

Tafseer Roman Parah - 10

(69) khwah qaleel ya kaṣeer. Ghanimat woh māl hai jo Musalmanoñ ko kuffār se jung mein batariq-e-qaher o ghalaba ḥāsil ho. Mas'ala: māl-e-ghanimat pāñch ḥissoñ par taqseem kiya jāye is mein se chār hisse ghānimeen ke. (70) Mas'ala: ghanimat ka pāñchwa ḥissa phir pāñch ḥissoñ par taqseem hoga, un mein se ek ḥissa jo kul māl ka pach-chiswāñ ḥissa huwa woh Rasoolullah Sallal lahu àlaihi wasallam ke liye hai aur ek ḥissa āp ke ahl-e-qarābat ke liye aur teen ḥisse yateemoñ aur miskinoñ, musafiroñ ke liye. Mas'ala: Rasool-e-Kareem Sallal lahu àlaihi wasallam ke bād Ḥuzoor aur āp ke ahl-e-qarābat ke ḥisse bhi yateemoñ aur miskinoñ aur musafiroñ ko mileñ ge aur yeh pāñchwa ḥissa unhin teen par taqseem ho jāye ga. Yehi qaul hai imam Abu ḥanifa radiyallahu ànhu ka. (71) us din se roz-e-badr murād hai aur dono faujoñ se Musalmanoñ aur kāfiroñ ki faujeñ aur yeh wāqia satra ya un-nees ramzan ko pesh āya. As'hāb-e-Rasool Sallal lahu àlaihi wasallam ki tadād teen sau dus se kuchh ziyada thi aur mushrikeen hazār ke qareeb they. Allah ta'ala ne unheñ hazimat di, un mein se satta se ziyada māre gaye aur itne hi giriftār huwe. (72) jo Madina tayyiba ki taraf hai. (73) quraish ka jis mein Abu sufyañ waghairah they. (74) teen meel ke fāsle par sahil ki taraf. (75) yañi agar tum aur woh baham jung ka koi waqt mu'ayyan karte phir tumheñ apni qillat o be sāmāni aur un ki kaṣrat o sāmān ka ḥal māloom hota to zaroor tum haibat o andeshe se mi'ād mein ikhtelāf karte. (76) yañi islam aur muslimeen ki nusrat aur deen ka aīzaz aur dushmanān-e-deen ki halakat is liye tumheñ us ne be-mi'ād hi jama kar diya. (77) yañi hujjat-e-zahira qāim hone aur ibrat ka mu'āina kar lene ke bād. (78) Muḥammad bin Ishāq ne kaha ke halāk se kufr, ḥayāt se imān

murād hai. Màna yeh haiñ ke jo koi kāfir ho us ko chahiye ke pehle hujjat qāim kare aur aise hi jo imān lāye woh yaqeen ke sāth imān lāye aur hujjat o burhān se jān le ke yeh deen haq hai aur badr ka wāqia āyāt-e-waziha mein se hai is ke bād jis ne kufr ikhtiyār kiya woh mukabir hai, apne nafs ko mughāltā deta hai. (79) yeh Allah ta'ala ki ne'mat thi ke Nabi-e-kareem Sallal lahu ālaihi wasallam ko kuffār ki tadād thodi dikhayi gayi aur āp ne apna yeh khwab ashāb se bayān kiya, is se un ki himmatein badhin aur apne zo'f o kamzori ka andesha na raha aur unhein dushman par jurat paida hui aur qalb qawi huwe. Anbiya ka khwab haq hota hai, āp ko kuffār dikhāye gaye they aur aise kuffār jo duniya se be-imān jāyeñ aur kufr hi par un ka khātma ho, woh thode hi they kyuñ ke jo lashkar muqābil āya tha us mein kaseer log woh they jinhein apni zindagi mein imān naseeb huwa aur khwab mein qillat ki tābeer zo'f se hai chunancha Allah ta'ala ne Musalmanoñ ko ghalib farma kar kuffār ka zo'f zāhir kar diya. (80) aur sabāt o firār mein mutaraddid rehte. (81) tum ko buzdili aur taraddud aur bāhami ikhtelāf se. (82) aey Musalmanoñ. (83) Hazrat Ibn-e-mas'ood radiyallahu ānhu ne farmaya ke woh hamāri nigahon mein itne kam jache ke maine ne apne barabar wāle ek shakhs se kaha kya tumhāre gumān mein kāfir satar hoñge, us ne kaha mere khayal mein sau haiñ aur they hazār. (84) yahañ tak ke Abu jahel ne kaha ke unhein rassiyoñ mein bāndh lo goya ke woh Musalmanoñ ki jamāt ko itna qaleel dekh raha tha ke muqabla karne aur jung āzma hone ke lāiq bhi khayal nahi karta tha aur mushrikeen ko Musalmanoñ ki tadād thodi dikhane mein yeh hikmat thi ke mushrikeen muqable par jam jāyeñ , bhāg na padein aur yeh bāt ibteda mein thi, muqabla hone ke bād unhein Musalman bahut ziyada nazar āne lage. (85) yāni islam ka ghalaba aur Musalmanoñ ki nusrat aur shirk ka ibtāl aur mushrikeen ki zillat aur Rasool-e-kareem Sallal

laho àlaihi wasallam ke mo'jize ka izhār ke jo farmaya tha woh huwa ke jamāt-e-qalila lashkar-e-girān par fatah yāb huyi. (86) us se madad chāho aur kuffār par ghalib hone ki dua karo. Mas'ala: is se māloom huwa ke insān ko har ḥal mein lāzim hai ke woh apne qalb o zubān ko zikr-e-ilāhi mein mashghool rakhe aur kisi sakhti o pareshani mein bhi is se ghafil na ho. (87) is āyat se māloom huwa ke bāhami tanazo' zo'f o kamzori aur be-waqari ka sabab hai aur yeh bhi māloom huwa ke bāhami tanazo' se mehfooz rehne ki tadbeer khuda aur Rasool ki farmān bardāri aur deen ka itteba hai. (88) un ka mo'een o madad-gār. (89) Shān-e-Nuzool: yeh āyat kuffār-e-qaresh ke ḥaq mein nāzil huyi jo badr mein bahut itrāte aur takabbur karte āye they. Sayyid-e- ālam Sallal lahu àlaihi wasallam ne dua ki ya Rab yeh qaresh āa gaye takabbur o ghuroor mein sarshār aur jung ke liye tayyār, tere Rasool ko jhutlate haiñ. Ya Rab ab woh madad inayat ho jis ka tu ne wāda kiya tha. Hazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke jab Abu sufyan ne dekha ke qāfle ko koi khatra nahi raha to unhoñ ne qaresh ke pās payām bheja ke tum qāfle ki madad ke liye āye they ab us ke liye koi khatra nahi hai lihaza wāpas jāo, is par Abu jahel ne kaha ke khuda ki qasam hum wāpas na hoñge yahañ tak ke hum badr mein utrein, teen roz qiyām karein, ooñt zabah karein, bahut se khāne pakayen, sharābein piyen, kanizon ka gāna bajana sunein, arab mein hamāri shohrat ho aur hamāri haibat hamesha bāqi rahe lekin khuda ko kuchh aur hi manzoor tha jab woh badr mein pahoñche to jām-e-sharāb ki jagah unhein sāghar-e-maut peena pada aur kanizon ki sāz o nawa ki jagah rone wāliyan unhein royin. Allah ta'ala momineen ko ḥukm farmata hai ke is wāqie se ibrat hāsil karein aur samajh lein ke fakhr o riya aur ghuroor o takabbur ka anjām kharāb hai, bande ko ikhlās aur ita'at-e-khuda o Rasool chahiye. (90) aur Rasool-e-kareem Sallal lahu àlaihi

wasallam ki adawat aur Musalmanoñ ki mukhalifat mein jo kuchh unhoñ ne kiya tha is par un ki tarifein keein aur unhein khabees aa'māl par qāim rehne ki raghbat dilayi aur jab quresh ne badr mein jāne par ittefāq kar liya to unhein yād āya ke un ke aur qabila-e-bani bakr ke darmiyan ādawat hai, mumkin tha ke woh yeh khayāl karke wāpsi ka qasd karte, yeh shaitān ko manzoor na tha is liye us ne yeh fareb kiya ke woh Suraqa bin Mālīk bin ja'sam bani kanana ke sardār ki soorat mein namudār huwa aur ek lashkar aur ek jhanda sāth lekar mushrikeen se āa mila aur un se kehne laga ke main tumhāra zimmedār hoon, āj tum par koi ghalib āne wāla nahi, jab Musalmanoñ aur kāfiroñ ke dono lashkar saf āra huwe aur Rasool-e-kareem Sallal lahu ālaihi wasallam ne ek musht-e-khāk mushrikeen ke mooñh par māri aur woh peeth pher kar bhāge aur Hazrat Jibreel, Iblees la'een ki taraf badhe jo Suraqa ki shakl mein Hāris bin hash-shām ka hāth pakde huwe tha, woh hāth chhuta kar ma' apne giroh ke bhāga. Hāris pukarta reh gaya Suraqa Suraqa tum to hamāre zāmin huwe they kahāñ jāte ho, kehne laga mujhe woh nazar āta hai jo tumhein nazar nahi āta. Is āyat mein is wāqia ka bayān hai. (91) aur aman ki jo zimmedāri li thi us se subuk dosh hota hoñ. Is par Hāris bin hashsham ne kaha ke hum tere bharose par āye they to is hālat mein hamein ruswa karega, kehne laga. (92) yāni lashkar-e-malaika. (93) kahiñ woh mujhe halāk na karde. Jab kuffār ko hazimat huyi aur woh shikast kha kar Makka-e-mukarrama pahoñche to unhoñ ne yeh mash'hoor kiya ke hamāri shikast o hazimat ka ba'is Suraqa huwa, Suraqa ko yeh khabar pahoñchi to usey hairat huyi aur us ne kaha yeh log kya kehte haiñ na mujhe in ke āne ki khabar, na jāne ki, hazimat ho gayi jab main ne suna hai to quresh ne kaha ke tu fulāñ fulāñ roz hamāre pās āya tha, us ne qasam khayi ke yeh ghalat hai tab unhein mālloom huwa ke woh shaitān tha. (94) Madina

ke. (95) yeh Makka-e-mukarrama ke kuchh log they jinhoñ ne kalima-e-islam to padh liya tha magar abhi tak un ke diloñ meĩñ shak o taraddud bāqi tha. Jab kuffār-e-qaresh Sayyid-e-ālam Sallal lahu àlaihi wasallam se jung ke liye nikle yeh bhi un ke sāth badr meĩñ pahoñche, wahāñ ja kar Musalmanoñ ko qaleel dekha to shak aur badha aur murtad ho gaye aur kehne lage. (96) ke ba-wujood apni aisi qaleel tadād ke aise lashkar-e-girān ke muqābil ho gaye. Allah ta'ala farmāta hai. (97) aur apna kām us ke supurd karde aur us ke fazl o ahsān par mutmain ho. (98) us ka hāfiz o nāsir hai. (99) lohe ke gurz jo āg meĩñ lāl kiye huwe haiñ aur un se jo zakhm lagta hai us meĩñ āg padti hai aur sozish hoti hai, un se mār kar firishte kāfiroñ se kehte haiñ. (100) musibateĩñ aur āzāb. (101) yāni jo tum ne kasab kiya kufr aur isyān. (102) kisi par be-jurm āzāb nahi karta aur kāfir par āzāb karna ādl hai. (103) yāni un kāfiroñ ki ādat kufr o sarkashi meĩñ Fir'auni aur un se pehloñ ki misl hai to jis tarah woh halāk kiye gaye yeh bhi roz-e-badr qatl o qaid meĩñ mubtala kiye gaye. Ḥazrat Ibn-e-Abbas radiyallahu ànhuma ne farmaya ke jis tarah Fir'auniyoñ ne Ḥazrat Moosa àlaihis salatu was-salām ki nubuwwat ko yeh yaqeen jān kar un ki takzeeb ki yehi ḥal un logoñ ka hai ke Rasool-e-kareem Sallal lahu àlaihi wasallam ki risalat ko jān pehchān kar takzeeb karte haiñ. (104) aur ziyada badtar ḥal meĩñ mubtala na hoñ jaise ke Allah ta'ala ne kuffār-e-Makka ko rozi dekar bhook ki takleef rafa ki, aman dekar khauf se najāt di aur un ki taraf apne Habeeb Sallal lahu àlaihi wasallam ko Nabi bana kar mab'oos kiya. Unhoñ ne in ne'matoñ par shukr to na kiya bajaye is ke yeh sarkashi ki ke Nabi àlaihis salatu was-salām ki takzeeb ki, un ki khoon rezi ke darpay huwe aur logoñ ko rāh-e-ḥaq se roka. Sadi ne kaha ke Allah ki ne'mat Ḥazrat Sayyid-e-anbiya Muḥammad Mustafā Sallal lahu àlaihi wasallam haiñ. (105) aise hi yeh kuffār-e-qaresh haiñ jinheĩñ badr

