

Tafseer Roman Parah 11

(210) aur bāṭil ūzr pesh karen ge, yeh jihād se reh jāne wāle munafiq tumhāre is safar se wāpas hone ke waqt. (211) ke tum nifāq se tauba karte ho ya is par qāim rehte ho. Bāz mufasssireen ne kaha ke unhoñ ne wāda kiya tha ke zamana-e-mustaqbil mein woh momineen ki madad karen ge, ho sakta hai ke usi ki nisbat farmaya gaya ho ke Allah o Rasool tumhāre kām dekheñ ge ke tum apne is āhed ko bhi wafa karte ho ya nahi. (212) apne is safar se wāpas hokar Madina tayyiba mein. (213) aur un par malamāt o itāb na karo. (214) aur un se ijtenāb karo. Bāz mufasssireen ne farmaya murād yeh hai ke un ke sāth baithna, un se bolna tark kardo, chunancha jab Nabi Sallal lahu ālaihi wasallam Madina tashreef lāye to ḥuzoor ne Musalmanoñ ko ḥukm diya ke munafiqeen ke pās na baitheñ, un se bāt na karen kyun ke un ke bāṭin khabees aur ā'māl qabih haiñ aur malamāt o itāb se un ki islah na hogi is liye ke. (215) aur paleedi ke pāk hone ka koi tariqa nahi. (216) duniya mein khabees amal. Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya yeh āyat Jad bin qais aur Mo'tab bin qasheer aur un ke sāthiyoñ ke haq mein nāzil huyi. Yeh assi munafiq they. Nabi Sallal lahu ālaihi wasallam ne farmāya ke un ke pās na baitho, un se kalām na karo. Maqaṭil ne kaha ke yeh āyat Abdullah bin ubai ke haq mein nāzil huyi, us ne Nabi Sallal lahu ālaihi wasallam ke sāmne qasam khāi thi ke ab kabhi woh jihād mein jāne se susti na kare ga aur Sayyid-e-ālam Sallal lahu ālaihi wasallam se darkhwast ki thi ke ḥuzoor us se rāzi ho jāyeñ. Is par yeh āyat aur is ke bād wāli āyat nāzil huyi. (217) aur un ke ūzr qabool karlo to is se unheñ kuchh nafa' na hoga, kyun ke tum agar un ki qasamoñ ka aṭebār bhi karlo. (218) is liye ke woh un ke dil ke kufr o nifāq ko jānta hai. (219) jungal ke

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rehne wāle. (220) kyuñ ke woh majalis-e-ilm aur sohbat-e-ulama se door rehte haiñ. (221) kyuñ ke woh jo kuchh kharch karte haiñ raza-e-ilāhi aur talab-e-sawāb ke liye to karte nahi, riya kāri aur Musalmanoñ ke khauf se kharch karte haiñ. (222) aur yeh rāh dekhte haiñ ke kab Musalmanoñ ka zor kam ho aur kab woh maghloob hoñ, unheñ khabar nahi ke Allah ko kya manzoor hai, woh batla diya jāta hai. (223) aur wohi ranj o bala aur bad ḥāli meñ giriftār hoñge. Shān-e-Nuzool: yeh āyat qabila-e-Asad o Ghitfān o Tameem ke a'arabiyoñ ke haq meñ nāzil huyi phir Allah tabarak o ta'ala ne un meñ se jin ko mustasna kiya un ka zikr agli āyat meñ hai. (Khazin) (224) Mujahid ne kaha ke yeh log qabila-e-Muzina meñ se bani maqran haiñ. Kalbi ne kaha wo Aslam o Ghifār aur Juhina ke qabile haiñ. Bukhari o Muslim ki Ḥadees meñ hai ke Rasool-e-kareem Sallal lahu àlaihi wasallam ne farmaya ke quresh aur Ansār aur Juhina aur Muzina aur Aslam aur Shuja' aur Ghifār mawali haiñ, Allah aur Rasool ke siwa un ka koi maula nahi. (225) ke jab Rasool-e-kareem Sallal lahu àlaihi wasallam ke ḥuzoor meñ sadaqa lāyeñ to ḥuzoor un ke liye khair o barkat o maghfirat ki dua farmayeñ, yehi Rasool-e-kareem Sallal lahu àlaihi wasallam ka tariqa tha. Mas'ala: yehi fateḥa ki asl hai ke sadqe ke sāth dua-e-maghfirat ki jāti hai. Lihaza fateḥa ko bid'at o na-rawa batana Qur'an o Ḥadees ke khilāf hai. (226) woh ḥazrāt jinhoñ ne donoñ qibloñ ki taraf namāzeñ padhin ya ahl-e-badr ya ahl-e-bait-e-rizwāñ. (227) ashāb-e-be'at-e-uqba-e-ula jo chhe ḥazrāt they aur ashāb-e-be'at-e-uqba-e-sāniya jo bārah they aur ashāb-e-be'at-e-uqba-e-sālisa jo sattu ashāb haiñ, yeh ḥazrāt sābiqeen ansār kehlāte haiñ. (Khazin) (228) kaha gaya hai ke un se bāqi muhajireen o ansār murād haiñ to ab tamām ashāb is meñ āa gaye aur ek qaul yeh hai ke peru hone wāloñ se qiyamat tak ke woh imān-dār murād haiñ jo imān o tā'at o neki meñ ansār o

muhajireen ki rāh chaleiñ. (229) us ko in ke nek amal qabool. (230) is ke sawāb o ata se khush. (231) yāni Madina-e-tayyiba ke qurb o jawār. (232) is ke māna ya to yeh haiñ ke aisa jāna jis ka asar nahi māloom ho, woh hamāra jāna hai ke hum unheñ āzāb karen ge ya ħuzoor se munafiqeen ke hāl jāne ki nafi ba aitebār ma sabaq hai aur is ka ilm bād ko ata huwa jaisa ke doosri āyat mein farmaya وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ (Jumal) Kalbi o Sadi ne kaha ke Nabi-e-kareem Sallal lahu ālaihi wasallam ne roz-e-jum'a khutbe ke liye qiyām karke nām ba-nām farmaya, nikal aey fulān tu munafiq hai, nikal aey fulān tu munafiq hai to masjid se chand logoñ ko ruswa karke nikāla. Is se bhi māloom hota hai ke ħuzoor ko is ke bād munafiqeen ke hāl ka ilm ata farmaya gaya. (233) ek bār to duniya mein ruswāi aur qatl ke sāth aur doosri martaba qabr mein. (234) yāni āzāb-e-dozakh ki taraf jis mein hamesha giriftār raheñ ge. (235) aur unhoñ ne doosroñ ki tarah jhoote ūzr na kiye aur apne fe'l par nādim huwe. Shān-e-Nuzool: jumhoor mufasssireen ka qaul hai ke yeh āyat Madina tayyiba ke Musalmanoñ ki ek jamāt ke haq mein nāzil huyi jo ghazwa-e-tabook mein hāzir na huwe they, is ke bād nādim huwe aur tauba ki aur kaha afsos hum gumrahoñ ke sāth ya aurton ke sāth reh gaye aur Rasool-e-kareem Sallal lahu ālaihi wasallam aur āp ke ashāb jihād mein haiñ. Jab ħuzoor apne safar se wāpas huwe aur qareeb-e-Madina pahoñche to un logoñ ne qasam khāi ke hum apne āp ko masjid ke sutunoñ se bāndh denge aur hargiz na kholeñ ge yahāñ tak ke Rasool-e-kareem Sallal lahu ālaihi wasallam hi kholeiñ. Yeh qasamein kha kar woh masjid ke sutunon se bandh gaye jab ħuzoor tashreef lāye aur unheñ mulahiza kiya to farmaya yeh kaun haiñ? Arz kiya gaya yeh woh log haiñ jo jihād mein hāzir hone se reh gaye they. Unhoñ ne Allah se āhed kiya hai ke yeh apne āp ko na kholeñ ge jab tak ħuzoor un se rāzi hokar unheñ khud ne kholeiñ. ħuzoor ne

farmaya aur maiñ Allah ki qasam khāta hooñ ke maiñ inheñ na kholuñ ga na un ka ùzr qabool karuñ jab tak ke mujhe Allah ki taraf se un ke kholne ka hukm diya jāye. Tab yeh āyat nāzil huyi aur Rasool-e-kareem Sallal lahu àlaihi wasallam ne inheñ khola to unhoñ ne àrz kiya ya Rasool Allah yeh māl hamāre reh jāne ke ba'is huwe, inheñ lijiye aur sadaqa kijiye aur hameiñ pāk kar dijiye aur hamāre liye dua-e-maghfīrat farmaiye. ħuzoor ne farmaya mujhe tumhāre māl lene ka hukm nahi diya gaya . Is par agli āyat nāzil huyi **خُذْ مِنْ أَمْوَالِهِمْ** (236) yahāñ amal-e-saleh se ya aiterāf- e-qusoor aur tauba murād hai ya is takhalluf se. Pehle ghazwāt meiñ Nabi-e-kareem Sallal lahu àlaihi wasallam ke sāth hāzir hona ya ta'at o taqwa ke tamām ā'māl, is taqdeer par āyat tamām Musalmanoñ ke haq meiñ hogi. (237) is se takhalluf yāni jihād se reh jāna murād hai. (238) āyat meiñ jo sadaqa wārid huwa hai is ke māna meiñ mufasssireen ke kayi qaul haiñ. Ek to yeh ke woh sadaqa ghair wājiba tha jo bataur-e- kaffāra ke in sahibon ne diya tha jin ka zikr upar ki āyat meiñ hai, doosra qaul yeh hai ke is sadaqa se murād woh zakāt hai jo un ke zimme wājib thi, woh tāib huwe aur unhoñ ne zakāt ada karni chāhi to Allah ta'ala ne us ek lene ka hukm diya. Imam Abu bakr rāzi jasās ne is qaul ko tarjih di hai ke sadqe se zakāt murād hai. (Khazin o Ahkamul-Qur'an) Madarik meiñ hai ke sunnat yeh hai ke sadaqa lene wāla sadaqa dene wāle ke liye dua kare aur Bukhari o Muslim meiñ Ĥazrat Abdullah bin abi aufa ki Ĥadees hai ke jab koi Nabi-e-kareem Sallal lahu àlaihi wasallam ke pās sadaqa lāta āp us ke haq meiñ dua karte, mere bāp ne sadaqa hāzir kiya to ħuzoor ne dua farmayi **اللَّهُمَّ صَلِّ عَلَى أَبِي أَوْفَى**. Mas'ala: is āyat se šābit huwa ke fateha meiñ jo sadaqa lene wāle sadaqa pa kar dua karte haiñ yeh Qur'an o Ĥadees ke mutabiq hai. (239) is meiñ tauba karne wāloñ ko basharat di

gayi ke un ki tauba aur un ke sadaqāt maqbool haiñ. Bāz mufasssireen ka qaul hai ke jin logoñ ne ab tak tauba nahi ki is āyat mein unhein tauba aur sadqe ki targheeb di gayi. (240) mutakhallifeen mein se. (241) mutakhallifeen yāni ghazwa-e-tabook se reh jāne wāle teen qism ke they. Ek munafiqeen jo nifāq ke khu gar aur ādi they, doosre woh log jinhoñ ne qusoor ke aiterāf aur tauba mein jaldi ki jin ka upar zikr ho chuka, teesre woh jinhoñ ne tawaqquf kiya aur jaldi tauba na ki, yehi is āyat se murād haiñ. (242) Shān-e-Nuzool: yeh āyat ek jamāt-e-munafiqeen ke haq mein nāzil huyi jinhon ne masjid-e-quba ko nuqsān pahonchane aur is ki jamāt mutafarriq karne ke liye is ke qareeb ek masjid banayi thi. Is mein ek badi chāl thi woh yeh ke Abu āmir jo zamān-e-jahiliyat mein nasrani rahib ho gaya tha, Sayyid-e-ālam Sallal lahu ālaihi wasallam ke Madina-e-tayyiba tashreef lāne par ḥuzoor se kehne laga yeh kaun sa deen hai jo āp lāye haiñ, ḥuzoor ne farmaya ke main millat-e-hanifiya, deen-e-Ibraheem lāya hoon, kehne laga main isi deen par hoon, ḥuzoor ne farmaya ke nahi, us ne kaha ke āp ne is mein kuchh aur mila diya hai, ḥuzoor ne farmaya ke nahi, main khalis, sāf millat lāya hoon. Abu āmir ne kaha hum mein se jo jhoota ho Allah us ko musafirāt mein tanha aur bekas karke halāk kare. ḥuzoor ne āmin farmaya. Logon ne us ka nām Abu āmir fāsiq rakh diya, roz-e-uhad Abu āmir fāsiq ne ḥuzoor se kaha ke jahān kahin koi qaum āp se jung karne wāli mile gi main us ke sāth hokar āp se jung karūñ ga. Chunancho jung-e-hunain tak us ka yehi mamool raha aur woh ḥuzoor ke sāth masroof-e-jung raha, jab hawazan ko shikast huyi aur woh mayoos hokar mulk-e-shām ki taraf bhāga to us ne munafiqeen ko khabar bheji ke tum se jo samān-e-jung ho sake quwwat o salah sab jama karo aur mere liye ek masjid banao, main shah-e-Rom ke pās jāta hoon, wahāñ se romi lashkar lekar āūñ ga aur (Sayyid-e- ālam) Muhammad (Sallal

