

Tafseer Roman Parah 14

(2) yeh ārzuweīñ ya waqt-e-naza' āzāb dekh kar hoñgi jab kāfir ko mālloom ho jāye ga ke woh gumrāhi meīñ tha ya ākhirat meīñ roz-e-qiyamat ke shadāid aur aḥwāl aur apna anjām o ma'āl dekh kar. Zujāj ka qaul hai ke kāfir jab kabhi apne aḥwāl-e-āzāb aur musalmānoñ par Allah ki raḥmat dekheñ ge har martaba ārzuweīñ kareñ ge ke. (3) aey Mustafa (Sallal lahu ta'ala àlaihi wasallam). (4) duniya ki lazzateīñ. (5) tana'um o talaz-zuz o tool-e-hayāt ki jis ke sabab woh imān se mehroom haiñ. (6) apna anjām-e-kār. Is meīñ tanbih hai ke lambi ummeedon meīñ gariftār hona aur lazzāt-e-duniya ki talab meīñ gharq ho jāna imān-dār ki shān nahi. Ḥazrat Ali Murtuza radiyallahu ta'ala ànhu ne farmaya lambi ummeedeīñ ākhirat ko bhulāti haiñ aur khwāhishāt ka itteba haq se rokta hai. (7) lauh-e-mehfooz meīñ usi mu'ayyan waqt par woh halāk huyi. (8) kuffār-e-Makka Ḥazrat Nabi-e-kareem Sallal lahu àlaihi wasallam se. (9) un ka yeh qaul tamaskhur aur istehza ke taur par tha jaisa ke Fir'aun ne Ḥazrat Moosa àlaihis salātu was-salām ki nisbat kaha tha (10) **إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمُجْنُونٌ** jo tumhāre Rasool hone aur Qur'an shareef ke kitāb-e-ilāhi hone ki gawāhi deiñ. (11) Allah ta'ala is ke jawāb meīñ farmāta hai. (12) fil-hāl āzāb meīñ gariftār kar diye jāyeiñ. (13) ke tehreef o tabdeel o ziyādati o kami se is ki ḥifazat farmāte haiñ, Tamām jin o ins aur sārī khalq ke maqdoor meīñ nahi hai ke is meīñ ek ḥarf ki kami beshi kare ya taghyeer o tabdeel kar sake aur chooñke Allah ta'ala ne Qur'an-e-kareem ki ḥifāzat ka wāda farmaya hai is liye yeh khusoosiyat sirf Qur'an shareef hi ki hai doosri kisi kitāb ko yeh bāt mayassar nahi. Yeh ḥifāzat kai tarah par hai ek yeh ke Qur'an-e-kareem ko mo'jiza banāya ke bashar ka kalām is meīñ mil hi na sake, ek yeh ke is ko

mu'arize aur muqāble se mehfooz kiya ke koi is ki misl kalām banāne par qādir na ho, ek yeh ke sāri khalq ko is ke neest o nābood aur mādooom karne se ājiz kar diya ke kuffār ba-wujood kamāl-e-adāwat ke is kitāb-e-muqaddas ko madoom karne se ājiz haiñ. (14) is āyat mein batāya gaya ke jis tarah kuffār-e-Makka ne Sayyid-e-ālam Sallal lahu ālaihi wasallam se jāhilāna bāteīñ keeīñ aur be adabi se āp ko majnoon kaha, qadeem zamāne se kuffār ki Anbiya ālaihimus salām ke sāth yehi ādat rahi hai aur woh Rasooloñ ke sāth tamaskhur karte rahe, is mein Nabi-e-kareem Sallal lahu ta'ala ālaihi wasallam ki taskeen-e-khātir hai. (15) yāni mushrikeen-e-Makka. (16) yāni Sayyid-e- Anbiya Sallal lahu ta'ala ālaihi wasallam ya Qur'an par. (17) ke woh Anbiya ālaihimus salām ki takzeeb karke āzāb-e-ilāhi se halāk hote rahe haiñ, yehi hāl un ka hai to unheīñ āzāb-e-ilāhi se darte rehna chāhiye. (18) yāni in kuffār ka inād is darje par pahonch gaya hai ke agar in ke liye āsmān mein darwāza khol diya jāye aur unheīñ us mein chadhna mayassar ho aur din mein us se guzreīñ aur ānkhon se dekheīñ jab bhi na māneīñ aur yeh keh deīñ ke hamāri nazar bandi ki gayi aur hum par jādu huwa to jab khud apne mo'āine se inheīñ yaqeen ḥāsīl na huwa to malāika ke āne aur gawāhi dene se jis ko yeh talab karte haiñ, inheīñ kya fāida hoga? (19) jo kawākib sayyāre ke manāzil haiñ woh bāra haiñ Ḥamal, Soor, Joza, Sartān, Asad, Sumbula, Mizān, Aqrab, Qaus, Jadi, Dalu, Hoot. (20) sitāroñ se. (21) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma ne farmaya shayateen āsmānoñ mein dākhil hote they aur wahāñ ki khabreīñ kāhinoñ ke pās lāte they, jab Ḥazrat Isā ālaihis salām paida huwe to shayateen teen āsmānoñ se rok diye gaye, jab Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ki wilādat huyi to tamām āsmānoñ se mana kar diye gaye. (22) Shihāb us sitāre ko kehte haiñ jo shole ke misl raushan hota hai aur firishte us se shayateen ko mārte haiñ. (23)

pahādoñ ke. Tāke sābit o qāim rahe aur jumbish na kare. (24) ghalles, phal waghaira. (25) bāndi, ghulām, chaupāye aur khuddām waghaira. (26) khazāne hona ibārat hai iqtedār o ikhtiyār se. Māna yeh haiñ ke hum har cheez ke paida karne par qādir haiñ jitni chāhe aur jo andāza muqtaza-e-ḥikmat ho. (27) jo ābādiyoñ ko pāni se bharti aur sairāb karti haiñ. (28) ke pāni tumhāre ikhtiyār mein ho ba-wujood yehke tumhein is ki hājat hai, is mein Allah ta'ala ki qudrat aur bandon ke ajz par dalālat-e-āzeema hai. (29) yāni tamām khalq fana hone wāli hai aur hum hi bāqi rehne wāle haiñ aur mudda'ee mulk ki milk zāy ho jāye gi aur sab māliskoñ ka mālīk bāqi rahega. (30) yāni pehli ummatein aur ummat-e-Muhammadiyah jo sab ummatoñ mein pichhli hai ya woh jo ta'at o khair mein sabqat karne wāle haiñ aur jo susti se peechhe reh jāne wāle haiñ ya woh jo fazeelat ḥāsil karne ke liye āge badhne wāle haiñ aur jo ūzr se peechhe reh jāne wāle haiñ. Shān-e-Nuzool: Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ānhuma se marwi hai ke Nabi-e-kareem Sallallahu ālaihi wasallam ne jamāt-e-namāz ki saf-e-awwal ke fazāil bayān farmaye to sahāba saf-e-awwal ḥāsil karne mein nihāyat koshān huwe aur un ka izdihām hone laga aur jin ḥazrat ke makān masjid shareef se door they woh apne makān bech kar qareeb makān khareedne par āmāda ho gaye tāke saf-e-awwal mein jagah milne se kabhi mehroom na hoñ, is par yeh āyat-e-kareema nāzil hui aur unhein tasalli di gayi ke sawāb niyatoñ par hai aur Allah ta'ala agloñ ko bhi jānta hai aur jo ūzr se peechhe reh gaye haiñ un ko bhi jānta hai aur un ki niyatoñ se bhi khabar dār hai aur us par kuchh makhfi nahi. (31) jis hāl par woh mare hoñge. (32) yāni Ḥazrat Ādam ālaihis salām ko sookhi. (33) Allah ta'ala ne jab Ḥazrat Ādam ālaihis salām ke paida karne ka irāda farmaya to zameen se ek musht-e-khāk li, us ko pāni mein khameer kiya jab woh gāra siyah ho gaya aur us mein bu paida hui to us mein

soorat-e-insāni banāyi phir woh sookh kar khushk ho gaya to jab hawa us
 mein jāti to woh bajta aur us mein āwāz paida hoti, jab āftāb ki tamāzat se
 woh pukhta ho gaya to us mein rooh phoonki aur woh insān ho gaya. (34) jo
 apni harārat o latāfat se masāmo mein nufooz kar jāti hai. (35) aur us ko
 hayāt ata farma doon. (36) ki tahiyyat o tazeem. (37) aur Ḥazrat Ādam
 ālaihis salām ko sajda na kiya to Allah ta'ala ne. (38) ke āsmān o zameen
 wāle tujh par la'nat karen ge aur jab qiyamat ka din āye ga to is la'nat ke sāth
 hameshgi ke āzāb mein gariftār kiya jāye ga, jis se kabhi rihāyi na hogi yeh
 sun kar shaitān. (39) yāni qiyamat ke din tak, is se shaitān ka matlab yeh tha
 ke woh kabhi na mare kyun ke qiyamat ke bād koi na mare ga aur qiyamat
 tak ki us ne mohlat māng hi li lekin us ki is dua ko Allah ta'ala ne is tarah
 qabool kiya ke. (40) jis mein tamām khalq mar jāye gi aur woh nafakha-e-
 oola hai to shaitān ke murda rehne ki muddat nafakha-e-oola hai, nafakha-e-
 sāniya tak chalees baras hai aur us ko is qadar mohlat dena us ke ikrām ke
 liye nahi balke us ki bala o shaqawat aur āzāb ki ziyādati ke liye hai, yeh sun
 kar shaitān. (41) yāni duniya mein gunāhoñ ki raghbat dilāon ga. (42) dilon
 mein waswasa dāl kar. (43) jinhein tu ne apni tauheed o ibādat ke liye
 barguzida farma liya aur un par shaitān ka waswasa aur us ka ked na chale
 ga. (44) imān-dār. (45) yāni jo kāfir ke tere muttee' o farmān bardār ho jāyēñ
 aur tere itteba' ka qasd kar leiñ. (46) Iblees ka bhi aur us ke itteba' karne
 wālon ka bhi. (47) yāni sāt tabqe. Ibn-e-Jareej ka qaul hai ke dozakh ke sāt
 darakāt haiñ: awwal Jahannam, Laza, Hutama, Sa'eer, Saqar, Jaheem,
 Hāwiya. (48) yāni shaitān ki perwi karne wāle bhi sāt hisson mein munqasim
 haiñ, un mein se har ek ke liye jahannam ka ek darka moaiyan hai. (49) un se
 kaha jāye ga ke. (50) yāni jannat mein dākhil ho amn o salāmati ke sāth, na
 yahāñ se nikāle jāo, na maut āye, na koi āfat ro-numa ho, na koi khauf na

pareshāni. (51) duniya mein. (52) aur un ke nufoos ko haqad o hasad o inād o adāwat waghaira mazmoom khaslatoñ se pāk kar diya woh. (53) ek doosre ke sāth mahabbat karne wāle. Ḥazrat Ali murtuza radiyallahu ta'ala ànhu ne farmaya ke mujhe ummeed hai ke main aur Usman aur Talha aur Zubair unhi mein se hain yāni hamāre seenoñ se inād o adāwat aur bughz o hasad nikāl diya gaya hai, hum āpas mein khālis mahabbat rakhne wāle hain, is mein rawāfiz ka rad hai. (54) aey Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam. (55) jinhein Allah ta'ala ne is liye bheja tha ke Ḥazrat Ibraheem àlaihis salām ko farzand ki bashārat dein aur Ḥazrat Loot àlaihis salām ki qaum ko halāk karen, yeh mehmān Ḥazrat Jibreel àlaihis salām they ma' kayi firishtoñ ke. (56) yāni firishtoñ ne Ḥazrat Ibraheem àlaihis salām ko salām kiya aur āp ki tahiyyat o takreem baja laye to Ḥazrat Ibraheem àlaihis salām ne un se. (57) is liye ke be-izn aur be waqt āye aur khāna nahi khāya. (58) yāni Ḥazrat Ishāq àlaihis salām ki, is par Ḥazrat Ibraheem àlaihis salām ne. (59) yāni aisi peerana sālī mein aulād hona ājeeb o ghareeb hai kis tarah aulād hogi, kya hamein phir jawān kiya jāye ga ya isi hālat mein beta ata farmaya jāye ga? firishtoñ ne. (60) qaza-e-ilāhi is par jāri ho chuki ke āp ke beta ho aur us ki zurriyat bahut phaile. (61) yāni main us ki rahmat se na ummeed nahi kyun ke rahmat se na ummeed kāfir hote hain, hain us ki sunnat jo ālam mein jāri hai is se yeh bāt ājeeb mālloom hoyi aur Ḥazrat Ibraheem àlaihis salām ne firishtoñ se. (62) yāni is bashārat ke siwa aur kya kām hai jis ke liye tum bheje gaye ho. (63) yāni qaum-e-Loot ki taraf ke hum unhein halāk karen. (64) kyun ke woh imān-dār hain. (65) apne kufr ke sabab. (66) khoob soorat nau jawānoñ ki shakl mein aur Ḥazrat Loot àlaihis salām ko andesha huwa ke qaum un ke darpay hogi to āp ne firishtoñ se. (67) na to yahān ke bāshinde ho na koi musāfirat ki alāmat tum mein pāyi jāti hai, kyun