meiñ halāk kiya gaya. (106) Shān-e-Nuzool: إِنَّ شَرَّ الدَّوَابِّ aur is ke bād ki āyateiñ bani qureza ke yahoodiyon ke ḥaq meiñ nāzil huyiñ jin ka Rasool-e-kareem Sallal lahu àlaihi wasallam se àhed tha ke woh āp se na laden ge, na āp ke dushmanon ki madad karen ge, unhoñ ne àhed toda aur mushrikeen-e-Makka ne jab Rasool-e-kareem Sallal lahu àlaihi wasallam se jung ki to inhon ne hathyaroñ se un ki madad ki phir Huzoor Sallal lahu àlaihi wasallam se ma'zirat ki ke hum bhool gaye they aur hum se qasoor huwa phir dobara àhed kiya aur us ko bhi toda. Allah ta'ala ne unheñ sab jānwaron se badtar bataya kyuñ ke kuffār sab jānwaroñ se badtar haiñ aur ba-wujood kufr ke àhed shikan bhi hoñ to aur bhi kharāb. (107) khuda se na àhed shikni ke kharāb natije se aur na us se sharmate haiñ ba-wujood yeh ke àhed shikni har āqil ke nazdeek sharm nāk jurm hai aur àhed shikni karne wāla sab ke nazdeek be aitebār ho jāta hai. Jab un ki be ghairti is darje pahuñch gayi to yaqinan woh jānwaron se badtar haiñ. (108) aur un ki himmateiñ tod do aur un ki jamateiñ muntashir kardo. (109) aur woh pand pazeer hoñ. (110) aur aise āsār o qarāin pāye jāyēñ jin se šābit ho ke woh uzr karen ge aur àhed par qāim na raheñ ge. (111) yāni unheñ is àhed ki mukhalifat karne se pehle āgah kardo ke tumhāri bad ahdi ke qarāin pāye gaye lihaza woh àhed qābil-e-aitebār na raha us ki pa-bandi na ki jāye gi. (112) jung-e-badr se bhāg kar qatl o qaid se bach gaye aur Musalmanoñ ke. (113) apne giriftār karne wāle ko, us ke bād Musalmanoñ ko khitāb hota hai. (114) khwah woh hathyār hoñ ya qil'e ya teer andazi. Muslim shareef ki ḥadees meiñ hai ke Sayyid-e-ālam Sallal lahu àlaihi wasallam ne is āyat ki tafseer meiñ quwwat ke māna rami yāni teer andazi bataye. (115) yāni kuffār ahl-e-Makka hoñ ya doosre. (116) Ibn-e-zaid ka qaul hai ke yahañ auroñ se munafiqeen murād haiñ. Hasan ka qaul hai ke kāfir jin. (117) is ki jaza wāfir mile gi. (118) un se sulah qabool

karlo. (119) aur sulah ka izhār makr ke liye kareĩñ. (120) jaisa ke qabila-e-aus o khazraj mein mahabbat o ulfat paida kardi ba-wujood yeh ke un mein sau baras se ziyada adawatein theein aur badi badi ladaiyan hoti rehti theein, yeh mahez Allah ka karam hai. (121) yani un ki bahami adawat is had tak pahunch gayi thi ke unhein mila dene ke liye tamam saman bekār ho chuke they aur koi soorat baqi na rahi thi, zara zara si bat mein bigad jate aur sadyon tak jung baqi rehti, kisi tarah do dil na mil sakte jab Rasool-e-kareem Sallal lahu alaihi wasallam mab'oos huwe aur arab log ap par iman laye aur unhone ne ap ka itteba' kiya to yeh halat badal gayi aur dilon se derina adawatein aur keene door huwe aur imani mahabbatein paida huiñ. Yeh Rasool-e-kareem Sallal lahu alaihi wasallam ka raushan mo'jiza hai. (122) Shān-e-Nuzool: Sa'eed bin jabeer Hazrat Ibn-e-Abbas radiyallahu anhu se riwayat karte haiñ ke yeh āyat Hazrat Umar radiyallahu anhu ke iman lane ke bare mein nāzil hui. Imān se sirf taintees mard aur chhe aurtein musharraf ho chuke they, tab Hazrat Umar radiyallahu anhu islam laye. Is qaul ki bina par yeh āyat Makki hai, Nabi-e-kareem Sallal lahu alaihi wasallam ke hukm se Madani soorat mein likhi gayi. Ek qaul yeh hai ke yeh āyat ghazwa-e-badr mein qabl-e-qital nāzil hui, is taqdeer par āyat Madani hai aur momineen se yahan ek qaul mein ansār, ek mein tamam muhajireen o ansār murād haiñ. (123) yeh Allah ta'ala ki taraf se wada aur basharat hai ke Musalmanoñ ki jamāt sābir rahe to ba madad-e-ilāhi dus gune kāfiroñ par ghalib rahe gi kyun ke kuffār jāhil haiñ aur un ki gharaz jung se na husool-e-sawāb hai, na khauf-e-āzāb, jānwaroñ ki tarah ladte bhidte haiñ to woh lillahiyat ke sāth ladne wale ke muqābil kya thaher saken ge. Bukhari shareef ki hadees mein hai ke jab yeh āyat nāzil hui to Musalmanoñ par farz kar diya gaya ke Musalmanoñ ka ek, dus ke muqable

se na bhāge phir āyat **الْآنَ خَفَّفَ اللَّهُ** nāzil huyi to yeh lāzim kiya gaya ke ek sau, do sau ke muqābil qāim raheīn yāni dus gunē se muqable ki farziyat mansookh huyi aur dugne ke muqāble se bhāgna mamnu' rakha gaya. (124) aur qatl-e-kuffār meīn mubālgha karke kufr ki zillat aur islam ki shaukat ka izhār na kare. Shān-e- Nuzool: Muslim shareef waghairah ki ahādeeṣ meīn hai ke jung-e-badr meīn sattu kāfir qaid karke Sayyid-e- ālam Sallal lahu ālaihi wasallam ke huzoor lāye gaye. Huzoor ne un ke muta'alliq sahaba se mashwara talab farmaya. Hazrat Abu bakr siddiq ne ārz kiya ke yeh āp ki qaum o qabile ke log haiñ meri rāye meīn inheīn fidya lekar chhod diya jāye, is se Musalmanoñ ko quwwat bhi pahoñche gi aur kya ajab hai ke Allah ta'ala in logoñ ko islam naseeb kare. Hazrat Umar radiyallahu ta'ala ānhu ne farmaya ke in logoñ ne āp ki takzeeb ki, āp ko Makka mukarrama meīn na rehne diya, yeh kufr ke sardār aur sarparast haiñ, in ki gardaneīn udāiye Allah ta'ala ne āp ko fidyē se ghani kiya hai, Ali Murtaza ko Aqeel par aur Hamza ko Abbas par aur mujhe mere qarābati par muqarrar kijiye ke in ki gardaneīn mār deiñ, ākhir kār fidya hi lenē ki rāye qarār pāyi aur jab fidya liya gaya to yeh āyat nāzil huyi. (125) yeh khitāb momineen ko hai aur māl se fidya murād hai. (126) yāni tumhāre liye ākhirat ka sawāb jo qatl-e-kuffār o aizāz-e-islam par murattab hai. Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke yeh hukm badr meīn tha jabke Musalman thode they, phir jab Musalmanoñ ki tadād ziyada huyi aur woh fazl-e-ilāhi se qawi huwe to qaidiyon ke ḥaq meīn nāzil huyi **فَإِمَّا مَنَّمُ الْمُؤْمِنِينَ وَمِمَّا يَدْرَأُ** aur Allah ta'ala ne apne Nabi Sallal lahu ālaihi wasallam aur momineen ko ikhtiyār diya ke chāhe kāfiroñ ko qatl kareīn, chāhe unheīn ghulam banayeñ, chāhe fidya leiñ , chāhe āzād kareīn. badr ke qaidiyoñ ka fidya chalees auqiya sona fi kas tha

jis ke solah sau dirham huwe. (127) yeh ke ijteḥād par àmal karne wāle se muākhaza na farmaye ga aur yahañ sahaba ne ijteḥād hi kiya tha aur un ki fikr mein yehi bāt āyi thi ke kāfiroñ ko zinda chhod dene mein un ke islam lāne ki ummeed hai aur fidya lene mein deen ko taqwiyaṭ hoti hai aur is par nazar nahi ki gayi ke qatl mein izzat-e-islam aur teḥdid-e-kuffār hai. Mas'ala: Sayyid-e-ālam Sallal lahu àlaihi wasallam ka is deeni mu'āmle mein sahaba ki rāye daryāft farmana mashru'iyat -e-ijteḥād ki daleel hai ya كِتَابٌ مِّنَ اللَّهِ سَبَقَ se woh murād hai jo us ne lauh-e-mehfooz mein likha ke ahl-e-badr par āzāb na kiya jāye ga. (128) jab upar ki āyat nāzil hui to ashāb-e-Nabi Sallal lahu àlaihi wasallam ne jo fidye liye they un se hāth rok liye. Is par yeh āyat-e-karima nāzil hui aur bayān farmaya gaya ke tumhāri ghanimatein ḥalāl ki gayin unhein khāo. Saḥīḥain ki ḥadees mein hai ke Allah ta'ala ne hamare liye ghanimatein ḥalāl keein, hum se pehle kisi ke liye ḥalāl na ki gayi theein. (129) Shān-e-Nuzool: yeh āyat Ḥazrat Abbas bin Abdul muttalib radiyallahu ànḥu ke bāre mein nāzil hui hai jo Sayyid-e-ālam Sallal lahu àlaihi wasallam ke chacha haiñ, yeh kuffār-e-quresh ke un dus sardāron mein se they jinḥoñ ne jung-e-badr mein lashkar-e-kuffār ke khāne ki zimme dāri li thi aur yeh us kharch ke liye bees auqiya sona sāth lekar chale they (ek auqiya chalees dirham ka hota hai) lekin un ke zimme jis din khilana tajweez huwa tha khās usi roz jung ka wāqia pesh āya aur qitāl mein khāna khilane ki fursat o mohlat na mili to yeh bees auqiya sona un ke pās bach raha, jab woh giriftār huwe aur yeh sona un se le liya gaya to unḥoñ ne darkhwast ki ke yeh sona un ke fidye mein mehsoob kar liya jāye magar Rasool-e-kareem Sallal lahu àlaihi wasallam ne inkār farmaya. Irshād kiya jo cheez hamāri mukhalifat mein sarf karne ke liye lāye they woh na chhodi jāye gi aur Ḥazrat Abbas par un ke dono bhatijoñ Aqeel bin Abi Tālib aur Naufil bin

