqe Nikalte Hai Unko Biddat E Hasna Yani Achhi Biddat Kahte Hai Aur Is Tariqe Ko Nikalne Walo Aur Us Par Amal Karne Walo Dono Ko Sawab Milta Hai Aur Jo Bure Tariqe Nikalte Hai Unko Biddat E Saiya Yani Buri Biddat Kahte Hai, Is Tariqe Ko Nikalne Wale Aur Amal Karne Wale Dono Gunahgar Hote Hai. Muslim Sharif Main Hai Syed Ul Murslin ﷺ Ne Irshad Farmaya "Jis Shakhs Ne Islam Main Naik Tariqa Nikala Usko Tariqa Nikalne Ka Bhi Sawab Milega Aur Us Par Amal Karne Walo Ka Bhi Sawab Milega Aur Amal Karne Walo Ke Apne Sawab Main Kuch Kami Na Ki Jayegi Aur Jisne Islam Main Bura Tariqa Nikala To Uspar Wo Tariqa Nikalne Ka Bhi Gunah Hoga Aur Us Tariqe Par Amal Karne Walo Ka Bhi Gunah Hoga Aur Un Amal Karne Walo Ka Bhi Gunah Hoga Aur Un Amal Karne Walo Ke Apne Gunah Main Kuch Kami Na Ki Jayegi. (Sahi Muslim)

Is Se Malum Hua Ke Saikdo Achhe Kaam Jaise Shariat Ke Mutabiq Fateha,11vi, Saum,Chaliswa,Urs,Khatam Aur Milad Ki Mehfil Wagera Jinhe Kam Ilm Log Biddat Kah Kar Manah Karte Hai Aur Logo Ko Un Naikiyon Se Rokte Hai , Yeh Sab Naik Kaam Durusat Aur Ajar O Sawaab Ka Bayis Hai Aur Inko Biddat E Saiya Yani Buri Biddat Batana Galat Hai. Yeh Ta'at Aur Naik Amal Jo Zikr Wa Tilawat Aur Sadqa Wa Kahirat Par Musthmil Hai Buri Biddat Nahin, Kyon Ke Buri Biddat Wo Bure Tariqe Ha Jin Se Deen Ko Nuqsan Pohchta Hai Aur Jo Sunnat Ke Mukhalif Hai, Jaisa Ke Hadees Sharif Main Aya Ke Jo Qaum Biddat Nikaalti Hai Us Se Biddat Ki Miqdaar Sunnat Uthh Jati Hai. (Musnad Imaam Ahmad)

To Buri Biddat Wahi Hai Jis Se Sunnat Uthhati Ho Jaisa Ke Baaz Log Ne Sahaba E Kiram Radiallahu Ta'ala Anhum Aur Rasool E Karim ﷺ Ke Ahle Bait Radiallahu Ta'ala Anhum Se Adawat Rakhne Ki Buri Biddat Nikali Jis Ki Wajh Se Sahaba E Kiram Aur Ahle Bait Radiallahu Ta'ala Anhum Ke Sath Mahabbat Aur Niyaz Mandi Ka Tariqa Uthh Gaya Halanke Shariat Main Iska Takidi Hukm Hai. Kuch Logo Ne Allah Ta'ala Ki Bargah Ke Maqbul Bando Jaise Ambiyah E Kiram Allaysallatosallam Aur Aauliyah E Ijaam Rehmatullah Allahim Ki Shaan Main Beadabi Aur Gustakhi Karne Aur Tamaam Musalmano Ko Mushrik Qaraar Dene Ki Bad Tarin Biddat Nikali, Is Se Bujuragaan E Deen Ki Hurmat , Izzat, Adab Takrim Aur Musalmano Ke Sath Akhuwat Aur Mahabbat Ki Sunatein Uthh Jati Hai Halanke Unki Bohat Shadid Takidein Hai Aur Yeh Deen Main Bohat Zaroori Chizein Hai.

### Marne Ke Bad Baqi Rah Jaane Wale Ache Aur Bure Aamal Ki Misaalein

Aayat Ki Tafsir Main Bayan Hua Ke Allah Ta'ala Insaan Ki Wo Nishaniyah Aur Wo Tariqe Bhi Likh Raha Hai Jo Apne Bad Chordh Gaya Khawa Wo Tariqe Naik Ho Ya Bure, Is Munasib Se Yaha Hum Insaan Ke Un Ache Aur Bure Amal Ki 5 5 Aam Misaale Dete Hai Jo Uske Marne Ke Bad Bhi Jari Rahti Hai Aur Yeh Aur Yeh Log Ke Mushahide Main Bhi Hai, Chunache Ache Amaal Ki 5 Misaale Yeh Hai

- 1 Koi Shakhs Deen Ka Ilm Padta Hai, Phir Uske Shagird Apne Ustad Ki Wafat Ke Bad Bhi Is Ilm Ki Sha'at Karte Hrahte Hai.
- 2 Koi Shakhs Deeni Madrsa Bana Deta Hai Jis Main Talba Ilm E Deen Padte Hai Aur Bani Ki Wafaat Ke Bad Bhi Talba Deen Ka Ilm Hasil Karte Rahte Hai.
- 3 Koi Insaan Kisi Deeni Mauju Par Kitab Tasnif Karta Hai Aur Uske Marne Ke Bad Bhi Is Kitaab Ki Isha'at Hoti Rahti Hai.
- 4 Koi Shakhs Masjid Bana Deta Hai Jis Main Log Namaz Padte Hai Aur Yeh Silsila Uske Marne Ke Bad Bhi Jari Rahta Hai.

## Tafseer Surah Yasin

5 Koi Shakhs Kuwa Khudwa Kar Ya Borang Karwa Kar Logo Ke Liye Paani Ka Intzaam Kar Deta Hai Aur Log Uske Marne Ke Bad Bhi Paani Hasil Karte Rahte Hai.

### Bure Amal Ki 5 Misaale Yeh Hai

1 Koi Shakhs Film Studio, Cinema Ghar, Videoshop Ya Music House Banata Hai Jis Main Uske Marne Ke Bad Bhi Filmain Banane, Dikhane, Bechne, Music Tayyar Karne Aur Sunane Sunaane Ka Silsila Jari Rahta Hai.

2 Koi Sharab Khana Ya Qohba Khana Banata Hai Aur Aurto Ko Badkari Ke Liye Tayyar Karta Hai Jaha Log Sharabein Pite Aur Badkari Karte Hai, Phir Us Ke Marne Ke Bad Bhi Wo Sharab Aur Badkari Ke Ade Qayam Rahte Hai, Unmain Log Sharabein Pite Rahte Aur Badkari Hoti Rahti Aur Uski Tayyar Karda Aurtein Badkari Karwati Rahti Hai.

3 Internet Par Fahas Website Ya Social Media Par Fahashi, Auriyani Aur Behayayi Ki Isha'at Ke Liye Page Banata Hai, Phir Uske Marne Ke Bad Bhi Log Unhe Dekhte Rahte Hai Aur Gunah Main Mubtalah Hote Rahte Hai.

4 Koi Insaan Juwa Khana Bana Kar Mar Jata Hai Jis Main Uske Marne Ke Bad Bhi Juwe Aur Sattedazi Chalti Rahti Hai.

5 Koi Shakhs Aise Qawanin Banata Hai Jo Zulm Aur Nainsafi Par Mushtmil Ho Aur Logo Ke Darmiyan Shar Aur Fasaad Ki Buniyade Khadi Karta Hai, Phir Uske Marne Ke Bad Bhi Qawanin Par Amal Hota Rahta Hai Aur Logo Main Shar Wa Fasad Jari Rahta Hai.

In Misaalo Ko Yad Rakhte Hue Is Hadees Paak Ko Ekbar Phir Pade, Chunache Syed Ul Mursalin ﷺ Ne Irshad Farmaya, Jis Shakhs Ne Islam Main Naik Tariqa Nikala Aur Usko Tariqe Nikalne Ka Bhi Sawab Milega Aur Aur Us Par Amal Karne Walo Ka Bhi Sawab Milega Aur Amal Karne Walo Ke Sawab Main Kami Na Ki Jayegi Aur Jisne Islam Main Bura Tariqa Nikala To Us Par Wo Tariqa Nikalne Ka Bhi Gunah Hoga Aur Us Tariqe Par Amal Karne Walo Ka Bhi Gunah Hoga Aur Un Amal Karne Walo Ke Apne Gunah Main Kuch Kami Na Ki Jayegi.

Is Main Jari Rahne Wale Naik Amal Karne Walo Ke Liye To Sawab Ki Basharat Hai Aur Un Logo Ke Liye Waeed Hai Jo Jari Rahne Wale Gunaho Ka Silsila Shura Kiye Hue Hai, Yeh Apne Anjaam Par Khud Hi Gaur Kar Le Ke Jab Apne Gunaho Ke Sath Dusro Ke Gunaho Ka Jo Bojh Unke Kandho Par Hoga Aur Apne Gunaho Ke Azaab Ke Sath Sath Dusro Ke Gunaho Ka Azaab Bhi Payege To Un Ka Kya Haal Hoga. Allah Ta'ala Aise Logo Ko Aqal E Salim Ata Farmaye Aur Gunah E Jariyah Ke Jari Silsile Khtam Karke Sachi Tauba Karne Ki Taufiq Ata Farmaye.

Aameen

### Bajamaat Namaz Padne Ke Liye Dur Se Aane Walo Ki Fazilat Aur Sahaba E Kiram Ka Jazba

Is Se Malum Hua Ke Jamat Ke Sath Namaz Padne Ke Liye Jo Banda Masjid Ki Taraf Chal Kar Jata Hai Use Har Qadam Par Sawab Diya Jata Hai Aur Jo Jayada Dur Se Chal Kar Aayega Uska Sawab Bhi Jayada Hoga, Targib Ke Liye Yaha Us Se Mutliq Mazid 3 Ahadees Bhi Mulahija Ho,

1 Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Riwaayat Hai Huzur E Aqdas ﷺ Ne Irshad Farmaya : "Jab Admi Achi Tarah Wuzu Kare, Phir Masjid Ki Taraf Nikle Aur Use (Ghar Wagera Se Masjid Ki Taraf

## Tafseer Surah Yasin

Jane Ki Liye) Namaz Ne Nikala Ho To Jo Qadam Bhi Wo Rakhta Hai Us Ke Badle Ek Darja Buland Kar Dia Jata Hai Aur Ek Gunah Maaf Kar Dia Jata Hai. Bukhari

2 Hazrat Abu Musa Ash'ari Radiallahu Tala Anho Se Riwaayat Hai, Nabi Karim ﷺ Ne Irshad Farmaya : "Logo Main Sab Se Jayada Namaz Ka Ajr Us Shakhs Ko Milta Hai Jo Sab Se Jayada Dur Se Namaz Padne Aye, Uske Bad Use Ajar Milta Hai Jo Us Ke Bad Dur Se Ane Wala Ho. (Muslim)

3 Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Riwaayat Hai, Rasool E Karim ﷺ Ne Irshad Farmaya : " Jo Shakhs Masjid Se Jitna Dur Hai Use (Jamat Main Shamil Hone Ke Bais) Utna Hi Jayada Sawab Milta Hai.

(Abu Dawood)

Yaha Bajamat Namaz Padne Keliye Dur Se Chal Kar Aane Main Sahaba E Kiram Radiallahu Ta'ala Aho Ke Jazbe Ki Ek Jalak Mulaahija Ho , Chunache

Hazrat Ubhi Bin Ka'ab Radiallahu Ta'ala Anho Farmate Hai : Main Ek Aise Shakhs Ko Janta Ho Jiska Ghar Masjid E Nabwi Se Sab Se Jayada Dur Uski Namaz Kabhi Qaza Nahin Hoti Thi, Maine Use Mashwara Dia Ke Daraaz Gaush Kharid Lo Jis Par Sawaar Hokar Dhup Aur Andhere Main Aasani (Masjid) Se Aa Sako. Usne Kaha : Agar Mera Ghar Masjid E Nabwi Ke Pehlu Main Hota To Yeh Mere Liye Koi Khushi Ki Bat Na Thi, Meri Niyat Yeh Hai Ke Mere Liye Ghar Se Masjid Tak Ane Aur Masjid Se Apne Ahl E Khana Ki Taraf Lotne Ka Sawb Likha Jaye.

(Jab Rasool E Karim ﷺ Ko Iski Yeh Baat Malum Huyi To) Huzur E Aqdas ﷺ Ne (Us Se) Irshad Farmaya :Allah Ta'ala Ne Yeh Tamaam (Sawab) Tumhare Liye Jamah Kar Dia. (Muslim)

Is Se Malum Hua Ke Sahaba E Kiram Radiallahu Ta'ala Anho Ki Niyatein Mubarak Aur Jazbat Muqdas Hote Aur Wo Naikiyah Jamah Karne Ke Intehayi Haris Hua Karte They Aur Chunke Namaz Ke Liye Aane Aur Jane Main Har Qadam Par Naiki Milti Hai, Isliye Wo Jayada Naikiyah Jamah Karne Ke Liye Masjid Se Dur Basne Ka Irada Karte They Aur Har Waqt Jamat Ke Sath Namaz Padne Ka Pura Ahtmaam Bhi Karte They. Afsos ! Fi Zamana Logo Ka Haal Aur Andaz E Fikr Hi Badal Chuka Hai Ke Ghar Qarib Hone Ke Bawjud Jamat Ke Sath Namaz Padne Ke Liye Masjid Main Ana Un Ke Liye Taklif Da Hai, Masjid Se Dur Ghar Isliye Lete Hai Ke Take Sharai Taur Par Jamat Ke Sath Namaz Padna Un Par Wajib Na Rahe Aur Basa Auqat Unka Haal Yeh Hota Hai Ke Jamaat To Rahi Ek Taraf Namaz Bhi Zaya Karne Lag Jate Hai, Yeh To Awam Ka Haal Aur Un Se Jayada Afsos Naak Surat Haal Yeh Hai Ke Jamaat Ka Baqaida Ahtmaam Un Hazrat Ke Haa Bhi Mafqud Hota Jaa Raha Hai Jo Apne Aapko Deen Ka Sutun Samje Bethe Hai, Albatta Jo Sharan Ma'azur Hai Unpar Koi Hukm Nahin. Allah Ta'ala Hum Sab Ko Sachi Hidaayat Aur Naikiyah Jamah Karne Ki Hirs Nasib Farmaye. (Aameen)

Is Aayat Ki Tafsir Main Hazrat Qatada Radiallahu Ta'ala Anho Farmate Hai : Agar Allah Ta'ala Insan Ke Nishan E Qadam Main Se Kuch Chodta To Use Chordh Deta Jise Huawayein Mita Deti Hai Lekin Allah Ta'ala Insan Ke Us Nishan E Qadam Aur Uske Har Amal Ka Shumar Rakhta Hai Yaha Tak Ke Allah Ta'ala Us Nishan E Qadam Ko Bhi Shumar Karta Hai Jo Allah Ta'ala Ki Ita'at Main Uthha Aur Use Bhi Jo M'asiyat Main Chala, To Aey Logo ! Tum Main Se Jo Is Chiz Ki Taqaat Rakhta Ho Ke Allah Ta'ala Ki Ita'at Main Uske Qadam Likhe Jaye To Wo Aisa Kare.

Daur E Mansur

### Musalmaan Ki Iyadat Aur Mulaqaat Ke Liye Jane Ke Fazail

Is Se Malum Hua Ke Banda Jis Naik Kam Ke Liye Bhi Qadam Uthhata Hai Uska Wo Qadam Shumar Kia Jata Hai Aur Use Un Qadmo Ke Hisaab Se Sawab Diya Jayega, Isi Munasibat Se Yaha Bataur E Khaas Mariz Ki Iyadat Ke Liye Jaane Aur Kisi Musalmaan Se Mulaqaat Ke Liye Jaane Ke Fazail Mulaahija Ho Ke Yeh Qadam Bhi Ita'at E Illahi Main Shumar Kiye Jate Hai.

## Tafseer Surah Yasin

1 Hazrat Subaan Radiallahu Ta'ala Anho Se Riwaayat Hai, Rasool Karim ﷺ Ne Irshad Farmaya : "Musalmaan Jab Apne Musalmaan Bhai Ki Iyadat Karta Hai To Wo (Us Ke Pass Se) Laut Aane Tak Jannat Ke Bagh Main Rahta Hai. Sahi Muslim

2 Hazrat Ali Murtaza Radiallahu Ta'ala Anho Se Riwaayat Hai, Rasoolallah ﷺ Ne Irshad Farmaya : "Jo Musalmaan Subah Ke Waqt Kisi Musalmaan Ki Iyadat Kare To 70 Hazar Farishtein Sham Tak Dua Dete Hai Aur Jo Sham Ke Waqt Iyadat Kare To Subah Tak 70 Hazar Farishtein Use Duayein Dete Hai Aur Us Ke Liye Jannat Main Bagh Hoga.