āye ho? firishtoñ ne. (68) àzāb jis ke nāzil hone ka āp apni qaum ko khauf dilāya karte they. (69) aur āp ko jhutlāte they. (70) ke qaum par kya bala nāzil huyi aur woh kis àzāb meiñ mubtala kiye gaye? (71) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke ḥukm mulk-e-shām ko jāne ka tha. (72) aur tamām qaum àzāb se halāk kar di jāye gi. (73) yāni shaher-e-sudoom ke rehne wāle Ḥazrat Loot àlaihis salātu was-salām ki qaum ke log Ḥazrat Loot àlaihis salātu was-salām ke yahāñ khoob soorat nau jawānoñ ke āne ki khabar sun kar ba-irāda-e-fāsid o ba-niyat-e-na pāk. (74) aur mehmān ka ikrām lāzim hota hai tum in ki be-hurmati ka qasd karke. (75) ke mehmān ki ruswāyi mezbān ke liye khajalat o sharmindagi ka sabab hoti hai. (76) in ke sāth bura irāda karke, is par qaum ke log Ḥazrat Loot àlaihis salām se. (77) to in se nikāh karo aur harām se bàz raho, ab Allah ta'ala apne Ḥabeeb-e-akram Sallal lahu àlaihi wasallam se khitāb farmāta hai. (78) aur makhlooq-e-ilāhi meiñ se koi jān bārgāh-e-ilāhi meiñ āp ki jān-e-pāk ki tarah izzat o hurmat nahi rakhti aur Allah ta'ala ne Sayyid-e-ālam Sallal lahu àlaihi wasallam ki umr ke siwa kisi ki umr o hayāt ki qasam nahi farmayi. Yeh martaba sirf ḥuzoor hi ka hai, ab is qasam ke bàd irshād farmāta hai. (79) yāni holnāk āwāz ne. (80) is tarah ke Ḥazrat Jibreel àlaihis salām us khitte ko uthā kar āsmān ke qareeb le gaye aur wahāñ se aundha karke zameen par dāl diya. (81) aur qāfle us par guzarte haiñ aur ghazab-e-ilāhi ke āsār un ke dekhne meiñ āte haiñ. (82) yāni kāfir they. اَيُّكُم jhādi ko kehte haiñ, un logoñ ka shaher sar- sabz jungaloñ aur margh-zāroñ ke darmiyan tha, Allah ta'ala ne Ḥazrat Sho'aib àlaihis salām ko un par Rasool bana kar bheja, un logoñ ne na-farmāni ki aur Ḥazrat Sho'aib àlaihis salām ko jhutlāya. (83) yāni àzāb bhej kar halāk kiya. (84) yāni qaum-e-Loot ke shaher aur ashāb اَيُّكُم ke. (85)

jahān ādmi guzarte haiñ aur dekhte haiñ to aey ahl-e-Makka tum un ko dekh kar kyuñ ibrat ḥāsil nahi karte. (86) Hijr ek wādi hai Madina aur Shām ke darmiyan jis mein qaum-e-Samood rehte they, unhoñ ne apne paighambar Ḥazrat Sāleh àlaihis salām ki takzeeb ki aur ek Nabi ki takzeeb tamām Anbiya àlaihimus salām ki takzeeb hai kyuñ ke har Rasool tamām Anbiya àlaihimus salām par imān lāne ki dāwat deta hai. (87) ke patthar se nāqa paida kiya jo bahut se ajāib par mushtamil tha maslan us ka azeemul-jussa hona aur paida hote hi bach-cha janna aur kasrat se doodh dena ke tamām qaum-e-Samood ko kāfī ho waghaira yeh sab Ḥazrat Sāleh àlaihis salātu was-salām ke mo'jizāt aur qaum-e-Samood ke liye hamāri nishāniyān theeiñ. (88) aur imān na lāye. (89) ke unheñ us ke girne aur us mein naqab lagāye jāne ka andesha na tha aur woh samajhte they ke yeh ghar tabāh nahi ho sakte, in par koi āfat nahi ā sakti. (90) aur woh āzāb mein gariftār huwe. (91) aur un ke māl o mata' aur un ke mazboot makān unheñ āzāb se na bacha sake. (92) aur har ek ko us ke amal ki jaza mile gi. (93) aey Mustafa Sallal lahu àlaihi wasallam aur apni qaum ki izāon par tahammul karo, yeh ḥukm āyat-e- qitāl se mansookh ho gaya. (94) usi ne sab ko paida kiya aur woh apni makhlooq ke tamām hāl jānta hai. (95) namāz ki rakātoñ mein yāni har rakat mein padhi jāti haiñ aur in sāt āyatoñ se soorat-e-Fāteha murād hai jaisa ke Bukhari o Muslim ki hadison mein wārid huwa. (96) māna yeh haiñ ke aey Sayyid-e-Anbiya Sallal lahu àlaihi wasallam hum ne āp ko aisi ne'mateiñ ata farmayiñ jin ke sāmne dunyawī ne'mateiñ haqeer haiñ to āp matā'-e-duniya se mustaghni raheñ jo yahood o nasāra waghaira mukhtalif qism ke kāfiron ko di gayin. Ḥadees shareef mein hai Sayyid-e-ālam Sallal lahu àlaihi wasallam ne farmaya ke hum mein se nahi jo Qur'an ki badaulat har cheez se mustaghni na ho gaya yāni Qur'an aisi ne'mat hai jis ke sāmne

dunyawi ne'mateiñ hech haiñ. (97) ke woh imān na lāye. (98) aur unheñ apne karam se nawāzo. (99) Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke bāntne wāloñ se yahood o nasāra murād haiñ choonke woh Qur'an-e-kareem ke kuchh hisse par imān lāye jo un ke khayāl meñ un ki kitāboñ ke muwafiq tha aur kuchh ke munkir ho gaye. Qatāda o Ibn-e-sāib ka qaul hai ke bāntne wāloñ se kuffār-e-quraish murād haiñ jin meñ bāz Qur'an ko sehr, bāz kahānat, bāz afsāna kehte they is tarah unhoñ ne Qur'an-e-kareem ke haq meñ apne aqwāl taqseem kar rakhe they aur ek qaul yeh hai ke bāntne wāloñ se woh bāra ashkhās murād haiñ jinheñ kuffār ne Makka mukarrama ke rāston par muqarrar kiya tha, Haj ke zamāne meñ har har rāste par un meñ ka ek ek shakhs baith jāta tha aur woh āne wāloñ ko behkāne aur Sayyid-e-ālam Sallal lahu àlaihi wasallam se munharif karne ke liye ek ek bāt muqarrar kar leta tha ke koi āne wāloñ se yeh kehta tha ke un ki bāton meñ na āna ke woh jādu-gar haiñ, koi kehta woh kazzab haiñ, koi kehta woh majnoon haiñ, koi kehta woh kāhin haiñ, koi kehta woh shā'er haiñ yeh sun kar log jab Khāna-e-kāba ke darwāze par āte wahāñ Waleed bin mugheera baitha rehta, us se Nabi Sallal lahu àlaihi wasallam ka hāl daryāft karte aur kehte ke hum ne Makkah mukarrama āte huwe shaher ke kināre un ki nisbat aisa suna, woh keh deta ke theek suna. Is tarah khalq ko behkāte aur gumrāh karte, un logoñ ko Allah ta'ala ne halāk kiya. (100) roz-e-qiyamat. (101) aur jo kuchh woh Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam aur Qur'an ki nisbat kehte they. (102) is āyat meñ Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ko risālat ki tableegh aur islam ki dāwat ke izhār ka hukm diya gaya. Abdullah bin ubaid ka qaul hai ke is āyat ke Nuzool ke waqt tak dāwat-e-islam aelān ke sāth nahi ki jāti thi. (103) yāni apna deen zāhir karne par mushrikon ki malamat karne ki parwāh na karo aur un ki

taraf multafit na ho aur un ke tamaskhur o istehza ka gham na karo. (104) kuffār-e-quraish ke pāñch sardar Ās bin wāil sehmi aur Aswad bin muttalib aur Aswad bin abd yaghos aur Hāris bin qais aur un sab ka afsar Waleed ibn-e-mugheera makhzoomi yeh log Nabi-e-kareem Sallal lahu àlaihi wasallam ko bahut izā dete aur āp ke sāth tamaskhur o istehza karte they. Aswad bin muttalib ke liye Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne dua ki thi ke ya Rab is ko andha kar de. Ek roz Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam masjid-e-harām mein tashreef farma they, yeh pāncho āye aur inhon ne hasb-e-dastoor tān o tamaskhur ke kalimāt kahe aur tawāf mein mashghool ho gaye. Isi hāl mein Ḥazrat Jibreel-e-ameen Ḥazrat ki khidmat mein pahoñche aur unhoñ ne Waleed bin mugheera ki pindli ki taraf aur Ās ke kaf-e-pa ki taraf aur Aswad bin muttalib ki ānkhon ki taraf aur Aswad bin abd yaghos ke pet ki taraf aur Hāris bin qais ke sar ki taraf ishāra kiya aur kaha main in ka shar dafa' karoon ga, chunāncha thode arse mein yeh halāk ho gaye. Waleed bin mugheera teer farosh ki dukān ke pās se guzra us ke teh band mein ek paikān chubha magar us ne takabbur se us ko nikālne ke liye sar neecha na kiya, is se us ki pindli mein zakhm āya aur isi mein mar gaya. Ās ibn-e-wā'el ke pāoñ mein kānta laga aur nazar na āya is se pāoñ warm kar gaya aur yeh shakhs bhi mar gaya. Aswad bin muttalib ki ānkhon mein aisa dard huwa ke diwār mein sar mārta tha, isi mein mar gaya aur yeh kehta mara ke mujh ko Muhammad ne qatl kiya (Sallal lahu àlaihi wasallam) aur Aswad bin yaghos ko istisqa huwa aur Kalbi ki riwāyat mein hai ke us ko lu lagi aur us ka mooñh is qadar kāla ho gaya ke ghar wāloñ ne na pehchāna aur nikāl diya, isi hāl mein yeh kehta mar gaya ke mujh ko Muhammad (Sallal lahu ta'ala àlaihi wasallam) ke rab ne qatl kiya aur Hāris bin qais ki nāk se khoon aur peep jāri huwa, isi mein halāk ho gaya. Inhin ke