Ḥāris ke fīdye ka bār bhi dāla gaya to Ḥazrat Abbas ne ārz kiya ya Muḥammad (Sallal lahu àlaihi wasallam) tum mujhe is ḥal mein chhodo ge ke main bāqi umr quresh se māṅg māṅg kar basar kiya karūn to Ḥuzoor ne farmaya ke phir woh sona kahān hai jis ko tumhāre Makka-e-mukarrama se chalte waqt tumhāri bibi Ummul-fazl ne dafn kiya hai aur tum un se keh kar āye ho ke khabar nahi hai mujhe kya hādsa pesh āye, agar main jung mein kām āa jāon to yeh tera hai aur Abdullah aur Ubaidullah ka aur fazl aur Qusam ka (sab un ke bete they) Ḥazrat Abbas ne ārz kiya ke āp ko kaise māloom huwa? Ḥuzoor ne farmaya mujhe mere Rab ne khabar dār kiya hai, is par Ḥazrat Abbas ne ārz kiya main gawahi deta hoon beshak āp sachche hai aur main gawahi deta hoon ke Allah ke siwa koi ma'bood nahi aur beshak āp us ke bande aur Rasool hai, mere is rāz par Allah ke siwa koi muttala' na tha aur Ḥazrat Abbas ne apne bhatijoṅ Aqeel o Naufil ko ḥukm diya woh bhi islam lāye. (130) khulus-e-imān aur sehat-e-niyyat se. (131) yāni fīdya. (132) jab Rasool-e-kareem Sallal lahu àlaihi wasallam ke pās Behreen ka māl āya jis ki miqdār assi hazār thi to Ḥuzoor ne namāz-e-zohar ke liye wazu kiya aur namāz se pehle pehle kul ka kul taqseem kar diya aur Ḥazrat Abbas radiyallahu ānhu ko ḥukm diya ke is mein se le lo jitna un se uth saka utna unhoṅ ne le liya, woh farmate they ke yeh us se behtar hai ke jo Allah ne mujh se liya aur main us ki maghfīrat ki ummeed rakhta hoon aur un ke tamawwul ka yeh ḥal huwa ke un ke bees ghulam they sab ke sab tājir aur un mein se sab se kam sarmaya jis ka tha us ka bees hazār ka tha. (133) woh qaidi. (134) tumhari bai'at se phir kar aur kufr ikhtiyār karke. (135) jaisa ke woh badr mein dekh chuke haiṅ ke qatl huwe, giriftār huwe, āinda bhi agar un ke atwār wohi rahe to unheṅ usi ka ummid wār rehna chahiye. (136) aur usi ke Rasool ki mahabbat mein unhoṅ ne apne. (137) yeh muhajireen-e-

awwaliñ haiñ. (138) Musalmanoñ ki aur unheñ apne makanoñ meñ thehrāya, yeh ansār haiñ. In muhajireen aur ansār dono ke liye irshād hota hai. (139) muhajir ansār ke aur ansār muhajir ke. Yeh wirāṣat āyat وَأُولُو الْأَرْحَامِ se mansookh ho gayi. (140) aur Makka-e-mukarrama hi meñ muqem rahe. (141) un ke aur momineen ke darmiyan wirāṣat nahi. Is āyat se ṣābit huwa ke Musalmanoñ ko kuffār ki mawalāt o mawarisat se mana kiya gaya aur un se juda rehne ka ḥukm diya gaya aur Musalmanoñ par bāham mel jol rakhna lāzim kiya gaya. (142) yāni agar Musalmanoñ meñ bāham ta'awun o tanasur na ho aur woh ek doosre ke madadgār hokar ek quwwat na ban jāyeñ to kuffār qawi hoñge aur Musalman za'eef aur yeh bada fitna o fasād hai. (143) pehli āyat meñ muhajireen o ansār ke bāhami tālluqāt aur un meñ se har ek ke doosre ke mo'een o nāsir hone ka bayān tha. Is āyat meñ un donoñ ke imān ki tasdeeq aur un ke morid-e-reḥmat -e-ilāhi hone ka zikr hai. (144) aur tumhare hi ḥukm meñ haiñ aey muhajireen o ansār. Muhajireen ke kayi tabqe haiñ ek woh haiñ jinhoñ ne pehli martaba Madina-e-tayyiba ko hijrat ki, unheñ muhajireen-e-awwaleen kehte haiñ. Kuchh woh hazrāt haiñ jinhoñ ne pehle Habsha ki taraf hijrat ki phir Madina-e-tayyiba ki taraf, unheñ as'habul-hijratain kehte haiñ, bāz hazrāt woh haiñ jinhoñ ne suleh hudaibiya ke bād fatah Makka se qabl hijrat ki, yeh ashāb hijrat-e-sāniya kehlate haiñ. Pehli āyat meñ muhajireen-e-awwaleen ka zikr hai aur is āyat meñ ashāb hijrat-e-sāniya ka. (145) is āyat se tawarus bil-hijrat mansookh kiya gaya aur zawil-irhām ki wirasat ṣābit huyi

(1) Soora-e-Tauba Madaniyya hai magar is ke akheer ki āyateñ لَقَدْ جَاءَكُمْ رَسُولٌ se ākhir tak in ko bāz ulama Makki kehte haiñ, is soorat meñ solah ruku, ek sau untees āyateñ, chār hazār atthat-tar kalme, dus hazār, chār sau atthassi

harf haiñ. Is soorat ke dus nām haiñ un meiñ se Tauba aur Bara'at do nām mash'hoor haiñ. Is soorat ke awwal meiñ Bismillah nahi likhi gayi is ki asl waja yeh hai ke Jibreel àlaihis salām is soorat ke sāth Bismillah lekar nāzil hi nahi huwe they aur Nabi-e-kareem Sallal lahu àlaihi wasallam ne Bismillah likhne ka ḥukm nahi farmaya. Ḥazrat Ali Murtaza se marwi hai ke Bismillah amān hai aur yeh soorat talwār ke sāth aman utha dene ke liye nāzil huyi. Bukhari ne Ḥazrat Bara se riwayat kiya ke Qur'an-e-kareem ki sooraton meiñ sab se ākhir yehi soorat nāzil huyi. (2) mushrikeen-e-arab aur Musalmanoñ ke darmiyan àhed tha, un meiñ se chand ke siwa sab ne àhed shikni ki to un àhed shiknoñ ka àhed sāqit kar diya gaya aur ḥukm diya gaya ke chār mahine woh aman ke sāth jahañ chāhe guzareñ un se koi ta'arruz na kiya jāye ga. Is arse meiñ unheñ mauqa hai ke khoob soch samajh leiñ ke un ke liye kya behtar hai aur apni ahtiyateñ kar leiñ aur jān leiñ ke is muddat ke bād Islam manzoor karna hoga ya qatl. Yeh soorat 9 hijri meiñ fatah Makka se ek sāl bād nāzil huyi. Rasool-e-kareem Sallal lahu àlaihi wasallam ne is san meiñ Ḥazrat Abu bakr siddiq radiyallahu ànhu ko ameer-e- Hajj muqarrar farmaya tha aur un ke bād Ali Murtaza ko majma-e-hujjāj meiñ yeh soorat sunane ke liye bheja, chunancha Āzrat Ali Murtaza ne dus zil-hijja ko jamra-e-uqba ke pās khade hokar nida ki يَٰأَيُّهَا النَّاسُ maiñ tumhāri taraf Rasool-e-kareem Sallal lahu àlaihi wasallam ka firistāda āya hooñ, logoñ ne kaha āp kya payām lāye haiñ? To āp ne tees chalees āyateñ is soorat mubarka ki tilawat farmayīñ phir farmaya maiñ chār ḥukm lāya hooñ.

1. is sāl ke bād koi mushrik Kāba-e-moazzama ke pās na āye.
2. koi shakhs barhana hokar Kāba-e-moazzama ka tawāf na kare.
3. jannat meiñ momin ke siwa koi dākhil na hoga.

4. jis ka Rasool-e-kareem Sallal lahu àlaihi wasallam ke sāth àhed hai woh àhed apni muddat tak rahe ga aur jis ki muddat mu'ayyan nahi hai us ki mi'ād chār māh par tamām ho jāye gi. Mushrikeen ne yeh sun kar kaha aey Ali apne chacha ke farzand (yāni Sayyid-e-ālam Sallal lahu àlaihi wasallam) ko khabar de dijiye ke hum ne àhed pas-e-pusht phenk diya, hamāre un ke darmiyan koi àhed nahi hai bajuz neza bāzi aur tegh zani ke. Is wāqia mein khilafat-e-hazrat-e-Siddiq-e-akbar ki taraf ek lateef ishara hai ke Huzoor ne Hazrat Abu bakr ko to ameer-e-Hajj banaya aur Hazrat Ali Murtaza ko un ke peeche Soora-e-Bara'at padhne ke liye bheja to Hazrat Abu bakr Imam huwe aur Hazrat Ali Murtaza muqtadi. Is se Hazrat Abu bakr ki taqdeem Hazrat Ali Murtaza par šābit huyi. (3) aur ba-wujood is mohlat ke us ki giraft se nahi bach sakte. (4) duniya mein qatl ke sāth aur ākhirat mein āzāb ke sāth. (5) Hajj ko Hajj-e-akbar farmaya is liye ke us zamane mein umra ko Hajj-e-asghar kaha jāta tha aur ek qaul yeh hai ke is Hajj ko Hajj-e-akbar is liye kaha gaya ke is sāl Rasool-e-kareem Sallal lahu àlaihi wasallam ne Hajj farmaya tha aur choonke yeh jum'a ko wāqe huwa tha is liye Musalman us Hajj ko jo roz-e-jum'a ho Hajj-e-wada' ka muzakkir jān kar Hajj-e-akbar kehte haiñ. (6) kufr o ūzr se. (7) imān lāne aur tauba karne se. (8) yeh wa'eed-e-azeem hai aur is mein yeh a'lām hai ke Allah ta'ala āzāb nāzil karne par qādir hai. (9) aur us ko us ki shartoñ ke sāth poora kiya. Yeh log bani zamra they jo kanana ka ek qabila hai aur un ki muddat ke nau mahine bāqi rahe they. (10) jinhoñ ne àhed shikni ki. (11) hil mein, khwah haram mein kisi waqt o makān ki takhsees nahi. (12) shirk o kufr se aur imān qabool karein. (13) aur qaid se riha kardo aur un se ta'arruz na karo. (14) mohlat ke mahine guzarne ke bād tāke āp se tawheed ke masa'il aur Qur'an-e-pāk sunein jis ki āp dāwat dete haiñ. (15) agar imān na lāye. Mas'ala: is se šābit

huwa ke mustāmin ko iza na di jāye aur muddat guzarne ke bād us ko darul-islām mein iqamat ka ḥaq nahi. (16) Islam aur is ki ḥaqiqat ko nahi jānte to unhein aman-e-deeni ain ḥikmat hai tāke kalāmullah sunein aur samjhein. (17) ke woh ūzr o āhed shikni kiya karte hai. (18) aur un se koi āhed shikni zahoor mein na āyi misl bani kanana o bani zamra ke. (19) āhed poora karen ge aur kaise qaul par qāim rahein ge. (20) imān aur wafa-e-āhed ke wāde karke. (21) āhed shikan, kufr mein sarkash, be murawwat, jhoot se na sharmane wāle unho ne. (22) aur duniya ke thode se nafa' ke peeche imān o Qur'an chhod baithe aur jo āhed Rasool-e-kareem Sallal lahu ālaihi wasallam se kiya tha woh Abu sufyan ke thode se lalach dene se tod diya. (23) aur logo ko deen-e-ilāhi mein dākhil hone se māne' huwe. (24) jab mauqa pāyen qatl kar dālein to Musalmano ko bhi chahiye ke jab mushrikeen par dastaras ho pāyen to un se dar guzar na karen. (25) kufr o āhed shikni se bāz āyein aur imān qabool karke. (26) Ḥazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke is āyat se šābit huwa ke ahl-e-qibla ke khoon ḥarām hai. (27) is se šābit huwa ke tafsil-e-āyāt par jis ko nazar ho woh ālim hai. (28) Mas'ala: is āyat se šābit huwa ke jo kāfir zimmi deen-e-Islam par zāhir tān kare us ka āhed bāqi nahi rehta aur woh zimmah se kharij ho jāta hai us ko qatl karna jāiz hai. (29) is āyat se šābit huwa ke kuffār ke sāth jung karne se Musalmano ki gharaz unhein kufr o bad āa'māli se rok dena hai. (30) aur suleh ḥudaibiya ka āhed toda aur Musalmano ke haleef Khaza'a ke muqābil bani bakr ki madad ki. (31) Makka mukarrama se darunnadwa mein mashwara karke. (32) qatl o qaid se. (33) aur un par ghalaba ātā farmaye ga. (34) yeh tamām mawa'eed poore huwe aur Nabi Sallal lahu ālaihi wasallam ki khabrein sādiq huiin aur nubuwwat ka šuboot wāzeh tar ho gaya. (35) is mein ash'ār hai ke bāz ahl-e-Makka kufr se bāz āa kar ta'eb