3 Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Riwaayat Hai , Syed Ul Mursalin ﷺ Ne Irshad Farmaya : " Jo Kisi Mariz Ki Iyadat Karta Hai Ya Allah Ta'ala K Liye Apne Kisi Musalman Bhai Se Milne Jata Hai To Ek Munadi Use Mukhatib Karke Kahta Hai Khush Ho Jaa Kyon Ke Tera Yeh Chalna Mubaarak Ha Aut Tune Jannat Main Apna Thikana Bana Liya Hai. Tirmizi

4 Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Riwaayat Hai, Rasoolallah ﷺ Ne Irshad Farmaya : Ek Shakhs Kisi Shahar Main Apne Kisi Bhai Se Milne Gaya To Allah Ta'ala Ne Ek Farishta Us Ke Raste Main Bheja, Jab Wo Farishta Is Ke Pass Pohcha To Us Se Pucha : Kaha Ka Irada Hai ? Usne Kaha : Us Shahr Main Mera Ek Bhai Rahta Hai Us Se Milne Jaa Raha Hun. Us Farishte Ne Pucha : Kya Uska Tujh Par Koi Ehsan Hai Jise Utaarne Jaa Raha Hai ? Us Shakhs Ne Kaha Nahin ! Balke Main Allah Ta'ala Ke Liye Us Se Mahabbat Karta Hun. Farishtein Ne Kaha : Mujhe Allah Ta'ala Ne Tere Pass Bheja Hai Taake Tujhe Bata Du Ke Allah Ta'ala Bhi Tujhse Isi Tarah Mahabbat Karta Hai Jis Tarah Tu Us Ke Liye Dusro Se Mahabbat Karta Hai. (Sahi Muslim)

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾  
قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾  
قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾  
قَالُوا إِنَّا تَطِيرُنَا بِكُمْ لَنْ لَنْ نَمُوتَ نَنْتَهَوُا لَنْ نَرْجُمَنَّكُمْ وَ لَيْمَسَنَّكُمْ مِمَّا عَذَابَ الْيَمِّ ﴿١٨﴾  
قَالُوا طَيْرُكُمْ مَعَكُمْ أَنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿١٩﴾  
وَ جَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾  
اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مَهْتَدُونَ ﴿٢١﴾

Tarjuma E Kanzul Imaan

Aur Un Se Misaal Bayan Karo Us Shahar Walo Ki Jab Unke Pass Firsitade Aaye.

Jab Humne Un Ki Taraf Do Bheje Phir Unhone Unko Jhutlaya To Humne Tisre Se Zor Dia Ab Un Sab Ne Kaha Beshak Hum Tumhari Taraf Bheje Gaye Hai.

Bole Tum To Nahin Magar Hum Jaise Admi Aur Rehmaan Ne Kuch Nahin Utara Tum Nire Jhoote Ho.

Wo Bole Humara Rab Janta Hai Ke Beshak Zaroor Hum Tumhari Taraf Bheje Gaye Hai.

Aur Humare Jimma Nahin Magar Saaf Pohcha Dena. Bole Hum Tumhe Manhus Samjte Hai Beshak Tum Agar Baz Na Aaye To Zaroor Hum Tumhe Sangsaar Karege Beshak Humare Hatho Tum Par Dukh Ki Mar Padegi. Unhone Farmya Tumhari Nahusat To Tumhare Sath Hai Kya Is Par Badkate Ho Ke Tum Samjaaye Gaye Balke Tum Had Se Badne Wale Ho.

Aur Shahar Ke Parle Kinare Se Ek Mard Daudta Aaya Bola Aey Meri Qaum Bheje Hue Ki Parawi Karo. Aiso Ki Parawi Karo Jo Tum Se Kuch Naig Nahin Mangte Aur Wo Rah Par Hai.

## Tafseer Surah Yasin

**وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ : Aur Un Se Shahr Walo Ki Misaal Bayan Karo.**

Is Aayat Main Allah Ta'ala Ne Apne Habib ﷺ Ko Hukm Irshad Farmaya Ke Wo Kuffaar E Makka Ke Samne Shehar Walo Ka Waqia Bayan Kar Ke Unhe Allah Ta'ala Ke Azaab Se Daraye Ke Jis Wajh Se Us Shehar Ke Kafiro Par Azaab Nazil Hua Us Se Yeh Log Bache.

### Shehar Walo Ke Waqiah Ka Khulasa

Is Aayat Main Shehar Walo Ka Jo Waqiah Bayan Karne Ka Farmaya Gaya Us Ke Kuch Hise Agli 16 Aayat Main Bhi Bayan Hue Hai, Is Ke Hawale Se Yeh Baat Yad Rahe Ke Yaha Jis Shehar Aur Jin Rasoolo Ka Tazkira Hai Unke Bare Main Mufsinir Ke Mut'adad Aqwaal Hai Aur Un Main Bohat Se Ikhtilaaf Hai Aur Un Ikhtilaaf Ki Aksar Surato Par Kayi Ishkalaat Hai, Isliye Hum Un Aayat Ki Tafsir Main Is Waqeh Ke Sirf Itne Hise Ko Bayan Karege Jo Quraan Majid Ki Aayat Wa Riwaayat Se Jayada Wajeh Taur Par Samne Aa Raha Hai Aur Wo Bataur E Khulasa Yeh Hai Ke Allah Ta'ala Ne Rasoolo Ko Ek Shehar Walo Ki Taraf Maboos Farmaya Jinhone Un Shehar Walo Ki Tauheed Wa Risalat Par Imaan Lane Ki Dawat Di Lekin Unki Dawat Sun Kar Shehar Walo Ne Unhe Jhutlaya, Uske Bad Allah Ta'ala Ne Ek Tisre Rasool Ko Pehle Dono Ki Madad Ke Liye Bheja. Ab Un Tino Rasoolo Ne Qaum Se Irshad Farmaya Ke Hum Tumhari Taraf Rasool Bana Kar Behje Gaye Hai, Lekin Qaum Ne Is Baat Ko Taslim Karne Ki Bajaye Wahi Aitraz Kia Jo Aksar Wa Paishtar Ummato Ne Apne Rasoolo Par Kia Tha Aur Wo Aitraz Yeh Tha Ke Tum To Humare Jaise Insaan Ho, Lehaja Tum Kayise Khuda Ke Rasool Ho Sakte Ho ? Yani Un Kafiro Ke Aitqaad Ke Mutabiq Rasool Insano Main Se Nahin Balke Farishto Main Se Hona Chahiye Tha Aur Yeh Chunke Insaan They Isliye In Ke Nazdik Rasool Nahin Ho Sakte They. Iske Sath Kafiro Ne Yeh Bhi Kaha Ke Khuda E Rehmaan Azwajjall Ne Kuch Bhi Nazil Nahin Kia Yani Wahi Ke Nuzul Ka Dawa Galat Hai Aur Tum Jhoote Ho Jo Humare Samne Risalat Ka Dawa Kar Rahe Ho. Un Rasoolo Ne Sakht Alfaaz Ka Jawab Sakhti Ke Sath Dene Ki Bajaye Barde Khubsurat Andaz Main Dia Ke Humara Rab Janta Hai Ke Yaqinan Hum Khuda Ke Rasool Hai Aur Mazid Yeh Bhi Jaan Lo Humari Sirf Yeh Zimmaindari Hai Ke Tum Tak Khuda Ka Paigam Wajeh Taur Par Pohcha De. Is Ke Jawab Main Qaum Ne Kaha Ke Hum Tumhe Manhus Samjte Hai, Lehaja Tum Apni Is Tablig Se Baz Aa Jao Warna Hum Tumhe Sakht Saza Dege Aur Pathar Mar Mar Kar Halak Kar Denge. Un Rasoolo Ne Jawab Dia Ke Humain Manhus Qarar Na Do Kyon Ke Tumhari Nahusat Tumhare Kufr Wa Zalalat Ki Surat Main Tumhare Sath Maujud Hai. Kya Tum Log Humain Isliye Pathar Maroge Ke Hum Tumhe Sahi Baat Samjane Ki Koshish Ki Hai, Agar Yeh Bat Hai To Tum Had Se Badne Wale Log Ho.

Jab Yeh Makkalma Jari Tha Aur Qaum Un Rasoolo Ko Shaheed Karne, Izaa Pohchane Aur Un Paigam Ko Na Manane Par Tuli Huyi Thi, Isi Dauran Yeh Bat Ek Mard E Momin Tak Pohchi Jo Pehle Se Hi Momin Tha Ya Un Rasoolo Se Mulaqat Ke Bad Musalmaan Hua Tha Aur Wo Shehar Ke Kinare Par Rahta Tha, Wo Allah Ta'ala Ke Rasoolo Ki Taid Aur Apni Qaum Ko Samjane Ke Liye Bhaga Hua Aya Aur Un Se Kahne Laga Ke Un Rasoolo Ki Pairwi Karo, Unke Haqaniyat Par Hone Ki Yeh Bardi Wajeh Dalil Hai Ke Unka Is Paigam Pohchane Main Koi Duniawi Mafaad Nahin, Yeh Tum Se Koi Muawja Nahin Mangte, Niz Yeh Hidaayat Yafta Hai Ke Unki Batein Ma'aqul Aur Samj Main Aane Wali Hai. Niz Aey Meri Qaum ! Main Bhi Musalmaan Hu Aur Khaliq E Kayinat Ki Ibadat Karne Wala Hu Aur Mujhe Kya Hai Ke Main Us Khuda Ki Ibadat Na Karo Jisne Mujhe Paida Kia, Kya Main Us Ke Elawa Aise Bhuto Ko Mabood Banao Jin Ki Sifarish Mujhe Koi Nafa Nahin De Sakti Aur Na Wo Mujhe Us Waqt Bacha Sakte Hai Jab Khuda Mujhe Nuqsan Pohchana Chahe. Agar Iske Bawjud Main Khuda Ke Elawa Kisi Aur Ki Ibadat Karuga To Mere Main Khuli Gumhari Main Honga, Pas Main Apne Rab Par Imaan Laya To Tum Meri Baat Suno Aur Is Bat Par Gaur Kar Ke Imaan Lao. Mard E Momin Ki In Bato Ko Sunane Ke Bawjud Log Imaan Na Laye Balke Use Bhi Tang Karne Ke Darpe Ho Gaye Phir Ya To Wo Khair Khawa Mard E Momin Faut Ho Gaye Ya Qaum Ne Unhe Shaheed Kar Dia Aur Bad E Wafaat Farishto Ki Zubaan Se Allah Ta'ala Ne Use Jannat Ki Basharat Sunayi. Jannat Ki Khushkhabari Par Bhi Us Mard E

## Tafseer Surah Yasin

Nash Ne Apni Qaum Ka Gham Kia Aur Yeh Tamanna Ki Kash Meri Qaum Ko Malum Ho Jaye Ke Mere Rab Azwajjall Ne Mujhe Bakhsh Dia Aur Meri Izzat Afzayi Farmayi Hai. Akhirkar Qaum Ke Takzib Karne Aur Imaan Na Lane Par Un Par Khudai Azaab Aaya Jo Ek Chikh Ki Surat Main Tha Jis Ke Natije Main Wo Aise Halak Ho Gaye Jaise Buji Huyi Rakh Hoti Hai. (Ibne Kasir)

### Rasoolo Aur Mard E Momin Ke Waqiah Se Hasil Hone Wali Malumaat

Is Waqiah Se 6 Batein Malum Huyi

- 1 Allah Ta'ala Apne Muqrab Bando Ki Dusre Muqrab Bando Ke Zariyeh Madad Farmata Hai Aur Unhe Taqwiyyat Pohchata Hai.
- 2 Deen Ki Dawat Dene Ke Dauran Sunane Wale Ki Taraf Se Jahilana Suluk Ho To Us Par Sabr Karna, Afu Darguar Se Kaam Lena Aur Hilma Wa Burdbhari Ka Muzahira Karna Ambiyah E Kiram Allaihissalato Salam Ki Sunnat Hai.
- 3 Ambiyah E Kiram Alaihissalato Salam Ko Apne Jaisa Bashr Kahna Humainsha Se Kuffaar Ka Tariqa Raha Hai.
- 4 Allah Ta'ala Ke Naik Aur Muqrab Bando Ko Manhus Samjana Aur Unhe Taklif Pohchane Ki Dhamkiyah Dena Kafiro Ka Tariqa Hai.
- 5 Asal Nahusat Kufr Aur Gunah Ki Surat Main Hoti Hai.
- 6 Allah Ta'ala Ke Naik Bande Apni Zindagi Main Aur Wafaat Ke Bad Bhi Makhluq Ki Khair Khawahi Karte Hai.

### Ashiya Ko Manhus Samjne Main Logo Ki Aadat

Logo Ki Ye Aadat Hoti Hai Ke Jis Chiz Ki Taraf Unke Dil Mail Ho Aur Unki Tabiyat Use Kabul Kare To Wo Us Chizko Apne Haq Main Babarkat Samjte Hai Aur Jis Chiz Se Nafrat Karte Aur Use Napasnd Karte Ho To Us Chiz Ko Apne Haq Main Manhus Samjte Hai, Isliye Agar Unhe Koi Musibat Pohch Jaye To Kahte Hai Ke Yeh Fulah Nahusat Hai Aur Iski Wajh Se Humara Yeh Nuqsan Ho Gaya, Apas Main Larai Jagda Shuru Ho Gaya, Rishta Toot Gaya, Agar Che Un Sab Ki Haqiqai Wajh Kuch Aur Ho. Yad Rahe Ke Sharai Taur Par Na Koi Shakhs Manhus Hai, Na Koi Jagah, Waqt Ya Chiz Manhus Hai, Islam Main Iska Koi Tashwur Nahin Aur Yeh Mainhaj Wahmi Khayalat Hote Hai. Yaha Isi Se Mutliq Ala Hazrat Imaam Ahmad Raza Khan Allahirrehma Se Hone Wala Ek Sawal Aur Uska Jawab Mulahija Ho Taake Wahmi Khayalat Se Bachne Ka Zahan Bane Aur Unhe Dur Karne Ke Iqdamaat Kare.

Sawaal

Ek Shakhs Nazaabat Khaan Jahil Aur Bad Aqeedah Hai Aur Sudkhor Bhi Hai, Namaz Roza Khairat Wagera Karna Bekaar E Mainhaj Samjya Hai, Is Shakhs Ki Nisbat Aam Taur Par Jumla Musalmaanan Wa Ahl E Hunood Main Yeh Bat Mash'hur Hai K Agar Subah Ko Uski Manhus Surat Dekh Li Jaye Ya Kahi Kam Ko Jate Hue Yeh Samne Aa Jaye To Zaroor Kuch Na Kuch Waqt Aur Pareshani Uthani Padegi Aur Chahe Kayisa Hi Yaqini Taur Par Kaam Ho Jane Ka Wusuq Ho Lekin Unka Khayal Hai Ke Kuch Na Kuch Zaroor Rukawat Aur Pareshani Hogi, Chunache Un Logo Ko Unke Khayal Ke Munasib Barbar Tajurab Hota Rahta Hai Aur Wo Log Barabar Is Amar Ka Khayal Rakhte Hai Ke Agar Kahi Jate Hue Samne Pad Gya To Apne Makkaan Ko Wapas Jate Hai Aur Chande (Yani Kuch Der) Tawquf Karke (Aur) Yeh Malum Karke Ke Wo Manhus To Nahin Hai, Jate Hai Ab Sawal Yeh Hai Ke Un Logo Ka Yeh Aqeedah Aur Tarz E Amal Kayisa Hai ? (Is Main) Koi Qaba'at Shariyah To Nahin ?

Jawaab :

Sharah Muthar Main Iski Kuch Asal Nahin, Logo Ka Waham Samne Ata Hai. Shariat Main Hukm Hai :

Jab Koi Shagun E Bad, Guman Main Aaye To Us Par Amal Na Karo. Wo Tariqa Mainhj Hundwana Hai, Musalmaan Ko Esi Jagah Chahiye Ke (Aey Allah ! Nahin Hai Koi Burai Magar Teri Taraf Se Aur Nahin

## Tafseer Surah Yasin

Hai Koi Bhalai Magar Teri Taraf Se Tere Alawa Koi Mabood Nahin.) Padh Le , Aur Apne Rab Par Bharosa Karke Apne Kaam Ko Chala Jaye, Hargiz Na Ruke Na Wapas Aaye. (Fatwa E Razwiyah Jild 29)

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢)

Tarjuma :

Aur Mujhe Kya Hai Ke Uski Bandagi Na Karo Jisne Mujhe Paida Kia Aur Uski Taraf Tumhe Lautna Hai

### وَمَا لِي : Aur Mujhe Kya Hai

Jab Mard E Momin Ne Qaum Se Rasoolo Ki Parwi Karne Kaha To Qaum Ne Un Se Kaha : Kya Tum Humare Deen Ke Mukhalif, Un Logo Ki Pairwi Karne Lage Ho Aur Unke Khuda Par Imaan Le Aye Ho ? Uske Jawab Main Us Momin Ne Kaha Ke Haqiqi Malik Ki Ibaadat Na Karne Ka Matlab Jis Ne Mujhe Paida Kia, Aur Jiski Taraf Laut Kar Sab Ko Jana Hai. Har Shakhs Apne Wajud Par Nazar Kare Ke Uski Naimat Aur Ahsan Ke Haq Ko Pehchan Sakta Hai

### Mublig Ke Liye Nasiyat

Is Aayat Se Malum Hua Ke Kisi Ko Waiz Wa Nasiyat Karte Waqt Aisa Andaz Ikhtiyar Nahin Karna Chahiye Jis Se Wo Gaur O Fikr Karne Ki Bajaye Nasiyat Karne Wale Ki Mukhalifat Par Utar Aye. Jaise Yaha Us Khair Khawa Momin Ne Qaum Ko Yeh Nahin Kaha Ke Tum Gumrah Aur Khatakar Ho, Tumhari Soch Galat Aur Aqeede Main Khata Hai Balke Yun Kaha Ke Allah Ta'ala Ne Mujhe Paida Kia Hai Aur Yeh Uske Haqiqi Mabood Aur Ibaadat Ka Musthaq Hone Ki Ek Dalil Hai, To Agar Main Uski Wahdaniyat Ka Iqrar Na Karo Aur Sirf Usi Ki Ibaadat Na Karo To Meri Nashukri, Ahsan Farmaushi Aur Meri Khata Hai, Yun Isliye Kaha Take Qaum Is Bat Par Gaur Kare Ke Agar Allah Ta'ala Ki Wahdaniyat Ka Iqrar Karna Aur Sirf Isi Ki Ibaadat Ka Musthaq Manana, Galat Tariqa Hota To Yeh Shakhs Apne Liye Use Ikhtiyaar Na Karta Kyon Ke Insaan Apne Liye Humesha Sahi Chiz Ko Hi Ikhtiyar Karta Hai, Is Ke Bad Intehayi Latif Tariqe Se Qaum Ko Uski Gumrahi Par Tambiyah Ki Ke Marne Ke Bad Jab Tumhe Dubara Zinda Kia Jayega To Us Waqt Tumhe Allah Ta'ala Hi Ki Bargah Main Lautaya Jayega Aur Tum Se Tumhare Amal Ke Bare Main Pucha Jayega Aur Jaise Tumhare Aamal Hoge Waisi Tumhe Jaza Milegi, Isliye Danish Mand Ka Taqaza Yahi Hai Ke Tum Un Rasoolo Ki Ittebah Karo Aur Allah Ta'ala Ki Wahdaniyat Ka Iqrar Karke Sirf Usi Ki Ibaadat Karo.