haq mein yeh āyat nāzil huyi. (Khazin) (105) apna anjām-e-kār. (106) aur un ke tāt aur istehza aur shirk o kufr ki bātōñ se āp ko malāl hota hai. (107) ke khuda parastōñ ke liye tasbeeh o ibādat mein mashghool hona gham ka behtareen ilāj hai. Ḥadees shareef mein hai ke jab Sayyid-e-ālam Sallallahu ta'ala ālaihi wasallam ko koi ahem wāqia pesh āta to namāz mein mashghool ho jāte. (1) Soora-e-Nahl Makkiya hai magar āyat **فَعَاقِبُوا بَيْتِلَ مَاعُوقِبْتُمْ بِهِ** se ākhir soorat tak jo āyāt haiñ woh Madina tayyaba mein nāzil huyin aur is mein aur aqwāl bhi haiñ, is soorat mein solah ruku aur ek sau at-thāyis āyatein aur do hazār āth sau chalees kalme aur sāt hazār sāt sau harf haiñ. (2) Shān-e-Nuzool: Jab kuffār ne āzāb-e- mau'ood ke nuzool aur qiyamat ke qāim hone ki ba-tareeq-e-takzeeb o istehza jaldi ki is par yeh āyat nāzil huyi aur yeh batāya gaya ke jis ki tum jaldi karte ho woh kuchh door nahi bahut qareeb hai aur apne waqt par bil-yaqeen wāqe hoga aur jab wāqe hoga to tumhein is se khalās ki koi rāh na milegi aur woh but jinhein tum poojte ho tumhare kuchh kām na āyeñ ge. (3) woh wāhid la-shareeka lahu hai us ka koi shareek nahi. (4) aur unhein nubuwat o risālat ke sāth barguzida karta hai. (5) aur meri hi ibādat karo aur mere siwa kisi ko na poojo kyun ke main woh hoon ke. (6) jin mein us ki tauheed ke be-shumār dalāil haiñ. (7) yāni mani se jis mein na his hai na harkat phir us ko apni qudrat-e-kāmila se insān banāya quwwat o tāqat ata ki. Shān-e-Nuzool: yeh āyat Ubai bin khalf ke haq mein nāzil huyi jo marne ke bād zinda hone ka inkār karta tha, ek martaba woh kisi murde ki gali huyi haddi utha lāya aur Sayyid-e-Ālam Sallal lahu ālaihi wasallam se kehne laga ke āp ka yeh khayāl hai ke Allah ta'ala is haddi ko zindagi dega? is par yeh āyat-e- kareema nāzil huyi aur nihāyat nafees jawāb diya gaya ke haddi to kuchh na kuchh uzwi shakl rakhti

bhi hai Allah ta'ala to mani ke ek chhote se be-his o harkat qatre se tujh jaisa jhagdālu insān paida kar deta hai, yeh dekh kar bhi tu us ki qudrat par imān nahi lāta. (8) ke in ki nasl se daulat badhāte ho, in ke doodh peete ho aur in par sawāri karte ho. (9) ke us ne tumhāre nafa' aur ārām ke liye yeh cheezeiñ paida keeiñ. (10) aisi ājēeb o ghareeb cheezeiñ. (11) is meiñ woh tamām cheezeiñ ā gayin jo ādmi ke nafa' o rāhat o ārām o āsāish ke kām āti haiñ aur us waqt tak maujood nahi huyi theeiñ, Allah ta'ala ko un ka āinda paida karna manzoor tha jaise ke dukhāni jahāz, releiñ, motar, hawāi jahāz, barqi quwwatoñ se kām karne wāle ālāt, dukhāni aur barqi mashineiñ, khabar risāni o nashar-e-saut ke sāmān aur khuda jāne is ke ilāwa us ko kya kya paida karna manzoor hai. (12) yāni sirāt-e-mustaqeem aur deen-e-islam kyunke do maqāmoñ ke darmiyan jitni rāheīñ nikāli jāyeñ un meiñ se jo beech ki rāh hogi wohi seedhi hogi. (13) jis par chalne wāla manzil-e-maqsood ko nahi pahoñch sakta, kufr ki tamām rāheīñ aisi hi haiñ. (14) rāh-e-rāst par. (15) apne jānwaroñ ko aur Allah ta'ala. (16) mukhtalif soorat o rang, maze, bu, khāsiyat wāle ke sab ek hi pāni se paida hote haiñ aur har ek ke ausāf doosre se juda haiñ, yeh sab Allah ki ne'mateiñ haiñ. (17) us ki qudrat o hikmat aur wehdāniyat ki. (18) jo in cheezoñ meiñ ghaur karke samjheīñ ke Allah ta'ala fā'el-e-mukhtār hai aur uluwiyyāt o sifliyyāt sab us ke taht-e-qudrat o ikhtiyār. (19) khwāh haiwānoñ ki qism se ho ya darakhtoñ ki ya phaloñ ki. (20) ke is meiñ kashtiyōñ par sawār hokar safar karo ya ghotē laga kar is ki teh tak pahoñcho ya is se shikār karo. (21)yāni machhli. (22) yāni gauhar o marjān. (23) bhāri pahādon ke. (24) apne maqāsid ki taraf. (25) banayen jin se tumheīñ raste ka pata chale. (26) khushki aur tari meiñ aur is se unheīñ raste aur qible ki pehchān hoti hai. (27) in tamām cheezoñ ko apni qudrat o hikmat se yāni Allah ta'ala. (28) kisi cheez ko aur ājiz o be-

qudrat ho jaise ke but to āqil ko kab saza-wār hai ke aise Khāliq o mālik ki ibādat chhod kar ājiz o be-ikhtiyār butoñ ki parastish kare ya unheĩn ibādat meĩn us ka shareek thehrāye. (29) che-jaike un ke shukr se ohda-bar-ā ho sako. (30) ke tumhāre adāye shukr se qāssir hone ke ba-wujood apni ne'matoñ se tumheĩn mehroom nahi farmāta. (31) tumhāre tamām aqwāl o afāl. (32) yāni butoñ ko. (33) banayeĩn kya ke. (34) aur apne wujood meĩn banāne wāle ke mohtāj aur woh. (35) be jān. (36) to aise majboor, be-jān, be-ilm ma'bood kaise ho sakte haiñ, in dalāil-e-qāte'ah se sābit ho gaya ke. (37) Allah az-zawajal jo apni zāt o sifāt meĩn nazeer o shareek se pāk hai. (38) wehdāniyat ke. (39) ke haq zāhir ho jāne ke ba-wujood us ka itteba' nahi karte (40) yāni log un se daryāft karen ke. (41) Muhammad Mustafa Sallal lahu ta'ala ālaihi wasallam par to. (42) yāni jhoote afsāne koi mānne ki bāt nahi. Shān-e-Nuzool: yeh āyat Nazar bin hāris ki shān meĩn nāzil huyi, us ne bahut si kahaniyān yād kar li theeĩn, us se jab koi Qur'an-e-kareem ki nisbat daryāft karta to woh yeh jānne ke ba-wujood ke Qur'an shareef kitāb mo'jiz aur haqq o hidāyat se mamlu hai, logoñ ko gumrāh karne ke liye yeh keh deta ke yeh pehle logoñ ki kahaniyāñ haiñ, aisi kahaniyāñ mujhe bhi bahut yād haiñ. Allah ta'ala farmāta hai ke logoñ ko is tarah gumrāh karne ka anjām yeh hai. (43) gunāhoñ aur gumrāhi o gumrāh gari ke. (44) yāni pehli ummatoñ ne apne Anbiya ālaihimus salām ke sāth. (45) yeh ek tamseel hai ke pichhli ummatoñ ne apne Rasooloñ ke sāth makr karne ke liye kuchh mansoobe banāye they, Allah ta'ala ne unheĩn khud unhi ke mansooboñ meĩn halāk kiya aur un ka hāl aisa huwa jaise kisi qaum ne koi buland imārat banāyi phir woh imārat un par gir padi aur woh halāk ho gaye, isi tarah kuffār apni makkāriyoñ se khud barbād huwe. Mufasssireen ne yeh bhi zikr kiya hai ke is āyat meĩn agle makr karne wāloñ se Namrood bin kin'an

murād hai jo zamāna-e-Ibraheem àlaihis salām mein ruwe zameen ka sab se bada bādshāh tha, us ne bābul mein bahut oonchi ek imārat banāyi thi jis ki bulandi pāñch hazār gaz thi aur us ka makr yeh tha ke us ne yeh buland imārat apne khayāl mein āsmān par pahoñchne aur āsmān wāloñ se ladne ke liye banāyi thi. Allah ta'ala ne hawa chalāyi aur woh imārat un par gir padi aur woh log halāk ho gaye. (46) jo tum ne gadh liye they aur. (47) musalmānon se. (48) yāni un ummaton ke Anbiya o ulama jo unhein duniya mein imān ki dāwat dete aur nasihat karte they aur yeh log un ki bāt na mānte they. (49) yāni āzāb. (50) yāni kufr mein mubtala they. (51) aur waqt-e-maut apne kufr se mukar jāyeñ ge aur kaheñ ge. (52) is par firishte kaheñ ge. (53) lihāza yeh inkār tumhein mufeed nahi. (54) yāni imān-dāroñ. (55) yāni Qur'an shareef jo tamām khoobiyoñ ka jāme' aur hasanāt o barakāt ka mamba' aur deeni o dunyawī aur zāhiri o bātini kamalāt ka sar chashma hai. Shān-e-Nuzool: qabāil-e-arab ayyām-e-Haj mein Ḥazrat Nabi-e-kareem Sallal lahu àlaihi wasallam ke tehqeeq-e-hāl ke liye Makkah mukarrama ko qāsīd bhejte they, yeh qāsīd jab Makka mukarram pahoñchte aur shaher ke kināre rāstoñ par inhein kuffār ke kārinde milte (jaisa ke sābiq mein zikr ho chuka hai) un se yeh qāsīd Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ka hāl daryāft karte to woh behkāne par mamoor hi hote they, un mein se koi Ḥazrat ko sāhir kehta, koi kāhin, koi shā'er, koi kazzāb, koi majnoon aur is ke sāth yeh bhi keh dete ke tum un se na milna yehi tumhāre haq mein behtar hai, is par qāsīd kehte ke agar hum Makka mukarrama pahoñch kar bighair un se mile apni qaum ki taraf wāpas hoñ to hum bure qāsīd hoñge aur aisa karna qāsīd ke mansabi farāiz ka tark aur qaum ki khiyanat hogi, hamein tehqeeq ke liye bheja gaya hai, hamāra farz hai ke hum un ke apne aur begānon sab se un ke hāl ki tehqeeq kareñ aur jo kuchh māloom ho us se be