hoñ ge. Yeh khabar bhi aisi hi wāqe ho gayi chunancha Abu Sufyān aur Ikrama bin Abu jahel aur Suhel bin amro imān se mushrraf huwe. (36) ikhlās ke sāth Allah ki rāh mein. (37) is se māloom huwa ke mukhlis aur ghair mukhlis mein imtiyāz kar diya jāye ga aur maqsood is se musalmanoñ ko mushrikeen ki mawalāt aur un ke pās Musalmanoñ ke rāz pahoñchane se mumani'at karna hai. (38) masjidon se masjid-e-ḥarām Kāba moazzama murād hai, is ko jama ke seghe se is liye zikr farmaya ke woh tamām masjidon ka qibla aur imam hai, is ka ābād karne wāla aisa hai jaise tamām masjidon ka ābād karne wāla aur jamā ka seghe lāne ki yeh wajah bhi ho sakti hai ke har buq'a masjid-e-ḥarām ka masjid hai aur yeh bhi ho sakta hai ke masjidon se jins murād ho aur Kāba moazzama is mein dākhil ho kyun ke woh is jins ka sadar hai. Shān-e-Nuzool: kuffār-e-quresh ke rausa ki ek jamāt jo badr mein giriftār hui aur un mein Huzoor ke chacha Ḥazrat Abbas bhi they un ko ashāb-e-kirām ne shirk par ār dilayi aur Ḥazrat Ali Murtaza ne to khās Ḥazrat Abbas ko Sayyid-e-ālam Sallal lahu ālaihi wasallam ke muqābil āne par bahut sakht sust kaha, Ḥazrat Abbas kehne lage ke tum hamāri buraiyan to bayān karte ho aur hamāri khoobiyañ chhupate ho, un se kaha gaya kya āp ki kuchh khoobiyañ bhi haiñ? unhoñ ne kaha hān hum tum se afzal haiñ, hum masjid-e-ḥarām ko ābād karte haiñ, Kāba ki khidmat karte haiñ, hājiyon ko sairāb karte haiñ, asiron ko riha karate haiñ, is par yeh āyat nāzil hui ke masjidon ka ābād karna kāfiron ko nahi pahoñchta kyun ke masjid ābād ki jāti hai Allah ki ibadat ke liye to jo khuda hi ka munkir ho us ke sāth kufr kare woh kya masjid ābād kare ga aur ābād karne ke māna mein bhi kayi qaul haiñ. Ek to yeh ke ābād karne se masjid ka banana, baland karna, marammat karna murād hai, kāfir ko is se mana kiya jāye ga. Doosra qaul yeh hai ke masjid ābād karne se is mein dākhil hona, baithna murād hai.

(39) aur but parasti ka iqrār karke. Yāni yeh donoñ bāteīñ kis tarah jama ho sakti haiñ ke ādmi kāfir bhi ho aur khās Islami aur tawheed ke ibadat khane ko ābād bhi kare. (40) kyuñ ke hālat-e-kufr ke āa'māl maqbool nahi, na mehmān dāri, na hājiyon ki khidmat, na qaidiyoñ ka riha karana. Is liye ke kāfir ka koi fe'l Allah ke liye to hota nahi lihaza us ka āmal sab akarat hai aur agar woh isi kufr par mar jāye to jahannam meiñ un ke liye hameshgi ka āzāb hai. (41) is āyat meiñ yeh bayān kiya gaya ke masjidōñ ke ābād karne ke mustahiq momineen haiñ. Masjidōñ ke ābād karne meiñ yeh umoor bhi dākhil haiñ jhādu dena, safayi karna, raushni karna aur masjidōñ ko duniya ki bāton se aur aisi cheezoñ se mehfooz rakhna jin ke liye woh nahi banayi gayin. Masjidēīñ ibadat karne aur Zikr karne ke liye banayi gayi haiñ aur ilm ka dars bhi zikr meiñ dākhil hai. (42) yāni kisi ki raza ko raza-e-ilāhi par kisi andeshe se bhi muqaddam nahi karte. Yehi māna haiñ Allah se darne aur ghair se na darne ke. (43) murād yeh hai ke kuffār ko momineen se kuchh nisbat nahi, na un ke āa'māl ko in ke āa'māl se kyuñ ke kāfir ke āa'māl rāigān haiñ khwah woh hājiyoñ ke liye sabeel lagāyeñ ya masjid-e-ḥarām ki khidmat kareīñ, un ke āa'māl ko momin ke āa'māl ke barabar qarār dena zulm hai. Shān-e-Nuzool: roz-e-badr jab Ḥazrat Abbas giriftār hokar āye to unhoñ ne ashāb-e-Rasool Sallal lahu ālaihi wasallam se kaha ke tum ko Islam aur hijrat o jihād meiñ sabqat hāsil hai to hum ko bhi masjid-e-ḥarām ki khidmat aur hājiyon ke liye sabilēīñ lagane ka sharf hāsil hai. Is par yeh āyat nāzil huyi aur āgah kiya gaya ke jo āmal imān ke sāth na hoñ woh bekār haiñ. (44) doosroñ se. (45) aur unhin ko duniya o ākhirat ki sa'adat mili. (46) aur yeh āla tareen basharat hai kyuñ ke mālik ki rehmat o raza bande ka sab se bada maqsad aur piyari murād hai. (47) jab Musalmanoñ ko mushrikeen se tark-e-mawalāt ka ḥukm diya gaya to bāz logoñ ne kaha yeh kaise

mumkin hai ke ādmi apne bāp bhai waghairah qarabat dāron se tark-e-tālluq kare, is par yeh āyat nāzil huyi aur bataya gaya ke kuffār se mawalāt jāiz nahi chāhe un se koi bhi rishta ho chunancha āge irshād farmaya. (48) aur jaldi āne wāle āzāb mein mubtala kare ya der mein āne wāle mein, is āyat se šābit huwa ke deen ke mehfooz rakhne ke liye duniya ki mashaqqat bardāsh karna Musalman par lāzim hai aur Allah aur us ke Rasool ki ita'at ke muqābil dunyawī tālluqāt kuchh qābil-e-iltefāt nahi aur khuda aur Rasool ki mahabbat imān ki daleel hai. (49) yāni Rasool-e-kareem Sallal lahu ālaihi wasallam ke ghazwāt mein Musalmanoñ ko kāfiroñ par ghalaba ātā farmaya jaisa ke wāqia-e-badr aur quraiza aur nuzair aur hudebiya aur khaibar aur fatah Makka mein. (50) Hunain ek wādi hai Tāif ke qareeb Makka mukarrama se chand meel ke fāsle par. yahan fatah Makka se thode hi roz bād qabila-e-Hawazan o Saqeef se jung huyi. Is jung mein Musalmanoñ ki tadād bahut kaseer bāra hazār ya us se zāid thi aur mushrikeen chār hazār they jab donoñ lashkar muqābil huwe to Musalmanoñ mein se kisi shakhs ne apni kasrat par nazar karke yeh kaha ke ab hum hargiz maghloob na hoñge, yeh kalima Rasool-e-kareem Sallal lahu ālaihi wasallam ko bahut girān guzra kyun ke Ḥuzoor har ḥal mein Allah ta'ala par tawakkal farmate they aur tadād ki qillat o kasrat par nazar na rakhte they. Jung shuru huyi aur qitāl-e-shadeed huwa, mushrikeen bhāge aur Musalman māl-e-ghanimat lene mein masroof ho gaye to bhāge huwe lashkar ne is ko ghanimat samjha aur teeron ki barish shuru kardi aur teer andazi mein woh bahut maharat rakhte they. Natija yeh huwa ke is hangame mein Musalmanoñ ke qadam ukhad gaye, lashkar bhāg pada aur Sayyid-e-ālam ke pās siwaye Ḥuzoor ke chacha Ḥazrat Abbas aur āp ke Ibn-e-amm Abu Sufyān bin hāriṣ ke aur koi bāqi na raha. Ḥuzoor ne us waqt apni sawari ko kuffār ki taraf āge badhaya aur

Ḥazrat Abbas ko ḥukm diya ke woh baland āwāz se ashāb ko pukarein, un ke pukarne se woh log labbaik labbaik kehte huwe palat āye aur kuffār se jung shuru ho gayi, jab ladāi khoob garam huyi Ḥuzoor ne apne dast-e- mubarak mein sang reze lekar kuffār ke munhoñ par märe aur farmaya Rabb-e- Muḥammad ki qasam bhāg nikle, sang-rezoñ ka mārna tha ke kuffār bhāg pade aur Rasool-e-kareem Sallal lahu ālaihi wasallam ne un ki ghanimatein Musalmanoñ ko taqseem farma deein. In āyatoñ mein is wāqie ka bayān hai. (51) aur tum wahāñ na thaher sake. (52) ke itminan ke sāth apni jagah qāim rahe. (53) ke Ḥazrat Abbas radiyallahu ānhu ke pukarne se Nabi-e-kareem Sallal lahu ālaihi wasallam ki khidmat mein wāpas āye. (54) yāni firishte jinhein kuffār ne ablaq ghodon par safed libās pehne, amama bāndhe dekha, yeh firishte Musalmanoñ ki shaukat badhane ke liye āye they. Is jung mein unhoñ ne qitāl nahi kiya, qitāl sirf badr mein kiya tha. (55) ke pakde gaye, märe gaye, un ke ayāl o amwāl Musalmanoñ ke hāth āye. (56) aur taufiq-e- Islam ātā farmaye ga chunancha hawazan ke bāqi logoñ ko taufiq di aur woh Musalman hokar Rasool-e- kareem Sallal lahu ālaihi wasallam ki khidmat mein hāzir huwe aur Ḥuzoor ne un ke aseeroñ ko riha farmaya. (57) ke un ka bātin khabees hai aur woh na taharat karte haiñ na najasatoñ se bachte haiñ. (58) na Hajj ke liye na umrah ke liye aur is sāl se murād 9 hijri hai aur mushrikeen ke mana karne ke mana yeh haiñ ke Musalman un ko rokein. (59) ke mushrikeen ko Hajj se rok dene se tijaratoñ ko nuqsān pahoñche ga aur ahl-e- Makka ko tangi pesh āye gi. (60) Ikrama ne kaha aisa hi huwa, Allah ta'ala ne unhein ghani kar diya, bārishein khoob huyin, paidawār kasrat se huyi. Maqatil ne kaha ke khitta hāye Yaman ke log Musalman huwe aur unhoñ ne ahl-e- Makka par apni kaseer daulatein kharch keein (agar chāhe) farmane mein taleem hai ke bande ko chahiye ke talab-e-khair

aur dafa-e-āfāt ke liye hamesha Allah ki taraf mutawajjeh rahe aur tamām umoor ko usi ki mashiyyat se muta'alliq jāne. (61) Allah par imān lāna yeh hai ke us ki zāt aur jumla sifāt o tanzihāt ko māne aur jo us ki shān ke lāiq na ho us ki taraf nisbat na kare aur bāz mufasssireen ne Rasooloñ par imān lāna bhi Allah par imān lāne mein dākhil qarār diya hai to yahood o Nasāra agarche Allah par imān lāne ke mudda'i haiñ lekin un ka yeh dāwa bātil hai kyuñ ke yahood tajseem o tashbih ke aur Nasāra hulool ke mo'taqid haiñ to woh kis tarah Allah par imān lāne wāle ho sakte haiñ, aise hi yahood mein se jo Hazrat Uzair ko aur Nasāra Hazrat Masih ko khuda ka beta kehte haiñ to un mein se koi bhi Allah par imān lāne wāla na huwa, isi tarah jo ek Rasool ki takzeeb kare woh Allah par imān lāne wāla nahi. Yahood o Nasāra bahut anbiya ki takzeeb karte haiñ lihaza woh Allah par imān lāne wāloñ mein nahi. Shān-e-Nuzool: Mujahid ka qaul hai ke yeh āyat us waqt nāzil huyi jabke Nabi-e-kareem Sallal lahu ālaihi wasallam ko Room se qitāl karne ka hukm diya gaya aur isi ke nāzil hone ke bād ghazwa-e-tabook huwa. Kalbi ka qaul hai ke yeh āyat yahood ke qabila-e-quraiza aur nuzair ke haq mein nāzil huyi. Sayyid-e-ālam Sallal lahu ālaihi wasallam ne un se sulah manzoor farmayi aur yehi pehla jizya hai jo ahl-e-Islam ko mila aur pehli zillat hai jo kuffār ko Musalmanoñ ke hāth se pahoñchi. (62) Qur'an o hadees mein aur bāz mufasssireen ka qaul hai ke māna yeh haiñ ke Taurāt o Injeel ke mutabiq āmal nahi karte, un ki tehreef karte haiñ aur aḥkām apne dil se gadhte haiñ. (63) Islam deen-e-ilāhi. (64) mu'ahid ahl-e-Kitab se jo khirāj liya jāta hai us ka nām jizya hai. Masa'il: yeh jizya naqad liya jāta hai is mein udhār nahi. Mas'ala: jizya dene wāle ko khud hāzir hokar dena chahiye. Mas'ala: piyada pa lekar hāzir hokar khade hokar pesh kare. Mas'ala: qabool-e-jizya mein Turk o Hindu waghairah ahl-e-kitāb ke sāth