lahu àlaihi wasallam) aur un ke ashāb ko nikaluñ ga. Yeh khabar pa kar un logoñ ne masjid-e-zirār banayi thi aur Sayyid-e-ālam Sallal lahu àlaihi wasallam se arz kiya tha yeh masjid hum ne āsāni ke liye bana di hai ke jo log boodhe, za'eef, kamzor haiñ woh is mein ba-faraghat namāz padh liya karein, āp is mein ek namāz padh dijiye aur barkat ki dua farma dijiye. huzoor ne farmaya ke ab to main safar-e-tabook ke liye pa-ba'arakāb hoon, wāpsi par Allah ki marzi hogi toh wahāñ namāz padh loon ga jab Nabi Sallal lahu àlaihi wasallam ghazwa-e-tabook se wāpas hokar Madina shareef ke qareeb ek mauza' mein thehre to munafiqeen ne āp se darkhwast ki ke un ki masjid mein tashreef le chalein. Is par yeh āyat nāzil huyi aur un ke fāsīd iradon ka izhār farmaya gaya tab Rasool-e-kareem Sallal lahu àlaihi wasallam ne bāz ashāb ko hukm diya ke us masjid ko ja kar dha dein aur jala dein, chunancha aisa hi kiya gaya aur Abu āmir rahib mulk-e-shām mein ba hālat-e-safar be-kasi o tanhāi mein halāk huwa. (243) masjid-e-quba wālon ke. (244) ke wahāñ khuda aur Rasool ke sāth kufr karein aur nifāq ko quwwat dein. (245) jo masjid-e-quba mein namāz ke liye mujtama' hote haiñ. (246) yāni Abu āmir rahib. (247) is mein Sayyid-e-ālam Sallal lahu àlaihi wasallam ko masjid-e-zirār mein namāz padhne ki mumani'at farmayi gayi. Mas'ala: jo masjid fakhr o riya aur numood o numāish ya raza-e-ilāhi ke siwa aur kisi gharaz ke liye ya ghair tayyib māl se banayi gayi ho woh masjid-e-zirār ke sāth lahaq hai. (Madarik) (248) is se murād masjid-e-quba hai jis ki bunyād Rasool-e-kareem Sallal lahu àlaihi wasallam ne rakhi aur jab tak huzoor ne quba mein qiyām farmaya is mein namāz padhi. Bukhari shareef ki Ḥadees mein hai ke Rasool-e-kareem Sallal lahu àlaihi wasallam har hafta masjid-e-quba mein tashreef lāte they. Doosri Ḥadees mein hai ke masjid-e-quba mein namāz padhne ka sawāb umra ke barabar hai.

Mufasssireen ka ek qaul yeh bhi hai ke is se masjid-e-Madina murād hai aur is mein bhi hadisein wārid hain, in donon बातों में kuchh ta'āruz nahi kyun ke āyat ka masjid-e-quba ke haq mein nāzil hona is ko mustalzim nahi hai ke masjid-e- Madina mein yeh ausāf na hon. (249) tamām najasaton se ya gunahon se. Shān-e-Nuzool: yeh āyat ahl-e- masjid-e-quba ke haq mein nāzil hui. Sayyid-e-ālam Sallal lahu ālaihi wasallam ne un se farmaya aey giroh- e-ansār Allah az-zawajal ne tumhari sana farmayi tum wazu aur istanjan ke waqt kya amal karte ho? unhon ne ārz kiya ya Rasool Allah Sallal lahu ālaihi wasallam hum bada istanja teen dhelon se karte hain, is ke bād phir pāni se taharat karte hain. Mas'ala: najasat agar jāye khurooj se mutajawiz ho jāye to pāni se istanja wājib hai warna mustahab. Mas'ala: dhelon se istanja sunnat hai. Nabi-e-kareem Sallal lahu ālaihi wasallam ne is par mawazibat farmayi aur kabhi tark bhi kiya. (250) jaise ke masjid-e-quba aur masjid-e-Madina. (251) jaise ke masjid-e-zirār wāle. (252) murād yeh hai ke jis shakhs ne apne deen ki bina taqwa aur raza-e-ilāhi ki mazboot sath par rakhi woh behtar hai na ke woh jis ne apne deen ki bina bātil o nifāq ke girao gadhe par rakhi. (253) aur is ke giraye jāne ka sadma bāqi rahe ga. (254) khwah qatl hokar ya mar kar ya qabr mein ya jahannam mein. Māna yeh hain ke un ke dilon ka gham o ghussa ta-marg bāqi rahe ga. Bameer ta barhi aey husood keein ranjest ke az mushaqqat o juz ba-marg natwān rast. Aur yeh māna bhi ho sakte hain ke jab tak un ke dil apne qusoor ki nadamat aur afsos se pāra pāra na hon aur woh ikhlās se tāib na hon us waqt tak woh isi ranj o gham mein rahein ge. (Madarik) (255) rāh-e-khuda mein jān o māl kharch karke jannat

pāne wāle imān dāroñ ki ek tamseel hai jis se kamāl-e -lutf o karam ka izhār hota hai ke parwardigār-e-ālam ne unheñ jannat ata farmana, un ke jān o māl ka ewaz qarār diya aur apne āp ko kharidār farmaya, yeh kamāl-e-izzat afzāi hai ke woh hamāra kharidār bane aur hum se kharide kis cheez ko, jo na hamāri banayi huyi na hamāri paida ki huyi, jān hai to us ki paida ki huyi, māl hai to us ka ata farmaya huwa. Shān- e-Nuzool: jab Ansār ne Rasool-e-kareem Sallal lahu ālaihi wasallam se shab-e-uqba be'at ki to Abdullah bin rawaha radiyallahu ānhu ne ārz ki ke ya Rasool Allah apne Rab ke liye aur apne liye kuchh shart farma lijiye jo āp chaheñ, farmaya maiñ apne Rab ke liye to yeh shart karta hooñ ke tum us ki ibadat karo aur kisi ko us ka shareek na thehrao aur apne liye yeh ke jin cheezoñ se tum apne jān o māl ko bachate aur mehfooz rakhte ho is ko mere liye bhi gawara na karo. Unhoñ ne ārz kiya ke hum aisa kareñ to hameñ kya mile ga, farmaya jannat. (256) khuda ke dushmanoñ ko. (257) rāh-e-khuda meiñ. (258) is se sābit huwa ke tamām shari'atoñ aur millatoñ meiñ jihād ka hukm tha. (259) tamām gunahoñ se. (260) Allah ke farmān bardār bande jo ikhlās ke sāth us ki ibadat karte haiñ aur ibadat ko apne upar lāzim jānte haiñ. (261) jo har hāl meiñ Allah ki hamd karte haiñ. (262) yāni namāzon ke pa-band aur un ko khoobi se ada karne wāle. (263) aur us ke aḥkām baja lāne wāle yeh log jannati haiñ. (264) ke woh Allah ka āhed wafa kareñ ge to Allah ta'ala unheñ jannat meiñ

dākhil farmaye ga. (265) Shān-e-Nuzool: is āyat ki shān-e-nuzool mein mufasssireen ke chand qaul haiñ. 1) Nabi-e- kareem Sallal lahu àlaihi wasallam ne apne chacha Abu ṭalib se farmaya tha ke main tumhare liye istighfār karuñ ga jab tak ke mujhe mumani'at na ki jāye to Allah ta'ala ne yeh āyat nāzil farma kar mumani'at farma di. 2) Sayyid-e-ālam Sallal lahu àlaihi wasallam ne farmaya ke main ne apne Rab se apni wālida ki ziyarat-e-qabr ki ijazat chahi, us ne mujhe ijazat di phir main ne un ke liye istighfār ki ijazat chahi to mujhe ijazat na di aur mujh par yeh āyat nāzil huyi مَا كَانَ لِلنَّبِيِّ

aqool: yeh waja shān-e-nuzool ki sahi nahi hai kyun ke yeh Ḥadees Ḥākim ne riwayat ki aur is ko sahih bataya aur Zohbi ne Ḥākim par aitemād karke mizān mein is ki tashīḥ ki lekin mukhtasar al-mustadrak mein Zahbi ne is Ḥadees ki taz'eef ki aur kaha ke Ayub bin hāni ko Ibn-e-Moin ne za'eef bataya hai ilawa bareen yeh Ḥadees Bukhari ki Ḥadees ke mukhalif bhi hai jis mein is āyat ke nuzool ka sabab āp ka wālida ke liye istighfār karna nahi bataya gaya balke Bukhari ki Ḥadees se yehi ṣābit hai ke Abu ṭalib ke liye istighfār karne ke bāb mein yeh Ḥadees wārid huyi, is ke ilawa aur hadisein jo is mazmoon ki haiñ jin ko Tabrani aur Ibn-e-sa'ad aur Ibn-e-shaheen waghaira ne riwayat kiya hai woh sab za'eef haiñ. Ibn-e-sa'ad ne tabqāt mein Ḥadees ki takhrij ke bād is ko ghalat bataya aur sanadul-mohaddisin imam

Jalalud-deen Suyuti ne apne risala at-tazeem walminnat mein is mazmoon ki tamām aḤadees ko ma'lool bataya lihaza yeh waja Shān-e-Nuzool mein sahi nahi aur yeh ṣābit hai is par bahut dalāil qāim haiñ ke Sayyid-e-ālam Sallal lahu àlaihi wasallam ki wālida majida muwahhida aur deen-e-Ibrahimi par theeñ. 3) bāz ashāb ne Sayyid-e-ālam Sallal lahu àlaihi wasallam se apne āba ke liye istighfār karne ki darkhwast ki thi, is par yeh āyat nāzil huyi. (266) shirk par mare. (267) yāni Āzar. (268) is se ya to woh wāda murād hai jo Ḥazrat Ibraheem àlaihis salām ne Āzar se kiya tha ke main apne Rab se teri maghfirat ki dua karūñ ga ya woh wāda murād hai jo Āzar ne Ḥazrat Ibraheem àlaihis salām se Islam lāne ka kiya tha. Shān-e-Nuzool: Ḥazrat Ali Murtuza radiyallahu ànhu se marwi hai ke jab yeh āyat nāzil huyi سَأَسْتَغْفِرُكَ رَبِّي to main ne suna ke ek shakhs apne wālidain ke liye dua-e-maghfirat kar raha hai ba-wujood yehke woh donoñ mushrik they to main ne kaha tu mushrikon ke liye dua-e-maghfirat karta hai, us ne kaha kya Ibraheem àlaihis salām ne Āzar ke liye dua na ki thi, woh bhi to mushrik tha. Yeh wāqia main ne Sayyid-e-ālam Sallal lahu àlaihi wasallam se akhaz kiya, is par yeh āyat nāzil huyi aur bataya gaya ke Ḥazrat Ibraheem àlaihis salatu was-salām ka istighfār ba ummid-e-Islam tha jis ka Āzar āp se wāda kar chuka tha aur āp Āzar se istighfār ka wāda kar chuke they, jab woh ummeed munqata' ho gayi

to āp ne us se apna ilaqa qata' kar diya. (269) aur istighfār karna tark farma diya. (270) kasirud-dua mutazirra'. (271) yāni un par gumrahi ka hukm kare aur unheĩn gumrahon meĩn dākhil farma de. (272) māna yeh haiñ ke jo cheez mamnu' hai aur us se ijtenāb wājib hai us par Allah tabarak o ta'ala jab tak apne bandoñ ki giraft nahi farmata jab tak ke us ki mumani'at ka sāf bayān Allah ki taraf se na āa jāye, lihaza qabl-e-mumani'at us fe'l ke karne meĩn harj nahi. (Madarik o Khazin) Mas'ala: is se māloom huwa ke jis cheez ki jānib shara' se mumani'at na ho woh jāiz hai. Shān-e-Nuzool: jab momineen ko mushrikeen ke liye istighfār karne se mana farmaya gaya to unheĩn andesha huwa ke hum pehle jo istighfār kar chuke haiñ kahiñ us par giraft na ho. Is āyat se unheĩn taskeen di gayi aur bataya gaya ke mumani'at ka bayān hone ke bād us par amal karne se muākhaza hota hai. (273) yāni ghazwa-e-tabook meĩn jis ko ghazwa-e-usrat bhi kehte haiñ, is ghazwa meĩn usrat ka yeh hāl tha ke dus dus ādmiyoñ meĩn sawari ke liye ek ek oont tha, naubat ba naubat usi par sawār ho lete they aur khāne ki qillat ka yeh hāl tha ke ek ek khajoor par kayi kayi ādmi basar karte they is tarah ke har ek ne thodi thodi choos kar ek ghoont pāni pi liya, pāni ki bhi nihayat qillat thi, garmi shiddat ki thi, piyās ka aur pāni na-paid. Is hāl meĩn sahaba apne sidq o yaqeen aur imān o ikhlās ke sāth huzoor ki jān nisari meĩn sābit qadam rahe. Hazrat Abu bakr siddiq ne ārz kiya ya Rasool Allah, Allah ta'ala se dua farmaiye,

farmaya kya tumheĩn yeh khwahish hai? àrz kiya ji hāñ to ʔuzoor ne dast-e-mubarak utha kar dua farmayi aur abhi dast-e-mubarak uthe hi huwe they ke Allah ta'ala ne abr bheja, bārish huyi, lashkar sairāb huwa, lashkar wāloñ ne apne bartan bhar liye is ke bād jab āge chale to zameen khushk thi, abr ne lashkar ke bāhar bārish hi nahi ki, woh khās isi lashkar ko sairāb karne ke liye bheja gaya tha. (274) aur woh is shiddat o sakhti meĩn Rasoolullah Sallal lahu àlaihi wasallam se juda hona gawara kareĩn. (275) aur woh sābir o sābit rahe aur un ka ikhlās mehfooz raha aur jo khatra dil meĩn guzra tha us par nādim huwe.