kam o kâst qaum ko muttala' karein, is khayāl se woh log Makka mukarrama mein dākhil hokar ashāb-e-Rasool Sallal lahu ālaihi wasallam se bhi milte they aur un se āp ke hāl ki tehqeeq karte they, ashāb-e-kirām unhein tamām hāl batāte they aur Nabi-e- kareem Sallal lahu ta'ala ālaihi wasallam ke hālāt o kamalāt aur Qur'an-e-kareem ke mazameen se muttala' karte they, un ka zikr is āyat mein farmaya gaya. (56) yāni imān lāye aur nek amal kiye. (57) yāni hayāt-e- hai aur fatha o zafar o rizq-e-wasee' waghaira ne'matein. (58) dār-e-ākhirat. (59) aur yeh bāt jannat ke siwa kisi ko kahin bhi ḥāsīl nahi. (60) ke woh shirk o kufr se pāk hote hain aur un ke aqwāl o af'āl aur akhlāq o khisāl pakeeza hote hain, ta'atein sāth hoti hain, muharrimāt o mamnu'āt ke dāghon se un ka dāman-e-amal maila nahi hota, qabz-e-rooh ke waqt un ko jannat o rizwān o rahmat o karāmat ki basharatein di jāti hain, is hālāt mein maut unhein khush gawār māloom hoti hai aur jān farhat o suroor ke sāth jism se nikalti hai aur malāika izzat ke sāth us ko qabz karte hain. (Khazin) (61) marwi hai ke qareeb-e- maut banda-e- momin ke pās firishta ā kar kehta hai aey Allah ke dost tujh par salām aur Allah ta'ala tujhe salām farmāta hai aur ākhirat mein un se kaha jāye ga. (62) kuffār kyun imān nahi lāte kis cheez ke intezār mein hain. (63) un ki arwāḥ qabz karne. (64) duniya mein ya roz-e-qiyamat. (65) yāni pehli ummatoñ ke kuffār ne bhi ke kufr o takzeeb par qāim rahe. (66) kufr ikhtiyār karke. (67) aur unhoñ ne apne àamāl-e-khabisa ki saza pāyi. (68) āzāb. (69) misl baheera o sāiba waghaira ke. Is se un ki murād yeh thi ke un ka shirk karna aur un cheezoñ ko ḥarām qarār de lena Allah ki mashiyyat o marzi se hai, is par Allah ta'ala ne farmaya. (70) ke Rasooloñ ki takzeeb ki aur ḥalāl ko ḥarām kiya aur aise hi tamaskhur ki bātein kahin. (71) haq ka zāhir kar dena aur shirk ke bātil o qabih hone par muttala' kar dena. (72) aur har Rasool ko ḥukm diya ke woh

apni qaum se farmayein. (73) ummatoon. (74) woh imaan se musharraf huwe. (75) woh apni shaqaawat se kufr par mare aur imaan se mehroom rahe. (76) jinhein Allah ta'ala ne halak kiya aur un ke shaher weeran kiye, ujd hui bastiyan un ke halak ki khabar deti hain, is ko dekh kar samjho ke agar tum bhi un ki tarah kufr o takzeeb par musir rahe to tumhara bhi aisa hi anjam hona hai. (77) aey Muhammad Mustafa Sallal lahu alaihi wasallam bahaleke yeh log un mein se hain jin ki gumrahi saabit ho chuki aur in ki shaqawat azali hai. (78) Shan-e-Nuzool: ek mushrik ek musalman ka maqrooz tha, musalman ne mushrik par taqaza kiya, dauran-e-guftagu us ne is tarah Allah ki qasam khayi ke us ki qasam jis se main marne ke bad milne ki tamna rakhta hoon, is par mushrik ne kaha ke kya tera yeh khayal hai ke tu marne ke bad uthega aur mushrik ne qasam kha kar kaha ke Allah murde na uthaye ga, is par yeh ayat nازل hui aur farmaya gaya. (79) yani zaroor uthaye ga. (80) is uthane ki hikmat aur us ki qudrat beshak woh murdon ko uthaye ga. (81) yani murdon ko uthane mein ke woh haq hai. (82) aur murdon ke zinda kiye jane ka inkar ghalat. (83) to hamein murdon ko zinda kar dena kya dushwar. (84) us ke deen ki khair hijrat ki. Shan-e-Nuzool: Qatada ne kaha ke yeh ayat ashab-e-Rasool Sallal lahu ta'ala alaihi wasallam ke haq mein nازل hui jin par ahl-e-Makkah ne bahut zulm kiye aur unhein deen ki khair watan chhodna hi pada, baz un mein se Habsha chale gaye phir wahan se Madina tayyiba aye aur baz Madina shareef hi ko hijrat kar gaye, unhone. (85) woh Madina tayyiba hai jis ko Allah ta'ala ne un ke liye darul-hijrat banaya. (86) yani kuffar ya woh log jo hijrat karne se reh gaye ke is ka ajr kitna azeem hai. (87) watan ki mafariqat aur kuffar ki iza aur jan o mal ke kharch karne par. (88) aur us ke deen ki waja se jo pesh aye us par razi hain aur khalq se inqeta' karke bilkul haq ki taraf mutawajja hain aur

sālik ke liye yeh intihāye sulook ka maqām hai. (89) Shān-e-Nuzool: yeh āyat mushrikeen-e-Makka ke jawāb mein nāzil huyi jinhoñ ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki nubuwwat ka is tarah inkār kiya tha ke Allah ta'ala ki shān is se bartar hai ke woh kisi bashar ko Rasool banāye. Unhein batāya gaya ke sunnat-e-ilāhi isi tarah jāri hai hamesha us ne insānoñ mein se mardon hi ko Rasool bana kar bheja. (90) Hadees shareef mein hai bimāri-e-jahal ki shifa ulama se daryāft karna hai lihāza ulama se daryāft karo, woh tumhein bata denge ke sunnat-e-ilāhiya yoonhi jāri rahi ke us ne mardoñ ko Rasool bana kar bheja. (91) mufasssireen ka ek qaul yeh hai ke māna' yeh haiñ ke raushan daleeloñ aur kitāboñ ke jānne wāloñ se poochho agar tum ko daleel o kitāb ka ilm na ho. Mas'ala: is āyat se taqleed-e-aimma ka wajoob sābit hota hai. (92) yāni Qur'an shareef. (93) hukm. (94) Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam aur āp ke ashāb ke sāth aur un ki izā ke darpay rehte haiñ aur chhup chhup kar fasād angezi ki tadbeerein kiya karte haiñ jaise ke kuffār-e-Makka. (95) jaise Qaroon ko dhañsa diya tha. (96) chunāncha aisa hi huwa ke badar mein halāk kiye gaye ba-wujood yeh ke woh yeh nahi samajhte they. (97) safar o hazar mein har ek hāl mein. (98) khuda ko āzāb karne se. (99) ke hilm karta hai aur āzāb mein jaldi nahi farmāta. (100) sāya dār. (101) subah aur shām. (102) khwār o ājiz o mutee' o musakh-khar. (103) sajda do tarah par hai, ek sajda-e-ta'at o ibādat jaisa ke musalmānoñ ka sajda Allah ke liye, doosra sajda inqiyād o khuzu' jaisa ke sāya waghaira ka sajda. Har cheez ka sajda us ke hasb-e-haisiyat hai, musalmānoñ aur firishtoñ ka sajda, sajda-e-ta'at o ibādat hai aur un ke māsiwa ka sajda sajda-e-inqiyād o khuzu'. (104) is āyat se sābit huwa ke firishte mukallaf haiñ aur jab sābit kar diya gaya ke tamām āsmān o zameen ki kāināt Allah ke ḥuzoor khāze' o mutwāze' aur ābid o mutee' hai aur sab us

ke mamlook aur usi ke taht-e-qudrat o tasarruf haiñ to shirk se mumani'at farmayi. (105) kyuñ ke do to khuda ho hi nahi sakte. (106) maiñ hi woh ma'bood-e-barhaq hooñ jis ka koi shareek nahi hai. (107) ba-wujood yehke ma'bood-e-barhaq sirf wohi hai. (108) khwāh faqr ki ya marz ki ya aur koi. (109) usi se dua māñgte ho, usi se faryād karte ho. (110) aur un logoñ ka anjām yeh hota hai. (111) aur chand roz is hālat meiñ zindagi guzār lo. (112) ke is ka kya natija huwa. (113) yāni butoñ ke liye jin ka ilāha aur mustahiq aur nāfe' o zār hona unheñ mālloom nahi. (114) yāni khetiyoñ aur chaupāyoñ waghaira meiñ se. (115) butoñ ko ma'bood aur ahl-e-taqarrub aur but parasti ko khuda ka hukm bata kar. (116) jaise ke Khaza'a o Kināna kehte they ke firishte Allah ki betiyān haiñ (Ma'āz Allah). (117) woh bartar hai aulād se aur us ki shān meiñ aisa kehna nihāyat be adabi o kufr hai. (118) yāni kufr ke sāth, yeh kamāl-e-bad tameezi bhi hai ke apne liye bete pasand karte haiñ, betiyān na-pasand karte haiñ aur Allah ta'ala ke liye jo mutlaqan aulād se munazza aur pāk hai aur us ke liye aulād hi ka sābit karna aib lagāna hai, us ke liye aulād meiñ bhi woh sābit karte haiñ jis ko apne liye haqeer aur sabab-e-ār jānte haiñ. (119) gham se. (120) sharm ke mārē. (121) jaisa ke kuffār Muzar o Khaza'a o Tameem ladkiyon ko zinda gād dete they. (122) ke Allah ta'ala ke liye betiyān sābit karte haiñ jo apne liye unheñ is qadar na-gawār haiñ. (123) ke woh wālid o walad sab se pāk aur munazza, koi us ka shareek nahi, tamām sifāt-e-jalāl o kamāl se muttasif. (124) yāni ma'āsi par pakadta aur āzāb meiñ jaldi farmāta. (125) sab ko halāk kar deta, zameen par chalne wāle se ya kāfir murād haiñ jaisa ke doosri āyat meiñ wārid hai إِنَّ شَرَّ الدَّوَابِّ

عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا ya yeh māna haiñ ke ru-e-zameen par kisi chalne wāle ko bāqi nahi chhodta jaisa ke Nooh ālaihis salām ke zamāne meiñ jo koi zameen

par tha un sab ko halāk kar diya sirf wohi bāqi rahe jo zameen par na they, Hazrat Nooh àlaihis salātu was-salām ke sāth kashti mein they aur ek qaul yeh bhi hai ke māna yeh haiñ ke zālīmōñ ko halāk kar deta aur un ki nasleīñ munqata ho jāteeīñ phir zameen mein koi bāqi nahi rehta. (126) apne fazl o karam aur hilm se thehrāye wāde se ya ikhtitām-e-umr murād hai ya qiyamat. (127) yāni betiyāñ aur shareek. (128) yāni jannat, kuffār ba-wujood apne kufr o bohtān ke aur khuda ke liye betiyāñ batāne ke bhi apne āp ko haq par gumān karte they aur kehte they ke agar Muhammad (Sallal lahu ta'ala àlaihi wasallam) sach-che hoñ aur khalqat marne ke bād phir uthāyi jāye to jannat hamin ko milegi kyuñ ke hum haq par haiñ, in ke haq mein Allah ta'ala farmāta hai. (129) jahannam hi mein chhod diye jāyeñ ge. (130) aur unhoñ ne apni badyon ko nekiyān samjha. (131) duniya mein usi ke kahe par chalte haiñ aur jo shaitān ko apna rafeeq aur mukhtār kār banāye woh zaroor zaleel o khwār ho ya yeh māna haiñ ke roz-e-ākhirat shaitān ke siwa unheīñ koi rafeeq na milega aur shaitān khud hi gariftār-e-āzāb hoga, un ki kya madad kar sakega. (132) ākhirat mein. (133) yāni Qur'an shareef (134) umoor-e-deen se (135) ruedeegi se sar-sabzi o shādābi bakhsh kar. (136) yāni khushk aur be-sabza o be- giyah hone ke bād. (137) aur sun kar samajhte aur ghaur karte haiñ, woh is natije par pahoñchte haiñ jo qādir-e-barhaq zameen ko us ki maut yāni quwwat-e-nāmiya fana ho jāne ke bād phir zindagi deta hai, woh insān ko us ke marne ke bād beshak zinda karne par qādir hai. (138) agar tum is mein ghaur karo to behtar natāij hāsīl kar sakte ho aur hikmat-e-ilāhiya ke ajā'ib par tumheīñ āgāhi hāsīl ho sakti hai. (139) jis mein koi shāiba kisi cheez ki āmezish ka nahi ba-wujood yehke haiwān ke jism mein ghiza ka ek hi maqām hai jahān chāra, ghās, bhoosa waghaira pahoñchta hai aur doodh, khoon, gobar sab isi ghiza se paida hote haiñ, un mein se ek