mulhiq haiñ siwa mushrikeen-e-arab ke ke un se jizya qabool nahi. Mas'ala: Islam lāne se jizya sāqit ho jāta hai. Hikmat-e- jizya muqarrar karne ki yeh hai ke kuffār ko mohlat di jāye ke tāke woh Islam ke maḥāsin aur dalāil ki quwwat dekheñ aur kutub-e-qadima mein Sayyid-e-ālam Sallal lahu ālaihi wasallam ki khabar aur Ḥuzoor ki nāt-o sifāt dekh kar musharraf ba-Islam hone ka mauqa pāyeñ. (65) Ahl-e-kitāb ki be-deeni ka jo upar zikr farmaya gaya yeh us ki tafseel hai ke woh Allah ki janāb mein aise fāsid aiteqād rakhte haiñ aur makhlooq ko Allah ka beta bana kar poojte haiñ. Shān-e-Nuzool: Rasool-e- kareem Sallal lahu ālaihi wasallam ki khidmat mein yahood ki ek jamāt āyi, woh log kehne lage ke hum āp ka kis tarah itteba' kareñ āp ne hamara qibla chhod diya aur āp Ḥazrat Uzair ko khuda ka beta nahi samajhte, is par yeh āyat nāzil huyi. (66) jin par na koi daleel na burhān aur phir apne jehal se is bātil-e-sarih ke mo'taqid bhi haiñ. (67) aur Allah ta'ala ki weḥdaniyat par hujjatein qāim hone aur dalilein wāzeh hone ke ba-wujood is kufr mein mubtala hote haiñ.

(68) ḥukm-e-ilāhi ko chhod kar un ke ḥukm ke pa'band huwe. (69) ke unheñ bhi khuda banaya aur un ke nisbat yeh aiteqād-e-bātil kiya ke woh khuda ya khuda ke bete haiñ ya khuda ne un mein ḥulool kiya hai. (70) un ki kitāboñ mein na un ke anbiya ki taraf se. (71) yāni deen-e-Islam ya Sayyid-e-ālam Sallal lahu ālaihi wasallam ki nubuwat ke dalāil. (72) aur apne deen ko ghalaba dena. (73) Muḥammad Mustafa Sallal lahu ālaihi wasallam. (74) aur us ki hujjat qawi kare aur doosre deenoñ ko is se mansookh kare chunancha Al-hamdu-lillah aisa hi huwa. Zakhā ka qaul hai ke yeh Ḥazrat Īsā ālaihis salām ke nuzool ke waqt zāhir hoga jabke koi deen wāla aisa na hoga jo Islam mein dākhil na ho jāye. Ḥazrat Abu Huraire ki ḥadees mein hai Sayyid-e- ālam Sallal lahu ālaihi wasallam ne farmaya ke Ḥazrat Īsā ālaihis

salām ke zamāne mein Islam ke siwa har millat halāk ho jāye gi. (75) is tarah ke deen ke ahkām badal kar logoñ se rishwatein lete hain aur apni kitaboñ mein tama-e-zar ke liye tehreef o tabdeel karte hain aur kutub-e-sābiqa ki jin āyāt mein Sayyid-e- ālam Sallal lahu ālaihi wasallam ki nāt o sifat mazkoor hai, māl hāsīl karne ke liye un mein fāsīd tāwilein aur tehrifein karte hain. (76) Islam se aur Sayyid-e-ālam Sallal lahu ālaihi wasallam par imān lāne se. (77) bukhāl karte hain aur māl ke huqooq ada nahi karte, zakāt nahi dete. Shān-e-Nuzool: Sadi ka qaul hai ke yeh āyat māl'een-e-zakāt ke ḥaq mein nāzil hui jabke Allah ta'ala ne aḥbār aur ruḥbān ki hirs-e-māl ka zikr farmaya to Musalmanoñ ko māl jama karne aur is ke huqooq ada na karne se hizr dilaya. Hazrat Ibn-e-Umar radiyallahu ānhuma se marwi hai ke jis māl ki zakāt di gayi woh kanz nahi khwah dafina hi ho aur jis ki zakāt na di gayi woh kanz hai jis ka zikr Qur'an mein huwa ke is ke mālik ko is se dāgh diya jāye ga. Rasool-e- kareem Sallal lahu ālaihi wasallam se ashāb ne ārz kiya ke sone chāñdi ka to yeh ḥal mālloom huwa phir kaun sa māl behtar hai jis ko jamā kiya jāye. Farmaya zikr karne wālī zubān aur shukr karne wāla dil aur nek bibi jo imān dār ki us ke imān par madad kare yāni parhez-gār ho ke us ki sohbat se ta'at o ibadat ka shauq badhe. (Rawah at-Tirmizi) Mas'ala: māl ka jama karna mubah hai mazmoom nahi jabke is ke huqooq ada kiye jāyēñ . Hazrat Abdur Rehman bin auf aur Hazrat Talha waghairah ashāb māl-dār they aur jo ashāb ke jama-e-māl se nafrat rakhte they woh in par aiterāz na karte they. (78) aur shiddat-e-hararat se safed ho jāye ga. (79) jism ke tamām atrāf o jawanib aur kaha jāye ga. (80) yahañ yeh bayān farmaya gaya ke ahkām -e-shara' ki bina qamari mahinoñ par hai jin ka ḥisāb chānd se hai. (81) yahañ Allah ki kitāb se ya lauh-e-meḥfooz murād hai ya Qur'an ya woh ḥukm jo us ne apne bandoñ par lāzim kiya. (82) teen muttasil Zul-qa'da o

Zul-hijja, Moharram aur ek juda Rajab. Arab log zamana-e-jahiliyat mein bhi in mahino ki ta'zeem karte the aur in mein qital harām jante the. Islam mein in mahino ki hurmat o azmat aur ziyada ki gayi. (83) gunah o na-farmani se. (84) un ki nusrat o madad farmaye ga. (85) Nasi lughat mein waqt ke moakhkhar karne ko kehte hain aur yahan shaher-e-harām ki hurmat ka doosre mahine ki taraf hata dena murād hai. Zamana-e-jahiliyat mein Arab ash'hur-e-hurum (yani Zul-qa'da o Zil-hijja Moharram, Rajab) ki hurmat o azmat ke mo'taqid the to jab kabhi ladai ke zamane mein yeh hurmat wale mahine aa jate to un ko bahut shaq guzarte is liye unhone ne yeh kiya ke ek mahine ki hurmat doosre ki taraf hatane lage, Moharram ki hurmat Safar ki taraf hata kar Moharram mein jung jari rakhte aur bajaye is ke Safar ko mah-e-harām bana lete aur jab is se bhi tehreem hatane ki hajat samajhte to is mein bhi jung halāl kar lete aur Rabiul-awwal ko mah-e-harām qarār dete. Is tarah tehreem sal ke tamam mahino mein ghoomti aur un ke is tarz-e-amal se mah hāye harām ki takhsees hi baqi na rahi, isi tarah Hajj ko mukhtalif mahino mein ghoomate phirte the. Sayyid-e-alam Sallallahu alaihi wasallam ne hajjatul-wada' mein ailaan farmaya ke nasi ke mahine gaye guzre huwe ab mahinon ke auqat ki waza-e-ilahi ke mutabiq hifazat ki jaye aur koi mahina apni jagah se na hataya jaye aur is ayat mein nasi ko mamnu' qarār diya gaya aur kufr par kufr ki ziyadati bataya gaya kyun ke is mein mah hāye harām mein tehreem qital ko halāl janna aur khuda ke harām kiye huwe ko halāl kar lena paya jata hai. (86) yani mah-e-harām ko ya is hatane ko. (87) yani mah-e-harām char hi rahein is ki to pa'bandi karte hain aur un ki takhsees tod kar hukm-e-ilahi ki mukhalifat, jo mahina harām tha usey halāl kar liya is ki jagah doosre ko harām qarār diya. (88) aur safar se ghabrate ho. Shan-e-Nuzool: yeh ayat ghazwa-e-tabook ki targheeb mein

nāzil huyi. Tabook ek maqām hai atrāf-e-shām mein Madina tayyiba se chauda manzil fāsle par. Rajab 9 hijri mein tāif se wāpsi ke bād Sayyid-e-ālam Sallal lahu ālaihi wasallam ko khabar pahoñchi ke arab ke nasraniyoñ ki tehreek se Harqal Shah-e-Room ne Shāmiyoñ ki fauj girān jama ki hai aur woh Musalmanoñ par hamle ka irada rakhta hai to Huzoor Sallal lahu ālaihi wasallam ne Musalmanoñ ko jihād ka hukm diya. Yeh zamāna nihayat tangi, qahet sāli aur shiddat-e-garmi ka tha yahañ tak ke do do ādmi ek ek khajoor par basar karte they, safar door ka tha, dushman kaseer aur qawi they is liye bāz qabile baith rahe aur unhein us waqt jihād mein jāna girān mālloom huwa aur is ghazwe mein bahut se munafiqeen ka parda fāsh aur ḥal zāhir ho gaya. Hazrat Usman-e-ghani radiyallahu ta'ala ānhu ne is ghazwe mein badi āli himmati se kharch kiya, dus hazār mujahideen ko sāmān diya aur dus hazār dinār is ghazwe par kharch kiye, nau sau oñt aur sau ghode ma' sāz o sāmān ke is ke ilawa haiñ aur ashāb ne bhi khoob kharch kiya, in mein sab se pehle Hazrat Abu bakr siddiq haiñ jinhoñ ne apna kul māl hāzir kar diya jis ki miqdār chār hazār dirham thi aur Hazrat Umar radiyallahu ānhu ne apna nisf māl hāzir kiya aur Sayyid-e-ālam Sallal lahu ālaihi wasallam teen hazār ka lashkar lekar rawana huwe. Hazrat Ali Murtaza ko Madina tayyiba mein chhoda. Abdullah bin ubai aur us ke hamrahi munafiqeen saniyatul-wida' tak chal kar reh gaye jab lashkar-e-Islam tabook mein utra to unhoñ ne dekha ke chashme mein pāni bahut thoda hai. Rasool-e-kareem Sallal lahu ālaihi wasallam ne us ke pāni se us mein kulli farmayi jis ki barkat se pāni josh mein āya aur chashma bhar gaya, lashkar aur is ke tamām jānwar achchhi tarah sairāb huwe. Hazrat ne kāfī arsa yahañ qiyām farmaya. Harqal apne dil mein āp ko sachcha Nabi jānta tha is liye usey khauf huwa aur us ne āp se muqabla na kiya. Hazrat ne atrāf mein lashkar bheje chunancha Hazrat