(276) tauba se jin ka zikr āyat **وَالْآخَرُونَ مُرْجُونَ لِرَأْسِ اللَّهِ** meĩn hai aur yeh teen saheb Kāb bin mālik aur Hilāl bin umayya aur Mararat bin Rabee' haiñ, yeh sab ansari they. Rasool-e-kareem Sallal lahu àlaihi wasallam ne tabook se wāpas hokar un se jihād meĩn hāzir na hone ki waja daryāft farmayi aur farmaya thehro jab tak Allah ta'ala tumhāre liye koi faisla farmaye aur Musalmanoñ ko un logoñ se milne julne, kalām karne se mumani'at farma di hatta ke un ke rishte dāron aur doston ne un se kalām tark kar diya yahāñ tak ke aisa mālloom hota tha ke un ko koi pehchanta hi nahi aur un ki kisi se shanasayi hi nahi, is hāl par unheĩn pachas roz guzre. (277) aur unheĩn koi aisi jagah na mil saki jahān ek lamhe ke liye unheĩn qarār hota har waqt

pareshani aur ranj o gham be-chaini o izterāb mein mubtala they. (278) shiddat-e-ranj o gham se na koi anees hai jis se bāt karein na koi gham khwar jise hāl-e-dil sunayein, wehshat o tanhāi hai aur shab o roz ki girya o zāri. (279) Allah ta'ala ne un par rahem farmaya aur. (280) ma'āsi tark karo. (281) jo sādīqul-imān hain mukhlis hain, Rasool-e-kareem Sallal lahu ālaihi wasallam ki ikhlās ke sāth tasdeeq karte hain. Sa'eed bin jabeer ka qaul hai ke sadiqain se Hazrat Abu bakr o Umar murād hain radiyallahu ānhuma. Ibn-e-Jareer kehte hain ke Muhajireen. Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke woh log jin ki niyatein sābit rahein aur qalb o ā'māl mustaqeem aur woh ikhlās ke sāth ghazwa-e-tabook mein hāzir huwe. Mas'ala: is āyat se sābit huwa ke ijma' hujjat hai kyun ke sadiqain ke sāth rehne ka hukm farmaya, is se un ke qaul ka qabool karna lāzim āta hai. (282) yahan ahl-e-Madina se Madina tayyiba mein sukunat rakhne wāle murād hain khwah woh Muhajireen hon ya Ansār. (283) aur jihād mein hāzir na hon. (284) balke unhein hukm tha ke shiddat o takleef mein huzoor ka sāth na chhodein aur sakhti ke mauqe par apni jānein āp par fida karein. (285) aur kuffār ki zameen ko apne ghodon ke sumon se raundte hain. (286) qaid karke ya qatl karke ya zakhmi karke ya hazimat dekar. (287) is se sābit huwa ke jo shakhs ita'at-e-ilāhi ka qasd kare us ka uthna, baithna, chalna, harkat karna, sākin rehna sab nekiyan hain, Allah ke yahan likhi jati hain. (288)

yàni qaleel maslan ek khajoor. (289) jaisa ke Ḥazrat Usman ghani radiyallahu ta'ala ànhu ne jaish-e-usrat mein kharch kiya. (290) is āyat se jihād ki fazilat aur is ka ahsanul-ā'māl hona sābit huwa. (291) aur ek dam apne watan khāli kar dein. (292) ek jamāt watan mein rahe aur. (293) Ḥazrat Ibn-e-Abbas radiyallahu ànhuma se marwi hai ke qabāil-e-arab mein se har har qabile se jamatein Sayyid-e-ālam Sallal lahu àlaihi wasallam ke ḥuzoor mein hāzir hotin aur woh ḥuzoor se deen ke masa'il seekhte aur tafaqqo ḥāsil karte aur apne liye ahkām daryāft karte aur apni qaum ke liye, ḥuzoor unhein Allah aur Rasool ki farmān bardāri ka ḥukm dete aur namāz zakāt waghaira ki taleem ke liye unhein un ki qaum par mamoor farmate, jab woh log apni qaum mein pahoñchte to ailān kar dete ke jo Islam lāye woh hum mein se hai aur logoñ ko khuda ka khauf dilate aur deen ki mukhalifat se darate yahāñ tak ke log apne wālidain ko chhod dete aur Rasool-e-kareem Sallal lahu àlaihi wasallam unhein deen ke tamām zaroori ùloom tāleem farma dete. (Khazin) yeh Rasool-e-kareem Sallal lahu àlaihi wasallam ka mo'jiza-e-āzeema hai ke bilkul be-padhe logoñ ko bahut thodi der mein deen ke ahkām ka ālim aur qaum ka hādi bana dete they. Is āyat se chand masa'il mālloom huwe. Mas'ala: ilm-e-deen ḥāsil karna farz hai jo cheezein bande par farz o wājib hain aur jo us ke liye mamnu' o ḥarām hain, us ka seekhna farz-e-ain hai aur is se zāid ilm ḥāsil karna farz-e-kifaya. Ḥadees shareef mein hai ilm

seekhna har Musalman par farz hai. Imam Shafa'i radiyallahu ànhu ne farmaya ke ilm seekhna nafl namāz se afzal hai. Mas'ala: talab-e-ilm ke liye safar ka hukm Ḥadees shareef mein hai jo shakhs talab-e-ilm ke liye rāh chale Allah us ke liye jannat ki rāh āsān karta hai. (Tirmizi) Mas'ala: fiqh afzal tareen uloom hai. Ḥadees shareef mein hai Sayyid-e-ālam Sallal lahu àlaihi wasallam ne farmaya Allah ta'ala jis ke liye behtari chāhta hai us ko deen mein faqih banata hai, main taqseem karne wāla hoon aur Allah ta'ala dene wāla. (Bukhari o Muslim) Ḥadees mein hai ek faqih shaitān par hazār ābidon se ziyada sakht hai. (Tirmizi) Fiqah ahkām-e-deen ke ilm ko kehte haiñ, fiqh-e-mustalah is ka sahi misdāq hai. (294) āzāb-e-ilāhi se ahkām-e-deen ka itteba' karke. (295) qitāl tamām kāfiron se wājib hai, qareeb ke hon ya door ke lekin qareeb wāle muqaddam haiñ phir jo un se muttasil hon, aise hi darja ba-darja. (296) unhein ghalabah deta hai aur un ki nusrat farmata hai. (297) yāni munafiqeen āpas mein batariq-e-istehza aisi bātein kehte haiñ un ke jawāb mein irshād hota hai. (298) shak o nifāq ka. (299) ke pehle jitna nāzil huwa tha usi ke inkār ke wabāl mein giriftār they, ab jo aur nāzil huwa us ke inkār ki khabasat mein bhi muhtala huwe. (300) yāni munafiqeen ko. (301) amrāz o shadāid aur qahet waghaira ke sāth. (302) aur āñkhoñ se nikal bhāgne ke ishare karta hai aur kehta hai. (303) agar dekhta huwa to baith gaye warna nikal gaye. (304) kufr ki taraf. (305) is sabab se. (306) apne nafa'

o zarar ko nahi sochte. (307) Muhammad Mustafa Sallal lahu àlaihi wasallam arabi qarshi, jin ke hasab o nasab ko tum khoob pehchante ho ke tum mein sab se āli nasab haiñ aur tum un ke sidq o amanat, zuhad o taqwa, taharat o taqaddus aur akhlaq-e-hamida ko bhi khoob jānte ho aur ek qira't mein **أَنْفُسُكُمْ** bafateh fa āya hai, is ke māna haiñ ke tum mein sab se nafees tar aur ashraf o afzal. Is āyat-e-karima mein Sayyid-e-ālam Sallal lahu àlaihi wasallam ki tashreef āwari yāni āp ke milād-e-mubarak ka bayān hai Tirmizi ki Ḥadees se bhi sābit hai ke Sayyid-e-ālam Sallal lahu àlaihi wasallam ne apni paidaish ka bayān qiyām karke farmaya. Mas'ala: is se māloom huwa ke mehfil-e-milād-e-mubarak ki asl Qur'an o Ḥadees se sābit hai. (308) is āyat mein Allah tabarak o ta'ala ne apne Ḥabeeb Sallal lahu àlaihi wasallam ko apne do nāmon se musharraf farmaya. Yeh kamāl-e-takreem hai us sarwar-e-Anwar Sallal lahu àlaihi wasallam ki. (309) yāni munafiqeen o kuffār āp par imān lāne se aīrāz karein. (310) Hākim ne mustadrak mein Ubai bin kāb se ek Ḥadees riwayat ki hai ke **لَقَدْ جَاءَكُمْ** se ākhir soorat tak dono āyatein Qur'an-e-kareem mein sab ke bād nāzil huyin.

(1) Soora-e-Yunus Makkiyah hai siwaye teen āyaton ke **فَإِنْ كُنْتُمْ فِي شَكٍّ** se, is mein giyara ruku' aur ek sau nau āyatein aur ek hazār āth sau battis kalme aur nau hazār ninānwe harf haiñ. (2) Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu

ànhuma ne farmaya jab Allah tabarak o ta'ala ne Sayyid-e-ālam Sallal lahu
 àlaihi wasallam ko risalat se musharraf farmaya aur āp ne is ka izhār kiya to
 arab munkir ho gaye aur un mein se bāzoñ ne yeh kaha ke Allah is se bartar
 hai ke kisi bashar ko Rasool banaye. Is par yeh āyāt nāzil huyiñ. (3) kuffār
 ne pehle to bashar ka Rasool hona qābil-e-tājjub o inkār qarār diya aur phir
 jab ḥuzoor ke mo'jizāt dekhe aur yaqeen huwa ke yeh bashar ke maqdirat se
 bāla tar haiñ to āp ko sāhir bataya. Un ka yeh dāwa to kizb o bāṭil hai magar
 is mein bhi ḥuzoor ke kamāl aur apne ijz ka aīterāf paya jāta hai. (4) yāni
 tamām khalq ke umoor ka hasb-e-iqteza-e-hikmat sar anjām farmata hai. (5)
 is mein but parastoñ ke is qaul ka rad hai ke but un ki shafa'at karen ge,
 unhein bataya gaya ke shafa'at māzuneen ke siwa koi nahi kare ga aur
 māzoon sirf us ke maqbool bande honge. (6) jo āsmān o zameen ka khaliq
 aur tamām umoor ka mudabbir hai, us ke siwa koi ma'bood nahi faqat wohi
 mustahiq-e-ibadat hai. (7) roz-e-qiyamat aur yehi hai. (8) is āyat mein hashar
 o nashar o me'ād ka bayān aur munkireen ka rad hai aur is par nihayat lateef
 pairaye mein daleel qāim farmayi gayi hai ke woh pehli bār banata hai aur
 ā'za-e-murakkaba ko paida karta aur tarkeeb deta hai to maut ke sāth
 mutafarriq o muntashir hone ke bād un ko dobara phir tarkeeb dena aur bane
 huwe insān ko fana ke bād phir dobara bana dena aur wohi jān jo us badan se
 mutalliqli thi us ko us badan ki durusti ke bād phir usi badan se mutalliqli kar
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dena us ki qudrat se kya ba'eed hai aur is dobara paida karne ka maqsood jazaye ā'māl yāni mutee' ko sawāb aur āsi ko āzāb dena hai. (9) atthaees manzileiñ jo bāra burjoñ par munqasim haiñ, har burj ke liye 2. 1/2 manzileiñ haiñ, chānd har shab ek manzil meiñ rehta hai aur mahina tees din ka ho to do shab warna ek shab chhupta hai. (10) mahinoñ, dinoñ, sā'atoñ ka. (11) ke us se us ki qudrat aur us ki wehdaniyat ke dalāil zāhir hoñ. (12) ke un meiñ ghaur karke nafa' uthayeñ. (13) roz-e-qiyamat aur sawāb o āzāb ke qāil nahi. (14) aur is fāni ko jawedāni par tarjih di aur umr is ki talab meiñ guzari. (15) Hazrat Ibn-e-Abbas radiyallahu ānhuma se marwi hai ke yahāñ āyāt se Sayyid-e-ālam Sallal lahu ālaihi wasallam ki zāt-e-pāk aur Qur'an shareef murād hai aur ghaflat karne se murād un se airāz karna hai. (16) jannatoñ ki taraf. Qatada ka qaul hai ke momin jab apni qabr se nikle ga to us ka amal khoob soorat shakl meiñ us ke sāmne āye ga, yeh shakhs kahe ga tu kaun hai? woh kahe ga maiñ tera amal hooñ aur us ke liye noor hoga aur jannat tak pahonchaye ga aur kāfir ka mu'āmla bar'aks hoga ke us ka amal buri shakl meiñ numudār hokar usey jahannam pahoñchaye ga. (17) yāni ahl-e-jannat Allah ta'ala ki tasbih, teḥmeed, taqdees meiñ mashghool raheñ ge aur us ke zikr se unheñ farhat o suroor aur inteha darje ki lazzat ḥāsil hogi سُبْحَانَ اللَّهِ (18) yāni ahl-e-jannat āpas meiñ ek doosre ki tahiyyat o

takreem salām se karen ge ya malāika unheĩn bataur-e-tahiyyat salām arz karen ge ya malāika Rab az-zawajal ki taraf se un ke pās salām layeñ ge.

(19) un ke kalām ki ibteda Allah ki tazeem o tanziyah se hogi aur kalām ka ikhtetām us ki hamd o sana par hoga. (20) yāni agar Allah ta'ala logoñ ki bad duaeĩn jaise ke woh ghazab ke waqt apne liye aur apne ahel o aulād o māl ke liye karte haiñ, aur kehte haiñ hum halāk ho jāyeñ, khuda hameĩn gharat kare, barbad kare aur aise kalme hi apni aulād o aqārib ke liye keh guzarte haiñ jise hindi mein kosna kehte haiñ, agar woh dua aisi jaldi qabool karli jāti jaisi jaldi woh duā-e-khair ke qabool hone mein chahte haiñ to un logoñ ka khātma ho chuka hota aur woh kab ke halāk ho gaye hote lekin Allah tabarak o ta'ala apne karam se dua-e-khair qabool farmane mein jaldi karta hai, dua-e-bad ke qabool mein nahi, yeh us ki rehmat hai. Shān-e-Nuzool: Nazar bin Hāris ne kaha tha ya Rab yeh deen-e-Islam agar tere nazdeek haq hai to hamāre upar āsmān se patthar barsa. Is par yeh āyat-e-karima nāzil huyi aur bataya gaya ke agar Allah ta'ala kāfiroñ ke liye āzāb mein jaldi farmata jaisa ke un ke liye māl o aulād waghaira, duniya ki bhalāi dene mein jaldi farmayi to woh sab halāk ho chuke hote. (21) aur hum unheĩn mohlat dete haiñ aur un ke āzāb mein jaldi nahi farmāte. (22) yahāñ ādmi se kāfir murād hai. (23) har hāl mein aur jab tak us ki takleef zāil na ho dua mein mashghool rehta hai. (24) apne pehle tariqe par aur wohi kufr ki rāh ikhtiyār

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karta hai aur takleef ke waqt ko bhool jāta hai. (25) yāni kāfiroñ ko. (26) maqsad yeh hai ke insān bala ke waqt bahut hi be-sabra hai aur rahat ke waqt nihayat na-shukra, jab takleef pahōñchti hai to khade, lete, baithe har hāl mein dua karta hai, jab Allah takleef door karde to shukr baja nahi lāta aur apni hālat-e-sābiqa ki taraf laut jāta hai, yeh hāl ghafil ka hai, momin āqil ka hāl is ke khilāf hai woh musibat o bala par sabr karta hai, rahat o āsāish mein shukr karta hai, takleef o rahat ke jumla ahwāl mein Allah ta'ala ke ḥuzoor tazarro' wazāri aur dua karta hai aur ek maqām is se bhi āla hai jo mominoñ mein bhi makhsos bandoñ ko ḥāsil hai ke jab koi musibat o bala āti hai us par sabr karte haiñ, qaza-e-ilāhi par dil se rāzi rehte haiñ aur jamee' ahwāl par shukr karte haiñ. 27) yāni ummateiñ. (28) aur kufr mein muhtala huwe. (29) jo un ke sidq ki bahut wāzeḥ dalileiñ theiñ lekin unhoñ ne na māna aur Anbiya ālaihimus salām ki tasdeeq na ki. (30) tāke tumhāre sāth tumhāre amal ke lāiq mu'āmla farmayeñ. (31) jin mein hamāri tauheed aur but parasti ki burāi aur but parastoñ ki saza ka bayān hai. (32) aur ākhirat par imān nahi rakhte. (33) jis mein butoñ ki burāi na ho. (34) Shān-e-Nuzool: kuffār ki ek jamāt ne Nabi-e- kareem Sallal lahu ālaihi wasallam ki khidmat mein hāzir hokar kaha ke agar āp chāhte haiñ ke hum āp par imān le āyen to āp is Qur'an ke siwa doosra Qur'an lāiye jis mein lāt o uzza o manāt waghaira buton ki burāi aur un ki ibadat chhodne ka ḥukm na ho aur agar Allah aisa

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Qur'an nāzil na kare to āp apni taraf se bana lijiye ya isi Qur'an ko badal kar hamāri marzi ke mutabiq kar dijiye to hum imān le āyeñ ge. Un ka yeh kalām ya to batariq-e-tamaskhur o istehza tha ya unhoñ ne tajriba o imtehān ke liye aisa kaha tha ke agar yeh doosra Qur'an bana lāyen ya is ko badal deiñ to šābit ho jāye ga ke Qur'an kalām-e-rabbani nahi hai. Allah ta'ala ne apne Habeeb Sallal lahu àlaihi wasallam ko ḥukm diya ke is ka yeh jawāb deiñ jo āyat meiñ mazkoor hota hai. (35) maiñ is meiñ koi taghayyur o tabdeel, kami beshi nahi kar sakta, yeh mera kalām nahi kalām-e- ilāhi hai. (36) ya us ki kitāb ke ahkām ko badlun. (37) aur doosra Qur'an banana insān ki maqdirat hi se bāhar hai aur khalq ka is se ājiz hona khoob zāhir ho chuka. (38) yāni is ki tilawat mahez Allah ki marzi se hai. (39) aur chalees sāl tum meiñ raha hooñ, us zamane meiñ maiñ tumhāre pās kuchh nahi lāya aur maiñ ne tumheñ kuchh nahi sunaya, tum ne mere aḥwāl ka khoob mushahida kiya hai, maiñ ne kisi se ek harf nahi padha, kisi kitāb ka muta'la na kiya, is ke bād yeh kitāb-e-āzeem lāya jis ke ḥuzoor har ek kalām-e-fasih past aur be-haqiqat ho gaya. Is kitāb meiñ nafees ùloom haiñ, usool o faru' ka bayān hai, aḥkām o ādāb haiñ, makarim-e-akhlāq ki taleem hai, ghaibi khabreiñ haiñ, is ki fasāḥat o balāghat ne mulk bhar ke fusaḥa o balagha ko 'ājiz kar diya hai, har saheb-e-aql-e-saleem ke liye yeh bāt azhar minash-shams ho gayi hai ke yeh bighair Wahi-e-ilāhi ke mumkin hi nahi. (40) ke itna samajh sako ke yeh

Qur'an Allah ki taraf se hai makhlooq ki qudrat mein nahi ke is ki misal bana sake. (41) is ke liye shareek banaye. (42) but. (43) yani duniyawi umoor mein kyun ke akhirat aur marne ke bad uthne ka to woh aiteqad hi nahi rakhte. (44) yani us ka wujood hi nahi kyun ke jo cheez maujood hai woh zaroor ilm-e-ilahi mein hai. (45) ek deen-e-Islam par jaisa ke zamana-e- Hazrat Adam alaihis salam mein Qabeel ke Habeel ko qatl karne ke waqt tak Hazrat Adam alaihis salam aur un ki zurriyat ek hi deen par they, is ke bad un mein ikhtelaf huwa aur ek qaul yeh hai ke zamana-e-Nooh alaihis salam tak ek deen par rahe phir ikhtilaf huwa to Hazrat Nooh alaihis salatu was-salam mab'oos farmaye gaye. Ek qaul yeh hai ke Hazrat Nooh alaihis salatu was-salam ke kashti se utarne ke waqt sab log ek deen-e-islam par they. Ek qaul yeh hai ke ahed-e-Hazrat Ibraheem se sab log ek deen par they yahān tak ke Umrao bin lahai ne deen ko mutaghayyir kiya, is taqdeer par النَّاسُ se murad khas arab honge. Ek qaul yeh hai ke log ek deen par they yani kufr par phir Allah ta'ala ne Anbiya alaihimus salam ko bheja to baz un mein se iman laye aur baz ulama ne kaha ke mana yeh hai ke log awwal khilqat mein fitrat-e-salima par they phir un mein ikhtilafat huwe. Hadees shareef mein hai har bachcha fitrat par paida hota hai phir us ke ma baap us ko yahoodi banate hai ya nasrani banate hai ya majoosi banate hai aur Hadees mein fitrat se

fitrat-e-Islam murād hai. (46) aur har ummat ke liye ek me'ād mu'ayyan na kar di gayi hoti ya jaza-e-ààmāl qiyamat tak mo'akhkhar na farmayi gayi hoti. (47) nuzool-e-àzāb se. (48) ahl-e-bāṭil ka tariqa hai ke jab un ke khilāf burhān-e-qawī qāim hoti hai aur woh jawāb se ājiz ho jāte haiñ to is burhān ka zikr is tarah chhod det haiñ jaise ke woh pesh hi nahi huyi aur yeh kaha karte haiñ ke daleel lāo daleel lāo tāke sunne wāle is mughālṭe mein pad jāyēñ ke un ke muqabil ab tak koi daleel hi nahi qāim ki gayi hai. Is tarah kuffār ne ḥuzoor ke mo'jizāt aur bil-khusoos Qur'an-e-kareem jo mo'jiza-e-azima hai is ki taraf se ānkheñ band karke yeh kehna shuru kiya ke koi nishani kyuñ nahi utri goya ke mo'jizāt unhone dekhe hi nahi aur Qur'an-e-pāk ko woh nishani shumār hi nahi karte. Allah ta'ala ne apne Rasool Sallalahu àlaihi wasallam se farmaya ke āp farma dijiye ke ghaib to Allah ke liye hai ab rāsta dekho, maiñ bhi tumhāre sāth rāh dekh raha hooñ. Taqreer ka jawāb yeh hai ke dalalat-e-qāhira is par qāim hai ke Sayyid-e-ālam Sallalahu àlaihi wasallam par Qur'an-e-pāk ka zāhir hona bahut hi àzeemush-shān mo'jiza hai kyuñ ke ḥuzoor un mein paida huwe, un ke darmiyan ḥuzoor badhe, tamām zamane ḥuzoor ke un ki āñkhoñ ke sāmne guzre, woh khoob jānte haiñ ke āp ne na kisi kitāb ka muta'la kiya na kisi ustād ki shagirdi ki, yak bārgi Qur'an-e-kareem āp par zāhir huwa aur aisi be-miṣāl āla tareen kitāb ka aisi shān ke sāth nuzool bighair Waḥi ke mumkin hi nahi.