ءَاتَّخَذُ مِنْ دُونِ الْهَبَّةِ اِنْ يُّرْدِنَ الرَّحْمَنُ بَصْرًا لَا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِدُونَ (٢٣)  
اِنِّي اَمَنْتُ بِرَبِّي كَمَا فَاسْمَعُونَ (٢٥)  
اِنِّي اَمَنْتُ بِرَبِّي كَمَا فَاسْمَعُونَ (٢٤)

Tarjuma :

Kya Allah Ke Siwa Aur Khuda Thheraon Ke Agar Rehmaan Mera Kuch Bura Chahe To Unki Sifarish Mere Kuch Kaam Na Aye Aur Na Wo Mujhe Bacha Sake. Beshak Jab To Main Khuli Gumrahi Main Hu. Muqrar Main Tumhare Rab Par Imaan Laya To Meri Suno.

### ءَاتَّخَذُ مِنْ دُونِ الْهَبَّةِ : Kya Main Allah Ke Siwa Aur Mabood Bana Lu

Is Aayat Aur Iske Bad Wali Aayat Ka Khulasa Yeh Hai Ke Mard E Momin Ne Mazid Yeh Kaha :Kya Main Apne Khaliq Allah Ta'ala Ko Chordh Kar Un Bhuto Ko Apna Mabood Bana Lo Jinki Bebasu Ka

## Tafseer Surah Yasin

Haal Yeh Hai Agar Rehmaan Azwajjall Mujhe Koi Nuqsan Pohchana Chahe To Yeh Bhut Mujhe Koi Nafa Nahin Pohcha Sakte Kyon Ke Unhe Sifarish Karne Ki Ahliyat Aur Us Ka Haq Hasil Hi Nahin Aur Na Hi Wo Khud Apni Qudrat Aur Taqaat Ke Zariyeh Mujhe Is Nuqsan Se Bacha Sakege Aur Bhuto Ka Aajiz Aur Bebas Hona Is Bat Ki Dalil Hai Hai Ke Bhut Ibaadat Ke Musthaq Hargiz Nahin Hai Aur Agar Main Allah Ta'ala Ki Bajaye Bhuto Ko Apna Mabood Bana Lo Jab To Beshak Main Khuli Gumrahi Main Hoga Kyon Ke Ajiz Aur Bebas Bhuto Ko Us Khaliq Ke Sath Sharik Karna Jis Ke Elawa Kisi Aur Ko Haqiqi Qudrat Hasil Nahin, Esi Gumrahi Hai Jo Ke Kisi Bhi Aqalmand Se Poshida Nahin.

Is Se Malum Hua Ke Jhote Mabood Wagera Kisi Ki Shafa'at Na Kar Sakege Aur Is Se Pata Laga Ke Allah Ta'ala Ke Wo Mehboob Bande Jinko Shafa'at Ka Izan Mil Chuka Hai Wo Zaroor Shafa'at Karege.

**( اِنِّى اٰمَنْتُ بِرَبِّكُمْ ) Beshak Main Tumhare Rab (Allah) Par Imaan Laya.**

Is Aayat Ki Ek Tafsir Yeh Hai Ke Jab Us Muglig E Momin Ne Apni Qaum Se Aisa Nasiyat Amiz Kalaam Kia To Wo Log Un Par Yakbaargi Toot Pade, Un Par Patharao Shuru Kia Aur Pao Se Kuchla, Jab Qaum Ne Un Par Hama Shuru Kia To Unhone Jaldi Se Rasoolo Ki Khidmat Main Arz Kia : Beshak Main Apke Rab Azwajjall Par Imaan Laya To Aap Mere Imaan Ke Gawah Ho Jaye. Dusri Tafsir Yeh Hai Us Mublig Ne Apni Qaum Ko Mukhatib Karte Hue Kaha Ke Beshak Main Tumhare Is Rab Par Imaan Le Aya Ho Jiska Tum Inkar Karte Ho (Kyon Ke Wahi Mera, Tumhara Aur Sari Kayinat Ka Haqiqi Rab Hai) To Tum Un Rasoolo Ki Parwi Karne Se Mutliq Meri Baat Gaur Se Suno Aur Meri Baat Manlo, Maine Tumhe Haq Par Mutnba Kar Dia Hai Aur Yeh Bhi Bata Dia Ke Ibaadat Ka Haqdar Wahi Hai Jisne Tumhe Paida Kia Hai Aur Jis Ki Taraf Tumhe Laut Kar Jana Hai. Qaum Ne Unki Nasiyat Par Amal Karne Ki Bajaye Unhe Shaheed Kar Dia.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾  
بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

Us Se Farmaya Gaya Ke Jannat Main Dakhil Ho Usne Kaha Kisi Tarah Meri Qaum Jaanti Jaisi Mere Rab Ne Meri Magfirat Ki Aur Mujhe Izzat Walo Main Kia

**( قِيلَ ) (Us Se) Farmaya Gaya :**

Is Aayat Aur Uske Bad Wali Aayat Ka Khulasa Yeh Hai Ke Jab Logo Ne Us Mukhlis Mublig Ko Shaheed Kar Dia To Izzat Wa Ikram Ke Taur Par Mublig Se Farmaya Gaya : Tu Jannat Main Dakhil Ho Ja. Jab Wo Jannat Main Dakhi Hue Aur Waha Ki Nimatein Dekhi To Unhone Yeh Tamana Ki Ke Unki Qaum Ko Malum Ho Jaye Ke Allah Ta'ala Ne Mujhe Bakhsh Dia Hai Aur Meri Bohat Izzat Afzayi Farmayi Hai.

## Dushmano Par Reham Karna Aur Unki Khair Khawahi Karna Bujuragaan E Deen Ka Tariqa Hai

Is Aayat Se Malum Hua Ke Us Mukhlis Momin Aur Khair Khawa Mublig Ne Zindagi Main Bhi Aur Maut Ke Bad Bhi Apni Qaum Ka Bhala Chaha Aur Unke Imaan Lane Ki Tamana Ki. Ye Bhi Malum Hua Ke Allah Ta'ala Ke Auliyah Ka Tariqa Yeh Hai Ke Gussa Pi Jate Hai Aur Apne Dushmano Par Bhi Reham Farmate Hai Aur Yeh Bhi Malum Hua Ke Momin Khususan Mublig Ki Shaan Ke Layaq Yeh Hai Ke Wo Logo Ki Dushamni Aur Mukhalifat Ki Taraf Tawaja Na Karke Balke Har Haal Main Unka Khair Khawa Rahe Aur Unki Islah Ki Dua Karta Rahe. Isi Munasibat Se Yaha Dushmano Par Rehman Aur Unki Kharkhawahi Karne Se Mutliq Tajdar E Reisalati ﷺ Ki Seerat Ke 3 Waqiyat Aur Khud Ko Taklif

## Tafseer Surah Yasin

Pohchane Walo Ki Khair Khawahi Karne Se Mutliq Digar Bujuragaan E Deen Ke Do Waqiyat Mulahija Ho.

**1** Ek Martaba Ummul Mominin Hazrat Ayesha Sidiqa Radiallahu Ta'ala Anha Ne Huzur E Aqdas ﷺ Se Dariyafat Kia : Ya Rasoolallah ﷺ Kya Jung E Ohad Ke Din Se Bhi Jayada Sakht Din Aap Par Guzra Hai ? Irshad Farmaya "Haan" Aey Ayesha ! Radiallahu Ta'ala Anha Wo Din Mere Liye Jung E Ohad Ke Din Se Bhi Jayada Sakht Tha Jab Maine Tayif Main Waha Ke Ek Sardar "Ibne Abad Ya Lail Bin Abd Kalal" Ko Islam Ki Dawat Di. Usne Dawat E Islam Ko Haqarat Ke Sath Thukra Dia (Aur Ahle Tayif Ne Mujh Par Patharao Kia) Is Ranj Wa Gum Main Sar Jhuka E Chalta Raha Yaha Tak Ke Maqaam Qurn Al Sha'alb" Main Pohch Kar Mere Hosh Wa Hawas Baja Hue. Waha Pohch Kar Jab Maine Sar Uthaya To Kya Dekhta Hun Ke Ek Badli Mujh Par Saya Kiye Hue Hai, Is Badal Main Se Hazrat Jibrail Alaihissalam Ne Mujhe Awaz Di Aur Kaha : Allah Ta'ala Ne Apki Qaum Ka Qaul Aur Unka Jawab Sun Liya Aur Aap Ki Khidmat Main Pahado Ka Farishta Hazir Hai. Take Wo Aapke Hukm Ki Tamil Kare. Huzur Akram ﷺ Ka Bayan Hai Ke Pahad Ka Farishta Mujhe Salam Karke Arz Karne Laga, Ya Rasoolallah ﷺ Allah Ta'ala Ne Aapki Qaum Ka Qaul Aur Unhone Apko Jo Jawab Dia Hai Wo Sab Kuch Sun Liya Hai Aur Mujhko Aap Ki Khidmat Main Bheja Hai Take Aap Mujhe Jo Chahe Hukm De Aur Main Apka Hukm Baja Lao. Agar Aap Chahte Hai Ke Main Akhshabin (Abu Qubais Aur Qu'aqiaan Nam Ke ) Dono Pahado Ko Un Kuffaar Par Ulat Do To Main Ulat Deta Hu. Yeh Sun Kar Huzur Rahmat E Alam ﷺ Ne Jawab Dia Nahin Balke Umeed Karta Hun Ke Allah Ta'ala Unki Naslo Se Apne Aise Bando Ko Paida Farmayega Jo Sirf Alah Ta'ala Ki Hi Ibadat Karege Aur Shirk Nahin Karege. (Sahi Bukhari)

**2** Hazrat Sahal Bin Sa'ad Radiallahu Ta'ala Anho Farmate Hai : Jis Waqt Nabi E Karim ﷺ Ke Muqdas Dant Shaheed Hue, Aapka Chehra Mubarak Zakhmi Hua Aur Khud Aap Ke Chehre Ke Sar Mubarak Par Tut Gaya Us Waqt Main Waha Hazir Tha Aur Main Unhe Bhi Janta Hu Jinhone Aapke Chehre Se Khun Dhoya Aur Jinhone Chehre Par Pani Dala Aur Main Yeh Bhi Janta Hu Ke Aapke Zakhm Par Kya Chiz Dali Gayi Jis Se Khun Ruk Gaya. Allah Ta'ala Ke Rasool Muhammad Musatafa ﷺ Ki Shehzadi Hazrat Fatimah Chehre Se Khun Dho Rahi Thi Aur Hazrat Ali Ul Murtaza Radiallahu Ta'ala Anho Karmullahh Waz Ul Karim Unke Pass Apni Dhal Main Pani Bhar Bhar Kar La Rahe They, Jab Hazrat Fatimah Radiallahu Ta'ala Anha Ne Apne Walid E Girami Ke Chehre Se Khun Dho Liya To Khajur Ki Chatayi Ka Ek Tukda Jalaya Aur Uski Rakh Zakhm Par Rakh Di Yaha Tak Ke Khun Bahna Ruk Gaya, Phir Us Waqt Syed Ul Mursalin ﷺ Ne Irshad Farmaya "Us Qaum Par Allah Ta'ala Ka Gazab Shadid Hua Jisne Rasoolallah ﷺ Ke Chehre Ko Zakhmi Kia, Phir Kuch Der Thherane Ke Bad Dua Farmayi : Aey Allah ! Azwajjal Meri Qaum Ko Bakhsh De Kyon Ke Wo Mujhe Nahin Jantey.

**3** Hazrat Jabir Radiallahu Ta'ala Anho Farmate Hai : (Gazwa Tayif Ke Dauran Kuch) Logo Ne Arz Ki : Ya Rasoolallah ! ﷺ Shaqif Ke Tiron Ne Humein Jala Dala Hai , Aap Unke Khilaaf Dua Farma Dey To Rasool E Karim ﷺ Ne (Unke Khilaaf Dua Karne Ke Bajaye Unke Haq Main Ye) Dua Farmayi : Aey Allah ! Azwajjal Saqif Ko Hidaayat De Dey.(Tirmizi)

**4** Hazrat Ibrahim Adham Rahimahullahu Ta'ala Ek Din Kisi Sehra Ki Taraf Tashrif Le Gaye To Waha Apko Ek Sipahi Mila, Usne Kaha : Basti Kidhr Hai ? Apne Qabarstan Ki Taraf Ishara Farma Dia. Sipahi Ne Kaha Main Abadi Ke Bare Main Puch Raha Hun. Apne Farmaya : Wo To Qabarstaan Hai, Yeh Sun Kar Use Gussa Aya Aur Usne Ek Dunda Aapke Sar Main De Mara Aur Apko Zakhmi Kar Ke Shehar Ki Taraf Le Aya, Aapke Sathi Raste Main Mile To Pucha Yeh Kya Hua ? Sipahi Ne Sab Kuch Bayan Kar Dia Ke Unhone Yeh Bat Kahi Hai. Logo Ne Kaha : Yeh To Hazrat Ibrahim Bin Adham Rehmatullah Allaih Hai. Yeh Sun Kar Sipahi Fauran Gorde Se Utara Aur Apke Hatho Aur Pao Ko Chumne Laga Phir Aap Se Pucha Gaya : Aap Ne Yeh Kyon Kaha Main Gulaam Hu ? Farmaya : Usne Mujh Se Yeh Nahin Pucha Ke Tu Kis Ka Banda Hai Balke Sirf Yeh Kaha Ke Tu Banda Hai ? To Maine Kaha : Haan, Kyon Ke Main Allah

## Tafseer Surah Yasin

Ta'ala Ka Banda Hu Aur Jab Usne Mere Sar Main Mara To Maine Allah Ta'ala Se Us Ke Liye Jannat Ka Sawal Kia. Arz Ki Gayi : Jab Usne Aap Par Zulm Kia To Aapne Uske Liye Dua Kyon Mangi ? Farmaya Mujhe Malum Tha Ke Is Masiyat Par Mujhe (Sabar Karne Ka) Sawaab Milega To Maine Munasib Na Samja Ke Mujhe To Acha Ajar Mile Aur Use Azaab Ho ( Jo Mere Liye Sawab Pane Ka Jariya Bana Hai.) (Ahya Uloom Ul Deen)

5 Ek Shakhs Ne Hazrat Ahnaf Bin Qais Rehmatullah Allai Ko Gali Di To Apne Use Koi Jawab Na Dia, Wo Galiyah Dete Hue Aap Ke Piche Chalta Raha, Jab Aapne Mohle Ke Qarib Pohche To Ruk Gaye Aur Farmaya : Agar Tumhare Liye Dil Main Koi Aur Bat Hai To Wo Bhi Yahi Kah Do Take Mohle Ke Na Samj Log Tumhari Bat Sun Kar Tumhe Ajiyat Na Pohchaye. (Ahya Uloom Ul Deen)

Allah Ta'ala In Bujrgaan E Deen Ki Pakiza Seerat Ke Sadqa Humein Bhi Apni Mukhalifat Karne Aur Taklif Pohchane Walo Ki Khair Khawahi Karne Aur Unke Haq Main Duayein Khair Karne Ki Taufiq Ata Farmaye, (Aameen)

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمٍ مِّنْ بَعْدِهِ مِّنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (٢٨)

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا بِهِمْ جُمُودٌ (٢٩)

Tarjumah E Kanzul Imaan

Aur Humne Uske Baad Uski Qaum Par Aasman Se Koi Lashkar Na Utara Aur Na Humein Waha Koi Lashkar Utarna Tha.

Wo To Bas Ek Hi Chikh Thi Jabhi Wo Bujh Kar Rah Gaye.