Khalid ko chār sau se zāid sawāroñ ke sāth akedar ḥākīm-e-domutal- jandal ke muqābil bheja aur farmaya ke tum us ko neel gāye ke shikār meiñ pakad lo chunancha aisa hi huwa jab woh neel gāye ke shikār ke liye apne qil'e se utra aur Ḥazrat Khalid bin waleed radiyallahu ànhu us ko giriftār karke khidmat-e-aqdas meiñ lāye. Ḥuzoor ne jizya muqarrar farma kar us ko chhod diya. Isi tarah ḥākīm-e-eila par Islam pesh kiya aur jazye par sulah farmayi, wāpsi ke waqt jab Ḥuzoor Sallal lahu àlaihi wasallam madine ke qareeb tashreef lāye to jo log jihād meiñ sāth hone se reh gaye they woh hāzir huwe, Ḥuzoor ne ashāb se farmaya ke in meiñ se kisi se kalām na kareñ aur apne pās na bithayeñ jab tak hum ijazat na deñ to Musalmanoñ ne un se airāz kiya yahañ tak ke bāp aur bhai ki taraf bhi iltefāt na kiya, isi bāb meiñ yeh āyateiñ nāzil huyiñ. (89) ke duniya aur is ki tamām mata' fāni hai aur ākhirat aur us ki tamām ne'mateiñ bāqi haiñ. (90) aey Musalmano Rasool-e-kareem Sallal lahu àlaihi wasallam kehasb-e-ḥukm Allah ta'ala. (91) jo tum se behtar aur farmān bardār hoñge. Murād yeh hai ke Allah ta'ala apne Nabi Sallal lahu àlaihi wasallam ki nusrat aur un ke deen ko izzat dene ka khud kafeel hai to agar tum ita'at-e-farmān-e- Rasool meiñ jaldi karo ge to yeh sa'adat tumheñ naseeb hogi aur agar tum ne susti ki to Allah ta'ala doosroñ ko apne Nabi ke sharf-e-khidmat se sarfarāz farmaye ga. (92) yāni waqt-e-hijrat Makka-e-mukarrama se jabke kuffār ne darun-nadwa meiñ Ḥuzoor ke liye qatl o qaid waghairah ke bure bure mashware kiye they. (93) Sayyid- e-ālam Sallal lahu àlaihi wasallam aur Ḥazrat Abu bakr siddiq radiyallahu ànhu. (94) yāni Sayyid-e-ālam Sallal lahu àlaihi wasallam Ḥazrat Abu bakr radiyallahu ànhu se. Mas'ala: Ḥazrat Abu bakr siddiq radiyallahu ànhu ki saḥabiyat is āyat se ṣābit hai. Hasan bin fazl ne farmaya jo shakhs Ḥazrat Siddiq-e- akbar ki saḥabiyat ka inkār kare woh nass-e-Qur'ani ka munkir

hokar kāfir huwa. (95) aur qalb ko itminān ātā farmaya. (96) un se murād malaika ki faujeiñ haiñ jinhoñ ne kuffār ke rukh pher diye aur woh un ko dekh na sake aur badr o ahzāb o hunain meiñ bhi unheñ ghaibi faujoñ se madad farmayi. (97) dāwat-e-kufr o shirk ko past farmaya. (98) yāni khushi se ya girāni se, aur ek qaul yeh hai ke quwwat ke sāth ya zo'f ke sāth aur be-samāni se ya sar o sāmān se. (99) ke jihād ka sawāb baith rehne se behtar hai to musta'iddi ke sāth tayyār ho aur kāhili na karo. (100) aur dunyawī nafa' ki ummeed huyi aur shadeed mehnat o mashaqqat ka andesha na hota. (101) Shān-e-Nuzool: yeh āyat un munafiqeen ki shān meiñ nāzil huyi jinhoñ ne ghazwa-e-tabook meiñ jāne se takhalluf kiya tha. (102) yeh munafiqeen aur is tarah ma'zirat karen ge. (103) munafiqeen ki is ma'zirat se pehle khabar de dena ghaibi khabar aur dalāil-e-nubuwwat meiñ se hai, chunancha jaisa farmaya tha waisa hi pesh āya aur unhoñ ne yehi ma'zirat ki aur jhooti qasmeñ khayiñ. (104) jhooti qasam kha kar. Mas'ala: is āyat se sābit huwa ke jhooti qasmeñ khāna sabab-e-halakat hai. (105) عَفَا اللَّهُ عَنْكَ se ibteda-e-kalām o iftetah-e-khitāb mukhatab ki tāzeem o tauqeer meiñ mubālgha ke liye hai aur zubān-e-arab meiñ yeh urf shā'e hai ke mukhatab ki tāzeem ke mauqe par aise kalme istemāl kiye jāte haiñ. Qazi Ayaz radiyallahu ānhu ne Shifa meiñ farmaya jis kisi ne is sawāl ko itāb qarār diya us ne ghalati ki kyuñ ke ghazwa-e-tabook meiñ hāzir na hone aur ghar reh jāne ki ijazat māngne wāloñ ko ijazat dena na dena dono Ḥazrat ke ikhtiyār meiñ they aur āp is meiñ mukhtār they, chunancha Allah tabarak o ta'ala ne farmaya فَأَذْنُ لِمَنْ لَمْ يَأْذَنْ لَهُمْ āp in meiñ se jise chāhe ijazat dijiye to لَمْ يَأْذَنْ لَهُمْ farmāna itāb ke liye nahi hai balke yeh izhār hai ke agar āp unheñ ijazat na dete to bhi woh jihād meiñ jāne wāle na they aur عَفَا اللَّهُ عَنْكَ ke māna yeh haiñ ke Allah tumheñ

mu'āf kare, gunah se to tumheĩn wāsta hi nahi. is meĩn Sayyid-e-ālam Sallal lahu ālaihi wasallam ki kamāl-e-takreem o tauqeer aur taskeen o tasalli hai ke qalb-e-mubarak par **لَمْ أَذْنُكَ لَهُمْ** farmāne se koi bār na ho. (106) yāni munafiqeen. (107) na idhar ke huwe na udhar ke huwe, na kuffār ke sāth reh sake na momineen ka sāth de sake. (108) aur jihād ka irada rakhte. (109) un ke ijazat chahne par. (110) baith rehne wāloñ se aurateĩn, bachche, bimār aur apahij log murād haiñ. (111) aur jhooti jhooti bāteĩn bana kar fasād angeziyañ karte. (112) jo tumhari bāteĩn un tak pahoñchayeñ. (113) aur woh āp ke ashāb ko deen se rokne ki koshish karte jaisa ke Abdullah bin ubai bin salool munafiq ne roz-e-uhad kiya ke Musalmanoñ ko ighwa karne ke liye apni jamāt ko lekar wāpas huwa. (114) aur unhoñ ne tumhāra kām bigāadne aur deen meĩn fasād dālne ke liye bahut makr o ḥeele kiye. (115) yāni Allah ta'ala ki taraf se taeed o nusrat. (116) aur us ka deen ghalib huwa. (117) Shān-e-Nuzool: yeh āyat Jad bin qais munafiq ke ḥaq meĩn nāzil huyi jab Nabi-e-kareem Sallal lahu ālaihi wasallam ne ghazwa-e-tabook ke liye tayyāri farmayi to Jad bin qais ne kaha ya Rasoolullah meri qaum jānti hai ke maiñ aurtoñ ka bada shedāi hooñ mujhe andesha hai ke maiñ Roomi aurtoñ ko dekhun ga to mujh se sabr na ho sake ga is liye āp mujhe yahiñ thaheer jāne ki ijazat dijiye aur un aurtoñ ke fitne meĩn na dāliye, maiñ āp ki apne māl se madad karuñ ga. Hazrat Ibn-e-Abbas radiyallahu ānhuma farmate haiñ ke yeh us ka heela tha aur is meĩn siwaye nifāq ke aur koi illat na thi, Rasool-e-kareem Sallal lahu ālaihi wasallam ne us ki taraf se mooñh pher liya aur usey ijazat de di, us ke ḥaq meĩn yeh āyat nāzil huyi. (118) kyuñ ke jihād se ruk rehna aur Rasool-e-kareem Sallal lahu ālaihi wasallam ke ḥukm ki mukhalifat karna bahut bada fitna hai. (119) aur tum dushman par fatah-yāb ho aur ghanimat tumhāre hāth āye. (120) aur kisi ṭarah ki

shiddat pesh āye. (121) munafiqeen ke chalāki se jihād mein na jā kar. (122) ya to fatah o ghanimat mile gi ya shahadat o maghfirat kyun ke Musalman jab jihād mein jāta hai to woh agar ghalib ho jab to fatah o ghanimat aur ajr-e-azeem pāta hai aur agar rāh-e-khuda mein mārā jāye to us ko shahadat hāsīl hoti hai jo us ki āla murād hai. (123) aur tumhein Ād o Samood waghairah ki tarāh halāk kare. (124) tum ko qatl o aseeri ke āzāb mein giriftār kare. (125) ke tumhāra kya anjām hota hai. (126) Shān-e-Nuzool: yeh āyat Jad bin qais munafiq ke jawāb mein nāzil huyi jis ne jihād mein na jāne ki ijazāt talab karne ke sath yeh kaha tha ke main apne māl se madad karunga, is par Ḥazrat Haq tabarak o ta'ala ne apne Habeeb Sayyid-e-ālam Sallal lahu ālaihi wasallam se farmaya ke tum khushi se do ya na khushi se tumhāra māl qabool na kiya jāye ga, yāni Rasool-e-kareem Sallal lahu ālaihi wasallam us ko na lenge kyun ke yeh dena Allah ke liye nahi hai. (127) kyun ke unhein raza-e-ilāhi maqsood nahi. (128) to woh māl un ke ḥaq mein sabab-e-rahāt na huwa balke wabāl huwa. (129) munafiqeen is par. (130) yāni tumhāre deen o millat par haiñ, Musalman haiñ. (131) tumhein dhoka dete aur jhoot bolte haiñ. (132) ke agar un ka nifāq zāhir ho jāye to Musalman un ke sāth wohi mu'āmla karen ge jo mushrikeen ke sāth karte haiñ is liye woh barah-e-taqiyya apne āp ko Musalman zāhir karte haiñ. (133) kyun ke unhein Rasoolullah Sallal lahu ālaihi wasallam aur Musalmanoñ se inteha darje ka bughz hai. (134) Shān-e-Nuzool: yeh āyat Zul-khuwesara tameemi ke ḥaq mein nāzil huyi, us shakhs ka nām Hurqoos bin zuhair hai aur yehi khawarij ki asl o bunyād hai. Bukhari o Muslim ki ḥadees mein hai ke Rasool-e-kareem Sallal lahu ālaihi wasallam māl-e-ghanimat taqseem farma rahe they to Zul-khuwesara ne kaha ya Rasoolullah ādl kijiye, Ḥuzoor ne farmaya tujhe kharabi ho main na ādl karuñ ga to ādl

kaun kare ga. Hazrat Umar radiyallahu ànhu ne àrz kiya mujhe ijazat dijiye ke is munafiq ki gardan mār dooñ, Huzoor ne farmaya ke ise chhod do, is ke aur bhi humrahi haiñ ke tum un ki namāzoñ ke sāmne apni namāzoñ ko aur un ke rozoñ ke sāmne apne rozoñ ko ḥaqeer dekho ge, woh Qur'an padheñ ge aur un ke galoñ se na utre ga, woh deen se aise nikal jāyeñ ge jaise teer shikār se. (135) sadaqāt. (136) ke hum par apna fazl wasee' kare aur hameiñ khalq ke amwāl se ghani aur be-niyaz karde. (137) jab munafiqeen ne taqseem-e-sadaqāt meiñ Sayyid-e-ālam Sallal lahu àlaihi wasallam par tñ kiya to Allah az-zawajal ne is āyat meiñ bayān farma diya ke sadaqāt ke mustahiq sirf yehi āth qism ke log haiñ, unhin par sadaqāt sarf kiye jāyeñ ge, un ke siwa aur koi mustahiq nahi aur Rasool-e-kareem Sallal lahu àlaihi wasallam ko amwāl-e-sadaqa se koi wāsta hi nahi, āp par aur āp ki aulād par sadaqāt ḥarām haiñ to tñ karne wāloñ ko aiterāz ka kya mauqa. Sadqe se is āyat meiñ zakāt murād hai. Mas'ala: zakāt ke mustahiq āth qism ke log qarār diye gaye haiñ, un meiñ se moàllafatul-quloob ba-ijamà-e-saḥaba sāqit ho gaye kyuñ ke jab Allah tabarak o ta'ala ne Islam ko ghalaba diya to ab is ki hājat na rahi. Yeh ijma' zamāna-e-siddiq meiñ muna'qid huwa. Mas'ala: Faqeer woh hai jis ke pās adna cheez ho aur jab tak us ke pās ek waqt ke liye kuchh ho us ko sawāl ḥalāl nahi. Miskeen woh hai jis ke pās kuchh na ho woh sawāl kar sakta hai. Āmileen woh log haiñ jin ko imam ne sadaqa teḥseel karne par muqarrar kiya ho, unheñ imam itna de jo un ke aur un ke muta'alliqeen ke liye kāfi ho. Mas'ala: agar Āmil ghani ho to bhi us ko lena jāiz hai. Mas'ala: Āmil Sayyid ya hāshmi ho to woh zakāt meiñ se na le. Gardaneñ chhudane se murād yeh hai ke jin ghulamoiñ ko un ke mālikoñ ne makatib kar diya ho aur ek miqdār māl ki muqarrar kardi ho ke is qadar woh ada kar deiñ to āzād haiñ, woh bhi mustahiq haiñ, un ko āzād karane ke liye