yeh Qur'an-e-kareem ke mo'jiza-e-qahira hone ki burhān hai aur jab aisi qawi burhān qāim hai to isbāt-e-nubuwwat ke liye kisi doosri nishani ka talab karna qat'an ghair zaroori hai, aisi hālat mein is nishani ka nāzil karna na karna Allah ta'ala ki mashiyyat par hai, chāhe kare chāhe na kare to yeh amr ghaib huwa aur is ke liye intezār lāzim āya ke Allah kya karta hai lekin woh yeh ghair zaroori nishani jo kuffār ne talab ki hai nāzil farmaye ya na farmaye nubuwwat šābit ho chuki aur risalat ka šuboot qāhir mo'jizāt se kamāl ko pahoñch chuka. (49) ahl-e-Makka par Allah ta'ala ne qahet musallat kiya jis ki musibat mein woh sāt baras giriftār rahe yahāñ tak ke qareeb halakat ke pahoñche phir us ne rahem farmaya, bārish huyi, zaminein sar sabz huyin to agarche is takleef o rahat donon mein qudrat ki nishaniyan theein aur takleef ke bād rahat badi azeem ne'mat thi is par shukr lāzim tha magar bajaye is ke woh pand pazeer na huwe aur fasād o kufr ki taraf palte. (50) aur us ka āzāb der nahi karta. (51) aur tumhāri khufya tadbirein kātib-e-ā'māl firishton par bhi makhfi nahi haiñ to Allah aleem o khabeer se kaise chhup sakti haiñ. (52) aur tumhein qata-e- masafat ki qudrat deta hai khushki mein tum piyada aur sawār manzilein taye karte ho aur daryaoñ mein kashtiyon aur jahazon se safar karte ho, woh tumhein khushki aur tari donoñ mein asbāb-e-sair ata farmata hai. (53) yāni kashtiyañ. (54) ke hawa muwafiq hai achanak. (55) teri ne'matoñ ke tujh par imān la kar aur khās teri

ibadat karke. (56) aur wāde ke khilāf karke kufr o ma'siyat mein mubtala hote hain. (57) aur un ki tumhein jaza denge. (58) ghalle aur phal aur sabza. (59) khoob phooli phali sar sabz o shadāb hui. (60) ke khetiyan tayyār ho gayin phal rasida ho gaye aise waqt. (61) yani achanak hamāra āzāb āya khwah bijli girne ki shakl mein ya oley barasne ya āndhi chalne ki soorat mein. (62) yeh un logo ke hāl ki ek tamseel hai jo duniya ke shefta hain aur ākhirat ki unhein kuchh parwa nahi, is mein bahut dil pazeer tariqe par khatir gazeen kiya gaya hai ke duniawi zindagani ummido ke sabz bāgh hai is mein umr kho kar jab ādmi is ghayat par pahoŋchta hai jahān us ko husool-e-murād ka itminān ho aur woh kāmyābi ke nashe mein mast ho, achanak us ko maut pahoŋchti hai aur woh tamām ne'mato aur lazzato se mehroom ho jata hai. Qatada ne kaha ke duniya ka talab gār jab bilkul be-fikr hota hai us waqt us par āzāb-e-ilāhi āta hai aur us ka tamām sar o sāmān jis se us ki ummidein wabasta theein gharat ho jata hai. (63) tāke woh nafa' hāsīl karein aur zulumāt-e-shukook o auhām se najāt payen aur dunya-e-na pāedār ki be-sabāti se ba-khabar hon. (64) duniya ki be-sabāti bayān farmāne ke bād dār-e-bāqi ki taraf dawat di. Qatada ne kaha ke darus-salām jannat hai yeh Allah ka kamāl-e-rehmat o karam hai ke apne bando ko jannat ki dawat di. (65) seedhi rah deen-e-Islam hai. Bukhari ki Ḥadees mein hai Nabi-e-kareem Sallal lahu ālaihi wasallam ki khidmat mein firishte hāzir huwe āp khwab

meiñ they, un meiñ se bàz ne kaha ke āp khwab meiñ haiñ aur bāzoñ ne kaha ke āñkheñ khwab meiñ haiñ dil bedār hai, bàz kehne lage ke in ki koi misāl bayān karo to unhoñ ne kaha jis tarah kisi shakhs ne ek makān banaya aur us meiñ tarah tarah ki ne'mateiñ mohayya keeñ aur ek bulāne wāle ko bheja ke logoñ ko bulaye jis ne us bulāne wāle ki ita'at ki, us makān meiñ dākhil huwa aur un ne'matoñ ko khāya piya aur jisne bulāne wāle ki ita'at na ki woh na makān meiñ dākhil ho saka na kuchh kha saka, phir woh kehne lage ke is misāl ki tatbeeq karo ke samajh meiñ āye, tatbeeq yeh hai ke makān jannat hai, da'ee Muhammad haiñ (Sallal lahu àlaihi wasallam) jis ne in ki itā'at ki us ne Allah ki ita'at ki jis ne in ki na-farmāni ki us ne Allah ki na-farmāni ki. (66) bhalāi wāloñ se Allah ke farmān bardār bande momineen murād haiñ aur yeh jo farmaya ke un ke liye bhalāi hai, is bhalāi se jannat murād hai aur ziyadat is par didār-e-ilāhi hai. Muslim shareef ki Ḥadees meiñ hai ke jannatiyoñ ke jannat meiñ dākhil hone ke bād Allah ta'ala farmaye ga kya tum chāhte ho ke tum par aur ziyada inayat karuñ, woh àrz kareñ ge ya Rab kya tu ne hamāre chehre safed nahi kiye, kya tu ne hameiñ jannat meiñ dākhil nahi farmaya, kya tu ne hameiñ dozakh se najāt nahi di? ḥuzoor ne farmaya phir parda utha diya jāye ga to didār-e-ilāhi unheñ har ne'mat se ziyada piyara hoga. Sihah ki bahut hadiseiñ yeh sābit karti haiñ ke ziyadat se āyat meiñ didār-e-ilāhi murād hai. (67) ke yeh bāt jahannam

wāloñ ke liye hai. (68) yāni kufr o mā'asi mein muḥtala huwe. (69) aisa nahi ke jaise nekiyoñ ka sawāb dus guna aur sāt sau guna kiya jāta hai, aise hi badyoñ ka āzāb bhi badha diya jāye balke jitni badi hogi utna hi āzāb kiya jāye ga. (70) yeh hāl hoga un ki ru siyahi ka, khuda ki panah (71) aur tamām khalq ko moqaf-e-hisāb mein jama karen ge. (72) yāni woh but jin ko tum poojte they. (73) roz-e-qiyamat ek sa'at aisi shiddat ki hogi ke but apne pujariyoñ ke pooja ka inkār kar denge aur Allah ki qasam kha kar kaheñ ge ke hum na sunte they, na dekhte they, na jānte they, na samajhte they ke tum hamein poojte ho, is par but parast kaheñ ge ke Allah ki qasam hum tumhin ko poojte they to but kaheñ ge. (74) yāni is moqaf mein sab ko māloom ho jāye ga ke unhoñ ne pehle jo amal kiye they woh kaise they achchhe ya bure, muzir ya mufeed. (75) butoñ ko khuda ka shareek batana aur ma'bood thehrana. (76) aur bātil o be-haqiqat sābit hongi. (77) āsmān se menh barsa kar aur zameen se sabza uga kar. (78) aur yeh ḥawās tumhein kis ne diye haiñ, kis ne yeh ajāib tumhein inayat kiye haiñ, kaun inhein muddatoñ meḥfooz rakhta hai. (79) insān ko nutfe se aur nutfe ko insān se, parind ko ande se aur ande ko parind se, momin ko kāfir se aur kāfir ko momin se, ālim ko jahil se aur jahil ko ālim se. (80) aur us ki qudrat-e-kāmila ka aiterāf karenge aur is ke siwa kuchh chāra na hoga. (81) us ke āzāb se aur kyuñ buton ko poojte aur un ko ma'bood banate ho ba-wujood yeh ke woh kuchh

qudrat nahi rakhte. (82) jis ki aisi qudrat-e-kāmila hai. (83) yāni jab aise barāheen-e-wāzeḥa aur dalāil-e-qat'iya se sābit ho gaya ke mustahiq-e-ibadat sirf Allah hai to ma'siwa us ke sab bāṭil o zalāl hai aur jab tum ne us ki qudrat ko pehchan liya aur us ki kār-sāzi ka aīterāf kar liya to. (84) jo kufr meiñ rasikh ho gaye aur Rab ki bāt se murād ya qaza-e-ilāhi hai ya Allah ta'ala ka irshād لَأَمْلِكَنَّ جَهَنَّمَ الْآيَةَ (85) jinheīn aey mushrikeen tum ma'bood thehrate ho. (86) is ka jawāb zāhir hai ke koi aisa nahi kyuñ ke mushrikeen bhi yeh jānte haiñ ke paida karne wāla Allah hi hai, lihaza aey Mustafa Sallal lahu alaika wasallam. (87) aur aisi raushan dalileīn qāim hone ke bād rāh-e-rāst se munharif hote ho. (88) hujjateīn aur dalāil qāim karke, Rasool bhej kar, kitabeīn nāzil farma kar, mukallafeen ko aql o nazar ata farma kar. Is ka wāzeḥ jawāb yeh hai ke koi nahi to aey Ḥabeeb (Sallal lahu ālaihi wasallam). (89) jaise ke tumhāre but haiñ ke kisi jagah ja nahi sakte jab tak ke koi utha le jāne wāla unheīn utha kar le na jāye aur na kisi cheez ki haqiqat ko samjheīn aur rāh-e-haq ko pehchaneīn bighair iske ke Allah ta'ala unheīn zindagi, aql aur idrāk de to jab un ki majboori ka yeh ālam hai to woh doosroñ ko kya rāh bata sakeñ, aisoñ ko ma'bood banana, un ka mutee' banna kitna bāṭil aur behuda hai. (90) mushrikeen. (91) jis ki un ke pās koi daleel nahi, na us ki sehat ka jazm o yaqeen. Shak meiñ pade huwe haiñ aur

yeh gumān karte haiñ ke pehle log bhi but parasti karte they, unhoñ ne kuchh to samjha hoga. (92) kuffār-e-Makka ne yeh wahem kiya tha ke Qur'an-e-kareem Sayyid-e-ālam Sallal lahu àlaihi wasallam ne khud bana liya hai. Is āyat mein un ka yeh wahem dafa' farmaya gaya ke Qur'an-e-kareem aisi kitāb hi nahi jis ki nisbat taraddud ho sake, is ki misāl banane se sārī makhlooq ājiz hai to yaqinan woh Allah ki nāzil farmayi huyi kitāb hai. (93) Taurāt o Injeel waghaira ki. (94) kuffār Sayyid-e-ālam Sallal lahu àlaihi wasallam ki nisbat. (95) ke agar tumhāra yeh khayāl hai to tum bhi arab ho, fasāhat o balaghat ke dāwe dār ho, duniya mein koi insān aisa nahi hai jis ke kalām ke muqabil kalām banane ko tum na-mumkin samajhte ho, agar tumhāre gumān mein yeh insāni kalām hai. (96) aur un se madadein lo aur sab mil kar Qur'an jaisi ek soorat to banao. (97) yāni Qur'an-e-pāk ko samajhne aur jānne ke bighair unhoñ ne is ki takzeeb ki aur yeh kamāl-e-jehal hai ke kisi shaye ko jāne bighair us ka inkār kiya jāye. Qur'an-e-kareem ka aise ūloom par mushtamil hona jin ka mudda'iyāñ-e-ilm o khirad ehāta na kar sakein is kitāb ki azmat o jalalat zāhir karta hai to aisi āla uloom wāli kitāb ko mānna chahiye tha na ke is ka inkār karna. (98) yāni is āzāb ko jis ki Qur'an-e-pāk mein wa'eedein haiñ. (99) inād se apne Rasooloñ ko bighair iske ke un ke mo'jizāt aur āyāt dekh kar nazar o tadabbur se kām lete. (100) aur pehli ummatein apne Anbiya àlaihimus salām ko jhutla kar kaise kaise