### من بَعْدِهِ :- Uske Bad

Jab Mazkura Bala Momin Ko Shaheed Kar Dia Gaya Aur Qaum Ne Iman Laane Se Bhi Inkar Kar Dia To Allah Ta'ala Ka Us Qaum Par Gazab Nazil Hua Aur Unki Saza Main Takhir Na Farmayi Gayi. Hazrat Jibrail Alaihissalam Ko Hukm Hua Aur Unki Ek Hi Holnak Awaaz Se Sab Ke Sab Mar Gaye Chunache Is Aayat Ke Bad Wali Aayat Main Irshad Farmaya Gaya : Aur Humne Uski Qaum Se Intqaam Lene Ke Liye Un Par Asman Se Koi Lashkar Na Uthara Aur Na Hum Us Qaum Ki Halakat Ke Liye Waha Koi Lashkar Utarane Wale They Balke Unki Saza Ke Liye To Hazrat Jibrail Alaihissalam Ki Sirf Ek Chikh Hi Kafi Thi Jis Se Wo Is Tarah Fana Ho Gaye Jaise Aag Bujh Jati Hai.

### Allah Ta'ala Ke Habib ﷺ Ki Shan

Is Aayat Ke Tahat Mufsirin Ne Nabi Karim ﷺ Ki Azmat Wa Shaan Se Mutliq Bohat Hi Pyara Kalaam Farmaya Hai , Chunache

Imaam Fakhrudeen Razi Allaihirrehma Farmate Hai : Gazwa E Badr Main Allah Ta'ala Ka Farishto Ke Lashkar Nazil Farmana Syed Ul Murslin ﷺ Ki Tazim Ke Liye Tha Warna Kafiro Ko Tabah Wa Barbad Karne Ke Liye Ek Farishtien Ka Apne Par Ko Hila Dena Hi Kafi Tha. Tafsir E Kabir

Imaam Abu Abdullah Bin Ahmad Qurtabi Rehamullah Allai Farmate Hai : (Kufar Ko Halak Karne Ke Liye) Sirf Ek Farishta Hi Kafi Hai, Jaise Hazrat Lut Alaihissalam Ki Qaum Ke Shehar Hazrat Jibrayil Alaihissalam Ke Paron Main Se Ek Par Par Tabah Wa Barbad Kar Diye Gaye Aur Hazrat Saleh Alaihissalam Ki Qaum E Samud Ke Ilaqe Ek Hi Chikh Se Tabah Kar Diye Gaye Lekin Allah Ta'ala Ne Tamaam Ambiyah E Kiram Allaihissalam Par, Hatta Ke Uloom Aazam Rassoolon Par Bhi Har Chiz Main Apne Habib ﷺ Ko Fazilat Ata Farmayi Hai, To Habib (Is Momin Ka Naam Jis Ka Uper Zikr Hua) Par

## Tafseer Surah Yasin

Badarja Aula Fazilat Di Hai Aur Allah Ta'ala Ne Apne Habib ﷺ Ko Karamat Aur Azaz Ke Wo Asbaab Ata Farmaye Hai Jo Kisi Aur Ko Ata Nahin Kiye, Unhi Main Se Ek Yeh Hai Ke Aap ﷺ Ke Liye Asman Se Lashkar Utare Aur Yaha Aayat Main وَمَا أَنْزَلْنَا وَمَا كُنَّا مُنْزِلِينَ Aur Farma Kar Goya Ke Is Bat Ki Taraf Ishara Kar Dia Ke Aey Habib ﷺ Farishaton Ke Lashkar Nazil Karna Intehayi Azmat Ka Hamil Hai Aur Is Ke Liye Aap Ke Siwa Aur Koi Ahliyat Nahin Rakhta Aur Hum Aapke Elawa Kisi Aur Ke Liye Aisa Nahin Karege.

Alama Ismail Haqqi Rahimahullahu Ta'ala Farmate Hai : In Aayat Main Huzur Purnoor ﷺ Ki Azmat Wa Shan Ki Taraf Ishra Hota Hai Kyon Ke Jab Farishtein Ki Halki Si Chikh Kashir Jamaat Ko Halak Karne Ke Liye Kafi Hai To Is Se Zahir Hua Ke Gazwa E Badr Aur Gazwa E Khandaq Ke Din Asman Se Lashkaro Ko Utara Jana Farishto Ki Madad Ki Zaroorat Ki Wajh Se Na Tha Balke Syed Ul Murshlin ﷺ Ki Shaan Ki Tazim Aur Apke Martabe Ki Azmat Ki Wajh Se Tha.

Allama Ahmad Sawi Rahimahullahu Ta'ala Farmate Hai : Gazwa E Badr Ke Din Huzur Aqdas ﷺ Aur Apke Sahaba E Kiram Radiallahu Ta'ala Anhum Ke Sath Mil Kar (Kuffar Se) Ladayi Karne Ke Liye Asman Se Farishtein Nazil Hue, Unhi Nazil Kia Jana Tamaam Kuffaar Ko Halak Karne Ke Liye Na Tha Balke Huzur ﷺ Aur Apke Sahaba E Kiram Radiallahu Ta'ala Anhum Ki Izzat Wa Takrim Ke Liye Tha Aur Ek Qaul Yeh Bhi Hai Ke Farishton Ka Nuzul Aur Unke Zariye Madad Pohchaya Jana Tajdar E Reissalat ﷺ Ki Khususiyat Main Se Hai

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ (٣٠)

Tarjumah E Kanzul Imaan

Aur Kaha Gaya Ke Haye Afsos Un Bandon Par Jab Unke Pass Koi Rasool Ata Hai To Us Se Thhathayi Karte Hai.

### يَحْسِرَةٌ :- Haaye Afsos

Mumkin Hai Ke Farishton Ne Yeh Kalam Kia Ho Aur Yeh Bhi Mumkin Hai Ke Yeh Momin Ka Kalam Ho Aur Yeh Bhi Mumkin Hai Ke Kalam Allah Ta'ala Ne Farmaya Ho, Pehli Do Surato Main Aayat Ka Ma'ani Wajeh Hai Aur Tisri Surat Main Yaha Hasrat Se Uska Haqiqi Ma'ani Murad Nahin Kyon Ke Allah Ta'ala Ki Shaan Ke Layaq Nahin Balke Yaha Ma'ani Yeh Hoga Hazrat Habib Rahimahullahu Ta'ala Ki Qaum Ke Log Aur Unke Jaise Wo Log Jo Allah Ta'ala Ke Rasoolo Alaihissalam Ko Jhutlane Ki Wajh Se Halak Hue, Ye Is Baat Ke Haqdar Hai Ke Hasrat Karne Wale Par Hasrat Kare Aur Afsos Karne Wale Unke Haal Par Afsos Kare Kyon Ke Unka Haal Yeh Tha Ke Jab Unke Pass Allah Ta'ala Ki Taraf Se Koi Rasool Tashrif Laye To Yeh Us Se Thathha Mazak Karte They

Note : Is Aayat Ki Tafsir Main Mufsinin Ke Aur Aqwal Bhi Tafasir Main Maujud Hai, Unki Malumat Hasil Karne Ke Liye Ulma E Kiram Ki Arbi Tafasir Ki Taraf Rujhu Farmaye.

أَلَمْ يَرَوْا كَمْ أَبْلَغْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (٣١)

وَإِنْ كُلُّ لَوْمَةٍ لَدَيْنَا مُحْضَرُونَ (٣٢)٪

Kya Unhone Na Dekha Unme Unse Pehle Kitni Sangatein Halak Farmayi Ke Wo Ab Unki Taraf Paltne Wale Nahin Aur Jitne Bhi Hai Sabke Sab Humare Huzur Hazir Laye Jayege

### أَلَمْ يَرَوْا Kya Unhone Na Dekha

Sabiqa Logo Ka Haal Bayan Karne Ke Bad Yaha Se Syed Ul Murslin ﷺ Ke Zamane Main Maujud Logo Se Kalam Kia Jaa Raha Hai, Chunache Irshad Farmaya Ke Kuffaar E Makka Jo Nabi Karim ﷺ Ki Takzib

## Tafseer Surah Yasin

Karte Hai, Kya Unhone Na Dekha Ke Humne Unse Pehle Kitni Qaumain Halak Kar Di Aur Unka Haal Yeh Hai Ke Ab Wo Dunia Ki Taraf Lautne Wale Nahin. To Kya Yeh Log Unke Haal Se Ibrat Hasil Nahin Karte

### Aayat **الْم يَرُوا** Se Hasil Hone Wali Malumat

#### Is Aayat Se Do Batein Malum Huyi :

1 Is Aayat Main Aawagun Ki Nafis Tardid Hai Yani Hinduo Ke Aqaid Mutabiq Bar Bar Marne Aur Janam Lene Ka Silsila Batil Hai Kyon Ke Ek Bar Marne Ke Bad Koi Dubara Palat Kar Dunia Main Nahi Ayega.

2 Yeh Bhi Malum Hua Ke Syed Ul Murslin ﷺ Ki Ummat Par Allah Ta'ala Ka Bada Fazal Wa Karam Hai Ke Usne Use Akhri Ummat Banaya Take Is Ummat Ke Log Sabiq Ummato Se Ibrat Aur Nasiyat Hasil Kare Aur Yeh Kisi Aur Ummat Ke Liye Ibrat Nasiyat Na Ho.

### **وَإِنَّ كُلَّ** : Aur Jitne Bhi Hai

Yani Tamaam Ummatein Qayamat Ke Din Dobra Zinda Kiye Jaane Ke Bad Hisab Aur Jaza Ke Liye Humari Bargah Main Hazir Ki Jayegi Aur Unhe Unke Ache Bure Tamaam Amal Ki Jaza Dege.

### **وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۚ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (۳۳)**

Tarjumah : Aur Unke Liye Ek Nishani Murda Zamin Hai Humne Use Zinda Kia Phir Us Se Anaj Nikala To Us Main Se Khate Hai

### **وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ** Aur Unke Liye Ek Nishani Murda Zamin Hai

Is Se Pehle Aayat Main Hashr Ka Bayan Hua Aur Ab Yaha Se Us Chiz Ko Zikr Kia Jaa Raha Hai Jo Is Ke Mumkin Hone Par Dalalat Karti Hai Ke Marne Ke Bad Dubara Zinda Kiye Jane Ka Inkar Karne Walo Ka Rad Ho, Chunache Is Aayat Ka Khulasa Yeh Hai Ke Jo Log Dubara Zinda Kiye Jane Ka Inkar Karte Hai Unke Liye Marne Ke Bad Dubara Zinda Kiye Jane Par Dalalat Karne Wali Ek Azim Aur Wajeh Nishani Murda Yani Khushk Aur Banjar Zamin Hai Aur Ye Nishani Is Tarah Hai Ke Allah Ta'ala Ne Barish Ka Paani Barsa Kar Use Zinda Kia Yani Is Main Nashunuma Ki Quwat Paida Ki Aur Phir Us Zamin Main Anaaj Nikala Jise Allah Ta'ala Ne Logo Ke Liye Aur Unke Mawaisiyo Ke Liye Rizq Banaya Aur Jis Tarah Allah Ta'ala Murda Zamin Ko Zinda Karta Hai Isi Tarah Wo Murdo Ko Bhi Zinda Farmayega.

### **وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ (۳۴)**

### **لِيَأْكُلُوا مِنْ ثَمَرِهِ ۚ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (۳۵)**

Tarjuma E Kanzul Imaan

Aur Humne Is Main Bagh Banaye Khajuro Aur Anguro Ke Humne Is Main Kuch Chashmain Bahaye Ke Iske Phalo Main Se Khaye Aur Yeh Unke Hath Ke Banaye Nahin To Kya Haq Na Manege

### **وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ** Aur Humne Ismain Khajuro Aur Anguro Ke Baag Banaye

Is Aayat Aur Uske Bad Wali Aayat Ka Khulasa Yeh Hai Ke Humne Zamin Main Khajuron Aur Anguron Ke Bag Banaye Aur Un Bago Ki Aab Pashi Ke Liye Zamin Main Chashmain Jari Kiye Take Log Anaaj Ki Tarah Un Baga'at Ke Phalo Se Bhi Khaye Aur Agar Che Anaaj Aur Phal Hasil Karne Ke Liye Bij Logo Ne Bhoeye Aur Aab Pashi Unhone Ki, Magar Bij Se Sakh Unhone Nahin Nikali, Is Shakh Ko Bali Aur

## Tafseer Surah Yasin

Tanawar Darkhat Unhone Nahin Banaya, Bali Se Anaaj Aur Darkhat Se Phal Paida Karne Main Unka Koi Dakhal Nahin Balke Yeh Allah Ta'ala Ne Banaye Hai Kyon Ke Is Par Allah Ta'ala Ke Siwa Aur Koi Qudrat Nahin Rakhta, To Kya In Dalail Ka Mushaida Karne Ke Bad Bhi Wo Haq Ko Nahin Manege Aur Allah Ta'ala Ki Qudrat Wa Wahdaaniyat Ka Iqar Karke Iski Un Naimaton Ka Shukriyah Ada Nahin Karege ?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (٣٦)

Tarjuma E Kanzul Imaan

Paaki Hai Use Jisne Sab Jordhe Banaye Un Chizo Se Jinhe Zamin Ugati Hai Aur Khud Un Se Aur Un Chizo Se Jinki Unhe Khabar Nahin

**سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا Pak Hai Wo Jisne Sab Jordhe Banaye**

Yaha Aayat Me Azwaj Se Murad Azaaf Aur Aqşam Hai Aur Azwaj Ko Anwa'a Isliye Kaha Jata Hai Ke Har Nawh Apni Qism Ka Jordha Hai. Aayat Ka Khulasa Yeh Hai Ke Wo Allah Ta'ala Sharik Se Har Naqs Wa Aib Se Paak Hai Jisne Tamaam Azaaf Aur Aanwa'a Paida Farmaya , In Main Se Kuch Wo Hai Jinhe Zamin Ugati Hai Jaise Anaaj Phal, Aur Nabataat Wagera, Aur Kuch Wo Hai Jinka Taluq Khud Logo Ke Nafuso Se Hai Jaise Unki Muzakar Aur Maunas Aulad Aur Kuch Wo Jinki Insaano Ko Khabar Bhi Nahin Hai.

وَ آيَةٌ لَهُمُ اللَّيْلُ ۚ نَسْلُخُ مِنْهُ النَّهَارَ فَإِذَا بُمُ الظَّالِمِينَ (٣٧)

**Aur Un Ke Iye Ek Nishani Raat Hai Hum Us Par Din Khich Lete Hai Jabhi Wo Adhere Main Hai.**

**وَ آيَةٌ لَهُمُ اللَّيْلُ Aur Un Ke Liye Ek Nishani Raat Hai**

Is Se Pehli Aayat Main Zamin Ke Ahwal Se Allah Ta'ala Ki Qudrat Aur Wadaniyat Par Istidalaal Farmaya Gaya Aur Ab Is Aayat Main Raat Ke Wajud Se Qudrat Aur Wahdaniyat Par Istidalaal Farmaya Jaa Raha Hai, Chunache Farmaya Gaya Ke Jo Log Murdo Ke Duabra Zinda Hone Ka Inkar Karte Hai, Unke Liye Allah Ta'ala Ki Qudrat Par Dalaalat Karne Wali Nishani Raat Hai Aur Yeh Nishani Is Tarah Hai Allah Ta'ala Suraj Ko Gurub Karke Raat Ko Din Se Juda Kar Deta Hai, Is Ke Bad Rat Aise Tarik Ho Jati Hai Jaise Intehayi Kali Shaye Par Chardha Hua Safed Libaas Utar Liya Jaye To Phir Wo Siya Hi Siya Rah Jati Hai Aur Rat Hone Par Logo Ko Andhere Main Dakhil Hone Ke Siwa Koi Chara Nahin Rahta.

Pas Din Ki Roshni Ko Raat Se Juda Kar Dena Is Baat Ki Dalil Hai Ke Allah Ta'ala Ki Qudrat Kamil Hai , Koi Chiz Use Aajiz Nahin Kar Sakti Aur Us Ki Qudrat Zati Hai Kisi Ki Di Huyi Nahin, To Jiski Qudrat Ka Yeh Haal Hai Wo Makhluq Ko Uski Maut Ke Baad Zinda Karne Par Bhi Qadir Hai Kyon Ke Zahiri Aitbaar Se Yeh Din Ko Rat Se Juda Kar Dene Se Bhi Jayada Aasan Hai.

وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Tarjuma E Kanzul Imaan

Aur Suraj Chalta Hai Apne Ek Thherao Ke Liye Yeh Hukm Hai Zabardast Ilm Wale Ka.

## Tafseer Surah Yasin

### وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۖ **Aur Suraj Apne Thheharne Ke Waqt Tak Chalta Rahega.**

Yani Allah Ta'ala Ki Qudrat Ka Inkar Karne Walo Ke Liye Uski Azim Qudrat Aur Inteha Ko Pohchi Huyi Hikmat Par Dalalat Karne Wali Ek Nishani Suraj Hai Aur Yeh Nishani Is Tarah Hai Ke Suraj Apne Thheharne Ke Waqt Tak Chalta Rahega. Iska Ek Ma'ani Yeh Hai Ke Jis Waqt Tak Suraj Ke Chalne Ki Inteha Muqarrar Farmayi Gayi Hai Us Waqt Tak Wo Chalta Hi Rahega Aur Wo Intehai Waqt Qayamat Ka Din Hai. Dusra Ma'ani Yeh Hai Ke Suraj Apni Manzilo Main Chalta Hai Aur Jab Sab Se Dur Wale Magrib Main Pohchata Hai To Phir Laut Padta Hai Kyon Ke Yahi Iska Mustqarr Hai Aur Suraj Ka Is Tarah Chalte Rana Us Allah Ta'ala Ke Hukm Se Hai Jo Apni Saltanat Main Zabardast Aur Apni Tamaam Makhluqat Ka Ilm Rakhne Wala Hai Aur Uski Qudrat Bhi Kaamil Hai , To Jis Ki Yeh Shaan Hai Wahid Wahid Mabood Hai Aur Wo Murdo Ko Dubara Zinda Karne Par Qudrat Rakhta Hai.