māl-e-zakāt diya jāye. Qarz-dār jo bighair kisi gunah ke mubtala-e-qarz huwe hoñ aur itna māl na rakhte hoñ jis se qarz ada kareñ unheñ ada-e-qarz meñ māl-e-zakāt se madad di jāye. Allah ki rāh meñ kharch karne se be-sāmān mujahideen aur nādār hājiyoñ par sarf karna murād hai. Ibn-e-sabeel se woh musāfir murād haiñ jis ke pās māl na ho. Mas'ala: zakāt dene wāle ko yeh bhi jāiz hai ke woh in tamām aqsām ke logoñ ko zakāt de aur yeh bhi jāiz hai ke un meñ se kisi ek hi qism ko de. Mas'ala: zakāt inhin logoñ ke sāth khās ki gayi to in ke ilawa aur doosre masraf meñ kharch na ki jāye gi, na masjid ki tameer meñ, na murde ke kafan meñ, na us ke qarz ki ada meñ. Mas'ala: zakāt bani hashim aur ghani aur un ke ghulamon ko na di jāye aur na ādmi apni bibi aur aulād aur ghulamoon ko de. (Tafseer-e-Aḥmadi o Madarik) (138) yāni Sayyid-e-ālam Sallal lahu ālaihi wasallam ko. Shān-e-Nuzool: Munafiqeen apne jalsoñ meñ Sayyid-e-ālam Sallal lahu ālaihi wasallam ki shān meñ na-shāista bāteñ baka karte they. Un meñ se bāzon ne kaha ke agar Ḥuzoor ko khabar ho gayi to hamāre ḥaq meñ achchha na hoga. Jalās bin suwed munafiq ne kaha hum jo chāheñ kaheñ Ḥuzoor ke sāmne mukar jāyeñ ge aur qasām kha leñge woh to kān haiñ, un se jo keh diya jāye sun kar mān lete haiñ. Is par Allah ta'ala ne yeh āyat nāzil farmayi aur farmaya ke agar woh sunne wāle bhi haiñ to khair aur salah ke sunne aur mānne wāle haiñ shar aur fasād ke nahi. (139) na munafiqoon ki bāt par. (140) munafiqeen is liye. (141) Shān-e-Nuzool: munafiqeen apni majlisoñ meñ Sayyid-e-ālam Sallal lahu ālaihi wasallam par tāt kiya karte they aur Musalmanoñ ke pās āa kar is se mukar jāte they aur qasmeñ kha kha kar apni bariyat šābit karte they. Is par yeh āyat nāzil huyi aur farmaya gaya ke Musalmanoñ ko rāzi karne ke liye qasmeñ khāne se ziyada ahem Allah aur us ke Rasool ko rāzi karna tha agar imān rakhte they to aisi harkateñ kyuñ

keeiñ jo khuda aur Rasool ki narāzi ka sabab hoñ. (142) Musalmanoñ. (143) munafiqoñ. (144) diloñ ki chhupi cheez un ka nifāq hai aur woh bughz o àdāwat jo woh Musalmanoñ ke sāth rakhte they aur is ko chhupaya karte they. Sayyid-e-ālam Sallal lahu àlaihi wasallam ke mo'jizāt dekhne aur āp ki ghaibi khabreiñ sunne aur un ko wāqe ke mutabiq pāne ke bād munafiqoñ ko andesha ho gaya ke kahiñ Allah ta'ala koi aisi soorat nāzil na farmaye jis se un ke asrār zāhir kar diye jāyeñ aur un ki ruswāi ho. Is āyat mein isi ka bayān hai. (145) Shān-e-Nuzool: ghazwa-e-tabook mein jāte huwe munafiqeen ke teen nafaroñ mein se do Rasool-e-kareem Sallal lahu àlaihi wasallam ki nisbat tamaskhuran kehte they ke un ka khayāl hai ke yeh Room par ghalib āa jāyeñ ge, kitna ba'eed khayāl hai aur ek nafar bolta to na tha magar un bātoñ ko sun kar hañsta tha. Huzoor ne un ko ṭalab farma kar irshād farmaya ke tum aisa aisa keh rahe they, unhoñ ne kaha hum rāsta kātne ke liye hañsi khel ke ṭaur par dil lagi ki bāteiñ kar rahe they. Is par yeh āyat-e-karima nāzil huyi aur un ka yeh ūzr o heela qabool na kiya gaya aur un ke liye yeh farmaya gaya jo āge irshād hota hai. (146) Mas'ala: is āyat se ṣābit huwa ke Rasool-e-kareem Sallal lahu àlaihi wasallam ki shān mein gustakhi kufr hai jis ṭarah bhi ho is mein ūzr qabool nahi. (147) is ke tāib hone aur ba ikhlās imān lāne se. Muḥammad bin Ishāq ka qaul hai ke is se wohi shakhs murād hai jo hañsta tha magar us ne apni zubān se koi kalma-e-gustakhi na kaha tha. Jab yeh āyat nāzil huyi to woh tāib huwa aur ikhlās ke sāth imān lāya aur us ne dua ki ke ya Rab mujhe apni rāh mein maqtool karke aisi maut de ke koi yeh kehne wāla na ho ke maiñ ne ghusl diya, maiñ ne kafan diya, maiñ ne dafn kiya chunancha aisa hi huwa ke woh jung-e-yamama mein shaheed huwe aur un ka pata hi na chala, un ka nām Yahya bin hameer ashja'i tha aur chooñke unhoñ ne Huzoor ki bad-goyi se zubān

roki thi is liye unheĩn tauba o imān ki taufeeq mili. (148) aur apne jurm par qāim rahe aur tāib na huwe. (149) woh sab nifāq aur āa'māl-e-khabisa meĩn yaksān haiñ un ka ḥal yeh hai ke. (150) yāni kufr o ma'siyat aur Rasool Sallal lahu ālaihi wasallam ki takzeeb ka. (Khazin) (151) yāni imān o tā'at o tasdeeq-e-Rasool se. (152) rāh-e-khuda meĩn kharch karne se. (153) aur unhoñ ne us ki ita'at o raza talbi na ki. (154) aur sawāb o fazl se mehroom kar diya. (155) lazzāt o shahwat-e-dunyawiya ka. (156) aur tum ne itteba-e-bātil aur takzeeb-e-khuda o Rasool aur momineen ke sāth istehza karne meĩn un ki rāh ikhtiyār ki. (157) unheĩn kuffār ki ṭarah aey munafiqeen tum tote meĩn ho aur tumhāre āamal bātil haiñ. (158) yāni munafiqoñ ko. (159) guzri huyi ummatoñ ka ḥal mālloom na huwa ke hum ne unheĩn apne ḥukm ki mukhalifat aur apne Rasooloñ ki na farmāni karne par kis ṭarah ḥalāk kiya. (160) jo toofan se ḥalāk ki gayi. (161) jo hawa se ḥalāk kiye gaye. (162) jo zalzale se ḥalāk kiye gaye. (163) jo salb-e-ne'mat se ḥalāk ki gayi aur Namrood machchhar se ḥalāk kiya gaya. (164) yāni Ḥazrat Shu'aib ālaihis salām ki qaum jo roz-e-abr ke āzāb se ḥalāk ki gayi. (165) aur zer o zabar kar dāli gayi. Woh qaum-e-Loot ki bastiyañ theeĩn. Allah ta'ala ne un chhe ka zikr farmaya is liye ke bilād-e-Shām o Iraq o Yaman jo sar zameen-e-Arab ke bilkul qareeb haiñ un meĩn un ḥalāk shuda qaumoñ ke nishān bāqi haiñ aur arab log un maqamāt par aksar guzarte rehte haiñ. (166) in logoñ ne bajaye tasdeeq karne ke apne Rasooloñ ki takzeeb ki jaisa ke aey munafiqeen-e-kuffār tum kar rahe ho, daro ke unhiñ ki ṭarah mubtala-e-āzāb na kiye jāo. (167) kyuñ ke woh hakeem hai bighair jurm ke saza nahi farmāta. (168) ke kufr aur takzeeb-e-anbiya karke āzāb ke mustahiq bane. (169) aur bāham deeni mahabbat o mawalāt rakhte haiñ aur doosre ke mu'een o madad-gār haiñ. (170) yāni Allah aur Rasool par imān lāne aur

shari'at ka itteba' karne ka. (171) Hasan radiyallahu ànhu se marwi hai ke jannat mein moti aur yaqoot-e-surkh aur zabarjad ke mahel momineen ko àtā hoñ ge. (172) aur tamām ne'matoñ se āla aur āshiqān-e-ilāhi ki sab se badi tamanna ”رَزَقْنَا اللّٰهُ تَعَالٰى“ bijāh-e-ḥabibihi Sallal lahu àlaihi wasallam. (173) kāfiroñ par to talwār aur harb se aur munafiqon par iqamat-e-hujjat se. (174) Shān-e-Nuzool: Imam Baghwi ne Kalbi se naql kiya ke yeh āyat Jalās bin sawed ke ḥaq mein nāzil huyi. Wāqia yeh tha ke ek roz Sayyid-e-ālam Sallal lahu àlaihi wasallam ne tabook mein khutba farmaya, us mein munafiqeen ka zikr kiya aur un ki bad ḥālī o bad ma'ālī ka zikr farmaya, yeh sun kar Jalās ne kaha ke agar Muḥammad (Sallal lahu àlaihi wasallam) sachche haiñ to hum log gadhon se badtar. Jab Ḥuzoor Madina wāpas tashreef lāye to Āmir bin qais ne Ḥuzoor se Jalās ka maqula bayān kiya, Jalās ne inkār kiya aur kaha ke ya Rasoolullah Āmir ne mujh par jhoot bola. Ḥuzoor ne dono ko ḥukm farmaya ke mimbar ke pās qasam khayeñ, Jalās ne bād-e-asr mimbar ke pās khade hokar Allah ki qasam khāi ke yeh bāt us ne nahi kahi aur Āmir ne is par jhoot bola, phir Āmir ne khade hokar qasam khāi ke beshak yeh maqula Jalās ne kaha aur maiñ ne is par jhoot nahi bola phir Āmir ne hāth utha kar Allah ke huzoor mein dua ki ya Rab apne Nabi par sachche ki tasdeeq nāzil farma. Un donoñ ke juda hone se pehle hi Ḥazrat Jibreel yeh āyat lekar nāzil huwe, āyat mein ”فَإِنْ يَتُوبَايْكَ خَيْرًا لَّهُمْ“ sun kar Jalās khade ho gaye aur àrz kiya ya Rasoolullah suniye Allah ne mujhe tauba ka mauqa diya, Āmir bin qais ne jo kuchh kaha sach kaha, maiñ ne woh kalma kaha tha tha aur ab maiñ tauba o istighfār karta hooñ, Ḥuzoor ne un ki tauba qabool farmayi aur woh tauba par sābit rahe. (175) Mujahid ne kaha ke Jalās ne ifshā-e-rāz ke andeshe se Āmir ke qatl ka irāda kiya tha us ki nisbat Allah