azābon mein mubtala huiñ to aey Sayyid-e-anbiya (Sallal lahu àlaihi wasallam) āp ki takzeeb karne wāloñ ko darna chahiye. (101) ahl-e-Makka. (102) Nabi Sallal lahu àlaihi wasallam ya Qur'an-e-kareem. (103) jo inād se imān nahi lāte aur kufr par musir rehte haiñ. (104) aey Mustafa Sallal lahu àlaihi wasallam aur un ki rāh par āne aur haq o hidayat qabool karne ki ummeed munqata' ho jāye. (105) har ek apne āmal ki jaza pāye ga. (106) kisi ke āmal par doosra makhooz na hoga jo pakda jāye ga khud apne amal par pakda jāye ga. Yeh farmana bataur zājir ke hai ke tum nasihat nahi mānte aur hidayat qabool nahi karte to is ka wabāl khud tum par hoga kisi doosre ka is se zarar nahi. (107) aur āp se Qur'an-e-pāk aur ahkām-e-deen sunte haiñ aur bughz o adawat ki waja se dil mein jagah nahi dete aur qabool nahi karte to yeh sunna bekār hai aur woh hidayat se nafa' na pāne mein behroñ ki mişl haiñ. (108) aur woh na hawās se kām leiñ na aql se. (109) aur dalāil-e-sidq aur a'lām-e-nubuwwat ko dekhta hai lekin tasdeeq nahi karta aur is dekhne se natija nahi nikālta, fāida nahi uthāta, dil ki bināyi se mehroom aur bātin ka andha hai. (110) balke unheñ hidāyat aur rāh pāne ke tamām sāmān ata farmāta hai aur raushan dalāil qāim farmata hai. (111) ke un ke dalāil mein ghaur nahi karte aur haq wāzeḥ ho jāne ke ba-wujood khud gumrahi mein mubtala hote haiñ. (112) qabroñ se moqaf-e-hisāb mein hāzir karne ke liye to us roz ki haibat o wehshat se yeh hāl hoga ke woh duniya mein rehne ki

muddat ko bahut thoda samjheñ ge aur yeh khayāl kareñ ge ke. (113) aur is ki waja yeh hai ke chooñke kuffār ne talab-e-duniya mein umreiñ zāye kar deiñ aur Allah ki ita'at jo āj kār-āmad hoti baja na lāye to un ki zindagāni ka waqt un ke kām na āya is liye woh usey bahut hi kam samjheñ ge. (114) qabroñ se nikalte waqt to ek doosre ko pehchaneñ ge jaisa duniya mein pehchante they phir roz-e-qiyamat ke ahwāl aur dehshat-nāk manazir dekh kar yeh ma'rifat bāqi na rahe gi aur ek qaul yeh hai ke roz-e-qiyamat dambadam hāl badleñ ge kabhi aisa hāl hoga ke ek doosre ko pehchaneñ ge, kabhi aisa ke na pehchaneñ ge aur jab pehchaneñ ge to kaheñ ge. (115) jo unheñ ghāte se bachati. (116) āzāb. (117) duniya hi mein āp ke zamana-e-hayāt mein to woh mulahiza kijiye. (118) to ākhirat mein āp ko un ka āzāb dikhayeñ ge. Is āyat se sābit huwa ke Allah ta'ala apne Rasool Sallal lahu ālaihi wasallam ko kāfiron ke bahut se āzāb aur un ki zillat o ruswāiyan āp ki hayāt-e-duniya hi mein āp ko dikhaye ga chunancha badr waghaira mein dikhayi gayin aur jo āzāb kāfiron ke liye ba-sabab-e-kufr o takzeeb ke ākhirat mein muqarrar farmaya hai woh ākhirat mein dikhaye ga. (119) muttala' hai, āzāb dene wāla hai. (120) jo unheñ deen-e-haq ki dawat deta aur ta'at o imān ka hukm karta. (121) aur ahkām-e-ilāhi ki tabligh karta to kuchh log imān lāte aur kuchh takzeeb karte aur munkir ho jāte to. (122) ke Rasool ko aur un par imān lāne wāloñ ko najāt di jāti aur takzeeb karne

wāloñ ko àzāb se halāk kar diya jāta. Āyat ki tafseer mein doosra qaul yeh hai ke is mein ākhirat ka bayān hai aur māna yeh haiñ ke roz-e-qiyamat har ummat ke liye ek Rasool hoga jis ki taraf woh mansoob hogi jab woh Rasool moqaf mein āye ga aur momin o kāfir par shahadat dega tab un mein faisla kiya jāye ga ke mominoñ ko najāt hogi aur kāfir giriftār-e-àzāb hoñge. (123)

Shān-e-Nuzool: jab āyat **إِنَّمَا تُرِيدُ** mein àzāb ki wa'eed di gayi to kāfiroñ ne barāh-e-sarkashi yeh kaha ke aey Muhammad (Sallal lahu àlaihi wasallam) jis àzāb ka āp wāda dete haiñ woh kab āye ga, is mein kya takheer hai, is àzāb ko jald laiye. Is par yeh āyat nāzil huyi. (124) yāni dushmanoñ par àzāb nāzil karna aur dostoñ ki madad karna aur unheñ ghalabah dena yeh sab ba mashiyyat-e-ilāhi hai aur mashiyyat-e-ilāhi mein. (125) us ke halāk o àzāb ka ek waqt moayyan hai, lauh-e-mehfooz mein maktoob hai. (126) jis ki tum jaldi karte ho. (127) jab tum ghafil pade sote ho. (128) jab tum ma'āsh ke kāmōñ mein mashghool ho. (129) woh àzāb tum par nāzil. (130) us waqt ka yaqeen kuchh fāida na dega aur kaha jāye ga. (131) batariq-e-takzeeb o istehza. (132) yāni duniya mein jo amal karte they aur kufr o takzeeb-e-anbiya mein masroof rehte they isi ka badla. (133) ba'as aur àzāb jis ke nāzil hone ki āp ne hameñ khabar di. (134) yāni woh àzāb tumheñ zaroor pahoñche ga. (135) māl o mata' khazāna dafina. (136) aur roz-e-qiyamat us

ko apni rihayi ke liye fidya kar dālti magar yeh fidya qabool nahi aur tamām duniya ki daulat kharch karke bhi ab rihayi mumkin nahi, jab qiyamat mein yeh manzar pesh āya aur kuffār ki ummidein tootein. (137) to kāfir kisi cheez ka mālik hi nahi balke woh khud bhi Allah ka mamlook hai, us ka fidya dena mumkin hi nahi. (138) is āyat mein Qur'an-e-kareem ke āne aur is ke mau'izat o shifa o hidayat o rehmat hone ka bayān hai ke yeh kitāb un fawāid-e-azima ki jāme' hai. mau'izat ke māna haiñ woh cheez jo insān ko marghoob ki taraf bulaye aur khatre se bachaye. Khaleel ne kaha ke mau'izat neki ki nasihat karna hai jis se dil mein narmi paida ho. Shifa se murād yeh hai ke Qur'an-e-pāk qalbi amrāz ko door karta hai. Dil ke amrāz akhlaq-e-zamima, aqāid-e-fāsida aur jihat-e-mohlika haiñ. Qur'an-e-pāk in tamām amrāz ko door karta hai. Qur'an-e-kareem ki sifat mein hidayat bhi farmaya kyun ke woh gumrahi se bachata aur rāh-e-haq dikhata hai aur imān wāloñ ke liye rehmat is liye farmaya ke wohi is se fāida uthāte haiñ. (139) Farah: kisi piyari aur mehboob cheez ke pāne se dil ko jo lazzat ḥāsil hoti hai us ko farah kehte haiñ. Māna yeh haiñ ke imān wāloñ ko Allah ke fazl o rehmat par khush hona chahiye ke us ne unhein mawa'iz aur shifa-e-sudoor aur imān ke sāth dil ki rahat o sukoon ata farmaye. Ḥazrat Ibn-e-Abbas o Hasan o Qatada ne kaha ke Allah ke fazl se Islam aur us ki rehmat se Qur'an murād hai. Ek qaul yeh hai ke fazlullah se Qur'an aur rehmat se Ḥadees murād haiñ.

(140) jaise ke ahl-e-jahiliyat ne bahira, sāiba waghaira ko apni taraf se harām qarār de liya tha. (141) Mas'ala: is āyat se šābit huwa ke kisi cheez ko apni taraf se ḥalāl ya ḥarām karna mamnu' aur khuda par ifтира hai (Allah ki panah) āj kal bahut log is mein mubtala haiñ, mamnu'āt ko ḥalāl kehte haiñ aur mubahāt ko harām. Bāz sood ko ḥalāl karne par musir haiñ, bāz taswiroñ ko, bāz khel tamashoñ ko, bāz auroñ ki be-qaidiyoñ aur be-pardagiyoñ ko, bāz bhook hadtāl ko jo khud kushi hai mubaḥ samajhte haiñ aur ḥalāl thehrate haiñ aur bāz log ḥalāl cheezoñ ko ḥarām thehrane par musir haiñ jaise mehfil-e-milād ko, fateḥa ko, giyarahwiñ ko aur digar tariqa hāye isāl-e-šawāb ko, bāz milād shareef o fateha o tosha ki shireeni o tabarruk ko jo sab ḥalāl o tayyib cheezein haiñ na-jāiz o mamnu' batate haiñ, isi ko Qur'an-e-pāk ne khuda par ifтира karna bataya hai. (142) ke Rasool bhejta hai, kitabein nāzil farmata hai aur ḥalāl o ḥarām se ba khabar farmāta hai. (143) aey Ḥabeeb-e-akram Sallal lahu ālaihi wasallam. (144) aey Musalmano. (145) kitāb-e-mubeen se lauh-e-mehfooz murād hai. (146) wali ki asl wila se hai jo qurb o nusrat ke māna mein hai. Wali Allah woh hai jo farāiz se qurb-e-ilāhi ḥāsil kare aur ita'at-e-ilāhi mein mashghool rahe aur us ka dil noor-e-jalāl-e-ilāhi ki ma'rifat mein mustaghraq ho, jab dekhe dalāil-e-qudrat-e-ilāhi ko dekhe aur jab sune Allah ki āyatein hi sune aur jab bole to apne Rab ki sana hi ke sāth bole aur jab ḥarkat kare ta'at-e-ilāhi mein ḥarkat kare aur jab

koshish kare usi amr mein koshish kare jo zariya-e-qurb-e-ilāhi ho, Allah ke zikr se na thake aur chashm-e-dil se khuda ke siwa ghair ko na dekhe, yeh sifat auliya ki hai, banda jab is hāl par pahoñchta hai to Allah us ka wali o nāsir aur mu'een o madad-gār hota hai. Mutakallimeen kehte haiñ wali woh hai jo aiteqād-e-sahi mabni bar daleel rakhta ho aur ā'māl-e-sāliha shari'at ke mutabiq baja lāta ho. Bāz 'ārifeen ne farmaya ke wilāyat nām hai qurb-e-ilāhi aur hamesha Allah ke sāth mashghool rehne ka. Jab banda is maqām par pahoñchta hai to us ko kisi cheez ka khauf nahi rehta aur na kisi shaye ke faut hone ka gham hota hai. Hazrat Ibn-e-Abbas radiyallahu ānhuma ne farmaya ke wali woh hai jis ko dekhne se Allah yād āye, yehi Tabari ki Ḥadees mein bhi hai. Ibn-e- zaid ne kaha ke wali wohi hai jis mein woh sifat ho jo is āyat mein mazkoor hai اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ yāni imān o taqwa dono ka jāme' ho. Bāz ulama ne farmaya ke wali woh haiñ jo khalis Allah ke liye mahabbat karein, auliya ki yeh sifat aḤadees-e-kasira mein wārid hui hai. Bāz akabir ne farmaya wali woh haiñ jo ta'at se qurb- e-ilāhi ki talab karte haiñ aur Allah ta'ala karamat se un ki kār-sāzi farmata hai ya woh jin ki hidayat ka burhān ke sāth Allah kafeel ho aur woh is ka haqq-e-bandagi ada karne aur us ki khalq par raham karne ke liye waqf ho gaye. Yeh ma'ani aur ibarāt agarche judagāna haiñ lekin in mein ikhtelāf kuchh bhi nahi hai kyun

ke har ek ibarat mein wali ki ek ek sifat bayān kardi gayi hai jise qurb-e-ilāhi ḥāsil hota hai yeh tamām sifāt us mein hote haiñ. Wilāyat ke darje aur maratib mein har ek baqdr apne darje ke fazl o sharaf rakhta hai. (147) is khush khabri se ya to woh murād hai jo parhez-gār imān dāron ko Qur'an-e-kareem mein ja baja di gayi hai ya behtareen khwab murād hai jo momin dekhta hai ya us ke liye dekha jāta hai, jaisa ke kaseer Ḥadees mein wārid huwa hai aur is ka sabab yeh hai ke wali ka qalb aur us ki rooh dono zikr-e-ilāhi mein mustaghraq rehte haiñ to waqt-e-khwab us ke dil mein siwaye zikr o ma'rifat-e-ilāhi ke aur kuchh nahi hota. Is liye wali jab khwab dekhta hai to us ki khwab haq aur Allah ta'ala ki taraf se us ke haq mein basharat hoti hai. Bāz mufasssireen ne is basharat se duniya ki nek nāmi bhi murād li hai. Muslim shareef ki Ḥadees mein hai Sayyid-e-ālam Sallal lahu ālaihi wasallam se ārz kiya gaya us shakhs ke liye kya irshād farmāte haiñ jo nek amal karta hai aur log us ki tareef karte haiñ, farmaya yeh momin ke liye basharat-e-ājila hai. Ulama farmāte haiñ ke yeh basharat-e-ājila raza-e-ilāhi aur Allah ke mahabbat farmane aur khalq ke dil mein mahabbat dāl dene ki daleel hai jaisa ke Ḥadees shareef mein āya hai ke us ko zameen mein maqbool kar diya jāta hai. Qatada ne kaha ke malāika waqt-e-maut Allah ta'ala ki taraf se basharat dete haiñ. Ata ka qaul hai ke duniya ki basharat to woh hai jo malāika waqt-e-maut sunate haiñ aur ākhirat ki basharat woh hai