doosre se milne nahi pāta, doodh mein na khoon ki rangat ka shāiba hota hai na gohar ki bu ka, nihāyat sāf lateef bar-āmad hota hai. Is se hikmat-e-ilāhiya ki ajeeb kāri zāhir hai, upar mas'ala ba'as ka bayān ho chuka hai yāni murdoñ ko zinda kiye jāne ka, kuffār is ke munkir they aur unhein is mein do shub'ha darpesh they ek to yeh ke jo cheez fāsīd ho gayi aur is ki hayāt jāti rahi is mein dobāra phir zindagi kis tarah laute gi, is shub'ha ka izāla to is se pehli āyat mein farma diya gaya ke tum dekhte rehte ho ke hum murda zameen ko khushk hone ke bād āsmān se pāni barsa kar hayāt ata farma diya karte haiñ to qudrat ka yeh faiz dekhne ke bād kisi makhlooq ka marne ke bād zinda hona aise qādir-e-mutlaq ki qudrat se ba'eed nahi, doosra shub'ha kuffār ka yeh tha ke jab ādmi mar gaya aur us ke jism ke ajza muntashir ho gaye aur khāk mein mil gaye woh ajza kis tarah jama kiye jāyēñ ge aur khāk ke zarroñ se un ko kis tarah mumtāz kiya jāye ga, is āyat-e-kareema mein jo sāf doodh ka bayān farmaya us mein ghaur kanre se woh shub'ha bilkul neest o na'bood ho jāta hai ke qudrat-e-ilāhi ki yeh shān to rozāna dekhne mein āti hai ke woh ghiza ke makhloot ajza mein se khālis doodh nikālta hai aur us ke qurb o jawār ki cheezon ki āmezish ka shāiba bhi is mein nahi āta, us hakeem-e-barhaq ki qudrat se kya ba'eed ke insāni jism ke ajza ko muntashir hone ke bād phir mujtama farma de. Shafeeq balkhi radiyallahu ta'ala ānhi ne farmaya ke ne'mat ka itmām yehi hai ke doodh sāf khālis āye aur is mein khoon aur gohar ke rang o bu ka nām o nishān na ho warna ne'mat tām na hogi aur taba-e-saleem is ko qabool na karegi jaisi sāf ne'mat parwardigār ki taraf se pahoñchti hai. bande ko lāzim hai ke woh bhi parwardigār ke sāth ikhlās se mu'āmla kare aur us ke amal riya aur hawa-e-nafs ki āmezishoñ se pāk o sāf hoñ tāke sharaf-e-qabool se musharraf hoñ. (140) hum tumhein rus pilāte haiñ. (141) yāni sirka aur rub aur khurma aur maweez. Mas'ala:

Maweez aur angoor waghaira ka rus jab is qadar paka liya jāye ke do tihāyi jal jāye aur ek tihāyi bāqi rahe aur tez ho jāye is ko nabeez kehte haiñ, ye hadd-e- sukar tak na pahoñche aur nasha na lāye to shekhaiñ ke nazdeek halāl hai aur yehi āyat aur bahut si aḥadees un ki daleel hai. (142) phaloñ ki talash mein. (143) fazl-e-ilāhi se jin ka tujhe ilhām kiya gaya hai hatta ke tujhe chalna phirna dushwār nahi aur tu kitni hi door nikal jāye rāh nahi bahekti aur apne maqām par wāpas ā jāti hai. (144) yāni shahed. (145) safed aur zard aur surkh. (146) aur nāfe' tareen dawāon mein se hai aur ba-kasrat-e-ma'ājīn mein shāmil kiya jātā hai. (147) Allah ta'ala ki qudrat o ḥikmat par. (148) ke us ne ek kamzor na-tawān makh-khi ko aisi zeeraki o danāyi ata farmayi aur aisi daqeeq san'ateiñ marhamat keeiñ, pāk hai woh aur apni zāt o sifāt mein shareek se munazza. Is se fikr karne wāloñ ko is par bhi tanbih ho jāti hai ke woh apni qudrat-e-kāmila se ek adna zaef si makh-khi ko yeh sifat ata farmāta hai ke woh mukhtalif qism ke phoolon aur phaloñ se aise lateef ajza ḥāsil kare jin se nafees shahed bane jo nihāyat khush-gawār ho, tāhir o pākeeza ho, fāsīd hone aur sadne ki us mein qābliyat na ho to jo qādir-e -ḥakeem ek makh-khi ko is mādde ke jama karne ki qudrat deta hai woh agar mare huwe insān ke muntashir ajza ko jama karde to us ki qudrat se kya ba'eed hai marne ke bād zinda kiye jāne ko muḥāl samajhne wāle kis qadar ahmaq haiñ. Is ke bād Allah ta'ala apne bandon par apni qudrat ke woh āsār zāhir farmāta hai jo khud un mein aur un ke ahwāl mein numayāñ haiñ. (149) adam se aur nesti ke bād hasti ata farmayi, kaisi ajeeb qudrat hai. (150) Aur tumheñ zindagi ke bād maut dega jab tumhāri ajal poori ho jo us ne muqarrar farmayi hai khwāh bachpan mein ya jawāni mein ya budhāpe mein. (151) jis ka zamāna umr-e-insāni ke marātib mein sāth sāl ke bād āta hai ke quwa aur hawās sab nakāra ho jāte haiñ aur insān ki yeh hālat ho jāti

hai. (152) aur nadāni mein bach-chon se ziyāda badtar ho jāye. In taghayyurāt mein qudrat-e-ilāhi ke kaise ajā'ib mushāhide mein āte haiñ. Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke musalmān bafazl-e-ilāhi is se mehfooz haiñ, tool-e-umr o baqa se unhein Allah ke huzoor mein karāmat aur aql o ma'rifat ki ziyādati hāsil hoti hai aur ho sakta hai ke tawajja ilallah ka aisa ghalaba ho ke is ālam se inqeta ho jāye aur banda maqbool-e-duniya ki taraf iltefāt se mujtanib ho. Ikarma ka qaul hai ke jis ne Qur'an-e-pāk padha woh is arzal umr ki hālat ko na pahoñche ga ke ilm ke bād mahez be-ilm ho jāye. (153) to kisi ko ghani kiya, kisi ko faqeer, kisi ko māl-dār, kisi ko nadār, kisi ko mālīk, kisi ko mamlook. (154) aur bāndi ghulām āqāoñ ke shareek ho jāyeñ, jab tum apne ghulāmoñ ko apna shareek banāna gawāra nahi karte to Allah ke bandoñ aur us ke mamlookoñ ko us ka shareek thehrāna kis tarah gawāra karte ho, sub'hān Allah yeh but parasti ka kaisa nafees dil nasheen aur khātir guzeen rad hai. (155) ke us ko chhod kar makhlooq ko poojte haiñ. (156) qism qism ke ghalloñ, phaloñ, mewoñ, khāne peene ki cheezoñ se. (157) yāni shirk o but parasti. (158) Allah ke fazl o ne'mat se Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ki zāt-e-girāmi ya islam murād hai. (Madarik) (159) yāni butoñ ko. (160) us ka kisi ko shareek na karo. (161) yeh ke. (162) jaise chāhta hai tasarruf karta hai to woh ājiz mamlook ghulām aur yeh āzād, mālīk sāhib-e-māl jo bafazl-e-ilāhi qudrat o ikhtiyār rakhta hai. (163) hargiz nahi to jab ghulām o āzād barābar nahi ho sakte ba-wujood yehke donon Allah ke bande haiñ to Allah Khāliq mālīk qādir ke sāth be-qudrat o ikhtiyār but kaise shareek ho sakte haiñ aur in ko us ke misl qarār dena kaisa bada zulm o jahal hai. (164) ke aise baraheen-e-bayyina aur hujjat-e-wāziha ke hote huwe shirk karna kitne bade wabāl o āzāb ka sabab hai. (165) na apni kisi se keh sake na doosre ki

samajh sake. (166) aur kisi kām na āye, yeh misāl kāfiroñ ki hai. (167) yeh misāl momin ki hai, Māna yeh haiñ ke kāfir nākāra gooñge ghulām ki tarah hai, woh kisi tarah musalmān ki misl nahi ho sakta jo adl ka ḥukm karta hai aur sirāt-e-mustaqim par qāim hai. Bāz mufasssireen ka qaul hai ke gooñge nākāra ghulām se butoñ ko tamṣeel di gayi aur insāf ka ḥukm dena shān-e-ilāhi ka bayān huwa, is soorat mein māna yeh haiñ ke Allah ta'ala ke sāth butoñ ko shareek karna bāṭil hai kyuñ ke insāf qāim karne wāle bādshāh ke sāth gooñge aur nākāra ghulām ko kya nisbat. (168) is mein Allah ta'ala ke kamāl-e-ilm ka bayān hai ke woh jamee' ghuyoob ka jānne wāla hai, us par koi chhupne wāli cheez poshida nahi reh sakti. Bāz mufasssireen ka qaul hai ke is se murād ilm-e-qiyyamat hai. (169) kyuñ ke palak mārna bhi zamāna chāhta hai jis mein palak ki harkat ḥāsil ho aur Allah ta'ala jis cheez ka hona chāhe woh kun farmāte hi ho jāti hai. (170) aur apni paidāish ki ibteda aur awwal fitrat mein ilm o ma'rifat se khāli they. (171) ke in se apna paidāishi jahal door karo. (172) aur ilm o amal se faiz-yāb hokar mun'im ka shukr baja lāo aur us ki ibādat mein mashghool ho aur us ke huqooq-e-ne'mat ada karo. (173) girne se, ba-wujood yehke jism-e-saqeel bit-taba' girna chāhta hai. (174) ke us ne unhein aisa paida kiya ke woh hawa mein parwāz kar sakte haiñ aur apne jism-e-saqeel ki tabiyat ke khilāf hawa mein thehre rehte haiñ, girte nahi aur hawa ko aisa paida kiya ke is mein un ki parwāz mumkin hai, imān-dār is mein ghaur karke qudrat-e-ilāhi ka aeterāf karte haiñ. (175) jin mein tum ārām karte ho. (176) misl khema waghairah ke. (177) bichhāne odhne ki cheezein. Mas'ala: yeh āyat Allah ki ne'matoñ ke bayān mein hai magar is se isharatan Oon aur pashmine aur bāloñ ki taharat aur un se nafa' uthāne ki hillat sābit hoti hai. (178) makānoñ, diwāroñ, chhatoñ, darakhtoñ aur abr waghairah. (179) jis mein tum ārām karte ho. (180) ghār waghairah