### وَالْقَمَرَ قَدَرْنَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)

Tarjuma E Kanzul Imaan

### **Aur Chand Ke Liye Humne Manzile Muqarrar Kiye Yaha Tak Ke Phir Ho Gaya Jaise Khajur Ki Purani Daal.**

### وَالْقَمَرَ قَدَرْنَهُ مَنَازِلَ **Aur Chand Ke Liye Humne Manzile Muqarrar Ki :**

Chand Ki 28 Manzile Hai, Har Rat Ek Manzil Main Hota Hai Aur Puri Manzil Tay Kar Leta Hai, Na Kam Chalta Hai Na Jayada, Apne Tulu Hone Ki Tarikh Se Lekar 28 Tarikh Tak Tamaam Manzile Tay Kar Leta Hai Aur Agar Mahina 30 Ka Ho To 2 Rate Aur 29 Ka Ho To Ek Rat Chhupta Hai Aur Jab Apni Akhri Manzil Main Pohchta Hai To Khajur Ki Purani Shakh Jaisa Ho Jata Hai Jo Sukh Kar Patli, Kamaan Ki Tarah Khamdaar Aur Zard Ho Gayi Ho.

### لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)

Tarjuma E Kanzul Imaan :

### **Suraj Ko Nahin Pohcha Ke Chand Ko Pakd Le Aur Na Raat Din Par Sabqat Le Jaye Aur Har Ek Ek Gaire Main Pair Raha Hai**

### لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ **Suraj Ko Layaq Nahin Ke Chand Ko Pakad Le**

Is Aayat Main Is Baat Ki Taraf Ishara Kia Gaya Hai Ke Allah Ta'ala Ne Suraj ,Chand Aur Raat Wagera Ko Hikmat Ke Taqajo Ke Mutabiq Paida Farmaya Hai, Chunache Is Aayat Ka Khulasa Yeh Hai Ke Suraj Aisa Nahin Kar Sakta Ke Wo Raat Main Chand Ko Pakad Sake Jo Ke Chand Ki Shokat Ke Zahoor Ka Waqt Hai Aur Yeh Nahin Ho Sakta Ke Suraj Chand Ke Sath Jamah Ho Kar Iske Noor Ko Maglub Kar De Kyon Ke Suraj Aur Chand Main Se Har Ek Ki Shoqat Ke Zahoor Ke Liye Ek Waqt Muqarrar Hai Yani Suraj Ke Liye Din Aur Chand Ke Liye Raat. Niz Raat Din Par Sabqat Nahin Le Jaa Sakti, Yun Ke Din Ka Waqt Pura Hone Se Pehle Aa Jaye Balke Rat Aur Din Dono Mu'ain Hisab Ke Sath Ate Jate Hai, Koi Un Main Se Apne Waqt Se Pehle Nahin Ata Aur Suraj Wa Chand Main Se Koi Dusre Ki Shoqat Ki Hadud Main Dakhil Nahin Hota, Na Suraj Raat Main Chamakta Hai Na Chand Din Main Aur Un Main Se Har Ek Ek Dayire Main Chal Raha Hai.

## Tafseer Surah Yasin

Kayinat Ki Ibteda Se Lekar Ab Tak Suraj Aur Chand Ke Nizaam Ka Is Marbut Aur Munzam Andaz Main Chalna Aur Is Main Kisi Tara Ka Koi Ikhtlaaf Waqeh Na Hona Is Bat Ki Badi Dalil Hai Ke Use Chalane Wala Maujud Hai, Wo Wahid Hai, Kamil E Qudrat Aur Be Inteha Ilm Wala Hai.

وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ (٤١)

وَ إِن نَّشَاءُ نَغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا بُمْ يُنْقَدُونَ (٤٣)

Tarjuma E Kanzul Imaan

**Aur Un Ke Liye Ek Nishani Yeh Hai Ke Unhe Unke Buzurgo Ki Pith Main Humne Bhari Kashti Main Sawar Kia. Aur Un Ke Liye Waisi Kashtiya Bana Di Jin Par Sawar Hote Hai.**

Aur Unke Liye Ek Nishani Hai : Is Se Pehle Aayat Main Mazkur Zamini Aur Asmani Mukhluqat Main Allah Ta'ala Ki Qudrat Ke Muzahar Ka Zikr Hua Aur Ab Yaha Se Bahri Makhluqat Main Allah Ta'ala Ki Qudrat Ke Muzahar Bayan Kiye Jaa Rahe Hai, Chunache Irshad Farmaya : Logo Ke Liye Allah Ta'ala Ki Qudrat Par Dal;Alat Karne Wali Azim Nishani Yeh Bhi Hai Ke Humne Un Ki Zauriyat (Yani Nasl) Ko Bhari Kashti Main Sawar Kia. Zauriyat Ke Bare Main Ek Qaul Yeh Hai Ke Is Aayat Main Zauriyat Se Murad Kuffaare Makka Ki Aulad Hai Jinhe Wo Tijarat Ke Liye Bheja Karte They Aur Jis Kashti Main Wo Sawaar Hote They Wo Saman Aur Asbaab Wagera Se Bhari Huyi Hoti Thi. Dusra Qaul Yeh Hai Ke Is Aayat Main Jis Kashti Ka Zikr Hai Is Se Murad Hazrat Nuh Alaihissalam Ki Kashti Hai Jis Main Makka Walo Ke Abba O Azdad Sawaar Kiye Gaye They Aur Yeh Un Ki Zauriyat (Zaat Ki Shakl Main) Unki Pusht Main Thi Aur Hazrat Nuh Alaihissalam Ki Kashti Samaan Aur Asbaab Wagera Se Bhari Huyi Thi. (Ruh Ul Bayan Surah Yasin)

**Aur Humne Unke Liye Bana Diye**

Yani Humne Makka Walo Ke Liye Surat Aur Shakal Main Hazrat Nuh Alaihissalam Ki Kashti Jaisi Hi Kashtiyah Bana Di Jin Par Wo Samandari Safar Ke Dauran Sawar Hote Hai.(Ruh Ul Bayaan Surah Yasin)

وَ إِن نَّشَاءُ نَغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا بُمْ يُنْقَدُونَ (٤٣)

إِلَّا رَحْمَةً مِنَّا وَ مَتْعًا إِلَىٰ حِينٍ (٤٤)

Tarjumah E Kanzul Imaan

Aur Hum Chaahe To Unhe Dubo De To Na Koi Unki Fariyad Ko Pohchane Wala Ho Aur Na Wo Bachaye Jaye. Magar Humari Taraf Rahmat Aur Ek Waqt Tak Bartane Dena.

**Aur Agar Hum Chaahe To Unhe Dobo De**

Is Aayat Aur Iske Bad Wali Aayat Ka Khulasa Yeh Hai Ke Agar Hum Chahe To Kashtiyoj Main Maujud Logo Ko Dubo De To Us Waqt Koi Aeisa Na Hoga Jo Un Dubane Walo Ki Fariyad Ko Pohch Kar Unki Madad Kare Aur Na Hi Khuda Ke Hukm Ke Bad Logo Ko Dub Kar Marne Se Bachaya Jayega Albata Do Surato Main Yeh Log Bach Sakte Hai, Pehli Yeh Ke Hum Un Par Raham Farmaye, Dusri Yeh Ke Unki Dunia Se Fayda Uthane Ki Mohlat Abhi Baqi Ho. (Ibne Kaseer Surah Yasin)

## Tafseer Surah Yasin

### Surah Yasin Ki Aayat No 43 Aur 44 Se Hasil Hone Wali Malumaat

In Aayat Se Do Batein Malum Huyi.

1 Apni Hifazat Ke Madi Asbaab Aur Jarah Par Garoor Nahin Karna Chahiye Balke Asbaab Ikhtiyaar Karke Allah Ta'ala Ki Rahmat Aur Uske Karam Par Bharosa Karna Chahiye.

2 Aish Wa Aram Aur Naimaton Se Malamal Hone Ki Halat Main Allah Ta'ala Ke Azaab Aur Uske Qahr Wa Gazab Se Gafil Aur Be Khauf Nahin Hona Chahiye Aur Dauran E Safar To Iska Khaas Khayal Rakhna Chahiye Kyon Ke Safar Ki Halat Main Insaan Ke Hadse Ka Shikar Hone Ke Khatrat Bardh Jate Hai Aur Yeh Dekha Bhi Gaya Hai Ke Log Allah Ta'ala Se Gafil Ho Kar Aur Mauj Masti Karte Hue Safar Kar Rahe Hote Hai Ke Achanak Train Aur Bus Wagera Hadse Ka Shikar Ho Jati Hai Aur Log Mar Jate Hai, Isi Tarah Bahri Jahaz Main Safar Karne Wale Achanak Samandari Tufaan Ki Lapet Main Aakar Garq Ho Jate Hai, Yun Hi Hawayi Jahaz Main Safar Karne Wale Dauran E Parwaz Achanak Kisi Hadse Ka Shikar Ho Kar Maut Ke Muh Main Chale Jate Hai.

وَ إِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ (٤٥)

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (٤٦)

Tarjmua E Kanzul Imaan

Aur Jab Unse Farmaya Jata Hai Daro Tum Us Se Jo Tumhare Samne Hai Aur Jo Tumhare Piche Aane Wala Hai Is Umeed Par Ke Tum Par Mehar Ho To Muh Pher Lete Hai. Aur Jab Kabhi Unke Rab Ki Nishani Unke Pass Ati Hai To Muh Hi Pher Lete Hai.

### و إِذَا قِيلَ Aur Jab Unse Farmaya Jata Hai

Is Aayat Aur Uske Bad Wali Aayat Ka Khulasa Yeh Hai Ke Jab Kuffaar E Makka Ko Allah Ta'ala Ke Azaab Se Darate Hue Farmaya Jata Hai Ke Tum Us Azaab Se Daro Jo Dunia Main Tum Par Aa Sakta Hai Aur Us Azaab Se Bhi Daro Jo Akhirat Main Aane Wala Hai Aur Imaan Le Aao Take Tum Par Raham Kia Jaye Aur Tum Azaab Se Najat Pa Jao To Wo Is Nasiyat Par Amal Karne Ki Bajaye Is Se Muh Pher Lete Hai Aur Unka Kirdaar Sirf Yahi Tak Mahdud Nahin Balke Wo Aise Pathar Dil Ho Gaye Hai Ke Unke Pass Jab Kabhi Unke Rab Ki Nishaniyon Main Se Koi Nishani Aati Hai To Yeh Us Se Muh Pher Lete Hai Aur Unka Dastur Aur Tariqakar Hi Yeh Hai Ke Wo Har Aayat Aur Nasiyat Se Airaz Aur Ruh Gardani Karte Hai.

### Nasiyat Se Muh Pherna Kuffaar Ka Kaam Hai

Is Aayat Se Malum Hua Ke Jab Allah Ta'ala Aur Uske Pyare Habib ﷺ Ki Ita'at Karne Ka Kaha Jaye Aur Unki Nafarmani Karne Par Hone Wale Azaab Se Dara Kar Nasiyat Ki Jaye To Us Se Muh Pher Lena Kuffaar Ka Tariqa Aur Unka Dastur Hai. Afsos ! Fi Zamana Musalmano Main Bhi Is Se Milti Julti Surat E Haal Nazar Aa Rahi Hai Ke Jab Unhe Allah Ta'ala Aur Uske Rasool ﷺ Ki Ita'at Wa Farmanbardari Aur Beamali Wa Gunaho Se Bachne Ka Kaha Jata Hai Aur Aisa Na Karne Par Allah Ta'ala Ke Azaab Se Daraya Jata Hai To Unke Tarz E Amal Se Saaf Nazar Ata Hai Ke Yeh Nasiyat Se Muh Pher Rahe Hai Aur Unhe Jo Nasiyat Ki Gayi Hai Uski Unhe Koi Parwa Nahin. Allah Ta'ala Unhe Hidaayat Aur Aqal E Salim Ata Farmaye Aur Nasiyat Karne Walo Ki Nasiyat Qabul Karne Aur Uspar Amal Karne Ki Taufiq Ata Farmaye Aameen

## Tafseer Surah Yasin

وَ إِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ ۗ إِنَّ أَنْتُمْ إِلَّا فِتْنٌ ضَلَّلِ مَبِينٍ (٤٧)

Tarjuma E Kanzul Imaan

Aur Jab Unse Farmaya Jaye Allah Ke Diye Main Se Kuch Uski Raah Main Kharch Karo To Kafir Musalmano Ke Liye Kahte Hai Ke Kya Hum Use Khilaye Jise Allah Chahta To Khila Deta Tum To Nahin Magar Khuli Gumhari Main

**و إِذَا قِيلَ Aur Jab Unse Famraya Jaaye**

### Shaan E Nuzul

Yeh Aayat Kuffaar E Quresh Ke Bare Main Nazil Huyi Jin Se Musalmano Ne Insaani Humdardi Ki Bina Par Kaha Tha Ke Tum Apne Maalo Ka Wo Hissa Miskino Par Kharch Karo Jo Tumne Apne Gumaan Ke Mutabiq Allah Ta'ala Ke Liye Nikala Hai. Is Par Unhone Kaha Ke Kya Hum Unko Khilaye Jinhe Allah Ta'ala Khilana Chahta Tha To Khila Deta. Inka Is Bat Se Matlab Yeh Tha Ke Allah Ta'ala Hi Ko Yeh Manzur Hai Ke Miskin Log Mohtaz Rahe, Is Liye Unhe Khane Ko Dena Allah Ta'ala Ki Mashiyat Ke Khilaaf Hoga, Yeh Bat Unhone Bukhal Aur Kanjusi Ki Wajh Se Mazaq Udaane Ke Taur Par Kahi Thi Aur Yeh Baat Inteha Hi Batil Thi Kyon Ke Dunia Imtehaan Ki Jagah Hai, Faqiri Aur Amiri dono Azmaish Hai, Faqir Ki Azmaish Sabar Se Aur Maldaar Ki Azmaish Allah Ta'ala Ki Rah Main Kharch Karne Se Hoti Hai. Yeh Allah Ta'ala Ki Apni Makhluq Main Hikmat Aur Mashiyat Hai.

Hazrat Abdullah Bin Abbas Radiallahu Ta'ala Anho Se Marwi Hai Ke Makka Mukrama Main Zandiq Log They Jab Unse Kaha Jata Tha Ke Miskino Ko Sadqa Do To Wo Is Ke Jawaab Main Kahte They, Hargiz Nahin ! Yeh Kayise Ho Sakta Hai Ke Jisko Allah Ta'ala Mohtaz Kar De Use Hum Khilaye

### Logo Ki Maldaari Aur Mohtaji Main Inki Azmaish Hai

Yad Rahe Ke Mali Aitbaar Se Tamam Logo Ko Ek Jaisa Nahin Banaya Gaya Balke Baz Ko Amir Aur Baz Ko Garib Banaya Gaya Hai Aur Is Amiri Wa Garibi Ki Ek Hikmat Yeh Hai Ke Logo Ko Azmaya Jaaye, Jaisa Ke Ek Maqaam Par Allah Ta'ala Irshad Farmata Hai :

Tarjumah :

Aur Wahi Hai Jisne Zamin Main Tumhe Naaib Banaya Aur Tum Main Ek Ko Dusre Par Kayi Darje Bulandi Ata Farmayi Take Wo Tumhe Is Chiz Main Azmaye Jo Usne Tumhe Ata Farmayi Hai Beshak Tumhara Rab Bohat Jald Azaab Dene Wala Hai Aur Beshak Wo Zaroor Bakhshne Wala Meharbaan Hai. (Surah Inaam)

### Aur Irshad Farmata Hai

Aur Hum Zaroor Tumhe Kuch Dar Aur Bhuk Se Aur Kuch Malo Aur Jano Aur Phalo Ki Kami Se Azmayege Aur Sabar Karne Walo Ko Khushkhabari Suna Do. (Surah Bakra)

Aur Hazrat Hasan Radiallahu Ta'ala Anho Se Riwaayat Hai , Rasool E Karim ﷺ Ne Irshad Farmaya : Agar Allah Ta'ala Chahta To Zaroor Tum Sab Ko Maldar Bana Deta Aur Tum Main Se Koi Mohtaj Na Hota Aur Agar Allah Ta'ala Chahta Tum Sab Ko Mohtaj Bana Deta Aur Tum Main Se Koi Maldar Na Hota, Lekin Allah Ta'ala Ne Tum Main Se Baz Ko Baz Ke Zariye Imtihaan Main Mubtalah Kia Hai. (Musnaf Abi Shaiba)

## Tafseer Surah Yasin

Amir Ki Azmaish Yun Bhi Hoti Hai Ke Wo Allah Ta'ala Ka Dia Hua Maal Uski Rah Main Kharch Karta Hai , Ya Nahin Aur Garib Ki Amzaish Yun Bhi Hoti Hai Ke Wo Apni Gurbat Aur Mohtaji Par Sabr Wa Shukar Ka Muzahira Karta Hai Ya Nahin, Lehaja Jis Musalmaan Ko Allah Ta'ala Ne Maal Ata Kia Hai To Use Chahiye Ke Wo Allah Ta'ala Ka Dia Hua Maal Usi Ki Rah Main Aur Usi Ki Ita'at Main Kharch Kare Take Us Imtehaan Main Kamyab Ho , Yuhi Jise Allah Ta'ala Ne Mohtaja Banaya Hai To Use Chahiye Wo Sabr Wa Tahmul Ka Daman Mazbuti Se Thamain Aur Allah Ta'ala Ki Raza Par Razi Rah Kar Us Imtehan Main Surkhruh Hone Ki Koshish Kare. Allah Ta'ala Humain Rah E Khuda Main Kharch Karn Eki Sa'adat Ata Farmaye Aur Mohtaji Se Mainhfuj Farmaye Aur Mohtaji Main Mubtala Ho Jane Ki Surat Main Sabr Wa Shukr Karne Aur Apni Raza Par Razi Rahne Ki Taufiq Ata Farmaye. Aameen

### **Kharch Karne Ke Fazail Aur Bukhal Ki Mazmmat**

Yaha Rahe Khuda Main Kharch Na Karne Par Kuffaar Ki Mazmmat Ki Gayi, Isi Munasibat Se Yaha Rahe Khuda Main Kharch Karne Ke Fazail Aur Bukhal Karne Ki Mazmmat Par Mushtmil Do Ahadees Mulahija Ho.