jo momin ko jān nikalne ke bād sunayi jāti hai ke us se Allah rāzi hai. (148) us ke wāde khilāf nahi ho sakte jo us ne apni kitāb mein aur apne Rasooloñ ki zubān se apne auliya aur apne farmān bardār bandoñ se farmaye. (149) is mein Sayyid-e-ālam Sallal lahu ālaihi wasallam ki taskeen farmayi gayi ke kuffār-e-na'bakār jo āp ki takzeeb karte haiñ aur āp ke khilāf bure bure mashware karte haiñ āp is ka kuchh gham na farmayen. (150) woh jise chāhe izzat de aur jise chāhe zaleel kare. Aey Sayyid-e-anbiya woh āp ka nāsir o madad-gār hai, us ne āp ko aur āp ke sadqe mein āp ke farmān bardaron ko izzat di jaisa ke doosri āyat mein farmaya ke Allah ke liye izzat hai aur us ke Rasool ke liye aur imān dāroñ ke liye. (151) sab us ke mamlook haiñ, us ke taht-e-qudrat o ikhtiyār aur mamlook-e-Rab nahi ho sakta, is liye Allah ke siwa har ek ki parastish bāṭil hai, yeh tauheed ki ek umda burhān hai. (152) yāni kis daleel ka itteba' karte haiñ murād yeh hai ke un ke pās koi daleel nahi. (153) aur be daleel mahez gumān-e-fāsid se apne bāṭil ma'budon ko khuda ka shareek thehrate haiñ, is ke bād Allah ta'ala apni qudrat o ne'mat ka izhār farmāta hai. (154) aur ārām karke din ki takān door karo. (155) raushan tāke tum apne hawāij o asbāb-e-ma'ash ka sar anjām kar sako. (156) jo sunein aur samjhein ke jis ne un cheezon ko paida kiya wohi ma'bood hai us ka koi shareek nahi is ke bād mushrikeen ka ek maqaula zikr farmāta hai. (157) kuffār ka yeh kalima nihayat qabih aur inteha darje ke jehal ka hai,

Allah ta'ala is ka rad farmāta hai. (158) yahāñ mushrikeen ke is maqaule ke teen rad farmaye, pehla rad to kalima-e- sub'hanahu meiñ hai jis meiñ bataya gaya ke us ki zāt walad se munazza hai ke woh wāhid-e-haqiqi hai. Doosra rad هُوَ الْغَنِيُّ farmāne meiñ hai ke woh tamām khalq se be-niyaz hai to aulād us ke liye kaise ho sakti hai, aulād to ya kamzor chahta hai jo us se quwwat hāsil kare ya faqeer chahta hai jo us se madad le ya zaleel chahta hai jo us ke zariye se izzat hāsil kare, gharaz jo chahta hai woh hājat rakhta hai to jo ghani ho ya ghair mohtāj ho us ke liye walad kis tarah ho sakta hai, neez walad wālid ka ek juzv hota hai to wālid hona murakkab hone ko mustalzim aur murakkab hona mumkin hone ko aur har mumkin ghair ka mohtāj hai to hādīs huwa lihaza muhāl huwa ke ghani qadeem ke walad ho. Teesra rad لَمْ يَكُنْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ meiñ hai ke tamām khalq us ki mamlook hai aur mamlook hona beta hone ke sāth nahi jama hota lihaza un meiñ se koi us (159) aur muddat-e-darāz tak tum meiñ thaherna. (160) aur is par tum ne mere qatl karne aur nikāl dene ka irada kiya hai. (161) aur apna mu'āmla us wāhid-e-la'sharika lahu ki supurd kiya. (162) mujhe kuchh parwah nahi hai. Hazrat Nooh ālaihis salatu was-salām ka yeh kalām batariq-e-ta'jeez hai, Mudda'a yeh hai ke mujhe apne qawi o qādir parwardigār par kāmīl bharosa hai tum aur tumhāre be-ikhtiyār ma'bood mujhe kuch bhi zarar nahi pahoñcha sakte.

(163) meri nasihat se. (164) jis ke faut hone ka mujhe afsos hai. (165) wohi mujhe jaza dega. Mudda'a yeh hai ke mera wāz o nasihat khālis Allah ke liye hai kisi duniyawi gharaz se nahi. (166) yāni Ḥazrat Nooh àlaihis salām ko. (167) aur halāk hone wāloñ ke bād zameen mein sākin kiya. (168) Hood, Saleh, Ibraheem, Loot, Shu'aib àlaihimas salām. (169) Ḥazrat Moosa àlaihis salatu was- salām ke wāste se aur Fir'auniyoñ ne pehchan liya ke yeh haq hai Allah ki taraf se hai to barah-e-nafsaniyat. (170) hargiz nahi. (171) Fir'auni Ḥazrat Moosa àlaihis salām se. (172) deen o millat aur but parasti o Fir'aun parasti. (173) sarkash o mutakabbir ne chāha ke Ḥazrat Moosa àlaihis salatu was-salām ke mo'jize ka muqabla bāṭil se kare aur duniya ko is mughālte mein dāle ke Ḥazrat Moosa àlaihis salatu was-salām ke mo'jizāt (Ma'āz Allah) jādu ki qism se haiñ is liye woh. (174) rasse, shehteer waghaira aur jo tumhein jādu karna hai karo, yeh āp ne is liye farmaya ke haqq o bāṭil zāhir ho jāye aur jādu ke karishme jo woh karne wāle haiñ un ka fasād wāzeh ho. (175) na ke woh āyāt-e-ilahiya jin ko Fir'aun ne apni be-imāni se jādu bataya. (176) yāni apne hukm, apni qaza o qadr aur apne us wāde se ke Ḥazrat Moosa àlaihis salatu was-salām ko jādu garon par ghalib kare ga. (177) is mein Nabi-e-kareem Sallal lahu àlaihi wasallam ki tasalli hai ke āp apni ummat ke imān lāne ka nihayat ahtemām farmāte they aur un ke airāz karne se maghmoom hote they, āp ki taskeen farmayi gayi ke ba-wujood

yehke Hazrat Moosa àlaihis salatu was-salām ne itna bada mo'jiza dikhaya phir bhi thode logoñ ne imān qabool kiya, aisi halateiñ Anbiya àlaihimus salām ko pesh āti rahi haiñ. Āp apni ummat ke airāz se ranjida na hoñ. مِنْ

قَوْمِهِ meiñ jo zameer hai woh ya to Hazrat Moosa àlaihis salatu was-salām ki taraf rāje' hai, is soorat meiñ qaum ki zurriyat se bani israeel murād hoñge jin ki aulād misr meiñ āp ke sāth thi aur ek qaul yeh hai ke is se woh log murād haiñ jo Fir'aun ke qatl se bach rahe they kyuñ ke jab bani israeel ke ladke ba hukm-e-Fir'aun qatl kiye jāte they to bani israeel ki bāz aurteñ jo qaum-e- Fir'aun ki aurtoñ ke sāth kuchh rasm o rāh rakhti theeiñ woh jab bachcha jantin to us ki jān ke andeshe se woh bachcha Fir'auni qaum ki aurtoñ ko de dāltin, aise bachche jo Fir'auniyoñ ke gharoñ meiñ pale they us roz Hazrat Moosa àlaihis salatu was-salām par imān le āye jis din Allah ta'ala ne āp ko jādu garoñ par ghalaba diya tha aur ek qaul yeh hai ke yeh zameer Fir'aun ki taraf rāje' hai aur qaum-e-Fir'aun ki zurriyat murād hai. Hazrat Ibn-e-Abbas radiyallahu ànhuma se marwi hai ke woh qaum-e-Fir'aun ke thode log they jo imān lāye. (178) deen se. (179) ke banda hokar khudāi ka mudda'i huwa. (180) woh apne farmān bardaroñ ki madad karta aur dushmanoñ ko halāk farmāta hai. Mas'ala: is āyat se sābit huwa ke Allah par bharosa karna kamāl-e-imān ka muqtaza hai. (181) yāni unheñ hum par

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ghalib na karta ke woh yeh gumān na kareĩn ke woh haq par haiñ. (182) aur un ke zulm o sitam se bacha. (183) ke qibla ru ho. Ḥazrat Moosa o Haroon alaihimas salām ka qibla Kāba shareef tha aur ibteda meiñ bani Israeel ko yehi ḥukm tha ke woh gharoñ meiñ (186) ke woh teri ne'matoñ par bajaye shukr ke jari hokar ma'siyat karte haiñ. Ḥazrat Moosa àlaihis salatu was-salām ki yeh dua qabool huyi aur Fir'auniyon ke dirham o dinār waghaira patthar hokar reh gaye hatta ke phal aur khāne ki cheezeĩn bhi aur yeh un nau nishaniyon meiñ se ek hai jo Ḥazrat Moosa àlaihis salatu was-salām ko di gayi theeiñ. (187) jab Ḥazrat Moosa àlaihis salatu was-salām un logoñ ke imān lāne se mayoos ho gaye tab āp ne un ke liye yeh dua ki aur aisa hi huwa ke woh gharq hone ke waqt tak imān na lāye. Mas'ala: is se mālloom huwa ke kisi shakhs ke liye kufr par marne ki dua karna kufr nahi hai. (Madarik) (188) dua ki nisbat Ḥazrat Moosa o Haroon alaihimas salām dono ki taraf ki gayi ba-wujood yehke Ḥazrat Moosa àlaihis salām dua karte they aur Ḥazrat Haroon àlaihis salām āmeen kehte they, is se mālloom huwa ke āmeen kehne wāla bhi dua karne wāloñ meiñ shumār kiya jāta hai. Mas'ala: yeh bhi šābit huwa ke āmeen dua hai lihaza us ke liye ikhfa hi munasib hai. (Madarik) Ḥazrat Moosa àlaihis salatu was-salām ki dua aur us ki maqbuliyat ke darmiyan chalees baras ka fāsla huwa. (189) dawat o tabligh par. (190) jo qabool-e-dua meiñ der hone ki hikmat nahi jānte. (191) tab

Fir'aun. (192) Fir'aun ne ba tamanna-e-qabool-e-imān ka mazmoon teen martaba takrār ke sāth ada kiya lekin yeh imān qabool na huwa kyuñ ke malāika aur àzāb ke dekhne ke bād imān maqbool nahi, agar ḥālat-e-ikhtiyār mein woh ek martaba bhi yeh kalima kehta to us ka imān qabool kar liya jāta lekin us ne waqt kho diya, is liye us se yeh kaha gaya jo āyat mein āge mazkoor hai. (193) ḥālat-e-izterār mein jab ke gharq mein muhtala ho chuka hai aur zindagāni ki ummeed bāqi nahi rahi us waqt imān lāta hai. (194) khud gumrah tha doosron ko gumrah karta tha. Marwi hai ke ek martaba Ḥazrat Jibreel àlaihis salām Fir'aun ke pās ek istifta lāye jis ka mazmoon yeh tha ke bādshah ka kya ḥukm hai aise ghulam ke haq mein jis ne ek shakhs ke māl o ne'mat mein parwarish pāyi phir us ki na-shukri ki aur us ke haq mein munkir ho gaya aur apne āp maula hone ka mudda'i ban gaya? Is par Fir'aun ne yeh jawāb likha ke jo ghulam apne āqa ki ne'matoñ ka inkār kare aur us ke muqabil āye us ki saza yeh hai ke us ko darya mein dibo diya jāye. Jab Fir'aun doobne laga to Ḥazrat Jibreel ne us ka wohi fatwa us ke sāmne kar diya aur us ko us ne pehchan liya. (Sub'hān Allah) (195) Ulama-e-tafseer kehte haiñ ke jab Allah ta'ala ne Fir'aun aur us ki qaum ko gharq kiya aur Moosa àlaihis salatu was-salām ne apni qaum ko un ke halakat ki khabar di to bāz bani israeel ko shuba raha aur us ki àzmat o haibat jo un ke quloob mein thi us ke ba'is unhein us ki halakat ka yaqeen na āya. Ba amr-e-ilāhi