ke ameer o ghareeb sab ārām kar sakeiñ. (181) zira o jaushan waghaira. (182) ke teer talwār neze waghairah se bachao ka sāmān ho. (183) duniya meiñ tumhāre hawāij o zarooriyāt ka sāmān paida farma kar. (184) aur us ki ne'matoñ ka aīterāf karke islam lāo aur deen-e-barhaq qabool karo. (185) aur aey Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam woh āp par imān lāne aur āp ki tasdeeq karne se ae'rāz kareñ aur apne kufr par jame raheiñ. (186) aur jab āp ne payām-e-ilāhi pahoñcha diya to āp ka kām poora ho chuka aur na mānne ka wabāl un ki gardan par raha. (187) yāni jo ne'mateiñ ke zikr ki gayiñ un sab ko pehchānte haiñ aur jānte haiñ ke yeh sab Allah ki taraf se haiñ phir bhi us ka shukr baja nahi lāte. Sadi ka qaul hai ke Allah ki ne'mat se Sayyed-e-ālam Sallal lahu ta'ala aliahi wasallam murād haiñ, is taqdeer par māna yeh haiñ ke woh ḥuzoor ko pehchānte haiñ aur samajhte haiñ ke āp ka wujood Allah ta'ala ki badi ne'mat hai aur ba-wujood is ke. (188) aur deen-e-islam qabool nahi karte. (189) mu'ānid ke hasad o inād se kufr par QĀIM rehte haiñ. (190) yāni roz-e-qiyamat. (191) jo un ki tasdeeq o takzeeb aur imān o kufr ki gawāhi de aur yeh gawāh Anbiya àlaihimus salām haiñ. (192) ma'zirat ki ya kisi kalām ki ya duniya ki taraf lautne ki. (193) yāni na un se itāb o malamat door ki jāye. (194) yāni kuffār. (195) butoñ waghaira ko jinheiñ poojte they. (196) jo hameiñ ma'bood batāte ho hum ne tumheiñ apni ibādat ki dāwat nahi di. (197) mushrikeen. (198) aur us ke farmān bardār hona chāheñ ge. (199) duniya meiñ butoñ ko khuda ka shareek bata kar. (200) un ke kufr ka āzāb aur doosroñ ko khuda ki rāh se rokne aur gumrāh karne ka āzāb. (201) yeh gawāh Anbiya àlaihimus salām hoñge jo apni apni ummatoñ par gawāhi deñge. (202) ummatoñ aur un ke shāhidoñ par jo Anbiya àlaihimus salām hoñge jaisa ke doosri āyat meiñ wārid huwa

فَكَيْفَ إِذَا جُئْنَا مِنْ كُلِّ أُمَّةٍ مَرِّبًا شَهِيدًا وَجُئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا (Abus-saud waghaira) (203)

jaisa ke doosri āyat mein irshād farmaya مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ aur Tirmizi ki Hadees mein hai Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne pesh āne wāle fitnoñ ki khabar di sahāba ne un se khulās ka tareeqa daryāft kiya, farmaya kitābullah mein tum se pehle wāqiāt ki bhi khabar hai, tum se bād ke wāqiāt ki bhi aur tumhāre mābain ka ilm bhi. Hazrat Ibn-e-Mas'ood radiyallahu ta'ala ànhu se marwi hai farmaya jo ilm chāhe woh Qur'an ko lāzim karle, is mein awwaleen o ākhireen ki khabrein haiñ. Imām Shafa'i radiyallahu ta'ala ànhu ne farmaya ke ummat ke sāre uloom Hadees ki sharah haiñ aur Hadees Qur'an ki aur yeh bhi farmaya ke Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ne jo koi hukm bhi farmaya woh wohi tha jo āp ko Qur'an-e-pāk se mafhoom huwa. Abu bakr bin mujāhid se manqool hai unhoñ ne ek roz farmaya ke ālam mein koi cheez aisi nahi jo kitābullah yāni Qur'an shareef mein mazkoor na ho, is par kisi ne un se kaha sarāoñ ka zikr kahāñ hai? farmaya is āyat mein لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ kahāñ hai? farmaya is āyat mein لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ Ibn-e-Abulfazl marsi ne kaha ke awwaleen o ākhireen ke tamām uloom Qur'an-e-pāk mein haiñ, gharaz yeh kitāb jāme' hai jamee' uloom ki jis kisi ko is ka jitna ilm mila hai utna hi jānta hai. (204) Hazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne farmaya ke insāf to yeh hai ke ādmi لَا إِلَهَ إِلَّا اللَّهُ ki gawāhi de aur neki aur farāiz ka ada karna, aur āp hi se ek aur riwāyat hai ke insāf shirk ka tark karna aur neki Allah ki is tarah ibādat karna goya woh tumhein dekh raha hai aur doosroñ ke liye wohi pasand karna jo apne liye pasand karte ho, agar woh momin ho to us ke barakāt-e-imān ki taraqqi tumhein pasand ho aur agar kāfir ho to tumhein yeh pasand āye ke woh tumhāra islāmi bhai ho jāye. Unhi se ek aur riwayat hai us mein hai ke insāf

tauheed hai aur neki ikhlās aur in tamām riwāyatoñ ka tarz-e-bayān agarche juda juda hai lekin ma'āl o mudda'a ek hi hai. (205) aur un ke sāth sila rehmi aur nek sulook karne ka. (206) yāni har sharm-nāk mazmoom qaul o fe'l. (207) yāni shrik o kufr o ma'āsi tamām mamnu'āt-e- shar'iyya. (208) yāni zulm o takabbur se. Ibn-e-Ainiya ne is āyat ki tafseer mein kaha ke adl zāhir o bātin donoñ mein barābar haq o ta'at baja lāne ko kehte haiñ aur ihsān yeh hai ke bātin ka hāl zāhir se behtar ho aur fahsha o munkar o baghyi yeh hai ke zāhir achchha ho aur bātin aisa na ho. Bāz mufasssireen ne farmaya is āyat mein Allah ta'ala ne teen cheezoñ ka hukm diya aur teen se mana farmaya adl ka hukm diya aur woh insāf o musāwāt hai, aqwāl o af'āl mein is ke muqābil fahsha yāni be-hayāyi hai, woh qabih aqwāl o af'āl haiñ aur ihsān ka hukm farmaya woh yeh hai ke jis ne zulm kiya us ko muāf karo aur jis ne burāyi ki us ke sāth bhalāyi karo, is ke muqābil munkar hai yāni mohsin ke ihsān ka inkār karna aur teesra hukm is āyat mein rishtedāroñ ko dene aur un ke sāth sila rehmi aur shafqat o mahabbat ka farmaya, is ke muqābil baghyi hai aur woh apne āp ko ooncha kheenchna aur apne ilāqa dāroñ ke huqooq talaf karna hai. Ibn-e-Mas'ood radiyallahu ta'ala ànhu ne farmaya ke yeh āyat tamām khair o shar ke bayān ko jāme' hai, yehi āyat Ḥazrat Usman bin maz'oon ke islam ka sabab hui jo farmāte haiñ ke is āyat ke nuzool se imān mere dil mein jagah pakad gaya, is āyat ka asar itna zabardast huwa ke Waleed bin mugheera aur Abu jahal jaise sakht dil kuffār ki zabānoñ par bhi is ki tareef ā hi gayi, is liye yeh āyat har khutbe ke āakhir mein padhi jāti hai. (209) yeh āyat un logoñ ke haq mein nāzil hui jinhoñ ne Rasool-e- kareem Sallal lahu ta'ala àlaihi wasallam se islam par bai'at ki thi, unhein apne àhed ke wafa karne ka hukm diya gaya aur yeh hukm insān ke har àhed-e-nek aur wāde ko shāmil hai. (210) us ke nām ki qasam kha kar. (211) tum àhed aur

qasameiñ tod kar. (212) Makka mukarrama meiñ Reeta bint amru ek aurat thi jis ki tabiyat meiñ bahut wahem tha aur aql meiñ futoor, woh dopaher tak mehnat karke soot kāta karti aur apni bāñdiyoñ se bhi katwāti aur dopaher ke waqt us kāte huwe ko tod kar reza reza kar dālti aur bāñdiyoñ se bhi tudwāti, yehi us ka mamool tha, māna yeh haiñ ke apne àhed ko tod kar us aurat ki tarah be-waqoof na bano. (213) Mujahid ka qaul hai ke logoñ ka tareeqa yeh tha ke ek qaum se halaf karte aur jab doosri qaum us se ziyāda tadād ya māl ya quwwat meiñ pāte to pehlon se jo halaf kiye they tod dete aur ab doosre se halaf karte. Allah ta'ala ne is ko mana farmaya aur àhed ke wafa karne ka hukm diya. (214) ke mutee' aur āsi zāhir ho jāye. (215) ā'māl ki jaza dekar. (216) duniya ke andar. (217) ke tum sab ek deen par hote. (218) apne adl se. (219) apne fazl se. (220) roz-e-qiyamat. (221) jo tum ne duniya meiñ kiye. (222) rāh-e-haq o tareeqa-e-islam se. (223) yāni āzāb (224) ākhirat meiñ. (225) is tarah ke duniya-e-na pāidār ke qaleel nafa' par is ko tod do. (226) jaza o sawāb. (227) sāmān-e-duniya yeh sab fana ho jāye ga aur khatm. (228) us ka khazāna-e- rahmat o sawāb-e-ākhirat. (229) yāni un ki adna si adna neki par bhi woh ajr o sawāb diya jāye ga jo apni āla neki par pāte. (Abus-saud) (230) yeh zaroor shart hai kyuñ ke kuffār ke ā'māl bekār haiñ. Amal-e- sāleḥ ke maujib-e-sawāb hone ke liye imān shart hai. (231) duniya meiñ rizq-e-ḥalāl aur qana'at ata farma kar aur ākhirat meiñ jannat ki ne'mateiñ dekar. Bāz ulama ne farmaya ke achchhi zindagi se lazzat-e-ibādat murād hai. Hikmat: momin agarche faqeer bhi ho us ki zindagāni daulat-mand kāfir ke aish se bahtar aur pakeeza hai kyuñ ke momin jānta hai ke us ki rozi Allah ki taraf se hai jo us ne muqaddar kiya us par rāzi hota hai aur momin ka dil hirs ki pareshāniyon se mehfooz aur ārām meiñ rehta hai aur kāfir jo Allah par nazar nahi rakhta woh harees rehta hai aur hamesha ranj o

ta'ab aur tehseel-e-māl ki fikr mein pareshān rehta hai. (232) yāni Qur'an-e-kareem ki tilāwat shuru karte waqt **أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** padho yeh mustahab hai. **اعوذ الخ** ke masāil Soora-e-Fātiha ki tafseer mein mazkoor ho chuke. (233) woh shaitāni waswase qabool nahi karte. (234) aur apni hikmat se ek hukm ko mansookh karke doosra hukm dein. Shān-e-Nuzool: mushrikeen-e-Makka apni jehālat se naskh par aīterāz karte they aur us ki hikmaton se na-wāqif hone ke ba'is is ko tamaskhur banāte they aur kehte they ke Muhammad (Mustafa Sallal lahu ta'ala ālaihi wasallam) ek roz ek hukm dete hain doosre roz aur doosra hi hukm dete hain, woh apne dil se bātein banāte hain, is par yeh āyat nāzil hui. (235) ke is mein kya hikmat aur us ke bando ke liye is mein kya maslehat hai. (236) Allah ta'ala ne is par kuffār ki tajheel farmayi aur irshād kiya. (237) aur woh naskh o tabdeel ki hikmat o fawāed se khabar-dār nahi aur yeh bhi nahi jānte ke Qur'an-e-kareem ki taraf ifтира ki nisbat ho hi nahi sakti kyun ke jis kalām ke misl banāna qudrat-e-bashari se bāhar hai woh kisi insān ka banāya huwa kaise ho sakta hai, lihāza Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ko khitāb huwa. (238) yāni Ḥazrat Jibreel ālaihis salām. (239) Qur'an-e-kareem ki halawat aur is ke uloom ki noorāniyat jab quloob ki taskheer karne lagi aur kuffār ne dekha ke duniya is ki girweedah hoti chali jāti hai aur koi tadbeer islam ki mukhālifat mein kāmyāb nahi hoti to unho ne tarah tarah ke ifтира uthāne shuru kiye, kabhi is ko sihr batāya, kabhi pehlon ke qisse aur kahāniyān kaha, kabhi yeh kaha ke Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ne yeh khud bana liya hai aur har tarah koshish ki ke kisi tarah log is kitāb-e-muqaddas ki taraf se bad gumān hon, unhin makkāriyon mein se ek makr yeh bhi tha ke unho ne ek ajami ghulām ki nisbat yeh kaha ke woh

Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ko sikhāta hai, us ke rad mein yeh āyat-e- kareema nāzil huyi aur irshād farmaya gaya ke aisi bātil bātein duniya mein kaun qabool kar sakta hai jis ghulām ki taraf kuffār nisbat karte hain woh to ajami hai, aisa kalām banāna is ke to kya imkān mein hota tumhāre fusa'ha o balagha jin ki zabān dāni par ahl-e-arab ko fakhr o nāz hai woh sab ke sab hairān hain aur chand jumle Qur'an ki misl banāna unhein muḥāl aur un ki qudrat se bāhar hai to ek ajami ki taraf aisi nisbat kis qadar bātil aur be sharmi ka fe'l hai. Khuda ki shān jis ghulām ki taraf kuffār yeh nisbat karte they us ko bhi is kalām ke aejāz ne taskheer kiya aur woh bhi Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ka halqa bagosh-e-ta'at huwa aur sidq o ikhlās ke sāth imān lāya. (240) aur is ki tasdeeq nahi karte. (241) ba-sabab inkār-e-Qur'an o takzeeb-e-Rasool àlaihis salām ke. (242) yāni jhoot bolna aur ifтира karna be imānoñ hi ka kām hai. Mas'ala: is āyat se māloom huwa ke jhoot kabira gunāhoñ mein bad tareen gunāh hai. (243) us par Allah ka ghazab. (244) woh maghzoob nahi Shān-e-Nuzool: yeh āyat Ammār bin Yāsir ke haq mein nāzil huyi, unhein aur un ke wālīd Yāsir aur un ki wālida Sumayya aur Sohaib aur Bilāl aur Khabbāb aur Sālīm radiyallahu ta'ala ānhum ko pakad kar kuffār ne sakht sakht izāyein deen tāke woh islam se phir jāyeñ lekin yeh ḥazrāt na phire to kuffār ne Ḥazrat Ammār ke wālīdāin ko bahut be rehmiyoñ se qatl kiya aur Ammār za'eef they, bhāg nahi sakte they, unhoñ ne majboor hokar jab dekha ke jān par ban gayi to bādīl-e-na khwāsta kalma-e-kufr ka talaffuz kar diya, Rasool-e-kareem Sallal lahu ta'ala àlaihi wasallam ko khabar di gayi ke Ammār kāfir ho gaye, farmaya hargiz nahi Ammār sar se pāoñ tak imān se pur hain aur us ke gosht aur khoon mein zauq-e-imāni sarayat kar gaya hai, phir Ḥazrat Ammār rote huwe khidmat-e- aqdas mein hāzir huwe, ḥuzoor ne farmaya

kya huwa? Ammār ne àrz kiya aey khuda ke Rasool bahut hi bura huwa aur bahut hi bure kalme meri zabān par jāri huwe. Irshad farmaya us waqt tere dil ka kya hāl tha? àrz kiya dil imān par khoob jama huwa tha. Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ne shafqat o rahmat farmayi aur farmaya ke agar phir aisa ittefāq ho to yehi karna chāhiye, is par yeh āyat-e-kareema nāzil huyi. (Khazin) Mas'ala: āyat se mālloom huwa ke hālāt-e-ikrāh mein agar dil imān par jama huwa ho to kalma-e- kufr ka ijra jāiz hai jabke ādmi ko apne jān ya kisi uzu ke talaf hone ka khauf ho. Mas'ala: agar is hālāt mein bhi sabr kare aur qatl kar dāla jāye to woh mājoor aur shaheed hoga jaisa ke Ḥazrat Khubaib radiyallahu ta'ala ànhu ne sabr kiya aur woh sooli par chadha kar shaheed kar dāle gaye. Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne unhein Sayyidush-shohda farmaya. Mas'ala: jis shakhs ko majboor kiya jāye agar us ka dil imān par jama huwa na ho woh kalma-e-kufr zabān par lāne se kāfir ho jāye ga. Mas'ala: agar koi shakhs bighair majboori ke tamaskhur ya jahal se kalma-e-kufr zabān par jāri kare kāfir ho jāye ga. (Tafseer-e- Ahmadi) (245) raza mandi aur aiteqād ke sāth. (246) aur jab yeh duniya irtedād par iqdām karne ka sabab hai. (247) na woh tadabbur karte haiñ na mawāiz o nasāih par kān rakhte haiñ, na tareeq-e-rushd o sawāb ko dekhte haiñ. (248) ke apni āqibat o anjām kār ko nahi sochte. (249) ke un ke liye dāimi āzāb hai. (250) aur Makka-e-mukarrama se Madina-e-tayyibah ko hijrat ki. (251) kuffār ne un par sakhtiyān keeñ aur unhein kufr par majboor kiya. (252) hijrat ke bād. (253) hijrat o jihād o sabr. (254) woh roz-e-qiyamat hai jab har ek nafsi nafsi kehta hoga aur sab ko apni apni padi hogi. (255) Ḥazrat Ibn-e-Abbas radiyallahu ta'ala ànhuma ne is āyat ki tafseer mein farmaya ke roz-e-qiyamat logoñ mein khusumat yahāñ tak badhe gi ke rooh o jism mein jhagda hoga, rooh kahegi ya Rab na mere hāth

tha ke maiñ kisi ko pakadti na pāoñ tha ke chalti, na āñkh thi ke dekhti, jism kahega ya Rab maiñ to lakdi ki tarah tha na mera hāth pakad sakta tha, na pāoñ chal sakta tha, na āñkh dekh sakti thi, jab yeh rooh noori shu'ā ki tarah āyi to is se meri zabān bolne lagi, āñkh beena ho gayi, pāoñ chalne lage, jo kuchh kiya is ne kiya. Allah ta'ala ek misāl bayān farmaye ga ke ek andha aur ek loola donoñ ek bāgh meiñ gaye, andhe ko to phal nazar nahi āte they aur loole ka hāth un tak nahi pahoñchta tha to andhe ne loole ko apne upar sawār kar liya, is tarah unhoñ ne phal tode to saza ke woh donon mustahiq huwe, is liye rooh aur jism donoñ mulzim haiñ. (256) aise logoñ ke liye jin par Allah ta'ala ne inām kiya aur woh is ne'mat par maghroor hokar na-shukri karne lage kāfir ho gaye. Yeh sabab Allah ta'ala ki narāzi ka huwa, un ki misāl aisi samjho jaise ke. (257) misl Makka ke. (258) na us par ghaneem chadhta na wahāñ ke log qatl o qaid ki musibat meiñ gariftār kiye jāte. (259) aur us ne Allah ke Nabi Sallal lahu ta'ala àlaihi wasallam ki takzeeb ki. (260) ke sāt baras Nabi-e-kareem Sallal lahu ta'ala àlaihi wasallam ki bād dua se qahet aur khushk sāli ki musibat meiñ gariftār rahe yahāñ tak ke murdār khāte they phir amn o itminān ke bajāye khauf o harās un par musallat huwa aur har waqt musalmānoñ ke hamle aur lashkar kashi ka andesha rehne laga (261) yāni Sayyid-e-Anbiya Muhammad Mustafa Sallal lahu ta'ala àlaihi wasallam. (262) bhook aur khauf ke. (263) jo us ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ke dast-e-mubarak se ata farmayi. (264) bajaye un ḥarām aur khabees amwāl ke jo khāya karte they loot, ghasab aur khabees makāsib se ḥāsil kiye huwe. jumhoor mufasssireen ke nazdeek is āyat meiñ mukhātib musalmān haiñ aur ek qaul mufasssireen ka yeh bhi hai ke mukhātib mushrikeen-e- Makka haiñ. Kalbi ne kaha ke jab ahl-e-Makka qahet ke sabab bhook se pareshān huwe aur takleef ki bardasaht na rahi to un

ke sardāroñ ne Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam se ārz kiya ke āp se dushmani to mard karte haiñ, aurton aur bachchoñ ko jo takleef pahoñch rahi hai is ka khayāl farmāiye, is par Rasool-e-kareem Sallal lahu ta'alal àlaihi wasallam ne ijāzat di ke un ke liye ta'ām le jāya jāye, is āyat mein is ka bayān huwa, in donoñ qauloñ mein awwal sahih tar hai. (Khazin) (265) yāni us ko butoñ ke nām par zibah kiya gaya ho. (266) aur un harām cheezoñ mein se kuchh khāne par majboor ho. (267) yāni qadr-e- zaroorat par sabr karke. (268) zamāna-e-jāhiliyat ke log apni taraf se bāz cheezoñ ko ḥalāl, bāz cheezoñ ko harām kar liya karte they aur is ki nisbat Allah ta'ala ki taraf kar diya karte they, is ki mumani'at farmayi gayi aur is ko Allah par ifтира farmaya gaya. Āj kal bhi jo log apni taraf se ḥalāl cheezoñ ko harām bata dete haiñ jaise milād shareef ki shireeni, fātiha, giyārahwin, Urs waghairah isāl-e-sawāb ki cheezeñ jin ki hurmat shari'at mein wārid nahi huyi, unheñ is āyat ke ḥukm se darna chāhiye ke aisi cheezoñ ki nisbat yeh keh dena ke yeh shar'an ḥarām haiñ Allah ta'ala par ifтира karna hai. (269) aur duniya ki chand roza āsāish hai jo bāqi rehne wāli nahi. (270) hai ākhirat mein. (271) Soora-e-Inām mein āyat وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ الْآيَةَ mein. (272) baghāwat o ma'siyat ka irtikāb karke jis ki saza mein woh cheezeñ un par harām huyin jaisa ke āyat فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ mein irshād farmaya gaya. (273) bighair anjām soche. (274) yāni tauba ke. (275) nek khasāil aur pasandeeda akhlāq aur hameeda sifāt ka jāme'. (276) deen-e-islam par qāim. (277) is mein kuffār-e-quraish ki takzeeb hai jo apne āp ko deen-e-Ibraheemi par khayāl karte they. (278) apni o khillat ke liye. (279) risālat o amwāl o aulād o sana-e-hasn o qabool-e-ām ke tamām idyān wāle musalmān aur yahood aur nasāra aur arab ke mushrikeen sab un ki āzmat