ta'ala farmata hai ke woh poorā na huwa. (176) aisi ḥālat mein un par shukr wājib tha na ke na sipāsi. (177) tauba o imān se aur kufr o nifāq par musir rahein. (178) ke unhein āzāb-e-ilāhi se bacha sake. (179) Shān-e-Nuzool: Sālba bin hātib ne Sayyid-e-ālam Sallal lahu ālaihi wasallam se darkhwast ki us ke liye māl-dār hone ki dua farmayen, Huzoor ne farmaya aey Sālba thoda māl jis ka tu shukr ada kare us bahut se behtar hai jis ka shukr ada na kar sake, dobara phir Sālba ne hāzir hokar yehi darkhwāst ki aur kaha usi ki qasam jis ne āp ko sachcha Nabi bana kar bheja ke agar woh mujhe māl dega to main har ḥaq wāle ka ḥaq ada karūn ga. Huzoor ne dua farmayi Allah ta'ala ne us ki bakriyon mein barkat farmayi aur itni badhin ke Madine mein un ki gunjaish na hui to Sālba un ko lekar jungal mein chala gaya aur jum'a o jamāt ki hāzri se bhi mehroom ho gaya. Huzoor ne us ka ḥal daryāft farmaya, to sahaba ne ārz kiya ke us ka māl bahut kaseer ho gaya hai aur ab jungal mein bhi us ke māl ki gunjaish na rahi. Huzoor ne farmaya ke Sālba par afsos phir jab Huzoor-e-aqdas Sallal lahu ālaihi wasallam ne zakāt ke tehseel karne wāle bheje, logon ne unhein apne apne sadaqāt diye, jab Sālba se ja kar unhon ne sadaqa mānga us ne kaha ke yeh to tax ho gaya, jāo main soch loon. Jab yeh log Rasool-e-kareem Sallal lahu ālaihi wasallam ki khidmat mein wāpas āye to Huzoor ne un ke kuchh ārz karne se qabl do martaba farmaya "Sālba par afsos" to yeh āyat nāzil hui, phir Sālba sadaqa lekar hāzir huwa to Sayyid-e-ālam Sallal lahu ālaihi wasallam ne farmaya ke Allah ta'ala ne mujhe is ke qabool farmane ki mumani'at farma di. Woh apne sar par khāk dāl kar wāpas huwa phir is sadqe ko khilafat-e-siddiqi mein Hazrat Abu bakr radiyallahu ānahu ke pās lāya, unhon ne bhi usey qabool na farmaya, phir khilafat-e-Farooqi mein Hazrat Umar radiyallahu ta'ala ānahu ke pās lāya, unhon ne bhi qabool na farmaya aur khilafat-e-Usmāni mein yeh

shakhs halāk ho gaya. (Madarik) (180) Imam Fakhruddin rāzi ne farmaya ke is āyat se šābit hota hai ke àhed shikni aur wàda khilāfi se nifāq paida hota hai to Musalman par lāzim hai ke in bātoñ se ahtirāz kare aur àhed poorā karne aur wàda wafa karne mein poori koshish kare. Hadees shareef mein hai munafiq ki teen nishaniyañ haiñ jab bāt kare jhoot bole, jab wàda kare khilāf kare, jab us ke pās amanat rakhi jāye khiyanat kare. (181) us par kuchh makhfi nahi munafiqeen ke diloñ ki bāt bhi jānta hai aur jo āpas mein woh ek doosre se kaheñ woh bhi. (182) Shān-e-Nuzool: jab āyat-e-sadaqa nāzil huyi to log sadaqa lāye un mein koi bahut kaṣeer lāye unheñ to munafiqeen ne riya-kār kaha aur koi ek sā' (1/2 - 3 ser) lāye to unheñ kaha Allah ko is ki kya parwah is par yeh āyat nāzil huyi. Ḥazrat Ibn-e-Abbas radiyallahu ànhuma se marwi hai ke jab Rasool-e- kareem Sallal lahu àlaihi wasallam ne logoñ ko sadaqa ki raghbat dilayi to Ḥazrat Abdur Rehman bin Auf chār hazār dirham lāye aur àrz kiya ya Rasoolullah mera kul māl āth hazār dirham tha chār hazār to yeh rāh-e-khuda mein hāzir hai aur chār hazār main ne ghar wāloñ ke liye rok liye haiñ, Ḥuzoor ne farmaya jo tum ne diya Allah is mein bhi barkat farmaye aur jo rok liya us mein bhi barkat farmaye, Ḥuzoor ki dua ka yeh asar huwa ke un ka māl bahut badha yahañ tak ke jab un ki wafāt huyi to unhoñ ne do bibiyañ chhodiñ unheñ āthwa hissa mila jis ki miqdār ek lākh sāth hazār dirham thi. (183) Abu Aqeel ansari ek sà khajureiñ lekar hāzir huwe aur unhoñ ne bārgah-e-risalat mein àrz kiya ke main ne āj rāt pāni kheeñchne ki mazdoori ki, us ki ujrat do sà khajureiñ miliñ ek sà to main ghar wāloñ ke liye chhod āya aur ek sà rāh-e-khuda mein hāzir hai. Ḥuzoor ne yeh sadaqa qabool farmaya aur is ki qadr ki. (184) munafiqeen aur sadaqe ki qillat par ār dilate haiñ. (185) Shān-e-Nuzool; upar ki āyateiñ jab nāzil huyi aur munafiqeen ka nifāq khul gaya aur Musalmanoñ

par zāhir ho gaya to munafiqeen Sayyid-e-ālam Sallal lahu àlaihi wasallam ki khidmat mein hāzir huwe aur āp se ma'zirat karke kehne lage ke āp hamāre liye istighfār kijiye, is par yeh āyat nāzil huyi aur farmaya gaya ke Allah ta'ala hargiz un ki maghfirat na farmaye ga chāhe āp istighfār mein mubālgha karein. (186) jo imān se kharij hoñ jab tak ke woh kufr par rahein. (Madarik) (187) aur ghazwa-e-tabook mein na gaye. (188) to thodi der ki garmi bardasht karte aur hamesha ki āg mein jalne se apne āp ko bachāte. (189) yāni duniya mein khush hona aur hañsna chāhe kitni hi darāz muddat ke liye ho magar woh ākhirat ke rone ke muqābil thoda hai kyun ke duniya fāni hai aur ākhirat dāim aur bāqi hai. (190) yāni ākhirat ka rona duniya mein hansne aur khabees āmal karne ka badla hai. Hadees sharif mein hai Sayyid-e-ālam Sallal lahu àlaihi wasallam ne farmaya ke agar tum jānte woh jo main jānta hoon to thoda hañste aur bahut rote. (191) ghazwa-e-tabook ke bād. (192) mutakhallifeen. (193) agar woh munafiq jo tabook mein jāne se baith raha tha. (194) aurtoñ, bachchoñ, bimāroñ aur apahijoñ ke. Mas'ala: is se šābit huwa ke jis shakhs se makr o khada' zāhir ho, us se inqetā' aur alahidgi karna chahiye aur mahez Islam ke mudda'i hone se masahibat o muwafaqat jāiz nahi hoti isi liye Allah ta'ala ne apne Nabi Sallal lahu àlaihi wasallam ke sāth munafiqeen ke jihād mein jāne ko manā farma diya. Āj kal jo log kehte haiñ ke har kalma go ko mila lo aur us ke sāth ittefāq o ittehād karo, yeh is hukm-e-Qur'ani ke bilkul khilāf hai. (195) is āyat mein Sayyid-e-āalam Sallal lahu àlaihi wasallam ko munafiqeen ke janaze ki namāz aur un ke dafn mein shirkat karne se mana farmaya gaya. Mas'ala: is āyat se šābit huwa ke kāfir ke janaze ki namāz kisi hal mein jāiz nahi aur kāfir ki qabr par dafn o ziyarat ke liye khade hona bhi mamnu' hai aur yeh jo farmaya (aur fisq hi mein mar gaye) yahañ fisq se kufr murād hai. Qur'an-e-kareem mein aur

jagah bhi fisq ba-màna kufr wārid huwa hai jaise ke āyat أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

meiñ. Mas'ala: fāsiq ke janaze ki namāz jāiz hai is par sahaba aur tābe'een ka ijma' hai aur is par ulama-e-saleheen ka āmal aur yehi ahl-e-sunnat o jamāt ka mazhab hai. Mas'ala: is āyat se Musalmanoñ ke janaze ki namāz ka jawāz bhi šābit hota hai aur is ka farz-e-kifaya hona ḥadees-e-mash'hoor se šābit hai. Mas'ala: jis shakhs ke momin ya kāfir hone meiñ shub'ha ho us ke janaze ki namāz na padhi jāye. Mas'ala: jab koi kāfir mar jāye aur us ka wali Musalman ho to us ko chahiye ke ba-tariq-e-masnoon ghusl na de balke najasat ki tarah is par pāni baha de aur na kafan masnoon de balke itne kapde meiñ lapet de jis se satar chhup jāye aur na sunnat tariqe par dafn kare aur na batariq-e-sunnat qabr banaye, sirf gadha khod kar daba de. Shān-e-Nuzool: Abdullah bin ubai bin salool munafiqoñ ka sardār tha jab woh mar gaya to us ke bete Abdullah ne jo Musalman, sāleḥ, mukhlis saḥabi aur kaṣirul-ibadat they unhoñ ne yeh khwahish ki ke Sayyid-e- ālam Sallal lahu ālaihi wasallam un ke bāp Abdullah bin ubai bin salool ko kafan ke liye apna qamees-e- mubarak inayat farma deiñ aur us ki namāz-e-janaza padha deiñ. Ḥazrat Umar radiyallahu ānhu ki rāye is ke khilāf thi lekin chooñke us waqt tak mumani'at nahi huyi thi aur Ḥuzoor ko mālloom tha ke Ḥuzoor ka yeh āmal ek hazār ādmiyoñ ke imān lāne ka ba'is hoga, is liye Ḥuzoor ne apni qamees bhi inayat farmayi aur janaze ki shirkat bhi ki. Qamees dene ki ek wajah yeh bhi thi ke Sayyid-e-ālam Sallal lahu ālaihi wasallam ke chacha Ḥazrat Abbas jo badr meiñ aseer hokar āye they to Abdullah bin ubai ne apna kurta unheñ pehnaya tha. Ḥuzoor ko is ka badla kar dena bhi manzoor tha. Is par yeh āyat nāzil huyi aur is ke bād phir kabhi Sayyid-e- ālam Sallal lahu ālaihi wasallam ne kisi munafiq ke janaze ki shirkat na farmayi aur Ḥuzoor ki woh masliḥat bhi poori huyi. Chunancha jab kuffār ne dekha ke

aisa shadidul-ādawat shakhs jab Sayyid-e-ālam Sallal lahu àlaihi wasallam ke kurte se barkat hāsil karna chahta hai to us ke aqide mein bhi āp Allah ke habeeb aur us ke sachche Rasool haiñ. Yeh soch kar hazār kāfir Musalman ho gaye. (196) un ke kufr o nifāq ikhtiyār karne ke ba'is. (197) ke jihād mein kya fauz o sa'adat aur baith rehne mein kaisi halakat o shaqawat hai. (198) dono jahāñ ki. (199) Sayyid-e-ālam Sallal lahu àlaihi wasallam ki khidmat mein jihād se reh jāne ka uzr karne. Zakhāk ka qaul hai ke yeh Āmir bin tufail ki jamāt thi unhoñ ne Sayyid-e-ālam àlaihis salatu wasalām se ārz kiya ke ya Nabi Allah agar hum āp ke sāth jihād mein jāyēñ to qabila-e-taye ke arab hamāri bibiyōñ, bachchoñ aur jānwarōñ ko loot leñge. Huzoor Sallal lahu àlaihi wasallam ne farmaya mujhe Allah ne tumhāre ḥal se khabar-dār kiya hai aur woh mujhe tum se be-niyāz kare ga. Amru bin ula ne kaha ke in logoñ ne uzr-e-bātil bana kar pesh kiya tha. (200) yeh doosre giroh ka ḥal hai jo bighair kisi ùzr ke baith rahe, yeh munafiqeen they unhoñ ne imān ka dāwa jhoota kiya tha. (201) duniya mein qatl hone ka aur ākhirat mein jahannam ka. (202) bātil wāloñ ka zikr farmāne ke bād sachche uzr wāloñ ke muta'alliq farmaya ke un par se jihād ki farziyat sāqit hai. Yeh kaun log haiñ, un ke chand tabqe bayān farmaye, pehle za'eef jaise ke boodhe, bachche, aurteñ aur woh shakhs bhi unhi mein dākhil hai jo paidaishi kamzor, za'eef, naheef, na-kāra ho. (203) yeh doosra tabqa hai jis mein andhe, langde, apahij bhi dākhil haiñ. (204) aur samān-e-jihād na kar sakeñ, yeh log reh jāyēñ to in par koi gunah nahi. (205) un ki itā'at kareñ aur mujahideen ke ghar wāloñ ki khabar-geeri rakheñ. (206) muāwakhaza ki. (207) Shān-e-Nuzool: ashāb-e-Rasool Sallal lahu àlaihi wasallam se chand hazrāt jihād mein jāne ke liye hāzir huwe, unhoñ ne Huzoor se sawāri ki darkhwast ki, Huzoor ne farmaya ke mere pās kuchh nahi jis par maiñ tumheñ sawār karōñ to woh rote

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wāpas huwe, un ke ḥaq mein yeh āyat nāzil huyi. (208) jihād mein jāne ki qudrat rakhte haiñ ba-wujood is ke. (209) ke jihād mein kya nafa' o ṣawāb hai.