1 Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Riwaayat Hai, Huzur E Aqdas ﷺ Ne Irshad Farmaya : Rozana Jab Bande Subah Ke Waqt Uthhe To Do Farishtien Nazil Hote Hai, Unmain Se Ek Yun Dua Karta Hai : Aey Allah Azwajjal Kharch Karne Wale Ko (Uski Kharch Ki Huyi Chiz Ka) Badal Ata Farma. Dusra Farishta Yun Dua Karta Hai : Aey Allah Azwajjal Bakhul Karne Wale Ne Jo Mal Bacha Kar Rakha Hai Use Zaya Kar Dey. (Bukhari)

2 Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Riwaayat Hai Ke Huzur Akram ﷺ Ne Irshad Farmaya : "Bukhal Karne Wale Aur Khairat Karne Wale Ki Misaal Un Do Shakhson Ki Tarah Hai Jinke Badan Par Lohe Ki Zirrahein Ho Aur Unke Dono Hath Sine Ke Sath Gale Se Bandhe Hue Ho, Jab Khairat Karne Wala Koi Khairat Karne Ka Irada Karta Hai To Wo Zira Dheli Ho Jati Hai Aur Bakhil Jab Khairat Karne Ka Irada Karta Hai To Uski Zira Ka Har Halqa Apni Jagah Sakht Ho Jata Hai. (Sahi Bukhari)

Is Misaal Ka Haasil Yeh Hai Sakhi Admi Jab Khairat Karne Ka Irada Karta Hai To Uska Sina Kushada Ho Jata Hai Aur Kharch Karne Ke Liye Uska Hath Khul Jata Hai Jabke Bakhil Shakhs, Jab Khairat Karne Ka Irada Karta Hai To Uska Sina Tang Ho Jata Hai Aur Uske Hath Bandh Jate Hai.

Allah Ta'ala Musalmano Ko Rahe Khuda Main Kharch Karne Aur Bukhal Se Bachne Ki Taufiq Ata Farmaye Aameen

### **إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ Tum To Khuli Gumrahi Main Hi Ho**

Mufsin Ka Ek Qaul Yeh Hai Ke Yeh Baat Kuffaar Ne Musalmano Se Kahi Thi. Is Surat Main Iska Mana Yeh Hai Ke Aey Musalmano ! Tum Khuli Gumrahi Main Ho Kyon Ke Tum Humare Tariqe Ko Choarch Dia Aur Muhammad ﷺ Ki Aairwi Karne Lage Dusra Qaul Yeh Hai Ke Jab Kafiro Ne Musalmano Ki Bat Ka Jawab Dia To Allah Ta'ala Ne Kafiro Se Farmaya Ke Tum To Khuli Gumrahi Main Hi Ho.

وَيَقُولُونَ مَتَىٰ بَدَأَ الْوَعْدَ إِن كُنْتُمْ صَادِقِينَ (٤٨)

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَجِدَةً تَأْخُذُهُمْ وَهُمْ يَخْصَمُونَ (٤٩)

فَلَا يَسْتَطِيعُونَ نَوْصِيَّةً وَلَا إِلَىٰ آبَائِهِمْ يَرْجِعُونَ (٥٠)

Tarjumah E Kanzul Imaan

## Tafseer Surah Yasin

Aur Kahte Hai Ayega Yeh Wada Agar Tum Sache Ho. Rah Nahin Dekhte Magar Ek Chikh Ki Ke Unhe Aalegi Jab Wo Dunia Ke Jagde Main Phase Hoge. To Na Wasiyat Kar Sakege Aur Na Apne Ghar Palat Kar Jaye.

### يَفْوَلُونَ ۝ Aur Kahte Hai

Is Aayat Aur Iske Baad Wali Aayat Ka Khulasa Yeh Hai Ke Kafiro Ne Nabi Karim ﷺ Aur Apke Sahaba E Kiram Radiallahu Ta'ala Anhum Se Kaha : Tum Humain Yeh Kah Rahe Ho Ke Marne Ke Bad Dubara Zinda Kia Jayega Aur Qayamat Qayam Hogi, Agar Tum Sache Ho To Batao Yeh Wada Kab Ayega ? Un Logo Ke Jawab Main Irshad Farmaya Gaya Ke Unke Bar Bar Puchne Se Yahi Nazar Aa Raha Hai Ke Wo Sif Sur Ke Pehle Nafkha Ki Us Chikh Ka Intzaar Kar Rahe Hai Jise Hazrat Israfil Alaihissalam Phunkege Aur Wo Chikh Is Haal Main Un Tak Pohchegi Ke Wo Dunia Ke Jagdo Jaise Kharid Wa Farokhat Main , Khane Pine Main, Bazaro Aur Majliso Main Aur Dunia Ke Kamo Main Phase Hue Hoge. Hadees Sharif Main Hai , Nabi ﷺ Ne Irshaad Farmaya "Kharidar Aur Bechne Wale Ke Darmiyan Kapda Phaila Hoga, Na Suda Tamaam Hone Payega, Na Kapda Lapet Sakega Ke Qayamat Qaym Ho Jayegi. Yani Log Apne Apne Kamo Main Mashgul Hoge Aur Wo Kaam Waise Hi Natamaam Rah Jayege, Na Unhe Khud Pura Kar Sakege Na Kisi Dusre Se Pura Karne Ko Kah Sakege Aur Jo Ghar Se Bahar Gaye Hai Wo Wapas Na Aa Sakege, Chunache Irshad Hota Hai Ke Us Waqt Jo Log Apne Ghar Walo Ke Darmiyaan Hoge Wo Wasiyat Na Kar Sakege Aur Jo Log Gharo Se Bahar Hoge Wo Apne Ghar Palat Kar Na Ja Sakege Balke Jaha Chikh Sunege Wahi Mar Jayege Aur Qayamat Unhe Kuch Karne Ki Fursat Aur Mohalat Na Degi.

### Dunia Main Qayamat Ki Tayari Karna Hi Aqlmandi Hai

Yaha Kuffaar E Makka Ko Qayamat Qayam Hone Ka Waqt Nahin Bataya Gaya Kyon Ke Allah Ta'ala Ki Hikmat Ke Khilaf Hai Aur Unhe Jo Jawab Dia Gaya Us Main Un Logo Ko Yaqini Taur Par Apne Wali Chiz Par Tambiyah Farmayi Gayi , Is Se Malum Hua Ke Aqlmandi Ka Taqza Yeh Hai Hai Ke Insaan Qayamat Ka Waqt Aur Uski Tarikh Ki Tahqeeq Main Waqt Zaiyah Karne Ke Bajaye Qayamat Ki Tayari Kare Aur Apni Mukhtsar Zindagi Main Wo Kaam Kare Jin Se Use Qayamat Ke Din Kamyabi Nasib Ho Lekin Afsos ! Kuffaar Ki Gafalat To Apni Jagah Musalmano Ki Gaflat Aur Sustii Ka Hal Dekh Kar Yun Mahsus Hota Hai Jaise Wo Bhi Is Intzar Main Hai Ke Qayamat Qaym Ho Jaye To Hi Uske Bare Main Kuch Sochege.

Allah Ta'ala Irshad Farmata Hai

Tarjuma E Kanzul Imaan

Logo Ka Hisab Qarib Aa Gaya Aur Wo Galfat Main Muh Phere Hue Hai. Jab Unke Pass Un Ke Rab Ki Taraf Se Koi Nayi Nasiyat Aati Hai To Use Khelte Hue Hi Sunte Hai. Unke Dil Khel Main Pade Hue Hai. Surah Ambiyah

### Aur Logo Ki Gaflat Ka Ek Bayan Karte Hue Irshad Farmata Hai

Jayada Mal Jamah Karne Ki Talab Ne Tumhe Gaafil Kar Dia. Yaha Tak Ke Tumne Qabro Ka Muh Dekha.

Han Han Ab Jald Jan Jaoge. Phir Yaqinan Tum Jald Jaoge. Yaqinan Agar Tum Yaqini Ilm Ke Sath Jante (To Mal Se Mahabbat Na Rakhte.) Beshak Tum Zaroor Jahannum Ko Dekhoge. Phir Beshak Tum Zaroor Use Yaqin Ki Aankh Se Dekhhoge. Phir Beshak Zaroor Us Din Tum Se Naimato Ke Mutliq Pucha Jayega. (Surah Takasur)

## Tafseer Surah Yasin

### Aur Qayamat Ke Din Ki Holnaaki Bayan Karte Hue Irshad Farmata Hai

:

Aey Logo ! Apne Rab Se Daro, Beshak Qayamat Ka Zalzala Bohat Bardi Chiz Hai. Jis Din Tum Use Dekhoge (To Ye Halat Hogi Ke) Har Doodh Pilane Wali Apne Dhoodh Pite Bache Ko Bhul Jayegi Aur Har Hamal Wali Apna Hamal Dal Degi Aur Tu Logo Ko Dekhega Jaise Nashe Main Hai Halake Wo Nasha Main Nahin Hoge Lekin Yeh Ke Allah Ka Azaab Bada Shadid Hai.

Surah Hajj

Aur Irshad Farmata Hai

Aey Logo ! Apne Rab Se Daro Aur Us Din Ka Khauf Karo Jis Main Koi Baap Apni Aulad Ke Kaam Na Ayega Aur Na Koi Bacha Apne Baap Ko Kuch Nafah Dene Wala Hoga. Beshak Allah Ka Wada Saccha Hai To Dunia Ki Zindagi Hargiz Tumhe Dhoka Na De Aur Hargiz Barda Dhoka Dene Wala Tumhe Allah Ke Hilm Par Dhoke Main Na Dale.

Surah Luqmaan

### Aur Insaan Ko Tambiyah Karte Hue Irshad Farmata Hai

Aey Insaan ! Beshak Tu Apne Rab Ki Taraf Darane Wala Hai Phir Us Se Milne Wala Hai To Jise Uska Nama E Amal Is Ke Daye Hath Main Dia Jayega To Anqarib Us Se Asan Hisab Liya Jayega Aur Wo Apne Ghar Walo Ki Taraf Khushi Khushi Paltega Aur Jise Uska Nam E Amal Uski Pithh Ke Piche Se Dia Jayega To Wo Anqarib Maut Mangega Aur Wo Bhadakti Aag Main Dakhil Hoga. Beshak Wo Apne Ghar Main Khush Tha, Usne Samja Ke Wo Wapas Nahin Lotega. Han, Kyon Nahin ! Beshak Us Ka Rab Use Dekh Raha Hai. (Surah Inshaqaaq)

Lehaja Har Musalmaan Ko Chahiye Ke Wo Gaflet Aur Susti Se Jaan Chhurdha Kar Apni Aakhirat Behtar Banaane Ki Bharpur Koshish Kare Aur Apni Zindagi Allah Ta'ala Aur Uske Pyaare Habib ﷺ Ki Ita'at Wa Farma Bardari Karte Hue Guzaare Take Akhirat Main Allah Ta'ala Ke Fazal Wa Rehmat Se Use Kamyabi Nasib Ho. Allah Ta'ala Musalmano Ki Apni Akhirat Ki Fikr Karne Aur Uske Liye Khubb Tayyari Karne Ki Taufiq Ata Farmaye (Aameen)

و نُفِّخْ فِي الصُّورِ فَإِذَا بَمِ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ (٥١)

قَالُوا يَوْمَئِذٍ مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ بَدَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ (٥٢)

Tarjumah E Kanzul Imaan

Aur Phunka Jayega Sur Jabhi Wo Qabro Se Apne Rab Ki Taraf Daudate Chalege. Kahege Haye Humari Kharabi Kisne, Humain Sote Se Jaga Dia Yeh Hai Wo Jis Ka Rehmaan Ne Jiska Wada Diya Tha Aur Rasoolo Ne Haq Farmaya.

### ○ نُفِّخْ فِي الصُّورِ Aur Sur Main Phunk Mari Jayegi

Is Aayat Aur Is Ke Bad Wali Aayat Ka Khulasa Yeh Hai Ke Jis Waqt Murdo Ko Uthaane Ke Liye Dusri Martaba Sur Main Phunk Mari Jayegi To Us Waqt Wo Kuffaar Zinda Hoka Apni Qabro Se Nikal Ayege Aur Apne Haqiqi Rab Azwajjall Ke Is Muqaam Ki Taraf Daudate Chale Jayege Jo Hisab Aur Jaza Ke Liye Tayyar Kia Gaya Hoga Aur Wo Kahege : Haye Humari Kharabi ! Kisne Humain Humari Nind Se Jaga Dia. Hazrat Abdullah Bin Abbas Radiallahu Ta'ala Anhuma Farmate Hai : Wo Yeh Bat Isliye Kahege Ke Allah Ta'ala Dono Nafkho Ke Darmiyan Un Se Azaab Utha Dega Aur Itna Zamana Wo Sote Rahege Aur Dusre Nafkho Ke Bad Jab Wo Dubara Zinda Kar Ke Uthaye Jayege Aur Qayamat Ki Holnakiya Dekhege To Is Tarah Chikh Uthege. Aur Yeh Bhi Kaha Gaya Hai Ke Jab Kuffaar Jahannum Aur Uske

## Tafseer Surah Yasin

Azaab Dekhege To Is Muqable Main Unhe Qabar Ka Azaab Asan Malum Hoga, Isliye Wo Kharabi Aur Afsos Ka Pukar Uthege Aur Us Waqt Kahege Yeh Wo Hai Jis Ka Rehmaan Azwajjall Ne Wada Kia Tha Aur Rasoolo Alaihissalato Salam Ne Sach Farmaya Tha, Lekin Us Waqt Ka Iqraar Unhe Kuch Nafa Na Dega. Ek Qaul Yeh Hai Ke Farishtein Kafiro Se Yeh Kahege Aur Ek Qaul Yeh Hai Ke Jab Kafir Kahege : Kisne Humain Nind Se Jagah Dia ? To Us Waqt Mominin Kahege Ke Yeh Wo Hai Jiska Rehmaan Azwajjall Ne Wada Kia Tha Aur Rasoolo Alaihissalato Salam Ne Sach Farmaya Tha.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ (٥٣)

فَالْيَوْمَ لَا تَظْلُمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (٥٤)

Tarjuma E Kanzul Imaan

Wo To Na Hogi Magar Ek Chingad Jabhi Wo Sab Ke Sab Humare Huzur Hazir Ho Jayege. To Aaj Kis Jaan Par Kuch Zulm Na Hoga Aur Tumhe Badla Na Milega Magar Apne Kiye Ka.

**To Sirf Ek Chikh Hogi.** إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

Is Aayat Aur Iske Bad Wali Aayat Ka Khulasa Yeh Hai Ke Dusra Nafkha Ek Holnak Awaz Hogi To Usi Waqt Wo Sab Ke Sab Allah Ta'ala Ki Bargah Main Heisab Ke Liye Hazir Kar Diye Jayege, Phir Un Kafiro Se Kaha Ajyega : Aj Kis Jaan Par Uske Sawaab Main Kami Karke Ya Uske Azaab Main Ijafa Karke Kuch Zulm Na Hoga Aur Aey Kafiro ! Yaha Tumhe Tumhare Un Amaal Hi Ka Badla Dia Jayega Jo Tumne Dunia Main Kiye They.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ (٥٥)

بُمْ وَأَزْوَاجِهِمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِنُونَ (٥٦)

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ (٥٧)

Tarjuma E Kanzul Imaan

Beshak Jannat Wale Aaj Dil Ke Behlaon Main Chain Karte Hai

Wo Aur Unki Bibiyah Saayo Main Hai Takhto Par Takiya Lagaye

Unke Liye Is Main Maiwa Hai Aur Unke Liye Ismain Jo Mange

**Beshak Jannat Wale** إِنْ أَصْحَابَ الْجَنَّةِ

Is Se Pehli Aayat Main Qayamat Ke Din Kafiro Ka Hal Bayan Kia Gaya Aur Ab Yaha Se Ahle Jannat Ka Haal Bayan Kia Jaa Raha Hai Is Aayat Aur Iske Baad Wali Aayat Main Ahle Jannat Ke Char Ahwal Bayan Kiye Gaye Hai.