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darya ne Fir'aun ki lāsh sāhil par phenk di, bani israeel ne is ko dekh kar pehchana. (196) izzat ki jagah se ya to mulk-e-misr aur Fir'aun o Fir'auniyoñ ke imlāk murād haiñ ya sar zameen-e-shām o quds o urdan jo nihayat sar sabz o shadāb aur zarkhez bilād haiñ. (197) bani israeel jin ke sāth yeh wāqiāt ho chuke. (198) ilm se murād yahāñ ya to Taurāt hai jis ke māna meiñ yahood bāham ikhtilāf karte they ya Sayyid-e-ālam Sallal lahu àlaihi wasallam ki tashref āwari hai ke is se pehle to yahood sab āp ke muqir aur āp ki nubuwwat par muttafiq they aur Taurāt meiñ jo āp ke sifāt mazkoor they un ko mānte they lekin tashreef āwari ke bād ikhtilāf karne lage, kuchh imān le āye aur kuchh logoñ ne hasad o adawat se kufr kiya. Ek qaul yeh hai ke ilm se Qur'an murād hai. (199) is tarah ke aey Sayyid-e-anbiya āp par imān lāne wāloñ ko jannat meiñ dākhil farmaye ga aur āp ke inkār karne wāloñ ko jahannam meiñ āzāb farmaye ga. (200) ba wāsta apne Rasool Muhammad Mustafa Sallal lahu àlaihi wasallam ke. (201) yāni ulama-e-ahl-e-kitāb misl Hazrat Abdullah bin salām aur un ke ashāb ke tāke woh tujh ko Sayyid-e-ālam Sallal lahu àlaihi wasallam ki nubuwwat ka itminān dilayen aur āp ki nāt o sifāt jo Taurāt meiñ mazkoor hai hai ke har ek shak jehal hai aur har jehal shak nahi. (202) jo baraheen-e-lāiha o āyāt-e-wāzeha se itna raushan hai ke is meiñ shak ki majāl nahi. (Khazin) (203) yāni woh qaul un par sābit ho chuka jo lauh-e- mehfooz meiñ likh diya gaya hai aur jis ki malāika ne

khabar di hai ke yeh log kāfir maren ge woh. (204) aur us waqt ka imān nāfe' nahi. (205) un bastiyoñ meñ se jin ko hum ne halāk kiya. (206) aur ikhlās ke sāth tauba karti āzāb nāzil hone se pehle. (Madarik) (207) qaum-e-Yunus ka wāqia yeh hai ke nenwa ilaqa-e- mosil meñ yeh log rehte they aur kufr o shirk meñ mubtala they. Allah ta'ala ne Ḥazrat Yunus ālaihis salatu was-salām ko un ki taraf bheja, āp ne but parasti chhodne aur imān lāne ka un ko ḥukm diya, un logoñ ne inkār kiya, Ḥazrat Yunus ālaihis salatu was-salām ki takzeeb ki. Āp ne unheñ ba ḥukm-e-ilāhi nuzool-e- āzāb ki khabar di. Un logoñ ne āpas meñ kaha ke Ḥazrat Yunus ālaihis salatu was-salām ne kabhi koi bāt ghalat nahi kahi hai, dekho agar woh rāt ko yahāñ rahe jab to koi andesha nahi aur agar unhoñ ne rāt yahāñ nā guzari to samajh lena chahiye ke āzāb āye ga. Shab meñ Ḥazrat Yunus ālaihis salām wahāñ se tashreef le gaye subah ko āsār-e-āzāb numudār ho gaye, āsmān par siyah haibat nāk abr āya aur dhuwan kaseer jama huwa, tamām shaher par chha gaya, yeh dekh kar unheñ yaqeen huwa ke āzāb āne wāla hai to unhoñ ne Ḥazrat Yunus ālaihis salām ki justuju ki aur āp ko na pāya, ab unheñ aur ziyada andesha huwa to woh ma' apni aurton, bachchon aur jānwaron ke jungal ko nikal gaye, mote kapde pehne aur tauba o Islam ka izhār kiya, shauhar se bibi aur mā se bachche juda ho gaye aur sab ne bārgah-e-ilāhi meñ girya o zāri shuru ki aur kaha, ke jo Yunus ālaihis salām lāye us par hum imān lāye aur tauba-

e-sadiqa ki, jo mazalim un se huwe they un ko dafa' kiya, paraye māl wāpas kiye hatta ke agar ek patthar doosre ka kisi ki bunyād mein lag gaya tha to bunyād ukhād kar patthar nikāl diya aur wāpas kar diya aur Allah ta'ala se ikhlās ke sāth maghfirat ki dua'eiñ keeñ, parwardigār-e-ālam ne un par rahem kiya, dua qabool farmayi, āzāb utha diya gaya. Yahāñ yeh suāl hota hai ke jab nuzool-e-āzāb ke bād Fir'aun ka imān aur us ki tauba qabool na hui to qaum-e-Yunus ki tauba qabool farmāne aur āzāb utha dene mein kya hikmat hai? Ulama ne is ke kayi jawāb diye haiñ, ek to yeh karam-e-khās tha qaum-e-Hazrat Yunus ke sāth. Doosra jawāb yeh hai ke Fir'aun āzāb mein muhtala hone ke bād imān lāya jab ummid-e-zindagāni bāqi hi na rahi aur qaum-e- Yunus ālaihis salām se jab āzāb qareeb huwa to woh is mein muhtala hone se pehle imān le āye aur Allah quloob ka jānne wāla hai, ikhlās mandoñ ke sidq o ikhlās ka us ko ilm hai. (208) yāni imān lāna sa'adat-e-azali par mauqoof hai, imān wohi lāyeñ ge jin ke liye taufeeq-e-ilāhi musa'id ho. Is mein Sayyid-e- ālam Sallal lahu ālaihi wasallam ki tasalli hai ke āp chahte haiñ ke sab imān le āyen aur rāh-e- rāst ikhtiyār kareñ phir jo imān se mehroom reh jāte haiñ un ka āp ko gham hota hai, is ka āp ko gham na hona chahiye kyuñ ke azal se jo shaqi hai woh imān na lāye ga. (209) aur imān mein zabardasti nahi ho sakti kyuñ ke imān hota hai tasdeeq o iqrār se aur jabr o ikrah se tasdeeq-e-qalbi hāsil nahi hoti.

(210) us ki mashiyyat se. (211) dil ki ānkhon se aur ghaur karo ke. (212) jo Allah ta'ala ki tauheed par dalalat karta hai. (213) misl-e-Nooh o Ād o Samood waghaira ke. (214) tumhāri halākat aur āzāb ke. Rabee' bin anas ne kaha ke āzāb ka khauf dilāne ke bād agli āyat mein yeh bayān farmaya ke jab āzāb wāqē hota hai to Allah ta'ala Rasool ko aur un ke sāth imān lāne wāloñ ko najāt ata farmāta hai. (215) kyuñ ke woh makhlooq hai ibadat ke lāiq nahi. (216) kyuñ ke woh qādir-e-mukhtār, ilāh barhaq, mustahiq-e-ibadat hai. (217) yāni mukhlis momin raho. (218) wohi nafa' o zarar ka mālik hai, tamām kāināt usi ki mohtāj hai, wohi har cheez par qādir aur jood o karam wāla hai. Bandoñ ko us ki taraf raghbat aur us ka khauf aur usi par bharosa aur usi par aitemād chahiye aur nafa' o zarar jo kuchh bhi hai wohi. (219) haq se yahāñ Qur'an murād hai ya Islam ya Sayyid-e-ālam ālaihis salatu was-salām. (220) kyuñ ke is ka nafa' usi ko pahoñche ga. (221) kyuñ ke is ka wabāl usi par hai. (222) ke tum par jabr karuñ. (223) kuffār ki takzeeb aur un ki iza par. (224) mushrikeen se qitāl karne aur kitabiyoñ se jizya lene ka. (225) ke us ke hukm mein khata o ghalat ka ahtemāl nahi aur woh bandoñ ke asrār o makhfi halāt sab ka jānne wāla hai, us ka faisla daleel o gawah ka mohtāj nahi. (1) Soora-e-Hood Makkiya hai. Hasan o Ikrama waghairahum mufasssireen ne farmaya ke āyat **وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ** ke siwa bāqi tamām soorat

Makkiya hai. Maqatil ne kaha ke āyat اِنَّ الْحَسَنَاتِ اُولٰٓئِكَ يُؤْمِنُونَ بِهِ فَالْعَلَّكَ تَارِكٌ

يُذْهِبْنَ السَّيِّئَاتِ ke ilāwa tamām soorat Makki hai. Is mein dus ruku aur ek sau

te'ees āyatein aur ek hazār chhe sau kalme aur nau hazār pāñch sau sadsath

harf haiñ. Ḥadees shareef mein hai sahāba ne arz kiya ya Rasool Allah Sallal

lahu alaika wasallam huzoor par peeri ke āsar numudār ho gaye, farmaya

mujhe Soorah -e-Hood, Soorah-e-wāqia, Soorah-e-Amma yatasa-'aloon aur

Soorah-e-Izash-shamsu kuwwirat ne boodha kar diya. (Tirmizi) ghaliban yeh

is waja se farmaya ke in sooraton mein qiyamat o ba'as o hisāb o jannat o

dozakh ka zikr hai. (2) jaisa ke doosri āyat mein irshad huwa تِلْكَ اَيُّ الْكِتَابِ الْحَكِيمِ

bāz mufasssireen ne farmaya ke اُحْكِمْتُ ke māna yeh haiñ ke un ki nazm

mohkam o ustuwār ki gayi, is soorat mein māna yeh hoñge ke is mein nuqs o

khalal rāh nahi pa sakta woh bināye mohkam hai. Ḥazrat Ibn-e-Abbas

radiyallahu ānhuma ne farmaya ke koi kitāb in ki nāsikh nahi jaisa ke yeh

doosri kitābon aur shari'aton ki nāsikh haiñ. (3) aur soorat soorat aur āyat

āyat juda juda zikr ki gayiñ ya alahida alahida nāzil huyin ya aqāid o aḥkām

o mawāiz o qasas aur ghaibi khabrein in mein ba-tafseel bayān farmayi

gayin. (4) umr darāz aur aish wasee o rizq-e-kaseer. Fāida: is se māloom

huwa ke ikhlās ke sāth tauba o istighfār karna darāzi-e-umr o kushāish-e-rizq

ke liye behtar amal hai. (5) jis ne duniya mein ā'māl-e-fāzila kiye hoñ aur us ke ta'āt o ḥasanāt ziyāda hoñ. (6) us ko jannat mein ba- qadr-e-āāmāl darajāt ata farmaye ga. Bāz mufasssireen ne farmaya āyat ke māna yeh haiñ ke jis ne Allah ke liye āmal kiya Allah ta'ala āinda ke liye usey amal-e-nek o ta'at ki taufeeq deta hai. (7) yāni roz-e- qiyamat. (8) ākhirat mein wahāñ nekiyoñ aur badyoñ ki jaza o saza mile gi. (9) duniya mein rozi dene par bhi, maut dene par bhi, maut ke bād zinda karne aur sawāb o āzāb par bhi. (10) Shān-e-Nuzool: Ibn-e-Abbas radiyallahu ānhuma ne farmaya yeh āyat Akhnas bin shareeq ke haq mein nāzil huyi, yeh bahut shireen guftār shakhs tha, Rasool-e-kareem Sallal lahu ālaihi wasallam ke sāmne āta to bahut khushamad ki bāteiñ karta aur dil mein bughz o adāwat chhupāye rakhta. Is par yeh āyat nāzil huyi, māna yeh haiñ ke woh apne seenoñ mein ādāwat chhupāye rakhte haiñ jaise kapde ki teh mein koi cheez chhupāi jāti hai. Ek qaul yeh hai ke bāze munāfiqeen ki 'ādat thi ke jab Rasool-e-kareem Sallal lahu ālaihi wasallam ka sāmna hota to seena aur peeth jhukāte aur sar neecha karte, chehra chhupa lete tāke unheñ Rasool-e-kareem Sallal lahu ālaihi wasallam dekh na pāyeñ, is par yeh āyat nāzil huyi. Bukhari ne afrād mein ek Ḥadees riwāyat ki ke musalman bol o barāz o mujami'at ke waqt apne badan kholne se sharmāte they un ke haq mein yeh āyat nāzil huyi ke Allah se bande ka

Parah - 11

koi hāl chhupa hi nahi hai lihāza chahiye ke woh shari'at ki ijāzatoñ par
'āmil rahe.