karte aur un se mahabbat rakhte haiñ. (280) itteba' se murād yahāñ aqāid o usool-e-deen mein muwāfiqat karna hai. Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ko is itteba' ka hukm kiya gaya, is mein āp ki azmat, manzilat aur rifat-e-darajat ka izhār hai ke āp ka deen-e-Ibraheemi ki muwāfiqat farmāna Ḥazrat Ibraheem ālaihis salātu was-salām ke liye un ke tamām fazāil o kamalāt mein sab se āla fazl o sharaf hai kyun ke āp akramul-awwaleen wal-ākhareen haiñ jaisa ke sahih Ḥadees mein wārid huwa aur tamām Anbiya ālaihimus salām aur kul khalq se āp ka martaba afzal o āla hai, Sher: tu asli o bāqi tufail tawānad - tu shāhi o majmu' khail tawānad. (281) yāni shamba ki tazeem aur us roz shikār tark karna aur waqt ko ibādat ke liye fārigh karna yahood par farz kiya gaya tha aur is ka wāqia is tarah huwa tha ke Ḥazrat Moosa ālaihi salātu was-salām ne unhein roz-e-Jum'a ki tazeem ka hukm farmaya tha aur irshād kiya tha ke hafte mein ek din Allah ta'ala ki ibādat ke liye khās karo us din mein kuchh kām na karo, is mein unhoñ ne ikhtilāf kiya aur kaha woh din Jum'a nahi balke sanichar hona chāhiye, ba-juz ek chhoti si jamāt ke jo Ḥazrat Moosa ālaihis salātu was-salām ke hukm ki ta'meel mein Jum'a par hi rāzi ho gayi thi, Allah ta'ala ne yahood ko sanichar ki ijāzat de di aur shikār harām farma kar ibtela mein dāl diya to jo log Jum'a par rāzi ho gaye they woh to mutee' rahe aur unhoñ ne is hukm ki farmān bardāri ki, bāqi log sabr na kar sake, unhoñ ne shikār kiye aur natija yeh huwa ke masakh kiye gaye, yeh wāqia tafseel ke sāth soora-e-A'rāf mein bayān ho chuka hai. (282) is tarah ke mutee' ko sawāb dega aur āsi ko iqāb farmaye ga. Is ke bād Sayyid-e-ālam Sallal lahu ta'ala ālaihi wasallam ko khitāb farmaya jāta hai. (283) yāni khalq ko deen-e-islam ki dāwat do. (284) pakki tadbeer se woh daleel-e-mohkam murād hai jo haq ko wāzah aur shub'hāt ko zāil karde aur ach-chhi nasiḥat se targhibāt o tarhibāt

murād haiñ. (285) behtar tareeq se murād yah hai ke Allah ta'ala ki taraf us ki āyāt aur dalāil se bulāyeiñ. Mas'ala: is se mālloom huwa ke dāwat-e-haq aur izhār-e-haqqāniyat-e-deen ke liye munāzira jāiz hai. (286) yāni saza ba qadr-e-janāyat ho is se zāid na ho. Shān-e-Nuzool: Jung-e- uhad meiñ kuffār ne musalmānon ke shohda ke chehroñ ko zakhmi karke un ki shakloñ ko tabdeel kiya tha aur un ke pet chāk kiye they, un ke ààza kāte they, un shohda meiñ Hazrat Hamza bhi they. Sayyid-e-ālam Sallal lahu ta'ala àlaihi wasallam ne jab unheñ dekha to huzoor ko bahut sadma huwa aur huzoor ne qasam khāyi ke ek Hazrat Hamza radiyallahu ta'ala ànhu ka badla sattar kāfiron se liya jāye ga aur sattar ka yehi hāl kiya jāye ga, is par yeh āyat-e-kareema nāzil huyi to huzoor ne woh irāda tark farmaya aur apni qasam ka kaffāra diya. Mas'ala: Musla yāni nāk kān waghaira kāt kar kisi ki hiyat ko tabdeel karna shara' meiñ harām hai. (Madarik) (287) aur inteqam na lo. (288) agar woh imān na lāyeiñ. (289) kyuñ ke hum tumhāre mo'een o nāsir haiñ. (1) Soora-e-Bani Israeel is ka nām Soora-e-Asra aur Soora-e-Sub'hān bhi hai. Yeh soorat Makkiya hai magar āth āyateiñ **وَإِنْ كَادُوا لَيَفْتِنُوكَ** se **نَصِيرًا** tak. Yeh qaul Qatāda ka hai. Baizawi ne jazm kiya hai ke yeh soorat tamām ki tamām Makkiya hai, is soorat meiñ bāra ruku aur ek sau dus āyateiñ basari haiñ aur koofi ek sau giyāra aur pāñch sau taintes kalme aur teen hazār chār sau sāth harf haiñ. (2) munazza hai us ki zāt har aib o nuqs se. (3) Meḥboob Muhammad Mustafa sallal lahu ta'ala àlaihi wasallam. (4) shab-e-merāj. (5) jis ka fāsila chālees manzil yāni sawa mahina se ziyāda ki rāh hai. Shān-e-Nuzool: Jab Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam Shab-e-merāj darajāt-e-āliya o maratib-e-rafi'a par fāiz huwe to Rab az-zawajal ne khitāb farmaya, aey Muhammad (sallal lahu ta'ala àlaihi wasallam) yeh fazeelat o

sharaf maiñ ne tumheñ kyuñ ata farmaya? ھuzoor ne àrz kiya is liye ke tu ne mujhe abdiyat ke sãth apni taraf mansoob farmaya, is par yeh āyat-e-mubarakā nāzil huyi. (Khāzin) (6) deeni bhi dunyawī bhi ke woh sar-zameen-e-pāk waھee ki jāye Nuzool aur Anbiya àlaihimus salām ki ibādat gāh aur un ka jāye qiyām o qibla-e-ibādat hai aur kasrat-e- anhār o ashjār se woh zameen sar-sabz o shadāb aur mewoñ aur phaloñ ki kasrat se behtareen aish o rāhat ka maqām hai. Merāj Shareef Nabi-e-kareem sallal lahu ta'ala àlaihi wasallam ka ek jaleel mo'jiza aur Allah ta'ala ki àzeem ne'mat hai aur is se ھuzoor ka woh kamāl-e-qurb zāhir hota hai jo makhlooq-e-ilāhi meñ āp ke siwa kisi ko mayassar nahi. nubuwwat ke bārahweñ sāl Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam merāj se nawāze gaye, mahine meñ ikhtilāf hai magar ash'hur yeh hai ke sattāiswiñ rajab ko merāj huyi. Makka mukarrama se ھuzoor pur-noor ka Baitul-Maqdis tak shab ke chhote hisse meñ tashreef le jāna nass-e-Qur'ani se sābit hai, is ka munkir kāfir hai aur āsmānoñ ki sair aur manāzil-e-qurb meñ pahoñchna aḥadees-e-sahiha mo'tamida mash'hoora se sābit hai jo hadd-e-tawātur ke qareeb pahoñch gayi haiñ, is ka munkir gumrāh hai. Merāj shareef ba hālat-e-bedāri jism o rooh donon ke sãth wāqe huyi, yehi jumhoor ahle islam ka aqeeda hai aur ashāb-e-Rasool sallal lahu ta'ala àlaihi wasallam ki kaseer jamāteñ aur ھuzoor ke ajilla ashāb isi ke mo'taqid haiñ. Nusoos-e-āyāt o aḥadees se bhi yehi Mustafād hota hai, teera dimāghān falsafa ke auhām-e-fāsida mahez bātil haiñ, qudrat-e-ilāhi ke mo'taqid ke sāmne woh tamām shub'hāt mahez be haqeeqat haiñ. ھazrat Jibreel ka burāq lekar hāzir hona, Sayyid-e-ālam sallal lahu ta'ala àlaihi wasallam ko ghāyit ikrām o ahterām ke sãth sawār karke le jāna, Baitul-Maqdis meñ Sayyid-e- ālam sallal lahu ta'ala àlaihi wasallam ka Anbiya àlaihimus salām ki imāmat farmāna phir wahāñ se sair-e- samāwāt ki

taraf mutawajja hona, Jibreel-e-ameen ka har har āsmān ke darwāze ko khulwāna, har har āsmān par wahāñ ke sāhib-e-maqām Anbiya àlaihimus salām ka sharaf-e-ziyārat se musharraf hona aur ḥuzoor ki takreem karna, aḥterām baja lāna, tashreef āwari ki mubarak bādeīñ dena, ḥuzoor ka ek āsmān se doosre āsmān ki taraf sair farmāna, wahāñ ke ajāib dekhna aur tamām muqarrabeen ki nihāyat-e-manāzil Sidratul-muntaha ko pahoñchna, jahān se āge badhne ki kisi malak-e-muqarrab ko bhi majāl nahi hai, Jibreel ameen ka wahāñ ma'zirat karke reh jāna, phir maqām-e-qurb-e-khās meīñ ḥuzoor ka taraqqiyān farmāna aur is qurb-e-āla meīñ pahoñchna ke tasawwur tak khalq ke auhām o afkār bhi parwāz se ājiz haiñ, wahāñ morid-e-rahmat o karam hona aur ināmāt-e-ilāhiya aur khasāise-e-ne'am se sarfarāz farmaya jāna aur malakoot-e-samāwāt o ārz aur un se afzal o bartar ūloom pāna aur ummat ke liye namāzeīñ farz hona, ḥuzoor ka shafā'at farmāna, jannat o dozakh ki saireīñ aur phir apni jagah wāpas tashreef lāna aur is wāqie ki khabreīñ dena, kuffār ka is par shorisheīñ machana aur Baitul-Maqdis ki imārat ka hāl aur mulk-e-shām jāne wāle qāfiloñ ki kaifiyateīñ ḥuzoor àlaihis salātu was-salām se daryāft karna, ḥuzoor ka sab kuchh batāna aur qāfiloñ ke jo ahwāl ḥuzoor ne batāye qāfiloñ ke āne par un ki tasdeeq hona, yeh tamām sihaḥ ki mo'tabar aḥadees se sābit hai aur ba-kasrat aḥadees in tamām umoor ke bayān aur un ki tafāseel se mamlu haiñ. (7) yāni Taurāt. (8) kashti meīñ. (9) yāni Ḥazrat Nooh àlaihis salām kaseerush-shukr they jab kuchh khāte, peete, pahente to Allah ta'ala ki hamd kartē aur us ka shukr baja lāte aur un ki zurriyat par lāzim hai ke woh apne jadd-e-mohtaram ke tareeqe par qāim rahe. (10) Taurāt. (11) is se zameen-e-shām o Baitul-Maqdis murād hai aur do martaba ke fasād ka bayān agli āyat meīñ āta hai. (12) aur zulm o baghawat meīñ mubtala hoge. (13) ke fasād ke āzāb. (14) aur unhoñ ne

ahkām-e- Taurāt ki mukhālifāt ki aur muhārrim o ma'āsi ka irtekāb kiya aur Hazrat Sha'ya paighambar ālaihis salām (wa-baqole) Hazrat Armiya ko qatl kiya. (Bezāwi waghaira) (15) bahut zor o quwwat wāle un ko tum par musallāt kiya aur woh Sanjāreeb aur us ke afwāj haiñ ya Bakht-e-nasar ya Jālōot jinhoñ ne Bani israeel ke ulama ko qatl kiya, Taurāt ko jalaya, masjid ko kharab kiya aur sattaḥ hazār ko in meiñ se gariftār kiya. (16) ke tumheñ looteñ aur qatl o qaid kareñ. (17) āzāb ka ke lāzim tha. (18) jab tum ne tauba ki aur takabbur o fasād se bāz āye to hum ne tum ko daulat di aur un par ghalaba ināyat farmaya jo tum par musallāt ho chuke they. (19) tumheñ us bhalāyi ki jaza milegi. (20) aur tum ne fasād barpa kiya, Hazrat Isā ālaihis salām ke qatl ke darpay huwe, Allah ta'ala ne unheñ bachaya aur apni taraf uthā liya aur tum ne Hazrat Zakariyya aur Hazrat Yahya ālaihimus salām ko qatl kiya to Allah ta'ala ne tum par ahl-e-fāras aur room ko musallāt kiya ke tumhāre woh dushman tumheñ qatl kareñ, qaid kareñ aur tumheñ itna pareshan kareñ. (21) ke ranj o pareshāni ke āsār tumhāre chehroñ se zāhir hoñ.