1 Qayamat Ke Din Jannat Wale Dil Behlane Wale Kamo Main Lutf Andaz Ho Rahe Hoge Aur Tarah Tarah Ki Naimato, Qism Qism Ki Surur , Allah Ta'ala Ki Taraf Se Ziyafat ,Jannati Nehro Ke Kinare Jannati Darkhato Ki Dilwaz Fazaye , Tarb Angirz Naimaat, Jannat Ki Hasin Wa Jamil Huron Ka Qurb Aur Qism Qism Ki Naimato Se Lazzat Hasil Karna, Yeh Un Ke Shagul Hoge.

2 Wo Aur Unki Biwiyah Takhto Par Takiyah Lagaye Sayo Main Hogi. Un Biwiyon Main Dunia Ki Momina Mankuwa Biwiyah Bhi Dakhil Hai Aur Hurein Bhi. Is Se Malum Hua Ke Hurein Laundryon Ki Haisiyat Se Na Hogi Balke Biwi Ki Haisiyat Se Hogi.

## Tafseer Surah Yasin

3 Un Ke Liye Jannat Main Har Qism Ka Phal Maiwa Hoga Aur Unke Liye Wo Chizein Hogi Jo Mangege. Yad Rahe Ke Jannat Main Chunke Nafse Amara Fana Kar Dia Jayega Isliye Koi Jananti Buri Chiz Ki Khawaish Na Karega.

4 Un Par Meharbaan Rab Ki Taraf Se Famraya Hua Salam Hoga Yani Allah Ta'ala Un Par Salam Farmayega Khawa Waste Ke Sath Ho Ya Waste Ke Bagair Yeh Khuda Ke Salam Wali Naimat Wa Fazilat Sab Se Azim Wa Mehboob Murad Hai. Farishtein Ahle Jannat Ke Pass Darwaze Se Aakar Kahege Tum Par Tumhare Rehmat Wale Rab Ka Salaam Ho.

وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ (٥٩)

### Tarjuma E Kanzul Imaan

Aur Aaj Alag Phat Jao Aey Mujrimo

### وَأَمْتَرُوا الْيَوْمَ Aur Aaj Alag Alag Ho Jao

Is Se Pehle Aayat Main Ahle Jannat Ka Ukhrabi Haal Bayan Kia Gaya Aur Ab Yaha Se Ahle Jahannum Ka Ukhrabi Hal Bayan Kia Jaa Raha Hai, Chunache Irshaad Farmaya Ke Qayamat Ke Din Kaha Jayega : Aey Mujrimo ! Aaj Juda Ho Jao. Is Ki Tafsir Main Ek Qaul Yeh Hai Ke Jis Waqt Momin Jannat Ki Taraf Rawana Kiye Jayege , Us Waqt Kuffaar Se Kaha Jayega Ke Alag Hat Jao Aur Mominin Se Alhida Ho Jao. Dusra Qaul Yeh Hai Ke Kuffaar Ko Yeh Hukm Hoga Ke Alag Alag Jahannum Main Apne Apne Muqam Par Chale Jao. Tisra Qaul Yeh Hai Ke Qayamat Ke Din Mujrimo Ko Ek Dusre Se Alag Alag Kar Dia Jayega Jaise Yahudi, Isayi, Majusi, Sitara Parsaon, Aur Hinduon Ko Jo Ke Alag Alag Firqe Hai Ek Dsure Se Juda Kar Diye Jayega.

Abul Lais Nasr Bin Muhammad Samar Qandi Rehmatullah Allay Is Aayat Ki Tafsir Main Ek Qaul Naqal Karte Hai Ke (Qayamat Ke Din) Ek Munadi Yun Nida Karege : Aey Kafiro ! Tum Momino Se Alag Ho Jao Kyon Ke Wo Kamyab Ho Gaye Hai Aur Aey Fasiqo ! Tum Naik Logo Se Juda Ho Jao Kyon Ke Wo Kamyab Ho Gaye Hai Aur Aey Gunahgaro ! Tum Ita'at Guzaro Se Juda Ho Jao Kyon Ke Wo Kamyab Ho Gaye Hai.

### Mujhe Nahin Malum Ke Main Kis Giroh Main Juda Kia Jaoga ?

Is Qaul Ke Mutaabiq Musalmano Ke Liye Bhi Is Aayat Main Bardi Ibrat Hai Aur Unhe Bhi Allah Ta'ala Ki Khufiyah Tadbir Se Darane Ki Bohat Hajjat Hai Ke Kahi Un Main Se Kahi Un Main Se Bhi Kisi Fard Ko Mujrimo Ke Giroh Main Dakhil Na Kar Dia Jaye. Humare Bujurgaan E Deen Is Hawale Se Kis Qadr Fikrmand Raha Karte They , Iski Ek Jalak Mulaahija Ho, Chunache Kuch Log Ne Hazrat Ibrahim Bin Adam Rehmatullahi Allai Se Arz Ki Ke Aap Logo Ke Pass Kyon Nahin Bethhate Aur Unse Batien Kyon Bayan Nahin Karte ? To Apne Farmaya : Char Bato Ne Mujhe Mashgul Kar Dia Hai, Agar Main Is Se Faarig Ho Gaya To Main Zaroor Tumhare Pass Bethhuga Aur Tumhare Sath Batein Bhi Karuga. Log Ne Arz Ki : Wo Char Batein Kya Hai ? Iske Jawaab Main Aap Allahirrehma Ne Wo Batien Irshad Farmayi Aur Un Main Se Ek Bat Yeh Farmayi Ke Maine Allah Ta'ala Is Farmaan : ” وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ”

Main Gaur Kia To Mujhe Malum Na Ho Saka Ke Main Kis Giroh Main Juda Kia Jaoga.

Allah Ta'ala Humain Apne Ukharabi Anjam Ki Fikr Karne Aur Uski Behtari Ke Liye Khub Koshish Karne Ki Taufiq Ata Farmaye (Aameen)



## Tafseer Surah Yasin

### أَلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ Aaj Hum Unke Muhon Par Mohar Laga Dege

Is Aayat Ka Ma'ni Yeh Ke Ibtedah Main Kuffaar Apne Kufr Aur Rasoolo Allaysallatosalalm Ko Jhutlane Ka Inkar Karege Aur Kahige, Humain Apne Rab Allah Ki Qasam Ke Hum Hargiz Mushrik Na They, To Allah Ta'ala Unke Muhon Par Mohar Laga Dege Take Wo Bhul Na Sake, Phir Digar A'aza Bol Uthege Aur Jo Kuch Un Se Saadir Hua Hai Sab Bayan Kar Dege Taake Unhe Malum Ho Jaye Ke Wo A'aza Jo Gunaho Par Unke Madadgaar They Wo Unke Khilaaf Hi Gawah Ban Gaye.

### Qayamat Ke Din Insaano Ki Apni Zaat Uske Khilaag Gawah Hogi

Malum Hua Ke Banda Apne Jism Ke Jin A'aza Se Gunah Karta Hai Wahi A'aza Qayamat Ke Din Uske Khilaaf Gawahi Dege Aur Uske Tamaam Aamal Bayan Karege Aur Uski Ek Hikmat Yeh Hai Ke Bande Ki Zaat Khud Us Ke Khilaaf Hujat Ho, Jaisa Ke Hazrat Abu Huraira Radiallahu Ta'ala Anho Se Marwi Ek Taweel Hadees Ke Akhir Main Hai Ke Banda Kahega : Aey Mere Rab ! Main Tujh Par, Teri Kitaaab Par Aur Tere Rasool Par Imaan Laya, Maine Namaz Padi,,Roza Rakha Aur Sadqa Dia, Wo Banda Apni Istitaat Ke Mutabiq Apni Naikiyah Bayan Karega. Allah Ta'ala Irshad Farmayega "Abhi Pata Chal Jayega, Phir Us Se Kaha Jayega : Hum Abhi Tere Khilaaf Apne Gawah Bhejte Hai. Wo Banda Apne Dil Main Sochega : Mere Khilaaf Kon Gawahi Dege ? Phir Us Ke Muh Par Moharlaga Di Jayegi Aur Uske Raan, Uske Gosht Aur Uski Hadiyon Se Kaha Jayega Tum Bolo. Phir Uski Raan, Uska Gosht Aur Uski Hadiyah Uske Aamal Bayaan Karegi Aur Yeh Isliye Kia Jayega Ke Khud Us Ki Zaat Uske Khilaaf Hujjat Ho Aur Yeh Banda Wo Munafiq Hoga, Jis Par Allah Ta'ala Naraz Hoga. (Muslim Sharif)

Yaad Rahe Muhon Par Lagayi Jaane Wali Mohar Humesha Ke Liye Na Hogi Balke A'aza Ki Gawahi Lekar Tordh Di Jayega, Isliye Wo Dozakh Main Pohch Kar Shor Machayega.

### وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾

Tarjumah Kanzul Imaan

Aur Agar Hum Chahte To Unki Aankhe Mita Dete Phir Lapak Kar Raste Ki Tarf Jate To Unhe Kuch Na Sujta.

### وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ Aur Agar Hum Chahte To Unki Aankhein Mita Dete

Yani Jahannum Ka Azaab To Akhiraat Main Hoga Jabke Agar Hum Chahte To Dunia Main Bhi Uske Kufr Ki Saza Ke Taur Par Unki Aankhein Mita Kar Unhe Andha Kar Dete, Phir Wo Jaldi Se Raste Ki Taraf Chalne Ke Liye Jate To Unhe Kaha Se Dikhai Deta Kyon Ke Humne To Unhe Andha Kar Dia Tha, Lekin Hum Ne Aisa Na Kia Aur Apne Fazal Wa Karam Se Aankh Ki Naimat Unke Pass Baqi Rakhi, To Ab Un Par Haq Yeh Hai Ke Wo Shukr Guzari Kare Kufr Na Karey.

### وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يُرْجِعُونَ ﴿٦٧﴾

Tarjumah E Kanzul Imaan

Aur Agar Hum Chahte To Unke Ghar Bethe Unki Suratein Badal Dete Ke Na Aage Bardh Sakte Na Piche Lotate.

### وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ Aur Agar Hum Chahte To Unki Jagah Par Hi Unki Suratein Badal Dete

Yani Is Saza Se Bardh Kar Agar Hum Chahte To Jin Gharo Main Yeh Bethe Hue They Wahi Unke Kufr Ki Saza Main Unki Suratein Badal Kar Unhe Bandriyah Bana Dete, Phir Wo Na Aage Bardh Sakte Na

## Tafseer Surah Yasin

Piche Laut Sakte Aur Unke Jurm Aise They Ke Wo Is Saza Ka Taqaza Karte They Lekin Hum Apni Rahmat Ke Taqaze Ke Mutaabiq Unhe Azaab Dene Main Jaldi Na Ki Aur Unke Liye Mauhalat Rakhi Take Wo Tauba Karke Imaan Le Aaye Aur Naimato Ka Shukar Ada Kare.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ (٦٨)

Tarjumah E Kanzul Imaan

Aur Jise Hum Badi Umar Ka Kare Use Paidaish Main Ulta Pherein To Kya Wo Samjte Nahin.

**وَمَنْ نُعَمِّرْهُ Aur Jise Hum Lambi Umar Dete Hai**

Is Aayat Ka Khualsa Yeh Hai Ke Uper Bayan Ki Gayi Sazao Ka Waqeh Hona Qabil Tajub Nahin, Iski Ek Nazir Par Humari Quدرات Gawah Hai Ke Jise Hum Lambi Umar Dete Hai To Use Paidaish Main Ulta Pher Dete Hai Ke Wo Bachpan Jaisi Kamzori Aur Natawani Ki Taraf Waps Hone Lagta Hai Aur Dam Badam Uski Taqatein , Jism Aur Aqal Kam Hone Lagte Hai, To Kya Is Halat Ko Dekh Kar Wo Samjte Nahin Ke Jo Ahwal Ko Badalne Par Aisa Qadir Ho Ke Bachpan Ki Kamzori, Natawani, Chote Jism Aur Nadani Ke Bad Shabaab Ki Quwatein, Tawani, Mazbut Jism Aur Danayi Ata Farmata Hai, Phir Bardi Umar Aur Umar Ke Akhri Hisse Main Esi Qawi, Haikal Jo Unko Dubla Aur Haqir Kar Deta Hai, Ab Na Wo Jism Baqi Hai Na Quwatein, Nishasat Barkhast Main Majburiyah Darpush Hai, Aqal Kam Nahin Karti, Baat Yad Nahin Rahti, Azizo Aqarib Ko Pehchan Nahin Sakta, To Jis Parwardigar Ne Yeh Tabdili Ki Wo Is Par Qadir Hai Ke Ankhein Dene Ke Bad Unhe Mita De Aur Achi Suratein Ata Karne Ke Bad Unko Maskh Kar De Aur Maut Dene Ke Bad Phir Zinda Kar Dey.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ بُوِيَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ (٦٩)

Tarjumah E Kanzul Imaan

Aur Humne Unko Shair Kahna Na Sikhaya Aur Na Wo Unki Shaan Ke Layak Hai Wo To Nahin Magar Nasiyat Aur Roshna Quraan.

**وَمَا عَلَّمْنَاهُ الشِّعْرَ Aur Humne Nabi Ko Shair Kahna Na Sikhaya**

Is Aayat Ka Khulasa Yeh Hai Ke Humne Apne Habib ﷺ Ko Na Shair Ghoyih Ka Malka Dia Hai Aur Na Quran Majid Shair Ki Talim Hai Aur Na Hi Shair Kahna Mere Habib ﷺ Ki Shaan Ke Layaq Hai Aur Quran Karim Ki Shaan To Yeh Hai Ke Wo Saaf Sarih Haq Wa Hidaayat Hai, To Kaha Wo Tamaam Uloom Ki Jameh Pak Asmani Kitab Aur Kahan Shair Jaisa Jhootha Kalam, Un Main Nisbat Hi Kaha Hai.

**Shaan E Nuzul :** Kuffaar E Quraish Ne Kaha Tha Ke Muhammad (Mustafa ﷺ) Shayar Hai Aur Wo Jo Farmate Hai Yani Quraan Pak Wo Shair Hai, Is Se Unki Muraad Yeh Thi Ke (Mazallah) Yeh Kalaam Jhootha Hai Jaisa Ke Quraan Karim Main Unka Maqula Naqal Farmaya Gaya Hai Ke

Tarjumah : Balke Khud Is (Nabi) Ne Apni Taraf Se Bana Liya Hai Balke Shayar Hai. (Sural Al Ambiyah)

Iska Is Aayat Main Rad Farmaya Gaya Hai Ke Humne Apne Habib ﷺ Ko Aisi Batil Ghoyih Ka Malka Hi Nahin Dia Aur Yeh Kitaab Asha'ar Yani Jhoothi Bato Par Mustmil Nahin , Kuffaar E Quraish Zubaan Se Aise Bad Zauq Aur Nazm E Aruji Se Aise Nawaqif Na They Nasr Ko Nazam Kah Dete Aur Kalam E Paak Ko Shair Aruzi Bata Bethate Aur Kalam Ka Mainhj Wazan E Urooji Par Hona Aisa Bhi Na Tha Ke Is Par Aitraz Kia Ja Sake, Is Se Sabit Ho Gaya Ke Un Bedeeno Ki Shair Se Murad Jhootha Kalam Thi.

### Nabi Akram ﷺ Ko Awalin Wa Akhirin Ke Uloom Talim Farmaye Gaye Hai

Sadr Ul Afaazil , Maulana Nayimun Deen Muradabadi Alaihirrehma Farmate Hai : Is Aayat Main Ishara Hai Ke Huzur Syed Ul Alam ﷺ Ko Allah Ta'ala Ki Taraf Se Uloom E Awalin Talim Farmaye Gaye Jin Se Kashf Ul Haqaiq Hota Hai Aur Aap Ki Malumat Waqayi Nafs Ul Amri Hai, Kizb E Shairi Nahin Jo Haqiqat Main Jahal Hai, Wo Aapki Shaan Ke Layaq Nahin Aur Aap Ka Daman E Taquds Is Se Paak Hai. Is Main Shair Ba'mani Kalam E Mauzun Ke Janane Aur Uske Sahi Wa Saqim Jaidurdi Ko Pehchanane Ki Nafi Nahin. Ilm E Nabi Karim ﷺ Main Ta'an Karne Walo Ke Liye Yeh Aayat Kisi Tarah Sanad Nahin Ho Sakti, Allah Ta'ala Ne Huzur ﷺ Ko Uloom E Kayinat Ata Farmaye, Is Ke Inkaar Main Is Aayat Ko Paish Karna Mehaj Galat Hai.

لَيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقُّ الْقَوْلُ عَلَى الْكَافِرِينَ (٧٠)

Tarjumah E Kanzul Imaan

Ke Use Daraye Jo Zinda Ho Aur Kafiro Par Baat Sabit Ho Jaye

### لَيُنذِرَ مَنْ كَانَ حَيًّا Taake Wo Har Aise Shakhs Ko Daraye Jo Zinda Ho

Mufsirin Ka Ek Qaul Yeh Hai Ke Yaha Darane Wale Se Murad Nabi ﷺ Hai Aur Ek Qaul Yeh Hai Ke Is Se Murad Quran Majid Hai, Aur Zinda Se Murad Wo Shakhs Hai Jo Dil Ka Zinda Ho Aur Kalam Wa Khitab Ko Samjta Hai, Yeh Momin Ki Shan Hai. Is Surat Se Aayat Ka Ma'na Yeh Hoga : Quraan E Pak Nasihat Aur Roshn Quraan Hai Take Nabi Akram ﷺ Ya Quraan, Momin Ko Gunaho Par Hone Wale Azaab Se Daraye (Take Wo Gunah Se Baaz Rahe) Aur Kufr Par Qayam Rahne Wale Kafiro Par Azaab Ki Bat Sabit Ho Jaye.

Is Main Ishara Hai Ke Jis Dil Main Allah Ta'ala Ki Magfirat Ka Noor Ho Wahi Dil Zinda Hota Hai Aur Isi Ko Allah Ta'ala Ke Azaab Se Darana Faydamand Hota Hai, Wahi Is Darane Ka Ashr Qabul Karta Hai Aur Dunia Se Airaz Karke Akhiraat Aur Apne Parwardigar Ki Taraf Mutwajja Hota Hai. Baz Mufsrin Ne Farmaya Ke Zinda Se Murad Wo Shakhs Hai Jo Allah Ta'ala Ke Ilm Main Imaan Wala Hai Kyon Ke Humesha Ki Kamyab Zindagi To Sirf Imaan Se Haasil Hoti Hai, Yani Jo Shakhs Allah Ta'ala Ke Ilm Main Imaan Wala Hai Us Ka Imaan Aise Hai Jaise Badan Ke Liye Zindagi Kyon Ke Imaan Abdi Zindagi Hasil Hone Ka Sabab Hai. Is Surat Main Aayat Ka Ma'na Yeh Hoga : Quraan E Pak Ki Nasihat Aur Roshan Quran Hai Taake Huzur Aqdas ﷺ Ya Quraan Use Azaab Se Daraye Jo Allah Ta'ala Ke Ilm Main Imaan Laane Wala Hai Take Wo Imaan Le Aaye Aur Kufr Par Qayam Rahne Wale Kafiro Par Azaab Ki Baat Sabit Ho Jaye.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِيئِنَا أَنْعَمًا فُهِمَ لَهَا مَلِكُونَ (٧١)

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢)

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ (٧٣)

Tarjuma E Kanzul Imaan

Aur Unhone Na Dekha Ke Humne Apne Hath Ke Banaye Hue Chopaya Unke Liye Paida Kiye To Yeh Unke Malik Hai. Aur Unhe Unke Liye Narm Kar Dia To Kisi Par Sawar Hote Hai Aur Kisi Ko Khate Hai. Aur Un Ke Liye Unmain Kayi Tarah Ke Nafah Aur Pine Ki Chizein Hai To Kya Shukar Na Karege.

## Tafseer Surah Yasin

### أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ **Aur Kya Unhone Na Dekha Ke Humne Unke Liye Paida Kiye**

Is Aayat Se Allah Ta'ala Ki Wahdaniyat Ko Dalail Ke Sath Bayan Kia Jaa Raha Hai , Chunache Is Aayat Aur Iske Bad Wali Do Aayat Ka Khulasa Yeh Hai Ke Kya Makka Ke Mushrikin Ne Is Bat Par Gaur Nahin Kia Aur Yaqini Taur Par Nahin Jana Ke Humne Apni Qudrat Se Banaye Hue Chopaye Un Ke Aur Unke Fayde Ke Liye Paida Kiye Aur Yeh Humare Malik Banane Ki Wajh Se Un Chopayo Ke Malik Hai Aur Unmain Tasarruf Karte Hai Kyon Ke Chupaya Ko Paida Karne Ke Bad Agar Hum Malik Na Banate To Yeh Un Se Nafah Nahin Uthha Sakte They Aur Humne Un Chopayo Ko Unke Liye Jana Aur Zibah Karna Un Ke Liye Musakhkhr Aur Tabeh Kar Dia Jiske Natije Main Taqatwar Aur Mazbut Chupayee Par Sawar Hona, Saman Ladna, Jaha Chahe Unhe Lejana Aur Zibah Karna Unke Liye Koi Mushkil Nahin Aur Unke Barde Barde Munafeh Yeh Hai Ke Kuch Chopaye Unki Sawariyah Hai Aur Kuch Se Wo Gosht Aur Charbi Khate Hai Aur Unke Ilawa Wo Bhi Chopayo Main Unke Liye Kayi Tarah Ke Munafeh Aur Fayde Hai Jaisa Ke Wo Unki Khalo ,Balo,Aur Un Wagera Ko Kaam Main Late Hai Aur Pine Ki Chizein Jaise Doodh Aur Doodh Se Banane Wali Chizein Jaise Dahi Wagera Hasil Hoti Hai, Kya Wo Mushrikin Yeh Naitmatein Ata Farmane Wale Rab Ta'ala Ki Wahdaniyat Ka Iqrar Karke Aur Ibadat Main Kisi Ko Sharik Na Thhera Kar Uska Shukr Ada Nahin Karege.

Note : Aayat Main Hath Ka Lafz Hai, Yeh Bataur E Muhawara Ke Hai Warna Allah Ta'ala Jism Aur Jismani Hatho Se Paak Hai.

### وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ (٧٤)

Tarjumah E Kanzul Imaan

Aur Unhone Allah Ke Siwa Aur Khuda Thhehra Liye Ke Shayad Unki Madad Ho

### وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً **Aur Unhone Allah Ke Siwa Aur Mabood Bana Liye**

Yaha Se Kuffaar E Makka Ki Gumrahi Main Jayadati Aur Inteha Bayan Ki Jaa Rahi Ke Un Par Tauba Lazim Tha Ke Wo Sirf Allah Ki Ibadat Karke Uski Naimato Ka Shukr Ada Karte Lekin Unhone Allah Ta'ala Ki Ibadat Karne Ki Bajaye Nafah Ya Nuqsan Pohchane Se Ajiz Bhuto Ko Pujna Shuru Kar Dia Aur Un Se Yeh Tawaquh Rakhne Lage Ke Shayad Unki Madad Ho Jaye Aur Yeh Bhut Musibat Ke Waqt Unke Kaam Aaye Aur Azaab Se Bachaye Aur Aisa Hona Mumkin Nahin.

### لَا يَسْتَنْبِغُونَ نَصْرَئِهِمْ وَبِمَ لَهُمْ جُنْدٌ مُّحَضَّرُونَ (٧٥)

Tarjuma E Kanzul Imaan

Wo Unki Madad Nahin Kar Sakte Aur Wo Un Ke Lashkar Sab Girftaar Hazir Aayege.

### لَا يَسْتَنْبِغُونَ نَصْرَئِهِمْ **Wo Mabood Unki Madad Nahin Kar Sakte**

Yaani Mushriko Ka Apne Mabood Se Madad Ki Tawaqau Rakhna Bekar Hai, Un Ke Mabood Na Unki Madad Kar Sakte Hai Aur Na Hi Un Se Azaab Dur Kar Sakte Hai Kyon Ke Wo Jamaad, Bejaan Bequdrat Aur Be Shaur Hai Aur Ulta Maumla Yeh Hai Ke Yeh Bhut Parsat Khud Apne Mabood Ki Hifazat Ke Liye Unke Lashkar Bane Hue Hai Jo Bhuto Ki Khidmat Ke Liye Maujud Rahte Hai. Dusra Ma'na Yeh Kia Gaya Hai Ke Akhirat Main Kafiro Ke Sath Unke Bhut Bhi Girftaar Karke Hazir Kiye Jayege Aur Sab Jahannum Main Dakhil Hoge, Bhut Bhi Aur Unke Pujari Bhi. Yad Rahe Ke Bhuto Ka Jahannum Main Dakhila Apne Pujariyon Ko Azaab Dene Ke Liye Hoga Aur Pujariyon Ka Dakhila Azaab Paane Ke Liye Hoga.

## Tafseer Surah Yasin

فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٦)

Tarjuma E Kanzul Imaan

To Tum Unki Baat Ka Ghum Na Karo Beshak Hum Jante Hai Jo Wo Chhupate Hai Aur Zahir Karte Hai.

**To Unki Baat Tumhe Gamgin Na Kare.**

Is Aayat Main Allah Ta'ala Apne Habib ﷺ Ko Tasalli Dete Huye Irshad Farmata Hai Ke Aey Pyaare Habib ﷺ Jab Yeh Kuffaar Aise Wajeh Aur Khule Huye Umoor Main Bhi Mukhalifat Hi Karte Hai To Aap Kuffaar Ki Takzib Wa Inkaar Se, Unki Izao Aur Jafakariyon Se Gamgin Na Ho, Beshak Hum Jante Hai Jo Wo Chhupate Hai Aur Zahir Karte Hai Hum Unhein Unki Kirdaar Ki Saza Dege.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا بُو حَصِيمٌ مُبِينٌ (٧٧)

وَ ضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَ بَى رَمِيمٌ (٧٨)

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَ بُو بِكَلِّ خَلْقٍ عَلِيمٌ (٧٩)

Tarjumah E Kanzul Imaan

Aur Kya Admi Ne Na Dekha Ke Humne Use Pani Ki Bund Se Banaya Jabhi Wo Sarih Jagdalu Hai. Aur Humare Liye Kahawat Kahta Hai Aur Apni Paidaish Bhul Gaya Bola Aisa Kon Hai Ke Hadiyon Ko Zinda Kare Jab Wo Bilkul Ghal Gayin. Tum Farmao Unhein Wo Zinda Karega Jisne Pehli Bar Unhe Banaya Aur Use Har Paidaish Ka Ilm Hai.

**Aur Kya Admi Ne Na Dekha**

**Shaan E Nuzul :** Yeh Aayat Wail Ya Abu Jahal Aur Mash'hur Qaul Ke Mutabiq Ubay Bin Khalf Ke Bare Main Nazil Huyi Jo Marne Ke Bad Uthhane Ke Inkar Main Sarkar E Do Alam ﷺ Se Behas Wa Takrar Karne Aya Tha, Uske Hath Main Ek Ghali Huyi Hadi Thi, Wo Usko Tordhta Jata Aur Huzur Aqdas ﷺ Se Kahta Jata Tha Ke Kya Aap Ka Yeh Khayal Hai Ke Is Hadi Ko Ghul Jane Aur Raiza Raiza Ho Jane Ke Bad Bhi Allah Ta'ala Zinda Karega ? Huzur Anwar ﷺ Ne Irshad Farmaya "Han" ! Aur Tujhe Bhi Marne Ke Bad Uthhaya Jayega Aur Jahannum Main Dakhil Farmayega. Is Par Yeh Aayat Karima Nazil Huyi Aur Uski Jahalat Ka Izhar Farmaya Gaya , Chunache Is Aayat Aur Iske Bad Wali Do Aayat Ka Khulasa Yeh Hai Ke Jo Insan Ghali Huyi Hadi Ka Bikhraane Ke Bad Allah Ta'ala Ki Qudrat Se Zindagi Qabul Karna Apni Nadani Se Namumkin Samjta Hai, Wo Kitna Ahmaq Hai, Apne Aapko Nahin Dekhta Ke Ibtedah Main Ek Ganda Nutfa Tha Ke Ghali Huyi Hadi Se Bhi Haqirtar Hai, Allah Ta'ala Ki Qudrat E Kamila Ne Us Main Jaan Dali, Insan Banaya To Aisa Magrur Wa Mutkabir Insan Hua Ke Allah Ta'ala Ki Qudrat Hi Ka Munkir Hokaar Jhagadane Aa Gaya, Itna Nahin Dekhta Ke Jo Qadir E Bar Haq Pani Ki Bund Ko Ek Qawi Aur Taqatwar Insaan Ki Surat Bana Deta Hai Uski Qudrat Se Gali Huyi Hadi Ko Dubara Zindagi Bakhsh Dena Kya Bhaid Hai Aur Isko Namumkin Samjana Kitni Khuli Huyi Jahalat Hai Aur Gali Huyi Hadi Ko Hath Se Mal Kar Humare Liye Misaal Deta Hai Ke Hadi To Esi Bikhari Huyi Hai, Yeh Kaise Zinda Hogi Aur Yeh Kahte Hue Apni Paidaish Ko Bhul Gaya Ke Mani Ke Qatre Se Paida Kia Gaya Hai. Aey Habib ﷺ Aap Us Se Farma Dey Ke Un Hadiyon Ko Wo Zinda Karega Jis Ne Pehli Bar Unhe Banaya Aur Wo Pehli Aur Bad Wali Har Paidaish Ko Janane Wala Hai Aur Jab Uska Ilm Bhi Kamil Hai , Qudrat Bhi Kamil To Phir Tumhe Dubara Zinda Kiye Jane Ko Manane Main Kyon Tamul Hai.

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ (٨٠)

Tarjuma E Kanzul Imaan

## Tafseer Surah Yasin

Jisne Tumhare Liye Hare Paid Main Se Aag Paida Ki Jabhi Tum Us Se Sulgaate Ho.

### الدَّيْ جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا Jisne Tumhare Liye Sabz Darkhat Se Aag Paida Ki

Arab Ke Do Darkhat Hote Hai Jo Waha Ke Junglo Main Kasrat Se Paye Jate Hai Ek Ka Nam Markh Hai Dusre Ka Afaar , Un Ki Khasiyat Yeh Hai Ke Jab Unki Sabz Shakhein Kat Kar Ek Dusre Par Ragdi Jaye To Un Se Aag Nikalti Hai Halake Wo Itni Tar Hoti Hai Ke Un Se Pani Tapkta Hota Hai. Is Main Qudrat Ki Kaisi Ajib Wa Garib Nishani Hai Ke Aag Aur Pani Dono Ek Dusre Ki Zid , Har Ek Ek Jagah Ek Lakdi Main Maujud, Na Pani Pani Aag Ko Bhujata Hai Na Aag Lakdi Ko Jalaye, Jis Qadir E Mutlaq Ki Yeh Hikmat Hai Wo Agar Ek Badan Par Maut Ke Bad Zinadgi Warid Kare To Uski Qudrat Se Kya Ajib Aur Usko Namumkin Kahna Aasar E Qudrat Dekh Kar Jahilana Sarkashi Wala Inkaar Karna Hai.

### أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۗ بَلَىٰ \* وَهُوَ الْخَلْقُ الْعَلِيمُ (٨١)

Tarjumah E Kanzul Imaan

Aur Kya Wo Jisne Aasman Aur Zamin Banaye Un Jaise Aur Nahin Bana Sakta Kyon Nahin Aur Wahi Barda Paida Karne Wala Sab Kuch Janta Hai.

### أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ Jisne Asmaan Aur Zamin Banaye

Is Aayat Main Murdo Ko Zinda Karne Par Allah Ta'ala Ke Qadir Hone Ki Ek Aur Dalil Bayan Ki Jis Rab Ta'ala Ne Asman Aur Zamin Jaisi Azim Makhluq Bana Di Kya Wo Is Bat Par Qadir Nahin Ke Akhirat Main Un Jaise Chhote Aur Haqir Insaan Dubara Bana De ? Kyon Nahin ! Beshak Wo Is Par Qadir Hai Aur Aqal Bhi Yahi Faisla Karti Hai Ke Jo Asman Wa Zamin Jaisi Azim Makhluq Ko Paida Karne Par Qadir Hai To Wo Insaano Ko Dubara Paida Karne Par Jayada Qudrat Rakhta Hai Aur Uski Qudrat Kaamil Aur Uska Ilm Tamaam Malumat Ko Shaamil Hai Kyon Ke Wahi Barda Paida Karne Wala Aur Sab Kuch Janane Wala Hai.

### إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

Tarjumah E Kanzul Imaan

Uska Kaam To Yahi Hai Ke Jab Kisi Chiz Ko Chahe To Us Se Farmaye Ho Ja Wo Fauran Ho Jati Hai.

### إِنَّمَا أَمْرُهُ Uska Kam To Yahi Hai

Yaani Allah Ta'ala Ki Shaan To Yeh Hai Ke Wo Jab Kisi Chiz Ko Paida Karne Ka Irada Farmata Hai To Us Se Farmata Hai. "Ho Ja" To Wo Ho Jati Hai Yani Makhluqat Ka Wajud Uske Hukm Ke Tabeh Hai Aur Jab Khuda Kisi Chiz Ko Wajud Main Aane Ka Hukm Farmata Hai To Use Logo Ki Tarah Mukhtlif Ashiyah Ki Hajaat Nahin Hoti Balke Khuda Ke Hum Par Har Chiz Amar E Illahi Ke Mutabiq Wajud Main Aa Jati Hai.

### فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (٨٣)

Tarjumah E Kanzul Imaan

To Paaki Hai Use Jiske Hath Har Chiz Ka Qabza Hai Aur Usi Ki Taraf Phere Jaoge.

### فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ To Pak Hai Wo Jiske Hath Main Har Chiz Ka Qabza Hai

Yaani Bayan Karda Sab Chizo Se Sabit Ho Gaya Ke Mushrikin Jo Kahte Hai Us Se Wo Rab Ta'ala Pak Hai Jiske Dast E Qudrat Main Har Chiz Ka Qabza Hai Aur Wo Har Chiz Ka Malik Hai Aur Marne Ke Bad Usi Ki Taraf Tum Akhirat Main Phere Jaoge Kyon Ke Iske Elawa Aur Koi الإطلاق Malik Nahin Hai.

# Tafseer Surah Yasin

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